

ETLICH  
CHRISTLICH  
LIEDER

Or

*Some Christian Hymns,  
Canticles, and Psalms*

Made According to the Pure Word of God,  
From Holy Scripture  
by Several Very Learned Men,  
to Sing in Church as it is in Part  
Already Practiced in Wittenberg.

WITTENBERG

1524



## INTRODUCTION

This small hymnbook is a reprint of the first Reformation hymnbook ever published, the *Etlich Christlich Lieder*, which, literally translated, means "Some Christian Hymns." Published in Wittenberg, Germany, in 1524, it compiled a few of the earliest Reformation hymns that had hitherto been circulated as broadsheets only. Known also as the *Achtliederbuch*, or "Hymnbook of Eight," it contains exactly eight hymns. Four of these are by Martin Luther himself, three are by his fellowlaborer Paul Speratus, and one is anonymous, often attributed to Luther's friend Justus Jonas.

### *THE TEXT WRITERS*

Luther's history is well known. He was the bold German Reformer whose careful study of the Scripture led him to question the unscriptural practices of the Roman Catholic Church, to nail his Ninety-Five Theses to the door of the Castle Church in Wittenberg, and ultimately to begin a Reformation that would spread throughout Europe and influence the entire Christian world. His hymns were a very powerful force in this work, often carrying the truth to cities and towns long before he himself reached them with his preaching. The Reformation was indeed "born in song," and these are the very hymns that birthed it.

Paul Speratus, like Luther, was a well-educated priest in the Roman Catholic Church. Soon after Luther's presenting of his Ninety-Five Theses, Speratus was found preaching reform from the pure truth of Scripture and was consequently ejected from his pulpits. Even before Luther's marriage, Speratus took this bold step and in 1520 became one of the first

priests to marry. Denounced by the Church, he found an open door to preach in Moravia for a few years, then was put in prison for three months, and in 1523 arrived in Wittenberg to work with Luther. He was a faithful addition to the work for the rest of his life, joining forces with Luther in preaching justification by faith alone and the other doctrines of the Reformation. He wrote several hymns, which did much to further the truth he preached.

Justus Jonas was a very close personal friend of Luther. Born as Jodokus Koch, the son of Jonas Koch, he became known as "the Just Jonas" early in life and accordingly adopted the appellation as his full name, Justus Jonas. Well educated, he became the rector of the University of Erfurt and thereafter professor of church law at the University of Wittenberg. He heard the famous debate between Luther and Eck and began to be swayed by Reformation doctrines. Ere long, he became a staunch adherent and preacher of these doctrines, being present at the Diet of Marburg and the Diet of Augsburg. Jonas worked closely with Luther and Melancthon for the next several years. So close was he to Luther that he was present to witness Luther's marriage, he was at his side when Luther breathed his last, and he was chosen to preach Luther's funeral. Thereafter he remained a faithful preacher of Scriptural truth until his own death in 1555. Jonas wrote several hymns, proclaiming in song the truth he preached, and it is believed that the last one in this collection is from his pen.

### *LUTHER'S PURPOSE*

In a letter written to his friend Spalatin requesting him to write hymn texts, Luther explained the purpose he had in mind for these hymns:

"[Our] plan is to follow the example of the prophets and the ancient fathers of the church, and to compose vernacular psalms for the people, that is, spiritual songs, so that the Word of God may be among the people in the form of music. Therefore we are looking everywhere for poets. Since you are endowed with richness and elegance in the German language, which you have polished through much use, I ask you to work with us, and turn a Psalm into a hymn . . . But I would like you to avoid any new words or language used at court. In order to be understood by the people, only the simplest and the most common words should be used for singing; at the same time, however, they should be pure and apt, and further, the sense should be clear and as close as possible to the Psalm. You need a free hand here: maintain the sense, but don't cling to the words but rather translate them with other appropriate words."

Thus Luther and his fellow hymn writers endeavored to do through hymns of various kinds. In this collection several kinds can be seen. The first is a hymn by Luther on a single topic, that of justification by faith, the great truth that he is famous for championing. The second is one by Paul Speratus also on a particular topic, his being the Law and the Gospel. The third is a metrical version of the Creed by Speratus. The fourth is a confession of man's sinful plight and a plea for God's mercy. The fifth, sixth, and sev-

enth hymns are all Luther's metrical versions of particular Psalms, Psalms 12, 14, and 130 respectively. In these, notice his effort to do as he instructed Spalatin, to use "the simplest and the most common words," yet words that are "pure and apt," with a "clear sense" "as close as possible to the Psalm." Throughout these hymns can be seen the same force and power of language found in his "A Mighty Fortress." Last is Jonas' hymn, which appears to be a teaching hymn, specifically challenging some of the corrupt practices of the Roman Catholic Church and using specific Scripture passages to teach the truth on those points.

### *THE MUSIC*

In this "hymnal of eight" only four tunes are given. Hymns two, five, six, and seven are all sung to the same tune, and hymns three and four likewise share a tune. This was done for very practical reasons. Luther and his companions were writing for an uneducated populace. Their chief design was to teach the people new texts, which they wanted them to learn as quickly and as easily as possible. Therefore, they chose tunes in the common, familiar folk song style of the day. All of these tunes, except the last, are in the form AAB, meaning that the first musical phrase is repeated to form the second musical phrase, and only the third musical phrase is different. This greatly aided in memorizing the tune, which could then be used as a vehicle for many texts.

In the years to come, as the people learned the texts, Luther and his companions would compose new tunes and assign specific tunes to these texts. But in these early days, the object was to get the texts onto the lips of the people, and this was accomplished best by this simple and concise collection of folk style

tunes.

Foreign to our ears today is the modal character of these tunes. Two of the four tunes are in the Mixolydian mode, meaning that they are written in a major key with a lowered seventh scale degree. The tune for hymns three and four is in the Dorian mode, meaning that it is written in a minor key with a raised sixth scale degree. And the tune for the last hymn is written in the first half with the Dorian scale in the second half with the minor scale. All of this gives both major and minor features to all the tunes, giving them a uniquely serious but optimistic character, well suited to their words. We give the tunes here as they appeared in the original German hymnal, melody lines only with no harmonies.

This is the first hymnal of Reformation psalmody and hymnody, which was to have such a profound influence on the world. Congregational singing and vernacular psalms and hymns, set to singable melodies, were virtually unknown for centuries until Luther. Truly the Reformation was “born in song,” and Luther’s hymnody sang the truth into the hearts of the people and spread it much farther and faster than could have been done otherwise. It began a whole tradition of congregational psalmody and hymnody, following the example of the early church, that has restored this Biblical exercise to the church and brought untold blessing and edification to God’s people for centuries.

#### References:

*Etlich Christlich Lieder*, Facsimile, Digital Version.  
*The Whole Church Sings*, Robin A. Leaver.

# Dear Christians, One and All, Rejoice

*Nun Freut Euch, Liebe Christen G'mein*

Martin Luther, 1523

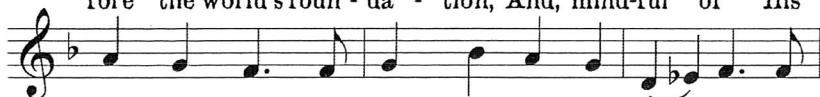
Tr. Richard Massie, 1854, alt.



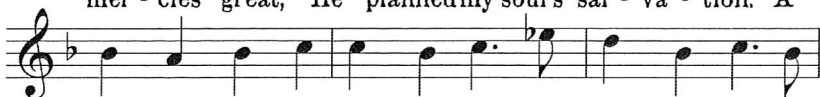
1. Dear Chris - tians, one and all, re - joice, With  
2. Fast bound in Sa - tan's chains I lay, Death  
3. My own good works a - vailed me naught, No  
4. But God be - held my wretch - ed state Be -



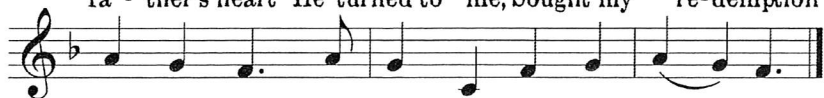
ex - ul - ta - tion spring - ing, And, with u - nit - ed  
brood - ed dark - ly o'er - me, Sin was my tor - ment  
mer - it they at - tain - ing; Free will a - gainst God's  
fore the world's foun - da - tion, And, mind - ful of His



heart and voice And ho - ly rap - ture sing - ing, Pro -  
night and day, In sin my moth - er bore me; Yea,  
judg - ment fought, Dead to all good re - main - ing. My  
mer - cies great, He planned my soul's sal - va - tion. A



claim the won - ders God hath done, How His right arm the  
deep and deep - er still I fell, Life had be - come a  
fears in - creased till sheer de - spair Left naught but death to  
fa - ther's heart He turned to me, Sought my re - demption



vic - t'ry won; Right dear - ly it hath cost - Him.  
liv - ing hell, So firm - ly sin pos - sessed me.  
be my share; The pangs of hell I suf - fered.  
fer - vent - ly: He gave His dear - est Trea - sure.

5. He spoke to His beloved Son:

'Tis time to have compassion.

Then go, bright Jewel of My crown,

And bring to man salvation;

From sin and sorrow set him free,

Slay bitter death for him that he

May live with Thee forever.



6. The Son obeyed His Father's will,  
Was born of virgin mother,  
And God's good pleasure to fulfill,  
He came to be my Brother.  
No garb of pomp or pow'r He wore,  
A servant's form, like mine, He bore,  
To lead the devil captive.

7. To me He spake: Hold fast to Me,  
I am thy Rock and Castle;  
Thy Ransom I Myself will be,  
For thee I strive and wrestle;  
For I am with thee, I am thine,  
And evermore thou shalt be Mine:  
The Foe shall not divide us.

8. The Foe shall shed My precious blood,  
Me of My life bereaving.  
All this I suffer for thy good;  
Be steadfast and believing.  
Life shall from death the vict'ry win,  
My innocence shall bear thy sin;  
So art thou blest forever.

9. Now to My Father I depart,  
The Holy Spirit sending  
And, heavenly wisdom to impart,  
My help to thee extending.  
He shall in trouble comfort thee,  
Teach thee to know and follow Me,  
And in all truth shall guide thee.

10. What I have done and taught, teach thou,  
My ways forsake thou never;  
So shall My kingdom flourish now  
And God be praised forever.  
Take heed lest men with base alloy  
The heav'nly treasure should destroy;  
This counsel I bequeath thee.

# Salvation Unto Us Has Come

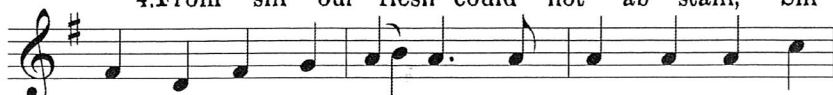
*Es Ist Das Heil Uns Kommen Her*

Paul Speratus, 1523

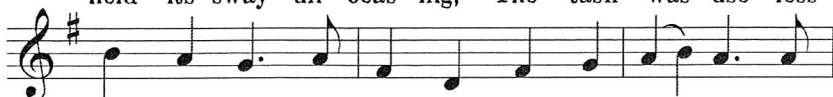
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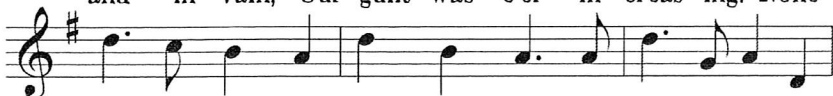
1. Sal - va - tion un - to us has come By  
2. What God did in His Law de - mand And  
3. It was a false, mis - lead - ing dream That  
4. From sin our flesh could not ab - stain, Sin



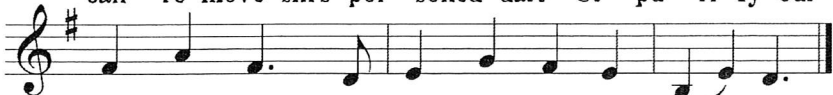
God's free grace and fa - vor; Good works can - not a -  
none to Him could ren - der Caused wrath and woe on  
God His Law had giv - en That sin - ners could them -  
held its sway un - ceas - ing; The task was use - less



vert our doom, They help and save us nev - er. Faith  
ev - 'ry hand For man, the vile of - fend - er. Our  
selves re - deem And by their works gain heav - en. The  
and in vain, Our guilt was e'er in - creas - ing. None



looks to Je - sus Christ a - lone, Who did for all the  
flesh has not those pure de - sires The spir - it of the  
Law is but a mir - ror bright To bring the in - bred  
can re - move sin's poi - soned dart Or pu - ri - fy our



world a - tone; He is our one Re - deem - er.  
Law re - quires, And lost is our con - di - tion.  
sin to light That lurks with - in our na - ture.  
guile - ful heart, So deep is our cor - rup - tion.

5. Yet as the Law must be fulfilled  
Or we must die despairing,  
Christ came and hath God's anger stilled,  
Our human nature sharing.  
He hath for us the Law obeyed  
And thus the Father's vengeance stayed  
Which over us impended.

6. Since Christ hath full atonement made  
And brought to us salvation,  
Each Christian therefore may be glad  
And build on this foundation.  
Thy grace alone, dear Lord, I plead,  
Thy death is now my life indeed,  
For Thou hast paid my ransom.

7. Let me not doubt, but trust in Thee,  
Thy Word cannot be broken;  
Thy call rings out, "Come unto Me!"  
No falsehood hast Thou spoken.  
Baptized into Thy precious name,  
My faith cannot be put to shame,  
And I shall never perish.

8. The Law reveals the guilt of sin  
And makes men conscience-stricken;  
The Gospel then doth enter in  
The sinful soul to quicken.  
Come to the cross, trust Christ, and live;  
The Law no peace can ever give,  
No comfort and no blessing.

9. Faith clings to Jesus' cross alone  
And rests in Him unceasing;  
And by its fruits true faith is known,  
With love and hope increasing.  
Yet faith alone doth justify,  
Works serve thy neighbor and supply  
The proof that faith is living.

10. All blessing, honor, thanks, and praise  
To Father, Son, and Spirit,  
The God that saved us by His grace,  
All glory to His merit!  
O Triune God in heaven above,  
Who hast revealed Thy saving love,  
Thy blessed name be hallowed.

# In God I Trust, For So I Must

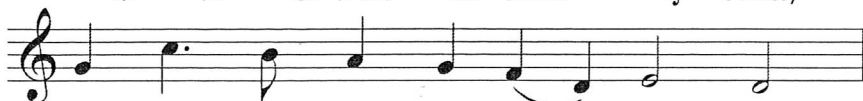
*In Got Geland Ich Das Er Hat*

Paul Speratus, 1523

Tr. Miles Coverdale



1. In God I trust, for so I must;  
2. So do I trust on Je - su Christ,  
3. I al - so trust on th'Ho - ly Ghost,



He hath made heav'n and earth al - so;  
His Son con - ceived of th'Ho - ly Ghost;  
Like Fa - ther, Son, in Trin - i - ty;



My Fa - ther he, his child am I;  
Born of Mar - y a vir - gin free,  
My con - sort best in all ill rest,



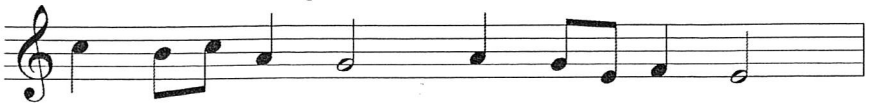
My con - sort he, I have no more:  
For all my sins to pay the cost.  
In need my chief - est rem - e - dy.



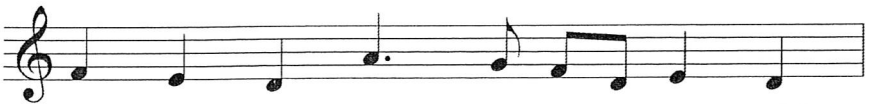
In all my need he mak'th me speed;  
For dead was he, bur - ied tru - ly;  
A Church ho - ly I trust tru - ly,



His pow'r is with me al - way, To keep me ev-e-ry day.  
 The gates of hell hath bro-ken, And heav'n hath he made o-pen.  
 Which is but one gen - er - al: For sin can it nev-er fall;



There is no ill can have his will  
 He rose tru - ly the third day free;  
 A com - pa - ny of saints they be.



A - gainst my health nor yet my wealth,  
 He went up right to th'God of might;  
 Of sin - ful - ness, true for - give - ness



But it must come to my fur-th'rance. He is my king,  
 And shall ap - pear at the doom's day: For judge shall he  
 Is from a - mong the saints nev - er. Our flesh tru - ly



that rul-eth all things; The dev-il can make no hin-der-ance.  
 all the world tru-ly, And drive mine en - e - mies all a - way.  
 shall rise in glo-ry; So shall we live with God for ev - er.

# Oh, God, Man's Ruin Is So Broad and Grim

*Hilf Gott, Wie Ist Der Menschen Noth*

Paul Speratus, 1524

Tr. Matthew Carver, 2009



1. Oh, God, man's ru - in is so broad and grim!  
2. No rest he finds on earth; this quest of his  
3. Oh how i - rate Thou wast, Thy brow, how dark,



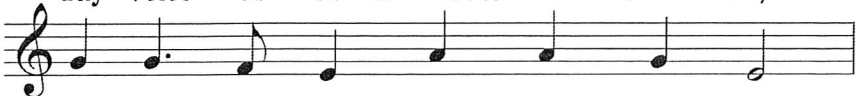
Who can its lim - its mea - sure?  
Can gar - ner no sal - va - tion.  
When here Thy Word lay hid - den!



His bod - y dead, his think - ing flawed and dim;  
Op - pressed by sin's great weight, hell's guest he is;  
Yet now will men not heed, a - vow or mark



His ig - no - rance his plea - sure.  
God, end his trib - u - la - tion!  
Thy voice as Thou hast bid - den,



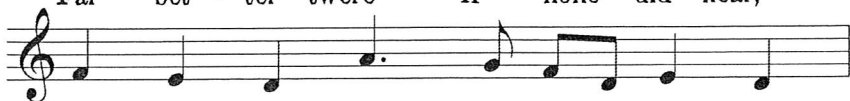
His heart and mind Are bound and blind,  
We all cry out In pain and doubt  
But fling it back! Though church - es lack



His mem - bers all in - fect - ed, And ev - er mis - di - rect - ed;  
To Thee of great - est mer - it, Thou canst lift up our spir - it  
Not ears e - nough to hear it: Thy plaint is that none fear it:



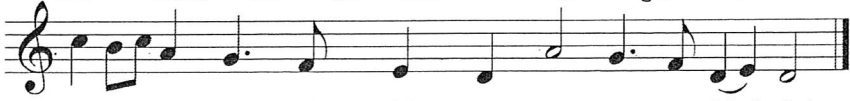
No good he knows, Much less he does,  
And grant Thy grace, Ere death we face,  
Far bet - ter 'twere If none did hear,



As God com - mands; Stiff - necked he stands  
Our com - mon fate, Then 'tis too late,  
Than that they heard And spurned the Word:



Fight - ing God's good plea - sure blind - ly:  
Thy good fa - vor for - to - cher - ish;  
Oh what bit - ter cas - ti - ga - tion!



O Lord and God, from this sor - row save us kind - ly!  
O Lord and God, do not leave us thus to per - ish.  
O Lord and God, make in us Thy new cre - a - tion.



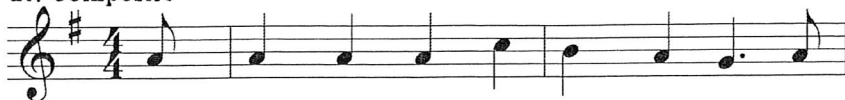


# O Lord, Look Down from Heaven, Behold

*Ach Gott Vom Himmel, Sieh Darein*

Martin Luther, 1523

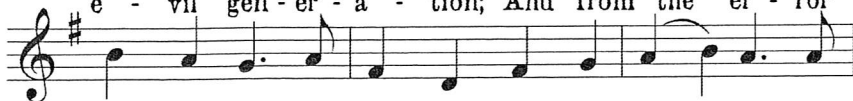
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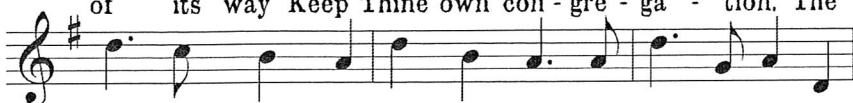
1. O Lord, look down from heav'n, be-hold And  
2. With fraud which they them-selves in-vent Thy  
3. May God root out all her-e-esy And  
4. There-fore saith God, "I must a-rise, The  
5. As sil-ver tried by fire is pure From  
6. De-fend Thy truth, O God, and stay This



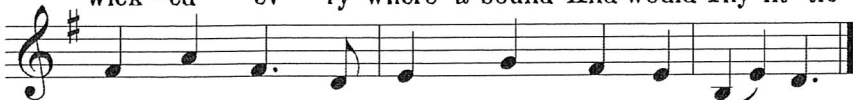
let Thy pit-y wak-en; How few are we with-  
truth they have con-found-ed; Their hearts are not with  
of false teach-ers rid-us Who proud-ly say: "Now,  
poor My help are need-ing; To Me as-cend My  
all a-dul-ter-a-tion, So thro' God's Word shall  
e-vil gen-er-a-tion; And from the er-ror



in Thy fold, Thy saints by men for-sak-en! True  
one con-sent On Thy pure doc-trine ground-ed, While  
where is he That shall our speech for-bid-us? By  
peo-ple's cries, And I have heard their plead-ing. For  
men en-dure Each trial and trib-u-la-tion. Its  
of its way Keep Thine own con-gre-ga-tion. The



faith seems quenched on ev-'ry hand, Men suf-fer not Thy  
they pa-rade with out-ward show, They lead the peo-ple  
right or might we shall pre-vail; What we de-ter-mine  
them My sav-ing Word shall fight And fear-less-ly and  
light beams bright-er thro' the cross, And, pur-i-fied from  
wick-ed ev-'ry-where a-bound And would Thy lit-tle



Word to stand; Dark times have us o'er-tak-en.  
to and fro, In er-ror's maze as-tound-ed.  
can-not fail; We own no lord and mas-ter."  
sharp-ly smite, The poor with might de-fend-ing."  
hu-man dross, It shines through ev-'ry na-tion.  
flock con-found; But Thou art our Sal-va-tion.

# The Mouth of Fools May Well Confess

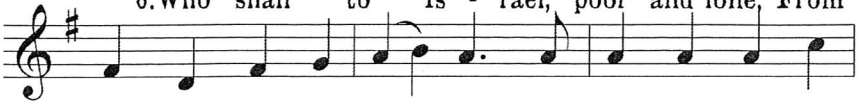
*Es Spricht Der Unweisen Mund Wohl*

Martin Luther, 1523

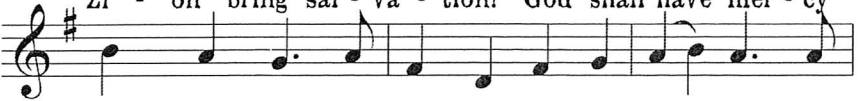
Tr. Christopher J. Neuendorf, 2017



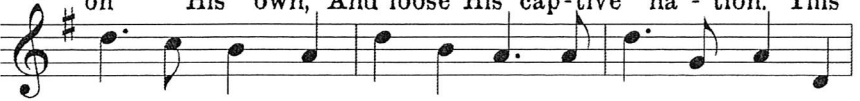
1. The mouth of fools may well confess, "True  
2. God hath from heav'n looked down be-low On  
3. None walked up - on the nar - row way, There-  
4. How long shall they as fools en-dure, Who  
5. There-fore their heart seeks peace in vain, Fears  
6. Who shall to Is - rael, poor and lone, From



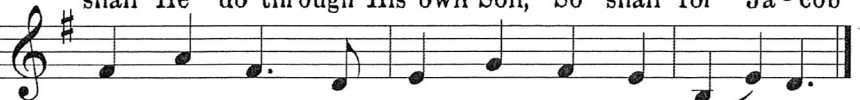
God, we glo - ri - fy Him"; Yet un - be - lief doth  
all man-kind to - geth - er; He then be-took Him-  
from they all had wan-dered; Each did what-e'er his  
bear such need-less bur - dens And who My peo - ple  
con - stant - ly dis - may them; God with the pi - ous  
Zi - on bring sal - va - tion? God shall have mer - cy



fill their breast, With deeds do they de - ny Him. Their  
self, to know If an - y He'd dis - cov - er Who  
dreams might say; In wick - ed ways they found-ered. Not  
thus de - vour And feed on their mis - for - tunes? They  
will re - main, Who in true faith o - bey Him. The  
on His own, And loose His cap - tive na - tion. This



na - ture is cor - rupt - ed quite, Right loath - some are they  
all their un - der - stand - ing bent To do His Word with  
one did an - y good at all, And yet full man - y  
do not trust in God in - deed, Nor call on Him in  
poor man's coun - sel ye de - spise, And scoff when un - to  
shall He do through His own Son; So shall for Ja - cob



in God's sight, And none does good a - mong them.  
good in - tent, In - to His will in - quir - ing.  
had the gall To deem their deeds God - pleas - ing.  
time of need, They'd be their own pro - tec - tors.  
you he cries That God is made his Com - fort.  
joy be won, And Is - rael leap with glad - ness.

# From Depths of Woe I Cry to Thee

*Aus Tiefer Not Schrei' Ich Zu Dir*

Martin Luther, 1523

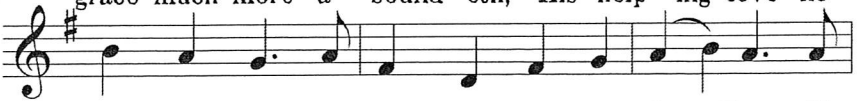
Tr. Catherine Winkworth, 1863, alt.



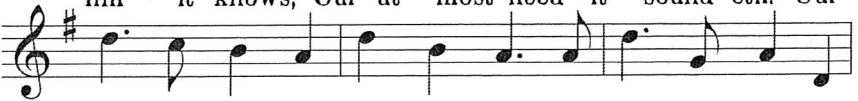
1. From depths of woe I cry to Thee, Lord,  
2. Thy love and grace a - lone a - veil To  
3. There - fore my hope is in the Lord And  
4. And though it tar - ry till the night And  
5. Though great our sins and sore our woes, His



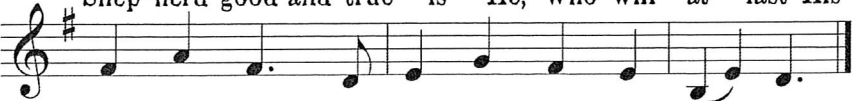
hear me, I im - plore Thee. Bend down Thy gra - cious  
blot out my trans - gres - sion; The best and ho - liest  
not in mine own mer - it; It rests up - on His  
till the morn - ing wak - en, My heart shall nev - er  
grace much more a - bound - eth; His help - ing love no



ear to me, My prayer let come be - fore Thee. If  
deeds must fail To break sin's dread op - pres - sion. Be -  
faith - ful Word To them of con - trite spir - it That  
doubt His might Nor count it - self for - sak - en. Do  
lim - it knows, Our ut - most need it sound - eth. Our



Thou re - mem - b'rest each mis - deed, If each should have its  
fore Thee none can boast - ing stand, But all must fear Thy  
He is mer - ci - ful and just; This is my com - fort  
thus, O ye of Is - rael's seed, Ye of the Spir - it  
Shep - herd good and true is He, Who will at last His



right - ful meed, Who may a - bide Thy pres - ence?  
strict de - mand And live a - lone by mer - cy.  
and my trust. His help I wait with pa - tience.  
born in - deed; Wait for your God's ap - pear - ing.  
Is - rael free From all their sin and sor - row.

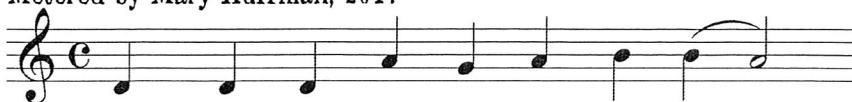
# In Jesus' Name We Upward Lift

*In Jesus Namen Heben Wir An*

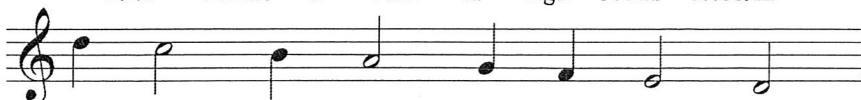
Justus Jonas, 1523

Tr. Bradley McKenzie, 2017

Metered by Mary Huffman, 2017



1. In Je - sus' name we up - ward lift. —  
2. John chap - ter three re - cord - eth thus: —  
3. In Christ a - lone is righ - teous - ness. —



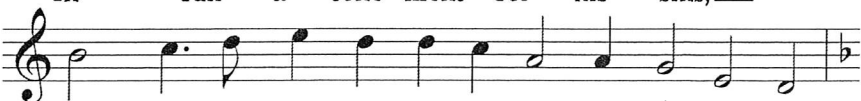
The best we've learned, our hum - ble gift,  
"So God hath loved the world, yea us,  
He whom the weight of sin doth press



A song of God's own Word.  
That His own Son He gave."  
Can com - fort find but here,



Both men and wom - en, heark - en now, —  
Who doth be - lieve on Je - sus Christ,  
In full a - tone - ment for his sins, —



And let the way to bless - ed - ness by you be heard.  
Through Him, the same, shall bless - ed life e - ter - nal have.  
A - tone - ment bought by Christ the Lamb whom faith holds dear.



'Tis faith that doth the ut - ter - most;  
In Ro - mans three we fur - ther read  
For our trans - gres - sions did He die;



Through it — is giv'n the Ho - ly Ghost  
That — none is saved by Law's mere deed.  
For — man sal - va - tion did He buy.



To them who faith in Scrip - ture place;  
The Law but makes our sin — ap - pear;  
If born He had not been — for us,



Thus plain - ly saith the book of  
'Tis faith that to our home - land  
Then had we all been sure - ly



Acts, Where - in Pe - ter con - firms the case.  
leads; Thus doth Paul to our eyes make clear.  
lost; But yet God hath or - dained it thus.

4. To God gave Abram honor due,  
His promise trusted to be true.  
In Romans four it saith  
That Christ Himself the promise made  
And unto him for righteousness did count his faith.

Yet saving faith by God is wrought;  
In John we find the difference taught,  
In chapter six faith false and true;  
True faith in Christ of Mary born,  
This faith He giveth to the few.

5. Now prove the faith thou hast professed;  
If thou God's servant art, then test,  
Thy neighbor lovest thou?  
By serving him with all thy might,  
As God Himself hath in perfection shown thee how?

Hark! God through Moses did command,  
The poor who in thy city stand,  
Thine open hand their want subdue,  
And let their need become thine own;  
Show by this that thy faith is true.

6. To God ascends the poor man's call,  
While on thine ears it ought to fall;  
Leave off from usury.  
'Tis surely faith like this God loves,  
As He repeatedly in Scripture warneth thee.

In chapter five of Matthew read  
How Christ doth say and we must heed:  
"If any borrow will from thee,  
Refuse it not at any time,  
Friend or enemy though he be."

7. God's Kingdom He the poor doth give;  
Believe it, poor and rich, and live.  
Buy not indulgences,

Nor money bring; God giveth free.  
Ye poor men, but receive and trust His promises.

Now hearken, men and boys, arise;  
God must we keep before our eyes,  
Upon our walls place His commands,  
Must teach them to our progeny,  
And them carry within our hands.

8. While thou dost walk along the way,  
As God through Moses' pen did say,  
His love consider thou,  
Which thee begat through Jesus Christ,  
Who from Law's curse thee free and so doth keep thee now.

One truth remains, on which to touch;  
Christ's man-at-arms must suffer much,  
Yea, scorn and hate from all sides cast,  
With strangers in the grave must lie,  
But be gathered to God at last.

9. Ah lose not heart, thou worthy knight;  
God shelt'reth thee by His great might.  
When He shall overcome  
Death, sin, and hell, all dang'rous foes,  
A crown of victory awaits thy coming home.

Enough; here let us strength obtain,  
Steadfast to Jesus Christ remain,  
Who only is our Comforter,  
Who from all evil us redeemed;  
Thee we praise, Thou sweet Comforter!

10. Oh break to us our daily bread,  
Thy Word by which our souls are fed,  
Alone doth them sustain.  
No fear can tear us from Thy love,  
For our salvation Thou dost evermore remain.  
*(No more of this stanza is given; presumably this much was  
sung to the first half of the melody as an ending to the song.)*

**This booklet is respectfully offered  
for your prayerful consideration.**

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