

THE LORD'S SUPPER IN BRITISH BAPTIST HYMNOLOGY IN THE TWENTIETH CENTURY

HISTORICAL INTRODUCTION

Eucharistic hymns flourished in England in the seventeenth and eighteenth centuries. They were published as either a separate collection of hymns for the Lord's Supper or were included in more general hymn collections.¹ Isaac Watts's *Hymns and Spiritual Songs, In Three Books* contains a section with the heading 'Prepared for the Holy Ordinance of the Lord's Supper'. In the Preface he explained his reason for writing such hymns:

I have prepared the *Third Part* only for the Celebration of the Lord's Supper, that, in Imitation of our Blessed Saviour, we might sing a Hymn after we have partaken of the Bread and Wine.²

The singing of a hymn after the Last Supper also provided justification for the Welsh Presbyterian minister, Thomas Baddy (died 1729), to add 'Six Scriptural Hymns on the Sacrament' to a translation of a work on the sacrament, which he published in 1703. James Owen (1654-1706), an Independent, published in 1705 *Hymnau Scrythurol (Scriptural Hymns, with particular emphasis on the Sacraments of the Lord's Supper and of Baptism)*. His book was reprinted after his death in 1717 with considerable additions. These hymns were included in later collections.³

In 1623 in *The Hymnes and Songs of the Church* George Wither (1588-1667), an Anglican, introduced the song "For the Communion" with words which set out the purposes of communion hymns:

We have a custome among us, that, during the time of adminstring the blessed *Sacrament* of the *Lords Supper*, there is some *Psalm* or *Hymne* sung, the better to keepe the thoughts of *Communicants* from wandring after vaine objects: This *Song* therefore (expressing a true thankfulnessse, together with what ought to be our Faith concerning that *Mysterie*, in such manner as the vulgar capacity may be capable thereof) is offered up to their devotion, who shall please to receive it.⁴

Arising out of her studies on the English eucharistic hymns of the seventeenth and eighteenth centuries, Karen Westerfield Tucker identified another purpose: eucharistic hymns were to be used for the devotional preparation of individuals and families before receiving the sacrament and for providing a theological focus after receiving it¹.

Although there have been studies on the eucharistic hymns of both Isaac Watts⁵ and John and Charles Wesley,⁶ there have been comparatively few studies on such hymns as a liturgical genre. In addition to the work of Karen Westerfield Tucker, A.S. Gregory has provided an overview of eucharistic hymns available for use in mid-twentieth century observances of the Lord's Supper in Great Britain.⁷ Michael

Walker in his study of the theology of the Lord's Supper among English Baptists in the nineteenth century considered the communion hymns they sang.⁷ His study ended with the publication in 1900 of *The Baptist Church Hymnal (BCH)*.⁹ In this paper we extend Michael Walker's study by considering the English communion hymns used by British Baptists this century. However, it needs to be remembered that some churches continued to use nineteenth-century hymn-books until well into the twentieth century. For example, *Psalms and Hymns with Supplement.... Prepared for the Use of the Baptist Denomination*, published in 1883, was reprinted as recently as 1925 and was used by at least one church until the nineteen forties.¹⁰

TWENTIETH CENTURY BAPTIST HYMN-BOOKS

The Baptist Union of Wales set up a Publications Committee in 1866 and hopes were raised that it would undertake the task of producing a denominational hymnal. Some of the Associations, including the Old Association, added their voices and the Committee established a sub-committee in 1876 to look into the matter. It went no further, so in 1877 at the Old Association Conference it was suggested that any church considering changing its hymn-book should adopt *Psalms and Hymns*.¹¹ However, about 1900 *The Baptist Book of Praise (BBP)* was published for use by the English Baptist Churches of Wales and Monmouthshire.¹² The index contained twenty-two hymns for the Lord's Supper. Amongst these hymns was 'Christ, from whom all blessings flow', no doubt suggested for use at the Supper because of verses 2 and 3:

Join us, in one spirit join,
Let us still receive of Thine;
Still for more on Thee we call;
Thou who fillest all in all.

Closer knit to Thee, our Head;
Nourish us, O Christ, and feed!
Let us daily growth receive,
More and more in Jesus live.¹³

The hymn 'Here is love, vast as the ocean' was also suggested for use at the Lord's Supper:

Here is love, vast as the ocean,
Loving-kindness as the flood,
When the Prince of Life our ransom
Shed for us His precious blood:
Who his love will not remember?
Who can cease to sing His praise?
He can never be forgotten
Thro' heav'n's everlasting days.

On the Mount of Crucifixion
Fountains opened deep and wide;
Through the floodgates of God's mercy
Flowed a vast and gracious tide;
Grace and love, like mighty rivers,
Poured incessant from above;
And heaven's peace and perfect justice
Kissed a guilty word in love.¹⁴

This hymn, the English translation of 'Dyma gariad fel y moroedd' was later included in *Christian Hymns*,¹⁵ a hymnal used by some Grace Baptist Churches today, but in the section concerned with the suffering and death of Jesus. The hymn has been popularized through its use at Spring Harvest and it has been included in the recently published book, *The Source*.¹⁶ It is sung in the original language by

Welsh-speaking Baptists today.¹⁷

The compilers of *BBP* included a hymn about the sacramental elements by the Congregationalist, Joseph Conder:

Bread of heaven! on Thee I feed,
 For Thy flesh is meat indeed;
 Ever may my soul be fed
 With this true and living bread;
 Day by day with strength supplied,
 Through the life of Him who died.

Vine of heaven! Thy blood supplies
 The blest cup of sacrifice:
 'Tis Thy wounds my healing give;
 To Thy cross I look and live:
 Thou my life! O let me be
 Rooted, grafted, built on Thee.¹⁸

This hymn was omitted from *BCH* and Michael Walker suggested that the omission of this and similar hymns was due to 'the baneful influence of reaction to the Catholic revival and a consequent inhibition to singing about the sacramental elements in the same realist way that earlier Baptists did'.⁸ *BBP* contained two communion hymns, which were to be included in later Baptist books, namely, Reginald Heber's 'Bread of the world, in mercy broken!'¹⁹ and Charles Wesley's 'Jesus, we thus obey'.²⁰ However, the publication of *BBP* seems to have had little influence on the development of subsequent Baptist hymn-books.

By 1900 the singing of anthems by choirs was a regular feature of worship. So the compilers of *BBP* included in their book both anthems and chants, while the Psalms and Hymns Trust, the publishers of *BCH*, made available a separate collection of anthems.²¹ There were four communion anthems in this collection and the same four anthems were included in the 1933 revision of the hymn-book, *The Baptist Church Hymnal (Revised) (BCHR)*.²²

BCH contained twenty-five communion hymns, while *BCHR* contained nineteen. Copies of *BCHR* for use in Scotland were bound with *The Psalms of David in Metre according to the Version Approved by the Church of Scotland*, which contained John Morison's paraphrase of Matthew 26:26-29 'Twas on the night when doomed to die'.²³ *The Scottish Psalter* recommended a number of metrical psalms and paraphrases for use in communion services, including Doddridge's Advent Hymn, 'Hark, the glad sound the Saviour comes!' in its Scottish form,²⁴ which has been part of the communion office of the Church of Scotland for over two hundred years.²⁵

During the nineteen-thirties the Liturgical Movement began to influence Free Church ministers. Amongst Baptists the pioneer was Stephen Winward, who during a pastorate of twenty-eight years (1935-63) at Highams Park in East London, created an ethos of worship that was to affect congregations far beyond his own. Weekly communion became the established pattern at his church, the communion being an integral part of the service and not an addendum as it had become in most Baptist churches.²⁶ In 1946 Winward, together with another Baptist minister, Stanley Voke, published *Hymns of Worship and Communion (HWC)*, which was intended to supplement existing hymnals and 'to provide more rich worship hymns, particularly

in regard to the Lord's Table'. The book included a few Scripture readings and a Collection of Acts of Worship, including two Prayers of Thanksgiving in which God is asked to send down his Holy Spirit to sanctify both the worshippers and his own gifts of bread and wine. The compilers suggested that these might 'assist in the development and expression of corporate worship'.²⁷

HWC included Spurgeon's communion hymn, 'Amidst us our Beloved stands',²⁸ and Watts's hymn, 'Jesus invites his saints',²⁹ which according to Bernard Manning sets out 'the high sacramental doctrine of the Savoy Confession'.³⁰ Watts's original verse 2 read:

For food he gives his Flesh
He bids us drink his Blood;
Amazing favour! matchless Grace
Of our descending God!²

This was replaced by a verse of unknown origin:

Here we survey that love
Which spoke in every breath
Which crowned each action of His life
And triumphed in His death.³¹

In the 1740 edition of *Hymns and Spiritual Songs* the first two verses of the hymn were enclosed in brackets suggesting that by that time they were not always sung.² Voke and Winward aimed to produce a hymn-book 'representative of the universal church'. So they included hymns such as William Bright's 'And now, O Father, mindful of the love',³² and 'Strengthen for service, Lord', a metrical version of a prayer in the fifth century Liturgy of Malabar.³³ Two hymns by Thomas Aquinas were included, namely, 'Sing, my tongue, the Saviour's glory',³⁴ and 'Thee we adore, O hidden Saviour'.³⁵ *HWC* contained the hymn 'Thine be the glory',³⁶ which has found wide use as a hymn at the close of a communion service.

In the Section on the Holy Spirit there were two of Wesley's hymns which invoke the Holy Spirit, namely, 'Come, Thou everlasting Spirit'³⁷ and 'Come, Holy Ghost, Thine influence shed'.³⁸ The second hymn, which was in the 1843 Comprehensive Edition of Rippon's *A Selection of Hymns*,³⁹ is a prayer that the Holy Spirit will make the bread and wine 'fit channels' to convey the gift of love to believers:

Come, Holy Ghost, thine influence shed	Effectual let the tokens prove:
And realise the sign;	Make them, by heavenly art,
Thy life infuse into the bread	Fit channels to convey thy love
Thy power into the wine.	To every faithful heart.

It is not known how many Baptist churches used *HWC* but its publication showed that the denomination had need of a new hymn-book.

As the Baptist Union approached its ter-jubilee an Editorial Committee was

appointed to prepare a new book. It rejected the idea of a further revision of *BCH* and set itself the task of preparing an entirely new book.⁴⁰ *The Baptist Hymn Book (BHB)* broke new ground for British Baptists by including a selection of Scripture passages for responsive reading, including one on the Lord's Supper.⁴¹ Such readings were intended to be 'not in place of the Lesson, but in addition to it'. The inclusion of these readings probably reflects the influence of Winward, who was a member of the Editorial Committee, and also the earlier publication in the USA by the Northern Baptist Convention and the Disciples of Christ of a hymn-book with responsive readings, including two on the Lord's Supper.⁴² A Tonic Sol-fa Music Edition was published, presumably chiefly for use in Scotland and Wales.

Four communion hymns present in both *BCH* and *BCHR* were omitted but eleven were added (twelve if 'Come, Thou everlasting Spirit'⁴³ is included). Of the new hymns all were present in *HWC* apart from Morison's 'Twas on the night when doomed to know'.⁴⁴

In 1970 the Baptist Union of Wales published *Mawl yr Ifanc (Youth Praise)*. It is fairly dependent on translations from English, often giving the original alongside the Welsh. It included the Afro-American spiritual 'Let us break bread together on our knees'.⁴⁵ In the period following the publication of *BHB* many new hymns were written and a supplement known as *Praise for Today (PFT)* was issued in 1974. Although it never attained the popularity of *BHB*, it introduced some Baptist congregations to ten modern communion hymns, including 'Let us break bread together'.⁴⁶

Since the mid-nineteen-sixties Baptist life has been affected by charismatic renewal. The most distinctive aspect of charismatic life in the churches was the change that came over their pattern of worship. This meant that worship became less formal. New hymns and songs and new musical settings of the scripture, accompanied by guitars and other musical instruments, came to have a prominent place in worship. So when in 1984 a committee was appointed to prepare a new hymn-book, they faced a church situation that had changed markedly since 1962. There was a proliferation of hymn-books and many churches were using more than one book. An extensive survey showed that only about half of the hymns in *BHB* were in regular use. *BHB* contained 777 hymns. Of these 274 appear in the new hymn-book, *Baptist Praise and Worship (BPW)* published in 1991. So 503 hymns were discarded.⁴⁷

The section on the Lord's Supper in *BPW* has been strengthened when compared to *BHB* and it includes six of the communion hymns from *PFT*. The traditional opening words of the spiritual 'Let us break bread together on our knees' are altered to 'Let us break bread together with the Lord',⁴⁸ an amendment made earlier in *Hymns and Psalms: A Methodist and Ecumenical Hymn Book*.⁴⁹ *BHB* had included, although not as an eucharistic hymn, 'Let all mortal flesh keep silent' from the Liturgy of St. James.⁵⁰ This hymn is included in the section on the Lord's Supper in *BPW*, the compilers following Gerald Moultrie's translation in verse 2:

King of kings, yet born of Mary,
 as of old on earth he stood,
 Lord of lords, in human vesture,
 in the body and the blood:
 he will give to all the faithful
 his own self for heavenly food.⁵¹

The eucharistic reference was not present in Percy Dearmer's translation of this verse used in *BHB*:

King is He, yet born a servant, Lord of all in humble guise,
 Truly man, yet God revealing, God as love, to mortal eyes;
 God with man, He leads and feeds us, He the power and He the prize.

The compilers of *BHB* did not follow Voke and Winward by including a hymn invoking the Holy Spirit on the bread and the wine but this emphasis is present in David Goodbourn's hymn in *BPW* 'Father, it is right and fitting':

Come, Lord come. Yes, through the Spirit
 may these people and this food
 be Christ's body, here incarnate
 to sustain us in this world.⁵²

Although *BPW* has a strong bias towards twentieth-century hymnology, it includes an amended version of Spurgeon's communion hymn, 'Among us our beloved stands'.⁵³ This hymn was not in previous hymn-books published by the Psalms and Hymns Trust, although it was in the 1973 hymnal of The Baptist Federation of Canada.⁵⁴

Newer communion hymns often reflect aspects of the Supper not evident in older hymns. So Christopher Ellis's 'Passover God, we remember your faithfulness' picks up the theme of liberation, drawing on the Passover background of the Last Supper.⁵⁵ Brian Wren's 'I come with joy to meet my Lord' portrays 'the eucharist as a corporate act in which the Christian pattern for society finds its model':⁵⁶

As Christ breaks bread and bids us share,
 each proud division ends.
 The love that made us makes us one
 and strangers now are friends.⁵⁷

Another eucharistic hymn by Brian Wren, 'Great God, your love has called us here',⁵⁸ depicts Christ acting in the celebration itself. The hymn contemplates the footwashing (John 13) and has a verse as follows:

Then take the towel, and break the bread,
 and humble us, and call us friends.
 Suffer and serve till all are fed
 and show how grandly love intends
 to work till all creation sings,

to fill all words, to crown all things.

Kenneth Stevenson has written: 'Here once more is a paradox, the Christ who stoops to exalt, and more important still, the Christ who can place the *particular* congregation of one eucharistic celebration in the cosmic context of a restored creation'.⁵⁹

There is a stronger emphasis on the resurrection in the communion hymns in *BPW* than in the earlier hymn-books, although this emphasis is not entirely lacking.⁶⁰ The Supper is an occasion of joy because of the presence of the risen Lord:

Greet him, Christ our risen King
gladly recognizing,
as with joy we greet the spring
out of winter rising.⁶¹

You have commanded us to do
this in remembrance, Lord, of you;
into our lives your power breaks through,
living Lord.⁶³

We take this cup in hope;
for he, who gladly bore
the shameful cross, is risen again
and reigns for evermore.⁶²

The Eucharist is often referred to as 'a mystery' and this is reflected in a hymn by the Filipino composer and writer, Francisco F. Feliciano:

Far beyond our mind's grasp
and our tongue's declaring,
you are here in mystery,
quietly, truly, without fail;

lifted once on Calvary,
sin and weakness bearing,
O Lord, how wondrously
you call us through the veil.⁶⁴

In addition to the hymns 'Bread of the world in mercy broken',⁶⁵ and 'Jesus, we thus obey (Now Jesus we obey)',⁶⁶ there are two other hymns which appear in the principal twentieth-century Baptist hymn-books, namely, 'Here, O my Lord, I see Thee(you) face to face',⁶⁷ and 'Jesus, Thou(the) joy of loving hearts'.⁶⁸ None of these hymns sets forth a purely memorialist view of the Supper.

Gregory observed that, in considering communion hymns, it is a mistake to define such hymns by the section-headings of the hymn-book compilers. Many 'general' hymns carry a strong sacramental reference.⁷ The hymn 'When I survey the wondrous cross' is nowadays regarded as a Passiontide hymn,⁶⁹ although it was written for use at the Lord's Supper.⁷⁰ The present writer has used the hymn as a eucharistic hymn and in his experience it is so used in other Baptist churches in Mid-Wales. Its Welsh translation by William Williams, Pantycelyn, 'Wryth edrych, Iesu, ar dy Groes' is regarded as a communion hymn in the Welsh Baptist hymn-book, *Y Llawlyfr Moliant Newydd (The New Handbook of Praise)*.⁷¹

F.S. Pierpoint's 'For the beauty of the earth' was written as a communion hymn. It took its refrain from the post-communion prayer in *The Book of Common Prayer* of 1662, which begins with the words, 'O Lord and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice

of praise and thanksgiving'. The original refrain was used in *BCHR*:

Christ, our God, to Thee we raise
This our sacrifice of praise.⁷²

This has been criticized on the ground that our Lord was Son of God.⁷³ So in *BHB* the refrain was altered to

Christ, our Lord, to Thee we raise
This our hymn of grateful praise.⁷⁴

In *BPW* the refrain was further altered so that it was addressed to the Father rather than the Son:

Father, unto you we raise
this our sacrifice of praise.⁷⁵

This wording conforms more closely to the 1662 prayer than the original refrain but how often the hymn is used as a communion hymn by Baptists is not known, although the writer has used it in this way. The original hymn contained three extra verses which have been omitted from many hymn-books. In the words of *A Companion to The Baptist Church Hymnal (Revised)*, the hymn 'has been shortened and edited, the omitted verses emphasizing a view of the Eucharist we would not share.'⁷⁶

In *BPW* the hymn, 'Just as I am, without one plea', is included in the section 'Response in Faith'.⁷⁷ Peter Norman Brooks has pointed out the hymn is a response to the so-called 'comfortable words' of *The Book of Common Prayer* and the 'only possible response of the penitent at the Eucharist is *O Lamb of God, I come*'. So the hymn can be used whenever the Lord's Supper is celebrated.⁷⁸

The compilers of *BPW* suggested that the hymn, 'Guide me, O thou great Jehovah',⁷⁹ could be used at the Lord's Supper,⁸⁰ presumably because of the reference to 'bread of heaven' in verse 1:

Guide me, O thou great Jehovah,
pilgrim through this barren land;
I am weak, but thou art mighty;
hold me with thy powerful hand:
bread of heaven,
feed me now and evermore.

A new feature of *BPW* is the inclusion, in addition to responsive scripture readings, of prayers for congregational use, although such prayers had been included in the 1970 hymn-book of the Christian Church (Disciples of Christ) and the American Baptist Convention.⁸¹ *BPW* contains an eucharistic prayer which invokes the Holy Spirit on both the worshippers and the gifts of bread and wine:

God our Father, pour out the Holy Spirit
upon your people, that they may have faith,

and upon these gifts of bread and wine,
that they may be for us the body and blood
of our risen and ascended Lord.⁸²

Bright's hymn, 'And now, O Father, mindful of the love', has been omitted, possibly because it expresses the view of the theologians of the Oxford Movement that the eucharist is an offering of the sacrifice of Christ.⁸³

We here present, we here spread forth to Thee
That only offering perfect in Thine eyes,
The one true, pure, immortal sacrifice.⁸⁴

Although its theology was defended by Winward,⁸⁵ it seems to have troubled the compilers of *Hymns for Today's Church*, amongst whom was the Baptist, Patrick Goodland, who later served on the Editorial Committee of *BPW*. In the area of eucharistic doctrine they modified controversial language to 'bring into the reconciling tradition of the Church of England's 'Rite A' order'.⁸⁶ So Bright's wording was changed to

we celebrate with joy for all to see
that only offering perfect in your eyes:
the one true, pure, immortal sacrifice.⁸⁷

This amendment, however, has not been followed by a recent hymn-book,⁸⁸ for which the Theological Consultant was Michael Forster, a former Baptist and now United Reformed Church minister.

STRICT BAPTIST HYMN-BOOKS

Michael Walker in his consideration of communion hymns did not discuss those sung by Strict Baptists. The most important of their nineteenth-century hymn-books is William Gadsby's *A Selection of Hymns for Public Worship* (GS), since it not only remains in print but is used by both Gospel Standard and some Grace Baptist churches today. This book contained a number of older hymns which were no longer sung by other Baptists. So GS includes Benjamin Beddome's 'So fair a face bedew'd with tears',⁸⁹ Anne Steele's 'And did the Holy and the Just',⁹⁰ 'Stretch'd on the cross, the Saviour dies'⁹¹ and 'To our Redeemer's glorious name',⁹² and Joseph Stennett's 'Come, every gracious heart'.⁹³ Isaac Watts's 'When I survey the wondrous cross'⁹⁴ is regarded as a hymn for the Lord's Supper⁹⁵ but verse 4 is omitted:

Were the whole realm of nature mine,
That were an offering far to small,
Love so amazing, so divine
Demands my soul, my life, my all.

The hymn, 'Jesus invites his saints',⁹⁶ has Watts's original title, 'Communion with Christ and with Saints', and includes the original verse 2.² This verse,

however, is enclosed within brackets indicating that it could be omitted when the hymn was sung. Joseph Hart's 'When through the desert vast' is based on John 6 and has as its final stanza,

We eat the flesh of Christ,
Who is the Bread of God;
Their food was coarse compared with ours,
Though theirs was angel's food.⁹⁷

The final verse of his hymn, 'Lord, who can hear of all thy woe', invokes the Holy Spirit:

And while we mourn, and sing, and pray,
And feed on bread and wine,
Lord, let thy quick'ning Spirit convey
The substance with the sign.⁹⁸

The Gospel Standard Baptists have access, therefore, to hymns which show a highly sacramental view of the Supper.

The majority of Strict Baptists today are known as Grace Baptists. Their hymn-book, *Grace Hymns (GH)*, contains a number of older communion hymns not found in *BPW*. These include James Montgomery's 'According to Thy gracious word',⁹⁹ Joseph Conder's 'Bread of heaven! on Thee we feed'¹⁰⁰ and 'Lord, in this blest and hallowed hour',¹⁰¹ George Rawson's 'By Christ redeemed, in Christ restored',¹⁰² and a hymn written by an unknown author 'Behold the eternal King and Priest'.¹⁰³ All these were in *BHB*. *GH* also contains Spurgeon's communion hymn, 'Amidst us our Beloved stands', in its original wording.¹⁰⁴

Christian Hymns (CH), published by the Evangelical Movement of Wales, is a similar book to *GH*. Although it has been published for a wide constituency, the compilers are baptistic in their convictions.¹⁰⁵

The conviction has been growing amongst those who use *GH* and *CH* that while these books have served their generation they need replacing by a new book. This will be entitled *Praise!* and is scheduled for publication in 1999. While this book will be broadly reformed in theological perspective, it will include hymns by authors not hitherto widely sung in such circles. So it is likely to include Brian Wren's communion hymn, 'I come with joy to meet my Lord'. The text of a number of well-known traditional hymns will be revised.¹⁰⁶

NON-DENOMINATIONAL HYMN-BOOKS

The Preface to *BPW* drew attention to the fact that by 1985 many churches were using more than one hymn-book. Unquestionably the single most popular book in Great Britain is *Mission Praise*,¹⁰⁷ and it has found wide acceptance not only amongst churches belonging to the Baptist Union¹⁰⁸ but also among some Grace Baptist churches. The original 1983 edition, known as *Mission England Praise*, was born out of the needs of Mission England. It contains S. Suzanne Toolan's 'I am the

bread of life'.¹⁰⁹ This hymn, written by a teaching Sister of Mercy in California, was first used at an Eucharistic Service in the Archdiocese of San Francisco in 1967. It draws on selected verses from John 6 and 11 and was published 1974 in *Sound of Living Waters*, one of the first song books to arise out of the Charismatic Movement.¹¹⁰

The 1987 edition of *Mission Praise (MP2)* contained three communion hymns that are also in *BPW*, namely, Bonar's 'Here, O my Lord, I see Thee face to face',¹¹¹ Christopher Porteous's 'He gave himself in selfless love',¹¹² and the Afro-American spiritual 'Let us break bread together on our knees'.¹¹³ *MP2* also contained Bishop Timothy Dudley-Smith's 'We come as guests invited',¹¹⁴ which sees priest and people (in the Anglican context) as fellow guests sharing in the sacrament and membership of the true vine. However in an ecumenical context the hymn can be seen as expressing the priesthood of all believers and for this reason it is included in the Congregational Federation's recent hymn-book, *Peculiar Honours*.¹¹⁵ Also in *MP2* are Janet Lunt's 'Broken for me'¹¹⁶ and Paul Simmons's 'Take, eat this is my body'.¹¹⁷

The 1989 *Mission Praise Supplement* contained two communion songs, Brian Hoare's 'I am the bread of life'¹¹⁸ and Paul Field's 'With all my heart'.¹¹⁹ The three editions of *Mission Praise* were combined in a single volume in 1990.

Almost as popular as *Mission Praise* amongst Baptist churches is *Songs of Fellowship*,¹⁰⁸ but the number of communion songs is very limited.¹²⁰

Although the first collections of songs arising out of the charismatic renewal movement contained songs for communion services,¹²¹ subsequent writers of contemporary worship music have given comparatively little attention to the sacraments of baptism and the Lord's Supper. The situation may be changing as there are songs for baptism and communion in a recent ecumenical song book published in Scotland.¹²²

BAPTIST HYMN WRITERS

Michael Walker noted the absence of writing of communion hymns by Baptists in the nineteenth century and suggested that the communion controversy 'was discouraging soil in which to plant poetic invention'.⁸ However, more probably the absence of Baptist hymn-writers must be judged against the general climate of the times. Most Nonconformist congregations were content to rely on eighteenth-century hymns, especially those by Wesley and Watts, and saw little need to supplement with other hymns. The contribution of Free Church ministers to Victorian hymnology seems remarkably small.¹²³ However, Spurgeon contributed twenty of his hymns to *Our Own Hymn Book*, which was used by him in the Metropolitan Tabernacle and in many of those churches where men from his Pastors' College had settled as ministers. No doubt because of a lack by many of a knowledge of Gaelic, it has only been recognized recently that the greatest Baptist hymn-writer in the nineteenth century was Peter Grant.¹²⁴ Ian Bradley regards him and John Brownlie, the minister of the United Free Church in Portpatrick, Wigtownshire, as 'the two

truly rural figures among leading nineteenth-century Scottish hymn writers'.¹²⁵ During a forty-one year pastorate at Grantown-on-Spey he wrote hymns and spiritual songs in Gaelic but only a few have been translated into English.¹²⁶ They were largely experiential¹²⁷ and contrast with the rather more didactic English hymnology of the eighteenth century. They were not intended for public worship, since the Gaelic-speaking churches used in their services the Gaelic Psalter, *Sailm Dhaibhidh*. The hymns of 'Padruig Grannd nan Oran' (Peter Grant of the Songs) have continued to be sung by Gaelic-speaking congregations during the twentieth century.

BHB contains translations of foreign language hymns by R. Birch Hoyle¹²⁸ and E.A. Payne.¹²⁹ Towards the end of the twentieth century there has been some hymn-writing by Baptists and *PFT* contains hymns by Eileen Abbott and Peter Tongeman. Both Eileen Abbott¹³⁰ and Christopher Ellis¹³¹ have published collections of their hymns. *BPW* contains communion hymns written by Christopher Ellis⁵⁵ and David Goodbourn.⁵² Matthew Newman, a member of South Parade Baptist Church, Leeds, has recently written a song based on 1 Corinthians 11:26:

We proclaim the death of Jesus,	Till he comes in glory,
The Son of God who died,	When ev'ry knee shall bow
We proclaim the death of Jesus,	We'll proclaim that he is risen,
Our Saviour crucified.	And here among us now. ¹³²

Nevertheless the contribution of British Baptists to present-day communion hymnology is small and it is dwarfed by that of others from a cognate tradition, the Congregational, represented by H. Elvet Lewis (Elfed),¹³³ Michael Forster,¹³⁴ Fred Kaan¹³⁵ and most notably Brian Wren.¹³⁶

In 1959 A.S. Gregory thought that many of the communion hymns in the then available hymn-books were in practice seldom sung.⁷ What the position is today amongst Baptist churches is not known but a congregation that does not use them is in danger of not appreciating what an Anglican writer has called 'the Many Splendoured Eucharist'.¹³⁷

NOTES

This article is an expanded version of a paper read at the Baptist Historical Society's Summer School at Westminster College, Cambridge, on 19 July 1999. [Unless otherwise stated, London is the place of publication of books. When hymn texts are quoted the punctuation and use of capitals of the citation is retained.]

- 1 Karen B. Westerfield Tucker, "In Thankful Verse Proclaim": English Eucharistic Hymns of the Seventeenth and Eighteenth Centuries', *Studia Liturgica* 26 (1996), pp.237-52.
- 2 Isaac Watts, *Hymns and Spiritual Songs in Three Books*, Fourteenth Edition. 1740.
- 3 Alan Luff, *Welsh Hymns and their Tunes*, London/Carol Stream, Ill., 1990, p.89.
- 4 *The Hymnes and Songs of the Church*, Printed for George Wither, 1623. Reprinted as *Hymns and Songs of the Church with an Introduction by Edward Farr in The Library of Old Authors*, 1856.
- 5 Erik Routley, "The Eucharistic Hymns of Isaac Watts", *Worship* 48 (1974), pp.526-35; Ronald Tajchman, "Isaac Watt's Communion Hymns: An Application of Classic Rhetoric", *The Hymn* 46 (1995), pp.18-22.
- 6 J. Ernest Rattenbury, *The Eucharistic Hymns of John and Charles Wesley*, 1948; American edn.

- (Timothy J. Crouch, ed.), Cleveland, Ohio, 1990; Geoffrey Wainwright, "Our Elder Brother Join": The Wesleys' *Hymn* on the Lord's Supper and the Patristic Revival in England', *Proceedings of the Charles Wesley Society* 1 (1994), pp.5-31.
- 7 A.S. Gregory, "Communion Hymns", *London Quarterly and Holborn Review* 184 (1959), pp.237-52. The author mistakenly calls *The Baptist Church Hymnal (Revised)* the 'Baptist Church Hymnal'. He also refers to George Withers as 'the maker of the first English hymn-book' but the first was probably Miles Coverdale's *Goostly Psalms and Spirituall Songs*, ca. 1535 (Carlton R. Young, *My Great Redeemer's Praise: An Introduction to Christian Hymns*, Akron, Ohio, 1995, p.54).
- 8 Michael J. Walker, *Baptists at the Table: The Theology of The Lord's Supper amongst English Baptists in the Nineteenth Century*, Didcot, 1992, pp.17-21.
- 9 *The Baptist Church Hymnal (BCH)*, 1900. Initials in the brackets are throughout the remainder of the Notes to identify the hymn-books.
- 10 At Sarn Baptist Chapel, Montgomeryshire, where it was replaced by *The Baptist Church Hymnal (Revised)*.
- 11 T.M. Bassett, *The Welsh Baptists*, Swansea, 1977, p.271; *The Circular Letter of Old Association*, June 1876, p.5, *ibid.*, June 1877, p.7.
- 12 W. Edwards, W.T Samuel and R. Rhedynog Price (eds.), *The Baptist Book of Praise for Public and Private Worship (BBP)*, Cardiff, n.d. (probably 1900).
- 13 *BBP* 377.
- 14 *BBP* 508.
- 15 Paul E.G. Cook and Graham Harrison (eds.), *Christian Hymns (CH)*, Bryntirion, Bridgend, 1977, 210.
- 16 Graham Kendrick (ed.), *The Source*, Rattlesden, Bury St Edmunds, 1998, 164.
- 17 E. Cefni Jones and John Hughes (eds.), *Y Llawlyfr Molliau Newydd (LLMN)*, Abertawe, 1995, 550.
- 18 *BBP* 388.
- 19 *BBP* 561.
- 20 *BBP* 20.
- 21 Preface to *The Baptist Church Hymnal: Anthems with Music*, 1900.
- 22 *The Baptist Church Hymnal (Revised)*, 1933.
- 23 *The Scottish Psalter* does not give the name of the author but it was John Morrison (James Mearns, 'Twas on the night when doomed to know' in John Julian (ed.), *A Dictionary of Hymnology*, 1892, p.1189).
- 24 *The Scottish Psalter 1929: Metrical Version and Scripture Paraphrases*, Oxford, 1930, pp.274-5.
- 25 John Julian, 'Hark! the glad sound the Saviour comes' in Julian, *op.cit.*, p.489.
- 26 Michael J. Walker, "Baptist Worship in the Twentieth Century" in K.W. Clements (ed.), *Baptists in the Twentieth Century*, 1983, pp.23-4.
- 27 Stanley J. Voke and Stephen F. Winward, *Hymns of Worship and Communion (HWC)*, 1946, pp.iii-iv. I am grateful to Mrs Majorie Winward for a gift of this book.
- 28 *HWC* 72.
- 29 *HWC* 68.
- 30 Bernard L. Manning, *The Hymns of Wesley and Watts: Five Informal Papers*, 1942, p.104.
- 31 Hugh Martin in R.W. Thompson (ed.), *The Baptist Hymn Book Companion*, Revised Edition, 967, p.318.
- 32 *HWC* 90.
- 33 *HWC* 105.
- 34 *HWC* 5.
- 35 *HWC* 67.
- 36 *HWC* 41.
- 37 *HWC* 61.
- 38 *HWC* 62.
- 39 John Rippon, *A Selection of Hymns from the Best Authors intended as an Appendix to Dr. Watts' Psalms and Hymns*, Comprehensive Edition, 1843, 479 Part viii.
- 40 Ernest A. Payne, *The Baptist Union: A Short History*, 1959, p.245.
- 41 *The Baptist Hymn Book (BHIB)*, 1962, 875.
- 42 *Christian Worship: A Hymnal*, Philadelphia, 1953.
- 43 *BHIB* 227. This hymn is in the section 'God the Holy Spirit' but cross-referenced to the section 'The Lord's Supper'.
- 44 *BHB* 331.
- 45 John Hughes and D. Eirwyn Morgan (eds.), *Mawl yr Ifanc*, Abertawe, 1970, 266. The spiritual was first published in a main denominational hymn-book in the USA in 1953 (Albert Christ-Janer, Charles W. Hughes, and Carleton Sprague Smith, *American Hymns Old and New*, New York, 1980, pp.296 & 329).
- 46 E.P. Sharpe and R.W. Thompson (eds.), *Praise for Today*, 1974, 46.
- 47 Neville Clark, "Baptist Praise and Worship", *BQ* 35 (No. 2) (1993), pp.95-100.
- 48 *BPW* 443.
- 49 *Hymns and Psalms: A Methodist and Ecumenical*

- Hymn Book*, 1983, 615.
- 50 *BHB* 102.
- 51 *Baptist Praise and Worship Music Edition (BPW)*, Oxford, 1991, 441.
- 52 *BPW* 433.
- 53 *BPW* 427.
- 54 *The Hymnal*, Baptist Federation of Canada, 1973, 217.
- 55 *BPW* 447.
- 56 Richard Watson and Kenneth Trickett (eds.), *Companion to Hymns & Psalms*, Peterborough, 1988, p.31.
- 57 *BPW* 437.
- 58 *BPW* 442.
- 59 Kenneth Stevenson, *Accept This Offering: The Eucharist as Sacrifice Today*. 1989, p.77.
- 60 For example, John Rippon, *An Arrangement of the Psalms and Hymns of the Rev. Isaac Watts D.D.*, 1801, contained 'At thy command, our dearest Lord' (551) and *BCH* contained Elisabeth Charles's 'Around a table not a tomb' (503).
- 61 Colin P. Thompson, 'Christian people, raise your song', *BPW* 430.
- 62 Basil E. Bridge, 'The Son of God proclaim', *BPW* 455.
- 63 P. Appleford, 'Lord Jesus Christ, you have come to us', *BPW* 444.
- 64 *BPW* 432. Published first in *Sound the Bamboo*, Christian Conference of Asia and Asian Institute for Liturgy and Music, 1990, 82.
- 65 *BCH* 520, *BCHR* 494, *BHB* 310, *BPW* 428.
- 66 *BCH* 521, *BCHR* 495, *BHB* 520, *BPW* 446.
- 67 *BCH* 525, *BCHR* 498, *BHB* 316, *BPW* 436.
- 68 *BCH* 163, *BCHR* 154, *BHB* 207, *BPW* 439. Only in *BPW* is this hymn included in the Lord's Supper section, although in *BIIB* it is cross-referenced to this section.
- 69 *BCH* 113, *BCHR* 112, *BHB* 151, *BPW* 233.
- 70 Hugh Martin in R.W. Thompson, *op.cit.*, 151. In *Peculiar Honours (PH)*, the hymn-book of the Congregational Federation published to coincide with the 250th anniversary of Watts's death in 1998, this hymn is included among the communion hymns.
- 71 *LLMN*, p.xxxviii.
- 72 *BCHR* 56.
- 73 Watson and Trickett, *op.cit.*, 333.
- 74 *BHB* 8. The hymn is included in the section 'Worship and Praise'.
- 75 *BPW* 121.
- 76 J.O. Hagger in Hugh Martin (ed.), *A Companion to the Baptist Church Hymnal (Revised)*, 1953, 56.
- 77 *BPW* 346.
- 78 Peter Norman Brooks, *Hymns as Homilies*, Leominster, 1997, pp.186-7.
- 79 *BPW* 593.
- 80 *BPW*, p 1058.
- 81 *Handbook for Christian Worship*, St Louis, Miss./Valley Forge, Pa, 1970.
- 82 *BPW* 463. The earlier part of the prayer, not quoted here, was the opening of The Thanksgiving in the Church of England's *An Order for Holy Communion Alternative Services Series 3* (1973). It was included in Alec Gilmore, Edward Smalley and Michael Walker, *Praise God: A Collection of Resource Material for Christian Worship*, 1980, 216. However, in *BPW* Michael Walker added 'Blessed is he who comes in the name of the Lord! Hosanna in the highest!', from the First Eucharistic Prayer in The Order for Holy Communion Rite A in *The Alternative Service Book* (1980).
- 83 A.H. Couratin, "The Tradition Received: 'We offer this Bread and this Cup'", *Theology* 59 (1966), pp.437-442.
- 84 *BHB* 306.
- 85 S.F. Winward, *The Reformation of our Worship*, 1964, pp.46-8.
- 86 Michael Saward, Words Preface in Michael Baughen (ed.), *Hymns for Today's Church Music & Words Edition (HFTC)*, 1982.
- 87 *HFTC* 392.
- 88 Geoffrey Moore (ed.), *Hymns Old & New*, 1996, Rattlesden, Bury St. Edmunds, 32.
- 89 William Gadsby, *A Selection of Hymns for Public Worship (GS)*, 1900, 441.
- 90 *GS* 95.
- 91 *GS* 1123.
- 92 *GS* 418.
- 93 *GS* 403.
- 94 *GS* 439.
- 95 *GS*, p.xv.
- 96 *GS* 437.
- 97 *GS* 446.
- 98 *GS* 734.
- 99 *Grace Hymns (GH)*, Second Music Edition, 1984, 475.
- 100 *GH* 482.
- 101 *GH* 478.
- 102 *GH* 487.
- 103 *GH* 479.
- 104 *GH* 480.
- 105 Preface to *CH*.
- 106 I am grateful to Dr Tim Grass, a member of the Editorial Committee, for information about

- yPraise!, which will be published on behalf of the Praise Trust by the Evangelical Press, Darlington.
- 107 Ian Bradley, *Abide With Me: The World of Victorian Hymns*, 1997, p.239.
- 108 "How Baptists Worship", *Baptist Times*, November 26th., 1998.
- 109 Roland Fudge, Peter Horrobin and Greg Leavers (ed.), *Mission England Praise* (also issued as *Mission Praise*), Basingstoke, 1983, 80.
- 110 Watson and Trickett, *op.cit.*, 611 & p.33.
- 111 Peter Horrobin and Greg Leavers (eds.), *Mission Praise 2 (MP2)*, 1987, 394.
- 112 *MP2* 387.
- 113 *MP2* 470.
- 114 *MP2* 613.
- 115 *PH* 44.
- 116 *MP2* 318.
- 117 *MP2* 570.
- 118 Peter Horrobin and Greg Leavers (eds.), *Mission Praise Supplement (MPS)*, 1989, 686.
- 119 *MPS* 755.
- 120 *Songs of Fellowship* was first published in 1981. Supplements were published in 1983, 1985 and 1989. A combined edition, which omitted some songs from earlier editions, was published in 1991. Of 640 songs only about 8 specifically relate to the Lord's Supper.
- 121 Betty Pulkingham and Jeanne Harper (eds.), *Sound of Living Waters; Songs of Renewal*, 1974; *idem*, *Fresh Sounds: Companion Volume to 'Sound of Living Waters'*, 1976; Betty Pulkingham and Mima Farra (eds.), *Cry Hosanna*, 1980.
- 122 *Common Ground: A Song Book for all the Churches*, Edinburgh, 1998.
- 123 Bradley. *op.cit.*, p.90.
- 124 Grant is not mentioned by Julian, *op.cit.*, or by EA. Payne in "Baptists and their Hymns" in R.W. Thompson, *op.cit.*, pp.14-28.
- 125 Bradley, *op.cit.*, p.88. In the index of this book the reference to P. Grant appears under that for R. Grant!
- 126 L. Macbean, *The Songs and Hymns of the Scottish Highlands*, Edinburgh, 1888. Lachlan Macbean's translation of 'A Shlanuighear ro ghlòrmhor' (O Lord, I sing Thy praises) was published in his *Songs and Hymns of the Gael* (1900) and was included in the 1927 revision of *The Church Hymnary* (570). I am grateful to Mr John S. Fisher for these references.
- 127 Donald E. Meek in D.W. Bebbington (ed.), *The Baptists in Scotland: A History*, Glasgow, 1988, pp.294 & 306; *idem*, "'The Glory of the Lamb': The Gaelic Hymnology of Peter Grant", Public Lecture given at the International Baptist Studies Conference, Oxford, 14 September 1997 (to be published).
- 128 'Thine be the glory, risen, conquering Son' (164), translation of 'A toi la gloire, O Ressuscité', and 'What joy, to think of that vast host' (408), translation of 'Á, tenk nár engang samles skal'.
- 129 'Our Father God, Thy name we praise' (362), translation of 'O Gott Vater, wir loben dich'. The compilers of *Hymn Quest: A Dictionary of Hymnody*, Vol. 1, 1997, were unable to establish the original language first line. However, the German text is given in *The Mennonite Hymnal*, Newton, Ka/Scottdale, Pa, 1969, 384.
- 130 Eileen D. Abbott, *Share My Thoughts: An Anthology of Poems and Hymns*, Hawkhurst, Kent, 1992.
- 131 *Hymns by Christopher Ellis*, Sheffield, n.d..
- 132 Words and Music Copyright, Matthew Newman, 1997.
- 133 Hugh Martin, in R.W. Thompson, *op.cit.*, 193, describes him as 'one of the most accomplished and versatile of modern hymn writers'. Neither *BHB* nor *BPW* contain any of his communion hymns. However, *Mawl yr Ifanc*, contains 'O! Arglwydd Dduw ein tadau' (55), also published with English translation, 'God of all generations' in *PH* (34). *PH* also includes his hymn 'Lamb of God, unblemished' (38).
- 134 Michael Forster, *Thirty New Hymns*, Rattlesden, Bury St. Edmunds, 1992.
- 135 *The Hymn Texts of Fred Kaan*, London and Carol Stream, Illinois, 1985; *The Only Earth We Know: Hymn Texts by Fred Kaan*, 1999.
- 136 Brian Wren, *Piece Together Praise: A Theological Journey*, London/Carol Stream, Ill, 1996.
- 137 The title of a book by Fred Belcher (1993).

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