

**THE NEW
JERUSALEM: A HYMN
OF THE OLDEN TIME**

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The New Jerusalem: A Hymn of the Olden Time by Horatius Bonar

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HORATIUS BONAR

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"Suspirate in aeternam Hierusalem; quo praecedit spes vestra, sequatur vita vestra; liberemur cum Christo. Christus nobis modo caput, gubernat nos modo deus, amplectetur secum illa civitate cum aequales erimus angelis Dei. Non audeamus hoc suspirari de nobis, nisi promitteret veritas. Hoc ergo concupiscite fratres, hoc die noctaque cogitate. Si vultis armati esse contra tentationes in saeculo, crescat et reboetur desiderium Hierusalem aeternae in cordibus vestris. Transit captivitas, veniet felicitas, damnabitur hostis extremus, et cum rege sine morte triumphabimus."—**AUGUSTINUS** ad *Paulos* 137.

The New Jerusalem.

A HYMN OF THE OLDEN TIME.

Alleluia, laeta mater concinis Hierusalem
Alleluia, vox tuorum civium gaudentium ;
Exules nos here cogunt Babylonis sumina.

OLD LATIN HYMN.



EDINBURGH:
JOHNSTONE AND HUNTER.

1852.

"Et hinc jam pervenitur in Hierusalem, in regnum et civitatem David, in visionem pacis, ubi beati pacifici, filii Dei, (interius et exterius omnibus pacificatis) ingressi in gaudium Domini sui, celebrant Sabbatum Sabbatorum."—BERNARD, *Sermo III. de Fugna Spirituali.*

"Ad illam (Hierusalem) peregrinamur in hac vita, ad ejus reditum suspiramus; suspiramus tandem miseri et laborantes donec ad illam redeamus."—AUGUSTINE on the 126th Psalm.

John W. Dean. 1858.

PREFACE.

THE hymn which these pages contain has been reprinted from a "Broadside," which, although without a date, is probably of the beginning of the last century. I have met with no printed copy older than this. The text of this old sheet has been taken as the basis of this edition. From other copies, in various forms, the different readings have been gleaned which are set down at the foot of the page.

David Dickson, minister at Irvine a little before the middle of the seventeenth century, has hitherto been reputed the author, on the authority of Robert Wodrow, who refers to "some short poems, on pious and serious subjects," published by Dickson, "such as the Christian

sacrifice, O Mother, Dear Jerusalem, and, on somewhat larger octavo, 1649, True Christian Love, to be sung with the common tunes of the Psalms." Of these it is evident that Wodrow does not speak upon hearsay, but from personal knowledge; for he adds, "This is all of his I have seen in print."*

Such is all that has hitherto been known respecting the hymn. It has been universally believed to be David Dickson's; and this belief dates back not merely from the time of Wodrow, but apparently from Dickson's own time, as the hymn would seem to have been printed then, along with the others which were undoubtedly his own.

Such was, till lately, our own belief in the matter. It has now undergone considerable change. The way in which we were led to this it may be as well to state, as it involves the history of the hymn.

More than a year and a-half ago, when preparing this edition, we were informed that there existed a copy of the hymn, in a manuscript volume in the British Museum, which established a much older authorship than that of David Dickson. A few months after, we had an opportu-

* See his *Life of Dickson*, published in 1726.

nity of inspecting the volume minutely. It is a thin quarto, small size, purchased some years ago at Mr Bright's sale, and is No. 15,225. It has been bound somewhat recently, and is marked on the back, "Queen Elizabeth." This date, however, is incorrect, as the following statement will show:—There are references to King James, which prove that it belongs to his reign. There are two songs in reference to the death of a Mr Thewlis. The first is at page 45; the heading runs thus: "Here followeth the song Mr Thewlis writ himself, to the tune of —." The second is at page 49, and is thus headed: "Here followeth the song of the death of Mr Thewlis, to the tune of Daintie, come thou to me." We cannot extract the whole; but it begins thus:—

O God above, relent,
And listen to our cry;
O Christ, our woes avert,
Let not thy children die.

It ends thus:—

O happie martyred saints,
To you I call and cry,
To heale us in our wants,
O beg for us mercie.

It is evident that Thewlis was a Romanist; and in the

list of the twenty-four "secular clergymen" who suffered death for treason during the reign of James, one "John Thulis" is given as having been executed at Lancaster, on the 18th of March 1616.* And though there is a slight difference in the spelling of the name from what we find in the manuscript, yet we can hardly doubt that the Mr Thewlis of the manuscript is the John Thulis of the historian. If so, then this interesting volume must be assigned to the reign of James the First. At the same time, it must be remembered that this does not fix the date of the hymns, or ballads, or songs contained in it, to that reign. Some of them are much older, going back even to an earlier period than Queen Elizabeth's reign. Several of the pieces in it do indeed refer to events of her time. There is, for instance, at page 61, "A song of four priestes that suffered death at Lancaster, to the tune of Daintie, come thou to me." Now, as only three Romanists in all were executed at Lancaster during the reign of James, and as these were not executed at once, but one (Lawrence Bailey) in 1604, and the other two (John Thulis and Roger Wrenno) in 1616; and as neither

* See Dodd's Church History of England, vol. iv. p. 179.