

2. From common man to the world – (from the reformation and forward)
 - a. Poems and hymns begin to be written by everyday men and women. This will become more predominate over the next several centuries, however, note that they start to surface in the 1600's.
 - b. Another name that we've already mentioned, John Bunyan, also wrote a poem used in his famous book *The Pilgrim's Progress*. NOTE: "*The Pilgrim's Progress*" has been translated into more languages around the world more than any other book (besides the Bible).
 - i) "*Who Would True Valour See*" appeared in Bunyan's *Pilgrim's Progress* in part 2 where Christian's wife and children journey in his footsteps with their friends, under the guidance of Mr. Greatheart.
 - ii) In the story they are nearing the end, when they meet Mr. Valiant-for-Truth, 'with his sword drawn, and his face all bloody'. He has been fighting three men, Wildhead, Inconsiderate, and Pragmatick, and won the victory over them, and over others that had tried discouraging him. He then sings this the song, "*Who Would True Valour See*".
 - 1) "*Who Would True Valour See*" – 1678
 - 2) Written by: John Bunyan,
 - 3) Focus: Spiritual Warfare
 - 4) A Spiritual Song
 - 5) Text taken from "*The Pilgrim's Progress*" by John Bunyan, 1678.
 - 6) See next page for source; *The Pilgrim's Progress From this world, to that which is to come.... In three parts, 1804. Pg. 232.*

PILGRIM'S PROGRESS.

whence he was sent back to the hole that was in the side of the hill, and made to go the by-way to hell.

Great-heart. I promise you, this was enough to discourage thee, but did they make an end here ?

Valiant. No, stay. They told me also of many that tried that way of old, and that had gone a great way therein, to see if they could find something of the glory then that so many had so much talked of from time to time : and how they came back again, and befooled themselves for setting a foot out of doors in that path, to the satisfaction of the country. And they named several that did so, as Obstinate and Pliable, Mistrust and Timorous, Turn-away and Old Atheist, with several more ; who they said had some of them gone far to see what they could find, but not one of them found so much advantage by going, as amounted to the weight of a feather.

Great-heart. Said they any thing more to discourage you ?

Valiant. Yes, they told me of one *Mr. Fearing*, who was a pilgrim ; and how he found his way so solitary, that he never had a comfortable hour therein : also, that *Mr. Despondency* had like to have been starved therein ; yea, and also (which I had almost forgot) *Christian* himself, about whom there has been such a noise, after all his ventures for a celestial crown, was certainly drowned in the *Black-River*, and never went a foot farther ; however it was smothered up.

Great-heart. And did none of these things discourage you ?

Valiant. No ; they seemed as so many nothings to me.

Great-heart. How came that about ?

Valiant. Why, I still believed what *Mr. Tell-true* had said, and that carried me beyond them all.

Great-heart. Then this was your victory, even your faith ?

Valiant. It was so, I believed : and therefore came out, got into the way, fought all that set themselves against me, and by believing, am come to this place.

Who would true valor see,
 Let him come hither ;
 One here will constant be,
 Come wind, come weather :
 There's no discouragement
 Shall make him once relent,
 His first avow'd intent,
 To be a pilgrim.
 Whoso beset him round
 With dismal stories,
 Do but themselves confound ;
 His strength the more is.
 No lion can him fright ;
 He'll with a giant fight,
 But he will have a right,
 To be a pilgrim.
 Hobgoblin, nor foul fiend
 Can daunt his spirit ;
 He knows, he at the end
 Shall life inherit.
 Then fancies fly away,
 He'll not fear what men say,
 He'll labor night and day
 To be a pilgrim.

Digitized by Google

- 7) The Biblical and Doctrinal Significance
 - a) First stanza – “Who would true valour see” – (Titus 2:7)

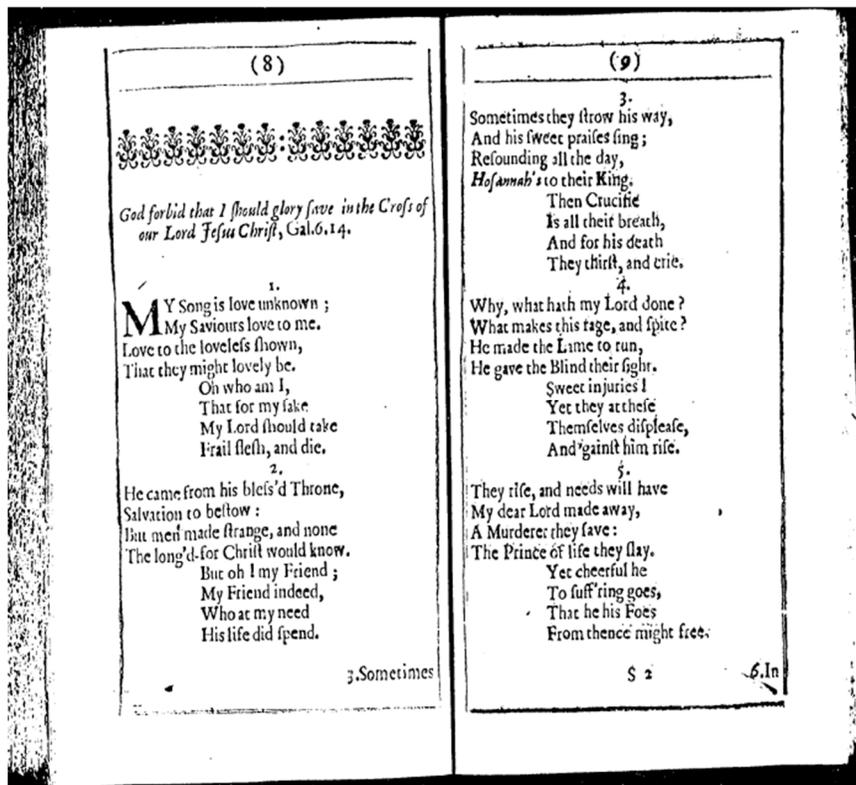
- b) First stanza – “One here will constant be” – (1 Corinthians 4:2)
 - c) First stanza – “There’s no discouragement...” – (1 Corinthians 15:58)
 - d) First stanza – “To be a pilgrim” – (1 Peter 2:11)
 - e) Second stanza – “Whoso beset him round” – (Psalm 4:5)
 - f) Second stanza – “Do but themselves confound” – (Psalm 35:4)
 - g) Second stanza – “No lion can him fright” – (1 Samuel 17:37)
 - h) Third stanza – Hobgoblin, nor foul fiend...” – (Ephesians 6:12)
 - i) Third stanza – “Shall life inherit” – (John 5:24)
 - j) Third stanza – “He’ll not fear what men say,” – (Psalm 56:4)
 - k) Third stanza – “He’ll labour night and day” – (2 Chronicles 15:7)
- iii) It’s of interest to note that Bunyan’s poem was not thought of as a hymn until the 1800’s when it began to appear in hymnals. It would appear in hymnals such as *Our Hymn Book*, edited by W. Paxton Hood, and the *English Hymnal (1906)*. The committee for the *English Hymnal* had Vaughn William’s tune MONK’S GATE available for it.
- c. Samuel Crossman’s “*My Song is Love Unknown*” is certainly a moving piece of work. With its description of the Saviour’s suffering and our own worthlessness, it brings into view our debt that we owe to the one that gave so much.
- i) This moving meditation on the Passion of the Christ was first published in Crossman’s *The Young Man’s Meditation (Monitor)*, 1664. This short book of poems was reprinted in 1863, no doubt causing

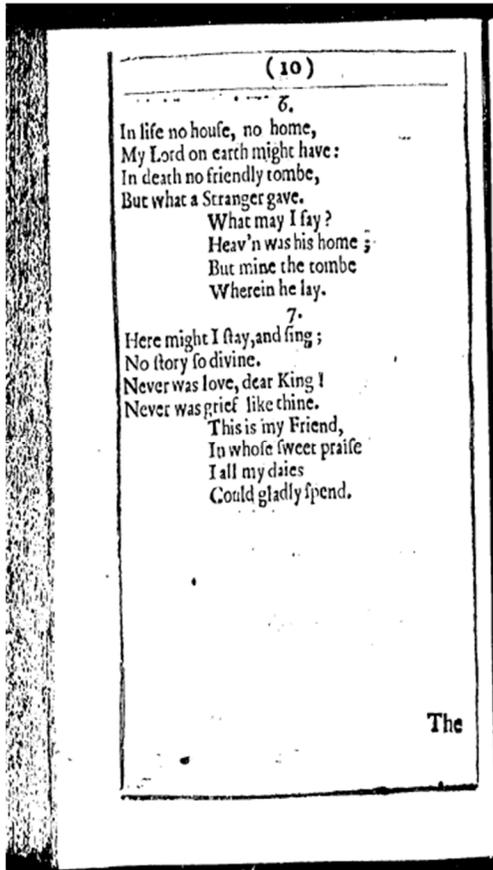
this text to be used in the *Anglican Hymn Book of 1868*. It would also be taken up by other hymn books of the time and has since become one of the best-known hymns for the time surrounding the crucifixion and resurrection week.

- 1) A Spiritual Song
- 2) Focus: The Love of Christ
 - a) Crossman uses many paradoxes and irony in the song. Take the following points for instance.
 - b) 'the Prince of Life' who is slain, and Christ is not only the "dear Lord" but the 'dear King' who becomes the one that is slain.
 - c) At one point the speaker reminds us that the only thing the Lord has done is heal the sick: it is for making the lame walk and the blind see that he is attacked.
 - d) Also, if the people think that for some reason, he has done them some kind of injury, then these are 'sweet injuries' indeed.
 - e) Notice that the first verse points out, his love is 'love unknown' (unparalleled, unprecedented), and it is shown to the love-less so that they might become love-ly.
 - f) On two occasions, the speaker points out that he is at a loss: 'Oh who am I?', he cries in verse 1, searching for his own identity, and conscious of his own lack of worth; and exclaims 'What may I say?', in verse 6, as though no words can express the wonder of what has happened.
 - g) At the end, there is astonishment, paradox, irony, exclamation, all

turning into praise to the Saviour of the world.

- 3) Author: Samuel Crossman, 1623-1683
- 4) Notes on the author: Crossman was a minister of the Church of England and a hymn writer. He was born at Bradfield, St. George, Suffolk, England. Crossman earned his Bachelor of Divinity at Pembroke College, University of Cambridge, and was Prebendary (senior member) of Bristol. After graduating Pembroke, he ministered to both Anglican and Puritan congregations simultaneously. Crossman sympathized with the Puritan cause, and attended the 1661 Savoy conference, which attempted to update the Book of Common Prayer so that both Puritans and Anglicans could use it. The conference failed however, and the Act of Uniformity of 1662 expelled Crossman along with some 2,000 other Puritan-leaning ministers from the Church of England. However, Crossman would go on to renounce his ties to the Puritans and was ordained in 1665, becoming a royal chaplain. He received his post at Bristol in 1667 and became Dean of Bristol Cathedral in 1683. He died on the 4th of February 1683.
- 5) Taken from *The Young Man's Monitor*, 1664. [See next page]





- 6) The Biblical and Doctrinal Significance
- First stanza – “My Saviour’s love to me” – (Ephesians 3:18-19)
 - First stanza – “Love to the loveless” – (Romans 5:8)
 - First stanza – “My Lord should take Frail flesh, and die.” – (Philippians 2:7-8)
 - Second stanza – “He came from his blessed throne” – (Matthew 18:11)
 - Second stanza – “But men made strange” – (John 1:11)
 - Second stanza – “But oh my friend” – (John 15:13)
 - Third stanza – “Sometimes they strow his way,” – (Luke 19:38)

- h) Third stanza – “Then crucify Is all their their breath” – (Luke 23:21)
- i) Fourth stanza – “What makes this rage, and spite?” – (John 18:29)
- j) Fourth stanza – “He gave the blind their sight” – (Matthew 11:5)
- k) Fourth stanza – “And ’gainst him rise.” – (Matthew 27:1)
- l) Fifth stanza – “They rise, and needs will have My dear Lord made away” – (Luke 23:18)
- m) Fifth stanza – “A murderer they save: The Prince of life they slay” – (John 18:40)
- n) Fifth stanza – “Yet cheerful he To suffering goes” – (Isaiah 53:7)
- o) Sixth stanza – “In life no house, no home,” – (Matthew 8:20)
- p) Sixth stanza – “A stranger gave” – (Matthew 27:60)
- q) Sixth stanza – “But mine the tomb wherein he lay” – (Ecclesiastes 12:5)
- r) Seventh stanza – “Here might I stay and sing” – (1 Timothy 1:11)
- s) Seventh stanza – “Never was grief like thine” – (Isaiah 53:3-12)
- t) Seventh stanza – “In whose sweet praise I all my days Could gladly spend” – (2 Corinthians 5:15)

iii. The Late 1600's

1. Benjamin Keach

a. At this point we are introduced to a Baptist minister by the name of Benjamin Keach. Keach was born February 29, 1640 in the town of Stokehaman, Buckinghamshire, England.

i) Keach had been writing books and ministering to his congregation for many years when he wrote the book *"The Breach Repaired in God's Worship, or Singing of the Psalms, Hymns, and Spiritual Songs proved to be a Holy Ordinance of Jesus Christ, in 1691.*

ii) Keach was no stranger to opposition, he had already known adversity when his stance on hymn singing was opposed, even by those in his own congregation.

b. Opposition from Without

i) In 1662, the Act of Uniformity was passed, and at one of the meetings that Keach preached at he was seized by troopers and taken off to be threatened by them to trample him to death with their horses. However, he was providentially rescued by one their officers.

ii) In 1664 Keach wrote, *"The Child's Instructor, or a New and Easy Primer."* For this work he was indicted and brought to trial at the Aylesbury Assizes, which began October 8th, before Justice Hyde, afterward Lord Clarendon, who instructed the jury to bring a verdict of guilty. This they did, and Keach was imprisoned a fortnight; then stood the next Saturday upon a pillory at Aylesbury, in the open market, from 11 am till 1 pm, with a paper on his head bearing the writing: "for writing, printing and publishing a schismatical book", the following Thursday he was made to stand in the same manner in the open market of Winslow; then have his book burned by the common hangman before his eyes. He also fined the sum of 20 pounds

to be paid to the King's majesty, and to remain in jail until he could find sureties for good behavior and appearance at the assizes; and lastly, to renounce his doctrines, and make such public submissions as should be required. "I hope," said Keach to his lordship, "I shall never renounce the truth which I have written in that book," and this part of the sentence was never insisted upon.

- c. Becoming pastor of Horsleydown
 - i) In 1668 Keach became pastor of a small Baptist Church meeting in a private resident's in Tooley Street, London. After the Declaration of Indulgence enacted in 1672, a meeting-house was erected at the corner of Goat Street, Horsley-down, Southwark. Here his services were attended by large audiences, and it became necessary to enlarge the structure several times.
 - ii) It was here, in 1673 that Keach would introduce his congregation to hymn singing.
- d. Opposition from Within – By the Brethren
 - i) It was Keach's argument that it was scriptural for the people of God to sing psalms, hymns, and spiritual songs.
 - ii) Keach had introduced hymn singing for the first time to his congregation in 1673 at the closing of the Lord's Supper, citing Matthew 26:30 as scriptural warrant.
 - 1) At that time, he was only opposed by two members of his church
 - 2) After following this practice for six years, the congregation agreed to sing a hymn on "public thanksgiving days," and did so for the next 14 years. This time, according to Keach's son-in-law, Baptist historian Thomas Crosby, "some five or six dissented therefrom" this practice.
 - 3) Trouble was brewing and soon Keach would face an all-out fight, this time from the brethren.