## for a Thousand Tongues to Sing



sand tongues to my for thou charms our fears, and of sus name his peaks, and tening to voice new gra - cious Mas God, ter and my as love be all praise, and



the glo - ries er's praise, my leem sings mu - sic the rows cease, ceive; the mourn - ful wak en claim, to spread through all the pro given by saints be low and





the tri-umphs of God's grace! King, brings life, and health, and peace. ears, the poor in heart be lieve. joice; broad the hon - ors of thy name. church in bove, the earth and heaven.



## KOREAN

es para celebrar vertador, as de su majestad, ıfos de su amor.

입이 내게 있으면 다

n an eighteen-stanza hymn the author wrote to mark the first anniversary of his lifeexperience. It is now customarily the first hymn in Methodist hymnals worldwide. This a German composer, is the usual North American setting.

Hearts un-fold like flowers be-fore thee, o-pening to the sun a - bove. stars and an-gels sing a-round thee, cen-ter of un-bro-ken praise. di-vine is reign-ing o'er us, join-ing all in heav-en's plan.





Melt the clouds of sin and sad-ness; drive the dark of doubt a - way. Field and for est, vale and moun-tain, flower-y mead-ow, flash - ing sea, Ev - er sing-ing, march we on-ward, vic - tors in the midst of strife.



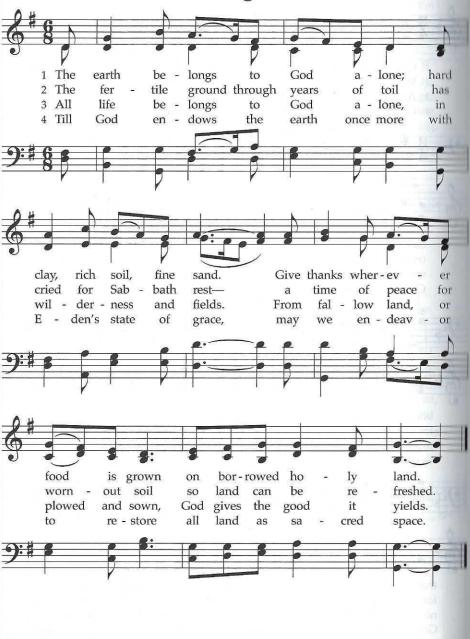


Giv - er of im - mor - tal glad-ness, fill us with the light of day. chant - ing bird and flow-ing foun-tain, call us to re - joice in thee. Joy - ful mu-sic leads us sun-ward in the tri-umph song of life.



This well-known melody was created to provide a choral setting for J. C. F. von Schiller's poem, "An die Freude" (To Joy), as the final movement of the composer's Ninth Symphony. The author, a prominent Presbyterian pastor and author, wrote the words with this tune in mind.

## 715 The Earth Belongs to God Alone

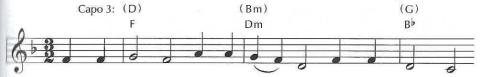


This text emerged from a study of the attention in Levitical laws to the well-being of the land, especially by calling for fallow periods, or "land sabbaths," to preserve the soil. 2 Chronicles 36:21 even suggests that the Babylonian exile may have resulted from abusing the land.

EXT: Adam M. L. Tice, 2006

SIMMO

## God, Whose Giving Knows No Ending 716



- 1 God, whose giv ing knows no end ing, from your rich and
- 2 Skills and time are ours for press ing toward the goals of
- 3 Trea sure, too, you have en trust ed, gain through powers your



end - less store, na-ture's won - der, Je - sus' wis - dom, cost-ly Christ, your Son: all at peace in health and free - dom, rac - es grace con - ferred: ours to use for home and kin - dred, and to



shat - tered door: grave's gift - ed you, we turn joined, the church made one. di - rect dai - ly our word. O - pen wide hands in spread pel



to you, of-fering up our - selves in praise; thank-ful song shall la - bor, lest we strive for self a - lone. Born with tal - ents, shar - ing, as we heed Christ's age - less call, heal - ing, teach - ing,

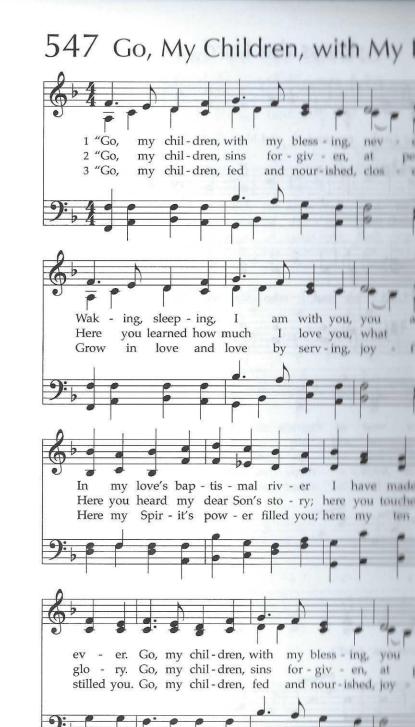


Guitar chords do not correspond with keyboard harmony.

This text on stewardship was one of about 450 submissions in a search for such hymns conducted by the Hymn Society of America in 1961. These words are well grounded by their musical setting, an early American shape note tune named for a Baptist church in Harris County, Georgia.



This hymn of corporate benediction is one of several using the same first line. It was written by a Baptist pastor who dedicated his entire ministry to a small church in rural Yorkshire. The tune used here was first transcribed from Sicilian sailors in the late 18th century.



Because this Welsh melody usually sets evening texts, the author was asked to read the read the read that passage as a lebe spoken by God at the conclusion of a worship service.