

Hymna

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Hymnal and Order of Service for Churches and Sunday Schools. With music. By authority of the Evangelical Lutheran Augustana Synod of North America. Cloth, embossed with white lettering, \$2. Morocco, embossed with gilt lettering, red edges, \$2.50. Turkey, flexible, gilt lettering, round corners, gilt edges, \$3.25. Calf, flexible, gilt lettering, round corners, gilt edges, \$3.50.

This is a very beautiful hymnal every way. It contains, all told, 537 pages. The contents of Church Services with music embraces the following: Morning Service, Holy Communion with the Full Morning Service, Holy Communion without the Full Morning Service, Evening Service, Litany, Burial of the Dead, Order of the Service of the Sunday School. These services are all very ample. It will be seen that the book has been arranged to meet the wants of the Sunday-school as well as of the congregation. The melodies are taken from many sources and many languages. The hymns are all in English and are arranged according to the order of the Church year. The indexes of first lines and tunes leave nothing to be desired, the latter being given in both alphabetical and metrical order.

The second part of the book contains the usual Gospels and Epistles for the Church year together with two series of texts for each Sunday and festival, The History of the Passion, Orders for Ministerial Acts, and Prayers. The orders are for Baptism, Confirmation, Solemnization of Marriage, and the Burial of the Dead. The collects are given in connection with the Gospels and Epistles.

The book is well printed and neatly bound and does great credit to the Lutheran Augustana Book Concern of Rock Island, Ill. It deserves the hearty patronage of the Church. It affords us great satisfaction to commend this hymnal as a noble addition to our English devotional literature. May it meet with the success it so richly deserves.

* * *



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HYMNAL

AND

ORDER OF SERVICE

FOR

CHURCHES AND SUNDAY-SCHOOLS.

BY AUTHORITY OF THE EVANGELICAL LUTHERAN AUGUSTANA SYNOD
IN NORTH AMERICA.

WITH MUSIC.

ROCK ISLAND, ILL.
LUTHERAN AUGUSTANA BOOK CONCERN.
1901.

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PREFACE.

The Hymnal with music is herewith placed before our congregations.

In selecting the tunes for the Hymnal the aim has been to procure the very best and most wellknown tunes from Swedish, German, English, and American sources. ‘Hemlandssånger’ and ‘Söndagsskolboken’ have been the chief sources for the Swedish tunes. These tunes have been named by the first line or words of the hymn with which it is most generally associated in ‘Hemlandssånger’.

The Choral melodies have been inserted in the form in which they at present are familiar to our congregations, the Synod’s ‘Koralbok’ and Aug. Lagergren’s ‘Svensk Koralbok’ (after Haeffner) being followed. Whenever a second setting is given, it is as a rule in the original rhythmical form as found in Schöberlein’s ‘Schatz des liturgischen Chor- und Gemeindegesangs’ and in the Choral Books of Layriz, Brauer, Endlich, and others. The use of the Choral melodies in this form is earnestly advocated as best adapted to insure fresh and vigorous congregational singing.

The Swedish and German Choral melodies are designated by the first lines of the hymns to which they were written.

Anglican and American tunes have been taken from various Hymnals. The Hymnals mostly consulted and used for this purpose are the General Council’s Church Book with Music, and Sunday School Book with Music, as well as Dr. J. F. Ohl’s School and Parish Hymnal, Luther League Hymnal, Charles L. Hutchin’s Church Hymnal, In Excelsis, published by the Century Co., etc. These Anglican and American tunes are designated by the respective name or first line of hymn by which they are generally known.

“Amen” has as a rule been appended to all tunes, except the Chorals. In the few instances where it is omitted the organist can easily supply it. The “Amen” may or may not be used. It has chiefly been appended as a guidance to those organists or congregations that wish to make use of it.

Greatest care has been taken not to infringe upon any copyrights. If however, notwithstanding all precaution, any rights have been infringed upon, it has been unintentional, and it is the wish of the publishers that any such trespass shall be made known to them, in order that proper acknowledgement may be made.

Church Services.

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Church Services.

MORNING SERVICE.

*The Service shall begin with a **Hymn** appropriate to the Day. The **Minister** having in the meantime advanced to the Altar, shall turn to the Congregation and proceed thus:*

Holy, Holy, Holy, is the Lord of Hosts: the whole earth is full of His glory. The Lord is in His holy temple; His throne is in Heaven. The Lord is nigh unto them that are of a humble and broken spirit. He heareth the supplications of those who truly repent and inclineth to their prayers. Let us therefore come boldly unto the throne of grace and confess our sins.

Confession of Sins.

*The **Minister**, together with the **Congregation**, kneeling, shall pray:*

We poor miserable sinners, conceived and born in sin, with all our heart confess unto Thee, holy and righteous God, merciful Father, that we, in manifold ways during all our life, have offended against Thee. We have not loved Thee above all things, nor our neighbor as ourselves. Against Thee and Thy holy commandments have we sinned by thought, word, and deed, and we humbly acknowledge before Thee that, according to Thy justice and our sins, we have deserved eternal condemnation. But Thou, Heavenly Father, hast promised to receive with tender mercy all penitent sinners, who return unto Thee and with living faith flee for refuge to Thy fatherly compassion and to the merits of our Saviour Jesus Christ. Their transgressions Thou wilt not regard, nor impute unto them their sins. Relying upon Thy promise, we poor sinners confidently beseech Thee to be merciful and gracious unto us and forgive us all our sins to the praise and glory of Thy holy Name.

May the Almighty, Everlasting God, in His infinite mercy and for the sake of our Saviour Jesus Christ, forgive all our sins, and grant us grace that we may amend our lives, and finally with Him obtain eternal life. Amen.

Kyrie.

The Minister and the Congregation, standing, shall sing:

I. $\text{♩} = 52$ "BJURÅKERS HANDSKRIFT," prior to 1550.

Lord,..... have mer - cy up - on us!

Christ,..... have mer - cy up - on us!

Lord,..... have mer - cy up - on us!

II.

MERBECKE.

Lord, have mer-cy up-on us! Christ, have mer-cy up-on us! Lord, have mer-cy up-on us!

III.

From FELTON.

Lord, have mer-cy up-on us! Christ, have mer-cy up-on us! Lord, have mer-cy up-on us!

Gloria in Excelsis.

Then shall the Minister sing or say:

Advent, Christmas, and Epiphany Seasons.

Adapted from
"BJURÅKERS HANDSKRIFT."

Glo - - ry be to God on high, and on earth

peace, good will..... to - - ward men. *Modulation to F.*

Passion and Trinity Seasons.

"BJURÅKERS HANDSKRIFT,"
prior to 1550.

Glo - ry be to God on high, and on earth.....

..... peace, good will..... to - ward men.

Easter and Pentecost Seasons.

A. O.

Glo - ry be to God..... on high, and on earth

peace, good will..... to - ward men.

The Minister turning to the Altar, the Congregation, standing, shall sing:

I.

NICOLAUS DECIUS? 1539.

All glo - ry be to God on high, Who hath our race be - friend - ed! To us no

harm shall now come nigh, The strife at last is end - ed; God show-eth His good

will to men, And peace shall reign on earth a - gain: O, thank Him for His good - ness.

II.

OLD CHANT.

* *Glory be to God on high, and on earth peace, good will toward men.*
 { We praise Thee, } we glorify Thee, }
 { we bless Thee, we } wor-ship Thee, { we give thanks to } Thee for Thy great glory.

O Lord God, Heaven-ly King, God the Fa-ther Al - - mighty.
 { O Lord, the Only- } Je - sus Christ; { O Lord God, }
 begotten Son, { Lamb of God, } Son of the Father,

That take away.. the sin.. of the world, have mercy up - on us.
 Thou that take away.. the sin.. of the world, re - - ceive our prayer.
 { Thou that sittest } God the Father, have mercy up - on us.
 { at the right hand.. of }

For Thou only art holy; Thou on - ly art the Lord;
 { Thou only, O } Ho - ly Ghost, { art most } glory of God the Father. A - men.
 { Christ, with the } high in the }

*When the MINISTER says: "Glory be to God on high, and on earth peace, good will toward men." the CONGREGATION shall repeat these words in this chant.

III.

SWEDISH.

We praise Thee, we wor - ship Thee, We give thanks to

Thee for Thy great glo - ry, O Lord God, Heaven - ly King,

God the Fa - ther Al - mighty! O Lord, the On - ly - be -

got - ten Son, Je - sus Christ! Ho - ly Ghost, Spir - it of

grace and of truth and of peace! A - men, A - men, A - men.

Salutation.

The Minister, turning to the Congregation, shall sing or say:

The Congregation shall sing:

The Lord be with you. And with thy spir - it.

Passion Season.

The Minister, turning to the Congregation, shall sing or say:

The Congregation shall sing:

The Lord be with you. And with thy spir - it.

Then the Minister shall say:

Let us pray.

Collect.

The Minister, turning to the Altar, shall say the Collect for the Day, or the following General Collect:

Grant us, we beseech Thee, Almighty God, Heavenly Father, a steadfast faith in Jesus Christ, a cheerful hope in Thy mercy, and a sincere love to Thee and to all our fellowmen; through Jesus Christ our Lord.

The Congregation shall sing:

A - - men.

Passion Season.

A - - men.

Epistle.

Then the Minister, turning to the Congregation, shall read the Epistle for the Day, saying:

The Epistle for (*here he shall name the day*) is written in the Chapter of beginning at the verse.

The Epistle ended, the Congregation, sitting, shall sing an appropriate Hymn (Graduale).

Gospel.

The Hymn (Graduale) ended, the Minister, turning to the Congregation, shall continue:
Lift up your hearts unto the Lord and hear the Gospel for the Day as it is written in the..... Chapter of St....., beginning at the verse.

Here the Congregation shall arise.

Apostles' Creed.

The Gospel ended, the Minister and Congregation shall say the Apostles' Creed:
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 Christian Church, the Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

Here a Selection by the Choir may be sung. Then shall follow an appropriate Hymn. In the meantime the Minister shall enter the pulpit.

Sermon.

The Sermon ended, the Minister shall say:

Praised be the Lord, and blessed to all eternity, Who by His Word has comforted, instructed, and admonished us. May His Holy Spirit confirm the Word in our hearts that we be not forgetful hearers, but daily increase in faith, hope, love, and patience unto the end, and be saved through Jesus Christ our Lord. Amen.

Here the Announcements may be made, after which the Minister shall say:

The grace of the Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost be with you all. Amen.

Or

The God of all grace, Who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a little while, make you perfect, stablish, strengthen, settle you. To Him be glory and dominion forever and ever. Amen.

Then shall the Congregation sing a short Hymn, during which the offerings shall be made. In the meantime the Minister shall go before the Altar.

The Minister, turning to the Congregation, shall sing or say:

Salutation.

The Congregation, standing, shall sing:

The Lord be with you. And with thy spir - it.

The Minister, turning to the Congregation, shall sing or say:

Passion Season.

The Congregation, standing, shall sing:

The Lord be with you. And with thy spir - it.

The **Minister shall say:**
Let us pray:

General Prayer.*

Then the **Minister, turning to the Altar, shall say:**†

Almighty and Everlasting God, the Creator and Preserver of all things, we implore Thee that Thou wouldst be gracious unto us for the sake of Jesus Christ, and that Thou wouldst not remember our sins! Sanctify and guide us with Thy Holy Spirit and give us grace that we may lead a holy life according to Thy Word! Gather, strengthen, and preserve Thy Church through the Word and the holy Sacraments! Have mercy, O Lord, on all the nations that sit in darkness and the shadow of death, and cause the saving and life-giving light of Thy Gospel to shine graciously upon them.

For Synodical and Conference meetings. Bless those who are now assembled to deliberate concerning the welfare of Thy Church, so that their counsels may further Thy glory and the upbuilding of Thy Kingdom among us.

Grant also health and prosperity to all in authority, especially to the President [and Congress] of the United States, the Governor [and Legislature] of this Commonwealth, and to all our Judges and Magistrates; and endue them with grace to rule after Thy good pleasure, to the maintenance of righteousness, and to the hindrance and punishment of wickedness, that we may lead a quiet and peaceable life, in all godliness and honesty. Cause also the needful fruits of the earth to prosper, and bless all lawful occupations. Sanctify and bless, O Lord, our Homes; keep the baptized children in Thy Covenant and give all parents and teachers grace to nurture them in Thy fear.

May Thy blessing rest on all Institutions of learning, and make them nurseries for Thy Kingdom.

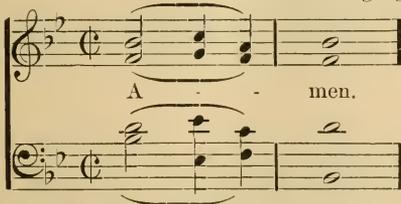
For Catechumens. Remember graciously our Catechumens, and grant unto them a good understanding and sincere faith that they as Thy disciples may continue faithful in Thy truth.

For Communion. Bless also the guests at Thy holy table, in order that they may be strengthened in faith and love and hope of eternal life.

Help and comfort the sick and poor, the afflicted and dying! Graciously protect all widows and orphans; support us in our last hour, and after the close of this corruptible life, vouchsafe unto us eternal blessedness through Jesus Christ, Thy Son our Lord.

The Congregation shall sing:

Passion Season.



Our Father, Who 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 trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, forever. Amen.

*Instead of the above General Prayer, during LENT or on special occasions, the LITANY may be used.

†The CONGREGATION remains standing until the close of the service.

Benedicamus.

Advent, Christmas, and Epiphany Seasons.

*The Minister, turning to the
Congregation, shall sing or say:*

The Congregation,

standing, shall answer:

NÜRNBERGER AGENDE, 1639.

Let us thank and praise the Lord! Glo - ry be to

Thee, O Lord! Hal - le - lu - jah! Hal - le - lu - jah! Hal - le - lu - jah!

Passion and Trinity Seasons.

Minister:

Congregation:

SWEDISH.

Let us thank and praise the Lord! Glo-ry be to Thee, O Lord!

Hal - le - lu - jah! Hal - le - lu - jah! Hal - le - lu - jah!

Easter and Pentecost Seasons.

Minister:

Congregation:

SPANGENBERG, 1545.

Let us thank and praise the Lord! Glo-ry be to Thee, O Lord!

Hal - le - lu - jah! Hal - le - lu - jah! Hal - le - lu jah!

This musical score is for the hymn 'Hal - le - lu - jah!'. It consists of two staves, a treble clef staff on top and a bass clef staff on the bottom. The music is in 4/4 time and features a simple, rhythmic melody with accompaniment. The lyrics are written below the treble staff.

Benediction.

Then shall the Minister say:

Bow your hearts to God, and receive the benediction.

The Lord bless thee, and keep thee.

The Lord make His face shine upon thee, and be gracious unto thee.

The Lord lift up His countenance upon thee, and give thee peace.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

I.

The Congregation shall sing:

A - men, A - men, A - men.

This musical score is for the first part of the 'Amen' response. It consists of two staves, a treble clef staff on top and a bass clef staff on the bottom. The music is in 4/4 time and features a simple, rhythmic melody with accompaniment. The lyrics are written below the treble staff.

II.

A - men, A - men, A - men.

This musical score is for the second part of the 'Amen' response. It consists of two staves, a treble clef staff on top and a bass clef staff on the bottom. The music is in 4/4 time and features a simple, rhythmic melody with accompaniment. The lyrics are written below the treble staff.

III.

A - men, A - men, A - men.

This musical score is for the third part of the 'Amen' response. It consists of two staves, a treble clef staff on top and a bass clef staff on the bottom. The music is in 4/4 time and features a simple, rhythmic melody with accompaniment. The lyrics are written below the treble staff.

The Service shall close with silent prayer.

HOLY COMMUNION.

With the Full Morning Service.

*The Service shall begin with a suitable **Hymn.***

*The **Minister**, standing before the Altar, shall turn to the Congregation and say:*

In the Name of the Father, and of the Son, and of the Holy Ghost.

*Here shall follow an appropriate **Address**, closing with the Confession of Sins.*

Confession of Sins.

*The **Minister**, together with the **Congregation**, kneeling, shall say:*

We poor miserable sinners, conceived and born in sin, with all our heart confess unto Thee, holy and righteous God, merciful Father, that we, in manifold ways during all our life, have offended against Thee. We have not loved Thee above all things, nor our neighbor as ourselves. Against Thee and Thy holy commandments have we sinned by thought, word, and deed, and we humbly acknowledge before Thee that, according to Thy justice and our sins, we have deserved eternal condemnation. But Thou, Heavenly Father, hast promised to receive with tender mercy all penitent sinners, who return unto Thee and with living faith flee for refuge to Thy fatherly compassion and to the merits of our Saviour Jesus Christ. Their transgressions Thou wilt not regard, nor impute unto them their sins. Relying upon Thy promise, we poor sinners confidently beseech Thee to be merciful and gracious unto us and forgive us all our sins to the praise and glory of Thy holy Name.

Absolution.

*Then the **Minister**, standing, shall pronounce the Absolution.*

If this be your sincere confession, and if with penitent hearts you earnestly desire the forgiveness of your sins for the sake of Jesus Christ, God, according to His promise, forgive you all your sins; and I, by the authority of God's Word and by the command of our Lord Jesus Christ, announce to you that God through His grace hath forgiven you all your sins:

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Gloria in Excelsis.

Then shall the Minister sing or say:

Advent, Christmas, and Epiphany Seasons.

Adapted from
"BJURÅKERS HANDSKRIFT."

Glo - ry be to God on high, and on earth

peace, good will..... to - ward men. *Modulation to F.*

Passion and Trinity Seasons.

"BJURÅKERS HANDSKRIFT,"
prior to 1550.

Glo - ry be to God on high, and on earth.....

..... peace, good will..... to - ward men.

Easter and Pentecost Seasons.

A. O.

Glo - ry be to God..... on high, and on earth

peace, good will..... to - ward men.

The Minister turning to the Altar, the Congregation, standing, shall sing:

I.

NICOLAUS DECTUS? 1539.

All glo - ry be to God on high, Who hath our race be - friend - ed! To us no

harm shall now come nigh, The strife at last is end - ed; God show-eth His good

will to men, And peace shall reign on earth a - gain; O, thank Him for His good - ness.

II.

* *Glory be to God on high, and on earth peace, good will toward men.*
 { We praise Thee, } we glorify Thee, }
 { we bless Thee, we } wor-ship Thee, { we give thanks to } Thee for Thy great glory.

O Lord God, Heaven-ly King, God the Fa-ther Al - - mighty.
 { O Lord, the Only- } Je - sus Christ; { O Lord God, }
 begotten Son, { Lamb of God, } Son of the Father,

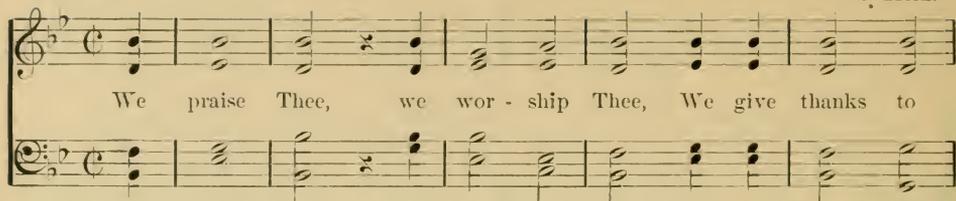
That takest away.. the sin.. of the world, have mercy up - on us.
 Thou that takest away.. the sin.. of the world, re - - ceive our prayer.
 { Thou that sittest } God the Father, have mercy up - on us.
 { at the right hand.. of }

For Thou only art holy; Thou on - ly art the Lord;
 { Thou only, O } art most }
 { Christ, with the } Ho - ly Ghost, { high in the } glory of God the Father. A - men.

*When the MINISTER says: "Glory be to God on high, and on earth peace, good will toward men," the CONGREGATION shall repeat these words in this chant.

III.

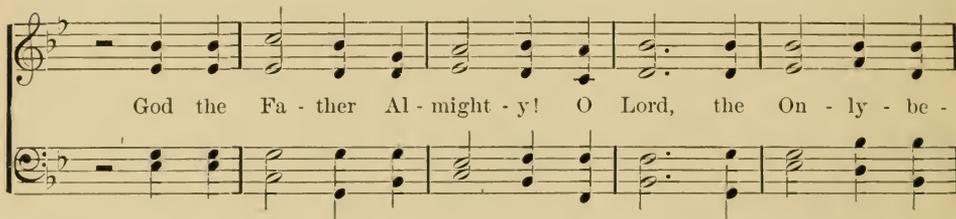
SWEDISH.



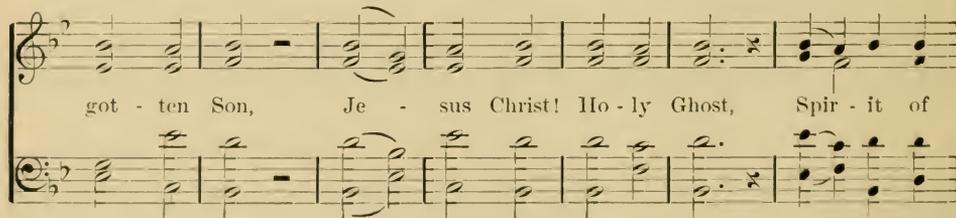
We praise Thee, we wor - ship Thee, We give thanks to



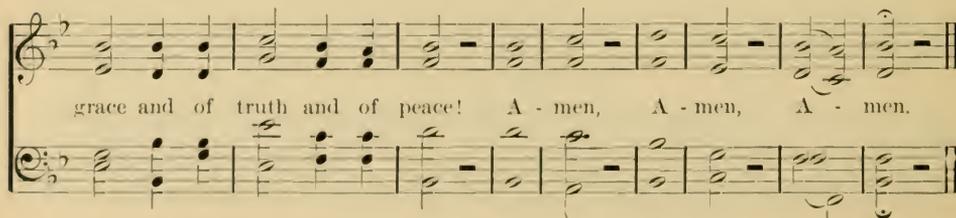
Thee for Thy great glo - ry, O Lord God, Heaven - ly King,



God the Fa - ther Al - mighty - y! O Lord, the On - ly - be -



got - ten Son, Je - sus Christ! Ho - ly Ghost, Spir - it of

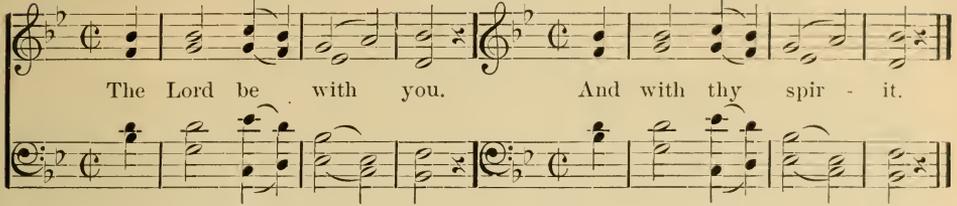


grace and of truth and of peace! A - men, A - men, A - men.

Salutation.

The **Minister**, turning to the Congregation, shall sing or say:

The **Congregation** shall sing:

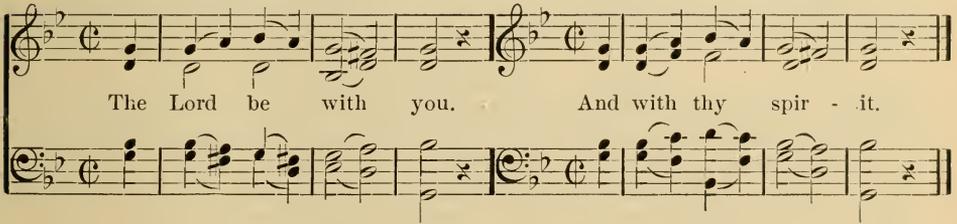


The Lord be with you. And with thy spir - it.

Passion Season.

The **Minister**, turning to the Congregation, shall sing or say:

The **Congregation** shall sing:



The Lord be with you. And with thy spir - it.

Then the **Minister** shall say:
Let us pray.

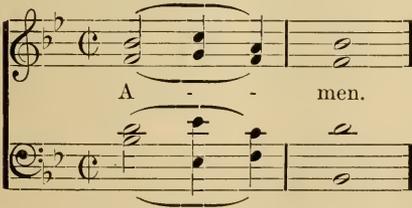
Collect.

The **Minister**, turning to the Altar, shall say the Collect for the Day, or the following General Collect:

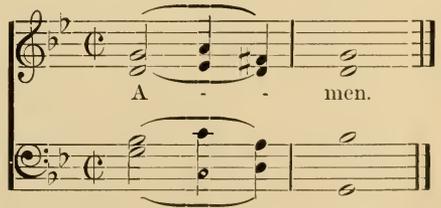
Grant us, we beseech Thee, Almighty God, Heavenly Father, a steadfast faith in Jesus Christ, a cheerful hope in Thy mercy, and a sincere love to Thee and to all our fellowmen; through Jesus Christ our Lord.

The **Congregation** shall sing:

Passion Season.



A - - - men.



A - - - men.

Epistle.

Then the **Minister**, turning to the Congregation, shall read the Epistle for the Day, saying:

The Epistle for (here he shall name the day) is written in the Chapter of beginning at the verse.

The Epistle ended, the **Congregation**, sitting, shall sing an appropriate Hymn (Graduale).

Gospel.

The Hymn (Graduale) ended, the **Minister**, turning to the Congregation, shall continue: Lift up your hearts unto the Lord and hear the Gospel for the Day as it is written in the..... Chapter of St....., beginning at the verse.

Here the Congregation shall arise.

Apostles' Creed.

The Gospel ended, the **Minister** and Congregation shall say the Apostles' Creed: 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 Christian Church, the Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

Here a Selection by the Choir may be sung. Then shall follow an appropriate Hymn. In the meantime the Minister shall enter the pulpit.

Sermon.

The Sermon ended, the Minister shall say:

Praised be the Lord, and blessed to all eternity, Who by His Word has comforted, instructed, and admonished us. May His Holy Spirit confirm the Word in our hearts that we be not forgetful hearers, but daily increase in faith, hope, love, and patience unto the end, and be saved through Jesus Christ our Lord. Amen.

Here the Announcements may be made, after which the Minister shall say:

The grace of the Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost be with you all. Amen. Or

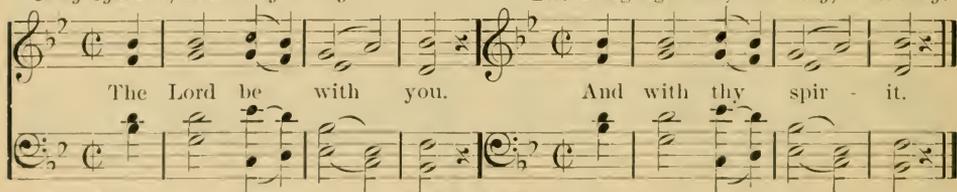
The God of all grace, Who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a little while, make you perfect, stablish, strengthen, settle you. To Him be glory and dominion forever and ever. Amen.

Then shall the Congregation sing a short Hymn, during which the offerings shall be made. In the meantime the Minister shall go before the Altar.

The **Minister**, turning to the Congregation, shall sing or say:

Salutation.

The Congregation, standing, shall sing:



The Lord be with you. And with thy spirit.

The **Minister**, turning to the Congregation, shall sing or say:

Passion Season.

The Congregation, standing, shall sing:



The Lord be with you. And with thy spirit.

The Minister shall say:

Let us pray:

General Prayer.

Then the Minister, turning to the Altar, shall say:*

Almighty and Everlasting God, the Creator and Preserver of all things, we implore Thee that Thou wouldst be gracious unto us for the sake of Jesus Christ, and that Thou wouldst not remember our sins! Sanctify and guide us with Thy Holy Spirit and give us grace that we may lead a holy life according to Thy Word! Gather, strengthen, and preserve Thy Church through the Word and the holy Sacraments! Have mercy, O Lord, on all the nations that sit in darkness and the shadow of death, and cause the saving and life-giving light of Thy Gospel to shine graciously upon them.

For Synodical and Conference meetings. Bless those who are now assembled to deliberate concerning the welfare of Thy Church, so that their counsels may further Thy glory and the upbuilding of Thy Kingdom among us.

Grant also health and prosperity to all in authority, especially to the President [and Congress] of the United States, the Governor [and Legislature] of this Commonwealth, and to all our Judges and Magistrates; and endue them with grace to rule after Thy good pleasure, to the maintenance of righteousness, and to the hindrance and punishment of wickedness, that we may lead a quiet and peaceable life, in all godliness and honesty. Cause also the needful fruits of the earth to prosper, and bless all lawful occupations. Sanctify and bless, O Lord, our Homes; keep the baptized children in Thy Covenant and give all parents and teachers grace to nurture them in Thy fear.

May Thy blessing rest on all Institutions of learning, and make them nurseries for Thy Kingdom.

For Catechumens. Remember graciously our Catechumens, and grant unto them a good understanding and sincere faith that they as Thy disciples may continue faithful in Thy truth.

For Communion. Bless also the guests at Thy holy table, in order that they may be strengthened in faith and love and hope of eternal life.

Help and comfort the sick and poor, the afflicted and dying! Graciously protect all widows and orphans; support us in our last hour, and after the close of this corruptible life, vouchsafe unto us eternal blessedness through Jesus Christ, Thy Son our Lord.

The Congregation shall sing:

Passion Season.

A - men. A - men. Modulation to F.

*The CONGREGATION remains standing until the Communion Hymn after Agnus Dei.

Then shall the **Congregation**, standing, sing:

O Lamb of God Most Holy.

While the Hymn is being sung, the **Minister** shall prepare for the administration of the Holy Sacrament.

NICOLAUS DECIUS.

1. } O Lamb of God most ho - ly, On Cal - va - ry an of - fring; }
 De - spis - ed, meek and low - ly, Thou in Thy death and suf - fring }

Our sins didst bear, our an - guish; The might of death didst van - quish;

Give us Thy peace O, Je - sus! *Modulation to G minor.*

Preface.

The Hymn ended, the **Minister**, turning to the Congregation, shall sing or say:

Lift up your hearts, un - to God.

The **Congregation**, standing, shall sing:

We lift them up un - to the Lord our God.

I. The Minister shall sing or say:

The Congregation, standing, shall sing:

Let us give thanks un-to the Lord. It is meet and right so to do.

II. The Minister shall sing or say:

The Congregation, standing, shall sing:

Let us give thanks un-to the Lord. It is meet and right so to do.

Vere Dignum.

The Minister, turning to the Altar, shall say:

It is truly meet and right, becoming and salutary, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God, through Jesus Christ, our Lord; Who is our Paschal Lamb offered for us, the innocent Lamb of God, Who taketh away the sin of the world; Who hath conquered death, is risen again, and liveth forever more. Therefore, we, who trust in Him, shall also through Him be victorious over sin and death, and inherit eternal life. And in order that we may keep in remembrance His unspeakable mercies, He hath also instituted His Holy Supper, in which His true Body and Blood under bread and wine are distributed to and received by all the partakers, giving unto the worthy forgiveness of sins, life, and salvation.

Then shall the Minister consecrate the Elements, saying :

Our Lord Jesus Christ, in the night in which He was betrayed, took bread; and when He had given thanks, He brake it, and gave it to His disciples, saying, Take, eat; this is My Body, which is given for you; this do in remembrance of Me.

After the same manner, also, when He had supped, He took the cup, and when He had given thanks, He gave it to them, saying, 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, as oft as ye drink it, in remembrance of Me.

The Minister, together with the Congregation, shall say:

Our Father, Who 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 trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, forever. Amen.

Sanctus.

I.

Then shall the Minister and the Congregation together sing:

Ho - ly, Ho - ly, Ho - ly, Lord God of Sa - ba - oth;

Heaven and earth are full of Thy glo - ry; Ho -

san - na in the high - est. Bless - ed is He that com - eth

in the Name of the Lord. Ho - san - na in the high - est.

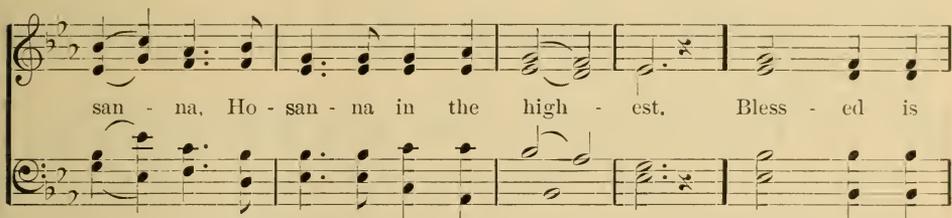
II.

From Bach.

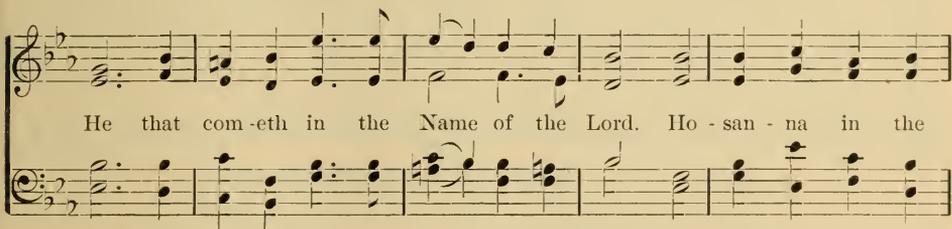
Ho - ly, Ho - ly, Ho - ly, Lord God of Sa - ba - oth;



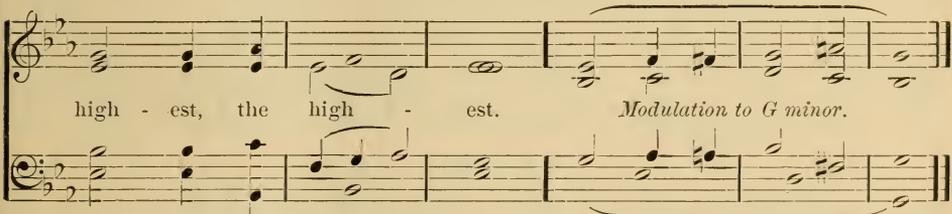
Heaven and earth are full, are full of Thy glo - ry; Ho -



san - na, Ho - san - na in the high - est, Bless - ed is



He that com-eth in the Name of the Lord. Ho - san - na in the



high - est, the high - est. *Modulation to G minor.*

Pax.

The Minister, turning to the Congregation, shall sing or say:



The peace of the Lord be with you al - way.

Agnus Dei.

Then shall the **Congregation**, standing, sing the *Agnus Dei* as followeth, while the Communicants kneel at the Altar:

I.

O Lamb of God, That tak-est a - way the sin of the world; Save us,

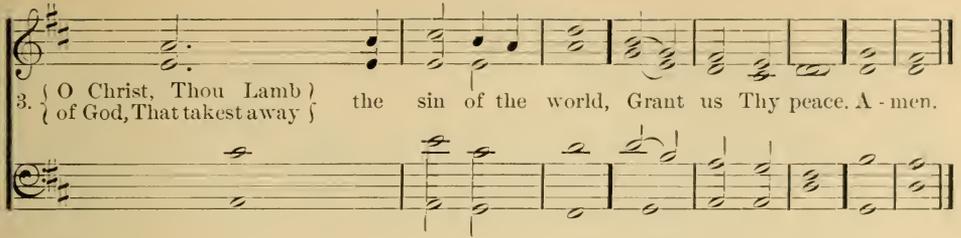
mer-ci-ful Lord God! O Lamb of God, That tak-est a - way the sin of the

world; Hear us, mer-ci-ful Lord God! O Lamb of God, That tak - est a -

way the sin of the world, Give us Thy peace and bless - ing.

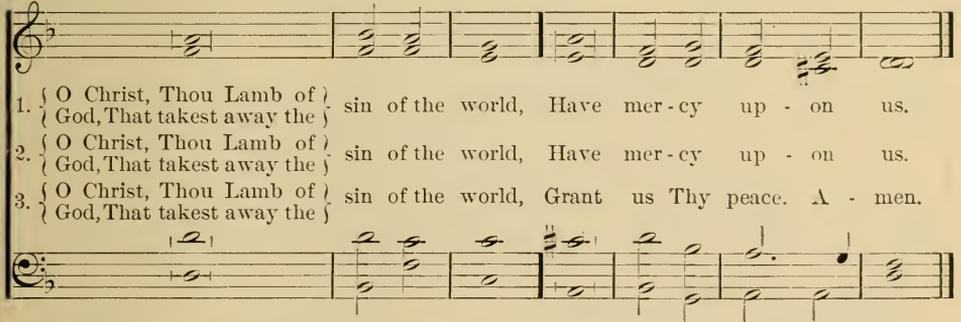
II.

1 & 2 } O Christ, Thou Lamb of God, { sin of the world, Have mercy up - on us.
That takest away the



3. { O Christ, Thou Lamb of }
 { of God, That takest away } the sin of the world, Grant us Thy peace. A - men.

III.



1. { O Christ, Thou Lamb of }
 { God, That takest away the } sin of the world, Have mer-cy up-on us.
 2. { O Christ, Thou Lamb of }
 { God, That takest away the } sin of the world, Have mer-cy up-on us.
 3. { O Christ, Thou Lamb of }
 { God, That takest away the } sin of the world, Grant us Thy peace. A - men.

After singing the *Agnus Dei*, a **Communion Hymn** shall be sung, while the *Distribution* proceeds.

When the **Minister** giveth the *Bread*, he shall say :

Take and eat ; this is the *Body of Christ*, given for thee.

When he giveth the *Cup*, he shall say :

Take and drink ; this is the *Blood of Christ*, shed for thee.

In dismissing the *Communicants*, the **Minister** shall say :

The *Lord Jesus Christ*, whose true *Body and Blood* you have now received, strengthen and preserve you unto everlasting life. Amen.

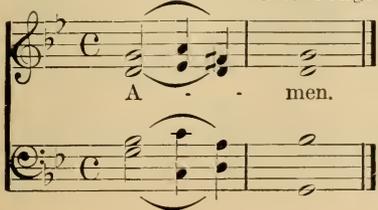
When the *Distribution of the Holy Supper* is ended, the **Minister** shall say :

Let us pray :

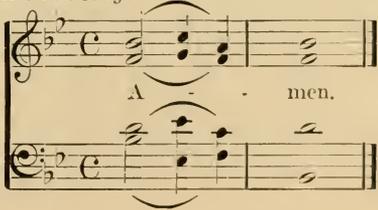
The *Congregation* rising, the **Minister** shall turn to the *Altar* and say :

We thank Thee, *Almighty Father*, Who, through Thy *Son Jesus Christ*, for our consolation and salvation, hast instituted this *Holy Supper* ; we pray Thee, grant us grace so to commemorate the death of *Christ* that we may be partakers of the great *Supper in Heaven*.

The **Congregation** shall sing :



A - men.



A - men.

Benedicamus.

Advent, Christmas, and Epiphany Seasons.

*The Minister, turning to the
Congregation, shall sing or say:*

*The Congregation,
standing, shall answer:*

NÜRNBERGER AGENDE, 1639.

Let us thank and praise the Lord! Glo - ry be to

Thee, O Lord! Hal - le - lu - jah! Hal - le - lu - jah! Hal - le - lu - jah!

Passion and Trinity Seasons.

Minister:

Congregation:

SWEDISH.

Let us thank and praise the Lord! Glo-ry be to Thee, O Lord!

Hal - le - lu - jah! Hal - le - lu - jah! Hal - le - lu - jah!

Easter and Pentecost Seasons.

Minister:

Congregation:

SPANGENBERG, 1545.

Let us thank and praise the Lord! Glo-ry be to Thee, O Lord!

Hal - le - lu - jah! Hal - le - lu - jah! Hal - le - lu jah!

This musical score is for the hymn 'Hal - le - lu - jah!'. It consists of two staves, a treble clef on top and a bass clef on the bottom. The music is in a common time signature (C) and a key signature of one flat (B-flat). The melody is primarily in the treble clef, with the bass clef providing a harmonic accompaniment. The lyrics are placed below the treble staff, with the first two phrases 'Hal - le - lu - jah!' and 'Hal - le - lu jah!' each followed by a full bar rest in the treble staff, and the final phrase 'Hal - le - lu jah!' also followed by a full bar rest. The final note of the piece is a half note G in the bass clef.

Benediction.

Then shall the Minister say:

Bow your hearts to God, and receive the benediction.

The Lord bless thee, and keep thee.

The Lord make His face shine upon thee, and be gracious unto thee.

The Lord lift up His countenance upon thee, and give thee peace.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

I. *The Congregation shall sing:*

A - men, A - men, A - men.

This musical score is for the first part of the 'Amen' response. It consists of two staves, a treble clef on top and a bass clef on the bottom. The music is in a common time signature (C) and a key signature of one flat (B-flat). The melody is primarily in the treble clef, with the bass clef providing a harmonic accompaniment. The lyrics 'A - men, A - men, A - men.' are placed below the treble staff, with the first two phrases followed by a full bar rest in the treble staff, and the final phrase also followed by a full bar rest. The final note of the piece is a half note G in the bass clef.

II.

A - men, A - men, A - men.

This musical score is for the second part of the 'Amen' response. It consists of two staves, a treble clef on top and a bass clef on the bottom. The music is in a common time signature (C) and a key signature of one flat (B-flat). The melody is primarily in the treble clef, with the bass clef providing a harmonic accompaniment. The lyrics 'A - men, A - men, A - men.' are placed below the treble staff, with the first two phrases followed by a full bar rest in the treble staff, and the final phrase also followed by a full bar rest. The final note of the piece is a half note G in the bass clef.

III.

A - men, A - men, A - men.

This musical score is for the third part of the 'Amen' response. It consists of two staves, a treble clef on top and a bass clef on the bottom. The music is in a common time signature (C) and a key signature of one flat (B-flat). The melody is primarily in the treble clef, with the bass clef providing a harmonic accompaniment. The lyrics 'A - men, A - men, A - men.' are placed below the treble staff, with the first two phrases followed by a full bar rest in the treble staff, and the final phrase also followed by a full bar rest. The final note of the piece is a half note G in the bass clef.

The Service shall close with silent prayer.

HOLY COMMUNION.

Without the Full Morning Service.

The Service shall begin with a suitable Hymn.

The Minister, standing before the Altar, shall turn to the Congregation and say:

In the Name of the Father, and of the Son, and of the Holy Ghost.

Here shall follow an appropriate Address, closing with the Confession of Sins.

Confession of Sins.

The Minister, together with the Congregation, kneeling, shall say:

We poor miserable sinners, conceived and born in sin, with all our heart confess unto Thee, holy and righteous God, merciful Father, that we, in manifold ways during all our life, have offended against Thee. We have not loved Thee above all things, nor our neighbor as ourselves. Against Thee and Thy holy commandments have we sinned by thought, word, and deed, and we humbly acknowledge before Thee that, according to Thy justice and our sins, we have deserved eternal condemnation. But Thou, Heavenly Father, hast promised to receive with tender mercy all penitent sinners, who return unto Thee and with living faith flee for refuge to Thy fatherly compassion and to the merits of our Saviour Jesus Christ. Their transgressions Thou wilt not regard, nor impute unto them their sins. Relying upon Thy promise, we poor sinners confidently beseech Thee to be merciful and gracious unto us and forgive us all our sins to the praise and glory of Thy holy Name.

Absolution.

Then the Minister, standing, shall pronounce the Absolution.

If this be your sincere confession, and if with penitent hearts you earnestly desire the forgiveness of your sins for the sake of Jesus Christ, God, according to His promise, forgiveth you all your sins; and I, by the authority of God's Word and by the command of our Lord Jesus Christ, announce to you that God through His grace hath forgiven you all your sins:

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

After the Absolution, the Minister shall say:

Let us pray.

Turning to the Altar, the Minister shall say:

We render Thee heartfelt thanks, that Thou hast forgiven our sins, and we pray Thee by Thy Holy Spirit to prepare us that we in true penitence and faith may receive the Sacrament of the Body and Blood of Thy Son Jesus Christ, and be strengthened in Christian faithfulness and in the hope of everlasting life; through Jesus Christ our Saviour. Amen.

*The Congregation shall sing a Hymn, after which the Announcements may be made, the collection being taken in the meantime, or a selection may be sung by the Choir. Then shall the Congregation, standing, sing:**

O Lamb of God Most Holy.

While the Hymn is being sung, the Minister shall prepare for the administration of the Holy Sacrament.

NICOLAUS DECIUS.

1. } O Lamb of God most ho - ly, On Cal - va - ry an of - fring; }
} De - spis - ed, meek and low - ly, Thou in Thy death and suf - fring }

*The CONGREGATION remains standing until the Communion Hymn after Agnus Dei.



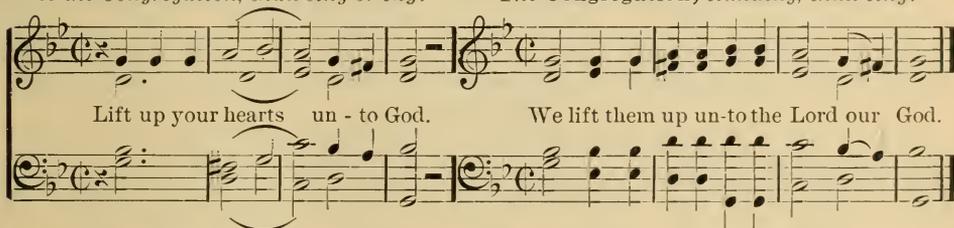
Our sins didst bear, our an - guish; The might of death didst van - quish;

Give us Thy peace O, Je - sus! *Modulation to G minor.*

Preface.

The Hymn ended, the Minister, turning to the Congregation, shall sing or say:

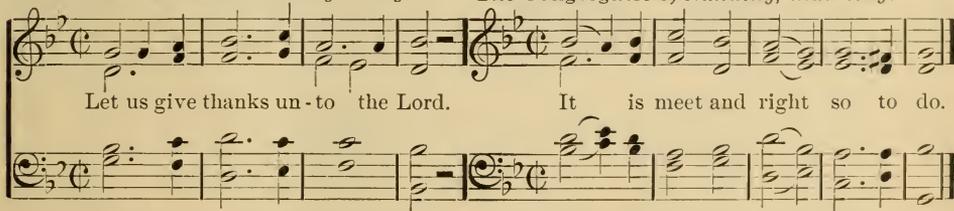
The Congregation, standing, shall sing:



Lift up your hearts un - to God. We lift them up un-to the Lord our God.

I. The Minister shall sing or say:

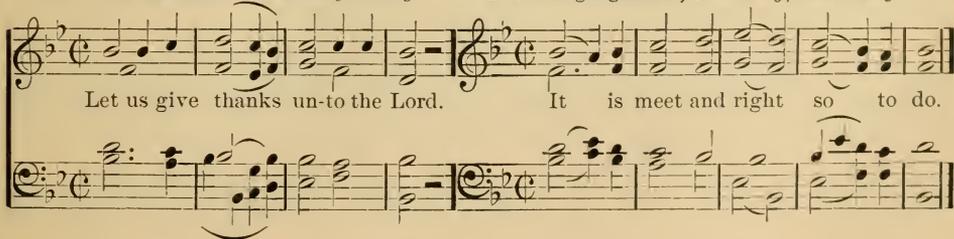
The Congregation, standing, shall sing:



Let us give thanks un - to the Lord. It is meet and right so to do.

II. The Minister shall sing or say:

The Congregation, standing, shall sing:



Let us give thanks un-to the Lord. It is meet and right so to do.

Vere Dignum.

The Minister, turning to the Altar, shall say:

It is truly meet and right, becoming and salutary, that we should at all times, and* in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God, through Jesus Christ, our Lord; Who is our Paschal Lamb offered for us, the innocent Lamb of God, Who taketh away the sin of the world; Who hath conquered death, is risen again, and liveth forever more. Therefore, we, who trust in Him, shall also through Him be victorious over sin and death, and inherit eternal life. And in order that we may keep in remembrance His unspeakable mercies, He hath also instituted His Holy Supper, in which His true Body and Blood under bread and wine are distributed to and received by all the partakers, giving unto the worthy forgiveness of sins, life, and salvation.

Then shall the Minister consecrate the Elements, saying :

Our Lord Jesus Christ, in the night in which He was betrayed, took bread; and when He had given thanks, He brake it and gave it to His disciples, saying, Take, eat; this is My Body, which is given for you; this do in remembrance of Me.

After the same manner, also, when He had supped, He took the cup, and when He had given thanks, He gave it to them, saying, 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, as oft as ye drink it, in remembrance of Me.

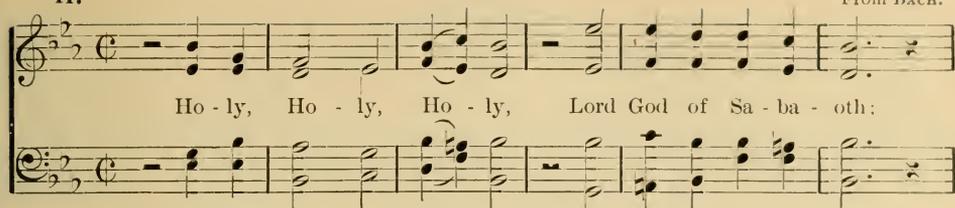
The Minister, together with the Congregation, shall say:

Our Father, Who 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 trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, forever. Amen.

Sanctus.

I. *Then shall the Minister and the Congregation together sing:*

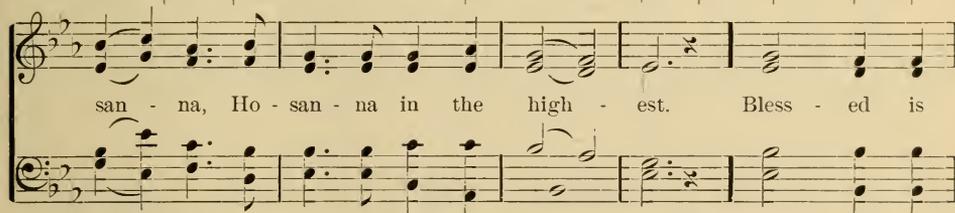
Ho - ly, Ho - ly, Ho - ly, Lord God of Sa - ba - oth; Hea - ven and earth are
 full of Thy glo - ry; Ho - san - na in the high - est. Bless - ed is He that
 com - eth in the Name of the Lord. Ho - san - na in the high - est.



Ho - ly, Ho - ly, Ho - ly, Lord God of Sa - ba - oth;



Heaven and earth are full, are full of Thy glo - ry; Ho -



san - na, Ho - san - na in the high - est. Bless - ed is



He that com - eth in the Name of the Lord. Ho - san - na in the



high - est, the high - est. *Modulation to G minor.*

Pax.

The Minister, turning to the Congregation, shall sing or say:



The peace of the Lord be with you al - way.

Agnus Dei.

Then shall the **Congregation**, standing, sing the *Agnus Dei* as followeth, while the Communicants kneel at the Altar:

I.

O Lamb of God, That tak-est a - way the sin of the world; Save us,

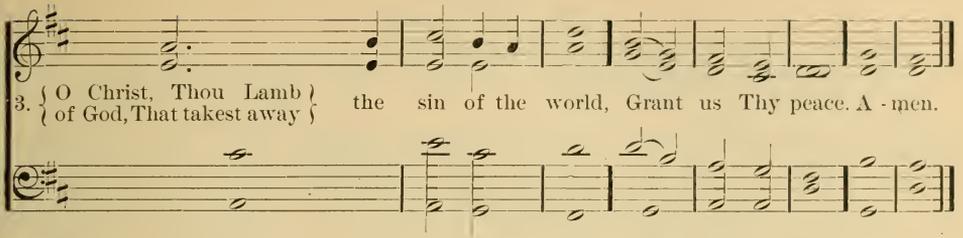
mer - ci - ful Lord God! O Lamb of God, That tak-est a - way the sin of the

world; Hear us, mer - ci - ful Lord God! O Lamb of God, That tak - est a -

way the sin of the world, Give us Thy peace and bless - ing.

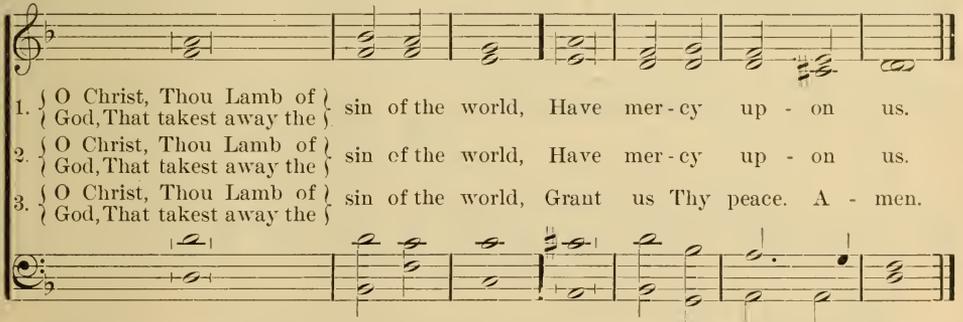
II.

O Christ, Thou Lamb of God, That takest away the sin of the world, Have mercy up - on us.



3. { O Christ, Thou Lamb of God, That takest away } the sin of the world, Grant us Thy peace. A - men.

III.



1. { O Christ, Thou Lamb of God, That takest away the } sin of the world, Have mer-cy up - on us.
 2. { O Christ, Thou Lamb of God, That takest away the } sin of the world, Have mer-cy up - on us.
 3. { O Christ, Thou Lamb of God, That takest away the } sin of the world, Grant us Thy peace. A - men.

After singing the *Agnus Dei*, a **Communion Hymn** shall be sung, while the *Distribution* proceeds.

When the **Minister** giveth the *Bread*, he shall say :

Take and eat; this is the Body of Christ, given for thee.

When he giveth the *Cup*, he shall say :

Take and drink; this is the Blood of Christ, shed for thee.

In dismissing the *Communicants*, the **Minister** shall say :

The Lord Jesus Christ, whose true Body and Blood you have now received, strengthen and preserve you unto everlasting life. Amen.

When the *Distribution of the Holy Supper* is ended, the **Minister** shall say :

Let us pray :

The *Congregation* rising, the **Minister** shall turn to the *Altar* and say :

We thank Thee, Almighty Father, Who, through Thy Son Jesus Christ, for our consolation and salvation, hast instituted this Holy Supper; we pray Thee, grant us grace so to commemorate the death of Christ that we may be partakers of the great Supper in Heaven.

The **Congregation** shall sing :



A - - men.



A - - men.

Benedicamus.

Advent, Christmas, and Epiphany Seasons.

*The Minister, turning to the
Congregation, shall sing or say:*

*The Congregation,
standing, shall answer:*

NÜRNBERGER AGENDE, 1639.

Let us thank and praise the Lord! Glo - ry be to

Thee, O Lord! Hal - le - lu - jah! Hal - le - lu - jah! Hal - le - lu - jah!

Passion and Trinity Seasons.

Minister:

Congregation:

Let us thank and praise the Lord! Glo-ry be to Thee, O Lord!

Hal - le - lu - jah! Hal - le - lu - jah! Hal - le - lu - jah!

Easter and Pentecost Seasons.

Minister:

Congregation:

SPANGENBERG, 1545.

Let us thank and praise the Lord! Glo-ry be to Thee, O Lord!

Hal - le - lu - jah! Hal - le - lu - jah! Hal - le - lu jah!

This musical score is for the hymn 'Hal - le - lu - jah!'. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The music is in 4/4 time and features a simple, rhythmic melody with accompaniment. The lyrics are written below the treble staff.

Benediction.

Then shall the Minister say:

Bow your hearts to God, and receive the benediction.

The Lord bless thee, and keep thee.

The Lord make His face shine upon thee, and be gracious unto thee.

The Lord lift up His countenance upon thee, and give thee peace.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

I. *The Congregation shall sing:*

A - men, A - men, A - men.

This musical score is for the first part of the 'Amen' response. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The music is in 4/4 time and features a simple, rhythmic melody with accompaniment. The lyrics are written below the treble staff.

II.

A - men, A - men, A - men.

This musical score is for the second part of the 'Amen' response. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The music is in 4/4 time and features a simple, rhythmic melody with accompaniment. The lyrics are written below the treble staff.

III.

A - men, A - men, A - men.

This musical score is for the third part of the 'Amen' response. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The music is in 4/4 time and features a simple, rhythmic melody with accompaniment. The lyrics are written below the treble staff.

The Service shall close with silent prayer.

EVENING SERVICE.

The Service shall begin with a short Hymn. The Minister, having in the meantime advanced to the Altar, shall turn to the Congregation and say:

Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. Amen.
O come, let us worship and bow down; let us kneel before the Lord our Maker, for He is our God.

Confession of Sins.

Then the Minister, kneeling, shall say:

O most merciful God and Father, Whose grace endureth from generation to generation! Thou art patient and long-suffering, and forgivest all who are truly penitent their sins and transgressions. Look with compassion upon Thy people and hear their supplications. We poor sinners confess unto Thee that we are by nature sinful and unworthy of Thy goodness and love. Against Thee have we sinned and done wickedness in Thy sight. Remember not our transgressions; have mercy upon us; help us, O God, our Saviour! For Thy Name's sake, grant us remission of all our sins and save us. Give us the grace of Thy Holy Spirit that we may amend our sinful lives and obtain with Thee everlasting life; through Thy Son Jesus Christ our Lord. Amen.

The Minister, standing, shall say:

The Blood of Jesus Christ cleanseth us from all sin. He that believeth, and is baptized, shall be saved. Grant us, O Lord, this Salvation.

Gloria Patri.

All standing to the end of the Creed, the Minister, turning to the Altar, and the Congregation shall sing:

I.

PFALZISCHE KIRCHENORDNUNG, 1570.

Glo - ry be to the Fa - ther, and to the Son, And to the
Ho - ly Ghost: As it was in the be - gin - ning, is
now, and ev - er shall be, World, with - out end. A - men.

{ Glory be to }
the Father, } and to the Son, And to the Ho - ly Ghost:

{ As it was in the begin- }
ning, is now, and } ever shall be, World with - out end. A - men.

Scripture Lesson.

Then shall the Minister, turning to the Congregation, read the Scripture Lesson for the Day; after which shall be said either the Apostles' Creed or the Nicene Creed:

Apostles' Creed.

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 Christian Church, the Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

Nicene Creed.

I 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 I believe in the Holy Ghost, The Lord and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe 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.

Then shall be sung a Hymn or a selection by the Choir, after which shall follow the Sermon.

Sermon.

The Sermon ended, the Minister shall say:

The grace of the Lord Jesus Christ, the love of God, and the Communion of the Holy Ghost, be with you all. Amen.

While the Congregation sings a Hymn, the Minister shall go to the Altar.

Salutation.

The Minister, turning to the Congregation, shall sing or say:

The Congregation, standing to the end of the Benediction, shall sing:

The Lord be with you. And with thy spir - it.

The Minister, turning to the Congregation, shall sing or say:

Passion Season.

The Congregation, standing, shall sing:

The Lord be with you. And with thy spir - it.

Then the Minister shall say:

Let us pray.

Turning to the Altar, the Minister shall say:

O Lord, our Heavenly Father, watch over us and protect us from all evil; and grant that we may this night rest secure under Thy care. Preserve and bless Thy Church and our Government. Look in tender mercy upon them that are in sickness, in need, or in danger. Have mercy upon all men. And finally, when our last evening shall come, let us depart in peace; through Jesus Christ, Thy Son, our Lord.

The Congregation shall sing:

Passion Season.

A - - men.

A - - men.

The Minister, together with the Congregation, shall say:

Our Father, Who 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 trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, forever. Amen.

I. Nunc Dimittis.

Then may be sung the Nunc Dimittis.

I.

A. O.

Lord, now let-test Thou Thy ser-vant de-part in peace, Ac - cord - ing to Thy word;

For mine eyes have seen Thy Salvation, Which Thou hast prepared before the face of all people:

A light to light-en the Gen - tles, And the glo - ry of Thy peo-ple Is - ra - el.

Glo - ry be to the Fa - ther, and to the Son, and to the Ho - ly Ghost:

As it was in the be-gin-ning, is now, and ev-er shall be, World with-out end. A - men.

II.

SMITH.

Lord now lettest Thou Thy servant de- } part in peace, Ac - cord - ing to Thy Word;
 { For mine eyes } Thy Sal - vation, { Which Thou hast prepared } all peo - ple:
 have seen } before the face of }
 A light to lighten the Gentiles, { And the glory } peo - ple Is - ra - el.
 of Thy }
 Glory be to the Father, and to the Son, And to the Ho - ly Ghost:
 { As it was in the be- } ever shall be, World with - out end. A - men.
 ginning, is now, and }

III.

TALLIS.

Lord, now lettest Thou Thy servant de- } part in peace, Ac - cord - ing to Thy word;
 { For mine eyes } Thy Sal - vation, { Which Thou hast prepared } all peo - ple:
 have seen } before the face of }
 A light to lighten the Gentiles, { And the glory } peo - ple Is - ra - el.
 of Thy }
 Glory be to the Father, and to the Son, And to the Ho - ly Ghost:
 { As it was in the be- } ever shall be, World with - out end. A - men.
 ginning, is now, and }

OR

II. **Benedicamus.**

Then may be sung the Benedicamus.

Advent, Christmas, and Epiphany Seasons.

*The Minister, turning to the
 Congregation, shall sing or say:*

*The Congregation,
 standing, shall answer:*

NÜRNBERGER AGENDE, 1639.

Let us thank and praise the Lord! Glo - ry be to

Thee, O Lord! Hal - le - lu - jah! Hal - le - lu - jah! Hal - le - lu - jah!

This musical score is for a hymn. It features a treble clef with a key signature of one flat (B-flat) and a common time signature. The melody is written on a single staff, and the bass line is written on a single staff below it. The lyrics are: "Thee, O Lord! Hal - le - lu - jah! Hal - le - lu - jah! Hal - le - lu - jah!"

Passion and Trinity Seasons.

Minister:

Congregation:

SWEDISH.

Let us thank and praise the Lord! Glo-ry be to Thee, O Lord!

This musical score is for a hymn. It features a treble clef with a key signature of one flat (B-flat) and a common time signature. The melody is written on a single staff, and the bass line is written on a single staff below it. The lyrics are: "Let us thank and praise the Lord! Glo-ry be to Thee, O Lord!"

Hal - le - lu - jah! Hal - le - lu - jah! Hal - le - lu - jah!

This musical score is for a hymn. It features a treble clef with a key signature of one flat (B-flat) and a common time signature. The melody is written on a single staff, and the bass line is written on a single staff below it. The lyrics are: "Hal - le - lu - jah! Hal - le - lu - jah! Hal - le - lu - jah!"

Easter and Pentecost Seasons.

Minister:

Congregation:

SPANGENBERG, 1545.

Let us thank and praise the Lord! Glo-ry be to Thee, O Lord!

This musical score is for a hymn. It features a treble clef with a key signature of one flat (B-flat) and a common time signature. The melody is written on a single staff, and the bass line is written on a single staff below it. The lyrics are: "Let us thank and praise the Lord! Glo-ry be to Thee, O Lord!"

Hal - le - lu - jah! Hal - le - lu - jah! Hal - le - lu - jah!

This musical score is for a hymn. It features a treble clef with a key signature of one flat (B-flat) and a common time signature. The melody is written on a single staff, and the bass line is written on a single staff below it. The lyrics are: "Hal - le - lu - jah! Hal - le - lu - jah! Hal - le - lu - jah!"

Benediction.

Then shall the Minister say:

Bow your hearts to God, and receive the benediction.

The Lord bless thee, and keep thee.

The Lord make His face shine upon thee, and be gracious unto thee.

The Lord lift up His countenance upon thee, and give thee peace.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

I. *The Congregation shall sing:*

A - men, A - men, A - men.

The first part of the musical score is for the first vocal part. It consists of two staves: a vocal line in the treble clef and a piano accompaniment in the bass clef. The key signature has one flat (B-flat) and the time signature is common time (C). The vocal line begins with a whole note chord, followed by a half note chord, and then a quarter note chord. The piano accompaniment provides harmonic support with chords and moving lines.

II.

A - men, A - men, A - men.

The second part of the musical score is for the second vocal part. It consists of two staves: a vocal line in the treble clef and a piano accompaniment in the bass clef. The key signature has one flat and the time signature is common time. The vocal line begins with a whole note chord, followed by a half note chord, and then a quarter note chord. The piano accompaniment provides harmonic support with chords and moving lines.

III.

A - men, A - men, A - men.

The third part of the musical score is for the third vocal part. It consists of two staves: a vocal line in the treble clef and a piano accompaniment in the bass clef. The key signature has one flat and the time signature is common time. The vocal line begins with a whole note chord, followed by a half note chord, and then a quarter note chord. The piano accompaniment provides harmonic support with chords and moving lines.

The Service shall close with silent prayer.

LITANY.

Instead of the **General Prayer** the **Litany** may be used during **Lent** and on special occasions.

The **Minister** shall turn to the Altar, and the **Congregation**, standing, shall sing or say the responses.

From J. SPANGENBERG, 1545.

The Minister:

Lord, have mercy upon us.

The Congregation:

Lord, have mer - cy up - on us.

The Minister:

Christ, have mercy upon us.

The Congregation:

Christ, have mer - cy up - on us.

The Minister:

Lord, have mercy upon us.

The Congregation:

Lord, have mer - cy up - on us.

The Minister:

O Christ, hear us.

The Congregation:

O Christ, hear us.

The Minister:

O God, the Father in heaven;

The Congregation:

Have mer - cy up - on us.

The Minister:

O God the Son, Redeemer of the world;

The Congregation:

Have mer - cy up - on us.

The Minister:

O God, the Holy Ghost;

The Congregation:

Have mer - cy up - on us.

Musical notation for the first system, featuring a treble and bass clef with a 2/2 time signature. The melody is in the treble clef, and the accompaniment is in the bass clef. The lyrics are written below the notes.

The Minister:

Be gracious unto us.

The Congregation:

Spare us, good Lord.

Musical notation for the second system, featuring a treble and bass clef with a 2/2 time signature. The melody is in the treble clef, and the accompaniment is in the bass clef. The lyrics are written below the notes.

The Minister:

Be gracious unto us.

The Congregation:

Help us, good Lord.

Musical notation for the third system, featuring a treble and bass clef with a 2/2 time signature. The melody is in the treble clef, and the accompaniment is in the bass clef. The lyrics are written below the notes.

The Minister:

From all sin;
From all error;
From all evil;

The Congregation:

Good Lord, de - liv - er us.

Musical notation for the fourth system, featuring a treble and bass clef with a 2/2 time signature. The melody is in the treble clef, and the accompaniment is in the bass clef. The lyrics are written below the notes.

The Minister:

From the crafts and assaults of the devil;
From sudden and evil death;
From pestilence and famine;
From war and bloodshed;
From sedition and rebellion;
From lightning and tempest;
From all calamity by fire and water;
And from everlasting death:

The Congregation:

Good Lord, de - liv - er us.

Musical notation for the fifth system, featuring a treble and bass clef with a 2/2 time signature. The melody is in the treble clef, and the accompaniment is in the bass clef. The lyrics are written below the notes.

The Minister:

By the mystery of Thy holy Incarnation;
By Thy holy Nativity;
By Thy Baptism, Fasting, and Temptation;
By Thine Agony and Bloody Sweat;
By Thy Cross and Passion;
By Thy precious Death and Burial;
By Thy glorious Resurrection and Ascension;
And by the coming of the Holy Ghost, the Comforter:

The Congregation:

Help us, good Lord.

Musical notation for the sixth system, featuring a treble and bass clef with a 2/2 time signature. The melody is in the treble clef, and the accompaniment is in the bass clef. The lyrics are written below the notes.

The Minister:

In all time of our tribulation;
In all time of our prosperity;
In the hour of our death;
And in the day of judgment:

The Congregation:

Help us, good Lord.

A musical score for two staves (treble and bass clef) in G major and 3/4 time. The melody is in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "Help us, good Lord."

The Minister:

We poor sinners do beseech Thee;

The Congregation:

To hear us, O Lord God.

A musical score for two staves (treble and bass clef) in G major and 3/4 time. The melody is in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "To hear us, O Lord God."

The Minister:

And to lead and govern Thy holy Christian Church in the right way;

To preserve all pastors and ministers of Thy Church in the true knowledge and understanding of Thy word, and in holiness of life;

To put an end to all schisms and causes of offence;

To bring into the way of truth all such as have erred, and are deceived;

To beat down Satan under our feet;

To send faithful laborers into Thy harvest.

To accompany Thy Word with all Thy Spirit and grace;

To raise up them that fall, and to strengthen such as do stand:

And to comfort and help the weak-hearted and the distressed:

The Congregation:

We beseech Thee to hear us, good Lord.

A musical score for two staves (treble and bass clef) in G major and 3/4 time. The melody is in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "We beseech Thee to hear us, good Lord."

The Minister:

To give to all nations peace and concord;
To preserve our country from discord and contention;

To give to our nation perpetual victory over all its enemies;

To direct and defend our President, and all in authority;

And to bless and keep our magistrates, and all our people:

The Congregation:

We beseech Thee to hear us, good Lord.

A musical score for two staves (treble and bass clef) in G major and 3/4 time. The melody is in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "We beseech Thee to hear us, good Lord."

The Minister:

To behold and succor all who are in danger, necessity, and tribulation;

To protect all who travel by land or water;

To preserve all women in the perils of child-birth;

To strengthen and keep all sick persons and young children;

To set free all who are innocently imprisoned;

To defend and provide for all fatherless children and widows;

And to have mercy upon all men:

The Congregation:

We beseech Thee to hear us, good Lord.

A musical score for two staves (treble and bass clef) in G major and 3/4 time. The melody is in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "We beseech Thee to hear us, good Lord."

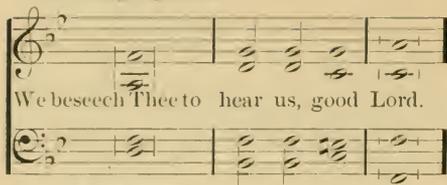
The Minister:

To forgive our enemies, persecutors, and slanderers, and to turn their hearts;

To give and preserve to our use the fruits of the earth;

And graciously to hear our prayers:

The Congregation:

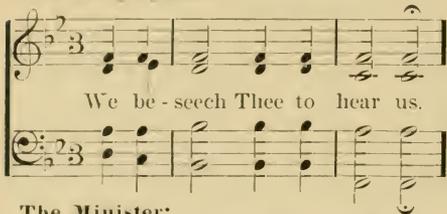


We beseech Thee to hear us, good Lord.

The Minister:

O Lord Jesus Christ, Son of God;

The Congregation:



We be - seech Thee to hear us.

The Minister:

O Lamb of God, That takest away the sin of the world;

The Congregation:



Have mer - cy up - on us.

The Minister:

O Lamb of God, That takest away the sin of the world;

The Congregation:



Have mer - cy up - on us.

The Minister:

O Lamb of God, That takest away the sin of the world;

The Congregation:



Grant us Thy peace.

The Minister:

O Christ, hear us.

The Congregation:

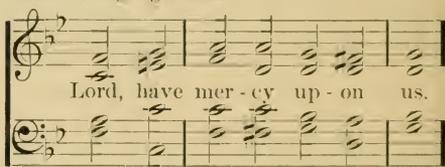


O Christ, hear us.

The Minister:

Lord, have mercy upon us.

The Congregation:

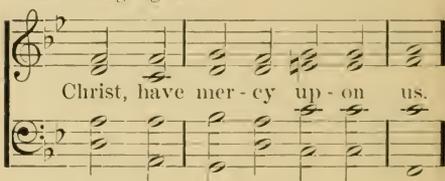


Lord, have mer - cy up - on us.

The Minister:

Christ, have mercy upon us.

The Congregation:

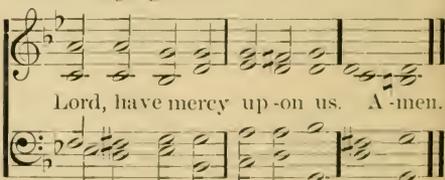


Christ, have mer - cy up - on us.

The Minister:

Lord, have mercy upon us.

The Congregation:



Lord, have mercy up - on us. A - men.

Then shall the **Minister** and **Congregation**, together, say:

Our Father, Who 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 trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, forever. Amen.

BURIAL OF THE DEAD.

I. SERVICE AT THE HOUSE.

When a brief Service is held at the house before going to the Church or to the Grave, a Hymn may be sung, followed by a Prayer or Collect.

II. SERVICE AT THE CHURCH.

The Service shall begin with an appropriate Hymn.

Then shall be read from the Altar one or more of the following Scripture selections:

Psalm cxxx.

Out of the depths have I cried unto Thee, O Lord. Lord, hear my voice, let Thine ears be attentive to the voice of my supplications.

If Thou, Lord, shouldst mark iniquities, O, Lord, who shall stand?

But there is forgiveness with Thee, that Thou mayest be feared.

I wait for the Lord, my soul doth wait, and in His Word do I hope.

My soul waiteth for the Lord more than they that watch for the morning; I say, more than they that watch for the morning.

Let Israel hope in the Lord, for with the Lord there is mercy, and with Him is plenteous redemption.

And He shall redeem Israel from all his iniquities.

Psalm xc.

Lord, Thou hast been our dwellingplace in all generations.

Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.

Thou turnest man to destruction, and sayest, Return, ye children of men.

For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night.

Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.

In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

For we are consumed by Thine anger, and by Thy wrath are we troubled.

Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance.

For all our days are passed away in Thy wrath; we spend our years as a tale that is told.

The days of our years are threescore 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.

Who knoweth the power of Thine anger? even according to Thy fear, so is Thy wrath.

So teach us to number our days, that we may apply our hearts unto wisdom.

Return, O Lord, how long? and let it repent Thee concerning Thy servants.

O satisfy us early with Thy mercy; that we may rejoice and be glad all our days.

Make us glad according to the days wherein Thou hast afflicted us, and the years wherein we have seen evil.

Let Thy work appear unto Thy servants, and Thy glory unto their children.

And let the beauty of the Lord be upon us: and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it.

I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.

For this we say unto you by the Word of the Lord, 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 archangel, and with the trumpet 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: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

1 Cor. 15: 12—19, 20—26, 35—38.

Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.

If in this life only we have hope in Christ, we are of all men most miserable.

But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death.

But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased Him, and to every seed his own body.

John 11: 21—27.

Then said Martha unto Jesus, Lord, if Thou hadst been here, my brother had not died. But I know, that even now, whatsoever Thou wilt ask of God, God will give it Thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto Him, I know that he shall rise again in the resurrection at the last day. Jesus saith unto her, I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?

She saith unto Him, Yea, Lord: I believe that Thou art the Christ, the Son of God, which should come into the world.

Luke 7: 11—15.

And it came to pass, that Jesus went into a city called Nain; and many of His disciples went with Him, and much people.

Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

And when the Lord saw her, He had compassion on her, and said unto her, Weep not. And He came and touched the bier: and they that bare him stood still. And He said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And He delivered him to his mother.

Matt. 9: 18, 19, 23—26.

While Jesus spake these things unto them, behold, there came a certain ruler, and worshipped Him, saying, My daughter is even now dead: but come and lay Thy hand upon her, and she shall live. And Jesus arose and followed him, and so did His disciples.

And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, He said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed Him to scorn. But when the people were put forth, He went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

Then the Minister, turning to the Altar, shall pray:

Almighty and Everlasting God, Who by Thy Son hast promised us forgiveness of sin and deliverance from everlasting death, strengthen us, we beseech Thee, by Thy Holy Spirit, that our trust in Thy grace in Christ Jesus may daily increase and that with sure confidence we may hold fast the blessed hope that we shall not die, but only sleep, and at the last day be raised up unto everlasting life, through the same Jesus Christ, Thy Son our Lord. Amen.

Then shall be sung a Hymn, or a Selection by the Choir, after which shall follow the Sermon.

Sermon.

After the Sermon Prayer shall be offered, ending with the Lord's Prayer. Then a short Hymn shall be sung.

Salutation.

The Hymn ended, the Minister shall sing or say:

I.

II.

The Lord be with you. The Lord be with you.

The Congregation shall sing:

And with..... thy spir - it.

Then shall the Minister, turning to the Altar, say the following prayer:

O Lord God, Who, on account of sin, turnest man to destruction, teach us all so to number our days, that we may apply our hearts unto wisdom. Grant us, we beseech Thee, a saving faith in Thy Son, Jesus Christ, Who was delivered for our offences, and raised again for our justification and now liveth forevermore. Bestow upon us Thy grace, that we may daily die unto sin and live in accordance with Thy holy will, so that, when the hour of our death shall come, we may be found truly prepared to depart in peace. Mayest Thou then take our souls unto Thyself and grant that our bodies, after their peaceful repose in the grave, may on the last day be raised unto everlasting life. Amen.

Then one or two of the following Antiphons may be sung by the Minister and the Congregation:

Antiphon A.

The Minister:

I.

So..... teach us.... to num - ber our days.

Musical score for the first part of Antiphon A, sung by the Minister. It consists of a vocal line and a piano accompaniment. The key signature has two flats (B-flat and E-flat), and the time signature is 3/4. The lyrics are: "So..... teach us.... to num - ber our days."

II.

So..... teach us to num - ber our days.

Musical score for the second part of Antiphon A, sung by the Minister. It consists of a vocal line and a piano accompaniment. The key signature has two flats (B-flat and E-flat), and the time signature is 4/2. The lyrics are: "So..... teach us to num - ber our days."

The Congregation:

That we may ap - ply our hearts un-to wis - dom.

Musical score for the third part of Antiphon A, sung by the Congregation. It consists of a vocal line and a piano accompaniment. The key signature has two flats (B-flat and E-flat), and the time signature is 3/2. The lyrics are: "That we may ap - ply our hearts un-to wis - dom."

Antiphon B.

The Minister:

I.

I know that my Re - deem - er liv - eth.

Musical score for the first part of Antiphon B, sung by the Minister. It consists of a vocal line and a piano accompaniment. The key signature has two flats (B-flat and E-flat), and the time signature is 3/4. The lyrics are: "I know that my Re - deem - er liv - eth."

II.

I know that my Re - deem - er liv - eth.

Musical score for the second part of Antiphon B, sung by the Minister. It consists of a vocal line and a piano accompaniment. The key signature has two flats (B-flat and E-flat), and the time signature is 4/2. The lyrics are: "I know that my Re - deem - er liv - eth."

The Congregation:

And that He shall stand at the lat - ter day up - on the earth.

Musical score for the congregation, featuring a treble and bass clef with a 2/4 time signature. The melody is in G major with one flat (F major). The lyrics are: "And that He shall stand at the lat - ter day up - on the earth."

Antiphon C.

The Minister:

I.

Bless - ed are the dead, which die in the Lord.

Musical score for the minister, featuring a treble and bass clef with a 2/4 time signature. The melody is in G major with one flat (F major). The lyrics are: "Bless - ed are the dead, which die in the Lord."

II.

Bless - ed are the dead, which die in the Lord.

Musical score for the minister, featuring a treble and bass clef with a 2/4 time signature. The melody is in G major with one flat (F major). The lyrics are: "Bless - ed are the dead, which die in the Lord."

The Congregation:

Yea, saith the Spir - it, that they may rest from their la - bors.

And their works, and their works do fol - low them.

Musical score for the congregation, featuring a treble and bass clef with a 3/2 time signature. The melody is in G major with one flat (F major). The lyrics are: "Yea, saith the Spir - it, that they may rest from their la - bors. And their works, and their works do fol - low them."

Antiphon D.

The Minister:

I.

For me to... live..... is Christ.

II.

For me... to live..... is Christ.

The Congregation:

And to die, and to die..... is gain.

Benediction.

Then shall the Minister say:

Bow your hearts to God and receive the benediction.

The Lord bless thee, and keep thee.

The Lord make His face shine upon thee, and be gracious unto thee.

The Lord lift up His countenance upon thee, and give thee peace.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Congregation shall sing:

A - - - - - men.

III. SERVICE AT THE GRAVE.

When the Coffin has been lowered into the grave, the Minister shall throw earth into the grave three times while he says:

Dust thou art, and unto dust shalt thou return; Jesus Christ our Saviour shall raise thee on the last day.

Let us pray.

Almighty, merciful, and eternal God, Who, on account of sin, hast appointed unto men once to die, and Who, that we might not remain forever in the power of death, hast given Thy Son Jesus Christ Who knew no sin to suffer death for us and through Him hast taken away the sting of death, look in tender compassion upon us; and give us grace that we all here present may seriously consider that our bodies also, when it shall please Thee to call us hence, must return unto dust and that we here have no continuing city. Merciful Father, help us to seek those things which are eternal and to walk always according to Thy holy will, so that on the last day we may rise unto everlasting life through Thy Son Jesus Christ our Lord. Amen.

Let us also hear the Word of God concerning death and the resurrection.

1 Thess. 4: 13, 14. But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.

John 11: 25, 26. Jesus said unto her, I am the resurrection, and the life; he that believeth on me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die.

John 5: 28, 29. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Job 14: 1, 2. Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

Psa. 39: 5—9. Behold, Thou hast made my days as an handbreadth; and mine age is as nothing before Thee: verily every man at his best state is altogether vanity. Surely every man walketh in a vain show: surely they are disquieted in vain: he heapeth up riches and knoweth not who shall gather them. And now, Lord, what wait I for? my hope is in Thee. Deliver me from all my transgressions: make me not the reproach of the foolish. I was dumb, I opened not my mouth; because Thou didst it.

Heb. 9: 27. And as it is appointed unto men once to die, but after this the judgment.

Rev. 14: 13. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

Psa. 73: 23—26. Nevertheless I am continually with Thee: Thou hast holden me by my right hand. Thou shalt guide me with Thy counsel, and afterward receive me to glory.

Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

Psa. 90: 1—6. Lord, Thou hast been our dwellingplace in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep; in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

Psa. 90: 7—9. For we are consumed by Thine anger, and by Thy wrath we are troubled. Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance. For all our days are passed away in thy wrath: we spend our years as a tale that is told.

Psa. 90: 10—12. The days of our years are threescore 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. Who knoweth the power of Thine anger? even according to Thy fear, so is Thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom.

Isa. 57: 2. He shall enter into peace: they shall rest in their beds, each one walking in his uprightness.

Phil. 1: 21. For to me to live is Christ, and to die is gain.

John 5: 24—26. Verily, verily, I say unto you, 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. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in Himself; so hath He given to the Son to have life in Himself.

John 14: 2, 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 if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.

John 17: 24. Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world.

Rom. 8: 10, 11. And if Christ be in you, the body is dead because of sin: but the Spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.

Rom. 8: 17, 18. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Rom. 14: 7—9. For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living.

1 Cor. 15: 19—23. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as

in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

1 Cor. 15: 50, 53—57. Now this I say, brethren, that flesh and blood can not inherit the kingdom of God; neither doth corruption inherit incorruption. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Thereupon the Minister shall pray:

Our Father, Who 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 trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, forever. Amen.

The Lord bless thee, and keep thee.

The Lord make His face shine upon thee, and be gracious unto thee.

The Lord lift up His countenance upon thee, and give thee peace.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

ORDER OF SERVICE FOR THE SUNDAY SCHOOL.

I. ORDER FOR OPENING.

After singing an appropriate Hymn, the School standing, the Superintendent shall say:

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Oh, come, let us worship and bow down; let us kneel before the Lord our Maker, for He is our God.

If we say that we have no sin, we deceive ourselves, and the truth is not in us.

If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Then the Superintendent and the School together shall say:

Have mercy upon me, O God, according to Thy lovingkindness: according to the multitude of Thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. Against Thee, Thee only, have I sinned, and done this evil in Thy sight.

Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation: and uphold me with Thy free Spirit.

The School shall sing: *

I.

PFÄLZISCHE KIRCHENORDNUNG, 1570.

Glo - ry be to the Fa - ther, and to the Son, And to the
Ho - ly Ghost: As it was in the be - gin - ning, is
now, and ev - er shall be, World..... with - out end. A - men.

II.

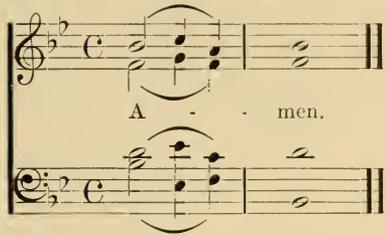
HENLEY.

{ Glory be to } and to the Son, And to the Ho - ly Ghost:
the Father, }
{ As it was in the begin - } ever shall be, World with - out end. A - men.
ning, is now, and }

* Either I or II may be used.

Then the **Superintendent** shall say the following **Collect**, or some other **Collect** appropriate to the day:
The **School** shall sing.

Grant us, we beseech Thee, Almighty God, Heavenly Father, a steadfast faith in Jesus Christ, a cheerful hope in Thy mercy, and a sincere love to Thee and to all our fellowmen, through Jesus Christ our Lord.



Then the **Superintendent** and the **School** responsively shall read the **Bible Lesson**.

After the reading of the Lesson, the **Superintendent** and the **School** together shall say the **Apostles' Creed**.

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 Christian Church, the Communion of Saints; The Forgiveness of sins; The Resurrection of the body; and the Life everlasting. Amen.

Then, the **School** sitting, a **Hymn** shall be sung, after which the **Class Instruction** shall begin.

II. ORDER FOR CLOSING.

The **Class Instruction** ended, and the **School** having been called to order, a **Lesson Review**, or **Questions on the Catechism** may follow, after which all necessary **Announcements** shall be made.

A **Hymn** having been sung, the **Superintendent**, the **School** standing, shall say the following **General Prayer** (Instead of this Prayer a free Prayer may be used):

O Lord our God, most loving and merciful Saviour, who didst call little children to come unto Thee, and didst lay Thy hands upon them, look upon us we humbly beseech Thee, and bless us Thy children, dedicated to Thy service in holy Baptism. Bestow upon us Thy saving grace, and make us to remember our Creator in the days of our youth. Teach us the fear of God which is the beginning of wisdom.

Bless, O Lord, the instruction which we have received this hour, and grant that Thy precious Word may be so grafted into our hearts as to bring forth the fruits of righteousness to the honor and glory of Thy name.

Teach us truly to believe in Thee, to love Thee with all our heart, to worship Thee and give Thee thanks, to obey Thy commandments, to reverence Thy holy Name and Word, and to serve Thee faithfully all the days of our lives.

Be gracious unto all of us here before Thee. Preserve us from all danger, and deliver us from the power of the evil one and from the wickedness that is in the world. Defend us by day and by night. Unite us in the bonds of Christian love, and receive us at last unto Thyself in Thy heavenly kingdom. These and all things else necessary for us, and for the whole Church, we humbly beg in the Name and for the sake of Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

Then the Superintendent and the School together shall say the Lord's Prayer.

Our Father, Who 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 trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; for Thine is the kingdom, and the power, and the glory, forever. Amen.

The Superintendent shall say:

Let us thank and praise the Lord.

The School shall sing:

Glo - ry be to Thee, O Lord! Hal - le - lu - jah! Hal - le - lu - - jah! Hal - le - lu - - - jah!

The musical score consists of two systems of music. Each system has a vocal line in the treble clef and a piano accompaniment in the bass clef. The key signature is one flat (B-flat) and the time signature is common time (C). The lyrics are written below the vocal line. The first system covers the words 'Glo - ry be to Thee, O Lord! Hal - le - lu -'. The second system covers 'jah! Hal - le - lu - - jah! Hal - le - lu - - - jah!'. The piano accompaniment features chords and moving lines that support the vocal melody.

The Superintendent shall say:

The grace of the Lord Jesus Christ,
And the love of God,
And the communion of the Holy Ghost,
Be with you all. (Amen.)

The School shall sing:

A - men, A - men, A - - - - men.

The musical score consists of two systems of music. Each system has a vocal line in the treble clef and a piano accompaniment in the bass clef. The key signature is one flat (B-flat) and the time signature is common time (C). The lyrics are written below the vocal line. The first system covers the words 'A - men, A - men, A - - - - men.'. The piano accompaniment features chords and moving lines that support the vocal melody.

The Hymns.

Arrangement of the Hymns.

	Hymns.
I. THE CHURCH YEAR.....	1—119
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III. DOXOLOGIES.....	

Hymns.

I. THE CHURCH YEAR.

ADVENT.

1. Comfort, Comfort Ye My People.

(Modern Form.)

Werde munter, mein Gemüthe. 8 7, 8 7, 7 7, 8 8.

JOHANN SCHOP, 1642.

1. { Com-fort, com - fort ye my peo - ple, Speak ye peace, thus saith our God; }
 { Com-fort those who sit in dark-ness, Mourn-ing 'neath their sor-rows' load; }

Speak ye to Je - ru - sa - lem Of the peace that waits for them;

Tell her that her sins I cov-er, And her war-fare now is o-ver.

2 For the Herald's voice is crying
 In the desert far and near,
 Bidding all men to repentance,
 Since the kingdom now is here.
 Oh, that warning cry obey,
 Now prepare for God a way!
 Let the valleys rise to meet Him,
 And the hills bow down to greet Him.

3 Make ye straight what long was crooked,
 Make the rougher places plain:
 Let your hearts be true and humble,
 As befits His holy reign;
 For the glory of the Lord
 Now o'er earth is shed abroad,
 And all flesh shall see the token
 That His word is never broken.

JOHANN OLEARIUS, (1611—1684), 1671.

1. Comfort, Comfort Ye My People.

(Original Form.)

Werde munter, mein Gemüthe. 8 7, 8 7, 7 7, 8 8.

JOHANN SCHOP, 1642.

1. Com-fort, com-fort ye my peo-ple, Speak ye peace, thus saith our God; }
 Com-fort those who sit in dark-ness, Mourn-ing 'neath their sor-rows' load; }

Speak ye to Je - ru - sa - lem Of the peace that waits for them:

Tell her that her sins I cov-er, And her war-fare now is o-ver.

2 For the Herald's voice is crying
 In the desert far and near,
 Bidding all men to repentance,
 Since the kingdom now is here.
 Oh, that warning cry obey,
 Now prepare for God a way!
 Let the valleys rise to meet Him,
 And the hills bow down to greet Him.

3 Make ye straight what long was crooked,
 Make the rougher places plain:
 Let your hearts be true and humble.
 As befits His holy reign;
 For the glory of the Lord
 Now o'er earth is shed abroad.
 And all flesh shall see the token
 That His word is never broken.

JOHANN OLEARIUS, (1611-1684), 1671.

2. Prepare the Way, O Zion!

Bereden väg för Herren. 7 6, 7 6, 7 7, 6 6.

OLD SWEDISH MELODY, prior to 1560.

1. { Pre- pare the way, O Zi - on! Ye aw - ful deeps, rise high, }
 { Sink low, ye tower - ing moun - tains, The Lord is draw - ing nigh; }

The right-eous King of glo - ry, Fore - told in sa - cred sto - ry.

Oh, blest is He that came In God the Fa - ther's Name.

- 2 O Zion, He approacheth,
 Thy Lord and King for aye!
 Palm-branches strew with gladness
 Spread garments in His way.
 God's promise faileth never,
 Hosanna sound forever!
 Oh, blest is He that came
 In God the Father's Name!
- 3 Fling wide thy portals, Zion,
 And hail thy glorious King;
 His tidings of salvation
 To every people bring,
 Who, waiting yet in sadness,
 Would sing His praise with gladness.
 Oh, blest is He that came
 In God the Father's Name!
- 4 He cometh not with warriors,
 And not with pomp and show
 Yet sniteth He with terror
 Sin, death, and every foe.
 The Spirit's sword He wieldeth,
 Not e'en to death He yieldeth.
 Oh, blest is He that came
 In God the Father's Name!

- 5 Give heed, thou sinful people,
 Thy King and Saviour own:
 The kingdom which He foundeth
 Is not an earthly one;
 No power can overthrow it,
 Nor earthly wisdom know it.
 Oh, blest is He that came
 In God the Father's Name!
- 6 The throne which He ascendeth
 Is fixed in heaven above:
 His sanctified dominion
 Is light alone and love,
 With grace and peace abounding
 His praise be ever sounding.
 Oh, blest is He that came
 In God the Father's Name!
- 7 Jerusalem is fallen,
 And closed its temple-door;
 Its sacrifices ended;
 Its scepter is no more.
 Christ's kingdom never ceaseth,
 Its glory still increaseth.
 Oh, blest is He that came
 In God the Father's Name!

3. Lift up Your Heads, Ye Mighty Gates.

Gör porten hög, L. M. D. (First Tune.)

NORTHERN MELODY, 1697.

1. Lift up your heads, ye might-y gates! Be-hold the King of glo-ry waits;

The King of kings is draw-ing near, The Sav-iour of the world is here;

Life and sal - va - tion He doth bring, Where-fore re - joice, and glad - ly sing:

All praise and glo-ry be to Thee, Lord Je - sus Christ, e - ter - nal - ly.

2 The Lord is just, a Helper tried,
 Mercy is ever at His side;
 His kingly crown is holiness,
 His scepter, pity in distress,
 The end of all our woe He brings;
 Wherefore the earth is glad and sings:
 All praise and glory be to Thee,
 Lord Jesus Christ, eternally.

3 Oh, blest the land, the city blest,
 Where Christ the Ruler is con-est!
 Oh, happy hearts and happy homes
 To whom this King in triumph comes!
 The cloudless Sun of joy He is,
 Who bringeth pure delight and bliss,
 And praise and glory be to Thee,
 Lord Jesus Christ, eternally.

4 Fling wide the portals of your heart ;
 Make it a temple, set apart
 From earthly use for heaven's employ,
 Adorned with prayer, and love, and joy :
 So shall your Sovereign enter in,
 And new and nobler life begin.
 All praise and glory be to Thee,
 Lord Jesus Christ, eternally.

5 Redeemer, come! I open wide
 My heart to Thee; here, Lord, abide!
 Let me Thine inner presence feel,
 Thy grace and love in me reveal;
 Thy Holy Spirit guide us on,
 Until our glorious goal be won.
 All praise and glory be to Thee,
 Lord Jesus Christ, eternally.

GEORGE WEISSEL, (1590-1635), 1633.

3. Lift Up Your Heads, Ye Mighty Gates.

Macht hoch die Thür. L. M. D. (Second Tune.)

FREYLINGHAUSEN'S GESANGBUCH, 1704.

1. Lift up your heads, ye might-y gates! Be- hold the King of glo - ry waits:

The first system of music consists of two staves. The upper staff is in treble clef with a 3/4 time signature. The lower staff is in bass clef. The melody is in G major. The lyrics are: "1. Lift up your heads, ye might-y gates! Be- hold the King of glo - ry waits:"

The King of kings is draw-ing near, The Sav-iour of the world is here,

The second system of music continues the melody. The lyrics are: "The King of kings is draw-ing near, The Sav-iour of the world is here,"

Life and sal - va - tion He doth bring, Where-fore re-joyce and glad - ly sing:

The third system of music continues the melody. The lyrics are: "Life and sal - va - tion He doth bring, Where-fore re-joyce and glad - ly sing:"

All praise and glo - ry be to Thee, Lord Je - sus Christ, e - ter - nal - ly.

The fourth system of music concludes the piece. The lyrics are: "All praise and glo - ry be to Thee, Lord Je - sus Christ, e - ter - nal - ly."

4. O Bride of Christ, Rejoice!

Auf meinen lieben Gott. 6 6, 7 7, 8 7.

SECULAR MELODY.
J. REGNART, 1574.

1. O Bride of Christ, re-joice! Ex - ult - ant raise thy voice

To hail the day of glo - ry, Fore - told in sa - cred sto - ry.

Sing ho - san - na, praise and glo - ry, Our King, we bow be - fore Thee.

2 Let shouts of gladness rise
Triumphant to the skies.
Here comes the King most glorious
To reign o'er all victorious,
Sing hosanna, etc.

3 He wears no kingly crown,
Yet as a king He's known;
Though not arrayed in splendor,
He still makes death surrender.
Sing hosanna, etc.

4 The weak and timid find
Him gentle, good, and kind;
To them He gives a treasure
Of bliss beyond all measure.
Sing hosanna, etc.

5 Then go thy Lord to meet:
Strew palm-leaves at His feet:
Thy garments spread before Him,
And honor and adore Him.
Sing hosanna, etc.

6 Thy heart now open wide,
Bid Christ with thee abide;
He graciously will hear thee,
And be forever near thee.
Sing hosanna, etc.

7 E'en the babes with one accord
With thee shall praise the Lord,
And every Gentile nation
Respond with exultation.
Sing hosanna, etc.

Swedish Source, 16th Century,
JOHAN OLOF WALLIN, (1779-1839), 1816.

5. Thou, Jesus Christ, Didst Man Become.

(Modern Form.)

Aus tiefer Noth schrei ich zu dir. 8 7, 8 7, 8 8 7.

MATTHÄUS GREITTER, 1524.

1. Thou, Je - sus Christ, didst man be - come From death us to de - liv - er;
Thy pity - ing eye be - held our doom, That we were lost for - ev - er;

Thou gav - est hope in dir - est need, When death and
hell with ga - ping greed Were read - y to de - vour us.

2 Thou couldst not bear that Satan's might
Had in its grasp enslaved us;
In pity Thou didst for us fight,
And hast in mercy saved us.
From heaven Thou cam'st for our release,
To purchase our eternal peace,
By bitter death and suffering.

3 And Thou hast taught us in Thy Word
That faith shall life inherit,
For Thou art merciful, O Lord,
And sav'st us by Thy merit,
If we but simply do believe
That all Thy children shall receive
The blessings Thou hast promised.

4 Our brother Thou art now become—
An honor beyond measure!
Thou wouldest our life with mercy crown,
And give us richest treasure.
The world's contempt we need not fear,
God's Son is now our brother dear:
What power can now destroy us?

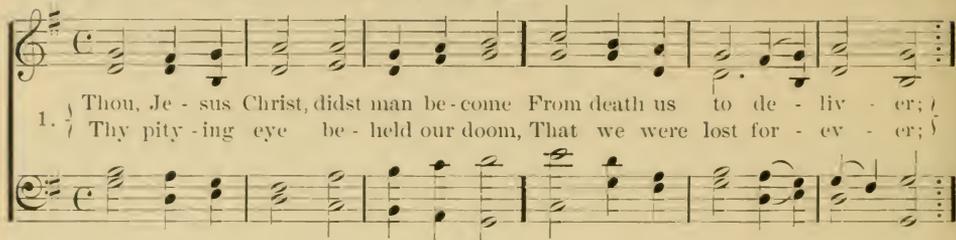
5 All praise to Thee eternally,
For all Thy gracious favor;
We are God's children now with Thee,
Lord Jesus Christ, our Saviour!
Well may we one and all rejoice,
And praise our God with heart and voice:
He is our gracious Father.

5. Thou, Jesus Christ, Didst Man Become.

(Original Form.)

Aus tiefer Noth schrei ich zu dir. 8 7, 8 7, 8 8 7.

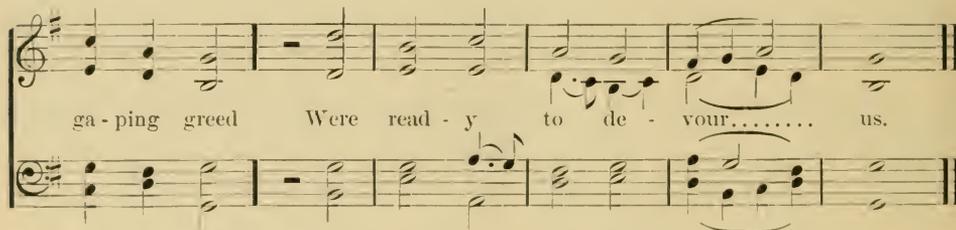
MATTHÄUS GREITTER, 1524.



1. Thou, Je - sus Christ, didst man be - come From death us to de - liv - er;
Thy pity - ing eye be - held our doom, That we were lost for - ev - er;



Thou gav - est hope in dir - est need, When death and hell with



ga - ping greed Were read - y to de - vour..... us.

2 Thou couldst not bear that Satan's might
Had in its grasp enslaved us;
In pity Thou didst for us fight,
And hast in mercy saved us.
From heaven Thou can'st for our release,
To purchase our eternal peace,
By bitter death and suffering.

3 And Thou hast taught us in Thy Word
That faith shall life inherit,
For Thou art merciful, O Lord,
And sav'st us by Thy merit,
If we but simply do believe
That all Thy children shall receive
The blessings Thou hast promised.

4 Our brother Thou art now become—
An honor beyond measure!
Thou wouldst our life with mercy crown,
And give us richest treasure.
The world's contempt we need not fear,
God's Son is now our brother dear:
What power can now destroy us?

5 All praise to Thee eternally,
For all Thy gracious favor;
We are God's children now with Thee,
Lord Jesus Christ, our Saviour!
Well may we one and all rejoice,
And praise our God with heart and voice;
He is our gracious Father.

6. Hark, the Glad Sound, the Saviour Comes.

Lobt Gott, ihr Christen. C. M. (First Tune.)

NIC. HERMANN, (c. 1485—1561). 1554.

1. Hark, the glad sound, the Saviour comes, The Saviour promised long! Let every heart pre-

pare a throne, And ev-ery voice a song, And ev-ery voice a song. A-men.

- 2 On Him the Spirit, largely poured,
Exerts His sacred fire;
Wisdom, and might, and zeal, and love
His holy breast inspire.
- 3 He comes the prisoners to release,
In Satan's bondage held:
The gates of brass before Him burst,
The iron fetters yield.
- 4 He comes from thickest films of vice
To clear the mental ray,

- And on the eye-balls of the blind
To pour celestial day,
- 5 He comes, the broken heart to bind,
The bleeding soul to cure,
And with the treasures of His grace
To enrich the humble poor.
- 6 Our glad hosannas, Prince of Peace!
Thy welcome shall proclaim:
And heaven's eternal arches ring
With Thy beloved Name.

PHILIP DODDRIDGE, (1702—1751), 1735.

6. Hark, the Glad Sound, the Saviour Comes.

Henry. C. M. (Second Tune.)

S. B. POND, 1835.

1. Hark, the glad sound, the Sav-iour comes, The Sav-iour prom - ised long!

Let ev - ery heart pre- pare a throne, And ev - ery voice a song. A - men.

7. Arise, the Kingdom is at Hand.

Christmas. C. M.

GEORGE FREDERICK HÄNDEL, (1685—1759), 1728.

1. A - rise, the king-dom is at hand, The King is draw-ing

nigh; A - rise with joy, thou faith - ful band, To

meet the Lord most high, To meet the Lord most high. A - men.

2 Look up, ye souls weighed down with care, 5 Now fear and wrath to joy give place.

The Sovereign is not far;

Now are our sorrows o'er.

Look up, faint hearts, from your despair,

Since God hath made us in His grace

Behold the morning star!

His children evermore.

3 Look up, ye drooping hearts, to-day!

The King is very near:

6 Oh, rich the gifts Thou bringest us!

Thyself made poor and weak;

Oh, cast your griefs and fears away,

Oh, love beyond compare that thus

For lo, your Help is here!

Can foes and sinners seek!

4 Hope, O ye broken hearts, at last!

The King comes on in might;

7 For this we raise a gladsome voice

On high to Thee alone,

He loved us in the ages past,

And evermore with thanks rejoice

When we lay wrapt in night.

Before Thy glorious throne.

JOHANN RIST, (1607—1667), 1651.

8. Hail to the Lord's Anointed!

Aurelia. 7 6, 7 6. D.

SAMUEL SEBASTIAN WESLEY, MUS. DOC. (1810—1876), 1864.

1. Hail to the Lord's A - noint - ed, Great Da - vid's great - er Son!

Hail, in the time ap - point - ed, His reign on earth be - gun!

He comes to break op - pres - sion, To set the cap - tive free;

To take a - way trans - gres - sion, And rule in eq - ui - ty. A - men.

2 He comes with succor speedy

To those who suffer wrong;

To help the poor and needy,

And bid the weak be strong;

To give them songs for sighing;

Their darkness turn to light,

Whose souls, condemned and dying,

Were precious in His sight.

3 He shall come down like showers

Upon the fruitful earth;

And love, joy, hope, like flowers,

Spring in His path to birth.

Before Him, on the mountains,

Shall peace, the herald, go;

And righteousness, in fountains,

From hill to valley flow.

4 For Him shall prayer unceasing

And daily vows ascend;

His kingdom still increasing,

A kingdom without end.

The tide of time shall never

His covenant remove;

His Name shall stand forever;

That Name to us is Love.

JAMES MONTGOMERY, (1771—1854), 1821.

9. Oh! How Shall I Receive Thee?

O, du mitt hjärtas trängtan. 7 6, 7 6. D.

J. C. F. HAEFFNER, (1759—1833.)

1. Oh! how shall I re - ceive Thee, How greet Thee, Lord, a - right?

All na - tions long to see Thee, My Hope, my heart's De - light!

Oh! kin - dle, Lord most ho - ly, Thy lamp with - in my breast,

To do in spir - it low - ly All that may please Thee best. A - men.

2 Thy Zion palms is strewing,
 And branches fresh and fair;
 My heart, its powers renewing,
 An anthem shall prepare.
 My soul puts off her sadness
 Thy glories to proclaim;
 With all her strength and gladness
 She fain would serve Thy Name.

3 I lay in fetters groaning,
 Thou com'st to set me free;
 I stood, my shame bemoaning,
 Thou com'st to honor me,
 A glory Thou dost give me,
 A treasure safe on high,
 That will not fail nor leave me
 As earthly riches fly.

4 Love caused Thine incarnation,
 Love brought Thee down to me;
 Thy thirst for my salvation
 Procured my liberty.
 Oh, love beyond all telling,
 That led Thee to embrace,
 In love all love excell'g,
 Our lost and fallen race!

5 Rejoice, then, ye sad-hearted,
 Who sit in deepest gloom,
 Who mourn o'er joys departed,
 And tremble at your doom:
 He who alone can cheer you,
 Is standing at the door;
 He brings His pity near you,
 And bids you weep no more.

PAUL GERHARDT, (1607—1676), 1653.

10. Come, Thou Saviour of our Race!

JOH. THOMMEN'S

MUSICALISCHER CHRISTEN-SCHATZ, BASEL, 1745.

Edyfield. 7 7, 7 7. (First Tune.)

1. Come, Thou Sav-our of our race, Choi-cest Gift of heaven-ly grace!

O Thou bless-ed Vir-gin's Son, Be Thy race on earth be-gun. A-men.

- | | |
|---|---|
| 2 Not of mortal blood or birth,
He descends from heaven to earth:
By the Holy Ghost conceived,
Truly man to be believed. | Captive leading death and hell.—
High the song of triumph swell! |
| 3 Wondrous birth! O wondrous Child!
Of the Virgin, undefiled!
Though by all the world disowned,
Still to be in heaven enthroned. | 5 Equal to the Father now,
Though to dust Thou once didst bow,
Boundless shall Thy kingdom be;
When shall we its glories see? |
| 4 From the Father forth He came.
And returneth to the same; | 6 Brightly doth Thy manger shine!
Glorious is its light divine:
Let not sin o'ercloud this light,
Ever be our faith thus bright. |

AMBROSE, (340—397.) MARTIN LUTHER, (1483—1546), 1524.

10. Come, Thou Saviour of our Race!

FREYLINGHAUSEN'S

GESANGBUCH, HALLE, 1704.

Gott sei Dank durch alle Welt. 7 7, 7 7. (Second Tune.)

1. Come, Thou Sav-our of our race, Choi-cest Gift of heaven-ly grace!

O Thou bless-ed Vir-gin's Son, Be Thy race on earth be-gun. A-men.

11. Come, Thou Long-expected Jesus.

Lux Eoi. 8 7, 8 7. D.

SIR ARTHUR S. SULLIVAN, Mus. Doc., (1842-1900.)

1. Come, Thou long-ex-pect-ed Je-sus, Born to set the cap-tive free;

From our fears and sins re-lease us, Let us find our rest in Thee.

Is-ra-el's Strength and Con-so-la-tion, Hope of all the earth Thou art;

Dear De-sire of ev-ery na-tion, Joy of ev-ery long-ing heart. A-men.

2 Born Thy people to deliver;
 Born a Child, and yet a King;
 Born to reign in us for ever,
 Now Thy gracious kingdom bring,
 By Thine own eternal Spirit,
 Rule in all our hearts alone;
 By Thine all-sufficient merit,
 Raise us to Thy glorious throne.

CHARLES WESLEY, (1707-1788), 1734.

12. Rejoice, All Ye Believers.

Haf trones lampa färdig. 7 6, 7 6. D.

SWEDISH FOLK SONG.



1. { Re - joice, all ye be - liev - ers, And let your lights ap - pear! }
 { The eve - ning is ad - van - cing, And dark - er night is near. }



The Bride - groom is a - ri - sing, And soon He draw - eth nigh.



Up, pray, and watch, and wres - tle, — At mid - night comes the cry! A - men.



2 The watchers on the mountain
 Proclaim the Bridegroom near;

Go meet Him as He cometh,
 With hallelujahs clear.

The marriage-feast is waiting,
 The gates wide-open stand;

Up, up, ye heirs of glory,
 The Bridegroom is at hand!

3 Ye saints, who here in patience
 Your cross and sufferings bore,
 Shall live and reign for ever,
 When sorrow is no more.

Around the throne of glory
 The Lamb ye shall behold,
 In triumph cast before Him
 Your diadems of gold!

4 Our Hope and Expectation,
 O Jesus, now appear;
 Arise, Thou Sun so longed for,
 O'er this benighted sphere!
 With hearts and hands uplifted,
 We plead, O Lord, to see
 The day of earth's redemption,
 That brings us unto Thee!

CHRISTMAS.

13. All Hail to Thee, O Blessed Morn!

(Modern Form.)

Wie schön leuchtet der Morgenstern. 8 8 7, 8 8 7, 8 8 8. PHIL. NICOLAI, (1556-1608), 1599.

1. All hail to thee, O bless - ed morn! To ti - dings
O sa - cred and im - mor - tal day, When un - to

long by proph - ets borne, Hast Thou ful - fill - ment giv - en.
earth, in glo - rious ray, De - scends the grace of heav - en!

Sing - ing, Ring - ing, Sounds are blend - ing, Prais - es send - ing

Un - to heav - en For the Lord to man - kind giv - en.

2 'Tis God's own Image and, withal,
The Son of Man, that mortals all
May find in Him a brother.
He comes, with peace and love to bide
On earth, the erring race to guide,
And help, as could no other;

Rather Gather
Closer, fonder,
Sheep that wander,
Feed and fold them,
Than let evil powers hold them.

3 He tears, like other men, will shed,
 Our sorrows share, and be our aid,
 Through His eternal power;
 The Lord's good will unto us show,
 And mingle in our cup of woe
 The drops of mercy's shower:
 Dying, Buying,
 Through His passion
 Our salvation,
 And to mortals
 Opening the heavenly portals.

4 He comes, for our redemption sent,
 And by His glory heaven is rent
 To close upon us never:
 Our blessed Shepherd He would be,
 Whom we may follow faithfully
 And be with Him forever;
 Higher, Nigher
 Glory winging,
 Praises singing
 To the Father
 And His Son, our Lord and Brother.

J. O. WALLIN, (1779—1839), 1819.

13. All Hail to Thee, O Blessed Morn!

(Original Form.)

Wie schön leuchtet der Morgenstern. 8 8 7, 8 8 7, 8 8 8. PHIL. NICOLAI, (1556—1608), 1599.

1. { All hail to Thee, O bless - ed Morn! To ti - dings,
 O sa - cred and im - mor - tal day, When un - to
 long by proph - ets borne, Hast thou ful - fill - ment giv - en.
 earth in glo - rious ray, De - scends the grace of heav - en!
 Sing - ing, Ring - ing, Sounds are blend - ing, Prais - es send - ing
 Un - to heav - en For the Lord to man - kind giv - en.

14. Behold the Joyful Day is Nigh.

Vom Himmel hoch da komm ich her. L. M.

VAL. SCHUMANN'S
GEISTLICHE LIEDER, LEIPZIG, 1839.

1. Be - hold the joy - ful day is nigh, And an - gels' voi - ces from on high

Pro - claim the news in ear - ly morn That the Good Shepherd now is born.

- 2 In quiet splendor forth He comes,
The scattered sheep and tender lambs
He'll gather, and their fold prepare
With all a shepherd's tender care.
- 3 So meek and mild we Him behold;
And not with silver nor with gold,
But by His suffering and His death,
He saves us from eternal wrath.
- 4 His church, though small its seed may be,
Shall rise a tall and mighty tree,
With fruitful branches spreading o'er
The earth till time shall be no more.
- 5 His Word shall like a gentle rain
Make all the earth rejoice again,
- And yield a rich and blest increase
In truth, and purity, and peace.
- 6 And heaven and earth shall pass away,
Yet shall His Word remain for aye;
All tongues shall soon with one accord
Proclaim Him Saviour, God, and Lord.
- 7 Arise and shine, thy Light is come,
O humankind, O Christendom;
Thy glory and thy peace is here;
The Saviour of the world draws near.
- 8 All praise and glory be to Thee
For wisdom, power, and majesty;
And for Thy grace and mercy, Lord,
Forever be Thy name adored.

15. Rejoice, Rejoice, Ye Christians.

Lausanne. 7 6, 7 6. D.

LAUSANNE PSALTER.

1. Re - joice, re - joice, ye Chris - tians, With all your hearts, this morn!
 Oh, hear the bless - ed ti - dings, The Lord, the Christ, is born,
 Now brought us by the an - gels That stand a - bout God's throne;
 Oh, love - ly are the voi - ces That make such ti - dings known! A - men.

2 Oh, hearken to their singing!
 This Child shall be your Friend;
 The Father so hath willed it,
 That thus your woes should end.
 The Son is freely given,
 That in Him ye may have
 The Father's grace and blessing,
 And know He loves to save.

3 Nor deem the form too lowly
 That clothes Him at this hour;
 For know ye what it hideth?
 'Tis God's almighty power,

Though now within the manger
 So poor and weak He lies,
 He is the Lord of all things,
 He reigns above the skies.

4 Sin, death, and hell, and Satan
 Have lost the victory;
 This Child shall overthrow them,
 As ye shall surely see.
 Their wrath shall naught avail them;
 Fear not, their reign is o'er;
 This Child shall overthrow them,—
 Oh, hear, and doubt no more!

From the German, Author Unknown, 1540.

16. Good News from Heaven, the Angels Bring.

Vom Himmel hoch da komm ich her. L. M.

VAL. SCHUMANN'S
GEISTLICHE LIEDER, LEIPZIG, 1539.

1. Good news from heaven the an - gels bring, Glad ti - dings

to the earth they sing: To us this day a

Child is given, To crown us with the joy of heaven.

2 This is the Christ, our God and Lord,
Who in all need shall aid afford;
He will Himself our Saviour be,
And from our sins will set us free.

5 Were earth a thousand times as fair,
Beset with gold and jewels rare,
She yet were far too poor to be
A narrow cradle, Lord, for Thee.

3 To us that blessedness He brings,
Which from the Father's bounty springs:
That in the heavenly realm we may
With Him enjoy eternal day.

6 Ah, dearest Jesus, holy Child,
Make Thee a bed, soft, undefiled,
Within my heart, that it may be
A quiet chamber kept for Thee.

4 All hail, Thou noble Guest, this morn,
Whose love did not the sinner scorn:
In my distress Thou com'st to me,
What thanks shall I return to Thee?

7 Praise God upon His heavenly throne,
Who gave to us His only Son;
For this His hosts, on joyful wing,
A blest New Year of mercy sing.

17. Immanuel, we Sing Thy Praise.

Germany. L. M.

From LUDWIG VAN BEETHOVEN, (1770—1827.)
In COTTERILL'S PSALMODY, 1831.

1. Im - man - u - el, we sing Thy praise, Thou Prince of Life, Thou

Fount of Grace, With all Thy saints, Thee, Lord, we sing;

Praise, hon - or, thanks, to Thee we bring. A - men.

2 E'er since the world began to be,
How many a heart hath longed for Thee!
And Thou, O long-expected Guest,
Hast come at last to make us blest!

3 Now art Thou here: we know Thee now;
In lowly manger liest Thou:
A Child, yet makest all things great;
Poor, yet is earth Thy robe of state.

4 Now fearlessly I come to Thee:
From sin and grief Thou set'st me free;

Thou bear'st the wrath, dost death destroy,
And turnest sorrow into joy.

5 Thou art my Head, my Lord divine:
I am Thy member, wholly Thine;
And by Thy Spirit's gracious power
Will seek to serve Thee evermore.

6 Thus will I sing Thy praises here,
With joyful spirit year by year:
And in Thy courts of joy above
Forever will I sing Thy love.

PAUL GERHARDT, (1607—1676), 1653.

18. The Happy Christmas Comes Once More.

Det kimer nu til julefest. (Emmanuel.) L. M.

DANISH. C. BALLE, 1850.

1. The hap-py Christ-mas comes once more, The heav-en-ly Guest is at the door,
The bless-ed words the shep-herds thrill, The joy-ous ti-dings: Peace, Good-will. A - men.

2 To David's city let us fly,
Where angels sing beneath the sky;
Through plain and village pressing near,
And news from God with shepherds hear.

3 Oh, let us go with quiet mind,
The gentle Babe with shepherds find,
To gaze on Him who gladdens them,
The loveliest flower of Jesse's stem.

4 The lowly Saviour meekly lies,
Laid off the splendor of the skies;
No crown bedecks His forehead fair,
No pearl, nor gem, nor silk is there.

5 No human glory, might and gold,
The lovely Infant's form enfold;
The manger and the swaddlings poor
Are His, whom angels' songs adore.

6 Oh, wake our hearts, in gladness sing,
And keep our Christmas with our King,
Till living song, from loving souls,
Like sound of mighty water rolls.

7 O holy Child, Thy manger streams
Till earth and heaven glow with its beams,
Till midnight noon's bright light has won,
And Jacob's Star outshines the sun,

8 Thou Patriarchs' joy, Thou Prophets' song,
Thou heavenly Day-Spring, looked for long,
Thou Son of man, Incarnate Word,
Great David's Son, great David's Lord!

9 Come, Jesus, glorious heavenly Guest,
Keep Thine own Christmas in our breast,
Then David's harp-strings, hushed so long,
Shall swell our Jubilee of song.

From the Danish.

19. Joy to the World; the Lord is Come!

Antioch. C. M. (First Tune.)

GEORGE FREDERICK HÄNDEL, (1685—1759,) 1742.

1. Joy to the world; the Lord is come! Let earth re-ceive her King.

Let ev - ery heart pre - pare Him room, And heaven and na - ture sing, And
And heaven and na - ture
And heaven and na - ture

heaven and na - ture sing, And heaven, and heaven and na - ture sing.
sing, And heaven and na - ture sing. A - men.
sing, And heaven and na - ture sing, And heaven and na - ture sing.

- 2 Joy to the earth; the Saviour reigns!
Let men their songs employ;
While fields and floods, rocks, hills, and plains,
Repeat the sounding joy.
- 3 No more let sins and sorrows grow,
Nor thorns infest the ground;
- 4 He comes to make His blessings flow
Far as the curse is found.
- 4 He rules the world with truth and grace,
And makes the nations prove
The glories of His righteousness,
And wonders of His Love.

ISAAC WATTS, (1674—1748), 1719.

19. Joy to the World; the Lord is Come!

Chesterfield. C. M. (Second Tune.)

REV. THOMAS HAWEIS, (1734—1820), 1780.
Har. by DR. GAUNTLETT.

1. Joy to the world; the Lord is come! Let earth re - ceive her King; Let
ev - ery heart pre - pare Him room, And earth and na - ture sing. A - men.

20. Come Hither, Ye Faithful, Triumphantly Sing!

Adeste Fideles (Portuguese Hymn). 11 11, 11 11.

Ascribed to JOHN READING, (—1692).

1. Come hith-er, ye faith-ful, tri-um-phant-ly sing; Come see in the
2. True Son of the Fa-ther, He comes from the skies; To be born of a

man-ger your Sav-iour and King! To Beth-le-hem ha-sten, with
Vir-gin He does not de-spise; To Beth-le-hem ha-sten, with

joy-ful ac-cord; Oh come ye, come hith-er; Oh, come ye, come
joy-ful ac-cord;

hith-er; Oh, come ye, come hith-er, to wor-ship the Lord! A-men.

- 3 Hark, hark to the angels, all singing in heaven,
"To God in the highest all glory be given!"
To Bethlehem hasten, with joyful accord;
Oh, come ye, come hither, to worship the Lord!
- 4 To Thee, then, O Jesus, this day of Thy birth,
Be glory and honor through heaven and earth.
True Godhead incarnate, omnipotent Word!
Oh, come, let us hasten to worship the Lord!

21. A Great and Mighty Wonder.

Kocher. 7 6, 7 6. (First Tune.)

JUSTIN HEINRICH KNECHT, (1752—1817), 1800.

1. A great and might-y won-der Our Christ-mas Fes-tal brings;
On earth, a low-ly In-fant, Be-hold the King of kings! A-men.

2 The Word is made incarnate,
Descending from on high;
And cherubim sing anthems
To shepherds, from the sky.

3 And we with them triumphant,
Repeat the hymn again:
"To God on high be glory,
And peace on earth to men!"

4 Since all He comes to ransom,
By all be He adored,
The Infant born in Bethlehem,
The Saviour and the Lord!

5 And idol forms shall perish,
And error shall decay,
And Christ shall wield His sceptre,
Our Lord and God for aye.

ANATOLIUS, (—458), about 450.

21. A Great and Mighty Wonder.

St. Alphege. 7 6, 7 6. (Second Tune.)

HENRY J. GAUNTLETT, MUS. DOC. (1806—1876.)

1. A great and might-y won-der Our Christ-mas Fes-tal brings;
On earth, a low-ly In-fant, Be-hold the King of kings. A-men.

22. Hark! What Mean Those Holy Voices.

Är det ringa kall att tjäna. 8 7, 8 7. (First Tune.)

ENGLISH MELODY.
FROM AHNFEELTS SÄNGER.

1. Hark, what mean those ho - ly voi-ces Sweet - ly sound-ing through the skies?

Lo, th'an-gel-ic host re-joy-ces; Heaven-ly hal - le - lu - jahs rise. A - men.

2 Listen to the wondrous story,
Which they chant in hymns of joy:
"Glory in the highest, glory!
Glory be to God most high!"

Oh, receive whom God appointed
For your Prophet, Priest, and King."

3 "Peace on earth, good will from heaven,
Reaches far as man is found;
Souls redeemed, and sins forgiven;
Loud our golden harps shall sound."

5 "Hasten, mortals, to adore Him;
Learn His Name, and taste His joy;
Till in heaven ye sing before Him,
Glory be to God most high!"

4 "Christ is born, the great Anointed;
Heaven and earth His praises sing!

6 Let us learn the wondrous story
Of our great Redeemer's birth;
Spread the brightness of His glory,
Till it covers all the earth!

JOHN CAWOOD, (1775—1852), 1819.

22. Hark! What Mean Those Holy Voices.

Oxford. 8 7, 8 7. (Second Tune.)

SIR JOHN STAINER, MUS. DOC., (1840—1901).

1. Hark! what mean those ho - ly voi-ces Sweet - ly sound-ing through the skies?

Lo, th'an-gel-ic host re-joy-ces; Heaven-ly hal - le - lu - jahs rise. A - men.

23. Angels From the Realms of Glory.

Regent Square. 8 7, 8 7, 4 7.

HENRY SMART, (1812—1879), 1867.

1. An-gels from the realms of glo - ry, Wing your flight o'er all the earth;

Ye, who sang cre - a - tion's sto - ry, Now pro-claim Mes - si - ah's birth:

Come and wor-ship, Come and wor-ship, Wor-ship Christ, the new-born King. A-men.

2 Shepherds, in the fields abiding,
 Watching o'er your flocks by night,
 God with man is now residing,
 Yonder shines the heavenly light:
 Come and worship,
 Worship Christ, the new-born King.

3 Sages, leave your contemplations;
 Brighter visions beam afar:
 Seek the great Desire of nations,
 Ye have seen His natal star:
 Come and worship,
 Worship Christ, the new-born King.

4 Saints, before the altar bending,
 Watching long in hope and fear,
 Suddenly the Lord, descending,
 In His temple shall appear:
 Come and worship,
 Worship Christ, the new-born King.

5 Sinners, wrung with true repentance,
 Doomed for guilt to endless pains;
 Justice now revokes the sentence,
 Mercy calls you, break your chains:
 Come and worship,
 Worship Christ, the new-born King.

JAMES MONTGOMERY, (1771—1854), 1816.

24. Hark! the Herald Angels Sing.

Sabbatsdag, hur skön du är. 7 7, 7 7. (First Tune.)

JOEL BLOMQUIST.

1. Hark! the her - ald an - gels sing Glo - ry to the new - born King!

Peace on earth, and mer - cy mild, God and sin - ners re - con - ciled! A - men.

- 2 Joyful, all ye nations, rise,
Join the triumph of the skies;
Universal nature say,
Christ the Lord is born to-day!
- 3 Veiled in flesh, the Godhead see,
Hail the incarnate Deity!
Pleased as Man with men to appear,
Jesus, our Immanuel here!
- 4 Hail, the heavenly Prince of Peace,
Hail, the Sun of Righteousness!

- Light and life to all He brings,
Risen with healing in His wings.
- 5 Mild He lays His glory by,
Born that man no more may die;
Born to raise the sons of earth;
Born to give them second birth.
- 6 Come, Desire of nations, come,
Fix in us Thy humble home;
Oh, to all Thyself impart,
Formed in each believing heart!

CHARLES WESLEY, (1707-1788), 1739. (Altered.)

24. Hark! the Herald Angels Sing.

Mendelssohn. 7 7, 7 7. D. (Second Tune.)

FELIX MENDELSSOHN-BARTHOLDY, (1809-1847), 1840.
From a Cantata: GOTT IST LICHT.

1. Hark! the her - ald an - gels sing Glo - ry to the new - born King!

Peace on earth, and mer - cy mild, God and sin - ners re - con - ciled!

2. Joy - ful, all ye na - tions, rise, Join the tri - umph of the skies;

U - ni - ver - sal na - ture say, Christ the Lord is born to - day!

Hark! the her - ald an - gels sing Glo - ry to the new - born King. A - men.

3 Veiled in flesh, the Godhead see,
Hail the incarnate Deity!
Pleased as Man with men to appear,
Jesus, our Immanuel here!

4 Hail, the heavenly Prince of Peace,
Hail, the Sun of Righteousness!
Light and life to all He brings,
Risen with healing in His wings.
Hark! the herald angels sing
Glory to the new born King.

5 Mild He lays His glory by,
Born that man no more may die;
Born to raise the sons of earth;
Born to give them second birth.

6 Come, Desire of nations, come,
Fix in us Thy humble home;
Oh, to all Thyself impart,
Formed in each believing heart!
Hark! the herald angels sing
Glory to the new born King.

25. Hark, a Burst of Heavenly Music!

Morgenlied. 8 7. 12 Lines.

FREDERICK C. MAKER, (1844—).



1. Hark, a burst of heav-ly mu-sic From a band of ser-aphs bright,
2. Slumbering in a low-ly man-ger, Lies the might-y Lord of all;
3. And this joy-ful Christ-mas morn-ing, Break-ing o'er the world be-low,



Sud-den-ly to earth de-scend-ing In the calm and si-lent night!
 And be-fore the ho-ly Stran-ger See the trem-bling shep-herds fall.
 Tells a-gain the won-drous sto-ry Shep-herds heard so long a-go.



And the shep-herds of Ju-de-a, Watch-ing in the ear-liest dawn,
 He has come, the long-ex-pect-ed, Full of wis-dom, love, and grace,
 Who shall still our tune-ful voi-ces, Who the tide of praise shall stem,



Hear the glad and joy-ful ti-dings, "Je-sus, Prince of Peace, is born!"
 To re-deem His ru-ined crea-tures, To re-store our fall-en race,
 Which the bless-ed an-gels taught us, In the fields of Beth-le-hem?



Sweet and clear those an-gel voi-ces, Ech-oi-ing through the star-ry sky,
 So let an-gels wake the cho-rus! So let ran-somed men re-ply!
 Hark! we hear a-gain the cho-rus, Ring-ing through the star-ry sky,



As they chant the heaven-ly cho-rus, "Glo-ry be to God on high!"
 Chant-ing the ce-les-tial an-them, "Glo-ry be to God on high!"
 And we join the heaven-ly an-them, "Glo-ry be to God on high!" A-men.

26. All my Heart this Night Rejoices.

(First Tune.)

Warum sollt ich mich denn grämen, 8 3,3 6. D. JOHANN GEORG EBELING, (1620?—1676), 1666.

1. All my heart this night re-joice-s, As I hear, Far and near,
 Sweet-est an-gel voi-ces; "Christ is born," their choirs are sing-ing,
 Till the air Ev-ery-where Now with joy is ring-ing. A-men.

- 2 Come and banish all your sadness,
 One and all, Great and small,
 Come with songs of gladness,
 Love Him who with love is yearning;
 Hail the star That from far
 Bright with hope is burning.
- 3 Hither come, ye heavy-hearted,
 Who for sin, Deep within,
 Long and sore have smarted,
 For the poisoned wounds you're feeling
 Help is near, One is here
 Mighty for their healing.

- 4 Hither come, ye poor and wretched,
 Know His will Is to fill
 Every hand outstretched;
 Here are riches without measure,
 Here forget All regret,
 Fill your hearts with treasure.
- 5 Faithfully Thee, Lord, I'll cherish,
 Live to Thee, And with Thee
 Dying, shall not perish;
 But shall dwell with Thee forever,
 Far on high, In the joy
 That can alter never.

PAUL GERHARDT, (1607—1676), 1656.

26. All my Heart this Night Rejoices.

All this night. 8 3,3 6. D. (Second Tune.)

FREDERICK C. MAKER, (1844—), 1881.

1. All my heart this night re-joices, As I hear, Far and near,
Sweet-est an-gel voi-ces; "Christ is born" their choirs are sing-ing,
Till the air Ev-ery-where Now with joy is ring-ing. A-men.

2 Come and banish all your sadness,
One and all, Great and small,
Come with songs of gladness,
Love Him who with love is yearning;
Hail the star That from far
Bright with hope is burning.

3 Hither come, ye heavy-hearted,
Who for sin, Deep within,
Long and sore have smarted,
For the poisoned wounds you're feeling
Help is near, One is here
Mighty for their healing.

4 Hither come, ye poor and wretched,
Know His will Is to fill
Every hand outstretched;
Here are riches without measure,
Here forget All regret,
Fill your hearts with treasure.

5 Faithfully Thee, Lord, I'll cherish,
Live to Thee, And with Thee
Dying, shall not perish;
But shall dwell with Thee forever,
Far on high, In the joy
That can alter never.

PAUL GERHARDT, (1607—1676), 1656.

27. When Christmas Morn is Dawning.

Närjuldagsmorgon glimmar. 7 6, 7 6. (First Tune.)

GERMAN FOLK SONG.

1. When Christ-mas morn is dawn-ing In faith I would re-pair

Un - to the low - ly man - ger; My Sav - iour li - eth there,

Un - to the low - ly man - ger; My Sav - iour li - eth there. A - men.

2 How kind, O Loving Saviour,
To come from heaven above!
From sin and evil save us,
And keep us in Thy love.

3 We need Thee, blessed Jesus,
Our dearest friend Thou art;
Forbid that we by sinning
Should grieve Thy loving heart.

FROM HEMLANDSSÄNGER.

27. When Christmas Morn is Dawning.

Juldagsmorgon. 7 6, 7 6. (Second Tune.)

SWEDISH FOLK SONG.

1. When Christ-mas morn is dawning In faith I would re - pair

Un - to the low - ly man - ger; My Sav - iour li - eth there. A - men.

28. O Little Town of Bethlehem.

St. Louis. 8 6,8 6, 7 6,8 6.

LEWIS H. REDNER, 1880.

1. O lit - tle town of Beth - le - hem, How still we see thee lie;

A - bove thy deep and dream-less sleep The si - lent stars go by;

Yet in thy dark-ness shi - neth The ev - er - last - ing Light:

The hopes and fears of all the years Are met in thee to - night. A-men.

- 2 For Christ is born of Mary,
And gathered all above,
While mortals sleep, the angels keep
Their watch of wondering love:
O morning stars, together
Proclaim the holy birth!
And praises sing to God our King,
And peace to men on earth.
- 3 Hear silently, how silently,
The wondrous gift is given!
So God imparts to human hearts
The blessings of His heaven.

- No ear may hear His coming,
But in this world of sin,
Where meek souls will receive Him still,
The Dear Christ enters in.
- 4 O holy Child of Bethlehem!
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us to day.
We hear the Christmas angels,
The great glad tidings tell:
Oh, come to us, abide with us,
Our Lord Immanuel!

29. Silent Night! Holy Night.

Stille Nacht. 6 6, 8 9 6.

FRANZ GRUBER, (1787—1863), Dec. 24th, 1818.

1. Si - lent night! Ho - ly night! All is calm, all is bright,

Round you Vir - gin Moth - er and child: Ho - ly In - fant, so ten - der and mild,

Sleep in heav - en - ly peace, Sleep in heav - en - ly peace. A - men.

2 Silent night! Holy night!
 Shepherds quake at the sight:
 Glories stream from heaven afar;
 Heavenly hosts sing alleluia,
 Christ, the Saviour, is born!

3 Silent night! Holy night!
 Son of God, love's pure light
 Radiant beams from Thy holy face,
 With the dawn of redeeming grace,
 Jesus, Lord, at Thy birth.

JOSEPH MOHR, (1792—1848), 1818.

30. I Love to Hear the Story.

Hos Gud är idel glädje. 7 6, 7 6. D.

FROM AHNFELTS SÄNGER.

1. I love to hear the sto - ry, Which an - gel voi - ces tell,

How once the King of glo - ry Came down on earth to dwell.

I am both weak and sin - ful, But this I sure - ly know,

The Lord came down to save me, Be - cause He loved me so. A - men.

2 I'm glad my blessed Saviour
Was once a child like me,
To show how pure and holy
His little ones should be;
And if I try to follow
His footsteps here below,
He never will forget me,
Because He loves me so.

3 To sing His love and mercy
My sweetest songs I'll raise;
And though I cannot see Him,
I know He hears my praise;
For He has kindly promised
That even I may go
To sing among His angels,
Because He loves me so.

31. Now we Bring Our Christmas Treasures.

Austria. 8 7, 8 7, D.

FRANZ JOSEPH HAYDN, (1732—1809), 1797.

1. Now we bring our Christ-mas treas-ures, Lov-ing thoughts and deeds we bring.

Child-like hearts we glad-ly of-fer To the Child, the chil-dren's King;

To the Child, who, in the man-ger, Lay up-on that Christ-mas morn,

When the an-gels came to tell us That the chil-dren's King was born. A-men.

2 And He lives, throughout the ages,
Lives and reigns in earth and sky;
Angel hosts still sing the glory
Of the children's King on high.

Yet He cares for children's praises;
So, with heart and voice we sing:
"Glory in the highest, glory
To the Child, the children's King!"

MARIA H. BULFINCH.

32. Hark! What Sounds are Sweetly Stealing?

St. Oswald. 8 7, 8 7. (*First Tune.*)

REV. JOHN BACCHUS DYKES, MUS. DOC., (1823-1876), 1857.

1. Hark! what sounds are sweet-ly steal-ing, Soft through Beth-lehem's mid-night air?

Loud - er yet, and loud - er peal-ing, An - gel ac - cents sure are there. A - men.

2 See! a light from heaven is streaming,
Night and darkness quit the plain;
See! an angel brightly beaming,
Followed by a radiant train.

Christ is born, the Lord of Glory!
I proclaim a Saviour nigh."

3 "Fear not, shepherds! glad my story
Tidings of the greatest joy:

4 Thus the angel, then ascending,
Seeks again the realms of light;
Now the chorus faintly ending,
All is silence, all is night.

32. Hark! What Sounds are Sweetly Stealing?

Sionstoner, No. 113. 8 7, 8 7. (*Second Tune.*)

A. P. WALLIN.

1. Hark! what sounds are sweet-ly steal-ing, Soft through Beth-lehem's mid-night air?

Loud - er yet, and loud - er peal-ing, An - gel ac - cents sure are there. A - men.

33. Lo! Jesus' Name Rich Comfort is.

(Modern Form.)

Wenn wir in höchsten Nöthen sein. L. M.

GENEVAN FRENCH PSALTER, 1542.



1. Lo! Je-sus' Name rich com-fort is, Our ha-ven safe, in all dis-tress.



Through Je-sus grace we do re-ceive, He best doth all our cares re-lieve.

2 God's only Son, O Jesus mild,
 Forgive us, sinful and beguiled!
 Thou seest and canst help our need,
 Thou, who art God and man indeed.

Who trusteth in Thy Holy Name,
 He shall be saved from sin and shame.
 4 We praise Thee for Thy living Word,
 Baptismal grace, Thy table, Lord.

3 In Thee is all our righteousness,
 In Thee all peace and happiness.

Grant us Thy help in all our strife,
 And after death eternal life.

BASILIUS FÖRTSCH, (—1619), 1612.

33. Lo! Jesus' Name Rich Comfort is.

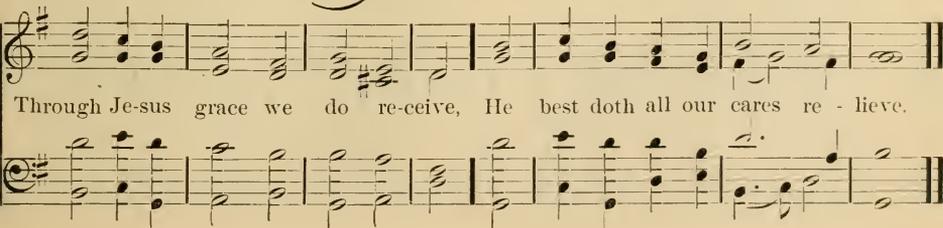
(Original Form.)

Wenn wir in höchsten Nöthen sein. L. M.

GENEVAN FRENCH PSALTER, 1542.



1. Lo! Je-sus Name rich com-fort is, Our ha-ven safe, in all dis-tress.



Through Je-sus grace we do re-ceive, He best doth all our cares re-lieve.

34. How Sweet the Name of Jesus Sounds.

St. Peter. C. M. (First Tune.)

ALEXANDER R. REINAGLE, (1799—1877), 1826.

1. How sweet the Name of Je - sus sounds In a be - liev - er's ear!

It soothes his sor - rows heals his wounds, And drives a - way his fear. A - men.

2 It makes the wounded spirit whole,
And calms the troubled breast;

'Tis manna to the hungry soul,
And to the weary rest.

3 Dear Name! the Rock on which I build,
My Shield and Hiding-place;
My never-failing Treasury, filled
With boundless stores of grace.

4 By Thee my prayers acceptance gain,
Although with sin defiled:

Satan accuses me in vain,
And I am owned a child.

5 Weak is the effort of my heart,
And cold my warmest thought;
But, when I see Thee as Thou art,
I'll praise Thee as I ought.

6 Till then, I would Thy love proclaim
With every fleeting breath;
And may the music of Thy Name
Refresh my soul in death.

JOHN NEWTON, (1725—1807), 1779.

34. How Sweet the Name of Jesus Sounds.

Brown. C. M. (Second Tune.)

WILLIAM B. BRADBURY, (1816—1868).

1. How sweet the Name of Je - sus sounds In a be - liev - er's ear!

It soothes his sor - rows, heals his wounds, And drives a - way his fear. A - men.

35. Jesus, Name All Names Above.

Underbar en stjärna blid. 7 6, 7 6, 8 8, 7 7.

A. P. BERGGREEN, (1801—1880.) (Altered.)

1. Je - sus, Name all names a - bove, Je - sus, best and dear - est,

Je - sus, Font of per - fect love, Ho - liest, ten - derest, near - est,

Je - sus, Source of grace com - plet - est, Je - sus pur - est, Je - sus sweet - est.

Je - sus, Well of power di - vine, Make me, keep me, seal me Thine! A - men.

2 Thou didst call the prodigal;
 Thou didst pardon Mary;
 Thou whose words can never fall,
 Love can never vary;
 Thou whose wounds are ever pleading,
 And Thy passion interceding,
 From my misery let me rise
 To a home in paradise!

3 Jesus, crowned with thorns for me,
 Scourged for my transgression!
 Witnessing, through agony,
 That Thy good confession;

Jesus, clad in purple raiment,
 For my evils making payment;
 Let not all Thy woe and pain,
 Let not Calvary, be in vain!

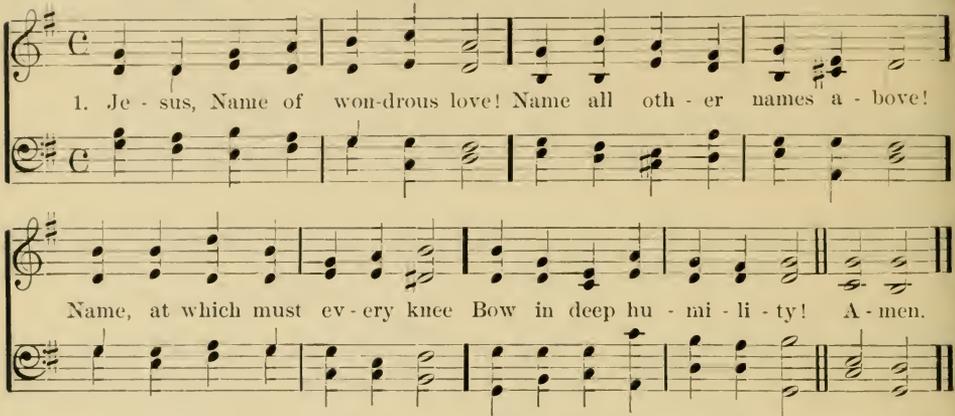
4 When I reach death's bitter sea,
 And its waves roll higher,
 Jesus, come, be near to me,
 As the storm draws nigher:
 Jesus, leave me not to languish,
 Helpless, hopeless, full of anguish!
 Tell me,—“Verily, I say,
 Thou shalt be with Me to-day!”

THEOCTISRUS of the Studium, (died circa 860).

36. Jesus, Name of Wondrous Love!

Gud, vår Gud, för världen all. 7 7, 7 7. (First Tune.)

J. F. LAGERGREN.



1. Je - sus, Name of won-drous love! Name all oth - er names a - bove!
Name, at which must ev - ery knee Bow in deep hu - mi - li - ty! A - men.

- 2 Jesus, Name of priceless worth
To the fallen sons of earth!
For the promise that it gave:
"Jesus shall His people save."
3 Jesus, Name of mercy mild,
Given to the holy Child,
When the cup of human woe
First He tasted here below!

- 4 Jesus, only Name that's given
Under all the mighty heaven,
Whereby man, to sin enslaved,
Bursts his fetters, and is saved!
5 Jesus, Name of wondrous love!
Human Name of Him above!
Pleading only this we flee,
Helpless, O our God, to Thee.

WILLIAM WALSHAM HOW, (1823—1897), 1854. (Altered.)

36. Jesus, Name of Wondrous Love!

Wansted. 7 7, 7 7. (Second Tune.)

GERMAN.

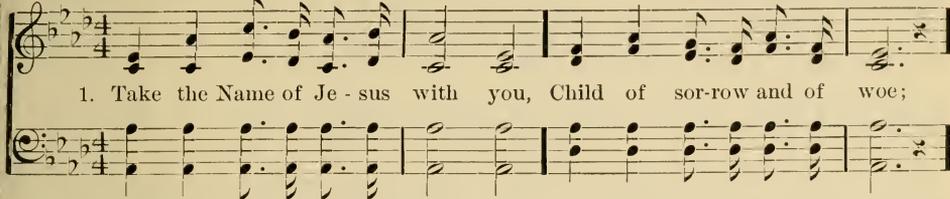


1. Je - sus, Name of won-drous love! Name all oth - er names a - bove!
Name, at which must ev - ery knee Bow in deep hu - mi - li - ty! A - men.

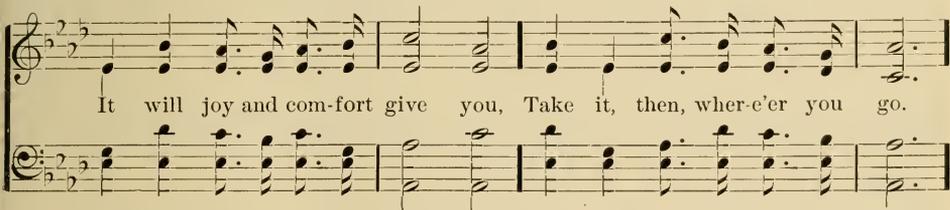
37. Take the Name of Jesus With You.

Take the Name. 8 7, 8 7. With Chorus.

W. H. DOANE, (1831—), 1871.

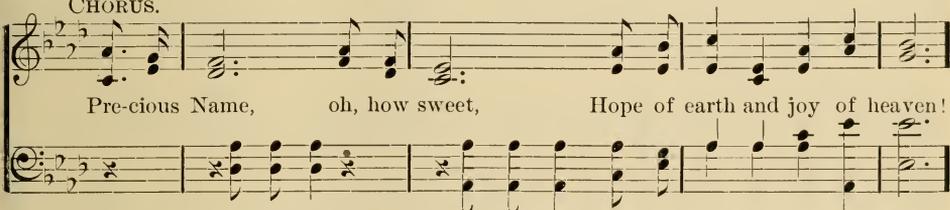


1. Take the Name of Je-sus with you, Child of sor-row and of woe;



It will joy and com-fort give you, Take it, then, wher-e'er you go.

CHORUS.



Pre-cious Name, oh, how sweet, Hope of earth and joy of heaven!

Pre-cious Name, Oh, how sweet,



Pre-cious Name, oh, how sweet, Hope of earth and joy of heaven! A-men.

Pre-cious Name, Oh how, oh how sweet,

2 Take the Name of Jesus ever,
As a shield from every snare;
If temptations round you gather,
Breathe that holy Name in prayer.
Chorus—Precious Name, etc.

And His songs our tongues employ.
Chorus—Precious Name, etc.

3 Oh, the precious Name of Jesus!
How it thrills our souls with joy,
When His loving arms receive us,

4 At the Name of Jesus bowing,
Falling prostrate at His feet,
King of kings in heaven we'll crown Him,
When our journey is complete.
Chorus—Precious Name, etc.

MRS. LYDIA BAXTER, (1806—1874), 1871.

38. There is No Name so Sweet on Earth.

The Blessed Name. 87, 87. D. Iambic. With Chorus. SIR JOSEPH BARNBY, (1838—1896).

1. There is no Name so sweet on earth, No Name so sweet in heav-en,

The Name be-fore His won-drous birth To Christ the Sav-iour giv-en.

CHORUS.

We love to sing a-round our King, And hail Him bless-ed Je-sus!

For there's no word ear-ev-er heard So dear, so sweet as Je-sus. A-men

2 His human Name they did proclaim
When Abram's son they sealed Him,
The Name that still by God's good will,
Deliverer revealed Him.

Chorus—We love to sing, etc.

3 And when He hung upon the tree,
They wrote this Name above Him;
That all might see the reason we
Forever more must love Him.

Chorus—We love to sing, etc.

4 So now, upon His Father's throne,
Almighty to release us
From sin and pains, in glory reigns

The Prince and Saviour Jesus.

Chorus—We love to sing, etc.

5 To Jesus every knee shall bow,
And every tongue confess Him,
And we unite with saints in light,
To honor and to bless Him.

Chorus—We love to sing, etc.

6 O Jesus, by that matchless Name,
Thy grace shall fail us never;
To-day as yesterday the same,
Thou art the same for ever.

Chorus—Then let us sing, etc.

GEORGE W. BETHUNE, (1805—1862), Altered.

39. The Old Year now Hath Passed Away.

Duke Street. L. M.

JOHN PATTON, (-1793), 1790.

1. The old year now hath passed a - way, We thank Thee, O our

God, to - day, That Thou hast kept us through the year,

When dan - ger and dis - tress were near. A - men.

- 2 We pray Thee, O Eternal Son,
Who with the Father reign'st as One,
To guard and rule Thy Christendom
Through all the ages yet to come.
- 3 Take not Thy saving Word away,
Our souls' true comfort, staff, and stay;
Abide with us and keep us free
From errors, following only Thee.
- 4 Oh, help us to forsake all sin,
A new and holier course begin;
- Mark not what has been done amiss;
A happier, better year be this.
- 5 Grant us this year to live in Thee,
Or die if so Thy will shall be,
To rise again when Thou shalt come,
And enter our eternal home.
- 6 There shall we thank Thee, and adore,
With all the angels evermore;
Lord Jesus Christ, increase our faith
To praise Thy Name through life and death.

40. Help us, O Lord, Behold we Enter.

O kärleksdjup, o nådekälla. 9 8, 9 8, 8 8.

GERMAN MELODY.

1, Help us, O Lord, be - hold, we en - ter Up - on an - oth - er year to - day;

In Thee our hopes and thoughts now cen - ter, Re - new our cour - age for the way :

New life, new strength, new hap - pi - ness We ask of Thee, oh, hear and bless. A - men.

2 May every plan and undertaking
This year be all begun with Thee,
When I am sleeping or am waking,
Still let me know Thou art with me;
Abroad do Thou my footsteps guide,
At home be ever at my side.

3 Be this a time of grace and pardon;
Thy rod I take with willing mind,
But suffer naught my heart to harden,
And let me now Thy mercy find;
In Thee alone, my God, I live,
Thou only canst my sins forgive.

4 And may this year to me be holy;
Thy grace so fill my every thought,
That all my life be pure and lowly

And truthful as a Christian's ought;
So make me, while yet dwelling here,
Faithful and blest from year to year.

5 Jesus, be with me and direct me;
Jesus, my plans and hopes inspire;
Jesus, from tempting thoughts protect me;
Jesus, be all my heart's desire;
Jesus, be in my thoughts all day,
Nor suffer me to fall away.

6 And grant, Lord, when the year is over,
That it for me in peace may close;
In all things care for me, and cover
My head in time of fear and woes;
So may I, when my years are gone,
Appear with joy before Thy throne.

41. Great God, we Sing That Mighty Hand.

Här samlas vi omkring ditt ord. L. M. (First Tune.)

W. RUDIN.

1. Great God, we sing that might-y Hand, By which sup-port-ed still we stand:

The o-pening year Thy mer-cy shows; Let mer-cy crown it, till it close. A - men.

2 By day, by night, at home, abroad,
Still we are guarded by our God;
By His incessant bounty fed,
By His unerring counsel led.

3 With grateful hearts the past we own;
The future, all to us unknown,
We to Thy guardian care commit,
And, peaceful, leave before Thy feet.

4 In scenes exalted or deprest,
Be Thou our joy, and Thou our rest;
Thy goodness all our hopes shall raise,
Adored through all our changing days.

5 When death shall interrupt our songs,
And seal in silence mortal tongues;
Our Helper God, in whom we trust,
In better worlds our souls shall boast.

PHILIP DODDRIDGE, (1702-1751), 1755.

41. Great God, we Sing That Mighty Hand.

Hebron. L. M. (Second Tune.)

LOWELL MASON, MUS. DOC., (1792-1872), 1830.

1. Great God, we sing that might-y Hand, By which sup-port-ed still we stand:

The o-pening year Thy mer-cy show; Let mer-cy crown it, till it close. A - men.

42. For Thy Mercy and Thy Grace.

Vienna. 7 7, 7 7. (First Tune.)

JUSTIN HEINRICH KNECHT, (17.2-1817), 1797.



1. For Thy mer - cy and Thy grace, Faith - ful through an - oth - er year,
Hear our song of thank - ful - ness; Fa - ther and Re - deem - er, hear. A - men.

2 In our weakness and distress,
Rock of strength, be Thou our stay;
In the pathless wilderness,
Be our true and living way.

3 Who of us death's awful road
In the coming year shall tread?
With Thy rod and staff, O God,
Comfort Thou His dying head.

4 Keep us faithful; keep us pure;
Keep us evermore Thine own.
Help, oh, help us to endure:
Fit us for Thy promised crown.

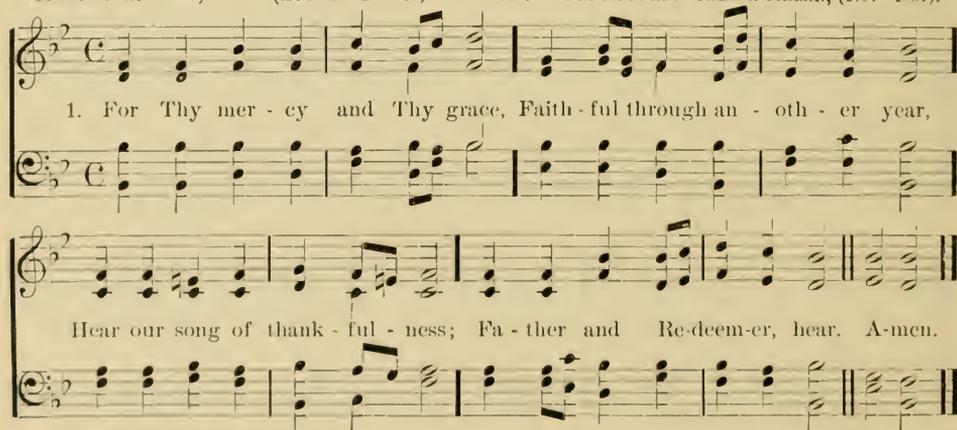
5 So within Thy palace gate
We shall praise, on golden strings,
Thee, the only Potentate,
Lord of lords, and King of kings.

HENRY DOWNTON, (1818-1885), 1841.

42. For Thy Mercy and Thy Grace.

Rosefield. 7 7, 7 7. (Second Tune.)

REV. HENRI ABRAHAM CAESAR MALAN, (1757-1864).



1. For Thy mer - cy and Thy grace, Faith - ful through an - oth - er year,
Hear our song of thank - ful - ness; Fa - ther and Re - deem - er, hear. A - men.

43. While with Ceaseless Course the Sun.

Eltham. 7 7, 7 7. D.

ALFRED SHAW.

1. While with cease-less course the sun Ha-sted through the for-mer year,

Ma-ny souls their race have run, Nev-er more to meet us here;

Fixed in an e-ter-nal state, They have done with all be-low;

We a lit-tle lon-ger wait, But how lit-tle, none can know. A-men.

2 As the winged arrow flies
Speedily, the mark to find;
As the lightning from the skies
Darts, and leaves no trace behind;
Swiftly thus our fleeting days
Bear us down life's rapid stream:
Upward, Lord, our spirits raise;
All below is but a dream.

3 Thanks for mercies past receive,
Pardon of our sins renew;
Teach us henceforth how to live
With eternity in view.
Bless Thy Word to young and old
Fill us with a Saviour's love;
And when life's short tale is told,
May we dwell with Thee above.

44. Our Times are in Thy Hand.

Glezen. S. M.

E. K. GLEZEN.

1. Our times are in Thy hand. O God, we wish them there;

Our life, our friends, our souls we leave En - tire - ly to Thy care. A - men.

- 2 Our times are in Thy hand,
Whatever they may be,
Pleasing or painful, dark or bright,
As best may seem to Thee.
- 3 Our times are in Thy hand;
Why should we doubt or fear?
A Father's hand will never cause
His child a needless tear.

- 4 Our times are in Thy hand,
Jesus, the Crucified,
The hand our many sins have pierced,
Is now our guard and guide.
- 5 Our times are in Thy hand:
We'll always trust on Thee,
Till we have left the weary land,
And all Thy glory see.

WILLIAM FREEMAN LLOYD, (1791—1853), 1841. Altered.

EPIPHANY.

45. A Star is Moving Through the Sky.

Puer natus in Bethlehem. 8 4, 8 8. (First Tune.)

Known during 13th century.
PIÆ CANTIONES, 1582.

1. A star is mov - ing through the sky, Hal - le - lu - ia!

Be - fore the wise men, won-drous-ly. Hal - le - lu - ia! Hal - le - lu - ia!

2 They know by this that heaven's great King,
Halleluia!
Good news to them on earth doth bring.
Halleluia! Halleluia!

5 Thus should we also, all our days,
Halleluia!
To Jesus offer holy praise.
Halleluia! Halleluia!

3 Thus came they unto Bethlehem,
Halleluia!
Thy lamp, O Lord, is lighting them.
Halleluia! Halleluia!

6 Praise to the Father, and the Son,
Halleluia!
And Holy Ghost upon one throne.
Halleluia! Halleluia!

4 Gold, incense, myrrh, to Him they bear,
Halleluia!
And psalms, and hymns, and songs prepare.
Halleluia! Halleluia!

7 Praise to the Holy Trinity,
Halleluia!
From now to all eternity.
Halleluia! Halleluia!

From the Latin. LAURENTIUS JONAE?, (—1597.)
J. O. WALLIN, (1779—1839), 1819.

45. A Star is Moving Through the Sky.

(Second Tune.)

En stjärna gick på himlen fram. 8 4, 8 8.

RUDOLF TEODOR LAGI, (1823—1863), 1866.

1. A star is mov - ing through the sky, Hal - le - lu - ia!

Be - fore the wise men won-drous-ly. Hal - le - lu - ia! Hal - le - lu - ia!

46. As with Gladness Men of Old.

Dix (Treuer Heiland, wir sind hier.) 7 7, 7 7, 7 7.

CONRAD KOCHER, (1786—1872), 1838.

1. As with glad-ness men of old Did the guid-ing star be-hold;

As with joy they hailed its light, Lead-ing on-ward, beam-ing bright:

So, most gra-cious God, may we Ev-er-more be led by Thee. A-men.

2 As with joyful steps they sped
To that lowly manger-bed,
There to bend the knee before
Him whom heaven and earth adore;
So may we, with willing feet
Ever seek Thy mercy-seat?

3 As they offered gifts most rare
At that manger rude and bare;
So may we, with holy joy,
Pure, and free from sin's alloy,
All our costliest treasures bring,
Christ, to Thee, our heavenly King.

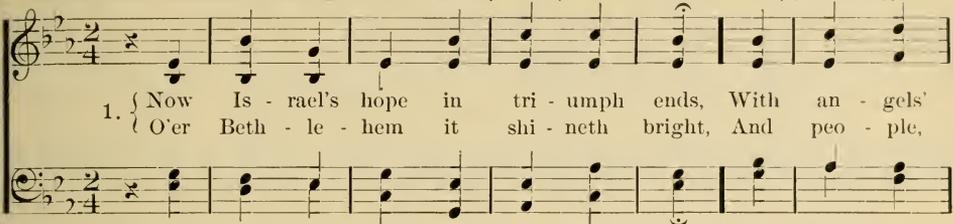
4 Holy Jesus, every day
Keep us in the narrow way;
And, when earthly things are past,
Bring our ransomed souls at last
Where they need no star to guide,
Where no clouds Thy glory hide.

5 In the heavenly country bright
Need they no created light;
Thou its Light, its Joy, its Crown,
Thou its Sun which goes not down;
There forever may we sing
Hallelujahs to our King.

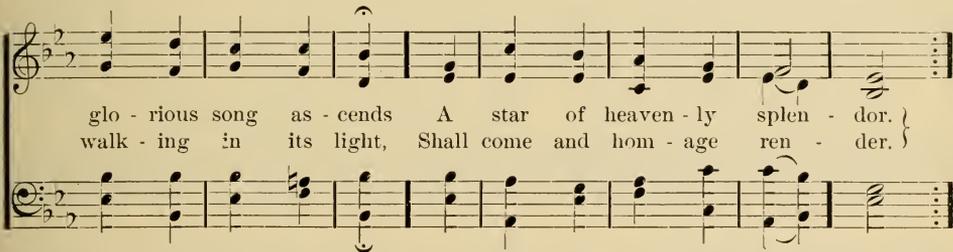
47. Now Israel's Hope in Triumph Ends.

(Modern Form.)

Wie schön leuchtet der Morgenstern. 8 8 7, 8 8 7, 8 8 8. PHIL. NICOLAI, (1556—1608), 1599.



1. { Now Is - rael's hope in tri - umph ends, With an - gels'
O'er Beth - le - hem it shi - neth bright, And peo - ple,



glo - rious song as - cends A star of heaven - ly splen - dor. }
walk - ing in its light, Shall come and hom - age ren - der. }



Great light, Bright light Now de - scend - eth, Dark - ness end - eth,



Day be - gin - neth, Light to all the world it bring - eth.

2 Among us dwells in truth and grace
The hidden God, who loves our race;
He brought us all salvation.
We now behold His majesty,
The only Son's true majesty,
And bow in adoration.
Draw near, And hear,
Every nation, Now salvation
God bestoweth,
And His love and mercy showeth.

3 Rejoice, my soul, and bless His Name
Who to the lost and fallen came,
To open heaven's portals.
Rejoice that God will mercy show,
The broken covenant renew
With us poor sinful mortals.
Now be Glory
Ever given God in heaven;
Peace unending
Be to earth from heaven descending.

SAMUEL JOH. HEDBORN, (1783—1849), 1811.

47. Now Israel's Hope in Triumph Ends.

(Original Form.)

Wie schön leuchtet der Morgenstern. 8 8 7, 8 8 7, 8 8 8. PHIL. NICOLAI, (1556—1608), 1599.

1. { Now Is - rael's hope in tri - umph ends, With an - gels'
O'er Beth - le - hem it shi - neth bright, And peo - ple,

glo - rious song as - cends A star of heaven - ly splen - dor. }
walk - ing in its light, Shall come and hom - age ren - der. }

Great light, Bright light Now de - scend - eth, Dark - ness end - eth

Day be - gin - neth, Light to all the world it bring - eth.

2 Among us dwells in truth and grace
The hidden God, who loves our race;
He brought us all salvation.
We now behold His majesty,
The only Son's true majesty,
And bow in adoration.
Draw near, And hear,
Every nation, Now salvation
God bestoweth,
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Who to the lost and fallen came,
To open heaven's portals.
Rejoice that God will mercy show,
The broken covenant renew
With us poor sinful mortals.
Now be Glory
Ever given God in heaven:
Peace unending
Be to earth from heaven descending.

SAMUEL JOH. HEDBORN, (1783—1849), 1811.

48. Brightest and Best of the Sons of the Morning.

Morning star. 11 10, 11 10.

J. P. HARDING.

1. Bright-est and best of the sons of the morn-ing, Dawn on our

dark-ness, and lend us Thine aid; Star of the East, the ho-

ri-zon a-dorn-ing, Guide where our in-fant Re-deem-er is laid. A-men.

- 2 Cold on His cradle the dewdrops are shining;
 Low lies His head with the beasts of the stall:
 Angels adore Him in slumber reclining,
 Maker, and Monarch, and Saviour of all!
- 3 Say, shall we yield Him, in costly devotion,
 Odors of Edom, and offerings divine?
 Gems of the mountain, and pearls of the ocean,
 Myrrh from the forest, or gold from the mine?
- 4 Vainly we offer each ample oblation;
 Vainly with gifts would His favor secure:
 Richer by far is the heart's adoration;
 Dearer to God are the prayers of the poor.
- 5 Brightest and best of the sons of the morning,
 Dawn on our darkness, and lend us Thine aid;
 Star of the East, the horizon adorning,
 Guide where our infant Redeemer is laid.

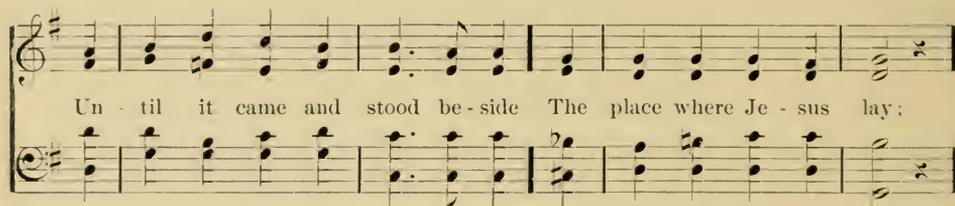
49. O Thou, Who by a Star Didst Guide.

St. Leonard. C. M. D. (*First Tune.*)

HENRY HILES, MUS. DOC., (1826—), 1867.



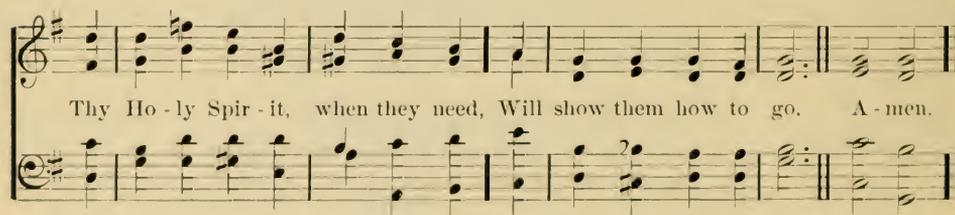
1. O Thou, who by a star didst guide The wise men on their way.



Un - til it came and stood be - side The place where Je - sus lay.



Al-though by stars Thou dost not lead Thy ser - vants now be - low,



Thy Ho - ly Spir - it, when they need, Will show them how to go. A - men.

- 2 As yet we know Thee but in part;
 But still we trust Thy Word,
 That blessed are the pure in heart,
 For they shall see the Lord.
 O Saviour, give us, then, Thy grace,
 To make us pure in heart;
 That we may see Thee face to face
 Hereafter, as Thou art.

JOHN MASON NEALE, (1818—1866), 1842.

49. O Thou, Who by a Star Didst Guide.

Hjälp oss, o Herre. C. M. D. (Second Tune.)

J. TH. BOËTHIUS.

1. { O Thou, who by a star didst guide The wise men on their way, }
 { Un - til it came and stood be - side The place where Je - sus lay; }

Al - though by stars Thou dost not lead Thy ser - vants now be - low,

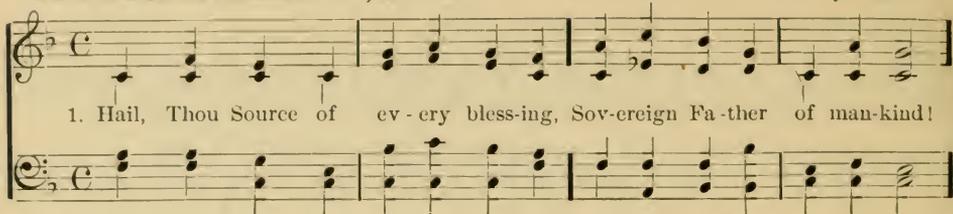
Thy Ho - ly Spir - it, when they need, Will show them how to go. A - men.

2 As yet we know Thee but in part;
 But still we trust Thy Word,
 That blessed are the pure in heart
 For they shall see the Lord.
 O Saviour, give us, then, Thy grace,
 To make us pure in heart;
 That we may see Thee face to face
 Hereafter, as Thou art.

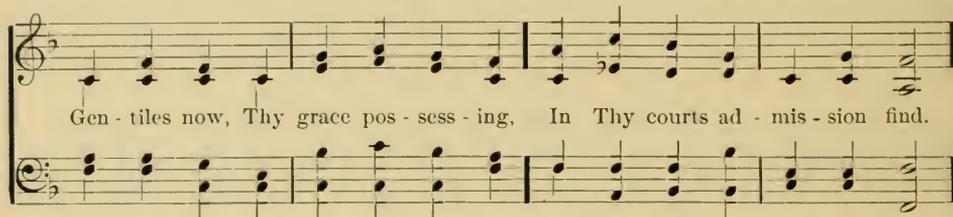
50. Hail, Thou Source of Every Blessing.

Uti lifvets sköna blomma. 8 7, 8 7. D.

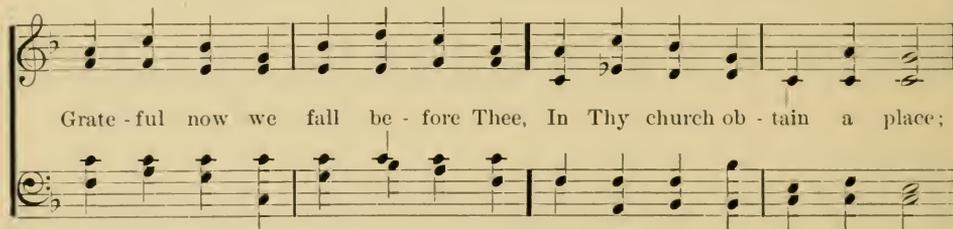
Arr. by S. M. H.



1. Hail, Thou Source of every blessing, Sovereign Father of mankind!



Gen-tiles now, Thy grace possessing, In Thy courts admission find.



Grate-ful now we fall before Thee, In Thy church obtain a place;



Now by faith behold Thy glory, Praise Thy truth, adore Thy grace. A-men.

2 Once far off, but now invited,
 We approach Thy sacred throne;
 In Thy covenant united,
 Reconciled, redeemed made one.
 Now revealed to eastern sages,
 See the star of mercy shine;
 Mystery hid in former ages,
 Mystery great of love divine.

3 Hail, Thou all-inviting Saviour!
 Gentiles now their offerings bring;
 In Thy temple seek Thy favour,
 Jesus Christ, our Lord and King.
 May we, body, soul, and spirit,
 Live devoted to Thy praise,
 Glorious realms of bliss inherit,
 Grateful anthems ever raise.

51. Light of the Gentile Nations.

Wie soll ich dich empfangen. 7 6, 7 6. D.

JOH. CRÜGER, (1598—1662), 1653.

1. { Light of the Gen - tile na - tions, Thy peo - ple's joy and love, }
 { Drawn by Thy Spir - it hith - er, We glad - ly come to prove }

Thy pres - ence in Thy tem - ple, And wait with ear - nest mind,

As Sim - eon once had wait - ed His Sav - iour God to find.

2 Yes, Lord, Thy servants meet Thee,
 E'en now, in every place
 Where Thy true Word hath promised
 That they should see Thy face.
 Thou yet will gently grant us,
 Who gather round Thee here,
 In faith's strong arms to bear Thee,
 As once that aged seer.

3 Be Thou our Joy, our Brightness,
 That shines 'mid pain and loss,
 Our Sun in times of terror,
 The glory round our cross:
 A glow in sinking spirits,
 A sunbeam in distress,
 Physician, Friend in sickness,
 In death our happiness.

4 Let us, O Lord, be faithful
 With Simeon to the end.
 That so his dying song may
 From all our hearts ascend:
 "O Lord, let now Thy servant
 Depart in peace for aye.
 Since I have seen my Saviour,
 Have here beheld His day."

5 My Saviour, I behold Thee
 Now with the eye of faith:
 No foe of Thee can rob me,
 Though bitter words he saith:
 Within Thy heart abiding,
 As Thou dost dwell in me,
 No pain, no death has terrors
 To part my soul from Thee!

52. O Christ, Our True and Only Light.

O Jesu Christ, meins Lebens Licht. L.M. (First Tune.) NÜRNBERGER GESANGBUCH, 1676.

1. O Christ, our true and on - ly Light, Il - lu - mine those who sit in night:

Let those a - far now hear Thy voice, And in Thy fold with us re - joice.

2 Fill with the radiance of Thy grace
The souls now lost in error's maze,
And all, O Lord, whose secret minds,
Some dark delusion hurts and blinds.

3 And all who else have strayed from Thee,
Oh, gently seek! Thy healing be
To every wounded conscience given,
And let them also share Thy heaven.

4 Oh, make the deaf to hear Thy Word,
And teach the dumb to speak, dear Lord,

Who dare not yet the faith avow,
Though secretly they hold it now.

5 Shine on the darkened and the cold,
Recall the wanderers to Thy fold,

Unite those who now walk apart,
Confirm the weak and doubting heart.

6 So they with us may evermore
Such grace with wondering thanks adore.

And endless praise to Thee be given,
By all Thy church in earth and heaven.

JOHANN HEERMANN, (1585—1647), 1630.

52. O Christ, Our True and Only Light.

Mendon. L. M. (Second Tune.)

GERMAN.

1. O Christ, our true and on - ly Light, Il - lu - mine those who sit in night;

Let those a - far now hear Thy voice, And in Thy fold with us re - joice. A - men.

53. Rise, O Salem, Rise and Shine.

Jesus allt mitt goda är. 7 8, 7 8, 7 7.

JAKOB ARRHENIUS? (1642—1725), 1694.

1. Rise, O Sa-lem, rise and shine; Lo! the Gen-tiles hail thy wa-king:

Her-ald of a morn di-vine, See the Day-spring o'er us break-ing,

Tell-ing God hath called to mind Those who long in dark-ness pined.

2 Ah, how blindly did we stray,
 Ere this Sun our earth had brightened;
 Heaven we sought not, for no ray
 Had our wildered eyes enlightened:
 All our looks were earthward bent,
 All our strength on earth was spent.

3 But the Day-spring from on high
 Hath arisen with beams unclouded,
 And we see before it fly
 All the heavy gloom that shrouded
 This sad earth, where sin and woe
 Seemed to reign o'er all below.

4 Thine appearing, Lord, shall fill
 All my thoughts in sorrow's hour;
 Thine appearing, Lord, shall still
 All my dread of death's dark power;
 Whether joys or tears be mine,
 Through them still Thy light shall shine.

5 Let me, when my course is run,
 Calmly leave a world of sadness
 For the place that needs no sun,
 For Thou art its light and gladness;
 For the mansions fair and bright,
 Where Thy saints are crowned with light.

LENT.

54. Christ the Life of all the Living.

Jesu! du mitt lif, min hälsa. 8 7, 8 7, 7 7, 7 7. (First Tune.)

E. NORENIUS? 1695.

1. Christ the Life of all the liv - ing, Christ the Death of death our foe, }
 Who Thy - self for us once giv - ing To the dark - est depths of woe, }

Pa - tient - ly didst yield Thy breath But to save my soul from death,

Praise and glo - ry ev - er be, Bless - ed Je - sus, un - to Thee.

- 2 Thou, ah Thou, hast taken on Thee
 Bitter strokes, a cruel rod;
 Pain and scorn were heaped upon Thee,
 O Thou sinless Son of God.
 Only thus for me to win
 Rescue from the bonds of sin;
 Praise and glory ever be
 Blessed Jesus, unto Thee.
- 3 Thou didst bear the smiting only
 That it might not fall on me;
 Stoodest falsely charged and lonely,
 That I might be safe and free;

- Comfortless that I might know
 Comfort from Thy boundless woe.
 Praise and glory ever be
 Blessed Jesus, unto Thee.
- 4 Then for all that wrought our pardon,
 For Thy sorrows deep and sore,
 For Thine anguish in the garden,
 I will thank Thee evermore;
 Thank Thee with my latest breath
 For Thy sad and cruel death,
 For that last and bitter cry:
 Praise Thee evermore on high.

54. Christ the Life of all the Living.

(Second Tune.)

Jesu, meines Lebens Leben. 8 7, 8 7, 7 7, 7 7.

DARMSTÄDTER GESANGBUCH, 1687.

1. Christ the Life of all the liv-ing, Christ the Death of death our foe,
Who Thy-self for us once giv-ing To the dark-est depths of woe,

Pa-tient-ly didst yield Thy breath But to save my soul from death,

Praise and glo-ry ev-er be, Bless-ed Je-sus, un-to Thee.

- 2 Thou, ah Thou, hast taken on Thee
Bitter strokes, a cruel rod;
Pain and scorn were heaped upon Thee,
O Thou sinless Son of God.
Only thus for me to win
Rescue from the bonds of sin;
Praise and glory ever be
Blessed Jesus, unto Thee.
- 3 Thou didst bear the smiting only
That it might not fall on me;
Stoodest falsely charged and lonely,
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Comfort from Thy boundless woe.
Praise and glory ever be
Blessed Jesus, unto Thee.
- 4 Then for all that wrought our pardon,
For Thy sorrows deep and sore,
For Thine anguish in the garden,
I will thank Thee evermore;
Thank Thee with my latest breath
For Thy sad and cruel death,
For that last and bitter cry:
Praise Thee evermore on high.

55. Lord, Thy Death and Passion Give.

Schwing dich auf zu deinem Gott. 77, 77. D. (First Tune.) JOH. CRÜGER, (1598—1662), 1653.

1. Lord, Thy death and pas - sion give Strength and com - fort at my need.
 Ev - ery hour while here I live On Thy love my soul shall feed.

Thou didst death for me en - dure, And I fly all thoughts im - pure;

Think - ing on Thy bit - ter pains, Hushed in prayer my heart re - mains.

2 Yes, Thy cross hath power to heal
 All the wounds of sin and strife.
 Lost in Thee, my heart doth feel
 Sudden warmth and nobler life.

In my saddest, darkest grief,
 Let Thy sweetness bring relief.
 Thou who camest but to save,
 Thou who fearest not the grave!

3 Lord, in Thee I place my trust,
 Thou art my Defence and Tower;
 Death Thou treadest in the dust,
 O'er my soul he hath no power.

That I may have part in Thee,
 Help and save and comfort me;
 Give me of Thy grace and might,
 Resurrection, life, and light!

4 Fount of good, within me dwell.
 For the peace Thy presence sheds
 Keeps us safe in conflict fell,
 Charms the pain from dying beds.
 Hide me safe within Thine arm,
 Where no foe can hurt or harm;
 Whoso, Lord, in Thee doth rest,
 He hath conquered, he is blest.

JOHANN HEERMANN, (1585—1647), 1644.

55. Lord, Thy Death and Passion Give.

O Durchbrecher aller Bande. 7 7, 7 7. D. (Second Tune.) GNADAUER CHORALBUCH, 1784.

1. Lord, Thy death and pas - sion give Strength and com - fort at my need.
 Ev - ery hour while here I live On Thy love my soul shall feed.

Thou didst death for me en - dure, And I fly all thoughts im - pure;

Think - ing on Thy bit - ter pains, Hushed in prayer my heart re - mains.

56. Suffering Son of Man, Be Near Me.

Böjd under korset. 8 7, 8 7.

JOEL BLOMQUIST.

1. Suf - fer - ing Son of man, be near me, In my suf - fer - ings to sus - tain;

By Thy sor - er griefs to cheer me, By Thy more than mor - tal pain. A - men.

2 Call to mind that unknown anguish,
In Thy days of flesh below,
When Thy troubled soul did languish
Underneath a world of woe.

3 By Thy most severe temptation
In that dark Satanic hour;
By Thy last mysterious passion,
Screen me from the adverse power.

4 By Thy fainting in the garden,
By Thy dreadful death, I pray,
Write upon my heart Thy pardon;
Take my sins and fears away.

5 By the travail of Thy spirit,
By Thine outcry on the tree,
By Thine agonizing merit,
Gracious Lord, remember me!

CHARLES WESLEY, (1707—1788), 1767. Altered.

57. Jesus, Refuge of the Weary.

Stilla, ja, allt mera stilla. 8 7, 8 7. D.

H. WETTERLING.

1. Je - sus, Ref - uge of the wea - ry, Ob - ject of the Spir - it's love,

Foun - tain in life's des - ert drea - ry, Sav - iour from the world a - bove:

Oh, how oft Thine eyes, of - fend - ed, Gaze up - on the sin - ner's fall!

Yet up - on the cross ex - tend - ed, Thou didst bear the pain of all. A - men.

Or to "Theodore", No. 131.

2 Do we pass the cross unheeding,
Breathing no repentant vow,
Though we see Thee wounded, bleeding,
See Thy thorn-encircled brow?
Yet Thy sinless death has brought us
Life eternal, peace, and rest;
Only what Thy grace has taught us
Calms the sinner's stormy breast.

3 Jesus, may our hearts be burning,
With more fervent love for Thee;
May our eyes be ever turning
To Thy cross of agony;
Till in glory parted never
From the blessed Saviour's side,
Graven in our hearts forever,
Dwell the cross, the Crucified.

58. Saviour, When in Dust to Thee.

Spanish Hymn. 77, 77. D.

SPANISH MELODY.

1. Sav- iour when in dust to Thee Low we bend th'a - dor - ing knee;

When re - pent - ant, to the skies Scarce we lift our weep - ing eyes;

Oh, by all Thy pains and woe Suf - ered once for man be - low,

Bend - ing from Thy throne on high, Hear our sol - emn Lit - a - ny! A - men.

- 2 By Thy helpless infant years,
By Thy life of want and tears,
By Thy days of sore distress
In the savage wilderness;
By the dread mysterious hour
Of the insulting tempter's power:
Turn, oh, turn a favoring eye,
Hear our solemn Litany!
- 3 By Thine hour of dire despair,
By Thine agony of prayer;
By the cross, the nail, the thorn,
Piercing spear, and torturing scorn;

- By the gloom that veiled the skies
O'er the dreadful sacrifice;
Listen to our humble cry,
Hear our solemn Litany!
- 4 By Thy deep expiring groan;
By the sad sepulchral stone,
By the vault whose dark abode
Held in vain the rising God;
Oh, from earth to heaven restored,
Mighty, reascended Lord,
Listen, listen to the cry
Of our solemn Litany!

59. There is a Fountain Filled With Blood.

Cowper. C. M.

LOWELL MASON, MUS. DOC., (1792-1872), 1830.

1. There is a foun-tain filled with blood, drawn from Im-man-uel's veins; And sinners plunged be-

neath that flood, Lose all their guilt - y stains, Lose all their guilt - y stains. A - men.

2 The dying thief rejoiced to see
That fountain in his day;
And there may I, as vile as he,
Wash all my sins away.

3 Dear dying Lamb, Thy precious blood
Shall never lose its power,
Till all the ransomed church of God
Be saved to sin no more.

4 E'er since, by faith, I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

5 Then in a nobler, sweeter song,
I'll sing Thy power to save,
When this poor lisping, stammering tongue
Lies silent in the grave.

6 Lord, I believe Thou hast prepared,
Unworthy though I be,
For me a blood-bought free reward,
A golden harp for me.

7 'Tis strung and tuned for endless years,
And formed by power divine
To sound in God the Father's ears
No other name but Thine.

WILLIAM COWPER, (1731-1800), 1771. Altered.

60. All Praise to Thee, Our Saviour Good.

Vi tacke dig, o Jesu god. L. M.

SWEDISH, 1697?

1. All praise to Thee, our Sav - iour good, Who shedst for us Thy pre-cious blood.

From Sa - tan's might and wick - ed wiles Thou hast us saved, O Je - sus Christ.

- 2 We pray, true God and man, to Thee,
Us from the bonds of sin set free,
And comfort us, increase our faith,
And save us from eternal death.
- 3 Keep us from sin, from grief, and shame,
And help us by Thy mighty Name

- To bear our cross without complaint,
And strengthen us when weak and faint.
- 4 O Jesus Christ, our Brother dear,
Thou ever wilt be with us here.
Remain with us, in peace, in strife,
And grant us everlasting life.

CHRISTOPHER VISCHER, (1520—1597), 1597.

61. I Gave My Life for Thee.

I gave My life for thee. 6 6, 6 6, 8 6.

PHILLIP PAUL BLISS, (1838—1876), 1874.

1. I gave My life for thee,.... My pre-cious blood I shed,

That thou might'st ran-somed be,..... And quick-ened from the dead;

I gave, I gave My life for thee, What hast thou given for Me? A-men.

- 2 My Father's house of light,
My glory-circled throne
I left, for earthly night,
For wanderings sad and lone;
I left, I left it all for thee,
Hast thou left aught for Me?

- 3 I suffered much for thee,
More than thy tongue can tell,
Of bitterest agony,

- To rescue thee from hell;
I've borne, I've borne it all for thee,
What hast thou borne for Me?
- 4 And I have brought to thee,
Down from my home above,
Salvation full and free,
My pardon and My love;
I bring, I bring rich gifts to thee,
What hast thou brought to Me?

62. Ride on, Ride on in Majesty.

(First Tune.)

Herr Jesu Christ, dich zu uns wend. L. M.

CANTIONALE SACRUM, GOTH. 1651.

1. Ride on, ride on in maj - es - ty! In low - ly pomp ride on to die!

O Christ, Thy tri-umphs now be - gin O'er cap - tive death and con-quer'd sin.

2 Ride on, ride on in majesty!

The angel armies of the sky

Look down with sad and wondering eyes,
To see the approaching Sacrifice.

3 Ride on, ride on in majesty!

Thy last and fiercest strife is nigh:

The Father on His sapphire throne
Expects His own anointed Son.

4 Ride on, ride on in majesty!

In lowly pomp ride on to die!

Bow Thy meek head to mortal pain,

Then take, O God, Thy power, and reign.

HENRY HART MILMAN, (1791—1868), 1827. Abridged.

62. Ride on, Ride on in Majesty.

(Second Tune.)

St. Drostane. L. M.

REV. JOHN BACCHUS DYKES, MUS. DOC., (1823—1876), 1862.

1. Ride on, ride on in maj - es - ty! In low - ly pomp ride on to die!

O Christ, Thy tri-umphs now be-gin O'er cap-tive death and con-quer'd sin. A-men.

63. Passion-week Memories Sacred and Blest.

Heliga minnen i fastelagstid. 10 10, 10 10, 10 10.

SECULAR MELODY. O. W. UDDÉN.

1. Pas-sion-week mem-o-ries sa-cred and blest, Speak to my soul now of

still-ness and rest; Slow-ly we go to Geth-sem-a-ne's dale;

Show me the suf-fer-er trem-bling and pale, Tread-ing for-sak-en a

path full of thorns, Lov-ing the world, which in turn on-ly scorns. A-men.

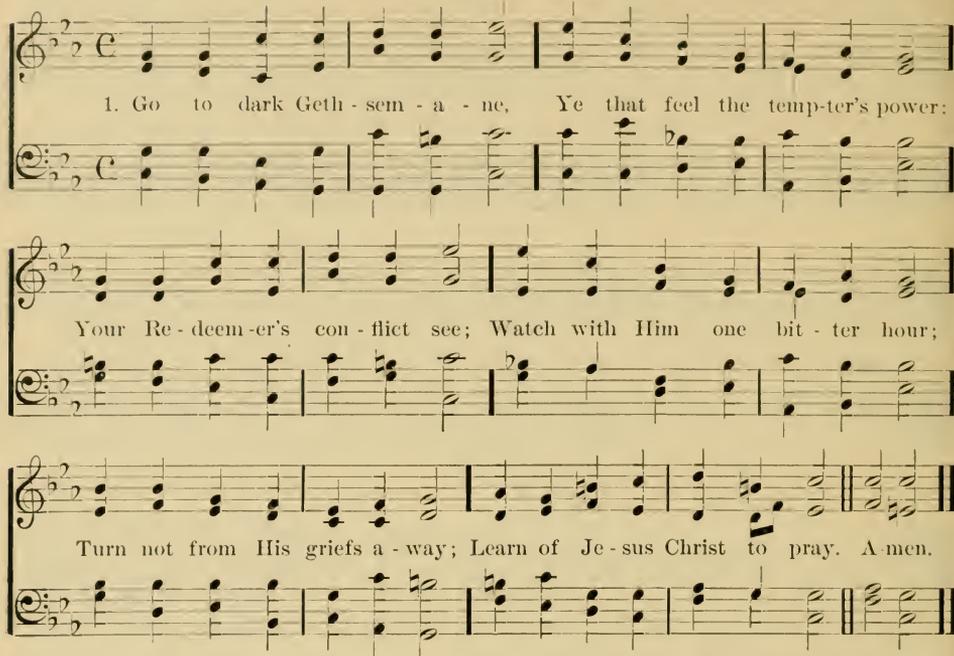
2 Now I perceive Him in shadows of night,
 Putting the powers of darkness to flight,
 Crushed 'neath the load of the sin of the world,
 Death and damnation around Him are hurled.
 Thorn-crowned and scourged still the sacrific-
 ed Lamb,
 Lifting His brow, says: "A King yet I am."

3 Show me the cross where He patiently died,
 There in its shadow myself will I hide,
 There will I bide His victorious word,
 Hear Him exclaim, "It is finished", my Lord,
 There will I praise for His mercy and grace;
 Suffering and dying He stood in my place.

64. Go to Dark Gethsemane.

La Trobe. 7 7, 7 7, 7 7. (First Tune.)

REV. CHRISTIAN IGNATIUS LA TROBE, (1758—1836).



1. Go to dark Geth-se-m-a-ne, Ye that feel the temp-ter's power:
Your Re-deem-er's con-flict see; Watch with Him one bit-ter hour;
Turn not from His griefs a-way; Learn of Je-sus Christ to pray. A-men.

- 2 Follow to the judgment-hall,
View the Lord of life arraigned:
Oh, the wormwood and the gall!
Oh, the pangs His soul sustained!
Shun not suffering, shame, or loss;
Learn of Him to bear the cross.
- 3 Calvary's mournful mountain climb:
There, adoring at His feet,
Mark that miracle of time,

- God's own Sacrifice complete:
"It is finished," hear Him cry:
Learn of Jesus Christ to die.
- 4 Early hasten to the tomb,
Where they laid His breathless clay;
All is solitude and gloom;
Who hath taken Him away?
Christ is risen! He meets our eyes:
Saviour, teach us so to rise.

JAMES MONTGOMERY, (1771—1854), 1825.

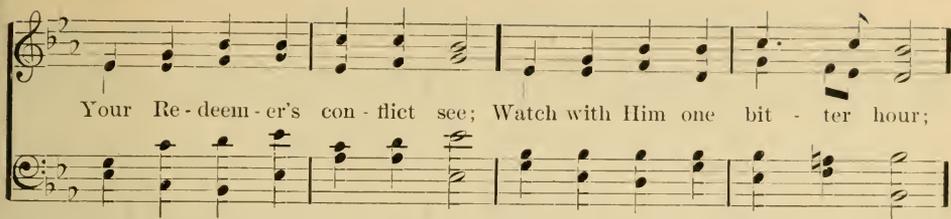
64. Go to Dark Gethsemane.

Gethsemane (Redhead 76). 7 7, 7 7, 7 7. (Second Tune.)

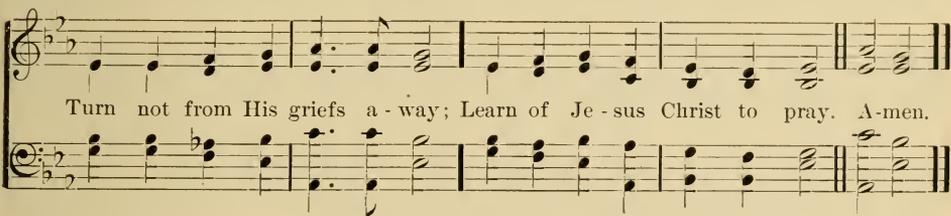
RICHARD REDHEAD, (1820—), 1853.



1. Go to dark Geth-se-m-a-ne, Ye that feel the temp-ter's power:



Your Re-deem-er's con-flict see; Watch with Him one bit-ter hour;



Turn not from His griefs a-way; Learn of Je-sus Christ to pray. A-men.

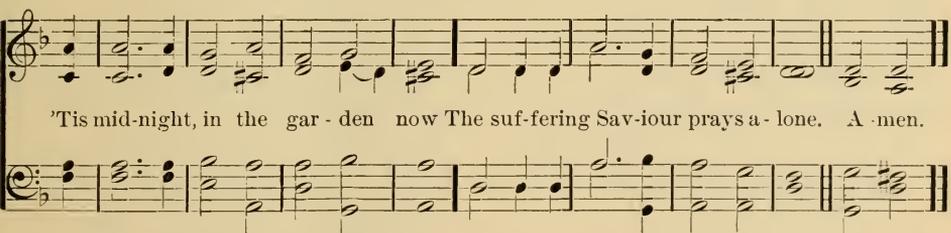
65. 'Tis Midnight, and on Olive's Brow.

St. Cross. L. M.

REV. JOHN BACCHUS DYKES, Mus. Doc., (1823—1876).



1. 'Tis mid-night, and on Ol-ive's brow The star is dimmed that late-ly shone:



'Tis mid-night, in the gar-den now The suf-fering Sav-iour prays a-lone. A-men.

2 'Tis midnight, and from all removed,
Immanuel wrestles lone, with fears;
E'en the disciple that He loved
Heeds not his Master's grief and tears.

3 'Tis midnight, and for others' guilt
The Man of Sorrows weeps in blood;

Yet He that hath in anguish knelt
Is not forsaken by His God.

4 'Tis midnight, and from ether-plains
Is borne the song that angels know:
Unheard by mortals are the strains
That sweetly soothe the Saviour's woe.

WILLIAM BINGHAM TAPPAN, (1794—1849), 1822.

66. Over Kidron Jesus Treadeth.

Frälsta värld! i nådens under. 8 7, 8 7, 7 7, 8 8.

SWEDISH, 1697.

1. } O - ver Kid - ron Je - sus tread - eth To His pas - sion for us all; }
 { Ev - ery hu - man eye be weep - ing, Tears of bit - ter grief let fall! }

Round His spir - it flock the foes, Place their shafts and bend their bows,

Aim - ing at the Sav - iour sole - ly, While the world for - sakes Him whol - ly.

2 David once, with heart afflicted,
 Crossed o'er Kidron's narrow strand,
 Clouds of gloom and grief about him
 When an exile from his land.
 But, O Jesus, blacker now
 Bends the cloud above Thy brow,
 Hasting to death's dreary portals
 For the shame and sin of mortals.

3 See Him anguish-stricken falling,
 Prostrate, and with struggling breath,
 Three times on His Father calling,
 Praying that the bitter death
 And the cup of doom may go;
 Still He cries, in all His woe:
 "Not My will, but Thine, O Father,"
 And the angels round Him gather.

4 See how, in that hour of darkness,
 Battling with the evil power,
 Agonies untold assail Him,
 On His soul the arrows shower;

And the garden flowers are wet
 With the drops of bloody sweat,
 From His anguished frame distilling—
 Our redemption thus fulfilling!

5 But, O flowers, so sadly watered
 By this pure and precious dew,
 Faith alone can know its power
 And your beauty rightly view.

Eden's Garden did not bear
 Aught that can with you compare,
 For the blood thus freely given
 Makes my soul the heir of heaven.

6 When as flowers themselves I wither,
 When I droop and fade like grass,
 When the life-streams through my pulses
 Dull and ever duller pass,
 When at last they cease to roll,
 Then, to cheer my sinking soul,
 Grace of Jesus, be Thou given—
 Source of Triumph! Pledge of heaven!

67. Good Friday, Good Friday, Thou Beautiful Day.

Långfredag, långfredag, du skönaste dag. 11 9, 11 9, 11 11 9.

Melody from DALARNE.

1. { Good Fri - day, Good Fri - day, thou beau - ti - ful day, With
And heav - en re - jo - ces in ho - ly ar - ray; Through

peace the great bat - tle is end - ed; } Though earth may be
Je - sus the world is be - friend - ed!

dark, yet will heav - en be light, And Je - sus re - turns to His

glo - ry and might; The con - flict on earth He has fin - ished. A - men.

- 2 Good Friday, Good Friday, thou glorious day, He offered His life to repay what we owed,
The heavenly hosts have united And God, therefore, mercy again has bestowed;
Thy glory to sing, and triumphantly say Forever He now will be gracious.
- By Jesus all wrongs have been righted!
4 Ne'er suffer a day, O my heart, to pass by
He suffered a shameful and sorrowful death; On which thou for Jesus not yearnest;
His pity compelling, He gave up His breath, Thy promise renew that in prayer thou will try
And died in the place of the sinner. More faithful to be and more earnest. [day,
3 O sinners, now come to keep holy the day, Dear Saviour, may Thou cleanse my soul every
When Jesus for sinners was offered, And take Thou my heart; for this only I pray,
And now may we faithfully love and obey Let me at Thy cross ever tarry.
- Our Lord, who so patiently suffered!

68. In the Cross of Christ I Glory.

Rathbun. 8 7, 8 7. (*First Tune.*)

ITHAMER CONKEY, (1815—1867), 1851.

1. In the cross of Christ I glo-ry, Tow-ering o'er the wrecks of time:

All the light of sa - cred sto-ry Gath-ers round its head sub-lime. A - men.

2 When the woes of life o'ertake me,
 Hopes deceive, and fears annoy,
 Never shall the cross forsake me;
 Lo! it glows with peace and joy.

From the cross the radiance streaming
 Adds new lustre to the day.

3 When the sun of bliss is beaming
 Light and love upon my way,

4 Bane and blessing, pain and pleasure,
 By the cross are sanctified;
 Peace is there that knows no measure,
 Joys that through all time abide.

SIR JOHN BOWRING, (1792—1872), 1825.

68. In the Cross of Christ I Glory.

Stuttgart. 8 7, 8 7. (*Second Tune.*)GERMAN MELODY: Origin uncertain.
 Har. by HENRY J. GAUNTLETT, MUS. DOC., (1806—1876).

1. In the cross of Christ I glo-ry. Tow-ering o'er the wrecks of time;

All the light of sa - cred sto - ry Gath-ers round its head sub-lime. A - men.

69. Sweet the Moments, Rich in Blessing.

Batty (Ringe recht wenn Gottes Gnade), 8 7, 8 7. (First Tune.)

GNADAUER CHORALBUCH, 1784.
Har. by W. H. MONK.

1. Sweet the mo-ments, rich in bless - ing, Which be - fore the cross I spend,

Life, and health, and peace pos-sess-ing, From the sin - ner's dy - ing friend. A - men.

- 2 Here I'll sit, forever viewing
 Mercy's streams, in streams of blood:
 Precious drops, my soul bedewing,
 Plead and claim my peace with God.
- 3 Truly blessed is the station,
 Low before His cross to lie;

- While I see divine compassion
 Beaming in His languid eye.
- 4 Lord, in ceaseless contemplation
 Fix my thankful heart on Thee,
 Till I taste Thy full salvation
 And Thine unveiled glory see.

WALTER SHIRLEY, (1725-1786), 1774. Altered and Abridged.

69. Sweet the Moments, Rich in Blessing.

Oxford. 8 7, 8 7. (Second Tune.)

SIR JOHN STAINER, MUS. DOC., (1840-1901).

1. Sweet the mo-ments, rich in bless - ing, Which be - fore the cross I spend,

Life, and health, and peace pos-sess - ing, From the sin - ner's dy - ing friend. A - men.

70. When I Survey the Wondrous Cross.

Erhalt uns, Herr, bei deinem Wort. L. M.

GEISTLICHE LIEDER, WITTENBERG, 1542.

1. When I sur - vey the won - drous cross On which the Prince of glo - ry died,

My rich - est gain I count but loss, And pour con - tempt on all my pride.

2 Forbid it, Lord, that I should boast,
Save in the death of Christ, my God;
All the vain things that charm me most,
I sacrifice them to His blood.

3 See, from His head, His hands, His feet,
Sorrow and love flow mingled down!

Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?
4 Were the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

ISAAC WATTS, (1674—1748), 1707. Altered and Abridged.

71. 'Tis Finished! So the Saviour Cried.

Jag ser dig klädd i blodig skrud. L. M.

FR. PIRA.

1. 'Tis fin - ished! so the Sav - iour cried, And meek - ly bowed His head and died:

'Tis fin - ished! yes, the race is run, The bat - tle fought, the vic - tory won. A - men.

2 'Tis finished! all that heaven foretold
By prophets in the days of old;
And truths are opened to our view
That kings and prophets never knew.
3 'Tis finished! Son of God, Thy power
Hath triumphed in this awful hour:

And yet our eyes with sorrow see
That life to us was death to Thee.
4 'Tis finished! let the joyful sound
Be heard through all the nations round:
'Tis finished! let the triumph rise,
And swell the chorus of the skies.
SAMUEL STENNETT, (1727—1795), 1787. Altered.

72. Thy Cross, O Jesus, Thou didst Bear.

So gehst du nun, mein Jesu, hin, 8 7, 8 7, 4 4 7. Iambic. CASPER FRIEDRICH NACHTENHÖFER,
(1624—1685), 1651.

Thy cross, O Je-sus, Thou didst bear, Thy path to death ex - tend - ed,

To save the world, which ev-ery - where With hate and scorn of - fend - ed.

Oh, love how deep To bleed and weep For Thine own per - se - cu - tors!

2 Thy cross, Redeemer, Thou didst bear;
Our sins away Thou'st taken;
Thine own Thou wilt us still declare,
Though we have Thee forsaken,
And gone astray;
Yea, day by day
Thy love is present with us.
3 Thy cross, O Saviour, Thou didst bear;
Thy boundless might and glory,
Forever praised by angels fair,
And told in sacred story,

Thou laidst aside.
Naught shall abide,
Save by the love that bleedeth.
4 Thy cross to victory Thou didst bear.
Oh, grant that I, dear Saviour,
May glory in the cross and share
The heavenly joy and favor!
Then shall my soul
Have reached its goal
Safe in Thy loving bosom.

ERIK GUSTAF GEMER, (1783—1847), 1812.

73. O Sacred Head, Now Wounded.

Herzlich thut mich verlangen. 7 6, 7 6. D.

SECULAR ORIGIN.
HANS LEO HASSLER, (1564-1612), 1601 and 1613.

1. O sa - cred Head, now wound - ed, With grief and shame weigh'd down,
(Now scorn - ful - ly sur - round - ed, With thorns Thine on - ly crown!)

Once reign - ing in the high - est In light and maj - es - ty,

Dis - hon - ored now Thou di - est, Yet here I wor - ship Thee.

2 How art Thou pale with anguish,
With sore abuse and scorn!
How does that visage languish,
Which once was bright as morn!
What Thou, my Lord, hast suffered,
Was all for sinners' gain;
Mine, mine was the transgression,
But Thine the deadly pain.

3 Lo, here I fall, my Saviour,
'Tis I deserve Thy place:
Look on me with Thy favor,
Vouchsafe to me Thy grace.
Receive me, my Redeemer;
My Shepherd, make me Thine,
Of every good the Fountain,
Thou art the Spring of mine!

4 What language shall I borrow
To thank Thee, dearest Friend,
For this Thy dying sorrow,
Thy pity without end!
Oh, make me Thine forever,
And should I fainting be,
Lord, let me never, never,
Outlive my love to Thee.

5 Forbid that I should leave Thee;
O Jesus, leave not me;
In faith may I receive Thee,
When death shall set me free.
When strength and comfort languish,
And I must hence depart,
Release me then from anguish
By Thine own wounded heart.

BERNARD OF CLAIRVAUX, (1091-1153).
PAUL GERHARDT, (1607-1676), 1653.

74. O Lamb of God, Most Holy.

(Modern Form.)

O Lamm Gottes unschuldig. 7 7, 7 7, 7 7 7: Iambic.

NIC. DECIUS, (-1541), 1539,
MAGDEBURGER GESANGBUCH, 1539.

1. O Lamb of God, most ho - ly, On Cal - va - ry an of - fering;

De - spis - éd, meek and low - ly, Thou in Thy death and suf - fering

Our sins didst bear, our an - guish; The might of

death didst van - quish; Give us Thy peace, O Je - sus!

75. A Lamb Goes Uncomplaining Forth.

(First Tune.)

An Wasserflüssen Babylon. 8 7. Iambic. 10 Lines.

STRASSBURGER KIRCHENAMT, 1525.

1. { A Lamb goes un-com-plain-ing forth, The guilt of all men bear-ing; }
 { 'Tis la-den with the sin of earth; None else the bur-den shar-ing. }

It goes its way, grows weak and faint, To slaugh-ter led with-out com-plaint,

Its spot-less life to of-fer; Bears shame, and stripes, and wounds, and death,

An-guish and mock-er-y, and saith, "Will-ing all this I suf-fer."

- 2 This spotless Lamb, our soul's great Friend, 3 Dilate, shrine of my heart, and swell,
 And everlasting Saviour, To thee shall now be given
 God chooseth sin's dread reign to end A treasure that doth far excel
 And bring us to His favor. The worth of earth and heaven.
 "Go forth, my Son! redeem to Thee Away with silver and with gold,
 The children who're exposed by me With treasures of an earthly mold!
 To punishment and anger. I've found a better jewel.
 The punishment is great, and dread My priceless treasure, Lord my God,
 The wrath, but Thou Thy blood shalt shed, Is Thy most holy, precious blood,
 And free them from this danger." Which flowed from wounds so cruel.

4 And when Thy glory I shall see
 And taste Thy kingdom's pleasure
 Thy blood shall then my purple be,
 I'll clothe me in this treasure;
 It then shall be my glorious crown;

Thus I'll appear before the throne
 Of God, and need not hide me;
 And shall, by Him to Thee betrothed,
 By Thee in bridal garments clothed,
 Stand as a bride beside Thee.

PAUL GERHARDT, (1607—1676), 1648.

75. A Lamb Goes Uncomplaining Forth.

(Second Tune.)

Vid älfvarna i Babylon. 87. Iambic. 10 Lines.

REV. CARL P. RYDQVIST, (1843—), 1888.

1. A Lamb goes un - com - plain - ing forth, The guilt of all men bear - ing;

'Tis la - den with the sin of earth, None else the bur - den shar - ing.

{ It goes its way, grows weak and faint, To slaugh - ter led with -
 { Bears shame, and stripes, and wounds, and death, An - guish and mock - er -

out com - plaint, Its spot - less life to of - fer; }
 y, and saith, "Will - ing all this I suf - fer." } A - men.

76. What Comfort Sweet to Pause.

Det är så godt att få. 6 6, 7 6, 7 6, 6 6.

SWEDISH FOLK-MELODY?

1. What com-fort sweet to pause Close by the ho-ly cross, And with the Sav-iour's

moth-er In si-lence look up-on Our dear and dy-ing broth-er; For

there all fears are gone, The peace of God a-bounds, In His peace-giv-ing wounds. A-men.

2 What comfort sweet to own
In His dear blood alone
All sin and guilt forgiven.
It cheers the weary heart,
When love divine from heaven
Does life and strength impart;
The soul enjoys the peace
That nevermore shall cease.

3 What comfort to believe
In spite of woe and grief,
Though worthy of perdition,
Yet to this sinful heart
Thou givest full remission.
O Lord, Thy grace impart;
I plead, Thy precious blood,
Thou spotless Lamb of God.

4 What comfort sweet to tell
My wants, I know it well—
And pray for more endurance
When longing to believe,
But lacking full assurance.
No rest I can receive,
Until I come to Thee,
O Lamb of Calvary!

5 Let all here have access,
Who yearn for happiness.
Grace to the poor aboundeth,
And peace to troubled hearts;
For mercy's name here soundeth,
And comfort sweet imparts
To Him who comfortless
For help and mercy prays.

77. My Crucified Saviour, Despised and Contemned.

Min blodige Konung. 11 11, 11 11.

ANDERS CARL RUTSTRÖM, (1721—1772).

1. My cru - ci - fied Sav - iour, de - spised and con - temned, Thou in - no - cent

Vic - tim for sin - ners con - demned, Thy gar - ments are blood - stained Thy

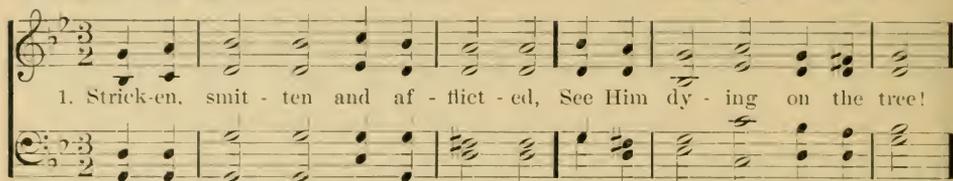
spir - it doth groan, In ag - o - ny pros - trate, Thou suf - ferest a - lone. A - men.

- 2 Thou weepst and moanest in conflict and prayer, And then rose triumphant, the conquering Lord,
And writhest in agony, pain, and despair; Appeased the Creator and mankind restored.
- In thirty years anguish our path Thou hast trod, 6 Restored to the bliss that was lost in the fall,
And diest at last to redeem us to God. Yea, greater, for Jesus prepared for us all
Eternal salvation and mansions above;
- 3 For me Thou hast labored salvation to win, Come, poor burdened sinners, rejoice in His love.
- For me tasted death to atone for my sin; 7 What is, then, to be reconciled unto God?
Neglected, forsaken, but mindful of me, It is that He silenced the curse by His blood;
Thou prayest for those who have crucified Thee. And what the relation to which we're restored?
- 4 Thou consecrate Victim, my Passover slain, The right to be counted the friends of the Lord.
The gall and the wormwood for me Thou dost drain.
- That I might be blessed Thou sufferest all woe, 8 So come, trembling sinner, come just as thou art,
And diest at last on me life to bestow. Thy cares and Thy sorrows to Jesus impart;
- 5 Our Saviour thus finished God's plan with our race, In Him seek salvation from death and the grave,
And laid the foundation for pardon and grace, For Jesus is willing and mighty to save.

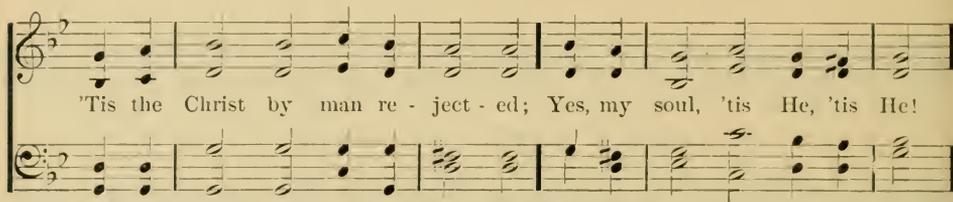
78. Stricken, Smitten, and Afflicted.

Wo ist Jesus, mein Verlangen. 8 7, 8 7. D.

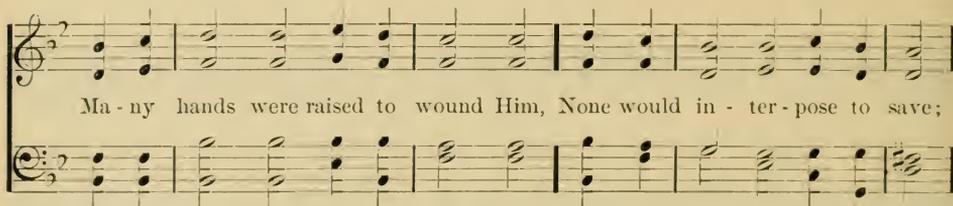
GEISTLICHES VOLKSLIED, 1850.



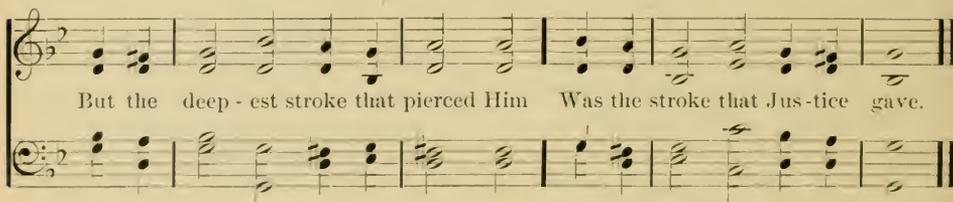
1. Strick-en, smit - ten and af - flict - ed, See Him dy - ing on the tree!



'Tis the Christ by man re - ject - ed; Yes, my soul, 'tis He, 'tis He!



Ma - ny hands were raised to wound Him, None would in - ter - pose to save;



But the deep - est stroke that pierced Him Was the stroke that Jus-tice gave.

2 Ye who think of sin but lightly,
Nor suppose the evil great,
Here may view its nature rightly,
Here its guilt may estimate.
Mark the Sacrifice appointed!
See who bears the awful load,
'Tis the Word, the Lord's Anointed,
Son of man, and Son of God.

3 Here we have a firm foundation;
Here the refuge of the lost;
Christ's the Rock of our salvation:
His the Name of which we boast:
Lamb of God for sinners wounded!
Sacrifice to cancel guilt!
None shall ever be confounded
Who on Him their hope have built.

79. Alas! And did my Saviour Bleed?

Martyrdom. C. M. (First Tune.)

HUGH WILSON, (1764—1824).

1. A - las! and did my Sav-iour bleed? And did my Sov-ereign die?

Would He de-vote that sa-cred head For such a worm as I? A - men.

2 Was it for crimes that I had done,
He groaned upon the tree?
Amazing pity! grace unknown!
And love beyond degree!

4 Thus might I hide my blushing face,
While His dear cross appears;
Dissolve my heart in thankfulness,
And melt my eyes in tears.

3 Well might the sun in darkness hide,
And shut his glories in,
When Christ the mighty Maker died
For man, the creature's sin.

5 But drops of grief can ne'er repay
The debt of love I owe;
Here Lord, I give myself away,
'Tis all that I can do.

ISAAC WATTS, (1674—1748), 1707. Abridged.

79. Alas! And did my Saviour Bleed?

O Herre, vi församlas här. C. M. (Second Tune.)

SIENS SÄNGER.

1. A - las! and did my Sav-iour bleed? And did my Sov-ereign die?

Would He de-vote that sa-cred head For such a worm as I? A - men.

EASTER.

80. Blest Easter Day, What Joy is Thine.

Lob sei dem allmächtigen Gott. L. M.

JOHANN CRÜGER, (1598—1662), 1640.

1. Blest Eas-ter day, what joy is thine! We praise, dear Lord, Thy Name di-vine,

For Thou hast tri-umphed o'er the tomb; No more we need to dread its gloom.

2 That tree, on which Thou offer'dst up
Thy life, now bears the fruit of hope:
Thy precious blood for us is shed,
Now we may feed on heavenly bread.

3 We thank Thee, Jesus, that Thy hand
Has freed us from sin's galling band;
No more its thralldom we need fear;
The year of liberty is here.

4 O Jesus Christ, God's Son elect,
Our Paschal Lamb without defect,
To us Thou givest strength indeed,
In all our conflicts, all our need.

5 Through Thee we always shall prevail,
However hell may us assail,
Thou setst us free, Thy name to praise,
And leadst us into heavenly ways.

6 Oh, grant, that as Thou didst arise,
I too, with joy, may heavenward rise,
First from my sin, to love Thy way,
Then from the grave, at the last day.

7 All praise to Thee who from death's might,
From carnal lust and sin's dark plight
Redeemest me, and show'st how I
May reach eternal life on high.

OLAVS PETRI, (1497—1552), 1536.

81. Christ is Risen From the Dead.

Maidstone. 7 7, 7 7. D.

WALTER B. GILBERT, MUS. DOC., (1829—), 1862.

1. { Christ is ris - en from the dead! Dark-ness now no more shall reign; }
{ Thorns no more shall crown the head That was bowed with grief and pain: }

Christ the Lord, the night - y King, From our sin hath made us free.

Where, O death, is now thy sting? Where, O grave, thy vic - to - ry? A - men.

2 Scoffers now no more shall say:
 If thou be the Christ, come down
 From the cross, and prove to-day
 That to Thee belongs the crown!
 For our risen Lord and King
 From our sin hath made us free.
 Where, O death, is now thy sting?
 Where, O grave, thy victory?

3 Faith now knows He is the Lord,
 Gives assent to His decree,
 Trusts the promise in His Word,
 And is crowned with victory,
 Shouting praises to the King,
 Who from sin hath made us free.
 Where, O death, is now Thy sting?
 Where, O grave, Thy victory?

H. A. BECKER.

82. Christ the Lord is Risen To-day.

Gud, vår Gud, för världen all. 7 7, 7 7. (First Tune.)

J. F. LAGERGREN.

1. Christ the Lord is risen to - day, Sons of men and an - gels say.

Raise your joys and tri-umphs high; Sing, ye heavens, and earth re - ply. A-men.

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 opened paradise.

4 Lives again our glorious King;
 Where, O death, is now thy sting?

Dying once, He all doth save;
 Where thy victory, O grave?

5 Soar we now where Christ has led,
 Following our exalted Head;
 Made like Him, like Him we rise;
 Ours the cross, the grave, the skies!

6 Hail, the Lord of earth and heaven!
 Praise to Thee by both be given:
 Thee we greet triumphant now;
 Hail, the Resurrection Thou!

CHARLES WESLEY, (1707-1788), 1739.

82. Christ the Lord is Risen To-day.

Easter Hymn. 7 7, 7 7. With Hallelujah. (Second Tune.) FROM LYRA DAVIDICA, 1708.

1. Christ the Lord is risen to - day, Hal - le - lu - jah!

Sons of men and an - gels say. Hal - le - lu - jah!

Raise your joys and triumphs high; Hal - le - lu - jah!

Sing, ye heavens, and earth re - ply. Hal - le - lu - jah! A-men.

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 opened paradise.

4 Lives again our glorious King;
Where, O death, is now thy sting?

Dying once, He all doth save;
Where thy victory, O grave?

5 Soar we now where Christ has led,
Following our exalted Head;
Made like Him, like Him we rise;
Ours the cross, the grave, the skies!

6 Hail, the Lord of earth and heaven!
Praise to Thee by both be given;
Thee we greet triumphant now;
Hail, the Resurrection Thou!

83. He Liveth Forever!

Hvad ljus öfver griften! 6 5, 6 5, 6 5, 6 5, 11 11 10.

NIELS JESPERSEN'S GRADUAL, 1873.

1. { He liv-eth for - ev - er! There's light o'er the grave; Ful-filled hath the Sav-iour
With joy and sal - va - tion, The Vic - tor on earth, 'Mid heaven's ad - o - ra - tion,

The prom-ise He gave. } The seal hath been bro-ken, the stone rolled a - way,
In glo - ry comes forth. }

The watch-ers have all fled in awe and dis-may: Hell it-self is trem-bling. Hal-le-lu - jah!

2 The victory was glorious,
Now darkness must flee;
The light was victorious,
And ever shall be.
Now death is o'erpowered,
And faith doth revive;
And hope on us showered,
And hearts made alive.

Ye sorrowing women, whom seek ye now here?
The Saviour now liveth! Allay then your fear:
Christ Jesus is risen. Hallelujah!

3 Thus earth was with heaven
Through Christ reconciled;
And joy shall be given
The penitent child.
Ye friends who once bended
Your heads 'neath the cross,
Rejoice! they are ended
Your sorrows and woes!

Thou scatteréd flock that for guidance dost yearn,
He liveth, thy Shepherd, to Him now return:
He guideth thee ever. Hallelujah!

4 'Mid foes that alarm us,
His church stands secure;
No evil can harm us,
His Word shall endure.
Lo! to all the nations,
To friend and to foe,
With courage and patience
His messengers go,

And tell of the Saviour who died for our sin,
And rose from the dead, and now liveth again,
The first-fruits of glory. Hallelujah!

5 Believers befriended,
Why do ye lament?
The day is soon ended,
The night is soon spent.
The grave shall embrace you,
And you shall find rest;
The Saviour shall raise you,
To live and be blest.

He soweth the grain, and He cometh at last:
And truly the tares from the wheat He shall cast,
And gather the harvest. Hallelujah!

84. Christ the Lord is Risen To-day.

St. George's, Windsor. 7 7, 7 7. D.

SIR GEORGE JOB ELVEY, MUS. DOC., (1816—1893), 1858.

1. Christ the Lord is risen to - day, Chris-tians, haste your vows to pay,

Of - fer ye your prais - es meet, At the Pas - chal Vic - tim's feet.

For the sheep the Lamb hath bled, Sin - less in the sin - ner's stead;

Christ is risen, to-day we cry; Now He lives no more to die. A - men.

Or to "Mendelssohn", No. 24.

2 Christ, the Victim undefiled,
 Man to God hath reconciled,
 Whilst in strange and awful strife
 Met together Death and Life.
 Christians, on this happy day,
 Haste with joy your vows to pay;
 Christ is risen, to-day we cry;
 Now He lives no more to die.

3 Christ, who once for sinners bled,
 Now the first-born from the dead,
 Throned in endless might and power
 Lives and reigns for evermore.
 Hail, eternal Hope on high!
 Hail, Thou King of victory!
 Hail, Thou Prince of Life adored!
 Help and save us, gracious Lord!

85. The Day of Resurrection!

Du, hjälpte uti striden. 7 6, 7 6. D.

JOHAN PETER CRONHAMN, (1803—1875).

1. The day of Res - ur - rec - tion! Earth, tell it out a - broad!

The Pass - o - ver of glad - ness, The Pass - o - ver of God!

From death to life e - ter - nal, From earth un - to the sky, Our Christ hath brought us

o - ver, With hymns of vic - to - ry, With hymns of vic - to - ry. A - men.

3 Our hearts be pure from evil,
That we may see aright
The Lord in rays eternal
Of resurrection light:
And listening to His accents,
May hear, so calm and plain,
His own "All hail!"—and hearing,
May raise the victor strain.

3 Now let the heavens be joyful!
Let earth her song begin!
Let all the world keep triumph,
And all that is therein!
In grateful exultation
Their notes let all things blend,
For Christ the Lord hath risen,
Our Joy that hath no end.

86. Day of Wonder, Day of Gladness.

Autumn. 8 7, 8 7. D.

SPANISH MELODY.
FRANCOIS H. BARTHELEMONY (1741—1808).

1. Day of won - der, day of glad-ness, Hail thy ev - er glo-rious light!

Gone is sor - row, gone is sad-ness, End - ed is the gloom-y night!

Lis - ten to the an - gel's sto-ry,— Cast a - way all fear and dread;

Give to God the Fa - ther glo-ry! Christ is ris - en from the dead! A - men.

2 In the triumph of this hour,
Jubilant shall swell the song;
Unto Jesus, honor, power,
Blessing, victory belong.
Scattered are the clouds of error,
Sin and hell are captive led;
E'en the grave is free from terror,
Christ is risen from the dead!

3 Every people, every nation
Soon shall hear the gladsome sound;
Joyous tidings of salvation,
Borne to earth's remotest bound.
Then shall rise, in tones excelling,
Praise for grace so freely shed;
And the Easter Hymn be swelling,
Christ is risen from the dead!

87. Morning Breaks upon the Tomb.

Pleyel's Hymn. 7 7, 7 7.

IGNAZ JOSEF PLEYEL, (1757-1831), 1791

1. Morn - ing breaks up - on the tomb; Je - sus scat - ters all its gloom;
 Day of tri - umph through the skies, See the glo - rious Sav - iour rise. A - men.

2 Ye who are of death afraid,
 Triumph in the scattered shade,
 Drive your anxious cares away,
 See the place where Jesus lay!

3 Christian, dry your flowing tears,
 Chase your unbelieving fears;
 Look on His deserted grave,
 Doubt no more His power to save.

WILLIAM BENGOLLYER, (1782-1854), 1812.

88. Come, See the Place Where Jesus Lay.

Grace Church. L. M.

FROM IGNAZ JOSEF PLEYEL, (1757-1831), 1800.

1. Come, see the place where Je - sus lay, And hear an - gel - ic voi - ces say:
 "He rose, He lives, who once was slain; He said that He would rise a - gain." A - men.

2 Oh joyful sound! Oh glorious hour!
 When by His own almighty power
 Our Saviour rose, and left the grave,
 And ever liveth now to save.

3 Now let our songs His triumph tell,
 Who burst the bands of death and hell;
 The First-begotten of the dead,
 For us He rose, our glorious Head.

4 No more we tremble at the grave.
 For Jesus will our spirits save.
 O risen Lord, in Thee we live,
 To Thee our ransomed souls we give.

5 All praise be Thine, O risen Lord,
 From death to endless life restored;
 All praise to God the Father be
 And Holy Ghost eternally.

THOMAS KELLY, (1769-1855), 1820.

89. Welcome, Thou Victor in the Strife.

Nun danket all' und bringet Ehr. C.M. (First Tune.) JOHANN CRÜGER, (1598-1662), 1657.

1. Wel-come, Thou vic - tor in the strife, Wel-come from out the cave!

To - day we tri - umph in Thy life A - round Thine emp - ty grave.

- | | |
|--|---|
| <p>2 Our enemy is put to shame,
His short-lived triumph o'er;
Our God is with us, we exclaim,
We fear our foe no more.</p> <p>2 The dwellings of the just resound
With songs of victory;
For in their midst Thou, Lord, art found,
And bringest peace with Thee.</p> <p>4 Oh, let Thy conquering banner wave
O'er hearts Thou makest free;
And paint the path that from the grave
Leads heavenward up to Thee.</p> | <p>5 We bury all our sin and crime
Deep in our Saviour's tomb,
And seek the treasure there, that time
Nor change can e'er consume.</p> <p>6 Fearless we lay us in the tomb,
And sleep the night away,
If Thou art there to break the gloom,
And call us back to-day.</p> <p>7 Death hurts us not: his power is gone,
And pointless all his darts:
God's favor now on us hath shone,
Joy filleth all our hearts.</p> |
|--|---|

BENJAMIN SCHMOLCK, (1672-1737), 1712.

89. Welcome, Thou Victor in the Strife.

Die helle Sonn ist nun dahin. C.M. (Second Tune.) SIGMUND G. STADE, (1607-1655), 1644.

1. Wel-come, Thou Vic - tor in the strife, Wel-come from out the cave!

To - day we tri - umph in Thy life A - round Thine emp - ty grave. A - men.

90. Praise the Saviour!

Upp, min tunga. 4 4 7, 4 4 7, 4 4 7.

SWEDISH, 1697.

1. Praise the Sav - iour Now and ev - er! Praise Him all be - neath the skies!

Pros - trate ly - ing, Suf - fer - ing, dy - ing, On the cross, a Sac - ri - fice;

Vic - tory gain - ing, Life ob - tain - ing, Now in glo - ry He doth rise.

2 All is finished,
And accomplished;
Christ is now our Righteousness
He our Saviour,
Hath forever
Set us free from dire distress.
Through His merit
We inherit
Light and peace and happiness.

3 We're delivered,
Our bonds severed,
Christ hath bruised the serpent's head;
Death no longer
Is the stronger,
Hell itself is captive led.

Christ hath risen
From death's prison,
O'er the tomb He light hath shed.

4 Praise forever
For His favor
Unto God the Father sing;
Praise the Saviour,
Praise Him ever,
Son of God, our Lord and King;
Praise the Spirit,
Through Christ's merit.
He doth us salvation bring.

91. In Death's Strong Grasp the Saviour Lay.

Es ist gewisslich an der Zeit. 8 7, 8 7, 8 8 7. (Modern Form.) Origin uncertain, 1535.

1. { In Death's strong grasp the Sav-our lay, For our of-fen-ses giv-en: }
 { But now the Lord is risen to-day, And brings us life from heav-en: }

And there-fore let us all re-joice And praise our

God with cheer-ful voice, And sing loud Hal-le-lu-jahs.

2 No son of man could conquer death,
 Such evil sin had wrought us;
 For innocence dwelt not on earth,
 And therefore death had brought us
 Into this thralldom from of old,
 And ever grew more strong and bold,
 His shadow lay athwart us.

3 But Jesus Christ, God's only Son,
 Has come for our salvation.
 The cause of death he has undone,
 And stopped his devastation;
 Christ ruined all his right and claim,
 And left him nothing but the name;
 His sting is lost forever.

4 It was a strange and dreadful strife,
 When life and death contended:
 The victory remained with life,
 The reign of death was ended:
 For Holy Scripture plainly saith,
 That death is swallowed up by death,
 And put to shame forever.

5 Here the true Paschal Lamb we see,
 Whom God so freely gave us;
 He died on the accurséd tree,
 So strong His love! to save us:
 The atoning blood now marks our door,
 Faith points to it, death passes o'er,
 He never more can harm us.

6 So let us keep the festival,
 Whereto the Lord invites us;
 Christ is Himself the Joy of all,
 The Sun which warms and lights us:
 And by His grace He doth impart
 Eternal sunshine to the heart;
 The night of sin is ended.

7 Then let us feast this Easter-day
 On the true Bread of heaven;
 The Word of grace hath purged away
 The old and wicked leaven:
 For Christ alone our souls will feed,
 He is our meat and drink indeed;
 Faith lives upon no other.

MARTIN LUTHER, (1483—1546), 1524.

91. In Death's Strong Grasp the Saviour Lay.

Es ist gewisslich an der Zeit. 8 7, 8 7, 8 8 7. (Original Form.)

Origin uncertain, 1535.

1. In Death's strong grasp the Sav-iour lay, For our of-fen-ses giv-en:

But now the Lord is risen to-day, And brings us life from heav-en:

And there-fore let us all re-joyce And praise our God with

cheer-ful voice, And sing loud Hal-le-lu-jahs.

92. I Know That my Redeemer Lives!

Federal Street. L. M. (First Tune.)

HENRY KEMBLE OLIVER, (1800—1885), 1832.

1. I know that my Re - deem - er lives! What com-fort this sweet sen-tence gives!

He lives, He lives, who once was dead, He lives, my ev - er - liv - ing Head. A-men.

2 He lives to bless me with His love,
He lives to plead for me above,
He lives my hungry soul to feed,
He lives to help in time of need.

3 He lives to grant me rich supply,
He lives to guide me with His eye,
He lives to comfort me when faint,
He lives to hear my soul's complaint.

4 He lives to silence all my fears,
He lives to wipe away my tears.

He lives to calm my troubled heart,
He lives, all blessings to impart.

5 He lives, and grants me daily breath;
He lives, and I shall conquer death;
He lives, my mansion to prepare;
He lives, to bring me safely there.

6 He lives, all glory to His Name!
He lives, my Jesus, still the same;
Oh, the sweet joy this sentence gives,
I know that my Redeemer lives!

SAMUEL MEDLEY, (1738—1799), 1775.

92. I Know That my Redeemer Lives!

Duke Street. L. M. (Second Tune.)

JOHN HATTON, (—1793), 1790.

1. I know that my Re - deem - er lives! What com-fort this sweet sen-tence gives!

He lives, He lives, who once was dead, He lives, my ev - er - liv - ing Head. A-men.

93. Blow Ye the Trumpet!

Lenox. 6 6, 6 6, 8 8, or H. M.

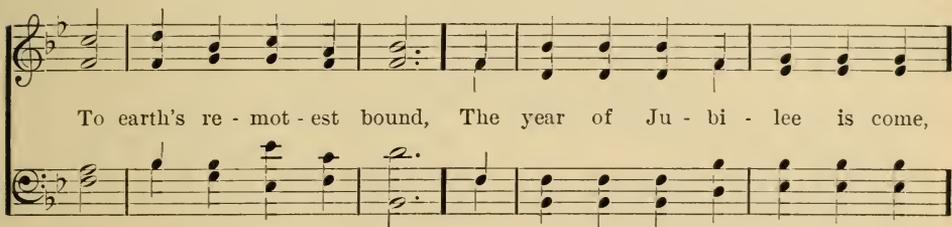
LEWIS EDSON, (1748—1820), 1782.



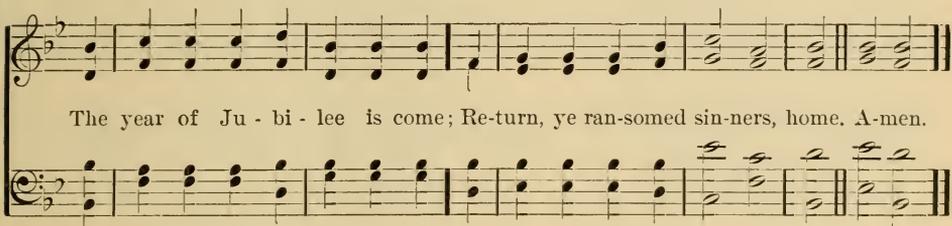
1. Blow ye the trump-et, blow The glad-ly sol-ern sound! Let all the na-tions know,



To earth's re - mot - est bound, The year of Ju - bi - lee is come,



The year of Ju - bi - lee is come; Re-turn, ye ran-somed sin-ners, home. A-men.



2 Exalt the Lamb of God,
The sin-aton-ing Lamb;
Redemption by His blood
Through all the lands proclaim:
The year of Jubilee is come;
Return, ye ransomed sinners, home.

Behold your Saviour's face
The year of Jubilee is come;
Return, ye ransomed sinners, home.

3 The gospel trumpet hear,
The news of pardoning grace;
Ye happy souls, draw near,

4 Jesus, our great High Priest,
Has full atonement made;
Ye weary spirits, rest;
Ye mournful souls, be glad!
The year of Jubilee is come;
Return, ye ransomed sinners, home.

CHARLES WESLEY, (1707—1788), 1750.

ASCENSION.

94. To Realms of Glory I Behold.

*(Modern Form.)*JOHANN HERMANN SCHEIN,
(1586—1630), 1627.

Machs mit mir, Gott, nach deiner Güt. 8 7, 8 7, 8 8.

1. To realms of glo-ry I be-hold My ris-en Lord re-turn-ing;
While I, a stran-ger in the earth, For heaven am ev-er yearn-ing.

Far from my heav-en-ly Fa-ther's home 'Mid toil and sor-row here I roam.

2 Far from my home—how long, dear Lord,
Before my exile endeth?
But far beyond the realms of sense
My fervent prayer ascendeth:
My prayer, unuttered, but a groan,
Shall rend the skies and reach Thy throne.

3 Then visions of the goodly land
By faith my soul obtaineth;
There I shall dwell for evermore
Where Christ in glory reigneth
In mansions of that blest abode—
The city of the living God.

4 In that blest city is no night,
Nor any pain or weeping;
There is my treasure and my heart

Safe in my Saviour's keeping:
In heaven, my blessed Lord, with Thee,
May all my conversation be.

5 In glory He shall come again
To earth as He ascended;
So let me wait and watch and pray,
Until my day is ended.
That day, O Lord, is hid from me,
But daily do I wait for Thee.

6 And blessed shall that servant be,
O Lord, at Thy returning,
Whose heart is waiting, Lord, for Thee,
Whose lamp is trimmed and burning;
Him wilt Thou take to dwell with Thee,
In joy and peace eternally.

JOHAN OLAF WALLIN, (1779—1839), 1816.

94. To Realms of Glory I Behold.

*(Original Form.)*JOHANN HERMANN SCHEIN,
(1586—1630), 1627.

Machs mit mir, Gott, nach deiner Güt. 8 7, 8 7, 8 8.

1. To realms of glo-ry I be-hold My ris-en Lord re-turn-ing;

While I, a stran-ger in the earth, For heaven am ev - er yearn - ing.

Far from my heaven-ly Fa-ther's home 'Mid toil and sor-row here I roam.

95. O Jesus, Who Art Gone Before.

Holy Cross. C. M.

ANON.

1. O, Je - sus, who art gone be - fore To Thy blest realms of light,

Oh, thith-er may our spir - its soar, And wing their up - ward flight. A-men.

2 Make us to those delights aspire,
Which spring from love to Thee,
Which pass the carnal heart's desire,
Which faith alone can see;

3 When to His saints, as their reward,
Himself Jehovah gives,
And thus its all-sufficient Lord
The faithful soul receives.

4 To guide us to Thy glories, Lord,
To lift us to the sky,
Oh, may Thy Holy Ghost be poured
Upon us from on high!

5 Praise to the Father and the Son,
Who dwells aloft in heaven;
And to the Spirit, Three in One,
Let equal praise be given.

96. See the Conqueror Mounts in Triumph.

Rex Glorice. 8 7, 8 7. D.

HENRY SMART, (1813-1879), 1868.

1. See the Con-queror mounts in tri-umph; See the King in roy-al state,

Rid-ing on the clouds, His char-iot, To His heaven-ly pal-ace gate!

Hark! the choir of an-gel voic-es, Joy-ful al-le-lu-ias sing,

And the por-tals high are lift-ed, To re-ceive their heaven-ly King. A-men.

2 Who is this that comes in glory,
 With the trump of jubilee?
 Lord of battles, God of armies,
 He hath gained the victory!
 He who on the cross did suffer,
 He who from the grave arose,
 He hath vanquished sin and Satan,
 He by death hath spoiled His foes.

3 Now our heavenly Aaron enters,
 With His blood within the veil;
 Joshua now is come to Canaan,
 And the kings before Him quail;
 Now he plants the tribes of Israel
 In their promised resting place;
 Now our great Elijah offers
 Double portion of His grace.

4 He hath raised our human nature
On the clouds to God's right hand:
There we sit in heavenly places,
There with Him in glory stand:

Jesus reigns adored by angels:
Man with God is on the throne:
Mighty Lord, in Thine ascension
We by faith behold our own.

CHRISTOPHER WORDSWORTH, (1807—1885), 1862.

97. Hail the Day That Sees Him Rise.

Hendon. 7 7, 7 7. (First Tune.) REV. HENRI ABRAHAM CAESAR MALAN, (1787—1864), 1827.

1. Hail the day that sees Him rise, To His throne a -

bove the skies! Christ, the Lamb for sin - ners given,

Re - as - cends His na - tive heaven, Re - as - cends His na - tive heaven. A - men.

2 There the glorious triumph waits;
Lift your heads, eternal gates;
He hath conquered death and sin;
Take the King of glory in!

3 Him though highest heaven receives,
Still He loves the earth He leaves;
Though returning to His throne,
Still He calls mankind His own.

4 See, He lifts His hands above!
See, He shows the prints of love!

Hark, His gracious lips bestow,
Blessings on His church below!

5 Still for us His death He pleads;
Ever for us intercedes;
Near Himself prepares our place,
He the first-fruits of our race.

6 There we shall with Thee remain,
Partners of Thine endless reign;
There Thy face unclouded see,
Find our heaven of heavens in Thee.

CHARLES WESLEY, (1707—1788), 1739. Altered.

97. Hail the Day That Sees Him Rise.

(Second Tune).

Ascension. 7 7, 7 7. With Hallelujah. WILLIAM HENRY MONK, Mus. Doc., (1823—1889), 1861.

1. Hail the day that sees Him rise, Hal - le - lu - jah!

To His throne a - bove the skies! Hal - le - lu - jah!

Christ, the Lamb for sin - ners given, Hal - le - lu - jah!

Re - as - cends His na - tive heaven, Hal - le - lu - jah! A - men.

- 2 There the glorious triumph waits;
Lift your heads, eternal gates;
He hath conquered death and sin;
Take the King of glory in!
- 3 Him though highest heaven receives,
Still He loves the earth He leaves;
Though returning to His throne,
Still He calls mankind His own.
- 4 See, He lifts His hands above!
See, He shows the prints of love!

- Hark, His gracious lips bestow,
Blessings on His church below!
- 5 Still for us His death He pleads;
Ever for us intercedes;
Near Himself prepares our place,
He the first-fruits of our race.
- 6 There we shall with Thee remain,
Partners of Thine endless reign;
There Thy face unclouded see,
Find our heaven of heavens in Thee.

98. Hail, Thou Once Despised Jesus!

Lammets folk och Sions fränder. 8 7, 8 7. D. ANDREAS CARL RUTSTRÖM, (1731-1772).

1. { Hail, Thou once de-spis-ed Je-sus! Hail, Thou Ga-li-le-an King! }
 { Thou didst suf-fer to re-lease us; Thou didst free sal-va-tion bring. }

Hail, Thou ag-o-niz-ing Sav-iour, Bear-er of our sin and shame!

By Thy mer-its we find fa-vor; Life is giv-en through Thy Name. A-men.

2 Paschal Lamb, by God appointed,
 All our sins on Thee were laid;
 By almighty love anointed,
 Thou hast full atonement made.
 All Thy people are forgiven,
 Through the virtue of Thy blood:
 Opened is the gate of heaven;
 Peace is made 'twixt man and God.

2 Jesus, hail, enthroned in glory,
 There forever to abide!
 All the heavenly hosts adore Thee,
 Seated at Thy Father's side:

There for sinners Thou art pleading,
 There Thou dost our place prepare,
 Ever for us interceding,
 Till in glory we appear.

4 Worship, honor, power, and blessing,
 Thou art worthy to receive;
 Loudest praises, without ceasing,
 Meet it is for us to give.
 Help, ye bright angelic spirits,
 Bring your sweetest, noblest lays,
 Help to sing our Saviour's merits,
 Help to chant Immanuel's praise.

JOHN BAKEWELL, (1731-1819), 1757. Altered.

99. The Head That Once was Crowned with Thorns.

Nottingham (St. Magnus). C. M.

JEREMIAH CLARKE, (1670—1707).

1. The Head that once was crowned with thorns Is crowned with glo - ry now ;

A roy - al di - a - dem a - dorns The might-y Vic - tor's brow. A - men.

2 The highest place that heaven affords
Is His by sovereign right :

The King of kings and Lord of lords,
And heaven's eternal Light.

3 The joy of all who dwell above,
The joy of all below,
To whom He manifests His love,
And grants His Name to know.

4 To them the cross, with all its shame,
With all its grace, is given ;

Their name an everlasting name,
Their joy the joy of heaven.

5 They suffer with their Lord below,
They reign with Him above ;
Their profit and their joy to know
The mystery of His love.

6 The cross He bore is life and health,
Though shame and death to Him :
His people's hope, His people's wealth,
Their everlasting theme.

THOMAS KELLY, (1769—1855), 1820.

100. Hark, Ten Thousand Harps and Voices.

Anglican Hymn Book, Tune 130. 8 7, 8 7, 7 7.

SIR ROBERT P. STEWART, (1825—1891), 1868.

1. Hark, ten thou - sand harps and voi - ces Sound the note of praise a - bove !

Je - sus reigns, and heaven re - joi - ces ; Je - sus reigns, the God of love.

See, He sits on yon - der throne; Je - sus rules the world a-lone. A-men.

2 Jesus, hail! whose glory brightens
 All above, and makes it fair:
 Lord of life, Thy smile enlightens,
 Cheers and charms Thy people here.
 When we think of love like Thine,
 Lord, we own it love divine.

Those whom Thou hast made Thine own;
 Happy objects of Thy grace,
 Destined to behold Thy face.

3 King of glory, reign forever;
 Thine an everlasting crown:
 Nothing from Thy love shall sever

4 Saviour, hasten Thine appearing;
 Bring, oh, bring the glorious day.
 When, the awful summons hearing,
 Heaven and earth shall pass away.
 Then, with golden harps, we'll sing,
 "Glory, glory to our King."

THOMAS KELLY, (1769—1855), 1806. Abridged.

101. All Hail the Power of Jesus' Name.

Laud. C. M. (First Tune.)

REV. JOHN BACCHUS DYKES, MUS. DOC., (1823—1876), 1862.

1. All hail the power of Je - sus' Name! Let an - gels pros - trate fall;

Bring forth the roy - al di - a - dem, And crown Him Lord of all. A-men.

2 Ye chosen seed of Israel's race,
 Ye ransomed from the fall,
 Hail Him who saves you by His grace,
 And crown Him Lord of all.

Go, spread your trophies at His feet,
 And crown Him Lord of all.

3 Hail Him, ye heirs of David's line,
 Whom David Lord did call;
 The Lord incarnate, Man divine:
 And crown Him Lord of all.

5 Let every kindred, every tribe,
 On this terrestrial ball,
 To Him all majesty ascribe,
 And crown Him Lord of all.

4 Ye Gentile sinners, ne'er forget
 The wormwood and the gall;

6 Oh, that with yonder sacred throng
 We at His feet may fall!
 We'll join the everlasting song,
 And crown Him Lord of all.

EDWARD PERRONET, (1721—1792), 1780. Altered and Abridged.
 Last verse by JOHN RIPPON, (1751—1836), 1787.

101. All Hail the Power of Jesus' Name.

Coronation. C. M. (Second Tune.)

OLIVER HOLDEN, (1765-1844), 1793.

1. All hail the power of Je - sus' Name! Let an - gels pros - trate fall;
Bring forth the roy al di - a - dem, And crown Him Lord of all;
Bring forth the roy - al di - a - dem, And crown Him Lord of all. A - men.

- 2 Ye chosen seed of Israel's race,
Ye ransomed from the fall,
Hail Him who saves you by His grace
And crown Him Lord of all.
- 3 Hail Him, ye heirs of David's line,
Whom David Lord did call;
The Lord incarnate, Man divine:
And crown Him Lord of all.
- 4 Ye Gentile sinners, ne'er forget
The wormwood and the gall;

- Go, spread your trophies at His feet,
And crown Him Lord of all.
- 5 Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all.
- 6 Oh, that with yonder sacred throng
We at His feet may fall!
We'll join the everlasting song,
And crown Him Lord of all.

EDWARD PERRONET, (1721-1792), 1780. Altered and Abridged.
Last verse by JOHN RIPPON, (1751-1836), 1787.

PENTECOST.

102. Come, Holy Spirit, God and Lord!

Komm, Heiliger Geist, Herre Gott. 8s. 9 Lines.

JOHANN WALTHER, (1496-1570), 1524.

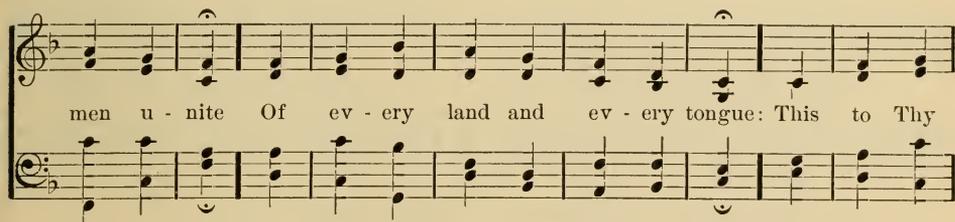
1. Come, Ho - ly Spir - it, God and Lord! Be all Thy gra - ces now out-poured



On the be-liev-er's mind and soul, To strength-en, save and make us whole.



Lord, by the bright-ness of Thy light, Thou in the faith dost



men u-nite Of ev-ery land and ev-ery tongue: This to Thy



praise, O Lord, be sung. Hal-le-lu-jah! Hal-le-lu-jah!

2 Thou strong Defense, Thou holy Light
Teach us to know our God aright,
And call Him Father from the heart:
The Word of life and truth impart:
That we may love not doctrines strange,
Nor e'er to other teachers range,
But Jesus for our Master own,
And put our trust in Him alone.
Hallelujah! Hallelujah!

3 Thou sacred Ardor, Comfort sweet,
Help us to wait with ready feet
And willing heart, at Thy command,
Nor trial fright us from Thy band.
Lord, make us ready with Thy powers;
Strengthen the flesh in weaker hours,
That as good warriors we may force
Through life and death to Thee our course.
Hallelujah! Hallelujah!

103. Holy Ghost, Dispel our Sadness.

Jesus är min vän den bäste. 8 7, 8 7. D.

GUSTAF DÜBEN, (1671—1730), 1674.

1. } Ho - ly Ghost, dis - pel our sad - ness, Pierce the clouds of sin - ful night; }
 { Come, Thou Source of sweet - est glad - ness, Breathe Thy life and spread Thy light! }

Come, Thou best of all do - na - tions God can give, or we im - plore!

Hav - ing Thy sweet con - so - la - tions, We need wish for noth - ing more.

2 From that height that knows no measure,
 As a gracious shower descend,
 Bringing down the richest treasure
 Man can wish, or God can send.
 Author of the new creation!
 Come with unction and with power;
 Make our hearts Thy habitation;
 On our souls Thy graces shower.

3 Manifest Thy love forever;
 Fence us in on every side;
 In distress be our reliever,
 Guard and teach, support and guide.
 Hear, oh, hear our supplication,
 Loving Spirit, God of peace!
 Rest upon this congregation,
 With the fulness of Thy grace.

PAUL GERHARDT, (1607—1676), 1653.

104. Come, Oh, Come, Thou Quickening Spirit.

(First Tune.)

JOHANN CHRISTOPHER BACH,

(1643—1703), 1680.

Komm, o komm, du Geist des Lebens. 8 7, 8 7, 7 7.

1. } Come, oh, come, Thou quick - ening Spir - it, Thou for - ev - er art di - vine; }
 { Let Thy pow - er nev - er fail me, Al - ways fill this heart of mine; }

Thus shall grace, and truth, and light Dis - si - pate the gloom of night.

2 Grant my mind and my affections
 Wisdom, counsel, purity;
 That I may be ever seeking
 Naught but that which pleases Thee.
 Let Thy knowledge spread and grow,
 Working error's overthrow.

3 Lead me to green pastures, lead me
 By the true and living way,
 Shield me from each strong temptation
 That might draw my heart astray;
 And if e'er my feet should turn,
 For each error let me mourn.

4 Holy Spirit, strong and mighty,
 Thou who makest all things new,
 Make Thy work within me perfect

Help me by Thy word so true,
 Arm me with that Sword of Thine,
 And the victory shall be mine.

5 In the faith, oh! make me steadfast;
 Let not Satan, death or shame
 Of my confidence deprive me;
 Lord, my refuge is Thy Name.
 When the flesh inclines to ill,
 Let Thy Word prove stronger still.

6 And when my last hour approaches,
 Let my hopes grow yet more bright;
 Since I am an heir of heaven,
 In Thy glorious courts of light,
 Fairer far than voice can tell,
 There, redeemed by Christ, to dwell.

HEINRICH HELD, (—1659).

104. Come, Oh, Come, Thou Quickening Spirit.

Hela världen fröjdes Herren! 8 7, 8 7, 7 7. (Second Tune)

SWEDISH, 1689.

1. { Come, oh, come, Thou quick-en-ing Spir-it, Thou for - ev - er art di - vine; }
 { Let Thy pow - er nev - er fail me, Al - ways fill this heart of mine; }

Thus shall grace, and truth, and light Dis - si - pate the gloom of night.

105. Come, Holy Spirit, Heavenly Dove.

Warwick. C. M.

SAMUEL STANLEY, (1767—1822), 1800.

1. Come, Ho - ly Spir - it, heav-en-ly Dove, With all Thy quick-ening powers;
Kin - dle a flame of sa - cred love In these cold hearts of ours. A - men.

2 Look how we grovel here below,
Fond of these trifling toys;
Our souls, how heavily they go,
To reach eternal joys!

3 Dear Lord, and shall we ever live
At this poor, dying rate?

Our love so cold, so faint to Thee,
And Thine to us so great?

4 Come, Holy Spirit, heavenly Dove,
With all Thy quickening powers,
Come, shed abroad a Saviour's love,
And that shall kindle ours.

ISAAC WATTS, (1674—1748), 1709. Abridged.

106. O Holy Spirit, Enter in.

(Modern Form.)

Wie schön leuchtet der Morgenstern. 8 8 7, 8 8 7, 8 8 8.

PHIL. NICOLAI, (1556—1608), 1599.

1. { O Ho - ly Spir - it, en - ter in, A - mong these
Sun of the soul, Thou Light Di - vine, A - round and
hearts Thy work be - gin, Thy tem - ple deign to make us; }
in us bright - ly shine. To strength and glad - ness wake us. }

Where Thou shi - nest, life from heav - en There is giv - en.

We be - fore Thee For that pre - cious gift im - plore Thee.

For Original Form see No. 13 or No. 47.

2 Left to ourselves we shall but stray;
 Oh lead us on the narrow way,
 With wisest counsel guide us,
 And give us steadfastness, that we
 May henceforth truly follow Thee,
 Whatever woes betide us:
 Heal Thou gently, hearts now broken,
 Give some token,
 Thou art near us,
 Whom we trust to light and cheer us.

3 O mighty Rock! O Source of Life!
 Let Thy dear Word, 'mid doubt and strife,
 Be so within us burning,
 That we be faithful unto death,
 In Thy pure love and holy faith,
 From Thee true wisdom learning!
 Lord, Thy graces on us shower,
 By Thy power
 Christ confessing,
 Let us win His grace and blessing.

4 O gentle Dew, from heaven now fall
 With power upon the hearts of all,
 Thy tenderness instilling;
 That heart to heart more closely bound,
 Fruitful in kindly deeds be found,
 The law of love fulfilling;
 No wrath, no strife, here shall grieve Thee,
 We receive Thee,
 Where Thou livest
 Peace and love and joy Thou givest.

5 Grant that our days, while life shall last,
 In purest holiness be past;
 Our minds so rule and strengthen
 That they may rise o'er things of earth,
 The hopes and joys that here have birth;
 And if our course Thou lengthen,
 Keep Thou pure, Lord, from offences,
 Heart and senses:
 Blessed Spirit,
 Bid us thus true life inherit.

107. Gracious Spirit, Dove Divine!

Horton. 7 7, 7 7.

C. VON WARTENSEE, 1780.

1. Gra-cious Spir-it, Dove di-vine! Let Thy light with-in me shine;

All my guilt-y fears re-move, Fill me with Thy heaven-ly love. A-men.

2 Speak Thy pardoning grace to me,
Set the burdened sinner free;
Lead me to the Lamb of God,
Wash me in His precious blood.

3 Life and peace to me impart;
Seal salvation on my heart;

Breathe Thyself into my breast,
Earnest of immortal rest.

4 Let me never from Thee stray,
Keep me in the narrow way:
Fill my soul with joy divine.
Help me, Lord, forever Thine.

JOHN STOCKER, 1777. Abridged.

108. Holy Ghost, with Light Divine.

Innocents. 7 7, 7 7.

OLD FRENCH MELODY.

1. Ho-ly Ghost, with light di-vine, Shine up-on this heart of mine!

Chase the shades of night a-way, Turn the dark-ness in-to day. A-men.

- 2 Let me see my Saviour's face,
Let me all His beauties trace;
Show those glorious truths to me,
Which are only known to Thee.
- 3 Holy Ghost, with power divine,
Cleanse this guilty heart of mine;
In Thy mercy pity me,
From sin's bondage set me free.
- 4 Holy Ghost, with joy divine,
Cheer this saddened heart of mine;

- Yield a sacred, settled peace,
Let it grow and still increase.
- 5 Holy Spirit, all divine,
Dwell within this heart of mine;
Cast down every idol throne,
Reign supreme, and reign alone.
- 6 See, to Thee I yield my heart;
Shed Thy life through every part.
A pure temple I would be,
Wholly dedicate to Thee.

ANDREW REED, (1787—1862), 1817.

109. Lord God, the Holy Ghost!

Bethlehem. S. M.

SAMUEL WESLEY, (1766—1837), 1798.

The musical score is written in G major (one sharp) and common time (C). It consists of two systems of music. The first system has a vocal line and a piano accompaniment line. The vocal line begins with the lyrics: "1. Lord God, the ho - ly Ghost! In this ac - cept - ed hour,". The piano accompaniment consists of chords. The second system continues the vocal line with the lyrics: "As on the day of Pen - te - cost, De - scend in all Thy power. A-men." and ends with a double bar line. The piano accompaniment continues with chords and ends with a double bar line.

- 2 We meet with one accord
In our appointed place,
And wait the promise of our Lord,
The Spirit of all grace.
- 3 Like mighty rushing wind
Upon the waves beneath,
Move with one impulse every mind,
One soul, one feeling breathe.
- 4 The young, the old inspire
With wisdom from above;

- And give us hearts and tongues of fire,
To pray, and praise, and love.
- 5 Spirit of light, explore,
And chase our gloom away;
With lustre shining more and more,
Unto the perfect day!
- 6 Spirit of truth, be Thou
In life and death our Guide;
O Spirit of adoption, now
May we be sanctified!

JAMES MONTGOMERY, (1771—1854), 1819.

110. Come, Holy Spirit, From Above.

Herr Jesu Christ, dich zu uns wend. L.M. (First Tune.) CANTIONALE SACRUM, GOTHA, 1651.

1. Come, Ho-ly Spir-it, from a-bove, And kin-dle in our hearts Thy love;

In all our dark-ness on us shine, And fill us with Thy grace di-vine.

2 The only Comforter Thou art;
Oh, come and dwell within each heart;
And give us power from above
To keep the blessed law of love.

3 Enlighten every darkened heart,
And faith and hope to each impart;
What else we need Thou wolest know,
This let Thy love and grace bestow.

4 In Thy blest gifts on us outpoured,
Thou art the right hand of the Lord;
The Word of Truth Thou sendest forth.
In tongues of fire to all the earth.

4 Defend us from our wily foe,
And upon us Thy peace bestow;
Keep us securely all our days
In Thy blest covenant of grace.

5 Show us the Father's love and care,
And of the Son Thy witness bear;
To Both Thou showest us the way,
Spirit of Both, adored for aye.

7 To God the Father, God the Son,
For precious gifts be honor done;
And for the Spirit's gracious power
Be praise and glory evermore.

MARTIN LUTHER, (1483—1546), 1524. JOHAN OLOF WALLIN, (1779—1839), 1815.

110. Come, Holy Spirit, From Above.

Komm, Gott Schöpfer, Heiliger Geist. L.M. (Second Tune.) ERFURTER ENCHIRIDION, 1524.

1. Come, Ho-ly Spir-it from a-bove, And kin-dle in our hearts Thy love;

In all our dark-ness on us shine, And fill us with Thy grace di-vine.

TRINITY.

111. In All Danger Be Our Stay.

Gott der Vater wohn uns bei. P. M.

OLD MELODY, prior to Reformation.
JOHANN WALTHER, (1496—1566), 1524.

1. { In all dan - ger be our stay, O Fa - ther, Son, and Spir - it; }
{ Cleanse us from our sins we pray, And let us life in - her - it. }

{ Keep us from the E - vil One, Firm in the faith a - bi - ding }
{ Let us put God's arm - or on, With all true Christ - ians run - ning }

In Christ our Sav - iour hi - ding, And heart - i - ly con - fi - ding. }
Our heav - en - ly race, and shun - ning The Dev - il's wiles and cun - ning. }

A - men, A - men, be this done. Hal - le - lu - jah! Hal - le - lu - jah

112. We all Believe in One True God.

Vi tro på en allsmäktig Gud. P.M. (First Tune.) From SVENSKA MÄSSAN, 1897. Altered.

1. We all be - lieve in one true God, Ma - ker of all earth and heav - en;

The Fa - ther, who to us in love Hath the claim of chil - dren giv - en.

He in soul and bo - dy feeds us, All we want His hand pro - vides us,

Through all snares and per - ils leads us, Watch - es that no harm be - tides us;

He cares for us by day and night, All things are gov - erned by His might. A - men.

2 And we believe in Jesus Christ,
His own Son, our Lord, possessing
An equal Godhead, throne and might,
Through whom comes the Father's blessing;
Conceived of the Holy Spirit,

Born of Mary, virgin mother!
That lost man might life inherit
Made true Man, our elder Brother,
Was crucified by sinful men,
And raised by God to life again.

3 Also the Holy Ghost we own,
 Who sweet grace and comfort giveth,
 And with the Father and the Son
 In eternal glory liveth;
 Who the Christian church doth even

Keep in unity of spirit;
 Sins are verily forgiven
 Through the blest Redeemer's merit;
 All flesh shall rise again, and we
 Shall live with God eternally.

MARTIN LUTHER, (1483-1546), 1525.

112. We all Believe in One True God.

Wir glauben all an einen Gott. P.M. (Second Tune.)

NIKOLAUS VON KOSEL, 1417.

1. We all be-lieve in one true God, Ma-ker of all earth and heav-en;

The Fa-ther, who to us in love Hath the claim of chil-dren giv-en.

He in soul and bo-dy feeds us, All we want His hand pro-vides us,

Through all snares and per-ils leads us, Watch-es that no harm be-tides us;

He cares for us by day and night, All things are gov-erned by His might.

113. Almighty God, Eternal Lord.

O Herre Gud, oändelig. L. M.

JOHAN R. THORSTENIUS, 1602.



1. Al-might-y God, e-ter-nal Lord, Grant us Thy grace through Thy dear Word To praise Thee



and to bear in mind That Thou art ev - er good and kind, good and kind.



2 Lord Jesus Christ, incarnate Word,
Thy Name be evermore adored,
For all Thine anguish, death, and pain,
Through which salvation we obtain.

3 O Holy Spirit, grant us grace,
And guide us in Thy righteous ways,
That we may with the heavenly host
Praise Father, Son, and Holy Ghost.

JOHAN OLOF WALLIN, (1779-1839), 1816.

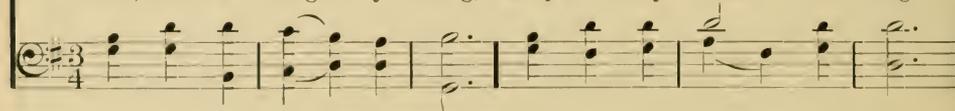
114. Come Thou Almighty King.

Italian Hymn. 6 6 4, 6 6 6 4.

FELICE DE GIARDINI, (1716-1796), 1769.



1. Come, Thou al - migh - t - y King, Help us Thy Name to sing,



Help us to praise! Fa-ther all glo - ri - ous, O'er all vic - to - ri - ous,



Come and reign o - ver us, An - cient of days. A - men.

2 Jesus, our Lord, descend;
From all our foes defend,
Nor let us fall;
Let Thine almighty aid
Our sure defense be made,
Our souls on Thee be stayed;
Lord, hear our call!

3 Come, Thou incarnate Word,
Gird on Thy mighty sword,
Our prayer attend:
Come, and Thy people bless,
And give Thy Word success;
Spirit of holiness,
On us descend.

4 Come, holy Comforter,
Thy sacred witness bear
In this glad hour:
Thou who almighty art,
Now rule in every heart,
And ne'er from us depart,
Spirit of power!

5 To the great One in Three
Eternal praises be,
Hence, evermore!
His sovereign Majesty
May we in glory see,
And to eternity
Love and adore.

CHARLES WESLEY, (1707-1788), 1757. Altered.

115. Glory to the Father Give.

Sabbatsdag, hur skön du är. 7 7, 7 7.

JOEL BLUMQUIST.

1. Glo - ry to the Fa - ther give, God in whom we move and live;

Chil - dren's prayers He deigns to hear, Chil - dren's songs de - light His ear. A - men.

2 Glory to the Son we bring,
Christ our Prophet, Priest, and King:
Children, raise your sweetest strain
To the Lamb, for He was slain.

3 Glory to the Holy Ghost,
Who reclaims the sinner lost;

* Children's minds may He inspire,
Touch their tongues with holy fire.

4 Glory in the highest be
To the blessed Trinity,
For the gospel from above,
For the word that God is love.

JAMES MONTGOMERY, (1771-1854), 1825.

116. Holy, Holy, Holy, Lord God Almighty.

Nicaea. 11 12, 11 10.

REV. JOHN BACCHUS DYKES, MUS. DOC., (1823—1876), 1860.

1. Ho - ly, Ho - ly, Ho - ly, Lord God Al - might - y! Ear - ly in the

morn - ing our song shall rise to Thee; Ho - ly, Ho - ly, Ho - ly!

mer - ci - ful and might - y; God in Three Per - sons, Bless - ed Trin - i - ty! A - men.

- 2 Holy, Holy, Holy! all the saints adore Thee,
Casting down their golden crowns upon the glassy sea;
Cherubim and Seraphim falling down before Thee,
Which wert, and art, and evermore shalt be.
- 3 Holy, Holy, Holy! though the darkness hide Thee,
Though the eye of sinful man Thy glory may not see,
Only Thou art holy: there is none beside Thee
Perfect in power, in love, in purity.
- 4 Holy, Holy, Holy, Lord God Almighty!
All Thy works shall praise Thy Name, in earth, and sky, and sea:
Holy, Holy, Holy! merciful and mighty;
God in three Persons, blessed Trinity!

117. Hail! Holy, Holy, Holy, Lord.

Chesterfield. C. M. (First Tune.)

REV. THOMAS HAWES, (1734—1820), 1780.
Har. by DR. GAUNTLETT.

1. Hail! ho - ly, ho - ly, ho - ly Lord, Whom One in Three we know; By

all Thy heaven-ly hosts a - dored, By all Thy church be - low. A - men.

2 One undivided Trinity
With triumph we proclaim;
The universe is full of Thee,
And speaks Thy glorious Name.

And Thee, the Holy Ghost, we bless,
And worship evermore.

3 Thee, holy Father, we confess:
Thee, holy Son, adore;

4 Hail! holy, holy, holy Lord,
Our heavenly song shall be;
Supreme, essential one, adored
In co-eternal Three!

CHARLES WESLEY, (1707—1788), 1767. Abridged.

117. Hail! Holy, Holy, Holy Lord.

St. Agnes. C. M. (Second Tune.)

REV. JOHN BACCHUS DYKES, MUS. DOC., (1823—1876), 1866.

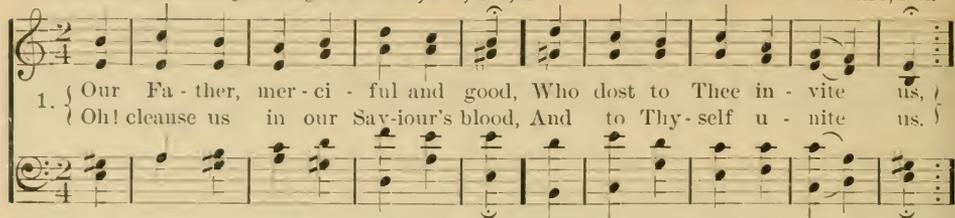
1. Hail! ho - ly, ho - ly, ho - ly Lord, Whom One in Three we know;

By all Thy heaven-ly hosts a - dored, By all Thy church be - low. A - men.

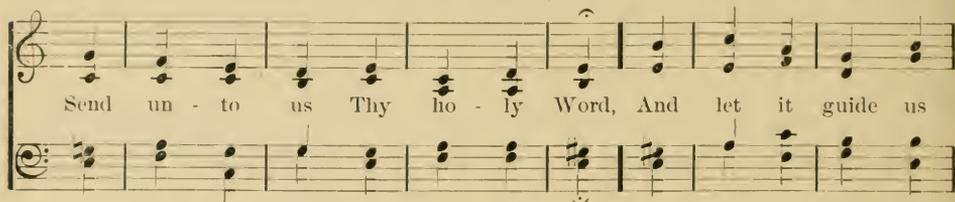
118. Our Father, Merciful and Good.

Es wollt uns Gott genädig sein. 87, 87, 87, 877.

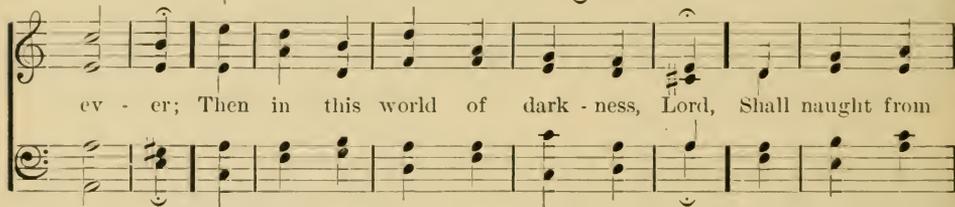
STRASS-BURGER KIRCHENAMPT, 1524.



1. Our Fa-ther, mer-ci-ful and good, Who dost to Thee in-vite us,
Oh! cleanse us in our Sav-iour's blood, And to Thy-self u-nite us.



Send un-to us Thy ho-ly Word, And let it guide us



ev-er; Then in this world of dark-ness, Lord, Shall naught from



Thee us sev-er: Grant us, O Lord, this fa-vor!

2 We cry to Thee with one accord,
'Tis all that can avail us;
For none doth hear and keep Thy Word,
If Lord, Thy grace doth fail us.
Consider then, we humbly pray,
For our dear Saviour's merit,
How Satan soweth tares alway,
And send, O Lord, Thy Spirit,
That we may life inherit.

3 O God and man, Christ Jesus blest!
Our sorrows Thou didst carry.
Our wants and cares Thou knowest best,
For Thou with us didst tarry.
O Jesus Christ, our Brother dear,

To us and every nation
Thy Spirit send, let Him draw near
With truth and consolation,
That we may see salvation.

4 Come, Holy Ghost, Thy grace impart,
Tear Satan's snares asunder.
The Word of God keep in our heart,
And lead us safely yonder;
Then, sanctified, for evermore,
In Christ alone confiding,
We'll sing His praise and Him adore;
His precious Word us guiding
To heavenly joys abiding!

119. The God Who Reigns on High.

Leoni. 6 6, 8 4. D.

OLD HEBREW MELODY.

1. The God who reigns on high The great arch - an - gels sing,

And "Ho - ly, ho - ly, ho - ly," cry, "Al - might - y King!

Who was and is the same, And ev - er - more shall be;

Je - ho - vah, Fa - ther, great I am, We wor - ship Thee." A - men.

2 Before the Saviour's face
The ransomed nation's bow,
O'erwhelmed at His almighty grace,
Forever new:
He shows His prints of love;
They kindle to a flame,
And sound, through all the worlds above,
The slaughtered Lamb.

3 The whole triumphant host
Give thanks to God on high;
"Hail, Father, Son, and Holy Ghost!"
They ever cry:
Hail, Abraham's God, and mine!
I join the heavenly lays;
All might and majesty are Thine,
And endless praise.

II. THE CHRISTIAN LIFE.

WORSHIP.

120. Before Jehovah's Awful Throne.

Old Hundredth. L. M. (Modern Form.)

LOUIS BOURGEOIS.
THE GENEVAN PSALTER, 1551.

1. Be - fore Je - ho - vah's aw - ful throne, Ye na - tions, bow with sa - cred joy ;

Know that the Lord is God a - lone, He can cre - ate, and He des - troy. A - men.

2 His sovereign power, without our aid,
Made us of clay, and formed us men;
And when like wandering sheep we strayed,
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 crowd Thy gates with thankful songs,
High as the heavens 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.

ISAAC WATTS, (1674-1748), 1719. Revised by JOHN WESLEY, 1736.

120. Before Jehovah's Awful Throne.

Old Hundredth. L. M. (Original Form.)

LOUIS BOURGEOIS.
THE GENEVAN PSALTER, 1551

1. Be - fore Je - ho - vah's aw - ful throne, Ye na - tions, bow with sa - cred joy ;

Know that the Lord is God a - lone, He can cre - ate, and He des - troy. A - men.

121. All Glory be to God on High.

(Modern Form.)

Allein Gott in der Höh sei Ehr. 8 7, 8 7, 8 8 7.

SCHUMANN'S GESANGBUCH, 1539.
NICOLAUS DECIUS? (-1541), 1539.

1. { All glo - ry be to God on high, Who hath our race be - friend - ed! }
To us no harm shall now come nigh, The strife at last is end - ed; }

God show - eth His good will to men, And peace shall reign on

earth a - gain; Oh, thank Him for His good - ness.

2 We praise, we worship Thee, we trust,
And give Thee thanks forever,
O Father, that Thy rule is just,
And wise, and changes never:
Thy boundless power o'er all things reigns,
Thou dost what'er Thy will ordains;
Well for us that Thou rulest!

3 O Jesus Christ, our God and Lord,
Son of Thy Heavenly Father,
O Thou who hast our peace restored
And the lost sheep dost gather,

Thou Lamb of God, to Thee on high
From out our depths we sinners cry,
Have mercy on us, Jesus!

4 O Holy Ghost, Thou precious gift,
Thou Comforter, unfailing,
O'er Satan's snares our souls uplift,
And let Thy power availing
Avert our woes and calm our dread
For us the Saviour's blood was shed;
We trust in Thee to save us!

NICOLAUS DECIUS, (-1541), 1536, 1539.

121. All Glory be to God on High.

(Original Form.)

Allein Gott in der Höh sei Ehr. 8 7, 8 7, 8 8 7.

SCHUMANN'S GESANGBUCH, 1539.

NICOLAUS DECIUS? (-1541), 1539.

1. { All glo - ry be to God on high, Who hath our race be - friend - ed! }
 { To us no harm shall now come nigh, The strife at last is end - ed; }

God show - eth His good will to men, And peace shall reign on

earth a - gain; Oh, thank Him for His good - ness.

2 We praise, we worship Thee, we trust,
 And give Thee thanks forever,
 O Father, that Thy rule is just,
 And wise, and changes never:
 Thy boundless power o'er all things reigns,
 Thou dost whate'er Thy will ordains;
 Well for us that Thou rulest!

3 O Jesus Christ, our God and Lord,
 Son of Thy Heavenly Father,
 O Thou who hast our peace restored
 And the lost sheep dost gather,

Thou Lamb of God, to Thee on high
 From out our depths we sinners cry,
 Have mercy on us, Jesus!

4 O Holy Ghost, Thou precious gift,
 Thou Comforter, unfailing,
 O'er Satan's snares our souls uplift,
 And let Thy power availing
 Avert our woes and calm our dread
 For us the Saviour's blood was shed;
 We trust in Thee to save us!

NICOLAUS DECIUS, (1541), 1526, 1539.

122. With Joyful Heart Your Praises Bring.

Min Jesus är min herde god. 8 7, 8 7, 8 8 7.

GERMAN MELODY.

1. { With joy-ful heart your prais-es bring To God the Fount of bless-ing: }
 { His ev-er-last-ing good-ness sing, His ho-ly Name con-fess-ing: }

Our God let all cre-a-tion bless; He is our aid in all dis-tress:

Oh, bless His Name for-ev-er, Oh, bless His Name for-ev-er. A-men.

May be sung to "Allein Gott in der Höh sei Ehr", No. 121, or "Af himlens här den högstes makt", No. 123.

2 Praise God who to the cross and grave
 Hath sent His Son from heaven;
 His death that did the guilty save,
 Eternal life hath given.
 He hath redeemed our souls from hell;
 Now peace from God with men doth dwell:
 Oh, bless His Name forever!

3 Praise God who by His Spirit's light
 To faith our souls awaketh:
 Our souls with gifts of grace and might,
 He strong, He steadfast maketh.

His Word doth light our heavenward way;
 His grace inclines us to obey:
 Oh, bless His Name forever!

4 Ye mighty Seraphim, your praise
 Still to the Lord be bringing,
 Let all in heaven their voices raise;
 Let earth break forth in singing.
 Whate'er hath breath shall Him adore,
 Him first, Him last, Him evermore:
 Oh, bless His Name forever!

CYRIACUS GÜNTHER, (1649—1704), 1714.

123. Sing Praise to God Who Reigns Above.

Af himlens här den högstes makt. 8 7, 8 7, 8 8 7.

Origin Unknown, 17th Cent.

1. Sing praise to God who reigns a - bove, The God of all cre - a - tion,
The God of power, the God of love, The God of our sal - va - tion.

With heal - ing balm my soul He fills, And ev - ery faith - less

mur - mur stills; To God all praise and glo - ry!

2 The angel host, O King of kings,
Thy praise forever telling,
In earth and sky all living things
Beneath Thy shadow dwelling,
Adore the wisdom that could span,
And power which formed creation's plan;
To God all praise and glory!

3 I cried to God in my distress,
His mercy heard me calling;
My Saviour saw my helplessness,
And kept my feet from falling;

For this, Lord, praise and thanks to Thee!
Praise God Most High, praise God with me!
To God all praise and glory!

4 Thus all my gladsome way along,
I'll sing aloud Thy praises,
That men may hear the grateful song
My voice unwearied raises:
Be joyful in the Lord, my heart!
Both soul and body, bear your part!
To God all praise and glory!

JOHANN JAKOB SCHÜTZ, (1640—1690), 1675.

124. Oh, Bless the Lord, my Soul!

Olney. S. M. (First Tune.)

LOWELL MASON, MUS. DOC., (1792—1872).

I. Oh, bless the Lord, my soul! Let all with - in me join,

And aid my tongue to bless His Name, Whose fa - vors are di - vine. A - men.

2 Oh, bless the Lord, my soul!

He that redeemed my soul from death

Nor let His mercies lie

Hath sovereign power to save.

Forgotten in unthankfulness,

5 He fills the poor with good;

And without praises die.

He gives the sufferers rest:

3 'Tis He forgives thy sins;

The Lord hath judgments for the proud,

'Tis He relieves thy pain;

And justice for the oppress.

'Tis He that heals thy sicknesses,

6 His wondrous works and ways

And gives thee strength again.

He made by Moses known;

4 He crowns thy life with love,

But sent the world His truth and grace

When ransomed from the grave.

By His beloved Son.

ISAAC WATTS, (1674—1748), 1719.

124. Oh, Bless the Lord, my Soul!

St. Thomas. S. M. (Second Tune.)

AARON WILLIAMS, (1731—1776), 1770.

1. Oh, bless the Lord, my soul! Let all with - in me join,

And aid my tongue to bless His Name, Whose fa - vors are di - vine. A - men.

125. My Soul, Repeat His Praise.

Barnby's Hymnary, Tune 525. S. M.

WILLIAM WINN, (1825-1888), 1872.

1. My soul, re - peat His praise, Whose mer - cies are so great;
Whose an - ger is so slow to rise, So read - y to a - bate. A - men.

2 God will not always chide;

And, when His wrath is felt,

His strokes are fewer than our crimes,

And lighter than our guilt.

3 High as the heavens are raised

Above the ground we tread,

So far the riches of His grace

Our highest thoughts exceed.

4 His power subdues our sins;

And His forgiving love,

Far as the east is from the west,

Doth all our guilt remove.

5 Our days are as the grass,

Or like the morning flower;

If one sharp blast sweep o'er the field,

It withers in an hour.

6 But Thy compassions, Lord,

To endless years endure;

And children's children ever find

Thy words of promise sure.

ISAAC WATTS, (1674-1748), 1719.

126. Come, Sound His Praise Abroad.

Silver Street. S. M.

ISAAC SMITH, 1770.

1. Come, sound His praise a - broad, And hymns of glo - ry sing;
Je - ho - vah is the Sov - ereign God,

The u - ni - ver - sal King. A - men.

- 2 He formed the deeps unknown;
He gave the seas their bound;
The watery worlds are all His own,
And all the solid ground.
- 3 Come, worship at His throne;
Come, bow before the Lord.

- We are His work, and not our own:
He formed us by His Word.
- 4 To-day attend His voice,
Nor dare provoke His rod;
Come, like the people of His choice,
And own your gracious God.

ISAAC WATTS, (1674—1748), 1719.

127. Praise the Lord, Ye Heavens, Adore Him.

Lucerne. 8 7, 8 7.

T. A. WILLIS.

1. Praise the Lord, ye heavens, a - dore Him, Praise Him, an - gels in the height;
Sun and moon, re - joice be - fore Him; Praise Him, all ye stars of light. A-men.

Or to "Stuttgart", No. 68.

- 2 Praise the Lord, for He hath spoken;
Worlds His mighty voice obeyed;
Laws which never shall be broken,
For their guidance He hath made.
- 3 Praise the Lord, for He is glorious;
Never shall His promise fail;

- God hath made His saints victorious,
Sin and death shall not prevail.
- 4 Praise the God of our salvation,
Hosts on high His power proclaim;
Heaven and earth, and all creation,
Laud and magnify His Name.

ANON.

128. Lord, With Glowing Heart I'd Praise Thee.

Autumn. 8 7, 8 7. D.

SPANISH MELODY.

FRANÇOIS H. BARTHELEMON? (1741-1808).

1. Lord, with glow - ing heart I'd praise Thee For the bliss Thy love be - stows,

For the par - don - ing grace that saves me, And the peace that from it flows.

Help, O God, my weak en - deav - or; This dull soul to rap - ture raise:

Thou must light the flame, or nev - er Can my love be warmed to praise. A - men.

2 Praise, my soul, the God that sought thee,
Wretched wanderer, far astray;
Found thee lost, and kindly brought thee
From the paths of death away.
Praise, with love's devoutest feeling,
Him who saw thy guilt-born fear,
And the light of hope revealing,
Bade the blood-stained cross appear.

3 Lord, this bosom's ardent feeling
Vainly would my lips express:
Low before Thy footstool kneeling,
Deign Thy suppliant's prayer to bless.
Let Thy grace, my soul's chief treasure,
Love's pure flame within me raise:
And, since words can never measure,
Let my life show forth Thy praise.

129. Oh, What Praises Shall we Render.

Ripley. 8 7, 8 7. D.

GREGORIAN.

1. Oh, what prais - es shall we ren - der To the Lord who reigns a - bove,

For His mer - cies, con - stant, ten - der, For His con - de - scend - ing love!

Though we oft - en have of - fend - ed, And trans - gressed His ho - ly will,

Still has He our souls be - friend - ed; We may call Him Fa - ther still. A - men.

2 Heavenly Father, Thou hast taught us
Thus to seek Thee in our youth;
Hitherto Thy grace hath brought us,
Lead us onward in Thy truth.
We are weak, do Thou uphold us,
And from every snare defend;
Let Thy mighty arms enfold us,
Save us, keep us, to the end.

3 Oh, our Father, great and glorious!
Draw our youthful hearts to Thee;
Let Thy grace be there victorious,
Let Thy love our portion be.
May we know Thy great salvation,
Serve and love Thee all our days;
Then in heaven, Thy habitation,
Join to sing Thine endless praise.

130. God is Love: His Mercy Brightens.

Brocklesbury. 8 7, 8 7. (First Tune.)

CHARLOTTE A. BARNARD, (1830—1869).

1. God is Love: His mer - cy bright-ens All the path in which we rove;

Bliss He wakes, and woe He light-ens: God is Wis-dom, God is Love. A-men.

2 Time and change are busy ever;

Man decays, and ages move:

But His mercy waneth never;

God is Wisdom, God is Love.

3 E'en the hour that darkest seemeth

Will His changeless goodness prove;

From the gloom His brightness streameth:

God is Wisdom, God is Love.

4 He with earthly cares entwineth

Hope and comfort from above:

Everywhere His glory shineth;

God is Wisdom, God is Love.

SIR JOHN BOWRING, (1792—1872), 1825. Altered.

130. God is Love: His Mercy Brightens.

Har du mod att följa Jesus. 8 7, 8 7. (Second Tune.)

GERMAN FOLK MELODY.

1. God is Love: His mer - cy bright-ens All the path in which we rove;

Bliss He wakes, and woe He light-ens: God is Wis-dom, God is Love. A - men.

131. Love Divine, all Love Excelling.

Theodoret. 8 7, 8 7. D.

REV. JEREMIAH F. OHL, MUS., DOC., (1850—), 1887.

1. Love di - vine, all love ex - cell - ing, Joy of heaven, to earth come down!

Fix in us Thy hum - ble dwell - ing, All Thy faith - ful mer - cies crown.

Je - sus, Thou art all com - pass - ion, Pure, un - bound - ed love Thou art;

Vis - it us with Thy sal - va - tion, En - ter ev - ery trem - bling heart. A - men.

Or to "Jesus är min vän den bäste," No. 103.

2 Breathe, oh! breathe Thy loving spirit

Into every troubled breast.

Let us all in Thee inherit,

Let us find Thy promised rest.

Take away the love of sinning,

Alpha and Omega be;

End of faith, as its beginning,

Set our hearts at liberty.

3 Come, Almighty, to deliver,

Let us all Thy life receive;

Graciously return, and never,

Never more Thy temples leave.

Thee we would be always blessing,

Serve Thee as Thy hosts above,

Pray and praise Thee without ceasing,

Glory in Thy precious love.

4 Finish then Thy new creation,

Pure and spotless let us be;

Let us see our whole salvation

Perfectly secured by Thee.

Changed from glory into glory,

Till in heaven we take our place,

Till we cast our crowns before Thee,

Lost in wonder, love, and praise.

Tune from "School and Parish Hymnal", by permission.

CHARLES WESLEY, (1708—1788), 1747.

132. Praise the Lord, Each Tribe and Nation.

Hela världen fröjdes Herren! 8 7, 8 7, 7 7.

SWEDISH, 1689.

1. { Praise the Lord, each tribe and na - tion, Praise Him with a joy - ous heart; }
 { Ye who know His full sal - va - tion, Gath - er now from ev - ery part; }

Let your voi - ces glo - ri - fy, In His tem - ple, God on high.

2 He's our God and our Creator,
 We, His flock and chosen seed:
 He, our Lord and Liberator,
 Us from sin and peril freed:
 And at last His flock shall rest
 In the mansions of the blest.

3 Give Him thanks in all His portals;
 In the courts His deeds proclaim;
 Hither come, ye ransomed mortals,
 Glorify our Saviour's Name.
 Ever kind and loving, He
 Keeps His faith eternally.

JOHANN FRANCK, (1618—1677), 1650.

JESPER SVEDBERG, (1653—1735).

133. Now Thank we all our God.

Nun danket alle Gott. 6 7, 6 7, 6 6, 6 6. (Modern Form.) JOHANN CRÜGER, (1598—1662), 1648.

1. { Now thank we all our God, With heart and hands and voi - ces; }
 { Who won - drous things hath done, In whom His earth re - joi - ces; }

Who from our moth - er's arms Hath blessed us on our way



With count - less gifts of love, And still is ours to - day.

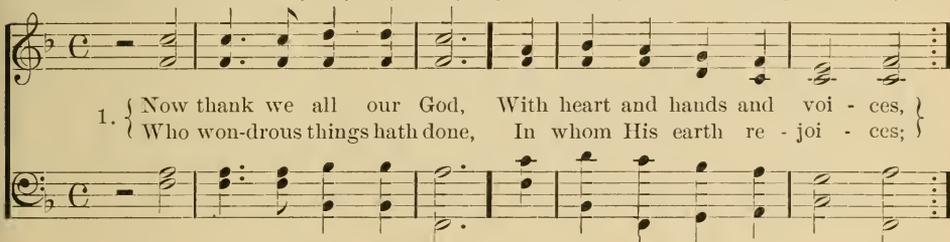
2 Oh! may this bounteous God,
Through all our life be near us,
With ever joyful hearts,
And blessed peace to cheer us;
And keep us in His grace,
And guide us when perplexed,
And free us from all ills,
In this world and the next.

3 All praise and thanks to God
The Father, now be given,
The Son and Him who reigns
With them in highest heaven;
The One eternal God,
Whom earth and heaven adore;
For thus it was, is now,
And shall be evermore.

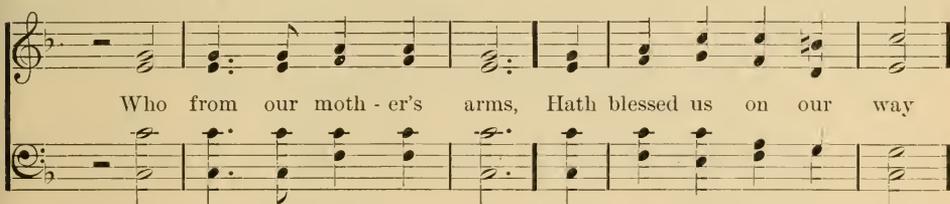
MARTIN RINKART, (1586—1649), 1630.

133. Now Thank we all our God.

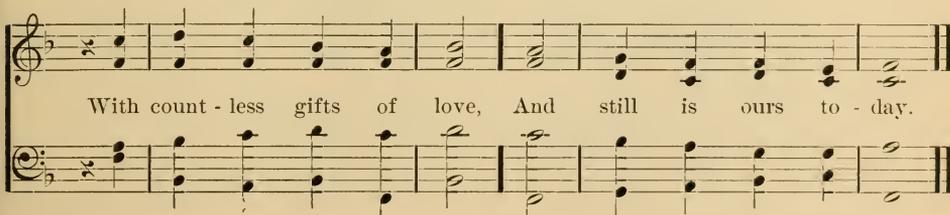
Nun danket alle Gott. 6 7, 6 7, 6 6, 6 6. (Original Form.) JOHANN CRÜGER, (1598—1662), 1630.



1. { Now thank we all our God, With heart and hands and voi - ces, }
{ Who won-drous things hath done, In whom His earth re - joi - ces; }



Who from our moth - er's arms, Hath blessed us on our way



With count - less gifts of love, And still is ours to - day.

134. We Gather, we Gather, Dear Jesus, to Bring.

Mer helighet gif mig. 11, 11, 11, 11.

FROM PILGRIMSHARPAN.

1. We gath - er, we gath - er, dear Je - sus to bring The breath - ings of

love 'mid the blos - soms of spring; Our Mak - er, Re - deem - er, we grate - ful - ly raise

Our hearts and our voi - ces in hymn - ing Thy praise. A - men.

2 When stooping to earth from the brightness of heaven,
Thy blood for our ransom so freely was given,
Thou deignedst to listen while children adored,
With joyful hosannas, the blest of the Lord.

3 Those arms, which embraced little children of old,
Still love to encircle the lambs of the fold;
That grace which inviteth the wandering home,
Hath never forbidden the youngest to come.

4 Hosanna! Hosanna! Great Teacher we raise
Our hearts and our voices in hymning Thy praise
For precept and promise so graciously given,
For blessings of earth, and for glories of heaven.

135. Come, let us Sing of Jesus.

Lancashire. 7 6, 7 6. D.

HENRY SMART, (1812—1879), 1836.

1. Come, let us sing of Je - sus, While hearts and ac - cents blend;

Come, let us sing of Je - sus, The sin - ner's on - ly Friend;

His ho - ly soul re - joi - ces A - mid the choirs a - bove,

To hear our youth - ful voi - ces Ex - ult - ing in His love. A - men.

May be sung to "Lausanne", No. 15, or to "Missionary Hymn", No. 203.

2 We love to sing of Jesus,
Who wept our path along;
We love to sing of Jesus,
The tempted and the strong;
None who besought His healing,
He passed unheeded by;
And still retains His feeling
For us above the sky.

3 We love to sing of Jesus,
Who died our souls to save;
We love to sing of Jesus,
Triumphant o'er the grave;

And in our hour of danger,
We'll trust His love alone,
Who once slept in a manger,
And now sits on a throne.

4 Then let us sing of Jesus,
While yet on earth we stay,
And hope to sing of Jesus,
Throughout eternal day.
For those who here confess Him
He will in heaven confess,
And faithful hearts that bless Him,
He will forever bless

136. See the Shining Dew-drops.

Morgon mellan fjällen. 6 5, 6 5 3.

GERMAN.

1. See the shi-ning dew - drops On the flow-ers strewed, Prov-ing as they
spar - kle "God is ev - er good. Ev - er good." A-men."

- 2 See the morning sunbeams
Lighting up the wood,
Silently proclaiming
"God is ever good.
Ever good."
- 3 Hear the mountain streamlet
In its solitude,
With its ripple saying
"God is ever good.
Ever good."

- 4 In the leafy tree-tops,
Where no fears intrude,
Merry birds are singing
"God is ever good.
Ever good."
- 5 He who came to save us
Shed His precious blood;
Better things it speaketh:
"God is ever good.
Ever good."

- 6 Bring, my heart, thy tribute,
Songs of gratitude;
All things join to tell us
"God is ever good.
Ever good."

137. Children of the Heavenly King.

Händel. 7 7, 7 7.

GEORGE FREDERICK HÄNDEL, (1685—1759).

1. Chil-dren of the heav-en-ly King, As ye jour-ney, sweet-ly sing;

Sing your Sav-iour's wor-thy praise, Glo-rious in His works and ways! A-men.

2 Ye are traveling home to God,
In the way the fathers trod;
They are happy now, and ye
Soon their happiness shall see.

3 O ye banished seed, be glad!
Christ our Advocate is made;
Us to save, our flesh assumes,
Brother to our souls becomes.

4 Shout, ye little flock, and blest;
You on Jesus' throne shall rest:
There your seat is now prepared;
There your kingdom and reward.

5 Lord, submissive make us go,
Gladly leaving all below;
Only Thou our leader be,
And we still will follow Thee.

JOHN CENNICK, (1718—1755), 1743.

138. Jesus, High in Glory.

Alle Jahre wieder. 6 5, 6 5.

JOH. CHRIST. HEINR. RINK, (1770—1846).

1. Je - sus, high in glo - ry, Lend a list - ening ear,

When we bow be - fore Thee, Chil-dren's prais - es hear. A - men.

2 Though Thou art so holy,
Heaven's Almighty King,
Thou wilt stoop to listen,
When Thy praise we sing.

3 We are little children,
Weak and apt to stray;
Saviour, guide and keep us
In the heavenly way.

4 Save us, Lord, from sinning;
Watch us day by day;
Help us now to love Thee;
Take our sins away.

5 Then, When Thou dost call us
To our heavenly home.
We would gladly answer,
Saviour, Lord, we come.

J. E. CLARKE?1847.

139. Humble Praises, Holy Jesus.

Vesper Hymn. 8 7, 8 7. With Chorus.

DEMETHRUS S. BORTNIANSKY, (1751—1825).

1. { Hum - ble prais - es, ho - ly Je - sus, In - fant voi - ces raise to Thee: {
 { In Thy mer - cy, oh, re - ceive us! Suf - fer us Thy lambs to be. }

CHORUS.

Hal - le - lu - jah, sweet - ly sing - ing, Joy - ful trib - ute now we bring.

Hal - le - lu - jah, Hal - le - lu - jah! Hal - le - lu - jah, to our King! A - men.

2 Gracious Saviour, be Thou with us;

Let Thy mercy richly flow:

Give Thy Spirit, blessed Jesus,

Light and life on us bestow.

Chorus—Hallelujah, sweetly singing, etc.

COMPOSITE.

140. Saviour, Who Thy Flock art Feeding.

Brocklesbury. 8 7, 8 7. (First Tune.)

CHARLOTTE A. BARNARD, (1830—1869).

1. Say - iour, who Thy flock art feed - ing, With the Shep - herd's kind - est care,

All the fee - ble gent - ly lead - ing, While the lambs Thy bos - om share. A - men.

- 2 Now, these little ones receiving,
Fold them in Thy gracious arm;
There, we know, Thy Word believing,
Only there, secure from harm.
- 3 Never, from Thy pasture roving,
Let them be the lion's prey;

- Let Thy tenderness, so loving,
Keep them through life's dangerous way.
- 4 Then within Thy fold eternal
Let them find a resting-place:
Feed in pastures ever vernal,
Drink the rivers of Thy grace.

WILLIAM AUGUSTUS MUHLÉNBERG, (1796—1877), 1826.

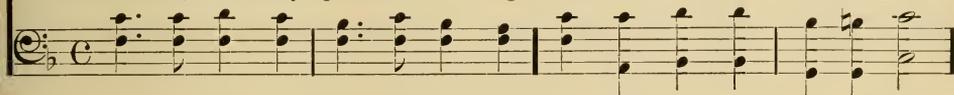
140. Saviour, Who Thy Flock art Feeding.

Weston. 8 7, 8 7. D. (Second Tune.)

J. E. ROE, (—1871).



1. Sav-iour, who Thy flock art feed-ing, With the Shep-herd's kind-est care.
3. Nev-er, from Thy past-ure rov-ing; Let them be the li-on's prey;



- All the fee-ble gent-ly lead-ing, While the Lambs Thy bos-om share.
Let Thy ten-der-ness so lov-ing, Keep them through life's dan-gerous way.



2. Now, these lit-tle ones re-ceive-ing, Fold them in Thy gra-cious arm;
4. Then with-in Thy fold e-ter-nal Let them find a rest-ing place:



- There, we know, Thy word be-liev-ing, On-ly there, se-cure from harm.
Feed in past-ures ev-er ver-nal, Drink the riv-ers of Thy grace. A-men.



141. When Little Samuel Woke.

St. Godric. 6 6, 6 6, 8 8, or H. M.

REV. JOHN BACCHUS DYKES, MUS. DOC., (1823-1876), 1862.

1. When lit - tle Sam - uel woke, And heard His Ma - ker's voice,

At ev - ery word He spoke, How much did he re - joice!

Oh, bless - ed, hap - py child! to find The God of heaven so near and kind. A - men.

2 If God would speak to me,
And say He was my Friend,
How happy I should be!

Oh, how I would attend!
The smallest sin I then would fear,
If God Almighty were so near.

3 And does He never speak?
Oh, yes, for in His Word
He bids me come to seek

The God that Samuel heard.
And every sin I well may fear,
Since God Almighty is so near.

4 Like Samuel let us say,
Whene'er we read His Word,
"Speak, Lord, I would obey
The voice that Samuel heard;
And when I in Thy house appear,
Speak, for Thy servant waits to hear."

MRS. ANN GILBERT, (1783-1824), 1809.

142. O Thou, Whose Infant Feet Were Found.

Ett litet fattigt barn jag är. C. M.

FR. PIRA.

1. O Thou, whose in - fant feet were found With - in Thy Fa - ther's shrine,
2. De - pend - ent on Thy bount - eous breath We seek Thy grace a - lone,

Whose years, with change-less vir - tue crowned, Were all a - like di-vine.
In child-hood, man-hood, age, and death, To keep us still Thine own. A-men.

REGINALD HEBER, (1783—1826).

143. Saviour, Like a Shepherd, Lead Us.

Saviour, like a shepherd lead us. 8 7, 8 7. With Chorus. WILLIAM B. BRADBURY, (1816—1868).

1. { Sav - iour, like a shep-herd lead us, Much we need Thy tenderest care; }
{ In Thy pleas-ant pas-tures feed us, For our use Thy fold pre - pare. }

Bless - ed Je - sus, bless - ed Je - sus, Thou hast bought us, Thine we are;

Bless - ed Je - sus, bless - ed Je - sus, Thou hast bought us, Thine we are. A-men.

Or to "Regent Square", No. 23.

2 Thou hast promised to receive us,
Poor and sinful though we be;
Thou hast mercy to relieve us,
Grace to cleanse, and power to free.
Blessed Jesus, blessed Jesus,
Let us early turn to Thee.

3 Early let us seek Thy favor,
Early let us do Thy will;
Blessed Lord and only Saviour,
With Thy love our bosom fill.
Blessed Jesus, blessed Jesus,
Thou hast loved us, love us still.

DOROTHY A. THURPP, (1779—1847), 1830.

144. What a Friend we Have in Jesus.

What a friend. 8 7, 8 7. D.

C. CROZAT CONVERSE, (1832—).

1. What a friend we have in Je-sus, All our sins and griefs to bear!

What a priv-i-lege to car-ry Ev-ery-thing to God in prayer.

Oh, what peace we oft-en for-feit! Oh, what need-less pain we bear!

All be-cause we do not car-ry Ev-ery-thing to God in prayer. A-men.

2 Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged,
Take it to the Lord in prayer.
Can we find a friend so faithful,
Who will all our sorrows share?
Jesus knows our every weakness,
Take it to the Lord in prayer.

3 Are we weak and heavy laden,
Cumbered with a load of care?
Precious Saviour, still our refuge,—
Take it to the Lord in prayer.
Do thy friends despise, forsake thee?
Take it to the Lord in prayer;
In His arms He'll take and shield thee,
Thou wilt find a solace there.

145. Come, my Soul, thy Suit Prepare.

Horton. 7 7, 7 7. (First Tune.)

C. VON WARTENSEE, 1760.

1. Come, my soul, thy suit pre- pare, Je- sus loves to an- swer prayer:

He Him-self has bid thee pray, There-fore will not say thee nay. A- men.

- 2 Thou art coming to a King;
Large petitions with thee bring;
For His grace and power are such
None can ever ask too much.
- 3 With my burden I begin;
Lord, remove this load of sin:
Let Thy blood for sinners spilt,
Set my conscience free from guilt.
- 4 Lord, I come to Thee for rest,
Take possession of my breast;

- There Thy blood-bought right maintain,
And without a rival reign.
- 5 While I am a pilgrim here,
Let Thy love my spirit cheer:
As my Guide, my Guard, my Friend,
Lead me to my journey's end.
- 6 Show me what I have to do,
Every hour my strength renew:
Let me live a life of faith,
Let me die Thy people's death.

JOHN NEWTON, (1725—1807), 1779.

145. Come, my Soul, thy Suit Prepare.

Weber. (Seymour). 7 7, 7 7. (Second Tune.)

CARL M. VON WEBER, (1786—1826,) 1826.

1. Come, my soul, thy suit pre- pare, Je- sus loves to an- swer prayer:

He Him-self has bid thee pray, There-fore will not say thee nay. A- men.

146. Sweet Hour of Prayer.

Sweet hour of prayer. L. M. D.

WILLIAM B. BRADBURY, (1816—1868).

1. Sweet hour of prayer, sweet hour of prayer, That calls me from a world of care,

And bids me at my Fa-ther's throne Make all my wants and wish - es known;

In sea - sons of dis - tress and grief, My soul has oft - en found re - lief,

And oft es-caped the tempt-er's snare By thy re - turn, sweet hour of prayer.

2 Sweet hour of prayer, sweet hour of prayer, 3 Sweet hour of prayer, sweet hour of prayer,
 Thy wings shall my petitions bear May I thy consolation share;
 To Him whose truth and faithfulness Till from Mount Pisgah's lofty height
 Engage the waiting soul to bless; I view my home, and take my flight;
 And since He bids me seek His face, This robe of flesh I'll drop, and rise
 Believe His Word, and trust His grace, To seize the everlasting prize;
 I'll cast on Him my every care, And shout, while passing through the air,
 And wait for thee, sweet hour of prayer. Farewell, farewell, sweet hour of prayer.

147. O Fount of Truth and Mercy.

Valet will ich dir geben. 7 6, 7 6. D. (Modern Form.)

MELCHIOR TESCHNER, 1615.

1. { O Fount of truth and mer - cy, Thy prom - ise can - not fail; }
 { What Thou hast said must ev - er, In heaven and earth pre - vail; }

“Call up - on Me in troub - le, And I will help af - ford.”

Yea, to my lat - est mo - ment, I'll call up - on Thee, Lord.

2 What comfort in affliction
 To rest upon Thy grace,
 And in Thy wise direction
 My fainting heart to place!
 When Thou, O Lord, didst teach me
 In Thine own Name to pray,
 Thou to my hope affordedst
 A refuge and a stay.

3 The yearnings of my bosom
 Thou hearest, Lord, I know;
 What to my weal pertaineth
 I know Thou wilt bestow.

In times of deepest anguish
 Thy helping hand is near;
 And on Thy loving bosom
 My sorrows Thou wilt bear.

4 And to this blest assurance
 I'll cling for evermore;
 And never shall I weary
 A Father to implore.
 Depart, despair and anguish
 That oft my soul oppress;
 I'll cling unto my Saviour
 Till He my soul shall bless.

147. O Fount of Truth and Mercy.

Valet will ich dir geben. ♩ 6, ♩ 6. D. (Original Form.) MELCHIOR TESCHNER, 1615.

1. { O Fount of truth and mer - cy, Thy prom - ise can - not fail; }
 { What Thou hast said must ev - er, In heaven and earth pre - vail; }

"Call up - on me in troub - le, And I will help af - ford."

Yea, to my lat - est mo - ment, I'll call up - on Thee, Lord.

- 2 What comfort in affliction
 To rest upon Thy grace,
 And in Thy wise direction
 My fainting heart to place!
 When Thou, O Lord, didst teach me
 In Thine own Name to pray,
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 What to my weal pertaineth
 I know Thou wilt bestow.

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 Thy helping hand is near;
 And on Thy loving bosom
 My sorrows Thou wilt bear.
- 4 And to this blest assurance
 I'll cling for evermore;
 And never shall I weary
 A Father to implore,
 Depart, despair and anguish,
 That oft my soul oppress;
 I'll cling unto my Saviour
 Till He my soul shall bless.

148. Lord, Teach us How to Pray Aright.

Manoah. C. M. (First Tune.)

From GIOACCHINO A. ROSSINI, (1792—1868).

1. Lord, teach us how to pray a - right, With rev - erence and with fear:

Though dust and ash - es in Thy sight, We may, we must, draw near. A - men.

2 Burdened with guilt, convinced of sin
In weakness, want, and woe,
Fightings without and fears within,
Lord, whither shall we go?

3 God of all grace, we come to Thee
With broken, contrite hearts;
Give, what Thine eye delights to see
Truth in the inward parts.

4 Give deep humility; the sense
Of godly sorrow give;

A strong desire, with confidence,
To hear Thy voice and live:

5 Faith in the only Sacrifice
That can for sin atone;

To cast our hopes, to fix our eyes,
On Christ, on Christ alone.

6 Give these, and then Thy will be done,
Thus strengthened with all might,
We, through Thy Spirit and Thy Son,
Shall pray, and pray aright.

JAMES MONTGOMERY, (1771—1854), 1818.

148. Lord, Teach us How to Pray Aright.

Martyrdom. C. M. (Second Tune.)

HUGH WILSON, (1764—1824).

1. Lord, teach us how to pray a - right, With rev - erence and with fear:

Though dust and ash - es in Thy sight, We may, we must, draw near. A - men.

149. Come, Saviour Dear, with us Abide.

Kom, huldaste förbarmare. 8 7, 8 7, 8 8 7.

G. F. HEDBERG?

1. Come, Sav- iour dear, with us a - bide, We need Thy kind com - pas-sion;

Thy flock to liv - ing wa - ters guide, Which are Thy wounds and pas - sion;

And lead us in - to pas - tures green Where faith - ful souls are

ev - er seen, In peace and bliss - ful un - ion. A - men.

Or to "*Es ist gewisslich an der Zeit*", No. 91 or No. 192.

2 O Sea of love, pour out Thy flood

O'er all in blessed showers;

The fiery darts quench with Thy blood,

And crush hell's evil powers.

Thou, of the world the Mercy-Seat,

Let of Thy love the gentle heat

Set all our hearts a glowing.

150. O Jesus Christ, Thy Grace us Lend.

(First Tune.)

Herr Jesu Christ, dich zu uns wend. L. M.

CANTIONALE SACRUM, GOTHIA, 1651.

1. O Je - sus Christ, Thy grace us lend, Thy Ho - ly Spir - it to us send,
Lift up our hearts, hear us, we pray, And lead us in life's nar - row way!

2 Help us, O Lord, Thy Name to praise,
On us bestow Thy power and grace,
Increase our faith, give us Thy light
To hear and keep Thy Word aright!

3 Till we in heaven with one accord,
Sing "Holy, holy, holy Lord,"

And there in glory Thee behold,
Revealed 'mid angel hosts untold.

4 Praise to the Father and the Son,
And to the Spirit, Three in One.

Yea, to the Holy Trinity
Be praise throughout eternity!

WILLIAM AUGUST II, (1598—1662), 1651.

J. GEZELIUS, (1647—1718), 1695.

150. O Jesus Christ, Thy Grace us Lend.

(Second Tune.)

Wenn wir in höchsten Nöthen sein. L. M.

GENEVAN FRENCH PSALTER, 1543.

1. O Je - sus Christ, Thy grace us lend, Thy Ho - ly Spir - it to us send,
Lift up our hearts, hear us, we pray, And lead us in life's nar - row way!

For Original Form, see No. 33.

151. Blessed Jesus, at Thy Word.

Liebster Jesu. 7 8, 7 8, 8 8. (First Tune.)

CARL WOLFGANG BRUEGEL, (1626—), 1687.

1. } Bless-ed Je-sus, at Thy word, We are gath-ered all to hear Thee; }
 { Let our hearts and souls be stirred Now to seek and love and fear Thee; }

By Thy teach-ings sweet and ho-ly, Drawn from earth to love Thee sole-ly.

2 All our knowledge, sense and sight,
 Lie in deepest darkness shrouded,
 Till Thy Spirit breaks our night
 With the beams of truth unclouded.
 Thou alone to God canst win us,
 Thou must work all good within us.

3 Glorious Lord, Thyself impart!
 Light of light, from God proceeding,
 Open Thou our ears and heart.
 Help us by Thy Spirit's pleading,
 Hear the cry Thy people raises,
 Hear, and bless our prayers and praises.

TOBIAS CLAUSNITZER, (1619—1684), 1663.

151. Blessed Jesus, at Thy Word.

(Second Tune.)

Liebster Jesu, wir sind hier. 7 8, 7 8, 8 8.

JOHANN RUDOLPH ABLE, (1625—1673), 1664.

1. } Bless-ed Je-sus, at Thy word, We are gath-ered all to hear Thee; }
 { Let our hearts and souls be stirred Now to seek and love and fear Thee; }

By Thy teach-ings sweet and ho-ly, Drawn from earth to love Thee sole-ly.

152. Open now Thy Gates of Beauty.

Unser Herrscher, unser König. 8 7, 8 7, 7 7.

JOACHIM NEANDER, (1610-1680), 1679.

1. O - pen now thy gates of beau - ty, Zi - on, let me en - ter there,

Where my soul, in joy - ful du - ty, Waits for Him who an - swers prayer;

Oh, how bless - ed is this place, Filled with sol - ace, light, and grace!

2 Yes, my God, I come before Thee,
Come Thou also down to me;
Where we find Thee and adore Thee
There a heaven on earth must be.
To my heart oh! enter Thou,
Let it be Thy temple now.

3 Here Thy praise is gladly chanted,
Here Thy seed is duly sown:
Let my soul, where it is planted,
Bring forth precious sheaves alone.
So that all I hear may be
Fruitful unto life in me.

4 Thou my faith increase and quicken,
Let me keep Thy gift divine,
Howso'er temptations thicken,
May Thy Word still o'er me shine;
As my pole-star through my life,
As my comfort in my strife.

5 Speak, O God, and I will hear Thee,
Let Thy will be done indeed;
May I undisturbed draw near Thee
While Thou dost Thy people feed;
Here of life the fountain flows,
Here is balm for all our woes.

153. In Thy Name, O Lord, Assembling.

Dulce Carmen. 8 7, 8 7, 4 7.

JOHANN MICHAEL HAYDN, (1733—1806)?



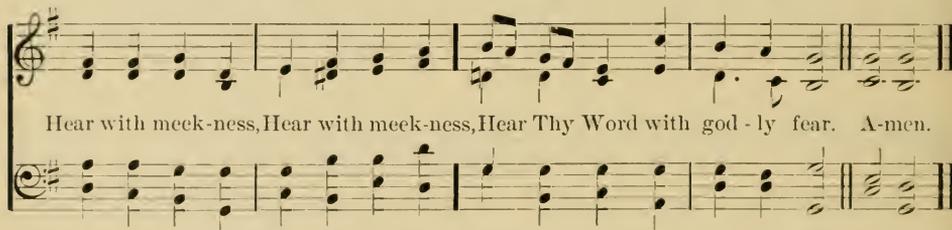
1. In Thy Name, O Lord, as - sem - bling, We, Thy peo - ple, now draw near:



Teach us to re - joice with trem - bling, Speak, and let Thy ser - vants hear;



Hear with meek - ness, Hear with meek - ness, Hear Thy Word with god - ly fear. A - men.



2 While our days on earth are lengthened,
 May we give them, Lord, to Thee:
 Cheered by hope, and daily strengthened,
 May we run, nor weary be,
 Till Thy glory
 Without cloud in heaven we see.

3 There, in worship purer, sweeter,
 All Thy people shall adore;
 Tasting of enjoyment greater
 Than they could conceive before;
 Full enjoyment,
 Full and pure for evermore.

THOMAS KELLY, (1769—1854), 1815.

154. Oh! Enter, Lord, Thy Temple.

Mig kläd i helig prydnad. 7 6, 7 6. D.

ALBERT LINDSTRÖM.

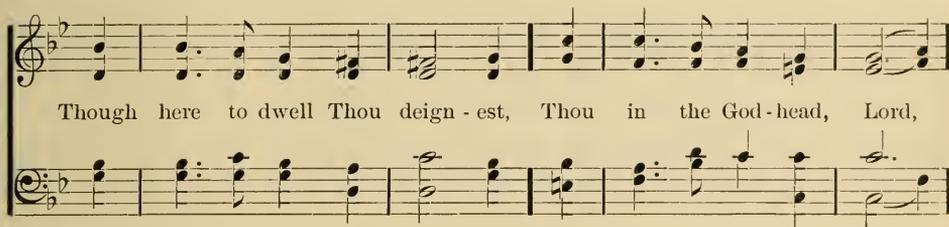


1. Oh! en - ter, Lord, Thy tem - ple, Be Thou my spir - it's Guest,





Who at my birth didst give me A sec-ond birth more blest.



Though here to dwell Thou deign-est, Thou in the God-head, Lord,



For-ev-er e-qual reign-est, Art e-qual-ly a-dored. A-men.

- 2 Oh! enter, let me know Thee,
And feel Thy power within,
The power that breaks our fetters,
And rescues us from sin.
That I may serve Thee truly,
Oh! wash and cleanse Thou me,
To render honor duly
With perfect heart to Thee.
- 3 'Tis Thou, O Spirit, teachest
The soul to pray aright;
Thy songs have sweetest music,
Thy prayers have wondrous might.
They pierce the highest heaven,
Unheard they cannot fall,
Till He His help hath given
Who surely helpeth all.

- 4 The whole wide world, O Spirit,
Upon Thy hands doth rest;
Our wayward hearts Thou turnest
As it may seem Thee best.
As Thou hast done so often,
Once more Thy power make known,
Convert the wicked, soften
To tears the heart of stone.
- 5 Order our path in all things
According to Thy mind,
And when this life is over,
And all must be resigned,
With calm and fearless spirit
Oh! grant us then to die,
And after death inherit
Eternal life on high.

155. Come, Thou Fount of Every Blessing.

Har du mod att följa Jesus. 8 7, 8 7. (First Tune.)

GERMAN FOLK MELODY.

1. Come, Thou Fount of ev - ery bless - ing, Tune my heart to sing Thy grace;

Streams of mer - cy, nev - er ceas - ing, Call for songs of loud - est praise. A - men.

2 Here I raise mine Ebenezer,
Hither by Thy help I'm come;
And I hope, by Thy good pleasure,
Safely to arrive at home.

3 Jesus sought me when a stranger,
Wandering from the fold of God;
He, to rescue me from danger,
Interposed His precious blood.

4 Oh, to grace how great a debtor
Daily I'm constrained to be!
Let that grace, Lord, like a fetter,
Bind my wandering heart to Thee.

5 Prone to wander, Lord, I feel it,
Prone to leave the God I love,
Here's my heart; oh! take and seal it,
Seal it from Thy courts above.

ROBERT ROBINSON, (1735—1790), 1759. Abridged.

155. Come, Thou Fount of Every Blessing.

Arundel. 8 7, 8 7. (Second Tune.)

REV. JOHN BACCHUS DYKES, MUS. DOC., (1823—1876).

1. Come, Thou Fount of ev - ery bless - ing, Tune my heart to sing Thy grace;

Streams of mer - cy, nev - er ceas - ing, Call for songs of loud - est praise. A - men.

156. Safely Through Another Week.

Än en vecka från oss flyr. 77,77,77. (First Tune.)

W. LAGERCRANTZ.

1. Safe-ly through an - oth - er week, God has brought us on our way;

Let us now a bless-ing seek, Wait - ing in His courts to - day:

Day of all the week the best, Em-blem of e - ter - nal rest,

Day of all the week the best, Em-blem of e - ter - nal rest. A - men.

2 Mercies multiplied each hour

Through the week, our praise demand;
Guarded by Thy mighty power,
Fed and guided by Thy hand;
Though ungrateful we have been,
Only made returns of sin.

3 While we pray for pardoning grace,

Through the dear Redeemer's Name,
Show Thy reconciling face,
Take away our sin and shame:
From our worldly cares set free,
May we rest this day in Thee.

4 Here we come, Thy Name to praise;

Let us feel Thy presence near;
May Thy glory meet our eyes,
While we in Thy house appear:
Here afford us, Lord, a taste
Of our everlasting feast.

5 May the gospel's joyful sound

Conquer sinners, comfort saints;
Make the fruits of grace abound,
Bring relief for all complaints:
Thus may all our sabbaths prove,
Till we join the church above.

JOHN NEWTON, (1725—1807), 1774. Altered.

156. Safely Through Another Week.

Sabbath. 7 7, 7 7, 7 7. (Second Tune.)

LOWELL MASON, Mus. Doc., (1792—1881), 1824.

1. Safe - ly through an - oth - er week, God has brought us on our way ;

Let us now a bless - ing seek, Wait - ing in His courts to - day :

Day of all the week the best, Em - ble - m of e - ter - nal rest,

Day of all the week the best, Em - ble - m of e - ter - nal rest. A - men.

2 Mercies multiplied each hour
Through the week, our praise demand ;
Guarded by Thy mighty power,
Fed and guided by Thy hand ;
Though ungrateful we have been,
Only made returns of sin.

3 While we pray for pardoning grace,
Through the dear Redeemer's Name
Show Thy reconciling face,
Take away our sin and shame :
From our worldly cares set free,
May we rest this day in Thee.

4 Here we come, Thy Name to praise ;
Let us feel Thy presence near ;
May Thy glory meet our eyes,
While we in Thy house appear :
Here afford us, Lord, a taste
Of our everlasting feast.

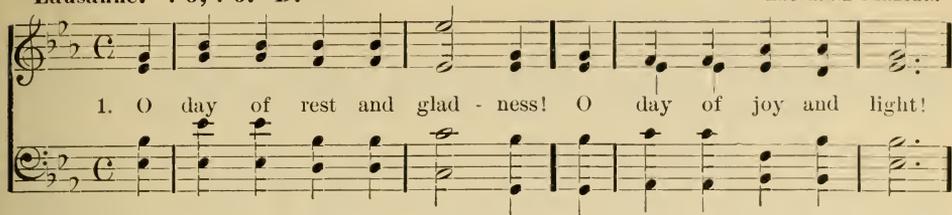
5 May the gospel's joyful sound
Conquer sinners, comfort saints ;
Make the fruits of grace abound,
Bring relief for all complaints :
Thus may all our sabbaths prove,
Till we join the church above.

JOHN NEWTON, (1725—1807), 1774. Altered.

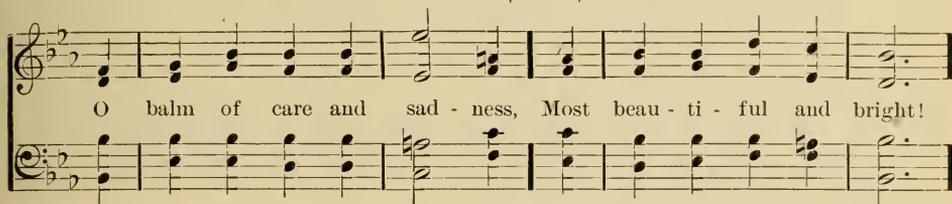
157. O Day of Rest and Gladness!

Lausanne. 7 6, 7 6. D.

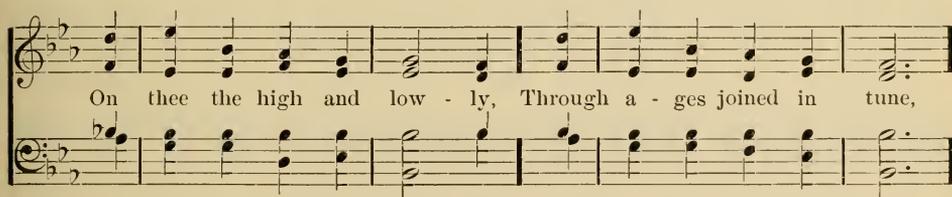
LAUSANNE PSALTER.



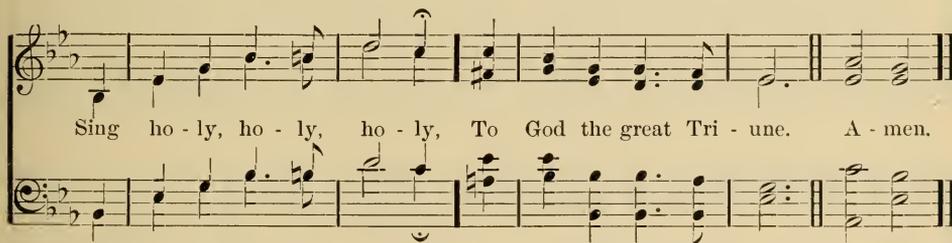
1. O day of rest and glad - ness! O day of joy and light!



O balm of care and sad - ness, Most beau - ti - ful and bright!



On thee the high and low - ly, Through a - ges joined in tune,



Sing ho - ly, ho - ly, ho - ly, To God the great Tri - une. A - men.

2 On thee, at the creation,
The light first had its birth;
On thee, for our salvation,
Christ rose from depths of earth;
On thee, our Lord, victorious,
The spirit sent from heaven;
And thus on thee, most glorious,
A triple light was given.

3 To-day, on weary nations,
The heavenly manna falls;
To holy convocations
The silver trumpet calls,

Where gospel light is glowing
With pure and radiant beams,
And living water flowing
With soul-refreshing streams.

4 New graces ever gaining
From this one day of rest,
We reach the rest remaining
To spirits of the blest;
To Holy Ghost be praises,
To Father and to Son,
The church her voice upraises,
To Thee, blest Three in One.

158. Guardian of Pure Hearts.

Werde munter, mein Gemüthe. 8 7, 8 7, 7 7, 8 8. (Modern Form.) JOHANN SCHOP, 1642.

1. Guar-dian of pure hearts, and Hear-er, Lord, of ev - ery faith-ful prayer,

In Thy courts one day is dear-er, Than a thou-sand days else-where.

Worn with earth's un - rest, how sweet In Thy tem - ple fair to meet!

There to sing a - way each sor-row That from life and toil we bor - row!

2 With the righteous oft it fareth
Here, as if his deeds were ill;
Blight fair virtue's flowers impairth,
Weeds of vice do flourish still;
Joy and fortune haste away,
Friends with friends—how short their stay!
Rachel still her children mourneth,
And her soul from comfort turneth.

3 But when here devoutly soareth
High the temple-anthem sweet,
Grief grows calm, no plaint outpoureth—
Hearts with holy rapture beat:
Free from earthly clouds the soul
Presses toward a higher goal,
Takes from hope the comfort given,
Speaks e'en now the tongue of heaven.

4 O my soul, thy wing ascending,
 Yet on Salem's mount shall rest;
 There where cherub-harps are blending
 With the singing of the blest;
 Let thy note of praise and prayer
 To thy God precede thee there,
 While e'en yet a care-worn mortal,
 Still without Thy Father's portal.

5 Days are dawning, days are flying!
 Hold thou fast the Word of God:
 "Lamp unto my feet", still crying,
 "Light unto my dreary road!"
 Joy thou in that Holy Word
 Which of old on earth was heard,
 For man's peace and comfort given,
 Only guide from earth to heaven.

6 Let us, Christians, here that wander,
 As our fathers in their day,
 Piously together ponder,
 Gladly sing and meekly pray;
 Be the children's voices raised
 To the God their fathers praised.
 Let Thy bounty failing never
 Be on us and all forever.

7 Bless us, Father, and protect us,
 Be our souls' sure hiding-place,
 Let Thy wisdom still direct us,
 Light our darkness with Thy grace!
 Let Thy countenance on us shine,
 Fill us all with peace divine.
 Praise the Father, Son, and Spirit,
 Praise Him all that life inherit.

JOHAN OLOF WALLIN, (1779—1839), 1816.

Last verse by JESPER SVEDBERG, (1653—1735), 1694.

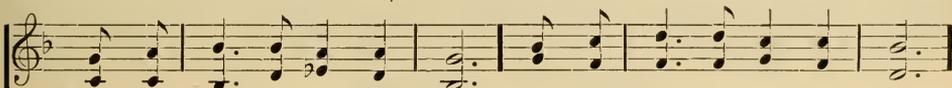
158. Guardian of Pure Hearts.

Werde munter, mein Gemüthe. 8 7, 8 7, 7 7, 8 8. (Original Form.)

JOHANN SCHOP, 1642.



1. { Guar-dian of pure hearts, and Hear-er, Lord of ev-ery faith-ful prayer, }
 In Thy courts one day is dear-er, Than a thou-sand days else-where. }



Worn with earth's un-rest, how sweet In Thy tem-ple fair to meet!



There to sing a-way each sor-row That from life and toil we bor-row!



159. Lord, Dismiss us with Thy Blessing.

Sicilian Mariners' Hymn. 8 7, 8 7, 4 7.

Old Latin Hymn, "O SANCTISSIMA."
MACANTOINE PORTOGALLO.

1. Lord, dis-miss us with Thy bless-ing, Fill our hearts with joy and peace!



Let us each, Thy love pos-sess-ing, Tri-umph in re-deem-ing grace.



Oh! re-fresh us, Oh! re-fresh us, Trav-eling through this wil-der-ness. A-men.



- 2 Thanks we give and adoration
For Thy gospel's joyful sound.
May the fruits of Thy salvation
In our hearts and lives abound:
May Thy presence
With us evermore be found.
- 3 So, when'er the signal's given
Us from earth to call away,
Borne on angels' wings to heaven,
Glad the summons to obey,
May we, ready,
Rise and reign in endless day.

160. Abide with us, Our Saviour.

Christus der ist mein Leben. 7 6, 7 6.

MELCHIOR VULPIUS, (1550—1616), 1609.

1. A - bide with us, our Sav - iour, Nor let Thy mer - cy cease;
2. A - bide with us, our Sav - iour, Sus - tain us by Thy Word;

From Sa - tan's might de - fend us, And grant our souls re - lease.
That we with all Thy peo - ple To life may be re - stored. A - men.

3 Abide with us, our Saviour,
Thou Light of endless light;
Increase to us Thy blessings,
And save us by Thy might.

4 To Father, Son, and Spirit,
Eternal One in Three,
As was, and is forever,
All praise and glory be.

JOSHUA STEGMANN, (1588—1632), 1628.

161. Almighty God, Thy Word is Cast.

Belmont. C. M.

WILLIAM GARDINER, (1770—1853), 1812.

1. Al - might - y God, Thy Word is cast Like seed in - to the ground;
2. Let not the foe of Christ and man This ho - ly seed re - move;

Now let the dew of heaven de - scend, And right - eous fruits a - bound.
But give it root in ev - ery heart, To bring forth fruits of love. A - men.

3 Let not the world's deceitful cares
The rising plant destroy;
But let it yield a hundred fold
The fruits of peace and joy.

4 Oft as the precious seed is sown,
Thy quickening grace bestow,
That all whose souls the truth receive,
Its saving power may know.

JOHN CAWOOD, (1775—1852), 1819.

162. For a Season Called to Part.

Solitude. 7 7, 7 7.

LEWIS THOMAS DOWNES, (1827—), 1851.

1. For a sea-son called to part, Let us now our-selves com-mend
2. Je-sus, hear our hum-ble prayer, Ten-der Shep-herd of Thy sheep,

To the gra-cious eye and heart Of our ev-er-pres-ent Friend.
Let Thy mer-cy and Thy care All our souls in safe-ty keep. A-men.

3 What we each have now been taught,
Let our memories retain:
May we, if we live, be brought
Here to meet in peace again.

4 Then, if Thou instruction bless,
Songs of praises shall be given;
We'll our thankfulness express,
Here on earth, and then in heaven.

JOHN NEWTON, (1725—1807), 1779.

163. On What has now been Sown.

Zebulon. 6 6, 6 6, 8 8, or H. M.

LOWELL MASON, Mus. Doc., (1792—1872).

1. } On what has now been sown, Thy bless-ing, Lord, be-stow ; }
{ The power is Thine a-lone To make it spring and grow : }

Do Thou the gra-cious har-vest raise, And Thou a-lone shalt have the praise. A-men.

2 To Thee our wants are known,
From Thee are all our powers,
Accept what is Thine own,
And pardon what is ours:
Our praises, Lord, and prayers receive,
And to Thy word a blessing give.

3 Oh! grant that each of us,
Who meet before Thee here,
May meet together thus,
When Thou and Thine appear,
And follow Thee to heaven our home;
E'en so, Amen, Lord Jesus, come!

JOHN NEWTON, (1725—1807), 1779.

164. Now our Worship Sweet is O'er.

(Modern Form.)

Liebster Jesu, wir sind hier. 7 8, 7 8, 8 8.

JOHANN RUDOLPH AHLE, (1625—1673), 1664.

1. { Now our wor-ship sweet is o'er— Sing-ing, pray-ing, teach-ing, hear-ing: }
 { Let us glad-ly God a-dore, For His gra-cious strength and cheer-ing: }

Bless His Name, who fain would save us, For the rich re-past He gave us.

2 Now the blessing cheers our heart.

And the service all is ended,

Let us joyfully depart,

Be our souls to God commended:

His good Spirit ever guide us,

And with all things well provide us.

3 Let our going out be blest,

Bless our entrance in like measure;

Bless, O Lord, our toil and rest,

Bless our bread, our grief, and pleasure;

Be in death Thy blessing given;

And make us blest heirs of heaven!

HARTMANN SCHENK, (1634—1681).

164. Now our Worship Sweet is O'er.

(Original Form.)

Liebster Jesu, wir sind hier. 7 8, 7 8, 8 8.

JOHANN RUDOLPH AHLE, (1625—1673), 1664.

1. { Now our wor-ship sweet is o'er— Sing-ing, pray-ing, teach-ing, hear-ing: }
 { Let us glad-ly God a-dore, For His gra-cious strength and cheer-ing: }

Bless His Name, who fain would save us, For the rich re-past He gave us.

165. Blest be the Tie That Binds.

Arr. from HANS GEORG NÄGELI, (1773—1836)
By DR. LOWELL MASON, 1845.

Dennis. S. M.

1. Blest be the tie that binds Our hearts in Christ - ian love:

The fel - low - ship of kin - dred minds Is like to that a - bove. A - men.

2 Before our Father's throne
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares.

3 We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.

4 When we asunder part,
Its gives us inward pain;
But we shall still be joined in heart,
And hope to meet again.

5 From sorrow, toil, and pain,
And sin, we shall be free;
And perfect love and friendship reign
Through all eternity.

JOHN FAWCETT, (1740—1817), 1772.

166. Awake, my Soul, and With the Sun.

Morning Hymn. L. M.

FRANCOIS H. BARTHELEMON, (1741—1808), 1780.

1. A - wake, my soul, and with the sun Thy dai - ly stage of du - ty run;
2. Wake and lift up thy - self, my heart, And with the an - gels bear thy part,

Shake off dull sloth, and joy - ful rise To pay thy morn - ing sac - ri - fice.
Who all night long un - wea - ried sing High praise to the e - ter - nal King. A - men.

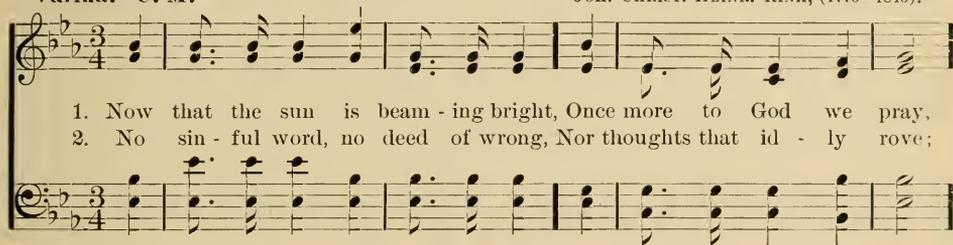
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|---|--|
| <p>3 All praise to Thee, who safe hast kept,
And hast refreshed me while I slept:
Grant, Lord, when I from death shall wake,
I may of endless life partake.</p> <p>4 Lord, I my vows to Thee renew;
Disperse my sins as morning dew;
Guard my first springs of thought and will,
And with Thyself my spirit fill.</p> | <p>5 Direct, control, suggest, this day,
All I design, or do, or say;
That all my powers, with all their might,
In Thy sole glory may unite.</p> <p>6 Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him, above, ye heavenly host,
Praise Father, Son, and Holy Ghost.</p> |
|---|--|

THOMAS KEN, (1637—1711), 1695. Altered and Abridged.

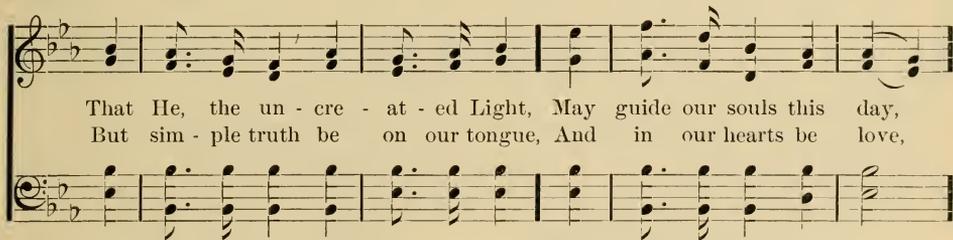
167. Now That the Sun is Beaming Bright.

Varina. C. M.

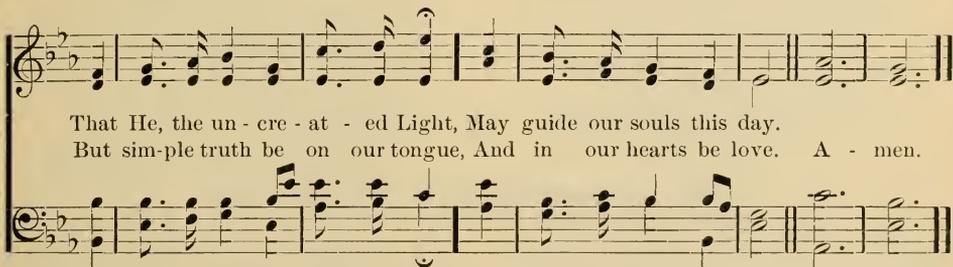
JOH. CHRIST. HEINR. RINK, (1770—1846).



1. Now that the sun is beam - ing bright, Once more to God we pray,
2. No sin - ful word, no deed of wrong, Nor thoughts that id - ly rove;



That He, the un - cre - at - ed Light, May guide our souls this day,
But sim - ple truth be on our tongue, And in our hearts be love,



That He, the un - cre - at - ed Light, May guide our souls this day.
But sim - ple truth be on our tongue, And in our hearts be love. A - men.

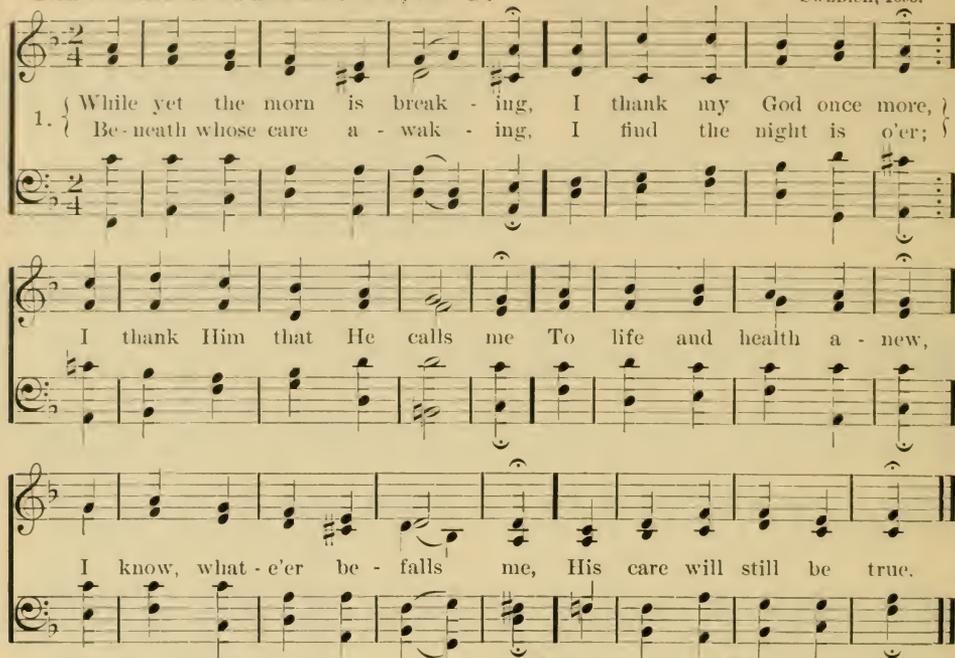
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|---|--|
| <p>3 And while the hours in order flow,
O Christ, securely fence
Our gates beleaguered by the foe,
The gate of every sense.</p> | <p>4 And grant that to Thine honor, Lord,
Our daily toil may tend:
That we begin it at Thy word,
And in Thy favor end.</p> |
|---|--|

From the Latin.

168. While yet the Morn is Breaking.

Den blomstertid nu kommer. ♯ 6, ♯ 6. D.

SWEDISH, 1695.



1. { While yet the morn is break - ing, I thank my God once more, }
 Be - neath whose care a - wak - ing, I find the night is o'er; }

I thank Him that He calls me To life and health a - new,

I know, what - e'er be - falls me, His care will still be true.

2 Guardian of Israel, hear me,
 Watch o'er me through the day,
 In all I do be near me:
 For others too I pray;

To Thee I would commend them,
 Our church, our youth, our land,
 Direct them and defend them,
 When dangers are at hand.

3 Oh! gently grant Thy blessing,
 That we may do Thy will,
 No more Thy ways transgressing,
 Our proper task fulfill;

With Peter's full affiance
 Let down our nets again,
 If Thou art our reliance,
 Our toil will not be vain.

4 Thou art the Vine—oh! nourish
 The branches graft in Thee,
 And let them grow and flourish
 A fair and fruitful tree;
 The Spirit put within us,
 And let His gifts of grace
 To all good actions win us,
 That best may show His praise.

JOHANNES MUEHLHANN, (1573—1613), 1610.

169. My Inmost Heart now Raises.

Adeste Fideles (Portuguese Hymn). ♯ 6, ♯ 6, ♯ 6, ♯ 6. Arr. by P. U. STENHAMMAR, (1829—1875)



1. My in - most heart now rais - es, In this fair morn - ing hour,

A song of thank - ful prais - es To Thine al - mighty power,

O God, up - on Thy throne! To hon - or and a - dore Thee,

I bring my praise be - fore Thee, I bring my praise be - fore Thee,

I bring my praise be - fore Thee, Through Christ, Thine on - ly Son. A - men.

2 For Thou from me hast warded
All perils of the night;
From every harm hast guarded
My soul till morning's light.
Humbly to Thee I cry:
O Saviour, have compassion,
And pardon my transgression:
Have mercy, Lord most high!

3 And shield me from all evil,
O gracious God, this day,
From sin, and from the Devil,
From shame and from dismay,
From fire's consuming breath,
From water's devastation,
From need and consternation,
From evil, sudden death.

4 God shall do my advising,
Whose might with wisdom blends;
May He bless rest and rising,
My efforts, means and ends!
To God, forever blessed,
Will I with mine confide me,
And suffer Him to guide me
As seemeth to Him best.

5 Amen! I say, not fearing
That God rejects my prayer;
I doubt not He is hearing
And granting me His care.
So I put forth my hands,
And look not long behind me,
But ply the task assigned me
By God, as He commands.

170. Again Thy Glorious Sun Doth Rise.

Nun danket all und bringet Ehr. C. M.

STÖRL'S GESANG-UND NOTENBUCH, 1710.

1. A - gain Thy glo - rious sun doth rise, I praise Thee, O my Lord;
2. On good and e - vil, Lord, Thy sun Is ris - ing as on me;

With cour - age, strength, and hope re - newed, I touch the joy - ful chord.
Let me in pa - tience and in love, Seek thus to be like Thee.

3 May I in virtue and in faith,
And with Thy gifts content,
Rejoice beneath Thy covering wings,
Each day in mercy sent.

4 Safe with Thy counsel in my work
Thee, Lord, I'll keep in view,
And feel that still Thy saving grace
Is every morning new.

JOHAN OLOF WALLIN, (1779—1839), 1816.

171. All Praise to Thee, my God, This Night.

Tallis' Canon. L. M.

THOMAS TALLIS, (1520—1585), 1560.

1. All praise to Thee, my God, this night, For all the bless - ings of the light:

Keep me, oh! keep me, King of kings, Be - neath Thine own al - might - y wings! A men.

2 Forgive me, Lord, for Thy dear Son,
The ill that I this day have done:
That with the world, myself and Thee,
I, ere I sleep, at peace may be.

4 Oh! when shall I, in endless day,
Forever chase dark sleep away,
And hymns divine with angels sing
In endless praise to Thee, my King?

3 Teach me to live, that I may dread
The grave as little as my bed;
To die, that this vile body may
Rise glorious at the awful day.

5 Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him, above, ye heavenly host;
Praise Father, Son, and Holy Ghost.

THOMAS KEN, (1637—1711), 1695. Altered and Abridged.

172. Abide With me! Fast Falls the Eventide.

Eventide. 10 10, 10 10.

WILLIAM H. MONK, MUS. DOC., (1823—1889), 1861.

1. A-bide with me! fast falls the ev - en - tide; The dark - ness deep - ens:

Lord, with me a - bide! When oth - er help - ers fail, and com - forts flee,

Help of the help - less, oh, a - bide with me! A - men.

2 Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O Thou who changest not, abide with me!

5 Thou on my head in early youth didst smile,
And, though rebellious and perverse meanwhile,
Thou hast not left me, oft as I left Thee:
On to the close, O Lord, abide with me!

3 Not a brief glance I beg, a passing word,
But as Thou dwell'st with Thy disciples, Lord,
Familiar, condescending, patient, free,
Come, not to sojourn, but abide with me!

6 I need Thy presence every passing hour:
What but Thy grace can foil the tempter's power?
Who like Thyself my guide and stay can be?
Through cloud and sunshine, oh, abide with me!

4 Come not in terrors as the King of kings,
But kind and good, with healing on Thy wings;
Tears for all woes, a heart for every plea;
O Friend of sinners, thus abide with me!

7 I fear no foe, with Thee at hand to bless:
Ills have no weight, and tears no bitterness.
Where is death's sting? where, grave, thy victory?
I triumph still, if Thou abide with me!

8 Hold Thou Thy cross before my closing eyes,
Shine through the gloom, and point me to the skies:
Heaven's morning breaks, and earth's vain shadows flee;
In life, in death, O Lord, abide with me!

173. Sun of my Soul, Thou Saviour Dear.

Hursley. L. M.

Attributed to PETER RITTER, (1700—1846), 1792.

1. Sun of my soul, Thou Sav- iour dear, It is not night if Thou be near;
2. When the soft dews of kind - ly sleep My wea-ried eye - lids gent - ly steep,

Oh, may no earth-born cloud a - rise To hide Thee from Thy ser - vant's eyes.
Be my last thought, how sweet to rest For - ev - er on my Sav-iour's breast. A - men.

- 3 Abide with me from morn till eve,
For without Thee I cannot live,
Abide with me when night is nigh,
For without Thee I dare not die.
- 4 If some poor wandering child of Thine
Have spurned to-day the voice divine,
Now, Lord, the gracious work begin;
Let him no more lie down in sin.

- 5 Watch by the sick; enrich the poor
With blessings from Thy boundless store;
Be every mourner's sleep to-night,
Like infant's slumber, pure and light.
- 6 Come near and bless us when we wake,
Ere through the world our way we take;
Till in the ocean of Thy love
We lose ourselves in heaven above.

JOHN KEBLE, (1792—1866), 1827. Abridged.

174. Softly now the Light of Day.

Weber. (Seymour). 7 7, 7 7.

CARL M. VON WEBER, (1786—1826), 1826.

1. Soft - ly now the light of day Fades up - on my sight a - way;
2. Thou whose all - per - vad - ing eye Naught es - capes, with - out, with - in,

Free from care, from la - bor free, Lord, I would com-mune with Thee.
Par-don each in - firm - i - ty, O - pen fault, and se-cret sin. A - men.

- 3 Soon for me the light of day
Shall forever pass away:
Then, from sin and sorrow free,
Take me, Lord, to dwell with Thee.

- 4 Thou who, sinless, yet hast known
All of man's infirmity;
Then, from Thine eternal throne,
Jesus, look with pitying eye.

GEORGE WASHINGTON DOANE, (1799—1859), 1824.

175. Sunk is the Sun's Last Beam of Light.

From a GREGORIAN TONE.

Hamburg. L. M.

Arr. by LOWELL MASON, MUS. DOC., (1792—1872), 1825.

1. Sunk is the sun's last beam of light, And now the world is wrapt in night;
2. Thanks Lord, that Thou through-out the day Hast kept all grief and harm a - way;

Christ! light us with Thy heavenly ray, Nor let our feet in dark-ness stray.
That an-gels tar - ried round a - bout Our com-ing in and go - ing out. A-men.

3. What'er of wrong we've done or said,
Let not the charge on us be laid;
That through Thy free forgiveness blest,
In peaceful slumber we may rest.

4. Thy guardian angels round us place,
All evil from our couch to chase;
Our soul and body, while we sleep,
In safety, gracious Father keep.

NICHOLAS HERMANN, (-1561), 1560.

176. Jesus, Tender Shepherd, Hear me.

Batty (Ringe recht wenn Gottes Gnade). 8 7, 8 7.

GNADAUER CHORALBUCH, 1784.

Har. by W. II. MONK.

1. Je - sus, ten - der Shep - herd, hear me; Bless Thy lit - tle lamb to - night;

Through the dark - ness be Thou near me; Keep me safe till morn - ing light. A - men.

2. All this day Thy hand has led me,
And I thank Thee for Thy care;
Thou hast clothed me, warmed, and fed me,
Listen to my evening prayer.

3. May my sins be all forgiven;
Bless the friends I love so well:
Take me, Lord, at last to heaven,
Happy there with Thee to dwell.

Mrs MARY DUNCAN, (1814—1840), 1839.

177. Saviour, Breathe an Evening Blessing.

Salvator. 8 7, 8 7. D. (First Tune.)

J. P. JEWSON.

1. Sav-iour, breathe an eve-ning bless-ing, Ere re- pose our spir- its seal,

Sin and want we come con- fess- ing, Thou canst save, and Thou canst heal;

Though de- struc- tion walk a- round us, Though the ar- row near us fly,

An- gel-guards from Thee sur- round us, We are safe if Thou art night. A-men.

- 2 Though the night be dark and dreary,
 Darkness cannot hide from Thee;
 Thou art He, who never weary,
 Watchest where Thy people be;
 Should swift death this night o'ertake us
 And our couch become our tomb,
 May the morn in heaven awake us,
 Clad in light and deathless bloom.

177. Saviour, Breathe an Evening Blessing.

Vesper Hymn. 8 7, 8 7. D. (Second Tune.)

DEMETRIUS S. BORTNIANSKY, (1751—1825).

1. Sav - iour, breathe an eve - ning bless - ing, Ere re - pose our spir - its seal;

Sin and want we come con - fess - ing, Thou canst save, and Thou canst heal;

Though de - struc - tion walk a - round us, Though the ar - row near us fly,

An - gel - guards from Thee sur - round us, We are safe if Thou art nigh. A - men.

- 2 Though the night be dark and dreary,
 Darkness cannot hide from Thee;
 Thou art He, who never weary,
 Watchest where Thy people be;
 Should swift death this night o'ertake us,
 And our couch become our tomb,
 May the morn in heaven awake us,
 Clad in light and deathless bloom.

JAMES EDMESTON, (1791—1867), 1830.

178. Hear my Prayer, O Heavenly Father.

Devotion. 8 7, 8 7.

EDMUND S. CARTER, (1845—).

1. Hear my prayer, O Heaven-ly Fa-ther, Ere I lay me down to sleep;

Bid Thy an-gels, pure and ho-ly, Round my bed their vig-il keep. A-men.

2 Great my sins are, but Thy mercy
Far outweighs them everyone;
Down before Thy cross I cast them,
Trusting in Thy help alone.

3 Keep me, through this night of peril,
Underneath its boundless shade;
Take me to Thy rest, I pray Thee,
When my pilgrimage is made.

4 None shall measure out Thy patience,
By the span of human thought;
None shall bound the tender mercies
Which Thy Holy Son hath wrought.

5 Pardon all my past transgressions;
Give me strength for days to come;
Guide and guard me with Thy blessing,
Till Thine angels bid me home.

HARRIET PARR, (1828—), 1856.

179. Now the Day is Over.

Now the day is over. 6 5, 6 5.

REV. S. BARING-GOULD, (1834—).

1. Now the day is o-ver, Night is draw-ing nigh.
2. Now the dark-ness gath-ers, Stars be-gin to peep.

Shad-ows of the eve-ning Steal a-cross the sky.
Birds, and beasts, and flow-ers Soon will be a-sleep. A-men.

- 3 Jesus, give the weary
Calm and sweet repose,
With Thy tenderest blessing
May my eyelids close.
- 4 Through the long night-watches
May Thine angels spread
Their white wings above me,
Watching round my bed.

- 5 When the morning wakens,
Then may I arise
Pure and fresh and sinless
In Thy holy eyes.
- 6 Glory to the Father,
Glory to the Son,
And to Thee, blest Spirit,
Whilst all ages run.

S. BARING-GOULD, (1834—), 1865.

180. I Love to Steal Awhile Away.

Jag är så glad, när jag får gå. C. M.

SWEDISH FOLK MELODY.

1. I love to steal a-while a-way From ev-ery cum-bering care,

And spend the hours of set-ting day In hum-ble grate-ful prayer,

And spend the hours of set-ting day In hum-ble, grate-ful prayer. A-men.

- 2 I love in solitude to shed
The penitential tear,
And all His promises to plead
Where none but God can hear.
- 3 I love to think of mercies past,
And future good implore,
And all my cares and sorrows cast
On Him whom I adore.

- 4 I love by faith to take a view
Of brighter scenes in heaven;
The prospect doth my strength renew,
While here by tempests driven.
- 5 Thus when life's toilsome day is o'er,
May its departing ray
Be calm as this impressive hour,
And lead to endless day.

PHOEBE H. BROWN, (1783—1861), 1824.

181. Father, Merciful and Holy.

Werde munter, mein Gemüthe. 8 7, 8 7, 7 7, 8 8. (Modern Form.) JOHANN SCHOP, 1642.

1. } Fa - ther, mer - ci - ful and ho - ly, Thee to - night I praise and bless, }
 { Who to la - bor true and low - ly, Grant - est ev - er meet suc - cess; }

Many a sin and many a woe, Many a fierce and sub - tle foe

Hast Thou checked that once a - larmed me, So that naught to - day has harmed me.

2 Now the light, that nature gladdens,
 And the pomp of day is gone,
 And my heart is tired and saddens,
 As the gloomy night comes on;
 Ah, then with Thy changeless light
 Warm and cheer my heart to-night;
 As the shadows round me gather,
 Keep me close to Thee, my Father.

3 Though I have from Thee departed,
 Now I seek Thy face again,
 For Thy Son, the loving-hearted,
 Made our peace through bitter pain.
 Yes, far greater than our sin,
 Though it still be strong within,
 Is Thy love that fails us never,
 Mercy that endures forever.

4 Though my weary eyes are closing,
 And my senses fall asleep,
 Still my soul, on Thee reposing,
 Ever must it vigils keep.
 Let my Spirit longingly
 Always dream, my God, of Thee,
 Firmly unto Thee e'er cleaving,
 E'en in sleep Thy grace receiving.

5 Lord, the twilight now hath vanished,
 Send Thy blessing on my sleep,
 Every sin and terror banished,
 Let my rest be calm and deep.
 Soul and body, mind and health,
 Wife and children, house and wealth,
 Friend and foe, the sick, the stranger,
 Keep Thou safe from harm and danger.

6 O Thou mighty God, now hearken
 To the prayer Thy child hath made;
 Jesus, while the night-hours darken,
 Be Thou still my Hope, my Aid;
 Holy Ghost, on Thee I call,
 Friend and Comforter of all,
 Hear my earnest prayer, oh, hear me!
 Lord, Thou hearest, Thou art near me.

JOHANN RIST, (1607—1667), 1642.

181. Father, Merciful and Holy.

Werde munter, mein Gemüthe. 8 7, 8 7, 7 7, 8 8. (Original Form.) JOHANN SCHOP, 1642.

The first system of music consists of a treble clef staff and a bass clef staff, both in common time (C). The treble staff contains a melody of eighth and quarter notes. The bass staff contains a harmonic accompaniment of chords and single notes. The system concludes with a double bar line and repeat dots.

1. { Fa-ther, mer-ci-ful and ho-ly, Thee to-night I praise and bless, }
 { Who to la-bor true and low-ly, Grant est ev-er meet suc-cess, }

The second system of music continues the melody and accompaniment from the first system. It features the same treble and bass clef staves in common time, with a double bar line and repeat dots at the end.

The third system of music continues the melody and accompaniment. The treble staff shows a change in the melodic line, and the bass staff provides harmonic support. It ends with a double bar line and repeat dots.

Many a sin, and many a woe, Many a fierce and sub-tle foe

The fourth system of music continues the melody and accompaniment. The treble staff has a melodic line with some grace notes, and the bass staff provides a steady accompaniment. It concludes with a double bar line and repeat dots.

The fifth system of music continues the melody and accompaniment. The treble staff has a melodic line with some grace notes, and the bass staff provides a steady accompaniment. It concludes with a double bar line and repeat dots.

Hast Thou checked that once a-larmed me, So that naught to-day has harmed us.

The sixth system of music continues the melody and accompaniment. The treble staff has a melodic line with some grace notes, and the bass staff provides a steady accompaniment. It concludes with a double bar line and repeat dots.

182. Once More a Day is at its Close.

Nun sich der Tag geendet hat. C. M. (First Tune.) ADAM PHILIPP KRIEGER, (1634—1666).

1. Once more a day is at its close, Its joys and sor - rows spent;
2. In Thee, O Lord, my trust I place, No change can Thee be - fall;

An - oth - er night with sweet re - pose Un - to the earth is sent.
My days and nights, in Thy rich grace, By Thee are num - bered all.

3 Safe to Thy care committing me,
When down the sun is gone,
I'll gladly wake to worship Thee,
When day again shall dawn.

4 If death should summon me this night,
O Jesus, be Thou nigh;
Give me the comfort by Thy might
That Thine I live and die!

JOHANN FRIEDRICH HERTZOG, (1647—1699), 1670.
JOHAN OLOF WALLIN, (1779—1839), 1816.

182. Once More a Day is at its Close.

Dundee. C. M. (Second Tune.)

IN HART'S PSALTER, 1615.

1. Once more a 'day is at its close, Its joys and sor - rows spent;
2. In Thee, O Lord, my trust I place, No change can Thee be - fall;

An - oth - er night of sweet re - pose Un - to the earth is sent.
My days and nights, in Thy rich grace, By Thee are num - bered all. A men.

183. God Bless our Native Land.

America. 6 6 4, 6 6 6 4.

Adapted by HENRY CAREY, (1685—1743), 1739.

1. God bless our na - tive land, Firm may she ev - er stand, Through storm and night,
2. For her our prayer shall rise To God a - bove the skies; On Him we wait:

When the wild tem - pests rave, Rul - er of wind and wave,
Thou who art ev - er nigh, Guard - ing with watch - ful eye,

Do Thou our coun - try save By Thy great might.
To Thee a - lone we cry, God save the State! A - men.

JOHN SULLIVAN DWIGHT, (1812—1893), 1844.

184. My Country 'Tis of Thee.

- | | |
|---|--|
| <p>1 My country 'tis of thee,
Sweet land of liberty,
Of thee we sing;
Land where my fathers died,
Land of the pilgrim's pride,
From every mountain side
Let freedom ring.</p> <p>2 My native country, thee—
Land of the noble, free—
Thy name I love,
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills
Like that above.</p> | <p>3 Let music swell the breeze,
And ring from all the trees
Sweet freedom's song;
Let mortal tongues awake;
Let all that breathe partake;
Let rocks their silence break—
The sound prolong.</p> <p>4 Our fathers' God, to Thee,
Author of liberty,
To Thee we sing:
Long may our land be bright,
With freedom's holy light;
Protect us by Thy might,
Great God, our King.</p> |
|---|--|

SAMUEL FRANCIS SMITH, (1808—1895), 1832.

THE CHURCH.

185. Zion Stands with Hills Surrounded.

Jesus, låt din rädda dufva. 8 7, 8 7, 4 7.

SWEDISH FOLK MELODY.

1. Zi - on stands with hills sur-round-ed; Zi - on kept by power di - vine;

All her foes shall be con-found-ed, Though the world in arms com-bine.

Hap-py Zi - on, Hap-py Zi - on, What a fa - vored lot is Thine! A - men.

2 Every human tie may perish;
 Friend to friend unfaithful prove;
 Mothers cease their own to cherish;
 Heaven and earth at last remove:
 But no changes
 Can attend Jehovah's love.

3 In the furnace God may prove thee,
 Thence to bring thee forth more bright,
 But can never cease to love thee;
 Thou art precious in His sight:
 God is with thee,
 God, thine everlasting Light.

THOMAS KELLY, (1769—1854), 1806.

186. Glorious Things of Thee are Spoken.

Austria. 8 7, 8 7. D. (First Tune.)

FRANZ JOSEPH HAYDN, (1732—1809), 1797.

1. } Glo - rious things of Thee are spo-ken, Zi - on, ci - ty of our God; }
 (He, whose Word can not be bro-ken, Formed thee for His own a - bode.)

On the Rock of A - ges found - ed, What can shake thy sure re - pose?

With sal - va - tion's walls sur - round - ed, Thou may'st smile at all Thy foes. A - men.

2 See the streams of living waters,
 Springing from eternal love,
 We'll supply thy sons and daughters,
 And all fear of want remove.
 Who can faint while such a river
 Ever flows their thirst to assuage?
 Grace, which, like the Lord, the Giver,
 Never fails from age to age.

3 Saviour, if of Zion's city
 I, through grace, a member am,
 Let the world deride or pity,
 I will glory in Thy Name.
 Fading is the worldling's pleasure,
 All his boasted pomp and show;
 Solid joys and lasting treasure
 None but Zion's children know.

JOHN NEWTON, (1725—1807), 1779.

186. Glorious Things of Thee are Spoken.

Harwell. 8 7, 8 7. D. (Second Tune.)

LOWELL MASON, MUS. DOC., (1792—1872), 1840.

Fine.

1. { Glo - rious things of Thee are spo - ken, Zi - on, ci - ty of our God; }
 { He, whose Word can not be bro - ken, Formed thee for His own a - bode. }

D.C. With sal - va - tion's walls sur - round - ed, Thou may'st smile at all thy foes.

D.C. al fine.

On the Rock of A - ges found - ed, What can shake thy sure re - pose? A - men.

187. The Church's one Foundation.

Aurelia. 7 6, 7 6. D.

SAMUEL SEBASTIAN WESLEY, MUS. DOC., (1810—1874), 1864.

1. The church's one foun - da - tion Is Je - sus Christ her Lord;

She is His new cre - a - tion By wa - ter and the Word;

From heaven He came and sought her To be His ho - ly bride,

With His own blood He bought her, And for her life He died. A-men.

2 Elect from every nation,
 Yet one o'er all the earth,
 Her charter of salvation
 One Lord, one Faith, one Birth,
 One holy Name she blesses,
 Partakes one holy Food,
 And to one Hope she presses,
 With every grace endued.

3 Though with a scornful wonder
 Men see her sore oppress,
 By schisms rent asunder,
 By heresies distrest,

Yet saints their watch are keeping,
 Their cry goes up, "How long?"
 And soon the night of weeping
 Shall be the morn of song.

4 'Mid toil, and tribulation,
 And tumult of her war,
 She waits for consummation
 Of peace for evermore;
 Till with the vision glorious
 Her longing eyes are blest,
 And the great church victorious
 Shall be the church at rest.

188. I Love Thy Zion, Lord.

St. Thomas. S. M. (First Tune.)

AARON WILLIAMS, (1731—1776), 1770.

1. I love Thy Zi - on, Lord, The house of Thine a - bode;
 2. I love Thy Church, O God; Her walls be - fore Thee stand,

The church our blest Re-deem - er saved With His own pre-cious blood.
 Dear as the ap - ple of Thine eye, And gra - ven on Thy hand. A-men.

3 For her my tears shall fall;
 For her my prayers ascend:
 To her my cares and toil be given,
 Till toils and cares shall end.

4 Beyond my highest joy
 I prize her heavenly ways,
 Her sweet communion, solemn vows,
 Her hymns of love and praise.

5 Jesus, Thou Friend divine,
 Our Saviour and our King,
 Thy hand from every snare and foe,
 Shall great deliverance bring.

6 Sure as Thy truth shall last,
 To Zion shall be given
 The brightest glories earth can yield,
 And brighter bliss of heaven.

TIMOTHY DWIGHT, (1752—1817), 1800. Altered and Abridged.

188. I Love Thy Zion, Lord.

Thatcher. S. M. (Second Tune.)

ARR. FROM GEORG FRIEDRICH HÄNDEL, (1685—1759), 1732.

1. I love Thy Zi - on, Lord, The house of Thine a - bode;
 2. I love Thy church, O God; Her walls be - fore Thee stand,

The church our blest Re-deem - er saved With His own pre-cious blood.
 Dear as the ap - ple of Thine eye, And gra - ven on Thy hand. A-men.

189. My Church! My Church!

FELICE DE GIARDINI, (1716—1796).

Athens. C. M. D.

1. My church! my church! my dear old church! My fathers' and my own!
On Proph-ets and A - pos - tles built, And Christ the cor - ner - stone!
All else be - side, by storm or tide, May yet be o - ver - thrown;
But not my church, my dear old church, My fathers' and my own! A-men.

- 2 My church! my church! my dear old church! 4 My church! my church! my dear old church!
My glory and my pride! I've heard the tale of blood,
Firm in the faith Immanuel taught, Of hearts that loved her to the death—
She holds no faith beside. The great, the wise, the good.
Upon this rock, 'gainst every shock, Our martyred sires defied the fires
Though gates of hell assail, For Christ the crucified;
She stands secure, with promise sure, The one delivered faith to keep,
"They never shall prevail." They burned, they bled, they died.
- 3 My church! my church! my dear old church! 5 My church! my church! I love my church!
I love her ancient name; For she exalts my Lord!
And God forbid, a child of hers She speaks, she breathes, she teaches not,
Should ever do her shame! But from His written Word,
Her mother-care, I'll ever share; And if her voice bids me rejoice,
Her child I am alone, From all my sins released;
Till He who gave me to her arms 'Tis through the atoning sacrifice,
Shall call me to His own. And Jesus is the Priest.

- 6 My church! my church! I love my church, 7 Then here, my church! my dear old church!
 For she doth lead me on The child would add a vow,
 To Zion's Palace Beautiful, To that whose token once was signed
 Where Christ my Lord hath gone. Upon his infant brow:—
 From all below, she bids me go, Assault who may, kiss and betray,
 To Him, the Life, the Way, Dishonor and disown,
 The Truth to guide my erring feet My church shall yet be dear to me,
 From darkness into day. My fathers' and my own!

ANONYMOUS.

190. Be not Dismayed.

Förfäras ej, du lilla hop. 8 8 7, 8 8 7. JOHAN CHRISTIAN FREDRIK HÆFFNER, (1759—1833), 1821.

1. Be not dis-mayed, thou lit - tle flock, Al-though the foe's fierce bat-tle shock,

Loud on all sides, as - sail thee. Though o'er Thy fall they laugh se - cure,

Their tri-umph can - not long en - dure, Let not thy cour-age fail thee.

- 2 Thy cause is God's—go at His call,
 And to His hand commit thine all;
 Fear thou no ill impending:
 His Gideon shall arise for thee,
 God's Word and people manfully,
 In God's own time defending.

- 3 Our hope is sure in Jesus' might:
 Against themselves the godless fight,
 Themselves, not us, distressing;
 Shame and contempt their lot shall be;
 God is with us, with Him are we;
 To us belongs His blessing.

GUSTAVUS ADOLPHUS? (1594—1632), 1632.
 JOHAN OLOF WALLIN, (1779—1839), 1816.

191. Jesus Shall Reign Where'er the Sun.

Duke Street. L. M.

JOHN HATTON, (—1793), 1790.

1. Je - sus shall reign wher - e'er the sun Does his suc - ces - sive jour - neys run;
2. For Him shall end - less prayer be made, And end-less prais-es crown His head;

His king - dom stretch from shore to , shore Till moons shall wax and wane no more.
His Name, like sweet per - fume, shall rise With ev - ery morn - ing sac - ri - fice. A - men.

3 People and realms of every tongue
Dwell on His love with sweetest song;
And infant voices shall proclaim
Their early blessings on His Name.

4 Blessings abound where'er He reigns;
The prisoner leaps to lose his chains;
The weary find eternal rest,
And all the sons of want are blest.

5 Where He displays His healing power,
Death and the curse are known no more;
In Him the tribes of Adam boast
More blessings than their father lost.

6 Let every creature rise and bring
Peculiar honors to our King;
Angels descend with songs again,
And earth repeat the loud Amen.

ISAAC WATTS, (1674—1748), 1719. Abridged.

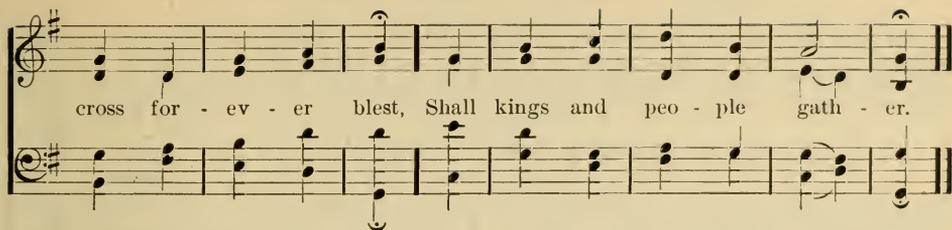
192. Thy Scepter, Jesus, Shall Extend.

Es ist gewisslich an der Zeit. 8 7, 8 7, 8 8 7. (Modern Form.)

Origin Uncertain, 1535.

1. { Thy seep - ter, Je - sus, shall ex - tend As far as day pre - vail - eth; }
{ Thy glo - rious king - dom, with - out end, Shall stand when all else fail - eth, }

Thy bless - ed Name shall be con - fessed, And round Thy



cross for - ev - er blest, Shall kings and peo - ple gath - er.

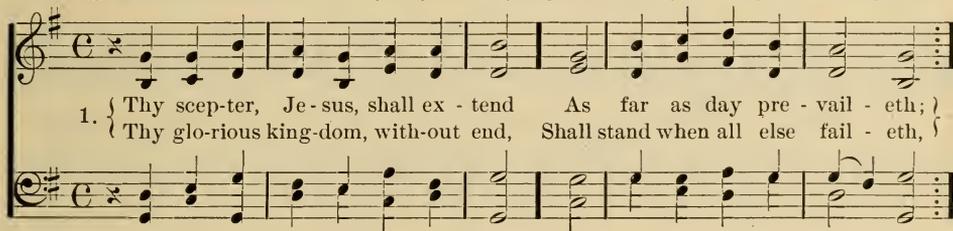
2 The child that's born to Thee we take,
 To thee in death we hasten;
 In joy we often Thee forsake,
 But not when sorrows chasten.
 Where truth and virtue are oppressed,
 Where sorrow dwells, pain and unrest,
 Thy help alone availeth.

3 Come, Jesus, then, in weal and woe,
 In life and death be near us;
 Thy grace upon our hearts bestow,
 And let Thy Spirit cheer us.
 For every conflict strength afford,
 And gather us in peace, O Lord,
 When all the world Thou judgest.

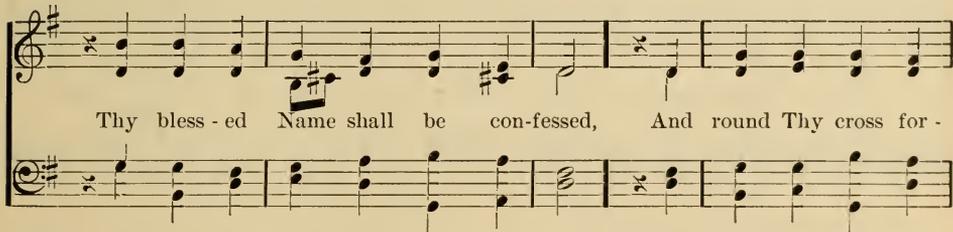
FRANS MICHAEL FRANZEN, (1772—1847), 1816.

192. Thy Scepter, Jesus, Shall Extend.

Es ist gewisslich an der Zeit. 8 7, 8 7, 8 8 7. (Original Form.) Origin Uncertain, 1535.



1. Thy scepter, Je - sus, shall ex - tend As far as day pre - vail - eth;
 Thy glo - rious king - dom, with - out end, Shall stand when all else fail - eth.



Thy bless - ed Name shall be con - fessed, And round Thy cross for -



ev - er blest Shall kings and peo - ple gath - er.

193. A Mighty Fortress is Our God.

(First Version.)

Ein feste Burg ist unser Gott. 8 7, 8 7, 6 5, 6 6 7.

MARTIN LUTHER, (1483—1546), 1529.

1. A might-y For-tress is our God, A trust-y Shield and Weap - on;

He helps us in our ev-ery need That has us now o'er-tak - en.

The old ma - lig-nant foe Means us dead-ly woe: Deep guile and cru-el might

Are his dread arms in fight, On earth is not his e - qual.

2 With might of ours can naught be done,
 Soon were our loss effected;
 But for us fights the Valiant One
 Whom God Himself elected,
 Ask ye who this may be?
 Jesus Christ, 'tis He,
 As Lord of Hosts adored,
 Our only King and Lord,
 He holds the field forever.

3 Though devils all the world should fill,
 All watching to devour us,
 We tremble not, we fear no ill,
 They cannot overpower us.
 For this world's prince may still,
 Scowl fierce as he will,
 We need not be alarmed,
 For he is now disarmed;
 One little word o'erthrows him.

4 The Word they still shall let remain,
 Nor any thanks have for it;
 He's by our side upon the plain,
 With His good gifts and Spirit,
 Take they, then, what they will,
 Life, goods, all; and still,
 E'en when their worst is done,
 They yet have nothing won,
 The kingdom ours remaineth.

MARTIN LUTHER, (1483—1546), 1529.

193. A Mighty Fortress is Our God.

(Second Version.)

Ein feste Burg ist unser Gott. 8 7, 8 7, 6 5, 6 6 7.

MARTIN LUTHER, (1483—1546), 1529.

1. A might-y For-tress is our God, A trust-y Shield and Weap-on;

He helps us in our ev-ery need That has us now o'er-tak-en.

The old ma-lig-nant foe Means us dead-ly woe: Deep guile and cru-el might

Are his dread arms in fight, On earth is not His e-qual.

194. Abide with us, O Saviour Dear.

Aek, blif hos oss, o Jesu Krist. L. M.

SWEDISH? About 1650.

1. A-bide with us, O Sav-iour dear, For dark and lower-ing clouds ap - pear;

And let Thy light, Thy Word di - vine, Con - tin - ue in Thy church to shine.

- 2 This is a dark and evil day,
Forsake us not, O Lord, we pray;
And let us in our grief and pain
Thy Word and Sacraments retain.
- 3 Lord Jesus, help, Thy church uphold,
For we are weak, indifferent, cold;
Give us Thy Spirit and Thy grace,
And spread Thy truth in every place.
- 4 And keep us steadfast in Thy Word,
Stay Satan's fatal wiles, O Lord;
To us Thy grace and power reveal,
And let Thy church Thy presence feel.
- 5 And, gracious Lord, consider too
How many teachers are untrue;
By wisdom they would know the Lord,
And set at naught His holy Word.
- 6 Those haughty spirits, Lord, restrain,
Who do Thy holy Word disdain,
And ever seek for something new,
Contrived to change Thy doctrines true.
- 7 And since the cause is Thine we pray,
Do Thou the arm of evil stay;
And grace and power and wisdom lend
To those who would Thy Word defend.
- 8 Thy Word is in distress and need
Our comfort and defence indeed;
By it Thy church keep pure within
And free from error, shame, and sin.
- 9 Grant that Thy Word may light our way
That we in darkness may not stray,
But through this vale of sin and woe,
May to the heavenly mansions go.

NICOLAUS SELNECKER, (1532—1592), 1611.

JESPER SVEDBERG, (1653—1735), 1695.

195. Chosen Seed and Zion's Children.

Lammets folk och Sions fränder. 8 7, 8 7. D.

ANDREAS CARL RUTSTRÖM, (1721—1772).

1. Cho-sen seed and Zi - on's chil-dren, Ran-somed from e - ter - nal wrath,

Trav-eling to the heav-en-ly Ca-naan On a rough and thorn - y path;

Church of God in Christ e - lect - ed, Thou to God art rec - on - ciled,

But on earth thou art a stran-ger, Per - se - cu - ted and re - viled. A - men.

2 Still rejoice amid thy trials,
 Nor regard thy lot amiss;
 For the kind and loving Saviour
 Is the source of all thy bliss.
 May He ever be thy portion,
 He who gave thee life and breath:
 In His keeping fear no evil
 Now or in the hour of death.

3 Pleasantly thy lines have fallen
 Underneath the tree of life;
 For the Lord is thy salvation,
 And thy shield in all thy strife:
 Here the timid bird finds shelter,
 Here the swallow finds a nest,
 Trembling fugitive a refuge,
 And the weary pilgrim rest.

4 Faith and love are the conditions;
 All on faith and love depends;
 Love of law is the fulfilment,
 Faith God's mercy apprehends;
 Who hath faith shall see salvation,
 Who hath love shall life obtain.
 May, O Lord, Thy love possess us,
 And Thy Spirit in us reign.

5 And upon this blest foundation,
 Lord, our Lord, and Saviour King,
 May Thy Spirit e'er unite us,
 To it may we ever cling.
 May we, members of one body,
 Grow into a perfect whole;
 Grant, O Lord, that in Thy people
 There may be one heart and soul.

196. With God and His Mercy.

Ack, saliga stunder. 11 11 11, 6 6 11.

OSKAR AHNFELT.

1. With God and His mer - cy, His Spir - it and Word

And lov - ing com - mun - ion at al - tar and board,

We meet with as - sur - ance the dawn of each day:

The Shep - herd is with us, The Shep - herd is with us,

To lead and pro - tect us and teach us the way. A-men.

- 2 In perilous times, amid tempests and night,
 A band presses on, through the gloom toward light,
 Though humble, and meek, and disowned by the world,
 ||: They follow the Saviour, :||
 And march on to glory, with banners unfurled.
- 3 While groveling worldlings with dross are content,
 And ever on sin and transgression are bent,
 I follow, victorious hosts, at your word,
 ||: And march on to glory, :||
 We march on to glory, our captain, the Lord.
- 4 The sign of the cross I triumphantly bear,
 Though none of my kindred that emblem may wear,
 I joyfully follow the champions of right,
 ||: Who march on to glory, :||
 Who march on to glory, with weapons of might,
- 5 The Pillar that guides us through peril and strife,
 The Rock that is cleft, giving waters of life,
 Is Christ, and His cross. By His Spirit and Word,
 ||: The heart He refreshes, :||
 The heart He refreshes, our Saviour and Lord.
- 6 Though Satan may sift me, and sinning brings death,
 Yet will I hold fast, till my last dying breath,
 The glorious truth of the consecrate Son,
 ||: Who died for the many, :||
 And suffering death, our atonement has won.
- 7 I know that in spite of transgression and sin
 God's heart bears for sinners but mercy within,
 For Christ for mankind has full righteousness won,
 ||: The One for the many, :||
 The One for the world standing righteous alone.
- 8 Yea, this is the ground for my comfort and joy,
 In moments when doubt seeks my faith to destroy;
 Whenever my body and soul be oppressed
 ||: I flee to Thy presence, :||
 And find in Thy presence protection and rest.
- 9 O Shepherd, abide with us, care for us still,
 And feed us and lead us and teach us Thy will
 And when in Thy heavenly fold we shall be,
 ||: Our thanks and our praises, :||
 Our thanks and our praises we'll render to Thee.

197. On the Mountain's Top Appearing.

Regent Square. 8 7, 8 7, 4 7.

HENRY SMAET, (1812—1879), 1867.

1. On the moun-tain's top ap-pear-ing, Lo! the sa-cred her-ald stands,
2. Has the night been long and mourn-ful? Have thy friends un-faith-ful proved?

Wel-come news to Zi-on bear-ing, Zi-on long in hos-tile lands.
Have thy foes been proud and scorn-ful, By thy sighs and tears un-moved?

Mourn-ing cap-tive, Mourn-ing cap-tive, God Him-self will loose thy bands.
Cease thy mourn-ing, Cease thy mourn-ing, Zi-on still is well be-loved. A men.

3 God, thy God, will now restore thee;
He Himself appears thy Friend;
All thy foes shall flee before thee;
Here their boasts and triumphs end;
Great deliverance
Zion's King vouchsafes to send.

4 Enemies no more shall trouble;
All thy wrongs shall be redressed;
For thy shame thou shalt have double,
In thy Maker's favor blest;
All thy conflicts
End in everlasting rest.

THOMAS KELLY, (1769—1855), 1802.

198. Christ, Thou art the Sure Foundation.

Blif min konung. 8 7, 8 7, 8 7.

B. W. HALLBERG.

1. Christ, Thou art the sure Foun - da - tion, Thou the Head and Cor - ner - stone;
2. To this tem - ple, where we call Thee, Come, O Lord of Hosts, to - day!

Cho - sen of the Lord and pre - cious, Bind - ing all the church in one;
With Thy won - ted lov - ing - kind - ness Hear Thy ser - vants as they pray;

Thou Thy Zi - on's help for - ev - er, And her con - fi - dence a - lone.
And Thy full - est be - ne - dic - tion Shed with - in these walls al - way. A - men.

Or to "Regent Square", No. 197.

3 Here vouchsafe to all Thy servants
What they ask of Thee to gain,
What they gain from Thee forever
With the blessed to retain,
And hereafter in Thy glory
Evermore with Thee to reign.

4 Praise and honor to the Father,
Praise and honor to the Son,
Praise and honor to the Spirit,
Ever Three and ever One;
One in might, and one in glory,
While eternal ages run.

From the Latin, 6th or 7th Cent., by JOHN MASON NEALE, (1818—1866), 1851. Altered and Abridged.

199. How Beauteous are Their Feet.

Franconia. S. M. (First Tune.)

JOHANN GEORG EBELING? (c. 1620—1676).

1. How beau - teous are their feet, Who stand on Zi - on's hill!
2. How charm - ing is their voice! How sweet their ti - dings are!

Who bring sal - va - tion on their tongues, And words of peace re - veal.
Zi - on be - hold thy Sav - iour King; He reigns and tri - umphs here. A - men.

- 3 How happy are our ears,
That hear this joyful sound,
Which kings and prophets waited for,
And sought, but never found!
- 4 How blesséd are our eyes,
That see this heavenly light!
Prophets and kings desired it long,
But died without the sight.

- 5 The watchmen join their voice,
And tuneful notes employ;
Jerusalem breaks forth in songs,
And deserts learn the joy.
- 6 The Lord makes bare His arm
Through all the earth abroad;
Let all the nations now behold
Their Saviour and their God.

ISAAC WATTS, (1674—1748), 1707.

199. How Beauteous are Their Feet.

St. Michael. S. M. (Second Tune.)

DAY'S PSALTER, (1562), 1588.

1. How beau - teous are their feet, Who stand on Zi - on's hill!
2. How charm - ing is their voice! How sweet their ti - dings are!

Who bring sal - va - tion on their tongues, And words of peace re - veal.
Zi - on be - hold thy Sav - iour King; He reigns and tri - umphs here. A - men.

200. Saviour, Sprinkle Many Nations.

Greenville. 8 7, 8 7, D.

JEAN JACQUES ROUSSEAU, (1712-1778).

1. Sav - iour, sprin - kle ma - ny na - tions, Fruit - ful let Thy sor - rows be;

By Thy pains and con - so - la - tions Draw the Gen - tiles un - to Thee.

Of Thy cross the won - drous sto - ry Be it to the na - tions told;

Let them see Thee in Thy glo - ry, And Thy mer - cy man - i - fold. A - men.

2 Far and wide, though all unknowing,
Pants for Thee each mortal breast:
Human tears for Thee are flowing,
Human hearts in Thee would rest.
Thirsting as for dews of even,
As the new-mown grass for rain,
Thee they seek, as God of heaven,
Thee as Man, for sinners slain.

3 Saviour, lo, the isles are waiting,
Stretched the hand, and strained the sight,
For Thy Spirit, new-creating,
Love's pure flame, and wisdom's light.
Give the Word, and of the preacher
Speed the foot, and touch the tongue,
Till on earth by every creature,
Glory to the Lamb be sung.

201. Thou, Whose Almighty Word.

Italian Hymn. 6 6 4, 6 6 6 4.

FELICE DE GIARDINI, (1716—1796), 1769.

1. Thou, whose al - mighty word Cha - os and dark - ness heard,

And took their flight; Hear us, we hum - bly pray; And where the gos - pel day

Sheds not its glo - rious ray, Let there be light. A - men.

- 2 Thou, who didst come to bring,
On Thy redeeming wing,
Healing and sight,
Health to the sick in mind,
Sight to the inly blind,
Oh, now to all mankind
Let there be light!
- 3 Spirit of truth and love,
Life-giving, holy Dove,
Speed forth Thy flight;
Move on the waters' face,

- Bearing the lamp of grace,
And in earth's darkest place
Let there be light!
- 4 Holy and blessed Three,
Glorious Trinity,
Wisdom, Love, Might!
Boundless as ocean's tide,
Rolling in fullest pride,
Through the earth, far and wide,
Let there be light!

JOHN MARRIOTT, (1780—1825), 1813.

202. The Morning Light is Breaking.

Webb. 7 6, 7 6. D.

GEORGE JAMES WEBB, (1803—1887), 1830.

1. The morn - ing light is break - ing; The dark - ness dis - ap - pears;

The sons of earth are wak - ing To pen - i - ten - tial tears;

Each breeze that sweeps the o - cean Brings ti - dings from a - far,

Of na - tions in com - mo - tion, Pre - pared for Zi - on's war. A - men.

2 See heathen nations bending
 Before the God we love,
 And thousand hearts ascending
 In gratitude above;
 While sinners, now confessing,
 The gospel call obey,
 And seek the Saviour's blessing—
 A nation in a day.

3 Blest river of salvation,
 Pursue thine onward way;
 Flow thou to every nation,
 Nor in thy richness stay;
 Stay not till all the lowly
 Triumphant reach their home:
 Stay not till all the holy
 Proclaim—"The Lord is come!"

SAMUEL FRANCIS SMITH, (1808—1895), 1832.

203. From Greenland's icy Mountains.

Missionary Hymn. 7 6, 7 6. D.

LOWELL MASON, Mus. Doc., (1792—1872), 1823

1. From Green-land's i - cy moun - tains, From In - dia's cor - al strand;

Where Af - ric's sun - ny foun - tains Roll down their gold - en sand;

From many an an - cient riv - er, From many a palm - y plain,

They call us to de - liv - er Their land from er - ror's chain. A - men.

- 2 What though the spicy breezes
Blow soft o'er Ceylon's isle;
Though every prospect pleases,
And only man is vile:
In vain with lavish kindness
The gifts of God are strown:
The heathen, in his blindness,
Bows down to wood and stone.
- 3 Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?

- Salvation, oh, salvation!
The joyful sound proclaim.
Till each remotest nation
Has learned Messiah's Name.
- 4 Waft, waft, ye winds, His story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole;
Till o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

REGINALD HEBER, (1783—1826), 1819.

204. Now be the Gospel Banner.

O, du mitt hjärtas trängtan. 7 6, 7 6. D.

JOHAN CHR. FREDR. HÆFFNER, (1759—1833).



1. Now be the gos - pel ban - ner In ev - ery land un - furled;
 2. Yes, Thou shalt reign for - ev - er, O Je - sus, King of kings!



And be the shout— Ho - san - na! Re - ech - oed through the world;
 Thy light, Thy love, Thy fa - vor, Each ran - somed cap - tive sings:



Till ev - ery isle and na - tion, Till ev - ery tribe and tongue,
 The isles for Thee are wait - ing, The des - erts learn Thy praise,



Re - ceive the great sal - va - tion, And join the hap - py throng.
 The hills and val - ley's greet - ing, The song re - spon - sive raise. A - men.



Or to "Missionary Hymn", No. 203.

THOMAS HASTINGS, (1784—1872), 1831.

205. Mighty God, Extend Thy Kingdom.

Corona. 8 7, 8 7, 4 7.

WILLIAM HENRY MONK, MUS. DOG., (1823-1889), 1871.

1. Might-y Lord, ex - tend Thy king-dom, Be the truth with tri - umph crowned;

Let the lands that sit in dark - ness Hear the glo - rious gos - pel sound,

From our bor - ders To the world's re - mot - est bound. A - men.

2 By Thine arm, eternal Father,
 Scatter far the shades of night;
 Let the great Immanuel's kingdom
 Open like the morning light:
 Let all barriers
 Yield before Thy heavenly might.

3 Come, in all Thy Spirit's power:
 Come, Thy reign on earth restore;
 In Thy strength, ride forth and conquer,
 Still advancing more and more,
 Till all people,
 Shall Thy holy Name adore.

206. O Lord our God, Arise.

St. Thomas. S. M. (First Tune.)

AARON WILLIAMS, (1731—1776), 1770.



1. O Lord our God, a - rise, The cause of truth main - tain;
 2. Thou Prince of Life, a - rise, Nor let Thy con-quests cease:



And wide o'er all the peo-pled world Ex - tend her bless-ed reign.
 Far spread the glo - ry of Thy Name, And bless the earth with peace. A-men.



3 Thou, Holy Ghost, arise,
 Exert Thy quickening power,
 And o'er a dark and ruined world
 Thy light and peace out pour.

4 All on the earth, arise,
 To God the Saviour sing;
 From shore to shore, from earth to heaven,
 Let His High praises ring.

RALPH WARDLAW, (1779—1853), 1800.

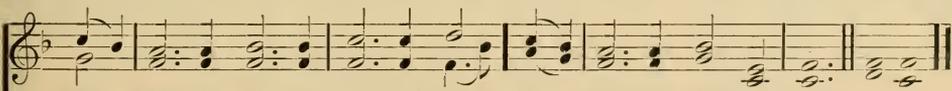
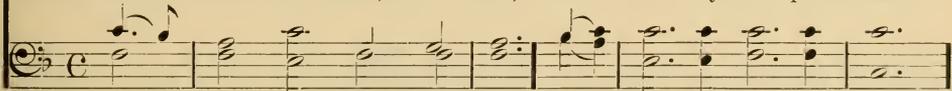
206. O Lord our God, Arise.

Emmaus. S. M. (Second Tune.)

Adapted by Mrs. H. K. SPAETH, 1871.



1. O Lord our God, a - rise, The cause of truth main - tain;
 2. Thou Prince of life, a - rise, Nor let Thy con-quests cease:



And wide o'er all the peo-pled world Ex - tend her bless-ed reign.
 Far spread the glo - ry of Thy Name, And bless the earth with peace. A-men.



207. How Wondrous and Great.

Lyons. 5 5, 5 5, 6 5, 6 5. (First Tune.)

FRANZ JOSEPH HAYDN, (1732—1809), 1770.

1. How won - drous and great Thy works, God of praise!
2. To na - tions long dark Thy light shall be shown;

How just, King of saints, And true are Thy ways!
Their wor - ship and vows Shall come to Thy throne:

Oh, who shall not fear Thee, And hon - or Thy Name?
Thy truth and Thy judg - ments Shall spread all a - broad,

Thou on - ly art ho - ly, Thou on - ly su - preme.
Till earth's ev - ery peo - ple Con - fess Thee their God. A - men.

207. How Wondrous and Great.

Hanover. 5 5, 5 5, 6 5, 6 5. (Second Tune.)

WILLIAM CROFT, MUS. DOC., (1678-1727)? 1708.

1. How won - drous and great Thy works, God of praise!
2. To na - tions long dark Thy light shall be shown;

How just, King of saints, And true are Thy ways!
Their wor - ship and vows Shall come to Thy throne:

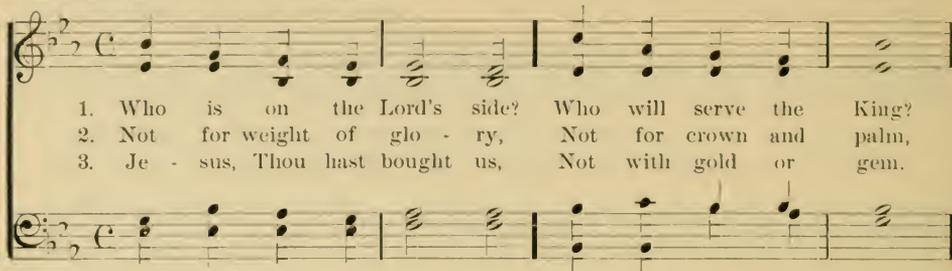
Oh, who shall not fear Thee, And 'hon - or Thy Name?
Thy truth and Thy judg - ments Shall spread all a - broad,

Thou on - ly art ho - ly, Thou on - ly su - preme.
Till earth's ev - ery peo - ple Con - fess Thee their God. A - men.

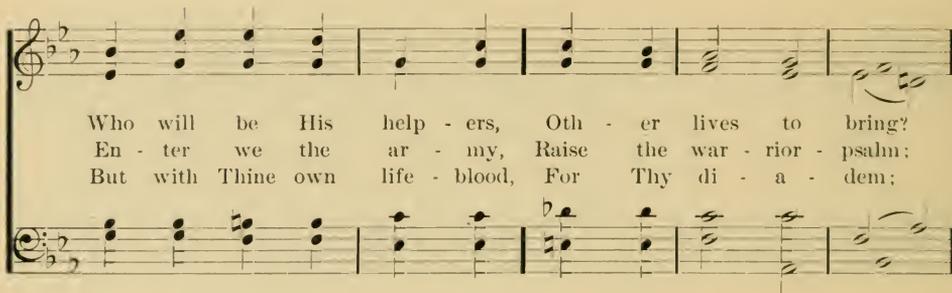
208. Who is on the Lord's Side.

Sumus Tibi. 6 5, 6 5. 16 Lines.

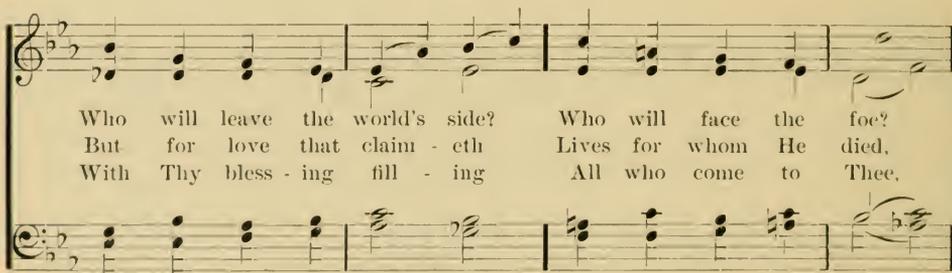
H. ELLIOT BUTTON.



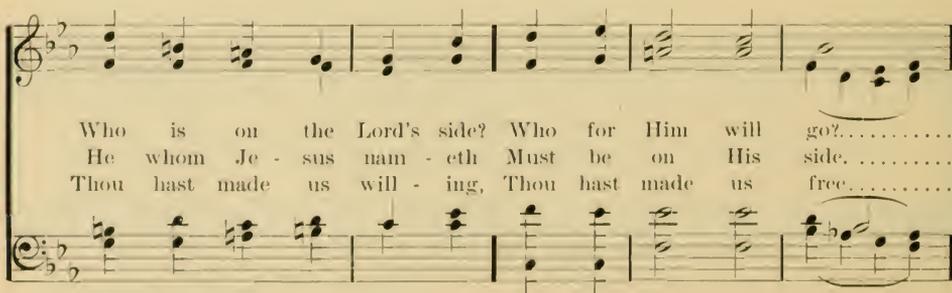
1. Who is on the Lord's side? Who will serve the King?
 2. Not for weight of glo - ry, Not for crown and palm,
 3. Je - sus, Thou hast bought us, Not with gold or gem.



Who will be His help - ers, Oth - er lives to bring?
 En - ter we the ar - my, Raise the war - rior - psalm;
 But with Thine own life - blood, For Thy di - a - dem;



Who will leave the world's side? Who will face the foe?
 But for love that claim - eth Lives for whom He died,
 With Thy bless - ing fill - ing All who come to Thee,



Who is on the Lord's side? Who for Him will go?.....
 He whom Je - sus nam - eth Must be on His side,
 Thou hast made us will - ing, Thou hast made us free.....

Who is on the Lord's side? Who will serve the King?.....

Who will be His help - ers, Oth - er lives to bring?

By Thy grand re - demp - tion, By Thy grace di - vine,.....

We are on the Lord's side; Sav - iour, we are Thine. A - men.

FRANCES RIDLEY HAVERGAL, (1836-1879), 1877.

Or to "St. Gertrude", No. 288, by repeating the last two braces.

THE WORD.

209. O Word of God Incarnate.

Everts. 7 6, 7 6. D.

GERMAN.

1. O Word of God In - car - nate, O Wis - dom from on high,

O Truth un - changed, un - chan - ging O Light of our dark sky;

We praise Thee for the ra - diance That from the hal - lowed page,

A lan - tern to our foot - steps, Shines on from age to age. A - men.

2 The church from her dear Master
 Received the gift divine,
 And still that light she lifteth
 O'er all the earth to shine.
 It is the golden casket
 Where gems of truth are stored;
 It is the heaven-drawn picture
 Of Christ, the living Word.

3 It floateth like a bamer
 Before God's hosts unfurled;
 It shineth like a beacon
 Above the darkling world:

It is the chart and compass,
 That o'er life's surging sea,
 Mid mists, and rocks, and quicksands,
 Still guides, O Christ, to Thee.

4 Oh make Thy church, dear Saviour,
 A lamp of burnished gold,
 To bear before the nations
 Thy true light as of old:
 Oh, teach Thy wandering pilgrims
 By this their path to trace,
 Till, clouds and darkness ended,
 They see Thee face to face.

210. How Precious is the Book Divine.

St. Peter. C. M. (First Tune.)

ALEXANDER R. REINAGLE, (1799—1877), 1826.

1. How pre-cious is the Book di-vine, By in-spi-ra-tion given!

Bright as a lamp its doc-trines shine, To guide our souls to heaven. A-men.

2 It sweetly cheers our drooping hearts
In this dark vale of tears,
Life, light, and joy it still imparts,
And quells our rising fears.

3 This lamp, through all the tedious night
Of life, shall guide our way,
Till we behold the clearer light
Of an eternal day.

JOHN FAWCETT, (1740—1817), 1782.

210. How Precious is the Book Divine.

Medfield. C. M. (Second Tune.)

WILLIAM MATHER, (1756—1808).

1. How pre-cious is the Book di-vine, By in-spi-ra-tion given!

Bright as a lamp its doc-trines shine, To guide our souls to heaven. A-men.

211. Father of Mercies, in Thy Word.

St. Agnes. C. M.

REV. JOHN BACCHUS DYKES, M^US. DO^C. (1823—1876), 1866.

1. Fa - ther of mer - cies, in Thy Word What end - less glo - ry shines!
2. Here the Re - deem - er's wel - come voice Spreads heav - en - ly peace a - round;

For - ev - er be Thy Name a - dored For these ce - les - tial lines.
And life and ev - er - last - ing joys At - tend the bliss - ful sound. A - men.

3 Oh, may these heavenly pages be
My ever dear delight;
And still new beauties may I see,
And still increasing light!

4 Divine Instructor, gracious Lord!
Be Thou forever near;
Teach me to love Thy sacred Word,
And view my Saviour there.

ANNE STEELE, (1716—1778), 1760.

212. Lord, Keep us Steadfast in Thy Word.

Erhalt uns, Herr, bei deinem Wort. L. M.

GEISTLICHE LIEDER, WITTENBERG, 1542.

1. Lord, keep us stead-fast in Thy Word: Curb those who fain by craft or sword

Would wrest the king - dom from Thy Son, And set at naught all He hath done. A men.

2 Lord Jesus Christ, Thy power make known;
For Thou art Lord of lords alone:
Defend Thy Christendom, that we
May evermore sing praise to Thee.

3 O Comforter, of priceless worth,
Send peace and unity on earth,
Support us in our final strife,
And lead us out of death to life.

MARTIN LUTHER, (1483—1546), 1541-

213. How Shall the Young Secure their Hearts.

Hvad hör jag? C. M. (First Tune.)

JOHANN ABRAHAM P. SCHULZ, (1747—1800).

1. How shall the young se - cure their hearts, And guard their lives from sin?....

Thy Word the choi-cest rules im - parts To keep the con-science clean. A - men.

2 'Tis like the sun, a heavenly light,
That guides us all the day;
And through the dangers of the night
A lamp to lead our way.

3 The starry heavens Thy rule obey,
The earth maintains her place;
And these Thy servants, night and day,
Thy skill and power express.

4 But still Thy law and gospel, Lord,
Have lessons more divine;
Not earth stands firmer than Thy Word,
No stars so nobly shine.

5 Thy Word is everlasting truth:
How pure is every page!
That holy Book shall guide our youth,
And well support our age

ISAAC WATTS, (1674—1748), 1719.

213. How Shall the Young Secure their Hearts.

St. Stephen. C. M. (Second Tune.)

REV. WILLIAM JONES, (1726—1800), 1789.

1. How shall the young se - cure their hearts, And guard their lives from sin?

Thy Word the choi-cest rules im-parts To keep the con-science clean. A-men.

214. What Gives the Power.

Hvad är den kraft? 8 8, 9 9, 8 8.

GERMAN.

1. What gives the power, what gives the might And cour - age to the
2. What ar - row fleet doth nev - er yield? Doth break and punc-ture

Chris - tian knight? What is the best for - ti - fi - ca - tion? What
ev - ery shield? What two-edged sword through heart and feel - ing Doth

sword can con-quer ev - ery na - tion, And nev - er once did
pierce and soon the wound is heal - ing; And makes the en - e -

break or bend? It is the Word that God did send.
my a friend? It is the Word that God did send. A-men.

3 What, like a whirlwind in its might,
With power of thunder to affright,
Speaks to the sinner's heart and feeling,
And causes to come o'er him stealing
Thoughts of the awful judgment hour?
It is God's holy Word of power.

4 What, whispering like the zephyrs low,
Doth peace and happiness bestow,
Doth wipe the tears and stop the sighing,
And bringeth comfort to the dying;
And light'neth sorrow's heavy load?
It is the Word, the Word of God.

5 O Word of power, Thou Word of life!
 For sinners gavest Thou Thy life,
 That all our sins may be forgiven,
 And we might find a way to heaven.
 In Thee both life and truth begun,
 O Word of God, God's only Son!

6 Oh, come with life, oh, come with might!
 Be armor to the Christian knight.
 Lead on Thy little flock from sorrow,
 Who here do toil that they to-morrow
 May go to peace from war and strife!
 Come, lead us home; O Word of Life!

ERNST MORITZ ARNDT, (1769—1860), 1818.

215. Lord of all Power and Might.

Fiat Lux. 664, 6664.

REV. JOHN BACCHUS DYKES, MUS. DOC., (1823—1876), 1868.

1. Lord of all power and might, Fa - ther of love and light,

Speed on the Word! Oh, let the gos - pel sound All the wide world a-round,

Wher - ev - er man is found! God speed His Word! A - men.

Or to "Italian Hymn", No. 114.

2 Lo! what embattled foes,
 Stern in their hate, oppose
 God's holy Word;
 One for His truth we stand,
 Strong in His own right hand,
 Firm as a martyr band.
 God shield His Word!

3 Onward shall be our course,
 Despite of fraud and force;
 God is before:
 His Word ere long shall run
 Free as the noon-day sun;
 His purpose must be done:
 God bless His Word!

HUGH STOWELL, (1799—1865), 1853.

216. The Bible, the Bible.

Vår bibel, vår bibel. 11 11, 11 11. D. With Chorus. ISRAEL SANDSTRÖM, (1824-1880).

1. The Bi - ble! the Bi - ble! more pre - cious than gold, The hopes and the
 2. The Bi - ble! the Bi - ble! blest vol - ume of truth, How sweet - ly it
 3. The Bi - ble! the Bi - ble! we hail it with joy, Its truths and its

glo - ries its pa - ges un - fold! It speaks of a Sav - iour, and
 smiles on the sea - son of youth! It bids us seek ear - ly the
 glo - ries our tongues shall em - ploy; We'll sing of its tri - umphs, we'll

tells of His love; It shows us the way to the man - sions a - bove.
 pearl of great price, Ere the heart is en - slaved in the bond - age of vice.
 tell of its worth, And send its glad ti - dings a - far o'er the earth. A - men.

ANONYMOUS.

217. Tell Me the Old, Old Story.

Tell me the old, old story. 7 6, 7 6. D. With Chorus. WILLIAM HOWARD DOANE, (1831-)

1. Tell me the old, old sto - ry, Of un - seen things a - bove;
 2. Tell me the sto - ry slow - ly, That I may take it in -

Of Je - sus and His glo - ry, Of Je - sus and His love.
That won - der - ful re - demp - tion, God's rem - e - dy for sin.

Tell me the sto - ry simp - ly, As to a lit - tle child;
Tell me the sto - ry oft - en, For I for - get so soon;

For I am weak and wea - ry, And help - less and de - filed.
The ear - ly dew of morn - ing Has passed a - way at noon.

CHORUS.

Tell me the old, old sto - ry, Tell me the old, old sto - ry;

Tell me the old, old sto - ry, Of Je - sus and His love. A - men.

3 Tell me the story softly,
With earnest tones and grave;
Remember, I'm the sinner
Whom Jesus came to save.
Tell me that story always,
If you would really be,
In any time of trouble,

A comforter to me. CHORUS.

4 Tell me the same old story,
When you have cause to fear
That this world's empty glory,
Is costing me too dear,
Yes, and when that world's glory
Is dawning on my soul,
Tell me the old, old story:

"Christ Jesus make thee whole." CHORUS.

BAPTISM.

218. Blessed Jesus, Here we Stand.

(Modern Form.)

Liebster Jesu, wir sind hier. 7 8, 7 8, 8 8.

JOHANN RUDOLPH AHLE, (1625—1673), 1664.

1. { Bless - ed Je - sus, here we stand, Met to do as Thou hast spo - ken; }
 { And this child, at Thy com - mand, Now we bring to Thee, in to - ken }

That to Thee it here is giv - en; For of such shall be Thy heav - en.

2 Yes, Thy warning voice is plain,
 And we fain would keep it duly;
 "He who is not born again,
 Heart and life renewing truly,
 Born of water and the Spirit,
 Can My kingdom not inherit."

3 Therefore hasten we to Thee;
 Take the pledge we bring, oh, take it!
 Let us here Thy glory see,
 And in tender pity make it
 Now Thy child, and leave it never,
 Thine on earth and Thine forever.

4 Make it, Lord, Thy member now;
 Shepherd, take Thy lamb, and feed it,
 Prince of peace, its peace be Thou;
 Way of life, to heaven lead it,
 Vine, this branch may nothing sever,
 Be it graft in Thee forever.

5 Now upon Thy heart it lies,
 What our heart so dearly treasure:
 Heavenward lead our burdened sighs,
 Pour Thy blessing without measure;
 Write the name we now have given,
 Write it in the book of heaven.

BENJAMIN SCHMOLCK, (1672—1737), 1707.

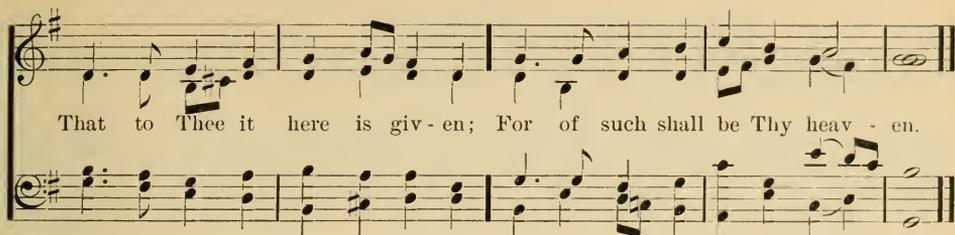
218. Blessed Jesus, Here we Stand.

(Original Form.)

Liebster Jesu, wir sind hier. 7 8, 7 8, 8 8.

JOHANN RUDOLPH AHLE, (1625—1673), 1664.

1. { Bless - ed Je - sus, here we stand, Met to do as Thou hast spo - ken; }
 { And this child, at Thy com - mand, Now we bring to Thee in to - ken }

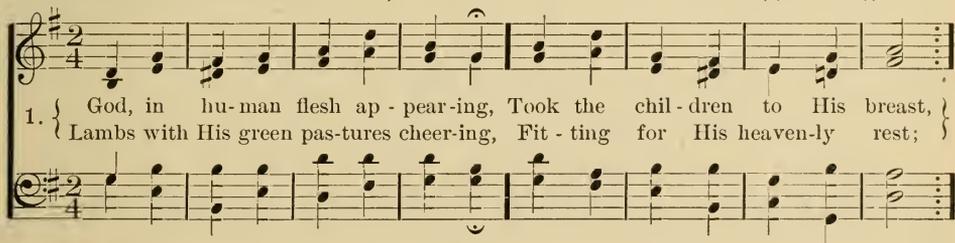


That to Thee it here is giv - en; For of such shall be Thy heav - en.

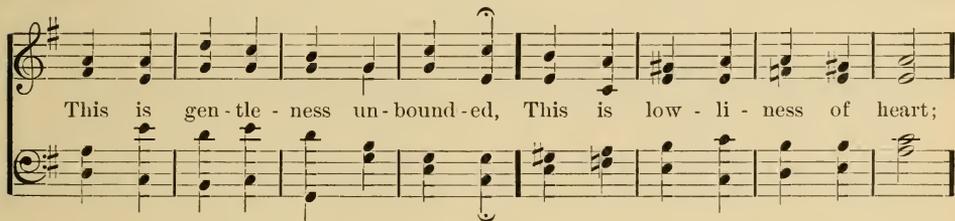
219. God in Human Flesh Appearing.

Jesus är min vän den bäste. 8 7, 8 7. D.

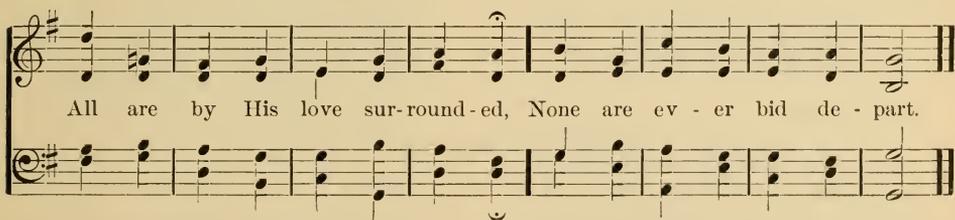
GUSTAF DÜBEN, (1671—1730), 1674.



1. { God, in hu - man flesh ap - pear - ing, Took the chil - dren to His breast, }
 { Lambs with His green pas - tures cheer - ing, Fit - ting for His heav - en - ly rest; }



This is gen - tle - ness un - bound - ed, This is low - li - ness of heart;



All are by His love sur - round - ed, None are ev - er bid de - part.

2 Lord! I bless Thy mercy endless,
 For Thy pleasure is to bless;
 Me too, when my soul was friendless,
 Thou didst to Thy bosom press:
 For I, too, to Thee was given
 In the pure baptismal wave,
 There Thou mad'st me heir of heaven,
 Who hast died my soul to save.

3 Feeble is the love of mother,
 Father's blessings are as naught,
 When compared, my King and Brother,
 With the wonders Thou hast wrought;
 Thus it pleased Thy heavenly meekness;
 Pleasing also be my praise,
 Till my songs of earthly weakness
 Burst into celestial lays.

PHILIPP FRIEDRICH HILLER, (1699—1769), 1762.

220. Father, Who Hast Created All.

(First Tune.)

Du Friedefürst, Herr Jesu Christ. 8 6, 8 6, 8 8, or C.H.M.

BARTHOLOMAEUS GESIUS,
(c. 1560—c. 1614), 1601.

1. { Fa - ther, who hast cre - at - ed all In wi - sest love, we pray, }
{ Look on this babe, who at Thy call Is en - tering on life's way. }

Bend o'er it now with bless - ing fraught, And make Thou some - thing out of naught.

2 O Son, who diedst for us, behold,
We bring our child to Thee!
Great Shepherd, take it to Thy fold,
Thine own for aye to be:
Defend it through this earthly strife,
And lead it in the path of life.

3 Spirit, who broodest o'er the wave,
Descend upon this child:
Give endless life, thy spirit lave

With waters undefiled:
Grant it, while yet a babe, to be
A child of God, a home for Thee!

4 O God, what Thou command'st is done:
We speak, but Thine the might:
This child, which scarce hath seen the sun,
Oh, pour on it Thy light,
In faith and hope, in joy and love,
Thou Sun of all below, above!

ALBERT KNAPP, (1798—1864), 1841.

220. Father, Who Hast Created All.

Resignation. 8 6, 8 6, 8 8, or C. H. M. *(Second Tune.)*

Adapted by J. SIEBOTH.

1. { Fa - ther, who hast cre - at - ed all In wi - sest love, we pray, }
{ Look on this babe, who at Thy call Is en - tering on life's way. }

Bend o'er it now with blessing fraught, And make Thou some-thing out of naught. A-men.

221. Baptized into Thy Name Most Holy.

Wer weiss, wie nahe mir mein Ende. 9 8, 9 8, 8 8.

BRONNER'S CHORAL-BUCH, 1715.

1. { Bap-tized in - to Thy Name most ho - ly, O Fa - ther, Son, and Ho - ly Ghost, }
 { I claim a place, though weak and low - ly, A - mong Thy seed and cho - sen host; }

Bur - ied with Christ, and dead to sin, Thy Spir - it now shall live with - in.

2 My loving Father, Thou dost take me
 To be henceforth Thy child and heir;
 My faithful Saviour, Thou dost make me
 The fruit of all Thy sorrows share,
 Thou, Holy Ghost, wilt comfort me,
 When darkest clouds around I see.

3 And I have vowed to fear and love Thee,
 And to obey Thee, Lord, alone;
 I felt Thy Holy Spirit move me,
 And freely pledged myself Thine own,
 Renouncing sin to keep the faith,
 And war with evil unto death.

4 My faithful God, Thou failest never,
 Thy covenant will e'er abide;
 Oh, cast me not away forever,

Should I transgress it on my side;
 If I have sore my soul defiled,
 Yet still forgive, restore Thy child.

5 Yea, all I am, and love most dearly,—
 To Thee anew I give the whole;
 Oh, let me make my vows sincerely,
 Take full possession of my soul,
 Let naught within me, naught I own,
 Serve any will but Thine alone.

6 And never let my purpose falter,
 O Father, Son, and Holy Ghost,
 But keep me faithful to Thine altar,
 Till Thou shalt call me from my post;
 So unto Thee I live and die,
 And praise Thee evermore on high.

THE LORD'S SUPPER.

222. The Death of Jesus Christ, Our Lord.

Mein Seel, o Herr, muss loben dich. L.M.

BARTHOL. GESIUS? (c. 1560—c. 1614), 1601.

1. The death of Je - sus Christ, our Lord, We cel - e - brate with one ac - cord;
 2. He blot - ted out with His own blood The judg - ment that a - gainst us stood;

It is our com - fort in dis - tress, Our heart's sweet joy and hap - pi - ness.
 He full a - tone - ment for us made, And all our debt He ful - ly paid.

- 3 That this is so and ever true
 He gives an earnest ever new,
 In this His holy Supper, here
 We taste His love so sweet, so near.
- 4 For His true body, as He said,
 And His true blood, for sinners shed,
 In this communion we receive,
 His sacred Word we do believe.
- 5 A precious food this is indeed,
 It never faileth, such we need,
 A heavenly manna for our soul,
 That we may safely reach our goal.
- 6 Then blessed is each worthy guest
 Who in this promise finds His rest,
 For Jesus will in love abide
 With those who do in Him confide:
- 7 The guest that comes with true intent
 To turn to God and to repent,
 To live for Christ, to die to sin,
 And thus a holy life begin.
- 8 Who does unworthy here appear,
 Does not believe, nor is sincere,
 Salvation here he can not find.
 May we this warning bear in mind.
- 9 O Jesus Christ, our Brother dear,
 Unto Thy cross we now draw near;
 Thy sacred wounds indeed make whole
 A wounded and afflicted soul.
- 10 Help us sincerely to believe
 That we Thy mercy do receive,
 And in Thy grace do find our rest,
 Amen. He who believes is blest.

223. Thine own, O Loving Saviour.

O Jesu! äin de dina. 7 6, 7 6, 8 7 6.

HANS THOMISSÖNS PSALMEBÖG, 1569.

1. { Thine own, O lov - ing Sav - iour, Thou bidst come near to Thee, }
 { Thy pas - sion's fruits, Thy fav - or, Thy grace, Thou giv - est free }

To them who by Thy grace and love Are mem - bers

of Thy king - dom Now here and there a - bove.

2 To us on earth yet dwelling
 Thou dost descend to give,
 In love all love excelling,
 Thyself that we may live,
 And sayest ever kind and good:
 "Take, eat, this is My body,
 Take, drink, this is My blood."

3 We hear Thine invitation;
 We hear, O Lord, Thy call,
 The word of consolation,
 It is for us, for all:
 It draws us to Thy loving heart,
 It brings to us Thy blessing,
 It does Thy peace impart.

4 Thy heart is in all anguish,
 A refuge to the poor,
 Thy heart for us did languish,
 And bitter death endure.

Thy heart yet filled with peace and rest,
 With comfort and salvation
 Draws near to every breast.

5 Thou still in loving favor
 To us, Thine own, art near,
 To lead us as our Saviour
 Unto a Father dear,
 A Father willing to forgive
 The children Thou didst ransom,
 Those who through Thee shall live.

6 Thine own we are, and ever,
 Until our latest breath,
 Will we remain, and never
 In joy, in grief, in death,
 Depart from Thee; and all our days
 Thou art with us here present
 As Thine own promise says.

224. Deck Thyself, my Soul, with Gladness.

(Modern Form.)

Schmücke dich, o liebe Seele. 8 8, 8 8. D.

JOHANN CRÜGER, (1598—1662), 1649.

1. } Deck thy-self, my soul, with glad-ness, Leave the gloom-y haunts of sad-ness, }
 { Come in - to the day-light's splen-dor, There with joy thy prais-es ren-der, }

Un - to Him whose grace un-bound - ed Hath this won-drous ban-quet found - ed;

High o'er all the earth He reign-eth, Yet to dwell with thee He deign-eth.

2 Hasten as a bride to meet Him,
 And with loving reverence greet Him,
 For with words of life immortal
 Now He knocketh at thy portal:
 Hasten to ope the gates before Him,
 Saying, while thou dost adore Him,
 "Suffer, Lord, that I receive Thee,
 And I never more will leave Thee."

3 He who costly goods desireth
 To obtain, much gold requireth;
 But to freely give the treasure
 Of Thy love is Thy good pleasure,
 For on earth there is no coffer
 Which as payment we might offer
 For this cup Thy blood containing,
 And this manna on us raining.

4 Ah! how hungers all my spirit
For the love I do not merit!
Oft have I, with sighs fast thronging,
Thought upon this food with longing,
In the battle well-nigh worsted,
For this cup of life have thirsted,
For the Friend, who here invites us,
And to God Himself unites us.

5 Sun, who all my life dost brighten,
Light, who dost my soul enlighten,
Joy, the sweetest man e'er knoweth,
Fount, whence all my being floweth,
At Thy feet I cry, my Maker
Let me be a fit partaker
Of this blessed food from heaven,
For our good, Thy glory, given.

6 Lord, Thy fervent love hath driven
Thee to leave Thy throne in heaven,
For us on the cross to languish,
And to die in bitter anguish,
To forego all joy and gladness,
And to shed Thy blood in sadness,
Which we drink now; grant that never
We forget Thy love, dear Saviour!

7 Jesus, Bread of life, I pray Thee,
Let me gladly here obey Thee,
Never to my hurt invited,
Be Thy love with love requited;
From this banquet let me measure,
Lord, how vast and deep love's treasure;
Through the gifts Thou here dost give me
As Thy guest in heaven receive me

JOHANN FRANCK, (1618—1677), 1649.

224. Deck Thyself, my Soul, with Gladness.

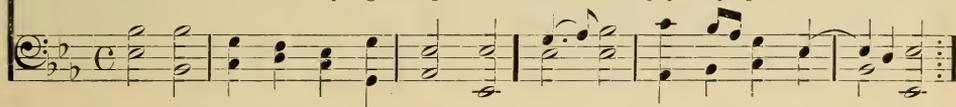
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Schmücke dich, o liebe Seele. 8 8, 8 8. D.

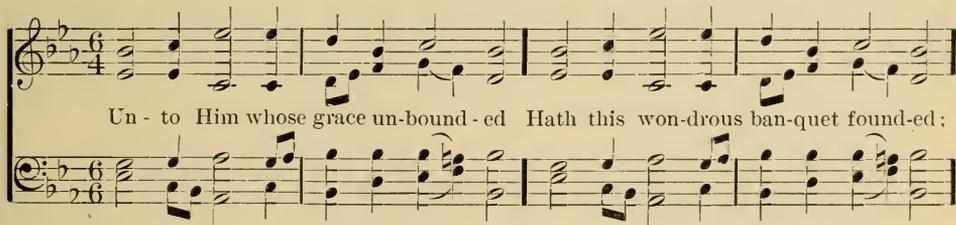
JOHANN CRÜGER, (1598—1662), 1649.



1. { Deck thy - self, my soul, with glad - ness, Leave the gloom - y haunts of sad - ness; }
{ Come in - to the day - light's splen - dor, There with joy thy prais - es ren - der, }



Un - to Him whose grace un - bound - ed Hath this won - drous ban - quet found - ed;



High o'er all the heavens He reign - eth, Yet to dwell with thee He deign - eth.



225. O Living Bread From Heaven.

SECULAR ORIGIN.

Herzlich thut mich verlangen. 7 6, 7 6. D. HANS LEO HASSLER, (1564—1612), 1601 and 1613.

1. { O Liv - ing Bread from heav - en, How hast Thou fed Thy guest! }
 { The gifts Thou now hast giv - en Have filled my heart with rest. }

Oh, won - drous food of bless - ing, Oh, cup that heals our woes!

My heart this gift pos - sess - ing, In thank - ful song o'er - flows.

2 My Lord, Thou here hast led me
 Within Thy holiest place,
 And there Thyself hast fed me
 With treasures of Thy grace:
 And Thou hast freely given
 What earth could never buy,
 The Bread of Life from heaven,
 That now I shall not die!

3 Thou givest all I wanted,
 The food can death destroy;
 And Thou hast freely granted
 The cup of endless joy.

Ah, Lord, I do not merit
 The favor Thou hast shown,
 And all my soul and spirit
 Bow down before Thy throne!

4 Lord, grant me that, thus strengthened
 With heavenly food, while here
 My course on earth is lengthened,
 I serve with holy fear:
 And when Thou call'st my spirit
 To leave this world below,
 I enter, through Thy merit,
 Where joys unmingled flow.

JOHANN RIST, (1607—1667), 1651.

226. Lord Jesus Christ! To Thee we Pray.

Ack, blif hos oss, o Jesu Krist. L. M. (First Tune.)

SWEDISH? About 1650.

1. Lord Je - sus Christ! To Thee we pray, From us God's wrath Thou turn'st a - way,

Thine ag - o - ny and bit - ter death Re - deem us from e - ter - nal wrath.

2 That we may never this forget
Thy body for our food is set;
And in the wine Thou giv'st Thy blood
To cleanse our souls, a sacred flood.

3 Then praise the Father, by whose love
The Son descended from above,
Became the Bread of Life to thee,
And bore thy sins upon the tree.

4 Firmly on this thou must believe;
That here the sick their food receive,
Which heals them from the wounds of sin,
Creating heavenly health within.

5 Our Saviour saith: Come unto Me,
Ye who now feel your poverty:
My mercy I will freely give,
Your anguished conscience I'll relieve.

6 If in thy heart this faith doth rest,
Which thou hast here in words confessed,
A welcome guest thou here shalt be,
And Christ Himself shall banquet thee,

7 But fruits must still thy faith approve,
Thy neighbor thou must truly love;
That love let him from thee receive.
Which here to thee thy God doth give.

MARTIN LUTHER, (1483—1546), 1524.

226. Lord Jesus Christ! To Thee we Pray

I Kristi sår jag somnar in. L. M. (Second Tune.)

SWEDISH, 1659

1. Lord Je - sus Christ! To Thee we pray, From us God's wrath Thou turn'st a - way,

Thine ag - o - ny and bit - ter death Re - deem us from e - ter - nal wrath.

227. With holy joy my Heart doth Beat.

(First Tune.)

Mein Seel, o Herr, muss loben dich. L.M.

BARTHOL. GESIUS? (c. 1560—c. 1614), 1601.

1. With ho - ly joy my heart doth beat, I go my bless-ed Lord to meet;

Thy mer - cy and Thy grace af - ford, That I may taste Thy good-ness, Lord.

- 2 O Lord, forgive my sin, I pray,
Turn not from my distress away;
Thou bearest all our sin and woe,
On me Thy saving grace bestow.
- 3 Though I have done this evil, Lord,
And sinned against Thy holy Word,
Yet do I now draw near to Thee,
Extend Thy mercy, Lord, to me,
- 4 And let me all my sorrows see
Turned into joy and peace by Thee.
When at Thy table, Lord, I kneel,
Let me Thy loving presence feel.

- 5 A heavenly food I there receive,
Which doth my hungry soul relieve;
What care I now for want or need?
Thy precious love is wealth indeed.
- 6 Oh, come, dear Saviour, unto me,
Deign to prepare a place for Thee
Within my heart and there remain,
And faith, and hope, and love maintain.
- 7 Thine let me be, what'er befall,
Thou art my life, my joy, my all;
Thou, light and comfort of my heart,
In life, in death, my hope Thou art.

SAMUEL JOHAN HEDBORN, (1783—1849), 1814.

227. With holy joy my Heart doth Beat.

Sionstoner, No. 388. L. M. *(Second Tune.)*

AGATHON BILLETER.

With ho - ly joy my heart doth beat, I go my bless-ed Lord to meet;

Thy mer - cy and Thy grace af - ford That I may taste Thy good-ness, Lord. A-men.

228. Crushed by my sin, O Lord, to Thee.

0 Jesu Krist, du nådens brunn. 8 7, 8 7, 8 8 7.

HANS THOMISSÖNS PSALMEBÖG, 1569.

1. { Crushed by my sin, O Lord, to Thee I come in my affliction; }
 { Oh, full of pit - y, look on me, Im-part Thy ben - e - dic - tion. }

My sins are great, where shall I flee? The blood of Je - sus

speaks for me; For all our sins He car - ried.

2 Repentant at Thy feet I fall,

To Thy cross humbly clinging;

O Jesus, hear me when I call,

My wants before Thee bringing.

My trust is in Thy grace and power;

For all was finished in that hour,

When Thou didst make atonement.

3 When I approach Thine altar, Lord,

May I this comfort cherish,

That on the cross, Thy blood was poured

For me, lest I should perish.

Thou didst for me God's law fulfill,

That holy joy my heart might thrill

When on Thy love I'm feasting.

4 Be Thou my shield 'gainst Satan's power,

Whene'er he would assail me;

The victor's crown, when comes death's hour,

Oh, let it never fail me!

Lord Jesus, Thou who savedst me,

My life I would devote to Thee,

To praise Thy Name forever.

229. Jesus, Thou Joy of Loving Hearts.

Rockingham. L. M.

EDWARD MILLER, MUS. DOC., (1731—1807), 1790.

1. Je - sus, Thou Joy of lov - ing hearts! Thou Fount of life! Thou Light of men!

From the best bliss that earth im-parts, We turn un-filled to Thee a - gain. A-men.

2 Thy truth unchanged hath ever stood,
Thou savest those that on Thee call;
To them that seek Thee, Thou art good,
To them that find Thee, All in all.

3 We waste Thee, O Thou living Bread,
And long to feast upon Thee still;
We drink of Thee, the Fountain Head,
And thirst our souls from Thee to fill.

4 Our restless spirits yearn for Thee,
Where'er our changeful lot is cast;
Glad that Thy gracious smile we see,
Blest, that our faith can hold Thee fast.

5 O Jesus, ever with us stay!
Make all our moments calm and bright;
Chase the dark night of sin away,
Shed o'er the world Thy holy light.

BERNARD OF CLAIRVAUX, (1091—1153).

230. According to Thy Gracious Word.

Naomi. C. M.

Arranged from JOHANN G. NÄGELI.
By LOWELL MASON, MUS. DOC., (1792—1872), 1836.

1. Ac - cord - ing to Thy gra - cious word, In meek hu - mil - i - ty,
2. Thy bod - y, bro - ken for my sake, My bread from heaven shall be;

This will I do, my dy - ing Lord, I will re - mem - ber Thee.
Thy tes - ta - men - tal cup I take, And thus re - mem - ber Thee. A - men.

3 Gethsemane can I forget,
Or there Thy conflict see,
Thine agony and bloody sweat,
And not remember Thee?

5 Remember Thee and all Thy pains,
And all Thy love to me;
Yes, while a breath, a pulse remains,
Will I remember Thee.

4 When to the cross I turn mine eyes,
And rest on Calvary,
O Lamb of God, my Sacrifice!
I must remember Thee.

6 And when these failing lips grow dumb,
And mind and memory flee,
When Thou shalt in Thy kingdom come,
Jesus, remember me.

JAMES MONTGOMERY, (1771—1854), 1825.

231. Here at Thy Table, Lord, we Meet.

Dundee. C. M.

IN HART'S PSALTER, 1615.

1. Here at Thy ta - ble, Lord, we meet, To feed on food di - vine;
2. He that pre - pares this rich re - past, Him - self comes down and dies;

Thy bod - y is the bread we eat, Thy pre - cious blood, the wine.
And then in - vites us thus to feast, Up - on the sac - ri - fice. A - men.

3 Sure, there was never love so free,
Dear Saviour, so divine!
Well Thou may'st claim that heart of me,
Which owes so much to Thine.

4 Yes, Thou shalt surely have my heart,
My soul, my strength, my all;
With life itself I'll freely part,
My Jesus, at Thy call.

SAMUEL STENNETT, (1727—1785), 1777.

REPENTANCE.

232. God Calling yet.

Federal Street. L. M. (First Tune.)

HENRY KEMBLE OLIVER, (1800—1885), 1832.

1. God call-ing yet! shall I not hear? Earth's pleasures shall I still hold dear?
2. God call-ing yet! shall I not rise? Can I His lov - ing voice de - spise,

Shall life's swift pass-ing years all fly, And still my soul in slum-ber lie?
And base-ly His kind care re - pay? He calls me still: can I de - lay? A-men.

3 God calling yet! and shall He knock,
And I my heart the closer lock?
He still is waiting to receive,
And shall I dare His Spirit grieve?

4 God calling yet! and shall I give
No heed, but still in bondage live?
I wait, but He does not forsake;
He calls me still: my heart, awake!

5 Ah, yield Him all: in Him confide:
Where but with Him doth peace abide?
Break loose, let earthly bonds be riven,
And let the spirit rise to heaven!

6 God calling yet! I cannot stay;
My heart I yield without delay:
Vain world, farewell! from thee I part;
The voice of God hath reached my heart!
GERHARD TERSTEEGEN, (1697—1769), 1735.

232. God Calling yet.

Hamburg. L. M. (Second Tune.)

From a GREGORIAN TONE.
Arr. by LOWELL MASON, Mus. Doc., (1792—1872), 1825.

1. God call - ing yet! shall I not hear? Earth's pleasures shall I still hold dear?
2. God call - ing yet! shall I not rise? Can I His lov - ing voice de - spise?

Shall life's swift pass-ing years all fly, And still my soul in slum-ber lie?
And base-ly His kind care re - pay? He calls me still: can I de - lay? A-men.

233. Awake! the Watchman Crieth.

Old 130th Psalm. 7 6, 7 6. D.

GENEVAN PSALTER, 1556.

1. A - wake! the watch-man cri - eth, On Zi - on's ram - parts still!

The Lord His grace sup - pli - eth, Re - pent, and heed His will.

Life's jour - ney fast is near - ing The ev - er - bound-less shore;

The hour of death ap - pear - ing, When time shall be no more.

2 Too late the sinners waken
Where morn hath ceased to dawn;
Where grace, in time forsaken,
Is evermore withdrawn;
Where's heard no praying sentence,
Nor mercy to implore;
For there is no repentance,
When time shall be no more.

3 O soul! beyond salvation,
See this eternity
Of darkness, desolation,
And constant agony.

The torments none can banish,
Nor aught can peace restore;
And hope itself shall vanish,
When time shall be no more!

4 Awake! the voice still soundeth
'Tis now the accepted hour;
The grace of God aboundeth,
To save from sin's dread power.
Make haste, implore Christ's favor,
Thy sins confess, and bow
Before Thy Lord and Saviour:
The accepted time is now.

234. I Hear Thy Welcome Voice.

I hear Thy welcome voice. S. M. With Chorus.

LEWIS HARTSOUGH, (1828—), 1878.

1. I hear Thy wel-come voice, That calls me, Lord, to Thee;

For cleans-ing in Thy pre-cious blood, That flowed on Cal-va-ry.

CHORUS.

I am com-ing, Lord, Com-ing now to Thee;

Wash me, cleanse me in the blood That flowed on Cal-va-ry. A-men.

2 Though coming weak and vile,
Thou dost my strength assure;
Thou dost my vileness fully cleanse,
Till spotless all, and pure.
Chorus.—I am coming, Lord; etc.

3 'Tis Jesus calls me on
To perfect faith and love,
To perfect hope, and peace, and trust,
For earth and heaven above,
Chorus.—I am coming, Lord; etc.

4 And He the witness gives
To loyal hearts and free,
That every promise is fulfilled,
In faith but brings the plea.
Chorus.—I am coming, Lord; etc.

5 All hail, the atoning blood;
All hail, redeeming grace;
All hail, the gift of Christ, our Lord,
Our Strength and Righteousness.
Chorus.—I am coming Lord; etc.

235. Come to the Saviour.

Come to the Saviour. 9 9, 9 6. With Chorus.

GEORGE FREDERICK ROOT, (1820—1895), 1870.

1. Come to the Sav-iour, make no de - lay; Here in His Word He's shown us the way :

Here in our midst He's stand - ing to - day, Ten - der - ly say - ing, "Come!"

CHORUS.

Joy - ful, joy - ful will the meet - ing be, When from sin our hearts are pure and free.

And we shall gath - er, Sav-iour, with Thee In our e - ter - nal home. A - men.

- 2 "Suffer the children!" Oh, hear His voice,
Let every heart leap forth and rejoice,
And let us freely make Him our choice;
Do not delay, but come!
Chorus.— Joyful, joyful, etc.
- 3 Think once again, He's with us to-day;
Heed now His blest commands, and obey;
Here now His accents tenderly say,
"Will you, my children, come?"
Chorus.— Joyful, joyful, etc.

236. Just as Thou Art.

Woodworth. L. M. (First Tune)

WILLIAM BATCHELDER BRADBURY, (1816-1868), 1849.



1. Just as thou art—with-out one trace Of love, or joy, or in-ward grace,
2. Thy sins I bore on Cal-vary's tree; The stripes, thy due, were laid on Me,



Or meet-ness for the heaven-ly place, O guilt-y sin-ner! come, oh, come!
That peace and par-don might be free; O wretch-ed sin-ner! come, oh, come! A-men.



- 3 Burdened with guilt, would'st thou be blessed? 5 Come, hither bring thy boding fears,
Trust not the world; it gives no rest; Thine aching heart, thy bursting tears;
I bring relief to hearts oppressed; 'Tis mercy's voice salutes thine ears;
O weary sinner! come, oh come! O trembling sinner! come, oh, come!
- 4 Come, leave thy burden at the cross, 6 "The Spirit and the bride say, come!"
Count all thy gains but empty dress: Rejoicing saints re-echo, "come!"
My grace repays all earthly loss; Who faints, who thirsts, who will, may come;
O needy sinner! come, oh, come! Thy Saviour bids thee come, oh come!

RUSSEL STURGIS COOK, (1811-1864), 1850.

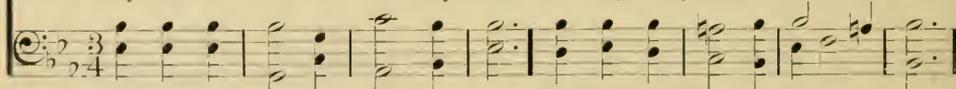
236. Just as Thou art.

St. Crispin. L. M. (Second Tune.)

SIR GEORGE JOB ELVEY, MUS. DOC., (1816-1893), 1862.



1. Just as thou art—with-out one trace Of love, or joy, or in-ward grace,
2. Thy sins I bore on Cal-vary's tree; The stripes, thy due, were laid on Me,



Or meet-ness for the heaven-ly place, O guilt-y sin-ner! come, oh, come!
That peace and par-don might be free; O wretch-ed sin-ner! come, oh, come! A-men.



237. Behold a Stranger at the Door.

Holley. L. M. (First Tune.)

GEORGE HEWS, (1806—1878), 1835.

1. Be - hold a stran - ger at the door! He gen - tly knocks, has knocked be - fore,
2. Oh, love - ly at - ti - tude, He stands With melt - ing heart and load - ed hands!

Has wait - ed long — is wait - ing still: You treat no oth - er friend so ill.
Oh, matchless kindness! and He shows This matchless kindness to His foes. A - men.

3 But will He prove a friend indeed?
He will; the very friend you need;
The Friend of sinners—yes, 'tis He,
With garments dyed on Calvary.

4 Admit Him, lest His anger burn,
And He, departing, ne'er return;
Admit Him, or the hour's at hand
You'll at His door rejected stand.

JOSEPH GRIGG, (1728—1768), 1756.

237. Behold a Stranger at the Door.

En främling klappar på din dörr. L. M. (Second Tune.)

GERMAN.

1. Be - hold a stran - ger at the door! He gen - tly knocks, has knocked be - fore.
2. Oh, love - ly at - ti - tude, He stands With melt - ing heart and load - ed hands!

Has wait - ed long — is wait - ing still: You treat no oth - er friend so ill.
Oh, match - less kindness! and He shows This matchless kindness to His foes! A - men.

238. Come, ye Sinners.

Nettleton. 8 7, 8 7, 4 7.

JOHN WYETH, 1812.

1. { Come, ye sin - ners, poor and need - y, Weak and wound - ed, sick and sore, }
 { Je - sus read - y stands to save you, Full of pit - y, love, and power. }

He is a - ble, He is a - ble, He is will - ing: doubt no more.

He is a - ble, He is a - ble, He is will - ing: doubt no more. A - men.

2 Come, ye thirsty, come and welcome,
 God's free bounty glorify:
 True belief, and true repentance,
 Every grace that brings us nigh.
 Without money,
 Come to Jesus Christ, and buy.

3 Let not conscience make you linger,
 Nor of fitness fondly dream;
 All the fitness He requireth,
 Is to feel your need of Him;
 This He gives you;
 'Tis His Spirit's rising beam.

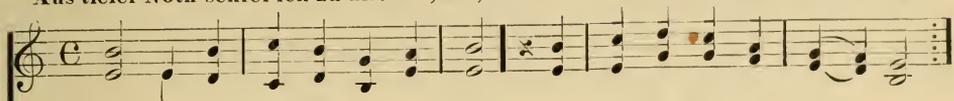
4 Agonizing in the garden,
 Lo! your Maker prostrate lies;
 On the blood-stained tree behold Him;
 Hear Him cry, before He dies,
 "It is finished!"
 Sinner, will not this suffice?

5 Lo! the incarnate God, ascended,
 Pleads the merit of His blood:
 Venture to Him, venture wholly,
 Let no other trust intrude;
 None but Jesus
 Can do helpless sinners good.

239. Out of the Depths I cry to Thee.

Aus tiefer Noth schrei ich zu dir. 8 7, 8 7, 8 8 7.

MARTIN LUTHER? (1483—1546), 1524.



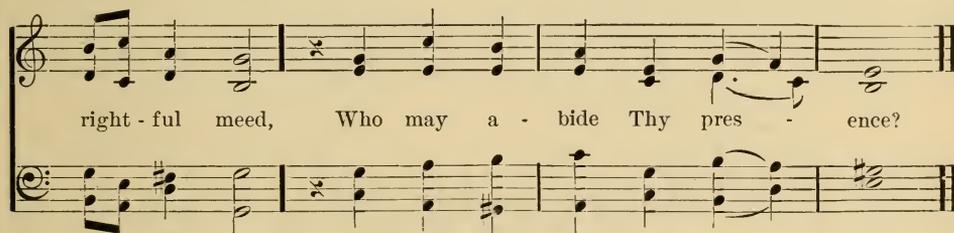
1. { Out of the depths I cry to Thee; Lord, hear me, I im - plore Thee! /
 Bend down Thy gra-cious ear to me, Let my prayer come be - fore Thee! }



If Thou re - mem - ber each mis - deed, If each should have its



right - ful meed, Who may a - bide Thy pres - ence?



Or to "O Jesu Krist, du nâdens brunn", No. 228.

2 Our pardon is Thy gift; Thy love
 And grace alone avail us.
 Our works could ne'er our guilt remove,
 The strictest life must fail us.
 That none may boast himself of aught,
 But own in fear Thy grace hath wrought
 What in him seemeth righteous.

3 And thus, my hope is in the Lord,
 And not in mine own merit;
 I rest upon His faithful word
 To them of contrite spirit.
 That He is merciful and just,
 Here is my comfort and my trust,
 His help I wait with patience.

4 And though it tarry till the night,
 And round till morning waken,
 My heart shall ne'er mistrust Thy might,
 Nor count itself forsaken.
 Do thus, O ye of Israel's seed,
 Ye of the Spirit born indeed,
 Wait for your God's appearing

5 Though great our sins and sore our woes,
 His grace much more aboundeth;
 His helping love no limit knows,
 Our utmost need it soundeth.
 Our kind and faithful Shepherd, He,
 Who shall at last set Israel free
 From all their sin and sorrow.

MARTIN LUTHER, (1483—1546), 1523.

240. Lord, to Thee I make Confession.

Herr, ich habe missgehandelt. 8 7, 8 7, 8 8. Trochaic. JOHANN CRÜGER, (1598—1662), 1649.

1. Lord, to Thee I make con-fes-sion, I have sinned and gone a-stray,
2. Yet though conscience' voice ap-palls me, Fa-ther, I will seek Thy face;

I have mul-ti-plicated trans-gres-sion, Chos-en for my-self the way,
Though Thy child I dare not call me, Yet re-ceive me to Thy grace;

Forced at last to see my er-rors, Lord, I trem-ble at Thy ter-rors.
Do not for my sins for-sake me, Let not yet Thy wrath o'er-take me.

3 For Thy Son hath suffered for me,
And the blood He shed for sin,
That can heal me and restore me,
Quench this burning fire within;
'Tis alone His cross can vanquish
These dark fears and soothe this anguish.

4 Then on Him I cast my burden,
Sink it in the depths below:
Let me feel Thy gracious pardon,
Wash me, make me white as snow.
Let Thy Spirit leave me never,
Make me only Thine forever!

241. Lord, we Confess our Numerous Faults.

Sionstøner, No. 295. C. M. (First Tune.)

MAURICE GREENE, (1696—1755).

1. Lord, we con - fess our nu - merous faults, How great our guilt has been:

Fool - ish and vain were all our thoughts, And all our lives were sin. A - men.

- 2 But, O my soul, forever praise,
Forever love His Name,
Who turns thy feet from dangerous ways
Of folly, sin, and shame.
- 3 'Tis not by works of righteousness
Which our own hands have done;
But we are saved by sovereign grace
Abounding through His Son.
- 4 'Tis from the mercy of our God
That all our hopes begin;
- 'Tis by the water and the blood
Our souls are washed from sin.
- 5 'Tis through the purchase of His death
Who hung upon the tree,
The Spirit is sent down to breathe
On such dry bones as we.
- 6 Raised from the dead we live anew;
And justified by grace,
We shall appear in glory too,
And see our Father's face.

ISAAC WATTS, (1674—1748), 1709.

241. Lord, we Confess our Numerous Faults.

O Herre, vi församlas här. C. M. (Second Tune.)

SIONS SÄNGER.

1. Lord, we con - fess our nu - merous faults, How great our guilt has been:

Fool - ish and vain were all our thoughts, And all our lives were sin. A - men.

242. Approach, My Soul, the Mercy Seat.

London New. C. M.

IN PLAYFORD'S PSALTER of 1671.

Altered from the SCOTCH PSALTER of 1635.

1. Ap-proach, my soul, the mer-cy seat, Where Je-sus an-swers prayer;

There hum-bly fall be-fore His feet, For none can per-ish there. A-men.

2 Thy promise is my only plea,
With this I venture nigh:
Thou callest burdened souls to Thee,
And such, O Lord, am I.

3 Bowed down beneath a load of sin,
By Satan sorely pressed,
By wars without and fears within,
I come to Thee for rest.

4 Be Thou my Shield and Hiding-place,
That, sheltered near Thy side,
I may my fierce accuser face
And tell him, Thou hast died.

5 O wondrous love, to bleed and die,
To bear the cross and shame,
That guilty sinners such as I,
Might plead Thy gracious Name.

JOHN NEWTON, (1725—1807), 1779.

243. How Helpless Guilty Nature Lies.

När nöd och krankhet tynga på. C. M.

SWEDISH FOLK MELODY.

1. How help-less guilt-y na-ture lies, Un-con-scious of its load!

The heart un-changed can nev-er rise To hap-pi-ness and God. A-men.

- 2 Can aught beneath a power divine
The stubborn will subdue?
'Tis Thine, Almighty Saviour, Thine
To form the heart anew.
- 3 'Tis Thine the passions to recall,
And upwards bid them rise;
And make the scales of error fall
From reason's darkened eyes.

- 4 To chase the shades of death away,
And bid the sinner live,
A beam of heaven, a vital ray,
'Tis Thine alone to give.
- 5 Oh, change these wretched hearts of ours,
And give them life divine!
Then shall our passions and our powers,
Almighty, Lord, be Thine.

ANNE STEELE, (1716—1778), 1769.

244. Show Pity, Lord; O Lord! Forgive.

Min ljufva tröst. L. M.

ALBERT LINDSTRÖM.

1. Show pit - y, Lord; O Lord! for - give; Let a re - pent - ant reb - el live.

Are not Thy mer - cies large and free? May not a sin - ner trust in Thee? A - men.

- 2 Great God, Thy nature hath no bound,
So let Thy pardoning love be found.
Oh, wash my soul from every sin,
And make my guilty conscience clean!
- 3 My lips with shame my sins confess
Against Thy law, against Thy grace:
Lord, should Thy judgment grow severe,
I am condemned, but Thou art clear.
- 4 Yet save a trembling sinner, Lord,
Whose hope, still hovering round Thy Word,
Would light on some sweet promise there,
Some sure support against despair.

ISAAC WATTS, (1674—1748), 1719.

245. Lord Jesus Christ, in Thee Alone.

(Modern Form.)

Allein zu dir, Herr Jesu Christ. 8 8, 8 8, 8 8, 8 4 8. JOHANNES SCHNEESING? (-1567), 1541.

1. { Lord Je - sus Christ, in Thee a - lone My on - ly hope on earth I place, }
 { For oth - er com - fort - er is none, No help have I but in Thy grace. }

There is no man nor crea - ture here, No an - gel in the

heaven - ly sphere, Who at my call can suc - cor me.

I cry to Thee, For Thee I trust im - plic - it - ly.

2 My sin is very sore and great,
 I mourn beneath its dreadful load;
 Oh, free me from this heavy weight,
 My Saviour, through Thy precious blood;
 And with Thy Father for me plead
 That Thou hast suffered in my stead;
 From me the burden then is rolled.
 Lord, I lay hold
 On Thy dear promises of old.

3 And in Thy mercy now bestow
 True Christian faith on me, O Lord!
 That all the sweetness I may know
 Which in Thy holy cross is stored,
 Love Thee o'er earthly pride and pelf,
 And love my neighbor as myself;
 And when, at last, is come my end,
 Be Thou my friend.
 From Satan's wiles my soul defend.

4 Glory to God in highest heaven,
The Father of eternal love;
For His dear Son, for sinners given,
Whose watchful grace we daily prove;
To God, the Holy Ghost on high;

Oh, ever be His comfort nigh,
And teach us, in His love and fear,
To please Him here,
And serve Him in the heavenly sphere!
JOHANNES SCHNEESING, (—1567), about 1540 or earlier.

245. Lord Jesus Christ, in Thee Alone.

(Original Form.)

Allein zu dir, Herr Jesu Christ, 8 8, 8 8, 8 8, 8 4 8. JOHANNES SCHNEESING? (1567—), 1541.

1. { Lord, Je-sus Christ, in Thee a-lone My on-ly hope on earth I place, }
For oth-er com-fort-er is none, No help have I but in Thy grace. }

There is no man nor crea-ture here, No an-gel in the

heaven-ly sphere, Who at my need can suc-cor me.

I cry to Thee, For Thee I trust im-plic-it-ly.

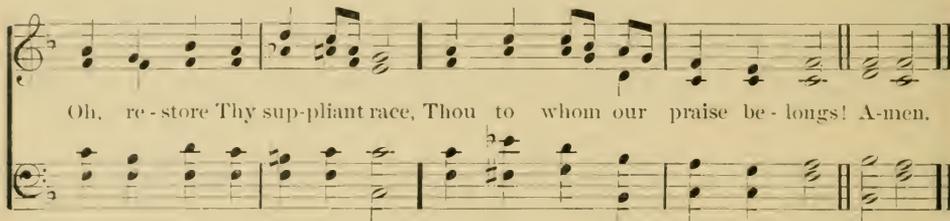
246. God of Mercy! God of Grace.

Weber. (Seymour). 7 7, 7 7. (First Tune.)

CARL M. VON WEBER, (1786-1826), 1826.



1. God of mer - cy! God of grace! Hear our sad re - pent - ant songs.



Oh, re - store Thy sup - pliant race, Thou to whom our praise be - longs! A - men.

- 2 Deep regret for follies past,
Talents wasted, time misspent;
Hearts debased by worldly cares,
Thankless for the blessings lent:
3 Foolish fears and fond desires,
Vain regrets for things as vain:

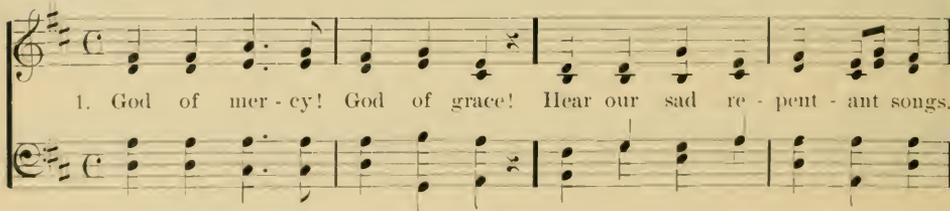
- Lips too seldom taught to praise,
Oft to murmur and complain;
4 These, and every secret fault,
Filled with grief and shame, we own.
Humbled at Thy feet we lie.
Seeking pardon from Thy throne.

JOHN TAYLOR, (1750-1826), 1795.

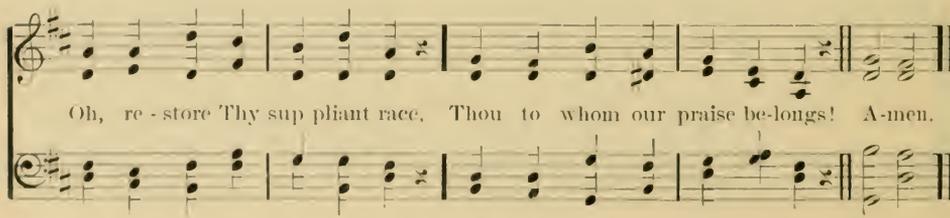
246. God of Mercy! God of Grace!

Sionstoner, No. 40. 7 7, 7 7. (Second Tune.)

HANS GEORG NÄGELI, (1773-1856).



1. God of mer - cy! God of grace! Hear our sad re - pent - ant songs.



Oh, re - store Thy sup - pliant race, Thou to whom our praise be - longs! A - men.

247. Pass me not, O Gentle Saviour.

Pass me not. 8 5, 8 5. With Chorus.

WILLIAM HOWARD DOANE, (1831—), 1870.

1. Pass me not, O gen - tle Sav - iour, Hear my hum - ble cry;
2. Let me at the throne of mer - cy Find a sweet re - lief,

While on oth - ers Thou art smi - ling Do not pass me by.
Kneel - ing there in deep con - tri - tion, Help my un - be - lief.

CHORUS.

Sav - iour, Sav - iour, hear my hum - ble cry,

While on oth - ers Thou art call - ing, Do not pass me by.

3 Trusting only in Thy merit,
Would I seek Thy face:
Heal my wounded, broken spirit,
Save me by Thy grace.

Chorus.—Saviour, Saviour, etc.

4 Thou the spring of all my comfort,
More than life to me,
Whom have I on earth beside Thee?
Whom in heaven but Thee?

Chorus.—Saviour, Saviour, etc.

FRANCES JANE CROSBY, (1831—), 1870.

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248. Shun, my Heart, such Thought Forever.

(Modern Form.)

Freu dich sehr, o meine Seele. 8 7, 8 7, 7 7, 8 8.

IN FRENCH PSALTER OF 1555.

1. { Shun, my heart, such thought for - ev - er As that thou art cast a - way, }
 { Rest up - on God's Word and fa - vor, Nev - er cease to watch and pray. }

E'en though thou un - right - eous art, True and faith - ful is God's heart;

Hast thou death de - served for - ev - er? God's ap - peased, de - spond thou nev - er!

- 2 Thou art, as is every other,
 Tainted with the poison sin,
 That the serpent and our father
 Adam, by the fall, brought in.
 But if thou God's voice doth hear,
 With a contrite heart draw near
 Unto God, He will receive thee,
 All thy sins He will forgive thee.
- 3 Thou wilt find in Him a Father
 Who is patient, kind, and true,
 He doth love thee as no brother
 And no other friend can do.
 E'en our smallest cares He knows,
 He is touched by all our woes;
 Well our inmost prayers He heareth,
 And our saddened hearts He cheereth.

- 4 Hear His word "As I am living,
 I the death on none would see,
 But that every sinner giving
 Up his heart would turn to Me.
 How my heart with rapture burns
 When a prodigal returns!
 As My own I love to call him,
 And no evil shall befall him."
- 5 Never shepherd's heart so yearneth
 For the sheep that go astray
 As God's loving bosom burneth
 For His erring child away.
 How He thirsts, and longs, and yearns
 For the soul that from Him turns!
 Couldst thou see His love so tender
 Joyful praise thou wouldst Him render.

6 O my soul, so sad and dreary,
 Rest now and contented be!
 Why wilt thou thyself so weary
 When there is no need for thee?
 Though thy sins appear to thee
 Like a vast and shoreless sea,
 In God's mercy they will vanish;
 Thy despair and fear, then, banish.

7 Were there thousand worlds created,
 Lost in sin and misery,
 Had their sins both small and greater,
 Every one been done by thee;
 Still God's love and mercy are
 Greater than these sins by far;
 Naught His mercy can diminish,
 Nor His love and grace extinguish.

8 Of such wondrous love and favor
 Open wide the door to me;
 And Thy goodness, precious Saviour,
 Let me ever taste and see,
 Love me, Lord, and let me be
 Ever nearer drawn to Thee;
 Let Thy Spirit lead and guide me,
 In Thy loving bosom hide me.

PAUL GERHARDT, (1607—1676), 1648.
 JOHAN OLOF WALLIN, (1779—1839), 1819.

248. Shun, My Heart, Such Thought Forever.

(Original Form.)

Freu dich sehr, o meine Seele. 8 7, 8 7, 7 7, 8 8.

In FRENCH PSALTER of 1555.

1. Shun, my heart, such thought for - ev - er As that Thou art cast a - way,
 Rest up - on God's Word and fa - vor, Nev - er cease to watch and pray.

E'en though Thou un - right - eous art, True and faith - ful is God's heart;

Hast thou death de - served for - ev - er? God's ap-peased, de-spond thou nev - er!

249. Alas, my God! my Sins are Great.

Ach Gott und Herr. 8 7, 8 7. Iambic. (Modern Form.) In SCHEIN'S CANTIONAL, 1627.

1. A - las, my God! my sins are great, My con-science doth up-braid me;

And now I find that in my strait No man hath power to aid me.

2 And fled I hence in my despair,
In some lone spot to hide me,
My griefs would still be with me there,
And peace still be denied me.

3 Lord, Thee I seek; I merit naught,
Yet pity and restore me;
Be not Thy wrath, just God, my lot,
Thy Son hath suffered for me.

4 If pain and woe must follow sin,
Then be my path still rougher,
Here spare me not: if heaven I win,
On earth I gladly suffer.

5 But curb my heart, forgive my guilt,
Make Thou my patience firmer,
For they must miss the good Thou wilt,
Who at Thy chastenings murmur.

6 Then deal with me as pleaseth Thee,
Thy grace will help me bear it,
If but at last I see Thy rest,
And with my Saviour share it.

7 The Father, Son, upon one throne,
And Holy Ghost together,
Receive my prayer, and let me share
Thy grace and truth forever.

MARTIN RUTELIUS, (1550—1618), 1613.

. 249. Alas, my God! My Sins are Great.

Ach Gott und Herr. 8 7, 8 7. Iambic. (Original Form.) In SCHEIN'S CANTIONAL, 1627.

1. A - las, my God! my sins are great, My con-science doth up-braid me;

And now I find that in my strait No man hath power to aid me.

FAITH AND JUSTIFICATION.

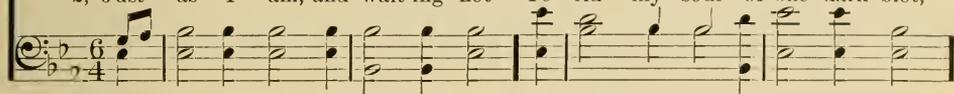
250. Just as I am, Without one Plea.

Woodworth. L. M. (First Tune.)

WILLIAM BATCHELDER BRADBURY, (1816—1868), 1849.



1. Just as I am, with-out one plea, But that thy blood was shed for me,
2. Just as I am, and wait-ing not To rid my soul of one dark blot,



And that Thou bid'st me come to Thee, O Lamb of God, I come, I come!
To Thee whose blood can cleanse each spot, O Lamb of God, I come, I come! A-men.



3 Just as I am, though tossed about
With many a conflict, many a doubt,
Fightings and fears within, without,
O Lamb of God, I come, I come!

5 Just as I am; Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
Because Thy promise I believe;
O Lamb of God, I come, I come!

4 Just as I am, poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need in Thee I find,
O Lamb of God, I come, I come!

6 Just as I am; Thy love unknown
Has broken every barrier down;
Now to be Thine, yea, Thine alone,
O Lamb of God, I come, I come!

CHARLOTTE ELLIOT, (1789—1871), 1836.

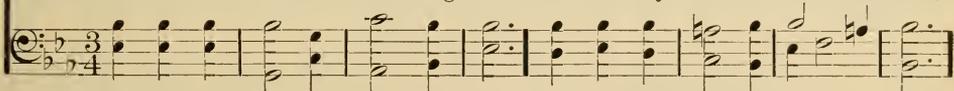
250. Just as I am, Without one Plea.

St. Crispin. L. M. (Second Tune.)

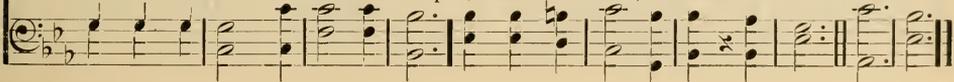
SIR GEORGE JOB ELVEY, MUS. DOC., (1816—1893), 1862.



1. Just as I am, with - out one plea, But that Thy blood was shed for me,
2. Just as I am, and wait - ing not To rid my soul of one dark blot,



And that thou bid'st me come to Thee, O Lamb of God, I come, I come!
To Thee whose blood can cleanse each spot, O Lamb of God, I come, I come! A - men.



251. In Vain we Seek for Peace with God.

Martyrdom. C. M.

HUGH WILSON, (1764—1824).

1. In vain we seek for peace with God By meth - ods of our own:

Je - sus, there's noth - ing but Thy blood Can bring us near the throne. A - men.

2 'Tis Thine atoning sacrifice
Hath answered all demands;
And peace and pardon from the skies
Are blessings from Thy hands.

3 'Tis by Thy death we live, O Lord;
'Tis on Thy cross we rest:
Forever be Thy love adored,
Thy Name forever blest.

ISAAC WATTS, (1674—1748), 1721.

252. My Hope is Built on Nothing Less.

St. Catherine. L. M. 6 Lines.

J. G. WALTON,

1. My hope is built on noth - ing less Than Je - sus' blood and right - eous - ness:
2. When darkness veils His love - ly face, I rest on His un - chan - ging grace;

I dare not trust the sweet - est frame, But whol - ly lean on Je - sus' Name.
In ev - ery high and storm - y gale, My an - chor holds with - in the veil.

On Christ, the sol- id Rock, I stand, All oth- er ground is sink- ing sand.
 On Christ, the sol- id Rock, I stand, All oth- er ground is sink- ing sand. A - men.

3 His oath, His covenant and blood,
 Support me in the sinking flood;
 When every earthly prop gives way
 He then is all my hope and stay.
 On Christ, the solid Rock, I stand,
 All other ground is sinking sand.

4 When I shall launch to worlds unseen,
 Oh, may I then be found in Him!
 Dressed in His righteousness alone,
 Faultless to stand before the throne.
 On Christ, the solid Rock, I stand,
 All other ground is sinking sand.

EDWARD MOTE, (1797—1874), 1836.

253. Not all the Blood of Beasts.

Ben Rhydding. S. M.

ALEXANDER ROBERT REINAGLE, (1799—1877), 1865.

1. Not all the blood of beasts, On Jew - ish al - tars slain,

Could give the guilt - y con - science peace Or wash a - way the stain. A - men.

Or to "Dennis", No. 165.

2 But Christ, the heavenly Lamb,
 Takes all our stains away;
 A Sacrifice of nobler name,
 And richer blood than they.

3 My faith would lay her hand
 On that dear head of Thine,
 While like a penitent I stand,
 And there confess my sin.

4 My soul looks back to see
 The burden Thou didst bear,
 When hanging on the curséd tree,
 And knows her guilt was there.

5 Believing, we rejoice
 To see the curse remove;
 We bless the Lamb with cheerful voice,
 And sing His bleeding love.

ISAAC WATTS, (1674—1748), 1709.

254. I Lay my Sins on Jesus.

Crucifix. 7 6, 7 6. D. (First Tune.)

GREEK MELODY.

1. I lay my sins on Je - sus, The spot - less Lamb of God;

He bears them all, and frees us, From the ac - curs - ed load.

I bring my guilt to Je - sus, To wash my crim - son stains

White, in His blood most pre - cious, Till not a spot re - mains. A-men.

2 I lay my wants on Jesus,
 All fullness dwells in Him;
 He heals all my diseases,
 He doth my soul redeem.
 I lay my griefs on Jesus,
 My burdens and my cares;
 He from them all releases,
 He all my sorrows shares.

3 I long to be like Jesus,
 Meek, loving, lowly, mild;
 I long to be like Jesus,
 The Father's holy child.
 I long to be with Jesus,
 Amid the heavenly throng,
 To sing with saints His praises,
 To learn the angels' song.

254. I Lay my Sins on Jesus.

(Second Tune.)

Missionary Hymn. 7 6, 7 6. D.

LOWELL MASON, MUS. DOC., (1792—1872), 1823.

1 I lay my sins on Je - sus, The spot - less Lamb of God;

He bears them all, and frees us, From the ac - curs - éd load.

I bring my guilt to Je - sus, To wash my crim - son stains

White, in His blood most pre - cious, Till not a spot re - mains. A-men.

2 I lay my wants on Jesus,
 All fullness dwells in Him;
 He heals all my diseases,
 He doth my soul redeem.
 I lay my griefs on Jesus,
 My burdens and my cares;
 He from them all releases,
 He all my sorrows shares.

3 I long to be like Jesus,
 Meek, loving, lowly, mild;
 I long to be like Jesus,
 The Father's holy child.
 I long to be with Jesus,
 Amid the heavenly throng,
 To sing with saints His praises,
 To learn the angels' song.

255. Jesus, Lover of my Soul.

Martyn. 7 7, 7 7. D. (First Tune.)

SIMEON B. MARSH, (1798—1875), 1834.

1. Je - sus, Lov - er of my soul, Let me to Thy bos - om fly,
2. Oth - er ref - uge have I none; Hangs my help - less soul on Thee:

While the near - er wa - ters roll, While the temp - est still is high!
Leave, ah, leave me not a - lone, Still sup - port and com - fort me!

Hide me, O my Sav - iour, hide, Till the storm of life is past;
All my trust on Thee is stayed, All my help from Thee I bring:

Safe in - to the ha - ven guide; Oh, re - ceive my soul at last!
Cov - er my de - fence - less head With the shad - ow of Thy wing. A - men.

3 Thou, O Christ, art all I want;
More than all in Thee I find:
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind.
Just and holy is Thy Name;
I am all unrighteousness:
False and full of sin I am;
Thou art full of truth and grace.

4 Plenteous grace with Thee is found,
Grace to cover all my sin;
Let the healing streams abound;
Make, and keep me pure within.
Thou of life the Fountain art,
Freely let me take of Thee:
Spring Thou up within my heart,
Rise to all eternity.

255. Jesus, Lover of my Soul.

*(Second Tune.)***Hollingside. 7 7, 7 7. D.**

REV. JOHN BACCHUS DYKES, MUS. DOC., (1823—1876), 1861.

1. Je - sus, Lov - er of my soul, Let me to Thy bos - om fly,
2. Oth - er ref - uge have I none; Hangs my help - less soul on Thee:

While the near - er wa - ters roll, While the tem - pest still is high!
Leave, ah, leave me not a - lone, Still sup - port and com - fort me!

Hide me, O my Sav - iour, hide, Till the storm of life is past;
All my trust on Thee is stayed, All my help from Thee I bring:

Safe in - to the ha - ven guide; Oh, re - ceive my soul at last!
Cov - er my de - fence - less head With the shad - ow of Thy wing. A - men.

3 Thou, O Christ, art all I want;
More than all in Thee I find:
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind.
Just and holy is Thy Name;
I am all unrighteousness:
False and full of sin I am;
Thou art full of truth and grace.

4 Plenteous grace with Thee is found,
Grace to cover all my sin;
Let the healing streams abound;
Make, and keep me pure within.
Thou of life the Fountain art,
Freely let me take of Thee:
Spring Thou up within my heart,
Rise to all eternity.

255. Jesus, Lover of my Soul.

Refuge. 7 7, 7 7. D. (Third Tune.)

JOSEPH PERRY HOLBROOK, (1822-1888).

1. Je - sus, Lov - er of my soul, Let me to Thy bos - om fly,
2. Oth - er ref - uge have I none; Hangs my help - less soul on Thee:

While the near - er wa - ters roll, While the tem - pest still is high!
Leave, ah, leave me not a - lone, Still sup - port and com - fort me!

Hide me, O my Sav - iour, hide, Till the storm of life is past;
All my trust on Thee is stayed, All my help from Thee I bring:

Safe in - to the ha - ven guide; Oh, re - ceive my soul at last!
Cov - er my de - fence - less head With the shad - ow of Thy wing. A - men.

3 Thou, O Christ, art all I want;
More than all in Thee I find:
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind.
Just and holy is Thy Name;
I am all unrighteousness:
False and full of sin I am;
Thou art full of truth and grace.

4 Plenteous grace with Thee is found,
Grace to cover all my sin;
Let the healing streams abound;
Make, and keep me pure within.
Thou of life the Fountain art,
Freely let me take of Thee:
Spring Thou up within my heart,
Rise to all eternity.

256. Rock of Ages, Cleft for me.

Toplady. 7 7, 7 7, 7 7. (First Tune.)

THOMAS HASTINGS, MUS. DOC., (1784—1872), 1830.

1. Rock of A - ges, cleft for me, Let me hide my-self in Thee!

Let the wa - ter and the blood, From Thy riv - en side which flowed,

Be of sin the per-fect cure, Save me, Lord, and make me pure. A - men.

2 Not the labors of my hands
Can fulfill Thy Law's demands:
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone:
Thou must save and Thou alone!

3 Nothing in my hand I bring,
Simply to Thy cross I cling;
Naked, come to Thee for dress,
Helpless, look to Thee for grace;
Foul, I to the Fountain fly;
Wash me Saviour, or I die!

4 While I draw this fleeting breath,
When my eyelids close in death,
When I soar to worlds unknown,
See Thee on Thy judgment throne,
Rock of Ages, cleft for me,
Let me hide myself in Thee!

256. Rock of Ages, Cleft for me.

Gethsemane (Redhead 76). 7 7, 7 7, 7 7. (Second Tune.) RICHARD REDHEAD, (1820—), 1853.

1. Rock of A - ges, cleft for me, Let me hide my - self in Thee!
2 Not the la - bors of my hands Can ful - fill Thy Law's de - mands:

Let the wa - ter and the blood, From Thy riv - en side which flowed,
Could my zeal no res - pite know, Could my tears for - ev - er flow,

Be of sin the per - fect cure, Save me, Lord, and make me pure.
All for sin could not a - tone: Thou must save, and Thou a - lone! A - men.

3 Nothing in my hand I bring,
Simply to Thy cross I cling;
Naked, come to Thee for dress;
Helpless, look to Thee for grace;
Foul, I to the Fountain fly;
Wash me, Saviour, or I die!

4 While I draw this fleeting breath,
When my eyelids close in death,
When I soar to worlds unknown,
See Thee on Thy judgment throne,
Rock of Ages, cleft for me,
Let me hide myself in Thee!

AUGUSTUS MONTAGUE TOPLADY, (1740—1778), 1776. Altered.

257. Chief of Sinners, Though I be.

Jesus för världen gifvit sitt lif. 7 7, 7 7.

EKSTRÖM. Altered.

1. Chief of sin - ners, though I be, Je - sus shed His blood for me;
2. Oh, the height of Je - sus' love! High - er than the heavens a - bove,



Died, that I might live on high; Lives, that I may nev - er die.
 Deep - er than the depths of sea, Last - ing as e - ter - ni - ty. A - men.



3 Jesus only can impart
 Balm to heal the smitten heart;
 Peace that flows from sins forgiven,
 Joy that lifts the soul to heaven.

4 Chief of sinners though I be,
 Christ is all in all to me;
 All my wants to Him are known,
 All my sorrows are His own.

WILLIAM McCOMB, (1798—?), 1848.

258. 'Tis Not by Works of Righteousness.

Holy Cross. C. M.

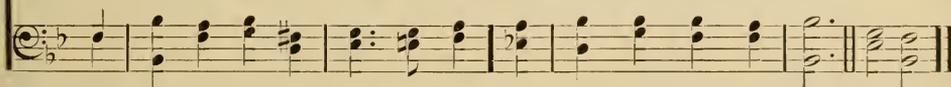
ANON.



1. 'Tis not by works of right - eous - ness Which our own hands have done,
 2. 'Tis from the mer - cy of our God That all our hopes be - gin;



But we are saved by sov - ereign grace A - bound - ing through His Son.
 'Tis by the wa - ter and the blood Our souls are washed from sin. A - men.



3 'Tis through the purchase of His death
 Who hung upon the tree,
 The Spirit is sent down to breathe
 On such dry bones as we.

4 Raised from the dead we live anew.
 And, justified by grace,
 We shall appear in glory too,
 And see our Father's face.

From "Lord, we confess our numerous faults."

ISAAC WATTS, (1674—1748), 1709.

259. Jesus, Thy Blood and Righteousness.

Messiah. L. M. (First Tune.)

REV. ADOLF HULT, (1869—), 1899.

1. Je - sus, Thy blood and right-eous-ness My beau-ty are, my glo-rious dress;

'Midst fla-ming worlds, in these ar-rayed, With joy shall I lift up my head. A-men.

2 Bold shall I stand in Thy great day,
For who aught to my charge shall lay?
Fully through these absolved I am
From sin and fear, from guilt and shame.

3 This spotless robe the same appears,
When ruined nature sinks in years:
No age can change its constant hue;
Thy blood preserves it ever new.

4 Oh, let the dead now hear Thy voice;
Now bid Thy banished ones rejoice!
Their beauty this, their glorious dress,
Jesus, Thy blood and righteousness!

5 When from the dust of death I rise,
To claim my mansion in the skies,
E'en then this shall be all my plea,
"Jesus hath lived and died for me."

NICHOLAS LOUIS, COUNT ZINZENDORF, (1700—1760), 1739.

259. Jesus, Thy Blood and Righteousness.

Leigh. L. M. (Second Tune.)

ALEXANDER ROBERT REINAGLE, (1799—1877).

1. Je - sus, Thy blood and right-eous-ness My beau-ty are, my glo-rious dress;

'Midst fla-ming worlds in these ar-rayed, With joy shall I lift up my head. A-men.

260. Thou art the Way: to Thee Alone.

Beatitudo. C. M. (*First Tune.*)

REV. JOHN BACCHUS DYKES, MUS. DOC., (1823—1876), 1875.

1. Thou art the Way: to Thee a - lone From sin and death we flee:

And he who would the Fa - ther seek, Must seek Him, Lord, by Thee. A - men.

- 2 Thou art the Truth: Thy Word alone
Sound wisdom can impart:
Thou only canst inform the mind,
And purify the heart.
- 3 Thou art the Life: the rending tomb
Proclaims Thy conquering arm:

- And those who put their trust in Thee,
Nor death nor hell shall harm.
- 4 Thou art the Way, the Truth, the Life:
Grant us that Way to know,
That Truth to keep, that Life to win,
Whose joys eternal flow.

GEORGE WASHINGTON DOANE, (1799—1859), 1824.

260. Thou art the Way: to Thee Alone.

Evan. C. M. (*Second Tune.*)

REV. WILLIAM HENRY HAVERGAL, (1793—1870).

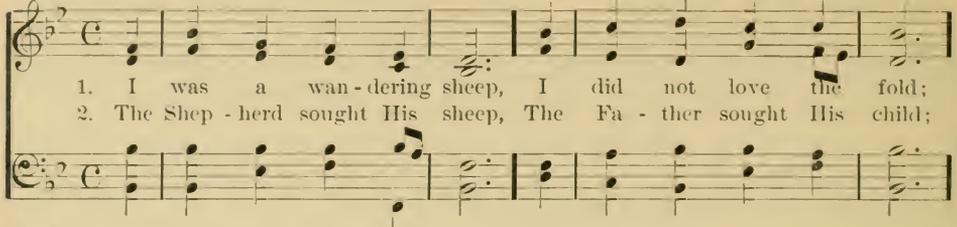
1. Thou art the Way: to Thee a - lone From sin and death we flee:

And he who would the Fa - ther seek, Must seek Him, Lord, by Thee. A - men.

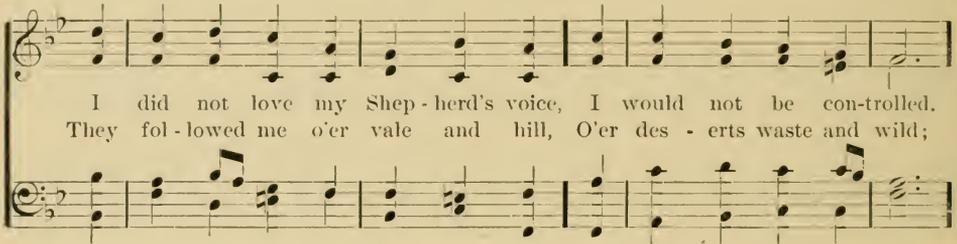
261. I Was a Wandering Sheep.

Thessalonica. S.M.D. (First Tune.)

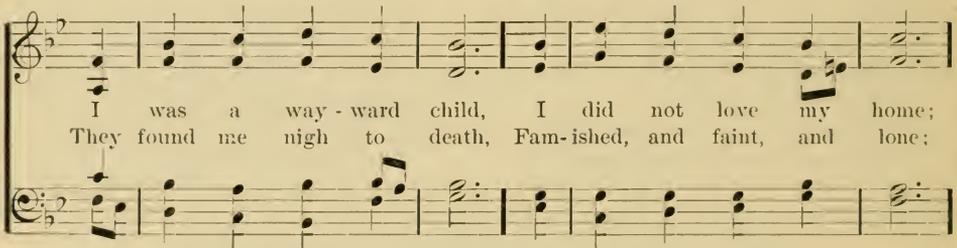
Adapted by SIR JOHN GOSS, MUS. DOC., (1800—1880), 1864.



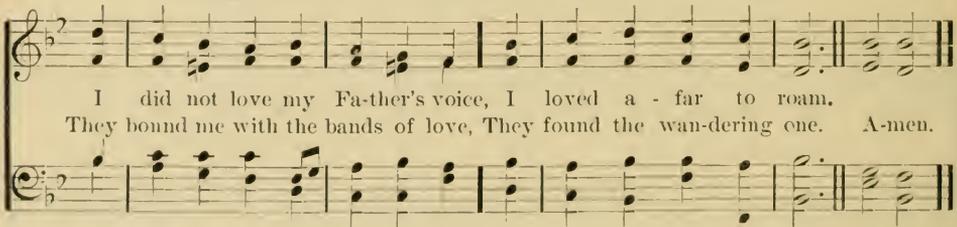
1. I was a wan-dering sheep, I did not love the fold;
2. The Shep-herd sought His sheep, The Fa-ther sought His child;



I did not love my Shep-herd's voice, I would not be con-trolled.
They fol-lowed me o'er vale and hill, O'er des-erts waste and wild;



I was a way-ward child, I did not love my home;
They found me nigh to death, Fam-ished, and faint, and lone;



I did not love my Fa-ther's voice, I loved a-far to roam.
They bound me with the bands of love, They found the wan-dering one. A-men.

3 Jesus my Shepherd is,

'Twas He that loved my soul,
'Twas He that washed me in His blood,
'Twas He that made me whole.
'Twas He that sought the lost,
That found the wandering sheep;
'Twas He that brought me to the fold,
'Tis He that still doth keep.

4 I was a wandering sheep,

I would not be controlled;
But now I love my Shepherd's voice,
I love, I love the fold!
I was a wayward child,
I once preferred to roam;
But now I love my Father's voice,
I love, I love His home.

261. I Was a Wandering Sheep.

Lebanon. S. M. D. (Second Tune.)

JOHANN ZUNDEL, (1797—1857), 1855.

1. I was a wan-dering sheep, I did not love the fold;
2. The Shep-herd sought His sheep, The Fa-ther sought His child;

I did not love my Shep-herd's voice, I would not be con-trolled.
They fol-lowed me o'er vale and hill, O'er des-erts waste and wild;

I was a way-ward child, I did not love my home;
They found me nigh to death, Fam-ished, and faint, and lone;

I did not love my Fa-ther's voice, I loved a-far to roam.
They bound me with the bands of love, They found the wan-dering one. A-men.

3 Jesus my Shepherd is,
'Twas He that loved my soul,
'Twas He that washed me in His blood,
'Twas He that made me whole.
'Twas He that sought the lost,
That found the wandering sheep;
'Twas He that brought me to the fold,
'Tis He that still doth keep.

4 I was a wandering sheep,
I would not be controlled;
But now I love my Shepherd's voice,
I love, I love the fold!
I was a wayward child,
I once preferred to roam;
But now I love my Father's voice,
I love, I love His home.

262. One There is Above all Others.

Amen sjunge hvarje tunga. 8 7, 8 7, 7 7.

A. P. BERGGREN, (1801—1880).

1. One there is a - bove all oth - ers, Well de - serves the name of Friend.
2. Which of all our friends to save us Could or would have shed His blood?

His is love be - yond a broth - er's, Cost - ly, free, and knows no end.
But this Sav - iour died to have us Re - con - ciled in Him to God:

They who once His kind - ness prove, Find it ev - er - last - ing love.
This was bound - less love in - deed: Je - sus is a Friend in need. A - men.

Or to "Unser Herrscher, unser König", No. 152.

- 3 When He lived on earth abaséd,
Friend of sinners was His Name:
Now, above all glory raiséd,
He rejoices in the same:
Still He calls them brethren, friends,
And to all their wants attends.
- 4 Oh, for grace our hearts to soften!
Teach us, Lord, at length to love.
We, alas! forget too often
What a Friend we have above:
But when home our souls are brought,
We will love Thee as we ought.

263. From Every Stormy Wind that Blows.

Brookfield. L. M. (First Tune.)

THOMAS BISHOP SOUTHGATE, (1814—1865).

1. From ev - ery storm - y wind that blows, From ev - ery swell - ing tide of woes,

There is a calm, a sure re - treat, 'Tis found be - neath the mer - cy - seat. A - men.

2 There is a place where Jesus sheds
The oil of gladness on our heads;
A place than all besides more sweet;
It is the blood-bought mercy-seat.

4 Ah! whither could we flee for aid,
When tempted, desolate, dismayed;
Or how the host of hell defeat,
Had suffering saints no mercy-seat?

3 There is a scene where spirits blend,
Where friend holds fellowship with friend,
Though sundered far, by faith they meet
Around one common mercy-seat.

5 There, there, on eagle wing we soar,
And sin and sense seem all no more,
And heaven comes down our souls to greet,
And glory crowns the mercy-seat!

HUGH STOWELL, (1799—1865), 1828.

263. From Every Stormy Wind that Blows.

Retreat. L. M. (Second Tune.)

THOMAS HASTINGS, MUS. DOC., (1784—1872), 1842.

1. From ev - ery storm - y wind that blows, From ev - ery swell - ing tide of woes,

There is a calm, a sure re - treat, 'Tis found be - neath the mer - cy - seat. A - men.

264. All That I was, my Sin, my Guilt.

Dundee. C. M. (First Tune.)

IN HART'S PSALTER, 1615.

1. All that I was, my sin, my guilt, My death, was all my own;

All that I am, I owe to Thee, My gra-cious God, a-lone. A-men.

- 2 The evil of my former state
Was mine, and only mine;
The good in which I now rejoice
Is Thine, and only Thine.
- 3 The darkness of my former state,
The bondage, all was mine;
The light of life in which I walk,
The liberty, is Thine.

- 4 Thy grace first made me feel my sin,
It taught me to believe;
Then in believing, peace I found,
And now I live, I live.
- 5 All that I am, e'en here on earth,
All that I hope to be
When Jesus comes and glory dawns,
I owe it, Lord, to Thee.

HORATIUS BONAR, (1808-1889), 1845.

264. All That I was, my Sin, my Guilt.

Sionstoner, No. 66. C. M. (Second Tune.)

SWEDISH FOLK MELODY.

1. All that I was, my sin, my guilt, My death, was all my own;

All that I am, I owe to Thee, My gra-cious God, a-lone. A-men.

265. Pray, Tell me, How Cam'st Thou so Easily in.

Hvar är du? 11 9, 11 9 9. (First Tune.)

OSKAR AHNFELT.

1. Pray, tell me, how cam'st thou so eas - i - ly in

Through yon - der bright por - tals of heav - en, Since not to a soul here pol -

lut - ed by sin Ad - mis - sion there ev - er was giv - en?

Wast thou not a - kin to the fall - en? A - men.

2 By grace did I live, and in grace did I die,

By grace did I enter these portals;

Lo, this is the ground and the reason why I

Am one of the blessed immortals,

Who sing hallelujah forever.

3 Oh, blesséd art thou who in life and in death

Hast grace for thine only foundation!

For sinners condemned, so His holy Word saith,

Can plead nothing else for salvation.

For grace, then, give thanks everlasting.

265. Pray, Tell me, How Cam'st Thou so Easily in.

Ack, käre, så säg. 11 9, 11 9 9. (Second Tune.)

W. C-n.

1. Pray, tell me, how cam'st thou so eas - i - ly in Through yon - der bright

por - tals of heav - en, Since not to a soul here pol -

lut - ed by sin Ad - mis - sion there ev - er was giv - en?

Wast thou not a - kin to the fall - en? A - men.

2 By grace did I live, and in grace did I die,

By grace did I enter these portals;

Lo, this is the ground and the reason why I

Am one of the blessed immortals,

Who sing hallelujah forever.

3 Oh, blesséd art thou who in life and in death

Hast grace for thine only foundation!

For sinners condemned, so His holy Word saith,

Can plead nothing else for salvation.

For grace, then, give thanks everlasting.

266. Our God so Loved the World that He.

Grace Church. L. M. (First Tune.)

FROM IGNAZ JOSEPH PLEYEL, (1757—1831), 1800.

1. Our God so loved the world that He Gave His own Son, and did de-cree
That all who would in Him be-lieve Should ev-er-last-ing life re-ceive. A-men.

2 Christ Jesus is the ground of faith,
Who was made flesh and suffered death;
All that confide in Him alone
Have built on this chief Corner-stone.

3 God would not have the sinner die,
His Son with saving grace is nigh,
His Spirit in the Word doth teach
How man the blessed goal may reach.

4 Be of good cheer, for God's own Son
Forgives all sins which Thou hast done;

Thou'rt justified by Jesus' blood,
Thy baptism grants the highest good.

5 If thou be sick, if death draw near,
This truth thy troubled heart can cheer;
Christ Jesus saves my soul from death,
That is the firmest ground of faith.

6 Glory to God the Father, Son,
And Holy Spirit, Three in One!
To Thee, O blessed Trinity,
Be praise now and eternally!

JOHANNES OLEARIUS, (1611—1684), 1671.

266. Our God so Loved the World that He.

Hebron. L. M. (Second Tune.)

LOWELL MASON, MUS. DOC., (1792—1872), 1830.

1. Our God so loved the world that He Gave His own Son, and did de-cree
That all who would in Him be-lieve Should ev-er-last-ing life re-ceive. A-men.

267. Dear Christians one and all Rejoice.

(First Tunc.)

Nun freuteuch, lieben Christen g'mein. 8 7, 8 7, 8 8 7. WITTENBERGER GESANGBUCH, 1524.

1. { Dear Chris tians one and all re - joice, With ex - ul - ta - tion spring - ing, }
 { And, with u - ni - ted heart and voice And ho - ly rap - ture sing - ing, }

Pro - claim the won - ders God hath done, How His right arm the

vic - tory won; Right dear - ly it hath cost Him.

2 Fast bound in Satan's chains I lay,
 Death brooded darkly o'er me,
 Sin was my torment night and day,
 In sin my mother bore me;
 Deeper and deeper still I fell,
 Life had become a living hell,
 So firmly sin possessed me.

3 My good works so imperfect were,
 They had no power to aid me;
 My will God's judgments could not bear,
 Yea, prone to evil made me;
 Grief drove me to despair, and I
 Had nothing left me but to die;
 To hell I fast was sinking.

4 Then God beheld my wretched state
 With deep commiseration;
 He thought upon His mercy great,
 And willed my soul's salvation;
 He turned to me a Father's heart;
 Not small the cost! to heal my smart,
 He gave His best and dearest.

5 He spoke to His beloved Son:
 "'Tis time to take compassion:
 Then go, bright Jewel of my crown,
 And bring to man salvation;
 From sin and sorrow set him free,
 Slay bitter death for him, that he
 May live with Thee forever."

6 The Son obeyed Him cheerfully,
 And born of virgin mother,
 Came down upon the earth to me,
 That He might be my brother:
 His mighty power doth work unseen,
 He came in fashion poor and mean,
 And took the devil captive.

7 He sweetly said, "Hold fast by Me,
 I am thy Rock and Castle,
 Thy Ransom I myself will be,
 For thee I strive and wrestle:
 For I am with thee, I am thine
 And evermore thou shalt be mine,
 The foe shall not divide us."

8 "The foe shall shed my precious blood,
 Me of my life bereaving:
 All this I suffer for thy good,
 Be steadfast and believing:

Life shall from death the victory win,
 My innocence shall bear thy sin,
 So art thou blest forever."

9 Now to my Father I depart,
 From earth to heaven ascending,
 Thence heavenly wisdom to impart,
 The Holy Spirit sending:
 He shall in trouble comfort thee,
 Teach thee to know and follow me,
 And to the truth conduct thee.

10 What I have done and taught, teach thou,
 My ways forsake thou never,
 So shall my kingdom flourish now,
 And God be praised, forever:
 Take heed lest men with base alloy
 The heavenly treasure should destroy;
 This counsel I bequeath thee."

MARTIN LUTHER, (1483—1546), 1523.

267. Dear Christians one and all Rejoice.

(Second Tune.)

Af himlens här den högstes makt. 8 7, 8 7, 8 8 7.

Origin Unknown, 17th Cent.

268. Oh, Joy of Joys! God so Did Love.

(Modern Form.)

Ich ruf zu dir, Herr Jesu Christ. 8 7, 8 7, 8 7, 5 6 7.

JOSEPH KLUG?1335.

1. } Oh, joy of joys! God so did love This world and show com - pas - sion, }
 { That He sent down from heaven a - bove His Son for our sal - va - tion. }

So deep in sin this world was bound, Had God His

Son not giv - en, Our bonds thus riv - en, No help had

e'er been found, How - ev - er man had striv - en.

2 This doth our hearts now satisfy,
 And quiets all our terrors,
 That Jesus Christ our Lord did die
 To save us from our errors.
 O God, Thy love to us is great!
 Thy mercies are most tender!
 Our sole defender,
 None in this earthly state
 Thee ample praise can render.

3 He who on Jesus Christ doth trust
 Shall happy be in heaven;
 The happiness which once was lost
 Through Jesus Christ is given.
 For God His Son did never send
 Here for our condemnation:
 His incarnation
 Had for its gracious end
 Our joy and our salvation.

4 But all who turn from Christ away
 Shall be condemned forever:
 Their doom is sealed this very day,
 And death awaits them ever.
 For since they willfully refused
 Salvation to inherit
 Through Jesus' merit,
 They stand of sin accused,
 And so must suffer for it.

5 All who are faithful unto death
 Are given life forever,
 The life which is the fruit of faith
 In Jesus Christ our Saviour.
 Give us, O Lord, the faith to come
 And ever cling to Jesus!
 When death releases
 Our souls, oh, take them home,
 To dwell in heavenly places.

ISRAEL KOLMODIN, (1643-1709).

268. Oh, Joy of Joys! God so Did Love.

(Original Form.)

Ich ruf zu dir, Herr Jesu Christ. 8 7, 8 7, 8 7, 5 6 7.

JOSEPH KLUG?1535.

1. Oh, joy of joys! God so did love This world and show com - pas - sion,
 That He sent down from heaven a - bove His Son for our sal - va - tion.

So deep in sin this world was bound, Had God His

Son not giv - en, Our bonds thus riv - en, No help had

e'er been found, How - ev - er man had striv - en.

269. I Heard the Voice of Jesus Say.

Vox Dilecti. C.M.D. (First Tune.)

REV. JOHN BACCHUS DYKES, MRS. DOC., (1823-1876), 1868.

p *pp rall.* *mf a tempo.*

1. I heard the voice of Je - sus say, Come un - to me and rest;
 2. I heard the voice of Je - sus say, Be - hold, I free - ly give
 3. I heard the voice of Je - sus say, I am this dark world's Light;

Org.

cres.

Lay down, thou wea - ry one, lay down Thy head up - on my breast.
 The liv - ing wa - ter; thirst - y one, Stoop down, and drink, and live.
 Look un - to Me, thy morn shall rise, And all thy day be bright.

p *cres.*

I came to Je - sus as I was, Wea - ry, and worn, and sad;
 I came to Je - sus and I drank Of that life - giv - ing stream;
 I looked to Je - sus, and I found In Him my Star, my Sun;

cres. *ff*

I found in Him a rest - ing place, And He has made me glad.
 My thirst was quenched, my soul re - vived, And now I live in Him.
 And in that Light of life I'll walk, Till travel - ing days are done. A - men

269. I Heard the Voice of Jesus Say.

Vi tacka dig, o Fader kär. S. M. D. (Second Tune.)

SECULAR MELODY,
GÖRAN MÖLLER.

1. I heard the voice of Je - sus say, Come un - to me and rest;
2. I heard the voice of Je - sus say, Be - hold, I free - ly give
3. I heard the voice of Je - sus say, I am this dark world's Light;

Lay down, thou wea - ry one, lay down Thy head up - on my breast.
The liv - ing wa - ter; thirst - y one, Stoop down, and drink, and live.
Look un - to Me, thy morn shall rise, And all thy day be bright.

I came to Je - sus as I was, Wea - ry, and worn, and sad;
I came to Je - sus and I drank Of that life - giv - ing stream;
I looked to Je - sus, and I found In Him my Star, my Sun;

I found in Him a rest - ing - place, And He has made me glad.
My thirst was quenched, my soul re - vived, And now I live in Him.
And in that Light of life I'll walk, Till travel - ing days are done. A - men.

270. How Firm a Foundation.

Adeste Fideles (Portuguese Hymn). 11 11, 11 11.

Ascribed to JOHN READING, (-1692).

1. How firm a foun-da-tion, ye saints of the Lord, Is laid for your
 faith in His ex-cel-lent Word! What more can He say than to
 you He has said, Who un-to the Sav-iour for ref-uge have
 fled? Who un-to the Sav-iour for ref-uge have fled? A-men.

- 2 "In every condition—in sickness, in health,
 In poverty's vale, or abounding in wealth,
 At home and abroad, on the land, on the sea,
 As thy days may demand, so thy succor shall be.
- 3 "Fear not, I am with thee; oh, be not dismayed;
 For I am thy God, and will still give thee aid;
 I'll strengthen thee, help thee, and cause thee to stand
 Upheld by My righteous, omnipotent hand.
- 4 "When through the deep waters I call thee to go
 The rivers of sorrow shall not overflow;
 For I will be with thee, thy troubles to bless,
 And sanctify to thee thy deepest distress.

5 "When through fiery trials thy pathway shall lie,
My grace, all sufficient, shall be thy supply;
The flame shall not hurt thee; I only design
Thy dross to consume, and thy gold to refine.

6 'E'en down to old age, all My people shall prove
My sovereign eternal, unchangeable love;
And then, when gray hairs shall their temples adorn
Like lambs they shall still in My bosom be borne.

7 "The soul that on Jesus hath leaned for repose,
I will not, I cannot desert to His foes:
That soul, though all hell should endeavor to shake,
I'll never—no, never—no, never forsake!"

KEEN?

271. My Faith Looks up to Thee.

Olivet. 6 6 4, 6 6 6 4.

LOWELL MASON, MUS. DOC., (1792—1872), 1832.

1. My faith looks up to Thee, Thou Lamb of Cal - va - ry, Sav - iour di - vine!
2. May Thy rich grace im - part Strength to my fail - ing heart, My zeal in - spire;

Now hear me while I pray; Take all my guilt a - way;
As Thou hast died for me, Oh, may my love to Thee

Oh, let me from this day Be whol - ly Thine.
Pure, warm, and change - less be, A liv - ing fire. A - men.

3 When life's dark maze I tread,
And griefs around me spread,
Be Thou my Guide;
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray
From Thee aside.

4 When ends life's transient dream,
When death's cold sullen stream
Shall o'er me roll;
Blest Saviour, then, in love,
Fear and distrust remove;
Oh, bear me safe above,
A ransomed soul.

RAY PALMER, (1808—1887), 1830.

272. Oh, For a Faith That will not Shrink.

St. Anne. C. M. (First Tune.)

WILLIAM CROFT, MUS. DOC., (1678—1727); 1708.

1. Oh, for a faith that will not shrink, Though prest by many a foe;
That will not trem-ble on the brink Of pov-er-ty or woe; A-men.

2 That will not murmur nor complain
Beneath the chastening rod:
But in the hour of grief or pain
Can lean upon its God.

3 A faith that shines more bright and clear
When tempests rage without;
That when in danger knows no fear,
In darkness feels no doubt:

4 That bears unmoved the world's dread frown,
Nor heeds its scornful smile;

That sin's wild ocean cannot drown,
Nor Satan's arts beguile:

5 A faith that keeps the narrow way
Till life's last hour is fled,
And with a pure and heavenly ray
Lights up a dying bed.

6 Lord, give us such a faith as this,
And then whate'er may come,
We'll taste e'en here the hallowed bliss
Of an eternal home.

WILLIAM HILEY BATHURST, (1796—1877), 1831. Altered.

272. Oh, For a Faith That will not Shrink.

Lambeth. C. M. (Second Tune.)

SAMUEL WEBBE? (1740—1816).

1. Oh, for a faith that will not shrink, Though prest by many a foe;
That will not trem-ble on the brink Of pov-er-ty or woe; A-men.

SANCTIFICATION.

273. Jesus, I my Cross Have Taken.

Jag behöfver dig, o Jesus. 8 7, 8 7. D.

OSKAR AHNFELT.

1. Je - sus, I my cross have tak - en, All to leave and fol - low Thee;
2. Man may trou - ble and dis - tress me, 'Twill but drive me to Thy breast;

Des - ti - tute, de - spised, for - sak - en, Thou, from hence, my all shalt be.
Life with tri - als hard may press me, Heaven will bring me sweet - er rest.

Per - ish ev - ery fond am - bi - tion, All I've sought, or hoped, or known;
Oh, 'tis not in grief to harm me, While Thy love is left to me;

Yet how rich is my con - di - tion! God and heaven are still my own.
Oh, 'twere not in joy to charm me, Were that joy un - mixed with Thee. A - men.

Or to "What a friend", No. 144.

- | | |
|--|--|
| <p>3 Take, my soul, thy full salvation;
Rise o'er sin, and fear, and care;
Joy to find in every station
Something still to do or bear.
Think what Spirit dwells within thee;
What a Father's smile is thine;
What a Saviour died to win thee:
Child of heaven, shouldst thou repine?</p> | <p>4 Haste Thee on from grace to glory,
Armed by faith and winged by prayer;
Heaven's eternal day's before thee,
God's own hand shall guide thee there.
Soon shall close thine earthly mission,
Swift shall pass thy pilgrim days;
Hope shall change to glad fruition,
Faith to sight, and prayer to praise.</p> |
|--|--|

274. Am I a Soldier of the Cross?

Arlington. C. M. (First Tune.)

THOMAS AUGUSTINE ARNE, MUS. DOC., (1710—1778), 1762.

1. Am I a sol - dier of the cross, A fol - lower of the Lamb?

And shall I fear to own His cause, Or blush to speak His Name? A - men.

- 2 Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?
- 3 Are there no foes for me to face?
Must I not stem the flood?
Is this vain world a friend to grace,
To help me on to God?
- 4 Sure I must fight, if I would reign:
Increase my courage, Lord;

- I'll bear the toil, endure the pain,
Supported by Thy Word.
- 5 Thy saints, in all this glorious war,
Shall conquer, though they die;
They see the triumph from afar,
By faith they bring it nigh.
- 6 When that illustrious day shall rise
And all Thine armies shine
In robes of victory through the skies,
The glory shall be Thine.

ISAAC WATTS, (1674—1748), 1724. Altered.

274. Am I a Soldier of the Cross?

Marlow. C. M. (Second Tune.)

Arr. by DR. LOWELL MASON, 1832.
REV. JOHN CHETHAM, (1685?—1760), 1718.

1. Am I a sol - dier of the cross, A fol - lower of the Lamb?

And shall I fear to own His cause, Or blush to speak His Name? A - men.

275. My Soul be on thy Guard.

Labau. S. M. (First Tune.)

LOWELL MASON, MUS. DOC., (1792-1872), 1830.

1. My soul be on thy guard; Ten thousand foes a rise,

And hosts of sin are press-ing hard, To draw thee from the skies. A-men.

2 Oh, watch, and fight, and pray,
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore.

3 Ne'er think the victory won,
Nor once at ease sit down;

Thine arduous work will not be done,
Till thou receive thy crown.

4 Fight on, my soul, till death
Shall bring thee to thy God;
He'll take thee at thy parting breath,
To His divine abode.

GEORGE HEATH, (-1822), 1781.

275. My Soul, be on thy Guard.

Heath. S. M. (Second Tune.)

Arr. from ROBERT SCHUMANN, (1810-1856).

1. My soul be on thy guard; Ten thousand foes a rise,

And hosts of sin are press-ing hard To draw thee from the skies. A-men.

276. Stand up, Stand up for Jesus.

Webb. 7 6, 7 6. D.

GEORGE JAMES WEBB, (1803-1887), 1830.

1. Stand up, stand up for Je - sus! Ye sol - diers of the cross,
2. Stand up, stand up for Je - sus! The trum - pet call o - bey;

Lift high His roy - al ban - ner, It must not suf - fer loss,
Forth to the might - y con - flict In this His glo - rious day;

From vic - tory un - to vic - tory His ar - my shall be led,
Ye that are men, now serve Him A - gainst un - num - bered foes;

Till ev - ery foe is van - quished, And Christ is Lord in - deed.
Your cour - age rise with dan - ger, And strength to strength op - pose. A - men.

3 Stand up, stand up for Jesus!
Stand in His strength alone;
The arm of flesh will fail you,
Ye dare not trust your own;
Put on the gospel armor,
And, watching unto prayer,
Where duty calls or danger,
Be never wanting there.

4 Stand up, stand up for Jesus!
The strife will not be long;
This day the noise of battle,
The next the victor's song:
To him that overcometh,
A crown of life shall be;
He with the King of glory
Shall reign eternally.

GEORGE DUFFIELD, (1818-1888), 1858.

277. So Let our Lips and Lives Express.

Min ljufva tröst. L. M.

ALBERT LINDSTRÖM.

1. So let our lips and lives ex-press The ho - ly gos - pel we pro-fess:
 2. Thus shall we best pro - claim a - broad The hon - ors of our Sav - iour God;

So let our works and vir - tues shine, To prove the doc - trine all di - vine.
 When His sal - va - tion reigns with - in, And grace sub - dues the power of sin. A - men.

3 Our flesh and sense must be denied,
 Passion and envy, lust and pride;
 While justice, temperance, truth, and love
 Our inward piety approve.

4 His promise bears our spirits up,
 While we expect that blessed hope,
 The bright appearance of the Lord,
 And faith stands leaning on His Word.

ISAAC WATTS, (1674—1748), 1709. Altered.

278. Oh, For a Closer Walk with God.

Devereux. C. M.

L. DEVEREUX.

1. Oh, for a clos - er walk with God, A calm and heav - en - ly frame;
 2. Re - turn, O ho - ly Dove, re - turn, Sweet Mes - sen - ger of rest!

A light to shine up - on the road That leads me to the Lamb!
 I hate the sins that made Thee mourn, And drove Thee from my breast. A - men.

3 The dearest idol I have known,
 Whate'er that idol be,
 Help me to tear it from Thy throne,
 And worship only Thee.

4 So shall my walk be close with God,
 Calm and serene my frame;
 So purer light shall mark the road
 That leads me to the Lamb.

WILLIAM COWPER, (1731—1800), 1772. Abridged.

279. Oh, For a Heart to Praise my God.

Beatitudo. C. M.

REV. JOHN BACCHUS DYKES, MUS. DOC., (1823-1876), 1875.

1. Oh, for a heart to praise my God, A heart from sin set free!

A heart that al-ways feels Thy blood, So free-ly shed for me! A - men.

2 A heart resigned, submissive, meek,
My great Redeemer's throne;
Where only Christ is heard to speak,
Where Jesus reigns alone.

3 An humble, lowly, contrite, heart,
Believing, true, and clean;
Which neither life nor death can part
From Him that dwells within.

4 A heart in every thought renewed,
And full of love divine;
Perfect, and right, and pure, and good,
A copy, Lord, of Thine!

5 Thy nature, gracious Lord, impart,
Come quickly, from above;
Write Thy new Name upon my heart,
Thy new, best Name of Love.

CHARLES WESLEY, (1707-1788), 1742. Altered.

280. Must Jesus Bear the Cross Alone.

Maitland. C. M.

G. N. ALLEN.

1. Must Je-sus bear the cross a-lone, And all the world go free?

No, there's a cross for ev-ery one, And there's a cross for me. A - men.

2 How happy are the saints above,
Who once were sorrowing here!
But now they taste unmingled love,
And joy without a tear.

3 The consecrated cross I'll bear,
Till death shall set me free;
And then go home, my crown to wear,
For there's a crown for me.

G. N. ALLEN, (1812-1877), 1849.

281. Jesus, Keep me Near the Cross.

Near the Cross. 7 6, 7 6 Trochaic. With Chorus.

WILLIAM H. DOANE, (1831—).

1. Je - sus, keep me near the cross, There a pre - cious foun - tain
2. Near the cross, a trem - bling soul, Love and mer - cy found me;

Free to all, a heal - ing stream, Flows from Cal - vary's moun - tain.
There the bright and morn - ing star, Sheds its beams a - round me.

CHORUS.

In the cross, in the cross, Be my glo - ry ev - er;

Till my rap - tured soul shall find Rest be - yond the riv - er. A - men.

3 Near the cross! O Lamb of God,
Bring its scenes before me;
Help me walk from day to day,
With its shadows o'er me.

4 Near the cross I'll watch and wait,
Hoping, trusting ever,
Till I reach the golden strand
Just beyond the river.

Chorus.—In the cross, etc.

Chorus.—In the cross, etc.

Used by per. W. H. Doane, owner of the copyright.

FRANCES JANE CROSBY, (1823—), 1869.

282. Nearer, my God, to Thee.

Kedron. 6 4, 6 4, 6 6 4.

A. B. SPRATT.

1. Near - er, my God, to Thee! Near - er to Thee! Through Word and
Sac - ra - ment, Thou com'st to me. Thy grace is ev - er near.
Thy Spir - it ev - er here, Draw - ing to Thee. A - men.

2 Ages on ages rolled,
Ere earth appeared,
Yet Thine unmeasured love
The way prepared;
E'en then Thou yearnest for me
That I might nearer be,
Nearer to Thee!

3 Thy Son has come to earth,
My sin to bear,
My every wound to heal,
My pain to share.
God in the flesh for me,
Brings me now nearer Thee.
Nearer to Thee.

4 Lo! all my debt is paid,
My guilt is gone.
See! He has risen for me,
My throne is won.
Thanks, O my God, to Thee!
None now can nearer be,
Nearer to Thee!

5 Welcome, then, to Thy home,
Blest One in Three!
As Thou hast promised, come!
Come, Lord, to me!
Work, Thou, O God, through me,
Live Thou, O God, in me,
Even in me!

6 By the baptismal stream,
Which made me Thine,
By the dear flesh and blood
Thy love made mine,
Purge Thou all sin from me,
That I may nearer be,
Nearer to Thee!

7 Surely it matters not
What earth may bring;
Death is of no account,
Grace will I sing.
Nothing remains for me
Save to be nearer Thee,
Nearer to Thee!

283. Nearer, my God, to Thee.

Bethany. 6 4, 6 4, 6 6 4.

LOWELL MASON, MRS. DOC., (1792—1872), 1856.

1. Near - er, my God, to Thee! Near - er to Thee!

E'en though it be a cross That rais - eth me;

Still all my song shall be, Near - er, my God, to Thee.

Near - er, my God, to Thee, Near - er to Thee! A - men.

2 Though, like the wanderer,
The sun gone down,
Darkness be over me,
My rest a stone,
Yet in my dreams I'd be
Nearer, my God, to Thee,
Nearer to Thee!

3 There let my way appear
Steps unto heaven;
All that Thou sendest me
In mercy given;
Angels to beckon me
Nearer, my God, to Thee,
Nearer to Thee!

4 Then with my waking thoughts
Bright with Thy praise,
Out of my stony griefs
Bethel I'll raise;
So by my woes to be
Nearer, my God, to Thee,
Nearer to Thee!

5 Or if on joyful wing
Cleaving the sky,
Sun, moon, and stars forgot,
Upwards I fly;
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee!

284. I Need Thee, Precious Jesus.

Du ömma fadershjärta. 7 6, 7 6. D.

MORAVIAN MELODY.

1. I need Thee, pre-cious Je-sus, For I am full of sin;
My soul is dark and guilt-y, My heart is dead with-in:
I need the cleans-ing foun-tain, Where I can al-ways flee,
The blood of Christ, most pre-cious, The sin-ner's per-fect plea. A-men.

Or to "Crucifix", No. 254.

2 I need Thee, blesséd Jesus,

For I am very poor;

A stranger and a pilgrim.

I have no earthly store:

I need the love of Jesus

To cheer me on my way,

To guide my doubting footsteps,

To be my strength and stay.

3 I need Thee, blesséd Jesus,

I need a friend like Thee,

A friend to soothe and pity,

A friend to care for me:

I need the heart of Jesus

To feel each anxious care,

To tell my every trouble,

And all my sorrows share.

4 I need Thee, blesséd Jesus,

I need Thee day by day,

To fill me with Thy fulness,

To lead me on my way:

I need Thy Holy Spirit

To teach me what I am,

To show me more of Jesus,

To point me to the Lamb.

285. I Need Thee Every Hour.

I need Thee. 6 4, 6 4. With Chorus.

REV. ROBERT LOWRY, (1826—), 1872.

1. I need Thee ev - ery hour, Most gra - cious Lord,

No ten - der voice like Thine Can peace af - ford.

CHORUS.

I need Thee, oh! I need Thee, Ev - ery hour I need Thee:

Oh bless me now, my Sav - iour, I come to Thee. A - men.

2 I need Thee every hour,
Stay Thou near by;
Temptations lose their power
When Thou art nigh.
Chorus.—I need Thee, etc.

3 I need Thee every hour,
In joy or pain;
Come quickly and abide,
Or life is vain.
Chorus.—I need Thee, etc.

4 I need Thee every hour,
Teach me Thy will;
And Thy rich promises
In me fulfill.
Chorus.—I need Thee, etc.

5 I need Thee every hour,
Most Holy One,
Oh, make me Thine indeed,
Thou blessed One.
Chorus.—I need Thee, etc.

286. Guide me, O Thou Great Jehovah.

Guide me. 8 7, 8 7, 1 7.

WILLIAM L. VINER.

1. Guide me, O Thou great Je - ho - vah, Pil-grim through this bar - ren land;

D.C. Bread of heav - en, bread of heav-en, Feed me till I want no more!

I am weak but Thou art might-y, Hold me with Thy power-ful hand. A-men.

Or to "Dulce Carmen", No. 153.

2 Open now the crystal fountain,
Whence the healing streams do flow;
Let the fiery, cloudy pillar,
Lead me all my journey through;
Strong Deliverer,
Be Thou still my strength and shield!

3 When I tread the verge of Jordan,
Bid my anxious fears subside:
Death of death and hell's Destruction,
Land me safe on Canaan's side:
Songs of praises
I will ever give to Thee.

From the Welsh of WILLIAM WILLIAMS, (1717-1791), 1745.
Tr. PETER WILLIAMS, 1771.

287. Jesus, Still Lead On.

Seelenbräutigam. 5 5, 8 8, 5 5. (Modern Form.)

ADAM DRESE, (1620-1701), 1698.

1. Je - sus, still lead on, Till our rest be won.
2. If the way be drear, If the foe be near,

And al-though the way be cheer-less, We will fol - low, calm and fear - less.
Let not faith - less fears o'er-take us, Let not faith and hope for-sake us;

Guide us by Thy hand To our Fa - ther - land!
For through many a foe To our home we go!

3 When we seek relief
From a long-felt grief;
When temptations come alluring,
Make us patient and enduring;
Show us that bright shore
Where we weep no more!

4 Jesus, still lead on,
Till our rest be won;
Heavenly Leader, still direct us,
Still support, console, protect us,
Till we safely stand
In our Fatherland!

NICHOLAS LOUIS, COUNT ZINZENDORF, (1700—1760), 1721.

287. Jesus, Still Lead On.

Seelenbräutigam. 5 5, 8 8, 5 5. (*Original Form.*)

ADAM DRESE, (1620—1701), 1698.

1. Je - sus, still lead on, Till our rest be won,
2. If the way be drear, If the foe be near,

And al-though the way be cheer-less, We will fol - low, calm and fear-less.
Let not faith - less fears o'er-take us, Let not faith and hope for-sake us;

Guide us by Thy hand To our Fa - ther - land!
For through many a foe To our home we go!

288. Onward, Christian Soldiers.

St. Gertrude. 6 5. 12 Lines.

SIR ARTHUR SEYMOUR SULLIVAN, MUS. DOC., (1842-1900), 1872.

1. On - ward, Chris - tian sol - diers, March - ing as to war,

The first system of music is in 4/4 time with a key signature of one flat (B-flat). It consists of a vocal line and a piano accompaniment line. The vocal line begins with a half note G4, followed by quarter notes A4, Bb4, and C5. The piano accompaniment features a steady bass line of quarter notes G2, Bb2, and D3, with chords of G2-Bb2-D3 and G2-Bb2-D3-F3.

With the Cross of Je - sus Go - ing on be - fore.

The second system continues the melody. The vocal line has a half note G4, followed by quarter notes A4, Bb4, and C5. The piano accompaniment continues with the same bass line and chords.

Christ, the roy - al Mas - ter, Leads a - gainst the foe:

The third system continues the melody. The vocal line has a half note G4, followed by quarter notes A4, Bb4, and C5. The piano accompaniment continues with the same bass line and chords.

For - ward in - to bat - tle, See His ban - ners go.

The fourth system concludes the melody. The vocal line has a half note G4, followed by quarter notes A4, Bb4, and C5. The piano accompaniment continues with the same bass line and chords.

On - ward, Chris - tian sol - diers, March - ing as to war,

With the Cross of Je - sus Go - ing on be - fore. A - men.

2 At the sign of triumph,
 Satan's armies flee:
 On, then, Christian soldiers,
 On to victory.
 Hell's foundations quiver,
 At the shout of praise:
 Brothers, lift your voices,
 Loud your anthems raise.
 Onward, Christian Soldiers,
 Marching as to war,
 With the cross of Jesus
 Going on before.

3 Like a mighty army,
 Moves the church of God:
 Brothers, we are treading
 Where the saints have trod.
 We are not divided,
 All one body we,
 One in hope, in doctrine,
 One in charity.
 Onward, Christian soldiers,
 Marching as to war,
 With the cross of Jesus
 Going on before.

4 Crowns and thrones may perish,
 Kingdoms rise and wane,
 But the church of Jesus
 Constant will remain.
 Gates of hell can never
 'Gainst that church prevail:
 We have Christ's own promise,
 And that cannot fail.
 Onward, Christian soldiers,
 Marching as to war,
 With the cross of Jesus
 Going on before.

5 Onward, then, ye faithful,
 Join our happy throng,
 Blend with ours your voices,
 In the triumph-song:
 Glory, laud, and honor,
 Unto Christ the King:
 This through countless ages,
 Men and angels sing.
 Onward, Christian soldiers,
 Marching as to war,
 With the cross of Jesus
 Going on before.

289. Jesus, King of Glory.

St. Alban. 6 5. 12 Lines.

From FRANZ JOSEPH HAYDN, (1732-1809), 1775.

1. Je-sus, King of glo-ry, Throned a-bove the sky, Je-sus, ten-der Sav-iour,

Hear Thy chil-dren cry. Par-don our trans-gres-sions, Cleanse us from our sin,

By Thy Spir-it help us Heav-en-ly life to win. Je-sus, King of glo-ry,

Throned a-bove the sky, Je-sus, ten-der Sa-viour, Hear Thy chil-dren cry. A-men.

2 Help us ever steadfast
 In the faith to be:
 In Thy church's conflicts
 Fighting valiantly.
 Loving Saviour, strengthen
 These weak hearts of ours,
 Through Thy cross to conquer
 Crafty evil powers.
 Jesus, King of glory, etc.

3 When the shadows lengthen,
 Show us, Lord, Thy way;
 Through the darkness lead us
 To the heavenly day;
 When our course is finished,
 Ended all the strife,
 Grant us with the faithful,
 Palms and crowns of life.
 Jesus, King of glory, etc.

290. The Little While I Linger Here.

O Jesu Christ, du höchstes Gut. 8 7, 8 7, 8 8 7.

JOHANN CRÜGER, (1598—1662), 1658.

1. { The lit - tle while I ling - er here Should grief and fear o'er - take me? }
 { No; Je - sus is my Shep - herd dear, He nev - er will for - sake me. }

He gave His life to save the herd, And with His Spir - it

and His Word, Is pres - ent with us al - ways.

- 2 I hear Him speak, I know His voice,
 I go where'er He beckons.
 His own He knows, they are His choice,
 Their numbers, too, He reckons.
 And He will seek the straying sheep,
 The feeble in His bosom keep,
 And gently raise the fallen.
- 3 He strengthens me with living bread,
 With waters sweet and gracious,
 Which flow from life's great fountain-head,
 With peace and joy most precious.
 Though rough and thorny is my way,
 If from His path I do not stray,
 I shall not be discouraged.

- 4 O Thou who saidst, "Away from me
 No one shall snatch them ever."
 Thee I implore, to Thee I flee,
 Ah leave, forsake me, never!
 The world allures; oh, guide me through,
 That with the blesséd I may view
 Thy Father's glorious mansions.
- 5 How vain the worldling's pomp and show,
 How brief His joys and pleasures!
 The night approaches now, and lo!
 We leave all earthly treasures.
 And then what is all earthly bliss
 To that blest promise, Where He is
 We shall be with Him also!

291. How Blest are the Hours that Jesus Bestows.

Ack, saliga stunder. 11 11 11, 6 6 11.

OSKAR AHNFELT.

1. How blest are the hours that Je - sus bestows, When won - ders of grace to the

spir - it He shows! His Word lights the way to the heav - en - ly goal,

His Spir - it is near us, His Spir - it is near us,

To rouse us, and teach us, and com - fort our soul! A - men.

2 Lord Jesus, our Saviour, Thy Spirit us give
 To quicken, and strengthen, and cause us to live;
 Grant faith and give love, and in mercy bestow
 ¶: Whatever is needed, :¶
 To exercise faith in our hearts here below.

3 Our hearts are so cold, yea, as hard as a stone;
 Such are they by nature, and Thou art alone,
 On earth and in heaven, the Saviour who can,
 ¶: A new heart creating, :¶
 A new heart creating, make each a new man.

4 From sorrows of earth wilt Thou now turn our mind,
 For days that are coming, oh, help us to find
 Our joy and our comfort in what Thou hast wrought;
 ¶: For we are Thy people, :||
 With death, wounds, and anguish so precious bought.

5 Lord, therefore, remember in mercy and love
 Thy people, and grant us Thy help from above;
 Thy law cause to wake us, Thy grace give us cheer,
 ¶: And lead us Thy Spirit, :||
 So that we may know that Thy presence is near.

FROM HEMLANDSSÅNGER.

292. Rise From thy Stupor.

Ängsliga hjärta, upp ur din dväla. 10 10, 5 5 10.

OSKAR ÅHNELT.

1. Rise from thy stu - por, heart so un - eas - y; Why so com - plete - ly for -
 get what thou hast? Christ is for - ev - er Thy lov - ing Sav - iour,
 He's still the same as He was in the past. A - men.

2 Pause and consider, earnestly ponder
 What thou possessest in Him, not in thee:
 Righteous and holy,
 Perfect most truly

Art thou in Christ, who from sin sets thee free. Him upon whom all thy burdens were cast.

3 Though thou at times can not feel it, nor see it,
 Though so unholly and sinful within,
 Jesus hath bought thee,
 And mercy brought thee,

And still upholds thee, and saves thee from sin. To be thy Strength, and thy Comfort, and

4 Right in the midst of sin's daily affliction,
 Justification eternal thou hast.

That thou art holy
 Thou ow'st Him solely,

5 God is in Christ now thy Friend and thy
 Jesus thy Brother on Calvary died; [Father;
 And by His merit
 Has sent His Spirit, [Guide.

293. Jesus, Thou my Heart's Desire.

Jesus, du mitt hjärtas trängtan. 8 8 7, 8 8, 7 7.

SECULAR MELODY.
H. WETTERLING.

1. Je - sus, Thou my heart's De - sire, Bless - ed Lord and on - ly Sav - iour,
2. Thou a - lone canst sat - is - fy me, And as - suage my thirst so burn - ing



Let my soul find rest in Thee, Let my soul find rest in Thee.
With the wa - ter from life's well, With the wa - ter from life's well.



Let Thy wea - ry dove re - tire To Thy bo - som safe for - ev - er -
Sav - iour, Thou canst sanc - ti - fy me; For Thy grace my heart is yearn - ing;



Fly - ing o'er this rest - less sea Home to rest in peace with Thee.
With Thy ful - ness in me dwell, Bless - ed Lord, and all is well. A - men.



294. Dear Saviour, in Thy Bosom Hide me.

O Herre Jesus, vid ditt hjärta. 9 8, 9 8, 8 8.

SWEDISH FOLK MELODY.

1. Dear Sav-iour, in Thy bos-om hide me, There make the wea - ry wan-derer blest;

In all the world there's none be-side Thee To give my soul the longed-for rest.

Dear Je-sus, I would come to Thee, Be Thine through-out e-ter-ni - ty. A - men.

2 The world to me is dark and dreary :

My evil heart does cause me grief.

Redeemer, I am sad and weary,

Give Thou my troubled soul relief.

Come, precious Jesus, lead Thou me,

And keep me ever near to Thee.

3 With Thee I'm safe from every danger,

But only Lord, when in Thy care :

For here on earth I'm but a stranger,

And prone to fall in every snare.

Thou art the true and living Way,

Blest Jesus, keep me Thine always.

295. O Lord, Devoutly Love I Thee.

Herzlich lieb hab ich dich, o Herr. 8 8 7, 8 8 7, 8 8, 8 8, 8 8. MATTHIAS GASTRITZ, 1571.

1. } O Lord, de - vout - ly love I Thee, Come, Je - sus, and a - bide with me,
 In this wide world of anx - ious care, Vain glo - ry find I ev - ery - where,

And grant me e'er Thy fa - vor. } E'en though, in woe - ful ag - o - ny,
 But peace with Thee, my Sav - iour. }

My soul and bod - y pine a - way, Thou art my Com - fort, ev - er blest,

I safe - ly on Thy bos - om rest. Lord Je - sus Christ,

My Sav - iour dear, my Sav - iour dear, Thy sav - ing hand is ev - er near.

2 Almighty God, for what I own,
 Receive, and am, to Thee alone
 I ought my thanks to render.
 Teach me to use Thy gifts, I pray,
 To aid the poor, and never stay,
 O Lord, Thy mercies tender.

Make known to me, O God, Thy will,
 And purge my soul of every ill;
 Yea, make me patient and content,
 Nor let my soul to earth be bent,
 Lord Jesus Christ, for Thy death's sake:
 The bonds of my affliction break.

3 Send, Lord, Thine angels forth at last
 To bear my soul, when life is past,
 Where heavenly joy aboundeth
 And let my weary body rest
 In peace, where'er Thou seest best,
 Until Thy voice resoundeth.

Then lo! in holy vesture clad
 I shall behold my Lord and God;
 His grace and glory then shall be
 My joy in all eternity.
 Lord Jesus Christ, my prayer fulfill;
 In life, in death Thine am I still.

MARTIN SCHALLING, (1532—1608), 1571.
 JOHAN OLOF WALLIN, (1779—1839), 1819.

296. Jesus Keep in Memory Ever.

Jesus! du dig själf uppväckte. 8 7, 8 7, 8 7 7.

SWEDISH, 1695.

1. { Je-sus keep in mem-ory ever Wouldst thou be God's child and friend; } In thy rest and
 { Let thy heart for - get Him nev-er, Still thy gaze on Je - sus bend. }

in thy la-bor Look to Him with ev-ery breath, Look to Je - sus' life and death.

2 Look to Jesus, till reviving
 Faith and love thy bosom swell;
 Strength for all things good deriving
 From Him who did all things well;
 Work as He did, in thy season,
 Works which shall not fade away,
 Work while it is called to-day.

3 Look to Jesus, praying, waking,
 When thy feet on roses, tread;
 Follow, worldly pomp forsaking,
 With thy cross, where He hath led.
 Look to Jesus in temptation;
 Baffled shall the tempter flee,
 And God's angels come to thee.

4 Look to Jesus, when dark lowering
 Perils thy horizon dim;
 Unlike His disciples cowering,
 Calm 'mid tempests look on Him.
 Trust in Him who still rebuketh
 Wind and billow, fire and flood;
 Forward! then, and trust in God.

5 Look to Jesus when distressed,
 See what He, the Sinless, bore;
 Is thy heart with conflict presséd?
 Is thy soul still harassed sore?
 See His bloody sweat, His conflict
 Watch His agony increase,
 Hear His prayer, and taste His peace!

6 Art thou by sore want surrounded?
 Do thy pains press forth thy sighs?
 Art thou wronged and deeply wounded?
 Does a scornful world despise?
 Friends forsake thee or deny thee?
 See what Jesus must endure,
 He who as the light was pure!

7 Look to Jesus still to shield thee
 When this dwelling thou must leave
 In that last need He will yield thee
 Peace the world can never give.
 Look to Him, thy head low bending;
 He, who finished all for thee,
 Takes thee then with Him to be.

FRANS MICHAEL FRANZEN, (1772—1847), 1816.

297. We Christians Should Ever Consider.

Oss kristna bör tro och besinna. 9 8, 9 8, 9 9 8.

OLD SWEDISH MELODY, KNOWN 1540.

1. { We Christians should ev-er con - sid - er What Christ hath so gra-cious-ly taught ; }
 For He, who hath made us His chil-dren, Would have us re - tain in our thought }

How lit - tle things earth - ly do mer - it, Lest we, who should

heav - en in - her - it, The heav - en - ly prize leave un - sought.

2 All nature a sermon may preach thee;

The birds sing thy murmurs away;

The birds, which nor sowing nor reaping,

God fails not to feed day by day;

And He, who those creatures doth cherish,

He never will leave thee to perish;

Or art thou not better than they?

3 The lilies, nor toiling nor spinning,

Their clothing how gorgeous and fair!

What tints in their tiny robes woven,

What wondrous devices are there!

All Solomon's stores could not render

One festival robe of such splendor

As the modest field lilies do wear.

4 If God o'er the grass and the flowers

Such delicate beauty hath spread,

The flowers which to-day are so fragrant,

To-morrow are faded and dead;

Oh, why, then, should earthly cares fret thee?

Thy Father will never forget thee,

Nor fail to provide thee with bread.

298. I Have a Friend.

Jag har en vän. 11 10, 11 10. Iambic.

SWEDISH FOLK MELODY.

1. I have a Friend so pa - tient, kind, for - bear - ing,

Of all my friends this Friend doth love me best;

Though I am weak and sin - ful, yet when shar - ing

His love and mer - cy I am ev - er blest. A - men.

2 He is my Lord, my Friend, yea, He's my brother;
And Jesus Christ is His most blessed Name.

He loves more tenderly than any mother;
To rest in Him is more than wealth and fame.

3 My poor and wretched soul He bought so dearly,
And freed from condemnation, death, and hell;
The old and bitter foe He crushed completely.
My soul, rejoice and sing, for all is well!

4 Thus I'm redeemed; no more the law prevaieth,
For Christ, the Lord, is my Redeemer's Name;
His precious blood more than my sin avaieth;
His merit covers all my guilt and shame.

5 With hallelujahs here I'd tell the story,
My Lord to praise, to laud and magnify:
And praise His Name for evermore in glory,
Before His throne with all the saints on high.

299. Jesus, and Shall it Ever be.

Blendon. L. M. (First Tune.)

FELICE DE GIARDINI, (1716—1796).

1. Je-sus, and shall it ev - er be, A mor-tal man a-shamed of Thee?

Ashamed of Thee, whom angels praise, Whose glories shine through endless days. A-men.

- 2 Ashamed of Jesus! sooner far
Let evening blush to own a star;
He sheds the beams of light divine
O'er this benighted soul of mine.
- 3 Ashamed of Jesus! just as soon
Let midnight be ashamed of noon;
'Tis midnight with my soul, till He,
Bright Morning Star, bid darkness flee.

- 4 Ashamed of Jesus! that dear Friend
On whom my hopes of heaven depend!
No; when I blush, be this my shame,
That I no more revere His Name.
- 5 Soon shall He come with power to bless
All who do here His Name confess;
And then may this my glory be,
That He is not ashamed of me!

JOSEPH GRIGG, (c. 1720—1768), 1765. Altered and Abridged.

299. Jesus, and Shall it Ever be.

Federal Street. L. M. (Second Tune.)

HENRY KEMBLE OLIVER, (1800—1885), 1832.

1. Je-sus, and shall it ev - er be, A mor-tal man a-shamed of Thee?

Ashamed of Thee, whom an-gels praise, Whose glories shine through endless days. A-men.

300. Thee will I Love, my Strength, my Tower.

Ich will dich lieben, meine Stärke. 8 8, 8 8, 8 8.

KÖNIG'S CHORAL BUCH, 1738.



1. Thee will I love, my Strength, my Tower, Thee will I love, my Joy, my Crown;



Thee will I love with all my power, In all Thy works, and Thee a - lone:



Thee will I love, till the pure fire Fill my whole soul with chaste de - sire.



- 2 I thank Thee, uncreated Sun,
That Thy bright beams on me have shined;
I thank Thee, who hast overthrown
My foes, and healed my wounded mind;
I thank Thee, whose enlivening voice
Bids my freed heart in Thee rejoice.
- 3 Uphold me in the doubtful race,
Nor suffer me again to stray;
Strengthen my feet, with steady pace
Still to press forward in Thy way;
That all my powers, with all their might,
In Thy sole glory may unite.

- 4 Thee will I love, my Joy, my Crown;
Thee will I love, my Lord, my God!
Thee love beneath Thy smile or frown,
Beneath Thy scepter or Thy rod.
What though my flesh and heart decay?
Thee shall I love in endless day.

301. Jesus, Lord and Precious Saviour.

Hela världen fröjdes Herren! 8 7, 8 7, 7 7.

SWEDISH, 1689.

1. } Je - sus, Lord and pre - cious Sav - iour, All my com - fort and my joy! }
 } Gra - cious - ly ex - tend Thy fa - vor, Let Thy Word my soul em - ploy. }

Je - sus, come, a - bid with me, Let me ev - er be with Thee.

2 What I do, oh, let me ever
 Jesus, in Thy Name begin;
 Give success to my endeavor,
 Final victory therein.

Jesus, come, abide with me,
 Let me ever be with Thee.

3 Let my words and thoughts, O Saviour,
 To Thy praise and glory tend;
 Help me, Lord, that I may gather

Treasures that shall never end.
 Jesus, come, abide with me,
 Let me ever be with Thee.

4 When my days on earth are over,
 Let me gladly take my rest;
 May the time come, blessed Saviour,
 When to Thee it seemeth best.
 Jesus, come, abide with me,
 Let me ever be with Thee.

JACOB ARRHENIUS, (1642—1725), 1689.
 JOHAN OLOF WALLIN, (1779—1839), 1819.

302. Jesus is my Friend Most Precious.

Jesus är min vän den bästa. 8 7, 8 7, D.

GUSTAF DÜBEN, (1671—1730), 1674.

1. } Je - sus is my Friend most pre - cious, Nev - er friend doth love as He; }
 } Should I leave this Friend so gra - cious, Spurn His won - drous love for me? }

Nor nor friend nor foe shall sev - er Me from Him who loves me so;

His shall be my will for - ev - er, There a - bove, and here be - low.

2 Bitter death for me He suffered;
From all guilt He set me free;
To His Father He hath offered
Everlasting prayers for me.
Who is he that would condemn me?
Christ hath saved me by His grace;
Who can from my Saviour draw me?
I am safe in His embrace.

3 And I am persuaded ever,
Life nor death shall tear me from
Christ, my blessed Lord and Saviour;
Present things nor things to come,
Height, nor depth, nor fear, nor favor,
Aught that heaven and earth afford,
Can me from God's love e'er sever,
Love revealed in Christ our Lord.

JACOB ÄRRHENIUS, (1642—1725), 1691.

303. Shine on our Souls, Eternal God.

Nun danket all und bringet Ehr. C. M.

STÖRL'S GESANG-UND NOTENBUCH, 1710.

1. Shine on our souls, e - ter - nal God! With rays of beau - ty shine;
2. Did we not raise our hands to Thee, Our hands might toil in vain;

Oh, let Thy fa - vor crown our days, And all their round be Thine.
Small joy suc - cess it - self could give, If Thou Thy love re - strain.

Or to "Chesterfield", No. 117.

3 With Thee let every week begin,
With Thee each day be spent,
For Thee each fleeting hour improved,
Since each by Thee is lent.

4 Thus cheer us through this toilsome road,
Till all our labors cease;
And heaven refresh our weary souls
With everlasting peace.

PHILIP DODDRIDGE, (1702—1751), 1755. A.

304. The Lord my Shepherd is.

Newland. S. M. (First Tune.)

HENRY J. GAUNTLETT, Mus. Doc., (1806—1876), 1857.

1. The Lord my Shep-herd is, I shall be well sup-plied:

Since He is mine, and I am His, What can I want be-side? A-men.

- 2 He leads me to the place
Where heavenly pasture grows,
Where living waters gently pass,
And full salvation flows.
- 3 If e'er I go astray,
He doth my soul reclaim,
And guides me in His own right way,
For His most holy Name.

- 4 While He affords His aid,
I cannot yield to fear:
Though I should walk through death's dark
My Shepherd's with me there. [shade,
- 5 The bounties of Thy love
Shall crown my following days;
Nor from Thy house will I remove,
Nor cease to speak Thy praise.

ISACC WATTS, (1674—1748), 1719.

304. The Lord my Shepherd is.

Dennis. S. M. (Second Tune.)

Arr. from HANS GEORG NÄGELI, (1773—1836).
By DR. LOWELL MASON, 1845.

1. The Lord my Shep-herd is, I shall be well sup-plied:

Since He is mine, and I am His, What can I want be-side? A-men.

305. If God Himself be for me.

Jag sjunger nu om seger. 7 6, 7 6. D.

SWEDISH FOLK MELODY.

1. If God Him - self be for me, I may a host de - fy;
2. I build on this foun - da - tion, That Je - sus and His blood

For when I pray, be - fore me My foes con - found - ed fly.
A - lone are my sal - va - tion, The true e - ter - nal good:

If Christ, the Head, be - friend me, If God be my sup - port,
With - out Him, all that pleas - es Is val - ue - less on earth:

The mis - chief they in - tend me Shall quick - ly come to naught.
The gifts I owe to Je - sus A - lone my love are worth. A - men.

3 His Holy Spirit dwelleth
Within my willing heart,
Tames it when it rebelleth,
And soothes the keenest smart.
He crowns His work with blessing,
And helpeth me to cry
"My Father!" without ceasing
To Him who reigns above.

4 To mine His Spirit speaketh
Sweet words of soothing power,
How God in Him that seeketh
For rest, hath rest in store.
How God Himself prepareth
My heritage and lot,
And though my body weareth,
My heaven shall fail me not.

306. What our Father Does is Well.

Verona. 7 7, 7 7, 7 7.

JOHN H. DEANE, (1824-1881).

1. What our Fa - ther does is well: Bless - ed truth His chil - dren tell!

Though for plen - ty He send want, Though the har - vest store be scant,

Yet we rest up - on His love, Seek - ing bet - ter things a - bove. A - men.

2 What our Father does is well:

Shall the wilful heart rebel
If a blessing He withhold
In the field, or in the fold?
Is He not Himself to be
All our store eternally?

3 What our Father does is well:

Though He sadden hill and dell,
Upward yet our praises rise
For the strength His Word supplies.
He has called us sons of God;
Can we murmur at His rod?

4 What the Father does is well:

May the thought within us dwell
Though nor milk nor honey flow
In our barren Canaan now,
God can save us in our need;
God can bless us, God can feed.

5 Therefore unto Him we raise

Hymns of glory, songs of praise;
To the Father and the Son
And the Spirit, Three in one,
Honor, might, and glory be,
Now and through eternity.

307. Commit thou all thy Griefs.

LOWELL MASON, MUS. DOC., (1792—1872).
Har. by DIBDIN.

Kane. S. M. D.

1. Com - mit thou all thy griefs And ways in - to His hands,
2. Thou on the Lord re - ly, So safe shalt thou go on;

To His sure truth and ten - der care Who earth and heaven com - mands:
Fix on His work thy stead - fast eye, So shall thy work be done.

Who points the clouds their course, Whom winds and seas o - bey,
No prof - it canst Thou gain By self - con - sum - ing care;

He shall di - rect thy wan - dering feet, He shall pre - pare thy way.
To Him com - mend thy cause; His ear At - tends the soft - est prayer. A - men.

Or to "Thessalonica", No. 261.

- 3 Thy everlasting truth,
Father, Thy ceaseless love,
Sees all Thy children's wants, and knows
What best for each will prove.
And whatsoever Thou wilt,
Thou dost, O King of kings!
What Thine unerring wisdom chose,
Thy power to being brings.
- 4 Thou everywhere hast sway,
And all things serve Thy might;
Thy every act pure blessing is,
Thy path unsullied light.
When Thou arisest, Lord,
What shall Thy work withstand?
When what Thy children want Thou giv'st,
Who, who shall stay Thy hand?

308. How Happy is the man who Hears.

Devises. C. M.

TUCKER.

1. How hap - py is the man who hears In - struc - tion's warn - ing voice,
2. For she has treas - ures great - er far Than east or west un - fold;

And who ce - les - tial wis - dom makes His ear - ly
And her re - wards more pre - cious are Than all their

on - ly choice! His ear - ly on - ly choice!
stores of gold, Than all their stores of gold. A - men.

3 She guides the young with innocence
In happy paths to tread;
A crown of glory she bestows
Upon the hoary head.

4 According as her labors rise,
So her rewards increase;
Her ways are ways of pleasantness,
And all her paths are peace.

MICHAEL BRUCE, (1746—1767), 1770.

309. I am Jesus' Little Lamb.

Weil ich Jesu Schaefflein bin. 7 7, 8 8, 7 7. (First Tune.)

GERMAN.

1. I am Je - sus' lit - tle Lamb, There - fore glad at heart I am;

Je - sus loves me, Je - sus knows me, All that's good and fair He shows me,

Tends me ev - ery day the same, Ev - en calls me by my name. A-men.

2 Out and in I safely go,
Want and hunger never know;
Soft green pastures He discloseth,
Where His happy flock repositeth;
When I faint or thirsty be,
To the brook He leadeth me.

3 Should not I be glad all day
In this blessed fold to stay?
By this holy Shepherd tended,
Whose kind arms, when life is ended,
Bear me to the world of light?
Yes! oh yes, my lot is bright.

HENRIETTA LOUISA VON HAYDN, (1734-1782), 1778.

309. I am Jesus' Little Lamb.

Jesu lilla lam jag är. 7 7, 8 8, 7 7. (Second Tune.)

SWEDISH.
Fine.

1. I am Je - sus' lit - tle Lamb, There - fore glad at heart I am;

D.C.—Tends me ev - ery day the same, Ev - en calls me by my name.

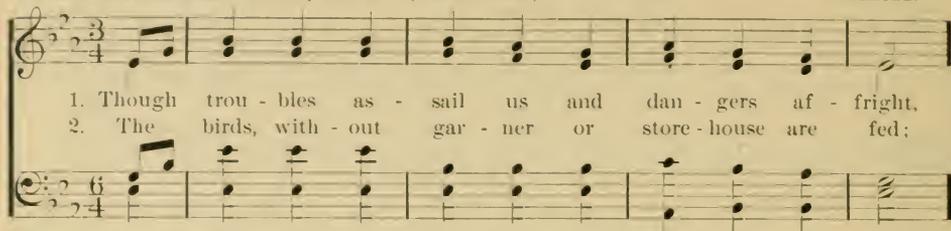
D.C. al fine.

Je - sus loves me, Je - sus knows me, All that's good and fair He shows me, A-men.

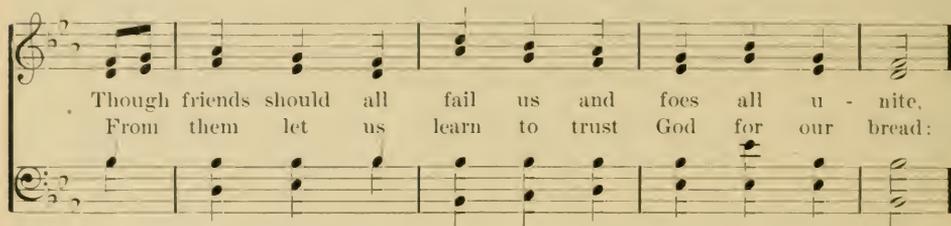
310. **Though Troubles Assail us.**

Om faror förfära. 11 11, 11 11. (First Tune.)

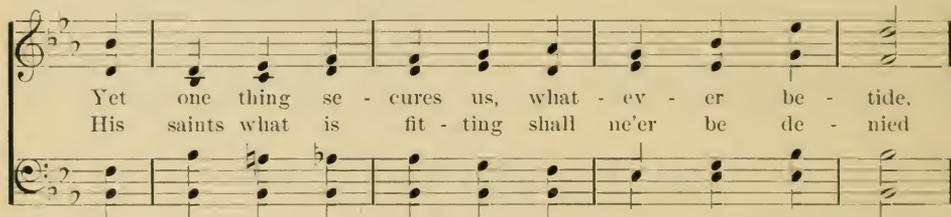
C. STRAUBE.



1. Though trou - bles as - sail us and dan - gers af - fright,
2. The birds, with - out gar - ner or store - house are fed;



Though friends should all fail us and foes all u - nite,
From them let us learn to trust God for our bread:



Yet one thing se - cures us, what - ev - er be - tide,
His saints what is fit - ting shall ne'er be de - nied



The prom - ise as - sures us—"The Lord will pro - vide."
So long as 'tis writ - ten, "The Lord will pro - vide." A - men.

3 When Satan assails us to stop up our path,
And courage all fails us we triumph by faith.
He cannot take from us, though oft he has tried,
This heart-cheering promise "The Lord will provide."

4 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."

310. Though Troubles Assail us.

(Second Tune.)

På jorden är allting föränderligt. 11 11, 11 11.

WOLFGANG S. MOZART, (1756—1791).

1. Though trou - bles as - sail us and dan - gers af - fright,
2. The birds, with - out gar - ner or store - house are fed;

Though friends should all fail us and foes all u - nite,
From them let us learn to trust God for our bread:

Yet one thing se - cures us, what - ev - er be - tide,
His saints what is fit - ting shall ne'er be de - nied

The prom - ise as - sures us—"The Lord will pro - vide."
So long as 'tis writ - ten, "The Lord will pro - vide." A - men.

3 When Satan assails us to stop up our path,
And courage all fails us we triumph by faith.
He cannot take from us, though oft he has tried,
This heart-cheering promise "The Lord will provide."

4 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."

311. God Moves in a Mysterious way.

St. Stephen. C. M.

REV. WILLIAM JONES, (1726-1800), 1789.

1. God moves in a mys - te - rious way, His won - ders to per - form:
2. Deep in un - fath - om - a - ble mines Of nev - er - fail - ing skill,

He plants His foot-steps in the sea, And rides up - on the storm.
He treas - ures up His bright de - signs, And works His sov - ereign will. A - men.

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 works in vain.
God is His own interpreter,
And He will make it plain.

WILLIAM COWPER, (1731-1800), 1774.

312. Let, O my Soul, Thy God Direct Thee.

Min själ och sinne låt Gud råda. 9 8, 9 8, 8 8.

SWEDISH, 1661.

1. { Let, O my soul, thy God di - rect thee, And trust in Him through all thy days; }
{ In ev - ery dan - ger He'll pro - tect thee, And crown thy years with peace and grace. }

He doth not build up - on the sand Who trusts in God's al - might - y hand.

- 2 Of what avail is all our sorrow?
 What profit all our sighs and tears?
 Why should we grieve for each to-morrow?
 Why thus begin and end our years?
 Our sighs and sorrows but increase
 Our burdens and disturb our peace.
- 3 Be still, in faith and hope abiding,
 Trust in thy God and be content;
 In His unfailing love confiding,
 Take what His gracious hand hath sent,
 To God who chose thee as His own
 Thy every need and care is known.
- 4 The time to comfort thee He knoweth,
 He giveth thee whate'er is best;
 The prayer that from thy bosom goeth
 He heareth ere it is expressed.
 With gifts He cometh unawares
 In answer to thy fervent prayers.
- 5 Think not when tried and tempest driven,
 Thou art forsaken by thy God;
 For those who are the heirs of heaven
 Must pass beneath the chastening rod.
 The night of weeping may ere long
 Be changed into the morn of song.
- 6 What does it cost the Lord Almighty
 To raise the humble and the low?
 Or to abase the high and mighty,
 And cause their utter overthrow?
 For He whose wonders none can trace,
 He lifteth up; He doth abase.
- 7 Walk in His truth, be firm and fearless,
 And do thy duty day by day;
 Trust in His Word when sad and cheerless,
 Make it thy comfort and thy stay.
 The Lord thy God thy refuge make,
 And He will never thee forsake.

GEORG NEUMARK, (1621-1681), 1657.
 JOHAN OLOF WALLIN, (1779-1839), 1819.

313. What Cheering Words are These.

Holborn. S. M.

ST. ALBAN'S TUNE BOOK.

1. What cheer - ing words are these! Their sweet - ness who can tell?
 In time and to e - ter - nal days, 'Tis with the right - eous well." A - men.

- 2 In every state secure
 Kept by Jehovah's eye,
 'Tis well with them while life endure,
 And well when called to die.
- 3 'Tis well when joys arise;
 'Tis well when sorrows flow;
 'Tis well when darkness veils the skies,
 And strong temptations blow.
- 4 'Tis well when on the mount
 They feast on dying love:
 And 'tis as well in God's account,
 When they the furnace prove.
- 5 'Tis well when Jesus calls,
 'From earth and sun arise,
 Join with the hosts of ransomed souls,
 Made to salvation wise."

JOHN KENT, (1766-1843), 1803. a.

314. Come, ye Disconsolate.

Come, ye disconsolate. 11 10, 11 10.

SAMUEL WEBBE, (1740—1816), 1790.

1. Come, ye dis - con - so - late, wher - e'er ye lan - guish;

Come to the mer - cy seat, fer - vent - ly kneel;

Here bring your wound - ed hearts, here tell your an - guish:

Earth has no sor - row that heaven can - not heal. A - men.

2 Joy of the desolate, light of the straying,
 Hope, when all others die, fadeless and pure!
 Here speaks the Comforter, tenderly saying,
 Earth has no sorrow that heaven cannot cure.

3 Here see the Bread of Life; see waters flowing
 Forth from the throne of God, pure from above;
 Come to the feast of love; come, ever knowing
 Earth has no sorrow but heaven can remove.

THOMAS MOORE, (1779—1852), 1816.

315. Safe in the Arms of Jesus.

Safe in the arms of Jesus. 7 6, 7 6. D. With Chorus. WILLIAM H. DOANE, (1831—), 1869.

1. Safe in the arms of Je - sus, Safe on His gen - tle breast,

Cho.—Safe in the arms of Je - sus, Safe on His gen - tle breast,

There by His love o'er - shad - ded, Sweet - ly my soul shall rest.

There by His love o'er - shad - ded, Sweet - ly my soul shall rest.

Hark! 'tis the voice of an - gels, Borne in a song to me,

O - ver the fields of glo - ry, O - ver the jas - per sea..... A - men.

2 Safe in the arms of Jesus,
 Safe from corroding care,
 Safe from the world's temptations,
 Sin cannot harm me there.
 Free from the blight of sorrow,
 Free from my doubts and fears;
 Only a few more trials,
 Only a few more tears!

3 Jesus, my heart's dear refuge,
 Jesus has died for me;
 Firm on the Rock of Ages
 Ever my trust shall be.
 Here let me wait with patience,
 Wait till the night is o'er;
 Wait till I see the morning
 Break on the golden shore.

Chorus.—Safe in the arms of Jesus, etc.

Chorus.—Safe in the arms of Jesus, etc.

316. Wheresoe'er I Roam.

Hvar jag går. 10 9, 10 9, 10 9, 10 7.

DANISH

1. Where - so - e'er I roam through val - leys drea - ry, O - ver
 2. All my needs e - ter - nal - ly sup - ply - ing, All in
 3. Pier - céd Heart with love o'er - flow - ing, guide me, Help me

moun-tains, or in path - less wood, Ev - er with me is a Friend to
 all to me that Friend shall be; Ev - ery - thing for which my heart is
 through life's des - ert find my way; Let my faith, no mat - ter what be -

cheer me, Warn - ing, com - fort - ing as none else could.
 sigh - ing He per - ceives, and helps me lov - ing - ly.
 tide me, Find as - sur - ance in Thy wounds for aye.

'Tis the Shep - herd, who once dy - ing, bleed - ing,
 Though I oft - en feel for - sa - ken, lone - ly,
 To Thy bos - om, for this life is fleet - ing,

Still through all e - ter - ni - ty shall live;
 He is ev - er near, for He did say:
 Take me, wash my gar - ments in thy blood,

Fol - low - ing His flock, pro - tect - ing, feed - ing, He the
 "I am with you al - way", and this on - ly Gives me
 And a - ri - sing may I at Thy meet - ing Cry with

ten - derest care doth give. Fol - low - ing His flock, pro - tect - ing,
 cour - age on my way. "I am with you al - way", and this
 joy: My Lord and God. And a - ri - sing may I at Thy

feed - ing, He the ten - derest care doth give.
 on - ly Gives me cour - age on my way.
 meet - ing Cry with joy: My Lord and God. A - men.

DEATH AND RESURRECTION.

317. I Would not Live Always.

Frederick. 11 11, 11 11.

GEORGE KINGSLEY, (1811—1884), 1883.

1. I..... would not live al - way, I ask not to stay
 2. I..... would not live al - way, thus fet - tered by sin,
 3. I..... would not live al - way, no, wel - come the tomb;

Where storm af - ter storm ri - ses dark o'er the way:
 Temp - ta - tion with - out, and cor - rup - tion with - in:
 Since Je - sus hath lain there, I.... dread not its gloom:

The few lu - rid morn - ings that dawn on us here
 E'en the rap - ture of par - don is min - gled with fears,
 There sweet be my rest, till He bid me a - rise

Are e - nough for life's woe, full e - nough for its cheer.
 And the cup of thanks - giv - ing with pen - i - tent tears.
 To hail Him in triumph de - scend - ing the skies. A - men.

4 Who, who would live always, away from His 5 Where the saints of all ages in harmony meet,
 Away from yon heaven, that blissful abode, [God? Their Saviour and brethren transported to greet;
 Where the rivers of pleasure flow o'er the bright While the songs of salvation unceasingly roll,
 And the noontide of glory eternally reigns: [plains, And the smile of the Lord is the feast of the soul!

WILLIAM AUGUSTUS MÜHLENBERG, (1796—1877), 1826.

318. A few More Years Shall Roll.

Chalvey. S. M. D.

REV. LEIGHTON GEORGE HAYNE, MUS. DOC., (1836-1883), 1868.

1. A few more years shall roll, A few more sea - sons come,

And we shall be with those that rest, A - sleep with - in the tomb:

Then, O my Lord, pre - pare My soul for that great day;

Oh, wash me in Thy pre-cious blood, And take my sins a - way! A-men.

2 A few more storms shall beat
 On this wild, rocky shore,
 And we shall be where tempests cease,
 And surges swell no more.
 A few more struggles here,
 A few more partings o'er,
 A few more toils, a few more tears,
 And we shall weep no more.

3 'Tis but a little while
 And He shall come again,
 Who died that we might live, who lives
 That we with Him may reign:
 Then, O my Lord, prepare
 My soul for that glad day;
 Oh, wash me in Thy precious blood,
 And take my sins away!

319. My God, I Know that I Must die

Vater unser im Himmelreich. 8 8, 8 8, 8 8.

STRASSBURGER GESANGBUCH, 1537.

1. My God, I know that I must die: My mor-tal life is pass-ing hence;

On earth I nei-ther hope nor try To find a last-ing res-i-dence.

Then teach me by Thy heaven-ly grace With joy and peace my death to face.

Or to "*Misströsta ej att Gud är god*", No. 320.

- | | |
|---|---|
| <p>2 My God, I know not when I die;
What is the moment or the hour;
How soon the clay may broken lie,
How quickly pass away the flower:
Then may Thy child preparéd be
Through time to meet eternity.</p> | <p>4 My God, I know not where I die,
Where is my grave, beneath what strand;
Yet from its gloom I do rely
To be delivered by Thy hand.
Content, I take what spot is mine,
Since all the earth, my Lord, is Thine.</p> |
| <p>3 My God, I know not how I die;
For death has many ways to come,
In dark mysterious agony,
Or gently as a sleep to come.
Just as Thou wilt, if but it be
To bring me, blesséd Lord, to Thee!</p> | <p>5 My gracious God, when I must die,
Oh, bear my happy soul above,
With Christ, my Lord, eternally
To share Thy glory and Thy love:
Then comes it right and well to me,
When, where, and how my death shall be.</p> |

320. Lord Jesus Christ, True God and Man.

Misströsta ej att Gud är god. L. M. 6 Lines.

SWEDISH, 1695.
ISRAEL KOLMODIN? (1643—1707).

1. Lord Je - sus Christ, true Man and God, Who bor - est an - guish, scorn, the rod,

And diedst at last up - on the tree, To bring Thy Fa - ther's grace to me:

I pray Thee, through that bit - ter woe, Let me, a sin - ner, mer - cy know.

Or to "Vater unser im Himmelreich", No. 319.

- 2 When comes the hour of failing breath,
And I must wrestle, Lord, with death,
When from my sight all fades away,
And when my tongue no more can say,
And when my ears no more can hear,
And when my heart is racked with fear,
- 3 When all my mind is darkened o'er,
And human help can do no more;
Then come, Lord Jesus! come with speed,
And help me in my hour of need;
Lead me from this dark vale beneath,
And shorten then the pangs of death.

- 4 Joyful my resurrection be,
Thou in the judgment plead for me,
And hide my sins, Lord, from Thy face,
And give me life, Lord, by Thy grace!
I trust Thee utterly, my Lord,
For Thou hast promised in Thy Word!
- 5 Dear Lord, forgive us all our guilt;
Help us to wait until Thou wilt
That we depart; and let our faith
Be brave, and conquer e'en in death:
Firm resting on Thy sacred Word,
Until we sleep in Thee, our Lord.

321. One Sweetly Solemn Thought.

Gorton. S. M.

LUDWIG VAN BEETHOVEN, (1770—1827).

1. One sweet - ly sol - emn thought Comes to me o'er and o'er:

I'm near - er to my home to - day Than e'er I've been be - fore. A-men.

- 2 Nearer my Father's house,
Where many mansions be,
Nearer the throne where Jesus reigns,
Nearer the crystal sea.
- 3 Nearer the bound of life
Where burdens are laid down,
Nearer leaving the cross of grief,
Nearer gaining the crown.

- 4 But lying dark between,
And winding through the night,
Flows on the deep and unknown stream
That leads me to the light.
- 5 Jesus, perfect my trust,
Strengthen my hand of faith,
And be Thou near me when I stand
Upon the shore of death.

PHOEBE CARY, (1824—1871), 1852. Altered.

322. I Fall Asleep in Jesus' Wounds.

I Kristi sår jag somnar in. L. M.

SWEDISH, 1689.

1. I fall a - sleep in Je - sus' wounds, There par - don for my sins a - bounds;

Yea, Je - sus' blood and right - eous - ness My jew - els are, my glo - rious dress,

- 2 In which before my God I'll stand,
When I shall reach the heavenly land.
So now in peace I yield my breath,
I am God's child in life and death.

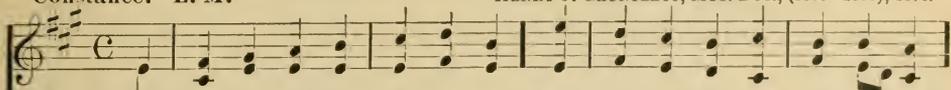
- 3 'Tis well, O death, thou takest me
To dwell with Christ eternally;
Through Jesus Christ I am made whole;
Receive, O Lord, my ransomed soul!

PAUL EBER, (1511—1569), 1538.

323. How Blest the Righteous When he Dies.

Constance. L. M.

HENRY J. GAUNTLETT, MUS. DOC., (1806—1876), 1874.



1. How blest the right-eous when he dies! When sinks a wea-ry soul to rest!
 2. A ho-ly qui-et reigns a-round, A calm which life nor death de-roys;



How mild-ly beam the clos-ing eyes! How gent-ly heaves th'ex-pir-ing breast!
 And naught dis-turbs that peace pro-found Which his un-fet-tered soul en-joys. A-men.



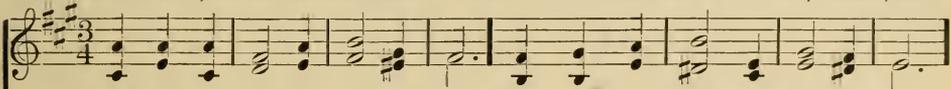
- 3 Farewell, conflicting hopes and fears,
 Where lights and shades alternate dwell;
 How bright the unchanging morn appears!
 Farewell, inconstant world, farewell!
- 4 Life's labor done, as sinks the clay,
 Light from its load the spirit flies,
 While heaven and earth combine to say,
 "How blest the righteous when He dies!"

MRS. ANNA LAETITIA BARBAULD, (1743—1808), 1792.

324. Asleep in Jesus! Blessed Sleep.

Herr Jesu Christ, meus Lebens Licht. L. M.

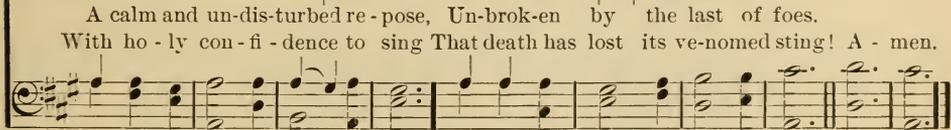
J. CLAUDE'S PSALMODIA NOVA, LIEPZIG, 1630.



1. A-sleep in Je-sus! bless-ed sleep, From which none ev-er wakes to weep;
 2. A-sleep in Je-sus! oh, how sweet, To be for such a slum-ber meet!



A calm and un-dis-turbed re- pose, Un-brok-en by the last of foes.
 With ho-ly con-fi-dence to sing That death has lost its ve-nomed sting! A - men.



- 3 Asleep in Jesus! peaceful rest,
 Whose waking is supremely blest:
 No fear, no woe, shall dim that hour
 That manifests the Saviour's power.
- 4 Asleep in Jesus! oh, for me
 May such a blissful refuge be!
 Securely shall my ashes lie,
 And wait the summons from on high.

MRS. MARGARET MACKAY, (1802—1887), 1832. Abridged.

325. Where is the Friend?

*(First Tune.)*JOHANN CRÜGER,
(1598—1662), 1640.

Herzliebster Jesu, was hast du verbrochen. 11 11, 11 5.

1. Where is the Friend for whom I'm ev - er yearn - ing? My long - ing
2. I know He's there in ev - ery force and pow - er, Where waves the

grows when day to night is turn - ing; And though I find Him
har - vest and where blooms the flow - er; I'm ev - er in my

not as day re - ce - deth, My heart still plead - eth.
breath and sighs so burn - ing, His love dis - cern - ing.

- 3 When summer winds blow gently, then I hear Him;
Where sing the birds, where rush the streams I'm near Him;
But better far when in my heart He blesses
Me with caresses.
- 4 And yet to hide Him oft a cloud prevaileth;
My prayer can reach Him, but my vision faileth.
Would I could see His face and heart so loving,
And cease my roving.
- 5 Oh, where such beauty is itself revealing
In all that lives, through all creation stealing,
What must the source be whence it comes, the Giver?
Beauty forever.

6 O Fount of peace, whose rills with light are beaming,
 When shall Thy waters come upon me streaming?
 In Thy fresh waters what shall end my crying?
 A peaceful dying.

7 My soul, be strong! Hope, pray with self-denial!
 The heavenly Friend submits Himself to trial:
 So shalt thou find in Him, on Him depending,
 Mercy unending.

8 Soon, in the harbor, where no waves are breaking,
 Or like the weary dove her refuge taking,
 Thou, timourous lamb, shalt by thy Shepherd's favor
 Find rest forever.

JOHAN OLOF WALLIN, (1779—1839), 1818.

325. Where is the Friend?

O du Guds Lam. 11 11, 11 5. (Second Tune.)

TH. SÖDERBERG.

1. Where is the Friend for whom I'm ev - er yearn - ing? My long - ing
 2. I know He's there in ev - ery force and pow - er, Where waves the

grows when day to night is turn - ing; And though I
 har - vest and where blooms the flow - er; I'm ev - er

find Him not as day re - ce-deth, My heart still plead - eth.
 in my breath and sighs so burn-ing, His love dis - cern - ing. A-men.

326. In Hope my Soul, Redeemed to Bliss Unending.

I hoppet sig min frälsta själ förnöjer. 11 11, 5 5 11. NORTHERN MELODY from 16th Cent.

1. { In hope my soul, re - deemed to bliss un - end - ing, }
 { By faith to heav - en's glo - rious height as - cend - ing, }

Is mind - ful ev - er That Christ did sev - er

The chains of death, that I might live for - ev - er.

2 With Him I have salvation's way discovered,
 The heritage for me He hath recovered.
 Though death o'ertakes me,
 Christ ne'er forsakes me,
 To everlasting life He surely wakes me.

3 More radiant there than sun e'er shone in brightness,
 My soul shall shine before God's throne in whiteness.
 My God, who knows me,
 In glory clothes me,
 As He declared when for His own He chose me.

4 Oh, may I come where strife and grief are ended,
 Where all Thy saints shall meet, with peace attended!
 Grant, Lord, Thy favor
 And mercy ever,
 And turn my sorrow into joy forever.

5 Lord Jesus Christ, keep me prepared and waking,
 Till from the vale of tears Thy bride Thou'rt taking
 To dwell in heaven,
 Where joy is given,
 And clouds of darkness are forever riven.

327. Fade, Fade, each Earthly Joy.

Fade, fade, each earthly joy. 6 4, 6 4, 6 6 6 4. WILLIAM BATCHELDER BRADBURY, (1816—1868).

1. Fade, fade, each earth - ly joy; Je - sus is mine,
2. Tempt not my soul a - way; Je - sus is mine.

Break ev - ery ten - der tie; Je - sus is mine.
Here would I ev - er stay; Je - sus is mine.

Dark is the wil - der - ness, Earth has no rest - ing - place,
Per - ish - ing things of clay, Born but for one brief day,

Je - sus a - lone can bless; Je - sus is mine.
Pass from my heart a - way; Je - sus is mine. A - men.

3 Farewell, ye dreams of night;
Jesus is mine.
Lost in this dawning bright,
Jesus is mine.
All that my soul has tried,
Left but a dismal void;
Jesus has satisfied;
Jesus is mine.

4 Farewell, mortality;
Jesus is mine.
Welcome, eternity;
Jesus is mine,
Welcome, O loved and blest,
Welcome, sweet scenes of rest,
Welcome, my Saviour's breast;
Jesus is mine.

328. We Shall Sleep, but not Forever.

We shall sleep, but not forever. 8 7, 8 7. D. With Chorus.

S. J. VAIL.

1. We shall sleep, but not for - ev - er, There will be a glo - rious dawn;
 2. When we see a pre - cious blos - som That we tend - ed with such care
 3. We shall sleep, but not for - ev - er, In the lone and si - lent grave;

We shall meet to part—no nev - er, On the res - ur - rec - tion morn!
 Rude - ly tak - en from our bo - som, How our ach - ing hearts de - spair!
 Bless - éd be the Lord that tak - eth, Bless - éd be the Lord that gave.

From the deep - est caves of o - cean, From the des - ert and the plain,
 Round its lit - tle grave we lin - ger, Till the set - ting sun is low,
 In the bright, e - ter - nal cit - y Death can nev - er, nev - er come!

From the val - ley and the moun - tain, Count - less throngs shall rise a - gain.
 Feel - ing all our hopes have per - ished With the flower we cher - ished so.
 In His own good time He'll call us From our rest to home, sweet home.

CHORUS.

We shall sleep, but not for - ev - er, There will be a glo - rious dawn;

We shall meet to part—no, nev - er, On the res - ur - rec - tion morn!

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MRS. MARY ANN KIDDER,
(1820—), 1878.

JUDGMENT.

329. Day of Judgment, Day of Wonders.

Sieh, hier bin ich, Ehrenkönig. 8 7, 8 7, 4 7.

DARMSTÄDTER GESANGBUCH, 1698.

1. Day of judg-ment, day of won-ders, Hark! the trump-et's aw-ful sound,

Loud - er than a thou-sand thun-ders, Shakes the vast cre - a - tion round!

How the sum - mons, how the sum-mons, Will the sin-ner's heart con-found.

2 See the Judge our nature wearing,
Clothed in majesty divine!
Ye who long for His appearing,
Then shall say, "This God is mine!"
Gracious Saviour,
Own me in that day for Thine!

3 At His call the dead awaken,
Rise to life from earth and sea;
All the powers of nature, shaken

By His looks, prepare to flee:
Careless sinner,
What will then become of thee?

4 But to those who have confesséd,
Loved, and served the Lord below,
He will say, "Come near, ye blesséd!
See the kingdom I bestow!
You forever
Shall my love and glory know."

330. The Day is Surely Drawing Near.

En dag skall uppgå för vår syn. 8 7, 8 7, 8 8 7.

SWEDISH, from 17th Cent.

1. { The day is sure-ly draw-ing near, When He, the Lord's A - noint - ed, }
 { Will with great maj-es - ty ap - pear, As judge of all ap - point - ed. }

All mirth and laugh - ter then shall cease, When flames on

flames will still in - crease, As the A - pos - tle teach - eth.

Or to "Es ist gewisslich an der zeit", No. 331.

- 2 A trumpet loud will then resound,
 And all the earth be shaken;
 Then all who in their graves are found
 Will from their sleep awaken.
 But all that live will in that hour,
 By the Almighty's boundless power,
 And at His word be changéd.
- 3 Then woe to those who scorned the Lord,
 And sought but carnal pleasures,
 Who here despised His precious Word,
 And loved their earthly treasures,
 With shame and trembling will they stand,
 And at the Judge's stern command
 Must leave the Lord forever.
- 4 Oh, may my name, dear Lord, be found.
 Free from all condemnation,
 For Thy death's sake, Thy pains and wounds,
 In Thy book of salvation.
- I will not doubt:—I trust in Thee:—
 From Satan Thou hast made me free,
 And from all condemnation.
- 5 Therefore my Intercessor be,
 And for Thy death and merit
 Declare my name from judgment free,
 With all who life inherit;
 That with my brethren I may stand
 With Thee in heaven, our fatherland,
 Which Thou for us hast purchased.
- 6 Lord Jesus Christ, do not delay,
 Oh, hasten our salvation!
 We often tremble on our way,
 In fear and tribulation.
 Then hear us when we cry to Thee:
 Come, mighty Judge, come, make us free
 From every evil. Amen!

331. Great God, What do I See and Hear.

Es ist gewisslich an derZeit. 8 7, 8 7, 8 8 7. (Modern Form.)

Origin Uncertain, 1535.

1. { Great God, what do I see and hear! The end of things cre-at-ed! } The trum-pet
 { The Judge of man I see ap-pear, On clouds of glo-ry seat-ed. }

sounds: the graves re-store The dead which they con-tained be-fore; Pre-pare, my soul, to meet Him.

2 The dead in Christ shall first arise,
 At the last trumpet's sounding,
 Caught up to meet Him in the skies,
 With joy their Lord surrounding;
 No gloomy fears their souls dismay;
 His presence sheds eternal day
 On those prepared to meet Him.

The day of grace is past and gone;
 Trembling they stand before the throne,
 All unprepared to meet Him.

4 O Christ, who diedst and yet dost live,
 To me impart Thy merit;
 My pardon seal, my sins forgive,
 And cleanse me by Thy Spirit.
 Beneath Thy cross I view the day
 When heaven and earth shall pass away,
 And thus prepare to meet Thee.

WILLIAM BENGCO COLLYER, (1782—1854), 1812.

331. Great God, What do I See and Hear.

Es ist gewisslich an derZeit. 8 7, 8 7, 8 8 7. (Original Form.)

Origin Uncertain, 1535.

1. { Great God, what do I see and hear! The end of things cre-at-ed! } The trum-pet
 { The Judge of man I see ap-pear, On clouds of glo-ry seat-ed. }

sounds: the graves re-store The dead which they con-tained be-fore; Pre-pare, my soul, to meet Him.

ETERNITY.

332. Eternity! Most Awful Word!

O Ewigkeit, du Donnerwort. 887, 887, 888.

JOHANN CRÜGER, (1598—1662), 1653.

1. } E - ter - ni ty! most aw - ful word! With - in the
E - ter - ni ty, un - meas - ured time! I sink be -

heart a pier - cing sword! Be - gin - ning with - out end - ing! }
neath the thought sub - lime That to Thee I am tend - ing: }

Deep hor - rors fill my quak - ing heart, My lips in speech re - fuse to part.

2 Eternity! oh what a pang!
Eternity! No serpent's fang
Could send that thrill of terror;
When I revolve Thy clanking chains,
The dark abyss of deathless pains,
My soul is filled with horror.
Oh, search this universe around,
No equal terror can be found.

3 Awake, O man, from sinful sleep;
Henceforth thy feet from wandering keep:
Seek God by true repentance!
Awake, behold thy wasting sand,

Eternity is just at hand,
And brings thine awful sentence.
This is perchance thy final day;
This hour thy soul may haste away.

4 Eternity! most awful word!
Within the heart a piercing sword!
Beginning without ending!
Eternity! unmeasured time!
I sink beneath the thought sublime,
That I to thee am tending:
Lord Jesus, when it pleaseth Thee,
Grant me Thy blest eternity!

333. Abode of Peace.

Till fridens hem. 11 10, 11 10, 8 8 7.

PRINCE GUSTAF, (1827-1852).

1. { A - bode of peace, my Fa - ther's home for - ev - er! My wea - ry
I home - ward look to Thee, my Lord and Sav - iour, To Thine a -

soul in faith doth yearn for Thee. } There is on earth no peace - ful
bode of peace, e - ter - nal - ly. }

rest; Our faith is weak, our souls op - pressed, Our vis - ion

dim and fail - ing, Our vis - ion dim and fail - ing.

- 2 The Lord be praised that time so swiftly lieth; 3 Then, keep my heart forever, O my Saviour,
God's promise is fulfilled for evermore. And let me never, Lord, from Thee depart.
Who on God's Word and promises relieth In joy, in pain, in sorrow, now and ever.
Shall find at last the choicest wine in store. Thou only givest solace to my heart.
Forgotten then is all distress, For when, O Lord, I am with Thee,
Eternal peace and happiness All other comforts well may flee;
Shall then be ours forever. With Thee I'm ever bless'd.

334. When I can Read my Title Clear.

Laud. C. M. (First Tune.)

REV. JOHN BACCHUS DYKES, MUS. DOC., (1823—1876), 1862.

1. When I can read my ti - tle clear To man - sions in the skies,
2. Should earth a - gainst my soul en - gage, And hell - ish darts be hurled;

I bid fare-well to ev - ery fear, And wipe my weep - ing eyes.
Then I can smile at Sa - tan's rage, And face a frown - ing world. A - men.

3 Let cares like a wild deluge come,
And storms of sorrow fall,
May I but safely reach my home,
My God, my heaven, my all!

4 There shall I bathe my weary soul
In seas of heavenly rest;
And not a wave of trouble roll
Across my peaceful breast.

ISAAC WATTS, (1674—1748), 1707.

334. When I can Read my Title Clear.

Marlow. C. M. (Second Tune.)

REV. JOHN CHETHAM, (1685?—1760), 1718.
Arr. by DR. LOWELL MASON, 1832.

1. When I can read my ti - tle clear To man - sions in the skies.
2. Should earth a - gainst my soul en - gage, And hell - ish darts be hurled;

I bid fare-well to ev - ery fear, And wipe my weep - ing eyes.
Then I can smile at Sa - tan's rage, And face a frown - ing world. A - men.

335. There is a Gate that Stands Ajar.

Gates ajar. 8 7, 8 7. Iambic. With Chorus.

S. J. VAIL.



1. There is a gate that stands a - jar, And through its por - tals gleam - ing,
2. That gate a - jar stands free for all Who seek through it sal - va - tion;



A ra - dian - ce from the cross a - far, The Sa - viour's love re - veal - ing.
The rich and poor, the great and small, Of ev - ery tribe and na - tion.



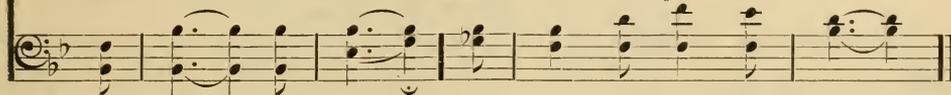
CHORUS.



Oh, depth of mer - cy! can it be, That gate was left a - jar for me?



For me, for me? Was left a - jar for me?



3 Press onward, then, though foes may frown, 4 Beyond the river's brink we'll lay
While mercy's gate is open; The cross that here is given,
Accept the cross and win the crown, And bear the crown of life away,
Love's everlasting token. And love Him more in heaven.

Chorus.—Oh, depth of mercy! etc.

Chorus.—Oh, depth of mercy! etc.

336. Joyfully, Joyfully, Onward we Move.

Onward. 10 10, 10 10. D.

A. D. MERRILL?

1. { Joy - ful - ly, joy - ful - ly, on - ward we move, Bound to the land of bright
Je - sus, our Sav - iour, in mer - cy says, Come, Joy - ful - ly, joy - ful - ly,

spir - its a - bove; } Soon will our pil - grim - age end here be - low.
haste to your home. }

Soon to the pres - ence of God we shall go, Then, if to Je - sus our

hearts have been given, Joy - ful - ly, joy - ful - ly, rest we in heaven. A - men.

2 Death with its arrows may soon lay us low, Bright will the morn of eternity dawn,
Safe in our Saviour, we fear not the blow; Death shall be conquered, his scepter be gone;
Jesus hath broken the bars of the tomb, Over the plains of sweet Canaan we'll roam,
Joyfully, joyfully, we will go home. Joyfully, joyfully, safely at home.

WILLIAM HUNTER, (1811—1877), 1843.

337. Come, O my Soul.

Come, O my soul. 11 10, 11 10. With Chorus.

JOHN ROBSON SWENEY, (1837—1899), 1888.

1. Come, O my soul, my ev - ery power a - wak - ing, Look un - to Him whose
2. Think, O my soul, how pa - tient - ly He sought thee Far, far a - way up -

good-ness crowns thy days; While in - to song an-gel - ic choirs are break-ing,
on the moun-tains steep, Then in His arms how ten-der - ly He brought thee

CHORUS.
Oh, let thy voice its thank-ful tri - bute raise. Tell how a - lone the
Home to His fold, a wea - ry, wan-dering sheep.

path of death He trod; Tell how He lives, thy Ad - vo-cate with God; Lift up thy

voice, while heaven's tri-umph-ant throng Swell at His feet the ev-er-last-ing song.

- 3 Sing, O my soul, and let thy pure devotion
Rise to His throne, thy Saviour, Friend, and Guide;
Sing of His love, that, like a mighty ocean,
Flows unto thee and all the world beside.
Chorus.—Tell how alone, etc.

- 4 Soon, O my soul, thine earthly house forsaking,
Soon shalt thou rise the better land to see;
Then will thy harp, a noble strain awaking,
Praise Him who died to purchase life for thee.
Chorus.—Tell how alone, etc.

338. I'm a Pilgrim.

Jag är främling. 9 11, 10 10, 9 11.

OSKAR ÅHNFELT.

1. I'm a pil - grim, and I'm a stran - ger, I can tar - ry, I can

tar - ry but a night; Do not de - tain me, for I am go - ing

To where the foun - tains are ev - er flow - ing: I'm a pil - grim, and I'm a

stran - ger, I can tar - ry, I can tar - ry but a night. A - men.

- 2 There the glory is ever shining; [there; 3 Of the city to which I'm going
 Oh, my longing heart, my longing heart is My Redeemer, my Redeemer is the light;
 Here in this country so dark and dreary There is no sorrow, nor any sighing,
 I long have wandered, forlorn and weary: Nor any sinning, nor any dying:
 I'm a pilgrim, and I'm a stranger, Of the city to which I'm going
 I can tarry, I can tarry but a night. My Redeemer, my Redeemer is the light.

339. Oh, What has Jesus Done for me?

Canaan, 8 7, 8 7. D. Iambic. With Chorus.

AMERICAN MELODY.

1. { Oh, what has Je - sus done for me? He came from th' land of Ca - naan; }
 { He died for me up - on the tree, That I might go to Ca - naan: }

A glo - rious crown ap - pears in view In that bright land of Ca - naan:

A palm of roy - al vic - tory too; Come, let us go to Ca - naan.

CHORUS.

Ca - naan, bright Ca - naan, The glo - rious land of Ca - naan; Our

Ca - naan is a hap - py place, Come, let us go to Ca - naan. A - men.

2 When I shall join that blesséd through
 In the glorious land of Canaan,
 I'll sing the great Redeemer's song
 With the happy saints of Canaan:
 There Jesus sits upon His throne,
 Exalted high in Canaan;
 Inviting all His children home,
 To dwell with Him in Canaan: *Cho.*

3 Come, sinner, turn, and go with me,
 For Jesus waits in Canaan,
 With angels bright to welcome thee
 To all the joys of Canaan:
 Come freely to salvation's streams,
 They sweetly flow in Canaan:
 There everlasting glory beams
 Around His throne in Canaan: *Cho.*
 JOHN CURWEN, (1817-1880), 1874.

340. When He Cometh.

When He cometh. 8 6, 8 5. With Chorus.

GEORGE FREDERICK ROOT, (1820—1895), 1866.

1. When He com - eth, when He com - eth To make up His jew - els,

All His jew - els, pre - cious jew - els, His loved and His own.

CHORUS.

Like the stars of the morn - ing, His bright crown a - dorn - ing,

They shall shine in their beau - ty, Bright gems for His crown. A - men.

2 He will gather, He will gather
The gems for His kingdom:
All the pure ones, all the bright ones
His loved and His own.

Chorus.—Like the stars of the morning, etc.

3 Little children, little children
Who love their Redeemer
Are the jewels, precious jewels,
His loved and His own.

Chorus.—Like the stars of the morning, etc.

341. I Think, When I Read that Sweet Story.

I think, when I read that sweet story. 11 8, 12 9.

GREEK MELODY.

1. I think, when I read that sweet sto - ry of old, When
 Je - sus was here a - mong men, How He called lit - tle chil - dren as
 lambs to His fold, I should like to have been with them then. A - men.

The musical score is written in G major (one flat) and common time (C). It consists of three systems of music, each with a vocal line (treble clef) and a piano accompaniment (bass clef). The first system covers the first line of lyrics, the second system covers the second line, and the third system covers the third line. The piano accompaniment features a steady eighth-note bass line and chords in the right hand.

- 2 I wish that His hand had been placed on my head,
 That His arm had been thrown around me,
 And that I might have seen His kind look when He said,
 "Let the little ones come unto Me."
- 3 Yet still to His footstool in prayer I may go,
 And ask for a share in His love;
 And if I only earnestly seek Him below,
 I shall see Him and hear Him above.
- 4 In that beautiful place He has gone to prepare
 For all who are washed and forgiven;
 Full many dear children are gathering there,
 "For of such is the kingdom of heaven."
- 5 But thousands and thousands who wander and fall,
 Never heard of that heavenly home:
 I wish they could know there is room for them all,
 And that Jesus had bid them to come.
- 6 And oh, how I long for that glorious time,
 The sweetest and brightest and best,
 When the dear little children of every clime,
 Shall crowd to His arms and be blest!

342. Around the Throne of God.

Around the Throne. 8 6, 8 6, 6 7.

Arr. by H. E. MATTHEWS.

1. A - round the throne of God in heaven, Thou-sands of chil-dren stand;

Chil-dren whose sins are all for-given, A ho-ly hap-py band,

Sing-ing Glo-ry, Glo-ry, Glo-ry be to God on high. A-men.

2 In flowing robes of spotless white,
See every one arrayed;
Dwelling in everlasting light,
And joys that never fade,
Singing Glory, Glory, etc.

4 Because the Saviour shed His blood
To wash away their sin:
Bathed in that pure and precious flood,
Behold them white and clean!
Singing Glory, Glory, etc.

3 What brought them to that world above,
That heaven so bright and fair,
Where all is peace and joy and love?
How came those children there?
Singing Glory, Glory, etc.

5 On earth they sought the Saviour's grace,
On earth they loved His Name;
So now they see His blessed face,
And stand before the Lamb,
Singing Glory, Glory, etc.

343. There is a Happy Land.

Happy Land. 6 4, 6 4, 6 7, 6 4.

HINDOO MELODY.

1. There is a hap - py land, Far, far a - way,

Where saints in glo - ry stand, Bright, bright as day.

Oh, how they sweet - ly sing, Wor - thy is the Sav - iour King,

Loud let His prais - es ring, Praise, praise for aye! A - men.

2 Come to that happy land.
 Come, come away;
 Why will ye doubting stand,
 Why still delay?
 Oh, we shall happy be,
 When, from sin and sorrow free,
 Lord, we shall live with Thee,
 Blest, blest, for aye.

3 Bright, in that happy land,
 Beams every eye;
 Kept by a Father's hand,
 Love cannot die.
 Oh, then, to glory run,
 Be a crown and kingdom won,
 And, bright above the sun,
 We reign for aye.

344. In the Christian's Home in Glory.

In the Christian's home. 8 7, 8 7. With Chorus.

REV. WM. McDONALD, 1857.

1. In the Chris-tian's home in glo - ry, There re-mains a land of rest;

There my Sav-our's gone be - fore me, To ful - fill my soul's re - quest.

CHORUS.

{ There is rest for the wea - ry, There is rest for the wea - ry,
On the oth - er side of Jor - dan, In the sweet fields of E - den,

There is rest for the wea - ry, There is rest for you. } A - men.
Where the tree of life is bloom - ing, There is rest for you. }

2 He is fitting up my mansion,
Which eternally shall stand,
For my stay shall not be transient,
In that holy, happy land.
Chorus.—There is rest, etc.

3 Pain and sickness ne'er shall enter;
Grief nor woe my lot shall share;
But in that celestial centre
I a crown of life shall wear.
Chorus.—There is rest, etc.

345. I Love to Think of the Heavenly Land.

Heavenly Land. C.M. With Chorus.

WILLIAM BATCHELDER BRADBURY, (1816—1868).

1. I love to think of the heaven-ly land, Where white-robed an - gels are;
 2. I love to think of the heaven-ly land, Where my Re - deem - er reigns,

Where many a friend is gath - ered safe, From fear and toil and care.
 Where rap-turous songs of tri - umph rise, In end - less, joy - ous strains.

CHORUS.

There'll be no part - ing, There'll be no part - ing,

There'll be no part - ing, There'll be no part - ing there. A - men.

3 I love to think of the heavenly land,
 The saints' eternal home,
 Where palms and robes, and crowns ne'er
 And all our joys are one. [fade,
Chorus.—There'll be no parting, etc.

4 I love to think of the heavenly land,
 That promised land so fair;
 Oh, how my raptured spirit longs
 To be forever there!
Chorus.—There'll be no parting, etc.

346. We Speak of the Realms of the Blest.

Devotion. 8 8, 8 8. (*First Tune.*)

1. We speak of the realms of the blest, That coun-try so bright and so fair,

And oft are its glo-ries con-fessed; But what must it be to be there! A - men.

2 We speak of its pathways of gold,
Its walls decked with jewels so rare,
Its wonders and pleasures untold;
But what must it be to be there!

2 We speak of its freedom from sin,
From sorrow, temptation, and care,
From trials without and within;
But what must it be to be there!

4 We speak of its service of Love,
The robes which the glorified wear,
The church of the first-born above;
But what must it be to be there!

5 Do Thou, Lord, 'mid sorrow and woe,
Still for heaven my spirit prepare,
And shortly I also shall know,
And feel what it is to be there.

MRS. ELIZABETH MILLS, (1805—1829), 1829.

346. We Speak of the Realms of the Blest.

Sandgate. 8 8, 8 8. (*Second Tune.*)

1. We speak of the realms of the blest, That coun-try so bright and so fair,

And oft are its glo-ries con-fessed; But what must it be to be there! A - men.

347. Shall we Meet Beyond the River?

Shall we Meet. 87, 87. With Chorus.

ELIHU S. RICE.



1. Shall we meet be - yond the riv - er, Where the sur - ges cease to roll?
 2. Shall we meet in that blest har - bor, When our storm - y voyage is o'er?



- Where in all the bright for - ev - er, Sor - row ne'er shall press the soul?
 Shall we meet and cast the an - chor By the fair ce - les - tial shore?



CHORUS.



- Shall we meet, shall we meet, Shall we meet be - yond the riv - er!



- Shall we meet be - yond the riv - er, Where the sur - ges cease to roll? A - men.



- 3 Shall we meet in yonder city,
 Where the towers of crystal shine?
 Where the walls are all of jasper,
 Built by workmanship divine?

Chorus.—Shall we meet, etc.

- 4 Shall we meet with Christ our Saviour,
 When He comes to claim His own?
 Shall we know His blesséd favor,
 And sit down upon His throne?

Chorus.—Shall we meet, etc.

HORACE LORENZO HASTINGS, (1831—) 1858.

348. Shall we Gather at the River?

Shall we gather. 8 7, 8 7. With Chorus.

REV. ROBERT LOWRY, (1826—), 1864.

1. Shall we gath-er at the riv-er, Where bright an-gel feet have trod;

With its crys-tal tide for-ev-er, Flow-ing by the throne of God?

CHORUS.

Yes, we'll gath-er at the riv-er, The beau-ti-ful, the beau-ti-ful riv-er;

Gath-er with the saints at the riv-er, That flows by the throne of God. A-men.

2 On the margin of the river,
Washing up its silver spray,
We will walk and worship ever,
All the happy, golden day.

Chorus.—Yes, we'll gather at the river, etc.

3 Ere we reach the shining river,
Lay we every burden down;
Grace our spirits will deliver,
And provide a robe and crown.

Chorus.—Yes, we'll gather at the river, etc.

4 At the smiling of the river,
Mirror of the Saviour's face,
Saints whom death will never sever,
Lift their songs of saving grace.

Chorus.—Yes, we'll gather at the river, etc.

5 Soon we'll reach the silver river,
Soon our pilgrimage will cease,
Soon our happy hearts will quiver,
With the melody of peace.

Chorus.—Yes, we'll gather at the river, etc.

349. There's a Land that is Fairer than Day.

Sweet by and by. 9 9, 9 9. With Chorus.

JOSEPH PHILBRICK WEBSTER, (1819-1875), 1868.

1. There's a land that is fair - er than day, And by
 2. We shall sing on that beau - ti - ful shore The me -
 3. To our boun - ti - ful Fa - ther a - bove, We will

faith we can see it a - far; For the Fa - ther waits
 lo - di - ous songs of the blest, And our spir - its shall
 of - fer our trib - ute of praise, For the glo - ri - ous

o - ver the way, To pre - pare us a dwell - ing place there.
 sor - row no more, Not a sigh for the bless - ing of rest.
 gift of His love, And the bless - ings that hal - low our days.

CHORUS.

In the sweet by and by, We shall meet on that beau - ti - ful shore,
 In the sweet by and by,

In the sweet by and by, We shall meet on that beau - ti - ful shore.
 In the sweet by and by,

350. There is a Land of Pure Delight.

Soho. C. M.

SIR JOSEPH BARNBY, (1838-1896).



1. There is a land of pure de-light, Where saints im-mor-tal reign;
 2. There ev-er-last-ing spring a-bides, And nev-er with-ering flowers:



In - fin - ite day ex-cludes the night, And pleas-ures ban - ish pain.
 Death, like a nar - row sea, di - vides This heav-en-ly land from ours. A-men.



- 3 Sweet fields, beyond the swelling flood,
 Stand drest in living green:
 So to the Jews old Canaan stood,
 While Jordan rolled between.
- 5 Oh, could we make our doubts remove,
 Those gloomy doubts that rise,
 And view the Canaan that we love,
 With unbeckoned eyes!
- 4 But timorous mortals start and shrink
 To cross this narrow sea,
 And linger, shivering on the brink,
 And fear to launch away.
- 6 Could we but climb where Moses stood,
 And view the landscape o'er,
 Not Jordan's stream, nor death's cold flood,
 Should fright us from the shore.

ISAAC WATTS, (1674-1748), 1707.

351. My Heart is Yearning Ever.

I djupet af mitt hjärta. 7 6, 4 4, 7 6, 7 6.

FROM AHNFELTS SÄNGER.



1. My heart is yearn - ing ev - er To reach a place of rest,



Je - ru - sa - lem, My hap - py home, In Thee my heart shall nev - er

By sin or grief be pressed, My heart is yearn - ing

ev - er To reach that cit - y blest. A - men.

2 Within its radiant portals
None ever sheds a tear,
God's city bright
Gives all delight;

No grief nor wail of mortals
Is where the Lamb is near,
Within its radiant portals
None ever sheds a tear.

3 Their blesséd Lord and Saviour
Doth rule and govern them
In peace and joy,
Without alloy,

For sin can enter never
The new Jerusalem.

Their blesséd Lord and Saviour
Doth rule and govern them.

4 Behold the goal in glory,
Now shining from afar;
Oh, city of
The God of love,

Where no more earthly worry
My happiness shall mar!
Behold the goal in glory,
Now shining from afar!

5 And even I shall conquer
In Jesus' Name and might.
Though weak and faint,
Still as a saint,

I'll in the haven anchor,
Sweet haven of delight.

Yea, even I shall conquer,
In Jesus' Name and might.

352. Jerusalem the Golden.

Ewing. 7 6, 7 6. D.

COL. ALEXANDER EWING, (1830-1895), 1853.

1. Je - ru - sa - lem the gold - en, With milk and hon - ey blest,

Be - neath thy con - tem - pla - tion Sink heart and voice op - prest:

I know not, oh, I know not, What so - cial joys are there!

What ra - dian - cy of glo - ry, What light be - yond com - pare! A - men.

2 And when I fain would sing them,
 My spirit fails and faints,
 And vainly would it image
 The assembly of the saints,
 They stand, those halls of Zion,
 Conjubilant with song,
 And bright with many an angel,
 And all the martyr throng:

3 There is the throne of David;
 And there, from care released,
 The song of them that triumph,
 The shout of them that feast;
 And they who, with their Leader,
 Have conquered in the fight,
 Forever and forever
 Are clad in robes of white!

353. Jerusalem, my Happy Home.

Macfarren. C. M. (First Tune.)

WALTER C. MACFARREN, (1826—), 1870.

1. Je - ru - sa - lem, my hap - py home, Name ev - er dear to me!

When shall my la - bors have an end In joy, and peace, and thee. A - men.

- 2 When shall these eyes thy heavenbuilt walls
And pearly gates behold?
Thy bulwarks with salvation strong,
And streets of shining gold?
- 3 Oh, when, thou city of my God,
Shall I thy courts ascend,
Where evermore the angels sing,
Where sabbaths have no end?
- 4 There happier bowers than Eden's bloom,
Nor sin nor sorrow know:
Blest seats! through rude and stormy scenes
I onward press to you.
- 5 Why should I shrink from pain and woe,
Or feel at death dismay?
I've Canaan's goodly land in view,
And realms of endless day.
- 6 Apostles, martyrs, prophets there
Around my Saviour stand;
And soon my friends in Christ below
Will join the glorious band.
- 7 Jerusalem, my happy home!
My soul still pants for thee;
Then shall my labors have an end,
When I thy joys shall see.

COMPOSITE.

353. Jerusalem, my Happy Home.

Southwell. C. M. (Second Tune.)

HERBERT STEPHEN IRONS, (1834—), 1861.

1. Je - ru - sa - lem, my hap - py home, Name ev - er dear to me!

When shall my la - bors have an end In joy and peace and thee. A - men.

354. Jerusalem, Jerusalem.

Jerusalem. C. M. D.

CHARLES HENRY PURDAY, (1799-1885).

1. Je - ru - sa - lem, Je - ru - sa - lem, Thou cit - y ev - er blest,
2. No won - der, then, that more and more My long - ings do in - crease,

With - in thy por - tals first I find My safe - ty, peace, and rest.
Je - ru - sa - lem, Je - ru - sa - lem, For thee, and nev - er cease.

Here dan - gers al - ways threat - en me, My days in strife are spent,
My line - age, too, to thee I trace, A stran - ger in the earth,

And la - bor, sor - row, wor - ry, grief, That is at best their strength.
In thee my burgh - er - ship I have, In thee I have my birth. A - men.

3 No wonder, then, that I do long,
O blessed home, for thee,
Where finally I shall have rest,
From sin and sorrow free;
Where tears and weeping are no more,
Nor death, nor pain, nor night,
For former things are passed away
In yonder home of light.

4 Now all for me has lost its charm
Which here so much is praised,
Since on the cross, through faith, I saw
My Saviour, Jesus, raised,
My goal is fixed, one thing I ask,
Whate'er the price may be,
Jerusalem, Jerusalem,
Soon to arrive in thee.

355. Jerusalem, Thou City Fair and High.

(First Tune.)

Jerusalem, du hochgebaute Stadt. 10 6, 10 6, 7 6, 7 6. MELCHIOR FRANCK, (1580—1639), 1663.

1. { Je - ru - sa - lem, thou cit - y fair and high, Would God I were in thee! }
 { My long - ing heart fain, fain to thee would fly! It will not stay with me; }

Far o - ver vale and moun - tain, Far o - ver field and plain,

It hastes to seek its Foun - tain And quit this world of pain.

2 O happy day, and yet far happier hour,
 When wilt thou come at last?
 When fearless to my Father's love and power,
 Whose promise standeth fast,
 My soul I gladly render,
 For surely will His hand
 Lead me with guidance tender
 To heaven my fatherland.

3 O Zion, hail! bright city, now unfold
 The gates of grace to me
 How many a time I longed for thee of old,
 Ere yet I was set free

From yon dark life of sadness,
 Yon world of shadowy naught,
 And God had given the gladness,
 The heritage I sought.

4 Unnumbered choirs before the shining throne
 Their joyful anthems raise,
 And th' heavenly halls re-echo with the tone
 Of that great hymn of praise,
 And all its host rejoices,
 And all its blesséd throng
 Unite their myriad voices
 In one eternal song.

355. Jerusalem, Thou City Fair and High.

Jerusalem. 10 6, 10 6, 7 6, 7 6. (Second Tune.)

JAMES PEARCE, 1872.

1. Je - ru - sa - lem, thou cit - y fair and high, Would God I were in thee!

My long-ing heart fain, fain to thee would fly! It will not stay with me;

Far o - ver vale and moun - tain, Far o - ver field and plain,

It hastes to seek its Foun-tain And quit this world of pain. A-men.

2 O happy day, and yet far happier hour,
 When wilt thou come at last?
 When fearless to my Father's love and power,
 Whose promise standeth fast,
 My soul I gladly render,
 For surely will His hand
 Lead me with guidance tender
 To heaven my fatherland.

3 O Zion, hail! bright city, now unfold
 The gates of grace to me!
 How many a time I longed for thee of old,
 Ere yet I was set free

From yon dark life of sadness,
 Yon world of shadowy naught,
 And God had given the gladness,
 The heritage I sought.

4 Unnumbered choirs before the shining throne
 Their joyful anthems raise,
 And th' heavenly halls re-echo with the tone
 Of that great hymn of praise,
 And all its host rejoices,
 And all its blesséd throng
 Unite their myriad voices
 In one eternal song.

DOXOLOGIES.

1. C. M.
TO Father, Son, and Holy Ghost,
The God, whom we adore,
Be glory, as it was, is now,
And shall be evermore.
2. C. M. D.
TO praise the Father, and the Son,
And Spirit all-divine,
The One in Three, and Three in One,
Let saints and angels join.
Glory to Thee, blest Trinity,
The God, whom we adore,
As was, is now, and e'er shall be,
When time shall be no more.
3. S. M.
TO God the Father, Son,
And Spirit, One in Three,
Be glory, as it was, is now,
And shall forever be.
4. S. M. D.
PRAISE, as in ages past,
Praise, as is now in heaven,
Praise while eternity shall last,
To Thee, O God, be given;
Whom all the angelic host
And saints on earth adore,
To Father, Son, and Holy Ghost,
Be glory evermore.
5. L. M.
PRAISE God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost.
6. L. M. 6 lines.
TO God the Father, God the Son,
And God the Spirit, Three in One,
Be glory in the highest given,
By all on earth, and all in heaven,
As was through ages heretofore,
Is now, and shall be evermore.
7. H. M. or 6 6, 6 6, 8 8.
TO God, the Father, Son,
And Spirit, ever blest,
Eternal Three in One,
All glory be addressed,
As heretofore it was, is now
And so shall be for evermore.
8. 5 5, 8 8, 5 5.
GLORY be to Thee,
Endless One in Three,
Father, Son, and Holy Spirit,
Through the Saviour's boundless merit!
God in Unity,
Blessed Trinity.
9. 6 4, 6 4, 6 6 4.
TO God the Father, Son,
And Spirit be
The highest honor done,
Now and for aye.
My song shall ever be,
Glory, my God, to Thee,
Glory to Thee.
10. 6 6 4, 6 6 6 4.
TO God the Father, Son,
And Spirit, Three in One,
All Praise be given:
Crown Him in every song,
To Him our hearts belong,
Let all His praise prolong,
On earth, in Heaven.
11. 6 5, 6 5.
NOW, henceforth, forever,
Glory be to Thee,
Father, Son, and Spirit,
Blesséd One in Three.
12. 7 7, 7 7.
HOLY Father, holy Son,
Holy Spirit, Three in One,
Glory, as of old, to Thee,
Now and evermore shall be.

13. 77, 77, 77.
 PRAISE the Name of God most high;
 Praise Him, all below the sky;
 Praise Him, all ye heavenly host,
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 As through countless ages past,
 Evermore His praise shall last.
14. 77, 77. D.
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 God of wisdom, goodness, might;
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15. 76, 76.
 TO Father, Son and Spirit,
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 All praise and glory be.
16. 76, 76. D.
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 The God of our salvation,
 Whom earth and heaven adore,
 Praise, glory, adoration,
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17. 78, 78, 77.
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 Let all creatures bow before Thee,
 Saints and angels bless Thy Name,
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18. 78, 78, 88.
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19. 87, 87.
 PRAISE the Father, earth and heaven;
 Praise the Son, the Spirit praise;
 As it was, and is, be given
 Glory through eternal days.
20. 87, 87. D.
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 Praise the Father's boundless love;
 Praise the Lamb, our expiation.
 Priest and King enthroned above;
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 Undivided adoration
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23. 87, 87, 88.
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 Praise the Lamb, our expiation;
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 His be endless adoration.
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 Who o'er creation reigneth,
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Gospels and Epistles

*for the Sundays and Festivals of the Church Year, together
with Orders for Ministerial Acts and Prayers for Public
and Private Devotion.*

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GOSPELS and EPISTLES

TOGETHER WITH

TWO SERIES OF TEXTS FOR THE CHURCH YEAR.

FIRST SUNDAY IN ADVENT.

COLL. Stir up, we beseech Thee, Thy power, O Lord, and come; that by Thy protection we may be rescued from the threatening perils of our sins, and saved by Thy mighty deliverance: Who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen.

Epistle, ROM xiii. 11-14.

AND that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Gospel, MATT. xxi. 1-9.

AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed

them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

I. Gospel, JOHN xviii. 36, 37.

JESUS answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

I. Epistle, EPH. i. 3-14.

BLESSED be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we

have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

II. *Gospel*, LUKE iv. 16-22.

AND he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this Scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth.

II. *Epistle*, HEB. viii. 8-12.

FOR finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a

people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

SECOND SUNDAY IN ADVENT.

COLL. Stir up our hearts, O Lord, to make ready the way of Thine Only-Begotten Son, so that by His coming we may be enabled to serve Thee with pure minds; Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

Epistle, ROM. xv. 4-13.

FOR whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

Gospel, LUKE xxi. 25-36.

AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming

in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away; but my words shall not pass away. And 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. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

I. *Gospel*, LUKE xii. 35-40.

LET your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them so sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also; for the Son of man cometh at an hour when ye think not.

I. *Epistle*, HEB. x. 35-39.

CAST not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will

come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

II. *Gospel*, LUKE xvii. 20-30.

AND when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation; Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here; or, see there: go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. But first must he suffer many things, and be rejected of this generation. And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives; they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.

II. *Epistle*, JAMES v. 7-10.

BE patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

THIRD SUNDAY IN ADVENT.

COLL. O Lord God, we beseech Thee, give ear to our prayers, and lighten the darkness of our hearts by Thy gracious visitation, through Jesus Christ, Thy Son, our Lord. Amen.

Epistle, 1 Cor. iv. 1-5.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

Gospel, MATT. xi. 2-10.

NOW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and show John again those things which ye do hear and see: the blind receive theirsight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

I. Gospel, MATT. xi. 11-19.

VERILY I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than

he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear. But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

I. Epistle, 2 PETER i. 19-21.

WE have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

II. Gospel, LUKE iii. 1-15.

NOW in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth: and all flesh shall see the salvation of God.

Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages. And the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not.

II. *Epistle*, GAL. iii. 23-29.

BUT before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

FOURTH SUNDAY IN ADVENT.

COLL. Stir up, O Lord, we beseech Thee, Thy power, and come, and with great might succor us, that by the help of Thy grace whatsoever is hindered by our sins may be speedily accomplished by Thy mercy; through Jesus Christ, Thy Son, our Lord. Amen.

Epistle, PHIL. iv. 4-7.

REJOICE in the Lord always: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Gospel, JOHN i. 19-28.

AND this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

I. *Gospel*, JOHN iii. 22-36.

AFTER these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. And John also was baptizing in Enon near to Salim, because there was much water there: and they came, and were baptized. For John was not yet cast into prison. Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing,

except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

I. *Epistle*, 1 JOHN i. 1-7.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested; and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

II. *Gospel*, JOHN v. 31-39.

IF I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that

the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light. But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

II. *Epistle*, 1 PETER i. 8-13.

WHOM having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven: which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.

CHRISTMAS DAY.

(EARLY SERVICE.) O God, Who hast made this most holy night to shine with the brightness of the true Light; grant, we beseech Thee, that as we have known on earth the mysteries of that Light, we may also come to the fullness of its joys in heaven; through the same, our Lord Jesus Christ, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

COLL. Grant, we beseech Thee, Almighty God, that the new birth of Thine Only-Begotten Son in the flesh, may set us free, who are held in the old bondage under the yoke of sin; through the same, Thy Son Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

Epistle, Is. ix. 2-7.

THE people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgement and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

Gospel, LUKE ii. 1-20.

AND it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there

were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

I. Gospel, JOHN i. 1-14.

IN the beginning was the Word and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was

made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

I. *Epistle*, *HEB.* i. 1-12.

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds: who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

II. *Gospel*, *MATT.* i. 18-25.

NOW the birth of Jesus Christ was on this wise: when as his mother Mary

was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS, for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought forth her firstborn son: and he called his name JESUS.

II. *Epistle*, *TITUS* ii. 11-14.

FOR the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

SECOND CHRISTMAS DAY.

Collect the same as for Christmas Day.

Epistle, *Acts* vi. 8-15; vii. 54-60.

AND Stephen, full of faith and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake. Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and

against God. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.—When they heard these things (the words of Stephen), they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

Gospel, MATT. xxiii. 34-39.

WHEREFORE, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me hence-

forth, till ye shall say, Blessed is he that cometh in the name of the Lord.

I. Gospel, MATT. x. 32-39.

WHOEVER therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

I. Epistle, 1 PETER iv. 12-19.

BELOVED, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore, let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.

II. Gospel, MATT. ii. 13-18.

AND when they were departed, behold, the angel of the Lord appeareth to

Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

II. *Epistle*, REV. xiv. 1-5.

AND I looked, and, lo, a Lamb stood on the mount Zion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.

SUNDAY AFTER CHRISTMAS.

COLL. Almighty and Everlasting God, direct our actions according to Thy good pleasure, that in the name of Thy beloved Son, we may be made to abound in good works; through the same Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

Epistle, GAL. iv. 1-7.

NOW I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

Gospel, LUKE ii. 33-40.

AND Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against: (Yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanneel, of the tribe of Aser: she was of a great age, and had lived with a husband seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

I. *Gospel*, LUKE xii. 32.

FEAR not, little flock; for it is your Father's good pleasure to give you the kingdom.

I. *Epistle*, 1 JOHN v. 19-21.

AND we know that we are of God, and the whole world lieth in wicked-

ness. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols. Amen.

II. *Gospel*, MATT. ii. 19-23.

BUT when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

II. *Epistle*, 1 PETER ii. 1-9.

WHEREFORE laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.

NEW YEAR'S DAY.

COLL. O Lord God, Who for our sakes, hast made Thy blessed Son, our Saviour, subject to the Law, and caused Him to endure the circumcision of the flesh; grant us the true circumcision of the spirit, that our hearts may be pure from all sinful desires and lusts: through the same, Thy Son, our Lord Jesus Christ, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

Epistle, TITUS iii. 4-7.

BUT after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life.

Gospel, LUKE ii. 21.

AND when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

I. *Gospel*, JOHN xiv. 13.

JESUS said to his disciples, Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

I. *Epistle*, HEB. xiii. 8-15.

JESUS CHRIST the same yesterday, and to-day, and for ever. Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.

II. *Gospel*, LUKE xiii. 6-9.

HE spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down.

II. *Epistle*, REV. ii. 1-5.

UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

SUNDAY AFTER NEW YEAR.

(Collect the same as for the Sunday after Christmas.)

Epistle, ROM. vi. 3-11.

KNOW ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that

we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Gospel, MATT. iii. 13-17.

THEN cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

I. *Gospel*, JOHN i. 29-34.

THE next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world! This is he of whom I said, After me cometh a man which is preferred before me; for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.

I. *Epistle*, COL. ii. 9-15.

FOR in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with

him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

II. *Gospel*, MATT. iii. 11, 12.

JOHAN the Baptist preached, saying, I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

II. *Epistle*, EPH. v. 25-27.

CHRISt loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

EPIPHANY.

COLL. O God, Who by the leading of a star didst manifest Thy Only-Begotten Son to the Gentiles, mercifully grant, that we, who know Thee now by faith, may after this life have the fruition of Thy glorious Godhead; through the same, Thy Son, Jesus Christ our Lord. Amen.

Epistle, Is. lx. 1-6.

ARISE, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee:

thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord.

Gospel, MATT. ii. 1-12.

NOW when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

I. *Gospel*, JOHN viii. 12.

THEN spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

I. *Epistle*, 2 Cor. iv. 3-6.

BUT if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

II. *Gospel*, MATT. xii. 15-21.

GREAT multitudes followed Jesus, and he healed them all; and charged them that they should not make him known: that it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust.

II. *Epistle*, 1 TIM. iii. 16.

WITHOUT controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

FIRST SUNDAY AFTER EPIPHANY.

COLL. O Lord, we beseech Thee mercifully to receive the prayers of Thy people who call upon Thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfill the same through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

Epistle, ROM. xii. 1-5.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another.

Gospel, LUKE ii. 41-52.

NOW his parents went to Jerusalem every year at the feast of the passover. And when Jesus was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

I. *Gospel*, JOHN vii. 14-18.

NOW about the midst of the feast Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

I. *Epistle*, HEB. iii. 1-8.

WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. Wherefore as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts.

II. *Gospel*, MATT. xii. 46-50.

WHILE he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

II. *Epistle*, HEB. ii. 11-16.

FOR both he that sanctifieth and they who are sanctified are all of one:

for which cause he is not ashamed to call them brethren. Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

SECOND SUNDAY AFTER EPIPHANY.

COLL. Almighty and Everlasting God, Who dost govern all things in heaven and earth; mercifully hear the supplications of Thy people, and grant us Thy peace all the days of our life; through Thy Son, Jesus Christ our Lord. Amen.

Epistle, ROM. xii. 6-16.

HAVING then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate.

Gospel, JOHN ii. 1-11.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there; and both Jesus was called, and his disciples, and

the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it: When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

I. *Gospel*, JOHN iv. 5-26.

THEN cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his

cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband; for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth. The woman saith unto him, I know that Messias cometh, which is called Christ; when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he.

I. *Epistle*, EPH. ii. 10-16.

FOR we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle

wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.

II. *Gospel*, LUKE xix. 1-10.

AND Jesus entered and passed through Jericho. And, behold, there was a man named Zaccheus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him; for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zaccheus stood and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.

II. *Epistle*, 1 COR. i. 26-31.

FOR ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord.

THIRD SUNDAY AFTER EPIPHANY.

COLL. Almighty and Everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth the right hand of Thy majesty to help and defend us; through Jesus Christ, our Lord. Amen.

Epistle, ROM. xii. 16-21.

BE not wise in your own conceits. Re-compense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

Gospel, MATT. viii. 1-13.

WHEN he was come down from the mountain, great multitudes followed him. And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and

Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

I. *Gospel*, JOHN iv. 27-42.

AND upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him. In the mean while his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him aught to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that wheron ye bestowed no labour: other men laboured, and ye are entered into their labours. And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

I. *Epistle*, HEB. xi. 1-22.

NOW faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a

good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God. Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath pre-

pared for them a city. By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff. By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

II. *Gospel*, MATT. viii. 14-17.

AND when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. And he touched her hand, and the fever left her: and she arose, and ministered unto them. When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

II. *Epistle*, 2 Cor. i. 3-11.

BLESSED be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation. And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation. For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: but we had the sen-

tence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us; ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.

FOURTH SUNDAY AFTER EPIPHANY.

COLL. Almighty God, Who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature, we cannot always stand upright; grant to us such strength and protection as may support us in all dangers, and carry us through all temptations; through Jesus Christ, Thy Son, our Lord. Amen.

Epistle, ROM. xiii. 8-10.

OWE no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

Gospel, MATT. viii. 23-27.

AND when he was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

I. *Gospel*, MATT. xxi. 18-22.

NOW in the morning, as he returned into the city, he hungered. And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered

away. And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away! Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

I. *Epistle*, HEB. xi. 23-xii. 4.

BY faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned. By faith the walls of Jericho fell down, after they were compassed about seven days. By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace. And what shall I more say? for the time would fail me to tell of Gideon, and of Baruk, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:

they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect. Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin.

II. *Gospel*, MATT. xiv. 22-36.

AND straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves; for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit: and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith,

wherefore didst thou doubt? And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God. And when they were gone over, they came into the land of Gennesaret. And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; and besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

II. *Epistle*, 2 TIM. i. 7-10.

FOR God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.

FIFTH SUNDAY AFTER EPIPHANY.

COLL. O Lord, we beseech Thee to keep Thy Church and household continually in Thy true religion, that they who do lean upon the hope of Thy heavenly grace may evermore be defended by Thy mighty power, through Jesus Christ, Thy Son, our Lord. Amen.

Epistle, COL. iii. 12-17.

PUT on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your

hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

Gospel, MATT. xiii. 24-30.

ANOTHER parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

I. *Gospel*, MATT. xiii. 34-43.

ALL these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world. Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be

wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

I. *Epistle*, 1 Cor. i. 9-18.

GOD is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas; besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God.

II. *Gospel*, MARK. iv. 26-29.

AND he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

II. *Epistle*, Eph. iv. 14-16.

WE may henceforth no more be children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined to-

gether and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

SEPTUAGESIMA SUNDAY.

COLL. O Lord, we beseech Thee favorably to hear the prayers of Thy people: that we, who are justly punished for our offences, may be mercifully delivered by Thy goodness, for the glory of Thy name; through Jesus Christ, Thy Son, our Lord. Amen.

Epistle, 1 Cor. ix. 24-x. 5.

KNOW ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway. Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness.

Gospel, MATT. xx. 1-16.

THE kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto

him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

I. *Gospel*, MATT. xix. 27-30.

THEN answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first.

I. *Epistle*, 1 COR. iii. 7-23.

SO then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God's husbandry, ye

are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men: for all things are yours: whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.

II. *Gospel*, LUKE xvii. 7-10.

BUT which of you, having a servant, ploughing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, 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.

II. *Epistle*, PHIL. iii. 7-14.

BUT what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

SEXAGESIMA SUNDAY.

COLL. O God, Who seest that we put not our trust in anything that we do: mercifully grant, that by the power of Thy Son, the Teacher of nations, we may be defended against all adversity; through the same, our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

Epistle, 2 COR. xi. 19-31.

YE suffer fools gladly, thinking ye yourselves are wise. For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak. Howbeit, whereinsoever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool), I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one.

Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

Gospel, LUKE viii. 4-15.

AND when much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit a hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: the seed is the word of God. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleas-

ures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

I. *Gospel*, JOHN xii. 35-43.

THEN Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them. But though he had done so many miracles before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God.

I. *Epistle*, 1 COR. i. 20-25.

WHERE is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness: but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

II. *Gospel*, MATT. ix. 36-x. 16.

BUT when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest. And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas, and Matthew the publican; James the son of Alpheus, and Lebbeus, whose surname was Thaddeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into a house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

II. *Epistle*, 2 TIM. iii. 10-iv. 5.

BUT thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

QUINQUAGESIMA SUNDAY.

COLL. O Lord, we beseech Thee, mercifully hear our prayers, and, having set us free from the bonds of sin, defend us from all evil; through Jesus Christ, Thy Son, our Lord. Amen.

Epistle, 1 COR. xiii. 1-13.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not

charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, endureth all things. Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

Gospel, LUKE xviii. 31-43.

THEN Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death: and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought

unto him: and when he was come near, he asked him, saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight: thy faith hath saved thee. And immediately he received his sight, and followed him, gloryfying God: and all the people, when they saw it, gave praise unto God.

I. *Gospel*, JOHN xii. 23-33.

AND Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die.

(At the evening services during Lent the History of the Passion of our Lord is preached upon.)

II. *Gospel*, MARK x. 32-45.

AND they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the

third day he shall rise again. And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared. And when the ten heard it, they began to be much displeased with James and John. But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

FIRST SUNDAY IN LENT.

COLL. O Lord God, stretch forth the right hand of Thy majesty to defend us from them that rise up against us; and grant to Thy Church Thy peace and joy, through Jesus Christ, Thy Son, our Lord. Amen.

Epistle, 2 COR. vi. 1-10.

WE then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offence in any thing, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watch-

ings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

Gospel, MATT. iv. 1-11.

THEN was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward a hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him.

I. Gospel, MATT. xxi. 21-23.

FROM that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him,

saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

II. Gospel, LUKE x. 17-20.

AND the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

SECOND SUNDAY IN LENT.

COLL. O God, Who seest that of ourselves we have no strength: keep us both outwardly and inwardly, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ, Thy Son, our Lord. Amen.

Epistle, 1 THESS. iv. 1-7.

FURTHERMORE then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God: that no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness.

Gospel, MATT. xv. 21-28,

THEN Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord,

thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

I. *Gospel*, LUKE vii. 36-50.

AND one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased

to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace.

II. *Gospel*, MARK ix. 14-32.

AND when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them. And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him. And he asked the scribes, What question ye with them? And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; and wheresoever he taketh him, he teareth him; and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell to the ground, and wallowed foaming. And he asked his father, How long is it ago since this came unto him? And he said, Of a child. And oftentimes it hath cast him into the fire, and into the waters, to destroy him; but if thou canst do any thing, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose. And

when he was come into the house, his disciples asked him privately, Why could not we cast him out? And he said unto them, This kind can come forth by nothing, but by prayer and fasting. And they departed thence, and passed through Galilee; and he would not that any man should know it. For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men; and they shall kill him; and after that he is killed, he shall rise the third day. But they understood not that saying, and were afraid to ask him.

THIRD SUNDAY IN LENT.

COLL. We beseech Thee, Almighty God, look upon the hearty desires of Thy humble servants, and stretch forth the right hand of Thy majesty to be our defense; through Jesus Christ, Thy Son, our Lord. Amen.

Epistle, EPH. v. 1-9.

BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometime darkness, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodness and righteousness and truth).

Gospel, LUKE xi. 14-28.

AND he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them,

Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me; and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first. And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather, blessed are they that hear the word of God, and keep it.

I. Gospel, JOHN vii. 19-31.

DID not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? The people answered and said, Thou hast a devil: who goeth about to kill thee? Jesus answered, and said unto them, I have done one work, and ye all marvel. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumsise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? Judge not according to the appearance, but judge righteous judgment. Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is. Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him; for I am from him, and he hath sent me. Then they sought to take him: but no man laid hands on him, because his hour was not yet come. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

II. *Gospel*, LUKE iv. 31-37.

AND Jesus came down to Capernaum, a city of Galilee, and taught them on the sabbath days. And they were astonished at his doctrine: for his word was with power. And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out. And the fame of him went out into every place of the country round about.

FOURTH SUNDAY IN LENT.

COLL. Grant, we beseech Thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of Thy grace may mercifully be relieved; through Jesus Christ, Thy Son, our Lord. Amen.

Epistle, GAL. iv. 22-31.

IT is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was born after the flesh; but he of the free woman was by promise. Which things are an allegory: for these are the two covenants:

the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bondwoman, but of the free.

Gospel, JOHN vi. 1-15.

AFTER these things Jesus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled

twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen this the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world. When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

I. *Gospel*, JOHN vi. 24-36.

WHEN the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not.

II. *Gospel*, JOHN vi. 52-71.

THE Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Je-

sus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they had heard this, said, This is a hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

FIFTH SUNDAY IN LENT.

COLL. We beseech Thee, Almighty God, mercifully to look upon Thy people, that by Thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ, Thy Son, our Lord. Amen.

Epistle, HEBR. ix. 11-15.

BUT Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the 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 eternal inheritance.

Gospel, JOHN viii. 46-59.

JESUS said to the Jews, Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews

unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

I. Gospel, JOHN xi. 47-57.

THEN gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples. And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

II. Gospel, JOHN viii. 31-45.

THEN said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed: and ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say

unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. Jesus said unto them, If God were your father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not.

PALM SUNDAY.

COLL. Almighty and Everlasting God, Who hast sent Thy Son, our Saviour Jesus Christ, to take upon Him our flesh, and to suffer death upon the cross, that all mankind should follow the example of His great humility: mercifully grant that we may follow the example of His patience, through the same Jesus Christ, Thy Son, our Lord. Amen.

Epistle, PHIL. ii. 5-11.

LET this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name:

that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Gospel, 1 Cor. xi. 23-29.

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. 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.

I. Gospel, JOHN xii. 1-16.

THEN Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served; but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. Then said Jesus, Let her alone; against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always. Much people of the Jews therefore knew that

he was there; and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus. On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

II. *Gospel*, LUKE xxii. 14-22.

AND when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood which is shed for you. But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

GOOD FRIDAY.

COLL. O Lord God, Heavenly Father, who hast not spared Thine only Son, but delivered Him up for us all, that He might bear our sins upon the cross; grant that our hearts may be so fixed with steadfast faith in Him, that we may obtain remission of sin and redemption from everlasting death; through the same, our Lord Jesus Christ. Amen.

Epistle the same as for Palm Sunday.

Gospel, LUKE xxiii. 32-43.

AND there were also two others, malefactors, led with him to be put to death. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding. And the rulers also with them derided him, saying, He saved others, let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

(I and II the same as the preceding Epistle and Gospel.)

EASTER DAY.

COLL. Almighty God, Who through Thine Only-Begotten Son, Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life: we humbly beseech Thee, that we who celebrate the solemnities of His Resurrection, may by the renewal of the Holy Spirit rise again from the death of the soul: through Jesus Christ, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

Epistle, 1 COR. v. 7, 8.

PURGE out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

Gospel, MARK xvi. 1-8.

AND when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre: for they trembled and were amazed: neither said they any thing to any man: for they were afraid.

I. Gospel, JOHN xx. 1-10.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then

the disciples went away again unto their own home.

I. Epistle, 1 COR. xv. 12-21.

NOW if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead.

II. Gospel, MATTH xxviii. 1-8.

IN the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

II. Epistle, EPH. i. 16-23.

I cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and reve-

lation in the knowledge of him: the eyes of our understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all.

EASTER MONDAY.

(Collect the same as for Easter Day.)

Epistle, ACTS x. 34-43.

THEN Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) that word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem: whom they slew and hanged on a tree: him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

Gospel, LUKE xxiv. 13-35.

AND, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre: and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were

opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

I. *Gospel*, JOHN xx. 11-18.

BUT Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father: and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

I. *Epistle*, 2 COR. v. 14-21.

THE love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us 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 though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

II. *Gospel*, MATTH. xxviii. 9-15.

AND as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me. Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

II. *Epistle*, 1 PETER i. 18-23.

YE know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory: that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love

of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

FIRST SUNDAY AFTER EASTER.

COLL. Grant, we beseech Thee, Almighty God, that we who have celebrated the solemnities of the Lord's Resurrection may, by the help of Thy grace, bring forth the fruits thereof in our life and conversation: through the same Jesus Christ, Thy Son, our Lord. Amen.

Epistle, 1 JOHN v. 4-10.

WHATSOEVER is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

Gospel, JOHN xx. 19-31.

THEN the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and

whosoever sins ye retain, they are retained. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

I. Gospel, JOHN xxi. 1-14.

AFTER these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's

coat unto him, (for he was naked,) and did cast himself into the sea. And the other disciples came in a little ship, (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, a hundred and fifty and three: and for all there were so many, yet was not the net broken. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

I. *Epistle*, ACTS iii. 12-20.

PETER said unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus: whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you.

II. *Gospel*, LUKE xxiv. 36-48.

AND as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of a honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

II. *Epistle*, ACTS xiii. 26-41.

PAUL said to the Jews, Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise

which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again: as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: But he, whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets; behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

SECOND SUNDAY AFTER EASTER.

COLL. O God, Who, by the humiliation of Thy Son, didst raise the fallen world: grant unto Thy faithful ones perpetual gladness, and those whom Thou hast delivered from the danger of everlasting death, do Thou make partakers of eternal joys; through the same Jesus Christ, Thy Son, our Lord. Amen.

Epistle, 1 PETER ii. 21-25.

EVEN hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

Gospel, JOHN x. 11-16.

JESUS said to the Jews, I am the good shepherd: the good shepherd giveth

his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and there shall be one fold, and one shepherd.

I. Gospel, JOHN xxi. 15-25.

SO when they had dined, Jesus saith unto Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things: thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what

is that to thee? This is the disciple which testified of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

I. *Epistle*, 1 PETER v. 1-4.

THE elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

II. *Gospel*, JOHN x. 1-10.

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

II. *Epistle*, HEBR. xiii. 20, 21.

NOW again the God of peace, that brought again from the dead our Lord Jesus,

that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

THIRD SUNDAY AFTER EASTER.

COLL. O God, Who showest to them that be in error the light of Thy truth, to the intent that they may return into the way of righteousness: grant unto all them that are admitted into the fellowship of Christ's religion that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same; through Jesus Christ, Thy Son, our Lord. Amen.

Epistle, 1 PETER ii. 11-20.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

I. *Gospel*, JOHN xvi. 16-22.

JESUS said to his disciples, A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father? Then said some of his disciples among themselves,

What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we can not tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

I. *Gospel*, JOHN xvii. 1-8.

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

I. *Epistle*, HEBR. iv. 9-16.

THERE remaineth therefore a rest to the people of God. For he that is

entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. 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 which 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.

II. *Gospel*, JOHN xiv. 1-12.

JESUS said to his disciples, Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it werenot so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father: and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

II. *Epistle*, 1 PETER i. 3-8.

BLESSED be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.

FOURTH SUNDAY AFTER EASTER.

Coll. O God, Who makest the minds of the faithful to be of one will; grant unto Thy people that they may love what Thou commandest, and desire what Thou dost promise, that among the manifold changes of this world, our hearts may there be fixed where true joys are to be found; through Jesus Christ, Thy Son, our Lord. Amen.

Epistle, JAMES i. 17-21.

MY beloved brethren, every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

Gospel, JOHN xvi. 5-15.

JESUS said to his disciples, But now I go my way to him that sent me; and none of you asketh me, whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see men more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me; for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

I. *Gospel*, JOHN xvii. 9-17.

I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name; those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world,

even as I am not of the world. Sanctify them through thy truth: thy word is truth.

I. *Epistle*, HEBR. v. 1-10.

FOR every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him: called of God a high priest after the order of Melchisedec.

II. *Gospel*, JOHN vii. 37-39.

IN the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given: because that Jesus was not yet glorified.)

III. *Epistle*, 1 JOHN iii. 19-24.

HEREBY we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his

sight. And this is his commandment. That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

FIFTH SUNDAY AFTER EASTER.

COLL. O God, from Whom all good things come, grant to us Thy humble servants, that by Thy holy inspiration we may think those things that be right, and by Thy merciful guiding may perform the same; through Jesus Christ, Thy Son, our Lord. Amen.

Epistle, JAMES i. 22-27.

BE ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

Gospel, JOHN xvi. 23-33.

JESUS said to his disciples, Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name; and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him,

Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

I. *Gospel*, JOHN xvii. 18-23.

AS thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

I. *Epistle*, HEBR. vii. 19-28.

FOR the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. And inasmuch as not without an oath he was made priest: (for those priests were made without an oath; but this with an oath by him that said unto him, The Lord swear and will not repent, Thou art a priest for ever after the order of Melchisedec:) by so much was Jesus made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death: but this man, because he continueth ever, 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. For such a high priest became us,

who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

II. *Gospel*, LUKE xi. 1-13.

AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil. And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?

II. *Epistle*, JAMES v. 16-20.

CONFESS your faults one to another, and pray one for another, that ye

may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

ASCENSION DAY.

COLL. Grant, we beseech Thee, Almighty God, that like as we do believe Thine Only-Begotten Son, our Lord Jesus Christ, to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, Who liveth and reigneth with Thee and the Holy Ghost, world without end Amen.

Epistle, ACTS i. 1-11.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom of Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was

taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Gospel, MARK xvi. 14-20.

AFTERWARD he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following.

I. Gospel, JOHN xvii. 24-26.

FATHER, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them.

I. Epistle, HEBR. x. 12-18.

JESUS Christ, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also

is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin.

II. *Gospel*, LUKE XXIV. 49-53.

JESUS said to his disciples, Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God. Amen.

II. *Epistle*, EPH. iv. 7-13.

BUT unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

SIXTH SUNDAY AFTER EASTER.

COLL. Almighty, Everlasting God, make us to have always a devout will towards Thee, and to serve Thy majesty with a pure heart; through Thy Son, Jesus Christ our Lord. Amen.

Epistle, 1 PETER iv. 7-11.

BUT the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for

charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ: to whom be praise and dominion for ever and ever. Amen.

Gospel, JOHN xv. 26-xvi. 4.

JESUS said to his disciples, When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

I. *Gospel*, JOHN xv. 18-27.

IF the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this com-

eth to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning.

I. *Epistle*, COL. iii. 1-10.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked sometime, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him.

II. *Gospel*, LUKE xii. 4-12.

JESUS said to his disciples, I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell: yea, I say unto you, Fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me before men shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against

the Holy Ghost it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say.

II. *Epistle*, 1 PETER iii. 15-22.

BUT sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear: having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God.) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

WHITSUNDAY.

COLL. O God, Who didst teach the hearts of Thy faithful people, by sending to them the light of Thy Holy Spirit, grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort; through our Lord Jesus Christ, Thy Son, Who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end. Amen.

Epistle, ACTS ii. 1-13.

AND when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of

them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue where-in we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine.

Gospel, JOHN xiv. 23-31.

JESUS answered and said, If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love

the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

I. Gospel, JOHN xv. 10-17.

IF ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things I have spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of my Father in my name, he may give it you. These things I command you, that ye love one another.

I. Epistle, EPH. ii. 17-22.

CHRISt Jesus came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord; in whom we also are builded together for a habitation of God through the Spirit.

II. Gospel, JOHN xiv. 15-21.

IF ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while and the world seeth me no more; but ye

see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

II. *Epistle*, ACTS ii. 14—41.

BUT Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me

full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 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. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

WHITSUN-MONDAY.

(Collect the same as for Whitsunday.)

Epistle, ACTS x. 42—48.

PETER said to Cornelius and those assembled in his house, The Lord commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive

remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Gospel, JOHN iii. 16-21.

JESUS said to Nicodemus, God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

I. Gospel, JOHN vi. 44-51.

NO man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the

living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

I. Epistle, 1 Cor. xii. 12-31.

AS the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary; and those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need; but God hath tempered the body together, having given more abundant honour to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of

healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

II. *Gospel*, JOHN xii. 44-50.

JESUS cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

II. *Epistle*, 1 JOHN iv. 9-15.

IN this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

TRINITY SUNDAY.

COLL. Almighty and Everlasting God, Who hast given unto us, Thy servants, grace, by the confession of a true faith, to acknowledge the glory of the Eternal Trinity, and in the power of the Divine Majesty to worship the Unity; we beseech Thee, that Thou wouldst keep us steadfast in this faith and evermore defend us from all adversities. Who livest and reignest, one God, world without end. Amen.

Epistle, ROM. xi. 33-36.

THE depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

Gospel, JOHN iii. 1-15.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.

I. *Gospel*, JOHN xv. 1-9.

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love.

I. *Epistle*, 1 JOHN iii. 1-9.

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

II. *Gospel*, MATTH. xxviii. 18-20.

AND Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.

II. *Epistle*, COL. i. 12-23.

GIVE thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath 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: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist: and he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and un-reproveable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven.

FIRST SUNDAY AFTER TRINITY.

COLL. O God, the strength of all them that put their trust in Thee: mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without Thee, grant us the help of Thy grace, that in keeping Thy commandments we may please Thee, both in will and deed; through Jesus Christ, Thy Son, our Lord. Amen.

Epistle, 1 JOHN iv. 16-21.

AND we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.

Gospel, LUKE xvi. 19-31.

JESUS said to the Pharisees, There was a certain rich man, which was clothed in purple and finelinen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them.

And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

I. Gospel, LUKE xii. 13-21.

AND one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.

I. Epistle, ROM. i. 1-17.

PAUL, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (which he had promised afore by his prophets in the holy Scriptures,) concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead: by whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: among whom are ye also the called of Jesus Christ: to all that be in Rome, beloved of God, called to be saints: Grace to you, and peace, from God our Father and the Lord Jesus Christ. First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. For God is my witness, whom I serve

with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me. Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

II. *Gospel*, MATTH. xvi. 24-27.

THEN said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

II. *Epistle*, 1 TIM. vi. 6-19.

BUT godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sor-

rows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession: that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords: who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honour and power everlasting. Amen. Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

SECOND SUNDAY AFTER TRINITY.

COLL. O Lord God, Who never failest to help and govern those, whom Thou dost bring up in Thy steadfast fear and love: make us to have a perpetual fear and love of Thy holy name; through Jesus Christ, Thy Son, our Lord. Amen.

Epistle, 1 JOHN iii. 13-18.

MARVEL not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But who so hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth.

Gospel, LUKE xiv. 16-24.

JESUS spake to the people this parable; A certain man made a great supper, and bade many; and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

I. Gospel, LUKE xiv. 25-35.

AND there went great multitudes with him: and he turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassador, and desireth conditions of peace. So likewise, whoso-

ever he be of you that forsaketh not all that he hath, he cannot be my disciple. Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

I. Epistle, ROM. i. 18-25.

FOR the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

II. Gospel, LUKE ix. 51-62.

AND it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village. And it came to pass, that, as they went

in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

II. *Epistle*, 2 PETER i. 1-11.

SIMON Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

THIRD SUNDAY AFTER TRINITY.

COLL. O Lord God, the Protector of all that trust in Thee, without Whom nothing is strong, nothing is holy: increase and multiply upon us Thy mercy: that Thou being our Ruler and Guide, we may so pass through things temporal that we finally lose not the things eternal; through Jesus Christ, Thy Son, our Lord. Amen.

Epistle, 1 PETER v. 6-11.

HUMBLE yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion forever and ever. Amen.

Gospel, LUKE xv. 1-10.

THEN drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of

the angels of God over one sinner that repenteth.

I. *Gospel*, LUKE XV. 11-32.

AND he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and entreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at

any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

I. *Epistle*, ROM. ii. 1-16.

THEREFORE thou art inexcusable, O man, whosever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil: of the Jew first, and also of the Gentile; but glory, honour, and peace, to every man that worketh good; to the Jew first, and also to the Gentile: for there is no respect of persons with God. For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; (for not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their

conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) in the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

II. *Gospel*, MATTH. ix. 9-13.

AND as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

II. *Epistle*, EPH. ii. 1-9.

AND you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ. (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us, through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.

FOURTH SUNDAY AFTER TRINITY.

COLL. Grant, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness; through Jesus Christ, Thy Son, our Lord. Amen.

Epistle, ROM. viii. 18-23.

I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

Gospel, LUKE vi. 36-42.

BE ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom. For with the same measure that ye mete withal it shall be measured to you again. And he spake a parable unto them; Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

I. *Gospel*, JOHN viii. 1-11.

JESUS went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and Pharisees brought unto him a woman taken

in adultery; and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

I. *Epistle*, ROM. ii. 17-29.

BEHOLD, thou art called a Jew, and restest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written. For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircum-

cision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

II. *Gospel*, MATTH. vii. 1-6.

JUDGE not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

II. *Epistle*, ROM. xiv. 1-18.

HIM that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, he shall be holden up: for God is able to make him stand. One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the

Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more; but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way. I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth any thing to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of: for the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men.

FIFTH SUNDAY AFTER TRINITY.

COLL. O God, Who hast prepared for them that love Thee such good things as pass man's understanding: pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through Jesus Christ, Thy Son, our Lord. Amen.

Epistle, 1 PETER iii. 8-15.

FINALLY, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake,

happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts.

Gospel, LUKE v. 1-11.

AND it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Genesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

I. Gospel, JOHN i. 35-51.

THE next day after, John stood, and two of his disciples: and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two

which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone. The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

I. *Epistle*, ROM. iii. 1-20.

WHAT advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God. For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. But if your unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man) God forbid: for then how shall God judge the world? For if the truth of God hath

more abounded through my lie unto his glory; why yet am I also judged as a sinner? And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just. What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is no righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known: there is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

II. *Gospel*, MATTH. xvi. 13-19.

WHEN Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

II. *Epistle*, ACTS xxvi. 1-29.

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews; especially because I know thee to be expert in all customs and questions which are among the Jews; wherefore I beseech thee to hear me patiently. My manner of life from my youth, which was at the first among my own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. Whereupon as I went to Damascus with authority and commission from the chief priests, at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen,

and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision; but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles. And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

SIXTH SUNDAY AFTER TRINITY.

COLL. Lord of all power and might, Who art the Author and Giver of all good things: graft in our hearts the love of Thy name, increase in us true religion, nonrish us with all goodness, and of Thy great mercy keep us in the same; through Jesus Christ, Thy Son, our Lord. Amen.

Epistle the same as for the Sunday after New Year.

Gospel, MATTH. v. 20-26.

JESUS said to his disciples, I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

I. Gospel, MATTH. v. 17-19.

JESUS said to his disciples, Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

I. Epistle, ROM. iii. 21-31.

BUT now the righteousness of God without the law is manifested, being witnessed by the law and the prophets: even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus:

whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid: yea, we establish the law.

II. Gospel, MATTH. v. 27-42.

JESUS said to his disciples, Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for

whatsoever is more than these cometh of evil. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

11. *Epistle*, JAMES ii. 8-26.

IF ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment. What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body: what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the

Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also.

SEVENTH SUNDAY AFTER TRINITY.

COLL. O Lord God, Whose never-failing Providence ordereth all things both in heaven and earth: we humbly beseech Thee to put away from us all hurtful things, and give us those things which be profitable for us; through Jesus Christ, Thy Son, our Lord. Amen.

Epistle, ROM. vi. 19-23.

Ispeak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord.

Gospel, MARK viii. 1-9.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them: and they did set them before the people. And they had a few small fishes: and he blessed, and com-

manded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand: and he sent them away.

I. *Gospel*, MATTH. xvi. 5-12.

AND when the disciples of Jesus were come to the other side, they had forgotten to take bread. Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. And they reasoned among themselves, saying, It is because we have taken no bread. Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

II. *Gospel*, LUKE xiv. 12-15.

THEN said Jesus also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

THE FESTIVAL OF CHRIST'S TRANSFIGURATION.

(Collect the same as for the Seventh Sunday after Trinity.)

Epistle, 2 PETER i. 16-18.

WE have not followed cunningly devised fables, when we made known unto you the power and coming of our

Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.

Gospel, MATTH. xvii. 1-8.

AFTER six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles: one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only.

I. *Gospel*, JOHN xiii. 31, 32.

JESUS said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

II. *Gospel*, MATTH. xvii. 9-13.

AS they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.

EIGHTH SUNDAY AFTER TRINITY.

COLL. Grant to us, Lord, we beseech Thee, the Spirit to think and to do always such things as are right, that we, who cannot do anything that is good without Thee, may by Thee be enabled to live according to Thy will; through Jesus Christ, Thy Son, our Lord. Amen.

Epistle, ROM. viii. 12-17.

THEREFORE, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs: heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

Gospel, MATTH. vii. 15-21.

BEWARE of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

I. Gospel, MATTH. vii. 12-14.

JESUS said to his disciples, All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

I. Epistle, ROM. iv. 1-8.

WHAT shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.

II. Gospel, MATTH. vii. 22-29.

MANY will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came and the winds blew, and beat upon that house; and it fell: and great was the fall of it. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes.

II. Epistle, 1 JOHN iv. 1-6.

BELOVED, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come

in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world; therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

NINTH SUNDAY AFTER TRINITY.

COLL. Let Thy merciful ears, O Lord, be open to the prayers of Thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please Thee; through Jesus Christ, Thy Son, our Lord. Amen.

Epistle, 1 COR. x. 6–13.

NOW these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

Gospel, LUKE xvi. 1–9.

JESUS said unto his disciples, There was a certain rich man, which had a steward: and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall

I do? for my lord taketh away from me the stewardship; I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write four score. And the lord commended the unjust steward, because he had done wisely; for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

I. Gospel, LUKE xii. 42–48.

AND the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

I. Epistle, ROM. iv. 9–25.

COMETH this blessedness then upon the circumcision only, or upon the

uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect; because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (as it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were: who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded, that what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification.

II. Gospel, LUKE xvi. 10-17.

HE that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if you have not been faithful in that which is another man's who shall give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. And the Pharisees also who were covetous, heard all these things; and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your heart: for that which is highly esteemed among men is abomination in the sight of God. The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail

II. Epistle, 2 THESS. iii. 10-13.

FOR even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well doing.

TENTH SUNDAY AFTER TRINITY.

COLL. O God, Who declarest Thine Almighty power chiefly in showing mercy and pity: mercifully grant unto us such a measure of Thy grace that we, running the way of Thy commandments, may obtain Thy gracious promises, and be made partakers of Thy heavenly treasure: through Jesus Christ, Thy Son, our Lord. Amen.

Epistle, 1 Cor. xii. 2-11.

YE know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now

there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

Gospel, LUKE xix. 41-47.

AND when Jesus was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought; saying unto them, It is written, My house is the house of prayer; but ye have made it a den of thieves. And he taught daily in the temple.

I. Gospel, JOHN viii. 21-30.

THEN said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. And he said unto them, Ye are from beneath; I am from above; ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. Then said they unto him, Who art thou? And Jesus

saith unto them, Even the same that I said unto you from the beginning. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. They understood not that he spake to them of the Father. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. As he spake these words, many believed on him.

I. Epistle, ROM. v. 1-11.

THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward 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 through 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. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

II. Gospel, MATTH. xi. 20-24.

THEN began Jesus to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

II. *Epistle*, HEBR. iii. 12-19.

TAKE heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; while it is said, To-day if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke; howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief.

ELEVENTH SUNDAY AFTER TRINITY.

COLL Almighty and Everlasting God, Who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve: pour down upon us the abundance of Thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, Thy Son our Lord. Amen.

Epistle, 1 COR. xv. 1-10.

MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received. Now that Christ died for our sins according to the Scriptures; and that he

was buried, and that he rose again the third day according to the Scriptures; and that he was seen of Cephas, then of the twelve; after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

Gospel, LUKE xviii. 9-14.

AND Jesus spake this parable unto them that they were righteous, and despised others: two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

I. *Gospel*, MATH. xxi. 28-31.

JESUS said to the chief priests and the elders of the people, What think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not; but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

I. *Epistle*, ROM. v. 12-21.

WHEREFORE, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned; (for until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

II. *Gospel*, MATH. xxiii. 1-12.

JESUS spake to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders, but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men Rabbi.

Rabbi. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

II. *Epistle*, 1 JOHN i. 8-ii. 2.

IF we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.

TWELFTH SUNDAY AFTER TRINITY.

COLL. Almighty and merciful God, of Whose only gift it cometh that Thy faithful people do unto Thee true and laudable service: grant, we beseech Thee, that we may so faithfully serve Thee in this life, that we fail not finally to attain Thy heavenly promises; through Jesus Christ, Thy Son, our Lord. Amen.

Epistle, 2 COR. iii. 4-18.

SUCH trust have we through Christ to God-ward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excellet. For if that which

is done away was glorious, much more that which remaineth is glorious. Seeing then that we have such hope, we use great plainness of speech; and not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished; but their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

Gospel, MARK vii. 31-37.

DEPARTING from the coasts of Tyre and Sidon, Jesus came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

I. Gospel, MATTH. xii. 33-37.

JESUS said to the Pharisees, Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out

of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

I. Epistle, Rom. vi. 1-23.

WHAT shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

II. *Gospel*, MATTH. xv. 29–31.

AND Jesus departed from thence, and came nigh unto the sea of Galilee: and went up into a mountain, and sat down there. And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

II. *Epistle*, 1 COR. ii. 9–16.

EYE hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, be-

cause they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

THIRTEENTH SUNDAY AFTER TRINITY.

COLL. Almighty and Everlasting God, give unto us the increase of faith, hope and charity; and that we may obtain that which Thou dost promise, make us to love that which Thou dost command; through Jesus Christ, Thy Son, our Lord. Amen.

Epistle, GAL. iii. 16–22.

NOW to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? it was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

Gospel, LUKE x. 23–37.

JESUS said to his disciples, Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with

all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

I. *Gospel*, MATTH. v. 43-vi. 4.

YE have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect. Take heed that ye do not your alms before men, to be seen of them:

otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

I. *Epistle*, ROM. vii. 1-6.

KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

II. *Gospel*, MATTH. xi. 25-30.

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father: neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and

learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

II. *Epistle*, 1 TIM. i. 5-17.

NOW the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: from which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. But we know that the law is good, if a man use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; according to the glorious gospel of the blessed God, which was committed to my trust. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

FOURTEENTH SUNDAY AFTER TRINITY.

COLL. Keep, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy; and, because the frailty of man without Thee cannot but fall, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ, Thy Son, our Lord. Amen.

Epistle, GAL. v. 16-24.

THIS I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts.

Gospel, LUKE xvii. 11-19.

AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

I. *Gospel*, JOHN v. 1-14.

AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt,

withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed. He answered them, He that made me whole, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

I. *Epistle*, ROM. vii. 7-25.

WHAT shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the com-

mandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not: but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

II. *Gospel*, LUKE iv. 23-30.

JESUS said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way.

II. *Epistle*, 2 TIM. ii. 19-21.

THE foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth: and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

FIFTEENTH SUNDAY AFTER TRINITY.

COLL. O Lord God, we beseech Thee, let continual pity cleanse and defend Thy Church; and because it cannot continue in safety without Thy succor, preserve it evermore by Thy help and goodness; through Jesus Christ, Thy Son, our Lord. Amen.

Epistle, GAL. v. 25-vi. 10.

IF we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing; he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden. Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Gospel, MATTH. vi. 24-34.

JESUS said to his disciples, No man can serve two masters: for either he

will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin. and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink, or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

I. *Gospel*, LUKE x. 38-42.

NOW it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, thou art careful and troubled about many things: but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.

I. *Epistle*, ROM. viii. 1-17.

THERE is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

II. *Gospel*, MATTH. vi. 19-23.

LAY not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for your-

selves treasures in heaven, where neither moth or rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

II. *Epistle*, 1 Cor. vii. 29-31.

BUT this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away.

SIXTEENTH SUNDAY AFTER TRINITY.

COLL. Lord, we pray Thee, that Thy grace may always go before and follow after us, and make us continually to be given to all good works; through Jesus Christ, Thy Son, our Lord. Amen.

Epistle, EPH. iii. 13-21.

I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

Gospel, LUKE vii. 11-17.

AND it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him,

and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

I. *Gospel*, JOHN xi. 1-45.

NOW a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was. Then after that saith he to his disciples, Let us go into Judea again. His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him. These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not

there, to the intent ye may believe; nevertheless let us go unto him. Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him. Then when Jesus came, he found that he had lain in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off; and many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him; but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They say unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold, how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again groan-

ing in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh; for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

I. *Epistle*, ROM. viii. 18-39.

FOR I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that search-

eth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 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 also 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? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

II. *Gospel*, JOHN v. 19-21.

THEN answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

III. *Epistle*, 1 PML. i. 20-26.

IT is my earnest expectation and my hope, that in nothing I shall be

ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; that your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

SEVENTEENTH SUNDAY AFTER TRINITY.

COLL. Lord, we beseech Thee, grant Thy people grace, to withstand the temptations of the devil, and with pure hearts and minds to follow Thee, the only God; through Jesus Christ, Thy Son, our Lord. Amen.

Epistle, EPH. iv. 1-6.

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

Gospel, LUKE xiv. 1-11.

AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. And, behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? And they could not answer him again to these things. And he put forth a parable to those which were bidden, when he marked how they chose

out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room: lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

I. Gospel, MARK ii. 18-iii. 5.

AND the disciples of John and of the Pharisees used to fast; and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. No man also seweth a piece of new cloth on an old garment; else the new piece that filled it up taketh away from the old, and the rent is made worse. And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles. And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? And he said unto them, Have ye never read what David did, when he had need, and was a hungered, he, and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? And he said unto them, The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of

the sabbath. And he entered again into the synagogue; and there was a man there which had a withered hand. And they watched him, whether he would heal him on the sabbath day; that they might accuse him. And he saith unto the man which had the withered hand, Stand forth. And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out; and his hand was restored whole as the other.

I. *Epistle*, ROM. ix. 1-13.

I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accused from Christ for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; who are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel; neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise. At this time will I come, and Sarah shall have a son. And not only this; but when Rebecca also had conceived by one, even by our father Isaac, (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated.

II. *Gospel*, MARK vii. 1-23.

THEN came together unto him the Pharisees, and certain of the scribes,

which came from Jerusalem. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen hands, they found fault. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables. Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: but ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother: making the word of God of none effect through your tradition, which ye have delivered; and many such like things do ye. And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand: there is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. If any man have ears to hear, let him hear. And when he was entered into the house from the people, his disciples asked him concerning the parable. And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; because it entereth not into his heart, but into the belly,

and goeth out into the draught, purging all meats? And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man.

II. *Epistle*, GAL. v. 1-14.

STAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. Ye did run well; who did hinder you that ye should not obey the truth? This persuasion cometh not of him that calleth you. A little leaven leaveneth the whole lump. I have confidence in you through the Lord, that ye will be none otherwise minded; but he that troubleth you shall bear his judgment, whosoever he be. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. I would they were even cut off which trouble you. For, brethren, ye have been called unto liberty: only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

EIGHTEENTH SUNDAY AFTER TRINITY.

COLL. O God, forasmuch as without Thee, we are not able to please Thee: mercifully grant, that Thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ, Thy Son, our Lord. Amen.

Epistle, 1 COR. i. 4-8.

I thank my God always on your behalf, for the grace of God which is

given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

Gospel, MATTH. xxii. 34-46.

BUT when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

I. *Gospel*, JOHN x. 23-38.

AND Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are

one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the Scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him.

I. *Epistle*, ROM. ix. 14-33.

WHAT shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles? As he saith also in Osee, I will call them my people, which

were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God. Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: for he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrah. What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone: as it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

II. *Gospel*, MARK x. 17-27.

AND when Jesus was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his

words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

II. *Epistle*, 1 JOHN ii. 7-23.

BRETHREN, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. Little children, it is the last time: and as ye have heard that anti-

christ shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son, hath the Father also.

NINETEENTH SUNDAY AFTER TRINITY.

COLL. O Lord God, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we may cheerfully accomplish those things that Thou wouldst have done; through Jesus Christ, Thy Son, our Lord. Amen.

Epistle, EPH. iv. 22-28.

YE have been taught, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

Gospel, MATTH. ix. 1-8.

AND Jesus entered into a ship and passed over, and came into his own city. And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth.

And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy.) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

I. *Gospel*, JOHN ix. 1-41.

AND as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not. They brought to the Pharisees him that aforetime was blind. And it was the sabbath day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sab-

bath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did he to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the

Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him. And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are ye blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

I. *Epistle*, ROM. x. 1-13.

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.

II. *Gospel*, LUKE xiii. 10-17.

AND Jesus was teaching in one of the synagogues on the sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

II. *Epistle*, 2 COR. xii. 2-10.

I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such a one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such a one will I glory; yet of myself I will not glory, but in mine infirmities. For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might

depart from me. And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then I am strong.

TWENTIETH SUNDAY AFTER TRINITY.

COLL. Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through Jesus Christ, Thy Son, our Lord. Amen.

Epistle, EPH. v. 15-21.

SEE then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.

Gospel, MATTH. xxii. 1-14.

AND Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise; and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden

were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment; and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

I. Gospel, MATTH. xiii. 44-46.

JESUS said, Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it.

I. Epistle, ROM. x. 14-21.

HOW then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

II. *Gospel*, MATTH. xxi. 33-46.

JESUS said to the chief priests and the elders of the people, Hear another parable? There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir: come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

II. *Epistle*, HEBR. x. 19-31.

HAVING therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having a high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts

sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.

TWENTY-FIRST SUNDAY AFTER TRINITY.

COLL. Lord, we beseech Thee to keep us in continual godliness; that through Thy protection we may be free from all adversities and devoutly given to serve Thee in good works, to the glory of Thy name; through Jesus Christ, Thy Son, our Lord. Amen.

Epistle, EPH. vi. 10-18.

FINALLY, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your

feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit.

Gospel, JOHN IV. 46-53.

JESUS came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

I. Gospel, MATH. xvi. 1-4.

THE Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

I. Epistle, ROM. xi. 1-12.

I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the

tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars: and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them: let their eyes be darkened, that they may not see, and bow down their back alway. I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

II. Gospel, MATH. ix. 27-31.

AND when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes saying, According to your faith be it unto you. And their eyes were opened: and Jesus straitly charged them, saying, See that no man know it. But they, when they were departed, spread abroad his fame in all that country.

II. Epistle, COL. i. 24-ii. 7.

NOW I rejoice in my sufferings for you, and fill up that which is behind of

the afflictions of Christ in my flesh for his body's sake, which is the church: whereof I am made a minister; according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labour, striving according to his working, which worketh in me mightily. For I would that ye knew what that great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh, that their hearts might be comforted; being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge. And this I say, lest any man should beguile you with enticing words. For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.

TWENTY-SECOND SUNDAY AFTER TRINITY.

COLL. O God, our Refuge and Strength, Who art the Author of all godliness: be ready, we beseech Thee, to hear the devout prayers of Thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ, Thy Son, our Lord. Amen.

Epistle, PHIL. i. 3-11.

I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.

even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

Gospel, MATTH. xviii. 23-35.

JESUS said to his disciples, Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow servants, which owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts

forgive not every one his brother their trespasses.

I. *Gospel*, MATTH. xviii. 15-22.

MOREOVER if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall 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 neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them. Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

I. *Epistle*, ROM. xi. 13-24.

FOR I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? For if the firstfruit be holy, the lump is also holy; and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: for if God

spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree?

II. *Gospel*, MARK iv. 21-25.

JESUS said unto the people, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. If any man have ears to hear, let him hear. And he said unto them, Take heed what ye hear. With what measure ye mete, it shall be measured to you; and unto you that hear shall more be given. For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.

II. *Epistle*, 1 THESS. v. 14-23.

NOW we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

TWENTY-THIRD SUNDAY AFTER TRINITY.

COLL. Absolve, we beseech Thee, O Lord, Thy people from their offences; that from the bonds of our sins which by reason of our frailty we have

brought upon us, we may be delivered by Thy bountiful goodness; through Jesus Christ, Thy Son, our Lord. Amen.

Epistle, PHIL. iii. 17-iv. 3.

BRETHREN, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; 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, according to the working whereby he is able even to subdue all things unto himself. Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. I beseech Eudodias, and beseech Syntyche, that they be of the same mind in the Lord. And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellow labourers, whose names are in the book of life.

Gospel, MATH. xxii. 15-22.

THEN went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar the things which are Cesar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

I. *Gospel*, MARK xii. 41-44.

AND Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

I. *Epistle*, ROM. xi. 25-36.*

FOR I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

*] When there are only 23 Sundays after Trinity, and consequently the gospel of the last judgment (the gospel for the 26th Sund. after Trin.) is used for the 23rd Sund. after Trinity, the corresponding epistle-text taking the place of Rom. xi. 25-36, these verses, together with those preceding, should be read and preached upon on the 22nd Sund. after Trinity.

II. *Gospel*, MATTH. xvii. 24-27.

AND when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

II. *Epistle*, ROM. xiii. 1-7.

LET every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

TWENTY-FOURTH SUNDAY AFTER
TRINITY.

COLL. Stir up, we beseech Thee, O Lord God, the hearts of Thy faithful people; that they may always bring forth the fruit of good works, and of Thee be rewarded; through Jesus Christ, Thy Son, our Lord. Amen.

Epistle, COL. i. 9-12.

WE do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

Gospel, MATTH. ix. 18-31.

WHILE Jesus spake these things unto the people, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: for she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land. And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it. But they, when they were departed, spread abroad his fame in all that country.

I. *Gospel*, JOHN vi. 37-40.

ALL that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

I. *Epistle*, 1 COR. xv. 35-58.

BUT some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural: and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heav-

enly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

II. *Gospel*, LUKE xx. 27-40.

THEN came to Jesus certain of the Sadducees, which deny that there is any resurrection; and they asked him, saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. There were therefore seven brethren: and the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also; and they left no children, and died. Last of all the woman died also. Therefore in the resurrection whose wife of them is she? for seven had her to wife. And Jesus answering said unto them, The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God

of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him. Then certain of the scribes answering said, Master, thou hast well said. And after that they durst not ask him any question at all.

II. *Epistle*, 2 COR. v. 1-10.

FOR we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

TWENTY-FIFTH SUNDAY AFTER TRINITY.

COLL. Almighty and Everlasting God, we beseech Thee, show Thy mercy unto Thy humble servants, that we who put no trust in our own merits may not be dealt with after the severity of Thy judgment, but according to Thy mercy; through Jesus Christ, Thy Son, our Lord. Amen.

Epistle, 1 THESS. iv. 13-18.

BUT I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and re-

main 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 archangel, 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: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

Gospel, MATTH. xxiv. 15-28.

WHEN ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand,) then let them which be in Judea flee into the mountains: let him which is on the housetop not come down to take any thing out of his house neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders: inasmuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together.

I. *Gospel*, MATTH. xxiv. 1-14.

AND Jesus went out, and departed from the temple: and his disciples came to him for to shew him the build-ings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be

left here one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

I. *Epistle*, 2 THESS. ii. 1-12.

NOW we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of

the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.

II. *Gospel*, MATTH. xxiv. 35-44.

JESUS said, Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

II. *Epistle*, 1 THESS. v. 1-10.

BUT of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief.

Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him.

TWENTY-SIXTH SUNDAY AFTER
TRINITY.

COLL. O Lord God, so rule and govern our hearts and minds by Thy Holy Spirit, that being ever-mindful of the end of all things, we may be stirred up to holiness of living here and dwell with Thee forever hereafter; through Jesus Christ, Thy Son, our Lord. Amen.

Epistle, 2 THESS. i. 3-10.

WE are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; so that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure; which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: seeing it is a righteous thing with God to recompense tribulation to them that trouble you: and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

Gospel, MATTH. xxv. 31-46.

WHEN the Son of man shall come in his glory, and all the holy angels

with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

1. Gospel, JONAS v. 22-29.

JESUS said. The Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. Verily, verily, I say unto you. He that heareth my word, and believeth on him that sent me, hath ever-

lasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

I. *Epistle*, 1 COR. xv. 22-28.

AS in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

II. *Gospel*, MATTH. xiii. 47-50.

A GAIN, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

II. *Epistle*, REV. xx. 11-15.

AND I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great,

stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

TWENTY-SEVENTH SUNDAY AFTER TRINITY.

COLL. Grant, O Lord God, that we may not, like the foolish Virgins fall asleep in our sins, but always watch and pray and be ready to enter into Thine eternal glory: through Jesus Christ, Thy Son, our Lord. Amen.

Epistle, 2 PETER iii. 3-13.

KNOW ye this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be

in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Gospel, MATTH. xxv. 1-13.

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

I. Gospel, LUKE xiii. 22-29.

AND he went through the cities and villages, teaching, and journeying toward Jerusalem. Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock unto the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our

streets. But he shall say, I tell you, I know ye not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

I. Epistle, REV. xxi. 9-xxii. 5.

AND there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoptasus; the eleventh,

a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

II. *Gospel*, MATH. XXV. 14-30.

FOR the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of

those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliverdest unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliverdest unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

II. *Epistle*, REV. xxii. 10-21.

AND he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life

freely. For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.

MINOR FESTIVALS OF THE CHURCH-YEAR.

THE DAY OF THE PRESENTATION OF CHRIST.

(Candlemas.)

COLL. Almighty and Everliving God, we humbly beseech Thy Majesty, that as Thine Only-Begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto Thee with pure and clean hearts, by the same, Thy Son, Jesus Christ, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

Epistle, MAL. iii. 1-4.

BEHOLD, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

Gospel, LUKE ii. 22-32.

AND when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord;

(as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice according to that which is said in the law of the Lord. A pair of turtledoves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel.

I. Gospel, JOHN i. 16-18.

AND of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

II. Gospel, MATTH. xiii. 31-33.

ANOTHER parable put he forth unto them, saying, The kingdom of heav-

en is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

THE DAY OF THE ANNUNCIATION.

COLL. We beseech Thee, O Lord, pour Thy grace into our hearts; that as we have known the Incarnation of Thy Son Jesus Christ by the message of an angel, so by His Cross and Passion we may be brought unto the glory of His Resurrection; through the same Jesus Christ, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

Epistle, Is. vii. 10-15.

MOREOVER the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

Gospel, LUKE i. 26-38.

IN the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JE-

SUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, 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. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

I. Gospel, LUKE i. 39-45.

AND Mary arose in those days, and went into the hill country with haste, into a city of Juda; and entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

I. Epistle, 1 TIM. ii. 13-15.

ADAM was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

II. Gospel, LUKE i. 46-55.

AND Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaid: for, behold, from henceforth all gen-

erations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him from generation to generation. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed for ever.

II. *Epistle*, Rev. xxi. 1-7.

AND I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

THE DAY OF JOHN THE BAPTIST.

COLL. O Almighty God, Who sent Thy chosen servant, John the Baptist, that he through his preaching and baptism should prepare the way for Thy Son, Jesus Christ, grant us Thy grace that we according to his word may amend our sinful lives, and steadfastly keep unto Him of Whom he bare witness, through Thy Son, Jesus Christ, our Lord. Amen.

Epistle, Is. xl. 1-8.

COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever.

Gospel, LUKE i. 57-80.

NOW Elisabeth's full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill country of Judea. And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him. And his father Zacharias was filled

with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up a horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he swore to our father Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

I. *Gospel*, LUKE i. 5-25.

THERE was in the days of Herod, the King of Judea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren; and they both were now well stricken in years. And it came to pass, that, while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy

wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them; and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless. And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. And after those days his wife Elisabeth conceived, and hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

I. *Epistle*, ACTS xvii. 22-31.

THEN Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and

breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

II. *Gospel*, MARK vi. 14-29.

AND king Herod heard of Jesus; (for his name was spread abroad;) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets. But when Herod heard thereof, he said, It is John, whom I beheaded; he is risen from the dead. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife; for he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother's wife. Therefore Herodias had a quarrel against him, and would have killed him; but she could not: for Herod feared John, knowing that he was a just man and a holy, and observed him; and when he heard him, he did many things, and heard him gladly. And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; and when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he

sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought; and he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother. And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

II. *Epistle*, ACTS xiii. 16-26.

THEN Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience. The God of this people of Israel chose our fathers, and exalted the people, when they dwelt as strangers in the land of Egypt, and with a high arm brought he them out of it. And about the time of forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot. And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet. And afterward they desired a king; and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will. Of this man's seed hath God, according to his promise, raised up to Israel a Saviour, Jesus: when John had first preached before his coming the baptism of repentance to all the people of Israel. And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose. Men and brethren, children of the stock

of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

ST. MICHAEL'S DAY.

COLL. O everlasting God, Who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that, as Thy holy Angels always do Thee service in heaven, so by Thy appointment they may succor and defend us on earth; through Jesus Christ, our Lord; Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

Epistle, REV. xii. 7-12.

AND there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satau, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore re-joice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

Gospel, MATTH. xviii. 1-11.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him

that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost.

I. *Gospel*, MARK x. 13-16.

AND they brought young children to him, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

II. *Gospel*, MARK ix. 33-50.

AND he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me. And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth

not us; and we forbade him, because he followeth not us. But Jesus said, Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good; but if the salt have lost his saltiness, wherewith will you season it? Have salt in yourselves, and have peace one with another.

ALL SAINTS' DAY.

COLL. O Almighty God, Who hast knit together Thine elect in one communion and fellowship in the mystical Body of Thy Son, Christ our Lord: Grant us grace so to follow Thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which Thou hast prepared for those who unfeignedly love Thee; through Jesus Christ, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

Epistle, REV. vii. 2-12.

AND I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed

the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel. Of the tribe of Juda were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

Gospel, MATTH. v. 1-12.

AND seeing the multitudes, Jesus went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted

for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

I. *Gospel*, MATTH. v. 13-16.

YE are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

II. *Gospel*, LUKE vi. 20-26.

AND Jesus lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets. But woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

HISTORY OF THE PASSION OF OUR LORD.

AS RECORDED BY THE FOUR EVANGELISTS.

PART FIRST.

NOW the feast of unleavened bread drew nigh, and Jesus said unto his disciples, Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified. Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill him. But they said, Not on the feast day, lest there be an uproar among the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted with him for thirty pieces of silver. And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, My time is at hand; I will keep the passover at thy house with my disciples. And he shall show you a large upper room furnished; there make ready. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

Now before the feast of the passover, when Jesus knew that his hour was

come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And when the even was come he sat down with the twelve. And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

And as they did eat, (in the night in which the Lord was betrayed) Jesus took bread, and blessed, and brake it, and gave to the disciples, and said, Take, eat; this is my body, which is given for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, and gave thanks, and gave it to them, saying, 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 oft as you drink it, in remembrance of me; and they all drank of it.

And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now;

but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean.

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the

bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. He then, having received the sop, went immediately out: and it was night. Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

And when they had sung a hymn, Jesus went forth with his disciples over the brook Cedron into the mount of Olives. And there was also a strife among them which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And Jesus said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a

purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me. And he was reckoned among the transgressors; for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

PART SECOND.

AND they came to a garden which was named Gethsemane, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place; for Jesus oft times resorted thither with his disciples. And he taketh with him Peter and James and John, the two sons of Zebedee, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch, and pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and fell on his face, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless, not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again; for their eyes were heavy; neither wist they what to answer him. And he left them, and went away again, and prayed the third time, saying the same words, Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why

sleep ye? rise and pray, lest ye enter into temptation. Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going; behold, he is at hand that doth betray me.

PART THIRD.

AND while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus said unto them, I am he. And Judas also, which betrayed him, stood with them. As soon as he had said unto them, I am he, they went backward and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he; if therefore ye seek me, let these go their way; that the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

And forthwith Judas came to Jesus, and said, Hail, Master; and kissed him. And Jesus said unto him, Friend; wherefore art thou come? Judas, betrayest thou the Son of man with a kiss? Then came they, and laid hands on Jesus, and took him. When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them, Simon Peter, having a sword, smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. And Jesus said, Suffer ye thus far. And he touched his ear, and healed him. Then said Jesus unto Peter, Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?

Then Jesus said unto the chief priests, and captains of the temple, and the eld-

ers, which were come to him, Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me; but this is your hour, and the power of darkness. Then all the disciples forsook him, and fled.

And the band and the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. And there followed Jesus a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him; and he left the linen cloth, and fled from them naked.

And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. And as Peter was beneath in the palace, there cometh one of the maids of the high priest: and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why

smitest thou me? Now Annas had sent him bound unto Caiaphas the high priest.

And the servants and officers stood there, who had made a fire of coals, for it was cold; and they warmed themselves: and Peter stood with them, and warmed himself. And a maid saw him again, and began to say to them that stood by, This is one of them. They said therefore unto him, Art not thou also one of his disciples? He denied it with an oath, and said, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did I not see thee in the garden with him? And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee. Then began he to curse and to swear, saying, I know not the man, of whom ye speak. And immediately, while he yet spake, the cock crew the second time. And the Lord turned and looked upon Peter. And Peter called to mind the word that Jesus said unto him, Before the cock crew twice, thou shalt deny me thrice. And Peter went out, and wept bitterly.

Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death: but found none. For many bare false witness against him, but their witness agreed not together. At the last came two false witnesses, and said, This fellow said, I am able to destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together.

And the high priest stood up in the midst and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God. Jesus said unto him, Thou hast said: I am; nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and

coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death. Then did they spit in his face, and buffeted him; and when they had blindfolded him, they smote him with the palms of their hands, saying, Prophesy unto us, Thou Christ: Who is he that smote thee? And many other things blasphemously spake they against him.

And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe; and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth.

PART FOURTH.

AND the whole multitude of them arose, bound Jesus, led him away, and delivered him to Pontius Pilate the governor. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potters' field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave

them for the potters' field, as the Lord appointed me.

And the Jews themselves went not into the judgment hall, lest they should be defiled, but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a king. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation, and the chief priests, have delivered thee unto me. What hast thou done? Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth?

And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction he sent him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood, and vehemently accused him. And Herod with his men of war set him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him; no, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him: I will therefore chastise him, and release him.

Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas, that for sedition and murder was cast into prison, whom they had desired; and the multitude crying aloud began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy the chief priests had delivered him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. And they cried out all at once, saying, Away with this man, and release unto us Barabbas. And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? But they cried, saying, Crucify him, crucify him.

And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they cried out the more exceedingly, Crucify him. And they were instant with loud voices, requiring that he might be crucified: and the voices of them and of the chief priests prevailed.

Then Pilate therefore took Jesus, and scourged him, and the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head.

Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man. When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.

When Pilate therefore heard that saying, he brought Jesus forth, and sat

down in the judgment seat in a place that is called the Pavement, but in Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

And Pilate said unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he wished to content the people, and gave sentence that it should be as they required. And he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them, but Jesus he delivered to be crucified.

PART FIFTH.

THEN the soldiers of the governor took the purple robe off from Jesus, and put his own raiment on him and led him away to crucify him. And he bearing his cross went forth: and as they came out they found a man of Cyrene, Simon by name, the father of Alexander and Rufus, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?

And there were also two others, malefactors, led with him to be put to death.

And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

And there they crucified him, and the two malefactors, on either side one, and Jesus in the midst. And so the Scripture was fulfilled, which saith, And he was numbered with the transgressors. Then said Jesus, Father, forgive them; for they know not what they do. And it was the third hour. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews: but that he said, I am King of the Jews. Pilate answered, What I have written I have written.

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleopas, and Mary Magdalene. When Jesus, therefore, saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! and from that hour that disciple took her unto his own home.

And the people stood beholding. And they that passed by reviled him, wagging their heads, saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now

come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself.

And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest in thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. When Jesus therefore had received the vinegar, he said, It is finished; and cried with a loud voice, Father, into thy hands I commend my spirit: and having said thus, he bowed his head and gave up the ghost.

And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Now when the centurion, and they that were with him watching Jesus, saw the earthquake and those things that were done, they feared greatly, say-

ing, Certainly this was a righteous man. Truly this was the Son of God. And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned.

And all his acquaintance and the women that followed him from Galilee stood afar off, beholding these things. Among which was Mary Magdalene, and Mary the mother of James the Less, and of Joseph, and Salome the mother of Zebedee's children. Who also, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath day was a high day), besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs; but one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.

And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe. For these things were done that the Scripture should be fulfilled, A bone of him shall not be broken. And again another Scripture saith, They shall look on him whom they pierced.

PART SIXTH.

WHEN the even was come, because that day was the preparation, and the sabbath drew on, a rich man of Arimathea named Joseph, an honorable counsellor, which also waited for the kingdom of God, a good man and a just: (the same had not consented to the counsel and the deed of them:) being a disciple of Jesus, but secretly for fear of the Jews, came and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead; and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph. And Joseph bought fine linen, and

took him down. And there came also Nicodemus (which at the first came to Jesus by night), and brought a mixture of myrrh and aloes, about a hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden, and in the garden a new sepulchre, hewn out in the rock: wherein never man before was laid. There laid they Jesus therefore, because of the Jews' preparation day: for the sepulchre was nigh at hand. And Joseph rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene and the other Mary sitting over against the sepulchre. And the women also which came with him from Galilee followed after, and beheld the sepulchre

and how his body was laid. And they returned and prepared spices and ointments, and rested the Sabbath day, according to the commandment.

Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went and made the sepulchre sure, sealing the stone and setting a watch.

ORDERS FOR MINISTERIAL ACTS.

HOLY BAPTISM.

I. OF INFANTS.

IN the name of the Father, and of the Son, and of the Holy Ghost.

Beloved in the Lord! From the Word of God we learn that all men are conceived and born in sin, and also that Jesus Christ came into the world to save sinners. Forasmuch as our Lord and Saviour has testified and said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God"; therefore, according to His commandment, we receive *this child* (these children), through the washing of regeneration, into the Christian Church, heartily beseeching that our Lord and Saviour would graciously receive *him* (her, or them), and endue *him* (her, or them) with the power of the Holy Ghost that *he* (she, or they) may have living faith and lead a godly life. Unto this may God grant His blessing for the sake of Jesus Christ. Amen.

Lift up your hearts unto God! Our Lord Jesus Christ Himself instituted Holy Baptism when He said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you, always, even unto the end of the world. Amen."

Hear also the holy and comforting Gospel, according to St. Mark: "And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them."

Thereupon the Minister shall place his hand upon the head of the child and pray:

Our Father, Who 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 trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, forever. Amen.

The Merciful and Everlasting God and Lord, Who alone saves thee from all evil, and Who, by His grace, has called thee to be a partaker "of the inheritance of the saints in light", through our Saviour Jesus Christ, deliver thee out of the power of darkness, and preserve thee in the truth and fear of God now and evermore!

Let us now hear the Christian faith which we confess and into which *this child* (these children) *is* (are) to be baptized:

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 Christian Church, the Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting.

The Minister shall continue:

Do you desire that *this child* (these children) shall, upon this confession, be baptized and by baptism be received into the Communion of Christ and His Church?

The Sponsors answer:

Yes.

Then the Minister shall pour water three times upon the head of the child, while he says:

I baptize thee, N. N., in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Thereupon the Minister shall say:

Let us give thanks and pray.

Almighty, Everlasting God, our Heavenly Father, we give Thee hearty thanks that Thou dost continually preserve and increase Thy holy Christian Church, and hast begotten anew *this child* (these children) unto eternal life. We pray Thee that Thou wouldst preserve *him* (her, or them) in Thy grace so that *he* (she, or they) may grow up in Thy fear, and in the power of Christ's resurrection may lead a new life and continue in Thy favor, and finally be received to the inheritance of the Saints, through the same, Thy Son, Jesus Christ our Lord. Amen.

Then the Minister shall say:

The Lord bless thee, and keep thee.

The Lord make His face shine upon thee, and be gracious unto thee.

The Lord lift up His countenance upon thee, and give thee peace.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Thereupon the Minister shall admonish the Sponsors as follows:

Dearly beloved! Forasmuch as *this child* (these children), through the washing of regeneration, *has* (have) become a *child* (children) of God and an *heir* (heirs) with Jesus Christ, it behooves you, who have witnessed this sacred act, diligently to assist *this child* (these children) with Christian love and faithful prayers; and be mindful of the common duty of the Church, especially in case of the decease of the parents before the *child* (children) *is* (are) of age, to see to it that *he* (she or they) be brought up in the nurture and admonition of the Lord, so that *he* (she or they) may faithfully keep what has been received in holy Baptism. To this end may the Lord grant you His grace!

The Minister shall say:

Let us also hear the admonition of the Word of God unto us, who have received the baptismal grace.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving."

Glory be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be, world without end. Amen.

Then the Minister shall say to the Sponsors:

Depart in peace.

II. OF ADULTS.

In the Name of the Father, and of the Son, and of the Holy Ghost.

Beloved in the Lord! From the Word of God we learn that all men are conceived and born in sin, and also that Jesus Christ came into the world to save sinners. To this end our Lord and Saviour Himself has instituted Holy Baptism to be a gracious washing of regeneration, whereby, through repentance and faith, we are received as members of His Church and made partakers in the covenant of promise. "He that believeth and is baptized shall be saved." "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."

Hear also the words of the Holy Gospel, which saith: "All power is given unto Me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

The Minister shall pray:

Our Father, Who 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 trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever. Amen.

The Minister shall continue:

The merciful and everlasting God and

Lord, Who alonesaves thee from all evil, and Who, by His grace, has called thee to be a partaker "of the inheritance of the saints inlight," through ourSaviour Jesus Christ, deliver thee out of the power of darkness, and preserve thee in the truth and fear of God now and evermore!

Let us now hear the Christian faith which we confess and into which you are to be baptized.

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 Christian Church, the Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting.

The Minister shall say:

Upon this confession, dost thou desire to be baptized in this Christian faith, and by baptism be received into the Communion of Christ and His Church?

Answer, Yes.

Wilt thou remain steadfast in the true faith, as it is confessed by our Evangelical Lutheran Church, and by a godly life serve the Lord Jesus Christ unto the end?

Answer, Yes.

The Candidate kneeling, the Minister shall pour water three times upon his head, while he says:

I baptize thee, N. N., in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then the Minister, placing his hand upon the head of the baptized person, shall say:

Almighty God, the Father of our Lord Jesus Christ, Who hath begotten thee again of water and of the Holy Ghost, and hath forgiven thee all thy sins, strengthen thee with His grace unto everlasting life. Amen.

Let us pray.

Almighty and most merciful God, our Heavenly Father, we give Thee most hearty thanks that Thou dost graciously preserve and increase Thy Church, and has granted unto this Thy servant the grace of the new birth in Holy Baptism, hast planted *him* (her) in Jesus Christ our Lord and Saviour, and hast made *him* (her) an heir to Thy heavenly kingdom. We humbly beseech Thee to preserve *him* (her) in Thy grace, defend and keep *him* (her) steadfast in the truth, that according to Thy good pleasure *he* (she) may continue in Thy fear, and in the power of Christ's resurrection may lead a godly life, and finally be received to the inheritance of the saints, through Jesus Christ Thy Son, our Lord. Amen.

Let us also hear the admonition of God's Holy Word unto those who have received the grace of Baptism.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving."

Glory be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be, world without end. Amen.

The Lord bless thee, and keep thee.

The Lord make His face shine upon thee, and be gracious unto thee.

The Lord lift up His countenance upon thee, and give thee peace.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Depart in peace.

CONFIRMATION.

The Service shall begin with an appropriate Hymn. Thereupon the Minister shall deliver a short address. Then the Minister shall examine the Catechumens on the principal parts of the Catechism.

Then the Minister shall say:

Beloved in the Lord! You have now given proof of your knowledge of the doctrine which our Lord Jesus Christ has revealed in His Holy Word, and which is preached and confessed in His Church. This is also the faith into which you have been baptized. I exhort you now before God and this congregation to confess your faith.

The Catechumens shall say the Apostles' Creed:

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 Christian Church, the Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting.

Then the Minister shall ask the following questions:

Is it your earnest purpose, by virtue of the grace of Baptism, to remain steadfast in this faith unto the end, and, as Christ's followers, to walk by faith in a new life, so as to love the Lord your God above all things and your neighbor as yourselves?

Answer, Yes.

Will you, therefore, by the help of God, in watchfulness and prayer, diligently use the Word of God and faithfully seek your Saviour in His Holy Supper?

Answer, Yes.

Will you also shun all false doctrines, and be faithful to the Word of God according to our Evangelical Lutheran Confession?

Answer, Yes.

Then the Minister shall say:

Dearly beloved! You have now, before the omniscient and omnipresent God, with your own mouth confessed your faith and made your vows. The Lord grant that, by His grace, your whole life and all your strength may be consecrated to His will and service in Christ Jesus. May He grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

The Catechumens kneeling, the Minister shall say:

The Father of our Lord Jesus Christ grant you according to the riches of His glory that you by His Spirit may be strengthened with might in the inner man and filled with all the fulness of God. Amen.

The Minister, kneeling, shall pray:

Our Father Who 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 trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, forever. Amen.

The Minister, standing, shall say:

Let us now unite in faithful prayer for these Catechumens.

The Minister, turning to the Altar, shall pray:

Almighty, merciful God, Heavenly Father, the Beginner and Perfecter of all good in us, we pray Thee for these persons who, through holy Baptism, have been born again, and through Thy Word are enabled to confess before this congregation Thy grace and love in Christ Jesus our Lord; that Thou wouldst also finish the good work which Thou hast begun in them. Cause their hearts

to realize more and more the preciousness of the Salvation which Thine Only-Begotten Son has prepared. They are weak; do Thou strengthen them with Thy power. They walk through a world of dangers; do Thou guide them according to Thy counsel. They are exposed to various temptations; do Thou help them to fight faithfully and to gain the victory. Send forth into their hearts the Spirit of Thy Son, the spirit of wisdom and strength. Prepare them through the same Spirit for a blessed participation in the Holy Supper, and let this their first communion, as well as all subsequent communions, establish and console their hearts. Comfort them in all need and trials with the peace and joy of Thy Spirit, and help them to watch and pray without ceasing, and with all the faithful to be ready and waiting for the coming of Thy dear

Son. And grant that they may more and more know and love Thee, and, before the whole world in word and deed, confess and praise Thee, with Thy Son and the Holy Ghost. Amen.

If the laying on of hands is used, the Minister shall place his hand on each of the Catechumens, and say:

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with thee. Amen.

Then the Minister, turning to the Congregation, the Catechumens still kneeling, shall say:

Bow your hearts unto God, and receive the benediction.

The Lord bless thee, and keep thee.

The Lord make His face shine upon thee, and be gracious unto thee.

The Lord lift up His countenance upon thee, and give thee peace.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Act of Confirmation shall end with a Hymn.

THE SOLEMNIZATION OF MARRIAGE.

In the Name of the Father, and of the Son, and of the Holy Ghost.

Dearly beloved! Marriage is an institution of God Himself for the stability of society and for the mutual help of those who enter into this sacred bond, to lighten the burdens of life and soften its unavoidable cares, and by means of a proper nurture to secure the happiness and prosperity of the family. This is a holy institution; its obligations and objects are likewise holy.

It is the duty of the husband to love and honor his wife, and by prudence and good will to gain her confidence. The wife must love her husband and share with him tenderly and faithfully the cares of the household, and at all times so conduct herself as to be a true help meet for the man to whom she is given. It becomes them both carefully to consider that they have entered into a state in which their mutual happiness demands that they faithfully keep their marriage vows, that by due regard to their persons and their duties they seek to make themselves worthy of their mutual respect and love, and always set for each other a good example in a godly life. Wherefore it behooves them

to pray earnestly that God would give a help meet, who, with heart open to truth and virtue, shall recognize the duties that each owes to the other and the blessedness that comes from performing these duties. When these considerations and precepts are duly heeded, then indeed is the marriage state entered into and continued according to the will of God; then also is the greatest happiness on earth thereby secured. To this end we invoke upon this man and this woman the grace and blessing of Almighty God.

Then shall the Minister say to the Bridegroom:

Before the omniscient God and in the presence of *this congregation* (these witnesses), I ask thee, N. N., Dost thou take N. N. to be thy lawful wife, and to love her in prosperity and adversity?

Answer, Yes.

Then shall the Minister say to the Bride:

Before the omniscient God and in the presence of *this congregation* (these witnesses), I ask thee, N. N., Dost thou take N. N. to be thy lawful husband, and to love him in prosperity and adversity?

Answer, Yes.

Then the Minister shall receive the ring from the Bridegroom and pray:

Lord God Almighty, Whose purpose in the institution of marriage is holy, wise, and benevolent, we pray Thee to regard graciously the solemn covenant which these Thy servants with this emblem seal before Thee, and cause to be fulfilled upon them the promises which Thou hast given to all those that live blamelessly according to Thy Word and faithfully keep the obligations which Thou hast instituted for the welfare of mankind. Amen.

Thereupon the Bridegroom shall take the ring and he, the Bride with him holding the ring, shall say:

I, N. N., now take thee, N. N., for my lawful wife, to love thee in prosperity and adversity, and as an emblem of the same I give thee this ring.

Then the Bride shall say:

I, N. N., now take thee, N. N., for my lawful husband, to love thee in prosperity and adversity, and as an emblem of the same I receive this ring.

Then the Bridegroom shall place the ring upon the ring-finger of the Bride, while the Minister shall say:

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Minister shall continue:

As you now have been joined in holy wedlock and have witnessed the same before *this congregation* (these witnesses), I as a minister of Jesus Christ pronounce you man and wife: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then the Minister shall pray:

Our Father, Who 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 trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever. Amen.

Inasmuch as marriage is a holy estate which can not be dissolved by the will of man, our Lord has taught us in the Gospel of St. Matthew (19: 3—6): "The Pharisees also 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 together, let not man put asunder."

The Minister shall say:

Consider these words of our Lord Jesus Christ! Remember that the vows which you have here made are irrevocable; and receive with patience and thanksgiving all things that may befall you in the providence of God.

The Minister shall continue:

The Lord be with you and guide you in His truth and fear, now and forever. Amen.

Then, the Groom and Bride kneeling, the Minister shall say:

Let us pray.

Almighty and Eternal God, immutable in grace and mercy, we pray Thee to fill the hearts of these Thy servants with Thy Holy Spirit, and graciously to surround them with all spiritual and temporal blessings. Bless the solemn covenant which they now have made before Thee; and give grace that happiness and fidelity may ever abide in their home, that unity and love may soften their cares, and that a virtuous posterity may rejoice their hearts even to old age! Merciful God, hear their prayers and be their protection and succor when they call upon Thee; guide them with Thy counsel, and when life's journey is ended, may they be gathered into the habitations of the blessed: through Thy Son Jesus Christ our Lord. Amen.

God Almighty send His light and truth to preserve you unto the end of life! The hand of God protect you; His holy angels accompany you! God the Father, and the Son, and the Holy Ghost cause His grace to be mighty towards you. Amen.

The Lord bless you, and keep you.

The Lord make His face shine upon you, and be gracious unto you.

The Lord lift up His countenance upon you, and give you peace.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

BURIAL OF THE DEAD.

I. SERVICE AT THE HOUSE.

When a brief Service is held at the house before going to the Church or to the Grave, a Hymn may be sung, followed by a Prayer or Collect.

II. SERVICE AT THE CHURCH.

The Service shall begin with an appropriate Hymn. Then shall be read one or more of the following Scripture selections:

Psalm cxxx.

Out of the depths have I cried unto Thee, O Lord. Lord, hear my voice: let Thine ears be attentive to the voice of my supplications. If Thou, Lord, shouldst mark iniquities, O Lord, who shall stand?

But there is forgiveness with Thee, that Thou mayest be feared.

I wait for the Lord, my soul doth wait, and in His Word do I hope.

My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning.

Let Israel hope in the Lord: for with the Lord there is mercy, and with Him is plenteous redemption.

And He shall redeem Israel from all his iniquities.

Psalm xc.

Lord, Thou hast been our dwelling place in all generations.

Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.

Thou turnest man to destruction: and sayest, Return, ye children of men.

For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night.

Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.

In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

For we are consumed by Thine anger, and by Thy wrath are we troubled.

Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance. For all our days are passed away in Thy wrath: we spend our years as a tale that is told.

The days of our years are threescore 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.

Who knoweth the power of Thine anger? even according to Thy fear, so is Thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom.

Return, O Lord, how long? and let it revert Thee concerning Thy servants.

O satisfy us early with Thy mercy; that we may rejoice and be glad all our days.

Make us glad according to the days wherein Thou hast afflicted us, and the years wherein we have seen evil.

Let Thy work appear unto Thy servants, and Thy glory unto their children.

And let the beauty of the Lord be upon us: and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it.

1 Thess. 4: 13—18.

I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.

For this we say unto you by the Word of the Lord, 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 archangel, 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: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

1 Cor. 15: 12—19, 20—26, 35—38.

Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not

risen: and if Christ is not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.

If in this life only we have hope in Christ, we are of all men most miserable.

But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death.

But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or some other grain: but God giveth it a body as it hath pleased Him, and to every seed his own body.

John 11: 21—27.

Then said Martha unto Jesus, Lord, if Thou hadst been here, my brother had not died. But I know, that even now, whatsoever Thou wilt ask of God, God will give it Thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto Him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?

She saith unto Him, Yea, Lord: I believe that Thou art the Christ, the Son

of God, which should come into the world.

Luke 7: 11—15.

And it came to pass, that Jesus went into a city called Nain; and many of His disciples went with Him, and much people.

Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her.

And when the Lord saw her, He had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And He said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And He delivered him to his mother.

Matth. 9: 18, 19, 23—26.

While Jesus spake these things unto them, behold, there came a certain ruler, and worshipped Him, saying, My daughter is even now dead: but come and lay Thy hand upon her, and she shall live.

And Jesus arose and followed him, and so did His disciples.

And when Jesus came into the ruler's house and saw the minstrels and the people making a noise, He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed Him to scorn. But when the people were put forth, He went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

Then the Minister shall pray:

Almighty and Everlasting God, Who by Thy Son hast promised us forgiveness of sin and deliverance from everlasting death, strengthen us, we beseech Thee, by Thy Holy Spirit, that our trust in Thy grace in Christ Jesus may daily increase and that with sure confidence we may hold fast the blessed hope that we shall not die, but only sleep, and at the last day be raised up unto everlasting life, through the same Jesus Christ, Thy Son our Lord. Amen.

Then shall be sung a Hymn, or a Selection by the Choir, after which shall follow the Sermon.

SERMON.

After the Sermon Prayer shall be offered, ending with the Lord's Prayer. Then a short Hymn shall be sung.

III. SERVICE AT THE GRAVE.

When the Coffin has been lowered into the grave, the Minister shall throw earth into the grave three times, while he says:

Dust thou art, and unto dust shalt thou return; Jesus Christ our Saviour shall raise thee on the last day.

Let us pray.

Almighty, merciful, and eternal God, Who, on account of sin, hast appointed unto men once to die, and Who, that we might not remain forever in the power of death, hast given Thy Son Jesus Christ Who knew no sin to suffer death for us and through Him hast taken away the sting of death, look in tender compassion upon us; and give us grace that we all here present may seriously consider that our bodies also, when it shall please Thee to call us hence, must return unto dust, and that we here have no continuing city. Merciful Father help us to seek those things which are eternal and to walk always according to Thy holy will so that on the last day we may rise unto everlasting life, through Thy Son Jesus Christ, our Lord. Amen.

Let us also hear the Word of God concerning death and the resurrection.

1 Thess. 4: 13, 14. But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

John 11: 25, 26. Jesus said unto her, I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live: And whosoever liveth and believeth in Me shall never die.

John 5: 28, 29. Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation.

Job 14: 1, 2. Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

Ps. 39: 5—9. Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them. And now, Lord, what wait I for? my hope is in thee. Deliver me from all my transgressions: make me not the reproach of the foolish. I was dumb, I opened not my mouth: because thou didst it.

Heb. 9: 27. And as it is appointed unto men once to die, but after this the judgment.

Rev. 14: 13. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

Ps. 73: 23—26. Nevertheless I am continually with thee: thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory. •Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

Ps. 90: 1—6. Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting, thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

Ps. 90: 7—9. For we are consumed by thine anger, and by thy wrath we are troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath: we spend our years as a tale that is told.

Ps. 90: 10—12. The days of our years

are threescore 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. Who knoweth the power of thine anger? Even according to thy fear, so is thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom.

Is. 57: 2. He shall enter into peace; they shall rest in their beds, each one walking in his uprightness.

Phil. 1: 21. For to me to live is Christ, and to die is gain.

John 5: 24—26. Verily, verily, I say unto you, He that heareth my word, and believeth on him who sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself.

John 14: 2, 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 if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

John 17: 24. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

Rom. 8: 10, 11. And if Christ be in you, the body is dead because of sin: but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Rom. 8: 17, 18. And if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Rom. 14: 7—9. For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord: and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

1 Cor. 15: 19—23. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

1 Cor. 15: 50, 53—57. Now this I say, brethren, that flesh and blood can not inherit the kingdom of God; neither doth corruption inherit incorruption. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Thereupon the Minister shall pray:

Our Father, Who 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 trespasses, as we forgive those who trespass against us: And lead us not into temptation: But deliver us from evil; For thine is the kingdom, and the power, and the glory, for ever. Amen.

The Lord bless thee, and keep thee.

The Lord make His face shine upon thee, and be gracious unto thee

The Lord lift up His countenance upon thee, and give thee peace.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

PRAYERS.

THE LITANY.

The responses in Italics shall be sung or said by the Congregation.

Lord, have mercy upon us.
Lord, have mercy upon us.

Christ, have mercy upon us.
Christ, have mercy upon us.

Lord, have mercy upon us.
Lord, have mercy upon us.

O Christ, hear us.
O Christ, hear us.

O God, the Father in heaven;
Have mercy upon us.

O God the Son, Redeemer of the world;
Have mercy upon us.

O God, the Holy Ghost;
Have mercy upon us.

Be gracious unto us.
Spare us, good Lord.

Be gracious unto us.
Help us, good Lord.

From all sin;
From all error;
From all evil:
Good Lord, deliver us.

From the crafts and assaults of the devil;

From sudden and evil death;
From pestilence and famine;
From war and bloodshed;
From sedition and rebellion;
From lightning and tempest;
From all calamity by fire and water;
And from everlasting death:
Good Lord, deliver us.

By the mystery of Thy holy Incarnation;

By Thy holy Nativity;
By Thy Baptism, Fasting, and Temptation;
By Thine Agony and Bloody Sweat;
By Thy Cross and Passion;
By Thy precious Death and Burial;
By Thy glorious Resurrection and Ascension;

And by the coming of the Holy Ghost, the Comforter:
Help us, good Lord.

In all time of our tribulation;
In all time of our prosperity;
In the hour of death;
And in the day of judgment:
Help us, good Lord.

We poor sinners do beseech Thee:
To hear us, O Lord God.

And to lead and govern Thy holy Christian Church in the right way;

To preserve all pastors and ministers of Thy Church in the true knowledge and understanding of Thy Word, and in holiness of life;

To put an end to all schisms and causes of offence;

To bring into the way of truth all such as have erred, and are deceived;

To beat down Satan under our feet;
To send faithful laborers into Thy harvest;

To accompany Thy Word with Thy Spirit and grace;

To raise up them that fall, and to strengthen such as do stand;

And to comfort and help the weak-hearted and the distressed:

We beseech Thee to hear us, good Lord.

To give to all nations peace and concord;

To preserve our country from discord and contention;

To give to our nation perpetual victory over all its enemies;

To direct and defend our President, and all in authority;

And to bless and keep our magistrates, and all our people:

We beseech Thee to hear us, good Lord.

To behold and succor all who are in danger, necessity, and tribulation;

To protect all who travel by land or water;

To preserve all women in the perils of childbirth;

To strengthen and keep all sick persons and young children;

To set free all who are innocently imprisoned;

To defend and provide for all fatherless children and widows;

And to have mercy upon all men:

We beseech Thee to hear us, good Lord.

To forgive our enemies, persecutors, and slanderers, and to turn their hearts;

To give and preserve to our use the fruits of the earth;

And graciously to hear our prayers:

We beseech Thee to hear us, good Lord.

O Lord Jesus Christ, Son of God:

We beseech Thee to hear us.

O Lamb of God, that takest away the sin of the world:

Have mercy upon us.

O Lamb of God, that takest away the sin of the world:

Have mercy upon us.

O Lamb of God, that takest away the sin of the world:

Grant us Thy peace.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us. Amen.

Then shall the Minister and the Congregation together say:

Our Father, Who 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 trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, forever. Amen.

PRAYERS FOR PRIVATE WORSHIP.

BEFORE CHURCH-TIME.

O my God, I humbly beseech Thee to prepare my soul to worship Thee this day acceptably, with reverence and godly fear: and purify my heart from all vain, and worldly, or sinful thoughts: fix my affections on things above; and, O Lord, give me grace to receive Thy Word which I shall hear this day into an honest and good heart, and to bring forth fruit with patience.

Hear me, O God, for the sake of Jesus my Saviour. Amen, Amen.

PRAYER FOR PREPARATION FOR COMMUNION.

Hear the voice of my humble petition, O Lord, when I cry unto Thee, and when I lift up my hands towards Thy mercy-seat.

Behold, Lord, I am now about to search into mine own heart; but alas! my heart is deceitful, and desperately wicked; how can I know it? Thou, therefore, that searchest the heart, and triest the reins, discover to me all the evils and deceits of mine own heart, that

I may confess, bewail, and forsake them, and obtain mercy. Lord, hear me, Lord, help me, for the merits of Jesus my Saviour. Amen, Amen.

BEFORE THE HOLY COMMUNION.

Prepare me, O Lord, I beseech Thee, by Thy grace, worthily to partake of the holy communion of the body and blood of Christ. Give me true repentance for all my past sins, living faith in Thy dear Son Jesus Christ, and fervent charity towards all mankind. Grant that the precious blood of Christ may purify my soul and body from all sin; that I may be in all things conformed to his likeness, and may daily increase in Thy holy Spirit more and more, until I come to Thy everlasting kingdom, through Jesus Christ our only Saviour and Redeemer. Amen.

A THANKSGIVING AFTER RECEIVING THE LORD'S SUPPER.

O how plentiful is Thy goodness, O Lord, which Thou hast laid up for those that fear Thee, and put their trust in Thy mercy!

Thou hast not only died for us on the cross, but hast united Thyself to us in the holy Sacrament, and become the very food, the life, the strength, the support of our souls.

What thanks, then, gracious Lord, can I return to Thee for that love which Thou hast shewed to me, wretched sinner?

O Lord, raise Thou my devotion to the highest pitch to praise Thee; enlarge my soul to love Thee!

How can I ever more offend Thee, O crucified Saviour? And yet, whilst I carry this body of sin about me, I fear I shall. But, Lord, I do from my heart renounce and abhor all things that displease Thee; I resolve, to the utmost of my power, to resist all temptations, and to become as totally Thine as my frail nature will permit.

O gracious Lord, who hast so infinitely loved us, and given us everlasting consolation, and good hope through grace, comfort my heart, and for ever establish it in every good word and work: grant that I may never more pollute my soul, which Thou hast now consecrated to be Thy temple.

Blessing, and honor, and glory, and power, be unto Him that sitteth on the throne, and to the Lamb for ever!

I will love Thee, O Lord my king, and I will praise Thy name for ever and ever.

Praise the Lord, O my soul; while I live will I praise the Lord: as long as I have my being, I will sing praises unto Thee, O blessed Saviour, my King and my God. Amen, Amen.

A PRAYER AGAINST FAILINGS.

O Thou compassionate Saviour, look down from heaven, and have mercy upon me, wretched sinner. O help me: for without Thee I can do nothing as I ought: my very prayers and repentance are accompanied with so many failings, that I am sometimes afraid that Thou, Lord, wilt not hear such prayers, nor regard such repentance.

But, O blessed Saviour, my Lord, and my God, it is Thy promise not to discourage the humble and penitent; Thou wilt not quench the smoking flax, nor break the bruised reed.

Thou hast compassion upon the weakness of Thy servants. Thou art the good

Shepherd of the sheep, who art described by the prophet as carrying the tender lambs in thy bosom, and gently leading those that are with young.

Thou Thyself hast felt human infirmities, and canst not but pity those that sigh under them.

Why art thou then so heavy, O my soul, and why art thou so disquieted within me? O put thy trust in thy Saviour, who is the help of thy countenance, and thy God.

O gracious Lord, do Thou pity me, and accept my weak and imperfect performance, and supply, by Thy boundless mercy, all the defects in my duty; let it be Thy pleasure that I should serve Thee better, O Lord; increase, O Lord, Thy succors of grace, and I shall then increase in mine obedience.

O Thou lover of souls, for the sake of Thine infinite compassion, which moved Thee to die for me, hear me, and help me. Amen, Lord Jesus, Amen.

SHORT PRAYERS IN TIME OF SICKNESS.

Father, if it be possible, remove this cup from me; nevertheless, not my will, but Thine, be done.

Trouble and heaviness have taken hold upon me; but my sure trust is in Thee, O Lord.

Forsake me not, O my God, when my strength faileth me; haste Thee to help me, O Lord God of my salvation.

Lord, teach me to so number my days, that I may apply my heart unto wisdom.

Deal Thou with me, O Lord, according to Thy name, for sweet is Thy mercy.

Lord, what is my hope? Truly my hope is even in Thee.

O my soul, tarry thou the Lord's leisure: be strong, and he shall comfort thy heart, and put thou thy trust in the Lord.

Into Thy hands I commend my spirit; for Thou hast redeemed me, O Lord, Thou God of truth.

In my Father's house are many mansions: and Thou, Lord Jesus, art gone before to prepare a place for us, that where Thou art, we may be also.

Lord, be merciful to me, a miserable sinner.

O Lord God, we must all at the last

day appear before Thy judgment-seat. O cleanse me from my sins, that I may be found blameless at the coming of the Lord Jesus.

As the day goeth away, and the shadows of the evening are stretched out, so passeth away my life, even like a vapor that appeareth for a little time, and then vanisheth away.

Eye hath not seen, nor ear heard, nor the heart of man conceived the good thing which God hath laid up for those that love Him.

I know, Lord, that Thy judgments are right, and that Thou, of very faithfulness, hast caused me to be troubled.

O heavenly Father, my hope is wholly in Thy mercy, and in the merits and sufferings of my Saviour: O! for His sake, forgive and save me.

A THANKSGIVING AFTER RECOVERY.

Glory be to Thee, O heavenly Father, for the sickness with which Thou hast in mercy visited me.

Before I was troubled I went wrong; but now I will keep Thy Word.

It is good for me that I have been in trouble, that I might learn Thy statutes.

Glory be to Thee, O Lord; glory be to Thee, for delivering me from the terrors of death, and restoring me to my health again.

I called upon the Lord in my trouble, and the Lord heard me at large.

I shall not die, but live, and declare the works of the Lord.

Praise the Lord, therefore, O my soul: as long as I have my life, which at first God gave me, and which He has now restored to me, I will sing praise unto His name.

O Lord God, who hast in Thy tender mercy prolonged my days in this world, give me grace to spend in Thy service that life which Thou hast now lengthened. O give me grace to perform all

my new resolutions of obedience, and so live in the fear and love of Thee, all the remainder of my time, that I may at last die in peace with myself, at peace with Thee, and at peace with the whole world: grant this for the sake of Thy well-beloved Son, and my Saviour. Amen.

FOR ONE ABOUT TO DIE.

O Almighty God with Whom do live the spirits of just men made perfect, we humbly commend the soul of this Thy servant into Thy hands, beseeching Thee that it may be precious in Thy sight. Wash it, we pray Thee, in the blood of that Lamb that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable world, being purged and done away, it may be presented pure and without spot before Thee. And do Thou teach us so to number our days that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ, Thine only Son, our Lord. Amen.

UNDER AFFLICTION.

O Merciful God and heavenly Father, Who hast taught us in Thy holy Word that Thou dost not willingly afflict or grieve the children of men, look with pity, we beseech Thee, upon us in our present sorrows. In Thy wisdom Thou hast seen fit to visit us with grief, and to bring distress upon us. Remember us, O Lord, in mercy, sanctify Thy fatherly correction to us; endue us with Thy holy Spirit that our souls may be patient under our affliction, and grant us resignation to Thy blessed will, comfort us and lift up Thy countenance upon us and give our hearts peace through Thy blessed Son, Jesus Christ our Lord. Amen.

MORNING AND EVENING PRAYERS.

SUNDAY MORNING.

O Lord, on Whom the eyes of all do wait, remember every creature of Thine for good, and visit the world with Thy mercy, on this day of peace and rest;

this is the day in which we will rejoice, and be glad, and praise Thy holy Name.

O Thou God of holiness and truth, who lookest not on the outward appearance, but on the heart, have mercy on us, and teach us this day to worship

Thee in spirit and truth, Give unto all destitute flocks pastors after Thine own heart, bless Thou him who labors among us. Give us grace to enter Thy house with lowly and contrite hearts that we may confess our sins with godly sorrow; and give us understanding to speak Thy praise with joy and gladness. Hear, O Lord, in heaven, Thy dwellingplace, the voice of our fervent prayers, and when Thou hearest, forgive.

Furthermore, we most humbly beseech Thee, give us Thy blessed Spirit, to renew our minds; to bring us to a right understanding of Thy word; and to plant in us such a knowledge of Thy truth, that we may continue Thine forever. O heavenly Father, Who didst on this first day of the week bring again from the dead our Lord Jesus Christ, raise up our souls unto newness of life; make us perfect in every good work to do Thy will; and evermore work in us that which is well-pleasing in Thy sight, through the same our Saviour Jesus Christ. Amen.

SUNDAY EVENING.

O Lord God heavenly Father, suffer us again to gather ourselves together before Thee, and close this sacred day with prayer and praise, and let Thy holy Spirit be with us, for Jesus Christ's sake.

Another blessed opportunity has been given us of attending to the things which belong unto our peace. O, that we had used it as we ought! that we had this day served Thee better, and loved Thee more! Yet, weak and sinful as we are, merciful Lord, accept our services, and let us not retire to rest without Thy pardon and blessing; but let the precious blood of our Saviour wash away our uncleanness, and do Thou look upon us as a reconciled Father in Jesus Christ.

Grant that the rest of this day may raise up in our hearts an earnest longing after that everlasting rest, which remaineth for the people of God! No eye hath seen, no ear hath heard, neither is any heart able to conceive the joys which Thou, O Lord, hast prepared for them that love Thee. Make us meet, we pray Thee, for that state of blessedness! Give us wisdom to find the strait gate and guide us in the narrow way that leadeth unto life! Sanctify us in body

and in soul; and lead us in the path of holiness, and prayer, and praise, to that glorious kingdom, where angels bless Thy name for evermore, and where Thou livest and reignest with Thy dearly beloved Son, and the Holy Ghost, one true and everlasting God. world without end. Amen.

MONDAY MORNING.

O Merciful God, in Whom we live, and move, and have our being, be with us this day, we beseech Thee, in the duties of our calling, and prosper with Thy blessing our handiwork. Strengthen us inwardly by the power of Thy grace, that we may be fervent in spirit, serving Thee, O Lord.

We most humbly beseech Thee to write Thy commandments in our hearts, that we may fulfil the royal law of the Scripture, of loving our neighbors as ourselves, and doing unto all men as we would they should do unto us. Uphold us by Thy Spirit, that we may never be tempted to envy, or to covet any man's goods; make us to rejoice in the prosperity of the prosperous, and to feel for the afflictions of the afflicted, knowing that we ourselves may soon be afflicted and tried.

And now, O Lord, since another day of rest is gone, and the cares of a new week lie before our path, guide us in safety along the narrow way of life, and defend us from the temptations of the world, of the devil, and of our own hearts! And grant, we entreat Thee, that, enjoying the fruits of our labors here, we may acknowledge Thy goodness, and glorify Thy holy Name, and finally be received into Thy heavenly kingdom, for the sake of Jesus, our Lord, Amen.

MONDAY EVENING.

O Most Gracious Lord, and Merciful Father, we, Thy sinful creatures, humble ourselves before Thy Divine Majesty, beseeching Thee to forgive the sins which we have committed this day, and all the days of our lives. Not for our own righteousness, not for anything that we have done, do we claim Thy forgiveness. O Lord; but we draw nigh to the throne of Thy mercy, in the Name of our Saviour Jesus Christ! For His sake. O heavenly Father, even for the sake of the bitter

sufferings which He endured on the cross, be merciful to us, whom He has redeemed with His most precious blood! O cast not away us whom Thou hast permitted to be called Christians, after the Name of Thy well-beloved Son. Forsake us not; leave us not to ourselves; but continually assist and strengthen us and especially be Thou our defence this night.

O Lord, mercifully grant that every member of this family may be found among the number of them that shall be saved! Give us all grace to lead godly and innocent lives! Let faith, and hope, and charity, dwell in our hearts and guide us in all our ways! And so order our steps through this vain and transitory world, that we may attain to Thine everlasting glory in heaven, through Jesus Christ our Lord. Amen.

TUESDAY MORNING.

Blessed be the Lord, Who hath preserved us from the perils of the night past! Our help is in the Name of the Lord, Who hath made both heaven and earth! Blessed be the Name of our Lord, from henceforth, and for evermore.

O heavenly Father, we beseech Thee to look with a merciful eye upon this family, which Thou hast brought to see the light of another day: Support and guide us; hold us up, and save us, that we come not under Thy displeasure for transgressing this day any of Thy laws. Thou, Lord, hast appointed us a way to walk in and commanded that we should not turn aside to the right hand or to the left. As Thou hast commanded, even so give us grace to do! Let us not follow our own will, nor the will of other men; let us not obey the world, nor the desires of our own sinful hearts; but do Thou make us diligent to consider always beforehand what we shall speak, and what we shall do; do Thou govern and direct our ways, that we may walk in the paths of Thy righteousness; and make every one of us, in thought, word, and work, to seek Thy honor and glory, the everlasting welfare of all around us, and the good of our own souls.

And now, O gracious Lord God, we humbly commend ourselves, and all whom we ought specially to remember in our prayers, to Thy mercies in Christ Jesus. May Thy Spirit carry on the

work of Thy grace among the children of men. Increase and sanctify Thy whole church. Send forth the glad tidings of great joy to heathen lands. Bless all Thy messengers. Comfort all Thine afflicted, strengthen the weak. Succor the poor and needy. Be with us all, O Lord, in Thy holy Spirit, through Thy Son Jesus Christ, our only Redeemer and Mediator. Amen.

TUESDAY EVENING.

O Lord our God, we come unto Thee for quiet and repose after the labors and cares of the day; commending our bodies and souls to Thy fatherly protection, and praising Thy holy Name for the mercies which have followed us to the present hour. And yet with sorrow and confusion of face, we acknowledge that we have not served Thee, as we ought to have done. So frail is our nature, so weak our flesh, so evil our desires from the day of our birth, that we cannot of ourselves do any thing good in Thy sight. We have sinned; we have done amiss; and if Thou wert strict to mark iniquity, which of us, O Lord, could stand? But there is mercy with Thee, that Thou mayest be feared! Vouchsafe then, most loving Father, to send us Thy holy Spirit to subdue our evil passions, and create in our hearts pure and good desires; fill us with holy affections, and so renew us in spirit, that we may die unto the old Adam, and henceforth live unto Thee in newness of life.

O Thou good Shepherd, who didst lay down Thy life for Thy sheep, preserve us this night from all evil; and take us, and all who are near and dear to us, under Thy gracious care; and refresh our weary souls with supplies of godly strength, as may enable us to serve Thee in holiness and righteousness all the days of our life. Amen.

WEDNESDAY MORNING.

Our voice shalt Thou hear betimes, O Lord; early in the morning will we direct our prayer unto Thee, and look up.

We bless Thee, O heavenly Father, that Thou hast kept us the night past, and still preservest our lives; we beseech Thee to receive us this day and for ever under Thy gracious care. Rule and gov-

ern us by Thy Spirit; chase away all darkness and unbelief from our minds; deliver us from evil affections and carnal desires, and fill our hearts with a lively sense of the things of heaven, and a true understanding and knowledge of Thy blessed Word.

And, as we pray that we may be thus enlightened, so we beseech Thee to give us grace to live agreeably to what we know. Suffer us not to be of the number of those who profess to know God with their mouths, and deny him by their deeds. Let us not be like that son who said to his father that he would labor in the field, yet went not at all to the work. Rather do Thou make our hearts like that good and fruitful land, which yieldeth in its season a rich and abundant increase.

Grant, O Lord, that we may be justified and saved by a right and perfect faith in Thy blessed Son; and may so walk in the light of Thy truth, to the praise of Thy name, and the benefit of all around us, that they, seeing our good works, may glorify Thee, O God, through Jesus Christ our Saviour and Redeemer. Amen.

WEDNESDAY EVENING.

Let our prayer, O Lord, be set forth in Thy sight as incense, and let the lifting up of our hands be as an evening sacrifice.

Holy, holy, holy, Lord God, we, miserable sinners, must acknowledge that we have offended Thee this day, in thought, word, and deed: Lord, for Thy mercies' sake, forgive us, cleanse us from our wickedness, and strengthen our weakness, that we may overcome all the temptations which daily surround us, and continue constant in our obedience.

Accept of our humblest praise and thanksgiving, O Lord, for all the goodness Thou hast this day shewed us; for all the helps of grace Thou hast vouchsafed us; for whatever we have done this day, which is in any measure acceptable to Thee; for whatever progress we have made in sanctification; for Thy preservation of us from all the miseries and dangers to which we are every moment exposed.

O heavenly Father, to Thy almighty protection we recommend ourselves,

and all our relations, and all that belong to this place. O Thou that never slumberest or sleepest, watch over us and preserve us from sin and danger.

Lord, let it be Thy good pleasure to refresh us this night with such seasonable rest, that we may rise in the morning more fit for Thy service. O pardon our failings, and hear our prayers, for the sake of Thy Son Jesus Christ our Lord. Amen.

THURSDAY MORNING.

Almighty God, Whose eyes are over the righteous, and Whose ears are open to their prayers, satisfy us with Thy mercy, that we may rejoice and be glad; and never let us, by evil-doing, cause Thee to turn away Thy face from our prayers.

We humbly beseech Thee to give us that love and charity which cometh out of a pure heart, a good conscience, and faith unfeigned. Pour into our hearts this spirit of Christian love, that we may love Thee, Lord our God, with all our heart, and mind, and soul, and strength; doing always that which is pleasing in Thy sight. Make us to love our neighbors as ourselves; to be all of one mind; having compassion one of another; sincere in brotherly love. Keep our tongue from evil, and our lips that they speak no guile. Teach us to seek peace with all mankind. We pray Thee also for the spirit of contentment in our several callings, that we may live quietly and thankfully in the same.

Gracious Lord, so order our lives in all things according to Thy holy will, that we may be always ready for the hour of death, and for the day of judgment. Grant this, we beseech Thee, O merciful God, for Jesus Christ's sake. Amen.

THURSDAY EVENING.

O God, be merciful, and bless us, and shew us the light of Thy countenance, and be gracious unto us; for the sake of Jesus Christ. Behold, we turn unto Thee, for Thou art the Lord our God. Shame hath covered our face, for we have sinned against the God of our fathers; we have not obeyed the voice of the Lord. We confess that our nature is corrupt, our desires are crooked and perverse. O

Lord; the flesh lusteth against the spirit; the devil seeketh whom he may devour; the world persuadeth to vanities, and we forget our God. Acknowledging our own helplessness, we heartily pray Thee to take us under Thy protection, and endue us with strength from above; create in us clean hearts, and deliver us from all ungodly thoughts. Breathe into our souls, by Thy Spirit, holy and heavenly desires, that out of the good treasure within we may bring forth good things, to the praise and glory of Thy name.

The shadows of evening are coming around us, and that night is also pressing on in which no man can work. Prepare us against the hour of which no man knoweth, that we may be ready, like servants waiting for their Lord, who go out and meet him with joy. Blessed are those servants! O God, let their blessedness be ours, and hear us while we ask it for the sake of Jesus Christ our Lord and Saviour. Amen.

FRIDAY MORNING.

O Lord, be gracious unto us, for we wait upon Thee; be Thou our strength in the morning, and our salvation through the troubles and dangers of this day.

Merciful Father, we thank Thee for the blessings Thou hast bestowed upon us all the days of our life. That we have churches to go to, that we have pastors to teach us, and schools where our children may learn Thy Word; that we know Thy holy will; that the words of saving truth have come to us and ours; these are Thy mercies, O God, for which we bless and praise Thy name. Grant that we may never pervert to evil purposes Thy good and gracious gifts; nor be of the number of those who abuse the blessings which we enjoy.

Good and evil, life and death, poverty and riches, are of Thee, O Lord!—Thou liftest up and puttest down; Thou dost correct and chasten, and try the children of men, as seemeth right in Thy sight. Create in us obedient, faithful, and contented spirits. Give us hearts to love and obey them that are over us in the Lord; bless our Government and all who bear rule in the land; and finally grant that we, Thy servants, living here in quietness and lowliness of mind, may, at the last day, through Thy grace, be

raised up to everlasting glory. We ask these blessings in the name, and for the sake of our Lord Jesus Christ. Amen.

FRIDAY EVENING.

O Lord God of heaven, we Thy creatures, whom Thou hast redeemed, offer up our evening sacrifices of prayer and praise, beseeching Thee to remember Thy promises of mercy, and to pardon our transgression, and to save us from the power of sin for the time to come. Incline our hearts to fear Thy name, remembering that, whether we sleep or wake, whether we live or die, we are always Thine. Thou art about our path, and about our bed, and knowest all our ways. We pray Thee, therefore, to take charge of us. Give us grace that we may cast away the works of darkness, and put upon us the whole armor of light, that, through Thy Spirit assisting us, we may walk as children of light. By Thy great mercy defend us from all perils and dangers of this night. Grant, O Lord, that we may continually increase more and more in godly knowledge, and that we may always be found to walk and live after Thy will and pleasure, through Jesus Christ our Lord.

We commend to Thy favor and protection our friends, and all who have ever done us good. We implore the same mercies, together with Thy pardon, on those who wish, or intend to do us evil. We entreat Thee on behalf of the poor and afflicted in every place, deliver them. O God, in Thy good time, and bring them and us to that blessed place of rest, where sorrow and tears shall be done away, through Jesus Christ our Lord. Amen.

SATURDAY MORNING.

O come, let us worship and fall down, and kneel before the Lord, Who hath turned the darkness into light, and renewed the face of the earth. Let us draw nigh unto Him with faith, with pure hearts and holy hands, in the Name of Jesus Christ.

Morning and evening praise Thee, O God! Great and wonderful are Thy doings; the earth is full of Thy mercies; and all things work together for good to them that keep Thy commandments, and abide in Thy fear.

Grant, Lord, that we may covet earnestly those things that please Thee; that we may know them truly, and fulfil them perfectly, to the praise of Thy holy Name. Remove from us vanity and lies; feed us with food convenient for us. make us thankful for the blessings we enjoy; and teach us, in whatever state we are, therewith to be content.

In Thee, O Lord, do we place our trust: let us never be put to confusion; deliver us in Thy righteousness, and incline Thine ear and hear us. Preserve us and all who belong to us, in our going out and coming in, from this time forth for evermore, and finally receive us to Thy mercies in heaven; for the sake of Him Who loved us, and gave Himself for us, Jesus Christ our Lord. Amen.

SATURDAY EVENING.

Let us lift up our hands this night unto God in heaven, let us offer Him our evening sacrifice of praise, through our only mediator Jesus Christ.

O God, the Father of mercies, the God of all consolation and love, how many are the blessings we have received from

Thee during the past week, notwithstanding all our sins. How great things hast Thou done for our bodies and our souls. What shall we render unto Thee for all we have received? Accept, O Lord, our confessions, our prayers, and praise; and sanctify us in heart and soul, that we may evermore give Thee that service which is meet for the holy and righteous God of heaven and earth.

To-morrow is Thy day of sacred rest. Make us to remember Thee on our beds, to think of Thee in the night season, and to be ready to draw nigh unto Thee on the morrow in Thy holy house. Six days of labor have again passed away, and our lives, like the week, are hastening to their close. Our years decline apace, and we know not which of this family the righteous Lord may first take away. Again, therefore, we commend ourselves to Thy keeping; humbly beseeching Thee to continue thy loving kindness towards us, and to give us grace to walk worthy of our calling as Christians; that when we die we may enter into Thy presence with the spirits of just men made perfect, through the merits and mediation of our Lord Jesus Christ. Amen.





