

# True Christian Love:

a Poem

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1655

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'Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in Psalms, and Hymns, and spiritual songs, singing with grace in your hearts to the Lord.'

Col. 3:16

## To the Reader

Since Christ's fair truth craves no man's art,  
take this rude song in better part.

Text in [brackets] is the editor's. Minimal updated English, punctuation and formatting changes have been made in order to make the work easier to read. Two editions were compared in editing this work: [Edinburgh, 1655](#) and [Glasgow, 1764](#). Sometimes they differ in minor ways, especially with regards to the scripture proof-texts. Where a proof-text seemed to be erroneous, a suitable one was substituted for it.

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# True Christian Love

(To be sung with any of  
the common tunes  
of the Psalms)<sup>1</sup>

I have a heart for love, so then  
I cannot choose but have  
a love that can give full content;  
is the least I can crave.

I want<sup>2</sup> not suiters, and they all  
have agents still with me  
who promise that which I do seek;  
but sure I know they lie. Ps. 4:6,7;  
1 Jn. 2:15-17

Though honor lift me up to height,  
and mammon me to serve,  
yet their attendants scar me not  
nor make my heart to swerve. 1 Tim. 6:7

Pale fear, dusk envy, care and toil,  
with other ill hewed wights,<sup>3</sup>  
wait for my service if I need  
their masters; O what sights!

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<sup>1</sup> [This song about the Christian life can be sung to any Common Meter tune. Common Meter tunes are those in psalters and hymnals that are labeled 8.6.8.6, as the first line has eight syllables, the next has 6 syllables, etc. Some Common Meter tunes that are well known are: Amazing Grace ('Amazing grace, how sweet the sound...'), Crimond ('The Lord is my Shepherd, I shall not want...'), Coronation ('All hail the pow'r of Jesus' name...'), Azmon ('O for a thousand tongues to sing...'), and Fountain ('There is a fountain filled with blood...'). Try it! If you do not sing it, be sure, as with all good poetry, to read it aloud.]

<sup>2</sup> [The meaning is 'lack', as with the other uses of 'want' in this poem.]

<sup>3</sup> [unfortunate persons]

The only thing like<sup>4</sup> to prevail  
was matched unto my mind:  
when fancy busk'd<sup>5</sup> my party with  
perfections of each kind.  
But now I see that fancy is  
not real as it seems:  
no earthly love can give content;  
all loves but Christ's are dreams.

Eccl. 1:2

Then why want I contenting love,  
since Christ's love may be had?  
in Whom is: all that I do seek,  
or can be thought or said.  
What other loves do seem to have  
is truly in Him found;  
the scattered beauties of them all  
in Him are jointly bound.  
What they do lack and cannot have  
because they finite be,  
it's infinite in Him; it stands  
for ever still. O' He,  
He, He is only worthy love,<sup>6</sup>  
and nothing else but He.

Song 5:10-16

Alas! That vanity so long  
hath so bewitched me.  
Why heard I flatt'ring idols' words?  
Why did I parlay<sup>7</sup> keep?  
Why suffered I affection  
to sing me so asleep?

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<sup>4</sup> [Likely]

<sup>5</sup> [to entertain by singing or dancing; The meaning is that when vanity came upon him with its entertainments, his heart was made up in match to it.]

<sup>6</sup> [He, He is (the) only worthy love; or: He, He is only worthy (of) love]

<sup>7</sup> [a series of bets]

How went I on so foolishly  
and kept so oft their tryst?<sup>8</sup>  
As if false loves could be found true,  
and had no mind of Christ.  
No, not when Christ was suiting me,  
and they found oft untrue:<sup>9</sup>  
I stuck still in their bonds and could  
myself no-ways rescue.

Ps. 73:22

Yet good and wise Lord Jesus Christ  
did still pursue my love:  
He knew (though I refused) my heart  
was his; He could me move.  
And now it's done; my love is thine:  
Lord Jesus home receive  
this whorish heart and suffer not  
my soul hence to deceive.

Ps. 73:23

Song 8:4

There shall my suiters all me serve,  
but Thou my love shall be:  
they shall be mine (not I theirs), else  
they shall not follow me.  
Thus shall I have advantage twice  
and blessed shall be my lot;  
I'll get my lovers' goods, and love  
above theirs, well I wot.<sup>10</sup>

A love that will not me despise  
though I unworthy be,  
though vile and loathsome, yet will He  
not loath, but pity me.  
Though fickle I, He will not change;  
his constancy is known:

Song 8:8-10

[Song 1:6]

Eze. 16:5,6

Mal. 3:6

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<sup>8</sup> [A private, romantic, rendezvous]

<sup>9</sup> [and they were found oft untrue:]

<sup>10</sup> [know]



No causeless jealousy will vex  
at any time his mind;  
but if He see my heart go wrong, Isa. 30:21  
I know he is so kind  
as to admonish and rebuke Rev. 2:20  
and chasten if it need,  
and so me save from perishing,  
too oft deserved indeed.

If I be sad, He will be loath<sup>13</sup>  
yet more to vex my heart;  
if any other will do so,  
'gainst them He'll take my part.  
And those that grieve me He will grieve  
and curse them more and less  
that curseth me; so will He those Gen. 12:3  
that bless me surely bless. Num. 24:9  
If trouble set about me round, Job 5:7  
He will not me forsake,  
nor leave me comfortless alone, Ps. 61:2-3  
but pity on me take.

And if He hide his face a while 1 Pet. 1:7  
(as wisdom oft requires):  
He doth but exercise my faith James 1:3  
and sharpen my desires.  
And if He seem to stay well-long  
that I become so dead  
as I can neither say nor sing,  
nor meditate, nor read,  
nor do ought else that might assuage<sup>14</sup>  
heart's pangs in such a case,

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<sup>13</sup> [reluctant, unwilling]

<sup>14</sup> [to allay, mitigate, relieve]

but sit and droop and hang my head,  
long looking for his grace,  
uttering but broken words or none,  
perplexed with thoughts confused,  
suggestions whisper all the while,  
as if I were refused,  
yet still his gracious hand doth me  
support with secret strength                     John 5:13  
and makes me in these deeps not drown,       Isa. 43:2  
but brings me through at length.

Mean time He keeps my scattered words,  
and failing those, my tears  
in books and bottles, and takes course       Ps. 56:8  
to rid me out of fears.  
And feeling both my words and tears,  
He marks each woeful groan;  
and feeling those, my sighs and all:  
the parcels of my moan.

Yea, when I sit astonish-ed,                     Ps. 120:1-2  
my lifted hands and looks  
speak all my mind to Him, as if  
it written were in books.  
For He doth search the heart and knows  
what is the spirit's mind;  
And as it's fit, gives answer to  
need's cry in ev'ry kind.

And look how sharp these trials are;  
their fruit is far more sweet:  
His countenance compenseth<sup>15</sup> all             Rom 8:17-18  
with one blink when we meet.                 Ps. 20:5  
For He doth make my heart more glad         Ps. 4:7

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<sup>15</sup> [compensates]



than any tongue can tell: Ps. 34  
though grief was great, yet joy is now Ps. 76  
more sweet than grief was fell.

For judge ye, whosoever felt  
what weight in sin, what grief,  
in mind oppressed, what anguish is.  
When soul sees no relief:  
what torment in perplexity,  
what horror in God's wrath,  
what hell in feared eternity,  
at loosing of his breath?<sup>16</sup>

And presuppose a soul were sure  
to dwell at last above  
in heaven with Christ, yet know ye not  
what languor<sup>17</sup> is in love? Ps. 22:14  
What sickness in defer-ed hopes? Prov. 13:12  
What battle without foe?  
What trouble when God hides his face Ps. 11:3  
and seems us to forgo? Ps. 2:4

Now judge again, when weights are lift, Ps. 7:8  
grief, anguish, torments gone;  
for wrath, death, hell, eternity  
of fear, now there is none.  
But in their place the heart lift up;  
life, light, and rest is come;  
felt love, peace, victory, heart's health  
and Christ's Sprit, all in sum.  
Judge when our much provok-ed Lord  
Himself shows reconciled,  
if with the joy that then is felt,

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<sup>16</sup> [at the loosing of his breath in wrath?]

<sup>17</sup> [the (often pleasant) state of feeling faint or tired]

a heart may not be filled?

Now what can others' love do here  
to soul in such a case  
but add more grief and make the veil  
more thick to hide Christ's face.

Then others' loves all get you gone  
or else take servants' place:

John 15:13

too hard conditions were to me  
for you to quite<sup>18</sup> his face.

For one hour's joy in Him is more  
(though mixed with dreary tears)  
than all earth's honor, pleasure, wealth  
can yield in many years.

Ps. 84:10

Now let me rest and rouse my Love,  
who first me loved and choosed  
and long called for my worthless love  
and would not be refused.

Psalm 116:7

Gal. 2:20

I'll seek his love as He sought mine  
and learn of Him to love:  
since He invites I cannot miss,  
though while He shall me prove.

My Love's his Father's eldest Son;  
his Father, King of Kings.

John 3:16

His heritage is hea'en and earth,  
and in them both: all things.

Psalm 2:8

Dan. 7:14,27

His wisdom laid: the world all round  
and parted sea and land,

Heb. 1:2

earth's body through, as vines He drew  
the waters with his hand.

Prov. 8:22 ff.

He made the sun and stars so swift,  
yet not be seen to move,

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<sup>18</sup> [block or stop]

lest men on earth had vex-ed been  
with motions from above.<sup>19</sup>

His strength upholds this weighty globe,  
and yet which is far more:

He bare our sins and heavy wrath  
deserved of us therefore.

For true's God's promises in Him  
are all, 'yea, and Amen':

2 Cor. 1:20

for love, his death for us a proof,  
sufficient hath been.

Rom. 5:8

For justice He can do no wrong;  
for mercy: there is none<sup>20</sup>

or shall in Hell be who have sought  
for grace through Him alone.

Most lofty and most lowly mind,

Isa. 57:15

most good and most severe,

Deut. 32:4

most lovely and most terrible,

do all in Him cohere.

The meekest lamb to all his friends;

Mt. 11:28-30

a lion to his foes:

He gives his peace to all that come;

wrath follows all that goes.

No foe can stand before his face,

Mal. 3:2

no fugitive can flee,

no lurking hole can hide from Him:

his eyes do all things see.

Ps. 139:7-12

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<sup>19</sup> [The idea is that the sun and stars shift their course in the sky, but not quickly, else people be mesmerized by them.]

<sup>20</sup> [The meaning is: because of the greatness of his mercy, there is no person, who has sought for grace through Him alone, in Hell now, or will be in the future.]

Almighty, All-Where-Present, though his body hea'en contains, Eternal God, though He as man, man's properties retains. No rob'ry for his majesty his Father's match to be: The Father's Godhead and the Spirit's and his are one, all-three. Therefore when I do love the Son, I love the Father too, and so the Spirit who dwell in Him, to all I worship do.	Rev. 1:8 Matt 28:20    Phil. 2:6  1 John 5:7
He is the Tree of Life to me, and so to all his own; no fiery sword debars us now; all we for friends are known.	Gen. 3:22  Gen. 3:24 John 15:15
In Him my sabbath is begun: He teacheth me to cease from mine own works and leads me to his rest by steps of peace.	Gen. 2:2,3  Heb. 4:10
Flood branched in four to water all new plants of paradise, redeemed and holy, making them, and righteous and wise.	Gen. 2:10 [Rev. 22:1-2]
Though we have slain Him, yet his blood speaks better things for us than Abel's crying curse; but his cries, 'Lord be grac-i-ous.'	Gen. 4:10

<p>Though wrath should overflow the land  as with a new deluge,<sup>21</sup>  or fire consume the earth, yet Christ's  safe ark is for refuge.  For now no wrath unmixed with love  shall of his own be felt,  because God in his sacrifice  the smell of rest hath smelt.</p>	<p>Gen. 7:11-12</p>
<p>And as the bow in cloud is pawn<sup>22</sup>  of not returning flood:  so is that off'ring constant pledge  of our eternal good.</p>	<p>Gen. 9:12,13   Isa. 54:9</p>
<p>True Isaac offered up for me,  not minted<sup>23</sup> at but slain:  most Isaac-like in this escape,  though slain, He rose again.</p>	
<p>Sweet Joseph by his brethren sold,  by our means made to serve:  He hath provided well our food,  lest we through want should starve.</p>	
<p>From Egypt's bonds and slavery base,  it's He that sets us free:  It's He that doth prepare our way  through floods and raging sea.</p>	<p>Heb. 2:15   1 Cor. 10:1-2</p>
<p>The Prophet raised like Moses true,  but fruit-fuller than he;  he: Law and curse and types of good;  Christ: grace and truth gives me.</p>	<p>[Deut. 18:18]  Heb. 3:2,3  John 1:17</p>

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<sup>21</sup> [flood]

<sup>22</sup> [surety]

<sup>23</sup> [kept in perfect condition]

<p>My duty Moses shows, but strength  none can he give to do;  but Christ: by teaching, gives me life,  and will and action too;  the Priest that offered only once  and pacified for aye,<sup>24</sup>  and needs not Aaron-like repeat  his sacrifice each day.  For Aaron's off'ring oft did prove  his off'ring unperfect,  but Christ's because it perfect makes,  God still our sins to quite.<sup>25</sup></p>	<p>2 Cor. 3:6 ff.  Heb. 7:16 ff.</p>
<p>In Him all laws and types are filled;  in Him they have an end.  No further use of them since God  did Christ their substance send:  no priest by office now on earth,  no proper sacrifice,  no alter of materials,  no fixed place of service.</p>	<p>Heb. 7:12</p>
<p>The tent where God dwells bodily,  the temple where the tryst<sup>26</sup>  is set for meeting of our God  as reconciled: is Christ,  He Ark with ready angels clad,<sup>27</sup>  He Mercy-Seat of God,  Access, and Oracles of Peace,  giving to us abroad.  By Him the withered rod bears fruit;</p>	<p>Heb. 9:2 ff.    Num. 17:7,8</p>

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<sup>24</sup> [forever]

<sup>25</sup> [clear]

<sup>26</sup> [meeting]

<sup>27</sup> [The ark of the Old Testament was 'clothed' with two angels upon either end. Christ, as YHWH, has innumerable angels in his presence at his service, and will come with them at his Coming.]

with him is manna hid;  
the Law in Him lies closed from speech,  
except through mercy's lid.  
By Him my prayers are perfumed  
and smell as incense sweet; Heb. 7  
By Him my cup is furnished  
and table filled with meat.  
The priest, the alter and the lamb,  
the laver washing all,  
and what else any rite did sign,  
He fills up great and small. Col. 1:17

The Judge which rids his people from  
all adversaries' hand,  
our kindly King by whom we may  
possess that promised land,  
to all his subjects affable,<sup>28</sup>  
above all earthly kings:  
his basest<sup>29</sup> servants have his ear  
at all times in all things.

He is the Church's dearest love,  
and therefore must be mine;  
though I be base, yet will his grace  
to be my love, incline. Isa. 57:1-2

Oft hath He proved his love to me  
and will not now decline;  
oft hath his love much sweeter been  
to me than finest wine. Song 1:2  
Oft hath the preaching of his Word,  
in straits and fears of death,  
as sweetest kisses been to me,  
conveyed with lively breath.

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<sup>28</sup> [friendly, good-natured]

<sup>29</sup> [lowliest]

Oft hath his apples hunger staid, my thirst his flagons quenched;	Song 2:5
Oft hath his shadow me refreshed as herbs by dew bedrenched.	Song 2:3
Oft in his love withdrawing, He from bed hath made me rise and seek Him long before I found, to make me after wise.	Song 5:6
And when we met, his wrath was gone: He called me 'spouse betrothed,' and washing me by pardon said, 'my fair love,' though self-loathed.	Song 6:3,4 Song 1:5
'Now fairest Love,' let my soul say, 'who made me clean but Thou? Who made a child of wrath like me stand reconciled now? What makes me lovely but thy love that set the price on me? Whose beauty makes me fair, but thine? What have I not from Thee?	Song 1:16 Hos. 2:3
My exalta-ti-on is come to be a child of God, by thy descending to be man and somewhile here abode.	
Thy clean conception and birth proves Thee to be the Tree, where cut from Adam's filthy stock I imped <sup>30</sup> clean must be.	Luke 1:35 [John 15:1] [Rom. 11:17]

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<sup>30</sup> [grafted; The meaning is that one must be grafted from Adam's degenerate tree of the human family into Christ, the Tree of Life.]



Thy manger makes my bed more soft; thy stable gives me inn. <sup>31</sup>	Luke 2:16
Thy banishment home brings me where my country-people win.	Matt 2:12-14
Thy wisdom in thy childhood hides my foolish youthly toys.	Luke 2:47
Thyself devoting unto griefs, is ground of all my joys: thy empt'ing my fullness is; thy meanness <sup>32</sup> me promotes.	
Thy hiding of thy royal state a Kingdom me allots; thy servant's shape and service done, from service sets me free: and bondage of proud Satan's yoke and sin's strong tyranny.	Phil. 2:7
Thy lurking thirty years unknown forever makes me shine with glory far above the reach of subtle-est engine. <sup>33</sup>	
Thy name enrolled in sinners' book, by baptism makes my name to be enrolled among the saints, even those of greatest fame. Thy off'ring sur'tyship for me to God at Jordan's bank, hath freed me of my sins and Hell; well's me and God I thank.	[2 Cor. 5:21]

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<sup>31</sup> [thy stable gives me a place to inn]

<sup>32</sup> [lowliness]

<sup>33</sup> [a machine of war]

I hear Thee say to God, 'Behold  
 Me and my children all;' Isa. 8:18

I hear the Father answer Thee,  
 'I love you great and small.'

I hear Thee say: 'Take Me for them,  
 let Me their burden bear;' Isa. 55:3

I hear the Father cry, 'Content;  
 Come children, come and hear;  
 come hear the Covenant between  
 Me and my dearest Son. [Ps. 34:11]

Come give your heart's consent thereto  
 and then your bargain's done.'

I hear Thee say, 'Man's due is death;  
 I'll do thy will, O Lord: Ps. 40:8

My soul and body both for theirs,  
 let suffer I accord.'

I hear thy Father's voice from Heaven  
 cry, 'Lovely Son art Thou. Matt 3:17

These all and this,' (and that was I)  
 'are thine; I'm pleas-ed now.'

I hear Him say to all (and me),  
 'Go hear my Son and live.'

He drew; I came; Thou welcomed me;  
 and life (I feel) dost give.<sup>34</sup>

Now take me with Thee where Thou wilt  
 for we must never shed: Ps. 61:2

in faith my soul is glued to Thee;  
 lead me as blind are led.

Cross Satan's teeth, if our way lie,  
 and cross each other foe:

to priests, to bench,<sup>35</sup> to Golgotha; Matt 27:33

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<sup>34</sup> [The meaning is that in being drawn to Christ by the Father, Christ welcomes him and gives him the life that he now feels.]

<sup>35</sup> [To the judgment bench]

lead me and I will go.  
But lead and leave me not, or else  
I cannot miss to fall;  
if Thou do hold me in thy hand,  
I fear no foe at all. Rom. 8:31,39

Thy combats make me not amazed,  
for what could make me woe?

Thy victory my conflict makes  
to be with vanquished foe.

Thy going to the wilderness  
brings me to saints' city;  
thy fighting all alone makes me  
fight in thy company. Matt 4:1  
[Heb. 12:22]

Thy being tempted forty days,  
all my days makes me sure  
thy presence, help and comfort shall  
with tempted me endure. Matt 4:1  
Heb. 2:18

If by some wrong means I be tempt  
to fill my nature's lust

or God to tempt, neglecting means  
under pretense of trust,  
to help or hazard life some way  
which God will not allow: Matt 4:3

I see Thee still before me, Lord,  
my helper here be Thou. Matt 4:6

It's true my flesh doth grieve to think  
what may thy saints befall:  
what horrible suggestions  
and blasphemies withal,  
what shapes and apparitions<sup>36</sup>  
by night some, some by day,

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<sup>36</sup> [visual sightings]

yea, power of this flesh. Yet, Thou  
has used my fear to stay:<sup>37</sup>  
(most dangerous of all, me thinks)  
when Satan, God to scorn,  
in false religion worship craves, Matt 4:8-9

and hides both hoof and horn  
and angel-like in some man's mouth,  
bids to some image bow,  
and worldly motives bring thy truth  
to cause me disavow:

In this case Lord give light, that I Matt 4:10  
may Satan bid avoid,  
for thousands here for fault of light  
gulled<sup>38</sup> have been and destroyed.

To free me from this ill (I know)  
new trouble shall me breed  
and make the world me persecute  
with spite in word and deed,  
but so I may thy truth contain  
and still adhere to Thee.

I fear no persecution,  
nor wicked's injury.  
More hatred can I not than Thou,  
no more despis-ed be,  
more charged with bitter calumnies,  
nor offer get the lie,

more scorned and mocked in my face, Luke 23:11  
more followed at the back,

finger and tongue shut forth withal Ps. 22:7  
murgeons<sup>39</sup> that mockers make,

less welcome where I offer love, John 1:11

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<sup>37</sup> [hold back]

<sup>38</sup> [as in gullible]

<sup>39</sup> [contorted grimaces]

less thank-ed for good deeds,  
worse entertained in my country,  
worse furnished in my needs,  
more friendly<sup>40</sup> handled by my friends  
and those of mine own blood,  
than Thou was, I, yea, none can be,  
who suffer shall for good.

What can befall me which did not  
before befall to Thee?

What more distressed for righteousness  
can I expect to be?

What lodging less than lie there-out?                      Matt 8:20  
What harder bed than rocks?

What sharper rest than not to sleep,  
or to prevene<sup>41</sup> the cocks?

What scant or want, more than to have  
no penny in my purse,  
among such people as me hate                                      Matt 9:4  
and in their heart me curse?

What greater hunger than to fast,  
and when it's come to eat,  
to send and buy some course piece bread  
and get no other meat?

What greater drought than want a drink  
in journey at mid-day?  
And for a drink of water call  
and here one say me, 'nay'?                                      John 4:5-10

What spoil of goods more than to strip  
me naked to the skin  
and in my sight divide my clothes,                                      [Ps. 22:18,7]

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<sup>40</sup> [commonly and roughly]

<sup>41</sup> [rise before the roosters]

and then to scorn begin?  
 What danger more than present death  
 by stones lift up to cast? John 8:59  
 There steep down rocks; here man adjudged,  
 to be thrown down made fast. Luke 4:29  
 What banished can I more be then  
 for life chased here and there: Luke 13:31  
 without a hole to hide my head  
 (which even to beasts is rare)?

What prison worse than fall in hands  
 of persecuting priests, Matt 26:57  
 thirsting like wolves for blood of saints  
 to grace their godless feasts?  
 What judgment more unjust than find  
 my party sit as judge, Jn. 18:24  
 and still the less fault he can find:  
 the more at me to grudge;  
 and if I speak a modest truth,  
 to smite me on the face John 18:22  
 and pull the hair off head and cheeks, Isa. 50:6  
 and all me to disgrace?

What torments more than pricks thrust in  
 one's head fourscore at once? Matt 27:29  
 Yea, all the flesh with scourging rent<sup>42</sup>  
 and nothing safe but bones,  
 and those so racked in all joints  
 as sinews none go free;  
 but legs and arms asunder speld,<sup>43</sup> Matt 27:35  
 hung up and nailed on tree.  
 And what might seem to be untouched,  
 thy tender bowels all,

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<sup>42</sup> [torn]

<sup>43</sup> [extended, laid out]

so burnt, as slock'ning<sup>44</sup> welcome was,  
by vinegar and gall.

All this Thou suffered, Lord, and more  
than any can express. Matt 27:46

Why should I then be feared for such  
like suffering more or less?

Thou came to witness for the truth,  
and so must all thine do;

Thou came to suffer for the truth,  
and so must all thine too.

None follow Thee except they be  
content thy cross to bear; Matt 16:24  
none crowned shall be except they will  
for truth thy livery<sup>45</sup> wear. 2 Tim. 4:18

The truth is limit to thy Word.

Thine and none others saw  
thy Scripture's meaning; Thou wilt have  
my rule and thy full Law. John 5:39

O that I were inclined to do  
what duties there are named!

Then when I suffer should for truth  
I could not be ashamed. 1 Pet. 4:16

And suffer must we, else do wrong,  
when men from age to age  
to chop and change thine ordinance  
run head-long in a rage,  
and by their own traditions  
do make thy precepts void,  
urging their own will more than thine: Ps. 119:115

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<sup>44</sup> [quenching thirst; The meaning is that Christ was so parched by thirst that the quenching of his thirst was welcome, yet it came with vinegar and gall.]

<sup>45</sup> [The necessary provisions that keeps one alive, here meaning that Christ will only crown those who, for the sake of truth, voluntarily wear the same livery as Christ, that is, humble conditions.]

so lies thy Law destroyed.

But Thou, Lord over all, declares  
such worship to be vain: Matt 15:9  
and ere<sup>46</sup> we yield, thy jealousy  
wills rather we be slain.

Yea, ere we do a needless work  
and weaken little ones,  
we choose our urgers<sup>47</sup> should us sink  
in deep seas with millstones. Matt 18:6

Then strengthen, Lord, my faith in Thee,  
that flesh I do not fear: Ps. 56:4  
but fear may only thine offense,  
whose love be bought so dear.

And since Thou hast me bought so dear, John 13:1  
why may I not be sure  
that love which made Thee pay my price  
shall steadfastly endure?

If I should lean to my free-will  
or strength, I could not stand.

Oft had I perished if my life  
had lain in mine own hand.

I wonder not that such as lean  
to their works, will or strength,  
fit others for, and make themselves:  
apostasy at length.

For such do not deny themselves, Matt 16:24  
and so not follow Thee;

I chased am to Thee for refuge Heb. 6:18  
and so preserved must be.

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<sup>46</sup> [before]

<sup>47</sup> [Those urging man-made traditions in the worship of God, preferring their own will over God's will.]



Chased souls are sensible of sin  
and sensible of wrath;  
and flee from both to Thee for life,  
and in Thee draw their breath.  
How then can such not persevere  
and so be saved at length,  
whom Thou dost empty of their own  
and fills with thy fresh strength?

These are the souls that come to Thee,  
whom Thou wilt not cast out: John 6:37

These souls are drawn and driven to Thee,  
whom Thou must save, no doubt.

These are thy sheep for whom Thou prays, John 17:9  
for whose life Thou didst die,  
whom liars shall not long deceive,  
whom non can pull from Thee.

These did thy Father give to Thee John 10:28  
with this express command:

'Son? see Thou lose not one of those; John 6:39  
I'll crave them at thine hand.

Keep them and make them persevere John 6:40  
and lead them all the way  
through life and death, and raise them up  
to glory at that Day.'

Thou dost accept this charge and pawns  
thy honor charge to keep:<sup>48</sup>

Our faithful Shepherd (well I know)  
not slumber will nor sleep. Ps. 121:4

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<sup>48</sup> [The meaning is that Christ accepts the charge and gives his divine honor as surety that He will keep all of them, else his honor should be marred, which cannot be.]

These sin and Law chased souls Thou counts	Heb. 9
true Isaacs all to be:	Rom. 9:7
Children of promise styling them	Rom. 9:8
and heirs annexed with Thee.	Tit. 1:1-2
These are God's elect whom He hath	Rom. 9:11
predestinate of old,	
And in his counsel hath decreed	
to save as He hath told.	

Whom to assure of endless life	
by his unchanged decree,	Heb. 6:13,18
his truth and oath He laid in pawn	
(in which he cannot lie)	
and swore by his eternal Self	
(for greater there was none)	
that of this elect company	
there should not perish one.	

And though these souls (like ship on sea)	
may fearfully be tossed	Isa. 54:11
and while may seem close overwhelmed,	
yet none such shall be lost.	
Their anchor lies within the veil,	Heb. 6:19
no wind can make it drive: <sup>49</sup>	
it lies where Thou art landed Lord,	
and where we shall arrive.	

Now who so saith that thy elect	
for all this, perish may,	
and that thy saints of purpose called	Rom. 8:28
from Thee may fall away?	
And loses us from leaning on	
the strength of thy right hand?	

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<sup>49</sup> [move or be removed]

They draw from building on the Rock,  
and bid us build on sand. Matt 7:24

They say Peter and Judas are  
alike beloved of Thee,  
and that they both for gifts received,  
alike beholden be:  
as Judas for his perishing,  
may wyte<sup>50</sup> the love of self; Mt. 26:14-16  
So Peter, his free-will for life,  
may praise and thank himself.

They say Thou knowest not who are thine,  
of none they make Thee sure;  
They say the Lord's foundation  
doth not aye firm endure. 2 Tim. 2:10

They say Thou choosest some today  
and casts them off the morn:  
they make Thee like vain man to be  
and do thy counsel scorn. Heb. 6:17-18

They make Thee pray for thine elect  
and not get thy request: Rom. 8:34  
yea, though Thou for them live for aye  
to intercede as Priest. John 17:9  
Heb. 7:25

God's elect whom to He gives right  
to be his sons and heirs, Rom. 8:16  
they make: them want sure right to have  
the heritage for theirs, John 10:28  
that saints till death seduced may be  
and sheep pulled from thine hand,  
whom God Thee charged to keep and save,  
to say, 'they do not stand.'  
Thy word, thy oath, thy covenant

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<sup>50</sup> [blame]

they make no certainty: Heb. 6:18  
faith's anchor they make drive;<sup>51</sup> they speak  
in substance blasphemy.

They make the merchant nothing wise  
and very short of thought  
who paid the price and was not sure  
to have what Thou had bought.  
Yea, so unwise as for thy sheep  
thine own life not to spare, John 10:11  
whom Thou may lose, though so dear bought; John 13  
such foolish blocks are rare.<sup>52</sup>

O wicked thoughts be far from me!  
I know thy love doth last Rom. 8:28  
and whom of purpose Thou dost call,  
thy grace doth hold them fast<sup>53</sup>  
whom Thou dost love. For them Thou died; Rom. 5:8  
for whom Thou died: they live.  
Thy love, thy ransoming and hea'en,  
all jointly Thou dost give.

And whosoever hates his sin  
and sets his love on Thee  
may be assured Thou loved him first 1 John 4:19  
and for his life didst die.  
Now Lord, Thou knowst I hate my sin  
and seek to have it slain;  
Thou that knowst all, knowst I Thee love John 21:17  
and feels it not in vain.  
Then Lord, my Love, Thou wilt allow

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<sup>51</sup> [To move and be removed]

<sup>52</sup> [The meaning is that not only the Christian merchant is unwise in his tenuous purchase, but Christ Himself would be unwise in dying for persons He may lose. Such foolish persons, as dull as blocks, are rare.]

<sup>53</sup> [secure]

that I apply thy death  
and by that means persuaded rest  
to be exempt from wrath;  
and well I wot<sup>54</sup> the ransom is  
suffic-i-ent enough  
me to redeem from hell and imp<sup>55</sup>  
me in Thee as thy bough.

Gal. 2:20  
Ps. 16:9-11

For me Thou empti-ed thyself  
and stood in Father's awe;  
for me Thou empti-ed thyself,  
and fulfilled the Law.  
For me Thou took on Thee the curse  
and felt thy Father's wrath;  
for me oft plunged was thy soul  
and heavy to the death.

Phil. 2:7  
Rom. 4:5  
Gal. 3:13  
Matt 26:38

For which I sinfully did laugh,  
Thou mourned and wept full sore:  
for pleasure taken in my sin  
through grief oft didst Thou roar.  
For mine ill words Thou silenced was  
and knew not what to say;  
for mine ill deeds, Thou Lord, was bound,  
condemned and led away.

Matt 27

Thy ditties<sup>56</sup> were each one my wrongs  
against both God and man;  
thy sentence was my due desert<sup>57</sup>  
for sins whereto I ran.  
These lashes laid upon thy skin,  
those stripes and all thy wounds,

Isa. 53:10

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<sup>54</sup> [know]

<sup>55</sup> [graft]

<sup>56</sup> [short simple songs]

<sup>57</sup> [deserving]

were for my soul's wounds made with<sup>58</sup> sin. John 12:27  
O' love which thus abounds!

O' thus my Love, to see Thee sad!  
O' thus to see Thee weep!  
O' thus to hear Thee groan and pant Matt 26:38  
and cry with sighs cut deep!

O' agony! O' fearful sweat!  
O' tears, oh bloody drops,  
how mingled down from cheeks to feet Lk. 22:44  
and chasing other hopes!

To see my Love for love of me  
on bloody shoulders bear Matt 27  
that cross, that curse, that growing wrath  
and trembling thus for fear!

To see Almighty-God so weak,  
Life's Fountain thus to die  
with shame and pain o'ercharged, till hea'en Matt 26:45  
wondered; and all for me?

Woe's me for all my sins! Woe's me  
for roots of sin so strong  
which have so long time grown in me  
and like to stick so long.  
Oh help, my Love, to have them slain; Rom. 7:4  
oh here revenge thy death!  
Oh on this ill avenge me too,  
which wronged us both so hath.

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<sup>58</sup> [from, or cooperation with]

Well's me, I wot Thou wilt anon <sup>59</sup> grant this and each request: Anon our joy perfect shall be, anon our marriage feast. <sup>60</sup>	John 16:23
For as Thou died for me, for me so also didst Thou rise and reigns as God and shall me fetch; so makes thy Word me wise.	1 Ths. 4:14-18
Fond lovers! Tell me now if you have any love like this? Come take a share with me, my love wholly spiritual is. Come change your loves and love with me or else you perish shall: go charge your loves to do the same or perish shall you all.	Song 5-16
God's curse on him that loveth not my Love, Lord Jesus Christ, or loves not them that do love Him: this curse with death keeps tryst.	1 Cor. 16:22 Eph. 6:21-22
Behold, this is my Love, yet if He could like your love die, all these excellencies of his should work my misery. Or yet if I by death could be deprived of this my Love: all that is said or can be more were naught to my behove. <sup>61</sup> But now my Love shall never die; his days shall never end:	Acts 2:24 Rev. 1:18 Heb. 1:2

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<sup>59</sup> [Well is me, I know Thou will in a bit grant this and each request...]

<sup>60</sup> [Soon our joy perfect shall be, even our marriage feast.]

<sup>61</sup> [suitableness or benefit]

His life shall eternize<sup>62</sup> his Love;  
his life to love doth tend. Rev. 1:5

And I by death shall have no loss;  
my love shall then be more,  
both mine to Him and his to me;  
blessed be God therefore. 2 Cor. 13:14

Yea, and because I cannot live,  
and broke his love beneath,  
my char'iot to eternal life,  
death, He appointed hath. 2 Kings 2:11

Therefore till death his love shall be  
the best part of my life.

In Him I'll strive gainst baser loves,  
and death will end the strife.

Only, my Lord, still pity me,  
and tarry not too long:

My spirit and flesh cry, 'Come Lord!';  
death shall renew my song. Rev. 22:20

The End

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<sup>62</sup> [eternalize]