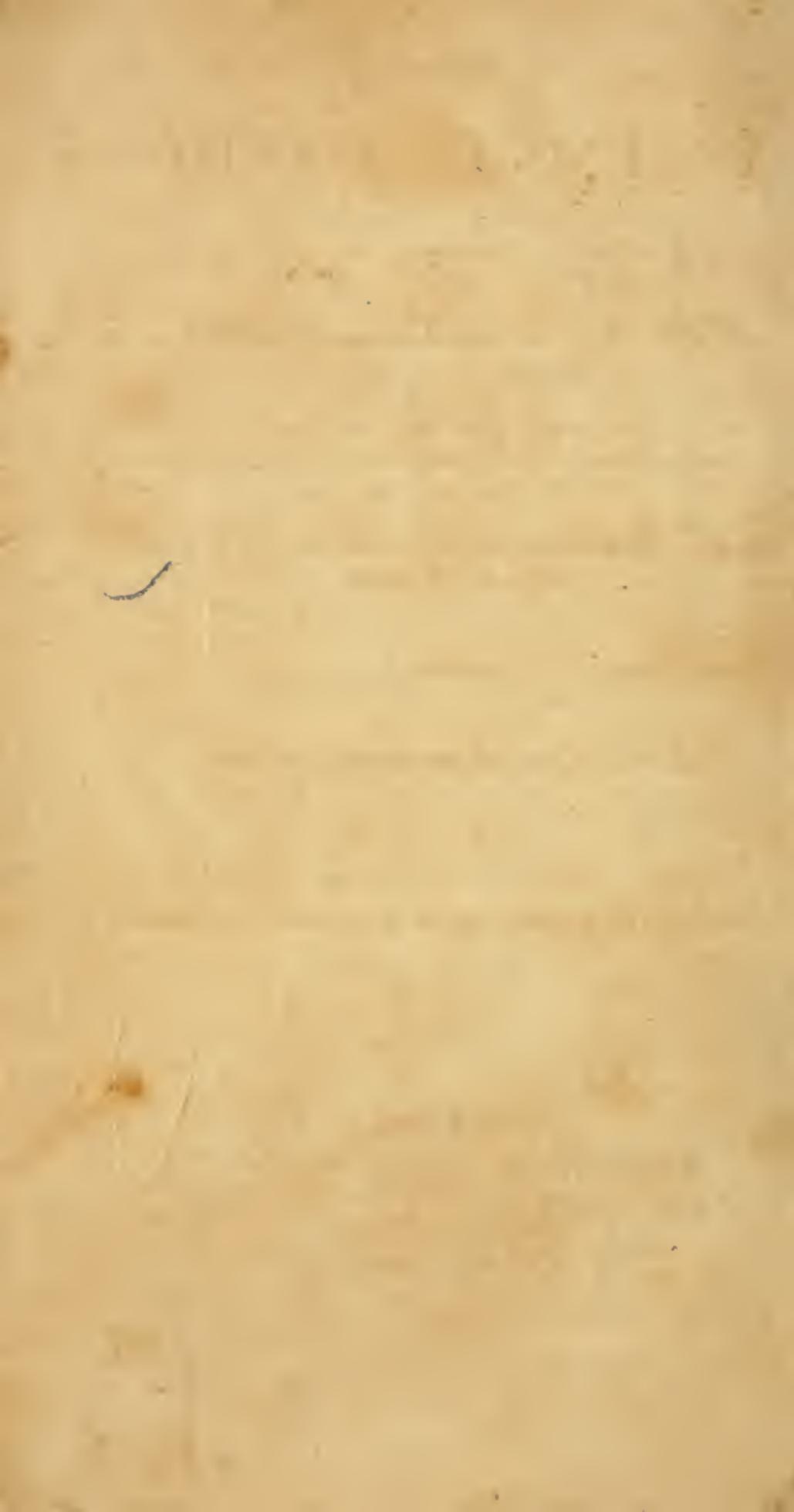


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THE
PSALMS OF DAVID,

WITH
HYMNS & SPIRITUAL SONGS.

ALSO,

THE CATECHISM, CONFESSION OF FAITH,
AND LITURGY,

OF THE

Reformed Church in the Netherlands.



For the Use of the Reformed Dutch Church in North-America.

NEW-YORK :

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1810.



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Extracts from the Acts of the Reverend Synod of the Reformed Dutch Church in North-America.

October, 1788.

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

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



Synod Extraordinary, May, 1789.

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

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

GIVEN at New-York, October 22, 1789.

JOHN H. LIVINGSTON.

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PSALMS OF DAVID.

PSALM I. C. M.

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

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

- 9 “ Thy threatening sceptre thou shalt shake,
 “ And crush them every where ;
 “ As massy bars of iron break
 “ The potter’s brittle ware.”
- 10 Learn then, ye princes ; and give ear,
 Ye judges of the earth :
 Worship the Lord with holy fear :
 Rejoice with awful mirth.
- 11 Appease the Son, with due respect
 Your timely homage pay ;
 Lest he revenge the bold neglect,
 Incensed by your delay.
- 12 If but in part his anger rise,
 Who can endure the flame ?
 Then blest are they whose hope relies
 On his most holy Name.

PSALM 3. C. M.

- 1 **M**Y God, how many are my fears !
 How fast my foes increase !
 Conspiring my eternal death,
 They break my present peace.
- 2 The lying tempter would persuade
 There’s no relief in Heaven,
 And all my growing sins appear
 Too great to be forgiven.
- 3 But thou, my glory, and my strength,
 Shalt on the tempter tread,
 Shalt silence all my threat’ning guilt,
 And raise my drooping head.
- 4 I cried, and from his holy hill
 He bow’d a list’ning ear ;
 I called my Father, and my God,
 And he subdu’d my fear.

- 5 He shed soft slumbers on mine eyes,
 In spite of all my foes :
 I woke and wondered at the grace
 That guarded my repose.
- 6 What though the hosts of death and hell
 All armed against me stood ;
 Terrors no more shall shake my soul ;
 My refuge is my God.
- 7 Arise, O Lord, fulfil thy grace,
 While I thy glory sing ;
 My God has broke the serpent's teeth,
 And death has lost his sting.
- 8 Salvation to the Lord belongs,
 His arm alone can save ;
 Blessings attend thy people here,
 And reach beyond the grave.

PSALM 4. L. M.

- 1 **O** GOD of grace and righteousness,
 Hear and attend when I complain ;
 Thou hast enlarged me in distress,
 Bow down a gracious ear again.
- 2 Ye sons of men in vain ye try
 To turn my glory into shame ;
 How long will scoffers love to lie,
 And dare reproach my Saviour's name ?
- 3 Know that the Lord divides his saints
 From all the tribes of men beside ;
 He hears and pities their complaints,
 For the dear sake of Christ that died.
- 4 When our obedient hands have done
 A thousand works of righteousness,
 We put our trust in God alone,
 And glory in his pard'ning grace.

- 5 Let the unthinking many say,
 “ *Who will bestow some earthly good?* ”
 But, Lord, thy light and love we pray ;
 Our souls desire this heavenly food.
- 6 Then shall my cheerful powers rejoice
 At grace divine, and love so great ;
 Nor will I change my happy choice
 For all their wealth and boasted state.

PSALM 5. C. M.

- 1 **L** ORD, in the morning thou shalt hear
 My voice ascending high ;
 To thee will I direct my prayer,
 To thee lift up mine eye.
- 2 Up to the hills where Christ is gone
 To plead for all his saints,
 Presenting at his father’s throne,
 Our songs and our complaints.
- 3 Thou art a God, before whose sight
 The wicked shall not stand ;
 Sinners shall ne’er be thy delight,
 Nor dwell at thy right hand.
- 4 But to thy house will I resort,
 To taste thy mercies there ;
 I will frequent thine holy court,
 And worship in thy fear.
- 5 O may thy spirit guide my feet
 In ways of righteousness !
 Make every path of duty straight,
 And plain before my face.
- 6 My watchful enemies combine
 To tempt my feet astray ;
 They flatter with a base design,
 To make my soul their prey.

6 PSALM VI.

- 7 Lord, crush the serpent in the dust,
And all his plots destroy ;
While those that in thy mercy trust,
For ever shout for joy.
- 8 The men that love and fear thy name,
Shall see their hopes fulfilled ;
The mighty God will compass them
With favour as a shield.

PSALM 6. C. M.

- 1 **T**HY dreadful anger, Lord, restrain,
And spare a wretch forlorn ;
Correct me not in thy fierce wrath,
Too heavy to be borne.
- 2 Have mercy, Lord, for I grow faint,
Unable to endure
The anguish of my aching bones,
Which thou alone canst cure.
- 3 My tortured flesh distracts my mind,
And fills my soul with grief :
But, Lord, how long wilt thou delay
To grant me thy relief ?
- 4 Thy wonted goodness, Lord, repeat,
And ease my troubled soul :
Lord, for thy wondrous mercy's sake,
Vouchsafe to make me whole.
- 5 For after death no more can I
On earth thy acts proclaim ;
No pris'ner of the silent grave
Can magnify thy name.
- 6 Quite tir'd with pain, with groaning faint,
No hope of ease I see ;
The night, that quiets common grief,
Is spent in tears by me.

- 7 My beauty fades, my sight grows dim,
 My eyes with weakness close ;
 Old age o'ertakes me, whilst I think
 On my insulting foes.
- 8 Depart, ye wicked ; in my wrongs
 Ye shall no more rejoice ;
 For God, I find, accepts my tears,
 And listens to my voice.
- 9 He hears, and grants my humble prayer :
 And they that wish my fall
 Shall blush and rage, to see that God
 Protects me from them all.

PSALM 7. C. M.

- 1 **M**Y trust is in my heavenly Friend,
 My hope in thee, my God :
 Rise and my helpless life defend
 From those that seek my blood.
- 2 With insolence and fury they
 My soul in pieces tear,
 As hungry lions rend the prey,
 When no deliverer's near.
- 3 If e'er my pride provok'd them first,
 Or once abus'd my foe,
 Then let them tread my life to dust,
 And lay my honor low.
- 4 If there be malice found in me,
 I know thy piercing eyes ;
 I should not dare appeal to thee,
 Nor ask my God to rise.
- 5 Arise, my God, lift up thy hand,
 Their pride and power control ;
 Awake to judgment, and command
 Deliv'rance for my soul.

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

PSALM 8. S. M.

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

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

PSALM 9. L. M.

- 1 **T**O celebrate thy name, O Lord !
 My heart and voice, in one accord
 With grateful joy, I will declare
 To men thy works, which wondrous are.
- 2 The thought of them to me shall bring
 Exalted pleasure whilst I sing :
 My thankful soul shall strive to raise
 To thee, my God, triumphant praise.
- 3 When those who did against me rise,
 Have fled with shame, struck with surprise,
 Terror shall seize them in their flight ;
 They fall and perish at thy sight.
- 4 Against my life they strove in vain ;
 For thou didst still my cause maintain ;
 My right asserting from thy throne,
 Where justice reigns, and truth is known.

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

PART II.

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

PART III.

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

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

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

PSALM 11. C. M.

- 1 **S**INCE I have plac'd my trust in God,
 A refuge always nigh,
 Why should I, like a tim'rous bird,
 'To distant mountains fly?
- 2 Behold, the wicked bend their bow,
 And ready fix their dart,
 Lurking in ambush to destroy
 The man of upright heart.
- 3 When once the firm assurance fails
 Which public faith imparts,
 'Tis time for innocence to fly
 From such deceitful arts.
- 4 The Lord hath both a temple here
 And righteous throne above,
 Whence he surveys the sons of men
 And how their councils move.
- 5 If God the righteous, whom he loves,
 For trial does correct ;
 What must the sons of violence,
 Whom he abhors, expect ?
- 6 Snares, fire, and brimstone, on their heads,
 Shall in one tempest shower ;
 This dreadful mixture his revenge
 Into their cup shall pour.
- 7 The righteous Lord will righteous deeds
 With signal favor grace ;
 And to the upright man disclose
 The brightness of his face.

PSALM 12. L. M.

- 1 **A**Lmighty God appear and save !
 For vice and vanity prevail ;

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

PSALM 13. P. M.

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

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

PSALM 14. L. M.

- 1 **S**URE wicked fools must need suppose
That God is nothing but a name;
Corrupt and lewd their practice grows,
No breast is warm'd with holy flame.
- 2 The Lord look'd down from heav'n's high tow'r
And all the sons of men did view,
To see if any own'd his pow'r;
If any truth or justice knew.
- 3 But all, he saw, were gone aside;
All were degen'rate grown, and base;
None took religion for their guide,
Not one of all the sinful race.

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

PSALM 15. L. M.

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

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

PSALM 16. L. M.

- 1 **P**RESERVE me Lord, in time of need,
For succour to thy throne I flee,
But have no merits there to plead ;
My goodness cannot reach to thee.
- 2 Oft have my heart and tongue confest
How empty and how poor I am ;
My praise can never make thee blest,
Nor add new glories to thy name.
- 3 Yet, Lord, thy saints on earth may reap
Some profit by the good we do ;
These are the company I keep,
These are the choicest friends I know.
- 4 Let others chose the sons of mirth
To give a relish to their wine ;
I love the men of heav'nly birth,
Whose thoughts and language are divine.

PART II.

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

- I will not taste their sacrifice,
 Their off'rings of forbidden blood.
- 6 My God provides a richer cup,
 And nobler food to live upon ;
 He for my life has offered up
Jesus, his best beloved son.
- 7 His love is my perpetual feast ;
 By day his councils guide me right ;
 And be his name for ever blest,
 Who gives me sweet advice by night.
- 8 I set him still before mine eyes ;
 At my right hand he stands prepar'd
 To keep my soul from all surpris'e,
 And be my everlasting guard.
- PART III.
- 9 When God is nigh my faith is strong,
 His arm is my almighty prop :
 Be glad my heart, rejoice my tongue,
 My dying flesh shall rest in hope.
- 10 Though in the dust I lay my head,
 Yet, gracious God, thou wilt not leave
 My soul for ever with the dead,
 Nor lose thy children in the grave.
- 11 My flesh, shall thy first call obey,
 Shake off the dust, and rise on high ;
 Then shalt thou lead the wond'rous way
 Up to the throne above the sky.
- 12 There streams of endless pleasure flow ;
 And full discoveries of thy grace
 (Which we but tasted here below)
 Spread heavenly joys through all the place.

PSALM 17. C. M.

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

PART II. L. M.

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

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

PSALM 18. L. M.

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

- 5 To heaven I made my mournful prayer,
To God address'd my humble moan ;
Who graciously inclin'd his ear,
And heard me from his lofty throne.

PART II.

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

- 13 The deep its secret stores disclos'd,
 The world's foundations naked lay ;
 By his avenging wrath expos'd,
 Which fiercely rag'd that dreadful day.

PART III.

- 14 The Lord did on my side engage ;
 From heaven, his throne, my cause upheld,
 And snatch'd me from the furious rage
 Of threat'ning waves, that proudly swell'd.
- 15 God his resistless power employ'd
 My strongest foes' attempts to break ;
 Who else, with ease, had soon destroy'd
 The weak defence that I could make.
- 16 Their subtle rage had near prevail'd,
 When I distress'd and friendless lay ;
 But still, when other succours fail'd,
 God was my firm support and stay.
- 17 From dangers that enclos'd me round,
 He brought me forth, and set me free ;
 For some just cause his goodness found
 That mov'd him to delight in me.

PART IV.

- 18 Thou suit'st, O Lord, thy righteous rule,
 To various paths of human kind ;
 The humble, meek, and merciful,
 With thee shall wondrous mercy find.
- 19 Thou to the just shalt justice show ;
 The pure thy purity shall see ;
 Such as perversely choose to go,
 Shall meet with due returns from thee.
- 20 That he the humble soul will save,
 And crush the haughty's boasted might,

In me the Lord an instance gave,
Whose darkness he has turn'd to light.

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

PART V.

- 24 'Tis God that girds my armour on,
And all my just designs fulfils ;
Through him my feet can swiftly run,
And nimbly climb the steepest hills.
- 25 Lessons of war from him I take,
And manly weapons learn to wield ;
Strong bows of steel with ease I break,
Forc'd by my stronger arms to yield.
- 26 The buckler of his saving health
Protects me from assaulting foes ;
His hand sustains me still ; my wealth
And greatness from his bounty flows.
- 27 My goings he enlarg'd abroad,
Till then to narrow paths confin'd ;
And when in slipp'ry ways I trod,
The method of my steps design'd.
- 28 Through him I numerous hosts defeat
And flying squadrons captive take ;

- Nor from my fierce pursuit retreat,
Till I a final conquest make.
- 29 Cover'd with wounds, in vain they try,
Their vanquish'd heads again to rear ;
Spight of their boasted strength, they lie
Beneath my feet, and grovel there.
- 30 God, when fresh armies take the field,
Recruits my strength, my courage warms ;
He makes my strong opposers yield,
Subdu'd by my prevailing arms ;
- 31 Through him, the necks of prostrate foes
My conqu'ring feet in triumph press ;
Aided by him, I root out those
Who hate and envy my success.
- 32 With loud complaints all friends they try'd,
But none was able to defend ;
At length to God for help they cry'd ;
But God would no assistance lend.
- 33 Like flying dust, which winds pursue,
Their broken troops I scatter'd round ;
Their slaughter'd bodies forth I threw,
Like loathsome dirt, that clogs the ground.

PART VI.

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

For stronger holds they quit the field,
And still in strongest holds afraid.

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

PSALM 19. s. m.

- 1 **B**EHOLD the lofty sky
Declares its maker God,
And all the starry works on high
Proclaim his power abroad.
- 2 The darkness and the light
Still keep their course the same ;
While night to day and day to night
Divinely teach his name.
- 3 In every diff'rent land
Their general voice is known ;

They shew the wonders of his hand,
And orders of his throne.

4 Ye christian lands, rejoice,
Here he reveals his word ;
We are not left to nature's voice
To bid us know the Lord.

5 His statutes and commands
Are set before our eyes ;
He puts his gospel in our hands,
Where our salvation lies.

6 His laws are just and pure,
His truth without deceit,
His promises for ever sure,
And his rewards are great.

7 Not honey to the taste
Affords so much delight :
Nor gold that has the furnace pass'd
So much allures the sight.

8 While of thy works I sing,
Thy glory to proclaim,
Accept the praise, my God, my King,
In my Redeemer's name.

PART II.

9 Behold the morning sun
Begins his glorious way ;
His beams through all the nations run,
And life and light convey.

10 But where the Gospel comes
It spreads diviner light,
It calls dead sinners from their tombs,
And gives the blind their sight.

11 How perfect is thy word !
And all thy judgments just,

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

PSALM 20. L. M.

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

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

PSALM 21. C. M.

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

- 5 On thee, in want, in woe or pain,
 Our hearts alone rely ;
 Our rights thy mercy will maintain,
 And all our wants supply.
- 6 Thus, Lord, thy wondrous power declare,
 And still exalt thy fame ;
 While we glad songs of praise prepare,
 For thine Almighty name.

PART II. L. M.

- 7 David rejoic'd in God his strength,
 Rais'd to the throne by special grace,
 But *Christ* the Son appears at length,
 Fulfils the triumph and the praise.
- 8 How great the blest *Messiah's* joy
 In the salvation of thy hand !
 Lord, thou hast rais'd his kingdom high,
 And given the world to his command.
- 9 Thy goodness grants whate'er he will,
 Nor doth the least request withhold :
 Blessings of love prevent him still,
 And crowns of glory, not of gold.
- 10 Honour and majesty divine
 Around his sacred temples shine :
 Blest with the favour of thy face,
 And length of everlasting days.
- 11 Thine hand shall find out all his foes ;
 And as a fiery oven glows
 With raging heat and living coals,
 So shall thy wrath devour their souls.

PSALM 22. P. M.

- 1 **M**Y God! my God! why leav'st thou me,
 When I in anguish call on thee ?

- Why dost thou me neglect,
 And my loud prayer reject?
 All day, but all the day in vain,
 To thee, O Lord, do I complain;
 All night have I implor'd
 Thy help to be restor'd.
- 2 Yet thou, O Lord, art ever just,
 Relieving those, who in thee trust;
 Therefore shall Israel raise
 To thee, continual praise:
 On thee our ancestors rely'd,
 And in thy strength their foes defy'd;
 To thee their pray'rs address'd,
 And with success were bless'd.
- 3 Thy sure deliv'rance, Lord, they found,
 When dangers gather'd thickest round;
 Thine ear their cries receiv'd,
 And they were soon reliev'd;
 But I, like none of human birth,
 Am made the scoffing rabble's mirth;
 Ev'n like a reptile base,
 They hold me in disgrace.

PART II.

- 4 My agonies, the gazing crowd,
 Survey with scorn and laughter loud;
 They mock whilst I complain,
 And thus my woes disdain:
 "He boasted he was Heaven's delight,
 "Let God relieve his favourite;
 "Let him assistance send,
 "His servant to defend."
- 5 But thou didst from my mother's womb,
 Make me a living offspring come:
 Thy care thou didst extend,
 And helpless me defend;

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

6 Withdraw not then, O God ! Most High !
 Thy aid when trouble is so nigh ;
 Do thou that help extend,
 On which I still depend.

High pamper'd bulls, a frowning throng,
 From *Basan's* forest, fierce and strong,
 Prepare with growing rage,
 Against me to engage.

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

PART III.

8 My joints are rack'd, and out of frame ;
 My heart like wax before the flame,
 Within my bosom glows ;
 My blood like water flows :
 My strength is parch'd like potter's clay,
 My fault'ring tongue forgets to play ;
 My soul all hope resigns,
 And to the grave declines.

9 Like blood-hounds, they assembled round,
 My harmless hands and feet they wound ;
 And through my constant pain,
 I languish and complain ;

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

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

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

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

PART IV.

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

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

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

PSALM 23. L. M.

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

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

PSALM 24. L. M.

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

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

PSALM 25. S. M.

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

PART II.

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

PART III.

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

My spirit languishes, my heart
Is desolate and low.

- 15 With ev'ry morning light
My sorrow new begins ;
Look on my anguish and my pain,
And pardon all my sins.
- 16 Behold the hosts of hell,
How cruel is their hate !
Against my life they rise, and join
Their fury with deceit.
- 17 Oh keep my soul from death,
Nor put my hope to shame,
For I have plac'd my only trust
In my Redeemer's name.
- 18 With humble faith I wait
To see thy face again ;
Of *Israel* it shall ne'er be said,
He sought the Lord in vain.

PSALM 26. L. M.

- 1 **J**UDGE me, O Lord, and prove my ways,
And try my reins, and try my heart ;
My faith upon thy promise stays,
Nor from thy law my feet depart.
- 2 I hate to walk, I hate to sit
With men of vanity and lies ;
The scoffer and the hypocrite
Are the abhorrence of mine eyes.
- 3 Amongst thy saints will I appear,
Array'd in robes of innocence ;
But when I stand before thy bar,
The blood of *Christ* is my defence.

- 4 I love thy habitation, Lord,
The temple where thine honours dwell ;
There shall I hear thy holy word,
And there thy works of wonder tell.
- 5 Let not my soul be join'd at last
With men of treachery and blood,
Since I my days on earth have past
Among the saints and near my God.

PSALM 27. L. M.

- 1 **W**HOM should I fear, since God to me
Is saving health and glorious light ;
He is my strength against my foes,
What dangers can my soul affright ?
- 2 With fierce intent my flesh to tear,
When cruel foes beset me round,
They stumbled, and their haughty crests,
With sudden ruin struck the ground.
- 3 My humble heart on God depends,
And dares with mighty hosts to cope ;
Since he's my help, in doubtful war,
For certain conquest I will hope.
- 4 Henceforth to dwell within his house,
My heart's desire shall ever be ;
To know his will I'll there resort,
The beauty of the Lord to see.
- 5 For there alone my soul shall find
Sweet rest, in times of deep distress,
And safe as on a rock, with joy,
Abide in that secure recess.
- 6 Whilst God, by his Almighty power,
My head o'er all my foes shall raise,
My soul thank-offerings shall make,
And sing before him songs of praise.

PART II. C. M.

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

PSALM 28. L. M.

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

- 4 But, ever blessed be the Lord,
 Whose mercy hears my mournful voice,
 My heart, that trusted in his word,
 In his salvation shall rejoice.
- 5 Let ev'ry saint in sore distress,
 By faith approach his Saviour, God ;
 Then grant, O Lord, thy pard'ning grace,
 And feed thy church with heavenly food.

PSALM 29. L. M.

- 1 **Y**E princes, that in might excel,
 Your grateful sacrifice prepare ;
 God's glorious actions loudly tell,
 His wondrous power to all declare.
- 2 To his great name fresh altars raise ;
 Devoutly due respect afford ;
 Him in his holy temple praise,
 Where he's with solemn state ador'd.
- 3 'Tis he that with amazing noise
 The wat'ry clouds in sunder breaks :
 The ocean trembles at his voice,
 When he from heaven in thunder speaks.
- 4 How full of power his voice appears !
 With what majestic terror crown'd !
 Which from the roots tall cedars tears,
 And strews their scatter'd branches round.
- 5 They, and the hills on which they grow,
 Are sometimes hurry'd far away ;
 And leap like hinds that bounding go,
 Or unicorns in youthful play.
- 6 When God in thunder loudly speaks,
 And scatter'd flames of lightning sends,
 The forest nod, the desert quakes,
 And stubborn Kadesh lowly bends.

- 7 He makes the hinds to cast their young,
 And lays the beasts' dark covert bare ;
 While those that to his courts belong,
 Securely sing his praises there.
- 8 The Lord sits sovereign on the flood,
 The thund'rer reigns for ever king ;
 But makes his church his blest abode,
 Where we his awful glories sing.
- 9 In gentler language there the Lord
 The council of his grace imparts ;
 Amidst the raging storm, his word
 Speaks peace and courage to our hearts.

PSALM 30. L. M.

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

PART II.

- 4 Firm was my health, my day was bright,
 And I presum'd 'twould ne'er be night ;
 Fondly I said within my heart,
 " *Pleasure and peace shall ne'er depart.*"
- 5 But I forgot thine arm was strong,
 Which made my mountain stand so long ;

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

PSALM 31. P. M.

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

- Thy wonted help, my God, impart,
 For thou my strength and fortress art :
 To thee alone I look for aid,
 To shun the snares my foes have laid.
- 4 Thou God of mercy, love and truth !
 Who hast preserv'd me, from my youth ;
 My life, my soul, and all that's mine,
 To thee I willingly resign :
 To thee my soul for succour flies,
 For those I hate, who trust in lies.

PART II. C. M.

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

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

PART III.

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

- 18 Within thy secret presence, Lord,
 Let me for ever dwell :
 No fenced city wall'd and barr'd
 Secures a saint so well.

PART IV. S. M.

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

PSALM 32. L. M.

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

PART II.

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

PSALM 33. C. M.

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

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

- 5 Ye tenants of the spacious earth,
With fear before him stand ;
He spake, and nature took its birth,
And rests on his command.
- 6 He scorns the angry nation's rage,
And breaks their vain designs ;
His counsel stands through ev'ry age,
And in full glory shines.

PART II.

- 7 Blest is the nation, where the Lord
Hath fix'd his gracious throne ;
Where he reveals his heavenly word,
And calls their tribes his own.
- 8 His eye, with infinite survey,
Does the whole world behold ;
He form'd us all of equal clay,
And knows our feeble mould.
- 9 Kings are not rescu'd by the force
Of armies from the grave ;
Nor speed nor courage of an horse
Can his bold rider save.
- 10 Vain is the strength of beasts or men,
Nor springs our safety thence ;
But holy souls from God obtain
A strong and sure defence.
- 11 God is their fear, and God their trust :
When plagues or famine spread,
His watchful eye secures the just,
Among ten thousand dead.

- 12 Lord, let our hearts in thee rejoice,
 And bless us from thy throne ;
 For we have made thy word our choice ;
 And trust thy grace alone.

PART III. L. M.

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

PSALM 34. C. M.

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

When in distress to him I call'd,
He to my rescue came.

4 Their drooping hearts were soon refresh'd
Who look'd to him for aid :

Desir'd success in ev'ry face
A cheerful air display'd :

5 " Behold, (said they) behold the man,
" Whom Providence reliev'd ;
" So dang'rously with woes beset,
" So wondrously retriev'd !"

6 The hosts of God encamp around
The dwellings of the just ;
Deliv'rance he affords to all
Who on his succour trust.

7 O ! make but trial of his love ;
Experience will decide
How blest they are, and only they,
Who in his truth confide.

8 Fear him, ye saints ; and you will then
Have nothing else to fear :
Make you his service your delight ;
He'll make your wants his care.

9 While hungry lions lack their prey,
The Lord will food provide
For such as put their trust in him,
And see their needs supply'd.

PART II.

10 Approach, ye piously dispos'd,
And my instruction hear ;
I'll teach you the true discipline
Of his religious fear.

11 Let him who length of life desires,
And prosp'rous days would see,

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

PSALM 35. C. M.

- 1 **A** GAINST all those that strive with me,
O Lord, assert my right ;

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

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

PART II.

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

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

PART III.

- 19 So I, before the list'ning world,
Shall grateful thanks express ;
And, where the great assembly meets,
Thy name with praises bless.
- 20 Lord, suffer not my causeless foes
Who me unjustly hate,
With open joy, or secret signs,
To mock my sad estate.
- 21 For they, with hearts averse from peace,
Industriously devise,
Against the men of quiet minds
To forge malicious lies.
- 22 Nor with these private arts content,
Aloud they vent their spite ;
And say, " At last we've found him out,
" He did it in our sight."
- 23 But thou, who dost both them and me
With righteous eyes survey,
Assert my innocence, O Lord,
And keep not far away.
- 24 Stir up thyself in my behalf,
To judgment, Lord, awake :
Thy righteous servant's cause, O Lord,
To thy decision take.
- 25 Lord, as my heart has upright been,
Let me thy justice find ;
Nor let my cruel foes obtain
The triumph they design'd.

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

PSALM 36. S. M.

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

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

6 His truth transcends the sky,
 In heaven his mercies dwell :
 Deep as the sea his judgments lie,
 His anger burns to hell.

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

PART II. L. M.

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

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

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

11 Such guests shall to thy courts be led,
 To banquet on thy love's repast ;
 And drink, as from a fountain head,
 Of joys that shall for ever last.

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

PSALM 37. C. M.

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

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

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

PART II. P. M.

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

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

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

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

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

PART III.

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

His tongue by rules of judgment moves :
His heart the law of God approves ;
Therefore his footsteps never slide.

PART IV. L. M.

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

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

PSALM 38. C. M.

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

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

PSALM 39. c. M.

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

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

PART II.

- 5 Teach me the measure of my days,
 Thou maker of my frame ;
 I would survey life's narrow space,
 And learn how frail I am.
- 6 A span is all that we can boast,
 How short, how fleet our time !
 Man is but vanity and dust,
 In all his flow'r and prime.
- 7 See the vain race of mortals move
 Like shadows o'er the plain ;
 They rage and strive, desire and love,
 But all the noise is vain.
- 8 Some walk in honor's gaudy show,
 Some dig for golden ore,
 They toil for heirs, they know not who,
 And strait are seen no more.
- 9 What should I wish or wait for then
 From creatures, earth and dust ?
 They make our expectations vain,
 And disappoint our trust.
- 10 Now I forbid my carnal hope,
 My fond desires recal ;
 I give my mortal interest up,
 And make my God my all.

PART III.

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

- But I am dumb before thy throne,
Nor dare dispute thy will.
- 12 Diseases are thy servants, Lord,
They come at thy command ;
I'll not attempt a murmuring word,
Against thy chast'ning hand.
- 13 Yet I may plead with humble cries,
Remove thy sharp rebukes ;
My strength consumes, my spirit dies,
Through thy repeated strokes.
- 14 Crush'd as a moth beneath thy hand,
We moulder to the dust ;
Our feeble powers can ne'er withstand,
And all our beauty's lost.
- 15 I'm but a stranger here below,
As all my fathers were ;
May I be well prepared to go,
When I the summons hear !
- 16 But if my life be spar'd a while
Before my last remove,
Thy praise shall be my bus'ness still,
And I'll declare thy love.

PSALM 40. c. m.

- 1 **I** WAITED patient for the Lord,
He bow'd to hear my cry ;
He saw me resting on his word,
And brought salvation nigh.
- 2 He raised me from a horrid pit,
Where mourning long I lay,
And from my bonds releas'd my feet,
Deep bonds of miry clay.
- 3 Firm on a rock he made me stand,
And taught my cheerful tongue

To praise the wonders of his hand,
In a new thankful song.

4 I'll spread his works of grace abroad ;
The saints with joy shall hear,
And sinners learn to make my God
Their only hope and fear.

5 How many are thy thoughts of love ;
Thy mercies, Lord, how great !
We have not words nor hours enough
Their numbers to repeat.

6 When I'm afflicted, poor and low,
And light and peace depart,
My God beholds my heavy woe,
And bears me on his heart.

PART II. L. M.

7 The wonders, Lord, thy love has wrought,
Exceed our praise, surmount our thought ;
Should I attempt the long detail,
My speech would faint, my numbers fail.

8 No blood of beasts on altars spilt,
Can cleanse the souls of men from guilt ;
But thou hast set before our eyes,
An all-sufficient sacrifice.

9 Lo thine eternal Son appears,
To thy designs he bows his ears ;
Assumes a body well prepar'd,
And well performs a work so hard.

10 " Behold I come (the Saviour cries,
" With love and duty in his eyes)
" I come to bear the heavy load
" Of sins, and do thy will, my God.

11 " 'Tis written in thy great decree,
" 'Tis in thy book foretold of me,

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

PART III.

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

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

PSALM 41. P. M.

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

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

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

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

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

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

PSALM 42. C. M.

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

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

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

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

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

PSALM 43. L. M.

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

PSALM 44. C. M.

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

- Did thousands meet to praise and pray,
And grace was all their song.
- 4 But now our souls are seiz'd with shame,
Confusion fills our face,
To hear the enemy blaspheme,
And fools reproach thy grace.
- 5 Yet have we not forgot our God,
Nor falsely dealt with heaven,
Nor have our steps declin'd the road
Of duty thou hast given.
- 6 Though dragons all around us roar
With their destructive breath,
And thine own hand has bruis'd us sore,
Hard by the gates of death.
- 7 We are expos'd all day to die,
As martyrs for thy name ;
As sheep for slaughter bound we lie,
And wait the kindling flame.
- 8 Awake, arise, Almighty Lord,
Why sleeps thy wonted grace ?
Why should we seem like men abhor'd,
Or banish'd from thy face ?
- 9 Wilt thou for ever cast us off,
And still neglect our cries ?
For ever hide thine heavenly love
From our afflicted eyes ?
- 10 Down to the dust our soul is bow'd,
And dies upon the ground ;
Rise for our help, rebuke the proud,
And all their powers confound.
- 11 Redeem us from perpetual shame,
Our Saviour and our God ;
We plead the honours of thy name,
The merits of thy blood.

PSALM 45. L. M.

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

PART II.

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

- The world admires her heavenly dress :
Her robes of joy and righteousness.
- 9 He forms her beauties like his own,
He calls and seats her near his throne ;
Fair stranger, let thine heart forget
The idols of thy native state.
- 10 So shall the king the more rejoice
In thee the fav'rite of his choice ;
Let him be lov'd, and yet ador'd,
For he's thy maker and thy Lord.
- 11 Oh happy hour, when thou shalt rise
To his fair palace in the skies,
And all thy sons, (a num'rous train)
Each like a prince in glory reign.
- 12 Let endless honours crown his head ;
Let ev'ry age his praises spread ;
While we with cheerful songs approve.
The condescension of his love.

PSALM 46. L. M.

- 1 **G**OD is our refuge in distress,
A present help when dangers press ;
On him for safety we rely'd,
And in his strength we will confide :
- 2 Tho' earth were from her centre tost,
And mountains in the ocean lost ;
Or lofty hills from their abode,
Torn piece-meal by the roaring flood.
- 3 Let angry waves together roll'd,
Rage on with fury uncontroll'd ;
We will not fear, whilst we depend
On God, who is our constant friend :
- 4 A gentler stream, that ever flows,
And joy to all around bestows,

- The city of the Lord shall fill,
 The city where he's worship'd still.
- 5 God dwells in Sion, whose strong towers,
 Shall mock th' assault of earthly powers,
 And his Almighty aid is nigh,
 To those who on his strength rely.
- 6 In tumults, when the heathen rag'd,
 And kingdoms war against us wag'd,
 In thunders loud his voice was heard,
 And soon their forces disappear'd.

PART II.

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

PSALM 47. C. M.

- 1 **O**H for a shout of sacred joy
 To God the sovereign king!
 Let ev'ry land their tongues employ,
 And hymns of triumph sing.
- 2 *Jesus* our God ascends on high;
 His heavenly guards around
 Attend him rising through the sky,
 With trumpet's joyful sound.
- 3 While angels shout and praise their king,
 Let mortals learn their strains;
 Let all the earth his honours sing;
 O'er all the earth he reigns.
- 4 Rehearse his praise with awe profound,
 Let knowledge guide the song;
 Nor mock him with a solemn sound
 Upon a thoughtless tongue.
- 5 In *Israel* stood his ancient throne,
 He lov'd that chosen race;
 But now he calls the world his own,
 And heathens taste his grace.
- 6 The Gentile nations are the Lord's,
 There *Abraham's* God is known:
 While powers and princes, shields and swords
 Submit before his throne.

PSALM 48. S. M.

- 1 **G**REAT is the Lord our God,
 And let his praise be great;
 He makes his churches his abode,
 His most delightful seat.
- 2 These temples of his grace,
 How beautiful they stand!

- 1 The honours of our native place,
And bulwarks of our land.
- 3 In *Sion* God is known
A refuge in distress ;
How bright has his salvation shone,
How fair his heavenly grace !
- 4 When kings against her join'd,
And saw the Lord was there,
In wild confusion of the mind
They fled with hasty fear.
- 5 When navies tall and proud
Attempt to spoil our peace,
He sends his tempest roaring loud,
And sinks them in the seas.
- 6 Oft have our fathers told,
Our eyes have often seen,
How well our God secures the fold
Where his own flocks have been.
- 7 In ev'ry new distress
We'll to his house repair,
Recal to mind his wondrous grace,
And seek deliv'rance there.

PART II.

- 8 Far as thy name is known
The world declares thy praise ;
Thy saints, O Lord, before thy throne
Their songs of honour raise.
- 9 With joy the people stand
On *Sion's* chosen hill,
Proclaim the wonders of thy hand,
And counsels of thy will.
- 10 Let strangers walk around
The city where we dwell,

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

- 11 The orders of thy house,
The worship of thy court,
The cheerful songs, the solemn vows,
And make a fair report.
- 12 How decent and how wise !
How glorious to behold !
Beyond the pomp that charms the eyes,
And rites adorn'd with gold.
- 13 The God we worship now
Will guide us till we die ;
Will be our God while here below,
And ours above the sky.

PSALM 49. C. M.

- 1 **W**HY doth the man of riches grow
To insolence and pride,
To see his wealth and honours flow
With ev'ry rising tide ?
- 2 Why doth he treat the poor with scorn,
Made of the self-same clay,
And boast as though his flesh was born
Of better dust than they ?
- 3 Not all his treasures can procure
His soul a short reprieve,
Redeem from death one guilty hour,
Or make his brother live.
- 4 Eternal life can ne'er be sold,
The ransom is too high ;
Justice will ne'er be brib'd with gold,
That man may never die.
- 5 He sees the brutish and the wise,
The tim'rous and the brave,

- Quit their possessions, close their eyes,
And hasten to the grave.
- 6 Yet 'tis his inward thought and pride,
" My house shall ever stand ;
" And that my name may long abide
" I'll give it to my land."
- 7 Vain are his thoughts, his hopes are lost,
How soon his mem'ry dies !
His name is buried in the dust,
Where his own body lies.
- 8 This is the folly of their way,
And yet their sons, as vain,
Approve the words their fathers say,
And act their works again.
- 9 Men void of wisdom and of grace,
Though honour raise them high,
Live like the beasts, a thoughtless race,
And like the beasts they die.
- 10 Laid in the grave like silly sheep,
Death triumphs o'er them there,
Till the last trumpet breaks their sleep,
And wakes them in despair.

PART II.

- 11 Ye sons of pride, that hate the just,
And trample on the poor,
When death has brought you down to dust
Your pomp shall rise no more.
- 12 The last great day shall change the scene ;
When will that hour appear ?
When shall the just revive, and reign
O'er all that scorn'd them here ?
- 13 God will my naked soul receive,
Call'd from the world away,

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

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

PSALM 50. C. M.

- 1 **T**HE Lord, the judge, before his throne,
Bids the whole earth draw nigh,
The nations near the rising sun,
And near the *Western* sky.
- 2 No more shall bold blasphemers say,
Judgment will ne'er begin ;
No more abuse his long delay
To impudence and sin.
- 3 Thron'd on a cloud our God shall come,
Bright flames prepare his way,
Thunder and darkness, fire and storm,
Lead on the dreadful day.
- 4 Heaven from above his call shall hear,
Attending angels come,
And earth and hell shall know and fear
His justice and their doom.
- 5 "But gather all my saints (he cries)
"That made their peace with God,
"By the Redeemer's sacrifice,
"And seal'd it with his blood.
- 6 "Their faith and works, brought forth to light,
"Shall make the world confess,
"My sentence of reward is right,
"And heaven adore my grace.

PART II.

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

PART III.

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

PSALM 51. L. M.

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

- Great God thy nature hath no bound,
So let thy pard'ning love be found.
- 3 Oh wash my soul from ev'ry sin,
And make my guilty conscience clean :
Here on my heart the burden lies,
And past offences pain mine eyes.
- 4 My lips with shame my sins confess
Against thy law, against thy grace ;
Lord, should thy judgment grow severe,
I am condemn'd but thou art clear.
- 5 Should sudden vengeance seize my breath,
I must pronounce thee just in death :
And if my soul were sent to hell,
Thy righteous law approves it well.
- 6 Yet save a trembling sinner, Lord,
Whose hope, still hov'ring round thy word,
Would light on some sweet promise there,
Some sure support against despair.

PART II.

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

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

PART III.

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

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

PSALM 52. L. M.

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

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

PART II. C. M.

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

PSALM 53. C. M.

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

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

PSALM 54. C. M.

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

PSALM 55. c. M.

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

- 9 I cast my burdens on the Lord,
The Lord sustains them all ;
My courage rests upon his word,
That saints shall never fall.
- 10 My highest hopes cannot be vain,
My lips shall spread his praise ;
While cruel and deceitful men,
Scarce live out half their days.

PART II.

- 11 Let sinners take their course,
And choose the road to death ;
But in the worship of my God
I'll spend my daily breath.
- 12 My thoughts address his throne,
When morning brings the light ;
I seek his blessing ev'ry noon,
And pay my vows at night.
- 13 Thou wilt regard my cries,
O my eternal God,
While sinners perish in surprise
Beneath thine angry rod.
- 14 Because they dwell at ease,
And no sad changes feel,
They neither fear nor trust thy name,
Nor learn to do thy will.
- 15 But I with all my cares,
Will lean upon the Lord ;
I'll cast my burdens on his arm,
And rest upon his word.
- 16 His arm shall well sustain
The children of his love ;
The ground on which their safety stands,
No earthly power can move.

PSALM 56. c. m.

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

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

PSALM 57. L. M.

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

PART II.

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

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

PSALM 58. P. M.

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

- Yet you invade the rights of God ;
 And send your bold decrees abroad
 To bind the conscience in your chains.
- 3 A poison'd arrow is your tongue,
 The arrow sharp, the poison strong,
 And death attends where'er it wounds :
 You hear no counsels, cries or tears ;
 So the deaf adder stops her ears !
 Against the power of charming sounds.
- 4 Break out their teeth, eternal God ;
 Those teeth of lions dy'd in blood ;
 And crush the serpents in the dust :
 As empty chaff, when whirlwinds rise,
 Before the sweeping tempest flies,
 So let their names and hopes be lost.
- 5 Th' Almighty thunders from the sky,
 Their grandeur melts, their titles die,
 As hills of snow dissolve and run,
 Or snails that perish in their slime,
 Or births that come before the time,
 Vain births that never see the sun.
- 6 Thus shall the vengeance of the Lord
 Safety and joy to saints afford ;
 And all that hear shall join and say,
 " Sure there's a God that rules on high,
 " A God that hears his children cry,
 " And will their suff'rings well repay."

PSALM 59. S. M.

- 1 **F**ROM foes, that round us rise,
 O God of heaven, defend,
 Who brave the vengeance of the skies,
 And with thy saints contend.

- 2 Behold, from distant shores,
 And desart wilds they come,
 Combine for blood their barb'rous force,
 And through thy cities roam.
- 3 Beneath the silent shade,
 Their sacred plots they lay,
 Our peaceful walls by night invade,
 And waste the fields by day.
- 4 And will the God of grace,
 Regardless of our pain,
 Permit secure that impious race,
 To riot in their reign?
- 5 In vain their secret guile,
 Or open force they prove ;
 His eye can pierce the deepest veil,
 His hand their strength remove.
- 6 Yet save them, Lord, from death,
 Lest we forget their doom ;
 But drive them with thine angry breath,
 Through distant lands to roam.
- 7 Then shall our grateful voice
 Proclaim our guardian God ;
 The nations round the earth rejoice,
 And sound the praise abroad.

PSALM 60. L. M.

- 1 **O** GOD, who hast our troops disperst,
 Forsaking those who left thee first ;
 As we thy just displeasure mourn,
 To us in mercy, Lord, return.
- 2 Our strength, that firm as earth did stand,
 Is rent by thy avenging hand ;
 O heal the breaches thou hast made ;
 We shake, we fall, without thy aid !

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

PART II. C. M.

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

PSALM LXI.

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

PSALM 61. s. m.

- 1 **W**HEN overwhelm'd with grief,
 My heart within me dies,
 Helpless and far from all relief,
 To heaven I lift mine eyes.
- 2 Oh lead me to the rock
 That's high above my head,
 And make the covert of thy wings
 My shelter and my shade.
- 3 Within thy presence, Lord,
 For ever I'll abide ;
 Thou art the tower of my defence,
 The refuge where I hide.

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

PART II. L. M.

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

PSALM 62. L. M.

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

PSALM LXII.

For they, though with their mouths they bless,
In private curse with inward spite.

4. But thou, my soul, on God rely ;
On him alone thy trust repose :
My rock and health will strength supply,
To bear the shock of all my foes.
- 5 God does his saving health dispense,
And flowing blessings daily send ;
He is my fortress and defence ;
On him my soul shall still depend.
- 6 In him, ye people, always trust ;
Before his throne pour out your hearts ;
For God, the merciful and just,
His timely aid to us imparts.

PART II.

- 7 My spirit looks to God alone ;
My rock and refuge is his throne ;
In all my fears, in all my straits,
My soul on his salvation waits.
- 8 Trust him, ye saints, in all your ways,
Pour out your hearts before his face ;
When helpers fail, and foes invade,
God is our all-sufficient aid.
- 9 False are the men of high degree,
The baser sort are vanity ;
Laid in a balance both appear
Light as a puff of empty air.
- 10 Make not increasing gold your trust,
Nor set your hearts on glitt'ring dust ;
Why will you grasp the fleeting smoke,
And not believe what God has spoke ?
- 11 Once has his awful voice declar'd,
Once and again my ears have heard ;

“ All power is his eternal due ;”
 He must be fear'd and trusted too.

- 12 For sovereign power reigns not alone,
 Grace is a partner of the throne :
 Thy grace and justice, mighty Lord,
 Shall well divide our last reward.

PSALM 63. L. M.

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

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

PART II. C. M.

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

PART III. S. M.

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

- Thy power and glory to behold,
 And feel thy quick'ning grace.
- 15 Since thou hast been my help,
 To thee my spirit flies,
 And on thy watchful providence,
 My cheerful hope relies.
- 16 The shadow of thy wings,
 My soul in safety keeps ;
 I follow where my father leads,
 And he supports my steps.

PSALM 64. L. M.

- 1 **G**REAT God attend to my complaint,
 Nor let my drooping spirit faint ;
 When foes in secret spread the snare,
 Let my salvation be thy care.
- 2 Shield me without and guard within,
 From treach'rous foes and deadly sin ;
 May envy, lust, and pride depart,
 And heavenly grace expand my heart.
- 3 Thy justice and thy power display,
 And scatter far thy foes away ;
 While list'ning nations learn thy word,
 And saints triumphant, bless the Lord
- 4 Then shall thy church exalt her voice,
 And all that love thy name, rejoice ;
 By faith approach thine awful throne,
 And plead the merits of thy Son.

PSALM 65. C. M.

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

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

PART II.

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

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

Through ev'ry month thy gifts appear :
Great God thy goodness crowns the year !

PSALM 66. c. m.

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

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

PART II.

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

PSALM 67. S. M.

- 1 **T**O bless thy chosen race
In mercy, Lord, incline ;
And cause the brightness of thy face
On all thy saints to shine.
- 2 That so thy wondrous way
May through the world be known ;
Whilst distant lands their tribute pay,
And thy salvation own.

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

PSALM 68. L. M.

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

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

PART II. C. M.

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

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

PART III. L. M.

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

PART IV.

- 20 We bless the Lord, the just, the good,
Who fills our hearts with heavenly food ;
Who pours his blessings from the skies,
And loads our days with rich supplies.
- 21 He sends the sun his circuit round,
To cheer the fruits, to warm the ground ;
He bids the clouds with plenteous rain
Refresh the thirsty earth again.
- 22 'Tis to his care we owe our breath,
And all our near escapes from death ;
Safety and health to God belong ;
He heals the weak and guards the strong.
- 23 He makes the saint and sinner prove
The common blessings of his love ;
But the wide diff'rence that remains,
Is endless joy, or endless pains.
- 24 The Lord that bruis'd the serpent's head,
On all the serpent's seed shall tread,
The stubborn sinner's hope confound,
And smite them with a lasting wound.
- 25 But his right hand his saints shall raise
From the deep earth or deeper seas,
And bring them to his courts above ;
There shall they taste his special love.

PART V.

- 26 For benefits, each day bestow'd,
Be daily his great name ador'd ;
Who is our Saviour and our God,
Of life and death the sovereign Lord.
- 27 Who, mounted on the loftiest sphere
Of ancient heaven, sublimely rides ;
From whence his dreadful voice we hear,
Like that of warring winds and tides.

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

PSALM 69. L. M.

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

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

PART II. C. M.

- 15 Father, I sing thy wondrous grace,
 I bless my Saviour's name,
 He bought salvation for the poor,
 And bore the sinner's shame.
- 16 His deep distress has rais'd us high,
 His duty and his zeal
 Fulfil'd the law which mortals broke,
 And finish'd all thy will.
- 17 His dying groans, his living songs
 Shall better please my God,
 Than harp or trumpet's solemn sound,
 Than goat's or bullock's blood.
- 18 This shall his humble followers see,
 And set their hearts at rest ;
 They by his death draw near to thee,
 And live for ever blest.
- 19 Let heaven and all that dwell on high
 To God their voices raise,
 While lands and seas assist the sky,
 And join t' advance his praise.
- 20 Sion is thine, most holy God,
 Thy Son shall bless her gates ;
 And glory purchas'd by his blood
 For thine own Israel waits.

PSALM 70. C. M.

- 1 **I**N haste, O God, attend my call,
 Nor hear my cries in vain ;
 Oh let thy speed prevent my fall,
 And still my hope sustain.
- 2 When foes insidious wound my name,
 And tempt my soul astray,

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

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

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

PSALM 71. C. M.

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

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

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

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

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

PART II.

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

PART III.

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

I have declar'd thy heavenly truth,
And told thy wondrous ways.

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

PSALM 72. c. m.

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

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

- 10 The kings of Tarshish, and the isles,
Shall costly presents bring ;
From Spicy Sheba gifts shall come,
And wealthy Saba's king.
- 11 To him shall ev'ry king on earth
His humble homage pay ;
And diff'ring nations gladly join
To own his righteous sway.
- 12 For he shall set the needy free,
When they for succour cry ;
Shall save the helpless, and the poor,
And all their wants supply.

PART II.

- 13 His providence for needy souls
Shall due supplies prepare,
And over their defenceless lives
Shall watch with tender care.
- 14 He shall preserve and keep their souls
From fraud and rapine free ;
And in his sight their guiltless blood
Of mighty price shall be.
- 15 Therefore shall God his life and reign
To many years extend ;
Whilst eastern princes tribute pay,
And golden presents send.
- 16 For him shall constant prayers be made
Through all his prosp'rous days :
His just dominion shall afford
A lasting theme of praise.
- 17 Of useful grain, through all the land,
Great plenty shall appear ;
A handful sown on mountain-tops
A mighty crop shall bear.

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

PSALM 73. L. M.

- 1 **A**T length, by certain proofs, 'tis plain
 That God will to his saints be kind !
 That all whose hearts are pure and clean
 Shall his protecting favour find.
- 2 'Till this sustaining truth I knew,
 My stagg'ring feet had almost fail'd :
 I griev'd the sinner's wealth to view,
 And envy'd when the fools prevail'd.
- 3 They to the grave in peace descend,
 And, whilst they live, are hale and strong ;
 No plague or troubles them offend,
 Which oft to other men belong.

- 4 With pride, as with a chain they're held,
And rapine seems their robe of state ;
Their eyes stand out, with fatness swell'd ;
They grow beyond their wishes great.
- 5 With hearts corrupt, and lofty talk,
Oppressive methods they defend ;
Their tongue through all the earth will talk,
Their blasphemies to heaven ascend.
- 6 And yet admiring crowds are found,
Who servile visits duly make ;
Because with plenty they abound,
Of which their flatt'ring slaves partake.
- 7 Their fond opinions these pursue,
Till they with them profanely cry,
" How should the Lord our actions view ?
" Can he perceive who dwells so high ?
- 8 Behold the wicked ! these are they
Who openly their sins profess ;
And yet their wealth's increas'd each day,
And all their actions meet success.
- 9 " Then have I cleans'd my heart (said I),
" And wash'd my hands from guilt in vain ;
" If all the day oppress'd I lie,
" And ev'ry morning suffer pain."
- 10 Thus did I once to speak intend :
But if such things I rashly say,
Thy children, Lord, I must offend,
And basely should their cause betray.

PART II.

- 11 To fathom this my thoughts I bent ;
But found the case too hard for me,
Till to the house of God I went ;
Then I their end did plainly see.

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

PART III.

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

PSALM 74. C. M.

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

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

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

PSALM 75. L. M.

- 1 **T**O thee, most high and holy God,
 To thee our thankful hearts we raise ;
 Thy works declare thy name abroad,
 Thy wondrous works demand our praise.

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

PSALM 76. P. M.

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

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

PSALM 77. C. M.

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

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

PART II.

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

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

PSALM 78. P. M.

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

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

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

PART II.

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

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

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

PART III.

- 26 But still they tempted, still provok'd
The anger of the Lord most high;
Nor would, to practise his commands
'Their most rebellious hearts apply:
But turn'd like a deceitful bow,
And in their father's steps would go.
- 27 For God to fury they provok'd,
With idol altars set on high,

And with their graven images,
Inflam'd to wrath his jealousy ;
On Israel then his hatred fell,
And Shiloh where he lov'd to dwell.

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

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

- 9 Thy help, O God impart,
 And free our souls from blame,
 So shall thy wondrous love
 Exalt thy glorious name.
- 10 Let infidels that say,
 "Where is the God they boast?"
 In vengeance, for thy saints,
 Perceive thee to their cost.
- 11 LORD, hear the pris'ner's moans!
 Thy saving pow'r extend;
 Preserve them doom'd to die,
 From their untimely end!
- 12 Those who blaspheme thy name,
 Do thou, O God, destroy;
 Against the nations round,
 Resistless pow'r employ.
- 13 As they have us opprest;
 So shall they be repaid,
 With sorrows sev'n times more
 Than what on us they laid.
- 14 Thus we, thy humble flock,
 Shall ever praise thy name;
 And our unwearied thanks,
 From age to age proclaim.

PSALM 80. L. M.

- 1 **O** ISR'EL's shepherd, Joseph's guide,
 Our pray'rs to thee, vouchsafe to hear;
 That thou dost on the cherubs ride,
 Again in solemn state appear.
- 2 Behold how Benjamin expects,
 With Ephraim and Manasseh join'd
 In our deliv'rance, the effects
 Of thy resistless strength to find.

- 3 Do thou convert us, Lord, do thou
The lustre of thy face display ;
And all the ills we suffer now,
Like scatter'd clouds, shall pass away.
- 4 O thou, whom heav'nly hosts obey,
How long shall thy fierce anger burn ?
How long thy suff'ring people pray,
And to their pray'rs have no return ?
- 5 When hungry, we are forc'd to drench
Our scanty food in floods of woe ;
When dry, our raging thirst we quench
With streams of tears that largely flow.
- 6 For us the heathen nations round,
As for a common prey, contest :
Our foes with spiteful joy abound,
And at our lost condition jest.
- 7 Do thou convert us, Lord, do thou
The lustre of thy face display ;
And all the ills we suffer now,
Like scatter'd clouds, shall pass away.

PART II.

- 8 Thou brought'st a vine from Egypt's land ;
And, casting out the heathen race,
Didst plant it with thy own right hand,
And firmly fix'd it in their place.
- 9 Before it thou prepar'dst the way,
And mad'st it take a lasting root ;
Which, blest with thy indulgent ray,
O'er all the land did widely shoot.
- 10 The hills were cover'd with its shade,
Its goodly boughs did cedars seem ;
Its branches to the sea were spread,
And reach'd to proud Euphrates' stream.

- 11 Why then hast thou its hedge o'er thrown,
Which thou had'st made so firm and strong?
Whilst all its grapes, defenceless grown,
Are pluck'd by those that pass along.
- 12 See how the bristling forest boar
With dreadful fury lays it waste :
Hark how the savage monsters roar,
And to their helpless prey make haste

PART III.

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

PSALM 81. L. M.

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

PART II.

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

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

PSALM 82. L. M.

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

PSALM 83. L. M.

- 1 **H**OLD not thy peace, O Lord, our God !
 Do thou no longer silent be ;
 Nor with consenting quiet looks
 Our dreadful ruin calmly see.
- 2 For, lo ! the tumults of thy foes
 O'er all the land begin to spread ;
 And those who hate thy saints and thèe,
 Lift up with joy their threat'ning head.

- 3 Against thy zealous people Lord !
They all with treachery, combine ;
And to destroy thy chosen race,
In secret lay their close design.
- 4 Come let us cut them off, they say,
“ Let us their nation quite deface ;
“ That no remembrance, may henceforth
“ Remain of Israel’s hated race.”
- 5 Against thee, and thy people’s peace,
Thus they consult with one consent,
And different nations jointly leagu’d,
Their common spite and malice vent.
- 6 The Ishmaelites that dwell in tents,
With warlike Edom’s forces join’d,
And Moab’s sons, our ruin seek
With Hagar’s num’rous race combin’d.
- 7 Proud Ammon’s offspring, Gabel too
With daring Amelek conspire ;
The lords of Palestine, and all
The haughty sons of wealthy Tyre.
- 8 All those for their secure ally,
The strong Assyrian king have got ;
Who, with a pow’rful army, means
To aid th’ incestuous race of Lot.

PART II.

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

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

PSALM 84. L. M.

- 1 **H**OW pleasant, how divinely fair,
O Lord of hosts, thy dwellings are !
With long desire my spirit faints,
To meet the assemblies of thy saints,
- 2 My flesh would rest in thine abode ;
My panting heart cries out for God ;
My God ! my King ! why should I be
So far from all my joys and thee.

- 3 The sparrow chooses where to rest,
And for her young provides her nest ;
But will my God to sparrows grant
That pleasure which his children want ?
- 4 Blest are the saints who sit on high,
Around thy throne above the sky ;
Thy brightest glories shine above,
And all their work is praise and love.
- 5 Blest are the souls who find a place
Within the temple of thy grace ;
There they behold thy gentler rays,
And seek thy face and learn thy praise.
- 6 Blest are the men whose hearts are set
To find the way to Sion's gate ;
God is their strength ; and thro' the road
They lean upon their helper, God.
- 7 Cheerful they walk with growing strength,
Till all shall meet in heav'n at length ;
Till all before thy face appear,
And join in nobler worship there.

PART II.

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

- 11 All needful grace will God bestow,
 And crown that grace with glory too :
 He gives us all things, and withholds
 No real good from upright souls.
- 12 O God, our King, whose sovereign sway
 The glorious hosts of heav'n obey,
 The devils at thy presence flee,
 Blest is the man that trusts in thee.

PSALM 85. L. M.

- 1 **L**ORD, thou hast call'd thy grace to mind,
 Thou hast revers'd our heavy doom :
 So God forgave when Isr'el sinn'd,
 And brought his wand'ring captives home.
- 2 Thou hast begun to set us free,
 And made thy fiercest wrath abate :
 Now let our hearts be turn'd to thee,
 And thy salvation be complete.
- 3 Revive our dying graces, Lord,
 And let thy saints in thee rejoice ;
 Make known thy truth, fulfil thy word,
 We wait for praise to tune our voice.
- 4 We wait to hear what God will say ;
 He'll speak, and give his people peace :
 But let them run no more astray,
 Lest his returning wrath increase.

PART II.

- 5 Salvation is for ever nigh
 The souls that fear and trust the Lord ;
 And grace descending from on high
 Fresh hopes of glory shall afford.
- 6 Mercy and truth on earth are met, [heav'n ;
 Since Christ the Lord came down from

By his obedience so complete,
Justice is pleas'd and peace is giv'n.

7 Now truth and honour shall abound,
Religion dwell on earth again,
And heav'nly influence bless the ground
In our Redeemer's gentle reign.

8 His righteousness is gone before,
To give us free access to God:
Our wand'ring feet shall stray no more,
But mark his steps and keep the road.

PSALM 86. C. M.

1 **T**O my complaint, O Lord, my God,
Thy gracious ear incline;
Hear me distress'd, and destitute
Of all relief but thine.

2 Do thou, O God, preserve my soul,
That does thy name adore:
Thy servant keep, and him, whose trust
Relies on thee, restore.

3 To me, who daily thee invoke,
Thy mercy, Lord, extend;
Refresh thy servant's soul, whose hopes
On thee alone depend.

4 Thou, Lord, art good; not only good,
But prompt to pardon too:
Of plenteous mercy to all those
Who for thy mercy sue.

5 To my repeated humble pray'r,
O Lord, attentive be;
When troubled, I on thee will call,
For thou wilt answer me.

6 Among the gods there's none like thee,
O Lord, alone divine!

To thee as much inferior they,
As are their works to thine.

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

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

PART II. P. M.

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

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

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

PSALM 87. L. M.

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

PSALM 88. L. M.

- 1 **T**O thee, my God and Saviour, I
By day and night address my cry;
Vouchsafe my mournful voice to hear
To my distress incline thine ear.
- 2 For seas of trouble me invade;
My soul draws nigh to death's cold shade,
Like one whose strength and hopes are fled,
They number me among the dead.

- 3 Like those who shrouded in the grave,
From thee no more remembrance have :
Cast off from thy sustaining care,
Down to the confines of despair.
- 4 Thy wrath has hard upon me lain,
Afflicting me with restless pain :
Me all thy mountain waves have prest,
Too weak alas ! to bear the least.
- 5 Remov'd from friends, I sigh alone,
In a loath'd dungeon laid, where none
A visit will vouchsafe to me,
Confin'd, past hopes of liberty.
- 6 My eyes from weeping never cease ;
They waste, but still my griefs increase :
Yet daily, Lord, to thee I've pray'd
With outstretch'd hands invok'd thy aid.
- 7 Wilt thou by miracle revive
The dead, whom thou forsook'st alive ?
From death restore, thy praise to sing,
Whom thou from prison would'st not bring ?
- 8 Shall the mute grave thy love confess ?
A mouldering tomb thy faithfulness ?
Thy truth and pow'r renown obtain,
Where darkness and oblivion reign ?
- 9 To thee, O Lord, I cry, forlorn,
My prayer prevents the early morn,
Why hast thou, Lord, my soul forsook,
Nor once vouchsaf'd a gracious look.
- 10 Prevailing sorrows bear me down,
Which from my youth with me have grown ;
Thy terrors past distract my mind,
And fears of blacker days behind.

- 11 Thy wrath hath burst upon my head,
 Thy terrors fill my soul with dread :
 Environ'd as with waves combin'd,
 And for a general deluge join'd.
- 12 My lovers, friends, familiars, all
 Remov'd from sight, and out of call ;
 To dark oblivion all retir'd,
 Dead, or at least to me expir'd.

PSALM 89. L. M.

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

- 7 With rev'rence and religious dread,
His saints should to his temple press ;
His fear thro' all their hearts should spread,
Who his almighty name confess.
- 8 Lord God of armies, who can boast
Of strength or power like thine renown'd ?
Of such a num'rous faithful host
As that which doth thy throne surround ?
- 9 Thou dost the lawless sea control,
And change the prospect of the deep,
Thou mak'st the sleeping billows roll,
Thou mak'st the rolling billows sleep.
- 10 Thou brak'st in pieces Rahab's pride,
And didst oppressing power disarm ;
Thy scatter'd foes have dearly try'd
The force of thy resistless arm.
- 11 In thee the sovereign right remains
Of earth and heaven ; thee, Lord, alone,
The world, and all that it contains,
Their Maker and Preserver own.
- 12 The poles on which the globe doth rest,
Were form'd by thy creating voice ;
Tabor and Hermon, east and west,
In thy sustaining power rejoice.
- 13 Thy arm is mighty, strong thy hand,
Yet, Lord, thou dost with justice reign ;
Possess'd of absolute command,
Thou truth and mercy dost maintain.
- 14 Happy, thrice happy, they who hear
Thy sacred trumpet's joyful sound :
Who may at festivals appear,
With thy most glorious presence crown'd.
- 15 Thy saints shall always be o'erjoy'd,
Who on thy sacred name rely ;

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

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

PART II.

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

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

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

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

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

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

- 23 “ But if his heirs my law forsake,
“ And from my sacred precepts stray ;
“ If they my righteous statutes break,
“ Nor strictly my commands obey.
- 24 “ Their sins I’ll visit with a rod,
“ And for their folly make them smart ;
“ Yet will not cease to be their God,
“ Nor from my truth, like them, depart.
- 25 “ My cov’nant I will ne’er revoke,
“ But in remembrance fast retain ;
“ The thing that once my lips have spoke,
“ Shall in eternal force remain.
- 26 “ Once have I sworn, but once for all,
“ And made my holiness the tie,
“ That I my grant will ne’er recal,
“ Nor to my servant David lie.
- 27 “ Whose throne and race the constant sun
“ Shall like his course establish’d see :
“ Of this my oath, revolving moon,
“ In heaven my faithful witness be.”
- 28 Such was thy gracious promise, Lord ;
But thou hast now our tribes forsook :
Thy own anointed hast abhorr’d,
And turn’d on him thy wrathful look.
- 29 Thou seemest to have render’d void
The cov’nant with thy servant made ;
Thou hast his dignity destroy’d,
And in the dust his honour laid.
- 30 Of strong holds thou hast him bereft,
And brought his bulwarks to decay ;
His frontier-coasts defenceless left,
A public scorn, and common prey.

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

PSALM 90. C. M.

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

- 9 Our God, our help in ages past,
 ' Our hope for years to come,
 Be thou our guard while troubles last;
 And our eternal home.

PART II.

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

PART III.

- 17 Return, O God of love, return ;
 Earth is a tiresome place :
 How long shall we thy children mourn
 Our absence from thy face ?
- 18 Let heaven succeed our painful years,
 Let sin and sorrow cease,
 And in proportion to our tears
 So make our joys increase.
- 19 Thy wonders to thy servants show,
 Make thy own work complete ;
 Then shall our souls thy glory know,
 And own thy love was great.
- 20 Then shall we shine before thy throne
 In all thy beauty, Lord :
 And the poor service we have done
 Meet a divine reward.

PSALM 91. L. M.

- 1 **H**E that hath made his refuge God,
 Shall find a most secure abode ;
 Shall walk all day beneath his shade,
 And there at night shall rest his head.
- 2 Then will I say, " My God, thy power
 " Shall be my fortress and my tower ;
 " I that am form'd of feeble dust,
 " Make thine almighty arm my trust."
- 3 Thrice happy man ! thy Maker's care
 Shall keep thee from the fowler's snare ;
 From satan's wiles, who still betrays
 Unguarded souls a thousand ways.
- 4 Just as a hen protects her brood,
 From birds of prey that seek their blood,

The Lord his faithful saints shall guard,
And endless life be their reward.

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

PART II. C. M.

- 11 Ye sons of men, a feeble race,
Expos'd to ev'ry snare,
Come make the Lord your dwelling-place,
And try, and trust his care.
- 12 No ill shall enter where you dwell ;
Or if the plague come nigh.

And sweep the wicked down to hell,
'Twill raise the saints on high.

- 13 He'll give his angels charge to keep
Your feet in all their w^{ays} ;
To watch your pillow while you sleep,
And guard your happy days.
- 14 Their hands shall bear you lest you fall
And dash against the stones ;
Are they not servants at his call,
And sent t' attend his sons ?
- 15 Adders and lions ye shall tread ;
The tempter's wiles defeat :
He that hath broke the serpent's head
Puts him beneath your feet.
- 16 " Because on me they set their love,
" I'll save them," saith the Lord ;
" I'll bear their joyful souls above,
" Destruction and the sword.
- 17 " My grace shall answer when they call,
" In trouble I'll be nigh ;
" My power shall help them when they fall,
" And raise them when they die.
- 18 " Those that on earth my name have known,
" I'll honour them in heaven ;
" There my salvation shall be shown,
" And endless life be given."

PSALM 92. L. M.

- 1 **S**WEET is the work, my God, my King,
To praise thy name give thanks and sing,
To shew thy love by morning light,
And talk of all thy truth at night.
- 2 Sweet is the day of sacred rest,
No mortal care shall seize my breast,

Oh, may my heart in tune be found,
Like David's harp of solemn sound.

- 3 My heart shall triumph in my Lord,
And bless his works and bless his word,
Thy works of grace how bright they shine!
How deep thy counsels! how divine!
- 4 Fools never raise their thoughts so high;
Like brutes they live, like brutes they die;
Like grass they flourish, till thy breath
Blasts them in everlasting death.
- 5 But I shall share a glorious part,
When grace hath well refin'd my heart,
And fresh supplies of joy are shed
Like holy oil to cheer my head.
- 6 Sin (my worst enemy before)
Shall vex my eyes and ears no more;
My inward foes shall all be slain,
Nor satan break my peace again.
- 7 Then shall I see, and hear, and know
All I desir'd, or wish'd below;
And ev'ry power find sweet employ
In that eternal world of joy.

PART II.

- 8 Lord, 'tis a pleasant thing to stand
In gardens planted by thy hand;
Let me within thy courts be seen
Like a young cedar fresh and green.
- 9 There grow thy saints in faith and love,
Blest with thine influence from above;
Not Lebanon with all its trees
Yields such a comely sight as these.

- 10 The plants of grace shall ever live :
 (Nature decays, but grace must thrive)
 Time that doth all things else impair,
 Still makes them flourish strong and fair.
- 11 Laden with fruits of age they shew,
 The Lord is holy, just and true ;
 None that attend his gates shall find
 A God unfaithful or unkind.

PSALM 93. L. M.

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

PSALM 94. C. M.

- 1 **O** GOD ! to whom revenge belongs,
 Proclaim thy wrath aloud ;
 Let sovereign power redress our wrongs,
 Let justice smite the proud.

- 2 They say, "the Lord nor sees, nor hears;"
When will the vain be wise?
Can he be deaf, who form'd their ears?
Or blind, who made their eyes?
- 3 He knows their impious thoughts are vain,
And they shall feel his power:
His wrath shall pierce their souls with pain
In some surprising hour.
- 4 But if my saints deserve rebuke,
Thou hast a gentle rod;
Thy providence, thy sacred book,
Shall make them know their God.
- 5 Blest is the man thy hands chastise,
And to his duty draw;
Thy scourges make thy children wise
When they forget thy law.
- 6 But God will ne'er cast off his saints,
Nor his own promise break:
He pardons his inheritance
For their Redeemer's sake.

PART II.

- 7 Who will arise and plead my right
Against my num'rous foes?
While earth and hell their force unite,
And all my hope oppose.
- 8 Had not the Lord, my rock, my help,
Sustain'd my fainting head,
My life had now in silence dwelt,
My soul amongst the dead.
- 9 Alas! my sliding feet! I cry'd,
Thy promise bore me up;
Thy grace stood constant by my side,
And rais'd my sinking hope.

- 10 While multitudes of mournful thoughts
 Within my bosom roll,
 Thy boundless love forgive my faults,
 Thy comforts cheer my soul.
- 11 Powers of iniquity may rise,
 And frame pernicious laws ;
 But God my refuge rules the skies,
 He will defend my cause.
- 12 Let malice vent her rage aloud,
 Let bold blasphemers scoff ;
 The Lord our God shall judge the proud,
 And cut the sinners off.

PSALM 95. L. M.

- 1 **O** COME, loud anthems let us sing,
 Loud thanks to our almighty King :
 For we our voices high should raise,
 When our salvation's rock we praise.
- 2 Into his presence let us haste,
 To thank him for his favours past ;
 To him address, in joyful songs,
 The praise that to his name belongs.
- 3 For God the Lord, enthron'd in state,
 Is with unrivall'd glory great ;
 A King superior far to all
 Whom gods the heathens falsely call.
- 4 The depths of earth are in his hand,
 Her secret wealth at his command :
 The strength of hills that threat the skies
 Subjected to his empire lies.
- 5 The rolling ocean's vast abyss
 By the same sovereign right is his ;
 'Tis mov'd by his almighty hand
 That form'd and fix'd the solid land.

- 6 O let us to his courts repair,
 And bow with adoration there ;
 With humble souls adore his grace,
 And kneel before our Maker's face.
- 7 For he's our God, our Shepherd he ;
 His flock and pasture-sheep are we :
 If then you'll (like his flock) draw near,
 To-day if ye his voice will hear.
- 8 Let not your harden'd hearts renew
 Your fathers' crimes and judgments too ;
 Nor here provoke my wrath, as they
 In desert plains of Meribah.
- 9 When through the wilderness they mov'd,
 And me with fresh temptations prov'd :
 They still, through unbelief, rebell'd,
 While they my wondrous works beheld.
- 10 They forty years my patience griev'd,
 Though daily I their wants reliev'd ;
 Then—'Tis a faithless race, I said,
 Whose heart from me has always stray'd.
- 11 They ne'er will tread my righteous path :
 Therefore to them, in settled wrath,
 Since they despis'd my rest, I swear,
 That they should never enter there.

PSALM 96. L. M.

- 1 **S**ING to the Lord, a new made song ;
 Let earth in one assembled throng,
 Her common patron's praise resound,
 Who us hath with salvation crown'd.
- 2 Sing to the Lord, and bless his name,
 From day to day his praise proclaim ;
 To heathen lands his fame rehearse,
 His wonders to the universe.

- 3 He's great, and greatly to be prais'd ;
In majesty and glory rais'd,
Above all other deities,
He only rules who made the skies.
- 4 With majesty and honour crown'd,
Beauty and strength his throne surround ;
But pageantry and idols all
Are they whom gods the heathen call.
- 5 Let worship be to him restor'd,
By you who have false gods ador'd ;
Ascribe due honours to his name,
That honour he alone can claim.
- 6 Peace-off'rings at his altar lay,
Before his throne your homage pay ;
To worship at his sacred court,
Let all the trembling world resort.
- 7 Proclaim aloud, JEHOVAH reigns,
Whose power the universe sustains ;
Let therefore heaven new joys confess,
And heavenly rapture earth express.
- 8 He banish'd justice shall restore,
Its loud applause let ocean roar ;
Its mute inhabitants rejoice,
And for this triumph find a voice.
- 9 For joy let fertile valleys sing,
The cheerful groves their tribute bring ;
Let all that live with songs awake,
Their sweetest melody to make :
- 10 Before the Lord, who comes to bless
And shew the world his righteousness ;
From heaven, to judge the earth he's come,
With justice to reward and doom.

PSALM 97. L. M.

- 1 **H**E reigns; the Lord, the Saviour reigns !
Praise him in evangelic strains :
Let the whole earth in songs rejoice,
And distant islands join their voice.
- 2 Deep are his counsels and unknown ;
But grace and truth support his throne :
Tho' gloomy clouds his ways surround ;
Justice is their eternal ground.
- 3 In robes of judgment, lo ! he comes,
Shakes the wide earth and cleaves the tombs ;
Before him burns devouring fire,
The mountains melt, the seas retire.
- 4 His enemies with sore dismay,
Fly from the sight and shun the day ;
Then lift your heads, ye saints, on high,
And sing, for your redemption's nigh.

PART II.

- 5 The Lord is come ; the heav'ns proclaim
His birth ; the nations learn his name ;
An unknown star directs the road
Of eastern sages to their God.
- 6 All ye bright armies of the skies,
Go, worship where the Saviour lies ;
Angels and kings before him bow,
Those gods on high, and gods below.
- 7 Let idols totter to the ground,
And their own worshippers confound :
But Sion shall his glories sing,
And earth confess her sovereign king.

PART III.

- 8 Th' Almighty reigns exalted high
 O'er all the earth, o'er all the sky ;
 Tho' clouds and darkness veil his feet,
 His dwelling is the mercy-seat.
- 9 O ye that love his holy name ;
 Hate every work of sin and shame ;
 He guards the souls of all his friends,
 And from the snares of hell defends.
- 10 Immortal light, and joys unknown,
 Are for the saints in darkness sown ;
 Those glorious seeds shall spring and rise,
 And the bright harvest bless our eyes.
- 11 Rejoice ye righteous, and record
 The sacred honours of the Lord :
 None but the soul that feels his grace
 Can triumph in his holiness.

PSALM 98. C. M.

- 1 **T**O our almighty Maker, God,
 New honours be address'd :
 His great salvation shines abroad ;
 And makes the nations blest.
- 2 To Abra'am first he spoke the word,
 And taught his numerous race ;
 The Gentiles own him sovereign Lord,
 And learn to trust his grace.
- 3 Let the whole earth his love proclaim
 With all her diff'rent tongues ;
 And spread the honour of his name
 In melody and songs.
- 4 Joy to the world, the Lord is comē.
 Let earth receive her King ;

- Let ev'ry heart prepare him room,
And heaven and nature sing.
- 5 Joy to the earth the Saviour reigns,
Let men their songs employ ;
While fields and floods, rocks, hills and plains,
Repeat the sounding joy.
- 6 No more let sins and sorrows grow,
Nor thorns infest the ground ;
He comes to make his blessings flow,
Far as the curse is found.
- 7 He rules the world with truth and grace,
And makes the nations prove
The glories of his righteousness,
And wonders of his love.

PSALM 99. P. M.

- 1 **J**EHOVAH reigns, let all
The guilty nations quake ;
On cherub's wings he sits,
Let earth's foundations shake :
In Sion he is great,
Above all people high ;
O praise his holy name,
Who dwells above the sky,
In awful majesty.
- 2 For truth and justice still
Of strength and power take place ;
His righteous judgments are
Dispens'd to Jacob's race :
Therefore exalt the Lord,
Before his footstool fall
In adoration low ;
And with his power, let all
His holiness extol.

- 3 Moses and Aaron thus,
 Amongst his priests ador'd ;
 Samuel his prophet too,
 He heard, when they implor'd ;
 Before the camp, their guide
 The cloudy pillar mov'd ;
 They kept his laws, and they
 Obedient servants prov'd,
 His ordinance they lov'd.
- 4 He heard, and oft forgave
 Nor would destroy their race,
 But oft his wrath was known
 When they abus'd his grace :
 Then, in his sacred courts,
 Due praise to him afford,
 For he who holy is,
 Alone should be ador'd :
 Ye saints, praise ye the Lord.

PSALM 100. L. M.

- 1 **B**EFORE Jehovah's awful throne,
 Ye nations bow with sacred joy ;
 Know that the Lord is God alone ;
 He can create, and he destroy.
- 2 His sovereign power without our aid
 Made us of clay, and form'd us men ;
 And when like wand'ring sheep we stray'd,
 He brought us to his fold again.
- 3 We are his people, we his care,
 Our souls, and all our mortal frame :
 What lasting honours shall we rear,
 Almighty Maker, to thy name ?
- 4 We'll croud thy gates with thankful songs,
 High as the heaven, 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.

PSALM 101. L. M.

- 1 **M**ERCY and judgment are my song,
 And since they both to thee belong,
 My gracious God, my righteous King,
 To thee my songs and vows I bring.
- 2 If I am rais'd to bear the sword,
 I'll take my counsel from thy word ;
 Thy justice and thy heavenly grace
 Shall be the pattern of my ways.
- 3 Let wisdom all my actions guide,
 And let my God with me reside :
 No wicked thing shall dwell with me,
 Which may provoke thy jealousy.
- 4 No sons of slander, rage and strife
 Shall be companions of my life ;
 The haughty look, the heart of pride,
 Within my doors shall ne'er abide.
- 5 I'll search the land and raise the just
 To posts of honour, wealth and trust ;
 The men that work thy holy will
 Shall be my friends and fav'rites still.
- 6 In vain shall sinners hope to rise
 By flatt'ring or malicious lies ;
 Nor, while the innocent I guard,
 Shall bold offenders e'er be spar'd.
- 7 The impious crew (that factious band)
 Shall hide their heads, or quit the land ;
 And all that break the public rest,
 Where I have power shall be suppress'd.

PSALM 102. C. M.

- 1 **H**EAR me, O God, nor hide thy face,
But answer, lest I die ;
Hast thou not built a throne of grace,
To hear when sinners cry ?
- 2 My days are wasted like the smoke
Dissolving in the air ;
My strength is dry'd, my heart is broke,
And sinking in despair.
- 3 My spirits flag like with'ring grass
Burnt with excessive heat :
In secret groans my minutes pass,
And I forget to eat.
- 4 As on some lonely building's top,
The sparrow tells her moan,
Far from the tents of joy and hope
I sit and grieve alone.
- 5 My soul is like a wilderness,
Where beasts of midnight howl ;
Where the sad raven finds her place,
And where the screaming owl.
- 6 Dark dismal thoughts and boding fears
Dwell in my troubled breast ;
While sharp reproaches wound my ears,
Nor give my spirit rest.
- 7 My cup is mingled with my woes,
And tears are my repast ;
My daily bread like ashes grows
Unpleasant to my taste.
- 8 Sense can afford no real joy
To souls that feel thy frown ;
Lord, 'twas thy hand advanc'd me high,
Thy hand hath cast me down.

- 9 My looks like wither'd leaves appear ;
And life's declining light
Grows faint as evening shadows are,
That vanish into night.
- 10 But thou for ever art the same,
O my eternal God ;
Ages to come shall know thy name,
And spread thy works abroad.
- 11 Thou wilt arise, and shew thy face,
Nor will my Lord delay,
Beyond th' appointed hour of grace,
That long expected day.
- 12 He hears his saints, he knows their cry,
And by mysterious ways,
Redeems the pris'ners doom'd to die,
And fills their tongues with praise.

PART II.

- 13 Let Sion and her sons rejoice ;
Behold the promis'd hour :
Her God hath heard her mourning voice,
And comes t' exalt his power.
- 14 Her dust and ruins that remain,
Are precious in our eyes ;
Those ruins shall be built again,
And all that dust shall rise.
- 15 The Lord will raise Jerusalem,
And stand in glory there :
Nations shall bow before his name,
And kings attend with fear.
- 16 He sits a sovereign on his throne,
With pity in his eyes ;
He hears the dying prisoners' groan,
And sees their sighs arise.

- 17 He frees the souls condemn'd to death,
 And when his saints complain,
 It sha'nt be said, "that praying breath,
 "Was ever spent in vain."
- 18 This shall be known when we are dead,
 And left on long record ;
 That ages yet unborn may read,
 And trust and praise the Lord.

PART III. L. M.

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

PSALM 103. L. M.

- 1 **M**Y soul, inspir'd with sacred love,
God's holy name for ever bless;
Of all his favours mindful prove,
And still thy grateful thanks express.
- 2 'Tis he that all thy sins forgives,
And after sickness makes thee sound;
From danger he thy life retrieves,
By him with grace and mercy crown'd.
- 3 He with good things thy mouth supplies,
Thy vigour, eagle-like renews;
He, when the guiltless sufferer cries,
His foe with just revenge pursues.
- 4 God made of old his righteous ways
To Moses and our fathers known;
His works, to his eternal praise,
Were to the sons of Jacob shown.
- 5 The Lord abounds with tender love,
And unexampled acts of grace,
His waken'd wrath does slowly move,
His willing mercy flows apace.
- 6 God will not always harshly chide,
But with his anger quickly part:
And loves his punishment to guide,
More by his love than our desert.
- 7 As high as heav'n its arch extends
Above this little spot of clay,
So much his boundless love transcends
The small respects that we can pay.
- 8 As far as 'tis from east to west,
So far has he our sins remov'd,
Who with a father's tender breast
Has such as fear him always lov'd.

- 9 For God, who all our frame surveys,
 Considers that we are but clay ;
 How fresh soe'er we seem, our days,
 Like grass or flowers must fade away.
- 10 Whilst they are nipp'd with sudden blasts,
 Nor can we find their former place,
 God's faithful mercy ever lasts,
 To those that fear him, and their race.
- 11 This shall attend on such as still
 Proceed in his appointed way ;
 And who not only know his will,
 But to it just obedience pay.
- 12 The Lord, the universal King,
 In heaven has fix'd his lofty throne ;
 To him, ye angels, praises sing,
 In whose great strength his power is shown.
- 13 Ye that his just commands obey,
 And hear and do his sacred will ;
 Ye hosts of his, this tribute pay,
 Who still what he ordains fulfil.
- 14 Let ev'ry creature jointly bless
 The mighty Lord ; and thou, my heart,
 With grateful joy thy thanks express,
 And in this concert bear thy part.

PSALM 104. L. M.

- 1 **B**LESS God, my soul : thou, Lord, alone
 Possessest empire without bounds,
 With honour thou art crown'd, thy throne
 Eternal majesty surrounds.
- 2 With light thou dost thyself enrobe,
 And glory for a garment take :
 Heaven's curtains stretch beyond the globe,
 Thy canopy of state to make.

- 3 God builds on liquid air, and forms
His palace-chambers in the skies ;
The clouds his chariots are, and storms
The swift-wing'd steeds with which he flies:
- 4 As bright as flame, as swift as wind,
His ministers heaven's palace fill,
To have their sundry tasks assign'd ;
And glad to serve their sovereign's will,
- 5 Earth on her centre fix'd, he set,
Her face with waters overspread ;
Nor proudest mountains dar'd as yet
To lift above the waves their head.
- 6 But when thy awful face appear'd,
Th' insulting waves dispers'd ; they fled,
When once thy thunder's voice they heard,
And by their haste confess'd their dread.
- 7 Thence up by secret tracks they creep :
And gushing from the mountain's side,
Through vallies travel to the deep,
Appointed to receive their tide.
- 8 There hast thou fix'd the ocean's bounds,
The threat'ning surges to repel ;
That they no more o'erpass their mounds,
Nor to a second deluge swell.

PART II.

- 9 The chrysal streams from mountains drawn,
Rush down the rocks and cragg'd hills ;
And starting springs, from ev'ry lawn,
Enrich the vales with plenteous rills.
- 10 The fields' tame beasts are thither led,
Weary with labour, faint with drought ;
And asses wild on mountains bred,
Have sense to find their currents out,

- 11 There shady trees from scorching beams
Yield shelter to the feather'd throng ;
They drink, and to the bounteous streams
Return the tribute of their song.
- 12 His rains from heaven parch'd hills recruit,
That soon transmit the liquid store ;
Till earth is burden'd with her fruit,
And nature's lap can hold no more.
- 13 Grass for our cattle to devour,
He makes the growth of ev'ry field ;
Herbs for man's use of various power,
That either food or physic yield.
- 14 With cluster'd grapes he crowns the vine,
To cheer man's heart oppress'd with cares ;
Gives oil that makes his face to shine,
And corn that wasted strength repairs.

PART III.

- 15 The trees of God, without the care
Or art of man, with sap are fed :
The mountain-cedar looks as fair
As those in royal gardens bred.
- 16 Safe in the lofty cedar's arms
The wand'ers of the air may rest ;
The hospitable fir from harms
Protects the stork, her yearly guest.
- 17 Wild goats the craggy rock ascend,
Its tow'ring heights their fortress make ;
Its cells in labyrinths extend,
Where feebler creatures refuge take.
- 18 The moon's inconstant aspect shows
The varied progress of the year ;
Th' instructed sun his duty knows,
His hours to rise and disappear.

- 19 Darkness he makes the earth to shroud,
When forest-beasts securely stray ;
Young lions roar their wants aloud,
To Providence that sends them prey.
- 20 They rage all night, on slaughter bent,
Till summon'd by the rising morn,
To skulk in dens, with one consent,
The conscious ravagers return.
- 21 Forth to the tillage of his soil
The husbandman securely goes,
Commencing with the sun his toil,
With him returns to his repose.
- 22 How various, Lord, thy works are found,
For which thy wisdom we adore !
The earth is with thy treasure crown'd,
Till nature's hand can grasp no more.

PART IV.

- 23 But still the vast unfathom'd main
Of wonders a new scene supplies,
Whose depths inhabitants contain
Of ev'ry form and ev'ry size.
- 24 Full-freighted ships from ev'ry port,
There cut their unmolested way ;
Leviathan, whom there to sport
Thou mad'st his compass there to play.
- 25 These various troops of sea and land
In sense of common want agree ;
All wait on thy dispensing hand,
And have their daily alms from thee.
- 26 They gather what thy stores disperse,
Without their trouble to provide :
Thou op'st thy hand, the universe,
The craving world, is all supply'd.

- 27 Thou for a moment hid'st thy face,
The num'rous ranks of creatures mourn ;
Thou tak'st their breath, all nature's race
Forthwith to mother earth return.
- 28 Again thou send'st thy spirit forth,
T' inspire the mass with vital seed ;
Nature's restor'd, and parent earth
Smiles on her new created breed.
- 29 Thus through successive ages stands
Firm fix'd thy providential care ;
Pleas'd with the works of thy own hands,
Thou dost the wastes of time repair.
- 30 One look of thine, one wrathful look,
Earth's panting breast with terror fills ;
One touch from thee, with clouds of smoke
In darkness shrouds the proudest hills.
- 31 In praising God, while he prolongs
My breath, I will that breath employ :
And join devotion to my songs,
Sincere, as in him is my joy.
- 32 While sinners from earth's face are hurl'd,
My soul, praise thou his holy name,
Till with thy song, the list'ning world
Join concert, and his praise proclaim.

PSALM 105. P. M.

- 1 **O** RENDER thanks, and bless the Lord
Invoke his ever sacred name ;
Acquaint the nations with his deeds,
His great and matchless deeds proclaim :
His wondrous works in hymns rehearse,
Make them the subject of your verse.

- 2 Rejoice in his almighty name,
Which only ought to be ador'd ;
And let their hearts o'erflow with joy,
Who seek with humble fear the Lord :
Seek ye the Lord, his strength implore,
Seek ye his face for evermore.
- 3 The wonders which his hands have wrought,
Keep ever thankfully in mind ;
With all the statutes of his mouth,
And laws he hath to us assign'd :
His works are glorious to the view,
His judgments all are just and true.
- 4 Know ye, his servant Abra'am's seed,
And likewise Jacob's chosen race ;
He's still our God, and through the earth,
His righteous judgments will take place :
His word, for thousand ages past,
Hath stood, and shall for ever last.
- 5 His cov'nant first to Abra'am sign'd,
By oath to Isaac made secure ;
To Jacob, and his heirs, confirm'd,
A law for ever to endure :
A Testament to Israel made,
Is on a firm foundation laid.
- 6 That Canaan's land shall be their lot,
When yet but few of them there were ;
But few in number, and those few
Forlorn and helpless strangers there :
From realm to realm secure they mov'd,
Whilst Kings were for their sakes reprov'd.
- 7 " These mine anointed are (said he)
" Let none my chosen servants wrong ;
" Nor treat the poorest prophet ill,

“ That doth to me, his God, belong :
 At last he made their corn to fail,
 And through the land a dearth prevail.

3 But Joseph he had sent before,
 Who for a slave was sold and bound ;
 His feet, secur'd within the stocks,
 Did galling irons pierce and wound :
 Till God's appointed time and word,
 Had try'd him, and did help afford.

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

PART II.

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

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

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

- 13 He call'd for darkness, and it came,
Yet would they not his voice obey ;
He turn'd their waters into blood,
And did their fish in numbers slay :
A noisome pest of frogs was bred,
And sent to croak at Pharaoh's bed.
- 14 He gave the sign, and swarms of flies,
Came from above in cloudy hosts ;
While earth's enliven'd dust below,
Bred hateful lice through all their coasts :
Hail stones he did for rain command,
And flames of fire to plague the land.
- 15 He smote their fig-trees and their vines,
Their lofty forest trees destroy'd ;
Locust and caterpillars join'd
In dreadful swarms, the land annoy'd :
Their numbers cover'd all the ground,
And eat the fruit and herbage round.
- 16 He, in one night their first born smote,
The chief of all their pride he slew ;
But from their land, enrich'd with spoils,
In health and strength his servants drew :
Egypt was glad when they remov'd
Who had to them so fatal prov'd.
- 17 God spread a cloud to cover them,
A fire at night was their sure guide ;
He gave them quails at their desire,
And them with heav'nly bread supply'd :
He smote the rock, and from the wound,
The gushing waters flow'd around.
- 18 For he his promise kept in mind,
And brought his people forth with joy ;
Gave them the fruit of others' toil,
And did their heathen foes destroy :
That they his statutes might obey,
And to his laws due rev'ence pay.

PSALM 106. L. M.

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

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

PART II.

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

- 16 God of eternal love,
 How fickle are our ways !
 And yet how oft did Israel prove
 Thy constancy of grace !
- 17 They saw thy wonders wrought,
 And then thy praise they sung ;
 But soon thy works of power forgot,
 And murmur'd with their tongue.
- 18 Now they believe his word,
 While rocks with rivers flow ;
 Now with their lusts provoke the Lord,
 And he reduc'd them low.
- 19 Yet when they mourn'd their faults,
 He hearken'd to their groans ;
 Brought his own cov'nant to his thoughts,
 And call'd them still his sons.
- 20 Their names were in his book,
 He sav'd them from their foes :
 Oft he chastis'd, but ne'er forsook
 The people that he chose.
- 21 Let Israel bless the Lord,
 Who lov'd their ancient race ;
 And christians join the solemn word,
Amen to all the praise.

PSALM 107. L. M.

- 1 **T**O God your grateful voices raise,
 Who doth your daily patron prove :
 And let your never-ceasing praise,
 Attend on his eternal love.
- 2 Let those give thanks, whom he from bands
 Of proud oppressing foes releas'd ;

And brought them back from distant lands,
From north and south, and west and east.

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

PART II.

- 8 Some sit, with darkness compass'd round,
In death's uncomfortable shade ;
And with unwieldy fetters bound,
By pressing cares more heavy made.
- 9 Because God's counsel they defy'd,
And lightly priz'd his holy word,
With these afflictions they were try'd ;
They fell, and none could help afford.

- 10 Then soon to God's indulgent ear
Did they their mournful cry address ;
Who graciously vouchsaf'd to hear,
And freed them from their deep distress.
- 11 From dismal dungeons, dark as night,
And shades as black as death's abode,
He brought them forth to cheerful light,
And welcome liberty bestow'd.
- 12 O then that all the earth with me
Would God for this his goodness praise !
And for the mighty works which he
Throughout the wond'ring world displays!
- 13 For he, with his almighty hand,
The gates of brass in pieces broke ;
Nor could the massy bars withstand,
Or temper'd steel resist his stroke.

PART III.

- 14 Remorseless wretches, void of sense,
With bold transgressions God defy :
And, for their multiply'd offence,
Oppress'd with sore diseases lie.
- 15 Their soul, a prey to pain and fear,
Abhors to taste the choicest meats ;
And they, by faint degrees, draw near
To death's inhospitable gates.
- 16 Then straight to God's indulgent ear
Do they their mournful cry address ;
Who graciously vouchsafes to hear,
And frees them from their deep distress.
- 17 He all their sad distempers heals,
His word both health and safety gives ;
And when all human succour fails,
From near destruction them retrieves.

- 18 O then that all the earth with me
Would God for this his goodness praise !
And for the mighty works which he
Throughout the wond'ring world displays !
- 19 With off'rings let his altar flame,
Whilst they their grateful thanks express ;
And with loud joy his holy name,
For all his acts of wonder bless !

PART IV.

- 20 They that in ships, with courage bold,
O'er swelling waves their trade pursue,
Do God's amazing works behold,
And in the deep his wonders view.
- 21 No sooner his command is past,
But forth a dreadful tempest flies,
Which sweeps the sea with rapid haste,
And makes the stormy billows rise.
- 22 Sometimes the ships, toss'd up to heaven,
On tops of mountain-waves appear ;
Then down the steep abyss are driven,
Whilst ev'ry soul dissolves with fear.
- 23 They reel and stagger to and fro,
Like men with fumes of wine opprest ;
Nor do the skilful seamen know
Which way to steer, what course is best.
- 24 Then straight to God's indulgent ear
They do their mournful cry address ;
Who graciously vouchsafes to hear,
And frees them from their deep distress.
- 25 He does the raging storm appease,
And makes the billows calm and still ;
With joy they see their fury cease,
And their intended course fulfil.

- 26 O then that all the earth with me
Would God for this his goodness praise !
And for the mighty works which he
Throughout the wond'ring world displays !
- 27 Let them where all the saints resort,
Advance to heaven his glorious name :
And in the assembled elders' court,
With gratitude his praise proclaim.

PART V.

- 28 A fruitful land, where streams abound,
God's just revenge, if people sin,
Will turn to dry and barren ground,
To punish those that dwell therein.
- 29 The parch'd and desart heath he makes
To flow with streams and springing wells,
Which for his lot the hungry takes
And in strong cities safely dwells.
- 30 He sows the field, the vineyard plants,
Which gratefully his toil repay ;
Nor can, whilst God his blessing grants,
His fruitful seed or stock decay.
- 31 But when his sins heaven's wrath provoke,
His health and substance fade away,
He feels th' oppressor's galling yoke,
And is of grief the wretched prey.
- 32 The prince that slights what God commands,
Expos'd to scorn, must quit the throne ;
And over wild and desart lands,
Where no path offers, stray alone.
- 33 Whilst God, from all afflicting cares,
Sets up the humble man on high ;
And makes in time his num'rous heirs
With his increasing stock to vie.

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

PSALM 108. L. M.

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

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

PSALM 109. c. m.

- 1 **O** GOD, whose former mercies make
My constant praise thy due,
Hold not thy peace, but my sad state
With wonted favours view.
- 2 For sinful men, with lying lips,
Deceitful speeches frame,
And with their study'd slanders seek
To wound my spotless fame.

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

- 11 None shall be found that to his wants
Their mercy will extend,
Or to his helpless orphan-seed
The least assistance lend.
- 12 A swift destruction soon shall seize
On his unhappy race ;
And the next age his hated name,
Shall utterly deface.

PART II.

- 13 God of my mercy and my praise,
Thy glory is my song ;
Though sinners speak against thy grace
With a blaspheming tongue.
- 14 When in the form of mortal man
Thy Son on earth was found ;
With cruel slanders false and vain
They compass him around.
- 15 Their mis'ries his compassion move,
Their peace he still pursu'd ;
They render hatred for his love,
And evil for his good.
- 16 Their malice rag'd without a cause,
Yet with his dying breath
He pray'd for murd'ers on his cross,
And blest his foes in death.
- 17 Lord shall thy bright example shine
In vain before my eyes ;
Give me a soul akin to thine,
To love mine enemies.
- 18 The Lord shall on my side engage,
And in my Saviour's name
I shall defeat their pride and rage,
Who slander and condemn.

PSALM 110. L. M.

- 1 **T**HE Lord th' eternal Father spake
To Christ my Lord ; " ascend and sit
" At my right hand, till I shall make
" Thy foes submissive at thy feet.
- 2 " From Sion shall thy word proceed,
" Thy word, the sceptre in thy hand,
" Shall make the hearts of rebels bleed,
" And bow their wills to thy command.
- 3 " That day shall shew thy pow'r is great,
" When saints shall flock with willing minds,
" And sinners crowd thy temple-gate,
" Where holiness in beauty shines.
- 4 " O blessed pow'r ! O glorious day !
" What a large vict'ry shall ensue ;
" And converts, who thy grace obey,
" Exceed the drops of morning dew."
- 5 The Lord pronounc'd his firm decree,
Nor will he swerve from what he swore :
" Eternal shall thy priesthood be,
" And change from hand to hand no more.
- 6 " Aaron, and all his sons, must die,
" But everlasting life is thine,
" To save for ever those that fly
" For refuge from the wrath divine.
- 7 " Melchisedec was made by me,
" On earth a king and priest at once ;
" Of his high order thou shalt be,
" A king and priest to all my sons."
- 8 Jesus the priest ascends his throne,
While counsels of eternal peace,
Between the Father and the Son,
Proceed with honour and success.

- 9 Thro' the whole earth his reign shall spread;
 And crush the pow'rs that dare rebel :
 Then shall he judge the rising dead,
 And send the guilty world to hell.
- 10 Tho' while he tread his glorious way,
 He drinks the bitter stream alone ;
 The suff'rings of that dreadful day
 Shall serve, to advance him to the throne.

PSALM lll. L. M.

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

- 7 Just are the dealings of his hands,
 Immutable are his commands ;
 By truth and equity sustain'd,
 And for eternal rules ordain'd.
- 8 He set his saints from bondage free,
 And then establish'd his decree,
 For ever to remain the same :
 Holy and rev'rend is his name.
- 9 Who wisdom's sacred prize would win,
 Must with the fear of God begin ;
 Immortal praise and heavenly skill
 Have they who know and do his will.

PSALM 112. L. M.

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

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

PSALM 113. L. M.

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

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

PSALM 114. L. M.

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

PSALM 115. L. M.

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

PART II. C. M.

- 5 O Israel make the Lord your trust,
 Who is your help and shield :
 Priests, Levites, trust in him alone,
 Who only help can yield.
- 6 Let all who truly fear the Lord,
 On him their fear rely :
 Who them in danger can defend,
 And all their wants supply.
- 7 Of us he oft has mindful been,
 And Israel's house will bless ;
 Priests, Levites, Proselytes, even all
 Who his great name confess.
- 8 On you, and on your heirs, he will
 Increase of blessings bring ;
 Thrice happy you, who fav'rites are
 Of this Almighty King.

- 9 Heaven's highest orb of glory he
 His empire's seat design'd;
 And gave this lower globe of earth
 A portion to mankind.
- 10 They who in death and silence sleep,
 To him no praise afford;
 But we will bless for evermore
 Our ever-living Lord.

PSALM 116. C. M.

- 1 **I** LOVE the Lord; he heard my cries;
 And pity'd ev'ry groan,
 Long as I live when troubles rise,
 I'll hasten to his throne.
- 2 I love the Lord: he bow'd his ear,
 And chas'd my griefs away:
 Oh let my heart no more despair,
 While I have breath to pray!
- 3 My flesh declin'd, my spirits fell,
 And I drew near the dead,
 While inward pangs and fears of hell
 Perplex'd my wakeful head.
- 4 "My God, I cry'd, thy servant save,
 "Thou ever good and just;
 "Thy power can rescue from the grave,
 "Thy power is all my trust."
- 3 The Lord beheld me sore distress,
 He bade my pains remove:
 Return, my soul, to God thy rest,
 For thou hast known his love.
- 6 My God hath sav'd my soul from death,
 And dried my falling tears:
 Now to his praise I'll spend my breath,
 And my remaining years.

PART II.

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

PSALM 117. L. M.

- 1 **F**ROM all that dwell below the skies,
 Let the Creator's praise arise:
 Let the Redeemer's name be sung
 Through every land, by every tongue.
- 2 Eternal are thy mercies, Lord;
 Eternal truth attends thy word;
 Thy praise shall sound from shore to shore,
 Till suns shall set and rise no more.

PSALM 118. C. M.

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

PART II.

- 5 The Lord appears my helper now,
Nor is my faith afraid
What all the sons of earth can do,
Since heaven affords its aid.
- 6 'Tis safer, Lord, to hope in thee
And have my God my friend,
Than trust in men of high degree,
And on their truth depend.
- 7 'Tis through the Lord my heart is strong,
In him my lips rejoice ;
While his salvation is my song,
How cheerful is my voice !
- 8 Like angry bees they girt me round ;
When God appears they fly :

So burning thorns with crackling sound
 Make a fierce blaze, and die.

- 9 Joy to the saints and peace belongs ;
 The Lord protects their days :
 Let Israel tune immortal songs
 To his almighty grace.

PART III.

- 10 Lord, thou hast heard thy servant cry,
 And rescu'd from the grave ;
 Now shall he live : (and none can die,
 If God resolve to save.)
- 11 Thy praise more constant than before,
 Shall fill his daily breath ;
 Thy hand that hath chastis'd him sore
 Defends him still from death.
- 12 Open the gate of Sion now,
 For we shall worship there,
 The house where all the righteous go
 Thy mercy to declare.
- 13 Amongst th' assemblies of thy saints
 Our thankful voice we raise ;
 There we have told thee our complaints,
 And there we speak thy praise.

PART IV.

- 14 Behold the sure foundation stone
 Which God in Zion lays,
 To build our heavenly hope upon,
 And his eternal praise.
- 15 Chosen of God, to sinners dear,
 And saints adore the name,
 They trust their whole salvation here,
 Nor shall they suffer shame.

- 16 The foolish builders, scribe and priest,
 Reject it with disdain ;
 Firm on this rock the church shall rest,
 And envy rage in vain.
- 17 What though the gates of hell withstood ?
 Yet must the building rise :
 'Tis thy own work, Almighty God,
 And wondrous in our eyes.

PART V.

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

PART VI.

- 23 God is the Lord, through whom we all
 Both light and comfort find ;

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

PSALM 119. C. M.

ALEPH.—PART I.

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

- 6 Then with assurance should I walk,
 When by thy grace renew'd ;
 While faith and hope, and love unite,
 To prove my gratitude.
- 7 My upright heart shall my glad mouth
 With cheerful praises fill ;
 When by thy righteous judgments taught,
 I shall have learnt thy will.
- 8 Thy statutes, Lord, I strive to make
 My study night and day ;
 O then forsake me not, my God,
 Nor cast me quite away.

BETH.—PART II.

- 9 How shall the young secure their hearts,
 And guard their lives from sin ;
 Thy word the choicest rule imparts
 To keep the conscience clean.
- 10 With my whole heart I've sought thy face,
 O let me never stray
 From thy commands, O God of grace,
 Nor tread the sinner's way.
- 11 Thy word I've hid within my heart,
 To keep my conscience clean,
 And be an everlasting guard
 From ev'ry rising sin.
- 12 O Lord to me thy statutes shew,
 And heavenly truth impart,
 Thy work for ever I'll pursue,
 Thy law shall rule my heart.
- 13 Thy faithful words my heart engage
 And well employ my tongue,
 And in my tiresome pilgrimage
 Yield me a heavenly song.

- 14 I choose the path of heavenly truth,
 And glory in my choice ;
 Not all the riches of the earth
 Could make me so rejoice.
- 15 The testimonies of thy grace
 I set before my eyes ;
 Thence I derive my daily strength,
 And there my comfort lies.
- 16 To meditate thy precept, Lord,
 Shall be my sweet employ ;
 My soul shall ne'er forget thy word,
 Thy word is all my joy.

GIMEL.—PART III.

- 17 Be gracious to thy servant, Lord,
 Do thou my life defend,
 That I according to thy word
 My time to come may spend.
- 18 Enlighten both my eyes and mind,
 That so I may discern
 The wondrous things which they behold,
 Who thy just precepts learn.
- 19 Though like a stranger in the land,
 I far away should stray,
 Thy righteous judgments from my sight,
 Remove not thou away.
- 20 My fainting soul is almost pin'd,
 With earnest longings spent ;
 Whilst always on the eager search
 Of thy just will intent.
- 21 Thy sharp rebuke shall crush the proud,
 Whom still the curse pursues ;
 Since they to walk in thy right ways
 Presumptuously refuse.

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

DALETH.—PART IV.

- 25 My soul lies cleaving to the dust ;
Lord, give me life divine ;
From vain desires, and ev'ry lust
Turn off these eyes of mine.
- 26 When I confess'd my wand'ring ways,
Thou heard'st my soul complain ;
Grant me the teachings of thy grace,
Or I shall stray again.
- 27 Oh that the Lord would guide my ways
To keep his statutes still !
Oh that my God would grant me grace
To know and do his will !
- 28 Behold thy waiting servant, Lord,
Devoted to thy fear ;
Remember and confirm thy word,
For all my hopes are there.
- 29 Oh send thy spirit down to write
Thy law upon my heart ;
Nor let my tongue indulge deceit,
Nor act the liar's part.

- 30 Didst thou not raise my faith, O Lord ?
Then let thy truth appear ;
Saints shall rejoice in my reward,
And trust as well as fear.
- 31 Then shall my heart have inward joy,
And keep my face from shame,
When all thy statutes I obey,
And honour all thy name.
- 32 How would I run in thy commands,
If thou my heart discharge
From sin and satan's hateful chains,
And set my feet at large !

HE.—PART V.

- 33 Instruct me in thy statutes, Lord,
Thy righteous path display ;
And I from them, through all my life,
Will never go astray.
- 34 If thou true wisdom from above
Wilt graciously impart,
To keep thy perfect laws I will
Devote my zealous heart.
- 35 Direct me in the sacred ways
To which thy precepts lead ;
Because my chief delight has been
Thy righteous paths to tread.
- 36 Do thou to thy most just commands
Incline my willing heart ;
Let no desire of worldly wealth
From thee my thoughts divert.
- 37 From those vain objects turn my eyes,
Which this false world displays ;
But give me lively power and strength
To keep thy righteous ways.

- 38 Confirm the promise which thou mad'st,
 And give thy servant aid ;
 Who to transgress thy sacred laws
 Is awfully afraid.
- 39 The foul disgrace I justly fear,
 In mercy, Lord, remove ;
 For all the judgments thou ordain'st
 Are full of grace and love.
- 40 Thou know'st how after thy commands,
 My longing heart does pant ;
 O then make haste to raise me up,
 And promis'd succour grant.

VAU.—PART VI.

- 41 Thy constant blessing, Lord, bestow,
 To cheer my drooping heart ;
 To me, according to thy word,
 Thy saving health impart.
- 42 So shall I, when my foes upbraid,
 This ready answer make ;
 " In God I trust, who never will
 " His faithful promise break."
- 43 Then let not quite the word of truth
 Be from my mouth remov'd ;
 Since still my ground of steadfast hope
 Thy just decrees have prov'd.
- 44 So I to keep thy righteous laws
 Will all my study bend :
 From age to age, my time to come
 In their observance spend.
- 45 Ere long I trust to walk at large,
 From all incumbrance free ;
 Since I resolve to make my life
 With thy commands agree.

- 46 Thy laws shall be my constant talk,
 And princes shall attend,
 Whilst I the justice of thy ways
 With confidence defend.
- 47 My longing heart and ravish'd soul
 Shall both o'erflow with joy ;
 When in thy lov'd commandments I
 My happy hours employ.
- 48 Then will I to thy just decrees
 Lift up my willing hands ;
 My care and business then shall be,
 To study thy commands.

ZAIN.—PART VII.

- 49 According to thy promis'd grace,
 Thy favour, Lord, extend ;
 Make good to me the word on which
 Thy servant's hopes depend.
- 50 That only comfort in distress
 Did all my griefs control :
 Thy word, when troubles hemm'd me round,
 Reviv'd my fainting soul.
- 51 Insulting foes did proudly mock,
 And all my hopes deride ;
 Yet from thy law not all their scoffs
 Could make me turn aside.
- 52 Thy judgments then, of ancient date,
 I quickly call'd to mind,
 Till ravish'd with such thoughts, my soul
 Did speedy comfort find.
- 53 Sometimes I stand amaz'd, like one,
 With deadly horror struck,
 To view the state of sinful men
 Who have thy laws forsook.

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

CHETH.—PART VIII.

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

- 62 When midnight darkness veils the skies
 I call thy works to mind ;
 My thoughts in warm devotion rise,
 And sweet acceptance find.
- 63 I'm a companion of the saints,
 Who fear and love the Lord ;
 My sorrows rise, my nature faints,
 When men transgress thy word.
- 64 Thy mercies fill the earth, O Lord,
 How good thy works appear !
 Open my eyes to read thy word,
 And see thy wonders there.

TETH.—PART IX.

- 65 With me thy servant thou hast dealt
 Most graciously, O Lord ;
 Repeated benefits bestow'd,
 According to thy word.
- 66 Teach me the sacred skill by which
 Right judgment is attain'd,
 Who in belief of thy commands
 Have hitherto remain'd.
- 67 Before affliction stopp'd my course,
 My footsteps went astray ;
 But I have since been disciplin'd,
 Thy precepts to obey.
- 68 Thou art, O Lord, supremely good,
 And all thou dost is so ;
 On me, thy statutes to discern,
 The saving skill bestow.
- 69 The proud have forg'd malicious lies,
 My spotless fame to stain ;
 But my fix'd heart, without reserve,
 Thy precepts shall retain.

- 70 While pamper'd they with prosp'rous ills,
In sensual pleasure live,
My soul can relish no delight
But what thy precepts give.
- 71 'Tis good for me that I have felt
Affliction's chast'ning rod,
That I might duly learn and keep
The statutes of my God.
- 72 The law that from thy mouth proceeds
Of more esteem I hold,
Than untouch'd mines, than thousand mines
Of silver and of gold.

JOD.—PART X.

- 73 To me, who am the workmanship
Of thine almighty hands,
The heavenly understanding give
To learn thy just commands.
- 74 My preservation to thy saints
Strong comfort will afford,
To see success attend thy hopes,
Who trusted in thy word.
- 75 That right thy judgments are, I now
By sure experience see,
And that in faithfulness, O Lord,
Thou hast afflicted me.
- 76 O let thy tender mercy now
Afford me needful aid :
According to thy promise, Lord,
To me thy servant made.
- 77 To me thy saving grace restore,
That I again may live :
Whose soul can relish no delight
But what thy precepts give.

- 78 Defeat the proud, who unprovok'd,
 To ruin me have sought,
 Who only on thy sacred laws
 Employ my constant thought.
- 79 Let those that fear thy name espouse
 My cause, and those alone
 Who have, by strict and pious search,
 Thy sacred precepts known.
- 80 In thy bless'd statutes let my heart
 Continue always found,
 That guilt and shame, the sinner's lot,
 May never me confound.

CAPH.—PART XI.

- 81 My soul, with long expectance, faints,
 To see thy saving grace ;
 Yet still on thy unerring word
 My confidence I place.
- 82 My very eyes consume and fail
 With waiting for thy word :
 O ! when wilt thou thy kind relief,
 And promis'd aid, afford ?
- 83 My skin like shrivell'd parchment shows,
 That long in smoke is set ;
 Yet no affliction me can force
 Thy statutes to forget.
- 84 How many days must I endure
 Of sorrow and distress ?
 When wilt thou judgment execute
 On them who me oppress ?
- 85 The proud have digg'd a pit for me,
 That have no other foes
 But such as are averse to thee,
 And thy just laws oppose.

- 86 With sacred truth's eternal laws,
 All thy commands agree ;
 Men persecute me without cause ;
 Thou, Lord, my helper be.
- 87 With close designs against my life
 They had almost prevail'd ;
 But my attachment to thy laws
 Through grace hath never fail'd.
- 88 Thy wonted kindness, Lord, restore,
 My drooping heart to cheer :
 That, by thy righteous statutes, I
 My life's whole course may steer.

LAMED.—PART XII.

- 89 For ever and for ever, Lord,
 Unchang'd thou dost remain ;
 Thy word establish'd in the heavens,
 Does all their orbs sustain.
- 90 Through circling ages, Lord, thy truth
 Immoveable shall stand,
 As doth the earth, which thou uphold'st
 By thy almighty hand.
- 91 All things the course by thee ordain'd,
 Even to this day fulfil :
 They are thy faithful subjects all,
 And servants of thy will.
- 92 Unless thy sacred law had been
 My comfort and delight,
 I must have fainted, and expir'd
 In dark affliction's night.
- 93 Thy precepts, therefore, from my thoughts
 Shall never, Lord, depart ;
 For thou by them hast to new life
 Restor'd my dying heart.

94 As I am thine, entirely thine,
 Protect me, Lord, from harm :
 Who have thy precepts sought to know,
 And carefully perform.

95 The wicked have their ambush laid,
 My guiltless life to take ;
 But in the midst of danger I
 Thy word my study make.

96 I've seen an end of what we call
 Perfection here below :
 But thy commandments, like thyself,
 No change or period know.

MEM.—PART XIII.

97 The love that to thy laws I bear
 No language can display ;
 They with fresh wonders entertain
 My ravish'd thoughts all day.

98 Through thy commands I wiser grow
 Than all my subtle foes ;
 For thy sure word doth me direct,
 And all my ways dispose.

99 From me my former teachers now
 May abler counsel take ;
 Because thy sacred precepts I
 My constant study make.

100 In understanding I excel
 The sages of our days ;
 Because by thy unerring rules
 I order all my ways.

101 My feet with care I have refrain'd
 From every sinful way,
 That to thy sacred word I might
 Entire obedience pay.

- 102 I have not from thy judgments stray'd,
 By vain desires misled,
 For, Lord, thou hast instructed me
 Thy righteous paths to tread.
- 103 How sweet are all thy words to me!
 O what divine repast!
 How much more grateful to my soul
 Than honey to my taste!
- 104 Taught by thy sacred precepts, I
 With heavenly skill am blest,
 Through which the treach'rous ways of sin
 I utterly detest.

NUN.—PART XIV.

- 105 Thy word is to my feet a lamp,
 The way of truth to show;
 A watch-light to point out the path
 In which I ought to go.
- 106 I've sworn, and from my solemn oath
 I'll never turn aside,
 That in thy righteous judgments I
 Will steadfastly abide.
- 107 Since I with griefs am so oppress'd
 That I can bear no more;
 According to thy word do thou
 My fainting soul restore.
- 108 Let still my sacrifice of praise
 With thee acceptance find;
 And in thy righteous judgments, Lord,
 Instruct my willing mind.
- 109 Though ghastly dangers me surround,
 My soul they cannot awe,
 Nor with continual terrors keep
 From thinking on thy law.

110 My wicked and invet'rate foes
 For me their snares have laid ;
 Yet I have kept the upright path,
 Nor from thy precepts stray'd.

111 Thy testimonies I have made
 My heritage and choice ;
 For they when other comforts fail,
 My drooping heart rejoice.

112 My heart with early zeal began
 Thy statutes to obey ;
 And, till my course of life is done,
 Shall keep thy upright way.

SAMECH.—PART XV.

113 Deceitful thoughts and practices
 I utterly detest ;
 But to thy law affection bear
 Too great to be exprest.

114 My hiding-place, my refuge-tower,
 And shield art thou, O Lord ;
 I firmly anchor all my hopes
 On thy unerring word.

115 Hence, ye that trade in wickedness,
 Approach not my abode ;
 For firmly I resolve to keep
 The precepts of my God.

116 According to thy gracious word,
 From danger set me free ;
 Nor make me of those hopes asham'd
 That I repose in thee.

117 Uphold me, so shall I be safe,
 And rescu'd from distress ;
 To thy decrees continually
 My just respects address,

- 150 My persecuting foes advance,
 And daily nearer draw :
 What treatment can I hope from them
 Who violate thy law ?
- 151 Though they draw nigh, my comfort is,
 Thou, Lord, art yet more near ;
 Thou, whose commands are righteous all,
 Thy promises sincere.
- 152 Concerning thy divine decrees,
 My soul has known of old,
 That they were true, and shall their truth
 To endless ages hold.

RESCH.—PART XX.

- 153 Consider my affliction, Lord,
 And me from bondage draw :
 Think on thy servant in distress,
 Who ne'er forgets thy law.
- 154 Plead thou my cause ; and to my soul
 Thy timely aid afford :
 With beams of mercy quicken me
 According to thy word.
- 155 From harden'd sinners thou remov'st
 Salvation far away ;
 'Tis just thou should'st withdraw from them
 Who from thy statutes stray.
- 156 Since great thy tender mercies are
 To all who thee adore,
 According to thy judgments, Lord,
 My fainting hopes restore.
- 157 A num'rous host of spiteful foes
 Against my life combine ;
 But all too few to force my soul
 Thy statutes to decline.

- 158 Those bold transgressors I beheld,
 And was with grief oppress'd,
 To see with what audacious pride
 Thy cov'nant they transgress'd.
- 159 Yet while they slight, consider, Lord,
 How I thy precepts love ;
 O therefore quicken me with beams
 Of mercy from above.
- 160 As from the birth of time thy truth
 Has held through ages past,
 So shall thy righteous judgments firm,
 To endless ages last.

SCHIN.—PART XXI.

- 161 Though mighty tyrants without cause
 Conspire my blood to shed,
 Thy sacred word has power alone
 To fill my heart with dread.
- 162 And yet that word my joyful breast
 With heavenly rapture warms :
 Nor conquest, nor the spoils of war,
 Have such transporting charms.
- 163 Perfidious practices and lies
 I utterly detest ;
 But to thy laws affection bear
 Too vast to be exprest.
- 164 Seven times a day with grateful voice,
 Thy praises I resound,
 Because I find thy judgments all
 With truth and justice crown'd.
- 165 Secure substantial peace have they
 Who truly love thy law ;
 No smiling mischief them can tempt,
 Nor frowning danger awe.

- 166 My God I long, I hope, I wait
 For thy salvation still ;
 While thy whole law is my delight,
 And I obey thy will.
- 167 Thy testimonies I have kept,
 And constantly obey'd ;
 Because the love I bore to them
 Thy service easy made.
- 168 From resignation to thy will
 My soul would not withdraw,
 Convinc'd that all my thoughts and ways
 Are subject to thy law.

TAU.—PART XXII.

- 169 To my request and earnest cry,
 Attend, O gracious Lord :
 Inspire my heart with heavenly skill,
 According to thy word.
- 170 Let my repeated prayer at last
 Before thy throne appear ;
 According to thy plighted word,
 For my relief draw near.
- 171 Then shall my grateful lips return
 The tribute of their praise,
 When thou thy counsel hast reveal'd,
 And taught me thy just ways.
- 172 My tongue the praises of thy word
 Shall thankfully resound,
 Because thy promises are all
 With truth and justice crown'd.
- 173 Let thy almighty arm appear,
 And bring me timely aid ;
 For I the laws thou hast ordain'd
 My heart's free choice have made.

- 174 My soul hath waited long to see
 Thy saving grace restored :
 Nor comfort knew, but what thy laws,
 Thy heavenly laws, afford.
- 175 Prolong my life, that I may sing
 My great restorer's praise,
 Whose justice from the depth of woes
 My fainting soul shall raise.
- 176 Like some lost sheep I've stray'd, till I
 Despair my way to find :
 Thou, therefore, Lord, thy servant seek,
 Who keeps thy laws in mind.

PSALM 120. C. M.

- 1 **T**HOU God of love, thou ever blest,
 Pity my suffering state ;
 When wilt thou set my soul at rest,
 From lips that love deceit.
- 2 Hard lot of mine ! My days are cast
 Among the sons of strife,
 Whose never-ceasing quarrels waste
 My golden hours of life.
- 3 Oh might I fly to change my place,
 How would I choose to dwell
 In some wide lonesome wilderness,
 And leave these gates of hell !
- 4 Peace is the blessing that I seek,
 How lovely are its charms !
 I am for peace ; but when I speak,
 They all declare for arms.
- 5 New passions still their souls engage,
 And keep their malice strong :
 What shall be done to curb thy rage,
 O thou devouring tongue !

- 6 Should burning arrows smite thee through,
 Strict justice would approve ;
 But I would rather spare my foe,
 And melt his heart with love.

PSALM 121. c. m.

- 1 **T**O Sion's hill I lift my eyes,
 From thence expecting aid ;
 From Sion's hill, and Sion's God
 Who heaven and earth has made.
- 2 Thou, then, my soul, in safety rest ;
 Thy guardian will not sleep ;
 His watchful care that Israel guards,
 Will thee in safety keep.
- 3 Shelter'd beneath the Almighty's wings,
 Thou shalt securely rest ;
 Where neither sun nor moon shall thee
 By day or night molest.
- 4 From common accidents of life
 His care shall guard thee still ;
 His hands from foes shall thee preserve
 That lie in wait to kill.
- 5 At home, abroad, in peace, in war,
 Thy God shall thee defend ;
 Conduct thee through life's pilgrimage
 Safe to thy journey's end.

PSALM 122. c. m.

- 1 **H**OW did my heart rejoice to hear
 My friends devoutly say,
 " *In Zion let us all appear,*
 " *And keep the solemn day.*"

- 2 I love the gates, I love the road ;
 The church adorn'd with grace,
 Stands like a palace built for God
 To shew his milder face.
- 3 Up to her courts with joy unknown
 The holy tribes repair ;
 The Son of David holds his throne
 And sits in judgment there.
- 4 He hears our praises and complaints ;
 And while his awful voice
 Divides the sinners from the saints,
 We tremble and rejoice.
- 5 Peace be within this sacred place,
 And joy a constant guest !
 With holy gifts and heavenly grace
 Be her attendants blest !
- 6 My soul shall pray for Zion still,
 While life or breath remains ;
 There my best friends, my kindred dwell
 There God my Saviour reigns.

PSALM 123. c. m.

- 1 **O** THOU whose grace and justice reign
 Enthron'd above the skies,
 To thee our hearts would tell their pain,
 To thee we lift our eyes.
- 2 As servants watch their master's hand,
 And fear the angry stroke !
 Or maids before their mistress stand,
 And wait a peaceful look :
- 3 So for our sins we justly feel
 Thy discipline, O God ;
 Yet wait the gracious moment still,
 Till thou remove the rod.

- 4 Those that in wealth and pleasure live,
 Our daily groans deride,
 And thy delays of mercy give
 Fresh courage to their pride.
- 5 Our foes insult us, but our hope
 In thy compassion lies ;
 This thought shall bear our spirits up,
 That God will not despise.

PSALM 124. C. M.

- 1 **H**AD not the Lord, (may Israel say),
 Been pleased to interpose ;
 Had he not then espoused our cause,
 When men against us rose ;
- 2 Their wrath had swallow'd us alive,
 And rag'd without control :
 Their spite and pride's united floods
 Has quite o'erwhelmed our soul.
- 3 But praised be our eternal Lord,
 Who rescued us that day,
 Nor to their savage jaws gave up
 Our threat'ned lives a prey.
- 4 Our soul is like a bird escaped
 From out the fowler's net ;
 The snare is broke, their hopes are crossed,
 And we at freedom set.
- 5 Secure in his almighty name
 Our confidence remains,
 Who, as he made both heaven and earth,
 Of both sole Monarch reigns.

PSALM 125. s. m.

- 1 **F**IRM and unmov'd are they,
That rest their souls on God :
Firm as the mount where David dwelt,
Or where the ark abode.
- 2 As mountains stood to guard
The city's sacred ground,
So God and his almighty love
Embrace his saints around.
- 3 What though the Father's rod
Drop a chastising stroke,
Yet lest it wound their souls too deep,
Its fury shall be broke.
- 4 Deal gently, Lord, with those
Whose faith and pious fear,
Whose hope and love, and every grace
Proclaim their hearts sincere.
- 5 Nor shall the tyrant's rage
Too long oppress the saints ;
The God of Israel will support
His children lest they faint.
- 6 But if our slavish fear
Will choose the road to hell,
We must expect our portion there,
Where bold offenders dwell.

PSALM 126. c. m.

- 1 **W**HEN God reveal'd his gracious name,
And chang'd my mournful state,
My rapture seem'd a pleasing dream,
The grace appear'd so great.

- 2 The world beheld the glorious change,
 And did thy hand confess ;
 My tongue broke out in unknown strains,
 And sung surprising grace.
- 3 “ *Great is the work*, my neighbours cry’d,
 And own’d the power divine ;
 “ *Great is the work*, my heart reply’d,
 “ *And be the glory thine.*”
- 4 The Lord can clear the darkest skies,
 Can give us day for night ;
 Make drops of sacred sorrows rise
 To rivers of delight.
- 5 Let those that sow in sadness wait
 Till the fair harvest come,
 They shall confess their sheaves are great,
 And shout the blessings home.
- 6 Though seed lie bury’d in the dust,
 It sha’nt deceive their hope ;
 The precious grain can ne’er be lost,
 For grace insures the crop.

PSALM 127. L. M.

- 1 **W**E build with fruitless toil and cost,
 Unless the Lord the pile sustain ;
 Unless the Lord the city keeps,
 The watchman waketh but in vain.
- 2 In vain we rise before the dawn ;
 In vain we late to rest repair ;
 Allow no respite to our toil,
 And daily eat the bread of care.
- 3 Supplies of life, with ease to them,
 The Lord to all his saints bestows :
 He crowns their labours with success,
 Their nights with peace and soft repose.

- 4 Children, those comforts of our life,
Are presents from the bounteous Lord ;
He gives a numerous race of heirs,
Of piety the sweet reward.
- 5 As arrows in a giant's hand,
When marching forth equipp'd for war,
Even so the sons of sprightly youth
Their parents' hopeful safeguard are.
- 6 Happy the man, whose quivers are
Replete with those prevailing arms !
He need not fear to meet his foe,
In strifes of law, or war's alarms.

PSALM 128. c. m.

- 1 **T**HE man is bless'd who fears the Lord,
Nor only worship pays,
But keeps his steps confin'd with care
To his appointed ways.
- 2 He shall upon the sweet returns
Of his own labour feed ;
Blessed and content in every state,
His works shall all succeed.
- 3 His wife, like a fair fertile vine,
Her lovely fruit shall bring !
His children, like young olive plants,
About his table spring.
- 4 Who fears the Lord shall prosper thus ;
Him Sion's God shall bless ;
And grant him all his days to see
Jerusalem's success.
- 5 He shall live on, till heirs from him
Descend with vast increase ;
Much bless'd in his own prosperous state,
And more in Israel's peace.

PSALM 129. c. m.

- 1 **F**ROM my youth up, may Israel say,
 They oft have me assail'd ;
 Reduc'd me oft to heavy straits,
 But never quite prevail'd.
- 2 They oft have plough'd my patient back
 With furrows deep and long ;
 But our just God has broke their chains,
 And rescued us from wrong.
- 3 Defeat, confusion, shameful rout,
 Be still the doom of those,
 Their righteous doom, who Sion hate,
 And Sion's God oppose.
- 4 Like corn upon our houses tops,
 Untimely let them fade,
 Which too much heat, and want of root,
 Has blasted in the blade.
- 5 Which in his arms no reaper takes,
 But unregarded leaves ;
 Nor binder thinks it worth his pains
 To fold it into sheaves.
- 6 No traveller that passes by,
 Vouchsafes a minute's stop,
 To give it one kind look, or crave
 Heaven's blessing on the crop.

PSALM 130. s. m.

- 1 **F**ROM lowest depths of woe,
 To God I sent my cry ;
 Lord, hear my supplicating voice,
 And graciously reply.

- 2 Should'st thou severely judge,
 Who can the trial bear ?
 But thou forgiv'st, lest we despond ;
 And quite renounce thy fear.
- 3 My soul with patience waits
 For thee, the living Lord ;
 My hopes are on thy promise built,
 Thy never-failing word.
- 4 My longing eyes look out
 For thy enlivening ray,
 More duly than the morning watch
 To spy the dawning day.
- 5 Let Israel trust in God,
 No bounds his mercy knows ;
 The plenteous source and spring from whence
 Eternal succour flows.
- 6 Whose friendly streams to us
 Supplies in want convey ;
 A healing spring, a spring to cleanse,
 And wash our guilt away.

PSALM 131. C. M.

- 1 **I**S there ambition in my heart ?
 Search, gracious God, and see ;
 Or do I act a haughty part ?
 Lord, I appeal to thee.
- 2 I charge my thoughts, be humble still,
 And all my carriage mild ;
 Content, my father, with thy will,
 And peaceful as a child.
- 3 The patient soul, the lowly mind,
 Shall have a large reward :
 Let saints in sorrow lie resign'd,
 And trust a faithful Lord.

PSALM 132. c. m.

- 1 **L**ET David, Lord, a constant place
In thy remembrance find ;
Let all the sorrows he endured
Be ever in thy mind.
- 2 Remember what a solemn oath
To thee, his Lord, he swore ;
How to the mighty God he vow'd,
Whom Jacob's sons adore.
- 3 I will not go into my house,
Nor to my bed ascend :
No soft repose shall close my eyes,
Nor sleep my eyelids bend :
- 4 Till for the Lord's design'd abode
I mark the destined ground ;
Till I a decent place of rest
For Jacob's God have found.
- 5 The appointed place, with shouts of joy,
At Ephrata we found,
And made the woods and neighb'ring fields,
Our glad applause resound.
- 6 O with due rev'ence let us then
To his abode repair ;
And, prostrate at his footstool fallen,
Pour out our humble prayer.

PART II.

- 7 Arise, O king of grace, arise,
And enter to thy rest ;
Lo! thy church waits with longing eyes,
Thus to be owned and blest.

- 8 Enter with all thy glorious train,
 Thy spirit and thy word ;
 All that the ark did once contain,
 Could no such grace afford.
- 9 Cloath all thy ministers with grace,
 Let truth their tongues employ ;
 That in the Saviour's righteousness
 Thy saints may shout for joy.
- 10 Here, mighty God, accept our vows,
 Here let thy praise be spread ;
 Bless the provisions of thy house,
 And fill thy poor with bread.
- 11 Here let the son of David reign,
 Let God's annointed shine ;
 Justice and truth his court maintain,
 With love and power divine.

PART III.

- 12 Blest Sion does, in God's esteem,
 All other seats excel ;
 His place of everlasting rest,
 Where he desires to dwell.
- 13 Her store, says he, I will increase,
 Her poor with plenty bless ;
 Her saints shall shout for joy, her priests,
 My saving health confess.
- 14 There David's power shall long remain
 In his establish'd line,
 And my annointed servant there
 Shall with fresh lustre shine.
- 15 The faces of his vanquish'd foes
 Confusion shall o'erspread ;
 Whilst, with confirmed success, his crown
 Shall flourish on his head.

PSALM 133. L. M.

- 1 **H**OW vast must their advantage be,
How very great their pleasure prove ?
Who live like brethren, and consent,
In tender offices of love.
- 2 True love is like that precious oil,
Which, pour'd on Aaron's sacred head,
Ran down his beard, and o'er his robes,
Its costly fragrant moisture shed.
- 3 'Tis like refreshing dew, which does
On Hermon's lofty top distil ;
Or like the early drops, that fall
On sacred Sion's fruitful hill.
- 4 For Sion is the chosen seat,
The seat where the Almighty King
The promis'd blessing has ordain'd,
And fixed life's eternal spring.

PSALM 134. L. M.

- 1 **B**LESS God, ye servants that attend
Upon the Lord's most solemn state ;
That in his temple, night by night,
With holy fear and reverence wait.
- 2 Within his house lift up your hands,
And ever bless his holy name ;
From Sion bless thy Israel, Lord,
Even thou, who heaven and earth didst frame.

PSALM 135. P. M.

- 1 **P**RAISE the Lord with one consent,
Magnify his holy name ;
Let the servants of the Lord
Still his worthy praise proclaim.

- 2 Praise him, ye that in his house,
 Wait with never-ceasing care ;
 Praise him, ye that to his courts
 With religious zeal repair.
- 3 This our truest interest is,
 Joyful hymns of praise to sing ;
 With loud songs to bless his name,
 Is a most delightful thing.
- 4 God his own peculiar choice
 Doth the sons of Jacob make ;
 Israel's numerous offspring too,
 For his treasure he doth take.
- 5 That he's great we often have
 By our glad experience found ;
 We have seen, that he with power,
 Far beyond all gods, is crowned.

PART II.

- 6 Great is the Lord, exalted high
 Above all powers and every throne ;
 Whate'er he please in earth and sea,
 Or heaven or hell, his hand hath done.
- 7 At his command the vapours rise,
 The lightnings flash, the thunders roar ;
 He pours the rain, he brings the wind
 And tempest from his airy store.
- 8 'Twas he those dreadful tokens sent,
 O Egypt, through thy stubborn land ;
 When all thy first-born beasts and men,
 Fell dead by his avenging hand.
- 9 What mighty nations, mighty kings
 He slew, and their whole country gave
 To Israel, whom his hand redeem'd,
 No more to be proud Pharaoh's slave !

- 10 His power the same, the same his grace,
That saves us from the hosts of hell ;
And heaven he gives us to possess,
Whence those apostate angels fell.

PART III. C. M.

- 11 The Lord is good ; and works unknown
Are his divine employ :
But still his saints are near his throne,
His treasure and his joy.
- 12 All power that gods or kings have claim'd,
Is found with him alone ;
But heathen gods should ne'er be nam'd
Where our Jehovah's known.
- 13 Which of the stocks and stones they trust,
Can give them showers of rain ?
In vain they worship glitt'ring dust,
And pray to God in vain.
- 14 Their gods have tongues that speechless prove,
Such as their makers gave ;
Their feet were never form'd to move,
Nor hands have power to save.
- 15 Blind are their eyes, their ears are deaf,
Nor hear when mortals pray ;
Mortals that wait for their relief,
Are blind and deaf as they.
- 16 Ye servants of the living God
Adore with faith and fear ;
He makes the churches his abode,
And claims your honours there.

PSALM 136. P. M.

- 1 **G**IVE thanks to God most high,
The universal Lord ;
The sovereign King of Kings :
And be his grace adored.
His power and grace
Are still the same ;
And let his name
Have endless praise.
- 2 How mighty is his hand !
What wonders hath he done !
He form'd the earth and seas,
And spread the heavens alone.
Thy mercy, Lord,
Shall still endure ;
And ever sure
Abides thy word.
- 3 His wisdom framed the sun
To crown the day with light ;
The moon and twinkling stars
To cheer the darksome night.
His power and grace
Are still the same ;
And let his name
Have endless praise.
- 4 He smote the first-born sons,
The flower of Egypt, dead ;
And thence his chosen tribes
With joy and glory led :
Thy mercy, Lord,
Shall still endure ;
And ever sure
Abides thy word.

- 5 His power and lifted rod
Cleft the Red sea in two ;
And for his people made
A wondrous passage through.
His power and grace
Are still the same ;
And let his name
Have endless praise.
- 6 But cruel Pharaoh there
With all his host he drowned,
And brought his Israel safe
Through a long desert ground.
Thy mercy, Lord,
Shall still endure ;
And ever sure
Abides thy word.
- 7 The kings of Canaan fell
Beneath his dreadful hand ;
While his own servants took
Possession of their land.
His power and grace
Are still the same ;
And let his name
Have endless praise.
- 8 He saw the nations lie,
All perishing in sin,
And pity'd the sad state
The ruin'd world was in.
Thy mercy, Lord,
Shall still endure ;
And ever sure
Abides thy word.
- 9 He sent his only Son,
To save us from our woe,

From satan, sin and death,
And ev'ry hurtful foe.

His power and grace
Are still the same ;
And let his name
Have endless praise.

- 10 Give thanks aloud to God,
To God the heavenly king ;
And let the spacious earth
His works and glories sing.
Thy mercy, Lord,
Shall still endure ;
And ever sure
Abides thy word.

PSALM 137. P. M.

- 1 **A** LONG the banks where Babel's current
flows,
Our captive bands in deep despondence
strayed,
While Zion's fall in sad remembrance rose,
Her friends, her children mingled with the
dead.
- 2 The tuneless harp, that once with joy we strung,
When praise employ'd, and mirth inspir'd
the lay,
In mournful silence on the willows hung ;
And growing grief prolong'd the tedious day.
- 3 The barb'rous tyrants, to increase the woe,
With taunting smiles a song of Sion claim ;
Bid sacred praise in strains melodious flow,
While they blaspheme the great Jehovah's
name.
- 4 But how, in heathen chains and lands unknown,
Shall Israel's sons a song of Zion raise ?

- 5 But thus, environ'd with distress,
 Thou art my only God, I said :
 Lord hear my supplicating voice,
 That calls aloud to thee for aid.
- 6 O Lord, the God, whose saving strength,
 Kind succour did to me convey ;
 And cover'd my adventurous head,
 In the fierce battle's doubtful day.
- 7 Permit not their unjust designs,
 To answer their base heart's desire ;
 Lest they, encouraged by success,
 Should yet to bolder crimes aspire.
- 8 First shall their chiefs the sad effects
 Of their unjust oppression mourn ;
 The blast of their envenomed breath,
 Thou wilt upon themselves return.
- 9 They too, who kindled first the flame,
 Shall first its sacrifice become ;
 The pit which they designed for me,
 Shall be their own untimely tomb.
- 10 Though slanderers' breath may raise a storm,
 That fleeting breath will quick decay ;
 Their rage does but the torrent swell,
 That bears themselves by force away.
- 11 God will assert the poor man's cause,
 And speedy help and succour give ;
 The just shall celebrate his praise,
 And in his presence ever live.

PSALM 141. L. M.

- 1 **M**Y God, accept my early vows,
 Like morning incense in thine house,
 And let my nightly worship rise
 Sweet as the evening sacrifice.

- 2 Watch o'er my lips, and guard them, Lord,
From every rash and heedless word ;
Nor let my feet incline to tread
The guilty path where sinners lead.
- 3 Oh may the righteous, when I stray,
Smite and reprove my wandering way !
Their gentle words, like ointment shed,
Shall never bruise, but cheer my head.
- 4 When I behold them prest with grief,
I'll cry to heaven for their relief ;
And by my warm petitions prove
How much I prize their faithful love.

PART II.

- 5 Around the yawning graves our bones
In scatter'd ruins lie,
As thick, as from the hewer's axe
The severed splinters fly.
- 6 But, Lord, to thee I still direct
My supplicating eyes ;
O leave not destitute my soul,
Whose trust on thee relies.
- 7 Do thou preserve me from the snares
That wicked hands have laid ;
Let them in their own nets be caught,
While my escape is made.

PSALM 142. S. M.

- 1 **T**O God, with mournful voice,
In deep distress I pray'd ;
Made him the umpire of my cause,
My wrongs before him laid.
- 2 Thou didst my steps direct,
When my griev'd soul despair'd ;

- For, where I thought to walk secure,
They had their traps prepar'd.
- 3 I look'd, but found no friend
To own me in distress ;
All refuge failed, no man vouchsafed
His pity or redress.
- 4 To God at last I prayed :
Thou, Lord, my refuge art ;
My portion in the land of life,
Till life itself depart.
- 5 Reduc'd to greatest straits,
To thee I make my moan ;
O save me from oppressing foes,
For me too powerful grown.
- 6 That I may praise thy name,
My soul from prison bring ;
Whilst of thy kind regard to me
Assembled saints shall sing.

PSALM 143. L. M.

- 1 **M**Y righteous judge, my gracious God,
Hear when I spread my hands abroad,
And cry for succour from thy throne,
O make thy truth and mercy known.
- 2 Let judgment not against me pass ;
Behold thy servant pleads thy grace :
Should justice call us to thy bar,
No man alive is guiltless there.
- 3 Look down in pity, Lord, and see
The mighty woes that burthen me ;
Down to the dust my life is brought,
Like one long buried and forgot.
- 4 I dwell in darkness and unseen,
My heart is desolate within ;

- My thoughts in musing silence trace
The ancient wonders of thy grace.
- 5 Thence I derive a glimpse of hope
To bear my sinking sprits up ;
I stretch my hands to God again,
And thirst like parched lands for rain.
- 6 For thee I thirst, I pray, I mourn ;
When will thy smiling face return ?
Shall all my joys on earth remove,
And God for ever hide his love ?
- 7 My God, thy long delay to save,
Will sink thy prisoner to the grave ;
My heart grows faint, and dim mine eye ;
Make haste to help before I die.
- 8 The night is witness to my tears,
Distressing pains, distressing fears ;
Oh might I hear thy morning voice,
How would my wearied powers rejoice !
- 9 In thee I trust, to thee I sigh,
And lift my weary soul on high ;
For thee sit waiting all the day,
And wear the tiresome hours away.
- 10 Break off my fetters, Lord, and show,
The path in which my feet should go ;
If snares and foes beset the road,
I flee to hide me near my God.
- 11 Teach me to do thy holy will,
And lead me to thy heavenly hill :
Let the good spirit of thy love
Conduct me to thy courts above.
- 12 Then shall my soul no more complain,
The tempter then shall rage in vain ;
And flesh, that was my foe before,
Shall never vex my spirit more.

PSALM 144. L. M.

- 1 **F**OR ever bless'd be God the Lord,
 Who does his needful aid impart;
 At once both strength and skill affords
 To wield my arms with warlike art.
- 2 His goodness is my fort and tower,
 My strong deliverance and my shield;
 In him I trust, whose matchless power
 Makes to my sway fierce nations yield.
- 3 Lord, what is man that thou should'st love
 Such tender care of him to take?
 What in his offspring could thee move
 Such great account of him to make?
- 4 The life of man does quickly fade,
 His thoughts but empty are and vain;
 His days are like a flying shade,
 Of whose short stay no signs remain.

PART II.

- 5 In solemn state, O God, descend,
 Whilst heaven its lofty head inclines;
 The smoking hills asunder rend,
 Of thy approach the awful signs.
- 6 Discharge thy dreadful lightning round,
 And make our scatter'd foes retreat;
 Them with thy pointed arrows wound,
 And their destruction soon complete.
- 7 Do thou, O Lord, from heaven engage
 Thy boundless power our foes to quell;
 And snatch us from the stormy rage
 Of threatening waves that proudly swell.
- 8 Fight thou against our foreign foes,
 Who utter speeches false and vain;

- Who though in solemn leagues they close,
Their sworn engagements ne'er maintain.
- 9 So we to thee, O king of kings,
In new-made hymns our voice will raise,
And instruments of various stings,
Shall help us thus to sing thy praise.
- 10 "God to our rulers aid affords,
"To them his sure salvation sends ;
" 'Tis he, that from the murdering sword,
" His faithful servants still defends."
- 11 Fight thou against our foreign foes,
Who utter speeches false and vain ;
Who, though in solemn leagues they close,
Their sworn engagements ne'er maintain.

PART III.

- 12 Happy the city, where their sons
Like pillars round a palace set,
And daughters bright as polish'd stones
Give strength and beauty to the state.
- 13 Happy the land in culture dress'd,
Whose flocks and corn have large increase ;
Where men securely work or rest,
Nor sons of plunder break their peace.
- 14 Happy the nation thus endow'd,
But more divinely blest are those
On whom the all-sufficient God
Himself with all his grace bestows.

PSALM 145. L. M.

- 1 **M**Y God, my King, thy various praise
Shall fill the remnant of my days ;
Thy grace employ my humble tongue
Till death and glory raise the song.
- 2 The wings of every hour shall bear
Some thankful tribute to thine ear ;

- And every setting sun shall see
New works of duty done for thee.
- 3 Thy truth and justice I'll proclaim ;
Thy bounty flows an endless stream ;
Thy mercy swift, thine anger slow,
But dreadful to the stubborn foe.
- 4 Thy works with sovereign glory shine.
And speak thy majesty divine ;
Let every realm with joy proclaim
The sound and honour of thy name.
- 5 Let distant times and nations raise
The long succession of thy praise ;
And unborn ages make my song
The joy and triumph of their tongue.
- 6 But who can speak thy wondrous deeds,
Thy greatness all our thoughts exceeds ;
Vast and unsearchable thy ways !
Vast and immortal be thy praise.

PART II. C. M.

- 7 Sweet is the memory of thy grace,
My God, my heavenly King ;
Let age to age thy righteousness
In sounds of glory sing.
- 8 God reigns on high, but ne'er confines
His goodness to the skies ;
Through the whole earth his bounty shines,
And every want supplies.
- 9 With longing eyes thy creatures wait
On thee for daily food,
Thy liberal hand provides their meat,
And fills their mouths with good
- 10 How kind are thy compassions, Lord !
How slow thine anger moves !
But soon he sends his pardoning word
To cheer the souls he loves.

- 11 Creatures with all their endless race
 Thy power and praise proclaim ;
 But saints that taste thy richer grace
 Delight to bless thy name.

PART III.

- 12 Let every tongue thy goodness speak,
 Thou sovereign Lord of all,
 Thy strengthening hands uphold the weak,
 And raise the poor that fall.
- 13 When sorrow bows the spirit down,
 Or virtue lies distress
 Beneath some proud oppressor's frown,
 Thou giv'st the mourners rest.
- 14 The Lord supports our sinking days,
 And guides our giddy youth :
 Holy and just are all his ways,
 And all his words are truth.
- 15 He knows the pain his servants feel,
 He hears his children cry ;
 And their best wishes to fulfil,
 His grace is ever nigh.
- 16 His mercy never shall remove
 From men of heart sincere ;
 He saves the souls, whose humble love
 Is join'd with holy fear.
- 17 His stubborn foes his sword shall slay,
 And pierce their hearts with pain ;
 But none that serve the Lord shall say,
 " They sought his aid in vain."
- 18 My lips shall dwell upon his praise,
 And spread his fame abroad ;
 Let all the sons of Adam raise
 The honours of their God.

PSALM 146. L. M.

- 1 **P**RAISE ye the Lord, my heart shall join
In work so pleasant, so divine ;
Now while the flesh is mine abode,
And when my soul ascends to God.
- 2 Praise shall employ my noblest powers,
While immortality endures ;
My days of praise shall ne'er be past,
While life, and thought, and being last.
- 3 Why should I make a man my trust ?
Princes must die and turn to dust ;
Their breath departs, their pomp and power,
And thoughts, all vanish in an hour.
- 4 Happy the man, whose hopes rely
On Israel's God : He made the sky,
And earth, and seas, with all their train,
And none shall find his promise vain.
- 5 His truth for ever stands secure ;
He saves the opprest, he feeds the poor ;
He sends the lab'ring conscience peace,
And grants the pris'ners sweet release.
- 6 The Lord to sight restores the blind ;
The Lord supports the sinking mind ;
He helps the stranger in distress,
The widow and the fatherless.
- 7 He loves the saints, he knows them well ;
But turns the wicked down to hell :
Thy God, O Zion, ever reigns ;
Praise him in everlasting strains.

PSALM 147. L. M.

- 1 **P**RAISE ye the Lord ; 'tis good to raise
 Our hearts and voices in his praise :
 His nature and his works invite
 To make this duty our delight.
- 2 The Lord builds up Jerusalem,
 And gathers nations to his name :
 His mercy melts the stubborn soul,
 And makes the broken spirit whole.
- 3 He form'd the stars, those heavenly flames,
 He counts their numbers, calls their names,
 His sovereign wisdom knows no bound,
 A deep where all our thoughts are drown'd.
- 4 Great is the Lord, and great his might ;
 And all his glories infinite :
 He crowns the meek, rewards the just,
 And treads the wicked to the dust.

PART II.

- 5 Let Zion praise the mighty God,
 And make his honours known abroad ;
 For sweet the joy, our songs to raise,
 And glorious is the work of praise.
- 6 Our children live secure and blest ;
 Our shores have peace, our cities rest :
 He feeds our sons with finest wheat,
 And adds his blessing to their meat.
- 7 The changing seasons he ordains,
 The early and the latter rains ;
 His flakes of snow like wool he sends,
 And thus the springing corn defends.
- 8 With hoary frost he strews the ground ;
 His hail descends with dreadful sound ;
 His icy bands the rivers hold,
 And terror arms his wintry cold.

- 9 He bids the warmer breezes blow,
The ice dissolves, the waters flow :
But he hath nobler works and ways
To call his people to his praise.
- 10 Through all our realm his laws are shown ;
His gospel through the nations known ;
He hath not thus reveal'd his word
To every land : Praise ye the Lord.

PSALM 148. L. M.

- 1 **L** OUD hallelujahs to the Lord,
From distant worlds where creatures
Let heaven begin the solemn word, [dwell:
And sound it dreadful down to hell.
- 2 The Lord, how absolute he reigns,
Let every angel bend the knee ;
Sing of his love in heavenly strains,
And speak how fierce his terrors be.
- 3 High on a throne his glories dwell,
An awful throne of shining bliss :
Fly through the world, O sun, and tell
How dark thy beams compared to his.
- 4 Awake ye tempests, and his fame
In sounds of dreadful praise declare ;
Let the sweet whisper of his name
Fill every gentler breeze of air.
- 5 Let clouds, and winds, and waves agree
To join their praise with blazing fire ;
Let the firm earth and rolling sea,
In this eternal song conspire.
- 6 Ye flowery plains proclaim his skill ;
Ye vallies sink before his eye ;
And let his praise from every hill
Rise tuneful to the neighboring sky.

- 7 Ye stubborn oaks, and stately pines,
 Bend your high branches and adore ;
 Praise him, ye beasts, in diff'rent strains ;
 The lamb must bleat, the lion roar.
- 8 Ye birds, his praise must be your theme,
 Who formed to song your tuneful voice ;
 While the dumb fish that cut the stream
 In his protecting care rejoice.

PART II. P. M.

- 9 Ye kings and judges fear,
 The Lord the sovereign king ;
 And while you rule us here,
 His heavenly honours sing :
 Nor let the dream
 Of power and state,
 Make you forget
 His power supreme.
- 10 Virgins and youths engage
 To sound his praise divine,
 While infancy and age
 Their feeble voices join :
 Wide as he reigns,
 His name be sung
 By every tongue,
 In endless strains.
- 11 Let all the nations fear
 The God that rules above ;
 He brings his people near,
 And makes them taste his love :
 While earth and sky
 Attempt his praise
 His saints shall raise
 His honours high.

- 1 **O** PRAISE ye the Lord,
Prepare your glad voice:
His praise in the great
Assembly to sing.
In our great Creator
Let Israel rejoice,
And children of Sion
Be glad in their King.
- 2 Let them his great name
Extol in the dance ;
With timbrel and harp
His praises express :
Who always takes pleasure
His saints to advance,
And with his salvation
The humble to bless.
- 3 With glory adorn'd,
His people shall sing,
To God, who their beds
With safety does shield :
Their mouths fill'd with praises
Of him their great King ;
Whilst a two-edged sword
Their right hand shall wield.
- 4 Just vengeance to take,
For injuries past :
To punish those lands
For ruin design'd.
With chains, as their captives,
To tie their kings fast,
With fetters of iron
Their nobles to bind.
- 5 Thus shall they make good,
When them they destroy.

The dreadful decree
 Which God does proclaim ;
 Such honour and triumph
 His saints shall enjoy.
 O therefore, for ever
 Exalt his great name.

PSALM 150. L. M.

- 1 **P**RAISE ye the Lord, all nature join
 In work and worship so divine ;
 Let heaven and earth unite and raise
 High hallelujahs to his praise.
- 2 While realms of joy, and worlds around,
 Their hallelujahs loud resound ;
 Let saints below and saints above,
 Exulting sing redeeming love.
- 3 High hallelujahs well become
 Vile prodigals returned home :
 His mighty acts, his wondrous grace
 Demand our highest songs of praise.
- 4 As instruments well tun'd and strung,
 We'll praise the Lord with heart and tongue ,
 While life remains we'll loud proclaim
 High hallelujahs to his name.
- 5 Beyond the grave in nobler strains,
 When freed from sorrow, sin, and pains,
 Eternally the church will raise
 High hallelujahs to his praise.

END OF THE PSALMS.

HYMNS

AND

SPIRITUAL SONGS.

Hymn 1 to 52, are suited to the Heidelbergh Catechism,

HYMN 1. C. M. *Our only Comfort.*

- 1 **S**UBSTANTIAL comfort will not grow
In nature's barren soil ;
All we can boast till Christ we know,
Is vanity and toil.
- 2 But where the Lord has planted grace,
And made his glories known ;
There fruits of heavenly joy and peace
Are found, and there alone.
- 3 A bleeding Saviour seen by faith,
A sense of pard'ning love ;
A hope that triumphs over death,
Give joys like those above.
- 4 To take a glimpse within the veil,
To know that God is mine ;
Are springs of joy that never fail,
Unspeakable ! divine !
- 5 These are the joys which satisfy,
And sanctify the mind ;
Which makes the spirit mount on high,
And leave the world behind.
- 6 No more, believers, mourn your lot,
But if you are the Lord's,
Resign to them that know him not,
Such joys as earth affords.

HYMN 2. c. m. *Conviction of Sin and Misery by
the Law.*

- 1 **V**AIN are the hopes the sons of men,
On their own works have built ;
Their hearts by nature are unclean,
And all their actions guilt.
- 2 Let Jew and Gentile stop their mouths.
Without a murmuring word,
And the whole race of Adam stand
Guilty before the Lord.
- 3 In vain we ask God's righteous law
To justify us now,
Since to convince and to condemn,
Is all the law can do.
- 4 Jesus, how glorious is thy grace,
When in thy name we trust !
Our faith receives a righteousness
That makes the sinner just.

HYMN 3. c. m. *Original Sin.*

- 1 **O**UR natural and our federal head
In Paradise was placed,
In his Creator's image made,
With strength and wisdom graced.
- 2 Bless'd with the joys of innocence,
Firm and secure he stood,
Till he debas'd his soul to sense,
And ate the unlawful food.
- 3 Now back with humble shame we look
On our original ;
How is our nature dash'd and broke
In our first father's fall !
- 4 To all that's good, averse, and blind,
But prone to all that's ill ;
What dreadful darkness veils our mind !
How obstinate our will !

- 5 Conceived in sin (O wretched state!)
 Before we draw our breath,
 The first young pulse begins to beat
 Depravity and death.
- 6 Wild and unwholesome as the root,
 Will all the branches be;
 How can we hope for living fruit
 From such a deadly tree?
- 7 What mortal power from things unclean
 Can pure productions bring?
 Who can command a vital stream
 From an infected spring?
- 8 Yet, mighty God, thy wondrous love
 Can make our nature clean,
 While Christ and grace prevail above,
 The tempter, death and sin.
- 9 The second Adam can restore
 The ruins of the first;
Hosanna to that sovereign power
 That new-creates our dust!

PART II. P. M. *We must be born again.*

- 10 Hear the terms that never vary,
 "To repent and to believe;"
 Both of these are necessary,
 Both from Jesus we receive.
 O then sinner duly ponder
 These, in thine impartial mind:
 And ne'er think to put asunder
 What the Lord has wisely join'd.
- 11 No high words of ready talkers,
 No mere doctrines will suffice;
 Broken hearts and humble walkers,
 These are dear in Jesu's eyes.

Tinkling sounds of disputation,
 Naked knowledge, all are vain ;
 Every soul that gains salvation
 Must, and shall BE BORN AGAIN.

HYMN 4. L. M. *The Justice of God.*

- 1 **E**TERNAL King! the greatest, best,
 For ever glorious, ever blest ;
 The great I AM, Jehovah, Lord,
 By seraphim and saint adored.
- 2 Exalted in perfections bright,
 Too dazzling far for mortal sight,
 Thou reign'st supreme o'er those who dwell
 In heaven above, on earth, or hell.
- 3 Thy creatures all on thee depend,
 Their being's author, and their end ;
 The God who made, upholds them still,
 And rules them by his sovereign will.
- 4 Though cloathed with majesty and might,
 The judge of all the world does right,
 In equal balance holds the scale
 Where truth and equity prevail.
- 5 Justice, the firm foundation lays,
 Of all thy laws, thy works, and ways ;
 Obedient souls will ever find
 A God that's faithful, loving, kind.
- 6 But he who sins, must die accursed,
 A God all mercy is unjust ;
 Cursed is the man who dares withdraw
 Obedience from thy holy law.
- 7 Where then, great God, or how shall we
 Approach thy dreadful majesty !
 Thy sacred law we oft have broke,
 And stand obnoxious to thy stroke.

- 8 But O thou holy, just, and true !
 Though justice must have all its due,
 Thou canst be just, yet justify,
 The soul that doth on Christ rely.
- 9 O boundless wisdom, love and power !
 Thy matchless mercy we adore,
 That found out this amazing plan
 To save thy ruined creature, man.
- 10 We plead the suff'rings of thy Son,
 We plead his righteousness alone ;
 He bore the curse, whence thou art just
 In pardoning those who were accursed.

HYMN 5. L. M. *A Saviour is necessary.*

- 1 **E**NSLAVED by sin and bound in chains
 Beneath its dreadful tyrant sway,
 And doom'd to everlasting pains,
 We wretched guilty captives lay.
- 2 Nor can our arm procure our peace ;
 Nor will the world's collected store
 Suffice to purchase our release ;
 A thousand worlds were all too poor.
- 3 A Saviour, man, and mighty God,
 A glorious ransom must procure ;
 Justice divine demands his blood,
 And nothing less can life insure.
- 4 Jesus the man, the mighty God,
 This all-sufficient ransom paid :
 The Mediator's precious blood
 For wretched sinners has been shed.
- 5 Jesus the sacrifice became,
 To rescue guilty souls from hell ;
 The spotless, bleeding, dying Lamb,
 Beneath avenging justice fell.

- 6 Amazing justice ! love divine !
 O may our grateful hearts adore
 The matchless grace, nor yield to sin;
 Nor wear its cruel fetters more !

HYMN 6. L. M. *Emmanuel.*

- 1 **M**Y song shall bless the Lord of all,
 My praise shall climb to his abode ;
 Thee, Saviour, by that name I call,
 The great supreme, the mighty God.
- 2 As much, when in the manger laid,
 Almighty Ruler of the sky ;
 As when the six days' work he made,
 Fill'd all the morning-stars with joy.
- 3 Of all the crowns Jehovah bears,
 Salvation is his dearest claim ;
 That gracious sound well pleased he hears,
 And owns, Emmanuel for his name.
- 4 As man, he pities my complaint ;
 His power and truth are all divine ;
 As God supreme, he cannot faint,
 Salvation's sure, and will be mine.

PART II. *The Messiah is come.*

- 5 Messiah's come—with joy behold
 The days by prophets long foretold ;
 Judah, thy royal sceptre's broke,
 And time still proves what Jacob spoke.
- 6 Daniel, thy weeks are all expired,
 The time prophetic seals required :
 Cut off for sins, but not his own,
 Thy prince Messiah did atone.
- 7 Thy famous temple, Solomon,
 Is by the latter far out-shone :
 It wanted not thy glittering store,
 Messiah's presence graced it more.

- 8 We see the prophecies fulfill'd
 In Jesus that most wondrous child :
 His birth, his life, his death combine
 To prove his character divine.
- 9 Jesus, thy gospel firmly stands
 A blessing to these favour'd lands :
 No infidel shall be our dread,
 Since thou art risen from the dead.

HYMN 7. s. m. *All Men are not saved.*

- 1 **D**ESTRUCTION's dangerous road
 What multitudes pursue !
 While that which leads the soul to God,
 Is known or sought by few.
- 2 Believers enter in
 By Christ, the living door ;
 But they who will not leave their sin,
 Must perish evermore.
- 3 If self must be denied,
 And sin forsaken quite ;
 They rather choose the way that's wide,
 And strive to think it right.
- 4 Encompassed by a throng,
 On numbers they depend ;
 They think so many can't be wrong,
 And miss a happy end.
- 5 But numbers are no mark
 That men will right be found ;
 A few were saved in Noah's ark
 For many millions drowned.
- 6 Obey the gospel call,
 And enter while you may ;
 The flock of Christ remains still small,
 And none are safe but they.

- 7 Lord, open sinners' eyes,
 Their awful state to see ;
 And make them, ere the storm arise,
 To thee for safety flee.

PART II. *Faith.*

- 8 Faith !—'tis a precious grace,
 Were'er it is bestowed !
 It boasts of a celestial birth,
 And is the gift of God !
- 9 Jesus it owns a King,
 An all-atoning Priest,
 It claims no merit of its own,
 But finds it all in Christ.
- 10 To him it leads the soul,
 When filled with deep distress ;
 Appropriates his precious blood,
 And trusts his righteousness.
- 11 Since 'tis thy work alone,
 And that divinely free ;
 Lord, send the spirit of thy Son
 To work this faith in me.

PART III. C. M. *The Creed.*

- 12 In God the Father I believe,
 Who heaven and earth did frame,
 By his almighty word ; his praise
 And glory to proclaim.
- 13 With firmest confidence my soul
 Depends on him alone ;
 For he my God and Father is,
 Through Jesus Christ his Son.
- 14 His holy Providence upholds,
 And rules supreme o'er all ;
 I therefore will rejoice in him,
 Whatever doth befall.

- 15 I do believe in Jesus Christ,
His only Son, our Lord,
Begotten from eternity,
The everlasting word.
- 16 Who was conceived by the power
Of God the Holy Ghost ;
And of the virgin Mary born,
To save that which was lost.
- 17 He under *Pilate's* tyranny,
To shame and death was doomed ;
Was crucified to prove his death,
He also was entombed.
- 18 The wrath of an offended God
On him, our surety, fell :
In soul distress, he, as it were,
Descended into hell.
- 19 He rose the third day from the grave,
A mighty conqueror,
O'er sin, death, hell, and all his foes,
And lives for evermore.
- 20 He into heaven, most gloriously,
In triumph did ascend ;
To plead our cause ; his church to bless,
He sits at God's right hand.
- 21 From whence he shall appear again,
In splendid majesty,
To judge the world in righteousness,
His saints to glorify.
- 22 I in the Holy Ghost believe,
A person real, and one
In essence, power, eternity,
With Father and with Son.
- 23 An holy catholic church I own,
The heirs of heaven design'd ;

By union one to Christ their head,
And one another join'd.

24 Redemption, through the blood of Christ,
I heartily embrace ;
Even the forgiveness of my sins,
The gift of sovereign grace.

25 The resurrection of the dead,
Sincerely I maintain ;
My soul and body glorified,
With Christ shall live and reign.

26 The hopes of everlasting life,
My fainting soul sustain ;
Let God for ever be ador'd,
Let all men say, *Amen !*

27 To Father, Son, and Holy Ghost,
The God whom we adore,
Be glory, as it was, is now,
And shall be evermore.

HYMN 8. L. M. *The Trinity.*

1 **T**O comprehend the Three in One
Is more than highest angels can ;
Or what the Trinity has done
From death and hell to ransom man.

2 But all believers this may boast
(A truth from nature never learn'd)
That Father, Son, and Holy Ghost,
To save their souls are all concern'd.

3 The Father's love in this we find ;
He made his Son our sacrifice.
The Son in love his life resigned.
The Holy Ghost this blood applies.

4 Thus we the Trinity can praise
One only God, through Christ our King ;

Our grateful hearts and voices raise
In faith and love ; while thus we sing ;

- 5 Glory to God the Father be ;
Because he sent his Son to die.
Glory to God the Son ; that he
Did with such willingness comply.
- 6 Glory to God the Holy Ghost,
Who to our hearts this love reveals.
Thus God three-one to sinners lost
Salvation *sends, procures, and seals.*

HYMN 9. L. M. *God the Father, Almighty
Creator.*

- 1 **A**LMIGHTY God we praise, and own,
Thee our Creator, King alone ;
All things were made to honour thee,
O Father of eternity.
- 2 To thee all angels loudly cry,
The heavens and all the powers on high,
Cherubs and seraphims proclaim,
And cry, thrice holy to thy name.
- 3 Lord God of hosts thy presence bright
Fills heaven and earth with beauteous light ;
The apostles' happy company,
And ancient prophets all praise thee.
- 4 The crowned martyrs' noble host,
The holy church in every coast,
Their Maker for their Father own,
Now reconciled in Christ his Son.

HYMN 10. c. m. *Providence.*

- 1 **G**OD moves in a mysterious way,
His wonders to perform ;
He plants his footsteps in the sea,
And rides upon the storm.

- 2 Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will.
- 3 Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.
- 4 Judge not the Lord by feeble sense,
But trust him for his grace ;
Behind a frowning Providence,
He hides a smiling face.
- 5 His purposes will ripen fast,
Unfolding every hour ;
The bud may have a bitter taste,
But sweet will be the flower.
- 6 Blind unbelief is sure to err,
And scan his work in vain ;
God is his own interpreter,
And he will make it plain.

PART II. P. M. *The Lord will provide*

- 7 Though troubles assail,
And dangers affright,
Though friends should all fail,
And foes all unite :
Yet one thing secures us,
Whatever betide,
The scriptures assure us,
The Lord will provide.
- 8 The birds without barn
Or store-house, are fed ;
From them let us learn
To trust for our bread :
His saints what is fitting,
Shall ne'er be denied

So long as 'tis written,
The Lord will provide.

9 We may, like the ships,
By tempests be tost
On perilous deeps,
But cannot be lost :
Though satan enrages,
The wind and the tide,
The promise engages,
The Lord will provide.

10 His call we obey,
Like Abraham of old,
Not knowing our way,
But faith makes us bold ;
For though we are strangers
We have a good guide,
And trust in all dangers,
The Lord will provide.

11 When satan appears
To stop up our path,
And fill us with fears,
We triumph by faith ;
He cannot take from us,
Though oft he has tried,
'This heart-cheering promise,
The Lord will provide.

12 He tells us we're weak,
Our hope is in vain,
The God that we seek
We ne'er shall obtain ;
But when such suggestions
Our spirits have plied,
This answers all questions,
The Lord will provide.

- 13 No strength of our own,
Or goodness we claim,
Yet since we have known
The Saviour's great name ;
In this our strong tower
For safety we hide,
The Lord is our power,
The Lord will provide.
- 14 When life sinks apace,
And death is in view,
This word of his grace
Shall comfort us through :
No fearing or doubting
With Christ on our side,
We hope to die shouting,
The Lord will provide.

HYMN 11. C. M. *The Name of Jesus.*

- 1 **I**'M not ashamed to own my Lord,
Or to defend his cause,
Maintain the honour of his word,
The glory of his cross.
- 2 Jesus, my God ! I know his name ;
His name is all my trust ;
Nor will he put my soul to shame,
Nor let my hope be lost.
- 3 Firm as his throne his promise stands,
And he can well secure
What I've committed to his hands
Till the decisive hour.
- 4 Then will he own my worthless name
Before his Father's face,
And in the new Jerusalem
Appoint my soul a place.

PART II. L.M. *Jesus the only Saviour.*

- 5 Jesus, the spring of joys divine,
Whence all our hopes and comforts flow :
Jesus, no other name but thine
Can save us from eternal woe.
- 6 In vain would boasting reason find
The way to happiness and God ;
Her weak directions leave the mind
Bewilder'd in a dubious road.
- 7 No other name will heaven approve ;
Thou art the true, the living way,
(Ordain'd by everlasting love,)
To the bright realms of endless day.
- 8 Safe lead us through this world of night,
And bring us to the blissful plains,
The regions of unclouded light,
Where perfect joy for ever reigns.

HYMN 12. C.M. *The Offices of Christ.*

- 1 **W**E bless the prophet of the Lord,
That comes with truth and grace ;
Jesus, thy spirit, and thy word,
Shall lead us in thy ways.
- 2 We reverence our high-priest above,
Who offer'd up his blood,
And lives to carry on his love,
By pleading with our God.
- 3 We honour our exalted King ;
How sweet are his commands !
He guards our souls from hell and sin,
By his almighty hands.
- 4 Hosanna to his blessed name,
Who saves by glorious ways ;
The anointed Saviour has a claim
To our immortal praise.

PART II. L.M. *The Christian.*

- 5 Honour and happiness unite
 To make the christian's name a praise ;
 How fair the scene, how clear the light,
 That fills the remnant of his days !
- 6 A kingly character he bears,
 No change his priestly office knows :
 Unfading is the crown he wears,
 His joys can never reach a close.
- 7 Of God anointed from on high,
 The truth he boldly will profess ;
 He dares to live and dares to die,
 His steps are dignity and grace.
- 8 The noblest creature seen below,
 Ordain'd to fill a throne above ;
 God gives him all he can bestow,
 His kingdom of eternal love.

HYMN 13. L.M. *Christ the eternal Son of God.*

- 1 **O** CHRIST thou glorious King, we own
 Thee to be God's eternal Son :
 The Father's fulness, life divine,
 Mysteriously are also thine.
- 2 When rolling years brought on the day,
 Foretold and fix'd for this display,
 Thou, our deliverance to obtain,
 Didst not the virgin's womb disdain.
- 3 At God's right hand, now, Lord, thou'rt plac'd,
 And with thy Father's glory grac'd,
 There to remain till thou shalt come,
 As judge to pass our final doom.
- 4 From day to day, O Lord, do we
 On high exalt and honour thee :
 Thy name we worship and adore,
 World without end, for evermore.

PART II. C. M. *Christ the Lord of his People.*

- 5 Backsliders, who your misery feel,
Attend your Saviour's call;
Return, he'll your backslidings heal;
O crown him Lord of all.
- 6 Though crimson sin increase your guilt,
And painful is your thrall;
For broken hearts his blood was spilt;
O crown him Lord of all.
- 7 Take with you words, approach his throne,
And low before him fall:
He understands the spirit's groan:
O crown him Lord of all.
- 8 Whoever comes he'll not cast out,
Although your faith be small;
His faithfulness you cannot doubt;
O crown him Lord of all.

HYMN 14. L. M. *The Incarnation.*

- 1 **T**HE Virgin's promis'd Son is born;
Behold the expected child appear:
Let infidels forbear their scorn,
For God himself approaches near.
- 2 The government of earth and seas
Upon his shoulders shall be laid;
His wide dominions shall increase,
And honours to his name be paid.
- 3 Jesus the holy child shall sit
High on his Father David's throne,
Shall crush his foes beneath his feet,
And reign to ages yet unknown.

PART II. P. M. *The eternal Son of God took
upon him the very Nature of Man.*

- 4 God *with us!* O glorious name!
Let it shine in endless fame:

God and man in Christ unite,
O mysterious depth and height !

5 God *with us* ! the eternal Son
Took our soul, our flesh, and bone ;
Now, ye saints, his grace admire,
Swell the song with holy fire.

6 God *with us* ! but tainted not
With the first transgressor's blot ;
Yet did he our sins sustain,
Bear the guilt, the curse, the pain.

7 God *with us* ! O wondrous grace !
Let us see him face to face,
That we may *Emmanuel* sing,
As we ought, our God and King.

PART III. C. M. *The Mediator born for glorious Purposes.*

8 Hark the glad sound ! the Saviour's come !
The Saviour promis'd long !
Let every heart prepare a throne,
And every voice a song.

9 On him the Spirit largely pour'd
Exerts its sacred fire ;
Wisdom and might, and zeal and love
His holy breast inspire.

10 He comes the prisoners to release,
In *satan's* bondage held ;
The gates of brass before him burst,
The iron fetters yield.

11 He comes from thickest films of vice
To clear the mental ray,
And on the eye-balls of the blind
To pour celestial day.

12 He comes the broken heart to bind,
The bleeding soul to cure,

And with his righteousness and grace
To enrich the humble poor.

13 His gospel trumpets publish loud
The *jubilee* of the Lord ;
His people are redeemed now,
Their heritage restored.

14 Our glad *Hosannas*, Prince of peace,
Thy welcome shall proclaim ;
And heaven's eternal arches ring
With thy beloved name.

HYMN 15. L. M. *He suffered.*

1 **O** LORD, when faith with fixed eyes
Beholds thy wondrous sacrifice,
Love rises to an ardent flame,
And we all other hope disclaim.

2 With cold affections who can see
The thorns, the scourge, the nails, the tree,
The flowing tears, and crimson sweat,
Thy bleeding hands, and head, and feet !

3 Jesus, what millions of our race
Have been the triumphs of thy grace,
And millions more to thee shall fly,
And on thy sacrifice rely.

4 The sorrow, shame and death were *thine*,
And all the stores of wrath divine !
Ours are the pardon, life and bliss :
What love can be compared to this !

PART II. *He was crucified.*

5 Stretched on the cross the Saviour dies,
Hark ! his expiring groans arise !
See, from his hands, his feet, his side,
Runs down the sacred crimson tide !

6 Believers now, behold the man,
The man of grief condemn'd for you,

The Lamb of God for sinners slain,
Weeping to Calvary pursue.

- 7 His sacred limbs they stretch, they tear,
With nails they fasten to the wood—
His sacred limbs—exposed and bare,
Or only covered with his blood.
- 8 See there ! his temples crowned with thorns,
His bleeding hands extended wide,
His streaming feet transfixed and torn,
The fountain gushing from his side.
- 9 Thou dear, thou suff'ring Son of God,
How doth thy heart to sinners move !
Sprinkle on us thy precious blood,
Constrain us with thy dying love !

HYMN 16. L. M. *The death of Christ was necessary.*

- 1 **I**MMORTAL God, on thee we call,
The great original of all ;
Through thee we are, to thee we tend,
Our sure support, our glorious end.
- 2 We praise that wise mysterious grace,
That pitied our revolted race,
And *Jesus* our great covenant-head,
The captain of salvation made.
- 3 Thy *justice* doom'd that he must die,
Who for our sins would satisfy ;
His death was therefore fixed of old,
And in thy word of *truth* foretold.
- 4 A scene of wonders here we see,
Worthy thy Son, and worthy thee ;
And while this theme employs our tongues,
All heaven unites its sweetest songs.

PART II. *Death to the Believer desirable.*

- 5 While on the verge of life I stand,
And view the scene on either hand,

My spirit struggles with my clay,
And longs to wing its flight away.

6 Where Jesus dwells my soul would be ;
And faints my much-lov'd Lord to see ;
Earth, twine no more about my heart,
For 'tis far better to depart.

7 Come, ye angelic envoys, come,
And lead the willing pilgrim home !
Ye know the way to Jesus' throne,
Source of my joys, and of your own.

8 That blissful interview, how sweet !
To fall transported at his feet !
Rais'd in his arms, to view his face,
Through the full beamings of his grace !

9 As with a *Seraph's* voice to sing !
To fly as on a *Cherub's* wing !
Performing, with unwearied hands,
The present Saviour's high commands.

10 Yet, with these prospects full in sight,
We'll wait thy signal for the flight ;
For while thy service we pursue,
We find a heaven in all we do.

PART III. C. M. *He descended into Hell.*

11 And did the holy and the just,
The Sovereign of the skies,
Stoop down to wretchedness and dust,
That guilty worms might rise ?

12 Yes, the Redeemer in his soul
Sustained the pains of hell ;
The wrath of God without control,
On him our surety fell.

13 He took the dying sinner's place,
And suffer'd in his stead ;

For man (O miracle of grace !)

For man the Saviour bled !

14 Dear Lord, what heavenly wonders dwell
In thy atoning blood !

By this are sinners snatch'd from hell,
And rebels brought to God.

15 Jesus, my soul adoring, bends,
To love so full, so free ;

And may I hope that love extends
Its sacred power to me ?

16 What glad return can I impart
For favours so divine ?

O take my all—this worthless heart,
And make it only thine.

HYMN 17. L. M. *The Resurrection of Christ.*

1 'TIS *finished*, the Redeemer cries ;
Then lowly bows his fainting head ;
And soon the expiring sacrifice
Sinks to the regions of the dead.

2 'Tis *done*—the mighty work is done !
For men or angels much too great ;
Which none, but God's eternal Son,
Or would attempt or could complete.

3 'Tis *done*—old things are past away,
And a new state of things begun ;
A kingdom which shall ne'er decay,
But shall out-last the circling sun.

4 A new account of time begins,
Now our dear Lord resumes his breath,
Charg'd with our sorrows and our sins,
Our lives to ransom by his death.

5 Once he was dead, but now he reigns,
He lives, he lives; he lives again :

Let's tell our joys in pious strains,
And spread the glory of his name.

HYMN 18. L. M. *He ascended into Heaven.*

- 1 **O**UR Lord is risen from the dead,
Our Jesus is gone up on high ;
The powers of hell are captive led,
Dragg'd to the portals of the sky.
- 2 There his triumphal chariot waits,
And angels chant the solemn lay ;
"Lift up your heads, ye heavenly gates,
"Ye everlasting doors, give way !"
- 3 Loose all your bars of massy light,
And wide unfold the radiant scene ;
He claims those mansions as his right,
Receive the King of glory in.
- 4 "Who is the King of glory, who ?"
The Lord that all his foes o'ercame,
The world, sin, death, and hell o'erthrew,
And Jesus is the conqueror's name.
- 5 Lo ! his triumphant chariot waits,
And angels chant the solemn lay,
"Lift up your heads, ye heavenly gates !
"Ye everlasting doors give way !"
- 6 "Who is the King of glory, who ?"
The Lord of boundless power possest,
The King of saints and angels too,
God over all, for ever blest !

HYMN 19. L. M. *He sitteth at the right hand
of God.*

- 1 **J**ESUS the Lord our souls adore,
A painful suff'rer now no more ;
High on his Father's throne he reigns
O'er earth, and heaven's extensive plains.

- 2 His race for ever is complete ;
 For ever undisturb'd his seat ;
 Myriads of angels round him fly,
 And sing his well-gain'd victory.
- 3 Yet 'midst the honours of his throne,
 He joys not for himself alone ;
 His meanest servants share their part,
 Share in that royal tender heart.
- 4 Raise, raise, my soul, thy raptur'd sight
 With sacred wonder and delight ;
Jesus at God's right hand now see
 Enter'd within the veil for thee.

PART II. *Christ will come to judge the World.*

- 5 Now to the Lord, that made us know
 The wonders of his dying love,
 Be humble honours paid below,
 And strains of nobler praise above.
- 6 'Twas he that cleans'd our foulest sins,
 And wash'd us in his richest blood ;
 'Tis he that makes us priests and kings,
 And brings us rebels near to God.
- 7 To Jesus, our atoning Priest,
 To Jesus, our superior King,
 Be everlasting power confessed,
 And every tongue his glory sing.
- 8 Behold, on flying clouds he comes,
 And every eye shall see his face ;
 Though with our sins we pierced him once ;
 He now displays his pardoning grace.
- 9 The unbelieving world shall wail,
 While we rejoice to see the day,
Come, Lord: nor let thy promise fail,
 Nor let thy chariots long delay.

HYMN 20. L. M. *God the Holy Ghost.*

- 1 **E**TERNAL Spirit ! we confess
 And sing the wonders of thy grace ;
 Thy power conveys our blessings down
 From God the Father and the Son.
- 2 Enlighten'd by thine heavenly ray,
 Our shades and darkness turn to day ;
 We learn the meaning of thy word,
 And find salvation in the Lord.
- 3 Thy power and glory works within,
 And breaks the chains of reigning sin ;
 Doth our imperious lusts subdue,
 And forms our wretched hearts anew.
- 4 The troubled conscience knows thy voice,
 Thy cheering words awake our joys ;
 Thy words allay the stormy wind,
 And calm the surges of the mind.

HYMN 21. L. M. *The Church.*

- 1 **W**E are a garden walled around,
 Chosen and made peculiar ground ;
 A little spot enclosed by grace,
 Out of the world's wide wilderness.
- 2 Like trees of myrrh and spice, we stand,
 Planted by God the Father's hand ;
 And all his springs in Sion flow,
 To make the young plantation grow.
- 3 Awake, O heavenly wind, and come,
 Blow on this garden of perfume ;
 Spirit divine, descend, and breathe
 A gracious gale on plants beneath.
- 4 Make our best spices flow abroad,
 To entertain our Saviour, God :
 And faith, and love, and joy appear,
 And every grace be active here.

PART II. S. M. *Communion of Saints.*

- 5 Blest be the tie that binds
 Our hearts in christian love ;
 The fellowship of kindred minds
 Is like to that above.
- 6 Before our Father's throne
 We pour our ardent prayers ;
 Our fears, our hopes, our aims are one,
 Our comforts and our cares.
- 7 We share our mutual woes ;
 Our mutual burdens bear ;
 And often for each other flows
 The sympathizing tear.
- 8 Allied to Christ our head,
 We act, we grow, and thrive ;
 Nor will he leave us with the dead,
 While he remains alive.
- 9 This glorious hope revives
 Our courage by the way ;
 While each in expectation lives,
 And longs to see the day.
- 10 From sorrow, toil, and pain,
 And sin we shall be free ;
 And perfect love and friendship reign
 Through all eternity.

PART III. L. M. *Forgiveness of Sins.*

- 11 Supreme in mercy, who shall dare
 With thy compassion to compare ;
 For Jesus' sake thou dost forgive,
 And bid the trembling sinner live.
- 12 Millions of our transgressions past,
 Cancelled behind thy back are cast ;
 Thy grace, a sea without a shore,
 O'erflows them, and they rise no more.

- 13 And lest new legions shall invade,
And make the pardoned soul afraid,
Our inbred lusts thou wilt subdue,
And form degenerate hearts anew.
- 14 Thy truth to *Jacob* shall prevail ;
Thy oath to *Abraham* cannot fail ;
The hope of saints in ancient days,
Which ages yet unborn shall praise.

HYMN 22. L. M. *Resurrection of the Dead.*

- 1 **B**LEST *Jesus*, source of every grace,
From far to view thy smiling face,
While absent thus by faith we live,
Exceeds all joy that faith can give.
- 2 But O ! what extacy unknown
Fills the wide circle round thy throne,
Where every rapturous hour appears
Nobler than millions of our years !
- 3 Millions by millions multiplied,
Shall ne'er thy saints from thee divide ;
But the bright legions live and praise
Through all thy own immortal days.
- 4 O happy dead, in thee that sleep,
While o'er their mouldering dust we weep !
O faithful Saviour, who shalt come
That dust to ransom from the tomb !
- 5 While thine unerring word imparts
So rich a cordial to our hearts,
Through tears our triumphs shall be shown,
Though round their graves, and near our own.

PART II. C. M. *Life everlasting.*

- 6 Amazing grace ! (how sweet the sound !)
That saved a wretch like me !

- I once was lost, but now am found,
Was blind, but now I see.
- 7 'Twas grace that taught my heart to fear,
And grace my fears relieved ;
How precious did that grace appear,
The hour I first believed !
- 8 Through many dangers, toils and snares,
I have already come ;
'Tis grace has brought me safe thus far,
And grace will lead me home.
- 9 The Lord has promised good to me,
His word my hope secures ;
He will my shield and portion be,
As long as life endures.
- 10 Yes, when this flesh and heart shall fail,
And mortal life shall cease ;
I shall possess within the veil,
A life of joy and peace.
- 11 There joys unseen by mortal eyes,
Or reason's feeble ray,
In ever blooming prospects rise,
Unconscious of decay.
- 12 Then now on faith's sublimest wing,
Let ardent wishes rise
To those bright scenes where pleasures spring,
Immortal in the skies.

HYMN 23. L. M. *Justification.*

- 1 **L**ORD, thy imputed righteousness
My beauty is, my glorious dress ;
'Midst flaming worlds in this array'd,
With joy shall I lift up my head.
- 2 When from the dust of death I rise,
To take my mansion in the skies,

E'en then shall this be all my plea,
 "Jesus hath liv'd and died for me."

3 Bold shall I stand in that great day,
 For who aught to my charge shall lay ?
 While through thy blood absolv'd I am,
 From sin's tremendous curse and shame.

4 Thus Abraham the friend of God,
 Thus all the armies bought with blood,
 By faith on thee alone relied,
 And in the Lord were justified.

5 This spotless robe the same appears
 When ruined nature sinks in years :
 No age can change its glorious hue,
 The robe of Christ is ever new.

6 O ! let the dead now hear thy voice !
 Bid, Lord, thy mourning ones rejoice ;
 Their beauty this, their glorious dress,
 "Jesus, the Lord our righteousness."

HYMN 24. L. M. *Our Works are no part of our
 Righteousness before God.*

1 **N**O more, my God, I boast no more
 Of all the duties I have done ;
 I quit the hopes I held before,
 To trust the merits of thy Son.

2 Now, for the love I bear his name,
 What was my gain, I count my loss ;
 My former pride I call my shame,
 And nail my glory to his cross.

3 Yes, and I must and will esteem
 All things but loss for Jesus' sake ;
 O may my soul be found in him,
 And of his righteousness partake !

4 The best obedience of my hands
 Dares not appear before thy throne ;

But faith can answer thy demands,
By pleading what my Lord has done.

HYMN 25. c. m. *The Sacraments.*

- 1 **M**Y Saviour God, my sovereign Prince,
Reigns far above the skies ;
But brings his graces down to sense,
And helps my faith to rise.
- 2 My eyes and ears shall bless his name,
They read and hear his word ;
My touch and taste shall do the same.
When they receive the Lord.
- 3 Baptismal water is designed
To seal his cleansing grace,
While at his feast of bread and wine
He gave his saints a place ;
- 4 But not the waters of a flood
Can make my flesh so clean,
As by his spirit and his blood
He'll wash my soul from sin.
- 5 Not choicest meats, or noblest wines,
So much my heart refresh,
As when my faith goes through the signs,
And feeds upon his flesh.
- 6 I love the Lord, that stoops so low,
To give his word a seal :
But the rich grace his hands bestow,
Exceeds the figures still.

HYMN 26. r. m. *Baptism.*

- 1' **T**WAS the commission of our Lord,
Go teach the nations and baptize,
The nations have received the word
Since he ascended to the skies.
- 2 He sits upon th' eternal hills,
With grace and pardon in his hands.

And sends his covenant, with the seals,
To bless the distant heathen lands.

- 3 *Repent. and be baptiz'd*, he saith,
For the remission of your sins ;
And thus our sense assists our faith,
And shews us what his gospel means.
- 4 Our souls he washes in his blood,
As water makes the bod clean ;
And the good spirit of our God
Descends like purifying rain.
- 5 Thus we engage ourselves to thee,
And seal our covenant with the Lord ;
O may the great eternal Three
In heaven our solemn vows record !

HYMN 27. C. M. *Infant Baptism.*

- 1 **T**HUS saith the mercy of the Lord,
I'll be a God to thee ;
I'll bless thy numerous race, and they
Shall be a seed to me.
- 2 Abraham believed the promised grace,
And gave his child to God ;
But water seals the blessing now
That once was sealed with blood.
- 3 Jesus the ancient faith confirms,
To our great Fathers given ;
He takes young children to his arms,
And calls them heirs of heaven.
- 4 Our God, how faithful are his ways !
His love endures the same :
Nor from the promise of his grace
Blots out the children's name.
- 5 With the same blessing grace endows
The Gentile and the Jew ;

If pure and holy be the root,
Such are the branches too.

6 Then let the children of the saints
Be dedicate to God ;
Pour out thy Spirit on them, Lord !
And wash them in thy blood.

7 Thus to the parents and their seed
Shall thy salvation come,
And numerous households meet at last
In one eternal home.

8 Thy faithful saints, eternal King !
This precious truth embrace ;
To thee their infant offspring bring,
And humbly claim thy grace.

HYMN 28. L. M. *The Lord's Supper.*

1 'T WAS on that dark, that doleful night,
When powers of earth and hell arose
Against the Son of God's delight,
And friends betray'd him to his foes :

2 Before the mournful scene began,
He took the bread, and blessed, and brake ;
What love through all his actions ran !
What wondrous works of grace he spake !

3 *This is my body broke for sin,
Receive and eat the living food ;*
Then took the cup, and blessed the wine ;
'Tis the new cov'nant in my blood.

4 *Do this (he cried) till time shall end,
In memory of your dying friend :*
*Meet at my table, and record
The love of your departed Lord.*

5 Jesus, the feast we'll celebrate,
We'll shew thy death, we'll sing thy name,
'Till thou return, and we shall eat
The marriage supper of the Lamb.

HYMN 29. s. m. *Bread and Wine.*

1 **J**ESUS invites his saints
 To meet around his board ;
 Here pardoned rebels sit and hold
 Communion with their Lord.

2 For food he gives his flesh ;
 He bids us drink his blood ;
 Amazing favour, matchless grace
 Of our descending God !

3 The holy elements
 Remain mere wine and bread,
 But signify and seal the love
 Of Christ our covenant head.

4 Let all our powers be join'd,
 His glorious name to raise :
 Pleasure and love fill every mind,
 And every voice be praise.

HYMN 30. c. m. *The one Sacrifice of Christ.*

1 **J**ESUS, in thee our eyes behold
 A thousand glories more
 Than the rich gems and polished gold
 The sons of Aaron wore.

2 They first their own burnt-off'rings brought,
 To purge themselves from sin ;
 Thy life was pure without a spot,
 And all thy nature clean

3 Fresh blood, as constant as the day,
 Was on their altar spilt ;
 But thy one off'ring takes away
 For ever all our guilt.

4 Their priesthood ran through several hands,
 For mortal was their race ;
 Thy never-changing office stands,
 Eternal as thy days.

- 5 Once, in the circuit of a year,
 With blood, but not his own,
 Aaron within the veil appears,
 Before the golden throne.
- 6 But Christ, by his own powerful blood,
 Ascends above the skies,
 And, in the presence of our God,
 Shows his own sacrifice.
- 7 Jesus, the King of glory, reigns,
 On Sion's heavenly hill ;
 He ever lives, who once was slain,
 And wears his priesthood still.

PART II. *The Communicant.*

- 8 How sweet and awful is the place,
 With Christ within the doors ;
 While everlasting love displays
 The choicest of her stores !
- 9 Here every bowel of our God
 With soft compassion rolls ;
 Here peace and pardon bought with blood,
 Is food for dying souls.
- 10 While all our hearts, and all our songs,
 Join to admire the feast,
 Each of us cries with thankful tongues,
 " Lord, why was I a guest ?
- 11 " Why was I made to hear thy voice,
 " And enter where there's room ;
 " When thousands make a wretched choice,
 " And rather starve than come ?
- 12 'Twas the same love that spread the feast,
 That sweetly forced us in ;
 Else we had still refus'd to taste,
 And perished in our sin.

- 13 Pity the hypocrites, O Lord,
 Direct them how to come ;
 Teach them to know and fear thy word,
 And bring the strangers home.
- 14 We long to see thy churches full,
 That all the chosen race
 May with one voice, and heart, and soul,
 Sing thy redeeming grace.

HYMN 31. L. M. *The Keys of the Kingdom of Heaven.*

- 1 **W**ITH what delight I raise my eyes,
 And view the courts where *Jesus*
Jesus, who reigns beyond the skies, [dwells!
 And here below his grace reveals.
- 2 Of God's own house the sacred key
 Is borne by that majestic hand ;
 Mansions and treasures there I see
 Subjected all to his command.
- 3 He shuts, and worlds might strive in vain
 The mighty obstacle to move ;
 He looses all their bars again,
 And who shall shut the gates of love ?
- 4 Fix'd in omnipotence, he bears
 The glories of his Father's name,
 Sustains his people's weighty cares,
 Through every changing age the same.
- 5 My little all I there suspend,
 Where the whole weight of heaven is hung :
 Secure I rest on such a friend,
 And into raptures wake my tongue.

HYMN 32. C. M. *Gratitude.*

- 1 **H**OW can I sink with such a prop,
 As my eternal God,

Who bears the earth's huge pillars up,
And spreads the heavens abroad ?

2 How can I die while Jesus lives,
Who rose and left the dead ?
Pardon and grace my soul receives,
From mine exalted head.

3 All that I am, and all I have,
Shall be for ever thine !
Whate'er my duty bids me give,
My cheerful hands resign.

4 Yet if I might make some reserve,
And duty did not call,
I love my God with zeal so great,
That I should give him all.

PART II. L. M. *Necessity of Good Works.*

5 So let our lips and lives express
The holy gospel we profess ;
So let our works and virtues shine,
To prove the doctrine all divine.

6 Thus shall we best proclaim abroad,
The honors of our Saviour God ;
When the salvation reigns within,
And grace subdues the power of sin.

7 Our flesh and sense must be deny'd,
Passion and envy lust and pride :
While justice, temp'rance, truth, and love,
Our inward piety approve.

8 Religion bears our spirits up,
While we expect that blessed hope,
The bright appearance of the Lord,
And faith stands leaning on his word.

HYMN 33. c. M. *Conversion.*

1 **N**OT the malicious or profane,
The wanton or the proud,

Nor thieves nor sland'ers, shall obtain,
The kingdom of our God.

2 Surprising grace ! and such were we
By nature and by sin,
Heirs of immortal misery,
Unholy and unclean.

3 But we are washed in Jesus' blood,
We're pardoned through his name ;
And the good Spirit of our God
Has sanctified our frame.

4 O for a persevering power,
To keep thy just commands !
We would defile our hearts no more,
No more pollute our hands.

PART II. S. M. *Dead to Sin.*

5 Shall we go on to sin,
Because thy grace abounds ?
Or crucify the Lord again,
And open all his wounds ?

6 Forbid it mighty God !
Nor let it e'er be said,
That we, whose sins are crucified,
Should raise them from the dead.

7 We will be slaves no more,
Since Christ hath made us free,
Has nailed our tyrants to his cross,
And bought our liberty.

HYMN 34. L. M. *First Command.*

1 **E**TERNAL God ! Almighty cause
Of earth and seas, and worlds unknown ;
All things are subject to thy laws ;
All things depend on thee alone.

2 Thy glorious Being singly stands,
Of all within itself possest ;

Controlled by none are thy commands ;
Thou from thyself alone art blest.

- 3 To thee alone ourselves we owe ;
Let heaven and earth due homage pay ;
All other gods we disavow,
Deny their claims, renounce their sway.
- 4 Spread thy great name through heathen lands ;
Their idol-deities dethrone ;
Reduce the world to thy command,
And reign, as thou art, God alone.

HYMN 85. L. M. *Second Commandment.*

- 1 **T**HOU art, O God ! a spirit pure,
Invisible to mortal eyes ;
Th' immortal, and th' eternal King,
The great, the good, the only wise.
- 2 Whilst nature changes, and her works
Corrupt, decay, dissolve and die,
Thy essence pure no change shall see,
Secure of immortality.
- 3 Thou great invisible ! what hand
Can draw thy image spotless fair ?
To what in heaven, to what on earth,
Can men the immortal King compare ?
- 4 Let stupid heathens frame their gods
Of gold and silver, wood and stone ;
Ours is the God that made the heavens,
JEHOVAH HE, and God alone.
- 5 My soul, thy purest homage pay,
In truth and spirit him adore ;
More shall this please than sacrifice
Than outward forms delight him more.

HYMN 36. L. M. *Third Commandment.*

- 1 **H**OLY and reverend is the name
Of our eternal King ;

- Thrice holy Lord ! the angels cry,
Thrice holy, let us sing.
- 2 Holy is he in all his works,
And truth is his delight ;
But sinners and their wicked ways
Shall perish from his sight.
- 3 The deepest reverence of the mind,
Pay, O my soul, to God ;
Lift with thy hands, a holy heart
To his sublime abode.
- 4 With sacred awe pronounce his name,
Abhor the lips profane ;
Let not thy tongue the Lord blaspheme,
Nor take his name in vain.
- 5 Thou holy God ! preserve my soul
From all pollution free ;
The pure in heart, and hands, and lips
Alone thy face shall see.

HYMN 37. L. M. *Religious Oaths.*

- 1 **L**ET those who bear the christian name
Their holy vows fulfil :
The saints, the followers of the Lamb,
Are men of conscience still.
- 2 True to the solemn oaths they take,
Though to their hurt they swear ;
Constant and just to all they speak,
For God their judge can hear.
- 3 Still with their lips their hearts agree,
Nor perjury devise :
They know the God of truth can see
Through every false disguise.

HYMN 38. L. M. *Fourth Command.*

- 1 **R**ETURN, my soul, enjoy thy rest,
Improve the day thy God has bless'd;
Another six days' work is done,
Another sabbath is begun.
- 2 Come, bless the Lord, whose love assigns
So sweet a rest to wearied minds ;
Provides a blest foretaste of heaven,
On this day more than all the seven.
- 3 O that our thoughts and thanks may rise,
As grateful incense, to the skies ;
And draw from Christ that sweet repose,
Which none, but he that feels it, knows.
- 4 This heavenly calm, within the breast,
Is the dear pledge of glorious rest,
Which for the church of God remains,
The end of cares, the end of pains.
- 5 With joy, great God, thy works we scan,
Creation's scene, redemption's plan ;
With praise, we think on mercies past,
With hope, we future pleasures taste.
- 6 In holy duties let the day,
In holy comforts pass away ;
How sweet, a sabbath thus to spend,
In hope of one that ne'er shall end !

HYMN 39. L. M. *Fifth Command.*

- 1 **G**REAT source of order, Maker wise!
Whose throne is high above the skies ;
We praise thy name ; thy laws ordain,
That order shall on earth obtain.
- 2 Let each inferior rank revere
All such as their superiors are ;
And let superiors also do
What's right by each inferior too.

- 3 To thee may each united house,
At morn and night present its vows ;
O may each family proclaim
The honours of thy glorious name.

PART II. C.M. *Honour to Magistrates.*

- 4 Eternal sovereign of the sky,
And Lord of all below,
We mortals to thy majesty
Our first obedience owe.
- 5 Our souls adore thy throne supreme,
And bless thy providence,
For magistrates of various name,
Our glory and defence.
- 6 Where laws and liberty combine
To make the nation blessed ;
There magistrates with lustre shine,
And states are governed best.
- 7 Nations on firm foundations stand,
While virtue finds reward ;
And sinners perish from the land,
By justice and the sword.
- 8 To magistrates be honour paid,
To laws obedience shown ;
But consciences and souls were made
To be the Lord's alone.

HYMN 40. L.M. *Sixth Command.*

- 1 **T**HO', Lord our hands have not been stain'd
With human blood, by thee restrain'd,
Yet O what seeds of murder wrought
In each revengeful word or thought !
- 2 Condemned, we fall before thy face,
Our only refuge is thy grace ;
O wash our souls from every sin,
And make our guilty conscience clean.

- 3 Let clamour, wrath and war be gone,
 Let bitter words no more be known ;
 Envy and spite for ever cease,
 Among the saints, the sons of peace.

HYMN 41. L. M. *The Seventh Command.*

1. **W**E own, O Lord, thy precepts just
 Against impure desires and lust,
 And mourn with grief and humble shame
 Our guilty and polluted frame.
- 2 In vain would be the rash pretence
 To plead a faultless innocence ;
 When all our nature is unclean,
 And soul and body stained with sin.
- 3 But what strong language can express
 Their guilt, and shame, and wretchedness,
 Who boldly dare their God defy,
 And with their lusts offend his eye !
- 4 O wash their souls from this' foul sin,
 And make their guilty conscience clean ;
 Great God create their hearts anew,
 And form their spirits pure and true.
- 5 Guard us blest Saviour by thy grace,
 Nor let temptations gain success ;
 Preserve the temples which are thine,
 That we in holiness may shine.

HYMN 42. c. m. *Eighth Command.*

- 1 **C**OME let us search our ways and try,
 Have they been just and right ?
 Is the great rule of equity
 Our practice and delight ?
- 2 What we would have our neighbour do,
 Have we still done the same ?
 And ne'er delay'd to pay his due,
 Nor injured his good name ?

- 3 In all we sell, in all we buy,
Is justice our design?
Do we remember God is nigh,
And fear the wrath divine?
- 4 In vain we talk of Jesus' blood,
And boast his name in vain,
If we can slight the laws of God,
And prove unjust to men.

PART II. L. M. *Honesty.*

- 5 Great God thy holy law commands
Strict honesty in our demands;
Forbids to plunder, steal or cheat,
'To practice falsehood or deceit.
- 6 Have we no righteous debt denied
From views dishonest or through pride?
Nor vex the poor with long delay,
And made them groan for want of pay?
- 7 O! if our honesty be gone
And leave our faith and hope alone;
If honesty be banished hence,
Religion is a vain pretence.

HYMN 43. c. M. *Ninth Command.*

- 1 **R**ELIGION is the chief concern
Of mortals here below:
May all its great importance learn,
Its sovereign virtue know.
- 2 Let deep repentance, faith, and love,
Be joined with godly fear;
And all our conversation prove
Our souls to be sincere.
- 3 Let with our lips our hearts agree,
Nor slandering words devise:

We know the God of truth can see
Through every false disguise.

4 Lord never let our envy grow,
To hear another's praise ;
Nor rob him of his honour due,
By base revengeful ways.

5 O God of truth help to detest
Whate'er is false or wrong,
That lies in earnest or in jest
May ne'er employ our tongue.

HYMN 44. L. M. *The Tenth Command.*

1 **W**HATE'ER thy lot on earth may be
Let it contentment yield to thee ;
Nor others envy, nor repine,
Nor covet aught that is not thine.

2 Justly hast thou forbidden, Lord,
Each murmuring motion, thought, or word ;
Justly requiring full content
With what thy providence hath lent.

3 But who can here lift up his eye
Before the Lord of hosts on high,
And say, " this precept I've obeyed,
Nor from it ever turned aside ?"

4 Alive without the law I stood,
And thought my state was safe and good ;
But when with power *this precept* came,
I saw my sin, and guilt, and shame.

5 Lord I adore thy saving love,
Which did from me the curse remove,
By hanging on the accursed tree,
And being made a curse for me !

PART II. C. M. *Sanctification on earth imperfect.*

6 Grace has enabled me to love
Thy holy law and will,

But sin has not yet ceased to move,
It tyrannizes still.

7 Hence often filled with dread alarms,
My peace and joy subside,
And I've employ for all the arms
The gospel has supplied.

8 Thus different powers within me strive,
While opposites I feel,
I grieve, rejoice, decline, revive,
As sin or grace prevail.

9 But Jesus hath his promise past ;
Sin with the body dies,
And grace in all his saints at last
Shall gain its victories.

PART III. L.M. *Practical Use of the Moral Law.*

10 Here, Lord, my soul convicted stands
Of breaking all thy ten commands :
And on me justly might'st thou pour
Thy wrath in one eternal shower.

11 But thanks to God, its loud alarms
Have warned me of approaching harms ;
And now, O Lord, my wants I see,
Lost and undone, I come to thee.

12 I know my fig-leaf righteousness
Can ne'er thy broken law redress ;
Yet in thy gospel plan I see
There's hope of pardon e'en for me.

13 There, I behold with wonder, Lord !
That Christ hath to thy law restored
Those honours on the atoning day,
Which guilty sinners took away.

14 Amazing wisdom, power and love,
Displayed to rebels from above !

Do thou, O Lord, my faith increase-
To love and trust thy plan of grace.

HYMN 45. L. M. *Prayer.*

- 1 **W**HERE is my God? does he retire
Beyond the reach of humble sighs?
Are these weak breathings of desire
Too languid to ascend the skies?
- 2 No, Lord, the breathings of desire,
The weak petition, if sincere,
Is not forbidden to aspire,
But reaches thy all-gracious ear.
- 3 Look up, my soul, with cheerful eye,
See where the great Redeemer stands,
The glorious advocate on high,
With precious incense in his hands.
- 4 He sweetens every humble groan,
He recommends each broken prayer:
Recline thy hope on him alone,
Whose power and love forbid despair.

PART II. *The Requisites and Subjects of Prayer.*

- 5 Prayer is appointed to convey
The blessings God designs to give:
Long as they live should christians pray;
They learn to pray when first they live.
- 6 If pain afflict, or wrongs oppress,
If cares distract, or fears dismay;
If guilt deject; if sin distress;
In every case look up and pray.
- 7 'Tis prayer supports the soul that's weak:
Though thought be broken, language lame,
Pray; if thou canst, or canst not, speak;
But pray with faith in Jesu's name.
- 8 Depend on him; thou canst not fail;
Make all thy wants and wishes known;

Fear not ; his merits must prevail ;
Ask but in faith, it shall be done.

PART III. P. M. *Lord's Prayer.*

- 9 Father of all ! eternal mind !
In uncreated light enshrined,
Immensely good, immensely great !
Thy children formed and blessed by thee,
With filial *love*, and *homage*, we
Fall prostrate at thy awful feet.
- 10 Thy name in hallowed strains be sung,
Let every heart and every tongue,
In the celestial concert join ;
In loving, serving, praising thee
We find our chief felicity :
But cannot add one jot to thine.
- 11 Thy righteous, mild, and sovereign reign,
Throughout creation's ample plan,
Let every thinking being own.
Lord in our hearts, where passions rude,
With fierce tumultuous rage, intrude,
Erect thy powerful, peaceful throne.
- 12 As angels round thy seat above,
With joyful haste, and ardent love,
Thy blest commands, attend, fulfil ;
So let thy creatures here below,
As far as thou hast given to know,
Perform thy good and sacred will.
- 13 On thee, we day by day depend,
Our being's author, and its end ;
Our daily wants, and need supply :
With healthful meat our bodies feed,
Our souls sustain with living bread,
Our precious souls which never die.

14 Extend thy grace to every fault ;
 Each sinful action, word, and thought,
 Oh ! let thy love our sins forgive ;
 For thou hast taught our hearts to show
 Divine forgiveness to our foe,
 Nor longer let resentment live.

15 Where tempting snares bestrew the way,
 To lead unwary minds astray,
 Permit us not therein to tread ;
 Unless thy gracious aid appear
 To avert the threat'ning danger near ;
 From our unguarded, heedless head.

16 Thy sacred name we thus adore,
 And thus thy choicest gifts implore,
 With *ardent, joyful, humble* mind ;
 Because thy power and glory prove
 Thy kingdom built on *wisdom, love,*
 Endless, triumphing, unconfined.

17 O Lord to whom we still repair,
 Accept of this our hearty prayer,
 Our trust is in thy mighty power ;
Amen, amen, we all express,
 With one accord thy name we bless,
 Thou art our safeguard and our tower.

HYMN 46. c.m. *Our Father which art in
 Heaven.*

1 **S**OVEREIGN of all the worlds on high,
 Allow our humble claim ;
 Nor while poor worms would raise their heads,
 Disdain a Father's name.

2 *Our Father God!* how sweet the sound !
 How tender and how dear !
 Not all the melody of heaven
 Could so delight the ear.

3 Come, sacred Spirit, seal the name
 On mine expanding heart ;
 And shew, that in Jehovah's grace
 I share a filial part.

4 Cheered by a signal so divine,
 Unwavering I believe :
 Thou know'st I *Abba*, Father, cry,
 Nor can thy word deceive.

HYMN 47. c. m. *Hallowed be thy Name.*

1 **A**MONG the princes, earthly gods,
 There's none hath power divine ;
 Nor are their names or works, O Lord,
 Or natures, like to thine.

2 Thy matchless power, thy sovereign sway,
 The nations shall adore ;
 Their long misguided prayers and praise
 To thee, O God, restore.

3 Let all confess thy name and know
 The wonders thou hast done ;
 Let all adore thee, God supreme,
 And own thee God alone.

4 While heaven and all who dwell on high,
 To thee their voices raise,
 Let the whole earth assist the sky,
 And join to advance thy praise.

HYMN 48. l. m. *Thy Kingdom come.*

1 **A**SCEND thy throne, almighty King,
 And spread thy glories all abroad ;
 Let thine own arm salvation bring,
 And be thou known the gracious God.

2 Let millions bow before thy seat,
 Let humble mourners seek thy face,
 Bring daring rebels to thy feet,
 Subdued by thy victorious grace.

3 -O let the kingdoms of the world
 Become the kingdoms of the Lord ;
 Let saints and angels praise thy name,
 Be thou through heaven and earth adored.

HYMN 49. L. M. *Thy Will be done on Earth
 as it is in Heaven.*

1 **T**HOU reign'st, O Lord, thy throne is high,
 Thy robes are light and majesty ;
 Thy power is sovereign to fulfil
 The holy counsels of thy will.

2 Thy will be done on earth below
 As 'tis in heaven ; thy grace bestow
 On us and all may we and they
 Renounce our wills, and thine obey.

3 While all the hosts of heaven rejoice
 To yield obedience to thy voice ;
 In constancy, and zeal, and love,
 May we resemble those above.

PART II. C. M. *Thy Providential Will be done.*

4 It is the Lord—enthroned in light,
 Whose claims are all divine ;
 Who has an undisputed right
 To govern me and mine.

5 It is the Lord—should I distrust,
 Or contradict his will ?
 Who cannot do but what is just,
 And must be righteous still.

6 It is the Lord—who gives me all
 My wealth, my friends, my ease ;
 And of his bounties may recall
 Whatever part he please.

7 It is the Lord—who can sustain
 Beneath the heaviest load,

From whom assistance I obtain
To tread the thorny road.

8 It is the Lord—whose matchless skill
Can from afflictions raise
Matter, eternity to fill
With ever growing praise.

9 It is the Lord—my covenant God,
Thrice blessed be his name!
Whose gracious promise, sealed with blood,
Must ever be the same.

10 His covenant will my soul defend,
Should nature's self expire:
And the great judge of all descend
In awful flames of fire.

11 And can my soul with hopes like these
Be sullen, or repine?
No, gracious God, take what thou please,
I'll cheerfully resign.

HYMN 50. L.M. *Give us this day our daily
Bread.*

1 **T**HROUGH all the various shifting scene
Of life's mist, fill or good;
Thy hand, O God, conducts unseen
The beautiful y^eitude.

2 Thou givest, ^{ly} we complain,
How'er yr necessary share
To each sorrow, health and pain.
of joy

5 'Twe on this terrestrial ball?
E'en most secure, the coming hour,
thou see fit, may blast them all.

- 4 When lowest sunk with grief and shame,
 Fill'd with affliction's bitter cup,
 Lost to relations, friends and fame,
 Thy powerful hand can raise us up.
- 5 Thy powerful consolations cheer,
 Thy smiles suppress the deep-fetched sigh,
 Thy hand can dry the trickling tear
 That secret wets the orphan's eye.
- 6 Thus far sustained, and cloathed, and fed,
 Through life's tumultuous scenes we've come;
 Give us this day our daily bread,
 And lead and bring us safely home.

HYMN 51. C.M. *Forgive us our Debts as we
 forgive our Debtors.*

- 1 **L**ORD, at thy feet we sinners lie,
 And knock at mercy's door;
 With heavy heart and downcast eye,
 Thy favour we implore.
- In deep distress we seek thy face
 Forgiveness we receive;
 We trust our souls are taught through grace,
 Our debtors to forgive.
- 3 'Tis pardon, pardon
 O let thy bowels in implore,
 Thy grace is an exhausti
 And thou thyself art lov'store,
- 4 Oh, for thy own, for Jesus' sake
 Our many sins forgive;
 Thy grace our rocky hearts can break,
 And breaking soon relieve.
- 5 Mercy, good Lord, mercy we plead,
 This is the total sum;
 Mercy, through Christ, is all we need.
 Lord, let thy mercy come.

HYMN 52. L. M. *Temptation.*

- 1 **T**HUS far my God has led me on,
 And made his truth and mercy known ;
 My hopes and fears alternate rise,
 And comforts mingle with my sighs.
- 2 Through this wide wilderness I roam,
 Far distant from my blissful home ;
 Lord, let thy presence be my stay,
 And guard me in this dangerous way.
- 3 Temptations every where annoy,
 And sins and snares my peace destroy ;
 My earthly joys are from me torn,
 And oft an absent God I mourn.
- 4 My soul with various tempests tossed,
 Her hopes o'erturn'd, her projects crossed,
 Sees every day new straits attend,
 And wonders where the scene will end.
- 5 Is this, dear Lord, that thorny road,
 Which leads us to the mount of God ?
 Are these the toils thy people know,
 While in the wilderness below ?
- 6 'Tis even so, thy faithful love
 Doth all thy children's graces prove ;
 'Tis thus our pride and self must fall,
 That Jesus may be all in all.

PART II. C. M. *Deliver us from Evil.*

- 7 Teach us, O Lord, aright to plead
 For mercies from above :
 O come, and bless our souls indeed,
 With light, and joy, and love.
- 8 The gospel's promised land is wide,
 We fain would enter in ;
 But we are pressed on every side,
 With unbelief and sin.

- 9 Arise, O Lord, enlarge our coast,
 Let us possess the whole ;
 That Satan may no longer boast,
 He can thy work control.
- 10 Oh, may thy hand be with us still,
 Our guide and guardian be ;
 To keep us safe from every ill,
 Till death shall set us free.
- 11 Help us on thee to cast our care,
 And on thy word to rest ;
 That Israel's God, who heareth prayer,
 Will grant us our request.

PART III. *Perseverance.*

- 12 Rejoice, believer, in the Lord,
 Who makes your cause his own ;
 The hope that's built upon his word,
 Can ne'er be overthrown.
- 13 Though many foes beset your road,
 And feeble is your arm ;
 Your life is hid with Christ in God,
 Beyond the reach of harm.
- 14 Weak as you are, you shall not faint,
 Or fainting, shall not die ;
 Jesus, the strength of every saint,
 Will aid you from on high.
- 15 As surely as he overcame,
 And triumphed once for you ;
 So surely, you that love his name,
 Shall triumph in him too.

PART IV. *Victory through free grace.*

- 16 Let me, my Saviour and my God,
 On *sovereign grace* rely ;
 And own 'tis free, because bestow'd
 On one so vile as I.

- 17 *Election!* 'tis a word divine ;
 For, Lord, I plainly see,
 Had not thy choice prevented mine,
 I ne'er had chosen thee.
- 18 *For perseverance,* strength I've none ;
 But would on this depend,
 That, Jesus, having loved his own,
 Will love them to the end.
- 19 Empty and bare, I come to thee
 For righteousness divine :
 O may thy glorious merits be,
 By *imputation*, mine.
- 20 *Free grace* alone can wipe the tears
 From my lamenting eyes :
 And raise my soul, from guilty fears,
 To joy that never dies.
- 21 *Free grace* can death itself out-brave,
 And take the sting away :
 Can sinners to the utmost save,
 And give them victory.

PART V. L. M. *Thine is the Kingdom, Power
 and Glory.*

- 22 Our grateful tongues, immortal King,
 Thy glory shall for ever sing,
 Our hymns to time's remotest day,
 Thy truth in sacred notes display.
- 23 What power, O Lord, shall vie with thine ?
 What name among the saints divine,
 Of equal excellence possessed,
 Thy sovereignty, great God, contest ?
- 24 Thee, Lord, heaven's host their maker own,
 Thine is the kingdom, thine alone ;
 Thee, endless majesty has crowned,
 And glory ever vests thee round.

- 25 Thrones and dominions round thee fall,
 Thy presence shakes this lower ball ;
 From change to change the creatures run
 But all thy vast designs are one.
- 26 O wise in all thy works ! thy name
 Let man's whole race aloud proclaim,
 And grateful through the length of days,
 In ceaseless songs repeat thy praise.

PART VI. *Home in view, Amen.*

- 27 As when the weary traveller gains
 The height of some o'erlooking hill,
 His heart revives, if cross the plains
 He eyes his home, though distant still.
- 28 Thus when the christian pilgrim views
 By faith, his mansion in the skies,
 The sight his fainting strength renews,
 And wings his speed to reach the prize.
- 29 The thought of home his spirit cheers,
 No more he grieves for troubles past ;
 Nor any future trial fears,
 So he may safe arrive at last.
- 30 'Tis there, he says, I am to dwell
 With Jesus, in the realms of day :
 There I shall bid my cares farewell,
 And he will wipe my tears away.
- 31 Jesus, on thee our hope depends,
 To lead us on to thine abode :
 Assured our home will make amends
 For all our toil while on the road.
- 32 Hallelujah———hallelujah,
 Hallelujah———hallelujah,
 Hallelujah———hallelujah,
 Hallelujah———Amen, Amen,

Hymn 53 to 73, are adapted to the Holy Ordinance of the Lord's Supper.

HYMN 53. L. M. *Invitation.*

- 1 **Y**E wretched, hungry, starving poor,
Behold a royal feast !
Where mercy spreads her bounteous store,
For every humble guest.
- 2 See, Jesus stands with open arms ;
He calls, he bids you come :
Guilt holds you back, and fear alarms :
But see ! there yet is room.
- 3 O come, and with his children taste
The blessings of his love ;
While hope attends the sweet repast
Of nobler joys above.
- 4 There, with united heart and voice,
Before the eternal throne,
Ten thousand thousand souls rejoice,
In ecstasies unknown.
- 5 And yet ten thousand thousand more,
Are welcome still to come :
Ye longing souls, the grace adore ;
Approach, there yet is room.

HYMN 54. c. m. *Invitation.*

- 1 **T**HE King of heaven his table spreads,
And blessings crown the board ;
Not paradise, with all its joys,
Could such delight afford.
- 2 Pardon and peace to dying men,
And endless life are given ;
Through the rich blood that Jesus shed
To raise our souls to heaven.
- 3 Ye hungry poor, that long have strayed
In sin's dark mazes, come ;

Come, from your most obscure retreats,
And grace shall find you room.

4 Millions of souls in glory now,
Were fed, and feasted here ;
And millions more, still on the way,
Around the board appear.

5 All things are ready, come away,
Nor weak excuses frame ;
Crowd to your places at the feast,
And bless the founder's name.

HYMN 55. C. M. *Invitation.*

1 **T**HE King of heaven a feast has made
And to his much-loved friends,
The saint, the famished, and the sad,
His invitation sends.

2 Lo, at thy gracious bidding, Lord,
Though vile and base we come,
O, speak the reconciling word,
And welcome wanderers home.

3 Impart to all thy flock below
The blessings of thy death :
On every mourning soul bestow
Thy love, thy hope, thy faith.

4 May each, with strength from heaven endued,
Say, " My beloved's mine ;
" I eat his flesh, and drink his blood,
" In signs of bread and wine."

HYMN 56. L. M. *Preparation.*

1 **E**TERNAL King, enthroned above,
Look down in faithfulness and love,
Prepare our hearts to seek thy face,
And grant us thy reviving grace.

2 Long have we heard the joyful call,
But yet our faith and love are small ;

Our hearts are torn with worldly cares,
And all our paths are filled with snares.

- 3 Unworthy to approach thy throne,
Our trust is fixed on Christ alone ;
In him thy covenant stands secure,
And will from age to age endure.
- 4 O let us hear thy pard'ning voice,
And bid our mourning hearts rejoice ;
Revive our souls, our faith renew,
Prepare for duties now in view.
- 5 Make all our spices flow abroad,
A grateful incense to our God ;
Let hope and love and joy appear,
And every grace be active here.

HYMN 57. L. M. *Preparation.*

- 1 **T**HE broken bread, the blessed cup,
On which we now are called to sup,
Without thy help and grace divine,
Will prove no more than bread and wine.
- 2 But come great Master of the feast,
Dispense thy grace to every guest ;
Direct our views to Calvary,
And help us to remember thee.
- 3 Let us with light and truth be blest,
That on thy bosom we may rest ;
And at thy supper each may learn,
Thy broken body to discern.
- 4 O that our souls may now be fed
With Christ himself the living bread ;
That we the covenant may renew
And to our vows be rendered true !

HYMN 58. P. M. *Preparation.*

- 1 **L**ET me with light and truth be blessed,
O let them lead the way,

Till on thy holy hill I rest,
 And in thy temple pray :
 Fresh altars then I'll raise
 To God : and songs of praise
 To him, who is my only joy,
 Shall all my grateful hours employ.

- 2 Why then cast down my soul, and why
 So much oppressed with care ?
 On God, thy God, for aid rely,
 Who will thy state repair :
 On him alone depend,
 For he's thy cov'nant friend ;
 The praise of him thou yet shalt sing,
 Who is thy health's eternal spring.

HYMN 59. L. M. *The Memorial of our absent Lord.*

- 1 **J**ESUS is gone above the skies,
 Where our weak senses reach him not ;
 And carnal objects court our eyes,
 To thrust our Saviour from our thought.
- 2 He knows what wand'ring hearts we have,
 Apt to forget his lovely face :
 And, to refresh our minds, he gave
 These kind memorials of his grace.
- 3 The Lord of life this table spread
 With his own flesh and dying blood,
 We on the rich provision feed,
 And taste the wine, and bless our God.
- 4 Let sinful sweets be all forgot,
 And earth grow less in our esteem ;
 Christ and his love fill every thought,
 And faith and hope be fixed on him.
- 5 While he is absent from our sight,
 'Tis to prepare our souls a place,

That we may dwell in heavenly light,
And live for ever near his face.

- 6 Our eyes look upwards to the hills
Whence our returning Lord shall come ;
We wait thy chariot's awful wheels,
To fetch our longing spirits home.

HYMN 60. c. M. *The Love of Christ.*

- 1 **H**OW condescending, and how kind
Was God's eternal Son !
Our mis'ry reached his heavenly mind,
And pity brought him down.

- 2 When justice, by our sins provoked,
Drew forth his dreadful sword,
He gave his soul up to the stroke,
Without a murm'ring word.

- 3 Here we receive repeated seals
Of Jesus' dying love :
Hard is the wretch that never feels
One soft affection move.

- 4 Here let our hearts begin to melt,
While we his death record,
And, with our joy for pardoned guilt,
Mourn that we pierced the Lord.

HYMN 61. c. M. *Christ the Bread of Life.*

- 1 **L**ET us adore th' eternal Word,
'Tis he our souls hath fed ;
Thou art our living stream, O Lord,
And thou the immortal bread.

- 2 Blessed be the Lord, that gives his flesh
To nourish dying men ;
And often spreads his table fresh,
Lest we should faint again.

- 3 Our souls shall draw their heavenly breath,
Whilst Jesus finds supplies :

Nor shall our graces sink to death,
For Jesus never dies.

- 4 The God of mercy be adored
Who calls our souls from death,
Who saves by his redeeming word,
And new creating breath.
- 5 To praise the Father and the Son,
And Spirit all divine,
The One in Three, and Three in One,
Let saints and angels join.

HYMN 62. C. M. *Pardon sealed.*

- 1 **L**ORD, how divine thy comforts are !
How heavenly is the place
Where Jesus spreads the sacred feast
Of his redeeming grace.
- 2 There the rich bounties of our God,
And sweetest glories shine ;
There Jesus says, that *I am his,*
And my Beloved's mine.
- 3 *Here, (says the kind redeeming Lord,*
And shews his wounded side)
See here the spring of all your joys,
That opened when I died.
- 4 To him that washed us in his blood,
Be everlasting praise,
Salvation, honour, glory, power,
Eternal as his days.

HYMN 63. L. M. *The Love of Christ.*

- 1 **T**WAS his own love that made him bleed,
That nail'd him to the cursed tree ;
'Twas his own love this table spread
For such unworthy guests as we.
- 2 Then let us taste the Saviour's love ;
Come, faith, and feed upon the Lord ;

With glad consent our lips shall move,
And sweet Hosannas crown the board.

HYMN 64. L. M. *Self dedication at the Lord's Table.*

- 1 **L**ORD, am I thine, entirely thine?
Purchased and saved by blood divine?
With full consent thine I would be,
And own thy sovereign right in me.
- 2 Thee my blessed master now I call,
And consecrate to thee my all;
Lord, let me live and die to thee,
Be thine through all eternity.

HYMN 65. C. M. *Faith, Hope and Love.*

- 1 **T**HE blest memorials of thy grief,
The suff'rings of thy death,
We come, dear Saviour, to receive;
But would receive with *faith*.
- 2 The tokens sent us to relieve
Our spirits when they droop,
We come, dear Saviour, to receive;
But would receive with *hope*.
- 3 The pledges thou wast pleased to leave,
Our mournful minds to move,
We come, dear Saviour, to receive;
But would receive with *love*.
- 4 Here in obedience to thy word,
We take the bread and wine;
The utmost we can do, dear Lord,
For all beyond is thine.
- 5 Increase our faith, and hope, and love;
Lord give us all that's good:
We would thy full salvation prove,
And share thy flesh and blood.

HYMN 66. L. M. *Struggling against Unbelief*

- 1 **P**ITY a helpless sinner, Lord,
Who would believe thy gracious word
Who owns his heart, with shame and grief,
A sink of sin and unbelief.
- 2 Lord, in thy house I read there's room ;
And venturing hard behold I come ;
But can there, Saviour ! can there be,
Among thy children room for *me* ?
- 3 I eat the bread, and drink the wine :
But oh ! my soul wants more than sign,
I faint ; unless I feed on thee,
And drink thy blood as shed for *me*.
- 4 For sinners, Lord, thou cam'st to bleed ;
And I'm a sinner vile indeed !
Lord, I believe thy grace is free ;
O ! magnify thy grace in *me*.

HYMN 67. C. M. *Appropriation.*

- 1 **T**HAT doleful night before his death,
The Lamb for sinners slain
Did almost with his latest breath
This solemn feast ordain.
- 2 To keep thy feast, Lord, we are met ;
And to remember thee.
Help each poor trembler to repeat,
For me, he died, for me.
- 3 Thy suff'rings, Lord, each sacred sign
To our remembrance brings :
We eat the bread, and drink the wine ;
But think on nobler things.
- 4 O, tune our tongues, and set in frame
Each heart that pants for thee,
To sing, " Hosanna to the Lamb,
" The Lamb that died for *me*."

HYMN 68. P. M. *We celebrate his dying Love.*

1 **J**ESUS, once for sinners slain,
From the dead was raised again ;
And in heaven is now set down
With his father on his throne.

2 There he reigns a king supreme.
We shall also reign with him.
Feeble souls be not dismayed :
Trust in his almighty aid.

3 He has made an end of sin ;
And his blood hath washed us clean.
Fear not ; he is ever near ;
Now, even now, he's with us here.

4 Thus assembling, we by faith,
Till he come, shew forth his death.
Of his body, bread's the sign :
And we view his blood in wine.

5 Saints on earth, with saints above,
Celebrate his dying love.
And let every ransomed soul
Sound his praise from pole to pole.

HYMN 69. L. M. *The Gospel Feast.*

1 **H**OW rich are thy provisions, Lord !
Thy table furnished from above ;
'The fruits of life o'erspread the board,
The cup o'erflows with heavenly love.

2 Thine ancient family, the Jews,
Were first invited to the feast :
We humbly take what they refuse,
And Gentiles thy salvation taste.

3 We are the poor, the blind, the lame,
And help was far, and death was nigh !
But, at the gospel call, we came,
And every want received supply.

- 4 From the highway that leads to hell,
From paths of darkness and despair,
Lord, we are come with thee to dwell,
Glad to enjoy thy presence here.
- 5 What shall we pay the eternal Son,
That left the heaven of his abode,
And to this wretched earth came down,
To bring us wand'ers back to God!
- 6 It cost him death to save our lives;
To buy our souls, it cost his own;
And all the unknown joys he gives,
Were bought with agonies unknown.
- 7 Our everlasting love is due
To him that ransomed sinners lost;
And pitied rebels, when he knew
The vast expence his love would cost.
- 8 To God the Father, God the Son,
And God the Spirit, Three in One,
Be honour, praise, and glory given
By all on earth, and all in heaven.

HYMN 70. L. M. *Not ashamed of Christ Crucified.*

- 1 **A**T thy command, our dearest Lord,
Here we attend thy dying feast;
Thy blood, like wine, adorns thy board,
And thine own flesh feeds every guest.
- 2 Our faith adores thy bleeding love,
And trusts for life in one that died;
We hope for heavenly crowns above,
From a Redeemer crucified.
- 3 Let the vain world pronounce its shame,
And fling their scandals on the cause;
We come to boast our Saviour's name,
And make our triumphs in his cross.

- 4 With joy we tell the scoffing age,
He that was dead has left his tomb,
He lives above their utmost rage,
And we are waiting till he come.

HYMN 71. c. M. *Hosanna.*

- 1 **S**HOUT and proclaim the Saviour's love,
Ye saints that taste his wine ;
Join with your kindred saints above,
In loud *Hosannas* join.
- 2 A thousand glories to our God
Who gives such joy as this ;
Hosanna ! let it sound abroad,
And reach where Jesus is.
- 3 To Father, Son and Holy Ghost,
The God, whom we adore,
Be glory, as it was, is now,
And shall be evermore.

HYMN 72. c. M. *Thanksgiving.*

- 1 **L**ORD, at thy table I behold
The wonders of thy grace ;
But most of all admire that I
Should find a welcome place :
- 2 I that am all defiled with sin,
A rebel to my God ;
I that have crucified his Son,
And trampled on his blood.
- 3 What strange surprising grace is this,
That such a soul has room !
My Saviour takes me by the hand,
My Jesus bids me come.
- 4 Eat, O my friends, the Saviour cries,
The feast was made for you :
For you I groaned, and bled, and died,
And rose, and triumphed too.

- 5 With trembling faith, and bleeding heart,
 Lord, I accept thy love :
 'Tis a rich banquet I have had,
 What will it be above ?
- 6 Ye saints below, and hosts of heaven,
 Join all your praising powers ;
 No theme is like redeeming love,
 No Saviour is like ours.
- 7 Had I ten thousand hearts, dear Lord,
 I'd give them all to thee :
 Had I ten thousand tongues, they all
 Should join the harmony.
- 8 To Father, Son, and Holy Ghost,
 The God, whom we adore,
 Be glory, as it was, is now,
 And shall be evermore.

HYMN 73. s. m. *Thanksgiving.*

- 1 **G**LORY to God on high ;
 Our peace is made with heaven :
 The Son of God came down to die,
 That sin might be forgiven.
- 2 His precious blood was shed,
 His body bruised, for sin :
 Remember *this* in eating bread,
 And *this* in drinking wine.
- 3 Approach his royal board,
 In his rich garments clad :
 Join every tongue to praise the Lord ;
 And every heart be glad.
- 4 The Father gives the Son ;
 The Son his flesh and blood :
 The Spirit applies, and faith puts on
 The righteousness of God.

- 5 Sinners, the gift receive :
 And each say, " I am chief :
 " Thou know'st, O Lord, I would believe ;
 " Oh ! help my unbelief."
- 6 Lord, help us from above :
 The power is all thy own.
 Faith is thy gift, and hope, and love ;
 For of ourselves we've none.

Hymn 74, to the end, are on Miscellaneous Subjects.

HYMN 74. L. M. *The Seasons crowned with
 Goodness.*

- 1 **E**TERNAL source of every joy !
 Thy praise shall every voice employ,
 While in thy temple we appear
 To hail thee, Sovereign of the year.
- 2 Wide as the wheels of nature roll,
 Thy hand supports and guides the whole ;
 The sun is taught by thee to rise,
 And darkness when to veil the skies.
- 3 The flowery spring, at thy command,
 Perfumes the air and paints the land ;
 The summer rays with vigor shine
 To raise the corn and cheer the vine.
- 4 Thy hand, in autumn, richly pours
 Through all our coasts redundant stores ;
 While winter's softened by thy care,
 No face of want or horror wear.
- 5 Seasons, and months, and weeks, and days
 Demand successive songs of praise ;
 And be the grateful homage paid,
 With morning light, and evening shade.
- 6 Here in thy house let incense rise,
 And circling sabbaths bless our eyes,

Till to those brighter courts we soar,
Where days and years revolve no more.

HYMN 75. L. M. *For New-Year.*

- 1 **G**OD of our lives, thy constant care
With blessings crowns each opening year;
Our guilty lives thou dost prolong,
And wake anew our annual song.
- 2 How many precious souls are fled
To the vast regions of the dead,
Since from this day the changing sun
Through his last yearly period run !
- 3 Our breath is thine, eternal God ;
'Tis thine to fix our soul's abode ;
We hold our lives from thee alone,
On earth, or in the world unknown.
- 4 To thee our spirits we resign ;
Make them and own them still as thine ;
So shall they smile, secure from fear,
Though death should blast the rising year.

HYMN 76. P. M. *Prayer for blessings on the
New-Year.*

- 1 **B**LESS, O Lord, the opening year,
To each soul assembled here :
Clothe thy word with power divine,
Make us willing to be thine.
- 2 Let the minds of all our youth
Feel the force of sacred truth ;
While the gospel call they hear,
May they learn to love and fear.
- 3 Where thou hast thy work begun,
Give new strength the race to run ;
Scatter darkness, doubts and fears,
Wipe away the mourners' tears.

- 4 Bless us all, both old and young ;
 Call forth praise from every tongue :
 Let the whole assembly prove
 All thy power, and all thy love.

HYMN 77. c. m. *The birth of Christ.*

- 1 **A** WAKE, awake the sacred song
 To our incarnate Lord ;
 Let every heart and every tongue
 Adore the eternal Word.
- 2 Sinners awake, with angels join,
 And chant the solemn lay ;
 Joy, love, and gratitude combine,
 To hail the auspicious day.
- 3 Then shone almighty power and love,
 In all their glorious forms ;
 When Jesus left his throne above
 To dwell with sinful worms.
- 4 Adoring angels tuned their songs
 To hail the joyful day ;
 With rapture then, let mortal tongues
 Their grateful worship pay.
- 5 Hail, Prince of life, for ever hail !
 Redeemer, brother, friend !
 Though earth, and time, and life should fail,
 Thy praise shall never end.

HYMN 78. p. m. *The Song of Angels.*

- 1 **H**ARK, the herald angels sing,
 "Glory to the new-born King ;
 "Peace on earth, and mercy mild,
 "God and sinners reconciled.
- 2 Joyful, all ye nations rise,
 Join the triumph of the skies ;
 Hail the heaven-born Prince of peace !
 Hail the Son of righteousness !

3 Come, desire of nations, come,
 Fix in us thy humble home ;
 Come ; the woman's promised seed,
 Bruise in us the serpent's head.

4 Glory to the new-born King !
 Let us all the anthem sing,
 " Peace on earth, and mercy mild,
 " God and sinners reconciled !"

HYMN 79. P. M. *Resurrection of Christ.*

- 1 **C**HRI**S**T, the Lord, is risen to-day,
 Sons of men and angels say ;
 Raise your joys and triumphs high,
 Sing, ye heavens, and earth reply.
- 2 Love's redeeming work is done,
 Fought the fight, the battle won :
 Lo ! the sun's eclipse is o'er,
 Lo ! he sets in blood no more.
- 3 Vain the stone, the watch, the seal,
 Christ hath burst the gates of hell ;
 Death in vain forbids his rise,
 Christ hath opened Paradise.
- 4 Lives again our glorious King !
 " Where. O death, is now thy sting ?"
 Once he died our souls to save :
 " Where's thy victory, boasting grave ?"
- 5 Hail the Lord of earth and heaven !
 Praise to thee by both be given !
 Thee we greet triumphant now,
 Hail ! the RESURRECTION—thou.

HYMN 80. P. M. *The Ascension and Kingdom of Christ.*

- 1 **R**EJOICE, the Lord is King,
 Th' ascended King adore ;

Mortals, give thanks, and sing
 And triumph evermore!
 Lift up the heart, lift up the voice,
 Rejoice aloud, ye saints, rejoice.

2 Rejoice the Saviour reigns,
 The God of truth and love;
 When he had purged our stains,
 He took his seat above:
 Lift up the heart, lift up the voice,
 Rejoice aloud, ye saints, rejoice.

3 His kingdom cannot fail,
 He rules o'er earth and heaven;
 The keys of death and hell
 Are to our Jesus given:
 Lift up the heart, lift up the voice,
 Rejoice aloud, ye saints, rejoice.

4 Rejoice in glorious hope,
 Jesus the Judge shall come,
 And take his servants up
 To their eternal home:
 We soon shall hear the Archangel's voice,
 The trump of God shall sound, REJOICE.

HYMN 81. P. M. *Whitsunday.*

1 **W**HEN the blest day of Pentecost
 Was fully come, the Holy Ghost
 Descended from above;
 Sent by the Father and the Son,
 (The sender and the sent are one)
 The Lord of life and love.

2 But were the first disciples blest
 With heavenly gifts? And shall the rest
 Be passed unheeded by?
 What? Has the Holy Ghost forgot
 To quicken souls that Christ has bought;
 And let them lifeless lie?

- 3 No, thou almighty Paraclete !
 Thou shedd'st thy heavenly influence yet ;
 Thou visit'st sinners still :
 Thy breath of life, thy quick'ning flame,
 Thy power, thy Godhead, still the same.
 We own ; because we feel.

PART II. C. M.

- 4 Blessed God, that once in fiery tongues
 Cam'st down in open view,
 Come, visit every heart that longs
 To entertain thee too.
- 5 And though not like a mighty wind,
 Nor with a rushing noise ;
 May we thy calmer comforts find,
 And hear thy still small voice.
- 6 Not for the gift of tongues we pray ;
 Nor power the sick to heal :
 Give wisdom to direct our way ;
 And strength to do thy will.
- 7 We pray to be renew'd within,
 And reconciled to God ;
 To have our conscience wash'd from sin
 In the Redeemer's blood.
- 8 We pray to have our faith increased ;
 And, O celestial dove !
 We pray to be completely blest
 With that rich blessing, love.

HYMN 82. L. M. *On a Fast Day for the Re-
 vival of Religion.*

- 1 **I**NDULGENT Sovereign of the skies,
 And wilt thou bow thy gracious ear ?
 While feeble mortals raise their cries,
 Wilt thou, the great *Jehovah*, hear ?

- 2 How shall thy servants give thee rest,
Till *Zion's* mould'ring walls thou raise?
Till thy own power shall stand confessed,
And make *Jerusalem* a praise?
- 3 Look down, O God, with pitying eye ;
Revive thy work with power around ;
See what wide realms in darkness lie,
And hurl their idols to the ground.
- 4 Loud let the gospel-trumpet blow,
And call the nations from afar ;
Let all the isles their Saviour know,
And earth's remotest ends draw near.
- 5 On all our souls let grace descend,
Like heavenly dew in copious showers,
That we may call our God our friend,
That we may hail salvation ours.
- 6 Then shall each age and rank agree
United shouts of joy to raise ;
And *Zion*, made a praise by thee,
To thee shall render back the praise.

HYMN 83. L. M. *For a Public Fast in War.*

- 1 **W**HILE o'er our guilty land, O Lord,
We view the terrors of the sword ;
Oh ! whither shall the helpless fly ?
To whom but thee direct their cry ?
- 2 The helpless sinner's cry, and tears
Are grown familiar to thine ears ;
Oft has thy mercy sent relief,
When all was fear and hopeless grief.
- 3 On thee, our guardian God, we call ;
Before thy throne of grace we fall ;
And is there no deliverance there ?
And must we perish in despair ?

- 4 See, we repent, we weep, we mourn,
To our forsaken God we turn ;
O spare our guilty country, spare
The church which thou hast planted here.
- 5 We plead thy grace, indulgent God ;
We plead thy Son's atoning blood ;
We plead thy gracious promises,
And are they unavailing pleas ?
- 6 These pleas, presented at thy throne,
Have brought ten thousand blessings down
On guilty lands in helpless woe ;
Let them prevail to save us too !

HYMN 84. c. m. *Thanksgiving for Victory.*

- 1 **T**O thee, who reign'st supreme above,
And reign'st supreme below,
Thou God of wisdom, power, and love,
We our successes owe.
- 2 The thundering horse, the martial band
Without thine aid were vain ;
And vict'ry flies at thy command
To crown the bright campaign.
- 3 Thy mighty arm, unseen, was nigh,
When we our foes assailed ;
'Tis thou hast raised our honours high,
And o'er their hosts prevailed.
- 4 Their mounds, their camps, their lofty towers
Into our hands are given,
Not from desert or strength of ours,
But through the grace of heaven.
- 5 The Lord of hosts, our helper lives ;
His name be ever blest ;
'Tis his own arm the vict'ry gives ;
He grants his people rest.

HYMN 85. L. M. *Thanksgiving for National Peace.*

- 1 **G**REAT Ruler of the earth and skies,
A word of thine almighty breath
Can sink the world, or bid it rise ;
Thy smile is life, thy frown is death.
- 2 When angry nations rush to arms,
And rage, and noise, and tumult reign,
And war resounds its dire alarms,
And slaughter spreads the hostile plains ;
- 3 Thy Sovereign eye looks calmly down,
And marks their course, & bounds their power ;
Thy word the angry nations own,
And noise and war are heard no more.
- 4 Thou good, and wise, and righteous Lord,
All move subservient to thy will ;
And peace and war await thy word,
And thy sublime decrees fulfil.
- 5 To thee we pay our grateful songs,
Thy kind protection still implore ;
O may our hearts, and lives, and tongues,
Confess thy goodness and adore.

HYMN 86. L. M. *Complaint and Hope in Sickness.*

- 1 **L**ORD, I am pain'd ; but I resign
My body to thy will ;
'Tis grace, 'tis wisdom all divine,
Appoints the pains I feel.
- 2 I own thy providence, my God !
In ev'ry chastening stroke ;
But while I smart beneath thy rod,
Thy presence I invoke.
- 3 Is not some blessed hour at hand
With health upon its wings ?

Give it, O God, thy swift command,
With all the joys it brings.

- 4 To thee my Saviour, and my Lord,
I now myself resign;
In life and death, I trust thy word,
I am for ever thine.

HYMN 87. S. M. *Submission under Affliction.*

- 1 **D**OST thou my profit seek,
And chasten as a friend?
O God, I'll kiss the smarting rod;
There's hope yet in my end.
- 2 Dost thou through death's dark vale
Conduct to heaven at last?
The future good will make amends
For all the evil past.
- 3 Lord, I would not repine
At strokes in mercy sent;
If the chastisement comes in love,
My soul shall be content.

HYMN 88. L. M. *Praise for recovery from Sickness.*

- 1 **A** WHILE remained the doubtful strife,
Till JESUS gave me back my life;
My life?—my soul, recall the word,
'Tis life to see thy gracious Lord.
- 2 Why inconvenient *now* to die?
Vile unbelief, O tell me why?
When can it inconvenient be,
My loving Lord, to come to thee?
- 3 He saw me made the sport of hell,
He knew the tempter's malice well;
And when my soul had all to fear,
Then did the glorious sun appear!

- 4 O bless him!—bless, ye dying saints,
The God of grace, when nature faints!
He shewed my flesh the gaping grave,
To shew me, he had power to save.

HYMN 89. c. m. *Morning Hymn.*

- 1 **O**NCE more, my soul, the rising day
Salutes thy waking eyes;
Once more, my voice, thy tribute pay
To him that rolls the skies.

- 2 Night unto night his name repeats,
The day renews the sound,
Wide as the heaven on which he sits,
To turn the seasons round.

- 3 'Tis he supports my mortal frame,
My tongue should speak his praise;
My sins would rouse his wrath to flame,
And yet his wrath delays.

- 4 A thousand wretched souls are fled
Since the last setting sun,
And yet thou length'nest out my thread,
And yet my moments run.

- 5 Dear God, let all my hours be thine,
Whilst I enjoy the light:
Then shall my soul in smiles decline,
And bring a pleasant night.

HYMN 90. c. m. *Evening Hymn.*

- 1 **L**ORD, thou wilt hear me when I pray;
I am for ever thine;
I fear before thee all the day,
Nor would I dare to sin.

- 2 And while I rest my weary head,
From cares and business free,
'Tis sweet conversing on my bed,
With my own heart and thee.

- 3 I pay this evening sacrifice ;
 And when my work is done,
 Great God, my faith and hope relies
 Upon thy grace alone.
- 4 Thus with my thoughts composed to peace,
 I'll give mine eyes to sleep :
 Thy hand in safety keeps my days,
 And will my slumbers keep.

HYMN 91. s. m. *Lord's Day Morning:*

- 1 **W**ELCOME sweet day of rest,
 That saw the Lord arise ;
 Welcome to this reviving breast,
 And these rejoicing eyes !
- 2 The King himself comes near,
 And feasts his saints to-day ;
 There we may sit, and see him there,
 And love, and praise, and pray.
- 3 One day amidst the place
 Where my great God hath been,
 Is sweeter than ten thousand days
 Of pleasurable sin.

HYMN 92. c. m. *Lord's Day Evening.*

- 1 **F**REQUENT the day of God returns
 To shed its quick'ning beams ;
 And yet how slow devotion burns !
 How languid are its flames !
- 2 Accept our faint attempts to love,
 Our frailties, Lord, forgive ;
 We would be like thy saints above,
 And praise thee while we live.
- 3 Increase, O Lord, our faith and hope,
 And fit us to ascend,
 Where the assembly ne'er breaks up,
 The sabbath ne'er shall end.

HYMN 93. L. M. *Dismission.*

- 1 **D**ISSMISS us with thy blessing, Lord,
 Help us to feed upon thy word,
 All that has been amiss, forgive,
 And let thy truth within us live.
- 2 Though we are guilty, thou art good,
 Wash all our works in Jesu's blood ;
 Give every fettered soul release,
 And bid us all depart in peace.

HYMN 94. L. M. *The Spread of the Gospel.*

- 1 **T**O distant lands thy gospel send,
 And thus thy empire wide extend ;
 To Gentile, savage, Turk, and Jew,
 Thou King of grace ! salvation shew.
- 2 Where'er thy sun, or light arise,
 Thy name, O God ! immortalize :
 May nations yet unborn confess,
 Thy wisdom, power, and righteousness.

HYMN 95. c. m. *Song of Moses and the Lamb.*

- 1 **W**E sing the glories of thy love,
 We sound thy dreadful name ;
 The christian church unites the songs
 Of Moses and the Lamb.
- 2 Great God, how wondrous are thy works
 Of vengeance, and of grace !
 Thou King of saints, Almighty Lord,
 How just and true thy ways !
- 3 Who dares refuse to fear thy name,
 Or worship at thy throne !
 Thy judgments speak thine holiness,
 Through all the nations known.

HYMN 96. C. M. *Song of Zacharias.*

- 1 **N**OW be the God of Israel blessed
 Who makes his truth appear ;
 His mighty hand fulfils his word,
 And all the oaths he sware.
- 2 Now he bedews King David's root
 With blessings from the skies ;
 He makes the Branch of promise grow,
 The promised Horn arise.
- 3 " Be every vale exalted high,
 " Sink every mountain low ;
 " The proud must stoop, and humble souls
 " Shall his salvation know.
- 4 " The heathen realm with Israel's land
 " Shall join in sweet accord ;
 " And those that sit in darkness see
 " The glory of the Lord."

HYMN 97. L. M. *Song of Mary.*

- 1 **O**UR souls shall magnify the Lord,
 In God the Saviour we rejoice ;
 While we repeat the Virgin's song,
 May the same spirit tune our voice.
- 2 Let every nation call her blessed,
 And endless years prolong her fame ;
 But God alone must be adored ;
 Holy and rev'rend is his name.
- 3 He spake to Abraham and his seed,
In thee shall all the earth be blessed :
 The mem'ry of that ancient word
 Lay long in his eternal breast.
- 4 But now no more shall Israel wait,
 No more the Gentiles lie forlorn ;
 Lo, the desire of nations comes ;
 Behold the promised seed is born !

HYMN 98. c. m. *Song of Simeon.*

- 1 **L**ORD, let thy servant now depart
 Into thy promised rest ;
 Since my expecting eyes have been
 With thy salvation blessed ;
- 2 Which till this time thy favoured saints
 And prophets only knew,
 Long since prepared, but now set forth
 In all the people's view.
- 3 A light, to shew the heathen world
 The way of saving grace,
 Also the light and glory both
 Of *Israel's* chosen race.
- 4 To Father, Son and Holy Ghost,
 The God, whom we adore,
 Be glory, as it was, is now,
 And shall be ever more.

HYMN 99. p. m. *A Prospect of Eternity.*

- 1 **L**O! on a narrow neck of land,
 'Twixt two unbounded seas I stand,
 Yet how insensible !
 A point of time, a moment's space,
 Removes me to yon heavenly place,
 Or—shuts me up in hell.
- 2 O God, my inmost soul convert,
 And deeply on my thoughtful heart
 Eternal things impress ;
 Give me to feel their solemn weight,
 And save me ere it be too late,
 Wake me to righteousness.
- 3 Before me place, in bright array,
 The pomp of that tremendous day,
 When thou with clouds shalt come

To judge the nations at thy bar :
 And tell me, Lord, shall I be there
 To meet a joyful doom :

- 4 Be this my one great business here,
 With holy trembling, holy fear,
 To make my calling sure !
 Thine utmost counsel to fulfil,
 And suffer all thy righteous will,
 And to the end endure !
- 5 Then Saviour, then my soul receive,
 Transported from this vale, to live
 And reign with thee above ;
 Where faith is sweetly lost in sight,
 And hope, in full supreme delight
 And everlasting love.

HYMN 100. L. M. *A Covenant God.*

- 1 **I**N thee, O God, we put our trust,
 Thy hands have formed us from the dust,
 Thou hast preserved us to this hour,
 The monuments of grace and power.
- 2 Thou art our God, our cov'nant God,
 By oath and promise sealed with blood ;
 Through faith in Christ we make this claim
 And call thee by that blessed name.
- 3 The world and fleshly lusts combine,
 Our faith and hope to undermine ;
 While satan joins his savage power
 Our souls to frighten or devour.
- 4 Too weak in our own strength to stand,
 We seek protection from thy hand ;
 Their dread assaults and rage control,
 And in these conflicts save our soul.
- 5 Encouraged by thine oath and word,
 We dare rely upon the Lord ;

Grace shall prevail against the foe,
And God will bring us safely through.



DOXOLOGIES.

I. *e. m.*

- 1 **G**LORY to God the Father's name,
Who from our sinful race,
Chose out his people to proclaim
The honours of his grace.
- 2 Glory to God the Son be paid,
Who dwelt in humble clay,
And, to redeem us from the dead,
Gave his own life away.
- 3 Glory to God the Spirit give,
From whose almighty power
Our souls their heavenly birth derive,
And bless the happy hour.
- 4 Glory to God that reigns above,
The eternal Three in One,
Who, by the wonders of his love,
Has made his nature known.

II. *l. m.*

TO God the Father, God the Son,
And God the Spirit, Three in One,
Be honour, praise, and glory given,
By all on earth, and all in heaven.

III. *c. m.*

TO Father, Son and Holy Ghost,
The God, whom we adore,
Be glory, as it was, is now,
And shall be evermore.

IV. *c. m.*

TO praise the Father and the Son,
 And Spirit all divine,
 The One in Three, and Three in One,
 Let saints and angels join.

V. *s m.*

GIVE to the Father praise,
 Give glory to the Son,
 And to the Spirit of his grace
 Be equal honour done.

VI. *p m.*

TO God the Father's throne
 Perpetual honours raise,
 Glory to God the Son,
 To God the Spirit praise :
 With all our powers,
 Eternal King,
 Thy name we sing,
 While faith adores.

END OF THE HYMNS.



THE
HEIDELBERGH CATECHISM,
OR
METHOD OF INSTRUCTION
IN THE
CHRISTIAN RELIGION.

As the same is taught in the Reformed Churches and
Schools in Holland, together with

THE ARTICLES OF FAITH, AND LITURGY
OF SAID CHURCH.

Translated for the use of the Reformed Protestant
Dutch Church of the City of New-York.



THE
HEIDELBERGH CATECHISM.

I. LORD'S DAY.

Q. 1. **W**HAT is thy only comfort in life and death?

A. That I with* body and soul, both in life and death, † am not my own, but belong ‡ unto my faithful Saviour Jesus Christ, who with his precious § blood hath fully || satisfied for all my sins, and delivered ¶ me from all the power of the devil; and so preserves me ** that without the will of my heavenly Father, not a hair † † can fall from my head; yea that all things must be † † subservient to my salvation, and therefore by his holy spirit, he also assures me §§ of eternal life, and makes ||| me sincerely willing and ready, henceforth, to live unto him.

* 1 Cor 6. 19, 20. *Heb* 2. 14, 15. † † *Rom* 8. 28.
 † *Ro* 14. 7, 8, 9. ** *John* 6. 39, and §§ 2 *Cor* 1. 22.
 ‡ 1 *Cor* 3. 23. 10. 28, 29. and 5. 5.
 § 1 *Pet* 1. 18, 19. † † *Luke* 21. 18. ||| *Rom* 8. 14.
 || 1 *John* 1. 7. *Mat* 10. 30. and 7. 22.
 ¶ 1 *John* 3. 8.

Q. 2. How many things are necessary for thee to know, that thou, enjoying this comfort, mayest live and die happily?

A. Three; * the first how great † my sins and miseries are: the second, how I may be delivered ‡ from all my sins and miseries: the third, how I shall express my gratitude § to God for such deliverance.

* *Luke* 24. 47. † *John* 9. 41, *Rom*. ‡ *John* 17. 3
 † *Cor* 6. 10, 11. 3. 10, 19. § *Eph* 5. 8, 9, 10.

THE FIRST PART.
OF THE MISERY OF MAN.

II. LORD'S DAY.

Q. 3. Whence knowest thou thy misery?

A. Out of the law of God.*

* *Rom* 3. 20.

Q. 4. What doth the law of God require of us?

A. Christ teaches us that briefly, Mat. xxii. 37, 40.
 “Thou shalt love the Lord thy God with all thy heart,
 “with all thy soul, with all thy mind, and with all thy
 “strength. *This is the first and the great command,
 “and the second is like to this, Thou shalt love thy neigh-
 “bour as thyself. On these two commands hang the
 “whole law and the prophets.”

* *Luke* 10. 27.

Q. 5. Canst thou keep all these things perfectly?

A. In no wise;* for I am prone by nature to hate God
 and my neighbour.†

* *Rom* 3. 10. 1 *John* 1. 8. † *Rom* 8. 7. *Tit* 3. 3.

III. LORD'S DAY.

Q. 6. Did God then create man so wicked and perverse?

A. By no means; but God created man good,* and af-
 ter his own image, in † righteousness and true holiness,
 that he might rightly know God his Creator, heartily love
 him, and live with him in eternal happiness to glorify and
 praise him.†

* *Gen* 1. 31. *Col* 3. 10. † *Eph* 1. 6.
 † *Gen* 1. 26, 27. *Eph* 4. 24. 1 *Cor* 6. 20.

Q. 7. Whence then proceeds this depravity of human
 nature?

A. From the fall and disobedience of our first parents,
 Adam and Eve,* in Paradise; hence our nature is be-
 come so corrupt, that we are all conceived and born in sin.†

* *Gen* 3. 6. *Rom* 5. 12, 18, 19 † *Psa* 51. 5. *Gen* 5. 3.

Q. 8. Are we then so corrupt that we are wholly inca-
 pable of doing any good, and inclined to all wickedness?

A. Indeed we are;* except we are regenerated by the
 spirit of God.†

* *Gen* 6. 5. *Job* 14. 4, and 15. 14, 16.

† *John* 3. 5. *Eph* 2. 5.

IV. LORD'S DAY.

Q. 9. Doth not God then do injustice to man, by re-
 quiring from him in his law, that which he cannot perform?

A. Not at all:* For God made man capable † of per-

orming it: but man, by the instigation † of the devil, and his own wilful disobedience, § deprived himself and all his posterity of those divine gifts.

* *Eccl* 7. 29.

‡ *Gen* 3. 4, 7.

† *Eph* 4. 24. *Col* 3. 10.

§ *Rom* 5. 12.

Q. 10. Will God suffer such disobedience and rebellion to go unpunished?

A. By no means: * but is terribly displeased † with our original as well as actual sins; and will punish them in his just judgment temporally and eternally, as he hath declared, ‡ “Cursed is every one that continueth not in all “things, which are written in the book of the law, to do “them.”

* *Psa* 5. 5.

† *Rom* 1. 18.

Deut 28. 15. *Heb* 9. 27.

‡ *Deut* 27. 26. *Gal* 3. 10.

Q 11. Is not God then also merciful?

A. God is indeed merciful, * but also just; † therefore his justice requires, ‡ that sin which is committed against the most high majesty of God, be also punished with extreme, that is, with everlasting § punishment, both of body and soul.

* *Ex* 34. 6.

† *Ex* 20. 5.

Job 34. 10, 11. ‡ *Psa* 5. 5.

§ *Gen* 2. 17. *Rom* 6. 23.

THE SECOND PART.

OF MAN'S DELIVERANCE.

V. LORD'S DAY.

Q. 12. Since then, by the righteous judgment of God, we deserve temporal and eternal punishment, is there no way by which we may escape that punishment, and be again received into favour?

A. God will have his justice * satisfied; and therefore we must make this full † satisfaction, either by ourselves, or by another,

* *Ex* 20. 5.

† *Rom* 3. 3.

2 *Cor* 5. 14, 15.

Q. 13. Can we ourselves then make this satisfaction?

A. By no means; * but on the contrary we † daily increase our debt.

* *Job* 9. 2, 3.

and 15. 14, 15, 16.

† *Mat* 6. 12. *Isa* 64. 6.

Q. 14. Can there then be found any where, one who is a mere creature, able to satisfy for us ?

A. None ; for first, God will not * punish any other creature for the sin which man hath committed ; and further, no mere creature can sustain the burden of God's eternal wrath against sin, so as to † deliver others from it.

* *Heb* 2. 14, 18. † *Ps* 130. 3. and 49. 8, 9.

Q. 15. What sort of a mediator and deliverer then must we seek for ?

A. For one who is very man, * and perfectly righteous ; and yet more powerful than all creatures ; that is, one who is also very † God.

* *1 Cor* 15. 21. *Rom* 8. 3. † *Rom* 9. 5. *Isa* 7. 14.

VI. LORD'S DAY.

Q. 16. Why must he be very man, and also perfectly righteous ?

A. Because the justice of God requires that the same human nature, which hath sinned, should * likewise make satisfaction for sin ; and one who is himself a sinner † cannot satisfy for others.

* *Rom* 5. 12, 15. † *1 Pet* 3. 18. *Isa* 53. 11.

Q. 17. Why must he in one person be also very God ?

A. That he might, by the power of his Godhead,* sustain in his human nature, the burthen of God's wrath ; and might † obtain for, and restore to us, righteousness and life.

* *1 Pet* 3. 18. *Acts* 2. 24. *Isa* 53. 8.

† *1 John* 1. 2. *Jer* 23. 6. *2 Tim* 1. 10. *John* 6. 51.

Q. 18. Who then is that mediator, who is in one person both very God, and a real righteous man ?

A. Our Lord Jesus Christ,* “ who of God is made unto † us wisdom, and righteousness, and sanctification, and redemption.”

* *Mat* 1. 23. *1 Tim* 3. 16. *Luke* 2. 11. † *1 Cor* 1. 30.

Q. 19. Whence knowest thou this ?

A. From the holy gospel, which God himself revealed first in Paradise ;* and afterwards published by the patriarchs † and prophets, and was pleased to represent it, by the shadows ‡ of sacrifices and the other ceremonies of the

* *Gen.* 3. 15. † *Gen.* 22. 17, 18, and 28. 14. *Rom.* 1. 2. *Heb.* 1. 1. ‡ *John* 5. 46. *Heb.* 10. 7, 8.

law; and lastly, has accomplished it § by his only begotten Son.

§ *Rom* 10. 4 *Heb* 13. 8

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VII. LORD'S DAY.

Q. 20. Are all men then, as they perished in Adam, saved by Christ?

A. No; only * those who are ingrafted into him, † and received all his benefits, by a true faith.

* *Mat* 1. 21 *Isa* 53. 11

† *John* 1. 12, 13 *Rom* 11. 20 *Heb* 10. 39

Q. 21. What is true faith?

A. True faith is not only a certain knowledge, * where- by I hold for truth all that God has revealed to us in his word, but also an assured ‡ confidence, which the Holy § Ghost works by the gospel, || in my heart; that not only to others, but to me also, ¶ remission of sin, everlasting righteousness ** and salvation, are freely given by God, †† merely of grace, only for the sake of Christ's merits.

* *John* 6. 69 *John* 17. 3 *Heb* 11. 3, 6 † *Rom* 2. 18, 19, 20

‡ *Rom* 4. 16, 20, 21 *Heb* 11. 1 *Eph* 3. 12 *Rom* 1. 16

1 *Cor* 1. 21 *Acts* 16. 14 *Mat* 16. 17 *John* 3. 5

§ *Rom* 10. 14, 17 *Mat* 9. 2 ¶ *Rom* 5. 1 ** *Gal* 2. 20

†† *Rom* 3. 24, 25, 26 ~

Q. 22 What is then necessary for a Christian to believe?

A. All things * promised us in the gospel, which the articles of our Catholic undoubted christian faith briefly teach us.

* *John* 20. 31 *Mat* 28. 19, 20

Q. 23 What are these articles?

A. I. I believe in God, the Father almighty, maker of heaven and earth:

II. And in Jesus Christ, his only begotten Son, our Lord:

III. Who was conceived by the Holy Ghost, born of the Virgin Mary:

IV. Suffered under Pontius Pilate; was crucified, dead, and buried: He descended into Hell:

V. The third day he rose again from the dead:

VI. He ascended into heaven, and sitteth at the right hand of God the Father Almighty:

VII. From thence he shall come to judge the quick and the dead :

VIII. I believe in the Holy Ghost :

IX. I believe an holy Catholic Church : the communion of saints :

X. The forgiveness of sins :

XI. The resurrection of the body :

XII. And the life everlasting. Amen,

VIII. LORD'S DAY.

Q. 24 How are these articles divided ?

A. Into three parts ; the first is of God the Father, and our creation ;* the second of God the Son, and our redemption ; † the third of God the Holy Ghost, and our sanctification. ‡

* *Gen* 1 † *1 Pet* 1. 18, 19 ‡ *1 Pet* 1. 21, 22

Q. 25 Since there is only but one* divine essence, why speakest thou of Father, Son and Holy Ghost ?

A. Because God hath so † revealed himself in his word, that these three distinct persons are the one only true and eternal God.

* *Deut* 6. 4

† *Gen* 1. 26 *Isa* 61. 1 *John* 14. 16, 17 1 *John* 5. 7 *John* 1. 18 *Mat* 28. 19 2 *Cor* 13. 14

OF GOD THE FATHER.

IX. LORD'S DAY.

Q 26 What believest thou when thou sayest, "I believe in God the Father Almighty maker of Heaven and Earth ?"

A That the eternal Father of our Lord Jesus Christ (who* of nothing made heaven and earth, with all that is in them ; who likewise upholds and † governs the same by his eternal counsel and providence) is for the sake of Christ his Son, my God and my Father ; on whom I rely so entirely, that I have no doubt, but he will provide me with all things necessary § for soul and body : and further, that he will make whatever evils he sends upon me,

* *Gen* 1 and 2 *Psalm* 33, 6

† *Ps* 115. 3 *Mat* 10. 29 *Heb* 1. 3 *John* 5. 17

‡ *John* 1. 12 *Rom* 8. 15, 16 *Gal* 4. 5, 6 *Eph* 1. 5, 1 *John* 3. 1

§ *Ps* 55. 22 *Mat* 6. 26

in this valley of tears,|| turn out to my advantage ; for he is able to do it, being Almighty¶ God, and willing, being a ** faithful Father.

|| *Rom* 8. 28 ¶ *Rom* 10. 12

** *Mat* 6. 26 and 7. 9, 10, 11

X. LORD'S DAY.

Q 27 What dost thou mean by the providence of God ?

A The Almighty and every where present power of God ;* whereby, as it were by his hand, he † upholds and governs heaven, earth, and all creatures ; so that herbs and grass, rain ‡ and drought, fruitful § and barren years, meat and drink,|| health and sickness, ¶ riches and poverty, yea, all things ** come, not by chance, but by his fatherly hand.

* *Acts* 17. 25, 26, 27, 28 † *Heb* 1. 3 ‡ *Jer* 5. 24

§ *Acts* 14. 17 || *John* 9. 3 ¶ *Prov* 22. 2 *Job* 1. 21

** *Mat* 10. 29, 30 *Eph* 1. 11

Q 28 What advantage is it to us to know that God has created, and by his providence doth still uphold all things ?

A That we may be patient in adversity,* thankful † in prosperity ; and that in all things, which may hereafter befall us, we place our firm ‡ trust in our faithful God and Father, that nothing shall § separate us from his love, since all creatures are so in his hand, that without his will they || cannot so much as move.

* *Rom* 5. 3 *Psa* 39. 10 † *Deut* 8. 10 1 *Thes* 5. 18

‡ *Rom* 5. 4, 5, 6 § *Rom* 8. 38, 39

Job 1. 12, and 2. 6 *Matt* 8. 31 *Isa* 10. 15

OF GOD THE SON.

XI. LORD'S DAY.

Q 29 Why is the Son of God called JESUS, that is a Saviour ?

A Because he saveth us, and delivereth us from our * sins ; and likewise, because we ought not to seek, neither can find † salvation in any other.

* *Matt* 1. 21 † *Acts* 4. 12

Q 30 Do such then believe in Jesus the only Saviour, who seek their salvation and happiness of saints, or themselves, or any where else ?

A They do not ; for though they boast of him in words, yet in deeds they deny* Jesus the only deliverer and Saviour ; for one of these two things must be true, that either Jesus is not a complete Saviour ; or that they who by a true faith receive this Saviour, must find all things in him † necessary to their salvation.

* 1 Cor 1. 13, 31. Gal 5. 4

† Heb 12. 2 Isa 9. 6, 7 Col 1. 19, 20

XII. LORD'S DAY.

Q. 31. Why is he called CHRIST, that is anointed ?

A. Because he is ordained of God the Father, and * anointed with the Holy Ghost, to be our † chief prophet and teacher ; who has fully revealed to us the secret council and will of God concerning our redemption : and to be our only High Priest, ‡ who by the one sacrifice of his body, has redeemed us, and makes continual § intercession with the Father for us ; and also to be our eternal King, || who governs us by his word and spirit ; and who defends and ¶ preserves us in (the enjoyment of) that salvation he has purchased for us.

* Heb 1. 9. † Deut 18. 18. Acts 3. 22. John 1. 18, and 15, 15. Matt 11. 27.

† Psa 110. 4. Heb 7. 21, and 10. 14. § Rom 8. 34.

|| Psa 2. 6. Luke 1. 33. ¶ Matt 28. John 10. 28.

Q. 32 But why art thou called a christian ?

A Because I am a member of Christ * by faith, and thus am partaker † of his anointing, that so I may ‡ confess his name, and present myself a living § sacrifice of thankfulness to him : and also that with a free and good conscience I may fight against sin and || satan in this life ; and afterwards ¶ reign with him eternally, over all creatures.

* 1 Cor 6. 15. † 1 John 2. 27. Joel 2. 28. ‡ Matt 10, 32.

§ Rom 12. 1. Apo 1. 6

|| Eph 6. 11, 12. 1 Tim 18, 19. ¶ 2 Tim 2. 12.

XIII. LORD'S DAY.

Q 33 Why is Christ called the only begotten Son of God, since we are also the children of God ?

A. Because Christ alone is the eternal and natural Son of * God ; but we are children † adopted of God, by grace, for his sake.

* John 1. 1. Heb 1. 2. † Rom 8. 15, 16, 17, Eph 1. 5, 6.

Q. 34. Wherefore callest thou him our Lord?

A. Because he hath redeemed us, both soul and body, from all our sins, not with gold or silver * but with his precious blood, and hath delivered us from all the power of the devil; and thus hath made us his own property.

* 1 *Pet* 1. 18, 19. 1 *Cor* 6. 20.

XIV. LORD'S DAY.

Q 35. What is the meaning of these words—"He was conceived of the holy Ghost, born of the Virgin Mary?"

A. That God's eternal Son, who * is, and continueth true and eternal † God, ‡ took upon him the very nature of man, of the flesh and § blood of the Virgin Mary, by the operation of the Holy Ghost; || that he might also, be the true seed of David, ¶ like unto his brethren in all things, ** sin excepted.

* *John* 1. 1. *Col* 1. 15. *Psa* 2. 7. † *Rom* 9. 5. 1 *John* 5. 20

‡ *John* 1. 14. *Gal* 4. 4. § *Matt* 1. 18. *Luke* 1. 35.

|| *Psa* 132. 11. *Acts* 2. 30. *Rom* 1. 5. ¶ *Phil* 2. 7.

** *Heb* 4. 15.

Q. 36. What profit dost thou receive by Christ's holy conception and nativity?

A. That he is our * mediator; and with his innocence and perfect holiness, covers in the sight of † God, my sins, wherein I was conceived and brought forth!

* *Heb* 2. 16, 17. † *Psa* 32. 1. 1. *Cor* 1. 30. *Rom* 8. 34.

XV. LORD'S DAY,

Q. 37. What dost thou understand by the words "He suffered?"

A. That he, all the time that he lived on earth, but especially at the end of his life, * sustained in body and soul, the wrath of God against the sins of all mankind, that so by his passion, as the only † propitiatory sacrifice, he might redeem our body and soul from everlasting damnation, and obtain for us the favour of God, righteousness and eternal life.

* *Pet* 2. 24. *Isa* 53. 12. † 1 *John* 2. 2. *Rom* 3. 25.

Q. 38. Why did he suffer under Pontius Pilate, as his judge?

A. That he, being innocent, and yet condemned * by a temporal judge, might thereby free us from the severe judgment of God to which we were exposed. †

* *Luke* 23. 14 *John* 19. 4 *Psa* 69. 5 † *Gal* 3. 13

Q 39. Is there any thing more in his being crucified, than if he had died some other death?

A Yes [there is]; for thereby I am assured, that he took on him the curse which lay upon me; for the death of the cross was * accursed of God.

* *Deut* 21. 23 *Gal* 3. 13

XV. LORD'S DAY.

Q 40 Why was it necessary for Christ to humble himself even unto death?

A Because with respect to the justice and truth of God, satisfaction for our sins could be made * no otherwise than by the death of the Son † of God.

* *Gen* 2. 17 † *Heb* 2. 9 10 *Phil* 2. 8

Q 41 Why was he also "buried?"

A Thereby to prove that he * was really dead.

* *John* 5. 24 *Phil* 1. 23

Q 42 Since then Christ died for us, why must we also die?

A Our death is not a satisfaction for our sins, but only an abolishing of sin, and a passage into * eternal life.

John 5. 24 *Phil* 1. 23

Q 43 What further benefit do we receive from the sacrifice and death of Christ on the cross?

A That by virtue thereof, our old man is crucified, dead, and * buried with him; that so the corrupt inclinations of the flesh may no more † reign in us; but that we may † offer ourselves unto him a sacrifice of thanksgiving.

* *Rom* 6. 6, 7, &c † *Rom* 6. 12 † *Rom* 12. 1

Q 44 Why is there added "he descended into hell?"

A That in my greatest temptations, I may be assured, and wholly comfort myself in this, that my Lord Jesus Christ by his inexpressible anguish, pains, terrors, and hellish agonies, in which he was plunged during all his sufferings, but especially on the cross, hath * delivered me from the anguish and torments of hell.

* *Isa* 53. 10 *Mat* 27. 46

XVII. LORD'S DAY.

Q 45 What doth the Resurrection of Christ profit us?

A First; by his resurrection he hath overcome death, that he might* make us partakers of that righteousness which he had purchased for us by his death; secondly, we are also by his power, † raised up to a new life, and lastly, the resurrection of Christ is a ‡ sure pledge of our blessed resurrection

* 1 Cor 15. 16 † Rom 6. 4 Col 3. 1, &c.

‡ 1 Cor 15 Rom 8. 11

 XVIII. LORD'S DAY.

Q 46 How dost thou understand those words, "he ascended into heaven?"

A That Christ, in sight of his disciples, was* taken up from earth into heaven, and that he continues † there for our interest, until he come again to judge the quick and the dead.

* Acts 1. 9 Mark 16. 19 † Heb 4. 14 Rom 8. 34
Eph 4. 10

Q 47 Is not Christ then with us even to the end of the world, as he hath promised?

A Christ is very man and very God: with respect to his* human nature, he is no more on earth; but with respect to his † Godhead, majesty, grace and spirit, he is at no time absent from us.

* Acts 3. 21 John 3. 13 John 16. 28 Mat 28. 20

Q 48 But if his human nature is not present, wherever his Godhead is, are not then these two natures in Christ separated from one another?

A Not at all; for since the Godhead is incomprehensible and* omnipresent; it must necessarily follow that † the same is not limited with the human nature he assumed, and yet remains personally united to it.

* Acts 7. 49 Mat 24. 30

† Mat 28. 20 John 16. 28, and 17. 11 John 3. 13

Q 49 Of what advantage to us is Christ's ascension into heaven?

A First, that he is our* advocate in the presence of his Father in heaven: secondly, that we have our flesh in heaven as a sure pledge, that he as the head will also † take up

* Heb 9. 24 1 John 2. 2 Rom 8. 34 † John 14. 2 Eph 2. 6

to himself, us his members: thirdly, that he † sends us his spirit as an earnest, by whose power we “seek the things which are above, where Christ sitteth on the right hand of God, § and not things on earth.”

† *John* 14. 16 2 *Cor* 1. 22 2 *Cor* 5. 5 § *Col* 3. 1 *Phil* 3. 20

XIX. LORD'S DAY.

Q 50 Why is it added, “and sittest at the right hand of God?”

A Because Christ is ascended into heaven for this end, that he might there * appear as head of his church, by whom the Father † governs all things.

* *Eph* 1. 20 *Col* 1. 18 † *Matt* 28. 18 *John* 5. 22

Q 51 What profit is this glory of Christ our head, unto us?

A First, that by his holy spirit he * poureth out heavenly graces upon us his members: and then that by his power he defends † and preserves us against all enemies.

* *Eph* 4. 10 † *Psa* 2. 9 *John* 10. 28

Q 52 What comfort is it to thee that “Christ shall come again to judge the quick and the dead?”

A That in all my sorrows and persecutions, with uplifted head* I look for the very same person, who before offered himself for my sake, to the tribunal of God, and hath removed all curse from me, to come as judge from heaven: who shall cast all his † and my enemies into everlasting condemnation, but shall translate ‡ me with all his chosen ones to himself, into heavenly joys and glory.

* *Luke* 21. 28 *Rom* 8. 23 24 1 *Thes* 4. 16

† 2 *Thes* 1. 6 7 *Matt* 25. 41 ‡ *Matt* 25. 34

OF GOD THE HOLY GHOST.

XX. LORD'S DAY.

Q 53 What dost thou believe concerning the Holy Ghost?

A First, that he is true and co-eternal God with the Father and the * Son: Secondly, that he is also given † me, to ‡ make me by a true faith, partaker of Christ and

* *Gen* 1. 2 *Isa* 48. 16 1 *Cor* 3. 16

† *Matt* 28. 19 2 *Cor* 1. 21 ‡ *Gal* 3. 14 1 *Pet* 1. 2

all his benefits, that he may § comfort me and || abide with me for ever.

§ *Acts* 9. 31 || *John* 14. 16 1 *Pet* 4. 14

XXI. LORD'S DAY.

Q 54 What believest thou concerning the "Holy Catholic Church" of Christ?

A That the Son of God * from the † beginning to the end of the world, gathers, ‡ defends, and § preserves to himself by his || spirit and word, out of the ¶ whole human race, a ** church chosen to everlasting life, agreeing in true faith; and that I am and for ever shall remain, a †† living member thereof.

* *John* 10. 11 † *Gen* 26. 4 ‡ *Rom* 8. 29 *Eph* 1. 10

§ *Matt* 16. 18 || *Isa* 59. 21 ¶ *Deut* 10. 14 15

** *Acts* 13. 48 †† 1 *Cor* 1. 8 9 *Rom* 8. 35, &c.

Q 55 What do you understand by "the communion of saints?"

A First, that all and every one who believes, being members of Christ, are in common, * partakers of him, and of all his riches and gifts: secondly, that every one must know it to be his duty readily and † cheerfully to employ his gifts, for the advantage and salvation of other members.

* *John* 1. 3 *Rom* 8. 32 1 *Cor* 12. 13

† 1 *Cor* 13. 5 *Philip* 2. 4, 5, 6

Q 56 What believest tkou concerning "the forgiveness of sins?"

A. That God for the sake of * Christ's satisfaction, will no more † remember my sins, neither my corrupt nature, against which I have to struggle all my life long; but will graciously impute to me the righteousness of Christ, that I may never be ‡ condemned before the tribunal of God.

* 1 *John* 2. 2 2 *Cor* 5. 19, 21

† *Jer* 31. 34 *Psa* 103. 3, 4, 10, 11 *Rom* 8. 1, 2, 3

‡ *John* 3. 18

XXII. LORD'S DAY.

Q 57 What comfort doth the "resurrection of the body" afford thee?

A That not only my soul after this life, shall be imme-

liately taken * up to Christ its head ; but also, that this my body, being raised by the power of Christ, shall be reunited with my soul, and † made like unto the glorious body of Christ.

* *Luke 23. 43 Phillip 1. 23 † 1 Cor 15. 53 Job 19. 25, 26*

Q 58 What comfort takest thou from the article of "life everlasting?"

A That * since I now feel in my heart the beginning of eternal joy ; after this life, † I shall inherit perfect salvation, which ‡ "eye hath not seen, nor ear heard, neither hath it entered into the heart of man" to conceive! and that, to praise God therein for ever.

* *2 Cor 5. 2, 5, 6 Rom 14. 17 † Ps 16. 11 ‡ 1 Cor 2. 9*

XXIII. LORD'S DAY.

Q 59 But what doth it profit thee now that thou believest all this?

A That I am righteous in Christ, before God, and an heir of eternal life.*

* *Rom 5. 1 Rom 1. 17 John 3. 36*

Q 60 How art thou righteous before God?

A Only * by a true faith in Jesus Christ ; so that, tho' my conscience accuse me, that I have grossly transgressed all the commands of God, and † kept none of them, and am still ‡ inclined to all evil ; notwithstanding, God, without any § merit of mine, but only of mere || grace, grants ¶ and ** imputes to me, the perfect †† satisfaction, righteousness and holiness of Christ ; even so, as if I never had had, nor committed any sin : yea, as if I had fully †† accomplished all that obedience which Christ hath accomplished for me ; §§ in as much as I embrace such benefit with a believing heart.

* *Rom 3. 22, &c Gal 2. 16 Eph 2. 8, 9 † Rom 3. 9, &c*

‡ *Rom 7. 23 § Rom 3. 24 || Tit 3. 5 Eph 2. 8, 9*

¶ *Rom 4. 4, 5 2 Cor 5. 19 ** 1 John 2. 1 †† 1 John 2. 2*

‡‡ *2 Cor 5. 21 §§ Rom 3. 28 John 3. 18*

Q 61 Why sayest thou, that thou art righteous by faith only?

A Not that I am acceptable to God, on account of the * worthiness of my faith ; but because only the satisfaction, righteousness, and holiness of Christ, is my righteousness

* *Ps 16. 2 Eph 2. 8, 9*

before † God ; and that I cannot receive ‡ and apply the same to myself any other way than by faith only.

† 1 *Cor* 1. 30 1 *Cor* 2. 2 ‡ 1 *John* 5. 10

XXIV. LORD'S DAY.

Q 62 But why cannot our good works be the whole, or part of our righteousness before God ?

A Because, that the righteousness, which can be approved of before the tribunal of God, must be absolutely perfect, and in ail respects * conformable to the divine law : and also, that our best works in this life, are all imperfect and † defiled with sin.

* *Gal* 3. 10 *Deut* 27. 26 † *Isa* 64. 6

Q 63 What ! do not our good works merit, which yet God will reward in this and in a future life ?

A This reward is not of merit, but of grace.*

* *Luke* 17. 10

Q 64. But doth not this doctrine make men careless and profane ?

A By no means : for it is impossible that those who are implanted into Christ by a true faith, should not bring forth fruits of * thankfulness.

* *Mat* 7. 18 *John* 15. 5

OF THE SACRAMENTS.

XXV. LORD'S DAY.

Q 65 Since then we are made partakers of Christ and all his benefits by faith only, whence doth this faith proceed ?

A From the Holy Ghost, who works * faith in our hearts by the preaching of the gospel, and † confirms it by the use of the sacraments.

* *Eph* 2. 8 & 6. 23 *Philip* 1. 29 † *Mat* 28. 19 *Rom* 4. 11

Q 66 What are the sacraments ?

A The sacraments are holy visible signs and seals, appointed of God for this end, that by the use thereof, he may the more fully declare and seal to us the promise of the gospel ; viz. that he grants us freely the remission of sin, and * life eternal, for the sake of that one sacrifice of Christ, accomplished on the cross.

* *Gen* 17. 11 *Rom* 4. 11 *Deut* 30. 6 *Levit* 6. 25
Acts 22. 16 *Acts* 2. 38 *Mat* 26. 28

Q 67 Are both word and sacraments, then, ordained and appointed for this end, that they may direct our faith to the sacrifice of Jesus Christ on the cross, as the only ground of our salvation?

A Yes, indeed; for the Holy Ghost teaches us in the gospel, and assures us by the sacraments,* that the whole of our salvation depends upon that one sacrifice of Christ which he offered for us on the cross.

* *Rom 6. 3 Gal 3. 27*

Q 68 How many sacraments has Christ instituted in the new covenant, or testament?

A *Two, namely holy baptism, and the holy supper.

* 1 *Cor 10. 2, 3, 4*

OF HOLY BAPTISM.

XXVI. LORD'S DAY.

Q 69 How art thou admonished and assured by holy baptism, that the one sacrifice of Christ upon the cross is of real advantage to thee?

A Thus, that Christ appointed * this external washing with water, adding thereto this † promise, that I am as certainly washed by his blood and spirit from all the pollution of my soul, that is from all my sins, as I am ‡ washed externally with water, by which the filthiness of the body is commonly washed away.

* *Mat 28. 19 Acts 2. 38 † Mark 16. 16 Mat 3. 11*
Rom 6. 3 ‡ Mark 1. 4 Luke 3. 3

Q 70 What is it to be washed with the blood and spirit of Christ?

A It is to receive of God the remission of sins, freely, for the sake of Christ's blood, which he * shed for us by his sacrifice upon the cross: and also to be renewed by the Holy Ghost, and sanctified to be members of Christ; that so we may more and more die unto sin, and † lead holy and unblameable lives.

* *Heb 12. 24 1 Pet 1. 2 Apo 1. 5*
 † *John 1. 33 Rom 6. 4 Col 2. 12*

Q 71 Where has Christ promised us, that he will as certainly wash us by his blood and spirit, as we are washed with the water of baptism?

A In the institution of baptism, which is thus express-

ed, “ * go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost †,” “ he that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.” This promise is also repeated, where the scripture calls baptism “ the ‡ washing of regeneration, and the washing § away of sins.”

* *Mat* 28. 19 † *Mark* 16. 16 ‡ *Tit* 3. 5 § *Acts* 22. 16

XXVII. LORD'S DAY.

Q 72 Is then the external baptism with water, the washing away of sin itself?

A Not at all; for the * blood of Jesus Christ only, and the Holy Ghost, cleanse us from all † sin.

* *Mat* 3. 11 † *1 Pet* 3. 21 ‡ *1 John* 1. 7 § *1 Cor* 6. 11

Q 73 Why then doth the Holy Ghost call baptism “ the washing of regeneration,” and “ the washing away of sins?”

A God speaks thus not without great cause, to wit, not only thereby to teach us, that as the filth of the body is purged away by water, so our sins are * removed by the blood and spirit of Jesus Christ; but especially, that by † his divine pledge and sign he may assure us, that we are spiritually cleansed from our sins as really, as we are externally washed with water.

* *Rev* 1. 5 § *1 Cor* 6. 11 † *Mark* 16. 16 § *Gal* 3. 27

Q 74 Are infants also to be baptized?

A Yes, for since they, as well as the adult, are included in the * covenant and † church of God; and since ‡ redemption from sin by the blood of Christ, and the § Holy Ghost, the author of faith, is promised to them no less than to the adult; they must therefore by baptism, as a sign of the covenant, be also admitted into the christian church; and be distinguished ¶ from the children of infidels, as was done in the old covenant or testament by ¶ circumcision, instead of which, ** baptism is instituted in the new covenant.

* *Gen* 17. 7 § *Acts* 2. 39 † *1 Cor* 7. 14 § *Joel* 2. 16

‡ *Mat* 19. 14 § *Luke* 1. 14 15 § *Psa* 22. 10 § *Acts* 2. 39

¶ *Acts* 10. 47 † *1 Cor* 12. 13 and 7. 14

** *Gen* 17. 14 ** *Col* 2. 11, 12, 13

OF THE HOLY SUPPER OF OUR
LORD JESUS CHRIST.

XXVIII. LORD'S DAY.

Q 75 How art thou admonished and assured in the Lord's Supper, that thou art a partaker of that one sacrifice of Christ, accomplished on the cross, and of all his benefits?

A Thus, That Christ has commanded me and all believers, to eat of this broken bread, and to drink of this cup, in remembrance of him;* adding these promises: first, that his body was offered and broken on the cross for me, and his blood shed for me, as certainly as I see with my eyes, the bread of the Lord broken for me, and the cup communicated to me: and further, that he feeds and nourishes my soul to everlasting life, with his crucified body and shed blood, as assuredly as I receive from the hands of the minister, and taste with my mouth the bread and cup of the Lord, as certain signs of the body and blood of Christ.

* *Mat* 26. 26, 27, 28 *Mark* 14. 22, 23, 24 *Luke* 22. 19, 20
1 *Cor* 10. 16, 17 and *II.* 23, 24, 25

Q 76 What is it then to eat the crucified body, and drink the shed blood of Christ?

A It is not only to embrace with a believing heart all the sufferings and death of Christ, and thereby to * obtain the pardon of sin, and life eternal; but also, besides that, to become more and more † united to his sacred body by the Holy Ghost, who dwells both in Christ and in us; so that we, though Christ is in heaven and we on earth, are notwithstanding "Flesh of his flesh, and bone of his bone;" and that we live || and are governed for ever by one spirit, as members of the same body are by one soul.

* *John* 6. 35, 40, 47, 48, 50, 51, 53, 54 † *John* 6. 55, 56

‡ *Acts* 3. 21 and 1. 9, 10, 11 1 *Cor* 11, 26

§ *Eph* 5. 29, 30, 31, 32 1 *Cor* 6. 15, 17, 19 1 *John* 5. 24

|| *John* 6. 56, 57, 58 *Eph* 4. 15, 16

Q 77 Where has Christ promised that he will as certainly feed and nourish believers with his body and blood, as they eat of this broken bread, and drink of this cup?

A In the institution of the supper, which is thus ex-

pressed ;* “ The Lord Jesus in the same night in which
 “ he was betrayed, took bread, and when he had given
 “ thanks, he brake it, and said, eat; this is my body, which
 “ is broken for you ; this do in remembrance of me : after
 “ the same manner he also took the cup, when he had
 “ supped, saying, this † cup is the new testament in my
 “ blood :‡ this do ye as often as ye drink it, in remem-
 “ brance of me. For as often as ye eat this bread, and
 “ drink this cup, ye do shew the Lord’s death till he come.

This promise is repeated by the holy apostle Paul, where he says,§ “ The cup of blessing which we bless, is
 “ it not the communion of the blood of Christ? The
 “ bread which we break, is it not the communion of the
 “ body of Christ? for we being many, are one bread and
 “ one body; because we are all partakers of that one
 “ bread.”

* 1 Cor 11. 23 Mat 26. 26 Mark 14. 22 Luke 22. 19

† Exod 24. 8 Heb 9. 20 ‡ Exod 13. 9 1 Cor 11. 26

§ 1 Cor 10. 16, 17



XXIX. LORD'S DAY.

Q 78 Do then the bread and wine become the very body and blood of Christ?

A Not at all : * but as the water in baptism is not changed into the blood of Christ, neither is the washing away of sin itself, being only the sign and confirmation thereof appointed of God ; so the bread in the Lord’s supper is not changed into the very † body of Christ ; though agreeable to the ‡ nature and properties of sacraments, it is called the body of Christ Jesus.

* 1 Cor 10. 1, 2, 3, 4. 1 Pet 3. 21 John 6. 35, 62, 63

† 1 Cor. 10. 16, &c. and 11. 20, &c.

‡ Gen 17. 10, 11, 14. Exod 12. 26, 27, 43, 48. Acts 7. 8

Mat 26. 26 Mark 14. 24

Q 79 Why then doth Christ call the bread his body, and the cup his blood, or the new covenant in his blood ; and Paul the “ Communion of the body and blood of “ Christ ?”

A Christ speaks thus, not without great reason, namely, not only thereby to teach us, that as bread and wine support this temporal life, so his crucified body and shed

blood, are the true meat and drink whereby our souls are * fed to eternal life ; but more especially by these visible signs and pledges to assure us, that we are as really partakers of his true body and blood (by the operation of the Holy Ghost) as we † receive by the mouths of our bodies these holy signs in remembrance of him ; and that all his sufferings ‡ and obedience, are as certainly ours, as if we had in our own persons suffered and made satisfaction for our sins to God.

* *John* 6. 51, 55, 56

† *1 Cor* 10. 16, 17 and 11. 26, 27, 28 *Eph* 5. 32

‡ *Rom* 5. 9, 18, 19 and 8. 4

XXX. LORD'S DAY.

Q 80 What difference is there between the Lord's supper and the Popish mass ?

A The Lord's supper testifies to us, that we have a full pardon of all sin * by the only sacrifice of Jesus Christ, which he himself has once accomplished on the cross ; and, that we by the Holy Ghost are ingrafted † into Christ, who, according to his human nature is now not on earth, but in ‡ heaven, at the right hand of God his Father, and will there § be worshipped by us :—but the mass teacheth that the living and dead have not the pardon of sins through the sufferings of Christ, unless Christ is also daily offered for them by the priests ; and further, that Christ is bodily under the form of bread and wine, and therefore is to be || worshipped in them ; so that the mass at bottom, is nothing else than a ¶ denial of the one sacrifice and sufferings of Jesus Christ, and an accursed idolatry.

* *Heb* 7. 27 and 9. 12, 26. *Mat* 26, 28. *Luke* 22. 19, 20
2 *Cor* 5. 21

† *1 Cor* 6. 17 and 12. 13 ‡ *Heb* 1. 3 and 8. 1, &c.

§ *John* 4. 21, 22, 23 *Col* 3. 1. *Philip* 3. 20 *Luke* 24. 52, 53 *Acts* 7. 55

|| *In canone Missæ and de consecra. distinct. 2 Concil. Trid. Sess* 13. 15

¶ *Isa* 1. 11, 14. *Mat* 15. 9 *Col* 2. 22, 23 *Jer* 2. 13

Q 81 For whom is the Lord's supper instituted ?

A For those who are truly sorrowful * for their sins,

* *Mat* 5. 3, 6. *Luke* 7. 37, 38 & 15. 18, 19

and yet trust that these are forgiven them for the sake of Christ; and that their remaining infirmities † are covered by his passion and death; and who also earnestly ‡ desire to have their faith more and more strengthened, and their lives more holy; but hypocrites, and such as turn not to God with sincere hearts, eat and § drink judgment to themselves.

† *Ps* 103. 3 ‡ *Ps* 116. 12, 13, 14 1 *Pet* 2. 11, 12
§ 1 *Cor* 10. 20, &c. and 11. 28, &c. *Tit* 1. 16. *Ps* 50. 15, 16

Q 82 Are they also to be admitted to this supper, who by confession and life declare themselves infidels and ungodly.

A No; for by this, the covenant of God would be profaned, and his wrath* kindled against the whole congregation: therefore it is the duty of the christian church, according to the appointment of † Christ and his apostles, to exclude such persons, by the keys of the kingdom of heaven, till they shew amendment of life.

* 1 *Cor* 10. 21 and 11. 30, 31 *Isa* 1. 11, 13 *Jer* 7. 21
Ps. 50. 16, 22. † *Mat* 18. 17, 18.

XXXI. LORD'S DAY.

Q 83 What are * the keys of the kingdom of heaven?

* *Mat* 16. 19

A The preaching* of the holy Gospel, and christian discipline † or excommunication out of the christian church; by these two, the kingdom of heaven is opened to believers, and shut against unbelievers.

* *John* 20. 23. † *Matt* 18. 15, 18.

Q 84 How is the kingdom of heaven opened and shut by the preaching of the holy gospel?

A Thus: when according to the command of * Christ, it is declared and publicly testified to all and every believer, that whenever they † receive the promise of the gospel by a true faith, all their sins are really forgiven them of God, for the sake of Christ's merits; and on the contrary, when it is declared and testified to all unbelievers, and such as do not sincerely repent, that they stand exposed to the wrath of God, and eternal ‡ condemnation, so long as they

* *Mat* 28. 19 † *John* 3. 18, 36 *Mark* 16. 16

‡ 2 *Thes* 1. 7, 8, 9

are § unconverted:—according to which testimony of the gospel, God will judge them, both in this, and the life to come.

§ *John* 20. 21, 22, 23 *Mat* 16. 19 *Rom* 2. 2, 17

Q 85 How is the kingdom of heaven shut and opened by christian discipline?

A Thus: when according * to the command of Christ, those who under the name of christians maintain doctrines, or practices † inconsistent therewith; will not, after having been often brotherly admonished, renounce their errors and wicked course of life, are complained of to the church ‡ or to those who are thereunto § appointed by the church; and if they despise their admonition, || are by them forbid the use of the sacraments; whereby they are excluded from the christian church, and by God himself from the kingdom of Christ; and when they promise and shew real amendment, are again ¶ received as members of Christ and his church.

* *Mat* 18. 15 † *Cor* 5. 12 ‡ *Mat* 18. 15, 18

§ *Rom* 12. 7, 8, 9 1 *Cor* 12. 28 1 *Tim* 5. 17 2 *Thes* 3. 14

|| *Mat* 18. 17 1 *Cor* 5. 3, 4, 5

¶ 2 *Cor* 2. 6, 7, 8, 10, 11 *Luke* 15. 18



THE THIRD PART.

OF THANKFULNESS.

XXXII. LORD'S DAY.

Q 86 Since then we are delivered from our misery, merely of grace, through Christ, without any merit of ours; why must we still do good works?

A Because that Christ, having redeemed and delivered us by his blood, also renews us by his holy spirit, after his own image; that so we may testify by the whole of our conduct, our gratitude * to God for his blessings, and that he may be † praised by us: also, that every one may be ‡ assured in himself of his faith, by the fruits thereof; and that by our godly conversation others may be § gained to Christ.

* 1 *Cor* 6. 19, 20 *Rom* 6. 13 and 12. 1, 2 1 *Pet* 2. 5, 9, 10

† *Mat* 5. 16 1 *Pet* 2. 12 ‡ 2 *Pet* 1. 10 *Gal* 5. 6, 24

§ 1 *Pet* 3. 1, 2 *Mat* 5. 16 *Rom* 14. 19

Q 87 Cannot they then be saved, who continuing in

their wicked and ungrateful lives, are not converted to God?

A By no means; for the holy scripture declares * that no unchaste person, idolater, adulterer, thief, covetous man, drunkard, slanderer, robber, or any such like, shall inherit the kingdom of God.

* 1 Cor 6. 9, 10 *Eph* 5. 5 1 *John* 3. 14, 15 *Gal* 5. 21

XXXIII. LORD'S DAY.

Q 88 In how many parts doth the true conversion of man consist?

A In two parts; in* the mortification of the old, and in the quickening of the new man.

* *Rom* 6. 4. 5, 6 *Eph* 4. 22, 23 *Col* 3. 5 1 *Cor* 5. 7

Q 89 What is the mortification of the old man?

A It is a* sincere sorrow of heart, that we have provoked God by our sins; and more and more to hate and flee from them.

* *Psa* 51. 3, 8, 17 *Luke* 15. 18 *Rom* 8. 13 *Joel* 1. 12, 13

Q 90 What is the quickening of the new man?

A It is a sincere joy of heart in God, through Christ,* and with love and † delight to live according to the will of God in all good works.

* *Rom* 5. 1, 2 and 14. 17 *Isa* 57. 15

† *Rom* 6, 10, 11 1 *Pet* 4. 2 *Gal* 2. 20

Q 91 But what are good works?

A Only those which proceed from a true* faith, are performed according to the † law of God, and to his ‡ glory; and not such as are § founded on our imaginations, or the institutions of men.

* *Rom* 14. 23 † 1 *Sam* 15. 22 *Eph* 2. 2, 10 ‡ 1 *Cor* 10. 31 § *Deut* 12. 32 *Ezek* 20. 18 *Mat* 15. 9

XXXIV. LORD'S DAY.

Q 92 What is the law of God?

A God spake all these words, *Exod.* xx. *Deut.* v. saying, I am the Lord thy God, which hath brought thee out of the land of Egypt, out of the house of bondage.

I. **COM.** Thou shalt have no other gods before me.

II. Thou shalt not make unto thyself any graven image, nor the likeness of any thing that is in heaven above, or in

the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor serve them; for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the sabbath day, to keep it holy; six days shalt thou labour, and do all thy work, but the seventh day is the sabbath of the Lord thy God: in it thou shalt do no manner of work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Q 93 How are these ten commands divided?

A Into two * tables, the † first of which teaches us how we must behave towards God; the second, what duties we owe to our neighbour.

* *Ex* 34. 28, 29 *Deut* 4. 13 and 10. 3, 4

Q 94 What doth God enjoin in the first command?

A That I, as sincerely as I desire the salvation of my own soul, avoid and flee from all idolatry,* sorcery, † sooth-saying, superstition, ‡ invocation of saints, or any other creatures, and learn § rightly to know the only true God; ||

* *1 Cor* 6. 9, 10 and 10. 7, 14

† *L vit* 18, 21 *Deut* 18. 10, 11, 12

‡ *Mat* 4. 10 *Rev* 19. 10 § *John* 17. 3 || *Jer* 17. 5, 7

trust in him alone, with humility ¶ and patience ** submit to him, †† expect all good things from him only; ‡‡ love §§ fear, and ||| glorify him with my whole heart: so that I renounce ¶¶ and forsake all creatures, rather than *** commit even the least thing contrary to his will.

¶ *Heb* 10. 56 *Col* 1. 11 *Rom* 5. 3, 4 *Phil* 2. 14

** *1 Pet* 5. 5, 6 †† *Psa* 104. 27 *Isa* 45. 7 *Ja* 1. 17

‡‡ *Deut* 6. 5 *Mat* 22 37

§§ *Deut* 6. 5 *Mat* 10. 28 ||| *Mat* 4. 10

¶¶ *Mat* 5. 29, 30 *Acts* 5. 29 *Mat* 10. 37

*** *Mat* 5. 19

Q 95 What is idolatry?

A. Idolatry is instead of, or besides that one true God, who has manifested himself in his word, to contrive, or have any other object in which men place their trust.*

* *2 Chron* 16. 12. *Phil* 3. 19 *Gal* 4. 8 *Eph* 2. 12

XXXV. LORD'S DAY.

Q 96 What doth God require in the second command?

A That we in no wise * represent God by images, nor worship † him in any other way than he has commanded in his word.

* *Deut* 4. 15 *Isa* 40. 8 *Rom* 1. 23, &c. *Acts* 17. 29

† *1 Sam* 15. 23. *Deut* 13. 30

Q 97 Are images then not at all to be made?

A God neither can, nor * may be represented by any means: but as to creatures, though they may be represented, yet God forbids to make, or have any resemblance of them, either in order to worship them † or to serve God by them.

* *Deut* 4. 15 16 *Isa* 46. 5 *Rom* 1. 23

† *Ex* 23. 24 and 34. 13 14 *Numb* 33. 52 *Deut* 7. 5

Q 98 But may not images be tolerated in the churches, as books to the laity?

A No; for we must not pretend to be wiser than God, who will have his people * taught, not by dumb images, † but by the lively preaching of his word.

* *2 Tim* 3. 16 *2 Pet* 1. 19 † *Jer* 10. 1, &c. *Hab.* 2. 18 19

XXXVI. LORD'S DAY.

Q 99 What is required in the third command?

A That we, not only by cursing or * perjury ; but also by † rash swearing, must not profane or abuse the name of God ; nor by silence or connivance be partakers of these horrible sins in others ; and briefly, that we use the holy name of ‡ God no otherwise than with fear and reverence ; so that he may be rightly § confessed and || worshipped by us, and be glorified in all our ¶ words and works.

* *Lev* 24. 11 and 19. 12 *Mat* 5. 37 *Lev* 5. 4

† *Isa* 45. 23 24 § *Mat* 10. 32 || 1 *Tim* 2. 8

¶ 1 *Col* 3. 16 17

Q 100 Is then the profaning of God's name by swearing and cursing, so heinous a sin, that his wrath is kindled against those who do not endeavour as much as in them lies to prevent and forbid such cursing and swearing ?

A It undoubtedly is,* for there is no sin greater, or more provoking to God, than the profaning of his name ; and therefore he has commanded this † sin to be punished with death.

* *Lev* 5. 1 † *Lev* 24. 15

XXXVII. LORD'S DAY.

Q 101 May we then swear religiously by the name of God ?

A Yes ; either when the magistrates demand it of the subjects ; or when necessity requires us thereby to confirm * fidelity and truth, to the glory of God, and the safety of our neighbour ; for such an oath is † founded on God's word, and therefore was justly ‡ used by the saints, both in the old and new testament.

* *Ex* 22. 11 *Neh* 13. 25 + *Deut* 10. 13 *Heb* 6. 16

† *Gen* 21. 24 *Jos* 9. 15 19 1 *Sam* 24. 22 2 *Cor* 1. 23
Rom 1. 9

Q 102 May we also swear by saints or any other creature ?

A No ; for a lawful oath is calling upon God, as the only one who knows the heart, that he will bear witness to the truth, and punish me if I swear * falsely ; which honor, is † due to no creature.

* 2 *Cor* 1. 23 † *Mat* 5. 34 35

XXXVIII. LORD'S DAY.

Q 103 What doth God require in the fourth command ?

A First, that the ministry of the gospel, and the schools be * maintained; and that I, especially on the sabbath, † that is on the day of rest, † diligently frequent § the church of God, to hear his word, to use the sacraments, || publicly to call upon the Lord, and contribute to the relief of the ¶ poor, as becomes a christian: secondly, that all the days of my life I cease from my evil works, and yield myself to the Lord, to work by his holy spirit in me: and thus ** begin in this life the eternal sabbath.

* *Tit* 1. 5 1 *Tim* 3. 14 15 1 *Cor* 9. 11 2 *Tim* 2. 2 and 3. 15 † *Lev* 23. 3. ‡ *Acts* 2. 42 46 1 *Cor* 14. 19 29 31 § 1 *Cor* 11. 33 || 1 *Tim* 2. 1 ¶ 1 *Cor* 16. 2 ** *Isa* 66. 23

XXXIX. LORD'S DAY.

Q 104 What doth God require in the fifth command?

A That I shew all honour, love, and fidelity, to my father and mother, and all in authority over me, and * submit myself to their good instruction and correction, with due obedience; and also patiently bear with their † weaknesses and infirmities, since it pleases ‡ God to govern us by their hand.

* *Eph* 6. 1 2, &c. *Col* 3. 18. 20 *Eph* 5. 22. *Rom* 1. 31
† *Prov* 23. 22
‡ *Eph* 6. 4 6 *Col* 3. 19 21 *Rom* 13. *Mat* 22. 21

XI. LORD'S DAY.

Q 105 What doth God require in the sixth command?

A That neither in thoughts, nor words, nor gestures, much less in deeds, I dishonor, hate, wound or * kill my neighbour, by myself or by another, but that I lay † aside all desire of revenge: also, that I ‡ hurt not myself, or wilfully expose myself to any danger, wherefore also the magistrate § is armed with the sword, to prevent murder.

* *Mat* 5. 21 22 *Prov* 12. 18 *Mat* 26. 52 † *Eph* 4. 26 *Rom* 12. 19 *Mat* 5. 39 40 ‡ *Mat* 4. 5 6 7 *Col* 2. 23 § *Gen* 9. 6 *Mat* 26. 52 *Rom* 13. 4.

Q 106 But this command seems only to speak of murder?

A In forbidding murder, God teaches us, that he abhors the causes thereof; such as * envy, † hatred, ‡ anger, and desire of revenge; and that § he accounts all these as murder.

* *James* 1. 20 *Gal* 5. 20 † *Rom.* 1. 29 ‡ 1 *John* 2. 9
§ 1 *John* 3. 15

Q 107 But is it enough that we dont kill any man in the manner mentioned above ?

A No ; for when God forbids envy, hatred, and anger ; he commands us to * love our neighbour as ourselves ; to shew † patience, peace, ‡ meekness, § mercy, and all kindness, towards him, || and prevent his hurt as much as in us lies : and that we ¶ do good, even to our enemies.

* *Mat* 22. 39 and 7. 12 † *Rom* 12. 10. ‡ *Eph* 4. 2
Gal 6. 1 2 *Mat* 5. 5. *Rom* 12. 18 § *Ex* 23. 5. || *Mat*
 5. 45. ¶ *Rom* 12. 20

XLI. LORD'S DAY.

Q 108 What doth the seventh command teach us ?

A That all uncleanness is accursed * of God, and that therefore we must with all our hearts † detest the same, and live ‡ chastely and temperately, whether in § holy wedlock, or in a single life.

* *Lev* 18. 27 † *Judg* 22. 23 ‡ 1 *Thes* 4. 3 4
 § *Heb* 13. 4 1 *Cor* 7. 4 9

Q 109 Doth God forbid in this command, only adultery, and such like gross sins ?

A Since both our body and soul are temples of the Holy Ghost, he commands us to preserve them pure and holy ; therefore he forbids all unchaste actions,* gestures, words, thoughts, † desires, and whatever ‡ can entice men thereto.

* *Eph* 5. 3 1 *Cor* 6. 18 † *Mat* 5. 28
 ‡ *Eph* 5. 18 1 *Cor* 15. 33

XLII. LORD'S DAY.

Q 110 What doth God forbid in the eighth command ?

A God forbids not only those * thefts and † robberies which are punishable by the magistrate ; but he comprehends under the name of theft all wicked tricks and devices, whereby we design to ‡ appropriate to ourselves the goods which belong to our neighbour ; whether it be by force, or under the appearance of *right* ; as by unjust § weights, ells, || measures, *fraudulent* merchandize, false

* *Cor* 6. 10 † *Cor.* 5. 10 ‡ *Luke* 3. 14. 1 *Thes* 4. 6
 § *Prov* 11. 1 || *Ezek* 45. 9 10 11 *Deut* 25. 13

coins, ¶ usury, or by any other way forbidden by God ; as also all ** covetousness, all abuse and waste of his gifts.

¶ *Ps* 15. 5 *Luke* 6. 35 ** *1 Cor* 6. 10

Q 111 But what doth God require in this command ?

A That I promote the advantage of my neighbour in every instance I can or may ; and deal with him as I * desire to be dealt with by others ; further *also* that I faithfully labour, so that I † may be able to relieve the needy.

* *Mat* 7. 12 † *Prov* 5. 16 *Eph* 4. 28

XLIII. LORD'S DAY.

Q 112 What is required in the ninth command ?

A That I bear false witness * against no man ; nor falsify † any man's words : that I be no backbiter, ‡ or slanderer ; that I do not judge, or join § in condemning any man rashly or unheard ; but that I ¶ avoid all sorts of lies and deceit, as the proper works ¶ of the devil, unless I would bring down upon me the heavy wrath of God : likewise that in judgment and all other dealings I love the truth, speak it uprightly** and confess it : also that I defend and promote, †† as much as I am able, the honour and good character of my neighbour.

* *Prov* 19. 5, 9 and 21. 28 † *Ps* 15. 3 ‡ *Rom* 1. 29

§ *Mat* 7. 1, &c *Luke* 6. 37 *Lev* 19. 11

¶ *Prov* 12. 22 and 13. 5 ** *1 Cor* 13. 6 *Eph* 4. 25

†† *1 Peter* 4. 8

XLIV. LORD'S DAY.

Q 113 What doth the tenth commandment require of us ?

A That even the smallest inclination or thought, contrary to any of God's commands, never rise in our hearts ; but that at all times we hate all sin with our whole hearts, * and delight in all righteousness.

* *Rom* 7. 7, &c.

Q 114 But can those who are converted to God, perfectly keep these commands ?

A No ; but even the holiest men while in this life, have only small beginnings of this * obedience, yet so, that with a † sincere resolution, they begin to live, not only according to some, but all the commands of God.

* *Rom* 7. 14 † *Rom* 7. 22, 15, &c. *James* 2. 20

Q 115 Why will God then have the ten commands so strictly preached, since no man in this life can keep them?

A First, that all our life time, we may learn* more and more to know our sinful nature, and thus become the more earnest in seeking the remission of sin, † and righteousness in Christ; likewise, that we constantly endeavour and pray to God for the grace of the holy spirit, that we may become more and more conformable to the image of God, till we arrive at the perfection proposed to us, in a life to come.‡

* † *John* 1. 9 *P*s 3. 2, 5 † *Rom* 7. 24

‡ 1 *Cor* 9. 24 *Phil* 3. 12, 13, 14

OF PRAYER.

XLV. LORD'S DAY.

Q 116 Why is prayer necessary for christians?

A Because it is that chief part of * thankfulness which God requires of us: and also because God will give his grace and holy spirit to those only who with sincere desires continually ask them of him, and † are thankful for them.

* *P*s 50. 15 † *Mat* 7. 7, 8 *Luke* 11. 9, 13 *Mat* 13. 12
*P*s 50. 15

Q 117 What are the requisites of that prayer, which is acceptable to God, and which he will hear?

A First, that we from the heart pray to the one true God only, who hath * manifested himself in his word, for all things he hath commanded us to ask of him: † secondly, that we rightly and thoroughly know our need and misery, that so we may ‡ deeply humble ourselves in the presence of his divine majesty; thirdly, that we may be fully persuaded that he, notwithstanding we are§ unworthy of it, will, for the sake of Christ our Lord, certainly|| hear our prayer, as he has ¶ promised us in his word.

* *John* 4. 22 † *Rom* 8. 26 1 *John* 5. 14 ‡ *John* 4. 23. 24
*P*s 145. 18 § 2 *Chron* 20. 12 || *P*s 2. 11 and 34. 18, 19
Isa 66. 2 ¶ *Rom* 10. 14 and 8. 15, 16 *James* 1. 6, &c.
John 14. 13 *Dan* 9. 17, 18 *Mat* 7. 8 *P*s 143. 1

Q 118 What hath God commanded us to ask of him?

A All* things necessary for soul and body; which Christ our Lord has comprised, in that prayer he himself † has taught us.

* *James* 1. 17 *Mat* 6. 33 † *Mat* 6. 9, 10, &c. *Luke* 11. 2 &c.

Q 119 What are the words of that prayer?

A Our father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors, and lead us not into temptation; but deliver us from evil. For thine is the kingdom, the power, and the glory, for ever. Amen.

XLVI. LORD'S DAY.

Q 120 Why hath Christ commanded us to address God thus, "*Our Father?*"

A That immediately, in the very beginning of our prayer, he might excite in us a child-like reverence for, and confidence in God, which are the foundation of our prayer; namely, that God is become our father in Christ, *and will much less deny us what we ask of him in true faith, than our parents † will refuse us earthly things.

* *Mat 6. 9* † *Mat 7. 9, 10, 11* *Luke 11. 11* *Isa 49. 15*

Q 121 Why is it here added, "*Which art in heaven?*"

A Lest we should form any* earthly conceptions of God's heavenly majesty, and that we † may expect from his almighty power all things necessary for soul and body.

* *Jer 23. 24* *Acts 17. 24* *Rom 10. 12*

XLVII. LORD'S DAY.

Q 122 Which is the first petition?

A * "*Hallowed be thy name*"; that is, grant us first rightly † to know thee, and to ‡ sanctify, glorify and praise thee, in all thy works, in which thy power, wisdom, goodness, justice, mercy and truth, are clearly displayed; and further also, that we may so order and direct our whole lives, our thoughts, words and actions, as that thy name may never be blasphemed, but rather § honoured and praised, on our account.

* *Mat 6. 9* † *John 17. 3* *Jer 9. 23, 24* *Mat 16. 17*

James 1. 5 † *Ps 119. 137, 138* *Luke 1. 46* *Ps 145. 8, 9*
§ *Ps 115. 1, 7, 8*

XLVIII. LORD'S DAY.

Q 123 Which is the second petition?

A “* *Thy kingdom come ;*” that is, rule us so by thy word and spirit, that we may † submit ourselves more and more to thee ; preserve and ‡ increase thy church, destroy the § works of the devil, and all violence which would exalt itself against thee ; and also, all wicked counsels devised against thy holy word ; till ths full || perfection of thy kingdom takes place, ¶ wherein thou shalt be all in all.

* *Mat* 6. 10 † *Mat* 6. 35. *Ps* 119. 5 ‡ *Ps* 51. 12
§ *1 John* 3. 8. *Rom* 16. 20 || *Rev.* 22. 17 20
¶ *1 Cor* 15. 28

XLIX. LORD'S DAY.

Q 124 Which is the third petition ?

A “* *Thy will be done on earth as it is in Heaven ;*” that is, grant that we and all men may renounce † our own will, and without murmuring ‡ obey thy will which is only good ; that so every one may attend to and § perform the duties of his station and calling as willingly and faithfully, as the || angels do in heaven.

* *Mat* 6. 10 † *Mat* 16. 24 *Tit* 2. 12 ‡ *Luke* 22. 42
§ *1 Cor* 7. 24 *Eph* 4. 1 || *Ps* 103. 20

L. LORD'S DAY.

Q 125. Which is the fourth petition ?

A. “* *Give us this day our daily bread ;*” that is, be pleased to provide us with all things † necessary for the body, that we may thereby acknowledge thee to be the only fountain of all ‡ good, and that neither our care nor industry nor even thy gifts, can § profit us without thy blessing and therefore that we may withdraw our trust from all creatures. and place || it alone in thee.

* *Mat* 6. 11 † *Ps* 145. 15 *Mat* 6. 25, 26.
‡ *Acts* 17. 25 and 14. 17
§ *1 Cor* 15. 58 *Deut* 8. 3 *Ps* 127. 1 2
|| *Ps* 62. 11 and 55. 23

LI. LORD'S DAY.

Q 126 Which is the fifth petition ?

A “* *And forgive us our debts as we forgive our debtors ;*” that is, be pleased for the sake of Christ's blood, †

* *Matt* 6. 2 † *Ps* 51. 1 *1 John* 2. 1 2

not to impute to us poor sinners, our transgressions, nor that depravity which always cleaves to us; even as we feel this evidence of thy grace in us, that it is our firm resolution from the heart, to † forgive our neighbour.

† *Mat* 6. 14 15

LII. LORD'S DAY.

Q 127 Which is the sixth petition?

A “* And lead us not into temptation, but deliver us from evil;” that is, since we are so weak in ourselves, that we cannot stand † a moment; and besides this, since our mortal enemies, the devil, † the § world, and our own|| flesh, cease not to assault us; do thou therefore preserve and strengthen us by the power of thy holy spirit, that we may not be overcome in this spiritual warfare;¶ but constantly and strenuously may resist our foes, till at last we ** obtain a complete victory.

* *Mat* 6. 13 † *John* 5. 5 *Ps* 103. 14 ‡ *1 Pet* 5. 8

§ *Eph* 6. 12 *John* 15. 19 || *Rom* 7. 23 *Gal* 5. 17

¶ *Mat* 26. 41 *Mark* 13. 33 ** *1 Thes* 3. 13 and 5. 23

Q 128 How dost thou conclude thy prayer?

A “* For thine is the kingdom, the power and the glory for ever;” that is, all these we ask of thee, because thou being our King and Almighty, art willing and able to † give us all good; and all this we pray for, that thereby not we, but thy holy name may ‡ be glorified for ever.

* *Mat* 6. 13 † *Rom* 10. 12. *2 Pet* 2. 9

‡ *John* 14. 13 *Ps* 115. 1 *Phil* 4. 20

Q 129 What doth the word “amen” signify?

A “* Amen,” signifies, it shall truly and certainly be; for my prayer is more assuredly heard of God, than I feel in my heart, that I desire these things of him.

* *2 Cor* 1. 20. *2 Tim* 2. 13.

THE END OF THE CATECHISM.

A
COMPENDIUM
OF THE
CHRISTIAN RELIGION,

For those who intend to approach the HOLY SUPPER of
the LORD.

1. Q. **H**OW many things are necessary for thee to know, that thou enjoying real comfort mayest live and die happily?

A. Three : first, how great my sins and miseries are : the second, how I may be delivered from all my sins and miseries : the third, how I shall express my gratitude to God for such deliverance.

THE FIRST PART.

OF THE MISERY OF MAN.

2. Q. Whence knowest thou thy misery?

A. Out of the law of God.

3. Q. What hath God commanded thee in his law?

A. That is contained in the ten commandments, which he hath revealed in scripture, as follows :

Exodus 20. and *Deut.* 5. 4, 5, &c. I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage.

I. Com. Thou shalt have no other Gods before me.

II. Com. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth, thou shalt not bow down thyself to them, nor serve them : for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me ; and shewing mercy unto thousands of them that love me, and keep my commandments.

III. Com. Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his name in vain.

IV. Com. Remember the sabbath day, to keep it holy : six days shalt thou labour, and do all thy work ; but the

seventh day is the sabbath of the Lord thy God ; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates ; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day : wherefore the Lord blessed the sabbath day and hallowed it.

V. Com. Honour thy father and thy mother, that thy days may be long upon the land, which the Lord thy God giveth thee.

VI. Com. Thou shalt not kill.

VII. Com. Thou shalt not commit adultery.

VIII. Com. Thou shalt not steal.

IX. Com. Thou shalt not bear false witness against thy neighbour.

X. Com. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

4. Q. How are the ten commandments divided ?

A. Into two tables.

5. Which is the sum of what God requires of thee, in the four commandments of the first table ?

A. That I shall love the Lord my God, with all my heart, with all my soul, with all my mind, and with all my strength : this is the first and great commandment.

6. Q. Which is the sum of what God commands thee, in the six commandments of the second table ?

A. That I shall love my neighbour as myself : on these two commandments hang the whole law and the prophets.

7. Q. Canst thou keep all these things perfectly ?

A. In no wise : for I am prone by nature to hate God and my neighbour ; and to transgress the commandments of God in thought, word and deed.

8. Q. Hath God created thee naturally so wicked and perverse ?

A. By no means : but he created me good and after his own image, in the true knowledge of God, in righteousness and in holiness.

9. Q. Whence then proceeds that depravity which is in thee ?

A. From the fall and disobedience of Adam and Eve in Paradise, hence our nature is become so corrupt that we are all conceived and born in sin.

10. Q. What was that disobedience ?

A. That they did eat of the fruit of the tree, which God had forbidden them.

11. *Q.* Does the disobedience of Adam concern us?

A. Certainly; for he is the Father of us all; and we have all sinned in him.

12. *Q.* Are we then incapable of doing any good as of ourselves; and prone to all manner of wickedness?

A. Indeed we are: unless we are regenerated by the spirit of God.

13. *Q.* Will God suffer such disobedience and corruption to go unpunished?

A. By no means: but in his just judgment will punish them, both in time and eternity, as it is written: "cursed is every one that continueth not in all things, which are written in the book of the law to do them."

THE SECOND PART.

OF MAN'S DELIVERANCE OUT OF HIS MISERY.

14. *Q.* By what means canst thou escape this punishment, and be again received into favour?

A. By such a Mediator, who is in one person very God, and a real righteous man.

15. *Q.* Who is that Mediator?

A. Our Lord Jesus Christ, who in one person is true God, and a real righteous man.

16. *Q.* Could not the angels be our mediators?

A. No: for they are neither God nor men.

17. *Q.* Cannot the saints be our mediators?

A. No: for they themselves have sinned, and have obtained salvation by no other means than thro' this Mediator,

18. *Q.* Shall all men then be saved by the Mediator Jesus, as they are all condemned in Adam?

A. No: but those only who receive him by a true faith: as it is written, John 3. 16, "for God so loved the world, that he gave his only begotten Son, that whosoever believed in him should not perish, but have everlasting life."

19. *Q.* What is true faith?

A. It is a certain knowledge of God, and of his promises revealed to us in the gospel, and an hearty confidence that all my sins are forgiven me, for Christ's sake.

20. *Q.* What is the sum of that which God hath promised in the gospel, and commanded us to believe?

A That is comprehended in the twelve articles of the Catholic Christian Faith, which are as follows :

1 I believe in God, the Father Almighty, maker of heaven and earth.

2 And in *Jesus Christ* his only begotten Son, our Lord :

3 Was conceived by the Holy Ghost, born of the Virgin Mary.

4 Suffered under Pontius Pilate, was crucified, dead and buried, he descended into Hell.

5 The third day he rose again from the dead.

6 He ascended into Heaven, and sitteth on the right hand of God, the Father Almighty.

7 From thence he shall come to judge the quick and the dead.

8 I believe in the Holy Ghost.

9 I believe an holy Catholic church, the communion of saints.

10 The forgiveness of sins.

11 The resurrection of the body.

12 And the life everlasting.

21 *Q* When you profess to believe in God the Father, and the Son, and the Holy Ghost, do you mean three Gods thereby ?

A In no wise : for there is but one only true God.

22 *Q*. Why do you then name three, the Father, the Son, and the Holy Ghost ?

A Because God hath so revealed himself in his word, that these three distinct persons, are the only one and true God, and we also are baptized in the name of the Father, and of the Son, and of the Holy Ghost.

23 *Q* What believest thou when thou sayest, "I believe in God, the Father Almighty, maker of heaven and earth ?

A That the eternal Father of our Lord Jesus Christ, who of nothing made heaven and earth, and still upholds them by his providence ; is my God and Father, for Christ his Son's sake.

24 *Q* What believest thou when thou sayest, "And in Jesus Christ his only begotten Son, our Lord ?"

A That Jesus Christ is the eternal and only Son of the Father, co-essential with God the Father, and the Holy Ghost.

25 *Q* Do you not believe that he also became man ?

A Yes: for he was conceived by the Holy Ghost, and born of the Virgin Mary.

26 Q Is his Godhead then changed into humanity?

A No: for the Godhead is immutable.

27 Q How is he then become man?

A By assuming the human nature into a personal union with his divine.

28 Q Did he then bring his human nature from heaven?

A No: but he took it on him of the Virgin Mary, by the operation of the Holy Ghost, and is thus become like unto us his brethren in all things, sin excepted, Heb. 2. 17, and 4. 15.

29 Q Why is he called Jesus, that is Saviour?

A Because he saves his people from their sins.

30 Q Is there no other Saviour?

A No: for there is none other name under heaven given among men, whereby we must be saved, than in the name of Jesus, Acts 4. 12.

31 Q Why is he called Christ, that is anointed?

A Because he was anointed with the Holy Ghost, and ordained by God the Father, to be our chief Prophet, our only High Priest, and our eternal King.

32 Q What then hath Jesus Christ done to save us?

A He has suffered for us, was crucified and died, was buried and descended into hell; that is, he suffered the torments of hell, and thus became obedient to his Father, that he might deliver us from the temporal and eternal punishment due to sin.

33 Q In which nature hath he suffered this?

A Only in his human nature, that is, in soul and body.

34 Q What hath then his Godhead contributed hereto?

A His Godhead, by its power, hath in such wise strengthened the assumed human nature, that it could bear the burden of God's wrath against sin, and deliver us from it.

35 Q Did Christ then remain under the power of death?

A No: but he rose from the dead the third day for our justification, Rom. 4. 25.

36 Q Where is Christ now, as to his human nature?

A He is ascended into heaven, and sits at the right hand of God the Father, that is exalted in the highest glory, far above all creatures, Eph. 1. 20, 21.

37 Q To what end is he there so highly exalted?

A Particularly that he might from thence govern his church, and there be our intercessor by the Father.

38 Q Is he not with us then even unto the end of the world, as he hath promised us, Matt. 28. 20?

A With respect to his Godhead, majesty, grace and spirit, he is never absent from us : but with respect to his human nature he remains in heaven, until he shall come again to judge the quick and the dead.

39 Q What do you believe concerning the Holy Ghost?

A That he is the true and co-eternal God with the Father and Son : and that he being given to me of the Father, through Christ, regenerates me and leads me into all truth, comforts me, and will abide with me for ever.

40 Q What believest thou concerning the Holy Catholic church ?

A That the Son of God gathers by his word and spirit out of the whole human race, those who are chosen to eternal life, to be a church to himself ; of which I believe I am, and always shall remain a living member.

41 Q Where doth he gather his church ?

A Where God's word is purely preached, and the holy sacraments administered according to the institution of Christ.

42 Q What benefits doth Christ bestow on his church ?

A He grants her remission of sins, the resurrection of the flesh, and eternal life.

43 Q What doth it profit thee now that thou believest all this ?

A That I am righteous in Christ before God, Rom. 5. 1.

44 Q How art thou righteous before God ?

A Only by a true faith in Jesus Christ.

45 Q How is it to be understood that thou art justified by faith only ?

A Thus : that the perfect satisfaction and righteousness of Christ alone, is imputed to me of God, by which my sins are forgiven me, and I become an heir of everlasting life ; and that I cannot receive that righteousness by any other means than by faith.

46 Q Why cannot our good works be our righteousness before God, or some part thereof ?

A Because even our best works in this life, are imperfect, and polluted with sins.

47 Q Do our good works then merit nothing, which yet God will reward in this, and in a future life ?

A This reward is not given out of merit but of grace.

48 Q Who worketh that faith in thee ?

A The Holy Ghost.

49 Q By what means ?

A By the hearing of the word preached, Rom. 10. 14, 17.

50 Q How does he strengthen that faith?

A By the same word preached, and by the use of the holy sacraments.

51 Q What are the sacraments?

A They are holy signs and seals instituted by God, thereby to assure us that he of grace grants us remission of sins, and life eternal, for the sake of that one sacrifice of Christ finished on the cross,

52 Q How many sacraments hath Christ instituted in the new testament?

A Two: holy baptism, and the holy supper.

53 Q Which is the outward sign in baptism?

A The water with which we are baptised in the name of the Father, and of the Son, and of the Holy Ghost.

54 Q What doth that signify and seal?

A The washing away of sins by the blood and spirit of Jesus Christ.

55 Q Where hath Christ promised and assured us of this?

A In the institution of baptism, which is as follows, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not, shall be damned."

56 Q Are infants also to be baptized?

A Yes: for they as well as the adult are comprehended in the covenant of God, and in his church.

57 Q Which is the outward sign in the Lord's supper?

A The broken bread that we eat, and the poured out wine which we drink, in remembrance of the sufferings and death of Christ.

58 Q What is thereby signified and sealed?

A That Christ, with his crucified body and shed blood, feeds and nourishes our souls to everlasting life.

59 Q Where hath Christ promised such things to us?

A In the institution of the Lord's supper, which is thus expressed, by St. Paul, 1 Cor. 11. 23, 24, 25, 26, "For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed, took bread; and when he had given thanks, 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 oft as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

60 Q Is the bread changed into the body of Christ, and the wine into his blood ?

A No : no more than the water in baptism is changed into the blood of Christ.

61 Q After what manner must you examine yourself before you come to the Lord's supper ?

A 1. I must examine whether I abhor myself for my sins, and humble myself before God on account of them. 2. Whether I believe and trust that all my sins are forgiven me for Christ's sake. 3. Whether I also have a sincere resolution henceforward, to walk in all good works.

62 Q May those be admitted to the Lord's supper, who teach false doctrines, or lead offensive lives ?

A No : lest the covenant of God be profaned, and his wrath kindled against the whole church.

63 Q How must we then deal with such persons ?

A According to the appointment given us by Christ, Matt. 18. 15, 16, 17, "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 an heathen man, and a publican."

PART THE THIRD.

OF THE GRATITUDE WE OWE TO GOD
FOR REDEMPTION.

64 Q Since we are saved merely of grace through Christ, why must we then yet do good works ?

A Not to merit heaven thereby (which Christ hath done) but because this is commanded me of God.

65 Q What purpose then do your good works answer ?

A That I should thereby testify my thankfulness to God for all his benefits, and that he may be glorified by me; and that also I may be assured of the sincerity of my faith by good works, as the fruits thereof, and that my neighbours may be edified thereby and gained to Christ.

66 Q Shall they also be saved who do no good works ?

A No, for the scripture saith, that neither fornicators, nor idolators, nor adulterers, nor whoremongers, nor thieves, nor covetous, nor drunkards, nor revilers, nor robbers, nor such like, shall inherit the kingdom of God, 1 Cor. 6. 9, and 10. unless they turn to the Lord.

67 Q Wherein doth the conversion of man consist ?

A In a hearty repentance and avoiding of sin, and in an earnest desire after, and doing of all good works.

68 Q What are good works ?

A Only those which proceed from a true faith, are done according to the law of God, and to his glory, and not those which are founded on human institutions, or on our own imaginations.

69 Q Can they who are converted to God, perfectly keep the law ?

A Not at all : but even the most holy men, as long as they are in this life, have only a small beginning of this obedience ; yet so, that they with a sincere resolution begin to live not only according to some, but according to all the commandments of God, as they also constantly pray to God that they may daily increase therein.

70 Q To whom must we pray for this ?

A Not to any creature, but to God alone, who can help us, and will hear us for Jesus Christ's sake.

71 Q In whose name must we pray to God ?

A Only in the name of Christ, *John* 16. 23. and not in the name of any saints.

72 Q What must we pray to God for ?

A For all things necessary for soul and body, which Christ our Lord has comprised in that prayer he himself has taught us.

73 Q What are the words of that prayer ?

A Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors, and lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen.

74 Q What do you desire of God in this prayer ?

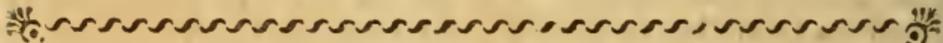
A 1. That all things which tend to the glory of God, may be promoted, and that whatsoever is repugnant thereto, or contrary to his will, may be prevented. 2. That

he may provide me with all things necessary for the body, and as to my soul, preserve me from all evil, which might in any wise be detrimental to my salvation. Amen.

[When those persons who are inclined to become members of the church, thoroughly know and confess these fundamental truths: they are then to be asked whether they have any doubt in any point concerning the doctrine; to the end that they may be satisfied: and in case any of them should answer in the affirmative, endeavours must be used to convince them, out of the scriptures; and if they are all satisfied, they must be asked, whether they propose, by the grace of God, to persevere in this doctrine, and to forsake the world, and to lead a new christian life. Lastly, they are to be asked, whether they will submit themselves to the christian discipline.

Which being done, they are to be exhorted to peace, love and concord with all men, and to reconciliation, if there is any variance subsisting between them and their neighbours.]

End of the compendium.



THE
 CONFESSION OF FAITH,
 OF THE REFORMED CHURCHES IN THE
 NETHERLANDS.

REVISED IN THE NATIONAL SYNOD, LAST HELD AT
 DORT, IN THE YEARS 1618 AND '19.

ARTICLE I.

That there is one only GOD.

WE all believe with the heart, and confess with the mouth, that there is one only and simple spiritual Being, which we call GOD; and that he is eternal, incomprehensible, invisible, immutable, infinite Almighty, perfectly wise, just, good, and the overflowing fountain of all good.

II. *By what means GOD is made known unto us.*

We know him by two means: first, by the creation, preservation and government of the universe; which is before our eyes as a most elegant book, wherein all crea-

tures, great and small, are as so many characters leading us to contemplate the *invisible things of God*, namely, *his eternal power and Godhead*, as the apostle Paul saith, *Rom. 1. 20.* All which things are sufficient to convince men, and leave them without excuse. Secondly, he makes himself more clearly and fully known to us by his holy and divine word; that is to say, as far as is necessary for us to know in this life, to his glory and our salvation.

III. *Of the written word of God.*

We confess, that this word of God, was not sent nor delivered by the will of man, but that *holy men of God spake as they were moved by the Holy Ghost*, as the apostle Peter saith. And that afterwards God, from a special care which he has for us and our salvation, commanded his servants, the prophets and apostles, to commit his revealed *word to writing*, and he himself wrote with his own finger, the two tables of the law: Therefore we call such writings holy and divine scriptures.

IV. *Canonical books of the holy Scripture.*

We believe that the holy scriptures are contained in two books, namely, the old and new testament, which are canonical, against which nothing can be alledged: These are thus named in the church of God. The books of the old testament are, the five books of Moses, viz. Genesis, Exodus, Leviticus, Numbers, Deuteronomy; the book of Joshua, Judges, Ruth, two books of Samuel, and two of the Kings; two books of the Chronicles, commonly called Paralipomenon, the first of Ezra, Nehemiah, Esther, Job, the Psalms of David, the three books of Solomon, namely, the Proverbs, Ecclesiastes, and the Song of Songs; the four great prophets, Isaiah, Jeremiah, Ezekiel, and Daniel; and the twelve lesser prophets, namely, Hoseah, Joel, Amos, Obediah, Jonah, Micah, Nahum, Habbakuk, Zephaniah, Haggai, Zechariah, Melachi.

Those of the new testament are the four evangelists, viz. Matthew, Mark, Luke and John; the acts of the apostles; the fourteen epistles of the apostle Paul, viz. one to the Romans, two to the Corinthians, one to the Gallatians, one to the Ephesians, one to the Philippians, one to the Colossians, two to the Thessalonians, two to Timothy, one to Titus, one to Philemon, and one to the Hebrews: The seven epistles of the other apostles, name-

ly, one of James, two of Peter, three of John, one of Jude, and the Revelation of the apostle John.

V. *From whence do the holy scriptures derive their dignity and authority.*

We receive all these books and these only as holy and canonical, for the regulation, foundation, and confirmation of our faith; believing without any doubt all things contained in them, not so much because the church receives and approves them as such, but more especially because the Holy Ghost witnesseth in our hearts, that they are from God, whereof they carry the evidence in themselves: For the very blind are able to perceive that the things foretold in them are fulfilling.

VI. *The difference between the canonical and apocryphical books.*

We distinguish those sacred books from the apocryphical, viz. the third and fourth book of Esdras, the books of Tobias, Judith, Wisdom, Jesus Syrach, Baruch, the appendix to the book of Esther, the song of the three children in the Furnace, the history of Susannah, of Bell and the Dragon, the prayer of Manasses, and the two books of the Maccabees: All which the church may read and take instruction from, so far as they agree with the canonical books: But they are far from having such power and efficacy, as that we may from their testimony confirm any point of faith, or of the christian religion; much less to detract from the authority of the other sacred books.

VII. *The sufficiency of the holy scriptures, to be the only rule of faith.*

We believe that these holy scriptures, fully contain the will of God, and that whatsoever man ought to believe unto salvation, is sufficiently taught therein. For since the whole manner of worship which God requires of us, is written in them at large, it is unlawful for any one, though an apostle, to teach otherwise, than we are now taught in the holy scriptures: *Nay, though it was an angel from heaven*, as the apostle Paul saith. For since it is forbidden, *to add unto or take away any thing from the word of God*, it doth thereby evidently appear, that the doctrine thereof is most perfect and compleat in all respects. Neither may we compare any writings of men, though never so holy, with those divine scriptures, nor ought we to compare custom, or the great multitude, or

antiquity, or succession of times or persons, or councils, decrees or statutes, with the truth of GOD, for the truth is above all; for all men are of themselves liars, and more vain than vanity itself: Therefore, we reject with all our hearts, whatsoever doth not agree with this infallible rule, which the apostles have taught us saying, *try the spirits whether they are of GOD.* Likewise, *if there come any unto you and bring not this doctrine, receive him not into your house.*

VIII. *That GOD is one, in essence, yet nevertheless distinguished in three persons.*

According to this truth and this word of GOD, we believe in one only GOD, who is one single essence, in which are three persons, really, truly, and eternally distinct, according to their incommunicable properties; namely the Father, and the Son, and the Holy Ghost. The Father is the cause, origin and beginning of all things visible and invisible; the Son is the word, wisdom, and image of the Father; the Holy Ghost is the eternal power and might, proceeding from the Father and the Son. Nevertheless GOD is not by this distinction divided into three, since the holy scriptures teach us, that the Father, and the Son, and the Holy Ghost, have each his personality, distinguished by their properties; but in such wise that these three persons are but one only GOD. Hence then it is evident, that the Father is not the Son, nor the Son the Father, and likewise the Holy Ghost is neither the Father nor the Son. Nevertheless these persons thus distinguished are not divided, nor intermixed: For the Father hath not assumed the flesh, nor hath the Holy Ghost, but the Son only. The Father hath never been without his Son, or without his Holy Ghost: For they are all three co-eternal and co-essential. There is neither first nor last, for they are all three, one, in truth, in power, in goodness, and in mercy.

IX. *The proof of the foregoing article of the trinity of persons in one God.*

All this we know, as well from the testimonies of holy writ, as from *their* operations, and chiefly by those we feel in ourselves. The testimonies of the holy scriptures that teach us to believe this holy trinity, are written in many places of the old testament, which are not so necessary to enumerate, as to choose them out with discre-

tion and judgment. In Genesis, Chap. 1. 26, 27, God saith: *Let us make man in our image, after our likeness, &c.* So God created man in his own image, male and female created he them: And Gen. iii. 22. *behold the man has become as one of us.* From this saying, *let us make man in our image*, it appears that there are more persons than one in the Godhead: And when he saith, *God created*, signifies the unity. It is true he doth not say how many persons there are, but that which appears to us somewhat obscure in the old testament, is very plain in the new. For when our Lord was baptized in Jordan, the voice of the Father was heard, saying, *this is my beloved Son*: The Son was seen in the water, and the Holy Ghost appeared in the shape of a dove. This form is also instituted by Christ in the baptism of all believers. Baptize all nations, in the name of the Father, and of the Son, and of the Holy Ghost, In the Gospel of Luke, the angel Gabriel, thus addressed Mary the mother of our Lord, *the Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee, therefore also that holy thing which shall be born of thee, shall be called the Son of God*: Likewise *the grace of our Lord Jesus Christ*, and the love of God, and the communion of the Holy Ghost be with you. And there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one. In all which places we are fully taught, that there are three persons in one only divine essence. And although this doctrine far surpasses all human understanding, nevertheless we now believe it by means of the word of God, but expect hereafter to enjoy the perfect knowledge and benefit thereof in Heaven. Moreover we must observe the particular offices and operations of these three persons towards us. The Father is called our creator by his power; The Son is our Saviour and Redeemer by his blood; the Holy Ghost is our sanctifier, by his dwelling in our hearts. This doctrine of the holy trinity, hath always been defended and maintained by the true church, since the times of the apostles, to this very day, against the Jews, Mahometans, and some false christians and hereticks, as Marcoin, Manes, Prozes, Sabelius, Samosatenus, Arrius, and such like, who have been justly condemned by the orthodox fathers. Therefore, in this point, we do willingly receive the three creeds, namely that of the Apostles, of

Nice, and of Athanasius : Likewise that which conformable thereunto, is agreed upon by the ancient fathers.

X. *That Jesus Christ is true and eternal God.*

We believe that Jesus Christ, according to his divine nature, is the only begotten Son of God, begotten from eternity, not made or created (for then he should be a creature) but co-essential and co-eternal with the Father, *the express image of his person, and the brightness of his glory*, equal unto him in all things. Who is the Son of God, not only from the time that he assumed our nature, but from all eternity, as these testimonies when compared together, teach us. Moses saith, that *God created the world* ; and John saith, that *all things were made by that word, which he calleth God* : And the apostle saith, that *God made the worlds by his Son*. Likewise, that *God created all things through Jesus Christ*. Therefore it must needs follow, that he who is called God, the Word, the Son, and Jesus Christ, did exist at that time, when all things were created by him. Therefore the prophet Micah saith ; *his goings forth have been from of old, from everlasting*. And the apostle ; *he hath neither beginning of days, nor end of life* : He therefore is that true, eternal and almighty God, whom we invoke, worship, and serve.

XI. *That the Holy Ghost is true and eternal God.*

We believe and confess also, that the Holy Ghost, from eternity proceeds from the Father and Son ; and therefore neither is made, created, nor begotten, but only proceedeth from both ; who in order is the third person of the holy trinity ; of one and the same essence, majesty and glory with the Father, and the Son : and therefore, is the true and eternal God, as the holy scripture teaches us.

XII. *Of the Creation.*

We believe, that the Father by the word, that is by his Son, hath created of nothing, the heaven, the earth, and all creatures, as it seemed good unto him, giving unto every creature its being, shape, form, and several offices to serve its creator. That he doth also still uphold and govern them by his eternal providence, and infinite power, for the service of mankind, to the end that man may serve his God. He hath also created the angels good, to be his messengers, and to serve his elect ; some of whom are fallen from that excellency, in which God created

them, into everlasting perdition: And the others have, by the grace of God, remained stedfast and continued in their primitive state. The devils and evil spirits are so depraved, that they are enemies of God and every good thing, to the utmost of their power, as murderers, watching to ruin the church and every member thereof, and by their wicked stratagems to destroy all: and are therefore, by their own wickedness, adjudged to eternal damnation, daily expecting their horrible torments. Therefore we reject and abhor the error of the Sadducees, who deny the existence of spirits and angels: and also that of the Manichees, who assert that the devils have their origin of themselves, and that they are wicked of their own nature, without having been corrupted.

XIII. *Of Divine Providence.*

We believe that the same God, after he had created all things did not forsake them, or give them up to fortune or chance, but that he rules and governs them according to his holy will, so that nothing happens in this world without his appointment: nevertheless God neither is the author of, nor can be charged with the sins which are committed. For his power and goodness is so great and incomprehensible, that he orders and executes his work in the most excellent and just manner, even then, when devils and wicked men act unjustly. And as to what he doth surpassing human understanding, we will not curiously enquire into farther than our capacity will admit of; but with greatest humility and reverence adore the righteous judgments of God, which are hid from us, contenting ourselves that we are disciples of Christ, to learn only those things which he has revealed to us in his word, without transgressing these limits. This doctrine affords us unspeakable consolation, since we are taught thereby, that nothing can befall us by chance, but by the direction of our most gracious and heavenly Father; who watches over us with a paternal care, keeping all creatures so under his power, that not a hair of our head (for they are all numbered) nor a sparrow can fall to the ground, without the will of our Father, in whom we do entirely trust, being persuaded, that he so restrains the devil and all our enemies, that without his will and permission, they cannot hurt us. And therefore we reject that damnable error of the Epicurians, who say that God regards nothing, but leaves all things to chance.

XIV. *Of the creation and fall of man, and his incapacity to perform what is truly good.*

We believe that God created man out of the dust of the earth, and made and formed him after his own image and likeness, good, righteous, and holy, capable in all things to will, agreeable to the will of God. But being in honour, he understood it not, neither knew his excellency, but wilfully subjected himself to sin, and consequently to death, and the curse, giving ear to the words of the devil. For the commandment of life which he had received, he transgressed; and by sin separated himself from God, who was his true life, having corrupted his whole nature; whereby he made himself liable to corporal and spiritual death. And being thus become wicked, perverse and corrupt in all his ways, he hath lost all his excellent gifts, which he had received from God, and only retained a few remains thereof, which however are sufficient to leave man without excuse; for all the light which is in us is changed into darkness, as the scriptures teach us, saying: "The light shineth in darkness, and the darkness comprehendeth it not:" Where St. John calleth men darkness. Therefore we reject all what is taught repugnant to this, concerning the free will of man, since man is but a slave to sin; and has nothing of himself, unless it is given him from heaven. For who may presume to boast, that he of himself can do any good, since Christ saith, "no man can come to me, except the Father which hath sent me, draw him?" Who will glory in his own will, who understands that to be carnally minded is enmity against God? Who can speak of his knowledge, since "the natural man receiveth not the things of the spirit of God." In short who dare suggest any thought, since he knows that we are not sufficient of ourselves to think any thing as of ourselves, but that our sufficiency is of God? And therefore what the apostle saith ought justly to be held sure and firm, "that God worketh in us both to will and to do of his good pleasure." For there is no will nor understanding, conformable to the divine will and understanding, but what Christ hath wrought in man. Which he teaches us, when he saith, "without me ye can do nothing."

XV. *Of original sin.*

We believe that through the disobedience of Adam,

original sin is extended to all mankind; which is a corruption of the whole nature, and an hereditary disease, wherewith infants themselves are infected even in their mother's womb, and which produceth in man all sorts of sin, being in him as a root thereof; and therefore is so vile and abominable in the sight of God, that it is sufficient to condemn all mankind. Nor is it by any means abolished or done away by baptism; since sin always issues forth from this woeful source, as water from a fountain; notwithstanding it is not imputed to the children of God unto condemnation, but by his grace and mercy is forgiven them. Not that they should rest securely in sin, but that a sense of this corruption should make believers often to sigh, desiring to be delivered from this body of death. Wherefore we reject the error of the Pelagians, who assert that sin proceeds only from imitation.

XVI. *Of eternal election.*

We believe that all the posterity of Adam, being thus fallen into perdition and ruin, by the sin of our first parents, that God then did manifest himself such as he is; that is to say, MERCIFUL AND JUST. MERCIFUL, since he delivers and preserves from this perdition all whom he in his eternal and unchangeable council of mere goodness hath elected in Christ Jesus our Lord, without any respect to their works. JUST in leaving others in the fall and perdition wherein they have involved themselves.

XVII. *Of the recovery of fallen man.*

We believe that our most gracious God in his admirable wisdom and goodness, seeing that man had thus thrown himself into temporal and spiritual death, and made himself wholly miserable, was pleased to seek and comfort him when he trembling fled from his presence, promising him that he would give his Son, who should *be made of a woman to bruise the head of the serpent*, and make him happy.

XVIII. *Of the incarnation of Jesus Christ.*

We confess therefore, that God did fulfil the promise which he made to the fathers, by the mouth of his holy prophets, when he sent into the world, at the time appointed by him, his own, only begotten and eternal Son. "Who took upon him the form of a servant, and became

like unto man, really assuming the true human nature, with all its infirmities, sin excepted, being conceived in the womb of the blessed Virgin Mary, by the power of the Holy Ghost, without the means of man. And did not only assume human nature as to the body, but also a true human soul, that he might be a real man. For since the soul was lost as well as the body, it was necessary that he should take both upon him to save both. Therefore we confess (in opposition to the heresy of the Ana-baptists, who deny that Christ assumed human flesh of his mother) that Christ has become a partaker of the flesh and blood of the children; that he is a fruit of the loins of David after the flesh; made of the seed of David according to the flesh; a fruit of the womb of the Virgin Mary: made of a woman: a branch of David; a shoot of the root of Jesse; sprung from the tribe of Judah: descended from the Jews according to the flesh: of the seed of Abraham, since he took upon him the seed of Abraham, "and became like unto his brethren in all things sin excepted; so that in truth he is our IMMANUEL, that is to say, God with us.

XIX. *Of the union and distinction of the two natures in the person of Christ.*

We believe that by this conception, the person of the Son is inseparably united and connected with the human nature. So that there are not two Sons of God, nor two persons, but two natures united in one single person, yet each nature retains its own distinct properties. As then the divine nature hath always remained uncreated, without beginning of days or end of life, filling heaven and earth: also hath the human nature not lost its properties, but remained a creature, having beginning of days, being a finite nature, and retaining all the properties of a real body. And though he hath by his resurrection given immortality to the same, nevertheless he hath not changed the reality of his human nature; for as much as our salvation and resurrection also depend on the reality of his body. But these two natures are so closely united in one person, that they were not separated even by his death. Therefore that which he when dying commended into the hands of his Father, was a real human spirit, departing from his body: But in the mean time the divine nature always remained united with the human, even when he

laid in the grave : And the God-head did not cease to be in him, any more than it did when he was an infant, tho' it did not so clearly manifest itself for a while. Wherefore we confess, that he is very GOD ; and very MAN : Very GOD by his power, to conquer death ; and very man that he might die for us according to the infirmity of his flesh.

XX. *That God hath manifested his righteousness and mercy in Christ.*

We believe, that God who is perfectly merciful and just, sent his Son to assume that nature, in which the disobedience was committed, to make satisfaction in the same, and to bear the punishment of sin by his most bitter passion and death. God therefore manifested his justice against his Son, when he laid our iniquities upon him, and poured forth his mercy and goodness on us, who were guilty and worthy of damnation, out of mere and perfect love giving his Son unto death for us, and raising him for our justification, that through him we might obtain immortality and life eternal.

XXI. *Of the satisfaction of Christ, our only high priest, for us.*

We believe that Jesus Christ is ordained with an oath to be an everlasting high priest, after the order of Melchisedeck. Who hath presented himself in our behalf before his Father, to appease his wrath by his full satisfaction, offering himself on the tree of the cross, and pouring out his precious blood to purge away our sins ; as the prophets had foretold. For it is written, " he was wounded for our transgressions, he was bruised for our iniquities : The chastisement of our peace was upon him, and with his stripes we are healed : He was brought as a lamb to the slaughter, and numbered with the transgressors : " and condemned by Pontius Pilate as a malefactor, though he had first declared him innocent. Therefore, " he restored that which he took not away, and suffered, the just for the unjust, " as well in his body as soul, feeling the terrible punishment which our sins had merited, insomuch " that his sweat became like unto drops of blood falling on the ground. " He called out, " my God, my God, why hast thou forsaken me ? " And hath suffered all this for the remission of our sins. Wherefore we justly say with the apostle Paul, " that we

know nothing, but Jesus Christ, and him crucified, we count all things but loss and dung for the excellency of the knowledge of Christ Jesus our Lord :” in whose wounds we find all manner of consolation. Neither is it necessary to seek or invent any other means of being reconciled to God, than this only sacrifice, once offered, by which believers are made perfect for ever. This is also the reason why he was called by the angel of God, JESUS, that is to say, SAVIOUR, because he should save his people from their sins.

XXII. *Of our justification through faith in Jesus Christ.*

We believe that to attain the true knowledge of this great mystery, the Holy Ghost kindleth in our hearts an upright faith which embraces Jesus Christ, with all his merits, appropriates him and seeks nothing more besides him. For it must needs follow, either that all things which are requisite to our salvation are not in Jesus Christ, or if all things are in him, that then those who possess Jesus Christ through faith, have compleat salvation in him. Therefore should any assert, that Christ is not sufficient, but that something more is required besides him, would be too gross a blasphemy : For hence it would follow, that Christ was but half a Saviour. Therefore we justly say with Paul, *that we are justified by faith alone, or by faith without works.* However to speak more clearly, we do not mean, that faith itself justifies us, for it is only an instrument with which we embrace Christ our Righteousness : But Jesus Christ imputing to us all his merits, and so many holy works which he hath done for us, and in our stead, is our Righteousness. And faith is an instrument that keeps us in communion with him in all his benefits, which when become ours, are more than sufficient to acquit us of our sins.

XXIII. *That our justification consists in the forgiveness of sin, and the imputation of Christ's obedience.*

We believe that our salvation consists, in the remission of our sins for Jesus Christ's sake, and that therein our righteousness before God is implied : As David and Paul teach us, declaring this to be the happiness of man, that God imputes righteousness to him without works. And the same apostle saith, *that we are justified freely, by his grace through the redemption which is in Jesus Christ.* And therefore we always hold fast this foundation, ascribing all the glory to God, humbling ourselves before him,

and acknowledging ourselves to be such as we really are, without presuming to trust in any thing in ourselves or in any merit of ours, relying and resting upon the obedience of Christ crucified alone, which becomes ours, when we believe in him : this is sufficient to cover all our iniquities, and to give us confidence, in approaching to God ; freeing the conscience of fear, terror and dread, without following the example of our first father Adam, who trembling, attempted to cover himself with fig leaves. And verily if we should appear before God, relying on ourselves or on any other creature, though never so little, we should, alas ! be consumed. And therefore every one must pray with David ; *O Lord enter not into judgment with thy servant : For in thy sight shall no man living be justified.*

XXIV. *Of man's sanctification and good works.*

We believe that this true faith being wrought in man by the hearing of the word of God, and the operation of the Holy Ghost, doth regenerate and make him a new man, causing him to live a new life, and freeing him from the bondage of sin. Therefore it is so far from being true, that this justifying faith makes men remiss in a pious and holy life, that on the contrary without it they would never do any thing out of love to God, but only out of self-love or fear of damnation. Therefore it is impossible that this holy faith can be unfruitful in man, for we do not speak of a vain faith, but of such a faith which is called in scripture, *a faith that worketh by love*, which excites man to the practice of those works, which God has commanded in his word. Which works as they proceed from the good root of faith are good and acceptable in the sight of God, for as much as they are all sanctified by his grace : Howbeit they are of no account towards our justification. For it is by faith in Christ that we are justified, even before we do good works ; otherwise they could not be good works, any more than the fruit of a tree can be good, before the tree itself is good. Therefore we do good works, but not to merit by them (for what can we merit) nay, we are beholden to God for the good works we do, and not he to us, *Since it is he that worketh in us both to will and to do of his good pleasure.* Let us therefore attend to what is written, *when ye shall have done all those things which are commanded you, say, we are unprofitable servants : we have done that which was our duty to do.* In the mean time

we do not deny, that God rewards good works, but it is through his grace that he crowns his gifts. Moreover though we do good works, we do not found our salvation upon them, for we can do no work but what is polluted by our flesh, and also punishable: and although we could perform such works, still the remembrance of one sin is sufficient to make God reject them. Thus then we should always be in doubt, tossed to and fro without any certainty, and our poor consciences be continually vexed if they relied not on the merits of the suffering and death of our Saviour.

XXV. *Of the abolishing of the ceremonial law.*

We believe that the ceremonies and figures of the law, ceased at the coming of Christ, and that all the shadows are accomplished: so that the use of them must be abolished amongst Christians, yet the truth and substance of them remains with us in Jesus Christ, in whom they have their completion. In the mean time we still use the testimonies taken out of the law and the prophets to confirm us in the doctrine of the gospel, and to regulate our life in all honesty, to the glory of God, according to his will.

XXVI. *Of Christ's intercession.*

We believe that we have no access unto God, than alone through the only mediator and advocate Jesus Christ, the righteous, who therefore became man, having united in one person the divine and human natures, that we men might have access to the divine Majesty, which access would otherwise be barred against us. But this Mediator whom the Father hath appointed between him and us, ought in no wise to affright us by his majesty, or cause us to seek another according to our fancy. For there is no creature either in heaven or on earth, who loveth us more than Jesus Christ; *who though he was in the form of God, yet made himself of no reputation, and took upon him the form of a man and of a servant for us, and was made like unto his brethren in all things.* If then we should seek for another Mediator, who would be well affected towards us, whom could we find, who loved us more than he, who laid down his life for us, even when we were his enemies? And if we seek for one who hath power and majesty, who is there, that hath so much of both as *he who sits at the right hand of his Father,* and who hath all power in heaven and on earth?

And who will sooner be heard than the own well beloved Son of God? Therefore it was only through diffidence, that this practice of dishonouring instead of honouring the saints, was introduced, doing that, which they never have done, nor required, but have on the contrary stedfastly rejected it according to their bounden duty, as appears by their writing. Neither must we plead here our unworthiness; for the meaning is not that we should offer our prayers to God on account of our own worthiness, but only on account of the excellency and worthiness of our Lord Jesus Christ, whose righteousness is become ours by faith. Therefore the apostle, to remove this foolish fear or rather mistrust from us, justly saith, that *Jesus Christ was made like unto his brethren in all things, that he might be a merciful and faithful high priest, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succour them that are tempted and further to encourage us, he adds, seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an 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.* The same apostle saith, *that we have boldness, to enter into the holiest, by the blood of Jesus; let us draw near (saith he) with a true heart in full assurance of faith, &c.* Likewise, *Christ hath an unchangeable priesthood, wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.* What more can be required? Since Christ himself saith, *I am the way and the truth, and the life, no man cometh unto the Father but by me.* To what purpose should we then seek another advocate, since it hath pleased God, to give us his own Son as an advocate? Let us not forsake him to take another, or rather to seek after another, without ever being able to find him; For God well knew, when he gave him to us, that we were sinners. Therefore according to the command of Christ, we call upon the heavenly Father through Jesus Christ our only mediator, as we are taught in the Lord's prayer; being assured that whatever we ask of the Father in his name, will be granted us.

XXVII. *Of the Catholic Christian Church.*

We believe and profess, one catholic or universal church, which is an holy congregation, of true christian believers, who all expecting their salvation in Jesus Christ, being washed by his blood, sanctified and sealed by the Holy Ghost. This church hath been from the beginning of the world, and will be to the end thereof; which is evident from this, that Christ is an eternal king, which without subjects cannot be: And this holy church is preserved or supported by God, against the rage of the whole world; though she sometimes (for a while) appears very small, and in the eyes of men, to be reduced to nothing: As during the perilous reign of Achab, *the Lord reserved unto him seven thousand men, who had not bowed their knees to Baal.* Furthermore this holy church is not confined, bound or limited to a certain place, or to certain persons, but is spread and dispersed over the whole world, and yet is joined and united with heart and wil, by the power of faith in one and the same spirit.

XXVIII. *That every one is bound to join himself to the true church.*

We believe, since this holy congregation is an assembly of those who are saved, and that out of it their is no salvation, that no person of whatsoever state or condition he may be, ought to withdraw himself, to live in a separate state from it; but that all men are in duty bound to join and unite themselves with it, maintaining the unity of the church, submitting themselves to the doctrine and discipline thereof, bowing their necks under the yoke of Jesus Christ, and as mutual members of the same body, serving to the edification of the brethren according to the talents God has given them. And that this may be the more effectually observed, it is the duty of all believers, according to the word of God, to separate themselves from all those who do not belong to the church, and to join themselves to this congregation, wheresoever God hath established it, even though the magistrates and the edicts of princes were against it, yea though they should suffer death or any other corporal punishment. Therefore all those who separate themselves from the same, or do not join themselves to it, act contrary to the ordinance of God.

XXIX. *Of the marks of the true church, and wherein she differs from the false church.*

We believe, that we ought diligently and circumspectly

to discern from the word of God, which is the true church, since all sects which are in the world assume to themselves the name of the church. But we speak not here of hypocrites, who are mixed in the church with the good, yet are not of the church, though externally in it: But we say that the body and communion of the true church must be distinguished from all sects who call themselves the church. The marks by which the true church is known are these: If the pure doctrine of the gospel is preached therein: If she maintains the pure administration of the sacraments as instituted by Christ: If church discipline is exercised in punishing of sin: In short, if all things are managed according to the pure word of God, all things contrary thereto rejected; and Jesus Christ acknowledged as the only head of the church. Hence the true church may certainly be known, from which no man has a right to separate himself. With respect to those who are members of the church, they may be known by the marks of christians, namely, by faith; and when they have received Jesus Christ the only Saviour, avoid sin, follow after righteousness, love the true God and their neighbour, neither turn aside to the right or left, and crucify the flesh with the works thereof. But this is not to be understood, as if there did not remain in them great infirmities; but they fight against them through the spirit, all the days of their life, continually taking their refuge to the blood, death, passion and obedience of our Lord Jesus Christ, "in whom they have remission of sins, through faith in him." As for the false church, she ascribes more power and authority to herself and her ordinances, than to the word of God, and will not submit herself to the yoke of Christ: Neither does she administer the sacraments as appointed by Christ in his word, but adds to and takes from them as she thinks proper; she relieth more upon men than upon Christ; and persecutes those who live holily according to the word of God, and rebuke her for her errors, covetousness and idolatry. These two churches are easily known and distinguished from each other.

XXX. *Concerning the government of, and offices in the Church.*

We believe, that this true church must be governed by that spiritual policy, which our Lord hath taught us in his word; namely, that there must be ministers or pastors to preach the word of God, and to administer the sacra-

ments, also elders and deacons, who, together with the pastors, form the council of the church: That by these means the true religion may be preserved, and the true doctrine every where propagated, likewise transgressors punished and restrained by spiritual means; also that the poor and distressed may be relieved and comforted, according to their necessities. By these means every thing will be carried on in the church with good order and decency, when faithful men are chosen, according to the rule prescribed by St. Paul in his epistle to Timothy.

XXXI. *Of the ministers, elders, and deacons.*

We believe that the ministers of God's word, and the elders and deacons, ought to be chosen to their respective offices by a lawful election by the church, with calling upon the name of the Lord, and in that order which the word of God teacheth. Therefore every one must take heed, not to intrude himself by indecent means, but is bound to wait till it shall please God to call him; that he may have testimony of his calling, and be certain and assured that it is of the Lord. As for the ministers of God's word, they have equally the same power and authority wheresoever they are, as they are all ministers of Christ, the only universal Bishop, and the only head of the church. Moreover that this holy ordinance of God may not be violated or slighted, we say that every one ought to esteem the ministers of God's word, and the elders of the church, very highly for their works' sake, and be at peace with them without murmuring, strife or contention, as much as possible.

XXXII. *Of the order and discipline of the church.*

In the mean time we believe, though it is useful and beneficial, that those who are rulers of the church institute and establish certain ordinances among themselves for maintaining the body of the church; yet they ought studiously to take care, that they do not depart from those things, which Christ our only master hath instituted. And therefore we reject all human inventions, and all laws which man would introduce in the worship of God, thereby to bind and compel the conscience, in any manner whatever. Therefore we admit only of that, which tends to nourish and preserve concord, and unity, and to keep all men in obedience to God. For this purpose, excommunication or church discipline is requisite, with the several circumstances belonging to it, according to the word of God.

XXXIII. *Of the sacraments.*

We believe, that our gracious God, on account of our weakness and infirmities, hath ordained the sacraments for us, thereby to seal unto us his promises, and to be pledges of the good will and grace of God toward us, and also to nourish and strengthen our faith; which he hath joined to the word of the gospel, the better to present to our senses, both that which he signifies to us by his word, and that which he works inwardly in our hearts, thereby assuring and confirming in us the salvation which he imparts to us. For they are visible signs and seals of an inward and invisible thing, by means whereof, God worketh in us by the power of the Holy Ghost. Therefore the signs are not in vain or insignificant, so as to deceive us. For Jesus Christ is the true object presented by them, without whom they would be of no moment. Moreover we are satisfied with the number of sacraments which Christ our Lord hath instituted, which are two only, namely, the Sacrament of baptism and the holy supper of our Lord Jesus Christ.

XXXIV. *Of holy baptism.*

We believe and confess that Jesus Christ, who is the end of the law, hath made an end by the shedding of his blood, of all other sheddings of blood, which men could or would make as a propitiation or satisfaction for sin: And that he having abolished circumcision, which was done with blood, hath instituted the sacrament of baptism instead thereof; by which we are received into the church of God, and separated from all other people and strange religions, that we may wholly belong to him whose ensign and banner we bear: And serves as a testimony unto us, that he will for ever be our gracious God and Father. Therefore he has commanded all those who are his, to be baptised with pure water, "in the name of the Father, and of the Son, and of the Holy Ghost:" Thereby signifying to us, that as water washeth away the filth of the body, when poured upon it, and is seen on the body of the baptised, when sprinkled upon him; so doth the blood of Christ, by the power of the Holy Ghost, internally sprinkle the soul, and cleanse it from its sins, and regenerate us from children of wrath unto children of God. Not that this is effected by the external water, but by the sprinkling of the precious blood of the Son of God; who is our red sea, through which we must pass, to escape the tyranny of

Pharaoh, that is the devil, and to enter into the spiritual land of Canaan. Therefore the ministers, on their part, administer the sacrament, and that which is visible, but our Lord giveth that which is signified by the sacrament, namely, the gifts and invisible grace; washing, cleansing and purging our souls of all filth and unrighteousness; renewing our hearts, and filling them with all comfort; giving unto us a true assurance of his fatherly goodness, putting on us the new man, and putting off the old man with all his deeds: Therefore we believe, that every man who is earnestly studious of obtaining life eternal, ought to be but once baptised with this only baptism, without ever repeating the same: since we cannot be born twice. Neither doth this baptism only avail us at the time when the water is poured upon us, and received by us, but also through the whole course of our life; therefore we detest the error of the anabaptists, who are not content with the one only baptism they have once received, and moreover condemn the baptism of the infants of unbelievers, whom we believe ought to be baptised and sealed with the sign of the covenant, as the children in Israel formerly were circumcised, upon the same promises which are made unto our children. And indeed Christ shed his blood no less for the washing of the children of the faithful than for adult persons; and therefore they ought to receive the sign and sacrament of that which Christ hath done for them; and as the Lord commanded in the law, that they should be made partakers of the sacrament of Christ's suffering and death, shortly after they were born, by offering for them a lamb, which was a sacrament of Jesus Christ. Moreover what circumcision was to the Jews, that baptism is to our children. And for this reason Paul calls baptism the circumcision of Christ.

XXXV. Of the holy supper of our Lord Jesus Christ.

We believe and confess that our Saviour Jesus Christ did ordain and institute the sacrament of the holy supper, to nourish and support those whom he hath already regenerated and incorporated into his family, which is his church. Now those who are regenerated, have in them a two-fold life, the one corporal and temporal, which they have from the first birth, and is common to all men: The other spiritual and heavenly, which is given them in their second birth, which is effected by the word of the gospel, in the communion of the body of Christ; and this life is not common, but is peculiar to God's elect. In like man-

ner God hath given us, for the support of the bodily and earthly life, earthly and common bread, which is subservient thereto, and is common to all men even as life itself. But for the support of the spiritual and heavenly life, which believers have, he hath sent a living bread which descended from heaven, namely Jesus Christ, who nourishes and strengthens the spiritual life of believers, when they eat him, that is to say, when they apply and receive him by faith in the spirit. Christ that he might represent unto us this spiritual and heavenly bread, hath instituted an earthly and visible bread, as a sacrament of his body, and wine as a sacrament of his blood, to testify by them unto us, that as certainly as we receive and hold this sacrament in our hands, and eat and drink the same with our mouths, by which our life is afterwards nourished; that we also do as certainly receive by faith (which is the hand and mouth of our soul) the true body and blood of Christ our only Saviour in our souls, for the support of our spiritual life. Now as it is certain and beyond all doubt, that Jesus Christ hath not enjoined to us the use of his sacraments in vain, so he works in us, all what he represents to us by these holy signs, though the manner surpasses our understanding, and cannot be comprehended by us, as the operations of the Holy Ghost are hidden and incomprehensible. In the mean time we err not when we say, that that which is eat and drank by us is the proper and natural body, and the proper blood of Christ. But the manner of our partaking of the same, is not by the mouth but by the spirit through faith. Thus then, though Christ always sits at the right hand of his Father in the heavens, yet therefore doth he not cease to make us partakers of himself by faith. This feast is a spiritual table, at which Christ communicates himself with all his benefits to us, and gives us there to enjoy both himself, and the merits of his sufferings and death, nourishing, strengthening and comforting our poor comfortless souls, by the eating of his flesh, quickening and refreshing them by the drinking of his blood. Further though the sacraments are connected with the thing signified, nevertheless both are not received by all men: The ungodly indeed receives the sacrament to his condemnation, but he doth not receive the truth of the sacrament: As Judas and Simon the sorcerer both indeed received the sacrament, but not Christ, who was signified by it, of whom believers only are made partakers. Lastly, we re-

ceive this holy sacrament in the assembly of the people of God, with humility and reverence, keeping up amongst us a holy remembrance of the death of Christ our Saviour, with thanksgiving: Making there confession of our faith, and of the christian religion. Therefore no one ought to come to this table, without having previously rightly examined himself; lest eating of this bread and drinking of this cup, he eat and drink his own damnation. In a word, we are excited by the use of this holy sacrament, to a fervent love towards God, and our neighbour. Therefore we reject all mixtures and damnable inventions, which men have added unto, and blended with the sacraments, as profanations of them: And affirm that we ought to rest satisfied with the ordinance which Christ and his apostles have taught us, and that we must speak of them in the same manner as they have spoke.

XXXVI. *Of Magistrates.*

We believe that our gracious God, because of the depravity of mankind, hath appointed kings, princes and magistrates, willing that the world should be governed by certain laws and polices; to the end that the dissoluteness of men might be restrained, and all things carried on among men with good order and decency. For this purpose he hath invested the magistracy with the sword, *for the punishment of evil doers, and for the protection of them that do well.* And their office is, not only to have regard unto, and watch for the welfare of the civil state, but also to protect the holy church service, and to prevent and extirpate all idolatry and false worship, to destroy the kingdom of antichrist, to promote the kingdom of Jesus Christ, and to take care, that the word of the gospel be preached every where, that God may be honored and worshipped by every one, as he commands in his word. Moreover it is the bounden duty of every one, of what state, quality or condition soever he may be, to subject himself to the magistrates, to pay tribute, to shew due honor and respect to them, and to obey them in all things which are not repugnant to the word of God; to pray for them in their prayers, that God may rule and guide them in all their ways, and that we may lead a quiet and peaceable life in all godliness and honesty. Wherefore we detest the anabaptists and other seditious people, and in general all those who reject the higher powers and magis-

trates, and would subvert justice, introducing a communion of goods, and confound that decency and good order which God hath established among men.

XXXVII. *Of the last judgment.*

Finally we believe, according to the word of God, when the time appointed by the Lord (which is unknown to all creatures) is come, and the number of the elect complete, that our Lord Jesus Christ will come from Heaven, corporally and visible, as he ascended, with great glory and majesty, to declare himself judge of the quick and the dead; burning this old world with fire and flame, to cleanse it. And then all men will personally appear before this great judge, both men and women, and children, that have been from the beginning of the world to the end thereof, being summoned by the voice of the archangel, and by the sound of the trumpet of God. For all the dead shall be raised out of the earth, and their souls joined and united with their proper bodies, in which they formerly lived. As for those who shall then be living, they shall not die as the others, but be changed in the twinkling of an eye, and from corruptible, become incorruptible. Then the books (that is to say the consciences) shall be opened, and the dead judged according to what they shall have done in this world, wether it be good or evil. Nay men shall give an account of every idle word they have spoken, which the world only counts amusement and jest: And then the secrets and hypocrisy of men shall be disclosed and laid open before all. And therefore the consideration of this judgment is justly terrible and dreadful to the wicked and ungodly, but most desirable and comfortable to the righteous and elect: because then their full deliverance shall be perfected, and there they shall receive the fruits of their labour and trouble which they have borne. Their innocence shall be known to all, and they shall see the terrible vengeance which God shall execute on the wicked, who most cruelly persecuted, oppressed and tormented them in this world; and who shall be convicted by the testimony of their own consciences, and become immortal, but for this purpose, to be tormented in that everlasting fire, which is prepared for the devil and his angels. But on the contrary the faithful and elect shall be crowned with glory and honor; and the Son of God will confess their names before God his Father,

and his elect angels ; all tears shall be wiped from their eyes, and their cause, which is now condemned by many judges and magistrates, as heretical and impious, will then be known to be the cause of the Son of God. And for a gracious reward the Lord will cause them to possess such a glory, 'as never entered into the heart of man to conceive. Therefore we expect that great day with a most ardent desire, to the end that we may fully enjoy the promises of God in Christ Jesus our Lord. Amen.

Even so come Lord Jesus.

Rev. xxii. 20.

End of the Confession of Faith.

THE LITURGY

OF THE

REFORMED CHURCH IN NETHERLAND :

OR, THE FORMS USED THEREIN IN PUBLIC WORSHIP.

- I. *Of Public Prayer.*—II. *Of the Administration of the Holy Sacraments.*—III. *Of the Exercise of Church Discipline.*—IV. *Of the Ordination of Church Officers.*—V. *Of the Celebration of Marriage.*—VI. *Of Comforting the Sick.*

Christian Prayers, to be used in the Assembly of the Faithful, and on other occasions.

A Prayer on the LORD'S day, before sermon.

O ETERNAL GOD, and most merciful Father, we humbly prostrate ourselves before thy high majesty, against which we have so often and grievously offended ; and acknowledge, if thou shouldst enter into judgment with us, that we have deserved nothing but eternal death : for besides that we all are by original sin, unclean in thy sight and children of wrath, conceived in sin and brought forth in iniquity, whereby all manner of evil lusts, striving against thee and our neighbour, dwell within us ; we have also indeed, frequently and without end, transgressed thy precepts neglecting what thou hast commanded us, and done what thou hast expressly forbidden us. We have strayed like sheep, and have greatly offended against thee, which we acknowledge, and are heartily sorry for ; nay we confess to our shame, and to the praise of thy mercy towards us, that our sins are more than the hairs of

our head, and that we are indebted ten thousand talents, but not able to pay. Wherefore we are not worthy to be called thy children; nor to lift up our eyes towards Heaven, to pour out our prayers before thee. Nevertheless O Lord God, and merciful Father, knowing that thou dost not desire the death of a sinner, but that he may turn from his wickedness and live; and that thy mercy is infinite, which thou shewest unto those who return to thee; we heartily call upon thee, trusting in our Mediator Jesus Christ, who is that Lamb of God, that taketh away the sins of the world, and we beseech thee, to commiserate our infirmity, forgiving us all our sins for Christ's sake: wash us in the pure fountain of his blood, that we may become clean and white as snow: Cover our nakedness with his innocence and righteousness, for the glory of thy name's sake: clear our understanding of all blindness, and our hearts of all hardness and pride. Open the mouth of thy servant at present, and replenish him with thy wisdom and knowledge, that he may purely and confidently set forth thy word; prepare also our hearts, that we may hear, understand and keep the same: write thy laws (according to thy promise) in the tables of our hearts, and strengthen us to delight and walk in the same, to the praise and glory of thy name, and to the edification of thy church. O gracious Father, we ask for, and desire all these things in the name of Jesus Christ, who hath taught us thus to pray,

OUR FATHER, &c.

A Prayer to be used on the LORD's day after sermon.

ALmighty and merciful God, we acknowledge in ourselves, and confess before thee, as the truth is, that we are not worthy to lift up our eyes towards Heaven and to present our prayers before thee, if thou should respect our merits and worthiness: for our consciences accuse us, and our sins bear witness against us; we also know, that thou art a righteous judge, punishing the sins of those who transgress thy commandments. But, O Lord, since thou hast commanded us to call upon thee in all times of necessity, and hast of thine ineffable mercy promised to hear our prayers, not because of our merits (which are none) but for the merits of our Lord Jesus Christ, whom thou hast appointed to be our Mediator and

Advocate : wherefore we forsake all other help, and take our refuge to thy mercy alone.

Especially O Lord, besides the innumerable benefits which thou shewest to all mankind in general on earth, thou hast in particular bestowed manifold favours on us, which we are not capable to comprehend or express : for thou hast delivered us from the woeful slavery of the devil, and all idolatry, wherein we were held, and hast brought us to the light of thy truth, and to the knowledge of thy Holy Gospel. On the contrary we have by our ingratitude been regardless of these thy benefits, we are departed from thee and have followed our own devices, not honouring thee as was our bounden duty to do. Thus have we, O Lord, grievously sinned, and highly offended thee, and can expect nothing else than everlasting death and damnation, if thou shouldst deal with us according to our deserts. Yea we also perceive, O Lord, by the chastisement, which thou daily art inflicting on us, that thou art justly displeased with us. For since thou art just, thou wilt punish no man without cause, and we also see thine hand stretched out, further to punish us. But though thou didst punish us more severely than thou hast hitherto done, nay though all the plagues fell upon us, wherewith thou didst visit the sins of thy people Israel, we must still confess that thou wouldst do us no injustice. But, O Lord, thou art our God, and we are but dust and ashes : thou art our Creator, and we are thy handy work : thou art our Shepherd, and we are thy sheep : thou art our Redeemer, and we are those whom thou hast redeemed. Thou art our Father, and we are thy children and heirs. Therefore do not punish us in thine anger, but chastise us mercifully, and preserve that work which thou hast of thy mercy begun in us, that the whole world may know and acknowledge thee to be our God and Saviour. Thy people Israel have frequently offended thee, and thou hast justly punished them, but as oft as they turned themselves again to thee, thou didst always mercifully receive them into favour. And though their sins and transgressions were never so great, thou didst always avert thy wrath and punishment prepared for them by reason of the covenant which thou hadst made with thy servants Abraham, Isaac, and Jacob, so that thou never hast refused to hear the prayers of thy people. And we have of thy mercy even that same covenant, which thou hast erected in

the hand of Jesus Christ our Mediator between thee and all believers : nay it is now more glorious and efficacious, since Christ hath ratified and confirmed the same by his holy suffering and death, and entrance into his glory. Therefore, O Lord, forsaking ourselves, and all human assistance, we fly for succour to this blessed covenant of grace, by means whereof our Lord Jesus Christ (having offered his body once on the cross as a perfect sacrifice for us) hath reconciled us with thee for ever. Therefore, O Lord, look upon the face of thine anointed and not our sins, that thine anger may be appeased by his intercession. And cause thy face to shine on us to our joy and salvation. Take us henceforth in thy holy guidance and protection, and govern us with thy holy Spirit, who daily more and more mortifying our flesh with all its lust, renews us to a better life, and produces in us fruits of true faith, that hereby thy name may be glorified and praised to all eternity, and that we despising all transitory things may with an ardent desire fix our thoughts only on things heavenly.

And in as much as it is thy pleasure that we should pray for all mankind, we beseech thee, to extend thy blessings on the doctrine of thy holy Gospel, that it may be preached and accepted every where, that the whole world may be filled with thy saving knowledge, that the ignorant may be converted, the weak strengthened, that every one, not only in word, but also in deed, may magnify and sanctify thy holy name. Send forth for this end, faithful labourers in thy harvest.—And also replenish them with thy grace, that they may faithfully serve before thee. On the contrary utterly destroy all false teachers, ravenous wolves, and hirelings, who seek their own honor and advantage, and not the glory of thy holy name only, nor the welfare and salvation of souls. Be also pleased graciously to preserve and govern all thy christian churches, spread over the face of the earth ; in unity of true faith, and in Godliness of life, that thy kingdom may daily increase, and that of satan be destroyed, till thy kingdom is perfected when thou shalt be all in all.

Particularly we pray for these United States of America ; keep them under thy holy protection ; prosper them in their agriculture, manufactures, commerce and literature ; and let their civil and religious rights be preserved inviolate to the latest posterity.

Bless and long preserve thy servant, the President of

the United States. Bless the Vice President ; the Senate and house of Representatives in congress assembled. Bless all placed in authority throughout the states, and especially in the state wherein we reside ; the governor of the state, the magistrates, and all others entrusted with powers, either legislative or executive.—Replenish them all with thy grace and heavenly gifts, each in his respective calling and state, wherein thou hast placed him, that they may wisely govern, and strenuously protect the people, whom thou hast committed to their care, faithfully defend thy worship and rightly administer justice among the people : preside with thy holy Spirit in their assemblies, that in all cases they may resolve nothing but what is good and becoming, and let the laws be happily executed ; that these United States being preserved from all enemies, the evil doers punished, and the just protected, thy name thereby may be praised, and the kingdom of the King of Kings, Christ Jesus, promoted ; and that we may lead a quiet and peaceable life in all godliness and honesty. Moreover we pray for our brethren, who are under persecution or tyranny ; comfort them with thy holy Spirit, and mercifully deliver them : suffer not thy church wholly to be destroyed, nor the remembrance of thy name to be abolished from the face of the earth, lest the enemies of thy truth triumph to the dishonouring and blaspheming of thy name. But if it is thy divine will, that the suffering christians, should die for the glory of thy name, and by their death witness unto the truth, comfort them in their sufferings, that they considering them as coming from thy fatherly hand, may therefore doing thy will, remain steadfast, whether in life or death ; to thy glory, to the edification of thy church, and to their salvation. We likewise beseech thee, for all those whom thou dost afflict, with poverty, imprisonment, sickness of body, or trouble of mind, comfort them all, O Lord, according to their several necessities. Grant that their chastisement may bring them to the knowledge of their sins, and to an amendment of their lives. Give them also firm patience, alleviate their sufferings, and finally deliver them, that they may rejoice in thy goodness, and eternally praise thy name.

And, O Lord, take us, together with all that belongs to, or concerns us, in thy keeping. Grant that we may live in our respective callings according to thy will, and so use

the gifts which we receive of thy blessing, that they may not impede, but rather further us to life eternal. Strengthen us in all temptations, that we striving in true faith, may overcome, and hereafter enjoy with Christ, life eternal.

We ask thee for all these things, as our faithful Lord, and Saviour Jesus Christ himself hath taught us :

OUR FATHER, &c.

Afterwards the congregation is dismissed with the usual blessing.

Receive the blessing of the Lord.

The Lord bless thee, and keep thee : The Lord make his face to shine upon thee, and be gracious unto thee : the Lord lift up his countenance upon thee, and give thee peace.

A Prayer before the explanation of the Catechism.

O HEAVENLY Father, thy word is perfect, converting the soul, a sure testimony, making wise the simple, enlightening the eyes of the blind, and a powerful means unto salvation, for all those who believe. And whereas we are not only blind by nature, but even incapable of doing any good : And also since thou wilt help none, but those who are of a broken and contrite heart ; we beseech thee to enlighten our understanding with thy holy spirit, and give us a meek heart, free from all haughtiness and carnal knowledge, that we may, hearing thy word rightly understand it, and regulate our life accordingly : be graciously pleased to convert all those who still stray from thy truth, that we may together with them, unanimously serve thee in true holiness and righteousness all the days of our life.

We crave all these things for Christ's sake, who hath thus taught us to pray in his name, and promised to hear us ;

OUR FATHER, &c.

A Prayer after the explanation of the Catechism.

O GRACIOUS God, and merciful Father, we give thee hearty thanks that it hath pleased thee, not only to take us in thy covenant, but also our little children, which thou hast not only sealed unto them, by thy holy

baptism, but yet daily sheweth when thou perfectest thy praise out of their mouths, thus to cause the wise world to blush: we beseech thee, increase thy grace in them, that they may always grow up and wax in Christ thy Son; till they acquire their perfect manly age in all knowledge and righteousness. Give us grace, that we may educate them, as thou hast commanded us, in thy knowledge and fear, that by their godliness the kingdom of satan may be destroyed, and the kingdom of Jesus Christ strengthened in this and other congregations, to the glory of thy holy name, and to their eternal salvation, through Jesus Christ. Amen:

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A Prayer before sermon in the week.

HEAVENLY Father, eternal and merciful God, we acknowledge and confess before thy divine majesty, that we are poor miserable sinners, conceived in sin, and born in iniquity, prone to all evil, unfit for any good; and that we by our sinful life, continually transgress thy holy commandments, whereby we provoke thine anger against us, and according to thy righteous judgment, expose ourselves unto eternal damnation. But, O Lord, we repent and are sorry that we have offended thee, we bewail our transgressions, beseeching that thou wilt graciously pity our misery. Have compassion on us, O most bounteous God and Father, and forgive us all our sins, for that holy passion of thy well beloved son Jesus Christ. Grant us also the grace of thy holy Spirit, that we may with all our hearts study to know our own unrighteousness, and sincerely abhor ourselves; that sin may be mortified in us, and we be raised up to a new life; that we may bring forth genuine fruits of holiness and righteousness, which through Jesus Christ are acceptable to thee. Give us to understand thy holy word according to thy divine will, that we may learn thereby to put our whole trust in thee alone, and withdraw it from all creatures. That also our old man, with all the affections thereof, may be daily more and more crucified, and that we offer up ourselves unto thee a living sacrifice, to the glory of thy holy name, and to the edification of our neighbours; through Jesus Christ our Lord, who hath taught and commanded us to pray, OUR FATHER, &c.

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A Prayer after sermon in the week.

LORD God Almighty, let not thy holy name be profaned for our sins, for we have divers ways sinned against

thee, since we are not obedient to thy holy word, as we ought to be, and through ignorance and murmuring daily stir up thine anger against us : wherefore thou dost justly punish us : but, O Lord, be mindful of thy great mercy, and have compassion on us. Give us knowledge of and repentance for our sins, and amendment of our lives ; strengthen the ministers of thy church, that they may faithfully and stedfastly declare thy holy word ; and the magistrates of thy people, that they may bear the sword with equity and prudence, preserve us from all deceit and unfaithfulness, confound all evil, and subtle counsels taken against thy word and church. O Lord withhold not from us thy spirit and word, but grant us increase of faith ; and in all trouble and adversity, patience and constancy. Assist thy church, deliver her from all affliction, derision, and persecution. Strengthen also the weak and sorrowful of heart, and send us thy peace, through Jesus Christ our Lord, who hath given us this sure promise : *verily verily I say unto you, whatsoever ye shall ask of the Father in my name, he will give it you ;* and hath commanded us to pray,

OUR FATHER, &c.

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A Morning Prayer.

O MERCIFUL FATHER, we thank thee, that thou hast in faithfulness watched over us the night past, and beseech thee to strengthen, and henceforth guide us by thy holy Spirit, that we may spend this, and all the days of our lives in all righteousness and holiness, and that whatsoever we undertake, we may always aim at the promoting of thy glory, and expect all the success of our undertakings from thy bountiful hand alone : and to the end that we may obtain this mercy of thee, be pleased (according to thy promise) to forgive all our sins through the holy passion and blood-shedding of our Lord and Saviour Jesus Christ, for we heartily repent of them. Enlighten also our hearts, that we, having cast off all works of darkness, may as children of light walk in a new life in all godliness. Bless also the preaching of thy gospel. Destroy all works of the devil. Strengthen all ministers of the gospel, and magistrates of thy people. Comfort all those who are persecuted and afflicted in mind, through Jesus Christ thy beloved Son, who hath promised us, that thou wilt certainly give us, whatsoever we shall ask in his name, and therefore hath commanded us to pray, O U R F A T H E R, &c.

An evening Prayer.

O MERCIFUL God, eternal light, shining in darkness, thou who dispellest the night of sin, and all blindness of heart, since thou hast appointed the night for rest, and the day for labour ; we beseech thee, grant that our bodies may rest in peace and quietness, that afterwards they may be able to endure the labour they must bear. Temper our sleep, that it be not disorderly, that we may remain spotless both in body and soul, nay that our sleep itself may be to thy glory. Enlighten the eyes of our understanding, that we may not sleep in death ; but always look for our deliverance from this misery. Defend us against all assaults of the devil, and take us in thy holy protection. And although we have not passed this day, without having greatly sinned against thee, we beseech thee to hide our sins with thy mercy, as thou hidest all things on earth with the darkness of the night, that we therefore may not be cast out from thy presence. Relieve and comfort all those who are afflicted or distressed in mind, body or estate, through Jesus Christ our Lord, who hath taught us to pray : **OUR FATHER, &c.**

A Prayer at the opening of the Consistory.

HEAVENLY Father, eternal and merciful God, it hath pleased thee of thy infinite wisdom and goodness to gather a church to thyself out of all nations upon the face of the earth, by the preaching of the holy gospel, and to govern the same by the service of men. Thou hast also graciously called us up to this office, and commanded us to take heed unto ourselves and unto the flock, which Christ hath bought with his precious blood.—Since we are at this present assembled in thy holy name, after the example of the apostolic churches, to consult as our office requires of those things which may come before us, concerning the welfare and edification of thy churches, for which we acknowledge ourselves to be unfit and incapable, as we are by nature unable of ourselves to think any good, much less to put it in practice : therefore we beseech thee, O faithful God and Father, that thou wilt be pleased to be present with thy holy spirit, according to thy promise, in the midst of our present assembly, to guide us in all truth. Remove from us all misapprehensions and unbecoming desires of the flesh, and grant that thy holy word may be the only rule and guide of all our consultations, that they may

tend to the glory of thy name, and to the edification of thy church, and to the discharge of our own consciences, through Jesus Christ thy Son, who with thee and the Holy Ghost, the only true God, art eternally to be praised and magnified. Amen.

A Prayer at the close of the Consistory.

O LORD God and heavenly Father, we heartily thank thee, that thou hast been pleased to gather a church to thyself in this part of the world, and to use our service therein, granting us the privilege, that we may freely and without hinderance preach thy holy gospel and exercise all the duties of godliness: moreover we thank thee, that thou now hast been present with thy holy spirit in the midst of this our assembly, directing our determinations according to thy will, uniting our hearts in mutual peace and concord. We beseech thee, O faithful God and Father, that thou wilt graciously be pleased to bless our intended labour, and effectually to execute thy began work: always gathering unto thyself a true church, and preserving the same in the pure doctrine, and in the right use of thy holy sacraments, and in a diligent exercise of discipline. On the contrary destroy all evil and crafty councils, which are devised against thy word and church. Strengthen also all ministers of thy church, that they may faithfully and steadfastly declare thy holy word. And the magistrates of thy people, that they may bear the sword with righteousness and discretion. Particularly we pray for those, whom thou hast been pleased to put in authority over us, both these of higher and lower dignity, and especially for the worshipful magistrates of this city. Grant that their whole government may be thus directed, that the King of all kings may rule over them and their fellow-citizens, and that the kingdom of the devil (which is a kingdom of scandal and reproach) may, daily more and more be destroyed and brought to nought by them as thy servants, and that we may lead unto them a quiet and peaceable life, in all godliness and honesty. Hear us, O God and Father, through Jesus Christ thy beloved Son. Who with thee and the Holy Ghost, the only and true God, are eternally to be magnified and praised. Amen.

A Prayer at the meeting of the Deacons.

MERCIFUL God and Father, thou who hast not only said unto us, that we should always have the poor with us.

but hast also commanded that they should be assisted, and for that end hast ordained the service of deacons in thy church, by whom they might be relieved : and as we who are called to the office of deacons in this congregation, are here at present met in thy name, to consult together concerning our ministry, therefore we humbly beseech thee for the sake of Jesus Christ, that thou wilt be pleased to endue us with the spirit of discretion, to the end that we may rightly discern who are really poor, and who are not : & that we may with all cheerfulness and fidelity, distribute the alms collected by us to every one according to his necessity, not leaving the indigent members of thy beloved Son comfortless, neither giving those who are not in want. Kindle within the hearts of men an ardent love towards the poor, that they may liberally give of their temporal goods, of which thou hast made them stewards ; and that we having the means in hand to assist the indigent, may faithfully without vexation, and with a free heart, serve our office. Grant us also the talents, not only to comfort the miserable with the external gift, but also with the holy word. And since man doth not live by bread alone, but by every word that proceedeth out of thy mouth, be pleased therefore to extend thy blessing over our distributions, and increase the bread of the poor, that both we and they may have reason to praise and thank thee : expecting the blessed coming of thy beloved Son Jesus Christ, who became poor for our sakes to make us rich in eternity. Amen.

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Grace before meat.

Psalm cxlv. 15, 16.—The eyes of all wait upon thee, and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing.

ALMIGHTY God, thou who hast created all things, and dost still maintain and govern them by thy divine power, and didst feed thy people Israel in the wilderness, bless us thy poor servants, and sanctify these thy gifts, which we receive from thy bountiful goodness, that we may temperately and holily use them according to thy will, and thereby acknowledge that thou art our Father, and the fountain of all good. Grant also that we may at all times and above all things seek for that spiritual bread of thy word, with which our souls are fed to life eternal, which thou hast prepared for us by the holy blood of thy beloved Son, Jesus Christ. Amen. OUR FATHER, &c.

Also our Lord Jesus Christ admonishes us :

Luke xxi. 34, 35,—And take heed to yourselves, lest at any time your hearts be evercharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares : for as a snare shall it come on all them that dwell on the face of the whole earth.

Grace after meat.

Thus speaketh the Lord, in the fifth book of Moses, *chap. viii. 10, 11,*—When thou hast eaten and art full, then thou shalt bless the Lord thy God, for the good land which he hath given thee. Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes which I commanded thee this day.

O LORD God, and heavenly Father, we thank thee for all thy benefits, which we without intermission receive from thy bountiful hand ; we bless thy divine will, for preserving us in this mortal life, and for supplying all our wants : but especially for our regeneration unto a hope of a better life, which thou hast revealed unto us by the gospel. We beseech thee merciful God and Father, not to suffer our hearts to be fixed upon these earthly and corruptible things : but that we may always look up to heaven, expecting thence our Saviour Jesus Christ, until he appear in the clouds for our deliverance. Amen.

OUR FATHER, &c.

A Prayer for sick and tempted persons.

O ALMIGHTY, eternal, righteous God, and merciful Father, thou who art Lord of life and death, and without whose will nothing is done in heaven, or in earth, although we are not worthy to call upon thy name, nor to hope that thou wilt hear us, when we consider how we have hitherto employed our time ; we beseech thee, that thou wilt be pleased of thy mercy to look upon us in the face of Jesus Christ, who has taken all our infirmities on him : we acknowledge that we are utterly incapable of any good, and prone to all evil, wherefore we have justly merited this punishment, yea have deserved much more. But Lord, thou knowest that we are thy people, and that thou art our God : we have no other refuge than to thy mercy, which thou never hast withheld from any one who turned himself to thee. Therefore we beseech thee not to impute our sins unto us, but account the wisdom, righteousness and holiness of Jesus Christ to us, that we may in him be able

to stand before thee. Deliver us for his sake from these sufferings, that the wicked may not think that thou hast forsaken us. And if it is thy pleasure longer thus to try us, give us strength and patience to bear all such according to thy will, and let it all turn according to thy wisdom to our profit. Rather chastise us here, than hereafter to be lost with the world. Grant that we may die from this world, and all earthly things, and that we may daily more and more be renewed after the image of Jesus Christ. Suffer us not to be separated by any means from thy love : but draw us daily nigher and nigher unto thee, that we may enter upon the end of our calling with joy, that is, to die to rise again and live with Christ in eternity. We also believe that thou wilt hear us through Jesus Christ, who hath taught us to pray, OUR FATHER, &c.

Strengthen us also in the true faith, which we believe in our hearts and profess with our mouths : I believe in God, &c.

Or thus :

ETERNAL merciful God and Father, the eternal salvation of the living and the everlasting life of the dying : seeing that thou hast death and life in thy hand alone, and takest such care of us continually, that neither health nor sickness, nor any good or evil can befall us, nay not a hair can fall from our head without thy will. And since thou dost order all things for the good of thy people, we beseech thee grant us the grace of thy holy spirit, to teach us rightly to acknowledge our misery, and patiently to bear thy chastisings, which we have deserved ten thousand times more severe. We know that they are not the evidences of thy wrath, but of thy fatherly love towards us, that we should not be condemned with the world.—O Lord increase our faith in thine infinite mercy that we may be more and more united to Christ, as members to their spiritual head, to whom thou wilt make us conform in sufferings and in glory. Lighten the cross, so that our weakness may be able to bear it, we submit ourselves entirely to thy holy will, whether thou art pleased to continue our souls longer in these tabernacles, or take them into eternal life, since we belong to Christ and therefore shall not perish. We would willingly leave this weak body in hopes of a blessed resurrection, when it shall be restored to us much more glorious. Grant us to experience the blessed comfort of the remission of sins, and of

justification through Christ, that we by that shield may overcome all the assaults of satan. May his innocent blood wash away all the stain, and uncleanness of our sins, and his righteousness answer for our unrighteousness in thy last judgment. Arm us with faith and hope, that we may not be ashamed or confounded by the terror of death, but when our bodily eyes are closing in darkness, may the eyes of our souls be directed towards thee, and when thou shalt have deprived us of the use of our tongues, may our hearts never cease to call upon thee. O Lord, we commit our souls into thy hands, forsake us not in our last extremity, and that only for the sake of Christ Jesus, who hath taught us to pray, OUR FATHER, &c.

THE FORM

for the Administration of Baptism to Infants of Believers.

THE principal parts of the doctrine of holy baptism are these three: *First*, That we with our children are conceived and born in sin, and therefore are children of wrath, in so much that we cannot enter into the kingdom of God, except we are born again. This the dipping in or sprinkling with water teaches us, whereby the impurity of our souls is signified, and we admonished to loathe, and humble ourselves before God, and seek for our purification and salvation without ourselves.

Secondly. Holy baptism witnesseth and sealeth unto us the washing away of sins through Jesus Christ. Therefore we are baptised *in the name of the Father, and of the Son, and of the Holy Ghost*. For when we are baptised in the name of the Father, God the Father witnesseth and sealeth unto us, that he doth make an eternal covenant of grace with us, and adopts us for his children and heirs, and therefore will provide us with every good thing, and avert all evil, or turn it to our profit. And when we are baptised in the name of the Son, the Son sealeth unto us, that he doth wash us in his blood of all our sins, incorporating us into the fellowship of his death and resurrection, so that we are freed from all our sins, and accounted righteous before God. In like manner, when we are baptised in the name of the Holy Ghost, the Holy Ghost assures us, by this holy sacrament, that he will dwell in us, and sanctify us to be members of Christ, applying unto us, that which we have in Christ, namely the washing away of our sins,

and the daily renewing of our lives, till we shall finally be presented without spot or wrinkle among the assembly of the elect in life eternal.

Thirdly. Whereas in all covenants, there are contained two parts : therefore are we by God through baptism, admonished of, and obliged unto new obedience, namely, that we cleave to this one God, Father, Son, and Holy Ghost ; that we trust in him, and love him with all our hearts, with all our souls, with all our mind, and with all our strength ; that we forsake the world, crucify our old nature, and walk in a new and holy life.

And if we sometimes through weakness fall into sin, we must not therefore despair of God's mercy, nor continue in sin, since baptism is a seal and undoubted testimony, that we have an eternal covenant of Grace with God.

And although our young children do not understand these things, we may not therefore exclude them from baptism, for as they are without their knowledge, partakers of the condemnation in Adam, so are they again received unto grace in Christ ; as God speaketh unto Abraham the father of all the faithful, and therefore unto us and our children, Gen. 17. 7, saying, " I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant ; to be a God unto thee, and to thy seed after thee." This also the Apostle Peter testifieth, with these words, Acts 2. 39, " For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Therefore God formerly commanded them to be circumcised, which was a seal of the covenant, and the righteousness of faith : and therefore Christ also embraced them, laid his hands upon them and blessed them : Mark, Chap. 10.

Since then baptism is come in the place of circumcision, therefore infants are to be baptised as heirs of the kingdom of God, and his covenant. And parents are in duty bound, further to instruct their children herein, when they shall arrive to years of discretion. That therefore this holy ordinance of God, may be administered to his glory, to our comfort, and to the edification of his church, let us call upon his holy name.

O ALMIGHTY and eternal God (who in thy severe judgment, didst punish the unbelieving and impenitent world with the flood, and didst of thy great mercy save and preserve the faithful Noah and his family : who didst

drown the hard hearted Pharaoh with all his host in the Red Sea, and didst safely lead thy people Israel through the same, by which baptism was signified.) We beseech thee, that thou wilt be pleased of thine infinite mercy, graciously to look upon these children, and incorporate them by thy holy spirit into thy son Jesus Christ, that they may be buried with him into his death, and be raised with him in newness of life; that they may daily follow him, joyfully bearing their cross, and cleave unto him in true faith, firm hope, and ardent love: that they may with a comfortable sense of thy favour, leave this life (which is nothing but a continual death) and at the last day, may appear without terror before the judgment seat of Christ thy Son, through Jesus Christ our Lord, who with thee and the Holy Ghost, one only God, lives and reigns forever, Amen.

An Exhortation to the Parents, and those who come with them to Baptism.

BELOVED in the Lord Jesus Christ, you have heard that baptism is an ordinance of God, to seal unto us and to our seed his covenant, therefore it must be used for that end, and not out of custom or superstition. That it may then be manifest, that you are thus minded, you are to answer sincerely upon these questions.

First. Whether you do not acknowledge, that although our children are conceived and born in sin, and therefore are subject to all miseries, yea to condemnation itself, yet that they are sanctified in Christ, and therefore as members of his church ought to be baptised?

Secondly. Whether you do not acknowledge the doctrine which is contained in the old and new testaments, and in the articles of the christian faith, and which is taught here in this christian church, to be the true and perfect doctrine of salvation?

Thirdly. Whether you do not promise and intend to see these children when come to the years of discretion (whereof thou art either father or witness) instructed and brought up in the aforesaid doctrine, or help or cause them to be instructed therein to the utmost of your power?

Answer. Yes.

Then the minister of God's word in baptising, shall say
N. I baptise thee, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Thanksgiving.

ALmighty God and merciful Father, we thank and praise thee, that thou hast forgiven us, and our chil-

dren, all our sins, through the blood of thy beloved Son Jesus Christ, and received us through thy holy spirit, as members of thy only begotten Son, and adopted us to be thy children, and sealed and confirmed the same unto us by holy baptism : we beseech thee through the same Son of thy love, that thou wilt be pleased always to govern these baptised children by thy holy Spirit, that they may be piously and religiously educated, increase and grow up in the Lord Jesus Christ, that they may acknowledge thy fatherly goodness and mercy, which thou hast shewn to them and us, and live in all righteousness, under our only Teacher, King and high Priest Jesus Christ, and manfully fight against, and overcome sin, the devil and his whole dominion to the end that they may eternally praise and magnify thee, and thy Son Jesus Christ, together with the Holy Ghost, the one only true God. Amen.

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The FORM for the Administration of holy baptism to adult persons.

HOWEVER children of christian parents (although they understand not this mystery) must be baptised by virtue of the covenant; yet it is not lawful to baptise those who are come to years of discretion, except they first be sensible of their sins, and make confession both of their repentance and faith in Christ; for this cause hath not only John the Baptist preached (according to the command of God) the baptism of repentance, and baptised, for the remission of sins, those who confessed their sins, Mark 1. and Luke 3. But our Lord Jesus Christ hath also commanded his disciples to teach all nations, and then to baptise them, in the name of the Father, and of the Son, and of the Holy Ghost, Mat. 28. Mark 16. Adding this promise : He that believeth, and is baptised, shall be saved. According to which rule, the Apostles, as appeareth out of Acts 2. 10. and 16. have baptised none who were of years of discretion, but such who made confession of their faith and repentance; therefore it is not lawful now a days, to baptise any other adult persons, than such as have been taught the mysteries of holy baptism, by the preaching of the gospel, and are able to give an account of their faith by the confession of the mouth. Since therefore you N. are also desirous of holy baptism, to the end, it may be to you a seal of your ingrafting into the church of God, that it may appear that you do not

only receive the christian religion, in which you have been privately instructed by us, and of which also you have made confession before us ; but that you (through the grace of God) intend and purpose to lead a life according to the same ; you are sincerely to give answer before God and his church ; *First.* Dost thou believe in the only true God, distinct in three persons, Father, Son, and Holy Ghost, who hath made heaven and earth, and all that in them is, of nothing, and still maintains and governs them, insomuch that nothing comes to pass, either in heaven or on earth, without his divine will ?

Answer. Yes.

Secondly. Dost thou believe that thou art conceived and born in sin, and therefore art a child of wrath by nature, wholly incapable of doing any good, and prone to all evil ; and that thou hast frequently both in thought, word and deed, transgressed the commandments of the Lord : and whether thou art heartily sorry for these sins ?

Answer. Yes.

Thirdly. Dost thou believe that Christ, who is the true and eternal God, and very man, who took his human nature on him out of the flesh and blood of the virgin Mary, is given thee of God, to be thy Saviour, and that thou dost receive by this faith, remission of sins in his blood, and that thou art made by the power of the Holy Ghost, a member of Jesus Christ, and his church ?

Answer. Yes.

Fourthly. Dost thou assent to all the articles of the christian religion, as they are taught here, in this christian church, according to the word of God, and purpose steadfastly to continue in the same doctrine to the end of thy life ; and also dost thou reject all heresies and schisms, repugnant to this doctrine, and promise to persevere in the communion of our christian church, not only in the hearing of the word, but also in the use of the Lord's supper ?

Answer. Yes.

Fifthly. Hast thou taken a firm resolution always to lead a christian life, to forsake the world and its evil lusts, as is becoming the members of Christ and his church, and to submit yourself to all christian admonitions ?

Answer. Yes.

The good and great God mercifully grant his grace and blessing to this your purpose, through Jesus Christ. Amen.

THE FORM

for the Administration of the Lord's Supper.

BELOVED in the Lord Jesus Christ, attend to the words of the institution of the holy supper of our Lord Jesus Christ, as they are delivered by the holy Apostle Paul, 1 Cor. 11. 23—30.

“For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, take eat, this is my body, which is broken for you, this do in remembrance of me. And after the same manner also, he took the cup, when he had supped, saying, this cup is the new testament in my blood, this do ye, as oft as ye drink it in remembrance of me, for as oft as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come, wherefore, whosoever shall eat this bread, and drink this cup, of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup; for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.”—That we may now celebrate the supper of the Lord to our comfort, it is above all things necessary,

First. Rightly to examine ourselves.

Secondly. To direct it to that end, for which Christ hath ordained and instituted the same, namely, to his remembrance. The true examination of ourselves, consists of these three parts.

First. That every one consider by himself, his sins and the curse due to him for them, to the end that he may abhor and humble himself before God: considering that the wrath of God against sin is so great, that (rather than it should go unpunished) he hath punished the same in his beloved Son Jesus Christ, with the bitter and shameful death of the cross.

Secondly. That every one examine his own heart, whether he doth believe this faithful promise of God, that all his sins are forgiven him, only for the sake of the passion and death of Jesus Christ, and that the perfect righteousness of Christ is imputed and freely given him as his own, yea, so perfectly as if he had satisfied in his own person for all his sins, and fulfilled all righteousness.

Thirdly. That every one examine his own conscience, whether he purposeth henceforth to shew true thankfulness to God in his whole life, and to walk uprightly before him : as also, whether he hath laid aside unfeignedly all enmity, hatred, and envy, and doth firmly resolve henceforward to walk in true love and peace with his neighbour.

All those then who are thus disposed, God will certainly receive in mercy, and count them worthy partakers of the table of his Son Jesus Christ. On the contrary, those who do not feel this testimony in their hearts, eat and drink judgment to themselves.

Therefore we also, according to the command of Christ and the Apostle Paul, admonish all those who are defiled with the following sins, to keep themselves from the table of the Lord, and declare to them that they have no part of the kingdom of Christ ; such as all idolaters, all those who invoke deceased saints, angels, or other creatures ; all those who worship images ; all enchanters, diviners, charmers, and those who give credit to such enchantments ; all despisers of God and his word, and of the holy sacraments ; all blasphemers ; all those who are given to raise discord, sects and mutiny in church or state ; all perjured persons ; all those who are disobedient to their parents and superiors ; all murderers, contentious persons, and those who live in hatred and envy against their neighbours ; all adulterers, whoremongers, drunkards, thieves, usurers, robbers, gamesters, covetous, and all who lead offensive lives.

All these while they continue in such sins, shall abstain from this meat (which Christ hath ordained only for the faithful) lest their judgment and condemnation be made the heavier. But this not designed (dearly beloved brethren and sisters in the Lord) to deject the contrite hearts of the faithful, as if none might come to the supper of the Lord, but those who are without sin ; for we do not come to this supper, to testify thereby that we are perfect and righteous in ourselves ; but on the contrary, considering that we seek our life out of ourselves in Jesus Christ, we acknowledge that we lie in the midst of death : therefore, notwithstanding we feel many infirmities and miseries in ourselves, as namely, that we have not perfect faith, and that we do not give ourselves to serve God with that zeal as we are bound, but have daily to strive with the weakness of our faith, and the evil lusts of our flesh ; yet, since we are (by the grace of the Holy Ghost) sorry for

these weaknesses, and earnestly desirous to fight against our unbelief, and to live according to all the commandments of God: therefore we rest assured that no sin or infirmity, which still remaineth against our will, in us, can hinder us from being received of God in mercy, and from being made worthy partakers of this heavenly meat and drink.

Let us now also consider, to what end the Lord hath instituted his supper, namely, that we do it in remembrance of him: Now after this manner are we to remember him by it.

First. That we are confidently persuaded in our hearts, that our Lord Jesus Christ (according to the promises made to our forefathers in the old testament) was sent of the Father into the world: that he assumed our flesh and blood; that he bore for us the wrath of God (under which we should have perished everlastingly) from the beginning of his incarnation, to the end of his life upon earth, and that he hath fulfilled for us, all obedience to the divine law, and righteousness: especially, when the weight of our sins and the wrath of God pressed out of him the bloody sweat in the garden, where he was bound that we might be freed from our sins: that he afterwards suffered innumerable reproaches, that we might never be confounded.—That he was innocently condemned to death, that we might be acquitted at the judgment-seat of God: yea, that he suffered his blessed body to be nailed on the cross—that he might fix thereon the hand-writing of our sins; and hath also taken upon himself the curse due to us, that he might fill us with his blessings; and hath humbled himself unto the deepest reproach and pains of hell, both in body and soul, on the tree of the cross, when he cried out with a loud voice, *my God, my God! why hast thou forsaken me?* That we might be accepted of God, and never be forsaken of him. And finally confirmed with his death and shedding of his blood, the new and eternal testament, that covenant of grace and reconciliation, when he said it is finished.

And, that we might firmly believe that we belong to this covenant of grace, the Lord Jesus Christ, in his last supper, took bread, and when he had given thanks, he brake it, and gave it to his disciples and said, Take eat, this is my body which is broken for you, this do in remembrance of me; in like manner also after supper he took the cup, gave thanks and said, Drink ye all of it; this cup is the new testament in my blood, which is shed for you and for many,

for the remission of sins ; this do ye as often as ye drink it in remembrance of me : that is, as often as ye eat of this bread and drink of this cup, you shall thereby, as by a sure remembrance and pledge, be admonished and assured of this my hearty love and faithfulness towards you ; that whereas you should otherwise have suffered eternal death, I have given my body to the death of the cross, and shed my blood for you ; and as certainly feed and nourish your hungry and thirsty soul with my crucified body, and shed blood to everlasting life, as this bread is broken before your eyes, and this cup is given to you, and you eat and drink the same with your mouth, in remembrance of me.

From this institution of the holy supper of our Lord Jesus Christ, we see that he directs our faith and trust to his perfect sacrifice (once offered on the cross) as to the only ground and foundation of our salvation, wherein he is become to our hungry and thirsty souls, the true meat and drink of life eternal. For by his death he hath taken away the cause of our eternal death and misery, namely, sin : and obtained for us the quickening spirit, that we by the same (which dwelleth in Christ as in the head, and in us as his members) might have true communion with him, and be made partakers of all his blessings, of life eternal, righteousness and glory.

Besides, that we by the same spirit may also be united as members of one body in true brotherly love, as the holy Apostle saith, *For we being many, are one bread and one body ; for we are all partakers of that one bread.* For as out of many grains one meal is ground, and one bread baked, and out of many berries being pressed together, one wine floweth, and mixeth itself together ; so shall we all, who by a true faith are ingrafted into Christ, be altogether one body, through brotherly love, for Christ's sake, our beloved Saviour, who hath so exceedingly loved us : and not only shew this in word, but also in very deed towards one another.

Hereto assist us, the Almighty God and Father of our Lord Jesus Christ, through his holy Spirit. Amen.

That we may obtain all this, let us humble ourselves before God, and with true faith implore his grace.

O most merciful God and Father, we beseech thee, that thou wilt be pleased in this supper (in which we celebrate the glorious remembrance of the bitter death of thy beloved Son Jesus Christ) to work in our hearts through

thy holy Spirit, that we may daily more and more with true confidence, give ourselves up unto thy Son Jesus Christ, that our afflicted and contrite hearts, through the power of the Holy Ghost may be fed and comforted with his true body and blood; yea, with him, true God and man, that only heavenly bread: and that we may no longer live in our sins, but he in us, and we in him, and thus truly be made partakers of the new and everlasting testament, and of the covenant of grace. That we may not doubt but thou wilt forever be our gracious Father, never more imputing our sins unto us, and providing us with all things necessary as well for the body as the soul, as thy beloved children and heirs; grant us also thy grace, that we may take upon us our cross cheerfully, deny ourselves, confess our Saviour, and in all tribulations with uplifted heads expect our Lord Jesus Christ from heaven, where he will make our mortal bodies like unto his most glorious body, and take us unto him in eternity, Amen. OUR FATHER, &c.

Strengthen us also by this holy supper in the Catholick undoubted Christian faith, whereof we make confession with our mouths and hearts, saying,

I BELIEVE in God the Father Almighty Maker of heaven and earth: and in Jesus Christ his only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, he descended into hell: the third day he rose again from the dead, he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: the holy Catholick church: the communion of saints: the forgiveness of sins; the resurrection of the body; and the life everlasting, Amen.

That we may be now fed with the true heavenly bread Christ Jesus, let us not cleave with our hearts unto the external bread and wine, but lift them up on high in heaven, where Christ Jesus is our advocate, at the right hand of his heavenly Father, whither all the articles of our faith lead us; not doubting but we shall as certainly be fed and refreshed in our souls through the working of the Holy Ghost with his body and blood, as we receive the holy bread and wine in remembrance of him.

In breaking and distributing the bread the Minister shall say,

The bread which we break, is the communion of the body of Christ.

And when he giveth the cup,

The cup of blessing, which we bless, is the communion of the blood of Christ.

During the communion, there shall or may be devoutly sung, a psalm, or some chapter read, in remembrance of the death of Christ, as the 53d chap. of Isaiah, the 13, 14, 15, 16, 17, and 18, chapters of John, or the like.

After the Communion, the Minister shall say.

BELOVED in the Lord, since the Lord hath now fed our souls at his table, let us therefore jointly praise his holy name with thanksgiving, and every one say in his heart, thus,

Bless the Lord, O my soul; and all that is within me, bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits.

Who forgiveth all thine iniquities: who healeth all thy diseases.

Who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies.

The Lord is merciful and gracious, slow to anger and plenteous in mercy.

He hath not dealt with us after our sins, nor rewarded us according to our iniquities.

For as the heaven is high above the earth, so great is his mercy towards them that fear him.

As far as the East is from the West, so far hath he removed our transgressions from us.

Like as a father pitieth his children, so the Lord pitieth them that fear him.

Who hath not spared his own Son, but delivered him up for us all, and given us all things with him. Therefore God commendeth therewith his love towards us, in that while we were yet sinners, Christ died for us; much more then, being now justified in 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. Therefore shall my mouth and heart shew forth the praise of the Lord from this time forth for evermore, Amen.

Let every one say with an attentive heart,

O ALMIGHTY, merciful God and Father, we render thee most humble and hearty thanks, that thou hast of thy infinite mercy, given us thine only begotten Son, for a Mediator and a sacrifice for our sins, and to be our meat and drink unto life eternal, and that thou givest us a lively faith, whereby we are made partakers of such of thy benefits—thou hast also been pleased, that thy beloved Son Jesus Christ should institute and ordain his holy supper for the confirmation of the same: grant we beseech thee O faithful God and Father, that through the operation of thy holy Spirit, the commemoration of the death of our Lord Jesus Christ, may tend to the daily increase of our faith, and saving fellowship with him, thro' Jesus Christ thy Son, in whose name we conclude our prayers, saying,

OUR FATHER, &c.

End of the Administration of the Lord's Supper.

THE FORM OF EXCOMMUNICATION.

BELOVED in the Lord Jesus Christ; it is known unto you, that we have several times, and by several methods declared unto you the great sin committed, and the heinous offence given by our fellow-member N. to the end that he, by your christian admonition, and prayers to God, might be brought to repentance, and so be freed from the bonds of the devil, (by whom he is held captive) and recovered by the will of the Lord; but we cannot conceal from you, with great sorrow, that no one has as yet appeared before us, who hath in the least given us to understand, that he, by the frequent admonitions given him, (as well in private as before witnesses, and in the presence of many) is come to any remorse for his sins, or hath shewn the least tokens of true repentance; since then he daily aggravates his sin (which in itself is not small) by his stubbornness, and since we have signified unto you the last time, that in case he did not repent after such patience shewn him by the church, we should be under the disagreeable necessity of being further grieved for him, and come to the last remedy; wherefore we at this present are necessitated to proceed to this excommunication according to the command and charge given us by God in his holy word; to the end that he may hereby be made

(if possible) ashamed of his sins, and likewise that we may not by this rotten and as yet incurable member, put the whole body of the church in danger, and that God's name may not be blasphemed.

Therefore we the ministers and rulers of the church of God, being here assembled in the name and authority of our Lord Jesus Christ, declare before you all, that for the aforesaid reasons we have excommunicated, and by those do excommunicate N. from the church of God, and from fellowship with Christ, and the holy sacraments, and from all the spiritual blessings and benefits which God promiseth to and bestows upon his church, so long as he obstinately and impenitently persists in his sins, and is therefore to be accounted by you as an heathen man and a publican, according to the command of Christ, Mat. 18. who saith, that whatsoever his ministers shall bind on earth, shall be bound in heaven.

Further we exhort you beloved christians, to keep no company with him, that he may be ashamed: yet count him not as an enemy, but at all times admonish him as you would a brother. In the mean time let every one take warning by this and such like examples, to fear the Lord, and diligently take heed unto himself, *If he thinketh he standeth, lest he fall*; but having true fellowship with the Father and his Son Jesus Christ, together with all faithful christians, remain stedfast therein to the end, and so obtain eternal salvation. You have seen, beloved brethren and sisters, in what manner this our excommunicated brother hath begun to fall, and by degrees is come to ruin; observe therefore, how subtle satan is, to bring man to destruction, and to withdraw him from all salutary means of salvation; guard then, against the least beginnings of evil, and laying aside, according to the exhortation of the apostle, "every weight and the sin which does so easily beset us, let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; be sober, watch and pray, lest you enter into temptation. To-day if you will hear the voice of the Lord, harden not your hearts, but work out your own salvation with fear and trembling;" and every one repent of his sins, lest that our God humble us again, and that we should be obliged to bewail some one of you; but that you may with one accord, living in all godliness, be our crown and joy in the Lord.

Since it is God who worketh in us, both to will and to do of his good pleasure, let us call upon his holy name with confession of our sins, saying,

O RIGHTEOUS God and merciful Father, we bewail our sins before thy high majesty, and acknowledge that we have deserved the grief and sorrow caused unto us by the cutting off of this our late fellow member; yea we all deserve, shouldst thou enter into judgment with us, by reason of our great transgressions, to be cut off and banished from thy presence. But O Lord thou art merciful unto us for Christ's sake, forgive us our trespasses, for we heartily repent of them, and daily work in our hearts a greater measure of sorrow for them; that we may, fearing thy judgments, which thou executest against the stiff necked, endeavour to please thee: grant us to avoid all pollution of the world, and those who are cut off from the communion of the church, that we may not make ourselves partakers of their sins: and that he who is excommunicated may become ashamed of his sins: and since thou desirest not the death of a sinner, but that he may repent and live, and the bosom of thy church is always open for those who turn away from their wickedness: we therefore humbly beseech thee, to kindle in our hearts a pious zeal, that we may labour, with good christian admonitions and examples, to bring again this excommunicated person on the right way, together with all those who through unbelief or dissoluteness of life go astray.

Give thy blessing to our admitions, that we may have reason thereby to rejoice again in him, for whom we must now mourn: and that thy holy name may be praised, through our Lord Jesus Christ, who hath thus taught us to pray,

OUR FATHER, &c.

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*The Form of re-admitting excommunicated persons
into the church of Christ.*

BELOVED in the Lord, it is known unto you, that some time ago our fellow member N. was cut off from the church of Christ: we cannot now conceal from you, that he, by the above-mentioned remedy, as also by means of good admonitions and your christian prayers, is come so far that he is ashamed of his sins, praying us to be re-admitted into the communion of the church.

Since we then by virtue of the command of God, are in

duty bound to receive such persons with joy, and it being necessary that good order should be used therein, we therefore give you to understand hereby, that we purpose to loose again the aforementioned excommunicated person from the bond of excommunication the next time when by the grace of God we celebrate the supper of the Lord, and receive him again into the communion of the church? except any one of you, in the mean time, shall shew just cause why this ought not to be done, of which you must give notice to us in due time. In the mean time, let every one thank the Lord, for the mercy shewn this poor sinner, beseeching him, to perfect his work in him to his eternal salvation. Amen,

Afterwards, if no impediment be alledged, the Minister shall proceed to the re-admission of the excommunicated sinner, in the following manner :

BELOVED christians, we have the last time informed you of the repentance of our fellow member N. to the end that he might with your fore-knowledge be again received into the church of Christ: and whereas no one has alledged any thing why his re-admission ought not to take place, we therefore at present purpose to proceed to the same.

Our Lord Jesus Christ, Mat. Chap. 18, having confirmed the sentence of his church, in the excommunicating of impenitent sinners, declareth immediately thereupon, *that whatsoever his ministers shall loose on earth, shall be loosed in heaven*; whereby he giveth to understand, that when any person is cut off from his church, he is not deprived of all hopes of salvation; but can again be loosed from the bonds of condemnation.—Therefore since God declares in his word, not to take pleasure in the death of a sinner, but that he turn from his wickedness and live, so the church always hopes for the repentance of the backslidden sinner, and keepeth her bosom open to receive the penitent: accordingly the apostle Paul, 1 Cor. 5, commanded the Corinthian (whom he had declared ought to be cut off from the church) to be again received and comforted, since being reprov'd by many, he was come to the knowledge of his sins; to the end that he should not be swallowed up with over much sorrow. 2 Cor. 2.

Secondly. Christ teacheth us in the aforementioned text, that the sentence of absolution, which is passed upon such a penitent sinner, according to the word of God, is

counted sure and firm by the Lord; therefore no one ought to doubt in the least, who truly repents, that he is assuredly received by God in mercy, as Christ saith, John, Chap. 20. *Whosoever sins ye remit, they are remitted unto them.*

But now to proceed to the matter in hand: I ask thee N. whether thou dost declare here with all thine heart before God and his church: that thou art sincerely sorry for the sin and stubbornness for which thou hast been justly cut off from the church? whether thou dost also truly believe, that the Lord hath forgiven thee, and doth forgive thy sins for Christ's sake, and that thou therefore art desirous to be re-admitted into the church of Christ, promising henceforth to live in all godliness, according to the command of the Lord?

Answer——Yes, Verily.——

Then the Minister shall further say,

We then here assembled, in the name and authority of the Lord Jesus Christ, declare thee N. to be absolved from the bonds of excommunication; and do receive thee again into the church of the Lord, and declare unto thee that thou art in the communion of Christ and of the holy sacraments, and of all the spiritual blessings and benefits of God, which he promiseth to and bestoweth upon his church: may the eternal God preserve thee therein to the end, through his only begotten Son Jesus Christ. Amen.

Be therefore assured in thy heart my beloved brother, that the Lord hath again received thee in mercy. Be delight henceforward to guard thyself against the subtilty of satan, and the wickedness of the world, to the end that you may not fall again into sin; love Christ, for many sins are forgiven thee.

And you beloved christians, receive this your brother with hearty affection; be glad that he was dead and is alive again, he was lost and is found: rejoice with the Angels of heaven, over this sinner who repenteth: count him no longer as a stranger, but as a fellow-citizen with the saints, and of the household of God.

And whereas we can have no good of ourselves, let us praising and magnifying the Lord Almighty, implore his mercy, saying,

GRACIOUS God and Father, we thank thee through Jesus Christ, that thou hast been pleased to give

this our fellow brother repentance unto life, and us cause to rejoice in his conversion. We beseech thee, shew him thy mercy, that he may become more and more assured in his mind of the remission of his sins, and that he may receive from thence inexpressible joy and delight, to serve thee. And whereas he hath heretofore by his sins offended many, grant that he may by his conversion edify many. Grant also that he may stedfastly walk in thy ways, to the end; and may we learn from this example, that with thee is mercy, that thou mayest be feared; and that we counting him for our brother and co-heir of life eternal, may jointly serve thee with filial fear and obedience all the days of our life, through Jesus Christ our Lord, in whose name we thus conclude our prayer.

OUR FATHER, &c.

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*The FORM for ORDAINING the Ministers of
God's Word.*

*The sermon and the usual prayers being finished, the
Minister shall thus speak to the congregation.*

BELOVED brethren, it is known unto you, that we have now at three different times published the name of our brother N. here present, to learn whether any person had aught to offer concerning his doctrine or life, why he might not be ordained to the ministry of the word. And whereas no one hath appeared before us, who hath alledged any thing lawful against his person, we shall therefore at present, in the name of the Lord, proceed to his ordination; for which purpose, you N. and all those who are here present, shall first attend to a short declaration taken from the word of God, touching the institution and the office of pastors and ministers of God's word; where, in the first place you are to observe, that God our heavenly Father, willing to call and gather a church from amongst the corrupt race of men unto life eternal, doth by a particular mark of his favour use the ministry of men therein.

Therefore Paul saith, that the Lord *Jesus Christ hath given some apostles, and some prophets, and some evangelists, and some pastors and ministers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.* Here we see that the holy Apostle among other things saith, that the pastoral office is an institution of Christ.

What this holy office enjoins, may easily be gathered from the very name itself; for as it is the duty of a common shepherd, to feed, guide, protect and rule the flock committed to his charge; so it is with regard to these spiritual shepherds, who are set over the church, which God calleth unto salvation, and counts them as sheep of his pasture. The pasture with which these sheep are fed, is nothing else but the preaching of the gospel, accompanied with prayer, and the administration of the holy sacraments; the same word of God is likewise the staff with which the flock is guided and ruled, consequently it is evident, that the office of pastors and ministers of God's word is,

First. That they shall faithfully explain to their flock, the word of the Lord, revealed by the writings of the prophets and the apostles; and apply the same, as well in general, as in particular, to the edification of the hearers, with instructing, admonishing, comforting, and reproofing, according to every one's need, preaching repentance towards God, and reconciliation with him through faith in Christ; and refuting with the holy scriptures all schisms and heresies which are repugnant to the pure doctrine. All this is clearly signified to us in holy writ, for the Apostle Paul saith, *that these labour in the word*: and elsewhere he teacheth, that this must be done *according to the measure or rule of faith*; he writes also, that a pastor *must hold fast and rightly divide the faithful and sincere word which is according to the doctrine*: likewise, *he that prophesieth* (that is preacheth God's word) *speaketh unto men to edification, and exhortation and comfort*: in another place he proposes himself as a pattern to pastors, *declaring that he hath publicly, and from house to house, taught and testified repentance toward God, and faith toward our Lord Jesus Christ*: but particularly we have a clear description of the office, and ministers of God's word, 2 Corinth. 5 chap. 18, 19, and 20 verses, where the Apostle thus speaketh, "And all things are of God, who hath reconciled us to himself, by Jesus Christ, and hath given to us (namely, to the apostles and pastors) the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did be-

seech you by us : we pray you in Christ's stead, be ye reconciled to God." Concerning the refutation of false doctrine, the same apostle saith, Tit 1. 9, " That a minister must hold fast the faithful word of God, that he may be able by sound doctrine, both to convince and silence the gain-sayers.

Secondly. It is the office of the ministers, publickly to call upon the name of the Lord in behalf of the whole congregation ; for that which the apostles say, *we will give ourselves continually to prayer and to the ministry of the word*, is common to these pastors with the apostles ; to which St. Paul alluding, thus speaketh to Timothy : " I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men ; for kings, and for all that are in authority, &c. 1 Tim. 2. 1 and 2.

Thirdly. Their office is, to administer the sacraments, which the Lord hath instituted as seals of his grace : as is evident from the command given by Christ to the apostles, and in them to all pastors, *baptise them in the name of the Father, and of the Son, and of the Holy Ghost.* Likewise, *for I have received of the Lord, that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed, &c.*

Finally, it is the duty of the ministers of the word to keep the church of God in good discipline, and to govern it in such a manner as the Lord hath ordained ; for Christ having spoke of the christian discipline, says to his apostles, *whatsoever ye shall bind on earth, shall be bound in heaven.* And Paul will, that the ministers know how to rule their own house, since they otherwise neither can provide for, nor rule the church of God. This is the reason why the pastors are in scripture called, *stewards of God and bishops*, that is overseers and watchmen, for they have the oversight of the house of God, wherein they are conversant, to the end, that every thing may be transacted with good order and decency ; and also to open and shut, with the keys of the kingdom of heaven, committed to them, according to the charge given them by God.

From these things may be learned, what a glorious work the ministerial office is, since so great things are effected by it ; yea how highly necessary it is for man's salvation, which is also the reason, why the Lord will, that such an office should always remain : for Christ said

when he sent forth his apostles to officiate in this holy function, *Lo, I am always with you even unto the end of the world*; where we see his pleasure is, that this holy office (for the persons to whom he here speaketh, could not live to the end of the world) should always be maintained on earth. And therefore Paul exhorteth Timothy, *to commit that which he had heard of him, to faithful men, who are able to teach others, as he also, having ordained Titus minister, further commanded him, to ordain elders in every city.* Tit. 1. 5.

Forasmuch thereof as we, for the maintaining of this office in the church of God, are now to ordain a new minister of the word, and having sufficiently spoke of the office of such persons, therefore you N. shall answer to the following questions, which shall be proposed to you, to the end that it may appear to all here present, that thou art inclined to accept of this office as above described.

First. I ask thee, whether thou feelest in thy heart that thou art lawfully called of God's church, and therefore of God himself, to this holy ministry?

Secondly. Whether thou dost believe the books of the old and new testament to be the only word of God, and the perfect doctrine unto salvation, and dost reject all doctrines repugnant thereto?

Thirdly. Whether thou dost promise faithfully to discharge your office, according to the same doctrine as above described, and to adorn it with a godly life: also to submit thyself in case thou shouldest become delinquent either in life or doctrine, to ecclesiastical admonition, according to the public ordinance of the churches?

Answer. Yes, truly, with all my heart.

Then the minister who did demand those questions of him, or another, if their are more present, shall lay his hands on his head, and say,*

GOD our heavenly Father, who hath called thee to this holy ministry, enlighten thee with his Holy Spirit, strengthen thee with his hand, and so govern thee in thy ministry, that thou mayest decently and fruitfully walk therein, to the glory of his name, and the propagation of the kingdom of his Son Jesus Christ, Amen.

* This ceremony shall not be used in ordaining those, who have before been in the ministry.

Then the Minister shall from the pulpit, exhort the ordained Minister, and the congregation, in the following manner :

“**T**AKE heed therefore, beloved brother, and fellow servant in Christ, unto yourself and to all the flock, over which the Holy Ghost hath made you overseer, to feed the church of God which he hath purchased with his own blood: love Christ, and feed his sheep, taking the oversight of them not by constraint, but willingly: not for filthy lucre, but of a ready mind, neither as being lord over God’s heritage, but as an example to the flock. Be an example of believers, in word, in conversation, in charity, in spirit, in faith, in purity. Give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, meditate upon those things, give thyself wholly to them; that thy profiting may appear to all, take heed to thy doctrine, and continue stedfast therein. Bear patiently all sufferings and oppressions as a good soldier of Jesus Christ, for in doing this thou shalt both save thyself and them that hear thee. And when the chief Shepherd shalt appear, you shall receive a crown of glory that fadeth not away.”

“And you likewise, beloved Christians, receive this your minister in the Lord with all gladness, “and hold such in reputation:” Remember that God himself through him speaketh unto and beseecheth you. Receive the word which he according to the scripture shall preach unto you, “not as the word of man, but (as is in truth) the word of God. Let the feet of those that preach the gospel of peace, and bring glad tidings of good things, be beautiful and pleasant unto you. Obey them that have the rule over you, and, submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief, for that is unprofitable for you. If you do these things it shall come to pass, that the peace of God shall enter into your houses, and that you who receive this man in the name of a prophet, shall receive a prophet’s reward, and through his preaching, believing in Christ, shall through Christ inherit life eternal.”

Since no man is of himself fit for any of these things, let us call upon God with thanksgiving :

MERCIFUL Father, we thank thee that it pleaseth thee, by the ministry of men, to gather a church to thy-

self unto life eternal, from amongst the lost children of men : we bless thee for so graciously providing the church in this place with a faithful minister, we beseech thee to qualify him daily more and more by the holy spirit, for the ministry to which thou hast ordained and called him ; enlighten his understanding to comprehend thy holy word, and give him utterance, that he may boldly open his mouth, to make known and dispense the mysteries of the gospel. Endue him with wisdom and valour, to rule the people aright over which he is set, and to preserve them in christian peace, to the end that thy church under his administration and by his good example, may increase in number and in virtue. Grant him courage to bear the difficulties and troubles which he may meet with in his ministry, that being strengthened by the comfort of thy spirit, he may remain stedfast to the end, and be received with all faithful servants into the joy of his master. Give thy grace also to this people and church, that they may becomingly deport themselves towards this their minister ; that they may acknowledge him to be sent of thee ; that they may receive his doctrine with all reverence and submit themselves to his exhortations. To the end that they may by his word, believing in Christ, be made partakers of eternal life. Hear us, O Father, through thy beloved Son, who hath thus taught us to pray,

OUR FATHER, &c.

End of the form for ordaining Ministers.

The Form for ordaining Elders and Deacons, when ordained at the same time. But if they are ordained separately, this form shall be used as occasion requires.

BELOVED Christians, you know that we have several times published unto you the names of our brethren here present, who are chosen to the office of elders and deacons in this church, to the end that we might know whether any person had ought to alledge why they should not be ordained in their respective offices ; and whereas no one hath appeared before us, who hath alledged any thing lawful against them, we shall therefore at present in the name of the Lord, proceed to their ordination.

But first, you who are to be ordained, and all those who are here present, shall attend to a short declaration from the word of God concerning the institution and the

office of elders and deacons : of the elders is to be observed, that the word elder or eldest (which is taken out of the old testament, and signifieth a person who is placed in an honourable office of government over others) is applied to two sorts of persons who minister in the church of Jesus Christ : for the apostle saith “ the elders that rule well, shall be counted worthy of double honour, especially they who labour in the word and doctrine.” Hence is evident that there were two sorts of elders in the Apostolic church, the former whereof did labour in the word and doctrine, and the latter did not. The first were the ministers of the word and pastors, who preached the gospel and administered the sacraments ; but the others who did not labour in the word, and still did serve in the church, bore a particular office, namely, they had the oversight of the church, and ruled the same with the ministers of the word : for Paul, Rom. chap. 12. having spoke of the ministry of the word, and also of the office of distribution or deaconship, speaketh afterwards particularly of this office, saying : “ he that ruleth, let him do it with diligence :” likewise in another place he counts government among the gifts and offices which God hath instituted in the church : 1 Cor. 12. Thus we see that these sorts of ministers are added to the others who preach the gospel, to aid and assist them, as in the old testament the common Levites were to the priests in the service of the tabernacle, in those things which they could not perform alone : notwithstanding the offices always remained distinct one from the other. Moreover it is proper that such men should be joined to the ministers of the word in the government of the church to the end, that thereby all tyranny and lording may be kept out of the church of God, which can sooner creep in when the government is placed in the hands of one alone, or a very few. And thus the ministers of the word, together with the elders, form a body or assembly, being as a council of the church, representing the whole church ; to which Christ alludes when he saith, “ Tell the church”—which can in no wise be understood of all and every member of the church in particular, but very properly of those who govern the church, out of which they are chosen.

Therefore in the first place the office of the elders is, together with the ministers of the word, to take the oversight of the church which is committed to them, and dili-

gently to look, whether every one properly deports himself in his confession and conversation ; to admonish those who behave themselves disorderly, and to prevent as much as possible, that the sacraments be not profaned : also to act (according to the christian discipline) against the impenitent, and to receive the penitent again into the bosom of the church, as doth not only appear from the above-mentioned saying of Christ, but also from many other places of holy writ, as 1 Cor. chap. 5. and 2 Cor. chap. 2. that these things are not only intrusted to one or two persons, but to many who are ordained thereto.

Secondly. Since the apostle enjoineth, that all things shall be done decently and in order, amongst christians, and that no other persons ought to serve in the church of Christ but those who are lawfully called, according to the christian ordinance, therefore it is also the duty of the elders to pay regard to it, and in all occurrences, which are relative to the welfare and good order of the church, to be assistant with their good counsel and advice, to the ministers of the word, yea, also to serve all christians with advice and consolation.

Thirdly. It is also their duty particularly to have regard unto the doctrine and conversation of the ministers of the word, to the end that all things may be directed to the edification of the church ; and that no strange doctrine be taught, according to that which we read, Acts 20, where the apostle exhorteth to watch diligently against the wolves who might come into the sheep-fold of Christ : for the performance of which, the elders are in duty bound diligently to search the word of God, and continually to be meditating on the mysteries of faith.

Concerning the Deacons ; of the origin and institution of their office we may read, Acts 6, where we find that the apostles themselves did in the beginning serve the poor, " At whose feet was brought the price of the things that were sold : and distribution was made unto every man according as he had need. But afterwards when a murmuring arose, because the widows of the Grecians were neglected in the daily ministration : " men were chosen (by the advice of the apostles) who should make the service of the poor their peculiar business, to the end that the apostles might continually give themselves to prayer, and to the ministry of the word. And this has been continued from that time forward in the church, as

appears from Rom. 12. Where the apostle speaking of this office, saith, "he that giveth, let him do it with simplicity." And 1 Cor. 12. 28, speaking of helps, he means those who are appointed in the church to help and assist the poor and indigent in time of need; from which passages we may easily gather, what the deacons' office is, namely, that they in the first place collect and preserve with the greatest fidelity and diligence, the alms and goods which are given to the poor: yea, to do their utmost endeavours, that many good means be procured for the relief of the poor.

The second part of their office consists in distribution, wherein is not only required discretion and prudence to bestow the alms only on objects of charity, but also cheerfulness and simplicity to assist the poor with compassion and hearty affection: as the apostle requires, Rom. chap. 12, and 2 Cor. chap. 9. For which end it is very beneficial that they do not only administer relief to the poor and indigent with external gifts, but also with comfortable words from scripture.

To the end therefore, beloved brethren N. N. that every one may hear, that you are willing to take your respective offices upon you, ye shall answer to the following questions.

And in the first place I ask you, both elders and deacons, whether ye do not feel in your hearts, that ye are lawfully called of God's church, and consequently of God himself to these your respective holy offices?

Secondly. Whether ye believe the books of the old and new testament to be the only word of God, and the perfect doctrine of salvation, and do reject all doctrines repugnant thereto?

Thirdly. Whether ye promise, agreeable to said doctrine, faithfully according to your ability, to discharge your respective offices, as it is here described: ye elders in the government of the church together with the ministers of the word: and ye deacons in the ministration to the poor? Do ye also jointly promise to walk in all godliness, and to submit yourselves, in case ye should become remiss in your duty, to the admonitions of the church.

Upon which they shall answer *Yes.*

Then the Minister shall say,

The Almighty God and Father, replenish you all with his grace, that ye may faithfully and fruitfully discharge your respective offices, Amen.

The Minister shall further exhort them, and the whole congregation in the following manner.

Therefore ye elders be diligent in the government of the church, which is committed to you, and the ministers of the word. Be also as watchmen over the house and city of God, faithfully to admonish and to caution every one against his ruin. Take heed that purity of doctrine and godliness of life be maintained in the church of God. And ye deacons be diligent in collecting the alms, prudent and cheerful in the distribution of the same: assist the oppressed, provide for the true widows and orphans, shew liberality unto all men, but especially to the household of faith.

Be ye all with one accord faithful in your offices and *hold the mystery of the faith in a pure conscience*, being good examples unto all the people. In so doing you will *purchase to yourselves a good degree, and great boldness in the faith, which is in Christ Jesus, and hereafter enter into the joy of your Lord.* On the other hand, beloved christians receive these men as servants of God; count the elders that rule well, worthy of double honor, give yourselves willingly to their inspection and government. Provide the deacons with good means to assist the indigent. Be charitable, ye rich, give liberally, and contribute willingly. And ye poor, be poor in spirit, and deport yourselves respectfully towards your benefactors, be thankful to them and avoid murmuring; follow Christ for the food of your souls, but not for bread. *Let him that hath stole* (or who hath been burthensome to his neighbours) *steal no more: but rather let him labour, working with his hands the things which are good, that he may give to them that needeth.* Each of you doing these things in your respective callings, shall receive of the Lord, *the reward of righteousness.* But since we are unable of ourselves, let us call upon the name of the Lord, saying,

O LORD God and heavenly Father, we thank thee that it hath pleased thee, for the better edification of thy church, to ordain in it, besides the ministers of the word, rulers and assistants, by whom thy church may be preserved in peace and prosperity, and the indigent assisted; and that thou hast at present granted us in this place, men who are of good testimony, and we hope endowed with thy spirit. We beseech thee replenish them more

and more with such gifts, as are necessary for them in their ministration; with the gifts of wisdom, courage, discretion, and benevolence, to the end that every one may in his respective office, acquit himself as is becoming; the elders in taking diligent heed unto the doctrine and conversation, in keeping out the wolves from the sheep-fold of thy beloved Son; and in admonishing and reprov- ing disorderly persons. In like manner, the deacons in carefully receiving and liberally, and prudently distribut- ing of the alms to the poor, and in comforting them with thy holy word. Give grace both to the elders and deacons, that they may persevere in their faithful labour, and never become weary by reason of any trouble, pain or persecu- tion of the world. Grant also especially thy divine grace to this people, over whom they are placed, that they may willingly submit themselves to the good exhortations of the elders, counting them worthy of honor for their work's sake; give also unto the rich, liberal hearts towards the poor, and to the poor grateful hearts towards those who help and serve them; to the end that every one acquitting himself of his duty, thy holy name may thereby be magni- fied, and the kingdom of thy Son Jesus Christ, enlarged, in whose name we conclude our prayers, &c.



THE FORM FOR THE CONFIRMATION OF MARRIAGE, BEFORE THE CHURCH.

WHEREAS married persons are generally, by reason of sin, subject to many troubles and afflictions; to the end that you N. and N. (who desire to have your mar- riage bond publicly confirmed, here in the name of God, before this church) may also be assured in your hearts of the certain assistance of God in your afflictions, hear therefore from the word of God, how honorable the mar- ried state is, and that it is an institution of God, which is pleasing to him. Wherefore he also will (as he hath promised) bless and assist the married persons, and on the contrary judge and punish whoremongerers and adul- terers.

In the first place you are to know, that God our Father (after he had created heaven and earth, and all that in them is) made man *in his own image and likeness*, that he should have dominion over the beasts of the field, over the fish of the sea, and over the fowls of the air. And after

he had created man, he said, "It is not good that man should be alone, I will make him an help meet for him. And the Lord caused a deep sleep to fall upon Adam, and he slept, and he took one of his ribs, and closed up the flesh instead thereof. And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, this is now bone of my bone, and flesh of my flesh: she shall be called woman, because she was taken out of man. Therefore shall a man, leave his father, and his mother, and shall cleave unto his wife, and they two shall be one flesh." Therefore ye are not to doubt but that the married state is pleasing to the Lord, since he made unto Adam his wife, brought and gave her himself to him to be his wife; witnessing thereby that he doth yet as with his hand bring unto every man his wife. For this reason the Lord Jesus Christ did also highly honor it with his presence, gifts and miracles in Cana of Galilee, to shew thereby, that this holy state ought to be kept honorable by all, and that he will aid and assist the married persons even when they are least expecting it. But that you may live godly in this state, you must know the reasons wherefore God hath instituted the same. The first reason is, that each faithfully assist the other, in all things that belong to this life, and a better.

Secondly. That they bring up the children which they shall get, in the true knowledge and fear of God, to his glory, and their salvation.

Thirdly. That each of them avoiding all uncleanness and evil lusts, may live with a good and quiet conscience.

For to avoid fornication, let every Man have his own wife, and every Wife her own husband; insomuch that all who are come to their years, and have not the gift of continence, are bound by the command of God, to enter into the marriage state, with knowledge and consent of parents, or tutors and friends; that so the temple of God, which is our body, may not be defiled, for, whosoever defileth the temple of God, him shall God destroy.

Next, you are to know, how each is bound to behave respectively towards the other, according to the word of God.

First. You who are the bridegroom, shall know, that God hath set you to be the head of your wife, that you, according to your ability, shall lead her with discretion; instructing, comforting, protecting her, as the head rules

the body ; yea, as Christ is the head, wisdom, consolation and assistance to his church. Besides, *you are to love your wife as your own body, as Christ hath loved his church : you shall not be bitter against her, but dwell with her as a man of understanding, giving honour to the wife as the weaker vessel, considering that ye are joint heirs of the grace of life, that your prayers be not hindered*. and since it is God's command, "that the man shall eat his bread in the sweat of his face," therefore you are to labour diligently and faithfully, in the calling wherein God hath set you, that you may maintain your household honestly, and likewise have something to give to the poor.

In like manner shall you, who are the bride, know how you are to carry yourself towards your husband, according to the word of God : you are to love your lawful husband, to honour and fear him, as also to be obedient unto him in all lawful things, as to your Lord, "as the body is obedient to the head, and the church to Christ. You shall not exercise any dominion over your husband, but be silent : for Adam was first created, and then Eve to be an help to Adam ;" and after the fall, God said to Eve, and in her to all women, "your will shall be subject to your husband : " you shall not resist this ordinance of God, but be obedient to the word of God, and follow the examples of godly women, who trusted in God, and were subject to their husbands ; "as Sarah was obedient to Abraham, calling him her lord : " you shall also be an help to your husband in all good and lawful things looking to your family, and walking in all honesty and virtue, without worldly pride, that you may give an example to others of modesty.

Wherefore you N. and you N. having now understood that God hath instituted marriage, and what he commands you therein ; are ye willing thus to behave yourselves in this holy state, as you here do confess before this christian assembly, and are desirous that you be confirmed in the same ?

Answer. Yes.

Whereupon the minister shall say to the assembly,

I take you all who are met here to witness, that there is brought no lawful impediment :

Further to the married persons,

Since then it is fit that you be furthered in this your

work, the Lord God confirm your purpose, which he hath given you; and your beginning be in the name of the Lord, who made heaven and earth.

Hereupon they shall join hands together, and the minister speak first to the bridegroom.

N. Do you acknowledge here before God, and this his holy church, that you have taken, and do you take to your lawful wife N. here present, promising her never to forsake her; to love her faithfully, to maintain her, as a faithful and pious husband is bound to do to his lawful wife; that you will live holily with her; keeping faith and truth to her in all things according to the holy gospel?

Answer. Yes.

Afterwards to the bride.

N. Do you acknowledge here before God, and this his holy church, that you have taken, and do take to your lawful husband N. here present, promising to be obedient to him, to serve and assist him, never to forsake him, to live holily with him, keeping faith and truth to him in all things, as a pious and faithful wife is bound to her lawful husband according to the holy gospel?

Answer. Yes.

Then the minister shall say,

The father of all mercies, who of his grace hath called you to this holy state of marriage, bind you in true love and faithfulness, and grant you his blessing. Amen.

HEAR now from the gospel, how firm the bond of marriage is, as described, Matthew, chap. xix. verses 3, 4, 5, 6, 7, 8, 9.

“The Pharisees came unto him, tempting him, and saying unto him, is it lawful for a man to put away his wife for every cause? and he answered and said unto them, have ye not read, that he which made them at the beginning, made them male and female? and said, for this cause shall a man leave father and mother and shall cleave to his wife; and they twain shall be one flesh; wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, why did Moses then command to give a writing of divorcement, and to put her away? he saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so. And I say unto you, whosoever shall put away his

wife, except it be for fornication, and shall marry another, committeth adultery : and whoso marrieth her which is put away, doth commit adultery.”

Believe these words of Christ, and be certain and assured, that our Lord God hath joined you together in this holy state. You are therefore to receive whatever befalls you therein with patience and thanksgiving, as from the hand of God, and thus all things will turn in your advantage and salvation, Amen.

Then the Minister shall bid the married persons to kneel down, and exhort the congregation to pray for them.

AL MIGHTY God, thou who displayest thy goodness and wisdom in all thy works and ordinances, and hast said from the beginning, that it is not good that man should be alone, and therefore hast made an help meet for him, and ordained, that those who were two should be one, and likewise punishest all uncleanness. We beseech thee (since thou hast called these two persons to the holy state of marriage, and joined them together) replenish them with thy holy spirit, that they may piously live together according to thy divine will in true and firm faith; and resist all wickedness. Vouchsafe to bless them, as thou didst send thy blessing upon the faithful fathers, thy friends and servants, Abraham, Isaac and Jacob; that they may as co-heirs of the covenant (which thou didst make with their fathers) educate the children which thou shalt be pleased to give them, in all godliness, to the glory of thy holy name, to the edification of thy church, and to the propagation of thy holy gospel. Hear us, O Father of mercies! for Jesus Christ's sake, thy beloved Son our Lord, in whose name we conclude our prayers, saying, **OUR FATHER, &c.**

Hearken now to the promise of God, from Psalm 128.

Blessed is every one that feareth the Lord, that walketh in his ways.

For thou shalt eat the labour of thine hands; happy shalt thou be, and it shall be well with thee.

Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants, round about thy table.

Behold, that thus shall the man be blessed, that searcheth the Lord.

The Lord shall bless thee out of Zion; and thou shalt see the good of Jerusalem all the days of thy life.

Yea thou shalt see thy children's children, and peace upon Israel.

The Lord our God replenish you with his grace, and grant, that ye may long live together in all godliness and holiness, Amen.

End of the Form for the Confirmation of Marriage.

The CONSOLATION of the SICK, which is an instruction in faith, and the way of salvation, to prepare believers to die willingly.

SINCE Adam was created just and good, that is to say, holy and righteous, and dominion given him over all the creatures which God had created; and whereas he did not long remain in this state, but has through the subtilty of the devil and his own rebellion fallen from this excellent glory, whereby he hath brought upon us the misery of temporal and eternal death: this is the original sin of which David speaks in the 51st Psalm, saying, "I was shapen in iniquity and in sin did my mother conceive me:" Ps. 51. 5. In like manner Paul saith to the Romans, "that by one man sin entered into the world, and death by sin, and death passed upon all men, for that all have sinned," Rom. 5. 12. For as soon as Adam was thus fallen, he immediately came under a certain curse, as we read in Genesis, where God saith, "cursed is the ground for thy sake, in sorrow shalt thou eat it all the days of thy life, in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return," Gen. 3. 17, 19. Whence we certainly know, that all things which receive life, must once die: this David clearly testifies, saying, "what man is he that liveth, and shall not see death?" Ps. 89. 48. for Solomon saith, "the living know that they shall die," Eccl. 9. 5. "For here we have no continuing city, but we seek one to come," Heb. 13. 14. And to the Hebrews, "that it is appointed unto men once to die, but after this the Judgment," Heb. 9. 27. "For as the scripture saith: we must needs all die, and are as water spilt on the ground, which cannot be gathered up again," 2 Sam. 14. 14. "For our days (saith Job) are like the days of an hireling, and swifter than a post," Job 9. 25. And we pass away (saith David) like a stream, yea like a leaf which the

wind driveth away, and a withered stalk and a garment moth-eaten. For the dust must return to the earth, as it was, and the spirit unto God who gave it: as Job saith, "we are ashes and must return to ashes," Eccl. 12. 7. Likewise James saith, "that man's life is even a vapour that appeareth for a little time and then vanisheth away," James 4. 14. Yea our time passeth away as a cloud and is consumed like a mist, and vanisheth as a shadow. And Peter also saith (quoting from Isaiah) that all flesh is grass, and all the glory of men, as the flower of grass; the grass withereth; and the flower thereof falleth away. Pet. 1. 24. Again Jesus Syrach saith, this is the old covenant, you must die;—the one to-day and the other to-morrow, like as green leaves upon a tree, some fall off, and others grow again: thus it goeth with mankind, some die and some are born. As Solomon saith, "to every thing there is a season, a time to be born, and a time to die," Eccl. 3. 1. 2. And this time is in the hands of the Lord, as Job saith, man hath "his appointed time, the number of his months are with him, he has appointed our bounds that we cannot pass," Job 14. 15. Which Paul also saith, "that God hath determined the times before appointed, and the bounds of their habitation," Acts 17. 26. And David saith, "that our days are as an hand-breadth by the Lord, and our age is as nothing before him:" Ps. 39. 5. How vain are all men who live so unconcerned? "for our days are lighter than a weaver's shuttle, and swifter than a post," Job 7. 6. and 9. 25. Heb. 11. 13. Moreover we are here only pilgrims and strangers for a short time. "For the days of our years are threescore years and ten, and if by reason of strength they be fourscore years, yet is their strength, labour and sorrow; for it is soon cut off, and we fly away," Ps. 90. 10. And when we live long, we live an hundred years; as drops of water are to the sea, so are our years to eternity. And Peter saith, "that one day is with the Lord as a thousand years, and a thousand years as one day;" 2 Pet. 3. 8. even so are our years to eternity, whereas then we must all die, according to holy scripture. Who would not earnestly wish for death, when we behold in what state and ruin we are plunged through Adam, namely, in all unrighteousness, misery and trouble; inasmuch that we are wicked, and inclined to wickedness from our very infancy. For as Paul saith, we are by nature the children of wrath, and reprobate unto every good work, having no-

thing of ourselves but sin, Eph. 2. 3. and Tit. 1. 16. As David also saith, Ps. 14. 1, "there is none that doth good, they are all gone aside, they are altogether become filthy, Rom. 17. 19, "For the good that we would, we do not, by reason of sin that dwelleth in us. Of this inherent sin, David witnesseth, Ps. 51, that we are conceived and born in sin and proceed in the same. For the inclination of men's hearts is to evil from their youth.

Thus we see "that God is no respecter of persons : " Acts 10. 34. Rom. 3. 29, 30. For God is not only the God of the Jews, but of the Gentiles also : namely he is a God who justifies the circumcision by faith, and uncircumcision through faith ; for he hath justified us by faith, without the deeds of the law. After which manner David also speaks, that salvation is only come unto the man to whom God imputeth righteousness without works, where he saith, "Blessed is he whose transgressions is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity," Ps. 32. 1, 2.

Rom. 5. 1. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, by whom we have a certain access into the holy place, by his blood, whereby he hath made peace between God and us ; for he is our true peace, wherefore we have nothing more to fear. For Paul saith, Rom 8. 31, 33, 34, 35, "If God be for us, who can be against us ? Who shall lay any thing to the charge of God's elect ? It is God that justifieth, who is he that condemneth ? It is Christ that died, yea rather that has risen again, who is even at the right hand of God, who maketh intercession for us ; who shall separate us from the love of Christ ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword ? " Therefore though we have the daily actual and other sins remaining in us, we must not despair. For the prophet Isaiah saith, "though your sins be as scarlet, they shall be as white as snow : though they be red like crimson, they shall be as wool : " Isa. 1. 18. And this is done through Jesus Christ, who hath washed away our sins by his blood, of which baptism is a sign ; and the Lord's supper is a token unto us that we are redeemed by the sacrifice of Christ once offered on the cross, that he might deliver us from the wrath to come, and all iniquity ; and purify unto himself a peculiar people, zealous of good works, by which the Lord may be praised. Tit. 2. 24.

We then knowing for certain, that we are reconciled to God by Jesus Christ, ought (according to the word of God) to have an earnest desire of being delivered from this mortal body, by which we must come to that glorious inheritance of all the children of God, which is prepared for us in heaven. This, Paul, that chosen vessel of God, desires, when he saith, Rom. 7. 24. "O wretched man that I am, who shall deliver me from the body of this death?" Moreover he saith, 2 Cor. 5. 1. "We know that if our own earthly house of this tabernacle were dissolved, we have a building of God, eternal in the heavens; for in this we groan earnestly desiring to be clothed upon, with our house which is from heaven, and we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord; therefore we are willing rather to be absent from the body, and to be present with the Lord." 2 Cor. 5. 2, 6, and 8. verses. Again Paul saith, Rom. 8. 22. we know that the whole creation groaneth with us, and not only they, but we ourselves, groan within ourselves, who have the first fruits of the spirit, waiting for the adoption, to wit, the redemption of our body. And since we are pilgrims and strangers, who would not desire to be at home in his native country? For here we walk in absence, and in faith, but not in sight. "For now we see through a glass darkly, but then face to face," as he is. 1 Cor. 13. 12. Who would not long after this sight, since we see that the holy men of God have craved after it? As we read in the 42 Psalm. "As the hart panteth for the water brooks, so panteth my soul after thee, O God! My soul thirsteth for God, for the living God; when shall I come and appear before God? My tears have been my meat, day and night, while they continually say unto me, where is thy God?" This unutterable glorious sight of God is so great (as the prophet saith, Isa. 64. 4. 1 Cor. 2. 9) "That eye hath not seen, nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love him." Again David saith, that a day in the courts of the Lord, is better than a thousand; yet I had rather be a door-keeper in the house of God, than to dwell long in the tents of wickedness. Ps. 84. 10. "How amiable are thy tabernacles, O Lord of hosts! blessed are they that dwell in thy house: Ps. 34. 1. and 4. "they will be still praising thee. And they shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures. Ps. 36. 8. and 9. For with thee is the fountain of life, in thy light shall we see light:" this is the delightful mansion of which Christ spake by John, John 14. 2. and 3. "In my father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you, I come again and receive you unto myself, that where I am, there may ye be also;" Rev. 21. 23. namely in the new Jerusalem, which has no need of the sun, neither of the moon, for the glory of God lightens it, and the lamb is the light thereof. There God will wipe all tear away from our eyes and death shall be no more: which is the last enemy that God will trample under his feet. There God hath prepared a glorious wedding, where we shall sit at the table of the Lord, together with Abraham, Isaac and Jacob: and blessed are they who are called to this wedding or supper.

We cannot come to this supper by any other means than through death, therefore Paul saith, Phil. 1. 21. "For to me to live is Christ, and to die is gain." And as soon as the faithful depart from hence, they enter into eternal rest, as Christ saith, John 12. 26. "Where I am, there shall also my servants be." Again, "He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." John 5. 14. Which is also plainly to be observed in the malefactor, when he prayed and said, Lord remember me when thou comest into thy kingdom. Luke 23. ver. 42, 43. Upon which Christ answered him, To-day shalt thou be with me in paradise: Therefore Paul justly said (agreeable to this) I desire to depart and to be with Christ. Phil. 1. 23. Solomon likewise saith, Eccl. 12. 7. That dust must return to the earth as it was, and the spirit unto God who gave it.—Which also evidently appears in the example of Enoch and Elias who were both taken up into heaven, where our freedom and conversation is; Phil. 3. 20. 21. from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body. And we cannot arrive to this state of glory, unless through much tribulation, of which Jesus Syrach elegantly speaks; "My son, (saith he) if thou come to serve the Lord prepare thy soul for temptation:" In which thou shalt also rejoice, thou who hast for a short time, mourned with much temptation "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile will make you perfect, stablish, strengthen, settle you." 1 Pet. 5. 20. Again Paul saith, If so be that we suffer with Christ, we shall also be glorified together. Rom. 8. 17. 18. For the sufferings of this present time, are not to be compared with the glory which shall be revealed to us. 2 Cor. 4. 17. For our affliction is temporal and light, but worketh an eternal and exceeding weight of glory.—And David said, Ps. 30. 5. "Weeping may endure for a night, but joy cometh in the morning." Therefore rejoice, that when his glory shall be revealed ye may be glad also with exceeding joy. 1 Pet. 4. 13. Christ hath also suffered without the gate, therefore let us also go forth unto him without the camp, bearing his reproach. For herein hath Christ left us an example, that we should follow his steps. Heb. 13. 12, 13. Again Peter saith, Forasmuch then, as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind. 1 Pet. 2. 21. For he that suffereth in the flesh ceaseth from sin. 1 Pet. 4. 1. Moreover the apostle James also saith, my beloved brethren, count it all joy when you fall in divers temptations. James 1. 2. And Paul likewise saith. Rom. 5. 3. 4. and 5. We glory in tribulations, knowing that tribulation worketh patience, and patience, experience; and experience hope, and hope maketh us not ashamed. For which reason we must not despise the chastening of the Lord, when we are rebuked of him; for whom the Lord loveth he chasteneth, and he scourgeth every son whom he receiveth; which may be seen at large in the 12 chap. of the epistle to the Hebrews, be therefore patient, and stablish your hearts, for

the coming of the Lord draweth nigh. James 5. 8, 10, and 11. Take also the prophets for an example of suffering affliction, and of patience; we count them happy which endure. "for we have heard of the patience of Job, and have seen the end of the Lord," who have left us an example of perseverance. "For we see that Christ for the suffering of death, hath been crowned with never fading honour." Heb. 2. 9. Therefore Christ also saith, "he that endureth to the end shall be saved: Mat 10. 22. and the apostle Paul saith, 2 Tim. 4. 7, and 8. 'I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord shall give me; and not only to me, but unto all them that love his appearing.'" Likewise James saith, 1. 12. "blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

To obtain this crown of righteousness, we must manfully fight against all our enemies, who attack us on all sides: particularly against the wiles of the devil, against which put on the whole armour of God, with which you will be able to withstand the devil and all his might. Peter speaking of his fight saith, "that the devil walketh about as a roaring lion seeking whom he may devour:" 1 Pet. 5. 8. 9. "whom resist stedfast in the faith, and he will flee from you" This victory and resistance we have of God through Christ, who tramples the devil under our feet, in whose power and bonds we were bound. He is the prince of this world whom Christ hath cast out; and we have likewise through him obtained the victory, and are also through faith made partakers of him. He is the old serpent who seeks to devour us, who did devour our first parents, and who still bites us in the heel, wherefore he is called a murderer from the beginning.

Therefore we must be diligent on our guard against his wiles as Peter saith, be sober and watch unto prayer. 1 Pet. 4. 7. For as Christ saith, we know neither the day nor the hour wherein the Lord will come. Mat. 25. 13. But this ye know that, if the good man of the house had known what hour the thief would come, he would have watched. Luke 12. 39. 40. 45. and 46. Be ye ready therefore also, for the son of man will come at an hour when we watch not, but begin to beat our fellow servants, and to eat and drink with the drunkards; then the Lord will come, and cut us in sunder, and our portion will be with the hypocrites: Mark 9. 24. there will be weeping and gnashing of teeth, there the worm never dieth, and the fire is not quenched. For we certainly know that the day of the Lord will come as a thief in the night, when we shall say, peace and safety, then sudden destruction will come upon us, as travail upon a woman with child. 2 Pet. 3. 10. Therefore take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares. Luke 21. 34. For as a snare, or as lightning which comes suddenly, shall it come on us all. Luke 21. 35, and 36. Watch therefore and pray always, that ye may be accounted worthy to escape all these things, that shall come to pass, and to stand un-

daunted before the Son of Man. But this worthiness to stand before the Son of Man consists in a pure, undefiled and immoveable faith which worketh through love, by which we receive and embrace Christ with all his merits and benefits. Which faith we must shew by a pure life. As James saith, and of this purity Christ speaks by Matthew, blessed are the pure in heart, for they shall see God. Mat. 5. 8. And the principal purity lies in the heart, for as Christ saith, out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness and blasphemies: these things defile a man. Mat. 15. 19, and 20. Therefore the fruits of the Spirit follow, which are love, joy, peace, long suffering, gentleness, goodness, faith, meekness, charity, righteousness, and truth. Gal. 5. 22, and 23. Therefore unless we are born again, we cannot see the kingdom of God. Mat. 3. 3. Yea, as Christ saith, except ye repent and become as children (to wit in sin) ye shall not enter into the kingdom of heaven. Mark 10. 14. There shall nothing enter into it that defileth, neither whatsoever worketh abomination, or maketh a lie, Rev. 21. 27. as Paul likewise clearly testifieth.

Since then the law of God requires this perfection of us, as it is written, cursed is every one who doth not keep the whole law. As James also saith, Whosoever offendeth in one point, he is guilty of all. Jam. 2. 10. Again, whosoever doth the law shall live by it; but we do not keep the least commandment perfectly. As the wise man saith, when we imagine we have done, we only begin (and in case we did do it, we only do our duty) wherefore we are by the law condemned in God's righteous judgment; for this we have a sure remedy and cure, namely, Christ who hath redeemed us (as Paul saith) from the curse of the law, Gal. 3. 13. And hath satisfied the righteousness of God for us, making reconciliation; and who hath broken down that wall which was between us, namely the law, contained in ordinances, and forgiven us our sins, and torn the hand-writing of them, and nailed it to the cross; for this great love of Christ, we ought also to love him, and to be thankful to him, with good works, and verily to believe in him, for the gift of all these excellent benefits; for he that cometh to God, must believe that he is a rewarder of them that seek him; for the just shall live by his faith. Heb. 11. 5. Therefore we conclude that a man is justified by faith, without the deeds of the law; Heb. 2. 4. Rom. 3. 28. and although we suffer a little with Christ, we must not despair, for we see that Christ himself, when he was smote for our sins, did not smite again, but suffered patiently; and if the ungodly live in great prosperity, as David and the prophets testify, we must not marvel, neither stumble, but comfort ourselves, being assured that their end is everlasting death. He lets them go as sheep to the slaughter, therefore it is not to be wondered at that the faithful meet with no more crosses, in comparison to the glorious joy which is prepared for them; and on the contrary, that the ungodly have no more prosperity, than they have, in comparison to the dreadful damnation which attends them. Therefore if the trial of believers is not alike, so neither shall the resurrection of

the dead be alike. And in this we have great comfort, that all believers will rise at the last day; of which Paul reasoning, saith, 1 Cor. 15. If the dead rise not, then is not Christ risen, then is our preaching vain, and we are found false witnesses of God. The manner of our resurrection we may read in the 37th chap. of Ezekiel. How that we shall rise with flesh and bones. And Job also saith, Job 19. I know that my redeemer liveth, and will hereafter raise me up out of the earth, and that I shall be covered with my skin, and in my own flesh, see God; likewise the prophet Isaiah saith, that the earth and the sea shall give up the dead which have slept in them, for Christ is the resurrection, the first of them that slept. But you must not be ignorant concerning them which are asleep, that ye sorrow not even as others, which have no hope. 1 Thess 4 13 to 17. For if we believe that Jesus died and rose again, even so those also which sleep in Jesus, will God bring with him, for this we say as a true word of God; that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep, for the Lord himself, shall descend from heaven with a shout, with the voice of the 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. Where we must appear before the judgment seat of Christ: where every one will receive according to that he hath done, whether it be good or bad. 2 Cor. 5. 10. Then Christ will separate the sheep from the goats, and the sheep will be set on his right hand, who shall hear the delightful voice, come ye blessed, inherit the kingdom of my Father prepared for you from the foundation of the world. There we shall stand with greater confidence against those who have distressed us: then we shall shine forth as the sun in the kingdom of our Father, there we shall come to the hope of an innumerable company of angels. There we shall reign from eternity to eternity, Amen.

“Blessed are they whose names are written in the book of life.”

End of the Consolation of the Sick.

The Confession of Faith, composed in the Council of Nice, in the Year of our Lord, 325.

WE believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father, before all worlds; God of God, Light of Light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made; who for us men, and for our salvation, came down from heaven, and was incarnate by the holy Ghost of the virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day he rose again according to the scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead; whose kingdom shall have no end. And in the holy Ghost, who spake by the prophets. And one holy Catholick and Apostolic church. I acknowledge one baptism for the remission of sins, and I look for the resurrection of the dead, and the life of the world to come, Amen.

The CREED of St. Athanasius, Bishop of Alexandria, written in the Year of our Lord, 333.

I WHOEVER will be saved, before all things it is necessary that he hold the Catholic faith.—2. Which faith except one do keep whole and undefiled, without doubt he shall perish everlastingly.—3. The Catholic Faith is this, that we worship one God in Trinity, and Trinity in Unity.—4. Neither confounding the Persons nor dividing the Substance.—5. For there is one Person of the Father, another of the Son, and another of the Holy Ghost.—6. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one; the Glory equal, and the Majesty co-eternal.—7. Such as the Father is, such is the Son, and such is the Holy Ghost.—8. The Father uncreated, the Son uncreated, and the Holy Ghost uncreated.—9. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.—10. The Father eternal, the Son eternal, and the Holy Ghost eternal.—11. And yet they are not three Eternals: but one Eternal.—12. As also there are not three Incomprehensibles, nor three Uncreated, but one Uncreated, and one Incomprehensible.—13. So likewise the Father is almighty, the Son almighty, and the Holy Ghost almighty.—14. And yet they are not three almighties, but one Almighty.—15. So the Father is God, the Son is God, and the Holy Ghost is God.—16. And yet there are not three Gods, but one God.—17. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord.—18. And yet not three Lords, but one Lord.—19. For like as we are compelled by the Christian Truth to acknowledge every Person by himself to be God and Lord.—20. So we are forbidden by the Catholic Faith, to say, there be three Gods, or three Lords.—21. The

Father is made of none, neither created nor begotten.—22. The Son is of the Father alone, not made, nor created, but begotten.—23. The Holy Ghost is of the Father, and of the Son, neither made, nor created, nor begotten, but proceeding.—24. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.—25. And in this Trinity, there is not First or Last, nor greater or less.—26. But the whole three Persons are co-eternal together, and co-equal.—27. So that in all Things, as it is aforesaid, the Unity in Trinity, and Trinity in Unity is to be worshipped.—28. He therefore that will be saved, must thus think of the Trinity.—29. Furthermore it is necessary to everlasting Salvation, that he also believe rightly the Incarnation of our Lord Jesus Christ.—30. For the right Faith, is that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man.—31. God of the Substance of the Father, begotten before the World; Perfect God, and Perfect Man, having a reasonable Soul and a human Body.—32. Equal to the Father according to his Godhead: and inferior to the Father as to his Manhood.—33. Who altho' he be God and Man, yet he is not two but one Christ.—34. One, not by conversion of the Godhead into Flesh, but by taking of the Manhood into God.—35. He is not one by Mixture of Substance, but by Unity of Person.—36. For as the reasonable Soul, and Flesh is one Man; so God and Man is one Christ.—37. Who suffered for our Salvation, descended into Hell, rose again the third Day from the Dead.—38. He ascended into Heaven, sits at the right Hand of God the Father Almighty.—39. From whence he shall come to judge the Quick and the Dead.—40. At whose coming, all Men shall rise again with their Bodies.—41. And shall give Account for their own Works.—42. And they that have done Good, shall go into Life everlasting; and they that have done Evil, into everlasting Fire.—43. This is the Catholic Faith, which except a Man believe faithfully, he cannot be saved.—44.

THE END.

