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REV. LOUIS FITZGERALD BENSON, D. D.

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Don't steal this Book for fear of shame
for look above there is the owner's Name
THE
PSALMS OF DAVID,
WITH
Hymns and 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.

With an APPENDIX, containing,
ARTICLES EXPLANATORY OF THE GOVERNMENT
AND DISCIPLINE OF THE REFORMED DUTCH
CHURCH IN THE UNITED STATES OF AMERICA.

NEW-BRUNSWICK:
Printed and Sold, wholesale and retail, by
ABRAHAM PLAUVELT,—1798.
Extracts from the acte of the reverend synod of the reformed Dutch church in North-America, October, 1788.

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

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

Synod Extraordinary, May, 1789.

"REPORT 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 President of the present Synod, be requested to commit them immediately to the press, and when completed, to affix thereunto the approval of the respective Congregations, may be associated by publication is made with the approbation and recommendation of the Synod."

"In manner to the foregoing resolutions, I hereby state 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.

1 How blest is he who ne'er consents
   By ill advice to walk;
   Nor stands in sinners ways, nor fits
   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 succeed
   All his designs attend.

4 Ungodly men, and their attempts,
   No lasting root shall find;
   Untimely blasted, and dispers'd,
   Like chaff before the wind.

5 Their guilt shall strike the wicked dumb
   Before their judge's face;
   No formal hypocrite shall then,
   Among the saints have place.

6 For God approves the just man's ways;
   To happiness they tend:
   But sinners and the paths they tread,
   Shall both in ruin end.
Psalm 2, C. M.

1. 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 enthron'd on high,
   And sees how they combine,
   Does their conspiring strength defy,
   And mocks their vain design.

5. Thick clouds of wrath divine shall break
   On his rebellious foes;
   And thus will he in thunder speak,
   To all that dare oppose.

6. "Though madly you dispute my will,
   "The King that I ordain,
   "Whose throne is fix'd on Sion's hill,
   "Shall there securely reign."

7. Attend, O earth, whilst I declare
   God's uncontrol'd decree:
   "Thou art my Son; this day, my heir,
   "Have I begotten thee.

8. "Ask and receive thy full demands,
   "Thine shall the Heathen be:
   "The utmost limits of the lands
   "Shall be possess'd by thee.
Psalm III.

9 "Thy threat'ning sceptre thou shalt shake,
"And crush them ev'ry where;
"As maffly 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;
Left he revenge the bold neglect,
Incens'd by your delay.

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

Psalm 3, C. M.

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

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

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

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

Psalm IV.

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

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

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

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

Psalms 4, L. M.

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

2 Ye sons of men in vain ye try
   To turn my glory into shame;
How long will 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 heav'ly 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 never be thy delight,
Nor dwell at thy right hand.

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

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

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

B 2
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 fulfill'd;
   The mighty God will compass them
   With favour as a shield.

PSALM 6, c. m.

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

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

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

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

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

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

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

PSALM 7, c.m.

1 My 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 honour low.

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

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

B 3
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 th' upright:
His sharpest arrows he ordains
   Against the sons of spite.

8 Tho' leagu'd in guile their malice spread,
   A snare before my way;
Their mischiefs on their impious head,
   His vengeance shall repay.

9 That cruel persecuting race
   Must feel his dreadful sword;
Awake my soul, and praise the grace
   And justice of the Lord.

P S A L M 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,
   A-kin to dust and worms?

4 Lord, what is worthless man,
   That thou shouldst love him so?
Next to thine angels is he plac'd,
   And Lord of all below.
5 Thine honors crown his head,  
  While beasts like slaves obey,  
  And birds that cut the air with wings,  
  And fish that cleave the sea.

6 How rich thy bounties are!  
  And wond'rous are thy ways,  
  Of dust and worms thy power can frame  
  A monument of praise.

7 From mouths of feeble babes  
  And sucklings, thou canst draw  
  Surprising honors to thy name,  
  And strike the world with awe.

8 O Lord, our heavenly King,  
  Thy name is all divine;  
  Thy glories round the earth are spread,  
  And o'er the heav'ns they shine.

PSALM 9

1 To celebrate thy name, O Lord!  
  My heart and voice, in one accord,  
  With grateful joy, I will declare  
  To men thy works, which wond'rous are.

2 The thought of them to me shall bring  
  Exalted pleasure whilst I sing:  
  My thankful soul shall strive to raise,  
  To thee, my God, triumphant praise.

3 When those who did against me rise,  
  Have fled with shame, struck with 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 kno
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 Miftaken foes, your ill design,
Quite vanquish'd, now you must resign;
Our city yet remains secure,
Altho' you thought its ruin sure.

7 For God, the Lord, enthron'd on high,
Is with impartial justice nigh:
His judgment-seat he hath prepar'd,
As well to punish as reward.

8 There shall he sit in righteousness,
And ev'ry secret wrong redress:
His anger will his foes destroy,
His saints shall still his smiles enjoy.

9 God is a constant sure defence
Against opprressive 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 inquiry makes for guilt,
The blood of saints by sinners spilt;
He calls to mind the poor distress'd
And all their wrongs are soon redress'd.

13 Then pity, Lord, my troubled state,
Dispel the grief my foes create;
Thou who dost oft my pray'r attend,
And in distress assistance lend.

14 That I in Zion may proclaim
Thy praise to all who love thy name,
And in loud shouts of grateful joy,
My heart and tongue, and voice employ.

15 Deep in the pit design'd for me,
The heathen pride shall humbled be;
Their feet insensibly ensnarl'd,
Where they my ruin had prepar'd.

16 Thus by his judgments, God is known;
All nations must his justice own;
The wicked he will low debase,
And by their own designs disgrace.

17 In hell the sinner shall be cast,
'Mid torments which must ever last:
None are by privacy obscur'd,
None shall by numbers be secur'd.

18 His suff'ring saints, when most distress'd,
Are by his timely aid redress'd;
Tho' for a while in sorrows drown'd,
Their hope shall with success be crown'd.

19 Arise, O Lord! to judgment come,
Pronounce the guilty heathen's doom;
Let not thy foes thy saints devour;
But crush them by Almighty pow'r.

20 Strike terror through the nations round;
The heathen pride, O Lord! confound;
And let them by consenting fear,
No more than mortal men appear.
WHY doth the Lord depart so far,  
And why, conceal his face,  
When great calamities appear,  
And times of deep distress?

Lord, shall the wicked still deride  
Thy justice and thy laws?  
Shall they advance their heads in pride,  
And flight the righteous cause.

They cast thy judgments from their sight,  
And then insult the poor;  
They boast in their exalted height,  
That they shall fall no more.

Arise, O God, lift up thine hand,  
Attend our humble cry;  
No enemy shall dare to stand,  
When God ascends on high.

Why do the men of malice rage,  
And say with foolish pride,  
The God of heav'n will ne'er engage  
To fight on Zion's side.

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.

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.

Proud tyrants shall no more oppress,  
No more despise the just;  
And mighty sinners shall confess  
They are but earth and dust.
PSALM XI, XII. 13

PSALM XI, c. m.

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

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

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

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

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

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

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

PSALM XII, L. M.

1 Almighty God appear and save!
   For vice and vanity prevail:
The godly perish in the grave,
The just depart, the faithful fail.

2 The wholesome discourse, when crowds are met,
Is fill'd with trifles, loose and vain;
Their lips are flattering 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 controll'd by none:
Where is the Lord, will ask us why?
Or say, our lips are not our own?

5 The Lord who sees the poor oppress,
And hears th' oppressor's haughty strain,
Will rise to give his children rest,
Nor shall they trust his word in vain.

6 Thy word, O Lord, tho' often try'd,
Void of deceit shall still appear;
Not silver, seven times purify'd
From dross and mixture, shines so clear.

7 Thy grace shall in the darkest hour
Defend from danger and surprise;
Tho' when the vilest men have power,
On every side oppressors rise.

Psalm XIII.
PSALM XIV.

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;
Left 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,
Why to my soul distress'd,
   Such bounty didst extend.

PSALM 14, L. M.

1 SURE 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 degenerate grown, and base;
None took religion for their guide,
   Not one of all the sinful race.
PSALM XV.

4 But can those workers of deceit
Be all so dull and senseless grown,
That they, like bread, my people eat,
And God's Almighty pow'r 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 for those
Whom his just eyes with favour view.

7 Would he his saving pow'r employ
To break his people's servile band;
Then shouts of universal joy
Should loudly echo through the land.

PSALM 15, L. M.

1 WHo shall ascend thy heav'nly place,
Great God, and dwell before thy face?
The man that minds religion now,
And humbly walks with God below:

2 Whose hands are pure, whose heart is clean;
Whose lips still speak the thing they mean;
No slanderers 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 estate 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,
What ever pain or loss he bears.
Psalm XVI

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.

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

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

Let others chase 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 offer’d up
Jesus, his best beloved son.

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

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

PART 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

To my just plea, and sad complaint,
Attend, O righteous Lord;
And to my pray'r, as 'tis unfeign'd,
A gracious ear afford.

As in thy sight I am approv'd,
So let my sentence be;
And with impartial eyes, O Lord,
My upright dealing see.

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.

Concerning all the works of men,
Thou know'st my heart, O Lord!
How true and faithful I have been
According to thy word.

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.

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.

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.

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 my God;
And flesh and sin no more controul
The sacred pleasures of the soul.

11 My flesh shall slumber in the ground,
Till the last trumpet's joyful sound:
Then burst the chains with sweet surprise,
And in my Saviour's image rise.

PSALM 18, L. M.

1 No change of times shall ever shock,
My firm affection, Lord, to thee;
For thou hast always been a rock,
A fortress and defence to me.

2 Thou my deliverer 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:
To heav'n I made my mournful pray'r,
To God address'd my humble moan;
Who graciously inclin'd his ear,
And heard me from his lofty throne.

PART II.

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.

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.

He left the beauteous realms of light,
Whilst heav'n bow'd down its awful head;
Beneath his feet substantial night
Was, like a fable carpet, spread.

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.

Black wat'ry mists and clouds conspir'd,
With thickest shades his face to veil;
But at his brightness soon retir'd,
And fell in show'rs of fire and hail.

Thro' heav'n's wide arch a thund'ring peal,
God's angry voice, did loudly roar;
While earth's sad face with heaps of hail
And flakes of fire was cover'd o'er.

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 heav'n, his throne, my cause upheld,
And snatch'd me from the furious rage
    Of threat'ning waves, that proudly swell'd.

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

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

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

PART IV.

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

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

20 That he the humble soul will save,
    And crush the haughty's boasted might,
PSALM XVIII.

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

1 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.

2 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.

3 Who then deserves to be ador'd,
But God, on whom my hopes depend?
Or who, except the mighty Lord,
Can with resistless pow'r defend?

PART V.

4 'Tis God that girds my armour on,
And all my just designs fulfills;
Through him my feet can swifly run,
And nimbly climb the steepest hills.

5 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.

6 The buckler of his saving health
Protects me from assaulting foes;
His hand sustains me still; my wealth
And greatness from his bounty flows.

7 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.

8 Through him I num'rous hosts defeat,
And flying squadrons captive take;
Nor from my fierce pursuit retreat,
Till I a final conquest make.

29 Cover'd with wounds, in vain they try,
Their vanquish'd heads again to rear;
Spight of their boasted strength, they lie
Beneath my feet, and grovel there.

30 God, when fresh armies take the field,
Recruits my strength, my courage warms;
He makes my strong opposers yield,
Subdue'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 Remoteest 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 stronger holds afraid.

37 Let the eternal Lord be prais’d,
The rock on whose defence I rest!
O’er highest heav’ns his name be rais’d,
Who me with his salvation blest!

38 ’Tis God that still supports my right,
His just revenge my foes pursues;
’Tis he that, with restless might,
Fierce nations to my yoke subdued.

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 heav’n I’ll raise;
And nations, strangers to his name,
Shall thus be taught to sing his praise.

41 "God to his king deliverance sends,
"Shews his anointed signal grace;
"His mercy evermore extends
"To David, and his promises race."

**PSALM 19, s. m.**

2 **BEHOLD** the lofty sky
   Declares its maker God,
   And all the starry works on high
   Proclaim his pow’r abroad.

2 The darkness and the light
   Still keep their course the same;
   While night to day and day to night
   Divinely teach his name.

3 In every different land
   Their general voice is known;
They shew the wonders of his hand,
And orders of his throne,

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

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

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

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

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

PART 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,
Psalm 20

11 Forever sure thy promise, Lord,  
And men securely trust.

12 My gracious God, how plain  
Are thy directions giv'n!  
Oh may I never read in vain,  
But find the path to heav'n!

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,  
Whole 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

1 Now may the God of power and grace  
Attend his people's humble cry!  
Jehovah hears when Israel prays,  
And brings deliverance 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;  

Psalm 27

4 My gracious God, how plain  
Are thy directions giv'n!  
Oh may I never read in vain,  
But find the path to heav'n!

5 I heard thy word with love,  
And I would fain obey:  
Send thy good spirit from above  
To guide me lest I stray.

6 Oh who can ever find  
The errors of his ways?  
Yet with a bold presumptuous mind  
I would not dare transgress.

7 Warn me of every sin,  
Forgive my secret faults,  
And cleanse this guilty soul of mine,  
Whole crimes exceed my thoughts.

8 While with my heart and tongue  
I spread thy praise abroad;  
Accept the worship and the song,  
My Saviour and my God.
Psalm 21

His love accepts the sacrifice
Of humble groans and broken hearts.

4 In his salvation is our hope,
And in the name of Israel 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 boast:
Our surest expectations are
From thee, the Lord of heav'nly hosts.

6 O may the mem'ry of thy name
Inspire our armies for the fight!
Our foes shall fall and die with shame,
Or quit the field with coward flight.

7 Now save us, Lord, from slavish fear,
Now let our hopes be firm and strong,
Till thy salvation shall appear;
And joy and triumph raise the song.

Psalm 21, C. M.

1 In thee, great God, with songs of praise,
Our favour'd realms rejoice;
And, blest with thy salvation, raise
To heav'n their cheerful voice.

2 Thy sure defence, thro' nations round,
Hath spread our rising name,
And all our feeble efforts crown'd
With freedom and with fame.

3 In deep distress our injur'd land
Implor'd thy power to save;
For life we pray'd; thy bounteous hand
The timely blessing gave.

4 Thy mighty arm, eternal pow'r,
Oppos'd their deadly aim,
In mercy swept them from our shore,
And spread their tails 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 pow'r 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 giv'n the world to his command.

9 Thy goodness grants what e'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.

PART III, P. M.

MY God! my God! why leav'lt thou me,
When I in anguish call on thee?
PSALM XXII.

Why dost thou me neglect,
And my loud pray'r 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 restore'd.

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

Thy sure deliverance, 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 scolding rabble's mirth;
Ev'n like a reptile base,
They hold me in disgrace.

PART II.

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 Heav'n's delight,
Let God relieve his favorite;
Let him assistance send,
His servant to defend."

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.

Withstand 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 Bashan's forest, fierce and strong,
Prepare with growing rage,
Against me to engage.

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

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.

Like blood-hounds, they assembled round,
My harmless hands and feet they wound;
And through my constant pain,
I languish and complain;
32

P S A L M XXII.

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 Isr'el'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 pray'r
Doth lend a gracious ear."

P. A. R. T. 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 pow’r they shall confess,
And pray’rs 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 heav’n and earth combin’d,
Are all to God resign’d.

P S A L M  23, L. M.

1 THE 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'rt 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 XXV.

Ye heav'nly gates, your leaves display,
To make the Lord, the Saviour way;
Laden with spoils from earth and hell,
The Conqu'ror comes with God to dwell.

Rais'd from the dead in royal state,
He opens heav'n's eternal gate,
To give his saints a blest abode,
Near their Redeemer and their God.

Lift my soul to God,
My trust is in his name;
Let not my foes that seek my blood
Still triumph in my shame.

Sin and the pow'rs of hell
Pursued me to despair;
Lord, make me know thy cov'nant well,
That I may 'scape the snare.

From gleams of dawning light
Till ev'ning shades arise,
For thy salvation, Lord, I wait,
With ever-longing eyes.

Remember all thy grace,
And lead me in thy truth;
Forgive the sins of riper days,
And follies of my youth.

The Lord is just and kind,
The meek shall learn his ways,
And ev'ry humble sinner find
The methods of his grace.

For his own goodness sake
He saves my soul from shame;
He pardons (tho' my guilt be great)
Thro' my Redeemer's name.
PART II.

7 Where shall the man be found,
   That fears to offend his God,
   That loves the gospel's joyful sound,
   And trembles at the rod?

8 The Lord shall make him know
   The secrets of his heart,
   The wonders of his cov'nant show,
   And all his love impart.

9 The dealings of his pow'r
   Are truth and mercy still,
   With such as keep his cov'nant sure,
   And love to do his will.

10 Their souls shall dwell at ease
    Before their Maker's face,
    Their seed shall taste the promises
    In their extensive grace.

PART 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 sov'reign grace
    Of my forgiving God,
    Restore me from those dang'rous ways
    My wand'ring feet have trod?

14 The tumult of my thoughts
    Doth but enlarge my woe;
Psalm XXVI.

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 Jer'el shall it ne'er be said,
    He fought the Lord in vain.

Psalm 26, L. M.

1 Judge 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. Who should I fear, since God 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 humbled, 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. Whist God, by his Almighty pow'r,
My head o'er all my foes shall raise,
My soul thank-offerings shall make,
And sing before him songs of praise.
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."

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.

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.

My fainting flesh had dy'd with grief,
Had not my soul believ'd,
To see thy grace provide relief,
Nor was my hope deceiv'd.

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.

To thee, O Lord, I raise my cries;
My fervent pray'r in mercy hear;
For ruin waits my trembling soul,
If thou refuse a gracious ear.

When supplicant tow'rd thy holy hill,
I lift my mournful hands to pray,
Afford thy grace, nor drive me still,
With impious hypocrites away.

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.
Psalm 29, L. M.

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

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

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

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

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

6 When God in thunder loudly speaks,
   And scatter'd flames of lightning sends,
   The forest nods, the desert quakes,
   And stubborn Kadesh lowly bends.
7 He makes the hinds to cast their young,
    And lays the beasts' dark coverts 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 XXX. 41

7 He makes the hinds to cast their young,
    And lays the beasts' dark coverts 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 pow'rs rejoice, and trace
    The wond'rous records of his grace.

3 His anger but a moment stays;
    His love is life and length of days;
Tho' grief and tears the night employ,
    The morning star restores the joy.

PART 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 can't 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 From 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 lend,
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 preserved 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 conspire'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.
Thy goodness how divinely free!
How sweet thy smiling face,
To those that fear thy majesty,
And trust thy promis'd grace.

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.

My heart rejoices in thy name,
My God, my heav'nly trust;
Thou hast preserv'd my face from shame,
Mine honour from the dust.

"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."

Among mine enemies my name
A proverb vile was grown,
While to my neighbours I became
Forgotten and unknown.

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.

How great deliv'rance thou hast wrought
Before the sons of men!
The lying lips to silence brought,
And made their boasting vain!

Thy children from the strife of tongues
Shall thy pavilion hide,
Guard them from infamy and wrongs,
And crush the sons of pride.
Psalm XXXII.

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 Blest 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.
While I keep silence and conceal
My heavy guilt within my heart,
What torments doth my conscience feel!
What agonies of inward smart!

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.

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.

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.

Rejoice, ye righteous, in the Lord,
This work belongs to you;
Sing of his name, his ways, his word,
How holy, just and true!

His mercy and his righteousness
Let heav'n and earth proclaim;
His works of nature and of grace
Reveal his wond'rous name.

His word, with energy divine,
Those heav'nly arches spread,
Paved starry hosts around them shine,
And light the heav'ns pervade.

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 scourns the angry nations' 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 heav'nly word,  
And calls their tribes his own.

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

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

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

11 God is their fear, and God their trust:  
When plagues or famine spread,  
His watchful eye secures the just,  
Among ten thousand dead.
Psalm 34

PART III. L. M.

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 heav'n his lofty throne surveys;
He views their works, and knows their thoughts,
For by his pow'r their hearts were made.

16 The riches of thy mercy, Lord,
To us thy servants still extend!
As we, for all our various wants,
On thee, our God, alone depend.

Psalm 34

C. M.

1 Through 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 deliverance I will boast,
'Till all that are distressed,
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, (say they) behold the man,
Whom Providence reliev'd;
So dang'rously with woes beset,
So wond'rously retriev'd!"

6 The hosts of God encamp around
The dwellings of the just;
Deliv'rance he affords to all
Who on his 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 dispes'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 gling'ring language keep his tongue,
His lips from falsehood free.

12 The crooked paths of vice decline,
Religion's ways pursue;
Establish peace where 'tis begun;
And where 'tis lost, renew.

13 The Lord from heav'n beholds the just
With 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 their's survive.

18 For God preserves the souls of those
Who on his truth depend:
To them and their posterity,
His blessings shall descend.

PSALM 35, C. M.

AGAINST all those that strive with me,
O Lord, avert my right;
PSALM XXXV.

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 deliverance bless;
And, by his saving health secur'd,
Its grateful joy express.
My very bones shall say, "O Lord,
"Who can compare with thee?
"Who sett’l’d the poor and helpless man
"From strong oppressors free."

PART II.

False witnesses, with forg’d complaints,
Against my truth comb’in’d:
And to my charge such things they laid,
As I had ne’er design’d.

The good which I to them had done,
With evil they repaid;
And did by malice undeserv’d,
My harmless life invade.

But as for me, when they were sick,
I still in sackcloth mourn’d;
I pray’d and fasted, and my pray’r
To my own breast return’d.

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.

How different did their carriage prove
In times of my distress!
When they in crowds, together met,
Did savage joy express!

The rabble too, in num’rous throngs,
By their example, came;
And ceas’d not with reviling words
To wound my spotless fame.

Scoffers, that noble tables haunt,
And earn their bread with lies,
Did gnash their teeth, and flound’ring jests,
Maliciously devise.
PSALM XXXV.

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 lift'ning world,
   Shall grateful thanks express;
And, where the great assembly meets,
   Thy name with praises blest.

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

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

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

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

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

25 Lord, as my heart has upright been,
   Let me thy justice find;
Nor let my cruel foes obtain
   The triumph they design'd.
26 O! let them not amongst themselves, 
In boastful language say, 
"At length our wishes are complete; 
"At last he's made our prey."

27 Let such as in my harm rejoice'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 befriended; 
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 WHEN man grows bold in sin, 
My heart within me cries: 
"He hath no faith of God within, 
"Nor fear before his eyes."

2 He walks a while conceal'd 
In a self-flattering 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 profane all that's ill.
5 But there's a dreadful God,
    Tho' men renounce his fear;
His justice, hid behind the cloud,
    Shall one great day appear.

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

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

PART II, L. M.

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

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

10 Since of thy goodness all partake;
    With what assurance should the just
Thy sheltering 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 forever last.

12 With thee the springs of life remain;
Thy presence is eternal day:
O! let thy grace thy saints sustain;
To upright hearts thy truth display.
WHY should I vex my soul, and fret 
To see the wicked rise? 
Or envy sinners waxing great, 
By violence and lies?

As flow'ry grass cut down at noon, 
Before the ev'n'ing fades, 
So shall their glories vanish soon, 
In everlasting shades.

Then let me make the Lord my trust, 
And practice all that's good; 
So shall I dwell among the just, 
And he provide me food.

I to my God my ways commit, 
And cheerful wait his will; 
Thy hand, which guides my doubtful feet, 
Shall my desires fulfill.

Mine innocence shalt thou display, 
And make thy judgments known: 
Fair as the light of dawning day, 
And glorious as the moon.

The meek at last the earth possess, 
And are the heirs of heav'n; 
True riches with abundant peace; 
To humble souls are giv'n.

Reli in the Lord, and keep his way, 
Nor let your anger rise, 
Though Providence should long delay, 
To punish haughty vice.

Let sinners join to break your peace, 
And plot, and rage, and foam; 
The Lord derides them, for he sees 
Their day of veng'ance come.
9 They have drawn out the threatening 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 threatening stand;
    God shall their empty plots deride,
    And laugh at their defeated pride;
    He sees their ruin near at hand.
12 They draw the sword, and bend the bow,
    The poor and needy to overthrow,
    And men of upright lives, to slay:
    But their strong bow 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 pow'r he quells.
14 His constant care the upright guides,
    And over all their life presides;
    Their portion shall forever last:
    They, when distress overwhelms the earth,
    Shall be unmov'd, and ev'n in death
    The happy fruits of plenty taste.
15 Not to the wicked men, and those
Who proudly dare God's will oppose:
Destruction is their hapless share:
Like fat of lambs, their hopes and they
Shall in an instant melt away,
And vanish into smoke and air.

PART 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 fail'd,
Or want o'er take his numerous 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 supplied,
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 reprieve;
His faults in mercy he will see,
And from destruction set him free.

23 Still on the Lord with hope rely,
And he shall all thy wants supply;
Wait thou on him, keep his command,
And be exalted in the land.

24 A large possession thou shalt gain,
And from thy foes secure remain:
While wicked men destroy'd shall be,
And thou their dismal fall shalt see.

25 The wicked I in pow'r have seen,
And like a bay-tree fresh and green,
That spreads its pleasant branches round,
Ev'n so was he with plenty crown'd:

26 But he was gone as quick as thought,
And, tho' I diligently 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:
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.

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:

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.

A MIDST thy wrath, remember love,
Restore thy servant, Lord,
Nor let a Father's chast'ning prove
Like an avenger's sword.

Thine arrows stick within my heart,
My flesh is sorely rent;
Between the sorrow and the smart
My spirit finds no rest.

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.

My thoughts are like a troubled sea,
That sinks my comforts down;
And I go mourning all the day
Beneath my father's frown.

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 high and ev'ry groan
Is notic'd by thine ear.

7 Thou art my God, my only hope;
My God will hear my cry,
My God, will bear my spirits up
When Satan bids me die.

8 My feet rejoice whene'er I slide,
To see my virtue fail;
They raise their pleasure and their pride,
Whene'er their wiles prevail.

9 But I'll confess my guilty ways,
And grieve for all my sin;
I'll mourn how weak the seeds of grace,
And beg support divine.

10 My God, forgive my follies past,
And be forever nigh;
O Lord of my salvation haste,
Before thy servant die.

PSALM 39, c. m.

1 Thus I resolved before the Lord,
"Now will I watch my tongue,
"Left 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 let 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,
Left 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 honour's gaudy show,
   Some dig for golden ore,
They toil for heirs, they know not who,
   And what is 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 murm'ring word,
Against thy chaff'ning hand.

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

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

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

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

Psalm 40, C. M.

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

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

3 Firm on a rock he made me stand,
And taught my cheerful tongue,
To praise the wonders of his hand,
In a new thankful song.

4 I'll spread his works of grace abroad;
The 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.

5 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 till my drooping soul with dread.

15 But, Lord, to my relief draw near,  
For never was more pressing need;  
In my deliverance, Lord, appear,  
And add to that deliverance speed.

16 Confusion on their heads return,  
Who to destroy my soul combine;  
Let them, defeated, blush and mourn,  
Ensnar'd in their own vile design.

17 Their doom let desolation be,  
With shame their malice be repaid,  
Who mock'd my confidence in thee,  
And sport of my affliction made.

18 While those who humbly seek thy face  
To joyful triumphs shall be rais'd;  
And all who prize thy saving grace,  
With me resound, The Lord be prais'd.

19 Thus wretched though I am and poor,  
Of me th' almighty Lord takes care;
Thou God, who only canst restore,
To my relief with speed repair.

**PSALM 41, P. M.**

1. He'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 pray'r address'd,
   "Lord, heal my wounded soul,
   "For I have much transgress'd!"

5. My foes, with fland'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,
Psalm XLII.

67

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 express.

Psalm 42, c. m.

1 As pants the heart 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:

When I advance'd with songs of praise,
My solemn vows to pay;
And led the joyful sacred throng,
That kept the festal day.

Why restless, why cast down, my soul?
Tryst God; and he'll employ
His aid for thee, and change these sighs
To thankful hymns of joy.

My soul's cast down, O God; but thinks
On thee and Sion still;
From Jordan's banks, from Hermon's height,
And Mizar's humbler hill.

One trouble calls another on;
And, bursting o'er my head,
Fall spouting down, till round my soul
A roaring sea is spread.

But when thy presence, Lord of life,
Has once dispell'd this storm,
To thee I'll midnight anthems sing,
And all my vows perform.

God of my strength, how long shall I,
Like one forgotten, mourn,
Forlorn, forsaken, and expos'd
To my oppressors scorn?

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?"

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.

JUST Judge of heav’n, against my foes
Do thou assert my injur’d right:
O! set me free, my God, from those
That in deceit and wrong delight.

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?

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.

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.

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 LORD, we have heard thy works of old
Thy works of pow’r and grace,
When to our ears our fathers told,
The wonders of their days.

2 They saw thy beaut’ous churches rise,
The spreading gospel run;
While light and glory from the skies
Through all their temples shin’d.

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.

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

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

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.

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.

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

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

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

Redeem us from perpetual shame,
Our Saviour and our God;
We plead the honours of thy name,
The merits of thy blood.
Now be my heart inspir'd to sing
The glories of my Saviour king,
Jesus the Lord; how heav'ly fair
His form! how bright his beauties are!

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.

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.

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.

Thy throne, O God, forever stands,
Grace is the sceptre in thy hands;
Thy laws and works are just and right,
But grace and justice thy delight.

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.

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.

At his right hand our eyes behold
The queen array'd in purest gold;
The world admires her heav'nly 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.

G O D 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 peace-meal by the roaring flood.

3 Let angry waves together roll'd,  
Rage on with fury uncontro'lu'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 belows,
The city of the Lord shall fill,
The city where he's worship'd still.

5 God dwells in Sion, whose strong tow'rs,
Shall mock th' assault of earthly pow'rs,
And his Almighty aid is nigh,
To those who on his strength rely.

6 In tumults, when the heathen rag'd,
And kingdoms war against us rag'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 tow'r of refuge in alarms;
Our father's guardian he hath been,
And we his tender love have seen.

8 Come see what pow'r 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 reverence be the Lord address'd,
The earth her sovereign hath confess'd;
The heathen shall his pow'r obey,
And yield to his almighty sway.

11 The God of hosts, conducts our arms,
Our tow'r of refuge in alarms:
Our father's guardian he hath been,
And we his wondrous love have seen.
Psalm XLVII, XLVIII.

Psalm 47, cm.

1 Oh for a shout of sacred joy
To God the sov'reign king!
Let ev'ry land their tongues employ,
And hymns of triumph sing.

2 Jesus our God ascends on high;
His heav'nly guards around
Attend him rising thro' the sky,
With trumpeter'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 Isra'ël flood 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 pow'r's and princes, shields and swords
Submit before his throne.

Psalm 48, sm.

1 GREAT 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!
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 heav'ly grace?

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

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

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

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

PART 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,
PSALM XLIX.

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 adorned 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.

P S A L M 49, c. m.

WHY 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 will never die.

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

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 aft their works again.

9 Men void of wisdom and of grace,
   Tho' 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 Heav’n 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 THE Lord, the judge, before his throne,  
Bids the whole earth draw nigh,  
The nations near the rising sun,  
And near the Western sky.

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

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

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

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

6 “ Their faith and works, brought forth to light,  
“ Shall make the world confess,  
“ My sentence of reward is right,  
“ And heav’n adore my grace,
7 Thus faith the Lord, "the spacious fields
   "And flocks and herds are mine,
   "O'er all the cattle of the hills
   "I claim a right divine.

8 "I ask no sheep for sacrifice,
   "Nor bullocks burnt with fire;
   "To hope and love, to pray and praise,
   "Is all that I require.

9 "Invoke my name when trouble's near.
   "My hand shall set thee free;
   "Then shall thy thankful lips declare,
   "The honour due to me.

10 "The man that offers humble praise,
    "Declares my glory belt,
    "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 control?
    "But I shall bring your crimes to light,
    "With anguish in your soul."

14 Consider, ye, that flight the Lord,
Before his wrath appear;
If once you fall beneath his sword,
There's no deliverer there.
PART III. L. M.

15 The Lord, the judge, his churches warns,  
Let hypocrites attend and fear,  
Who place their hopes in rites and forms,  
But make not faith nor love their care.

16 Vile wretches dare rehearse his name  
With lips of falsehood and deceit;  
A friend or brother they defame,  
And 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 heav'n they lift their hands unclean,  
Defil'd with lust, defil'd with blood;  
By night they practise 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 soul shall tear,  
and no deliverer dare to rise.

PSALM 51, L. M.

1 SHEW 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 pow'r and glory of thy grace;
Great God, thy nature hath no bound,
So let thy pard'ning love be found.

3 Oh wash my soul from ev'ry sin,
And make my guilty conscience clean;
Here on my heart the burden lies,
And past offences pain mine eyes.

4 My lips with shame my sins confess
Against thy law, against thy grace;
Lord, should thy judgment grow severe,
I am condemn'd but thou art clear.

5 Should sudden vengeance seize my breath,
I must pronounce thee just in death;
And if my soul were sent to hell,
Thy righteous law approves it well.

6 Yet save a trembling sinner, Lord,
Whose hope, still how'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 a-new,
And form my spirit pure and true;
Oh make me wise betimes to spy
My danger and my remedy.
Behold I fall before thy face;
My only refuge is thy grace;
No outward forms can make me clean;
The leprosy lies deep within.

No bleeding bird, nor bleeding beast,
Nor hyssop branch, nor sprinkling priest,
Nor running brook, nor flood, nor sea,
Can wash the dismal stain away.

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.

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.

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.

Create my nature pure within,
And form my foul adverse to sin;
Let thy good spirit ne'er depart,
Nor hide thy presence from my heart.

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.

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.
PSALM LII.

18 A broken heart my God, my king,
Is all the sacrifice I bring;
The God of grace will never despise
A broken heart for sacrifice.

19 My soul lies humbled in the dust,
And owns thy dreadful sentence just;
Lock 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 Why 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 falsehood 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 recall,
And hail the proud oppressor's fall.
5 How low th' insulting tyrant lies,  
Who dar'd th' eternal pow'r despite;  
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 heav'nly grace despise;  
in their own arm they put their trust,  
And all their mouths with lies;

8 But like a cultur'd olive grove  
Drest'd in immortal green,  
Thy child en 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 The 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 heav'n's high tow'r:  
The ions of men to view,  
To see if any own'd his pow'r,  
Or truth or justice knew.

3 But all he saw were backward gone,  
Degenerate 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 ten eels grown,
That they, like bread, my people eat,
And God's just pow'r dilown?

5 Their causeless fears shall strangely grow;
And they, despis'd of God,
Shall soon be foil'd: his hands shall throw
Their shatter'd bones abroad.

6 Would he his saving pow'r employ
To break our servile band,
Loud shouts of universal joy
Should echo through the land.

P S A L M 54, c. m.

BEHOLD us, Lord, and let our cry
Before thy throne ascend,
Call thy 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 pow'r rejoice;
Thine arm shall crush our foes to dust,
Thy praise inspire our voice.

4 Be thou with those whose friendly hand
Upheld us in distress,
Extend thy truth through ev'ry land,
And still thy people bless.
PSALM LV.
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 level'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-sirings 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 can not be vain,
    My lips shall spread his praise;
     While cruel and deceitful men,
    Scarce live out half their days.

PART II, s. m.

11 LET sinners take their course,
    And chase 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 pow'r can move.
Psalm 56, C. M.

1 O THOU whose justice reigns so 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 mischief, all their councils fill,
   And malice all their thoughts.

5 Shall they escape without thy frown?
   Must their devices stand?
Oh cast the haughty tyrant down,
   And let him know thy hand!

6 God sees the sorrows of his saints,
   Their groans affect his ears;
Thy mercy counts my just complaints,
   And numbers all my tears.

7 When to thy throne I raise my cry,
   The wicked fear and flee:
So swift is pray'r to reach the sky,
   So near is God to me.

8 In thee, most holy, just, and true,
   I have repos'd my trust;
Nor will I fear what man can do,
   The offspring of the dust.
Psalm 57

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 secured my soul from death,
   Oh set thy prisoner free,
   That heart and hand, and life and breath
   May be employed for thee.

Psalm 57, L. M.

1 Thy mercy, Lord, to me extend:
   On thy protection I depend;
   And to thy wing for shelter haste,
   'Till this outrageous storm is past.

2 To thy tribunal, Lord, I fly,
   Thou sovereign judge, and God most high,
   Who wonders hast for me begun,
   And wilt not leave thy work undone.

3 From heav'n, protect me by thine arm,
   And shame all those who seek my harm;
   To my relief thy mercy send,
   And truth on which my hopes depend.

4 For I with savage men converse,
   Like hungry lions wild and fierce;
   With men whose teeth are spears, their words
   Invenomed'd darts, and two-edged 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,
PSALM LVIIT.

Hide me beneath thy spreading wings,
Till the dark cloud is over blown.

7 Up to the heav'ns I send my cry,
The Lord will my desires perform;
He sends his angel from the sky,
And saves me from the threat'ning storm.

8 Be thou exalted, O my God,
Above the heav'ns where angels dwell;
Thy pow'r on earth be known abroad,
And land to land thy wonders tell.

9 My heart is fix'd; my song shall raise
Immortal 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,
Where lower worlds dissolve and die.

11 Be thou exalted, O my God,
Above the heav'ns where angels dwell;
Thy pow'r on earth be known abroad,
And land to land thy wonders tell.

PSALM 58, P. M.

1 JUDGES, 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 heav'ns his justice reigns;
Yet you invade the rights of God;
And send your bold decrees abroad
To bind the conscience in your chains.

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

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.

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

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

2 Behold, from distant shores,
    And desert wilds they come,
Combine for blood their barbarous force,
    And thro' 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 impius 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,
    Left we forget their doom;
But drive them with thine angry breath,
    Thro' distant lands to roam.

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

PSALM 60, L. M.

1 O GOD, who hast our troops disperse;
    Forsaken 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!
Our folly's sad effects we feel;  
For, drunk with discord's cup, we reel:
But now for them, who thee rever'd,  
Thou haft thy truth's bright banner rear'd.

Let thy right hand thy saints protect;  
Lord, hear the pray'rs that we direct;  
The holy God has spoke; and I,  
O'er joy'd on his firm word rely.

To thee in portions I'll divide  
Fair Sichem's soil, Samaria's pride:  
To Sichem, Saccoth next I'll join,  
And measure out her vale by line.

Manasseh, Gilead, both sub'cribe  
To my commands, with Ephraim's tribe;  
Ephraim by arms supports my cause,  
And Judah by religion's laws.

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.

But who shall quell these mighty pow'rs,  
And clear my way to Edom's tow'rs?  
Or through her guarded frontiers tread  
The path that doth to conquest lead?

E'en thou, O God, who haft dispers'd  
Our troops (for we forsook thee first;)
Those whom thou didst in wrath forsake,  
Aton'd, thou wilt victorious make.

PART II, C. M.

Lord thou haft scourg'd our guilty land,  
Behold thy people mourn;  
Shall veng'ance 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 nations shield,
And put our foes to shame.

14 Attend our armies to the fight,
And be their guardian God;
In vain shall num'rous pow'rs unite,
Against thy lifted rod.

15 Our troops, beneath thy guiding hand,
Shall gain a glad renown:
'Tis God who makes the feeble stand,
And treads the mighty down.

Psalm 61, S. M.

1 When overwhelm'd with grief,
   My heart within me dies,
Helpless and far from all relief,
   To heav'n I lift mine eyes.

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

3 Within thy presence, Lord,
   For ever I'll abide;
Thou art the tow'r of my defence,
   The refuge where I hide.
4 Thou givest me the lot
   Of those that fear thy name;
If ender's 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 heav'ly 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 My 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 uncremented stone.

3 To make my envy'd honours less,
   They strive with lies, their chief delight;

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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 alway 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 traits,
My soul on his salvation waits.

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

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

10 Make not increasing gold your trust,
Nor set your hearts on glittering 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,
Psalm LXIII.

"All pow'r is his eternal due;"
He must be fear'd and trusted too.

12 For sov'reign pow'r reigns not alone,
Grace is a partner of the throne:
Thy grace and justice, mighty Lord,
Shall well divide our last reward.

Psalm 63, L. M.

1 GREAT God, indulge my humble claim
Thou art my hope, my joy my rest
The glories that compose thy name
Stand all engag'd to make me blest.

2 Thou great and good, thou just and wise,
Thou art my Father and my God;
And I am thine, by sacred ties;
Thy son, thy servant bought with blood.

3 With heart, and eyes, and lifted hands
For thee I long, to thee I look,
As travellers in thirsty lands
Pant for the cooling water brook.

4 With early feet I love t' appear
Among thy saints, and seek thy face;
Oft' have I seen thy glory there,
And felt the pow'r of sov'reign grace.

5 Not fruits, nor wines that tempt our taste,
No pleasures that to sense belong,
Could make me so divinely blest,
Or raise so high my cheerful song.

6 My life itself without thy love
No taste or pleasure could afford:
'Twould but a tiresome burden prove,
If I were banish'd from the Lord.

G 3
Amid the wakeful hours of night,
When busy cares afflict my head,
One thought of thee gives new delight,
And adds refreshment to my bed.

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.

Early, my God, without delay,
I haste to seek thy face;
My thirsty spirit faints away
Without thy cheering grace.

I've seen thy glory and thy pow'r
Thro' all thy temple shine;
My God, repeat that heav'nly hour,
That vision so divine.

Not life itself, with all its joys,
Can my best passions move,
Or raise so high my cheerful voice,
As thy forgiving love.

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.

My God, permit my tongue
This joy, to call thee mine;
And let my early cries prevail
To taste thy love divine.

Within thy churches, Lord,
I long to find my place,
Thy pow'r and glory to behold,
And feel thy quick'ning grace.

15 Since thou haft 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 Great God, attend to my complaint,
Nor let my drooping spirit faint;
When foes in secret spread the snare,
Let my salvation be thy care.

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

3 Thy justice and thy pow'r display,
And scatter far thy foes away;
While lift'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 Praise waits in Sion, Lord, for thee,
There shall our vows be paid;
Thou haft an ear when sinners pray,
All flesh shall seek thine aid.
2 Lord, our iniquities prevail, 
But pard'ning grace is thine, 
And thou wilt grant us pow'r and skill 
To conquer ev'ry sin.

3 Blest are the men whom thou wilt chuse 
To bring them near thy face, 
Give them a dwelling in thine house, 
To feast upon thy grace.

4 In answ'ring what thy church requests, 
Thy truth and terror shine, 
And works of dreadful 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 heav'n appear; 
But they shall learn thy holy word, 
And love as well as fear.

PART II, L. M.

7 The God of our salvation hears 
The groans of Sion mix'd with tears; 
Yet when he comes with kind designs, 
Thro' all the way his terror shines.

8 On him the race of man depends, 
Far as the earth's remotest ends, 
Where the Creator's praise is known, 
By nature's feeble light alone.

9 Sailors that travel o'er the flood, 
Addres their frightened souls to God, 
When tempests rage and billows roar 
And dreadful distance from the shore.
He bids the noisy tempests cease,
He calms the raging crowd to peace,
When a tumultuous nation raves,
Wild as the winds, and loud as waves.

Whole kingdoms shaken by the storm,
He settles in a peaceful form;
Mountains establish'd by his hand
Firm on their old foundations stand.

Behold his ensigns sweep the sky,
New comets blaze and lightnings fly;
The heathen lands with swift surprize,
From the bright horrors turn their eyes.

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.

Seasons and times obey his voice;
The ev'ning and the morn rejoice
To see the earth made soft with show'rs,
Laden with fruit and drest in flow'rs.

'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.

The desert grows a fruitful field,
Abundant fruit the vallies yield;
The vallies shout with cheerful voice,
And neighb'ring hills repeat their joys.

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.

Thy works pronounce thy pow'r divine,
O'er ev'ry field thy glories shine.
1 Sing, all the nations to the Lord,
   Sing with a joyful noise:
   With melody of sound record
   His honours and your joys.

2 Say to the pow'r that form'd the sky,
   "How terrible art thou!
   " Sinners before thy presence fly,
   " Or at thy feet they bow."

3 Come see the wonders of our God,
   How glorious are his ways!
   In Moses' hand he put the rod,
   And clave the frightened 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 Oh bless our God, and never cease;
   Ye saints, fulfil his praise;
   He keeps our life, maintains our peace,
   And guides our doubtful ways.

7 Lord, thou hast prov'd our suff'ring soul,
   To make our graces shine;
   So silver bears the burning coals,
   The metal to refine.

8 Thro' wat'ry deeps and fiery ways,
   We march at thy command.
Led to possess the promis'd place,
By thine unerring hand.

PART II.

9 Now shall my solemn vows be paid
   To that Almighty pow'r,
That heard the long requests I made
   In my distressful hour.

10 My lips and cheerful heart prepare
   To make his mercies known:
  Come ye that fear my God, and hear
   The wonders he has done.

11 When on my head huge sorrows fell,
   I sought the heav'nly aid;
He sav'd my sinking soul from hell,
   And death's eternal shade.

12 If sin lay cover'd in my heart,
   While pray'r employ'd my tongue;
The Lord had shewn me no regard,
   Nor I his praises sung.

13 But God (his name be ever blest)
   Has set my spirit free;
Nor turn'd from him my poor request,
   Nor turn'd his heart from me.

PSALM 67, s. m.

1 To bless thy chosen race,
   In mercy, Lord, incline;
And cause the brightness of thy face
   On all thy saints to shine:

2 That so thy wond'rous way
   May through the world be known;
Whilst distant lands their tribute pay,
   And thy salvation own.
3 Let dff'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 dff'ring nations join,
To celebrate thy fame,
Let all the world, O Lord, combine,
To praise thy glorious name.

6 Then shall the teeming ground
A large increase disclose;
And we with plenty shall be crown'd,
Which God, our God, bestows.

7 Then God upon our land
Shall constant blessings show'r;
And all the world in awe shall stand
Of his resplendent pow'r.

P S A L M 68, L. M.

1 LET God, the God of battle, rise,
And scatter his presumptuous foes;
Let shamef ul rout their host surprise,
Who spitefully his pow'r oppose.

2 As smoke in tempest's rage is lost,
Or wax into the furnace cast;
So let their sacrilegious host
Before his wrathful presence waste.

3 But let the servants of his will,
His favour's 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' astonished earth.

8 The breaking clouds did rain distil, 
And heav'n's high arches shook with fear, 
How then should Sinai's humble hill 
Of Is'el'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, 
Asluag'd the drought with plenteous show'rs.

10 Where savages had rang'd before, 
At ease thou mad'lt 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 those that staid at home, with ease
    And pleasure shar'd the spoil.

13 Though ye among the pots have lain,
    Like doves shall ye appear,
    With silver wings and gold divine,
    From dross and mixture clear.

14 When God the potent kings expell'd
    From Canaan at his will,
    The whiteness of his robes excell'd
    The snow of Salmon's hill.

15 The hill of God, his chosen seat,
    On Zion's mount is found:
    Not Bashan's hill can boast such state,
    Nor all the hills around.

16 Ye lofty hills, why leap ye so?
    This is the hill of God:
    Here 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 heav'nly hosts, that wait his will:
    His presence now fills Sion's tow'rs,
    As once it honour'd Sinai's hill.

18 Ascending high, in triumph thou
    Captivity haft captive led;
    And on thy people didst beflow
    The spoil of armies, once their dread.

19 Ev'n rebels shall partake thy grace,
    And humble proselytes repair,
    To worship at thy dwelling place,
    And all the world pay homage there.
PART IV.

We bless the Lord, the just, the good,
Who fills our hearts with heav'nly food;
Who pours his blessings from the skies,
And loads our days with rich supplies.

He sends his sun his circuit round,
To cheer the fruits, to warm the ground;
He bids the clouds with plenteous rain
Refresh the thirsty earth again.

'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.

He makes the faint and sinner prove
The common blessings of his love;
But the wide difference that remains,
Is endless joy, or endless pains.

The Lord that bruised 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.

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.

For benefits, each day bestowed,
Be daily his great name adored;
Who is our Saviour and our God,
Of life and death the sovereign Lord.

Who, mounted on the loftiest sphere
Of ancient heav'n, sublimely rides;
From whence his dreadful voice we hear,
Like that of warring winds and tides.
28 Acribe ye pow’r to God most high,
Of humble Isr’el he takes care;
Whose strength, from out the dusky sky,
Darts shining terrors through the air.

29 How dreadful are the sacred courts,
Where God has fix’d his earthly throne!
His strength his feeble saints supports,
To God give praise, and him alone.

PSALM 69, L. M.

1 SAVE 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 reflexes 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 flanders cast on me.

5 But, Lord, to thee I will repair
For help, with humble timely pray’r;
Relieve me, from thy mercy’s store;
Display thy truth’s preserving pow’r.

6 Controll 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.
Reproach and grief have broke my heart;  
I looked 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, however distress'd and poor,  
Thy strong salvation shall restore;  
Thy pow'r with songs I'll then proclaim,  
And celebrate with thanks thy name.

11 Our God shall this more highly prize,  
Than herds or flocks in sacrifice:  
Which humble faints with joy shall see,  
And hope for like redress with me.

12 For God regards the poor's complaint;  
Sets prisoners free from close restraint:  
Let heav'n, earth, sea, their voices raise,  
And all the world resound his praise.

13 For God will Sion's walls erect;  
Fair Judah's cities he'll protect;  
'Till all her scatter'd sons repair  
To undisturb'd possessions there.

14 This blessing they shall at their death  
To their religious heirs bequeath;  
And they to endless ages more,  
Of such as his blest name adore.
15 Father, I sing thy wondrous grace,
    I bless my Saviour's name,
He bought salvation for the poor,
    And bore the sinners' blame.

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 heav'n 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 Isra'ël waits.

Psalm 70, C. M.

1 En haie. 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.

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

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

Psalm 71, c. m.

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

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

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

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

Then in the hill'ry of my age,
When men review my days,
They'll read the love in ev'ry page,
In ev'ry line thy praise.
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 full'd with sore distress
For some surprising sin,
I'll plead thy perfect righteousness,
And mention none but shine.

10 How will my lips rejoice to tell
The victories 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 hath bought my foes to shame,
And saved me by his blood.

12 Awake, awake my tuneful pow'rs;
With this delightful song
I'll entertain the darkest hours,
Nor think the season long.

PART III.

13 God of my childhood, and my youth,
The guide of all my days,
I have declar'd thy heav'nly truth,
And told thy wondrous ways.

14. Wilt thou forfake my hoary hairs,
And leave my fainting heart?
Who shall sustain my winking years
If God, my strength, depart?

15. Let me thy pow'r and truth proclaim
Before the rising age,
And leave a favour of thy name
When I shall quit the stage.

16. The land of silence and of death
Attends my next remove:
Oh may these poor remains of breath
Teach the wide world thy love!

17. Thy righ eouness is deep and high,
Unsearchable thy deeds;
Thy glory spreads beyond the sky,
And all my praise exceeds.

18. Of have I heard thy threat'nings roar,
And oft endured the grief;
But when thy hand hast pref'd me sore,
Thy grace was my relief.

19. By long experience have I known
Thy tow'ring pow'r 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 LXXII.
And let his son, throughout his reign,
Thy righteous laws respect.

So shall he still thy people judge
With pure and upright mind,
Whilst all the helpless poor shall him
Their just protector find.

Then hills and mountains shall bring forth
The happy fruits of peace;
Which all the land shall own to be
The works of righteousness.

Whilst he the poor and needy race
Shall rule with gentle sway,
And from their humble necks shall take
Oppressive yokes away.

In ev’ry heart thy awful fear
Shall then be rooted fast,
As long as sun and moon endure,
Or time itself shall last.

He shall descend like rain, that cheers
The meadow’s second birth;
Or like warm show’rs, whose gentle drops
Refresh the thirsty earth.

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.

His uncontro’l’d dominion shall
From sea to sea extend;
Begin at proud Euphrates’ streams,
At nature’s limits end.

To him the savage nations round
Shall bow their servile heads:
His vanquish’d foes shall lick the dust
Where he his conquests spreads.
The kings of Tarshish, and the isles, 
Shall costly presents bring; 
From spicy Sheba gifts shall come, 
And wealthy Saba's king.

To him shall ev'ry king on earth 
His humble homage pay; 
And differ'ning nations gladly join 
To own his righteous way.

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.

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

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

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

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

Of useful grain, through all the land, 
Great plenty shall appear; 
A handful sown on mountain-tops 
A mighty crop shall bear.
Psalm LXXIII.

13 Its fruit like cedars shook by winds,
    A rattling 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 Isr'el fears;
    Who only wondrous in his works
    Beyond compare appears.

22 Let earth be with his glory fill'd;
    For ever bless his name;
    Whilst to his praise the lift'ning world
    Their glad assent proclaim.

Psalm 73, L. M.

1 At 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 stag'ring feet had almost fail'd:
    I griev'd the sinners' wealth to view,
    And envy'd when the fools prevail'd.

3 They to the grave in peace descend,
    And, whilst they live, are hale and strong
    No plague or troubles them offend,
    Which oft to other men belong.
4 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 walk,
Their blasphemies to heav'n ascend.

6 And yet admiring crowds are found,
Who servile visits duly make;
Because with plenty they abound,
Of which their flatter'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 a" 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 foe' er advance'd, they all
On sli p'ry places loo' ely stand;
Thence into ruin headlong fall,
Cast down by thy avenging hand.

13 How dread' ful 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 heav'n 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 veng' ance shall destroy them all.

19 But as for me, 'tis good and just
That I should still to God repair;
In him I always put my trust,
And will his wond'rous works declare.
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 pow'r,
    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 Oh that dreadful fiery deep,
    That waits their fall below!

25 Lord, at thy feet I bow,
    My thoughts no more repine:
I call my God my portion now,
    And all my pow'rs are thine.

Psalm 74, c. m.
1 Will 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 face profan'd and rage;
Amid thy gates their ensigns hang,
And the e'ir their holiness age.

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 heighen our distress,
Thy presence is withdrawn;
Thy wonted signs of pow'r and grace;
Thy pow'r and grace are gone.

8 No prophet speaks to calm our grief,
But all in silence mourn;
Nor know the times of our relief,
The hour of thy return.

9 How long, eternal God, how long,
Shall men of pride blaspheme?
Shall saints be made their endless song,
And bare 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?
What strange deliverance hast thou shown
In ages long before!
And now no other God we own,
No other God adore.

Thou didst divide the raging sea
By thy restless might,
To make thy tribes a wondrous way,
And then secure their flight.

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?

Hath not thy pow'r form'd ev'ry coast,
And set the earth its bounds,
With summer's heat, and winter's frost,
In their perpetual rounds?

And shall the sons of earth and dust
That sacred pow'r blaspheme?
Will not thy hand that form'd them first
Avenge thine injur'd name?

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.

Our foes will triumph in our blood,
And make our hope their jest;
Plead thine own cause, almighty God,
And give thy children rest.

To 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 fought the sov'reign of the skies.

3 'Twas then, great God, with equal pow'r,
Arose thy veng'ance and thy grace,
'To scourge their legions from the shore,
And save the remnant of thy race.

4 Thy hand that form'd the restless main,
And rear'd the mountain's awful head,
Bade raging seas their course restrain,
And desert wilds receive their dead.

5 Such wonders never come by chance,
Nor can the winds such blessings blow;
'Tis God the judge 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 IN Judah the Almighty's known;
Almighty there, by wonders shown;
His name in Jacob does excell:
His sanctuary in Salem stands:
The majesty that heav'n commands,
In Sion condescends to dwell.

2 He brake the bow and arrows there,
The shield, the temper'd sword, and spear;
There slain, the mighty army lay:
Whence Sion's fame thro' earth is spread,
Of greater glory, greater dread,
Than hills where robbers lodge their prey.
3 Their valiant chiefs, who 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 charioteers o'erthrown,
Togethere slept in endless night:
When thou, whom earth and heav'n revere,
Doft once with wrathful look appear;
What mortal pow'r can stand thy sight?

5 Pronounc'd from heav'n, earth heard its doom,
Grew hush'd with fear, when thou didst come,
The meek with justice to restore:
The wrath of man shall yield thee praise;
Its last attempts but serve to raise
The triumphs of almighty pow'r.

6 Vow to the Lord; ye nations, bring
Vow'd presents to th' eternal King:
Thus to his name due reverence pay;
Who proudest potentates can quell,
To earthly kings more terrible,
Than to their trembling subjects they.

P S A L M 77, c. m.

1 To 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 recover'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 reigns in heav'n above;
   I'll hear his ancient wonders told,
   And learn to trust his love.

13 He saw the house of Joseph lie
   With Egypt's yoke 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 frightened flood,
   To give thine armies room.

17 Strange was thy journey thro' the sea,
   Thy footsteps, Lord, unknown;
   Terrors attend the wondrous way
   That brings thy mercies down.

18 Thy voice with terror in the sound
   Thro' clouds and darkness broke;
   All heav'n in lightning shone around,
   And earth with thunder shook.
Thine arrows thro' the skies were hurl'd,
How glorious is the Lord!
Surprise and trembl'ing seiz'd the world,
And all his saints ador'd.

He gave them water from the rock;
And safe by Moles' hand,
Thro' a dry desert led his flock
To Canaan's promis'd land.

Hear, 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.

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.

For Jacob he this law ordain'd,
This solemn league for Isr'el made,
With charge to be from age to age,
From race to race with care convey'd:
To be transmitted to their heirs,
Which they again might give to their's.

That they might God's commands obey,
And in his strength their safety place;
And not like their fore-fathers, prove
A stubborn and rebellious race:
Who still the paths of error trod;
Nor put their steadfast hope in God.
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,

The wonders which their fathers saw,
They in their minds did not retain;
Prodigious things in Egypt done,
And miracles in Zoan's plain:
For them he did the sea divide,
And pild in heaps the pressing tide.

A wondrous pillar led them on,
Composé of shade and radiant light;
A sheltering 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.

When drought oppress'd them, where no
The parched wilderness supply'd, [streams
He clef: the rock, whose flinty breast
Dissolv'd into a cooling tide;
Which down in plenteous rivers fell,
And prov'd a constant miracle.

Yet there they fin'd against him more,
Provoking still the Lord most high
In that same desert, where he did
Their fainting souls with strength supply:
His pow'r supreme, they did distrust,
And long'd for meat to feed their lust.

Then utter'd their blasphemous doubts,
"Can God, say they, for us prepare
"A table in the wilderness,
"And set it out with various fare?"
"'Tis true, he did the rock divide,
"But can he corn and flesh provide?"

11 The Lord with indignation heard,
And from the 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 angel's 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 flew the wealthiest of them all,
And Israel's chiefs were made to fall.

PART II.

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

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.

How oft did they provoke him there!
How oft did they his patience grieve!
In that same desert, where he did
Their fainting souls with food relieve,
They turned back, and faithless prov'd,
And Israel's God to anger mov'd.

Nor did they call to mind the day,
When God, with his almighty hand,
Deliver'd them from all their foes,
And shew'd his signs in Egypt's land;
When he their tribes from bondage brought,
And wondrous things in Zoan wrought.

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.

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:
Psalm LXXVIII.

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 sparing 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 tribe 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 praise his commands
Their most rebellious hearts apply:
But turned 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 sight 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 Israel's chosen seed:
And he a faithful shepherd still,
Fed and conducted them with skill.
Psalm LXXIX.
Psalm 79, p. m.

1 The 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'rous birds a prey.

3 Their blood, like water, was
   Around Jeru'slem 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.
Psalm 80

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 veng'ance, 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,
Restless pow'r employ.

13 As they have us opprest;
So Shall they be repaid,
With sorrow seven 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.
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'ly host obey,
How long shall thy fierce anger burn?
How long thy suffer'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 reached to proud Euphrates' stream.
31 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 secure'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 whatso'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 luster of thy face display;
And all the ills we suffer now,
Like scatter'd clouds shall pass away.
TO 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 sufferings saw,  
And from their troubles set them free.

8 They fought for me, and from the clouds  
In awful thunder I reply'd;  
At Merebab's contentious stream,  
Their faith and duty both were try'd.
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 liberal 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 ev'ry wicked lust a prey;
And in their own perverse designs
Permitted them to go astray.

14 O that my people wisely would,
My just and mild commandments heed;
That Israel in my righteous ways
Would still, with pious care, proceed.

15 Then should my heavy judgments fall,
On all who would 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 yeild:

P S A L M 82, L. M.

1 Among th' assemblies of the great
A greater Ruler takes his seat;
The God of heav'n a 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
Possest his universal throne,
And rule the nations with his rod;
He is our Judge, and he our God.

P S A L M 83, L. M.

1 Hold 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 thee,
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 Amalek 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’ inceftuous 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 fate;

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 mountain grows;
So let thy fierce, devouring wrath,
With terror strike thy haughty foes.

15 Lord, shroud their faces with disgrace,
And make them own thy glorious name,
Or else confound those harden'd hearts,
Which, gentler means will not reclaim.

16 So shall the world, with one consent,
Confess that thou, whose name alone,
Jehovah is, o'er all the earth,
Hast rais'd thy just and lofty throne.

P S A L M 84, L. M.

1 How pleasant, how divinely fair,
O Lord of holts, thy dwellings are!
With long desire my spirit faints,
To meet th' assemblies of thy saints.

2 My flesh would rest in thine abode;
My panting heart cries out for God;
My God! my King! why should I be
So far from all my joys and thee.
3 The sparrow chuses where to rest,
And for her young provides her nest;
But will my God to sparrows grant
That pleasure which his children want?

4 Blest are the saints who sit on high,
Around thy throne above the sky;
Thy brightest glories shine above,
And all their work is praise and love.

5 Blest are the souls who find a place,
Within the temple of thy grace;
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.
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.

O God, our King, whose sov'reign 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 LORD, thou hast call'd thy grace to mind,
Thou hast revers'd our heavy doom:
So God forgave when Isr'l 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,
Left 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,
Since Christ the Lord came down from heav'n;
By his obedience so complete,
Justice is pleas'd and peace is giv'n.
Now truth and honour shall abound,
Religion dwell on earth again,
And heav'nly influence bless the ground
In our Redeemer's gentle reign.
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.
To my complaint, O Lord, my God,
Thy gracious ear incline;
Hear me, distress'd, and destitute
Of all relief but thine.
Do thou, O God preserve my soul,
That does thy name adore:
Thy servant keep, and him, whose trust
Relies on thee, renew.
To me, who daily thee invokes,
Thy mercy, Lord, extend;
Refresh thy servant's soul, whose hopes
On thee alone depend.
Thou, Lord, art good; not only good,
But prompt to pardon too:
Of plenteous mercy to all those
Who for thy mercy sue.
To my repeated humble pray'r,
O Lord, attentive be;
When troubled, I on thee will call,
For thou wilt answer me.
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, thee 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 shew,
And let all those who hate me, know,
That thou wilt pow'r extend,
Thy servants to defend.
Psalm LXXXVII, LXXXVIII

Psalm 87, L.M.

1 God 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 day,
Where churches meet to praise and pray.

3 What glories were describ'd of old!
What wonders are in Sion told!
Thou city of our God below,
Thy fame shall Tyre and Egypt know.

4 Egypt and Tyre, and Greek and Jew,
Shall there begin their lives a-new:
Angels and men shall join to sing
The hill where living waters spring.

5 When God makes up his last account
Of natives in his holy mount,
'Twill be an honour to appear,
As one new born and nourish'd there.

Psalm 88, L.M.

1 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.

K.
3 Like those who, shrouded in the grave, 
From thee no more remembrance have: 
Cfnt off from thy sustaining care, 
Down to the confines of despair.

4 Thy wrath has hard upon me lain, 
Addressing 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, were none 
A visit will vouchsafe to me, 
Confin'd, part 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 outstretched hands invoke'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 mould'ring tomb thy faithfulness? 
Thy truth and pow'r renown obtain, 
Where darkness and oblivion reign?

9 To thee, O Lord, I cry, forlorn, 
My pray'r prevents the early morn, 
Why hast thou, Lord, my soul forlorn, 
Nor once vouchsaf'd a gracious look.

10 Prevailing sorrows bear me down, 
Which from my youth with me have grown 
Thy terrors past did taft my mind, 
And fears of blacker days behind.
Psalm 89

11 Thy wrath hath burst upon my head,
Thy terrors fill my soul with dread:
Invaded as with waves combin’d,
And for a general deluge join’d.

12 My lovers, friends, familiars, all
Removal from sight, and out of call;
To dark oblivion all repair’d,
Dead, or at least to me expired.

Psalm 89, L. M.

1 Thy 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 affirmed and still maintain,
Thy mercy shall for ever last;
Thy truth, that does the heav'n's sustain,
Like them shall stand for ever last.

3 Thus spak'lt thou by thy prophet's voice:
"With David I a league have made;
"To him, my servant, and my choice,
"By solemn oath this grant convey'd:

4 "While earth, and seas, and skies endure,
"Thy seed shall in my sight remain;
"To them thy throne I will ensure;
"They shall to endless ages reign."

5 For such stupendous truth and love,
Both heav'n and earth just praises owe;
By choirs of angels sung above,
And by assembled saints below.

6 What seraph of celestial birth
To vie with Isr'el's God shall dare?
Or who among the gods of earth
With our almighty Lord compare.
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.

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

Thou dost the lawless sea controul,
And change the prospect of the deep;
Thou mak'st the sleeping billows roll,
Thou mak'st the rolling billows sleep.

Thou break'st in pieces Rahab's pride;
And did'st oppressing pow'r dilate;
Thy scatter'd foes have dearly try'd
The force of thy ruthless arm.

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

The poles on which the globe doth rest
Were formed by thy creating voice;
Tabor and Hermon, east and west,
In thy sustaining pow'r rejoice.

Thy arm is mighty, strong thy hand.
Yet, Lord, thou dost with justice sign;
Possess'd of absolute command,
Thou truth and mercy dost maintain.

Happy, thrice happy, they who hear
Thy sacred trumpeter's joyful sound:
Who may at festivals appear,
With thy most glorious presence crown'd.

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.

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

PART II.

Thus spak'lt 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.

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.

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.

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.

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.

To him my mercy I'll secure,
My cov'nant make for ever fast;
His seed for ever shall endure,
His throne, till heav'n dissolve, shalllast.
23 "But if his heirs my law forsake,
   "And from my sacred precepts stray;
   "If they my righteous statutes break,
   "Nor stiffly my command's 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 recall,
   "Nor to my servant David lie.
27 "Whose throne and race the constant sun
   "Shall like his course establish'd see:
   "Of this my oath, revolving moon,
   "In heav'n my faithful witness be."
28 Such was thy gracious promise, Lord;
    But thou hast now our tribes forsook:
    Thy own anointed hast abhor'd,
    And turn'd on him thy wrathful look.
29 Thou seem'dst to have render'd void
    The cov'nant with thy servant made;
    Thou haft his dignity destroy'd,
    And in the dust his honour laid.
30 Of strong holds thou haft 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 advance'd by thee to might;
Thou haft his conqu'ring sword unfeel'd,
His valour turn'd to shamefull 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 controul
Death's strict unalterable doom?
Or rescue from the grave his soul,
The grave that must mankind entomb.

36 Lord, where's thy love, thy boundless grace,
The oath to which thy truth did seal,
Consign'd to David and his race,
The grant which time should ne'er repeal.

37 See how thy servants treated are
With infamy, reproach, and spite;
Which in my silent breast I bear,
From nations, of licentious might.

38 How they, reproaching thy great name,
Have made thy servants' hope their jest;
Yet thy just praises we'll proclaim,
And sing amen "the Lord be blest."
PSALM

PSALM 90, c. m.

1 Our 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 received 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 opening day.

8 Like flow'ry fields the nations stand
   Pleased with the morning light;
   The flowers beneath the mower's hand
   Lie withering 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 grows 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 threescore years and ten;
And all beyond that short account,
   Is sorrow, toil, and pain.

14 Our vitals with laborious strife
   Bear up the crazy load,
And drag these poor remains of life
   Along the tiresome road.

15 Almighty God, reveal thy love,
   And not thy wrath alone:
Oh let our sweet experience prove
   The mercies of thy throne.

16 Our souls would learn the heav'nly art
   'T improve the hours we have;
That we may act the wiser part,
   And live beyond the grave.
PART 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 heav'n 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 He that hath made his refuge God,
    Shall find a most secure abode;
    Shall walk all day beneath his shade,
    And there at night shall rest his head.

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

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

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

5 If burning beams of noon conspire
To dart a pestilential fire;
God is their life, his wings are spread
To shield them with an healthful shade.

6 If vapours with malignant breath
Rife thick, and scatter midnight death,
Isr'el is safe: the poison'd air
Grows pure, if Isr'el's God be there.

7 What tho' a thousand at thy side,
Around thy path ten thousand did,
Thy God his chosen people sakes
Amongst the dead, amidst the graves.

8 So when he sent his Angel down
To make his wrath in Egypt known,
And flew their sons, his careful eye
Passed 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 fulfill 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 high,
PSALM XCII.

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

13 He'll give his angels charge to keep
Your feet in all their ways;
To watch your pillow while you sleep,
And guard your happy days.

14 Their hands shall bear you left 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, faith the Lord;
"I'll bear their joyful souls above,
"Destruction and the sword.

17 "My grace shall answer when they call,
"In trouble I'll be nigh:
"My pow'r shall help them when they fall,
"And raise them when they die.

18 "Those that on earth my name have known,
"I'll honour them in heav'n;
"These my salvation shall be shown,
"And endless life be giv'n."

PSALM 92, L. M.

1 Sweet is the work, my God, my King,
To praise thy name, give thanks and sing
To shew thy love by morning light,
And talk of all thy truth at night.

2 Sweet is the day of sacred rest,
No mortal care shall seize my breast,
Psalm XCII.

1 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 grais 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 pow'r find sweet employ
In that eternal world of joy.

PART II, L. M.

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 WITH 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 'tis establish'd is thy throne,
Which shall no change or period see!
For thou, O Lord, and thou alone,
Art God from all eternity.

3 The floods, O Lord, lift up their voice,
And toss the troubled waves on high;
But God above can still their noise,
And make the angry sea comply.

4 Thy promise, Lord, is ever sure;
And they that in thy house would dwell,
'Tho' grace alone can them secure,
Must still in holiness excel.

PSALM 94, C. M.

1 O GOD! to whom revenge belongs,
   Proclaim thy wrath aloud;
Let Sov'reign pow'r redress our wrongs,
   Let justice smite the proud.
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?

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.

But if thy saints deserve rebuke,
Thou hast a gentle rod;
Thy providence, thy sacred book,
Shall make them know their God.

Blest is the man thy hands chastise,
And to his duty draw;
Thy scourges make thy children wise
When they forget thy law.

But God will ne'er call off his saints,
Nor his own promise break:
He pardons his inheritance
For their Redeemer's sake.

Who will arise and plead my right
Against my numerous foes?
While earth and hell their force unite,
And all my hopes oppose.

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.

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.
While multitudes of mournful thoughts
Within my bosom roll,
Thy boundless love forgives my faults,
Thy comforts cheer my soul.

Pow'rs of iniquity may raise,
And frame pernicious laws;
But God my refuge rules the skies,
He will defend my cause.

Let malice vent her rage aloud,
Let bold blasphemers scoff;
The Lord our God shall judge the proud,
And cut the sinners off.

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.

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.

For God the Lord, enthron'd in state,
Is with unsivall'd glory great;
A King superior far to all,
Whom gods, the heathen falsely call.

The depths of earth are in his hand,
Her secret wealth at his command
The strength of hills that treat the skies
Subjected to his empire lies.

The rolling ocean's vast abyss
By the same sov'rain right is his;
'Tis mov'd by his almighty hand
That form'd and fix'd the solid land.
Psalm XCVI.

6 O let us to his courts repair,
   And bow with adoration there;
With humble fountains adore his grace,
   And kneel before our Maker's face.

7 For he's our God, our Shepherd he;
   His flock and nature-sheep are we;
If then you'll (like his flock) draw near
   To-day if ye his voice will hear.

8 Let not your harnessed hearts renew
   Your Father's crimes and judgments too;
Nor here provoke my wrath, as they
   In desert plains of Meribah.

9 When through the 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 swor,
   That they should never enter there.

Psalm 96. L. M.

1 Sing 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 heaven 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 honour 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 pow'r the universe sustains;  
   Let therefore heav'n new joys confess,  
   And heav'nly 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 thew the world his righteousness;  
   From heav'n, to judge the earth he's come.  
   With justice to reward and doom.
H.e reigns; the Lord, the Saviour reigns!
Praise him in evangeline strains:
Let the whole earth in songs rejoice,
And distant islands join their voice.

Deep are his counsels and unknown;
But grace and truth support his throne;
Tho' gloomy clouds his ways surround,
Justice is their eternal ground.

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.

His enemies with sore dismay,
Fly from the fight and shun the day;
Then lift your heads, ye saints, on high,
And sing, for your redemption's nigh.

PART II.

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.

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.

Let idols totter to the ground,
And their own worshippers confound:
But Sion shall his glories sing,
And earth confess her Sov'reign 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 ev'ry work of sin and shame;
    He guards the souls of all his friends,
    And from the snares of hell defends.

10 Immortal light, and joys unknown,
    Are for the saints in darkness sown;
    Those glorious seeds shall spring and rise,
    And the bright harvest bless our eyes.

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

Psalm 98, C. M.

1 To our almighty Maker, God,
    New honours be addressed:
    His great salvation shines abroad;
    And makes the nations blest.

2 To Abra'am first he spoke the word,
    And taught his num'rous race;
    The Gentiles own him sov'reign Lord,
    And learn to trust his grace.

3 Let the whole earth his love proclaim
    With all her dif'rent tongues;
    And spread the honour of his name
    In melody and songs.

4 Joy to the world the Lord is come,
    Let earth receive her King;
Let ev'ry heart prepare him room,
And heav'n and nature sing.

5 Joy to the earth, the Saviour reigns,
Let men their songs employ;
While fields and floods, rocks, hills and plains,
Repeat the sounding joy.

6 No more let sins and sorrows grow,
Nor thorns infect 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, v. 3**

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

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

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 C.

1 BEFORE Jehovah's awful throne,
Ye nations, bow with sacred joy;
Know that the Lord is God alone;
He can create, and he destroy.

2 His sovereign pow'r, without our aid,
Made us of clay, and form'd us men;
And when like wand'ring sheep we stray'd,
He brought us to his fold again.

3 We are his people, we his care,
Our souls, and all our mortal frame:
What lasting honours shall we rear,
Almighty Maker, to thy name?

4 We'll crowd thy gates with thankful songs,
High as the heav'n, our voices raise;
And earth with her ten thousand tongues
Shall fill thy courts with sounding praise.
Psalm 101, L. M.

Mercy 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.

If I am rais'd to bear the sword,
I'll take my counsel from thy word;
Thy justice and thy heav'nly grace
Shall be the pattern of my ways.

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.

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.

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.

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.

The impious crew (that factious band)
Shall hide their heads, or quit the land;
And all that break the public rest,
Where I have pow'r, shall be suppress.
PSALM CII.

PSALM 102, C. M.

1 **Hear** 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.
My looks like wither'd leaves appear;  
And life's declining light  
Grows faint as ev'ning shadows are,  
That vanish into night.

But thou for ever art the same,  
O my eternal God;  
Ages to come shall know thy name,  
And spread thy works abroad.

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

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. c. m.

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

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

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

He sits a sov'reign on his throne,  
With pity in his eyes;  
He hears the dying pris'ners' groan,  
And sees their sighs arise.
He frees the souls condemn'd to death,
And when his saints complain,
It shan't be said, "that praying breath
Was ever spent in vain."

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.

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.

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?

Yet in the midst of death and grief
This thought our sorrow shall assuage;
"Our Father and our Saviour live;
Christ is the same thro' ev'ry age."

'Twas he this earth's foundations laid;
Heav'n is the building of his hand;
The earth grows old, these heav'ns shall fade,
And all be chang'd at his command.

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.

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 CIII.

PSALM 103, L. M.

1 MY 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 forgive,
   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 punishments to guide,
More by his love than our desert.

7 As high as heav'n its arch extends
   Above this little spot of clay,
So much his boundless love transcends
The small respects that we can pay.

8 As far as 'tis from east to west,
   So far has he our sins remov'd,
Who with a father's tender breast
Has such as fear him always lov'd.
9 For God, who all our frame surveys,
    Considers that we are but clay;
How fresh soe'er we seem, our days,
    Like grass or flow'rs must fade away.

10 Whilst they are nipp'd with sudden blasts,
    Nor can we find their former place,
God's faithful mercy ever lasts,
    To those that fear him, and their race.

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

12 The Lord, the universal King,
    In heav'n has fix'd his lofty throne;
To him, ye angels, praises sing,
    In whose great strength his pow'r 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 blest
    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 BLESS 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.
PSALM CIV.

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

4 As bright as flame, as swift as wind,
   His ministers heav'n's palace fill,
   To have their sundry tasks assign'd;
   All glad to serve their sov'reign's will.

5 Earth on her centre fix'd, he set,
   Her face with waters overspread;
   Nor proudest mountains dare'd as yet
   To lift above the waves their head.

6 But when thy awful face appear'd,
   Th' insulting waves dipters'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 crystal streams from mountains drawn,
   Rush down the rocks and cragged 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 as wild, on mountains bred,
   Have sense to find their currents out.
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.

His rains from heav'n, parch'd hills recruit,
That soon transmit the liquid store;
Till earth is burthen'd with her fruit,
And nature's lap can hold no more.

Grass for our cattle to devour,
He makes the growth of ev'ry field;
Herbs for man's use of various pow'r,
That either food or physic yield.

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.

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.

Safe in the lofty cedar's arms
The wand'rers of the air may rest;
The hospitable fir from harms
Protects the stork, her yearly guest.

Wild goats the craggy rock ascend,
Its towering heights their fortress make;
Its cells in labyrinths extend,
Where feeble creatures refuge take.

The moon's inconstant aspect shows
The varied progress of the year;
Th' instructed sun his duty knows,
His hours to rise and disappear.
19 Darkness he makes the earth to shroud,
When forest-beasts securely stray;
Young lions roar their wants aloud
To Providence that sends them prey.

20 They range all night, on slaughter bent,
Till summon'd by the rising morn,
To sculk in dens, with one consent,
The conscious ravagers return.

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

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

PART 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'rt thy hand, the universe,
The craving world, is all supply'd.
P S A L M CV.

27 Thou for a moment hid’st thy face,
The mum’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,
To inspire the mass with vital feed;
Nature’s reflo’rid, 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 waftes of time repair.

30 One look of thine, one wrathful look,
Earth’s panting breath 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 lift’nir.g world
Join concert, and his praise proclaim.

P S A L M 105, F. 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 wond’rous works in hymns rehearse,
Make them the subject of your verse.

2 Rejoice in his almighty name,
Which only ought to be ador’d;
And let their hearts o’erflow with joy,
Who seek with humble fear the Lord:
Seek ye the Lord, his strength implore,
Seek ye his face for evermore.

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

4 Know ye, his servant Abra'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 lacks reprov'd.

7 "These mine anointed are (said he)
"Let none my chosen servants wrong;
"Nor treat the poorest prophet ill,
"That doth to me, his God belong:"
At last he made their corn to fail,
And through the land a dearth prevail.
8 But Joseph he had sent before,
Who for a slave was sold and bound;
His feet, secur'd within the flocks,
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 Is'ir'el came;
And Jacob, though a stranger, held
By royal grant the land of Ham:
There God his people multiply'd,
'Till they with their oppressors vi'd.

11 Their vast increase, th' Egyptian's hearts,
With jealousy and anger fir'd;
'Till they, his servants to destroy,
With secret treachery conjur'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 fifth in numbers slay:
A noisome pest of frogs was bred,
And sent to croak at Pharaoh's bed.

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.

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.

He, in one night their first born smote,
The chief of all their pride he flew;
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.

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.

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'rence pay.
O render thanks to God above,
The fountain of eternal love;
Whose mercy firm, through ages past
Has stood and shall for ever last.

Who can his mighty deeds express,
Not only vast, but numberless?
What mortal eloquence can raise
His tribute of immortal praise?

Happy are they, and only they,
Who from thy judgments never stray:
Who know what's right; nor only so,
But always practice what they know.

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.

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.

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.

Ungrateful, they no longer thought,
On all his works in Egypt wrought;
The Red Sea they no sooner view'd,
But they their bate distrust renew'd.

Yet he, to vindicate his name,
Once more to their deliverance 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 hand;
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 Is'rl 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'd;
His mercy firm for ever stands;
Give him the thanks his love demands.

13 Who knows the wonders of thy ways?
Who shall fulfil thy boundless praise?
Blest are the souls that fear thee still,
And pay their duty to thy will.

14 Remember what thy mercy did
For Jacob's race, thy chosen seed;
And with the same salvation bless
The meanest suppliant of thy grace.

15 Oh may I see thy tribes rejoice,
And aid their triumphs with my voice:
This is my glory, Lord, to be
Join'd to thy saints, and near to thee.
Psalm Cvil

Part III, s. m

16. God of eternal love,
    How fickle are our ways!
    And yet how oft did Is' r'el prove
    Thy constancy of grace!

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

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

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

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

21. Let Is' r'el 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. To 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 band
    Of proud oppressing foes releas'd;
And brought them back from distant lands,
From north and south, and west and east.

3 Thro' lonely desert ways they went,
Nor could a peopled city find;
Till quite with thirst and hunger spent,
Their fainting soul within them pin'd.

4 Then soon to God's indulgent ear
Did they their mournful cry address;
Who graciously vouchsaf'd to hear,
And freed them from their deep distress.

5 From crooked paths he led them forth,
And in the certain way did guide
To wealthy towns of great resort,
Where all their wants were well supply'd.

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

7 For he, from heav'n, the sad estate
Of longing souls with pity views;
To hungry souls that pant for meat,
His goodness daily food renew's.

P A R T II.

8 Some fit 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 beside'd.

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

13 For he, with his almighty hand,
The gates of brass in pieces broke;
Nor could the massy bars withstand,
Or temper'd steel resist his stroke.

PART 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
Did they their mournful cry address;
Who graciously vouchsafes to hear,
And frees them from their deep distress.

17 He all their sad distemper 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
Thro’out the wond’ring world displays!

19 With offerings 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, L. M.

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 heav’n,
On tops of mountain waves appear;
Then down the steep abyss are driv’n,
Whilst ev’ry soul dissolves with fear.

23 They reel and stagger to and fro,
Like men with flames 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 
   Thro' out the wond'ring world displays!

27 Let them where all the saints resort, 
   Advance to heav'n his glorious name: 
   And in th' assembled elder's 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 desert heath he makes 
   To flow with streams and springing wells, 
   Which for his lot the hungry takes 
   And in strong cities safely dwells.

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

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

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

33 Whilst God, from all afflicting cares, 
   Sets up the humble man on high; 
   And makes in time his numerous heirs 
   With his increasing flock to vie.
Then sinners shall have nought to say,  
The just a decent joy shall know:  
The wise these strange events shall weigh,  
And thence God's goodness fully know.

**P S A L M C V I I I.**

**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 sung thy praise,  
Ev'n those who round about us dwell.

**4** Because thy mercy's boundless height  
The highest heav'n itself transcends,  
And far beyond th' aspiring clouds,  
Thy faithful truth, O Lord, extends:

**5** Be thou, O God, exalted high,  
Above the glitt'ring starry frame;  
And let the world with one consent  
Confess thy great and glorious name.

**6** That all thy chosen people, thee,  
Their God and Saviour may declare:  
Let thy right hand protect me still,  
And answer thou my humble pray'r.

**7** Since God himself hath said the word,  
Whose faithful promise cannot fail;  
With joy I Shechem will divide,  
And measure Succoth's fruitful vale.

M 3
8 Gilead is mine, Manafleth too,
   And Ephraim likewise owns my cause;
   Their strength my regal pow'r supports,
   And Judah publishes my laws.

9 Moab I'll make my servile drudge;
   On vanquish'd Edom I will tread;
   And through the proud Philistine land
   Will my triumphant banners spread.

10 By whose support and aid, shall I
   The well defended city gain?
   Who will my troops securely lead
   Through Edom's strongly guarded plain?

11 Lord, wilt not thou assist our arms,
   Which thou so lately didst forsake?
   And wilt not thou of these our hosts
   Once more the sole direction take?

12 O to thy servants in distress,
   Thy help and speedy 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 pow'r disclose;
   For God it is, and God alone,
   That treads down all our haughty foes.

P S A L M 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 fludy'd blandens seek
   To wound my spoyle's 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,
Refort to thee by pray'r.

5 Since mischief for the good I did,
Their strange reward does prove;
And hatred's the return they make,
For undissembled love:

6 Their guilty leader shall be made,
To some ill man a slave;
and when he's try'd, his mortal foe
For his accuser have.

7 His guilt, when sentence is pronounc'd,
Shall meet a dreadful fate;
Whilst his rejected pray'r but serves
His crimes to aggravate.

8 He, stung with deep remorse, an end
Of his own life shall make;
Another, by divine decree,
Shall his high office take.

9 His seed shall orphans be, his wife
A widow plung'd in grief;
His vagrant children beg their bread,
Where none can give relief.

10 His ill-got riches shall be made,
To usurers a prey;
The fruit of all his toil shall be
By strangers borne away.
11 None shall be found that to his want
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;
Tho' sinners speak against thy grace
With a blaspheming tongue.

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

15 Their mis'res 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 bleft his foes in death.

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

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

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.

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.

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.

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.

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.

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.

Jesus the priest ascends his throne;
While counsels of eternal peace,
Between the Father and the Son,
Proceed with honour and praise.
9 Thro' the whole earth his reign shall spread,
   And crush the pow'rs that dare rebel:
   Then shall he judge the rising dead,
   And send the guilty world to hell.

10 Tho' while he treads his glorious way,
   He drinks the bitter stream alone;
   'The sufferings of that dreadful day
   Shall serve to advance him to the throne.

P S A L M C X I.

P R A I S E 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.

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.

His works are all of matchless fame,
   And universal glory claim:
   His truth, confirm'd through ages past,
   Shall to eternal ages last.

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.

His bounty, like a flowing tide,
   Has all his servants' wants supply'd;
   And he will ever keep in mind
   His covenant with our fathers sign'd.

At once astonish'd and o'er-joy'd,
   They saw his matchless pow'r employ'd;
   Whereby the heathen were suppress'd,
   And we their heritage possess'd.

P S A L M III, L. M.
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 heav'ly skill
   Have they who know and do his will.

**PSALM CXII, L. M.**

1 *That* man is bless'd 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.

P S A L M I I 3, L. M.

1 Ye servants of th' almighty King,
In ev'ry age his praises sing;
Where'er the sun shall rise or set,
The nations shall his praise repeat.

2 Above the earth, beyond the sky
His throne of glory stands on high;
Nor time, nor place his pow'r restrain,
Nor bound his universal reign.

3 Which of the sons of Adam dare,
Or angels with their God compare?
His glories how divinely bright!
Who dwells in uncreated light:

4 Behold his love he stoops to view
What 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 heav'nly thrones.
6 A word of his creating voice
   Can make the barren house rejoice:
   Tho' Sarah's ninety years were past,
   The promis'd seed is born at last.

7 With joy the mother views her son,
   And tells the wonders God has done;
   Faith may grow strong when sense despair's;
   If nature fails the promise bears.

P S A L M 114, L. M.

1 WHEN Isr'el freed from Pharaoh's hand,
   Left the proud tyrant and his land,
   The tribes which cheerful homage own
   Their King, and Judah was his throne.

2 Across the deep their journey lay;
   The deep divides to make them way;
   Jordan beheld their march, and fled
   With backward current to his head.

3 The mountains shook like frightened sheep,
   Like lambs the little hillocks leap!
   Not Sinai on her base could stand,
   Conscious of sov'reign power at hand.

4 What pow'r could make the deep divide?
   Make Jordan backward roll his tide?
   Why did ye leap ye little hills?
   And whence the dread that Sinai feels?

5 Let ev'ry mountain, ev'ry flood
   Retire and know th' approaching God,
   The king of Israel: see him here;
   Tremble thou earth, adore and fear.

6 He thunders, and all nature mourns,
   The rock to standing pools he turns;
   Flints spring with fountains at his word,
   And fires and seas confess the Lord.
Not to ourselves, who are but dust,
Not to ourselves is glory due,
Eternal God, thou only just,
Thou only gracious, wise and true.

Display to earth thy dreadful name;
Why should a heathen's haughty tongue
Insubt us, and to raise our shame,
Say, "Where's the God you've serv'd so long?"

The God we serve maintains his throne,
Above the clouds, beyond the skies;
Thro' all the earth his will is done,
He knows our groans, he hears our cries.

But the vain idols they adore
Are senseless shapes of stone and wood:
At best a mass of glittering ore,
A silver saint, or golden god.

O Is'r'el make the Lord your trust,
Who is your help and shield:
Priests, Levites, trust in him alone,
Who only help can yield.

Let all who truly fear the Lord,
On him their fear rely:
Who them in danger can defend,
And all their wants supply.

Of us he oft has mindful been,
And Is'r'el's house will bless;
Priests, Levites, Proselytes, ev'n all
Who his great name confess.

On you, and on your heirs, he will
Increase of blessings bring;
Thrice happy you, who fav'rites are
Of this almighty King.
Heav'n's highest orb of glory he
His empire's seat design'd;
And gave this lower globe of earth
A portion to mankind.

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

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.

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!

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.

"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."

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

My God hath sav'd my soul from death,
And dry'd my falling tears:
Now to his praise I'll spend my breath,
And my remaining years.
Psalm CXVII.

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’ring 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, forever thine,
   Nor shall my purpose move!
   Thy hand has loosed 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 forswake the Lord.

Psalm CXVII.

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

2 Eternal are thy mercies, Lord;
   Eternal truth attends thy word;
   Thy praise shall sound from here to shore,
   Till suns shall set and life no more.
PRAISE the Lord, for he is good,
His mercies ne'er decay;
That his kind favours ever last,
Let thankful Is'el say.

2 Their sense of his eternal love
Let Aaron's house express;
And that it never fails, let all
That fear the Lord confess.

3 To God I made my humble moan,
With troubles quite 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 heav'n affords its aid.

6 'Tis safer, Lord to hope in thee
And have my God my friend,
Than trust in men of high degree,
And on their truth depend.

7 'Tis thro' the Lord my heart is strong,
In him my lips rejoice;
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 protect their days:
Let Israel tune immortal songs
To his Almighty grace.

PART III.

10 Lord thou hast heard thy servant cry,
And rescued 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 chastised him sore
Defends him still from death.

12 Open the gate of Zion 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 heav'nly hopes upon,
And his eternal praise.

15 Chosen of God to sinners dear,
And saints adore thy name,
They trust their whole salvation here,
Nor shall they suffer shame.
Psalm CXVIII.

6 The foolish builders, scribe and priest,
    Rejec it with disdain;
Firm on this rock the church shall rest,
    And envy rage in vain.

7 What tho' the gates of hell withstood?
    Yet must this building rise:
'Tis thy own work, Almighty God,
    And wond'rous in our eyes.

PART V.

8 This is the day the Lord hath made;
    He calls the hours his own:
Let heav'n rejoice, let earth be glad,
    And praise surround the throne.

9 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.

10 Hosannah to th' anointed king,
    To David's holy son:
Help us, O Lord, descend and bring
    Salvation from thy throne.

11 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.

12 Hosannah in the highest strains
    The church on earth can raise;
The highest heav'ns in which he reigns,
    Shall give him nobler praise.

PART VI.

13 God is the Lord, through whom we all
    Both light and comfort find;
Fast to the altar's horns with cords
The chosen victim bind.

24 Thou art my Lord, O God, and still
I'll praise thy holy name;
Because thou only art my God,
I'll celebrate thy fame.

25 O then with me give thanks to God,
Who still does gracious prove;
And let the tribute of our praise
Be endless as his love.

PSALM CXIX.

Psalm 119, c. m.
ALEPH.—PART I.

1 HOW blest'd are they who always keep
The pure and perfect way!
Who never from the sacred paths
Of God's commandments stray.

2 Thrice blest'd! the men who keep his word
And practise 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!
Then with assurance should I walk,
When by thy grace renew'd;
While faith and hope, and love unite,
To prove my gratitude.

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

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

BETH.—PART II.

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

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.

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

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

Thy faithful words my heart engage
And well employ my tongue,
And in my tiresome pilgrimage
Yield me a heav'nly song.
14 I choose the path of heav'nly truth,  
And glory in my choice;  
Not all the riches of the earth  
Could make me so rejoice.

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

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

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 all thy care pursues;  
Since they to walk in thy right ways  
Presumptuously refuse.
22 But far from me do thou, 0 Lord,  
Contempt and shame remove;  
For I thy sacred laws respect  
With undissimulated love.

23 Though princes oft, in council met,  
Against thy servant spake;  
Yet I thy statutes to observe,  
My constant bus'ness make.

24 The testimonies of thy grace  
Afford my soul delight;  
By them I learn, with prudent care,  
To guide my steps aright.

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 let my feet at large!

HE.--PART V.

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

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

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

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

37 From those vain objects turn my eyes,
   Which this false world displays;
But give me lively 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.

V A U.—P A R T 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 bus'neis then shall be,
   To study thy commands.

Z A I N.—P A R T 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;
Whilit, through strange lands and deserts wild,
I like a pilgrim stray'd.

55 Thy name, that cheer'd my heart by day,
Has fill'd my thoughts by night;
I then resolv'd by thy just laws,
To guide my steps aright.

56 That peace of mind, which has my soul
In deep distress sustain'd,
By strict observance of thy word
I happily obtain'd.

C H E T H.—P A R T  V I I I.

57 Thou art my portion, O my God;
Soon as I know thy way,
My heart makes haste t' obey thy word,
And suffers no delay.

58 Hast thou not sent salvation down,
And promis'd quick'ning grace?
Dost 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.
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 a' askry;
     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 remain.
70 While pamper'd they with prosp'rous ills,  
   In sensual pleasures live,  
   My soul can relish no delight  
   But what thy precepts give.

71 'Tis good for me that I have felt  
   Affliction's 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 heav'nly understanding give  
   To learn thy just commands.

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

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

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

77 To me thy saving grace restore,  
   That I again may live:  
   Whose soul can relish no delight  
   But what thy precepts give.
78 Defeat the proud, who, unprovok'd,
To ruin me have fought,
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.

C A P H.—P A R T XI.

81 My soul, with long expectation, saints,
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
    Though grace hath never fail'd.

88 Thy wonted kindness, Lord, restore,
    My drooping heart to cheer;
    That, by thy righteous statutes, I
    My life's whole course may steer.

L A M E D.—P A R T X II.

89 For ever and for ever, Lord,
    Unchang'd thou dost remain;
    Thy word establish'd in the heav'n's,
    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 fail'd:
    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 faint'd, 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,  
Protest me Lord from harm:  
Who have they precepts fought 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.

M E M.—P A R T X I I I.

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 subtile foes;  
For thy sure word doth me direct,  
And all my ways dispose.

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

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

101 My feet with care I have refrain'd  
From ev'ry sinful way,  
That to thy sacred word I might  
Entire obedience pay.
I have not from thy judgments stray'd,
By vain desires misled,
For, Lord, thou hast instructed me
Thy righteous paths to tread.

How sweet are all thy words to me!
O what divine repast!
How much more grateful to my soul
Than honey to my taste!

Taught by thy sacred precepts, I
With heav'nly skill am blest,
Through which the treach'rous ways of sin
I utterly detest.

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.

I've sworn, and from my solemn oath
I'll never turn aside,
That in thy righteous judgments I
Will steadfastly abide.

Since I with griefs am so oppress'd
That I can bear no more;
According to thy word do thou
My fainting soul restore.

Let still my sacrifice of praise
With thee acceptance find;
And in thy right'eous judgments, Lord,
Instruct my willing mind.

Though ghastly dangers me surround,
My soul they cannot awe,
Nor with continual terrors keep
From thinking on thy law.
My wicked and inveterate foes
For me their snares have laid;
Yet I have kept the upright path,
Nor from thy precepts stray'd.

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

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

S A M E C H.—P A R T XV.

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

My hiding-place, my refuge-tow'r,
And shield art thou, O Lord:
I firmly anchor all my hopes
On thy unerring word.

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

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

Uphold me, so shall I be safe,
And rescued from distress;
To thy decrees continually
My just respect address.
The wicked thou hast trod to earth,
Who from thy statutes stray'd:
Their vile deceit the just reward
Of their own falsehood made.

Vile as the dross the wicked are;
And those that leave thy ways
Shall see salvation from afar,
But never taste thy grace.

I love thy law, but still I dread
Left I should so offend,
When on transgressors I behold
Thy judgments thus descend.

A I N.—P A R T X VI.

Judgment and justice I have done,
O therefore, Lord, engage
In my defence, nor give me up
To my oppressors' rage.

Do thou be surety, Lord, for me,
And so shall this distress
Prove good for me; nor shall the proud
My guiltless soul oppress.

My eyes, alas! begin to fail,
In long expectance held;
Till thy salvation they behold,
And righteous word fulfill'd.

To me, thy servant in distress,
Thy wonted grace display;
And discipline my willing heart
Thy statutes to obey.

On me, devoted to thy fear,
Thy sacred skill bestow,
That of thy testimonies I
The full extent may know.
PSALM CXIX.

126 'Tis time for thee, O Lord, to work,
    Thy grace and pow'r employ;
For men with open violence
    Thy sacred law destroy.

127 Yet their contempt of thy commands,
    But makes their value rise
In my esteem, who purest gold
    Compar'd with them despise.

128 Thy precepts, therefore, I account
    In all respects divine;
They teach me to discern the right,
    And all false ways decline.

P E.—P A R T XVII.

129 The wonders which thy laws contain,
    No words can represent;
Therefore to learn and practise them
    My zealous heart is bent,

130 The very entrance to thy word
    Celestial light displays,
And knowledge of true happiness
    To simplest minds conveys.

131 With eager hopes I waiting flood,
    And fainted with desire,
That of thy wise commands I might
    The sacred skill acquire.

132 With favour, Lord look down on me,
    Who thy relief implore;
As thou art wont to visit those
    Who thy bless'd name adore.

133 Directed by thy heav'ly word
    Let all my footsteps be;
Nor wickedness of any kind
    Dominion have o'er me.
134 Release, entirely set me free
From persecuting hands,
That, unmolested, I may learn
And practice thy commands.

135 On me devoted to thy fear,
Lord, make thy face to shine;
Thy statutes both to know and keep
My heart with zeal incline.

136 Mine eyes to weeping fountains turn,
Whence briny rivers flow,
To see mankind against thy laws
In bold defiance go.

TS A D E.—PART XVIII.

137 Thou art, the righteous Judge in whom
Wrong'd innocence may trust;
And, like thyself, thy judgments, Lord,
In all respects are just.

138 Most just and true those statutes were
Which thou didst first decree:
And all with faithfulness perform'd
Succeeding times shall see.

139 With zeal my flesh consumes away,
My soul with anguish frets,
To see my foes contemn at once
Thy promises and threats.

140 Yet each neglected word of thine
(Howe'er by them despis'd)
Is pure, and for eternal truth
By me thy servant prized.

141 Brought, for thy sake, to low estate,
Contempt from all I find;
Yet no affronts or wrongs can drive
Thy precepts from my mind.
Thy righteousness shall then endure
When time itself is past;
Thy law is truth itself, that truth
Which shall for ever last.

Though trouble, anguish, doubts, and dread,
To compass me unite,
Beset with danger, still I make
Thy word my chief delight.

Eternal and unerring rules
Thy testimonies give:
Teach me the wisdom that will make
My soul for ever live.

With my whole heart to God I call'd,
Lord, hear my earnest cry;
And I thy statutes to perform
Will all my care apply.

Again more fervently I pray'd,
O save me, that I may
Thy testimonies fully know,
And steadfastly obey.

My earlier pray'r the dawning day
Prevented, while I cried
To him, on whose engaging word
My hope alone rely'd.

With zeal have I awak'd before
The midnight watch was set,
That I of thy mysterious word
Might perfect knowledge get.

Lord, hear my supplicating voice,
And wonted favour shew;
O quicken me, and so approve
Thy judgments ever true.
Psalm CXIX.

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 shoul'dst withdraw from them
   Who from thy statutes stray.

156 Since great thy tender mercies are
   'To all whom thee adore,
   According to thy judgments, Lord,
   My fainting hopes restore.

157 A numerous host of spiteful foes
   Against my life combine;
   But all too few to force my soul
   Thy statutes to decline.
Those bold transgressors I beheld,
And was with grief oppress'd,
To see with what audacious pride
Thy covenant they transgress'd.

Yet while they flight, consider, Lord,
How I thy precepts love;
O therefore quicken me with beams
Of mercy from from above.

As from the birth of time thy truth
Has held through ages past;
So shall thy righteous judgments firm,
To endless ages last.

Though mighty tyrants without cause
Conspire my blood to shed,
Thy sacred word has pow'r alone
To fill my heart with dread.

And yet that word my joyful breast
With heav'nly rapture warms:
Nor conquest, nor the spoils of war,
Have such transporting charms.

Perfidious practices and lies
I utterly detest;
But to thy laws affection bear
Too vast to be express'd.

Seven times a day with grateful voice,
Thy praises I refund,
Because I find thy judgments all
With truth and justice crown'd.

Secure substantial peace have they
Who truly love thy law;
No finning mischief them can tempt,
Nor frowning danger awe.
66 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 wou'd 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 heav'ly skill,
According to thy word.

170 Let my repeated pray'r at last
Before thy throne appear;
According to thy plighted word,
For my relief draw near.

171 Then shall my grateful lips return
The tribute of their praise,
When thou thy counsels hast reveal'd,
And taught me thy just ways.

172 My tongue the praises of thy word
Shall thankfully resound,
Because thy promises are all
With truth and justice own'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.
My soul has waited long to see
Thy saving grace refior’d:
Nor comfort knew, but what thy laws,
Thy heav’ly laws, afford.

Prolong my life, that I may sing
My great reforer’s praise,
Whose justice from the depth of woes,
My fainting soul shall raise.

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.

THOU God of love, thou ever blest,
Pity my suff’ring state;
When wilt thou set my soul at rest,
From lips that love deceit?

Hard lot of mine! My days are cast
Among the sons of strife,
Whose never ceasing quarrels waste
My golden hours of life.

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!

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.

New passions still their souls engage,
And keep their malice strong:
What shall be done to curb thy rage,
O thou devouring tongue!
Should burning arrows smite thee thro'  
Strict justice would approve;  
But I would rather spare my foe,  
And melt his heart with love.

P S A L M 121, c. M.

O Sion's hill I lift my eyes,  
From thence expecting aid;  
From Sion's hill, and Sion's God  
Who heav'n and earth has made.  
Thou, then, my soul, in safety rest;  
Thy guardian will not sleep;  
His watchful care that Is'r'el guards,  
Will thee in safety keep.  
Shelter'd beneath th' Almighty's wings,  
Thou shalt securely rest;  
Where neither sun nor moon shall thee  
By day or night molest.

From common accidents of life  
His care shall guard thee still;  
His hand from foes shall thee preserve  
That lie in wait to kill.  
At home, abroad, in peace, in war,  
Thy God shall thee defend;  
Conduct thee through life's pilgrimage  
Safe to thy journey's end.

P S A L M 122, c. M.

How 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 heav'ly 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 CXXIII.

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.
Those that in wealth and pleasure live,
Our daily groans deride,
And thy delays of mercy give
Fresh courage to their pride.

Our foes insult us, but our hope
In thy compassion lies;
This thought shall bear our spirits up,
That God will not despise.

P S A L M 124, c. m.

1 HAD not the Lord, (may Isr'el say)
   Been pleas'd to interpose;
   Had he not then espous'd our caufe,
   When men against us rose;

2 Their wrath had swallow'd us alive,
   And raged without controul;
   Their spite and pride's united floods
   Had quite o'erwhelm'd our soul.

3 But prais'd be our eternal Lord,
   Who rescued us that day,
   Nor to their savage jaws gave up
   Our threat'n'd lives a prey.

4 Our soul is like a bird escap'd
   From out the fowler's net;
   The snare is broke, their hopes are cross't,
   And we at freedom set.

5 Secure in his almighty name
   Our confidence remains,
   Who, as he made both heav'n and earth,
   Of both sole Monarch reigns.
PSALM CXXV, CXXVI.

PSALM 125, S. M.

1 Firm 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 flood to guard
   The city's sacred ground,
   So God and his almighty love
   Embrace his saints around.
   What tho' the Father's rod
   Drop a chastising stroke,
   Yet left it wound their souls too deep,
   Its fury shall be broke.

4 Deal gently, Lord, with those
   Whose faith and pious fear,
   Whose hope and love, and ev'ry grace
   Proclaim their hearts sincere.

5 Nor shall the tyrant's rage
   Too long oppress the saints;
   The God of Is'rl will support
   His children left they faint.

6 But if our slavish fear
   Will choose the road to hell,
   We must expect our portion there,
   Where bolder sinners dwell.

PSALM 126, C. M.

1 When 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.
The world beheld the glorious change,
And did thy hand confess;
My tongue broke out in unknown strains,
And sung surprising grace.

"Great is the work, my neighbours cry'd,
And own'd the pow'r divine;
"Great is the work, my heart reply'd,
"And be the glory thine."

The Lord can clear the darkest skies,
Can give us day for night;
Make drops of sacred sorrows rise
To rivers of delight.

Let those that bow in sadness wait
Till the fair harvest come,
They shall confess their sheaves are great,
And shout the blessings home.

Tho' seed lie bury'd in the dust,
It sha'n't deceive their hope;
The precious grain can ne'er be lost,
For grace insures the crop.

Psalm CXVII

We build with fruitless toil and cost,
Unless the Lord the pile sustain;
Unless the Lord the city keeps,
The watchman waketh, but in vain.

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.

Supplies of life, with ease to them,
The Lord to all his saints beflows:
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 num'rous race of heirs,  
    Of piety the sweet reward.

5 As arrows in a giant's hand,  
    When marching forth, equipp'd for war;  
    Ev'n 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 THE 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;  
    Bless'd and content in ev'ry state,  
    His works shall all succeed.

3 His wife, like a fair fertile vine,  
    Her lovely fruit shall bring!  
    His children, like young olive plants,  
    About his table spring.

4 Who fears the Lord shall prosper thus;  
    Him Sion's God shall bless;  
    And grant him all his days to see  
    Jerusalem's success.

5 He shall live on, till heirs from him  
    Descend with vast increase;  
    Much bless'd in his own prosp'rous state,  
    And more in Isr'el's peace.
Psalm CXXIX, CXXX. 231

Psalm 129, C. M.

FROM my youth up, may Isr'el say,
They oft have me assail'd;
Reduc'd me oft to heavy straits,
But never quite prevail'd.

They oft have plough'd my patient back
With harrows deep and long;
But our just God has broke their chains,
And rescu'd us from wrong.

Defeat, confusion, shameful rout,
Be still the doom of those,
Their righteous doom, who Sion hate,
And Sion's God oppose.

Like corn upon our houses tops,
Untimely let them fade,
Which too much heat, and want of root,
Has blasted in the blade.

Which in his arms no reaper takes,
But unregarded leaves;
Nor binder thinks it worth his pains
To fold it into sheaves.

No traveller that passes by
Vouchsafes a minute's stop,
To give it one kind look, or crave
Heav'n's blessing on the crop.

Psalm 130, S. M.

FROM lowest depths of woe
To God I sent my cry;
Lord, hear my supplianting voice
And graciously reply.
2 Shouldst thou severely judge,
   Who can the trial bear?
But thou forgiv'lt, left we despond,
   And quite renounce thy fear.

3 My soul with patience waits
   For thee, the living Lord;
My hopes are on thy promise built,
   Thy never failing word.

4 My longing eyes look out
   For thy enliv'ning ray,
More duly than the morning watch
   To spy the dawning day.

5 Let Is'rl trust in God,
   No bounds his mercy knows;
The plenteous source and spring from when
   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 CXXXI.

1 Is there ambition in my heart?
   Search, gracious God, and see;
Or do I ask 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.
LET David, Lord, a constant place
In thy remembrance find;
Let all the sorrows he endur'd
Be ever in thy mind.
Remember what a solemn oath
To thee, his Lord, he swore;
How to the mighty God he vow'd,
Whom Jacob's sons adore.
I will not go into my house,
Nor to my bed ascend:
No soft repose shall close my eyes,
Nor sleep my eye-lids bend:
Till for the Lord's design'd abode
I mark the destin'd ground;
Till I a decent place of rest
For Jacob's God have found.
Th' appointed place, with shouts of joy,
At Ephrata we found,
And made the woods and neighboring fields,
Our glad applause resound.
O with due rev'rence let us then
To his abode repair;
And, prostrate at his footstool fall'n,
Pour out our humble pray'r.

PART II.

Arise, O King of grace, arise,
And enter to thy rest:
Lo! thy church waits with longing eye;
Thus to be own'd and blest.
Enter with all thy glorious train,  
Thy spirit and thy word;  
All that the ark did once contain,  
Could no such grace afford.

Clothe all thy ministers with grace,  
Let truth their tongues employ;  
That in the Saviour's righteousness  
Thy saints may shout for joy.

Here, mighty God, accept our vows,  
Here let thy praise be spread;  
Bless the provisions of thy house,  
And fill thy poor with bread.

Here let the son of David reign,  
Let God's anointed shine;  
Justice and truth his court maintain,  
With love and pow'r divine.

Bless'd Sion does, in God's esteem,  
All other seats excel;  
His place of everlasting rest,  
Where he desires to dwell.

Her store, says he, I will increase,  
Her poor with plenty bless;  
Her saints shall shout for joy, her priests,  
My saving health confess.

There David's pow'r shall long remain  
In his establish'd line,  
And my anointed servant there  
Shall with fresh lustre shine.

The faces of his vanquish'd foes,  
Confusion shall overspread;  
Whilst, with confirm'd success, his crown  
Shall flourish on his head.
HOW vast must their advantage be,
How very great their pleasure prove?
Who live like brethren, and consent,
In tender offices of love.

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.

’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.

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.

BLESS God, ye servants that attend
Upon the Lord's most solemn state;
That in his temple, night by night,
With holy fear and rev'rence wait.

Within his house lift up your hands,
And ever bless his holy name;
From Sion bless thy Israel, Lord,
E'en thou, who heav'n and earth didst frame.

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 num'rous offspring too,  
   For his treasure he doth take.

5 That he's great, we often have  
   By our glad experience found;  
We have seen, that he with pow'r,  
   Far above all gods, is crown'd.

PART II, l. m.

6 Great is the Lord, exalted high  
   Above all pow'rs and ev'ry throne;  
Whate'er he please in earth and sea,  
   Or heav'n or hell, his hand hath done.

7 At his command the 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, thro' thy stubborn land;  
When all thy first-born, beasts and men,  
   Fell dead by his avenging hand.

9 What mighty nations, mighty kings  
   He slew, and their whole country gave  
To Is'el, whom his hand redeem'd,  
   No more to be proud Pharaoh's slave.
His pow'r the fame, the fame his grace,
That saves us from the hosts of hell;
And heav'n he gives us to posses,
Whence those apostate angels fell.

PART III, c. m.

The Lord is good; and works unknown
Are his divine employ:
But still his launts are near his throne,
His treasure and his joy.

All pow'r that gods or kings have claim'd,
Is found with him alone;
But heathen gods should ne'er be nam'd
Where our Jehovah's known.

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.

Their gods have tongues that speechless prove,
Such as their makers gave;
Their feet were never form'd to move,
Nor hands have pow'r to save.

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.

Ye servants of the living God
Adore with faith and fear:
He makes the churches his abode,
And claims your honours there.
GIVE thanks to God most high,
The universal Lord;
The sov'reign King of kings:
And be his grace ador'd.

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

How mighty is his hand!
What wonders hath he done!
He form'd the earth and seas,
And spread the heav'ns alone.

Thy mercy, Lord,
Shall still endure;
And ever sure
Abides thy word.

His wisdom fram'd the sun
To crown the day with light;
The moon and twinkling stars
To cheer the darksome night.

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

He smote the first-born sons,
The flow'r of Egypt, dead;
And thence his chosen tribes
With joy and glory led.

Thy mercy, Lord,
Shall still endure;
And ever sure
Abides thy word.
His pow'r and lifted rod
Cleft the Red Sea in two;
And for his people made
A wond'rous passage thro'.

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

But cruel Pharaoh there
With all his host he drown'd,
And brought his Israel safe
Thro' a long desert ground.

Thy mercy, Lord,
Shall still endure;
And ever sure
Abides thy word.

The kings of Canaan fell
Beneath his dreadful hand;
While his own servants took
Possession of their land.

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

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.

He sent his only Son,
To save us from our woe,
From satan, sin and death,
And ev'ry hurtful foe.
His pow'r and grace
Are still the same;
And let his name
Have endless praise.

Give thanks aloud to God,
To God the heav'nly king;
And let the spacious earth
His works and glories sing.

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To God the heav'nly king;
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His works and glories sing.

Thy mercy, Lord,
Shall still endure;
And ever sure
Abides thy word.

Psalm 137, p. m.

Along the banks where Babel's current flows,
Our captive bands in deep despondence stray'd,
While Zion's fall in sad remembrance rose,
Her friends, her children mingled with the dead.

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.

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.

But how, in heathen chains and lands unknown,
Shall Israel's sons a song of Zion raise?
O hapless Salem, God's terrestrial throne,
Thou land of glory, sacred mount of praise!
If e'er my mem'ry lose thy lovely name,
If my cold heart neglect my kindred race,
Let dire destruction seize this guilty frame;
My hand shall perish and my voice shall cease.

Yet shall the Lord, who hears when Zion calls,
O'er take her foes with terror and dismay,
His arm avenge her desolated walls,
And raise her children to eternal day.

WITH my whole heart, my God and King
Thy worthy praise I will proclaim;
Before the gods with joy I'll sing,
And ever bless thy holy name.

I'll worship at thy sacred seat,
And, with thy love divine inspir'd,
The praises of thy truth repeat,
Thy truth through all thy works admir'd.

Thou graciously inclin'st thine ear,
When I to thee address'd my cry;
And when my soul was press'd with fear,
Did'st inward strength to me supply.

Therefore shall ev'ry earthly prince,
Thy name with constant praise pursue;
When thy bless'd word shall them convince
That all thy works are just and true.

The God of heav'n maintains his state,
Frowns on the proud, and scorns the great;
But from his throne descends to bless
The humble souls that trust his grace.
6 Amidst a thousand snares I stand,
   Upheld and guarded by thy hand;
   Thy words my fainting soul revive,
   And keep my dying faith alive.

7 Grace will complete what grace begins,
   To save from sorrows or from sins;
   The work that wisdom undertakes,
   Eternal mercy ne'er forfakes.

PSALM 139, I. M.

1 Thou, Lord, by strictest search hast known
   My rising up and lying down;
   My secret thoughts are known to thee,
   Known long before conceiv’d by me.

2 Thine eye my bed and path surveys,
   My public haunts and private ways;
   Thou knowst what ’tis my lips would vent;
   My yet unutter’d words intent.

3 Surrounded by thy pow’r I stand,
   On ev’ry side I feel thy hand,
   O skill, for human reach too high!
   Too dazzling bright for mortal eye!

4 O could I so perfidious be,
   To think of once deserting thee!
   Where, Lord, could I thy influence shun?
   Or whither from thy presence run?

5 If up to heav’n I take my flight,
   ’Tis there thou dwell’st enthron’d in light;
   If down to hell’s infernal plains,
   ’Tis there almighty vengeance reigns.

6 If I the morning’s wings could gain,
   And fly beyond the western main,
   Thy swifter hand would first arrive,
   And there arrest thy fugitive.
Or should I try to shun thy sight
Beneath the fable wings of night;
One glance from thee, one piercing ray,
Would kindle darkness into day.

The vail of night is no disguise,
No screen from thy all-searching eyes;
Through midnight shades thou find'st thy way,
As in the blazing noon of day.

Thou know'st the texture of my heart,
My reins and ev'ry vital part:
Each single thread in nature's loom
By thee was cover'd in the womb.

I'll praise thee, from whose hands I came
A work of such a curious frame;
The wonders thou in me hast shown,
My soul with grateful joy must own.

Thine eyes my substance did survey,
While yet a lifeless mass it lay,
In secret; how exactly wrought,
Ere from its dark enclosure brought.

Thou didst the shapeless embryo see,
Its parts were register'd by thee:
Thou saw'ft the daily growth they took,
Form'd by the model of thy book.

Let me acknowledge too, O God,
That, since this maze of life I trod;
Thy thoughts of love to me surmount
The pow'r of numbers to recount.

Far sooner could I reckon o'er
The sands upon the ocean shore:
Each morn, revising what I've done,
I find th' account but new begun.

The wicked thou shalt slay, O God:
Depart from me, ye men of blood,
Whose tongues, heav'n's majesty profane,
And take th' Almighty's name in vain.

16 Lord, hate not I their impious crew,
Who thee with enmity pursue?
And does not grief my heart oppress,
When reprobates thy laws transgress?

17 Who practice enmity to thee,
Shall utmost hatred have from me;
Such men I utterly detest,
As if they were my foes profest.

18 Search, try, O God, my thoughts and heart,
If mischief lurks in any part;
Correct me where I go astray,
And guide me in thy perfect way.

Psalm 140, L. M.

1 Preserve me, Lord, from crafty foes,
Of base and treacherous intent;
And from the sons of violence,
On strife and open mischief bent.

2 Their sand'ring tongue the serpent's sting,
Though keen, in sharpness does exceed;
Between their lips the gall of asps,
And adder's mortal venom breed.

3 Preserve me, Lord, from wicked hands,
Nor leave my helpless soul forlorn,
A prey to sons of violence,
Who have my utter ruin sworn.

4 The proud for me have laid their snare,
And spread abroad their wily net;
With traps and gins, where e'er I move
I find my dang'rous steps beset.
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.

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.

Permit not their unjust designs,
To answer their base heart's desire;
Left they, encourag'd by success,
Should yet to bolder crimes aspire.

First shall their chiefs the sad effects
Of their unjust oppression mourn;
The blast of their unvenom'd breath,
Thou wilt upon themselves return.

They too, who kindled first the flame,
Shall first its sacrifice become;
The pit which they design'd for me,
Shall be their own untimely tomb.

Though fland'ers breath may raise a storm,
That fleeting breath will quick decay;
Their rage does but the torrent swell,
That bears themselves by force away.

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.

My 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 ev'ry rash and heedless word;  
Nor let my feet incline to tread  
The guilty path where sinners lead.

3 Oh may the righteous, when I stray,  
Smite and reprove my wand'ring way?  
Their gentle words like ointment shed,  
Shall never bruise, but cheer my head.

4 When I behold them press with grief,  
I'll cry to heav'n for their relief;  
And by my warm petitions prove  
How much I prize their faithful love.

PART II, C. M.

5 Around the yawning graves our bones  
In scatter'd ruins lie,  
As thick as from the hewer's axe  
The sever'd splinters fly.

6 But, Lord, to thee I still direct  
My supplicating eyes;  
O leave not destitute my soul,  
Whole 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.

PART II, C. M.

1 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
I look'd but found no friend
To own me in distress;
All refuge fail'd, no man vouchsaf'd
His pity or redres.

To God at last I pray'd:
Thou, Lord, my refuge art;
My portion in the land of life,
Till life itself depart.
Reduc'd to greatest straits,
To thee I make my moan;
O save me from oppressing foes,
For me too pow'rful grown.

That I may praise thy name,
My soul from prison bring;
Whilst of thy kind regard to me
Assembled saints shall sing.

Psalm CXLIII.

My 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.

Let judgment not against me pass;
Behold thy servant pleads thy grace:
Shou'd justice call us to thy bar,
No man alive is guiltless there.

Look down in pity, Lord, and see,
The mighty woes that burthen me;
Down to the dust my life is brought,
Like one long bury'd and forgot.

Idwell in darkness and unseen,
My heart is desolate within;
My thoughts in musing silence trace
The ancient wonders of thy grace.

Thence I derive a glimpse of hope
To bear my sinking spirits up;
I stretch my hands to God again,
And thirst like parched lands for rain.

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?

My God, thy long delay to save,
Will sink thy pris'ner to the grave;
My heart grows faint, and dim mine eye;
Make haste to help before I die.

The night is witness to my tears,
Distressing pains, distressing fears;
Oh might I hear thy mourning voice,
How would my weary'd powers rejoice!

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.

Break off my fetters, Lord and show,
The path in which my feet should go;
If snares and foes be set the road,
I flee to hide me near my God.

Teach me to do thy holy will,
And lead me to thy heav'nly hill:
Let the good spirit of thy love
Conduct me to thy courts above.

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.
FOR 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.

His goodness is my fort and tow'r;
My strong deliverance and my shield;
In him I trust, whose matchless pow'r
Makes to my sway fierce nations yield.

Lord, what's in man that thou shouldst love
Such tender care of him to take?
What in his offspring could thee move
Such great account of him to make?

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, L. M.

In solemn state, O God, descend,
Whilst heav'n its lofty head inclines;
The smoking hills asunder rend,
Of thy approach the awful signs.

Discharge thy dreadful lightning round,
And make our scatter'd foes retreat;
Them with thy pointed arrows wound,
And their destruction soon complete.

Do thou, O Lord, from heav'n engage
Thy boundless pow'r our foes to quell;
And snatch us from the stormy rage
Of threatening waves that proudly swell.

Fight thou against our foreign foes,
Who utter speeches false and vain:
PSALM CXLV.

Who, though in solemn leagues they close,
Their sworn engagements ne'er maintain.

9 So we to thee, O King of kings,
In new-made hymns our voice will raise,
And instruments of various strings,
Shall help us thus to sing thy praise.

10 " God to our rulers aid affords,
" To them his sure salvation sends;
" 'Tis he that, from the murd'ring sword,
" His faithful servants still defends."

11 Fight thou against our foreign foes,
Who utter speeches false and vain;
Who, though in solemn leagues they close,
Their sworn engagements ne'er maintain.

PART III, L. M.

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.

PART IV, L. M.

1 MY God, my king, thy various praise
Shall fill the remnant of my days;
Thy grace employ my humble tongue,
Till death and glory raise the song.

2 The wings of ev'ry hour shall bear
Some thankful tribute to thine ear;
And ev'ry setting sun shall see
New works of duty done for thee.

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.

Thy works with sov'reign glory shine,
And speak thy majesty divine:
Let ev'ry realm with joy proclaim
The found and honour of thy name.

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.

But who can speak thy wondrous deeds,
Thy greatness all our thoughts exceeds;
Vast and unfathomable thy ways!
Vast and immortal be thy praise.

PART II, C. M.

Sweet is the mem'ry of thy grace,
My God, my heav'ly King;
Let age to age thy righteousness
In sounds of glory sing.

God reigns on high, but ne'er confines
His goodness to the skies;
Through the whole earth his bounty shines,
And ev'ry want supplies.

With longing eyes thy creatures wait
On thee for daily food,
Thy liberal hand provides their meat,
And fills their mouths with good.

How kind are thy compassions, Lord!
How low thine anger moves!
But soon he sends his pard'ning word
To cheer the souls he loves.

Creatures with all their endless race
Thy pow'r and praise proclaim;
But saints that taste thy richer grace
Delight to bless thy name.

Let ev'ry tongue thy goodness speak,
Thou lov'nest Lord of all,
Thy strength'ning hands uphold the weak
And raise the poor that fall.

When sorrow bows the spirit down,
Or virtue lies dilirest
Beneath some proud oppressor's frown,
Thou giv'st the mourners rest.

The Lord supports our sinking days,
And guides our giddy youth:
Holy and just are all his ways,
And all his words are truth.

He knows the pain his servants feel,
He hears his children cry;
And their best wishes to fulfil,
His grace is ever nigh.

His mercy never shall remove
From men of heart sincere;
He saves the souls, whose humble love
Is join'd with holy fear.

His stubborn foes, his sword shall slay,
And pierce their hearts with pain;
But none that serve the Lord shall say,
"They fought his aid in vain."

My lips shall dwell upon his praise,
And spread his fame abroad;
Let all the sons of Adam raise
The honours of their God.
PRAISE 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.
Praise shall employ my noblest pow'rs,
While immortality endures;
My days of praise shall never be past,
While life, and thought, and being last.

Why should I make a man my trust?
Princes must die and turn to dust;
Their breath departs, their pomp and pow'r,
And thoughts, all vanish in an hour.

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.

His truth for ever stands secure;
He saves th' opprest, he feeds the poor;
He sends the lab'ring conscience peace,
And grants the pris'ners sweet release.

The Lord to light restores the blind;
The Lord supports the sinking mind;
He helps the stranger in distress,
The widow and the fatherless.

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

PSALM CXLVII.

PSALM 147, L. M.

1 PRAISE ye the Lord; 'tis good to raise
   Our hearts and voices in his praise;
   His nature and his works invite
   To make this duty our delight.

2 The Lord builds up Jerusalem,
   And gathers nations to his name:
   His mercy melts the stubborn soul,
   And makes the broken spirit whole.

3 He form'd the stars, those heav'nly flames,
   He counts their numbers, calls their names;
   His 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.
Psalm CXLVIII.

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.

Thro' all our realm his laws are shown;
His gospel thro' the nation known;
He hath not thus reveal'd his word
To ev'ry land: Praise ye the Lord.

Psalm 148, l. m.

1 OUD hallelujahs to the Lord,
From distant worlds where creatures dwell:
Let heav'n begin the solemn word,
And found it dreadful down to hell.

The Lord, how absolute he reigns,
Let ev'ry angel bend the knee;
Sing of his love in heav'nly strains,
And speak how fierce his terrors be.

High on a throne his glories dwell,
An awful throne of shining bliss:
Fly thro' the world, O sun, and tell,
How dark thy beams compar'd to his.

Awake ye tempests, and his fame
In sounds of dreadful praise declare;
Let the sweet whisper of his name
Fill ev'ry gentler breeze of air.

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.

Ye flow'ry plains proclaim his skill;
Ye valleys sink before his eye;
And let his praise from ev'ry hill
Rise tuneful to the neigh'ring sky.
7 Ye stubborn oaks, and stately pines,  
  Bend your high branches and adore:  
  Praise him, ye beasts, in different strains;  
  The lamb must bleat, the lion roar.

8 Ye birds, his praise must be your theme,  
  Who form'd to song your tuneful voice;  
  While the dumb fish that cut the stream  
  In his protecting care rejoice.

PART II, P. M.

9 Ye kings and judges fear,  
  The Lord the sov'reign king;  
  And while you rule us here,  
  His heavenly honours sing:  
  Nor let the dream  
  Of pow'r and state,  
  Make you forget  
  His pow'r suprême.

10 Virgins and youths engage  
  To found his praise divine,  
  While infancy and age  
  Their feeble voices join:  
  Wide as he reigns,  
  His name be sung  
  By ev'ry tongue,  
  In endless strains.

11 Let all the nations fear  
  The God that rules above;  
  He brings his people near,  
  And makes them taste his love:  
  While earth and sky  
  Attempt his praise,  
  His saints shall raise  
  His honours high.
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 timbral 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 thine:
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 king fast;
With fetters of iron
Their nobles to bind.

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 PRAISE 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 hallelujah's 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 Heidelberg Catechism.

HYMN I, C. M. Our only Comfort.

1 SUBSTANTIAL comfort will not grow
   In nature's barren soil;
   All we can boast till Christ we know,
   Is vanity and toil.

2 But where the Lord has planted grace,
   And made his glories known;
   There fruits of heav'nly joy and peace
   Are found, and there alone.

3 A bleeding Saviour seen by faith,
   A sense of pard'ning love;
   A hope that triumphs over death,
   Give joys like those above.

4 To take a glimpse within the vail,
   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 II, III.

HYMN 2, c. m. Conviction of Sin and Misery by the law.

1. VAIN are the hopes the sons of men, On their own works have built; Their hearts by nature are unclean, And all their actions guilt.

2. Let Jew and Gentile stop their mouths, Without a murm'ring word, And the whole race of Adam stand Guilty before the Lord.

3. In vain we ask God's righteous law To justify us now, Since to convince, and to condemn, Is all the law can do.

4. Jesus, how glorious is thy grace, When in thy name we trust! Our faith receives a righteousness That makes the sinner just.

HYMN 3, c. m. Original Sin.

1. OUR nat'ral and out fed'ral head In Paradise was plac'd, In his Creator's image made With strength and wisdom grac'd.

2. Bless'd with the joys of innocence, Firm and secure he stood, Till he debas'd his soul to sense, And ate th' unlawful food.

3. Now back with humble name 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;

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Let Jew and Gentile stop their mouths,
Without a murm'ring word,
And the whole race of Adam stand
Guilty before the Lord.
HYMN III.

What dreadful darkness vails our mind!
How oblige our will!

5 Conceiv'd in sin (O wretched state!)
Before we draw our breath,
The first young pulse begins to beat
Depravity and death.

6 Wild and unwholesome as the root,
Will all the branches be;
How can we hope for living fruit
From such a deadly tree?

7 What mortal pow'r from things unclean
Can pure productions bring?
Who can command a vital stream
From an infected spring?

8 Yet, mighty God, thy wond'rous love
Can make our nature clean,
While Christ and grace prevail above,
The tempter, death and sin.

9 The second Adam can restore
The ruins of the first;
Hosanna to that sov'reign pow'r
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 doctrine will suffice,
Broken hearts and humble walkers,
These are dear in Jesus's eyes.
Tinkling sounds of disputation,
Naked knowledge all are vain,
Ev'ry soul that gains salvation
Must, and shall be born again.

H Y M N 4, l. m. The Justice of God.

1 ETERNAL King! the greatest, best,
For ever glorious, ever blest;
The great I AM, Jehovah, Lord,
By seraphim and faint ador'd.

2 Exalted in perfections bright,
Too dazzling far for mortal sight,
Thou reign'st supreme o'er those who dwell
In heav'n above, on earth, or hell.

3 Thy creatures all on thee depend
Their beings author, and their end;
The God who made, upholds them still,
And rules them by his sovereign will.

4 Tho' clothed with majesty and might,
The judge of all the world does right,
In equal balance holds the scale
Where truth and equity prevail.

5 Justice, the firm foundation lays,
Of all thy laws, thy works, and ways;
Obedient souls will ever find
A God that's faithful, loving, kind.

6 But he who sins, must die accurs'd,
A God all mercy is unjust;
Curs'd is the man who dares withdraw
Obedience from thy holy law.

7 Where then great God, or how shall we
Approach thy dreadful majesty!
Thy sacred law we oft have broke,
And stand obnoxious to thy stroke.

3 But O thou holy, just, and true!
Thy 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 pow'r!
Thy matchless mercy we adore,
That found out this amazing plan
To save thy ruin'd creature man.

0 We plead the suff'ring's of thy Son,
We plead his righteousness alone;
He bore the curse, whence thou art just
In pard'ning those who were accurs'd.

HYMN 5, L. M.

A Saviour is necessary.

1 Enslav'd by sin and bound in chains
Beneath its dreadful tyrant sway,
And doom'd to everlasting pains,
We wretched guilty captives lay.

2 Nor can our arm procure our peace;
Nor will the world's collected store
Suffice to purchase our release;
A thousand worlds were all too poor.

3 A Saviour, man, and mighty God,
A glorious ransom must procure;
Justice divine demands his blood,
And nothing less can life insure.

4 Jesus the man, the mighty God,
This all-sufficient ransom paid:
The Mediator's precious blood
For wretched sinners has been shed.
H Y M N VI.

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!

H Y M N 6, L. M. Emmanuel

1 My 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-starts with joy.

3 Of all the crowns Jehovah bears,
   Salvation is his dearest claim;
   That gracious found well pleas'd he hears,
   And owns, Emmanuel for his name.

4 As man, he pities my complaint;
   His pow'r and truth are all divine;
   As God supreme, he cannot faint,
   Salvation's sure, and will be mine.

PART 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 expir'd,
   The time prophetic seals requir'd:
HYMN VII.

Cut off for sins, but not his own,
Thy prince Messiah did atone.

Thy famous temple, Solomon,
Is by the latter far out-shone:
It wanted not thy glitt'ring store,
Messiah's presence grac'd it more.

We see the prophecies fulfill'd
In Jesus that most wondrous child:
His birth, his life, his death combine
To prove his character divine.

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.

DESTRUCTION's dangerous road
What multitudes pursue!
While that which leads the soul to God,
Is known or sought by few.

Believers enter in
By Christ, the living door;
But they who will not leave their sin,
Must perish evermore.

If self must be deny'd,
And sin forsaken quite;
They rather choose the way that's wide,
And strive to think it right.

Encompass'd by a throng,
On numbers they depend;
They think so many can't be wrong,
And marks a happy end.
5 But numbers are no mark
That men will right be found;
A few were fav'd in Noah's ark
For many millions drown'd.

6 Obey the gospel call,
And enter while you may;
The flock of Christ remains still small
And none are safe but they.

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

PART II. Faith.

8 Faith!—'tis a precious grace,
Where'er it is bestow'd!
It boasts of a celestial birth,
And is the gift of God!

9 Jesus it owns a King,
An all-atoning Priest,
It claims no merit of its own,
But finds it all in Christ.

10 To him it leads the soul,
When fill'd with deep distress;
Appropriates his precious blood,
And trufts 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.
2 In God the Father I believe,
   Who heav'n and earth did frame,
By his almighty word; his praise
And glory to proclaim.

3 With firmest confidence my soul
   Depends on him alone;
For he my God and Father is,
   Through Jesus Christ his Son.

4 His holy Providence upholds,
   And rules supreme o'er all;
I therefore will rejoice in him,
   Whatever doth befall.

5 I do believe in Jesus Christ,
   His only Son, our Lord,
Begotten from eternity,
   The everlasting word.

6 Who was conceived by the pow'r
   Of God the Holy Ghost;
And of the virgin Mary born,
   To save that which was lost.

7 He under Pilate's tyranny,
   To shame and death was doom'd;
Was crucifi'd to prove his death,
   He also was entomb'd.

8 The wrath of an offended God
   On him, our surety, fell:
In soul distress, he, as it were,
   Descended into hell.

9 He rose the third day from the grave,
   A mighty conqueror,
O'er sin, death, hell, and all his foes,
   And lives for evermore.
20 He into heav'n, most gloriously,
   In triumph did ascend;
   To plead our cause; his church to bless,
   He sits at God's right hand:

21 From whence he shall appear again,
   In splendid majesty,
   To judge the world in righteousness,
   His saints to glorify.

22 I in the Holy Ghost believe,
   A person real, and one
   In essence, pow'r, eternity,
   With Father and with Son.

23 An holy cath'lic church I own,
   The heirs of heav'n design'd;
   By union one to Christ their head,
   And one another join'd.

24 Redemption, through the blood of Christ,
   I heartily embrace;
   Ev'n the forgiveness of my sins,
   The gift of sov' reign grace.

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

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

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

HYMN 8, L. M. The Trinity.

1 To 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 reign'd.
The Holy Ghost this blood applies.

4 Thus we the Trinity can praise
One only God, thro' Christ our King;
Our grateful hearts and voices raise
In faith and love; while thus we sing;

5 Glory to God the Father be;
   Because he sent his Son to die:
Glory to God the Son; that he
   Did with such willingness comply.

6 Glory to God the Holy Ghost,
   Who to our hearts this love reveals:
Thus God three-one to sinners lost
   Salvation sends, procures, and seals.

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

1 Almighty 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 heav'ns and all the pow'rs on high,
HYMN X.

Cherubs and seraphims proclaim,
And cry, thrice holy to thy name.

3 Lord God of hosts thy presence bright
Fills heav’n and earth with beauteous light;
Th’ apostles happy company,
And ancient prophets all praise thee.

4 The crowned martyrs noble host,
The holy church in every coast,
Their Maker for their Father own,
Now reconcil’d in Christ his Son.

HYMN io, c. m. Providence.

1 God 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 sweeter 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 Tho' troubles assail,  
And dangers affright,  
Tho' friends should all fail,  
And foes all unite:  
Yet one thing secures us,  
Whatever betide,  
The scriptures assure us,  
The Lord will provide.

8 The birds without barn  
Or storehouse, are fed;  
From them let us learn  
To trust for our bread:  
His saints what is fitting,  
Shall ne'er be deny'd  
So long as 'tis written,  
The Lord will provide.

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

10 His call we obey,  
Like Abra'am of old,  
Not knowing our way,  
But faith makes us bold;  
For tho' we are strangers  
We have a good guide,  
And trust in all dangers,  
The Lord will provide.
11 When Satan appears,
To stop up our path,
And fill us with fears,
We triumph by faith;
He cannot take from us,
Tho' oft he has try'd,
This heart-cheering promise,
The Lord will provide.

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

13 No strength of our own,
Or goodness we claim,
Yet since we have known
The Saviour's great name;
In this our strong tower
For safety we hide,
The Lord is our power,
The Lord will provide.

14 When life sinks apace,
And death is in view,
This word of his grace
Shall comfort us thro':
No fearing or doubting
With Christ on our side,
We hope to die shouting,
The Lord will provide.
HYMN XI.

HYMN XII, 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 heav'n approve;
   Thou art the true, the living way,
(Ordain'd by everlasting love)
   To the bright realms of endless day.

8 Safe lead us thro' this world of night.
   And bring us to the blissful plains,
The regions of unclouded light,
Where perfect joy for ever reigns.

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

1 We 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;
Th' anointed Saviour has a claim
To our immortal praise.


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.
3 The noblest creature seen below,
   Ordain’d to fill a throne above;
   God gives him all he can bestow,
   His kingdom of eternal love!

HYMN XIII.

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

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 mis’ry feel,
   Attend your Saviour’s call;
   Return, he’ll your backslidings heal;
   O crown him Lord of all.

6 Tho’ crimson sin increase your guilt,
   And painful is your thrall;
   For broken hearts his blood was spilt;
   O crown him Lord of all.

R 2
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 call out,
Altho' your faith be small;
His faithfulness you cannot doubt;
O crown him Lord of all.

**HYMN XIV.**

**PART II, p. m.** *The eternal Son of God took upon him the very Nature of Man.*

1 **THE Virgin's promised Son is born;**
Behold th' expected child appear;
Let infidels forbear their scorn,
For God himself approaches near.

2 **The government of earth and seas**
Upon us 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.

4 God with us! O glorious name!
Let it shine in endless fame:
God and man in Christ unite,
O mysterious depth and height!

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

6 God with us! but tainted not
With the first transgressors' blood.
Yet did he our sins sustain,
Bear the guilt, the curse, the pain.

7 God with us! O wond'rous grace!
Let us see him face to face,
That we may Immanuel sing,
As we ought, our God and King.

PART III, c. m. The Mediator born for glorious Purposes.

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

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

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

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

12 He comes the broken heart to bind,
The bleeding soul to cure,
And with his righteousness and grace
To enrich the humble poor.

13 His gospel trumpets publish loud
The jub'lee of the Lord;
His people are redeemed now,
Their heritage restor'd.
H Y M N X V.

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

H Y M N 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 compar'd to this!

PART II. He was crucified.

5 Stretch'd on the cross the Saviour dies,
    Hark! his expiring groans arise!
    See, from his hands, his feet, his side,
    Rans down the sacred crimson tide!

6 Believers now, behold the man,
    The man of grief condemn'd for you,
    The Lamb of God for sinners slain,
    Weeping to Calvary pursue.

7 His sacred limbs they stretch, they tear,
    With nails they fasten to the wood—
His sacred limbs—expos’d and bare,
Or only cover’d with his blood.

8 See there! his temples crown’d with thorns,
His bleeding hands extended wide,
His streaming feet transfix’d and torn,
The fountain gushing from his side.

9 Thou dear, thou suffering 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 IMMORTAL God, on thee we call,
The great original of all;
Thro’ thee we are, to thee we tend,
Our sure support, our glorious end.

2 We praise that wise mysterious grace,
That pitied our revolted race,
And Jesus, our great 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 ax’d of old,
And in thy word of truth foretold.

4 A scene of wonders here we see,
Worthy thy Son, and worthy thee;
And, while this theme employs our tongues,
All heav’n 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 saints my much-lov'd Lord to see;  
Earth, twine no more about my heart,  
For 'tis far better to depart.  

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

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

9 As with a Seraph's voice to sing!  
To fly as on a Cherub's wing!  
Performing, with 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 heav'n 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 heav'ny 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 finish'd, the Redeemer cries;
Then lowly bows his fainting head;
And soon th' expiring sacrifice
Sinks, to the regions of the dead.

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

3 'Tis done—old things are past away,
And a new state of things begun;
A kingdom which shall ne'er decay,
But shall out-latt 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 XVIII, XIX.

HYMN XVIII, L. M. *He ascended into Heaven*

1 Our 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 possis,
   The King of saints and angels too,
   God over all, for ever blest!

HYMN XIX, L. M. *He sitteth at the right Hand of God.*

1 Jesus the Lord our souls adore,
   A painful sufferer now no more;
   High on his Father's throne he reigns,
   O'er earth, and heav'n's extensive plains.

2 His race for ever is complete;
   For ever undisturb'd his ear;
Myriads of angels round him fly,
And sing his well gain’d victory.

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.

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 vail for thee.

PART II. Christ will come to judge the World.

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.

’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.

To Jesus, our atoning Priest,
To Jesus, our superior King,
Be everlasting pow’r confess’d,
And ev’ry tongue his glory sing.

Behold, on flying clouds he comes,
And ev’ry eye shall see his face;
Tho’ with our sins we pierc’d him once,
He now displays his pard’ning grace.

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.
H Y M N 20, L. M. God the Holy Ghost.

1 **ETERNAL** Spirit! we confess,
   And sing the wonders of thy grace;
   Thy pow'r conveys our blessings down
   From God the Father and the Son.

2 Enlighten'd by thine heav'nly ray,
   Our shades and darkness turn to day;
   We learn the meaning of thy word,
   And find salvation in the Lord.

3 Thy pow'r and glory works within,
   And breaks the chains of reigning sin;
   Both 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.


1 We are a garden wall'd around,
   Chosen and made peculiar ground;
   A little spot inclos'd by grace,
   Out of the world's wide wilderness.

2 Like trees of mirth and spice, we stand;
   Planted by God the Father's hand;
   And all his springs in Sion flow,
   To make the young plantation grow.

3 Awake, O heav'nly wind and come,
   Blow on this garden of perfume;
   Spirit divine, descend, and breathe
   A gracious gale on plants beneath.
H Y M N XXI. 285

Make our best spices flow abroad,
To entertain our Saviour, God:
And faith and love, and joy appear,
And ev'ry grace be active here.

PART II, s. v. 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 Alli'd to Christ our head,
   We act, we grow, and thrive;
Nor will he leave us with the dead,
   While he remains alive.

9 This glorious hope revives
   Our courage by the way;
While each in expectation lives,
   And longs to see the day.

10 From sorrow, toil, and pain,
    And sin we shall be free;
And perfect love and friendship reign
   Thro' all eternity.
Supreme in mercy, who shall dare,
With thy compassion to compare;
For Jesus' sake thou dost forgive,
And bid the trembling sinner live.

Millions of our transgressions past,
Cancell'd behind thy back are cast;
Thy grace, a sea without a shore,
O'erflows them, and they rise no more.

And lest new legions should invade,
And make the pardon'd soul afraid,
Our inbred lusts thou wilt subdue,
And form degenerate hearts anew.

Thy truth to Jacob shall prevail;
Thy oath to Abram cannot fail;
The hope of saints in ancient days,
Which ages yet unborn shall praise.

BLEST Jesus, source of ev'ry grace,
From far to view thy smiling face,
While absent thus by faith we live,
Exceeds all joys that earth can give.

But O! what extacy unknown
Fills the wide circle round thy throne,
Where ev'ry rapt'rous hour appears
Nobler than millions of our years!

Millions by millions multiplied,
Shall ne'er thy saints from thee divide;
But the bright legions live and praise
Thro' all thy own immortal days.

O happy dead, in thee that sleep,
While o'er their mould'ring dust we weep!
O faithful Saviour, who shalt come
That dust to ransom from the tomb!

While thine unerring word imparts
So rich a cordial to our hearts,
Thro' tears our triumphs shall be shown,
Thro' round their graves, and near our own.

PART II, c. m. Life everlasting.

Amazing grace! (how sweet the sound!)
That sav'd a wretch like me!
I once was lost, but now I'm found,
Was blind, but now I see.

'Twas grace that taught my heart to fear,
And grace my fears relievin';
How precious did that grace appear,
The hour I first believin';

Thro' many dangers, toils and snares,
I have already come;
'Tis grace has brought me safe thus far,
And grace will lead me home.

The Lord has promis'd good to me,
His word my hope secures;
He will my shield and portion be,
As long as life endures.

Yes, when this flesh and heart shall fail,
And mortal life shall cease;
I shall possess, within the vail,
A life of joy and peace.

There joys unseen by mortal eyes,
Or reason's feeble ray,
In ever blooming prospects rise,
Unconscious of decay.
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 LORD, 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 di'd for me."

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

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

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

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

HYMN 24, L. M. Our Works are no Part of our Righteousness before God.

1 No 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 losses;
   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 losses 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 My Saviour God, my sovereign Prince,
   Reigns far above the skies;
   But brings his graces down to tenes,
   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 water 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 thro' the signs,
   And feeds upon his flesh.

6. I love the Lord, that f loops so low,
   To give his word a seal:
   But the rich grace his hands bestow
   Exceeds the figures still.

H Y M N 26, L. M. Baptism.

1. T'was the commission of our Lord,
   Go teach the nations, and baptize,
   The nations have receiv'd 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 cov'nant, 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 afflicts our faith,
   And shews us what his gospel means.

4. Our souls he washes in his blood,
   As water makes the body clean;
   And the good spirit of our God
   Descends like purifying rain.

5. Thus we engage ourselves to thee,
   And seal our cov'nant with the Lord;
   O may the great eternal Three
   In heav'n our solemn vows record!
HYMN XXVII.

HYMN 27, c. m. Infant Baptism.

1 Thus faith 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 Abra'am believ'd the promised grace,
   And gave his child to God;
   But water seals the blessing now
   That once was seal'd with blood.

3 Jesus the ancient faith confirms,
   To our great Fathers given;
   He takes young children to his arms
   And calls them heirs of heav'n.

4 Our God, how faithful are his ways!
   His love endures the same:
   Nor from the promise of his grace
   Blots out the children's name.

5 With the same blessing grace endows
   The Gentile and the Jew;
   If pure and holy be the root,
   Such are the branches too.

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

7 Thus to the parents and their seed
   Shall thy salvation come,
   And 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 XXVIII, XXIX.

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

1 "Twas on that dark, that doleful night,
   When pow'rs of earth and hell arose
   Against the Son of God's delight,
   And friends betray'd him to his foes:

2 Before the mournful scene began,
   He took the bread, and blest, and brake;
   What love thro' all his actions ran!
   What wond'rous words of grace he spake!

3 This is my body broke for sin,
   Receive and eat the living food;
   Then took the cup, and bless'd the wine;
   'Tis the new covenant in my blood.

4 Do this (he cry'd) 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 Jesus invites his saints
   To meet around his board;
   Here pardon'd 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,
HYMN XXX.

But signify and seal the love
Of Christ our cov'nant head.

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

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

1 JESUS, in thee our eyes behold
A thousand glories more,
Than the rich gems and polish'd gold,
The sons of Aaron wore.

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

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

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

5 Once, in the circuit of a year,
With blood, but not his own,
Aaron within the vail appears,
Before the golden throne.

6 But Christ, by his own pow'rful blood,
Ascends above the skies,
And, in the presence of our God,
Shows his own sacrifice.
7 Jesus, the King of glory reigns,
On Sion's heav'ly hill;
He ever lives who once was slain,
And wears his priesthood still.

PART II, c. m. The Communicant.

8 How sweet and awful is the place,
With Christ within the doors;
While everlasting love displays
The choicest of her stores!

9 Here ev'ry bowel of our God
With soft compassion rolls;
Here peace and pardon bought with blood,
Is food for dying souls.

10 While all our hearts, and all our songs,
Join to admire the feast,
Each of us cries, with thankful tongues,
"Lord, why was I a guest?"

11 "Why was I made to hear thy voice,
"And enter while there's room;
"When thousands make a wretched choice,
"And rather starve than come?"

12 'Twas the same love that spread the feast,
That sweetly forc'd us in;
Else we had still refus'd to taste,
And perish'd in our sin.

13 Pity the hypocrites, O Lord,
Direct them how to come;
Teach them to know and fear thy word,
And bring the strangers home.

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 XXXI, XXXII.


1 WITH 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, 
   Thro' ev'ry changing age the same.

5 My little all I there suspend, 
   Where the whole weight of heav'n is hung 
   Secure I reit on such a friend, 
   And into raptures wake my tongue.

HYMN 32, C. M. Gratitude.

1 HOW can I sink with such a prop, 
   As my eternal God, 
   Who bears the earth's huge pillars up, 
   And spreads the heav'n's 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!
What‘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 honours 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, temperance, 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.

NOT the malicious or profane,
The wanton or the proud,
Nor thieves, nor slanders, shall obtain
The kingdom of our God.
Surprising grace! and such were we
By nature and by sin,
Heirs of immortal misery,
Unholy and unclean.

But we are wash’d in Jesu’s blood,
We’re pardon’d through his name:
And the good Spirit of our God
Has sanctify’d our frame.

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

PART II, s. m. Dead to Sin.

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

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

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

HYMN 34, l. m. First Command.

God! Almighty cause

Of earth and seas and worlds unknown;
All things are subject to thy laws;
All things depend on thee alone.
Thy glorious Being singly stands,
Of all within itself possest;
Control'd by none are thy commands;
Thou from thyself alone art blest.

To thee alone ourselves we owe;
Let heav'n and earth due homage pay;
All other gods we disavow,
Deny their claims, renounce their sway.

Spread thy great name thro' heathen lands;
Their idol-deities dethrone;
Reduce the world to thy command,
And reign, as thou art, God alone.

**HYMN 35, L. M. Second Command.**

1 Thou art, O God! a spirit pure,
Invisible to mortal eyes;
Thy 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 heav'n, to what on earth,
Can men th' immortal King compare?

4 Let stupid heathens frame their gods
Of gold and silver, wood and stone;
Ours is the God that made the heav'ns,
JEHOVAH HE, and God alone.

5 My soul, thy purest homage pay,
In truth and spirit him adore;
More shall this please than sacrifice,
Than outward forms, delight him more.
HYMN XXXVI, XXXVII. 299

HYMN 36, C. M. Third command.

1 Holy 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, C. M. Religious Oaths.

1 Let those who bear the christian name
Their holy vows fulfill:
The saints, the followers of the Lamb,
Are men of conscience still.

2 True to the solemn oaths they take,
The' to their heart 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 devile:
They know the God of truth can see
Thro' every false disguise.
HYMN XXXVIII, XXXIX.

HYMN 38, L. M. Fourth Command.

1 RETURN, 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 forerun of heav'n,
On this day more than all the heav'n.

3 O that our thoughts and thanks may rise,
As grateful incense, to the skies;
And draw from Christ that sweet repose,
Which none, but he that feels it, knows.

4 This heavenly calm, within the breast,
Is the dear pledge of glorious rest,
Which for the church of God remains,
The end of care, 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 never shall end!

HYMN 39, L. M. Fifth Command.

1 GREAT 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.

Let each inferior rank revere
All such as their superiors are;
And let superiors also do
What's right by each inferior too.
To thee may each united house,
At morn and night present its vows;
O may each family proclaim
The honours of thy glorious name.

A R T II, c. w. Honour to Magistrates

Eternal sov'reign of the sky,
And Lord of all below,
We mortals to thy majesty
Our first obedience owe.

Our souls adore thy throne supreme,
And bless thy providence,
For magistrates of various name,
Our glory and defence.

Where laws and liberty combine
To make the nation bless'd;
There magistrates with lustre shine,
And States are govern'd best.

Nations on firm foundations stand,
While virtue finds reward;
And sinners perish from the land,
By justice and the sword.

To magistrates be honour paid,
To laws obedience shown;
But consciences and souls were made
To be the Lord's alone.
H Y M N 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 Condemn'd, we fall before thy face, 
Our only refuge is thy grace; 
O wash our souls from ev'ry sin, 
And make our guilty conscience clean.

3 Let clamour, wrath and war be gone, 
Let bitter words no more be known; 
Envy and spite forever cease, 
Among the saints, the sense of peace.


1 WE own, O Lord, thy precept just 
Against impure desires and lust, 
And mourn with grief and humble shame 
Our guilty and polluted frame.

2 In vain would be the rash pretence 
To plead a faultless innocence; 
When all our nature is unclean, 
And soul and body stain'd with sin.

3 But what strong language can express, 
Their guilt and shame, and wretchedness, 
Who boldly dare their God defy, 
And with their lusts offend his eye!

4 O wash their souls from this foul sin, 
And make their guilty conscience clean; 
Great God create their hearts anew, 
And form their spirits pure and true.

5 Guard us blest Saviour by thy grace, 
Nor let temptations gain success; 
Preserve the temples which are thine, 
That we in holiness may shine.
COME let us search our ways and try,
Have they been just and right?
Is the great rule of equity
Our practice and delight?

What we would have our neighbour do,
Have we still done the same?
And ne'er delay'd to pay his due,
Nor injur'd his good name?

In all we sell, in all we buy,
Is justice our design?
Do we remember God is nigh
And fear the wrath divine?

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.

Great God thy holy law commands
Strict honesty in our demands;
Forbids to plunder, steal or cheat,
To practise falsehood or deceit.

Have we no righteous debt deny'd
From views dishonest or through pride?
Nor vex the poor with long delay,
And made them groan for want of pay?

O! if our honesty be gone
And leave our faith and hope alone;
If honesty be banish'd hence,
Religion is a vain pretence.
HYMN XLIII, XLIV.

HYMN 43, c. m. Ninth Command.

1 RELIGION is the chief concern
Of mortals here below:
May all its great importance learn,
Its sov'reign virtue know.

2 Let deep repentance, faith, and love,
Be join'd with godly fear;
And all our conversation prove
Our souls to be sincere.

3 Let with our lips our hearts agree,
Nor fland'ring words devile:
We know the God of truth can see
Through ev'ry false disguise.

4 Lord never let our envy grow
To hear another's praisè;
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 WHAT'ER thy lot on earth may be
Let it contentment yield to thee;
Nor others envy, nor repine,
Nor covet ought that is not thine.

2 Justly haft thou forbidden, Lord,
Each murm'ring motion, thought, or word;
Justly requiring full content
With what thy providence hath lent.

3 But who can here lift up his eye
Before the Lord of hosts on high.
And say, "this precept I've obey'd,  
Nor from it ever turn'd aside?"

4 Alive without thy law I stood,  
And thought my state was safe and good;  
But when with pow'r this precept came,  
I saw my sin, and guilt, and frame.

5 Lord I adore thy saving love,  
Which did from me the curse remove,"  
By hanging on th' 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 ceas'd to move,  
It tyrannizes still.

7 Hence often fill'd with dread alarms,  
My peace and joy subside,  
And I've employ for all the arms  
The gospel has supply'd.

8 Thus diff'rent 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'lt thou pour  
Thy wrath in one eternal show'r.
11 But thanks to God, its loud alarms
Have warn'd me of approaching harms;
And now, O Lord, my wants I see,
Loft and undone, I come to thee.

12 I know my fig-leaf righteousness
Can ne'er thy broken law redress;
Yet in thy gospel plan I see
There's hope of pardon e'en for me.

13 There, I behold with wonder, Lord!
That Christ hath to thy law restor'd
Those honours on th' atoning day,
Which guilty sinners took away.

14 Amazing wisdom, pow'r and love,
Display'd to rebels from above!
Do thou, O Lord, my faith increase
To love and trust thy plan of grace.

HYMN 45, L. M. Prayer.

1 WHERE is my God? does he retire
Beyond the reach of humble sighs?
Are these weak breathings of desire
Too languid to ascend the skies?

2 No, Lord, the breathings of desire,
The weak petition, if sincere,
Is not forbidden to aspire,
But reaches thy all-gracious ear.

3 Look up, my soul, with cheerful eye,
See where the great Redeemer stands,
The glorious advocate on high,
With precious incense in his hands.

4 He sweetens every humble groan,
He recommends each broken pray'r;
Recline thy hope on him alone,
Whose power and love forbid despair.
PART II. The Requisites and Subjects of Prayer.

5 Pray'r is appointed to convey
The blessings God designs to give:
Long as they live should Christians pray:
They learn to pray when they first live.

6 If pain afflict, or wrongs oppress,
If cares dist act, or fears dismay;
If guilt deject; if sin distress;
In ev'ry case look up and pray.

7 'Tis pray'r supports the soul that's weak:
Tho' thought be broken, language lame,
Pray; if thou canst, or canst not, speak;
But pray with faith in Jesus' name.

8 Depend on him; thou canst not fail;
Make all thy wants and wishes known;
Fear not; his merits must prevail;
Ask but in faith, it shall be done.

PART III, P. M. Lord's Prayer.

9 Father of all! eternal mind!
In uncreated light enshrined,
Immense!y good, immensely great?
Thy children form'd and blest by thee,
With filial love, and homage, we
Fall prostrate at thy awful feet.

10 Thy name in hallow'd strains be sung,
Let ev'ry heart and ev'ry tongue,
In the celestial concert join;
In loving, serving, praising thee
We find our chief felicity:
But cannot add one jot to thine.
HYMN
XLV

Thy righteous, mild, and sov'reign reign,
Throughout creation's ample plain,
Let ev'ry thinking being own.
Lord in our hearts, where passions rude,
With fierce tumultuous rage, intrude,
Erect thy pow'ful, peaceful throne.

As angels round thy seat above,
With joyful haste, and ardent love,
Thy blest commands, attend, fulfill;
So let thy creatures here below,
As far as thou hast giv'n to know,
Perform thy good and sacred will.

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.

Extend thy grace to ev'ry fault;
Each sinful action, word, and thought,
Oh! let thy love our sins forgive;
For thou hast taught our hearts to show
Divine forgiveness to our foe,
Nor longer let resentment live.

Where tempting snares beslow the way,
To lead unweary minds astray,
Permit us not therein to tread;
Unless thy gracious aid appear
'T avert the threaten'ning danger near;
From our unguarded, heedless head.

Thy sacred name we thus adore,
And thus thy choicest gifts implore,
With ardent, joyful, humble mind;
Because thy pow'r and glory prove,
Thy kingdom built on wisdom, love,
Endless, triumphing, unconfined.

17 O Lord to whom we still repair,
Accept of this our hearty pray'r,
Our trust is in thy mighty pow'r;
Amen, amen, we all express,
With one accord thy name we bless,
Thou art our safeguard and our tow'r.

HYMN 46, c. m. Our Father which art in Heaven.

1 SOVREIGN of all the worlds on high,
Allow our humble claim;
Nor while poor worms would raise their heads,
Dost disdain a Father's name.

2 Our Father God! how sweet the sound!
How tender, and how dear!
Not all the melody of heav'n
Could so delight the ear.

3 Come, Sacred Spirit, seal the name
On mine expanding heart;
And shew, that in Jehovah's grace
I share a filial part.

4 Cheer'd by a signal so divine,
Unwav'ring I believe:
Thou know'st if I Abba, Father, cry,
Nor can thy word deceive.

HYMN 47, c. m. Hallowed be thy Name.

1 AMONG the princes, earthly gods,
There's none hath pow'r divine;
Nor are their names or works, O Lord,
Or natures, like to thine.
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XLVIII,
XLIX.

2 Thy matchless pow’r, thy sov’reign sway,
The nations shall adore;
Their long misguided pray’rs and praise
To thee O God restore.

3 Let all confess thy name, and know
The wonders thou hast done;
Let all adore thee, God supreme;
And own thee, God alone.

4 While heav’n and all who dwell on high
To thee their voices raise;
Let the whole earth assist the sky,
And join t’ advance thy praise.

H Y M N 48, l. m. Thy Kingdom come.

1 ASCEND 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,
Subdue by thy victorious grace.

3 O let the kingdoms of the world
Become the kingdoms of the Lord;
Let saints and angels praise thy name,
Be thou thro’ heav’n and earth ador’d.

H Y M N 49, l. m. Thy Will be done on
Earth as it is in Heaven.

1 THOU reign’st, O Lord, thy throne is high,
Thy robes are light and majesty;
Thy pow’r is sov’reign to fulfill
The holy counsels of thy will.
Thy will be done on earth below
As 'tis in heav'n; thy grace below
On us and all, may we and they
Renounce our wills, and thine obey.

While all the hosts of heav'n 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.

It is the Lord—enthron'd in light,
Whose claims are all divine;
Who has an undisputed right
To govern me and mine.

It is the Lord—should I distrust,
Or contradict his will?
Who cannot do but what is just,
And must be righteous still.

It is the Lord—who gives me all
My wealth, my friends, my ease;
And of his bounties may recal
Whatever part he please.

It is the Lord—who can sustain
Beneath the heaviest load,
From whom assistance I obtain
To tread the thorny road.

It is the Lord—whose matchless skill
Can from afflictions raise
Matter, eternity to fill
With ever-growing praise.

It is the Lord—my covenant God,
Thrice blessed be his name!
Whose gracious promise, seal'd with blood,
Must ever be the same.

10 His cov'nant will my soul defend,
Should nature's self expire:
And the great judge of all descend
In awful flames of fire.

11 And can my soul with hopes like these,
Be full, 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 THRO' all the various shifting scenes
Of life's mistaken ill or good;
Thy hand, O God, conducts unseen
The beautiful vicissitude.

2 Thou givest with paternal care,
Howe'er unjustly we complain,
To each their necessary share
Of joy and sorrow, health and pain.

3 Trust we to youth, or friends, or power,
Fix we on this terrestrial ball!
When most secure, the coming hour,
If thou see fit, may blast them all.

4 When lowest sink with grief and shame,
Fill'd with affliction's bitter cup,
Lost to relations, friends and fame,
Thy pow'rful hand can raise us up.

5 Thy pow'rful consolations cheer,
Thy smiles suppress the deep-fetch'd sigh,
Thy hand can dry the trickling tear,
That secret wets the orphan's eye.
Thus far sustain'd, and cloath'd, and fed,  
Through life's tumultuous scenes we've come;  
Give us this day our daily bread,  
And lead and bring us lately home.

HYMN 51, C. M. Forgive us our Debts  
as we forgive our Debtors.

1 LORD, at thy feet we sinners lie,  
And knock at mercy's door;  
With heavy heart and down cast eye,  
Thy favour we implore.

2 In deep distress we seek thy face  
Forgiveness to receive;  
We trust our souls are taught through grace,  
Our debtors to forgive.

3 'Tis pardon, pardon we implore,  
O let thy bowels move;  
Thy grace is an exhaustless store,  
And thou thyself art love.

4 Oh, for thy own, for Jesus' sake,  
Our many sins forgive;  
Thy grace our rocky hearts can break,  
And breaking soon relieve.

5 Mercy, good Lord, mercy we plead,  
This is the total sum;  
Mercy, thro' Christ, is all we need,  
Lord, let thy mercy come.

HYMN 52, L. M. Temptation.

1 THUS far my God hath led me on,  
And made his truth and mercy known;  
My hopes and fears alternate rise,  
And comforts mingle with my sighs.
2 Thro’ this wide wilderness I roam,
Far distant from my blissful home;
Lord, let thy presence be my stay,
And guard me in this dangerous way.

3 Temptations every where annoy,
And sins and snares my peace destroy;
My earthly joys are from me torn,
And oft an absent God I mourn.

4 My soul, with various tempests toss’d,
Her hopes o’erturn’d, her projects cross’d,
Sees every day new straits attend,
And wonders where the scene will end.

5 Is this, dear Lord, that thorny road,
Which leads us to the mount of God?
Are these the toils thy people know,
While in the wilderness below?

6 ’Tis even so, thy faithful love
Doth all thy children’s graces prove;
’Tis thus our pride and self must fall,
That Jesus may be all in all.

PART 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 promis’d land is wide,
We fain would enter in;
But we are press’d on ev’ry side,
With unbelief and sin.

9 Arise, O Lord, enlarge our coast,
Let us possess the whole;
That Satan may no longer boast,
He can thy work control.
HYMN LIII.

10 Oh, may thy hand be with us still,
   Our guide and guardian be;
   To keep us safe from ev'ry ill,
   Till death shall set us free.

11 Help us on thee to cast our care,
   And on thy word to rest;
   That Israel's God, who heareth pray'r,
   Will grant us our request.

PART 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 Tho' many foes beset your road,
   And feeble is your arm;
   Your life is hid with Christ in God
   Beyond the reach of harm.

14 Weak as you are you shall not faint,
   Or fainting, shall not die;
   Jesus, the strength of ev'ry faint,
   Will aid you from on high.

15 As surely as he overcame,
   And triumph'd once for you;
   So surely, you that love his name,
   Shall triumph in him too.

PART 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 lov'd his own,
Will love them to the end.

15 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 times remotest day,
Thy truth in sacred notes display.

23 What pow'r O Lord shall vie with thine?
What name among the saints divine,
Of equal excellence possess'd,
Thy sovereignty, great God, contest?

24 Thee, Lord, heav'n's hosts their maker own
Thine is the kingdom, thine alone;
Thee, endless majesty has crown'd,
And glory ever vetts thee round.
Thrones and dominions round thee fall,
Thy presence shakes this lower ball;
From change to change the creatures run,
But all thy vain designs are one.

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.

As when the weary trav'ller gains
The height of some o'er-looking hill,
His heart revives if cross the plains
He eyes his home, tho' distant still.

Thus, when the christian pilgrim views,
By faith, his mansion in the skies,
The light his fainting strength renewes,
And wings his spoeed to reach the prize.

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.

'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.

Jesus, on thee our hope depends,
To lead us on to thine abode:
Assur'd our home will make amends
For all our toil while on the road.

Hallelujah——hallelujah,
Hallelujah——hallelujah,
Hallelujah——hallelujah,
Hallelujah——Amen, Amen.
HYMN 53, L. M. Invitation.

1 Ye wretched, hungry, starving poor,
    Behold a royal feast!
    Where mercy spread, 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 talle
    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 all to come:
    Ye longing souls, the grace adore
    Approach there yet is room.

HYMN 54, C. M. Invitation.

1 The King of heav’n his table spreads,
    And blessings crown the board;
    Not paradise, with all its joys,
    Could such delight afford.

2 Pardon and peace to dying men,
    And endless life are giv’n;
    Thro’ the rich blood that Jesus shed
    To raise our souls to heav’n.
3 Ye hungry poor, that long have stray'd
In sin's dark mazes, come;
Come, from your most obscure retreats,
And grace shall find you room.

4 Millions of souls, in glory now,
Were fed and feasted here;
And millions more, still on the way,
Around the board appear.

5 All things are ready, come away,
Nor weak excuses frame;
Crowd to your places at the feast,
And bless the founder's name.

HYMN 55, c. m. Invitation.

1 THE King of heav'n a feast has made
And to his much-lov'd friends,
The faint, the famish'd, and the sad,
His invitation sends.

2 Lo, at thy gracious bidding, Lord,
Tho' vile and base we come,
O, speak the reconciling word,
And welcome wand'ring home.

3 Impart to all thy flock below
The blessings of thy death:
On ev'ry mourning soul bestow
Thy love, thy hope, thy faith.

4 May each, with strength from heav'n endu'd,
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 Eternal King, enthron’d 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 ill’d with snare.

3 Unworthy to approach thy throne,
Our trust is fix’d 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 ev’ry grace be active here.

HYMN 57, L. M. Preparation.

1 The broken bread, the blessed cup,
On which we now are call’d to sup;
Without thy help and grace divine,
Will prove no more than bread and wine.

2 But come great Master of the feast,
Dispense thy grace to ev’ry guest
Direct our views to Calvary,
And help us to remember thee.

3 Let us with light and truth be blest,
That on thy bosom we may rest;
And at thy supper each may learn,
Thy broken body to discern.
HYMN LVI, LIX. 321

4 O that our souls may now be fed
With Christ himself, the living bread;
That we the cov'nant may renew,
And to our vows be rend'red true!

HYMN 58, P. M. Preparation.

1 LET me with light and truth be bless'd,
O let them lead the way,
'Till on thy holy hill I rest,
And in thy temple pray:
Freth 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 oppress'd with care?
On God, thy God, for aid rely,
Who will thy state repair:
On him alone depend,
For he's thy cov'nant friend;
The praise of him thou yet shalt sing,
Who is thy health's eternal spring.

HYMN 59, L. M. The Memorial of our absent Lord.

1 JESUS 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,
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**H Y M N 60, c. m. The Love of Christ.**

1. *HOW condescending, and how kind,*  
   Was God's eternal Son!  
   Our mis'ry reach'd his heav'ny mind,  
   And pity brought him down.

2. *When justice, by our sins provok'd,*  
   Drew forth his dreadful sword,  
   He gave his soul up to the stroke,  
   Without a murmur'ring word.

3. *Here we receive repeated seals*  
   Of Jesus' dying love:  
   Hard is the wretch that never feels  
   One soft affection move.

4. *Here let our hearts begin to melt,*  
   While we his death record,  
   And, with our joy for pardon'd guilt,  
   Mourn that we pierc'd the Lord.
HYMN LXI, LXII.

HYMN 61, c. m. Christ the Bread of Life.

1 Let us adore th’ eternal Word,
’Tis he our souls hath fed;
Thou art our living stream, O Lord,
And thou th’ immortal bread.

2 Bless’d be the Lord, that gives his flesh
To nourish dying men;
And often spread, his table fresh,
Left we should faint again.

3 Our souls shall draw their heav’ly breath,
Whilest Jesus finds supplies;
Nor shall our graces sink to death,
For Jesus never dies.

4 The God of mercy be ador’d
Who calls our souls from death,
Who saves by his redeeming word,
And new creating breath.

5 To praise the Father and the Son,
And Spirit all divine,
The One in Three, and Three in One,
Let faints and angels join.

HYMN 62, c. m. Pardon sealed.

1 Lord, how divine thy comforts are!
How heav’nly is the place
Where Jesus spreads the sacred feast
Of his redeeming grace.

2 There the rich bounties of our God,
And sweetest glories shine;
There Jesus says, that I am his,
And my Beloved’s mine.

3 Here, (say’s the kind redeeming Lord,
And hews his wounded side)
HYMN LXIII, LXIV, LXV.

See here the spring of all your joys,
That oped when I di'd,

4 To him that wash'd us in his blood,
Be everlasting praise,
Salvation, honour, glory, pow'r,
Eternal as his days.


1 'Twas 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 content our lips shall move,
And sweet Hosannas crown the board.

HYMN 64, L. M. Self dedication at the Lord's Table.

1 Lord, am I thine, entirely thine?
Purchas'd and sav'd by blood divine?
With full consent thine I would be,
And own thy sovereign right in me.

2 Thee my bless'd master now I call,
And consecrate to thee my all;
Lord, let me live and die to thee,
Be thine thro' all eternity.

HYMN 65, C. M. Faith, Hope and Love.

1 The blest memorials of thy grief,
The suff'ring 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,
HYMN LXVI.

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We come, dear Saviour, to receive;
But would receive with hope.

3 The pledges thou wast pleas’d to leave,
Our mournful minds to move,
We come, dear Saviour, to receive;
But would receive with love.

4 Here, in obedience to thy word,
We take the bread and wine;
The utmost we can do, dear Lord,
For all beyond is thine.

5 Increase our faith, and hope, and love;
Lord, give us all that’s good;
We would thy full salvation prove,
And share thy flesh and blood.

HYMN 66, L. M. Struggling against Unbelief.

1 PITY 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 vent’ring hard behold I come:
But can there, Saviour! can there be,
Among thy children room for me?

3 I eat the bread, and drink the wine:
But oh! my soul wants more than sign;
I faint; unless I feed on thee,
And drink thy blood as shed for me.

4 For sinners, Lord, thou cam’st to bleed:
And I’m a sinner vile indeed!
Lord, I believe thy grace is free;
O! magnify thy grace in me.
HYMN 67, C. M. Appropriation.

1 That 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 did, for me.

3 Thy sufferings, 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 Jesus, once for sinners slain,
   From the dead was rais'd again;
   And in heaven is now let down
   With his Father on his throne.

2 There he reigns a King supreme;
   We shall also reign with him.
   Feeble souls, be not dismay'd:
   Trust in his Almighty aid.

3 He has made an end of sin;
   And his blood hath wash'd 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.
HYMN LXIX.

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 ev'ry ransomed soul
Sound his praise from pole to pole.


1 How rich are thy provisions, Lord!
Thy table furnish'd from above;
The fruits of life o'erspread the board,
The cup o'erflows with heav'nly love.

2 Thine ancient family, the Jews,
Were first invited to the feast:
We humbly take what they refuse,
And Gentiles thy salvation taste.

3 We are the poor, the blind, the lame,
And help was far, and death was nigh!
But, at the gospel call, we came,
And ev'ry want receiv'd supply.

4 From the high way that leads to hell,
From paths of darkness and despair,
Lord, we are come with thee to dwell,
Glad to enjoy thy presence here.

5 What shall we pay th' eternal Son,
That left the heav'n of his abode,
And to this wretched earth came down,
To bring us wand'ring 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 left;
And pity'd rebels, when he knew
The vast expense his love would cost.

8 To God the Father, God the Son,
And God the Spirit, Three in One,
Be honour, praise, and glory giv'n
By all on earth and all in heav'n.

HYMN 70, L. M. Not ashamed of Christ Crucified.

1 At thy command, our dearest Lord,
Here we attend thy dying feast;
Thy blood, like wine, adorns thy board,
And thine own flesh feeds ev'ry guest.

2 Our faith adores thy bleeding love,
And trusts for life in one that di'd;
We hope for heav'nly crowns above,
From a Redeemer crucify'd.

3 Let the vain world pronounce its shame,
And sling 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 Shout 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 LORD, 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 deal’d 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 groan’d, and bled, and died,
And rose, and triumph’d too.

5 With trembling faith, and bleeding heart,
Lord, I accept thy love:
’Tis a rich banquet I have had,
What will it be above?

6 Ye saints below, and hosts of heav’n,
Join all your praising powers;
No theme is like redeeming love,
No Saviour is like ours.

7 Had I ten thousand hearts, dear Lord,
I'd give them all to thee;
Had I ten thousand tongues, they all
Shou'd 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 GLORY to God on high;
Our peace is made with heav'n:
The Son of God came down to die,
That sin might be forgiv'n.

2 His precious blood was shed,
His body bruis'd, for sin:
Remember this in eating bread,
And this in drinking wine.

3 Approach his royal board,
In his rich garments clad:
Join ev'ry tongue to praise the Lord;
And ev'ry heart be glad.

4 The Father gives the Son;
The Son his flesh and blood:
The Spir't applies, and faith puts on
The righteousness of God.

5 Sinners, the gift receive;
And each say, "I am chief:
"Thou know'rt, O Lord, I would believe;
"Oh! help my unbelief."
Lord, help us from above:  
The pow'r is all thy own.  
Faith is thy gift, and hope, and love;  
For of ourselves we've none.

Hymn 74, to the end, are on Miscellaneous Subjects.


1 ETERNAL source of ev'ry joy!  
Thy praise shall ev'ry voice employ,  
While in thy temple we appear  
To hail thee, Sov'reign of the year.

2 Wide as the wheels of nature roll,  
Thy hand supports and guides the whole:  
The sun is taught by thee to rise,  
And darkness when to vail the skies.

3 The flow'ry spring, at thy command,  
Perfumes the air and paints the land;  
The summer rays with vigor shine  
To raise the corn and cheer the vine.

4 Thy hand, in autumn, richly pours  
Thro' all our coasts redundant stores;  
While winter's, soften'd by thy care,  
No face of want or horror wear.

5 Seasons, and months, and weeks, and days  
Demand successive songs of praise;  
And be the grateful homage paid,  
With morning light, and evening shade.

6 Here in thy house let incense rise,  
And circling sabbaths bless our eyes,  
'Till to those brighter courts we soar,  
Where days and years revolve no more.
H Y M N 75, L. M. For New-Year.

1 GOD of our lives, thy constant care
   With blessings crowns each op'ning year;
Our guilty lives thou dost prolong,
   And wake anew our annual song.

2 How many precious souls are fled
   To the vast regions of the dead,
Since from this day the changing sun
   Thro' his last yearly period run!

3 Our breath is thine, eternal God;
   'Tis thine to fix our 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 thy smile, secure from fear,
   Tho' death should blast the rising year.

H Y M N 76, P. M. Prayer for Blessings on
the New-Year.

1 BLESS, O Lord, the op'ning year,
   To each soul assembled here:
Clothe thy word with pow'r divine,
   Make us willing to be thine.

2 Let the minds of all our youth
   Feel the force of sacred truth;
While the gospel call they hear,
   May they learn to love and fear,

3 Where thou hast thy work begun,
   Give new strength the race to run;
Scatter darkness, doubts and fears,
   Wipe away the mourners' tears.
HYMN LXXVIF, LXXVIII.

4 Bless us all both old and young;  
Call forth praise from ev'ry tongue:  
Let the whole assembly prove  
All thy pow'r, and all thy love.

HYMN 77, C. M. The birth of Christ.

1 AWAKE, awake the sacred song  
To our incarnate Lord;  
Let ev'ry heart and ev'ry tongue  
Adore th' eternal Word.

2 Sinners awake, with angels join,  
And chant the solemn lay;  
Joy, love, and gratitude combine,  
To hail th' auspicious day.

3 Then shone almighty pow'r and love,  
In all their glorious forms;  
When Jesus left his throne above  
To dwell with sinful worms.

4 Adoring angels tun'd their songs  
To hail the joyful day;  
With rapture then, let mortal tongues  
Their grateful worship pay.

5 Hail, Prince of life, forever hail!  
Redeemer, brother, friend!  
Tho' earth, and time, and life should fail,  
Thy praise shall never end.

HYMN 73, P. M. The Song of Angels.

1 HARK, the herald angels sing,  
"Glory to the new-born King;  
"Peace on earth, and mercy mild,  
"God and sinners reconcile'd.

2 Joyful, all ye nations rise,  
Join the triumph of the skies;
Hail the heaven-born Prince of Peace!
Hail the Son of righteousness!

3 Come, desire of nations, come,
Fix in us thy humble home;
Come; the woman's promis'd seed,
Braise in us the serpent's head.

4 Glory to the new-born King!
Let us all the anthem sing,
"Peace on earth, and mercy mild,
God and sinners reconcil'd!"

H Y M N LXXIX.

H Y M N 79, P. M. Resurrection of Christ.

1 CHRIST, the Lord, is ris'n to day,
Sons of men and angels say;
Raise your joys and triumphs high,
Sing, ye heav'ns, and earth reply.

2 Love's redeeming work is done,
Fought the fight, the battle won:
Lo! the sun's eclipse is o'er,
Lo! he rais'd in blood no more.

3 Vain the stone, the watch, the seal,
Christ hath burst the gates of hell;
Death in vain forbids his rise,
Christ hath open'd Paradise.

4 Lives again our glorious King?
"Where, O death, is now thy sting?"
Once he di'd our souls to save:
"Where's thy victory, boiling grave?"

5 Hail the Lord of earth and heav'n!
Praise to thee by both be giv'n!
'Thee we greet triumphant now,
Hail! the resurrection—thou.
HYMN LXXX, LXXXI.

HYMN 80, P. M. The Ascension and Kingdom of Christ.

1 REJOICE, 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 purg'd 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 heav'n;
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 th' Archangel's voice,
The trumpet of God shall sound, REJOICE.

HYMN 81, P. M. WhitSunday.

1 WHEN 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.
But were these first disciples blest
With heav'nly gifts? And shall the rest
Be pass'd unheeded by?
What? Has the Holy Ghost forgot
To quicken souls that Christ has bought;
And let's them lifeless lie?

No, thou almighty Paraclete!
Thou hast not thy heav'nly influence yet:
Thou visit'st sinners still:
Thy breath of life, thy quick'ning flame,
Thy pow'r, thy Godhead, still the same,
We own; because we seek.

PART II, c. m.

Bless'd God, that once in fiery tongues
Cam'st down in open view,
Come, visit ev'ry heart that longs
To entertain thee too.

And thou'rt not like a mighty wind,
Nor with a rushing noise;
May we thy calmer comforts find,
And hear thy still small voice.

Not for the gift of tongues we pray:
Nor pow'r the sick to heal:
Give wisdom to direct our way;
And strength to do thy will.

We pray to be renew'd within,
And reconcile'd to God;
To have our conscience wash'd from sin
In the Redeemer's blood.

We pray to have our faith increas'd;
And, O celestial dove!
We pray to be completely blest
With that rich blessing, love.
HYMN 82, L. M. On a Fast Day for the Revival of Religion.

1 INDULGENT Sovereign of the skies, And wilt thou bow thy gracious ear? While feeble mortals raise their cries, Wilt thou, the great Jehovah, hear?

3 How shall thy servants give thee rest, Till Zion's mould'ring walls thou raise? Till thy own pow'r shall stand confess'd, And make Jerusalem a praise?

3 Look down, O God, with pitying eye; Revive thy work with 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 heav'nly dew in copious show'rs, That we may call our God our friend, That we may hail salvation ours.

6 Then shall each age and rank agree United shouts of joy to raise; And Zion, made a praise by thee, To thee shall render back the praise.

HYMN 83, L. M. For a Public Fast in War.

1 WHILE o'er our guilty land, O Lord, We view the terrors of the sword; Oh! whither shall the helpless fly? To whom but thee direct their cry?
2 The helpless sinner's cries and tears
   Are grown familiar to thine ears;
   Oft has thy mercy sent relief,
   When all was fear and hopeless grief.
3 On thee, our guardian God, we call,
   Before thy throne of grace we fall;
   And is there no 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!

H Y M N 84, c. m. Thanksgiving for Victory.

1 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 assaileth;
   'Tis thou hast rais'd our honours high,
   And o'er their hosts prevail'd.
4 Their mounds, their camps, their lofty towers
Into our hands are giv'n,
Not from desert or strength of ours,
But thro' the grace of heav'n.

5 The Lord of hosts, our helper lives;
His name be ever blest;
'Tis his own arm the vict'ry gives;
He grants his people rest.

HYMN LXXV.

1 GREAT Ruler of the earth and skies,
A word of thine Almighty breath
Can sink the world, or bid it rise;
Thy smile is life, thy frown is death.

2 When angry nations rush to arms,
And rage, and noise, and tumult reign,
And war resounds its dire alarms,
And slaughter spreads the hostile plains;

3 Thy Sov'reign eye looks calmly down,
And marks their course, and bounds their pow'r;
Thy word the angry nations own,
And noise and war are heard no more.

4 Thou good, and wise, and righteous Lord,
All move subservient to thy will;
And peace and war await thy word,
And thy sublime decrees fulfill.

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 LXXXVI, LXXXVII.

HYMN 86, C. M. Complaint and Hope in Sickness.

1 LORD, 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 chast'ning 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 Afflictions.

1 DOST 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 Doth thou thro' death's dark vale
Conduct to heav'n at last?
The future good will make amends
For all the evil past.

3 Lord, I would not repine
At strokes in mercy sent;
If the chastisement comes in love,
My soul shall be consent.
HYMN LXXXVIII, LXXXIX.

HYMN 83, L. M. Praise for Recovery from Sickness.

1 A WHILE remain'd the doubtful strife,
'Till Jesus gave me back my life;
My life?—my soul, recal thy word,
'Tis life to see thy gracious Lord.

2 Why inconvenient now to die?
Vile unbelief, O tell me why?
When can it convenient 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 shew'd my flesh the gaping grave,
To shew me, he had power to save.

HYMN 89, C. M. Morning Hymn.

1 ONCE 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 reneweth the sound,
Wide as the heavens on which he sits,
To turn the seasons round.

*Tis he supports my mortal frame,
My tongue shall speak his praise;
My fins would rouse his wrath to flame,
And yet his wrath delays.
HYMN XC, XCI.

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 LORD, 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 bus'ness free,
'Tis sweet conversing on my bed,
With my own heart and thee.

3 I pay this evening sacrifice;
And when my work is done,
Great God, my faith and hope relies
Upon thy grace alone.

4 Thus with my thoughts compos'd to peace,
I'll give mine eyes to sleep:
Thy hand in safety keeps my days,
And will my slumbers keep.

HYMN 91, s. m. Lord's Day Morning.

1 WELCOME sweet day of rest,
That saw the Lord arise;
Welcome to this reviving breaf,
And these rejoicing eyes!

2 The King himself comes near,
And seals 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 pleasantable sin.

H Y M N 92, c. m. Lord's Day Evening.

1 FREQUENT 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.

H Y M N 93, L. M. Dismission.

1 DISMISS us with thy blessing, Lord,
Help us to feed upon thy word,
All that has been amiss forgive,
And let thy truth within us live.

2 Tho' we are guilty, thou art good,
Wash all our works in Jesus's blood;
Give ev'ry fetter'd soul release,
And bid us all depart in peace.


1 To distant lands thy gospel send,
And thus thy empire wide extend;
To Gentile, savage, Turk, and Jew,
Thou King of grace! salvation hew.

W
HYMN XCV, XCVI.

2 Where'er thy sun, or light arise,
Thy name, O God! immortalize:
May nations yet unborn confess,
Thy wisdom, pow'r, and righteousness.

HYMN 95, c. m. Song of Moses and the Lamb.

1 We sing the glories of thy love,
We found thy dreadful name;
The Christian church unites the songs
Of Moses and the Lamb.

2 Great God, how wond'rous are thy works
Of vengeance, and of grace!
Thou King of saints, Almighty Lord,
How just and true thy ways!

3 Who dares refuse to fear thy name,
Or worship at thy throne!
Thy judgments speak thine holiness
Thro' all the nations known.

HYMN 96, c. m. Song of Zacharias.

1 Now be the God of Israel bless'd
Who makes his truth appear;
His mighty hand fulfils his word,
And all the oaths he swear.

2 Now he bedews King David's root
With blessings from the skies;
He makes the branch of promise grow,
The promis'd Horn arise.

3 "Be ev'ry vale exalted high,
"Sink ev'ry 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;
HYMN XCVII, XCVIII.

"And those that sit in darkness see
The glory of the Lord."

HYMN 97, L. M. Song of Mary.

1 Our 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 ev'ry nation call her blest'd
And endless years prolong her fame;
But God alone must be ador'd;
Holy and rev'rend is his name.

3 He spake to Abra'am and his seed,
In thee shall all the earth be blest'd:
The mem'ry of that ancient word
Lay long in his eternal breast.

4 But now no more shall Isr'el wait,
No more the Gentiles lie forlorn;
Lo, the desire of nations comes;
Behold the promis'd seed is born!

HYMN 98, C. M. Song of Simeon.

1 LORD, let thy servant now depart
Into thy promis'd rest;
Since my expecting eyes have been
With thy salvation blest'd;

2 Which till this time thy favour'd saints
And prophets only knew,
Long since prepar'd but now set forth
In all the people's view.

3 A light, to shew the heathen world
The way of saving grace,
Also the light and glory both
Of Isr'el's chosen race.
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 O! on a narrow neck of land,
'Twixt two unbounded seas I stand,
Yet how insensible!
A point of time, a moment's space,
Removes me to yon' heav'ly place,
Or—shuts me up in hell.

2 O God, my inmost soul convert,
And deeply on my thoughtful heart
Eternal things impress;
Give me to feel their solemn weight
And save me ere it be too late,
Wake me to righteousness.

3 Before me place, in bright array,
The pomp of that tremendous day,
When thou with clouds shalt come
To judge the nations at thy bar:
And tell me, Lord, shall I be there
To meet a joyful doom:

4 Be this my one great bus'ness here,
With holy trembling, holy fear,
To make my calling sure!
Thine utmost counsel to fulfil,
And suffer all thy righteous will,
And to the end endure!

5 Then, Saviour, then my soul receive,
Transported from this vale, to live
And reign with thee above;
Where faith is sweetly lost in fight,
And hope, in full supreme delight
And everlasting love.
HYMN 100, L. M. A Covenant God.

1

IN thee O God, we put our trust,
Thy hands have form’d us from the dust,
Thou hast preserv’d us to this hour,
The monuments of grace and pow’r.

2

Thou art our God, our cov’nant God,
By oath and promise seal’d with blood;
Through faith in Christ we make this claim
And call thee by that blessed name.

3

The world and fleshly lust combine,
Our faith and hope to undermine;
While satan joins his savage pow’r
Our souls to frighten or devour.

4

Too weak in our own strength to stand,
We seek protection from thy hand;
Their dread assaults and rage controul,
And in these conflicts save our soul.

5

Encourag’d by thine oath and word,
We dare rely upon the Lord;
Grace shall prevail against the foe,
And God will bring us safely through.

DOXOLOGIES.

I.

1 GLORY 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.

4 Glory to God the Spirit give,
From whose almighty pow’r
DOXOLOGIES.

Our souls their heav'ny birth derive,
And bless the happy hour.

4. Glory to God that reigns above,
   Th' eternal Three in One,
Who, by the wonders of his love,
   Has made his nature known.

II.

TO God the Father, God the Son,
   And God the Spirit, Three in One,
Be honour, praise, and glory giv'n,
   By all on earth and all in heav'n.

III.

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

IV.

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.

GIVE to the Father praise,
   Give glory to the Son,
And to the Spirit of his grace
   Be equal honour done.

VI.

TO God the Father's throne
   Perpetual honours raise,
Glory to God the Son,
   To God the Spirit praise:
With all our pow'r's,
   Eternal King,
Thy name we sing,
   While faith adores.
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 IN

THE CITY OF NEW-YORK.

—TOGETHER WITH AN APPENDIX—

CONTAINING,

ARTICLES EXPLANATORY OF THE GOVERNMENT AND DISCIPLINE OF THE REFORMED DUTCH CHURCH IN THE

UNITED STATES OF AMERICA.

NEW-BRUNSWICK:
PRINTED BY ABRAHAM BLAUVELT,
—1797.—
THE
HEIDELBERGH CATECHISM.

I. Lord's Day.

Q. 1. What 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.

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.

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.

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 neighbour as thyself. On these two commands hang the whole law and the prophets."

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.

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 after 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.

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 become so corrupt, that we are all conceived and born in sin.

Q. 8. Are we then so corrupt that we are wholly incapable of doing any good, and inclined to all wickedness?
A. Indeed we are; except we are regenerated by the spirit of God.

IV. LORD's DAY.

Q. 9. Doth not God then do injustice to man, by requiring from him in his law, that which he cannot perform?
A. Not at all: For God made man capable of performing it: but man, by the instigation of the
Of Man's Deliverance.

Of Man's Deliverance, deprived himself and all his posterity of those divine gifts.

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."

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.

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.

Q. 13. Can we ourselves then make this satisfaction?

A. By no means; but on the contrary we daily increase our debt.

Q. 14. Can there then be found anywhere, 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.

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.

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.

Q. 17. Why must he be in one person be also very God?

A. That he might, by the power of his Godhead, sustain in his human nature, the burden of God's wrath; and might obtain for, and restore to us, righteousness and life.

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."

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 law; and lastly, has accomplished it by his only begotten Son.

VII. LORD'S DAY.

Q. 20. Are all men then, as they perished in Adam, saved by Christ?
Of Man's Deliverance:

A. No; only those who are ingrafted into him and receive all his benefits, by a true faith.

Q. 21. What is true faith?
A. True faith is not only a certain knowledge, whereby 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.

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.

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 in one holy Catholic church: the communion of saints:
X. The forgiveness of sins:
XI. The resurrection of the body:
XII. And the life everlasting. Amen.
Of God the Father.

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.

Q. 25. Since there is only 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.

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, 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.

X. LORD'S DAY.

Q. 27. What dost thou mean by the providence of God?
A. The Almighty and everywhere 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,
Of God the Son.

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.

Q. 28. What advantage is it to us to know that God was 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 to in his hand, that without his will they cannot so much as move.

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.

Q. 30. Do such then believe in Jesus the only Saviour, who seek their salvation and happiness of Saints, of themselves, or any where else?

A. They do not: for though they boast of him in words, yet in deeds they deny 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.

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 counsel 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.

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.

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.

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.

XIV. LORD'S DAY.

Q. 35. What is the meaning of these words—"He was conceived by the Holy Ghost, born of the Virgin Mary?"
A. That God's eternal Son, who is, and con-
tinueth 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.

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!

XV. LORD's DAY.

Q. 37. What dost thou understand by the word, "He suffered?"

A. That he, all the time 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.

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.

Q. 39. Is there anything 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.

XVI. LORD's DAY.

Q. 40. Why was it necessary for Christ to humble himself even to death?
A. Because with respect to the justice and truth of God, satisfaction for our sins could be made no otherwise than by the death of the Son of God.

Q. 41. Why was he also "buried?"
A. Thereby to prove that he was really dead.

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.

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.

Q. 44. Why is there added, "he descended into hell?"
A. That in my greatest temptations, I may be assucred, 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.

XVII. L O R D's D A Y.

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.
XVIII. LORD's D A Y.
Q. 46. How dost thou understand these 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.
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 abstinent from us.
Q. 48. But if his human nature is not present, wherever his Godhead is, are not 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.
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 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."

XIX. LORD's D A Y.
Q. 50. Why is it added, "AND SITTETH AT THE RIGHT HAND OF GOD?"
A. Because Christ is ascended into heaven for
this end, that he might there appear as head of his church, by whom the Father governs all things.

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.

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 perfections, 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 enemie: into everlasting condemnation but shall translate me with all his chosen ones to himself, into heavenly joys and glory.

OF GOD THE HOLY GHOST.
XX. L O R D’s D A Y.

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 all his benefits, that he may comfort me and abide with me for ever.

XXI. L O R D’s D A Y.

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 pre-
serves 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, an for ever shall remain, a living member thereof.

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.

Q. 56. What believest thou 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.

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 immediately taken up to Christ its head; but also, that this my body, being raised by the power of Christ, shall be re-united with my soul, and made like unto the glorious body of Christ.

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.

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XXIII. L O R D's D A Y.

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.

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.

Q. 61. Why joyest 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 before God; and that I cannot receive and apply the same to myself any other way than by faith only.

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XXIV. L O R D's D A Y.

Q. 62. But why cannot our good works be the whole, or part of our righteousness before God?
A. Because, that the righteousness, which can be approved of before the tribunal of God, must be absolutely perfect, and in all respects conform-
Of the Sacraments.

able to the divine law: and also, that our best work in this life, ar. a.d." im, efeet and de led with sin.

Q. 63. What! do not our good works merit, why yet God will reward in this and in a future life?

A. This reward is not of merit, but of grace.

Q. 64. But doth not this doctrine make men careless and profane?

A. By no means: for it is impossible that tho who are implanted into Christ by a true faith should not bring forth fruits of thankfulness.

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 i our hearts by the preaching of the gospel, and confirms it by the use of the sacraments.

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.

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, a. the only ground of our salvation?

A. Yes indeed; for the Holy Ghost teaches us in the gospel, and affords 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.
Q 68. How many sacraments has Christ instituted in the new covenant, or testament?
A. Two, namely holy baptism, and the holy supper.

Of Holy BAPTISM.

XXVI. L O R D's D A Y.

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.

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.

Q. 71. Where has Christ promised, that he will as certainly wash us by his blood and spirit, as we are washed with the water of baptism?
A. In the institution of baptism, which is thus expressed, "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."

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.

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 this 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.

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.
Of the Lord's Supper: 19

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.

Q. 75. 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.

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 the cup?

A. In the institution of the supper, which thus expressed; "The Lord Jesus in the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me: after the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

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."

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.

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 allure 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.

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 accused idolatry.
Q. 81. For whom is the Lord's supper instituted?
A. For those who are truly sorrowful for their sins, 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.

Q. 82. Are they also to be admitted to this supper, who by confession and life declare themselves insidels and unpardonable?
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.

XXXI. LORD'S DAY.

Q. 83. What are the keys of the kingdom of heaven?
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.

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 are unconverted:—according to which testimony of the gospel, God will judge them, both in this, and the life to come.

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.

THE THIRD PART.

OF THANKFULNESS.

XXXII. LORD's DAY.

Q. 85. 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 attuned to himself of his faith, by the fruits thereof; and that by
Of Conversion.

Our godly conversation others may be gained Christ.

Q. 87. Cannot they then be saved, who continue in their wicked and ungrateful lives, are not converted to God?

A. By no means; for the holy scripture declare that no unchaste person, idolater, adulterer, thief, covetous man, drunkard, hanker, robber, or any such like, shall inherit the kingdom of God.

XXXIII. LORD's D A Y.

Q. 83. In how many parts does the true conversion of man consist?

A. In two parts; in the mortification of the old, and in the quickening of the new man.

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.

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.

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.

XXXIV. LORD's D A Y.

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.
H. Com.

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 showing 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 do no manner of work, thou, nor thy son, nor thy daughter, nor 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 in 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 seruant, nor his maid seruant, 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 teach us how we must behave towards God; the second what duties we owe to our neighbour.

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, forcery, oathswearing, superstition, invocation of saints, or any other creatures, and learn rightly to know the only true God; 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 forswear all creatures, rather than commit even the least thing, contrary to His will.

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.

XXXV. LORD's DAY.

Q. 95. 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.

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, 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.

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.

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.

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.

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.

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 honour is due to no creature.

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; and become 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.

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.

XL. LORD's DAY.

Q. 105. What doth God require in the sixth command?
Of the Ten Commandments.

A. That neither in thoughts, nor words, nor gestures, much less in deeds, I dishonour, 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.

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.

Q. 107. But is it enough that we don't 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 kindnells, towards him, and prevent his hurt as much as in us lies: and that we do good, even to our enemies.

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 chaitely and temperately, whether in holy wedlock, or in a single life.

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 unchaité actions, gestures, words, thoughts, desires, and whatever can entice men thereto.
XLII. L O R D's D A Y.

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 thef 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 coins, usury, or by any other way forbidden by God; as also all covetousness, all abuse and waste of his gifts.

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.

XLIII. L O R D's D A Y.

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.
XLIV. LORD's DAY.

Q. 113. What doth the tenth command require us?
A. That even the smallest inclination or thought
urious to any of God's commands, never rise in
our hearts; but that at all times we hate all fin-
our whole hearts, and delight in all righte-
ness.

Q. 114. But can those who are converted to God,
keep these commands?
A. No; but even the holiest men while in this
life, have only small beginnings of this obedience;
so, that with a sincere resolution, they begin
dive, not only according to some, but all the
mands of God.

Q. 115. Why will God then have the ten commands
strictly preached, since no man in this life can keep
em?
A. First, that all our life time, we may learn
ore and more to know our sinful nature, and thus
ome the more earnest in seeking the remission
of sin, and righteousness in Christ; likewise that
we constantly endeavour and pray to God for the
race of the holy spirit, that we may become more
and more conformable to the image of God, till
re arrive at the perfection proposed to us, in a life
ome.

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 thole only
who with sincere desires continually ask them of
him, and are thankful for them.
Of Prayer

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 true God only, who hath manifested himself to us; for all things he hath commanded us to ask of him: secondly, that we rightly and roughly know our need and misery, that we may deeply humble ourselves in the presence of his divine majesty; thirdly, that we may be 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.

Q. 118. What hath God commanded us to ask of him? A. All things necessary for soul and body which Christ our Lord hath comprised, in prayer he himself has taught us.

Q. 119. What are the words of that prayer? A. Our father which art in heaven, hallow thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our 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 foundation of our prayer; namely, that God become our Father in Christ, and will much more deny us what we ask of him in true faith, than parents will refuse us earthly things.
Of Prayer

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XLVII. L O R D's D A Y.

1 122. Which is the first petition?

1. "Hallowed be thy name;" that is, let us first rightly to know thee, and to sanctify and praise thee, in all thy works, in which thy power, wisdom, goodness, justice, mercy, and truth, are clearly displayed; and farther, that we may so order and direct our whole life, our thoughts, words and actions, as that thy name may never be blasphemed, but rather honored and praised, on our account.

XLVIII. L O R D's D A Y.

2 123. Which is the second petition?

2. "Thy kingdom come;" that is, rule so by thy word and spirit, that we may submit ourselves more and more to thee; preserve and rese 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 the full perfection of kingdom takes place, wherein thou shalt be in all.

XLIX. L O R D's D A Y.

3 124. Which is the third petition?

3. "Thy will be done in earth as it is in heaven;" that is, grant that we and 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 duties of his station and calling as willingly and faithfully, as the Angels do in heaven.

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 things necessary for the body, that we may there acknowledge thee to be the only fountain of 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.

LII. LORD's DAY.

Q. 126. Which is the fifth petition?
A. "And forgive us our debts as we forgive our debtors;" that is, be please for the sake of Christ's blood, not to impute to us our poor sinners, our transgressions, nor that depravity which always cleaves to us; even as we see this evidence of thy grace in us, that it is our firm resolution from the heart, to forgive our neighbour.

LIII. 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
Of Prayer.

warfare; but constantly and strenuously may re-
it our foes, till at last we obtain a complete vic-

Q. 128. How dost thou conclude thy prayer?
A. "For thine is the kingdom, the
ower, and the glory for ever;" that
all these we ask of thee, because thou being
or King and Almighty, art willing and able to
give us all good; and all this we pray for, that
hereby not we, but thy holy name may be glori-
ed for ever.

Q. 129. What doth the word "Amen" signify?
A. "Amen," signifies, it shall truly and cer-
ainly be; for my prayer is more assuredly heard
of God, than I feel in my heart, that I desire these
hings of him.

The End of the Catechism.
1. How many things are necessary for thee to know, that thou enjoying real comfort mayest live and die happy?

A. 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. Whence knowest thou thy misery?

A. Out of the law of God.

3. 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.

1. Com. Thou shalt have no other Gods before me.

2. 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 jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation; them that hate me; and shewing mercy unto thouand of them that love me, and keep my commandments.

3. Com. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guileless that taketh his name in vain.

4. Com. Remember the sabbath day, to keep it holy: six days shalt thou labour, and do all thou work
ut the seventh day is the sabbath of the Lord thy God; n 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 thy stranger that is within thy gates, or 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.

5. Com. Honour thy father and thy mother, that thy days may be long upon the land, which the Lord thy God giveth thee.


7. Com. Thou shalt not commit adultery.


9. Com. Thou shalt not bear false witness against thy neighbour.

10. 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. Q. Which is the sum of what God requires of thee, in the four commandments of the first table?
A. That I shall love the Lord my God, with all my heart, with all my soul, with all my mind, and with all my strength: this is the first and great commandment.

6. Q. Which is the sum of what God commands thee, in the six commandments of the second table?
A. That I shall love my 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 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 through 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
A COMPENDIUM.

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 arose 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 in one holy Catholic church, the communion of saints.
10. The forgiveness of sins.
11. The resurrection of the body.
12. And the life everlasting.

21. Q. When you profess to believe in God the Father, and the Son, and the Holy Ghost, do you mean three Gods thereby?
A. In no wise; for there is but one only true God.

22. Q. Why do you then name three, the Father, the Son, and the Holy Ghost?
A. Because God hath so revealed himself in his word, that these three distinct persons, are the only one and true God, as we also are baptised 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 is 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, Hebrews 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 forever.

40. Q. What believest thou concerning the Holy Catholic church?
A. That the Son of God gathers by his word and spirit out of the whole human race, those who are chosen to eternal life, to be a church to himself; of which I believe I am, and always shall remain a living member.

41. Q. Where doth he gather this church?
A. Where God's word is purely preached, and the holy sacraments administered according to the institution of Christ.

42. Q. What benefits doth God bestow on his church?
A. He grants her remission of sins, the resurrection of the flesh, and eternal life.

43. Q. What doth it profit thee now that thou believest all this?
A. That I am righteous in Christ before God. Rom. 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 finifhed 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 baptised shall be saved, but he that believeth not, shall be damned."
56. **Q. Are infants also to be baptised?**
   A. Yes: for they as well as the adult are comprehended, in the covenant of God, and in his church.

57. **Q. Which is the outward sign in the Lord's supper?**
   A. The broken bread 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, he brake it, and said, take eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

60. **Q. Is the bread changed into the body of Christ, and the wine into his blood?**
   A. No: no more than the water in baptism is changed into the blood of Christ.

61. **Q. After what manner must you examine yourself before you come to the Lord's supper?**
   A. 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
A COMPENDIUM.

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 witness one or two more, that in the mouth of two or three witnesses every word may be established: and if he still neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee, as a heathen man, and a publican.

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 in 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. Not, for the scripture saith, that neither fornicators, nor idolaters, nor adulterers, nor whoremongers, nor thieves, nor covetous, nor drunkards, nor reviler, 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 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 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.
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.

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.

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.

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.

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 these 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.)

The End of the Compendium of the Christian Religion.
That there is one only GOD.

We all believe with the Heart, and confess with the mouth, that there is one only and temporal 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 creatures great and small are as so many characters leading us to contemplate the invisible things of GOD, namely, his eternal power and Godhead, as the apostle Paul faith, 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 men, but that holy men of GOD spoke as they were moved by the Holy Ghost, as the apostle Peter faith. 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 alleged: 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, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

Those of the new testament are the four evangelists, viz. Matthew, Mark, Luke, and John; the acts of the apostles: The fourteen epistles of the apostle Paul, viz. one to the Romans, two to the Corinthians, one to the Gallatians, one to the Ephesians, one to the Phillippians, one to the Colossians, two to the Thessalonians, two to Timothy, one to Titus, one to Philemon, and one to the Hebrews: The seven epistles of the other apostles, namely, one of James, two of Peter, three of John, one of Jude: and the Revelation of the apostle John.

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, Sylra, Baruch, the appendix to the book of Esther, the Song of the three Children in the Furnace, the history of Suan rah, 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, tho' an apostle, to teach otherwise, than we are now taught in the holy scriptures: Nay, though it was an angel from Heaven, as the apostle Paul's faith. For since it is forbidden, to add unto or take away any thing from the word of God, it doth thereby evidently appear, that the doctrine thereof is most perfect and complete in all respects. Neither may we compare any writings of men, tho' never so holy, with those divine scriptures, nor ought we to compare custom, or the great multitude, or antiquity, or succession of times or persons, or councils, decrees or statutes, with the truth of God, for the truth is above all; for all men are of themselves liars, and more vain than vanity itself: Therefore, we reject with all our hearts, whatsoever doth not agree with this infallible rule, which the apostles have taught us saying, *try the spirits whether they 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 simple 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. 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.

II. 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 necessary to enumerate, as to choose them out with discretion and judgment. In Genesis, Chap. i. 26, 27, God faith: 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 is become as one of us. From this saying, let us make man in our image, it appears that there are more persons than one in the Godhead: And when he faith, God created, he signifies the unity. It is true he doth not say how many persons there are, but that which appears to us somewhat obscure in the old testament, is very plain in the new. For when our Lord was 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 belie-
vers. 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 heretics, as Marcion, Manes, Proxes, Sabellius, Samoctrineus, Arrian, 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 faith, that GOD
created the world; and John faith, that all things were made by that word, which he calleth God: And the apostle faith, 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 faith; 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 is neither made, created, nor begotten, but only proceedeth from both; who in order is the third person of the holy trinity; of one and the same essence, majesty and glory with the Father, and the Son; and therefore, is the true and eternal God, as the holy scripture teaches us.

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 steadfast 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 or angels: and also that of the Manichees, who assert 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 forsook 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, sins which are committed. For his power and goodness is so great and incomprehensible, that he ordains and executes his work in the most excellent and just manner, even then, when devils and wicked men unjustly. And as to what he doth surpassing human understanding, we will not curiously enquire 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 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 Epicureans, 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 honor, he understood it not, neither knew his excellency; but wilfully subjected himself to sin, and consequently to death, and the curse, giving ear to the words of the devil. For the commandment of life which he had received, he transgressed; and by sin separated himself from God, who was his true life, having corrupted his whole nature; whereby he made himself liable to corporal and spiritual death. And being thus become wicked, perverse, and corrupt in all his ways, he hath lost all his excellent gifts, which he had received from God, and only retained a few remains thereof, which however are sufficient to leave man without excuse; for all the light which is in us is changed into darkness, as the scriptures teach us, saying: The light shineth in darkness; and the darkness comprehended 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 faith, 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 faith 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 faith, 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 forts
of sin, being in him as a root thereof; and therefore to vile and abominable in the sight of God, that it sufficient to condemn all mankind. Nor is it by a means abolished or done away by baptism; since always issues forth from this woeful source, as was from a fountain; notwithstanding it is not imputed the children of God unto condemnation, but by grace and mercy is forgiven them. Not that they shourest 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 on from imitation.

XVI. Of eternal election.

We believe, that all the posterity of Adam, being the 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, 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 the thrown himself into temporal and spiritual death, and made himself wholly miserable, was pleased to seek an 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, an 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 th
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 is become a partaker of the flesh and blood of the children: that he is a fruit of the loins of David after the flesh; made of the seed of David according to the flesh, a fruit of the womb of the Virgin Mary: made of a woman: a branch of David; a shoot of the root of Jesse; sprung from the tribe of Judah: descended from the Jews according to the flesh: of the seed of Abraham, since he took upon him the seed of Abraham, and became like unto his brethren in all things sin excepted; so that in truth he is our Immanuel, that is to say God with us.

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.
though 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 was 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 punishments which our sins had merited, insomuch that his sweat became like unto drops of blood falling on the ground. He called out, my GOD my GOD why hast thou forsoaken 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 losses 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 our 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 kindles 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 complete salvation in him. Therefore should any assert, that Christ is not sufficient, but that something more is required besides him, would be too gross a blasphemy: From 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 accuit 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 faith, that we are justified freely, by his grace through the redemption which is in Jesus Christ.
And therefore we always hold fast this foundation, acribbling 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 upo the obedience of Christ crucified alone, which become 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 appea 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 remifes 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 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
will and to do of his good pleasure. Let us therefore attend to what is written, when ye shall have done all those things which are commanded you, say, we are unprofitable servants: we have done that which was our duty to do. In the mean time we do not deny, that God rewards good works, but it is through his grace that he crowns his gifts. Moreover though we do good works, we do not find our salvation upon them, for we can do no work but what is polluted by our flesh, and also punishable: and although we could perform such works, still the remembrance of one sin is sufficient to make God reject them. Thus then we should always be in doubt, tossed to and fro without any certainty, and our poor consciences be continually vexed if they relied not on the merits of the sufferings and death of our Saviour.

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 men might have access to the divine Majesty, which access would otherwise be barred against us. But this Mediator whom the Father hath appointed between him and us, ought in no wise to affright us by his majesty, or cause us to seek another according to our fancy. For there is no creature either in heaven or on earth, who loveth us more than Jesus Christ; who though he was in the form of God, yet made himself of no reputation and took upon him the form of a man and of a servant.
for us, and was made like unto his brethren in all things. If then we should seek for another Mediator, who would be well affected towards us, whom could we find, who loved us more than he, who laid down his life for us even, when we were his enemies? And if we seek for one who hath power and majesty, who is there, that has so much of both as he, who sits at the right hand of his Father, and who hath all power in heaven and on earth? And who will sooner be heard than the own well beloved Son of God? Therefore it was only through diffidence, that this practice of dishonoring in stead of honoring the saints, was introduced, doing the contrary sedulously 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 righteouss is become ours by faith. Therefore the apostle to remove this foolish fear or rather mistrust from us justly faith, 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 faith, that we have boldness, to enter into the holiest, by the blood of Jesus; let us draw near (faith 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 faith, 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 forswear 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 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 will, 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 there is no salvation, that no person of whatsoever state or condition he may be, ought to withdraw himself, to live in a separate state from it; but that all men are in duty bound to join and unite themselves with it, maintaining the unity of the church, submitting themselves to the doctrine and discipline thereof, bowing their necks 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, wherefoever God hath established it, even though the magistrates and elders 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,
tion 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; either does she administer the sacraments as appointed by Christ in his word, but adds to and takes from them what 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, co-tousness and idolatry. These two churches are easily known and distinguished, from each other.

XX. Concerning the government of, and offices in the church.

We believe, that this true church must be governed by that spiritual policy, which our Lord hath taught us in his word; namely, that there must be ministers or pastors to preach the word of God, and to administer the sacraments, also elders and deacons, who, together with the pastors, form the council of the church: That by these means the true religion may be preserved, and the true doctrine every where propagated, likewise transgressors punished and restrained by spiritual means; also that the poor and distressed may be relieved and comforted, according to their necessities. By these means every thing will be carried on in the church with good order and decency, when faithful men are chosen, according to the rule prescribed by St. Paul in his epistle to Timothy.

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 where ever they are, as they are all ministers of Christ, the only universal Bishop;
and the only head of the church. Moreover that the holy ordinance of God may not be violated or slighted, we say that every one ought to esteem the ministers God's word, and the elders of the church, very high for their work's 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 maister hath instituted. And therefore, we reject all human inventions, and all laws which man would introduce into 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 circumstance belonging to it, according to the word of God.

XXXIII. Of the sacraments.

We believe, that our gracious God, on account of our weaknesses and infirmities, hath ordained the sacraments for us, thereby to seal unto us his promises, and to be pledges of the good will and grace of God towards us, and also to nourish and strengthen our faith; which he hath joined to the word of the gospel, the better to present to our senses, both that which he signifieth 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 SACRA-
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 bleedings 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 whole ensign and banner we bear: And serves as a testimony unto us, that he will forever 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 of 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 desirous 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
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is poured upon us, and received by us, but also through the whole course of our life; therefore we detest the error of the anabaptists, who are not content with the one only baptism they have once received, and moreover condemn the baptism of the infants of believers, whom we believe ought to be baptized 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 not 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, they should be made partakers of the sacrament of Christ’s sufferings and death, shortly after they were born, by offering for them a lamb, which was a sacrament of Jesus Christ. Moreover what circumcision was to the Jews, that baptism is to our children. And for this reason Paul calls baptism the circumcision of Christ.

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 manner God hath given unto us, for the support of the bodily and earthly life, earthly and common bread, which is subservient thereto, and is common to all men, even as life itself. But for the support of the spiritual and heavenly life, which believers have, he hath sent a living bread which descendeth 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 certain 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 us the use of his sacraments in vain, to he works in us, all what he represents to us, by these holy signs though the manner surpasseth our understanding, and cannot be comprehended by us, as the operations of the Holy ghost are hidden and incomprehensible. In the mean time we err not when we say, that that which is eat and drank by us, is the proper and natural body, and the proper blood of Christ. But the manner of our partaking of the same, is not by the mouth, but by the spirit through faith. Thus then, though Christ always sits at the right hand of his Father in the heavens, yet therefore doth he not cease to make us partakers of himself by faith. This feast is a spiritual table, at which Christ communicates himself with all his benefits to us, and gives us there to enjoy both himself, and the merits of his sufferings and death, nourishing, strengthening and comforting our poor comfortless souls, by the eating of his flesh, quickening and refreshing them by the drinking of his blood. Further, though the sacraments are connected with the thing signified, nevertheless both are not received by all men: The ungodly indeed receives the sacrament to his condemnation, but he doth not receive the truth of the sacrament: As Judas and Simon the forcerer both indeed received the sacrament, but not Christ, who was signified by it, of whom believers only are made partakers. Lastly, we receive this holy sacrament in the assembly of the people of God, with humility and reverence, keeping up amongst us a holy remembrance of the death of Christ our Saviour, with thanksgiving: E
The CONFESSION of FAITH.

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. If left eating of this bread and drinking of this cup, he will drink his own damnation. In a word, we are excluded 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 may have added unto, and blended with the sacraments, profanations of them; and affirm that we ought to be 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 policies; to the end, that the diluteness 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 a 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 everywhere, that God may be honoured and worshipped by every one, as he commanded in his word. Moreover it is the bounden duty of every one, of what rate, quality or condition soever he may be, to subject himself to the magistrates, to pay tribute to shew due honour and respect to them, and to obey their orders 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 dissidious people, and in general all those who reject the higher powers and magistrates, and would subvert justice, introducing a communion of gods, and conform
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 visibly, as he ascended, with great glory and majesty, to declare himself judge of the quick and the dead; burning this old world with fire and flame to cleanse it. And then all men will personally appear before this great judge, both men and women, and children, that have been from the beginning of the world to the end thereof, being summoned by the voice of the archangel, and by the sound of the trumpet of God. For all the dead shall be raised out of the earth, and their souls joined and united with their proper bodies, in which they formerly lived. As for those who shall then be living, they shall not die as the others, but be changed in the twinkling of an eye, and from corruptible, become incorruptible. Then the books (that is to say the consciences) shall be opened, and the dead judged accordingly to what they shall have done in this world, whether it be good or evil. Nay, men shall give an account of every idle word they have spoken, which the world only counts amusement and jest: and then the secrets and hypocrisy of men shall be disclosed and laid open before all. And therefore the consideration of this judgment is justly terrible and dreadful to the wicked and ungodly, but most desirable and comfortable to the righteous and elect: because then their full deliverance shall be perfected, and there they shall receive the fruits of their 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 honour; 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 justices and magistrates, as heretical and impious, will be known to be the cause of the Son of God. And for a gracious reward the Lord will cause them to possess him a glory, as never entered into the heart of man to conceive. Therefore we expect that great day with a most ardent desire, to the end that we may fully enjoy the promises of God in Christ Jesus our Lord. Amen.

Even so come Lord Jesus. Rev. xxii. 20.

The end of the Confession of Faith.

THE LITURGY
OF THE
REFORMED CHURCH IN NETHERLANDS.

Or, the Forms used therein in Public Worship.

I. The form of Excommunication.—II. The form of admitting excommunicated persons into the church of Christ.—III. Of the Administration of the Holy Sacraments.—IV. Of the Celebration of Marriage.—V. Of the Ordination of Church Officers.

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, as the heinous offence given by our fellow-member, N. at the end that he, by your Christian admonitions, and prayers to God, might be brought to repentance, and so be freed from the bonds of the devil (by whom he is held captive) and recovered by the will of the Lord; but we cannot conceal from you, with great sorrow, that none 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 repentance for his sins, or hath shown the least tokens of true repentance; since then he daily aggravates his sin (which is a liability not infallibly) by his stubbornness, and since we have signified unto you the last time, that in case he did not
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repent, after such patience shown him by the church, we
should be under the disagreeable necessity of being fur-
ter grieved for him, and come to the last remedy:

wherefore we at this present are necessitated to proce-
d 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
sin, 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
these 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 faith, that whatsoever his mini-
sers 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 be think-
eth be standeth, lest he fall; but having true fellowship
with the Father and his Son Jesus Christ, together with
all faithful christians, remain steadfast therein to the end,
and so obtain eternal salvation. You have seen, beloved
brethren and sisters, in what manner this our excommu-
nicated 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 customary 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 en-
ber 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.

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 dissolute-ness of life go astray.

Give thy blessing to our admonitions, that we may have reason thereby to rejoice again in him, for whom we must now mourn: and that thy holy name may be praised, through our Lord Jesus Christ, who hath thus taught us to pray,

Our Father, &c.

The form of re-admitting excommunicated persons into the church of Christ.
BELOVED in the Lord, it is known unto you, that some time ago our fellow member N. was cut off from the church of Christ: we cannot now conceal from you, that he by the above-mentioned remedy, as also by means of good admonitions, and your Christian prayers, is come so far that he is ashamed of his sins, praying us to be re-admitted into the communion of the church.

Since we then by virtue of the command of God, are in duty bound to receive such persons with joy, and it being necessary that good order should be used therein, we therefore give you to understand hereby, that we purpose to loole 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 think 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 alleged, 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 alleged 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 excommunication 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 bo-
From 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 reproved 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 teacheth, John, Chap. 20. Whose seven 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 stubborn evil 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 promised to and befalloweth upon his church: may the eternal God preserve thee there- in to the end, through his only begotten Son Jesus Christ, Amen.

Be therefore assured in thy heart my beloved brother, that the Lord hath again received thee in mercy. Be diligent henceforward to guard thyself against the subtility 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 brotherish hearty affection; be glad that he was dead and is live 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 sedulously 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 whole name we thus conclude our prayer: --- O UR 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 washeth and scaleth 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

£ 2
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 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 of 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. 38. 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 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.

BELIEVED in the Lord Christ, you have heard that baptism is an ordinance of God, to seal unto us and to our seed his covenant, therefore it must be used for that end, and not out of custom or superstition. That it may then be manifest, that ye are thus minded, you are to answer sincerely upon these questions.

First. Whether you do not acknowledge, that al-
though 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 baptized?

Secondly. Whether you do not acknowledge the doctrine which is contained in the old and new testament, and in the articles of the christian faith, and which is taught here in this christian church, to be the true and perfect doctrine of salvation?

Thirdly. Whether you do not promise and intend to see these children when come to the years of discretion (whereof you 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 baptizing, shall say, N. I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

THANKSGIVING.

Almighty God and merciful Father, we thank and praise thee, that thou hast forgiven us, and our children, all our sins, through the blood of thy beloved Son Jesus Christ, and received us through thy holy spirit, as members of thy only begotten Son, and adopted us to be thy children, and sealed and confirmed the same unto us by holy baptism: we beseech thee through the same Son of thy love, that thou wilt be pleased always to govern these baptized children by thy holy Spirit, that they may be plainly and religiously educated, and grow up in the Lord Jesus Christ, that they may acknowledge thy fatherly goodness and mercy, which thou hast shown to them and us, and live in all righteousness, under our only Teacher, King and high Priest Jesus Christ, and manfully fight against, and overcome sin, the devil and his whole dominion, to the end that they may eternally praise and magnify thee, and thy Son Jesus Christ, together with the Holy Ghost, the one only true God, Amen.

The form for the Administration of holy baptism, to adult persons.
HOWEVER children of christian parents (although they understand not this mystery) must be baptized by virtue of the covenant; yet it is not lawful to baptize 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 came hath not only John the Baptist preached (according to the command of God) the baptism of repentance, and baptized, 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 baptize 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 baptized, shall be saved. According to which rule, the Apostles, as appeareth out of Acts, 2. 10. and 16. have baptized none who were of years of discretion, but such who made confession of their faith and repentance; therefore it is not lawful now a day, to baptize 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. Doth 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 till maintains and governs them, insomuch that nothing comes to pass, either in heaven or on earth, without his divine will?

Answer. Yes.

Secondly. Doth 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 command-
ments of the Lord: and whether thou art heartily sorry for these sins?

Answer. Yes.

Thirdly. Doft 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. Doft 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 fchisms, 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 forfake 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.
Of the LORD's Supper.

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 be come; wherefore, whatsoever 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 table of the Lord, and declare to them that they have no part in the kingdom of Christ; such as all idolaters, all those who invoke deceased saints, angels, or other creatures; all those who worship images; all enchanters, diviners, charmers, and those who give credit to such incantations; all despisers of God and his word, and of the holy sacraments; all blasphemers; all those who are given to raise discord, feuds, 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, whoresomongers, 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 is not designed (dearly beloved brethren and sisters in the Lord) to deject the contrite hearts of the faithful, as if none might come to the supper of the Lord, but those who are without sin; for we do not come to this supper, to testify thereby that we are perfect and righteous in ourselves; but on the contrary, considering that we seek our life out of ourselves in Jesus Christ, we acknowledge that we lie in the midst of death: therefore, notwithstanding we feel many infirmities and miseries in ourselves, as namely, that we have not perfect faith, and that we do not give ourselves to serve God with that zeal as we are bound, but have daily to strive with the weakness of our faith, and the evil lusts of our flesh; yet since we are (by the grace of the Holy Ghost) sorry for these weaknesses, and earnestly desirous to fight against our unbelief, and to live according to all the commandments of God; therefore we rest assured that no sin or infirmity, which still remaineth against our will, in us, can hinder us from being received of God in mercy, and from being made worthy partakers of this heavenly meat and drink.

Let us now also consider, to what end the Lord hath instituted his supper, namely, that we do it in co-
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 he weighed 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 ever 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 other-
wife have suffered eternal death, I have given my body
to the death of the crofs, and shed my blood for you;
and as certainly feed and nourish your hungry and
thirsty foul 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
fame 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 crofs) 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 fame (which dwelleth in Chrift as in the
head, and in us as his members) might have true
communion with him, and he 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 faith, For we being many, are one bread and one bo-
dy; 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 Chrifl, be altogether
one body, through brotherly love, for Chrifl's fake, our
beloved Saviour, who hath so exceedingly loved us:
and not only shewed this in word but also in very deed to-
wards one another.

Hereunto 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 execrable heathenly bread, 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.

Strengthen us also by this holy supper in the Catholic undoubted Christian faith, whereof we make confession with our mouths and hearts, saying,

\[ \text{BELIEVE in God the Father Almighty, Maker of heaven and earth: and in Jesus Christ his only Son our Lord who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell: the third day he rose again from the dead, he ascended into heaven, and sitteth on the right hand of God the Father Almighty: from thence shall come to judge the quick and the dead.} \]

\[ \text{I believe in the Holy Ghost: the holy Catholic Church: the communion of saints: the forgiveness of sins: the resurrection of the body: and the life everlasting. Amen.} \]

That we may be now fed with the true heavenly bread Christ Jesus, let us not cleave with our hearts unto the external bread and wine, but lift them up on high in heaven, where Christ Jesus is our advocate, at the right hand of his heavenly Father, whither also the articles of our faith lead us; not doubting but we shall as certainly be fed and refreshed in our souls through the working of the Holy Ghost with his body and blood, as we receive the holy bread and wine in remembrance of him.

[In breaking and distributing the bread, the Minister shall say, The bread which we break is the communion of the body of Christ.]

\[ \text{(And when he giveth the cup,)} \]
The cup of blessing, with which we bless, is the communion of the blood of Christ.

During the communion, there shall or may be devoutly sung, a psalm, or some chapter read, in remembrance of the death of Christ, as the 53d chap. of Isaiah, the 13, 14, 15, 16, 17, and 18, chapters of John, or the like.

(After the Communion, the Minister shall say,)

Beloved in the Lord, since the Lord, hath now fed on 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 commandeth therewith his love towards us, in that while we were yet sinners, Christ died for us; much more then, being now justified by his blood, we shall be saved from wrath 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 show 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, through Jesus Christ thy Son, in whose name we conclude our prayers, saying, Our Father, &c.

The Form for the Confirmation of Marriage, before the Church.

WHEREAS married persons are generally, by reason of sin, subject to many troubles and afflictions; to the end that you N. and N. (who desire to have your marriage bond publicly confirmed here in the name of God, before this church) may also be assured in your hearts of the certain affliction of God in your afflictions, hear therefore from the word of God, how honorable the married state is, and that it is an institution of God, which is pleasing to him. Therefore he also will (as he hath promised) bless and assist the married persons, and on the contrary judge and punish whoremongers and adulterers.

In the first place you are to know, that God our Father (after he had created heaven and earth, and all that in them is) made man in his own image and likeness, that he should have dominion over the beasts of the field, over the fish of the sea, and over the fowls of the air. And after he had created man, he said, It is not good that man should be alone, I will make him an help meet for him. And the Lord caused a deep sleep to fall upon Adam and he slept, and he took one of his ribs and closed up the flesh instead thereof. And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, this is now bone of my bone, and flesh of my flesh: she shall be called woman, because she was taken out of man. Therefore shall a man leave
his father, and his mother, and shall cleave unto his wife; and they two shall be one flesh. Therefore ye are not doubt but that the married state is pleasing to the Lord since he made unto Adam his wife, brought and gave him himself to him to be his wife; witness where that he doth yet as with his hand bring unto every man his wife. For this reason the Lord Jesus Christ did all highly honor it with his presence, gifts and miracles. Cana of Galilee, to shew thereby, that this holy state ought to be kept honorable by all, and that he will assist the married persons even when they are least expecting it.

But that ye may live godly in this state, you must know the reasons wherefore God hath instituted it. 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 Woman her own husband: inasmuch 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 both loved his church; you shall not be bitter against her, but dwell with her as a man of understanding, giving honor to the wife as the weaker vessel, considering that ye are joint heirs of the grace of life, that your prayers be not hindered; and since it is God's
command, that the man shall eat his bread in the sweat of his face, therefore you are to 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 honor and fear him, as also to be obedient unto him in all lawful things, as to your Lord, as the body is obedient to the head, and the Church to Christ. You shall not exercise any dominion over your husband, but be silent: for Adam was first created, and then Eve to be an help to Adam; and after the fall, God said to Eve, and in her to all women, your will shall be subject to your husband: you shall not resist this ordinance of God, but be obedient to the word of God, and follow the examples of godly women, who trusted in God and were subject to their husbands; as Sarah was obedient to Abraham, calling him her lord: you shall also be an help to your husband in all good and lawful things looking to your family, and walking in all honesty and virtue, without worldly pride, that you may give an example to others of modesty.

Wherefore you N. and you N. having now understood that God hath instituted marriage, and what he commands you therein; are ye willing thus to behave yourselves in this holy state, as you here do confess before this Christian assembly, and are desirous that you be confirmed in the same?

Answer. Yes.

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 take to
your lawful wife N. here present, promising her new
to forswake her; to love her faithfully, to maintain he
as a faithful and pious husband is bound to do to h
lawful wife; that you will live holily with her; keep
ing faith and truth to her in all things according
the holy gospel?

Answer. Yes.

(Afterwards to the bride.)

N. Do you acknowledge here before God, and th
his holy church, that you have taken, and do take y
your lawful husband N. here present, promising to l
obedient to him, to serve and assist him, never to for
sake him, to live holily with him, keeping faith an
truth to him in all things, as a pious and faithful wif
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 hat
called you to this holy state of marriage, bind you in
true love and faithfulness, and grant you his blessing.
Amen,

Hear now from the gospel, how firm the bond of
marriage is, as described Matthew, chapter 19, verses,
3, 4, 5, 6, 7, 8, 9.

"The Pharisees came unto him, tempting him, and
saying unto him, is it lawful for a man to put away
his wife for every cause? and he answered and said
unto them, have ye not read, that he which made
them at the beginning, made them male and female?
and said, for this cause shall a man leave father and
mother and shall cleave to his wife; and they twain
shall be one flesh; wherefore they are no more
twain, but one flesh. What therefore God hath
joined together, let not man put asunder. They say un
to him, why did Moses then command to give a writ
ning of divorcement, and to put her away? he faith
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, whatsoever shall put away his wife, except it be
for fornication, and shall marry another, committh
adultery: and whoso marrieth her which is put away,
doth commit adultery."
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Believe these words of Christ, and be certain and assured, that our Lord God hath joined you together in his 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 to your advantage and salvation, Amen.

Then the minister shall bid the married persons to kneel down and exhort the congregation to pray for them.

ALMIGHTY God, thou who displayest thy goodness and wisdom in all thy works and ordinances, and hast said from the beginning, that it is not good that man should be alone, and 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 refit all wickedness. Vouchsafe to bless them, as thou didst send thy blessing upon the faithful fathers, thy friends and servants, Abraham, Isaac and Jacob; that they may as co-heirs of the covenant (which thou didst make with those fathers) educate the children which thou shalt be pleased to give them, in all godliness, to the glory of thy holy name, to the edification of thy church, and to the propagation of thy holy gospel. Hear us O Father of mercies! for Jesus Christ's sake, thy beloved Son our Lord, in whose name we conclude our prayers, saying, Our Father, &c.

(Hearken now to the promise of God from 128 Psalm.)

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 feareth the Lord.
The Lord shall bless thee out of Zion; and thou shalt see the good of Jerusalem all the days of thy life.

Yea thou shalt see thy children's children, and part of thy fruit upon Israel.

The Lord our God replenish you with his grace, and grant, that ye may long live together in all godliness and holiness, Amen.

The end of the form, for the confirmation of Marriage.

The Form for Ordaining the Ministers of God's Word.

BELOVED brethren, it is known unto you, that have now at three different times published the name of our brother N. here present, to learn whether any person had ought to offer concerning his doctrine or life, why he might not be ordained to the ministry of the word. And whereas no one hath appeared before us, who hath alleged 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 minility 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 faith, 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 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 a
The pasture with which these sheep are fed, is nothing else but the preaching of the gospel, accompanied with prayer, and the administration of the holy sacraments; the same word of God is likewise the staff with which the flock is guided and ruled; consequently it is evident, that the office of pastors and ministers of God's word is,

First. That they shall faithfully explain to their flock, the word of the Lord, revealed by the writings of the prophets and apostles; and apply the same, as well in general, as in particular, to the edification of the hearers, with instructing, admonishing, comforting, and reproving, according to everyone's need, preaching repentance towards God, and reconciliation with him through faith in Christ; and refuting with the holy scriptures all chimeras and heresies which are repugnant to the pure doctrine. All this is clearly signified to us in holy writ, for the Apostle Paul faith, 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 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 beseech you by us: we pray you in Christ's stead, be ye reconciled to God. Concerning the refutation of false doctrine, the same apostle faith, Tit. 1. 9. That a minister must hold fast the faithful word of God, that he may be able by sound doctrine, both to convince and silence the gain-sayers.
Secondly. It is the office of the ministers, publicly
call upon the name of the Lord in behalf of the who
congregation; for that which the apostles say, we
give ourselves continually to prayer, and to the ministry
the word, is common to these pastors with the apostle
to which St. Paul alluding, thus speaketh to Timoth:
I exhort therefore, that first of all, supplications, prayer,
tercessions, and giving of thanks be made for all men? J
kings, and for all that are in authority, &c. 1. Tim. 2.
and 2.

Thirdly. Their office is, to administer the sacrament
which the Lord hath instituted as seals of his grace: 
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 receiv'd 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 go
vern it in such a manner as the Lord had ordained
for Christ having spoke of the christian discipline, say
to his apostles, whatsoever ye shall bind on earth, shall be
bound in heaven. And Paul will, that the minister
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 watch-
men, 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 ef-
feeted 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 ho-
ly office (for the persons to whom he here speaketh, could
ot live to the end of the world) should always be main-
tained on earth And therefore Paul Exhorteth Timothy:
commit that which he had heard of him, to faithful men,
who are able to teach others, as he also, having ordained
Titus a minister; further commanded him, to ordain el-
ters in every city, Tit. i. 5.
Forasmuch therefore as we, for the maintaining of
his 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 an-
ter to the following questions, which shall be proposed
to you, to the end that it may appear to all here present, that
you art inclined to accept of this office as above described.
First. I ask thee, whether thou feelst in thy heart
that thou art lawfully called of God's church, and there-
fore 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 dis-
charge 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 delin-
quent either in life or doctrine, to ecclesiastical admishi-
tion, according to the public ordinance of the churches ?
Answer. Yes, truly.
Then the minister who did demand those questions
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, strenghen thee with his hand, and so govern thee in thy
ministry that thou mayest decently and fruitfully walk
therein, to the glory of his name, and to the propagation
of the kingdom of his Son Jesus Christ. AMEN.
*Note. 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 fol-
lowing manner:
"Take heed therefore, beloved brother, and fellow
MINISTERS OF

"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 con-
versation, 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
profitting may appear to all, take heed to thy doctrine
and continue steadfast therein. Bear patiently all suf-
senings and oppressions as a good soldier of Jesus Christ,
for in doing this thou shalt both save thyself and them
that hear thee. And when the chief Shepherd shall
appear, you shall receive a crown of glory that fadeth
not away."

"And you likewise, beloved Christians, receive this
your minister in the Lord with all gladness, "and hold
such in reputation:"
Remember that God himself through
him speaketh unto and believeth you. Receive the
word which he according to the scripture shall preach
unto you, "not as the word of man, but (as it is in
"truth) the word of God. Let the feet of those that
preach the gospel of peace, and bring glad tidings of
good things, be beautiful and pleasant unto you. O-
bey them that have the rule over you, and, submit
yourself: 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 thyself unto life eternal, from amongst the lost chil-
GOD's WORD.

Blest 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 dispence 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 steadfast to the end, and be received with all faithful servants into the joy of his master. Give thy grace also to this people and church, that they may becomingly deport themselves towards this their minister; that they may acknowledge him to be sent of thee; that they may receive his doctrine with all reverence and submit themselves to his exhortations. To the end that they may by his word believing in Christ, be made partakers of eternal life. Hear us, O Father, through thy beloved Son, who hath thus taught us to pray, Our Father, &c.

The end of the form for ordaining the ministers of God's Word.

The Form for Ordaining Elders and deacons, when ordained at the same time.

But if they are ordained seperately, 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 allege why they should not be ordained in their respective offices; and whereas no one hath appeared before us, who hath alleged 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

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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 signifies a person who is
placed in an honorable office of government over others)
is applied to two sorts of persons who minister in the
church of Jesus Christ: for the apostle faith, the elders
that rule well, shall be counted worthy of double honour, es-
pecially they who labour in the word and doctrine. Hence is
evident that there were two sorts of elders in the Apo-
tolic 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 over-
fight of the church, and ruled the same with the mini-
ters 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 par-
ticularly 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 mini-
ters 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 pro-
perly of those who govern the church, one 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 diligently to look whether every one properly deports himself in his confession and conversation; to admonish those who behave themselves disorderly, and to prevent as much as possible, that the sacraments be not profaned: also to act (according to the christian discipline) against the impenitent, and to receive the penitent again into the bosom of the church; as doth not only appear from the abovementioned 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 entrusted to one or two persons, but to many who are ordained thereto.

Secondly. Since the apostle enjoineth, that all things should 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 sheepfold 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, faith, be that giveth, let him do it with simplicity. And 1 Cor. 12. 28. speaking of helps, he means thosethose who are appointed in the church to help and assist the poor and indigent in time of need; from which passages we may easily gather, what the deacon's office is, namely, that they in the first place 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 distributing, 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 you 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.

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 burdensome 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 him that needeth. Each of you doing these things in your respective callings, shall receive of the Lord, the reward of righteousness. But since
we are unable of ourselves, let us call upon the name of the Lord, saying,

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 ministry; 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 reproving disorderly persons. In like manner, the deacons in carefully receiving and liberally, and prudently distributing of the alms to the poor, and in comforting them with thy holy word. Give grace both to the elders and deacons, that they may persevere in their faithful labour, and never become weary by reason of any trouble, pain or persecution of the world. Grant also especially thy divine grace to this people, over whom they are placed, that they may willingly submit themselves to the good exhortations of the elders, counting them worthy of honour for their work's sake; give also unto the rich, liberal hearts towards the poor, and to the poor grateful hearts towards those who help and serve them; to the end that every one acquitting himself of his duty, thy holy name may thereby be magnified, and the kingdom of thy Son Jesus Christ, enlarged, in whose name we conclude our prayers, &c.

THE END OF THE ORDINATION OF THE ELDERS AND DEACONS.
APPENDIX.

ARTICLES EXPLANATORY

OF THE GOVERNMENT AND DISCIPLINE OF THE

REFORMED DUTCH CHURCH; IN THE UNITED STATES OF AMERICA:

WHEREAS the rules of Church Government, commonly called, the CHURCH ORDERS, which were ratified in the national synod held at Dordrecht, in the years 1618, and 1619, and which express the general principles of ecclesiastical government, adopted by all reformed churches, where, by the delegates from the United Netherlands, explained and more fully applied to their local circumstances, in certain acts, which were stiled the Poet Asia Synodi Nationalis.

AND whereas, the reformed Dutch churches in America, who brought with them from Holland, the discipline established in the national synod of Dordrecht, have also always applied the same, as far as their numbers and situation would permit; and in a general convention of delegates held at New-York, in the year of Our Lord 1771, did declare their firm adherence to the ecclesiastical ordinances aforesaid, in the first article of their acts then ratified, in the words following, viz. "We abide fully by the constitution of the reformed Dutch church of the Netherlands, as the same is established in the national synod held at Dordrecht, anno "1618, and 1619."

AND whereas, it is judged proper to publish the government and discipline of the reformed Dutch Church in America, in the English language, and it is thereby become necessary, not only to translate the rules of church government of the national synod of Dordrecht, but also to explain in what manner the said rules are executed, consistent with the local circumstances of said church.

THEREFORE, the general synod of the reformed Dutch church in America, held at New-York, in October 1772, have caused the practice of their church to be comprised in the following EXPLANATORY ARTICLES, agreeably to which, the rules of church government of the said national synod of Dordrecht are applied and executed.
EXPLANATORY ARTICLES.

I.

OF THE OFFICES IN THE CHURCH.

I. MINISTERS OF THE WORD.

ARTICLE. I.

No person can be chosen or called to be a minister of the word, who has not previously become a candidate for the ministry.

ART. II. A candidate for the ministry is one, who after finishing his theological studies, has submitted to public examination; and upon being found well qualified, is licensed to preach the gospel, and permitted to accept a call in any congregation.

ART. III. Whoever applies to be examined for becoming a candidate in the ministry, must produce to the Synod or Classis to which the application is made, the following authentic documents: 1. A diploma, or certificate of his having passed through a regular course of studies, in some college or respectable academy. 2. Certificate of his having been a member in full communion of the reformed church, at least two years. And 3. A testimonial under the hand and seal of a professor of theology, declaring such student to have studied theology with him (or with some person expressly authorized for that purpose by the general Synod) for the space of at least two years: and recommending said student as well qualified for becoming a candidate in the holy ministry.

ART. IV. In the examination, strict attention is paid to the attainments of the student, not only in the original languages of the sacred scriptures, and in composition and his method of sermonizing, but he is especially examined respecting his knowledge in theology, his orthodoxy, his piety, and his views in desiring to become a preacher of the gospel.

ART. V. Whoever upon examination shall be approved by the Synod or Classis, must before he is licensed accept his adherence to the doctrines of the gospel by fulfilling the following formula, viz.

"We, the underwritten, testify, that the Heidelberg catechism, and the confession of the Reformed Churches, as also, the Canons of the national Synod of Dordrecht, held in the years 1618 and 1619, are fully conformable to the word of God."
EXPLANATORY ARTICLES.

"We promise moreover, that as far as we are able, we will, with all faithfulness, teach and defend both in public and private, the doctrines established in the standards aforesaid. And, should it ever happen that any part of these doctrines may appear to us dubious, that we will not divulge the same to the people, nor disturb the peace of the church or any community; until we first communicate our sentiments to the ecclesiastical judicatures under which we stand, and subject ourselves to the council and sentence of the same."

ART. VI. After subscribing the aforesaid formula, he candidate is entitled to a certificate, or testimonial signed by the President of the synod, or classis, before whom the examination is held, containing a licence to reach the gospel, and recommending his person and services to the churches.

ART. VII. A candidate for the ministry is permitted only to preach the word, but he may not under any presence whatever, administer the sacraments; nor can he be a delegate to represent a church in any ecclesiastical assembly.

ART. VIII. Every candidate for the ministry is to consider himself under the immediate direction of the synod, and the classis which examined him, and is to visit such congregations, and preach in those places to which the synod, or classis shall send him: but if no particular directions are given, he may preach at his own discretion in any congregation that shall invite him.

ART. IX. Upon receiving a call from any particular congregation, a candidate is allowed time to consider the propriety of his accepting it. If more than one calls before him at the same time, he may determine which he will prefer; but if there be only one, it is expected he will not finally refuse the same, before having first referred his difficulties to the synod, or classis, and obtained proper advice.

ART. X. A candidate who has accepted a call, must offer himself to be examined for his becoming a minister. In this final examination, besides a repetition of his previous trials in composition, and sermonizing, the original languages of the sacred scriptures, and his knowledge of theology, as well didactic as polemic; he is interrogated respecting the nature, and administra-
EXPLANATORY ARTICLES.

4

tion of the sacraments, the duties of the ministry and his knowledge of ecclesiastical history and of church government.

ART. XI. Upon giving satisfaction in the examination, the candidate subscribes the following formula viz.

"WE the underwritten, ministers of the word of God, residing within the bounds of the Classis of N. N. Do hereby sincerely and in good conscience before the Lord, declare by this our subscription, that we heartily believe and are persuaded, that all the articles and points of doctrine contained in the confession are catechism of the reformed Dutch church, together with the explanation of some points of the aforesaid doctrine made in the national synod, held at Dortrecht in the year 1619, do fully agree with the word of God. We promise therefore, diligently to teach and faithfully to defend the aforesaid doctrine, with our public preaching and writing. We declare moreover, that we not only reject all errors that militate against this doctrine, and particularly those which are condemned in the above mentioned synod; but that we are disposed to refute and contradict them, and to exert ourselves in keeping the church pure from such errors. And if hereafter any difficulties, or different sentiments respecting the aforesaid doctrine should arise in our minds, we promise, that we will neither publicly nor privately, propose, teach or defend the same, either by preaching or writing, until we have first revealed such sentiment to the consistory, classis, and synod, that the same may be there examined; being ready always, cheerfully to submit to the judgment of the consistory, classis or synod, under the penalty, in case of refusal, to be ipso facto suspended from our office. And further, if at any time the consistory, the classis or synod, upon sufficient grounds of suspicion, and to preserve the uniformity and purity of doctrine, may deem it proper to require of us a further explanation of our sentiments, respecting any particular article of the confession of Faith, the catechism or the explanation of the national synod, we do hereby promise to be always willing and ready to
EXPLANATORY ARTICLES.

ART. XII. Upon subscribing the aforesaid formula, certificate signed by the president shall be given to the candidate; and the synod, or classis before which the examination is held, shall fix a day for his ordination, and name at least three ministers to attend, and adjourn at the same.

ART. XIII. The ordination shall be conducted with proper solemnity. A sermon suited to the occasion shall be preached by him who is named the moderator for that purpose; and the promises, directions, explanations of duty, with the laying on of hands, shall be agreeably to the form for that end expressly made and adopted.

ART. XIV. Every minister must consider himself as wholly devoted to the Lord Jesus Christ in the service of the Church; and shall faithfully fulfill the obligations of his call, in preaching, catechizing, and visiting his flock; and be instant in season and out of season; and by word and example always promote the spiritual welfare of his people.

ART. XV. All the ministers, and elders regularly deputed, shall punctually attend the judicatories of which they are members, and for repeated neglect shall be subjected to a reprimand, or such other censure as shall be judged proper; and their respective congregations are to consider themselves bound to afford them the opportunity of attendance.

ART. XVI. Ministers who by reason of old age, or habitual sickness and infirmities, either of mind or body, are not capable of fulfilling the duties of the ministry, may upon application and sufficient proof of such incapacity being made to the classis, be declared Emeriti, and be excused from all further service in the church during such infirmity; reserving however to them, the title, rank, and character which before such declaration they enjoyed. In all such cases the classis shall make it a condition previous to any minister's becoming emeritus, that
the congregation enter into stipulations obliging them to a reasonable, and annual support to their pastor who has grown old, or become sick and infirm in their service.

ART. XVII. Ministers declared emeriti shall be amenable to the judicatories to which they belong; but they may not proceed to the administration of the sacraments, or celebration of marriage, while they continue emeriti, unless expressly permitted by the classis.

ART. XVIII. All ministers of the gospel are equal in rank and authority; all are bishops, or overseers of the church: and all are equally stewards of the mysteries of God. No superiority shall therefore be ever claimed or acknowledged by one minister over another, nor shall there be any lords over God's heritage in the reformed Dutch churches.

II. PROFESSORS OF THEOLOGY.

ART. XIX.

The distinction between the first and second office of the church, that is, between the ministers of the word and teachers of theology, is founded in the nature of the respective offices. The former are those, who preach and rule, instruct, and govern the church; and are, as such denominated pastors or shepherds of the flock; the latter, are those who are set apart only to teach and defend the truths of the gospel, and for this reason, are excused from fulfilling the pastoral duties. This distinction was noted in the early ages of the Christian church. It was attended to at the reformation, and was productive of important benefits, especially with respect to the education of candidates for the holy ministry. The reformed Dutch church perseveres in preserving the same distinction, and determines that the instructing, and preparing youth for the service of the sanctuary, shall not be left indiscriminately to every minister, or any individual who may choose to assume that office.

ART. XX. Professors of theology have as such, no power, jurisdiction, or government whatever in the Church; but as they are ministers who preach occasionally, they are entitled, when they stand in connection with any congregation, equally with other ministers, to administer the sacraments, and to a seat and voice in ecclesiastical assemblies.

ART. XXI. As it is of the last importance that pro-
EXPLANATORY ARTICLES.

Errors of theology should be found in the faith, professors of sacred theology should be found in the faith, profess to teach, and have the confidence of the churches, they shall always, for the greater security, be chosen and appointed by a majority of votes in the general synod only. To prevent as far as possible the unhappy consequences of partiality, hauteur, or undue influence in obtaining an office of such consequence to the church; a nomination of one, or more candidates shall be previously made, upon which the synod shall fix a day when they will proceed to an election, provided that no appointment of a professor in theology shall ever be made in the same day in which he is nominated.—An instrument certifying the appointment, and specifying the duties of the office shall be signed in the presence of the general synod, by the president thereof, and by him be given in the name of the Church, to the person elected.

ART. XXII. No professor of theology shall be permitted to officiate until he shall have subscribed the following formula, viz.

"WE the underwritten, professors of sacred theology in the reformed Dutch church, by this our subscription, uprightly and in good conscience before God declare, that we heartily believe and are persuaded, that all the articles and points of doctrine contained in the confession and catechism of the reformed Dutch churches, together with the explanation of some points of the said doctrine made in the national synod held at Dortrecht in the year 1619, do fully agree with the word of God. We promise therefore that we will diligently teach and faithfully defend the aforesaid doctrine and that we will not inculcate or write, either publicly or privately, directly or indirectly any thing against the same. As also that we reject not only all the errors which militate against this doctrine and particularly those which are condemned in the above mentioned synod, but that we are disposed to refute the same, openly to oppose them, and to exert ourselves in keeping the church pure from such errors. Should it, nevertheless, hereafter happen, that any objections against the doctrine might arise in our minds, or we entertain different sentiments, we promise that we will not either publicly or privately propose, teach or defend the same by preaching or writing, until we have first ful-
EXPLANATORY ARTICLES.

by revealed such sentiments to the general synod, to whom we are responsible, that our opinions may be the said general synod receive a thorough examination, being ready always cheerfully to submit to the judgment of the general synod, under the penalty, in case of refusal, to be cenured by the said synod. An whenever the general synod upon sufficient grounds of suspicion, and to preserve the uniformity and purity of doctrines, may deem it proper to demand from us more particular explanation of our sentiments respecting any article of the aforesaid confession, catechism, or explanation of the national synod, we promise here by to be always willing and ready to comply with such demand, under the penalty beforementioned; referring to ourselves, the right of re-hearing, or a new trial, if we shall conceive ourselves aggrieved in the sentence of the general synod: during the dependence of which new trial, we promise to acquiesce in the judgment already passed, as well as finally to submit, without disturbing the peace of the churches, to the ultimate decision of the said general synod.

ART. XXIII. As no student can be admitted to a public examination before any classis or synod, unless he shall produce a document under the hand and seal of a professor of theology, appointed by the general synod: (see expl. art. 3) so it shall be the duty of every professor, after repeated private examinations, faithfully and impartially, to certify the progress and attainments of every student, who has attended the lectures of the said professor for two years, or may have studied the same term, under some person for that purpose expressly named by the general synod, and who shall apply to such professor for a certificate, and recommendation. All regulations respecting any further term for study, or any particular dispensation, which peculiar circumstances may render necessary in the case of any students in theology, shall be formed by the general synod alone, to which, as well the professors, as the classis or particular synods, shall submit and always conform themselves.

ART. XXIV. Every professor of theology shall continue in his office during life, unless in case of such misbehaviour as shall be deemed a violation of the obligations entered into at his appointment; or unless he re...
EXPLANATORY ARTICLES.

Voluntarily deferts or resigns his profession; or from age or infirmities becomes incapable of fulfilling the duties thereof; of all which the general synod alone shall judge; and to that synod a professor of theology shall always be amenable for his doctrine, mode of teaching and moral conduct.

ART. XXV. The general synod will endeavour to procure and preserve a proper fund for the support of the professorship of theology, that the person set apart for that office, may not be dependant upon any particular congregation, while they are employed for the common benefit of all the churches.

III. ELDERS AND DEACONS.

ARTICLE XXVI.

The manner of choosing elders, and deacons, is not rigidly defined; a double number may be nominated by the consistory, out of which the members of the church may choose those who shall serve.—Or, all the members may unite in nominating and choosing the whole number without the interference of the consistory. —Or, the consistory, for the time being, as representing all the members, may choose the whole, and refer the persons thus chosen, by publishing them in the church, for the approbation of the people. This last method has been found most convenient, especially in large churches, and has long been generally adopted. But where that, or either of the other modes has for many years been followed in any church, there shall be no variation or change, but by previous application to the classis, and express leave first obtained for altering such custom.

ART. XXVII. The elders with the ministers of the word constitute, what the reformed Dutch church properly calls, the consistory. But as the deacons have always in America, where the congregations were at first very small, (see synod Dordr. art. 38,) been joined with the elders, and wherever charters have been obtained, are particularly named, as forming with them one consistory; it is necessary to define their joint as well as respective powers. From the form of their ordination it is evident, that to the elders, together with the ministers of the word,- is committed the spiritual
government of each church; while to the deacons belong the obtaining charitable assistance and the distribution of the same in the most effectual manner for the relief and comfort of the poor. When joined together in one board, the elders and deacons have all an equal voice in whatever relates to the temporalities of the church, to the calling of a minister, or the choice of their own successors; in all which, they are considered as the general and joint representatives of the people: but in admitting members to full communion; in exercising discipline upon those who have erred from the faith, or offended in morals; and in choosing delegates to attend the classis, the elders with the ministers have alone a voice.

Notwithstanding, as most of the consistory's still remain small, it is resolved that the respective powers may remain blended; and the elders, and deacons continue to unite in executing the joint rights of a consistory respecting all the objects of the respective offices as hitherto they have done; and no change in any congregation shall in this matter be introduced, without first making application for that purpose to the classis, and obtaining an express regulation for the distinct and separate administration of the respective powers of the elders and deacons.

As many difficulties are known to have arisen in the minds of deacons, respecting the application of monies collected by them in the churches, to any other purpose, than those of immediate charity; it becomes necessary to explain this subject, and remove the difficulties, by declaring that, the design and object of the collections, are not only the relief of the poor, but also the necessities of the congregation.—Charity extends to the souls of men as well as their bodies; and procuring the gospel for the poor is the highest benefit. If the abilities of the congregation, therefore, are not adequate to the building of a church, or maintaining a minister, by means of subscriptions, or any other fund, there is no doubt, but the deacons may, in good conscience abstain from their collections, and bestow as much as can be spared from the immediate wants of the suffering poor.

Finally, as the deacons in every church are to be considered as serving the church, so they are in that
service, subordinate to the rule and government of the church which is vested in the consistory (see art. 25, of vin. Dord.) and they ought to submit to the advice and direction of the same. But where no particular directions interpose, the deacons must proceed agreeably to their own discretion.

ART. XXVIII. In order to lessen the burthen of a perpetual attendance upon ecclesiastical duties, and by a rotation in office to bring forward deserving members, it is the established custom, in the reformed Dutch church, that elders and deacons remain only two years in service, after which they retire from their respective offices, and others are chosen in their places; the rotation being always conducted in such a manner, that only one half of the whole number retire each year. (see vin. Dord. art. 27.) But this does not forbid the liberty of immediately choosing the same persons again, if from any circumstances it may be judged expedient to continue them in office, by a re-election.

ART. XXIX. When matters of peculiar importance occur, particularly in calling a minister, building of churches, or whatever relates immediately to the peace and welfare of the whole congregation, it is usual (and it is strongly recommended upon such occasions, always) for the consistory to call together all those who have ever served as elders or deacons, that by their advice and counsel, they may assist the members of the consistory. These, when assembled, constitute what is called the great consistory. From the object, or design of their assembling, the respective powers of each are easily ascertained: Those who are out of office, have only an advisory or counselling voice; and, as they are not actual members of the board or corporation, cannot have a decisive vote. After obtaining the advice, it rests with the members of the consistory to follow the counsel given them, or not, as they shall judge proper. But, unless very urgent reasons should appear to the contrary, it will be prudent and expedient in all cases, to comply with the advice of those, who from their numbers and influence in the congregation, may be supposed to speak the language of the people, and to know what will be most for edification and peace.

ART. XXX. An office, the object of which ...
respects keeping in repair the churches, the parsonage, and school houses, and executing the orders which the consistory from time to time, may make in regard to them, has, in most congregations, been appointed by the title of church-masters. These are annually elected by the consistory, and may be continued where it has been customary, and is approved; or the consistory may appoint two or more of their own body, as a standing committee for that purpose, at their own discretion, and as they shall find to be most convenient.

II. Of ECCLESIASTICAL ASSEMBLIES.

ARTICLE XXXI.

All ecclesiastical assemblies possess a right to judge and determine upon matters within their respective jurisdictions, and which are regularly, and in an ecclesiastical manner, brought before them. As every individual, who judges himself aggrieved, has a right of appealing from the decision of a lower assembly to an higher; so it is permitted to lower assemblies, when difficult or important cases are brought before them, to postpone a final determination, until they have laid the whole, before an higher assembly. In all such references from a lower assembly to an higher, the latter may remit the case, with proper advice, back to the former, to be there decided; or, if it shall appear to be very important, and what may affect its consequences, the general welfare of the churches, the higher assembly may take the case under its own immediate cognizance, and proceed in the same, either de novo, or upon the evidence produced in the records of the lower assembly.

IV. Of CONSISTORIES.

ARTICLE XXXII.

The particular spiritual government of the congregation is committed to the consistory. It is therefore their duty at all times to be vigilant, to preserve discipline, and to promote the peace, and spiritual interest of the congregation. Particularly, before the celebration of the Lord's supper, a faithful and solemn enquiry is to be made, by the president of the consistory: whether to the knowledge of those present, any member in full communion has departed from the faith, or in walk or conversation has behaved unworthy the Chris-
Christian profession? that such as are guilty may be properly rebuked, admonished, or suspended from the privilege of approaching the Lord's table, and all offences may be removed out of the Church of Christ.

ART. XXXIII. Every consistory shall keep a record of its own acts and proceedings. And in every congregation a distinct and fair register shall be preserved by the minister, of every baptism and marriage there celebrated, and of all who are received as members in full communion.

ART. XXXIV. Consistories possess the right of calling ministers for their own congregations. But in exercising this right they are bound to use their utmost endeavours, either by consultating with the great consistory, or with the congregation at large, to know what person would be most acceptable to the people.

ART. XXXV. A neighbouring minister (if there is none belonging to the consistory) must be invited to superintend the proceedings, whenever a consistory is desirous of making a call. The instrument is to be signed by all the members of the consistory, or by the president, in the name of the consistory; and if the church is incorporated, it is proper to affix the seal of the corporation. When the call is completed, it must be laid by the consistory before the classis, and be approved by the same, before it can be presented to the person called.*

And if the call be accepted, the approbation of the people must be formally obtained by the consistory, (agreeably to art. iv. of the church orders,) before the minister may be ordained.

ART. XXXVI. The forms of calls have hitherto varied. In many it has been customary to enumerate all the particular duties to be performed by the Minister; but

* In the United States of America, where civil and religious liberty are fully enjoyed, and where no ecclesiastical establishments can be formed by civil authority; the approbation of magistrates in the calling of ministers, is not required or permitted. It was therefore, judged proper in the translation of the church orders, to omit every paragraph which referred to any power of the magistrate, in ecclesiastical affairs, as a matter merely local and peculiar to the European establishments.
as those duties are sufficiently ascertained; it is judged unnecessary to burden the instrument with a repetition of what the very office of a minister implies. For the sake of propriety therefore, as well as uniformity, it is recommended to the churches, for the future to adopt the following form of a call: viz.

To N. N.

Grace mercy and peace from GOD our FATHER, and JESUS CHRIST our LORD!

"WHEREAS the church of Jesus Christ at——, is at present desirous of the stated preaching of the word, and the regular administration of the ordinances, and is desirous of obtaining the means of grace, which God hath appointed for the salvation of sinners, through Jesus Christ his Son. AND WHEREAS the said church is well satisfied of the piety, gifts and ministerial qualifications of you N. N. and hath good hope that your labours in the gospel will be attended with a blessing. Therefore, we (the style and title of the said church.) have resolved to call, and we hereby solemnly, and in the fear of the Lord, do call you the said N. N. to be our pastor and teacher, to preach the word in truth and faithfulness, to administer the holy sacraments agreeably to the institution of Christ, to maintain christian discipline, to edify the congregation and especially the youth by catechetical instructions, and, as a faithful servant of Jesus Christ, to fulfil the whole work of the gospel ministry, agreeably to the word of God, and the excellent rules and constitution of our reformed dutch church, established in the last national synod held at Dordrecht, and ratified and explained by the ecclesiastical judiciary, under which we stand, and to which you, upon accepting this call, must with us remain subordinate.

"In fulfilling the ordinary duties of your ministry, it is expressly stipulated, that besides preaching upon such texts of scripture, as you may judge proper to select for our instruction, you also explain a portion of the Heidelberg catechism on the Lord's days, agreeably to the established order of the reformed dutch church, and that you further conform in rendering all that public service, which is usual, and has been in constant practice in our congregation; the particular ser-
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vice which will be required of you, is (here insert a detail of such particulars, if any there be, which the situation of the congregation may render necessary; especially in case of combinations, when the service required in the respective congregations, must be ascertained; or when the dutch and english language are both requisite, the proportion of each may be mentioned, or left discretionary as may be judged proper.)

To encourage you in the discharge of the duties of your important office; we promise you in the name of this church, all proper attention, love and obedience in the Lord; and to free you from worldly cares and avocations, while you are dispensing spiritual blessings to us; we the (Elders and Deacons, &c. the style and title of the church) do promise and oblige ourselves to pay to you the sum of—in—payments, yearly and every year as long as you continue the minister of this church, together with (such particulars as may refer to a parsonage or other emoluments) for the performance of all which, we hereby bind ourselves and our successors firmly by these presents.

The Lord incline your heart to a cheerful acceptance of this call, and send you to us in the fulness of the blessing of the gospel of peace! done in consistory and subscribed with our names this—day of—in the year—.

Attest by N. N. Moderator of the call.

ART. XXXVII. Consistories which have hitherto combined with one or more neighboring consistories, in making calls and having a minister to serve in common, may not at pleasure break such combination; but whenever their situation and circumstances render them capable of severally calling a minister; a representation thereof must be made to the classis, and leave be first requested and obtained, before their former connections can be dissolved.

II. CLASSIS.

ART. XXXVIII.

THE reformed dutch church holds the middle station between two extremes. On the one hand, the denies all superiority of one minister of Christ over another, and on the other, considers independent, unconnected congregations as unsafe and inconvenient.
order therefore, to unite both counsel and energy, for the promotion of the spiritual interests of the church, consistent with the liberty and dignity of the gospel dispensation; her government is administered by classes, and synods. A class consists (Art. 41. Church orders) of all the ministers, with each an elder, and one elder from every vacant congregation, within a particular district. In this assembly, an immediate representation of all the churches within those limits is formed; and a power of regulating the common measures for promoting religion, preventing error, and preserving peace within such district is lodged. To constitute a class are required at least three ministers and three elders.

ART. XXXIX. Classes are invested with the power of approving or disapproving calls, and of ordaining or depowering ministers, or dismissing them when called elsewhere. They have cognizance of whatever respects the welfare of their particular churches, for the management of which the consiliaries may be incompetent. To the classes also appertain, the receiving and determining all appeals from confessional adjudications; as well as all cases respecting either ministers or people which may arise within their jurisdiction, and are regularly brought before them. The forming new congregations, and determining the boundaries, when contended between congregations already formed; the continuing combinations, or the dissolution or change of the same, as may be requested by the people, or be judged necessary among the respective congregations.

Among the proper powers of classes, that of examining students of theology for their becoming candidates, for the ministry, and of candidates, for their becoming ministers, is very important; and must always be attended to with great prudence, zeal, and fidelity. This power (which for certain reasons) has hitherto been exercised only by the synod, shall, agreeably to the government and discipline of the church, for the future, be also exercised by the respective classes.

ART. XL. It shall be left to the discretion of every student in theology, to apply either to the synod or to any class he may choose for examination. But a candidate who has received a call, must be examined by the
clases under whose jurisdiction the church that has made the call is placed; unless such candidate should prefer being examined by the synod.

ART. XLI. At every examination of a student or candidate by a classis, two of the deputati synodi shall be present, who shall see that the examination is performed with strictness, propriety and justice. That the deputati may obtain proper and timely notice, it shall be the duty of the president of the last preceding classis, upon application being made to him for an examination, to send immediate information to the deputati, and communicate the time and place when and where the same is to be held, in such manner that the deputati shall be notified at least two weeks before such examination.

ART. XLII. Every classis shall keep a book, in which the forms of subscriptions for candidates and ministers of the gospel are fairly written, which those who are examined and approved, shall respectively subscribe in the presence of the classis. It shall also be the duty of every classis, annually to report to the synod, all persons who have been examined and licensed, as well as those who have been ordained; and also, all removals of ministers from one place to another, or by death, which may have happened within the jurisdiction of such classis, since the last session of Synod.

ART. XLIII. Whenever the examination of a candidate for the ministry, the approbation of a call, or any other ordinary business which could not be transacted at the stated meeting, shall render an extraordinary meeting of the classis necessary, it shall be the duty of the president of the last classis, upon application being made to him for that purpose, to call by circular letters the members together. And, whenever two ministers and two elders belonging to the classis shall upon any occasion, request in writing, under their hands, an extraordinary meeting, the president of the last classis may not refuse calling the same; provided that the expenses attending all extraordinary meetings of the classis shall be always supported by the person or congregation, at whose request or for whose benefit such session is held.

ART. XLIV. Once every year the classis shall direct, what shall be deemed necessary and practicable with regard to the visitation of the churches, within their
respectively jurisdictions, and report the same to the synod. For the more uniform and proper execution of this important duty, such particular questions and inquiries as shall be agreed upon, in any general synod for that purpose, shall be inserted in the book of records of every classis, and by the visitors be faithfully proposed to the minister, elders, and the deacons of every congregation in their respective visitations.

III. PARTICULAR SYNODS.

ART. XLV.
A PARTICULAR SYNOD consists of a delegation of two ministers, and two elders from a number of classis, (church orders Art. 47.) and constitutes a representation of all the particular churches within those respective classis.

ART. XLVI. Synods have power to receive and determine all appeals and references properly brought from the classis; and to take original cognizance of such cases as are not merely local, and which in their consequences are supposed to affect the general welfare of the church.

ART. XLVII. Notwithstanding the power of examination is conferred upon the classis, the particular synods, (until it be otherwise determined in the general synod) will continue as heretofore, to examine and license; and it shall still remain in the choice of any student in theology, or of any candidate who has received a call to be examined by the synod: but with this express declaration, that the examinations held by any classis, and the certificate given by the president of a classis, shall be considered as equally proper, authentic and valid, as those done and conferred by a synod.

ART. XLVIII. A copy of the minutes of every session of the classis, held since the last session of synod, shall, at the opening of the synod, be produced and laid upon the table for the inspection of the members. The reports of each classis respecting the candidates, ministers, ordinations, and removals made within their jurisdictions, shall not only be mentioned in the minutes of the synod, but be regularly inserted by the scriba of the synod, in a register preserved for that purpose by the synod.

ART. XLIX. When any particular business cannot
be finished at the annual session of synod, or when any matter is foreseen to claim their attention, which ought to be dispatched before the next usual time of meeting, it shall be in the power of synod to adjourn to any future day, and hold an extraordinary session. Whenever also two of the deputati synodi, shall represent to the president of the last synod, the necessity of calling an extraordinary synod, and shall in writing request him so to do, it shall be the duty of such president by circular letters to the members of the last synod, to summon an extraordinary session, for the express purpose suggested by the deputati; which business, and no other whatever, shall then be transacted.

ART. L. The particular synods shall continue to exchange every year a copy of their acts with the synod of North-Holland, and express in their letters the desire of the reformed church in America, to preserve a connection and cultivate a correspondence, which they highly esteem and have found to be beneficial.

IV. GENERAL SYNOD.

ART. LI

A General synod represents the whole body. It is the highest judiciary, and the last resort in all questions, which relate to the government, peace, and unity of the church. To this is committed the superintending the interests of religion, the maintaining harmony, and faithfully preserving the churches in the principles and practice of their holy religion.

ART. LII. To the general synod alone shall appertain the power of nominating and appointing professors of theology; of constituting them emeriti, and declaring their places vacant; of calling them to an account for their doctrines or conduct, and when found guilty, of punishing them by admonition, suspension or total removal, as the case may require.

To the general synod is referred the right of corresponding with other churches; and particularly of superintending and preserving the correspondence which has long been maintained between the reformed church in the Netherlands and this church. For which purpose a copy of the letters sent by the particular synod, and those received by them with the state of the correspondence since the last receipt of every general synod, shall
be reported by the particular synod, at every ordinary session of the general synod.

To the general synod belongs the receiving and issuing all appeals from particular synods; and proceeding and determining in all references which are regularly brought, agreeably to such regulations and restrictions, as shall for that purpose be made and determined.

Finally, To the general synod belongs the forming of new particular synods, and properly organizing the same; of ascertaining their boundaries, and judging and determining all disputes that may arise at any time, respecting such boundaries.

ART. LIII. As the holding of a general synod (agreeably to Art. 50. of the church orders) has been found to be inconvenient in the Netherlands, and the churches there have adopted a mutual correspondence from the particular synods as a substitute; so the situation and particular circumstances of the reformed Dutch church in America, render an alternative in the organization of a general synod, equally necessary. It is, therefore, resolved that, instead of being composed of delegates from the particular synods, the general synod shall continue as heretofore, to consist of all the Ministers, with each an elder, and also, an elder from every vacant congregation. This mode of constituting a general synod shall remain until some other substitute, or the obtaining a sufficient number of delegates from particular synods shall be found practicable, and by a formal resolution of the general synod for the time being shall be regularly adopted. And all the powers and rights before recited are and shall continue to be vested in the general synod organized agreeably to the present form.

ART. LIV. The general synod shall assemble once every three years, on such days, either in the month of May or June, and at such place as shall, at every preceding ordinary general synod be determined. Any ten ministers, and ten elders or more, from a majority of the several classes being met on the day, and at the place appointed, shall be deemed sufficient to form a general synod and proceed upon business.

ART. LV. The general synod shall keep a regular and distinct record of all its proceedings; and may adjourn or make such regulations from time to time, for
calling an extraordinary session as shall be judged convenient and necessary.

III. OF USAGES AND CUSTOMS.

ART. LVI.

The zeal of the reformed church, for initiating children early in the truth, (expressed, Art. 54th of the church orders, where care is taken that schoolmasters shall be of the reformed religion) cannot be evidenced in the same manner in America, where many denominations of christians, and some who do not even profess the christian religion, inhabit promiscuously; and where schoolmasters can seldom be found who are members of the church. In such a situation, it is recommended to parents to be peculiarly attentive to the religious education of their children, not only by instructing them and daily praying with them at home, but by never employing schoolmasters whose characters are unascertained or suspicious, and especially none who scoff at the holy scriptures or whose conduct is immoral.

It is also further recommended, that parents endeavour to prevail upon schoolmasters to make the children belonging to the Dutch church, commit to memory, and publicly repeat in the school, one section of the Heidelberg catechism, at least once every week.

ART. LVII. As a register must be kept by every minister of all the baptisms celebrated in his church, (see Exp. Art. 33.) it is necessary for all who desire to have their children baptized, previously to apply to their minister for that purpose. Such applications also afford an opportunity to the minister of explaining the nature of the ordinance of baptism, and pressing upon the conscience of the parent, the duties incumbent upon him as a professing christian, and to which, in particular, by this holy sacrament, he is obliged. The custom which has prevailed in some congregations of applying to the clerk of the church, for registering infants who are to be baptized, shall be abolished, and for the future, none but ministers shall perform that service.

ART. LVIII. The sacrament of baptism ought always to be administered in the church, at the time of public worship, (see church ord. Art. 56.) and the forms adopted for baptism, consider it as celebrated in public: baptizing in private families is therefore to be disconne-
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nanced, and as much as possible avoided. In cases ever, of the sickness of the parents and especially of the infant, it is lawful to administer this sacrament in private. In other cases which may have something singular in their circumstances, it is left to the conscientious discretion of the minister to comply with the requests of parents for private baptism or not, as he shall judge proper. In this however, he is to consider himself responsible to his consistory, if questioned thereon. But no private baptism shall be administered without the presence of at least one elder, who shall accompany the minister for that purpose, and the same form and solemnity shall be always used as in public baptism.

ART. LIX. In the church there is no difference between bond and free, but all are one in Christ. Whenever therefore, slaves or black people shall be baptized or become members in full communion of the church, they shall be admitted to equal privileges with all other members of the same standing, and their infant children shall be entitled to baptism and in every respect be treated with the same attention that the children of white or free parents are in the church. Any minister, who upon any pretence, shall refuse to admit slaves or their children, to the privileges to which they are entitled, shall upon complaint being exhibited and proved, be severely reprimanded by the classis to which he belongs.

ART. LX. With respect to godfathers and godmothers, or witnesses, as they are called, (See Art. 57, Church Ord.) the meaning of the reformed church is sufficiently explained in the synod, held at Wisel, in the year, 1568. chap. 1, Art. 10. "We hold it among matters which are to be accounted indifferent whether any witnesses are taken in baptism, or whether to the parents alone, together with the whole congregation, the charge of baptized children is committed." And again, chap. vi. Art. 3. "The custom of having particular witnesses who are called godfathers and godmothers, is left to be followed or not, as each one shall choose."

ART. LXI. Great attention shall always be paid by all the ministers of the gospel to the instruction of youth and others, in their respective congregations, in order to prepare them to make a confession of their faith, and from proper principles and right views, as members in
ull communion, to approach the Lord's table. If any minister shall habitually neglect to catechize the children and youth of his congregation, it shall be the duty of the elders to urge him to it; and if he shall without a sufficient reason, notwithstanding the remonstrance of his elders, continue to neglect the same for one whole year; he shall be reported by his elders to the classis, that measures may be taken to oblige him to fulfill, what the reformed Dutch church has always considered, a very important and necessary part of the ministerial duty.

ART. LXII. None can be received as members in full communion, or be suffered to partake at the Lord's table, unless they first shall have made a confession of their faith, or have produced a certificate of their being members in full communion of some reformed church. All such shall be reported by the minister to the consistory and be approved by them, and published to the congregation, before they can be registered as regular members in the church. Members, who are known to be such from other congregations, may be admitted to occasional communion upon application to the minister.

ART. LXIII. In article 23, of the church orders, it is mentioned as a duty incumbent upon ministers and elders, to visit the members in full communion of their respective congregations, previous to the administration of the Lord's supper. These visitations, when performed with prudence and proper solemnity, have been found to be productive of many good and happy consequences. It is therefore expected that every minister, accompanied with an elder, will (unless it be judged impracticable by the consistory) at least once in every year, visit all the members of his church, and endeavour to remove all animosities that may have arisen, and excite them to peace and proper exercises of faith and holiness. Ministers and elders who shall habitually neglect this duty, shall be called to account in their respective classis, and be prompted to attend to the same. And all classes are enjoined to make particular enquiry whether this duty is punctually fulfilled in the respective congregations within their district.

ART. LXIV. If any member of the reformed Dutch church, shall choose to submit any book or writing on religious subjects, previous to its publication, to the appro-
bation of Synod, and makes application for that purpose; the Synod may appoint the professors of theology, or any number of their members as a special committee for revising such book or writing, and approving and recommending the same, if it shall be deemed proper. The 55 Art. of the church orders is to be no further extended, nor is it in any other mode practised upon by the reformed Dutch church in America.

ART. LXV. No psalms or hymns may be publicly sung in the reformed Dutch churches, but such as are approved and recommended by the general Synod. (Church ord. art. 69.) In the reformed Dutch church in America, the following are approved and recommended, viz.

In the Dutch language, the version of Datheus, and the new version of psalms and hymns compiled and adopted in the Netherlands; in the year 1773. In the English language the psalms and hymns compiled by professor Livingston, and published with the express approbation and recommendation of the general Synod; in the year 1789. In the French language, the psalms and hymns compiled by Theodor De Beza and La Moraz. And in the German language the psalms and hymns published at Marburgh and Amsterdam, and now used in the reformed churches in Germany, in the Netherlands and in Pennsylvania.

ART. LXVI. The church of Christ is the best director of the times, and of the duties, to which the providence of God may call his people. The Church ought therefore, when it is judged proper, not only to request the civil rulers to set apart, days of fasting and prayer or thanksgiving; but it may in its respective judicatures, call the people to those duties, either within the limits of a congregation, a classis, or a synod.

ART. LXVII. That the reformed church does not believe the days usually called holydays are of divine institution, or by preaching on those days (see art. 67 of church orders) intends any thing more than to prevent evil, and promote the edification of the people, is evident from the contents of the 53 art. of the Synod of Dordrecht held in the year 1574. "With regard to fast days, upon which besides the Lord's day, it has been customary to abstain from labour, and to assemble
in the church, it is resolved that we must be contented with the Lord’s day alone. The usual subjects however of the birth of Christ, of his resurrection, and sending of the holy spirit may be handled and the people be admonished, that these feast days are abolished.” In the national synod held at Middleburgh, in Zealand, in the year, 1581, art. 50. it is said, "in places where the feast days are celebrated, the ministers shall endeavour, by preaching at such times, to change the unnecessary and hurtful idleness of the people into holy and edifying exercise.

ART. LXVIII. In consequence of abuses which have frequently arisen from the practice of preaching funeral sermons, the 65th art. of the church order is strictly adhered to; but as it is often found to answer a good purpose, to speak a word of exhortation at the time of funerals, the right of addressing the people upon such occasions, is left to be exercised by every minister at his own discretion.

IV. DISCIPLINE.

ARTICLE LXIX.

No accusation or process is admissible before an ecclesiatical judicatory but when offences are alleged which, agreeably to the word of God, deserve the censure of the church. Nor shall any complaint of a private nature be noticed, unless the rules prescribed by the Lord Jesus, Mat. xviii, have been strictly followed. Neither shall complaint in cases of scandal be admitted, unless such complaints are brought forward within the space of one year and four months after the crime shall be alleged to have been committed; excepting, when it shall appear that unavoidable impediments prevented the bringing an accusation sooner.

ART. LXX. To establish an accusation against any member of the church, the testimony of more than one witness is required. Their testimony shall be given under a solemn declaration upon the faith and credibility of a christian, or of an oath taken before a magistrate, at the discretion of the judicature. Every trial, in all judicatories, from the highest to the lowest, shall be deliberate and impartial. The sum of the evidence shall be faithfully minuted. The sentence shall always be entered at large on the records. And all the parties shall imme-
diately be allowed copies of the testimony and sentence, and of the whole proceedings, if they demand the same.

ART. LXXI. Ministers of the gospel must be an example to believers, and much of their success will usually depend upon their good character, and their holy walk and conversation. Their conduct must therefore be watched over with great attention, and their crimes punished with impartiality and severity. In admitting accusations against a minister, the rule prescribed by the apostle, 1 Tim. v. 19, shall always be observed; and accusers must come forward openly to support the charge, unless where common fame has rendered a scandal so notorious, that the honour of religion shall require an investigation.

ART. LXXII. When it is said (art. 79 of the church orders) that ministers guilty of atrocious crimes shall be suspended from the exercise of their office by the consistory, until they are tried by the classis, it is only intended, that in certain public and notorious offences, which would render the appearance of a minister in the pulpit, in such a situation, highly offensive; it shall be the duty of the consistory, in order to prevent scandal, to shut the door against such criminal, and refer him to be tried by the classis, as soon as possible. The proceedings of the consistory in such cases, is at their peril, and is not to be considered as a trial, but only a prudent interference, and binding over the person accused to the judgment of his peers.

ART. LXXIII. The forms and proceedings in the respective judicatories shall always be, as far as possible, agreeable to established precedents and usages. In cases which appear to be new and difficult it is recommended to the lower judicatories to refer their difficulties to the higher, for direction; and to the higher, as well as to the lower, to proceed with peculiar deliberation, and always agreeable to the word of God, and the ordinances and constitution of the reformed Dutch church.

Respecting these explanatory articles, the general synod declare that they contain the principal outlines of the practice of their church; agreeably to which the ecclesiastical ordinances of the national synod, held at Dordrecht, in the years, 1618, and 1619, and which were solemnly and formally recognised and adopted, at
the convention held at New-York, in the year 1771, are proceeded upon, and executed. And the general synod further declare, that these articles are to be considered as subjected to such additional explanations and alterations as shall be found necessary to throw light upon any article of the church orders of the synod of Dordrecht aforesaid, or be judged proper to remove any doubts or difficulties. With this express provision, however, that no alterations, or explanations shall ever be made, but by previous recommendations from the general synod to the respective classes, and the consent of a majority of the same to such proposed alterations, or explanations, together with the final determination and resolution of the general synod for the time being.

The preceding explanatory articles were ratified in the general synod, held at New-York, the 10th day of October, 1792, and were signed,

SOLOMON FRAELIGH, Præses,
JOHN BASSET, Scriba,
PETER STRIKER, Scriba.

FINIS
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—The / Psalms of David, / with / Hymns and 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. / With an Appendix, containing, / Articles explanatory of the Government / and Discipline of the Reformed Dutch / Church in the United States of / America. / New Brunswick: / Printed and Sold, wholesale and retail, by Abraham Blauvelt. —1798. Pp. 489, 12mo, original calf. $15.00

Net in Nelson's Check list of New Jersey imprints.