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Since the dawn of creation—when "the morning stars sang together, and all the sons of God shouted for joy"—and throughout history, singing has characterized God’s people in worship. Mandated and exemplified in the Bible, singing is integral to corporate worship and is itself an act of worship. Psalms and hymns are a fundamental means by which believers respond to divine grace, communicate their praise, affirm their faith and proclaim spiritual truth.

It is essential for Christian hymnody to flow from the Word of God and to reflect the church’s belief system. To that end, Trinity Hymnal has been prepared to nourish and equip those in the Presbyterian/Reformed community for worship that is pleasing in the Lord’s sight. The hymnal is rooted in the rich tradition of the Reformation—with a zeal for the gospel, a high regard for doctrinal purity, and a focus on worship as defined in Scripture.

Trinity Hymnal is presented with the prayer that it may supply a recognized need for a truly ecumenical hymnal, theocentric in orientation, biblical in content and containing suitable hymns for every proper occasion of public and private worship of God. It has been compiled with the full consciousness that “the acceptable way of worshiping the true God is instituted by God himself, and so limited by his own revealed will, that he may not be worshiped according to the imaginations and devices of men...or any...way not prescribed in the Holy Scripture” (Westminster Confession of Faith XXI:1).

This paragraph from the Preface of the first edition of Trinity Hymnal summarizes the principles and objectives that guided those who worked on the original volume. Particular attention was given to “the function of worship in bringing glory to the triune God.” Hymns were “chosen to meet the various needs of the people of God, from the simplest informal services in the home among the smallest children to the most solemn occasions in the life of the church.”

Those same criteria governed the committee and staff who worked on the revision. The mandate was to produce a hymnal that includes a broad style of hymnody representing the eras of church history, while retaining the Reformed character and integrity of the original edition. The committee’s expressed desire was “to make a good hymnal even better!”

Trinity Hymnal was first published in 1961 by the Orthodox Presbyterian Church (OPC). The General Assembly established a special committee in 1949, and for more than a decade these men tirelessly labored to put the hymnal together. In 1975 Great Commission Publications was incorporated as a joint publishing agency of the OPC and the recently formed Presbyterian Church in America (PCA). One of the responsibilities of the joint venture was to continue publication of the hymnal.

While plans to revise Trinity Hymnal had been in the making for several years, the project was formally launched in 1984 when a hymnal committee was named. The group consists of individuals (listed below) appointed from across the two constituent denominations. The revision process began with several phases of research among PCA and OPC churches and an assessment of the data received. Based on its findings, the committee determined changes to be made in the hymnal, but with scriptural and theological criteria controlling those decisions. Four theological advisors—two each from the OPC and the PCA—assisted the committee. Hundreds of hours were spent reviewing hymns to be removed and new ones to be added, and the list was amended dozens of times before a final manuscript was approved.

In 1986 the PCA General Assembly endorsed the Trinity Hymnal revision as fulfilling previous overtures to produce a denominational hymnal. The 1987 OPC Assembly approved the project and released it for publication.
With 742 hymns, the revised edition of *Trinity Hymnal* is comparable in size to the original volume. The major change consists of 156 new selections, which include both classical and contemporary hymns. In assembling the collection of ongoing and new hymns, the committee sought to preserve the completeness of each section in the hymnal and the priority of Psalms and Psalm-based hymns. The hymnal continues to have a strong biblical focus—with each hymn preceded by a Scripture reference—and a topical structure drawn from the Westminster Confession of Faith. Where possible, archaic word forms are updated.

Several hymn texts are paired with new tunes or have an alternate tune added. Some keys are lowered to make the tunes easier to sing.

The Psalter readings are rendered in the New International Version of the Bible. Breaks in the readings are designed to reflect more closely the poetry and thought patterns of the Psalms rather than merely to follow the numerical verse divisions.

The section on creeds provides doctrinal statements for ready reference and use in worship. The Westminster Confession of Faith and Shorter Catechism are retained—their presence uniquely identifying the hymnal with churches that hold to the Westminster Standards.

The Apostles’ Creed and the Nicene Creed are also included.

The objective in *Trinity Hymnal* is to furnish a collection of “psalms, hymns and spiritual songs” that are faithfully based on God’s Word, clearly teach the doctrines of grace, and facilitate the biblical worship of God among his people. The prayer of all who had a part in the revision project is that the church will be edified, and our triune God will be praised and glorified through the use of *Trinity Hymnal*.

Sing to the Lord, praise his name; proclaim his salvation day after day. Declare his glory among the nations, his marvelous deeds among all peoples.

— Psalm 96:2, 3

**Trinity Hymnal Revision Committee**

Jean Clowney  
Ronald DeMaster  
Peyton H. Gardner, *Chairman*  
Paul D. Kooistra  
Calvin R. Malcom  
Ronald A. Matthews  
Donald M. Poundsone  
Lawrence C. Roff, *Editor*  
Dennis Stager  
Ford S. Williams  
William K. Wymond

---

### Acknowledgments

We acknowledge with deep appreciation the myriad of people who were involved in the revision of *Trinity Hymnal*. The editor and the hymnal committee members, with their unique cluster of gifts and high commitment to the task at hand, were the driving force behind the project. Countless hours of preparation, travel, and meetings were contributed—a debt we seek to pay with our heartfelt gratitude and the publication of the fruit of their labors.

In addition, the theological advisors—John M. Frame and Jack J. Peterson of the OPC, and Joseph A. Pipa and Robert G. Rayburn of the PCA—provided invaluable service in reviewing hymns and advising the committee.

Once the manuscript was completed, a sizeable temporary staff was assembled to handle production. Particular thanks go to production editor James W. Scott, lyric and music computer-entry personnel Marsha L. Gilbert and Susan E. Schmurr, plus many others who assisted with indexes, copyrights and proofreading.

Finally, we appreciate the host of saints across the church who offered ideas, answered surveys and reacted to committee reports. That input had a significant impact on the project, serving to refine the revision and bring it more in tune with the church’s needs.

--- *The Publisher*
INTRODUCTION

To the Pastor

God has called you to be a worship leader. You are a preacher, administrator, educator and counselor. But all of those tasks merge into one when you stand before your flock to lead them into God’s presence. Worship is the highest calling, and guiding a congregation through worship is one of your greatest privileges. What happens in corporate worship is a foretaste of and preparation for eternity as we join with all the saints surrounding the Lamb’s throne to sing his glory!

You will find Trinity Hymnal to be a helpful guide in equipping God’s people for worship. You would do well to become familiar with the contents of this volume so you can make good use of the rich texts and tunes available. Note the topical arrangement of hymns and how it follows the order of doctrines in the Westminster Confession of Faith. Acquaint yourself with the seven indexes. The index of Scripture references and the detailed index of topics will be of particular help to you.

Get to know the hymns themselves—spending time learning new ones as well as reviewing those whose familiarity may keep you from looking closely at the truths they proclaim. Research the background of the hymns, getting to know the godly people, events and themes that flow through the selections. And use the hymnal in private worship, singing in the study in preparation for singing from the pulpit.

Your preparation will have its fruit in the worship service. When it comes time to sing, you might tell the worshipers about the hymn’s origin, theme and appropriateness for the service. The way you sing (your attitude, posture, facial expression) will guide the congregation. Seek to enable worshipers to catch the excitement of singing “the wonders of God’s grace.”

To the Accompanist

God has called you to be a worship supporter. As you play the organ, piano or other instrument, you are assisting in the worship of God. You have the tools to bring hymns to life on the lips and in the hearts of the people. Your manner of playing interprets the truths of the hymn texts so that thoughts, as well as feelings, are more completely engaged.
To do your job well, you will want to know far enough in advance which hymns have been selected, in order to make careful preparation for the worship service. Prayerful analysis of each hymn (both tune and text) will enable you to play each stanza with sensitivity to its unique content. Thorough practice will insure that mistakes do not distract from the singing. Note the tune names used in *Trinity Hymnal*, and build a library of music so you can present the hymns in a manner that will encourage thoughtful participation. For organists, planning of registration will use the sounds of the organ to reflect the truths of each hymn.

Remember, you are not there simply as a musician—but to help facilitate the performance of every worshiper before God. Therefore, hymn introductions, accompanying harmonizations and interludes should be designed to turn the congregational hymn into a congregational anthem.

**To the Congregation**

God has called us to be worshipers. To glorify God in this way is our chief end, both in this life and in the life to come. Too easily the pews become seats where spectators sit to enjoy a performance by others. The Bible knows nothing of such a passive dimension in worshiping God. Worship involves the entire congregation in performing for the enjoyment of a divine audience. The pastor and other leaders are there to guide us. Worship is ours to do, and to do as well as we can! One key place where all of us become active is in the singing of hymns.

You know how helpful it is to have your own Bible, with key passages underlined and notes written in the margins. It is helpful as well to have your own hymnal, with personal notations—and even to take it with you to worship services.

In preparing for worship, think of *Trinity Hymnal* as part of your script. It helps you to know what you are to say and do in several aspects of the service. Meditate on each hymn to be sung. Note the topic at the top of the page (indicating the overall theme) and the Scripture. Below the hymn appear the names of the author of the words (to the left) and the composer of the music (to the right). Even if these are not familiar names—such as Luther or Wesley or Bach—the dates will help you to place the hymn in its historical setting. You are voicing some of the same heartfelt praise that was offered by God’s people who preceded you.

All of God’s people are worshipers—what a privilege!

—The Editor
SYMBOLS, NOTATIONS AND ABBREVIATIONS

Accompanists' introduction brackets ( ‭ ‭ ‭ ) appear above the staff, normally in two sets. When an organist or pianist wishes to provide a short introduction to a hymn, these brackets indicate what to play.

Bullets ( • ) in the left margin help the worshiper find the correct line when there are five stanzas between staves.

Italicized stanza numbers recommend the two or three stanzas to use if the entire hymn will not be sung.

Guitar chording is provided on 182 of the hymns. Capo chords (in parentheses) are simpler to play than regular chords.

Many hymn texts have been altered since they were first written or translated, for either theological or stylistic purposes. Alterations introduced by another publisher are indicated by “alt.” in the source information about the text, below the hymn. Alterations made for Trinity Hymnal are indicated by “alt. 1961” (for the first edition) or “alt. 1990” (for the revised edition). Some tunes have been altered and similar notations appear in the source information.

Where possible, archaic language of an entire hymn text has been unobtrusively modernized; for example, “you are” replaces “thou art.” In these cases, “mod.” appears in the information about the hymn text.

Three types of Psalms are included in Trinity Hymnal and are identified as follows:
Metrical Psalm — “Psalms (number)”
Psalm version — “From Psalm (number)”
Psalm paraphrase — “Based on Psalm (number)”

Abbreviations used in the source information:

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<thead>
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<td>circa</td>
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<td>cent.</td>
<td>century</td>
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<td>D.</td>
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<td>irreg.</td>
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<td>L.M.</td>
<td>long meter</td>
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<td>mod.</td>
<td>modernized language</td>
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<td>rev.</td>
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<td>S.M.</td>
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<td>st.</td>
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<td>translated</td>
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<tr>
<td>trans.</td>
<td>translation</td>
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HOW TO ADD AMENS

You may want to add an amen at the end of a hymn (especially when it is a prayer). If you are unsure of the notes to play, use the model that has the same key signature as the hymn. This pattern will always be appropriate, although for some hymns lower-pitched chords would be better. Accompanists are encouraged to learn a variety of amens and how to adapt them.
The chord diagrams on this page will aid the average guitarist in playing music from this hymnal. In chording 182 of these hymns, the publisher assumed that usually a keyboard would not be played along with the guitar. If they are played together, occasional chord adjustments would be needed for the guitar.
All People That on Earth Do Dwell

Shout for joy to the Lord, all the earth. Ps. 100:1

1. All people that on earth do dwell, sing
2. The Lord ye know is God indeed; with-
3. O enter then his gates with praise, ap-
4. For why? The Lord our God is good, his

to the Lord with cheerful voice; him serve with fear, his
out our aid he did us make; we are his folk, he
proach with joy his courts unto; praise, laud, and bless his
mercy is forever sure; his truth at all times

praise forth-tell, come ye before him and rejoice.
doeth us feed, and for his sheep he doth us take.
name always, for it is seemly so to do.
firmly stood, and shall from age to age endure.

Psalm 100
William Kethe, 1561

OLD HUNDREDTH L.M.
Louis Bourgeois’s Genevan Psalter, 1551
O Worship the King

All you have made will praise you, O Lord; your saints will extol you. Ps. 145:10

1. O worship the King all-glorious above, O grateful ly
2. O tell of his might, O sing of his grace, whose robe is the
3. The earth with its store of wonders untold, Almighty, your
4. Your bountiful care what tongue can recite? It breathes in the

sing his pow'r and his love; our shield and Defender, the
light, whose canopy space. His chariots of wrath the deep
pow'r has found of old; has 'stab lished it fast by a
air; it shines in the light; it streams from the hills; it de-

Ancient of Days, pavilioned in splendor and girded with praise.
thunder-clouds form, and dark is his path on the wings of the storm.
change-less decree, and round it has cast, like a mantle, the sea.
scends to the plain; and sweetly distils in the dew and the rain.

5. Frail children of dust, and feeble as frail,
in you do we trust, nor find you to fail;
your mercies how tender, how firm to the end,
our Maker, Defender, Redeemer, and Friend!

6. O measureless Might! Ineffable Love!
While angels delight to hymn you above,
the humbler creation, though feeble their lays,
with true adoration shall lisp to your praise.
HIS PERFECTIONS

Give to Our God Immortal Praise

Give thanks to the Lord, for he is good. His love endures forever. Ps. 136:1

1. Give to our God immortal praise; mercy and truth are all his ways: wonders of grace to God belong; repeat his mercies in your song.

2. Give to the Lord of lords renown; the King of kings with glory crown; his mercies ever shall endure, when lords and kings are known no more.

3. He built the earth, he spread the sky, and fixed the starry lights on high; wonders of grace to God belong; repeat his mercies in your song.

4. He fills the sun with morning light; he bids the moon direct the night; his mercies ever shall endure, when suns and moons shall shine no more.

5. He sent his Son with pow’r to save from guilt and darkness and the grave; wonders of grace to God belong; repeat his mercies in your song.

6. Through this vain world he guides our feet, and leads us to his heav’nly seat: his mercies ever shall endure, when this vain world shall be no more.

Based on Psalm 136
Isaac Watts, 1719

WARRINGTON L.M.
Ralph Harrison, 1764
All Praise to God, Who Reigns Above

Let them give thanks to the LORD for his unfailing love and his wonderful deeds for men. Ps. 107:15

1. All praise to God, who reigns above, the God of all creation, the God of wonders, power, and love, the God of our salvation! With healing balm my soul he fills, the God who sleeps, with in the kingdom of his might, lo, all is falling. For this my thanks shall endless be; O thank him, as with a mother’s tender hand he leads his

2. What God’s almighty pow’r hath made his gracious mercy keepeth; by morning dawn or evening shade his watchful eye ne’er call ing! For death he gave me life in deed and kept my feet from a tion; he is their refuge and their rock, their peace and their salvation! With healing balm my soul he fills, the God who sleeps, with in the kingdom of his might, lo, all is falling. For this my thanks shall endless be; O thank him, as with a mother’s tender hand he leads his

3. I cried to him in time of need: Lord God, O hear my va tion! With healing balm my soul he fills, the God who sleeps, with in the kingdom of his might, lo, all is falling. For this my thanks shall endless be; O thank him, as with a mother’s tender hand he leads his

4. The Lord for sa keth not his flock, his chosen generation a tion, the God of wonders, pow’r, and love, the God of our salvation! With healing balm my soul he fills, the God who sleeps, with in the kingdom of his might, lo, all is falling. For this my thanks shall endless be; O thank him, as with a mother’s tender hand he leads his
5. Ye who confess Christ’s holy name, to God give praise and glory!
   Ye who the Father’s pow’r proclaim, to God give praise and glory!
   All idols underfoot be trod, the Lord is God! The Lord is God!
   To God all praise and glory!

6. Then come before his presence now and banish fear and sadness;
   to your Redeemer pay your vow and sing with joy and gladness:
   Though great distress my soul befell, the Lord, my God, did all things well.
   To God all praise and glory!

God, My King, Thy Might Confessing

I will exalt you, my God the King; I will praise your name for ever and ever. Ps. 145:1

1. God, my King, thy might confessing, ever will I bless thy name;
2. Honour great our God befitting; who his majesty can reach?
3. They shall talk of all thy glory, on thy might and greatness dwell,
4. Nor shall fail from memory’s treasure works by love and mercy wrought:

day by day thy throne addressing, still will I thy praise proclaim.
Age to age his works transmitting; age to age his pow’r shall teach.
speak of thy great acts the story, and thy deeds of wonder tell.
works of love surpassing measure, works of mercy passing thought.

5. Full of kindness and compassion,
   slow to anger, vast in love,
   God is good to all creation;
   all his works his goodness prove.

6. All thy works, O Lord, shall bless thee;
   thee shall all thy saints adore.
   King supreme shall they confess thee,
   and proclaim thy sovereign pow’r.
6  O Come, My Soul, Bless Thou the Lord

Praise the Lord, O my soul; all my inmost being, praise his holy name. Ps. 103:1

1. O come, my soul, bless thou the Lord thy Maker, and all within me bless his holy name; bless thou the Lord, for his anger, plentiful in love; rich is his grace to kind to all who fear his name; for well he knows our grass that soon will disappear; but ever more the rules o'er all from pole to pole; bless ye the Lord through

2. Good is the Lord and full of kind compassion, most slow to get not all his mercies, his pard'ning grace and all that humbly seek him, boundless and endless

3. His love is like a father's to his children, tender and weakness and our frailty, he knows that we are love of God is changeless, still shown to those who all his wide dominion, bless his most holy

4. We fade and die like flow'rs that grow in beauty, like tender

5. High in the heav'n his throne is fixed forever, his kingdom

REFRAIN

saving love proclaim.
as the heav'n's above.
dust, he knows our frame. Bless him forever, wondrous in look to him in fear.
name, O thou my soul.
From All That Dwell below the Skies

Praise the Lord, all you nations; extol him, all you peoples. Ps. 117:1

1. From all that dwell below the skies let the Creator's praise arise; let the Redeemer's name belong. In cheerful sound all voices truth attends your word. Your praise shall sound from shore to shore till suns shall rise and set no more.

2. In every land begin the song; to every land the strains belong. In cheerful sound all voices truth attends your word. Your praise shall sound from shore to shore till suns shall rise and set no more.

3. Eternal are your mercies, Lord; eternal author's praise arise; let the Redeemer's name belong. In cheerful sound all voices truth attends your word. Your praise shall sound from shore to shore till suns shall rise and set no more.

Based on Psalm 117
Isaac Watts, 1719; mod.

DUKE STREET, L.M.
John Halton, 1793

From Psalm 103
The Psalter, 1912; alt. 1961

TIDINGS 11.10, 11.10 ref.
James Walsh, 1875
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*Indicates first line of hymn where different from title; this hymn is also listed by title.
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