

August 4, 2019  
First Christian Church,  
Chehalis

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Order of Service:

Opening prayer / scripture – John Johnstone

I Know Whom I Have Believed, hymn #276 – verses 1,2,4

Prayer – John Johnstone

Alas! And Did My Savior Bleed?, hymn #274 – verses 1,4

In The Cross Of Christ I Glory, hymn #144 – all verses

NOTE: the origin of this song is explained on the following page.

Sacrament of Communion – John Johnstone

Offering Thought and Prayer – Julie Erwin

MESSAGE: “Romans Chapter 1...”

There’s Not A Friend, hymn #294 – verse 1

Closing prayer – John Johnstone

**Food for Thought – 1 Timothy 2:1-2**

**Remember, the more you judge the people in your life, the more unhappy you’ll be,**

Therefore you are inexcusable, O man, whoever you are who judge another you condemn yourself; for you who judge practice the same things... **Romans 2:1**

**In The Cross Of Christ I Glory – the history:**

Sir John Bowring (1792-1872) was a distinguished scholar, ranked by some as one of the great minds of his day in the English-speaking world. Among his gifts was his ability as a linguist, publishing translations of poetry from such varied languages as Russian, Batavian, Spanish, Polish, Serbian, Bohemian, Magyar, Czech and Hungarian.

Despite a demanding political and diplomatic career, Bowring maintained an active avocation as a translator of poetry, composer of original poems and writer of essays on political and religious themes. Mr. Bailey notes that the “hymns that have lived were all written when he was about 30 years old, when his poetic interests were uppermost, and the idealism of youth made him the champion of the downtrodden and the underprivileged.” “In the cross of Christ I glory” (1825) was composed while the author was in his early thirties. Appearing in *Hymns by John Bowring* (1825), the theme and language suggests a much more mature poet. Late 19th-century hymnologist John Julian suggests that Galatians 6:14 provides the basis for this hymn: “Far be it for me to glory except in the cross of our Lord Jesus Christ” (KJV).

This “sublime” cross (mentioned in the opening and closing stanzas) is a wonderful oxymoron, and as Mr. Watson points out, “an important word in the Romantic period [