

MS Acts¹

Charles Wesley was sidelined in Bristol for much of 1760–61 with an extended illness. He spent his time writing a series of hymns while reading through the entire Bible. He published the results in 1762 as a two-volume set (see *Scripture Hymns*). Most of the verse collected in this set were reflective in tone. The short hymns often pick up a single theme evoked by the passage being read, with connections made to current struggles in the Methodist movement.

Within a year of issuing the published collection, Wesley decided to do a more extensive collection of this type of hymns on the four Gospels and the Acts of the Apostles. He began with a volume on the Gospel of John in December 1763; moved to Acts of the Apostles in November 1764; then to the Gospel of Matthew, which he finished in March 1766; and wrapped up the Gospels of Mark and Luke in a flurry between March and April of 1766. In each case, Wesley brought most of the hymns he had published in *Scripture Hymns* for the relevant book over into his larger manuscript volumes—often adapting the original into a longer hymn.² These inclusions and adaptations are noted below.

MS Acts is a quarto-sized (5.75 x 7.25 inches) bound manuscript volume, containing 555 numbered pages. On these pages appear 952 hymns on Acts, 934 of them unpublished either in whole or in part. This volume was commenced “N[ov]. 13, 1764” and “Finished, April 24, 1765.” On page 552 Wesley records eight times that he worked through all five manuscript volumes, revising the hymns.

On (unnumbered) page 557 at the end of MS Acts is Wesley’s copy of a letter he sent to Sarah Gwynne, dated November 12 [1748]. On (unnumbered) pages 559–60 are copies of two hymns he included in the letter, which have been placed in the file titled “Verse in Manuscript Letters” in this collection. On (unnumbered) page 561 Wesley transcribed a single hymn on Psalm 68:18, which has been placed in the file title “Assorted Looseleaf Manuscript Verse” in this collection.

It was likely John Wesley who placed an ink cross-mark [+] next to the scripture verse reference of scattered hymns throughout the volume, since the hymns so marked in MS Matthew for the first 87 pages were all published in the *Arminian Magazine* between 1789–92. (The editor taking over after John Wesley’s death dropped the series.) We reproduce the “+” whenever it appears in the manuscript. There are other scattered marks in the margins throughout the volume, some in pencil, which cannot be traced with any confidence to the Wesley brothers, so we have omitted them in this transcript.

George Osborn published many of the hymns in MS Acts in *Poetical Works*. Unfortunately, he interspersed them with verse in *Scripture Hymns* (1762), with no indication of their varying sources. He also frequently changed spellings and words in the hymns; again, with no annotation. All of the verse in MS Acts that Osborn omitted (including complete versions of hymns that he abridged) appears in S T Kimbrough’s *Unpublished Poetry*. This online collection is the first setting in which MS Acts appears in complete form, with prior versions checked to assure accuracy to Wesley’s original.

MS Acts is now part of the collection in the Methodist Archive and Research Centre, accession number MA 1977/555 (Charles Wesley Notebooks Box 1). The transcription below is provided with permission of the Librarian and Director, The John Rylands Library, The University of Manchester.

¹This document was produced by the Duke Center for Studies in the Wesleyan Tradition under editorial direction of Randy L. Maddox, with the diligent assistance of Aileen F. Maddox, and advice on the scattered shorthand notes from Dr. Timothy Underhill. Last updated: March 8, 2012

²There are 32 hymns on Acts in *Scripture Hymns* (1762). All are included in some form in MS Acts.

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(Ordered by Scripture reference)

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The Acts of the Apostles.¹

- [1.] The actions of the Sent
 We here recorded see,
Of every chosen instrument
 Rais'd up, O God, by Thee:
 In ours, and every age
 Who dost thy work revive,
Thou shewst in this prophetic page
 How real Christians live.
2. The progress of thy word
 Throughout the nations spread,
The kingdom of thy grace restor'd
 With wondring joy we read:²
 To no one time or place
 The history is confin'd,
Large are thy ancient works of grace,
 And take in all mankind.

¹This title and the hymn which follows appears on page 14b of the manuscript. Charles made a note there and on page 1 that it should be moved to the front of the manuscript, as an introduction to the entire book of Acts. Published posthumously in *Poetical Works*, 12:134.

²Ori., “wondring joy we read.” Wesley then changed to “joy we wond[ing] read,” and finally changed back to “wondring joy we read.”

Acts [I].¹

“All that Jesus began both to do and teach.”

—[Acts] Chapt. 1, [v.] 1.²

The life of a true pastor
Is all To do and teach,
The follower of his Master
Doth by his practice preach;
His Christlike conversation
The mystery displays,
The gospel of salvation,
The power of heavenly grace.

**“To whom he shewed himself alive after his
passion, by many infallible proofs, being seen
of them forty days, and speaking of the things
pertaining to the kingdom of God.”**

—[Acts 1,] v. 3.³

- [1.] To the saints of thine election
Still Thou dost thy presence show,
Quicken'd by thy resurrection
Thee we daily see and know:
Always with thy church abiding
As the Comforter attends;
Thee we find thy people guiding,
Truly talking with thy friends.
2. While the holy Spirit reigning
In the souls Thou dost approve,
Teaches us the things pertaining
To the kingdom of thy love;

¹At the top of the page Charles Wesley has written: “N. 13. 1764” (i.e., November 13, 1764).

²Published posthumously in *Poetical Works*, 12:134.

³Published posthumously in *Poetical Works*, 12:135.

Proofs infallible before us
Of our living Lord we have,
Sure Thou wilt to heaven restore us,
Wilt thro' endless ages save.

“He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.”—[Acts 1,] v. 4.⁴

[1.] Who wait in view of gospel-peace,
Sum of all the promises,
Thy Spirit to receive,
Howe'er impatient nature fret,
A time to God we will not set,
Or teach Thee when to give.

2. Thou bid'st us patiently attend,
Till the Comforter descend
Thy Father's Gift, and thine;
And all, who for thy coming stay,
Shall gain in that appointed day
Th' abiding⁵ Guest Divine.

“John truly baptized with water; but ye shall be baptized with the Holy Ghost.”⁶
—[Acts 1,] v. 5.⁷

[1.] The mystical sign
Which our Lord did injoin
Only once we receive;
But the Spirit, as oft as in Christ we believe:

⁴Published posthumously in *Unpublished Poetry*, 2:285.

⁵Ori., “The precious.”

⁶Ori., “Ghost, not many days hence.”

⁷Published posthumously in *Poetical Works*, 12:135–36.

He offers the Grace
To baptize our whole race,
The water to cleanse
Our original filth, and our actual offence.

2. In all places and times
He blots out our crimes,
His Spirit bestows;
And with water of life the believer o'reflows:
The Earnest we feel,
The Witness and Seal,
The joy He imparts
And the love shed abroad in our purified hearts.

* see p. 14, How &c.⁸

“Wilt thou at this time restore again the kingdom to Israel?”—[Acts 1,] v. 6.⁹

- [1.] May I not, Lord, of thee inquire
Wilt Thou restore the kingdom now,
While fainting thro' intense desire
At thy dear wounded feet I bow,
And open wide my longing heart
For all thou hast, and all thou art?
2. Thy peace to rule my heart and mind
May I not now expect to know,
Th' original dominion find,
The joy of heaven begun below,
The power that makes an end of sin,
Th' eternal righteousness brought in?

⁸Wesley meant for a hymn written on Acts 1:5 from p. 14 to be inserted here.

⁹Published posthumously in *Poetical Works*, 12:136–37. Wesley also wrote this hymn on Acts 1:6 on p. 92d but marked a vertical line through that version of the hymn to strike it out. There are no substantive changes between the two versions.

3. If to this self-same thing, O Lord,
 Thou hast my willing spirit wrought,
Pronounce the kingdom now restor'd;
 And sav'd from every evil thought
Let me this happy moment prove
Th' omnipotence of faithful Love.

“It is not for you to know the times or the seasons, which the Father hath put in his own power.”—[Acts 1,] v. 7.¹⁰

- [1.] I would not, Lord, thy Spirit bind,
 Or rashly bold prescribe to Thee,
But wait submissive and resign'd
 Thy kingdom when Thou wilt to see:
The seasons of thy grace are known,
The times of love, to Thee alone.
2. Thy promis'd grace, I dare not say,
 Thou wilt, thou *must* this instant give,
But humbly for thy coming stay,
 My misery with thy mercy leave,
Thy wisdom trust, and truth, and power,
Which sets the day, and sees the hour.
3. No more presumptuous to foretell
 Or fix th' Appearing of my Lord,
Till Thou these heavy clouds dispel,
 Darkly I hang upon thy word,
Each moment for thy presence sigh,
Whose glory fills both earth and sky.

¹⁰Published posthumously in *Poetical Works*, 12:137.

4.¹¹ Surely if Thou direct my heart
 Into the expectation true,
Thou wilt to me thy grace impart,
 Thy Spirit's power in season due,
The forfeited dominion give,
And King in all thy subjects live.

**“But ye shall receive power, the Holy Ghost
being come upon you, and ye shall be
witnesses to me &c.”—[Acts 1,] v. 8.¹²**

Sinners, the Promise is for you,
Whoe'er believe that God is true,
 And will to man his Spirit give:
Your day of Pentecost is near,
And while the joyful news ye hear,
 Ye shall the Holy Ghost receive:
Impower'd of Christ to testify,
The Saviour-Prince, the Lord Most-high,
 The great omnipotent I AM,
The glorious God of truth and grace,
The Friend of all our pardon'd race,
 Ye shall in life and death proclaim.

**“While they beheld, He was taken up &c.”
—[Acts 1,] v. 9, 10.¹³**

[1.] Hail the day that sees Him rise,
Ravish'd from our wishful eyes!
Christ, awhile to mortals given,
Re-ascends his native heaven:

¹¹Ori., “3.”

¹²Published posthumously in *Unpublished Poetry*, 2:285–86.

¹³Published in *HSP* (1739): 211–13 as 10-four line stanzas, altered.

There the pompous triumph waits,
Lift your heads y' eternal gates,
Wide unfold the radiant scene,
Take the King of glory in!

2. Circled round with angel-powers,
Their exalted Lord and ours,
Conque'ror of hell, death, and sin
Take the King of glory in!
Him though highest heaven receives,
Still he loves the earth he leaves,
Though returning to his throne
Still he calls mankind his own.
3. See, He lifts his hands above,
See, he shews the prints of love!
Hark, his gracious lips bestow
Blessings on his church below!
Still for us he intercedes,
Prevalent his death he pleads,
Next himself prepares our place,
Harbinger of human race.
4. Master, will we ever say,
Taken from our head to day,
See, thy faithful servants see
Ever gazing up to Thee!
Grant, though parted from our sight,
High above yon azure height,
Grant our hearts may thither¹⁴ rise,
Following Thee beyond the skies.

¹⁴Ori., "ever."

5. Ever upward let us move,
Wafted on the wings of love,
Looking when our Lord shall come,
Longing, gasping after home.
There we shall with Thee remain,
Partners of thine endless reign,
There thy face unclouded see,
Find our heaven of heavens in Thee.

**“Then returned they unto Jerusalem, from
the mount called Olivet.”—[Acts 1,] v. 12.¹⁵**

- [1.] The view of heavenly things
Solid advantage brings;
But with a ready heart,
When order'd to depart,
We give our contemplation o're,
And by obedience profit more.
2. Th' Ascending Son of God
Such grace on man bestow'd:
Its first effect they feel
Render'd more teachable:
And grace to all his church is given,
Which bows us to the voice of Heaven.

**“They went up into an upper room, where
abode both Peter &c.”—[Acts 1,] v. 13.¹⁶**

- [1.] Who can resist the Saviour's word,
The power of heaven's Almighty Lord?
To stay its course, in¹⁷ vain are join'd
The rage and wisdom of mankind;

¹⁵Published posthumously in *Poetical Works*, 12:137–38.

¹⁶Published posthumously in *Poetical Works*, 12:138–39.

¹⁷Ori., “course, ar[~~e~~] in” changed to “course, in.”

When God commands it must prevail
O're all the strength of earth and hell.

2. See, from a single chamber spread
The gospel runs with rapid speed,
As lightning darted from the skies,
To temples, houses, streets it flies,
In markets, prisons, fields, and inns
In camps and courts the hearers wins.
3. Chariots it doth, and ships ascend,
To villages and cities tend,
To Islands wanders unconfin'd,
And challenges the ransom'd kind,
Asserts an universal claim,
And seizes all in Jesus Name.
4. Heathens it apprehends and Jews,
People and magistrates subdues,
O're soldiers and o're generals¹⁸ reigns,
Eunuchs, and slaves, and captives gains,
Women and babes its net receives,
And faith to stubborn sailors gives.
5. Swiftly it runs from east to west,
Its power throughout the earth confest.
From realm to realm, from sea to sea,
Spreads the Redeemer's victory,
And glories finally t' o'recome
Proud Athens, and imperial Rome.

¹⁸Ori., "O're generals and o're soldiers" changed to "O're soldiers and o're generals."

“These all continued with one accord in prayer and supplication.”—[Acts 1,] v. 14.¹⁹

See the whole church retir'd in prayer,
In faith, and unity, and love
Expect that other Comforter
To bring his kingdom from above,
Of Christ the Lord to testify,
His precious promises to seal,
His words bring back,²⁰ his blood apply,
And all the depths of God reveal.

“With his brethren.”—[Acts 1,] v. 14.²¹

The kinsmen of the Lord,
Whom first they disbeliev'd,
The proofs of Christ to life restor'd
With faith at length receiv'd:
By their example taught,
Deists, accept his grace,
And whom ye once a madman thought,
Your Lord and God confess.

**“Which was guide to them who took Jesus.”
—[Acts 1,] v. 16.²²**

Tremendous change! the Reverend Guide
Of souls doth Jesus murtherers head!
And oft his successors, allied
With hell, the band of ruffians lead:
Their Lord they barter and betray,
The foremost of his foes appear,

¹⁹Published posthumously in *Poetical Works*, 12:139.

²⁰Ori., “name declare” changed to “words bring back.”

²¹Published posthumously in *Poetical Works*, 12:139.

²²Published posthumously in *Poetical Works*, 12:139–40.

Seize, and insult him every day
And slaughter in his members here.

**“He was numbred with us, and had obtained
part of this ministry.”—[Acts 1,] v. 17.²³**

Th’ unworthiest of thy ministers,
O God, is truly thine,
The sacred character he bears,
Th’ authority divine:
Nor doth the sacramental grace
On man, but Thee depend,
Who promisest thy church to bless,
And guide till time shall²⁴ end.

**“This man purchased a field with the reward
of iniquity; and falling headlong he burst
asunder.”—[Acts 1,] v. 18.²⁵**

Terrible thy judgments are
On those who wealth procure
At their Lord’s expense, and dare
Defraud thee in the poor;
Greedy priests, who pant for gain,
Partakers of the traitor’s hire,
They their full reward obtain
In everlasting fire.

**“And it was known unto all the dwellers at
Jerusalem.”—[Acts 1,] v. 19.²⁶**

Be it known to all our race!
The avaricious crime

²³Published posthumously in *Unpublished Poetry*, 2:286.

²⁴Ori., “~~us to the~~” changed to “till time shall.”

²⁵Published posthumously in *Poetical Works*, 12:140.

²⁶Published posthumously in *Unpublished Poetry*, 2:286.

Jesus to his foes betrays
In every place and time:
Cherishing the vile desire
Satan his instrument employs,
Pays the wretch his sordid hire,
And then his soul destroys.

“That field is called the field of blood.”
—[Acts 1,] v. 19.²⁷

Wo to Judas’ successors
Who rob the church of God,
Grasping for themselves and heirs
Possessions bought with blood!
Curst the wealth they tear away,
The blood and substance of the poor:
God shall shew in that great day
Their swift damnation sure.

**“One must be ordained to be a witness with us
of his resurrection.”**—[Acts 1,] v. 22.²⁸

Twelve at first must testify
Jesus risen from the dead;
Millions now their place supply,
Glad²⁹ proclaim their living Head:
O might I their joy increase,
Soon the Holy Ghost receive,
Numbred with the witnesses,
Least of all the faithful live!

²⁷Published posthumously in *Unpublished Poetry*, 2:286.

²⁸Published posthumously in *Poetical Works*, 12:140.

²⁹Ori., “Gladly.”

“Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry.”—[Acts 1,] v. 24, 25.³⁰

- [1.] Searcher of hearts, tis thine alone
Thine officers t’ ordain:
Point out thy instruments, unknown
To undiscerning man;
Our Apostolic Guides apprise
Of thine unseen decree,
And stir them up to recognize
The men design’d by Thee.
2. The men whom thou hast inly mov’d
Their charge to undertake,
And toil for precious souls, belov’d
For their Redeemer’s sake;
Thy chosen ministers reveal,
With whom Thou always art,
And *then* their saving³¹ gospel seal
On every listning heart.

“That he might go to his own place.”
—[Acts 1,] v. 25.³²

He made the direful place his own,
For devils, not for man prepar’d,
Predestin’d by himself alone,
The traitor claim’d the fiend’s reward,
Author of his own ruin fell,
A bold intruder into hell.

³⁰Published posthumously in *Poetical Works*, 12:140–41.

³¹Ori., “glorious.”

³²Published posthumously in *Poetical Works*, 12:141.

“They gave forth their lots; and the lot fell upon Matthias.”—[Acts 1,] v. 26.³³

- [1.] When reason can no farther go,
 And Providential openings fail,
Dost Thou not, Lord, thy counsel show,
 Thy secret mind infallible,
To souls who in thy ways stand still,
And dread to miss thy perfect will?
2. In solemn doubts of import great,
 We know, Thou wilt for us decide,
Thy people waiting at thy feet
 By sure unerring wisdom guide,
Dispose the lot, thine own decree
T’ explain, and clearly speak for Thee.

³³Published posthumously in *Poetical Works*, 12:141.

“Ye shall be baptized with the holy Ghost, not many days hence.”—[Acts 1,] v. 5.³⁴

* p. 3³⁵

- [1.] How many days He doth not tell,
That looking every day to feel
The truth of Jesus word,
They might, whene'er the Spirit came,
Be found in a right-humble frame,
And ready for their Lord.
2. Thou dost not give *us* to foreknow
The time Thou wilt thy grace bestow
Thy Spirit of purity,
That gasping for our first estate
Our souls may every moment wait
To be all fill'd with Thee.

³⁴Published posthumously in *Poetical Works*, 12:136.

³⁵Wesley meant for this hymn written on Acts 1:5 to be inserted on p. 3.

Acts II.

**“When the day of Pentecost was fully come
&c.”—[Acts 2, v. 1.]¹**

God who on Sinai’s top came down
The law of fear t’ engrave in stone,
Returns all-gracious from above
To teach mankind the law of love,
And by his Spirit’s power imparts,
And writes it on his people’s hearts.

**“Suddenly there came a sound from heaven,
as of a rushing mighty wind &c.”
—[Acts 2,] v. 2.²**

[1.] Jehovah doth the heavens bow,
The Lord is in the whirlwind now!
His terror first alarms, and wakes,
With sudden dread the conscience shakes,
That sinners may his mercy prove,
And lose their fears in pardning love.

2. See in the strong impetuous sign
Th’ almighty power of grace Divine!
The Wind which on our spirit blows,
And moves, and pierces, and o’rethrows,
Refreshes, fills, and purifies,
And swiftly lifts us to the skies!

**“And there appeared unto them cloven
tongues, like as of fire &c.”—[Acts 2,] v. 3.³**

[1.] Divided tongues of fire
The burning Spirit express,

¹Published posthumously in *Poetical Works*, 12:142.

²Published posthumously in *Poetical Works*, 12:142.

³Published posthumously in *Poetical Works*, 12:142–43. Ori., “v. 2.”

Who doth his messengers inspire,
And gives his word success:
Active as darted flame
It flies with rapid speed,
As lightning, with resistless aim
It strikes the sinner dead.

2. That Fire inflames the heart,
Expands and spreads within,
Severs the pure and drossy part,
And burns up all our sin;
It consecrates the soul
A living sacrifice,
And offers up the saint a whole
Burnt-offering to the skies.

**“They were all filled with the holy Ghost, and
began to speak with other tongues &c.”**

—[Acts 2,] v. 4.⁴

Fill'd with the Spirit of holiness
One family is join'd
With all the tongues of earth to praise
The Saviour of mankind;
Earnest of the whole world, employ'd
In their own tongues to sing,
In season due, th' incarnate God,
The saints eternal King.

⁴Published posthumously in *Poetical Works*, 12:143.

“The multitude came together, and were confounded, because that every man heard them speak in his own language.”

—[Acts 2,] v. 6.⁵

- [1.] Tongues at first were multiplied,
Proud aspiring worms t' abase,
Rebels to confound, divide,
Wide disperse th' audacious race:
God by different languages
Baffled their gigantic power,
Bad their impious project cease,
Stopp'd the heaven-invading tower.
2. Tongues are multiplied again,
(While our God in love comes down)
To collect the sons of men,
Reconcile the world in one,
Make us each with each agree,
Pride the cause of strife remove,
Teach our hearts humility,
Join us all in faith and love.

“We do hear them speak in our tongues the wonderful works of God.”—[Acts 2,] v. 11.⁶

- [1.] On the great, auspicious day
When He forms his church below,
Every tongue should homage pay,
His stupendous mercies show:
Meet and right it is, that all
Should in one thanksgiving join'd

⁵Published posthumously in *Poetical Works*, 12:143–44.

⁶Published posthumously in *Poetical Works*, 12:144.

On the common Saviour call,
Praise the Lord of all mankind.

2. Mighty miracles of love,
Jesus, thou for us hast wrought,
God descended from above
By thy blood the nations bought;
Rais'd, thou dost thy members raise,
Pour thy Spirit from on high,
Fill the vessels of thy grace,
Fit, and bear us to the sky.

“Others mocking said.”—[Acts 2,] v. 13.⁷

Persecution's progress see!
The worldly war begun
With contempt and mockery,
In cavilling goes on,^(a)
Then the chaf'd opposers fret;^(b)
Proceed the saints in bonds to lay;^(c)
Then the confessors they beat;^(d)
And then the martyrs slay!^(e)⁸

“These men are full of new wine.”
—[Acts 2,] v. 13.

[I.]⁹

The world fulfil the Saviour's word,
A winebibber they call'd their Lord;
His servants now they drunkards name:
And all his saints the honour claim,
Fill'd by his Spirit from above,
With power, sobriety, and love.

⁷Published posthumously in *Poetical Works*, 12:144.

⁸Wesley shows footnote letters “(a)” through “(e)” at the end of lines 4–8, respectively. However, it is unclear what Wesley meant by them because he does not include footnotes at the bottom of the page to correspond with these footnote letters.

⁹Published posthumously in *Poetical Works*, 12:144–45.

**["These men are full of new wine."
—Acts 2, v. 13.]**

II.¹⁰

- [1.] The modern infidels are bold
In comments to surpass the old,
With blind unskilful impudence
They tell us what religion means,
And causes natural assign
To' effects miraculous, divine.
2. Opposers of the Spirit's course,
They his ascribe to fancy's force;
His peace is—"a complexion good,"
His love—"a milkiness of blood,"
And all our strange delights and pains
"The texture of the nerves" explains.
3. Joy in the Lord, or grief confess'd
Is "spirits elated, or depress'd,"
The truths of grace delusion seem
To them, and faith "a madman's dream:"
No difference can their wisdom find,
For all is dark, when hearts are blind!

**"Peter standing up ... lift up his voice &c."
—[Acts 2,] v. 14.**¹¹

- [1.] Frighten'd by a servant's word
Who Christ so late denied,
Boldly now he owns his Lord
By sinners crucified,

¹⁰Published posthumously in *Poetical Works*, 12:145.

¹¹Published posthumously in *Poetical Works*, 12:145–46.

Publishes before his foes
The saving power of Jesus name,
To th' assembled nations shows
The glories of the Lamb.

2. This the work of thy right-hand,
Thy Spirit's work I see!
This shall make my weakness stand,
Shall soon embolden me.
Saviour, at thy bleeding cross
I wait; and faithfully expect
From the same almighty Cause
The same Divine effect.

“These are not drunken, as ye suppose &c.”
—[Acts 2,] v. 15.¹²

- [1.] Scourg'd by the world's opprobrious tongue,
Silent I bear the private wrong
With meek humility;
Revil'd, I answer not a word,
Assur'd, that Thou, my righteous Lord,
Wilt speak at last for me.
2. But when the honour of thy name
Thy cause and church my service claim,
Commanded to contend
I must th' imputed crime disown,
Trample the foul accuser down,
And Thee, and thine defend.

¹²Published posthumously in *Poetical Works*, 12:146.

“I will pour out of my Spirit upon all flesh.”
—[Acts 2,] v. 17.

* (see I. the next page)¹³

II.¹⁴

- [1.] Sinners, lift up your hearts
The Promise to receive!
Jesus himself imparts,
He comes in man to live:
The holy Ghost to man is given;
Rejoice in God sent down from heaven.
2. Jesus is glorified,
And gives the Comforter,
His Spirit, to reside
In all his members here:
The holy Ghost to man is given;
Rejoice in God sent down from heaven.
3. To make an end of sin,
And Satan’s works destroy,
He brings his kingdom in,
Peace, righteousness, and joy:
The holy Ghost to man is given:
Rejoice in God sent down from heaven.
4. The cleansing blood t’ apply,
The heavenly life display,
And wholly sanctify,
And seal us to that day,
The holy Ghost to man is given:
Rejoice in God sent down from heaven.

¹³Wesley meant for the hymn on this same text on the next page to be moved in front of this hymn.

¹⁴Published posthumously in *Unpublished Poetry*, 2:287–88.

5. Sent down to make us meet
To see his open¹⁵ face,
And grant us each a seat
In that thrice happy place,
The holy Ghost to man is given:
Rejoice in God sent down from heaven.
6. From heaven He shall once more
Triumphantly descend,
And all his saints restore
To joys that never end:
Then, then when all our joys are given,
Rejoice in God, rejoice in heaven!

**["I will pour out of my Spirit upon all flesh."
—Acts 2, v. 17.]**

I.¹⁶

- [1.] The Lord most-high on earth was seen
The God whom angel-hosts adore,
The Word was flesh, and dwelt with men,
His Spirit on all flesh to pour,
Sinners into himself to take,
And spiritual of carnal make.
2. The Spirit of that heavenly Man
Resides in all who now believe,
While fill'd with love, and born again,
His mind and nature we receive,
We put Jehovah's image on,
And then ascend th' eternal throne.

¹⁵Ori., "glorious."

¹⁶Published posthumously in *Poetical Works*, 12:146–47.

**“On my servants¹⁷ and on my handmaidens I
will pour out in those days of my Spirit.”**
—[Acts 2,] v. 18.¹⁸

After He hath sent his Son
He doth his Spirit send;
Who the benefits unknown
Can fully comprehend?
Him in whom the Spirit dwells
With all his grace and boundless¹⁹ power
When in us our God reveals,
Our God can give no more!

“I will shew wonders in heaven &c.”
—[Acts 2,] v. 19.²⁰

- [1.] When the great God his Spirit pours,
Judgment attends in flaming showers,
To plague the disobedient race,
And vindicate his slighted grace.
2. His wrath He with his love reveals,
The vessels of destruction fills,
The bold despisers of his word,
And pleads his cause with fire and sword.
3. He soon his prodigies will show
In heaven above, and earth below,
The heavenly powers shall melt and shake,
The earth to its foundation quake.
4. The sun and moon eclips'd shall be
With permanent obscurity,
And then the day of general doom,
And then the glorious Judge is come!

¹⁷Ori., “handmaids.”

¹⁸Published posthumously in *Poetical Works*, 12:147.

¹⁹Ori., “glorious.”

²⁰Published posthumously in *Unpublished Poetry*, 2:288. The first two stanzas appeared in *Poetical Works*, 12:147. Ori., “v. 19, 20.”

“Whosoever shall call on the name of the Lord, shall be saved.”—[Acts 2,] v. 21.²¹

- [1.] In this divine epitome,
 Father, we thy goodness see,
 Who kindly dost declare,
The way thro’ which to heaven we go,
And all our duty here below
 Summ’d up in faith and prayer.
2. Father, the promis’d bliss I claim,
 Thee invoke in Jesus name;
 For Jesus sake forgive,
Save me from sin, and earth, and hell,
Stamp with thy hallowing Spirit’s seal,
 And to thy throne receive.

“Him being delivered by the determinate counsel &c.”—[Acts 2,] v. 23.²²

- [1.] Lord, whoe’er resist thy will,
 By opposing it, fulfil:
 Compassing their own design,
 Blindly they accomplish thine,
 Contradict their own intent,
 Cause the good they never meant.
2. Sinners hearts are in thy hand,
 Subjected to thy command,
 Free and uncontroul’d in ill
 When thine only Son they kill,
 Then they serve thy love’s decree,
 Do the thing ordain’d by Thee.

²¹Published posthumously in *Poetical Works*, 12:147; and *Representative Verse*, 222.

²²Published posthumously in *Poetical Works*, 12:148.

3. Prince of life, for sinners slain,
Who thy passion can explain?
Love, and hatred in excess,
Human, hellish wickedness
With celestial Goodness join,
With philanthropy Divine!
4. Earth and heaven and hell agree
Nailing Jesus to the tree,
All conspire for human good,
Shedding my Redeemer's blood,
Blood which first my pardon buys,
Speaks me then to paradise!

“Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.”—[Acts 2,] v. 24.²³

- [1.] Why should believers droop?
The Father of our Lord
Again hath rais'd him up,
The dead to life restor'd:
Jesus his mortal pangs are o're,
He lives, he lives, to die no more!
2. It was not possible
That Hades should hold fast
The God who saves from hell,
And death destroys at last;
Long in the grave He could not lie,
Or Life himself forever die.

²³Published posthumously in *Poetical Works*, 12:148–49.

**“David speaketh concerning him, I foresaw
the Lord &c.”—[Acts 2,] v. 25, 26, 27, 28.²⁴**

- [1.] Jesus, the royal prophet's Lord,
Sum of every written word
And prophecy Thou art:
The Psalmist spake of Thee alone,
And makes to all thy people known
The tempers of thy heart.
2. Contemplating the great reward²⁵
The celestial bliss prepar'd
For his co-equal Son,
Thou always saw'st the Father stand
To hold thee up by thy right-hand,
And lift thee to his throne.
3. Thou didst exult his love to know,
Gladly publish it below,
While ready to return:
Thy sacred flesh repos'd in hope,
That God would surely raise thee up
On the third joyful morn.
4. He would not leave thy soul to wait
In that separate estate,
When the third day was come,
He could not suffer it to be,
Or let thy sinless body see
Corruption in the tomb.

²⁴Published posthumously in *Poetical Works*, 12:149–50.

²⁵Wesley began line 1 of stanza 2 as “~~Thou didst~~,” but wrote a new line 1 below it as shown above. He then used the struck out words as the beginning of stanza 3.

5. The paths of life to Thee He show'd:
Very God of very God,
His living Character
Thou didst with majesty divine
The brightness of his glory shine,
And at his side appear.

**“This Jesus hath God raised up, whereof we
all are witnesses.”—[Acts 2,] v. 32.²⁶**

- [1.] Our Saviour and Head
Is return'd from the dead,
His witnesses, we
Declare Him alive, who expir'd on the tree:
Th' omnipotent power
Of our God did restore
His crucified Son,
And receiv'd him again to a share of his throne.

2. His Spirit attests
The truth in our breasts;
The Witness, and Seal,
And the rapturous Earnest of heaven we feel:
We acknowledge the prayer
Of our Advocate there,
Who the Comforter gives,
And himself in his people eternally lives.

**“Therefore being by the right-hand of God
exalted &c.”—[Acts 2,] v. 33.²⁷**

He is indeed ascended,
The God of our salvation!

²⁶Published posthumously in *Poetical Works*, 12:150.

²⁷Published posthumously in *Unpublished Poetry*, 2:288–89.

The tokens we
Both hear and see
Of Jesus' exaltation:
Our Spokesman with the Father
By his own proper merit
Hath bought the grace
For all our race,
Hath claim'd the promis'd Spirit.

“The Lord said unto my Lord, Sit thou on my right-hand, Until I make thy foes thy footstool, &c.”—[Acts 2,] v. 33, 34, 35.²⁸

- [1.] Jehovah to Jehovah,
The Lord of earth and heaven
To Christ my Lord
Hath spoke the word,
Hath full dominion given:
At my right-hand exalted,
Sit down with me in glory,
In calm repose,
Till all thy foes
I force to bow before Thee.
2. Thy foes shall be thy footstool,
The beast and the false prophet
With death at last
And Hades cast
Into that fiery Tophet:
Thee all shall then acknowledge
Almighty to deliver,

²⁸Published posthumously in *Unpublished Poetry*, 2:289.

Who once wast slain,
But liv'st again
Our Lord and King forever!

* see p. 553, Let the whole &c.²⁹

**“Now when they heard this, they were pricked
at the heart, and said What shall we do?”**
—[Acts 2,] v. 37.³⁰

- [1.] Compunction of heart If Jesus bestow,
And kindly impart The sorrowful woe,
Our dying condition If mercy reveals,
We seek a Physician Who penitents heals.
2. O what shall we do Who Jesus have slain,
Have murther'd anew That meek Son of man?
Of all we inquire, Till Christ from above,
The answer inspire, The sense of his love.

“Repent, and be baptized &c.”
—[Acts 2,] v. 38, 39.³¹

- [1.] Turning with contrite hearts to God,
Plung'd in the depths of Jesus name,
Pardon of sins thro' faith bestow'd,
Thro' faith the holy Ghost we claim,
That Spirit of the Lord most-high,
That mystic Gift unspeakable,
To help, and chear, and sanctify,
In all believing souls shall dwell.
2. The promis'd Spirit of holiness
To every age and nation given,
Father, we faithfully embrace,
And wait his sure descent from heaven,

²⁹Wesley meant for a hymn written on Acts 2:36 from p. 553 to be inserted here.

³⁰Published posthumously in *Poetical Works*, 12:151.

³¹Published posthumously in *Poetical Works*, 12:151–52.

Who now with willing mind obey
Thy gospel's and thy Spirit's call,
We find³² him sent in this our day,
We feel, the Promise is for all.

**“And with many other words did he testify
and exhort, saying, Save yourselves from this
untoward generation.”—[Acts 2,] v. 40.³³**

- [1.] While the glad tidings we proclaim,
Preach, that all thro' Jesus name
May full redemption have,
If He the given word apply,
We urge, exhort, and testify
Yourselves, ye sinners, save.
2. Come out from those who know not God,
Those that trample on his blood
Who died that they might live:
The froward world this moment quit,
And wait at Jesus wounded feet
Your pardon to receive.
3. Touch'd by the blood your souls are clean,
From the guilt and power of sin,
Compleatly sav'd thro'³⁴ grace:
Ye then from faith to faith go on,
O'rtake your Saviour on his throne,
And see him face to face.

³²Ori., “feel.”

³³Published posthumously in *Poetical Works*, 12:152.

³⁴Ori., “by.”

“Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.”
—[Acts 2,] v. 41.³⁵

Open their hearts, Almighty Lord,
That sinners may receive
With joyful readiness thy word,
And by thy gospel live:
Thousands in this, and every day,
Unto thy people join,
And let their spotless lives display
The power of faith divine.

“And they continued stedfast in the Apostles doctrine, and fellowship, and in breaking of bread, and in prayers.”—[Acts 2,] v. 42.³⁶

- [1.] In our degenerate years revive
The wonders of thy grace,
And let us in affection strive
With the primeval race:
In Apostolic doctrine found,
(The doctrine from above)
And build us on the solid ground
Of thy redeeming love.
2. O may we constantly abide,
As learners, in thy school,
(Thy Spirit our unerring Guide,
Thy word our sacred rule)
Gladly supply each others wants,
Propriety disown,

³⁵Published posthumously in *Poetical Works*, 12:152–53.

³⁶Published posthumously in *Poetical Works*, 12:153–54.

One in the fellowship of saints,
With all thy members one.

3. On us the Christian feast bestow
The sacramental bread,
That daily we thy death may show,
And on thy body feed;
Till Thou, whose passion we record,
On earth again appear,³⁷
And reign, our dear triumphant Lord,
With all thine ancients here.
4. On all the house of Jacob's³⁸ race,
On Sion's mourners pour
The Spirit of supplicating grace
In one unceasing shower;
That wrestling on with faith and hope
We may in prayer abide,
Till Thou descend to take us up
And place us by thy side.

“And fear came upon every soul.”
—[Acts 2,] v. 43.³⁹

- [1.] Saviour, in thy church appear
All opposers to controul,
Still alarm with sacred fear
Every persecuting soul;
Let the world again confounded
Scarce presume to stir or move,
Till we in the faith are grounded,
Rooted fast in humble love.

³⁷Ori., “~~appear~~ again” changed to “again appear.”

³⁸“Jacob's” has “David's” written in the margin as an alternative.

³⁹Published posthumously in *Poetical Works*, 12:154.

2. Heathens stand amaz'd, affrighted,
 When thy people they survey
As a marshall'd host⁴⁰ united,
 Terrible in firm array;
When the shield of faith we bear
 Mindful of our dying Lord,
Prevalent in mighty prayer,
 Brandishing thy Spirit's sword!

3. When the church of thine election
 Rising from the wilderness,
Simply full of pure affection
 Lives like those of ancient days;
When the universal Mother
 Gathers all her sons in one,
When the Christians love each other—
 Satan tumbles from his throne!

**“And many signs and wonders were done by
the Apostles.”—[Acts 2,] v. 43.⁴¹**

- [1.] No outward miracles we claim,
 Whose God and gospel are the same,
 Yet trust our faithful Lord
His truth and mercy to reveal,
And pardon on the conscience seal
 Thro' his attested word.

2. Whene'er we preach the dying God,
And free forgiveness thro' his blood,
 The gospel-grace is given,

⁴⁰Ori., “marshall'd ~~host~~ host.”

⁴¹Published posthumously in *Poetical Works*, 12:155.

Spiritual signs are daily shown,
And God the holy Ghost sends down
In saving power from heaven.

“All that believed were together, and had all things common &c.”—[Acts 2,] v. 44, 45.⁴²

- [1.] How happy the men Who born from above
Were first to maintain The freedom of love;
Who left an example Ourselves to forego,
And taught us to trample On all things below!
2. Believers of old Who Jesus confess'd,
Lands, houses they sold, With all they possess'd:
The miserly pleasure They dared to despise,
And laid up their treasure And hearts in the skies.
3. Affection unfeign'd The members inclin'd,
And sweetly constrain'd, Each other to mind;
As sisters and brothers The faithful were one,
The souls of all others Each lov'd as his own.
4. The deed we commend For ages is past;
Yet God did intend The usage to last:
And could we inherit That primitive Flame,
The fruit of that Spirit Would now be the same.

“And they continuing daily with one accord in the temple &c.”—[Acts 2, v.] 46, 47.⁴³

- [1.] What a beautiful sight
When the children of light
In their primitive purity shone!

⁴²Published posthumously in *Unpublished Poetry*, 2:289–90. The first two stanzas appeared in *Poetical Works*, 12:155.

⁴³Published posthumously in *Poetical Works*, 12:155–56.

The disciples of old
Never stray'd from the fold,
But they all were united in one.

2. To⁴⁴ the temple of God
Where his honour abode,
They daily rejoic'd to repair;
And the Lord of the place
Daily shew'd them his face
In the house of thanksgiving and prayer.
3. When the Spirit was come,
He attended them home;
And performing to Jesus their vows,
In the breaking of bread
They remembred their Head,
And a church was in every house.
4. The affections of grace
Were with prayer and with praise
Carried on in their every employ:
Each meal was a feast,
And their hearts they exprest
In songs of angelical joy.
5. That gladness of heart
Which their Lord did impart
With simplicity pure from above,
To posterity show'd
The whole counsel of God,
The original triumph of love.

⁴⁴Ori., "In."

6. Their impotent foes
 Could no longer oppose,
Or with-hold their extorted esteem,
 But were forc'd to give place
 To a torrent of grace,
And were all carried down with the stream.

**“The Lord added to the church daily those
who were saved.”—[Acts 2,] v. 47.⁴⁵**

- [1.] The church in ancient days
 Was sinners sav'd from sin,
 And souls thro' Jesus grace
 Were daily taken in,
Pardon and faith together⁴⁶ given
Threw open⁴⁷ wide the gates of heaven.
2. Saviour, we know, Thou art
 In every age the same,
 Now, Lord, in ours exert⁴⁸
 The virtue of thy name,
And daily thro' thy word increase
The blood-besprinkled witnesses.
3. The people sav'd below
 From every sinful stain,
 Shall multiply and grow,
 If thy command ordain,
And one into a thousand rise,
And spread thy praise thro' earth and skies.

⁴⁵Published posthumously in *Poetical Works*, 12:157.

⁴⁶Ori., “~~at once were~~” changed to “together.”

⁴⁷Ori., “~~And open'd.~~”

⁴⁸Ori., “~~me,~~” which is likely the beginning of “increase.”

4. In many a soul, and mine,
 Thou hast display'd thy power,
 But to thy people join
 Ten thousand, thousand more,
Sav'd from the guilt and strength of sin,
In life and heart intirely clean.

5. Sav'd by thy blood applied
 The moment we believe,
 Let us in Thee abide,
 And grace for grace receive,
Till sunk into a perfect man,
And meet in all thy joy to reign.

[blank]

Acts III.

“Now Peter and John went up together into the temple, at the hour of prayer, being the ninth hour.”—[Acts 3,] v. 1.¹

- [1.] Who Jesus our Example know,
And Apostolic teachers trace,
We gladly to the temple go,
Frequent the consecrated place
At every solemn hour of prayer,
And meet the God of mercy there.
2. Still at the stated hours we pray
And openly our God adore,
The Lamb presenting every day
Our sins who on his body bore:
As incense sweet our prayers arise,
Mingled with his great sacrifice.
3. His offering pure we call to mind
There, on the golden altar laid,
Whose Godhead with the manhood join'd
For every soul atonement made,
And have whate'er we ask of God,
Thro' faith in that all-saving Blood.

“And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple &c.”—[Acts 3,] v. 2, 3.²

- [1.] I in this emblem see
My own unhappy case,

¹Published posthumously in *Poetical Works*, 12:158.

²Published posthumously in *Poetical Works*, 12:158–59.

My nature's poverty
And utter helplessness;
So impotent to good I am,
Who from the womb a cripple came.

2. Here at the Temple's gate
(The real Temple,) I
A feeble beggar wait,
And for his mercy cry,
Who only can my wants relieve,
And power, and peace, and pardon give.

3. Day after day distrest
On Jesus I attend,
And urging my request
Besiege the sinner's Friend,
In patient prayer expect a cure,
Till He pronounce my pardon sure.

“And Peter fastening his eyes upon him &c.”
—[Acts 3,] v. 4, 5.³

[1.] Master, thy pitying eye
Is fasten'd now on me,
Thou bidst my soul rely,
And look for help to Thee:
To Thee I stedfastly give heed,
For all the good Thou know'st I need.

2. I every moment hope
To hear thy pardning word,
Mine eyes are lifted up
Are ever to the Lord,

³Published posthumously in *Poetical Works*, 12:159.

On Thee my fixt regard I turn,
And for the consolation mourn.

**“Silver and gold have I none, but such as I
have give I thee &c.”—[Acts 3,] v. 6, 7.⁴**

- [1.] Thou seest my helplessness,
 Thou hearst my sad complaint:
 The riches of thy grace,
 And nothing else, I want,
Those riches which the world despise,
Are all I wish, and all I prize.
2. The blessing I implore
 Kindly vouchsafe to give,
 Or thro’ thy servants poor,
 Or by Thyself relieve,
Raise by thine own immediate word,
And speak my soul to health restor’d.
3. Thyself lay hold on me,
 And lifted up by grace
 And apprehending Thee
 I walk in all thy ways,
More active as I farther go,
And swifter than a bounding roe.
4. A sinner poor and lame
 At thy command I rise,
 Thine efficacious Name
 With springing life supplies,
Thy name, the moment I believe,
Doth strength and perfect soundness⁵ give.

⁴Published posthumously in *Poetical Works*, 12:159–60.

⁵Ori., “sounded.”

**“And he leaping up stood and walked, and
entred with them into the temple, walking,
and leaping, and praising God.”**

—[Acts 3,] v. 8.⁶

[1.] Jesus, thro' faith alone
 I answer to thy call,
 I stand, and walk, and run,
 And leap o're every wall,
Enter with joy the hallow'd place,
And loudly sing my Saviour's praise.

2. Both strength and righteousness
 In Thee I surely have,
 Gladly I⁷ Thee confess
 Omnipotent to save,
My helpless unbelief to heal,
And pardon on my conscience seal.

**“And all the people saw him walking and
praising God.”—[Acts 3,] v. 9.⁸**

 Who our weaknesses have known
 Should our conversion see,
While with joyful lips we own
 The Name that set us free:
By our walk the change sincere
By holiness of life we prove,
While we humbly persevere
 In gratitude and love.

**“And they knew it was he which sat for alms:
and they were filled with wonder.”**

—[Acts 3,] v. 10.⁹

 Stranger far the miracle
 Which doth a soul convert,

⁶Published posthumously in *Poetical Works*, 12:160.

⁷Ori., “Gladly ~~Thee~~ I.”

⁸Published posthumously in *Poetical Works*, 12:160–61.

⁹Published posthumously in *Poetical Works*, 12:161.

When our Lord vouchsafes to heal
Our impotence of heart:
Outward miracles are done,
That we th' Invisible may see,
God who all his power makes known
In man's infirmity.

**“As the lame man which was healed, held
Peter and John, all the people ran together
unto them in the porch which is called
Solomon's, greatly wondring.”**

—[Acts 3,] v. [11].¹⁰

- [1.] Thro' the ministry of man
Whoe'er their cure receive,
Fondly they at first detain,
And to the preacher cleave:
Farther taught by grace divine,
The Author of all good they own,
Every instrument resign,
And cleave to Christ alone.
2. Lord, in these thy Spirit's days
Thou dost thy work renew,
Daily miracles of grace
On helpless sinners shew:
O might¹¹ all the thoughtless croud
With wonder struck my change to see,
Flock into the courts¹² of God,
And run for faith to Thee!

¹⁰Published posthumously in *Poetical Works*, 12:161.

¹¹Ori., “that.”

¹²Ori., “house.”

“Why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?”—[Acts 3,] v. 12.¹³

[1.] Why should the fond admiring throng
On feeble creatures gaze,
If God pronounce a sinner strong
Thro’ his almighty grace?
Not all our holiness or power
Can make the spirit rise,
God only doth to health restore,
And freely justifies.

2. Jehovah sends by whom he will
As sovereign Lord of all,
His mercy’s counsel to fulfil,
And raise us from our fall:
He oft employs the words of man,
But bids us humbly own
He doth the help on earth ordain,
The work he works alone.

“The God of our fathers hath glorified his Son Jesus, whom ye delivered &c.”
—[Acts 3,] v. 13.¹⁴

The Patriarchal God,
To our forefathers known,
Hath gracious signs and wonders show’d
In honour of his Son,
Hath fallen spirits rais’d,
Hath guilty¹⁵ souls forgiven,

¹³Published posthumously in *Unpublished Poetry*, 2:290–91.

¹⁴Published posthumously in *Unpublished Poetry*, 2:291.

¹⁵Ori., “*simf*,” which is likely the beginning of “sinful.”

That Jesus may be own'd, and prais'd
By all in earth and heaven:
Jesus deliver'd o're
To suffer in our stead,
By his eternal Spirit's power
Is risen from the dead;
The just and holy One
By sinful men denied,
Again He fills his Father's throne,
And triumphs at his side.

**“Ye desired a murderer to be granted unto
you: And killed the Prince of life, whom God
hath raised from the dead; whereof we are
witnesses.”—[Acts 3,] v. 14, 15.¹⁶**

Ye who your sin have spar'd
And cherish'd in your breast,
A thief and murderer prefer'd
To God forever blest;
The Prince of life and peace
Ye wickedly have slain,
Renew'd his dying agonies,
And tortur'd him again:
But God hath him restor'd,¹⁷
No more to mourn or die:
He lives, He lives, our glorious Lord,
He reigns above the sky!

¹⁶Published posthumously in *Unpublished Poetry*, 2:291–92.

¹⁷Ori., “rais'd him up” changed to “him restor'd.”

His witnesses and friends
Throughout the world proclaim
The kingdom come that never ends,
The powers of Jesus Name.

**“His name through faith in his name hath
made this man strong &c.”—[Acts 3,] v. 16.¹⁸**

His name thro’ faith alone,
The halt and lame hath heal’d,
Impotent souls with life unknown
With heavenly vigour fill’d:
His name believ’d and lov’d
Did miracles perform,
And sin’s infirmity remov’d
From many an helpless worm:
The witnesses appear
Ev’n now before your face,
Restor’d to perfect soundness here
Thro’ reconciling grace:
Jesus the faith bestow’d
On men ye see and know,
Who daily praise their¹⁹ pardning God,
And walk with Christ below.

**“And now, brethren, I wot that through
ignorance ye did it, as²⁰ did also your rulers.”
—[Acts 3,] v. 17.²¹**

Sinners, what have ye done,
In nature’s ignorance?
Your crime, ye unbelievers own,
Your unperceiv’d offence:

¹⁸Published posthumously in *Poetical Works*, 12:162.

¹⁹Ori., “ã.”

²⁰Ori., “did, as” changed to “did it, as.”

²¹Published posthumously in *Poetical Works*, 12:162–63.

Ye have expos'd to shame
Th' eternal Son of God,
Murther'd afresh the slaughter'd Lamb,
And trampled on his blood.
Your learned rulers too,
Who sit in Moses' chair,
Have crucified their Lord anew;
And still their Saviour tear:
Alas, they know not yet,
In sin and error bred,
Who spitefully the members treat,
They persecute the Head.

**“But these things which God before had
shewed by the mouth of all his prophets, that
Christ should suffer, he hath so fulfilled.”**
—[Acts 3,] v. 18.²²

The sinful will of man,
Without his own design,
Subserves, if so our God ordain,
The holy will Divine:
Our God's almighty grace
O'rules the bounded ill,
To answer his great purposes,
And all his thoughts fulfil:
Of sinners He foretells
The wickedness foreknown,
Permits their act, but not compels,
Their act is all their own:

²²Published posthumously in *Poetical Works*, 12:163.

Who can the wisdom sound
Of his eternal mind,
That makes my Saviour's mortal wound
The life of all mankind!

**“Repent ye therefore, and be converted, that
your sins may be blotted out &c.”**

—[Acts 3,] v. 19, 20.²³

- [1.] O that we could to God present
Our hearts by true contrition rent
Thro' his beloved Son,
To Christ our mighty Fortress turn,
Look upon Him we pierc'd, and mourn,
Till our Desire come down!
2. Jesus, thro' thy atoning blood
Blot out this thick, incumbent cloud,
Which hides the face of Heaven:
Thou art that Presence of the Lord;
Descend, divine eternal Word,
And speak our sins forgiven.
3. Whene'er Thou dost our crimes efface,
The times of sweet refreshing grace,
The Comforter is come,
The Pledge, the Witness, and the Seal
That God again on earth shall dwell,
And take his exiles home.

²³Published posthumously in *Poetical Works*, 12:163–64.

**“Whom the heavens must receive until the
times of restitution of all things &c.”**

—[Acts 3,] v. 21.²⁴

- [1.] The body He did once assume,
 Did of the virgin's substance take,
The flesh which swell'd her sacred womb,
 And suffer'd torment for our sake,
Join'd to²⁵ the Deity is gone,
And sits on his eternal throne.

2. The body pure of flesh and blood
 Subject no more to death or pain,
Sublime at the right-hand of God,
 Doth in perpetual rest remain:
Its virtues, fruits, effects we prove;
Yet still the body dwells above.

3. Inrob'd with majesty and power
 It fills, and brightens all the sky,
Till coming all things to restore,
 And visible to mortal eye,
Earth He renews by sovereign grace,
And shews the world his glorious Face.

4. Immortal Son of man, appear,
 Our Maker, on thine azure seat,²⁶
Begin the great sabbatic year,
 Thy people spotless and compleat
In full millennial joy maintain,
And then in thine eternal reign!

²⁴Published posthumously in *Poetical Works*, 12:164–65.

²⁵Ori., “~~One with.~~”

²⁶Ori., “~~throne.~~”

“Moses said ... A prophet shall the Lord your God raise up unto you, of your brethren, like unto me.”—[Acts 3,] v. 22.²⁷

- [1.] Moses the meek man of God
 A type of Christ was seen,
 Head of faithful Israel stood,
 And Guide of sinful men,
 Shew'd, as prophet of the Lord,
The land to all believers given,
 Herald of Jehovah's word,
 Interpreter of heaven.
2. Israel he from Egypt led;
 But must to Jesus yield:
 Jesus like his brethren made,
 His brethren far excel'd:
 Moses form'd the church of old,
And one peculiar²⁸ nation join'd;
 Christ receiv'd into his fold
 The souls of all mankind.
3. Soon as Moses prophecied,
 Israel's deliverance came:
 Soon as Jesus spake, and died
 The sacrificial Lamb,
 Life, the grand effect, ensued;
That blood for every soul was spilt:
 Purg'd that all-redeeming blood
 The universal guilt.

²⁷Published posthumously in *Poetical Works*, 12:165–66.

²⁸Ori., “In one a single” changed to “And one peculiar.”

4. Those who quak'd, and could not bear
 Jehovah's thundring word,
 Ask'd, that Moses might declare
 The dictates of his Lord:
 Wearied by the law of fire,
Much more the slaves of guilty fear
 Fly from Sinai, and desire
 The voice of Christ to hear.
5. Moses truly minister'd,
 A servant not a Son;
 Christ, who in our flesh appear'd,
 Came from his Father down;
 Equal to the Lord most-high,
By all those²⁹ heavenly hosts confest,
 Re-inthron'd beyond the sky,
 Our God forever blest.

“Him shall ye hear in all things whatsoever he shall say unto you.”—[Acts 3,] v. 22.³⁰

Lord, with open heart and ear
We would thy law receive,
All thy gracious sayings hear
And savingly believe,
All thy kind commands obey,
The pattern trace which thou hast given,
Walk in Thee, the Truth, the Way,
The Life, and Heaven of heaven.

²⁹Ori., “any.”

³⁰Published posthumously in *Poetical Works*, 12:166.

**“Every soul which will not hear that Prophet,
shall be destroyed from among the people.”**
—[Acts 3,] v. 23.³¹

1. Ye adders deaf, who stop your ears
 Against th' immortal Prophet's voice,
 (That voice which dying sinners hears,
 And bids our broken hearts rejoice)
 Who nature's perfect law maintain,
 Your own weak reason idolize,
 And dare th' incarnate God disdain,
 The God who made both earth and skies:

2. Ye men who Christ profess to know,
 And vainly call him God and Lord,
 But will not in his footsteps go,
 Or hearken to his Spirit's word;
 Deists, and formalists, who slight
 His love, expect his wrath to feel,
 Cut off and³² banish'd from his sight,
 Ye both shall shortly meet in hell.

“All the prophets have foretold of these days.”
—[Acts 3,] v. 24.³³

The seers, and holy men of old
 Have spoken of these gospel-days,
 The kingdom of their Lord foretold,
 The reigning power of Jesus grace:
O might their prophecies on me,
 On every soul, be soon fulfil'd,
Redeem'd from all iniquity,
 Rejoicing in our pardon seal'd!

³¹Published posthumously in *Poetical Works*, 12:166–67.

³²Ori., “**Both**” changed to “Cut off and.”

³³Published posthumously in *Poetical Works*, 12:167.

* I., p. 55, First to the Jews &c.³⁴

* II., p. 54, The God of &c.³⁵

“Ye are the children of the prophets &c.”
—[Acts 3,] v. 25, 26.

III.³⁶

- [1.] Heirs of the prophecies are we,
 Jesus, who depend on Thee,
 By Love Paternal given,
Thou Covenant made with all our race,
Who trust thy death for pardning grace,
 For purity, and heaven.
2. Who in the steps of Abraham tread,
 Thee we claim the promis'd Seed,
 On the whole earth bestow'd,
Embrace the Saviour of mankind,
And blest in Thee, exult to find
 Redemption thro' thy blood.
3. We taste that God is good, and see
 The divine felicity
 To all thy people known,
Assur'd the Father of our Head,
Hath rais'd our Raiser from the dead,
 And glorified his Son.
4. Accomplishing his kind intent,
 God into our hearts hath sent
 The Spirit of thy love,
Our blood-bought pardon to reveal,³⁷
And mark us by his hallowing seal
 For thrones prepar'd above.

³⁴Wesley meant for hymn I written on Acts 3:25–26 from p. 55 to be inserted here.

³⁵Wesley meant for hymn II written on Acts 3:26 from pp. 54–55 to be inserted here, even though this places it out of order in relation to the scripture reference.

³⁶Published posthumously in *Unpublished Poetry*, 2:292–93.

³⁷Ori., “~~Forgiveness on our hearts to seal.~~”

5. Peace, joy, and righteousness brought in
Perfect liberty from sin,
Our happiness maintain,
Till Thou receive thy spotless bride,
To sit illustrious at thy side,
And in thy presence reign.

“God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.”—[Acts 3,] v. 26.

[* insert p. 53]³⁸

II.³⁹

- [1.] The God of all grace,
To restore a lost race,
Hath rais'd up his Son,
And sent him again in the Comforter down!
Ye sinners, believe,
And your Saviour receive,
By his Father bestow'd
That ye all may return to the bosom of God.
2. God sent him to bless
With unspeakable⁴⁰ peace
The children of men,
That ye here may his favor and image regain:
T'was his only design
By the Spirit divine
To redeem you from woe,
And indulge with a taste of your heaven below.

³⁸Wesley meant for this hymn II written on Acts 3:26 to be inserted on p. 53, even though this places it out of order in relation to the scripture reference.

³⁹Published posthumously in *Poetical Works*, 12:167–68.

⁴⁰Ori., “his power and his” changed to “unspeakable.”

3. He is ready to prove
The truth of his love:
And when Jesus reveals
Your pardon obtain'd, he his office fulfils;
He bids you be clean
From the nature of sin
Thro' the power of his blood,
And he makes your hearts happy, by making them good.

4. Repent and believe,
And the blessing receive,
The felicity pure,⁴¹
The salvation of God which shall always endure:
Your Saviour embrace
With his fulness of grace,
And hold fast the high Prize,
And live upon earth as they live in the skies.

“Ye are the children ... unto you first.”
—[Acts 3,] v. 25, 26.

[* insert p. 53]⁴²

I.⁴³

- [1.] First to the Jews was Shiloh sent,
Power effectual to repent
On Israel he bestow'd,
With pardon and salvation bless'd,
His murtherers from their sins releas'd,
And wash'd them in his blood.

2. He now is sent to every heart,
Every soul he would convert,
In their accepted day:
And heathens now are justified,
And feel thro' faith the blood applied
Which takes our sins away.⁴⁴

⁴¹Ori., “true.”

⁴²Wesley meant for this hymn I written on Acts 3:25–26 to be inserted on p. 53.

⁴³Published posthumously in *Poetical Works*, 12:167. Ori., “Unto you first God sent his Son.—[Acts 3,] v. 26.”

⁴⁴Stanza 2 actually appears by itself on the (unnumbered) verso side of p. 55. We have moved it here for convenience.

Acts IV.

**“And as they spake unto the people, the
priests, and the Sadducees came upon them.”**

—[Acts 4,] v. 1.¹

Envious and wicked priests appear
In every age, the church t’ oppose,
’Gainst every gospel-minister
They head the troop of Jesus foes;
Zealots and Sadducees combine
The truth by violence to suppress,
Deists and priests their forces join
To silence all the witnesses.

“Being grieved that they taught the people.”

—[Acts 4,] v. 2.²

Hirelings without remorse or pain
Dare to their passions sacrifice
The truth, the precious souls of men,
And bar their passage to the skies;
The preachers mouth, the hearers ears
They stop thro’ a malignant zeal,
And strive, as Satan’s messengers,
Heaven to defraud, and people hell.

**“And they laid hands on them, and put them
in hold.”—[Acts 4,] v. 3.³**

Who preach the truth, the gospel-word
Must no repose expect to know,
To suffer like their patient Lord
Is all their recompense below:
Their suffering is their mission’s seal,
They glory in captivity,
If Christ thereby his grace reveal,
And set th’ imprison’d spirits,⁴ free.

¹Published posthumously in *Poetical Works*, 12:169.

²Published posthumously in *Poetical Works*, 12:169.

³Published posthumously in *Poetical Works*, 12:169.

⁴Ori., “the slaves of Satan” changed to “th’ imprison’d spirits.”

“Many which heard the word, believed; and the number of the men was about five thousand.”—[Acts 4,] v. 4.⁵

[1.] Five thousand added in a day,
Born by the Spirit from above,
The energy of grace display,
The strength of their Redeemer’s love:
The welcom truth they all receive,
Joyful to know their sins forgiven;
Five thousand souls at once believe,
And banquet on the bread from heaven!

2. The word is crown’d with more success,
Because the preacher suffers more,
While God doth by the flock’s increase
Augment his patient servant’s power;
His servant’s constancy and zeal
Confirm the followers of their Lord,
And all conspire to work his will,
And spread thro’ earth his pardning word.

“Their rulers and scribes and elders ... were gathered together.”—[Acts 4,] v. 5, 6.⁶

Power, wisdom, learning all combine,
Churchmen and seculars agree,
To frustrate, Lord, thy love’s design,
And stop the men sent forth by Thee:
But lo, by all the world forsook,
Like those who first thy grace made known,
With stronger confidence we look
For promis’d help to Thee alone.

⁵Published posthumously in *Poetical Works*, 12:169–70.

⁶Published posthumously in *Poetical Works*, 12:170.

**“And when they had set them in the midst,
they asked, By what power, or by what name
have ye done this?”—[Acts 4,] v. 7.⁷**

[1.] God permits his works to be
 By worldly judges tried,
 Shall not ours the scrutiny
 Of sinful men abide?
 Though thy hand therein appears,
Thy hand, O God,⁸ they will not own,
 Sentencing the messengers,
 For what our⁹ Lord hath done.

2. Who our conduct scrutinize
 For this we dare not blame,
 But because they shut their eyes,
 Determin'd to condemn:
 To the truth they will not yield,
Or proof infallible receive,
 Though ten thousand souls are heal'd,
 And to thy glory live.

**“Then Peter filled with the holy Ghost, said
unto them.”—[Acts 4,] v. 8.¹⁰**

Peter with himself compare!
 Lately he his Lord foreswore;
Now at man's unrighteous bar
 Stands th' undaunted confessor,
Bold in presence of his foes,
 Peter out of weakness strong,

⁷Published posthumously in *Poetical Works*, 12:170–71.

⁸Ori., “~~Lord~~.”

⁹Ori., “~~that the~~” changed to “what our.”

¹⁰Published posthumously in *Unpublished Poetry*, 2:293.

Fill'd with faith's assurance,¹¹ shows,
Power doth all to God belong!

**“If we this day be examined of the good deed
done to the impotent man &c.”—[Acts 4,] v. 9.¹²**

- [1.] Do ye not still, ye ruling men,
Permit that open vice should reign,
And courtly wickedness?
Yet while the evil is allow'd,
Ye turn your zeal against the good,
And all its friends oppress.
2. Ye now into our deeds inquire,
Not thro' a laudable desire
To praise and imitate,
But matter of offence to find,
(With sin, the world, and Satan join'd,)
And blast the good ye hate.

**“Be it known unto you, and to all the people
of Israel, that by the name of Jesus &c.”
—[Acts 4,] v. 10.¹³**

- [1.] Rulers in church and state give ear,
And all the house of Israel, hear,
Hear his appointed witnesses,
And Christ the crucified confess,
Jesus the Lord, like us, receive,
Who lives, and shall forever live.

¹¹Ori., “~~faith and power he~~” changed to “faith's assurance.”

¹²Published posthumously in *Poetical Works*, 12:171.

¹³Published posthumously in *Poetical Works*, 12:171–72. Ori., “v. 30”; an error.

2. Author of immortality
By sin ye nail'd him to the tree,
But God hath rais'd again¹⁴ his Son,
And made his life¹⁵ on sinners known,
And souls diseas'd, and spirits lame
Are daily heal'd thro' Jesus name.
3. Ye see the wonders of his hand,
The men that in your presence stand!
One step towards heaven they could not go;
But now the power of faith they know,
They walk in Christ, their feet are sure,
And pardon brings¹⁶ their perfect cure.

“This is the stone which was set at nought of you builders, which is become the head of the corner.”—[Acts 4,] v. 11.¹⁷

- [1.] Christ is the head,¹⁸ the corner stone,
The Basis firm is Christ alone!
But you who o're his church preside,
Have always scorn'd the Crucified,
Have Jesus for your King refus'd,
And in his dearest saints abus'd.
2. His members, one in heart and mind,
Most strictly each to other join'd,
Who constitute his church below,
And closest in his footsteps go,
Ye hate, and spitefully reject,
And brand them as a separate sect.

* see p. 553, No, there is &c.¹⁹

¹⁴Ori., “to life” changed to “again.”

¹⁵Ori., “power.”

¹⁶Ori., “is.”

¹⁷Published posthumously in *Unpublished Poetry*, 2:293.

¹⁸Ori., “is head” changed to “is the head.”

¹⁹Wesley meant for a hymn written on Acts 4:12 from pp. 553–54 to be inserted here.

“Neither is there salvation in any other: for there is none other name under heaven given among²⁰ men, whereby we must be saved.”
—[Acts 4,] v. 12.²¹

- [1.] Be it to all the nations known,
Salvation is in Christ alone!
Jesus did every soul redeem,
And all the sav'd are sav'd by Him;
His only name can cancel sin,
His only blood can wash us clean.
2. Believing into Jesus name,
Thro' grace already sav'd I am,
I have redemption in his blood,
I have the peace and life of God;
The Spirit doth his mind impart,
And plants his nature in my heart.
3. Sinners, believe, and now be free
From sin, and Satan's tyranny,
From earth, and curse,²² and death, and fear
Redeem'd by faith in Jesus here;
His name, his love, his nature given
Plucks you from hell, and lifts to heaven!

“They saw the boldness of Peter &c.”
—[Acts 4,] v. 13.²³

- [1.] Where is now the feeble reed
Shaken by a damsel's breath?
Man he can no longer dread,
Pain, imprisonment, and²⁴ death;

²⁰Ori., “unto.”

²¹Published posthumously in *Poetical Works*, 12:172.

²²Ori., “hell.”

²³Published posthumously in *Poetical Works*, 12:173–74.

²⁴“And” has “or” written below it as an alternative.

Fill'd with virtue from his Lord,
With the Spirit of faith and power,
Peter stands, by grace restor'd,
Stands a rock, and shakes²⁵ no more!

2. Reeds may still, if Thou ordain,
Into rocks and pillars rise:
Me, the weakest child of man
Jesus, strengthen from the skies;
Fill me with that Spirit of grace:
Witness for a dying God,
Then I shall the truth confess,
Dare to seal it with my blood.

**“When they perceived that they were
unlearned and ignorant²⁶ men, they marvelled,
and they took knowledge of them, that they
had been with Jesus.”—[Acts 4,] v. 13.²⁷**

- [1.] Weakness still with ignorance
And poverty combin'd
Triumph o're the boasted sense
And wisdom of mankind,
Grandeur, wealth, and power subdue,
For Jesus self maintains²⁸ our cause,
Jesus, who the world o'rethrew
While bleeding on his cross.
2. Men in every age are seen
By grace Divine employ'd,
Simple, rude, unletter'd men,
And only taught of God:

²⁵Ori., “falls.”

²⁶Ori., “were ignorant” changed to “were unlearned and ignorant.”

²⁷Published posthumously in *Poetical Works*, 12:174; and *Representative Verse*, 223–24.

²⁸Ori., “undertakes” changed to “self maintains.”

Sent into the world we go,
And gather souls on every side,
Nothing else resolv'd to know
But Jesus crucified.

3. Let the great and wise confess
From whence our boldness flows,
Jesus' meanest witnesses
We cannot dread our foes;
Men who have with Jesus been,
And at his mouth receiv'd his²⁹ word,
Conquerors of the world and sin
We only fear the Lord.

“And beholding the man which was healed standing with them, they could say nothing against it.”—[Acts 4,] v. 14.³⁰

- [1.] The greatest miracles of grace
Can only silence and confound,
Not change the persecuting³¹ race,
Unless the Lord their conscience wound,
His efficacious love exert,
And break the unbelievers heart.
2. The dire effects of envious pride
Ev'n now our blind opposers show:
The proofs stand forth³² on every side,
The sinners heal'd they see and know,
And can no longer, Lord, gainsay,
Yet still refuse the truth³³ t' obey.

²⁹Ori., “the.”

³⁰Published posthumously in *Poetical Works*, 12:175.

³¹Ori., “unconverted.”

³²Ori., “appear” changed to “stand forth.”

³³“~~The truth they still refuse~~” is written below it, as a considered alternative to “Yet still refuse the truth.”

“When they had commanded them to go aside out of the council, they conferred among themselves.”—[Acts 4,] v. 15.³⁴

- [1.] T’ elude his wonders and suppress,
T’ o’ rethrow his merciful design,
Who now revives his work of grace,
The world in fruitless counsel join;
Their counsel vain shall never stand,
Or shorten an Almighty Hand.

2. Jehovah sends by whom he will,
His grace in season due bestows:
Who now the chair of Moses fill,
Confederate with your³⁵ Saviour’s foes,
Ye cannot stop the growing word,
Or bind that Spirit of the Lord.

“What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem, and we cannot deny it.”
—[Acts 4,] v. 16.³⁶

1. Still at a loss, ye know not how
With these wild vagabonds to deal:
Shall priests Irregulars allow,
Or stop by force the growing ill?
But should ye crush by open force,
Ye fear to make the mischief worse.³⁷

2. Perplex’d, ye know not what to do:
Ye neither can destroy, nor³⁸ praise
The men, who prove their mission true
By wonders of converting grace,
Who spread the news of sin forgiven,
Confirm’d by daily signs from heaven.

3. The glaring fact to all appears,
The grace on multitudes bestow’d:

³⁴Published posthumously in *Poetical Works*, 12:175.

³⁵Ori., “the.”

³⁶Published posthumously in *Unpublished Poetry*, 2:294. The first stanza appeared in *Poetical Works*, 12:175–76.

³⁷Wesley originally wrote this as a three-stanza hymn (stanzas 2–4). He then renumbered the stanzas and gave instructions to insert here a new stanza 1 that appears by itself at the bottom of p. 76. We have moved it here for convenience.

³⁸Ori., “Whether to persecute or.”

Jesus hath bless'd his messengers,
Thousands are truly turn'd to God:
The fact yourselves are forc'd to own,
"The men undoubted good have done."

4. Yet harden'd still ye will not yield
To truth which ye cannot deny;
The instruments rais'd up and seal'd
Your lack of service to supply,
To countenance ye dare not seem,
Ye dare not yet to death condemn.

**"But that it spread no farther among the
people, let us straitly threaten them, that they
speak henceforth to no man in this name."**

—[Acts 4,] v. 17.³⁹

- [1.] Pure, inward, genuin piety
External Christians dread,
With consternation struck to see
The loathsom gangreen spread!
A few, they say, may multiply,
And the whole croud infect;
And every hellish means they try
To stop the growing sect.
2. But all your policy is blind,
Your threatnings too are vain;
The word of God ye cannot bind,
The Spirit's course restrain:
In Jesus name we must speak on,
And testify his grace,
And make his pardning mercy known
To all the ransom'd race.

³⁹Published posthumously in *Unpublished Poetry*, 2:294–95.

**“They commanded them not to speak at all,
nor teach in the name of Jesus.”**
—[Acts 4,] v. 18.⁴⁰

Not speak at all in Jesus name?
For this alone we live,⁴¹
The Friend of sinners to proclaim,
Who would the worst forgive:
From house to house we still must teach
His love, whate'er betide,
In streets, highways, and desarts⁴² preach
Jehovah crucified.

**“Peter and John answered and said unto them,
Whether it be right in the sight of God, to
heathen unto you more than unto God, judge
ye.”**—[Acts 4,] v. 19.⁴³

- [1.] God bids, To all my name confess,
And make my gospel known,
Man orders us to hold our peace,
And publish it to none:
But sav'd from earthly hopes and fears
Whate'er our⁴⁴ elders⁴⁵ say,
We speak as Jesus' messengers,
And God, not man, obey.
2. Yourselfs must judge it meet and right
That we the thing should do
Well-pleasing in our Master's sight,
And God prefer to you:
Wherefore we execute his will,
As his first servants did,
And thus our ministry fulfil,
Though all the world forbid.

⁴⁰Published posthumously in *Poetical Works*, 12:176.

⁴¹Ori., “~~We live~~ for this alone” changed to “For this alone we live.”

⁴²Ori., “~~fields we~~” changed to “desarts.”

⁴³Published posthumously in *Poetical Works*, 12:176.

⁴⁴Ori., “~~the~~.”

⁴⁵“~~Rulers~~” is written in the margin, as a considered alternative to “elders.”

“We cannot but speak the things which we have seen and heard.”—[Acts 4,] v. 20.⁴⁶

- [1.] Unawed by man’s authority,
 Unable to forbear,
What⁴⁷ we have seen and heard of Thee,
 Our God, we must declare:
Who have thy great salvation seen,
 And heard the Lord from heaven,
We tell the sinful sons of men
 They all may live forgiven.
2. The bleeding Lamb before our eyes
 Set forth we have beheld,
And heard his dead-reviving cries,
 And felt our pardon seal’d:
We speak⁴⁸ as Jesus witnesses,
 His power on others shown,
And testify the works of grace
 He hath for thousands done.
3. We speak because we have believ’d,
 So freely justified
Forgiveness thro’ his blood receiv’d
 His precious blood applied:
The balmy virtue of his death
 We must thro’ life proclaim,
And publish with our latest breath
 The all-redeeming Lamb!

⁴⁶Published posthumously in *Poetical Works*, 12:176–77.

⁴⁷Ori., “~~The~~ What.”

⁴⁸Ori., “~~teH~~.”

“They let them go, finding nothing how they might punish them, because of the people for all men glorified God &c.”

—[Acts 4,] v. 21, 22.⁴⁹

- [1.] Their hate they can no farther show,
Constrain'd to let the preachers go,
 Though thirsting for their blood:
What power obstructs the⁵⁰ fierce career
Of men, who God disdain to fear?
 They fear the multitude.
2. Elders, and priests, and rulers rage,
Against the Lord their powers engage;
 His work the people own,
His truth and ministers embrace,
And glorify the God of grace
 For all which he hath done.
3. The people praise a pardning God,
His miracles of healing show'd
 On young and old confess;
They see his hand with joyful eyes,
And heal'd themselves thro' Jesus rise
 A cloud of witnesses!

“They reported all that the chief priests and elders had said unto them.”—[Acts 4,] v. 23.⁵¹

The evils which the church befall,
Its dangers and escapes, to all
 The faithful we make known,
That wrestling all⁵² in mighty prayer
They may⁵³ the common burthen bear,
 And bring the Spirit down.

⁴⁹Published posthumously in *Poetical Works*, 12:177–78. Ori., “v. 21.”

⁵⁰Ori., “their.”

⁵¹Published posthumously in *Poetical Works*, 12:178.

⁵²Ori., “~~And combatting~~” changed to “That wrestling all.”

⁵³Ori., “all.”

**“They lift their voice to God with one accord,
and said, Lord, thou art God which hast made
heaven and earth &c.”**

—[Acts 4,] v. 24, 25, 26, 27, 28.⁵⁴

[1.] Lord of hosts, our God and Lord,
To Thee we lift our voice,
Praise thy name with one accord,
And in thy strength rejoice:
Heaven is thine, and earth, and sea,
The work of thine almighty hand,
Every creature made by Thee
Must bow to thy command.

2. Thy prophetic word we find
Fulfill'd before our eyes,
Heathens still with Jews are join'd,
And kings and rulers rise;
Thee, and Christ thy Son t' oppose,
The lords of earth conspire again,
Rage the world of Jesus foes,
But all their rage is vain.

3. Lo, with furious malice wild
They rush impetuous on,
Leagued against thy holy Child,
Thy dear anointed Son!
Successors to those of old,
Who when they nail'd him to the tree,
Verified the thing foretold,
And answer'd thy decree.

⁵⁴Published posthumously in *Poetical Works*, 12:178–79.

**“And now, Lord, behold their threatnings:
and grant &c.”—[Acts 4,] v. 29, 30.⁵⁵**

- [1.] Lord, the cause belongs to Thee,
When truth’s opposers rise:
Thou who dost their evil see,
Disperse it with thine eyes!
They, and we are in thine hand,
Who sittest on the righteous throne,
Let thine awful⁵⁶ counsel stand,
Thy sovereign will be done.⁵⁷
2. Now behold their threatnings, Lord,
Who Thee and thine withstand,⁵⁸
Arm the preachers of thy word
By stretching forth thy hand;
Now exert thy power to heal,
Thy hated ministers inspire,
Warm their hearts with heavenly zeal,
And touch their lips with fire.
3. Thro’ the name and sprinkled blood
Of thy unspotted⁵⁹ Child
Miracles of grace be show’d
On sinners reconcil’d:
Dying sinners to relieve,
To certify their sins forgiven,
Jesus’ purchas’d Spirit give,
And send the Sign from heaven.

**“And when they had prayed, the place was
shaken &c.”—[Acts 4,] v. 31.⁶⁰**

- [1.] Thou who once didst shake the place
Where praying saints were⁶¹ met,
Spirit of faith and holiness,
The miracle repeat;
Shake our souls, and stir them up
To seize the crown prepar’d above,
Fill with confidence of hope,
And purity of love.

⁵⁵Published posthumously in *Poetical Works*, 12:179–80. Stanza 1 = *Scripture Hymns* (1762), 2:267, NT #494, altered.

⁵⁶“~~Gracious~~” is written above it, as a considered alternative to “awful.”

⁵⁷Wesley originally wrote this hymn as a two-stanza hymn (stanzas 2–3). He later renumbered the stanzas and gave instructions to insert a new stanza 1 that appears by itself at the top of p. 76b. We have moved it here for convenience.

⁵⁸Ori., “~~oppose~~.”

⁵⁹Ori., “~~most holy~~” changed to “unspotted.”

⁶⁰Published posthumously in *Poetical Works*, 12:180.

⁶¹Ori., “~~thy disciples~~” changed to “praying saints were.”

2. Power to every messenger,
And ready utterance give,
That we boldly may declare
The Name thro' which we live,
Preach the reconciling Word
Who did his peace⁶² to all bequeath,
Followers of our lamblike Lord,
And faithful unto death.

“The multitude of them that believed, were of one heart, and one soul: neither said any of them, that ought of the things which he possessed, was his own, but they had all things common. Neither was there any among them that lacked.”—[Acts 4,] v. 32, 34.⁶³

- [1.] Happy the multitude
(But far above our sphere)
Redeem'd by⁶⁴ Jesus blood
From all we covet here!
To Him, and to each other join'd,
They all were of one heart and mind.
2. His blood the cement was
Who died⁶⁵ on Calvary,
And fasten'd to his cross
They could not disagree:
One soul did all the members move,
The soul of harmony and love.
3. Their goods were free for all,
Appropriated to none,

⁶²Ori., “~~The~~ peace ~~He did~~” changed to “Who did his peace.”

⁶³Published posthumously in *Unpublished Poetry*, 2:295–96. The first two stanzas appeared in *Poetical Works*, 12:180.

⁶⁴Ori., “Redeem'd ~~the~~ by.”

⁶⁵Ori., “~~groan~~'d.”

While none presum'd to call
What he possess'd his own;
The difference base of *thine* and *mine*
Was lost in charity Divine.

4. No overplus, or need,
No rich or poor were there,
Content with daily bread
Where each enjoy'd his share;
With every common blessing bless'd
They nothing had, yet all possess'd.

**“And with great power gave the Apostles
witness of the resurrection of the Lord Jesus.”**
—[Acts 4,] v. 33.⁶⁶

- [1.] Where is that ancient power
Which did the Lord reveal,
And spake him more than conqueror
O're death, and earth, and hell!
While men by Jesus chose
Were bold to testify
He died to pay our debt, and rose
To fit us for⁶⁷ the sky:
He rose himself, to raise
His creatures from their fall,
He sits at God's right-hand, and prays,
Demanding life for all:
The Spirit of life he gives
In sinners hearts to dwell;
And still⁶⁸ who hears with faith, receives
The Gift unspeakable.

⁶⁶Published posthumously in *Representative Verse*, 224–25; and *Unpublished Poetry*, 2:296–97.

⁶⁷Ori., “clear us from” changed to “fit us for.”

⁶⁸Ori., “he.”

2. Our record is the same,
 Our testimony's sure,
 The gospel we to day⁶⁹ proclaim
 Shall evermore endure:
 Who minister the word
 Are Jesus witnesses,
 And still we preach our risen Lord,
 The Prince of life and peace:
 High on his Father's throne
 Forgiveness to confer,
 He sends the promis'd Blessing down,
 Th' abiding Comforter!
 His power, and peace, and love
 Our cancel'd sin attest,
 And heaven is open'd from above
 In every faithful breast.

“Great grace was upon them all.”

—[Acts 4,] v. 33.⁷⁰

Abundant grace indeed
 On the first saints bestow'd!
 From every selfish temper freed
 Their hearts with love o'reflow'd:
 Who suffer'd none to lack,
 Their fruits of grace were⁷¹ shown,
 Their mutual love for Jesus' sake
 Declar'd they all were one
 By the same strength of grace
 And cordial charity,

⁶⁹Ori., “do.” Wesley then changed to “you,” and finally changed to “day.”

⁷⁰Published posthumously in *Unpublished Poetry*, 2:297.

⁷¹Ori., “love by works was” changed to “fruits of grace were.”

Produc'd in every age and place
The same effects must be:
And thus, ye sons of light,
Thus only can ye *prove*
The length, and bredth, and depth, and height
Of truly perfect love.

**“As many as were possessors of lands, or
houses sold them, and brought the prices of
&c.”—[Acts 4,] v. 34, 35.⁷²**

[1.] Which of the Christians now
Would his possessions sell?
The fact ye scarce⁷³ allow,
The truth incredible,
That men of old so weak should prove,
And as themselves their neighbour love.

2. Of your redundant⁷⁴ store
Ye may a few relieve,
But all to feed the poor
Ye cannot, cannot give,
Houses and lands for Christ forego,
Or live as Jesus liv'd below.

3. Jesus, thy church inspire
With Apostolic love,
Infuse the one⁷⁵ desire
T' insure our wealth above,
Freely with earthly goods to part,
And joyfully sell all in heart.

⁷²Published posthumously in *Unpublished Poetry*, 2:297–98. Stanzas 3 and 4 appeared in *Poetical Works*, 12:181.

⁷³Ori., “can.”

⁷⁴Ori., “abundant.”

⁷⁵Ori., “~~A~~ With that sincere.” Wesley then changed to “~~With that sincere~~,” and finally changed to “Infuse the one.”

4. With thy pure Spirit fill'd,
 And loving Thee alone,
 We shall our substance yield,
 Call⁷⁶ nothing here our own,
 Whate'er we have or are submit,
 And lie, as beggars, at thy feet.

**“Barnabas, the⁷⁷ Son of consolation, a Levite
 having⁷⁸ land, sold it &c.”**
 —[Acts 4, v. 36, 37].⁷⁹

- [1.] Ye Levites hir'd who⁸⁰ undertake
 The awful ministry
 For lucre or ambition's sake,
 A nobler pattern see!
 Who greedily your pay receive,
 And adding cure to cure,
 In splendid ease and pleasures live
 By pillaging the poor:
2. See here an Apostolic priest,
 Commission'd from the sky,
 Who dares of all himself divest,
 The needy to supply!
 A primitive example rare
 Of gospel-poverty,
 To feed the flock his only care,
 And like his Lord to be.
3. Jesus, to us apostles⁸¹ raise,
 Likeminded⁸² pastors give

⁷⁶Ori., “And.”

⁷⁷Ori., “Barnabas, surnamed the.”

⁷⁸Ori., “consolation, sold having” changed to “consolation, a Levite having.”

⁷⁹Published posthumously in *Unpublished Poetry*, 2:298–99. Stanzas 2 and 3 appeared in *Poetical Works*, 12:181.

⁸⁰Ori., “to.”

⁸¹Ori., “vouchsafe to” changed to “apostles.”

⁸²Ori., “To us the.”

Who freely may dispence thy grace,
As freely they receive:
Who disengag'd from all below
May earthly things despise,
And every creature-good forego
For treasure in the skies.

4. The sons of consolation these
As sent by thee approve,
Who nothing have, yet all possess
In their Redeemer's love:
The mourners for Thysel⁸³ to chear,
Thy ministers employ,
With tidings glad of pardon here,
And heaven's eternal joy.

⁸³Ori., "~~after God~~" changed to "for Thyself."

Acts V.

“Ananias and Sapphira, sold a possession, and kept back part of the price, &c.”

—[Acts 5,] v. 1, 2.¹

How soon alas, the selfish sin,
The love of property comes in,
While man from God with-holds a part,
Yet seems to give him all his heart!
Deceiv'd th' Omniscient cannot be
By avarice and hypocrisy,
Who lurking under love's disguise
Present detested sacrifice.

“Why hath Satan filled thy heart, to lie to the Holy Ghost?”—[Acts 5,] v. 3.²

In works of charity who hide
Their fraud and sacrilegious pride,
As not infallible they deem,
The Holy Ghost, the God supreme:
Their hearts, they think, he cannot know
Conceal'd beneath an outward show,
And thus the Spirit of truth deny,
And thus blaspheme the Lord Most-high.

“Whiles it remained, was it not thine own?”
—[Acts 5,] v. 4.³

God who⁴ his creature's love requires,
Our only happiness⁵ desires,
He claims the whole, and not a part,
Not half our goods, but all our heart,
My heart, O God, is all thy due,
Is always naked to thy view;

¹Published posthumously in *Poetical Works*, 12:182.

²Published posthumously in *Poetical Works*, 12:182.

³Published posthumously in *Poetical Works*, 12:182.

⁴Ori., “When He.”

⁵Ori., “happiness ~~the Lord~~” changed to “only happiness.”

And if I love not Thee alone,
I make th' impostor's doom my own.

“Ananias hearing these words, fell down, and gave up the ghost: and great fear came on all them that heard these things.”—[Acts 5,] v. 5.⁶

Tremble, thou hypocrite profane,
Who dost mankind deceive,
Though God his righteous wrath refrain,
And let thy body live!
Ev'n while⁷ it sins, thy soul expires,
And soon sent down to hell
In unextinguishable fires,
The second death shall feel.

“She said, Yea, for so much.”—[Acts 5,] v. 8.⁸

The ground of every heart is known
With every thought, to Him alone
Who doth in secret see:
O may I always bear in mind,
The Eye which looks thro' all mankind
Is now intent on me!

“How is it that ye have agreed together, to tempt the Spirit of the Lord?”—[Acts 5,] v. 9.⁹

[1.] Marriage was by God design'd
That every happy two
Might in closest union join'd
Their heavenly Lord pursue;

⁶Published posthumously in *Poetical Works*, 12:182–83.

⁷Ori., “While ~~now~~.”

⁸Published posthumously in *Unpublished Poetry*, 2:299.

⁹Published posthumously in *Poetical Works*, 12:183.

Holier thro' each other prove,
And hand in hand with joy go on
To the highest feast of love,
The Lamb's eternal throne.

2. How do you, alas, profane
The solemn mystery,
You who worse than meet in vain,
And but in sin agree!
Join'd in every wicked deed
Ye thus your mutual ruin seal,
Hand in hand, go on, and¹⁰ lead
Each other down to hell.

**“Then fell she down at his feet, and yielded up
the ghost.”—[Acts 5,] v. 10.¹¹**

- [1.] Her spirit she gave up!
And thus the righteous Lord,
An evil in its birth to stop,
Makes bare his glittering sword!
Beginning at his house,
He never spares his own,
That all may know, our God allows
Impunity to none.
2. Not rigid wrath extreme,
But wisdom mixt with love
Severely kind, a rotten limb
Doth from the rest remove;
Cut off one member is,
To keep the body whole:

¹⁰Ori., “each other” changed to “go on, and.”

¹¹Published posthumously in *Poetical Works*, 12:183–84.

And well for her, if final peace
Surpriz'd her parting soul.

“And great fear came upon all the church.”
—[Acts 5,] v. 11.

[I.]¹²

Thou, Lord, art greatly to be fear'd,
And dost our homage claim;
Thou wilt be by thy saints rever'd,
By all that know thy name:
Thy judgments keep the church in awe,
Ev'n those who sweetly prove
Wrote on their hearts the perfect law
Of liberty and love.

[“And great fear came upon all the church.”
—Acts 5, v. 11.]

II.¹³

- [1.] Here a true specimen we see,
A church in its integrity
Call'd by the gospel-word,
Distinguish'd from the sinful race,
By faith, and the baptismal grace
Grafted into its Lord.
2. Inspir'd, and actuated by love
To set their hearts on things above
By Jesus' Spirit led,
In fellowship of every kind
Compacted close, and disciplin'd
By hypocrites struck dead.

¹²Published posthumously in *Poetical Works*, 12:184.

¹³Published posthumously in *Poetical Works*, 12:184.

“By the hands of the Apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon’s porch.”—[Acts 5,] v. 12.¹⁴

God, to make his mercy known,
His wondrous power declares,
Shews the gracious work his own,
His own the messengers;
Answering, Lord, thy great design,
Our faith’s integrity we prove
By the bond of peace divine,
And all-uniting¹⁵ love.

“And of the rest durst no man join himself unto them: and the people magnified them.”—[Acts 5,] v. 13.¹⁶

Piety respect inspires;
But rarely in the great:
Oft the multitude admires,
And longs to imitate:
Ready for converting grace
They thus evince the work begun,
Who in others love and praise
The power of faith unknown.

“And believers were the more added.”—[Acts 5,] v. 14.¹⁷

[1.] Lord, the sacred terror send
Into the worldly croud,
Thus thine heritage defend
From all who know not God:

¹⁴Published posthumously in *Poetical Works*, 12:184–85.

¹⁵Ori., “all-embracing.”

¹⁶Published posthumously in *Poetical Works*, 12:185.

¹⁷Published posthumously in *Poetical Works*, 12:185.

Put the infidels in fear,
And let them at a distance stand,
Till by humble faith brought near
They join the happy band.

2. Guarded by thy loving care,
And compassed about,
While we watch with ceaseless prayer
To keep th' unworthy out;
Men of upright hearts sincere
Thou wilt increase and multiply,
Added to thy people here,
With us to live, and die.

“They laid the sick on beds that the shadow of Peter passing by might overshadow some of them.”—[Acts 5,] v. 15.¹⁸

- [1.] While a weak worm pass'd by
Could Peter's shadow heal?
The Lord omnipotent was nigh,
And did Himself reveal;
He made their bodies whole,
Substance of God supreme:
And still for each distemper'd soul
The power proceeds from Him.
2. O that thy Spirit of love
Might now o'reshadow me,
My plague of unbelief remove,
My nature's malady!

¹⁸Published posthumously in *Poetical Works*, 12:186.

O might my last distress
Attract thy pitying eye!
Heal my incurable disease,
Or see thy patient¹⁹ die.

**“There came a multitude out of the cities
round about unto Jerusalem, bringing sick
folk, and them which were vexed with unclean
spirits: and they were healed every one.”**
—[Acts 5,] v. 16.²⁰

- [1.] When the gospel of grace
 Is proclaim'd in our days,
 From all²¹ places around
What a multitude flock to the life-giving sound!
 To the church they repair;
 For Jesus is there
 In his virtue to heal,
And ready his love in their hearts to reveal.
2. The desperate croud
 With infirmities bow'd,
 Sick of every sin,
And vex'd²² with a legion of spirits unclean
 The Physician attend,
 And his goodness commend,
 Who his patients relieves,
And a pardon to all the incurable gives.

¹⁹“~~In thy sight~~” is written in the margin, as a considered alternative to “see thy patient.”

²⁰Published posthumously in *Poetical Works*, 12:186–87; and *Representative Verse*, 225.

²¹Ori., “the.”

²²Ori., “possess.”

**“Then the high-priest rose up, and all they
that were with him (which is the sect of the
Sadducees) and were filled with zeal.”**
—[Acts 5,] v. 17.²³

- [1.] Can priests with Sadducees agree,
 With men who mock at heaven and hell?
Common their rage and enmity,
 Their bitter, persecuting zeal,
Gainst all the ministers of grace
When Jesus gives his word success.

2. Who love to reign install'd on high,
 For honor, power, and riches care,
And who an after-state²⁴ deny,
 The²⁵ growing truth they cannot bear
Which pomp pontifical destroys,
And fills us here²⁶ with heavenly joys.

**“And laid hands on the apostles, and put them
in the common prison.”**—[Acts 5,] v. 18.²⁷

Bonds for ornaments we take
 When our faith by bonds is tried:
Jesus bore them for our sake,
 Bore, ennobled, sanctified:
Suffering for his cause alone,
 Confessors of Jesus Name
Sing we into dangers thrown,
 Glory in our Master's shame.

²³Published posthumously in *Poetical Works*, 12:187.

²⁴Ori., “~~a future state~~” changed to “an after-state.”

²⁵Ori., “~~That~~.”

²⁶Ori., “~~the poor~~” changed to “us here.”

²⁷Published posthumously in *Poetical Works*, 12:187.

**“But the angel of the Lord by night opened the
prison doors, and brought them forth.”**
—[Acts 5,] v. 19.²⁸

Men should patiently endure,
Leave their God to act for them:
Bars and chains cannot secure
Whom He willeth to redeem:
Christ, whose might invincible
Burst the prison of the grave,
Christ, who shuts and opens hell,
Can he not from dungeons save?

**“Go, stand, and speak in the temple to the
people, all the words of this life.”**
—[Acts 5,] v. 20.²⁹

- [1.] When our benign almighty Lord
Will use the ministry of man,
He makes a way to preach the word,
And earthly powers oppose in vain;
His works and means to Him are known
And all that God appoints, is done.
2. Our foes may in the temple seize,
Or load us with a felon's chain,
Jesus his prisoners can release,
And send us to his house again:
And servants of³⁰ his sovereign will,
We must our ministry fulfil.
3. We yet shall to the people speak
The words that life eternal give,

²⁸Published posthumously in *Poetical Works*, 12:187–88.

²⁹Published posthumously in *Poetical Works*, 12:188.

³⁰Ori., “if it serves” changed to “servants of.”

Point out the way to all who seek
With Christ in paradise to live,
The words which spoke by Him we know³¹
Are spirit, life, and heaven below.

**“And when they heard that, they entred into
the temple, early in the morning, and taught.”**
—[Acts 5,] v. 21.³²

A gospel-minister disdains
Dangers, or bonds, or death to fear;
Jesus, he knows, the cause maintains,
And, conscious that his call is clear,
Prevents the morning-ray, and flies
To preach the life that never dies.

**“But the high-priest came, and called the
council together, and sent to the prison to have
them brought.”**—[Acts 5,] v. 21.³³

God laughs at the designs of men
Against the work and will Divine:
Though zealous priests conspire again
And hand³⁴ in hand the wicked join,
The counsel of our³⁵ Lord shall stand,
And spread his love throughout the land.

**“The prison truly found we shut with all
safety, and the keepers standing without
before the doors: but when we had opened,
we found no man within.”**—[Acts 5,] v. 23.³⁶

Who can defeat the Saviour’s plan,
Or traverse his designs of love?

³¹Ori., “~~from his mouth~~ bes,” which is likely the beginning of “bespoke.” Wesley changed to “spoke by Him we know.”

³²Published posthumously in *Unpublished Poetry*, 2:300.

³³Published posthumously in *Unpublished Poetry*, 2:300.

³⁴Ori., “And east hand.”

³⁵Ori., “th,” which is likely the beginning of “the.”

³⁶Published posthumously in *Unpublished Poetry*, 2:300.

The surest means employ'd by man
Shall vain and unsuccessful prove,
That all his baffled foes may³⁷ own
Wisdom and Power is Christ alone.

“They doubted whereunto this would grow.”
—[Acts 5,] v. 24.³⁸

Know all who doubt or fear to know
How far this error will³⁹ proceed,
The word shall still prevail and grow,
Thro' ours, and every nation spread,
Till every soul the Saviour knows,
And righteousness⁴⁰ the earth o'reflows.

**“Behold the men are standing in the temple,
and teaching the people.”**—[Acts 5,] v. 25.⁴¹

Howe'er the angry world oppose
We must the work of God pursue,
Where persecution's storm arose
Publish the word with vigour new,
Assur'd, while we his will perform,
Our Lord is Master of the storm.

“They brought them without violence.”
—[Acts 5,] v. 26.

[I.]⁴²

The world sometimes their rage suppress,
And lay their violence quite aside:
But shall we look for lasting peace,
Or in their gentleness confide?
When most humane our foes appear,
They spare us, not for love, but fear.

³⁷Ori., “~~And~~ all his baffled foes ~~must~~.”

³⁸Published posthumously in *Poetical Works*, 12:188.

³⁹Ori., “~~shall~~.”

⁴⁰Ori., “~~Love divine~~” changed to “righteousness.”

⁴¹Published posthumously in *Poetical Works*, 12:189.

⁴²Published posthumously in *Poetical Works*, 12:189.

**[“They brought them without violence.”
—Acts 5, v. 26.]**

II.⁴³

- [1.] Behold th’ apostles of the Lamb!
 They follow meek, wherever led,
 Who preach’d the truth in Jesus name
 They come to suffer, as their Head,
 With power divine endued and fill’d
 To man’s authority they yield.
2. They will not enemies withstand,
 Or use their power, themselves to save,
 Their lives are in the Saviour’s hand,
 In whom they full affiance have
 And know, their Lord will keep his own,
 Till all his will and work be done.

**“When they had brought them, they set them
before the council.”—[Acts 5,] v. 27.**⁴⁴

- [1.] Humble and wise, they offer not
 Before the judgment-seat t’ appear,
 But yield, and let themselves be brought
 Superior both⁴⁵ to wrath and fear,
 Fill’d with the Spirit of God supreme,
 Who first o’recame the world for them.
2. Fill’d with the same almighty grace
 Our foes we neither seek, nor shun,⁴⁶
 Let them at their tribunals place
 We there our Lord and Pattern own,
 And glory his reproach to share
 And stand with Jesus at the⁴⁷ bar.

⁴³Published posthumously in *Poetical Works*, 12:189.

⁴⁴Published posthumously in *Poetical Works*, 12:189–90.

⁴⁵Ori., “Superior to both.”

⁴⁶Ori., “fly.”

⁴⁷Ori., “Who stood himself at Pilate’s” changed to “And stand with Jesus at the.” Wesley then wrote “Arraign’d” below “And stand,” as a considered alternative.

“Did we not straitly command you, that you should not teach in this name? and behold, ye have filled &c.”—[Acts 5,] v. 28.⁴⁸

- [1.] We must speak on, forbid by all,
And preach salvation in this name,
By Jesus' own command we call,
On every soul, Behold the Lamb!
We teach, according to his will,
The faithful, acceptable word,
And long the universe to fill
With the pure doctrine of our Lord.
2. By countless acts of wickedness
The Prince of life ye seiz'd, and slew
The Man from heaven who bought our peace,
We surely charge his death on you:
Ye murtherers of incarnate God,
Ye speak the thing by us design'd,⁴⁹
We mean to bring his sprinkled blood
On you, ourselves, and all mankind.

“Then Peter, and the other Apostles answered and said, We ought to obey God rather than men.”—[Acts 5,] v. 29.⁵⁰

- [1.] When man presumes a law t' enjoin
Which contradicts the law Divine,
Shall we a moment doubting stay
Which to reject, and which obey,
Or bold before the world avow
To God's, not man's commands we bow.

⁴⁸Published posthumously in *Poetical Works*, 12:190.

⁴⁹Lines 5 and 6 were originally reversed in the manuscript, but Wesley notes to switch them as shown above.

⁵⁰Published posthumously in *Poetical Works*, 12:190–91.

2. Zeal to prefer our Maker's will
With modest confidence shall fill,
Shall own, in all our gestures seen,
That we who have with Jesus been
His will our only rule receive,
Or die for Him, by whom we live.

**“The God of our fathers raised up Jesus,
whom ye slew and hanged on a tree.”**
—[Acts 5,] v. 30.⁵¹

- [1.] Sent to the great, and rich, and wise,
(God and his law before our eyes)
We speak, their conscience to convince
Publicly tax their publick sins,
Without insulting we reprove
In just severity of love.
2. Preachers are call'd, above the rest,
To stand for innocence opprest,
Themselves by hellish hate pursued,
To vindicate their suffering Good,
And set at man's unrighteous bar,
T' arraign their wicked judges there.

**“Him hath God exalted with his right hand to
be a Prince and a Saviour, to give repentance
to Israel, and forgiveness of sins.”**
—[Acts 5,] v. 31.⁵²

- [1.] By his own almighty Spirit
God hath glorified his Son:
Pardon'd now thro' Jesus' merit
Penitents⁵³ approach his throne:
Christ bestows the true contrition,
Makes us feel our soul-disease,

⁵¹Published posthumously in *Poetical Works*, 12:191.

⁵²Published posthumously in *Poetical Works*, 12:191–92. Stanza 2 = *Scripture Hymns* (1762), 2:267, NT #495.

⁵³Ori., “~~Sinn~~,” which is likely the beginning of “Sinners.”

Then appearing our⁵⁴ Physician
Heals, and bids us go in peace.

2. In thy state of exaltation,
Answer, Lord, its end on me,
Thou the God of my salvation
Thou my Prince and Ruler be:
Let me first, the true repentance,
Self-condemn'd, from Thee receive;
Then reverse the fearful sentence,
Bid thy pardon'd rebel live.

“We are his witnesses of these things; and so is also the holy Ghost, whom God hath given to them that obey him.”—[Acts 5,] v. 32.⁵⁵

- [1.] We witness for our Prince
And Saviour in the sky,
Who doth the soul of sin convince,
And freely justify:
At God's right-hand He dwells
The double grace t' impart,
He breaks, and then forgiveness seals
On the poor broken heart.

- [2.] His Spirit too declares
Our Lord inthron'd for this,
Working with all the ministers
Of evangelic peace:
Jesus He testifies
Our true eternal God,

⁵⁴Ori., “our merciful” changed to “appearing our.”

⁵⁵Published posthumously in *Poetical Works*, 12:192–93.

Condemns the world, and then applies
That all-atoning blood.

3. The Father of our Lord
The holy Ghost hath given
To sinners sav'd, who keep his word
Th' anointed⁵⁶ heirs of heaven:
Who faithfully obey
Their Saviour from⁵⁷ above,
And wait his coming in that day,⁵⁸
To⁵⁹ crown them with his love.

**“When they heard that, they were cut to the
heart, and took counsel to slay them.”**
—[Acts 5,] v. 33.⁶⁰

- [1.] They felt the sharp two-edged sword,⁶¹
Provok'd, and harden'd by the word
Which thousands sav'd, and heal'd,
The offers of salvation scorn'd,
With fiery indignation burn'd,
With rage and madness fill'd.
2. Servants of Christ, the same expect:
Their⁶² offer'd Lord who now reject
When ready to forgive,
You they will spitefully intreat,
Imprison, judge, and vex, and beat,
And count not fit to live.

⁵⁶Ori., “~~As sons and.~~”

⁵⁷Ori., “~~Prince.~~”

⁵⁸Ori., “~~They know will come~~ in that ~~great~~ day” changed to “And wait his coming in that day.”

⁵⁹Ori., “~~And.~~”

⁶⁰Published posthumously in *Poetical Works*, 12:193–94.

⁶¹Ori., “~~wo,~~” which is likely the beginning of “word.”

⁶²Ori., “~~Your.~~”

“Him hath God exalted to give repentance.”
—Acts 5, [v.] 31.⁶³

- [1.] Saviour and Prince,⁶⁴ I lift
To Thee my flinty⁶⁵ heart,
Who only dost⁶⁶ the precious gift
Of penitence impart,
Cloath'd with omnipotence
Thou canst the stone remove,
Thou wilt bestow the contrite sense
For thou, O God, art Love.
2. I wait the powerful look
Of tenderness divine,
The Sight which many an heart hath broke
Almost as hard as mine,
The piteous spectacle
Of Jesus on the tree,
Which bids my wounded spirit feel
The death he bore for me.
3. Soon as thy cross appears,
The rocks again are rent,
Sinners⁶⁷ dissolve in gracious tears,
And I, their chief, repent!
I weep, and still weep on,
Tho' Thou my sins remove,
Lamenting with⁶⁸ my latest groan
That e'er I griev'd thy love.

⁶³Published posthumously in *Unpublished Poetry*, 2:300–301. This hymn is out of order.

⁶⁴Ori., “Jesus to whom.”

⁶⁵Ori., “My proud obdurate.”

⁶⁶Ori., “Thou only canst.”

⁶⁷Ori., “The Sinners.”

⁶⁸Ori., “in.”

“Him hath God exalted to be a Prince and a Saviour, to give repentance.”—Acts 5, [v.] 31.⁶⁹

- [1.] Giver of repentance, Thee
My Lord I long to prove,
O vouchsafe the grace to me,
The grief of contrite love:
Sunk in sin, to Thee I pray
Exalted on thy glorious throne,
Saviour, Prince, thy power display,
And break my heart of stone.
2. Waits my heart insensible
Thy mercy's power to know,
Cast the pitying look, and fill
My soul⁷⁰ with sacred woe:
Then I to my Lord shall turn,
And conscious of the blood applied,
Look on Him I pierc'd, and mourn,
With Jesus crucified.
3. Thus my few remaining days
I would in sorrow spend,
Trampler on the God of grace,
And murderer of my Friend,
Weeping, till my Friend appears,
By Him, but not myself forgiven,
Till He wipes away my tears,
And comforts me in heaven.

⁶⁹Published posthumously in *Unpublished Poetry*, 2:301–302. This hymn is out of order.

⁷⁰Ori., “**he**,” which is likely the beginning of “heart.”

“Wilt thou at this time restore again the kingdom to Israel?”—Acts 1, [v.] 6.⁷¹

- [1.] May I not, Lord, of Thee inquire,
 Wilt thou restore the kingdom now,
While fainting thro' intense desire
 At thy dear wounded feet I bow
And open wide my longing heart
For all Thou hast, and all Thou art!
2. Thy peace to rule my heart and mind
 May I not now expect to know,
Th' original dominion find,
 The joy of heaven begun below,
The power that makes an end of sin,
Th' eternal righteousness brought in?
3. If to this self-same thing, O Lord,
 Thou hast my willing spirit wrought,
Pronounce the kingdom now restor'd,
 And sav'd from every evil thought
Let me this happy moment prove
Th' omnipotence of faithful love.

⁷¹Published posthumously in *Poetical Works*, 12:136–37. Wesley marked a vertical line through this hymn to strike it out. He also wrote another version of this hymn on Acts 1:6 on pp. 3–4, with no substantive changes between the two versions.

“Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of law, had in reputation among all the people.”
—[Acts 5,] v. 34.⁷²

- [1.] Among the most corrupt of men
Is oft reserv'd, for ends unseen,
One prudent man and good,
Design'd to stand in truth's defence,
Appear for injur'd innocence,
And stem⁷³ the rising flood.
2. Ev'n now th' omniscient God perceives,
But hid and unsuspected leaves
His instrument unknown,
In senate, court, or sanhedrim,
The man whom still the world esteem,
And count him all their own.
3. Rais'd up by an Almighty Hand,
He shortly in the gap shall stand,
The violent to repress,
With heavenly Wisdom on his side
Shall singly turn th' outrageous tide,
And save the witnesses.

“He said unto them, Ye men of Israel, take heed to yourselves, what ye intend to do as touching these men.”—[Acts 5,] v. 35.⁷⁴

The wise will not with rage oppose
Religion's fierce, impetuous foes,

⁷²Published posthumously in *Unpublished Poetry*, 2:303.

⁷³Ori., “stop.”

⁷⁴Published posthumously in *Unpublished Poetry*, 2:303.

But first the storm allay,
Their passions calm, their reason clear,
And bend their willing souls to hear
What truth and wisdom say.

“For before these days rose up Theudas &c.”

—[Acts 5,] v. 36, 37.⁷⁵

- [1.] Human events we should attend,
Their rise, their progress, and their end,
Review, compare, reflect;
The ways of Providence to learn,
The work of God from man’s discern,
Religion from a sect.
2. God’s work to ruin, or prevent,
Satan in every age has sent
His messengers before;
Yet when the true apostles rose,
Nor earth nor hell their mouth could close,
Or shut the gospel-door.

**“I⁷⁶ say unto you, Refrain from these men,
and let them alone: for if &c.”**

—[Acts 5,] v. 38, 39.⁷⁷

- [1.] Ye sages of the world, be wise,
Take the judicious⁷⁸ scribe’s advice,
And let these men alone:
Their work, if plann’d by human thought,
Shall soon decay, and come to nought,
And prove itself their own.

⁷⁵Published posthumously in *Poetical Works*, 12:194.

⁷⁶Ori., “~~And now I.~~”

⁷⁷Published posthumously in *Poetical Works*, 12:194–95.

⁷⁸Wesley wrote and then struck out “~~judicious~~.” However, he forgot to add a replacement, so “judicious” has been retained. Another hand inserted an illegible replacement above the strike out.

2. But if this counsel is Divine,
In vain the powers of earth combine
 To hinder or o'rethrow:
Your utmost skill and strength employ,
Man never can the work destroy
 Which God revives below.
3. Wisely ye may consult, contrive,
Earth's potsherds with your Maker strive,
 Your God withstand, defy;
But O, tis quite impossible
Against th' Almighty to prevail,
 Or conquer the Most-high!

“And to him they agreed.”—[Acts 5,] v. 40.⁷⁹

- [1.] Join'd to a sinful multitude,
The man who singularly good
 Defends the poor opprest,
Who speaks unmov'd, untterrified,
May often to the righteous side
 Bring over all the rest.
2. Superior⁸⁰ though he stands alone,
His duty is the truth to own
 Of virtue in distress:
His counsel to the croud he gives,
His testimony bold, and leaves
 With God the whole success.

⁷⁹Published posthumously in *Unpublished Poetry*, 2:304.

⁸⁰Ori., “Undaunted.”

**“When they had called the Apostles, and
beaten them, they commanded that they
should not speak in the name of Jesus.”**
—[Acts 5,] v. 40.⁸¹

Of whom should his Apostles speak
But Him who fills their hearts and mind,
Who sends them forth, the lost to seek,
To call, and gather all mankind?
And all entrusted with his word,
Forbid by men will God obey:
We must proclaim our dying Lord,
Though pain and death obstruct the way.

“They let them go.”—[Acts 5,] v. 40.⁸²

Reluctantly they let them go,
The men devoted unto death,
God over all appoints it so,
And plucks the prey out of their teeth:
Like them your mission to fulfil,
Servants of the Most-high, go on,
Nor fear who can the body kill—
But not till all your work is done.

**“They departed from the council, rejoicing
that they were counted worthy to suffer
shame for his name.”—[Acts 5,] v. 41.⁸³**

[1.] Who knows the joy we feel
Solid, and deep, and pure,
Joy inconceivable
Which always shall endure,

⁸¹Published posthumously in *Poetical Works*, 12:195.

⁸²Published posthumously in *Poetical Works*, 12:195.

⁸³Published posthumously in *Unpublished Poetry*, 2:304.

When worthy deem'd to suffer shame,
Accounted vile for Jesus name.

2. Transported we receive
The Apostolic grace,
To Christ more closely cleave,
And triumph in his praise,
Honour the stripes for us he bore,
And Jesus' bleeding wounds adore.
3. Th' ineffable delight
To flesh and blood unknown,
Doth all our souls unite
With those around the throne,
On us the heavenly Spirit rests,
And glory fills our ravish'd breasts.

**“And daily in the temple, and in every house,
they ceased not to teach and preach Jesus
Christ.”—[Acts 5,] v. 42.⁸⁴**

- [1.] Made out of weakness strong,
By sufferings fortified,
We preach Him all day long,
Who once for sinners died,
Tis double joy, to make him known
And suffer for his sake alone.
2. We cannot be with-held
By stripes or menaces,
But by his love compel'd
Our Saviour-Prince confess,
In churches, houses, fields proclaim
Pardon for all in Jesus name.

⁸⁴Published posthumously in *Poetical Works*, 12:195–96.

Acts VI.

“And in those days ... there arose a murmuring!”—[Acts 6,] v. 1.¹

- [1.] See the first fatal step to part
Men of one soul, and of one heart!
 Undue respect of man,
Pride imperceptible steals in,
Begets the discontented sin,
 And mars the perfect plan.
2. Where are humility and peace?
The root of envious bitterness
 Pride, only pride, could prove:
Envy unkind suspicion wakes,
Suspicion all the murmurs makes,
 And poisons social love.
3. Who can, O God, thy counsels² tell!
Thy judgments are³ unsearchable!
 The pure and perfect way,
Religion undefil'd and true
Scarcely appear'd to mortal view,
 And vanish'd in a day!
4. But may we not expect to see
The genuine pristine piety
 On this our earth restor'd;
The heavenly life again made known,
The Christians all in Spirit one,
 One Spirit with their Lord?

¹Published posthumously in *Unpublished Poetry*, 2:305–306. Stanzas 1–3 appeared in *Poetical Works*, 12:196.

²Ori., “judgments.”

³Ori., “ways are all” changed to “judgments are.”

5. Surely Thou wilt from heaven descend,
The dark apostacy to end,
 And re-collect thine own:
These eyes our beauteous King shall view,
Jesus creating all things new
 On his millennial throne!
6. Then shall thy church in Thee abide,
Renew'd, and wholly sanctified,
 And pure as those above;
No power shall then impair our peace,
Or break the bond of perfectness,
 The unity of love.

**“It is not reason that we should leave the word
of God, and serve tables.”—[Acts 6,] v. 2.⁴**

- [1.] Excus'd from earthly cares
 Detatch'd from all below,
Jesus' authentic ministers
 Should only Jesus know:
 Their priviledge to deal
 Supersubstantial bread,
And with the meat invisible
 Poor, hungry souls to feed.
2. Ye Apostolic men
 Your one great business own,
The low concerns of earth disdain
 And live for Christ alone;
 By ministring his word
 His people multiply,

⁴Published posthumously in *Poetical Works*, 12:196–97.

And with the Spirit of your Lord
The growing church supply.

3. Your Call is To dispense
His blessings from above,
The sense of cancel'd guilt, the sense
Of holy joy and love:
Make the full proof appear
On multitudes forgiven,
Go on, to save the souls that hear,
Go on, to people heaven!

**“Wherefore, brethren, look ye out among you
seven men of honest report, full of the holy
Ghost, and wisdom,⁵ whom we may appoint
over this business.”—[Acts 6,] v. 3.⁶**

- [1.] O that with ancient harmony
Pastors and flock might still combine,
In choice of officers agree,
Of servants for the work divine,
Pursue the Apostolic plan;
The church present, the priest ordain!
2. The people should look out and find
Not children weak, but solid men,
Whose judgment⁷ and experience join'd
Throughout their spotless life is seen,
Men from among themselves alone,
Whose birth and welk⁸ to all are known.

⁵Ori., “and of wisdom.”

⁶Published posthumously in *Representative Verse*, 226; and *Unpublished Poetry*, 2:306–307.

⁷Ori., “~~virt~~,” which is likely the beginning of “virtue.”

⁸Wesley wrote and then struck out “~~birth and welk~~.” However, he forgot to add a replacement so “birth and welk” has been retained. Another hand wrote “truth and ways” as a replacement below the strike out.

3. Not of a blemish'd character
The sacred candidates should be,
But irreproachably sincere,
Adorn'd with genuine piety,
Fill'd by the Spirit of holiness,
And led by him in all their ways.
4. But piety cannot suffice,
Unless both gifts and graces meet;
The deacons should be grave and wise,
Prudent, deliberate, and discreet,
Appointed, when their trial's past,
By Apostolic hands at last.
5. Ordain'd to long laborious pain,
They then their one great work fulfil,
Tend the poor sinsick souls of men,
Exert their utmost strength and skill,
Themselves the least and meanest call,
Servants and ministers of all.

**“We will give ourselves continually to prayer,
and to the ministry of the word.”**

—[Acts 6,] v. 4.⁹

- [1.] Priests of the Lord, we stand between
Jehovah and the sons of men,
His awful will proclaim,
And offering up the people's prayers,
To them, as God's ambassadors,
We speak in Jesus Name.

⁹Published posthumously in *Unpublished Poetry*, 2:307. Stanzas 3–4 appeared in *Poetical Works*, 12:197–98.

2. The Lamb before his Father's eyes,
The emblem of his sacrifice
 We constantly present;
For man with God¹⁰ we interceed,
For God with guilty sinners plead,
 And urge them to repent.

3. We live to make the Saviour known,
And bring his gifts and blessings down
 On those who Christ obey;
Joyful in this to persevere,
For all a pastor's business here
 Is but to preach and pray.

4. Still let us earthly matters leave,
Ourselves to God entirely give
 And to his church below,
Live out a life of prayer and love,
And to our great reward above
 In Jesus footsteps go.

“And the saying pleased the whole multitude.”
—[Acts 6,] v. 5.¹¹

When superior pastors show
 Their humble zeal and love,
In th' Apostles footsteps go,
 The Church their deed approve:
When of worldly honours proud
Their state and grandeur they maintain,

¹⁰Ori., “With God for man.”

¹¹Published posthumously in *Poetical Works*, 12:198.

Irksom both to man and God
The lordly tyrants reign.

**“And they chose Stephen, a man full of faith,
and of the holy Ghost.”—[Acts 6,] v. 5.¹²**

Happy were the church, could all
Her ministers agree;
Evidence their lawful call
To their high ministry,
Fulness of the Spirit obtain,
And Stephen’s faithful zeal express,
Offering up their lives, to gain
The crown of righteousness!

**“Whom they set before the Apostles: and
when they had prayed, they laid their hands
on them.”—[Acts 6,] v. 6.¹³**

Each presents the officers,
And makes the choice his own;
All unite in faithful prayers
To bring the Spirit down:
Presbyters their hands impose,
The whole collected Church approve,
But the Grace Ordaining flows
From our High-priest above!

**“And the word of God increased; and the
number of the disciples multiplied greatly;
and a great company of the priests were
obedient to the faith.”—[Acts 6,] v. 7.¹⁴**

[1.] When the stumbling-block is gone,
Envy and contentious pride,

¹²Published posthumously in *Poetical Works*, 12:198.

¹³Published posthumously in *Representative Verse*, 227; and *Unpublished Poetry*, 2:308.

¹⁴Published posthumously in *Unpublished Poetry*, 2:308. Stanza 1 appeared in *Poetical Works*, 12:198.

Then the word doth swiftly run,
Then the church is multiplied:
When the Christians all agree,
Priests themselves in troops submit,
Those that nail'd Him to the tree,
Fall, and kiss his bleeding feet.

2. O that crouds in this our day
Might the Crucified receive,
Priests the gospel-truth obey,
Humbly in their Lord believe!
Jesus, fill them with thy¹⁵ grace,
Thee thy church shall then adore,
With thy murtherers confess
Miracles are never o're.*

“Stephen full of faith and power, did great wonders among the people.”—[Acts 6,] v. 8.¹⁶

- [1.] One single minister renew'd,
And fill'd with faith's resistless might,
Does wonders in the cause of God,
Puts Satan's synagogue to flight,
In all his loving¹⁷ toils succeeds,
And Christ among the people spreads.
2. Such ministers, O Christ ordain,
And fill with power invincible,
Thy truth and goodness to maintain,
Thro' Stephen's faith, and fervent zeal

* See the prayer for¹⁸ the clergy.¹⁹

¹⁵Ori., “~~work the work of~~” changed to “fill them with thy.”

¹⁶Published posthumously in *Poetical Works*, 12:199.

¹⁷Ori., “glorious.”

¹⁸Ori., “of.”

¹⁹Wesley's note refers to “Prayer for the Clergy and People,” *BCP*, which begins, “Almighty and everlasting God, who alone workest great marvels.”

Mighty the alien host t' o'rethrow,
And all thy gracious wonders show.

**“Then there arose certain of the synagogue ...
disputing with Stephen. And they were not
able to resist the wisdom and the Spirit by
which he spake.”—[Acts 6,] v. 9, 10.²⁰**

- [1.] Who Jesus' work resolves to do
Will always contradiction meet,
In every age disputers new
Satan's strong arguments repeat;
But all the hellish sophists yield
To one with heavenly wisdom fill'd.
2. Champion of God, in Jesus might,²¹
In Jesus Spirit he goes on,
Single against a world to fight;
He treads their baffled reasons down,
And all th' opposers of his Lord
Quells with the hammer of the word.

**“Then they suborned men, which said, We
have heard him speak blasphemous words
&c.”—[Acts 6,] v. 11, 12.²²**

- [1.] Silenc'd, but not convinc'd, the foes
Of Christ a surer method take,
Violence and fraud to truth oppose,
Slander and lies their refuge make,
And rouse the sons of wickedness,
The furious croud, their prey to seize.

²⁰Published posthumously in *Poetical Works*, 12:199.

²¹Ori., “name.”

²²Published posthumously in *Unpublished Poetry*, 2:309. The first 2 stanzas appeared in *Poetical Works*, 12:199–200.

2. Whose words they can no more withstand
They now their persons apprehend,
Attended with a ruffian band,
Like ravenous wolves the sheep they rend,
As guilty criminals entreat
And drag them to the judgment seat.
3. Elders and scribes be sure are there,
The hated witnesses²³ condemn
Who Jesus pardning grace declare,
“But Moses and his law blaspheme,
“The merit of good works deny,
“As God could freely justify.
4. “The wretched hereticks profane
“Disown a local Deity,
“And dare ev’n in our ears maintain²⁴
“No holiness in walls can be,
“Our temples, rites, and forms shall fall,
“And Christ, they say, be all in all.^[1]

**“And all that sat in the council, looking
stedfastly on him, saw his face as it had been
the face of an angel.”—[Acts 6,] v. 15.²⁵**

- [1.] See, ye misbelieving race,
Read it on your prisoner’s face,
By the shining token know
Stephen is not Moses’ foe:
God himself²⁶ doth witness bear,
More than innocent declare;

²³Ori., “messengers.”

²⁴Ori., “declare.”

²⁵Published posthumously in *Poetical Works*, 12:200.

²⁶Ori., “to him” changed to “himself.”

With celestial grace indued
Marks him for²⁷ the friend of God.

2. Signs alas, cannot suffice,
Blind your hearts, if not your eyes,
All that human Angel see,
All that angel's death decree!
Thus, my God, if Thou bestow
Angels on thy church below,
Still the world refuse to own,
Still the²⁸ messengers they stone.

²⁷Ori., "Stephen is" changed to "Marks him for."

²⁸Ori., "thy."

Acts VII.¹

“Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.”—[Acts 7,] v. 3.²

[1.] In every time and place
Who serve the Lord most-high,
Are call'd his sovereign will t' embrace,
And still their own deny,
To follow his command,
On earth as pilgrims rove,
And seek an undiscover'd land,
And house, and friends above.

2. Father, the narrow path
To that far country show,
And in the steps of Abraham's faith
Enable me to go,
A chearful sojourner
Where'er Thou bidst to roam,
Till guided by thy Spirit here,
I reach my heavenly home.

“From thence, when his father was dead, he removed him into this land.”—[Acts 7,] v. 4.³

Who Jesus' word esteem,
And own him for our Head,
The world to us, and we to them
Are crucified, and dead:

¹At the top of the page Charles Wesley wrote in shorthand: “Dec. 16.”

²Published posthumously in *Poetical Works*, 12:201.

³Published posthumously in *Poetical Works*, 12:201.

Renouncing our first birth
With the desires of men,
We pass from all the things of earth;
And then our Canaan gain.

“He gave him none inheritance in it &c.”
—[Acts 7,] v. 5.⁴

This earth on which awhile we stay,
We cannot call our own,
So suddenly we pass away
Into that land unknown:
That land unknown, our promis'd place
Not yet to us is given;
But heirs thro' hope, we shall possess
Th' inheritance of heaven.

**“Yet he promised that he would give it to him,
and to his seed, when as yet he had no child.”**
—[Acts 7,] v. 5.⁵

If⁶ God to man a promise make,⁷
Our hearts may well be still,
His truth and justice are at stake
And must his word fulfil:
With⁸ humble faith's simplicity
The means to God we leave;
Deceiv'd himself He cannot be,
He cannot us deceive.

⁴Published posthumously in *Poetical Works*, 12:201–202.

⁵Published posthumously in *Poetical Works*, 12:202.

⁶Ori., “~~When~~.”

⁷Ori., “~~makes~~.”

⁸Ori., “~~We~~.”

**“God spake, that his seed should sojourn in a
strange land, and that they should bring them
into bondage, and entreat them evil four
hundred years.”—[Acts 7,] v. 6.⁹**

[1.] In sin I long have dwelt
The wretched slave of man,
My guilty burthen felt,
With Satan’s gauling chain,
By cruel taskmasters opprest,
Far from the land of gospel-rest.

2. Estrang’d alas, from God,
The God of pardning grace,
I tremble at the rod,
Yet serve th’ Egyptian race,
Repeat my melancholy moan,
And in the iron furnace groan.

**“The nation to whom they shall be in bondage,
will I judge saith God: and after that they
shall come forth, and serve me in this place.”
—[Acts 7,] v. 7.¹⁰**

[1.] Jesus, at last arise
T’ avenge me of my foe,
Thy justice exercise,
Thy righteous anger show;
These sins that hold my soul in thrall,
These tyrant sins destroy them all.

2. With patience I attend
For that redeeming word,

⁹Published posthumously in *Poetical Works*, 12:202.

¹⁰Published posthumously in *Poetical Works*, 12:202–203.

Which makes my troubles end,
Which bids me serve my Lord,
And brings me forth with joy and peace
Into the land of righteousness.

“He gave him the covenant of circumcision.”
—[Acts 7,] v. 8.¹¹

The cov’enant old in types conceal’d
Now in the gospel is reveal’d;
The gospel-cov’enant has took place,
And saves us not by works but grace:
The Lord his Spirit’s seal applies,
His people all to circumcise,
And when our sins and us He parts,
Cuts off the foreskin of our hearts.

**“So Abraham begat Isaac, and Isaac begat
Jacob, and Jacob begat the twelve patriarchs.”**
—[Acts 7,] v. 8.¹²

In Abraham our God we find
Father of Christ and all mankind,
Whose love deliver’d up his Son
The Victim dear in Isaac shewn:
Jacob presents in figure true
The Third proceeding from the Two,
Jacob—whose wrestling Spirit of grace
Gives birth to all the chosen race.

¹¹Published posthumously in *Unpublished Poetry*, 2:309–310.

¹²Published posthumously in *Poetical Works*, 12:203.

**“And the patriarchs moved with envy sold
Joseph &c.”—[Acts 7,] v. 9, 10.¹³**

- [1.] Jesus the Father’s darling Son
 In Joseph we behold,¹⁴
The Man with God forever one,
 By envious brethren sold;
To Gentile hands deliver’d o’^{re}¹⁵
 Whom God did soon release,
Whom every knee shall bow before
 And every tongue confess.
2. Redeem’d from all his sufferings here
 All power to Him is given,
Advanc’d in his own right t’ appear
 Before the King of heaven;
The Spirit He hath receiv’d above,
 Of wisdom and of grace,
The fulness of his Father’s love
 For Jacob’s favour’d race.
3. The church his house and kingdom stands,
 And subjected to Him
Acknowledges the mild commands
 Of its great Head supreme;
Not of a servant but a Son
 Jesus the power maintains,
With full authority, alone
 O’^{re} earth and heaven He¹⁶ reigns.

¹³Published posthumously in *Poetical Works*, 12:203–204.

¹⁴Lines 1–2 of this hymn originally read: “Jesus in Joseph we behold” / “The Father’s favourite Son,” but Wesley changed to “Jesus the Father’s darling Son” / “In Joseph we behold.”

¹⁵Ori., “Gentiles by his own giv’n up” changed to “Gentile hands deliver’d o’^{re}.”

¹⁶Ori., “all his people” changed to “earth and heaven He.”

**“Now there came a dearth over all the land,
and great affliction; and our fathers found no
sustenance.”—[Acts 7,] v. 11.¹⁷**

- [1.] Where the true Joseph is not seen
 To shew his Providential care,
Pining distress, and famine lean,
 And want of every good is there;
For Jesus is the real Bread,
Who gives himself, our souls to feed.
2. Saviour, Thou know'st the things of earth
 For hungry spi'rits cannot suffice:
Remove this universal dearth,
 Thyself descending from the skies;
Thyself revive our famish'd race,
And fill the world with pardning grace.

**“When Jacob heard that there was corn in
Egypt, he sent out our fathers first.”
—[Acts 7,] v. 12.¹⁸**

- [1.] The Grain of wheat, the quicken'd Grain,
 Which life and strength to man imparts,
Which doth immortal souls sustain
 And cheers, and glads our drooping hearts,
We find in Jesus Christ alone,
To all that seek by faith made known.
2. We hear the word which faith conveys,
 That Corn is still in Egypt found,

¹⁷Published posthumously in *Poetical Works*, 12:204.

¹⁸Published posthumously in *Poetical Works*, 12:204–205.

That mercy rich and gospel-grace
Doth for the worst of men abound,
And sinners taste their Lord reveal'd,
And heathens with his love¹⁹ are fill'd.

**“And at the second time Joseph was made
known to his brethren; and Joseph’s kindred
was made known unto Pharaoh.”**

—[Acts 7,] v. 13.²⁰

- [1.] Is there a second time for them,
Who their own flesh refus'd to know,
The Man they did to death condemn?
Will He again appear below
To Jacob’s unbelieving race,
And shew the Jews his smiling face?
2. When all the Gentiles are brought in
(In type by Pharaoh signified)
Jesus shall on the clouds be seen,
By every human eye espied
And Israel’s tribes to Him shall turn,
Behold the God they pierc’d, and mourn.
3. They all shall then their Saviour see,
Their long-rejected Brother own,
In glorified humanity
Flesh of their flesh, bone of their bone,
And gain thro’ one forgiving kiss
The fulness of eternal bliss.

¹⁹Ori., “peace.”

²⁰Published posthumously in *Unpublished Poetry*, 2:310. Ori., “v. 13, 14.”

“Then sent Joseph, and called to him all his kindred.”—[Acts 7,] v. 14.²¹

- [1.] Stablish'd in his state above
 Of glorious endless rest,
Christ shall call with yearning love
 His family distrest;
All his needy people here
With those after the flesh allied
Shall before his face appear
 And banquet at his side.
2. Taught by thy example, Lord,
 We will the worst pursue,
Those who spurn'd²² the saving word
 Invite with proffers new:²³
Deaf to all entreaties past
The most obdurate may come in,
 Know their Friend, and yield at last
 To be redeem'd from sin.

“They were laid in the sepulchre that Abraham bought.”—[Acts 7,] v. 16.²⁴

- [1.] In Abraham's sepulchre they rest
 Who once did in his footsteps go,
Pilgrims, like him, themselves confest,
 Strangers and sojourners below,
By faith embrac'd the promise given,
And sought their settlement in heaven.

²¹Published posthumously in *Unpublished Poetry*, 2:310–11.

²²Ori., “scorns.”

²³Ori., “With proffers fresh purs,” which is likely the beginning of “pursue.” Wesley changed to “Invite with proffers new.”

²⁴Published posthumously in *Poetical Works*, 12:205.

2. Who faith's sincere obedience shew'd
Their²⁵ Isaacs here by offering up
Are gather'd to the friends of God,
Their bodies too repose in hope,
Their souls in Abraham's bosom lie,
Safe with their Father in the sky.

“Another king arose, which knew not Joseph.”
—[Acts 7,] v. 18.²⁶

Who is so great a God as ours!
He can his church sustain,
Without the help of earthly powers,
The countenance of man:
Let worldly potentates disown,
We rest beneath his wings,
And know we are to Jesus known
The sovereign²⁷ King of kings.

**“The same dealt subtilly with our kindred,
and evil entreated our fathers.”**
—[Acts 7,] v. 19.²⁸

Deceit and force are still employ'd
Against the church, and truth of God
And its defenders here:
The Lord permits it so to be,
That in our last extremity
He may himself appear.

**“In which time Moses was born, and was
exceeding fair &c.”—[Acts 7,] v. 20.²⁹**

- [1.] The type in Moses we confess
Born in a time of great distress,

²⁵Ori., “By off,” which is likely the beginning of “offering.”

²⁶Published posthumously in *Poetical Works*, 12:205–206.

²⁷Ori., “glorious.”

²⁸Published posthumously in *Poetical Works*, 12:206.

²⁹Published posthumously in *Poetical Works*, 12:206.

And born divinely fair:
But who of all the sons of men,
When once the Antitype is seen,
With Jesus can compare?

2. Born to fulfil the promises,
His captive people to release,
In a strange land He lives,
And persecuted from his birth,
The lot of all his saints on earth
With meekest love receives.

“When he was cast out, Pharaoh’s daughter took him up, and nourished him for her own son.”—[Acts 7,] v. 21.³⁰

Shall I in desp’erate straits despair,
Or doubt his Providential care?
Forsook, I still retain my hope,
The Lord himself will take me up,
Adopt, and nourish for his son,
And raise the outcast to a throne.

“Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.”—[Acts 7,] v. 22.³¹

- [1.] Learning secular, prophane,
To use if God intends,
Pestilent no more, or vain,
It serves the noblest ends;
Wrests the weapons from their hands,
Who learnedly the truth oppose,

³⁰Published posthumously in *Poetical Works*, 12:206.

³¹Published posthumously in *Poetical Works*, 12:207.

Puts to flight th' Egyptian bands,
And quels the church's foes.

2. Lord, the figure we look thro',
The truth substantial see,
All the stores of wisdom true
Are treasur'd up in Thee:
Powerful all thy doctrines are,
Thy Spirit speaks in every word,
All thy works the hand declare
Of an Almighty Lord.

**“It came into his heart to visit his brethren,³²
the children of Israel.”—[Acts 7,] v. 23.³³**

- [1.] How should Israel's sons³⁴ commend
His kind humility,
Who so greatly did descend
His brethren poor to see?
O, with what stupendous love
Did Christ his heavenly³⁵ bliss forsake,
Leave his Father's throne above,
Our nature to partake!
2. Only love thy heart inclin'd,
In majesty supream,
Brought Thee, Saviour of mankind,
Thine Israel to redeem:
Gaul'd by sin and Satan's chain
For us once more the heavens bow,
Jesus, visit us again,
And save thy people now.

³²Ori., “brethren.—[Acts 7,] v. 23” changed to “brethren, the children of Israel.—[Acts 7,] v. 23.”

³³Published posthumously in *Poetical Works*, 12:207–208.

³⁴Ori., “~~much more should we~~” changed to “should Israel's sons.”

³⁵Ori., “glorious.”

**“And seeing one of them suffer wrong, he
defended him, and avenged him that was
oppressed, and smote the Egyptian.”**
—[Acts 7,] v. 24.³⁶

Lord,³⁷ appear; the wrongs redress
Unto thy people done,
Let³⁸ the world no more oppress
Whom thou hast call'd thine own
Set thine injur'd brethren free
From Satan's dire, despotic sway,
Now destroy his tyranny,
And sin forever slay.

**“He supposed his brethren would have
understood &c.”**—[Acts 7,] v. 25.³⁹

Jesus coming to thine own,
Thine own receive thee not,
All the wonders Thou hast done
Are slighted and forgot:
O that I may understand
Thy gracious mind, and plainly see
That Divine Almighty Hand
Stretch'd out to rescue me!

**“He shewed himself unto them as they strove,
and would have set them at one again.”**
—[Acts 7,] v. 26.⁴⁰

Was it not thy kind design
To make our discord cease,
God with man t' unite, and join
Thy church in lasting peace?
Answering thy benign intent,
Come in thy Spirit from above,

³⁶Published posthumously in *Poetical Works*, 12:208.

³⁷Ori., “Saviour Lord.”

³⁸Ori., “Suffer Let.”

³⁹Published posthumously in *Poetical Works*, 12:208.

⁴⁰Published posthumously in *Poetical Works*, 12:208.

All thy people, Lord, cement
In pure fraternal love.

**“He that did his neighbour wrong, thrust him
away, saying, Who made thee a ruler and a
judge over us?”—[Acts 7,] v. 27.⁴¹**

- [1.] How gross our nature’s blindness is
Who spurn what Christ would fain bestow!
Diseas’d, we cherish the disease,
Nor will our kind Physician know;
The subject will not own his Prince,
The criminal his Judge implore,
The slave who frees him from his sins,
Or I a pardning God adore.
2. But ah, suffice the season past:
I now to my dread Lord submit,
My Judge I recognize at last,
And groan for mercy at thy⁴² feet:
Plac’d by thy Father’s arm Thou art,
A Prince and Saviour on the throne,
To certify my trembling heart
My Judge and Advocate are One.

**“Wilt thou kill me, as thou didst the
Egyptian?”—[Acts 7,] v. 28.⁴³**

- [1.] How different Christ from Moses here!
He came, not to destroy, but save,
Not death, but life to minister,
And ransom sinners from the grave:

⁴¹Published posthumously in *Poetical Works*, 12:209.

⁴²Ori., “his.”

⁴³Published posthumously in *Poetical Works*, 12:209–210.

He came, our sins, not us, to kill,⁴⁴
Our souls and God again to join,
With life, and larger life, to fill,
With love, and sanctity Divine.

2. But slighted, and repuls'd by men
The people whom he lov'd so well,
He bids his servants count the gain
Of all their ministerial zeal:
Lord, we expect the same return,
If sharers of thy charity
Objects of universal scorn,
And hated by the world, like Thee.

**“There appeared to him in the wilderness the
Angel of the Lord.”—[Acts 7,] v. 30.⁴⁵**

In the lonely desart place
God doth oft to man appear,
Shews the counsels of his grace
To his chosen minister:
Christ, that Angel of the Lord
Still instructs us from the sky;
Then we preach the gospel-word,
Joyful news of Jesus nigh.

**“When Moses saw it, he wondred at the sight.”
—[Acts 7,] v. 31.⁴⁶**

I the miracle admire,
Daily I behold the same
Unconsum'd amidst the fire,
Tempted, yet preserv'd, I am!

⁴⁴Ori., “kiss.”

⁴⁵Published posthumously in *Poetical Works*, 12:210.

⁴⁶Published posthumously in *Poetical Works*, 12:210.

In the flaming furnace whole
 I the sevenfold test endure,⁴⁷
 Till the Lord bring forth my soul,
 Pure, in Him intirely pure.

**“I am the God of Abraham, and the God of
 Isaac, and the God of Jacob.”—[Acts 7,] v. 32.⁴⁸**

- [1.] The God of Abraham we adore,
 Who faith did to our Father give,⁴⁹
 And rais'd him up to go before
 The Guide to all that should⁵⁰ believe:
 The God of hope in Isaac's God,
 Receiv'd as from the dead we see
 T' express the life on saints bestow'd,
 The glorious immortality.
2. The God of love with cordial praise
 As Jacob's God we magnify,
 That Model of paternal grace,
 Fruitful in blessings from the sky!
 Blessings in death to his own seed
 He dealt; but Goodness unconfin'd
 Expir'd, when Jesus bow'd his head,
 And life bequeath'd to all mankind.

**“Then Moses trembled, and durst not behold.”
 —[Acts 7,] v. 32.⁵¹**

Moses, when Abraham's God is near,
 Will not presume his eyes to raise,
 With reverence struck at Isaac's Fear,
 On Jacob's Lord⁵² he dares not gaze:

⁴⁷Ori., “~~abide~~.”

⁴⁸Published posthumously in *Unpublished Poetry*, 2:311.

⁴⁹Lines 1–2 of this hymn originally read: “~~Let all the faithful God adore,~~” / “~~Who faith to Abraham did give.~~” Charles struck out these lines and wrote in shorthand in the margin the change shown above; he then struck out the shorthand and transcribed the change in longhand lower in the margin.

⁵⁰Ori., “that ~~stood~~ should.”

⁵¹Published posthumously in *Poetical Works*, 12:210.

⁵²Ori., “~~God~~.”

But all who know the sprinkled Blood,
With humble confidence draw nigh,
With awe approach a pardning God;
Yet still they Abba Father cry.

“Put off thy shoes from thy feet.”

—[Acts 7,] v. 33.⁵³

Would we attend the Voice Divine,
Jehovah’s gracious counsels know,
We must the things of earth resign,
Put off thy thoughts of all below,
With deep humility draw near,
Call’d by his Spirit from above
The great redeeming God to hear,
Who turns our terror into love.

**“I have seen, I have seen the affliction of my
people which is in Egypt, and I have heard
their groaning, and am come down to deliver
them.”—[Acts 7,] v. 34.⁵⁴**

- [1.] Almighty Redeemer of men,
All pity and love as Thou art,
Thou hearst the expressions of pain
The groans of a sorrowful heart:
The sorrow Thou seest in my breast,
The daily affliction I feel,
By guilt above measure opprest,
And bruis’d by the tyrant of hell.
2. Enslav’d to the world I have been
And struggle in vain to get free,
Detain’d in the furnace of sin,
No end of oppression I see:

⁵³Published posthumously in *Poetical Works*, 12:210–11.

⁵⁴Published posthumously in *Poetical Works*, 12:211.

My burthen of trouble⁵⁵ and grief,
Thou know'st, I no longer can bear;
Come down to a sinner's relief,
And ransom a soul from despair.

3. Thy Spirit of faith from above,
That only has power to release,
The yoke and the scourge to remove,
And bring me the freedom and peace;
Come, Lord, to a prisoner of hope,
Appear as a crucified God,
And out of my sins I go up,
And pardon I have in thy blood.

“This Moses whom they refused &c.”

—[Acts 7,] v. 35.⁵⁶

- [1.] Jesus, refus'd by sinners,
Thou, after thy rejection,
Art stablished Thy church's Head,
And Life and Resurrection;
Thyself Jehovah's Angel,
And Witness of his favor,
Thy Father's love Sent from above,
To be our Prince and Saviour.
2. By God's right-hand exalted,
All power to Thee is given,
And every knee Bows down to Thee
In earth, and hell, and heaven!
Sole Ruler of thine Israel,
Almighty to deliver,
Set up thy throne, And reign alone
O're all thy saints forever.

⁵⁵Ori., “of so trouble.”

⁵⁶Published posthumously in *Unpublished Poetry*, 2:312.

“He brought them out,⁵⁷ after that he had shewn wonders and signs in the land of Egypt, and in the red sea, and in the wilderness forty years.”—[Acts 7,] v. 36.⁵⁸

[1.] What tongue can express
 The great actions of Grace,
 The miracles done
By the Lover of souls, in behalf of his own,
 His exploits to set free
 Such a sinner as me,
 To redeem a poor slave
From the bondage of sin and of Satan to save!

2. By his wonderful Name
 Out of Egypt I came,
 Thro’ the sea of his blood
He hath brought me a justified sinner, to God:
 In the wilderness led
 By miracles fed
 And upheld by his hand,
I at last shall arrive at the heavenly land.

“Him shall ye hear.”—[Acts 7,] v. 37.⁵⁹

To each sinful inclination
 Lord, no longer we give ear,
Thee, the God of our salvation,
 Only Thee we now would hear:
Prophet, to thy brethren given,
 We to thy commands submit:
Speak; and make it all our heaven
 Still to listen at thy feet.

⁵⁷Ori., “forth.”

⁵⁸Published posthumously in *Poetical Works*, 12:212.

⁵⁹Published posthumously in *Poetical Works*, 12:212.

“This is He that was in the church in the wilderness, with the Angel which spake to him in the mount Sina, and with our fathers.”
—[Acts 7,] v. 38.⁶⁰

Moses with the church abode
Trav'ling o're the wilderness,
Heard the awful Angel-God
Uttering laws for all our race;
Christ, the Father's Messenger,
God himself with us abides,
Leads us by his Spirit here,
To the heavenly Canaan guides.

“Moses received the lively oracles, to give unto us.”—[Acts 7,] v. 38.⁶¹

But the Antitype much more
Did the living words receive,
Words of energy and power,
Words which cause the dead to live:
Jesus, God's supreme Delight,
Thou hast heard his words above;
On the fleshly tables write,
Teach our hearts the law of love.

“To whom our fathers would not obey but thrust him from them, and in their hearts turned back again into Egypt.”
—[Acts 7,] v. 39.⁶²

[1.] Horrible apostacy!
Sinful souls, how can it be?
Sinful souls, so dearly bought,
From the house of bondage brought,

⁶⁰Published posthumously in *Poetical Works*, 12:212–13.

⁶¹Published posthumously in *Poetical Works*, 12:213.

⁶²Published posthumously in *Poetical Works*, 12:213.

Wash'd in your Redeemer's blood,
Tasting once that God is good,
Can ye your good God⁶³ forsake,
Can ye to the world turn back?

2. Yes; I⁶⁴ own the crime abhor'd,
Weary of my gracious Lord,
Him I have repuls'd and scorn'd,
Back again to Egypt turn'd:⁶⁵
That I may revolt no more,
Jesus come with all thy power,
All thy purity impart,
Fix, by reigning in my heart.

**“As for this Moses, we know not what is
become of him.”—[Acts 7,] v. 40.⁶⁶**

No matter what—if God be here,
And Jesus with his church abide;
Ye cannot *need* the minister
Whose Lord and Master is your Guide:
But if in man ye put your trust
Or idols of the creatures make,
Ye force the jealous God and just
His faithless people to forsake.

**“They offered sacrifice to the idol, and
rejoiced &c.”—[Acts 7,] v. 41.⁶⁷**

Who to some brutish lust submit,
And seek therein your happiness,
The ancient sin ye still repeat,
The creature for your God confess,

⁶³Ori., “How can ye your God” changed to “Can ye your good God.”

⁶⁴Ori., “Yes; ~~the~~ I.”

⁶⁵Ori., “re,” which is likely the beginning of “return'd.”

⁶⁶Published posthumously in *Unpublished Poetry*, 2:312.

⁶⁷Published posthumously in *Poetical Works*, 12:213–14.

Prostrate before the idol fall,
Vile worshippers of sordid vice,
Your goods, your health, your time, your all,
Your souls to Self ye sacrifice.

“Then God turned, and gave them up &c.”
—[Acts 7,] v. 42.⁶⁸

- [1.] I have other gods ador'd
With vile idolatry,
Oft provok'd my injur'd Lord
To turn his eyes from me;
Yet Thou dost my soul reprove,
Unpunish'd after my desert,
Dost not give me up, or leave
To my own evil heart.
2. Hadst thou left me, Lord, alone,
And quite withdrawn thy grace,
Every act I should have done
Of desperate wickedness:
But Thou hast my manners borne,
That sav'd from all idolatry,
All my soul to God may turn,
And worship none but Thee.

**“Have ye offer'd to me slain beasts and
sacrifices?”**—[Acts 7,] v. 42.⁶⁹

Lord, from sinful worshippers
Thou dost avert thine eyes,
Man's abominable prayers
And formal sacrifice

⁶⁸Published posthumously in *Poetical Works*, 12:214.

⁶⁹Published posthumously in *Unpublished Poetry*, 2:313. Ori., “v. 43.”

Are no sacrifice to Thee,
For Thou an holy Spirit art,
Thou our sole Felicity
Requirest all our heart.

**“God spake unto Moses, that he should make
it according to the fashion that he had seen.”**
—[Acts 7,] v. 44.⁷⁰

Our God the true religion forms
On earth by that above,
And teaches highly favour'd worms
To praise, adore, and love:
The power to do his perfect will
Is with the precept given
And we shall all his mind fulfil
As angels do in heaven.

**“Who found favor before God, and desired to
find a tabernacle for the God of Jacob: But
Solomon built him an house.”**
—[Acts 7,] v. 46, 47.⁷¹

[1.] David, the man of war
The alien hosts o'rethrows,
Type of that mighty Conqueror
Who trod down all his foes,
Who in his mortal days,
By having all⁷² subdued
Heap'd up exhaustless stores of grace
To build the house of God.
David's immortal Son
Magnificent in power,

⁷⁰Published posthumously in *Unpublished Poetry*, 2:313.

⁷¹Published posthumously in *Poetical Works*, 12:214–15.

⁷²Ori., “~~earth and hell~~” changed to “having all.”

Sublime⁷³ on his celestial throne
 He reigns for evermore;
 The real Prince of peace,
 The Solomon from high
 He rears the house of holiness,
 And bids it reach the sky.

2. Before his Father's face,
 Our Advocate with God⁷⁴
 Favor he finds for us and grace
 Thro' his prevailing blood,⁷⁵
 His meritorious death,
 Which now he⁷⁶ pleads above,
 Doth peace to all his church bequeath
 And pure confirming⁷⁷ love.
 Who laid the ground alone,
 The temple of the Lord
 He by his Spirit carries on,
 And by his hallowing word:
 And when the Finisher
 Of faith himself reveals,
 The rising⁷⁸ church He perfects here,
 The house with glory fills.

**“The Most-high dwelleth not in temples made
 with hands &c.”—[Acts 7,] v. 48, 49.⁷⁹**

- [1.] Who can compass or contain
 The glorious Infinite?
 Ask that heaven-descended Man
 In whom He takes delight:

⁷³Ori., “~~He sits.~~”

⁷⁴Ori., “~~above~~” changed to “with God.”

⁷⁵Ori., “~~And purity of love~~” changed to “Thro' his prevailing blood.”

⁷⁶Ori., “~~now for us~~ he.”

⁷⁷Ori., “~~purity of~~” changed to “pure confirming.”

⁷⁸Ori., “~~spotless.~~”

⁷⁹Published posthumously in *Poetical Works*, 12:215–16.

Only one immortal Shrine
Jehovah Self is pleas'd to own,
Worthy of the Sire Divine—
The Body of his Son!

2. One the Body Mystical
Is with its heavenly Head,
Therefore God vouchsafes to dwell
In all the faithful seed,
In the heart of man t' abide
When throughly cleans'd by Jesus blood,
By the Spirit sanctified,
And all resign'd to God.

“What is the place of my rest?”
—[Acts 7,] v. 49.⁸⁰

Of bliss essentially possest,
Out of Himself He cannot rest,
The all-sufficient God we own,
His proper End himself alone:
But whom the heavens cannot contain,
Reveals himself the End of man:
We find him in our hearts, and prove,
The all-sufficient God is Love!

**“Ye stiffnecked, and uncircumcised in heart
and ears, ye do always resist the Holy Ghost.”**
—[Acts 7,] v. 51.⁸¹

- [1.] Who act the persecutor's part,
A stubborn, stiffneck'd, Jewish race,
Uncircumcis'd in ears and heart
Ye still resist the Spirit of grace,

⁸⁰Published posthumously in *Poetical Works*, 12:216.

⁸¹Published posthumously in *Unpublished Poetry*, 2:313–14. Stanza 1 appeared in *Poetical Works*, 12:216.

Harden your heart, and stop your ears,
When God commands you to repent,
And run⁸² upon the messengers,
And stone the *Sender* in the *sent*.

2. Rebels, your iron-sinew'd neck
Ye will not bow to God's own yoke,
Your rocky hearts disdain to break;
The word by all the prophets spoke,
The word which offers Christ to all
Ye have in every age withstood,
Refus'd the Spirit's loudest call,
And rush'd to shed the martyrs blood.

“As your fathers did, so do ye.”

—[Acts 7,] v. 51.⁸³

Your sires inflam'd with hellish zeal,
Your Popish, Antichristian sires
Rejoic'd the saints of God to kill
By gibbets, racks, or tortring fires:
Their steps ye eagerly pursue,
Severest menaces ye breathe
'Gainst all the Lord's disciples true,
And bonds, and banishment, and death.

**“Which of the prophets have not your fathers
persecuted &c.”—[Acts 7,] v. 52.⁸⁴**

- [1.] Which of the prophets old,
Inspir'd, and sent by God,
Who Jesus to the world foretold,
Was not to death pursued?

⁸²Ori., “rush.”

⁸³Published posthumously in *Unpublished Poetry*, 2:314.

⁸⁴Published posthumously in *Unpublished Poetry*, 2:314–15.

Is there a messenger,
Who since proclaim'd his word,
And was not persecuted here,
And treated as his Lord?
Ye men of high estate,
Who bear unrighteous sway,
Ungodly priests, who always hate,
And Jesus Christ betray;
Who on the servants fall,
Ye have the Lord denied,
And murtherers in your hearts, ye all
Are stain'd with deicide.

2. Oft as the God of grace
His work on earth revives,
And pleads with the rebellious race,
And by his Spirit strives;
Born of the flesh alone,
Ye persecute the just,
The Saviour's messengers disown,
And from your churches thrust.
When cast out of the pale,
As Schismaticks ye brand,
And then the Lollards never fail
To feel your bruising hand;
The sheep of Jesus fold
Blacken'd with odious names,

(If He no more your rage with-hold)
Ye sentence to the flames.

**“Who have received the law by the disposition
of angels, and have not kept it.”**

—[Acts 7,] v. 53.⁸⁵

- [1.] Not by Angelic ministry
Ye did the law of Christ embrace:
Glad tidings of a pardon free
Himself proclaim'd to all our race,
Sent from Jehovah's throne above,
To teach the world his Father's love.
2. But ye his offers have withstood,
Deaf to his word and Spirit's cry;
Ye call yourselves the church of God,
The temple of the Lord Most-high,
His name and sacraments receive,
Yet Christians stil'd, as Heathens live.

**“When they heard these things, they were cut
to the heart, and they gnashed on him with
their teeth.”—[Acts 7,] v. 54.⁸⁶**

Ye threaten us in vain,
And fiercely gnash your teeth,
The bridle doth your wrath restrain,
And respite us from death:
Ye may declare your will,
By casting many a stone;
The witnesses ye cannot kill,
Till all our work is done:

⁸⁵Published posthumously in *Unpublished Poetry*, 2:315.

⁸⁶Published posthumously in *Unpublished Poetry*, 2:315–16.

Till then we persevere:
And lo, the gospel grows
Thro' men who neither scorn nor fear
Their irritated foes:
But⁸⁷ when our toils are past,
We shall our lives lay down,
If Jesus count us meet at last
To win the martyr's crown.

**“But he being full of the Holy Ghost, looked up
stedfastly into heaven, and saw the glory of
God, and Jesus standing on the right hand of
God &c.”—[Acts 7,] v. 55, 56.⁸⁸**

- [1.] Happy saint, so quickly driven
From the flesh by violent pain
Here enjoy the sight of heaven,
Here behold the Son of Man,
Jesus waiting
To receive thy soul again!
2. Lo, He stands with arms extended,
(Risen from his dazling throne)
Sees his servant's warfare ended,
Sends the flaming chariot down
Smiles triumphant,
Reaches out the palm and crown!
3. Every confessor and servant
Who of Jesus testifies,
Faithful unto death and fervent
Shall obtain the victor's prize,

⁸⁷Ori., “And.”

⁸⁸Published posthumously in *Poetical Works*, 12:216–18.

See⁸⁹ his Saviour,
Grasp⁹⁰ him thro' the opening skies.

4. If Thou call ev'n us to inherit
Joys for martyr'd saints prepar'd,
Thou wilt fill us with thy Spirit,
Pledge of that⁹¹ supreme reward;
Sinking, dying,
We shall view our heavenly Lord.
5. Thou wilt set Thyself before us,
Standing in the holiest place,
God omnipotently glorious
We shall on thy brightness gaze,
Gaze transported
On thy beatific Face.
6. Jesus, to our supplication
In that final hour attend,
To the God of our salvation
While our spirits we commend;
Then receive us,
Crown'd with bliss which ne'er shall end!

“Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord.”—[Acts 7,] v. 57.⁹²

- [1.] The proud and envious cannot bear
God's gifts in other men to see,
Incens'd by every thing they are
Mad with revenge and cruelty,

⁸⁹Ori., “Sees.”

⁹⁰Ori., “Grasps.”

⁹¹Ori., “our.”

⁹²Published posthumously in *Unpublished Poetry*, 2:316.

They cannot wrong discern from right,
Blasphemers from the sons of light.

2. Against the truth they stop their ears
Raising the loud infernal cry,
When Jesus to a saint appears,
And shows his glory in the sky,
The “daring wretch” who God hath seen
They count not fit to live with men.

**“The witnesses laid down their clothes at a
young man’s feet, whose name was Saul.”**

—[Acts 7,] v. 58.⁹³

- [1.] Canst thou, O Saul, believe,
While wet with Stephen’s blood,
Thou shalt thyself his lot receive,
A confessor of God?
Ston’d for thy Saviour’s sake
Whom now thou dost blaspheme,
Thou shalt at last his death partake,
And yield thy soul to Him.
2. Ye now are join’d in love,⁹⁴
In bonds of lasting peace:
Stephen and Saul are friends above,
Where pain and sorrow cease;
Rank’d with the saints in light
Who death by⁹⁵ death subdued,
Who⁹⁶ wash’d their robes, and made them white,
Thro’ the Redeemer’s blood.

⁹³Published posthumously in *Poetical Works*, 12:218.

⁹⁴Ori., “above” changed to “in love.”

⁹⁵Ori., “in.”

⁹⁶Ori., “And.”

**“And they stoned Stephen, calling upon God,
and saying, Lord, Jesus, receive my spirit.”**
—[Acts 7,] v. 59.⁹⁷

Offering up his soul in prayer,
Stephen on his God relies,
Call'd the Saviour's death to share,
Join'd to Jesus sacrifice;
“Trusting in thy only merit,
“Thee my Lord and God I own,
“O receive my ransom'd⁹⁸ spirit
“Take a sinner to thy throne!^[b]”

**“And he kneeled down, and cried with a loud
voice, Lord, lay not this sin to their charge.”**
—[Acts 7,] v. 60.⁹⁹

Rival meek of Jesus passion,
Lo,¹⁰⁰ the lamblike victim bleeds,
Breath[e]s the final supplication,
For his murderers interceeds,
Loudly in his Spirit crying
Thro' whose only death we live,
Echoes the Redeemer dying,
Bows his head, and gasps Forgive!

“And when he had said this, he fell asleep.”
—[Acts 7,] v. 60.¹⁰¹

[1.] See the first expiring witness,
Qualified for glorious rest,
Meet with love's celestial meetness
Sinks on his Redeemer's breast;
Safe his soul in Jesus keeping
Dust to dust his body borne,

⁹⁷Published posthumously in *Poetical Works*, 12:218.

⁹⁸Ori., “parting.”

⁹⁹Published posthumously in *Poetical Works*, 12:218–19.

¹⁰⁰Ori., “See.”

¹⁰¹Published posthumously in *Poetical Works*, 12:219.

Lies¹⁰² repos'd, and sweetly sleeping,
Till his heavenly Lord return.

2. O how infinite the price is
Of a slaughter'd Christian's prayer!
O how vast an harvest rises
From the seed that's buried there!
Sinful souls by grace forgiven
Rise, a countless multitude,
Spread, and fill both earth and heaven,
From a single martyr's blood!

3. Saul, the furious Saul, confesses¹⁰³
First the power of Stephen's cries,
Jesus witnesses increases,
For his Saviour lives and dies!
Myriads since have vied with Stephen,
Rais'd the martyrs noble host,
Died, and in the highest heaven
Found the life on earth they lost!

¹⁰²Ori., "Rests."

¹⁰³Ori., "increase."

Acts VIII.

**“At that time there was a great persecution
against the church which was at Jerusalem;
and they were all scattered abroad throughout
the regions of Judea and Samaria.”**

—[Acts 8,] v. 1.¹

[1.] Who shall presume t’ explore,
 Or tell us all his mind,
 If God let loose the adverse power,
 The wicked hands unbind?
 By man doth He chastize
 In vengeful wrath his own?
 Or bid the raging tempest rise,
 To make his mercy known?

2. His love and righteousness
 May they not both agree,
 While God permits the world t’ oppress,
 That all his power may see;
 While the whole preaching croud
 To different climes are driven,
 And watred by the martyrs’ blood
 The church grows up to heaven!

“Except the apostles.”—[Acts 8,] v. 1.²

[1.] Unmov’d the pillars stand,
 For God ordains it so,
 Supported by their Saviour[’s] hand
 They prop his house below;
 Against the furious storm
 They turn their steady face:
 And *we* can all things now perform
 Thro’ his Almighty grace.

¹Published posthumously in *Poetical Works*, 12:220.

²Published posthumously in *Poetical Works*, 12:220–21.

2. In this degenerate age
If persecution roar,
A few shall stand the utmost rage
Of earthly, hellish power;
And whom the Lord³ shall choose
For Satan to disperse,
Shall fly, and spread the joyful news
Throughout the universe.

**“And devout men carried Stephen to his
burial, and made great lamentation over him.”**
—[Acts 8,] v. 2.⁴

- [1.] Bleeding from their⁵ bosom rent,
Might they not a saint lament?
From the flock by violence torn,
Might they not a Shepherd mourn?
2. Free from nature’s fond excess
Thus we may our grief express
Thus a parted friend deplore,
Griev’d for them that grieve no more.
3. Chiefly, when the Lord of all
Doth his instruments recall,
Miss we our instructors here,
Mourn a ravish’d minister;
4. Deeply, justly sensible,
Then the general loss we feel,
Testify our grateful love
Weep for one who sings above.

³Ori., “Saviour.”

⁴Published in *Scripture Hymns* (1762), 2:268, NT #496, altered.

⁵Ori., “From their bleeding.”

**“As for Saul, he made havock of the church
&c.”—[Acts 8,] v. 3.⁶**

- [1.] See the fierce beast, whose rage untam'd
Scatters the flock⁷ of Christ, and tears!
He rushes on, by hell inflam'd,
And neither age nor sex he spares:
In vain a single victim dies;
More thirsty thro' a taste of blood,
He foams, and vows to sacrifice
The whole, extirminated brood.
2. Insatiate, fill'd with mad despight,
Threatnings he doth and slaughter breathe,
As murther were his soul's delight,
Numbers he hales to bonds and death:
But let the Saviour speak with power,
“Thy persecuted Lord I am,”
The furious beast is fierce no more,
The wolf himself becomes a lamb!

**“Therefore they that were scattered abroad,
went every where preaching the word.”
—[Acts 8,] v. 4.⁸**

- [1.] They did not run, in sudden fright,
To save themselves alone,
But fled, directed in their flight
To gracious ends unknown:
The preachers both by word and deed
Did the glad news proclaim,
The people's lives conspir'd to spread
Their mighty⁹ Saviour's name.

⁶Published posthumously in *Poetical Works*, 12:221–22.

⁷Ori., “~~chur~~,” which is likely the beginning of “church.”

⁸Published posthumously in *Unpublished Poetry*, 2:316–17.

⁹Ori., “Th²-almighty.”

2. Women, and men, and children too
 By powerful godliness
The general observation drew,
 And shew'd the truth of grace,
O that we all might preach and live,
 Like them, the gospel-word,
And force the heathen to receive
 Our dear redeeming Lord!

3. Surely, if God permit our foes
 To scatter us abroad,
(The men who now his work oppose,
 And hate th' atoning blood)
We every where with Christ shall run
 And propagate the sect,
And spread thro' distant lands unknown
 The grace which they reject.

**“Then Philip went down to the city of
Samaria, and preached Christ unto them.”**
—[Acts 8,] v. 5.¹⁰

Philip the Lord our Righteousness
Proclaims, and preaches, in the place
 Where Christ had preach'd before;
Heathens to zealous Jews prefers:
And all the Saviour's messengers
 Evangelize the poor.

**“And the people with one accord gave heed
unto those things which Philip spoke &c.”**
—[Acts 8,] v. 6.¹¹

- [1.] They all with one consent give heed:
 And lo, the good celestial seed,

¹⁰Published posthumously in *Unpublished Poetry*, 2:317.

¹¹Published posthumously in *Unpublished Poetry*, 2:317–18.

Which God himself had sown,
Brings forth the hundred-fold increase;
And Philip owes his vast success
To Jesus' word alone.

2. Thou, Lord, dost still the fruit produce,
When sinners listen to the news
Of reconciling grace;
Thou only dost prepare the heart,
Doer of all the work Thou art,
Worthy of all the praise.

**“Unclean spirits, crying with a loud voice,
came out of many that were possessed with
them.”—[Acts 8,] v. 7.¹²**

- [1.] Well the bodily possession
Doth our inward state explain,
While the fiend with fierce oppression
Tears the tortur'd soul of man;
Then the word alone can ease us,
Gospel of redeeming grace,
Pardon in the name of Jesus
Drives the foe to his own place.
2. When the word his blood applying
Seals forgiveness on my heart,
Spirits foul with horror crying
From their old abode depart;
Ransom'd from my dire tormentor,
I my Lord and God adore:
Legion now no more shall enter,
Pride shall vex my soul no more.

¹²Published posthumously in *Poetical Works*, 12:222.

**“Many taken with palsies, and that were lame,
were healed.”—[Acts 8,] v. 7.¹³**

Nature’s impotent condition
Feels my paralytic soul,
Finds in Christ a kind Physician,
By the word of faith made whole,¹⁴
Joyful tidings of salvation
Came, and spake my pardon sure,
Faith in Jesus bloody passion
Minister’d the perfect cure.

**“And there was great joy in that city.”
—[Acts 8,] v. 8.¹⁵**

- [1.] In the city, or place,
Where salvation by grace
Poor sinners receive,
There is joy above measure in all that believe;
The redeem’d of the Lord,
To his favor restor’d,
We exult in his love,
And with singing return to our country above.
2. By faith we possess
The unspeakable peace,
Freely justified we,
And rejoicing in hope our Redeemer to see:
He gives us a taste
Of that heavenly feast,
His Spirit imparts;
And the earnest of glory is Grace in our hearts!

¹³Published posthumously in *Unpublished Poetry*, 2:318.

¹⁴Ori., “known.”

¹⁵Published posthumously in *Unpublished Poetry*, 2:318.

**“There was a certain man, called Simon,
which before time in the same city used
sorcery &c.”—[Acts 8,] v. 9.¹⁶** +¹⁷

- [1.] A plain, indisputable case!
Once¹⁸ upon earth there witchcraft was
A compact with the hellish foe,
“But seventeen hundred years ago,
“In Asia, not in Europe, made;
“The fiend hath here forgot his trade.
2. “The *Christian* world is wiser grown,
“And lets his works and him alone;
“Full license is indulg’d to all;
“Both high and low, both great and small,
“Who weakly thought his worship evil,
“May safely now adore the devil!^[17]

**“To whom they all gave heed, saying, This
man is the great power of God.”**
—[Acts 8,] v. 10.¹⁹

An hellish sorcerer may seize
Honors Divine, to charm the croud;
Of Christ alone his church confess,
“*This Man is the great Power of God!*”

**“Of long time he had bewitched them with
sorceries.”—[Acts 8,] v. 11.²⁰**

Jesus, thou knowst the nations still
Bewitch’d, and slaves to Satan’s will,
By magical illusions held,
Where Thou wast never yet reveal’d:
Visit them, Lord, with gospel-light,
Dispersing all the shades of night,

¹⁶Published posthumously in *Unpublished Poetry*, 2:319. Stanza 1 appeared in *Poetical Works*, 12:222.

¹⁷This is the first case in MS Acts where a “+” is placed in the margin next to a hymn. These marks were likely made by John Wesley, when he read through the volume after Charles Wesley’s death, since similar marks in MS Matthew correlate with hymns that John soon began publishing in the *Arminian Magazine*. We will reproduce all such “+” signs in this volume, even though none from MS Acts were published in the *Arminian Magazine*.

¹⁸Ori., “~~Was~~ Once.”

¹⁹Published posthumously in *Unpublished Poetry*, 2:319.

²⁰Published posthumously in *Poetical Works*, 12:223.

The dark Americans set free,
And end th' infernal tyranny.

“But when they believed Philip preaching the kingdom of God, and the name of Jesus Christ, they were baptized.”—[Acts 8,] v. 12.²¹

- [1.] Soon as the Saviour's messenger
Did to their hearts proclaim
Glad tidings of a kingdom near
And peace in Jesus name,
Their souls were suddenly unbound;
A long-deluded croud,
The gospel-word they felt and found
The real power of God.
2. Satan must tremble, and give place
Before the Spirit's might,
The strength of efficacious grace
His armies puts to flight:
His kingdom²² falls, his charms and spells,
And works are all o'rethrown:
For Jesus in the faithful dwells,
And rules their hearts alone.
3. By divination to prevail
The fiend again may try:
Receiv'd within the church's pale,
His malice we defy;
Baptiz'd into our Saviour's name,
And sprinkled with his blood,
The members are with Christ the same,
And all are fill'd with God.

²¹Published posthumously in *Poetical Works*, 12:223–24.

²²Ori., “legion.”

“Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondred, beholding the miracles which were done.”—[Acts 8,] v. 13.²³

- [1.] Convinc'd I of the truth may be,
 To Jesus faithful servants cleave,
His mighty works with wonder see,
 His sacramental rite receive,
Yet never let mine idols go,
Or truly my Redeemer know.
2. Still in the gall of bitterness,
 Bound with the chains of sin I am,
Till Jesus by his blood release;
 And then, accepted thro' his name,
I stand before his Father's sight,
And then my sprinkled heart is right.

“Now when the Apostles heard that Samaria had received the word of God, they sent unto them &c.”—[Acts 8,] v. 14, 15.²⁴

- [1.] Who have the gospel truth believ'd,²⁵
And mercy from the Lord receiv'd,
 And known our sins forgiven,
We surely need a farther grace,
We want²⁶ the Spirit of holiness,
 To seal us heirs of heaven.
2. Our souls confirm'd by solemn prayer,
Our hearts by grace establish'd are,
 And rooted fast in love;
And when the Giver we receive,
Fill'd with the Holy Ghost we live
 That sinless²⁷ life above.

²³Published posthumously in *Poetical Works*, 12:224.

²⁴Published posthumously in *Unpublished Poetry*, 2:319–20.

²⁵Ori., “receiv'd.”

²⁶Ori., “need.”

²⁷Ori., “hidden.”

**“Then laid they their hands on them, and they
received the holy Ghost.”—[Acts 8,] v. 17.²⁸**

The laying on of hands implies,
That God asserts his lawful claim,
Possession takes, and sanctifies
The men baptiz'd into his name;
Subjecting them to his commands,
Uniting to himself, He still
Keeps them in his own gracious hands,
To serve the counsels of his will.

**“He offered them money, saying, Give me also
this power &c.”—[Acts 8,] v. 18, 19.²⁹**

What multitudes have thought
Like³⁰ the magician old,
That ministerial powers were bought³¹
With perishable gold!
By proud ambition led,
Or groveling avarice,
They have the sin of Simon made
The sacerdotal vice.

**“Thy money perish with thee, because thou
hast thought that the gift of God may be
purchased with money.”—[Acts 8,] v. 20.³²**

[1.] Ye sacrilegious race,
Your genuine father own,
Who boldly hope to purchase grace
By what yourselves have done:

²⁸Published posthumously in *Unpublished Poetry*, 2:320.

²⁹Published posthumously in *Unpublished Poetry*, 2:320.

³⁰Ori., “With.”

³¹In the right margin Wesley has written in shorthand a possible alternative for this line: “The h<igher?> powers may now be bought.”

³²Published posthumously in *Poetical Works*, 12:224–25.

Your righteous rags unclean
Who would for pardon sell,
Your works and you are nought but sin,
And fit for nought but hell.

2. Repent, and cast aside
Your fancied righteousness,
Your goodness sin, your virtue pride,
Your faith a lie, confess:
Ev'n you may then believe,
The Lord doth justify,
And freely that to sinners give
Which they can never buy.

3. Jesus exalted is,
Salvation to bestow,
His rest, his Spirit, and his peace
Which all believers know:
And every soul of man
May our Redeemer love,
A pardon without price obtain,³³
And then a crown above.

**“Thou hast neither part nor lot in this matter:
for thy heart is not right in the sight of God.”**
—[Acts 8,] v. 21.³⁴

[1.] To the world, and Satan sold,
Sinner, what is Christ to thee?
Pleasure is thy God, or gold;
Bondslave of iniquity,
Panting for the praise of man,
Canst thou feel an heavier chain?

³³In the right margin Wesley has written in shorthand a possible alternative ending for this line: “without money gain.”

³⁴Published in *Scripture Hymns* (1762), 2:268–69, NT #497, altered.

- [2.] Didst Thou ever yet intend
 God in all thy ways to please?
No; the creature is thy end:
 Dost thou not the charge confess?
Naked in its Maker's sight,
Ask thy heart, if it be right?
3. No; thy guilty heart must own,
 Far from God, and foul as hell:
Feel it now, and deeply groan
 All thy filthiness to feel;
Struggle in th' infernal snare,
Sink at last in self-despair.
4. Then behold the heavenly Lamb,
 Pouring out his blood divine,
On the brink of Tophet claim
 Christ the sinners Friend for thine,
Find with all his saints thy part,
Find thy Saviour in thy heart.

“Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.”—[Acts 8,] v. 22.³⁵

Repent, ye impious tribe, repent,
 And put away the priestly sin,
Before ye feel the punishment³⁶
 When hell is mov'd to take you in!
Renounce your secret wickedness,
 Your³⁷ purchas'd stalls and livings leave,
And God perhaps, so rich in grace,
 May *Simonists* themselves forgive.

³⁵Published posthumously in *Unpublished Poetry*, 2:320.

³⁶Ori., “Before the punishment ~~ye~~ feel.”

³⁷Ori., “~~You~~.”

“Thou art in the bond of iniquity.”
—[Acts 8,] v. 23.³⁸

- [1.] Sinners, ye all remain
Fetter'd, and close confined;
Sin is the iron chain
That doth your spirit bind,
Your conscience is the dungeon foul,
Satan your goaler³⁹ stands,
And watches, least one guilty soul
Escape out of his hands.
2. But Jesus Christ is He
That hath a ransom found,
And preaches liberty
To souls in prison bound:
His blood shall make your conscience clean,
Cast down your hellish foe,
Break all the manacles of sin,
And let the captives go.

**“Then answered Simon, and said, Pray ye to
the Lord for me, that none of these things may
come upon me.”**—[Acts 8,] v. 24.⁴⁰

- [1.] An hypocrite will oft appear
To tremble and relent,
And destitute of godly fear
Shrink from the punishment,
As Pharaoh, in affliction, pray
The judgment to remove,
Or cry, Take all these plagues away,
But not the sin I love.

³⁸Published posthumously in *Poetical Works*, 12:226.

³⁹I.e., “jailer.”

⁴⁰Published posthumously in *Unpublished Poetry*, 2:321.

2. He may his bosom-lust confess,
While yet his heart is whole,
Concern'd to save appearances,
Regardless of his soul:
The burthen and the task of prayer
He may on others cast,⁴¹
And left to damnable despair
Die in his sins at last.

“And they, when they had testified and preached the word of the Lord, returned to Jerusalem &c.”—[Acts 8,] v. 25.⁴²

- [1.] Who can the joy express
That swells a pastor's heart,
Whene'er the God of grace
Hath sent him to impart
The welcome news of sin forgiven,
And seal'd his word with signs from heaven?
2. Our ministry we prove
On unbelievers poor,
And tell them of his love
Who did the cross endure,
Laid down his life for sin t' atone,
And make their dearer souls his own.
3. Our Peacemaker, and Peace,
That⁴³ did for sinners die;
Tis all our happiness
Of Him to testify,
And see the world in Jesus blood
Implung'd, and all brought home to God.

⁴¹Ori., “lay.”

⁴²Published posthumously in *Unpublished Poetry*, 2:321–22.

⁴³Ori., “He.” Wesley next changed to “Who,” and finally changed to “That.”

**“The angel of the Lord spake unto Philip,
saying, Arise, and go toward the south &c.”
—[Acts 8,] v. 26.⁴⁴**

Not by voice Angelic taught,
Yet, Lord, we plainly know
Whither, and to whom we ought
At thy command to⁴⁵ go:
Each evangelist pursues
His heavenly Providential Guide,
Runs to spread the joyful news
Of Jesus crucified.

**“Behold, a man of Ethiopia, an Eunuch of
great authority, who had come to Jerusalem
to worship; Was returning.”—[Acts 8,] v. 27.⁴⁶**

Lo, the thing impossible
Is by th' Almighty done,
God doth to the rich reveal,
And make salvation known!
Courtiers,⁴⁷ ministers of state,
Resolv'd to cast the world behind,
Willing in his house to wait,
Shall their Redeemer find.

**“He was sitting in his chariot, and reading
Isaiah the prophet.”—[Acts 8,] v. 28.⁴⁸**

Statesmen here your pattern see,
Be found employ'd like him,
Men of power and dignity
Your precious time redeem;
Talk with prophets on the road,
Apostles your companions own,
Search the oracles of God,
And draw his blessing down!

⁴⁴Published posthumously in *Unpublished Poetry*, 2:322.

⁴⁵Ori., “~~With thy commission~~” changed to “At thy command to.”

⁴⁶Published posthumously in *Poetical Works*, 12:226.

⁴⁷Ori., “~~Courtier~~.”

⁴⁸Published posthumously in *Poetical Works*, 12:227.

**“Then the Spirit said unto Philip, Go near,
and join thyself to this chariot.”**
—[Acts 8,] v. 29.⁴⁹

When the Spirit and the word
Conspire in part to show
The good pleasure of our Lord,
We with his message go,
Ready to perform his will,
Ourselves we to the chariot join,
Still intent, and waiting still
To know his whole design.

**“Philip ran to him, and heard him read the
prophet Esaias, and said, Understandest thou
what thou redest?”**—[Acts 8,] v. 30.⁵⁰

The moment we direction need,
The Lord doth oft direct our way,
Instructs us by his Spirit led,
Both when to speak, and what to say:
We then with ready utterance speak
His unpremeditated word,
And help poor souls, who darkly seek,
To know,⁵¹ and apprehend their Lord.

**“And he said, How can I, except some man
should guide me?”**—[Acts 8,] v. 31.⁵²

God by the ministry of man
Hath oft on man his light bestow'd,
But ah, the teacher's toil is vain,
Except himself be taught of God:
Yet if the Lord his Guide appear,
A wise instructor⁵³ of the blind,

⁴⁹Published posthumously in *Unpublished Poetry*, 2:322.

⁵⁰Published posthumously in *Poetical Works*, 12:227.

⁵¹Ori., “find.”

⁵²Published posthumously in *Unpublished Poetry*, 2:322.

⁵³Ori., “faithful leader” changed to “wise instructor.”

He preaches Christ: his voice we hear,
And God and Heaven in Jesus find.

**“And he desired Philip, that he would come
up, and sit with him.”—[Acts 8,] v. 31.⁵⁴**

A casual unexpected guest
Who seems at first, may yet be sent,
To execute his Lord’s behest,
T’ interpret the Divine intent:
Wondring we then the Master own,
The messenger with joy embrace,
Design’d to make his Saviour known,
And fill our hearts with heavenly grace.⁵⁵

**“He was led as a sheep to the slaughter, and
like a lamb dumb before his shearer, so he
opened not his mouth.”—[Acts 8,] v. 32.⁵⁶**

Lamb of God, I would like Thee
Quiet to the slaughter go,
Silent, meek humility
Toward my cruel murtherers show;
Never murmur, or complain,
Crush’d by persecuting power,
Suffer all the wrongs of man,
God in humble peace adore.

**“In his humiliation his judgment was taken
away? And who shall declare his generation?
for his life is taken from the earth.”
—[Acts 8,] v. 33.⁵⁷**

Justice none could He obtain
In his humble state beneath,⁵⁸

⁵⁴Published posthumously in *Poetical Works*, 12:227.

⁵⁵“~~Faith and praise~~” is written below it, as a considered alternative to “heavenly grace.”

⁵⁶Published posthumously in *Unpublished Poetry*, 2:323.

⁵⁷Published posthumously in *Poetical Works*, 12:227–28.

⁵⁸Ori., “below.”

No humanity from man,
No relief—but pain and death,
Took from earth, He of our sins
Doth the chastisement receive,
Endless life's immortal Prince
Dies, that all mankind may live.

2. Who can count his worshippers,
Offspring of the slaughter'd Lamb?
Only He that tells the stars,
He that calls them each by name
Written in thy book above
All thy saints are known to Thee:
God of unexhausted love,
Find with them a place for me!

**“Of whom speaketh the prophet this? of
himself, or of some other man?”**

—[Acts 8,] v. 34.⁵⁹

- [1.] Jesus I humbly seek,
And of Himself inquire,
Did not the Prophet speak
Of Thee, the world's Desire?
Thou poor, despis'd, afflicted Man,
His meaning to my heart explain.

2. Art Thou the Lamb of God
Who did from heaven come,
Led by the multitude,
Before thy shearers dumb
The patient, speechless Man of woe
By sinners crucified below?

⁵⁹Published posthumously in *Poetical Works*, 12:228–29.

3. Swept from the face of earth,
Didst Thou our sorrows bear,
Whose everlasting birth
God only can declare,
Whose countless seed shall soon arise,
And shine as stars beyond the skies.
4. Adopt me by thy grace
Into thy family,
My heart shall then confess
The Prophet spake of Thee,
Thee to mine inmost soul made known,
I feel, He spake of Thee alone!

“Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.”—[Acts 8,] v. 35.⁶⁰

- [1.] When Thou hast dispos'd an heart
Saving truth with joy to hear,
Utterance Lord⁶¹ Thou dost impart
To thy chosen messenger,
Then he finds the scripture-key
Then he speaks, and preaches Thee.
2. Jesus, in the sacred book
Thou art every where conceal'd:
There for Thee alone we look,
By thy Spirit's light reveal'd,
Thee set forth before our eyes
Faith in every page espies.⁶²
3. Thee we preach to sinful men,
Urging them their Lord t' embrace,

⁶⁰Published posthumously in *Poetical Works*, 12:229–30.

⁶¹Ori., “then.”

⁶²“Espies” has “descries” written in the margin as an alternative.

Pardon in thy blood to gain,
Hope for all thy promis'd grace,
Glad in all thy footsteps move,
Grasp the crown of heavenly love.

4. Thou the Saviour of mankind,
Thou the whole Salvation art,
All summ'd up in Thee I find,
All contain'd within my heart;
None but Christ on earth I know,
None but Christ to others show.
5. O that all mankind were fill'd
With the knowledge of the Lamb
Conscious all of God reveal'd,
All baptiz'd into his name,⁶³
Every soul with love o'reflow'd
Wash'd and sav'd thro' Jesus blood!

**“See, here is water; what doth hinder me to be
baptized?”—[Acts 8,] v. 36.⁶⁴**

Can I be near the mingled pool
That flow'd from Jesus side,
And not desire to plunge my soul
Into the sacred tide?
Impatient of the least delay,
This moment, Lord, I wou'd
Enter,⁶⁵ and wash my sins away
In thine atoning⁶⁶ blood.

⁶³Ori., “heart.”

⁶⁴Published posthumously in *Unpublished Poetry*, 2:323.

⁶⁵Ori., “Arise.”

⁶⁶Ori., “all-cleansing” changed to “atoning.”

“If thou believest with all thine heart, thou mayst.”—[Acts 8,] v. 37.⁶⁷

- [1.] He asks an undivided heart;
 And is the whole too much for Him,
 Who freely did Himself impart,
 A world of sinners to redeem?
 God hath his all on man bestow'd:
 Shall man refuse his all to God?
2. Jesus the Lord I would confess,
 My God with full assurance own,
 Who bought the universal peace⁶⁸
 And cleave by faith to Him alone,
 The faith He never can reprove,
 The faith that works by perfect love.

**“I believe that Jesus Christ is the Son of God.”
—[Acts 8,] v. 37.⁶⁹**

- [1.] Thee, Jesus, I believe the Son,
 Th' eternal Son of the Most-high,
 Jehovah's glorious Fellow own,
 Maker of all in earth and sky,
 Essential God, to sinners given,
 Whose presence fills both earth and heaven.
2. The sovereign, everlasting Lord,
 Thee by the Holy Ghost I call,
 Adore by angels' hosts ador'd,
 And who before thy Father fall,
 Him I confess in Thee alone,
 And have no other gods but One.

⁶⁷Published posthumously in *Poetical Works*, 12:230.

⁶⁸In the right margin Wesley has written in shorthand a possible alternative for this line: “Made man to save our ruined race.”

⁶⁹Published posthumously in *Poetical Works*, 12:230–31.

“And he commanded the chariot to stand still: and they went down both into the water &c.”—[Acts 8,] v. 38.⁷⁰

Let us without delay
Improve the grace bestow'd
To day, while it is call'd to day,
Devote ourselves to God;
With timely wisdom wise;
Nor wait, our loss to mourn,
Our opportunity that flies,
And never shall return.

“And when they were come up out of the water, the Spirit of the Lord caught away Philip.”—[Acts 8,] v. 39.⁷¹

A minister of grace,
Soon as his work is done,
Should quickly vanish from the place,
Amusements vain to shun;
Should hastily retire,
From human converse flee,
Nor stay, to hear the croud admire
His prosperous⁷² ministry.

“The eunuch saw him no more: and he went on his way rejoicing.”—[Acts 8,] v. 39.⁷³

[1.] Before a man of God we lose,
We wisely profit by his stay,
The messenger of mercy use,
Who points us out the heavenly way;
Yet not to him, but Christ, we cleave,
Him for his Master's sake we love,

⁷⁰Published posthumously in *Poetical Works*, 12:231.

⁷¹Published posthumously in *Unpublished Poetry*, 2:323.

⁷²“Prosperous” has “powerful” written above it as an alternative.

⁷³Published posthumously in *Poetical Works*, 12:231.

And neither pine, nor fondly grieve,
If God his instrument remove.

2. His counsels then we bear in mind,
Rejoicing in the truth made known,
Cast all the things of earth behind,
And guided by the Spirit alone
Hold fast the faith and grafted⁷⁴ word
Thro' Jesus' preaching servant given,
And following him, as he his Lord,
Keep on our way, and meet in heaven.

“But Philip was found at Azotus: and passing through, he preached in all the cities, till he came to Cesarea.”—[Acts 8,] v. 40.⁷⁵

- [1.] Jesus instructs his servants here
Detatch'd from persons and from place,
Their Providential course to steer,
And follow him in all their ways:
To whom they shall dispense the word,
Or when, or where extend their line,
They leave entirely to their Lord,
And still adore the choice Divine.
2. Thy Providence explains thy will;
And when the pointing Hand we see,
We run thy counsel to fulfil,
And work the work prepar'd by Thee;
Spreading the odour of thy love,
In journeys we pursue thy plan,
Directed by thy Spirit move,
Nor take a single step in vain.

⁷⁴Ori., “~~keep the~~” changed to “grafted.”

⁷⁵Published posthumously in *Poetical Works*, 12:232.

Acts IX.

**“And Saul yet breathing out threatnings ...
went unto the high-priest &c.”**

—[Acts 9,] v. 1, 2.¹

- [1.] The wisdom of our God adore,
Who laughs to scorn the rage of man,
Lets loose the persecutor's power,
Slackens the hellish murtherer's chain,
But by their vain designs o'rethrown
He serves, and stablishes his own.
2. The sacrilegious power bestow'd
By priestly hate on furious Saul,
Marks out the instrument of God,
Just ready for his second call;
The mission dire by Satan given
Conducts him to his Lord from heaven.
3. The war against thy people dear,
Jesus, Thou turn'st into their peace,
And Satan's fiercest messenger
Deserting, doth their joy increase,
Their souls with stronger comforts blest,
With larger tastes of glorious rest.

“As he journeyed, he came near Damascus.”

—[Acts 9,] v. 3.²

- [1.] Ah, whither will ye fly,
Ye sheep of Jesus fold?
The death approaching nigh
The slaughtering³ wolf behold!
He comes, besmear'd with Stephen's blood,
To martyr all the saints of God!

¹Published posthumously in *Poetical Works*, 12:232–33.

²Published posthumously in *Poetical Works*, 12:233–34.

³“**Ravenous**” is written in the margin, as a considered alternative to “slaughtering.”

2. Now, now he ready is
 To spring upon his prey,
 The helpless flock to seize
 And rend, and tear, and slay!
Lord, what shall stop his headlong rage,
And save thy wasted heritage?

3. A word, a look from Thee
 Can make the savage tame,
 Disarm his cruelty,
 And change him to a lamb,
Can strike opposers to the ground,
And all thy church's foes confound.

4. Thou them in their distress
 Didst at Damascus save,
 That we, when men oppress,
 Full confidence may have,
Rest in the fold, and safe from harm
Depend on thine unshortned Arm.

“Suddenly there shined round about him a light from heaven.”—[Acts 9,] v. 3.⁴

- [1.] He doth not seek the light,
 Or labour, or inquire,
It shines into his deepest night
 Preventing his desire;
 Not waiting for his call
 It stops his mad career:
And thus the grace which ransoms all,
 Doth once to all appear.

⁴Published posthumously in *Poetical Works*, 12:234.

2. It visits us unsought,
The first celestial ray,
Preventing⁵ every serious thought
And every wish to pray:
We no advances make
To meet the God unknown,
Till mercy doth our souls attack,
And seizes for its own.

“And he fell to the earth, and heard a voice saying.”⁶—[Acts 9,] v. 4.⁷

In sin we rush impetuous on,
Till grace arrests and casts us down,
Alarm'd with sacred fear,
Till Christ with sudden⁸ light surround,
And then, as groveling on the ground
The voice of God we hear.

**“Saul, Saul, why persecutest thou me?”
—[Acts 9,] v. 4.⁹**

- [1.] The members here and Head above,
United in the Spirit of love
One mystic body make,
And Jesus, once a Man of woe
The sufferings of his saints below
Doth still in heaven partake.
2. Opprest we in his Spirit groan;
Our sorrows He accounts his own,
And answers sigh for sigh:
Fighting with God our foes are found,
And touching us, they surely¹⁰ wound
The apple of his eye.

⁵Ori., “Prevents our.”

⁶Ori., “saying, Saul, Saul, why persecutest thou Me?”

⁷Published posthumously in *Unpublished Poetry*, 2:324.

⁸Ori., “glorious.”

⁹Published posthumously in *Poetical Works*, 12:234–35.

¹⁰“Surely” has “madly” written in the margin as an alternative.

3. Hear this, thou persecutor hear,
And smote from heaven with sudden fear,
 Before thy Smiter fall;
The madness of resistance find,
And know—the Saviour of mankind
 Is rich in grace to all.

“And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.”
—[Acts 9,] v. 5.¹¹

- [1.] Conversion is by just degrees:
The light divine a sinner sees,
 And stops his ears no more,
But listning now, while conscience calls,
And struck with dread of judgment, falls
 Before Almighty Power.
2. Trembling he doth his sin confess,
Convinc'd th' outrageous wickedness
 Against the Lord was done;
Grace unexperienc'd he desires,
And feebly after Christ inquires
 His Advocate unknown.

“And he, trembling and astonished, said, Lord, what wilt thou have me to do?”
—[Acts 9,] v. 6.¹²

- [1.] When the celestial light appears,
O'rewhelm'd with huge, increasing fears,
The sinful soul astonish'd lies,
Afraid to lift his guilty eyes:

¹¹Published posthumously in *Unpublished Poetry*, 2:324.

¹²Published posthumously in *Unpublished Poetry*, 2:324–25. Stanza 2 = *Scripture Hymns* (1762), 2:269, NT

Ruled¹³ by the Saviour's will alone,
He would, he would renounce his own,
And waits, as unopposing clay,
Till Jesus gives the power t' obey.

2. Mine eyes are ever unto Thee,
Till open'd by thy love they see:
Yet still thou must thy counsel shew,
For still I know not what to do:
I would not see, but in thy light,
I would not walk, but by thy might,
Or work a work, or speak a word,
Or think a thought, without my Lord.

“The Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.”—[Acts 9,] v. 6.¹⁴

- [1.] What but th' omnipotence of grace
Can a poor prostrate sinner raise?
Whate'er of good on earth is done,
Is wrought by God, and God alone:
Yet still He strangely condescends
By man to serve his gracious ends;
And listning, we our pardon hear
Pronounc'd by Jesus' minister.¹⁵
2. If Thou their ministry ordain
And man employ t' inlighten man,
I dare not, Lord, the means despise,
Appointed to unseal my eyes:

¹³Ori., “*led*.”

¹⁴Published posthumously in *Unpublished Poetry*, 2:325.

¹⁵Ori., “*mes*,” which is likely the beginning of “messenger.”

I wait th' atoning blood to feel:
The counsels of thy grace reveal,
And tell my heart, by whom Thou wilt,
Thy death hath cancel'd all my guilt.

“And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand &c.”—[Acts 9,] v. 8, 9.¹⁶

- [1.] A conscious unbeliever see!
His blindness spiritual he knows,
Shut up in sin and misery,
In darkness palpable he goes,
As a blind child, by others led,
And quite forgets to eat his bread.
2. Jesus in wisdom and in love
Unsav'd a while the sinner leaves,
To feel his help is from above,
And God alone salvation gives,
He speaks the word, Let there be light,
And bids the soul receive its sight.

“He was three days without sight.”
—[Acts 9,] v. 9.¹⁷

- [1.] Three days he groans, depriv'd of sight,
And struggling in the Spirit's throes!
The shade of that exterior night
The blindness of his nature shows,
The state his¹⁸ soul had long been in,
The night of unbelief within.

¹⁶Published posthumously in *Unpublished Poetry*, 2:325–26.

¹⁷Published posthumously in *Poetical Works*, 12:235.

¹⁸Ori., “state of his.”

2. Three days he bears th' Egyptian load,¹⁹
 T' impress him with a deeper sense
 Of Christ the persecuted God
 Arm'd with Divine²⁰ Omnipotence,
 His thoughts from outward things t' avert,
 And turn them on his wretched heart.

**“The Lord said to him in a vision, Ananias,
 And he said, Behold, I am here, Lord &c.”**
 —[Acts 9,] v. 10, 11.²¹

Lord, if Thou call me by my name,
 Thy grace to testify,
 Made ready by thy grace I am,
 And answer Here am I!
 Thou knowst the souls convinc'd of sin;
 Send forth thy messenger
 To find,²² and bring the wanderers in,
 Who seek Thee now in prayer.

“Behold, he prayeth!”—[Acts 9,] v. 11.²³

- [1.] The Pharisee was proud and blind,
 Though learn'd in Moses' law,
 Nor knew the darkness of his mind,
 But thought he clearly saw:
 Who many a tedious form had made,
 And read them o're and o're,
 A thousand times his prayers he *said*,
 But never pray'd before.
2. A zealot of the straitest sect
 May thus himself deceive,

¹⁹Ori., “in darkness he ab,” which is likely the beginning of “abides.” Wesley changed to “he bears th' Egyptian load.”

²⁰Ori., “Dreadful in his” changed to “Arm'd with Divine.”

²¹Published posthumously in *Unpublished Poetry*, 2:326.

²²Ori., “seek.”

²³Published posthumously in *Poetical Works*, 12:235–36.

And, till he his own light reject,
He never can believe:
But struck, and suddenly cast down,
By one celestial ray
Compel'd his unbelief to own,
He then begins to pray.

**“He hath seen in a vision a man coming in,
and putting his hand on him, that he might
receive his sight.”—[Acts 9,] v. 12.²⁴**

- [1.] Poor, and ignorant, and blind
Hope in Thee, O Lord, I find,
Though thou dost thy gifts defer,
Thee I feel in darkness near;
Thou shalt lay *thy* hand on me
Give me eyes thy love to see,
Faith and peace at once impart,
Cure the blindness of my heart.
2. Warn'd of thy approach I wait,
Dark, but not disconsolate,
Wait, according to thy word,
For the coming of my Lord:
Thou wilt soon the cloud dispel,
Pardon in my soul reveal,
Then I feel the sprinkled blood,
Then I know my Lord, my God!

**“Lord, I have heard by many of this man,
how much evil he hath done &c.”
—[Acts 9,] v. 13.²⁵**

By nature we incline
To reason against Thee

²⁴Published posthumously in *Poetical Works*, 12:236.

²⁵Published posthumously in *Poetical Works*, 12:237.

And measure with our scanty line
Thy love's immensity;
Ignorant of thy ways,
Unable to conceive
That Thou, the God of boundless grace
So greatly canst forgive.

**“And here he hath authority from the chief
priests, to bind all that call on thy name.”**
—[Acts 9,] v. 14.²⁶

But our High-priest above,
With *his* commission sent
The chosen vessel of his love
And alter'd Saul's intent;
Before his hands he laid
On those who Christ ador'd,
Saul is himself stopt short, and made
The prisoner of the Lord.

**“He is a chosen vessel, to bear my name before
the Gentiles, and kings, and the children of
Israel.”**—[Acts 9,] v. 15.²⁷

- [1.] Forth against all the world he goes
Whom Christ vouchsafes to chuse,
The Gentile ignorance t' oppose,
The stubbornness of Jews;
War with the rich he dares proclaim
On pride and grandeur fall,
And thro' the power of Jesus name
He more than conquers all.
2. Master, if me Thou canst employ,
Thy poorest messenger,

²⁶Published posthumously in *Poetical Works*, 12:237.

²⁷Published posthumously in *Poetical Works*, 12:237–38.

Ev'n I the tidings of great joy
Before the world declare:
The name which sure salvation brings
I live to testify
To heathens, pharisees, and kings,
And in the service die.

**“For I will shew him how great things he must
suffer for my name.”—[Acts 9,] v. 16.²⁸**

- [1.] A mission to the ministry
Is but a call to pain,
To bleed with Jesus on the tree,
That we with Him may reign:
Us, Lord, with views of grief, and shame,
And death, Thou dost allure
To preach salvation in thy name;
And thus our own secure.
2. Great things ordain'd for Thee to do,
Thou dost our souls prepare
By labouring, strength, and patience too
Great things for Thee to bear;
Afflictions with thy grace abound,
And make thy favourites known,
And those who suffer most are found
The nearest to thy throne.

**“Brother Saul, the Lord hath sent me &c.”
—[Acts 9,] v. 17, 18.**

[I.]²⁹

- [1.] A faithful brother now
The persecuting Saul,

²⁸Published posthumously in *Unpublished Poetry*, 2:326. Stanza 2 appeared in *Poetical Works*, 12:238.

²⁹Published posthumously in *Unpublished Poetry*, 2:327. Stanza 2 appeared in *Poetical Works*, 12:238.

Doth to the cross of Jesus bow,
And at his footstool fall:
He first obtains his sight,
And then his pardon seal'd,
Wash'd in the pure baptismal rite,
With Jesus Spirit fill'd.

2. His sight he first receives:
And thus the Will Divine
Sometimes to humbled sinners gives
The grace without the sign:
Baptiz'd, he then obeys,
And shews it right and fit
That all who have obtain'd the grace,
Should to the sign submit.

**[“Brother Saul, the Lord hath sent me &c.”
—Acts 9, v. 17, 18.]**

II.³⁰

- [1.] Jesus, to day appear,
As yesterday the same,
And put thine enemies in fear,
Who persecute thy name,
Convince them from above
Who fiercely now pursue
With Jewish hate the God of love,
But know not what they do.
2. Give them on Thee to call
Inquiring who Thou art,
And O, command the scales to fall
From every faithless heart;

³⁰Published posthumously in *Unpublished Poetry*, 2:327–28.

Then, then thy wounds display!
And by thy cross subdued
They rise, and wash their sins away,
In thine all-cleansing blood.

**“And straightway he preached Christ in the
synagogues, that he is the Son of God.”**
—[Acts 9,] v. 20.³¹

- [1.] In the Spirit of holiness,
And grateful, fervent zeal,
Spirit of ministerial grace
His office to fulfil,
Lo, the new Apostle flies
Upborne on wings of faith and prayer,
Jesus name and sacrifice
Throughout the world to bear!
2. Eager to repair the wrong
He to the church³² had done,
Christ he spreads before the throng,
And makes his Saviour known;
Jesus' love his heart constrains:
And all who know the precious grace,
Spend their utmost strength and pains
To save the sinful race.
3. Jesus love, I cannot feel,
And hide it in my heart:
No; I must the secret tell,
I must to all impart,
Publish God's eternal Son—
Sinner, He bought us on the tree,

³¹Published posthumously in *Unpublished Poetry*, 2:328. Stanzas 2–3 appeared in *Poetical Works*, 12:238–39.

³²Ori., “saints.”

Tasted death for every one,
And offers life to thee!

“But all that heard him were amazed, and said, Is not this he that destroyed them which called on this name &c.”—[Acts 9,] v. 21.³³

[1.] Thee if thy foes confess,
And Pharisees adore,
Thy clemency I praise,
But wonder, Lord, no more
Who know the power of grace Divine
Which chang'd so hard an heart as mine.

2. A persecutor I,
A murderer of my God,
The virtue testify
Of that victorious blood:
It ransom'd me from every sin,
It made the foulest sinner clean.

3. Ye need not now despair,
Whose souls are black as hell,
Who Jesus' purchase are
His sprinkled blood may feel,
If mercy is for me and Saul,
Our Lord abounds in grace to all!

“But Saul increased the more in strength, and confounded the Jews, proving that this is very Christ.”—[Acts 9,] v. 22.³⁴

[1.] Who Jesus to the world confess
And preach before his foes,

³³Published posthumously in *Unpublished Poetry*, 2:329.

³⁴Published posthumously in *Unpublished Poetry*, 2:329–30. Stanza 1 appeared in *Poetical Works*, 12:239.

Our labour doth our strength increase,
Our grace by using grows;
Our talents more and more abound,
Who Christ proclaim abroad,
And prove, (his haters to confound,)
This³⁵ is th' eternal God!

2. With every gospel-minister,
Still, Lord, vouchsafe to be,
And help us boldly to declare
Thy sovereign Deity,
Proofs incontestible to bring
From thy own Spirit's power
That Thee our Prophet, Priest, and King
Both earth and heaven adore.

“The Jews took counsel to kill him.”
—[Acts 9,] v. 23.³⁶

Jesus, who now thy cause maintain,
No mercy we expect from men,
But mortal enmity:
Yet lo,³⁷ by danger and distress
Imbolden'd, we thy name confess,
And closer cleave to Thee.

**“They watched day and night to kill him. Then
the disciples took him &c.”**
—[Acts 9,] v. 24, 25.³⁸

- [1.] Who lately shed the martyrs' blood,
Is now himself to death pursued,
By day and night beset;
But Christ, he confidently knows,
Will rescue him from all his foes,
And break the hellish net.

³⁵Ori., “He.”

³⁶Published posthumously in *Unpublished Poetry*, 2:330.

³⁷“~~Still~~” is written in the margin, as a considered alternative to “lo.”

³⁸Published posthumously in *Poetical Works*, 12:239.

2. Yet, conscious of his Lord's design,
He will not human means decline
 The threatned death to flee;
To ways most humbling he submits,
And³⁹ by a basket's help defeats
 The dire conspiracy.

**“He assayed to join himself to the disciples
but they were all afraid of him &c.”**

—[Acts 9,] v. 26.⁴⁰

When⁴¹ Jesus knows it good for me,
Let brethren fly my company,
 And all the church disown:
Happy, if so detach'd, I can
Withdraw my confidence in man
 And cleave to God⁴² alone!

**“Barnabas took him, and brought him to the
Apostles, and declared &c.”—[Acts 9,] v. 27.⁴³**

- [1.] God will not needlesly be seen,
But lets the work be done by men
 Which may by men be done;
His saints to common ways he leaves:
And in due time occasion gives
 To make his wonders known.
2. Others he finds our faith to tell,
Our sights of Christ, and prosperous zeal
 In publishing the word,
That saints acknowledging our grace,
With joy may know, with love embrace
 Their brethren in the Lord.

³⁹Ori., “A.”

⁴⁰Published posthumously in *Unpublished Poetry*, 2:330.

⁴¹Ori., “H.”

⁴²Ori., “Christ.”

⁴³Published posthumously in *Poetical Works*, 12:240.

“And he was with them coming in, and going out at Jerusalem.”—[Acts 9,] v. 28.⁴⁴

Where first by us it came, we there
Should chiefly the offence repair,
A better pattern give,
And shew the unconverted race,
How sinful men, transform'd by grace,
How real Christians live.

“And he spake boldly in the name of the Lord Jesus.”—[Acts 9,] v. 29.⁴⁵

- [1.] The valiant in his valour trusts,
But Christians in the Lord of hosts,
When blackest storms impend;
And who his sure protection claim,
The bold defenders of his name
He will himself defend.
2. What can the friend of Jesus dread,
Who toils his Saviour's name to spread,
Who in his person speaks!
Speaks, as the Spirit utterance gives,
To serve his Saviour's cause he lives,
And Jesus glory seeks!
3. Jesus, this feeble heart of mine
Inspire with confidence divine
And teach me what to say,
So shall I fearlessly go on,
And⁴⁶ make thy name, thy nature known,
Though death obstruct the way.

⁴⁴Published posthumously in *Poetical Works*, 12:240.

⁴⁵Published posthumously in *Unpublished Poetry*, 2:330–31.

⁴⁶Ori., “Fo.”

**“He disputed against the Grecians: but they
went about to slay him.”—[Acts 9,] v. 29.⁴⁷**

- [1.] Sound words the world can never bear,
And thus unwittingly declare,
That speaking in his name,
And treated like our Lord below,
The truth we by his Spirit show,
We preach with⁴⁸ Christ the same.
2. Who still of Jesus testify,
Though perils, pains, and death are nigh,
We must the truth maintain:
Their threats with unconcern we view;
But more than all their rage can do,
We dread the smiles of man.

**“Which when the brethren knew, they
brought him to Cesarea.”—[Acts 9,] v. 30.⁴⁹**

When Jesus’ prosperous messenger
Thinks not himself of danger near,
More anxious for their guide,
The flock should send him far away,
Till Christ his sovereign power display,
And turn the storm aside.

**“They sent him forth to Tarsus.”
—[Acts 9,] v. 30.⁵⁰**

Not the advice of flesh and blood,
But love for souls, and zeal for God
Lead the Apostle on,

⁴⁷Published posthumously in *Unpublished Poetry*, 2:331.

⁴⁸Ori., “in.”

⁴⁹Published posthumously in *Unpublished Poetry*, 2:331.

⁵⁰Published posthumously in *Poetical Works*, 12:240.

To preach him in his native place,
That those by nature join'd, by grace
Might live forever one.

**“Then had the churches rest, and were edified,
and walking in the fear of the Lord, and in the
comforts of the Holy Ghost, were multiplied.”**
—[Acts 9,] v. 31.⁵¹

[1.] O that now the church were blest
With faith, and faith's increase!
Grant us, Lord, the outward rest
And true, internal peace:
Build us up in holy love,
And let us walk with God below,
Serve Thee as thy hosts above,
And all thy comforts know.

2. With the humble, filial fear
Be mixt the joy of grace,
While we gladly persevere
In all thy righteous⁵² ways:
Thus let each in Thee abide,
Let each improve the blessings given,
Till thy church is multiplied
Beyond the stars of heaven.

**“Peter said unto him, Eneas, Jesus Christ
maketh thee whole; arise, and make thy bed.
And he arose immediately.”**—[Acts 9,] v. 34.⁵³

Whate'er the instrument or means
'Tis Jesus makes the sinner whole;

⁵¹Published posthumously in *Poetical Works*, 12:240–41.

⁵²“Pleasant” is written in the margin, most likely as a considered alternative to “righteous.”

⁵³Published posthumously in *Unpublished Poetry*, 2:331–32.

He only saves us from our sins,
And cures the palsy of the soul:
The virtue which his grace supplies
Transmitted by the gospel-word,
Strengthens my impotence to rise,
And others turns to serve my Lord.

**“And all that dwelt at Lydda and Saron saw
him, and turned unto the Lord.”**
—[Acts 9,] v. 35.⁵⁴

Not for the sake of health alone
Jesus⁵⁵ his healing power displays,
But that the sinsick kind may own
His mightier miracles of grace:
He works, to make our pardon sure;
His arm omnipotent reveals;
And by a single body’s cure
Ten thousand helpless souls he heals!

**“This woman was full of good works, and
alms-deeds which she did.”**—[Acts 9,] v. 36.⁵⁶

- [1.] A widow on the poor bestow’d,
Full of good works, divinely good,
(Works in the Spirit of Jesus done,
In faith and love to Christ alone)
Who not on them, but Christ, relies,
She lays up treasure in the skies.
2. Who thus to God devotes her days
In works of genuine righteousness,
How shall her life the world condemn
Whose life is but⁵⁷ an idle dream,

⁵⁴Published posthumously in *Poetical Works*, 12:241.

⁵⁵Ori., “The Lord.”

⁵⁶Published posthumously in *Unpublished Poetry*, 2:332.

⁵⁷Ori., “aht.”

A useless tale, an empty void,
Or all for hell, not heaven, employ'd!

“It came to pass in those days, that she was sick, and died.”—[Acts 9,] v. 37.⁵⁸

Happy the soul, whom death shall find
Possess of the Redeemer's mind,
Rich, not in gold, or knowledge vain,
But faith and love to God and man,
Rich in the works which Christ will own,
And the great Judge pronounce “Well done!”

**“All the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.”
—[Acts 9,] v. 39.⁵⁹**

- [1.] When I have run my earthly race,
Lord, I want no greater praise,
If thy true worshippers
Their momentary loss deplore,
And widows desolate and poor
Imbalm me with their tears.

2. Till then I would my hands employ,
Serving them with humblest⁶⁰ joy
And warmest charity:
For taught of God, I surely know,
That ministring to saints below,
I cloath and cherish Thee.

“But Peter put them all forth, and kneeled down, and turning him to the body, said, Tabitha arise.”—[Acts 9,] v. 40.⁶¹

The rest must all give place,
When Peter bows the knee,

⁵⁸Published posthumously in *Unpublished Poetry*, 2:332.

⁵⁹Published posthumously in *Poetical Works*, 12:241–42.

⁶⁰Ori., “humble.”

⁶¹Published posthumously in *Unpublished Poetry*, 2:332–33. The last eight lines of the hymn appeared in *Poetical Works*, 12:242.

In wrestling⁶² prayer to seek his face
 Who doth in secret see;
 By violent faith to take
 A saint from paradise,
 Bring her departed spirit back
 And bid her body rise.
 The poor, afflicted saints
 Their common loss bemoan;
 And God regards in their complaints
 The Spirit of his Son:
 Who gave the Son of man,
 He lets the servant go
 Out of his arms, to earth again,
 And tend⁶³ his church below.

**“And she opened her eyes: and when she saw
 Peter, she sat up”—[Acts 9,] v. 40.⁶⁴**

[1.] What heart can e'er conceive
 How great the soul's surprize,
 When sent,⁶⁵ again in flesh to live,
 She here lifts up her eyes!
 Did⁶⁶ not her eyes o'reflow
 This weeping vale to see,
 These scenes of wretchedness and woe,
 Of sinful misery?
 The poor might well embrace
 With joy their friend restor'd,
 The church their powerful Saviour praise,
 Who thus confirm'd his word:
 But could a saint return,
 To dwell beneath the skies,

⁶²Ori., “Wrestling in.”

⁶³Ori., “serve.”

⁶⁴Published posthumously in *Poetical Works*, 12:242–43.

⁶⁵Ori., “Send down.”

⁶⁶Ori., “At Did.”

And not with deepest sorrow mourn
Her twice-lost paradise?

2. From spirits glorified
As soon as she withdrew,
Oblivion's veil was drawn, to hide
The vision from her view:
She then with double zeal
Employ'd her added days,
To do the Saviour's perfect will,
T' improve his utmost grace:
Superior joys above
For lengthen'd toils prepar'd
And richer stores of heavenly love
Enhanc'd her vast reward;
Call'd to an happier state,
When all her work was done,
She found a more exceeding weight
Of glory in her crown!

“He presented her alive. And it was known throughout⁶⁷ all Joppa; and many believed in the Lord.”—[Acts 9,] v. 41, 42.⁶⁸

- [1.] God hearkens and hears His sorrowful saints,
Replies to their tears, And troubles, and wants:
His only good-pleasure Doth freely restore
An heavenly treasure, A friend to the poor.
2. One woman of grace To life is restor'd
That many may praise,⁶⁹ And turn to the Lord;
A single believer From death they⁷⁰ receive,
That thousands forever With Jesus may live.

⁶⁷Ori., “to.”

⁶⁸Published posthumously in *Unpublished Poetry*, 2:333.

⁶⁹Ori., “~~crowds~~ may ~~embrace~~” changed to “many may praise.”

⁷⁰“~~His people~~” is written in the margin, as a considered alternative to “Again they.” Wesley then changed “~~Again they~~” to “From death they.”

**“He tarried many days in Joppa with one
Simon a tanner.”—[Acts 9,] v. 43.⁷¹**

- [1.] The rich who delicately live
 Are not worthy to receive
 An Apostolic guest:
Nor will he seek a calm retreat,
In the proud mansions of the great,
 Or share a glutton’s feast.
2. The fisher chuses to remain
 With an upright man and plain,
 The tanner’s house prefers,
And palaces, and thrones, and stalls,
Leaves to the men, whom Babel calls
 His lawful successors.

⁷¹Published posthumously in *Unpublished Poetry*, 2:334.

Acts X.¹

**“There was a certain man in Cesarea, called
Cornelius, a centurion.”—[Acts 10,] v. 1.²**

The God of universal grace
The Father of mankind
Doth worshippers in every place
And all conditions find:
With blind idolaters they live,
Preserv'd³ from outward blame
Till a seal'd pardon they receive
Thro' faith in Jesus name.

**“A devout man, and one that feared God with
all his house, which gave much alms to the
people, and prayed to God alway.”
—[Acts 10,] v. 2.⁴**

A man may his Creator fear,
Devout and truly wise
Train up his house with zeal sincere,
And point them to the skies;
May much accepted alms bestow
In constant prayer to God,
Who doth not yet his Saviour know
Or feel the sprinkled blood.

**“He saw in a vision an angel of God coming in
to him, and saying to him, Cornelius.”
—[Acts 10,] v. 3.⁵**

God knows his own, where'er they are
And answers their request,
When by some chosen messenger
He draws them to his breast:
The ministerial spirits above,
Salvation's heirs attend,

¹At the top of the page Wesley abbreviated in shorthand: “J. 4” [i.e., January 4, 1765].

²Published posthumously in *Unpublished Poetry*, 2:334.

³“Yet free” is written above it, as a considered alternative to “Preserv'd.”

⁴Published posthumously in *Poetical Works*, 12:243.

⁵Published posthumously in *Unpublished Poetry*, 2:334–35.

And Christ shall soon with all his love
Into their hearts descend.

**“Thy prayers and thine alms are come up for
a memorial before God.”—[Acts 10,] v. 4.⁶**

- [1.] Were his alms and ceaseless prayers
Splendid sins in God’s esteem?
No: the Lord himself declares
Both acceptable to Him:
Grateful both as incense rise,
Bring an angel from the skies.
2. Prayers and alms to heaven ascend;
But they first from heaven come down:
Man to help if man intend,
Good design’d is not his own:
If to God his heart aspire,
God infus’d the chaste desire.
3. Offer’d by an heart sincere
Prayers and alms the Lord receives
From an upright worshipper;
While, whate’er he prays, or gives,
Thro’ his Advocate unknown
Finds a passage to the throne.

**“Send to Joppa, and call for one Simon ...
he shall tell thee.”—[Acts 10,] v. 5, 6.⁷**

- [1.] The⁸ angel might have preach’d his Lord,
Or Christ proclaim’d⁹ himself from heaven,
But God, to magnify his word,
Th’ appointed¹⁰ means of sin forgiven,

⁶Published posthumously in *Unpublished Poetry*, 2:335. The first two stanzas appeared in *Poetical Works*, 12:243–44.

⁷Published posthumously in *Poetical Works*, 12:244.

⁸Ori., “He The.”

⁹Ori., “reveal’d.”

¹⁰“The standing” is written below it, as a considered alternative to “Th’ appointed.”

Commands a pious soul to hear
The gospel from his messenger.

2. The angel from Jehovah sent,
 But points him out the common road,
Directs to Jesus' instrument,
 That man may preach a dying God:
And then the Lord his love reveals,
And pardon by his Spirit seals.

“He lodgeth with one Simon a tanner.”
—[Acts 10,] v. 6.¹¹

- [1.] Not with the doctors of the law,
 The learn'd, the noble, or the great,
Did Jesus' minister withdraw,
 To find a sanctified retreat,
But long abode with Simon made,
And taught his host an heavenly trade.
2. The tanner to a merchant wise
 Was turn'd, and goodly jewels sought,
And finding one of countless price,
 Sold all, the pearl of pardon bought,
Laid up his heart and wealth above,
And liv'd upon his Saviour's love.

**“He called two of his household servants,¹² and
a devout soldier.”**—[Acts 10,] v. 7.¹³

Whome'er he doth for servants take,
The pious man will find, or make
 Such as himself he is,
Teach them their heavenly Lord t' obey,

¹¹Published posthumously in *Unpublished Poetry*, 2:335–36.

¹²Ori., “his servants” changed to “his household servants.”

¹³Published posthumously in *Poetical Works*, 12:244.

That all with him to God may pay
Their faithful services.

“A devout soldier!”—[Acts 10,] v. 7.¹⁴

[1.] How can it be? A soldier good!
A man of war, whose trade is blood!
Th’ impossibility
Is done by an almighty Lord:
And still in some who use the sword,
We true religion see.

2. Mercy has ways to find them out,
To make the worst of men devout:
And¹⁵ when a soldier trusts
His soul into those hands Divine,
Listed¹⁶ beneath Immanuel’s sign,
He serves the Lord of hosts.

**“When he had declared all these things unto
them, he sent them to Joppa.”**

—[Acts 10,] v. 8.¹⁷

Servants and lord, when God they fear,
An openness of heart sincere
Experience from above,
A mutual trust till then unknown
Inspir’d by piety alone,
A confidence of love.

**“Peter went up upon the housetop to pray
about the sixth hour.”—[Acts 10,] v. 9.¹⁸**

Still at the stated hours of prayer
We hold communion with our God,
Who then doth his designs declare,
And sheds his richest love abroad:

¹⁴Published posthumously in *Poetical Works*, 12:244–45.

¹⁵Ori., “A.”

¹⁶Ori., “And Listed.”

¹⁷Published posthumously in *Poetical Works*, 12:245.

¹⁸Published posthumously in *Unpublished Poetry*, 2:336.

Detach'd, upborn from things below
We comprehend our Saviour's mind,
And feel, when Him we fully know,
Our hearts enlarg'd to all mankind.

“He saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet, knit at the four corners, and let down to the earth.”—[Acts 10,] v. 11.¹⁹

- [1.] The vision doth a Church present
Descending from the heavenly place,
Not in a single corner pent,
But taking in the human race!
From all the ends of earth are brought
Poor souls into that boundless sheet,
And by a common ransom bought,
Jews, heathens, turks, and Christians meet.
2. Born from above, their heavenly birth
The universal church maintain,
Collected, and redeem'd from earth,
Superior to the sons of men;
In Christ their Saviour and their Head
They live the life that never dies,
Inspir'd, and by his Spirit led
To claim their Father in the skies.

“Wherein were all manner of four-footed beasts of the earth &c.”—[Acts 10,] v. 12.²⁰

An emblem of the Gentiles see!
Men without law, and void of grace,
Abandon'd to brutality,
Prone to the earth in all their ways,

¹⁹Published posthumously in *Poetical Works*, 12:245–46.

²⁰Published posthumously in *Unpublished Poetry*, 2:336.

As serpents vile the dust they lick,
As ravenous birds their prey devour,
And here their base delights they seek
Like beasts that die, to live no more!

**“What God hath cleansed, that call not thou
common.”—[Acts 10,] v. 15.²¹**

- [1.] Nothing unclean can come from heaven;
We all were pure, as made by God:
And God his only Son hath given
To wash the nations in his blood:
Jesus the middle wall remov'd,
He made both Jews and Gentiles one,
And all are now in Christ belov'd,
And all are God's, thro' Christ alone.
2. The creature was created good,
Though since defil'd and marr'd by sin:
But Jesus pour'd the sacred flood,
Which makes a world of sinners clean:
Our pristin purity restor'd
By water and by blood we find,
And HOLINESS UNTO THE LORD
Is wrote afresh²² on all mankind.

**“The vessel was received up again into
heaven.”—[Acts 10,] v. 16.²³**

Of heavenly origin divine,
Of water and the²⁴ Spirit born,
We shall our²⁵ spotless souls resign
And to our²⁶ native place return:

²¹Published posthumously in *Poetical Works*, 12:246.

²²Ori., “~~agai~~,” which is likely the beginning of “again.”

²³Published posthumously in *Unpublished Poetry*, 2:336.

²⁴Ori., “~~The church of Jesus.~~”

²⁵Ori., “~~Shall soon their.~~”

²⁶Ori., “~~their.~~”

Expecting our immense reward
On earth we a few moments live,
And when He hath his bride prepar'd
The Lord shall to himself receive.

“While Peter doubted in himself, behold the men &c.”—[Acts 10,] v. 17.²⁷

Things which from without befall us
Answer oft the things within:
Thus we know the Lord doth call us,
Thus his pointing hand is seen!
For their mutual explanation
Thoughts and Providences join,
Prove the Spirit's revelation
True, infallible, divine.

“While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.”—[Acts 10,] v. 19.²⁸

Peter musing on the vision,
Ready made by just degrees
For the Spirit's admonition,
Farther still, and farther sees:
Searching out the mind²⁹ of Heaven
Thus we prove it more and more,
Find that light and grace are given
Only for the present hour.

“Go with them, nothing doubting: for I have sent them.”—[Acts 10,] v. 20.³⁰

Stand we for a season still
Doubting of th' Almighty's will,

²⁷Published posthumously in *Poetical Works*, 12:246.

²⁸Published posthumously in *Poetical Works*, 12:246–47.

²⁹“~~Will~~” is written above it, as a considered alternative to “mind.”

³⁰Published posthumously in *Poetical Works*, 12:247.

Humble fear our God t' offend
Doth our active powers suspend:
But Thou wilt thy face display,
By thy word direct our way,
Shew whate'er Thou hast design'd
Teach us all thy Spirit's mind.

**“Then Peter went down to the men, and said,
Behold, I am he whom ye seek: what is the
cause wherefore ye are come?”**
—[Acts 10,] v. 21.³¹

Lord, Thou see'st my heart's desire,
Still I of³² Thyself inquire,
Ask, and long thy will to know,
In the knowing grace to grow
Step by step my Guide pursue,
More and more thy pleasure do,
Do with love's alacrity
All the works prepar'd for me.

**“Cornelius, one that feareth God, was warned
from God by an holy angel, to send for thee
into his house, and to hear words of thee.”**
—[Acts 10,] v. 22.³³

“Apply to Jesus' minister”
Is the first lesson given
To one who doth his Maker fear,
By an express from heaven.

**“Cornelius waited for them, and had called
together his kinsmen, and near friends.”**
—[Acts 10,] v. 24.³⁴

[1.] Our relatives who know not God,
Dear by the ties of flesh and blood,
For them we kindly care,

³¹Published posthumously in *Unpublished Poetry*, 2:337.

³²Ori., “at.”

³³Published posthumously in *Poetical Works*, 12:247.

³⁴Published posthumously in *Poetical Works*, 12:247–48.

And if our friends we truly love,
The real blessings from above
We wish them all to share.

2. Happy alone we cannot rest,
But call'd ourselves, the gospel-feast
We for their souls provide,
That speaking in his minister
They³⁵ all the voice of God may hear,
And feel the blood applied.

“Cornelius fell down at his feet, and worshipped him.”—[Acts 10,] v. 25.³⁶

How beautiful the feet appear
Of Jesus joyful messenger!
Yet will he not from man receive
What man to God alone should give:
And can his *successor* permit
Adoring crouds to *kiss* his feet?

“Peter took him up, saying, Stand up; I myself also am a man.”—[Acts 10,] v. 26.³⁷

- [1.] Shall a poor worm of grace be proud,
Or man mistake himself for God,
Or sacrilegiously allow
That others at his shrine should bow,
His idoliz'd perfections praise,
Or set him in his Maker's place!
2. With true humility inspir'd,
A saint abhors to be admir'd,
He makes his blind adorers rise,
Rejects their impious sacrifice,

³⁵Ori., “we.”

³⁶Published posthumously in *Poetical Works*, 12:248.

³⁷Published posthumously in *Poetical Works*, 12:248.

Their honours blasphemously vain,
And always feels “I am but man!”

**“I came as soon as I was sent for: I ask
therefore for what cause ye have sent for me.”**

—[Acts 10,] v. 29.³⁸

A faithful minister
Will not discourse in vain,
A moment linger, or defer
Attending souls to gain:
Soon as his work he sees,
He to his work applies,
And preaches Christ, the sinner’s Peace,
And draws us to the skies.

**“Cornelius, thy prayer is heard, and thine
alms are had in remembrance in the sight of
God.”—[Acts 10,] v. 31.³⁹**

The man who God devoutly fear’d,
But had not Jesus known,
His prayer for farther light was heard
At the eternal throne:
His faith that work’d by love sincere
Acceptance found in heaven:
And then the Saviour’s messenger
Proclaim’d his sins forgiven.

**“When he cometh, he shall speak unto thee
&c.”—[Acts 10,] v. 32.⁴⁰**

The God of love our souls prepares
All his commands t’ embrace,
And then, in season due confers
The dear Redeemer’s grace:

³⁸Published posthumously in *Unpublished Poetry*, 2:337.

³⁹Published posthumously in *Unpublished Poetry*, 2:337.

⁴⁰Published posthumously in *Unpublished Poetry*, 2:338.

A general willingness he gives:
And then the suppliant poor
The gospel-happiness receives,
And knows his pardon sure.

**“Now therefore are we all present before God,
to hear all things that are commanded thee of
God.”—[Acts 10,] v. 33.⁴¹**

- [1.] We lift our hearts (for God is here)
Assembled in his sight appear,
And listen to the word,
Whate'er He now vouchsafes to give,
And from the servant's mouth receive
As spoken by the Lord.
2. Jehovah sends by whom he will;
And let him now his truths reveal,
His utmost counsel show,
Blest with a ready, resolute mind
We'll do the things by him injoyn'd,
And practise all we know.

**“Of a truth I perceive that God is no respecter
of persons.”—[Acts 10,] v. 34.⁴²**

+

God is not partial in his love,
Nor e'er decreed a few t' approve
“And all the rest pass by
“Whole nations unredeem'd⁴³ to leave,
“Who never can his grace receive,
“But must forever die.^[?]

⁴¹Published posthumously in *Poetical Works*, 12:248–49.

⁴²Published posthumously in *Poetical Works*, 12:249.

⁴³Ori., “~~in their sin~~” changed to “unredeem'd.”

The Lord to every soul is good,
For every soul he shed his blood
That each might pardon find:
His, and the common Saviour praise,
The God of free, unbounded grace,
The Friend of all mankind.

**“In every nation he that feareth him and
worketh righteousness, is accepted with him.”**
—[Acts 10,] v. 35.⁴⁴

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- [1.] The everlasting gospel hear,
To neither time nor place confin'd!
Whoe'er thou art, thy Maker fear,
The awful Father of mankind,
The great, and bountiful, and wise
Who made, and rules both earth and skies.
2. The sovereign⁴⁵ Cause and End of all,
Who justly claims his creature's heart,
On Him with pious reverence call,
From all acknowledg'd ill depart,
And true to thy imperfect⁴⁶ light
Do what thy heart approves as right.
3. While thy religious actions show
The principle⁴⁷ of secret grace,
Led by a⁴⁸ Friend thou dost not know
In all the paths of righteousness,
Heathen, Mahometan, or Jew,
Thy soul is safe, as God is true!

⁴⁴Published posthumously in *Poetical Works*, 12:249–50.

⁴⁵Ori., “glorious.”

⁴⁶Ori., “inferior.”

⁴⁷Ori., “The secret principle.”

⁴⁸Ori., “th,” which is likely the beginning of “the.”

4.⁴⁹ Surely thou dost ev'n now partake
The grace and favor of thy God,
Accepted for his only sake
Who bought the nations with his blood:
And when he makes thy pardon known,
Thou knowst that God and Christ is One.

**“The word which God sent unto the children
of Israel, preaching peace by Jesus Christ (he
is Lord of all).”—[Acts 10,] v. 36.⁵⁰**

[1.] The word of reconciling grace
The Father's will made known,
Who sent to all our fallen race
Salvation⁵¹ in his Son:
Jesus internally reveals
The peace 'twixt man and God,
The pardon by his Spirit He seals
Who bought it with his blood.

2. The peace mysterious he bestows,
When he himself imparts:
River of life, it then o'reflows
Our pure believing hearts;
We know him then⁵² the Lord most-high
Who hath the earnest given,
And taste the joys that cannot die,
The ripest⁵³ joys of heaven.

**“God anointed Jesus of Nazareth &c.”
—[Acts 10, v. 38.]⁵⁴**

⁴⁹Ori., “2.”

⁵⁰Published posthumously in *Unpublished Poetry*, 2:338.

⁵¹Ori., “A Salvation.”

⁵²Ori., “Then we confess.”

⁵³Ori., “glorious.”

⁵⁴Published posthumously in *Unpublished Poetry*, 2:338–39.

[1.] By Love Divine bestow'd,
Thee, Jesus, we⁵⁵ receive,
Thee, the eternal God
With all our⁵⁶ heart believe,
Anointed by the Spirit of power
Thee Prophet, Priest, and King adore.

2. Thine Unction we partake,
Thy threefold office share,
Our souls to God give back
In sacrificial prayer,
Make known thy Father's will to man,
And sufferers in thy kingdom reign.

“Who went about doing good, and healing all that were oppressed of the devil: for God was with him.”—[Acts 10,] v. 38.⁵⁷

[1.] The same in every place,
Thou dost thy love reveal,
The virtue of thy grace,
Distemper'd souls to heal
By Satan's iron yoke oppress
Who sigh for liberty and rest.⁵⁸

2. “Jesus of Nazareth
(Thou hearst the prisoner⁵⁹ cry)
Redeem my soul from death
Or Satan's slave I die:
In proof that God supreme Thou art
Expel the fiend, and fill my heart.^[?]

⁵⁵Ori., “I.”

⁵⁶Ori., “my.”

⁵⁷Published posthumously in *Unpublished Poetry*, 2:339.

⁵⁸Lines 5 and 6 were originally reversed in the manuscript, but Wesley notes to switch them as shown above.

⁵⁹Ori., “sinner.”

**“We are witnesses of all things⁶⁰ which he did
&c.”—[Acts 10,] v. 39, 40, 41.⁶¹**

- [1.] Who in Jesus believe
 True witness we give
Of all he hath suffer'd and done,
 Put to death in our stead,
 How he rose from the dead,
And return'd to his heavenly throne.
2. His vouchers we are,
 And still we declare,
That himself He is willing to show
 That he daily is seen
 By the children of men,
And converses with sinners below.
3. Though a few might suffice
 To attest his first rise;
When the Spirit of faith he imparts,
 One and all we maintain
 “He is risen again,”
And we carry the proof—in our hearts!

**“He commanded us to testify that it is HE,
which was ordained of God to be the Judge of
quick and dead.”—[Acts 10,] v. 42.⁶²**

- [1.] Sinners, the day is near
 Prepare your doom to meet,
Ye all must suddenly appear
 Before the judgment seat;
 Your everlasting state
Doth on the Man depend,

⁶⁰Ori., “all ~~these~~ things.”

⁶¹Published posthumously in *Poetical Works*, 12:250.

⁶²Published posthumously in *Unpublished Poetry*, 2:339–40.

The God, whom ye by nature hate
And every hour offend.

2. The Father doth intrust
All judgment to his Son,
To whom your every deed⁶³ unjust
And word and thought⁶⁴ is known:
How will ye stand the test,
Or lift your guilty eyes,
When all the hell in every breast
Without a covering lies!

**“To him give all the prophets witness, that
through his name, whosoever believeth in him,
shall receive remission of sins.”**

—[Acts 10,] v. 43.⁶⁵

- [1.] What help alas, or hope
For sinners lost like you?
Condemn yourselves, to Christ look up,
Your Judge and Saviour too:
Your Advocate and Friend
The Prophets all proclaim,
Who saves the souls that dare depend
For pardon on his name.

2. Whoe’er in Him believes
Of all the ransom’d race
A pardon absolute receives
Thro’ his redeeming grace.—
I take him at his word,
On Jesus’ name rely,
And witness, that my pardning Lord
Doth freely justify!

⁶³Ori., “~~And every deed and word~~” changed to “To whom your every deed.”

⁶⁴Ori., “~~thought to Him~~” changed to “word and thought.”

⁶⁵Published posthumously in *Unpublished Poetry*, 2:340.

“While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.”
—[Acts 10,] v. 44.⁶⁶

- [1.] When Jesus’ meanest messenger
 To sinners testifies the same,
The Spirit falls on those that hear
 Forgiveness preach’d in Jesus name,
The Holy Ghost the truth reveals,
And pardon on their conscience seals.
2. As light and heat the solar rays,
 Mercy accompanies the word,
The doctrine of redeeming grace
 Obtain’d thro’ faith in Christ the Lord;
And to confirm our sins forgiven
The Holy Ghost comes down from heaven.

“And they of the circumcision which believed were astonished, because that on the Gentiles also was poured out the gift of the Holy Ghost.”—[Acts 10,] v. 45.⁶⁷

- [1.] Ye Jews of our days, Who heathens reject,
 Confining the grace Of Christ to a sect,
His strange dispensation Of mercy adore,
While gospel-salvation Is preach’d to the poor.
2. The sinners unclean Are wash’d in his blood,
The outcasts of men Accepted with God,
Thro’ Jesus his merit They pardon receive,
And fill’d with the Spirit Of holiness live.

⁶⁶Published posthumously in *Poetical Works*, 12:251.

⁶⁷Published posthumously in *Poetical Works*, 12:251; and *Representative Verse*, 227. Ori., “v. 46”; an error.

“For they heard them speak with tongues and magnify God.”—[Acts 10,] v. 46.⁶⁸

- [1.] The wonders they claim Are wonders of grace,
And sav'd by his name They publish his praise:
Rejoicing and blessing Their Lord from above,
Their faith they express in The language of love:
2. A language unknown, Till Him they receive
Whose Spirit alone Doth utterance give:
But blest with his favor Thro' life they commend
Their merciful Saviour, And world without end.

“Then answered Peter, Who can forbid water, that these should not be baptized, which have received the Holy Ghost, as well as we?”
—[Acts 10,] v. 47.⁶⁹

- [1.] Who now the water can deny⁷⁰
To those that have in Christ believ'd,
And found their Father in the sky,
And God the Holy Ghost receiv'd?
Who can forbid the sacred use
Of what the Lord did once injoin,
Or argue from the dire abuse
Against the ordinance Divine?
2. “But by the Holy Ghost baptiz'd
“The truth, the substance we possess,
“And need the outward sign be priz'd
[“]By us, who know the inward grace?[”]

⁶⁸Published posthumously in *Unpublished Poetry*, 2:340–41.

⁶⁹Published posthumously in *Poetical Works*, 12:251–52.

⁷⁰Ori., “forb,” which is likely the beginning of “forbid.”

Yes; for he bids the wash'd with blood
Be sprinkled with the water too,
Who was himself inspir'd of God
Who all the mind of Jesus knew.

3. If then ye have the Spirit known,
Ye Christians unbaptiz'd, submit
Your Lord's authority to own,
And lay your reason at his feet:
Obedience is the sacrifice
He waits from Christians to receive:
Obey; and gain Divine supplies,
And fill'd with all his fulness live.

4. Saviour of all, lay to thine hand,
The veil from upright hearts remove,
Which will not let them understand
The true intention of thy love:
Of water *and* the Spirit born,
May all thy saints in one agree,
With songs of joy to God return,
And face to face thy glory see.

“He commanded them to be baptized in the name of the Lord.”—[Acts 10,] v. 48.⁷¹

God the eternal God and true
Residing in his Son,
Taught by the Holy Ghost,⁷² they knew
To be with Jesus one:

⁷¹Published posthumously in *Poetical Works*, 12:252.

⁷²Ori., “Partakers of his Spirit.”

The Father, Son, and Spirit is Lord,
One God in persons three,
From all eternity ador'd,
To all eternity.

“Then prayed they him to tarry certain days.”
—[Acts 10,] v. 48.⁷³

[1.] If⁷⁴ Christ his servant bless
 And seal by him our peace,
Peace which speaks our sins remov'd,
 Then we know not how to part,
For his Master's sake below'd,
 Hold him in our grateful heart.

2. We wish his longer stay
 Till call'd by Christ away,
Him we patiently resign;
 Closer then to Jesus cleave,
Sure our⁷⁵ Comforter Divine
 Never will his people leave.

⁷³Published posthumously in *Poetical Works*, 12:253.

⁷⁴Ori., “Wh,” which is likely the beginning of “Who.”

⁷⁵Ori., “the.”

Acts XI.

**“The brethren heard that the Gentiles also
had received the word of God.”**

—[Acts 11,] v. 1.¹

[1.] What numbers now are found
 Who call the Saviour Lord,
 Yet never heard the joyful sound,
 The reconciling word!
 The Christian name they take,
 Nor see the way to heaven,
 Or know, that God for Jesus sake
 Hath all their sins forgiven.

2. O might they now receive
 The word of pardning grace!
 Gentiles baptiz’d, in Christ believe,
 The world’s Desire embrace,
 By faith rejoice to know
 The truth of Jesus love,
 And gladden all his saints below,
 And all his saints above.

**“And when Peter was come up to Jerusalem,
they that were of the circumcision contended
with him.”—[Acts 11,] v. 2.²**

[1.] Let the true servant of the Lord
 Be blam’d for publishing the word
 Which God vouchsafes to bless,
 Let men from a false zeal gainsay,
 And censure on the preacher lay,
 To balance his success.

¹Published posthumously in *Unpublished Poetry*, 2:341.

²Published posthumously in *Poetical Works*, 12:253.

2. Their narrowness of heart they show:
But God permits it should be so
 In wisdom and in grace:
Better the Jews should still contend,
Than Jesus' minister commend,
 And poison him with praise.

**“Thou wentest in to men uncircumcised, and
didst eat with them.”—[Acts 11,] v. 3.³**

- [1.] Ye murmur, and accuse in vain,
That mingling with the worst of men
 Fraternal love we show:
Our Master did with sinners eat;
His servants count it right and meet
 In all his steps to go.⁴
2. Who want the form of godliness
To them we must our love express:
 But always ready are
A simple full account to give,
And with our angry brethren's leave
 The matter to declare.

**“Then Peter rehearsed the matter from the
beginning &c.”—[Acts 11,] v. 4.⁵**

- [1.] He did not scorn to make reply,
His conduct blam'd to justify
 Against their erring zeal;
He did not the first place assume,
Or sit with all the pride of Rome,
 A judge Infallible.

³Published posthumously in *Poetical Works*, 12:254.

⁴Ori., “~~tread~~.”

⁵Published posthumously in *Poetical Works*, 12:254.

2. From his submissiveness we know
What each to each the members owe:
And let our elders call
The men they hastily reprove,
We own ourselves in humble love
Accountable to all.

“In a trance I saw a vision.”—[Acts 11,] v. 5.⁶

By wisdom pure, and humble love
Made slow and circumspect,
One of a thousand we approve,
And all the rest reject:
Visions, and extacies, and dreams
If others seek or shun,
We steer betwixt the two extreams
To credit all, or none.

**“I saw fourfooted beasts of the earth, and
wild beasts, and creeping things, and fowls
of the air.”—[Acts 11,] v. 6.⁷**

- [1.] To beasts we aptly may compare
The slaves of appetite,
The things on earth their only care,
And sense their whole delight:
With furious hate intestine wars
The savages maintain,
And each his fellow-creature tears,
And man’s a wolf to man.

⁶Published posthumously in *Poetical Works*, 12:254–55.

⁷Published posthumously in *Poetical Works*, 12:255.

[2.] They creep on earth who gold adore
 With groveling avarice;
On wings of pride th' ambitious soar
 And seem to reach the skies:
On ashes, dust, and husks they feed,
 By brutal passions stir'd;
And none are rational indeed
 But those that love the Lord.

“Arise, Peter, slay and eat.”—[Acts 11,] v. 7.⁸

[1.] Tis slaughter in the outward sign;
 In the reality
An holy sacrifice Divine
 Of sinful souls we see,
When by the Spirit's two-edg'd sword
 The beast in man is slain,
That sinners thro' the gospel-word
 May reason's life regain.

2. Sinners by the commandment kill'd,
 And sav'd by Jesus grace,
Experience in themselves reveal'd
 The vital holiness:
With Peter thus we kill and eat,
 The heavenly charge fulfil,
Our soul's repast, our pleasant meat
 To do our Father's will.

⁸Published posthumously in *Unpublished Poetry*, 2:341–42.

**“Not so, Lord: for nothing common or unclean
hath at any time entred into my mouth.”**

—[Acts 11,] v. 8.⁹

I want the gospel-purity,
Th’ implanted righteousness of God:
Jesus, reveal thyself to me,
And wash me in thy hallowing blood;
Enter thyself, and cast out sin,
Thy nature spread thro’ every part,
And nothing common or unclean
Shall ever more pollute my heart.

**“What God hath cleansed, that call not thou
common.”—[Acts 11,] v. 9.¹⁰**

Jesus expiring on the tree
Hath purg’d the universal sin,
Redeem’d from all iniquity,
And made a world of sinners clean:
Yes; the whole earth is wash’d in blood,
And every soul beneath the skies
May now be offer’d up to God
A pure, accepted sacrifice.

**“And this was done three times; and all were¹¹
drawn up again into heaven.”**

—[Acts 11,] v. 10.¹²

The thrice-repeated vision seals
The truth inviolably sure;
Drawn up again to heaven, it tells
That all in that bright place are pure:

⁹Published posthumously in *Unpublished Poetry*, 2:342.

¹⁰Published posthumously in *Unpublished Poetry*, 2:342.

¹¹Ori., “was.”

¹²Published posthumously in *Unpublished Poetry*, 2:342–43.

Nothing unclean can enter there;
But whom the Lord hath sanctified
Shall mount, and meet him in the air
And shine forever at his side.

**“Moreover these six brethren accompanied
me, and we entred into the man’s house.”**
—[Acts 11,] v. 12.¹³

- [1.] The¹⁴ church’s servant should be wise,
Appearances of evil¹⁵ shun,
Walk in the light, abhor disguise,
And nothing act unseen, alone,
But vouchers of his conduct take,
For Jesus, and the gospel’s sake.
2. Bold the attested truth to tell,
He should in Jesus footsteps tread,
And simply to the word appeal,
In secret have I nothing said,
In secret have I nothing done,
But all my life to all is known.

**“He shall tell thee words, whereby thou and
all thy house shall be saved.”**
—[Acts 11,] v. 14.¹⁶

- [1.] Happy the man divinely led
A minister of grace to find,
A preacher of good news indeed
Of Christ the Saviour of mankind!
Happy the man, who truly poor
The words of life eternal hears:

¹³Published posthumously in *Unpublished Poetry*, 2:343. Stanza 1 appeared in *Poetical Works*, 12:255.

¹⁴Ori., “A.”

¹⁵Ori., “ill-to” changed to “evil.”

¹⁶Published posthumously in *Unpublished Poetry*, 2:343–44.

By faith he knows his pardon sure,
When Jesus to his heart appears.

2. Teaching his house to serve the Lord,
On them he brings the blessing down,
And listening to the gospel-word
They feel their joy on earth begun;
Salvation now they all receive
Th' experience of their sins forgiven,
The blameless life of Jesus live,
And then his endless¹⁷ life in heaven.

**“The Holy Ghost fell on them, as on us
at the beginning.”—[Acts 11,] v. 15.¹⁸**

[1.] We too of Jesus sing
Who did salvation bring:
Sinners of the Gentiles we
Joyful news of Jesus hear,
We the great Salvation see,
We receive the Comforter.

2. Our Father doth forgive
The moment we believe;
Now the promise is fulfill'd,
Now our Pentecost is come,
Now the Son of God reveal'd
Makes our hearts his constant home.

**“Ye shall be baptized with the Holy Ghost.”
—[Acts 11,] v. 16.¹⁹**

[1.] Our true and faithful Lord
Spake the prophetic word,

¹⁷Ori., “glorious.”

¹⁸Published posthumously in *Poetical Works*, 12:255–56.

¹⁹Published posthumously in *Poetical Works*, 12:256–57.

First to his Apostles spake,
Then to all the ransom'd kind,
All may now the grace partake,
All the promis'd Spirit find.

2. What the prediction meant
 We learn by its event,
Gentile, Jew, and all our race
 May the truth of Jesus prove,
Born again their Lord embrace,
 Sons of God by faith and love.

3. The pure baptismal Fire
 Shall me, ev'n me inspire
I from my own works shall cease,
 I the Spirit's birth shall know,
Live the life of holiness,
 Perfect holiness, below.

4. Come holy, hallowing Flame,
 And plunge me in thy Name!
Partner of thy nature then,
 Then I live, and sin no more,
All the promises obtain,
 Lost in silent love adore.

**“Forasmuch then as God gave them the like
gift as he did unto us, what was I, that I could
withstand God?”—[Acts 11,] v. 17.²⁰**

[1.] And what are we, who still withstand
 Our God, and thwart his Spirit's design,

²⁰Published posthumously in *Representative Verse*, 228; and *Unpublished Poetry*, 2:344.

- Impose the yoke of man's command
 On souls that know the grace Divine?
 Whom God receives we oft²¹ reject,
 Part of the church invisible
 We force into a separate sect,
 And dare exclude them from our pale.
2. New terms of fellowship we frame,
 And modes²² and forms, and orders new,
 And absolute obedience claim
 To rules the Scriptures never knew:
 More we invent; th' important stress
 On buttons,^(a) caps,^(b) and ruffles^(c) lay,
 As they²³ of our religious dress
 Were surely sav'd, and only They.²⁴
3. Thus let us God withstand no more,
 No more usurp the Saviour's right,
 But bow to true religion's power,
 And honour all the sons of light,
 Into our hearts and church receive
 As²⁵ saints begotten from above
 Whoe'er²⁶ in our dear Lord believe,
 And live by faith which works by love.

**“When they had heard these things, they held
 their peace, and glorified God.”**

—[Acts 11,] v. 18.²⁷

We triumph in the word's success,
 Whoe'er the welcome news proclaim,

(a) the F.	(b) the B.	(c) the M.
Friends	Moravians [i.e., Brethren]	Methodists

²¹Ori., “dare.”

²²“Fashions” is written in the margin, as a considered alternative to “And modes.”

²³Ori., “those.” Wesley first wrote the changed line in shorthand in the margin, then crossed it out after writing the changed word in longhand above the line.

²⁴Ori., “~~Alone could find the heavenly way~~” changed to “Were surely sav'd, and only They.” Wesley first wrote the changed line in shorthand in the margin, then struckout the shorthand after writing it in longhand under the original line.

²⁵Ori., “The.”

²⁶Ori., “Who.”

²⁷Published posthumously in *Poetical Works*, 12:257.

The God of our salvation bless
And magnify his precious²⁸ Name;
For other souls prosperity
Joyful as for our own, we prove
The Son hath made us truly free,
And God beyond ourselves we love.

**“Then hath God also to the Gentiles granted
repentance unto life.”—[Acts 11,] v. 18.²⁹**

That change entire of life and heart
Which only God effects in man,
Saviour, and Prince to us impart,
And in our inmost souls explain;
The death of sin, the life of grace
We then shall feel divinely given,
And pass, rejoicing³⁰ all our days,
To that eternal life in heaven.

**“Now they which were³¹ scattered abroad
upon the persecution, travelled as far as
Phenice, and Cyprus, and Antioch, preaching
the word.”—[Acts 11,] v. 19.³²**

[1.] What can persecution do
 Against the cause of God?
All things work, if God is true,
 To spread the³³ truth abroad:
Foes intending to destroy
His work, and slay the witnesses,
Higher raise the gospel-joy,
 And make the church increase.

²⁸Ori., “glorious.”

²⁹Published posthumously in *Poetical Works*, 12:257.

³⁰Ori., “repenting.”

³¹Ori., “they were” changed to “they which were.”

³²Published posthumously in *Poetical Works*, 12:259–60.

³³Ori., “his.”

2. God himself prepares our way,
 The door he opens wide,
 Then we chearfully obey,
 And follow Christ our Guide:
 Pilgrims o're the desart rove,
And every place our country own,
 Where we can our Saviour love,
 And live to God alone.
3. Chas'd from home we cannot be,
 Or into exile sent:
 All this wilderness we see
 Our place of banishment;
 Servants of the church we live:
And who to death our bodies doom,
 Sooner they our souls shall³⁴ drive
 To their eternal home.

**“Some of them³⁵ were men of Cyprus and
Cyrene, which when they were come to
Antioch, spake unto the Grecians, preaching
the Lord Jesus.”—[Acts 11,] v. 20.³⁶**

- [1.] God employs whome'er he will
 To spread the joyful sound,
 Fills some private men with zeal
 An infant-church to found:
 Outcasts, his Apostles, rise,
And vagrants poor, by all abhor'd,
 Fools, they proselyte the wise
 By preaching Christ the Lord.

³⁴Ori., “souls ~~drive~~ shall.”

³⁵Ori., “of ~~men~~ them.”

³⁶Published posthumously in *Unpublished Poetry*, 2:345.

2. Jesus, still with favor see
The meanest of the croud,
Scorn'd by man, but sent by Thee
To preach thy saving blood:
Let the faithless³⁷ world disown;
So Thou thy pardning grace reveal,
Make by us salvation known,
And thus our mission seal.

**“And the hand of the Lord was with them:
and a great number believed, and turned
unto the Lord.”—[Acts 11,] v. 21.³⁸**

Lord, if at thy command
The word of life we sow,
Water'd by thine almighty hand
The seed shall surely grow,
The virtue of thy grace
A large increase shall give,
And multiply the faithful race
Who to thy glory live:
Now then the ceaseless shower
Of gospel-blessings send,
And let the³⁹ soul-converting power
Thy ministers attend;
On multitudes confer
The heart-renewing love
And by the joy of grace⁴⁰ prepare
For fuller⁴¹ joys above.

³⁷Ori., “faithful.”

³⁸Published posthumously in *Poetical Works*, 12:260.

³⁹Ori., “thy.”

⁴⁰Ori., “faith.”

⁴¹Ori., “glorious.”

**“Who when he came, and had seen the grace
of God, was glad.”—[Acts 11,] v. 23.⁴²**

- [1.] Jesus, the spirit of jealousy
Root out of all employ'd by Thee
To make thy mercy⁴³ known,
That each, if Thou his brethren bless
May praise the Lord for their success,
As much as for his own.
2. Be it our greatest⁴⁴ joy below
To see thy heavenly kingdom grow,
Thy gracious work increase,
While multitudes are turn'd to God,
And shew the virtue of thy blood,
The power of godliness.

**“He exhorted them all that with purpose of
heart they would cleave unto the Lord.”
—[Acts 11,] v. 23.⁴⁵**

- [1.] O that we all who now believe
Might to our dear Redeemer cleave,
Firmly resolv'd in heart
To hold, & never let him go,
Till, from himself, we surely know
He will not let us part.
2. Saviour, in whom by faith we live,
Grace, upon grace, persist to give;
Thy church shall then abide
In thee, & patient to the end
And faithful unto death, ascend,
Thy own⁴⁶ unspotted bride.

⁴²Published posthumously in *Poetical Works*, 12:260.

⁴³Ori., “~~Thy~~ mercy to make.”

⁴⁴“Only” is written in the margin, as a considered alternative to “greatest.”

⁴⁵Published posthumously in *Unpublished Poetry*, 2:345.

⁴⁶Ori., “~~The Lamb~~’s.”

**“He was a good man, and full of the Holy
Ghost, and of faith.”—[Acts 11,] v. 24.⁴⁷**

Faith and the Holy Ghost bestow'd
On man, can make the evil good:
And such who form'd them by his grace,
God only knows his saints to praise:
And saints all other praise disown
But that which comes from God alone.

**“And much people was added unto the Lord.”
—[Acts 11,] v. 24.⁴⁸**

[1.] Jesus, thy preaching servants bless,
That fill'd with faith and holiness
Fit instruments in thy design,
They numbers to thy church may join;
May by the Spirit's ministry
Unite whole multitudes to Thee.

2. While sinners in thy name they call
T' adore the GOD who died for all,
Let listning souls receive the grace
Which pardon brings to all our race,
Fills the glad heart with love unknown,
And makes the sav'd and Saviour one.

**“Then departed Barnabas to Tarsus, to seek
Saul.”—[Acts 11,] v. 25.⁴⁹**

[1.] Who only seeks his Lord to raise,
Would all into the service press,

⁴⁷Published posthumously in *Unpublished Poetry*, 2:346.

⁴⁸Published posthumously in *Poetical Works*, 12:261.

⁴⁹Published posthumously in *Poetical Works*, 12:261.

On every creature call,
Use every help to make him known
Who did for the whole world atone,
The dying Friend⁵⁰ of all.

2. Joyful to share his happy⁵¹ toil,
Suffice for him if Jesus' smile
His faithfulness approve:
Rivals in fame he cannot fear,
A man of piety sincere,
And fill'd with faith and love.

* I., p. 221⁵²

“And⁵³ the disciples were called Christians first in Antioch.”—[Acts 11,] v. 26.

II.⁵⁴

- [1.] Happy the men who first partook
The Name and nature of their Lord!
They all iniquity forsook,
And God in spirit and truth ador'd;
What they were call'd, they were indeed,
Anointed with Jehovah's power,
His children by his Spirit led,
And born of God they sinn'd no more.
2. But millions now with lips profane
The venerable Name assume,
And dead in sins, confess in vain
That Jesus in the flesh is come:

⁵⁰Ori., “Lord,”

⁵¹Ori., “glorious.”

⁵²Wesley meant for hymn I written on Acts 11:26 from p. 221 to be inserted here.

⁵³Ori., “A whole year they assembled themselves with the church, and taught much people, and.”

⁵⁴Published in *Scripture Hymns* (1762), 2:269–70, NT #499, altered.

The form of godliness they have,
The power, the unction they deny,
And will not let their Saviour save,
But heathens live, and heathens die.

“A whole year they &c.”—[Acts 11,] v. 26.

[* insert p. 220]⁵⁵

I.⁵⁶

- [1.] Surely the worldly god
Was by a Stronger bound,
When the loud cry of blood
Did thro' the city sound
The place, where Satan reign'd alone,
Till Jesus preach'd o' return'd his throne.
2. The same Almighty Hand
Doth now restrain the foe,
While at our Lord's command
His bleeding cross we show,
Assembled with his people meet,
And teach, where Satan keeps his seat.
3. Thus may we still improve
The precious time of rest,
And preach the Saviour's love
That⁵⁷ all with pardon blest
May know, and imitate the Lamb,
And truly bear the Christian Name.

**“Then the disciples determined to send relief
unto the brethren.”—[Acts 11,] v. 29.**⁵⁸

- [1.] By tenderness of love to man
Their genuine love to Christ was shewn,

⁵⁵Wesley meant for this hymn I written on Acts 11:26 to be inserted before hymn II from pp. 220–21.

⁵⁶Published posthumously in *Unpublished Poetry*, 2:346.

⁵⁷Ori., “~~Th~~.”

⁵⁸Published posthumously in *Poetical Works*, 12:262.

They did not bear his Name in vain
But put his yearning bowels on,
Joyful their brethren to relieve,
And taste the blessedness To give.

2. The worldling shrinks at famine near
More loth with his good things to part:
The Christian doth for others fear,
He opens both his hand and heart,
To obviate their approaching wants,
And kindly feed the needy saints.

3. The truly Christian man alone
His charity unbounded proves,
Loves, and assists the poor unknown,
As members of the Lord he loves,
With them his every blessing shares,
And feels that all he has is theirs!

**“Which also they did, and sent it to the elders,
by the hands of Barnabas and Saul.”**
—[Acts 11,] v. 30.⁵⁹

[1.] The sacrifice of Christian love
For Apostolic hands is meet,⁶⁰
Alms which acceptance find above
Remembred at the mercy-seat,
The priests should to their brethren bear,
And make the poor their choicest care.

2. The sacred charge they undertook
They to their successors commend,
That each after the poor may look,
Their guide, their father, and their friend,
That each into his heart may take
And serve and feed for Jesus' sake.⁶¹

⁵⁹Published posthumously in *Unpublished Poetry*, 2:347.

⁶⁰Ori., “fit.”

⁶¹Stanza 2 actually appears by itself on p. 222b. We have moved it here for convenience.

Acts XII.¹

“Now about that time, Herod the king stretched out his hands to vex certain of the church.”—[Acts 12,] v. 1.²

The power he had from God receiv'd
He impiously employ'd
Against that God whose Spirit he griev'd,
Whose servants he destroy'd;
Stretch'd out his cruel hands, to tear
And slay them with the sword,
Nor fear'd the vengeful wrath to dare
Of their Almighty Lord.

“And he killed James the brother of John with the sword.”—[Acts 12,] v. 2.³

He hath at last his heart's desire,
Who did above the rest aspire
To sit with Jesus on the throne:
First of the twelve, he drinks the cup,
He fills his Lord's afflictions up,
Baptiz'd with God's expiring Son:
Ambitious of the foremost place
He all outruns, and wins the race,
With strength from Jesus' cross supplied:
He dies; and sits triumphant down
Distinguish'd by a brighter crown,
And nearest to his Saviour's side!

¹At the top of p. 223 Wesley wrote in shorthand: “J. 18” [January 18, 1765]. We have moved it here because he typically dates the beginning of new chapters.

²Published posthumously in *Unpublished Poetry*, 2:347.

³Published posthumously in *Poetical Works*, 12:263.

“Because he saw it pleased the Jews, he proceeded farther to take Peter also.”
—[Acts 12,] v. 3.⁴

Once imbark'd in wickedness,
Sinners all restraint despise,
Satan and the world to please
Still from crime to crime they rise:
When their measure is fulfill'd,
When they can no farther go,
Then the wrath of God reveal'd
Sends them to their place below.

“When he had apprehended him he put him in prison, and delivered him to four quaternions of soldiers, intending after Easter to bring him forth to the people.”—[Acts 12,] v. 4.⁵

[1.] Let fiends and men their wisdom join
The purpose of the Lord t' o'rethrow,
They only blast their own design,
And by their wise precautions show
That all submits to his command,
Whose counsel shall forever stand.

2. Herod intends a saint to kill
But Christ⁶ intends to set him free:
Who can resist the Sovereign will,
If God's omnipotent decree
One servant to himself receives,
Another to his people leaves.

⁴Published posthumously in *Poetical Works*, 12:263.

⁵Published posthumously in *Poetical Works*, 12:263–64.

⁶Ori., “-G,” which is likely the beginning of “God.”

“Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him.”—[Acts 12,] v. 5.⁷

- [1.] The mournful Church of James bereft,
 (Who bleeds his Lord to glorify)
 Beholds the zealous Peter left,
 But left in bonds, and doom'd to die:
 Helpless, disconsolate, distrest
 With pious, unavailing care
 To save her minister opprest,
 She finds her sole resource in prayer.
2. No other arms but prayer she knows,
 (Which mixt with tears to heaven ascends)
 To stop the fury of her foes,
 Or aid her persecuted friends:
 The fervent prayer of faith divine
 Cannot be offer'd up in vain;
 When all in one petition join,
 They must from God their suit obtain.
3. What shall the Spirit's will⁸ defeat,
 The joint request to God made known,
 When all the race of Jacob meet,
 And Israel's hosts besiege his throne!
 When Jesus in his members prays,
 Their prayer redeems the saint from death,
 Their prayer the bloody current stays,
 And plucks the prey from Satan's teeth.

⁷Published posthumously in *Poetical Works*, 12:264.

⁸ Ori., “Spirit's *pr* will,” which is likely the beginning of “prayer.”

“And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains.”—[Acts 12,] v. 6.⁹

[1.] While his watchful friends are weeping,
Wrestling on in ceaseless prayer,
See him in the dungeon sleeping,
Careless, calm, and happy there!
Peace surpassing all expression
Fills and keeps¹⁰ his faithful heart,
Earnest of the full possession
Makes him eager to depart.

2. Shackled, death-devoted¹¹ Peter
Sleeps on the Beloved Breast,
(Never were his slumbers sweeter)
Dreams of everlasting rest;
Passing, o’re his bloody passion
To a palace in the skies,
Sees the God of his salvation,
Grasps his Lord in paradise.

“And the keepers before the door kept the prison.”—[Acts 12,] v. 6.¹²

What could earth and hell do more
Their prisoner to secure?
Let but a short night pass o’re,
And Peter’s death is sure:
Keepers, guards, and gates surround,
Yet cannot all effectual prove,

⁹Published posthumously in *Poetical Works*, 12:265.

¹⁰Ori., “rules.”

¹¹Ori., “Shackled, and death-devoted.”

¹²Published posthumously in *Poetical Works*, 12:265.

While one open way is found
Of rescue—from above.

“And behold, the angel of the Lord came upon him &c.”—[Acts 12,] v. 7.¹³

[1.] God his suffering servants sees,
And all their sorrows shares,
Leaves them to the last distress,
And then he grants their prayers;
True and faithful to his word
He then his guardian power makes known,¹⁴
Saves as¹⁵ an Almighty Lord,
Who never fails his own.

2. Then we testify his grace,
And ever-watchful love,
Join our songs with those that praise
His hallow'd Name¹⁶ above:
Jesus doth his Church redeem
From all the rage of fiends and men,
None can ever trust in Him,¹⁷
Or ask his help in vain.

**“And behold, the angel of the Lord came upon him, and a light shined in the prison &c.”
—[Acts 12,] v. 7.¹⁸**

[1.] Tis here my nature's state I see!
Fast bound in sin and misery,
In chains of hellish night,
Ready to render up my breath,
I slept, condemn'd to endless death,
Nor miss'd that heavenly light.

¹³Published posthumously in *Poetical Works*, 12:265–66.

¹⁴Ori., “His people then their Jesus own” changed to “He then his guardian power makes known.”

¹⁵Ori., “Sav'd by.”

¹⁶Ori., “His glorious Name” changed to “His hallow'd Name.” Wesley also wrote “Our glorious Friend” in the margin, as a considered alternative to “His hallow'd Name.”

¹⁷Ori., “his grace” changed to “in Him.”

¹⁸Published posthumously in *Poetical Works*, 12:266–68.

2. Th' infernal goaler¹⁹ stood before,
With guards that watch'd²⁰ the prison-door,
 Yet unawaken'd I
And link'd to Satan's soldiers lay,
(The next was execution-day)
 Nor dreamt of death so nigh.
3. T'was then the heavenly messenger
Did in my dungeon's gloom appear;
 The light of grace unknown
(Of grace which free salvation brought)
Came unexpected and unsought,
 And in my nature shone.
4. Alarm'd by mercy's sudden stroke
My careless sleeping conscience woke;
 And lifting up mine eyes,
I saw the glory from above,
I heard the voice of pardning Love
 Which bad my Spirit rise.
5. My sins fell off, my will was free,
I rose, restor'd to liberty,
 A messenger of peace
I put the gospel-sandals on,
And cloth'd with Christ, prepar'd to run
 And spread *his* righteousness.
6. I follow'd my immortal Guide,
Who sav'd me by his blood applied,
 Who did from sin redeem,

(N.B., the two next leaves misplaced.)²¹

¹⁹I.e., "jailer" or "gaoler."

²⁰Ori., "kept."

²¹At the bottom of this page, Wesley noted that the next two pages in the manuscript, pp. 231–32, were misplaced between p. 228 and p. 229. We have moved pp. 231–32 to their correct placement for convenience.

And turn'd my soul's captivity:
Yet still I ask'd, how can it be?
And thought it all a dream.

7. Darkness was light, and rugged plain
Before that heav'n-descended Man
Whose footsteps I pursued:
I pass'd the first, and second ward,
And opening of its own accord
The iron gate I²² view'd.

8. Jesus hath made me free indeed
Into the sacred city led;
And now he tells my heart,
He will not leave me here alone;
Who freely loves and saves his own,
He never will depart.

9. Saviour, Thou dost my soul restore:
My body too thy gracious power
Shall ransom from the grave,²³
Out of this worldly prison bring,
And shew me that my Lord and King
Can to the utmost save.

10. Under the conduct of thy grace
I follow, in²⁴ the holiest place,
Jerusalem above
The church of the first-born to meet,
And praise, around thy dazzling²⁵ seat,
My²⁶ God's eternal love.

²²“Portal” is written in the margin, as a considered alternative to “gate I.”

²³Ori., “tomb.”

²⁴Ori., “to.”

²⁵Ori., “glorious.”

²⁶Ori., “Our.”

**“Now know I of a surety that the Lord hath
sent his angel, and deliver’d me &c.”**
—[Acts 12,] v. 11.²⁷

- [1.] Reflecting on thy wondrous ways
Thy dealings, Lord, with me,
Unnumbered miracles of grace
Throughout my life I see:
From all the rage of fiends and men
Escap’d I knew not how,
I own’d not my Deliverer then,
But praise thy Goodness now.

2. Those steps I never should have took,²⁸
(As now I understand)
Unless Thou hadst my soul awoke,
And led me by the hand:
The dangers that I could not shun
Were hidden from my view,
And frightful obstacles unknown
Which thou hast brought me thro’.

3. What but thy grace that went before
Could earth and hell controul,
And open every iron door,
And save my captive soul?
I now my great Redeemer bless
And taste my liberty,
And all the glory of thy grace
With joy ascribe to Thee.

²⁷Published posthumously in *Poetical Works*, 12:268–69.

²⁸Ori., “take.”

“He came to the house, where many were gathered together, praying.”

—[Acts 12,] v. 12.²⁹

- [1.] If two agree in their request,
The blessing ask'd they must receive,
If thousands cry, and will not rest
Till God the peaceful answer give,
He shall the promis'd grace bestow,
And all his faithful mercies show.
2. The prayer of those that Jesus love
What³⁰ can it not from God obtain?
It calls deliverance from above,
It breaks the bloody tyrant's chain,
It brings the prisoner back, to raise
Their hearts, and turn their prayer to praise.

“A damsel came to hearken, named Rhoda &c.”—[Acts 12,] v. 13.³¹

God passes kings and conquerors by,
And lets them in oblivion die,
But doth to everlasting fame
Consign a simple damsel's name,
Throughout the church he makes it known,
That goodness we in all may own,
In saints of every rank³² approve
Their joyful zeal, and faithful³³ love.

²⁹Published posthumously in *Poetical Works*, 12:269.

³⁰Ori., “Ca,” which is likely the beginning of “Can.”

³¹Published posthumously in *Poetical Works*, 12:269.

³²Ori., “And gladly in the least” changed to “In saints of every rank.”

³³Ori., “zeal, fidelity, and” changed to “joyful zeal, and faithful.”

“When they had opened the door, and saw him, they were astonished.”—[Acts 12,] v. 16.³⁴

[1.] Their wonder plainly shew'd
 That suing for his aid,
They had not dictated to God,
 But with submission pray'd
 In humble faith made known
 Their sorrowful request,
And left th' event to³⁵ Him alone
 Whose will is always best.

2. But God the poor attends,
 When saints afflicted cry,
He knows his Spirit's mind, and sends
 Deliverance from the sky;
 He lifts the humble up,
 Who at his footstool grieve;
And more than they presum'd to hope
 Their Lord delights to give.

“But he beckning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go, shew these things unto James, and to the brethren.”—[Acts 12,] v. 17.³⁶

[1.] Should we not hold our peace,
 When God hath heard our prayer,
 And Jesus witnesses
 His mighty works declare,
Who hath the strange deliverance wrought,
 And spirits out of prison brought.

³⁴Published posthumously in *Poetical Works*, 12:269–70.

³⁵Ori., “with.”

³⁶Published posthumously in *Unpublished Poetry*, 2:347–48.

2. When Him alone they praise
 With meek and lowly fear,
 Let us partake the grace
 In fixt attention hear,
Admire his mercy, truth, and power,
And Christ with silent awe adore.

3. Then let our Jesus' fame
 Throughout the church resound,
 Publish his saving Name
 To earth's remotest bound,
Whose only love a way could find
To loose the souls of all mankind.

“And he departed, and went into another place.”—[Acts 12,] v. 17.³⁷

Out of the dungeon brought,
Thro' reason's light alone
Th' ambassador of Christ is taught
His furious foes to shun;
The man of prudent zeal
Withdraws out of their sight,
And when³⁸ preserv'd by miracle
Preserves himself by flight.

“There was no small stir among the soldiers, what was become of Peter.”—[Acts 12,] v. 18.³⁹

- [1.] The troubled sea can never rest:
The storm they carry in their breast,
When gusts of passion rise:

³⁷Published posthumously in *Poetical Works*, 12:270.

³⁸Ori., “once.”

³⁹Published posthumously in *Unpublished Poetry*, 2:348.

Pride, malice, wrath, and every sin
 Keep up the hurricane within,
 And mingle earth and skies.

2. But most disturb'd the wicked are,
 If⁴⁰ Christ their lawful captive bear
 Beyond the reach of hell,
 Of Satan ready to devour,
 And save a soul from all their power,
 And in Himself conceal.

“Herod sought for him, and found him not.”
 —[Acts 12,] v. 19.⁴¹

- [1.] Where is the boastful tyrant's power,
 By wonders but confirm'd the more
 In cruelty and pride!
 Yet⁴² all his bloody search is vain,
 He never can be found by man,
 Whom God is pleas'd to hide.
2. Jesus from hell and earth, and sin,⁴³
 Thou art a Place to hide me in,
 My refuge sure Thou art
 And sav'd, and clean escap'd away,
 They never shall retake their prey
 Or tear me from thy heart.

**“Upon a set day Herod arrayed in royal
 apparel, sat upon his throne, and made an
 oration unto them.”**—[Acts 12,] v. 21.⁴⁴

- [1.] Herod mounts the gorgeous throne,
 The scaffold he ascends

⁴⁰Ori., “~~Whe~~,” which is likely the beginning of “When.”

⁴¹Published posthumously in *Poetical Works*, 12:270–71.

⁴²Ori., “~~But~~.”

⁴³Ori., “~~sin~~ and earth and ~~hell~~” changed to “hell and earth, and sin.”

⁴⁴Published posthumously in *Poetical Works*, 12:271.

Means⁴⁵ t' exalt himself alone,
Nor knows what God intends,
Means on the triumphant day,
In brightest majesty to shine,
All his grandeur to display,
And stately⁴⁶ pomp divine.

2. But the King of kings decrees
Ev'n now his power to show,
Blast the monarch's loftiness,
And lay the tyrant low,
Now th' oppressor's doom to seal,
Who Jesus' saints to death pursued,
Smite his foe implacable,
And blood require for blood.

3. God doth thus to kings declare
His Deity supreme:
Nothing but by Him they are,
And only reign for Him:
Men they die, if kings they live,
And must with all to judgment come,
Quickly at his bar receive
Their everlasting doom.

**“The people gave a shout saying, It is the voice
of a god, and not of a man.”—[Acts 12,] v. 22.⁴⁷**

[1.] A prince who bears the Christian name
Should flattery with abhorrence shun,
But praises above all disclaim
And honours due to God alone,

⁴⁵Ori., “~~Thinks~~.”

⁴⁶Ori., “~~glorious~~.”

⁴⁷Published posthumously in *Unpublished Poetry*, 2:348–49.

Nor dare to rival the Most-High,
Or the great King of kings defy.

2. The sole immortal Potentate,
His dread prerogative maintains,
Inthron'd in everlasting state
And jealous of his glory reigns
While monarchs mingle with the rest,
And make the worms a royal feast.

“The angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.”
—[Acts 12,] v. 23.⁴⁸

- [1.] Ador'd by the acclaiming croud,
He falls a man, who seem'd a god!
He falls, (no sooner deified
Than smote,) a sacrifice to pride,
Anticipates the fatal hour,
And worms their fellow-worm devour.
2. The man who praise from man receives,
Nor to his God the glory gives,
In him the just reward we see
Of sacrilegious vanity;
And all which nature call'd her own
We now refer to God alone.
3. But chiefly, Lord, the gifts of grace
To thy sole glory we confess,
Afraid to rob Thee of thy right,
And arrogate with vain delight
Or take the homage of the throng
Which only doth to Thee belong.

⁴⁸Published in *Scripture Hymns* (1762), 2:270, NT #500, altered.

4. Whoe'er, like Lucifer, aspire,
 And suffer men their grace t' admire,
 Most humbled when exalted most,
 Of Christ alone *we* make our boast,
 And own (if we perfection name)⁴⁹
 Perfection is with Christ the same.

“He gave up the ghost.”—[Acts 12,] v. 23.⁵⁰

Peter, between the soldiers, bound,
 Ready for instant death, is freed;
 Herod, amidst his courtiers, crown'd,
 Extol'd, and worship'd—is struck dead!
 The Hand Divine in both is seen:
 That saints may all from Him receive,
 And heathens know themselves but men,
 And all to God his glory give.

“But the word of God grew and multiplied.”
 —[Acts 12,] v. 24.⁵¹

- [1.] If Thou the word bestow,
 If Thou the preachers bless,
 Thy church will always grow,
 Thy witnesses increase,
 And help'd by every obstacle
 Thy gospel over all prevail.
2. Didst Thou not give the seed
 We in thy name have sown,
 And send us forth indeed,
 To make thy goodness known?
 Give then the multiplied success,
 And let the world our Lord confess.⁵²

**“And Barnabas and Saul returned from
 Jerusalem, when they had fulfilled their
 ministry.”—[Acts 12,] v. 25.**⁵³

Having fulfill'd the charge injoin'd,
 A minister of grace
 Returns with ready zeal, to find
 His stated work and place:
 Gladly, if God appoint it so,
 He deals the outward bread;
 But tis his chief delight below
 Poor, hungry souls to feed.

⁴⁹“Claim” is written in the margin, most likely as an alternative to “name.”

⁵⁰Published posthumously in *Poetical Works*, 12:272.

⁵¹Published posthumously in *Unpublished Poetry*, 2:349.

⁵²Ori., “embrace.”

⁵³Published posthumously in *Poetical Works*, 12:273.

Acts XIII.¹

**“There were in the church certain teachers;
Manaen, which had been brought up with
Herod the tetrarch &c.”—[Acts 13,] v. 1.²**

Happy man with princes bred
Who knows his gracious day,
From a court’s temptations freed,
And clean escap’d away!
With the choice of Moses blest,
The world he doth for Christ forego,
Suffers with his saints distrest,
And serves his church below.

**“As they ministred to the Lord, and fasted,
the Holy Ghost said &c.”—[Acts 13,] v. 2.³**

Who minister the gospel-word,
And truly fast unto the Lord,
And seek his face in prayer,
To them He doth unfold his mind,
(Whate’er he hath for each design’d,
And all his will declare.

**“The Holy Ghost said, Separate me Saul &c.”
—[Acts 13,] v. 2.⁴**

[1.] Chosen by God’s immediate will,
Seal’d with the Spirit’s authentic seal,
He was ordain’d before,
As Christ’s Ambassador had gone,
And made his Lord to sinners⁵ known,
His truth, and love, and power.

¹At the top of the page Wesley has abbreviated in shorthand: “J. 21” [January 21, 1765].

²Published posthumously in *Poetical Works*, 12:273.

³Published posthumously in *Unpublished Poetry*, 2:349.

⁴Published posthumously in *Poetical Works*, 12:273–74.

⁵Ori., “sinner’s.”

2. Yet lo, the Holy Ghost commands
The elders to lay on their hands,
And recognize his call,
To teach the Apostolic way
That preachers may the church obey,
And each be sent by all.

**“Separate me Barnabas and Saul, for the
work whereunto I have called them.”**

—[Acts 13,] v. 2.⁶

Christ’s ministers apart are set
For work, not idleness or state,
For toils that never cease;
By Him in all their labours blest,
Till Jesus gives his servants rest,
And lets them die in peace.

**“And when they had fasted, and prayed, and
laid their hands on them, they sent them
away.”—[Acts 13,] v. 3.⁷**

- [1.] The days of abstinence were come,
The Bridegroom now was taken home
To highest heaven restor’d;
The Master’s mind his servants knew,
Who oft in prayer and fastings too
Obey’d his parting word.
2. But chiefly when their Lord’s intent
Call’d forth some chosen instrument,
Fasting to prayer they join’d,
Till Christ in his appointed ways
Reveal’d the counsels of his grace,
And shew’d them all his mind.

⁶Published posthumously in *Poetical Works*, 12:274.

⁷Published posthumously in *Unpublished Poetry*, 2:350.

3. Jesus from them we learn to' obey,
With sacred abstinence to pray,
That God his church would bless
With chosen, Apostolic men,
And preachers by his Spirit ordain,
And give their word success.

**“So they being sent forth by the Holy Ghost,
departed, and preached the word of God.”**
—[Acts 13,] v. 4, 5.⁸

- [1.] Holy Ghost, beneath whose power
Our praying souls we bow,
Open wide the gospel-door,
Send forth Apostles now,
Men by inspiration mov'd
The tidings of great joy to tell,
Men whose call is fully prov'd
By signs infallible.
2. Messengers of Christ the Lord,
The Lamb for sinners slain,
Boldly let them preach the word
Of God, and not of man:
If the word is surely thine
Which testifies our sins forgiven,
To demonstrate it Divine,
Thyself come down from heaven.

**“And when they had gone through the isle,
unto Paphos, they found a certain sorcerer.”**
—[Acts 13,] v. 6.⁹

+

⁸Published posthumously in *Poetical Works*, 12:274.

⁹Published posthumously in *Unpublished Poetry*, 2:350.

But now (if we believe the fiend)
His magical illusions end:
We Vote, Resolve, Enact, Decree
“There’s no such thing as sorcery!
“It¹⁰ might be once at Paphos found;
“But Britain’s isle is holy ground:
“And if he here dispute our power,
“The devil himself shall be no more!^{11]}

**“Which was with the Deputy, a prudent man:
who called for Barnabas and Saul, and desired
to hear the word of God.”—[Acts 13,] v. 7.¹¹**

- [1.] Not by the crafty wizard sway’d
The prudent man his judgment¹² show’d,
Not of the slander’d truth afraid,
But¹³ listning to the word of God:
For God infus’d the good desire
And stir’d a sinner up T’ inquire.
2. The work of grace is then begun,
When first a soul inclines his ear
Willing to find the God unknown
Proclaim’d by Jesus messenger
Ready the doctrine to receive
That Christ can still on earth forgive.

**“But Elymas the sorcerer withstood them,
seeking to turn away the deputy from the
faith.”—[Acts 13,] v. 8.¹⁴**

- [1.] Satan in his allies withstands
The preaching of that word,

¹⁰Ori., “He.”

¹¹Published posthumously in *Unpublished Poetry*, 2:351. Stanza 1 appeared in *Poetical Works*, 12:274–75.

¹²Ori., “Th^e impartial man his prudence” changed to “The prudent man his judgment.”

¹³“He” is written above it, as a considered alternative to “But.”

¹⁴Published posthumously in *Poetical Works*, 12:275.

Which sinners plucks out of his hands,
And turns them to the Lord;
Which brings them faith and power to quell
The fury of the foe,
And baffle all the wiles of hell,
And all the strength o'erthrow.

2. The great are compass'd round by those
Who would their mind pervert,
The truth of saving grace oppose,
And keep out of their heart;
But few amidst the world, desire
To find apostles near,
Or prudently resolve t' inquire,
And for themselves to hear.

* p. 244, With th' omniscient &c¹⁵

“O full of subtilty &c.”—[Acts 13,] v. 10, 11.¹⁶

- [1.] Ye that all your powers exert
The gospel to gainsay,
Jesus doctrine to pervert,
And mock his perfect way:
Ye that seek our faith t' o'rethrow,
Who in his blood redemption feel,
Leagued with our malicious foe,
Ye serve the cause of hell.

¹⁵Wesley meant for the hymn written on Acts 13:9 from p. 244 to be inserted here.

¹⁶Published posthumously in *Unpublished Poetry*, 2:351–52.

2. Full of Satan's subtlety
Ye all his arts employ,
With the felon old agree
Who would our souls destroy:
Children of that Wicked one
Your father's deeds ye gladly do,
Slander whom ye have not known,
And lie, and murder too.
3. Haters of all righteousness
Haters of Christ, ye are:
Judgments on your souls shall seize,
If still his wrath ye dare;
God shall strike your spirits blind,
And leave in nature's penal chains,
Earnest of the wrath behind,
And hell's eternal pains.
4. Turn, while grace may yet be found,
Accept a Guide from heaven,
Grace doth more than sin abound,
To every sinner given:
Seek, thou infidel, and find,
The glorious Sun in Jesus see,
Him who shines on all mankind,
And offers faith to thee.

“Then Saul (who is also called Paul) filled with the Holy Ghost, set his eyes on him, and said.”—[Acts 13,] v. 9.¹⁷

* see p. 242¹⁸

1. With th' Omniscient Spirit fill'd
 Who knows what is in man,
Paul perceives the fiend conceal'd
 From mortal view in vain;
 Looks with Jesus' flaming eyes,
Which sin-consuming virtue dart,
 Sees his heart without disguise,
 His false, infernal heart.

2. Not with angry passion fir'd,
 But holy, fervent zeal,
By his righteous Lord inspir'd
 His judgments to reveal;
 Paul rebukes in truth severe,
The power of Jesus to display,
 Gives the wizard's character,
 And drags him into day.

3. Sharpness exercis'd on one
 Is mercy shown to all,
Warns them of the pit unknown
 Nor suffers them to fall;
 Love of truth and innocence
Are to the Lamb's¹⁹ Apostle given,
 Justify his vehemence,
 And prove his zeal from heaven.

¹⁷Published posthumously in *Poetical Works*, 12:275–76.

¹⁸Wesley meant for this hymn written on Acts 13:9 to be inserted on p. 242.

¹⁹Ori., “~~Lord~~,” which is likely the beginning of “Lord's.”

**“Then the deputy when he saw what was done
believed.”—[Acts 13,] v. 12.²⁰**

- [1.] Who sees the miracle, believes
 Who feels it is an heathen still,
Nor yet beneath the judgment grieves,
 Or bows to Christ his stubborn will:
Judgments alone cannot convert,
Or chase the fiend out of his heart.
2. One only way doth still remain
 To turn²¹ a sorcerer’s heart or²² mine;
Mine heart if Jesus love constrain,
 Chang’d from infernal to divine,
Him and his doctrine I receive,
And sav’d, to serve my Saviour live.

**“He believed, being astonished at the doctrine
of the Lord.”—[Acts 13,] v. 12.²³**

- [1.] Confirm’d by daily miracle
 The doctrine of the Lord we find,
It doth the heavenly light reveal,
 But strikes the truth’s opposers blind,
Baffles their utmost craft and power,
And leaves them darker than before.
2. Amaz’d the strange effects we see
 Wrought by the Spirit’s two-edg’d sword,
And in the world’s obscurity
 Discern the quick and powerful word,
Which all the sons of darkness still
Deny the scriptures, and fulfil.

²⁰Published posthumously in *Poetical Works*, 12:276.

²¹Ori., “change.”

²²Ori., “and.”

²³Published posthumously in *Poetical Works*, 12:276–77. Wesley originally used the heading of hymn “H,” but struck it out and instead added the above scripture verse and reference.

“John departing from them, returned to Jerusalem.”—[Acts 13,] v. 13.²⁴

- [1.] Of Evangelic pains afraid,
With danger or fatigue dismay'd
 Ah, why did he draw back?
Counsel with flesh and blood he took
That the good work which he forsook
 I never may forsake.
2. Or if I have turn'd back in heart,
Or basely threatned to depart,
 And from my brethren fly,
My weakness, Lord, like John, I mourn,
And by thy gracious help return
 With them to live and die.

“Then Paul stood up, and beckning with his hand, said, Men of Israel, and ye that fear God, give audience.”—[Acts 13,] v. 16.²⁵

Unmov'd by human hope or fear,
Who publishes his Lord,
Speaks, as Jehovah's messenger,
 Th' authoritative word,
Boldly of Christ he testifies,
And knows his Lord's intent
That those²⁶ who hear should recognize
 The Sender in the sent.

²⁴Published posthumously in *Poetical Works*, 12:277.

²⁵Published posthumously in *Poetical Works*, 12:277.

²⁶Ori., “~~Those that.~~”

**“The God of this people chose our fathers, and
exalted the people, when they dwelt as
strangers in the land of Egypt, and with an
high arm brought he them out of it.”**

—[Acts 13,] v. 17.²⁷

[1.] The Lord our fathers chose,
 And ransom'd from their foes;
Slaves they long in Egypt dwelt,
 Subject to the world's command,
All the power of sin they felt,
 All the weight of Satan's hand.

2. But God was pleas'd to raise
 A people for his praise,
Strangers to themselves and Him,
 Groaning in captivity,
Jesus mighty to redeem
 Bared his²⁸ arm, and set them free.

3. Thro' grace the threefold yoke
 Off from their souls he broke,
Brought them thro' the parted tide
 Children of a pardning God,
By his merits justified,
 Sav'd by his redeeming blood.

4. Who didst deliver them,
 Us, Lord, ev'n us redeem;
Arm of God, thy strength put on,
 Wake as in the ancient days,
Make thy great salvation known,
 Now reveal the gospel-grace!

²⁷Published posthumously in *Unpublished Poetry*, 2:352–53.

²⁸Ori., “them.”

“Forty years suffered he their manners in the wilderness.”—[Acts 13,] v. 18.²⁹

- [1.] Have not I for forty years
 Wandring in the wilderness
Tempted by my doubts and fears,
 Griev'd the Spirit of his grace,
By rebellions multiplied
 Dared my Angel-Guide t' offend,
Jesus' utmost patience tried,
 Found his mercies never end.
2. Yes, thou hast my manners borne,
 God of love, to anger slow:
When I would to sin return,
 Still Thou wou'dst not let me go;
Oft as in my heart I err'd,
 Thou wast ready to forgive,
Hast till now the rebel spar'd,
 Strangely suffer'd me to live.³⁰
3. O the depths of mercy shown
 One who did thee such despight!
Infinite my sins I own,
 Mercy is more infinite!
Let me then thy grace implore,
 Since Thou³¹ hast so much forgiven,
Bear me a few moments more,
 Lead me to my rest in heaven.

²⁹Published posthumously in *Poetical Works*, 12:277–78.

³⁰Ori., “me live” changed to “me to live.”

³¹Ori., “~~Thou who~~.” The corrected form is also shown in shorthand in the right margin.

“When he had destroyed seven nations in the land of Canaan, he divided their land to them by lot.”—[Acts 13,] v. 19.³²

- [1.] God is the King by kings ador'd
The world and all therein are his:
Empires and states fulfil his word,
And rise and sink as He decrees:
He gives earth's potentates to know
Their royal rights are in his hand;
His frown doth all their power o'rethrow,
His smile appoints their thrones to stand.
2. While Canaan He to Israel gives,
The Lord his righteous power reveals,
Sinners to just destruction leaves,
His faithful promises fulfils,
Rewards the just, idolatry
Destroys, the worship true makes known,
And stablishing his love's decree
Prepares the coming of his Son.

“They desired a king, and God gave unto them Saul.”—[Acts 13,] v. 21.³³

Ah, never, Lord, in anger grant
My foolish, fond request,
But give whate'er Thou knowst I want,
Whate'er Thou knowst is best:
Happy I in thy hands remain:
My King be Thou alone,

³²Published posthumously in *Poetical Works*, 12:278–79.

³³Published posthumously in *Poetical Works*, 12:279.

And in my humble heart maintain
Thine everlasting throne.

**“I have found David, the son of Jesse; a man
after mine own heart, which shall fulfil all my
will.”—[Acts 13,] v. 22.³⁴**

- [1.] Jesus, of Jesse’s line,
 We sing thy birth Divine:
God’s substantial character
 (Thou the real David art)
Thou dost all his glory bear,
 Fashion’d after his own heart.
2. Thou, Lord, and³⁵ Thou alone
 His utmost will hast done
Subject to thy Father made,
 Him Thou never didst displease,
Hast in every point obey’d,
 Wrought a perfect righteousness.
3. With Thee we put it on,
 And bold approach the throne;
We have done what God hath will’d,
 Whole in thy integrity,
We have all his law fulfill’d,
 Dear to God as one with Thee.
4. Ev’n I thro’ thy desert
 Am after God’s own heart,
Other merit I disclaim,
 Other title I resign,
Justified by Jesus Name,
 Sav’d by righteousness Divine.

³⁴Published posthumously in *Poetical Works*, 12:279–80.

³⁵Ori., “art.”

“Of this man’s seed hath God, according to his promise, raised unto Israel a Saviour Jesus.”—[Acts 13,] v. 23.³⁶

- [1.] God in his Son incarnate
Hath shown his promis’d favour,³⁷
Hath rais’d him up The sinner’s Hope
The universal Saviour:
Sprung from the house of David:
Yet every tongue and nation
May mercy claim; For in his name
He brings us all salvation.
2. Baptiz’d into his nature
We bless the name of Jesus,
To us who prove His pardning love
Inestimably precious:
And all thy loving Israel,
And every true believer
Who now in Thee Salvation see,
Shall see thy face forever.

“When John had first preached before his coming, the baptism of repentance to all the people of Israel.”—[Acts 13,] v. 24.³⁸

- [1.] Repentance sincere Is preach’d unto all,
But few that appear And answer the call
The true preparation From Jesus receive
And then by his passion In paradise live.
2. Repentance alone Makes ready his way
Who sets up his throne In them that obey:
To feel our condition The grace He imparts,
And breaks by contrition, And enters our hearts.

³⁶Published posthumously in *Poetical Works*, 12:280.

³⁷Ori., “Saviour.”

³⁸Published posthumously in *Unpublished Poetry*, 2:353.

3. Now, Lord, (if we know Thy work is before)
The pardon bestow, The kingdom restore;
From all condemnation Thy mourners set free,
And bring thy salvation With heaven — to me!

**“And as John fulfilled his course, he said, I am
not He, but behold, there cometh one &c.”**
—[Acts 13,] v. 25.³⁹

- [1.] Jesus’ every harbinger
Should decrease, and disappear,
Should throughout his course below,
Only Christ resolve to know,
Only manifest *his* grace,
Only glory in his praise.
2. O that, like the Bridegroom’s friend,
I mine earthly course might end,
Nothing in my own esteem,
Render all the praise to Him,
Live my Lord to testify,
Witnessing of Jesus die!

**“Men and brethren, children of the stock of
Abraham, and whosoever among you feareth
God, to you is the word of this salvation sent.”**
—[Acts 13,] v. 26.⁴⁰

Brethren, the gospel hear,
Ye all are Abraham’s line,
Ye all the righteous God may fear,
And taste the love divine,
The promis’d Seed embrace,
Your father’s steps pursue;

³⁹Published posthumously in *Poetical Works*, 12:280–81.

⁴⁰Published posthumously in *Unpublished Poetry*, 2:354.

The word of truth and saving grace
Is surely sent to you:
The soul-converting word
To sinners we proclaim,
Redemption in a dying Lord,
And peace by Jesus' name:
And while our God imparts
The Comforter from heaven,
The word is sent into your hearts,
And seals your sins forgiven.

“Because they knew him not, nor yet the voices of the prophets, which are read every sabbath-day, they have fulfilled them in condemning him.”—[Acts 13,] v. 27.⁴¹

While, as a Jew, thy word I read,
The veil over my heart is spread;
The veil of unbelief remove,
And shew me, Lord, thy pardning love,
That when *my* Lord I know, and see,
No longer by rejecting Thee,
But by obedience to thy will
I may the prophecies fulfil.

**“They found no cause of death in him.”
—[Acts 13,] v. 28.⁴²**

No cause of death, no slightest blame
In Christ the human⁴³ judge could find,
But God in that unblemish'd⁴⁴ Lamb
Beheld the sins of all mankind!

⁴¹Published posthumously in *Unpublished Poetry*, 2:354.

⁴²Published posthumously in *Representative Verse*, 228; and *Unpublished Poetry*, 2:354.

⁴³Ori., “mortal.”

⁴⁴Ori., “unspotted.”

**“He was seen of them ... who are his witnesses
unto the people.”—[Acts 13,] v. 31.⁴⁵**

Jesus risen from the dead
We truly testify,
By the Spirit of our Head
Translated to the sky;
Dead to all the things below
We set our⁴⁶ hearts on joys above,
Joys which from his presence flow
And make the heaven of love.

**“And we declare unto you glad tidings, how
that the promise which was made unto the
fathers, God hath fulfilled &c.”
—[Acts 13,] v. 32, 33.⁴⁷**

- [1.] Let all mankind give ear
To God’s authentick word,
The joyful tidings hear
Of Christ to life restor’d;
The precious promises are seal’d,
Are all in Jesus’ rise fulfill’d!
2. The God of truth and grace
Hath glorified his Son,
That our devoted race
Might live thro’ Him alone,
That all might after Him arise,
And share his kingdom⁴⁸ in the skies.

**“Thou art my Son, this day have I begotten
thee.”—[Acts 13,] v. 33.⁴⁹**

God who bad the grave restore
His well-beloved Son,

⁴⁵Published posthumously in *Unpublished Poetry*, 2:355.

⁴⁶Ori., “out.”

⁴⁷Published posthumously in *Unpublished Poetry*, 2:355.

⁴⁸Ori., “glory.”

⁴⁹Published posthumously in *Unpublished Poetry*, 2:355.

Made by his almighty power
The Filial Godhead known,
First-begotten from the dead
He rais'd him up, our souls to bless,
Sent him, that our quickned Head
Might all his members raise.

“And because he raised him from the dead, no more to return to corruption, he spake thus, I will give unto you the sure mercies of David.”
—[Acts 13,] v. 34 (Gr.).⁵⁰

[1.] Father of our glorious Lord,
Thee we praise and magnify:
Thou hast verified thy word
Rais'd him up, no more to die:
Thus Thou dost⁵¹ the blessings give
Certain, solid, firm, and sure,
Which the faithful all receive,
Which from age to age endure.

2. By his Rising from the dead
We the life of grace obtain,
From our heart-corruptions freed,
New-begot, and born again:
Thou from sin hast lifted up,
Hast our⁵² trespasses forgiven,
Fill'd us with a living hope,
Earnest sure of all our heaven.

“Thou shalt not suffer thy Holy one to see corruption.”—[Acts 13,] v. 35.⁵³

Essence of Holiness Divine,
Thou couldst not, Lord, corruption see:

⁵⁰Published posthumously in *Unpublished Poetry*, 2:356.

⁵¹Ori., “didst.”

⁵²Ori., “Thou hast all our.”

⁵³Published posthumously in *Unpublished Poetry*, 2:356.

Thy flesh, to all of Adam's line
The seed of immortality,
Doth now to all thy saints impart
A taste of glory in their heart.⁵⁴

**“David after he had served his own
generation by the will of God, fell on sleep,
&c.”—[Acts 13,] v. 36.⁵⁵**

[1.] Father, I would thy will obey,
Serve thy church in this my day
And answer thy design,
As minister of all and least,
Till from my finish'd work I rest
Within the arms Divine.

2. Rest after toil is doubly sweet!
All my cares I shall forget,
If Thou my soul receive,
Shall incorruptible arise,
And see thee with my body's eyes,
And in thy glory live.

**“Be it known unto you, men and brethren,
that through this man is preached unto you
the forgiveness of sins: And by him &c.”
—[Acts 13,] v. 38, 39.⁵⁶**

[1.] Be it to Adam's offspring known!
Redeem'd thro' Jesus Christ alone
Ye all may boldly claim
A pardon purchas'd with his blood,
By his authority bestow'd,
And offer'd in his name.

⁵⁴Ori., “hearts,” but we have changed it to “heart” in order to maintain the rhyme with “impart.”

⁵⁵Published posthumously in *Poetical Works*, 12:281.

⁵⁶Published posthumously in *Unpublished Poetry*, 2:356–57.

2. By Him ye all are justified,
Thro' his atoning blood applied
The benefit receive;
The Holy Ghost his peace imparts,
And writes forgiveness on your hearts,
The moment ye believe.

**“And by him all that believe, are justified
from all things, from which ye could not be
justified by the law of Moses.”**

—[Acts 13,] v. 39.⁵⁷

1. The blood of goats and bullocks slain
Could not efface your guilty stain;
By⁵⁸ moral rectitude,
By⁵⁹ works, and partial righteousness
Ye⁶⁰ never could the wrath appease,
Or buy the grace of God.
2. But if on Christ ye dare rely,
Your sins and crimes of deepest die
Are purg'd, and done away,
And blest with absolution here,
Ye shall with confidence appear,
And triumph in that day!

**“Beware therefore, lest that come upon you,
which is spoken of in the prophets.”**

—[Acts 13,] v. 40.⁶¹

- [1.] The prophecies foreshew'd
The justice, and the grace,
The love, and righteousness of God
Toward all our sinful race:
And if we still rebel,
Nor will for mercy sue,

⁵⁷Published posthumously in *Unpublished Poetry*, 2:357.

⁵⁸Ori., “Your.”

⁵⁹Ori., “Your.”

⁶⁰Ori., “They.”

⁶¹Published posthumously in *Poetical Works*, 12:281–82.

We must his rig'rous anger feel,
And prove his threatnings true.

2. Then let us all beware
While yet we may repent,
By humble watchfulness and prayer
The coming woe prevent,
Improve the added space,
Ere⁶² God his wrath reveal,
Believe the prophecies of grace
And by our faith fulfil.

**“Behold, ye despisers, and wonder, and
perish: for I work a work in your days, a
work which you shall in no wise believe,
though a man declare it unto you.”**
—[Acts 13,] v. 41.⁶³

- [1.] The awful prophecy
Accomplish'd now we own,
While Christian infidels deny,
And mock the God unknown:
Thy present work of grace
They will not, Lord, believe,
Though thousands by their lives confess
Thou dost on earth forgive.
2. Amaz'd the scoffers stand,
And see on every side
The wonders of thine outstretch'd hand
On sinners justified.
Convinc'd they will not be,
Till mercy's day is past,

⁶²Ori., “E’er”; but clearly used in sense of “before.”

⁶³Published posthumously in *Poetical Works*, 12:282.

In stubborn incredulity
Resolv'd to die at last.

**“The Gentiles besought that these words
might be preached to them the next sabbath.”**

—[Acts 13,] v. 42.⁶⁴

- [1.] When we long the word to hear,
To salvation we draw near:
But we should not idly stay,
(Once directed in the way,
Stop in good desires, or rest
Short of our Redeemer's breast.
2. Lord, the love of truth impart,
Bless me⁶⁵ with a docile heart,
With a full, effectual will
All thy pleasure to fulfil,
Constant in the cause Divine,
Thine to live, entirely thine.

**“They persuaded them to continue in the
grace of God.”—[Acts 13,] v. 43.⁶⁶**

When sinners have the call obey'd
The grace of Jesus known,
We still incourage and persuade
The converts to go on,
With constant faith to persevere
In their Redeemer's love,
And look for all his blessings here,
And all his joys above.

⁶⁴Published posthumously in *Unpublished Poetry*, 2:357.

⁶⁵Ori., “us.”

⁶⁶Published posthumously in *Unpublished Poetry*, 2:358.

“The next sabbath-day came almost the whole city together to hear the word of God.”
—[Acts 13,] v. 44.⁶⁷

- [1.] Led by the word’s attractive power
The souls who once therewith are fed,
Eagerly seek and covet more
As hungring for their daily bread:
But only God their zeal can bless,
And make it saving eagerness.
2. This fervency of good desire
How soon it cools, and dies away,
These sparks of grace in smoke expire,
When men perverse the truth gainsay,
They outrage then their gospel-friends,
And love in persecution ends.

“But when the Jews saw the multitudes, they were filled with envy, and spake against those things &c.”—[Acts 13,] v. 45.⁶⁸

- [1.] Who now themselves the church profess,
Of outward priviledges proud,
Intrusted with the words of grace,
The lively oracles of God,
They dare oppose and vilify,
And every gospel-truth deny.
2. With envious indignation fill’d,
They now the flocking people see,
Afraid, lest all that hear should yield,
And give their hearts, O Lord,⁶⁹ to Thee,

⁶⁷Published posthumously in *Poetical Works*, 12:282–83.

⁶⁸Published posthumously in *Unpublished Poetry*, 2:358.

⁶⁹Ori., “~~Go~~,” which is likely the beginning of “God.”

Lest the whole frantic multitude
Should feel redemption in thy blood.

**“Then Paul and Barnabas waxed bold and
said, It is necessary that the word of God
should first have been spoken to you &c.”**
—[Acts 13,] v. 46.⁷⁰

- [1.] Who now his work revives
 In these apostate days,
 Invites professors first, and gives
 To you the word of grace:
 Into your churches sent
 With news of sin forgiven,
We preach the kingdom near; Repent,
 Believe, and enter heaven.
 If harden'd ye remain,⁷¹
 Refuse by faith to live,
 The gift of righteousness disdain
 Which God would freely give;
 Ye wilfully refuse
 The life of glory too:
And know ye grace-rejecting Jews,
 There is no heaven for you.
2. Embolden'd thro' the Name
 Which speaks⁷² salvation sure,
Our call we follow, and proclaim
 The gospel to the poor;
 Repuls'd by you we know,
 And guided by, his will,

⁷⁰Published posthumously in *Poetical Works*, 12:283–84.

⁷¹Line 9 was originally the beginning of stanza 2, but Wesley changed the beginning of stanza 2 to that shown above.

⁷²Ori., “**m**akes.”

To the highways and hedges go,
And thus our charge⁷³ fulfil:
The sons of wickedness
The slaves of open sin,
Outcasts, and vagabonds we press,
And force them to come in:
And lo from sin releast
Heathens obey the call,
Baptis'd, or unbaptiz'd they feast
With Him who died for all.

“I have set thee to be a light of the Gentiles.”
—[Acts 13,] v. 47.⁷⁴

- [1.] True Light of mankind,
Shine into the mind
Of poor heathens, like me,
And open our eyes thine appearing to see,
The obscurity chase
Which involves our whole race,
Till Thou bid⁷⁵ it depart,
And the blindness remove from the infidel heart.
2. When thy mercy appears,
It disperses our fears,
Blots out the thick cloud
And shews us the face of a pacified God:
By the heavenly ray
We discover our way,
By the Spirit of love
We are led to the house of our Father above.

⁷³Ori., “His counsel to” changed to “And thus our charge.”

⁷⁴Published posthumously in *Poetical Works*, 12:284.

⁷⁵Ori., “bidst.”

**“I have set thee, that thou shou’dst be for
salvation unto the ends of the earth.”**

—[Acts 13,] v. 47.⁷⁶

- [1.] The unspeakable Grace
 By faith we embrace,
 Whom his Father doth give
 In the ends of the earth our Salvation receive;
 Salvation from sin
 With Jesus brought in
 We exult to obtain,
 And the favor of God, and his⁷⁷ image regain.
2. O that all the lost kind
 Our Redeemer might find,
 On the Gentiles bestow’d,
 Who bought the whole world with his life-giving blood,
 Who would have them⁷⁸ believe,
 And his fulness receive,
 And created again
 For a moment endure, and eternally reign.

**“As many as were ordained to eternal life,
believed.”—[Acts 13,] v. 48.⁷⁹**

- [1.] Ordain’d, prepar’d, dispos’d
 By his preventing grace
 With Christ they gladly clos’d,
 The Friend of human race,
 Their proffer’d Saviour they receiv’d,
 And every open’d heart believ’d.
2. Saviour, and Friend of men,
 Be still benignly near,

⁷⁶Published posthumously in *Poetical Works*, 12:284–85.

⁷⁷Ori., “the.”

⁷⁸Ori., “us.”

⁷⁹Published posthumously in *Poetical Works*, 12:285.

And us to life ordain
Who now thy gospel hear,
Incline us to depart from sin,
And thus thy grace and glory win.

- 3.⁸⁰ Our broken hearts prepare
By deepest poverty,
And then by entering there,
Fulfil thine own decree
That every penitent may⁸¹ find
Th' eternal Life of all mankind.

**“And the word of the Lord was published
throughout all the region.”—[Acts 13,] v. 49.⁸²**

- [1.] When Jesus imparts His pardon and peace,
The faith of our hearts Our mouth must confess,
Throughout the whole region We publish the word,
The life of religion, The love of our Lord.
2. Wherever we go, The tidings we spread
That sinners may know Him risen indeed,
Who hath by his passion Redeem'd us from thrall,
And purchas'd salvation And heaven for all.

**“But the Jews stirred up the devout and
honourable women, and the chief men &c.”
—[Acts 13,] v. 50.⁸³**

- [1.] See, the last brutish refuge see
Of baffled infidelity!
Inrag'd at our success,
Our words unable to gainsay,
The world their impotence betray,
And seek by force t' oppress.

⁸⁰Ori., “2”; an error.

⁸¹Ori., “should.”

⁸²Published posthumously in *Unpublished Poetry*, 2:358–59.

⁸³Published posthumously in *Poetical Works*, 12:286.

2. Shall women too the fight maintain,
Their sex forget, their honour stain,
By furious passions stirr'd,
Devoutly shew their blindful zeal,
Or think, whoe'er the servants kill,
Must greatly please the Lord?
3. Shall men of name and dignity
With basest rioters agree,
And head the multitude?
Or magistrates their power abuse,
As fools employ'd by wicked Jews
To persecute the good?
4. In Satan's cause they all combine:
And then we fly, by God's design,
To other sinners driven,
Who gladly our report believe,⁸⁴
And listning crouds the truth receive,
And know their sins forgiven.

**“But they shook off the dust of their feet
against them, and came unto Iconium.”**
—[Acts 13,] v. 51.⁸⁵

- [1.] The dust shook off shall rise
In judgment, to condemn
Sinners, who dare the men despise,
That offer Christ to them:
The dust shook off shall prove
Salvation once was near;

⁸⁴Ori., “receive.”

⁸⁵Published posthumously in *Poetical Works*, 12:286–87.

But they refus'd the Master's love,
Who spurn'd the messenger.

2. Who put their guides to flight
Nor will the truth obey,
Reject with them the gospel-light,
And cast the salt away:
Who faithful men and just
Out of their pale expel,
Out of the church themselves they thrust,
Themselves they doom to hell.

**“And the disciples were filled with joy, and
with the Holy Ghost.”—[Acts 13,] v. 52.⁸⁶**

- [1.] Th' apostles fly the faithless⁸⁷ race,
But other sinners find:
Their work perform'd, they leave⁸⁸ the place,
But leave their Lord behind:
On those who suffer for their God
His glorious Spirit rests,
And sheds his rapt'rous love abroad,
And fills their ravish'd breasts.
2. The messengers they cannot miss,
Who have the Master still,
The largest taste of heavenly bliss
Who in his Spirit feel:
And in the day of our distress
We too shall gladly own,
That stript of all, we all possess
In Jesus love alone.⁸⁹

⁸⁶Published posthumously in *Poetical Works*, 12:287.

⁸⁷Ori., “~~They fly the persecuting~~” changed to “Th' apostles fly the faithless.” The change was first written in shorthand in the right margin, then crossed out after it was added in longhand.

⁸⁸“~~Quit~~” is written above it, as a considered alternative to “leave.”

⁸⁹Lines 7–8 of stanza 2 actually appear by themselves on the (unnumbered) verso side of p. 266. We have moved them here for convenience.

Acts XIV.¹

**“In Iconium, they went both together into the
synagogue.”—[Acts 14,] v. 1.²**

The martyrs' blood, the church's seed
Is by her banish'd servants spread,
And scatter'd far and wide;
Where'er the confessors are driven,
They testify the world forgiven
Thro' Jesus crucified.

**“They so spake, that a great multitude both of
the Jews, and also of the Greeks, believed.”
—[Acts 14,] v. 1.³**

- [1.] They spake more boldly than before,
Demonstrating the Spirit's power
Who ready utterance gave,
They spake, commission'd from above
To publish their Redeemer's love,
And listening souls to save.
2. Gentiles and Jews at once believ'd,
And both into the fold receiv'd
Were in one body join'd,
Thro' Jesus reconcil'd to God,
Whose grace on all alike bestow'd
The Saviour of mankind.
3. Who now dispense⁴ the pardning word,
So let us speak, and preach the Lord,
That numbers may embrace
Their Saviour in their hearts reveal'd,
And live with all his Spirit fill'd,
With all his life of grace!

¹At the top of the page Wesley has abbreviated in shorthand: “J. 30” [January 30].

²Published posthumously in *Unpublished Poetry*, 2:359.

³Published posthumously in *Poetical Works*, 12:288.

⁴Ori., “~~So let us speak~~” changed to “Who now dispense.”

**“The unbelieving Jews stirred up the Gentiles,
and made their minds evil-affected against the
brethren.”—[Acts 14,] v. 2.⁵**

- [1.] Who refuse the truth t’ obey,
 Would all its friends oppress,
 Others turn out of the way
 To life⁶ and happiness,
 Alienate th’ unwary mind,
Lest sinners should their Lord approve,
 Find what Jews disdain to find,
 And rest in Jesus’ love.
2. Outward Jews, who vainly still
 The Christian faith profess,
 Stir the heathens up and fill
 Their hearts with bitterness,
 Sinners they provoke to hate
The followers of the bleeding Lamb,
 Harden in their lost estate,
 And keep in Satan’s name.

**“Long time therefore abode they speaking
boldly in the Lord, who gave testimony unto
the word of his grace, and granted signs and
wonders to be done by their hands.”
—[Acts 14,] v. 3.⁷**

- [1.] Made by persecution strong,
 If Christ his strength bestows,
 There we shall continue long,
 Where infidels oppose,

⁵Published posthumously in *Unpublished Poetry*, 2:359.

⁶Ori., “*pea*,” which is likely the beginning of “peace.”

⁷Published posthumously in *Poetical Works*, 12:288–89.

Confident our Lord proclaim,
Our Peace, and Advocate with God,
Preach salvation thro' his name,
And pardon in his blood.

2. Bold in our Almighty Lord,
While Thee we testify,
Present to confirm the word
We on Thyself rely:
Thou thy confessors confess,
The truth in sinners hearts reveal,
Welcom news of saving grace
By thy own Spirit seal.
3. More than outward wonders show
On those that humbly hear,
Let their souls the Witness know
Th' indwelling Comforter,
Let their lives resemble thine,
And preach the kingdom from above,
Holy joy, and peace Divine,
And pure, unbounded love.
4. Thus thy testimony give
To all who speak for Thee,
Thus let thousands turn and live
In faith's sincerity,
Thro' our ministerial hands
Ten thousand more with grace supply,

Power to practise thy commands,
And live for God and die.

**“But the multitude of the city was divided:
and part held with the Jews, and part with the
Apostles.”—[Acts 14,] v. 4.⁸**

[1.] Not peace, but a divisive sword
On earth the Saviour sends;
His enemies are by the word
Distinguish'd from his friends:
But if the world refuse to know
The joys his people feel,
Better, that part to heaven should go,
Than all rush on to hell.

2. No neuters in the Christian war,
But all are friends or foes:
And lo, I for the truth declare;
I have my party chose:
Safe on the Apostolic side,
(For there my Lord I see)
Jesus, I still resolve t' abide
In life and death, with Thee.

**“And there⁹ was an assault made both of the
Gentiles, and also of the Jews with their
rulers, to use them despitefully, and to stone
them.”—[Acts 14,] v. 5.¹⁰**

[1.] Gentiles and Jews, by malice join'd,
Professors formal, and profane,

⁸Published posthumously in *Poetical Works*, 12:289–90.

⁹Ori., “And ~~when~~ there.”

¹⁰Published posthumously in *Unpublished Poetry*, 2:360.

Too oft¹¹ in strictest league we find
The throne of Satan to maintain;
And guardians of the public peace
Assist the sons of wickedness.

2. Rulers themselves transgress the laws
In outraging the church of God,
Fierce champions for an hellish cause,
Mixt with the furious multitude
T' assault¹² the men by fiends abhor'd,
And stone the servants of the Lord.

**“They were aware of it, and fled unto Lystra
&c.”—[Acts 14,] v. 6.¹³**

- [1.] The flight of those by Jesus sent
That sinners may his grace obtain,
To some a fearful¹⁴ punishment,
To others is an heavenly¹⁵ gain,
To every faithful soul that hears
Christ in his exil'd messengers.¹⁶

2. Instructed by his Spirit, we know
Whene'er He wills us to retreat:
And if he bids us face the foe,
To every cruel wrong submit,
We suffer on our Saviour's cross,
As Martyrs in his blessed¹⁷ cause.

**“And there they preached the gospel.”
—[Acts 14,] v. 7.¹⁸**

And let the world his servants chase
Who spread the news of Jesus love,

¹¹Ori., “Ev'n now.”

¹²Ori., “To vex” changed to “T' assault.”

¹³Published posthumously in *Unpublished Poetry*, 2:360. Stanza 1 appeared in *Poetical Works*, 12:290.

¹⁴Ori., “righteous.”

¹⁵Ori., “endless.”

¹⁶Ori., “ministers.”

¹⁷Ori., “glorious.”

¹⁸Published posthumously in *Poetical Works*, 12:290.

We travel on, from place to place,
And Jesus preach, where'er we rove,
Rejoice what we receive to give,
Who only by¹⁹ the gospel live.

**“There was a certain man at Lystra, impotent
&c.”—[Acts 14,] v. 8.²⁰**

While without strength we were,
Unsav'd, unsanctified,
Our ruin'd nature to repair
Jesus for sinners died:
Our impotence of soul
He only can remove,
And make a world of cripples whole
Thro' his forgiving love.

**“The same heard Paul: who steadfastly
beholding him, and perceiving that he had
faith to be healed.”—[Acts 14,] v. 9.²¹**

The Apostolic word
Ev'n now proclaim'd I hear,
But look for pardon from the Lord
And not the Messenger:
Saviour, Thou see'st my heart:
Faith to be heal'd I have:
Command my evil to depart,
My soul this moment save.

**“He said with a loud voice, Stand upright on
thy feet. And he leaped and walked.”
—[Acts 14,] v. 10.²²**

Listening I wait, to hear
The inward voice Divine,

¹⁹Ori., “but.”

²⁰Published posthumously in *Unpublished Poetry*, 2:360–61.

²¹Published posthumously in *Unpublished Poetry*, 2:361.

²²Published posthumously in *Unpublished Poetry*, 2:361.

Which doth the guilty conscience clear,
And whispers “Christ is mine”;
To²³ feeble souls restores
The strength of active grace,
And bids me rise with all my powers
My pardning God to praise.

“And he leaped and walked.”

—[Acts 14,] v. 10.²⁴

Jesus, thy kind command
My fallen soul shall feel,
With strength, renew’d spring up, and stand
Prepar’d to do thy will;
The lame for joy shall leap
While faith the power supplies,
Thy steps pursue, thy statutes keep
And run, and take the prize.

**“They lift up their voices saying, The gods are
come down in the likeness of men.”—[Acts 14,] v. 11.²⁵**

[1.] God did indeed come down,
In human likeness seen,
He put our²⁶ nature on,
And dwelt with sinful men,
But few the heavenly Guest receiv’d
Or Christ th’ eternal God believ’d.

2. Unnumbered²⁷ miracles
Were wrought by Jesus Name;
Who still his power reveals
In every age the same,

²³Ori., “Which.”

²⁴Published posthumously in *Unpublished Poetry*, 2:361.

²⁵Published posthumously in *Unpublished Poetry*, 2:362.

²⁶Ori., “out.”

²⁷Ori., “Numberless.”

And multitudes by grace²⁸ restor'd,
Confess the virtue of their Lord.

**“The apostles rent their cloaths, and ran in
among the people, crying out &c.”²⁹**

—[Acts 14,] v. 14.³⁰

Praise is the proof; the touchstone, praise,
Which Jesus faithful servants tries:
To sinners who dispense his grace,
Dare ye refuse their sacrifice?
The most refin'd applause of men,
Incense prepar'd with nicest art
Can ye reject with just disdain,
Can ye abhor with all your heart?

“We also are men of like passions with you.”

—[Acts 14,] v. 15.³¹

[1.] As in the watry glass
Face corresponds³² to face,
The heart of man to man
In pleasure and in pain
With strictest sympathy agrees,
And feels the same infirmities.

2. Ev'n saints by grace renew'd
Dread to be counted good,
Confess their own desert
When God hath cleans'd their heart,
When all his image they regain,
They rank themselves with sinful men.

²⁸Ori., “to health” changed to “by grace.”

²⁹Ori., “crying &c.” changed to “crying out &c.”

³⁰Published posthumously in *Poetical Works*, 12:290.

³¹Published posthumously in *Poetical Works*, 12:290–91.

³²Ori., “corresponds.”

**“We preach unto you, that ye should turn
from these vanities, unto the living God,
which made heaven and earth &c.”**
—[Acts 14,] v. 15.³³

- [1.] Sinners, your idols vain forego,
The Source from whom your blessings flow
With cordial love receive,
Fountain of being and of power,
The one eternal God adore,
And to his glory live.
2. Who built this universal frame,
Doth he not all your homage claim,
So short of his desert;
Whose Providence in earth and skies
To man, his fav’rite creature, cries
My son, give me thy heart!

**“Who in times past suffered all nations to
walk in their own ways.”—[Acts 14,] v. 16.³⁴**

- [1.] Turn then to Him ye heathens turn,
Who hath with much long-suffering borne
Your past idolatries,
And left you, each in his own way³⁵
Far from the living God to stray,
Far from the paths of peace.
2. Heathens baptiz’d, who never knew
The pardning God, He suffer’d you,
Idolators profane,
Lovers of earth, yourselves to please,
With empty forms of godliness,
And take his Name in vain.

³³Published posthumously in *Unpublished Poetry*, 2:362.

³⁴Published posthumously in *Unpublished Poetry*, 2:363.

³⁵Ori., “his way” changed to “his own way.”

“Nevertheless he left not himself without witness, in that he did good &c.”

—[Acts 14,] v. 17.³⁶

- [1.] Yet did he not his offspring leave,
But frequent proofs vouchsaf'd to give
Of his Paternal love,
With fruitful showers of timely rain
With bread that cheers the heart of man
He bless'd us from above.
2. Whate'er we have 'twas God bestow'd,³⁷
The power to taste our pleasant food
His bounteous³⁸ mercy gave;
We all enjoy thro' Him alone:
Who gave at last his only Son
Our sinful souls to save.

“Scarce restrained they the people, that they had not done sacrifice unto them.”

—[Acts 14,] v. 18.³⁹

Man from adoring man
Can scarcely be with-held;
Yet urg'd a thousand times in vain
His due we will not yield
To God, who left the skies
Our sins and us to part,
And asks no other sacrifice
Than a poor broken heart.

“Having stoned Paul, they drew him out of the city.”—[Acts 14,] v. 19.⁴⁰

- [1.] Who can the sudden turns explain,
Or trust the various hearts of men?

³⁶Published posthumously in *Unpublished Poetry*, 2:363.

³⁷Ori., “~~that gave~~” changed to “bestow'd.”

³⁸Ori., “endless.”

³⁹Published posthumously in *Poetical Works*, 12:291.

⁴⁰Stanza 1 = *Scripture Hymns* (1762), 2:270–71, NT #501. Stanza 2 = *Scripture Hymns* (1762), 2:271, NT

This hour they cry with sacred fear
“The gods in human shape appear!”
The next they contradict the word,
And persecute whom they ador’d,
Curses instead of praises give,
And stone the wretch not fit to live.

2. And can a messenger be proud,
Extol’d by the admiring croud
Honours divine with joy receive,
Which sinners blasphemously give?
Ah no: the praise that comes from men
Exchanging for reproach and pain,
He would be like th’ Apostle tried,⁴¹
And rather slain than deified.

**“Howbeit, as the disciples stood round about
him, he rose up.”—[Acts 14,] v. 20.⁴²**

Oft in deaths before he dies
A dying life he lives,
Oft repeats his sacrifice,
And all to Jesus gives:
Breathes again, of breath bereft,
And starts afresh his course to run,
Never by his Saviour left,
Till all his work is done.

**“And the next day he departed with &c.”
—[Acts 14,] v. 20.⁴³**

When the work and cause of God
No more require his stay,
To the torrent of the croud
A minister gives way,

⁴¹Ori., “Apostle ~~be~~ tried.”

⁴²Published posthumously in *Poetical Works*, 12:292.

⁴³Published posthumously in *Poetical Works*, 12:292. Wesley originally wrote this hymn as stanza 2 of the hymn above it, but then decided to add the second scripture verse on Acts 14:20 and to split the stanzas into 2 one-stanza hymns as shown above.

Outrag'd by their fierce despite,
Not obstinate his foes to brave,
Lo, he saves himself by flight,
Immortal souls to save.

**“They returned again to Lystra, and to
Iconium, and Antioch.”—[Acts 14,] v. 21.⁴⁴**

Who his⁴⁵ Lord and Pattern knows,
Will render good for ill,
Seek again his cruel foes,
Though him they sought to kill:
To his charge he hastens back,
His faith in thickest dangers proves;
Cannot finally forsake
Whom more than life he loves.

**“Confirming the souls of the disciples, and
exhorting them to continue in the faith, and
that we must through much tribulation enter
into the kingdom of God.”—[Acts 14,] v. 22.⁴⁶**

- [1.] Saviour, thy preaching servants bless,
When most we suffer in thy cause
Our labours crown with full success,
And spread the doctrine of thy cross;
As vessels of confirming grace
Give us to build thy people up,
To root and ground the pardon'd race
In loving faith and patient hope.
2. O may we still the truth declare
Which flesh and blood cannot receive,
Our brethren for the lot prepare
Of all resolv'd in Thee to live:

⁴⁴Published posthumously in *Poetical Works*, 12:292.

⁴⁵Ori., “Who aright his.”

⁴⁶Published posthumously in *Unpublished Poetry*, 2:363–64. Stanzas 1, 2, and 4 appeared in *Poetical Works*, 12:293.

Teach us their calling here to show
Which ascertains the glittering⁴⁷ prize,
The narrow path of sacred woe
That leads⁴⁸ thy followers to the skies.

3. Arm'd with thy mind, and doubly blest
With stedfast faith and patience too,
We shrink not from the fiery test,⁴⁹
But Thee to Calvary pursue;
In trouble's fiercest furnace tried
Experiencing thy perfect power,
The great distress we long abide,
And bear it to our latest hour.

4. This is the consecrated way,
The true and royal way to God!
Here will we with our Captain stay,
And strive resisting unto blood:
The suffering and reward are sure:
And who thy daily cross sustain,
And faithful unto death endure,
We, only we thy crown shall gain.

“And when they had ordained them elders in every church, and had prayed with fasting.”
—[Acts 14,] v. 23.⁵⁰

[1.] Elders if the church ordain,
Ministers in things divine,
All should strive the grace t' obtain,
All in prayer and fasting join,
Faithfully approach the throne,
Bring the heavenly blessing down.

⁴⁷Ori., “glorious.”

⁴⁸Ori., “brings.”

⁴⁹In the right margin Wesley has written in shorthand a possible alternative beginning for this line: “Start not at.”

⁵⁰Published posthumously in *Poetical Works*, 12:293–94. Ori., “v. 25”; an error.

2. Every soul for them should plead
 Who the common burthen bear,
Each desire their work may speed
 Who for every sinner care,
Men by Christ himself design'd
Christ to spread thro' all mankind.

“They commended them to the Lord, on whom they believed.”—[Acts 14,] v. 23.⁵¹

- [1.] May we not trust our flock⁵² to Him,
 To Him our⁵³ children leave,
Who did their precious souls redeem,
 Who did their pardon give?
Jesus the saving grace⁵⁴ bestow'd,
 And will his saints⁵⁵ defend
Who hang on their redeeming God,
 Till faith in vision⁵⁶ end.
2. Wherefore in sure and stedfast hope,
 Into those hands Divine
My charge I joyfully give up,
 Whom Thou hast mark'd for thine:
My ministry they cannot need
 Who trust their Saviour's love,
Their heart is fixt, their life is hid,
 Their souls are safe above.

⁵¹Published posthumously in *Unpublished Poetry*, 2:364–65. Stanza 1 appeared in *Poetical Works*, 12:294.

⁵²Ori., “~~Shall we not trust our charge.~~” Wesley then changed to “~~Preachers may trust their charge,~~” and finally changed to “May we not trust our flock.”

⁵³Ori., “~~our.~~” Wesley then changed to “~~their,~~” and finally changed back to “our.”

⁵⁴Ori., “The saving ~~faith~~ himself.” Wesley then changed to “The saving grace ~~himself,~~” and finally changed to “Jesus the saving grace.”

⁵⁵Ori., “~~church~~” changed to “saints.”

⁵⁶Ori., “~~And Saviour to the~~” changed to “Till faith in vision.”

“When they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.”

—[Acts 14,] v. 27.⁵⁷

- [1.] When ministers make known
 What God by them hath done,
We who pray'd for their success,
 Thankful for our answer'd prayer,
Testify his faithfulness,
 All his gracious works declare.

2. With joy we now approve
 The truth of Jesus love:
God, the universal God
 He the door hath open'd wide,
Faith on sinners poor bestow'd,
 Wash'd them in his bleeding side.

3. Purg'd from the stains of sin
 By faith they entred in,
Purchas'd and redeem'd of old
 Added to the chosen race,
Now receiv'd into the fold
 Heathens sing their Saviour's praise.

4. With them we lift our voice,
 Partakers of their joys,
Conscious of the blood applied,
 Freely all thro' faith forgiven:
Faith renews the justified,
 Faith unfolds the gates of heaven.

⁵⁷Published posthumously in *Poetical Works*, 12:294–95.

**“And there they abode long time with the
disciples.”—[Acts 14,] v. 28.⁵⁸**

Oft an evangelic guide
Finds his work diversified,
Useful still by all confest;
Change of labour is his rest:
Where he makes his long abode
Building up the church of God,
God by him his power displays,
Stablishes our hearts with grace.

⁵⁸Published posthumously in *Poetical Works*, 12:295.

Acts XV.

“Certain men, which came down from Judea, taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.”—[Acts 15,] v. 1.¹

- [1.] Men, from her infancy have rose,
 Disturbers of the church's peace,
 The yoke of needless things t' impose,
 Of outward vain observances,
 The gospel and the law to blend,
 Deny the power of grace unknown,
 As sinners would his doctrine mend,
 Nor suffer Christ to save alone.
2. Redeem'd thro' faith by blood Divine,
 They tell us now, we cannot be,
 Unless our righteous actions join
 And Moses help to set us free:
 The Judaizing teachers cry,
 We must the grace thro' works receive,
 We must ourselves the pardon buy
 Which Jesus cannot freely² give.

“Paul and Barnabas had no small dissension and disputation with them.”—[Acts 15,] v. 2.³

- [1.] Ought we to yield and condescend,
 When Pharisees the truth gainsay,
 Or strenuous for the faith contend
 Which others silently betray?
 The truth oppos'd we boldly own
 “That all are sav'd by grace⁴ alone.”

¹Published posthumously in *Poetical Works*, 12:295–96.

²Ori., “cannot ~~for~~ freely.”

³Published posthumously in *Poetical Works*, 12:296.

⁴Ori., “~~faith~~.”

2. Who but th' Apostles of the Lamb
 Shall this important point decide?
 They teach, Thro' faith in Jesus name
 "Sinners are freely justified";
 And the whole⁵ church this doctrine calls
 The truth with which she stands, or falls.

**"They passed through Phenice, and Samaria,
 declaring the conversion of the Gentiles; and
 they caused great joy unto all the brethren."
 —[Acts 15,] v. 3.⁶**

- [1.] Wherever we go Who Jesus proclaim,
 The wonders we show Perform'd by his name,
 The fruits of his passion Which sinners receive,
 The present salvation Of all that believe.
2. Poor heathens confess The power of his word,
 The doctrine of grace; And turn to their Lord:
 In sin the most harden'd By love are subdued,
 And multitudes pardon'd Thro' Jesus's blood.
3. His church will approve The work He hath done,
 Rejoice in his love To sinners made known;
 Praise, honour, and blessing To Jesus we owe
 For daily increasing His household below.
4. Fresh matter of joy Is⁷ multiplied grace;
 It bids us employ Our lives to⁸ his praise:
 For every believer His grace we adore,
 And triumph forever When time is no more.

⁵Ori., "all the" changed to "the whole."

⁶Published posthumously in *Unpublished Poetry*, 2:365–66.

⁷Ori., "His."

⁸Ori., "for."

**“They declared all things that God had done
with them.”—[Acts 15,] v. 4.⁹**

Occasion of great joy and praise
We to the church afford,
Who tell the miracles of grace,
The goodness of our Lord:
His only goodness we declare,
Who all the work hath done,
And humbly seek with jealous care
T’ exalt our God alone.

**“And there rose up certain of the Pharisees
which believed, saying &c.”—[Acts 15,] v. 5.¹⁰**

[1.] Faith, which when it comes, sets free
And purifies the heart,
Doth not perfect purity
And light at once impart;
Errors and mistakes remain,
And various prepossessions blind:
Purg’d by Christ from every stain
We know not all his mind.

2. Justified thro’ faith alone,
We may in Babel dwell,
May in words the truth disown,
Which in our hearts we feel,
Still, as sav’d by works and grace,
To Moses and his law incline,
Add our human righteousness
To righteousness Divine.¹¹

⁹Published posthumously in *Poetical Works*, 12:296.

¹⁰Published posthumously in *Poetical Works*, 12:296–97.

¹¹At the top of p. 286, Wesley struck out a “3,” which would have been a stanza 3 to this hymn.

“Saying, that it was needful to circumcise them &c.”—[Acts 15,] v. 5.¹²

Burthens which ourselves did bear
We would on others lay
Till He all the truth declare,
And bring the perfect day:
Sun of righteousness, appear,
And light we in thy light shall see,
See, our whole of duty here,
Our heaven—is Love to thee.

“The Apostles and elders came together to consider of this matter.”—[Acts 15,] v. 6.¹³

Jesus their true and constant Guide
Had promis'd with the church to stay,
In his unerring Spirit t' abide
And lead them in the perfect way:
Yet dared they not the help refuse
Which nature's God did first bestow,
Who will'd them all the light to use
That reason sanctified¹⁴ could show.

“God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.”—[Acts 15,] v. 7.¹⁵

[1.] Happy the man by Jesus sent,
Mercy's chosen instrument
That sinners may receive
The gospel of redeeming grace,
Their Friend and Peacemaker embrace,
And savingly believe.

¹²Published posthumously in *Unpublished Poetry*, 2:366.

¹³Published posthumously in *Poetical Works*, 12:297.

¹⁴Ori., “rectified.”

¹⁵Published posthumously in *Poetical Works*, 12:297–98.

2. Oh that the happiness were mine!
Lamb immaculate, Divine,
I would thy love proclaim,
Declare how full of grace Thou art,
That heathens¹⁶ poor in life and heart
May truly bear thy¹⁷ name.
3. While at my mouth the outcasts hear
Tidings of salvation near,
Of present, endless rest,
Saviour, let faith by hearing come,
The weary prodigals bring home,
And lodge them in thy breast.

**“God which knoweth the heart, bare them
witness, giving them the Holy Ghost.”**
—[Acts 15,] v. 8.¹⁸

- [1.] The witness of the Lord is sure,
Who only can impart
The faith which makes a sinner pure,
The love which fills his heart:
Proof incontestible He gives;
And all may see and know
That every true believer lives
As Jesus liv'd below.
2. By works of outward righteousness
They shew the root within,
The Spirit of sanctifying grace
In all his fruits is seen:
His holy name and character
In them the Father owns,

¹⁶Ori., “~~To sin~~,” which is likely the beginning of “sinners.”

¹⁷Ori., “~~Who~~ bear thy ~~Christian~~” changed to “May truly bear thy.” Wesley first wrote this change in shorthand in the margin, then crossed out the shorthand after making the additions in longhand.

¹⁸Published posthumously in *Poetical Works*, 12:298.

And all their spotless lives declare
They are his genuin sons.

“He put no difference between us and them.”
—[Acts 15,] v. 9.¹⁹

When first I feel thy blood applied,
And know that mine Thou art,
Lord, I am fully justified,
And pure my sprinkled heart;
I am redeem'd for thy dear sake
From all iniquity,
And God doth no distinction make
Betwixt a saint and me.

**“God gave them the Holy Ghost, purifying
their hearts by faith.”**—[Acts 15,] v. 8, 9.

[I.]²⁰

God of grace, vouchsafe to me
That Spirit of holiness,
Sighs my heart for purity,
And pants for perfect peace:
Spirit of faith, the blood apply,
Which only can my filth remove,
Fill my soul, and sanctify
By Jesus heavenly love.

**[“God gave them the Holy Ghost, purifying
their hearts by faith.”—Acts 15, v. 8, 9.]**

II.²¹

By thy Spirit's inspiration
Bid my evil thoughts depart,
All the filth of pride and passion
Purge out of my faithful heart:
Then I shall with joy embrace Thee,
Meet to see thy face above,

¹⁹Published posthumously in *Unpublished Poetry*, 2:367. This hymn is out of order.

²⁰Published in *Scripture Hymns* (1762), 2:271, NT #503.

²¹Published in *Scripture Hymns* (1762), 2:271, NT #504.

Then I worthily shall praise Thee,
Then I perfectly shall love.

* see p. 554, Holy Ghost &c.²²

“Purifying their hearts by faith.”
—[Acts 15,] v. 9.

[I.]²³

- [1.] The unbelieving heart's unclean,
The faithful heart is purg'd from sin,
While Christ his blood applies,
Which cleanses us from every stain,
Sprinkles, and washes us again,
And daily purifies.
2. He will²⁴ not first bestow on me
The faith, and then the purity,
But both at once impart;
And when his mercy he reveals,
In love Divine his Spirit seals
My pardon on my heart.
3. My heart is set on things above,
Detatch'd from every creature-love;
And more and more renew'd
Closer, and closer still I cleave
To Him, and grace for grace receive,
Thro' his atoning blood.
4. Lord, if Thou dost my faith approve,
And Thee in some degree I love,
My little faith increase;
So shall I know and love Thee more,
Till fill'd with all thy Spirit's power
With all thy holiness.

²²Wesley meant for hymns I and II written on Acts 15:8–9 from pp. 554–55 to be inserted here.

²³Published posthumously in *Poetical Works*, 12:299–300.

²⁴Ori., “doth.”

5. Contemplating thy shining face
Reflected in the gospel-glass,
I too like Thee shall shine,
Shall put thy brightest glories on,
Cloath'd with the uncreated Sun
Of righteousness Divine.
6. Yet something still, Thou know'st, will be
Lacking in faith and purity,
Till Thou the want²⁵ supply:
I then the crowning grace receive,
And Thou who gav'st me faith to live
Wilt give me faith to die.

* see p. 305, Mine &c.²⁶

**“A yoke which neither our fathers, nor we
were able to bear.”—[Acts 15,] v. 10.²⁷**

- [1.] Who can the yoke of Moses bear?
It drives a sinner to despair;
Crushes the soul,²⁸ but not relieves,
Commands, but no assistance gives,
Confounds, but not destroys, our pride,
And lets us still in death abide.
2. The law our irksom duty shows,
But no obedient power bestows,
It brings us light and knowledge vain
More to increase our sin and pain,
It aggravates our heaviest load,
And leaves us to the curse of God.
3. But Jesus' death hath set us free
From sin, and curse, and penalty:

²⁵“Rest” is written in the margin, most likely as a considered alternative to “want.”

²⁶Wesley meant for hymns II and III written on Acts 15:9 from pp. 305–6 to be inserted here. Wesley originally wrote this note as “see p. 305, My &c.,” but we have changed “My” to “Mine” in the note above to reflect how hymn II actually begins.

²⁷Published posthumously in *Poetical Works*, 12:302–303.

²⁸Ori., “souls.”

For us He purchas'd on the cross
A power to keep his righteous laws,
To bear his easy yoke, and prove
All his commands fulfill'd in love.

**“But we believe that through the grace of the
Lord Jesus Christ, we shall be saved.”**
—[Acts 15,] v. 11.²⁹

- [1.] Not by a legal righteousness,
Or works ourselves have done,
But freely saved we are by grace,
Thro' faith in Christ alone:
Our God is pleas'd to justify
Who in his Son believe;
And when we first on Him rely
The pardon we receive.
2. Thro' faith we then are saved by grace
From sin's oppressive power,
And pure in heart behold his face,
And God in Christ adore:
Thro' faith we claim his whole desert,
And in his image shine,
Created after his own heart
In holiness divine.
3. The power of efficacious love³⁰
In each believing soul
Doth all remains³¹ of sin remove,
And sanctify the whole:
And thus prepar'd with God to live,
We lay our bodies down,
And faith's triumphant end receive
In an immortal crown.

²⁹Published posthumously in *Poetical Works*, 12:303.

³⁰Ori., “*grace*.”

³¹Ori., “*all the remains*.”

“We shall be saved even as they.”
—[Acts 15,] v. 11.³²

[1.] The worst, the foulest slaves of sin
 May this salvation know,
 Thro’ faith in Jesus blood made clean
 And wash’d as white as snow:
Heathens, whene’er to Him they turn,
 He takes their sins away,
Equall’d³³ with us who long have borne
 The burthen of the day.

2. One only way for both remains;
 The fountain open’d wide:
And lo, we lose³⁴ our inbred stains
 In our Redeemer’s side;
Thro’ his almighty grace alone
 Redeem’d, we both remove
To cast our crowns before his throne,
 And sing his praise above.

**“Then all the multitude gave audience, to
Barnabas and Paul, declaring what miracles
and wonders God wrought among the
Gentiles by them.”—[Acts 15,] v. 12.³⁵**

[1.] Who Jesus revere,
 To his servants give ear,
 While we publish and show
The miraculous work of his mercy below;
 His astonishing grace
 To the reprobate race,
 Who are sav’d, and set free
By a sight of the Lamb, as He hangs on the tree!

³²Published posthumously in *Unpublished Poetry*, 2:367.

³³Ori., “And sets” changed to “Equall’d.”

³⁴Ori., “purge.”

³⁵Published posthumously in *Poetical Works*, 12:303–304.

2. They had nothing to plead,
 Not a word, or a deed,
 Not a truly good thought
When his mercy appear'd with a pardon unsought:
 They were strangers to God,
 An heathenish croud,
 They had nothing to pay,
When He wash'd all their sins in a moment away.
3. Freely pardon'd they were,
 And to sinners declare,
 Who all evil have done
May with them be absolv'd by his mercy alone,
 By believing in Him
 Ever near to redeem
 A poor desperate race,
And to save the whole world by his wonderful grace.

**“God at the first did visit the Gentiles, to take
out of them a people for his name.”**
—[Acts 15,] v. 14.³⁶

- [1.] Our all-redeeming Lord
 In honour of his word,³⁷
Hath in every age and place
 Pour'd the Spirit from above,
Visited the sinful race,
 Sav'd us by his pardning love.
2. From earth and sin set free,
 Jesus, we worship Thee:
Therefore hast Thou brought us forth,
 That we may thy grace proclaim,
Testify thy saving worth,
 Spread the wonders of thy Name.

³⁶Published posthumously in *Unpublished Poetry*, 2:368.

³⁷“Hath bless'd the gospel word” is written in the margin, as a considered alternative to “In honour of his word.”

3. O might we truly³⁸ bear
The Christian character!
Be indeed³⁹ what we profess,
Glory to our Saviour give,
All thy holy mind express,
Partners of thy nature live!

**“I will return, and will build again the
tabernacle of David &c.”**
—[Acts 15,] v. 16, 17.⁴⁰

- [1.] Thee, Jesus, and thy church below
In David and his house we see:
The souls which sin did once o’rethrow
Shall they not rise restor’d by Thee?
Surely Thou wilt thy house repair
And fix thy constant⁴¹ presence there.
2. We look for our returning Lord,
To raise the nations from their fall:
Thou wilt, according to thy word,
In pardning grace appear to all,
Visit the whole apostate race,
And stir them up to seek thy face.
3. The heathens still thy creatures are,
Blind children of a God unknown,
Thy work, their Maker’s name they bear,
Whose blood did for their sins atone:
And those who bear the Christian sign,
Heathens baptiz’d, are doubly thine.
4. Come then, and claim thy property,
Thou Friend and Lover of mankind,

³⁸Ori., “~~that we all might~~” changed to “might we truly.”

³⁹Ori., “~~Truly~~ be” changed to “Be indeed.”

⁴⁰Published posthumously in *Poetical Works*, 12:304–305.

⁴¹Ori., “~~glorious~~.”

Let every soul be found in Thee,
In Thee his great Restorer find,
That all our ransom'd world may own,
The Saving work is all thine own!

“Known unto God are all his works from the beginning of the world.”—[Acts 15,] v. 18.⁴²

- [1.] Nothing can escape thine eye
 Who at a single view
 Past and future dost descry,
 And all thy works look thro':
 All thy works at once are known,
And grasp'd by thine immensity;
 Present, past, to come are one
 Eternal Now with Thee!
2. All thy other works are wrought
 That thy great work of grace
 May be to perfection brought
 In the peculiar race:
 Stands the world for this alone,
That here prepar'd to⁴³ reign with Thee,
 Saints may soon ascend thy throne,
 And God forever see!

“My sentence is, that we trouble not them which from among the Gentiles are turned to God.”—[Acts 15,] v. 19.⁴⁴

Should we not young beginners spare,
The burthens which they cannot bear,
 The legal yoke remove?
The Sovereign Unity Divine
No other worship doth injoin
 Than pure and simple love.

⁴²Published posthumously in *Poetical Works*, 12:305.

⁴³Ori., “thy.”

⁴⁴Published posthumously in *Unpublished Poetry*, 2:368.

**“Then pleased it the Apostles and elders ... to
send chosen men to Antioch &c.”**

—[Acts 15,] v. 22.⁴⁵

- [1.] Such wisdom, watchfulness, and love
 Ye Apostolic Fathers, show,
And thus your heavenly mission prove,
 Who rule the Saviour’s church below:
The church he purchas’d with his blood
 Cherish, and guard with kindest care,
Instructed by the Shepherd good
 The weakest in your arms to bear.
2. Jesus, that precious grace of thine
 To⁴⁶ thy assembled church impart,⁴⁷
And fill with charity Divine
 And reign in every pastor’s heart:
Thy zeal for God in them be shewn,
 Thy love for souls in them appear,
And all who see their lives shall own
 Th’ Apostles successors are here!

**“Forasmuch as we have heard that certain
which went out from us have troubled you
with words, subverting your souls &c.”**

—[Acts 15,] v. 24.⁴⁸

- [1.] The authors of their flock’s distress
 Wise pastors will forbear to name,
Yet openly their mind express,
 And all erroneous guides disclaim;
The faithful should the false deny,
 Though of their own community,
The zealots blind who preach a lie,
 And contradict our God’s decree.

⁴⁵Published posthumously in *Unpublished Poetry*, 2:368–69.

⁴⁶Ori., “On.”

⁴⁷Ori., “bestow.”

⁴⁸Published posthumously in *Poetical Works*, 12:305–306.

2. Full of a false, misguided zeal
The genuine gospel they debase,
Greatly withstand the men who tell
Poor souls that they are saved by grace:
Poor souls unsettled they subvert
And from the gospel-hope remove;
And nothing can repair the hurt
But true, divine, enlighten'd love.

“It seemed good unto us, being assembled with one accord, to send chosen men unto you.”—[Acts 15,] v. 25.⁴⁹

- [1.] Happy church, when all are join'd
In one spirit, heart, and mind,
In the truth's defence agree,
In the bond of charity,
All at Jesus' glory aim,
All rejoice to speak the same!
2. None affects dominion there,
Challenges⁵⁰ th' unerring chair,
None the hoodwink'd people guides,
Magisterially decides,⁵¹
Bids the rest submit to him
Judge infallible, supreme.
3. On the common good intent
All conspire with one consent,
Peace and concord to restore;
Saints aspire to nothing more,
Only seek by this to prove
Jesus and his church they love.

⁴⁹Published posthumously in *Poetical Works*, 12:306.

⁵⁰“Seated in” is written in the margin, most likely as a considered alternative to “Challenges.”

⁵¹Ori., “presi,” which is likely the beginning of “presides.”

“Men that have hazarded their lives for the name of our Lord Jesus Christ.”

—[Acts 15,] v. 26.⁵²

[1.] Unworthy of the ministry,
Most unqualified is he
Who doth not life despise
For Jesus and his church below,
And freely to the mountain go
Where his Redeemer dies.

2. Jesus, if Thou my Master art,
Bless me with the martyr's heart,
The ministerial grace;
I then thy ready servant am,
And all the virtues of thy name
In life and death confess.

“It seemed good unto the Holy Ghost, and to us, to lay upon you no greater burthen than these necessary things.”—[Acts 15,] v. 28.⁵³

[1.] Who then shall needless things impose,
Their own authority to prove,
Or make new laws to govern those
That subject to their Saviour's love
Deny the Antichristian claim,
And bow to none but Jesus Name?

2. Authority in things Divine
Belongs⁵⁴ to God, and God alone:
Whate'er his oracles injoin
Our only rule of life we own;
And rulers by his power are seal'd
To see the laws of Christ fulfill'd.

⁵²Published posthumously in *Poetical Works*, 12:307.

⁵³Published posthumously in *Poetical Works*, 12:307.

⁵⁴Ori., “~~To God~~ and Belongs.”

“Abstain from blood.”—[Acts 15,] v. 29.⁵⁵

- [1.] The solemn interdict of blood
 (In honour of the blood Divine
 Which life on all mankind bestow'd)
 The Spirit did himself injoin;
The church by his direction led
 With cordial⁵⁶ unanimity
Th' original command obey'd
 And ratified their Lord's decree.
2. From Noah's down to Moses' days
 From Moses to our God reveal'd,
Beyond the Apostolic race
 The law continued unrepeal'd;
After a length of ages past
 Who then so greatly could presume
To cancel the decree at last?
 The man of sin that reigns⁵⁷ at Rome.

“From which if ye keep yourselves, ye shall do well. Fare ye well.”—[Acts 15,] v. 29.⁵⁸

Let teachers false their sentence close
With dire anathemas and woes,
Let the fierce partizans of Rome
To death and sure damnation doom;
Th' Apostles of the Lamb, we see,
With love confirm their mild decree:
Love is the truth's authentic seal,
And bids obedient souls farewell.

⁵⁵Published posthumously in *Poetical Works*, 12:307–308.

⁵⁶“Sacred” and “perfect” are written in the margin, most likely as alternatives to “cordial.”

⁵⁷Ori., “dwells.”

⁵⁸Published posthumously in *Poetical Works*, 12:308.

**“When they had read the epistle, they rejoiced
for the consolation.”—[Acts 15,] v. 31.⁵⁹**

- [1.] If one concise Epistle read
 Did such abundant comfort give,
Such mighty joy administred,
 What may we not from all receive,
By the inspiring Spirit given,
 That saints on earth may reign in heaven!
2. The sacred book on man bestow'd
 But one Divine Epistle is,
Which teaches the whole mind of God,
 Which fills our hearts with heavenly bliss,
And makes unto salvation wise,
 And gives us thrones above the skies.

**“Judas and Silas, being prophets also
themselves exhorted the brethren with many
words, and confirmed them.”
—[Acts 15,] v. 32.⁶⁰**

- [1.] Jesus our Desire, and Hope,
 All thy church's wants supply,
Raise thy preaching servants up,
 Send them forth to prophesy,
Fill their mouths with words of grace,
 Fill their lives⁶¹ with righteousness.
2. Taught to teach thy people here
 By the Unction from above,
Blessings let them minister,
 Build us up⁶² in faith and love,
Execute thy Saving plan,
 Bring us to a perfect man.

⁵⁹Published posthumously in *Poetical Works*, 12:308–309.

⁶⁰Published posthumously in *Poetical Works*, 12:309. Ori., “v. 34”; an error.

⁶¹Ori., “hearts.”

⁶²“Stablish us” is written in the margin, as a considered alternative to “Build us up.”

**“They were let go in peace. Notwithstanding
it pleased Silas to abide there still.”**

—[Acts 15,] v. 33, 34.⁶³

- [1.] God to Apostolic men
 An holy freedom leaves,
 By some secret way unseen⁶⁴
 The true direction gives,
 Oft his servant’s heart inclines
To that or this distinguish’d place,
 Answers thus his own designs,
 And manifests his grace.
2. By the Spirit’s instinct led,
 And not by flesh and blood,
Let the minister proceed
 As call’d and sent of God:
 God who joins his witnesses,
Doth each from each far off remove:
 All things work t’ ensure the peace
 Of those that Jesus love.

**“Paul and Barnabas continued in Antioch,
preaching the word of the Lord.”**

—[Acts 15,] v. 35.⁶⁵

- [1.] The word whose energy we feel,
 Which in our hearts doth richly dwell,
 We constantly declare:
The fire shut up fatigues our breast;
We must speak on, forbid to rest,
 And never can forbear.

⁶³Published posthumously in *Unpublished Poetry*, 2:369. Stanza 1 appeared in *Poetical Works*, 12:309.

⁶⁴Ori., “unknown.”

⁶⁵Published posthumously in *Unpublished Poetry*, 2:370.

2. To all the gospel we proclaim,
The word of peace thro' Jesus Name,
Of righteousness and⁶⁶ love,
Which saves, and wholly sanctifies,
Assures us of our calling's prize,
And crowns with life above.

“Let us go again and visit our brethren, in every city, where we have preached the word of the Lord, and see how they do.”

—[Acts 15,] v. 36.⁶⁷

- [1.] Dispensers of the Gospel-grace⁶⁸
Visit their flock in every place,
The state of each to see,
To water what their hands had sow'd,
And mark their children's growth in good,
In faith and charity.
2. The church ingrosses all their care,
Anxious how every soul may fare,
They every soul attend,
From place to place unwearied go,
Till all their faithful toils below
In rest eternal end.

“Barnabas determined to take with them John. But Paul thought not good to take him, who departed from them.”

—[Acts 15,] v. 37, 38.⁶⁹

- [1.] Deserters willing to come back
We should, like Barnabas, receive,
And yet of Paul example take,
Nor fugitives uncensur'd leave,

⁶⁶Ori., “of.”

⁶⁷Published posthumously in *Poetical Works*, 12:309–310.

⁶⁸Ori., “Gospel-wor,” which is likely the beginning of “Gospel-word.”

⁶⁹Published posthumously in *Poetical Works*, 12:310.

Lest others should imbolden'd be
As hirelings from the flock to flee.

2. Tis not a slight offence, to start,
 And quit the post by heaven assign'd:
If once from Jesus I depart,
 And cast the care of souls behind,
Whoe'er the penitent receive,
I never can myself forgive.

**“The contention was so sharp between them,
that they departed asunder.”**

—[Acts 15,] v. 39.⁷⁰

- [1.] Why were they left to disagree?
 Not to encourage sin,
Or prove th' impossibility
 Of constant peace within;
Not to confirm the daring lie
 'Gainst Christ the Finisher,
Or countenance the men who cry
 “There's no perfection here.”
2. The fault, if fault indeed there was,
 In one Apostle stood,
Eagerly partial in the cause
 Of his own flesh and blood:
And God to teach us watchfulness,
 Let the sharp contest rise,
That we may pray, and never cease
 Till harbour'd in the skies.
3. Saviour, by thy permissive will
 The fellow-labourers part,
The gracious counsels to fulfil
 Of thy most loving heart:

⁷⁰Published posthumously in *Poetical Works*, 12:310–11.

They part, t' advance the work Divine,
To spread thy victory,
And by the separation join
Ten thousand more to Thee.

**“Paul departed, being recommended by the
brethren unto the grace of God.”**

—[Acts 15,] v. 40.⁷¹

- [1.] The⁷² pastor when his flock he leaves,
A parting benediction gives;
The flock his prosperous labours shares,
And help the pastor by their prayers,
His fatherly concern approve,
With piety of filial love.
2. To God each other they commend,
And showers of grace on both descend:
In body for a while they part,
Inseparable still in heart:
To earth's remotest corners driven,
They part below, to meet in heaven.

**“He went through Syria and Cilicia,
confirming the churches.”—[Acts 15,] v. 41.⁷³**

- [1.] He lost his ancient colleague's aid,
But Jesus left him not alone;
Himself with his Apostle stay'd,
His all-sufficient grace made known;
And lo, with double power endow'd,
He flies, to build the church of God.
2. Lord of the gospel-harvest, give
Such labourers now, thy church to raise,

⁷¹Published posthumously in *Poetical Works*, 12:311.

⁷²Ori., “A.”

⁷³Published posthumously in *Poetical Works*, 12:311–12.

That saints entirely thine may live,
Stablish'd in truth and righteousness,
Strong in the faith which cannot move,
Sunk in the lowest depths of love.

**["Purifying their hearts by faith."
—Acts 15, v. 9.]**

* insert p. 290⁷⁴

II.⁷⁵

- [1.] Mine earnest expectation
Is to its Author known:
I thirst for thy salvation,
I gasp for God alone,
I want the constant Witness
Of my Redeemer's love,
Th' anticipating fitness
For all those joys above.
2. O might thy hallowing Spirit
My soul for heaven prepare,
And make me meet t' inherit
The highest raptures there!
Not by a single blessing,
Or sudden stroke of grace,
But thro' thine act unceasing
I trust to see thy face.
3. While on thy blood relying
My Saviour I adore,
Thy Spirit sanctifying
Shall change me more and more,

⁷⁴Wesley meant for this hymn II written on Acts 15:9 to be inserted on p. 290.

⁷⁵Published posthumously in *Poetical Works*, 12:300–301.

From glory into glory;
Till quite mature I rise
Thy bliss untransitory
To share in paradise.

**["Purifying their hearts by faith."
—Acts 15, v. 9.]**

[* insert p. 290]⁷⁶

[III.]⁷⁷

- [1.] If God the Holy Ghost impart,
The living faith bestow,
His Spirit purifies the heart,
And makes us white as snow:
The heart that in his Son believes
Is purg'd from every stain;
And he who still to Jesus cleaves
Shall never sin again.

2. O would my gracious God confer
The Spirit of faith on me,
A foul desponding sinner cheer
By peace and purity!
Father, in me, reveal thy love,
If reconcil'd Thou art,
And all the filth of sin remove
And keep my sprinkled heart.

3. The heart which in thy Son confides
No longer is unclean,
Where Purity himself resides
It must be pure from sin:
O may He dwell by faith in mine,
And thus himself explain
The real Holiness Divine,
The perfect Love in man!

⁷⁶Someone else's handwriting appears in the margin: "Insert this at p. 290." It looks as if Wesley meant for this hymn III written on Acts 15:9 to be inserted on p. 290 after hymn II, which is located on pp. 305–6.

⁷⁷Published posthumously in *Poetical Works*, 12:301.

Acts XVI.

**“Behold, a certain disciple was there, the son
of a certain woman which¹ was a Jewess,²
and believed.”—[Acts 16,] v. 1.³**

Who wisely for her offspring cares,
May find the answer of her prayers
And tears before the throne,
Anticipate her full reward,
A zealous servant of the Lord
Beholding in her son.

**“Which was well reported of by the brethren.”
—[Acts 16,] v. 2.⁴**

Christians, who know the price of grace,
May virtue in another praise,
The gift of Jesus own;
Love, only love, from envy free
His neighbour's excellence can see
Admiring God alone.

**“Him would Paul have to go forth with him.”
—[Acts 16,] v. 3.⁵**

Who seeks the souls of men,
Above all earthly views,
A fellow-labourer to gain,
Will no occasion lose:
If Providence present
A man to preach the word,
He marks the chosen instrument,
And claims him for his Lord.

**“He took and circumcised him, because of the
Jews which were in those**

¹Ori., “certain which” changed to “certain woman which.”

²Ori., “~~Jewish~~.”

³Published posthumously in *Unpublished Poetry*, 2:370.

⁴Published posthumously in *Unpublished Poetry*, 2:370.

⁵Published posthumously in *Poetical Works*, 12:312.

“quarters.”—[Acts 16,] v. 3.⁶

The pastor good and wise
Doth hindrances remove,
And every just expedient tries
Of condescending love:
He gives his freedom up,
(Yet pure from guile or sin)
All things becomes to all, in hope
Some precious souls to win.

**“As they went through the cities, they
delivered them the decrees to keep, that were
ordained of the Apostles and elders.”**
—[Acts 16,] v. 4.⁷

[1.] Free from self-exalting pride,
They their associates own,
Would not, tho' inspir'd, decide
And rule the church alone:
Elders with themselves they join'd
Allow'd the meanest saint his part,
All who had the Spirit's mind,
And knew the Saviour's heart.

2. Thus from error's endless maze
The faithful we secure,
Teaching them the ancient ways
We make their footsteps sure:
To the saints, where'er we go,
The Apostolic laws we give:
Walking by this rule, they⁸ know
The life that angels live.

⁶Published posthumously in *Poetical Works*, 12:312.

⁷Published posthumously in *Poetical Works*, 12:312–13.

⁸Ori., “**but**.”

**“So were the churches established in the faith,
and increased in number daily.”**

—[Acts 16,] v. 5.⁹

- [1.] Lord, into thy harvest send
The men foreknown by Thee,
Men who may thy word commend
In true simplicity,
All thy written counsel tell,
As taught by wisdom from above,
Fill'd with Apostolic zeal,
With¹⁰ meek and lowly love.
2. Then thy watred church below¹¹
Shall flourish and increase,
More and more in numbers grow,
In faith and holiness;
Millions added to thy fold
Shall do whate'er thy laws require,
Live in Thee, like those of old,
Like those in Thee¹² expire.

**“They were forbidden of the Holy Ghost, to
preach the word in Asia.”—[Acts 16,] v. 6.¹³**

- [1.] Master of his own word and grace,
The Lord is wise in all his ways,
And knows his own design,
His gospel sends whene'er He will,
The sovereign purpose to fulfil
Of purest love divine.
2. His counsellours we cannot be,
The motives of his actions see,
The reasons comprehend;

⁹Published posthumously in *Unpublished Poetry*, 2:371.

¹⁰Ori., “And.”

¹¹Ori., “shall.”

¹²Wesley originally struck out “~~Like those in Thee,~~” but seemed to change his mind by scribbling out what was likely intended to be a substitute in the margin.

¹³Published posthumously in *Poetical Works*, 12:313–14.

But should with silent awe adore,
Nor pry into his choice, before
Our faith in vision end.

3. He now instructs us to receive
The gifts which he vouchsafes to give
With humblest thanks and praise:
For if we claim them as our right,
We force him to withdraw the light,
And to revoke the grace.¹⁴

“They assayed to go into Bithynia, but the Spirit suffered them not.”—[Acts 16,] v. 7.¹⁵

- [1.] Supremely wise, supremely kind
God doth not act by fancy blind
And most¹⁶ refuse to call:
The reasons of his choice are known
To his omniscient Spirit alone
Who loving is to all.
2. But men are blind, presumptuous men
Who would th’ Unsearchable explain
And prove his mercy free:
In vain they cloak their partial pride,
And forge, (their ignorance to hide,)
The *horrible decree*.
3. The friends whom most we wish to save
No power to serve their souls we have,
Nor know the reason why;
But know the reason cannot be
That God from all eternity
Had sentenc’d them to die.

¹⁴Ori., “take the grace away” changed to “to revoke the grace.”

¹⁵Published posthumously in *Unpublished Poetry*, 2:371–72.

¹⁶“Most” has “some” written in the margin as an alternative.

4. Here then we humbly, Lord, confess
Our folly and shortsightedness,
For resignation pray;
Suffice it now,¹⁷ that Thou art Love,
And wilt, O God, the veil remove
In that decisive day.

“Come over to Macedonia, and help us.”
—[Acts 16,] v. 9.¹⁸

- [1.] Thee I cannot seek in vain
With resign'd simplicity:
Thou hast various ways t' explain
What thy love designs for me:
Patient if I wait to know,
Thou thy purpose shalt reveal,
Teach me when and where to go,
Manifest thy perfect will.
2. If Thou thwart my best design,
My submission, Lord, approve;
Then by clearest light divine
Shew th' intention of thy love,
Then the gospel-door display,
Fill'd with active knowing zeal
Send me all thy words t' obey,
All thy counsels to fulfil.

**“Immediately we endeavoured to go into
Macedonia, assuredly gathering that the Lord
had called us to preach the gospel unto them.”**
—[Acts 16,] v. 10.¹⁹

When we have the Master's mind
Plainly in our hearts made known,

¹⁷Ori., “it ~~that~~ now.”

¹⁸Published posthumously in *Unpublished Poetry*, 2:372.

¹⁹Published posthumously in *Unpublished Poetry*, 2:372–73.

Then we cast the world behind,
Swift with Jesus message run,
Dare not lose a moment's space,
In his name on sinners call,
Spread the news of pardning grace,
Preach the Lamb that died for all.

“From Troas we came to Samothracia, and the next day to Neapolis; And from thence to Philippi: and we were in that city abiding certain days.”—[Acts 16,] v. 11, 12.²⁰

[1.] Highly-favour'd them we call
Who the Apostle heard,
While an holy preaching Paul
The joyful news declar'd:
We, ev'n we may now obtain
The grace, as often as we will,
Read the words he utter'd then,
And hear him preaching still.

2. With divine instructions fraught
We his epistles see,
Learn the heavenly truth he taught,
And taste the liberty:
Oh would all the truth embrace,
The welcom news with us receive,
Justified by Jesus grace,
And sav'd, forever live!

“We went out of the city by a river

²⁰Published posthumously in *Poetical Works*, 12:314.

“side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.”—[Acts 16,] v. 13.

[I.]²¹

Each precious opportunity
A zealous minister improves,
To publish grace divinely free,
To preach the Man who sinners loves,
Sinners with open arms receives,
And grace to every beggar gives.

[“We went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.”—Acts 16, v. 13.]

II.²²

+

- [1.] Women excus'd from public care,
Design'd for nobler service seem;
God gives them time, in frequent prayer,
His handmaids, to attend on Him;
And more to piety inclin'd
We always see the gentler kind.
2. Women we own the foremost still,
Where stated prayer is made, t' appear,
They first the place of worship fill,
They first the joyful tidings hear,
The welcom messengers receive,
And patterns to the faithful live.

“A certain woman which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken.”—[Acts 16,] v. 14.

[I.]²³

- [1.] By prayer dispos'd to hear the word,
Which did the saving faith convey,
She readily receiv'd her Lord;
But He inclin'd her heart to pray,

²¹Published posthumously in *Poetical Works*, 12:314.

²²Published posthumously in *Poetical Works*, 12:314–15.

²³Published posthumously in *Poetical Works*, 12:315.

[Wesley skipped page 313 in his numbering]

And carried on the work begun,
And made his pardning mercy known.

2. The Lord whoever truly fears
Sincere in an imperfect state,
Least of his outward worshippers,
Earnest for farther light to wait,
The gospel-light shall clearly²⁴ see,
And feel “The²⁵ Saviour died for me.”

**[“A certain woman which worshipped God,
heard us: whose heart the Lord opened, that
she attended unto the things which were
spoken.”—Acts 16, v. 14.]**

II.²⁶

To me, Almighty Saviour, give
Thy servant’s sayings to receive,
The true simplicity impart,
The nobleness of Lydia’s heart:
Of every heart Thou hast the key,
Command that mine may yield to Thee,
May hear thy whisper in thy word,
And opening now admit its Lord.

**“She besought us, saying, If ye have judged
me to be faithful, come into my house and
abide there.”—[Acts 16,] v. 15.²⁷**

Her house is opened with her heart,
Soon as Jesus doth impart
The faith that works by love:
And still whoe’er in Him believe,
Their Saviour’s messengers receive
As angels from above.

“She constrained us.”—[Acts 16,] v. 15.²⁸

A worthy labourer²⁹ of the Lord
Never of his own accord
Desires our³⁰ guest to be:

²⁴“~~He soon shall~~” is written below it, as a considered alternative to “shall clearly.”

²⁵“~~My~~” is written below it, as a considered alternative to “The.”

²⁶Published in *Scripture Hymns* (1762), 2:272, NT #505.

²⁷Published posthumously in *Poetical Works*, 12:316.

²⁸Published posthumously in *Unpublished Poetry*, 2:373.

²⁹Ori., “labourers” changed to “labourer.” “~~Servant~~” is written in the margin, as a considered alternative to “labourer.”

³⁰Ori., “your.”

Nor will to invitation yield,
Till by the violence compel'd
Of fervent³¹ charity.

“A certain damsel, possessed with a spirit of divination, met us.”—[Acts 16,] v. 16.³²

Who long the nations dark³³ beguil'd,
Till silenc'd by that Hebrew Child,
And banish'd from his Delphic fane,
Returns, to mock the world again,
The curious fools that³⁴ still presume,
And pry into the things to come,
The oracles of God despise,
But trust in hell's ambiguous lies.

“She cried, These men are the servants of the most high God, which shew unto us the way of salvation.”—[Acts 16,] v. 17.³⁵

[1.] Partly false and partly true
Is Satan's oracle:
No salvation is for you
Apostate spirits of hell:
Christ the Way, ye lying fiends,
To men, and not to you we show:
Kept for pain that never ends
Your dreadful doom ye know.

2. Servants of the Lord most high
No other Voucher need;
Commendations we defy
Which from your mouth proceed:

³¹“Urgent” is written in the margin, most likely as a considered alternative to “fervent.”

³²Published posthumously in *Poetical Works*, 12:316.

³³Ori., “The nations dark ~~who long~~” changed to “Who long the nations dark.”

³⁴Ori., “~~who~~.”

³⁵Published posthumously in *Poetical Works*, 12:316.

Praise abhor'd cannot insnare:
With you all commerce we disclaim,
Who the way to heaven declare
The faith in Jesus name.

“Paul being grieved, turned and said to the spirit &c.”—[Acts 16,] v. 18.³⁶

Servants of Christ the witness vain
Reject, the praise that comes from man:
And will their Apostolic zeal
Accept the praise that comes from hell?

“Paul said, I command thee to come out of her. And he came out.”—[Acts 16,] v. 18.³⁷ +

Paul exorcis'd the maid possest,
And Satan chas'd out of her breast:
But now the wiser world's afraid
To ruin the diviner's trade:
You, who the laws of God³⁸ repeal,
Permit the fiend in souls to dwell:
And much the superstitious doubt
If all your Acts could cast him out.

“When the masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them unto the rulers &c.”
—[Acts 16,] v. 19.³⁹ +

Th' accursed love of money leads
The haters of our Lord
To all unjust and cruel deeds
Gainst⁴⁰ us who preach his word:

³⁶Published posthumously in *Unpublished Poetry*, 2:373.

³⁷Published posthumously in *Poetical Works*, 12:317.

³⁸Ori., “divine” changed to “of God.”

³⁹Published posthumously in *Poetical Works*, 12:317.

⁴⁰Ori., “Toward.”

Who hinder your dishonest gains
Ye would not have us live:
And while your thirst of gold remains,
Ye never can forgive.

**“These men do exceedingly trouble our city;
And teach &c.”—[Acts 16,] v. 20, 21.⁴¹**

Disturbers of the public peace
We do indeed molest
Poor souls who dwell in sinful ease,
And will not let them rest:
Truths which the world could never bear,
We openly avow,
Pardon in Jesus blood declare—
And all may feel it now!

**“And the multitude rose up together against
them: and the magistrates rent off their
clothes, and commanded to beat them.”
—[Acts 16,] v. 22.⁴²**

- [1.] The tools of bad, revengeful men
Ev'n Christian magistrates will be,
Unless they steadily maintain
Their place, and sacred dignity
All things with calmest caution prove,
And truth revere, and justice love.
2. The world did thus thy saints entreat
Of whom the world unworthy was!
And still they seize, and tear, and beat
The zealous champions of thy cause,
Rabble and rulers join to shame
The confessors of Jesus Name.

⁴¹Published posthumously in *Poetical Works*, 12:317.

⁴²Published posthumously in *Poetical Works*, 12:317–18.

**“When they had laid many stripes on them,
they cast them into prison.”—[Acts 16,] v. 23.⁴³**

Thy servants, Lord, in every age
Th’ afflictions of the gospel share,
And midst the persecutors rage,
Thy name among the Gentiles bear,
Answer⁴⁴ their ministerial call,
All-conquering by enduring all.

**“The goaler⁴⁵ thrust them into the inner
prison, and made their feet fast in the stocks.”
—[Acts 16,] v. 24.⁴⁶**

- [1.] Numbred with the transgressors see
The faithful followers of the Lamb!
Partakers of *his* infamy
They glory in the sacred shame,
His bonds and stripes with joy abide,
And bow to Jesus Crucified!
2. How beautiful their feet appear,
When fetter’d for their Saviour’s sake!
His people’s strength and Comforter
Doth on himself their burthen take;
And in the dungeon’s deepest gloom
Their joy is full, their Light is come!

**“And at midnight Paul and Silas prayed and
sang praises unto God.”—[Acts 16,] v. 25.⁴⁷**

- [1.] The person sanctifies the place:
The prison where a saint’s confin’d
Becomes an house of prayer and praise,
Where angels and archangels join’d,
Extol⁴⁸ the grace to sinners given,
In presence of their Lord from heaven.

⁴³Published posthumously in *Poetical Works*, 12:318.

⁴⁴Ori., “Fulfil.”

⁴⁵I.e., “jailer” or “gaoler.”

⁴⁶Published posthumously in *Poetical Works*, 12:318.

⁴⁷Published posthumously in *Poetical Works*, 12:318–19.

⁴⁸Ori., “Applaud.”

2. In hunger, weariness, and pain,
 Cover'd with stripes and streaming blood,
In chains, and stocks, behold the men!
 The friends and confessors of God!
As pure, impassive spirits they rest,
With glorious joy supremely blest.
3. Their prayer calls down th' eternal King
 And conscious of the answer'd prayer,
Like Seraphs on their thrones, they sing,
 Beatified—for Christ is there!
Sorrow before his presence flies,
And heaven is darted from his eyes.

“And the prisoners heard them.”

—[Acts 16,] v. 25.⁴⁹

- [1.] They heard the strange, unwonted sound,
 Of joy inanc'd by smart, and woe,
Of liberty in fetters found;
 The voice of saints who Jesus know,
Which comforts every soul that mourns,
And dungeons⁵⁰ into temples turns.
2. They heard the voice so rarely heard
 By wretches poor in bonds confin'd,
The voice which spake their God prepar'd
 Imprison'd spirits to unbind,
Out of their sinful sleep to raise,
And fill their hearts with prayer and praise.

**“And suddenly there was a great earthquake,
so that the foundation of the**

⁴⁹Published posthumously in *Poetical Works*, 12:319.

⁵⁰Ori., “prisons.”

“prison were shaken &c.”—[Acts 16,] v. 26.⁵¹

- [1.] In suffering saints when Jesus cries
 The prayer by mighty signs is seal'd,
It brings deliverance from the skies
 It shews Jehovah's arm reveal'd
The earth from its foundations shakes
And sinners dead in sin awakes.
2. Nor earth nor hell its power withstands,
 Open it throws the prison-doors,
It looses every captive's bands
 Their souls to liberty restores,
While all confess the pardning God,
And feel redemption in his blood.

“The keeper of the prison awaking out of his sleep &c.”—[Acts 16,] v. 27.⁵²

- [1.] As soon as suffering saints require
 That Jesus may their foes forgive,
He satisfies his own desire,
 He bids the persecutors live,
And lo, the vilest wretch and worst
Finds mercy⁵³ and salvation first.
2. What but the power which wakes the dead
 Could reach a stubborn goaler's⁵⁴ heart,
In cruelty and rapine bred
 Who took the ancient murtherer's part?
Could make an harden'd ruffian feel,
And shake him o're the mouth of hell?

⁵¹Published posthumously in *Poetical Works*, 12:319–20.

⁵²Published posthumously in *Poetical Works*, 12:320.

⁵³Ori., “favor.”

⁵⁴I.e., “jailer's” or “gaoler's.”

**“He drew out his sword, and would have
killed himself.”—[Acts 16,] v. 27.⁵⁵**

Urg'd by his old infernal⁵⁶ lord
Who fear'd to lose his lawful prey,
He draws the self-destroyer's sword,
Body and soul at once to slay,
Nor knows, the End of sin and fear,
His true, eternal Life is⁵⁷ near!

**“But Paul cried with a loud voice, saying, Do
thyself no harm.”—[Acts 16,] v. 28.⁵⁸**

He sees him with the Saviour's eyes,
(Eyes that in thickest darkness see)
In vehemence of affection cries,
As taught by Jesus on the tree,
Evil to recompense with good,
And save the foes who shed his blood.

**“He fell down before Paul and Silas.”
—[Acts 16,] v. 29.⁵⁹**

The sufferers who his name confess
God amply recompenses here:⁶⁰
As⁶¹ chosen vessels of his grace
He calls them forth to minister
That Spirit which from Jesus flows,
And uses them to save their foes.

**“What must I do to be saved?”
—[Acts 16,] v. 30.⁶²**

Sav'd from the present guilt they feel,
Sav'd from the future wrath they dread,
Lost sinners sinking into hell
With all their crimes upon their head,
Pardon and holiness may claim,
And heaven, thro' faith in Jesus Name.

⁵⁵Published posthumously in *Poetical Works*, 12:320.

⁵⁶Ori., “tyrannic.”

⁵⁷Ori., “was.”

⁵⁸Published posthumously in *Poetical Works*, 12:321.

⁵⁹Published posthumously in *Poetical Works*, 12:321.

⁶⁰Wesley originally wrote this line as line 1, but struck out the line and then used it as line 2 shown above.

⁶¹Ori., “The.”

⁶²Published posthumously in *Poetical Works*, 12:321.

“What must I do to be saved?”
—[Acts 16,] v. 30.⁶³

Must I not do all I can?
Yes; and own the labour vain,
Feel my utter helplessness,
Feel salvation is of grace
When I have my utmost done,
Lord, I look to Thee alone;
Help my unbelief, or I
Must with all my doings die.

“Believe on the Lord Jesus, and thou shalt be saved.”—[Acts 16,] v. 31.⁶⁴

Author of our sure salvation,
Author of our faith Thou art:
Call me out of condemnation,
Sprinkle with thy blood my heart;
Give the faith that moves the mountain,
Pardon'd, sav'd by faith alone
Lead me thro' that open fountain
To thine everlasting throne.

“What must I do to be saved? Believe on the Lord Jesus.”—[Acts 16,] v. 30, 31.

[I.]⁶⁵

[1.] O that I could but act on Thee,
One simple act of faith divine!
Saviour, I then from sin set free
Should truly call thy fulness mine:
Believing, thro' thy grace alone
My pardon freely I receive;
And if I once thy love have known,
Redeem'd I may forever live.

⁶³Published in *Scripture Hymns* (1762), 2:272, NT #506.

⁶⁴Published in *Scripture Hymns* (1762), 2:272, NT #507. This hymn is out of order.

⁶⁵Published posthumously in *Poetical Works*, 12:322.

2. O help my unbelieving heart
 To pant, and break, and struggle thro':
 Till Thou the faithful power impart,
 Thou knowst, I know not what to do:
 I only can of Thee inquire,
 What must I do t' escape from sin?
 Answer; fulfil thine own desire,
 And cleanse my heart by entering in.
3. Fast bound in chains of hellish night,
 I still for full redemption groan:
 Arise, Thou everlasting Light,
 And send a ray of glory down,
 Emit that emanation pure,
 Which only can my griefs remove,
 My fears disperse, my evils cure,
 And tell my soul, that GOD is Love.

["What must I do to be saved? Believe on the Lord Jesus."—Acts 16, v. 30, 31.]

II.⁶⁶

- [1.] Alas, what shall, or can I do,
 But what I have already done?
 My labour vain again renew,
 My search after a God unknown?
 Were there a mean 'twixt heaven and hell,
 I could my tiresom hopes forego:
 But if with God I cannot dwell,
 I must with fiends in endless woe.
- 2.⁶⁷ What must I do? who hears my heart,
 God, the incarnate God reply,
 And save me thro' his own desert
 Before the second death I die:

⁶⁶Published posthumously in *Poetical Works*, 12:323.

⁶⁷Ori., "3." Line 5 of stanza 1 was originally the beginning of stanza 2, but Wesley changed the stanza numbering to that shown above.

Thro' faith in his atoning blood
Which purges all iniquity
Which for a world of sinners flow'd,
Mercy there is reserv'd for me.

“Thou shalt be saved, and thy house.”
—[Acts 16,] v. 31.⁶⁸

All, except the children? No:
Them the Lord will not except
Members of his church below,
For his heavenly kingdom kept:
Who would helpless infants wrong?
Thro' the consecrating flood⁶⁹
Infants all to Christ belong,
Infants all are dear to God.

**“They spake unto him the word of the Lord,
and to all that were in his house.”**
—[Acts 16,] v. 32.⁷⁰

Happy prisoner of the Lord,
Who his persecutors wins,
Souls redeems thro' Jesus' word,
Sinners looses from their sins!
Paid for all his toil and pain,
Minister of saving love,
Greater joy he cannot gain,
Till he finds his place above.

**“And he took them the same hour of the
night, and washed their stripes.”**
—[Acts 16,] v. 33.⁷¹

[1.] Faith cannot unfruitful prove,
Cannot its effects defer:
Well he might return⁷² their love,
Wash their stripes with grateful care:

⁶⁸Published posthumously in *Poetical Works*, 12:323.

⁶⁹Ori., “stream.”

⁷⁰Published posthumously in *Poetical Works*, 12:323–24.

⁷¹Published posthumously in *Poetical Works*, 12:324.

⁷²Ori., “~~exp~~,” which is likely the beginning of “express.”

They with greater tenderness
Pour'd the balm into his soul,
Ministred the gospel-grace,
Made his wounded spirit whole.

2. While their host with loving zeal
Kindly doth his patients tend,
Would they not of Jesus tell,
Point him to his dearest Friend?
“Lo,⁷³ the Crucified appears!
“See, the bleeding tokens see!
“Sinner, wash them with thy tears,
“Kiss the stripes He bore for thee!⁷⁴”

“He was baptized, he and all his, straightway.”
—[Acts 16,] v. 33.⁷⁴

Surely their redeeming God
Wrought his sudden work of grace,
Precious faith on all bestow'd,
Cloath'd them in his righteousness:
All who wash'd their sins away
In that pure, baptismal stream,
Teach us, that a single day
Is a thousand years to Him.

**“And having brought them up into his house,
he set a table before them.” (Gr.)**
—[Acts 16,] v. 34.⁷⁵

For him they first a table spread,
His soul with hidden manna fed,
Meat to the world unknown:
We only taste the pardning⁷⁶ God,
Who eat the flesh, and drink the blood
Of his beloved Son.

⁷³Ori., “~~Simmer~~, Lo.”

⁷⁴Published posthumously in *Unpublished Poetry*, 2:376.

⁷⁵Published posthumously in *Unpublished Poetry*, 2:376–77.

⁷⁶“~~Gracious~~” is written in the margin, most likely as a considered alternative to “pardning.”

We up into his house are brought,
Sinners who sold ourselves for nought
 By causeless grace forgiven,
With pardon and salvation blest,
On Him we in his kingdom feast,
 And eat the Bread of heaven.

“He rejoiced believing in God with all his house.”—[Acts 16,] v. 34.⁷⁷

1. It cannot be an house of woe,
Where souls their dear Redeemer know
 And glory in his love:
Partakers of the life Divine,
With joy unspeakable they join
 The family above.
2. O that in every house there were
A church, who could their Lord declare,
 And sav'd by grace alone
Rejoice with joy of faith sincere,
Till confident we all appear
 Before th' eternal throne!

“The magistrates sent the sergeants, saying, Let those men go.”—[Acts 16,] v. 35.⁷⁸

- [1.] The Lord our persecutors knows,
 And can convince of sin,
Our bloodiest, most remorseless foes,
 By secret checks within;
Make them reverse the judgment rash,
 The force of conscience find,

⁷⁷Published posthumously in *Poetical Works*, 12:324.

⁷⁸Published posthumously in *Poetical Works*, 12:325.

And smart beneath the tort'ring lash
Of their own guilty mind.

2. We and the men whose wrath we feel
Are in the Saviour's hand:
And all the powers of earth and hell
Must stoop to his command:
If he their enmity suspends,
Or bids their malice cease,
Our foes themselves become our friends,
And bid us go in peace.

**“But Paul said, They have beaten us openly
uncondemned, being Romans &c.”**

—[Acts 16,] v. 37.⁷⁹

- [1.] He would⁸⁰ not urge the plea⁸¹ before,
T' avoid his Saviour's pain and shame,
But cheerfully the scourging bore,
For Jesus had endur'd the same,
And bad his patient followers rise
In all his footsteps to the skies.
2. He pleads his privilege at last,
And puts his conscious foes in fear,
That heathens, when their rage was past,
Might injur'd innocency clear,
And magistrates themselves confess
The troublers of the public peace.
3. A Christian innocently may
Insist on his external right,
Nor yet thro' fear the truth betray,
Or shamefully decline the fight,
Or hope, engag'd in Jesus' cause,
To gain the crown, without the cross.

⁷⁹Published posthumously in *Poetical Works*, 12:325–26.

⁸⁰Ori., “mi,” which is likely the beginning of “might.”

⁸¹“His right” is written in the margin, as a considered alternative to “the plea.”

4. The world, in every age the same,
Will never wait our cause to know:
To us, who teach the slaughter'd Lamb,
No mercy or remorse they show;
All laws and justice they defy,
And execute, before they try.

“They feared, when they heard that they were Romans.”—[Acts 16,] v. 38.⁸²

- [1.] Who beat thy confessors and wound
With wanton cruelty and scorn,
Saviour, Thou canst alarm, confound,
Their fierceness to thy glory turn,
Or by the servile fear of man
Our most outrageous foes restrain.
2. With that infernal murderer fill'd,
The men who now thy people see
As sheep appointed to be kill'd,
Damp'd by a secret look from Thee
Shall dread the sovereign ruler's frown,
And lay their slaughtering-weapons down.

“They came and besought them, and brought them out, and desired them to depart out of the city &c.”—[Acts 16,] v. 39.⁸³

Easy to be intreated, mild
And gentle toward his⁸⁴ fiercest foes,
Placable as a little child,
A Christian no resentment knows;
He cannot injuries retain,
As one of a vindictive mind,⁸⁵

⁸²Published posthumously in *Unpublished Poetry*, 2:377.

⁸³Published posthumously in *Unpublished Poetry*, 2:377.

⁸⁴Ori., “~~their~~.”

⁸⁵Ori., “~~Or once indulge a thought unkind~~” changed to “As one of a vindictive mind.” At the bottom of the page Wesley suggests another alternative in shorthand: “To mercy not revenge inclined.”

But loves the authors of his pain,
And meekly yields to all mankind.

“They went out of the prison &c.”

—[Acts 16,] v. 40.⁸⁶

They would not obstinate appear,
Or warmly their advantage press,
As far from anger as from fear,
At peace with enemies to peace:
Departing at their foes request,
A testimony sure they leave
In every persecutor’s breast,
That Christians can, like Christ, forgive.

**“They entred into the house of Lydia: and
when they had seen the brethren, they⁸⁷
comforted them, and departed.”**

—[Acts 16,] v. 40.⁸⁸

- [1.] Never weary of well-doing,
Never faint with bearing ill,
Jesus saints their work pursuing,
Faithful, and laborious still,
Share the mighty consolation
With their sympathizing friends,
Largest earnest of salvation,
Glorious joy that never ends.
2. Give us, Lord, like them, t’ inherit
Thy benevolence of mind,
Peace and quietness of spirit,
Fervent love and unconfi’ d,
Arm us with thy perfect patience,
Till we have the world o’r come,
Pass’ d thro’ all our tribulations,
Reach’ d our everlasting home.

⁸⁶Published posthumously in *Poetical Works*, 12:326.

⁸⁷Ori., “and.”

⁸⁸Published posthumously in *Poetical Works*, 12:326–27.

Acts XVII.¹

“Paul, as his manner was, went in unto them.”

—[Acts 17,] v. 2.²

His manner was, when it could be,
 Their rules³ and orders to maintain,
 Friend of external decency,
 Jesus he preach'd, the Life of man,
 First at the wonted time and place,
 And then to all the ransom'd race.

**“He reasoned with them out of the scriptures.
 Opening, and alledging that Christ must needs
 have suffered &c.”**—[Acts 17,] v. 2, 3.⁴

- [1.] Reason he did not cast aside
 As a vain gift on men bestow'd,
 Nor deem'd it a sufficient guide
 T' interpret all the mind of God,
 But rightly used its glimmering ray,
 Which shew'd the need of brighter day.
2. Discoursing from the written word,
 Strong arguments of Christ he gave,
 Dead, and again to life restor'd,
 By both a sinful world to save:
 He died for all your sins t' atone,
 And rais'd, he draws you to his throne.
3. Preachers of Christ, his death we prove
 Th' accomplishment of his decree:
 That strange necessity of love
 Humbled, and nail'd him to the tree:
 Yet urge, evince, and testify
 That God, or all mankind must die.

¹At the top of the page Charles Wesley has written: “F. 18” (i. e., February 18).

²Published posthumously in *Poetical Works*, 12:327. Ori., “v. 1”; an error.

³Ori., “laws.”

⁴Published posthumously in *Unpublished Poetry*, 2:378–79. The first four stanzas appeared in *Poetical Works*, 12:327–28.

4. His death the prophecies fulfill'd,
 And laid the general ransom down,
The promises his rising seal'd,
 Insuring man's immortal crown:
And Jesus whom we preach, is He,
The Christ that died and rose—for thee.
5. For us, for all He died and rose;
 The scandal of his cross we own,
The truth which earth and hell oppose,
 The basis sure, it stands alone:⁵
And all who in his death abide
Shall reign with Jesus glorified.

**“And some of them believed, and consorted
with Paul and Silas: and of the devout Greeks
a great multitude.”—[Acts 17,] v. 4.⁶**

Added to the chosen seed
 The moment we believe,
All who truly hold the Head
 Will to the members cleave:
Many, Lord, yet one in Thee,
(If Thou our common Saviour art)
From each others company
 Nor life nor death can part.

**“And of the chief women not a few.”
—[Acts 17,] v. 4.⁷**

Grace doth not the rich prefer,
 Doth not the rich refuse;
Sav'd alike by Christ they are
 If all for Him they use;

⁵In the right margin Wesley has written in shorthand a possible alternative beginning for this line:
“Foundation sure.”

⁶Published posthumously in *Poetical Works*, 12:328.

⁷Published posthumously in *Poetical Works*, 12:328. Ori., “v. 5”; an error.

If for Him they all forsake,
Jesus declares their pardon sure,
Raises, and vouchsafes to make
Them equal to the poor.

“The Jews which believed not, moved with zeal, took unto them certain lewd fellows of the baser sort &c.”—[Acts 17,] v. 5.⁸

[1.] Satan his zealous servants hath,
And doth as champions send
Strangers and enemies of faith
His kingdom to defend:
The vulgar great provoke the small;
The people's lowest lee
Is stir'd by their allies, and all
In Satan's work⁹ agree.

2. Eager to see the men supprest
Who point us to that blood,
They rouse the many-headed beast,
The frantic multitude;
With drunken rioters engage
To prop their master's cause,
And by a lawless rabble's rage
Supply defective laws.

3. The city they with uproar fill,
With blasphemies and fears,
Assault that they may seize, and kill
The hated messengers.
Servants of Christ, your calling see!
By all abus'd, abhor'd,

⁸Published posthumously in *Poetical Works*, 12:328–29.

⁹Ori., “**cause.**”

In life, in death, his followers be,
And triumph with your Lord!

**“These that have turned the world upside
down, are come hither also.”—[Acts 17,] v. 6.¹⁰**

- [1.] Christ’s little flock who vex and tear,
The troublers of our Israel are,
The restless foes to peace:
They set the city in a blaze,
And then a¹¹ furious outcry raise
’Gainst *us* incendiaries!
2. The sons of violence misuse,
And then as rioters accuse
The quiet in¹² the land:
The difference plain ’twixt wrong and right,
Falsehood and truth, and day and night,
They will not understand.
3. The Lamb, they say, disturbs the stream,
The world confounded is by them
Who it’s confusions end:
Yet still “away with them,^[?] they cry,
“The Christians burn, or crucify,
“Or to the lions send.
4. “Discord they bring, and civil strife,
“Poison the sweets of private life;
“Our ways as folly shun;
“Against our rules and customs go,
“And all our maxims wise o’rethrow,
“And turn us upside down.

¹⁰Published posthumously in *Poetical Works*, 12:329–31.

¹¹Ori., “~~their~~.”

¹²Ori., “~~of~~.”

5. “The rich they set below¹³ the poor;
 “Pleasure renounce, and mirth abjure;
 “Obstruct, and ruin trade;
 “Order, and government invert,
 “Their baleful influence exert,
 “And make the world¹⁴ run mad.”
6. The world which lies in wickedness,
 To interrupt their hellish peace
 With loving zeal we try;
 Sinners alarm’d, where’er we come,¹⁵
 We warn of their impending¹⁶ doom,
 Ye must repent, or die.
7. Soon as in you our word takes place,
 Renew’d, transform’d¹⁷ by saving grace,
 Ye former things forget,
 The change throughout your lives is shown,
 The world out of your hearts is thrown,
 And cast beneath your feet.
8. Prefer’d to those that seem’d the best,
 The worst of men, with pardon blest
 Superior honours gain,
 Poor beggars into princes rise,
 Look down on kings, this earth despise,
 And one with Jesus reign.

**“These all do contrary to the decrees of
 Cesar.”—[Acts 17,] v. 7.¹⁸**

Still the world misrepresent
 Us who on our Saviour wait,

¹³Ori., “beneath.”

¹⁴Ori., “croud.”

¹⁵Ori., “go.”

¹⁶Ori., “approaching.” Wesley first wrote “impending” in shorthand in the margin, then crossed out the shorthand after writing it above the line in longhand.

¹⁷Ori., “~~and chang’d~~” changed to “transform’d.”

¹⁸Published posthumously in *Unpublished Poetry*, 2:379.

Dangerous to government
Men whom all should dread¹⁹ and hate:
Rulers thus they put in fear,
Rouse the jealousy of power,
“Rebels are in Christians near,
“Lambs will all the wolves devour!”

**“Saying, that there is another King, one
Jesus.”—[Acts 17,] v. 7.²⁰**

- [1.] Yes; another King we own,
Him the Sovereign Lord maintain:
Rais'd, upheld by Him alone,
Earthly potentates, ye reign:
We by his authority
Cesar's due to Cesar give,
Subjected to man's decree
Subjected to Jesus live.
2. Cloth'd with majesty Divine
We the King of kings adore,
All our hearts to Him resign²¹
Ruled by love's resistless power:
What his kingdom is we know,
Who our Lord's afflictions bear:
Reigning by his cross below,
We his heavenly throne shall share.

**“They troubled the people and the rulers.”
—[Acts 17,] v. 8.²²**

Mov'd by every wind the sea,
Soon the multitude is stir'd,
Soon the world²³ incens'd may be
'Gainst the servants of our Lord:

¹⁹Ori., “fear.”

²⁰Published posthumously in *Poetical Works*, 12:331.

²¹Ori., “resign'd.”

²²Published posthumously in *Poetical Works*, 12:331–32.

²³Ori., “Easily” changed to “Soon the world.”

Mob and magistrates are join'd
On the messengers to fall:
Then the Strength of God we find,
Then thro' Christ we conquer all.

**“When they had taken security of Jason, and
of the other, they let them go.”**

—[Acts 17,] v. 9.²⁴

Who always took his people's part,
He interposes still,
Jesus, that made the human heart,
And turns it at his will:
Rulers, if he permits, oppress:
Or just compassion show,
As friends of equity and peace
They let his prisoners go.

**“The brethren immediately sent away Paul
and Silas by night unto Berea: who coming
thither went into the synagogue.”**

—[Acts 17,] v. 10.²⁵

- [1.] Who trust in his protecting grace,
Nor rash, nor negligent,
We use the common means²⁶ and ways
For our deliverance sent:
Thro' love and honour of the cross,
The stewards of his word,
We dare not prejudice the cause
And interest²⁷ of our Lord.
2. Labouring till all our work is done
The middle course we steer,
With equal care and caution shun
Audaciousness and fear:

²⁴Published posthumously in *Poetical Works*, 12:332.

²⁵Published posthumously in *Poetical Works*, 12:332.

²⁶Ori., “w,” which is likely the beginning of “ways.”

²⁷Ori., “business.”

We neither tremble, nor presume,
Prepar'd to stand, or fly;
But when the joyful hour is come,
We get us up, and die.

**“These were more noble ... in that they
received the word with all readiness of mind,
and searched the scriptures daily &c.”**
—[Acts 17,] v. 11, 12.²⁸

- [1.] Can we in unbelievers find
That noble readiness of mind
To hear, investigate, and prove
The truth of Jesus' pardning love?
Yes, Lord: thro' thy preventing grace
There are who cordially embrace
The joyful news of sin forgiven,
And God himself sent down from heaven.
2. Up from the sleep of nature stir'd,
They daily search thy written word,
Inquiring if these things be so,
To thine own oracles they go:
Thine oracles the answer give,
And willing multitudes believe
The gospel by thy Spirit seal'd,
And find thy blessed Self reveal'd.
3. What then are they who dare forbid
The unconvinc'd thy book to read,
Who take the sacred key away,
Damp their desire to search and pray,
Conceal thy records from their view,
“The scriptures were not wrote for you,

²⁸Published in *Scripture Hymns* (1762), 2:272–73, NT #508, altered.

“Accept in us a surer guide,
“The Church, the Catholicks, the Bride! [”]

4. Turn, sinners, turn from such away,
And rather God than man obey;
The scriptures search both day and night,
And try if what ye hear be right;
Put forth your grain of gracious power,
(Your use of that shall bring you more)
Till the true Light himself impart,
Himself the Witness in your heart.

“Many of the honourable women believed.”
—[Acts 17,] v. 12.²⁹

- [1.] Women in days of old
Did³⁰ Jesus flock increase,
The fearful sex were bold
Their Saviour to confess,
And gladly sacrific’d their fame,
And gloried in the Christian Name.
2. Who bare the title then,
Of high or low degree
Expos’d to grief and pain
And loss and infamy,
Were call’d the fiery test t’ abide,
And shame, and bonds, and death defied.
3. Tis not the name, but thing
But truth of Christian grace
Doth now the scandal bring
On the anointed race:

²⁹Published posthumously in *Poetical Works*, 12:334.

³⁰Ori., “The Did.”

But³¹ who will sell their character
And Jesus love to life prefer?

4. Not many rich, and great,
And honourable now
Renounce their pride and state,
Or dare to Jesus bow;
Women of rank the cross disclaim,
And lose their souls, to save their fame.

**“When the Jews had knowledge that the word
of God was preached of Paul at Berea, they
came thither also, and stirred up the people.”**
—[Acts 17,] v. 13.³²

- [1.] O how restless is the foe
Jesus’ kingdom to o’rthrow!
Fill’d with diabolic zeal,
All the messengers of hell
Labour on, and never cease
True religion to suppress.
2. Shall not we as zealous prove
Publishers of Jesus love,
Spread the savour of his grace
Scatter life in every place,
Dare the world and Satan’s frown,
Turn *his* kingdom upside down?

**“And then immediately the brethren sent
away Paul.”**—[Acts 17,] v. 14.³³

- [1.] True love will readily give place,
True wisdom counts it no disgrace
From violent rage to fly,

³¹Ori., “And.”

³²Published posthumously in *Poetical Works*, 12:334–35.

³³Published posthumously in *Poetical Works*, 12:335.

To fly, and spare the guilt of those
Who truth maliciously oppose
And fight with the Most-high.

2. Our persecuting foes to shun,
From city we to city run,
Yet still tis all our aim
Our suffering Master to confess,
And Christ the universal Peace
Throughout the world proclaim.

**“Receiving a commandment unto Silas and
Timotheus, to come to him with all speed,
they departed.”—[Acts 17,] v. 15.³⁴**

An envious, proud, and selfish man
Will partners in his work disdain:
But holy, humble Paul,
The gospel every where to spread,
Doth faithful fellow-labourers need,
And asks the help of all.

**“While Paul waited at Athens, his spirit was
stirred in him, when he saw the city wholly
given to idolatry.”—[Acts 17,] v. 16.³⁵**

- [1.] Where can we now a city see
Not given to idolatry?
Altars the world to idols raise
To Pleasure, Power, and Wealth, and Praise;
Whate'er they fear, desire, esteem
Is a false deity to them:
But few th' almighty Jesus own,
The God supreme the GOD Unknown!³⁶

³⁴Published posthumously in *Poetical Works*, 12:335.

³⁵Published posthumously in *Poetical Works*, 12:335–36.

³⁶Ori., “Or bow before that God unknown” changed to “The God supreme the GOD Unknown!”

2. A zealous servant of the Lord
Will surely feel his spirit stirr'd,
With zeal and just abhorrence mov'd
To see the creature serv'd and lov'd,
Set up in their Creator's place
By a poor blind, apostate race,
By all the superstitious croud
Who self and pride prefer to God.

“Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.”—[Acts 17,] v. 17.³⁷

Pure, Apostolic zeal
Cannot unactive lie:
A preacher will his message tell,
Whoe'er the truth deny;
He³⁸ must the tidings spread
In synagogues, in streets,
And³⁹ Jesus risen from the dead,
Proclaim⁴⁰ to all he meets.

**“Then certain philosophers of the Epicureans, and of the Stoicks, encountered him.”
—[Acts 17,] v. 18.⁴¹**

+

- [1.] Zeno and his followers still
With Epicurus join
Men that their own lusts fulfil
And live the life of⁴² swine:
God, they think, resembles them,
His Providential care deny,
Pleasure count their good supreme,
And wish like beasts to⁴³ die.

³⁷Published posthumously in *Poetical Works*, 12:336.

³⁸Ori., “~~The~~ He.”

³⁹Ori., “~~Of~~.”

⁴⁰Ori., “~~And preach~~” changed to “Proclaim.”

⁴¹Published posthumously in *Poetical Works*, 12:336–37.

⁴²Ori., “~~As filthy goats or~~” changed to “And live the life of.”

⁴³Ori., “~~live like beasts and~~” changed to “wish like beasts to.”

2. Stoicks with the sons of ease
Can against Christ agree,
Christen'd sages, who confess
A blind fatality;
Swoln with pride, and self-regard,
On vice they scornfully look down:
“Virtue is its own reward,
“And wants no other crown.”
3. Both the clashing sects unite:
Yet still the gospel spread
Brings immortal life to light
With our reviving Head;
Vice and virtuous pride confounds,
Rejects our filthy righteousness,
Sends us *lost* to Jesus' wounds,
And saves the world by grace.

“What will this babler say?”

—[Acts 17,] v. 18.⁴⁴

Men of Philosophic pride,
Fond of themselves alone
Blindly censure, and deride
The things they⁴⁵ have not known:
Wisdom in a mystery,
To Greeks it always folly was,
God expiring on a tree
To save us by his cross!

**“Others said, He seemeth to be a setter forth
of strange Gods: because he preached unto
them Jesus and the Resurrection.”**

—[Acts 17,] v. 18.⁴⁶

⁴⁴Published posthumously in *Poetical Works*, 12:337.

⁴⁵Ori., “that.”

⁴⁶Published posthumously in *Unpublished Poetry*, 2:379.

1. Strange indeed He is to You,
The God whom we proclaim:
Sensual, proud, ye never know
The virtue of his Name:
Jesus, Saviour of mankind,
The dying Man, the living God,
Beasts, and fiends, receive, and find
Redemption in his blood.
2. Man and God for sinners slain,
We offer Him to all:
Crucified, He rose again
To raise you from your fall:
Jesus' preaching witnesses,
His resurrection's power we show:
O might all his life of grace,
His life of glory know!

**“May we know what this new doctrine,
whereof thou speakest, is?”—[Acts 17,] v. 19.⁴⁷**

- [1.] Yes; ye all may comprehend
This doctrine strange yet true:
God did from his throne descend,
And tasted death for you:
Conqueror of the grave, He rose,
To prove a sinful world forgiven,
Pardon purchas'd⁴⁸ for his foes,
And purity, and heaven.
2. This the doctrine new receive
By our first father known:
In the second Man believe,
And live thro' faith alone:

⁴⁷Published posthumously in *Poetical Works*, 12:337–38.

⁴⁸Ori., “Purchas'd pardon.”

Life the glorious gospel brings,
 Thro' that atoning blood applied,
 Lifts you⁴⁹ into priests and kings,
 And seats you by⁵⁰ his side.

**“Thou bringest strange things to our ears:
 we would know therefore what these things
 mean.”—[Acts 17,] v. 20.⁵¹** +

[1.] Christ presenting to their view,
 Their Resurrection here,
 Setters forth of doctrines new
 We to the wise appear:
 Things astonishing we tell,
 By vain Philosophy untaught;
 Love incomprehensible,
 And souls⁵² redeem'd for nought!

2. The stupendous things of God
 To guilty man we show,
 Testify the grace bestow'd
 Which every soul may know;
 News we bring of cancel'd sin,
 From Him, whose love is unconfin'd:
 Nothing can his mercy mean
 But life—for all mankind!

**“All the Athenians spent their time in nothing
 else, but either to tell, or to hear some new
 thing.”—[Acts 17,] v. 21.⁵³**

[1.] Modern Athenians, hear
 Your worthless character,
 Unprofitable men,
 Who seem to live—in vain,
 Dissolv'd in Academic ease,
 In learn'd, luxurious idleness.

⁴⁹Ori., “*us*.”

⁵⁰“*Places at*” is written below it, as a considered alternative to “seats you by.”

⁵¹Published posthumously in *Poetical Works*, 12:338.

⁵²Ori., “*worlds*.”

⁵³Published posthumously in *Poetical Works*, 12:338–39; and *Representative Verse*, 229.

2. In worse than childish play
Ye lounge your time⁵⁴ away:
Your talents misemploy'd,
Your life an useless void,
As God who did your being give
Design'd you for yourselves to live.
3. Inquisitive to know
The trifling things below,
The things ye will not learn
Which pretious⁵⁵ souls concern,
Insure your real happiness,
And seal your everlasting peace.
4. Yet here your curious pride
Is never satisfied,
Who restlessly⁵⁶ pursue
On earth amazements new,
Till gasping out your idle breath
Ye feel the novelties *beneath!*

**“Then Paul stood in the midst of Marshall,
and said.”—[Acts 17,] v. 22.⁵⁷**

Paul in its strongest fortress here,
The wisdom of the world assails:
Arm'd with the Truth, he cannot fear
The great Essential Truth prevails;
And one to Power Almighty join'd
Is sure to conquer all mankind.

**“I found an altar with this inscription, TO
THE UNKNOWN GOD.”—[Acts 17,] v. 23.⁵⁸**

[1.] Thy poor external worshipper,
My poverty I own,

⁵⁴Ori., “life.”

⁵⁵Ori., “may your.” Wesley then changed to “~~must your~~,” and finally changed to “pretious.”

⁵⁶Ori., “restless.”

⁵⁷Published posthumously in *Poetical Works*, 12:339.

⁵⁸Published posthumously in *Poetical Works*, 12:339–40.

With trembling hands an altar rear
As to the God Unknown!
Left by a God who hides his face,
And seemingly forgot,
I own, in darkness and distress,
That now I know Thee not.

2. Yet drawn by thine alluring grace
Still after Thee I feel,
And worship toward the holy place,
And seek th' Invisible;
I follow on, and cannot rest,
Till I my Maker see,
And with his special presence blest
Perceive my God in me.
3. Wilt Thou not soon display thy heart
In Jesus reconcil'd,
Thy servant graciously convert
Into a loving child?
Father, thy Deity declare,
In Jesus Christ reveal'd,
Acknowledge thine undoubted heir,
An heir of glory seal'd.

**“Whom⁵⁹ ye ignorantly worship, him declare
I unto you. God that made the world &c.”**
—[Acts 17,] v. 23, 24.⁶⁰

- [1.] Ye sprinkled Heathen, hear,
Who urg'd by fear alone
Your superstitious altars rear
Unto the God unknown:

⁵⁹Ori., “Him.”

⁶⁰Published posthumously in *Poetical Works*, 12:340–41.

Him I to you proclaim
The sovereign Lord Most-high,
Who built this universal frame,
And reigns above the sky.

2. One only Shrine He had
Where once on earth He dwelt,
When God was flesh for sinners made,
And seen, and heard, and felt:
Substantially reveal'd
In Christ the Father shone,
His fulness then the Temple fill'd,
The body of his Son.

**“Neither is He worshipped with men’s hands,
as though he needed any thing, seeing he
giveth to all life and breath and all things.”**
—[Acts 17,] v. 25.⁶¹

Can the great God his creature need?
His creature doth from Him proceed
Who life, and breath, and all things gives:
Him when we worship, serve, and praise,
In love and condescending grace
His Majesty its own receives.
Him self-sufficient and alone
Fountain of every good we own
And humbly rendring Him his right
Our spirits at his footstool lay,
Our prostrate adoration pay,
And sink to nothing in his sight!

**“And hath made of one blood all nations of
men, to dwell on all the face of the earth,**

⁶¹Published posthumously in *Poetical Works*, 12:341. Wesley originally wrote this hymn as two 6-line stanzas, but erased the “2” in order to make it one 12-line stanza.

**“and hath determined the times before
appointed, and the bounds of their habitation.”**
—[Acts 17,] v. 26.⁶²

We all are sprung from Adam’s line,
The workmanship of Love Divine,
Who doth his family disperse;
God all our motions regulates,
The time of our duration sets,
And spreads us o’re the universe:
Nothing to fate, or chance He leaves;
The nations bounds to each he gives
To each assigns their measur’d land:
Rivers their course appointed know,
And seas by his direction flow,
And everlasting mountains stand.

**“That they should seek the Lord, if haply they
might feel after him, and find him.”**⁶³
—[Acts 17,] v. 27.⁶⁴

Be it to every nation known,
On earth we live for this alone,
To seek the Lord, who plac’d us here;
By reason’s feeble aid to feel
After the great Invisible,
If haply we may find Him near:
We may in all the creatures find
The proofs of an Eternal Mind,
Of Power and Wisdom from above:
But when his Spirit He imparts,
We feel our Maker in our hearts,
And know, that God in Christ is Love.

⁶²Published posthumously in *Poetical Works*, 12:341.

⁶³Ori., “him, ~~thou,~~” which is likely the beginning of “though.”

⁶⁴Published posthumously in *Poetical Works*, 12:342.

**“Though he be not far from every one of us:
For in him we live, and move, and have our
being.”⁶⁵—[Acts 17,] v. 27, 28.⁶⁶**

[1.] Far off we need not rove,
 To find the God of love,
In his Providential care
 Ever intimately near:
All his various works declare,
 God, the bounteous God, is here!

2. We live, and move, and are
 Thro’ his preserving care:
He doth still in life maintain
 Every soul that moves⁶⁷ and lives:
Gives us back our breath again,
 Being every moment gives.

3. Who live, O God, in Thee,
 Entirely thine should be:
Thine we are, an heaven-born race,
 Only to thy glory move,
Thee with all our powers we praise,
 Thee with all our being love.

**“As certain also of your own poets have said,
For we are also his offspring.”
—[Acts 17,] v. 28.⁶⁸**

[1.] Father, thine offspring own
 Regenerate in thy Son:
Doubly thine, in Christ we live,
 Thine adopted children now:
Heathens would in vain conceive,
 Reason fails to tell them *how*.

⁶⁵Ori., “being ... For are also his offspring.”

⁶⁶Published posthumously in *Poetical Works*, 12:342.

⁶⁷Ori., “liv,” which is likely the beginning of “lives.”

⁶⁸Published posthumously in *Poetical Works*, 12:343.

2. Thro' faith in the God-Man,
A being new we gain;
Strong in hope, we higher rise,
Swiftly move thy face to see;
Live the life that never dies,
Find our heaven—in loving Thee.

“We ought not to think that the Godhead is like unto gold, or silver, or stone graven by art, and man’s device.”—[Acts 17,] v. 29.⁶⁹

- [1.] When man cast off his Maker’s yoke,
Inferior form’d to God alone,⁷⁰
By reason and his God forsook,
Silver, and gold, and wood, and stone
His sordid deities he made,
Senseless as that to which he pray’d.
2. When Christians lukewarm grown and cold,
Their Saviour neither lov’d, nor fear’d
Grosser than all the Pagans old
Th’ idolatries of Rome appear’d,
And taught the superstitious croud
That man might make—and eat—his god!

“The times of this ignorance God winked at but now commandeth all men every where to repent.”—[Acts 17,] v. 30.⁷¹

- [1.] The times of ignorance are still,
If idols ye fall down before,
And blindly follow your own will,
And gold, or precious stones adore,

⁶⁹Published posthumously in *Poetical Works*, 12:343.

⁷⁰In the right margin Wesley has written in shorthand a possible alternative beginning for this line: “Created less than.”

⁷¹Published posthumously in *Unpublished Poetry*, 2:380.

Your happiness in riches place,
In power, in pleasure, or in praise.

2. But God his messengers hath sent
That all may from their idols turn,
May now, commanded to repent,
Accept from Him the grace⁷² to mourn,
The objects visible despise,
And seek their bliss beyond the skies.
3. Sinners, this instant day and hour,
Yourselves renounce, your sins forsake:
The word Divine conveys the power;
The proffer'd power this moment take
(Warn'd by th' ambassadors of heaven)
And fall condemn'd, and rise forgiven.
4. The⁷³ word which cries to all, Repent,
The universal guilt declares,
And proves our God's sincere intent
That all should be his sons and heirs,
Should turn, thro' Jesus grace, and live,
And heaven into their hearts receive.

**“Because he hath appointed a day in the
which he will judge the world in righteousness,
by that Man whom he hath ordained; whereof
he hath given assurance unto all men, in that
he hath raised him from the dead.”**
—[Acts 17,] v. 31.⁷⁴

- [1.] Repent, ye self-destroying race,
Improve the momentary grace
He offers you once more;

⁷²Ori., “power.”

⁷³Ori., “That.”

⁷⁴Published posthumously in *Poetical Works*, 12:343–44.

Obey his merciful command;
The end of all things is at hand,
The Judge is at the door!

2. Expecting that appointed day,
When heaven and earth shall flee away
Before their Maker's frown,
I pass my time in watchful fear,
Till Jesus in the clouds appear,
Till the great God come down.
3. The Man who suffer'd in our stead,
His Father rais'd him from the dead,
Ordain'd the Judge supreme,
That all at his tribunal plac'd,
May be pronounc'd accurst, or blest,
Condemn'd, or crown'd by Him.
4. Assur'd I am by Jesus' rise,
To see Him coming in the skies
The Man who died for me,
That crucified with Him below
I may his glorious kingdom know,
And GOD forever see!

“When they heard of the resurrection of the dead, some mocked.”—[Acts 17,] v. 32.⁷⁵

- [1.] Proud sinners, who in learning trust,
Learning unsanctified,
The hope and wisdom of the just
They always will deride:

⁷⁵Published posthumously in *Unpublished Poetry*, 2:380–81.

The gospel-truth they laugh to scorn,
That man on earth forgiven
By⁷⁶ Jesus' rise again is born;
And lives the life of heaven.

2. They mock his resurrection's power
Our fallen souls to save,
Our moulder'd bodies⁷⁷ to restore,
And ransom from the grave:
The power of faith and godliness,
The preachers they condemn:
And our true glory, we confess,
Is to be hiss'd by them.⁷⁸

“Others said, We will hear thee again of this matter.”—[Acts 17,] v. 32.⁷⁹

- [1.] Lovers of earthly things defer
Unto another day
Their⁸⁰ one important business here,
As life would always stay,
As grace were in the sinners power,
And God compel'd to give,
Whene'er they find a vacant hour
His mercy to receive.
2. The gospel some with scorn refuse
The joyful tidings hate,
Others neglect the grace to use,
And still procrastinate:
To scoff the saving truth they dare,
Or cast it quite aside:

⁷⁶Ori., “Jes,” which is likely the beginning of “Jesus.”

⁷⁷Ori., “bodies moulder'd” changed to “moulder'd bodies.”

⁷⁸The first half of stanza 1 and the second half of stanza 2 are combined to make one stanza in *Poetical Works*, 12:344.

⁷⁹Published posthumously in *Poetical Works*, 12:344–45.

⁸⁰Ori., “The.”

And these alas, the Christians are,
And these the world divide!

“So Paul departed from among them.”
—[Acts 17,] v. 33.⁸¹

- [1.] They promis'd him again to hear
The message he declar'd,
But God's neglected messenger
Again they never heard:
So short his stay in learning's seats,
So soon their time is o're!
And Christ's ambassador retreats,
And Paul returns no more!
2. What numbers, like th' Athenians, mean,
And vow to turn at last,
But linger to forsake their sin,
Till all their trial's past!
The man of God is call'd away,
Who preach'd salvation nigh,
And souls outstand their gracious day,
And unconverted die.

**“Howbeit, certain men clave unto him, and
believed: among whom was⁸² Dionysius the
Areopagite, and a woman named Damaris,
and others with them.”**—[Acts 17,] v. 34.⁸³

But one for Jesus gain'd we see,
But one of all th' Academy!
So learn'd, so curious, and so wise,
The rest a babbling Paul despise:

⁸¹Published posthumously in *Poetical Works*, 12:345.

⁸²Ori., “among was” changed to “among whom was.”

⁸³Published posthumously in *Unpublished Poetry*, 2:381.

And should he now on earth appear,
Might we not reasonably fear,
He would not meet with more success
In both our—U[niversitie]s.⁸⁴

**“Among whom was Dionysius the
Areopagite &c.”—[Acts 17,] v. 34.⁸⁵**

- [1.] Learning itself cannot withstand
If God lay to his mighty hand,
The judge submits, if mercy calls,
And at his Saviour’s footstool falls:
The word cannot return in vain,
Some souls the saving faith shall gain,
To Jesus and his members cleave,
And pure from sin in Athens live.
2. Father, regard⁸⁶ thy Spirits groans,
Who pleads in us for learning’s sons!
Open our nation’s boasted eyes,
And make them With thy wisdom wise;
Some converts⁸⁷ to *our* Athens give,
Who may to thy Apostle cleave,
Fools for his sake, their Lord confess,
And stand with Jesus’ witnesses!

⁸⁴Wesley wrote only “U^s”; but the reference is clear—to Oxford and Cambridge.

⁸⁵Published posthumously in *Poetical Works*, 12:346.

⁸⁶Ori., “regards.”

⁸⁷Ori., “witness.”

Acts XVIII.

“Paul departed from Athens, and came to Corinth.”—[Acts 18,] v. 1.¹

Athens indolent and vain
 He quits as barren ground,
 Fruit in other parts to gain,
 And spread the gospel sound;
 Carries Christ, where'er he goes,
 The ministerial pattern gives:
 Every soul that Jesus knows,
 To Jesus' glory lives.

**“He found a certain Jew &c.”
 —[Acts 18,] v. 2.²**

The persecuted pair
 How blest in banishment,
 By Providential care
 To an Apostle sent!
 Into the arms of Mercy driven,
 They find a plainer Way to heaven.

“Because he was of the same craft, he abode with them, and wrought.”—[Acts 18,] v. 3.³

[1.] Where are the venerable men,
 Who Paul for an ensample take,
 Their living by their labour gain,
 Of none expence the gospel make,
 Their uncontested right forego,
 And freely ministring the word
 Nothing desire, or seek below
 But souls converted to their Lord!

¹Published posthumously in *Unpublished Poetry*, 2:381.

²Published posthumously in *Poetical Works*, 12:346.

³Published posthumously in *Unpublished Poetry*, 2:382. Stanza 1 appeared in *Poetical Works*, 12:346–47.

2. Worthy of double honour they,
 Who dare with sweating brows appear,
Walk in the Apostolic way,
 Nor shame, nor degradation fear!
Gladly their all to Christ they give;
 And when He in the clouds comes down
Shall surely in⁴ his smiles receive
 A larger joy, a brighter crown.

“And he reasoned in the synagogues every sabbath, and⁵ persuaded the Jews and Greeks.”—[Acts 18,] v. 4.⁶

- [1.] With generous industry he strove
 To propagate the faith and love
 Of his redeeming Lord;
Servant of all he labour'd on,
Fixt to receive from Christ alone
 His infinite reward.
2. How shall his zeal in judgment rise
 'Gainst those who only riches prize,
 And mock the Spirit's call!
Right-reverend thieves and robbers they,
Who eagerly accept the pay,
 But never work at all!

“When Silas and Timotheus were come, Paul was pressed in Spirit &c.”—[Acts 18,] v. 5.⁷

When many in the service join,
 They urge their way with vigour new,
Bound in the bond of love divine
 True yokefellows their work pursue,

⁴Ori., “with.”

⁵Ori., “sabbath day, and.”

⁶Published posthumously in *Unpublished Poetry*, 2:382–83.

⁷Published posthumously in *Unpublished Poetry*, 2:383.

More zealous, more laborious prove,
And wider spread their Saviour's love.

**“Paul was pressed in Spirit, and testified to
the Jews, that Jesus was the Christ.”**

—[Acts 18,] v. 5.⁸

- [1.] He did not his assistants call,
Himself in Jesus work to spare,
But labouring still, surpass'd them all,
And strove with more unwearied care
Jesus the Christ to testify,
The God supreme, the Lord most high.
2. Our whole delightful task below
Who have his ministry obtain'd,
Is, Jesus to declare⁹ and show,
In spirit prest,¹⁰ by love constrain'd
To tell, ye¹¹ all may Jesus find
King, Priest, and Prophet of mankind!

**“When they opposed themselves and
blasphemed, he shook his raiment, and said
unto them, Your blood be upon your own
heads; I am clean: from henceforth I will go
unto the Gentiles.”—[Acts 18,] v. 6.¹²**

- [1.] Who dares the gospel-truth blaspheme
Self-harden'd in his lost estate,
What hope alas, remains for him,
A seal'd, abandon'd reprobate!
Who mock th' inspiring Spirit's grace,
Deride the sense of pardon'd sin,
They challenge hell as their own place,
They force the pit to take them in.

⁸Published posthumously in *Poetical Works*, 12:347.

⁹Ori., “proclaim.”

¹⁰Ori., “stirr,” which is likely the beginning of “stirr'd.”

¹¹Ori., “they.”

¹²Published posthumously in *Unpublished Poetry*, 2:383. Stanza 1 appeared in *Poetical Works*, 12:347.

2. Jesus persisting to deny
While all his doctrines they gainsay,
Them, only them he passes by,
And takes his slighted word away:
His pearls we then no more expose
To swine, who tread them in the mire,
But turning from our Saviour's foes,
We leave them in their sins t' expire.

**“He departed thence, and entred into a
certain man's house &c.”—[Acts 18,] v. 7.¹³**

When we *must* our raiment shake,
Pure from¹⁴ the blasphemer's blood,
Sinners finally forsake;
Surely we depart for good;
Good to other souls design'd:
Thankful for the grace transfer'd,
They the gospel-blessing find,
Find¹⁵ salvation in the word.

**“Many of the Corinthians hearing believed.”
—[Acts 18,] v. 8.¹⁶**

Heathens hear what Jews reject,
Cordially the truth embrace,
Reprobates become elect,
Constitute the chosen¹⁷ race:
Whom self-righteous saints deny,
Sinful crouds with joy receive,
Outcasts at the point to die
Turn to Christ, believe, and live.

¹³Published posthumously in *Poetical Works*, 12:347–48.

¹⁴Ori., “of.”

¹⁵“Taste” is written in the margin, most likely as an alternative to “Find.”

¹⁶Published posthumously in *Poetical Works*, 12:348.

¹⁷Ori., “Join'd to the peculiar” changed to “Constitute the chosen.”

“Then spake the Lord to Paul in a vision, Be not afraid, but speak, and hold not thy peace.”
—[Acts 18,] v. 9.¹⁸

- [1.] Thou seest, Omniscient as Thou art,
The ground of every human heart,
Continually prepar'd to grant
The comfort which thy servants want:
Who on thy truth and love rely,
In dangers we perceive Thee nigh;
We see th' Invisible¹⁹ appear,²⁰
And in thy sight disdain to²¹ fear.
2. While labouring in thy church below,
Thee, only Thee we vow to know,
Thou hast a thousand secret ways
To chear us with the life of grace,
Inspir'd, and strengthen'd from above,
Assur'd of thy protecting love,
We wait the promis'd fruit to see,
And give up all our lives to Thee.

“For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.”—[Acts 18,] v. 10.²²

- [1.] Jesus, Thou tak'st thy servants part,
Present with us Thou always art,
Who Thee proclaim the Christ of God,
Who publish pardon in thy blood:
The threatning world assault in vain,
If Thou their violent rage restrain,

¹⁸Published posthumously in *Unpublished Poetry*, 2:384.

¹⁹Ori., “~~Thy presence doth to faith~~” changed to “We see th' Invisible.”

²⁰In the right margin Wesley proposed in shorthand, then crossed out, the alternative wording: “We see th' almighty God appear.”

²¹Ori., “~~kept by Thee, we cannot~~” changed to “in thy sight disdain to.”

²²Published posthumously in *Unpublished Poetry*, 2:384–85.

If Thou thy messengers defend,
And hide our life, till time shall end.²³

2. By all their power unterrified,
Their wealth, their learning, and their pride,
We speak, and cannot hold our peace,
We speak, secure of full success;
Thy voice propheticall we hear,
“To harvest white the fields appear”
And thousands hungering for the word
Are ready to receive their Lord.

“And he continued there a year and six months, teaching the word of God among them.”—[Acts 18,] v. 11.²⁴

Ten thousand thousand in our isle
Are waiting for their Saviour’s smile:
Here let us then with joy remain
Ten thousand thousand souls to gain,
Assur’d Thou wilt our labours bless
The²⁵ faithful witnesses increase,
Rais’d up thy Godhead to adore,
Thy church, till time shall be no more.

“The Jews made insurrection²⁶ with one accord against Paul.”²⁷—[Acts 18,] v. 12.²⁸

Multitudes cannot distress
A gospel-minister:
Still th’ Invisible he sees,
Th’ Almighty Jesus near;
Trusting in his Saviour’s aid,
Against a world of worms combin’d,

²³The first six lines of stanza 1 appeared in *Poetical Works*, 12:348.

²⁴Published posthumously in *Poetical Works*, 12:348.

²⁵Ori., “Fly.”

²⁶Ori., “made an insurrection.”

²⁷Ori., “Paul, and brought him to the judgment-seat.”

²⁸Published posthumously in *Unpublished Poetry*, 2:385.

Single, firm, and undismay'd,
He faces all mankind.

“They brought him to the judgment-seat.”
—[Acts 18,] v. 12.²⁹

With infernal malice fraught,
The guiltless criminal
To the judgment-seat they brought,
And loud for justice call:
Christ himself his servant led,
To let the furious zealots know,
“Hitherto ye may proceed,
“But can no farther go.^[29]

**“This fellow persuadeth men to worship God
contrary to the law.”**—[Acts 18,] v. 13.³⁰

- [1.] Passion brands religion pure,
 And sinners blind blaspheme,
 Contrary to law, be sure,
 If contrary to them:
 Truth they wilfully mistake,
Abhorrrers of the gospel-light,
 Zeal for God a cloak they make,
 Who 'gainst his servants fight.
2. Contrary to custom's law
 Our doctrine we confess,
 Teach, that souls should stand in awe
 Of sin and wickedness,
 Teach, that wash'd in Jesus blood
They all may feel his saving power,

²⁹Published posthumously in *Unpublished Poetry*, 2:385.

³⁰Published posthumously in *Poetical Works*, 12:348–49.

All may then the pardning God
In spirit and truth adore.

**“If it were a matter of wrong, or wicked
lewdness, reason would that I should bear
with you: But if it be a question &c.”**

—[Acts 18,] v. 14, 15.³¹

- [1.] The wary magistrate we praise,
If wise and humble he decline
To take his great Creator’s place,
And judgment pass in things Divine;
If to determine³² he forbears,
As umpire, in religious jars.
2. But did³³ he not refuse the cause
Thro’ humour, indolence, and ease,³⁴
Alike for vice and virtue’s laws
A careless unconcern express,
As those who bore the Christian name,
Heathens, and Jews, were all the same?

* see p. 375, But if &c³⁵

**“Then all the Greeks took Sosthenes, and beat
him before the judgment-seat: and Gallio
cared for none of those things.”**

—[Acts 18,] v. 17.³⁶

- [1.] Ought not the ruler³⁷ to suppress
The dire effects of blindfold zeal,
Curb the bold sons of wickedness,
Beat down the instruments of ill,
Licentious³⁸ violence restrain,
And truth defend, and peace maintain?
2. He made their wickedness his own,
Not hindring what he might prevent,

³¹Published posthumously in *Poetical Works*, 12:349.

³²“Or if to meddle” is written in the margin, as a considered alternative to “If to determine.”

³³Ori., “might.”

³⁴Ori., “pride.”

³⁵Wesley meant for a hymn written on Acts 18:15 from p. 375 and the (unnumbered) verso side of p. 375 to be inserted here.

³⁶Published posthumously in *Poetical Works*, 12:350–51.

³⁷Ori., “rulers.”

³⁸Ori., “Their Licentious.”

He did the wrong by others done,
The judge oppres'd the innocent
And thus his false pretence disprov'd,
Who neither truth nor justice lov'd.

3. Servants of God, your treatment see,
Such justice from the world expect:
Their boasted love of equity
Always excepts the Christian sect;
And if your lives the rulers spare,
They let your foes in pieces tear.

4. Cognizance of your slighted cause
No Gallio is concern'd to take:
Unshelter'd by your country's laws,
Hated of all for Jesus' sake,
Fly, outlaws, fly to David's Son,
And refuge find in Christ alone.

“And Paul after this tarried there yet a good while.”—[Acts 18,] v. 18.³⁹

Assaulted, but not hurt, he found
The heavenly vision true
And stay'd to spread the joyful sound,
The Master's work to do:
By grace invisibly sustain'd
All danger he defied,
And safe amidst the wolves remain'd
With Jesus at his side.

³⁹Published posthumously in *Poetical Works*, 12:351.

“He sailed thence into Syria.”—[Acts 18,] v. 18.⁴⁰

Still busy, still for Christ employ'd,
 In motion or in rest,
 The man, the messenger of God
 Is in his service blest;
 His Providence by land he eyes,
 His wonders in the deep,
 And sails to distant climes, and flies
 With Jesus in the ship.

“With him Priscilla and Aquila.”—[Acts 18,] v. 18.⁴¹

Two are better far than one,
 (Jesus sent them forth by pairs)
 Join'd, they bring each other on,
 Each his fellow's burthen bears;
 Who can break a threefold cord,
 Mutual helpers in the Lord?

“Having shorn his head in Cenchrea: for he had a vow.”—[Acts 18,] v. 18.⁴²

- [1.] Not thro' vile hypocrisy
 Not thro' superstition vain;
 With the Jews a Jew is he,
 Jews in Jesus' cause to gain,
 With⁴³ indifferent things complies,
 Wise, for *their* salvation wise.
2. O that I, like him, could stoop,
 By my condescending love
 Lift the souls of sinners up,
 Turn⁴⁴ them to their Friend above,

⁴⁰Published posthumously in *Poetical Works*, 12:351.

⁴¹Published posthumously in *Poetical Works*, 12:351.

⁴²Published posthumously in *Poetical Works*, 12:352.

⁴³Ori., “Fo.”

⁴⁴“Turn” has “Point” written below it as an alternative.

All things unto all become,
Instrument of saving some!

**“He himself entred into the synagogue, and
reasoned with the Jews.”—[Acts 18,] v. 19.⁴⁵**

- [1.] Not for some condemning all,
Turning from th' impenitent,
Sinners deaf to mercy's call,
Still to other Jews he went;
Jews he could not overlook,
Sent salvation to proclaim,
First in synagogues he spoke,
Christ he offer'd first to them.
2. Ye that now dispense the word,
Jesus' name to heathens bear,
Keep the beaten track; your Lord
First within the walls declare:
If they cast the word behind,
Will not hear of sin forgiven,
Preach—and save, where'er ye find,
Every creature—under heaven!

**“When they desired him to tarry longer time
with them, he consented not.”
—[Acts 18,] v. 20.⁴⁶**

- [1.] Long, undesir'd, with foes he stay'd,
Yet could his friends' request withstand,
By no inferior motives sway'd,
A servant at his Lord's command,
With messages to sinners sent,
Only where Jesus will'd, he went.

⁴⁵Published posthumously in *Unpublished Poetry*, 2:385–86.

⁴⁶Published posthumously in *Unpublished Poetry*, 2:386. Stanza 1 appeared in *Poetical Works*, 12:352.

2. Above our civil⁴⁷ forms and ways,
The preachers' motives lie conceal'd:
The counsels of Almighty grace
Thro' them are by their God fulfil'd,
Who secretly their heart inclines
To serve his own unseen designs.

“I will return again unto you, if God will.”
—[Acts 18,] v. 21.

II.⁴⁸

- [1.] Tis not in foolish man
To order his own way;
And hence, till Jesus make it plain,
We for direction stay,
Patient on Him attend;
And undetermin'd still,
We nothing⁴⁹ promise, who depend
On our great Master's will:
2. Where He appoints, and when,
With readiness we go,
And leave the rest to Him, and then
Rejoice no more to know,
As instruments divine,
As servants in the word,
Our only business and design
To please our heavenly Lord.

“I must keep this feast in Jerusalem.”
—[Acts 18,] v. 21.

I.⁵⁰

Festivals observ'd to God
We by Apostles see:

⁴⁷Ori., “civils.”

⁴⁸Published posthumously in *Unpublished Poetry*, 2:386–87. This hymn is out of order.

⁴⁹Ori., “cannot.”

⁵⁰Published posthumously in *Poetical Works*, 12:352.

Let who will the deed explode,
We own th' authority;
Mysteries of redeeming Love
We celebrate, like Paul the Blest,
Till we keep with saints above
The everlasting feast.

**“When he had landed at Cesarea, and gone up
and saluted the church, he went down to
Antioch.”—[Acts 18,] v. 22.⁵¹**

Christian piety sincere
Our⁵² social love commends:⁵³
Paul injoy'd the comfort here
The converse of his friends;⁵⁴
Both his countenance and zeal
He sharpen'd by the pleasing sight,
Travelling on to meet, and dwell
With all the saints in light.

**“He went over all the country of Galatia and
Phrygia in order, strengthening all the
disciples.”—[Acts 18,] v. 23.⁵⁵**

- [1.] An Apostolic minister
His pastoral, unwearied care
By⁵⁶ restless labours shows,
Travels, and flies, from place to place,
And precious souls in Jesus' grace
Confirms, where'er he goes.
2. To each he severally applies,
In strengthening all his children tries
Each moment to redeem,

⁵¹Published posthumously in *Poetical Works*, 12:352–53.

⁵²Ori., “Doth.”

⁵³Ori., “commend.”

⁵⁴Ori., “a friend” changed to “his friends.”

⁵⁵Published posthumously in *Unpublished Poetry*, 2:387. Stanzas 1–2 appeared in *Poetical Works*, 12:353.

⁵⁶Ori., “In.”

[Wesley skipped page 369 in his numbering]

Till life's last hour he labours on,
And grieves, that he hath nothing done
For One who died for him!

3. Thus may I in my measure strive,
For Jesus and his people live,
Hard-toiling all my days
To see his kingdom here restor'd,
To spread the Evangelic word,
And minister the grace.
4. Saviour, on me thy mind bestow,
And in thy servant's steps I go,
Myself the meanest see,
The least of saints, the sinners chief;
And find my⁵⁷ comfort and relief,
My hope and heaven⁵⁸ in Thee.

**“A certain Jew named Apollos, an eloquent
man, and mighty in the scripture &c.”**
—[Acts 18,] v. 24, 25.⁵⁹

- [1.] The Lord who sends by whom he will,
Doth oft out of the people chuse
A man by eloquence and zeal
Made ready for the Master's use,
Arm'd with the Spirit's two-edg'd sword,
'Gainst sin, the world, and fiend to fight,
And mighty to expound the word,
And manifest that heavenly Light.

⁵⁷Ori., “My help, and” changed to “And find my.”

⁵⁸Ori., “is all” changed to “and heaven.”

⁵⁹Published posthumously in *Poetical Works*, 12:353–54.

2. Prepar'd to make their Saviour known,⁶⁰
 Earnest to propagate his love,
 The call extraordinary we own
 Of men instructed from above,
 Our lack of service to supply
 Who minister in sacred things;
 While bold to all they testify
 The grace that sure salvation brings.

“This man was instructed in the way of the Lord, and being fervent in the Spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John &c.”—[Acts 18,] v. 25.⁶¹

Are there not found instructors still
 The gospel-way who partly know,
 And all-inflam'd with fervent zeal
 The Lamb, th' approaching Saviour show?
 Warmly they urge, and cry, [⁶¹Repent,
 “Jesus the promis'd Christ believe,
 “Believe in God, whom God hath sent,
 “And Mercy will—at last forgive.”

“Whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.”
 —[Acts 18,] v. 26.⁶²

- [1.] The man that hath, that still retains,
 Improving his inferior light,
 A clearer light and knowledge gains,
 To deal the word of truth aright;
 If⁶³ powerful in the scriptures now,
 And rich in talents, he submit

⁶⁰Ori., “his Saviour own” changed to “their Saviour known.”

⁶¹Published posthumously in *Poetical Works*, 12:354.

⁶²Published posthumously in *Poetical Works*, 12:354.

⁶³Ori., “Tho².”

With meek docility to bow,
And listen at a layman's feet.

2. The meanest saint who Jesus knows
Can shew a learn'd Apollos more,
The joy that from believing flows,
The life, and purity, and power;
A woman by her Saviour taught
A teacher of good things may prove,
And lead the man with wisdom fraught
Into the way of perfect love.

**“And when he was disposed to pass into
Achaia, the brethren wrote, exhorting the
disciples to receive him.”—[Acts 18,] v. 27.⁶⁴**

- [1.] A warm concern for Jesus name⁶⁵
Is not to one estate confin'd:
People and priests may⁶⁶ all proclaim
The dying Saviour of mankind:
The ministerial Spirit may rest
On men who want the character,
With graces, gifts, and talents blest
To preach the heavenly kingdom here.
2. The company of faithful men
Should such with willing hearts embrace,
And suffer God himself t' ordain
The chosen vessels of his grace:
Th' Apostles Successors below
With glad alacrity should join,

⁶⁴Published posthumously in *Poetical Works*, 12:354–55.

⁶⁵Ori., “The company of faithful men” changed to “A warm concern for Jesus name.”

⁶⁶Ori., “should.”

Not to impart, not to bestow,
But recognize their call Divine.

**“Who when he was come, helped much
through grace them which had believed.”**
—[Acts 18,] v. 27.⁶⁷

[1.] All the comfortable aid
Thro’ a worm to worms convey’d,
All the grace, we gladly own,
Lord, it flows from Thee alone:
Yet, if Thou vouchsafe to bless,
Crown their labours with success,
Ministers shall helpers prove,
Much increase our faith and love.

2. Needful Thee alone we know:
Grace by whom Thou wilt bestow,
Stablishing, confirming grace,
Power to perfect holiness:
We the instruments receive;
Thro’ their word thy Spirit give,
Cephas use, Apollos, Paul;
Still Thou workest all in all.

**“He mightily convinced the Jews, and that
publicly, shewing by the Scriptures, that
Jesus was the Christ.”**—[Acts 18,] v. 28.⁶⁸

[1.] The omnipotent God
Thro’ his love shed abroad
Doth extraordinary⁶⁹ messengers send,

⁶⁷Published posthumously in *Poetical Works*, 12:355.

⁶⁸Published posthumously in *Unpublished Poetry*, 2:388–89.

⁶⁹Ori., “extroordinary.”

And He arms us with grace,
Whom he pleases to raise
Against error and sin to contend.

2. The Jews we convince,
Who are proud of their sins
Which they virtue and righteousness call:
By the Spiritual sword,
By the power of the word
We confound them, in presence of all.
3. In Jesus his name
We forgiveness proclaim;
And his witnessing Spirit He gives:
From the scriptures we show,
He who⁷⁰ suffer'd below
Is the God that eternally lives.
4. The Anointed of God,
The great Prophet bestow'd
On a wilfully ignorant race,
True faith He imparts,
And instructs our dull hearts
By the light and the unction of grace.
5. Our Priest we declare,
Thro' whose blood and whose prayer
We are pardon'd, and perfect in one;
Our King we extol,
Who presides over all,
And vouchsafes us a share of his throne.

⁷⁰Ori., "that."

6. Priest, Prophet, and King,
He his kingdom doth bring,
With his Wisdom and Peace from above;
And who Jesus receive,⁷¹
Priests,⁷² prophets, we live,
And we reign in the Spirit of love!

“But if it be a question of names ... look ye to it &c.”—[Acts 18,] v. 15.⁷³

* insert p. 363⁷⁴

- [1.] Contempt he justly might express
For his own heathen-deities,
His ear from idle questions turn,
And all their names and fables scorn;
But JESUS is th’ important Name
In which the world’s Salvation came,
The only Name to sinners given,
More worth than all in earth and heaven!
2. Yet curious man, whose reasoning eye
Would into all creation pry,
Hath no innate desire to know
The things of God Reveal’d below;
Averse from the inquiring pain,
He counts that only knowledge vain,
On which his present peace depends
And bliss supreme⁷⁵ which never ends.⁷⁶

⁷¹Ori., “~~whoever believe~~” changed to “who Jesus receive.”

⁷²Ori., “~~Kings and~~” changed to “Priests.”

⁷³Published posthumously in *Poetical Works*, 12:349–50.

⁷⁴Wesley meant for this hymn written on Acts 18:15 to be inserted on p. 363.

⁷⁵Ori., “~~glorious~~ bliss” changed to “bliss supreme.”

⁷⁶Lines 5–8 of stanza 2 actually appear by themselves on the (unnumbered) verso side of p. 375. We have moved them here for convenience.

Acts XIX.¹

**“Paul having passed through the upper coasts,
came to Ephesus.”—[Acts 19,] v. 1.²**

[1.] Pastors, who live at ease,
Without reproach or care,
Preachers like Paul, with his
Your services compare,
Your sloth with his extensive zeal,
And self-condemn'd the difference feel.

2. While the succession true
As wholly yours ye³ claim,
Th' Apostles steps pursue,
The toil, the pain, the shame,
Their portion, upon earth receive,
And only for your Master live.

**“Have ye received the Holy Ghost, since ye
believed?”—[Acts 19,] v. 2.⁴**

I who long have call'd him Lord,
And Jesus mine believ'd,
Have I prov'd the Saviour's word,
The Comforter receiv'd?
Him do I my Leader know,
His power throughout my life express,
All the⁵ fruits, the tempers show,
The works of righteousness?

**“We have not so much as heard whether there
be any Holy Ghost?”—[Acts 19,] v. 2.⁶**

[1.] Christians make the same reply,
Or a worse answer give:

¹At the top of the page Wesley has written in shorthand: “March 1.”

²Published posthumously in *Poetical Works*, 12:356.

³Ori., “we.”

⁴Published posthumously in *Unpublished Poetry*, 2:389.

⁵Ori., “his.”

⁶Published posthumously in *Poetical Works*, 12:356–57.

Some audaciously deny
That Him ye can receive;
“Ask; but God will not bestow
“The Holy Ghost with you to dwell:
“Only fools and madmen know,
“Or now the Spirit feel.^{7]}

2. Most are ignorant, that God
Doth still his Spirit impart,
Sheds him with his love abroad
In every faithful heart;
By the blood of Jesus bought,
The⁷ Principle of righteous deeds,
Every holy word and thought
From Him alone proceeds.
3. Few alas, the need confess
Of his converting power,
Know, that God we cannot please,
Or without Him adore,
Cannot seek the things divine,
Till He the hindrances remove,
Secretly our hearts incline
To pray, repent, and love.

“Unto what then were ye baptized?”
—[Acts 19,] v. 3.⁸

- [1.] Baptiz'd into the name of God,
The Father, Son, and Holy Ghost,
That⁹ inward grace was then bestow'd,
If now ye have the Spirit lost;

⁷Ori., “An.”

⁸Published posthumously in *Unpublished Poetry*, 2:389.

⁹Ori., “Ye then That.”

He makes, to every sinner given,
The child of God, the heir of heaven.

2. Renouncing your baptismal right,
 Whoe'er the Holy Ghost disclaim,
Ye do the gracious Spirit despise,
 Falsely usurp the Christian name,
And tell the Lord, ye are not his,
And spurn the hope of heavenly¹⁰ bliss.

“John verily baptized with the baptism of repentance, saying unto the people, That they should believe on Him which should come &c.”—[Acts 19,] v. 4.¹¹

- [1.] Who John's sincere disciples are,
 They seek their Lord above,
The fruits of true repentance bear,
 And tremble, till they love:
Expecting pardon for his sake,
 Jesus, they trust, will come,
Their souls and bodies too to make
 His Spirit's constant home.
2. Our Saviour mindful of his word,
 To us who dare believe,
And wait for our redeeming Lord,
 Will soon his Spirit¹² give;
Will with the Holy Ghost baptize,
 His Saving Name declare,
And fit his members for the skies,
 And crown with glory there.

¹⁰Ori., “glorious.”

¹¹Published posthumously in *Poetical Works*, 12:357.

¹²Ori., “soon Spirit” changed to “soon his Spirit.”

**“They were baptized in the name of the Lord
Jesus.”—[Acts 19,] v. 5.¹³**

Truly baptiz'd into the Name
Of Jesus I have been,
Who partner of his nature am,
And sav'd indeed from sin:
Thy nature, Lord, thro' faith I feel,
Thy love reveal'd in me;
In me, my full Salvation, dwell
To all eternity.

**“The Holy Ghost fell on them, and they spake
with tongues, and prophesied.”
—[Acts 19,] v. 6.¹⁴**

- [1.] Gifts extraordinary bestow'd,
On them that first believed,
Powers miraculous from God
Are rarely now received:
True and faithful as Thou art,
We yet thy promis'd Spirit claim:
Every fearful sinner's heart
May still expect the same.
2. Still the Holy Ghost descends
Th' indwelling Comforter,¹⁵
All the¹⁶ griefs and troubles ends
Of those that Christ revere;¹⁷
Works his miracles within,
Renews their hearts, and tongues, and eyes,
Makes an utter end of sin
And wholly sanctifies.

¹³Published posthumously in *Unpublished Poetry*, 2:389–90.

¹⁴Published posthumously in *Poetical Works*, 12:357–58.

¹⁵Ori., “~~On those that Christ revere~~” changed to “Th' indwelling Comforter.”

¹⁶Ori., “~~their~~.”

¹⁷Ori., “~~Th' indwelling Comforter~~” changed to “Of those that Christ revere.”

3. Always ready Thee we¹⁸ know
This gospel-truth¹⁹ to seal:
Saviour, now on us bestow
The Gift unspeakable,
In the Comforter come down,
(Who helps us for Himself to pray)
Take possession of thine own,
And here forever stay.

“And all the men were about twelve.”
—[Acts 19,] v. 7.²⁰

Twelve inspir'd Apostles new
Are in a moment made!
Jesus, merciful and true,
On Thee our souls are stay'd:
Us Thou canst inspire, and fill:
And lo, we at thy feet appear,
Trust thy sanctifying will
For all thy fulness here.

**“He went into the synagogues, and spake
boldly, disputing and persuading the things
concerning the kingdom of God.”**
—[Acts 19,] v. 8.²¹

- [1.] The joyful news of pardon'd sin
Did at Jerusalem begin,
And Paul the rule Divine pursues,
And offers first the grace to Jews,
The kingdom of celestial peace,
And joy, and endless righteousness.
2. Jesus, with his undaunted zeal
If Thou thy weakest servant fill,

¹⁸Ori., “~~Thee we~~ always ready” changed to “Always ready Thee we.”

¹⁹Ori., “glorious truth” changed to “gospel-truth.”

²⁰Published posthumously in *Unpublished Poetry*, 2:390.

²¹Published posthumously in *Unpublished Poetry*, 2:390–91.

I shall th' experienc'd²² truth maintain,
Like him, nor fear the face of man,
But fully my commission prove,
Nor ever doubt thy faithful love.

3. What can resist thy powerful word,
Or stand against thy Spirit's sword?
With this I combat every foe,
And conquering, on to conquer go,
Convince, persuade them to believe,
And Thee into their hearts receive.

**“But when divers were hardened, and
believed not, but spake evil of that way before
the multitude, he departed from them.”**

—[Acts 19,] v. 9.²³

From men who harden their own hearts
And openly²⁴ the way blaspheme,
A minister of Christ departs,
In pity and true love to them,
Lest they should more obdurate be,
Farther provoke the Lord most-high,
And fill up their iniquity,
And fighting with their Maker die.

“He separated the disciples.”

—[Acts 19,] v. 9.²⁵

Full of paternal tenderness
The pastor good will not expose
His children unconfirm'd in grace
To crafty, disputacious²⁶ foes;
His faithful vig'lance he approves,
(Divinely taught the flock to lead.)

²²Ori., “~~the heart-felt~~” changed to “th' experienc'd.”

²³Published posthumously in *Poetical Works*, 12:358.

²⁴Ori., “~~The truth deny~~” changed to “And openly.”

²⁵Published posthumously in *Poetical Works*, 12:359.

²⁶Ori., “crafty fr——~~alicious~~,” which is likely the beginning and ending of “fiends, malicious.” Wesley then changed to “crafty, disputacious.”

Beyond infection's reach removes,
And parts the living from the dead.

**“Disputing daily in the school of one
Tyrannus.”—[Acts 19,] v. 9.²⁷**

- [1.] One door is shut, when God permits,
To open a yet wider door:
The preacher then his toil repeats,
With warmer zeal, and fuller power;
Not every week, but every day
Proclaims the salutary word,
And multitudes the call obey,
And Asia now receives its Lord.
2. Preachers of Christ, in faith go on,
Nor fear your flock apart to meet,
You, whom self-righteous Jews disown,
May find a church in every street:
In synagogues receiv'd no more,
Perceive the thing your Lord intends,²⁸
Behold the great effectual door,
And Jesus preach, where'er He sends.
- 3.²⁹ Temple, or house, or barn, or school,
(The gospel consecrates the place;)
No matter where, so Jesus rule,
And teach the lessons of his grace:
Though zealots still the way traduce,
And you as schismatics defame,
Go on; convince both Greeks and Jews,
And Peace to all mankind proclaim.

²⁷Published posthumously in *Poetical Works*, 12:359–60.

²⁸Ori., “designs.”

²⁹Ori., “2.”

“This continued by the space of two years: so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.”—[Acts 19,] v. 10.³⁰

- [1.] Who might not hear the word before,
 Their time is come, their gracious day,
 And Asia's sons may all adore
 The Lamb that bears their sins away:
 They all the healing³¹ doctrine hear
 Which God by signs and wonders seals;
 And Christ's acknowledg'd messenger
 His prosperous ministry fulfils.
2. The mouth which our Almighty Lord
 Hath made and open'd, who can close?
 We preach, intrusted with his word,
 Fearless, tho' earth and hell oppose:
 The fire breaks out, in vain repress;
 Constrain'd to speak, we must speak on,
 And never pause, and never rest,
 Till all our work with life is done.

“God wrought special miracles by the hands of Paul: So that from his body were brought unto the sick &c.”—[Acts 19,] v. 11, 12.³²

- [1.] “Greater miracles than these,
 “Shall my disciples do:”
 Lord, we at thy feet confess
 The Prophecy is true:
 Yet thine only power we own,
 Who didst by Paul the fiends expel;

³⁰Published posthumously in *Unpublished Poetry*, 2:391.

³¹“Heavenly” is written in the margin, most likely as an alternative to “healing.”

³²Published posthumously in *Unpublished Poetry*, 2:391–92. Stanzas 1–2 appeared in *Poetical Works*, 12:360.

Virtue flows from Thee alone
Body and soul to heal.

2. Still the promise is fulfil'd,
To them that trust in Thee;
Thine almighty arm reveal'd
With awe we daily see;
Outward signs but shadows were
Of greater miracles within,
Fiends expel'd the soul by prayer,
And sinners sav'd from sin.
3. One diseas'd, tormented soul,
Redeem'd and disposses't,
By a gracious touch³³ made whole
With faith and pardon blest,
Speaks thy gracious promise seal'd,
Thy power, and truth, and goodness join'd,
More than all the bodies heal'd
Of all our dying kind.

**“Certain Jews took upon them to call over
them which had evil spirits, the name of the
Lord Jesus &c.”—[Acts 19,] v. 13.³⁴**

- [1.] Impotent attempt and vain
Satan from his house t' expel!
Used, usurp'd by daring man
Jesus' Name will not avail,
Nothing by itself can do;
Jesus Spirit the power supplies:

³³“Word” is written below it, as a considered alternative to “touch.”

³⁴Published posthumously in *Poetical Works*, 12:360–61.

Satan mocks a faithless Jew,
All the synagogue defies.

2. Jesus who divinely know
We his name employ aright,
Confident therein, o'rethrow
All the potentates of night:
Jesus, to the faithful race
Arm'd with thy great Spirit's power
Satan and his host give place,
Fly their ancient Conqueror.

“The evil spirit said, Jesus I know, and Paul I know: but who are ye?”—[Acts 19,] v. 15.³⁵

- [1.] Jesus, the woman's conquering Seed
He knew, the Bruiser of his head,
Who hurl'd th' archangel from his throne,
Who cast the foe as³⁶ lightning down;
And bruises now beneath our feet,
And drives him to the burning pit.
2. He knew th' Apostle too, endued
With power from the Incarnate God,
Arm'd with his Lord's³⁷ authority
To set the thralls of Satan free,
To blast the dire destroyer's aim,
And cast him out in Jesus' Name.
3. But who are ye, or whence your power,
A church that Antichrist adore,
Yet over the demoniac call
The names of Jesus and of Paul,

³⁵Published posthumously in *Poetical Works*, 12:361.

³⁶Ori., “like.”

³⁷Ori., “divine” changed to “his Lord's.”

And still³⁸ to cast him out pretend,
By water sprinkled on the fiend?³⁹

- 4.⁴⁰ The stubborn fiend will not give place
To all the Babylonish race,
Their unintelligible spells
And charms, and lying miracles;
Nor can he Rome's exorcists fear,
Or fly from his own Successor.

**“The man in whom the evil spirit was, leapt
on them, and overcame them, and prevailed
against them, so that they fled out of that
house naked and wounded.”**

—[Acts 19,] v. 16.⁴¹

- [1.] Ye, who the name of Jesus take,
But will not all your sins forsake,
May well the rage of Satan fear,
And fly from the old murderer:
The tempter first by guile prevails,
With terror⁴² then his slaves assails:
And if your souls in hell he tear,
Ye never can escape him there.
2. Naked of Christ ye now are found,
And bleeding with your desperate wound:
But turn to Him who pardon gives,
And naked, wounded souls⁴³ receives:
Then, when He doth the grace bestow,
With stedfast faith resist the foe,

³⁸Ori., “By spells.”

³⁹After line 6, Wesley struck out the following extra two lines that are similar to lines 5–6 in stanza 4: “He cannot Rome's exorcists fear, / Or start at his own successor!”

⁴⁰Ori., “3.”

⁴¹Published posthumously in *Unpublished Poetry*, 2:392.

⁴²Ori., “violon,” which is likely the beginning of “violence.”

⁴³“Dying vagabonds” is written in the margin, most likely as a considered alternative to “naked, wounded souls.”

On Jesus' powerful Name rely,
And see the prince of darkness fly!

“This was known to all; and fear fell on them all, and the name of the Lord Jesus was magnified.”—[Acts 19,] v. 17.⁴⁴

[1.] Infidels, if God compel,
And devils themselves shall join
His o're-ruling power to tell,
And further his design:
While of Satan's rage they hear,
Which Sceva's scatter'd sons proclaim,
Heathens struck with sacred fear
Bow down to Jesus' Name.

2. Above every name ador'd
Most holy and most high,
Heaven and earth's Almighty Lord
With them we magnify:
Jesus, manifest below,
More fully still thy name declare,
Till we all thy nature know,
And all thine impress bear.

**“And many that believed, came, and confessed, and shewed their deeds.”
—[Acts 19,] v. 18.⁴⁵**

[1.] Wounded by the Spirit's sword,
Which joints and marrow parts,
Jesus' efficacious word,
They own, has reach'd their hearts,

⁴⁴Published posthumously in *Unpublished Poetry*, 2:393.

⁴⁵Published posthumously in *Unpublished Poetry*, 2:393.

Laid the depths of Satan bare,
 The soul's most intimate recess:
 Now they all their deeds declare,
 And all their sins confess.

2. O that we who have believ'd
 May thus our fall bemoan,
 Self-condemn'd, and deeply griev'd
 For faith and mercy groan,
 (Vilest we of all mankind
 To trample on⁴⁶ his pardning love)
 Restless, till again we find
 Our Advocate above!

**“Many also of them which used curious arts,
 brought their books &c.”—[Acts 19,] v. 19.⁴⁷** +

Satan the title soft imparts,
 And Magic calls his curious arts,
 Worthy their own infernal name,
 And black as hell from whence they came!
 Ah, no; his advocates⁴⁸ reply:
 “The harmless fiend no more bely:
 “He sleeps secur'd by our *repeal*,
 “And witchcraft is—Impossible!⁴⁹”

**“They brought their books, and burned them
 before all men.”—[Acts 19,] v. 19.⁴⁹**

Sinners, if Christ ye truly seek,
 Your covenant with Satan break,

⁴⁶Ori., “~~sin against~~” changed to “trample on.”

⁴⁷Published posthumously in *Unpublished Poetry*, 2:394. Ori., “v. 17.”

⁴⁸“Pension'd friends” is written in the margin, most likely as a considered alternative to “advocates.”

⁴⁹Published posthumously in *Poetical Works*, 12:362.

An open detestation show,
Of him and all his works below;
In league with hell who long have been,
Bring all your instruments of sin,
Your cards, the devil's books, disclaim,
And cast your plays into the flame.

“So mightily grew the word of God and prevailed.”—[Acts 19, v. 20.]⁵⁰

Jesus, the word bestow,
The true immortal seed:
Thy gospel then shall greatly grow,
And all our land o'rspread,
Thro' earth extended wide
Shall mightily prevail,
Destroy the works of self and pride,
And shake the gates of hell;
Its energy exert
In the believing soul,
Diffuse thy grace thro' every part,
And sanctify the whole,
Its utmost virtue show
In pure consummate love
And fill with all thy life below,
And give us thrones above.

“After these things were ended Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying,

⁵⁰Published posthumously in *Poetical Works*, 13:22.

“after I have been there, I must also see Rome.”—[Acts 19,] v. 21.⁵¹

- [1.] Lover of souls he cannot rest,
 In Ephesus already won,
In Asia for his Lord possest,
 But as he nothing yet had done,
To Europe he his⁵² line extends,
And then⁵³ to earth's remotest ends.
2. No conqueror or hero can
 Equal his magnanimity,
Whose heart in love to God and man
 Inlarg'd, and boundless as the sea
Its all on every soul bestows,
And the whole universe o'reflows!

“He sent into Macedonia Timothy and Erastus; but he himself stayed in Asia for a season.”—[Acts 19,] v. 22.⁵⁴

Attentive to his people's needs,
A pastor tarries, or proceeds;
 His journeys or abode
He regulates⁵⁵ in every place,
As best may minister the grace,
And feed the flock of God.

“And the same time there arose no small stir about that way.”—[Acts 19,] v. 23.⁵⁶

Peace with the world, how short its stay!
While each pursues his sinful way,
The restless sons of night

⁵¹Published posthumously in *Poetical Works*, 12:362.

⁵²Ori., “Europe his” changed to “Europe he his.”

⁵³Ori., “flies.”

⁵⁴Published posthumously in *Unpublished Poetry*, 2:394.

⁵⁵“~~Disposing still~~” is written in the margin, as a considered alternative to “He regulates.”

⁵⁶Published posthumously in *Unpublished Poetry*, 2:394.

Must still the Saviour's way abhor,
Infesting with perpetual war
The children of the light.

**“Sirs, ye know that by this craft we have our
wealth.”—[Acts 19,] v. 25.⁵⁷**

- [1.] The love which worldly men pretend
To things divine, will always end
Where it at first begun:
Gain is their only godliness,
In all their actions they confess
They love themselves alone.
2. The hellish tyrant of mankind
Doth sinners by their passions bind,
And thus his sway maintains;
But chiefly thro' the lust of gold
He rules his slaves, to avarice sold,
The worldling's god he reigns.

**“Throughout all Asia this Paul hath
persuaded, and turned away much people,
saying, that they be no gods which are made
with hands.”—[Acts 19,] v. 26.⁵⁸**

The world may well complain
Of endless mischief done
By these ungovernable men
Who o're the kingdom run:
Much people they pervert,
That throng'd the downward road,

⁵⁷Published posthumously in *Unpublished Poetry*, 2:395. Stanza 1 appeared in *Poetical Works*, 12:362.

⁵⁸Published posthumously in *Unpublished Poetry*, 2:395.

From idols turn away their heart
 To serve the living God:
 The works by sinners wrought
 They scorn and vilify,
 And set the craft of priests at nought,
 And all their gods deny;
 Honour and wealth and power⁵⁹
 They daringly tread down,
 And teach the multitude⁶⁰ t' adore
 Th' Incarnate God alone.

**“Not only this our craft is in danger;
 but that also the temple of the great Diana
 &c.”—[Acts 19,] v. 27.⁶¹**

As for religion's cause
 The slaves of mammon fight;
 “Our⁶² craft indeed may suffer loss,
 “But that we seem to slight:
 “The church in danger is!
 “The vagrants undermine
 “Our pomp, magnificence, and ease,
 “And government *divine*!
 “Their heresy they spread,
 “By day and night employ'd:
 “The church, if farther they proceed,
 “The church will be destroy'd!
 ”Tis thus religion's name
 “We use our ends to screen;
 “But when the temple we exclaim
 “We our preferments⁶³ mean.^[?]”

⁵⁹Ori., “fame.”

⁶⁰Ori., “people.”

⁶¹Published posthumously in *Poetical Works*, 12:362–63.

⁶²Ori., “Their.”

⁶³Ori., “Ourselves alone we” changed to “We our preferments.”

**“When they had heard these sayings, they
were full of wrath, and cried out saying,
Great is Diana of the Ephesians.”**
—[Acts 19,] v. 28.⁶⁴

Interest and superstition join'd
Will never fail the world to raise,
And stir up all the passions blind
Of those that hate the sons of grace,
The great Diana to⁶⁵ defend,
And furiously for Self contend.⁶⁶

**“The whole city was filled with confusion: and
having caught Gaius and Aristarchus &c.”**
—[Acts 19,] v. 29.⁶⁷

Destroyers of the public peace,
The city they with tumult fill,
The Christians as seditious seize,
As Authors vile of every ill,
As pests, and poisoners of the air,
As Atheists they in pieces tear!

**“When Paul would have entred in unto the
people, the disciples suffered him not.”**
—[Acts 19,] v. 30.⁶⁸

By⁶⁹ their Saviour's Spirit led
And fill'd with faith unfeign'd,
Saints themselves sometimes may need
To be by man restrain'd:
Pastors who their lives expose
Thro' hasty zeal, the flock should hold,
Screen from their outrageous foes,
And hide them in the fold.

⁶⁴Published posthumously in *Unpublished Poetry*, 2:396.

⁶⁵Ori., “Diana's cause” changed to “Diana to.”

⁶⁶This hymn originally had the beginning of a stanza 2 shown as “~~2. Destroy[ers].~~” Instead, it looks like Wesley used this stanza for the next hymn on Acts 19:29.

⁶⁷Published posthumously in *Unpublished Poetry*, 2:396.

⁶⁸Published posthumously in *Unpublished Poetry*, 2:396.

⁶⁹Ori., “~~Sain~~,” which is likely the beginning of “Saints.”

“Certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theater.”
—[Acts 19,] v. 31.⁷⁰

Jesus in all times and places,
For his providential ends,
To his threatned⁷¹ servants raises
Secret, unsuspected friends;
Our well-wishers at a distance,
Till th’ Ephesian beasts appear:
Then their counsel, or assistance
Saves the Saviour’s messenger.

“Some cried one thing, and some another: for the assembly was confused &c.”
—[Acts 19,] v. 32.⁷²

Passions, though nicely varnish’d ore,
Themselves by their effects bewray,
Infernal strife and wild uproar
Expose the fiend to open day;
Howe’er themselves the craftsmen blind,
In rage, revenge, and anarchy
The ground of all their zeal we find,
And by the fruit discern the tree.

“All with one voice about the space of two hours cried out, Great is Diana of the Ephesians!”—[Acts 19,] v. 34.⁷³

[1.] When reason is by wrath supprest,
And frantic Superstition reigns,
Hark, how the many-headed beast
The great Diana’s cause maintains,
And Legion fierce with all his powers
The church, the church, incessant roars!

⁷⁰Published posthumously in *Poetical Works*, 12:363.

⁷¹Ori., “suffering.”

⁷²Published posthumously in *Unpublished Poetry*, 2:397.

⁷³Published posthumously in *Unpublished Poetry*, 2:397.

2. “High is the Church, whoe’er oppose,
“Whoe’er attempt to pull her down!
“High is the Church! ’gainst all her foes,
“The drunken sons of Babylon,
“*Reeling*—we stand—in Order’s aid—
“And *swear*—t’ uphold the Craftsmen’s trade!⁷⁴”

“When the town-clerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not &c.”

—[Acts 19,] v. 35.⁷⁴

To the multitude inrag’d
Their way at first we give;
When their fury is assuag’d
They may the truth receive,
Calm to reason’s voice attend,
No farther with the craftsmen go,
Leave them to their trusty friend,
And sure allies *below*.

“Ye ought to be quiet, and to do nothing rashly.”—[Acts 19,] v. 36.⁷⁵

- [1.] The universal-fault
O how shall I eschew?
Precipitate in thought,
In word and action too,
My nature’s turbulence I own
And look for help in Christ alone.
2. My hastiness is stay’d
Thro’ faith’s o’re-ruling power,

⁷⁴Published posthumously in *Poetical Works*, 12:363.

⁷⁵Published posthumously in *Unpublished Poetry*, 2:397–98. Stanza 1 appeared in *Poetical Works*, 12:364. Ori., “Ye have brought hither these men, which are neither robbers &c.—[Acts 19,] v. 37.”

By Jesus Spirit led,
I hurry on no more,
But subjected to his command,
I join the quiet in the land.

**“Ye have brought hither these men, which are
neither robbers &c.”—[Acts 19,] v. 37.⁷⁶**

Reason and probity forbid
Ev’n those that Christ deny
To second an outrageous deed,
Or join the general cry:
Let Christians hence instructed be
To stand in truth’s defence,
And when the just opprest they see,
To plead for innocence.

**“Which are neither robbers of churches.”
—[Acts 19,] v. 37.⁷⁷**

Howe’er your idols we despise,
As dirt beneath our feet,
We dare not heathen scandalize,
Or sacrilege commit:
Your Queen of heaven⁷⁸ and Patroness
May still her state maintain,
At Ephesus her shrine possess,
Or at Loretto reign.

**“Nor yet blasphemers of your goddess.”
—[Acts 19,] v. 37.⁷⁹**

The Pagan-deities of old
But lying demons were;
And modern gods of wood, or gold
Their hellish birth declare:

⁷⁶Published posthumously in *Poetical Works*, 12:364.

⁷⁷Published posthumously in *Poetical Works*, 12:364.

⁷⁸Ori., “~~Virgin-Queen~~” changed to “Queen of heaven.”

⁷⁹Published posthumously in *Poetical Works*, 12:364–65.

We know their dark original,
 Yet will we not presume
 In bitterness of zeal⁸⁰ to rail
 At Satan, or at Rome.

“The law is open: let them implead one another.”—[Acts 19,] v. 38.⁸¹

- [1.] Conscious the laws are on our side
 (Not for the just but lawless made)
 Our foes refuse the test t’ abide,
 Or sue for Magisterial aid
 While us they violently oppress
 With an high hand of wickedness.
2. The legal way they wisely⁸² shun,
 Which would our innocence display,
 Make their unrighteous dealings known
 Who hate the children of the day,
 And break, to compass their design,
 All statutes, human and Divine.

“When he had thus spoken, he dismissed the assembly.”—[Acts 19,] v. 41.⁸³

1. The waves of the sea, When highest they rise,
 Are govern’d by Thee, Our Lord in the skies:
 Thy succour imploring, Thy presence we find,
 To silence the roaring, And tie up the wind.
2. The fierceness of men, Who threaten so loud,
 Thy word can restrain, And bridle the croud;
 And when it represses Their madness of will
 The hurricane ceases, The tumult is⁸⁴ still.
3. Whoe’er in thy hand The instrument be,
 Thine only command, And action we see;
 So nigh to deliver Acknowledge thy power,
 Thy mercy forever And ever adore.⁸⁵

⁸⁰“~~With bitter sectaries~~” is written in the margin, most likely as a considered alternative to “In bitterness of zeal.”

⁸¹Published posthumously in *Unpublished Poetry*, 2:398.

⁸²Ori., “~~remedy~~ they” changed to “way they wisely.”

⁸³Published posthumously in *Poetical Works*, 12:365.

⁸⁴Ori., “~~people are~~” changed to “tumult is.”

⁸⁵Lines 3–4 of stanza 2 and all of stanza 3 actually appear by themselves on p. 397b. We have moved them here for convenience.

Acts XX.¹

“And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed to go into Macedonia.”

—[Acts 20,] v. 1.²

- [1.] Beyond his persecutors sight
 Th' Apostle prudently withdraws,
 Not by an hasty shameful flight
 Deserting his Redeemer's cause
 But sent on other souls to call,
 And Christ proclaim the Lord of all.
2. Ye men sent forth in Jesus Name,
 The storm, when He appoints, decline,
 Follow th' Apostles of the Lamb,
 Fulfil your gracious Lord's design,
 O're earth as lawless outcasts driven,
 T' increase th' inhabitants of heaven.

“When he had gone over those parts, and had given them much exhortation, he came into Greece.”—[Acts 20,] v. 2.³

- [1.] In our redeeming Lord
 Who have believ'd indeed,
 We many'a quickning word
 Of exhortation need,
 Line upon line, t' increase our zeal,
 And precept upon precept still.
2. In answer to our cry,
 Jesus, exhorters raise,

¹At the top of the page Wesley has written in shorthand: “March 6.”

²Published posthumously in *Unpublished Poetry*, 2:398–99. Stanza 1 appeared in *Poetical Works*, 12:365.

³Published posthumously in *Poetical Works*, 12:365–66.

Who may thy church supply
With thy confirming grace,
Thy sanctifying⁴ will explain,
And bring us to a perfect man.

“The Jews laid wait for him.”—[Acts 20,] v. 3.⁵

- [1.] Could God’s peculiar people fight
Against his kingdom here,
And seek with rancorous despite
To slay his messenger;
Rulers and magistrates engage,
Stir up the furious⁶ croud,
And watch with unrelenting rage
To shed the martyrs blood?
2. If envy and self-interest rule,⁷
And pride their zeal inflame,
The world of the same spirit full,
Will always do the same:
And Christians in profession, still
Accomplishing his word,
Would every real Christian kill,
And drive us to our Lord.

**“When the Jews laid wait for him, as he was
about to sail into Syria, he purposed to return
through Macedonia.”—[Acts 20,] v. 3.⁸**

- [1.] We do not, Lord, in Thee confide
But tempt, instead of honouring, Thee,
Who lay the common means aside,
Neglect our own security,

⁴Ori., “Their holy utmost.” Wesley then changed to “Their good and utmost,” and finally changed to “Thy sanctifying.”

⁵Published posthumously in *Unpublished Poetry*, 2:399.

⁶“Madden’d” is written in the margin, as a considered alternative to “furious.”

⁷Ori., “reign.”

⁸Published posthumously in *Poetical Works*, 12:366.

And look for thy protecting grace
In a presumptuous idleness.

2. The prudence, which thy love bestows,
As Providence points out, we use,
To disappoint our cruel foes
The most effectual methods chuse,⁹
From danger and destruction run,
And then we trust thy love alone.

**“There accompanied him into Asia, Sopater,
Aristarchus and Secundus; Gaius and
Timotheus; Tychicus and Trophimus.”**
—[Acts 20,] v. 4.¹⁰

- [1.] Labourers dreadful to the fiend,
Men of one mind and heart,
Still, O Christ,¹¹ vouchsafe to send
The heathen to convert,
(Heathen who usurp thy Name)
And fill¹² with Apostolic zeal
Brands to pluck out of the flame
And rescue souls from hell.
2. Who an army can withstand,
When Thou art at their head?
Lead us¹³ forth, throughout the land
Thy dying love to spread:
While thy bloody cross we¹⁴ show,
Victorious in¹⁵ the sacred sign,
Satan’s kingdom we¹⁶ o’ rethrow,
And plant, and stablish thine.

⁹Ori., “use.”

¹⁰Published posthumously in *Unpublished Poetry*, 2:399–400.

¹¹Ori., “Lord.”

¹²Ori., “fill’d.”

¹³Ori., “them.”

¹⁴Ori., “they.”

¹⁵Ori., “thro’.”

¹⁶Ori., “they.”

“Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.”—[Acts 20,] v. 7.¹⁷

- [1.] That day by earliest saints confest,
That day distinguish'd from the rest
By our reviving Lord,
In solemn prayer his people spend
And constant in his courts, attend
The life-inspiring word.
2. We all, obedient to our Head,
Break the commemorative bread,
Drink the mysterious wine,¹⁸
Communion with the members know,
And find our heaven begun below
In fellowship Divine.
3. O that the world with us would taste
The double, spiritual repast;
The word of pardning grace,
The sacramental food receive,
And quicken'd¹⁹ by thy Spirit live
The life of righteousness!
4. Jesus, eternally the same,
Revive²⁰ the long-extinguish'd flame
Of pure primeval love;
To Thee and all thy people join'd,
The world shall then with transport find
How angels live above.

¹⁷Published posthumously in *Poetical Works*, 12:366–67.

¹⁸Ori., “cup.”

¹⁹Ori., “quickning.”

²⁰“Kindle” is written in the margin, as a considered alternative to “Revive.”

“Paul continued his speech until midnight.”
—[Acts 20,] v. 7.²¹

- [1.] Who heard the heaven-instructed man,
They did not of the length complain,
Or count the passing hours:
The longest night must short appear
If God bestows the listning ear,²²
And love the heart o’repowers.
2. Happy the souls allow’d to hear
Jesus’ inlighten’d minister
Discoursing on his Lord!
Happy, like them, ev’n now we may
Attend the preacher night and day
Nor lose one precious word.
3. We still may his Epistles read,
With Paul’s celestial doctrine fed,
And bless the messenger,
Nor envy those who heard *his* voice,
While day and night our hearts rejoice
The Lord himself to hear.

**“There were many lights in the upper
chamber where they were gathered together.”**
—[Acts 20,] v. 8.²³

- [1.] Who after the first Christians tread,
Will all the works of darkness shun,
“In secret have we nothing said,
“In secret have we nothing done,^[23]
But walk as children of the light,
Unblameable in open sight.

²¹Published posthumously in *Poetical Works*, 12:367–68.

²²Ori., “~~inclines the soul to hear~~” changed to “bestows the listning ear.”

²³Published posthumously in *Poetical Works*, 12:368.

2. Yet heathens still, by Satan taught,
Repeat the old exploded tale,
Crimes in our midnight meetings wrought,
Horrible mysteries of hell,
Reason's reproach, and nature's shame,
Fit only for themselves to name!

“As Paul was long preaching, Eutychus sunk down with sleep, and fell down from the third loft, and was taken up dead.”—[Acts 20,] v. 9.²⁴

1. The Lord, the sovereign Lord
To every careless heart
Preaches himself that awful²⁵ word,
“Be ready to depart!”
He bids us all give heed,
Nor seem to hear in vain:
He calls a preacher from the dead
To caution mortal man.
2. Sinner, the warning take,
With meek and lowly fear,
The slumber from the spirit shake,
For death is always near:
Thy gracious season know,
And carefully attend:
Thy life, and trial here below
May with this moment end.

“And Paul went down, and fell on him, and embracing him, said &c.”—[Acts 20,] v. 10.²⁶

- [1.] A minister of Jesus
Doth pitying zeal express,

²⁴Published posthumously in *Unpublished Poetry*, 2:400.

²⁵Ori., “solemn.”

²⁶Published posthumously in *Unpublished Poetry*, 2:400–401.

When doubly dead he sees us
In sins and trespasses;
Himself to the salvation,
Of pretious souls applies,
With²⁷ earnest supplication
For our recovery cries.

2. With diligence attending,
As born for this alone,
And kindly condescending
He makes our case his own,
With tenderest love embraces,
And offers us his aid:
But only Jesus raises
A sinner from the dead.

**“When he was come up again, and had broken
bread, and eaten, and talked a long while,
even till break of day, so he departed.”**
—[Acts 20,] v. 11.²⁸

Happy we as those above
We who keep the feast of love,
Urge each other on to press
Toward the crown of righteousness!
Call'd to different climes away,
We in Christ together stay,
One in spirit, mind, and heart,
Parting, we can never part!

“So he departed.”—[Acts 20,] v. 11.²⁹

Pastors thus the flock should leave,
Thus we should to pastors cleave,

²⁷Ori., “**h.**”

²⁸Published posthumously in *Poetical Works*, 12:368.

²⁹Published posthumously in *Poetical Works*, 12:368–69.

With their last instructions blest,
Love prefer to nature's rest,³⁰
Sup rejoicing³¹ with our Lord,
Welcome souls to life restor'd
Banquet³² till the morning ray
Antedate that endless day.

“They brought the young man alive, and were not a little comforted.”—[Acts 20,] v. 12.³³

- [1.] Faith cannot pray in vain:
The scarce-departed youth
Brought back to life again,
A witness of the truth
Increase of faith to each imparts,
And comforts the disciples hearts.
2. But our triumphant Head,
Whose death for us we know,
By rising³⁴ from the dead
Doth mightier joy bestow,
The everlasting gospel seals,
And all his church with transport fills.

“We sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.”—[Acts 20,] v. 13.³⁵

- [1.] Fresh fatigue for Jesus' sake
Is an Apostle's rest:
Happy who his zeal partake,
His successors confest!

³⁰Lines 3 and 4 were originally reversed in the manuscript, but Wesley notes to switch them as shown above.

³¹Ori., “Sup ~~wit~~ rejoicing,” which is likely the beginning of “with.”

³²“~~Triumph~~” is written in the margin, as a considered alternative to “Banquet.”

³³Published posthumously in *Poetical Works*, 12:369.

³⁴Ori., “~~Returning~~” changed to “By rising.”

³⁵Published posthumously in *Unpublished Poetry*, 2:401. Stanza 1 appeared in *Poetical Works*, 12:369.

They with joy renounce their ease,
Themselves in every thing deny,
Sinners for their Lord to seize,
And Jesus glorify.

2. Pomp and equipage and state
To preachers are unknown,
Men who on their Master wait
And with his message run:
Run, or walk, or ride, or sail,
And fully thus their mission prove,
Thus to every creature tell
Their dear Redeemer's love.

**“He hasted, if it were possible, to be at
Jerusalem the day of Pentecost.”**

—[Acts 20,] v. 16.³⁶

- [1.] Constrain'd by Jesus' love,
On wings of rapid zeal,
He flew, his ministry to prove,
His office to fulfil,
Herald of gospel-grace,
To preach their sins forgiven
To sinners met from every place,
And nation, under heaven.
2. The Comforter bestow'd
He hasten'd to declare
Purchase of the Redeemer's blood,
And answer of his prayer;
Another Pentecost
That multitudes might find

³⁶Published posthumously in *Poetical Works*, 12:369–70.

And witness God the Holy Ghost
Pour'd out on all mankind.

“He sent to Ephesus, and called the elders of the church.”—[Acts 20,] v. 17.³⁷

- [1.] Ye elders of the first degree,
Your most important function see,
Your most incessant cares,
Your utmost grace and strength apply
To form, instruct, and edify
Th' inferior ministers.
2. Never unfruitful, or alone,
A minister for Jesus won
Includes a multitude:
He carries life, where'er he goes,
Truly his gifts on all bestows,
And thousands turns to God.

“Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons.”—[Acts 20,] v. 18.³⁸

- [1.] Happy the parting minister
Who can to the whole flock appeal,
His own integrity declare,
His life throughout unblameable;
Who dares the world to witness call
Of every word and action past,
And bold appears, in sight of all,
One, even man from first to last!

³⁷Published posthumously in *Poetical Works*, 12:370.

³⁸Published posthumously in *Poetical Works*, 12:370–71.

[2.] O that from instant now I might
The great Apostle's steps pursue
Unspotted walk with Christ in white
My heart, and life, and converse new!
My Saviour, evermore the same,
Thy stedfast³⁹ mind implant in me,
And uniform henceforth I am,
And only live and die to Thee.

“Serving the Lord with all humility of mind.”
—[Acts 20,] v. 19.⁴⁰

Stranger to pride and stateliness,
A man of true humility
May yet his own example press,
“*Thus far*—be followers of me!”
Conscious his way of life is right,
He bids us after him go on,
While least of all in his own sight
Glory he gives to Christ alone.

**“Serving the Lord with tears and trials which
befit me through the ambushes of the Jews.”**
—[Acts 20,] v. 19.⁴¹

[1.] Servants of God, by Jesus⁴² love,
Are not exempt from grief and pain,
Though caught⁴³ to the third heaven, they prove
That still on earth they are but men;
Thro' sinners contradiction here,
For others, sorrowful they mourn,
Yet guided by the Comforter
With songs of joy to God return.

³⁹“Constant” is written in the margin, as a considered alternative to “stedfast.”

⁴⁰Published posthumously in *Poetical Works*, 12:371.

⁴¹Published posthumously in *Poetical Works*, 12:371.

⁴²Ori., “and fill'd with” changed to “by Jesus’.”

⁴³“Rapt” is written above it, as a considered alternative to “caught.”

2. Th' Apostle gloried in distress:
 Yet when his ambush'd foes essay'd
 To stop the course of gospel grace,
 And oft prevail'd with Satan's aid;
 Those haters of th' Incarnate God
 Who made his Saviour's eyes o'reflow
 The same blood-thirsty men he view'd,
 And weeping, traced the Man of woe.

**“I kept back nothing that was profitable unto
 you, but have shewed you, and have taught
 you publickly, and from house to house.”**

—[Acts 20,] v. 20.⁴⁴

- [1.] Such a witness for my Lord,
 He knows, I fain would be,
 Minister the gospel-word
 With true fidelity,
 By the simple truth commend
 Myself to all men's consciences,
 Keep in view mine only end,
 To profit, not to please.
2. Faithfully I would declare
 Whate'er may useful prove,
 Dare t' offend transgressors, dare
 Th' unruly to reprove;
 Preach the cross, whoe'er refuse,
 Nor fear by truth to scandalize,
 Preach the stumbling-block to Jews,
 And folly to the wise.

⁴⁴Published posthumously in *Poetical Works*, 12:372.

3. What I publickly proclaim
 I would in private show,
 Teach from house to house the same,
 And preach where'er I go,
 Urge, repeat, apply, inforce,
 My talents, gifts, and life employ
 Till I end my painful course
 In everlasting joy.

**“Testifying ... repentance toward⁴⁵ God, and
 faith toward our Lord Jesus Christ.”**
 —[Acts 20,] v. 21.⁴⁶ +

- [1.] Sinners, to God your Maker turn,
 To God your End; and deeply mourn
 Your past ingratitude!
 The sum of all our teaching this,
 Break off your sins, from evil cease,
 And follow after good.
2. Repent in heart, and word, and deed;
 The power that doth from Christ proceed
 By change of⁴⁷ life express,
 The correspondent actions do,
 And proving your repentance true
 Awake to righteousness.
3. But rest not in the work begun,
 Nor hope by works or tears t' atone,
 And buy your peace with God:
 In Jesus seek the living Way:
 Jehovah did on Jesus lay
 The universal load.

⁴⁵Ori., “towards.”

⁴⁶Published posthumously in *Poetical Works*, 12:372–73.

⁴⁷Ori., “In a new” changed to “By change of.”

4. Believe in God: believe in Him,
Who died the nations to redeem:
That you may live forgiven,
He tasted death for every soul:
Believe; and by his wounds made whole,
From hell ascend to heaven.
5. By faith your sins effac'd ye know:
By faith in Jesus' footsteps go,
And all his mind retrieve:
By faith arise for glory meet,
Yet still at your Redeemer's feet
As pardon'd sinners grieve.
6. Always as pardon'd sinners here
Live out your time in lowly fear,
Nor think repentance past,
Till all the work of faith is done,
Till all the Christian race is run,
And ye have breath'd your last.

**“And now behold, I go bound in the Spirit
unto Jerusalem, not knowing the things that
shall befall me there.”—[Acts 20,] v. 22.⁴⁸**

- [1.] And let the Spirit bind
A preacher of the word
To do and suffer all the mind
Of his beloved Lord;
Prepar'd alike t' endure
Or act, at Christ's command,

⁴⁸Published posthumously in *Poetical Works*, 12:374.

He leaves his threatned life, secure
In his Redeemer's hand.

2. Not careful to foreknow
What may himself befall,
But only after Christ to go,
As guided by his call;
Assur'd, whom Jesus sends
He covers with his power,
And still his messengers attends,
Till time shall be no more.

**“The Holy Ghost witnesseth in every city,
saying that bonds and afflictions abide me.”**
—[Acts 20,] v. 23.⁴⁹

1. Jesus, thy Spirit shows
That trouble, grief, and pain
Must be the portion of all those
That⁵⁰ would thy crown obtain:
But we who⁵¹ preach thy grace,
The outcasts of mankind,
A larger share, in every place,
Of sharpest sufferings find.
2. Warn'd by the Comforter,
And strengthen'd in thy cause,
We meet, without surprize or fear,
Th' inevitable cross:
T' embrace thy sacred woe
Thou dost our hearts incline:
And lo, we live, and⁵² die, below
A sacrifice divine!

⁴⁹Published posthumously in *Poetical Works*, 12:374–75.

⁵⁰Ori., “who.”

⁵¹Ori., “But who” changed to “But we who.”

⁵²Ori., “or.”

“But none of these things move me, neither count I my life dear &c.”—[Acts 20,] v. 24.⁵³

- [1.] The holy unconcern
 That I, ev'n I may learn,
Shew me, Lord, the dazling prize,
 Thou thyself my Teacher be;
Then I shall my life despise,
 Only wish to live for Thee.
2. When I my Saviour love,
 Nor life nor death can move:
Partner of thy weal or woe,
 For that Blisful Sight I sigh,
Crucified to all below,
 Only wish for Thee to die.
3. Thy gospel-minister,
 I see my business here,
Witness of thy saving will,
 Of thy free, unbounded grace,
First mine office to fulfil,
 Then to win and close my⁵⁴ race.
4. I ask not how, or when;
 But be my Saviour then:
Grant in death my sole desire,
 Bid me lay this body down,
Joyful in thine arms expire,
 Share thine everlasting crown.

⁵³Published posthumously in *Poetical Works*, 12:375.

⁵⁴Ori., “close my glorious” changed to “win and close my.”

**“I know that ye all, among whom I have gone
preaching the kingdom of God, shall see my
face no more.”—[Acts 20,] v. 25.⁵⁵**

An angel of the church below
May leave us here forlorn,
And by the Spirit’s presage know
He never shall return:
But after him we soon remove,
The first-born church to join,
And with our minister above
Behold the face Divine.

**“Wherefore I take you to record this day,
that I am pure from the blood of all men. For
I have not shunned to declare unto you all the
counsel of God.”—[Acts 20,] v. 26, 27.⁵⁶** +

- [1.] Watchman of Israel I,
The gospel-trumpet bear,⁵⁷
With loud alarming cry
A coming sword declare!
Set on the city-walls I am,
And sinners warn in Jesus’ Name.
2. The counsel of the Lord
The gracious will I show:
But all shall feel his sword,
Who Christ refuse to know:
Only of faith salvation comes;
But infidels his wrath consumes.
3. His mind reveal’d I tell
That all should turn and live,

⁵⁵Published posthumously in *Unpublished Poetry*, 2:401.

⁵⁶Published posthumously in *Poetical Works*, 12:375–77.

⁵⁷Ori., “A gospel-trumpeter” changed to “The gospel-trumpet bear.”

The quickning principle,
The saving faith receive,
And then his utmost counsel prove,
And then go on to perfect love.

4. On this accepted day
(Witness, ye sinners, bear,)
I preach the Truth, the Way,
The Life of souls declare,
I publish now his whole design
To save a world by grace Divine.
5. If now ye hear in vain,
Your proffer'd Lord neglect,⁵⁸
Or sav'd from sin, again
His pardning grace reject,
And die in your iniquity,
Ye⁵⁹ cannot charge your death on me.
6. Pure from the blood of all,
The servant of my God,
I every sinner call
To faith in Jesus blood,
Peace,⁶⁰ universal peace proclaim,
And heaven for all in Jesus Name!

“Take heed therefore to yourselves, and to all the flock.”—[Acts 20,] v. 28.⁶¹

- [1.] Arm me, Lord, with double grace,
That I may with caution tread,
Circumspect in all my ways,
Humbly to myself take heed,

⁵⁸Ori., “reject.”

⁵⁹Ori., “Confess, Ye.”

⁶⁰Ori., “The.”

⁶¹Published posthumously in *Poetical Works*, 12:377.

First myself from evil keep,
Then o'relook and guard the sheep.

2. Fill my heart with watchful love
For the flock so dearly bought,
Lest a single soul should rove,
Perish thro' their shepherd's fault,
Jesus, keep them all, and guide,
All in thy own bosom hide.

“The Holy Ghost hath made you overseers.”
—[Acts 20,] v. 28.⁶²

- [1.] Who but the Holy Ghost can make
The genuine gospel-minister,
A bishop, bold to undertake
Of precious souls the awful care?
The Holy Ghost alone can move
A sinner sinners to convert,
Infuse the Apostolic love,
And bless him with a pastor's heart.
2. Not all the hands of all mankind
Can constitute one overseer;
But spirited with Jesus' mind
The heavenly messengers appear,
They follow close, with zeal divine,
The Bishop great, the Shepherd good,
And chearfully their lives resign
To save the purchase of his blood.

**“The church of God, which he hath purchased
with his own blood.”**—[Acts 20,] v. 28.⁶³

⁶²Published in *Scripture Hymns* (1762), 2:273–74, NT #509, altered.

⁶³Published in *Scripture Hymns* (1762), 2:274, NT #510.

[1.] Bought with the blood
Of very God,
The church in every nation
Publishes thro' earth abroad
The God of their salvation.

2. The God made man,
For sinners slain,
The life of each believer
Did from everlasting reign,
And reigns in us forever.

“I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.”—[Acts 20,] v. 29.⁶⁴

[1.] With grief a father must foresee
The havock of his children nigh:
But Jesus suffers it to be,
And kindly turns his servant's eye
From gazing on his own success,
To future scenes of sad distress.

2. Ev'n now, in deep prophetic woe
The prosper'd minister may say,
After my death too well I know
The grievous wolves expect their prey:
The grievous wolves will entrance find,
And rend the flock I leave behind.

“Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.”—[Acts 20,] v. 30.⁶⁵

[1.] Already ye the men behold,
Who from among yourselves arise,

(NB: The two next transpos'd.)⁶⁶

⁶⁴Published posthumously in *Unpublished Poetry*, 2:402.

⁶⁵Published posthumously in *Unpublished Poetry*, 2:402–403.

⁶⁶Wesley noted that pp. 419–20 were bound so they were transposed with pp. 417–18. We have moved these pages to the correct order for convenience.

Loquacious, turbulent, and bold,
Far above all in their own eyes,
They proudly take the highest place,
And witness their own perfect grace.

2. Perverters of the sacred word
Th' apostles false their teacher show,
The sons of Nicholas abhor'd
They scatter death where'er they go,
The flock determin'd not to spare,
But into sects and parties tear.
3. The church they labour to divide,
That each the largest share may seize,
May draw disciples to his side,
Challenge the separatists for his,
By error multiply his gain,
And Satan's great vice-gerent reign.

**“Therefore watch, and remember that by the
space of three years, I ceased not to warn
every one night and day with tears.”**
—[Acts 20,] v. 31.⁶⁷

- 1.⁶⁸ Jesus, the faithful pastors keep
And stir us up to watch and pray,
As guardians of thy lambs and sheep
To warn them both by night and day,
T' uncase their Antinomian foe,
And all his crafty windings show.
2. Remember, Lord, our griefs and fears
Lest Satan make our labours void,

⁶⁷Published posthumously in *Poetical Works*, 12:378.

⁶⁸Ori., “2.”

Lest all thy work (a work of years)
Be *instantaneously* destroy'd,
(A triumph for the Gnostick fiend)
And shipwreck'd faith in ranting end.

“I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.”—[Acts 20,] v. 32.⁶⁹

- [1.] To succour man whate'er is done
On earth, Thou dost thyself alone,
God of the ransom'd race:
Wherefore with Thee my flock I leave;
To Thee may all my children cleave,
And to thy word of grace.
2. Thy word of grace sufficient is
To stablish them in perfect peace,
Without my ministry,
To build them up in holy love,
And qualify for joys above,
And lodge them safe with Thee.
3. Who in thine oracles delight,
There let them find by day and night
Communion with their Lord;
Thou by thy Spirit the truth apply,
To save, and wholly sanctify
The searchers⁷⁰ of thy word.

⁶⁹Published in *Scripture Hymns* (1762), 2:274–75, NT #511.

⁷⁰Ori., “preachers.”

4. Then, then to their immortal state
The doers of thy word translate,
Bright as the stars to shine,
With all thy saints on earth renew'd,
Wash'd in thy sanctifying blood,
And seal'd forever thine.

“I have coveted no man’s silver, or gold, or apparel.”—[Acts 20,] v. 33.⁷¹

The servant of a Master poor,
Possess of treasures that endure,
Can no terrestrial good desire
Silver, or gold, or gay attire;
Nor will he judge who riches have,
Limit th’ Almighty’s power to save,
Or lump them with invidious zeal,
And rashly send them all to hell.

“Yea, you yourselves know that these hands have ministred unto my necessities, and to them that were with me.”—[Acts 20,] v. 34.⁷²

- [1.] Those sacred hands on sinners laid
Had oft the Holy Ghost convey’d,
And special wonders done,⁷³
Yet labour’d hard for⁷⁴ needful food
That you who serve the church of God
May in his footsteps run.
2. Those callous hands extended see,
Nor count it strange, like Paul, to be
Neglected, or forsook:

⁷¹Published posthumously in *Unpublished Poetry*, 2:403.

⁷²Published posthumously in *Poetical Works*, 12:379. Ori., “v. 32”; an error.

⁷³Ori., “down.”

⁷⁴Ori., “toils to earn his.” Wesley then changed to “~~toil to earn his~~,” and finally changed to “labour’d hard for.”

Whate'er yourselves or household need,
Rejoice to earn your daily bread,
And still to Jesus look.

“I have shewed you all things, how that so labouring, ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.”⁷⁵—[Acts 20,] v. 35.⁷⁶

- [1.] Your duty let th' Apostle show,
YE OUGHT, YE OUGHT TO LABOUR SO,
In Jesus' cause employ'd,
Your calling's works at times pursue,
And keep the Tent-maker in view,
And use your hands for God.
2. Work for the weak, and sick, and poor,
Raiment and food for them procure,
And mindful of his word,
Enjoy the blessedness to give,
Lay out your gettings, to relieve
The members of your Lord.
3. Your labour which proceeds from love,
Jesus shall graciously approve,
With full felicity
With brightest⁷⁷ crowns your loan repay,
And tell you in that joyful day,
“Ye did it unto Me.”

⁷⁵Ori., “weak” changed to “weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.”

⁷⁶Published posthumously in *Unpublished Poetry*, 2:403–404.

⁷⁷Ori., “glorious.”

“When he had thus spoken.”

—[Acts 20,] v. 36.⁷⁸

The poor, as Jesus’ bosom-friends,
The poor he makes his latest care,
To all his successors commends,
And wills us on our hearts to bear:
The poor our dearest care we make,
Aspiring to superior bliss,
And cherish for their Saviour’s sake,
And love them with a love like his.

**“When he had thus spoken, he kneeled down,
and prayed with them all.”—[Acts 20,] v. 36.⁷⁹**

Worthy the great Apostle’s zeal
The solemn Valediction shows
A pastor how to bid farewell,
When from his weeping flock he goes:
O might I thus my love declare,
My pious⁸⁰ friends, like Paul, resign,
Commend to Christ in faithful prayer,
And leave them in the hands Divine!

“And they all wept sore.”—[Acts 20,] v. 37.⁸¹

Jesus wept! and never chid
Tears of social tenderness:
Saints are not by Him forbid,
Thus their frailty to confess,
Thus by passion pure to prove,
Saints are men—of grief—and love.

“They fell on Paul’s neck and kissed him.”

—[Acts 20,] v. 37.⁸²

⁷⁸Published posthumously in *Unpublished Poetry*, 2:404.

⁷⁹Published posthumously in *Unpublished Poetry*, 2:404.

⁸⁰Ori., “~~dear~~.”

⁸¹Published posthumously in *Poetical Works*, 12:380.

⁸²Published posthumously in *Poetical Works*, 12:380.

- [1.] While th' afflicted people weep,
 Hardly let their Pastor go,
Can he still his distance keep,
 No humane emotions know,⁸³
Haughty gravity maintain,
Scorn to share the parting pain?
2. He who knew a father's mind,
 Must perceive his bowels move,
Must his children's weakness find,
 All the tokens of their love
Kindly, cordially receive,
Mix his tears with them that grieve.
3. Tears of saints! how can it be?
 Saints rejoicing evermore!
Signs of man's infirmity,
 Proofs of God's almighty power!
He who knows their grief t' explain,
Knows the heart of God and man.

**“Sorrowing most of all for the words which he
spake that they should see his face no more.
And they accompanied him unto the ship.”**
—[Acts 20,] v. 38.

[I.]⁸⁴

If parting from a shepherd good,
 The loss without regret we bear,
We never rightly understood
 How great the blessing and how rare:
Nor need we mournfully complain,
 O'rewhelm'd with grief so quickly o're:

⁸³Ori., “Nothing weak or human show” changed to “No humane emotions know.”

⁸⁴Published posthumously in *Poetical Works*, 12:380–81.

So soon we all shall meet again,
Triumphant on th' eternal shore.

**["Sorrowing most of all for the words which he
spake that they should see his face no more.
And they accompanied him unto the ship."
—Acts 20, v. 38.]**

II.⁸⁵

Bishop supreme, thy people bless
With bishops after thy own heart,
Who may, as vessels of thy grace,
Blessings to all our souls impart,
Greatest, as ministers of all,
Their Apostolic function prove,
As genuine successors of Paul,
In zeal, fidelity, and love.

⁸⁵Published posthumously in *Poetical Works*, 12:381.

Acts XXI.

“And when we were torn away from them.”

—[Acts 21,] v. 1.¹

- [1.] Saints in Jesus’ Spirit one,
 (Union to the world unknown)
 Torn as from each others heart,
 Friends in Christ are loth to² part,
 Thus the power of friendship prove,
 Thus evince their mutual love.
2. Yet commanded to divide,
 When his will is signified,
 Separating without delay
 They their dearest Lord obey,³
 Freely all for Jesus leave,
 Closer⁴ to their Saviour cleave.⁵

“The disciples said to Paul through the Spirit, that he should not go up to Jerusalem.”—[Acts 21,] v. 4.⁶

- [1.] The Spirit had to them foreshown
 Th’ afflictions waiting for their friend:
 They counsell’d him the cross to shun,
 Nor to the bloody city’ ascend,
 But partly miss’d⁷ the Spirit’s mind,
 Nor saw the whole by heaven design’d.
2. Jesus the previous knowledge gives
 And thus his confessor prepares:
 His confessor the cross receives,
 By faith’s anticipating prayers
 His one⁸ oblation multiplies,
 And daily for his Saviour dies.

¹Published posthumously in *Unpublished Poetry*, 2:404–405.

²Ori., “are to” changed to “are loth to.”

³Lines 3 and 4 were originally reversed in the manuscript, but Wesley notes to switch them as shown above.

⁴Ori., “Closest.”

⁵Lines 5 and 6 were originally reversed in the manuscript, but Wesley notes to switch them as shown above.

⁶Published posthumously in *Poetical Works*, 12:381.

⁷Ori., “half mistook” changed to “partly miss’d.”

⁸Ori., “fast.”

**“They all brought us on our way, with wives
and children, till we were out of the city.”**
—[Acts 21,] v. 5.⁹

- [1.] So lately to each other known,
What is it draws and makes them one
By dearest ties allied?
What is it binds the saints above
In everlasting bonds? the love
Of Jesus crucified.
2. Men the divine attraction feel,
Women with joy unspeakable
Th’ uniting grace obtain;
Their children too with heart¹⁰ sincere
Cleave to a parting minister
And all his blessing¹¹ gain.

**“And we kneeled down on the shore, and
prayed.”—[Acts 21,] v. 5.¹²**

- [1.] Two or three in Jesus’ name,
According to his word,¹³
Humbly met, may¹⁴ boldly claim
The presence of their Lord:
He himself prepares the fane
With azure canopy o’respread,
Ample dome¹⁵ to entertain
The members and their¹⁶ Head.
2. How august the hallow’d place
To faith’s discerning eye!

⁹Published posthumously in *Poetical Works*, 12:382.

¹⁰Ori., “love.”

¹¹Ori., “equal blessings” changed to “all his blessing.” Before that change, “gospel” is written in the margin, as a considered alternative to “equal.”

¹²Published posthumously in *Poetical Works*, 12:382.

¹³Ori., “will.”

¹⁴Ori., “might.”

¹⁵Ori., “doom.”

¹⁶Ori., “the.”

Hallow'd by the present Grace
Of Him who fills the sky!
While the Spirit of love¹⁷ and prayer
Into their simple hearts is given,
Christ with all his church is there,
And turns their earth to heaven.

**“And having embraced each other, we took
ship.”—[Acts 21,] v. 6.¹⁸**

[1.] That warmth without excess
To true believers known,
That mutual tenderness,
Which melts us into one
When souls in Jesus name embrace,
Its heavenly origine displays.

2. From Christ the Unction flows,
The Spirit of our Lord,
And here the nature shows
Of our supreme reward,
Sure earnest of our heaven above,
Where all is harmony and love.

**“We came to Ptolemais, and saluted the
brethren, and abode with them one day.”
—[Acts 21,] v. 7.¹⁹**

[1.] Tis all our joy, while here below,
As sojourners we rove,
To visit those that Jesus know,
And our Redeemer love;
Refreshment sweet in them we find,
And faith and strength renew'd,

¹⁷Ori., “faith.”

¹⁸Published posthumously in *Poetical Works*, 12:383.

¹⁹Published posthumously in *Poetical Works*, 12:383.

And cast²⁰ the evil world behind,
And closer cleave to God.

2. A while in Jesus' servant blest,
How short soe'er his stay,²¹
We cheerfully resign our guest
Who tarries but a day;
We travel on with warmer zeal
Till all our toils are o're,
And meeting on that heavenly²² hill
Embrace, to part no more.

“He took Paul’s girdle, and bound his own hands and feet &c.”—[Acts 21,] v. 11.²³

- [1.] Nearer the destin'd time and place
As Jesus' res'lute servant draws,
The Spirit of sure prophetic grace
His sufferings in his Master's cause
With clearer evidence foreshows,
And arms him for the coming woes.
2. What honour for the follower poor,
Intreated as his Lord to be!
Jesus did more for him endure,
To buy his creature's²⁴ liberty:
(Giv'n up into the heathens hands
He bought *our* peace, and burst *our* bands.)
3. Thrice happy prisoner of the Lord
Thy gospel still unbound remains;

²⁰Ori., “And travel on cast.”

²¹Ori., “short.”

²²Ori., “then on that celestial” changed to “meeting on that heavenly.”

²³Published posthumously in *Poetical Works*, 12:384.

²⁴Ori., “glorious.” Wesley then changed to “servant's,” and finally changed to “creature's.”

And nations thro' the joyful word²⁵
 Redeem'd shall bless thy sacred chains,
 Th' Apostle of the Gentiles own;
 But give the praise to Christ alone.

**“When we heard these things, we besought
 him not to go up to Jerusalem.”**
 —[Acts 21,] v. 12.²⁶

Against distress foreshown
 Preventing means we use,
 Nor yet our Father's will disown,
 Or his decree refuse;
 Who oft foretells in love;
 That we may 'scape the ill,
 And in our timely rescue prove
 His acceptable will.

**“What mean ye to weep and to break my
 heart? for I am ready not to be bound only,
 but also to die at Jerusalem for the name of
 the Lord Jesus.”**—[Acts 21,] v. 13.²⁷

- [1.] The chief of saints may well express
 A sympathizing²⁸ tenderness,
 And blameless sorrow²⁹ show:
 The faithful soul with Jesus one,
 Has³⁰ put his Saviour's bowels on,
 And feels the common³¹ woe.
2. Yet with the mind of Jesus steel'd
 He cannot to intreaties yield,
 Or leave the bleeding Lamb,
 Warn'd by the Spirit's clearest³² call,

²⁵Ori., “sound.”

²⁶Published posthumously in *Poetical Works*, 12:384.

²⁷Published posthumously in *Poetical Works*, 12:384–85.

²⁸Ori., “The last degree of” changed to “A sympathizing.”

²⁹Ori., “softest pity” changed to “blameless sorrow.”

³⁰Ori., “Must.”

³¹Ori., “the common.” Wesley then changed to “his brethren's,” and finally changed back to “the common.”

³²Ori., “secret.”

For Jesus' sake to give up all,
And suffer for his name.

3. From all the power of passion free,
Against the soft infirmity
Immoveable he stands;
No cross, no suffering he declines,
But cheerfully his life resigns,
When Christ his life demands.
4. O'rejoy'd his faithfulness t' approve,
And pay him back the bleeding love
Display'd³³ on Calvary,
Paul could not speak a greater word
Than—here I am, my gracious³⁴ Lord,
Ready to die for Thee!

“When he would not be persuaded, we ceased.”³⁵
—[Acts 21,] v. 14.³⁶

Was it his nature's stubbornness
Withstood their passionate request?
No; but the constancy of grace
Which reign'd³⁷ in his determin'd breast,
And thus should all our friends combine,
Persuaded we must never be,
Saviour, to thwart thy known design,
Or shrink to bear thy cross with Thee.

“We ceased, saying, The will of the Lord be done.”—[Acts 21,] v. 14.³⁸

When to the counsel of our³⁹ Lord
Our unreserv'd consent we yield,

³³Ori., “Express'd.”

³⁴Ori., “dearest.”

³⁵Ori., “persuaded” changed to “persuaded, we ceased.”

³⁶Published posthumously in *Poetical Works*, 12:385.

³⁷“Dwelt” is written above it, as a considered alternative to “reign'd.”

³⁸Published posthumously in *Poetical Works*, 12:386.

³⁹Ori., “th,” which is likely the beginning of “the.”

Comfort and peace we find restor'd,
And rest in that which He hath will'd:
Whate'er distress our friends befalls,
If Christ lets loose the adverse power,
And arms whom He to suffering calls,
His will be done, we ask no more.

“We went up to Jerusalem.”

—[Acts 21,] v. 15.⁴⁰

- [1.] The firmness of one Who follows his call,
With courage unknown May animate all:
Who trace⁴¹ his example, The world we disdain,
And fearlesly trample On danger and pain.
2. Imbolden'd by grace, The mount we ascend,
And joyfully praise Our heavenly Friend;
With confidence steady On Him we rely,
And then we are ready For Jesus to die.

**“The disciples brought with them one Mnason,
an old disciple, with whom we should lodge.”**

—[Acts 21,] v. 16.⁴²

An old disciple of thy Lord,
Mnason, receive thy sacred guest,
(Thy hospitable love's reward)
As with an host of angels blest:
Thou canst no more on earth require;
For if possesst of Paul thou art,
Thou hast the Gentile Church entire,
Carried in their Apostle's heart.

**“Paul went in with us unto James; and all the
elders were present.”—[Acts 21,] v. 18.⁴³**

No universal head
By the first church was known:

⁴⁰Published posthumously in *Poetical Works*, 12:386.

⁴¹Ori., “tract.”

⁴²Published posthumously in *Poetical Works*, 12:386.

⁴³Published posthumously in *Poetical Works*, 12:386–87.

While all approv'd th' Apostle's deed,
He did it not alone:
In every work of grace
His fellow-labourers join'd,
As helpers of the faithful race
As servants of mankind.

**“He declared particularly what things God
had wrought among the Gentiles by his
ministry.”—[Acts 21,] v. 19.⁴⁴**

Not like an hireling vain
Who boasts his own success,
But humble to the church and plain
He speaks of Jesus grace,
Of things his Lord had done,
A just narration gives,
While⁴⁵ not himself, but Christ alone,
The praise of all receives.

**“And when they heard it, they glorified the
Lord, and said, Thou seest how many
thousands of Jews there are which believe.”
—[Acts 21,] v. 20.⁴⁶**

[1.] Omnipotent Redeemer,
Our ransom'd souls adore thee,
Whate'er is done, Thy work we own,
And give thee all the glory;
With thankfulness acknowledge
Our time of visitation,
Thine hand confess, And gladly bless
The God of our salvation.

⁴⁴Published posthumously in *Poetical Works*, 12:387.

⁴⁵Ori., “And.”

⁴⁶Published posthumously in *Poetical Works*, 12:387–88.

2. Thou hast employ'd thy servants,
 And blest their weak endeavours:
 And lo, in Thee We myriads⁴⁷ see
 Of practical believers:
 The church of pardon'd sinners,
 Exulting in their Saviour,
 Sing all day long The gospel-song
 And triumph in thy favor.
3. Thy wonders wrought already
 Require our ceaseless praises:
 But shew thy power, And myriads⁴⁸ more
 Take into thine embraces:
 But fill our earth with glory,
 And known by every nation,
 God of all grace Receive the praise
 Of all thy new creation.

“And they are all zealous of the law.”

—[Acts 21,] v. 20.⁴⁹

- [1.] Happy the man thro' special grace
 From old prejudging errors free,
 Errors of birth, or sect, or place,
 Habit,⁵⁰ or nature's bigotry,
 Which with a blind mis-guided zeal
 The heart of true⁵¹ believers fill.
2. O might I none but Jesus know,
 Baptiz'd with pure celestial fire!
 Saviour, thy fervent⁵² mind bestow,
 And bless me with thine own desire,

⁴⁷Ori., “~~thousands~~.”

⁴⁸Ori., “~~thousands~~.”

⁴⁹Published posthumously in *Poetical Works*, 12:388.

⁵⁰“~~Custom~~” is written in the margin, as a considered alternative to “Habit.”

⁵¹“True” has “weak” written below it as an alternative.

⁵²Ori., “~~on me~~ thy.” Wesley then changed to “thy ~~candid~~,” and finally changed to “thy fervent.” “~~Generous~~” and “~~spotless~~” are written in the margin, as considered alternatives to “fervent.”

That all thy perfect law may prove⁵³
Of life, and liberty, and⁵⁴ love.

**“And they are informed of thee, that thou
teachest all the Jews to forsake Moses.”**

—[Acts 21,] v. 21.⁵⁵

- [1.] Dispute and fierce contention springs
From zeal for outward, needless things,
With hasty error join'd:
Their tenets eager to defend,
Men will not patiently attend
To know each others mind.
2. Tis thus the legalists mistake,
And think, that Moses we forsake,
And righteous works deny,
Who make the great salvation known,
And teach that God thro' faith alone
Doth freely justify.
3. Themselves the false conclusion draw:
We do not abrogate the law,
But it's abuse remove,
And fix it on a stedfast base,
And tell the faithful sons of grace
'Tis all fulfill'd in love.

**“We have four men which have a vow on
them; Them take, and purify thyself with
them &c.”—[Acts 21,] v. 23, 24.⁵⁶**

- [1.] Zeal will nothing leave undone,
The ignorant to win.⁵⁷

⁵³In the right margin Wesley has written in shorthand a possible alternative for the last two lines: “[That all] the perfect law may prove / The glorious liberty of love.”

⁵⁴Ori., “~~freedom~~, life, and ~~glorious~~” changed to “life, and liberty, and.”

⁵⁵Published posthumously in *Poetical Works*, 12:388–89.

⁵⁶Published posthumously in *Poetical Works*, 12:389.

⁵⁷Ori., “~~save~~.”

Prudence yields to every one,
Without committing sin:
Humble saints advis'd will be,
Nor ever of themselves presume:
Condescending charity
Doth all to all become.

2. But can Paul be justified?
To blame let others dare,
Magisterially decide
“Th’ Apostle went too far:”
Nothing from th’ event appears,
But, that the God of boundless grace
Sends his suffering messengers
To all our ransom’d race.

**“Then Paul took the men, and the next day,
purifying himself with them, entred into the
temple.”—[Acts 21,] v. 26.⁵⁸**

His meek humility
(If others err’d) we see:
He yields without reply,
His love to testify
Takes on himself the legal yoke,
That theirs might from his foes be broke.

**“The Jews of Asia, when they saw him in the
temple, stirred up all the people &c.”
—[Acts 21,] v. 27.⁵⁹**

Even⁶⁰ love cannot repress
Malicious stubbornness,

⁵⁸Published posthumously in *Unpublished Poetry*, 2:405.

⁵⁹Published posthumously in *Unpublished Poetry*, 2:405.

⁶⁰Ori., “Butt.”

Conquer the factious zeal
Of Jews implacable,
Or furious superstition tame,
While Satan blows⁶¹ th' infernal flame.

“They stirred up all the people, and laid hands on him.”—[Acts 21,] v. 27.⁶²

- [1.] The men by passion sway'd,
By prepossession led,
The croud of reason void,
In Satan's cause employ'd,
As fittest instruments he sends,
Against the truth and all its friends.
2. The messenger of peace
With wicked hands they seize,
In furious haste to kill,
And murderers in will
His blood they shed, to please the skies,
And mix it with his sacrifice.

“Crying out, Men of Israel, help: this is the man that teacheth all men every where, against the people, and the law, and this place.”—[Acts 21,] v. 28.⁶³

Hark, how the rabble roar
In every age the same,
The⁶⁴ wolves collected to devour
A follower of the Lamb!
For help the ruffians cry
A desperate sheep to seize,
A man who dares *their* law defy,
And break their hellish peace:

⁶¹Ori., “spreads.”

⁶²Published posthumously in *Unpublished Poetry*, 2:405–406.

⁶³Published posthumously in *Unpublished Poetry*, 2:406.

⁶⁴“As” is written above it, as a considered alternative to “The.”

Custom and rule he slights,
 And rambling up and down,
 Like Ishmael, with sinners fights,
 And mercy shews to none;
 To leave the world so good
 On all he loudly calls,
 Against the church—of stone and wood,
 Against the *sacred* walls!

“And brought Greeks also in the temple, and hath polluted this holy place. For they had seen &c.”—[Acts 21,] v. 28, 29, 30.⁶⁵

Christians as men profane
 The world doth always treat,
 Our horrid crimes suppose, or feign,
 And slander whom they beat:
 For proof they cannot stay,
 But law’s defects supply,
 And execute the shortest way
 Before they hear, or try:
 The human beasts they rouse
 Their temple to defend,
 And when we pay our solemn vows
 Would⁶⁶ us in pieces rend:
 The witnesses of grace
 Who only Christ adore,
 They drag us from⁶⁷ the holy place,
 And shut the church’s door.

⁶⁵Published posthumously in *Poetical Works*, 12:390.

⁶⁶Ori., “~~They~~ Would.”

⁶⁷Ori., “~~out of~~” changed to “us from.”

**“As they went about to kill him, tidings came
to the chief captain &c.”—[Acts 21,] v. 31.⁶⁸**

His hour of suffering is not yet,
His toilsom⁶⁹ course is not compleat,
And Legion roars in vain:
Tho’ all in his destruction join,
Till Paul fulfils his Lord’s design,
He never can be slain.

**“When they saw the chief captain and the
soldiers, they left beating of Paul.”
—[Acts 21,] v. 32.⁷⁰**

- [1.] The wretch so impious and profane,
Abandon’d to outrageous men,
 A martyr’d saint appears,
A victim in the sight Divine,
Who freely would his life resign,
 To save his murtherers.
2. They vow he shall no longer live:
His friends can no assistance give:
 But when his Saviour wills,
A Pagan sent to interpose,
Rescues the Christian⁷¹ from his foes,
 And the decree fulfils.

**“Then the chief captain came near, and took
him.”—[Acts 21,] v. 33.⁷²**

Concern’d for justice, not for him,
Heathens may oft a saint redeem,
Restrain the cruel foes of peace,
And save him in his last distress:
The earth doth then the woman aid,
Th’ Almighty’s mandate is obey’d,

⁶⁸Published posthumously in *Unpublished Poetry*, 2:406.

⁶⁹Ori., “glorious.”

⁷⁰Published posthumously in *Poetical Works*, 12:390.

⁷¹Ori., “Witness.”

⁷²Published posthumously in *Poetical Works*, 12:391.

And all the subject creatures join
T' accomplish his unknown design.

“He commanded him to be bound with two chains.”—[Acts 21,] v. 33.⁷³

Jews the prophecy fulfil,
Jews in the appointed hour,
Whom they sought in vain to kill,
Yield him to the Gentiles power:
Like his patient Master bound
(So the sovereign will ordains)
Paul must spread the gospel-sound,
Ransom captives, in his chains.

“He could not know the certainty for the tumult.”—[Acts 21,] v. 34.⁷⁴

Questioning a clam'rous croud,
Wild, absurd, injurious men,
Men as Babel's builders loud,
Must we not inquire in vain?
Boistrous as the winds and sea,
While they all at once exclaim,
Can we know the certainty
Can we learn the truth from them?

“The multitude followed after, crying, Away with him.”—[Acts 21, v. 36.]⁷⁵

[1.] Away with him from earth, they cry,
The wretch too vile on earth to live!
Away with him the death to die!
(The world can grant him no reprieve,

⁷³Published posthumously in *Poetical Works*, 12:391.

⁷⁴Published posthumously in *Unpublished Poetry*, 2:407.

⁷⁵Published posthumously in *Poetical Works*, 12:391–92.

Of whom the world unworthy was)
“Stone, burn, or nail him to a cross!^{76]}

2. Such honour all thy people gain,
 Who Thee our Lord and Pattern own,
Condemn'd by fierce unrighteous men,
 With clamour violently borne down,
Our life we carry in our hand
And yield it up at thy command.
3. But arm us for that fiery hour,
 Our Saviour-God forever near,
Cloathe with the Spirit of thy power,
 And threatning man we scorn to fear,
Who cannot slay, or ill intreat,
Or touch us—till thy love permit.

**“Art not thou that Egyptian who madest an
uproar, and leddest out &c.”**
—[Acts 21,] v. 38.⁷⁶

And let the world for Jesus sake
 His confessors oppress,
For vile, seditious ruffians take,
 And foes to public peace:
Not of the dark⁷⁷ Egyptian race,
 But Israelites indeed,
We still the great Apostle trace,
 As he pursued our Head.

⁷⁶Published posthumously in *Unpublished Poetry*, 2:407.

⁷⁷Ori., “sprung from the” changed to “of the dark.”

“Suffer me to speak unto the people.”
—[Acts 21,] v. 39.⁷⁸

A servant of th’ incarnate God
Cannot faint beneath his load,
Or sink, howe’er opprest,
The Spirit of faith, and hope, and love
Will bear him to the throne above,
And hide⁷⁹ in Jesus breast.

**“And when he had given him license, Paul stood
&c.”—[Acts 21,] v. 40.**⁸⁰

- [1.] Who take the name of Christ in vain,
Justice we cannot obtain
Or leave to speak, from them:
Impatient of the least delay,
Our brethren hurry us away,
Our countrymen condemn.
2. But heathens will their prisoners hear,
Suffering us ourselves to clear,
They still the zealots cry;
And then we make our bold defence,
And then with humble confidence
Our Lord we testify.

**“Paul beckned with his hand unto the people:
and when there was made a great silence, he
spake unto them in the Hebrew tongue,
saying.”—[Acts 21,] v. 40.**⁸¹

- [1.] Wounded, and bruis’d, and drench’d in blood,
Fit witness for a martyr’d God,
He stems the popu’lar tide,
And while the Saviour he declares,
The marks he in his body bears
Of Jesus crucified.
2. Happy who thus their Lord confess!
Jesus shall arm them with his grace,
His witnesses⁸² inspire,
On them the glorious Spirit shall rest,
With love divine expand their breast
And touch their lips with fire.⁸³

⁷⁸Published posthumously in *Unpublished Poetry*, 2:407.

⁷⁹Ori., “hides.”

⁸⁰Published posthumously in *Unpublished Poetry*, 2:407–408.

⁸¹Published posthumously in *Poetical Works*, 12:392.

⁸²Ori., “With calmest zeal” changed to “His witnesses.”

⁸³Lines 4–6 of stanza 1 and all of stanza 2 actually appear on the verso, which Wesley numbered “441”; but he then used that number again for the next page. We have moved the lines here for convenience.

Acts XXII.

**“I am verily a man which am a Jew,¹ taught
according to the perfect manner of the law,
and was zealous &c.”—[Acts 22,] v. 3.²**

Salvation's of the Jews:
And these must first proclaim
To twice-dead souls the joyful news
Of life thro' Jesus' Name:
A Jew must testify
The legal types fulfil'd,
The ceremonial veil cast by,
The truth in Jesus seal'd.
Lord, we with thanks adore
Thy Providence Divine,
Which fits the vessels long before
To answer thy design:
Zealots to zealots still
Thou sendest, to remove
Our stubborn prejudice of will,
And teach thy pardning love.

**“Brought up at the feet of Gamaliel.”
—[Acts 22,] v. 3.³**

[1.] Learning unsanctified
Takes the Deceiver's part,
Puffs up with self-sufficient pride,
And blinds the faithless heart;
It makes our fetters strong,
Supplies with arms t' assail,

¹Ori., “am Jew” changed to “am a Jew.”

²Published posthumously in *Poetical Works*, 12:392–93. Ori., “v. 1”; an error.

³Published posthumously in *Poetical Works*, 12:393. Ori., “v. 1”; an error.

And clearly prove, that right is wrong,
And truth a dotard's tale.

2. But when the letter'd man
Is by his Lord subdued,
Gamaliel's humbled pupil can
Advance the cause of God;
A⁴ fitter instrument
With gifts and graces join'd
To spread⁵ the peace in Jesus sent
To all our ransom'd kind.

“I persecuted this way, binding both men and women.”—[Acts 22,] v. 4.⁶

He who furious inquisition
After the disciples made,
Happier now in his condition
Bound, yet not of death afraid,⁷
Saul, a tool of persecution,
Now the persecuted Paul,
Fills the zealots with confusion
Owns, and preaches Christ to all.

**“As also the high-priest doth bear me witness,
and all the estate of the elders.”
—[Acts 22,] v. 5.⁸**

Happy the man, redeem'd at last
From blind, mis-judging zeal,
Who dares for all his actions past
To zealous foes appeal:

⁴Ori., “Fit” which is likely the beginning of “Fitter.”

⁵Ori., “preach.”

⁶Published posthumously in *Poetical Works*, 12:393–94.

⁷Ori., “~~Stands with none but God [to] aid~~” changed to “Bound, yet not of death afraid.” Wesley first wrote the change in shorthand in the right margin, then as longhand above the struck out line.

⁸Published posthumously in *Poetical Works*, 12:394.

“Able they are to testify
“Of him they hate and⁹ fear
“They cannot in their hearts deny
“The madman was sincere.^[1]”

**“It came to pass, that as I made my journey
&c.”—[Acts 22,] v. 6.¹⁰**

- [1.] A man of God, like holy Paul,
Doth still his pardon'd sins confess,
In season due proclaims to all
The wondrous works of heavenly grace,
Not studious of his own applause,
But zealous for his Master's cause.
2. What Jesus for his soul hath done
In wisdom meek he testifies,
Makes¹¹ his dear Lord to sinners known,
That they like him may wake and rise,
And in the heart-felt gospel prove
The¹² power Divine of saving love.

**“There shone from heaven a great light round
about me. And I fell unto the ground.”
—[Acts 22,] v. 6.¹³**

- [1.] The full¹⁴ meridian blaze
Of evangelic grace
Doth at first the soul confound,
Dazling with a flood of light,
Strikes the sinner to the ground,
Blinds, and then restores his sight.

⁹Ori., “If now they hate or” changed to “Of him they hate and.”

¹⁰Published posthumously in *Poetical Works*, 12:394.

¹¹Ori., “Make.”

¹²Ori., “That.”

¹³Published posthumously in *Poetical Works*, 12:394–95.

¹⁴Ori., “bri,” which is likely the beginning of “bright.”

2. Jesus for him employs
His light, his hand, his voice,
First his unbelief reproves,
Casts him down again to raise,
Speaks upbraiding whom he loves,
Then declares *his* righteousness.
3. O that like Saul, I might
Behold the heavenly light,
Sink beneath thy mighty hand,
Call'd my righteous Lord to see,
Lifted up by thy command,
Wash'd from all my sins in Thee!

“Saul, Saul, why persecutest thou Me?”
—[Acts 22,] v. 7.¹⁵

Zealots the Church of Christ oppose,
Fierce champions for a God unknown,
And think they persecute his foes,
When most they persecute his Son.

“I answered, Who art Thou, Lord?”
—[Acts 22,] v. 8.¹⁶

A conscious unbeliever, I
Perceive my blindness now,
And at the feet of Jesus lie,¹⁷
Inquiring, Who art Thou?
Thy sin-convincing voice I hear;
But tell me Who Thou art,
And now, my Lord, and God, appear,
In mercy, to my heart.

¹⁵Published posthumously in *Unpublished Poetry*, 2:408.

¹⁶Published posthumously in *Unpublished Poetry*, 2:408.

¹⁷Ori., “cry.”

**“I am Jesus of Nazareth, whom thou
persecutest.”—[Acts 22,] v. 8.¹⁸**

- [1.] Born of the flesh, I mock'd the men
Renew'd in love,¹⁹ and born again,
My carnal enmity
Against thy members dear was²⁰ shew'd,
And hating all the sons of God,
I persecuted Thee.
2. While obstinate I disbeliev'd
Thy Spirit, Lord, I daily griev'd,
Denied thy saving Name,
By each transgression of thy laws,
Again I nail'd thee to the cross,
And put to open shame.

**“They saw indeed the light, and were afraid;
but they heard not the voice of him that spake
to me.”—[Acts 22,] v. 9.²¹**

- [1.] The heavenly light to all appear'd,
The sound, but not the voice, they heard
With unavailing fright:
Sounds indistinct cannot convert;
And stubborn unbelief of heart
Resists an outward²² light.
2. To save an infidel from sin,
Eternal Light, appear within²³
My heart's obscurity,
Display the²⁴ Father in thy face,
And by the Spirit of thy grace
Apply thy word to me.

¹⁸Published posthumously in *Poetical Works*, 12:395.

¹⁹Ori., “~~In love renew'd~~” changed to “Renew'd in love.”

²⁰Ori., “~~here I.~~” Wesley then changed to “~~Lord, I,~~” and finally changed to “dear was.”

²¹Published posthumously in *Poetical Works*, 12:395–96.

²²Ori., “~~external~~” changed to “an outward.”

²³Lines 1 and 2 were originally reversed in the manuscript, but Wesley notes to switch them as shown above.

²⁴Ori., “~~thy.~~”

“And I said, What shall I do?”

—[Acts 22,] v. 10.²⁵

For farther light I then shall sue,
Master, what woudst Thou have me do?
 Make all thy counsel known:
By faith I now my Lord receive,
And from this happy moment live
 To serve thy will alone.

**“Arise, and go into Damascus, and there it
shall be told thee of all things which are
appointed for thee to do.”—[Acts 22,] v. 10.²⁶**

[1.] By whom Thou wilt thy pleasure show
Where'er Thou sendest me, I go,
 After my Leader move:
Alone, my way I would not find,
But walk in all the works design'd
 To exercise my love.

2. Made free, and willing to obey,
Wilt Thou not, gracious Lord, display
 Thy whole design to me?
Thy mind immediately reveal,
Or by thy chosen servants tell,
 I gladly follow Thee.

**“When I could not see for the glory of that
light, being led by the hand of them that were
with me, I came into Damascus.”**

—[Acts 22,] v. 11.²⁷

Darken'd by an excess of light,
My Guide unseen shall lead aright

²⁵Published posthumously in *Unpublished Poetry*, 2:408.

²⁶Published posthumously in *Unpublished Poetry*, 2:409.

²⁷Published posthumously in *Poetical Works*, 12:396.

A soul that nothing sees,
Thy Spirit shall reach out his hand,
And bring me forth into the land
Of rest and righteousness.

**“Ananias came, and said, Brother Saul,
receive thy sight.”—[Acts 22,] v. 13.²⁸**

[1.] When the great God intends
A sinner to restore,
Some messenger he sends
To exercise his power,
To make his pardning mercy known;
Yet Jesus doth the work alone.

2. The word of righteousness
And truth Himself applies,
He opens by his grace
The unbeliever’s eyes,
His Spirit bids the heart believe,
And then our souls their sight receive.

**“The God of our fathers hath chosen thee that
thou shouldst know his will, and see that just
One, and shouldst hear the voice of his
mouth.”—[Acts 22,] v. 14.²⁹**

[1.] God, my father’s gracious God,
If Thou hast made choice of³⁰ me,
Meant to spread thy name abroad
Thro’ my prosperous ministry;³¹
Thy whole mind in me reveal
Life, eternal life impart,

²⁸Published posthumously in *Unpublished Poetry*, 2:409.

²⁹Published posthumously in *Poetical Works*, 12:396–97.

³⁰Ori., “~~elected~~” changed to “made choice of.”

³¹“Prosperous ministry” has “gospel-ministry” written in the margin as an alternative.

Give the Gift unspeakable,
Christ discover to my heart.

2. O Thou just and holy One,
Sighs my broken heart for Thee,
Thee, the everlasting Son,
Grant me eyes of faith to see:
In thy bleeding form confest
All my unbelief remove,
Speak into this troubled breast
Faith, and peace, and purest³² love.

**“For thou shalt be his witness unto all men, of
what thou hast seen and heard.”**

—[Acts 22,] v. 15.³³

For thy truth and mercy sake,
To my drooping soul appear,
Me thy faithful witness make
Of the things I see and hear;
Then I shall thy love confess,
Conscious of my Saviour’s mind,
Bold proclaim the general peace
Peace in Christ for all mankind!

“And now why tarriest thou?”

—[Acts 22,] v. 16.³⁴

Why should I longer stay,
And not my Lord receive?
To day, while it is call’d to day
He would the pardon give:
Convinc’d I all things need,
Wretched, and blind³⁵ and poor,

³²Ori., “perfect.”

³³Published posthumously in *Unpublished Poetry*, 2:409–410.

³⁴Published posthumously in *Poetical Works*, 12:397.

³⁵Ori., “and poor blind.”

I nothing have to pay, or plead,
And mercy asks no more.

**“Arise, and wash away thy sins, calling on³⁶
the name of the Lord.”—[Acts 22,] v. 16.³⁷**

[1.] Call'd from above, I rise,
And wash away my sin
The stream, to which my spirit flies,
Can make³⁸ the foulest clean:
It runs divinely clear,
A fountain deep and wide:
T'was open'd by the soldier's spear
In my Redeemer's side!

2. Believing in thy name,
Jesus, thy peace I gain,
And wash'd I every moment am,
And still the grace retain;
In ceaseless prayer to Thee
The life of faith I prove,
And cleans'd from all iniquity
Continue in thy love.

**“While I was praying in the temple, I was in a
trance &c.”—[Acts 22,] v. 17, 18.³⁹**

[1.] He that in the temple prays,
Seeking at th' appointed place,
There the God of truth shall find,
There be taught his Saviour's mind;
Christ will his disciples shew⁴⁰
Where to go, and what to do.

³⁶Ori., “upon.”

³⁷Published posthumously in *Unpublished Poetry*, 2:410. Stanza 1 = *Scripture Hymns* (1762), 2:275, NT #512.

³⁸Ori., “was,” which is likely the beginning of “wash.”

³⁹Published posthumously in *Unpublished Poetry*, 2:410–11.

⁴⁰In the right margin Wesley has written in shorthand a possible alternative beginning for this line: “Jesus with his <pillar?>.”

2. Lo I in thy house attend:
Where thou wilt, thy servant send;
Send; but O, prepare my way,
Teach me every where to pray,
Every where to preach thy word,
Every where to meet my Lord.

**“Make haste, and get thee quickly out of
Jerusalem: for they will not receive thy
testimony concerning me.”—[Acts 22,] v. 18.⁴¹**

A preacher full of faith and zeal,
Warn'd from above their snares to shun,
Will leave the souls he loves so well,
And swiftly from the danger run:
Not struck with unbelieving fear,
But trusted with the gospel-word,
He others seeks who gladly⁴² hear,
And joyfully embrace their⁴³ Lord.

**“And I said, Lord, they know that I
imprisoned, and beat in every synagogue
them that believed on thee.”
—[Acts 22,] v. 19.⁴⁴**

We think, by truth divine imprest,
When its full evidence⁴⁵ we feel,
It must be soon by all confest
The gospel incontestible:
But nothing can the souls convert,
Who Jesus Christ will not receive,
Subdue a stubborn bigot's heart,
Or force a deist to believe.

⁴¹Published posthumously in *Poetical Works*, 12:397.

⁴²Ori., “dispos'd to” changed to “who gladly.”

⁴³Ori., “his.”

⁴⁴Published posthumously in *Poetical Works*, 12:397–98.

⁴⁵Ori., “inflt,” which is likely the beginning of “influence.”

“When the blood of thy martyr Stephen was shed, I also was standing by, and consenting &c.”—[Acts 22,] v. 20.⁴⁶

- [1.] A convert purg'd from all his stains,
Of his old cancel'd sins retains
The mournful memory;
My God, he cries, hath mercy shewn,
And saved, for Jesus sake alone,
The chief of sinners, me.
2. Superior grace he cannot boast,
But self-abhor'd, as in the dust,
Doth still his sins confess,
Less than the least in his own eyes,
Weeping at Jesus' feet he lies,
And humbled all his days.

“And he said unto me, Depart: for I will send thee far hence unto the Gentiles.”
—[Acts 22,] v. 21.⁴⁷

Jesus, evermore the same,
We on thy word rely,
Still thy promiss'd presence claim,
And still perceive Thee nigh:
Yes, thy faithful love we know,
Where'er Thou dost thy servants send,
With us Thou thyself wilt go,
Our Guide till time shall end.

“Away with such a fellow from the earth &c.”
—[Acts 22, v. 22.]⁴⁸

- [1.] Calm he hears their furious cry
Who clamour for his blood,

⁴⁶Published posthumously in *Poetical Works*, 12:398. Ori., “Depart: for I will send thee far hence unto the Gentiles.—[Acts 22,] v. 21.”

⁴⁷Published posthumously in *Unpublished Poetry*, 2:411.

⁴⁸Published posthumously in *Poetical Works*, 12:398–99.

Knows, his life above the sky
Is hid with Christ in God,
Knows, he must fulfil his race,
And suffer out his time below:
Fittest for that heavenly place
He then to God shall go.

2. Ye that now the news proclaim
Of a redeeming Lord,
Witnessing with Paul the same,
Expect the same reward;
Judg'd unfit, while here ye rove,
To tread the earth or breathe the air,
Lift your hearts to things above,
And seek your mansions there.

**“They cried, and cast off their cloaths, and
threw dust into the air.”—[Acts 22,] v. 23.⁴⁹**

Impotent their rage and vain
The sons of violence show,
Bound, beyond their secret chain
The murderers cannot go:
Let them storm and tear the ground,
And rave, and mingle earth and skies,
Paul in Christ as safe is found
As Paul in paradise.

**“The chief captain bad⁵⁰ that he should be
examined by scourging: that he might know
wherefore they cried so against him.”
—[Acts 22,] v. 24.⁵¹**

⁴⁹Published posthumously in *Poetical Works*, 12:399.

⁵⁰Ori., “captain ~~commanded him to~~ bad.”

⁵¹Published posthumously in *Poetical Works*, 12:399.

[1.] Shall we in time of need
To human justice fly?
We lean upon a broken reed
Whoe'er on men rely:
They then deceive our hope
When we their help require,
And those that should⁵² the torrent stop,
Assist to raise it higher.

2. Blameworthy they suppose
Whom all conspire to blame,
And used as guilty by our foes,
As guilty they condemn;
Rulers in proof receive
The croud's tumultuous cry,
For whom *they* count unfit to live
We must deserve to die.

**“Is it lawful for you to scourge a man that is a
Roman, and uncondemned?”**

—[Acts 22,] v. 25.⁵³

[1.] Of civil⁵⁴ priviledges here,
A Christian may himself avail,
And put his heathen foes in fear
Of breaking thro' the legal pale,
His heathen foes who God disown
But tremble at a mortal's frown.

⁵²Ori., “those should” changed to “those that should.”

⁵³Published posthumously in *Unpublished Poetry*, 2:411.

⁵⁴Ori., “outward.”

2. While Thee we own in all our ways,
 To us Thou wilt thy counsel show,
And led by thine unerring grace
 We shall in every trial know
When the affliction to decline,
And when accept⁵⁵ the Gift Divine.

“Take heed what thou dost; for this man is a Roman.”—[Acts 22,] v. 26.⁵⁶

A stronger reason to take heed
 May to his hasty foes be show'd,
This man a Christian is indeed,
 A servant of the living God!

“He loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.”—[Acts 22,] v. 30.⁵⁷

Loos'd from his bands, a while restor'd
 To partial liberty,
He stands, the servant of the Lord,
 Whose soul is always free:
To face his foes he cannot fear,
 Who knows the day is nigh
When he and they shall both appear⁵⁸
 Before the Lord most-high.

⁵⁵Ori., “embrace.”

⁵⁶Published posthumously in *Poetical Works*, 12:400.

⁵⁷Published posthumously in *Poetical Works*, 12:400.

⁵⁸Ori., “shall appear” changed to “shall both appear.”

Acts XXIII.¹

**“And Paul earnestly beholding the council,
said &c.”—[Acts 23,] v. 1.²**

Bold³ he sets his stedfast face,
Nor fears the face of man,
Safe within a wall of brass
And free⁴ from every stain,
Answering in his own defence
He makes the injur'd truth appear,
Open is his countenance,
And as his conscience clear.

**“Men and brethren, I have lived in all good
conscience before⁵ God, until this day.”
—[Acts 23,] v. 1.⁶**

[1.] Since he had the Saviour known,
And felt the sprinkled blood,
Paul had blamelesly went on,
In presence of his God:
Every happy, pardon'd man
May thus continue in his sight,
Faith and innocence maintain,
And walk with Christ in white.

2. Help me, Saviour, *from* this day
To keep a conscience pure,
Lead me in the perfect way,
And make my footsteps sure:
When my heart doth not condemn,
To stand before my foes I dare,
Bold to meet the Judge supreme,
And face them at thy bar.

¹At the top of the page Wesley has abbreviated in shorthand: “M. 26” (March 26).

²Published posthumously in *Poetical Works*, 12:400.

³Ori., “Answ” which is likely the beginning of “Answering.”

⁴“Pure” is written in the margin, most likely as a considered alternative to “free.”

⁵Ori., “toward.”

⁶Published posthumously in *Unpublished Poetry*, 2:412.

“The high-priest Ananias commanded them that stood by him, to smite him on the mouth.”—[Acts 23,] v. 2.⁷

- [1.] The persecuted man
 Who pleads his innocence,
 And boldly dares his plea maintain,
 Commits a fresh offence;
 Smote by the slanderous tongue
 Unless he silent stand,
 The world inflict a farther wrong,
 And smite him with the hand.
2. Tis thus our baffled foes
 To lawless violence fly,
 And smite, and stop the mouth of those
 Who contradict their lie;
 Unable to gainsay
 The words of righteousness,
 They answer us a shorter way,
 And truth by blows suppress.

**“God shall smite thee, thou whited wall:
for sittest thou to judge me &c.”
—[Acts 23,] v. 3.⁸**

- [1.] Transported by Prophetic zeal,
 Constrain'd the judgment to foretell,⁹
 He speaks divinely right:
 The threatned woe belongs to all,
 And God shall every whited wall
 With sure destruction smite.

⁷Published posthumously in *Poetical Works*, 12:400–401.

⁸Published posthumously in *Unpublished Poetry*, 2:412–13. Stanza 1 appeared in *Poetical Works*, 12:401.

⁹Ori., “**reveat.**”

2. Hear this who now abuse your power
And treat as criminals, before
 The innocent ye hear,
Who break the laws ye should maintain,
And rouse the rage of riotous men
 'Gainst Jesus' messenger!
3. By pomp ye charm the people's sight,
Your monumental wall is white
 And beautified by art,¹⁰
With goodly forms ye hide your sin,
The rubbish, dirt, and trash within
 A worldly, rotten heart.
4. But cast in this your gracious day
The world with all your sins away,
 The true repentance feel,
Or God shall make your evil known,
Your daub'd, untemper'd wall throw down,
 And smite you into hell.

“I wist not, brethren, that he was the high-priest.”—[Acts 23,] v. 5.¹¹

By that prophetic impulse stirr'd
 He did not to the robes advert,
But thro' the Spirit of his Lord
 Discern'd the false professor's heart:
He warn'd him of th' impending woe,
 That those who fight with the Most-high,

¹⁰In the margin Wesley wrote a shorthand alternative that he then struck out. The beginning word is rendered illegible but the alternative line ended: “nicest priestly art.”

¹¹Published posthumously in *Poetical Works*, 12:401.

And touch his people now, may know
They touch the apple of his eye.

“It is written, Thou shalt not speak evil of the ruler of thy people.”—[Acts 23,] v. 5.¹²

Respect external but unfeign'd
Is to the worst of rulers due,
As dignities by God ordain'd
The heavenly hierarchy to shew:
Th' unworthiest of men we own
Cloath'd with divine authority,
And honou'ring for thy sake alone,
Fountain of power, we honour Thee.

“When Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council &c.”—[Acts 23,] v. 6.¹³

Not meerly human policy,
But the true wisdom from above
Taught him to use the real plea
And mix the serpent with the dove,
Willing to die, yet still to shun
The death, till all his work were done.

**“Men and brethren, I am a Pharisee, and the son of a Pharisee: of the hope and resurrection of the dead, I am called in question.”
—[Acts 23,] v. 6.¹⁴**

[1.] His foes by lawful means, he tries,
By dis-uniting to confound,
Midst infidels and zealots cries
In doctrines and opinions sound,

¹²Published posthumously in *Poetical Works*, 12:401–402.

¹³Published posthumously in *Unpublished Poetry*, 2:413.

¹⁴Published posthumously in *Unpublished Poetry*, 2:413–14.

A zealot, and a zealot's son,
And question'd for the truth alone.

2. A prisoner for the gospel-hope,
And still in this a Pharisee
Jesus he preach'd who lifts us up
To glorious immortality,
Who rose that all his saints may rise,
The grave exchanging for the skies.¹⁵

**“And when he had so said, there arose a
dissension between the Pharisees and the
Sadducees.”¹⁶—[Acts 23,] v. 7.¹⁷**

The foes of truth, by malice join'd,
Soon into different factions run;
No lasting bonds the wicked find,¹⁸
Truth,¹⁹ only truth continues one,
But error leads a thousand ways,
And drops them in the²⁰ endless maze.

**“The Sadducees say that there is no
resurrection, neither angel, nor spirit; but the
Pharisees confess both.”—[Acts 23,] v. 8.²¹**

- [1.] The modern Sadducees
Angels and spirits disown,
Deists no after-state confess,
No God to man made known;
As, when, their only care
This present life were o're,

¹⁵Ori., “~~And live his life in paradise~~” changed to “The grave exchanging for the skies.”

¹⁶Ori., “~~Sadducees: and the multitude was divided.~~”

¹⁷Published posthumously in *Poetical Works*, 12:402.

¹⁸“Bind” is written in the margin, most likely as an alternative to “find.”

¹⁹Ori., “~~But cof~~—.”

²⁰Ori., “an.”

²¹Published posthumously in *Poetical Works*, 12:402.

Their brutal souls would melt in air,
And die to live no more.

2. The Pharisees maintain
With zealous fury fill'd
Gainst all your infidels profane
The Christian truths reveal'd:
Yet²² orthodox at most
In notions who²³ confide,
They²⁴ may of fewer errors boast,
But²⁵ more abundant pride.

**“The scribes strove, saying, We find no evil in
this man.”—[Acts 23,] v. 9.²⁶**

- [1.] Zealots though unregenerate men,
Will for a zealot fight:²⁷
Is he of our opinion? then
He must be in the right:
We can in him no evil see,
We can no longer blame;
Let the well-meaning man go free:
He thinks with us the same.
2. Defenders of his witnesses
The God of truth and power
Out of their enemies can raise
In the distressing hour:
But suffering saints on Christ depend,
And rest in Christ alone,

²²Ori., “But.”

²³Ori., “they.”

²⁴Ori., “And.”

²⁵Ori., “And.”

²⁶Published posthumously in *Poetical Works*, 12:403.

²⁷Ori., “find.”

Their sure Protector to the end
Who always saves his own.

**“The chief-captain fearing lest Paul should
have been pulled in pieces, commanded the
soldiers to go down, and to take him &c.”**
—[Acts 23,] v. 10.²⁸

- [1.] While with a fleshly arm
They furiously defend,
To rescue him from harm,
Would they in pieces rend?
The love of Pharisees may be
As fatal as their enmity.
2. But vain the striving zeal
Of friendly Pharisees,
The great Almighty will
Prohibits his release,
An order from above detains,
And Paul a captive still remains.
3. He knows his Saviour's mind
In his captivity,
In joyful bonds confin'd,
That thousands may go free
To gospel-liberty²⁹ restor'd,
He rests—the prisoner of the Lord!

**“And the night following, the Lord stood by
him, and said, Be of good cheer, Paul: for as
thou hast testified of me in Jerusalem, so must
thou bear witness also at Rome.”**
—[Acts 23,] v. 11.³⁰

- [1.] O Jesus, in Thee³¹
My salvation I see,³²

²⁸Published posthumously in *Poetical Works*, 12:403–404.

²⁹Ori., “glorious liberty.” Wesley then changed to “joyful liberty,” and finally changed to “gospel-liberty.”

³⁰Published posthumously in *Unpublished Poetry*, 2:414.

³¹Ori., “I see.”

³²Ori., “in Thee.”

Thy presence confess
Most near to assist in my greatest distress;
In the gloomiest hour
Sustain'd by thy power,
And reviv'd by thy word
I acknowledge the voice of my heavenly Lord.

2. I both see Thee and hear
Inexpressibly near³³
To deliver³⁴ thine own,
And to comfort my heart in a manner unknown:
But believers can tell
What an heaven I feel,
When Thou bidst me pursue,
And accomplish the work Thou hast sent³⁵ me to do.

3. Thy messenger I
On the promise rely
Of thy presence below,
To uphold me and guide wheresoever I go:
And I only would live
My whole witness to give,
And in every place
Spread abroad thy unsearchable riches of grace.³⁶

“Certain of the Jews banded together, and bound themselves under a curse, saying, that they would neither eat nor drink till they had killed Paul.”—[Acts 23,] v. 12.³⁷

[1.] Nothing they could by tumult gain,
And legal process was but vain;

³³Ori., “Well pleas’d to appear” changed to “Inexpressibly near.”

³⁴Ori., “And in behalf of.” Wesley then changed to “In behalf of,” and finally changed to “To deliver.”

³⁵Ori., “set.”

³⁶Below this line Wesley has written in shorthand a possible alternative ending: “the report of thy ransoming grace.”

³⁷Published posthumously in *Poetical Works*, 12:404. Wesley originally wrote this hymn to include the beginning of a stanza 3: “~~3—Elders com[mend].~~” However, he struck it out and seems to have used this stanza as the text in the next hymn.

The wretch unfit to live they know,
Yet still he lives, their church's foe:
When neither mob nor council kill,
Inspir'd with most infernal zeal,
Lo, to their last resource they fly,
And Paul shall by assassins die.

2. As champions for the church they stand,
An oath unites the sacred band,
The holy league is sworn, and now
They must perform their pious³⁸ vow
They cannot weakly change their mind;
The solemn covenant is sign'd,
And earth and hell have both decreed
A stubborn heretick to bleed.

**“And they came to the chief priests and
elders, and said, We have bound ourselves
&c.”—[Acts 23,] v. 14.³⁹**

Elders commend their Catholick zeal,
Devoted hereticks to kill,
With joy the Reverend conclave join
T' advance their laudable design;
The Pontiff too his help affords
To gird⁴⁰ their consecrated swords,
Their meritorious deed to bless;
And all the saints⁴¹ insure success.

³⁸Ori., “sound.”

³⁹Published posthumously in *Poetical Works*, 12:404.

⁴⁰Ori., “And girds.”

⁴¹Ori., “And saints” changed to “And all the saints.”

**“Now therefore ye with the council, signify to
the chief captain &c.”—[Acts 23,] v. 15.⁴²**

“Ye must applaud our act so good
“Who shed a vile deceiver’s blood,
“Who for the *old religion* fight,
“Furious in *holy church*’s right:
“Partners with us, our crown ye share
“Worthy to sit in Peter’s⁴³ chair,
“The glorious zeal of Phineas show,
“And God ye serve, who slay his foe.^[7]”

**“Then Paul called one of the centurions unto
him, and said, Bring this young man unto the
chief captain &c.”—[Acts 23,] v. 17.⁴⁴**

The promise of preserving grace
He knows divinely sure
Yet uses properest means and ways
His safety to secure:
Thro’ these the⁴⁵ Lord deliverance gives,⁴⁶
But bids his servant own
The help which he by⁴⁷ man receives
Descends from God alone.

**“Bring him safe unto Felix the governor.”
—[Acts 23,] v. 24.⁴⁸**

The captain doth the priests defeat,
And saves his prisoner from their snare:
More mercy from the world we meet
Than those who fill the sacred chair;

⁴²Published posthumously in *Unpublished Poetry*, 2:415.

⁴³Ori., “Moses.”

⁴⁴Published posthumously in *Unpublished Poetry*, 2:415.

⁴⁵Ori., “his.”

⁴⁶Ori., “sen,” which is likely the beginning of “sends.”

⁴⁷Ori., “from.”

⁴⁸Published posthumously in *Poetical Works*, 12:406.

Soldiers may mild and generous be,
 To truth and equity inclin'd,
 But justice and humanity
 In wicked priests we never⁴⁹ find.

**“Make ready two hundred soldiers, and
 horsemen threescore and ten &c.”**

—[Acts 23,] v. 23, 24.⁵⁰

- [1.] Some put their trust in chariots,
 And horses some rely on,
 But Christ alone His people own⁵¹
 The help and strength of Zion:
 A man of God remembers
 In peril and temptation
 The Lord of hosts, And calmly trusts
 The God of his salvation.
2. The confessor of Jesus
 Confiding in his favor
 Perceives prepar'd Another guard
 By his Almighty Saviour;
 Myriads of holy⁵² angels
 Invisibly attend him,
 The flaming band, At Christ's command⁵³
 With outspread wings defend him.
3. These, these are Israel's horsemen
 Whom in the dangerous hour
 Our Captain sends, To save his friends
 From every hostile power:

⁴⁹“Cannot” is written in the margin, as a considered alternative to “never.”

⁵⁰Published posthumously in *Poetical Works*, 12:405. This hymn is out of order.

⁵¹Ori., “alone.”

⁵²“Holy” has “watchful” written in the margin as an alternative.

⁵³Wesley originally wrote “At Christ's command” as the beginning of line 8, but struck it out and moved it to the end of line 7 as is shown above.

And still Elijah's convoy
Is ready to deliver
Their charge below, Who Jesus know,
And trust in Him forever.

**“Whom I perceived to be accused of questions
of their law.”—[Acts 23,] v. 29.⁵⁴**

Candid and honourable men,
Who would the injur'd right,
The law divine, the world unseen,
The things eternal slight;
As free from all religious zeal,
And superstitious cares,
As life, or death, as heaven, or hell
Were no concern of theirs.

**“Whom I perceived to have nothing laid to his
charge worthy of death or of bonds.”
—[Acts 23,] v. 29.⁵⁵**

With ease a wise, unbiass'd man
May innocence perceive,
And should against its foes maintain,
And full assistance give;
But guiltier far than all the rest
The friend of equity,
Unless he rescue the opprest,
And set the captive free.

⁵⁴Published posthumously in *Poetical Works*, 12:406.

⁵⁵Published posthumously in *Unpublished Poetry*, 2:415.

“I gave commandment to his accusers also, to say before thee what they had against him.”
—[Acts 23,] v. 30.⁵⁶

- [1.] To groundless lies and slanders bold
If others credit give,
Christians should their assent with-hold,
And but on proof believe:
Yet those who bear the name in vain
Nor pagan justice know,
Believe, against the righteous man,
His unfronted foe.
2. Ev’n you, the holy fathers, you
Th’ inquisitors severe,
With blindfold enmity pursue
The Saviour’s members here:
Who tax the murderers of Rome,
The *house of mercy* blame,
As hereticks unheard ye doom
Your brethren to the flame.

“They presented Paul before the Governor.”
—[Acts 23,] v. 33.⁵⁷

Bound by the prophetic word,
And before rulers brought,
Paul must manifest his Lord
Who Jews and Heathens bought;

⁵⁶Published posthumously in *Poetical Works*, 12:406–407.

⁵⁷Published posthumously in *Unpublished Poetry*, 2:416.

Preach redemption in his blood,
And spread the tidings far and wide,
Witness for a dying God,
A Saviour crucified.

**“He commanded him to be kept in Herod’s
judgment-hall.”—[Acts 23,] v. 35.⁵⁸**

[1.] Happy Paul, to bonds consign’d!
What monarch is so free?
Thousands shall the blessing find
Of his captivity:
Kept (but Christ his Keeper is,
And serves by him his own design)
Kept, he rests in perfect peace
Within the arms Divine.

2. Jesus, full of truth and love,
Thy Godhead we adore,
Thee we trust the same to prove
Both now and evermore:
Let what will thy church befall,
It shall to thy great glory tend,
Magnify the Lord of all,
The saints eternal Friend.

⁵⁸Published posthumously in *Poetical Works*, 12:407.

Acts XXIV.¹

“And after five days, Ananias the high-priest descended with the elders, and with a certain orator &c.”—[Acts 24,] v. 1.²

1. A judge so late, he quits his place,
(O how contemptible and base,
When malice stoops so low!)
See, the high-priest informer turns,
So³ fierce his righteous fury⁴ burns
Against the church’s foe.
2. In ours,⁵ in every age are seen
Elders,⁶ and venerable men
Who sacred things abuse,
Men with infernal malice fraught
Men in the school of Satan taught
The brethren to accuse.
- 3.⁷ Swift are the steps of angry⁸ zeal,
When bigots set on fire of hell
Their utmost powers employ,
T’ excite the world against the just,
Hunt down the men who Jesus trust,
And innocents⁹ destroy.

“And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we injoy great quietness &c.”
—[Acts 24,] v. 2.¹⁰

- [1.] The council, learned¹¹ in the laws,
Skilful to flatter and defame,
Opens the prosecutors’ cause,
Lost to all sense of truth, and shame,

¹At the top of the page Wesley has abbreviated in shorthand: “M. 29” (March 29).

²Published posthumously in *Poetical Works*, 12:407–408.

³Ori., “~~With holy indig~~ So,” which is likely the beginning of “indignation.”

⁴Ori., “~~anger~~.”

⁵Ori., “~~every~~.”

⁶Ori., “~~High-priests~~.”

⁷Stanzas 1 and 3 were originally reversed in the manuscript, but Wesley notes to switch them as shown above.

⁸Ori., “~~angry~~.” Wesley then changed to “~~restless~~,” and finally changed back to “angry.”

⁹“~~Innocence~~” is written in the margin, as a considered alternative to “innocents.”

¹⁰Published posthumously in *Poetical Works*, 12:408.

¹¹Ori., “learned” rather than “learn’d” in order to show it as two syllables.

Smoothly employs his venal tongue,
Proves wrong is right and right is wrong.

2. The judge corrupt and most unjust,
Th' oppressor covetous and base,
The slave of every sordid lust,
His worth he blushes not¹² to praise,
But cringing courts a tyrant's smiles
Loaded with the whole nations spoils.
3. How can the governor withstand,
When such a powerful speaker pleads?
He must allow the priests demand,
And add to all his worthy deeds,
The proof supreme, the crown of all,
By sentencing that vagrant Paul.

~~4.~~¹³

**“Notwithstanding, that I be not farther
tedious unto thee, I pray thee that thou
woudst hear us of¹⁴ thy clemency a few words.
For we have found &c.”—[Acts 24,] v. 4.¹⁵**

Lame preface, lame transition too,
Conclusion lame let all admire!
As eloquent, as just and true,
The pleader well deserves his hire:
Still ready to harangue—for pay,—
Against the vagrants—of our day!

**“We have found this man, a pestilent fellow,
and a mover of sedition &c.”—[Acts 24,] v. 5.¹⁶**

Silence! Tertullus speaks!
“We have this fellow found,

¹²Ori., “He blushes not his worth” changed to “His worth he blushes not.”

¹³Wesley thought about including a stanza 4 in this hymn but decided against it.

¹⁴Ori., “hear of” changed to “hear us of.”

¹⁵Published posthumously in *Unpublished Poetry*, 2:416.

¹⁶Published posthumously in *Poetical Works*, 12:409.

“This vagabond, who outcasts seeks,
“And strolls the nation round:
“To spread his pois’ nous lies
“Th’ itinerant presumes,
“And riotous assemblies rise,
“And mobs, where’er he comes.
“An universal pest,
“He plagues both rich and poor,
“And will not let one sinner rest
“In Satan’s arms secure:
“He doth the croud infect,
“Into his net he draws,
“And multiplies the Christian sect,
“And glories in the cross.^[?]”

“Who hath also gone about to profane the temple.”—[Acts 24,] v. 6.¹⁷

“Himself the standard bears,
“The giddy vulgar leads:
“For sacred forms he nothing cares,
“Or heaven-deserving¹⁸ deeds:
“He calls our virtue vice,
“Our rules he tramples down,
“And¹⁹ impiously the church denies,
“The church—of brick and stone!
“So evident the case
“The court may take my word,
“The judge a righteous sentence pass,
“And use the civil sword;

¹⁷Published posthumously in *Unpublished Poetry*, 2:416.

¹⁸Ori., “heaven-procuring” changed to “heaven-deserving.”

¹⁹Ori., “The And.”

“The horrid wretch profane
“May up to justice give,²⁰
“Unfit with Christians to remain,
“Or on the earth to live.^[21]

**“Whom we took, and would have judged
according to our law.”—[Acts 24,] v. 6.²¹**

According to your law indeed
Ye with the messengers proceed
Who Jesus testify,
Your justice ye by facts declare,
The men ye first in pieces tear
And then—proceed²² to try.

**“The chief captain Lysias came upon us, and
with great violence took him away out of our
hands.”—[Acts 24,] v. 7.²³**

The men who public peace maintain,
And wisely resolute, restrain
The rabble’s furious²⁴ will,
Should violent to the violent seem,
And still persist to wrest from them
The power of doing ill.

**“And the Jews also assented, saying, that
these things were so.”—[Acts 24,] v. 9.²⁵**

[1.] Tis thus, when Satan’s instrument
Blackens the followers of the Lamb,
Our grave self-righteous foes assent,
By words, not facts, confirm the same,
With confidence our crimes assert,
And take the old Accuser’s part.

²⁰Ori., “~~Ye may unfit be~~,” which is likely the beginning of “believe.” Wesley then changed to “May up to justice give.”

²¹Published posthumously in *Poetical Works*, 12:409.

²²Ori., “~~go on~~” changed to “proceed.”

²³Published posthumously in *Poetical Works*, 12:409.

²⁴“~~Factions~~” and “~~lawless~~” are written in the margin, most likely as considered alternatives to “furious.”

²⁵Published posthumously in *Unpublished Poetry*, 2:417.

2. As pestilent, seditious men,
 As factious schismaticks they brand,
The followers²⁶ of the Nazarene,
 Who stir up strife throughout the land,
Throughout the world as madmen run,
And turn their kingdom upside down.

3. Our sacrilegious wickedness
 The Jews and all their elders know,
Profaners of the holy place,
 The church, the church we mean t' o' rethrow,
Foes to the church they us declare,
And what they cannot prove—they swear.

**“Forasmuch as I know that thou hast been of
many years a judge unto this nation &c.”**
—[Acts 24,] v. 10, 11.²⁷

No ornaments in its defence
 The cause of pure religion needs;
Simplicity, their eloquence,
 And truth itself for Christians pleads.

“I went up to Jerusalem to worship &c.”
—[Acts 24,] v. 11, 12.²⁸

- [1.] Who after Paul and Jesus tread,
 We duly to the temple go,
Thither by his own Spirit led,
 We our unfeign'd devotion show:
The house we honour, not profane,
 Our solemn prayers and vows repeat,

²⁶Ori., “Disciples” changed to “The followers.”

²⁷Published posthumously in *Poetical Works*, 12:410.

²⁸Published posthumously in *Poetical Works*, 12:410.

Communion with the saints maintain,
And then the King of saints we meet.

2. Our foes, the superstitious croud,
Who to the brick and mortar cleave,
The church, the church, who roar so loud,
To us both house²⁹ and altar leave:
They seldom come, or not at all,
The prayers neglect, and slight the word,
Yet us the Separatists they call,
Themselves the temple of the Lord!

**“They neither found me in the temple
disputing with any man, neither raising up
the people.”—[Acts 24,] v. 12.³⁰**

No; the servants of the Lord
Cannot, as zealots, strive,
Wrangling is by all abhor'd
Who one with Jesus live;³¹
Peacemakers, where'er we go,
Factions we cause and wars to cease,
Love diffuse, and concord sow,
And true eternal peace.

**“Neither can they prove the things whereof
they now accuse me.”—[Acts 24,] v. 13.³²**

Who the truth and us oppose
Its blacken'd witnesses,
Once confronted with our foes
We easily repress;

²⁹Ori., “church.”

³⁰Published posthumously in *Unpublished Poetry*, 2:417.

³¹Ori., “love.”

³²Published posthumously in *Unpublished Poetry*, 2:418.

When their slanders most abound,
Superior in the strength of love,
All our haters we confound
By calling them to prove.

“But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers.”—[Acts 24,] v. 14.³³

- [1.] So worship I my fathers' God
Who bought me with his precious blood,
Who died for all, in all to live:
His presence in my heart I feel
In holy joy unspeakable,
Joy, which the world can never give.
2. Fill'd with his purity and power,
In truth and spirit I adore,
A way by formalists unknown,
A way which Rome can never see,
But calls it Northern Heresy;
A way to heaven thro' Christ *alone*.

“Believing all things which are written in the law and the prophets.”—[Acts 24,] v. 14.³⁴

The written word intire and pure,
The word which always shall endure,
My rule of faith and life I own,³⁵
Not reason, or tradition vain,
Not the authority of man,
Not an internal light *alone*.

³³Published in *Scripture Hymns* (1762), 2:275–76, NT #513, altered.

³⁴Published posthumously in *Poetical Works*, 12:411.

³⁵Ori., “~~mak~~,” which is likely the beginning of “make.”

Built, thro'³⁶ the sacred oracles,
On Christ the rock that never fails,
Religion from the fountain brought
I find it in the heavenly book,
What Moses and the prophets spoke,
What Christ and his Apostles taught.

“And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and of the unjust. And herein do I exercise &c.”
—[Acts 24,] v. 15, 16.³⁷

God is my hope, and portion here,
And till I at his bar appear,
Body and soul with Him I trust:³⁸
My enemies themselves confess,
That Jesus shall our bodies raise,
Judge of the wicked and the just
My hope by purity I show,
By labouring all my time below
A spotless conscience to maintain,
With that immortal prize in view,
Careful to render all their due,
Unblameable tow'ard God and man.

“I came to bring alms to my nation.”
—[Acts 24,] v. 17.³⁹

My hope is fixt on things above,
My faith exerts itself by love
By yearning pity for the poor;

³⁶Ori., “on.”

³⁷Published posthumously in *Poetical Works*, 12:411. Ori., “unjust.=[Acts 24,] v. 15” changed to “unjust. And herein do I exercise &c.—[Acts 24,] v. 15, 16.”

³⁸Ori., “leave.”

³⁹Published posthumously in *Poetical Works*, 12:412.

Christ in his members to relieve,
Chearful my little all I give,
I render them my all, and more:
Their advocate with others I,
A beggar turn for their supply,
Their every want my own I make,
Honour as God's peculiar seed,
And only live, to serve and feed
My bosom-friends for Jesus sake.

**“Certain Jews from Asia found me purified in
the temple.”—[Acts 24,] v. 18.⁴⁰**

How does he break the law of God,
Or stain the house of holiness,
In keeping of that law employ'd,
And reverencing that sacred place?
These are the facts on which they found
Their charge of gross impiety,
For where pure malice is the ground,
Falsehood the only proof can be.

**“Who ought to have been here before thee,
and object, if they had ought against me.”
—[Acts 24,] v. 19.⁴¹**

The witnesses who cried so loud,
Demanding succour of the croud,
All⁴² parties if the judge will hear,
They think it time to disappear:

⁴⁰Published posthumously in *Poetical Works*, 12:412.

⁴¹Published posthumously in *Poetical Works*, 12:412.

⁴²Ori., “~~is~~ time All.”

Fierce zealots thus in every age
Against the real Christian rage,
But shrink, abscond, and stand aloof,
When magistrates require the proof.

**“Or else let these same here say, if they have
found any evil doing in me while I stood
before the council, Except it be for this one
voice, Touching the resurrection &c.”**
—[Acts 24,] v. 20, 21.⁴³

- [1.] Ye men of Jewish zeal,
 Who Christian truth oppress,
 We make our bold appeal
 To your own consciences,
 What fault or evil have ye found
 In those that spread the gospel-sound?

2. Ye prudently forbear
 Before the judge to cite
 The witnesses who⁴⁴ dare
 With sin and error fight,
 Who testify th’ atoning God,
 And grace and glory thro’ his blood.

3. This only have we done,
 And still we persevere
 To make his passion known
 Who bought our pardon here,
 And rose to prove our sin forgiven,
 And seal it with⁴⁵ the⁴⁶ peace from heaven.

⁴³Published posthumously in *Unpublished Poetry*, 2:418–19.

⁴⁴Ori., “men who humbly” changed to “witnesses who.”

⁴⁵“In” is written below it, as a considered alternative to “with.”

⁴⁶Ori., “a.”

4. His resurrection's power
To sinners we declare:
Faith antedates that hour,
And sets us at the bar;
By faith we live, and rise, and fly,
And reign with Christ above the sky.
5. With all his members one
He now himself imparts,
And form'd by faith alone
We find him in our hearts,
The present Resurrection know,
The Life of heaven reveal'd below.
6. This is our only crime,
And this we dare avow,
Eternity in time,
The Resurrection now,
The bliss Supreme believers prove,
Th' indwelling God of glorious love.

“Felix deferred them, and said, When Lysias shall come down, I will know the uttermost of your matter.”—[Acts 24,] v. 22.⁴⁷

Not hasty, not precipitate
To sentence, or to clear,
Tis wisdom in a judge to wait
And all informants hear,⁴⁸
He then shall to the utmost know,
And Jesus' servant find

⁴⁷Published posthumously in *Poetical Works*, 12:413.

⁴⁸Ori., “here.”

A minister of good below
A friend of all mankind.

**“He commanded a centurion to keep Paul,
and to let him have liberty, and that he should
hinder none⁴⁹ of his acquaintances to minister
or come unto him.”—[Acts 24,] v. 23.⁵⁰**

[1.] Prisoner at large by Jesus will,
His friend’s assistance he receives,
Servant of all with active zeal
Help to imprison’d spirits gives,
Who triumph in redemption found,
And feel, his gospel is not bound.

2. His friend⁵¹ the happy prisoner⁵² see,
And daily hear his welcome voice,
Witness of inward⁵³ liberty,
Of peace divine, and heavenly joys,
Which those that can the body slay,
Can neither give, nor take away.

**“He sent for Paul, and heard him concerning
the faith in Christ. And as he reasoned of
righteousness &c.”—[Acts 24,] v. 24, 25.⁵⁴**

[1.] No smooth-tongued orator is he,
But foe to all iniquity
The greatest dares reprove,
A preacher rational of grace,
Explains the life of righteousness,
Sobriety, and love.

⁴⁹Ori., “should none” changed to “should hinder none.”

⁵⁰Published posthumously in *Unpublished Poetry*, 2:419.

⁵¹Ori., “friends.”

⁵²“Captive” is written above it, as a considered alternative to “prisoner.”

⁵³Ori., “glorious.”

⁵⁴Published posthumously in *Poetical Works*, 12:413.

2. He preaches Christ, and faith in Him,
Who died his people to redeem,
 Who soon in judgment comes,
And those that made him die in vain,
That dead in wilful sin remain,
 To death eternal dooms.

**“While he reasoned of righteousness,
temperance, and judgment to come, Felix
trembled.”—[Acts 24,] v. 25.⁵⁵**

- [1.] A magistrate corrupt and lewd,
A sinner wallowing in his blood
 He seizes by the word;
And while his conscience he awakes,
The judge before the prisoner quakes,
 And feels the two-edg'd sword.
2. He feels th' anticipated fear
Of sinners, when the trump they hear,
 And see the Judge come down,
When on the melting rocks they call,
And bid the burning mountains fall
 To hide⁵⁶ them from his frown.
3. The heathen dreads his⁵⁷ righteous doom,
The Jewess slights the wrath to come,
 Partaker of his sin,
She sleeps in forms insensible,
Till the wide-opening⁵⁸ mouth of hell,
 Vesuvius^{59*} takes her in.

*She was swallowed up there.

⁵⁵Published posthumously in *Poetical Works*, 12:413–14.

⁵⁶“Screen” is written in the margin, most likely as a considered alternative to “hide.”

⁵⁷Ori., “th,” which is likely the beginning of “the.”

⁵⁸Ori., “Nor sees the opening” changed to “Till the wide-opening.”

⁵⁹Ori., “Fill Actna” changed to “Vesuvius.”

**“Go thy way for this time; when I have a
convenient season, I will call for thee.”**
—[Acts 24,] v. 25.⁶⁰

- [1.] He trembles; but he cannot stay,
And perfectly inquire the way
To scape the endless woe;
Convinc'd of his beloved crime;
Yet for a more convenient time,
He lets the present go.
2. Alarm'd in vain the truth he hears,
Repentance fatally defers,
And faith in Jesus' name;
He waits, as life were in his power
Waits for a more convenient hour
Which never, never came.
3. Neglecting such a time as this,
What crouds of guilty souls will miss
The true celestial way,
(Who would not, when they might, repent)
And in eternal groans lament
Their damnable delay!

**“He hoped that money should have been given
him of Paul, that he might loose him.”**
—[Acts 24,] v. 26.⁶¹

Silver and gold he none possest,
Poor follower of a Master poor,
But with⁶² substantial riches blest,
Riches which evermore endure;

⁶⁰Published posthumously in *Poetical Works*, 12:414.

⁶¹Published posthumously in *Poetical Works*, 12:415.

⁶²Ori., “With **more**” changed to “But with.”

To men that sold themselves for nought,
An instrument their souls to save,
The promis'd liberty unbought
Freely, as he receiv'd, he gave.

“Wherefore he sent for him the oftner.”

—[Acts 24,] v. 26.⁶³

How soon a miser's fears are past,
How transient his remorse within!
Pangs of repentance cannot last
While Felix cherishes his sin:
The love of gold, and⁶⁴ beastly vice
Destroys the work but just begun,
It stops his ears, puts out his eyes,
And turns again his heart to stone.

**“Felix, willing to shew the Jews a pleasure,
left Paul bound.”—[Acts 24,] v. 27.⁶⁵**

In vain of temperance he heard,
And judgment for a moment fear'd,
Who held⁶⁶ his idols in his heart,
Nor⁶⁷ would with the adulteress part,
Nor would a suffering saint release
But fill'd with all unrighteousness
Appeas'd his foes, at the expence
Of injur'd, helpless innocence.

⁶³Published posthumously in *Poetical Works*, 12:415.

⁶⁴Ori., “with.”

⁶⁵Published posthumously in *Poetical Works*, 12:415.

⁶⁶Ori., “heard.”

⁶⁷Ori., “And.”

Acts XXV.¹

**“Then the high priest, and the chief of the
Jews informed him against Paul.”**

—[Acts 25,] v. 2.²

Restless, malicious hate,
Revenge implacable,
Will not permit its slaves to wait,
Or slack their furious zeal;
A day they cannot lose
Who blood and threatenings breathe,
Eager, impatient to accuse,
And hunt a saint to death.

**“They desired favour against him, that he
would send for him to Jerusalem, laying wait
in the way to kill him.”—[Acts 25,] v. 3.³**

Favour against the good,
Not justice they desire;
The Jews⁴ to shed a martyr's blood,
The priests again conspire,
By pride and envy wrought
To slay their guiltless foe:
Such evils (horrible to thought!)
From false religion flow!

**“But Festus answered, that Paul should be
kept at Cesarea.”—[Acts 25,] v. 4.⁵**

[1.] Th' imperial dignity alone
Festus determin'd to maintain,
But Christ ordains,⁶ by means unknown,
To rescue from bloodthirsty men

¹Ori., “Acts XXIV”; an error.

²Published posthumously in *Unpublished Poetry*, 2:419–20.

³Published posthumously in *Poetical Works*, 12:416.

⁴Ori., “pri,” which is likely the beginning of “priests.”

⁵Published posthumously in *Poetical Works*, 12:416.

⁶Ori., “designs.”

The chosen vessel of his grace,
The preacher of *his* righteousness.

2. Strangers He secretly inclines
Beyond what they themselves conceive,
To execute his love's designs
On us who for his glory live:
And till his utmost will is done,
In snares and deaths we must live on.

**“Go down with me, and accuse this man, if
there be any wickedness in him.”**

—[Acts 25,] v. 5.⁷

The heathen judge will not condemn
Before the cause he hears,
But innocent th' accus'd⁸ esteem,
Till prov'd his guilt appears:
Yet Christian priests, by envy mov'd,
Their character fulfil,
And when our innocence is prov'd,
Suppose us guilty still.

**“Sitting in the judgment-seat, he commanded
Paul to be brought.”**—[Acts 25,] v. 6.⁹

- [1.] Behold the man, the prisoner there!
Who now is standing at the bar,
Shall sit with Jesus' chosen ones,
Apostles shining¹⁰ on their thrones.
2. The Saint whom those outrageous Jews
So fiercely vehement accuse,

⁷Published posthumously in *Unpublished Poetry*, 2:420.

⁸Ori., “rather innocent” changed to “innocent th' accus'd.”

⁹Published posthumously in *Poetical Works*, 12:416–17.

¹⁰Ori., “Apostles ~~on~~ shining.”

With his assessors in the sky
Shall the twelve¹¹ tribes of Israel try.

3. The members one with Christ their¹² Head,
(So the Almighty hath decreed)
When heaven and earth are pass'd away,
Shall judge the world in that great day!
4. The angels too, th' accusing fiends
Sentenc'd to pain that never ends
Must then to their just doom submit,
While Vengeance seals the burning pit!

**“The Jews laid many and grievous complaints
against Paul, which they could not prove.”**
—[Acts 25,] v. 7.¹³

Modern, as ancient priests, presume
To load the odious Heretick,
Adopt the politicks of Rome,
“Throw dirt enough, and some will stick:”
In transport of religious zeal,
Pestilent Lollards they pursue,
With countless crimes th' indictment swell,
When not one single charge is true.

**“While he answered for himself, Neither
against the law &c.”**—[Acts 25,] v. 8.¹⁴

- [1.] Th' unrighteous world with malice blind
Against the real Christian speak

¹¹Ori., “twelves”; an error.

¹²Ori., “with their glorious” changed to “one with Christ their.”

¹³Published posthumously in *Unpublished Poetry*, 2:420.

¹⁴Published posthumously in *Poetical Works*, 12:417.

Evil and lies of every kind,
And madly our destruction seek:
Accus'd of every wicked deed
Their hatred we repay with love,
Not guilty to their slanders plead,
And challenge them the charge to prove.

2. To envy's general calumny
An answer short, yet full we give,
Stand fast in our integrity,
Sober, and just, and godly live:
A general answer may suffice,—
Preserv'd from every moral stain,
Our country, church, and king we prize,
And keep the laws of God and man.

“Festus willing to do the Jews a pleasure &c.”
—[Acts 25,] v. 9.¹⁵

Worldly men thro' worldly views
Betray the public trust,
Odious innocence abuse,
And sacrifice the just:
Sordid slaves of earthly hope,
A fortune great intent to raise,
Readily, like Festus,¹⁶ stoop
To all unrighteousness.

¹⁵Published posthumously in *Unpublished Poetry*, 2:420.

¹⁶Ori., “Sons of wickedness, they” changed to “Readily, like Festus.”

“Wilt thou go up to Jerusalem, and there be judged?”—[Acts 25,] v. 9.¹⁷

Wilt thou in¹⁸ that bloody place
Before the elders stand,
Tempt the persecuting race,
The sworn assassin¹⁹ band?
There the hellish *spirit* maintains
His *court*, to after-ages known,²⁰
There the ancient murderer reigns,
As on his favourite throne!

“I stand at Cesar’s judgment-seat, where I ought to be judged.”—[Acts 25,] v. 10.²¹

Subject to the laws of man
Who Christ have truly known
Cesar’s²² rights we all maintain,
And Jurisdiction own;
Teachers no exemption plead,
But while the King of kings we fear,
Honour, and obey, and dread
His great Vice-gerent here.

“To the Jews have I done no wrong, as thou very well knowest.”—[Acts 25,] v. 10.²³

[1.] Against the good and just
If men false witness bear,
They may, and, call’d upon, they *must*
Their innocence declare:
The debt themselves they owe;
And must maintain their plea,

¹⁷Published posthumously in *Poetical Works*, 12:417–18.

¹⁸Ori., “to.”

¹⁹“~~Th’~~ assassinating” is written in the margin, as a considered alternative to “The sworn assassin.”

²⁰In the right margin Wesley has written in shorthand a possible alternative ending that appears to read: “to brutal night unknown.”

²¹Published posthumously in *Unpublished Poetry*, 2:421.

²²Ori., “We the rights of Cesar’s.”

²³Published posthumously in *Unpublished Poetry*, 2:421.

And urge, in sight of every foe,
Their own integrity.

2. A servant of the Lord
Insists with righteous zeal
Ye²⁴ know, by publishing the word
That I have done no ill;
The messenger who²⁵ hate
They hate me without²⁶ cause:
I have not injur'd church or state,
I have not broke the laws.

**“For if I be an offender, or have committed
any thing worthy of death, I refuse not to
die.”—[Acts 25,] v. 11.²⁷**

I for no favour sue:
The vilest and the worst
(If such I am) may claim his due;
Condemn; but hear me first:
Me as the public foe
Whom guilty they presume,
An heretick or rebel show,
And without mercy doom.

**“But if there be none of these things whereof
these accuse me, no man can deliver me unto
them.”—[Acts 25,] v. 11.²⁸**

But if the clam'rous tribe
Can nothing fairly prove,
Nor fear nor hope, nor threat nor bribe
Th' impartial judge should move:

²⁴Ori., “I.”

²⁵Ori., “~~Who Jesus’ servant~~” changed to “The messenger who.”

²⁶Ori., “without a” changed to “me without.”

²⁷Published posthumously in *Poetical Works*, 12:418.

²⁸Published posthumously in *Unpublished Poetry*, 2:422.

No upright ruler can
By violence²⁹ oppress,
Or sacrifice an harmless man
Malicious priests to please.

“I appeal unto Cesar.”—[Acts 25,] v. 11.³⁰

- [1.] Prisoner of Christ, to death pursued
By priestly hate implacable,
From those who thirsted for his blood
He doth to Nero’s self appeal,
More just than those who saints traduce,
More merciful than canker’d Jews.
2. Far better ’tis that righteous men
Into the heathen’s hands should fall,
Than theirs, who holy things profane,
Themselves the Christian temple call,
And dare as all their own to claim
The church’s venerable name.
3. The men who God profess to know,
But basely ministring for hire
Their faith by persecution show,
By casting saints into the fire,
Their sacred power, their bitter zeal,
Their whole religion is from hell.
4. Hear this, ye Jewish elders, hear,
And know your dreary hour is past;

²⁹Ori., “violence.” Wesley then changed to “violent means,” and finally changed back to “violence.”

³⁰Published posthumously in *Unpublished Poetry*, 2:422–23. Stanzas 1–2 appeared in *Poetical Works*, 12:418.

Your thunders we no longer fear,
 Judg'd by the civil Powers at last,
The ministers to us for good,³¹
Th' avengers sure of guiltless blood.

5.³² Your courts unspiritual, unjust
 No more shall the relapses try;
Ye cannot into dungeons thrust,
 Or doom the innocent to die;
Cesar receives the³³ poor's appeal,
And rescues us from Satan's will.

“Unto Cesar shalt thou go.”
—[Acts 25,] v. 12.³⁴

[1.] So a superior order wills
 Which Festus cannot see,
While ignorantly he fulfils
 Th' omnipotent decree:
The secret springs of Providence
 Which rule our actions here
Are unperceiv'd by grosser sense,
And but to faith appear.

2. Beneath the purposes of man
 Our God his own conceals,³⁵
Conducts the deep mysterious plan,
 And governs all the wheels:
The thing his agents least intend,
 To do his will they come,

³¹Ori., “Cesar receives the poor's a,” which is likely the beginning of “appeal.” Wesley instead used this strike out as line 5 in the next stanza of the hymn.

³²Ori., “2.”

³³Ori., “our.”

³⁴Published posthumously in *Poetical Works*, 12:418–19.

³⁵Ori., “conceals his own” changed to “his own conceals.”

And Jews combin'd with Gentiles send
His messenger to Rome.

**“It is not the manner of the Romans to deliver
any man to die, before that he which is
accused &c.”—[Acts 25,] v. 16.³⁶**

[I.]³⁷

- [1.] 'Twas not the way of Pagan Rome
Unheard the prisoner to condemn,
But Christian Romanists can doom
Men unconvicted to the flame
Innocent saints³⁸ in secret kill,
With blood the *house of mercy* fill.
2. And shall not, Lord, the heathens rise
To judge the Christians in that day,
When answering to thy martyrs cries
Thou dost thy vengeful wrath display,
And pay the murtherers their hire,
And cast into eternal fire?

**[“It is not the manner of the Romans to deliver
any man to die, before that he which is
accused &c.”—Acts 25, v. 16.]**

II.³⁹

- [1.] But you, who modern Rome foreswear,
And for a purer faith contend,
Is it your equitable care
Prejudging censures to suspend?
Can ye forbear the just to blame
When branded with an odious name?
2. From every secret bias free
Have ye the truth sincerely sought,

³⁶Ori., “v. 17”; an error.

³⁷Published posthumously in *Poetical Works*, 12:419.

³⁸Ori., “The innocent” changed to “Innocent saints.”

³⁹Published posthumously in *Unpublished Poetry*, 2:423.

Unmov'd by popular calumny
Us and our foes together brought,
Produc'd the foul-mouth'd witnesses,
And heard us pleading face to face?

3. Your conscious hearts the answer give:
And if our Lord we truly know,
Godly in Him resolve to live,
And daily in his footsteps go,
We look not at your hands to find
The justice due to all mankind.

**“Against whom when the accusers stood up,
they brought none accusation of such things as
I supposed: But had certain questions &c.”**
—[Acts 25,] v. 18, 19.⁴⁰

- [1.] Who listen to our clam'rous foes
Against the servants of our Lord
Vilest of men they must suppose
The men by all revil'd, abhor'd;
The croud lift up their voice so high,
With furious, fierce, fanatic zeal,
So loud the reverend Elders cry
“Away with hereticks to hell!”
2. But let the witnesses stand forth,
And all our crimes in one declare,
We preach a Saviour's dying worth,
The vouchers of his rise we are!

⁴⁰Published posthumously in *Unpublished Poetry*, 2:424.

Jesus, the Lamb for sinners slain,
He did the general ransom give,
He once was dead, but lives again,
That every soul thro' Him may live.

**“And of one Jesus, which was dead, whom
Paul affirmed to be alive.”—[Acts 25,] v. 19.⁴¹**

[1.] With what indifferent carelesnes
He speaks of his expiring God,
Who died for him, and all our race,
And bought our pardon with his blood!
Is it a trivial question then,
If Jesus is gone up on high?
Unless our Surety lives again,
Festus and⁴² all mankind must die.

2. The rich and great of Festus learn
That Jesus slightingly to name;
They in his death have no concern,
No ben'fit from his life they claim:
Alas, they will not now believe
That every knee to Him shall bend,
And from his mouth their doom receive
To joys or⁴³ pains that never end!

**“I would also hear the man myself.”
—[Acts 25,] v. 22.⁴⁴**

[1.] “I myself would hear the man,”⁴⁵
Wilt thou let thine idols go?

⁴¹Published posthumously in *Poetical Works*, 12:419–20.

⁴²Ori., “~~The souls of~~” changed to “Festus and.” Wesley first wrote the change in shorthand in the margin, then crossed out the shorthand after adding the change in longhand above the line.

⁴³Ori., “and.”

⁴⁴Published posthumously in *Poetical Works*, 12:420.

⁴⁵Ori., “~~the man~~ would hear” changed to “would hear the man.”

Nature urges thee in vain
New, or curious things to know:
If from sin thou dost not cease,
Hearing must thy guilt increase.

2. Let the self-condemn'd and poor
Long forgiveness to receive,
Let the sick desire their cure
Sinners languish to believe,
Faith will enter thro' the ear,⁴⁶
Come, and save the souls that hear.

**“About whom all the multitude of the Jews
have dealt with me, crying, that he ought not
to live any longer.”—[Acts 25,] v. 24.⁴⁷**

Jews may clamour for his blood,
Their hate to satisfy,
Louder in the ears of God
The loving Spirit's cry:
While the fiend his death desires,⁴⁸
Nor would another hour relieve,
Jesus in the saints requires
His minister may live.

**“I found that he had committed nothing
worthy of death.”—[Acts 25,] v. 25.⁴⁹**

- [1.] His innocence to all appears,
The Roman Judge in public clears,
Before his fiercest foe,

⁴⁶In the right margin Wesley has written in shorthand a possible alternative for the last two lines: “Then admitted through the ear, / Faith shall save the souls that hear.”

⁴⁷Published posthumously in *Poetical Works*, 12:422.

⁴⁸Ori., “requires.”

⁴⁹Published posthumously in *Unpublished Poetry*, 2:424.

But bound himself by fear of man,
He dares not loose the prisoner's⁵⁰ chain,
Or let th' Apostle go.

2. Tis thus, convinc'd in their own heart,
Our judges shrink to take the part
Of men whom all condemn:
They must the people gratify;
For,⁵¹ if they favour us, the cry
Will then be turn'd on Them.

**“When Agrippa was come, and Bernice with
great pomp &c.”—[Acts 25,] v. 23.⁵²**

- [1.] With vain magnificent excess,
With gold, and gems, and costly dress
The trophies of their pride
They charm the captivated croud;
But can they from the eye of God
Their shame and vileness hide?
2. The glare of royal pageantry
Admir'd by vulgar souls may be,
And beauty's idle boast,
But cannot inward peace procure
Or dignify the slaves impure
Of foul, incestuous lust.
3. Their dazzling state let faith compare
With that poor prisoner at the bar
Who answers God's designs,

⁵⁰Ori., “th' Ap,” which is likely the beginning of “Apostle's.” Wesley then changed to “the prisoner's.”

⁵¹Ori., “Or.”

⁵²Published posthumously in *Poetical Works*, 12:420–21. This hymn is out of order.

Adorn'd with truth and holiness,
With wisdom meek, and constant grace,
He all their pomp outshines.

4. Ye that⁵³ in rich attire delight,
Say, which is the illustrious sight
And more your eyes detains,
A woman lewd in fair disguise,
Loaded with pearl, and stain'd with vice,
Or holy Paul in chains?

“Paul was brought forth.”—[Acts 25, v. 23.]

[I.]⁵⁴

- [1.] Brought before kings he stands,
A greater king than they,
Who o're sea-sever'd lands
Extend their awful sway,
The saint arraign'd by faith we own
Greater than Cesar on his throne.
2. A king to God above
He bears his image here,
The majesty of Love,
The Saviour's character,
Superior dignity maintains,
And by the cross of Jesus reigns.

[“Paul was brought forth.”—Acts 25, v. 23.]

II.⁵⁵

1. No time the prisoner needs
For trial to prepare,
Who Jesus' promise pleads
In faith's unceasing prayer,

⁵³Ori., “~~wh~~,” which is likely the beginning of “who.”

⁵⁴Published posthumously in *Poetical Works*, 12:421. This hymn is out of order. Wesley originally meant for hymns I and II on Acts 25:23 to be one 5-stanza hymn. He split it into two hymns and renumbered the stanzas in hymn II as shown above and on the next page.

⁵⁵Published posthumously in *Poetical Works*, 12:421–22. This hymn is out of order. Wesley originally meant for hymns I and II on Acts 25:23 to be one 5-stanza hymn. He split it into two hymns and renumbered the stanzas in hymn II as shown above and on the next page.

And looks for wisdom in that hour
Their common enemies t' o' repower.

2. The Lord of all, he knows,
 In whom he puts his trust,
 Free utterance bestows,
 And answers in the just:
And hence he on the word relies,
Calm as a saint in paradise.

3. While standing at the bar
 He hears the trumpet's call,
 Descending in the air,
 Beholds the Judge of all,
And sits with Jesus on his seat,
And sees the world beneath his feet.

Acts XXVI.¹

“Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself.”—[Acts 26,] v. 1.²

- [1.] The judge his innocence confest,
 Yet lo, he at the king’s request
 Repeats his righteous³ plea,
 A ready condescension shows,
 And pays the just respect he owes
 To listning majesty.
2. Himself permitted to defend,
 He answers for a nobler end,
 Not for himself alone,
 But call’d before the rich and great⁴
 Arrests⁵ them on the judgment seat
 And makes his Saviour known.

“I think myself happy, King Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews.”—[Acts 26,] v. 2.⁶

- [1.] To magistrates of God ordain’d
 We bow with reverence unfeign’d
 Nor⁷ wait till Christ they know,
 Assur’d th’ Almighty Judge supreme
 In love to man, appointed them
 His ministers below.
2. Exempt a Christian would not be,
 But counts it his felicity,

¹At the top of the page Wesley has abbreviated in shorthand: “Ap. 7” (April 7).

²Published posthumously in *Poetical Works*, 12:422–23.

³Ori., “former.”

⁴Ori., “~~judgment seat~~” changed to “rich and great.”

⁵Ori., “~~To seize~~” changed to “Arrests.”

⁶Published posthumously in *Poetical Works*, 12:423.

⁷Ori., “Not.”

When priviledg'd t' appear,
His own integrity he shows,
And proves, against a world of foes,
His life and conscience clear.

**“Wherefore I beseech thee to hear me
patiently.”—[Acts 26,] v. 3.⁸**

When Christ we preach the sinners Friend,
Should they not patiently attend,
Our testimony weigh,
And while the truth its power exerts,
Believe in Him with all their hearts,
And then with joy obey?

**“My manner of life from my youth know all
the Jews &c.”—[Acts 26,] v. 4, 5.⁹**

- [1.] Happy who for his conduct past
Can to his foes appeal,
Foes that have seen from first to last
His life unblameable!
He dares his warm accusers press
What have ye found in me
As touching legal¹⁰ righteousness
A perfect Pharisee!
2. Stript of his rags, with double power
Witness to Christ he gives,
The God that¹¹ all our sorrows bore,
And sinful men receives,
The promis'd Peace, Desire, and Hope
Of all our fallen race,

⁸Published posthumously in *Unpublished Poetry*, 2:425.

⁹Published posthumously in *Poetical Works*, 12:423–24.

¹⁰“Outward” is written in the margin, most likely as a considered alternative to “legal.”

¹¹Ori., “w,” which is likely the beginning of “who.”

Who lifts despairing sinners up,
And saves a world by grace.

**“And now I am judged for the hope of the
promise made of God unto our fathers.”**

—[Acts 26,] v. 6.¹²

- [1.] Be this our¹³ only¹⁴ crime, To trust
In Christ the Lord, the promis’d Seed,
Who rose to animate our dust,
(But first to raise our spirits dead)¹⁵
By Love divine on all bestow’d,
That all may live, enthron’d with God.
2. The promise to our fathers made,
Is to their faithful¹⁶ offspring sure,
On this our stedfast hope is stay’d,¹⁷
And all that to the end¹⁸ endure,
Suffering¹⁹ with Christ, with Christ shall²⁰ rise,
And grasp thro’ death th’ immortal prize.

**“Unto which promise our twelve tribes
instantly serving God day and night, hope to
come; for which hope sake I am accused of
the Jews.”—[Acts 26,] v. 7.²¹**

- [1.] True Israelites we now believe²²
The promises of God to man,
His plenitude of grace receive,
His life reveal’d with Jesus gain,
And, when our²³ faithful²⁴ Head comes down,
Inherit²⁵ an eternal crown.

¹²Published posthumously in *Unpublished Poetry*, 2:425.

¹³Ori., “~~This be my~~” changed to “Be this our.”

¹⁴Ori., “~~only.~~” Wesley did not replace with another word so it has been included to preserve the line’s metre

¹⁵Ori., “~~To raise a world of bodies dead~~” changed to “(But first to raise our spirits dead).”

¹⁶Ori., “~~To all their suffering~~” changed to “Is to their faithful.”

¹⁷Ori., “~~We hold it fast, and undismay’d~~” changed to “On this our stedfast hope is stay’d.”

¹⁸Ori., “~~The rage of earth and hell~~” changed to “And all that to the end.”

¹⁹Ori., “~~Endure.~~” Wesley then changed to “~~Dying,~~” and finally changed to “Suffering.”

²⁰Ori., “~~to.~~”

²¹Published posthumously in *Unpublished Poetry*, 2:425–26.

²²Ori., “~~with joy rec,~~” which is likely the beginning of “receive.” Wesley changed to “we now believe.”

²³Ori., “~~their.~~”

²⁴Ori., “~~heavenly.~~” Wesley then changed to “~~glorious,~~” and finally changed to “faithful.”

²⁵Ori., “~~The weight of~~” changed to “Inherit.”

2. Nothing on earth but Christ we know,
 Nothing we seek but Christ alone,
 And while we live his life below,
 The world accuse, condemn, disown,
 And as out-landish monsters chase
 The pilgrims to their heavenly place.

**“Why should it be thought a thing incredible
 with you that God should raise the dead?”**
 —[Acts 26,] v. 8.²⁶

- [1.] May not a creating God,
 Who built this house of clay,
 Re-inspire the breathless clod,
 In his²⁷ appointed day?
 From the dust He form'd us man;
 And shall we circumscribe his power?
 Doubtless²⁸ the Almighty can
 Our moulder'd²⁹ dust restore?
2. He who breath'd into our earth
 The breath of life divine,
 By a new celestial birth
 Can God and sinners join;
 Will a quickning Spirit become,
 Our souls extinct again³⁰ to raise,
 Call'd out of our nature's tomb
 To live the life of grace.
3. Dead in sins and trespasses
 Jesus his people saves;
 Lord, by faith we Thee confess
 The Opener of our graves,

²⁶Published posthumously in *Poetical Works*, 12:424–25. Ori., “v. 7.”

²⁷Ori., “that.”

²⁸Ori., “Doubt if” changed to “Doubtless.”

²⁹Ori., “Out of the” changed to “Our moulder'd.”

³⁰Ori., “extinct from again.”

Joyfully the pledge receive
Of blisful³¹ immortality,
Sure our bodies too shall live
Forever one with Thee.

“I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.”—[Acts 26,] v. 9.³²

A bigot obstinately wrong,
Yet certain he³³ is right,
May confident continue long
’Gainst Jesus Christ to fight;
May persecute the witnesses
With blind pernicious zeal,
And, while he thinks his God to please,
Rejoice the fiends in hell.

“Which thing I also did: and many of the saints did I shut up in prison; and when they were put to death, I gave my voice against them.”—[Acts 26,] v. 10.³⁴

[1.] Blind in our natural estate,
Of forms and notions proud,
Born of the flesh, we scorn and hate
The sacred sons of God;
The men who trust in Jesus’ death
As hereticks we doom,
And unreform’d, the spirit breathe³⁵
Of persecuting Rome.

³¹Ori., “glorious.”

³²Published posthumously in *Poetical Works*, 12:425.

³³Ori., “sure himself” changed to “certain he.”

³⁴Published posthumously in *Unpublished Poetry*, 2:426.

³⁵In the right margin Wesley has written in shorthand a possible alternative for this line: “And still the imbittered spirit breathe.”

2. Bishops by superstition steel'd
Have drawn the slaughtering sword,
Bishops have oft their dungeons fill'd
With servants of the Lord,
Cast out the saints of the Most-high
As execrable names,
Adjugg'd the wretches vile to die,
And drag'd them to the flames.

**“And I punished them oft in every synagogue,
and committed them to blaspheme.”**

—[Acts 26,] v. 11.³⁶

The witnesses by Jesus sent
Have always counted been
As only fit for punishment,
By all the slaves of sin;
And urging them the faith t' abjure,
With dire malicious joy
They then behold their ruin sure,
They then their souls destroy.

**“And being exceeding mad against them, I
persecuted them even unto strange cities.”**

—[Acts 26,] v. 11.³⁷

- [1.] Mad-men, who us for madmen take,
But wise yourselves esteem,
Madmen in God's account, awake
Out of your frantick dream;
Ye persecutors fierce, suspect
Your own religious rage,
Who ravage, as an impious sect,
God's chosen heritage.

³⁶Published posthumously in *Poetical Works*, 12:425.

³⁷Published posthumously in *Unpublished Poetry*, 2:426–27. Stanza 2 appeared in *Poetical Works*, 12:425.

2. Error, ye Pharisees sincere,
Ye mean t' exterminate,
Nor know, who hate his members here,
That Christ himself ye hate;
Exposing us to pain and shame
While in his steps we move,
Ye act against the Saviour's name,
Ye grieve³⁸ the God of love.

**“I saw a Light from heaven, above the
brightness of the sun.”—[Acts 26,] v. 13.³⁹**

Shining in his strength and height
With full meridian glare,
With the uncreated Light
This sun cannot compare:
True, essential Light we see,
Th' eternal Sun of righteousness,
Brightness of the Deity
In Jesus' open⁴⁰ face.

**“And them which journeyed with me &c.”
—[Acts 26,] v. 13.⁴¹**

The light reflected from his face,
Not Jesus in the light they view'd:
The inward evidence⁴² of grace,
This only can our fears exclude,
And raise our souls out of the dust,
And shew the God in whom we trust.

³⁸“Grieve” has “hate” written in the margin as an alternative.

³⁹Published posthumously in *Unpublished Poetry*, 2:427.

⁴⁰Ori., “glorious.”

⁴¹Published posthumously in *Unpublished Poetry*, 2:427.

⁴²Ori., “~~clear self-evidence~~” changed to “inward evidence.”

“And when we were all fallen to the earth, I heard a voice, Saul, Saul why persecutest thou me? It is hard &c.”—[Acts 26,] v. 14, 15.⁴³

- [1.] O Thou, whose manifested love
 A persecuting Saul o’recame,
Appear, illustrious from above
 To them who now resist thy name,
With mad despight thy flock pursue;
For⁴⁴ O, they know not what they do.

2. Send forth a kind convincing ray,
 Thou glorious Effluence Divine,
To chase the clouds of sin away
 In nature’s deepest darkness shine,
With dreadful light thy foes surround,
In mercy smite them to the ground.

3. Give them to feel the irksom pain
 Of men who dare their God oppose,
Who kick against the pricks in vain,
 Pierce themselves thro’ with various woes,
But never can successful be,
Or triumph o’re thy church and Thee.

4. Their unsuspected guilt reveal,
 The sudden keen conviction dart,
And shew the men in league with hell
 They take thine ancient murtherers’ part,
And all who on the members tread,
Insult, and persecute the Head.

⁴³Published posthumously in *Poetical Works*, 12:426.

⁴⁴Ori., “Butt.”

5. Then, Lord, thy fallen murtherers raise
After Thyself to ask of Thee,
Saviour of all our prostrate race,
Open their eyes thy love to see,
And in their inmost souls make known
Our God and Thee forever One.

“Who art thou, Lord?”—[Acts 26,] v. 15.⁴⁵

- [1.] Prostrate in the dust, and crying
After Thee, MERCY, see,
See my soul a-dying!
Save the conscious unbeliever,
Save, or I Faint, and die,
Die, undone⁴⁶ forever.
2. In my last distress relieve me:
God unknown,⁴⁷ Thou alone
Canst, and wilt forgive me;
By thy Spirit’s inspiration
Faith impart, Tell my heart
I am thy Salvation.

**“But rise, and stand upon thy feet; for I have
appeared unto thee for this purpose, to make
thee a minister and a witness &c.”
—[Acts 26,] v. 16.⁴⁸**

- [1.] Thou who hast cast me down
By unresisted grace
To make thy mercy known
A groveling sinner raise;
And lo, with strength divine I stand,
And walk, and run at thy command.

⁴⁵Published posthumously in *Unpublished Poetry*, 2:428.

⁴⁶Ori., “Faint, and die” changed to “Die, undone.”

⁴⁷Ori., “alone.”

⁴⁸Published posthumously in *Poetical Works*, 12:427.

2. Jesus, to me appear
The Son of God and man,
Thy chosen minister
And witness to ordain;
Who cannot testify of Thee,
Unless Thou shew Thyself to me.
3. No vision of my God
But that of faith I need,
Faith in th' atoning blood
For dying sinners shed;
I want to feel the⁴⁹ blood applied,
To see the Lamb as crucified.
4. Soon as thy wounds I see,
And my Redeemer know,
Thy death reveal'd in me
I will to others show,
And every fresh display of grace
Proclaim to all the ransom'd race.

**“Delivering thee from the people, and from
the Gentiles, unto whom now I send thee.”**
—[Acts 26,] v. 17.⁵⁰

- [1.] Where'er⁵¹ our Lord is pleas'd to send,
He doth his messengers defend,
The faithful God and true,
He leads us oft into distress,
But present with his witnesses,
He always brings us thro'.

⁴⁹Ori., “thy.”

⁵⁰Published posthumously in *Poetical Works*, 12:427–28.

⁵¹Ori., “Whene'er.”

2. To Jews and Gentiles sent, we feel
The fury of self-righteous zeal,
And violent wickedness;
But feeling our Deliverer nigh,
Our souls, till all⁵² the storms pass by,
Are kept in perfect peace.

**“To open their eyes, to turn them from
darkness to light &c.”—[Acts 26,] v. 18.⁵³**

- [1.] With thy commission, Lord, we go,
And wake the dead that sleep below
In nature’s dark estate:
Alarm’d they lift their guilty eyes,
And see with terror and surprize
The light which sinners hate.
2. Poor, trembling sinners we incline
(But O, the work is wholly thine)
With all their sins to part;
From Satan’s power to Thee they turn,
And, conscious unbelievers, mourn
For purity of heart.
3. Thy Spirit helps them to believe,
And then forgiveness they receive
Seal’d in thy precious blood,
And cleans’d from every sinful stain,
Faithful to death a lot they gain
With all the⁵⁴ saints of God.

⁵²Ori., “till ~~ev~~ all,” which is likely the beginning of “every.”

⁵³Published posthumously in *Poetical Works*, 12:428.

⁵⁴Ori., “thy.”

4. Thro' faith their pardon'd sin they know,
Thro' faith to full perfection go,
 (That depth of humblest love!)
Thro' faith they put thine image on,
And win, thro' faith in Thee alone,
 Angelic⁵⁵ thrones above.

**“I was not disobedient unto the heavenly
vision: but shewed &c.”—[Acts 26,] v. 19, 20.**⁵⁶

Obedient to the heavenly call,
Thy mercy's meanest instrument,
Saviour, I preach thy grace to all,
And cry in every place, Repent;
Return, ye wandring souls, to God,
The fruits of true repentance show,
And wash'd with sanctifying blood,
In Jesus steps, to glory go.

**“For these things the Jews caught me in the
temple, and went about to kill me.”**
—[Acts 26,] v. 21.⁵⁷

For this let fiery zealots seize,
 (If Thou the ruffians hands unbind:)
Me in the courts of holiness,
The temple's foe, they still may find:
Assur'd that Thou art always near,
I come to suffer all thy will,
By love Divine forbid to fear
The men who can this body kill.

⁵⁵Ori., “Their glorious” changed to “Angelic.”

⁵⁶Published posthumously in *Poetical Works*, 12:429.

⁵⁷Published posthumously in *Poetical Works*, 12:429.

“Having obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come.”

—[Acts 26,] v. 22.⁵⁸

[1.] Yet till thy sovereign grace permit,
They cannot touch one sacred hair:
And hence, my Lord, I labour yet,
Escap'd, unhurt, from every snare,
Rescued by military bands,
Or whomsoe'er thy love employs
I rest in thy almighty hands,
And underneath⁵⁹ thy wings rejoice.

2. Thy servant here I still remain,
And testify to great and small
Whate'er thine oracles contain;
The Sum, the End, the Truth of all
Thee, Jesus, Thee I love to show,
Who hast the prophecies fulfil'd;
And in thy blood we all may know
The promises forever seal'd.

“That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.”—[Acts 26,] v. 23.⁶⁰

[1.] The law and prophets all foretold
That Christ should die, and leave the grave,⁶¹
Gather the world into his fold,
The church of Jews and Gentiles save:

⁵⁸Published posthumously in *Poetical Works*, 12:429–30.

⁵⁹“Cover'd with” is written below it, as a considered alternative to “underneath.”

⁶⁰Published posthumously in *Poetical Works*, 12:430.

⁶¹Ori., “tomb.”

The First-begotten from the dead,
Thou hast into our darkness shone,
In sinners hearts thy Spirit shed;
And all our loving souls are one.

2. Yet by the prince of darkness bound
The nations still are wrapt in night
Who never heard the joyful sound
Who never saw the gospel-light:
Light of the world, again appear
In mildest⁶² majesty of grace,
And bring thy great salvation near
And claim our whole apostate race.

**“Paul, thou art beside thyself: much learning
doth make thee mad.”—[Acts 26,] v. 24.⁶³**

More of this madness, more
Of this true learning give,
Jesus, whom I confess before
The world that disbelieve!
My faith let men mistake
For meer insanity;
Beside myself for thy dear sake
I live and die to Thee.

**“I am not mad, most noble Festus, but speak
forth the words of truth and soberness.”
—[Acts 26,] v. 25.⁶⁴**

- [1.] Truth, not ourselves, to justify
We should with bold respect reply,
Nor silently the world permit
To tread the pearl beneath their feet,

⁶²Ori., “glorious.”

⁶³Published in *Scripture Hymns* (1762), 2:276, NT #514.

⁶⁴Published posthumously in *Poetical Works*, 12:431.

Whene'er their ignorance reprove
The language pure of faith and love.

2. Freedom the cause of God requires
And wisdom meek his Spirit inspires;
Divinely taught we then express
His power,⁶⁵ and truth, and soberness,
And that eternal Reason show
Our God in Christ reveal'd below.

**“I am persuaded that none of these things are
hidden from him: for this thing was not done
in a corner.”—[Acts 26,] v. 26.⁶⁶**

- [1.] No secret practices that shun
The day, doth true religion own,
 No mysteries of night:
A city on an hill you see,
A Christian man's simplicity
 Is open as the light.
2. But chiefly he, whose single aim
And call, is, Jesus to proclaim
 And testify his grace,
No screen, or subterfuge he seeks,
But bold avows, whate'er he speaks,
 To all the ransom'd race.

**“King Agrippa, believest thou the prophets?”
—[Acts 26,] v. 27.⁶⁷**

Who believes the prophets true,
 Will he not Paul believe?
Will he not his Saviour too
 Into his heart receive?

⁶⁵Ori., “~~tru~~,” which is likely the beginning of “truth.”

⁶⁶Published posthumously in *Unpublished Poetry*, 2:428.

⁶⁷Published posthumously in *Poetical Works*, 12:431.

Faith which leads us to the skies,
In faith historical begins;
Faith divine the blood applies
That⁶⁸ blots out all our sins.

“I know that thou believest.”

—[Acts 26,] v. 27.⁶⁹

Jesus’ messenger at last
Brings home the pointed word,
Seizes, holds the sinner⁷⁰ fast,
A captive for his Lord:
See, the vanquish’d monarch see!
He bows to a superior power,
Sinks as one who must agree,
And can resist no more.

**“Then Agrippa said unto Paul, Almost thou
persuadest me to be a Christian.”**

—[Acts 26,] v. 28.⁷¹

- [1.] Poor Agrippa! but almost
Persuaded to embrace
Him who saves the sinner lost,
And offers all his grace!
Grace and Christ almost to gain
Is, quite to miss the deathless⁷² prize:
Take another step—and then
Thy soul’s in paradise!
2. Partner of the heavenly hope,
In the good work begun
Do not with Agrippa stop,
But now with Paul go on,

⁶⁸Ori., “which.”

⁶⁹Published posthumously in *Poetical Works*, 12:431.

⁷⁰Ori., “monarch.”

⁷¹Published posthumously in *Poetical Works*, 12:432.

⁷²Ori., “glorious.”

Full consent to Jesus yield,
With all thy heart to Jesus given,
His, entirely his, and fill'd
With the pure life of heaven.

**“I would to God, that not only thou, but also
all that hear me this day, were both almost
and altogether such as I am.”**

—[Acts 26,] v. 29.⁷³

[1.] Conscious of my happiness,
Peace, unutterable peace
Would I not to all impart,
Peace which⁷⁴ now o'reflows my heart,
Makes it tenderly inclin'd,
Draws it out to all mankind!

2. Blest with my felicity
O that every soul might be,⁷⁵
Feel what real Christians feel,
Joy incomprehensible,
Live the life of those above,
Swallow'd up and lost in love!

“Except these bonds.”—[Acts 26,] v. 29.⁷⁶

A sufferer for his Saviour's cause
Cannot for sufferings pray,
Nor would th' anticipated cross
On weak beginners lay:
He wishes them to rest unknown
Conceal'd from grief and shame,

⁷³Published posthumously in *Poetical Works*, 12:432.

⁷⁴Ori., “that.”

⁷⁵Lines 1 and 2 were originally reversed in the manuscript, but Wesley notes to switch them as shown above.

⁷⁶Published posthumously in *Poetical Works*, 12:433.

Till Jesus calls them forth, to own,
And triumph thro' his name.

“And when he had thus spoken, the king rose up.”—[Acts 26,] v. 30.⁷⁷

Who that moment's price can tell
On which his all depends,
Heavenly bliss unchangeable,
Or woe, which⁷⁸ never ends?
Did the king *his* time improve,
Or cast⁷⁹ th' important point away?
All before the throne above
Shall know, in that great day.

“They talked between themselves, saying, This man doth nothing worthy of death or of bonds.”—[Acts 26,] v. 31.⁸⁰

- [1.] The man that had no evil done,
Is in⁸¹ their consciences made known
Who yet will not receive
The truth from Jesus messenger,
Embrace the free⁸² salvation here
Or by his gospel live.
2. Still, when they hear his pardning word,
The great ones of the earth their Lord
With unconcern pass by;
Content the preacher to approve,
They will retain the sins they love
Till unrenew'd⁸³ they die.

⁷⁷Published posthumously in *Poetical Works*, 12:433.

⁷⁸Ori., “that.”

⁷⁹Ori., “let.”

⁸⁰Published posthumously in *Unpublished Poetry*, 2:429.

⁸¹Ori., “to.”

⁸²Ori., “great.”

⁸³Ori., “unredeem'd.”

“Then said Agrippa unto Festus, This man might have⁸⁴ been set at liberty, if he had not appealed unto Cesar.”—[Acts 26,] v. 32.⁸⁵

- [1.] Guiltless the saint by all declar'd;
But short and useless their regard,
Their testimony vain;
Their favor is a broken reed,
And tells us, at our greatest need
There is no help in man.

2. Ye sufferers who your Lord confess,
The world perhaps in your distress
Your innocence may own;
But let your mind on Christ be stay'd,
And hope for no effectual aid
Except from Christ alone.

⁸⁴Ori., “man have” changed to “man might have.”

⁸⁵Published posthumously in *Unpublished Poetry*, 2:429.

Acts XXVII.

“It was determined that we should sail into Italy.”—[Acts 27,] v. 1.¹

In the council of the sky
It predetermin'd was:
Paul is chose to testify
Of Him that stain'd the cross;
God, whatever man intends,
Hath work at Rome which must be done:
Thither he his labourer sends
To serve his will alone.

**“They delivered Paul and certain other prisoners unto Julius, a centurion.”
—[Acts 27,] v. 1.²**

Numbred with the transgressors here,
The servant doth as Christ appear,³
With felons link'd, the⁴ lot receives
Of Jesus placed between the thieves:
Suffering with Christ, he truly knows
The grace that from his Saviour flows,
The power of Him who reigns above,
And all the life of heavenly love.

**“Entering into a ship, we launched,⁵ one Aristarchus a Macedonian, being with us.”
—[Acts 27,] v. 2.⁶**

[1.] Luke, and Aristarchus too
With the suffering saint remain:
Love can all things bear, and do,
Love esteems the prisoner's chain,
Keeps and will not let them⁷ part,
One in state, and one in heart.

¹Published posthumously in *Poetical Works*, 12:433.

²Published posthumously in *Poetical Works*, 12:434.

³Lines 1 and 2 were originally reversed in the manuscript, but Wesley notes to switch them as shown above.

⁴Ori., “his.”

⁵Ori., “lanched”; an archaic spelling in the *Oxford English Dictionary*.

⁶Published posthumously in *Poetical Works*, 12:434.

⁷Ori., “Will not suffer them to” changed to “Keeps and will not let them.”

2. Two or three in Jesus' name
Met, according to his mind,
Did they not the promise claim?
Did they not the promise find?
Boldly launch into the deep,
Safe with Jesus in the ship?

“Julius courteously entreated Paul.”
—[Acts 27,] v. 3.⁸

1. If Christ to try our faith ordain,
The cruel heart of faithless⁹ man
To nature's bent he leaves;
And then the¹⁰ persecuting foe,
Let loose his enmity to show,
Our flesh or spirit grieves.
2. But when our Lord intends to cheer
His poor, afflicted confessor,
He doth the hate remove,
And soften'd¹¹ then for his design,
Soldiers' and heathens hearts incline
To gentleness¹² and love.
3. Entreated with humanity,
Jesus, thy love's effect we see,
Thine interposal own,
In enemies, or strangers kind
The favour of our God we find,
And praise our God alone.

⁸Published posthumously in *Poetical Works*, 12:434–35.

⁹Ori., “~~faithless hearts of cruel~~” changed to “cruel heart of faithless.”

¹⁰Ori., “~~our~~.”

¹¹Ori., “~~fashion'd~~.”

¹²Ori., “~~courtesy~~.”

“Paul admonished them, and said, Sirs, I perceive that this voyage will be with hurt &c.”—[Acts 27,] v. 9, 10.¹³

In outward¹⁴ things, with faith indued,
Full frequently we find
A present store of counsel good,
And readiness of mind:
The Spirit of faith and wisdom too
Makes future dangers known;
But if our Leader we pursue,
We every evil shun.

**“The centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.”
—[Acts 27,] v. 11.¹⁵**

How should a prisoner poor and bound
The mariners advise?
A Christian is of judgment sound,
And wiser than the wise;
By Providential love employ'd
He serves our greatest needs;
And artists too, when taught of God,
In their own art exceeds.

**“When the south-wind blew softly, supposing that they had obtained their purpose, loosing thence¹⁶ they sailed close by Crete &c.”
—[Acts 27,] v. 13, 14.¹⁷**

[1.] Foolish men, your hope is vain:
Can ye thus your purpose gain,
Warn'd, the warning who despise,
Rashly slight a saint's advice,
Trust a smiling¹⁸ wind before
God's inspir'd Ambassador!

¹³Published posthumously in *Poetical Works*, 12:435.

¹⁴Ori., “outwards.”

¹⁵Published posthumously in *Poetical Works*, 12:435.

¹⁶Ori., “then.”

¹⁷Published posthumously in *Poetical Works*, 12:435–36.

¹⁸“Smiling” has “flattering” written in the margin as an alternative.

2. Tyrants of the sea and land,
Winds arise at his command,
Brought out of his treasures
The devoted¹⁹ vessel seize;
Serving their almighty Lord
Winds and storms fulfil his word.
3. He whom winds and seas obey,
Doth his sovereignty display,
Jesus, Master of the storm
Doth his own designs perform,
Jesus²⁰ in the heathen's eyes
His own servant magnifies.

“We let her drive &c.”

—[Acts 27,] v. 15, 16, 17.²¹

- [1.] The means of life to gain
What will not mortals dare!
Fearless they tempt the stormy²² main
And all the dangers there!²³
O're rocks and quicksands still
Thro' hurricanes²⁴ they ride,
And trust a feeble pilots skill
And in a plank confide.
2. But few alas, depend
On an Almighty Lord,
Whose faithful mercies never end
To those that keep his word;
Who counts our every hair,
And hides our souls above,

¹⁹Ori., “The vessel devoted.”

²⁰Ori., “Glorious.”

²¹Published posthumously in *Poetical Works*, 12:436–37.

²²Ori., “cannot into the” changed to “tempt the stormy.”

²³Ori., “waves and tempests da,” which is likely the beginning of “dare.” Wesley changed to “all the dangers there.”

²⁴Ori., “In jeopardy”

The objects of his guardian care
And Providential love.

**“And²⁵ the third day we cast out with our own
hands the tackling of the ship.”**

—[Acts 27,] v. 19.²⁶

- [1.] Worldlings, anticipate the day
 When that ye count your chiefest good
 Yourselves shall wish to cast away,
 A sore, and worse than useless load
 Which soon will sink your shatter'd ship,
 And plunge you in th' infernal deep.
2. Skin for your skin, and all ye have
 Ye give, in jeopardy extreme,
 A momentary life to save,
 A dying body to redeem:
 But if to save your wealth ye chuse,²⁷
 Your soul's eternal life ye lose.

**“And when neither sun nor stars in many
days appeared, and no²⁸ small tempest lay on
us, all hope that we should be saved was then
taken away.”—[Acts 27,] v. 20.²⁹**

- [1.] A picture of my life I view,
 And sensibly perceive it true,
 By long temptations tost,
 With rocks, and shoals, and whirlpools near,
 My soul, my shipwreck'd soul, I fear
 Will be forever lost.

²⁵Ori., “And when neither sun nor stars in many days appeared, and no small tempest lay on us. And”

²⁶Published posthumously in *Poetical Works*, 12:437.

²⁷Ori., “your wealth ye chuse to save” changed to “to save your wealth ye chuse.”

²⁸Ori., “so.”

²⁹Published posthumously in *Poetical Works*, 12:437–38.

2. In a dark world I wander on,
No joyous all-inlivening sun
 My gloomy sorrow cheers,
Throughout the melancholy night,
To guide³⁰ me by its friendly light,
 No glimmering star appears.

3. My latest hope, alas, is o're;
I cannot reach that heavenly shore,
 The gusts of passion rise
So fierce, so high the billows rowl,
And on this long-afflicted soul
 So huge a tempest lies.

4. Bear as ye list, ye whirlwinds bear!
A wretch, o'rewhelm'd with just despair,
 O'rewhelm me with the wave,
Unless the God of love unknown
Will, for the honour of his Son,
 Miraculously save.

**“Sirs, ye should have hearkened unto me, and
not have loosed from Crete &c.”**
—[Acts 27,] v. 21, 22.³¹

- [1.] He first their wilfulness reproves,
 And then the abjects cheers,
Kindly their sad despair removes,
 And dissipates their fears:
Ready thro' fear of death to die
 The comfort they receive:

³⁰Ori., “cheer.”

³¹Published posthumously in *Poetical Works*, 12:438.

And all who on the word rely,
Shall by the promise live.

2. The sinners who his counsel slight,
And bear their stubbornness,
A Christian never can delight
T' insult in their distress:
Desponding souls, he lifts them up
When sunk beneath their load,
Inspiring them with faith and hope
In *his* Almighty God.

**“For there stood by me this night the angel of
God.”—[Acts 27,] v. 23.³²**

- [1.] A present help in trouble
Whene'er our wants require,
When danger's nigh, To³³ Christ we cry,
And find him always nigher:
No storms or tempests hinder
Our God's communication,
Who every where Displays his care,
And shews us his salvation.
2. With trembling crouds surrounded,
With horror and dejection,
Thee, Jesus, Thee By faith we see,
And rest in thy protection:
More than an host of angels
Thy promise to deliver
Comforts our hearts, And strength imparts
And life that lasts forever.

³²Published posthumously in *Poetical Works*, 12:438–39.

³³Ori., “Θν.”

“Whose I am, and whom I serve.”

—[Acts 27,] v. 23.³⁴

- [1.] A few compendious words
 Religion’s whole contain,
 By faith I am the Lord’s,
 By faith I his remain,
 In hope I serve his blessed will,
 And all his law in love³⁵ fulfil.
2. The creature of my God
 By Him in being held,
 The purchase of his blood,
 To Christ his right I yield,
 His, wholly his rejoice to be,
 Who made, preserves, and died for me.
3. Jesus, thine own defend,
 Fill up my faith and hope,
 And loving to the end
 Receive thy servant up,
 And for the work thyself hast done
 Reward with an eternal crown.

“Fear not, Paul; thou must be brought before

Cesar.”³⁶—[Acts 27,] v. 24.³⁷

- [1.] Let infidels fear,
 When destruction is near;
 A believer is hidden above,
 Out of danger is he,
 From anxiety free,
 In the arms of omnipotent Love.

³⁴Published posthumously in *Poetical Works*, 12:439–40.

³⁵Ori., “In love I all his law” changed to “And all his law in love.”

³⁶Ori., “Paul” changed to “Paul; thou must be brought before Cesar.”

³⁷Published posthumously in *Poetical Works*, 12:440.

2. The tempest may roar,
But it cannot devour;
While³⁸ on Jesus' promise alone
Secure he relies,
He all evil defies,³⁹
Till the work of his Master is done.

“And lo, God hath given thee all them that sail with thee.”—[Acts 27,] v. 24.⁴⁰

- [1.] One good man endued⁴¹ with power,
Whom all the rest reject,
Singly bold, in danger's hour
May a whole land protect:
Listning to a Christian's prayers,
Who pleads in faith th' atoning blood,
Oft the God of mercy spares
A sinful multitude.
2. O that such might now appear,
As in the gap to stand,
One appointed messenger
To guard Britannia's land!
Jesus, send by whom Thou wilt;
But ere⁴² we plunge into the deep,
Rid us from this load of guilt,
And save the sinking ship.

“Wherefore, Sirs, be of good cheer: for I believe God, that it shall be even as it was told me.”—[Acts 27,] v. 25.⁴³

³⁸Ori., “Who.”

³⁹Ori., “the tempest d,” which is likely the beginning of “defies.” Wesley changed to “all evil defies.”

⁴⁰Published posthumously in *Poetical Works*, 12:440–41.

⁴¹Ori., “man with endued.”

⁴²Ori., “e'er”; but clearly used in sense of “before.”

⁴³Published posthumously in *Poetical Works*, 12:441.

- [1.] The consolation from above
Which first himself receives,
Trusting in his Redeemer's love,
To troubled souls he gives:
A Christian among heathens found,
With God's protection blest,
Will comfort by his faith's rebound,
And strengthen all the rest.
2. The Lord hath spoke, the faithful Lord
His sacred word hath past,
And shall he not fulfil his word,
And save their lives at last?
Jesus, in whom a saint confides,
His promise must perform:
And still He on the whirlwind rides,
And still directs the storm!

“Howbeit we must be cast upon a certain island.”—[Acts 27,] v. 26.⁴⁴

Faith beholds th' Invisible:
An heavenly Pilot's hand
Undergirds the shatter'd keel,
And guides it to the strand:
Safe thro' the tempestuous deep
To Malta's fatal isle he steers;
Malta's isle must break the ship,
And save the passengers.

⁴⁴Published posthumously in *Poetical Works*, 12:441.

**“Fearing lest they should have fallen upon
rocks, they cast four anchors out of the stern,
and wished for the day.”—[Acts 27,] v. 29.⁴⁵**

Ye followers of the Lord,
Who serve with heart sincere,
And humbly tremble at his word,
While sin and death are near;
Without that heavenly light
Alas, what can⁴⁶ ye do,
Who dare not in the shades of night
Your doubtful course⁴⁷ pursue?
Your stedfast anchor cast,
And languish for the morn;
The heavy night will soon be past,
The joyful day return:
And lo, to end your fears
And all your sins remove,
The Sun of righteousness appears,
Th’ Almighty⁴⁸ God of love.

**“Except these abide in the ship, ye cannot be
saved.”—[Acts 27,] v. 31.⁴⁹**

[1.] The word conditional, he knew,
Did on th’ appointed means depend,
And God the merciful and true
Would on their toil his blessing send:
He knew the oracle was sure,
For Truth himself the promise gave,

⁴⁵Published posthumously in *Unpublished Poetry*, 2:429–30.

⁴⁶Ori., “~~shall~~.”

⁴⁷Ori., “~~wa~~,” which is likely the beginning of “way.”

⁴⁸Ori., “~~The glorious~~.”

⁴⁹Published posthumously in *Poetical Works*, 12:441–42.

And Jesus would the lives secure
Of all who strove themselves to save.

2. The Saviour never supersedes
The hallow'd industry of man,
But when our faith his promise pleads
He bids us every sinew strain:
And while we in the ship abide,
Exerting all our gracious power,
With Jesus we the storm outride,
And reach thro' Him the heavenly shore.

**“While the day was coming on, Paul besought
them all to take meat.”—[Acts 27,] v. 33.⁵⁰**

- [1.] Who⁵¹ would not his advice pursue
He ceases not to give them new
He courts till he prevails:
Love is the same, whoe'er oppose,
Nor haughtiness nor anger knows,
And never, never fails.
2. Their fainting souls with hope he feeds,
And then to their frail bodies needs
His friendly care extends:
A pastor will for both provide
Till Christ rebukes the wind and tide,
And full deliverance⁵² sends.

⁵⁰Published posthumously in *Unpublished Poetry*, 2:430. Stanza 1 appeared in *Poetical Works*, 12:442.

⁵¹Ori., “~~They~~.”

⁵²Ori., “~~sure~~ deliverance” changed to “full deliverance.” “Deliverance” has “salvation” written below it as an alternative.

**“I pray you take some meat; for this is for
your health: for there shall not an hair fall
from the head of any of you.”**

—[Acts 27,] v. 34.⁵³

How quickly⁵⁴ changed, my God, by Thee
Mortals and their conditions are!
The prisoner sets his keepers free,
Redeems⁵⁵ them by his faith and prayer:
The Christian, if thy will ordain,
Life to idolaters shall give,
And save a second time the men
Who him account not fit to live.

**“He took bread, and gave thanks to God in
presence of them all; and when he had broken
it, he began to eat.”—[Acts 27,] v. 35.⁵⁶**

In presence of the Pagan croud
He shews his faithfulness,
And asks the Giver of their food
To sanctify and bless;
Jesus', Jehovah's worshipper
He stands in open day:
But Christians before Christians fear,
And basely blush to pray.

**“Then were they all of good cheer, and they
also took some meat.”—[Acts 27,] v. 36.⁵⁷**

[1.] The faith of Paul they see,
And then the word receive,
Reviv'd by his alacrity
They venture to believe;
His firmness they behold
Whose life on Christ is cast,

⁵³Published posthumously in *Poetical Works*, 12:442.

⁵⁴Ori., “How ~~th~~ quickly,” which is likely the beginning of “chang'd.”

⁵⁵Ori., “~~He saves~~” changed to “Redeems.”

⁵⁶Published posthumously in *Poetical Works*, 12:442–43.

⁵⁷Published posthumously in *Poetical Works*, 12:443.

And thro' his confidence made bold
They all escape at last.

2. Tis thus with faithful Paul
To dying souls we cry,
And bid them trust the Lord of all,
On whom ourselves rely:
Redeem'd for Jesus sake,
Believe our gospel true;
Our own eternal life we stake
On what we promise you.

3. Our danger is the same,
But lo, we dare depend
For grace and glory on his Name
Whom we to You commend:
With us his word believe,
With us his promise prove,
Your life thro' Jesus' death receive,
And reach the port above.

**“And we were all in the ship, two hundred
threescore and sixteen souls.”**

—[Acts 27,] v. 37.⁵⁸

[1.] So many influenc'd by one,
Whom all for their example take!
Their lives, (and not their lives alone)
Saved for their unknown Saviour's sake!
Paul could not for their lives intreat,
And their indanger'd souls forget.

⁵⁸Published posthumously in *Poetical Works*, 12:444.

2. Surely he ask'd his Lord to spare
 Their souls as at the point to die,
 And Jesus in his servant's⁵⁹ prayer
 Regarding his own Spirit's cry,
 Receiv'd them all into his fold,
 And in his book of life inroll'd.

“They discovered a creek with a shore, into the which they were minded, to thrust the ship. And when they had taken up the anchor &c.”—[Acts 27,] v. 39, 40.⁶⁰

Struggling long with wind and tide,
 Should not a poor soul distrest
 Labour for⁶¹ the port espied,
 Quiet port of heavenly rest?
 From all earthly ties got free
 Sends he not his heart before,
 Pants for full security
 Strives to make th' eternal shore?

“They ran the ship aground; and the forepart stuck fast, but the hinder part was broken &c.”—[Acts 27,] v. 41.⁶²

- [1.] The batter'd ship, by tempests⁶³ tost
 Had all the mighty shocks⁶⁴ receiv'd,
 Clear of the⁶⁵ rocks, and sands, and coast,
 Weather'd the storm, and strangely liv'd:
 But when it to the land sticks⁶⁶ fast
 In pieces dash'd, it sinks at last.

⁵⁹Ori., “Spirit's.”

⁶⁰Published posthumously in *Unpublished Poetry*, 2:430–31.

⁶¹Ori., “~~Strive to reach~~” changed to “Labour for.”

⁶²Published posthumously in *Unpublished Poetry*, 2:431. Stanza 1 appeared in *Poetical Works*, 12:444.

⁶³Ori., “~~distrest and~~” changed to “by tempests.”

⁶⁴Ori., “~~waves~~.”

⁶⁵Ori., “~~Yet clear of~~.” Wesley then changed to “~~Escap'd the~~,” and finally changed to “Clear of the.”

⁶⁶Ori., “~~doth to earth stick~~” changed to “to the land sticks.”

2. Thus if our hearts to earth adhere,
Sad shipwreck of the faith we make:
But while detach'd we persevere,
Tho' all the storms of hell attack
We mount above the world,⁶⁷ we fly,
And find our harbour in the sky.

“The soldiers counsel was to kill the prisoners.”—[Acts 27,] v. 42.⁶⁸

- [1.] Strangers to faith we cannot trust;
If soften'd for a time they be,
Too soon ungrateful and unjust,
Strangers to kind humanity,
With Cain the murderer they rise,
Their brethren's lives to sacrifice.
2. The instruments to save their souls
Without remorse the ruffians kill,
Unless our Lord their rage controuls,
Our Lord who bids the winds “*be still*,”
And binds the sea thro' his command
In chains of adamantine sand.

“But the centurion willing to save Paul, kept them from their purpose.”—[Acts 27,] v. 43.⁶⁹

Happy loss of liberty
Which men with saints endure!
Captives, your deliverer see,
And rest, like Paul, secure;

⁶⁷Ori., “~~The world above~~, we mount” changed to “We mount above the world.”

⁶⁸Published posthumously in *Poetical Works*, 12:444.

⁶⁹Published posthumously in *Poetical Works*, 12:445.

Thro'⁷⁰ a prisoner of the Lord
 Preserv'd from the tempestuous main,⁷¹
 From the peril of the sword⁷²
 Ye live redeem'd again.

**“And the rest some on boards, some on
 broken pieces of the ship: and so it came to
 pass, that they escaped all safe to land.”**
 —[Acts 27,] v. 44.⁷³

- [1.] Our omnipotent Lord
 Remembers his word,
 His promise fulfils
 While in human endeavours his arm he conceals:
 In the means we perceive
 By whose mercy we live,
 And thankfully own,
 The deliverance wrought, He hath wrought it alone.
2. All glory and power
 To the God we adore!
 Salvation is his,
 Ever nigh to redeem from the hellish abyss:
 Preserv'd by his love
 Our souls are above,
 Secure in his hand
 Till with⁷⁴ joy we arrive at Immanuel's land.
3. Tho' our vessel be broke,
 If we faithfully look
 To the Saviour of all,
 And on Jesus'[s]⁷⁵ name for deliverance call,
 A plank or a board
 The old ship will afford,
 And in Jesus's⁷⁶ power
 We on that shall escape to the heavenly shore.⁷⁷

⁷⁰Ori., “With.”

⁷¹Ori., “sea.”

⁷²Ori., “storm.”

⁷³Published posthumously in *Poetical Works*, 12:445.

⁷⁴Ori., “we.”

⁷⁵Ori., “Jesus his” changed to “Jesus'[s].”

⁷⁶Ori., “Jesus his” changed to “Jesus's.”

⁷⁷Lines 5–8 of stanza 3 actually appear by themselves on p. 534b. We have moved them here for convenience.

Acts XXVIII.¹

“The barbarous people shewed us no little kindness &c.”—[Acts 28,] v. 2.²

- [1.] Who boast their form of godliness
Most cruel enmity express
To them that Jesus know;
Idolaters assistance give,
With hospitable love receive,
And kindest pity show.
2. Mercy from savages we find
(When Jesus hath their hearts inclin'd)
In the distressing hour,
While Christians, civiliz'd in vain,
As sheep appointed to be slain
The saints of God devour.

“Paul gathered a bundle of sticks, and laid them on the fire.”—[Acts 28,] v. 3.³

His loving labour he repeats,
With kind industrious care
To meanest offices submits
The common minister,
Ye friends of God, ye humble saints,
From his example know,
To serve the soul's or body's wants,
Ye cannot stoop too low.

“There came a viper out of the fire, and fastened on his hand.”—[Acts 28,] v. 3.⁴

Escap'd from the tempestuous sea
Who dared in God confide,
By dangers new his faith must be,
By fresh temptations tried:

¹At the top of the page Wesley has written in shorthand: “April 17.”

²Published posthumously in *Poetical Works*, 12:446.

³Published posthumously in *Poetical Works*, 12:446.

⁴Published posthumously in *Poetical Works*, 12:446.

The viper fasten'd on his hand
 And shook into the flame
 Shall shew, that both by sea and land
 His Saviour is the same.

**“They said, No doubt this man is a murderer,
 whom though he hath escaped the sea, yet
 vengeance suffereth not to live.”**

—[Acts 28,] v. 4.⁵

[1.] Partially by nature taught,
 Though barbarous and rude,
 Murther's crying crime they thought
 By wrath Divine pursued:
 “God his own decree fulfils,
 “And *always* acts as Judge below,
 “Blessing to the righteous deals,
 “And to the wicked woe.^[7]”

[2.] God (as yet they did not see)
 Who doth his children grieve,
 Spares the sons of cruelty,
 And lets a murderer live:
 Oft on earth his blood is shed;
 But vengeance, if it here delay,
 Falls the heavier on his head
 In that tremendous day.

**“He shook off the beast into the fire, and felt
 no harm. Howbeit they looked when he should
 have swollen, or fallen down dead.”**

—[Acts 28,] v. 5, 6.⁶

[1.] Our Christian savages expect
 That by the hellish viper stung,
 We soon⁷ shall feel the dire effect,
 The poison of a slanderous tongue,

⁵Published posthumously in *Poetical Works*, 12:447.

⁶Published posthumously in *Representative Verse*, 229–30; and *Unpublished Poetry*, 2:431–32.

⁷Ori., “We ~~sh~~ soon,” which is likely the beginning of “shall.”

And gasp our last infected breath,
And die the everlasting death.

2. But lo, the tooth of calumny
 Calm and unmov'd we still abide,
From nature's fretful passion free,
 Hasty revenge and swelling pride;
Men⁸ cannot their own spirit impart,
Or taint a pure, believing heart.
3. Ourselves with Jesus mind we arm,
 And our invenom'd⁹ foes confound,
Defy their sharpest words to harm,
 Or once inflict the slightest wound,
While all the power of faith we prove
In meek invulnerable love.
4. Let Satan still their tongues employ;
 The vipers fasten'd on our fame,
The deadly things cannot annoy,
 Shook off at last into the flame:
But O, they never can expire,
The worms in that infernal fire!

“They changed their mind, and said that he was a god.”—[Acts 28,] v. 6.¹⁰

To opposite extremes so prone,
 The giddy, rash, misjudging croud,
This moment think the saint unknown
 A murderer, and the next a god!

⁸Ori., “They.”

⁹“~~Most venomous~~” is written in the margin, as a considered alternative to “invenom'd.”

¹⁰Published posthumously in *Unpublished Poetry*, 2:432. This is a revision of *Scripture Hymns* (1762), 2:276, NT #515.

“In the same quarters were possessions of the chief man of the island, who received us, and lodged us three days courteously.”

—[Acts 28,] v. 7.¹¹

Sent by our faithful Lord
In every place we find
Strangers dispos'd to hear the word,
And hospitably kind:
Our Lord their love repays,
While of his love we tell,
And minister the balmy grace
Their sinsick souls to heal.

“Paul entred in, and prayed, and laid his hands on him, and healed him.”

—[Acts 28,] v. 8.¹²

[1.] Know all who help bestow
On Jesus in his poor,
Good to the saints ye cannot show,
Without receiving more;
Expect your kindness here
An hundred-fold restor'd,
And, when his glory shall appear,
Your infinite reward.

2. But first your present need
Of a Physician know,
And virtue shall from Him proceed
Who bore your griefs below:
His help if sinners claim
As quite incurable,

¹¹Published posthumously in *Unpublished Poetry*, 2:432.

¹²Published posthumously in *Poetical Works*, 12:447–48.

The prayer of faith in Jesus' name
Doth soul and body heal.

**“So when this was done, others also which had
diseases in the island, came, and were healed.”**

—[Acts 28,] v. 9.¹³

[1.] Paul for his companions pays
At Jesus's expense,
In the heathens eyes displays
His Lord's omnipotence,
Makes it on their bodies known,
That then their languid souls may prove
Health restor'd thro' Christ alone,
And bless his pardning love.

2. Debtor both to Greek and Jew
Did he not Christ proclaim,
Debtor to barbarians too,
He preach'd where'er he came;
(Conscious of his Master's mind
When to remotest corners driven)
Preach'd the Saviour of mankind,
The Peace of earth and heaven.

**“Who also honoured us with many honours,
and when we departed, they laded us with
such things as were necessary.”**

—[Acts 28,] v. 10.¹⁴

[1.] Unspeakably blest
In a stranger distrest,
Who Paul entertain,
Unawares they receive an angelical man:

¹³Published posthumously in *Poetical Works*, 12:448.

¹⁴Published posthumously in *Unpublished Poetry*, 2:433. Stanza 1 appeared previously in *Poetical Works*, 12:448.

Inrich'd by a wreck,
For his ministry's sake
They esteem and caress
The physician of souls, and the vessel of grace.

2. Double honour they claim,
In Jesus his name
Who publish abroad
Salvation obtain'd by a crucified God!
When he gives them success,
We the instruments bless,¹⁵
The messengers own,
But the glory ascribe to their Master alone.

“After three months we departed.”

—[Acts 28,] v. 11.¹⁶

- [1.] Did¹⁷ not each soul throughout the isle
(While Jesus' fervent messenger
Labour'd with unremitted toil)
Glad tidings of his Saviour hear?
And might they not their Lord embrace,
And freely all be saved by grace?
2. The word of grace and truth¹⁸ and power
Empty¹⁹ could not return or void;
And when his ministry was o're,
And when, no more for Christ employ'd,
The parting saint his charge resign'd,
Surely he left his Lord behind.

**“We departed in a ship, whose sign was
Castor and Pollux.”—[Acts 28,] v. 11.²⁰**

Go, sacred ship, from stormy seas
Secure, thy heavenly treasure bear,

¹⁵In the right margin Wesley has written in shorthand a possible alternative for the last two lines: “We the messengers bless, / As instruments own.”

¹⁶Published posthumously in *Unpublished Poetry*, 2:433.

¹⁷Ori., “**Might**.”

¹⁸Ori., “truth and grace,” but Wesley used numbers to reverse their order to “grace and truth.”

¹⁹“**Fruitless**” is written in the margin, as a considered alternative to “Empty.”

²⁰Published posthumously in *Poetical Works*, 12:449.

Not left to Pagan deities,
But safe in Providence's care;
Protected by a nobler sign,
Thro' Jesus worshipper thou art;
The Saviour's cross and blood Divine,
His God he carries in his heart!

“We came the next day to Puteoli, where we found brethren.”—[Acts 28,] v. 13, 14.²¹

Who can tell the consolation,
When the suffering²² sons of grace
Heirs and partners of salvation
In their Saviour's name embrace?
Peace of Jesus's²³ bestowing,
Joy that swells to be exprest,
Love from the pure Fountain flowing
Streams thro' every faithful breast.

“We were desired to tarry with them seven days.”—[Acts 28,] v. 14.²⁴

- [1.] The prisoner of the Lord,
But his Apostle too,
He own'd, the pardning word
Was every sinner's due,
Nor could, wherever sent, delay
His evangelic debt to pay.
2. Employ in every place
With precious souls he found,
And made their hearts confess
The word could not be bound,

²¹Published posthumously in *Poetical Works*, 12:449.

²²Ori., “sufferings.”

²³Ori., “Jesus his.”

²⁴Published posthumously in *Poetical Works*, 12:449.

Which captive leads captivity,
And bids a sinful world be²⁵ free.

**“The brethren came to meet us: whom when
Paul saw, he thanked God, and took courage.”**
—[Acts 28,] v. 15.²⁶

Christians he exults to meet,
Christians come from Satan’s seat,
Where idolatry’s inthron’d,
There he sees his Saviour own’d;
Jesus he delights to bless
Fill’d with joy and thankfulness,
Comfort streaming from above,
All the confidence of love.

“We came to Rome.”—[Acts 28,] v. 16.²⁷

A captive poor, despis’d, and bound
His entry into Rome he makes,
Yet greater far than victors crown’d,
Whom Jesus for his servant takes!
The plagues and scourges of mankind,
They forc’d²⁸ the slaves their yoke to feel;
But Paul is come the world²⁹ t’ unbind,
And triumph o’re the hosts of hell.

**“Paul was suffered to dwell by himself, with a
soldier that kept him.”—[Acts 28,] v. 16.**³⁰

Led into captivity,
Thy servants favor find;
Is it not a look from Thee
That makes their keepers kind?
Human hearts are in thine hand
Thine hand in all events we own;³¹

²⁵Ori., “~~makes a world of sinners~~” changed to “bids a sinful world be.”

²⁶Published posthumously in *Poetical Works*, 12:450.

²⁷Published posthumously in *Poetical Works*, 12:450.

²⁸Ori., “~~made~~.”

²⁹Ori., “~~their souls~~” changed to “the world.”

³⁰Published posthumously in *Poetical Works*, 12:450.

³¹Ori., “~~see~~.”

Free, or bound at thy command,
And kept by Thee alone.

**“Though I have committed nothing against
the people &c.”—[Acts 28,] v. 17, 18.³²**

Intreated as a criminal,
The Saviour’s messenger
Doth meekly, in the sight of all,
His innocency clear:
Whose character is not his own,
Whom all unjustly blame,
He keeps, for Jesus’ sake alone,
A pure, unspotted name.

**“Not that I had ought to accuse my nation of.”
—[Acts 28,] v. 19.³³**

We never can recriminate,
Who to the Lamb belong,
Nor dare our fiercest haters hate,
Or render wrong for wrong:
When charg’d with crimes they cannot prove,
The truth to justify
We speak, constrain’d; but tenderest love
Prevents a sharp reply.

**“For the hope of Israel I am bound with this
chain.”—[Acts 28,] v. 20.³⁴**

[1.] Bound he is, yet truly free,
Bound for his Redeemer’s sake,
Him who suffering on the tree
Did for all atonement make;

³²Published posthumously in *Poetical Works*, 12:450–51.

³³Published posthumously in *Poetical Works*, 12:451.

³⁴Published posthumously in *Poetical Works*, 12:451.

Doth to every sinner bring
Pardon in his sprinkled blood,
Christ, the Prophet, Priest, and King,
Israel's Hope, and Israel's God.

2. On this only ground relies
Every soul that faith receives,
Jesus, my Redeemer, dies,
Jesus, my Redeemer, lives;
Lives, that I and all mankind
May, to liberty restor'd,
Fulness of salvation find,
Live forever with our Lord.

“We have neither received letters out of Judea concerning thee, neither any of the brethren that came, shewed, or spake any harm of thee.”—[Acts 28,] v. 21.³⁵

- [1.] Where were the venerable men,
The eloquent Tertullus where?
Could Jews their bitter wrath refrain?
Or did their consciences declare
That Pagans were more just than them
And would not, without proof, condemn?
2. While God their baffled rage averts,
They counteract their own design,
Spite of their own malicious hearts,
In Paul's defence the zealots join,
Absent, they on his side appear,
And silent, his uprightness clear.

³⁵Published posthumously in *Poetical Works*, 12:451–52.

**“But we desire to hear of thee what thou
thinkest.”—[Acts 28,] v. 22.³⁶**

- [1.] The sentiments of those that know
The Christian sect, are still the same:
The faith of God reveal'd below,
The men who truly bear his name,
Expos'd to general enmity³⁷
We were, and we shall always be.
2. Yet not a selfish party's cause,
But Jesus' glory we maintain,
Proclaim his purchase on the cross,
His peace for every child of man,
And still oppos'd by earth and hell,³⁸
In Jesus' strength o're all prevail.

**“For as concerning this sect, we know that
every where it is spoken against.”
—[Acts 28,] v. 22.³⁹**

- [1.] Religion undefil'd and true
Was always by the world decried;
The wisdom which they never knew
They still as foolishness deride,
God's children scornfully reject,
And brand them as an impious sect.
2. But followers of the Nazarene,
Our Lord's reproach we gladly share,
Rejected, and despis'd of men,
Till bold appearing at his bar
His confessors with smiles He owns,
And crowns, and seats us on our thrones.

³⁶Published posthumously in *Unpublished Poetry*, 2:434.

³⁷“Obloquy” is written in the margin, as a considered alternative to “enmity.”

³⁸Ori., “in the strength of God prevail” changed to “still oppos'd by earth and hell.”

³⁹Published in *Scripture Hymns* (1762), 2:276, NT #516, altered.

“To whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.”

—[Acts 28,] v. 23.⁴⁰

If Christ⁴¹ the word bestow
Which makes the minister,
We only live his grace to show,
And spread⁴² his kingdom here:
Poor sinners to convince
We labour night and day,
Persuading all to cast their sins
And righteousness away:
We preach the righteousness
Which Jesus shall restore,
The hidden joy, the heavenly peace,
His kingdom, to the poor;
We faithfully impart
Whate'er his word reveals;
And God on every contrite heart
His genuine⁴³ gospel seals.

“Some believed the things which were spoken, and some believed not.”—[Acts 28,] v. 24.⁴⁴

[1.] Whene'er we preach our pardning Lord,
Some disbelieve the faithful word,
And some confess its power:
Savour of life, or death it proves,
The stony from their hearts removes,
Or hardens them the more.

⁴⁰Published posthumously in *Unpublished Poetry*, 2:434.

⁴¹Ori., “Jesus.”

⁴²Ori., “preach.”

⁴³Ori., “glorious.”

⁴⁴Published posthumously in *Poetical Works*, 12:452–53.

2. The poor and blind receive their sight,
 With⁴⁵ faith's unspeakable delight
 A precious Christ esteem;
 But stubborn Pharisees disdain
 Salvation thro' a Saviour slain,
 And infidels blaspheme.

**“Well spake the Holy Ghost unto your⁴⁶
 fathers, saying, Go unto this people and say,
 Hearing ye shall hear &c.”**

—[Acts 28,] v. [25,] 26, 27.⁴⁷

+

- [1.] The Holy Ghost, th' eternal Lord,
 Jehovah spake the awful word
 Divinely just and true,
 Denounc'd against your fathers first,
 The threat, ye reprobates accurst,
 Shall be fulfill'd on you.
2. The cause is in yourselves unknown,
 Their damning sin ye make your own,⁴⁸
 Their incredulity;
 The light of truth ye cannot find,
 Dead in your sins, and doubly blind,
 Because ye will not see.
3. Your eyes thro'⁴⁹ obstinate despight,
 Ye close against the irksom light,
 Afrail in this your day
 To see what would secure your peace,
 The Lamb, whose blood and righteousness
 Bore all your sins away.

⁴⁵Ori., “**th.**”

⁴⁶Ori., “**our.**”

⁴⁷Published posthumously in *Poetical Works*, 12:453–54.

⁴⁸Lines 1 and 2 were originally reversed in the manuscript, but Wesley notes to switch them as shown above.

⁴⁹Ori., “**with.**”

4. Your ears ye stop, afraid to hear
Of fiery indignation near,
 Of wrath reveal'd from heaven,
Of means the Judge's wrath to shun,
And all his will to man made known
 With news of sin forgiven.
5. Ye dare not turn to God and live,
Lest when he doth the sin forgive
 From which ye would not part,
His Spirit of purity and love
Should all its dire remains remove,
 And fill your hallow'd heart.
6. But you who thus refuse to see,
Shut up in unbelief shall be,
 And hard be harder still,
Your names eras'd out of his book,
Your stubborn souls of⁵⁰ God forsook,
 And left to your own will.
7. The gospel then ye hear in vain,
The heavenly way direct and plain
 Ye see, yet not perceive:
And if the Spirit is quench'd at last,
And if your gracious day is past,
 Ye never can believe.

⁵⁰Ori., “~~of~~.” Wesley then changed to “~~by~~,” and finally changed back to “of.”

8. In⁵¹ sad judicial blindness left,
Of Jesus totally bereft,
Your hearts insensible,
Your conscience sear'd no longer cries,
And self-destroy'd ye close your eyes,
To lift them up in hell.

“Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.”—[Acts 28,] v. 28.⁵²

- [1.] Just⁵³ in your own eyes, Who Jesus reject,
And proudly despise His vilified⁵⁴ sect,
The Jews of our nation, Ye will not believe
Or know⁵⁵ the salvation Which sinners receive.
2. The outcasts of men, The reprobate race,
As heathens profane Their Saviour embrace;
Your hearts if ye harden, They thankfully hear
The news of a pardon, And paradise near.
3. That kingdom of his Which Jesus imparts,
That rapturous peace Is sent to their hearts,
To heathens is given Thro' faith in his blood
Forgiveness from heaven, Salvation from God.
4. The publicans hear His peace-giving word,
And sinners sincere Acknowledge their Lord,
His blessing inherit, His image retrieve,
And fill'd with his Spirit In paradise live.

⁵¹Ori., “Fe.”

⁵²Published posthumously in *Poetical Works*, 12:454–55.

⁵³Ori., “Ye.”

⁵⁴Ori., “Our infamous” changed to “His vilified.”

⁵⁵Ori., “taste.”

“The Jews departed, and had great reasonings among themselves.”—[Acts 28,] v. 29.⁵⁶

Blind infidels, ye must contend,
And fight, and cavil without end,
Who hate the Truth, the Life, the Way,
Ye must in deadly error stray:
Faith only can your doubts remove
By the pure energy of love,
Make all your vain disputings cease,
And fill your hearts with lasting peace.

“And Paul dwelt two whole years in his own hired house, and received all that came in unto him, Preaching the kingdom of God, and teaching those things which concern the Lord Jesus, with all confidence, no man forbidding him.”—[Acts 28,] v. 30, 31.

[I.]⁵⁷

- [1.] Gifts to the saints at Rome
 He long had wish'd t' impart;
 And now the time is come
 For uttering all his heart,
For publishing to rich and poor
 The kingdom from above,
The joy that always shall endure,
 The power of Jesus love.
2. Jesus, and Him alone
 The Saviour he proclaims,
The God and Man makes known
 His offices and⁵⁸ names,

⁵⁶Published posthumously in *Poetical Works*, 12:455.

⁵⁷Published posthumously in *Poetical Works*, 12:455–56; and *Representative Verse*, 230–31.

⁵⁸Ori., “By all his glorious” changed to “His offices and.”

His doctrine, life, and wonders⁵⁹ here,
 His suffering and his rise,
 His mission of the Comforter,
 And reign above the skies.

3. The door which Christ displays
 Nor men nor fiends can close,
 Or stop the course of grace
 That thro' this vessel flows;
 The chosen Vessel of his Lord
 Must his whole counsel show,
 And bold dispense⁶⁰ that royal word
 Which builds his church below.

4. Not in a lower sphere
 Of narrower good he moves,⁶¹
 Ordain'd to minister
 To all whom Jesus loves,
 Apostle of the ransom'd race
 He preaches unconfi'd,
 In every age in⁶² every place
 He⁶³ *writes* to all mankind.

["And Paul dwelt two whole years in his own hired house, and received all that came in unto him, Preaching the kingdom of God, and teaching those things which concern the Lord Jesus, with all confidence, no man forbidding him."—Acts 28, v. 30, 31.]

II.⁶⁴

Jesus, thy servants bless,
 Who sent by Thee proclaim
 The peace, and joy, and righteousness
 Experienc'd in thy name,
 The kingdom of our God
 Which thy great Spirit imparts,

⁵⁹Ori., "~~life and death for sinners~~" changed to "doctrine, life, and wonders."

⁶⁰Ori., "~~freely deal~~" changed to "bold dispense."

⁶¹Ori., "~~confi'd~~" changed to "he moves."

⁶²Ori., "~~and~~."

⁶³Ori., "~~And~~."

⁶⁴Published posthumously in *Poetical Works*, 12:456.

The power of thy victorious blood
Which reigns in faithful hearts:
Our souls with faith supply,
With life and liberty,
And lo, we preach and testify
The things concerning Thee;
We live for this alone
Thy grace to minister,
And all Thou hast for sinners done,
In life and death declare.

Finished April 24, 1765.

Θ. Δ.¹

The Revisal finished April 24, 1774.

Θ. Δ.

Another Revisal finished Jan. 28, 1779.

Θ. Δ.

A Third Revisal finished Febr. 29, 1780.

Θ. Δ.

A Fifth Revisal finished Aug. 6, 1783.

Θ. Δ.

A Sixth (or Last) finished Oct. 28, 1784.

Θ. Δ.

The Seventh, if not the last, finished Jan. 11, 1786.

Gloria Tri-uni DEO!

The LAST finished May 11, 1787. Hallelujah!

¹Likely abbreviating Θεῷ Δόξα (to God be the glory).

**“Let all the house of Israel know assuredly,
that God hath made that same Jesus whom ye
have crucified, both Lord and Christ.”**

—[Acts] 2, [v.] 36.²

[* insert p. 29]³

- [1.] Let the whole house of Israel know
Jehovah hath extol'd his Son,
That Jesus crucified below
Who laid the general ransom down,
His Father hath supremely magnified,
And raised⁴ him up to sit in triumph at his side.
2. All power He to the Man hath given,
That ye may surely know and praise
The glorious Lord of earth and heaven
Sublime in majesty and grace,
Him Prophet, Priest, and King with rapture own,
And shout your God restor'd to his eternal throne.
3. Jesus, if Thou the faith impart,
Assur'd we of thy Godhead are,
We find Thee praying in our heart,
We hear our heavenly Teacher there,
Thy partners in celestial places sit,
And reign with the Most-high—adoring at thy feet!

**“There is none other name, whereby we must
be saved.”—[Acts] 4, [v.] 12.⁵**

[* insert p. 60]⁶

- [1.] No, there is none other name,
Feelingly convinc'd I am:
Unredeem'd to Jesus cry,
Help, or unredeem'd I die.
2. Sole Deliverer of thine own,
Help is laid on Thee alone;
Thine the power to pardon sin,
Thine to bid my heart be clean.
3. Virtue still proceeds from Thee,
Vital grace and purity:

²Published posthumously in *Poetical Works*, 12:150–51; and *Representative Verse*, 223. Appears also in MS Scriptural Hymns, NT, 9.

³Wesley meant for this hymn written on Acts 2:36 to be inserted on p. 29.

⁴Ori., “raises.”

⁵Published posthumously in *Poetical Works*, 12:172–73. Appears also in MS Scriptural Hymns, 10.

⁶Wesley meant for this hymn written on Acts 4:12 to be inserted on p. 60.

Thou the Open Fountain art;
Wash with blood my filthy heart.

4. Hear a desperate sinner pray,
Tear me from myself away,
Do what only Thou canst do,
Make my soul intirely new.
5. Save me, that I may proclaim
All the wonders of thy name,
Live by deeds to testify
Jesus is the Lord most high.
6. Jesus is my Life within,
Rooting out the seeds of sin,
Is salvation from above,
Peace, and Power, and perfect Love.

**“God gave them the Holy Ghost, purifying
their hearts by faith.”—[Acts] 15, [v.] 8, 9.**

* see p. 289⁷

[I.]⁸

- [1.] Holy Ghost, my heart inspire,
And by thy breath remove
Every vain and base desire
That fights against thy love;
Purge the sins which I confess,
Thro’ Jesus hallowing blood applied,
All this fleshly filthiness,
And all this hell of pride.
2. Spirit of faith in Jesus’ blood,
Who dost my pardon seal,
Depths of an expiring God
With Christ my Lord reveal,
Witnessing that Christ is mine,
Essential holiness impart,
Perfect charity divine,
And purity of heart.

**[“God gave them the Holy Ghost, purifying
their hearts by faith.”—Acts 15, v. 8, 9.]**

II.⁹

- [1.] What but the Spirit of faith divine
Can purify an heart like mine,

⁷Wesley meant for hymns I and II written on Acts 15:8–9 to be inserted on p. 289.

⁸Published posthumously in *Unpublished Poetry*, 2:366–67.

⁹Published posthumously in *Poetical Works*, 12:301–302. Appears also in MS Scriptural Hymns, 12.

The seat of every noisom lust,
Unclean, unholy, and unjust,
The sink of pride and vanity,
As Satan contrary to Thee?

2. Yet if in me thy Spirit dwell,
The Pledge, the Witness, and the Seal,
My heart shall lose its inbred stain,
Holy, and just, and pure remain,
Free from concupiscence and pride,
While God doth in his house reside.
3. Thy presence makes the hallow'd place,
And keeps the vessel of thy grace,
Thy presence saves my soul from sin,
Which never more shall enter in,
When Thou art with thy Father come
To claim thine everlasting home.

[Editorial Note]

On (unnumbered) page 557 at the end of MS Acts is Wesley's copy of a letter he sent to Sarah Gwynne, dated November 12 [1748].

On (unnumbered) pages 559–60 are copies of two hymns he included in the letter, which have been placed in the file titled "Verse in Manuscript Letters" in this collection.

On (unnumbered) page 561 Wesley transcribed a single hymn on Psalm 68:18, which has been placed in the file title "Assorted Looseleaf Manuscript Verse" in this collection.