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TO THE

REVEREND SYNOD,

534

W I T H
HYMNS and SPIRITUAL SONGS,
Having the proper METRE prefixed to each.
A L S O,
THE CATECHISM, COMPENDIUM, CON-
FESSION OF FAITH AND LITURGY,
O F T H E
REFORMED CHURCH in the NETHERLANDS.
*For the Use of the Reformed Dutch Church in North-
America.*

A L B A N Y :

PRINTED AND SOLD,

By CHARLES R. AND GEORGE WEBSTER,
At their Printing-Office and Bookstore, in the
White House, Corner of State & Pearl Streets.

M,DCC,XCVI.

T O T H E

R E V E R E N D S Y N O D,

O F T H E R E F O R M E D D U T C H C H U R C H
I N N O R T H - A M E R I C A ;

T H E A L B A N Y E D I T I O N *of the* P S A L M S *of* D A -
V I D, *with* H Y M N S *and* S P I R I T U A L S O N G S ;
to which are added, The C A T E C H I S M, C O M P E N D I -
U M, C O N F E S S I O N *of* F A I T H, *and* L I T U R G Y, *of the*
Reformed Church in the Netherlands,

Is respectfully I N S C R I B E D :

By their most devoted,

And most obedient

S E R V A N T S,

T H E P U B L I S H E R S.

C I T Y O F A L B A N Y,

May 10, 1796.

*Extracts from the Acts of the Reverend Synod of the
Reformed Dutch Church in North-America, Octo-
ber, 1788.*

“**T**HE Synod, convinced of the propriety of introducing an uniformity of English Psalmody in their Churches, directed that a Psalm Book be formed by a selection from the Versions of Dr. Brady and Mr. Tate, Dr. Watts and the Book at present in use in the Dutch Church of the City of New-York; with such alterations as may be found necessary; and also that a number of Hymns be bound up in the same Volume; which, when approved of, the Synod will recommend to be used in all the churches under their care, where Divine Service is performed in the English Language.

The Synod farther directed, that the Heidelberg Catechism and the Compendium, the Confession of Faith and the Liturgy of the Reformed Church in the Netherlands, as they are translated in the aforesaid Psalm Book used in the Dutch Church of the City of New-York, be added to the Psalm Book and Hymns.”

Synod Extraord. May, 1789.

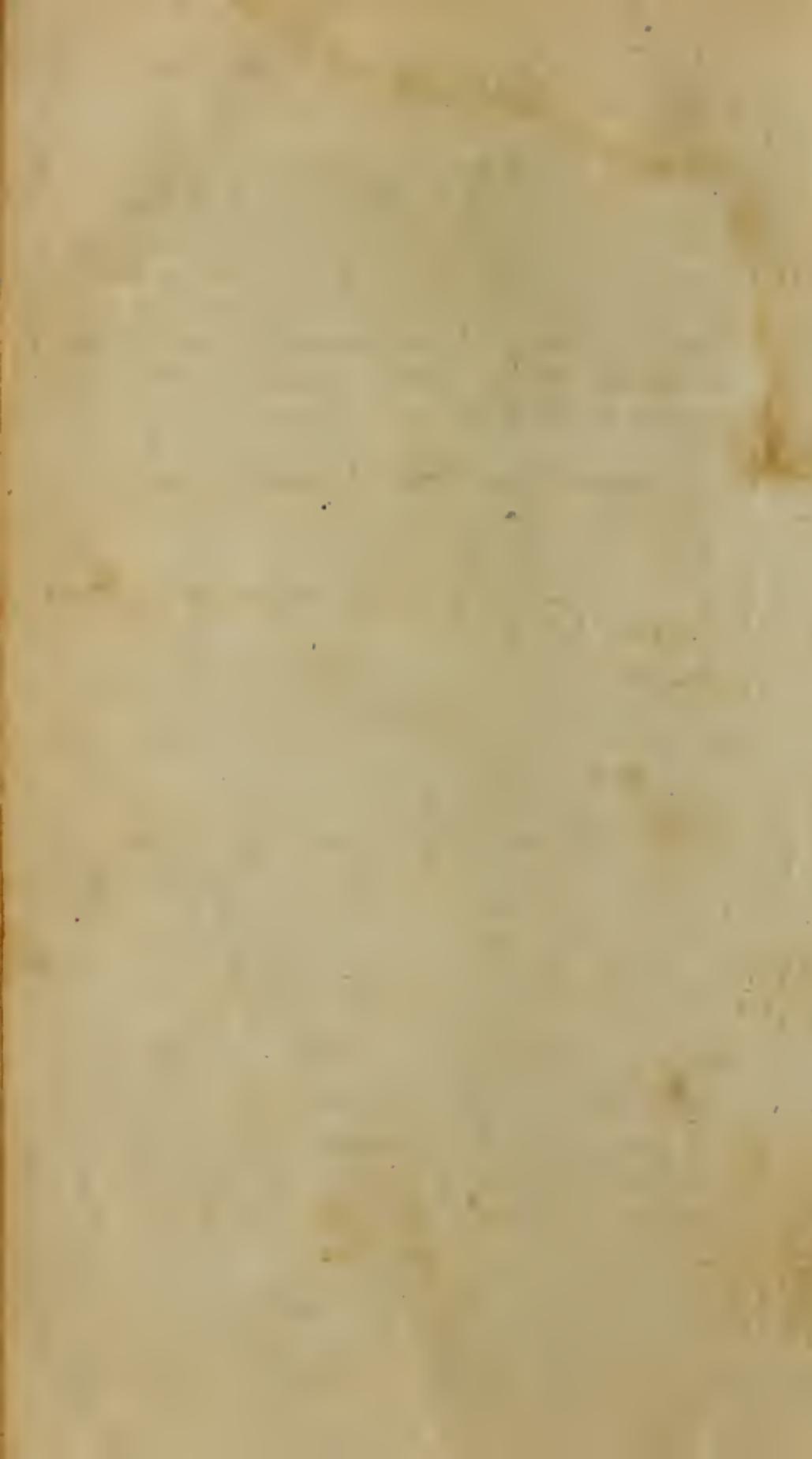
“**R**EPORT being made that the Psalm Book and Hymns were prepared agreeably to the direction of Synod, and the same being approved of; it was ordered that the Reverend Doctor Livingston, Professor of Theology and Præses of the present Synod, be requested to commit them immediately to the press, and when completed, to affix thereto his name, that so the respective Congregations may be assured that this

publication is made with the approbation and by the authority of the Synod."

AGREEABLY to the foregoing resolutions, I hereby certify that the Psalms and Hymns ; together with the Catechism and Compendium, the Confession of Faith and Liturgy contained in this book, are the same which the Reverend Synod have approved, and now recommend to be used in all their Churches where divine Service is performed in the English Language.

Given at New-York, October 22, 1789.

John H. Livingston.





P S A L M S

O F

D A V I D.

Psalm 1—common metre.

- 1 **H**OW blest is he who ne'er consents
By ill advice to walk ;
Nor stands in sinners ways, nor sits
Where men profanely talk !
- 2 But makes the perfect law of God
His bus'ness and delight ;
Devoutly reads therein by day,
And meditates by night.
- 3 Like some fair tree, which, fed by streams,
With timely fruit does bend,
He still shall flourish, and success
All his designs attend.
- 4 Ungodly men, and their attempts,
No lasting root shall find ;
Untimely blasted, and dispers'd,
Like chaff before the wind.
- 5 Their guilt shall strike the wicked dumb
Before their Judge's face ;
No formal hypocrite shall then,
Among the saints have place.
- 6 For God approves the just man's ways ;
To happiness they tend :
But sinners, and the paths they tread,
Shall both in ruin end.

Psalm 2—common metre.

- 1 **W**ITH restless and ungovern'd rage,
 Why do the heathen storm ?
 Why in such rash attempts engage,
 As they can ne'er perform ?
- The great in council, and in might,
 Their various forces bring ;
 Against the Lord they all unite,
 And his anointed King.
- 3 " Must we submit to their commands ?"
 Presumptuously they say ;
 " No ; let us break their slavish bands,
 " And cast their chains away."
- 4 But God, who sits enthron'd on high,
 And sees how they combine,
 Does their conspiring strength defy,
 And mocks their vain design.
- 5 Thick clouds of wrath divine shall break
 On his rebellious foes ;
 And thus will he in thunder speak,
 To all that dare oppose.
- 6 " Though madly you dispute my will,
 " The King that I ordain,
 " Whose throne is fix'd on Sion's hill,
 " Shall there securely reign."
- 7 Attend, O earth, whilst I declare
 God's uncontrol'd decree :
 " Thou art my Son ; this day, my heir,
 " Have I begotten thee.
- 8 " Ask and receive thy full demands,
 " Thine shall the heathen be :
 " The utmost limits of the lands
 " Shall be possess'd by thee.

9 “ Thy threat’ning sceptre thou shalt shake,
 “ And crush them ev’ry where ;
 “ As massy bars of iron break
 “ The potter’s brittle ware.”

10 Learn then, ye princes ; and give ear,
 Ye judges of the earth :
 Worship the Lord with holy fear ;
 Rejoice with awful mirth.

11 Appease the Son, with due respect
 Your timely homage pay ;
 Lest he revenge the bold neglect,
 Incens’d by your delay.

12 If but in part his anger rise,
 Who can endure the flame ?
 Then blest are they whose hope relies
 On his most holy Name.

Psalm 3—common metre.

1 **M**Y God, how many are my fears ?
 How fast my foes increase ?
 Conspiring my eternal death,
 They break my present peace.

2 The lying tempter would persuade
 There’s no relief in Heaven,
 And all my growing sins appear
 Too great to be forgiven.

3 But thou, my glory, and my strength,
 Shalt on the tempter tread,
 Shalt silence all my threat’ning guilt,
 And raise my drooping head.

4 I cry’d, and from his holy hill
 He bow’d a list’ning ear ;
 I call’d my Father, and my God,
 And he subdu’d my fear.

5 He shed soft slumbers on mine eyes,
 In spite of all my foes ;
 I woke and wonder'd at the grace
 That guarded my repose.

6 What tho' the hosts of death and hell
 All arm'd against me stood ;
 Terrors no more shall shake my soul ;
 My refuge is my God.

7 Arise, O Lord, fulfil thy grace,
 While I thy glory sing :
 My God has broke the serpent's teeth,
 And death has lost his sting.

8 Salvation to the Lord belongs,
 His arm alone can save ;
 Blessings attend thy people here,
 And reach beyond the grave.

Psalm 4—long metre.

1 **O** GOD of grace and righteousness,
 Hear and attend when I complain ;
 Thou hast enlarg'd me in distress,
 Bow down a gracious ear again.

2 Ye sons of men in vain ye try
 To turn my glory into shame ;
 How long will scorners love to lie,
 And dare reproach my Saviour's name ?

3 Know that the Lord divides his saints
 From all the tribes of men beside ;
 He hears and pities their complaints,
 For the dear sake of Christ that died.

4 When our obedient hands have done
 A thousand works of righteousness,
 We put our trust in God alone,
 And glory in his pard'ning grace.

5 Let the unthinking many say,
 "Who will bestow some earthly good?"
 But, Lord, thy light and love we pray,
 Our souls desire this heav'nly food.

6 Then shall my cheerful powers rejoice
 At grace divine, and love so great;
 Nor will I change my happy choice
 For all their wealth and boasted state.

Psalms 5—common metre.

1 **L**ORD, in the morning thou shalt hear
 My voice ascending high;
 To thee will I direct my pray'r,
 To thee lift up mine eye.

2 Up to the hills where Christ is gone
 To plead for all his saints,
 Presenting at his Father's throne,
 Our songs and our complaints.

3 Thou art a God, before whose sight
 The wicked shall not stand;
 Sinners shall ne'er be thy delight,
 Nor dwell at thy right hand.

4 But to thy house will I resort,
 To taste thy mercies there;
 I will frequent thine holy court,
 And worship in thy fear.

5 O may thy Spirit guide my feet
 In ways of righteousness!
 Make every path of duty strait,
 And plain before my face.

6 My watchful enemies combine
 To tempt my feet astray;
 They flatter with a base design,
 To make my soul their prey.

7 Lord, crush the serpent in the dust,
And all his plots destroy ;
While those that in thy mercy trust,
For ever shout for joy.

8 The men that love and fear thy name,
Shall see their hopes fulfill'd ;
The mighty God will compass them
With favor as a shield.

Psalm 6—common metre.

1 **T**HY dreadful anger, Lord, restrain.
And spare a wretch forlorn ;
Correct me not in thy fierce wrath,
Too heavy to be borne.

2 Have mercy, Lord, for I grow faint,
Unable to endure
The anguish of my aching bones,
Which thou alone can'st cure.

3 My tortur'd flesh distracts my mind,
And fills my soul with grief :
But, Lord, how long wilt thou delay
To grant me thy relief ?

4 Thy wonted goodness, Lord, repeat,
And ease my troubled soul :
Lord, for thy wondrous mercy's sake,
Vouchsafe to make me whole.

5 For after death no more can I
On earth thy acts proclaim ;
No pris'ner of the silent grave
Can magnify thy name.

6 Quite tir'd with pain, with groaning faint,
No hope of ease I see ;
The night, that quiets common grief,
Is spent in tears by me.

7 My beauty fades, my sight grows dim,
 My eyes with weakness close ;
 Old age o'ertakes me, whilst I think
 On my insulting foes.

8 Depart, ye wicked ; in my wrongs
 Ye shall no more rejoice ;
 For God, I find, accepts my tears,
 And listens to my voice.

9 He hears, and grants my humble pray'r :
 And they that wish my fall
 Shall blush and rage, to see that God
 Protects me from them all.

Psalm 7—common metre.

1 **M**Y trust is in my heav'nly Friend,
 My hope in thee, my God :
 Rise and my helpless life defend,
 From those that seek my blood.

2 With insolence and fury they
 My soul in pieces tear,
 As hungry lions rend the prey,
 When no deliverer's near.

3 If e'er my pride provok'd them first,
 Or once abus'd my foe,
 Then let them tread my life to dust,
 And lay my honor low.

4 If there be malice found in me,
 I know thy piercing eyes ;
 I should not dare appeal to thee,
 Nor ask my God to rise.

5 Arise, my God, lift up thy hand,
 Their pride and power controul ;
 Awake to judgment, and command
 Deliv'rance for my soul.

- 6 Let finners and their wicked rage
Be humbl'd to the dust ;
Shall not the God of truth engage
To vindicate the just ?
- 7 He knows the heart, he tries the reins,
He will defend th' upright ;
His sharpest arrows he ordains
Against the sons of spite.
- 8 Tho' leagu'd in guile their malice spread
A snare before my way ;
Their mischiefs on their impious head,
His vengeance shall repay.
- 9 That cruel persecuting race
Must feel his dreadful sword ;
Awake my soul, and praise the grace
And justice of the Lord.

Psalm 8—short metre.

- 1 **O** LORD, our heavenly King,
Thy name is all divine ;
Thy glories round the earth are spread,
And o'er the heavens they shine.
- 2 When to thy works on high,
I raise my wondering eyes,
And see the moon complete in light
Adorn the darksome skies.
- 3 When I survey the stars
And all the shining forms,
Lord, what is man, that worthless thing,
A-kin to dust and worms ?
- 4 Lord, what is worthless man,
That thou should'st love him so ?
Next to thine angels is he plac'd,
And Lord of all below.

- 5 Thine honors crown his head,
While beasts like slaves obey,
And birds that cut the air with wings,
And fish that cleave the sea.
- 6 How rich thy bounties are !
And wond'rous are thy ways ;
Of dust and worms thy power can frame
A monument of praise.
- 7 From mouths of feeble babes
And sucklings, thou canst draw
Surprising honors to thy name,
And strike the world with awe.
- 8 O Lord, our heavenly King,
Thy name is all divine ;
Thy glories round the earth are spread,
And o'er the heav'ns they shine.

Psalm 9—long metre. . .

- 1 **T**O celebrate thy name, O Lord !
My heart and voice, in one accord,
With grateful joy, I will declare
To men thy works, which wond'rous are.
- 2 The thought of them to me shall bring
Exalted pleasure whilst I sing :
My thankful soul shall strive to raise,
To thee, my God, triumphant praise.
- 3 When those who did against me rise,
Have fled with shame, struck with surprize,
Terror shall seize them in their sight ;
They fall and perish at thy sight.
- 4 Against my life they strove in vain ;
For thou didst still my cause maintain ;
My right asserting from thy throne,
Where justice reigns, and truth is known.

- 5 The insolence of heathen pride,
 O God of truth, thou wilt deride ;
 Their offspring shall be low debas'd,
 Their names with infamy disgrac'd.

Part 2—long metre.

- 6 Mistaken foes, your ill design,
 Quite vanquish'd, now you must resign ;
 Our city yet remains secure,
 Altho' you thought its ruin sure.
- 7 For God, the Lord, enthron'd on high,
 Is with impartial justice nigh :
 His judgment-seat he hath prepar'd,
 As well to punish as reward.
- 8 There shall he sit in righteousness,
 And ev'ry secret wrong redress :
 His anger will his foes destroy,
 His saints shall still his smiles enjoy.
- 9 God is a constant sure defence
 Against oppressive insolence ;
 And when our foes exert their rage,
 He will in our behalf engage.
- 10 All those who have his goodness known,
 Will look for help to God alone ;
 His mercy never will neglect
 Those who his holy name respect.

Part 3—long metre.

- 11 Oh join your hearts in one accord,
 From Sion's hill bless ye the Lord :
 His deeds throughout the world proclaim,
 Till all revere his holy name.
- 12 When he enquiry makes for guilt,
 The blood of saints by sinners spilt ;
 He calls to mind the poor distress'd,
 And all their wrongs are soon redress'd,

- 13 Then pity, Lord, my troubled state,
Dispel the grief my foes create ;
Thou who dost oft my pray'r attend,
And in distress assistance lend.
- 14 That I in Zion may proclaim
Thy praise to all who love thy name,
And in loud shouts of grateful joy,
My heart and tongue, and voice employ.
- 15 Deep in the pit design'd for me,
The heathen pride shall humbled be ;
Their feet insensibly ensnar'd,
Where they my ruin had prepar'd.
- 16 Thus by his judgments, God is known ;
All nations must his justice own ;
The wicked he will low debase,
And by their own designs disgrace.
- 17 In hell the sinner shall be cast,
Mid torments which must ever last :
None are by privacy obscur'd,
None shall by numbers be secur'd.
- 18 His suff'ring saints, when most distress'd,
Are by his timely aid redress'd ;
Tho' for a while in sorrows drown'd,
Their hope shall with success be crown'd.
- 19 Arise, O Lord ! to judgment come,
Pronounce the guilty heathen's doom ;
Let not thy foes thy saints devour,
But crush them by almighty pow'r.
- 20 Strike terror through the nations round :
The heathen pride, O Lord ! confound ;
And let them by consenting fear,
No more than mortal men appear.

Pſalm 10—common metre.

- 1 **W**HY doth the Lord depart ſo far,
 And why conceal his face,
 When great calamities appear,
 And times of deep diſtreſs !
- 2 Lord, ſhall the wicked ſtill deride
 Thy juſtice and thy laws ?
 Shall they advance their heads in pride,
 And ſlight the righteous cauſe ?
- 3 They caſt thy judgments from their ſight,
 And then inſult the poor ;
 They boaſt in their exalted height,
 That they ſhall fall no more.
- 4 Arife, O God, liſt up thine hand,
 Attend our humble cry ;
 No enemy ſhall dare to ſtand,
 When God aſcends on high.
- 5 Why do the men of malice rage,
 And ſay with fooliſh pride,
*The God of heav'n will ne'er engage
 To fight on Zion's ſide.*
- 6 But thou for ever art our Lord ;
 And powerful is thine hand,
 As when the heathen felt thy ſword,
 And periſh'd from thy land.
- 7 Thou wilt prepare our hearts to pray,
 And cauſe thine ear to hear ;
 Accept the vows thy children pay,
 And free thy ſaints from fear.
- 8 Proud tyrants ſhall no more oppreſs,
 No more deſpiſe the juſt ;
 And mighty finners ſhall confeſs
 They are but earth and duſt.

Psalm 11—common metre.

1 SINCE I have plac'd my trust in God,
 A refuge always nigh,
 Why should I, like a tim'rous bird,
 To distant mountains fly ?

2 Behold the wicked, bend their bow,
 And ready fix their dart,
 Lurking in ambush to destroy
 The man of upright heart.

3 When once the firm assurance fails,
 Which public faith imparts,
 'Tis time for innocence to fly
 From such deceitful arts.

4 The Lord hath both a temple here
 And righteous throne above,
 Whence he surveys the sons of men
 And how their councils move.

5 If God the righteous, whom he loves
 For trial does correct ;
 What must the sons of violence,
 Whom he abhors, expect ?

6 Snares, fire, and brimstone, on their heads,
 Shall in one tempest show'r ;
 This dreadful mixture his revenge
 Into their cup shall pour.

7 The righteous Lord will righteous deeds
 With signal favor grace ;
 And to the upright man disclose
 The brightneis of his face.

Psalm 12—long metre.

1 ALMIGHTY God appear and save !
 For vice and vanity prevail :

- The godly perish in the grave,
The just depart, the faithful fail.
- 2 The whole discourse, when crouds are met,
Is fill'd with trifles loose and vain :
Their lips are flatt'ry and deceit,
And their proud language is profane.
- 3 But lips that with deceit abound,
Shall not maintain their triumph long :
The God of vengeance will confound
The flattering and blaspheming tongue.
- 4 *Yet shall our words be free, they cry,
Our tongues shall be control'd by none :
Where is the Lord, will ask us why ?
Or say, our lips are not our own ?*
- 5 The Lord who sees the poor oppress'd,
And hears th' oppressor's haughty strain,
Will rise to give his children rest,
Nor shall they trust his word in vain.
- 6 Thy word, O Lord, tho' often try'd,
Void of deceit shall still appear ;
Not silver, seven times purify'd
From dross and mixture, shines so clear.
- 7 Thy grace shall in the darkest hour
Defend from danger and surprize ;
Tho' when the vilest men have power,
On every side oppressors rise.

Psalms 13—peculiar metre.

- 1 **H**OW long shall I repine ?
Lord, must I ever mourn ?
Hast thou withdrawn from me ?
And wilt thou ne'er return ?

- 2 How long shall anxious thoughts
My heart with grief oppress?
How long my foes insult,
And I have no redress?
- 3 Oh! to my longing eyes
Restore thy wonted light;
And soon, or I shall sleep
In everlasting night.
- 4 Restore me lest they boast,
'Twas their own strength o'ercame;
Lest those who vex my soul,
Should triumph in my shame.
- 5 Since I my trust have plac'd
Beneath thy mercy's wing;
Thy help will come, and then
My heart with joy shall sing:
- 6 Then shall my song, inspir'd,
To thee, my God, ascend,
Who to my soul distress'd,
Such bounty didst extend.

Psaltn 14—long metre.

SURE wicked fools must needs suppose
That God is nothing but a name;
Corrupt and lewd their practice grows,
No breast is warm'd with holy flame.

The Lord look'd down from heav'n's high tower
And all the son's of men did view,
To see if any own'd his pow'r;
If any truth or justice knew.

But all, ho-faw, were gone aside;
All were degen'rate grown, and base;
None took religion for their guide,
Not one of all the sinful race.

- 4 But can those workers of deceit
Be all so dull and senseless grown,
That they like bread, my people eat,
And God's almighty pow'r dilown ?
- 5 How will they tremble then for fear,
When his just wrath shall them o'ertake ?
For, to the righteous, God is near,
And never will their cause forsake.
- 6 Ill men in vain with scorn expose
Those methods which the good pursue ;
Since God a refuge is for those
Whom his just eyes with favor view.
- 7 Would he his saving pow'r employ,
To break his people's fervile band ;
Then shouts of universal joy
Should loudly echo through the land.

Psalm 15—long metre.

- 1 **W**HO shall ascend thy heav'nly place,
Great God, and dwell before thy face
The man that minds religion now,
And humbly walks with God below.
- 2 Whose hands are pure, whose heart is clean
Whose lips still speak the thing they mean ;
No slanders dwell upon his tongue ;
He hates to do his neighbor wrong.
- 3 Scarce will he trust an ill report,
Or vent it to his neighbor's hurt ;
Sinners of state he can despise,
But saints are honor'd in his eyes.
- 4 Firm to his word he ever stood,
And always makes his promise good,
Nor dares to change the thing he swears,
Whatever pain or loss he bears.

- 5 He never deals in bribing gold,
And mourns that justice should be sold :
While others scorn and wrong the poor,
Sweet charity attends his door.
- 6 He loves his enemies, and prays
For those that curse him to his face ;
And doth to all men still the same
That he would hope or wish from them.
- 7 Yet, when his holiest works are done
His soul depends on grace alone :
This is the man thy face shall see,
And dwell for ever, Lord, with thee.

Psalm 16—long metre.

PRESERVE me, Lord, in time of need,
For succor to thy throne I flee,
But have no merits there to plead ;
My goodness cannot reach to thee.

Oft have my heart and tongue confess
How empty and how poor I am ;
My praise can never make thee blest,
Nor add new glories to thy name.

Yet, Lord thy saints on earth may reap
Some profit by the good we do ;
These are the company I keep,
These are the choicest friends I know.

Let others chuse the sons of mirth
To give a relish to their wine ;
Love the men of heavenly birth,
Whose thoughts and language are divine.

Part 2—long metre.

How fast their guilt and sorrows rise,
Who haste to seek some idol-god !

I will not taste their sacrifice,
Their off'rings of forbidden blood.

6 My God provides a richer cup,
And nobler food to live upon ;
He for my life has offer'd up
Jesus, his best beloved Son.

7 His love is my perpetual feast ;
By day his counsels guide me right ;
And be his name for ever blest,
Who gives me sweet advice by night.

8 I set him still before mine eyes ;
At my right hand he stands prepar'd
To keep my soul from all surprize,
And be my everlasting guard.

Part 3—long metre.

9 When God is nigh, my faith is strong,
His arm is my almighty prop :
Be glad my heart, rejoice my tongue,
My dying flesh shall rest in hope.

10 Though in the dust I lay my head,
Yet, gracious God, thou wilt not leave
My soul for ever with the dead,
Nor lose thy children in the grave.

11 My flesh shall thy first call obey,
Shake off the dust and rise on high ;
Then shalt thou lead the wond'rous way
Up to the throne above the sky.

12 There streams of endless pleasure flow ;
And full discoveries of thy grace
(Which we but tasted here below)
Spread heavenly joys through all the place.

Psalm 17—common metre.

- 1 **T**O my just plea, and sad complaint,
Attend O righteous Lord ;
And to my pray'er, as 'tis unfeign'd,
A gracious ear afford.
- 2 As in thy sight I am approv'd,
So let my sentence be ;
And with impartial eyes, O Lord,
My upright dealing see.
- 3 For thou hast search'd and prov'd each part,
And watch'd me day and night ;
And thou hast seen my tongue and heart
Have aim'd at what was right.
- 4 Concerning all the works of men,
Thou know'st my heart, O Lord,
How true and faithful I have been
According to thy word.
- 5 Hold up my goings in thy path,
Nor let my footsteps slide ;
O Lord, My God, ev'n unto death
Be thou my constant guide.

Part 2—long metre.

- 6 Lord, I am thine ; but thou wilt prove
My faith, my patience, and my love ;
When men of spite against me join,
They are the sword, the hand is thine.
- 7 Their hope and portion lie below ;
'Tis all the happiness they know,
'Tis all they seek ; they take their shares ;
And leave the rest among their heirs.
- 8 What sinners value, I resign ;
Lord, 'tis enough that thou art mine :

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- I shall behold thy blissful face,
And stand complete in righteousness.
- 9 This life's a dream, an empty show ;
But the bright world, to which I go,
Hath joys substantial and sincere ;
When shall I wake and find me there ?
- 10 O glorious hour ! O blest abode !
I shall be near and like my God ;
And flesh and sin no more controul
The sacred pleasures of the soul.
- 11 My flesh shall slumber in the ground,
Till the last trumpet's joyful sound :
Then burst the chains with sweet surprise,
And in my Saviour's image rise.

Psalm 18—long metre.

- 1 **N**O change of times shall ever shock,
My firm affection, Lord, to thee ;
For thou hast always been a rock,
A fortress and defence to me.
- 2 Thou my deliv'rer art, O God ;
My trust is in thy mighty pow'r :
Thou art my shield from foes abroad,
At home my safeguard and my tow'r,
- 3 To thee will I address my pray'r,
(To whom all praise we justly owe ;)
So shall I, by thy watchful care,
Be guarded from my treach'rous foe.
- 4 By floods of wicked men distress'd,
With deadly sorrows compass'd round,
With dire infernal pangs oppress'd,
In death's unwieldy fetters bound :
- 5 To Heav'n I made my mournful pray'r
To God address'd my humble moan ;

Who graciously inclin'd his ear,
And heard me from his lofty throne.

Part 2—long metre.

- 6 When God arose my part to take,
The conscious earth was struck with fear ;
The hills did at his presence shake,
Nor could his dreadful fury bear.
- 7 Thick clouds of smoke dispers'd abroad,
Ensigns of wrath before him came ;
Devouring fire around him glow'd,
That coals were kindled at its flame.
- 8 He left the beauteous realms of light,
Whilst heav'n bow'd down its awful head ;
Beneath his feet substantial night
Was like a sable carpet spread.
- 9 The chariot of the King of kings,
Which active troops of angels drew,
On a strong tempest's rapid wings,
With most amazing swiftness flew.
- 10 Black wat'ry mists and clouds conspir'd
With thickest shades his face to veil ;
But at his brightness soon retir'd,
And fell in show'rs of fire and hail.
- 11 Thro' heav'n's wide arch a thund'ring peal,
God's angry voice, did loudly roar ;
While earth's sad face with heaps of hail
And flakes of fire was cover'd o'er.
- 12 His sharpen'd arrows round he threw,
Which made his scatter'd foes retreat ;
Like darts his nimble lightnings flew,
And quickly finish'd their defeat.
- 13 The deep its secret stores disclos'd,
The world's foundations naked lay ;

By his avenging wrath expos'd,
Which fiercely rag'd that dreadful day.

Part 3—long metre.

14 The Lord did on my side engage ;
From heav'n, his throne, my cause upheld,
And snatch'd me from the furious rage
Of threat'ning waves, that proudly swell'd.

15 God his resistless pow'r employ'd
My strongest foes attempts to break ;
Who else, with ease, had soon destroy'd
The weak defence that I could make.

16 Their subtile rage had near prevail'd
When I distress'd and friendless lay ;
But still when other succours fail'd,
God was my firm support and stay.

17 From dangers that inclos'd me round,
He brought me forth and set me free ;
For some just cause his goodness found
That mov'd him to delight in me.

Part 4—long metre.

18 Thou fait'st, O Lord, thy righteous rule,
To various paths of human kind ;
The humble, meek, and merciful,
With thee shall wond'rous mercy find.

19 Thou to the just shalt justice show ;
The pure thy purity shall see ;
Such as perversely choose to go,
Shall meet with due returns from thee.

20 That he the humble soul will save,
And crush the haughty's boasted might,
In me the Lord an instance gave,
Whose darkness he has turn'd to light.

- 21 On his firm succor I rely'd
 And did o'er num'rous foes prevail ;
 Nor fear'd whilst he was on my side,
 The best defended walls to scale.
- 22 For God's designs shall still succeed ;
 His word will bear the utmost test ;
 He's a strong shield to all that need,
 And on his sure protection rest.
- 23 Who then deserves to be ador'd,
 But God, on whom my hopes depend ?
 Or who, except the mighty Lord,
 Can with resistless pow'r defend ?

Part 5—long metre.

- 24 'Tis God that girds my armour on,
 And all my just designs fulfils ;
 Through him my feet can swiftly run,
 And nimbly climb the steepest hills.
- 25 Lessons of war from him I take,
 And manly weapons learn to wield ;
 Strong bows of steel with ease I break,
 Forc'd by my stronger arms to yield.
- 26 The buckler of his saving health
 Protects me from assaulting foes ;
 His hand sustains me still ; my wealth
 And greatness from his bounty flows.
- 27 My goings he enlarg'd abroad,
 Till then to narrow paths confin'd ;
 And when in slipp'ry ways I trod,
 The method of my steps design'd.
- 28 Through him I num'rous hosts defeat,
 And flying squadrons captive take ;
 Nor from my fierce pursuit retreat,
 Till I a final conquest make.

- 29 Cover'd with wounds, in vain they try
Their vanquish'd heads again to rear ;
Spight of their boasted strength, they lie
Beneath my feet, and grovel there.
- 30 God, when fresh armies take the field,
Recruits my strength, my courage warms ;
He makes my strong opposers yield,
Subdu'd by my prevailing arms ;
- 31 Through him, the necks of prostrate foes
My conqu'ring feet in triumph press ;
Aided by him, I root out those
Who hate and envy my success.
- 32 With loud complaints all friends they try'd,
But none was able to defend ;
At length to God for help they cry'd ;
But God would no assistance lend.
- 33 Like flying dust, which winds pursue,
Their broken troops I scatter'd round ;
Their slaughter'd bodies forth I threw,
Like loathsome dirt, that clog the ground.

Part 6—long metre.

- 34 The people oft at strife till now,
By God's appointment me obey ;
The heathen to my sceptre bow,
And unknown nations own my sway.
- 35 Remotest realms their homage send,
When my successful name they hear ;
Strangers for my commands attend,
Charm'd with respect, or aw'd by fear.
- 36 All to my summons tamely yield,
Or soon in battle are dismay'd :
For stronger holds they quit the field,
And still in strongest holds afraid.

- 37 Let the eternal Lord be prais'd,
The Rock on whose defence I rest !
O'er highest heav'ns his name be rais'd,
Who me with his salvation blest !
- 38 'Tis God that still supports my right,
His just revenge my foes pursues ;
'Tis he that, with resistless might,
Fierce nations to my yoke subdues.
- 39 My universal safe-guard he !
From whom my lasting honors flow,
He made me great, and set me free
From my remorseless bloody foe.
- 40 Therefore, to celebrate his fame,
My grateful voice to Heave'n I'll raise ;
And nations, strangers to his name,
Shall thus be taught to sing his praise :
- 41 " God to his king deliv'rance sends,
" Shews his anointed signal grace ;
" His mercy evermore extends
" To David, and his promis'd race."

Psalm 19—short metre.

- 1 **B**EHOOLD the lofty sky
Declares its maker God,
And all the starry works on high
Proclaim his pow'r abroad.
- 2 The darkness and the light
Still keep their course the same ;
While night to day and day to night
Divinely teach his name.
- 3 In ev'ry different land
Their general voice is known ;
They shew the wonders of his hand,
And orders of his throne.

- 4 Ye Christian lands, rejoice,
Here he reveals his word ;
We are not left to nature's voice
To bid us know the Lord.
- 5 His statutes and commands
Are set before our eyes ;
He puts his gospel in our hands,
Where our salvation lies.
- 6 His laws are just and pure,
His truth without deceit,
His promises for ever sure,
And his rewards are great.
- 7 Not honey to the taste
Affords so much delight :
Nor gold that has the furnace pass'd
So much allures the sight.
- 8 While of thy works I sing,
Thy glory to proclaim,
Accept the praise, my God, my King,
In my Redeemer's name.

Part 2—short metre.

- 9 Behold the morning sun
Begins his glorious way ;
His beams through all the nations run,
And life and light convey.
- 10 But where the gospel comes
It spreads diviner light,
It calls dead sinners from their tombs,
And gives the blind their sight.
- 11 How perfect is thy word !
And all thy judgments just,
For ever sure thy promise, Lord,
And men securely trust.

- 12 My gracious God, how plain
Are thy directions giv'n !
Oh may I never read in vain,
But find the path to heaven !
- 13 I heard thy word with love,
And I would fain obey !
Send thy good spirit from above
To guide me lest I stray.
- 14 Oh who can ever find
The errors of his ways ?
Yet with a bold presumptuous mind
I would not dare transgress.
- 15 Warn me of every sin,
Forgive my secret faults,
And cleanse this guilty soul of mine,
Whose crimes exceed my thoughts.
- 16 While with my heart and tongue
I spread thy praise abroad ;
Accept the worship and the song,
My Saviour and my God.

Psalms 20—long metre.

- 1 **N**OW may the God of pow'r and grace
Attend his people's humble cry !
Jehovah hears when *Isra'el* prays,
And brings deliv'rance from on high.
- 2 The name of *Jacob's* God defends,
When bucklers fail and brazen walls ;
He from his sanctuary sends
Succour and strength when Zion calls.
- 3 Well he remembers all our sighs,
His love exceeds our best deserts ;
His love accepts the sacrifice
Of humble groans and broken hearts.

- 4 In his salvation is our hope,
And in the name of *Isr'el's* God,
Our troops shall lift their banners up,
Our navies spread their flags abroad.
- 5 Some trust in horses train'd for war,
And some of chariots make their boasts ;
Our surest expectations are
From thee, the Lord of heav'nly hosts.
- 6 O may the mem'ry of thy name
Inspire our armies for the fight !
Our foes shall fall and die with shame,
Or quit the field with coward flight.
- 7 Now save us, Lord, from slavish fear,
Now let our hopes be firm and strong,
Till thy salvation shall appear.
And joy and triumph raise the song.

Psalms 21—common metre.

- 1 **I**N thee, great God, with songs of praise,
Our favor'd realms rejoice ;
And blest with thy salvation, raise
To Heav'n their cheerful voice.
- 2 Thy sure defence, thro' nations round,
Hath spread our rising name ;
And all our feeble efforts crown'd
With freedom and with fame.
- 3 In deep distress our injur'd land
Implor'd thy power to save ;
For life we pray'd ; thy bounteous hand
The timely blessing gave.
- 4 Thy mighty arm, eternal Pow'r,
Oppos'd their deadly aim,
In mercy swept them from our shore,
And spread their sails with shame.

5 On thee, in want, in woe or pain,
Our hearts alone rely ;
Our rights thy mercy will maintain,
And all our wants supply.

6 Thus, Lord, thy wond'rous pow'r declare,
And still exalt thy fame :
While we glad songs of praise prepare,
For thine almighty name.

Part 2—long metre.

7 David rejoic'd in God his strength,
Rais'd to the throne by special grace ;
But *Christ* the son appears at length,
Fulfils the triumph and the praise.

8 How great the blest *Messiah's* joy
In the salvation of thy hand !
Lord, thou hast rais'd his kingdom high,
And giv'n the world to his command.

9 Thy goodness grants whate'er he will,
Nor doth the least request withhold :
Blessings of love prevent him still,
And crowns of glory not of gold.

10 Honor and majesty divine
Around his sacred temples shine ;
Blest with the favor of thy face,
And length of everlasting days.

11 Thine hand shall find out all his foes ;
And as a fiery oven glows
With raging heat and living coals,
So shall thy wrath devour their souls.

Psalms 22—peculiar metre.

1 **M**Y God ! my God ! why leav'st thou me,
When I in anguish call on thee !
Why dost thou me neglect,
And my loud prayer reject ?

All day, but all the day in vain,
 To thee, O Lord, do I complain ;
 All night have I implor'd
 Thy help to be restor'd.

2 Yet thou, O Lord, art ever just,
 Relieving those who in thee trust ;
 Therefore shall Israel raise
 To thee continual praise :
 On thee our ancestors rely'd,
 And in thy strength their foes defy'd :
 To thee their pray'rs address'd,
 And with success were blest'd.

3 Thy sure deliv'rance, Lord, they found,
 When dangers gather'd thickest round ;
 Thine ear their cries receiv'd,
 And they were soon reliev'd ;
 But I like none of human birth,
 Am made the scoffing rabble's mirth ;
 Ev'n like a reptile base,
 They hold me in disgrace.

Part 2—peculiar metre.

4 My agonies the gazing croud,
 Survey with scorn and laughter loud ;
 They mock whilst I complain,
 And thus my woes disdain :
 " He boasted he was Heav'n's delight,
 " Let God relieve his favorite ;
 " Let him assistance send,
 " His servant to defend."

5 But thou did'st from my mother's womb,
 Make me a living offspring come ;
 Thy care thou did'st extend,
 And helpless me defend.

My youth thou didst from dangers shield,
 And guardian-like protection yield ;
 In thee I will confide,
 For thou art still my guide.

- 6 Withdraw not then, O God, Most High !
 Thy aid when trouble is so nigh ;
 Do thou that help extend,
 On which I still depend.
 High pamper'd bulls, a frowning throng,
 From *Basan's* forest, fierce and strong,
 Prepare with growing rage,
 Against me to engage.

- 7 They gape on me, and to my fears,
 Each mouth a yawning grave appears ;
 Wide open to devour
 My soul, when in their pow'r :
 The desert lion's savage roar,
 Could not increase my horrors more.
 In compact close combin'd,
 They have my fall design'd.

Part 3—peculiar metre.

- 8 My joints are rack'd, and out of frame ;
 My heart like wax before the flame,
 Within my bosom glows ;
 My blood like water flows :
 My strength is parch'd like potter's clay,
 My faltering tongue forgets to play ;
 My soul all hope resigns,
 And to the grave inclines.
- 9 Like blood-hounds, they assemble round,
 My harmless hands and feet they wound ;
 And through my constant pain,
 I languish and complain ;

That all my bones may well be told :
 Yet this a pastime they behold,
 And still their pleasure shew,
 At each encrease of woe.

10 As spoil, my garments they divide :
 By lots their portions they decide ;
 Therefore thy arm extend,
 And kind protection send.
 From their sharp sword defend thou me,
 And set my life from danger free ;
 Nor leave my soul o'erpower'd,
 By dogs to be devour'd.

11 To me, O God ! assistance send,
 My life from lion's fierce defend ;
 As once thy strength prevail'd,
 When unicorns assail'd,
 Then to my brethren I'll proclaim,
 The triumphs of thy holy name ;
 And to the saints repair,
 Thy glory to declare.

12 " Praise ye the Lord in songs divine,
 " Ye num'rous race of Isr'el's line ;
 " To him with fervor pray,
 " And low obeisance pay :
 " His people he hath ne'er disdain'd,
 " Or turn'd his face when they complain'd ;
 " But to their humble pray'r,
 " Doth lend a gracious ear."

Part 4—peculiar metre.

13 Thus in thy courts, thy name I'll bless,
 And in loud songs my thanks express ;
 And to thy saints declare,
 Thy providential care.

The meek companions of my grief,
 Shall at my table find relief ;
 And all who seek thy face,
 Shall find refreshing grace.

- 14 Then shall the world their homage pay,
 To God, and his commands obey ;
 His pow'r they shall confess,
 And pray'rs to him address.
 From kings submission to receive
 Is his supreme prerogative,
 Who doth the world sustain ;
 And over all things reign.
- 15 The rich his bounty must confess,
 The poor their gen'rous patron bless ;
 To him they all resort,
 For succor and support :
 Then shall a race exalt his name,
 And to their souls his truth proclaim,
 Till heav'n and earth combin'd,
 Are all to God resign'd.

Psalm 23—long metre.

- 1 **T**HE Lord himself doth condescend,
 To be my shepherd and my friend ;
 I on his faithfulness rely ;
 His care shall all my wants supply.
- 2 In pastures green he doth me lead,
 And there in safety makes me feed :
 Refreshing streams are ever nigh,
 My thirsty soul to satisfy.
- 3 When stray'd, or languid, I complain,
 His grace revives my soul again ;
 For his name's sake in ways upright,
 He makes me walk with great delight,

- 4 Yea, when death's gloomy vale I tread,
 With joy ev'n there I'll lift my head ;
 From fear and dread he'll keep me free,
 His rod and staff shall comfort me.
- 5 Thou spread'st a table, Lord, for me,
 While foes with spite thy goodness see ;
 Thou dost my head with oil anoint,
 And a full cup for me appoint.
- 6 Goodness and mercy shall to me,
 Through all my life extended be ;
 And when my pilgrimage is o'er,
 I'll dwell with thee for evermore.

Psalm 24—long metre.

- 1 **T**HIS spacious earth is all the Lord's,
 And men and worms, and beast and
 He rais'd the building on the seas, [birds ;
 And gave it for their dwelling^m-place.
- 2 But there's a brighter world on high,
 Thy palace, Lord, above the sky ;
 Who shall ascend that blest abode,
 And dwell so near his Maker, God ?
- 3 He that abhors and fears to sin,
 Whole heart is pure, whose hands are clean ;
 Him shall the Lord, the Saviour bless,
 And clothe his soul with righteousness.
- 4 These are the men, the pious race,
 That seek the God of Jacob's face ;
 These shall enjoy the blissful light
 And dwell in everlasting light.
- 5 Rejoice, ye shining worlds on high,
 Behold the King of glory nigh ;
 Who can this King of glory be !
 The mighty Lord, the Saviour's he.

- 6 Ye heav'nly gates, your leaves display,
To make the Lord, the Saviour way :
Laden with spoils from earth and hell,
The Conqu'ror comes with God to dwell.
- 7 Rais'd from the dead in royal state,
He opens heav'ns eternal gate,
To give his saints a blest abode,
Near their Redeemer and their God.

Psalm 25—short metre.

- 1 **I** LIFT my soul to God,
My trust is in his name :
Let not my foes that seek my blood
Still triumph in my shame.
- 2 Sin and the pow'rs of hell
Persuade me to despair :
Lord, make me know thy cov'nant well,
That I may 'scape the snare.
- 3 From gleams of dawning light
Till ev'ning shades arise,
For thy salvation, Lord, I wait,
With ever-longing eyes.
- 4 Remember all thy grace,
And lead me in thy truth :
Forgive the sins of riper days,
And follies of my youth.
- 5 The Lord is just and kind,
The meek shall learn his ways,
And ev'ry humble sinner find
The methods of his grace.
- 6 For his own goodness sake
He saves my soul from shame ;
He pardons (tho' my guilt be great)
Thro' my Redeemer's name.

Part 2—short metre.

- 7 Where shall the man be found,
That fears t' offend his God,
That loves the gospel's joyful sound,
And trembles at the rod ?
- 8 The Lord shall make him know
The secrets of his heart,
The wonders of his cov'nant show,
And all his love impart.
- 9 The dealings of his pow'r
Are truth and mercy still,
With such as keep his cov'nant sure,
And love to do his will.
- 10 Their souls shall dwell at ease
Before their Maker's face,
Their seed shall taste the promises
In their extensive grace.

Part 3—short metre.

- 11 Mine eyes and my desire
Are ever to the Lord ;
I love to plead his promis'd grace
And rest upon his word.
- 12 Turn, turn thee to my soul,
Bring thy salvation near ;
When will thy hand assist my feet
To 'scape the deadly snare ?
- 13 When shall the sov'reign grace
Of my forgiving God,
Restore me from those dang'rous ways—
My wand'ring feet have trod ?
- 14 The tumult of my thoughts
Doth but enlarge my woe ;

My spirit languishes, my heart
Is desolate and low.

15 With ev'ry morning light
My sorrow new begins ;
Look on my anguish and my pain,
And pardon all my sins.

16 Behold the hosts of hell,
How cruel is their hate !
Against my life they rise, and join,
Their fury with deceit.

17 Oh keep my soul from death,
Nor put my hope to shame,
For I have plac'd my only trust
In my Redeemer's name.

18 With humble faith I wait
To see thy face again ;
Of *Isr'el* it shall ne'er be said,
He fought the Lord in vain.

Psalm 26—long metre.

1 **J**UDGE me, O Lord, and prove my ways,
And try my reins, and try my heart ;
My faith upon thy promise stays,
Nor from thy law my feet depart.

2 I hate to walk, I hate to sit
With men of vanity and lies ;
The scoffer and the hypocrite
Are the abhorrence of my eyes.

3 Amongst thy saints will I appear
Array'd in robes of innocence ;
But when I stand before thy bar,
The blood of *Christ* is my defence.

4 I love thy habitation, Lord,
The temple where thine honors dwell ;

There shall I hear thy holy word,
And there thy works of wonder tell.

5 Let not my soul be join'd at last
With men of treachery and blood,
Since I my days on earth have past -
Among the saints and near my God.

Psalms 27—long metre.

1 **W**HOM should I fear, since God to me,
Is saving health and glorious light ;
He is my strength against my foes,
What dangers can my soul affright ?

2 With fierce intent my flesh to tear,
When cruel foes beset me round,
They stumbled and their haughty crests,
With sudden ruin struck the ground.

3 My humble heart on God depends,
And dares with mighty hosts to cope ;
Since he's my help, in doubtful war,
For certain conquest I will hope.

4 Henceforth to dwell within his house,
My heart's desire shall ever be ;
To know his will I'll there resort,
The beauty of the Lord to see.

5 For there alone my soul shall find
Sweet rest, in times of deep distress,
And safe as on a rock, with joy,
Abide in that secure recess.

6 Whilst God, by his almighty pow'r,
My head o'er all my foes shall raise,
My soul thank-offerings shall make,
And sing before him songs of praise.

Part II—common metre.

- 7 Soon as I heard my Father say,
 “*Ye children, seek my grace,*”
 My heart reply’d without delay,
 “*I’ll seek my Father’s face.*”
- 8 Let not thy face be hid from me,
 Nor frown my soul away ;
 God of my life, I fly to thee
 In a distressing day.
- 9 Should friends and kindred near and dear,
 Leave me to want or die,
 My God will make my life his care,
 And all my need supply.
- 10 My fainting flesh had dy’d with grief,
 Had not my soul believ’d,
 To see thy grace provide relief,
 Nor was my hope deceiv’d.
- 11 Wait on the Lord, ye trembling faints,
 And keep your courage up ;
 He’ll raise your spirit when it faints,
 And far exceed your hope.

Psalms 28—long metre.

- 1 **T**O thee, O Lord, I raise my cries ;
 My fervent pray’r in mercy hear ;
 For ruin waits my trembling soul,
 If thou refuse a gracious ear.
- 2 When suppliant tow’rd thy holy hill,
 I lift my mournful hands to pray,
 Afford thy grace, nor drive me still,
 With impious hypocrites away.
- 3 To sons of falsehood, that despise
 The works and wonders of thy reign,

Thy vengeance gives the due reward,
And sinks their souls to endless pain.

4 But, ever blessed be the Lord,
Whose mercy hears my mournful voice,
My heart that trusted in his word,
In his salvation shall rejoice.

5 Let ev'ry faint, in sore distress,
By faith approach his Saviour, God ;
Then grant, O Lord, thy pard'ning grace,
And feed thy church with heav'nly food.

Psalm 29—long metre.

1 **Y**E princes that in might excel,
Your grateful sacrifice prepare :
God's glorious actions loudly tell,
His wond'rous pow'r to all declare.

2 To his great name fresh altars raise ;
Devoutly due respect afford ;
Him in his holy temple praise,
Where he's with solemn state ador'd.

3 'Tis he that with amazing noise
The wat'ry clouds in sunder breaks :
The ocean trembles at his voice,
When he from heav'n in thunder speaks.

4 How full of pow'r his voice appears !
With what majestic terror crown'd !
Which from the roots tall cedars tears,
And strews their scatter'd branches round.

5 They, and the hills on which they grow,
Are sometimes hurry'd far away ;
And leap like hinds that bounding go,
Or unicorns in youthful play.

6 When God in thunder loudly speaks,
And scatter'd flames of lightning sends,

- The forest nods the desert quakes,
And stubborn Kadesh lowly bends.
- 7 He makes the hinds to cast their young,
And lays the beast's dark coverts bare ;
While those that to his courts belong,
Securely sing his praises there.
- 8 The Lord sits sov'reign on the flood,
The thund'rer reigns for ever king ;
But makes his church his blest abode,
Where we his awful glories sing.
- 9 In gentler language, there, the Lord
The counsel of his grace imparts :
Amidst the raging storm, his word
Speaks peace, and courage to our hearts.

Psalms 30—long metre.

- 1 **I** WILL extol thee, Lord, on high,
I At thy command diseases fly :
Who but a God can speak and save
From the dark borders of the grave ?
- 2 Sing to the Lord, ye faints, and prove,
How large his grace, how kind his love,
Let all your pow'rs rejoice, and trace
The wond'rous records of his grace.
- 3 His anger but a moment stays ;
His love is life and length of days ;
Tho' grief and tears the night employ,
The morning star restores the joy.

Part 2—long metre.

- 4 Firm was my health, my day was bright,
And I presum'd 'twould ne'er be night ;
Fondly I said within my heart,
“ *Pleasure and peace shall ne'er depart.*”

- 5 But I forgot thine arm was strong,
Which made my mountain stand so long ;
Soon as thy face began to hide,
My health was gone, my comforts dy'd.
- 6 I cry'd aloud to thee my God :
“ What can'st thou profit by my blood ?
“ Deep in the dust can I declare
“ Thy truth, or sing thy goodness there ?
- 7 “ Hear me, O God of grace, I said,
“ And bring me from among the dead ;”
Thy word rebuk'd the pains I felt,
'Thy pard'ning love remov'd my guilt.
- 8 My groans, and tears, and forms of woe,
Are turn'd to joy and praises now ;
I throw my sackcloth on the ground,
And ease and gladness gird me round.
- 9 My tongue, the glory of my frame,
Shall ne'er be silent of thy name ;
Thy praise shall sound thro' earth and heav'n,
For sickness heal'd, and sins forgiv'n.

Psalms 31—particular metre.

- 1 **F**ROM shame and insult set me free,
For still, O Lord, I trust in thee ;
Once more thy kind assistance lend,
Once more thy servant's cause defend :
As just and righteous is thy name,
So let me now thy favor claim.
- 2 Bow down, O Lord, thy gracious ear,
Do thou my steadfast rock appear ;
To me some speedy succor send,
My soul from danger to defend ;
Hear thou my voice when I complain,
And still my righteous cause maintain.

- 3 Since thou'rt my rock, and foes oppress,
 Oh lead me out of this distress !
 Thy wonted help, my God, impart,
 For thou my strength and fortrefs art :
 To thee alone I look for aid,
 To shun the snares my foes have laid.
- 4 Thou God of mercy, love and truth !
 Who hast preserv'd me, from my youth :
 My life, my soul, and all that's mine,
 To thee I willingly resign.
 To thee my soul for succor flies,
 For those I hate who trust in lies.
-

Part 2—common metre.

- 5 To thee, O God of truth and love,
 My spirit I commit :
 Thou hast redeem'd my soul from death,
 And sav'd me from the pit.
- 6 Despair and comfort, hope and fear,
 Maintain'd a doubtful strife ;
 While sorrow, pain and sin conspir'd
 To take away my life.
- 7 *" My time is in thy hand, I cry'd,
 Though I draw near the dust :"*
 Thou art the refuge where I hide,
 The God in whom I trust.
- 8 Oh make thy reconciled face,
 Upon thy servant shine,
 And save me for thy mercy's sake,
 For I'm entirely thine.
- 9 'Twas in my haste, my spirit said,
*" I must despair and die,
 I am cut off before thine eyes ;"*
 But thou hast heard my cry.

- 10 Thy goodness how divinely free,
 How sweet thy smiling face,
 To those that fear thy majesty,
 And trust thy promis'd grace.
- 11 Oh love the Lord, all ye his saints,
 And sing his praises loud :
 He'll bend his ear to your complaints,
 And recompence the proud.

Part 3—common metre.

- 12 My heart rejoices in thy name,
 My God my heav'nly trust,
 Thou hast preserv'd my face from shame,
 Mine honor from the dust.
- 13 “ My life is spent with grief, I cry'd,
 “ My years consum'd in groans,
 “ My strength decays, mine eyes are dry'd,
 “ And sorrow waites my bones.”
- 14 Among mine enemies my name
 A proverb vile was grown,
 While to my neighbors I became
 Forgotten and unknown.
- 15 Slander and fear on ev'ry side,
 Seiz'd and beset me round,
 I to thy throne of grace apply'd,
 And speedy rescue found.
- 16 How great deliv'rance thou hast wrought
 Before the sons of men !
 The lying lips to silence brought,
 And made their boasting vain !
- 17 Thy children from the strife of tongues
 Shall thy pavilion hide,
 Guard them from infamy and wrongs,
 And crush the sons of pride.

- 18 Within thy secret presence, Lord,
 Let me forever dwell ;
 No fenced city, wall'd and bar'd,
 Secures a faint so well.
-

Part 4—short metre.

- 19 O ! all ye saints, the Lord
 With eager love pursue ;
 Who to the just will help afford,
 And give the proud their due.
- 20 Ye that on God rely,
 Courageously proceed ;
 For he will still your hearts supply
 With strength in time of need.
-

Psalms 32—long metre.

- 1 **B**LEST is the man, for ever blest,
 Whose guilt is pardon'd by his God,
 Whose sins with sorrow are confess'd,
 And cover'd with his Saviour's blood.
- 2 Before his judgment seat the Lord
 No more permits his crimes to rise ;
 He pleads no merit of reward,
 And not on works but grace relies.
- 3 From guile his heart and lips are free,
 His humble joy, his holy fear,
 With deep repentance well agree,
 And join to prove his faith sincere.
- 4 How glorious is that righteousness
 That hides and cancels all his sins !
 While a bright evidence of grace
 Through all his life appears and shines.

Part 2—long metre.

- 5 While I keep silence and conceal
My heavy guilt within my heart,
What torments doth my conscience feel!
What agonies of inward smart!
- 6 I spread my sins before the Lord,
And all my secret faults confess;
Thy gospel speaks a pard'ning word,
Thine holy spirit seals the grace.
- 7 For this shall every humble soul
Make swift addresses to thy seat;
When floods of huge temptations roll,
There shall they find a blest retreat.
- 8 How safe beneath thy wings I lie,
When days grow dark, and storms appear;
And when I walk thy watchful eye
Shall guide me safe from ev'ry snare.

Psalms 33—common metre.

- 1 **R**EJOICE, ye righteous, in the Lord,
This work belongs to you;
Sing of his name, his ways, his word,
How holy, just and true?
- 2 His mercy and his righteousness
Let heav'n and earth proclaim
His works of nature and of grace
Reveal his wond'rous name.
- 3 His word with energy divine,
Those heav'nly arches spread,
Bade starry hosts around them shine,
And light the heav'ns pervade.
- 4 He taught the swelling waves to flow
To their appointed deep;

Bade raging seas their limits know,
And still their station keep.

5 Ye tenants of the spacious earth,
With fear before him stand ;
He spake, and nature took its birth,
And rests on his command.

6 He scorns the angry nation's rage,
And breaks their vain designs ;
His counsel stands through ev'ry age,
And in full glory shines.

Part 2—common metre.

7 Blest is the nation, where the Lord
Hath fix'd his gracious throne ;
Where he reveals his heav'nly word,
And calls their tribes his own.

8 His eye with infinite survey,
Does the whole world behold :
He form'd us all of equal clay,
And knows our feeble mould.

9 Kings are not rescu'd by the force
Of armies from the grave ;
Nor speed nor courage of an horse
Can his bold rider save.

10 Vain is the strength of beasts or men,
Nor springs our safety thence ;
But holy souls from God obtain
A strong and sure defence.

11 God is their fear, and God their trust :
When plagues or famine spread,
His watchful eye secures the just,
Among ten thousand dead.

12 Lord, let our hearts in thee rejoice,
And bless us from thy throne ;

For we have made thy word our choice ;
And trust thy grace alone.

Part 3—long metre.

- 13 Whate'er the mighty Lord decrees,
Shall doubtless stand forever sure ;
The settled purpose of his heart,
To endless ages shall endure.
- 14 How happy then, are they, to whom
The Lord supreme, for God is known ;
Whom he, from all the world besides,
Has chosen out to be his own !
- 15 He, all the nations of the earth,
From heav'n his lofty throne surveys ;
He views their works, and knows their thro'ts
For by his pow'r their hearts were made.
- 16 The riches of thy mercy, Lord,
To us thy servants still extend !
As we, for all our various wants,
On thee, our God, alone depend.
-

Psalms 34—common metre.

- 1 **T**HRO' all the changing scenes of life,
In trouble, and in joy,
The praises of my God shall still
My heart and tongue employ.
- 2 Of his deliv'rance I will boast,
Till all that are distressed
From my example comfort take,
And calm their griefs to rest.
- 3 O ! magnify the Lord with me,
With me exalt his name :
When in distress to him I call'd,
He to my rescue came.

- 4 Their drooping hearts were soon refresh'd
 Who look'd to him for aid :
 Desir'd success in ev'ry face
 A cheerful air display'd :
- 5 " Behold, (say they) behold the man,
 " Whom Providence reliev'd ;
 " So dang'rously with woes beset,
 " So wond'rously retriev'd !"
- 6 The hosts of God encamp around
 The dwellings of the just ;
 Deliv'rance he affords to all
 Who on his succor trust.
- 7 O ! make but trial of his love ;
 Experience will decide
 How bless'd they are, and only they,
 Who in his truth confide.
- 8 Fear him, ye faints ; and you will then
 Have nothing else to fear :
 Make you his service your delight ;
 He'll make your wants his care.
- 9 While hungry lions lack their prey,
 The Lord will food provide
 For such as put their trust in him.
 And see their needs supply'd.

Part 2—common metre.

- 10 Approach, ye piously dispos'd,
 And my instruction hear ;
 I'll teach you the true discipline
 Of his religious fear.
- 11 Let him who length of life desires,
 And prosp'rous days would see,
 From sland'ring language keep his tongue,
 His lips from falsehood free.

- 12 The crooked paths of vice decline,
Religion's ways pursue ;
Establish peace where 'tis begun ;
And where 'tis lost renew.
- 13 The Lord from heav'n beholds the just
With favorable eyes ;
And, when distress'd his gracious ear
Is open to their cries.
- 14 But turns his wrathful look on those
Whom mercy can't reclaim,
To cut them off, and from the earth
Blot out their hated name.
- 15 Deliv'rance to his saints he gives,
When his relief they crave :
He's nigh to heal the broken heart,
And contrite spirit save.
- 16 The wicked oft, but still in vain,
Against the just conspire ;
For, under their affliction's weight,
He keeps their bones entire.
- 17 The wicked from their wicked arts,
Their ruin shall derive ;
Whilst righteous men, whom they detest,
Shall them and theirs survive.
- 18 For God preserves the souls of those
Who on his truth depend :
To them and their posterity,
His blessing shall descend.

Psalm 35—common metre.

- 1 **A** GAINST all those that strive with me,
O Lord, assert my right ;
With such as war unjustly wage,
Do thou my battles fight.

- 2 Thy buckler take, and bind thy shield
Upon thy warlike arm :
Stand up, my God, in my defence,
And keep me safe from harm.
- 3 Bring forth thy spear, and stop their course,
That haste my blood to spill :
Say to my soul, " I am thy health,
And will preserve thee still."
- 4 Let them with shame be cover'd o'er,
Who my destruction sought ;
And such as did my harm devise
Be to confusion brought.
- 5 Then shall they fly, dispers'd like chaff
Before the driving wind ;
God's vengeful ministers of wrath
Shall follow close behind.
- 6 And when, through dark and slipp'ry ways,
They strive his rage to shun,
His vengeful ministers of wrath
Shall goad them as they run.
- 7 Since unprovok'd by any wrong,
They hid their treach'rous snare ;
And for my harmless soul a pit
Did without cause prepare,
- 8 Surpris'd by mischiefs unforeseen,
By their own hearts betray'd,
Their feet shall fall into the net
Which they for me have laid.
- 9 Whilst my glad soul shall God's great name
For this deliv'rance bless ;
And, by his saving health secur'd,
Its grateful joy express.

- 10 My very bones shall say, " O Lord,
 " Who can compare with thee ?
 " Who sett'st the poor and helpless man
 " From strong oppressors free."

Part 2—common metre.

- 11 False witnesses, with forg'd complaints,
 Against my truth combin'd ;
 And to my charge such things they laid,
 As I had ne'er design'd.
- 12 The good which I to them had done,
 With evil they repaid ;
 And did by malice undeserv'd,
 My harmless life invade.
- 13 But as for me, when they were sick,
 I still in sackcloth mourn'd ;
 I pray'd and fasted, and my pray'r
 To my own breast return'd.
- 14 Had they my friends or brethren been,
 I could have done no more ;
 Nor with more decent signs of grief
 A mother's loss deplore.
- 15 How diff'rent did their carriage prove
 In times of my distress !
 When they in crowds, together met,
 Did savage joy express !
- 16 The rabble too, in num'rous throngs,
 By their example, came ;
 And ceas'd not with reviling words
 To wound my spotless fame :
- 17 Scoffers, that noble tables haunt,
 And earn their bread with lies,
 Did gnash their teeth, and stand'ring jests,
 Maliciously devise.

18 But, Lord, how long wilt thou look on ?
 On my behalf appear ;
 And save my guiltless soul, which they,
 Like rav'ning beasts, would tear.

—
Part 3—common metre.

19 So I, before the list'ning world,
 Shall grateful thanks express ;
 And, where the great assembly meets,
 Thy name with praises bless.

20 Lord, suffer not my causeless foes
 Who me unjustly hate,
 With open joy, or secret signs,
 To mock my sad estate.

21 For they, with hearts averse from peace,
 Industriously devise,
 Against the men of quiet minds
 To forge malicious lies.

22 Nor with these private arts content,
 Aloud they vent their spite ;
 And say ; “ At last we've found him out,
 “ He did it in our fight.”

23 But thou, who dost both them and me
 With righteous eyes survey,
 Assert my innocence, O Lord,
 And keep not far away.

24 Stir up thyself in my behalf,
 To judgment, Lord, awake :
 Thy righteous servant's cause, O God,
 To thy decision take.

25 Lord, as my heart has upright been,
 Let me thy justice find ;
 Nor let my cruel foes obtain
 The triumph they design'd.

- 26 O! let them not among themselves,
 In boasting language, say,
 " At length our wishes are complete ;
 " At last he's made our prey."
- 27 Let such as in my harm rejoic'd,
 For shame their faces hide ;
 And foul dishonor wait on those
 That proudly me defy'd :
- 28 Whilst they with cheerful voices shout,
 Who my just cause befriend ;
 And bless the Lord, who loves to make
 Success his saints attend.
- 29 So shall my tongue thy judgments sing,
 Inspir'd with grateful joy ;
 And cheerful hymns in praise of thee,
 Shall all my days employ.

Psalm 36—short metre.

- 1 **W**HEN man grows bold in sin,
 My heart within me cries :
 " He hath no faith of God within,
 " Nor fear before his eyes,"
- 2 He walks a while conceal'd
 In a self-flatt'ring dream,
 Till his dark crimes at once reveal'd,
 Expose his hateful name.
- 3 His heart is false and foul,
 His words are smooth and fair ;
 Wisdom is banish'd from his soul,
 And leaves no goodness there.
- 4 He plots upon his bed
 New mischiefs to fulfil ;
 He sets his heart, and hand, and head
 To practise all that's ill.

5 But there's a dreadful God,
 Tho' men renounce his fear ;
 His justice, hid behind the cloud,
 Shall one great day appear.

6 His truth transcends the sky,
 In heav'n his mercies dwell ;
 Deep as the sea his judgments lie,
 His anger burns to hell.

7 How excellent his love,
 Whence all our safety springs !
 Oh never let my soul remove
 From underneath his wings.

Part 2—long metre.

8 O ! Lord, thy mercy, my sure hope,
 The highest orb of heav'n transcends ;
 Thy sacred truth's unmeasur'd scope
 Beyond the spreading sky extends.

9 Thy justice like the hills remains
 Unfathom'd depths thy judgments are ;
 Thy providence the world sustains ;
 The whole creation is thy care.

10 Since of thy goodness all partake ;
 With what assurance should the just
 Thy shelt'ring wings their refuge make,
 And saints to thy protection trust.

11 Such guests shall to thy courts be led,
 To banquet on thy loves repast ;
 And drink, as from a fountain head,
 Of joys that shall forever last.

12 With thee the springs of life remain ;
 Thy presence is eternal day :
 O ! let thy grace thy saints sustain ;
 To upright hearts thy truth display.

Psalm 37—common metre.

- 1 **W**HY should I vex my soul, and fret
To see the wicked rise ?
Or envy sinners waxing great,
By violence and lies !
- 2 As flow'ry grafs cut down at noon,
Before the ev'ning fades,
So shall their glories vanish soon,
In everlasting shades.
- 3 Then let me make the Lord my trust,
And practise all that's good ;
So shall I dwell among the just,
And he provide me food.
- 4 I to my God my ways commit,
And cheerful wait his will ;
Thy hand, which guides my doubtful feet,
Shall my desires fulfil.
- 5 Mine innocence shalt thou display,
And make thy judgments known,
Fair as the light of dawning day,
And glorious as the moon.
- 6 The meek at last the earth possess,
And are the heirs of heav'n ;
True riches, with abundant peace,
To humble souls are giv'n.
- 7 Rest in the Lord, and keep his way,
Nor let your anger rise,
Though Providence should long delay,
To punish-haughty vice.
- 8 Let sinners join to break your peace,
And plot, and rage, and foam ;
The Lord derides them, for he sees
Their day of veng'ance come.

9 They have drawn out the threat'ning sword,
Have bent the murd'rous bow,
To slay the men that fear the Lord
And bring the righteous low.

10 My God shall break their bows, and burn
Their persecuting darts,
Shall their own swords against them turn,
And pierce their stubborn hearts.

Part 2—particular metre.

11 While sinful crowds, with false design,
Against the righteous few combine,
And gnash their teeth, and threaten stand.
God shall their empty plots deride,
And laugh at their defeated pride ;
He sees their ruin near at hand.

12 They draw the sword, and bend the bow,
The poor and needy to o'erthrow,
And men of upright lives to slay :
But their strong bow shall soon be broke ;
Their sharpen'd weapon's mortal stroke
Thro' their own hearts shall force its way.

13 A little, with God's favor blest'd,
That's by one righteous man possess'd,
The wealth of many bad excels :
For God supports the just man's cause ;
But as for those that break his laws,
Their unsuccessful pow'r he quells.

14 His constant care the upright guides,
And over all their life presides ;
Their portion shall forever last ;
They, when distress o'erwhelms the earth,
Shall be unmov'd, and ev'n in dearth
The happy fruits of plenty taste.

- 15 Not to the wicked men, and those
 Who proudly dare God's will oppose ;
 Destruction is their hapless share :
 Like fat of lambs, their hopes and they
 Shall in an instant melt away,
 And vanish into smoke and air.

—

Part 3—particular metre.

- 16 Whilst sinners, brought to sad decay,
 Still borrow on, and never pay,
 The just have will and pow'r to give :
 For such as God vouchsafes to bless,
 Shall peaceably the earth possess,
 And those he curses shall not live.
- 17 The good man's way is God's delight,
 He orders all the steps aright,
 Of him that moves by his command :
 Though he sometimes may be distress'd,
 Yet shall he ne'er be quite oppress'd,
 For God upholds him with his hand.
- 18 From my first youth till age prevail'd,
 I never saw the righteous fail'd,
 Or want o'ertake his num'rous race ;
 Because compassion fill'd his heart.
 And he did cheerfully impart,
 God made his offspring's wealth increase.
- 19 With caution shun each wicked deed,
 In virtue's ways with zeal proceed,
 And so prolong your happy days :
 For God, who judgment loves, does still
 Preserve his saints secure from ill !
 While soon the wicked race decays.
- 20 The upright shall possess the land ;
 His portion shall for ages stand ;

His mouth with wisdom is supply'd,
 His tongue by rules of judgment moves ;
 His heart the law of God approves ;
 Therefore his footsteps never slide.

Part 4—long metre.

- 21 In wait, the watchful sinner lies,
 In hopes the righteous to surprize ;
 But all his schemes must prove in vain,
 For he shall not his purpose gain ;
- 22 God will not him defenceless leave,
 But when he's judged will relieve ;
 His faults in mercy he will see,
 And from destruction set him free.
- 23 Still on the Lord with hope rely,
 And he shall all thy wants supply ;
 Wait thou on him, keep his command,
 And be exalted in the land.
- 24 A large possession thou shalt gain,
 And from thy foes secure remain :
 While wicked men destroy'd shall be,
 And thou their dismal fall shalt see.
- 25 The wicked I in pow'r have seen,
 And like a bay-tree fresh and green,
 That spreads its pleasant branches round.
 Ev'n so was he with plenty crown'd :
- 26 But he was gone as quick as thought,
 And, tho' I diligently fought,
 Yet could I, by no sign or trace,
 Or any mark, find out his place.
- 27 Observe the perfect man with care,
 And mark all such as upright are ;
 Their roughest days in peace shall end,
 And happy hours on them attend :

- 28 Whilst on the latter end of those,
Who dare God's holy will oppose,
A common ruin, soon or late,
Shall surely be their dismal fate.
- 29 God, to the just, will help afford,
Their only safe-guard is the LORD ;
Their strength in time of need is he,
Who will from danger set them free :
- 30 Because on him they still depend,
The LORD will timely succor send :
The wicked thus shall ne'er prevail,
Nor shall the righteous ever fail.

Psalm 38—common metre.

- 1 **A** MIDST thy wrath remember love,
Restore thy servant, Lord,
Nor let a Father's chast'ning prove
Like an avenger's sword.
- 2 Thine arrows stick within my heart,
My flesh is sorely prest ;
Between the sorrow and the smart
My spirit finds no rest.
- 3 My sins a heavy load appear,
And o'er my head are gone ;
Too heavy they for me to bear,
Too hard for me t' atone.
- 4 My thoughts are like a troubled sea
That sinks my comforts down ;
And I go mourning all the day
Beneath my Father's frown.
- 5 Lord I am weaken'd and dismay'd,
None of my pow'rs are whole ;
My wounds with piercing anguish bleed,
The anguish of my soul.

- 6 All my desires to thee are known,
Thine eye counts ev'ry tear,
And ev'ry sigh and ev'ry groan
Is notic'd by thine ear.
- 7 Thou art my God, my only hope ;
My God will hear my cry,
My God will bear my spirit up
When Satan bids me die.
- 8 My foes rejoice whene'er I slide,
To see my virtue fail ;
They raise their pleasure and their pride,
Whene'er their wiles prevail.
- 9 But I'll confess my guilty ways,
And grieve for all my sin ;
I'll mourn how weak the seeds of grace,
And beg support divine.
- 10 My God, forgive my follies past,
And be forever nigh ;
O Lord of my salvation haste,
Before thy servant die.

Psalm 39—common metre.

- 1 **T**HUS I resolv'd before the Lord,
“ Now will I watch my tongue,
“ Lest I let slip one sinful word,
“ Or do my neighbour wrong.”
- 2 When'er constrain'd a while to stay
With men of lives profane,
I'll set a double guard that day,
Nor let my talk be vain.
- 3 I'll scarce allow my lips to speak
The pious thoughts I feel,
Lest scoffers should th' occasion take
To mock my holy zeal.

4 Yet if some proper hour appear,
 I'll not be over-aw'd,
 But let the scoffing sinners hear
 That we can speak for God.

Part 2—common metre.

5 Teach me the measure of my days,
 Thou Maker of my frame ;
 I would survey life's narrow space,
 And learn how frail I am.

6 A span is all that we can boast,
 How short, how fleet our time !
 Man is but vanity and dust,
 In all his flow'r and prime.

7 See the vain race of mortals move,
 Like shadows o'er the plain ;
 They rage and strive, desire and love,
 But all the noise is vain.

8 Some walk in honor's gaudy show,
 Some dig for golden ore,
 They toil for heirs, they know not who,
 And strait are seen no more.

9 What should I wish or wait for then
 From creatures, earth and dust ;
 They make our expectations vain,
 And disappoint our trust.

10 Now I forbid my carnal hope,
 My fond desires recal ;
 I give my mortal interest up,
 And make my God my all.

Part 3—common metre.

11 God of my life look gently down
 Behold the pains I feel ;

But I am stumb before thy throne,
Nor dare dispute thy will.

12 Diseases are thy servants, Lord,
They come at thy command ;
I'll not attempt a murmuring word,
Against thy chast'ning hand.

13 Yet I may plead with humble cries,
Remove thy sharp rebukes ;
My strength consumes, my spirit dies,
Through thy repeated strokes.

14 Crush'd as a moth beneath thy hand,
We moulder to the dust ;
Our feeble pow'rs can ne'er withstand,
And all our beauty's lost.

15 I'm but a stranger here below,
As all my fathers were ;
May I be well prepar'd to go,
When I the summons hear !

16 But if my life be spar'd a while
Before my last remove,
Thy praise shall be my bus'ness still,
And I'll declare thy love.

Psalm 40—common metre.

1 **I** Waited patient for the Lord,
He bow'd to hear my cry ;
He saw me resting on his word,
And brought salvation nigh.

2 He rais'd me from a horrid pit,
Where mourning long I lay,
And from my bonds releas'd my feet,
Deep bonds of miry clay.

3 Firm on a rock he made me stand,
And taught my cheerful tongue

- To praise the wonders of his hand,
In a new thankful song.
- 4 I'll spread his works of grace abroad ;
The faints with joy shall hear,
And finners learn to make my God
Their only hope and fear.
- 5 How many are thy thoughts of love :
Thy mercies, Lord, how great !
We have not words nor hours enough
Their numbers to repeat.
- 6 When I'm afflicted, poor and low,
And light and peace depart,
My God beholds my heavy woe,
And bears me on his heart.

Part 2—long metre.

- 7 The wonders, Lord, thy love has wrought,
Exceed our praise, surmount our thought ;
Should I attempt the long detail,
My speech would faint, my numbers fail.
- 8 No blood of beasts on altars spilt,
Can cleanse the souls of men from guilt ;
But thou hast set before our eyes,
An all-sufficient sacrifice.
- 9 Lo thine eternal Son appears,
To thy designs he bows his ears ;
Assumes a body well prepar'd,
And well performs a work so hard.
- 10 “ Behold I come (the Saviour cries,
“ With love and duty in his eyes,)
“ I come to bear the heavy load
“ Of sins, and do thy will, my God.
- 11 “ 'Tis written in thy great decree,
“ 'Tis in thy book foretold of me,

- “ I must fulfil the Saviour’s part,
 “ And lo ! thy law is in my heart.
- 12 “ I’ll magnify thy holy law,
 “ And rebels to obedience draw,
 “ When on my cross I’m lifted high,
 “ Or to my crown above the sky.
- 13 “ The spirit shall descend and show,
 “ What thou hast done and what I do ;
 “ The wond’ring world shall learn thy grace,
 “ And all creation tune thy praise.”

Part 3—long metre.

- 14 My sins exceed in their amount,
 The hairs on this afflicted head ;
 My vanquish’d courage they surmount,
 And fill my drooping soul with dread.
- 15 But, Lord, to my relief draw near,
 For never was more pressing need ;
 In my deliv’rance, Lord, appear,
 And add to that deliv’rance speed.
- 16 Confusion on their heads return,
 Who to destroy my soul combine ;
 Let them, defeated, blush and mourn,
 Ensnar’d in their own vile design.
- 17 Their doom let desolation be,
 With shame their malice be repaid,
 Who mock’d my confidence in thee,
 And sport of my affliction made.
- 18 While those who humbly seek thy face
 To joyful triumphs shall be rais’d ;
 And all who prize thy saving grace,
 With me resound, the Lord be prais’d.
- 19 Thus wretched though I am and poor,
 Of me th’ almighty Lord takes care ;

Thou God, who only canst restore,
To my relief with speed repair.

Psalm 41—particular metre.

- 1 **H**E's blest, whose tender care,
Relieves the poor distress'd ;
When troubles gather round,
The Lord will give him rest.
- 2 His life with blessings crown'd,
The Lord shall sure prolong ;
And check the will of those
Who seek to do him wrong.
- 3 If he, in low estate,
Oppress'd with sickness lie,
The Lord will comfort send,
And inward strength supply.
- 4 Secure of this, to God,
I thus my pray'r address'd,
" Lord, heal my wounded soul,
For I have much transgress'd !"
- 5 My foes with stand'ring words,
Attempt to wound my fame,
" When shall he die," say they,
" And men forget his name ?"
- 6 Suppose they visits make,
'Tis all but empty show ;
They gather mischief then
And vent it when they go.
- 7 With whispers such as these,
To hurt me they devise :
" His doom at length is come,
" He's fall'n no more to rise."
- 8 My own familiar friend,
On whom I most rely'd,

Has me, whose guest he was,
With open scorn defy'd.

9 But thou my wretched state,
In mercy, Lord regard,
And raise me up, that they
May meet their just reward.

10 Thou suff'rest not my foes,
To triumph in my fall ;
Therefore I know thine ear,
Is open when I call.

11 My life thou dost secure,
From danger and disgrace ;
And thou shalt set me still,
Before thy glorious face.

12 Let therefore Israel's Lord,
From age to age be blest,
And all the people's joy
With loud amens exprest.

Psalms 42—common metre.

1 **A**S pants the hart for cooling streams,
When heated in the chace ;
So longs my soul, O God, for thee,
And thy refreshing grace.

2 For thee, my God, the living God,
My thirsty soul doth pine :
O ! when shall I behold thy face,
Thou majesty divine ?

3 Tears are my constant food, while thus
Insulting foes upbraid ;
“ Deluded wretch ! where's now thy God ?
“ And where his promis'd aid ?”

4 I sigh whene'er my musing thoughts,
Those happy days present,

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- When I with troops of pious friends
Thy temple did frequent :
- 5 When I advanc'd with songs of praise,
My solemn vows to pay ;
And led the joyful sacred throng,
That kept the festal day.
- 6 Why restless, why cast down, my soul ?
Trust God ; and he'll employ
His aid for thee, and change these sighs
To thankful hymns of joy.
- 7 My soul's cast down, O God ; but thinks
On thee and Sion still ;
From Jordan's banks, from Hermon's height
And Mizar's humble hill.
- 8 One trouble calls another on ;
And, bursting o'er my head,
Fall spouting down, till round my soul
A roaring sea is spread.
- 9 But when thy presence, Lord of life,
Has once dispell'd this storm,
To thee I'll midnight anthems sing,
And all my vows perform.
- 10 God of my strength, how long shall I,
Like one forgotten, mourn,
Forlorn, forsaken, and expos'd
To my oppressor's scorn ?
- 11 My heart is pierc'd as with a sword,
Whilst thus my foes upbraid ;
“ Vain boaster, where is now thy God ;
“ And where his promis'd aid ?”
- 12 Why restless, why cast down, my soul ?
Hope still, and thou shalt sing
The praise of him who is thy God,
Thy health's eternal spring.

Psalms 43—long metre.

- 1 **J**UST Judge of heav'n, against my foes
Do thou assert my injur'd right :
O ! set me free, my God, from those
That in deceit and wrong delight.
 - 2 Since thou art still my only stay,
Why leav'st thou me in deep distress ?
Why go I mourning all the day,
Whilst me insulting foes oppress ?
 - 3 Let me with light and truth be blest ;
O let them point and lead the way,
Till on thy holy hill I rest,
And in thy sacred temple pray.
 - 4 Then will I there fresh altars raise
To God, who is my only joy ;
And my triumphant songs of praise,
Shall all my grateful hours employ.
 - 5 Why then cast down, my soul ? and why
So much oppress'd with anxious care ?
On God, thy God, for aid rely ;
Who can and will thy state repair.
-

Psalms 44—common metre.

- 1 **L**ORD, we have heard thy works of old
Thy works of pow'r and grace,
When to our ears our fathers told,
The wonders of their days.
- 2 They saw thy beaut'ous churches rise,
The spreading gospel run ;
While light and glory from the skies
Through all their temples shone.
- 3 In God they boasted all the day,
And in a cheerful throng

Did thousands meet to praise and pray,
And grace was all their song.

4 But now our souls are seiz'd with shame,
Confusion fills our face,
To hear the enemy blaspheme,
And fools reproach thy grace.

5 Yet have we not forgot our God,
Nor falsely dealt with Heav'n,
Nor have our steps declin'd the road
Of duty thou hast given.

6 Though dragons all around us roar
With their destructive breath,
And thine own hand has bruis'd us sore,
Hard by the gates of death.

7 We are expos'd all day to die,
As martyrs for thy name :
As sheep for slaughter bound we lie,
And wait the kindling flame.

8 Awake, arise, almighty Lord,
Why sleeps thy wonted grace ?
Why should we seem like men abhor'd,
Or banish'd from thy face ?

9 Wilt thou for ever cast us off,
And still neglect our cries ?
For ever hide thine heav'nly love
From our afflicted eyes ?

10 Down to the dust our soul is bow'd,
And dies upon the ground ?
Rise for our help, rebuke the proud,
And all their pow'rs confound.

11 Redeem us from perpetual shame,
Our Saviour and our God ;
We plead the honors of thy name,
The merits of thy blood.

Psalm 45—long metre.

- 1 **N**OW be my heart inspir'd to sing
 The glories of my Saviour king,
 Jesus the Lord ; how heav'nly fair
 His form ! how bright his beauties are !
- 2 O'er all the sons of human race
 He shines with far superior grace,
 Love from his lips divinely flows,
 And blessings all his state compose.
- 3 Drefs thee in arms, almighty Lord,
 Gird on the terror of thy sword,
 In majesty and glory ride,
 With truth and meekness by thy side.
- 4 Thine anger, like a pointed dart,
 Shall pierce the foes of stubborn heart ;
 Or words of mercy, kind and sweet,
 Shall melt the rebels at thy feet.
- 5 Thy throne, O God, forever stands,
 Grace is the sceptre in thy hands ;
 Thy laws and works are just and right,
 But grace and justice thy delight.
- 6 O God, thy God has richly shed
 His oil of gladness on thy head ;
 And with his sacred Spirit blest'd
 The eternal Son above the rest.

Part 2—long metre.

- 7 The King of saints, how fair his face,
 Adorn'd with majesty and grace !
 He comes with blessings from above,
 And wins the nations to his love.
- 8 At his right hand our eyes behold
 The queen array'd in purest gold ;

- The world admires her heav'nly drefs ;
Her robes of joy and righteoufnefs.
- 9 He forms her beauty like his own,
He calls and feats her near his throne ;
Fair ftranger, let thine heart forget
The idols of thy native ftate.
- 10 So fhall the king the more rejoice
In thee the fav'rite of his choice ;
Let him be lov'd, and yet ador'd,
For he's thy Maker and thy Lord.
- 11 Oh happy hour, when thou fhalt rife
To his fair palace in the fkies,
And all thy fons, (a num'rous train)
Each like a prince in glory reign.
- 12 Let endless honors crown his head ;
Let ev'ry age his praifes fpread ;
While we with cheerful fongs approve
The condefcenfion of his love.

Pfalms 46—long metre.

- 1 **G**OD is my refuge in diftrefs,
A prefent help when dangers prefs ;
On him for fafety we rely'd,
And in his ftrength we will confide :
- 2 Tho' earth were from her centre toft ;
And mountains in the ocean loft ;
Or lofty hills from their abode,
Torn piece-meal by the roaring flood.
- 3 Let angry waves together roll'd,
Rage on with fury uncontroul'd ;
We will not fear, whilft we depend
On God, who is our conftant friend :

- 4 A gentler stream that ever flows,
And joy to all around bestows,
The city of the Lord shall fill,
The city where he's worshipp'd still.
- 5 God dwells in Sion, whose strong tow'rs,
Shall mock th' assault of earthly pow'rs,
And his almighty aid is nigh,
To those who on his strength rely.
- 6 In tumults, when the heathen rag'd,
And kingdoms war against us wag'd,
In thunders loud his voice was heard,
And soon their forces disappear'd.

Part 2—long metre.

- 7 The Lord of Hosts conducts our arms,
Our tow'r of refuge in alarms ;
Our father's guardian he hath been,
And we his tender love have seen.
- 8 Come, see what power he hath display'd,
His people ne'er shall be dismay'd :
For them he hath these wonders wrought,
And on the earth destruction brought.
- 9 Abroad he hath his vengeance hurl'd,
And aw'd to peace the jarring world ;
He doth destroy the spear and bow,
And into flames their chariots throw :
- 10 With rev'rence be the Lord address'd :
The earth her sov'reign hath confess'd ;
The heathen shall his pow'r obey,
And yield to his almighty sway.
- 11 The God of hosts, conducts our arms,
Our tow'r of refuge in alarms ;
Our father's guardian he hath been,
And we his wond'rous love have seen.

Pfalm 47—common metre.

- 1 **O**H for a shout of sacred joy
To God the sov'reign king !
Let ev'ry land their tongues employ,
And hymns of triumph sing.
- 2 *Jefus* our God ascends on high ;
His heav'nly guards around
Attend him rifing thro' the fky,
With trumpet's joyful found.
- 3 While angels shout and praife their King,
Let mortals learn their ftrains ;
Let all the earth his honors fing ;
O'er all the earth he reigns.
- 4 Rehearfe his praife with awe profound,
Let knowledge guide the fong ;
Nor mock him with a folemn found
Upon a thoughtlefs tongue.
- 5 In *Ifra'l* ftood his ancient throne,
He lov'd that chofen race ;
But now he calls the world his own,
And heathens tafte his grace.
- 6 The Gentile nations are the Lord's,
There *Abraham's* God is known :
While pow'rs and princes, fhields and fwords
Submit before his throne.

Pfalm 48—fhort metre.

- 1 **G**REAT is the Lord our God,
And let his praife be great ;
He makes his churches his abode,
His moft delightful feat.
- 2 Thefe temples of his grace,
How beautiful they ftand ?

The honors of our native place,
And bulwarks of our land.

3 In *Sion*, God is known
A refuge in distress;
How bright has his salvation shone,
How fair his heav'nly grace!

4 When kings against her join'd,
And saw the Lord was there,
In wild confusion of the mind
They fled with hasty fear.

5 When navies tall and proud
Attempt to spoil our peace,
He sends his tempest roaring loud,
And sinks them in the seas.

6 Oft have our fathers told,
Our eyes have often seen,
How well our God secures the fold
Where his own flocks have been.

7 In ev'ry new distress
We'll to his house repair,
Recal to mind his wond'rous grace,
And seek deliv'rance there.

Part 2—short metre.

8 Far as thy name is known
The world declares thy praise;
Thy saints, O Lord, before thy throne
Their songs of honor raise.

9 With joy the people stand
On *Sion's* chosen hill,
Proclaim the wonders of thy hand,
And counsels of thy will.

10 Let strangers walk around
The city where we dwell,

Compass and view thy holy ground,
And mark the building well.

11 The orders of thy house,
The worship of thy court,
The cheerful songs, the solemn vows,
And make a fair report.

12 How decent and how wise !
How glorious to behold !
Beyond the pomp that charms the eyes,
And rites adorn'd with gold.

13 The God we worship now
Will guide us till we die ;
Will be our God while here below,
And ours above the sky.

Psalms 49—common metre.

1 **W**HY doth the man of riches grow
To insolence and pride,
To see his wealth and honors flow
With ev'ry rising tide ?

2 Why doth he treat the poor with scorn,
Made of the self same clay,
And boast as though his flesh was born
Of better dust than they ?

3 Not all his treasures can procure
His soul a short reprieve,
Redeem from death one guilty hour,
Or make his brother live.

4 Eternal life can ne'er be sold,
The ransom is too high ;
Justice will ne'er be brib'd with gold,
That man may never die.

5 He sees the brutish and the wise,
The tim'rous and the brave,

Quit their possessions, close their eyes,
And hasten to the grave.

6 Yet 'tis his inward thought and pride,
" My house shall ever stand ;
" And that my name may long abide
" I'll give it to my land."

7 Vain are his thoughts, his hopes are lost,
How soon his mem'ry dies !
His name is buried in the dust,
Where his own body lies.

8 This is the folly of their way,
And yet their sons as vain
Approve the words their fathers say,
And act their works again.

9 Men void of wisdom and of grace,
Tho' honor raise them high,
Live like the beasts, a thoughtless race,
And like the beasts they die.

10 Laid in the grave like silly sheep,
Death triumphs o'er them there,
Till the last trumpet breaks their sleep,
And wakes them in despair.

Part 2—common metre.

11 Ye sons of pride, that hate the just,
And trample on the poor,
When death has brought you down to dust
Your pomp shall rise no more.

12 The last great day shall change the scene :
When will that hour appear ?
When shall the just revive, and reign
O'er all that scorn'd them here ?

3 God will my naked soul receive,
Call'd from the world away,

And break the prison of the grave,
To raise my mould'ring clay.

14 Heav'n is my everlasting home,
Th' inheritance is sure ;
Let men of pride their rage resume,
But I'll repine no more.

Psaln 50—common metre.

1 **T**HE Lord, the judge, before his throne,
Bids the whole earth draw nigh,
The nations near the rising sun,
And near the *western* sky.

2 No more shall bold blasphemers say,
Judgment will ne'er begin ;
No more abuse his long delay
To impudence and sin.

3 Thron'd on a cloud our God shall come,
Bright flames prepare his way,
Thunder and darkness, fire and storm,
Lead on the dreadful day.

4 Heav'n from above his call shall hear,
Attending angels come,
And earth and hell shall know and fear
His justice and their doom.

5 " But gather all my saints (he cries)
- " That made their peace with God,
" By the Redeemer's sacrifice,
" And seal'd it with his blood.

6 " Their faith and works brought forth to light,
" Shall make the world confess,
" My sentence of reward is right,
" And heav'n adore my grace.

Part 2—common metre.

- 7 Thus saith the Lord, " the spacious fields,
 " And flocks and herds are mine,
 " O'er all the cattle of the hills
 " I claim a right divine.
- 8 " I ask no sheep for sacrifice,
 " Nor bullocks burnt with fire ;
 " To hope and love, to pray and praise,
 " Is all that I require.
- 9 " Invoke my name when trouble's near,
 ,, My hand shall set thee free ;
 " Then shall thy thankful lips declare,
 " The honor due to me.
- 10 " The man that offers humble praise,
 " Declares my glory best,
 " And those that tread my holy ways,
 " Shall my salvation taste.
- 11 " Not for the want of bullocks slain
 " Will I the world reprove ;
 " Altars and rites, and forms are vain,
 " Without the fire of love.
- 12 " And what have hypocrites to do
 " To bring their sacrifice ?
 " They call my statutes just and true,
 " But deal in theft and lies.
- 13 " Could you expect to 'scape my sight,
 " And sin without controul ?
 " But I shall bring your crimes to light,
 " With anguish in your soul."
- 14 Consider, ye, that slight the Lord,
 Before his wrath appear ;
 If once you fall beneath his sword,
 There's no deliv'rer there.

Part 3—long metre.

- 15 The Lord, the judge his churches warns,
 Let hypocrites attend and fear,
 Who place their hopes in rites and forms,
 But make not faith nor love their care.
- 16 Vile wretches dare rehearse his name
 With lips of falsehood and deceit ;
 A friend or brother they defame.
 And sooth and flatter those they hate.
- 17 They watch to do their neighbors wrong,
 Yet dare to seek their Maker's face ;
 They take his cov'nant on their tongue,
 But break his laws, abuse his grace.
- 18 To heav'n they lift their hands unclean,
 Defil'd with lust, defil'd with blood ;
 By night they practice every sin,
 By day their mouths draw near to God.
- 19 And while his judgments long delay,
 They grow secure and sin the more :
 They think he sleeps as well as they,
 And put far off the dreadful hour.
- 20 Oh dreadful hour ! when God draws near,
 And sets their crimes before their eyes !
 His wrath their guilty souls shall tear,
 And no deliv'rer dare to rise.

Psalms 51—long metre.

- 1 SHEW pity, Lord, O Lord, forgive,
 S Let a repenting rebel live ;
 Are not thy mercies large and free ?
 May not a sinner trust in thee ?
- 2 My crimes are great, but can't surpass
 The pow'r and glory of thy grace ;

Great God, thy nature hath no bound,
So let thy pard'ning love be found.

- 3 Oh wash my soul from ev'ry sin,
And make my guilty conscience clean ;
Here on my heart the burden lies,
And past offences pain mine eyes.
- 4 My lips with shame my sins confess
Against thy law, against thy grace ;
Lord, should thy judgment grow severe,
I am-condemn'd but thou art clear.
- 5 Should sudden vengeance seize my breath,
I must pronounce thee just in death ;
And if my soul were sent to hell,
Thy righteous law approves it well.
- 6 Yet save a trembling sinner, Lord,
Whose hope, still hov'ring round thy word,
Would light on some sweet promise there,
Some sure support against despair.

Part 2—long metre.

- 7 Lord, I am vile, conceiv'd in sin,
And born unholy and unclean ;
Sprung from the man whose guilty fall
Corrupts the race, and taints us all.
- 8 Soon as we draw our infant breath,
The seeds of sin grow up for death ;
The law demands a perfect heart ;
But we're defil'd in ev'ry part.
- 9 Great God create my heart anew,
And form my spirit pure and true ;
Oh make me wise betimes to spy
My danger and my remedy.

- 10 Behold I fall before thy face ;
 My only refuge is thy grace ;
 No outward forms can make me clean ;
 The leprosy lies deep within.
- 11 No bleeding bird, nor bleeding beast,
 Nor hyssop branch, nor sprinkling priest,
 Nor running brook, nor flood, nor sea,
 Can wash the dismal stain away.
- 12 *Jesus*, my God, thy blood alone
 Hath pow'r sufficient to atone :
 Thy blood can make me white as snow ;
 No *Jewish* types could cleanse me so.
- 13 While guilt disturbs and breaks my peace,
 Nor flesh nor soul hath rest or ease
 Lord, let me hear thy pard'ning voice ;
 And make my broken heart rejoice.

Part 3—long metre.

- 14 O thou that hear'st when sinners cry,
 Though all my crimes before thee lie,
 Behold them not with angry look,
 But blot their mem'ry from thy book.
- 15 Create my nature pure within,
 And form my soul averse to sin ;
 Let thy good Spirit ne'er depart,
 Nor hide thy presence from my heart.
- 16 I cannot live without thy light,
 Cast out and banish'd from thy sight ;
 Thine holy joys, my God, restore,
 And guard me that I fall no more.
- 17 Though I have griev'd thy Spirit, Lord,
 Thy help and comfort still afford,
 And let a wretch come near thy throne,
 To plead the merits of thy Son.

- 18 A broken heart my God, my king,
Is all the sacrifice I bring ;
The God of grace will ne'er despise
A broken heart for sacrifice.
- 19 My soul lies humbled in the dust,
And owns thy dreadful sentence just ;
Look down, O Lord with pitying eye,
And save the soul condemn'd to die.
- 20 Then will I teach the world thy ways ;
Sinners shall learn thy sov'reign grace ;
I'll lead them to my Saviour's blood,
And they shall praise a pard'ning God.
- 21 O may thy love inspire my tongue !
Salvation shall be all my song ;
And all my pow'rs shall join to bless
The Lord my strength and righteousness.

Psalms 52—long metre.

- 1 **W**HY should the haughty hero boast
His vengeful arm, his warlike host ?
While blood defiles his cruel hand,
And desolation wastes the land.
- 2 He joys to hear the captive's cry,
The widow's groan, the orphan's sigh ;
And when the weary sword would spare,
His falshood spreads the fatal snare.
- 3 He triumphs in the deeds of wrong,
And arms with rage his impious tongue ;
With pride proclaims his dreadful pow'r,
And bids the trembling world adore.
- 4 But God beholds, and with a frown,
Casts to the dust his honors down ;
The righteous freed, their hopes recal,
And hail the proud oppressors fall.

- 5 How low th' insulting tyrant lies,
 Who dar'd th' eternal pow'r despise ;
 And vainly deem'd with envious joy,
 His arm almighty to destroy.
- 6 We praise the Lord, who heard our cries,
 And sent salvation from the skies ;
 The saints who saw our mournful days,
 Shall join our grateful songs of praise.

Part 2—common metre.

- 7 While unbelievers make their boast,
 And heav'nly grace despise ;
 In their own arm they put their trust,
 And fill their mouths with lies ;
- 8 But like a cultur'd olive grove
 Dress'd in immortal green,
 Thy children blooming in thy love,
 Amidst thy courts are seen.
- 9 On thine eternal grace, O Lord,
 Our souls shall rest secure ;
 And all who trust thy holy word,
 Shall find salvation sure.

Psalms 53—common metre.

- 1 **T**HE wicked fools must sure suppose,
 That God is but a name :
 This gross mistake their practice shows,
 Since virtue all disclaim.
- 2 The Lord look'd down from heaven's high
 The sons of men to view, [tow'r
 To see if any own'd his power,
 Or truth or justice knew.
- 3 But all he saw were backward gone,
 Degen'rate grown and base ;

- None for religion car'd, not one
Of all the sinful race.
- 4 But are those workers of deceit
So dull and senseless grown,
That they, like bread, my people eat,
And God's just pow'r disown?
- 5 Their causeless fears shall strangely grow;
And they, despis'd of God,
Shall soon be foil'd: his hands shall throw
Their shatter'd bones abroad.
- 6 Would he his saving pow'r employ
To break our servile band,
Loud shouts of universal joy
Should echo through the land.

Psalm 54—common metre.

- 1 **B**EHOLD us, Lord, and let our cry
Before thy throne ascend,
Cast thou on us a pitying eye,
And still our lives defend.
- 2 For slaughter'ring foes insult us round,
Oppressive proud and vain,
They cast thy temples to the ground,
And all our rites profane.
- 3 Yet thy forgiving grace we trust,
And in thy pow'r rejoice;
Thine arm shall crush our foes to dust,
Thy praise inspire our voice.
- 4 Be thou with those whose friendly hand
Upheld us in distress,
Extend thy truth through ev'ry land,
And still thy people bless.

Pfalm 55—common metre.

- 1 **O** God, my refuge, hear my cries,
Behold my flowing tears,
For earth and hell my hurt devise,
And triumph in my fears.
- 2 Their rage is levell'd at my life,
My soul with guilt they load,
And fill my thoughts with inward strife,
To shake my hope in God.
- 3 What inward pains my heart-strings wound,
I groan with ev'ry breath ;
Horror and fear beset me round
Amongst the shades of death.
- 4 Oh were I like a feather'd dove,
And innocence had wings ;
I'd fly, and make a long remove
From all these restless things.
- 5 Let me to some wild desert go,
And find a peaceful home,
Where storms of malice never blow,
Temptations never come.
- 6 Vain hopes, and vain inventions all
To 'scape the rage of hell !
The mighty God on whom I call,
Can save me here as well.
- 7 By morning light I'll seek his face,
At noon repeat my cry,
The night shall hear me ask his grace,
Nor will he long deny.
- 8 God shall preserve my soul from fear,
Or shield me when afraid ;
Ten thousand angels must appear
If he command their aid.

I cast my burdens on the Lord,
 The Lord sustains them all ;
 My courage rests upon his word,
 That faints shall never fall.

My highest hopes can not be vain,
 My lips shall spread his praise ;
 While cruel and deceitful men,
 Scarce live out half their days.

Part 2—short metre.

Let sinners take their course,
 And chuse the road to death ;
 But in the worship of my God
 I'll spend my daily breath.

My thoughts address his throne,
 When morning brings the light :
 I seek his blessing ev'ry noon,
 And pay my vows at night.

Thou wilt regard my cries,
 O my eternal God,
 While sinners perish in surprize
 Beneath thine angry rod.

Because they dwell at ease,
 And no sad changes feel,
 They neither fear, nor trust thy name,
 Nor learn to do thy will.

But I with all my cares,
 Will lean upon the Lord ;
 I cast my burdens on his arm,
 And rest upon his word.

His arm shall well sustain
 The children of his love ;
 The ground on which their safety stands,
 No earthly pow'r can move.

Pſalm 56—common metre.

- 1 **O** Thou whose justice reigns on high,
 And makes th' oppressor cease,
 Behold how envious sinners try
 To vex and break my peace.
- 2 The sons of violence and lies
 Join to devour me, Lord ;
 But as my hourly dangers rise,
 My refuge is thy word.
- 3 In God most holy, just and true,
 I have repos'd my trust ;
 Nor will I fear what flesh can do,
 The offspring of the dust.
- 4 They wrest my words to mischief still,
 Charge me with unknown faults ;
 For mischiefs all their councils fill,
 And malice all their thoughts.
- 5 Shall they escape without thy frown ?
 Must their devices stand ?
 Oh cast the haughty sinner down,
 And let him know thy hand !
- 6 God sees the sorrows of his saints,
 Their groans affect his ears ;
 Thy mercy counts my just complaints,
 And numbers all my tears.
- 7 When to thy throne I raise my cry
 The wicked fear and flee :
 So swift is pray'r to reach the sky,
 So near is God to me.
- 8 In thee, most holy, just, and true,
 I have repos'd my trust ;
 Nor will I fear what man can do,
 The offspring of the dust.

- 9 Thy solemn vows are on me, Lord,
 Thou shalt receive my praise ;
 I'll sing, *how faithful is thy word !*
How righteous all thy ways !
- 10 Thou hast secur'd my soul from death,
 Oh set thy pris'ner free,
 That heart and hand, and life and breath
 May be employ'd for thee.

Psalm 57—long metre.

- 1 **T**HY mercy, Lord, to me extend :
 On thy protection I depend ;
 And to thy wing for shelter haste,
 Till this outrageous storm is past.
- 2 To thy tribunal, Lord, I fly,
 Thou sov'reign judge, and God most high,
 Who wonders hast for me begun,
 And wilt not leave thy work undone.
- 3 From heav'n protect me by thine arm,
 And shame all those who seek my harm.
 To my relief thy mercy send,
 And truth on which my hopes depend.
- For I with savage men converse,
 Like hungry lions wild and fierce ;
 With men whose teeth are spears, their words
 Invenom'd darts, and two-edg'd swords.
- Be thou, O God, exalted high :
 And as thy glory fills the sky,
 So let it be on earth display'd,
 Till thou art here, as there, obey'd.

Part 2—long metre.

My God in whom are all the springs,
 Of boundless love and grace unknown,

- Hide me beneath thy spreading wings,
Till the dark cloud is over-blown.
- 7 Up to the heav'ns I send my cry,
The Lord will my desires perform ;
He sends his angel from the sky,
And saves me from the threat'ning storm.
- 8 Be thou exalted, O my God,
Above the heav'ns where angels dwell ;
Thy pow'r on earth be known abroad,
And land to land thy wonders tell.
- 9 My heart is fix'd ; my song shall raise
Immortal honors to thy name ;
Awake, my tongue, to sound his praise,
My tongue, the glory of my frame.
- 10 High o'er the earth his mercy reigns,
And reaches to the utmost sky ;
His truth to endless years remains,
When lower worlds dissolve and die.
- 11 Be thou exalted, O my God,
Above the heav'ns where angels dwell ;
Thy pow'r on earth be known abroad,
And land to land thy wonders tell.

Psalm 58—particular metre.

- 1 **J**UDGES, who rule the world by laws,
Will ye despise the righteous cause,
When vile oppression wastes the land ?
Dare ye condemn the righteous poor,
And let rich finners 'scape secure,
While gold and greatness bribe your hand !
- 2 Have ye forgot, or never knew,
That God will judge the judges too ?
High in the heav'ns his justice reigns ;

Yet you invade the rights of God ;
 And send your bold decrees abroad
 To bind the conscience in your chains.

3 A poison'd arrow is your tongue,
 The arrow sharp, the poison strong,
 And death attends where'er it wounds ;
 You hear no counsels, cries or tears ;
 So the deaf adder stops her ears !
 Against the pow'r of charming sounds.

4 Break out their teeth eternal God ;
 Those teeth of lions dy'd in blood ;
 And crush the serpents in the dust :
 As empty chaff, when whirlwinds rise,
 Before the sweeping tempest flies.
 So let their names and hopes be lost.

5 Th' Almighty thunders from the sky,
 Their grandeur melts, their titles die,
 As hills of snow dissolve and run,
 Or snails that perish in their slime,
 Or births that come before their time,
 Vain births that never see the sun.

6 Thus shall the veng'ance of the Lord
 Safety and joy to saints afford ;
 And all that hear shall join and say,
 " Sure there's a God that rules on high,
 " A God that hears his children cry,
 " And will their suff'rings well repay."

Psalms 59—short metre.

1 FROM foes, that round us rise,
 O God of heav'n defend,
 Who brave the veng'ance of the skies,
 And with thy saints contend.

F

2 Behold, from distant shores,
And desert wilds they come,
Combine for blood their barb'rous force,
And thro' thy cities roam.

3 Beneath the silent shade,
Their secret plots they lay,
Our peaceful walls by night invade,
And waste the fields by day.

4 And will the God of grace,
Regardless of our pain,
Permit secure that impious race,
To riot in their reign ;

5 In vain their secret guile,
Or open force they prove ;
His eye can pierce the deepest veil,
His hands their strength remove.

6 Yet save them, Lord, from death,
Lest we forget their doom ;
But drive them with thine angry breath,
Thro' distant lands to roam.

7 Then shall our grateful voice
Proclaim our guardian God ;
The nations round the earth rejoice,
And sound his praise abroad.

Psalm 60—long metre.

1 **O** God, who hast our troops dispers'd,
Forsaking those who left thee first ;
As we thy just displeasure mourn,
To us in mercy, Lord, return.

2 Our strength, that firm as earth did stand,
Is rent by thy avenging hand :
O ! heal the breaches thou hast made ;
We shake, we fall, without thy aid !

- 3 Our folly's sad effects we feel ;
 For, drunk with discord's cup, we reel ;
 But now for them, who thee rever'd,
 Thou hast thy truth's bright banner rear'd.
- 4 Let thy right hand thy saints protect ;
 Lord, hear the pray'rs that we direct ;
 The holy God has spoke ; and I,
 O'erjoy'd, on his firm word rely.
- 5 To thee in portions I'll divide
 Fair Sichem's soil, Samaria's pride :
 To Sichem, Succoth next I'll join,
 And measure out her vale by line.
- 6 Manesseh, Gilead, both subscribe
 To my commands, with Ephraim's tribe ;
 Ephraim by arms supports my cause,
 And Judah by religion's laws.
- 7 Moab my slave and drudge shall be,
 Nor Edom from my yoke get free ;
 Proud Palestine's imperious state,
 Shall humbly on our triumph wait.
- 8 But who shall quell these mighty pow'rs,
 And clear my way to Edom's tow'rs ?
 Or through her guarded frontiers tread
 The path that doth to conquest lead ?
- 9 E'en thou, O God, who hast disperst
 Our troops (for we forsook thee first)
 Those whom thou didst in wrath forsake,
 Aton'd, thou wilt victorious make.

Part 2—common metre.

- 10 Lord thou hast scourg'd our wicked land,
 Behold thy people mourn ;
 Shall veng'ance ever guide thy hand ?
 And mercy ne'er return ?

- 11 Beneath the terrors of thine eye,
Earth's haughty towers decay ;
Thy frowning mantle spreads the sky,
And mortals melt away.
- 12 Our Sion trembles at thy stroke,
And dreads thy lifted hand !
Oh, heal the people thou hast broke,
And save the sinking land.
- 13 Exalt the banner in the field,
For those that fear thy name ;
From barb'rous hosts our nation shield,
And put our foes to shame.
- 14 Attend our armies to the fight,
And be their guardian God ;
In vain shall num'rous powers unite,
Against their lifted rod.
- 15 Our troops, beneath thy guiding hand,
Shall gain a glad renown :
'Tis God who makes the feeble stand,
And treads the mighty down.

Psalm 61—short metre.

WHEN overwhelm'd with grief,
My heart within me dies,
Helpless and far from all relief,
To Heav'n I lift mine eyes,

2 Oh lead me to the rock
That's high above my head,
And make the covert of thy wings
My shelter and my shade.

3 Within thy presence, Lord,
Forever I'll abide ;
Thou art the tow'r of my defence,
The refuge where I hide.

- 4 Thou givest me the lot
Of those that fear thy name :
If endless life be their reward,
I shall possess the same.

Part 2—long metre.

- 5 My soul of thy protection sure :
Against her foes shall rest secure :
For thou, O God, hast heard my vows,
And brought me joyful to thy house.
- 6 With all thy saints I'll strive to sing
The glories of my heav'nly King,
Whom thou in mercy didst ordain,
Should o'er thy chosen people reign.
- 7 This King shall live forever blest,
And give his people peace and rest ;
His years shall last, and God will own
His righteous sceptre and his throne.
- 8 O let thy truth prepare the way,
In mercy, Lord, extend his sway ;
Thus we'll devote our future days,
To pay our vows and sing thy praise.

Psalms 62—long metre.

- 1 **M**Y soul for help on God relies :
From him alone my safety flows :
My rock, my health, that strength supplies,
To bear the shock of all my foes.
- 2 How long will ye contrive my fall
Which will but hasten on your own ?
You'll totter like a bending wall,
Or fence of uncemented stone.
- 3 To make my envy'd honors less,
They strive with lies, their chief delight :

For they, tho' with their mouths they bless,
Privately curse with inward spite.

4 But thou, my soul, on God rely ;
On him alone thy trust repose :
My rock and health will strength supply,
To bear the shock of all my foes.

5 God does his saving health dispense,
And flowing blessings daily send ;
He is my fortress and defence ;
On him my soul shall still depend.

6 In him, ye people, always trust ;
Before his throne pour out your hearts :
For God, the merciful and just,
His timely aid to us imparts.

Part 2—long metre.

7 My spirit looks to God alone ;
My rock and refuge is his throne ;
In all my fears, in all my straits,
My soul on his salvation waits.

8 Trust him, ye saints, in all your ways,
Pour out your hearts before his face ;
When helpers fail and foes invade,
God is our all-sufficient aid.

9 False are the men of high degree,
The baser sort are vanity ;
Laid in the balance both appear
Light as a puff of empty air.

10 Make not increasing gold your trust,
Nor set your hearts on glitt'ring dust ;
Why will you grasp the fleeting smoke,
And not believe what God has spoke ?

- 11 Once has his awful voice declar'd,
Once and again my ears have heard,
" All pow'r is his eternal due ;"
He must be fear'd and trusted too.
- 12 For sov'reign pow'r reigns not alone,
Grace is a partner of the throne :
'Thy grace and justice, mighty Lord,
Shall well divide our last reward.

Psalms 63—long metre.

- 1 GREAT God, indulge my humble claim,
Thou art my hope, my joy, my rest ;
The glories that compose thy name
Stand all engag'd to make me blest.
- 2 Thou great and good, thou just and wise,
Thou art my Father and my God ;
And I am thine by sacred ties ;
Thy son, thy servant, bought with blood.
- 3 With heart, and eyes, and lifted hands
For thee I long, to thee I look,
As travellers in thirsty lands
Pant for the cooling water brook.
- 4 With early feet I love t' appear
Among thy saints, and seek thy face ;
Oft have I seen thy glory there,
And felt the pow'r of sov'reign grace.
- 5 Not fruits, nor wines that tempt our taste,
No pleasures that to sense belong,
Could make me so divinely blest,
Or raise so high my cheerful song.
- 6 My life itself without thy love
No taste or pleasure could afford ;
'Twould but a tiresome burden prove,
If I were banish'd from the Lord.

- 7 Amidst the wakeful hours of night,
 When busy cares afflict my head,
 One thought of thee gives new delight,
 And adds refreshment to my bed.
- 8 I'll lift my hands, I'll raise my voice,
 While I have breath to pray or praise ;
 This work shall make my heart rejoice,
 And bless the remnant of my days.
-

Part 2—common metre.

- 9 Early my God, without delay,
 I haste to seek thy face ;
 My thirsty spirit faints away
 Without thy cheering grace.
- 10 I've seen thy glory and thy pow'r
 Thro' all thy temple shine ;
 My God, repeat that heav'nly hour.
 That vision so divine.
- 11 Not life itself, with all its joys,
 Can my best passions move,
 Or raise so high my cheerful voice,
 As thy forgiving love.
- 12 Thus till my last expiring day
 I'll bless my God and King ;
 Thus will I lift my hands to pray,
 And tune my lips to sing.
-

Part 3—short metre.

- 13 My God, permit my tongue
 This joy, to call thee mine ;
 And let my early cries prevail
 To taste thy love divine
- 14 Within thy churches, Lord,
 I long to find my place,

Thy pow'r and glory to behold,
And feel thy quick'ning grace.

15 Since thou hast been my help,
To thee my spirit flies,
And on thy watchful providence,
My cheerful hope relies.

16 The shadow of thy wings,
My soul in safety keeps ;
I follow where my Father leads,
And he supports my steps.

Psalms 64—long metre.

1 **G**REAT God, attend to my complaint,
Nor let my drooping spirit faint ;
When foes in secret spread the snare,
Let my salvation be thy care.

2 Shield me without and guard within,
From treach'rous foes and deadly sin ;
May envy, lust, and pride depart,
And heav'nly grace expand my heart.

3 Thy justice and thy pow'r display
And scatter far thy foes away ;
While list'ning nations learn thy word,
And saints triumphant bless the Lord.

4 Then shall thy church exalt her voice,
And all that love thy name rejoice ;
By faith approach thine awful throne,
And plead the merits of thy Son.

Psalms 65—common metre.

1 **P**RAISE waits in Sion, Lord, for thee,
There shall our vows be paid ;
Thou hast an ear when sinners pray,
All flesh shall seek thine aid.

- 2 Lord, our iniquities prevail,
But pard'ning grace is thine,
And thou wilt grant us pow'r and skill
To conquer ev'ry sin.
- 3 Blest are the men whom thou wilt chuse
To bring them near thy face,
Give them a dwelling in thine house,
To feast upon thy grace.
- 4 In answ'ring what thy church requests,
Thy truth and terror shine,
And works of dreadful righteoufness,
Fulfil thy kind design.
- 5 Thus shall the wond'ring nation see
The Lord is good and just ;
And distant islands fly to thee,
And make thy name their trust.
- 6 They dread thy glitt'ring tokens, Lord,
When signs in heav'n appear ;
But they shall learn thy holy word,
And love as well as fear.

Part 2—long metre.

- 7 The God of our salvation hears
The groans of Sion mix'd with tears ;
Yet when he comes with kind designs,
Thro' all the way his terror shines.
- 8 On him the race of man depends,
Far as the earth's remotest ends,
Where the Creator's name is known,
By nature's feeble light alone.
- 9 Sailors that travel o'er the flood,
Address their frighted souls to God,
When tempests rage and billows roar
At dreadful distance from the shore.

- 10 He bids the noisy tempests cease ;
He calms the raging croud to peace,
When a tumult'ous nation raves,
Wild as the winds, and loud as waves.
- 11 Whole kingdoms shaken by the storm
He settles in a peaceful form ;
Mountains establish'd by his hand
Firm on their old foundations stand,
- 12 Behold his ensigns sweep the sky,
New comets blaze and lightnings fly ;
The heathen lands with swift surprise,
From the bright horrors turn their eyes,
- 13 At his command the morning ray
Smiles in the east, and leads the day,
He guides the sun's declining wheels
Beyond the tops of western hills.
- 14 Seasons and times obey his voice ;
The ev'ning and the morn rejoice
To see the earth made soft with show'rs,
Laden with fruit and drest in flow'rs.
- 15 'Tis from his wat'ry stores on high,
He gives the thirsty ground supply ;
He walks upon the clouds, and thence
Doth his enriching drops dispense.
- 16 The desert grows a fruitful field.
Abundant fruit the vallies yield ;
The vallies shout with cheerful voice,
And neighb'ring hills repeat their joys.
- 17 The pastures smile in green array,
There lambs and larger cattle play ;
The larger cattle and the lamb,
Each in his language speaks thy name.
- 18 Thy works pronounce thy pow'r divine ;
O'er ev'ry field thy glories shine ;

Thro' ev'ry month thy gifts appear :
Great God, thy goodness crowns the year.

Psalm 66—common metre.

- 1 **S**ING, all the nations to the Lord,
Sing with a joyful noise ;
With melody of sound record
His honors and your joys.
- 2 Say to the pow'r that form'd the sky,
" How terrible art thou !
" Sinners before thy presence fly,
" Or at thy feet they bow."
- 3 Come see the wonders of our God,
How glorious are his ways !
In Moses' hand he put the rod,
And clave the frighted seas.
- 4 He made the ebbing channel dry,
While Isra'l pass'd the flood ;
There did the church begin their joy,
And triumph in their God.
- 5 He rules by his resistless might :
Will rebel mortals dare
Provoke th' Eternal to the fight,
And tempt that dreadful war ?
- 6 Oh, bless our God, and never cease ;
Ye saints, fulfil his praise ;
He keeps our life, maintains our peace,
And guides our doubtful ways.
- 7 Lord, thou hast prov'd our suff'ring souls,
To make our graces shine ;
So silver bears the burning coals,
The metal to refine.
- 8 Thro' wat'ry deeps and fiery ways
We march at thy command,

Led to possess the promis'd place
By thine unerring hand.

Part 2—common metre.

- 9 Now shall my solemn vows be paid
To that Almighty pow'r
That heard the long requests I made
In my distressful hour.
- 10 My lips and cheerful heart prepare
To make his mercies known :
Come ye that fear my God, and hear
The wonders he has done.
- 11 When on my head huge sorrows fell,
I sought the heav'nly aid ;
He sav'd my sinking soul from hell,
And death's eternal shade.
- 12 If sin lay cover'd in my heart
While pray'r employ'd my tongue ;
The Lord had shewn me no regard,
Nor I his praises sung.
- 13 But God (his name be ever blest)
Has set my spirit free ;
Nor turn'd from him my poor request,
Nor turn'd his heart from me.
-

Psalms 67—short metre.

- 1 **T**O bless thy chosen race
In mercy, Lord, incline ;
And cause the brightness of thy face
On all thy saints to shine.
- 2 That so thy wond'rous way
May through the world be known ;
Whilst distant lands their tribute pay,
And thy salvation own.

- 3 Let diff'ring nations join,
To celebrate thy fame ;
Let all the world, O Lord, combine
To praise thy glorious name.
- 4 O ! let them shout and sing,
With joy and pious mirth ;
For thou, the righteous Judge and King,
Shalt govern all the earth.
- 5 Let diff'ring nations join,
To celebrate thy fame ;
Let all the world, O Lord, combine,
To praise thy glorious name.
- 6 Then shall the teeming ground
A large increase disclose ;
And we with plenty shall be-crown'd,
Which God, our God bestows.
- 7 Then God upon our land
Shall constant blessings show'r ;
And all the world in awe shall stand
Of his resistless pow'r.

Psalms 68—long metre.

- 1 **L**ET God, the God of battle, rise,
And scatter his presumptuous foes ;
Let shameful rout their host surprize,
Who spitefully thy pow'r oppose.
- 2 As smoke in tempest's rage is lost,
Or wax into the furnace cast ;
So let their sacrilegious host
Before his watchful presence waste.
- 3 But let the servants of his will,
His favors gentle beams enjoy,
Their upright heart let gladness fill,
And cheerful songs their tongues employ.

- 4 To him your voice in anthems raise ;
 JEHOVAH's awful name he bears :
 In him rejoice, extol his praise
 Who rides upon high-rolling spheres.
- 5 Him, from his empire of the skies,
 To this low world compassion draws,
 The orphan's claim to patronize,
 And judge the injur'd widow's cause.
- 6 'Tis God who from a foreign soil
 Restores poor exiles to their home :
 Makes captives free ; and fruitless toil
 Their proud oppressors righteous doom.
- 7 'Twas so of old, when thou didst lead
 In person, Lord, our armies forth :
 Strange terrors through the desert spread,
 Convulsions shook th' astonish'd earth.
- 8 The breaking clouds did rain distil,
 And heav'n's high arches shook with fear,
 How then should Sinai's humble hill
 Of Israel's God the presence bear ?
- 9 Thy hand, at famish'd earth's complaint,
 Reliev'd her from celestial stores ;
 And when thy heritage was faint,
 Assuag'd the drought with plenteous show'rs.
- 10 Where savages had rang'd before,
 At ease thou mad'st our tribes reside ;
 And, in the desert, for the poor ;
 Thy gen'rous bounty did provide.

Part 2—common metre.

- 11 When God his gracious word sent forth,
 To make his chosen glad,
 Numbers from east, south, west and north,
 The joyful tidings spread.

- 12 Great kings of armies fled apace,
And met a fatal foil ;
While those that staid at home, with ease
And pleasure shar'd the spoil.
- 13 Though ye among the pots have lain,
Like doves shall ye appear,
With silver wings and gold divine,
From dross and mixture clear.
- 14 When God the potent kings expell'd
From Canaan at his will,
The whiteness of his robes excell'd
The snow of Salmon's hill.
- 15 The hill of God, his chosen seat,
On Zion's mount is found :
Not Bashan's hill can boast such state,
Nor all the hills around.
- 16 Ye lofty hills, why leap ye so ?
This is the hill of God :
Here hath he chose to dwell, and lo !
Here is his fix'd abode.

Part 3—long metre.

- 17 His chariots numberless ; his pow'rs
Are heav'nly hosts, that wait his will :
His presence now fills Sion's tow'rs,
As once it honor'd Sinai's hill.
- 18 Ascending, high in triumph thou
Captivity hast captive led ;
And on thy people didst bestow
The spoil of armies, once their dread.
- 19 Ev'n rebels shall partake thy grace,
And humble profelytes repair,
To worship at thy dwelling place,
And all the world pay homage there.

Part 4—long metre.

- 20 We blefs the Lord, the juft, the good,
 Who fills our hearts with heav'nly food
 Who pours his bleffings from the skies,
 And loads our days with rich fupplies.
- 21 He fends his fun his circuit round,
 To cheer the fruits, to warm the ground ;
 He bids the clouds with plenteous rain
 Refresh the thirfty earth again.
- 22 'Tis to his care we owe our breath,
 And all our near efapes from death ;
 Safety and health to God belong ;
 He heals the weak, and guards the ftrong.
- 23 He makes the faint and finner prove
 The common bleffings of his love ;
 But the wide diff'rence that remains,
 Is endlefs joy, or endlefs pains.
- 24 The Lord that bruis'd the ferpent's head,
 On all the ferpent's feed fhall tread,
 The ftubborn finner's hope confound,
 And fmite them with a lafting wound.
- 25 But his right hand his faints fhall raife,
 From the deep earth or deeper feas,
 And bring them to his courts above ;
 There fhall they tafte his fpecial love.

Part 5—long metre.

- 26 For benefits, each day beftow'd,
 Be daily his great name ador'd ;
 Who is our Saviour and our God,
 Of life and death the fov'reign Lord.
- 27 Who, mounted on the loftieft fphere
 Of ancient heav'n fublimely rides ;
 From whence his dreadful voice we hear,
 Like that of warring winds and tides.

- 28 Ascribe ye pow'r to God on high
Of humble Iis'el he takes care ;
Whose strength, from out the dusky sky,
Darts shining terrors through the air.
- 29 How dreadful are the sacred courts
Where God has fix'd his earthly throne !
His strength his feeble faints supports,
To God give praise, and him alone.

Psalm 69—long metre.

- 1 **S**AVE me, O God, from waves that roll,
And press to overwhelm my soul ;
With painful steps in mire I tread,
And deluges o'erflow my head.
- 2 With restless cries my spirits faint,
My voice is hoarse with long complaint,
My sight decays with tedious pain,
Whilst for my God I wait in vain.
- 3 My hairs, though num'rous, are but few,
Compar'd with foes that me pursue,
With groundless hate, grown now of might
To execute their lawless spite.
- 4 For zeal to thy lov'd house and name
Consumes me like devouring flame ;
Concern'd at their affronts to thee,
More than at slanders cast on me.
- 5 But, Lord, to thee I will repair
For help, with humble timely pray'r ;
Relieve me for thy mercy's store :
Display thy truth's preserving pow'r.
- 6 Controul the deluge, ere it spread,
And roll its waves above my head ;
Nor deep destruction's yawning pit,
To close her jaws on me permit.

- 7 Reproach and grief have broke my heart ;
I look'd for some to take my part,
To pity or relieve my pain ;
But look'd, alas ! for both in vain.
- 8 With hunger pin'd, for food I call ;
Instead of food they gave me gall :
And when with thirst my spirits sink,
They give me vinegar to drink.
- 9 Their table therefore to their health
Shall prove a snare, a trap their wealth ;
Perpetual darkness seize their eyes,
And sudden blasts their hopes surprize.
- 10 But me, howe'er distress'd and poor,
Thy strong salvation shall restore ;
Thy pow'r with songs I'll then proclaim,
And celebrate with thanks thy name.
- 11 Our God shall this more highly prize,
Than herds or flocks in sacrifice :
Which humble faints with joy shall see,
And hope for like redress with me.
- 12 For God regards the poor's complaint ;
Sets pris'ners free from close restraint :
Let heav'n, earth, sea, their voices raise,
And all the world resound his praise.
- 13 For God will Sion's walls erect :
Fair Judah's cities he'll protect ;
Till all her scatter'd sons repair
To undisturb'd possessions there.
- 14 This blessing they shall at their death
To their religious heirs bequeath ;
And they to endless ages more,
Of such as his blest name adore.

Part 2—common metre.

- 15 Father, I sing thy wond'rous grace,
I blefs my Saviour's name,
He bought falvation for the poor,
And bore the finners shame.
- 16 His deep diftrefs has rais'd us high,
His duty and his zeal
Fulfill'd the law which mortals broke,
And finish'd all thy will.
- 17 His dying groans, his living fongs
Shall better please my God,
Than harp or trumpet's folemn found,
Than goats or bullocks' blood.
- 18 This fhall his humble follow'rs fee,
And fet their hearts at reft ;
They by his death draw near to thee,
And live forever bleft.
- 19 Let heav'n and all that dwell on high
To God their voices raife,
While lands and feas aflift the fky,
And join t' advance his praife.
- 20 Sion is thine, moft holy God,
Thy Son shall blefs her gates ;
And glory purchas'd by his blood
For thine own Ifr'el waits.

Pfalm 70—common metre.

- 1 **I**N hafte, O God, attend my call,
Nor hear my cries in vain ;
Oh let thy fpeed prevent my fall,
And ftill my hope fustain.
- 2 When foes infidious wound my name,
And tempt my foul aftray,

Then let them fall with lasting shame
To their own plots a prey.

3 While all that love thy name rejoice,
And glory in thy word,
In thy salvation raise their voice,
And magnify the Lord.

4 O thou my help in time of need,
Behold my sore dismay;
In pity hasten to my aid,
Nor let thy grace delay.

Psalm 71—common metre.

1 **M**Y God, my everlasting hope,
I live upon thy truth;
Thine hands have held my childhood up,
And strengthen'd all my youth.

2 My flesh was fashion'd by thy pow'r,
With all these limbs of mine;
And from my mother's painful hour
I've been entirely thine.

3 Still has my life new wonders seen
Repeated ev'ry year;
Behold my days that yet remain,
I trust them to thy care.

4 Cast me not off when strength declines,
When hoary hairs arise;
And round me let thy glory shine,
Whene'er thy servant dies.

5 Then in the hist'ry of my age,
When men review my days,
They'll read thy love in ev'ry page,
In ev'ry line thy praise.

Part 2—common metre.

- 6 My Saviour, my almighty friend,
When I begin thy praise,
Where will the growing numbers end,
The numbers of thy grace?
- 7 Thou art my everlasting trust,
Thy goodness I adore:
And since I knew thy graces first
I speak thy glories more.
- 8 My feet shall travel all the length
Of the celestial road,
And march with courage in thy strength
To see my father God.
- 9 When I am fill'd with sore distress
For some surprising sin:
I'll plead thy perfect righteousness,
And mention none but thine.
- 10 How will my lips rejoice to tell
The vict'ries of my king!
My soul, redeem'd from sin and hell,
Shall thy salvation sing.
- 11 My tongue shall all the day proclaim
My Saviour and my God,
His death has brought my foes to shame,
And sav'd me by his blood.
- 12 Awake, awake my tuneful pow'rs;
With this delightful song
I'll entertain the darkest hours,
Nor think the season long.

Part 3—common metre.

- 13 God of my childhood, and my youth,
The guide of all my days.

- I have declar'd thy heav'nly truth,
And told thy wond'rous ways.
- 14 Wilt thou forsake my hoary hairs,
And leave my fainting heart ;
Who shall sustain my sinking years
If God my strength depart ?
- 15 Let me thy pow'r and truth proclaim
Before the rising age,
And leave a favor of thy name
When I shall quit the stage.
- 16 The land of silence and of death
Attends my next remove ;
Oh may these poor remains of breath
Teach the wide world thy love !
- 17 Thy righteousness is deep and high,
Unfearchable thy deeds ;
Thy glory spreads beyond the sky,
And all my praise exceeds.
- 18 Oft have I heard thy threat'nings roar
And oft endur'd the grief ;
But when thy hand has prest me fore,
Thy grace was my relief.
- 19 By long experience have I known
Thy sov'reign pow'r to save ;
At thy command I venture down
Securely to the grave.
- 20 When I lye buried deep in dust,
My flesh shall be thy care ;
These wither'd limbs with thee I trust
To raise them strong and fair.

Psalm 72—common metre.

- 1 **L**ORD let thy just decrees the king
In all his ways direct ;

- And let his son, throughout his reign,
Thy righteous laws respect.
- 2 So shall he still thy people judge
With pure and upright mind,
Whilst all the helpless poor shall him
Their just protector find.
- 3 Then hills and mountains shall bring forth
The happy fruits of peace ;
Which all the land shall own to be
The works of righteousness.
- 4 Whilst he the poor and needy race
Shall rule with gentle sway,
And from their humble necks shall take
Oppressive yokes away.
- 5 In ev'ry heart thy awful fear.
Shall then be rooted fast,
As long as sun and moon endure,
Or time itself shall last.
- 6 He shall descend like rain, that cheers
The meadow's second birth ;
Or like warm show'rs, whose gentle drops
Refresh the thirsty earth.
- 7 In his bless'd days the just and good
Shall be with favor crown'd ;
The happy land shall ev'ry where
With endless peace abound.
- 8 His uncontrol'd dominion shall
From sea to sea extend ;
Begin at proud Euphrates' streams,
At nature's limits end.
- 9 To him the savage nations round
Shall bow their servile heads :

His vanquish'd foes shall lick the dust.
Where he his conquest spreads.

10 The kings of Tarshish, and the isles,
Shall costly presents bring ;
From spicy Sheba gifts shall come,
And wealthy Saba's king.

11 To him shall ev'ry king on earth
His humble homage pay :
And diff'ring nations gladly join
To own his righteous sway.

12 For he shall set the needy free,
When they for succor cry ;
Shall save the helpless, and the poor,
And all their wants supply.

Part 2—common metre.

13 His providence for needy souls
Shall due supplies prepare ;
And over their defenceless lives
Shall watch with tender care.

14 He shall preserve and keep their souls
From fraud and rapine free ;
And in his fight their guiltless blood
Of mighty price shall be.

15 Therefore shall God his life and reign
To many years extend ;
Whilst eastern princes tribute pay,
And golden presents send.

16 From him shall constant pray'rs be made
Through all his prosp'rous days :
His just dominion shall afford
A lasting theme of praise.

17 Of useful grain through all the land
Great plenty shall appear ;

- A handful sown on mountain-tops
 A mighty crop shall bear.
- 18 Its fruits like cedars shook by winds,
 A ratt'ling noise shall yield :
 The city too shall thrive, and vie,
 For plenty, with the field.
- 19 The mem'ry of his glorious name
 Through endless years shall run ;
 His spotless fame shall shine as bright
 And lasting as the sun.
- 20 In him the nations of the world
 Shall be completely blest'd,
 And his unbounded happiness
 By every tongue confess'd.
- 21 Then blest'd be God, the mighty Lord,
 The God whom Isr'el fears ;
 Who only wond'rous in his works
 Beyond compare appears.
- 22 Let earth be with his glory fill'd ;
 For ever blest his name ;
 Whilst to his praise the list'ning world
 Their glad assent proclaim.

Psalms 73—long metre.

- 1 **A**T length by certain proofs, 'tis plain
 That God will to his saints be kind !
 That all whose hearts are pure and clean
 Shall his protecting favor find.
- 2 Till this sustaining truth I knew,
 My stagg'ring feet had almost fail'd :
 I griev'd the sinners wealth to view,
 And envy'd when the fools prevail'd.
- 3 They to the grave in peace descend,
 And, whilst they live are hale, and strong ;

- No plague or troubles them offend,
Which oft to other men belong.
- 4 While pride, as with a chain they're held,
And rapine seems their robe of state ;
Their eyes stand out, with fatness swell'd ;
They grow beyond their wishes great.
- 5 With hearts corrupt, and lofty talk,
Oppressive methods they defend ;
Their tongue thro' all the earth will walk,
Their blasphemies to heav'n ascend.
- 6 And yet admiring crouds are found,
Who servile visits duly make ;
Because with plenty they abound,
Of which their flatt'ring slaves partake.
- 7 Their fond opinions these pursue,
Till they with them profanely cry,
" How should the Lord our actions view ?
" Can he perceive who dwells so high ?"
- 8 Behold the wicked ! these are they
Who openly their sins profess ;
And yet their wealth's increas'd each day,
And all their actions meet success.
- 9 " Then have I cleans'd my heart, (said I,)
" And wash'd my hands from guilt in vain ;
" If all the day oppress'd I lie,
" And ev'ry morning suffer pain."
- 10 Thus did I once to speak intend :
But if such things I rashly say,
Thy children, Lord, I must offend,
And basely should their cause betray.

Part 2—long metre.

- 11 To fathom this my thoughts I bent ;
But found the case too hard for me,

- Till to the house of God I went ;
 Then I their end did plainly see.
- 12 How high foe'er advanc'd, they all
 On slipp'ry places loosely stand ;
 Thence into ruin headlong fall,
 Cast down by thy avenging hand.
- 13 How dreadful and how quick their fate !
 Despis'd by thee, when they're destroy'd ;
 As waking men with scorn do treat
 The fancies that their dreams employ'd.
- 14 Thus was my heart with grief oppress'd,
 My reins were rack'd with restless pains ;
 So stupid was I like a beast,
 Who no reflecting thought retains.
- 15 Yet still thy presence me supply'd,
 And thy right hand assistance gave :
 Thou first shalt with thy counsel guide,
 And then to glory me receive.
- 16 Whom then in heav'n but thee alone
 Have I whose favor I require ?
 Throughout the spacious earth there's none
 That I besides thee can desire.
- 27 My trembling flesh, and aching heart,
 My often fail to succor me ;
 But God shall inward strength impart,
 And my eternal portion be.
- 18 For they that far from thee remove
 Shall into sudden ruin fall ;
 If after other gods they rove,
 Thy veng'ance shall destroy them all.
- 19 But as for me, 'tis good and just
 That I should still to God repair ;
 In him I always put my trust,
 And with his wond'rous works declare.

Part 3—short metre.

- 20 Sure there's a righteous God,
Nor is religion vain :
Though men of vice may boast aloud,
And men of grace complain.
- 21 I saw the wicked rise,
And felt my heart repine,
While haughty fools with scornful eyes,
In robes of honor shine.
- 22 The tumult of my thought
Held me in hard suspense,
Till to thy house my feet were brought
To learn thy justice thence.
- 23 Thy word with light and pow'r,
Did my mistake amend ;
I view'd the finners life before,
But here I learnt their end.
- 24 On what a slipp'ry steep
The thoughtless wretches go ;
And oh that dreadful fiery deep,
That waits their fall below !
- 25 Lord at thy feet I bow,
My thoughts no more repine :
I call my God my portion now,
And all my pow'rs are thine.
-

Psalms 74—common metre.

- 1 **W**ILL God forever cast us off,
His wrath forever smother
Against the people of his love,
His little chosen flock ?
- 2 Think of the tribes so dearly bought
With their Redeemer's blood ;

- Nor let thy Sion be forgot,
Where once thy glory stood.
- 3 Lift up thy feet and march in haste,
Aloud our ruin calls ;
See what a wide and fearful waste
Is made within thy walls.
- 4 Where once thy churches pray'd and sang
Thy foes profanely rage ;
Amid thy gates their eniſigns hang,
And there their hoſts engage.
- 5 How are the ſeats of worſhip broke ?
They tear the buildings down,
And he that deals the heaviest ſtroke
Procures the chief renown.
- 6 With flames they threaten to deſtroy
Thy children in their reſt ;
Come let us burn at once, they cry,
The temple and the prieſt.
- 7 And ſtill to heighten our diſtreſs,
Thy preſence is withdrawn ;
Thy wonted ſigns of pow'r and grace ;
Thy pow'r and grace are gone.
- 8 No prophet ſpeaks to calm our grief,
But all in ſilence mourn ;
Nor know the times of our relief,
The hour of thy return.
- 9 How long, eternal God, how long,
Shall men of pride blaſpheme ?
Shall faints be made their endless ſong,
And bear immortal ſhame.
- 10 Canſt thou forever ſit and hear
Thine holy name profan'd ?
And ſtill thy jealouſy forbear,
And ſtill withhold thine hand ?

- 11 What strange deliv'rance hast thou shown
In ages long before !
And now no other God we own,
No other God adore.
- 12 Thou didst divide the raging sea
By thy resistless might,
To make thy tribes a wond'rous way,
And then secure their flight.
- 13 Is not the world of nature thine,
The darkness and the day ?
Didst thou not bid the morning shine,
And mark the sun his way ?
- 14 Hath not thy pow'r form'd ev'ry coast,
And set the earth its bounds,
With summer's heat, and winter's frost.
In their perpetual rounds ?
- 15 And shall the sons of earth and dust
That sacred pow'r blaspheme ?
Will not thy hand that form'd them first
Avenge thine injur'd name.
- 16 Think on the cov'nant thou hast made,
And all thy words of love ;
Nor let the birds of prey invade,
And vex thy trembling dove.
- 17 Our foes will triumph in our blood,
And make our hope their jest ;
Plead mine own cause, Almighty God,
And give thy children rest.

Psalm 75—long metre.

1 **T**O thee, most high and holy God,
To thee our thankful hearts we raise ;
Thy works declare thy name abroad,
Thy wond'rous works demand our praise.

- 2 To flav'ry doom'd, thy chosen sons
Beheld their foes triumphant rise ;
And fore oppreit by earthly thrones,
They fought the Sov'reign of the skies.
- 3 'Twas then, great God, with equal pow'r,
Arose thy veng'ance and thy grace,
To scourge their legions from the shore,
And save the remnant of thy race.
- 4 Thy hand that form'd the restless main,
And rear'd the mountain's awful head,
Bade raging seas their course restrain,
And desert wilds receive their dead.
- 5 Such wonders never come by chance
Nor can the winds such blessings blow ;
'Tis God the judge can one advance,
'Tis God that lays another low.
- 6 Let haughty tyrants sink their pride,
Nor lift so high their haughty head ;
But lay their impious thoughts aside,
And own the empire God hath made.

Psalms 76—particular metre.

- 1 **I**N Judah the Almighty's known ;
Almighty there, by wonders shown ;
His name in Jacob does excel :
His sanctuary in Salem stands :
The majesty that heav'n commands
In Sion condescends to dwell.
- 2 He brake the bow and arrows there,
The shield, the temper'd sword, and spear,
There slain the mighty army lay :
Whence Sion's fame thro' earth is spread,
Of greater glory, greater dread,
Than hills where robbers lodge their prey.

- 3 Their valiant chiefs, who come for spoil,
 Themselves met there a shameful foil ;
 Securely down to sleep they lay ;
 But wak'd no more : their stoutest band
 Ne'er lifted one resisting hand
 'Gainst his that did their legions slay.
- 4 When Jacob's God began to frown,
 Both horse and charioteers o'erthrown,
 Together slept in endless night :
 When thou, whom earth and heav'n revere,
 Dost once with wrathful look appear,
 What mortal pow'r can stand the fight ?
- 5 Pronounc'd from heav'n earth heard its *doom*
 Grew hush'd with fear, when thou didst come,
 The meek with justice to restore :
 The wrath of man shall yield thee praise ;
 Its last attempts but serve to raise
 The triumphs of almighty pow'r.
- 6 Vow to the Lord ye nations bring ;
 Vow'd presents to th' eternal King :
 Thus to his name due rev'rence pay :
 Who proudest potentates can quell,
 To earthly kings more terrible,
 Than to their trembling subjects they.

Psalm 77—common metre.

- 1 **T**O God I cry'd with mournful voice
 I sought his gracious ear,
 In the sad hour, when trouble rose,
 And fill'd my heart with fear.
- 2 Sad were my days, and dark my nights,
 My soul refus'd relief ;
 I thought on God, the just and wise,
 But thoughts increas'd my grief.

- 3 Still I complain'd and still opprest,
My heart began to break ;
My God, thy wrath forbade my rest,
And kept my eyes awake.
- 4 My overwhelming sorrows grew,
Till I could speak no more ;
Then I within myself withdrew,
And call'd thy judgments o'er.
- 5 I call'd back years and ancient times
When I beheld thy face ;
My spirit search'd for secret crimes
That might withhold thy grace.
- 6 I call'd thy mercies to my mind,
Which I enjoy'd before ;
And will the Lord no more be kind ;
His face appear no more.
- 7 Will he forever cast me off ?
His promise ever fail ?
Has he forgot his tender love ?
Shall anger still prevail ?
- 8 But I forbid this hopeless thought,
This dark despairing frame,
Rememb'ring what thy hand hath wrought ;
Thy hand is still the same.
- 9 I'll think again of all thy ways,
And talk thy wonders o'er,
Thy wonders of recov'ring grace,
When flesh could hope no more.
- 10 Grace dwelt with justice on the throne ;
And men that love thy word,
Have in thy sanctuary known
The counsels of the Lord.

Part 2—common metre.

- 11 “ How awful is thy chaf’ning rod !
 “ (May thy own children say)
 “ The great, the wise, the dreadful God !
 “ How holy is his way !”
- 12 I’ll meditate his works of old,
 Who reigns in heav’n above ;
 I’ll hear his ancient wonders told,
 And learn to trust his love.
- 13 He saw the house of Joseph lie
 With Egypt’s yoke oppress’d ;
 Long he delay’d to hear their cry,
 Nor gave his people rest.
- 14 The sons of pious Jacob seem’d
 Abandon’d to their foes ;
 But his almighty arm redeem’d
 The nation whom he chose.
- 15 From slavish chains he set them free
 They follow where he calls ;
 He bade them venture through the sea,
 And made the waves their walls.
- 16 The waters saw thee, mighty God,
 The waters saw thee come ;
 Backward they fled, and frighted stood,
 To give thine armies room.
- 17 Strange was thy journey through the sea,
 Thy footsteps, Lord, unknown ;
 Terrors attend the wond’rous way
 That brings thy mercies down.
- 18 Thy voice with terror in the found
 Thro’ clouds and darkness broke ;
 All heav’n in lightning shone around
 And earth with thunder shook.

- 19 Thine arrows thro' the skies were hurl'd,
 How glorious is the Lord!
 Surprise and tremb'ling seiz'd the world,
 And all his saints ador'd.
- 20 He gave them water from the rock;
 And safe by Moses's hand,
 Thro' a dry desert led his flock
 To Canaan's promis'd land.

Psalms 78—particular metre.

- 1 **H**EAR, O my people, to my law
 Your most devout attention lend;
 Let the instructions of my mouth,
 Deep in your faithful hearts descend,
 My tongue shall parables unfold,
 And bring to light dark things of old;
- 2 Which our fore-fathers' pious care,
 From ancient times have handed down;
 Nor will he hide them from our sons,
 But to our offspring make them known,
 That they the praises may be taught
 Of God, who hath such wonders wrought.
- 3 For Jacob he this law ordain'd,
 This solemn league for Iſr'el made,
 With charge to be from age to age,
 From race to race with care convey'd;
 To be transmitted to their heirs,
 Which they again might give to theirs.
- 4 That they might God's commands obey,
 And in his strength their safety place;
 And not like their fore-fathers, prove
 A stubborn and rebellious race.
 Who still the path of error trod,
 Nor put their steadfast hope in God.

- 5 Such were revolting *Ephraim's* sons,
 Who from the field ignobly fled ;
 Tho' skilful archers arm'd with bows,
 And to a constant warfare bred ;
 Tho' God to them his works display'd,
 Yet they his orders disobey'd.
- 6 The wonders which their fathers saw,
 They in their minds did not retain ;
 Prodigious things in *Egypt* done,
 And miracles in *Zoan's* plain :
 For them he did the sea divide,
 And pil'd in heaps the pressing tide.
- 7 A wond'rous pillar led them on,
 Compos'd of shade and radiant light ;
 A sheit'ring cloud it prov'd by day,
 And was a leading fire by night.
 Thus went they thro' a desert land,
 Conducted by his powerful hand.
- 8 When drought oppress'd them, where no
 The parched wilderness supply'd, [streams
 He cleft the rock whose flinty breast
 Dissolv'd into a cooling tide,
 Which down in plenteous rivers fell,
 And prov'd a constant miracle.
- 9 Yet there they sin'd against him more,
 Provoking still the Lord most high,
 In that same desert, where he did
 Their fainting souls with strength supply ;
 His pow'r supreme, they did disturb,
 And long'd for meat to feed their lust.
- 10 Then utter'd their blasphemous doubts,
 " Can God, say they, for us prepare
 " A table in the wilderness,
 " And set it out with various fare ?

“ 'Tis true, he did the rock divide,
 “ But can he corn and flesh provide ?”

- 11 The Lord with indignation heard,
 And from the heavens avenging flame
 On Jacob fell ; consuming wrath
 On most ungrateful Isr'el came ;
 For they would not in God confide,
 Who had so oft their wants supply'd.
- 12 Tho' God had from the fruitful clouds.
 Around their camp his manna spread,
 And had with angels' sacred food,
 Ungrateful man in plenty fed ;
 Which from his own celestial stores,
 Was rained down in frequent show'rs.
- 13 From heav'n he made an east wind blow,
 And likewise did the south command
 To rain down flesh, like dust, and fowls
 Like the sea-shore's unnumber'd sands,
 Around their tents an easy prey,
 The flutt'ring feather'd booty lay.
- 14 Thus gave he them their heart's desire,
 And they luxurious eat the same ;
 But whilst the meat was in their mouths,
 God's heavy wrath upon them came ;
 He slew the wealthiest of them all,
 And Israel's chief was made to fall.

Part 2—particular metre.

- 15 Yet still they sinn'd, nor would afford
 His wond'rous miracles belief ;
 Therefore thro' fruitless travels, he
 Consum'd their lives in wasting grief ;
 When some were slain, with early cry,
 They turn'd and sought the Lord most high,

- 16 But this was feign'd submission all,
Their treach'rous hearts their tongues bely'd.
They still remain'd perverse, nor would
Firm as his covenant abide ;
And yet his anger did not rise,
Nor would with death their sins chastise.
- 17 For he remember'd they were flesh,
And could not long on earth remain ;
A murm'ring wind that's quickly past,
And never more returns again :
His mercy knew they were but frail,
And would not let his wrath prevail.
- 18 How oft did they provoke him there ?
How oft did they his patience grieve !
In that same desert, where he did
Their fainting souls with food relieve,
They turned back and faithless prov'd,
And Israel's God to anger mov'd.
- 19 Nor did they call to mind the day,
When God, with his almighty hand,
Deliver'd them from all their foes,
And show'd his signs in Egypt's land,
When he their tribes from bondage brought
And wond'rous things in Zoan wrought.
- 20 Their rivers, that they might not drink,
Were turn'd to blood at his command ;
Devouring flies in thickest swarms ;
And frogs were sent to plague the land ;
Locusts and worms o'erspread their soil,
And reap'd the harvest of their toil.
- 21 Their vines with batt'ring hail were broke
With pinching frost the fig-tree dies ;
Lightning and hail made flocks and herds
To fall one gen'ral sacrifice.

- His wrath their trouble to increase,
By evil angels broke their peace.
- 22 He clear'd a passage for his wrath,
Nor would his anger fierce controul;
But gave their life a pestilence,
Nor spar'd from death the fainting soul.
Upon their heirs destruction came,
The first-born in the tents of Ham.
- 23 But his own tribe, like folded sheep,
He brought in safety from distress,
And like a flock, conducted them
Thro' a long barren wilderness;
Their foes were in the ocean drown'd,
But they no cause of terror found.
- 24 Nor ceas'd his care, till them he brought
In safety to the promis'd land:
And to his holy mount, the prize
Obtain'd by his victorious hand;
For them he did his arm extend,
And from the foe their hosts defend.
- 25 To them, the outcast heathen's land,
He did in equal lots divide;
And in their foe's abandon'd tents,
Made Israel's tribe secure abide:
For them he quell'd the nations round,
And plac'd them on the promis'd ground.

Part 3—particular metre.

- 26 But still they tempted, still provok'd
The anger of the Lord most high;
Nor would, to practice his commands
Their most rebellious hearts apply:
But turn'd like a deceitful bow,
And in their father's steps would go.

- 27 For God to fury they provok'd,
With idol-altars set on high,
And with their graven images,
Inflam'd to wrath his jealousy ;
On Israel then his hatred fell,
And Shiloh where he lov'd to dwell.
- 28 To vile captivity, his ark,
His strength and glory to disdain,
His people to the sword he gave,
Nor would his awful wrath restrain :
Amongst their youth his anger spread,
Nor were their maids to marriage led.
- 29 In fight the sacrificer fell,
The priest himself a victim bled ;
Nor were there any widows left,
Who should with tears lament the dead,
Then like a giant strong with wine,
The Lord awak'd in wrath divine :
- 30 He smote his foes, that from the field
Their vanquish'd scatter'd remnants came,
With wounds imprinted on their backs,
The marks of everlasting shame :
The tents of Joseph he forsook,
Nor Ephraim for his dwelling took :
- 31 But Judah's favor'd tribe he chose,
And made his own peculiar care ;
On Sion's mount his temple built,
And fix'd its strong foundations there.
From sheep-folds he did David bring,
And over Judah made him king.
- 32 From tending on the teeming ewes
He brought his servant forth to feed
His people, and inheritance,
The tribes of Ifr'el's chosen seed :

And he a faithful shepherd still,
Fed and conducted them with skill.

Psalms 79—peculiar metre.

- 1 **T**HE heathen hosts, O God!
Have thy possession seiz'd;
Thy sacred house defil'd,
Thy holy city raz'd.
- 2 The bodies of thy saints
Abroad unbury'd lay,
Their flesh expos'd to beasts,
Or rav'nous birds of prey.
- 3 Their blood, like water, was
Around Jerus'lem shed;
And none were left to pay,
The duties to the dead:
- 4 The foe our small remains,
With loud reproaches wound;
And we are made the sport
Of all the nations round.
- 5 How long wilt thou be wroth?
Lord, must we ever mourn?
And shall thy jealous rage,
Like fire forever burn?
- 6 On lands that know not thee,
Thy heavy vengeance show'r;
Those kingdoms let it crush,
That have not own'd thy pow'r.
- 7 Their hungry jaws have prey'd
On Jacob's chosen race,
And to a desert turn'd,
Their fruitful dwelling place.
- 8 O think not on my sins,
But speedily prevent

- The ruin of thy faints
 Almost with sorrow spent.
- 9 Thy help, O God, impart,
 And free our souls from blame,
 So shall thy wond'rous love
 Exalt thy glorious name.
- 10 Let infidels that say,
 "Where is the God they boast?"
 In veng'ance, for thy faints,
 Perceive thee to their cost.
- 11 Lord, hear the pris'ner's moans !
 Thy saving pow'r extend ;
 Preserve them doom'd to die,
 From their untimely end !
- 12 Those who blaspheme thy name,
 Do thou, O God, destroy :
 Against the nations round,
 Resistless pow'r employ.
- 13 As they have us oppress ;
 So shall they be repaid,
 With sorrows seven times more
 Than what on us they laid.
- 14 Thus we thy humble flock,
 Shall ever praise thy name ;
 And our unweary'd thanks,
 From age to age proclaim.

Psalm 80—long metre.

- 1 **O** Ifr'el's Shepherd, Joseph's Guide,
 Our pray'rs to thee vouchsafe to hear ;
 Thou that dost on the cherubs ride,
 Again in solemn state appear.
- 2 Behold how Benjamin expects,
 With Ephraim and Manasseh join'd

In our deliv'rance, the effects
Of thy resistless strength to find.

3 Do thou convert us, Lord, do thou
The lustre of thy face display ;
And all the ills we suffer now,
Like scatter'd clouds shall pass away.

4 O thou, whom heav'nly hosts obey,
How long shall thy fierce anger burn ?
How long thy suff'ring people pray,
And to their pray'rs have no return ?

5 When hungry, we are forced to drench
Our scanty food in floods of woe ;
When dry, our raging thirst we quench
With streams of tears that largely flow.

6 For us the heathen nations round,
As for a common prey, contest :
Our foes with spiteful joy abound,
And at our lost condition jest.

7 Do thou convert us Lord, do thou
The lustre of thy face display ;
And all the ills we suffer now,
Like scatter'd clouds shall pass away.

Part 2—long metre.

8 Thou brought'st a vine from Egypt's land ;
And, casting out the heathen race,
Didst plant it with thy own right hand ;
And firmly fix'd it in their place.

9 Before it thou prepar'dst the way,
And mad'st it take a lasting root ;
Which blest with thy indulgent ray,
O'er all the land did widely shoot.

10 The hills were cover'd with its shade,
Its goodly boughs did cedars seem ;

- Its branches to the sea were spread,
 And reach'd to proud Euphrates' stream.
- 11 Why then hast thou its hedge o'erthrown
 Which thou hast made so firm and strong?
 Whilst all its grapes defenceless grow,
 Are pluck'd by those that pass along.
- 12 See how the bristling forest boar
 With dreadful fury laid it waste;
 Hark, how the savage monsters roar,
 And to their helpless prey make haste.

Part 3—long metre.

- 13 To thee, O God of hosts, we pray,
 Thy wonted goodness, Lord, renew;
 From heav'n thy throne this vine survey,
 And her sad state with pity view.
- 14 Behold the vineyard made by thee,
 Which thy right hand did guard so long:
 And keep that branch from danger free,
 Which for thyself thou mad'st so strong.
- 15 To wasting flames 'tis made a prey,
 And all its spreading boughs cut down;
 At thy rebuke they soon decay,
 And perish at thy dreadful frown.
- 16 Crown thou Messiah with success,
 By thy right hand secur'd from wrong:
 The Son of man in mercy bless,
 Whom for thyself thou mad'st so strong.
- 17 So shall we still continue free
 From whatsoe'er deserves thy blame;
 And if once more reviv'd by thee,
 Will always praise thy holy name.
- 18 Do thou convert us, Lord, do thou
 The lustre of thy face display;

And all the ills we suffer now,
Like scatter'd clouds shall pass away.

Pfalm 18—long metre.

- 1 **T**O God, our never failing strength,
With glad applauses, loudly sing ;
And jointly make a cheerful noise,
To Jacob's great and awful King.
- 2 Compose a lofty hymn of praise,
And touch your instruments of joy,
Let psalteries and pleasant harps,
With warbling lutes your skill employ.
- 3 Let trumpets at the great new moon,
Their animating voices raise,
To celebrate the joyful time,
Th' appointed solemn day of praise.
- 4 For this a statute was of old,
Which Jacob's God himself decreed,
To be with pious care observ'd,
For time to come, by Israel's seed.
- 5 This he, for a memorial fix'd
In Joseph, freed from Egypt's land ;
Strange nations, barb'rous speech we heard,
A speech we could not understand.
- 6 "Your burden'd shoulders I reliev'd,"
Thus seem'd our gracious God to say ;
"And by my pow'r your servile hands,
Were freed from lab'ring in the clay."
- 7 Your ancestors with wrongs oppress'd,
For timely help did call on me ;
With pity I their suff'rings saw,
And from their troubles set them free.
- 8 They fought for me, and from the clouds
In awful thunder I reply'd,

At *Meribab's* contentious stream
Their faith and duty both were try'd.

Part 2—long metre.

- 9 Whilst I my solemn will declare,
Do thou my chosen people hear;
If thou, O Israel, to my words
Wilt careful lend a list'ning ear,
- 10 Then shall no god beside myself,
Within thy limits e'er be found,
Nor shalt thou worship any god
Adored by the nations round.
- 11 The Lord thy God am I alone,
Who brought thee out of *Egypt's* land;
'Tis I that all thy just desires
Do still supply with lib'ral hand.
- 12 But they, my chosen race, refus'd,
'To hearken to my gracious voice;
Nor would rebell'ous Israel's sons
Make me, with confidence, their choice.
- 13 So I provok'd, resign'd them up,
To ev'ry wicked lust a prey;
And in their own perverse designs
Permitted them to go astray.
- 14 O that my people wisely would
My just and mild commandments heed;
That Israel in my righteous ways
Would still, with pious care, proceed.
- 15 Then should my heavy judgments fall,
On all who would my pow'r oppose;
And my avenging hand be rais'd,
To cut off all their daring foes.
- 16 Their enemies and mine, should all
Before my footstool lowly bend;

But as for them, their happy state
Should stand secure, nor know an end.

- 17 All parts with plenty should abound,
With fairest wheat the fruitful field,
The barren cliffs of craggy rocks,
For them should richest honey yield,

Psalms 82—long metre.

- 1 **A**MONG th' assemblies of the great
A greater Ruler takes his seat;
The God of heav'n as Judge surveys
Those gods on earth, and all their ways.
- 2 Why will ye frame oppressive laws?
Or why support th' unrighteous cause?
When will ye once defend the poor,
That foes may vex the saints no more?
- 3 They know not, Lord, nor will they know,
Dark are the ways in which they go;
Their name of earthly gods is vain,
For they shall fall and die like men.
- 4 Arise, O Lord, and let thy Son
Possess his universal throne,
And rule the nations with his rod;
He is our Judge and he our God.

Psalms 83—long metre.

- 1 **H**OLD not thy peace, O Lord our God,
Do thou not longer silent be;
Nor with consenting quiet looks
Our dreadful ruin calmly see.
- 2 For, lo! the tumults of thy foes
O'er all the land begin to spread;
And those who hate thy saints and thee,
Lift up with joy their threat'ning hand.

- 3 Against thy zealous people, Lord !
 They all with treachery, combine ;
 And to destroy thy chosen race
 In secret lay, their close design.
- 4 “ Come let us cut them off, they say,
 “ Let us their nation quite deface ;
 “ That no remembrance, may henceforth
 “ Remain of Israel’s hated race.”

- 5 Against thee and thy people’s peace,
 Thus they consult with one consent,
 And different nations jointly leagu’d,
 Their common spite and malice vent.
- 6 The Ishmaelites that dwell in tents,
 With warlike Edom’s forces join’d,
 And Moab’s sons, our ruin seek,
 With Hagar’s numerous race combin’d.
- 7 Proud Ammon’s offspring, Gabel too,
 With daring Amelec conspire ;
 The lords of Palestine, and all
 The haughty sons of wealthy Tyre.
- 8 All those for their secure ally,
 The strong Assyrian king have got ;
 Who, with a pow’rful army, means
 To aid th’ incestuous race of Lot,

Part 2—long metre.

- 9 But let such vengeance come to them,
 As once to wicked Midian came,
 To Jabin and proud Sisera,
 At bloody Kishon’s fatal stream.
- 10 When thy right hand their num’rous hosts,
 Near Endor, did with fear confound,
 And left their mangl’d carcases,
 Manure, to feed the hungry ground.

- 11 Let all their mighty men the fate
Of hapless Zeb and Oreb share :
As Zeba and Salmana, so
Let all their boasting princes fare ;
- 12 Who with the same design inspir'd,
Thus with a vain assurance spake,
“ In firm possession, for ourselves,
“ Let us by force God's houses take.”
- 13 To ruin let them hasten on,
Like wheels that downward swiftly move ;
Or like the chaff, before the wind,
Let all their scatter'd forces prove.
- 14 As flames consume the wood or heath,
That on the parched mountain grows ;
So let thy fierce devouring wrath,
With terror strike thy haughty foes.
- 15 Lord, shroud their faces with disgrace,
And make them own thy glorious name ;
Or else confound those harden'd hearts,
Which gentler means will not reclaim.
- 16 So shall the world, with one consent,
Confess that thou, whose name alone,
Jehovah is, o'er all the earth,
Hast rais'd thy just and lofty throne.

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Psalms 84—long metre.

- 1 **H**OW pleasant, how divinely fair
HO Lord of host, thy dwellings are :
With long desire my spirit faints,
To meet th' assemblies of thy saints.
- 2 My flesh would rest in thine abode ;
My panting heart cries out for God ;
My God ! my King ! why should I be
So far from all my joys and thee ?
- 3 The sparrow chuses where to rest,
And for her young provides her nest ;

But will my God to sparrows grant
That pleasure which his children want ?

- 4 Blest are the saints who sit on high,
Around thy throne above the sky ;
Thy brightest glories shine above,
And all their work is praise and love.
- 5 Blest are the souls who find a place
Within the temple of thy grace ;
Here they behold thy gentler rays,
And seek thy face and learn thy praise.
- 6 Blest are the men whose hearts are set
To find the way to Sion's gate ;
God is their strength, and thro' the road
They lean upon their helper, God.
- 7 Cheerful they walk with growing strength
Till all shall meet in heaven at length ;
Till all before thy face appear,
And join in nobler worship there.

Part 2—long metre.

- 8 Great God attend while Sion sings
The joy that from thy presence springs ;
To spend one day with thee on earth
Exceeds a thousand days of mirth.
- 9 Might I enjoy the meanest place
Within thy house, O God of grace,
Not tents of ease nor thrones of pow'r
Should tempt my feet to leave thy door.
- 10 God is our sun, he makes our day ;
God is our shield, he guards our way
From all th' assaults of hell and sin,
From foes without and foes within.
- 11 All needful grace will God bestow,
And crown that grace with glory too :

He gives us all things, and withholds
No real good from upright souls.

- 12 O God, our King, whose sov'reign sway
The glorious hosts of heaven obey,
The devils at thy presence flee,
Blest is the man that trusts in thee.

Psalm 85—long metre.

1 **L**ORD, thou hast call'd thy grace to mind,
Thou hast revers'd our heavy doom :
So God forgave when Isr'el sinn'd,
And brought his wand'ring captives home.

2 Thou hast begun to set us free,
And made thy fiercest wrath abate :
Now let our hearts be turn'd to thee,
And thy salvation be complete.

3 Revive our dying graces, Lord,
And let thy faints in thee rejoice ;
Make known thy truth, fulfil thy word,
We wait for praise to tune our voice.

4 We wait to hear what God will say ;
He'll speak, and give his people peace :
But let them run no more astray,
Lest his returning wrath increase.

Part 2—long metre.

5 Salvation is forever nigh
The souls that fear and trust the Lord :
And grace descending from on high
Fresh hopes of glory shall afford.

6 Mercy and truth on earth are met,
Since Christ the Lord came down from heav'n,
By his obedience so complete,
Justice is pleas'd and peace is giv'n.

- 7 Now truth and honor shall abound,
 Religion dwell on earth again,
 And heav'nly influence blefs the ground
 In our Redeemer's gentle reign.
- 8 His righteousness is gone before,
 To give us free access to God :
 Our wand'ring feet shall stray no more,
 But mark his steps and keep the road.

Psalms 86—common metre.

- 1 **T**O my complaint, O Lord my God,
 Thy gracious ear incline ;
 Hear me, distress'd and destitute
 Of all relief but thine.
- 2 Do thou, O God, preserve my soul,
 That does thy name adore ;
 Thy servant keep, and him, whose trust
 Relies on thee, restore.
- 3 To me who daily thee invoke,
 Thy mercy, Lord, extend ;
 Refresh thy servant's soul, whose hopes
 On thee alone depend.
- 4 Thou, Lord, art good ; not only good,
 But prompt to pardon too :
 Of plenteous mercy to all those
 Who for thy mercy sue.
- 5 To my repeated humble pray'r,
 O Lord attentive be ;
 When troubled, I on thee will call,
 For thou wilt answer me.
- 6 Among the god's there's none like thee,
 O Lord alone divine !
 To thee as much inferior they,
 As are their works to thine.

7 Therefore their great Creator thee
 The nations shall adore ;
 Their long misguided pray'rs and praise
 To thy blest'd name restore.

8 All shall confess thee great, and great
 The wonders thou hast done ;
 Confess thee God, thee God supreme,
 Confess thee God alone.

Part 2—peculiar metre.

9 Teach me, O Lord, thy sacred way,
 That from thy truth I may not stray :
 To me thy grace impart,
 Unite my wand'ring heart
 To fear continually thy name :
 Thy praise, my God, I will proclaim,
 And with a soul sincere
 Thee constantly revere.

10 Thy boundless mercy who can tell,
 For thou hast sav'd my soul from hell,
 And when I call'd on thee,
 Thy goodness set me free :
 The sons of pride against me rise,
 Not setting thee before their eyes ;
 And with a wicked strife
 Seek to destroy my life.

11 But thou didst thy assistance bring,
 Of truth thou everlasting spring :
 Thy patience and thy love,
 Lord, thou shalt ne'er remove :
 Turn thee, O God, some signal show,
 And let all those who hate me, know,
 That thou wilt pow'r extend,
 Thy servants to defend.

Psalm 87—long metre.

- 1 **G**OD in his earthly temple lays
 Foundation for his heav'nly praise ;
 He likes the tents of Jacob well,
 But still in Sion loves to dwell.
- 2 His mercy visits ev'ry house
 That pay their night and morning vows ;
 But makes a more delightful stay,
 Where churches meet to praise and pray.
- 3 What glories were describ'd of old !
 What wonders are in Sion told !
 Thou city of our God below,
 Thy fame shall Tyre and Egypt know.
- 4 Egypt and Tyre, and Greek and Jew,
 Shall there begin their lives a-new :
 Angels and men shall join to sing
 The hill where living waters spring.
- 5 When God makes up his last account
 Of natives in his holy mount,
 'Twill be an honor to appear
 As one new born and nourish'd there.

Psalm 88—long metre.

- 1 **T**O thee, my God and Saviour, I
 By day and night address my cry :
 Vouchsafe my mournful voice to hear,
 To my distress incline thine ear.
- 2 For seas of trouble me invade ;
 My soul draws nigh to death's cold shade,
 Like one whose strength and hopes are fled,
 They number me among the dead.
- 3 Like those who shrouded in the grave,
 From thee no more remembrance have :

Cast off from thy sustaining care,
Down to the confines of despair.

- 4 Thy wrath has hard upon me lain,
Afflicting me with restless pain :
Me all thy mountain waves have prest,
Too weak, alas ! to bear the least.
- 5 Remov'd from friends, I sigh alone,
In a loath'd dungeon laid, where none
A visit will vouchsafe to me,
Confin'd, past hopes of liberty.
- 6 My eyes from weeping never cease ;
They waste, but still my griefs increase :
Yet daily, Lord, to thee I've pray'd,
With outstretch'd hands invoc'd thy aid.
- 7 Wilt thou by miracle revive
The dead, whom thou forsook'st alive ?
From death restore, thy praise to sing,
Whom thou from prison would'st not bring ?
- 8 Shall the mute grave thy love confess ?
And mould'ring tomb thy faithfulness ?
Thy truth and pow'r renown obtain,
Where darkness and oblivion reign.
- 9 To thee, O Lord, I cry, forlorn,
My pray'r prevents the early morn,
Why hast thou, Lord, my soul forsook,
Nor once vouchsaf'd a gracious look ?
- 10 Prevailing sorrows bear me down,
Which from my youth with me have grown ;
Thy terrors past distract my mind,
And fears of blacker days behind,
- 11 Thy wrath hath burst upon my head,
Thy terrors fill my soul with dread :

Environ'd, as with waves combin'd,
And for a gen'ral deluge join'd.

- 12 My lovers, friends, familiars, all
Remov'd from sight, and out of call ;
To dark oblivion all retir'd,
Dead, or at least to me expir'd.

Psalms 89—long metre.

- 1 **T**HY mercies, Lord, shall be my song ;
My song on them shall ever dwell ;
To ages yet unborn my tongue
Thy never-failing truth shall tell.
- 2 I have affirm'd and still maintain,
Thy mercy shall for ever last ;
Thy truth that does the heav'ns sustain,
Like them shall stand for ever fast.
- 3 Thus spak'st thou by thy prophet's voice :
" With David I a league have made ;
" To him, my servant, and my choice,
" By solemn oath this grant convey'd ;
- 4 " While earth, and seas, and skies endure,
" Thy seed shall in my sight remain :
" To them thy throne I will ensure,
" They shall to endless ages reign."
- 5 For such stupendous truth and love
Both heav'n and earth just praises owe ;
By choirs of angels sung above,
And by assembled saints below.
- 6 What seraph of celestial birth
To vie with Isr'el's God shall dare ?
Or who among the gods of earth
With our almighty Lord compare ?
- 7 With rev'rence and religious dread,
His saints should to his temple press ;

His fear thro' all their hearts should spread,
Who his almighty name confefs.

8 Lord God of armies, who can boast
Of strength or pow'r like thine renown'd ?
Of fuch a num'rous faithful hoft
As that which does thy throne furround ?

9 Thou doft the lawlefs fea control,
And change the profpect of the deep,
Thou mak'ft the fleeping billows roll,
Thou mak'ft the rolling billows fleep.

10 'Thou brak'ft in pieces Rahab's pride,
And didft oppreffing pow'r difarm ;
Thy fcatter'd foes have dearly try'd
The force of thy refiftlefs arm.

11 In thee the fov'reign right remains
Of earth and heav'n ; thee, Lord alone,
The world ; and all that it contains,
Their Maker and Preserver own.

12 The poles on which the globe doth reft
Were form'd by thy creating voice ;
Tabor and Hermon, east and weft,
In thy fustaining pow'r rejoice.

13 Thy arm is mighty, ftrong thy hand,
Yet, Lord, thou doft with juftice reign ;
Poffefs'd of abfolute command,
Thou truth and mercy doft maintain.

14 Happy, thrice happy, thofe who hear,
Thy facred trumpet's joyful found :
Who may at feftivals appear,
With thy moft glorious prefence crown'd.

15 Thy faints fhall always be o'erjoy'd,
Who on thy facred name rely ;

And, in thy righteoufness employ'd,
Above their foes be rais'd on high.

16 For in thy strength they shall advance,
Whose conquests from thy favor spring ;
The Lord of hosts is our defence,
And Iſr'el's God our Iſr'el's King.

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Part 2—long metre.

17 Thus ſpak'ſt thou by thy prophet's voice :
“ A mighty champion I will ſend ;
From Judah's tribe have I made choice
Of one who ſhall the reſt defend.

18 “ My ſervant David I have found,
With holy oil anointed him ;
Him ſhall the hand ſupport that crown'd,
And guard that gave the diadem.

19 “ No prince from him ſhall tribute force,
No ſon of ſtrife ſhall him annoy ;
His ſpiteful foes I will diſperſe,
And them before his face deſtroy.

20 “ My truth and grace ſhall him ſuſtain ;
His armies, in well-order'd ranks,
Shall conquer, from the Tyrian main
To Tygris' and Euphrates' banks.

21 “ Me for his Father he ſhall take,
His God and rock of ſafety call ;
Him I my firſt-born Son will make,
And earthly kings his ſubjects all.

22 “ To him my mercy I'll ſecure,
My cov'nant make for ever faſt ;
His ſeed for ever ſhall endure,
His throne till heav'n diſſolve, ſhall laſt.

23 “ But if his heirs my law forſake,
And from my ſacred precepts ſtray ;

- If they my righteous statutes break,
 Nor strictly my commands obey ;
- 24 " Their fins I'll visit with a rod,
 And for their folly make them smart ;
 Yet will not cease to be their God,
 Nor from my truth like them depart.
- 25 " My cov'nant I will ne'er revoke,
 But in remembrance fast retain ;
 The thing that once my lips have spoke,
 Shall in eternal force remain.
- 26 " Once have I sworn, but once for all,
 And made my holiness the tie ;
 That I my grant will ne'er recal,
 Nor to my servant David lie.
- 27 " Whose throne and race the constant sun,
 Shall like his course establish'd see :
 Of this my oath, revolving moon,
 In heav'n my faithful witness be."
- 28 Such was thy gracious promise, Lord :
 But thou hast now our tribes forsook :
 Thy own anointed hast abhorr'd,
 And turn'd on him thy wrathful look.
- 29 Thou seemest to have render'd void
 The cov'nant with thy servant made ;
 Thou hast his dignity destroy'd,
 And in the dust his honor laid.
- 30 Of strong-holds thou hast him bereft,
 And brought his bulwarks to decay :
 His frontier-coasts defenceless left,
 A public scorn and common prey.
- 31 His ruin does glad triumphs yield
 To foes advanc'd by thee to might ;
 Thou hast his conquering sword unsteel'd,
 His valour turn'd to shameful flight.

- 32 His glory is to darknefs fled,
His throne is level'd with the ground ;
His youth to wretched bondage led
With shame o'erwhelm'd and sorrow drown'd.
- 33 How long shall we thy abſence mourn ?
Wilt thou for ever, Lord, retire ?
Shall thy confuming anger burn,
Till that and we at once expire ?
- 34 Conſider, Lord, how ſhort a ſpace
Thou doſt for mortal life ordain ;
No method to prolong the race,
But loading it with grief and pain.
- 35 What man is he that can controul
Death's ſtrict unalterable doom ?
Or reſcue from the grave his ſoul,
The grave that muſt mankind entomb ?
- 36 Lord, where's thy love, thy boundleſs grace,
The oath to which thy truth did ſeal,
Conſign'd to David and his race,
The grant which time ſhould ne'er repeal.
- 37 See how thy ſervants treated are,
With infamy, reproach and ſpite ;
Which in my ſilent breaſt I bear,
From nations of licentious might.
- 38 How they, reproaching thy great name,
Have made thy ſervant's hope their jeſt ;
Yet thy juſt praiſes we'll proclaim,
And ſing amen " the Lord be bleſt."

Pſalm 90—common metre.

1 O UR God, our help in ages paſt,
Our hope for years to come,
Our ſhelter from the ſtormy blaſt,
And our eternal home.

- 2 Beneath the shadow of thy throne
Thy faints have dwelt secure ;
Sufficient is thine arm alone,
And my defence is sure.
- 3 Before the hills in order stood,
Or earth receiv'd her frame,
From everlasting thou art God,
'To endless years the same.
- 4 Thy word commands our flesh to dust,
"Return, ye sons of men ;"
All nations rose from earth at first,
And turn to earth again.
- 5 A thousand ages in thy sight
Are like an ev'ning gone ;
Short as the watch that ends the night
Before the rising dawn.
- 6 'The busy tribes of flesh and blood,
With all their lives and cares,
Are carried downwards by the flood,
And lost in following years.
- 7 Time, like an ever-rolling stream,
Bears all its sons away ;
They fly forgotten, as a dream
Dies at the op'ning day.
- 8 Like flow'ry fields the nations stand,
Pleas'd with the morning light ;
The flow'rs beneath the mow'rs hand
Lie with'ring ere 'tis night.
- 9 Our God, our help in ages past,
Our hope for years to come,
Be thou our guard while troubles last,
And our eternal home.

Part 2—common metre.

- 10 Lord, if thine eyes survey our faults,
And justice grows severe,
Thy dreadful wrath exceeds our thought
And burns beyond our fear.
- 11 Thine anger turns our frame to dust ;
By one offence to thee,
Adam, with all his sons, have lost
Their immortality.
- 12 Life, like a vain amusement flies,
A fable or a song ;
By swift degrees our nature dies,
Nor can our joys be long.
- 13 'Tis but a few whose days amount
To threescore years and ten ;
And all beyond that short account,
Is sorrow, toil, and pain.
- 14 Our vitals with laborious strife
Bear up the crazy load,
And drag these poor remains of life
Along the tiresome road.
- 15 Almighty God, reveal thy love,
And not thy wrath alone :
Oh let our sweet experience prove
The mercies of thy throne.
- 16 Our souls would learn the heav'nly art
T' improve the hours we have ;
That we may act the wiser part,
And live beyond the grave.

Part 3—common metre.

- 17 Return, O God of love, return ;
Earth is a tiresome place ;

How long shall we thy children mourn
Our absence from thy face ?

18 Let heav'n succeed our painful years,
Let sin and sorrow cease,
And in proportion to our tears
So make our joys increase.

19 The wonders to thy servants show
Make thy own work complete ;
Then shall our souls thy glory know,
And own thy love was great.

20 Then shall we shine before thy throne
In all thy beauty, Lord :
And the poor service we have done,
Meet a divine reward.

Psalm 91—long metre.

1 **H**E that hath made his refuge God,
Shall find a most secure abode ;
Shall walk all day beneath his shade,
And there at night shall rest his head.

2 Then will I say, " my God, thy pow'r
" Shall be my fortress and my tow'r ;
" I that am form'd of feeble dust
" Make thine almighty arm my trust."

3 Thrice happy man ! thy Maker's care
Shall keep thee from the fowler's snare ;
From Satan's wiles, who still betrays
Unguarded souls a thousand ways.

4 Just as a hen protects her brood,
From birds of prey that seek their blood,
The Lord his faithful saints shall guard,
And endless life be their reward.

5 If burning beams of noon conspire
To dart a pestilential fire ;

- God is their life, his wings are spread
To shield them with an healthful shade.
- 6 If vapours with malignant breath
Rise thick, and scatter midnight death,
Ifr'el is safe, the poison'd air
Grows pure, if Ifr'el's God be there.
- 7 What tho' a thousand at thy side,
Around thy path ten thousand dy'd :
Thy God his chosen people saves
Amongst the dead, amidst the graves.
- 8 So when he sent his angel down
To make his wrath in Egypt known,
And slew their sons, his careful eye
Past all the doors of Jacob by.
- 9 But if the fire, or plague, or sword,
Receive commission from the Lord,
To strike his saints among the rest,
Their very pains and deaths are blest.
- 10 The sword, the pestilence, or fire,
Shall but fulfil their best desire ;
From sins and sorrows set them free,
And bring thy children, Lord, to thee.

Part 2—common metre.

- 11 Ye sons of men, a feeble race,
Expos'd to ev'ry snare,
Come, make the Lord your dwelling place,
And try and trust his care.
- 12 No ill shall enter where you dwell :
Or if the plague come nigh,
And sweep the wicked down to hell,
'Twill raise the saints on high.
- 13 He'll give his angels charge to keep
Your feet in all their ways ;

- To watch your pillow while you sleep,
And guard your happy days.
- 14 Their hands shall bear your least you fall
And dash again the stones ;
Are they not servants at his call,
And sent t' attend his sons ?
- 15 Adders and lions ye shall tread ;
The tempter's wiles defeat :
He that hath broke the serpent's head
Puts him beneath your feet.
- 16 " Because on me they set their love,
" I'll save them, saith the Lord,
" I'll bear their joyful souls above,
" Destruction and the sword.
- 17 " My grace shall answer when they call,
" In trouble I'll be nigh :
" My pow'r shall help them when they fall,
" And raise them when they die.
- 18 " Those that on earth my name have known,
" I'll honor them in heav'n :
" There my salvation shall be shown,
" And endless life be giv'n."

Psalm 92—long metre.

- 1 SWEET is the work, my God my King,
To praise thy name, give thanks and sing,
To shew thy love by morning light,
And talk of all thy truth at night.
- 2 Sweet is the day of sacred rest,
No mortal care shall seize my breast,
Oh may my heart in tune be found,
Like David's harp of solemn sound.
- 3 My heart shall triumph in my Lord,
And bless his works and bless his word,

Thy works of grace how bright they shine !
How deep thy counsels ! how divine !

- 4 Fools never raise their thoughts so high ;
Like brutes they live, like brutes they die ;
Like grass they flourish, till thy breath
Blast them in everlasting death.
- 5 But I shall share a glorious part
When grace hath well refin'd my heart,
And fresh supplies of joy are shed,
Like holy oil to cheer my head.
- 6 Sin (my worst enemy before)
Shall vex my eyes and ears no more ;
My inward foes shall all be slain.
Nor Satan break my peace again.
- 7 Then shall I see, and hear, and know,
All I desire or wish below ;
And ev'ry pow'r find sweet employ
In that eternal world of joy.

Part 2—long metre.

- 8 Lord, 'tis a pleasant thing to stand
In gardens planted by thy hand ;
Let me within thy courts be seen
Like a young cedar fresh and green.
- 9 There grow thy saints in faith and love,
Blest with thine influence from above ;
Not Lebanon with all its trees
Yields such a comely sight as these.
- 10 The plants of grace shall ever live :
(Nature decays, but grace must thrive)
Time, that doth all things else impair,
Still makes them flourish strong and fair.
- 11 Laden with fruits of age they shew,
The Lord is holy, just and true ;

None that attend his gates shall find
A God unfaithful or unkind.

Psalms 93—long metre.

- 1 **W**ITH glory clad, with strength array'd
The Lord that o'er all nature reigns
The world's foundations strongly laid,
And the vast fabric still sustains.
- 2 How surely stablish'd is thy throne,
Which shall no change or period see ;
For thou, O Lord, and thou alone,
Art God from all eternity.
- 3 The floods, O Lord, lift up their voice,
And toss the troubled waves on high ;
But God above can still their noise,
And make the angry sea comply.
- 4 Thy promise, Lord, is ever sure ;
And they that in thy house would dwell,
Tho' grace alone can them secure,
Must still in holiness excel.
-

Psalms 94—common metre.

- 1 **O** GOD ! to whom revenge belongs,
Proclaim thy wrath aloud ;
Let sov'reign pow'r redress our wrongs,
Let justice smite the proud.
- 2 They say, " the Lord nor sees, nor hears,"
When will the vain be wise ?
Can he be deaf, who form'd their ears ?
Or blind, who made their eyes ?
- 3 He knows their impious thoughts are vain,
And they shall feel his pow'r ;
His wrath shall pierce their souls with pain
In some surprising hour.

- 4 But if thy faints deserve rebuke,
Thou hast a gentle rod ;
Thy providence, thy sacred book,
Shall make them know their God.
- 5 Blest is the man thy hands chastise,
And to his duty draw ;
Thy scourges make thy children wise
When they forget thy law.
- 6 But God will ne'er cast off his faints,
Nor his own promise break ;
He pardons his inheritance
For their Redeemer's sake.

Part 2—common metre.

- 7 Who will arise and plead my right
Against my num'rous foes ?
While earth and hell their force unite,
And all my hopes oppose.
- 8 Had not the Lord, my rock, my help,
Sustain'd my fainting head ;
My life had now in silence dwelt,
My soul amongst the dead.
- 9 Alas ! my sliding feet ! I cry'd,
Thy promise bore me up ;
Thy grace stood constant by my side,
And rais'd my sinking hope,
- 10 While multitudes of mournful thoughts
Within my bosom roll,
Thy boundless love forgives my faults,
Thy comforts cheer my soul.
- 11 Pow'rs of iniquity may rise,
And frame pernicious laws ;
But God my refuge rules the skies,
He will defend my cause.

- 12 Let malice vent her rage aloud,
 Let bold blasphemers scoff :
 The Lord our God shall judge the proud,
 And cut the finners off.

Psalm 95—long metre.

- 1 **O** Come, loud anthems let us sing,
 Loud thanks to our almighty King ;
 For we our voices high should raise,
 When our salvation's Rock we praise.
- 2 Into his presence let us haste,
 To thank him for his favors past ;
 To him address, in joyful songs,
 The praise that to his name belongs.
- 3 For God the Lord, enthron'd in state,
 Is with unrivall'd glory great ;
 A King superior far to all
 Whom gods the heathen falsely call.
- 4 The depths of earth are in his hand,
 Her secret wealth at his command :
 The strength of hills that threat the skies
 Subjected to his empire lies.
- 5 The rolling ocean's vast abyss
 By the same sov'reign right is his :
 'Tis mov'd by his almighty hand
 That form'd and fix'd the solid land.
- 6 O let us to his courts repair,
 And bow with adoration there ;
 With humble souls adore his grace,
 And kneel before our Maker's face.
- 7 For he's our God, our Shepherd he ;
 His flock and pasture-sheep are we.
 If then you'll (like his flock) draw near,
 To day, if ye his voice will hear,

- 8 Let not your harden'd hearts renew
Your father's crimes and judgments too ;
Nor here provoke my wrath, as they
In desert plains of Meribah.
- 9 When through the wilderncsfs they mov'd,
And me with fresh temptations prov'd :
They still, through unbelief, rebell'd,
While they my wond'rous works beheld.
- 10 They forty years my patience griev'd,
Though daily I their wants reliev'd :
Then—'Tis a faithless race, I said,
Whose heart from me has always stray'd.
- 11 They ne'er shall tread my righteous path :
Therefore to them in settled wrath,
Since they despis'd my rest, I swear
That they should never enter there.

Psalms 96—long metre.

- 1 **S**ING to the Lord, a new made song ;
Let earth in one assembled throng,
Her common Patron's praise resound,
Who us hath with salvation crown'd.
- 2 Sing to the Lord, and bless his name,
From day to day his praise proclaim :
To heathen lands his fame rehearse,
His wonders to the universe.
- 3 He's great, and greatly to be prais'd :
In majesty and glory rais'd,
Above all other deities—
He only rules who made the skies.
- 4 With majesty and honor crown'd,
Beauty and strength his throne surround :
But pageantry and idols all
Are they whom gods the heathen call.

- 5 Let worship be to him restor'd,
By you who have false gods ador'd ;
Ascribe due honor to his name,
That honor he alone can claim.
- 6 Peace off'rings to his altar lay,
Before his throne your homage pay ;
To worship at his sacred court,
Let all the trembling world resort.
- 7 Proclaim aloud, JEHOVAH reigns,
Whose pow'r the universe sustains ;
Let therefore heav'n new joys confess,
And heav'nly rapture earth express.
- 8 He banished justice shall restore,
Its loud applause let ocean roar ;
Its mute inhabitants rejoice,
And for this triumph find a voice.
- 9 For joy let fertile vallies sing,
The cheerful grove their tribute bring ;
Let all that live with songs awake,
Their sweetest melody to make :
- 10 Before the Lord, who comes to bless,
And shew the world his righteousness :
From heaven to judge the earth he's come,
With justice to reward and doom.

Psalms 97—long metre.

- 1 **H**E reigns, the Lord, the Saviour reigns !
Praise him in evangelic strains :
Let the whole earth in songs rejoice,
And distant islands join their voice.
- 2 Deep are his counsels and unknown ;
But grace and truth support his throne :
'Tho' gloomy clouds his ways surround,
Justice is their eternal ground.

- 3 In robes of judgment, lo, he comes,
Shakes the wide earth and cleaves the tombs ;
Before him burns devouring fire,
The mountains melt, the seas retire.
- 4 His enemies with fore dismay,
Fly from the sight and shun the day :
Then lift your heads, ye founts, on high,
And sing, for your redemption's nigh.

Part 2—long metre.

- 5 The Lord is come ; the heav'n's proclaim
His birth ; the nations learn his name ;
An unknown star directs the road
Of eastern sages to their God.
- 6 All ye bright armies of the skies,
Go, worship where the Saviour lies :
Angels and kings before him bow,
Those gods on high, and gods below.
- 7 Let idols totter to the ground,
And their own worshippers confound :
But Zion shall his glories sing,
And earth confess her sov'reign King.
- 8 Th' Almighty reigns exalted high
O'er all the earth, o'er all the sky ;
Tho' clouds and darkness veil his feet,
His dwelling is the mercy-seat.
- 9 O ye that love his holy name,
Hate ev'ry work of sin and shame ;
He guards the souls of all his friends,
And from the snares of hell defends.
- 10 Immortal light, and joys unknown,
Are for the saints in darkness sown ;
Those glorious seeds shall spring and rise,
And the bright harvest bless our eyes.

- 11 Rejoice ye righteous, and record
 The sacred honors of the Lord ;
 None but the soul that feels his grace
 Can triumph in his holiness.

Psalm 98—common metre.

- 1 **T**O our almighty Maker, God;
 New honors be address'd ;
 His great salvation shines abroad ;
 And makes the nations blest.
- 2 To Abra'm first he spoke the word,
 And taught his num'rous race ;
 The Gentiles own him sov'reign Lord,
 And learn to trust his grace.
- 3 Let the whole earth his love proclaim
 With all her diff'rent tongues ;
 And spread the honor of his name
 In melody and songs.
- 4 Joy to the world, the Lord is come
 Let earth receive her King ;
 Let ev'ry heart prepare him room,
 And heav'n and nature sing.
- 5 Joy to the earth, the Saviour reigns,
 Let men their songs employ ;
 While fields and floods, rocks, hills and plains,
 Repeat the founding joy.
- 6 No more let sins and sorrows grow,
 Nor thorns infest the ground :
 He comes to make his blessings flow,
 Far as the curse is found.
- 7 He rules the world with truth and grace,
 And makes the nations prove
 The glories of his righteousness,
 And wonders of his love.

Psalm 99—peculiar metre.

1 **J**EHOVAH reigns, let all
 The guilty nations quake ;
 On cherub's wings he sits,
 Let earth's foundations shake ;
 In Sion he is great,
 Above all people high ;
 O praise his holy name,
 Who dwells above the sky,
 In awful majesty.

2 For truth and justice still,
 Of strength and pow'r take place,
 His righteous judgments are,
 Dispens'd to Jacob's race :
 Therefore exalt the Lord,
 Before his footstool fall
 In adoration low ;
 And with his pow'r, let all
 His holiness extol.

3 Moses and Aaron thus,
 Amongst his priests ador'd ;
 Samuel his prophet too,
 He heard, when they implor'd,
 Before the camp, their guide
 The cloudy pillar mov'd ;
 They kept his laws, and they
 Obedient servants prov'd,
 His ordinance they lov'd.

4 He heard, and oft forgave
 Nor would destroy their race,
 But oft his wrath was known
 When they abus'd his grace :
 Then, in his sacred courts,

Due praise to him afford,
 For he who holy is,
 Alone should be ador'd :
 Ye saints, praise ye the Lord.

Psalms 100—long metre.

- 1 **B**EFORE Jehovah's awful throne,
 Ye nations bow with sacred joy ;
 Know that the Lord is God alone ;
 He can create, and he destroy.
- 2 His sovereign pow'r without our aid
 Made us of clay, and form'd us men ;
 And when like wand'ring sheep we stray'd,
 He brought us to his fold again.
- 3 We are his people, we his care,
 Our souls and all our mortal frame :
 What lasting honors shall we rear,
 Almighty Maker, to thy name ?
- 4 We'll croud thy gates with thankful songs,
 High as the heav'n, our voices raise ;
 And earth with her ten thousand tongues
 Shall fill thy courts with sounding praise.
- 5 Wide as the world is thy command,
 Vast as eternity thy love ;
 Firm as a rock thy truth must stand,
 When rolling years shall cease to move.

Psalms 101—long metre.

- 1 **M**ERCY and judgment are my song,
 And since they both to thee belong,
 My gracious God, my righteous King,
 To thee my songs and vows I bring.
- 2 If I am rais'd to bear the sword,
 I'll take my counsel from thy word ;

Thy justice and thy heav'nly grace
Shall be the pattern of my ways.

- 3 Let wisdom all my actions guide,
And let my God with me reside :
No wicked thing shall dwell with me,
Which may provoke thy jealousy.
- 4 No sons of slander, rage and strife
Shall be companions of my life ;
The haughty look, the heart of pride,
Within my doors shall ne'er abide.
- 5 I'll search the land and raise the just
To posts of honor, wealth and trust :
The men that work thy holy will
Shall be my friends and fav'rites still.
- 6 In vain shall sinners hope to rise
By flatt'ring or malicious lies !
Nor, while the innocent I guard,
Shall bold offenders e'er be spar'd.
- 7 The impious crew (that factious band)
Shall hide their heads or quit the land ;
And all that brake the public rest,
Where I have pow'r, shall be suppress'd.

Psalm 102—common metre.

- 1 **H**EAR me, O God, nor hide thy face,
But answer, lest I die ;
Hast thou not built a throne of grace,
To hear when sinners cry ?
- 2 My days are wasted like the smoke
Dissolving in the air ;
My strength is dry'd, my heart is broke,
And sinking in despair.

- 3 My spirits flag like with'ring grafs
Burnt with excessive heat :
In secret groans my minutes pass,
And I forgot to eat.
- 4 As on some lonely building's top,
The sparrow tells her moan,
Far from the tents of joy and hope
I sit and grieve alone.
- 5 My soul is like a wilderness,
Where beasts of midnight howl ;
Where the sad raven finds her place,
And where the screaming owl.
- 6 Dark dismal thoughts and boding fears
Dwell in my troubled breast ;
While sharp reproaches wound my ears,
Nor give my spirit rest.
- 7 My cup is mingled with my woes,
And tears are my repast ;
My daily bread like ashes grows
Unpleasant to my taste.
- 8 Sense can afford no real joy
To souls that feel thy frown ;
Lord, 'twas thy hand advanc'd me high,
Thy hand hath cast me down.
- 9 My looks like wither'd leaves appear ;
And life's declining light
Grows faint as ev'ning shadows are,
That vanish into night.
- 10 But thou for ever art the same,
O my eternal God ;
Ages to come shall know thy name,
And spread thy works abroad.

11 Thou wilt arise, and shew thy face,
Nor will my Lord delay,
Beyond th' appointed hour of grace,
That long expected day.

12 He hears his faints, he knows their cry,
And by mysterious ways,
Redeems the pris'ners doom'd to die,
And fills their tongues with praise.

Part 2—common metre.

13 Let Sion and her sons rejoice ;
Behold the promis'd hour :
Her God hath heard her mourning voice,
And comes t' exalt his power.

14 Her dust and ruins that remain,
Are precious in our eyes ;
Those ruins shall be built again,
And all that dust shall rise.

15 The Lord will raise Jerusalem,
And stand in glory there :
Nations shall bow before his name,
And kings attend with fear.

16 He sits a sov'reign on his throne,
With pity in his eyes ;
He hears the dying prisoners' groan,
And sees their sighs arise.

17 He frees the souls condemn'd to death,
And when his faints complain,
It shan't be said, " that praying breath
" Was ever spent in vain."

18 This shall be known when we are dead,
And left on long record ;
That ages yet unborn may read,
And trust and praise the Lord.

Part 3—long metre.

- 19 It is the Lord our Saviour's hand
Weakens our strength amidst the race ;
Disease and death at his command
Arrest us and cut short our days.
- 20 Spare us, O Lord, aloud we pray,
Nor let our sun go down at noon ;
Thy years are one eternal day,
And must thy children die so soon ?
- 21 Yet in the midst of death and grief
This thought our sorrow shall assuage ;
“ Our Father and our Saviour live ;
“ Christ is the same thro' ev'ry age.”
- 22 'Twas he this earth's foundations laid ;
Heav'n is the building of his hand ;
The earth grows old, these heav'ns shall fade
And all be chang'd at his command.
- 23 The starry curtains of the sky
Like garments shall be laid aside :
But still thy throne stands firm and high ;
Thy church for ever must abide.
- 24 Before thy face thy church shall live,
And on thy throne thy children reign ;
This dying world shall they survive,
And the dead saints be rais'd again.

Psalms 103—long metre.

- 1 **M**Y soul, inspir'd with sacred love,
God's holy name for ever blefs ;
Of all his favors mindful prove,
And still thy grateful thanks express.
- 2 'Tis he that all thy sins forgives,
And after sickness makes thee sound ;

- From danger he thy life retrieves,
By him with grace and mercy crown'd.
- 3 He with good things thy mouth supplies,
Thy vigor, eagle-like renews,
He, when the guiltless suff'rer cries,
His foe with just revenge pursues.
- 4 God made of old his righteous ways
To Moses and our fathers known ;
His works, to his eternal praise,
Were to the sons of Jacob shown.
- 5 The Lord abounds with tender love,
And unexampled acts of grace ;
His waken'd wrath does slowly move,
His willing mercy flows apace.
- 6 God will not always harshly chide,
But with his anger quickly part ;
And loves his punishments to guide,
More by his love than our desert.
- 7 As high as heav'n its arch extends
Above this little spot of clay,
So much his boundless love transcends
The small respects that we can pay.
- 8 As far as 'tis from east to west,
So far has he our sins remov'd,
Who with a father's tender breast
Has such as fear him always lov'd.
- 9 For God, who all our frame surveys
Considers that we are but clay ;
How fresh foe'er we seem, our days,
Like grass or flow'rs must fade away.
- 10 Whilst they are nipp'd with sudden blasts,
Nor can we find their former place,

God's faithful mercy ever lasts,
To those that fear him, and their race.

11 This shall attend on such as still
Proceed in his appointed way ;
And who not only know his will,
But to it just obedience pay.

12 The Lord the universal King,
In heav'n has fix'd his lofty throne ;
To him, ye angels, praises sing,
In whose great strength his power is shown.

13 Ye that his just commands obey,
And hear and do his sacred will ;
Ye hosts of his this tribute pay,
Who still what he ordains fulfil.

14 Let ev'ry creature jointly bless
The mighty Lord : and thou, my heart,
With grateful joy thy thanks express,
And in this concert bear thy part.

Psalm 104—long metre.

1 **B**LESS God, my soul : thou, Lord alone
Possessest empire without bounds,
With honor thou art crown'd ; thy throne
Eternal mnjesty surrounds.

2 With light thou dost thyself enrobe,
And glory for a garment take ;
Heav'ns curtains stretch beyond the globe,
Thy canopy of state to make.

3 God builds on liquid air, and forms
His palace-chambers in the skies ;
The clouds his chariots are, and storms
The swift-wing'd steeds with which he flies.

4 As bright as flame, as swift as wind,
His ministers heav'n's palace fill,

- To have their fundry tasks assign'd ;
 All glad to serve their Sov'reign's will.
- 5 Earth on her centre fix'd he set,
 Her face with waters overspread ;
 Nor proudest mountains dar'd as yet
 To lift above the waves their head.
- 6 But when thy awful face appear'd,
 Th' insulting waves dispers'd ; they fled
 When once thy thunder's voice they heard,
 And by their haste confess'd their dread.
- 7 Thence up by secret tracks they creep :
 And gushing from the mountain's side,
 Through vallies travel to the deep,
 Appointed to receive their tide.
- 8 There hast thou fix'd the ocean's bounds,
 The threat'ning surges to repel ;
 That they no more o'erpass their mounds,
 Nor to a second deluge swell.

Part 2—long metre.

- 9 The crystal streams from mountains drawn,
 Rush down the rocks and cragg'd hills ;
 And starting springs, from ev'ry lawn,
 Enrich the vales with plenteous rills.
- 10 The field's tame beasts are thither gone,
 Weary with labor, faint with drought ;
 And asses wild, on mountains bred,
 Have sense to find their currents out.
- 11 There shady trees from scorching beams
 Yield shelter to the feather'd throng ;
 They drink, and to the bounteous streams
 Return the tribute of their song.
- 12 His rains from heav'n parch'd hills recruit,
 That soon transmit the liquid store ;

- Till earth is burthen'd with her fruit,
And nature's lap can hold no more.
- 13 Grass for our cattle to devour,
He makes the growth of ev'ry field ;
Herbs for man's use of various pow'r,
That either food or phyfic yield.
- 14 With cluster'd grapes he crowns the vine,
To cheer man's heart oppress'd with cares ;
Gives oil that makes his face to shine.
And corn that wasted strength repairs.

Part 3—long metre.

- 15 The trees of God, without the care
Or art of man, with sap are fed ;
The mountain's cedar looks as fair
As those in royal gardens bred.
- 16 Safe in the lofty cedar's arms
The wand'ers of the air may rest ;
The hospitable fir from harms
Protects the stork, her yearly guest.
- 17 Wild goats the craggy rock ascend,
Its tow'ring heights their fortrefs make ;
Its cells in labyrinths extend,
Where feebler creatures refuge take.
- 18 The moon's inconstant aspect shows
The varied progress of the year ;
Th' instructed sun his duty knows,
His hours to rise and disappear.
- 19 Darkness he makes the earth to shroud,
When forest-beasts securely stray ;
Young lions roar their wants aloud
To Providence that sends them prey.
- 20 They range all night, on slaughter bent,
Till summon'd by the rising morn,

To sculk in dens, with one consent,
The conscious ravagers return.

21 Forth to the tillage of his soil
The husbandman securely goes,
Commencing with the sun his toil,
With him returns to his repose.

22 How various, Lord, thy works are found,
For which thy wisdom we adore ?
The earth is with thy treasure crown'd,
'Till nature's hand can grasp no more.

Part 4—long metre.

23 But still the vast unfathom'd main
Of wonders, a new scene supplies,
Whose depths inhabitants contain
Of ev'ry form and ev'ry size.

24 Full freighted ships from ev'ry port
There cut their unmolested way ;
Leviathan, whom there to sport
Thou mad'st his compass there to play.

25 These various troops of sea and land
In sense of common want agree ;
All wait on thy dispensing hand,
And have their daily alms from thee.

26 They gather what thy stores disperse,
Without their trouble to provide :
Thou op'st thy hand, the universe,
The craving world, is all supply'd.

27 Thou for a moment hid'st thy face,
The num'rous ranks of creatures mourn ;
Thou tak'st their breath, all nature's race
Forthwith to mother earth return.

28 Again thou send'st thy spirit forth,
'T' inspire the mass with vital seed ;

- Nature's restor'd, and parent earth
Smiles on her new created breed.
- 29 Thus through successive ages stands
Firm fix'd thy providential care ;
Pleas'd with the works of thy own hands,
Thou dost the wastes of time repair.
- 30 One look of thine, one wrathful look,
Earth's panting breast with terror fills ;
One touch from thee, with clouds of smoke
In darkness shrouds the proudest hills.
- 31 In praising God, while he prolongs
My breath, I will that breath employ :
And join devotion to my songs,
Sincere, as in him is my joy.
- 32 While sinners from earth's face are hurl'd,
My soul, praise thou his holy name,
Till with thy song, the list'ning world
Join concert, and his praise proclaim.

Psalms 105—particular metre.

- 1 **O** Render thanks, and bless the Lord,
Invoke his ever sacred name ;
Acquaint the nations with his deeds,
His great and matchless deeds proclaim :
His wond'rous works in hymns rehearse,
Make them the subject of your verse.
- 2 Rejoice in his almighty name,
Which only ought to be ador'd ;
And let their hearts o'erflow with joy,
Who seek with humble fear the Lord :
Seek ye the Lord, his strength implore,
Seek ye his face for evermore.

3 The wonders which his hands have wrought,
 Keep ever thankfully in mind ;
 With all the statutes of his mouth,
 And laws he hath to us assign'd :
 His works are glorious to the view,
 His judgments all are just and true.

4 Know ye, his servant Abra'm's seed,
 And likewise Jacob's chosen race :
 He's still our God, and through the earth,
 His righteous judgments will take place :
 His word, for thousand ages past,
 Hath stood, and shall forever last.

5 His cov'nant first to Abra'm sign'd,
 By oath to Isaac made secure ;
 To Jacob, and his heirs, confirm'd,
 A law for ever to endure :
 A testament to Israel made,
 Is on a firm foundation laid.

6 That Canaan's land shall be their lot,
 When yet but few of them there were ;
 But few in number, and those few,
 Forlorn and helpless strangers there :
 From realm to realm secure they mov'd,
 Whilst kings were for their sakes reprov'd.

7 " These mine anointed are (said he)
 " Let none my chosen servants wrong ;
 " Nor treat the poorest prophet ill,
 " That doth to me, his God, belong :"
 At last he made their corn to fail,
 And through the land a dearth prevail.

8 But Joseph he had sent before,
 Who for a slave was sold and bound ;
 His feet, secur'd within the stocks,
 Did galling irons pierce and wound :

Till God's appointed time and word,
Had try'd him, and did help afford.

9 The king then sent, and set him free,
And lord of all his household made ;
His wealth he gave to him in charge,
Before him all his counsels laid ;
That he might teach his statesmen skill,
And tell the princes of his will.

Part 2—particular metre.

10 To Egypt then, invited guests,
With speed half famish'd Isr'el came ;
And Jacob, though a stranger, held
By royal grant the land of Ham :
There God his people multiply'd,
Till they with their oppressors vy'd.

11 Their vast increase, th' Egyptian's hearts
With jealousy and anger fir'd ;
Till they, his servants to destroy,
With secret treachery conspir'd :
Their hearts against his people turn'd,
Their breasts with inward envy burn'd.

12 His servant Moses then he sent,
He sent his chosen Aaron too ;
Empower'd with signs and miracles,
To prove their sacred mission true :
These shew'd the wonders of his hand,
And spread their tokens through the land.

13 He call'd for darkness, and it came,
Yet would they not his voice obey ;
He turn'd their waters into blood,
And did their fish in numbers slay :

A noisome pest of frogs was bred,
And sent to croak at Pharaoh's bed.

14 He gave the sign, and swarms of flies,
Came from above in cloudy hosts ;
While earth's enliven'd dust below,
Bred hateful lice through all their coasts :
Hail-stones he did for rain command,
And flames of fire, to plague the land.

15 He smote their fig-trees and their vines,
'Their lofty forest trees destroy'd ;
Locust and caterpillars join'd
In dreadful swarms, the land annoy'd :
Their numbers cover'd all the ground.
And eat the fruit and herbage round.

16 He, in one night their first-born smote,
The chief of all their pride he slew ;
But from their land, enrich'd with spoils,
In health and strength his servants drew :
Egypt was glad when they remov'd,
Who had to them so fatal prov'd.

17 God spread a cloud to cover them,
A fire at night was their sure guide ;
He gave them quails at their desire,
And them with heav'nly bread supply'd ;
He smote the rock, and from the wound,
The gushing waters flow'd around.

18 For he his promise kept in mind,
And brought his people forth with joy ;
Gave them the fruit of others toil,
And did their heathen foes destroy :
That they his statutes might obey,
And to his laws due rev'ence pay.

Psalm 106—long metre.

- 1 **O** Render thanks to God above,
The fountain of eternal love :
Whose mercy firm, through ages past
Has stood, and shall for ever last.
- 2 Who can his mighty deeds express,
Not only vast, but numberless ?
What mortal eloquence can raise
His tribute of immortal praise ?
- 3 Happy are they, and only they,
Who from thy judgments never stray :
Who know what's right ; nor only so,
But always practice what they know.
- 4 Extend to me that favor, Lord,
Thou to thy chosen dost afford ;
When thou return'ft to set them free,
Let thy salvation visit me.
- 5 O may I worthy prove to see
Thy saints in full prosperity ;
That I the joyful choir may join,
And count thy people's triumph mine.
- 6 But, ah ! can we expect such grace,
Of parents vile the viler race ;
Who their misdeeds have acted o'er,
And with new crimes increas'd the score.
- 7 Ungrateful, they no longer thought,
On all his work in Egypt wrought ;
The Red sea they no sooner view'd,
But they their base distrust renew'd.
- 8 Yet he, to vindicate his name,
Once more to their deliv'rance came,
To make his sov'reign pow'r be known,
'That he is God, and he alone.

- 9 To right and left, at his command,
The parting deep disclos'd her sand ;
Where firm and dry the passage lay,
As through some parch'd and desert way.
- 10 Thus rescu'd from their foes they were,
Who closely press'd upon their rear ;
Whose rage pursu'd them to those waves
That prov'd the rash pursuers' graves.
- 11 The wat'ry mountain's sudden fall
O'erwhelm'd proud Pharaoh, host and all :
This proof did stupid Ifr'el move
To own God's truth, and praise his love.

Part 2—long metre.

- 12 To God, the great, the ever blest,
Let songs of honor be address'd ;
His mercy firm for ever stands ;
Give him the thanks his love demands.
- 13 Who knows the wonders of thy ways ?
Who shall fulfil thy boundless praise ?
Blest are the souls that fear thee still,
And pay their duty to thy will.
- 14 Remember what thy mercy did
For Jacob's race, thy chosen seed ;
And with the same salvation bless
The meanest suppliant of thy grace.
- 15 Oh may I see thy tribes rejoice,
And aid their triumphs with my voice :
This is my glory, Lord, to be
Join'd to thy saints, and near to thee.

Part 3—short metre.

- 16 God of eternal love,
How fickle are our ways !

And yet how oft did Isr'el prove
Thy constancy of grace !

17 They saw thy wonders wrought,
And then thy praise they sung ;
But soon thy works of pow'r forgot,
And murmur'd with their tongue.

18 Now they believe his word,
While rocks with rivers flow ;
Now with their lusts provoke the Lord,
And he reduc'd them low.

19 Yet when they mourn'd their faults,
He hearken'd to their groans ;
Brought his own cov'nant to his thoughts,
And call'd them still his sons.

20 Their names were in his book,
He sav'd them from their foes :
Oft he chastis'd, but ne'er forsook
The people that he chose.

21 Let Isr'el blest the Lord,
Who lov'd their ancient race ;
And Christians join the solemn word,
Amen to all the praise.

Psalms 107—long metre.

1 **T**O God your grateful voices raise,
Who doth your daily patron prove :
And let your never-ceasing praise,
Attend on his eternal love.

2 Let those give thanks, whom he from bands
Of proud oppressing foes releas'd ;
And brought them back from distant lands,
From north and south, and west and east.

- 3 Thro' lonely desert ways they went,
Nor could a peopled city find ;
Till quite with thirst and hunger spent,
Their fainting soul within them pin'd.
- 4 Then soon to God's indulgent ear
Did they their mournful cry address ;
Who graciously vouchsaf'd to hear,
And freed them from their deep distress.
- 5 From crooked paths he led them forth,
And in the certain way did guide
To wealthy towns of great resort,
Where all their wants were well supply'd.
- 6 O then that all the earth, with me,
Would God for this his goodness praise !
And for the mighty works which he
Thro'out the wond'ring world displays !
- 7 For he, from heav'n, the sad estate
Of longing souls with pity views ;
To hungry souls that pant for meat,
His goodness daily food renews.

Part 2—long metre.

- 8 Some sit with darkness compass'd round,
In death's uncomfortable shade ;
And with unwieldy fetters bound,
By pressing cares more heavy made.
- 9 Because God's counsel they defy'd,
And lightly priz'd his holy word,
With these afflictions they were try'd ;
They fell, and none could help afford.
- 10 Then soon to God's indulgent ear
Did they their mournful cry address ;
Who graciously vouchsaf'd to hear,
And freed them from their deep distress,

- 11 From dismal dungeons, dark as night,
 And shades as black as death's abode,
 He brought them forth to cheerful light,
 And welcome liberty bestow'd.
- 12 O then that all the earth with me
 Would God for this his goodness praise !
 And for the mighty works which he
 Thro'out the wond'ring world displays !
- 13 For he, with his almighty hand,
 The gates of brass in pieces broke ;
 Nor could the massy bars withstand,
 Or temper'd steel resist his stroke.

Part 3—long metre.

- 14 Remorseless wretches, void of sense,
 With bold transgressions God defy :
 And, for their multiply'd offence,
 Oppress'd with sore diseases lie.
- 15 Their soul, a prey to pain and fear,
 Abhors to taste the choicest meats ;
 And they, by faint degrees, draw near
 To death's inhospitable gates.
- 16 Then straight to God's indulgent ear
 Do they their mournful cry address ;
 Who graciously vouchsafes to hear
 And frees them from their deep distress.
- 17 He all their sad distempers heals,
 His word both health and safety gives ;
 And when all human succor fails,
 From near destruction them retrieves.
- 18 O then that all the earth with me
 Would God for this his goodness praise !
 And for the mighty works which he
 Thro'out the wond'ring world displays !

19 With off'rings let his altar flame,
 Whilst they their grateful thanks express :
 And with loud joy his holy name,
 For all his acts of wonder blest !

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Part 4—long metre.

20 They that in ships, with courage bold,
 O'er swelling waves their trade pursue,
 Do God's amazing works behold,
 And in the deep his wonders view.

21 No sooner his command is past,
 But forth a dreadful tempest flies,
 Which sweeps the sea with rapid haste,
 And makes the stormy billows rise.

22 Sometimes the ships, tofs'd up to heav'n,
 On tops of mountain waves appear ;
 Then down the steep abyss are driv'n,
 Whilst ev'ry soul dissolves with fear.

23 They reel and stagger to and fro,
 Like men with fumes of wine oppress'd ;
 Nor do the skilful seamen know,
 Which way to steer, what course is best.

24 Then straight to God's indulgent ear
 They do their mournful cry address ;
 Who graciously vouchsafes to hear,
 And frees them from their deep distress.

25 He does the raging storm appease,
 And makes the billows calm and still ;
 With joy they see their fury cease,
 And their intended course fulfil.

26 O then that all the earth with me,
 Would God for this his goodness praise
 And for the mighty works which he
 'Thro'out the wond'ring world displays !

27 Let them where all the saints resort,
 Advance to heav'n his glorious name ;
 And in the assembled elder's court,
 With gratitude his praise proclaim.

Part 5—long metre.

28 A fruitful land, where streams abound,
 God's just revenge, if people sin,
 Will turn to dry and barren ground,
 To punish those that dwell therein.

29 The parch'd and desert heath he makes
 To flow with streams and springing wells,
 Which for his lot the hungry takes
 And in strong cities safely dwells.

30 He sows the field, the vineyard plants,
 Which gratefully his toil repay ;
 Nor can, whilst God his blessing grants,
 His fruitful seed or stock decay.

31 But when his sins Heav'n's wrath provoke,
 His health and substance fade away,
 He feels th' oppressors' galling yoke,
 And is of grief the wretched prey.

32 The prince that flights what God commands,
 Expos'd to scorn, must quit his throne ;
 And over wild and desert lands,
 Where no path offers, stray alone.

33 Whilst God, from all afflicting cares,
 Sets up the humble man on high ;
 And makes in time his num'rous heirs
 With his increasing flock to vie.

34 Then sinners shall have nought to say,
 The just a decent joy shall show :
 The wise these strange events shall weigh,
 And thence God's goodness fully know.

Psalm 108—long metre.

- 1 **O** God, my heart is fully bent,
To magnify thy glorious name;
My tongue with cheerful songs of praise
Shall strive to celebrate thy fame.
- 2 Twake my lute, nor thou my harp,
Thy dulciter warbling notes delay;
Whilst I with early hymns of joy
Prevent the dawning of the day.
- 3 To all the list'ning tribes, O Lord,
Thy works of wonder I will tell;
And to those nations sing thy praise,
E'en those who round about us dwell.
- 4 Because thy mercy's boundless height
The highest heav'n itself transcends,
And far beyond th' aspiring clouds,
Thy faithful truth, O Lord, extends.
- 5 Be thou, O God, exalted high,
Above the glitt'ring starry frame;
And let the world with one consent
Confess thy great and glorious name.
- 6 That all thy chosen people, thee,
Their God and Saviour may declare;
Let thy right hand protect me still,
And answer thou my humble pray'r.
- 7 Since God himself hath said the word,
Whose faithful promise cannot fail;
With joy I Sichem will divide,
And measure Succoth's fruitful vale.
- 8 Gilead is mine, Manasseh too,
And Ephraim likewise owns my cause;
Their strength my regal pow'r supports,
And Judah publishes my laws.

- 9 Moab I'll make my servile drudge;
On vanquish'd Edom I will tread;
And through the proud Philistine land
Will my triumphant banners spread.
- 10 By whose support and aid, shall I
The well defended city gain?
Who will my troops securely lead
Through Edom's strongly guarded plain?
- 11 Lord, wilt not thou assist our arms,
Which thou so lately did'st forsake?
And wilt not thou of these our hosts
Once more the sole direction take?
- 12 O to thy servants in distress,
'Thy help and speedy succor send!
For vain it is, on human aid,
For safety ever to depend.
- 13 Then valiant acts shall we perform,
If thou wilt thy great pow'r disclose;
For God it is, and God alone,
That treads down all our haughty foes.

Psalms 109—common metre.

- 1 **O** God, whose former mercies make
My constant praise thy due,
Hold not thy peace, but my sad state
With wonted favors view.
- 2 For sinful men, with lying lips,
Deceitful speeches frame,
And with their study'd slanders seek
'To wound my spotless fame.
- 3 Their restless hatred prompts them still
Malicious lies to spread:
And all against my life combine,
By causeless fury led.

- 4 Those whom with tend'rest love I us'd,
My chief opposers are ;
Whilst I, of other friends bereft,
Resort to thee by pray'r.
- 5 Since mischief for the good I did
Their strange reward does prove ;
And hatred's the return they make
For undissembled love :
- 6 Their guilty leader shall be made
To some ill man a slave :
And when he's try'd his mortal foe
For his accuser have.
- 7 His guilt when sentence is pronounc'd,
Shall meet a dreadful fate ;
Whilst his rejected pray'r but serves
His crimes to aggravate.
- 8 He, stung with deep remorse, an end
Of his own life shall make ;
Another, by divine decree,
Shall his high office take.
- 9 His seed shall orphans be, his wife
A widow plung'd in grief ;
His vagrant children beg their bread,
Where none can give relief.
- 10 His ill-got riches shall be made,
To usurers a prey ;
The fruit of all his toil shall be
By strangers borne away.
- 11 None shall be found that to his wants
Their mercy will extend,
Or to his helpless orphan-seed
The least assistance lend.

12 A swift destruction soon shall seize
 On his unhappy race ;
 And the next age his hated name,
 Shall utterly deface.

Part 2—common metre.

13 God of my mercy and my praise,
 Thy glory is my song,
 Tho' sinners speak against thy grace
 With a blaspheming tongue.

14 When in the form of mortal man
 Thy Son on earth was found ;
 With cruel slanders false and vain
 They compass'd him around.

15 Their mis'ries his compassion move,
 Their peace he still pursu'd ;
 They render hatred for his love,
 And evil for his good.

16 Their malice rag'd without a cause,
 Yet with his dying breath
 He pray'd for murd'ers on his cross,
 And blest his foes in death.

17 Lord shall thy bright example shine
 In vain before my eyes ;
 Give me a soul a-kin to thine,
 To love mine enemies.

18 The Lord shall on my side engage,
 And in my Saviour's name
 I shall defeat their pride and rage,
 Who slander and condemn.

Psalms 110—long metre.

1 **T**HE Lord, th' eternal Father spake
 To Christ my Lord : " Ascend and sit

- “ At my right hand, till I shall make
“ Thy foes submissive at thy feet.
- 2 “ From Sion shall thy word proceed,
“ Thy word, the sceptre in thy hand,
“ Shall make the hearts of rebels bleed,
“ And bow their wills to thy command.
- 3 “ That day shall shew thy pow’r is great,
“ When saints shall flock with willing minds,
“ And finners crow’d thy temple-gate,
“ Where holiness in beauty shines.
- 4 “ O blessed pow’r! O glorious day!
“ What a large vict’ry shall ensue;
“ And converts, who thy grace obey,
“ Exceed the drops of morning dew.”
- 5 The Lord pronounc’d his firm decree,
Nor will he swerve from what he swore:
“ Eternal shall thy priesthood be,
“ And change from hand to hand no more.
- 6 “ Aaron, and all his sons, must die:
“ But everlasting life is thine,
“ To save for ever those that fly
“ For refuge from the wrath divine.
- 7 “ Melchisedec was made by me
“ On earth a king and priest at once;
“ Of his high order thou shalt be,
“ A king and priest to all my sons.”
- 8 Jesus the priest ascends his throne,
While counsels of eternal peace,
Between the Father and the Son,
Proceed with honor and success.
- 9 Thro’ the whole earth his reign shall spread
And crush the pow’rs that dare rebel:

- Then shall he judge the rising dead,
 And send the guilty world to hell.
- 10 Tho' while he treads his glorious way,
 He drinks the bitter stream alone ;
 The suff'rings of that dreadful day
 Shall serve t' advance him to the throne.

Psalm 111—long metre.

- 1 **P**RAISE ye the Lord : our God to praise,
 My soul her utmost pow'r shall raise ;
 With private friends, and in the throng
 Of saints, his praise shall be my song.
- 2 His works, for greatness though renown'd,
 His wond'rous works with ease are found
 By those who seek for them aright,
 And in the pious search delight.
- 3 His works are all of matchless fame.
 And universal glory claim :
 His truth, confirm'd through ages past,
 Shall to eternal ages last.
- 4 By precept he has us enjoin'd,
 To keep his wond'rous works in mind,
 And to posterity record,
 That good and gracious is our Lord.
- 5 His bounty, like a flowing tide,
 Has all his servants' wants supply'd ;
 And he will ever keep in mind
 His cov'nant with our fathers sign'd.
- 6 At once astonish'd and o'erjoy'd,
 They saw his matchless pow'r employ'd ;
 Whereby the heathen were suppress'd,
 And we their heritage possess'd.
- 7 Just are the dealings of his hands,
 Immutable are his commands ;

By truth and equity sustain'd,
And for eternal rules ordain'd.

- 8 He fet his saints from bondage free,
And then establish'd his decree,
For ever to remain the same :
Holy and rev'rend is his name.
- 9 Who wisdom's sacred prize would win,
Must with the fear of God begin ;
Immortal praise and heav'nly skill
Have they who know and do his will.

Psalms 112—long metre.

- 1 **T**HAT man is blest'd who stands in awe
Of God, and loves his sacred law :
His seed on earth shall be renown'd,
And with successive honors crown'd.
- 2 His house, the seat of wealth shall be,
An inexhausted treasury ;
His justice, free from all decay,
Shall blessings to his heirs convey.
- 3 The soul that's fill'd with virtue's light,
Shines brightest in affliction's night :
To pity the distress'd inclin'd,
As well as just to all mankind.
- 4 His lib'ral favors he extends ;
To some he gives, to others lends :
Yet what his charity impairs
He saves by prudence in affairs.
- 5 Beset with threat'ning dangers round,
Unmov'd shall he maintain his ground :
The sweet remembrance of the just
Shall flourish when he sleeps in dust.

- 6 Ill tidings never can surprife
His heart that fix'd on God relies :
On safety's rock he fits, and sees
The shipwreck of his enemies.
- 7 His hands, while they his alms bestow'd,
His glory's future harvest sow'd ;
His works of piety and love,
Are known on earth, and own'd above.
- 8 The wicked shall his triumph see,
And gnash their teeth in agony ;
While their unrighteous hopes decay,
And vanish with themselves away.

Psalms 113—long metre.

- 1 **Y**E servants of th' almighty King,
In ev'ry age his praises sing ;
Where'er the sun shall rise or set,
The nations shall his praise repeat.
- 2 Above the earth, beyond the sky,
His throne of glory stands on high ;
Nor time, nor place his pow'r restrain,
Nor bound his universal reign.
- 3 Which of the sons of Adam dare,
Or angels with their God compare ?
His glories how divinely bright !
Who dwells in uncreated light !
- 4 Behold his love, he stoops to view
What fairs above and angels do ;
And condescends yet more to know
The mean affairs of men below.
- 5 From dust and cottages obscure
His grace exalts the humble poor !
Gives them the honor of his sons,
And fits them for their heav'nly thrones.

- 6 A word of his creating voice
Can make the barren house rejoice :
Tho' Sarah's ninety years were past,
The promis'd seed is born at last.
- 7 With joy the mother views her son,
And tells the wonders God has done,
Faith may grow strong when sense despairs ;
If nature fails, the promise bears.

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Psalm 114—long metre.

- 1 **W**HEN Ifr'el freed from Pharaoh's hand,
Left the proud tyrant and his land,
The tribes with cheerful homage own
Their King, and Judah was his throne.
- 2 Across the deep their journey lay ;
The deep divides to make them way ;
Jordan beheld their march, and fled
With backward current to his head.
- 3 The mountains shook like frightened sheep,
Like lambs the little hillocks leap !
Not Sinai on her base could stand,
Conscious of sov'reign power at hand.
- 4 What pow'r could make the deep divide ?
Make Jordan backward roll his tide ?
Why did ye leap, ye little hills ?
And whence the dread that Sinai feels ?
- 5 Let ev'ry mountain, ev'ry flood
Retire and know th' approaching God,
The king of Israel : see him here ;
Tremble thou earth, adore and fear.
- 6 He thunders, and all nature mourns,
The rock to standing pools he turns ;
Flints spring with fountains at his word,
And fires and seas confess the Lord.

Psalms 115—long metre.

- 1 **N**OT to ourselves, who are but dust,
 Not to ourselves is glory due,
 Eternal God, thou only just,
 Thou only gracious, wise and true.
- 2 Display to earth thy dreadful name ;
 Why should a heathen's haughty tongue
 Insult us, and to raise our shame,
 Say, "Where's the God you've serv'd so long?"
- 3 The God we serve maintains his throne,
 Above the clouds, beyond the skies ;
 Thro' all the earth his will is done,
 He knows our groans, he hears our cries.
- 4 But the vain idols they adore
 Are senseless shapes of stone and wood :
 At best a mass of glitt'ring ore,
 A silver faint, or golden god.
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Part 2—common metre.

- 5 O Isr'el make the Lord your trust,
 Who is your help and shield ;
 Priests, Levites, trust in him alone,
 Who only help can yield.
- 6 Let all who truly fear the Lord,
 On him their fear rely ;
 Who them in danger can defend,
 And all their wants supply.
- 7 Of us he oft has mindful been,
 And Isr'el's house will bless ;
 Priests, Levites, Profelytes, e'en all
 Who his great name confess,
- 8 On you, and on your heirs, he will
 Increase of blessings bring ;

Thrice happy you, who fav'rites are
Of this almighty King.

9 Heav'n's highest orb of glory he
His empire's feat design'd ;
And gave this lower globe of earth
A portion to mankind.

10 They who in death and silence sleep,
To him no praise afford :
But we will blefs for evermore
Our ever-living Lord.

Pfalm 116—common metre.

1 **I** Love the Lord : he heard my cries,
And pity'd ev'ry groan,
Long as I live when troubles rise,
I'll hasten to his throne.

2 I love the Lord, he bow'd his ear,
And chas'd my griefs away :
Oh, let my heart no more despair,
While I have breath to pray.

3 My flesh declin'd, my spirits fell,
And I drew near the dead,
While inward pangs and fears of hell
Perplex'd my wakeful head.

4 " My God, I cry'd, thy servant save.
" Thou ever good and just ;
" Thy pow'r can rescue from the grave,
" Thy power is all my trust."

5 The Lord beheld me fore distrest,
He bade my pains remove :
Return, my soul, to God thy rest,
For thou hast known his love.

6 My God hath sav'd my soul from death,
And dry'd my falling tears :

Now to his praise I'll spend my breath,
And my remaining years.

Part 2—common metre.

- 7 What shall I render to my God
For all his kindness shown?
My feet shall visit thine abode,
My songs address thy throne.
- 8 Among the saints that fill thine house,
My off'rings shall be paid;
There shall my zeal perform my vows,
My soul in anguish made.
- 9 How much is mercy thy delight,
Thou ever-blessed God!
How dear thy servants in thy sight!
How precious is their blood!
- 10 How happy all thy servants are!
How great thy grace to me!
My life, which thou hast made thy care,
Lord, I devote to thee.
- 11 Now I am thine, for ever thine,
Nor shall my purpose move!
Thy hands have loos'd my bonds of pain
And bound me with thy love.
- 12 Here in thy courts I leave my vow,
And thy rich grace record:
Witness, ye saints, who hear me now,
If I forsake the Lord.

Psalms 117—long metre.

- 1 FROM all that dwell below the skies
Let the Creator's praise arise:
Let the Redeemer's name be sung
Thro' ev'ry land, by ev'ry tongue.

- 2 Eternal are thy mercies, Lord ;
 Eternal truth attends thy word ;
 Thy praise shall sound from shore to shore,
 Till suns shall set and rise no more.

Psalm 118—common metre.

- 1 **O** Praise the Lord, for he is good,
 His mercies ne'er decay ;
 That his kind favors ever last,
 Let thankful Ifr'el say.
- 2 Their sense of his eternal love
 Let Aaron's house express ;
 And that it never fails, let all
 That fear the Lord confess.
- 3 To God I made my humble moan,
 With troubles quite oppress'd ;
 And he releas'd me from my straits,
 And granted my request.
- 4 Since, therefore, God does on my side
 So graciously appear,
 Why should the vain attempts of men
 Possess my soul with fear ?

Part 2—common metre.

- 5 The Lord appears my helper now,
 Nor is my faith afraid
 What all the sons of earth can do,
 Since Heav'n affords its aid.
- 6 'Tis safer, Lord, to hope in thee
 And have my God my friend,
 Than trust in men of high degree,
 And on their truth depend.
- 7 'Tis thro' the Lord my heart is strong,
 In him my lips rejoice ;

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While his falvation is my fong,
How cheerful is my voice !

8 Like angry bees they girt me round ;
When God appears they fly :
So burning thorns with crack'ling found
Make a fierce blaze and die.

9 Joy to the faints and peace belongs ;
The Lord protects their days :
Let Ifr'el tune immortal fongs
To his almighty grace.

Part 3—common metre.

10 Lord, thou haft heard thy fervant cry,
And refcu'd from the grave ;
Now fhall he live : (and none can die
If God resolve to fave.)

11 Thy praife more conftant than before,
Shall fill his daily breath ;
Thy hand that hath chaftis'd him fore
Defends him ftill from death.

12 Open the gate of Sion now,
For we fhall worship there,
The houfe where all the righteous go
Thy mercy to declare.

13 Amongft th' affemblies of thy faints
Our thankful voice we raife ;
There we have told thee our complaints,
And there we fpeak thy praife.

Part 4—common metre.

14 Behold the fure foundation-ftone
Which God in Sion lays,
To build our heav'nly hopes upon,
And his eternal praife.

- 15 Chosen of God to finners dear,
 And faints adore the name,
 They trust their whole salvation here,
 Nor shall they suffer shame.
- 16 The foolish builders, scribe and priest,
 Reject it with disdain ;
 Firm on this rock the church shall rest,
 And envy rage in vain.
- 17 What tho' the gates of hell withstood ?
 Yet must this building rise :
 'Tis thy own work, almighty God,
 And wond'rous in our eyes.

Part 5—common metre.

- 18 This is the day the Lord hath made,
 He calls the hours his own ;
 Let heav'n rejoice, let earth be glad,
 And praise surround the throne.
- 19 To-day he rose and left the dead ;
 And satan's empire fell ;
 To-day the faints his triumph spread,
 And all his wonders tell.
- 20 Hosannah to the anointed King,
 To David's holy Son,
 Help us, O Lord, descend and bring
 Salvation from thy throne.
- 21 Blest is the Lord who comes to man
 With messages of grace :
 Who comes in God his Father's name ;
 — To save our sinful race.
- 22 Hosannah in the highest strains
 The church on earth can raise ;
 The highest heav'ns in which he reigns,
 Shall give him nobler praise.

Part 6—common metre.

- 23 God is the Lord, through whom we all
Both light and comfort find ;
Fast to the altar's horns with cords
The chosen victim bind.
- 24 Thou art my Lord, O God, and still
I'll praise thy holy name ;
Because thou only art my God,
I'll celebrate thy fame.
- 25 O then with me give thanks to God,
Who still does gracious prove ;
And let the tribute of our praise
Be endless as his love.

*Psalm 119—common metre.*A L E P H.—*Part 1.*

- 1 **H**OW bless'd are they who always keep
The pure and perfect way ;
Who never from the sacred paths
Of God's commandments stray.
- 2 Thrice bless'd ! the men who keep his word,
And practice his commands :
Who seek the Lord with all their hearts,
And serve him with their hands.
- 3 Such men their utmost caution use
To shun each wicked deed ;
And in the path which he directs
With constant care proceed.
- 4 Thou strictly hast enjoin'd us, Lord,
To learn thy sacred will ;
And all our diligence employ
Thy statutes to fulfil.
- 5 O then that thy most holy word
Might o'er my ways preside ?

And I the course of all my life
By thy direction guide !

6 Then with assurance should I walk,
When by thy grace renew'd ;
While faith and hope and love unite,
To prove my gratitude.

7 My upright heart shall my glad mouth
With cheerful praises fill ;
When by thy righteous judgments taught,
I shall have learnt thy will.

8 Thy statutes, Lord, I strive to make
My study night and day ;
O then forsake me not, my God,
Nor cast me quite away.

B E T H.—*Part 2*—common metre.

9 How shall the young secure their hearts,
And guard their lives from sin ;
Thy word the choicest rule imparts
To keep the conscience clean.

10 With my whole heart I've sought thy face,
O let me never stray
From thy commands, O God of grace,
Nor tread the sinner's way.

11 Thy word I've hid within my heart,
To keep my conscience clean,
And be an everlasting guard
From ev'ry rising sin.

12 O Lord, to me thy statutes shew,
And heav'nly truth impart,
Thy work for ever I'll pursue,
Thy law shall rule my heart.

13 Thy faithful words my heart engage,
And well employ my tongue,

And in my tiresome pilgrimage
Yield me a heav'nly song.

14 I choose the path of heav'nly truth,
And glory in my choice ;
Not all the riches of the earth
Could make me so rejoice.

15 The testimonies of thy grace
I set before my eyes ;
Thence I derive my daily strength,
And there my comfort lies.

16 To meditate thy precepts, Lord,
Shall be my sweet employ ;
My soul shall ne'er forget thy word,
Thy word is all my joy.

G I M E L.—*Part 3*—common metre.

17 Be gracious to thy servant, Lord,
Do thou my life defend,
That I according to thy word
My time to come may spend.

18 Enlighten both my eyes and mind,
That so I may discern
The wond'rous things which they behold,
Who thy just precepts learn.

19 Tho' like a stranger in the land,
I far away should stray,
Thy righteous judgments from my sight,
Remove not thou away.

20 My fainting soul is almost pin'd,
With earnest longings spent ;
Whilst always on the eager search
Of thy just will intent.

21 Thy sharp rebuke shall crush the proud,
Whom still thy curse pursues ;

- Since they to walk in thy right ways
 Presumpt'ously refuse.
- 22 But far from me do thou, O Lord,
 Contempt and shame remove ;
 For I thy sacred laws respect
 With undiffembled love.
- 23 Though princes oft, in council met,
 Against thy servant spake ;
 Yet I thy statutes to observe,
 My constant bus'ness make.
- 24 The testimonies of thy grace
 Afford my soul delight ;
 By them I learn, with prudent care,
 To guide my steps aright.

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D A L E T H.—*Part 4*—common metre.

- 25 My, soul lies cleaving to the dust ;
 Lord, give me life divine ;
 From vain desires, and every lust
 Turn off these eyes of mine.
- 26 When I confess'd my wand'ring ways,
 Thou heard'st my soul complain ;
 Grant me the teachings of thy grace
 Or I shall stray again.
- 27 Oh that the Lord would guide my ways
 To keep his statutes still ;
 Oh that my God would grant me grace
 To know and do his will !
- 28 Behold thy waiting servant, Lord,
 Devoted to thy fear ;
 Remember and confirm thy word,
 For all my hopes are there.
- 29 Oh send thy spirit down to write
 Thy law upon my heart ?

Nor let my tongue indulge deceit,
Nor act the liar's part.

30 Didst thou not raise my faith, O Lord ?
Then let thy truth appear ;
Saints shall rejoice in my reward,
And trust as well as fear.

31 Then shall my heart have inward joy,
And keep my face from shame
When all thy statutes I obey,
And honor all thy name.

32 How should I run in thy commands,
If thou my heart discharge
From sin and satan's hateful chains,
And set my feet at large !

H E.—*Part 5*—common metre.

33 Instruct me in thy statutes, Lord,
Thy righteous paths display ?
And I from them, thro' all my life,
Will never go astray.

34 If thou true wisdom from above
Wilt graciously impart,
To keep thy perfect laws I will
Devote my zealous heart.

35 Direct me in the sacred ways
To which thy precepts lead ;
Because my chief delight has been
Thy righteous paths to tread.

36 Do thou to thy most just commands
Incline my willing heart ;
Let no desire of worldly wealth
From thee my thoughts divert.

37 From those vain objects turn my eyes,
Which this false world displays ;

But give me lively pow'r and strength
To keep thy righteous ways.

38 Confirm the promise which thou mad'st,
And give thy servant aid ;
Who to transgress thy sacred laws
Is awfully afraid.

39 The foul disgrace, I justly fear,
In mercy, Lord, remove :
For all the judgments thou ordain'st
Are full of grace and love.

40 Thou know'st how after thy commands,
My longing heart does pant ;
O then make haste to raise me up,
And promis'd succor grant.

V A U.—*Part 6*—common metre.

41 Thy constant blessing, Lord, bestow,
To cheer my drooping heart ;
To me, according to thy word,
Thy saving health impart.

42 So shall I, when my foes upbraid,
This ready answer make :
“ In God I trust, who never will
“ His faithful promise break.”

43 Then let not quite the word of truth
Be from my mouth remov'd ;
Since still my ground of stedfast hope
Thy just decrees have prov'd.

44 So I to keep thy righteous laws
Will all my study bend :
From age to age, my time to come
In their observance spend.

45 Ere long I trust to walk at large,
From all incumbrance free ;

Since I resolve to make my life
With thy commands agree.

46 Thy laws shall be my constant talk,
And princes shall attend,
Whilst I the justice of thy ways
With confidence defend.

47 My longing heart and ravish'd soul
Shall both o'erflow with joy ;
When in thy lov'd commandments I
My happy hours employ.

48 Then will I to thy just decrees
Lift up my willing hands ;
My care and bus'ness then shall be,
To study thy commands.

Z A I N.—Part 7—common metre.

49 According to thy promis'd grace,
Thy favor, Lord, extend ;
Make good to me the word on which
Thy servant's hopes depend.

50 That only comfort in distress
Did all my griefs controul ;
Thy word, when troubles hemm'd me round
Reviv'd my fainting soul.

51 Insulting foes did proudly mock,
And all my hopes deride :
Yet from thy law not all their scoffs
Could make me turn aside.

52 Thy judgments then of ancient date,
I quickly call'd to mind,
Till ravish'd with such thoughts, my soul
Did speedy comfort find.

53 Sometimes I stand amaz'd, like one
With deadly horror-struck,

- To view the state of sinful men
Who have thy laws forfook.
- 54 But I thy statutes and decrees
My cheerful anthems made ;
Whilst, thro' strange lands and deserts wild,
I like a pilgrim stray'd.
- 55 Thy name that cheer'd my heart by day,
Has fill'd my thoughts by night ;
I then resolv'd by thy just laws,
To guide my steps aright.
- 56 That peace of mind, which has my soul
In deep distress sustain'd,
By strict observance of thy word
I happily obtain'd.

C H E T H. *Part 3*—common metre.

- 57 Thou art my portion, O my God ;
Soon as I know thy way,
My heart makes haste t' obey thy word,
And suffers no delay.
- 58 Hast thou not sent salvation down,
And promis'd quick'ning grace ?
Doth not my heart address thy throne
And yet thy love delays.
- 59 If once I wander from thy path,
I think upon my ways,
Then turn my feet to thy commands,
And trust thy pard'ning grace.
- 60 Thou hast inclin'd this heart of mine
Thy statutes to fulfil ;
And thus till mortal life shall end
Would I perform thy will.
- 61 Let bands of persecutors rise
To rob me of my right,

Let pride and malice forge their lies,
Thy law is my delight.

62 When midnight darkness veils the skies
I call thy works to mind ;
My thoughts in warm devotion rise,
And sweet acceptance find.

63 I'm a companion of the saints,
Who fear and love the Lord ;
My sorrows rise, my nature faints,
When men transgress thy word.

64 Thy mercies fill the earth, O Lord,
How good thy works appear !
Open my eyes to read thy word,
And see thy wonders there.

T E T H.—*Part 9*—common metre.

65 With me thy servant thou hast dealt
Most graciously, O Lord ;
Repeated benefits bestow'd
According to thy word.

66 Teach me the sacred skill by which
Right judgment is attain'd,
Who in belief of thy commands
Have hitherto remain'd.

67 Before affliction stopp'd my course
My footsteps went astray ;
But I have since been disciplin'd,
Thy precepts to obey.

68 Thou art, O Lord, supremely good,
And all thou dost is so ;
On me, thy statutes to discern,
Thy saving skill bestow.

69 The proud have forg'd malicious lies,
My spotless fame to stain ;

But my fix'd heart, without reserve,
Thy precepts shall retain.

70 While pamper'd they with prosp'rous ills,
In sensual pleasures live,
My soul can relish no delight
But what thy precepts give.

71 'Tis good for me that I have felt
Affliction's chaf't'ning rod,
That I might duly learn and keep
The statutes of my God.

72 The law that from thy mouth proceeds
Of more esteem I hold,
Than untouch'd mines, than thousand mines
Of silver and of gold.

—
J O D.—*Part 10*—common metre.

73 To me, who am the workmanship
Of thine almighty hands,
The heav'nly understanding give
To learn thy just commands.

74 My preservation to thy saints
Strong comfort will afford,
To see success attend my hopes,
Who trusted in thy word.

75 That right thy judgments are, I now
By sure experience see,
And that in faithfulness, O Lord,
Thou hast afflicted me.

76 O let thy tender mercy now
Afford me needful aid:
According to thy promise, Lord,
To me thy servant made.

77 To me thy saving grace restore,
That I again may live:

N

Whose soul can relish no delight
But what thy precepts give.

78 Defeat the proud, who, unprovok'd,
To ruin me have sought,
Who only on thy sacred laws
Employ my constant thought.

79 Let those that fear thy name espouse
My cause, and those alone
Who have, by strict and pious search,
Thy sacred precepts known.

80 In thy blest'd statutes let my heart
Continue always found,
That guilt and shame, the sinners' lot,
May never me confound.

C A P H.—*Part II*—common metre.

81 My soul, with long expectance, faints,
To see thy saving grace;
Yet still on thy unerring word
My confidence I place.

82 My very eyes consume and fail
With waiting for thy word:
O! when wilt thou thy kind relief,
And promis'd aid, afford.

83 My skin like shrivel'd parchment shows,
That long in smoke is set;
Yet no affliction me can force
Thy statutes to forget.

84 How many days must I endure
Of sorrow and distress?
When wilt thou judgment execute
On them who me oppress?

85 The proud have digg'd a pit for me,
That have no other foes

But such as are averſe to thee,
And thy juſt laws oppoſe.

86 With ſacred truth's eternal laws
All thy commands agree ;
Men perſecute me without cauſe ;
Thou, Lord, my helper be.

87 With cloſe deſigns againſt my life
They had almoſt prevail'd ;
But my attachment to thy laws
Through grace hath never fail'd.

88 Thy wonted kindneſs, Lord, reſtore,
My drooping heart to cheer ;
That, by thy righteous ſtatutes, I
My life's whole courſe may ſteer.

—
L A M E D.—Part 12—common metre.

89 For ever and for ever, Lord,
Unchang'd thou doſt remain ;
— Thy word eſtabliſh'd in the heav'ns,
Does all their orbs ſuſtain.

90 Through circling ages, Lord, thy truth
Immoveable ſhall ſtand,
As doth the earth, which thou uphold'ſt
By thy almighty hand.

91 All things the courſe by thee ordain'd,
E'en to this day fulfil :
They are thy faithful ſubjects all,
And ſervants of thy will.

92 Unleſs thy ſacred law had been
My comfort and delight,
I muſt have fainted, and expir'd
In dark affliction's night.

93 Thy precepts, therefore, from my thoughts
Shall never, Lord, depart ;

For thou by them hast to new life
Restor'd my dying heart.

94 As I am thine, entirely thine,
Protect me, Lord from harm ;
Who have thy precepts sought to know,
And carefully perform.

95 The wicked have their ambush laid,
My guiltless life to take ;
But in the midst of danger I
Thy word my study make.

96 I've seen an end of what we call
Perfection here below :
But thy commandments, like thyself,
No change of period know.

M E M.—*Part 13*—common metre.

97 The love that to thy laws I bear
No language can display ;
They with fresh wonders entertain
My ravish'd thoughts all day.

98 'Through thy commands I wiser grow
Than all my subtle foes ;
For thy sure word doth me direct,
And all my ways dispose.

99 From me my former teachers now
May abler counsel take ;
Because thy sacred precepts I
My constant study make.

100 In understanding I excel
The sages of our days ;
Because by thy unerring rules
I order all my ways.

101 My feet with care I have refrain'd
From ev'ry sinful way,

- That to thy sacred word I might
Entire obedience pay.
- 102 I have not from thy judgments stray'd,
By vain desires misled,
For, Lord, thou hast instructed me
Thy righteous paths to tread.
- 103 How sweet are all thy words to me !
O what divine repast !
How much more grateful to my soul
Than honey to my taste !
- 104 Taught by thy sacred precepts, I
With heav'nly skill am blest,
Through which the treach'rous ways of sin
I utterly detest.

—

N U N.—*Part 14*—common metre.

- 105 Thy word is to my feet a lamp,
The way of truth to show ;
A watch-light to point out the path
In which I ought to go.
- 106 I've sworn, and from my solemn oath,
I'll never turn aside,
That in thy righteous judgments I
Will steadfastly abide.
- 107 Since I with griefs am so oppress'd
That I can bare no more ;
According to thy word do thou
My fainting soul restore.
- 108 Let still my sacrifice of praise
With thee acceptance find ;
And in thy right'ous judgments, Lord,
Instruct my willing mind.
- 109 Though ghastly dangers me surround,
My soul they cannot awe,

Nor with continual terrors keep
From thinking on thy law.

110 My wicked and invet'rate foes
For me their snares have laid ;
Yet I have kept the upright path,
Nor from thy precepts stray'd.

111 Thy testimonies I have made
My heritage and choice ;
For they, when other comforts fail,
My drooping heart rejoice.

112 My heart with early zeal began
Thy statutes to obey ;
And till my course of life is done,
Shall keep thy upright way.

—

S A M E C H.—*Part 15*—common metre.

113 Deceitful thoughts and practices
I utterly detest ;
But to thy law affection bear
Too great to be exprest.

114 My hiding place, my refuge tow'r,
And shield art thou, O Lord ;
I firmly anchor all my hopes
On thy unerring word.

115 Hence, ye that trade in wickedness,
Approach not my abode ;
For firmly I resolve to keep
The precepts of my God.

116 According to thy gracious word,
From danger set me free ;
Nor make me of those hopes ashamed
That I repose in thee.

117 Uphold me, so shall I be safe,
And rescu'd from distress ;

To thy decrees continually
My just respect address.

118 The wicked thou hast trod to earth,
Who from thy statutes stray'd :
Their vile deceit the just reward
Of their own falsehood made.

119 Vile as the dross the wicked are ;
And those that leave thy ways
Shall see salvation from afar,
But never taste thy grace.

120 I love thy law, but still I dread
Lest I should so offend,
When on transgressors I behold
Thy judgments thus descend.

—
V A I N.—*Part 16*—common metre.

121 Judgment and justice I have done,
O therefore, Lord, engage
In my defence, nor give me up
To my oppressors rage.

122 Do thou be surety, Lord, for me,
And so shall this distress
Prove good for me ; nor shall the proud
My guiltless soul oppress.

123 My eyes, alas ! begin to fail,
In long expectance held ;
Till thy salvation they behold,
And righteous word fulfill'd.

124 To me, thy servant in distress,
Thy wonted grace display ;
And discipline my willing heart
Thy statutes to obey.

125 On me, devoted to thy fear,
Thy sacred skill bestow,

- That of thy testimonies I
 The full extent may know.
- 126 'Tis time for thee, O Lord, to work,
 Thy grace and power employ ;
 For men with open violence
 Thy sacred law destroy.
- 127 Yet their contempt of thy commands,
 But makes their value rise
 In my esteem, who purest gold
 Compar'd with them despise.
- 128 Thy precepts, therefore, I account
 In all respects divine ;
 They teach me to discern the right,
 And all false ways decline.
-

P E.—*Part 17*—common metre.

- 129 The wonders which thy laws contain
 No words can represent :
 Therefore to learn and practise them
 My zealous heart is bent.
- 130 The very entrance to thy word
 Celestial light displays,
 And knowledge of true happiness
 To simplest minds conveys.
- 131 With eager hopes I waiting stood,
 And fainting with desire,
 That of thy wise commands I might
 The sacred skill acquire.
- 132 With favor, Lord, look down on me ;
 Who thy relief implore ;
 As thou art wont to visit those
 Who thy blest'd name adore.
- 133 Directed by thy heav'nly word
 Let all my footsteps be ;

- Nor wickedness of any kind
 Dominion have o'er me.
- 134 Release, entirely set me free
 From persecuting hands,
 That, unmolested, I may learn
 And practise thy commands.
- 135 On me, devoted to thy fear,
 Lord, make thy face to shine ;
 Thy statutes both to know and keep
 My heart with zeal incline.
- 136 Mine eyes to weeping fountains turn,
 Whence briny rivers flow,
 To see mankind against thy laws
 In bold defiance go.

T S A D E.—*Part 18*—common metre.

- 137 Thou art, the righteous Judge, in whom
 Wrong'd innocence may trust ;
 And, like thyself, thy judgments, Lord,
 In all respects are just.
- 138 Most just and true those statutes were
 Which thou didst first decree :
 And all with faithfulness perform'd
 Succeeding times shall see.
- 139 With zeal my flesh consumes away,
 My soul with anguish frets,
 To see my foes contemn at once
 Thy promises and threats.
- 140 Yet each neglected word of thine
 (Howe'er by them despis'd)
 Is pure, and for eternal truth
 By me thy servant priz'd.
- 141 Brought, for thy sake, to low estate,
 Contempt from all I find ;

- Yet no affronts or wrongs can drive
Thy precepts from my mind.
- 142 Thy righteousness shall then endure
When time itself is past ;
Thy law is truth itself, that truth
Which shall for ever last.
- 143 Though trouble, anguish, doubts and dread,
To compass me unite,
Beset with danger, still I make
Thy word my chief delight.
- 144 Eternal and unerring rules
Thy testimonies give ;
Teach me the wisdom that will make
My soul for ever live.

K O P H.—*Part 19*—common metre.

- 145 With my whole heart to God I call'd,
Lord, hear my earnest cry ;
And I thy statutes to perform
Will all my care apply.
- 146 Again more fervently I pray'd,
• O save me, that I may
Thy testimonies fully know,
And steadfastly obey.
- 147 My earlier pray'r the dawning day
Prevented, while I cried
To him, on whose engaging word
My hope alone rely'd.
- 148 With zeal have I awak'd before
The midnight watch was set,
That I of thy mysterious word
Might perfect knowledge get.
- 149 Lord, hear my supplicating voice,
And wonted favor shew ;

- O quicken me, and so approve
 Thy judgments ever true.
- 150 My persecuting foes advance,
 And daily nearer draw :
 What treatment can I hope from them
 Who violate thy law ?
- 151 Though they draw nigh, my comfort is,
 Thou, Lord, art yet more near ;
 Thou, whose commands are righteous all,
 Thy promises sincere.
- 152 Concerning thy divine decrees,
 My soul has known of old,
 That they were true, and shall their truth
 To endless ages hold.

R E S C H.—*Part 20*—common metre.

- 153 Consider my affliction, Lord,
 And me from bondage draw :
 Think on thy servant in distress,
 Who ne'er forgets thy law.
- 154 Plead thou my cause ; and to my soul
 Thy timely aid afford :
 With beams of mercy quicken me
 According to thy word.
- 155 From harden'd sinners thou remov'it
 Salvation far away ;
 'Tis just thou should'it withdraw from them
 Who from thy statutes stray.
- 156 Since great thy tender mercies are
 To all who thee adore,
 According to thy judgments, Lord,
 My fainting hopes restore.
- 157 A num'rous host of spiteful foes
 Against my life combine ;

But all too few to force my soul
Thy statutes to decline.

158 Those bold transgressors I beheld,
And was with grief oppress'd,
To see with what audacious pride
Thy cov'nant they transgress'd.

159 Yet while they slight, consider, Lord,
How I thy precepts love ;
O therefore quicken me with beams
Of mercy from above.

160 As from the birth of time thy truth
Has held through ages past,
So shall thy righteous judgments firm,
To endless ages last.

—

S C H I N.—*Part 21* common metre.

161 Though mighty tyrants without cause
Conspire my blood to shed,
Thy sacred word has pow'r alone
To fill my heart with dread.

162 And yet that word my joyful breast
With heav'nly rapture warms :
Nor conquest, nor the spoils of war,
Have such transporting charms.

163 Perfidious practices and lies
I utterly detest ;
But to thy laws affection bear
Too vast to be express'd.

164 Seven times a day with grateful voice,
Thy praises I resound,
Because I find thy judgments all
With truth and justice crown'd.

165 Secure substantial peace have they
Who truly love thy law ;

No smiling mischief them can tempt,
Nor trowning danger awe.

166 My God, I long, I hope, I wait
For thy salvation still ;
While thy whole law is my delight,
And I obey thy will.

167 Thy testimonies I have kept,
And constantly obey'd ;
Because the love I bore to them
Thy service easy made.

168 From resignation to thy will
My soul would not withdraw,
Convinc'd that all my thoughts and ways
Are subject to thy law.

T A U.—*Part 22*—common metre.

169 To my request and earnest cry,
Attend, O gracious Lord ;
Inspire my heart with heav'nly skill,
According to thy word.

170 Let my repeated pray'r at last
Before thy throne appear ;
According to thy plighted word,
For my relief draw near.

171 Then shall my grateful lips return
The tribute of their praise,
When thou thy counsels hast reveal'd,
And taught me thy just ways.

172 My tongue the praises of thy word
Shall thankfully refund,
Because thy promises are all
With truth and justice crown'd.

173 Let thy Almighty arm appear,
And bring me timely aid :

- For I the laws thou hast ordain'd
 My heart's free choice have made.
- 174 My soul has waited long to see
 Thy saving grace restor'd :
 Nor comfort knew, but what thy laws,
 Thy heav'nly laws, afford.
- 175 Prolong my life, that I may sing
 My great Restorer's praise,
 Whose justice from the depth of woes
 My fainting soul shall raise.
- 176 Like some lost sheep I've stray'd, till I
 Despair my way to find :
 Thou, therefore, Lord thy servant seek,
 Who keeps thy laws in mind.
-

Psaln 120—common metre.

- 1 **T**HOU God of love, thou ever blest,
 Pity my suff'ring state ;
 When wilt thou set my soul at rest,
 From lips that love deceit ?
- 2 Hard lot of mine ! My days are cast
 Among the sons of strife,
 Whose never ceasing quarrels waste
 My golden hours of life.
- 3 Oh might I fly to change my place,
 How would I chuse to dwell
 In some wild lonesome wilderness,
 And leave these gates of hell !
- 4 Peace is the blessing that I seek,
 How lovely are its charms !
 I am for peace ; but when I speak,
 They all declare for arms.
- 5 New passions still their souls engage,
 And keep their malice strong :

What shall be done to curb thy rage,
O thou devouring tongue !

6 Should burning arrows smite thee thro'
Strict justice would approve ;
But I would rather spare my foe,
And melt his heart with love.

Pſalm 121—common metre.

1 **T**O Sion's hill I lift mine eyes,
From thence expecting aid ;
From Sion's hill, and Sion's God
Who heav'n and earth has made.

2 Thou, then, my soul, in safety rest :
Thy Guardian will not sleep ;
His watchful care that Isr'el guards,
Will thee in safety keep.

3 Shelter'd beneath th' Almighty's wings,
Thou shalt securely rest ;
Where neither sun nor moon shall thee
By day or night molest.

4 From common accidents of life
His care shall guard thee still ;
His hand from foes shall thee preserve
That lie in wait to kill.

5 At home, abroad, in peace, in war,
Thy God shall thee defend ;
Conduct thee through life's pilgrimage
Safe to thy journey's end.

Pſalm 122—common metre.

1 **H**OW did my heart rejoice to hear
My friends devoutly say,
" In Zion let us all appear
" And keep the solemn day."

- 2 I love the gates, I love the road ;
The church adorn'd with grace,
Stands like a palace built for God
To shew his milder face.
- 3 Up to her courts with joy unknown
The holy tribes repair ;
The Son of David holds his throne
And sits in judgment there.
- 4 He hears our praises and complaints ;
And while his awful voice
Divides the sinners from the faints,
We tremble and rejoice.
- 5 Peace be within this sacred place,
And joy a constant guest !
With holy gifts and heav'nly grace
Be her attendants blest !
- 6 My soul shall pray for Zion still,
While life or breath remains ;
There my best friends, my kindred dwell,
There God my Saviour reigns.

Psalms 123—common metre.

- 1 **O** Thou whose grace and justice reign
Enthron'd above the skies,
To thee our hearts would tell their pain,
To thee we lift our eyes.
- 2 As servants watch their master's hand
And fear the angry stroke !
Or maids before their mistress stand,
And wait a peaceful look :
- 3 So for our sins we justly feel
Thy discipline, O God ;
Yet wait the gracious moment still,
Till thou remove the rod.

4 Those that in wealth and pleasure live,
Our daily groans deride,
And thy delays of mercy give
Fresh courage to their pride.

5 Our foes insult us, but our hope
In thy compassion lies ;
This thought shall bear our spirit up,
That God will not despise.

Psalm 124—common metre.

1 **H**AD not the Lord, (may Iſr'el ſay)
Been pleas'd to interpoſe ;
Had he not then espous'd our cauſe,
When men againſt us roſe ;

2 Their wrath had ſwallow'd us alive,
And rag'd without controul :
Their ſpite and pride's united floods
Had quite o'erwhelm'd our ſoul.

3 But prais'd be our eternal Lord,
Who reſcu'd us that day,
Nor to their ſavage jaws gave up
Our threat'ned lives a prey.

4 Our ſoul is like a bird eſcap'd
From out the fowler's net ;
The ſnare is broke, their hopes are croſs'd,
And we at freedom ſet.

5 Secure in his almighty name
Our confidence remains,
Who, as he made both heav'n and earth,
Of both ſole Monarch reigns.

Psalm 125—ſhort metre.

1 **F**IRM and unmov'd are they,
That reſt their ſouls on God :

Firm as the mount where David dwelt,
Or where the ark abode.

2 As mountains stood to guard
The city's sacred ground,
So God and his almighty love
Embrace his faints around.

3 What tho' the Father's rod
Drop a chastising stroke,
Yet left it wound their souls too deep,
Its fury shall be broke.

4 Deal gently, Lord, with those
Whose faith and pious fear,
Whose hope and love, and ev'ry grace
Proclaim their hearts sincere.

5 Nor shall the tyrant's rage
Too long oppress the faints ;
The God of Iir'el will support
His children lest they faint.

6 But if our slavish fear
Will choose the road to hell,
We must expect our portion there,
Where bolder sinners dwell.

Pfalm 126—common metre.

1 **W**HEN God reveal'd his gracious name,
And chang'd my mournful state,
My raptur'd seem'd a pleasing dream,
The grace appear'd so great.

2 The world beheld the glorious change,
And did thy hand confess ;
My tongue broke out in unknown strains,
And sung surprizing grace,

3 " *Great is the work*, my neighbors cry'd,
And own'd the pow'r divine ;

“ *Great is the work, my heart reply’d,
“ And be the glory thine.”*

4 The Lord can clear the darkeſt ſkies,
Can give us day for night ;
Make drops of ſacred ſorrows riſe
To rivers of delight.

5 Let thoſe that ſow in ſadneſs wait
Till the fair harveſt come,
They ſhall confeſs their ſheaves are great,
And ſhout the bleſſings home.

6 Tho’ ſeed lie bury’d in the duſt,
It ſha’nt deceive their hope ;
The precious grain can ne’er be loſt,
For grace infures the crop.

Pſalm 127—long metre.

1 **W**E build with fruitleſs toil and coſt,
Unleſs the Lord the pile ſuſtain ;
Unleſs the Lord the city keeps,
The watchman waketh but in vain.

2 In vain we riſe before the dawn ;
In vain we late to reſt repair ;
Allow no reſpite to our toil,
And daily eat the bread of care.

3 Supplies of life, with eaſe to them,
The Lord to all his ſaints beſtows :
He crowns their labors with ſucceſs,
Their nights with peace and ſoft reſoſe,

4 Children, thoſe comforts of our life,
Are preſents from the bounteous Lord ;
He gives a num’rous race of heirs,
Of piety the ſweet reward.

5 As arrows in a giant’s hand,
When marching forth, equipp’d for war,

E'en so the sons of sprightly youth
 Their parents hopeful safeguard are.

6 Happy the man, whose quivers are
 Replete with those prevailing arms !
 He need not fear to meet his foe,
 In strifes of law, or war's alarms.

Psalm 128—common metre.

1 **T**HE man is bless'd who fears the Lord,
 Nor only worship pays,
 But keeps his steps confin'd with care
 To his appointed ways.

2 He shall upon the sweet returns
 Of his own labor feed ;
 Bless'd and content in ev'ry state,
 His works shall all succeed.

3 His wife, like a fair fertile vine,
 Her lovely fruit shall bring !
 His children, like young olive plants,
 About his table spring.

4 Who fears the Lord shall prosper thus ;
 Him Sion's God shall bless ;
 And grant him all his days to see
 Jerusalem's success.

5 He shall live on, till heirs from him
 Descend with vast increase ;
 Much bless'd in his own prosp'rous state,
 And more in Ifr'el's peace.

Psalm 129—common metre.

1 **F**ROM my youth up, may Ifr'el say,
 They oft have me assail'd ;
 Reduc'd me oft to heavy straits,
 But never quite prevail'd.

2 They oft have plough'd my patient back
 With furrows deep and long ;
 But our just God has broke their chains,
 And rescu'd us from wrong.

3 Defeat, confusion, shameful rout,
 Be still the doom of those,
 Their righteous doom, who Sion hate,
 And Sion's God oppose.

4 Like corn upon our houses tops,
 Untimely let them fade,
 Which too much heat, and want of root,
 Has blasted in the blade.

5 Which in his arms no reaper takes,
 But unregarded leaves ;
 Nor binder thinks it worth his pains
 To fold it into sheaves.

6 No traveller that passes by
 Vouchsafes a minute's stop,
 To give it one kind look or crave
 Heav'n's blessing on the crop.

Psalms 130—short metre.

1 **F**ROM lowest depths of woe ;
 To God I sent my cry ;
 Lord, hear my supplicating voice
 And graciously reply.

2 Should'st thou severely judge,
 Who can the trial bear ?
 But thou forgiv'it, lest we despond ;
 And quite renounce thy fear.

3 My soul with patience waits
 For thee, the living Lord ;
 My hopes are on thy promise built,
 Thy never failing word.

4 My longing eyes look out
 For thy enliv'ning ray,
 More duly than the morning watch
 To spy the dawning day.

5 Let Iſr'el truſt in God,
 No bounds his mercy knows ;
 The plenteous ſource and ſpring from whence
 Eternal ſuccor flows.

6 Whoſe friendly ſtreams to us
 Supplies in want convey ;
 A healing ſpring, a ſpring to cleanſe,
 And waſh our guilt away.

Pſalm 131—common metre.

1 **I**S there ambition in my heart ?
 Search, gracious God, and ſee ;
 Or do I act a haughty part ?
 Lord, I appeal to thee.

2 I charge my thoughts, be humble ſtill,
 And all my carriage mild :
 Content my Father, with thy will,
 And peaceful as a child.

3 The patient ſoul, the lowly mind,
 Shall have a large reward :
 Let faints in ſorrow lie reſign'd,
 And truſt a faithful Lord.

Pſalm 132—common metre.

1 **L**ET David, Lord, a conſtant place
 In thy remembrance find ;
 Let all the ſorrows he endur'd
 Be ever in thy mind.

2 Remember what a ſolemn oath
 To thee, his Lord, he ſwore ;

How to the mighty God he vow'd,
Whom Jacob's fons adore.

3 I will not go into my house,
Nor to my bed ascend :
No soft repose shall close my eyes,
Nor sleep my eyelids bend :

4 Till for the Lord's design'd abode
I mark the destin'd ground ;
Till I a decent place of rest
For Jacob's God have found.

5 Th' appointed place, with shouts of joy,
At Ephrata we found,
And made the woods and neighb'ring fields,
Our glad applause resound.

6 O with due rev'rence let us then
To his abode repair ;
And prostrate at his footstool fall'n,
Pour out our humble pray'r.

Part 2—common metre.

7 Arise, O King of grace, arise,
And enter to thy rest ;
Lo! thy church waits with longing eyes,
Thus to be own'd and blest.

8 Enter with all thy glorious train,
Thy spirit and thy word ;
All that the ark did once contain,
Could no such grace afford.

9 Cloath all thy ministers with grace,
Let truth their tongues employ ;
That in the Saviour's righteousness
Thy saints may shout for joy.

10 Here, mighty God, accept our vows,
Here let thy praise be spread ;

Bless the provisions of thy house,
And fill thy poor with bread.

11 Here let the Son of David reign,
Let God's anointed shine ;
Justice and truth his court maintain,
With love and power divine.

Part 3—common metre.

12 Bless'd Sion does, in God's esteem,
All other seats excel ;
His place of everlasting rest,
Where he desires to dwell.

13 Her store, says he, I will increase,
Her poor with plenty bless ;
Her saints shall shout for joy, her priests
My saving health confess.

14 There David's pow'r shall long remain
In his establish'd line,
And my anointed servant there
Shall with fresh lustre shine.

15 The faces of his vanquish'd foes
Confusion shall o'erspread ;
Whilst, with confirm'd success, his crown
Shall flourish on his head.

Psalms 133—long metre.

1 **H**OW vast must their advantage be,
How very great their pleasure prove ?
Who live like brethren and consent,
In tender offices of love.

2 True love is like that precious oil,
Which pour'd on Aaron's sacred head,
Ran down his beard and o'er his robes,
Its costly fragrant moisture shed.

3 'Tis like refreshing dew, which does
 On Hermon's lofty top distil ;
 Or like the early drops, that fall
 On sacred Sion's fruitful hill.

4 For Sion is the chosen seat,
 The seat where the almighty King
 The promis'd blessing has ordain'd,
 And fixed life's eternal spring.

Psalms 134—long metre.

1 **B**LESS God, ye servants that attend
 Upon the Lord's most solemn state ;
 That in his temple, night by night,
 With holy fear and rev'rence wait.

2 Within his house lift up your hands,
 And ever bless his holy name ;
 From Sion bless thy Israel, Lord,
 E'en thou who heav'n and earth didst frame.

Psalms 135—peculiar metre.

1 **P**RAISE the Lord with one consent,
 Magnify his holy name ;
 Let the servants of the Lord
 Still his worthy praise proclaim.

2 Praise him, ye that in his house,
 Wait with never-ceasing care
 Praise him, ye that to his courts
 With religious zeal repair.

3 This our truest inter'it is,
 Joyful hymns of praise to sing ;
 With loud songs to bless his name,
 Is a most delightful thing.



4 God his own peculiar choice
 Doth the sons of Jacob make ;
 Israel's num'rous offspring too,
 For his treasure he doth take.

5 That he's great, we often have
 By our glad experience found ;
 We have seen, that he with pow'r
 Far above all gods, is crown'd.

Part 2—long metre.

6 Great is the Lord, exalted high
 Above all pow'rs and ev'ry throne ;
 Whate'er he please in earth and sea,
 Or heav'n or hell, his hand hath done.

7 At his command the vapors rise,
 The lightnings flash, the thunders roar ;
 He pours the rain, he brings the wind
 And tempest from his airy store.

8 'Twas he those dreadful tokens sent,
 O Egypt, thro' thy stubborn land ;
 When all thy first-born, beasts and men,
 Fell dead by his avenging hand.

9 What mighty nations, mighty kings
 He slew, and their whole country gave
 To Ifr'el, whom his hand redeem'd,
 No more to be proud Pharaoh's slave.

10 His pow'r the same, the same his grace,
 That saves us from the hosts of hell ;
 And heav'n he gives us to possess,
 Whence those apostate angels fell.

Part 3—common metre.

11 The Lord is good ; and works unknown
 Are his divine employ :

- But still his saints are near his throne,
His treasure and his joy.
- 12 All pow'r that gods or kings have claim'd
Is found with him alone ;
But heathen gods should ne'er be nam'd
Where our Jehovah's known.
- 13 Which of the stocks and stones they trust,
Can give them show'rs of rain ?
In vain they worship glitt'ring dust,
And pray to God in vain.
- 14 Their gods have tongues that speechless prove,
Such as their makers gave ;
Their feet were never form'd to move,
Nor hands have pow'r to save.
- 15 Blind are their eyes, their ears are deaf,
Nor hear when mortals pray ;
Mortals that wait for their relief,
Are blind and deaf as they.
- 16 Ye servants of the living God
Adore with faith and fear ;
He makes the churches his abode,
And claims your honors there.

Psalms 136—peculiar metre.

- 1 **G**IVE thanks to God most high,
The universal Lord ;
The sov'reign King of kings :
And be his grace ador'd.
*His pow'r and grace
Are still the same ;
And let his name
Have endless praise.*

- 2 How mighty is his hand !
What wonders hath he done !

He form'd the earth and seas,
And spread the heav'ns alone.

*Thy mercy, Lord,
Shall still endure ;
And ever sure
Abides thy word.*

3 His wisdom fram'd the sun
To crown the day with light ;
The moon and twinkling stars
To cheer the darksome night.

*His pow'r and grace
Are still the same ;
And let his name
Have endless praise.*

4 He smote the first born sons,
The flow'r of Egypt, dead,
And thence his chosen tribes
With joy and glory led.

*Thy mercy, Lord,
Shall still endure ;
And ever sure,
Abides thy word.*

5 His pow'r and lifted rod
Cleft the Red sea in two ;
And for his people made
A wond'rous passage through.

*His power and grace
Are still the same ;
And let his name
Have endless praise.*

6 But cruel Pharaoh there
With all his hosts he drown'd,

And brought his Isr'el safe
Thro' a long desert ground.

*Thy mercy, Lord,
Shall still endure ;
And ever sure
Abides thy word.*

7 The kings of Canaan fell
Beneath his dreadful hand ;
While his own servants took
Possession of their land.

*His power and grace
Are still the same,
And let his name
Have endless praise.*

8 He saw the nations lie,
All perishing in sin,
And pity'd the sad state
The ruin'd world was in.

*Thy mercy Lord,
Shall still endure,
And ever sure
Abides thy word.*

9 He sent his only Son,
To save us from our woe,
From satan, sin and death,
And ev'ry hurtfu foe.

*His power and grace
Are still the same ;
And let his name
Have endless praise.*

10 Give thanks aloud to God,
To God the heav'nly King ;

And let the spacious earth
His works and glory sing.

*Thy mercy Lord,
Shall still endure ;
And ever sure
Abides thy word.*

Psalm 137—particular metre.

- 1 **A** LONG the banks where Babel's current
flows,
Our captive bands in deep despondence stray'd,
While Sion's fall in sad remembrance rose,
Her friends, her children mingled with the
dead.
- 2 The tuneless harp, that once with joy we strung,
When praise employ'd and mirth inspir'd the
lay,
In mournful silence on the willows hung ;
And growing grief prolong'd the tedious day.
- 3 The barbarous tyrants, to increase the woe,
With taunting smiles a song of Zion claim ;
Bid sacred praise in strains melodious flow,
While they blaspheme the great Jehovah's name,
- 4 But how, in heathen chains and lands unknown,
Shall Isr'el's sons a song of Zion raise ?
O hapless Salem, God's terrestrial throne,
Thou land of glory, sacred mount of praise.
- 5 If e'er my mem'ry lose thy lovely name,
If my cold heart neglect my kindred race,
Let dire destruction seize this guilty frame ;
My hand shall perish and my voice shall cease.
- 6 Yet shall the Lord, who hears when Zion calls,
O'ertake her foes with terror and dismay,

His arm avenge her desolated walls,
And raise her children to eternal day.

Psalms 138—long metre.

1 **W**ITH my whole heart, my God and King,
Thy worthy praise I will proclaim ;
Before the gods with joy I'll sing,
And ever bless thy holy name.

2 I'll worship at thy sacred seat,
And, with thy love divine inspir'd,
The praises of thy truth repeat,
Thy truth through all thy works admir'd.

3 Thou graciously inclin'ft thine ear,
When I to thee address'd my cry ;
And when my soul was press'd with fear,
Didst inward strength to me supply.

4 Therefore shall ev'ry earthly prince,
Thy name with constant praise pursue ;
When thy bless'd word shall them convince
That all thy works are just and true.

Part 2—long metre.

5 The God of heav'n maintains his state,
Frowns on the proud, and scorns the great ;
But from his throne descends to bless
The humble souls that trust his grace.

6 Amidst a thousand snares I stand
Upheld and guarded by thy hand ;
Thy words my fainting soul revive,
And keep my dying faith alive.

7 Grace will complete what grace begins,
To save from sorrows or from sins ;

The work that wisdom undertakes,
Eternal mercy ne'er forsakes.

Psalms 139—long metre.

- 1 **T**HOU, Lord, by strictest search hast known
My rising up and lying down ;
My secret thoughts are known to thee,
Known long before conceiv'd by me.
- 2 Thine eye my bed and path surveys,
My public haunts and private ways ;
Thou know'st what 'tis my lips would vent,
My yet unutter'd words intent.
- 3 Surrounded by thy pow'r I stand,
On ev'ry side I feel thy hand.
O skill, for human reach too high !
Too dazzling bright for mortal eye !
- 4 O could I so perfidious be,
To think of once deserting thee !
Where, Lord, could I thy influence shun ?
Or whether from thy presence run ?
- 5 If up to heav'n I take my flight,
'Tis there thou dwell'st enthron'd in light ;
If down to hell's infernal plains,
'Tis there almighty vengeance reigns.
- 6 If I the morning's wings could gain,
And fly beyond the western main,
Thy swifter hand would first arrive,
And there arrest thy fugitive.
- 7 Or should I try to shun thy sight
Beneath the sable wings of night ;
One glance from thee, one piercing ray
Would kindle darkness into day.
- 8 The veil of night is no disguise,
No screen from thy all-searching eyes :

Thro' midnight shades thou find'st thy way,
As in the blazing noon of day.

- 9 Thou know'st the texture of my heart,
My reins and ev'ry vital part :
Each single thread in nature's loom
By thee was cover'd in the womb,
- 10 I'll praise thee, from whose hands I came,
A work of such a curious frame ;
The wonders thou in me hast shown,
My soul with grateful joy must own.
- 11 Thine eyes my substance did survey,
While yet a lifeless mass it lay,
In secret ; how exactly wrought,
Ere from its dark inclosure brought.
- 12 Thou didst the shapeless embryo see,
Its parts were register'd by thee :
Thou saw'st the daily growth they took,
Form'd by the model of thy book.
- 13 Let me acknowledge too, O God,
That since this maze of life I trod ;
Thy thoughts of love to me surmount
The pow'r of numbers to recount.
- 14 Far sooner could I reckon o'er
The sands upon the ocean's shore :
Each morn, revising what I've done,
I find th' account but new begun.
- 15 The wicked thou shalt slay, O God :
Depart from me, ye men of blood,
Whose tongues heav'n's Majesty profane,
And take th' Almighty's name in vain.
- 16 Lord, hate not I their impious crew,
Who thee with enmity pursue ?

And does not grief my heart oppress,
When reprobates thy laws transgress !

- 17 Who practise enmity to thee,
Shall utmost hatred have from me ;
Such men I utterly detest,
As if they were my foes profest.
- 18 Search, try, O God, my thoughts and heart,
If mischief lurks in any part ;
Correct me where I go astray,
And guide me in thy perfect way,

—
Psalm 140—long metre.

1 **P**RESERVE me, Lord, from crafty foes,
Of base and treacherous intent ;
And from the sons' of violence,
On strife and open mischief bent.

2 Their stand'ring tongue the serpent's sting,
Though keen in sharpness, does exceed ?
Between their lips the gall of asps,
And adder's mortal venom breed.

3 Preserve me, Lord, from wicked hands,
Nor leave my helpless soul forlorn,
A prey to sons of violence,
Who have my utter ruin sworn.

4 The proud for me have laid their snare,
And spread abroad their wily net ;
With traps and gins, where e'er I move,
I find my dang'rous steps beset.

5 But thus, environ'd with distress,
Thou art my only God, I said :
LORD hear my supplicating voice,
That calls aloud to thee for aid.

6 O LORD, the GOD, whose saving strength,
Kind succor did to me convey

- And cover'd my advent'rous head,
In the fierce battle's doubtful day.
- 7 Permit not their unjust designs,
To answer their base heart's desire ;
Lest they, encourag'd by success,
Should yet to bolder crimes aspire.
- 8 First shall their chiefs the sad effects
Of their unjust oppression mourn ;
The blast of their envenom'd breath,
Thou wilt upon themselves return.
- 9 They too, who kindled first the flame,
Shall first its sacrifice become ;
The pit which they design'd for me,
Shall be their own untimely tomb.
- 10 Though stand'ers breath may raise a storm
That fleeting breath will quick decay ;
Their rage does but the torrent swell,
That bears themselves by force away.
- 11 God will assert the poor man's cause,
And speedy help and succor give ;
The just shall celebrate his praise,
And in his presence ever live.

Psalms 141—long metre.

- 1 **M**Y God accept my early vows,
Like morning incense in thy house,
And let my nightly worship rise
Sweet as the ev'ning sacrifice.
- 2 Watch o'er my lips, and guard them, Lord,
From ev'ry rash and heedless word ;
Nor let my feet incline to tread
The guilty path where sinners lead.
- 3 Oh may the righteous, when I stray,
Smite and reprove my wand'ring way ?

Their gentle words, like ointment shed,
Shall never bruise, but cheer my head.

- 4 When I behold them prest with grief,
I'll cry to Heav'n for their relief ;
And by my warm petitions prove
How much I prize their faithful love.

Part 2—common metre.

- 5 Around the yawning graves our bones
In scatter'd ruins lie,
As thick as from the hewer's axe
The sever'd splinters fly.

- 6 But, Lord, to thee I still direct
My supplicating eyes ;
O leave not destitute my soul,
Whose trust on thee relies.

- 7 Do thou preserve me from the snares
That wicked hands have laid ;
Let them in their own nets be caught,
While my escape is made.

Psalms 142—short metre.

- 1 **T**O God, with mournful voice,
In deep distress I pray'd ;
Made him the umpire of my cause,
My wrongs before him laid.

- 2 Thou didst my steps direct,
When my griev'd soul despair'd ;
For, where I thought to walk secure,
They had their traps prepar'd.

- 3 I look'd but found no friend
To own me in distress ;
All refuge fail'd, no man vouchsaf'd
His pity or redress.

- 4 To God at last I pray'd :
 Thou, Lord, my refuge art ;
 My portion in the land of life,
 Till life itself depart.
- 5 Reduc'd to greatest straits,
 To thee I make my moan ;
 O save me from oppressing foes,
 For me too pow'ful grown.
- 6 That I may praise thy name,
 My soul from prison bring ;
 Whilst of thy kind regard to me
 Assembled saints shall sing.

Psalm 143—long metre.

- 1 **M**Y righteous judge, my gracious God,
 Hear when I spread my hands abroad,
 And cry for succor from thy throne,
 O make thy truth and mercy known.
- 2 Let judgment not against me pass ;
 Behold thy servant pleads thy grace :
 Should justice call us to thy bar,
 No man alive is guiltless there.
- 3 Look down in pity, Lord, and see,
 The mighty woes that burden me ;
 Down to the dust my life is brought,
 Like one long bury'd and forgot.
- 4 I dwell in darkness and unseen,
 My heart is desolate within ;
 My thoughts in musing silence trace
 The ancient wonders of thy grace.
- 5 Thence I derive a glimpse of hope
 To bear my sinking spirits up ;
 I stretch my hands to God again,
 And thirst like parched lands for rain.

- 6 For thee I thirst, I pray, I mourn ;
When will thy smiling face return ?
Shall all my joys on earth remove,
And God for ever hide his love ?
- 7 My God, thy long delay to save,
Will sink thy pris'ner to the grave ;
My heart grows faint, and dim mine eye ;
Make haste to help before I die.
- 8 The night is witness to my tears,
Distressing pains, distressing fears ;
Oh might I hear thy morning voice,
How would my weary'd powers rejoice !
- 9 In thee I trust, to thee I sigh,
And lift my weary soul on high ;
For thee sit waiting all the day,
And wear the tiresome hours away.
- 10 Break off my fetters, Lord, and show,
The path in which my feet should go ;
If snares and foes beset the road,
I flee to hide me near my God.
- 11 Teach me to do thy holy will,
And lead me to thy heav'nly hill :
Let the good Spirit of thy love
Conduct me to thy courts above.
- 12 Then shall my soul no more complain,
The tempter then shall rage in vain ;
And flesh, that was my foe before,
Shall never vex my spirit more.

Psalm 144—long metre.

1 **F**OR ever bless'd be God the Lord,
Who does his needful aid impart !
At once both strength and skill affords
To wield my arms with warlike art.

- 2 His goodness is my fort and tow'r,
 My strong deliv'rance and my shield ;
 In him I trust ; whose matchless pow'r
 Makes to my sway fierce nations yield.
- 3 Lord, what's in man that thou should'st love
 Such tender care of him to take ?
 What in his offspring could thee move
 Such great account of him to make ?
- 4 The life of man does quickly fade,
 His thoughts but empty are and vain ;
 His days are like a flying shade,
 Of whose short stay no signs remain.

Part 2—long metre.

- 5 In solemn state, O God, descend,
 Whilst heav'n its lofty head inclines ;
 The smoking hills asunder rend,
 Of thy approach the awful signs.
- 6 Discharge thy dreadful lightning round,
 And make our scatter'd foes retreat ;
 Them with thy pointed arrows wound,
 And their destruction soon complete.
- 7 Do thou, O Lord, from heav'n engage
 Thy boundless pow'r our foes to quell ;
 And snatch us from the stormy rage
 Of threat'ning waves that proudly swell.
- 8 Fight thou against our foreign foes,
 Who utter speeches false and vain ;
 Who, though in solemn leagues they close,
 Their sworn engagements ne'er maintain.
- 9 So we to thee, O King of kings,
 In new made hymns our voice will raise,
 And instruments of various strings,
 Shall help us thus to sing thy praise.

- 10 " God to our rulers aid affords,
 " To them his sure salvation sends ;
 " 'Tis he that, from the murd'ring sword,
 " His faithful servants still defends."
- 11 Fight thou against our foreign foes,
 Who utter speeches false and vain ;
 Who, though in solemn leagues they close,
 Their sworn engagements ne'er maintain.
-

Part 3—long metre.

- 12 Happy the city, where their sons
 Like pillars round a palace set,
 And daughters bright as polish'd stones
 Give strength and beauty to the state.
- 13 Happy the land in culture dress'd,
 Whose flocks and corn have large increase
 Where men securely work or rest,
 Nor sons of plunder break their peace.
- 14 Happy the nation thus endow'd,
 But more divinely blest are those
 On whom the all-sufficient God
 Himself with all his grace bestows.
-

Psalms 145—long metre.

- 1 **M**Y God, my King, thy various praise
 Shall fill the remnant of my days ;
 Thy grace employ my humble tongue
 Till death and glory raise the song.
- 2 The wings of ev'ry hour shall bear
 Some thankful tribute to thine ear ;
 And ev'ry setting sun shall see
 New works of duty done for thee.
- 3 Thy truth and justice I'll proclaim ;
 Thy bounty flows an endless stream ;

Thy mercy swift, thine anger slow,
But dreadful to the stubborn foe.

- 4 Thy works with sov'reign glory shine,
And speak thy Majesty divine ;
Let ev'ry realm with joy proclaim
The sound and honor of thy name.
- 5 Let distant times and nations raise
The long succession of thy praise ;
And unborn ages make my song
The joy and triumph of their tongue.
- 6 But who can speak thy wond'rous deeds,
Thy greatness all our thoughts exceeds ;
Vast and unsearchable thy ways !
Vast and immortal be thy praise.

—
Part 2—common metre.

- 7 Sweet is the mem'ry of thy grace,
My God, my heav'nly King ;
Let age to age thy righteousness
In sounds of glory sing.
- 8 God reigns on high, but ne'er confines
His goodness to the skies ;
Through the whole earth his bounty shines,
And ev'ry want supplies.
- 9 With longing eyes thy creatures wait
On thee for daily food,
Thy lib'ral hand provides their meat,
And fills their mouths with good.
- 10 How kind are thy compassions, Lord,
How slow thine anger moves !
But soon he sends his pard'ning word
To cheer the souls he loves.
- 11 Creatures with all their endless race
Thy pow'r and praise proclaim ;

But faints that taste thy richer grace
Delight to bless thy name.

Part 3—common metre.

12 Let ev'ry tongue thy goodness speak,
Thou sov'reign Lord of all,
Thy strength'ning hands uphold the weak,
And raise the poor that fall.

13 When sorrow bows the spirit down,
Or virtue lies distressed
Beneath some proud oppressor's frown,
Thou giv'st the mourners rest.

14 The Lord supports our sinking days,
And guides our giddy youth;
Holy and just are all his ways,
And all his words are truth.

15 He knows the pain his servants feel,
He hears his children cry;
And their best wishes to fulfil,
His grace is ever nigh.

16 His mercy never shall remove
From men of heart sincere;
He saves the souls, whose humble love
Is join'd with holy fear.

17 His stubborn foes his sword shall slay,
And pierce their hearts with pain;
But none that serve the Lord shall say,
"They fought his aid in vain."

18 My lips shall dwell upon his praise,
And spread his fame abroad;
Let all the sons of Adam raise
The honors of their God.

Psalms 146—long metre.

- 1 **P**RAISE ye the Lord, my heart shall join
 In work so pleasant, so divine ;
 Now while the flesh is mine abode,
 And when my soul ascends to God.
- 2 Praise shall employ my noblest pow'rs,
 While immortality endures ;
 My days of praise shall ne'er be past,
 While life, and thought, and being last.
- 3 Why should I make a man my trust !
 Princes must die and turn to dust ;
 Their breath departs, their pomp and pow'r,
 And thoughts, all vanish in an hour.
- 4 Happy the man, whose hopes rely
 On Isr'el's God : He made the sky,
 And earth, and seas, with all their train,
 And none shall find his promise vain.
- 5 His truth for ever stands secure ;
 He saves th' oppress'd, he feeds the poor ;
 He sends the lab'ring conscience peace,
 And grants the pris'ners sweet release.
- 6 The Lord to sight restores the blind ;
 The Lord supports the sinking mind ;
 He helps the stranger in distress,
 The widow and the fatherless.
- 7 He loves the faints, he knows them well,
 But turns the wicked down to hell :
 Thy God, O Zion, ever reigns ;
 Praise him in everlasting strains.

Psalms 147—long metre.

- 1 **P**RAISE ye the Lord ; 'tis good to raise
 Our hearts and voices in his praise ;

- His nature and his works invite
To make this duty our delight.
- 2 The Lord builds up Jerusalem,
And gathers nations to his name :
His mercy melts the stubborn soul,
And makes the broken spirit whole.
- 3 He form'd the stars, those heav'nly flames,
He counts their numbers, calls their names,
His sov'reign wisdom knows no bound,
A deep where all our thoughts are drown'd.
- 4 Great is the Lord, and great his might ;
And all his glories infinite :
He crowns the meek, rewards the just,
And treads the wicked to the dust.

Part 2—long metre.

- 5 Let Zion praise the mighty God,
And make his honors known abroad ;
For sweet the joy, our songs to raise,
And glorious is the work of praise.
- 6 Our children live secure and blest ;
Our shores have peace, our cities rest :
He feeds our sons with finest wheat,
And adds his blessing to their meat.
- 7 The changing seasons he ordains,
The early and the latter rains ;
His flakes of snow like wool he sends,
And thus the springing corn defends.
- 8 With hoary frost he strews the ground ;
His hail descends with dreadful sound ;
His icy bands the rivers hold,
And terror arms his wintry cold.
- 9 He bids the warmer breezes blow,
The ice dissolves, the waters flow :

But he hath nobler works and ways
To call his people to his praise.

- 10 Thro' all our realm his laws are shown ;
His gospel thro' the nation known ;
He hath not thus reveal'd his word
To ev'ry land : Praise ye the Lord.

Psalms 148—long metre.

- 1 **L** OUD hallelujahs to the Lord,
From distant worlds where creatures dwell,
Let heav'n begin the solemn word,
And sound it dreadful down to hell.
- 2 The Lord how absolute he reigns,
Let ev'ry angel bend the knee ;
Sing of his love in heav'nly strains,
And speak how fierce his terrors be.
- 3 High on a throne his glories dwell,
An awful throne of shining bliss :
Fly thro' the world, O sun, and tell,
How dark thy beams compar'd to his.
- 4 Awake ye tempests and his fame,
In sounds of dreadful praise declare ;
Let the sweet whisper of his name
Fill ev'ry gentler breeze of air.
- 5 Let clouds and winds and waves agree
To join their praise with blazing fire ;
Let the firm earth and rolling sea,
In this eternal song conspire.
- 6 Ye flow'ry plains proclaim his skill ;
Ye vallies sink before his eye ;
And let his praise from ev'ry hill
Rise tuneful to the neighb'ring sky.
- 7 Ye stubborn oaks, and stately pines,
Bend your high branches and adore :

Praise him ye beasts, in diff'rent strains :
The lamb must bleat the lion roar.

8 Ye birds, his praise must be your theme,
Who form'd to song your tuneful voice ;
While the dumb fish that cut the stream
In his protecting care rejoice.

Part 2—peculiar metre.

9 Ye kings and judges fear,
The Lord, the sov'reign King ;
And while you rule us here,
His heav'nly honors sing :
Nor let the dream
Of pow'r and state,
Make you forget
His pow'r supreme.

10 Virgins and youths engage
To sound his praise divine,
While infancy and age
Their feeble voices join :
Wide as he reigns,
His name be sung
By ev'ry tongue,
In endless strains.

11 Let all the nations fear
The God that rules above ;
He brings his people near,
And makes them taste his love :
While earth and sky
Attempt his praise,
His saints shall raise
His honors high.

Psalme 149— peculiar metre.

- 1 **O** Praise ye the Lord,
Prepare your glad voice,
His praise in the great
Assembly to sing.
In our great Creator
Let Iſr'el rejoice,
And children of Sion
Be glad in their King.
- 2 Let them his great name
Extol in the dance ;
With timbrel and harp
His praises expreſs :
Who always takes pleaſure
His ſaints to advance,
And with his ſalvation
The humble to bleſs.
- 3 With glory adorn'd,
His people ſhall ſing,
To God, who their beds
With ſafety does ſhield :
Their mouths fill'd with praises
Of him their great King ;
Whiſt a two-edged ſword
Their right-hand ſhall wield :
- 4 Juſt veng'ance to take,
For injuries paſt :
To puniſh thoſe lands
For ruin deſign'd :
With chains, as their captives,
To tie their king faſt ;
With fetters of iron
Their nobles to bind.
- 5 Thus ſhall they make good,
When them they deſtroy,
The dreadful decree
Which God does proclaim :

Such honor and triumph
 His faints shall enjoy ;
 O therefore for ever
 Exalt his great name.

Pfalm 150—long metre.

- 1 **P**RAISE ye the Lord, all nature join
 In work and worship so divine :
 Let heaven and earth unite and raise
 High hallelujahs to his praise.
- 2 While realms of joy, and worlds around,
 Their hallelujahs loud resound ;
 Let faints below, and faints above,
 Exulting sing redeeming love.
- 3 High hallelujahs well become,
 Vile prodigals returned home ;
 His mighty acts, his wond'rous grace
 Demand our highest songs of praise.
- 4 As instruments well tun'd and strung,
 We'll praise the Lord with heart and tongue :
 While life remains we'll loud proclaim
 High hallelujahs to his name.
- 5 Beyond the grave in nobler strains,
 When freed from sorrow, sin and pains,
 Eternally the church will raise
 High hallelujahs to his praise.

END OF THE PSALMS.

H Y M N S
A N D
S P I R I T U A L S O N G S.

Hymn 1 to 52, are suited to the Heidelberg Catechism.

Hymn 1—common metre.

Our only Comfort.

- 1 **S**UBSTANTIAL comfort will not grow
In nature's barren soil
All we can boast till Christ we know,
Is vanity and toil.
- 2 But where the Lord has planted grace,
And made his glories known ;
There fruits of heav'nly joy and peace
Are found, and there alone.
- 3 A bleeding Saviour seen by faith,
A sense of pard'ning love ;
A hope that triumphs over death
Give joys like those above.
- 4 To take a glimpse within the veil,
To know that God is mine ;
Are springs of joy that never fail,
Unspeaking ! divine !
- 5 These are the joys which satisfy,
And sanctify the mind ;
Which makes the spirit mount on high,
And leave the world behind.
- 6 No more, believers, mourn your lot,
But if you are the Lord's ;
Reign to them that know him not,
Such joys as earth affords.

Hymn 2—common metre.

Conviction of Sin and Misery by the Law.

- 1 **V**AIN are the hopes the sons of men,
On their own works have built ;
Their hearts by nature are unclean,
And all their actions guilt.
- 2 Let Jew and Gentile stop their mouths,
Without a murm'ring word,
And the whole race of Adam stand
Guilty before the Lord.
- 3 In vain we ask God's righteous law
To justify us now,
Since to convince, and to condemn,
Is all the law can do.
- 4 Jesus, how glorious is thy grace,
When in thy name we trust !
Our faith receives a righteousness,
That makes the sinner just.

Hymn 3—common metre. Original Sin.

- 1 **O**UR nat'ral and our fed'ral head
In Paradise was plac'd,
In his Creator's image made
With strength and wisdom grac'd.
- 2 Bless'd with the joys of innocence,
Firm and secure he stood,
Till he debas'd his soul to sense,
And ate th' unlawful food.
- 3 Now back with humble shame we look,
On our original ;
How is our nature dash'd and broke
In our first father's fall !
- 4 To all that's good, averse, and blind,
But prone to all that's ill ;

What dreadful darkneſs veils our mind !
How obſtinate our will !

5 Conceiv'd in ſin (O wretched ſtate !)
Before we draw our breath,
The firſt young pulſe begins to beat
Depravity and death.

6 Wild and unwholeſome as the root,
Will all the branches be ;
How can we hope for living fruit
From ſuch a deadly tree ?

7 What mortal pow'r from things unclean
Can pure productions bring ?
Who can command a vital ſtream
From an infected ſpring ?

8 Yet, mighty God, thy wond'rous love
Can make our nature clean,
While Chriſt and grace prevail above,
The tempter, death and ſin.

9 The ſecond Adam can reſtore
The ruins of the firſt ;
Hofanna to that ſov'reign Pow'r
That new creates our duſt !

Part 2—peculiar metre. We muſt be born again.

10 Hear the terms that never vary,
“ To repent and to believe ;”
Both of theſe are neceſſary,
Both from Jeſus we receive.
O then ſinner duly ponder
Theſe in thine impartial mind :
And ne'er think to put aſunder
What the Lord has wiſely join'd.

11 No high words of ready talkers,
No mere doctrine will ſuffice ;

Broken hearts and humble walkers,
 These are dear in Jusus' eyes.
 Tinkling sounds of disputation,
 Naked knowledge all are vain,
 Ev'ry soul that gains salvation
 Must, and shall *be born again*.

Hymn 4—long metre. The Justice of God.

- 1 **E**TERNAL King ! the greatest, best,
 For ever glorious, ever blest ;
 The great I AM, Jehovah, Lord,
 By seraphim and saint ador'd.
- 2 Exalted in perfections bright,
 Too dazzling far for mortal sight,
 Thou reign'st supreme o'er those who dwell
 In heav'n above, on earth, or hell.
- 3 Thy creatures all on thee depend
 Their being's author, and their end ;
 The God who made, upholds them still,
 And rules them by his sov'reign will.
- 4 Tho' cloath'd with majesty and might,
 The Judge of all the world does right,
 In equal balance holds the scale
 Where truth and equity prevail.
- 5 Justice, the firm foundation lays,
 Of all thy laws, thy works and ways,
 Obedient souls will ever find
 A God that's faithful, loving, kind.
- 6 But he who sins, must die accurs'd,
 A God all mercy is unjust ;
 Curs'd is the man who dares withdraw
 Obedience from thy holy law.
- 7 Where then great God, or how shall we
 Approach thy dreadful majesty !

- Thy sacred law we oft have broke
 And stand obnoxious to thy stroke.
- 8 But, O thou holy, just, and true ;
 Tho' justice must have all its due,
 Thou can't be just, yet justify,
 The soul that doth on Christ rely.
- 9 O boundless wisdom, love, and pow'r ;
 Thy matchless mercy we adore,
 That found out this amazing plan
 To save thy ruin'd creature man.
- 10 We plead the suff'rings of thy Son,
 We plead his righteousness alone ;
 He bore the curse, whence thou art just
 In pard'ning those who were accus'd.

Hymn 5—long metre.

A Saviour is necessary.

- 1 **E**NSLAV'D by sin and bound in chains
 Beneath its dreadful tyrant sway,
 And doom'd to everlasting pains,
 We wretched guilty captives lay.
- 2 Nor can our arm procure our peace ;
 Nor will the world's collected store
 Suffice to purchase our release ;
 A thousand worlds were all too poor.
- 3 A Saviour, man, and mighty God,
 A glorious ransom must procure ;
 Justice divine demands his blood,
 And nothing less can life insure.
- Jesus the man, the mighty God,
 This all-sufficient ransom paid :
 The Mediator's precious blood
 For wretched sinners has been shed.

5 Jesus the sacrifice became,
 To rescue guilty souls from hell ;
 The spotless, bleeding, dying Lamb,
 Beneath venging justice fell.

6 Amazing justice ! love divine !
 O may our grateful hearts adore
 The matchless grace, nor yield to sin,
 Nor wear its cruel fetters more !

—

Hymn 6—long metre.—Immanuel.

1 **M**Y song shall bless the Lord of all,
 My praise shall climb to his abode ;
 Thee, Saviour, by that name I call,
 The great supreme the mighty God.

2 As much, when in the manger laid,
 Almighty Ruler of the sky ;
 As when the six days work he made,
 Fill'd all the morning-stars with joy.

3 Of all the crowns Jehovah bears,
 Salvation is his dearest claim ;
 That gracious sound well pleas'd he hears,
 And owns Immanuel for his name.

4 As man, he pities my complaint ;
 His pow'r and truth are all divine ;
 As God supreme, he cannot faint,
 Salvation's sure, and will be mine.

—

Part 2—long metre.—The Messiah is come.

5 Messiah's come—with joy behold
 The days by prophets long foretold :
 Judah, thy royal scepter's broke,
 And time still proves what Jacob spoke.

6 Daniel, thy weeks are all expir'd,
 The time prophetic seals requir'd ;

- Cut off for sins, but not his own,
Thy prince Messiah did atone.
- 7 Thy famous temple, Solomon,
Is by the latter far out-shonè :
It wanted not thy glittering store,
Messiah's presence grac'd it more.
- 8 We see the prophecies fulfill'd
In Jesus that most wond'rous child ;
His birth, his life, his death combine
To prove his character divine.
- 9 Jesus, thy gospel firmly stands
A blessing to these favor'd lands :
No infidel shall be our dread,
Since thou art risen from the dead.

Hymn 7—short metre.

All Men are not saved.

- 1 **D**ESTRUCTION's dang'rous road
What multitudes pursue !
While that which leads the soul to God,
Is known or sought by few.
- 2 Believers enter in
By Christ, the living door ;
But they who will not leave their sin,
Must perish evermore.
- 3 If self must be denied,
And sin forsaken quite ;
They rather choose the way that's wide,
And strive to think it right.
- 4 Encompass'd by a throng,
On numbers they depend ;
They think so many can't be wrong,
And miss a happy end.

- 5 But numbers are no mark
That men will right be found ;
A few were fav'd in Noah's ark
For many millions drown'd.
- 6 Obey the gospel call,
And enter while you may ;
The flock of Christ remains still small
And none are safe but they.
- 7 Lord, open sinners' eyes,
Their awful state to see ;
And make them, ere the storm arise,
To thee for safety flee.
-

Part 2—short metre.—Faith.

- 8 Faith !—'tis a precious grace,
Where'er it is bestow'd !
It boasts of a celestial birth,
And is the gift of God !
- 9 Jesus it owns a King,
An all-atoning Priest,
It claims no merit of its own,
But finds it all in Christ.
- 10 To him it leads the soul,
When fill'd with deep distress ;
Appropriates his precious blood,
And trusts his righteousness.
- 11 Since 'tis thy work alone,
And that divinely free ;
Lord send the Spirit of thy Son
To work this faith in me.
-

Part 3—common metre.—The Creed.

- 12 In God the Father I believe,
Who heav'n and earth did frame,

By his almighty word his praise
And glory to proclaim.

13 With firmest confidence my soul
Depends on him alone :
For he my God and Father is,
Through Jesus Christ his Son.

14 His holy providence upholds,
And rules supreme o'er all ;
I therefore will rejoice in him,
Whatever doth befall.

15 I do believe in Jesus Christ,
His only Son, our Lord,
Begotten from eternity,
The everlasting Word.

16 Who was conceived by the pow'r
Of God the Holy Ghost ;
And of the virgin Mary born,
To save that which was lost.

17 He under *Pilate's* tyranny,
To shame and death was doom'd ;
Was crucify'd—to prove his death,
He also was entomb'd.

18 The wrath of an offended God
On him, our surety, fell :
In soul distress, he, as it were,
Descended into hell.

19 He rose the third day from the grave,
A mighty Conqueror,
O'er sin, death, hell, and all his foes,
And lives for evermore.

20 He into heav'n, most gloriously,
In triumph, did ascend ;

To plead our cause ; his church to bless,
He sits at God's right hand.

21 From whence he shall appear again,
In splendid majesty,
To judge the world in righteousness,
His saints to glorify.

22 I in the Holy Ghost believe,
A person real, and one
In essence, pow'r, eternity,
With Father and with Son.

23 An holy cath'lic church I own,
The heirs of heav'n design'd :
By union one to Christ their head,
And one another join'd.

24 Redemption, through the blood of Christ,
I heartily embrace ;
E'en the forgiveness of my sins,
The gift of sov'reign grace.

25 The resurrection of the dead,
Sincerely I maintain ;
My soul and body glorify'd,
With Christ shall live and reign.

26 The hopes of everlasting life,
My fainting soul sustain ;
Let God for ever be ador'd,
Let all men say, *Amen* !

27 To Father, Son and Holy Ghost,
The God whom we adore,
Be glory, as it was, is now,
And shall be evermore.

Hymn 8—long metre.—The Trinity.

- 1 **T**O comprehend the Three in One
Is more than highest angel can ;
Or what the Trinity has done
From death and hell to ransom man.
- 2 But all believers this may boast
(A truth from nature never learn'd)
That Father, Son and Holy Ghost,
To save their souls are all concern'd.
- 3 The Father's love in this we find ;
He made his Son our sacrifice,
The Son in love his life resign'd :
The Holy Ghost this blood applies.
- 4 Thus we the Trinity can praise
One only God, thro' Christ our King ;
Our grateful hearts and voices raise
In faith and love ; while thus we sing :
- 5 Glory to God the Father be ;
Because he sent his Son to die.
Glory to God the Son ; that he
Did with such willingness comply.
- 6 Glory to God the Holy Ghost,
Who to our hearts this love reveals.
Thus God three-one to sinners lost
Salvation *sends, procures, and seals.*

Hymn 9—long metre.

God the Father, Almighty Creator.

- 1 **A**Lmighty God we praise, and own,
Thee our Creator, King alone ;
All things were made to honor thee
O Father of eternity.
- 2 To thee all angels loudly cry,
The heav'ns and all the pow'rs on high,

Cherubs and seraphims proclaim,
And cry, thrice holy to thy name.

- 3 Lord God of hosts thy presence bright,
Fills heav'n and earth with beauteous light ;
'Th' apostles happy company,
And ancient prophets all praise thee.
- 4 The crown'd martyrs noble host,
The holy church in every coast,
Their Maker for their Father own,
Now reconcil'd in Christ his Son.

Hymn 10—common metre.—Providence.

- 1 **G**OD moves in a mysterious way,
His wonders to perform ;
He plants his footsteps in the sea,
And rides upon the storm.
- 2 Deep in unfathom'd mines
Of never failing skill
He treasures up his bright designs,
And works his sov'reign will.
- 3 Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.
- 4 Judge not the Lord by feeble sense,
But trust him for his grace ;
Behind a frowning providence,
He hides a smiling face.
- 5 His purposes will ripen fast,
Unfolding every hour ;
The bud may have a bitter taste,
But sweet will be the flower.
- 6 Blind unbelief is sure to err,
And scan his work in vain

God is his own interpreter,
And he will make it plain.

Part 2—peculiar metre.—The Lord will provide.

7 Tho' troubles assail,
And dangers affright,
Tho' friends should all fail,
And foes all unite :
Yet one thing secures us,
Whatever betide,
The scriptures assure us,
The Lord will provide.

8 The birds without barn
Or storehouse, are fed ;
From them let us learn
To trust for our bread :
His fairs what is fitting,
Shall ne'er be deny'd
So long as 'tis written,
The Lord will provide.

9 We may, like the ships,
By tempests be tost
On perilous deeps,
But cannot be lost :
Tho' fatan enrages,
The wind and the tide,
The promise engages,
The Lord will provide.

10 His call we obey,
Like Abra'am of old,
Not knowing our way,
But faith makes us bold ;
For tho' we are strangers
We have a good guide,

And trust in all dangers,
The Lord will provide.

11 When Satan appears
To stop up our path,
And fill us with fears,
We triumph by faith ;
He cannot take from us,
Tho' oft he has try'd,
This heart-cheering promise,
The Lord will provide.

12 He tells us we're weak,
Our hope is in vain,
The good that we seek
We ne'er shall obtain ;
But when such suggestions
Our spirits have ply'd,
This answers all questions,
The Lord will provide.

13 No strength of our own,
Or goodness we claim,
Yet since we have known
The Saviour's great name ;
In this our strong tower
For safety we hide,
The Lord is our power,
The Lord will provide.

14 When life sinks apace,
And death is in view,
This word of his grace
Shall comfort us thro'
No fearing or doubting
With Christ on our side,
We hope to die shouting.
The Lord will provide.

H Y M N II—common metre.

The Name of Jesus.

- 1 I'M not ashamed to own my Lord,
Or to defend his cause,
Maintain the honor of his word,
The glory of his cross.
- 2 Jesus, my God ! I know his name ;
His name is all my trust ;
Nor will he put my soul to shame,
Nor let my hope be lost.
- 3 Firm as his throne his promise stands,
And he can well secure
What I've committed to his hands,
Till the decisive hour.
- 4 Then will he own my worthless name
Before his Father's face,
And in the new Jerusalem
Appoint my soul a place.

Part 2—long metre.—Jesus the only Saviour.

- 5 Jesus, the spring of joys divine,
Whence all our hopes and comforts flow :
Jesus, no other name but thine
Can save us from eternal woe.
- 6 In vain would boasting reason find
The way to happiness and God ;
Her weak directions leave the mind
Bewilder'd in a dubious road.
- 7 No other name will Heav'n approve ;
Thou art the true, the living way,
(Ordain'd by everlasting love,)
To the bright realms of endless day.
- 8 Safe lead us thro' this world of night,
And bring us to the blissful plains,

The regions of unclouded light,
Where perfect joy for ever reigns.

Hymn 12—common metre.

The Offices of Christ.

1 **W**E bless the prophet of the Lord,
That comes with truth and grace ;
Jesus, thy spirit, and thy word,
Shall lead us in thy ways.

2 We rev'ence our High-Priest above,
Who offer'd up his blood,
And lives to carry on his love,
By pleading with our God.

3 We honor our exalted King ;
How sweet are his commands !
He guards our souls from hell and sin,
By his almighty hands.

4 Hosannah to his blessed name,
Who saves by glorious ways ;
Th' anointed Saviour has a claim
To our immortal praise.

Part 2—long metre.—The Christian.

5 Honor and happiness unite
To make the Christian's name a praise :
How fair the scene, how clear the light,
That fills the remnant of his days !

6 A kingly character he bears,
No change his priestly office knows :
Unfading is the crown he wears,
His joys can never reach a close.

7 Of God anointed from on high,
The truth he boldly will profess ;
He dares to live and dares to die,
His steps are dignity and grace.

3 The noblest creature seen below,
 Ordain'd to fill a throne above ;
 God gives him all he can bestow,
 His kingdom of eternal love.

Hymn 13—long metre.

Christ the eternal Son of God.

1 **O** Christ, thou glorious King, we own
 Thee to be God's eternal Son :
 The Father's fulness, life divine
 Mysteriously are also thine.

2 When rolling years brought on the day,
 Foretold and fix'd for this display,
 Thou, our deliv'rance to obtain,
 Didst not the Virgin's womb disdain.

3 At God's right hand, now, Lord, thou'rt plac'd,
 And with thy Father's glory grac'd ;
 There to remain till thou shalt come,
 As Judge to pass our final doom.

4 From day to day, O Lord, do we
 On high exalt and honor thee :
 Thy name we worship and adore,
 World without end for ever more.

Part 2—common metre.

Christ the Lord of his people.

5 Backsliders, who your mis'ry feel,
 Attend your Saviour's call ;
 Return, he'll your backslidings heal ;
 O crown him Lord of all.

6 Tho' crimson sin increase your guilt,
 And painful is your thrall ;
 For broken hearts his blood was spilt ;
 O crown him Lord of all.

7 Take with you words, approach his throne,
And low before him fall :
He understands the spirit's groan ;
O crown him Lord of all.

8 Whoever comes he'll not cast out,
Altho' your faith be small ;
His faithfulness you cannot doubt ;
O crown him Lord of all.

Hymn 14—long metre.—The Incarnation.

1 **T**HE Virgin's promis'd Son is born ;
Behold th' expected Child appear :
Let infidels forbear their scorn
For God himself approaches near.

2 The government of earth and seas
Upon his shoulders shall be laid ;
His wide dominions shall increase,
And honors to his name be paid.

3 Jesus the holy Child shall sit
High on his father David's throne,
Shall crush his foes beneath his feet,
And reign to ages yet undown.

*Part 2—peculiar metre.—The eternal Son of God
took upon him the very nature of man.*

4 *God with us!* O glorious name !
Let it shine in endless fame :
God and man in Christ unite,
O mysterious depth and height !

5 *God with us!* th' eternal Son
Took our soul, our flesh and bone.
Now, ye faints, his grace admire,
Swell the song with holy fire.

6 *God with us!* but tainted not
With the first transgressor's blot ;

Yet did he our fins sustain,
Bear the guilt, the curse, the pain.

- 7 God *with us* ! O wond'rous grace !
Let us see him face to face,
That we may *Immanuel* sing,
As we ought, our God and King.

Part 3—common metre.

The Mediator born for glorious Purposes.

- 8 Hark the glad found ! the Saviour's come !
The Saviour promis'd long !
Let ev'ry heart prepare a throne,
And ev'ry voice a song.
- 9 On him the spirit largely pour'd
Exerts its sacred fire ;
Wisdom and might, and zeal and love
His holy breast inspire.
- 10 He comes the pris'ners to release,
In *satan's* bondage held ;
The gates of brass before him burst,
The iron fetters yield.
- 11 He comes from thickest films of vice
To clear the mental ray,
And on the eye-balls of the blind
To pour celestial day.
- 12 He comes the broken heart to bind,
The bleeding soul to cure,
And with his righteousness and grace
T' enrich the humble poor.
- 13 His gospel-trumpets publish loud
The *jub'lee* of the Lord ;
His people are redeemed now,
Their heritage restor'd.

- 14 Our glad *hosannas*, Prince of peace,
 Thy welcome shall proclaim ;
 And heav'n's eternal arches ring
 With thy beloved name.
-

Hymn 15—long metre.—He suffered.

- 1 **O** Lord, when faith with fixed eyes
 Beholds thy wond'rous sacrifice,
 Love rises to an ardent flame,
 And we all other hope disclaim.
- 2 With cold affections who can see
 The thorns, the scourge, the nails, the tree,
 The flowing tears, and crimson sweat,
 Thy bleeding hands, and head, and feet !
- 3 Jesus, what millions of our race
 Have been the triumphs of thy grace,
 And millions more to thee shall fly,
 And on thy sacrifice rely.
- 4 The sorrow, shame and death were *thine*,
 And all the stores of wrath divine !
Ours are the pardon, life and bliss :
 What love can be compar'd to this !
-

Part 2—long metre.—He was crucified.

- 5 Stretch'd on the cross the Saviour dies,
 Hark ! his expiring groans arise !
 See from his hands, his feet, his side,
 Runs down the sacred crimson tide !
- 6 Believers now, behold the man :
 The man of grief condemn'd for you,
 The Lamb of God for sinners slain,
 Weeping, to Calvary pursue.
- 7 His sacred limbs they stretch, they tear,
 With nails they fasten to the wood—

- His sacred limbs—expos'd and bare,
Or only cover'd with his blood.
- 8 See there his temples crown'd with thorns,
His bleeding hands extended wide,
His streaming feet transfix'd and torn,
The fountain gushing from his side.
- 9 Thou dear, thou suff'ring Son of God,
How doth thy heart to sinners move!
Sprinkle on us thy precious blood,
Constrain us with thy dying love.

Hymn 16—long metre.

The death of Christ was necessary.

- 1 **I**MMORTAL God, on thee we call,
The great original of all;
Thro' thee we are, to thee we tend,
Our sure support, our glorious end.
- 2 We praise that wise mysterious grace,
That pitied our revolted race,
And *Jesus*, our great cov'nant head,
The Captain of salvation made.
- 3 Thy *justice* doom'd that he must die,
Who for our sins would satisfy:
His death was therefore fix'd of old,
And in thy word of *truth* foretold.
- 4 A scene of wonders here we see,
Worthy thy Son, and worthy thee;
And while his theme employs our tongues,
All heav'n unites its sweetest songs.

Part 2—long metre.—Death to the Believer desirable.

- 5 While on the verge of life I stand,
And view the scene on either hand,
My spirit struggles with my clay,
And longs to wing its flight away.

- 6 Where Jesus dwells my soul would be ;
And faints my much-lov'd Lord to see ;
Earth, twine no more about my heart,
For 'tis far better to depart.
- 7 Come, ye angelic envoys, come,
And lead the willing pilgrim home !
Ye know the way to Jesus' throne,
Source of my joys, and of your own.
- 8 That blissful interview, how sweet !
To fall transported at his feet !
Rais'd in his arms, to view his face,
Thro' the full beamings of his grace !
- 9 As with a *Seraph's* voice to sing !
To fly as on a *Cherub's* wing !
Performing, with unweari'd hands,
The present Saviour's high commands.
- 10 Yet with these prospects full in sight,
We'll wait the signal for thy flight ;
For while thy service we pursue,
We find a heaven in all we do.

Part 3—common metre.

He descended into Hell.

- 11 And did the holy and the just,
The Sov'reign of the skies,
Stoop down to wretchedness and dust,
That guilty worms might rise ?
- 12 Yes, the Redeemer in his soul
Sustain'd the pains of hell ;
The wrath of God without controul,
On him our surety fell.
- 13 He took the dying sinner's place,
And suffer'd in his stead ;

For man, (O miracle of grace !)
 For man the Saviour bled !

14 Dear Lord, what heav'nly wonders dwell
 In thy atoning blood !

By this are sinners snatch'd from hell,
 And rebels brought to God.

15 Jesus, my soul, adoring, bends
 To love so full, so free ;

And may I hope that love extends
 Its sacred power to me ?

16 What glad return can I impart
 For favors so divine ?

O take my all—this worthless heart,
 And make it only thine.

Hymn 17—long metre.

The Resurrection of Christ.

1 'TIS *finis'd*, the Redeemer cries ;
 Then lowly bows his fainting head ;
 And soon th' expiring sacrifice
 Sinks, to the regions of the dead.

2 'Tis *done*—the mighty work is done !
 For men or angels much too great ;
 Which none, but God's eternal Son ;
 Or would attempt or could complete.

3 'Tis *done*—old things are past away,
 And a new state of things begun ;
 A kingdom which shall ne'er decay,
 But shall out-last the circling sun.

4 A new account of time begins,
 Now our dear Lord resumes his breath,
 Charg'd with our sorrows and our sins,
 Our lives to ransom by his death.

5 Once he was dead, but now he reigns,
 He lives, he lives, he lives again ;
 Let's tell our joys in pious strains,
 And spread the glory of his name.

Hymn 18—long metre.

He ascended into Heaven.

- 1 **O**UR Lord is risen from the dead,
 Our Jesus is gone up on high :
 The pow'rs of hell are captive led
 Dragg'd to the portals of the sky.
- 2 There his triumphal chariot waits,
 And angels chant the solemn lay ;
 " Lift up your heads, ye heavenly gates !
 " Ye everlasting doors give way !"
- 3 Lose all your bars of massy light,
 And wide unfold the radiant scene ;
 He claims those mansions as his right,
 Receive the King of glory in.
- 4 " Who is the King of glory, who ?"
 The Lord that all his foes o'ercame,
 The world, sin, death, and hell o'erthrew,
 And Jesus is the conqueror's name.
- 5 Lo ! his triumphant chariot waits,
 And angels chant the solemn lay,
 " Lift up your heads, ye heavenly gates !
 " Ye everlasting doors, give way."
- 6 " Who is the King of glory, who ?"
 The Lord of boundless power possessest,
 The King of saints and angels too,
 God over all, for ever blest !

Hymn 19—long metre.

He sitteth at the right hand of God.

- 1 **J**ESUS the Lord our souls adore,
A painful Suff'rer now no more ;
High on his Father's throne he reigns
O'er earth, and heav'n's extensive plains.
- 2 His race for ever is complete ;
For ever undisturb'd his feat ;
Myriads of angels round him fly,
And sing his well gain'd victory.
- 3 Yet, 'midst the honors of his throne,
He joys not for himself alone ;
His meanest servants share their part,
Share in that royal tender heart.
- 4 Raise, raise, my soul, thy raptur'd sight
With sacred wonder and delight ;
Jesus at God's right hand now see
Enter'd within the veil for thee.

Part 2—long metre.

Christ will come to judge the World.

- 5 Now to the Lord, that made us know
The wonders of his dying love,
Be humble honors paid below,
And strains of nobler praise above.
- 6 'Twas he that cleans'd our foulest sins,
And wash'd us in his richest blood ;
'Tis he that makes us priests and kings,
And brings us rebels near to God.
- 7 To Jesus, our atoning Priest,
To Jesus, our superior King,
Be everlasting pow'r confess'd,
And every tongue his glory sing.

- 8 Behold, on flying clouds he comes,
 And ev'ry eye shall see his face :
 Tho' with our sins we pierc'd him once,
 He now displays his pard'ning grace.
- 9 The unbelieving world shall wail,
 While we rejoice to see the day,
Come, Lord : nor let thy promise fail,
 Nor let thy chariots long delay.

Hymn 20—long metre.—God the Holy Ghost.

- 1 **E**TERNAL Spirit ! we confess,
 And sing the wonders of thy grace ;
 Thy pow'r conveys our blessings down
 From God the Father and the Son.
- 2 Enlighten'd by thine heav'nly ray,
 Our shades and darkness turn to day ;
 We learn the meaning of thy word,
 And find salvation in the Lord.
- 3 Thy pow'r and glory works within,
 And breaks the chains of reigning sin :
 Doth our imperious lusts subdue,
 And forms our wretched hearts a-new.
- 4 The troubled conscience knows thy voice,
 Thy cheering words awake our joys ;
 Thy words allay the stormy wind,
 And calm the furies of the mind.

Hymn 21—long metre.—The Church.

- 1 **W**E are a garden wall'd around,
 Chosen, and made peculiar ground ;
 A little spot, inclos'd by grace,
 Out of the world's wide wilderness.
- 2 Like trees of myrrh and spice, we stand,
 Planted by God the Father's hand ;

And all his springs in Sion flow,
To make the young plantation grow.

- 3 Awake, O heav'nly wind, and come,
Blow on this garden of perfume ;
Spirit divine, descend, and breathe
A gracious gale on plants beneath.
- 4 Make our best spices flow abroad,
To entertain our Saviour, God :
And faith, and love, and joy appear
And every grace be active here.
-

Part 2—short metre.—Communion of Saints.

- 5 Blest be the tie that binds
Our hearts in Christian love ;
The fellowship of kindred minds
Is like to that above.
- 6 Before our Father's throne
We pour our ardent pray'rs
Our fears, our hopes, our aims are one,
Our comforts and our cares.
- 7 We share our mutual woes ;
Our mutual burdens bear ;
And often for each other flows
The sympathizing tear.
- 8 Ally'd to Christ our head,
We act, we grow, and thrive :
Nor will he leave us with the dead,
While he remains alive.
- 9 This glorious hope revives
Our courage by the way ;
While each in expectation lives,
And longs to see the day.

10 From sorrow, toil, and pain,
 And sin, we shall be free ;
 And perfect love and friendship reign
 Thro' all eternity.

Part 3—long metre.—Forgiveness of Sins.

- 11 Supreme in mercy, who shall dare,
 With thy compassion to compare ;
 For Jesus' sake thou dost forgive,
 And bid the trembling sinner live.
- 12 Millions of our transgressions past,
 Cancell'd, behind thy back are cast !
 Thy grace, a sea without a shore,
 O'erflows them, and they rise no more.
- 13 And lest new legions should invade,
 And make the pardon'd soul afraid,
 Our inbred lusts thou wilt subdue,
 And form degen'rate hearts a-new.
- 14 Thy truth to *Jacob* shall prevail ;
 Thy oath to *Abra'm* cannot fail ;
 The hope of saints in ancient days,
 Which ages yet unborn shall praise.
-

Hymn 22—long metre.—Resurrection of the Dead.

- 1 **B**LEST *Jesus*, source of ev'ry grace,
 From far to view thy smiling face,
 While absent thus by faith we live,
 Exceeds all joys that earth can give.
- 2 But O ! what extacy unknown
 Fills the wide circle round thy throne,
 Where ev'ry rapt'rous hour appears
 Nobler than millions of our years !

- 3 Millions by millions multiply'd
 Shall ne'er thy faints from thee divide ;
 But the bright legions live and praise,
 Thro' all thy own immortal days.
- 4 O happy dead, in thee that sleep,
 While o'er their mould'ring dust we weep !
 O faithful Saviour, who shall come
 That dust to ransom from the tomb !
- 5 While thine unerring word imparts
 So rich a cordial to our hearts,
 Thro' tears our triumphs shall be shown,
 Tho' round their graves, and near our own.

—
Part 2—common metre.

Life everlasting.

- 6 Amazing grace ! (how sweet the sound !)
 That sav'd a wretch like me !
 I once was lost, but now am found,
 Was blind, but now I see.
- 7 'Twas grace that taught my heart to fear,
 And grace my fears reliev'd ;
 How precious did that grace appear,
 The hour I first believ'd !
- 8 Thro' many dangers, toils and snares,
 I have already come ;
 'Tis grace has brought me safe thus far,
 And grace will lead me home.
- 9 The Lord has promis'd good to me,
 His word my hope secures ;
 He will my shield and portion be,
 As long as life endures.
- 10 Yes, when this flesh and heart shall fail,
 And mortal life shall cease ;

- I shall possess within the veil,
A life of joy and peace.
- 11 There joys unseen by mortal eyes,
Or reason's feeble ray ;
In ever blooming prospects rise,
Unconscious of decay.
- 12 Then now, on faith's sublimest wing,
Let ardent wishes rise
To those bright scenes, where pleasures spring,
Immortal in the skies.
-

Hymn 23—long metre.—Justification.

- 1 **L** ORD, thy imputed righteousness
My beauty is, my glorious dress ;
'Midst flaming worlds in this array'd,
With joy shall I lift up my head.
- 2 When from the dust of death I rise,
To take my mansion in the skies,
E'en then shall this be all my plea,
" Jesus hath liv'd and dy'd for me."
- 3 Bold shall I stand in that great day,
For who aught to my charge shall lay ?
While thro' thy blood absolv'd I am,
From sin's tremendous curse and shame.
- 4 Thus Abraham, the friend of God,
Thus all the armies bought with blood,
By faith on thee alone rely'd,
And in the Lord were justify'd.
- 5 This spotless robe the same appears
When ruin'd nature sinks in years :
No age can change its glorious hue,
The robe of Christ is ever new.
- 6 O ! let the dead now hear thy voice !
Bid, Lord, thy mourning ones rejoice ;

Their beauty this, their glorious drefs,
 “Jesus, the Lord our righteousnefs.”

Hymn 24—long metre.

*Our Works are no part of our Righteousness before
 God.*

1 **N**O more, my God, I boast no more
 Of all the duties I have done ;
 I quit the hopes I held before,
 To trust the merits of thy Son.

2 Now, for the love I bear his name,
 What was my gain, I count my loss :
 My former pride I call my shame,
 And nail my glory to his cross.

3 Yes, and I must and will esteem
 All things but loss for Jesus' sake :
 O may my soul be found in him,
 And of his righteousness partake !

4 The best obedience of my hands
 Dares not appear before thy throne ;
 But faith can answer thy demands,
 By pleading what my Lord has done.

Hymn 25—common metre.—The Sacraments.

1 **M**Y Saviour God, my sov'reign Prince,
 Reigns far above the skies ;
 But brings his graces down to sense,
 And helps my faith to rise.

2 My eyes and ears shall bless his name,
 They read and hear his word :
 My touch and taste shall do the same,
 When they receive the Lord.

- 3 Baptifmal water is defign'd
To feal his cleansing grace,
While at his feaft of bread and wine
He gave his faints a place.
- 4 But not the waters of a flood
Can make my flefh fo clean,
As by his fpirit and his blood
He'll wash my foul from fin.
- 5 Not choicelt meats, or nobleft wines,
So much my heart refrefh,
As when my faith goes thro' the figns,
And feeds upon his flefh.
- 6 I love the Lord, that ftoops fo low,
To give his word a feal :
But the rich grace his hands beftow
Exceeds the figures ftill.

Hymn 26—long metre.—Baptifm.

- 1 **T**WAS the commiffion of our Lord,
Go teach the nations, and baptize,
The nations have receiv'd the word
Since he afcended to the fkies.
- 2 He fits upon th' eternal hills,
With grace and pardon in his hands,
And fends his cov'nant, with the feals,
To blefs the diftant heathen lands.
- 3 *Repent, and be baptiz'd,* he faith.
For the remiffion of your fins ;
And thus our fenfe affifts our faith,
And fhews us what his gofpel means.
- 4 Our fouls he wafhes in his blood,
As water makes the body clean ;
And the good Spirit of our God
Descends like purifying rain.

- 5 Thus we engage ourselves to thee,
And seal our cov'nant with the Lord ;
O may the great eternal Three
In heav'n our solemn vows record !

Hymn 27—common metre.—Infant Baptism.

- 1 **T**HUS faith the mercy of the Lord,
I'll be a God to thee ;
I'll bless thy num'rous race, and they,
Shall be a seed to me.
- 2 Abra'm believ'd the promis'd grace,
And gave his child to God ;
But water seals the blessing now
That once was seal'd with blood.
- 3 Jesus the ancient faith confirms,
To our great fathers giv'n ;
He takes young children to his arms
And calls them heirs of Heav'n.
- 4 Our God, how faithful are his ways !
His love endures the same :
Nor from the promise of his grace
Blots out the children's name.
- 5 With the same blessing grace endows
The Gentile and the Jew ;
If pure and holy be the root,
Such are the branches too.
- 6 Then let the children of the saints
Be dedicate to God :
Pour out thy Spirit on them, Lord !
And wash them in thy blood.
- 7 Thus to the parents and their seed
Shall thy salvation come,
And num'rous households meet at last
In one eternal home.

8 Thy faithful faints, eternal King !
 This precious truth embrace ;
 To thee their infant offspring bring,
 And humbly claim thy grace.

Hymn 28—long metre.—The Lord's Supper.

1 'TWAS on that dark, that doleful night,
 When pow'rs of earth and hell arose
 Against the Son of God's delight,
 And friends betray'd him to his foes :

2 Before the mournful scene began,
 He took the bread and blest'd and brake ;
 What love thro' all his actions ran !
 What wond'rous words of grace he spake !

3 *This is my body, broke for sin,
 Receive and eat the living food ;*
 Then took the cup, and blest'd the wine ;
 'Tis the new cov'nant in my blood.

4 *Do this (he cry'd) till time shall end,
 In mem'ry of your dying friend :*
*Meet at my table, and record
 The love of your departed Lord,*

5 Jesus, the feast we'll celebrate,
 We'll shew thy death, we'll sing thy name,
 Till thou return, and we shall eat
 The marriage supper of the Lamb.

Hymn 29—short metre.—Bread and Wine.

1 JESUS invites his faints
 To meet around his board ;
 Here pardon'd rebels fit and hold
 Communion with their Lord.

2 For food he gives his flesh ;
 He bids us drink his blood ;

Amazing favor, matchless grace
Of our descending God !

3 The holy elements
Remain mere wine and bread,
But signify and seal the love
Of Christ our cov'nant head.

4 Let all our pow'rs be join'd
His glorious name to raise :
Pleasure and love fill ev'ry mind,
And ev'ry voice be praise.

Hymn 30—common metre.

The one Sacrifice of Christ.

1 **J**ESUS, in thee our eyes behold
A thousand glories more
Than the rich gems and polish'd gold
The sons of Aaron wore.

2 They first their own burnt off'rings brought
To purge themselves from sin ;
Thy life was pure without a spot,
And all thy nature clean.

3 Fresh blood, as constant as the day,
Was on their altar spilt ;
But thy one off'ring takes away
For ever all our guilt.

4 Their priesthood ran thro' several hands,
For mortal was their race,
Thy never-changing office stands,
Eternal as thy days.

5 Once, in the circuit of a year,
With blood, but not his own,
Aaron within the veil appears,
Before the golden throne.

6 But Christ by his own powerful blood,
Ascends above the skies,
And, in the presence of our God,
Shows his own sacrifice.

7 Jesus, the King of glory, reigns,
On Sion's heav'nly hill ;
He ever lives who once was slain,
And wears his priesthood still.

Part 2—common metre.—*The Communicant.*

8 How sweet and awful is the place,
With Christ within the doors ;
While everlasting love displays
The choicest of her stores !

9 Here ev'ry bowel of our God
With soft compassion rolls ;
Here peace and pardon bought with blood,
Is food for dying souls.

10 While all our hearts, and all our songs,
Join to admire the feast,
Each of us cries, with thankful tongues,
“ Lord, why was I a guest ?

11 “ Why was I made to hear thy voice,
“ And enter while there's room ;
“ When thousands make a wretched choice,
“ And rather starve than come ?”

12 'Twas the same love that spread the feast
That sweetly forc'd us in ;
Else we had still refus'd to taste,
And perish'd in our sin.

13 Pity the hypocrites, O Lord,
Direct them how to come ;
Teach them to know and fear thy word,
And bring the strangers home.

- 24 We long to see thy churches full,
That all the chosen race
May with one voice, and heart, and soul,
Sing thy redeeming grace.
-

Hymn 31—long metre.

The Keys of the Kingdom of Heaven.

- 1 **W**ITH what delight I raise my eyes,
And view the courts where *Jesus* dwells!
Jesus, who reigns beyond the skies,
And here below his grace reveals,
- 2 Of God's own house the sacred key
Is borne by that majestic hand ;
Mansions and treasures there I see
Subjected all to his command.
- 3 He shuts and worlds might strive in vain
The mighty obstacle to move ;
He looses all their bars again,
And who shall shut the gates of love ?
- 4 Fix'd in omnipotence he bears
The glories of his Father's name,
Sustains his people's weighty cares,
Thro' ev'ry changing age the same.
- 5 My little all I there suspend,
Where the whole weight of heav'n is hung
Secure I rest on such a friend, -
And into raptures wake my tongue.
-

Hymn 32—common metre.—Gratitude.

- 1 **H**OW can I sink with such a prop,
As my eternal God,
Who bears the earth's huge pillars up,
And spreads the heav'ns abroad ?
- 2 How can I die while *Jesus* lives,
Who rose and left the dead ?

Pardon and grace my soul receives,
From my exalted head.

3 All that I am, and all I have,
Shall be for ever thine !

Whate'er my duty bids me give,
My cheerful hands resign.

4 Yet if I might make some reserve,
And duty did not call,

I love my God with zeal so great,
That I should give him all.

Part 2—long metre.—Necessity of good Works.

5 So let our lips and lives express
The holy gospel we profess ;
So let our works and virtues shine,
To prove the doctrine all divine.

6 Thus shall we best proclaim abroad,
The honors of our Saviour God ;
When the salvation reigns within,
And grace subdues the power of sin.

7 Our flesh and sense must be deny'd,
Passion and envy lust and pride :
While justice, temp'rance, truth, and love,
Our inward piety approve.

8 Religion bears our spirits up,
While we expect that blessed hope,
The bright appearance of the Lord,
And faith stands leaning on his word.

Hymn 33—common metre.—Conversion.

1 **N**OT the malicious or profane,
The wanton or the proud,

Nor thieves, nor stand'ers, shall obtain
The kingdom of our God.

2 Surprising grace ! and such were we
By nature and by sin,
Heirs of immortal misery,
Unholy and unclean.

3 But we are wash'd in Jesus' blood,
We're pardon'd through his name ;
And the good Spirit of our God
Has sanctify'd our frame.

4 O for a persevering pow'r,
To keep thy just commands !
We would defile our hearts no more,
No more pollute our hands.

Part 2—short metre.—Dead to Sin.

5 Shall we go on to sin,
Because thy grace abounds ?
Or crucify the Lord again,
And open all his wounds ?

6 Forbid it mighty God !
Nor let it e'er be said,
That we, whose sins are crucify'd,
Should raise them from the dead.

7 We will be slaves no more,
Since Christ hath made us free,
Has nail'd our tyrants to his cross,
And bought our liberty.

Hymn 34—long metre.—First Command.

1 **E**TERNAL God ! Almighty cause
Of earth and seas and worlds unknown,
All things are subject to thy laws ;
All things depend on thee alone.

- 2 Thy glorious being singly stands,
Of all within itself posselt ;
Control'd by none are thy commands ;
Thou, from thy self alone art blest.
- 3 To thee alone ourselves we owe ;
Let heav'n and earth due homage pay ;
All other gods we disavow,
Deny their claims, renounce their sway.
- 4 Spread thy great name thro' heathen lands ;
Their idol-deities dethrone ;
Reduce the world to thy command,
And reign, as thou art, God alone.

Hymn 35—long metre.—Second Command.

- 1 **T**HOU art, O God ! a Spirit pure,
Invisible to mortal eyes ;
Th' immortal and the eternal King,
The great, the good, the only wise.
- 2 Whilst nature changes, and her works
Corrupt, decay, dissolve and die,
Thy essence pure no change shall see,
Secure of immortality.
- 3 Thou great invisible ! what hand
Can draw thy image spotless fair ?
To what in heav'n, to what on earth,
Can men th' immortal King compare ?
- 4 Let stupid heathens frame their gods
Of gold and silver, wood and stone ;
Ours is the God that made the heav'ns,
JEHOVAH HE, and God alone.
- 5 My soul, thy purest homage pay,
In truth and spirit him adore ;
More shall this please than sacrifice,
Than outward forms, delight him more.

Hymn 36—common metre.—Third command.

- 1 **H**OLY and reverend is the name
Of our eternal King ;
Thrice holy Lord ! the angels cry,
Thrice holy, let us sing.
- 2 Holy is he in all his works,
And truth is his delight ;
But finners and their wicked ways
Shall perish from his sight.
- 3 The deepest reverence of the mind,
Pay, O my soul, to God ;
Lift with thy hands, a holy heart
To his sublime abode.
- 4 With sacred awe pronounce his name,
Abhor the lips profane ;
Let not thy tongue the Lord blaspheme,
Nor take his name in vain.
- 5 Thou holy God ! preserve my soul
From all pollution free ;
The pure in heart, and hands, and lips
Alone thy face shall see.

Hymn 37—common metre.—Religious Oaths.

- 1 **L**ET those who bear the Christian name
Their holy vows fulfil :
The faints, the followers of the Lamb,
Are men of conscience still.
- 2 True to the solemn oaths they take,
Tho' to their hurt they swear :
Constant and just to all they speak,
For God their Judge can hear.
- 3 Still with their lips their hearts agree,
Nor perjury devise :
They know the God of truth can see
Thro' every false disguise.

Hymn 38—long metre.—Fourth Command.

- 1 **R**ETURN, my soul, enjoy thy rest,
 Improve the day thy God has bless'd ;
 Another six-days work is done,
 Another sabbath is begun.
- 2 Come, bless the Lord, whose love assigns
 So sweet a rest to weary'd minds ;
 Provides a blest foretaste of heav'n,
 On this day more than all the sev'n.
- 3 O that our thoughts and thanks may rise,
 As grateful incense to the skies ;
 And draw from Christ that sweet repose,
 Which none, but he that feels it, knows.
- 4 This heavenly calm, within the breast,
 Is the dear pledge of glorious rest,
 Which for the church of God remains,
 The end of cares, the end of pains.
- 5 With joy, great God, thy works we scan,
 Creation's scene, redemption's plan ;
 With praise, we think on mercies past,
 With hope, we future pleasures taste.
- 6 In holy duties let the day,
 In holy comforts pass away ;
 How sweet, a sabbath thus to spend,
 In hope of one that ne'er shall end.

Hymn 39—long metre.—Fifth Command.

- 1 **G**REAT source of order, Maker wise,
 Whose throne is high above the skies ;
 We praise thy name ; thy laws ordain,
 That order shall on earth obtain.
- 2 Let each inferior rank revere
 All such as their superiors are ;

And let superiors also do
What's right by each inferior too.

- 3 To thee may each united house,
At morn and night present its vows ;
O may each family proclaim
The honors of thy glorious name.

Part 2—short metre.—Honor to Magistrates.

- 4 Eternal Sov'reign of the sky,
And Lord of all below,
We mortals to thy Majesty,
Our first obedience owe.
- 5 Our souls adore thy throne supreme,
And bless thy providence,
For magistrates of various name,
Our glory and defence.
- 6 Where laws and liberty combine,
To make the nation bless'd ;
There magistrates with lustre shine,
And states are govern'd best.
- 7 Nations on firm foundations stand,
While virtue finds reward ;
And sinners perish from the land,
By justice and the sword.
- 8 To magistrates be honor paid,
To laws obedience shown ;
But consciences and souls were made
To be the Lord's alone.

Hymn 40—long metre.—Sixth Command.

- 1 **T**H O' Lord, our hands have not been stain'd,
With human blood, by thee restrain'd ;

Yet O what feeds of murder wrought
In each revengeful word or thought !

- 2 Condemn'd, we fall before thy face,
Our only refuge is thy grace ;
O wash our souls from ev'ry sin,
And make our guilty conscience clean.
- 3 Let clamor, wrath and war begone,
Let bitter words no more be known ;
Envy and spite for ever cease,
Among the saints, the sons of peace.

Hymn 41—long metre.—The Seventh Command.

- 1 **W**E own, O Lord, thy precept just
Against impure desires and lust,
And mourn with grief and humble shame
Our guilty and polluted frame.
- 2 In vain would be the rash pretence
To plead a faultless innocence ;
When all our nature is unclean,
And soul and body stain'd with sin.
- 3 But what strong language can express,
Their guilt and shame, and wretchedness,
Who boldly dare their God defy,
And with their lusts offend his eye !
- 4 O wash their souls from this foul sin,
And make their guilty conscience clean ;
Great God create their hearts anew,
And form their spirits pure and true.
- 5 Guard us, blest Saviour, by thy grace,
Nor let temptations gain success ;
Preserve the temples which are thine,
That we in holiness may shine.

Hymn 42—common metre.—Eighth Command.

- 1 **C**OME let us search our ways and try,
Have they been just and right ?
Is the great rule of equity
Our practice and delight ?
- 2 What we would have our neighbor do,
Have we still done the same ;
And ne'er delay'd to pay his due,
Nor injur'd his good name ?
- 3 In all we sell, in all we buy,
Is justice our design ?
Do we remember God is nigh
And fear the wrath divine ?
- 4 In vain we talk of Jesus' blood,
And boast his name in vain,
If we can slight the laws of God,
And prove unjust to men.

Part 2—long metre.—Honesty.

- 5 Great God thy holy law commands
Strict honesty in our demands ;
Forbids to plunder, steal or cheat,
To practice falshood or deceit.
- 6 Have we no righteous debt deny'd
From views dishonest or through pride ?
Nor vex the poor with long delay,
And made them groan for want of pay ?
- 7 O ! if our honesty be gone
And leave our faith and hope alone ;
If honesty be banish'd hence,
Religion is a vain pretence.

Hymn 43—common metre.—Ninth Command.

- 1 **R**ELIGION is the chief concern
Of mortals here below :
May all its great importance learn
Its sovereign virtue know.
- 2 Let deep repentance, faith, and love,
Be join'd with godly fear ;
And all our conversation prove
Our souls to be sincere.
- 3 Let with our lips our hearts agree,
Nor stand'ring words devise :
We know the God of truth can see
Through ev'ry false disguise.
- 4 Lord never let our envy grow
To hear another's praise ;
Nor rob him of his honor due,
By base revengeful ways.
- 5 O God of truth help to detest
Whate'er is false or wrong,
That lies in earnest or in jest
May ne'er employ our tongue.
-

Hymn 44—long metre.—The Tenth Command.

- 1 **W**HATE'ER thy lot on earth may be
Let it contentment yield to thee ;
Nor others envy, nor repine,
Nor covet ought that is not thine.
- 2 Justly hast thou forbidden, Lord,
Each murm'ring motion, thought, or word ;
Justly requiring full content
With what thy providence hath lent.
- 3 But who can here lift up his eye
Before the Lord of hosts on high,

And say, "this precept I've obey'd?"
Nor from it ever turn'd aside.

4 Alive without thy law I stood,
And thought my state was safe and good
But when with pow'r *this precept* came,
I saw my sin, and guilt, and shame.

5 Lord I adore thy saving love,
Which did from me the curse remove,
By hanging on the accursed tree,
And being made a curse for me!

Part 2—common metre:

Sanctification on Earth imperfect.

6 Grace has enabled me to love
Thy holy law and will,
But sin has not yet ceas'd to move,
It tyrannizes still.

7 Hence often fill'd with dread alarms,
My peace and joy subside,
And I've employ for all the arms
The gospel has supply'd.

8 Thus diff'rent pow'rs within me strive,
While opposites I feel,
I grieve, rejoice, decline, revive,
As sin or grace prevail.

9 But Jesus hath his promise past;
Sin with the body dies,
And grace in all his saints at last
Shall gain its victories.

Part 3—long metre.

Practical Use of the Moral Law.

10 Here, Lord, my soul convicted stands
Of breaking all thy ten commands:

And on me justly might'st thou pour
Thy wrath in one eternal show'r.

- 11 But thanks to God, its loud alarms
Have warn'd me of approaching harms ;
And now, O Lord, my wants I see,
Loft and undone, I come to thee.
- 12 I know my fig-leaf righteousness
Can ne'er thy broken law redress ;
Yet in thy gospel plan I see
There's hope of pardon e'en for me.
- 13 There, I behold with wonder, Lord !
That Christ hath to thy law restor'd
Those honors on th' atoning day,
Which guilty sinners took away.
- 14 Amazing wisdom, pow'r and love,
Display'd to rebels from above !
Do thou, O Lord, my faith increase
To love and trust thy plan of grace.

Hymn 45—long metre.—Prayer.

- 1 **W**HERE is my God ? does he retire
Beyond the reach of humble sighs ?
Are these weak breathings of desire
Too languid to ascend the skies ?
- 2 No, Lord, the breathings of desire,
The weak petition, if sincere,
Is not forbidden to aspire,
But reaches thy all-gracious ear.
- 3 Look up, my soul, with cheerful eye,
See where the great Redeemer stands,
The glorious Advocate on high,
With precious incense in his hands.
- 4 He sweetens every humble groan,
He recommends each broken pray'r ;

Recline thy hope on him alone,
Whose power and love forbid despair.

Part 2—long metre.

The Requisites and Subjects of Prayer.

- 5 Pray'r is appointed to convey
The blessings God designs to give :
Long as they live should Christians pray :
They learn to pray when first they live.
- 6 If pain afflict, or wrongs oppress,
If cares distract, or fears dismay ;
If guilt deject ; if sin distress ;
In ev'ry case look up and pray.
- 7 'Tis pray'r supports the soul that's weak :
Tho' thought be broken, language lame,
Pray ; if thou canst, or canst not, speak ;
But pray with faith in Jesus' name.
- 8 Depend on him ; thou canst not fail ;
Make all thy wants and wishes known ;
Fear not ; his merits must prevail :
Ask but in faith, it shall be done.
-

Part 3—peculiar metre.—Lord's Prayer.

- 9 Father of all ! eternal mind !
In uncreated light enshrin'd,
Immensely good, immensely great !
Thy children form'd and bless'd by thee,
With filial *love* and *homage*, we,
Fall prostrate at thy awful feet.
- 10 Thy name in hallow'd strains be sung,
Let ev'ry heart and ev'ry tongue,
In the celestial concert join ;
In loving, serving, praising thee
We find our chief felicity :
But cannot add one jot to thine.

- 11 Thy righteous, mild, and sov'reign reign,
 Throughout creation's ample plain,
 Let ev'ry thinking being own.
 Lord in our hearts, where passions rude,
 With fierce tumultuous rage, intrude,
 Erect thy pow'rful, peaceful throne.
- 12 As angels round thy seat above,
 With joyful haste, and ardent love,
 Thy blest commands, attend, fulfil;
 So let thy creatures here below,
 As far as thou hast giv'n to know,
 Perform thy good and sacred will.
- 13 On thee; we day by day depend,
 Our being's, Author, and its end;
 Our daily wants, and need supply;
 With healthful meat our bodies feed,
 Our souls sustain with living bread,
 Our precious souls which never die.
- 14 Extend thy grace to ev'ry fault;
 Each sinful action, word, and thought,
 Oh! let thy love our sins forgive;
 For thou hast taught our hearts to show
 Divine forgiveness to our foe,
 Nor longer let resentment live.
- 15 Where tempting snares bestrew the way,
 To lead unwary minds astray,
 Permit us not therein to tread;
 Unless thy gracious aid appear
 T' avert the threat'ning danger near,
 From our unguarded, heedless head.
- 16 Thy sacred name we thus adore,
 And thus thy choicest gifts implore;
 With *ardent, joyful, humble* mind;

Because thy pow'r, and glory prove
Thy kingdom built on *wisdom, love,*
Endless, triumphing, unconfin'd.

- 17 O Lord to whom we still repair,
Accept of this our hearty pray'r,
Our trust is in thy mighty pow'r ;
Amen, amen, we all expreis,
With one accord thy name we blefs,
Thou art our safeguard and our tow'r.

Hymn 46—common metre.

Our Father which art in Heaven.

- 1 **S**OV'REIGN of all the worlds on high,
Allow our humble claim ;
Nor while poor worms would raise their heads,
Disdain a Father's name.

- 2 *Our Father God !* how sweet the sound !
How tender, and how dear !
Not all the melody of heav'n
Could so delight the ear.

- 3 Come, sacred Spirit, seal thy name
On mine expanding heart ;
And shew, that in Jehovah's grace
I share a filial part.

- 4 Cheer'd by a signal so divine,
Unwav'ring I believe ;
Thou know'st I *Abba,* Father, cry,
Nor can thy word deceive.

Hymn 47—common metre.

Hollowed be thy Name.

- 1 **A**MONG the princes, earthly gods,
There's none hath pow'r divine ;
Nor are their names or works, O Lord,
Or natures, like to thine.

2 Thy matchless pow'r, thy sov'reign sway,
 The nations shall adore ;
 Their long misguided pray'rs and praise
 To thee, O God, restore.

3 Let all confess thy name and know
 The wonders thou hast done ;
 Let all adore thee, God supreme,
 And own thee, God alone.

While heav'n and all who dwell on high
 To thee their voices raise,
 Let the whole earth assist the sky,
 And join t' advance thy praise.

Hymn 48—long metre.—Thy Kingdom come.

1 **A**SCEND thy throne, almighty King,
 And spread thy glories all abroad ;
 Let thine own arm salvation bring,
 And be thou known the gracious God.

2 Let millions bow before thy seat,
 Let humble mourners seek thy face,
 Bring daring rebels to thy feet,
 Subdu'd by thy victorious grace.

3. O let the kingdoms of the world
 Become the kingdoms of the Lord ;
 Let saints, and angels praise thy name,
 Be thou thro' heav'n and earth ador'd.

Hymn 49—long metre.

Thy Will be done on Earth as it is in Heaven.

1 **T**HOU reign'st, O Lord, thy throne is high
 Thy robes are light and majesty ;
 Thy pow'r is sov'reign to fulfil
 The holy counsels of thy will.

- 2 Thy will be done on earth below
As 'tis in heav'n ; thy grace bestow
On us and all, may we and they
Renounce our wills, and thine obey.
- 3 While all the hosts of heaven rejoice
To yield obedience to thy voice ;
In constancy, and zeal, and love,
May we resemble those above.

Part 2—common metre.

Thy Providential Will be done.

- 4 It is the Lord—enthron'd in light,
Whose claims are all divine ;
Who has an undisputed right
To govern me and mine.
- 5 It is the Lord—should I distrust,
Or contradict his will ?
Who cannot do but what is just,
And must be righteous still.
- 6 It is the Lord—who gives me all
My wealth, my friends, my ease ;
And of his bounties may recal
Whatever part he please.
- 7 It is the Lord—who can sustain
Beneath the heaviest load,
From whom assistance I obtain
To tread the thorny road.
- 8 It is the Lord—whose matchless skill
Can from afflictions raise
Matter, eternity to fill
With ever-growing praise.
- 9 It is the Lord—my cov'nant God,
Thrice blessed be his name !

Whose gracious promise, seal'd with blood,
Must ever be the same.

10 His cov'nant will my soul defend,
Should nature's self expire:
And the great Judge of all descend
In awful flames of fire.

11 And can my soul with hopes like these,
Be fullen, or repine?
No, gracious God, take what thou please,
I'll cheerfully resign.

Hymn 50—long metre.

Give us this Day our daily Bread.

1 **T**HRO' all the various shifting scene
Or life's mistaken ill or good;
Thy hand, O God, conducts unseen
The beautiful vicissitude.

2 Thou givest with paternal care,
Howe'er unjustly we complain,
To each their necessary share
Of joy and sorrow, health and pain.

3 Trust we to youth, or friends, or power,
Fix we on this terrestrial ball?
When most secure, the coming hour,
If thou see fit, may blast them all.

4 When lowest sunk with grief and shame,
Fill'd with affliction's bitter cup.
Lost to relations, friends and fame,
Thy pow'rful hand can raise us up.

5 Thy pow'rful consolations cheer,
Thy smiles suppress the deep-fetch'd sigh;
Thy hand can dry the trickling tear
That secret wets the orphan's eye.

6 Thus far sustain'd, and cloath'd, and fed,
 Through life's tumultuous scenes we've come ;
 Give us this day our daily bread,
 And lead and bring us safely home.

Hymn 51—common metre.

Forgive us our Debts as we forgive our Debtors.

1 **L**ORD at thy feet we finners lie,
 And knock at mercy's door ;
 With heavy heart and down-cast eye,
 Thy favor we implore.

2 In deep distress we seek thy face
 Forgiveness to receive ;
 We trust our souls are taught through grace,
 Our debtors to forgive.

3 'Tis pardon, pardon we implore,
 O let thy bowels move ;
 Thy grace is an exhaustless store,
 And thou thyself art love.

4 Oh, for thy own, for Jesus' sake,
 Our many sins forgive ;
 Thy grace our rocky hearts can break,
 And breaking soon relieve.

5 Mercy, good Lord, mercy we plead,
 This is the total sum ;
 Mercy, thro' Christ, is all we need,
 Lord, let thy mercy come.

Hymn 52—long metre.—Temptation.

1 **T**HUS far my God hath led me on,
 And made his truth and mercy known ;
 My hopes and fears alternate rise,
 And comforts mingle with my sighs.

2 Thro' this wide wilderness I roam,
 Far distant from my blissful home ;

- Lord, let thy presence be my stay,
And guard me in this dangerous way.
- 3 Temptations every where annoy,
And sins and snares my peace destroy ;
My earthly joys are from me torn,
And oft an absent God I mourn.
- 4 My soul, with various tempests toss'd,
Her hopes o'erturn'd, her projects cross'd,
Sees every day new straits attend,
And wonders where the scene will end.
- 5 Is this, dear Lord, that thorny road,
Which leads us to the mount of God ?
Are these the toils thy people know,
While in the wilderness below ?
- 6 'Tis even so, thy faithful love
Doth all thy children's graces prove :
'Tis thus our pride and self must fall,
That Jesus may be all in all.

Part 2—common metre.

Deliver us from Evil.

- 7 Teach us, O Lord, aright to plead
For mercies from above ;
O come, and bless our souls indeed,
With light, and joy, and love.
- 8 The gospel's promis'd land is wide,
We fain would enter in ;
But we are press'd on ev'ry side,
With unbelief and sin.
- 9 Arise, O Lord, enlarge our coast,
Let us possess the whole ;
That satan may no longer boast,
He can thy work controul.

- 10 Oh, may thy hand be with us still,
Our guide and guardian be ;
To keep us safe from ev'ry ill,
Till death shall set us free.
- 11 Help us on thee to cast our care,
And on thy word to rest :
That Israel's God, who heareth pray'r,
Will grant us our request.

Part 3—common metre.—Perseverance.

- 12 Rejoice, believer in the Lord,
Who makes your cause his own ;
The hope that's built upon his word,
Can ne'er be overthrown.
- 13 Tho' many foes beset your road,
And feeble is your arm ;
Your life is hid with Christ in God
Beyond the reach of harm.
- 14 Weak as you are you shall not faint,
Or fainting shall not die ;
Jesus, the strength of ev'ry saint
Will aid you from on high.
- 15 As surely as he overcame,
And triumph'd once for you ;
So surely, you that love his name,
Shall triumph in him too.

Part 4—common metre.

Victory through free Grace.

- 16 Let me, my Saviour and my God,
On *sovereign grace* rely ;
And own 'tis free, because bestow'd
On one so vile as I.
- 17 *Election!* tis a word divine ;
For, Lord, I plainly see,

Had not thy choice prevented mine,
I ne'er had chosen thee.

18 For *perseverence*, strength I've come ;
But would on this depend,
That Jesus, having lov'd his own,
Will love them to the end.

19 Empty and bare, I come to thee
For righteousness divine :
O may thy glorious merits be.
By *imputation*, mine.

20 *Free grace* alone can wipe the tears
From my lamenting eyes :
And raise my soul, from guilty fears,
To joy that never dies.

21 *Free grace* can death itself out-brave,
And take the sting away :
Can sinners to the utmost save,
And give them victory.

Part 5—long metre.

Thine is the Kingdom, Power, and Glory.

22 Our grateful tongues, immortal King,
Thy glory shall for ever sing,
Our hymns to time's remotest day,
Thy truth in sacred notes display.

23 What pow'r, O Lord, shall vie with thine ?
What name among the feats divine,
Of equal excellence possess'd,
Thy sov'reignty, great God, contest ?

24 Thee, Lord, heav'n's hosts their Maker own,
Thine is the kingdom, thine alone ;
'Thee endless majesty has crown'd,
And glory ever vests thee round.

- 25 Thrones and dominions round thee fall,
 Thy presence shakes this lower ball;
 From change to change the creatures run,
 But all thy vast designs are one.
- 26 O wife in all thy works! thy name
 Let man's whole race aloud proclaim,
 And grateful, thro' the length of days,
 In ceaseless songs repeat thy praise.

Part 6—long metre.—*Home in view, Amen.*

- 27 As when the weary traveller gains
 The height of some o'er-looking hill,
 His heart revives, if cross the plains
 He eyes his home, tho' distant still.
- 28 Thus, when the Christian pilgrim views
 By faith, his mansion in the skies,
 The sight his fainting strength renews,
 And wings his speed to reach the prize.
- 29 The thought of home his spirit cheers,
 No more he grieves for troubles past,
 Nor any future trial fears,
 So he may safe arrive at last.
- 30 'Tis there, he says, I am to dwell
 With Jesus, in the realms of day:
 There I shall bid my cares farewell,
 And he will wipe my tears away.
- 31 Jesus, on thee our hope depends,
 To lead us on to thine abode:
 Assur'd our home will make amends
 For all our toil while on the road.
- 32 Hallelujah,——hallelujah,
 Hallelujah,——hallelujah,
 Hallelujah,——hallelujah,
 Hallelujah,——Amen, Amen.

Hymn 53 to 73 are adapted to the holy Ordinances of the Lord's Supper.

Hymn 53—common metre.—Invitation.

YE wretched, hungry, starving poor,
Behold a royal feast !
Where mercy spreads her bount'ous store,
For every humble guest.

2 See, Jesus stands with open arms ;
He calls, he bids you come :
Guilt holds you back, and fear alarms :
But see ! there yet is room.

3 O come, and with his children taste
The blessings of his love ;
While hope attends the sweet repast
Of nobler joys above.

4 There, with united heart and voice,
Before th' eternal throne,
Ten thousand thousand souls rejoice,
In ecstasies unknown.

5 And yet ten thousand thousand more,
Are welcome still to come :
Ye longing souls, the grace adore ;
Approach, there yet is room.

Hymn 54—common metre.—Invitation.

1 **T**HE King of heav'n his table spreads,
And blessings crown the board ;
Not Paradise with all its joys,
Could such delight afford.

2 Pardon and peace to dying man,
And endless life are giv'n ;
Thro' the rich blood that Jesus shed
To raise our souls to heav'n.

- 3 Ye hungry poor, that long have stray'd
In sin's dark mazes, come ;
Come, from your most obscure retreats,
And grace shall find you room.
- 4 Millions of souls, in glory now,
Were fed, and feasted here ;
And millions more, still on the way,
Around the board appear.
- 5 All things are ready, come away,
Nor weak excuses frame ;
Crowd to your places at the feast,
And bleis the Founder's name.

Hymn 55—common metre.—Invitation.

- 1 **T**HE King of heav'n a feast has made
And to his much lov'd friends
The faint, the famish'd, and the sad,
His invitation sends.
- 2 Lo, at thy gracious bidding, Lord,
Tho' vile and base we come,
O, speak the reconciling word,
And welcome wand'ers home.
- 3 Impart to all thy flock below
The blessings of thy death :
On ev'ry mourning soul bestow
Thy love, thy hope, thy faith.
- 4 May each, with strength from heav'n indu'd,
Say, " My beloved's mine ;
" I eat his flesh, and drink his blood,
" In signs of bread and wine.

Hymn 56—long metre.—Preparation.

- 2 **E**TERNAL King, enthron'd above,
Look down in faithfulness and love ;

T

- Prepare our hearts to seek thy face,
And grant us thy reviving grace.
- 2 Long have we heard the joyful call,
But yet our faith and love are small;
Our hearts are torn with worldly cares,
And all our paths are fill'd with snares.
- 3 Unworthy to approach thy throne,
Our trust is fix'd on Christ alone;
In him thy cov'nant stands secure,
And will from age to age endure.
- 4 O let us hear thy pard'ning voice,
And bid our mourning hearts rejoice;
Revive our souls, our faith renew,
Prepare for duties now in view.
- 5 Make all our spices flow abroad,
A grateful incense to our God;
Let hope and love and joy appear,
And ev'ry grace be active here.
-

Hymn 57—long metre.—Preparation.

- 1 **T**HE broken bread, the blessed cup,
On which we now are call'd to sup,
Without thy help and grace divine,
Will prove no more than bread and wine.
- 2 But come, great Master of the feast,
Dispense thy grace to ev'ry guest;
Direct our views to Calvary,
And help us to remember thee.
- 3 Let us with light and truth be blest,
That on thy bosom we may rest;
And at thy supper each may learn,
Thy broken body to discern.
- 4 O that our souls may now be fed
With Christ himself, the living bread;

That we the cov'nant may renew
And to our vows be rend'ed true !

Hymn 58—peculiar metre.—Preparation.

- 1 **L**ET me with light and truth be blefs'd,
O let them lead the way,
Till on thy holy hill I rest,
And in thy temple pray ;
Fresh altars then I'll raife
To God and songs of praise
To him, who is my only joy,
Shall all my grateful hours employ.
- 2 Why then cast down my soul, and why
So much opprefs'd with care ?
On God, thy God for aid rely,
Who will thy state repair :
On him alone depend,
For he's thy cov'nant friend ;
The praise of him thou yet shalt sing,
Who is thy health's eternal spring.
-

Hymn 59—long metre.

The Memorial of our absent Lord.

- 1 **J**ESUS is gone above the skies,
Where our weak senses reach him not ;
And carnal objects court our eyes,
To thrust our Saviour from our thought.
- 2 He knows what wand'ring hearts we have,
Apt to forget his lovely face :
And, to refresh our minds, he gave
These kind memorials of his grace.
- 3 The Lord of life this table spread
With his own flesh and dying blood,

We on the rich provision feed,
And taste the wine, and bless our God.

4 Let sinful sweets be all forgot,
And earth grow less in our esteem ;
Christ and his love fill ev'ry thought,
And faith and hope be fix'd on him.

5 While he is absent from our sight,
'Tis to prepare our souls a place,
That we may dwell in heav'nly light,
And live for ever near his face.

6 Our eyes look upwards to the hills
Whence our returning Lord shall come ;
We wait thy chariot's awful wheels,
To fetch our longing spirits home.

Hymn 60—common metre.

The Love of Christ.

1 **H**OW condescending, and how kind,
Was God's eternal Son !
Our mis'ry reach'd his heav'nly mind,
And pity brought him down.

2 When justice, by our sins provok'd,
Drew forth his dreadful sword
He gave his soul up to the stroke,
Without a murm'ring word.

3 Here we receive repeated seals
Of Jesus' dying love ;
Hard is the wretch that never feels
One soft affection move.

4 Here let our hearts begin to melt,
While we his death record,
And, with our joy for pardon'd guilt,
Mourn that we pierc'd the Lord.

Hymn 61—common metre.

Christ the Bread of Life.

- 1 **L**ET us adore th' eternal Word,
'Tis he our souls hath fed ;
Thou art our living stream, O Lord,
And thou th' immortal bread.
- 2 Bless'd be the Lord, that gives his flesh
To nourish dying men ;
And often spreads his table fresh,
Lest we should faint again.
- 3 Our souls shall draw their heav'nly breath,
Whilst Jesus finds supplies :
Nor shall our graces sink to death,
For Jesus never dies.
- 4 The God of mercy be ador'd
Who calls our souls from death,
Who saves by his redeeming word,
And new creating breath.
- 5 To praise the Father and the Son,
And Spirit all divine,
The One in Three, and Three in One,
Let saints and angels join.

Hymn 62—common metre.—Pardon sealed.

- 1 **L**ORD, how divine thy comforts are !
How heav'nly is the place
Where Jesus spreads the sacred feast
Of his redeeming grace.
- 2 There the rich bounties of our God,
And sweetest glories shine ;
There Jesus says, that *I am his,*
And my Beloved's mine.

3 *Here, (says the kind redeeming Lord,
And shews his wounded side)
See here the spring of all your joys,
That open'd when I dy'd.*

4 To him that wash'd us in his blood,
Be everlasting praise,
Salvation, honor, glory, pow'r,
Eternal as his days.

Hymn 63—long metre.—The Love of Christ.

1 'TWAS his own love that made him bleed
That nail'd him to the curst tree ;
'TWas his own love this table spread
For such unworthy guests as we.

2 Then let us taste the Saviour's love ;
Come faith, and feed upon the Lord ;
With glad consent our lips shall move,
And sweet hofannas crown the board.

Hymn 64—long metre.

Self Dedication at the Lord's Table.

1 LORD, am I thine, entirely thine ;
Purchas'd and sav'd by blood divine !
With full consent thine I would be,
And own thy sov'reign right in me.

2 Thee my blest'd Master now I call,
And consecrate to thee my all ;
Lord, let me live and die to thee,
'Be thine thro' all eternity.

Hymn 65—common metre.

Faith, Hope and Love.

1 THE blest memorials of thy grief,
The suff'rings of thy death,

- We come, dear Saviour, to receive ;
But would receive with *faith*.
- 2 The tokens sent us to relieve
Our spirits when they droop,
We come, dear Saviour, to receive ;
But would receive with *hope*.
- 3 The pledges thou wast pleas'd to leave,
Our mournful minds to move,
We come, dear Saviour, to receive ;
But would receive with *love*.
- 4 Here in obedience to thy word
We take the bread and wine ;
The utmost we can do, dear Lord,
For all beyond is thine.
- 5 Increase our faith, and hope, and love ;
Lord, give us all that's good :
We would thy full salvation prove,
And share thy flesh and blood.

Hymn 66—long metre.

Struggling against Unbelief.

- 1 **P**ITY a helpless sinner, Lord,
Who would believe thy gracious word !
Owns his heart, with shame and grief,
A sink of sin and unbelief.
- 2 Lord, in thy house I read there's room ;
And vent'ring hard, behold I come :
But can there, Saviour ! can there be,
Among thy children room for *me* ?
- 3 I eat the bread, and drink the wine :
But oh ! my soul wants more than sign ;
I faint, unless I feed on thee,
And drink thy blood as shed for *me*.

- 4 For sinners, Lord, thou cam'st to bleed :
 And I'm a sinner vile indeed !
 Lord I believe thy grace is free ;
 O ! magnify thy grace in *me*.
-

Hymn 67—common metre.—Appropriation.

1 **T**HAT doleful night before his death,
 The Lamb for sinners slain
 Did almost with his latest breath
 This solemn feast ordain.

2 To keep thy feast, Lord, we are met :
 And to remember thee,
 Help each poor trembler to repeat,
For me, he dy'd, for me.

3 Thy suff'rings, Lord, each sacred sign
 'To our remembrance brings :
 We eat the bread and drink the wine ;
 But think on nobler things.

4 O, tune our tongues, and set in frame
 Each heart that pants for thee,
 To sing, " Hosanna to the Lamb,
 " The Lamb that died for *me*."

Hymn 68—peculiar metre.

We celebrate His dying Love.

1 **J**ESUS, once for sinners slain,
 From the dead was rais'd again ;
 And in heav'n is now set down
 With his Father on his throne.

2 There he reigns a King supreme,
 We shall also reign with him.
 Feeble souls, be not dismay'd :
 Trust in his Almighty aid.

- 3 He has made an end of sin : na.
 And his blood has wash'd us clean.
 Fear not ; he is ever near ;
 Now, e'en now, he's with us here.
- 4 Thus assembling, we by faith,
 Till he come, shew forth his death.
 Of his body, bread's the sign :
 And we view his blood in wine.
- 5 Saints on earth, with faints above,
 Celebrate his dying love.
 And let ev'ry ransom'd soul
 Sound his praise from pole to pole.
-

Hymn 69—long metre.—The Gospel Feast.

- 1 **H**OW rich are thy provisions, Lord !
 Thy table furnish'd from above ;
 The fruits of life o'erspread the board,
 The cup o'erflows with heav'nly love.
- 2 Thine ancient family, the Jews,
 Were first invited to the feast :
 We humbly take what they refuse,
 And Gentiles thy salvation taste.
- 3 We are the poor, the blind, the lame,
 And help was far, and death was nigh !
 But, at the gospel call, we came,
 And ev'ry want receiv'd supply.
- 4 From the high-way that leads to hell,
 From paths of darkness and despair,
 Lord, we are come with thee to dwell.
 Glad to enjoy thy presence here.
- 5 What shall we pay th' eternal Son,
 That left the heav'n of his abode,

- And to this wretched earth came down,
 To bring us wand'ers back to God !
- 6 It cost him death, to save our lives ;
 'To buy our souls, it cost his own ;
 And all the unknown joys he gives,
 Were bought with agonies unknown.
- 7 Our everlasting love is due
 To him that ransom'd sinners lost ;
 And pity'd rebels, when he knew
 The vast expence his love would cost.
- 8 To God the Father, God the Son,
 And God the Spirit, Three in One,
 Be honor, praise, and glory giv'n
 By all on earth, and all in heav'n.

Hymn 70—long metre.

Not ashamed of Christ crucified.

- 1 **A**T thy command, our dearest Lord,
 Here we attend thy dying feast ;
 Thy blood, like wine, adorns thy board,
 And thine own flesh feeds ev'ry guest.
- 2 Our faith adores thy bleeding love,
 And trusts for life in one that dy'd ;
 We hope for heav'nly crowns above,
 From a Redeemer crucify'd.
- 3 Let the vain world pronounce its shame,
 And fling their scandals on the cause ;
 We come to boast our Saviour's name,
 And make our triumphs in his cross.
- 4 With joy we tell the scoffing age,
 He that was dead has left his tomb,
 He lives above their utmost rage,
 And we are waiting till he come.

Hymn 71—common metre.—Hosanna.

- 1 **S**HOUT and proclaim the Saviour's love,
 Ye saints that taste his wine :
 Join with your kindred saints above,
 In loud *hosannas* join.
- 2 A thousand glories to our God
 Who gives such joy as this ;
Hosanna ! let it sound abroad,
 And reach where Jesus is.
- 3 To Father, Son and Holy Ghost,
 The God, whom we adore,
 Be glory, as it was, is now,
 And shall be evermore.
-

Hymn 72—common metre.—Thanksgiving.

- 1 **L**ORD, at thy table I behold
 The wonders of thy grace ;
 But most of all admire that I
 Should find a welcome place :
- 2 I that am all defil'd with sin,
 A rebel to my God ;
 I that have crucified his Son,
 And trampled on his blood.
- 3 What strange surprizing grace is this,
 That such a soul has room !
 My Saviour takes me by the hand,
 My Jesus bids me come.
- 4 Eat, O my friends, the Saviour cries,
 The feast was made for you :
 For you I groan'd, and bled, and died,
 And rose, and triumph'd too.
- 5 With trembling faith, and bleeding heart,
 Lord I accept thy love :

'Tis a rich banquet I have had,
What will it be above ?

6 Ye saints below, and hosts of heav'n,
Join all your praising powers :
No theme is like redeeming love,
No Saviour is like ours.

7 Had I ten thousand hearts, dear Lord,
I'd give them all to thee :
Had I ten thousand tongues, they all
Should join the harmony.

8 To Father, Son and Holy Ghost,
The God, whom we adore,
Be glory, as it was, is now,
And shall be evermore.

Hymn 73—short metre.—Thanksgiving.

1 **G**LORY to God on high ;
Our peace is made with Heav'n :
The Son of God came down to die,
That sin might be forgiv'n.

2 His precious blood was shed,
His body bruis'd, for sin :
Remember *this* in eating bread,
And *this* in drinking wine.

3 Approach his royal board,
In his rich garments clad :
Join ev'ry tongue to praise the Lord ;
And ev'ry heart be glad.

4 The Father gives the Son ;
The Son his flesh and blood :
The Spir't applies, and faith puts on
The righteousness of God.

5 Sinners, the gift receive ;
And each say, " I am chief :

“Thou know’st, O Lord, I would believe ;
“Oh ! help my unbelief.”

6 Lord, help us from above :
The pow’r is all thy own ;
Faith is thy gift, and hope, and love ;
For of ourselves we’ve none.

Hymn 74, to the end, are on Miscellaneous Subjects.

Hymn 74—long metre.

The Seasons crown’d with Goodness.

- 1 **E**TERNAL Source of ev’ry joy !
Thy praise shall ev’ry voice employ,
While in thy temple we appear
To hail thee Sov’reign of the year.
- 2 Wide as the wheels of nature roll,
Thy hand supports and guides the whole :
The sun is taught by thee to rise,
And darkness when to veil the skies.
- 3 The flow’ry spring, at thy command,
Perfumes the air and paints the land ;
The summer rays with vigor shine
To raise the corn and cheer the vine.
- 4 Thy hand, in autumn, richly pours
Thro’ all our coasts redundant stores ;
While winter’s soften’d by thy care,
No face of want or horror wear.
- 5 Seasons, and months, and weeks, and days
Demand successive songs of praise ;
And be the grateful homage paid,
With morning light and evening shade.
- 6 Here in thy house let incense rise,
And circling Sabbaths bless our eyes,
Till to those brighter courts we soar,
Where days and years revolve no more.

Hymn 75—long metre.

For New Year.

- 1 **G**OD of our lives, thy constant care
With blessings crowns each op'ning year ;
Our guilty lives thou dost prolong,
And wake anew our annual song.
- 2 How many precious souls are fled
To the vast regions of the dead,
Since from this day the changing sun
Thro' his last yearly period run !
- 3 Our breath is thine, eternal God ;
'Tis thine to fix our souls abode ;
We hold our lives from thee alone,
On earth, or in the world unknown.
- 4 To thee our spirits we resign ;
Make them and own them still as thine ;
So shall they smile, secure from fear,
Tho' death should blast the rising year.

Hymn 76—peculiar metre.

Prayer for Blessings on the New-Year.

- 1 **B**LESS, O Lord, the op'ning year,
To each soul assembled here :
Clothe thy word with pow'r divine,
Make us willing to be thine.
- 2 Let the minds of all our youth
Feel the force of sacred truth ;
While the gospel call they hear,
May they learn to love and fear.
- 3 Where thou hast thy work begun,
Give new strength the race to run ;
Scatter darkness, doubts and fears,
Wipe away the mourners' tears.

- 4 Bless us all both old and young ;
 And call forth praise from ev'ry tongue :
 Let the whole assembly prove
 All thy pow'r; and all thy love.
-

Hymn 77—common metre.—Christmas.

- 1 **A** WAKE, 'awake the sacred song
 To our incarnate Lord ;
 Let ev'ry heart and ev'ry tongue
 Adore th' eternal Word.
- 2 Sinners awake, with angels join,
 And chant the solemn lay ;
 Joy, love, and gratitude combine,
 To hail th' auspicious day.
- 3 Then shone almighty pow'r and love,
 In all their glorious forms ;
 When Jesus left his throne above
 To dwell with sinful worms.
- 4 Adoring angels tun'd their songs
 To hail the joyful day ;
 With rapture then, let mortal tongues
 Their grateful worship pay.
- 5 Hail, Prince of life, for ever hail !
 Redeemer, brother, friend !
 Tho' earth, and time, and life should fail,
 Thy praise shall never end.
-

Hymn 78—peculiar metre.

The Song of Angels.

- 1 **H**ARK, the herald angels sing,
 "Glory to the new-born King ;
 "Peace on earth, and mercy mild,
 "God and sinners reconcil'd."
- 2 Joyful all ye nations rise,
 Join the triumph of the skies ;

Hail the heaven-born Prince of peace
Hail the Son of righteousness !

- 3 Come, desire of nations, come,
Fix in us thy humble home ;
Come ; the woman's promis'd seed,
Bruise in us the serpent's head.
- 4 Glory to the new-born King !
Let us all the anthem sing,
" Peace on earth, and mercy mild,
" God and sinners reconcil'd !"

Hymn 79—peculiar metre.

Resurrection of Christ.

- 1 **C**HRI^ST, the Lord, is ris'n to-day,
Sons of men and angels say ;
Raise your joys and triumphs high,
Sing, ye heav'ns, and earth reply.
- 2 Love's redeeming work is done,
Fought the fight, the battle won :
Lo ! the sun's eclipse is o'er,
Lo ! he sets in blood no more.
- 3 Vain the stone, the watch, the seal,
Christ hath burst the gates of hell :
Death in vain forbids his rise,
Christ hath open'd Paradise.
- 4 Lives again our glorious King !
" Where, O death, is now thy sting ?"
Once he dy'd our souls to save ;
" Where's thy vict'ry, boasting grave ?"
- 5 Hail the Lord of earth and heav'n !
Praise to thee by both be giv'n !
'Thee we greet triumphant now,
Hail ! the RESURRECTION—thou.

Hymn 80—particular metre.

The Ascension and Kingdom of Christ.

1 **R**EJOICE, the Lord is King,
Th' ascended King adore ;
Mortals, give thanks, and sing
And triumph evermore !
Lift up the heart, lift up the voice,
Rejoice aloud, ye faints, rejoice.

2 Rejoice the Saviour reigns,
The God of truth and love ;
When he had purg'd our stains,
He took his seat above :
Lift up the heart, lift up the voice,
Rejoice aloud, ye faints, rejoice.

3 His kingdom cannot fail,
He rules o'er earth and heav'n ;
The keys of death and hell
Are to our Jesus given :
Lift up the heart, lift up the voice,
Rejoice aloud, ye faints, rejoice.

4 Rejoice in glorious hope,
Jesus the Judge shall come,
And take his servants up
To their eternal home :
We soon shall hear th' archangel's voice,
The trump of God shall sound, REJOICE.

Hymn 81—peculiar metre.—Whituesday.

1 **W**HEN the blest day of pentecost
Was fully come, the Holy Ghost
Descended from above ;
Sent by the Father and the Son,
(The Sender and the Sent are one)
The Lord of life and love.

2 But were these first disciples blest
 With heav'nly gifts? And shall the rest
 Be pass'd unheeded by?
 What? Has the Holy Ghost forgot
 To quicken souls that Christ has bought;
 And let's them lifeless lie?

3 No, thou almighty Paraclete!
 Thou shedd'st thy heav'nly influence yet;
 Thou visit'st sinners still:
 Thy breath of life, thy quick'ning flame,
 Thy pow'r, thy godhead, still the same,
 We own; because we feel.

Part 2—common metre.

4 Bless'd God, that once in fiery tongues
 Cam'st down in opon view,
 Come visit ev'ry heart that longs
 To entertain thee too.

5 And tho' not like a mighty wind,
 Nor with a rushing noise;
 May we thy calmer comforts find,
 And hear thy still small voice.

6 Not for the gift of tongues we pray;
 Nor pow'r the sick to heal:
 Give wisdom to direct our way;
 And strength to do thy will.

7 We pray to be renew'd within,
 And reconcil'd to God;
 To have our conscience wash'd from sin
 In the Redeemer's blood.

8 We pray to have our faith increas'd;
 And, O celestial Dove!
 We pray to be completely blest
 With that rich blessing, love.

Hymn 82—long metre.

On a fast Day for the revival of Religion.

- 1 **I**NDULGENT Sov'reign of the skies,
And wilt thou bow thy gracious ear!
While feeble mortals raise their cries,
Wilt thou, the great JEHOVAH, hear?
- 2 How shall thy servants give thee rest,
Till *Zion's* mould'ring walls thou raise?
Till thy own pow'r shall stand confess'd,
And make *Jerusalem* a praise?
- 3 Look down, O God, with pitying eye;
Revive thy work with pow'r around;
See what wide realms in darkness lie,
And hurl their idols to the ground.
- 4 Loud let the gospel-trumpet blow,
And call the nations from afar;
Let all the isles their Saviour know,
And earth's remotest ends draw near.
- 5 On all our souls let grace descend,
Like heav'nly dew in copious show'rs,
That we may call our God our friend,
That we may hail salvation ours.
- 6 Then shall each age and rank agree
United shouts of joy to raise:
And *Zion*, made a praise by thee,
To thee shall render back the praise.

Hymn 83—long metre.

For a public Fast in War.

- 1 **W**HILE o'er our guilty land, O Lord,
We view the terrors of the sword:
Oh! whither shall the helpless fly?
To whom but thee direct their cry?

- 2 The helpless sinner's cries and tears
Are grown familiar to thine ears ;
Oft has thy mercy sent relief,
When all was fear and hopeless grief.
- 3 On thee, our guardian God, we call,
Before thy throne of grace we fall ;
And is there no deliv'rance there ?
And must we perish in despair ?
- 4 See, we repent, we weep, we mourn,
To our forsaken God we turn ;
O spare our guilty country, spare
The church which thou hast planted here.
- 5 We plead thy grace, indulgent God :
We plead thy Son's atoning blood ;
We plead thy gracious promises,
And are they unavailing pleas ?
- 6 These pleas, presented at thy throne,
Have brought ten thousand blessings down
On guilty lands in helpless woe ;
Let them prevail to save us too.

Hymn 84—common metre.

Thanksgiving for Victory.

- 1 **T**O thee, who reign'st supreme above,
And reign'st supreme below,
Thou God of wisdom, pow'r and love,
We our successes owe.
- 2 The thundering horse, the martial band
Without thine aid were vain ;
And vict'ry flies at thy command
To crown the bright campaign.
- 3 Thy mighty arm, unseen, was nigh,
When we our foes assail'd ?

'Tis thou hast rais'd our honors high,
And o'er their hosts prevail'd.

4 Their mounds, their camps, their lofty towers
Into our hands are giv'n,
Not from desert or strength of ours,
But thro' the grace of Heav'n.

5 The Lord of hosts, our helper lives ;
His name be ever blest ;
'Tis his own arm the vict'ry gives ;
He grants his people rest.

Hymn 85—long metre.

Thanksgiving for national Peace.

1 GREAT Ruler of the earth and skies,
A word of thine almighty breath,
Can sink the world, or bid it rise ;
Thy smile is life, thy frown is death.

2 When angry nations rush to arms,
And rage, and noise, and tumult reigns,
And war resounds its dire alarms,
And slaughter spreads the hostile plains ;

3 Thy sovereign eye looks calmly down,
And marks their course and bounds their pow'r ;
Thy word the angry nations own,
And noise and war are heard no more.

4 Thou good, and wise and righteous Lord,
All move subservient to thy will ;
And peace and war await thy word,
And thy sublime decrees fulfil.

5 To thee we pay our grateful songs,
Thy kind protection still implore ;
O may our hearts, and lives, and tongues,
Confess thy goodness and adore.

Hymn 86—common metre.

Complaint and Hope in Sickness.

1 **L**ORD, I am pain'd; but I resign
My body to thy will;
'Tis grace, 'tis wisdom all divine,
Appoints the pains I feel.

2 I own thy providence, my God,
In ev'ry chastening stroke;
But while I smart beneath thy rod,
Thy presence I invoke.

3 Is not some blessed hour at hand
With health upon its wings?
Give it, O God, thy swift command,
With all the joys it brings.

4 To thee, my Saviour and my Lord,
I now myself resign;
In life and death, I trust thy word,
I am for ever thine.

Hymn 87—short metre.

Submission under Affliction.

1 **D**OST thou my profit seek,
And chasten as a friend?
O God, I'll kiss the smarting rod;
'There's hope yet in my end.

2 Dost thou thro' death's dark vale
Conduct to heav'n at last?
The future good will make amends
For all the evil past.

3 Lord, I would not repine
At strokes in mercy sent:
If the chastisement comes in love,
My soul shall be content.

Hymn 88—long metre.

Praise for Recovery from Sickness.

- 1 **A** WHILE remain'd the doubtful strife,
Till JESUS gave me back my life ;
My life—my soul, recal the word,
'Tis life to see thy gracious Lord.
 - 2 Why inconvenient *now* to die ?
Vile unbelief, O tell me why ?
When can it inconvenient be,
My loving Lord, to come to thee ?
 - 3 He saw me made the sport of hell,
He knew the tempter's malice well ;
And when my soul had all to fear,
Then did the glorious sun appear !
 - 4 O blefs him !—blefs, ye dying faints,
The God of grace, when nature faints !
He shew'd my flesh the gaping grave,
To shew me, he had power to save.
-

Hymn 89—common metre.—Morning Hymn.

- 1 **O**NCE more, my soul, the rising day
Salutes thy waking eyes ;
Once more, my voice thy tribute pay
To him that rolls the skies.
- 2 Night unto night his name repeats,
The day renews the found,
Wide as the heav'n on which he sits,
To turn the seasons round.
- 3 'Tis he supports my mortal frame,
My tongue shall speak his praise ;
My sins would rouse his wrath to flame,
And yet his wrath delays.

4 A thousand wretched souls are fled
 Since the last setting sun,
 And yet thou length'nest out my thread,
 And yet my moments run.

5 Dear God, let all my hours be thine,
 Whilst I enjoy the light :
 Then shall my soul in smiles decline,
 And bring a pleasant night.

Hymn 90—common metre.—Evening Hymn.

1 **L**ORD, thou wilt hear me when I pray ;
 I am for ever thine ;
 I fear before thee all the day,
 Nor would I dare to sin.

2 And while I rest my weary head,
 From cares and business free,
 'Tis sweet conversing on my bed,
 With my own heart and thee.

3 I pay this evening sacrifice ;
 And when my work is done,
 Great God, my faith and hope relies
 Upon thy grace alone.

4 Thus with my thoughts compos'd to peace,
 I'll give mine eyes to sleep :
 Thy hand in safety keeps my days,
 And will my slumbers keep.

Hymn 91—short metre.

Lord's Day. Morning.

1 **W**ELCOME sweet day of rest,
 That saw the Lord arise ;
 Welcome to this reviving breast,
 And these rejoicing eyes !

2 The King himself comes near,
And feasts his saints to-day ;
There we may set, and see him there,
And love, and praise, and pray.

3 One day amidst the place
Where my great God hath been,
Is sweeter than ten thousand days
Of pleasurable sin.

Hymn 92—common metre.

Lord's Day Evening.

1 **F**REQUENT the day of God returns
To shed its quick'ning beams ;
And yet how slow devotion burns !
How languid are its flames !

2 Accept our faint attempts to love,
Our frailties, Lord, forgive ;
We would be like thy saints above,
And praise thee while we live.

3 Increase, O Lord, our faith and hope,
And fit us to ascend,
Where the assembly ne'er breaks up,
The Sabbath ne'er shall end.

Hymn 93—long metre.—Dismission.

1 **D**ISMISS us with thy blessing Lord,
Help us to feed upon thy word,
All that has been amiss forgive,
And let thy truth within us live.

2 Tho' we are guilty thou art good,
Wash all our works in Jesus' blood ;
Give ev'ry fetter'd soul release,
And bid us all depart in peace.

U

Hymn 94—long metre.

The Spread of the Gospel.

- 1 **T**O distant lands thy gospel send,
And thus thy empire wide extend :
To Gentile, Savage, Turk and Jew,
Thou King of grace ! salvation shew.
- 2 Where'er thy sun, or light arise,
Thy name, O God ! immortalize :
May nations yet unborn confess,
Thy wisdom, pow'r, and righteousness.

Hymn 95—common metre.

Song of Moses and the Lamb.

- 1 **W**E sing the glories of thy love,
We found thy dreadful name ;
The Christian church unites the songs
Of Moses, and the Lamb.
- 2 Great God, how wond'rous are thy works
Of vengeance, and of grace !
Thou King of saints, Almighty Lord,
How just and true thy ways !
- 3 Who dares refuse to fear thy name,
Or worship at thy throne !
Thy judgments speak thine holiness
Thro' all the nations known.

Hymn 96—common metre.

Song of Zacharias.

- 1 **N**OW be the God of Israel blest'd
Who makes his truth appear ;
His mighty hand fulfils his word,
And all the oaths he sware.
- 2 Now he bedews king David's root
With blessings from the skies ;

He makes the Branch of promise grow,
The promis'd Horn arife.

- 3 " Be ev'ry vale exalted high,
" Sink ev'ry mountain low :
" The proud must stoop, and humble souls
" Shall his falvation know.
- 4 " The heathen realm with Ifrael's land
" Shall join in fweet accord ;
" And thofe that fit in darknefs fee
" 'The glory of the Lord.'

Hymn 97—long metre.

Song of Mary.

- 1 **O**UR souls fhall magnify the Lord,
In God the Saviour we rejoice ;
While we repeat the Virgin's fong,
May the fame fpirit tune our voice.
- 2 Let ev'ry nation call her blefs'd,
And endless years prolong her fame ;
But God alone must be ador'd ;
Holy and rev'rend is his name.
- 3 He fpake to Abr'am, and his feed,
In thee fhall all the earth be blefs'd :
The mem'ry of that ancient word
Lay long in his eternal breaft.
- 4 But now no more fhall Ifr'el wait,
No more the Gentiles lie forlorn ;
Lo, the defire of nations comes ;
Behold the promis'd feed is born !

Hymn 98—common metre.

Song of Simeon.

- 1 **L**ORD, let thy fervant now depart
Into thy promis'd reft ;

Since my expecting eyes have been
With thy salvation blest'd ;

2 Which till this time thy favor'd faints
And prophets only knew,
Long since prepar'd, but now set forth
In all the people's view.

3 A light to shew the heathen world
The way of saving grace,
Also the light and glory both
Of *Israel's* chosen race.

4 To Father, Son and Holy Ghost,
The God whom we adore,
Be glory, as it was, is now,
And shall be ever more.

Hymn 99—particular metre.

A Prospect of Eternity.

1 **L**O! on a narrow neck of land,
'Twixt two unbounded seas I stand,
Yet how insensible !

A point of time, a moment's space,
Removes me to yon heav'nly place,
Or—shuts me up in hell !

2 O God, my inmost soul convert,
And deeply on my thoughtful heart
Eternal things impress ;
Give me to feel their solemn weight,
And save me ere it be too late,
Wake me to righteousness.

3 Before me place, in bright array,
The pomp of that tremendous day,
When thou with clouds shalt come
To judge the nations at thy bar :

And tell me, Lord, shall I be there
To meet a joyful doom :

4 Be this my one great bus'ness here,
With holy trembling, holy fear,
To make my calling sure !
Thine utmost counsel to fulfil,
And suffer all thy righteous will,
And to the end endure !

5 Then, Saviour, then my soul receive,
Transported from this vale, to live
And reign with thee above ;
Where faith is sweetly-lost in fight,
And hope, in full supreme delight
And everlasting love.

Hymn 100—long metre.

A Covenant God.

- 1 **I**N thee, O God, we put our trust,
Thy hands have form'd us from the dust ;
Thou hast preserv'd us to this hour,
The monuments of grace and pow'r.
- 2 Thou art our God, our cov'nant God,
By oath and promise seal'd with blood ;
Through faith in Christ we make this claim
And call thee by that blessed name.
- 3 The world and fleshly lusts combine,
Our faith and hope to undermine ;
While satan joins his savage pow'r
Our souls to frighten or devour.
- 4 Too weak in our own strength to stand,
We seek protection from thy hand ;
Their dread assaults and rage controul,
And in these conflicts save our soul.

- 5 Encourag'd by thine oath and word,
 We dare rely upon the Lord ;
 Grace shall prevail against the foe.
 And God will bring us safely through.

D O X O L O G I E S.

1—common metre.

- 1 **G**LORY to God the Father's name,
 Who from our sinful race,
 Chose out his people to proclaim
 The honors of his grace.
- 2 Glory to God the Son be paid,
 Who dwelt in humble clay,
 And, to redeem us from the dead,
 Gave his own life away.
- 3 Glory to God the Spirit give,
 From whose almighty pow'r
 Our souls their heav'nly birth derive,
 And bless the happy hour.
- 4 Glory to God that reigns above,
 Th' eternal Three in One,
 Who, by the wonders of his love,
 Has made his nature known.

2—long metre.

TO God the Father, God the Son,
 And God the Spirit, Three in one,
 Be honor, praise and glory giv'n,
 By all on earth, and all in heav'n.

3—common metre.

TO Father, Son and Holy Ghost,
 The God, whom we adore,
 Be glory, as it was, is now,
 And shall be evermore.

4—common metre.

TO praise the Father and the Son,
 And Spirit all divine,
 The One in Three, and Three in One,
 Let saints and angels join.

5—short metre.

GIVE to the Father praise,
 Give glory to the Son,
 And to the Spirit of his grace
 Be equal honor done.

6—peculiar metre.

TO God the Father's throne
 Perpetual honors raise,
 Glory to God the Son,
 To God the Spirit praise :
 With all our pow'rs,
 Eternal King,
 Thy name we sing,
 While faith adores,

The End of the Hymns and Doxologies.

THE HISTORY OF THE

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T H E

HEIDELBERGH CATECHISM.

Ist L O R D's D A Y.

Q 1. **W**HAT is thy only comfort in life and death?

A. That I with ^a body and soul, both in life and death ^b am not my own, but belong ^c unto my faithful Saviour Jesus Christ, who with his precious ^d blood hath fully ^e satisfied for all my sins, and delivered ^f me from all the power of the devil; and so preserves me, ^g that without the will of my heavenly Father, not a hair ^h can fall from my head; yea that all things must be ⁱ subservient to my salvation, and therefore, by his Holy Spirit, he also assures me ^k of eternal life, and makes ^l me sincerely willing and ready, henceforth, to live unto him.

a 1 Cor. vi, 19, 20. b Rom. xiv, 7, 8, 9, c 1 Cor. iii, 23. d 1 Pet. 1, 18, 19. e 1 John i, 7. f 1 John iii, 8. Heb. ii, 14, 15. g John vi, 39, and x, 28, 29. h Luke xxi, 18. Mat. x, 30. i Rom. viii, 28. k 2 Cor. i, 22. and v, 5. l Rom. viii, 14, and vii, 22.

Q. 2. *How many things are necessary for thee to know, that thou, enjoying this comfort, mayest live and die happily?*

A. Three: ^m The first, how great ⁿ my sins and miseries are: The second, how I may be delivered ^o from all my sins and miseries. The third how I shall express my gratitude ^p to God for such deliverance.

m Luke xxiv. 47 i Cor. vi, 10, 11. n John ix, 41. Rom. iii, 10, 19. o John xvii, 3. p Eph. v, 8, 9, 10.

THE FIRST PART.

*Of the Misery of Man.*III^d LORD'S DAY.Q. 3. *Whence knowest thou thy misery ?*A. Out of the law of God. *Rom. iii, 20.*Q. 4. *What doth the law of God require of us ?*

A. Christ teacheth us that, briefly *Mat. xxii, 37—40.* “Thou shalt love the Lord thy God with
 “all thy heart, with all thy soul, with all thy
 “mind, and with all thy strength. This is the
 “first and the great command, and the second is
 “like to this, Thou shalt love thy neighbor as
 “thyself. On these two commands hang the whole
 “Law and the prophets.” *q Luke x, 27.*

Q. 5. *Canst thou keep all these things perfectly ?*

A. In no wise ; for ^rI am prone by nature to
 hate God and my neighbor.^s

^rRom. iii, 10. ⁱ John i, 8. ^s Rom. viii, 7. Tit. iii, 3.

III^d LORD'S DAY.Q. 6. *Did God then create man so wicked and perverse ?*

A. By no means : but God created man good,^c
 and after his own image, in ^urighteousness and
 true holiness, that he might rightly know God his
 Creator, heartily love him, and live with him in
 eternal happiness, to glorify and praise him.^v

^t Gen. i, 31. ^u Gen i, 26, 27. Col. iii, 10. Eph.
 iv, 24. ^v Eph. i, 6. ⁱ Cor. vi, 20.

Q. 7. *Whence then proceeds this depravity of human nature ?*

A. From the fall and disobedience of our first
 parents, Adam and Eve, ^xin Paradise : here our
 nature is become so corrupt, that we are all con-
 ceived and born in sin.^y

^x Gen. iii, 6. Ro. v, 12, 18, 19. ^y Ps. li, 5. Gen. v, 3.

Q. 8. *Are we then so corrupt that we are wholly*

incapable of doing any good, and inclined to all wickedness?

A. Indeed we are;² except we are regenerated by the Spirit of God.^a

z Gen. vi, 5. Job xiv, 4. and xv, 14, 16. a John iii, 5. Eph. ii, 5.

IVth LORD'S DAY.

Q. 9. *Doth not God then do injustice to man, by requiring from him in his law, that which he cannot perform?*

A. Not at all: ^b For God made man capable ^c of performing it: But man by the instigation ^d of the devil, and his own wilful disobedience, ^e deprived himself and all his posterity of those divine gifts.

b Eccl. vii, 29. c Eph. iv, 24. Col. iii, 10. d Gen. iii, 4, 7. e Rom. v, 12.

Q. 10. *Will God suffer such disobedience and rebellion to go unpunished?*

A. By no means: ^f But is terribly displeas'd ^g with our original as well as actual sins; and will punish them in his just judgment, temporally and eternally, as he hath declared, ^h "Curst is every one that continueth not in all things which are written in the book of the law to do them."

f Ps. v, 5. Rom. i, 18. g Deut. xxviii, 15. Heb. ix, 27. h Deut. xxvii, 26. Gal. iii, 10.

Q. 11. *Is not God then also merciful?*

A. God is indeed merciful, but also just; ⁱ therefore his justice requires, ^j that sin, which is committed against the most high Majesty of God, be also punished with extreme, that is with everlasting ^m punishment, both of body and soul.

i Exod. xxxiv, 6. k Exod. xx, 5. Job xxxiv, 10, 11. l Ps. v, 5. m Gen. ii, 17. Rom. vi, 23.

THE SECOND PART.

Of Man's Deliverance.

Vth LORD'S DAY.

Q. 12. *Since then, by the righteous judgment of God, we deserve temporal and eternal punishment, is there no way by which we may escape that punishment, and be again received into favor?*

A. God will have his justice ⁿ satisfied; and therefore we must make this full ^o satisfaction, either by ourselves or by another.

ⁿ Exod. xx, 5. ^o Rom. viii, 3. ² Cor. v, 14, 15.

Q. 13. *Can we ourselves then make this satisfaction?*

A. By no means: ^p but on the contrary we ^q daily increase our debt.

^p Job ix, 2, 3. & xv, 14, 15, 16. ^q Mat. vi, 12. If. lxiv, 6.

Q. 14. *Can there then be found any where, one who is a mere creature, able to satisfy for us?*

A. None; for, first, God will not ^r punish any other creature for the sin which man hath committed; and further, no mere creature can sustain the burden of God's eternal wrath against sin, so as to ^s deliver others from it,

^r Heb. ii, 14, 18. ^s Ps. cxxx, 3. and xlix, 8. 9.

Q. 15. *What sort of a mediator and deliverer then must we seek for?*

A. For one who is very man, ^t and perfectly righteous; and yet more powerful than all creatures; that is, one who is also very ^u God.

^t 1 Cor. xv, 21. Rom. viii, 3. ^u Rom. ix, 5. If. 7, 14.

VIth LORD'S DAY.

Q. 16. *Why must he be very man, and also perfectly righteous?*

A. Because the justice of God, requires that the same human nature, which hath sinned,

should ^u likewise make satisfaction for sin ; and one who is himself a sinner ^v cannot satisfy for others.

^u Rom. v, 12, 15. ^v 1 Pet. iii, 18. Isa. liii, 11.

Q. 17. *Why must he, in one person, be also very God ?*

A. That he might by the power of his god-head ^x sustain in his human nature, the burthen of God's wrath ; and might ^y obtain for, and restore to us, righteousness and life.

^x 1 Peter iii, 18. Acts ii, 24. Isa. liii, 8. ^y 1 John i, 2. Jer. xxiii, 6. 2 Tim. i, 10. John vi, 51.

Q. 18. *Who then is that Mediator, who is in one person both very God, and a real righteous man ?*

A. Our LORD JESUS CHRIST, ^z who " of God is made ^z unto us wisdom and righteousness, and sanctification and redemption."

^z Mat. i, 23. 1 Tim. iii, 16. Luke ii, 2. 2 1 Corinthians i, 30.

Q. 19. *Whence knowest thou this ?*

A. From the holy gospel, which God himself revealed first in Paradise ; ^a and afterwards published by the patriarchs ^b and prophets, and was pleased to represent it, by the shadows ^c of sacrifices and the other ceremonies of the law ; and lastly, has accomplished it ^d by his only begotten Son.

^a Gen. iii, 15. ^b Gen. xxii, 17, 18, and xxviii, 14.

Rom. i, 2. Heb. i, 1. ^c John v, 46, Heb. x, 7, 8.

^d Rom. x, 4. Heb. xiii, 8.

VIIth. LORD'S - DAY.

Q. 20. *Are all men then, as they perished in Adam, saved by Christ ?*

A. No ; only ^a those who are ingrafted into him, ^b and receive all his benefits, by a true faith.

^a Mat. i, 21. Isa. liii, 11. ^b John i, 12, 13. Rom.

2, 20. Heb. ii, 39.

Psalm

V

Q. 21. What is true faith ?

A. True faith is not only a certain knowledge, ^c whereby I hold for truth all that God ^d has revealed to us in his word, but also an assured ^e confidence which the Holy ^f Ghost works by the gospel, ^g in my heart ; that not only to others, but to me also, ^h remission of sin, everlasting righteousness, ⁱ and salvation, are freely given by God, ^k merely of grace, only for the sake of Christ's merits. ^l

^c John vi, 69. John xvii, 3. Heb. xi, 3. 6. ^d Rom. ii, 18, 19, 20. ^e Rom. iv, 16, 20, 21. Heb. xi, 1. Eph. iii, 12. ^f Rom. i, 16. ^g 1 Cor. i, 21. Acts xvi, 14. Mat. xvi, 17. John iii, 5. ^h Rom. x, 14, 17. ⁱ Mat. ix, 2. ^j Rom. v, 1. ^k Gal. ii, 20. ^l Rom. iii, 24, 25, 26.

Q. 22. What is then necessary for a Christian to believe ?

A. All things promised us in the gospel, ^m which the articles of the Catholic undoubted Christian faith briefly teach us.

^m John xx, 31. Mat. xxviii, 19, 20.

Q. 23. What are these articles ?

A. 1st. I believe in God, the Father Almighty, Maker of heaven and earth.

2d. And in Jesus Christ, his only begotten Son, our Lord.

3d. Who was conceived by the Holy Ghost, born of the Virgin Mary :

4th. Suffered under Pontius Pilate ; was crucified, dead and buried : He descended into hell :

5th. The third day he rose again from the dead :

6th. He ascended into heaven, and sitteth at the right hand of God, the Father Almighty :

7th. From thence he shall come to judge the quick and the dead.

8th. I believe in the Holy Ghost.

9th. I believe an holy Catholic Church : The communion of Saints :

10th. The forgiveness of Sins.

11th. The resurrection of the Body :

12th. And the Life everlasting. Amen.

VIIIth LORD'S DAY.

Q. 24. *How are these articles divided ?*

A. Into three parts : 'The first is of God the Father, and our creation ⁿ : The second of God the Son, and our redemption ^o : The third of God the Holy Ghost, and our sanctification. ^p

ⁿ Gen i. ^o 1 Peter i, 18, 19. ^p 1 Pet. i, 21, 22.

Q. 25. *Since there is only but one ^q Divine Essence, why speakest thou of Father, Son and Holy Ghost ?*

^q Deuteronomy vi, 4.

A. Because God hath so ^r revealed himself in his word, that these Three distinct Persons are the One only true and eternal God.

^r Gen. i, 26. Isa. lxi, 1. John xiv, 16, 17. 1 John v, 7. John i, 18. Mat. xxviii, 19. 2 Cor. xiii, 13, 14.

O F G O D T H E F A T H E R.

IXth LORD'S DAY.

Q. 26. *What believest thou, when thou sayest, " I believe in God the Father Almighty, Maker of heaven and earth ?"*

A. That the eternal Father of our Lord Jesus Christ (who ^s of nothing made heaven and earth, with all that is in them, who likewise upholds and ^t governs the same by his eternal counsel and providence) is for the sake of Christ his Son, my ^u God and my Father : on whom I rely so entirely, that I have no doubt but he will provide me with all things necessary ^v for soul and body : and further that he will make whatever evils he sends

^s Gen. i, and 2. Ps. xxxiii, 6. ^t Ps. cxvii, 3. Mat. x, 29. Heb. i, 3. John v, 17. ^u John i. 12. Rom. viii, 15, 16. Gal. iv, 5, 6. Eph. i, 5. 1 John iii, 1, v. Ps. lv, 22. Mat. vi, 26. Rom. viii, 28.

upon me in this valley of tears, * turn out to my advantage; for he is able to do it, being Almighty * God and willing, being a y faithful Father.

x Rom. x, 12. y Mat. vi, 26. and vii, 9, 10, 11.

Xth LORD'S DAY.

Q. 27. *What dost thou mean by the providence of God?*

A. The almighty and every where present power of God: z whereby, as it were, by his hand, a he upholds and governs heaven, earth and all creatures; so that herbs and grass, rain b and drought, fruitful c and barren years, meat and drink, d health and sickness, e riches and poverty, yea, all things f come, not by chance, but by his fatherly hand.

z Acts xvii, 25, 26, 27, 28. a Heb. i, 3. b Jer. v, 24. c Acts xiv, 17. d John ix, 3. e Pro. xxii, 2. Job i, 21. f Mat. x, 29, 30. Eph. i, 11.

Q. 28. *What advantage is it to us, to know that God has created, and by his providence, doth still uphold all things?*

A. That we may be patient in * adversity, thankful k in prosperity; and, that in all things which may hereafter befall us, we place our firm i trust in our faithful God and Father, that nothing shall k separate us from his love, since all creatures are so in his hand, that without his will they l cannot so much as move.

g Rom. v, 3. Ps. xxxix, 10. h Deut. viii, 10
i Thel. v, 18. i Rom. v, 4, 5, 6. k Rom. viii, 38
39. l Job i, 12. and ii, 6. Mat. viii, 31. Isa. x, 15

OF GOD THE SON.

XIth LORD'S DAY.

Q. 29. *Why is the Son of God called Jesus, that is a Saviour?*

A. Because he saveth us, and delivereth us from

our ^m sins ; and likewise, because we ought not to seek, neither can we find, ⁿ salvation in any other.

^m Mat. i, 21. ⁿ Acts iv, 12.

Q. 30. Do such then believe in Jesus the only Saviour, who seek their salvation, and happiness of saints, of themselves, or any where else.

A. They do not : for though they boast of him in words, yet in deeds they deny ^a Jesus the only Deliverer and Saviour ; for one of these two things must be true, that either Jesus is not a complete Saviour, or that they who by a true faith receive this Saviour, must find all things in him ^b necessary to their salvation.

^a 1 Cor. i, 13, 31. Gal. v, 4. ^b Heb. xii, 2. Isa. ix, 6, 7. Col. i, 19, 20.

XIIth LORD'S DAY.

Q. 31. Why is he called Christ, that is anointed ?

A. Because he is ordained ^c of God the Father, and ^d anointed with the Holy Ghost, to be our ^e chief Prophet and Teacher : Who has fully revealed to us the secret counsel and will of God concerning our redemption : And to be our only High Priest, ^f who by the one sacrifice of his body, has redeemed us, and makes continual ^g intercession with the Father for us ; and also to be our eternal King, ^h who governs us by his Word and Spirit ; and who defends and ⁱ preserves us in (the enjoyment of) that salvation he has purchased for us.

^c Heb. i, 9. ^d Deut. xviii, 18. Acts. iii, 22. John. i, 18, and xv, 15. Mat. xi, 27. ^e Ps. cx, 4. Heb. vii, 21, and x, 14. ^f Rom. viii, 34. ^g Ps. ii, 6. ^h Luke i, 33. ⁱ Mat. xxviii, 18. John. x, 28.

Q. 32. But why art thou called a Christian ?

A. Because I am a member of Christ ^j by faith, and thus am partaker ^k of his anointing, that so I may ^l confess his name, and present myself a

^j 1 Cor. vi, 15. ^k 1 John ii, 27. Joel ii, 28. ^l Mat. x, 32.

living ^m sacrifice of thankfulness to him: And also that with a free and good conscience I may fight against sin ⁿ and satan, in this life; and afterwards ^o reign with him eternally, over all creatures.

^m Rom. xii, 1. Rev. i, 6. ⁿ Eph. vi, 11, 12. ^o 1 Tim. i, 18, 19. ^o 2 Tim. ii, 12.

XIIIth LORD'S DAY.

Q. 33. Why is Christ called the only begotten Son of God, since we are also the children of God?

A. Because Christ alone is the eternal and natural Son of ^p God; but we are children ^q adopted of God by grace, for his sake.

^p John i, 1. Heb. i, 2. ^q Rom. viii, 15, 16, 17. Eph. i, 5, 6.

Q. 34. Wherefore callest thou him our Lord?

A. Because he hath redeemed us, both soul and body, from all our sins, not with gold or silver, ^r but with his precious blood, and hath delivered us from all the power of the devil; and thus hath made us his own property.

^r 1 Peter i, 18, 19. 1 Cor. vi, 20.

XIVth LORD'S DAY.

Q. 35. What is the meaning of these words, "He was conceived by the Holy Ghost, born of the Virgin Mary?"

A. That God's eternal Son, who ^s is, and continueth true and eternal ^t God, ^u took upon him the very nature of man, of the flesh and ^v blood of the Virgin Mary, by the operation of the Holy Ghost: ^x that he might also be the true seed of David, ^y like unto his brethren in all things, ^z sin excepted.

^s John i, 1. Col. i, 15. Ps. ii, 7. ^t Rom. ix, 5. ^u John v, 20. ^v John i, 14. Gal. iv, 4. ^v Mat. i, 18. Luke i, 35. ^x Ps. cxxxii, 11. Acts ii, 30. Rom. i, 3. ^y Phil. ii, 7. ^z Heb. iv, 15.

Q. 36. What profit dost thou receive by Christ's holy conception and nativity ?

A. That he is our ^a Mediator ; and with his innocence and perfect holiness, covers, in the sight of ^b God, my sins, wherein I was conceived and brought forth !

^a Heb. ii, 16, 17. ^b Pl. xxxiii, 1. 1 Cor. i, 30. Rom. viii, 34.

XVth LORD'S DAY.

Q. 37. What dost thou understand by the words " He suffered ?"

A. That he, all the time he lived on earth, but especially at the end of his life, ^c sustained, in body and soul, the wrath of God against the sins of mankind : That so by his passion, as the only ^d propitiatory sacrifice, he might redeem our body and soul from everlasting damnation, and obtain for us the favor of God, righteousness and eternal life.

^c 1 Peter ii, 24. Isa. liii, 12. ^d 1 John ii, 2. Rom. iii, 25.

Q. 38. Why did he suffer under Pontius Pilate, as his judge ?

A. That he being innocent, and yet condemned ^e by a temporal judge, might thereby free us from the severe judgment of God, to which we were exposed.^f

^e Luke xxiii, 14. John xix, 4. Pl. lxix, 5. ^f Gal. iii, 13.

Q. 39. Is there any thing more in his being crucified, than if he had died some other death ?

A. Yes [there is] ; for thereby I am assured that he took upon him the curse which lay upon me ; for the death of the cross was ^g accursed of God.

^g Deut. xxi, 23. Gal. iii, 13.

XVIth LORD'S DAY.

Q. 40. *Why was it necessary for Christ to humble himself even to death?*

A. Because, with respect to the justice and truth of God, satisfaction for our sins could be made ^g no otherwise than by the death of the ^h Son of God.

^g Gen. ii, 17. ^h Heb. ii, 9, 10. Phil. ii, 8.

Q. 41. *Why was he also "buried?"*

A. Thereby to prove that he ⁱ was really dead.

ⁱ Acts xiii, 29. John xix, 38, &c.

Q. 42. *Since then Christ died for us, why must we also die?*

A. Our death is not a satisfaction for our sins, but only an abolishing of sin, and a passage into eternal life.

^k John v, 24. Phil. i, 23.

Q. 43. *What further benefit do we receive from the sacrifice and death of Christ on the cross?*

A. That by virtue thereof, our old man is crucified, dead and ^l buried with him; that so the corrupt inclinations of the flesh may no more ^m reign in us; but that we may ⁿ offer ourselves unto him a sacrifice of thanksgiving.

^l Rom. vi, 6, 7, &c. ^m Rom. vi, 12. ⁿ Rom, xii, 1.

Q. 44. *Why is there added "He descended into hell?"*

A. That in my greatest temptations, I may be assured, and wholly comfort myself in this, that my Lord Jesus Christ by his inexpressible anguish, pains, terrors, and hellish agonies, in which he was plunged during all his sufferings, but especially on the cross, hath ^o delivered me from the anguish and torments of hell.

^o Isa. liii, 10. Mat. xxvii, 46.

XVIIth LORD'S DAY.

Q. 45. *What doth the resurrection of Christ profit us?*

A. First, by his resurrection he hath overcome

death, that he might ^p make us partakers of that righteousness which he had purchased for us by his death : Secondly, we are also by his power ^q raised up to a new life : And lastly, the resurrection of Christ is a ^r sure pledge of our blessed resurrection.

^p 1 Cor. xv, 16. ^q Rom. vi, 4. Col. iii, 1, &c.
^r 1 Cor. xv. Rom. viii, 11.

XVIIIth LORD'S DAY.

Q. 46. How dost thou understand these words, " He ascended into Heaven ?"

A. That Christ in the sight of his disciples, was ^a taken up from earth into heaven ; and that he continues ^t there for our interest, until he comes again to judge the quick and the dead.

^s Acts i, 9. Mark xvi, 19. ^t Heb. iv, 14. Rom. viii, 34. Eph. iv, 10.

Q. 47. Is not Christ with us then even to the end of the world, as he hath promised ?

A. Christ is very man and very God : With respect to his human ^u nature, he is no more on earth ; but with respect to his ^v godhead, majesty, grace and spirit, he is at no time absent from us.

^u Acts iii, 21. John iii, 13, and xvi, 28. ^v Mat. xxviii, 20.

Q. 48. But if his human nature is not present wherever his godhead is, are not then these two natures in Christ separated from one another ?

A. Not at all : For since the godhead is incomprehensible and ^x omnipresent, it must necessarily follow, ^y that the same is not limited with the human nature he assumed, and yet remains personally united to it.

^x Acts vii, 49. Mat. xxiv, 30. ^y Mat. xxviii, 20. John xvi, 28. xvii, 11, and iii, 13.

Q. 49. Of what advantage to us is Christ's ascension into heaven?

A. First, that he is our ¹ advocate in the presence of his Father in heaven: Secondly, that we have our flesh in heaven, as a sure pledge, that he as the head, will also ² take up to himself, us his members: Thirdly, that he ³ sends us his Spirit as an earnest, by whose power we “seek the things which are above, where Christ sitteth on the right hand of God, ^b and not things on earth.”

^y Heb. ix, 24. ¹ John ii, 2. Rom. viii, 34. ^z John xiv, 2. Eph. ii, 6. ^a John xiv, 16. ² Cor. i, 22, and v, 5. ^b Col. iii, 1. Phil. iii, 10.

XIXth LORD'S DAY.

Q. 50. Why is it added, “and sitteth at the right hand of God?”

A. Because Christ is ascended into heaven for this end, that he might there ^c appear as head of his church, by whom the Father ^d governs all things.

^c Eph. i, 20. Col. i, 18. ^d Mat. xxviii, 18. John v, 22.

Q. 51. What profit is this glory of Christ our head unto us?

A. First, That by his holy Spirit he ^e poureth out heavenly graces upon us his members: And then, secondly, that by his power he defends ^f and preserves us against all enemies.

^e Eph. iv, 10. ^f Ps. ii, 9. John x, 28.

Q. 52. What comfort is it to thee that “Christ shall come again to judge the quick and the dead?”

A. That in all my sorrows and persecutions, with uplifted head, ^g I look for the very same person, who before offered himself for my sake, to the tribunal of God, and hath removed all curse from me, to come as Judge from heaven; who

^g Luke xxi, 28. Rom. viii, 23, 24. ¹ Thes. iv, 16.

shall cast all his ^h and my enemies into everlasting condemnation, but shall translate ⁱ me with all his chosen ones to himself, into heavenly joys and glory.

h 2 Thes. i, 6, 7. Mat. xxv. 41. i Mat. xxv, 34.

OF GOD THE HOLY GHOST.
XXth LORD'S DAY.

Q. 53. *What dost thou believe concerning the Holy Ghost?*

A. First, that he is true and co-eternal God with the Father and the ⁱ Son: Secondly, that he is also given ^k me, to ^l make me by a true faith, partaker of Christ and all his benefits, that he may ^m comfort me, and ⁿ abide with me for ever.

i Gen. i, 2. Isa. xlviii, 16. 1 Cor. iii, 26. k Mat. xxviii, 19. 2 Cor. i, 21. l Gal. iii, 14. 1 Peter i, 2. m Acts ix, 31. n John xiv, 16. 1 Peter iv, 14.

XXIst LORD'S DAY.

Q. 54. *What believest thou concerning the "Holy Catholic church" of Christ?*

A. That the Son of God ^o from the ^p beginning to the end of the world, gathers, ^q defends, and ^r preserves to himself by his ^s Spirit and Word out of the ^t whole human race, a ^u church chosen to everlasting life, agreeing in true faith; and that I am, and for ever shall remain, a ^v living member thereof.

o John x, 11. p Gen. xxvi, 4. q Rom. viii, 29. Eph. i, 10. r Mat. xvi, 18. s Isa. lix, 21. t Deut. x, 14, 15. u Acts xiii, 48. v 1 Cor. i, 8, 9. Rom. viii, 35, &c.

Q. 55. *What do you understand by "the communion of saints?"*

A. First, that all and every one who believes, being members of Christ, are in common, ^x par-

x 1 John i, 3. Rom. viii, 32. 1 Cor. xii, 13.

372 Of the Resurrection of the Body.

takers of him, and of his riches and gifts : Secondly, that every one must know it to be his duty, readily and ^y cheerfully to employ his gifts, for the advantage and salvation of other members.

^y 1 Cor. xiii, 5. Philip. ii, 4, 5, 6.

Q. 56. What believest thou concerning "the forgiveness of sins?"

A. That God for the sake of ^z Christ's satisfaction, will no more ^a remember my sins, neither my corrupt nature, against which I have to struggle all my life long; but will graciously impute to me the righteousness of Christ, that I may never be ^b condemned before the tribunal of God.

^z 1 John ii, 2. 2 Cor. v, 19, 21. ^a Jer. xxxi, 34. Pf. ciii, 3, 4, 10, 11. Rom. viii, 1, 2, 3. ^b John iii, 18.

XXIII^d LORD'S DAY.

Q. 57. What comfort doth the resurrection of the body afford thee?

A. That not only my soul after this life, shall be immediately taken ^b up to Christ its head; but also, that this my body, being raised by the power of Christ, shall be re-united with my soul, and ^c made like unto the glorious body of Christ.

^b Luke xxiii, 43. Philip. i, 23. ^c 1 Cor. xv, 53. Job xix, 25, 26.

Q. 58. What comfort takest thou from the article of "life everlasting?"

A. That since ^d I now feel in my heart the beginning of eternal joy, after this life, ^e I shall inherit perfect salvation, which "^f Eye hath not seen, nor ear heard, neither hath it entered into the heart of man" to conceive! and that, to praise God therein for ever.

^d 2 Cor. v, 2, 3, 6. Rom. xiv, 17. ^e Pf. xvi, 11. ^f 1 Cor. ii, 9.

XXIII^d LORD'S DAY.

Q. 59. *But what doth it profit thee now that thou believest all this ?*

A. That I am righteous in Christ before God, and an heir of eternal life.^s

g Rom v, 1. Rom. i, 17. John iii, 36.

Q. 60. *How art thou righteous before God ?*

A. Only ^h by a true faith in Jesus Christ ; so that tho' my conscience accuse me, that I have grossly transgressed all the commands of God, and ⁱ kept none of them, and am still ^k inclined to all evil ; notwithstanding God, without any ^l merit of mine, but only of mere ^m grace, grants ⁿ and ^o imputes to me the ^p perfect satisfaction, righteousness and holiness of Christ : even so, as if I never had had, nor committed any sin ; yea, as if I had fully ^q accomplished all that obedience which Christ hath accomplished for me ; ^r in as much as I embrace such benefit with a believing heart.

h Rom. iii, 22, &c. Gal. ii, 16. Eph. ii, 8, 9. i Rom. iii, 9, &c. k Rom. vii, 23. l Rom. iii, 24. m Tit. iii, 5. Eph. ii, 8, 9. n Rom. iv, 4, 5. 2 Cor. v, 19. o 1 John ii, 1. p 1 John ii, 2. q 2 Cor. v, 21. r Rom. iii, 28. John iii, 18.

Q. 61. *Why sayest thou, that thou art righteous by faith only ?*

A. Not that I am acceptable to God on account of the ^s worthiness of my faith ; but because only the satisfaction, righteousness and holiness of Christ, is my righteousness before ^t God ; and that I cannot receive ^u and apply the same to myself any other way than by faith only.

s Mt. xvi, 2. Eph. ii, 8, 9. t 1 Cor. i, 30. 1 Cor. ii, 2. u 1 John v, 10.

XXIVth LORD'S DAY.

Q. 62. *But why cannot our good works be the whole or part of our righteousness before God ?*

A. Because, that the righteousness, which can be approved of before the tribunal of God must be absolutely perfect, and in all respects ^v conformable to the divine law: And also, that our best works in this life, are all imperfect and ^a defiled with sin.

^v Gal. iii, 10. Dent. xxvii, 26. ^a Isa. lxiv, 6.

Q. 63. *What! do not our good works merit, which yet God will reward in this and in a future life?*

A. This reward is not of merit, but of ^b grace.

^b Luke xvii, 10.

Q. 64. *But doth not this doctrine make men careless and profane?*

A. By no means: For it is impossible that those who are implanted into Christ, by a true faith, should not bring forth fruits of ^c thankfulness.

^c Matt. vii. 18. John xv. 5.

OF THE SACRAMENTS.

XXVth LORD'S DAY.

Q. 65. *Since then we are made partakers of Christ and all his benefits by faith only, whence doth this faith proceed?*

A. From the Holy Ghost, who works ^d faith in our hearts by the preaching of the gospel, and ^e confirms it by the use of the sacraments.

^d Eph. ii, 8. & vi, 23. Philip. i, 29. ^e Mat. xxviii, 19. Rom. iv, 11.

Q. 66. *What are the sacraments?*

A. The sacraments are holy visible signs and seals, appointed of God for this end, that by the use thereof, he may the more fully declare and seal to us the promise of the gospel; viz. That he grants us freely the remission of sin, and ^f life eternal, for the sake of that one sacrifice of Christ, accomplished on the cross.

^f Gen. xvii, 11. Rom. iv, 11. Dent. xxx, 6. Lev. vi, 15. Acts xxii, 16. Acts ii, 38. Mat. xxvi, 28.

Q. 67. *Are both word and sacraments then ordained and appointed for this end, that they may direct our faith to the sacrifice of Jesus Christ on the cross, as the only ground of our salvation?*

A. Yes, indeed; for the Holy Ghost teaches us in the gospel, and assures us by the sacraments ^f that the whole of our salvation depends upon that one sacrifice of Christ, which he offered for us on the cross. ^f Rom. vi, 3. Gal. iii, 27.

Q. 68. *How many sacraments has Christ instituted in the new covenant, or testament?*

A. ^gTwo; namely, holy baptism and the holy supper. ^g 1 Cor. x, 2, 34.

OF HOLY BAPTISM.
XXVIth LORD'S DAY.

Q. 69. *How art thou admonished and assured by holy baptism, that the one sacrifice of Christ upon the cross is of real advantage to thee?*

A, Thus, that Christ appointed ^h this external washing with water, adding thereto this promise, that I am as certainly washed by his blood and spirit from all pollution of my soul, that is, from all my sins, as I am ⁱ washed externally with water, by which the filthiness of the body is commonly washed away.

^h Mat. xxviii, 19. Acts ii, 38. ⁱ Mark xvi, 16. Mat. iii, 11. Rom. vi, 3. ^k Mark i, 4. Luke iii, 3.

Q. 70. *What is it to be washed with the blood and spirit of Christ?*

A. It is to receive of God the remission of sins, freely for the sake of Christ's blood, which he ^k shed for us by his sacrifice upon the cross: And also to be renewed by the Holy Ghost; and sanctified to be members of Christ; that so we may more and more die unto sin, and ^l lead holy and unblameable lives. ^k Heb. xii, 24. ^l 1 Pet. i, 2.

^l Rev. i, 5. ^m 1 John i, 33. Rom. vi, 4. Col. ii, 12.

Q. 71. *Where has Christ promised us, that he will as certainly wash us by his blood and spirit, as we are washed with the water of baptism?*

A. In the institution of baptism, which is thus expressed, “^m Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ⁿ :” “He that believeth and is baptized shall be saved, but he that believeth not shall be damned.” This promise is also repeated, where the scripture calls baptism “the ^o washing of regeneration, and the washing ^p away of sins.”

^m Mat. xxviii, 19. ⁿ Mark xvi, 16. ^o Tit. iii, 5. ^p Acts xxii, 16.

XXVIIth LORD'S DAY.

Q. 72. *Is then the external baptism with water, the washing away of sin itself?*

A. Not at all; for the ^q blood of Jesus Christ only, and the Holy Ghost cleanse us from all ^r sin.

^g Mat. iii, 11. ⁱ Pet. iii, 12. ^h I John i, 7.
ⁱ Cor. vi, 11.

Q. 73. *Why then doth the Holy Ghost call baptism “the washing of regeneration,” and “the washing away of sins?”*

A. God speaks not thus without great cause, to wit, not only thereby to teach us, that as the filth of the body is purged away by water, so our sins are ^a removed by the blood and spirit of Jesus Christ; but especially, that by this divine pledge and sign he may assure us, that we are spiritually cleansed from our sins as really, as we are externally ^b washed with water.

^a Rev. i, 5. ⁱ Cor. vi, 11. ^b Mark xvi, 16. Gal. iii, 27.

Q. 74. *Are infants also to be baptized?*

A. Yes, for since they, as well as the adult, are

included in the ^c covenant and ^d church of God ; and since ^e redemption from sin by the blood of Christ, and the ^f Holy Ghost, the author of faith, is promised to them no less than to the adult ; they must therefore by baptism, as a sign of the covenant, be also admitted into the Christian church ; and be distinguished ^g from the children of infidels, as was done in the old covenant or testament by ^h circumcision, instead of which, ⁱ baptism is instituted in the new covenant.

^c Gen. xvii, 7. Acts ii, 39. ^d 1 Cor. vii, 14. Joel ii, 16. ^e Mark xix, 14. ^f Luke i, 14, 15. Pf. xxii, 10. Acts ii, 39. ^g Acts x, 47. 1 Cor. xii, 13. and vii, 14. ^h Gen. xvii, 14. ⁱ Col. ii, 11, 12, 13.

OF THE HOLY SUPPER OF OUR LORD
JESUS CHRIST.

XXVIIIth LORD'S DAY.

Q. 75. How art thou admonished and assured in the Lord's Supper, that thou art a partaker of that one sacrifice of Christ, accomplished on the cross, and of all his benefits ?

A. Thus, that Christ has commanded me and all believers, to eat of this broken bread, and to drink of this cup, in remembrance of him ; ^k adding these promises : first, that his body was offered and broken on the cross for me, and his blood shed for me, as certainly as I see with my eyes, the bread of the Lord broken for me, and the cup communicated to me : And further, that he feeds and nourishes my soul to everlasting life, with his crucified body, and shed blood, as assuredly as I receive from the hands of the minister, and taste with my mouth the bread and cup of the Lord, as certain signs of the body and blood of Christ.

^k Mat. xxvi, 26, 27, 28. Mark xiv, 22, 23, 24. Luke xxii, 19, 20. 1 Cor. x, 16, 17, & xi, 23, 24, 25.

Q. 76. *What is it then to eat the crucified body, and drink the shed blood of Christ?*

A. It is not only to embrace with a believing heart all the sufferings and death of Christ, and thereby to ^l obtain the pardon of sin and life eternal; but also, besides that, to become more ^m and more united to his sacred body by the Holy Ghost who dwells both in Christ and in us; so that we, though Christ is in ⁿ heaven and we on earth; are notwithstanding "flesh of his flesh, and bone of ^o his bone;" and that we live and are ^p governed for ever by one Spirit, as members of the same body are by one soul.

l John vi, 35, 40, 47, 48, 50, 51, 53, 54. m John vi, 55, 56. n Acts iii, 21, and i, 9, 10, 11. 1 Cor. xi, 26. o Eph. v, 29, 30, 31, 32. 1 Cor. vi, 15, 17, 19. 1 John iii, 24. p John vi, 56, 57, 58. Eph. iv, 15, 16.

Q. 77. *Where has Christ promised that he will as certainly feed and nourish believers with his body and blood, as they eat of this broken bread, and drink of this cup.*

A. In the institution of the supper which is thus expressed; ^q "The Lord Jesus in the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, take eat; this is my body, which is broken for you; this do in remembrance of me: After the same manner also he took the cup, when he had supped, saying, this ^r cup is the new testament in my blood: ^s This do ye as often as ye drink of it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

q 1 Cor. xi, 23. Mat. xxvi, 26. Mark xiv, 22. Luke xxii, 19. r Ex. xxiv, 8. Heb. ix, 20. s Ex. xiii, 9. 1 Cor. xi, 26.

This promise is repeated by the holy apostle Paul, where he says, ^t "The cup of blessing which

we bless, is it not the communion of the blood of Christ? The bread which we brake, is it not the communion of the body of Christ? For we being many, are one bread and one body; because we are all partakers of that one bread."

t 1 Cor. x, 16, 17.

XXIXth LORD'S DAY.

Q. 78. *Do then the bread and wine become the very body and blood of Christ?*

A. Not at all: "But as the water in baptism is not changed into the blood of Christ, neither is the washing away of sin itself, being only the sign and confirmation thereof appointed of God; so the bread in the Lord's supper is not changed into the very body of Christ, though agreeable to the nature and properties of sacraments, it is called the body of Jesus Christ.

u 1 Cor. x, 1, 2, 3, 4. 1 Peter iii 21. John vi, 35, 62, 63. v 1 Cor. x, 16, and ii, 2, &c. x Gen. xvii, 10, 11, 14. Exod. xii, 26, 27, and xliii, 48. Acts vii, 8. Mat. xxvi, 26. Mark xv, 24.

Q. 79. *Why then doth Christ call the bread his body, and the cup his blood, or the new covenant in his blood; and Paul, the "communion of the body and blood of Christ?"*

A. Christ speaks thus not without great reason, namely, not only thereby to teach us, that as bread and wine support this temporal life, so his crucified body, and shed blood, are the true meat and drink whereby our souls are fed to eternal life: but more especially by these visible signs and pledges to assure us, that we are real partakers of his true body and blood (by the operation of the Holy Ghost) as we receive by the mouths of our bodies these holy signs in remembrance of

x John vi, 51, 55, 56. y 1 Cor. , 16, 17, and xi, 26, 27, 28. Eph. v, 32.

him ; and that all his sufferings ² and obedience, are as certainly ours, as if we had in our own persons suffered and made satisfaction for our sins to God.

² Rom. v, 9, 18, 19, & viii, 4.

XXXth LORD'S DAY.

Q. 80. *What difference is there between the Lord's supper and the popish mass ?*

A. The Lord's supper testifies to us, that we have a full pardon of all sin ^a by the only sacrifice of Jesus Christ, which he himself has once accomplished on the cross ; and, that we by the Holy Ghost are ingrafted ^b into Christ, who, according to his human nature is now not on earth, but in ^c heaven, at the right hand of God his Father, and will there ^d be worshipped by us : But the mass teacheth that the living and dead have not the pardon of sin through the sufferings of Christ, unless Christ is also daily offered for them by the priests ; and further, that Christ is bodily under the form of bread and wine, and therefore is to be ^e worshipped ⁿ them ; so that the mass at bottom, is nothing else than a ^f denial of the one sacrifice and suffering of Jesus Christ, and an accursed idolatry.

^a Heb. vii, 2, and ix, 12, 26. Mat. xxvi, 28. Luke xxii, 19, 20. ² Cor. v, 21. ^b 1 Cor. vi, 17, and xii, 13. ^c Heb. i, 3, and viii, 1, &c. ^d John iv, 21, 22, 23. Col. iii, 1. Phil. iii, 20. Luke xxiv, 52, 53. Acts vi, 55. ^e In canone Missæ and de consecra distinct ² Concil. Trid. Sess. 13, 15. ^f Isa. i, 11, 14. Mat. xv, 9. Col. ii, 22, 23. Jer. ii, 13.

Q. 81. *For whom is the Lord's supper instituted ?*

A. For those who are truly sorrowful ² for their sins, and yet trust that these are forgiven them for the sake of Christ ; and that their remaining in-
g Mat. 7, 3, 6 Luke vii, 37, 38, and xv, 18, 19.

firmities ⁿ are covered by his passion and death ; and who also earnestly ⁱ desire to have their faith more and more strengthened, and their lives more holy ; but hypocrites, and such as turn not to God with sincere hearts, eat and drink ^k judgment to themselves.

h Ps. ciii, 3. i Ps. cxvi, 12, 13, 14. 1 Peter ii, 11, 12. k 1 Cor. x, 20, &c. and xi, 28, &c. Tit. i, 16. Pf. 1, 15, 16.

Q. 82. *Are they also to be admitted to this supper, who by confession and life declare themselves infidels and ungodly ?*

A. No ; for by this, the covenant of God would be profaned and his wrath ^l kindled against the whole congregation ; therefore it is the duty of the Christian church, according to the appointment of ^m Christ and his apostles, to exclude such persons, by the keys of the kingdom of heaven, till they shew amendment of life.

l 1 Cor. x, 21, and xi, 30, 31. Is. i, 11, 13. Jer. vii, 21. Pf. 1, 16, 22. m Mat. xviii, 17, 18.

XXXIst LORD'S DAY.

Q. 83. *What are ⁿ the keys of the kingdom of heaven ?*

n Mat. xvi. 19.

A. The preaching ^o of the gospel, and Christian discipline, ^p or excommunication out of the Christian church ; by these two, the kingdom of heaven is opened to believers, and shut against all unbelievers.

o John xx, 23. p Mat. xviii. 15---18.

Q. 84. *How is the kingdom of heaven opened and shut by the preaching of the holy gospel ?*

A. Thus ; when according to the command of Christ, it is declared ^q and publicly testified to all and every believer that whenever they ^r receive the promise of the gospel by a true faith, all their

q Mat. xxvii, 19. r John iii, 18, 36. Mark xvi, 16.

finns are really forgiven them of God, for the sake of Christ's merits; and on the contrary, when it is declared and testified to all unbelievers, and such as do not sincerely repent, that they stand exposed to the wrath of God, and eternal^s condemnation, so long as they are^t unconverted: According to which testimony of the gospel, God will judge them both in this, and the life to come.

^s 2 Thes/i, 7, 8, 9. ^t John xx, 21, 22, 23. Mat. xvi, 19. Rom. ii, 2, 17.

Q. 85. *How is the kingdom of heaven shut and opened by Christian discipline?*

A. Thus; when according^u to the command of Christ, those who under the name of Christians maintain doctrines, or practices^v inconsistent therewith; will not, after having been often brotherly admonished, renounce their errors and wicked course of life, are complained of to the church; ^x or to those who are thereunto^y appointed by the Church; and if they despise their admonition, ^z are by them forbid the use of the sacraments; whereby they are excluded from the Christian church and by God himself from the kingdom of Christ; and when they promise and shew real amendment, are again^a received as members of Christ and his church.

^u Mat. xviii, 17. ^v 1 Cor. v, 12. ^x Mat. xviii, 15, 18. ^y Rom. xii, 7, 8, 9. 1 Cor. xii, 28. 1 Tim. v, 17. ^z Mat. xviii, 17. 1 Cor. v, 3, 4, 5. ^a 2 Cor. ii, 6, 7, 8, 10, 11. Luke xv, 18.

THE THIRD PART.
OF THANKFULNESS.
XXXIId LORD'S DAY.

Q. 86. *Since then we are delivered from our misery, merely of grace, through Christ, without any merit of ours; why must we still do good works?*

A. Because that Christ, having redeemed and

delivered us by his blood, also renews us by his holy Spirit, after his own image ; that so we may testify by the whole of our conduct, our gratitude ^a to God for his blessings, and that he may be ^b praised by us : Also, that every one may be ^c assured in himself of his faith, by the fruits thereof; and that by our godly conversation others may be ^d gained to Christ.

a 1 Cor. vi, 19, 20. Rom. vi, 13, and xii, 1, 2,
b 1 Peter ii, 5, 9, 10. c 2 Peter i, 10. Gal. iii, 6,
23. d 1 Peter iii, 1, 2. Mat. v, 16. Rom. xiv, 19.

Q. 87. *Cannot they then be saved, who continuing in their wicked and ungrateful lives, are not converted to God.*

A. By no means ; for the holy scripture declares ^e that no unchaste person, idolater, adulterer, thief, covetous man, drunkard, slanderer, robber, or any such like, shall inherit the kingdom of God.

e 1 Cor. vi, 9, 10. Eph. v, 5.
1 John iii, 14, 15. Gal. v, 22.

XXXIIIId LORD'S DAY.

Q. 88. *In how many parts doth the true conversion of man consist ?*

A. In two parts ; in ^f the mortification of the old, and in the quickening of the new man.

f Rom. vi, 4, 5, 6. Eph. iv, 22, 23. Col. iii, 5.
1 Cor. v, 7.

Q. *What is the mortification of the old man ?*

A. It is a ^g sincere sorrow of heart, that we have provoked God by our sins ; and more and more to flee from them. g Ps. li, 3, 8, 17. Luke xv, 18. Rom. viii, 13. Joel i, 12, 13.

Q. 90. *What is the quickening of the new man ?*

A. It is a sincere joy of heart in God, through Christ ; ^h and with love and ⁱ delight to live according to the will of God in all good works.

h Rom. v, 1, 2, and xiv, 17. If. lviii, 15. i Rom. vi, 10, 11. 1 Peter iv, 2. Gal. ii, 20.

Q. 91. *But what are good works ?*

A. Only those which proceed from a true ^k faith, are performed according to the law ^l of God and to his ^m glory ; and not such as are ⁿ founded on our imaginations, or the instructions of men.

^k Rom. xiv, 23. ^l 1 Sam. xv, 22. Eph. ii, 2, 10. ^m 1 Cor. x, 31. ⁿ Deu. xii, 32, Ez, xx, 18. Mat. xv, 19.

XXXIVth LORD'S DAY.

Q. 92. *What is the law of God ?*

A. God spake all these words, (Exod. xx. Deut. v.) saying, I am the Lord thy God, which hath brought thee out of the land of Egypt, out of the house of bondage.

1. *Com.* Thou shalt have no other gods before me.

2. *Com.* Thou shalt not make unto thee any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor serve them ; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me and keep my commandments.

3. *Com.* Thou shalt not take the name of the Lord thy God in vain ; for the Lord will not hold him guiltless, that taketh his name in vain.

4. *Com.* Remember the Sabbath day, to keep it holy, six days shalt thou labor, and do all thy work, but the seventh day is the Sabbath of the Lord thy God : In it thou shalt do no manner of work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates. For in six days the Lord made Heaven and earth,

the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.

6. *Com.* Honor thy father and mother, that thy days may be long in the land which the Lord thy God giveth thee.

6. *Com.* Thou shalt not kill.

7. *Com.* Thou shalt not commit adultery.

8. *Com.* Thou shalt not steal.

9. *Com.* Thou shalt not bear false witness against thy neighbor.

10. *Com.* Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbors.

Q. 93. *How are these ten commandments divided?*

A. Into two ⁿ tables; the ^o first, which teaches how we must behave towards God; the second, what duties we owe to our neighbor.

ⁿ Ex. xxxiv, 28, 29. Deu. iv, 13, and x, 3, 4.

^o Mat. xxii, 37, 38, 39.

Q. 94. *What doth God enjoin in the first command?*

A. That I, as sincerely as I desire the salvation of my own soul, avoid and flee from all idolatry, ^p forcery, ^q sooth-saying, superstition, ^r invocation of saints, or any other creatures, and learn ^s rightly to know the only true God; ^t trust in him alone, with humility ^u and patience, ^v submit to him, ^x expect all good things from him on-

^p 1 Cor. vi, 9, 10. and x. 7, 14. ^q Lev. xviii, 21. Deu. xviii, 10, 11, 12. ^r Mat. iv, 10. Rev. xix, 10. ^s John xvii, 3. ^t Jer. xvii, 5, 7. ^u Heb. x, 36. Col. i, 11. Rom. v, 3, 4. Phil. ii, 14. ^v 1 Pet. v, 5, 6. ^x Ps. civ, 27. Isa. xlv, 7. James i, 17.

ly; ^y love, ^z fear, and ^a glorify him with my whole heart: So that I renounce ^b and forsake all creatures, rather than ^c commit even the least thing contrary to his will.

^y Deu. vi, 5. Mat. xxii, 37. ^z Deu. vi, 5. Mat. x, 28. ^a Mat. iv, 10. ^b Mat. v, 29, 30. Acts v, 29. Mat. x, 37. ^c Mat. v, 19.

Q. 95. *What is idolatry?*

A. Idolatry is, instead of, or besides that one true God, who has manifested himself in his word, to contrive, or have any other object in which men place their trust. ^c

^c 2 Chr. xvi, 12. Phil. iii, 19. Gal. iv, 8. Eph. ii, 12.

XXXVth LORD'S DAY.

Q. 96. *What doth God require in the fourth command?*

A. That we in no wise ^c represent God by images, nor worship ^d him in any other way than he has commanded in his word.

^c Deu. iv, 15. Is. xl, 18. Rom. i, 23, &c. Acts xvii, 29. ^d 1 Sam. xv, 23. Deu. xii, 30. ^e

Q. 97. *Are images, then not at all to be made?*

A. God neither can, nor ^e may be represented by any means: But as to creatures, though they may be represented, yet God forbids to make, or have any resemblance of them either in order to worship them, ^f or to serve God by them.

^e Deu. iv, 15, 16. Is. xlvi, 5. Rom. i, 23. ^f Ex. xxiii, 24, and xxxiv, 13, 14. Num. xxxiii, 52. Deu. vii, 5.

Q. 98. *But may not images be tolerated in the churches, as books to the laity?*

A. No! for we must not pretend to be wiser than God, who will have his people ^g taught not by dumb images, ^h but by the lively preaching of his word. ^g 2 Tim. iii, 16. 2 Pet. i, 19. ^h Jer. x, 1, &c. Hab. ii, 18, 19.

XXXVIth LORD'S DAY.

Q. 99. *What is required in the third commandment?*

A. That we, not only by cursing orⁱ perjury; but also by * rash swearing, must not profane the name of God; nor by silence or connivance be partakers of these horrible sins in others; and briefly, that we use the holy name of^l God no otherwise than with fear and reverence; so that he may be rightly^m confessed andⁿ worshipped by us, and be glorified in all our^o words and works.

i Lev. xxiv, 11, and xix, 12. k Mat. v, 37. Lev. v, 4. l Il. xlv, 23, 24. m Mat. x, 32. n Tim, ii, 8. o 1 Cor. iii, 16, 17.

Q. 100. *Is then the profaning of God's name by swearing and cursing so heinous a sin, that his wrath is kindled against those who do not endeavor as much as in them lies, to prevent and forbid such cursing, and swearing?*

A. It undoubtedly is, ^p for there is no sin greater, or more provoking to God, than the profaning of his name; and therefore, he has commanded this^q sin to be punished with death.

p Lev. v, 1. q Lev. xxix, 15.

XXXVIIth LORD'S DAY.

Q. 101. *May we then swear religiously by the name of God?*

A. Yes; either when the magistrates demand it of the subjects, or when necessity requires us thereby to confirm^r fidelity and truth to the glory of God, and the safety of our neighbor; for such an oath is^s founded on God's word, and therefore was justly^t used by the saints, both in the old and new testament.

r Ex. xxii, 11. Nehem. xiii, 25. s Deut. vi, 13, Heb. vi. 16. t Gen. xxi, 24. Jos. ix, 15, 19. 1 Sam. xxiv, 22. 2 Cor. i, 23. Rom. i, 9.

388 Of the Ten Commandments.

Q. 102. May we also swear by saints or any other creature ?

A. No ; for a lawful oath is calling upon God, as the only one who knows the heart, that he will bear witness to the truth, and punish me if I swear
" falsely ; which honor, is ^v due to no creature.

u 2 Cor. i, 23. v Mat. v, 34, 35.

XXXVIIIth LORD'S DAY.

Q. 103. What doth God require in the fourth command ?

A. First, that the ministry of the gospel, and the schools be * maintained ; and that I, especially on the Sabbath, ^y that is on the day of rest, ^z diligently frequent § the church of God, to hear his word, to use the sacraments ^a publicly, to call upon the Lord, and contribute to the relief of the ^b poor, as becomes a Christian. Secondly, that all the days of my life I cease from my evil works, and yielding myself to the Lord, to work by his holy Spirit in me : and thus ^c begin in this life the eternal Sabbath.

x Tit. i, 5. 1 Tim. iii, 14, 15. 1 Cor. ix, 11. 2 Tim. ii, 2, and iii, 15. y Lev. xxiii, 3. z Acts ii, 42, 46. 1 Cor. xiv, 19, 29, 31. § 1 Cor. xi, 33. a 1 Tim. ii, 1. b 1 Cor. xvi, 2. c Is. lxvi, 23.

XXXIXth LORD'S DAY.

Q. 104. What doth God require in the fifth command ?

A. That I shew all honor, love and fidelity, to my father and mother, and all in authority over me, and ^d submit myself to their good instruction and correction, with due obedience ; and also patiently bear with their ^e weaknesses & infirmities, since it pleases ^f God to govern me by their hand.

d Eph. vi, 1, 2, &c. Col. iii, 18, 20. Eph. v, 22. Rom. i, 31. e Pro. xxiii. 22. f Eph. v, 4, 9. Col. ii, 19, 21. Rom. xiii. Mat. xxii, 21.

XLth LORD'S DAY.

Q. 105. *What doth God require in the sixth command ?*

A. That neither in thoughts, nor words, nor gestures, much less in deeds, I dishonor, hate, wound or ^g kill my neighbor, by myself or by another ; but that I lay ^h aside all desire of revenge : also, that I ⁱ hurt not myself or wilfully expose myself to any danger. Wherefore also, the magistrate ^k is armed with the sword to prevent murder.

^g Mat. v, 21, 22. Pro. xii, 18. Mat. xxvi, 52, ^h Eph. iv, 26. Rom. xii, 19. Mat. ix, 39, 40. ⁱ Mat. iv, 5, 6, 7. Col. ii, 23. ^k Gen. ix, 5. Mat. xxvi, 52. Rom. xiii, 4.

Q. 106. *But this command seems only to speak of murder ?*

A. In forbidding murder, God teaches us, that he abhors the causes thereof ; such as ^l envy, ^m hatred, ⁿ anger, and desire of revenge ; and that ^o he accounts all these as murder.

^l James i, 20. Gal. v, 20. ^m Rom. i, 29. ⁿ I John ii, 9. ^o I John iii, 15.

Q. 107. *But is it enough that we do not kill any man in the manner mentioned above ?*

A. No ; for when God forbids envy, hatred and anger ; he commands us to ^p love our neighbor as ourselves ; to shew ^q patience, peace, ^r meekness, ^s mercy, and all kindness towards him, ^t and prevent his hurt as much as in us lies ; and that we ^u do good, even to our enemies.

^p Mat. xxii, 39, and vii, 12. ^q Rom. xii, 10. ^r Eph. iv, 2. Gal. vi, 1, 2. Mat. v, 5. Rom. xii, 18. ^s Ex. xxiii, 5. ^t Mat. v, 45. ^u Rom. xii, 20.

XLIst LORD'S DAY.

Q. 108. *What doth the seventh command teach us ?*

A. That all uncleanness is accursed ^v of God.

and that therefore we must with all our hearts * detest the same, and live † chastely and temperately whether in ‡ holy wedlock, or in a single life.

v Lev. xviii, 27. x Judges xxii, 23. y 1 Thes. iv, 3, 4. z Heb. xiii, 4. 1 Cor. vii, 4, 9.

Q. 109. *Doth God forbid in this command, only adultery, and such like gross sins?*

A. Since both our body and soul are temples of the Holy Ghost, he commands us to preserve them pure and holy; therefore he forbids all unchaste actions, § gestures, words, thoughts, † desires, and ‡ whatever can entice men thereto.

§ Eph. v, 3. 1 Cor. vi, 18. a Mat. iii, 28.

b Eph. v, 18. 1 Cor. xv, 33.

XLIIId LORD'S DAY.

Q. 110. *What doth God forbid in the eighth command?*

A. God forbids not only those † thefts and ‡ robberies which are punishable by the magistrate; but he comprehends under the name of theft, all wicked tricks and devices, whereby we design to † appropriate to ourselves the goods which belong to our neighbor; whether it be by force, or under the appearance of right; as by unjust † weights, † ells, † measures, fraudulent merchandize, false coins, † usury, or by any other way forbidden by God; as also all † covetousness; all abuse and waste of his gifts.

c. 1 Cor. vi, 10. d 1 Cor. v, 10. e Luke iii, 14. 1 Thes. iv, 6. f Pro. xi, 1. g Ezek. xlv, 9, 10, 11. Deu. xxv, 13. h Ps. xv, 5. Lu. vi, 35. i 1 Cor. vi, 10.

Q. 111. *But what doth God require in this command?*

A. That I promote the advantage of my neighbor in every instance I can or may; and deal with him as I † desire to be dealt with by others;

k Mat. vii, 12.

further also that I faithfully labor, so that I ¹ may be able to relieve the needy.

1 Prov. v, 16. Eph. iv, 28.

XLIId LORD'S DAY.

Q. 112. *What is required in the ninth command ?*

A. That I bear false witness ^m against no man ; nor falsify ⁿ any man's words : that I be no back-biter, ^o or slanderer ; that I do not judge, or join ^p in condemning any man rashly or unheard ; but that I ^q avoid all sorts of lies and deceit, as the proper works ^r of the devil, unless I would bring down upon me the heavy wrath of God : likewise that in judgment and all other dealing I love the truth, speak it uprightly ^s and confess it : also that I defend and promote, ^t as much as I am able, the honor and good character of my neighbor.

^m Pro. xix, 5, 9, & xxi, 28. ⁿ Ps. vi, 3. ^o Rom. i, 29. ^p Mat. vii, 1, &c. Luke vi, 37. ^q Lev. xix. 11. ^r Pro. xii, 22, & xiii, 5. ^s 1 Cor. xiii, 6. Eph. iv, 25. ^t 1 Peter iv, 8.

Q. 113. *What doth the tenth command require of us ?*

A. That even the smallest inclination or thought, contrary to any of God's commands, never rise in our hearts ; but that at all times we hate all sin with our whole hearts, ^u and delight in all righteousness.

^u Romans vii, 7, &c.

Q. 114. *But can those who are converted to God, perfectly keep these commands ?*

A. No ; but even the holiest men will in this life, have only small beginnings of this ^v obedience, yet so that with a ^x sincere resolution they begin to live, not only according to some, but all the commands of God.

^v Rom. vii, 14. ^x Rom. vii, 22, xv, &c. Ja. ii, 20.

Q. 115. Why will God have the ten commands so strictly preached, since no man in this life can keep them?

A. First, that all our life time, we may learn ^y more and more to know our sinful nature, and thus become the more earnest in seeking the remission of sin, ^z and righteousness in Christ: likewise, that we constantly endeavor and pray to God for the grace of the holy Spirit, that we may become more and more conformable to the image of God, till we arrive at the perfection proposed to us, in a life to come.*

^y 1 John i, 9. Ps. iii, 2, 5. 2 Rom. vii. 24.

* 1 Cor. ix, 24. Phil. iii, 12, 13, 14.

O F P R A Y E R.

XLVth LORD'S DAY.

Q. 116. Why is prayer necessary for Christians?

A. Because it is that chief part of ^b thankfulness which God requires of us: and also because God will give his grace and holy Spirit, to those only who with sincere desires continually ask them of him, and ^c are thankful for them.

^b Psalm l, 15. ^c Mat. vii, 7, 8. Luke xi, 9, 13. Mat. xiii, 12. Psalm l, 15.

Q. 117. What are the requisites of that prayer, which is acceptable to God, and which he will hear?

A. First, that we from the heart pray to one true God only, who hath ^d manifested himself in his word, for all things he hath commanded us to ask of him: Secondly, that we ^e rightly and thoroughly know our need and misery, that so we may ^e deeply humble ourselves in the presence of his divine Majesty: Thirdly, that we be fully persuaded that he, notwithstanding we are ^f unworthy of it, will for the sake of Christ our Lord,

^d John iv, 22. ^e Rom. viii, 26. 1 John v, 14.

^f John iv, 23, 24. Ps. cxlv, 18.

certainly ^r hear our prayer, as he has ^h promised us in his word.

^g 2 Chr. xx, 12. ^g Ps. ii, 11, and xxxiv, 18, 19. Isa. lxvi, 2. ^h Rom. x, 14, and viii, 15, 16. James i, 6, &c. John xiv, 13. Dan. ix, 17, 18. Mat. vii, 8. Ps. cxliii, 1.

Q. 118. *What has God commanded us to ask of him?*

A. All ⁱ things necessary for soul and body ; which Christ our Lord has comprised, in that prayer he himself ^k has taught us.

ⁱ James i, 17. Mat. vi. 33. ^k Mat. vi, 9, 10, &c. Luke xi, 2, &c.

Q. 119. *What are the words of that prayer?*

A. Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors, and lead us not into temptation : but deliver us from evil. For thine is the kingdom, the power, and the glory, for ever. Amen.

XLVith LORD'S DAY.

Q. 120. *Why has Christ commanded us to address God thus, "Our Father?"*

A. That immediately, in the very beginning of our prayer, he might excite in us a child-like reverence for, and confidence in God, which are the foundation of our prayer ; namely, that God is become our Father in Christ, ^l and will much less deny us what we ask of him in true faith than our parents ^m will refuse us earthly things.

^l Mat. vi, 9. ^m Mat. vii, 9, 10, 11. Luke xi, 11. Isa. xlix, 15.

Q. 121. *Why is it here added, "which art in heaven?"*

A. Left we should form any ⁿ earthly conception Jer. xxiii, 24. Acts xvii, 24.

tions of God's heavenly Majesty, and that we may expect from his mighty power all things necessary for soul and body. o Rom. x, 12.

XLVIIth LORD'S DAY.

Q. 122. *Which is the first petition?*

A. ^p "Hallowed be thy name." That is, grant us first rightly ^q to know thee, and to ^r sanctify, glorify and praise thee, in all thy works, in which thy power, wisdom, goodness, justice, mercy, and truth, are clearly displayed; ^s and further also, that we may so order and direct our whole lives, our thoughts, words and actions, as that thy name may never be blasphemed, but rather honored and praised, on our account.

p Mat. vi, 9. q John xvii, 3. Jer. ix, 23, 24. Mar. xvi, 17. James i, 5. Ps. cxix, 137, 138. Luke i, 46. Ps. cxlv, 8, 9. s Ps. cxv, 1. and lxxi, 8.

XLVIIIth LORD'S DAY.

Q. 123. *Which is the second petition?*

A. ^t "Thy kingdom come." That is, rule us so by thy word and Spirit, that we may ^u submit ourselves more and more to thee; preserve and ^v increase thy church, destroy the ^x works of the devil, and all violence which would exalt itself against thee; and also all wicked counsels devised against thy holy word; till the full ^y perfection of thy kingdom takes place, ^z wherein thou shalt be all in all.

t Mat. vi, 10. u Mat. vi, 35. Ps. cxix, 5. v Ps. li, 18. x 1 John iii, 8. Rom, xvi, 20. y Rev. xxii, 17, 20. z 1 Cor. xv, 28.

XLIXth LORD'S DAY.

Q. 124. *Which is the third petition?*

A. ^a "Thy will be done on earth as it is in
a Mat. vi, 20.

heaven." That, is, grant that we and all men may renounce ^b our own will, and without ^c murmuring obey thy will which is only good ; that so every one may attend to and ^d perform the duties of his station and calling, as willingly and faithfully, as the ^e angels do in heaven.

^b Mat. xvi, 24. Tit. ii, 12. ^c Lu. xxii, 42. ^d 1 Cor. vii, 24. Eph. iv, 1. ^e Psalm ciii, 20.

LTH LORD'S DAY.

Q. 125. *Which is the fourth petition ?*

A. ^r " Give us this day our daily bread." That is, be pleased to provide us with all things ^s necessary for the body, that we may thereby acknowledge thee to be the only fountain of ^t all ^u good, and that neither our care nor industry, nor even thy gifts, can ^v profit us without thy blessing, and therefore that we may withdraw our trust from all creatures, and place ^w it alone in thee.

^f Mat. vi, 11. ^g Pf. cxlv, 15. Mat. vi, 25, &c. ^h Acts xvii, 25, & xiv, 17. ⁱ 1 Cor. xv, 58. Deu. viii, 3. Pf. cxxvii, 1, 2. ^k Pf. lxii, 11, and lv, 23.

LIST LORD'S DAY.

Q. 126. *Which is the fifth petition ?*

A. ^l " And forgive us our debts, as we forgive our debtors." That is, be pleased for the sake of Christ's blood, ^m not to impute to us poor sinners, our transgressions, nor that depravity which always cleaves to us ; even as we feel this evidence of thy grace in us, that it is our firm resolution from the heart, to ⁿ forgive our neighbor.

^l Mat. vi, 2. ^m Pf. li, 1. ⁿ 1 John ii, 1, 2.

^o Mat. vii, 14, 15.

LIIId LORD'S DAY.

Q. 127. *Which is the sixth petition ?*

A. ° “ And lead us not into temptation, but deliver us from evil.” That is, since we are so weak in ourselves, that we cannot stand † a moment, and besides this, since our mortal enemies, the devil, † the † world, and our own † flesh, cease not to assault us ; do thou therefore preserve and strengthen us by the power of the holy Spirit, that we may not be overcome in this spiritual warfare ; † but constantly and strenuously may resist our foes, till at last we † obtain a complete victory.

o Mat. vi, 13. p John v, 5. Pf. ciii, 14. q 1 Pet. v, 8. r Eph. vi, 12. John xv, 19. s Rom. vii, 25. Gal. v, 17. t Mat. xxvi, 41. Mark xiii, 33.

u 1 Thes. iii, 13, and v, 23.

Q. 128. *How dost thou conclude thy prayer ?*

A. x “ For thine is the kingdom, the power, and the glory for ever.” That is, all these we ask of thee, because thou being our King and Almighty, art willing and able to † give us all good ; and all this we pray for, that thereby, not we, but thy holy name may † be glorified for ever.

x Mat. vi, 13. y Rom. x, 12. 2 Peter ii, 9.

z John xiv, 13. Pf. cxv, 11. Phil. iv, 20.

Q. 129. *What doth the word “ Amen” signify ?*

A. a “ Amen,” signifies, it shall truly and certainly be, for my prayer is more assuredly heard of God, than I feel in my heart, that I desire these things of him.

a 2 Cor. i, 20. 2 Tim. ii, 13.

THE END OF THE CATECHISM.

A
C O M P E N D I U M
O F T H E
CHRISTIAN RELIGION,
FOR THOSE WHO INTEND TO APPROACH
THE HOLY SUPPER OF THE LORD.

1. Q. *HOW many things are necessary for thee to know, that thou, enjoying real comfort, mayest live and die happily?*

A. Three: First, how great my sins and miseries are: The second, how I may be delivered from all my sins and miseries: The third, how I shall express my gratitude to God for such deliverance.

THE FIRST PART.

Of the Misery of Man.

2. Q. *Whence knowest thou thy misery?*

A. Out of the law of God.

3. Q. *What hath God commanded thee in his law?*

A. That is contained in the ten commandments, which he hath revealed in scripture, as follows:

Exodus xx, and Deut. v, 4, 5, &c. I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage.

1st Com. Thou shalt have no other gods before me.

2d Com. Thou shalt not make unto thee any

graven image, or any likenefs of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them : For I the Lord thy God am a jealous God, vifiting the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate me ; and fhewing mercies unto thoufands of them that love me, and keep my commandments.

3d Com. Thou shalt not take the name of the Lord thy God in vain : For the Lord will not hold him guiltlefs, that taketh his name in vain.

4th Com. Remember the Sabbath-day, to keep it holy ; fix days shalt thou labor and do all thy work ; but the feventh day is the Sabbath of the Lord thy God ; in it thou shalt not do any work, thou, nor thy fon, nor thy daughter, thy man-fervant, nor thy maid-fervant, nor thy cattle, nor the ftranger that is within thy gates. For in fix days the Lord made heaven and earth, the fea, and all that in them is, and refted the feventh day : wherefore the Lord blessed the Sabbath-day, and hallowed it.

5th Com. Honor thy father and thy mother that thy days may be long upon the land, which the Lord thy God giveth thee.

6th Com. Thou shalt not kill.

7th Com. Thou shalt not commit adultery.

8th Com. Thou shalt not steal.

9th Com. Thou shalt not bear falfe witnefs againft thy neighbor.

10th Com. Thou shalt not covet thy neighbor's houfe, thou shalt not covet thy neighbor's wife, nor his man-fervant, nor his maid-fervant, nor his ox, nor his afs, nor any thing that is thy neighbor's.

4. Q. How are the ten commandments divided ?

A. Into two tables.

5. Q. *Which is the sum of what God requires of thee in the four commandments of the first table ?*

A. That I shall love the Lord my God with all my heart, with all my soul, with all my mind, and with all my strength : This is the first and great commandment.

6. Q. *Which is the sum of what God commands thee in the six commandments of the second table ?*

A. That I shall love my neighbor as myself : On these two commandments hang the whole law and the prophets.

7. Q. *Canst thou keep all these things perfectly ?*

A. In no wise : For I am prone by nature to hate God and my neighbor ; and to transgress the commandments of God in tho't, word and deed.

8. Q. *Hath God created thee naturally so wicked and perverse ?*

A. By no means : But he created me good, and after his own image, in the true knowledge of God, in righteousness and in holiness.

9. Q. *Whence then proceeds that depravity which is in thee ?*

A. From the fall and disobedience of Adam and Eve, in Paradise, hence our nature is become so corrupt, that we are all conceived and born in sin.

10. Q. *What was the disobedience ?*

A. That they did eat of the fruit of the tree which God had forbidden them.

11. Q. *Does the disobedience of Adam concern us ?*

A. Certainly : For he is the father of us all ; and we have all sinned in him.

12. Q. *Are we then incapable of doing any good of ourselves ; and prone to all manner of wickedness ?*

A. Indeed we are : unless we are regenerated by the Spirit of God.

13. Q. *Will God suffer such disobedience and corruption to go unpunished ?*

A. By no means : But in his judgment will

punish them, both in time and eternity, as it is written : Cursed is every one that continueth not in all things, which are written in the book of the law to do them.

THE SECOND PART.

Of Man's Deliverance out of his Misery.

14. Q. *By what means canst thou escape this punishment, and be again received into favor ?*

A. By such a Mediator, who is in one person very God, and a real righteous man.

15. Q. *Who is that Mediator ?*

A. Our Lord Jesus Christ, who in one person, is true God, and a real righteous man.

16. Q. *Could not the angels be our mediators ?*

A. No : For they are neither God nor men.

17. Q. *Cannot the saints be our mediators ?*

A. No : For they themselves have sinned, and have obtained salvation by no other means than this Mediator.

18. Q. *Shall all men then be saved by the Mediator Jesus, as they are all condemned in Adam ?*

A. No : But those only who receive him by a true faith : As it is written, John iii, 16. " For God so loved the world, that he gave his only begotten Son, that whosoever believed in him should not perish, but have eternal life."

19. Q. *What is true faith ?*

A. It is a certain knowledge of God, and of his promises, revealed to us in the gospel, and an hearty confidence that all my sins are forgiven me, for Christ's sake.

20. Q. *What is the sum of that which God hath promised in the gospel, and commanded us to believe ?*

A. That is comprehended in the twelve articles of the Catholic Christian faith, which are as follows :

1. I believe in God the Father Almighty, Maker of heaven and earth.

2. And in Jesus Christ his only begotten Son our Lord :—

3. Who was conceived by the Holy Ghost, born of the Virgin Mary.

4. Suffered under Pontius Pilate, was crucified, dead and buried. He descended into hell.

5. The third day he rose again from the dead.

6. He ascended into heaven, and sitteth on the right hand of God the Father Almighty.

7. From thence he shall come to judge the quick and the dead.

8. I believe in the Holy Ghost.

9. I believe an holy Catholic church ; the communion of saints.

10. The forgiveness of sins.

11. The resurrection of the body.

12. And the life everlasting.

21. *Q. When you profess to believe in God the Father, and the Son, and the Holy Ghost, do you mean three gods thereby ?*

A. In no wise : For there is but one only true God.

22. *Q. Why do you then name three, the Father, the Son, and the Holy Ghost ?*

A. Because God hath so revealed himself in his word, that these three distinct persons, are the only one and true God ; as we also are baptized in the name of the Father, and of the Son, and of the Holy Ghost.

23. *Q. What believest thou when thou sayest, “ I believe in God the Father Almighty, Maker of heaven and earth ? ”*

A. That the eternal Father of our Lord Jesus Christ, who of nothing made heaven and earth, and still upholds them by his providence ; is my God and Father, for Christ his Son's sake.

24. Q. *What believest thou when thou sayest, "and in Jesus Christ his only begotten Son our Lord?"*

A. That Jesus Christ is the eternal and only Son of the Father, co-essential with God the Father, and the Holy Ghost.

25. Q. *Do you not believe that he also became man?*

A. Yes: For he was conceived by the Holy Ghost, and born of the Virgin Mary.

26. Q. *Is his god-head then changed into humanity?*

A. No: For the god-head is immutable.

27. Q. *How is he then become man?*

A. By assuming the human nature into a personal union with his divine.

28. Q. *Did he then bring his human nature from heaven?*

A. No: but he took it on him of the Virgin Mary, by the operation of the Holy Ghost; and is thus become like unto his brethren in all things, sin excepted. Heb. ii, 17. and iv, 15.

29. Q. *Why is he called Jesus, that is a Saviour?*

A. because he saves his people from their sins.

30. Q. *Is there no other Saviour?*

A. No: For there is none other name under heaven given among men, whereby we must be saved, than in the name of Jesus. Acts iv, 12.

31. Q. *Why is he called Christ, that is anointed?*

A. Because he was anointed with the Holy Ghost, and ordained by God the Father, to be our chief Prophet, our only High Priest, and our eternal King.

32. Q. *What then hath Jesus Christ done to save us?*

A. He has suffered for us, was crucified and died, was buried, and descended into hell; that is he suffered the torments of hell, and thus became obedient to his Father, that he might deliver us from the temporal and eternal punishment due to sin.

33. Q. *In which nature hath he suffered this ?*

A. Only in his human nature, that is, in soul and body.

34. Q. *What hath then his God-head contributed hereto ?*

A. His god-head by its power, hath in such wise strengthened the assumed human nature, that it could bear the burden of God's wrath against sin, and deliver us from it.

35. Q. *Did Christ then remain under the power of death ?*

A. No : But he rose from the dead the third day, for our justification. Rom iv, 25.

36. Q. *Where is Christ now, as to his human nature ?*

A. He is ascended into heaven, and sits at the right hand of God the Father, that is exalted in the highest glory, far above all creatures. Eph. i, 20, 21.

37. Q. *To what end is he there so highly exalted ?*

A. Particularly that he might, from thence, govern his church, and there be our Intercessor by the Father.

38. Q. *Is he not then with us even unto the end of the world, as he hath promised, Matt. xxviii, 20 ?*

A. With respect to his god-head, majesty, grace and spirit, he is never absent from us : but with respect to his human nature he remains in heaven, until he shall come again to judge the quick and the dead.

Q. 39. *What do you believe concerning the Holy Ghost ?*

A. That he is the true and co-eternal God with the Father and Son : And that he being given to me of the Father, through Christ, regenerates me, and leads me into all truth, comforts me and will abide with me for ever.

40. Q. *What believest thou concerning the holy catholic church ?*

A. That the Son of God gathers by his word and Spirit out of the whole human race, those who are chosen to eternal life, to be a church to himself; of which I believe I am, and always shall remain, a living member.

41. Q. *Where doth he gather this church?*

A. Where God's word is purely preached, and the holy sacraments administered according to the institution of Christ.

42. Q. *What benefits doth God bestow on his church?*

A. He grants her remission of sins, the resurrection of the flesh, and eternal life.

43. Q. *What doth it profit thee now that thou believest all this?*

A. That I am righteous in Christ before God, Rom. v, 1.

44. Q. *How art thou righteous before God?*

A. Only by a true faith in Jesus Christ.

45. Q. *How is it to be understood that thou art justified by faith only?*

A. Thus: that the perfect satisfaction and righteousness of Christ alone, is imputed to me of God, by which my sins are forgiven me, and I become an heir of everlasting life; and that I cannot receive this righteousness by any other means than by faith.

46. Q. *Why cannot our good works be our righteousness before God, or some part thereof?*

A. Because even our best works in this life, are imperfect and polluted with sins.

47. Q. *Do our good works then merit nothing, which yet God will reward in this, and in a future life?*

A. This reward is not given out of merit but of grace.

48. Q. *Who worketh that faith in thee?*

A. The Holy Ghost.

49. Q. *By what means ?*

A. By the hearing of the word preached.
Rom. x, 14, 17.

50. Q. *How does he strengthen that faith ?*

A. By the same word preached, and by the use of the holy sacraments.

51. Q. *What are the sacraments ?*

A. They are holy signs and seals instituted by God, thereby to assure us, that he of grace grants us remission of sins, and life eternal, for the sake of that one sacrifice of Christ finished on the cross.

52. Q. *How many sacraments hath Christ instituted in the New-Testament ?*

A. Two : Holy baptism and the holy supper.

53. Q. *What is the outward sign in baptism ?*

A. The water with which we are baptised in the name of the Father, and of the Son, and of the Holy Ghost.

54. Q. *What doth that signify and seal ?*

A. The washing away of our sins by the blood and Spirit of Jesus Christ.

55. Q. *Where hath Christ promised and assured us of this ?*

A. In the institution of baptism, which is as follows, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved, but he that believeth not shall be damned."

56. Q. *Are infants also to be baptised ?*

A. Yes : For they as well as the adult are comprehended in the covenant of God, and in his church.

57. Q. *Which is the outward sign in the Lord's supper ?*

A. The broken bread which we eat, and the poured out wine which we drink, in re-

membrance of the sufferings and death of Christ.

58. Q. *What is thereby signified and sealed?*

A. That Christ with his crucified body, and shed blood, feeds and nourishes our souls to everlasting life.

59. Q. *Where hath Christ promised such things to us?*

A. In the institution of the Lord's supper, which is thus expressed, by St. Paul, 1 Cor. xxiii, 24, 25, 26. "For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed, took bread: And when he had given thanks, he brake it, and said, take eat; this is my body which is broken for you: This do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: This do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

60. Q. *Is the bread changed into the body of Christ, and the wine into his blood?*

A. No: No more than the water in baptism is changed into the blood of Christ.

61. Q. *After what manner must you examine yourself before you come to the Lord's supper?*

A. 1st. I must examine whether I abhor myself for my sins, and humble myself before God on account of them. 2^d. Whether I believe and trust that all my sins are forgiven me for Christ's sake. 3^d. Whether I also have a sincere resolution henceforward, to walk in all good works.

62. Q. *May those be admitted to the Lord's supper, who teach false doctrines, or lead offensive lives?*

A. No: Lest the covenant of God be profaned, and his wrath kindled against the whole church.

63. Q. *How must we then deal with such persons ?*

A. According to the appointment given us by Christ, Mat. xviii, 15, 16, 17. "If thy brother trespass against thee, go and tell him his fault between thee and him alone : If he will hear thee, thou hast gained thy brother : But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established : And if he shall neglect to hear them, tell it unto the church : But if he shall neglect to hear the church, let him be unto thee, as an heathen man, and a publican."

THE THIRD PART.

Of the Gratitude we owe to God for Redemption.

64. Q. *Since we are saved merely of grace through Christ, why must we then yet do good works ?*

A. Not to merit heaven thereby (which Christ hath done) but because this is commanded me of God.

65. Q. *What purpose then do your good works answer ?*

A. That I should thereby testify my thankfulness to God for all his benefits, and that he may be glorified by me ; and that also I may be assured of the sincerity of my faith by good works as the fruits thereof, and that my neighbors may be edified thereby and gained to Christ.

66. Q. *Shall they also be saved who do no good works ?*

A. No : For the scripture saith, that neither fornicators, nor idolators, nor adulterers, nor whoremongers, nor thieves, nor covetous, nor drunkards, nor revilers, nor robbers, nor such like, shall inherit the kingdom of God, (1 Cor. vi, 9, 10.) unless they turn to the Lord.

68. Q. *Wherein doth the conversion of men consist ?*

A. In a hearty repentance and avoiding of sin, and in an earnest desire after, and doing of all good works.

68. Q. *What are good works?*

A. Only those that proceed from a true faith, are done according to the law of God and to his glory, and not those which are founded on human instructions, or on our own imaginations.

69. Q. *Can they who are converted to God, perfectly keep the law?*

A. Not at all: But even the most holy men, as long as they are in this life, have only a small beginning of this obedience; yet so, that they with a sincere resolution begin to live not only according to some, but according to all the commandments of God, as they also constantly pray to God that they may daily increase therein.

70. Q. *To whom must we pray for this?*

A. Not to any creature, but to God alone, who can help us, and will hear us for Jesus Christ's sake.

71. Q. *In whose name must we pray to God?*

A. Only in the name of Christ (John xvi, 23.) and not in the name of any saints.

72. Q. *What must we pray to God for?*

A. For all things necessary for soul and body, which Christ our Lord has comprised in that prayer he himself has taught us.

73. Q. *What are the words of that prayer?*

A. Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors, and lead us not into temptation, but deliver us from evil. For thine is the kingdom, the power, and the glory for ever. Amen.

74. Q. *What do you desire of God in this prayer?*

A. 1st. That all things which tend to the glory

of God, may be promoted, and that whatsoever is repugnant thereto, or contrary to his will, may be prevented. 2d. That he may provide me with all things necessary for the body, and as to my soul preserve me from all evil, which might in any wise be detrimental to my salvation. Amen.

[When those persons who are inclined to become members of the church, thoroughly know and confess these fundamental truths: they are then to be asked whether they have any doubts in any point concerning the doctrine; to the end that they may be satisfied: And in case any of them should answer in the affirmative, endeavors must be used to convince them, out of the scriptures; and if they are all satisfied, they must be asked, whether they propose, by the grace of God, to persevere in this doctrine, and forsake the world, and to lead a new Christian life. Lastly, they are to be asked, whether they will submit themselves to the Christian discipline.

Which being done, they are to be exhorted to peace, love and concord with all men, and to reconciliation if there is any variance subsisting between them and their neighbors.

The End of the Compendium of the Christian Religion.

T H E

CONFESSION of FAITH,

Of the Reformed Churches in the Netherlands.

*Revised in the National Synod, last held at Dort, in
the years 1618 and 19.*

A R T I C L E I.

That there is one only GOD.

WE all believe with the heart and confess with the mouth, that there is one only and simple spiritual Being, which we call GOD; and that he is eternal, incomprehensible, invisible, immutable, infinite, almighty, perfectly wise, just, good, and the overflowing fountain of all good.

2. *By what means GOD is made known unto us.*

We know him by two means: first, by the creation, preservation and government of the universe; which is before our eyes as a most elegant book, wherein all creatures great and small are as so many characters leading us to contemplate *the invisible things of GOD*, namely, *his eternal power and godhead*, as the apostle Paul saith, Rom. i, 20. All which things are sufficient to convince men, and leave them without excuse. Secondly, he makes himself more clearly and fully known to us by his holy and divine word; that is to say, as far as is necessary for us to know in this life, to his glory and to our salvation.

3. *Of the written word of GOD.*

We confess, that this word of GOD, was not sent nor delivered by the will of man, but the *holy men of GOD spake as they were moved by the Holy Ghost*, as the apostle Peter saith. And that afterwards

God from a special care which he has for us and our salvation, commanded his servants the prophets and apostles, to commit his revealed *word to writing*, and he himself wrote with his own finger, the two tables of the law : Therefore we call such writings holy and divine scriptures.

4. *Canonical books of the holy scriptures.*

We believe that the holy scriptures are contained in two books, namely, the old and new testament, which are canonical, against which nothing can be alledged : These are thus named in the church of God. The books of the old testament are, the five books of Moses, viz. Genesis, Exodus, Leviticus, Numbers, Deuteronomy : the books of Joshua, Judges, Ruth, two books of Samuel, and two of the Kings, two books of the Chronicles, commonly called Paralipomenon, the first of Ezra, Nehemiah, Esther, Job, the psalms of David, the three books of Solomon, namely the Proverbs, Ecclesiastes, and the Song of Songs : the four great prophets, Isaiah, Jeremiah, Ezekiel, and Daniel ; and the twelve lesser prophets, namely, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habbakuk, Zephaniah, Haggai, Zechariah, Malachi.

Those of the new testament are the four evangelists, viz. Matthew, Mark, Luke, and John ; the acts of the apostles : The fourteen epistles of the apostle Paul, viz. one to the Romans, two to the Corinthians, one to the Galatians, one to the Ephesians, one to the Phillippians, one to the Colossians, two to the Thessalonians, two to Timothy, one to Titus, one to Philemon, and one to the Hebrews : The seven epistles of the other apostles, namely, one of James, two of Peter, three of John, one of Jude ; and the Revelation of the apostle John.

5. *From whence do the holy scriptures derive their dignity and authority.*

We receive all these books and these only as holy and canonical, for the regulation, foundation, and confirmation of our faith; believing without any doubt all things contained in them, not so much because the church receives and approves them as such, but more especially because the Holy Ghost witnesseth in our hearts, that they are from God, whereof they carry the evidence in themselves: For the very blind are able to perceive that the things foretold in them are fulfilling.

6. *The difference between the canonical and apocryphical books.*

We distinguish those sacred books from the apocryphical, viz. the third and fourth books of Esdras, the books of Tobias, Judith, Wisdom, Jesus Syrach, Baruch, the appendix to the book of Esther, the Song of the three Children in the furnace, the history of Susannah, of Bell and the Dragon, the prayer of Manasses, and the two books of the Maccabees: All which the church may read and take instruction from so far as they agree with the canonical books: But they are far from having such power and efficacy, as that we may from their testimony confirm any point of faith, or of the Christian religion; much less to detract from the authority of the other sacred books.

7. *The sufficiency of the holy scriptures, to be the only rule of faith.*

We believe that these holy scriptures, fully contain the will of God, and that whatsoever man ought to believe unto salvation, is sufficiently taught therein. For since the whole manner of worship which God requires of us, is writ in them at large, it is unlawful for any one, tho' an apostle, to teach otherwise, than we are now taught in the holy scriptures: *Nay, though it was an angel from*

heaven, as the apostle Paul saith. For since it is forbidden, *to add unto or take away any thing from the word of God*, it doth thereby evidently appear, that the doctrine thereof is most perfect and complete in all respects. Neither may we compare any writings of men, tho' never so holy, with those divine scriptures, nor ought we to compare custom, or the great multitude, or antiquity, or succession of times or persons, or councils, decrees or statutes, with the truth of God, for the truth is above all; for all men are of themselves liars, and more vain than vanity itself: Therefore, we reject with all our hearts, whatsoever doth not agree with this infallible rule, which the apostles have taught us saying, *try the spirits whether they be of GOD*. Likewise, *if there come any unto you and bring not this doctrine, receive him not into your house*.
 8. *That GOD is one, in essence, yet nevertheless distinguished in three persons.*

According to this truth and this word of God, we believe in one only God, who is one single essence, in which are three persons, really, truly and eternally distinct, according to their incommunicable properties; namely the Father, and the Son, and the Holy Ghost. The Father is the cause, origin and beginning of all things visible and invisible; the Son is the word, wisdom, and image of the Father; the Holy Ghost is the eternal power and might, proceeding from the Father and the Son. Nevertheless God is not by this distinction divided into three; since the holy scriptures teach us that the Father, and the Son, and the Holy Ghost, hath each his personality, distinguished by their properties; but in such wise that these three persons are but only one God. Hence then it is evident, that the Father is not the Son, nor the Son the Father, and likewise the Holy Ghost is neither the Father nor the Son. Nevertheless

these persons thus distinguished are not divided, nor intermixed : For the Father hath not assumed the flesh, nor hath the Holy Ghost, but the Son only. The Father hath never been without his Son, or without his Holy Ghost : For they are all three co-eternal and co-essential. There is neither first nor last, for they are all three, one, in truth, in power, in goodness, and in mercy.

9. *The proof of the foregoing article of the Trinity of persons in one GOD.*

All this we know, as well from the testimonies of holy writ, as from *their* operations, and chiefly by those we feel in ourselves. The testimonies of the holy scriptures that teach us to believe this holy Trinity, are written in many places of the old testament, which are not so necessary to enumerate, as to chuse them out with discretion and judgment. In Genesis, Chap. i, 26, 27. GOD saith: *Let us make man in our own image, after our likeness, &c.* So GOD created man in his own image, male and female created he them. And Gen. iii, 22. *behold the man is become as one of us.* From this saying, *let us make man in our image*, it appears that there are more persons than one in the god-head : And when he saith, *GOD created*, he signifies the unity. It is true he doth not say how many persons there are, but that which appears to us somewhat obscure in the old testament, is very plain in the new. For when our Lord was baptised in Jordan, the voice of the Father was heard, saying, *this is my beloved Son* : The Son was seen in the water, and the Holy Ghost appeared in the shape of a dove. This form is also instituted by Christ in the baptism of all believers. Baptise all nations, in the name of the Father, and of the Son, and of the Holy Ghost. In the gospel of Luke, the angel Gabriel, thus addressed Mary the mother of our Lord, *the Holy Ghost shall come upon thee, and*

the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee, shall be called the Son of GOD: Likewise the grace of our Lord Jesus Christ, and the love of GOD, and the communion of the Holy Ghost, be with you. And there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one. In all which places we are fully taught, that there are three persons in one only divine essence. And although this doctrine far surpasses all human understanding, nevertheless we now believe it by means of the word of GOD, but expect hereafter to enjoy the perfect knowledge and benefit thereof in heaven. Moreover we must observe the particular offices and operations of these three persons towards us. The Father is called our creator by his power; the Son is our saviour and redeemer by his blood; the Holy Ghost is our sanctifier, by his dwelling in our hearts. This doctrine of the holy Trinity, hath always been defended and maintained by the true church, since the times of the apostles, to this very day, against the Jews, Mahometans, and some false Christians and heretics, as Marcain, Manes, Proxes, Sabellius, Samosatenus, Arius, and such like, who have been justly condemned by the orthodox fathers. Therefore, in this point, we do willingly receive the three creeds, namely that of the Apostles, of Nice, and of Athanasius: Likewise that which conformable thereunto, is agreed upon by the ancient fathers.

10. *That Jesus Christ is true and eternal GOD.*

We believe that Jesus Christ, according to his divine nature, is the only begotten Son of GOD, begotten from eternity, not made or created, (for then he should be a creature) but co-essential and co-eternal with the Father, *the express image of his person, and the brightness of his glory, equal unto him*

in all things. Who is the Son of God, not only from the time that he assumed our nature, but from all eternity, as these testimonies when compared together, teach us. Moses saith, that *GOD created the world*; and John saith, that *all things were made by that Word*, which he calleth God: And the apostle saith, that *GOD made the worlds by his Son*. Likewise, that *GOD created all things through Jesus Christ*. Therefore, it must needs follow, that he who is called God, the Word, the Son, and Jesus Christ, did exist at that time, when all things were created by him. Therefore the prophet Micah saith, *his goings forth have been from of old, from everlasting*. And the apostle, *he hath neither beginning of days, nor end of life*: He therefore is that true, eternal, and almighty God, whom we invoke, worship, and serve.

11. *That the Holy Ghost is true and eternal GOD.*

We believe and confess also, that the Holy Ghost, from eternity proceeds from the Father and Son; and therefore is neither made, created, nor begotten, but only proceedeth from both; who in order is the third person of the holy Trinity; of one and the same essence, majesty and glory with the Father, and the Son; and therefore, is the true and eternal God, as the holy scripture teaches us.

12. *Of the Creation.*

We believe, that the Father by the Word, that is by his Son, hath created of nothing, the heaven, the earth and all creatures, as it seemed good unto him, giving unto every creature its being, shape, form, and several offices to serve its Creator. That he doth also still uphold and govern them by his eternal providence, and infinite power, for the service of mankind, to the end that man may serve his God. He hath also created the angels good, to be his messengers, and to serve

his elect ; some of whom are fallen from that excellency, in which God created them, into everlasting perdition : And the others have by the grace of God remained stedfast and continued in their primitive state. The devils and evil spirits are so depraved, that they are enemies of God and every good thing, to the utmost of their power, as murderers, watching to ruin the church and every member thereof, and by their wicked stratagems to destroy all ; and are therefore by their own wickedness adjudged to eternal damnation, daily expecting their horrible torments. Therefore, we reject and abhor the error of Sadducees, who deny the existence of spirits and angels : and also that of the Manichees, who assert that the devils have their origin of themselves, and that they are wicked of their own nature, without having been corrupted.

13. *Of Divine Providence.*

We believe that the same God, after he had created all things did not forsake them or give them up to fortune or chance, but that he rules and governs them according to his holy will, so that nothing happens in this world without his appointment : nevertheless, God neither is the author of, nor can be charged with the sins which are committed. For his power and goodness is so great and incomprehensible, that he orders and executes his work in the most excellent and just manner, even then, when devils and wicked men act unjustly. And as to what he doth surpassing human understanding, we will not curiously enquire into farther than our capacity will admit of : but with greatest humility and reverence adore the righteous judgments of God which are hid from us, contenting ourselves that we are disciples of Christ to learn only those things which he has revealed to us in his word, without trans-

gressing these limits. This doctrine affords us unspeakable consolation, since we are taught thereby, that nothing can befall us by chance, but by the direction of our most gracious and heavenly Father; who watches over us with a paternal care, keeping all creatures so under his power, that not a hair of our head (for they are all numbered) nor a sparrow can fall to the ground without the will of our Father, in whom we do entirely trust; being persuaded, that he so restrains the devil and all our enemies, that without his will and permission, they cannot hurt us. And therefore we reject that damnable error of the Epicurians, who say that God regards nothing but leaves all things to chance.

14. *Of the creation and fall of man, and his incapacity to perform what is truly good.*

We believe that God created man out of the dust of the earth, and made and formed him after his own image and likeness, good righteous, and holy, capable in all things to will, agreeable to the will of God. But being in honor, he understood it not, neither knew his excellency, but wilfully subjected himself to sin, and consequently to death, and the curse, giving ear to the words of the devil. For the commandment of life which he had received, he transgressed; and by sin separated himself from God, who was his true life, having corrupted his whole nature; whereby he made himself liable to corporal and spiritual death. And being thus become wicked, perverse and corrupt in all his ways, he hath lost all his excellent gifts, which he had received from God, and only retained a few remains thereof, which however are sufficient to leave man without excuse; for all the light which is in us is changed into darkness, as the scriptures teach us, saying: *The light shineth in darkness, and the darkness comprehen-*

deth it not : Where St. John calleth men darknes. Therefore we reject all what is taught repugnant to this, concerning the free will of man, since man is but a slave to sin ; and has nothing of himself, unless it is given him from heaven. For who may presume to boast, that he of himself can do any good, since Christ saith, *no man can come to me, except the Father which hath sent me, draw him !* Who will glory in his own will, who understands that to be carnally minded is enmity against God ? Who can speak of his knowledge, since *the natural man receiveth not the things of the Spirit of God ?* In short, who dare suggest any thought, since he knows that we are not sufficient of ourselves to think any thing as of ourselves, but that our sufficiency is of God ? and therefore, what the apostle saith ought justly to be held sure and firm, that God worketh in us both to will and to do of his good pleasure. For there is no will nor understanding, conformable to the divine will and understanding, but what Christ hath wrought in man. Which he teaches us, when he saith, without me ye can do nothing.

15. *Of original sin.*

We believe that thro' the disobedience of Adam, original sin is extended to all mankind ; which is a corruption of the whole nature, and an hereditary disease, wherewith infants themselves are infected even in their mother's womb, and which produceth in men all sorts of sin, being in him as a root thereof ; and therefore is so vile and abominable in the sight of God, that it is sufficient to condemn all mankind. Nor is it by any means abolished or done away by baptism ; since sin always issues forth from this woful source, as water from a fountain ; notwithstanding it is not imputed to the children of God unto condemnation, but by his grace and mercy is forgiven them.

Not that they should rest securely in sin, but that a sense of this corruption should make believers often to sigh, desiring to be delivered from this body of death. Wherefore we reject the error of the Pelagians, who assert that sin proceeds only from imitation.

16. *Of eternal election.*

We believe, that all the posterity of Adam, being thus fallen into perdition and ruin, by the sin of our first parents, that God then did manifest himself such as he is ; that is to say, merciful and just. *Merciful*, since he delivers and preserves from this perdition all whom he in his eternal and unchangeable council of mere goodness hath elected in Christ Jesus our Lord, without any respect to their works. *Just* in leaving others in the fall and perdition wherein they have involved themselves.

17. *Of the recovery of fallen man.*

We believe that our most gracious God in his admirable wisdom and goodness, seeing that man had thus thrown himself into temporal and spiritual death, and made himself wholly miserable, was pleased to seek and comfort him when he trembling fled from his presence, promising him that he would give his Son, who should *be made of a woman to bruise the head of the serpent*, and make him happy.

18. *Of the incarnation of Jesus Christ.*

We confess therefore, that God did fulfil the promise which he made to the fathers, by the mouth of his holy prophets, when he sent into the world, at the time appointed by him, his own, only begotten and eternal Son. *Who took upon him the form of a servant, and became like unto man*, really assuming the true human nature, with all its infirmities sin excepted, being conceived in the womb of the blessed Virgin Mary, by the power

of the Holy Ghost, without the means of man. And did not only assume human nature as to the body, but also a true human soul, that he might be a real man. For since the soul was lost as well as the body, it was necessary that he should take both upon him to save both. Therefore we confess (in opposition to the heresy of the anabaptists, who deny that Christ assumed human flesh of his mother) that Christ is become a partaker of the flesh and blood of the children : that he is a fruit of the loins of David after the flesh ; made of the seed of David according to the flesh, a fruit of the womb of the Virgin Mary : made of a woman : a branch of David ; a shoot of the root of Jesse ; sprung from the tribe of Judah ; descended from the Jews according to the flesh ; of the seed of Abraham, since he took upon him the seed of Abraham, *and became like unto his brethren in all things sin excepted* ; so that in truth he is our Immanuel, that is to say, God with us.

19. *Of the union and distinction of the two natures in the person of Christ.*

We believe that by this conception, the person of the Son, is inseparably united and connected with the human nature. So that there are not two Sons of God, nor two persons, but two natures united in one single person, yet each nature retains its own distinct properties. As then the divine nature hath always remained uncreated, without beginning of days or end of life, filling heaven and earth : also hath the human nature not lost its properties, but remained a creature, having beginning of days, being a finite nature, and retaining all the properties of a real body. And tho' he hath by his resurrection given immortality to the same, nevertheless he hath not changed

the reality of his human nature ; for as much as our salvation and resurrection also depend on the reality of his body. But these two natures are so closely united in one person, that they were not separated even by his death. Therefore that which he when dying commended into the hands of his Father, was a real human spirit, departing from his body : But in the mean time the divine nature always remained united with the human, even when he laid in the grave : And the godhead did not cease to be in him, any more than it did when he was an infant, tho' it did not so clearly manifest itself for a while. Wherefore we confess, that he is very GOD ; and very man : Very God by his power, to conquer death ; and a very man that he might die for us according to the infirmity of his flesh.

20. *That GOD hath manifested his righteousness and mercy in Christ.*

We believe, that God who is perfectly merciful and just, sent his Son to assume that nature, in which the disobedience was committed, to make satisfaction in the same, and to bear the punishment of sin by his most bitter passion and death. God therefore manifested his justice against his Son, when he laid our iniquities upon him, and poured forth his mercy and goodness on us, who were guilty and worthy of damnation, out of mere and perfect love, giving his Son unto death for us, and raising him for our justification, that through him we might obtain immortality and life eternal.

21. *Of the satisfaction of Christ our only High Priest for us.*

We believe that Jesus Christ is ordained with an oath to be an everlasting High Priest, after the order of Melchisedec. Who hath presented himself in our behalf before his Father, to appease

his wrath by his full satisfaction, offering himself on the tree of the cross, and pouring out his precious blood to purge away our sins : as the prophets had foretold. For it is written, he was wounded for our transgressions, he was bruised for iniquities : The chastisement of our peace was upon him, and with his stripes we are healed : He was brought as a lamb to the slaughter, and numbered with the transgressors : and condemned by Pontius Pilate as a malefactor, though he had first declared him innocent. Therefore, he restored that which he took not away, and suffered, the just for the unjust, as well in his body as soul, feeling the terrible punishments which our sins had merited, insomuch that his sweat became like unto drops of blood falling on the ground. He called out, my God ! my God ! why hast thou forsaken me ! And hath suffered all this for the remission of our sins. Wherefore we justly say with the apostle Paul, that we know nothing, but Jesus Christ, and him crucified, we count all things but loss and dung for the excellency of the knowledge of Christ Jesus our Lord : in whose wounds we find all manner of consolation. Neither is it necessary to seek or invent any other means of being reconciled to God, than this only sacrifice, once offered, by which believers are made perfect for ever. This is also the reason why he was called by the angel of God, Jesus, that is to say, Saviour, because he should save his people from their sins.

22. *Of our justification through faith in Jesus Christ.*

We believe that to attain the true knowledge of this great mystery, the Holy Ghost kindleth in our hearts an upright faith which embraces Jesus Christ, with all his merits appropriates him and seeks nothing more besides him. For it must needs follow, either that all things which are re-

quisite to our salvation are not in Jesus Christ, or if all things are in him, that then those who possess Jesus Christ through faith, have complete salvation in him. Therefore should any assert, that Christ is not sufficient, but that something more is required besides him, would be too gross a blasphemy: For hence it would follow, that Christ was but half a Saviour. Therefore we justly say with Paul, that we are justified by faith alone, or by faith without works. However to speak more clearly, we do not mean, that faith itself justifies us, for it is only an instrument with which we embrace Christ our Righteousness: But Jesus Christ imputing to us all his merits, and so many holy works which he hath done for us, and in our stead, is our Righteousness. And faith is an instrument that keeps us in communion with him in all his benefits, which when become ours, are more than sufficient to acquit us of our sins.

23. *That our justification consists in the forgiveness of sin, and the imputation of Christ's obedience.*

We believe that our salvation consists, in the remission of our sins for Jesus Christ's sake, and that therein our righteousness before God is implied: As David and Paul teach us, declaring this to be the happiness of man, that God imputes righteousness to him without works. And the same apostle saith, that we are justified freely, by his grace through the redemption which is in Jesus Christ. And therefore we always hold fast this foundation, ascribing all the glory to God, humbling ourselves before him, and acknowledging ourselves to be such as we really are, without presuming to trust in any thing in ourselves, or in any merit of ours, relying and resting upon the obedience of Christ crucified alone, which becomes ours, when we believe in him: this is sufficient to cover all our iniquities,

and to give us confidence, in approaching to God; freeing the conscience of fear, terror and dread, without following the example of our first father Adam, who trembling, attempting to cover himself with fig-leaves. And verily if we should appear before God, relying on ourselves or on any other creature, though never so little, we should, alas! be consumed. And therefore every one must pray with David; O Lord enter not into judgment with thy servant: For in thy sight shall no man living be justified.

24. *Of man's sanctification and good works.*

We believe that this true faith being wrought in man by the hearing of the word of God, and the operation of the Holy Ghost, doth regenerate and make him a new man, causing him to live a new life, and freeing him from the bondage of sin. Therefore it is so far from being true, that this justifying faith makes men remiss in a pious and holy life; that on the contrary without it they would never do any thing out of love to God, but only out of self-love or fear of damnation. Therefore it is impossible that this holy faith can be unfruitful in man, for we do not speak of a vain faith, but of such a faith which is called in scripture, a faith that worketh by love, which excites man to the practice of those works, which God has commanded in his word. Which works as they proceed from the good root of faith are good and acceptable in the sight of God, for as much as they are all sanctified by his grace: Howbeit they are of no account towards our justification. For it is by faith in Christ that we are justified, even before we do good works: otherwise they could not be good works, any more than the fruit of a tree can be good, before the tree itself is good. There-

fore we do good works, but not to merit by them (for what can we merit) nay, we are beholden to God for the good works we do, and not he to us: Since it is he that worketh in us both to will and to do of his good pleasure. Let us therefore attend to what is written, when ye shall have done all those things which are commanded you, say, we are unprofitable servants: we have done that which was our duty to do. In the mean time we do not deny, that God rewards good works, but it is through his grace that he crowns his gifts. Moreover though we do good works, we do not find our salvation upon them, for we can do no work but what is polluted by our flesh, and also punishable: and although we could perform such works, still the remembrance of one sin is sufficient to make God reject them. Thus then we should always be in doubt, tossed to and fro without any certainty, and our poor consciences be continually vexed if they relied not on the merits of the sufferings and death of our Saviour.

25. *Of the abolishing of the ceremonial law.*

We believe that the ceremonies and figures of the law, ceased at the coming of Christ, and that all the shadows are accomplished: so that the use of them must be abolished amongst Christians, yet the truth and substance of them remains with us in Jesus Christ, in whom they have their completion. In the mean time we still use the testimonies taken out of the law and the prophets to confirm us in the doctrine of the gospel, and to regulate our life in all honesty, to the glory of God, according to his will.

26. *Of Christ's intercession.*

We believe that we have no access unto God, than alone through the only Mediator and Advocate, Jesus Christ, the righteous, who therefore became man, having united in one person the di-

vine and human natures, that we men might have access to the divine Majesty, which access would otherwise be barred against us. But this Mediator whom the Father hath appointed between him and us, ought in no wise to affright us by his majesty, or cause us to seek another according to our fancy. For there is no creature either in heaven or on earth, who loveth us more than Jesus Christ; who though he was in the form of God, yet made himself of no reputation, and took upon him the form of a man and of a servant for us, and was made like unto his brethren in all things. If then we should seek for another Mediator, who would be well affected towards us, whom could we find who loved us more than he, who laid down his life for us, even when we were his enemies? And if we seek for one who hath power and majesty, who is there, that has so much of both as he, who sits at the right hand of his Father, and who hath all power in heaven and on earth? And who will sooner be heard than the own well beloved Son of God? Therefore it was only thro' diffidence, that this practice of dishonoring instead of honoring the saints, was introduced, doing that which they never have done, nor required, but have on the contrary stedfastly rejected it according to their bounden duty, as appears by their writing. Neither must we plead here our unworthiness; for the meaning is not that we should offer our prayers to God on account of our own unworthiness, but only on account of the excellency and worthiness of our Lord Jesus Christ, whose righteousness is become ours by faith. Therefore the apostle, to remove this foolish fear or rather mistrust from us, justly saith, that Jesus Christ was made like unto his brethren in all things, that he might be a merciful and faithful High Priest, to make reconciliation for the sins of the people. For in that

he himself hath suffered, being tempted, he is able to succor them that that are tempted; and further to encourage us, he adds, seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a High Priest that cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. The same apostle saith, that we have boldness to enter into the holiest, by the blood of Jesus; let us draw near (saith he) with a true heart, in full assurance of faith, &c. Likewise, Christ hath an unchangeable priesthood, wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them. What more can be required? Since Christ himself saith, I am the way, and the truth, and the life, no man cometh unto the Father but by me. To what purpose should we then seek another Advocate, since it hath pleased God to give us his own Son as an Advocate? Let us not forsake him to take another, or rather to seek after another, without ever being able to find him: For God well knew, when he gave him to us, that we were sinners. Therefore, according to the command of Christ, we call upon the heavenly Father, through Jesus Christ our only Mediator, as we are taught in the Lord's prayer; being assured that whatever we ask of the Father in his name, will be granted us.

27. *Of the Catholic Christian church.*

We believe and profess one catholic or universal church, which is an holy congregation of true Christian believers, who all expecting their salvation in Jesus Christ, being washed by his blood,

sanctified and sealed by the Holy Ghost. This church hath been from the beginning of the world, and will be to the end thereof; which is evident from this, that Christ is an eternal King, which without subjects cannot be: And this holy church is preserved or supported by God, against the rage of the whole world; though she sometimes (for a while) appears very small, and in the eyes of men to be reduced to nothing: As during the perilous reign of Ahab, the Lord reserved unto him seven thousand men, who had not bowed their knees to Baal. Furthermore, his holy church is not confined, bounded or limited to a certain place, or to certain persons, but is spread and dispersed over the whole world, and yet is joined and united with heart and will, by the power of faith, in one and the same spirit.

28. *That every one is bound to join himself to the true church.*

We believe, since this holy congregation is an assembly of those who are saved, and that out of it there is no salvation, that no person, of whatsoever state or condition he may be, ought to withdraw himself, to live in a separate state from it: but that all men are in duty bound to join and unite themselves with it, maintaining the unity of the church, submitting themselves to the doctrine and discipline thereof, bowing their necks unto the yoke of Jesus Christ, and as mutual members of the same body, serving to the edification of the brethren, according to the talents God has given them. And that this may be the more effectually observed, it is the duty of all believers, according to the word of God, to separate themselves from all those who do not belong to the church, and to join themselves to this congregation, where-soever God hath established it, even tho' the magistrates and the edicts of princes were against it,

yea, though they should suffer death or any other corporal punishment. Therefore, all those who separate themselves from the same, or do not join themselves to it, act contrary to the ordinance of God.

29. *Of the marks of the true church, and wherein she differs from the false church.*

We believe, that we ought diligently and circumspectly to discern from the word of God, which is the true church, since all sects which are in the world assume to themselves the name of the church. But we speak not here of hypocrites, who are mixed in the church with the good, yet are not of the church, tho' externally in it: But we say that the body and communion of the true church must be distinguished from all sects who call themselves the church. The marks by which the true church is known are these: If the pure doctrine of the gospel is preached therein: If she maintains the pure administration of the sacrament as instituted by Christ: If church discipline is exercised in punishing of sin: In short if all things are managed according to the pure word of God, all things contrary thereto rejected; and Jesus Christ acknowledged as the only head of the church. Hence the true church may certainly be known, from which no man has a right to separate himself. With respect to those who are members of the church, they may be known by the marks of Christians, namely, by faith; and when they have received Jesus Christ the only Saviour, avoid sin, follow after righteousness, love the true God and their neighbor, neither turn aside to the right or left, and crucify the flesh with the works thereof. But this is not to be understood, as if there did not remain in them great infirmities; but they fight against them through the spirit, all the days of their life, continually taking their refuge

to the blood, death, passion and obedience of our Lord Jesus Christ, in whom they have remission of sins, through faith in him. As for the false church, she ascribes more power and authority to herself and her ordinances, than to the word of God, and will not submit herself to the yoke of Christ: Neither does she administer the sacraments as appointed by Christ in his word, but adds to, and takes from them as she thinks proper; she relieth more upon men than upon Christ; and persecutes those who live holily according to the word of God, and rebuke her for her errors, covetousness and idolatry. These two churches are easily known and distinguished, from each other.

30. *Concerning the government of, and offices in the church.*

We believe, that this true church must be governed by that spiritual policy, which our Lord hath taught us in his word; namely, that there must be ministers or pastors to preach the word of God, and to administer the sacraments, also elders and deacons, who, together with the pastors, form the council of the church: That by these means the true religion may be preserved, and the true doctrine every where propagated, likewise transgressors punished and restrained by spiritual means; also that the poor and distressed may be relieved and comforted, according to their necessities. By these means every thing will be carried on in the church with good order and decency, when faithful men are chosen, according to the rule prescribed by St. Paul in his epistle to Timothy.

31. *Of the ministers, elders, and deacons.*

We believe that the ministers of God's word, and the elders and deacons, ought to be chosen to their respective offices by a lawful election of the

church, with calling upon the name of the Lord, and in that order which the word of God teacheth. Therefore every one must take heed, not to intrude himself by indecent means, but is bound to wait till it shall please God to call him ; that he may have testimony of his calling, and be certain and assured that it is of the Lord. As for the ministers of God's word, they have equally the same power and authority wheresoever they are, as they are all ministers of Christ, the only universal Bishop, and the only head of the church. Moreover that this holy ordinance of God may not be violated or slighted, we say that every one ought to esteem the ministers of God's word, and the elders of the church, very highly for their work's sake, and be at peace with them, without murmuring, strife or contention, as much as possible.

32. Of the order and discipline of the church.

In the mean time we believe, though it is useful and beneficial, that those who are rulers of the church institute and establish certain ordinances among themselves for maintaining the body of the church ; yet that they ought studiously to take care, that they do not depart from those things, which Christ our only master hath instituted. And therefore, we reject all human inventions, and all laws which man would introduce in the worship of God, thereby to bind and compel the conscience in any manner whatever. Therefore we admit only of that, which tends to nourish and preserve concord, and unity, and to keep all men in obedience to God. For this purpose, excommunication or church discipline is requisite, with the several circumstances belonging to it, according to the word of God.

33. Of the sacraments.

We believe, that our gracious God, on account

of our weakness and infirmities, hath ordained the sacraments for us, thereby to seal unto us his promises, and to be pledges of the good will and grace of God towards us, and also to nourish and strengthen our faith; which he hath joined to the word of the gospel, the better to present to our senses, both that which he signifies to us by his word, and that which he works inwardly in our hearts, thereby assuring and confirming in us the salvation which he imparts to us. For they are visible signs and seals of an inward and invisible thing, by means whereof, God worketh in us by the power of the Holy Ghost. Therefore the signs are not in vain or insignificant, so as to deceive us. For Jesus Christ is the true object presented by them, without whom they would be of no moment. Moreover we are satisfied with the number of sacraments which Christ our Lord hath instituted, which are two only, namely, the sacrament of baptism and the holy supper of our Lord Jesus Christ.

34. *Of holy baptism.*

We believe and confess that Jesus Christ, who is the end of the law, hath made an end, by the shedding of his blood, of all other sheddings of blood, which men could or would make as a propitiation or satisfaction for sin: And that he having abolished circumcision, which was done with blood, hath instituted the sacrament of baptism in stead thereof; by which we are received into the church of God, and separated from all other people and strange religions, that we may wholly belong to him whose ensign and banner we bear: And serves as a testimony unto us, that he will for ever be our gracious God and Father. Therefore he has commanded all those who are his, to be baptised with pure water, in the name of the Fa-

ther, and of the Son, and of the Holy Ghost : Therèby signifying to us, that as water washeth away the filth of the body, when poured upon it, and is seen on the body of the baptised, when sprinkled upon him ; so doth the blood of Christ, by the power of the Holy Ghost, internally sprinkle the soul, and cleanse it of its sin, and regenerate us from children of wrath, unto children of God. Not that this is effected by the external water, but by the sprinkling of the precious blood of the Son of God , who is our Red sea, through which we must pass, to escape the tyranny of Pharaoh, that is, the devil, and to enter into the spiritual land of Canaan. Therefore the ministers, on their part, administer the sacrament, and that which is visible, but our Lord giveth that which is signified by the sacrament, namèly, the gifts and invilible grace, washing, cleansing and purging our souls of all filth and unrighteousness ; renewing our hearts, and filling them with all comfort ; giving unto us a true assurance of his fatherly goodness, putting on us the new man, and putting off the old man with all his deeds : Therefore we believe, that every man who is earnestly studious of obtaining life eternal, ought to be but once baptised with this only baptism, without ever repeating the same : since we cannot be born twice. Neither doth this baptism only avail us at the time when the water is poured upon us, and received by us, but also through the whole course of our life ; therefore we detest the error of the anabaptists, who are not content with the one only baptism they have once received, and moreover condemn the baptism of the infants of believers, whom we believe ought to be baptised and sealed with the sign of the covenant, as the children in Israel formerly were circumcised, upon the same promises which are made unto our chil-

children. And indeed Christ shed his blood no less for the washing of the children of the faithful than for adult persons; and therefore they ought to receive the sign and sacrament of that which Christ hath done for them; and as the Lord commanded in the law, that they should be made partakers of the sacrament of Christ's sufferings and death, shortly after they were born, by offering for them a lamb, which was a sacrament of Jesus Christ. Moreover what circumcision was to the Jews, that baptism is to our children. And for this reason Paul calls baptism the circumcision of Christ.

35. *Of the holy supper of our Lord Jesus Christ.*

We believe and confess that our Saviour Jesus Christ did ordain and institute, the sacrament of the holy supper, to nourish and support those whom he hath already regenerated and incorporated into his family, which is his church. Now those who are regenerated, have in them a two-fold life, the one corporal and temporal, which they have from the first birth, and is common to all men: The other spiritual and heavenly, which is given them in their second birth, which is effected by the word of the gospel, in the communion of the body of Christ; and this life is not common, but is peculiar to God's elect. In like manner God hath given unto us, for the support of the bodily and earthly life, earthly and common bread, which is subservient thereto, and is common to all men, even as life itself. But for the support of the spiritual and heavenly life, which believers have, he hath sent a living bread which descended from heaven, namely, Jesus Christ, who nourishes and strengthens the spiritual life of believers, when they eat him, that is to say, when they apply and receive him by faith in the spirit. Christ that he might represent unto us this spiritual and heavenly bread, hath institu-

ted an earthly and visible bread, as a sacrament of his body, and wine as a sacrament of his blood, to testify by them unto us, that as certainly as we receive and hold this sacrament in our hands, and eat and drink the same with our mouths, by which our life is afterwards nourished ; that we also do as certainly receive by faith (which is the hand and mouth of our soul) the true body and blood of Christ our only Saviour in our souls, for the support of our spiritual life. Now as it is certain and beyond all doubt, that Jesus Christ hath not enjoined to us the use of his sacraments in vain, so he works in us, all what he represents to us by these holy signs, though the manner surpasses our understanding, and cannot be comprehended by us, as the operations of the Holy Ghost are hidden and incomprehensible. In the mean time we err not when we say, that that which is eat and drank by us is the proper and natural body, and the proper blood of Christ. But the manner of our partaking of the same, is not by the mouth but by the spirit through faith. Thus then, though Christ always sits at the right hand of his Father in the heavens, yet therefore doth he not cease to make us partakers of himself by faith. This feast is a spiritual table, at which Christ communicates himself with all his benefits to us, and gives us there to enjoy both himself, and the merits of his sufferings and death, nourishing, strengthening and comforting our poor comfortless souls, by the eating of his flesh, quickening and refreshing them by the drinking of his blood. Further though the sacraments are connected with the thing signified, nevertheless both are not received by all men : The ungodly indeed receives the sacrament to his condemnation, but he doth not receive the truth of the sacrament : As Judas and Simon the forcerer both indeed received the sa-

erament, but not Christ, who was signified by it, of whom believers only were made partakers. Lastly, we receive this holy sacrament in the assembly of the people of God, with humility and reverence, keeping up amongst us a holy remembrance of the death of Christ our Saviour, with thanksgiving: Making there confession of our faith, and of the Christian religion. Therefore no one ought to come to this table, without having previously rightly examined himself; lest eating of this bread and drinking of this cup, he eat and drink his own damnation. In a word, we are excited by the use of this holy sacrament, to a fervent love towards God, and our neighbor.— Therefore we reject all mixtures and damnable inventions, which men have added unto, and blended with the sacraments, as profanations of them: And affirm that we ought to rest satisfied with the ordinance which Christ and his apostles have taught us, and that we must speak of them in the same manner as they have spoke.

36. *Of magistrates.*

We believe that our gracious God, because of the depravity of mankind, hath appointed kings, princes and magistrates, willing that the world should be governed by certain laws and policies; to the end that the dissoluteness of men might be restrained, and all things carried on among men with good order and decency. For this purpose he hath invested the magistracy with the sword, for the punishment of evil doers, and for the protection of them that do well. And their office is, not only to have regard unto, and watch for the welfare of the civil state, but also to protect the holy church service, and to prevent and extirpate all idolatry and false worship, to destroy the kingdom of antichrist, to promote the kingdom of Jesus Christ, and to take care, that the

word of the gospel be preached every where, that God may be honored and worshipped by every one, as he commands in his word. Moreover it is the bounden duty of every one, of what state, quality or condition soever he may be, to subject himself to the magistrates, to pay tribute, to shew due honor and respect to them, and to obey them in all things which are not repugnant to the word of God ; to pray for them in their prayers, that God may rule and guide them in all their ways, and that we may lead a quiet and peaceable life in all godliness and honesty. Wherefore we detest the anabaptists and other seditious people, and in general all those who reject the higher powers and magistrates, and would subvert justice, introducing a communion of goods, and confound that decency and good order which God hath established among men.

37. *Of the last judgment.*

Finally we believe, according to the word of God, when the time appointed by the Lord (which is unknown to all creatures) is come, and the number of the elect complete, that our Lord Jesus Christ will come from heaven, corporally and visibly, as he ascended, with great glory and majesty, to declare himself judge of the quick and the dead ; burning this old world with fire and flame, to cleanse it. And then all men will personally appear before this great Judge, both men and women, and children, that have been from the beginning of the world to the end thereof, being summoned by the voice of the archangel, and by the sound of the trumpet of God. For all the dead shall be raised out of the earth, and their souls joined and united with their proper bodies, in which they formerly lived. As for those who shall then be living, they shall not die as the others, but be changed in the twinkling of an eye, and

from corruptible, become incorruptible. Then the books (that is to say the consciences) shall be opened, and the dead judged accordingly to what they shall have done in this world, whether it be good or evil. Nay men shall give an account of every idle word they have spoken, which the world only counts amusement and jest: And then the secrets and hypocrisy of men shall be disclosed and laid open before all. And therefore the consideration of this judgment is justly terrible and dreadful to the wicked and ungodly, but most desirable and comfortable to the righteous and elect; because then their full deliverance shall be perfected, and there they shall receive the fruits of their labor and trouble which they have borne. Their innocence shall be known to all, and they shall see the terrible vengeance which God shall execute on the wicked, who most cruelly persecuted, oppressed and tormented them in this world; and who shall be convicted by the testimonies of their own consciences, and become immortal, but for this purpose, to be tormented in that everlasting fire, which is prepared for the devil and his angels. But on the contrary the faithful and elect shall be crowned with glory and honor; and the Son of God will confess their names before God his Father, and his elect angels; all tears shall be wiped from their eyes, and their cause which is now condemned by many judges and magistrates, as heretical and impious, will then be known to be the cause of the Son of God. And for a gracious reward the Lord will cause them to possess such a glory, as never entered into the heart of man to conceive. Therefore we expect that great day with a most ardent desire, to the end that we may fully enjoy the promises of God in Christ Jesus our Lord. Amen. Even so come Lord Jesus.

Rev. xxii, 20. *The End of the Confession of Faith.*

THE LITURGY

OF THE REFORMED CHURCH IN NETHERLAND.

Or, the Forms used therein in Public Worship.

- I. *Of Public Prayer.*—II. *Of the Administration of the Holy Sacraments.*—III. *Of the Exercise of Church Discipline.*—IV. *Of the Ordination of Church Officers.*—V. *Of the Celebration of Marriage.*—VI. *Of Comforting the Sick.*

Christian Prayers, to be used in the Assembly of the Faithful, and on other occasions.

A prayer on the Lord's day before sermon.

O Eternal and most merciful Father, we humbly prostrate ourselves before thy high Majesty, against which we have so often and grievously offended; and acknowledge, if thou shouldst enter into judgment with us, that we have deserved nothing but eternal death; for besides that we all are by original sin, unclean in thy sight and children of wrath, conceived in sin and brought forth in iniquity, whereby all manner of evil lusts, striving against thee and our neighbor, dwell within us; we have also indeed, frequently and without end, transgressed thy precepts neglecting what thou hast commanded us, and done what thou hast expressly forbidden us. We have strayed like sheep, and have greatly offended against thee, which we acknowledge, and are heartily sorry for; nay we confess to our shame, and to the praise of thy mercy towards us, that our sins are more than the hairs of our heads, and that we are indebted ten thousand talents, but not able to pay. Wherefore we are not worthy to be called thy children; nor to lift up our eyes towards

heaven, to pour out our prayers before thee. Nevertheless, O Lord God, and merciful Father, knowing that thou dost not desire the death of a sinner, but that he may turn from his wickedness and live; and that thy mercy is infinite, which thou shewest unto those who return to thee; we heartily call upon thee, trusting in our Mediator Jesus Christ, who is that Lamb of God, that taketh away the sins of the world, and we beseech thee, to commiserate our infirmity, forgiving us all our sins for Christ's sake: wash us in the pure fountain of his blood, that we may become clean and white as snow: Cover our nakedness with his innocence and righteousness, for the glory of thy name's sake: clear our understanding of all blindness, and our hearts of all hardness and pride. Open the mouth of thy servant at present, and replenish him with thy wisdom and knowledge, that he may purely and confidently set forth thy word; prepare also our hearts, that we may hear, understand and keep the same: write thy laws (according to thy promise) in the tables of our hearts, and strengthen us to delight and walk in the same, to the praise and glory of thy name, and to the edification of thy church. O gracious Father we ask for, and desire all these things in the name of Jesus Christ, who hath taught us thus to pray,

OUR FATHER, &c.

A prayer to be used on the Lord's day after sermon.

ALMIGHTY and merciful God, we acknowledge in ourselves, and confess before thee, as the truth is, that we are not worthy to lift up our eyes towards heaven and to present our prayers before thee, if thou shouldst respect our merits and worthiness: for our consciences accuse us, and our sins bear witness against us, we also know,

that thou art a righteous Judge punishing the sins of those, who transgress thy commandments. But, O Lord, since thou hast commanded us to call upon thee in all times of necessity, and hast of thine ineffable mercy promised to hear our prayers, not because of our merits (which are none) but for the merits of our Lord Jesus Christ, whom thou hast appointed to be our Mediator and Advocate; wherefore we forsake all other help, and take our refuge to thy mercy alone.

Especially, O Lord, besides the innumerable benefits which thou shewest to all mankind in general on earth, thou hast in particular bestowed manifold favors on us, which we are not capable to comprehend or express: for thou hast delivered us from the woeful slavery of the devil, and all idolatry, wherein we were held, and hast brought us to the light of the truth, and to the knowledge of thy holy gospel. On the contrary we have by our ingratitude been regardless of these thy benefits, we are departed from thee and have followed our own devices, not honoring thee as was our bounden duty to do. Thus have we, O Lord, grievously sinned, and highly offended thee, and can expect nothing else than everlasting death and damnation, if thou shouldst deal with us according to our deserts. Yea we also perceive, O Lord, by the chastisements, which thou daily art inflicting on us, that thou art justly displeas'd with us. For since thou art just, thou wilt punish no man without cause and we also see thine hand stretch'd out, further to punish us. But though thou didst punish us more severely than thou hast hitherto done, nay, tho' all the plagues fell upon us, wherewith thou didst visit the sins of thy people Israel, we must still confess that thou wouldst do us no injustice. But, O Lord, thou art our God, and we are but dust and ashes: thou art our

Creator, and we are thy handy work : thou art our Shepherd, and we are thy sheep : thou art our Redeemer, and we are those whom thou hast redeemed. Thou art our Father, and we are thy children and heirs. Therefore do not punish us in thine anger, but chastise us mercifully, and preserve that work which thou hast of thy mercy begun in us, that the whole world may know and acknowledge thee to be our God and Saviour. Thy people Israel have frequently offended thee, and thou hast justly punished them, but as oft as they turned themselves again to thee, thou didst always mercifully receive them into favor. And though their sins and transgressions were never so great, thou didst always avert thy wrath and punishment prepared for them by reason of the covenant which thou hadst made with thy servants, Abraham, Isaac, and Jacob, so that thou never hast refused to hear the prayers of thy people. And we have of thy mercy even that same covenant, which thou hast erected in the hand of Jesus Christ our Mediator between thee and all believers : nay it is now more glorious and efficacious, since Christ hath ratified and confirmed the same by his holy suffering and death, and entrance into his glory. Therefore, O Lord, forsaking ourselves, and all human assistance, we fly for succor to this blessed covenant of grace, by means whereof our Lord Jesus Christ (having offered his body once on the cross as a perfect sacrifice for us) hath reconciled us with thee, for ever. Therefore, O Lord, look upon the face of thine anointed and not our sins, that thine anger may be appeased by his intercession. And cause thy face to shine on us to our joy and salvation. Take us henceforth in thy holy guidance and protection, and govern us with thy holy Spirit, who daily more and more mortifying our flesh with all its lust, renews us to

a better life, and produce in us fruits of true faith, that hereby thy name may be glorified and praised to all eternity, and that we despising all transitory things may with an ardent desire fix our tho'ts only on things heavenly.

And in as much as it is thy pleasure that we should pray for all mankind, we beseech thee, to extend thy blessings on the doctrine of thy holy gospel, that it may be preached and accepted every where, that the whole world may be filled with thy saving knowledge, that the ignorant may be converted, the weak strengthened, that every one, not only in word, but also in deed, may magnify and sanctify thy holy name.

Send forth for this end, faithful laborers in thy harvest—And also replenish them with thy grace, that they may faithfully serve before thee. On the contrary utterly destroy all false teachers, ravenous wolves, and hireling, who seek their own honor and advantage, and not the glory of thy holy name only, nor the welfare and salvation of souls. Be also pleased graciously to preserve and govern all thy Christian churches, spread over the face of the earth, in unity of true faith, and in godliness of life, that thy kingdom may daily increase, and that of satan be destroyed, till thy kingdom is perfected when thou shalt be all in all.

Particularly we pray for these United States of America ; keep them under thy holy protection ; prosper them in their agriculture, manufactures, commerce and literature ; and let their civil and religious rights be preserved inviolate to the latest posterity.

Bless and long preserve thy servant, the President of the United States. Bless the vice-president ; the senate and house of representatives in congress assembled. Bless all placed in authori-

ty throughout the states, and especially in the state wherein we reside; the governor of the state, the magistrates, and all others entrusted with powers, either legislative or executive.— Replenish them all with thy grace and heavenly gifts, each in his respective calling and state, wherein thou hast placed him, that they may wisely govern, and strenuously protect the people, whom thou hast committed to their care, faithfully defend thy worship and rightly administer justice among the people: preside with thy holy Spirit in their assemblies, that in all cases they may resolve nothing but what is good and becoming, and let the laws be happily executed: that these United States being preserved from all enemies, the evil doers punished, and the just protected, thy name hereby may be praised, and the kingdom of the King of Kings, Christ Jesus, promoted; and that we may lead a quiet and peaceable life in all godliness and honesty.— Moreover we pray for our brethren, who are under persecution or tyranny; comfort them with thy holy Spirit, and mercifully deliver them: suffer not thy church wholly to be destroyed, nor the remembrance of thy name to be abolished from the face of the earth, lest the enemies of thy truth triumph to the dishonoring and blaspheming of thy name. But if it is thy divine will, that the suffering Christians, should die for the glory of thy name, and by their death witness unto the truth, comfort them in their sufferings, that they considering them as coming from thy fatherly hand, may therefore doing thy will, remain steadfast, whether in life or death; to thy glory, to the edification of thy church, and to their salvation. We likewise beseech thee, for all those whom thou dost afflict, with poverty, imprisonment, sickness of body, or trouble of

mind, comfort them all, O Lord, according to their several necessities. Grant that their chastisement may bring them to the knowledge of their sins, and to an amendment of their lives. Give them also firm patience, alleviate their sufferings, and finally deliver them, that they may rejoice in thy goodness, and eternally praise thy name.

And, O Lord, take us, together with all that belongs to, or concerns us, in thy keeping. Grant that we may live in our respective callings according to thy will, and so use the gifts which we receive of thy blessing, that they may not impede, but rather further us to life eternal.— Strengthen us in all temptations, that we striving in true faith, may overcome, and hereafter enjoy with Christ, life eternal.

We ask thee for all these things, as our faithful Lord and Saviour Jesus Christ himself hath taught us :

OUR FATHER, &c.

Afterwards, the congregation is dismissed with the usual blessing.

Receive the blessing of the Lord.

The Lord bless thee, and keep thee : The Lord make his face to shine upon thee, and be gracious unto thee : the Lord lift up his countenance upon thee, and give thee peace.

A prayer before the explanation of the catechism.

O Heavenly Father, thy word is perfect, converting the soul, a sure testimony, making wise the simple, enlightening the eyes of the blind and a powerful means unto salvation, for all those who believe. And whereas we are not only blind by nature, but even incapable of doing any good : And also since thou wilt help none, but those who are of a broken and contrite heart ; we beseech thee to enlighten our understanding with thy ho-

ly Spirit, and give us a meeke heart, free from all haughtiness and carnal knowledge, that we may hearing thy word rightly understand it, and regulate our life accordingly : be graciously pleased to convert all those who still stray from thy truth that we may together with them, unanimously serve thee in true holiness and righteousness all the days of our life.

We crave all these things for Christ's sake, who hath thus taught us to pray in his name, and promised to hear us ; **OUR FATHER, &c.**

A prayer after the explanation of the catechism.

O Gracious God, and merciful Father, we give thee hearty thanks that it hath pleased thee not only to take us in thy covenant, but also our little children, which thou hast not only sealed unto them, by thy holy baptism, but yet daily sheweth when thou perfectest thy praise out of their mouths, thus to cause the wise world to blush : we beseech thee, increase thy grace in them, that they may always grow up and wax in Christ thy Son ; till they acquire their perfect manly age in all knowledge and righteousness. Give us grace, that we may educate them, as thou hast commanded us, in thy knowledge and fear, that by their godliness the kingdom of Satan may be destroyed, and the kingdom of Jesus Christ strengthened in this and other congregations, to the glory of thy holy name, and to their eternal salvation, through Jesus Christ. Amen.

A prayer before sermon in the week.

HEAVENLY Father, eternal and merciful God, we acknowledge and confess before thy divine Majesty, that we are poor miserable sinners, conceived in sin, and born in iniquity, prone to all evil, unfit for any good ; and that we

by our sinful life, continually transgress thy holy commandments, whereby we provoke thine anger against us, and according to thy righteous judgment, expose ourselves unto eternal damnation. But, O Lord, we repent and are sorry that we have offended thee, we bewail our transgressions, beseeching that thou wilt graciously pity our misery. Have compassion on us, O most bounteous God and Father, and forgive us all our sins, for that holy passion of thy well-beloved Son, Jesus Christ. Grant us also the grace of thy holy Spirit, that we may with all our hearts study to know our own unrighteousness, and sincerely abhor ourselves; that sin may be mortified in us, and we be raised up to a new life; that we may bring forth genuine fruits of holiness and righteousness, which through Jesus Christ are acceptable to thee. Give us to understand thy holy word according to thy divine will, that we may learn thereby to put our whole trust in thee alone, and withdraw it from all creatures. That also our old man; with all the affections thereof, may be daily more and more crucified and that we offer up ourselves unto thee a living sacrifice, to the glory of thy holy name, and to the edification of our neighbors; through Jesus Christ our Lord, who hath taught and commanded us to pray,

OUR FATHER, &c.

A prayer after sermon in the week.

LORD God Almighty, let not thy holy name be profaned for our sins, for we have divers ways sinned against thee, since, we are not obedient to thy holy word, as we ought to be, and through ignorance and murmuring daily stir up thine anger against us: wherefore thou dost justly punish us: but, O Lord, be mindful of thy great mercy, and have compassion on us. Give

us knowledge of and repentance for our sins, and amendment of our lives : strengthen the ministers of thy church, that they may faithfully and steadfastly declare thy holy word : and the magistrates of thy people, that they may bear the sword with equity and prudence, preserve us from all deceit and unfaithfulness, confound all evil, and subtile counsels taken against thy word and church. O Lord, withhold not from us thy Spirit and word, but grant us increase of faith ; and in all trouble and adversity, patience and constancy. Assist thy church, deliver her from all affliction, derision, and persecution. Strengthen also the weak and sorrowful of heart, and send us thy peace, through Jesus Christ our Lord, who hath given us this sure promise : verily verily I say unto you, whatsoever ye shall ask the Father in my name he will give it you ; and hath commanded us to pray,

OUR FATHER, &c.

A morning prayer.

O Merciful Father, we thank thee, that thou hast in faithfulness watched over us the night past, and beseech thee, to strengthen, and henceforth guide us by thy holy Spirit, that we may spend this and all the days of our lives in all righteousness and holiness, and that whatsoever we undertake, we may always aim at the promoting of thy glory, and expect all the success of our undertakings from thy bountiful hand alone : and to the end that we may obtain this mercy of thee, be pleased (according to thy promise) to forgive all our sins through the holy passion and blood-shedding of our Lord and Saviour Jesus Christ, for we heartily repent of them. Enlighten also our hearts, that we, having cast off all works of darkness, may as children of light walk in a new life in all godliness. Bless also the preaching of thy

gospel. Destroy all works of the devil. Strengthen all ministers of the gospel, and magistrates of thy people. Comfort all those who are persecuted and afflicted in mind, through Jesus Christ thy beloved Son, who hath promised us, that thou wilt certainly give us, whatsoever we shall ask in his name, and therefore commanded us to pray,

OUR FATHER, &c.

An evening prayer.

O Merciful God, eternal light, shining in darkness, thou who dispellest the night of sin, and all blindness of heart, since thou hast appointed the night for rest, and the day for labor, we beseech thee, grant that our bodies may rest in peace and quietness, that afterwards they may be able to endure the labor they must bear. Temper our sleep, that it be not disorderly, that we may remain spotless both in body and soul, nay, that our sleep itself may be to thy glory. Enlighten the eyes of our understanding, that we may not sleep in death; but always look for our deliverance from this misery. Defend us, against all assaults of the devil, and take us in thy holy protection. And altho' we have not passed this day, without having greatly sinned against thee, we beseech thee to hide our sins with thy mercy, as thou hidest all things on earth with the darkness of the night, that we therefore may not be cast out from thy presence. Relieve and comfort all those who are afflicted or distressed in mind, body or estate, through Jesus Christ our Lord, who hath taught us to pray: OUR FATHER, &c.

A prayer at the opening of the consistory.

H EAVENLY Father, eternal and merciful God, it hath pleased thee of thy infinite wisdom and goodness, to gather a church to thyself

out of all nations upon the face of the earth, by preaching of the holy gospel, and to govern the same by the service of men. Thou hast also graciously called us up to this office, and commanded us to take heed unto ourselves and unto the flock, which Christ hath bought with his precious blood.—Since we are at this present assembled in thy holy name, after the example of the apostolic churches, to consult as our office requires of those things which may come before us, concerning the welfare and edification of thy churches, for which we acknowledge ourselves to be unfit and incapable, as we are by nature unable of ourselves to think any good, much less to put in practice: therefore we beseech thee, O faithful God and Father, that thou wilt be pleased to be present with thy holy Spirit, according to thy promise, in the midst of our present assembly, to guide us in all truth. Remove from us all misapprehensions and unbecoming desires of the flesh, and grant that thy holy word may be the only rule and guide of all our consultations, that they may tend to the glory of thy name, and to the edification of thy church, and to the discharge of our own consciences, through Jesus Christ thy Son, who with thee and the Holy Ghost, the one only true God, art eternally to be praised and magnified. Amen.

A prayer at the close of the consistory.

O Lord God and heavenly Father, we heartily thank thee, that thou has been pleased to gather a church to thyself in this part of the world, and to use our service therein, granting us the privilege, that we may freely and without hindrance preach thy holy gospel and exercise all the duties of godliness; moreover we thank thee, that thou now hast been present with thy holy

Spirit in the midst of this our assembly, directing our determinations according to thy will, uniting our hearts in mutual peace and concord. We beseech thee, O faithful God and Father, that thou wilt graciously be pleased to bless our intended labor, and effectually to execute thy begun work: always gathering unto thyself a true church, and preserving the same in the pure doctrine, and in the right use of thy holy sacraments, and in a diligent exercise of discipline. On the contrary destroy all evil and crafty counsels, which are devised against thy word and church. Strengthen also all ministers of thy church, that they may faithfully and stedfastly declare thy holy word. And the magistrates of thy people, that they may bear the sword with righteousness and discretion. Particularly we pray for those, whom thou hast been pleased to put in authority over us, both those of higher and lower dignity, and especially for the worshipful magistrates of this city. Grant that their whole government may be thus directed, that the King of all kings may rule over them and their fellow citizens, and that the kingdom of the devil (which is a kingdom of scandal and reproach) may, daily more and more be destroyed and brought to nought by them as thy servants, and that we may lead under them a quiet and peaceable life, in all godliness, and honesty. Hear us, O God and Father, through Jesus Christ thy beloved Son. Who with thee and the Holy Ghost, the only true God, are eternally to be magnified and praised. Amen.

A prayer at the meeting of the deacons.

MERCIFUL God and Father, thou who hast not only said unto us, that we should always have the poor with us, but hast also commanded that they should be assisted, and for that end hast

ordained the service of deacons in thy church, by whom they might be relieved: and as we who are called to the office of deacons in this congregation, are here at present met in thy name, to consult together concerning our ministry, therefore we humbly beseech thee for the sake of Jesus Christ, that thou wilt be pleased to endue us with the spirit of discretion, to the end that we may rightly discern who are really poor, and who are not: and that we may with all cheerfulness and fidelity distribute the alms collected by us to every one according to his necessity, not leaving the indigent members of thy beloved Son comfortless, neither giving those who are not in want. Kindle within the hearts of men an ardent love towards the poor, that they may liberally give of their temporal goods, of which thou hast made them stewards; and that we having the means in hand to assist the indigent, may faithfully without vexation, and with a free heart, serve our office. Grant us also the talents, not only to comfort the miserable with the external gift, but also with thy holy word. And since man doth not live by bread alone, but by every word that proceedeth out of thy mouth, be pleased therefore to extend thy blessing over our distributions, and increase the bread of the poor, that both we and they may have reason to praise and thank thee: expecting the blessed coming of thy beloved Son Jesus Christ, who became poor for our sakes to make us rich in eternity. Amen.

Grace before meat.

Psalm 145. Verse 15, 16.

The eyes of all wait upon thee, and thou givest them their meat in due season.—Thou openest thine hand, and satisfiest the desire of every living thing.

ALMIGHTY God, thou who hast created all things, and dost still maintain and govern,

them by thy power, and didst feed thy people Israel in the wilderness, bleſs us thy poor ſervants, and ſanctify theſe thy gifts, which we receive by thy bountiful goodneſs, that we may temporarily and holily uſe them according to thy will, and thereby acknowledge that thou art our Father, and the Fountain of all good. Grant alſo that we may at all times and above all things, ſeek for that ſpiritual bread of thy word, with which our ſouls are fed to life etern^e, which thou haſt prepared for us by the holy Blood of thy beloved Son Jeſus Chriſt. Amen. *O Father, &c.*

Alſo our Lord Jeſus Chriſt admoniſhes us.

Luke 21. 34, 35.

And take heed to yourſelves, leaſt at any time your hearts be overcharged with ſurfeiting and drunkenneſs, and cares of this life, and ſo that day come upon you unawares : for as a ſnare ſhall it come on all them that dwell on the face of the whole earth.

Grace after meat.

*Thus ſpeaketh the Lord in the fifth booke of Moſes,
Chapter 8, Verſe 10, 11.*

When thou haſt eaten and art full, then thou ſhalt bleſs the Lord thy God, for the good land which he hath given thee.

Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his ſtatutes which I commanded thee this day.

O Lord God, and heavenly Father, we thank thee for all thy benefits, which we without intermiſſion receive from thy bountiful hand ; we bleſs thy divine will, for preſerving us in this mortal life, and for ſupplying all our wants : but eſpecially for our regeneration unto a hope of a better life, which thou haſt revealed unto us by thy goſpel. We beſeech thee merciful God and Father, not to ſuffer our hearts to be fixed upon theſe

earthly and corruptible things : but that we may always look up to heaven, expecting thence our Saviour Jesus Christ, until he appears in the clouds for our deliverance. Amen. *Our Father, &c.*

A prayer for sick and tempted persons.

O Almighty, eternal, righteous God, and merciful Father, thou who art Lord of life and death, and without whose will nothing is done in heaven or in earth, altho' we are not worthy to call upon thy name, nor to hope that thou wilt hear us, when we consider how we have hitherto employed our time ; we beseech thee that thou wilt be pleased of thy mercy to look upon us in the face of Jesus Christ, who has taken all our infirmities on him : we acknowledge that we are utterly incapable of any good, and prone to all evil, wherefore we have justly merited this punishment, yea have deserved much more. But Lord, thou knowest that we are thy people, and that thou art our God : we have no other refuge than to thy mercy, which thou never hast withheld from any one who turned himself to thee. Therefore we beseech thee not to impute our sins unto us, but account the wisdom, righteousness and holiness of Jesus Christ to us, that we may in him be able to stand before thee. Deliver us for his sake from these sufferings, that the wicked may not think that thou hast forsaken us. And if it is thy pleasure longer thus to try us, give us strength and patience to bear all such according to thy will, and let it all turn according to thy wisdom to our profit. Rather chastise us here, than hereafter to be lost with the world. Grant that we may die from this world, and all earthly things, and that we may daily more and more be renewed after the image of Jesus Christ. Suffer us not to be separated by any means from thy love : but draw us daily nigher and nigher unto thee, that we

may enter upon the end of our calling with joy, that is, to die, to rise again and live with Christ in eternity. We also believe that thou wilt hear us through Jesus Christ, who hath taught us to pray,

OUR FATHER, &c.

Strengthen us also in the true faith, which we believe in our hearts and profess with our mouths: I believe in God, &c.

Or thus,

ETERNAL, merciful God and Father, the eternal salvation of the living and the everlasting life of the dying; seeing that thou hast death and life in thine hand alone, and takest such care of us continually, that neither health nor sickness nor any good or evil can befall us, nay not a hair can fall from our head without thy will. And since thou dost order all things for the good of thy people, we beseech thee grant us the grace of thy holy Spirit, to teach us rightly to acknowledge our misery, and patiently to bear thy chastisings, which we have deserved ten thousand times more severe. We know that they are not the evidences of thy wrath, but of thy fatherly love towards us, that we should not be condemned with the world.—O Lord increase our faith in thine infinite mercy that we may be more and more united to Christ, as members to their spiritual head, to whom thou wilt make us conform in suffering and in glory. Lighten the cross, so that our weakness may be able to bear it, we submit ourselves entirely to thy holy will, whether thou art pleased to continue our souls longer in these tabernacles, or take them into eternal life, since we belong to Christ and therefore shall not perish. We would willingly leave this weak body in hopes of a blessed resurrection, when it shall be restored to us much more glorious. Grant us to experience the blessed comfort of the remission of sins, and of justifi-

tation through Christ, that we by that shield may overcome all the assaults of satan. May his innocent blood wash away all the stain and uncleanness of our sins, and his righteousness answer for our unrighteousness in thy last judgment. Arm us with faith and hope, that we may not be ashamed or confounded by the terror of death, but when our bodily eyes are closing in darkness, may the eyes of our souls be directed towards thee, and when thou shalt have deprived us of the use of our tongues, may our hearts never cease to call upon thee. O Lord, we commit our souls into thy hands, forsake us not in our last extremity, and that only for the sake of Christ Jesus, who hath taught us to pray,

OUR FATHER, &c.

The form for the administration of baptism, to infants of believers.

THE principal parts of the doctrine of holy baptism are these three: First. That we with our children are conceived and born in sin, and therefore are children of wrath, in so much that we cannot enter into the kingdom of God, except we are born again. This the dipping in or sprinkling with water teaches us, whereby the impurity of our souls is signified, and we admonished to loath, and humble ourselves before God, and seek for our purification and salvation without ourselves.

Secondly. Holy baptism witnesseth and seal-eth unto us the washing away of sins through Jesus Christ. Therefore we are baptised in the name of the Father, and of the Son, and of the Holy Ghost. For when we are baptised in the name of the Father, God the Father witnesseth and seal-eth unto us, that he doth make an eternal covenant of grace unto us, and adopt us for his

children and heirs, and therefore will provide us with every good thing, and avert all evil, or turn it to our profit. And when we are baptised in the name of the Son, the Son sealeth unto us, that he doth wash us in his blood of all our sins, incorporating us into the fellowship of his death and resurrection, so that we are freed from all our sins, and accounted righteous before God. In like manner, when we are baptised in the name of the Holy Ghost, the Holy Ghost assures us, by this holy sacrament, that he will dwell in us, and sanctify us to be members of Christ, applying unto us, that which we have in Christ, namely, the washing away of our sins, and the daily renewing of our lives, till we shall finally be presented without spot or wrinkle among the assembly of the elect in life eternal.

Thirdly. Whereas in all covenants, there are contained two parts; therefore are we by God through baptism admonished of, and obliged unto new obedience, namely, that we cleave to this one God, Father, Son, and Holy Ghost; that we trust in him, and love him with all our hearts, with all our souls, with all our mind, and with all our strength; that we forsake the world, crucify our old nature, and walk in a new and holy life.

And if we sometimes through weakness fall into sin, we must not therefore despair of God's mercy, nor continue in sin, since baptism is a seal and undoubted testimony, that we have an eternal covenant of grace with God.

And although our young children do not understand these things, we may not therefore exclude them from baptism, for as they are without their knowledge, partakers of the condemnation in Adam, so are they again received unto grace in Christ; as God speaketh unto Abraham the father of all the faithful, and therefore unto us and

our children. Gen. 17, 7. Saying, I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant ; to be a God unto thee, and to thy seed after thee. This also the Apostle Peter testifieth, with these words, Acts 2, 39. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Therefore God formerly commanded them to be circumcised, which was a seal of the covenant, and the righteousness of faith : and therefore Christ also embraced them, laid his hands upon them and blessed them : Mark ch. 10.

Since then baptism is come in the place of circumcision, therefore infants are to be baptised as heirs of the kingdom of God, and his covenant. And parents are in duty bound, farther to instruct their children herein, when they shall arrive to years of discretion. That therefore this holy ordinance of God, may be administered to his glory, to our comfort, and the edification of his church, let us call upon his holy name.

O Almighty and eternal God (“ who in thy severe judgment didst punish the unbelieving and impenitent world with the flood, and didst of thy great mercy save and preserve the faithful Noah and his family : who didst drown the hard-hearted Pharoah with all his host in the Red sea, and did safely lead thy people Israel through the same, by which baptism was signified.”) We beseech thee that thou wilt be pleased of thine infinite mercy, graciously to look upon these children, and incorporate them by thy holy Spirit into thy Son Jesus Christ, that they may be buried with him into his death, and be raised with him in newness of life ; that they may daily follow him, joyfully bearing their cross, and cleave unto him in true faith, firm hope, and ardent love ;

that they may with a comfortable sense of thy favor, leave this life (which is nothing but a continual death) and at the last day, may appear without terror before the judgment-seat of Christ thy Son, thro' Jesus Christ our Lord, who with thee and the Holy Ghost, one only GOD, lives and reigns for ever, *Amen.*

An exhortation to the parents, and those who come with them to baptism.

BELOVED in the Lord Christ, you have heard that baptism is an ordinance of God, to seal unto us and to our seed his covenant, therefore it must be used for that end, and not out of custom or superstition. That it may then be manifest, that ye are thus minded, you are to answer sincerely upon these questions:—

First. Whether you do not acknowledge, that altho' our children are conceived and born in sin, and therefore are subject to all miseries, yea to condemnation itself, yet that they are sanctified in Christ, and therefore as members of his church ought to be baptised?

Secondly. Whether you do not acknowledge the doctrine which is contained in the *old and new testament*, and in the articles of the *Christian faith*, and which is taught here in this Christian church, to be the true and perfect doctrine of salvation?

Thirdly. Whether you do not promise and intend to see these children, when come to the years of discretion, (whereof thou art either father or witness) instructed and brought up in the aforesaid doctrine, or help or cause them to be instructed therein to the utmost of your power?

Answer. YES.

Then the minister of God's word in baptising, shall say, N. I baptise thee, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Thanksgiving.

ALmighty God and merciful Father, we thank and praise thee, that thou hast forgiven us, and our children, all our sins, through the blood of thy beloved Son Jesus Christ, and received us through thy holy Spirit, as members of thy only begotten Son, and adopted us to be thy children, and sealed and confirmed the same unto us by holy baptism: we beseech thee through the same Son of thy love, that thou wilt be pleased always to govern these baptised children by thy holy Spirit, that they may be piously and religiously educated, increase and grow up in the Lord Jesus Christ, that they may acknowledge thy fatherly goodness and mercy, which thou hast shewn to them and us, and live in all righteousness, under our only teacher, king and high-priest, Jesus Christ, and manfully fight against, and overcome sin, the devil and his whole dominion, to the end that they may eternally praise and magnify thee, and thy son Jesus Christ, together with the Holy Ghost, the one only true God. *Amen.*

The form for the administration of holy baptism to adult persons.

HOWEVER children of Christian parents (altho' they understand not this mystery) must be baptised by virtue of the covenant; yet it is not lawful to baptise those who are come to years of discretion, except they first be sensible of their sins, and make confession both of their repentance and faith in Christ; for this cause hath not only John the Baptist preached (according to the command of God) the baptism of repentance, and baptised, for the remission of sins, those who confessed their sins, *Mark 1, Luke 3.* But our Lord Jesus Christ hath also commanded his disciples to

teach all nations, and then to baptise them, in the name of the Father, and of the Son, and of the Holy Ghost, *Mat. 28. Mark 16.* Adding this promise: He that believeth, and is baptised, shall be saved. According to which rule, the apostles, as appeareth out of *Acts 2. 10 and 16,* have baptised none who were of years of discretion, but such who made confession of their faith and repentance; therefore it is not lawful, now a-days, to baptise any other adult persons, than such as have been taught the mysteries of holy baptism, by the preaching of the gospel, and are able to give an account of their faith by the confession of the mouth. Since therefore you N. are also desirous of holy baptism, to the end, it may be to you a seal of your ingrafting into the church of God, that it may appear that you do not only receive the Christian religion in which you have been privately instructed by us, and of which also you have made confession before us, but that you, (through the grace of God) intend and purpose to lead a life according to the same; you are sincerely to give answer before God and his church.

First. Dost thou believe in the only true God, distinct in three persons, Father, Son, and Holy Ghost, who hath made heaven and earth, and all that in them is, of nothing, and still maintains and governs them, insomuch that nothing comes to pass, either in heaven or on earth, without his divine will? *Answer. YES.*

Secondly. Dost thou believe that thou art conceived and born in sin, and therefore art a child of wrath by nature, wholly incapable of doing any good, and prone to all evil; and that thou hast frequently, both in thought, word and deed, transgressed the commandments of the Lord: and whether thou art heartily sorry for these sins?

Answer. YES.

Thirdly. Dost thou believe that Christ, who is the true and eternal God, and very man, who took his human nature on him out of the flesh and blood of the Virgin Mary, is given thee of God, to be thy Saviour and that thou dost receive by this faith, remission of sins in his blood, and that thou art made by the power of the Holy Ghost, a member of Jesus Christ, and his church?

Answer. YES.

Fourthly. Dost thou assent to all the articles of the Christian religion, as they are taught here, in this Christian church, according to the word of God, and purpose stedfastly to continue in the same doctrine to the end of thy life: and also dost thou reject all heresies and schisms, repugnant to this doctrine, and promise to persevere in the communion of our Christian church, not only in the hearing of the word but also in the use of the Lord's supper?

Answer. YES.

Fifthly. Hast thou taken a firm resolution always to lead a Christian life, to forsake the world and its evil lusts, and is becoming the members of Christ and his Church, and to submit yourself to all Christian admonitions?

Answer. YES.

The good and great God mercifully grant his grace and blessing to this your purpose, through Jesus Christ, Amen.

The form for the administration of the LORD'S SUPPER.

BELOVED in the Lord Jesus Christ, attend to the words of the institution of the holy supper of our Lord Jesus Christ, as they are delivered by the holy apostle Paul, 1 Cor. 11. 23—30.

For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed, took bread;

and when he had given thanks, he brake it, and said, take eat, this is my body, which is broken for you, this do in remembrance of me. And after the same manner also, he took the cup, when he had supped, saying, this cup is the new testament, this do ye, as oft as ye drink it in remembrance of me, for as oft as ye eat this bread and drink this cup, ye do shew the Lord's death till he come; wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup; for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.—That we may now celebrate the supper of the Lord to our comfort, it is above all things necessary,

First. Rightly to examine ourselves.

Secondly. To direct it to that end, for which Christ hath ordained and instituted the same, namely, to his remembrance. The true examination of ourselves, consists of these three parts.

First. That every one consider by himself, his sins and the curse due to him for them, to the end that he may abhor and humble himself before God: considering that the wrath of God against sin is so great, that (rather than it should go unpunished) he hath punished the same in his beloved Son Jesus Christ, with the bitter and shameful death of the cross.

Secondly. That every one examine his own heart, whether he doth believe this faithful promise of God that all his sins are forgiven him, only for the sake of the passion and death of Jesus Christ, and that the perfect righteousness of Christ is imputed and freely given him as his own, yea, so perfectly as if he had satisfied in his own per-

son for all his sins, and fulfilled all righteousness.

Thirdly. That every one examine his own conscience, whether he purposeth henceforth to shew true thankfulness to God in his whole life, and to walk uprightly before him: as also, whether he hath laid aside unfeignedly all enmity, hatred, and envy, and doth firmly resolve henceforward to walk in true love and peace with his neighbor.

All those then who are thus disposed, God will certainly receive in mercy, and count them worthy partakers of the table of his Son Jesus Christ. On the contrary, those who do not feel this testimony in their hearts, eat and drink judgment to themselves.

Therefore we also, according to the command of Christ and the apostle Paul, admonish all those who are defiled with the following sins, to keep themselves from the table of the Lord, and declare to them that they have no part in the kingdom of Christ; such as all idolaters, all those who invoke deceased saints, angels, or other creatures; all those who worship images; all enchanters, diviners, charmers, and those who give credit to such enchantments; all despisers of God and his word, and of the holy sacraments; all blasphemers; all those who are given to raise discord, sects and mutiny in church or state; all perjured persons; all those who are disobedient to their parents and superiors; all murderers, contentious persons, and those who live in hatred and envy against their neighbors; all adulterers, whoremongers, drunkards, thieves, usurers, robbers, gamesters, covetous, and all who lead offensive lives.

All these, while they continue in such sins, shall abstain from this meat (which Christ hath ordained only for the faithful) lest their judg-

ment and condemnation be made the heavier. But this is not designed (dearly beloved brethren and sisters in the Lord) to deject the contrite hearts of the faithful, as if none might come to the supper of the Lord, but those who are without sin; for we do not come to this supper, to testify thereby that we are perfect and righteous in ourselves: but on the contrary, considering that we seek our life out of ourselves in Jesus Christ, we acknowledge that we lie in the midst of death: therefore, notwithstanding we feel many infirmities and miseries in ourselves, as namely, that we have not perfect faith, and that we do not give ourselves to serve God with that zeal as we are bound, but have daily to strive with the weakness of our faith, and the evil lusts of our flesh; yet, since we are (by the grace of the Holy Ghost) sorry for these weaknesses, and earnestly desirous to fight against our unbelief, and to live according to all the commandments of God: therefore we rest assured that no sin or infirmity, which still remaineth against our will, in us, can hinder us from being received of God in mercy, and from being made worthy partakers of this heavenly meat and drink.

Let us now also consider, to what end the Lord hath instituted the supper, namely, that we do it in remembrance of him: Now after this manner are we to remember him by it.

First. That we are confidently persuaded in our hearts, that our Lord Jesus Christ, (according to the promises made to our forefathers in the old testament) was sent of the Father into the world: that he assumed our flesh and blood; that he bore for us the wrath of God (under which we should have perished everlastingly) from the beginning of his incarnation, to the end of his life upon earth, and that he hath fulfilled

for us, all obedience to the divine law, and righteousness ; especially when the weight of our sins and the wrath of God pressed out of him the bloody sweat, in the garden, where he was bound that we might be freed from our sins ; that he afterwards suffered innumerable reproaches, that we might never be confounded.—That he was innocently condemned to death, that we might be acquitted at the judgment-seat of God ; yea that he suffered his blessed body to be nailed on the cross—that he might fix thereon the hand-writing of our sins : and hath also taken upon himself the curse due to us, that he might fill us with his blessings ; and hath humbled himself unto the deepest reproach and pains of hell, both in body and soul, on the tree of the cross, when he cried out with a loud voice, *My God ! my God ! why hast thou forsaken me !* That we might be accepted of God, and never be forsaken of him. And finally confirmed with his death and shedding of his blood, the new and eternal testament, that covenant of grace and reconciliation, when he said it is finished.

And that we might firmly believe that we belong to this covenant of grace, the Lord Jesus Christ, in his last supper, took bread, and when he had given thanks, he brake it, and gave it to his disciples and said, *Take eat, this is my body which is broken for you, this do in remembrance of me ;* in like manner also after supper he took the cup, gave thanks and said, *Drink ye all of it ; this cup is the new testament in my blood, which is shed for you and for many, for the remission of sins ; this do ye as often as ye drink it in remembrance of me : that is, as often as ye eat of this bread and drink of this cup, you shall thereby, as by a sure remembrance and pledge, be admonished and assured of this my hearty love and faith-*

fulness towards you ; that whereas you should otherwise have suffered eternal death, I have given my body to the death of the cross, and shed my blood for you ; and as certainly feed and nourish your hungry and thirsty soul with my crucified body and shed blood to everlasting life, as this bread is broken before your eyes, and this cup is given to you, and you eat and drink the same with your mouth, in remembrance of me.

From this institution of the holy supper of our Lord Jesus Christ, we see that he directs our faith and trust to his perfect sacrifice (once offered on the cross) as to the only ground and foundation of our salvation, wherein he is become to our hungry and thirsty souls, the true meat and drink of life eternal. For by his death he hath taken away the cause of our eternal death and misery, namely, sin ; and obtained for us the quickening spirit, that we by the same (which dwelleth in Christ as the head, and in us as his members) might have true communion with him, and be made partakers of all his blessings of life eternal, righteousness, and glory.

Besides, that we by the same spirit may also be united as members of one body in true brotherly love, as the apostle saith, for we being many, are one bread and one body ; for we are all partakers of that one bread. For as out of many grains one meal is ground, and one bread is baked, and out of many berries being pressed together, one wine floweth, and mixeth itself together ; so shall we all, who by a true faith are ingrafted into Christ, be altogether one body, through brotherly love, for Christ's sake, our beloved Saviour, who hath so exceedingly loved us : and not only shew this in word, but also in very deed towards one another.

Hereto assist us, the Almighty God and Father of our Lord Jesus Christ, through his holy Spirit, AMEN.

{ That we may obtain all this, let us humble }
 { ourselves before God, and with true faith im- }
 { plore his grace. }

O Most merciful God and Father, we beseech thee that thou wilt be pleased in this supper (in which we celebrate the glorious remembrance of the bitter death of thy beloved Son Jesus Christ) to work in our hearts thro' thy holy Spirit, that we may daily more and more with true confidence, give ourselves up unto thy Son Jesus Christ, that our afflicted and contrite hearts through the power of the Holy Ghost may be fed and comforted with his true body and blood; yea, with him, true God and man, that only heavenly bread: and that we may no longer live in our sins, but he in us, and we in him, and thus truly be made partakers of the new and everlasting testament, and of the covenant of grace. That we may not doubt but thou wilt for ever be our gracious Father, never more imputing our sins unto us, and providing us with all things necessary as well for the body as the soul, as thy beloved children and heirs; grant us also thy grace, that we may take upon us our cross cheerfully, deny ourselves, confess our Saviour and in all tribulations with uplifted heads expect our Lord Jesus Christ from heaven, where he will make our mortal bodies like unto his most glorious body, and take us unto him in eternity, AMEN.

OUR FATHER, &c.

Strengthen us also by this holy supper in the Catholic undoubted Christian faith, whereof we make confession with our mouths and hearts, saying,

I Believe in God the Father Almighty, Maker of heaven and earth : and in Jesus Christ his only Son our Lord : who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, he descended into hell : the third day he rose again from the dead, he ascended into heaven, and sitteth on the right hand of God the Father almighty : from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost : the holy Catholic church : the communion of saints : the forgiveness of sins : the resurrection of the body ; and the life everlasting.
AMEN.

That we may be now fed with the true heavenly bread Christ Jesus ; let us not cleave with our hearts unto the external bread and wine, but lift them up on high in heaven, where Christ Jesus is our advocate, at the right hand of his heavenly Father, whither also the articles of our faith lead us ; not doubting but we shall as certainly be fed and refreshed in our souls through the working of the Holy Ghost with his body and blood, as we receive the holy bread and wine in remembrance of him.

{ In breaking and distributing the bread, the }
Minister shall say, }

The bread which we brake, is the communion of the body of Christ.

{ And when he giveth the cup, }

The cup of blessing, with which we bless, is the communion of the blood of Christ.

{ During the communion, there shall or may }
be devoutly sung, a psalm, or some chapter }
read, in remembrance of the death of Christ, }
as the 53d chap. of Isaiah, the 13, 14, 15, 16, }
17, and 18, chapters of John, or the like. }

{ After the COMMUNION }
the Minister shall say, }

Beloved in the Lord, since the Lord hath now fed our souls at his table let us therefore jointly praise his holy name with thanksgiving, and every one say in his heart, thus,

Bless the Lord, O my soul; and all that is within me, bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits.

Who forgiveth all thine iniquities: who healeth all thy diseases.

Who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies.

The Lord is merciful and gracious, slow to anger and plenteous in mercy.

He hath not dealt with us after our sins, nor rewarded us according to our iniquities.

For as the heaven is high above the earth, so great is his mercy towards them that fear him.

As far as the east is from the west, so far hath he removed our transgressions from us.

Like as a father pitieth his children, so the Lord pitieth them that fear him.

Who hath not spared his own Son, but delivered him up for us all, and given us all things with him. Therefore God commendeth therewith his love towards us, in that while we were yet sinners, Christ died for us: much more then, being now justified by his blood, we shall be saved from wrath thro' him: for if when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life. Therefore shall my mouth and heart shew forth the praise of the Lord, from this time forth for evermore. AMEN.

Let every one say with an attentive heart.

O Almighty, merciful God and Father, we render thee most humble and hearty thanks, that thou hast, of thy infinite mercy, given us

thine only begotten Son, for a Mediator and a sacrifice for our sins, and to be our meat and drink unto life eternal, and that thou givest us a lively faith, whereby we are made partakers of such of thy benefits: thou hast also been pleased, that thy beloved Son Jesus Christ should institute and ordain his holy supper for the confirmation of the same: grant, we beseech thee, O faithful God and Father, that thro' the operation of thy holy Spirit, the commemoration of the death of our Lord Jesus Christ, may tend to the daily increase of our faith, and saving fellowship with him, thro' Jesus Christ thy Son, in whose name we conclude our prayers, saying, OUR FATHER, &c.

The end of the administration of the Lord's Supper.

The form of Excommunication.

BELOVED in the Lord Jesus Christ; it is known unto you, that we have several times, and by several methods declared unto you, the great sin committed, and the heinous offence given by our fellow-member N. to the end that he, by your Christian admonitions, and prayers to God, might be brought to repentance, and so be freed from the bonds of the devil, (by whom he is held captive) and recovered by the will of the Lord: but we cannot conceal from you, with great sorrow, that no one has as yet appeared before us, who hath in the least given us to understand, that he, by the frequent admonitions given him, (as well in private as before witnesses, and in the presence of many) is come to any remorse for his sins, or hath shewn the least tokens of true repentance; since then he daily aggravates his sin (which in itself is not small) by his stubbornness, and since we have signified unto you the last time, that in case he did not repent, after such patience shewn him by the church; we should be

under the necessity of being further grieved for him, and come to the last remedy; wherefore we at this present time are necessitated to proceed to this excommunication according to the command and charge given us by God in his holy word; to the end that he may hereby be made (if possible) ashamed of his sins, and likewise that we may not by this rotten and as yet incurable member, put the whole body of the church in danger, and that God's name may not be blasphemed.

Therefore we the ministers and rulers of the church of God, being here assembled in the name and authority of our Lord Jesus Christ, declare before you all, that for the aforesaid reasons we have excommunicated, and by those do excommunicate N. from the church of God, and from fellowship with Christ, and the holy sacraments, and from all the spiritual blessings and benefits which God promiseth to and bestows upon his church, so long as he obstinately and impenitently persists in his sins, and is therefore to be accounted by you as an heathen man and a publican, according to the command of Christ, Mat. 18. who saith, that whatsoever his ministers shall bind on earth, shall be bound in heaven.

Further we exhort you beloved Christians, to keep no company with him, that he may be ashamed: yet count him not as an enemy, but at all times admonish him as you would a brother. In the mean time let every one take warning by this and such like examples, to fear the Lord, and diligently take heed unto himself, if he thinketh he standeth, lest he fall; but having true fellowship with the Father and his Son Jesus Christ, together with all faithful Christians, remain steadfast therein to the end, and so obtain eternal salvation. You have seen, beloved brethren and sisters, in what manner this our excommunicated

brother hath begun to fall, and by degrees has come to ruin; observe therefore, how subtle Satan is, to bring man to destruction, and to withdraw him from all salutary means of salvation; guard then, against the least beginnings of evil, and laying aside, according to the exhortation of the apostle, every weight and the sin which does so easily beset us, let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; be sober, watch and pray, lest you enter into temptation. Today if you will hear the voice of the Lord, harden not your hearts, but work out your own salvation with fear and trembling; and every one repent of his sins, lest that our God humble us again, and that we should be obliged to bewail some one of you: but that you may with one accord, living in all godliness, be our crown and joy in the Lord.

Since it is God who worketh in us, both to will and to do of his good pleasure, let us call upon his holy name with confession of our sins, saying,

O Righteous God and merciful Father, we bewail our sins before thy high majesty, and acknowledge that we have deserved the grief and sorrow caused unto us by the cutting off of this our late fellow member; yea, we all deserve, shouldst thou enter into judgment with us, by reason of our great transgressions, to be cut off and banished from thy presence. But, O Lord, thou art merciful unto us for Christ's sake, forgive us our trespasses, for we heartily repent of them, and daily work in our hearts a great measure of sorrow for them; that we may, fearing thy judgments, which thou executest against the stiff-necked, endeavor to please thee: grant us to avoid all pollution of the world, and those who

are cut off from the communion of the church, that we may not make ourselves partakers of their sins ; and that he who is excommunicated may become ashamed of his sins : and since thou desirest not the death of a sinner, but that he may repent and live, and the bosom of thy church is always open for those who turn away from their wickedness : we therefore humbly beseech thee, to kindle in our hearts a pious zeal, that we may labor, with good Christian admonitions and examples, to bring again this excommunicated person on the right way, together with all those who through unbelief or dissoluteless of life go astray.

Give thy blessings to our admonitions, that we may have reason thereby to rejoice again in him, for whom we must now mourn : and that thy holy name may be praised, through our Lord Jesus Christ, who hath thus taught us to pray,

OUR FATHER, &c.

The form of re-admitting excommunicated persons into the church of Christ.

BELOVED in the Lord, it is known unto you, that some time ago our fellow member N. was cut off from the church of Christ ; we cannot now conceal from you, that he by the above-mentioned remedy, as also by means of good admonitions and your Christian prayers, is come so far that he is ashamed of his sins, praying us to be re-admitted into the communion of the church.

Since we then by virtue of the command of God, are in duty bound to receive such persons with joy, and it being necessary that good order should be used therein, we therefore give you to understand hereby that we purpose to loose again the aforementioned excommunicated person from the bond of excommunication the next time when by the grace of God we celebrate the supper of

the Lord, and receive him again into the communion of the church; except any one of you in the mean time, shall shew just cause why this ought not to be done, of which you must give notice to us in due time. In the meantime, let every one thank the Lord, for the mercy shewn this poor sinner, beseeching him, to perfect his work in him to his eternal salvation. Amen.

{ Afterwards, if no impediment be alledged, }
 { the minister shall proceed to the re-admission of the excommunicated sinner, in the }
 { following manner. }

Beloved Christians, we have the last time informed you of the repentance of our fellow member N. to the end that he might with your foreknowledge be again received into the church of Christ: and whereas no one has alledged any thing why his re-admission ought not to take place, we therefore at present purpose to proceed to the same.

Our Lord Jesus Christ, Mat. chap. 18, having confirmed the sentence of his church, in the excommunicating of impenitent sinners, declareth immediately thereupon, that whatsoever his ministers shall loose on earth, shall be loosed in heaven; whereby he giveth to understand, that when any person is cut off from his church, he is not deprived of all hopes of salvation; but can again be loosed from the bonds of condemnation. Therefore since God declares in his word, not to take pleasure in the death of a sinner but that he turn from his wickedness and live, so the church always hopes for the repentance of the backslidden sinner, and keepeth her bosom open to receive the penitent: accordingly the apostle Paul, 1 Cor. 5, commanded the Corinthian (whom he had declared ought to be cut off from the church) to be again received and comforted, since being repro-

ved by many, he was come to the knowledge of his sins : to the end that he should not be swallowed up with over much sorrow, 2 Cor. 2.

Secondly. Christ teacheth us in the aforementioned text, that the sentence of absolution, which is passed upon such a penitent sinner, according to the word of God, is counted sure and firm by the Lord ; therefore no one ought to doubt in the least, who truly repents, that he is assuredly received by God in mercy, as Christ saith, John, chap, 20. Whose soever sins ye remit, they are remitted unto them.

But now to proceed to the matter in hand : I ask thee N. whether thou dost declare here with all thine heart before God and his church, that thou art sincerely sorry for the sin and stubbornness for which thou hast been justly cut off from the church ? whether thou dost also truly believe, that the Lord hath forgiven thee, and doth forgive thy sins for Christ's sake, and that thou therefore art desirous to be re-admitted into the church of Christ, promising henceforth to live in all godliness, according to the command of the Lord ?

Answer—Yes, Verily.—

{ Then the minister shall farther say, }

We then here assembled, in the name and authority of the Lord Jesus Christ, declare thee N. to be absolved from the bonds of excommunication ; and do receive thee again into the church of the Lord, and declare unto thee that thou art in the communion of Christ and of the holy sacraments, and of all the spiritual blessings and benefits of God, which he promiseth to and bestoweth upon his church : may the eternal God preserve thee therein to the end, through his only begotten Son Jesus Christ. Amen.

Be therefore assured in thy heart my beloved

brother, that the Lord hath again received thee in mercy. Be diligent henceforward to guard thyself against the subtilty of satan, and the wickedness of the world, to the end that you may not fall again into sin; love Christ, for many sins are forgiven thee.

And you beloved Christians, receive this your brother with hearty affection; be glad that he was dead and is alive again, he was lost and is found: rejoice with the angels of heaven, over this sinner who repenteth: count him no longer as a stranger, but as a fellow citizen with the saints, and of the household of God.

And whereas we can have no good of ourselves, let us praising and magnifying the Lord Almighty, implore his mercy, saying,

GRACIOUS God and Father, we thank thee through Jesus Christ, that thou hast been pleased to give this our fellow brother repentance unto life, and us cause to rejoice in his conversion. We beseech thee, shew him thy mercy, that he may become more and more assured in his mind of the remission of his sins, and that he may receive from thence inexpressible joy and delight, to serve thee. And whereas he hath heretofore by his sins offended many, grant that he may by his conversion edify many. Grant also that he may stedfastly walk in thy ways to the end; and may we learn from this example, that with thee is mercy, that thou mayest be feared; and that we, counting him for our brother and co-heir of life eternal, may jointly serve thee with filial fear and obedience all the days of our life, through Jesus Christ our Lord, in whose name we thus conclude our prayer: OUR FATHER, &c.

The form for ordaining the Ministers of God's word.

{ The sermon and the usual prayers being finished, the minister shall thus speak to the }
 { congregation. }

BELOVED brethren, it is known unto you, that we have now at three different times published the name of our brother N. here present, to learn whether any person had ought to offer concerning his doctrine or life, why he might not be ordained to the ministry of the word. And whereas no one hath appeared before us, who hath alledged any thing lawful against his person, we shall therefore at present, in the name of the Lord proceed to his ordination; for which purpose you N. and all those who are here present, shall first attend to a short declaration taken from the word of God, touching the institution, and the office of pastors and ministers of God's word; where, in the first place you are to observe, that God our heavenly Father, willing to call and gather a church from amongst the corrupt race of men unto life eternal, doth, by a particular mark of his favor, use the ministry of men therein.

Therefore Paul saith, that the Lord Jesus Christ hath given some apostles, and some prophets, and some evangelists, and some pastors and ministers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Here we see that the holy apostle among other things saith, that the pastoral office is an institution of Christ.

What this holy office enjoins, may easily be gathered from the very name itself; for as it is the duty of a common shepherd, to feed, guide, protect and rule the flock committed to his charge; so it is with regard to these spiritual shepherds, who are set over the church, which God calleth unto salvation, and counts them as sheep of his

pasture. The pasture with which these sheep are fed, is nothing else but the preaching of the gospel, accompanied with prayer, and the administration of the holy sacraments; the same word of God is likewise the staff with which the flock is guided and ruled, consequently it is evident, that the office of pastors and ministers of God's word is,

First. That they shall faithfully explain to their flock, the word of the Lord, revealed by the writings of the prophets and apostles; and apply the same, as well in general, as in particular, to the edification of the hearers, with instructing, admonishing, comforting, and reproofing, according to every one's need, preaching repentance towards God, and reconciliation with him through faith in Christ; and refuting with the holy scriptures all schisms and heresies which are repugnant to the pure doctrine. All this is clearly signified to us in holy writ, for the apostle Paul saith, that these labor in the word: and elsewhere he teacheth, that this must be done according to the measure or rule of faith: he writes also, that a pastor must hold fast and rightly divide the faithful and sincere word which is according to doctrine: likewise he that prophesieth (that is preacheth God's word) speaketh unto men to edification, and exhortation and comfort: in another place he proposes himself as a pattern to pastors, declaring that he hath publicly, and from house to house, taught and testified repentance toward God, and faith toward our Lord Jesus Christ: but particularly we have a clear description of the office, and ministers of God's word, 2 Cor. chap. 5, 18, 19, and 20 verses, where the apostle thus speaketh, And all things are of God, who hath reconciled us to himself, by Jesus Christ, and hath given to us (namely, to the apostles and pastors) the ministry of reconciliation; to wit, that God was

in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as tho' God did beseech you by us : we pray you in Christ's stead, be ye reconciled to God. Concerning the refutation of false doctrine, the same apostle saith, Tit. 1, 9. That a minister must hold fast the faithful word of God, that he may be able by sound doctrine, both to convince and silence the gain-sayers.

Secondly. It is the office of the ministers, publicly to call upon the name of the Lord in behalf of the whole congregation ; for that which the apostles say, we will give ourselves continually to prayer, and to the ministry of the word, is common to these pastors with the apostles ; to which St. Paul alluding, thus speaking to Timothy : I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men ; for kings, and for all that are in authority, &c. 1 Tim. 2. 1 and 2.

Thirdly. Their office is, to administer the sacraments, which the Lord hath instituted as seals of his grace : as is evident from the command given by Christ to the apostles, and in them to all pastors, baptise them in the name of the Father, and of the Son, and of the Holy Ghost. Likewise, for I have received of the Lord, that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed, &c.

Finally it is the duty of the ministers of the word, to keep the church of God in good discipline, and to govern it in such a manner as the Lord hath ordained ; for Christ having spoke of the Christian discipline, says to his apostles, whatsoever ye shall bind on earth, shall be bound in heaven. And Paul will, that the ministers know

how to rule their own house, since they otherwise neither can provide for, nor rule the church of God. This is the reason why the pastors are in scripture called, stewards of God and bishops, that is overseers and watchmen, for they have the oversight of the house of God, wherein they are conversant, to the end, that every thing may be transacted with good order and decency : and also to open and shut, with the keys of the kingdom of heaven, committed to them, according to the charge given them by God.

From these things may be learned, what a glorious work the ministerial office is, since so great things are effected by it ; yea how highly necessary it is for man's salvation, which is also the reason, why the Lord will, that such an office should always remain : for Christ said, when he sent forth his apostles to officiate in this holy function, Lo, I am always with you even unto the end of the world ; where we see his pleasure is, that this holy office (for the persons to whom he here speaketh, could not live to the end of the world) should always be maintained on earth. And therefore Paul exhorteth Timothy, to commit that which he had heard of him, to faithful men, who are able to teach others, as he also, having ordained Titus a minister, further commanded him, to ordain elders in every city, Tit. 1. 5.

Forasmuch therefore as we, for the maintaining of this office in the church of God, are now to ordain a new minister of the word, and having sufficiently spoke of the office of such persons, therefore you N. shall answer to the following questions, which shall be proposed to you, to the end that it may appear to all here present, that thou art inclined to accept of this office as above described.

First. I ask thee, whether thou seekest in thy

heart that thou art lawfully called of God's church and therefore of God himself, to this holy ministry?

Secondly. Whether thou dost believe the books of the old and new testament to be the only word of God, and the perfect doctrine unto salvation, and dost reject all doctrines repugnant thereto?

Thirdly. Whether thou dost promise faithfully to discharge your office, according to the same doctrine, as above described, and to adorn it with a godly life: also to submit thyself in case thou shouldst become delinquent either in life or doctrine, to ecclesiastical admonition, according to the public ordinance of the churches?

Answer. Yes, truly, with all my heart.

{ Then the minister who did demand those }
 { questions of him, or another, if there are more }
 { present, shall lay his hands on his head, }

[§ Note. This ceremony shall not be used in ordaining those, who have before been in the ministry.]

And say,

God our heavenly Father, who hath called thee to this holy ministry, enlighten thee with his Holy Spirit, strengthen thee with his hand, and so govern thee in thy ministry, that thou mayest decently and fruitfully walk therein, to the glory of his name, and to the propagation of the kingdom of his Son Jesus Christ. Amen.

{ Then the minister shall from the pulpit, ex- }
 { hort the ordained minister, and the congreg- }
 { gation, in the following manner: }

“ Take heed therefore, beloved brother, and fellow servant in Christ, unto yourself and to all the flock, over which the Holy Ghost hath made you overseer, to feed the church of God which he hath purchased with his own blood: love Christ, and feed his sheep, taking the oversight of them not by constraint, but willingly: not for filthy lucre, but of a ready mind, neither as being

lord over God's heritage, but as an example to the flock. Be an example of believers, in word, in conversation, in charity, in spirit, in faith, in purity. Give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, meditate upon those things, give thyself wholly to them, that thy profiting may appear to all, take heed to thy doctrine, and continue stedfast therein. Bear patiently all sufferings and oppressions, as a good soldier of Jesus Christ, for in doing this thou shalt both save thyself and them that hear thee. And when the chief Shepherd shall appear, you shall receive a crown of glory that fadeth not away."

"And you likewise, beloved Christians, receive this your minister in the Lord with all gladness, and hold such in reputation:" Remember that God himself through him speaketh unto, and beseecheth you. Receive the word, which he according to the scripture, shall preach unto you, "not as the word of man, but (as it is in truth) the word of God. Let the feet of those that preach the gospel of peace, and bring glad tidings of good things, be beautiful and pleasant unto you. Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give an account, that they may do it with joy, and not with grief, for that is unprofitable for you. If you do these things it shall come to pass that the peace of God shall enter into your houses, and, that you who receive this man, in the name of a prophet shall receive a prophet's reward, and through his preaching, believing in Christ, shall thro' Christ inherit life eternal.

Since no man is of himself fit for any of these things, let us call upon God with thanksgiving:

MERCIFUL Father, we thank thee that it pleaseth thee, by the ministry of men, to

gather a church to thyself unto life eternal, from amongst the lost children of men : we bless thee for so graciously providing the church in this place with a faithful minister, we beseech thee to qualify him daily more and more by thy holy Spirit, for the ministry to which thou hast ordained and called him : enlighten his understanding to comprehend thy holy word, and give him utterance, that he may boldly open his mouth, to make known and dispense the mysteries of the gospel. Endue him with wisdom and valor, to rule the people aright over which he is set, and to preserve them in Christian peace, to the end that thy church, under his administration, and by his good example, may increase in number and in virtue. Grant him courage to bear the difficulties and troubles which he may meet with in his ministry, that being strengthened by the comfort of thy Spirit, he may remain stedfast to the end, and be received with all faithful servants into the joy of his master. Give thy grace also to this people and church, that they may becomingly deport themselves towards this their minister ; that they may acknowledge him to be sent of thee : that they may receive his doctrine with all reverence and submit themselves to his exhortations, To the end that they may by his word believing in Christ, be made partakers of eternal life.—Hear us, O Father, through thy beloved Son, who hath thus taught us to pray,

Our Father, &c.

*The end of the form for ordaining the ministers of
God's word.*

The form for ordaining elders and deacons, when ordained at the same time.

*{ But if they are ordained separately, this form }
{ shall be used as occasion requires. }*

BELOVED Christians, you know that we have several times published unto you the names of our brethren here present, who are chosen to the office of elders and deacons in this church, to the end that we might know whether any person had aught to alledge why they should not be ordained in their respective offices; and whereas no one hath appeared before us, who hath alledged any thing lawful against them, we shall therefore at present in the name of the Lord, proceed to their ordination.

But first, you who are to be ordained, and all those who are here present, shall attend to a short declaration from the word of God concerning the institution and the office of elders and deacons: of the elders is to be observed, that the word elder or eldest (which is taken out of the old testament, and signifieth a person who is placed in an honorable office of government over others) is applied to two sorts of persons who minister in the church of Jesus Christ: for the apostle saith, the elders that rule well, shall be accounted worthy of double honor, especially they who labor in the word and doctrine. Hence is evident that there were two sorts of elders in the apostolic church, the former whereof did labor in the word and doctrine, and the latter did not. The first were the ministers of the word and pastors, who preached the gospel and administered the sacraments; but the others who did not labor in the word, and still did serve in the church, bore a particular office, namely, they had the oversight of the church and ruled the same with the ministers of the word: for Paul, Rom. chap. 12, having

spoke of the ministry of the word, and also of the office of distribution or deaconship, speaketh afterwards particularly of this office, saying: he that ruleth, let him do it with diligence: likewise in another place he counts government among the gifts and offices which God hath instituted in the church: 1 Cor. 12. Thus we see that these sorts of ministers are added to the others who preach the gospel, to aid and assist them, as in the old testament the common Levites were to the priests in the service of the tabernacle, in those things which they could not perform alone: notwithstanding the offices always remained distinct one from the other. Moreover it is proper that such men should be joined to the ministers of the word in the government of the church, to the end that thereby all tyranny and lording may be kept out of the church of God, which can sooner creep in when the government is placed in the hands of one alone, or a very few. And thus the ministers of the word, together with the elders, form a body or assembly, being as a council of the church, representing the whole church; to which Christ alludes when he saith, tell the church—which can in no wise be understood of all and every member of the church in particular, but very properly of those who govern the church, out of which they are chosen.

Therefore in the first place the office of the elders is, *together with the ministers of the word*, to take his oversight of the church which is committed to them, and diligently to look, whether every one properly deports himself in his confession and conversation; to admonish those who behave themselves disorderly, and to prevent as much as possible, that the sacraments be not profaned: also to act (according to the Christian discipline) against the impenitent, and to receive the peni-

tent again into the bosom of the church ; as doth not only appear from the above mentioned saying of Christ, but also from many other places of holy writ, as 1 Cor. chap. 5. & 2 Cor. chap. 2. that these things are not only intrusted to one or two persons, but to many, who are ordained thereto.

Secondly. Since the apostle enjoineth, that all things shall be done decently and in order amongst Christians, and that no other persons ought to serve in the church of Christ but those who are lawfully called, according to the Christian ordinance, therefore it is also the duty of the elders to pay regard to it, and in all occurrences, which are relative to the welfare and good order of the church, to be assistant with their good counsel and advice, to the ministers of the word, yea, also to serve all Christians with advice and consolation.

Thirdly. It is also their duty particularly to have regard unto the doctrine and conversation of the ministers of the word, to the end that all things may be directed to the edification of the church ; and that no strange doctrine be taught, according to that which we read, Acts 20. where the apostle exhorteth to watch diligently against the wolves who might come into the sheep-fold of Christ : for the performance of which, the elders are in duty bound diligently to search the word of God, and continually to be meditating on the mysteries of faith.

Concerning the deacons ; of the origin and institution of their office we may read, Acts 6. where we find that the apostles themselves did in the beginning serve the poor, “ At whose feet was
“ brought the price of the things that were sold :
“ and distribution was made unto every man ac-
“ cording as he had need. But afterwards when
“ a murmuring arose because the widows of the
“ Grecians were neglected in the daily ministra-

“tion :” men were chosen (by the advice of the apostles) who should make the service of the poor their peculiar business, to the end that the apostles might continually give themselves to prayer, and to the ministry of the word. And this has been continued from that time forward in the church, as appears from Rom. 12. Where the apostle speaking of this office, saith, he that giveth, let him do it with simplicity. And 1 Cor. 12, 28. speaking of helps, he means those who are appointed in the church to help and assist the poor and indigent in time of need ; from which passages we may easily gather, what the deacon’s office is, namely, that they in the first place to collect and preserve with the greatest fidelity and diligence, the alms and goods which are given to the poor : yea, to do their utmost endeavors, that many good means be procured for the relief of the poor.

The second part of their office consists in distribution, wherein is not only required discretion and prudence to bestow the alms only on objects of charity, but also cheerfulness and simplicity to assist the poor with compassion and hearty affection as the apostle requires, Rom. chap. 12. and 2 Cor. chap. 9. For which end it is very beneficial that they do not only administer relief to the poor and indigent with external gifts, but also with comfortable words from scripture.

To the end therefore, beloved brethren N. N. that every one may hear, that you are willing to take your respective offices upon you, ye shall answer to the following questions.

And in the first place I ask you, both elders and deacons, whether ye do not feel in your hearts, that ye are lawfully called of God’s church, and consequently of God himself, to these your respective holy offices ?

Secondly. Whether ye believe the books of the old and new testament to be the only word of God, and the perfect doctrine of salvation, and do reject all doctrines repugnant thereto?

Thirdly. Whether ye promise, agreeable to said doctrine, faithfully according to your ability, to discharge your respective offices, as it is here described: ye elders in the government of the church together with the ministers of the word: and ye deacons in the ministration to the poor? do ye also jointly promise to walk in all godliness, and to submit yourselves, in case ye should become remiss in your duty, to the admonitions of the church?

{ Upon which they shall answer }

Y E S.

{ Then the minister shall say, }

The Almighty God and Father, replenish you all with his grace, that ye may faithfully and and fruitfully discharge your respective offices, Amen.

{ The minister shall further exhort them, and the whole congregation in the following manner, }

Therefore ye elders be diligent in the government of the church, which is committed to you, and the ministers of the word. Be also as watchmen over the house and city of God, faithfully to admonish and to caution every one against his ruin. Take heed that purity of doctrine and godliness of life be maintained in the church of God. And ye deacons be diligent in collecting the alms, prudent and cheerful in the distribution of the same: assist the oppressed, provide for the true widows and orphans, shew liberality unto all men, but especially to the household of faith.

Be ye all with one accord faithful in your offices, and hold the mystery of the faith, in a pure

conscience, being good examples unto all the people. In so doing you will purchase to yourselves a good degree, and great boldness in the faith, which is in Christ Jesus, and hereafter enter into the joy of your Lord. On the other hand, beloved Christians, receive these men as servants of God ; count the elders that rule well, worthy of double honor, give yourselves willingly to their inspection and government. Provide the deacons with good means to assist the indigent. Be charitable, ye rich, give liberally, and contribute willingly. And ye poor, be poor in spirit, and deport yourselves respectfully towards your benefactors, be thankful to them and avoid murmuring ; follow Christ for the food of your souls, but not for bread. Let him that hath stole (or who hath been burthensome to his neighbors) steal no more : but rather let him labor, working with his hands the things which are good, that he may give to him that needeth. Each of you doing these things in your respective callings, shall receive of the Lord, the reward of righteousness. But since we are unable of ourselves, let us call upon the name of the Lord, saying,

O Lord God and heavenly Father, we thank thee that it hath pleased thee for the better edification of thy church, to ordain in it, besides the ministers of the word, rulers and assistants, by whom thy church may be preserved in peace and prosperity, and the indigent assisted ; and that thou hast at present granted us in this place, men who are of good testimony, and we hope endowed with thy Spirit. We beseech thee replenish them more and more with such gifts, as are necessary for them in their ministration ; with the gifts of wisdom, courage, discretion and benevolence, to the end that every one may in his respective office, acquit himself as is becom-

ing ; the elders in taking diligent heed unto the doctrine and conversation, in keeping out the wolves from the sheep-fold of thy beloved Son ; and in admonishing and reprovng disorderly persons. In like manner, the deacons in carefully receiving and liberally and prudently distributing of the alms to the poor, and in comforting them with thy holy word. Give grace both to the elders and the deacons, that they may persevere in their faithful labor, and never become weary by reason of any trouble, pain or persecution of the world. Grant also especially thy divine grace to this people, over whom they are placed, that they may willingly submit themselves to the good exhortations of the elders, counting them worthy of honor for their work's sake : give also unto the rich, liberal hearts towards the poor, and to the poor grateful hearts towards those who help and serve them ; to the end that every one acquitting himself of his duty, thy holy name may thereby be magnified, and the kingdom of thy Son Jesus Christ, enlarged, in whose name we conclude our prayers, &c.

The form for the confirmation of marriage, before the church.

WHEREAS married persons are generally, by reason of sin, subject to many troubles and afflictions ; to the end that you N. and N. (who desire to have your marriage bond publicly confirmed here in the name of God, before this church) may also be assured in your hearts of the certain assistance of God in your afflictions, hear therefore from the word of God, how honorable the married state is, and that it is an institution of God, which is pleasing to him. Wherefore he also will (as he hath promised) bless and assist the

married persons, and on the contrary judge and punish whoremongers and adulterers.

In the first place you are to know, that God our Father, (after he had created heaven and earth, and all that in them is) made man in his own image and likeness, that he should have dominion over the beasts of the field, over the fish of the sea, and over the fowls of the air. And after he had created man, he said, It is not good that man should be alone, I will make him an help-meet for him. And the Lord caused a deep sleep to fall upon Adam, and he slept, and he took one of his ribs, and closed up the flesh instead thereof. And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, this is now bone of my bone, and flesh of my flesh : she shall be called woman, because she was taken out of man. Therefore shall a man, leave his father, and his mother, and shall cleave unto his wife, and they two shall be one flesh. Therefore ye are not to doubt but that the married state is pleasing to the Lord, since he made unto Adam his wife, brought and gave her himself to him to be his wife ; witnessing thereby that he doth yet as with his hand bring unto every man his wife. For this reason the Lord Jesus Christ did also highly honor it with his presence, gifts and miracles in Cana of Galilee, to shew thereby, that this holy state ought to be kept honorable by all, that he will aid and assist the married persons even when they are least expecting it.

But that ye may live godly in this state, you must know the reasons wherefore God hath instituted the same. The first reason is, that each faithfully assist the other in all things that belong to this life, and a better.

Secondly. That they bring up the children which they shall get, in the true knowledge and fear of God, to his glory, and their salvation.

Thirdly. That each of them avoiding all uncleanness and evil lusts, may live with a good and quiet conscience. For to avoid fornication, let every man have his own wife, and every wife her own husband; insomuch that all who are come to their years, and have not the gift of continence, are bound by the command of God, to enter into the marriage state, with knowledge and consent of parents, or tutors and friends; that so the temple of God, which is our body, may not be defiled, for, whosoever defileth the temple of God, him shall God destroy.

Next, you are to know, how each is bound to behave respectively towards the other, according to the word of God.

First. You who are the bridegroom, shall know, that God hath set you to be the head of your wife, that you, according to your ability, shall lead her with discretion; instructing, comforting, protecting her, as the head rules the body; yea, as Christ is the head, wisdom, consolation, and assistance to his church. Besides you are to love your wife as your own body, as Christ hath loved his church: you shall not be bitter against her, but dwell with her as a man of understanding, giving honor to the wife as the weaker vessel, considering that ye are joint-heirs of the grace of life, that your prayers be not hindered; and since it is God's command, that the man shall eat his bread in the sweat of his face, therefore you are to labor diligently and faithfully, in the calling wherein God hath set you, that you may maintain your household honestly, and likewise have something to give to the poor.

In like manner shall you, who are the bride,

know how you are to carry yourself towards your husband according to the word of God; you are to love your lawful husband, to honor and fear him, as also to be obedient unto him in all lawful things, as to your lord, as the body is obedient to the head, and the church to Christ. You shall not exercise any dominion over your husband, but be silent for Adam was first created, and then Eve to be an help to Adam; and after the fall, God said to Eve, and in her to all women, your will shall be subject to your husband: you shall not resist this ordinance of God, but be obedient to the word of God, and follow the examples of godly women, who trusted in God, and were subject to their husbands; as Sarah was obedient to Abraham, calling him her lord: you shall also be an help to your husband in all good and lawful things, looking to your family, and walking in all honesty and virtue, without worldly pride, that you may give an example to others of modesty.

Wherefore you N. and you N. having now understood that God hath instituted marriage, and what he commands you therein; are ye willing thus to behave yourselves in this holy state, as you here do confess before this Christian assembly, and are desirous that you be confirmed in the same?

Answer. Yes.

¶ *Wherupon the minister shall say to the assembly.* ¶

I take you all, who are met here, to witness, that there is brought no lawful impediment:

[Further to the married persons]

Since then it is fit that you be furthered in this your work, the Lord God confirm your purpose, which he hath given you; and your beginning be in the name of the Lord, who made heaven and earth.

{ Hereupon they shall join hands together, }
 { and the minister ipeak first to the bridegroom, }

N. Do you acknowledge here before God, and this his holy church, that you have taken, and do take to your lawful wife N. here present, promising her never to forsake her; to love her faithfully, to maintain her, as a faithful and pious husband is bound to do to his lawful wife; and that you will live holily with her; keeping faith and truth to her in all things according to the holy gospel?

Answer. Yes.

[Afterwards to the bride.]

N. Do you acknowledge here before God, and this his holy church, that you have taken, and do take to your lawful husband N. here present, promising to be obedient to him, to serve and assist him, never to forsake him, to live holily with him, keeping faith and truth to him in all things, as a pious and faithful wife is bound to her lawful husband according to the holy gospel?

Answer. Yes.

[Then the minister shall say,]

The Father of all mercies who of his grace hath called you to this holy state of marriage, bind you in true love and faithfulness, and grant you his blessing. Amen.

Hear now from the gospel, how firm the bond of marriage is, as described Matthew, chapter 19. verses 3, 4, 5, 6, 7, 8, 9.

“ The Pharisees came unto him, tempting him,
 “ and saying unto him, is it lawful for a man to
 “ put away his wife for every cause? and he answered
 “ and said unto them, have ye not read, that
 “ he which made them at the beginning, made
 “ them male and female? and said, for this cause
 “ shall a man leave father and mother and shall
 “ cleave to his wife: and they twain shall be one

“ flesh ; wherefore they are no more twain, but
 “ one flesh. What therefore God hath joined to-
 “ gether, let not man put asunder. They say un-
 “ to him, why did Moses then command to give
 “ a writing of divorcement, and to put her away?
 “ he saith unto them, Moses, because of the hard-
 “ nefs of your hearts, suffered you to put away
 “ your wives ; but from the beginning it was not
 “ so. And I say unto you, whosoever shall put
 “ away his wife except it be for fornication, and
 “ shall marry another, committeth adultery : and
 “ who so marrieth her which is put away, doth
 “ commit adultery.”

Believe these words of Christ, and be certain
 and assured, that our Lord God hath joined you
 together in this holy state. You are therefore to
 receive, whatever befalls you therein with pa-
 tience and thanksgiving, as from the hand of God,
 and thus all things will turn to your advantage
 and salvation. Amen.

{ Then the minister shall bid the married per- }
 { sons to kneel down, and exhort the congre- }
 { gation to pray for them. }

ALMIGHTY God, thou who displayest thy
 goodness and wisdom, in all thy works and
 ordinances, and hast said from the beginning, that
 it is not good that man should be alone, and there-
 fore hast made a help-meet for him, and ordained,
 that those who were two should be one, and like-
 wise punishest all uncleanness. We beseech thee
 (since thou hast called these two persons to the
 holy state of marriage, and joined them together)
 replenish them with thy holy Spirit, that they may
 piously live together, according to thy divine will,
 in true and firm faith, and resist all wickedness.
 Vouchsafe to bless them, as thou didst send thy
 blessing upon the faithful fathers, thy friends and

servants, Abraham, Isaac and Jacob; that they may as co-heirs of the covenant (which thou didst make with those fathers) educate the children which thou shalt be pleased to give them, in all godliness, to the glory of thy holy name, to the edification of thy church and to the propagation of thy holy gospel.

Hear us, O Father of mercies! for Jesus Christ's sake, thy beloved Son our Lord, in whose name we conclude our prayers, saying, Our Father, &c. [Harken now to the promise of God, from 128 Psal.]

Blessed is every one that feareth the Lord, that walketh in his ways.

For thou shalt eat the labor of thine hands; happy shalt thou be, and it shall be well with thee.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants round about thy table.—Behold, that thus shall the man be blessed, that feareth the Lord.

The Lord shall bless thee out of Zion; and thou shalt see the good of Jerusalem all the days of thy life.

Yea thou shalt see thy children's children, and peace upon Israel.

The Lord our God replenish you with his grace, and grant that ye may long live together in all godliness and holiness. Amen.

The end of the form for the confirmation of marriage before the church.

The consolation of the sick, which is an instruction in faith, and the way of salvation to prepare believers to die willingly.

SINCE Adam was created just and good, that is to say, holy and righteous, and dominion given him over all the creatures which God had created; and whereas he did not long remain in this state, but has through the subtilty of the devil and his own rebellion fallen from this excel-

lent glory, whereby he hath brought upon us the misery of temporal and eternal death ; this is the original sin of which David speaks in the 51 Psalm, saying, I was shapen in iniquity and in sin did my mother conceive me : Pl. 51. verse 5. In like manner Paul saith to the Romans, that by one man sin entered into the world, and death by sin, and death passed upon all men, for that all have sinned, Rom. 5. 12. For as soon as Adam was thus fallen, he immediately came under a certain curse, as we read in Genesis, where God saith, cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life, in the sweat of thy face shalt thou eat bread, till thou return unto the ground ; for out of it wast thou taken : for dust thou art, and unto dust shalt thou return. Gen. 3. 17, 19. Whence we certainly know, that all things which receive life, must once die : this David clearly testifies, saying, what man is he that liveth, and shall not see death ? Pl. 89. 48. For Solomon saith, the living know that they shall die, Eccl. 9. 5. For here we have no continuing city, but we seek one to come, Heb. 13. 14. And to the Hebrews, that it is appointed unto men once to die, but after this the judgment. Heb. 9. 27. For as the scripture saith ; we must needs all die, and are as water spilt on the ground, which cannot be gathered up again. 2 Sam. 14. 14. For our days (saith Job) are like the days of an hireling, and swifter than a post. Job 9. 25. And we pass away (saith David) like a stream, yea like a leaf which the wind driveth away, and a withered stalk and a garment moth-eaten. For the dust must return to the earth, as it was, and the spirit unto God who gave it : as Job saith, we are ashes and must return to ashes. Eccl. 12. 7. Likewise James saith, that man's life is even a vapor that appeareth for a little time and then vanisheth

away. Jam. 4. 14. Yea our time passeth away as a cloud and is consumed like a mist, and vanisheth as a shadow. And Peter also saith (quoting from Isaiah) that all flesh is as grass, and all the glory of men, as the flower of grass; the grass withereth, and the flower thereof falleth away. Peter 1. 24. Again Jesus Syrach saith, this is the old covenant, you must die;—the one to-day and the other to-morrow, like as green leaves upon a tree, some fall off, and others grow again: thus it goeth with mankind, some die and some are born. As Solomon saith, to every thing there is a season, a time to be born, and a time to die. Eccl. 3. 1, 2. And this time is in the hands of the Lord, as Job saith, man hath his appointed time, the number of his months are with him, he has appointed our bounds that we cannot pass. Job 14. 5.—Which Paul also saith; that God hath determined the times before appointed, and the bounds of their habitation. Acts 17. 26.—And David saith, that our days are as an hand-breadth by the Lord, and our age is as nothing before him: Ps. 39. 5. How vain are all men who live so unconcerned? for our days are lighter than a weaver's shuttle, and swifter than a post. Job 7. 6. and 9. 25. Heb. 11. 13. Moreover we are here only pilgrims and strangers for a short time. For the days of our years are three score years and ten, and if by reason of strength they be fourscore years, yet is their strength, labor and sorrow; for it is soon cut off, and we fly away. Ps. 90. 10. And when we live long, we live an hundred years: as drops of water are to the sea, so are our years to eternity. And Peter saith, that one day is with the Lord as a thousand years, and a thousand years as one day; 2 Peter 3. 8. even so are our years to eternity, whereas then we must all die, according to holy scripture. Who would not earnestly with

for death, when we behold in what state, and ruin we are plunged through Adam, namely, in all unrighteousness, misery and trouble ; inasmuch that we are wicked, and inclined to wickedness from our very infancy. For as Paul saith, we are by nature the children of wrath, and reprobate unto every good work, having nothing of ourselves but sin. Eph. 2. 3. and Tit. 1. 16. As David also saith, Ps. 14. 1. There is none that doeth good, they are all gone aside, they are altogether become filthy. Rom. 17. 19. For the good that we would, we do not, by reason of sin that dwelleth in us. Of this inherent sin David witnesseth, Ps. 51. that we are conceived and born in sin, and proceed in the same. For the inclination of men's hearts is to evil from their youth.

Since we thus lie under the wrath of God, and in the shadow of death, yea in hell and damnation, therefore Christ the light of the world appeared unto us, and the sun of righteousness is risen.— Rom. 4. 25. Who was delivered for our offences, and was raised again for our justification, and hath also quickened us, when we were dead in sin, and hath forgiven us our sins, and blotted out the hand writing of ordinances that was against us, and took it out of the way, and nailed it on the cross ; Col. 2. 14. whereby he hath triumphed over all our enemies, as death, Satan, hell and the curse of the law, as God hath spoken by the prophet Hosea, O death, where is thy sting ! O grave where is thy victory ? Thanks be to God, which giveth us the victory, through our Lord Jesus Christ, 1 Cor. 15. 55. and 57. who hath also (according to the promise of God) bruised the head of the devil, in whose power we were kept captives, by reason of the transgressions of sin.

God to the end that he might deliver us therefrom, hath given us his dearest pledge, namely, his only beloved Son in whom the Father is well pleased, and commands us to hear him. Whom he hath given for a propitiation and a ransom. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, John 3. 16. Also in this was manifested the love of God towards us, because that God sent his only begotten Son into the world that we might live through him. 1 John 4. 9. And this is life eternal, (saith Christ) that they might know thee the only true God, and Jesus Christ whom thou hast sent. John 1. 17. and 3. He is the true Messiah, who came into the world in the fulness of time, true God, to crush the power of the devil; and true man to be our mediator before God, that he might deliver those who were captive under the law. He is that lamb without blemish, that was wounded and offered for our transgressions, to be a propitiation for all our sins, as Isaiah clearly testifies.—And he who was rich, for our sakes became poor, that we through his poverty might be rich. 2 Cor. 8. For he hath given unto us, all his goods, all his benefits, all his righteousness, merits and holiness: therefore we must embrace him in faith, and be thankful to him with love and obedience. And who would not love him who first loved us! in that when we were yet his enemies he delivered and reconciled us, how much more being reconciled, shall we be saved by his life! Rom. 5. 18. and John 15. 13. For how can one have greater love, than to lay down his life for his friends? Which Christ as a good shepherd hath done, who hath been obedient to his Father, unto death, even the death of the cross, and was made a little lower than the

angels, for the suffering of death, crowned with glory and honor; Phil. 2. 8. Heb. 2. 9. that he by the grace of God should taste death for every man. Luke 10. 34. Also he is the true Samaritan who hath poured oil and wine in our wounds, that is to say, he hath poured out his precious blood for our sins, and bought us with such a precious price. For we are not (saith Peter) redeemed with gold or silver, but with the precious blood of Christ, as of a lamb without blemish and without spot. 1 Pet. 1. 17, 18. For we are not redeemed by the blood of goats or calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us; Heb. 9. 12. Col. 1. 13, 14. who hath also delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveness of sins.

Since we certainly know this, that we only obtain eternal salvation, without our merits, (for we have none, wherefore we are unprofitable servants through the death and resurrection of Christ, we must therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Heb. 4. 16. And since we always stand in need of help, we must go unto him; for he saith, by the prophet David, call upon me in the day of trouble, and I will deliver thee. Ps. 50. 15. And although a mother might forsake her child, yet will I never forsake thee, as Christ himself saith in the gospel: come unto me all ye that labor and are heavy laden and I will give you rest, and ye shall find rest unto your souls. Mat. 11. 28, and 29. To whom else should we go? He hath the words of eternal life, John 6. 68, and life is made manifest in him. He is that heavenly manna, which eternally sat-

issues our souls, that heavenly bread of which he that eateth through faith, shall never hunger, and whosoever drinketh of his blood shall never thirst. Again Christ saith by the apostle John, Let him that is a-thirst, come and take the water of life freely. Rev. 22. 17. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water, John 7. 38, which are the operations of the Holy Ghost; whosoever drinketh of that living water, shall never thirst, for the water that I shall give him, shall be in him a well of water springing up into everlasting life. John 4. 14. As God hath said by the prophet Isaiah, Every one that thirsteth, come ye to the waters, and he that hath no money come buy and eat; yea come, buy wine and milk, without money and without price, Isa. 55. 1. Therefore let us go to this fountain for our refreshment, and not to stinking wells which contain no water. For of his fulness have we all received grace for grace: for the law was given by Moses but grace and truth came by Jesus Christ. John 1. 16. 17.

He is the true Mediator who stands between God and us, to be our advocate against all our accusers: For there is one mediator between God and men, the man Christ Jesus. 1 Tim. 2. 5. Heb. 9. 15. For this cause he is also a mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of an eternal inheritance.—Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for us; Heb. 7. 25. with which the apostle John agreeing, saith, If any man sin we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins; and not for ours

only, but also for the sins of the whole world: 1 John 2. 1, and 2. namely, for all people and stations of the whole world, who sincerely repent and turn themselves to God: for the Lamb was slain, from the beginning of the world for believers, as Christ himself saith, that Abraham saw his day and was glad. John 8. 56.

Thus we see that God is no respecter of persons: Acts 10. 34. Rom. 3. 29, 30. For God is not only the God of the Jews, but of the Gentiles also: namely he is a God who justifies the circumcision by faith, and the uncircumcision through faith; for he hath justified us by faith, without the deeds of the law. After which manner David also speaks, that salvation is only come unto the man to whom God imputeth righteousness without works, where he saith, Blessed is he whose transgressions are forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity. Ps. 32. 1, 2.

Rom. 5. 1. Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ, by whom we have a certain access into the holy place, by his blood, whereby he hath made peace between God and us; for he is our true peace, wherefore we have nothing more to fear. For Paul saith, Rom. 8. 31, 33, 34, 35. If God be for us, who can be against us? Who shall lay any thing to the charge of God's elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who maketh intercession for us; who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril or sword? Therefore tho' we have the daily actual and other sins remaining in us, we must not

despair. For the prophet Isaiah saith, though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool : Is. 1. 18. And this is done through Jesus Christ, who hath washed away our sins by his blood, of which baptism is a sign ; and the Lord's supper is a token unto us, that we are redeemed by the sacrifice of Christ once offered on the cross, that he might deliver us from the wrath to come, and all iniquity ; and purify unto himself a peculiar people, zealous of good works, by which the Lord may be praised. Tit. 2. 24.

We then knowing for certain, that we are reconciled to God by Jesus Christ, ought (according to the word of God) to have an earnest desire of being delivered from this mortal body, by which we must come to that glorious inheritance of all the children of God, which is prepared for us in heaven. This, Paul, that chosen vessel of God, desires, when he saith, Rom. 7. 24. O wretched man that I am, who shall deliver me from the body of this death? Moreover he saith, 2 Cor. 5. 1. We know that if our own earthly house of this tabernacle were dissolved, we have a building of God, eternal in the heavens ; for in this we groan earnestly desiring to be cloathed upon, with our house which is from heaven, and we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord ; therefore we are willing rather to be absent from the body, and to be present with the Lord. 2 Cor. 5. 2, 6, and 8 verses. Again, Paul saith, Rom. 8. 22. we know that the whole creation groaneth with us, and not only they, but we ourselves groan within ourselves, who have the first fruits of the spirit, waiting for the adoption, to wit, the redemption of our body. And since we are pilgrims and strangers, who would not desire to be at home in

his native country? For here we walk in absence, and in faith, but not in fight. For now we see through a glass darkly, but then face to face, as he is. 1 Cor. 13. 12. Who would not long after this fight, since we see that the holy men of God have craved after it? As we read in the 42 Psalm. As the hart panteth after the water brooks, so panteth my soul after thee, O God! My soul thirsteth for God, for the living God; when shall I come and appear before God? My tears have been my meat, day and night, while they continually say unto me, where is thy God. This unutterable glorious sight of God is so great (as the prophet saith) Isa. 64. 4. 1 Cor. 2. 9. That eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things that God hath prepared for them that love him. Again David saith, that a day in the courts of the Lord is better than a thousand; yea, I had rather be a door-keeper in the house of God, than to dwell long in the tents of wickedness. Ps. 84. 10. How amiable are thy tabernacles, O Lord of hosts! blessed are they that dwell in thy house: Ps. 34. 1 and 4. they will still be praising thee. And they shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures. Ps. 36. 8 and 9. For with thee is the fountain of life, in thy light shall we see light: this is the delightful mansion, of which Christ spake by John, John 14. 2 and 3. In my Father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you, and will come again and receive you unto myself, that where I am there may ye be also—Rev. 21. 23. namely in the new Jerusalem, which has no need of the sun neither of the moon, for the glory of God lightens it, and the Lamb is the light thereof. There God will wipe all tears

away from our eyes, and death shall be no more : which is the last enemy that God will trample under his feet. There God hath prepared a glorious wedding, where we shall sit at the table of the Lord, together with Abraham, Isaac and Jacob : and blessed are they who are called to this wedding or supper.

We cannot come to this supper by any other means than through death, therefore Paul saith, Phil. 1. 21. For to me to live is Christ, and to die is gain. And as soon as the faithful depart from hence, they enter into eternal rest, as Christ saith, John 12. 26. Where I am, there shall also my servants be : Again, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. John 5. 14. Which is also plainly to be observed in the malefactor, when he prayed and said, Lord remember me when thou comest into thy kingdom. Luke 23. verse 42, 43. Upon which Christ answered him, to-day shalt thou be with me in Paradise : Therefore Paul justly said (agreeable to this) I desire to depart and to be with Christ. Phil. 1. 23. Solomon likewise saith, Eccl. 12. 7. That dust must return to the earth, as it was, and the spirit unto God who gave it.— Which also evidently appears in the example of Enoch and Elias who were both taken up into heaven, where our freedom and conversation is ; Phil. 3. 20, 21. from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body. And we cannot arrive to this state of glory, unless through much tribulation, of which Jesus Syrach elegantly speaks ; My son, (saith he) if thou come to serve the Lord prepare thy soul for temptation : In which thou shalt al-

to rejoice, thou who hast for a short time, mourned with much temptation. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while will make you perfect, stablish, strengthen, settle you. 1 Pet. 5, 20. Again Paul saith, if so be that we suffer with Christ, we shall also be glorified together. Rom. 8. 17, 18. For the sufferings of this present time, are not to be compared with the glory which shall be revealed to us. 2 Cor. 4. 17. For our affliction is temporal and light, but worketh an eternal and exceeding weight of glory.—And David said, Ps. 30. 5.—Weeping may endure for anight, but joy cometh in the morning. Therefore rejoice, that when his glory shall be revealed ye may be glad also with exceeding joy. 1 Pet. 4. 13. Christ hath also suffered without the gate, therefore let us also go forth unto him without the camp, bearing his reproach. For herein hath Christ left us an example, that we should follow his steps. Heb. 13. 12, 13. Again Peter saith, Forasmuch then, as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind. 1 Pet. 2. 21. For he that suffers in the flesh ceaseth from sin. 1 Pet. 4. 1. Moreover the apostle James also saith, my beloved brethren, count it all joy when you fall into divers temptations, Jam. 1. 2. And Paul likewise saith, Rom. 5. 3, 4 and 5.—We glory in tribulations, knowing that tribulation worketh patience, and patience, experience, and experience, hope, and hope maketh us not ashamed. For which reason we must not despise the chastening of the Lord, when we are rebuked of him; for whom the Lord loveth he chasteneth, and he scourgeth every son whom he receiveth; which may be seen at large in the 12th chap. of the epistle to the Hebrews, be therefore patient,

and establish your hearts, for the coming of the Lord draweth nigh. Jam. 5. 8, 10 and 11. Take also the prophets for an example of suffering affliction, and of patience; we count them happy which endure, for we have heard of the patience of Job, and have seen the end of the Lord, who have left us an example of perseverance. For we see that Christ for the suffering of death, hath been crowned with never fading honor. Heb. 2. 9. Therefore Christ also saith, he that endureth to the end shall be saved: Mat. 10. 22. and the apostle Paul saith, 2 Tim. 4. 7, and 8. I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me; and not only to me, but unto all them that love his appearing. Likewise James saith, 1. 12. Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

To obtain this crown of righteousness, we must manfully fight against all our enemies, who attack us on all sides: particularly against the wiles of the devil, against which put on the whole armor of God, with which you will be able to withstand the devil and all his might. Peter speaking of this fight saith, that the devil walketh about as a roaring lion seeking whom he may devour: 1 Pet. 5. 8. 9. whom resist steadfast in the faith, and he will flee from you. This victory and resistance we have of God through Christ, who tramples the devil under our feet, in whose power and bonds we were bound. He is the prince of this world whom Christ hath cast out; and we have likewise thro' him obtained the victory, and are also through faith made partakers of him. He is the old serpent who seeks to devour us, who did devour our

first parents, and who still bites us in the heel, wherefore he is called a murderer from the beginning.

Therefore we must be diligently on our guard against his wiles; as Peter saith, be sober and watch unto prayer. 1 Pet. 4. 7. For as Christ saith, we know neither the day nor the hour wherein the Lord will come. Mat. 25. 13. But this ye know that, if the good man of the house had known what hour the thief would come, he would have watched. Luke 12. 39, 40, 45, and 46. Be ye ready therefore also, for the Son of man will come at an hour when we watch not, but begin to beat our fellow servants, and to eat and drink with the drunkards; then the Lord will come, and cut us in sunder, and our portion will be with the hypocrites: Mark 9. 24. there will be weeping and gnashing of teeth, there the worm never dieth, and the fire is not quenched. For we certainly know that the day of the Lord will come as a thief in the night, when we shall say, peace and safety, then sudden destruction will come upon us, as travail upon a woman with child. 2 Pet. 3. 10. Therefore take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares. Luke 21. 34. For as a snare or as lightning which comes suddenly, shall it come on us all. Luke 21. 35, and 36. Watch therefore and pray always, that ye may be accounted worthy to escape all these things, that shall come to pass, and to stand undaunted before the Son of man. But this worthiness to stand before the Son of man consists in a pure undefiled and immoveable faith which worketh thro' love, by which we receive and embrace Christ with all his merits and benefits. Which faith we must shew by a pure life. As James saith, and of this

purity Christ speaks by Matthew, blessed are the pure in heart, for they shall see God. Mat. 5. 8. And the principal purity lies in the heart, for as Christ saith, out of the heart proceed evil thoughts murders, adulteries, fornications, thefts, false witness and blasphemies : these things defile a man. Mat. 15. 19, and 20. Therefore the fruits of the spirit follow, which are love, joy, peace, long suffering, gentleness, goodness, faith, meekness, charity, righteousness, and truth. Gal. 5. 22, and 23. Therefore unless we are born again, we cannot see the kingdom of God. Mat. 3. 3. Yea, as Christ saith, except ye repent and become as children (to wit, in sin) ye shall not enter into the kingdom of heaven. Mark 10. 14. There shall nothing enter into it that defileth, neither whatsoever worketh abomination, or maketh a lie. Rev. 21. 27. as Paul likewise clearly testifieth.

Since then the law of God requires this perfection of us, as it is written, cursed is every one who doth not keep the whole law. As James also saith, whosoever offendeth in one point, he is guilty of all. Jam. 2. 10. Again, whosoever doeth the law shall live by it : but we do not keep the least commandment perfectly. As the wise man saith, when we imagine we have done, we only begin, (and in case we did do it, we only do our duty) wherefore we are by the law condemned in God's righteous judgment ; for this we have a sure remedy and cure, namely, Christ who hath redeemed us (as Paul saith) from the curse of the law, Gal. 3. 13. and hath satisfied the righteousness of God for us, making reconciliation ; and who hath broken down the wall which was between us, namely the law, contained in ordinances, and forgiven us our sins, and torn the hand-writing of them, and nailed it to the cross ; for this great love of Christ, we ought

also to love him, and to be thankful to him, with good works, and verily to believe in him, for the gift of all these excellent benefits: for he that cometh to God, must believe that he is a rewarder of them that seek him; for the just shall live by his faith. Heb. 11. 6. Therefore we conclude that a man is justified by faith, without the deeds of the law; Heb. 2. 4. Rom. 3. 28. and altho' we suffer a little with Christ, we must not despair, for we see that Christ himself, when he was smote for our sins, did not smite again, but suffered patiently; and if the ungodly live in great prosperity, as David and the prophets testify, we must not marvel, neither stumble, but comfort ourselves, being assured that their end is everlasting death. He lets them go as sheep to the slaughter, therefore it is not to be wondered at that the faithful meet with no more crosses, in comparison to the glorious joy which is prepared for them, and on the contrary, that the ungodly have no more prosperity, than they have, in comparison to the dreadful damnation which attends them. Therefore if the trial of believers is not alike, so neither shall the resurrection of the dead be alike. And in this we have great comfort, that all believers will rise at the last day; of which Paul reasoning, saith, 1 Cor. 15. If the dead rise not, then is not Christ risen, then is our preaching vain, and we are found false witnesses of God. The manner of our resurrection we may read in the 27th chap. of Ezekiel, how that we shall rise with flesh and bones. And Job also saith, Job 19. I know that my Redeemer liveth, and will hereafter raise me up out of the earth, and that I shall be covered with my skin, and in my own flesh, see God; likewise the prophet Isaiah saith, that the earth and the sea shall

give up the dead which have slept in them, for Christ is the resurrection, the first of them that slept.

But you must not be ignorant concerning them which are asleep, that ye sorrow not even as others, which have no hope, 1 Theff. 4. 13 to 17. For if we believe that Jesus died and rose again, even so those also which sleep in Jesus, will God bring with him, for this we say as a true word of God, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep, for the Lord himself, shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together, with them in the clouds, to meet the Lord in the air. Where we must appear before the judgment seat of Christ: where every one will receive according to that he hath done, whether it be good or bad. 2 Cor. 5. 10. Then Christ shall separate the sheep from the goats, and the sheep will be set on his right hand, who shall hear the delightful voice, Come ye blessed, inherit the kingdom of my Father, prepared for you from the foundation of the world. There we shall stand with greater confidence against those who have distressed us; then we shall shine forth as the sun in the kingdom of our Father, there we shall come to the hope of an innumerable company of angels. There we shall reign from eternity to eternity. Amen.

Blessed are they whose names are written in the book of life!

The End of the Consolation of the Sick.

*The confession of faith, composed in the council of Nice,
in the year of our Lord 325.*

WE believe in one God, the Father almighty, Maker of heaven and earth, and of all things, visible and invisible ; and in one Lord Jesus Christ, the only begotten Son of God—begotten of his Father, before all worlds—God of god, Light of light—very God of very God—begotten not made—being of one substance with the Father, by whom all things were made : who, for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also, for us, under Pontius Pilate. He suffered and was buried, and the third day he rose again, according to the scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead : whose kingdom shall have no end. And in the Holy Ghost, who spake by the prophets. And one holy Catholic and Apostolic church. I acknowledge one baptism, for the remission of sins—and I look for the resurrection of the dead, and the life of the world to come. Amen.

*The creed of saint Athanasius, bishop of Alexandria,
written in the year of our Lord 333.*

1 **W**HOEVER will be saved, before all things it is necessary that he hold the Catholic faith.—2. Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.—3. The Catholic faith is this, that we worship one God in Trinity, and Trinity in Unity.—4. Neither confounding the persons, nor dividing the substance.—5. For there is one Person of the Father, another of the Son, and another of the Holy Ghost.—6. But the godhead of the Father, of the Son, and of the Holy Ghost is all one ;

the glory equal, the majesty co-eternal.—7. Such as the Father is, such is the Son, and such is the Holy Ghost.—8. The Father uncreated, the Son uncreated, and the Holy Ghost uncreated.—9. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.—10. The Father eternal, the Son eternal, and the Holy Ghost eternal.—11. And yet they are not three eternals—but one eternal.—12. As also there are not three incomprehensibles, nor three uncreated, but one uncreated, and one incomprehensible.—13. So likewise, the Father is almighty, the Son almighty, and the Holy Ghost almighty.—14. And yet they are not three almighties, but one almighty.—15. So the Father is God, the Son is God, and the Holy Ghost is God.—16. And yet there are not three Gods, but one God.—17. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord.—18. And yet not three Lords—but one Lord.—19. For like as we are compelled by the Christian truth, to acknowledge every Person by himself to be God and Lord.—20. So are we forbidden by the Catholic faith, to say, there be three Gods or three Lords—21. The Father is made of none, neither created nor begotten.—22. The Son is of the Father alone, not made, nor created, but begotten.—23. The Holy Ghost is of the Father, and of the Son, neither made, nor created, nor begotten, but proceeding.—24. So there is one Father, not three Fathers ; one Son, not three Sons ; one Holy Ghost, not three Holy Ghosts.—25. And in this Trinity, there is not First or Last, not greater nor less.—26. But the whole three Persons are co-eternal together, and co-equal.—27. So that in all things, as is aforesaid, the Unity in Trinity, and Trinity in Unity is to be worshipped.—28. He therefore that will be saved, must thus think of the Trinity.—29. Furthermore it is necessary to ever-

lasting salvation, that he also believe rightly the incarnation of our Lord Jesus Christ.—30. For the right faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and man.—31. God of the substance of the Father, begotten before the world ; and man of the substance of his mother, born in time.—32. Perfect God, and perfect man, having a reasonable soul and a human body.—33. Equal to the Father according to his godhead : and inferior to the Father as to his manhood.—34. Who altho' he be God and man, yet he is not two but one Christ.—35. One, not by conversion of the godhead into flesh, but by taking of the manhood into God.—36. He is not one by mixture of substance, but by unity of person.—37. For as the reasonable soul and flesh is one man ; so God and man is one Christ.—38. Who suffered for our salvation, descended into hell, rose again the third day from the dead.—39. He ascended into heaven, sits at the right hand of God the Father almighty.—40. From whence he shall come to judge the quick and the dead.—41. At whose coming, all men shall rise again with their bodies.—42. And shall give account for their own works.—43. And they that have done good, shall go into life everlasting ; and they that have done evil, into everlasting fire.—44. This is the Catholic faith, which except a man believe faithfully, he cannot be saved.

END OF THE LITURGY.

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