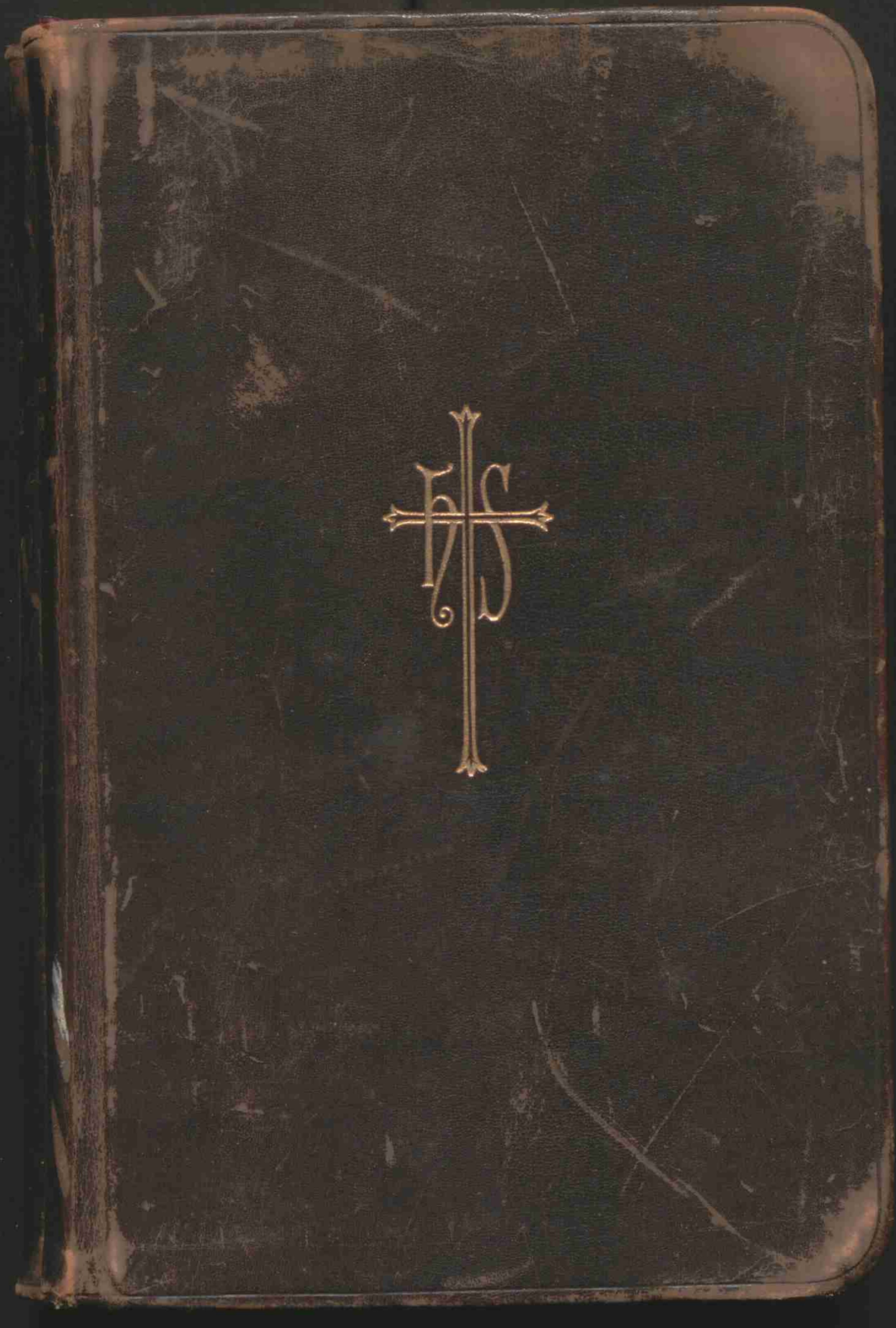


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THE

BOOK OF WORSHIP.

PUBLISHED BY
THE UNITED SYNOD OF THE EVANGELICAL
LUTHERAN CHURCH IN THE SOUTH.

CHARLESTON, S. C.:
COMMITTEE OF UNITED SYNOD ON COMMON
BOOK OF WORSHIP.
1908.

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THE GENERAL COUNCIL PRESS
PHILADELPHIA, PA.

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THE

COMMON SERVICE

FOR THE USE OF

EVANGELICAL LUTHERAN CONGREGATIONS.

BY AUTHORITY OF THE UNITED SYNOD OF THE EVANGELICAL LUTHERAN CHURCH IN THE SOUTH.

CHARLESTON, S. C.:

COMMITTEE OF UNITED SYNOD ON COMMON BOOK OF WORSHIP.

1906.

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PREFACE.

THE Common Service here offered for the use of Evangelical Lutheran Congregations has been prepared by the joint action of the three General Bodies with which most of the Lutheran Congregations using the English language in public worship are connected. The General Synod South, in 1878, proposed to the General Synod and the General Council, to unite in the preparation of a Common Service Book for all English-speaking Lutherans. The proposal was accepted, and the three Bodies united in establishing the Rule by which those charged with the preparation of the work should be guided, and by which all questions arising should be decided, to wit: "The common consent of the pure Lutheran Liturgies of the Sixteenth Century, and when there is not an entire agreement among them, the consent of the largest number of those of greatest weight."

The Lutheran Reformers began early to revise and purify the Service of the Church, and to introduce the language of the people. Luther led the way in this work, in 1523, with his treatises: "Of the Order of Divine Service in the Congregation," and, later in the same year, his "Form of the Mass and of Communion for the Church at Wittenberg." John Bugenhagen, chief pastor at Wittenberg, published "An Order of Christian Mass, as it is held at Wittenberg, 1524;" and in December of that year, Conrad Rupff, the Chapel Master of the Duke of Saxony, and especially his assistant and successor, John Walther, aided Luther in arranging music for the service in German, and the whole chapel came from Torgau to take part in its introduction. In 1525 Doeber's Evangelical Mass was introduced at Nürnberg, and the "Teutsch Kirchenambt," at Strasburg. "The Order of Government and Worship" for the Duchy of Prussia was issued in 1525, that for Brunswick in 1528, that for

Hamburg in 1529, and during the next few years, a large number of cities and countries in Germany issued their German Orders of Service. In 1533 three Orders of great importance appeared: that for Brandenburg-Nürnberg; that for the city and jurisdiction of Wittenberg, which superseded the personal Orders of Luther and Bugenhagen and thereafter was used by them; and that for the whole Electoral Saxony, in the Visitation Articles.

That in the multitude of these works, the directions for the Services of Worship should at first differ from each other, is but natural. But, after a time, these divergencies take a more definite form, and there appears in Saxony and throughout the countries North of it, the most generally accepted type of Lutheran Liturgies. When, after the death of Duke George, the reformation took place in the Duchy of Saxony, Justus Jonas prepared the Order of Government and Worship, 1539, with the aid of Spalatin, Cruciger and Myconius, and in consultation with all the Saxon theologians, and it became at once and permanently a standard of Lutheran Service. To this class of Lutheran Liturgies belong also those of Mecklenburg, Lüneburg, Calenberg, and of many North German cities and States, in their successive editions, in whose preparation Bugenhagen, Melanchthon, Chemnitz, Andreæ, Arndt, and other illustrious men had part.

The Common Service here presented is intended to reproduce in English the *consensus* of these pure Lutheran Liturgies. It is therefore no new Service, such as the personal tastes of those who have prepared it would have selected and arranged; but it is the old Lutheran Service, prepared by the men whom God raised up to reform the Service, as well as the doctrine and life of the Church, and whom He plenteously endowed with the gifts of the Holy Ghost.

The Lutheran Liturgies of the Sixteenth Century were not new and original works, created by the Reformers, but they were chiefly revisions of the Services of the Latin Church, with some additions, all

nowever in the language of the people. The Sermon has a greatly increased importance, and the purity of doctrine is most carefully guarded; church-song takes a new flight; an addition is made here and there, as of the General Prayer, the Exhortation to Communicants, or some other new feature; but the whole outline and structure of the Service of the Western Church for a thousand years before the Reformation is preserved. Whatever seemed to the Reformers to be contrary to the pure teaching of Holy Scripture was removed, whatever was pure and Scriptural was retained in the old order of parts, and thus the continuous succession of pure Service was unbroken.

The whole series of Introits, Collects, Epistles and Gospels, as found in the Common Service, was finally completed, after some centuries of growth, in the reign and domain of Charlemagne, and is found in the Missals of the German and French Provinces of that time. Though differing from the Roman use, it continued in force in Germany until the Reformation, and it was finally set aside by the Council of Trent. Of the Sunday Collects, there are but few which have not been in continuous use for more than twelve hundred years. With some difference in the days for which they are appointed, most of these beautiful Collects are now in use in all Roman Catholic Churches, though only in Latin; in the Lutheran Churches of Germany, Denmark, Norway, Sweden, the United States, and wherever scattered throughout the world; and in the Church of England throughout the whole empire, as well as in the Protestant Episcopal Church in this country. Here is indeed a Communion of Saints.

In the Providence of God, it was allotted to the Lutheran Church, first of all, to revise, purify and translate the Service at the time of the Reformation. She did this important work, not for herself alone, but for all Protestants who retained any parts of the old Service. The Lutheran Revision of the Communion Service had been issued in many editions, for use in

many States and cities, had been fully tested by more than twenty years of continuous use, and had even, at Luther's instigation, been provided with complete music, varied for all the Festivals, for full Choral Service, and issued in a superb folio volume, before the revision of the old Service was made by the Anglican Church and issued in the First Prayer Book of Edward VI.

There is an extremely close agreement between this first Prayer Book of the Church of England and the Common Service. It is due to these causes. The Sarum and other Anglican Missals, from which the revision and translation was made, agreed almost entirely with the Bamberg, Mainz, and other German Missals, differing with them from the Roman. Archbishop Cranmer, Primate of the Anglican Church, and head of the commission which prepared the Prayer Book, was intimately acquainted with the Lutheran Service, having spent a year and a half in Germany in conference with theologians and princes, and he was most intimate with Osiander when he was at work on the Brandenburg-Nürnberg Order, in 1532. Two Lutheran Professors were called to the English Universities, and aided in this work, one of whom, Bucer, had with Melanchthon and others prepared the Revised Order of Cologne, 1543. And finally, during the years from 1535 to 1549, there had been constantly recurring embassies and conferences between the Anglican and Lutheran divines and rulers. It is therefore not at all strange that the first and best Service Book of the Church of England should have so closely followed the Lutheran use as to present very few divergencies from it. And should that Church and her daughters return to the use of the Book of Edward VI., as many of her most learned and devout members have ever wished, there would be an almost entire harmony in the Services of Worship between the two daughters of the Reformation, who both have purified and then have [illegible] the Services of the Christian Church of the olden time.

This Common Service is in its newest parts as old as the time of the Reformation; in its order and in the great body of its contents, it represents the pure Service of the Christian Church of the West from the earliest times; it embraces all the essentials of worship from the establishment of the Christian Church on earth; and it has given expression to the devotions of countless millions of believers, throughout many generations. It can lay claim, as no other Order of Service now in use can, to be the Common Service of the Christian Church of all ages. It can reasonably be tendered to all Protestants, who use a fixed order, as the Service of the future, as it is of the past.

But no Order of Service, however pure, ancient, or widely observed, can be made absolutely binding on the Congregation. The ordering of the Services of Worship has been placed by Christ in the liberty of the Church, under the guidance of the Holy Ghost. On this subject our Confessions are very clear. "Unto the true unity of the Church, it is sufficient to agree concerning the doctrine of the Gospel and the administration of the Sacraments. Nor is it necessary that human traditions, rites, or ceremonies instituted by men, should be alike everywhere." *Augsburg Confession, Art. VII.* "We believe that the true unity of the Church is not injured by dissimilar rites, instituted by men. Although it is pleasing to us that, for the sake of unity and good order, universal rites be observed." *Apology, Chap. IV.* 33. "We believe, teach, and confess, that the Church of God of every place and every time has the power, according to its circumstances, to change such ceremonies, in such manner as may be most useful and edifying to the Church of God." *Formula of Concord, I, Chap.* X. 4. "We reject and condemn as wrong when these ordinances of men are urged by force upon the Congregation of God as necessary." *II. Chap.* X. 27. On the other hand, our Confessors are equally clear in affirming their belief that such ancient Services as were pure should be retained. "But we cheerfully main-

tain the old traditions made in the Church, for the sake of usefulness and tranquillity; and our enemies falsely accuse us of abolishing good ordinances." *Apology VIII.* 38, 39. And they showed the sincerity of this conviction practically, by their revision of the old Services, and the establishment of the revised order in every Lutheran land and city.

In agreement with this principle and practice, the General Bodies which have prepared the Common Service, commend it to all Lutheran Congregations. But at the same time they declare that they dare not make any order of service binding on the congregation, and that no Order of Service should be used any longer than it serves to edification. They have agreed to furnish the full Lutheran Service, with all its provisions, for all who wish to use it. But they also declare, that if, at any time or place, the use of the full Service is not desired, it is in entire conformity with good Lutheran usage to use a simpler Service, in which only the principal parts, in their order, are contained.

This Service has, during its preparation, received the approval of those connected with the several General Bodies engaged in it, with a remarkable unanimity. There seems to be a strong desire for this bond of union; a general wish for the restoration of the pure Services of our Fathers; a hearty consent to the principles which ruled them in their revision of the old Services; a longing for unity in the services of worship between all believers; and a conviction that a historic Service furnishes the only basis of such agreement.

This Common Service of the Reformers may well be placed by the side of the Confession of Augsburg, the one the Central Service, the other the Central Confession, of the Protestant Churches. We would gladly behold the day when the One, Holy, Catholic, Christian Church, shall use one Order of Service, and unite in one Confession of Faith.

Holy Week, 1888.

FESTIVALS OF THE CHURCH.

I.

IMMOVEABLE FESTIVALS.

Chief Festivals.

Christmas, or the Nativity of our Lord	December 25.
The Circumcision of Christ, and New Year's Day	January 1.
The Epiphany, or the Manifestation of Christ to the Gentiles	January 6.
The Festival of the Reformation	October 31.

Minor Festivals,

OBSERVED IN SOME PARTS OF THE LUTHERAN CHURCH.

St. Andrew the Apostle's Day	November 30.
St. Thomas the Apostle's Day	December 21.
St. Stephen the Martyr's Day	December 26.
St. John the Apostle's Day	December 27.
The Conversion of St. Paul	January 25.
The Presentation of Christ	February 2.
St. Matthias the Apostle's Day	February 24.
The Annunciation	March 25.
St. Philip and St. James the Apostles' Day	May 1.
The Birthday of St. John the Baptist	June 24.
St. Peter and St. Paul the Apostles' Day	June 29.
The Visitation	July 2.
St. James the elder, the Apostle's Day	July 25.
St. Bartholomew the Apostle's Day	August 24.
St. Matthew the Apostle's Day	September 21.
St. Michael the Archangel's Day	September 29.
St. Simon and St. Jude the Apostles' Day	October 28.

II.

MOVEABLE FESTIVALS.

RULES

To Find the Moveable Festivals.

The *Moveable Festivals* all depend upon *Easter* except *Advent*.

Advent Sunday is always the nearest *Sunday* to the thirtieth day of *November*, whether before or after.

Easter is always the first *Sunday* after the Full Moon which happens upon, or next after the twenty-first day of *March*; and if the Full Moon happen upon a *Sunday*, *Easter* is the *Sunday* after.

The time of *Easter* being found, the other *Festivals* occur as follows:

Septuagesima Sunday is nine weeks before *Easter*.

Ash Wednesday, or the beginning of *Lent*, is forty-six days before *Easter*.

Palm Sunday, or the beginning of *Holy Week*, is eight days before *Easter*.

Holy Thursday is the *Thursday* before *Easter*.

Good Friday is the *Friday* before *Easter*.

Ascension Day is forty days after *Easter*.

Whitsunday is seven weeks after *Easter*.

Trinity Sunday is eight weeks after *Easter*.

A Table of the Days on which Easter will fall from 1888–2003.

1888.	April	1	1917.	April	8	1946.	April	21	1975.	March	30
1889.	"	21	1918.	March	31	1947.	"	6	1976.	April	18
1890.	"	6	1919.	April	20	1948.	March	28	1977.	"	10
1891.	March	29	1920.	"	4	1949.	April	17	1978.	March	26
1892.	April	17	1921.	March	27	1950.	"	9	1979.	April	15
1893.	"	2	1922.	April	16	1951.	March	25	1980.	"	6
1894.	March	25	1923.	"	1	1952.	April	13	1981.	"	19
1895.	April	14	1924.	"	20	1953.	"	5	1982.	"	11
1896.	"	5	1925.	"	12	1954.	"	18	1983.	"	3
1897.	"	18	1926	"	4	1955.	"	10	1984.	"	22
1898.	"	10	1927.	"	17	1956.	"	1	1985.	"	7
1899.	"	2	1928.	"	8	1957.	"	21	1986.	March	30
1900.	"	15	1929.	March	31	1958.	"	6	1987.	April	19
1901.	"	7	1930.	April	20	1959.	March	29	1988.	"	3
1902.	March	30	1931.	"	5	1960.	April	17	1989.	March	26
1903.	April	12	1932.	March	27	1961.	"	2	1990.	April	15
1904.	"	3	1933.	April	16	1962.	"	22	1991.	March	31
1905.	"	23	1934.	"	1	1963.	"	14	1992.	April	19
1906.	"	15	1935.	"	21	1964.	March	29	1993.	"	11
1907.	March	31	1936.	"	12	1965.	April	18	1994.	"	3
1908.	April	19	1937.	March	28	1966.	"	10	1995.	"	16
1909	"	11	1938.	April	17	1967.	March	26	1996.	"	7
1910.	March	27	1939	"	9	1968.	April	14	1997.	March	30
1911.	April	16	1940.	March	24	1969.	"	6	1998.	April	12
1912.	"	7	1941.	April	13	1970.	March	29	1999.	"	4
1913.	March	23	1942.	"	5	1971.	April	11	2000.	"	23
1914.	April	12	1943.	"	25	1972.	"	2	2001.	"	15
1915.	"	4	1944.	"	9	1973.	"	22	2002.	March	31
1916.	"	23	1945.	"	1	1974.	"	14	2003.	April	20

A Table of the Moveable Festivals,

According to the several days that Easter can possibly fall upon.

Easter.		Sundays after Epiphany.*	Septuagesima Sunday.		Ash-Wednesday.		Ascension-Day		Whitsunday.		Sundays after Trinity.	First Advent Sunday.	
Mar.	22	1	Jan.	18	Feb.	4	April	30	May	10	27	Nov.	29
"	23	1	"	19	"	5	May	1	"	11	27	"	30
"	24	1	"	20	"	6	"	2	"	12	27	Dec.	1
"	25	2	"	21	"	7	"	3	"	13	27	"	2
"	26	2	"	22	"	8	"	4	"	14	27	"	3
"	27	2	"	23	"	9	"	5	"	15	26	Nov.	27
"	28	2	"	24	"	10	"	6	"	16	26	"	28
"	29	2	"	25	"	11	"	7	"	17	26	"	29
"	30	2	"	26	"	12	"	8	"	18	26	"	30
"	31	2	"	27	"	13	"	9	"	19	26	Dec.	1
April	1	3	"	28	"	14	"	10	"	20	26	"	2
"	2	3	"	29	"	15	"	11	"	21	26	"	3
"	3	3	"	30	"	16	"	12	"	22	25	Nov.	27
"	4	3	"	31	"	17	"	13	"	23	25	"	28
"	5	3	Feb.	1	"	18	"	14	"	24	25	"	29
"	6	3	"	2	"	19	"	15	"	25	25	"	30
"	7	3	"	3	"	20	"	16	"	26	25	Dec.	1
"	8	4	"	4	"	21	"	17	"	27	25	"	2
"	9	4	"	5	"	22	"	18	"	28	25	"	3
"	10	4	"	6	"	23	"	19	"	29	24	Nov.	27
"	11	4	"	7	"	24	"	20	"	30	24	"	28
"	12	4	"	8	"	25	"	21	"	31	24	"	29
"	13	4	"	9	"	26	"	22	June	1	24	"	30
"	14	4	"	10	"	27	"	23	"	2	24	Dec.	1
"	15	5	"	11	"	28	"	24	"	3	24	"	2
"	16	5	"	12	Mar.	1	"	25	"	4	24	"	3
"	17	5	"	13	"	2	"	26	"	5	23	Nov.	27
"	18	5	"	14	"	3	"	27	"	6	23	"	28
"	19	5	"	15	"	4	"	28	"	7	23	"	29
"	20	5	"	16	"	5	"	29	"	8	23	"	30
"	21	5	"	17	"	6	"	30	"	9	23	Dec.	1
"	22	6	"	18	"	7	"	31	"	10	23	"	2
"	23	6	"	19	"	8	June	1	"	11	23	"	3
"	24	6	"	20	"	9	"	2	"	12	22	Nov.	27
"	25	6	"	21	"	10	"	3	"	13	22	"	28

* In a Leap Year, the number of Sundays after Epiphany is the same as if Easter had fallen one day later than it really does; and Septuagesima Sunday and Ash Wednesday fall one day later than that given in the Table, unless the Table gives some day in March for Ash Wednesday; for in that case the day in the Table is right.

TABLE OF THE EPISTLES AND GOSPELS
For the Sundays and Festivals of the Church-Year.

SUNDAYS AND CHIEF FESTIVALS.	EPISTLES.	GOSPELS.
Sundays in Advent.		
1 ———	Romans —xiii 11-14.	Matthew———xxi. 1-9.
2 ———	———xv. 4-13.	Luke———xxi. 25-36.
3 ———	1 Corinthians—iv. 1-5.	Matthew———xi. 2-10.
4 ———	Philippians——iv. 4-7.	John———i. 19-28.
Christmas Day,——	Tit. ii. 11-14: Isa.ix.2-7.	Luke———ii. 1-14.
2 ———	———Tit. iii. 4-7.	———ii. 15-20.
S. after Christmas;	Galatians———iv. 1-7.	——— ii. 33-40.
New Year's Day,—	———iii. 23-29.	———ii. 21.
S. after New Year,	1 Peter———iv. 12-19.	Matthew———ii. 13-23.
Epiphany, ———	Isaiah———lx. 1-6.	——— ii. 1-12.
S. after Epiphany.		
1 ———	Romans———xii. 1-5.	Luke———ii. 41-52.
2 ———	———xii. 6-16.*a*	John———ii. 1-11.
3 ———	———xii 16-21. *b*	Matthew—— viii. 1-13.
4 ———	———xiii. 8-10.	——— viii. 23-27.
5 ———	Colossians—iii. 12-17.	———xiii. 24-30.
6 ———	2 Peter———i. 16-21.	———xvii. 1-9.
Septuagesima, ——	1 Corinthia's ix.24-x.5.	———xx. 1-16.
Sexagesima, ———	2 ———xi. 12-xii. 9.	Luke———viii. 4-15.
Quinquagesima, —	1 ———xiii. 1-13.	———xviii. 31-43.
Ash Wednesday, ——	Joel———ii. 12-19.	Matthew——vi. 16-21.
Sundays in Lent.—		
1 *Invocavit*, ——	2 Corinthians vi. 1-10.	———iv. 1-11.
2 *Reminiscere*, —	1 Thessalonians iv 1-7.	——— xv. 21-28.
3 *Oculi*, ———	Ephesians———v. 1-9.	Luke———xi. 14-28.
4 *Laetare*, ———	Galatians——iv. 21-31.	John———vi. 1-15.
5 *Judica*,———	Hebrews——ix. 11-15.	——— viii. 46-59.
6 *Palmarum*,——	Philippians——ii. 5-11.	Matthew———xxi. 1-9.
Holy Week, Monday	Isaiah———l. 5-10.	John——— xii. 1-23.
Tuesday, ———	Jeremiah——xi. 18-20.	——— xii. 24-43.
Wednesday,———	Isaiah lxii.11; lxiii. 1-7.	Luke--xxii. 1-xxiii. 42.
Thursday, ———	1 Corinthians xi. 21-32.	John———xiii. 1-15.
Good Friday, ——	Isaiah—-iii. 13-liii. 12.	John—xviii. 1-xix. 42.
Easter Sunday,——	1 Corinthians—v. 6-8.	Mark———xvi. 1-8.
——— *Monday*, —	Acts———x. 34-41.	Luke——xxiv. 13-35.
Ss. after Easter,—		
1 *Quasimod.*, ——	1 John———v. 4-12.	John———xx. 19-31.
2 *Misericord.*, —	1 Peter———ii. 21-25.	——— x. 11-16.
3 *Jubilate*, ———	———ii. 11-20.	———xvi. 16-23. *c*
4 *Cantate*, ———	James———i. 16-21.	——— xvi. 5-15.
5 *Rogate*, ———	———i. 22-27.	———xvi. 23-30. *d*
Ascension,———	Acts———i. 1-11.	Mark——— xvi. 14-20.
S. after Ascension,	1 Peter———iv. 7-11. *e*	John—— xv. 26-xvi. 4.
Whitsunday, ———	Acts———ii. 1-13.	——— xiv. 23-31.
Monday,———	— ——— x. 42-48. *f*	——— iii. 16-21.
Trinity Sunday,—	Romans———xi. 33-36.	——— iii. 1-15.
Ss. after Trinity,—		
1 ———	1 John———iv. 16-21. *g*	Luke——— xvi. 19-31.

a End: "men of low estate."
b Begin: "Be not wise in your own conceits."
c End: "ye shall ask me nothing."
d Begin: "Verily, verily, I say."
e " "Be ye therefore sober."
f End: "in the name of the Lord."
g Begin: "God is love."

TABLE OF THE EPISTLES AND GOSPELS—*Continued.*

SUNDAYS AND CHIEF FESTIVALS.	EPISTLES.	GOSPELS.
2 *S. after Trinity,*	1 John—— iii. 13-18.	Luke—— xiv. 16-24.
3 ——	1 Peter—— v. 6-11.	——xv. 1-10.
4 ——	Romans——viii 18-23.	—— vi. 36-42.
5 ——	1 Peter—— iii. 8-15. *h*	—— v. 1-11.
6 ——	Romans——vi. 3-11.	Matthew——v. 20-26.
7 ——	——vi. 19-23.	Mark—— viii. 1-9.
8 ——	——viii. 12 17.	Matthew——vii. 15-23.
9 ——	1 Corinthians x. 6-13.	Luke—— xvi. 1-9.
10 ——	——xii. 1-11.	—— xix. 41-48.
11 ——	——xv. 1-10.	——xviii. 9-14.
12 ——	2—— iii. 4-11.	Mark——vii. 31-37.
13 ——	Galatians——iii. 15 22.	Luke—— x. 23-37.
14 ——	——v. 16-24.	——xvii. 11-19.
15 ——	—— v. 25-vi. 10.	Matthew—— vi. 24-34.
16 ——	Ephesians— iii. 13-21.	Luke—— vii. 11-17.
17 ——	——iv. 1-6.	—— xiv. 1-11.
18 ——	1 Corinthians— i. 4-9.	Matthew— xxii. 34-46.
19 ——	Ephesians——iv. 22-28.	—— ix. 1-8.
20 ——	——v. 15-21.	—— xxii. 1-14.
21 ——	——vi. 10-17.	John—— iv. 46-54. *i*
22 ——	Philippians—— i. 3-11.	Matthew— xviii. 23-35.
23 ——	—— iii. 17-21.	——xxii. 15-22.
24 ——	Colossians——i. 9-14.	—— ix. 18-26.
25 ——	1 Thess.—— iv. 13-18.	—— xxiv. 15-28.
26 ——	2 Peter—— iii. 3-14, or	—— xxv. 31-46.
	2 Thess.—— i. 3-10.	
27 ——	1 Thess.—— v. 1-11.	—— xxv. 1-13.

h End; "sanctify the Lord God in your hearts."
i Begin; "And there was a certain nobleman."

APOSTLES' DAYS AND OTHER MINOR FESTIVALS,
Observed in some parts of the Lutheran Church.

MINOR FESTIVAL DAYS.	EPISTLES.	GOSPELS.
St. Andrew the Apostle,——	Romans——x. 10-18.	Matthew— iv. 18-22.
St. Thomas the Apostle,——	Ephesians——i. 3-6.	John—— xx. 24-31.
St. Stephen the Martyr,——	Acts——vi. 8-vii. 60.	Matthew xxiii. 34-39.
St John the Apostle, ——	1 John—— i. 1-10.	John—— xxi. 19-24.
The Conversion of St. Paul,	Acts—— ix. 1-22.	Matthew xix. 27-30.
The Presentation of Christ,	Malachi—— iii. 1-4.	Luke—— ii. 22-32.
St. Matthias the Apostle,—	Acts——i. 15-26.	Matthew— xi. 25-30.
The Annunciation, ——	Isaiah—— vii. 10-16	Luke—— i. 26-38.
St. Philip & St. James, Apos.	Ephesians—ii. 19-22.	John——xiv. 1-14.
St. John the Baptist, ——	Isaiah—— xl. 1-5.	Luke—— i. 57-80.
St. Peter & St. Paul, Apos.	Act—— xii. 1-11.	Matthew xvi. 13-20.
The Visitation, ——	Isaiah—— xi. 1-5.	Luke—— i. 39-56.
St. James the elder, Apostle,	Romans—viii. 28-39.	Matthew—xx. 20-33.
St. Bartholomew the Apostle.	2 C —— iv. 7-10.	Luke——xxii. 24-30.
St. Matthew the Apostle,——	Ephesians—iv. 7-14.	Matthew— ix. 9-13.
St. Michael the Archangel,	Revelation xii. 7-12.	—— xviii. 1-11.
St. Simon & St. Jude, Apos.	1 Peter—— i. 3-9.	John——xv. 17-[illegible]

TABLE OF SCRIPTURE LESSONS FOR THE SUNDAYS AND FESTIVALS OF THE CHURCH-YEAR.

SUNDAYS AND FESTIVALS.	FROM THE NEW TESTAMENT.	
	From Gospels.	*From Epistles.*
Sundays in Advent.		
1 ———	Luke i. 1–25.	Col. i. 16–23.
2 ———	—— i. 26–35.	Rom. i. 16–25.
3 ———	—— i. 39–56.	—— ii. 1–12.
4 ———	—— i. 67–80.	Heb. xii. 15–25.
Christmas Day,	John i. 1–14.	—— i. 1–12.
2 ———	—— i. 15–18.	1 John iv. 7–16.
S. after Christmas,	Luke ii. 22–32.	Heb. iii. 1–6.
New Year's Eve,	Matt. xvi. 1–12.	1 Peter i. 22–25.
New Year's Day,	Luke iv. 16–21.	—— ii. 1–10.
S. after New Year,	Matt. iii. 1–12.	Rom. vii. 7–25.
Epiphany,	—— iii. 13–17.	—— iii. 23–31.
Sundays after Epiphany.		
1 ———	John i. 35–51.	Ephes. ii. 11–22.
2 ———	—— iii. 22–36.	Rom. iv. 16–25.
3 ———	Matt. iv. 12–17.	—— v. 1–5.
4 ———	John iv. 4–24.	—— viii. 1–11.
5 ———	—— iv. 25–42.	1 Cor. ii. 1–10.
6 ———	Matt. xi. 25–30.	James iii. 13–18.
Septuagesima,	—— xvi. 13–20.	2 Cor. viii. 1–9.
Sexagesima,	—— xvii. 1–9.	Rom. xiv. 13–19.
Quinquagesima,	John viii. 12–20.	—— x. 8–18.
Sundays in Lent.		
1 *Invocavit,*	—— viii. 23–40.	Heb. xii. 1–6.
2 *Reminiscere,*	—— ix. 1–22.	Rom. viii. 28–39.
3 *Oculi,*	—— x. 23–38.	2 Cor. iv. 7–14.
4 *Laetare,*	—— xi. 1–27.	—— v. 14–21.
5 *Judica,*	—— xi. 28–57.	1 Peter i. 13–21.
6 *Palmarum,*	—— xii. 1–19.	Heb. x. 19–27.
Thursday bef. Easter,	Luke xxii. 7–23.	1 Cor. x. 16–22.
Good Friday,	Matt. xxvii. 33–54.	Rev. v. 1–14.
Easter Sunday.	Matt. xxviii. 1–10.	1 Cor. xv. 12–28.
——— *Monday.*	John xx. 11–18.	—— xv. 35–49.
Sundays after Easter.		
1 *Quasimod.,*	Luke xxiv. 36–47.	—— xv. 50–58.
2 *Misericord.,*	John xxi. 1–19.	1 John i. 1–7.
3 *Jubilate,*	—— xvii. 1–8.	—— ii. 12–17.
4 *Cantate,*	—— xvii. 9–19.	—— iii. 1–11.
5 *Rogate,*	—— xvii. 20–26.	—— v. 12–21.

TABLE OF SCRIPTURE LESSONS FOR THE SUNDAYS AND FESTIVALS OF THE CHURCH-YEAR—*Continued.*

SUNDAYS AND FESTIVALS.	FROM THE OLD TESTAMENT.	
	Historical Books.	*Poetical Books.*
Sundays in Advent.		
1	Gen. iii. 1–15.	Ps. xl.
2	Jer. xxxi. 31–36.	Prov. viii. 22–31.
3	Isa. lv. 3–13.	Isa. xl. 1–9.
4	Ps. c.	Ps. xxiv.
Christmas Day,	Isa. ix. 2–7.	Micah v. 2–4.
2	—— xi. 1–5.	Ps. cxlviii.
S. after Christmas,	—— xii. 1–6.	—— ii.
New Year's Eve,	Ps. xc.	—— cxxxix.
New Year's Day,	—— cxi.	Isa. xl. 26–31.
S. after New Year.	Gen. xi. 1–9.	1 Sam. ii. 1–10.
Epiphany,	–xii. 1–4–xiii. 5–11.	Isa. ii. 1–5.
Sundays after Epiphany.		
1	—— xiv. 8–20.	Deut. xviii. 15–19.
2	—— xv. 1–17.	Isa. lxi, 1–6.
3	—— xviii. 20–33.	Amos iii. 1–8.
4	—— xxii. 1–9.	Micah vi. 1–8.
5	—— xxiv 34–51.	—— vii. 14–20.
6	—— xxviii. 10–22.	Haggai ii. 1–9.
Septuagesima,	—— xli. 28–43.	Mal. ii. 4–10.
Sexagesima,	—— xlix. 1–33.	Amos viii. 1–14.
Quinquagesima,	—— l. 15–22.	Hab. ii. 1–14.
Sundays in Lent.		
1 *Invocavit,*	Exod. i. 3–22.	Isa. l. 4–10.
2 *Reminiscere,*	—— ii. 1–10.	Ps. li.
3 *Oculi,*	—— ii. 11–15.	—— xxii.
4 *Laetare,*	—— iii. 1–14.	Isa. lxiv. 1–12.
5 *Judica,*	—— v. 1–21.	Job xxxiii. 13–30.
6 *Palmarum,*	—— v. 22—vi. 9.	Zech. ix. 8–12.
Thursday bef. Easter,	Ps. xxiii.	Ps. xxv.
Good Friday,	Exod. xii. 1–14.	Isa. lii. 13—liii.12.
Easter Sunday,	Job. xix. 22–27.	—— xxv. 1–8.
—— *Monday,*	Ps. cxviii. 14–29.	Eze. xxxviii, 1–14.
Sundays after Easter.		
1 *Quasimod.,*	Exod. xv. 1–21.	Isa. iv. 2–6.
2 *Misericord,*	—— xv. 22–26.	Eze. xxxiv. 11–16.
3 *Jubilate.*	—— xvi. 1–15.	Hosea ii. 18–23.
4 *Cantate.*	—— xvii. 1–16.	Isa. xlix. 8–15.
5 *Rogate,*	Ps. cxvi.	Ps. lxxxvi.

TABLE OF SCRIPTURE LESSONS FOR THE SUNDAYS AND FESTIVALS OF THE CHURCH-YEAR.—*Continued.*

SUNDAYS AND FESTIVALS.	FROM THE NEW TESTAMENT.	
	From Gospels.	*From Epistles.*
Ascension,	Luke xxiv. 44–53.	Eph. iv. 7–16.
S. after Ascension,	John xiv. 1–14.	Acts i. 12–26.
Whitsunday,	—— xiv. 15–21.	—— ii. 14–21.
Monday,	—— xv. 1–8.	Rom. x. 11–17.
Trinity Sunday,	Matt. xxviii. 18–20.	Eph. i. 3–14.
Sundays after Trinity.		
1	—— v. 1–12.	Acts ii. 42–47.
2	—— v. 13–19.	—— iii. 1–10.
3	—— v, 27–42.	—— iii. 11–26.
4	—— v. 43–48.	—— iv. 1–22.
5	—— vi. 1–15.	—— iv. 23–31.
6	—— vi. 16–23.	—— iv. 32—v. 11.
7	—— vii. 1–14.	—— v. 12–42.
8	—— vii. 24–29.	—— vi. 1–7.
9	John v. 19–29.	—— vii. 51–60.
10	—— v. 30–36.	—— viii. 9–25.
11	—— v. 37–47.	—— viii. 26–39.
12	—— vi. 30–51.	—— ix. 1–22.
13	Mark iv. 26–34.	—— x. 21—xi. 13.
14	Luke xii. 32–38.	—— xiv. 1–20.
15	—— xiii. 1–9.	—— xvi. 13–40.
16	Matt. xiii. 44–52.	—— xvii. 15–34.
17	Luke xv. 11–32.	—— xviii. 1–11.
18	Mark x. 1–12.	—— xix. 1–11.
19	Matt. xv. 1–11.	—— xx. 17–38.
20	—— xx. 16–26.	—— xxiv. 10–27.
21	—— xxi. 33–44.	—— xxvi. 1–29.
22	John xv. 18–25.	—— xxviii. 1–31.
23	Mark xii. 18–27.	Rev. ii. 1–11.
24	—— xiii. 1–13.	—— iii. 1–22.
25	Luke xvii. 20–37.	—— vii. 9–17.
26	Matt. xxv. 14–30.	—— xx. 11–15.
27	Luke xiii. 23–30.	—— xxii. 6–21.
Harvest Festival,	—— xii. 13–21.	1 Tim. vi. 6–10.
Reformation,	John ii. 13–17.	Gal. ii. 16–21.
Thanksgiving,	Ps. cxlvi.	Ps. cxlv.
Humiliation,	—— cxliii.	—— cxxx.

TABLE OF SCRIPTURE LESSONS FOR THE SUNDAYS AND FESTIVALS OF THE CHURCH-YEAR—*Continued.*

SUNDAYS AND FESTIVALS.	FROM THE OLD TESTAMENT.	
	Historical Books.	*Poetical Books.*
Ascension,	Gen. v. 21–24.	Ps. cx.
S. after Ascension,	Exod. xix. 3–8.	Isa. xxxii. 14–20.
Whitsunday,	Joel ii. 21–27.	Joel ii. 28–32.
Monday,	Ps. cxxii.	Eze. xxxvi. 25–28.
Trinity Sunday,	Num. vi. 22–27.	Isa. vi. 1–8.
Sundays after Trinity.		
1	Exod xxxiv. 1–10.	Ps. lxii.
2	Num. xxi. 4–9.	Job xxxvi. 26—xxxvii. 13.
3	—— xxiii. 7, 12.	Eze. xviii. 20–24.
4	Josh. xxiv. 14–28.	Ps. ciii.
5	Jud. ii. 1–12.	Lam. iii. 22–40.
6	Ruth i. 1–17.	Ps. xci.
7	1 Sam. iii. 1–18.	Eccles. iii. 1–17.
8	—— x. 17–27.	Ps. cxix. 105–112.
9	—— xv. 16–23.	—— liii.
10	—— xxiv. 2–22.	Jer. viii. 4–9.
11	2 Sam. vii. 1–16.	Eze. xiii. 9–16.
12	—— vii. 17–29.	Prov. ix. 1–18.
13	—— xii. 1–10.	Job xxxviii. 1–11.
14	—— xiii. 1–7.	Prov. iii. 1–16.
15	1 Kings iii. 5–15.	Deut. vi. 4–18.
16	2 Chr. vii. 12–22.	Jer. xvii. 5–10.
17	—— xiii. 3–18.	Lev. xix. 9–18.
18	1Kings xviii. 21–40.	Deut. xxi. 18–21.
19	—— xix. 4–18.	—— xxiv. 17–22.
20	2 Kings v. 1–14.	Prov. vi. 6–11.
21	Jonah iii. 1—iv. 11.	—— xxiii. 19–35.
22	2 Chr. xxxii. 1–21.	—— xxiv. 13–22.
23	—— xxxiv. 14–28.	Ec. xi. 9—xii. 14.
24	—— xxxvi. 11–21.	Prov. xxx. 1–14.
25	Dan. ii. 31–48.	Mal. iii. 13—iv. 6.
26	Ezra iii. 10–13.	Deut. xxxii. 21–43.
27	Mal. iii. 1–5.	Ps. xcii.
Harvest Festival,	Deut. xxvi. 1–11.	—— lxv.
Reformation,	2Chr. xxxiv. 29–33.	—— xlvi.
Thanksgiving,	Ps. xcv. 1–8.	—— lxxviii.
Humiliation.	—— lxxxv.	Isa. i. 16–18.

A Table of Lessons for Morning and Evening Throughout the Year.

The Lessons appointed for days between the *Fourth Sunday in Advent* and the *First Sunday after Epiphany*, are to be omitted when the days for which they are appointed do not occur.

When there are not Six *Sundays after Epiphany*, the Lessons for the week after the *First Sunday* may be omitted one year; and those which follow another *Sunday*, the second year; and so on: in order that in the course of several years all the Lessons provided may be read.

The Lessons appointed for the days from the *Twentieth Sunday after Trinity* to the end of the year are to be read in every year, and those appointed for the weeks before the *Twentieth Sunday after Trinity* are to be omitted so far as is necessary to this end.

Days.	Morning.	Evening.
First Sunday in Advent.		
Monday . .	Matthew xi. 25–30.	Genesis iii. 1–24.
Tuesday . .	Acts iii. 22–26.	Genesis ix. 1–19.
Wednesday	Colossians i. 15–29.	Genesis xxii. 1–19.
Thursday .	Hebrews i. 1–4.	Genesis xlix. 1–28.
Friday . . .	Hebrews ii. 1–4.	Numbers xxiv. 14–25.
Saturday . .	Ephesians iii. 1–12.	Deut. xviii. 15–19.
Second Sunday in Advent.		
Monday . .	Acts xvii. 16–34.	1 Chronicles xvii. 1–27.
Tuesday . .	1 John iv. 9–16.	2 Chronicles vii. 11–22.
Wednesday	Colossians i. 1–8.	Isaiah xi. 1–10.
Thursday .	Philippians ii. 12–18.	Jeremiah xxiii. 2–8.
Friday . . .	Philippians iii. 12–16.	Jeremiah xxx. 1–22.
Saturday . .	Colossians iii. 1–11.	Jeremiah xxxiii. 14–26.
Third Sunday in Advent.		
Monday . .	Hebrews x. 35–39.	Isaiah ii. 1–5.
Tuesday . .	Luke xxi. 5–24.	Isaiah xxiv. 21–xxv. 5.
Wednesday	Luke xii. 35–59.	Isaiah xxv. 6–10.
Thursday .	James v. 7–11.	Isaiah xxvi. 1–21.
Friday . .	Luke i. 1–25.	Isaiah li. 1–16.
Saturday . .	Luke i. 26–38.	Isaiah lii. 1–12.

A Table of Lessons for Morning and Evening.

Days.	Morning.		Evening.	
Fourth Sunday in Advent.				
Monday . .	Matthew	i. 18–25.	Isaiah	xl. 1–11.
Tuesday . .	Luke	i. 39–45.	Malachi	iii. 1–7.
Wednesday	Luke	i. 46–56.	Malachi	iv. 1–6.
Thursday .	Luke	i. 57–66.	Isaiah	xxviii. 14–19.
Friday . . .	Luke	i. 67–80.	Isaiah	vii. 1–17.
Saturday . .	Matthew	i. 1–17.	Micah	v. 1–15.
Christmas.				
Dec. 27 . . .	John	i. 15–18.	Micah	iv. 1–8.
Dec. 28 . . .	Luke	ii. 15–20.	Isaiah	xxxii. 1–8.
Dec. 29 . . .	Luke	ii. 22–24.	Isaiah	xlvi. 3–13.
Dec. 30 . . .	Luke	ii. 25–32.	Isaiah	xlix. 1–13.
Dec. 31 . . .	Matthew	ii. 13–15.	Isaiah	lv. 1–13.
Jan. 2 . . .	Matthew	ii. 16–18.	Isaiah	xlii. 1–9.
Jan. 3 . . .	Matthew	ii. 19–23.	Isaiah	lxi. 1–11.
Jan. 4 . . .	Matthew	iii. 1–12.	Isaiah	lvi. 1–8.
Jan. 5 . . .	Luke	iii. 1–9.	Isaiah	xii. 1–6.
Epiphany.				
Monday . .	Luke	iii. 10–14.	Genesis	i. 1–31.
Tuesday . .	Luke	iii. 15–20.	Genesis	ii. 1–25.
Wednesday	Mark	i. 1–8.	Genesis	iv. 1–26.
Thursday .	Mark	i. 9–11.	Genesis	v. 1–32.
Friday . . .	Luke	iii. 21, 22.	Genesis	vi. 9–22.
Saturday . .	Luke	iii. 23–38.	Genesis	vii. 1–24.
1 *Sunday after Epiphany.*				
Monday . .	John	i. 29–34.	Genesis	viii. 1–22.
Tuesday . .	John	i. 35–42.	Genesis	xi. 1–9.
Wednesday	John	i. 43–51.	Genesis	xii. 1–20.
Thursday .	Luke	iv. 1–13.	Genesis	xiii. 1–18.
Friday . .	Mark	i. 12–15.	Genesis	xiv. 8–24.
Saturday .	Matthew	iv. 12–17.	Genesis	xv. 1–21.
2 *Sunday after Epiphany.*				
Monday . .	Matthew	iv. 18–25.	Genesis	xvii. 1–22.
Tuesday . .	Matthew	v. 1–19.	Genesis	xviii. 1–33.
Wednesday	Matthew	v. 27–48.	Genesis	xix. 1–29.
Thursday .	Matthew	vi. 1–23.	Genesis	xxi. 1–8.
Friday . .	Matthew	vii. 1–14.	Genesis	xxiv. 1–28.
Saturday .	Matthew	vii. 24–29.	Genesis	xxiv. 29–67.

A Table of Lessons for Morning and Evening.

Days.	Morning.	Evening.
3 *Sunday after Epiphany.*		
Monday ..	Matthew viii. 14–22.	Genesis xxv. 19–34.
Tuesday ..	Matthew viii. 28–34.	Genesis xxvii. 1–45.
Wednesday	Matthew ix. 9–17.	Gen. xxvii. 46–xxviii. 22.
Thursday .	Matthew ix. 27–38.	Genesis xxix. 1–20.
Friday . .	Matthew x. 1–16.	Genesis xxxi. 1–18.
Saturday .	Matthew x. 17–xi. 1.	Genesis xxxii. 3–32.
4 *Sunday after Epiphany.*		
Monday ..	Matthew xi. 11–24.	Genesis xxxiii. 1–20.
Tuesday ..	Matthew xii. 1–21.	Genesis xxxv. 1–21.
Wednesday	Matthew xii. 22–50.	Genesis xxxvii. 1–36.
Thursday .	Matthew xiii. 1–23.	Genesis xxxix. 1–23.
Friday . .	Matthew xiv. 1–36.	Genesis xl. 1–23.
Saturday .	Matthew xv. 1–20.	Genesis xli. 1–37.
5 *Sunday after Epiphany.*		
Monday ..	Matthew xv. 29–39.	Genesis xli. 38–57.
Tuesday ..	Matthew xvi. 1–12.	Genesis xlii. 1–38.
Wednesday	Matthew xvi. 21–28.	Genesis xliii. 1–34.
Thursday .	Matthew xvii. 9–27.	Genesis xliv. 1–34.
Friday . .	Matthew xix. 1–15.	Genesis xlv. 1–28.
Saturday .	Matthew xx. 17–34.	Genesis xlvi. 1–34.
6 *Sunday after Epiphany.*		
Monday ..	Matthew xxi. 10–46.	Genesis xlvii. 1–31.
Tuesday ..	Matthew xxiii. 1–39.	Genesis xlviii. 1–22.
Wednesday	Mark i. 16–45.	Exodus i. 1–22.
Thursday .	Mark ii. 1–28.	Exodus ii. 1–25.
Friday . .	Mark iii. 1–35.	Exodus iii. 1–22.
Saturday .	Mark v. 1–20.	Exodus iv. 1–31.
Septuagesima Sunday		
Monday ..	Mark v. 21–43.	Exodus v. 1–23.
Tuesday ..	Mark vi. 1–29.	Exodus vi. 1–13.
Wednesday	Mark vi. 30–56.	Exodus xi. 1–10.
Thursday .	Mark vii. 1–30.	Exodus xii. 1–28.
Friday . .	Mark viii. 10–ix. 1.	Exodus xii. 29–42.
Saturday .	Mark ix. 2–32.	Exodus xiii. 1–22.

A Table of Lessons for Morning and Evening.

Days.	Morning.		Evening.	
Sexagesima Sunday.				
Monday . .	Mark	x. 1–31.	Exodus	xiv. 1–31.
Tuesday . .	Mark	x. 32–52.	Exodus	xv. 1–21.
Wednesday	Mark	xi. 1–33.	Exodus	xv. 22–xvi. 36.
Thursday .	Mark	xii. 13–44.	Exodus	xvii. 1–16.
Friday . .	Luke	iv. 14–44.	Exodus	xix. 1–25.
Saturday .	Luke	v. 12–39.	Exodus	xx. 1–23.
Quinquagesima Sunday.				
Monday . .	Luke	vi. 1–35.	Exodus	xxiv. 1–xxv. 9.
Tuesday . .	Luke	vi. 43–49.	Ex.	xxxi. 18–xxxii. 35.
Wednesday	Luke	vii. 1–10.	Exodus	xxxiii. 1–23.
Thursday .	Luke	vii. 18–viii. 3.	Exodus	xxxiv. 1–10.
Friday . .	Luke	viii. 16–56.	Exodus	xxxiv. 27–35.
Saturday .	Luke	ix. 1–27.	Exodus	xl. 1–38.
First Sunday in Lent.				
Monday . .	Luke	ix. 28–62.	Numbers	iii. 5–13.
Tuesday . .	Luke	x. 1–22.	Numbers	x. 11–36.
Wednesday	Luke	x. 38–xi. 13.	Numbers	xi. 1–35.
Thursday .	Luke	xi. 29–36.	Numbers	xii. 1–15.
Friday . . .	Luke	xi. 37–54.	Numbers	xiii. 1–25.
Saturday .	Luke	xii. 1–34.	Numbers	xiii. 26–33.
Second Sunday in Lent.				
Monday . .	Luke	xiii. 1–17.	Numbers	xiv. 1–45.
Tuesday . .	Luke	xiv. 25–35.	Numbers	xvi. 1–22.
Wednesday	Luke	xv. 11–32.	Numbers	xvi. 23–50.
Thursday .	Luke	xvi. 10–18.	Numbers	xvii. 1–13
Friday . .	Luke	xvii. 1–10.	Numbers	xx. 1–29
Saturday .	Luke	xviii. 1–8.	Numbers	xxi. 1–xxii. 1.
Third Sunday in Lent.				
Monday . .	Luke	xviii. 15–30.	Numbers	xxii. 2–41.
Tuesday . .	Luke	xix. 1–40.	Numbers	xxiii. 1–30.
Wednesday	Luke	xx. 1–xxi. 4.	Numbers	xxiv. 1–13.
Thursday .	Luke	xxi. 37–xxii. 38.	Numbers	xxvii. 12–23.
Friday . .	Luke	xxii. 39–71.	Deuteronomy	v. 1–33.
Saturday . .	Luke	xxiii. 1–25.	Deuteronomy	viii. 1–20.

A Table of Lessons for Morning and Evening.

Days.	Morning.	Evening.
Fourth Sunday in Lent.		
Monday . .	Luke xxiii. 26–56.	Deuteronomy ix. 1–29.
Tuesday . .	Matthew xxvi. 1–35.	Deuteronomy x. 1–22.
Wednesday	Matthew xxvi. 36–75.	Deuteronomy xi. 1–32.
Thursday .	Matthew xxvii. 1–38.	Deut. xxviii. 1–14.
Friday . . .	Matthew xxvii. 39–66.	Deut. xxviii. 15–68.
Saturday .	Mark xiv. 1–31.	Deut. xxxiv. 1–12.
Fifth Sunday in Lent.		
Monday . .	Mark xiv. 32–72.	Jeremiah ii. 1–19.
Tuesday . .	Mark xv. 1–19.	Hosea xiii. 9–14.
Wednesday	Mark xv. 20–47.	Zephaniah iii. 1–8.
Thursday .	John xii. 1–19.	Micah iii. 9–12.
Friday . . .	John xii. 20–50.	Isaiah lxvi. 1–9.
Saturday .	John xiii. 16–38.	Zechariah ix. 1–17.
Palm Sunday.		
Monday . .	John xviii. 1–18.	Jeremiah vii. 1–15.
Tuesday . .	John xviii. 19–40.	Isaiah l. 4–11.
Wednesday	John xix. 1–12.	Jeremiah xi. 18–23.
Thursday .	John xix. 13–24.	Zechariah iii. 1–10.
Good Friday	John xix. 25–37.	Lam. ii. 8–15.
Saturday . .	John xix. 38–42.	Isaiah lii. 13–15.
Easter.		
Monday .		
Tuesday . .	Matthew xxviii. 1–15.	Ezekiel xxi. 25–27.
Wednesday	John xx. 1–18.	Haggai ii. 20–23.
Thursday .	Luke xxiv. 1–12.	Zechariah vi. 9–15.
Friday . . .	Luke xxiv. 36–49.	Ezekiel xvii. 22–24.
Saturday .	Mark xvi. 9–14.	Isaiah xliv. 21–28.
First Sunday after Easter.		
Monday . .	John xxi. 1–25.	Jonah i. 1–16.
Tuesday . .	John ii. 12–25.	Jonah i. 17–ii. 10.
Wednesday	John iii. 22–36.	Jonah iii. 1–10.
Thursday .	John iv. 1–27.	Jonah iv. 1–11.
Friday . . .	John iv. 28–38.	Isaiah xxxiii. 2–6.
Saturday .	John iv. 39–45.	Isaiah xlii. 10–17.

A Table of Lessons for Morning and Evening.

Days.	Morning.		Evening.	
Second Sunday after Easter.				
Monday . .	John	v. 1–17.	Micah	ii. 12, 13.
Tuesday . .	John	v. 18–30.	Isaiah	xxx. 19-26.
Wednesday	John	v. 31–47.	Jeremiah	iii. 11–19.
Thursday .	John	vi. 16–29.	Ezekiel	xxxiv. 1–11.
Friday . . .	John	vi. 30–40.	Ezekiel	xxxiv. 12–22.
Saturday .	John	vi. 41–59.	Ezekiel	xxxiv. 23–31.
Third Sunday after Easter.				
Monday . .	John	vi. 60–71.	Ezekiel	xxxvi. 1–15.
Tuesday . .	John	vii. 1–13.	Ezekiel	xxxvi. 16–32.
Wednesday	John	vii. 14–24.	Ezekiel	xxxvi. 33–38.
Thursday .	John	vii. 25–36.	Haggai	ii. 2–9.
Friday . . .	John	vii. 37–53.	Zechariah	ii. 1–13.
Saturday . .	John	viii. 1–11.	Zechariah	xi. 1–17.
Fourth Sunday after Easter.				
Monday . .	John	viii. 12–20.	Zechariah	xii. 1–13.
Tuesday . .	John	viii. 21–29.	Isaiah	lxv. 1–7.
Wednesday	John	viii. 30–45.	Isaiah	lxv. 8–16.
Thursday .	John	ix. 1–13.	Jeremiah	viii. 4–13.
Friday . . .	John	ix. 14–34.	Zechariah	viii. 18–23.
Saturday .	John	ix. 35–41.	Isaiah	xlix. 22–26.
Fifth Sunday after Easter.				
Monday . .	John	x. 1–5.	Amos	ix. 8–15.
Tuesday . .	John	x. 6–10.	Isaiah	iv. 2–6.
Wednesday	Matt.	xxviii. 16–20.	Isaiah	xxix. 18–24.
Ascension Day . . .				
Friday . . .	Luke	xxiv. 50–53.	Micah	vii. 7–13.
Saturday . .	Acts	i. 12–26.	Micah	vii. 14–20.
Sunday after Ascension.				
Monday . .	John	x. 17–21.	Zechariah	xiii. 7–9.
Tuesday . .	John	x. 22–31.	Zechariah	xiv. 1–21.
Wednesday	John	x. 32–42.	Isaiah	lxvi. 10–24.
Thursday .	John	xi. 1–27.	Jeremiah	xlvi. 27, 28.
Friday . . .	John	xi. 28–44.	Isaiah	xxxii. 9–20.
Saturday . .	John	xi. 45–57.	Isaiah	lvii. 15–21.

A Table of Lessons for Morning and Evening.

Days.	Morning.		Evening.	
Whitsunday.				
Monday . .				
Tuesday . .	Acts	ii. 14–36.	Ezekiel	xlvii. 1–12.
Wednesday	Acts	ii. 37–47.	Isaiah	xlv. 18–21.
Thursday .	John	xiv. 1–22.	Isaiah	xlv. 22–25.
Friday . . .	John	xv. 1–25.	Jeremiah	ix. 23–26.
Saturday . .	John	xvi. 31–xvii. 26.	Isaiah	xliv. 6–8.
Trinity Sunday.				
Monday . .	Acts	iii. 1–21.	Joshua	i. 1–18.
Tuesday . .	Acts	iv. 1–37.	Joshua	iii. 1–17.
Wednesday	Acts	v. 1–42.	Joshua	iv. 1–24.
Thursday .	Acts	vi. 1–15.	Joshua	vi. 1–27.
Friday . . .	Acts	vii. 1–60.	Joshua	viii. 1–35.
Saturday .	Acts	viii. 1–40.	Joshua	ix. 1–27.
1*st Sunday after Trinity.*				
Monday . .	Acts	ix. 1–43.	Joshua	x. 1–15.
Tuesday . .	Acts	x. 1–33.	Joshua	xi. 1–23.
Wednesday	Acts	xi. 1–30.	Joshua	xxiii. 1–16.
Thursday .	Acts	xii. 1–25.	Joshua	xxiv. 1–31.
Friday . . .	Acts	xiii. 1–52.	Judges	ii. 1–23.
Saturday . .	Acts	xiv. 1–28.	Judges	vi. 1–40.
2*d Sunday after Trinity.*				
Monday . .	Acts	xv. 1–41.	Judges	vii. 1–25.
Tuesday . .	Acts	xvi. 1–40.	Judges	xiii. 1-25.
Wednesday	Acts	xvii. 1–15.	Judges	xiv. 1-20.
Thursday .	Acts	xviii. 1–28.	Judges	xv. 1–20.
Friday . . .	Acts	xix. 1–41.	Judges	xvi. 4–31.
Saturday . .	Acts	xx. 1–38.	1 Samuel	i. 1–28.
3*d Sunday after Trinity.*				
Monday . .	Acts	xxi. 1–39.	1 Samuel	ii. 1–21.
Tuesday . .	Acts	xxi. 40–xxii. 29.	1 Samuel	iii. 1–21.
Wednesday	Acts	xxii. 30–xxiii. 35	1 Samuel	iv. 1–22.
Thursday .	Acts	xxiv. 1–27.	1 Samuel	v. 1–12.
Friday . .	Acts	xxv. 1–27.	1 Samuel	vii. 1–17.
Saturday .	Acts	xxvi. 1–32.	1 Samuel	viii. 1–22.

A Table of Lessons for Morning and Evening.

Days.	Morning.	Evening.
4th Sunday after Trinity.		
Monday . .	Acts xxvii. 1–44.	1 Samuel ix. 1–27.
Tuesday . .	Acts xxviii. 1–31.	1 Samuel x. 1–27.
Wednesday	Romans i. 1–15.	1 Samuel xii. 1–25.
Thursday .	Romans i. 16–32.	1 Samuel xiii. 1–14.
Friday .	Romans ii. 1–29.	1 Samuel xv. 1–35.
Saturday . .	Romans iii. 1–31.	1 Samuel xvi. 1–23.
5th Sunday after Trinity.		
Monday . .	Romans iv. 1–25.	1 Samuel xvii. 1–58.
Tuesday . .	Romans v. 1–vi. 2.	1 Samuel xviii. 1–21.
Wednesday	Romans vi. 12–18.	1 Samuel xix. 1–24.
Thursday .	Romans vii. 1–25.	1 Samuel xx. 1–42.
Friday . . .	Romans viii. 1–11.	1 Samuel xxii. 1–23.
Saturday . .	Romans xiii. 1–7.	1 Samuel xxiv. 1–22.
6th Sunday after Trinity.		
Monday . .	Romans xiv. 1–xv. 3.	1 Samuel xxvi. 1–25.
Tuesday .	Romans xv. 14–33.	1 Samuel xxviii. 3–25.
Wednesday	Romans xvi. 1–27.	1 Samuel xxxi. 1–13.
Thursday .	1 Cor. i. 10–31.	2 Samuel i. 1–27.
Friday . . .	1 Cor. ii. 1–16.	2 Samuel v. 1–25.
Saturday . .	1 Cor. iv. 6–v. 5.	2 Samuel vi. 1–23.
7th Sunday after Trinity.		
Monday . .	1 Cor. v. 9–vi. 20.	1 Chronicles xvi. 1–43.
Tuesday . .	1 Cor. vii. 1–40.	2 Samuel vii. 1–29.
Wednesday	1 Cor. viii. 1–13.	2 Samuel xii. 1–23.
Thursday .	1 Cor. ix. 1–23.	2 Samuel xv. 1–15.
Friday . . .	1 Cor. x. 14–33.	2 Samuel xvi. 5–35.
Saturday . .	1 Cor. xi. 1–22.	2 Samuel xviii. 1–13.
8th Sunday after Trinity.		
Monday . .	1 Cor. xii. 12–31.	2 Samuel xix. 1–23.
Tuesday . .	1 Cor. xiv. 1–40.	1 Chronicles xxi. 1–30.
Wednesday	1 Cor. xv. 58–xvi. 24.	1 Chronicles xxii. 1–19.
Thursday .	2 Corinthians i. 1–24.	1 Chronicles xxviii. 1–21.
Friday . . .	2 Cor. ii. 1–iii. 3.	1 Chronicles xxix. 1–23.
Saturday .	2 Cor. vi. 11–vii. 16.	2 Chronicles i. 1–13.

A Table of Lessons for Morning and Evening.

Days.	Morning	Evening.
9th Sunday after Trinity.		
Monday .	2 Cor. viii. 1-24.	1 Kings iii. 16-28.
Tuesday .	2 Cor. ix 1-15.	1 Kings iv. 22-34.
Wednesday.	2 Cor. x. 1-18.	1 Kings v. 1-18.
Thursday	2 Cor. xi. 1.18.	2 Chronicles iii. 1-17.
Friday . .	2 Cor. xii.10-xiii.13	1 Kings viii. 1-66.
Saturday.	Galatians i. 1-24.	1 Kings vii. 1-12.
10th Sunday after Trinity.		
Monday .	Galatians ii. 1-21.	1 Kings ix. 1-28.
Tuesday .	Galatians iii. 1-14.	1 Kings x. 1-29.
Wednesday.	Galatians iv. 8-20.	1 Kings xi. 1-43.
Thursday	Galatians v. 1-15.	1 Kings xii. 1-33.
Friday . .	Galatians vi.11-18.	1 Kings xiii. 1-34.
Saturday.	Ephesians vi. 1-9.	1 Kings xiv. 1-31.
11th Sunday after Trinity.		
Monday . .	Ephesians vi. 18–24.	1 Kings xvi. 29-xvii. 24.
Tuesday . .	Philippians i.12-ii.4.	1 Kings xviii. 1–46.
Wednesday	Philippians ii. 19–30.	1 Kings xix. 1–21.
Thursday .	Philippians iii. 1–11.	1 Kings xxi. 1–29.
Friday . . .	Philippians iv. 1–3.	1 Kings xxii.52–2 K. i. 17.
Saturday .	Philippians iv. 8–23.	2 Kings ii. 1–25.
12th Sunday after Trinity.		
Monday . .	Colossians ii. 1–23.	2 Kings iv. 1–44.
Tuesday . .	Col. iii. 18–iv. 18.	2 Kings v. 1–27.
Wednesday	1 Thess. i. 1–10.	2 Kings vi. 1–23.
Thursday .	1 Thess. ii. 1–20.	2 Kings vi. 24-vii. 20.
Friday . . .	1 Thess. iii. 1–13.	2 Kings viii. 1–15.
Saturday . .	1 Thess. iv. 8-12.	2 Kings ix. 1–37.
13th Sunday after Trinity.		
Monday . .	1 Thess. v. 12–28.	2 Kings x. 1–36
Tuesday . .	1 Timothy i. 1–20.	2 Chronicles xxii. 1–12.
Wednesday	1 Timothy ii. 1–15.	2 Chronicles xxiii. 1–21.
Thursday .	1 Timothy iii. 1–16.	2 Chronicles xxiv. 1–27.
Friday . . .	1 Timothy iv. 1–16.	2 Kings xiv. 1–19.
Saturday . .	1 Timothy v. 1–25.	2 Kings xv. 1–38.

A Table of Lessons for Morning and Evening.

Days.	Morning.		Evening.	
14th Sunday after Trinity.				
Monday . .	1 Timothy	vi. 1–21.	Isaiah	vi. 1–13.
Tuesday . .	2 Timothy	i. 1–18.	Amos	vii. 7–17.
Wednesday	2 Timothy	ii. 1–26.	2 Kings	xvi. 1–20.
Thursday .	Titus	i. 1–16.	2 Kings	xvii. 1–23.
Friday . . .	Titus	ii. 1–10.	2 Kings	xviii. 1–37.
Saturday .	Titus	ii. 15–iii. 3.	2 Kings	xix. 1–37.
15th Sunday after Trinity.				
Monday . .	Titus	iii. 8–15.	2 Kings	xx. 1–21.
Tuesday . .	Philemon	1–25.	2 Kings	xxi. 1–26.
Wednesday	Hebrews	i. 1–14.	2 Chronicles	xxxiv. 1–33.
Thursday .	Hebrews	ii. 5–iii. 6.	2 Ch's	xxxv. 20–xxxvi. 10.
Friday . . .	Hebrews	iv. 14–v. 14.	Jeremiah	xxii. 1–30.
Saturday . .	Hebrews	vi. 1–20.	Jeremiah	xxv. 1–14.
16th Sunday after Trinity.				
Monday . .	Hebrews	vii. 1–28.	Jeremiah	xxxvii. 1–21.
Tuesday . .	Hebrews	viii. 1–13.	Jeremiah	xxxviii. 1–28.
Wednesday	Hebrews	ix. 1–10.	Jeremiah	xxxii. 1–44.
Thursday .	Hebrews	ix. 16–28.	Jeremiah	xxxix. 1–18.
Friday . . .	Hebrews	x. 1–34.	Jeremiah	xxix. 1–23.
Saturday . .	Hebrews	xi. 1–7.	Daniel	i. 1–21.
17th Sunday after Trinity.				
Monday . .	Hebrews	xi. 17–40.	Daniel	iii. 1–30.
Tuesday . .	Hebrews	xii. 1–17.	Daniel	iv. 1–37.
Wednesday	Hebrews	xiii. 1–25.	Daniel	v. 1–30.
Thursday .	James	i. 1–15.	Daniel	v. 31–vi. 28.
Friday . . .	James	ii. 1–13.	Ezra	i. 1–11.
Saturday . .	James	ii. 14–26.	Ezra	iii. 1–13.
18th Sunday after Trinity.				
Monday . .	James	iii. 1–18.	Ezra	iv. 1–24.
Tuesday . .	James	iv. 1–v. 6.	Haggai	i. 1–15.
Wednesday	James	v. 12–20.	Ezra	v. 1–17.
Thursday .	1 Peter	iii. 1–7.	Ezra	vi. 1–22.
Friday . . .	1 Peter	iii. 15–22.	Ezra	vii. 1–28.
Saturday . .	1 Peter	v. 1–5.	Ezra	viii. 31–ix. 15.

A Table of Lessons for Morning and Evening.

Days.	Morning.		Evening.	
19th Sunday after Trinity.				
Monday . .	1 John	i. 1–10.	Nehemiah	i. 1–11.
Tuesday . .	1 John	ii. 1–17.	Nehemiah	ii. 1–20.
Wednesday	1 John	v. 1–3.	Nehemiah	iv. 1–23.
Thursday .	1 John	v. 10–21.	Nehemiah	viii. 1–18.
Friday . . .	2 John	1–13.	Nehemiah	ix 1–38.
Saturday .	3 John	1–14.	Zechariah	viii. 1–23.
20th Sunday after Trinity.				
Monday . .	Mark	iv. 1–11.	Isaiah	xliii. 1–13.
Tuesday . .	Luke	xiii. 18–35.	Isaiah	xli. 1–20.
Wednesday	Matthew	xiii. 31–58.	Habakkuk	ii. 1–4.
Thursday .	Matthew	xvi. 13–20.	Isaiah	xliii. 7–19.
Friday . . .	2 Cor.	iii. 10–iv. 18.	Isaiah	lxiv. 1–12.
Saturday .	2 Cor.	v. 1–21.	Isaiah	v. 1–7.
21st Sunday after Trinity.				
Monday . .	Ephesians	i. 1–23.	Micah	vi. 1–9.
Tuesday . .	Ephesians	ii. 1–22.	Isaiah	lviii. 1–14.
Wednesday	Ephesians	iv. 7–21.	Isaiah	lix. 1–21.
Thursday .	Ephesians	iv. 29–32.	Jeremiah	xxxi. 1–22.
Friday . . .	Ephesians	v. 10–14	Jeremiah	xxxi. 23–40.
Saturday . .	Ephesians	v. 22–33.	Isaiah	xlviii. 1–22.
22d Sunday after Trinity.				
Monday . .	Matthew	xviii. 1–22.	Micah	iv. 9–v. 1.
Tuesday . .	Mark	ix. 33–50.	Isaiah	xlix. 14–21.
Wednesday	Luke	xvii. 20–37.	Isaiah	ii. 10–21.
Thursday .	Romans	viii. 24–39.	Isaiah	lxiii. 1–6.
Friday . . .	Mark	xii. 1–12.	Joel	ii. 1–11.
Saturday. .	Matthew	xxv. 14–30.	Joel	ii. 12–27.
23d Sunday after Trinity.				
Monday . .	1 Cor.	iii. 1–23.	Joel	iii. 1–13.
Tuesday . .	Matthew	xix. 16–30.	Joel	iii. 14–21.
Wednesday	Luke	xiv. 12–15.	Obadiah	1–21.
Thursday .	Mark	xiii. 1–37.	Nahum	i. 1–14.
Friday . . .	Romans	ix. 1–33.	Nahum	i. 15–iii. 19.
Saturday .	Romans	x. 1–21.	Isaiah	x. 5–27.

A Table of Lessons for Morning and Evening.

Days.	Morning.	Evening.
24th Sunday after Trinity.		
Monday . .	Romans xi. 1–33.	Isaiah xiii. 1–22.
Tuesday . .	2 Thess. i. 11-ii. 17.	Isaiah xiv. 1-27.
Wednesday	2 Thess. iii. 1-18.	Isaiah xlvii. 1–15.
Thursday .	2 Timothy iii. 1–17.	Daniel ii. 27–45.
Friday . . .	2 Timothy iv. 1–22.	Daniel vii. 1–28.
Saturday .	Matthew xxiv. 1–14.	Daniel ix. 1–27.
25th Sunday after Trinity.		
Monday . .	Matthew xxiv. 29–51.	Daniel xi. 36–xii. 13.
Tuesday . .	Matthew xxii. 23–33.	Ezekiel xxxviii. 1–23.
Wednesday	1 Cor. xv. 11–50.	Ezekiel xxxix. 1–29.
Thursday .	Hebrews iii. 7–iv. 13.	Isaiah xliii. 14–25.
Friday . . .	Hebrews xi. 8–16.	Isaiah xxxiii. 17–24.
Saturday . .	Hebrews xii. 18–29.	Ezekiel xxxvii. 1–14.
26th Sunday after Trinity.		
Monday . .	1 Peter i. 1–12.	Zephaniah iii. 9–20.
Tuesday . .	1 Peter i. 13–ii. 10.	Isaiah xxxiv. 1–17.
Wednesday	1 Peter iv. 1–7.	Isaiah xxxv. 1–10.
Thursday .	1 Peter iv. 12–19.	Isaiah liv. 1–17.
Friday . .	2 Peter i. 1–15.	Isaiah lx. 7–22.
Saturday .	2 Peter ii. 1-22.	Isaiah lxii. 1–12.
27th Sunday after Trinity.		
Monday . .	2 Peter iii. 1–18.	Isaiah lxv. 17–25.
Tuesday . .	Jude 1–25.	Ezekiel xxxvii. 15–28.
Wednesday	1 John ii. 18–29.	Habakkuk iii. 1–19.
Thursday .	1 John iii. 1–12.	Isaiah xl. 27–31.
Friday . . .	1 John iii. 19–24.	Jeremiah xiv. 7-9.
Saturday . .	1 John iv. 1–8.	Malachi iii. 7–18.

THE ORDER OF SERVICE.

THE ORDER OF SERVICE

THE ORDER OF MORNING SERVICE, OR THE COMMUNION.

¶ *A Hymn of Invocation of the Holy Ghost may be sung.*

¶ *The Congregation shall rise, and the Minister, standing at the Altar, shall say:*

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

¶ *The Congregation shall sing or say:*

Amen.

¶ *Then shall be said the* Confession of Sins, *as here followeth:*

The Confession of Sins.

BELOVED in the Lord! Let us draw near with a true heart, and confess our sins unto God our Father, beseeching Him, in the Name of our Lord Jesus Christ, to grant us forgiveness.

¶ *Then, all kneeling or standing, shall be sung or said:*

Minister. Our help is in the Name of the Lord.

Congregation. Who made heaven and earth.

Minister. I said, I will confess my transgressions unto the Lord.

Congregation. And Thou forgavest the iniquity of my sin.

¶ *Then shall the Minister say:*

ALMIGHTY God, our Maker and Redeemer, we poor sinners confess unto Thee, that we are by nature sinful and unclean, and that we have sinned against Thee by thought, word, and

deed. Wherefore we flee for refuge to Thine infinite mercy, seeking and imploring Thy grace, for the sake of our Lord Jesus Christ.

¶ *The Congregation shall say with the Minister:*

O most merciful God, who hast given Thine Only-begotten Son to die for us, have mercy upon us, and for His sake grant us remission of all our sins: and by Thy Holy Spirit increase in us true knowledge of Thee, and of Thy will, and true obedience to Thy Word, to the end that by Thy grace we may come to everlasting life, through Jesus Christ our Lord. Amen.

¶ *Then the Minister, standing, shall say:*

ALMIGHTY God, our heavenly Father, hath had mercy upon us, and hath given His Only Son to die for us, and for His sake forgiveth us all our sins. To them that believe on His Name, He giveth power to become the sons of God, and hath promised them His Holy Spirit. He that believeth, and is baptized, shall be saved. Grant this, Lord, unto us all.

¶ *Then shall the Congregation sing or say:*

Amen.

¶ *Then, all standing to the close of the* Collect, *shall be sung or said the* Introit *for the Day.*

The Introit.

¶ *The* Introit *with the* Gloria Patri *may be sung by the Choir; or the* Introit *may be said by the Minister, and the* Gloria Patri *sung or said by the Congregation. Instead of the* Introit *a Psalm or a Hymn may be used.*

Gloria Patri.

GLORY be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be, world without end. Amen

¶ *Then shall follow the*

Kyrie.

¶ *The* **Kyrie** *may be sung or said by the Minister and Congregation, or each petition may be said by the Minister and sung or said by the Congregation in response.*

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

¶ *Then shall be sung the* Gloria in Excelsis *as here followeth. Instead of the* Gloria in Excelsis, *another Canticle or Hymn of Praise may be sung, except on Festival days, and when there is a communion.*

Gloria in Excelsis.

¶ *The Minister shall say:*

Glory be to God on high!

¶ *The Congregation shall sing:*

GLORY be to God on high, and on earth peace, good will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the Only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy upon us. Thou that takest away the sin of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For Thou only art holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

¶ *Then shall the Minister say:*

The Lord be with you.

¶ *The Congregation shall sing or say:*

And with thy spirit.

¶ *The Minister shall say:*

Let us pray.

¶ *Then shall the Minister say the* Collect *for the Day.*

The Collect.

¶ *The* Collect *ended, the Congregation shall sing or say:*

Amen.

¶ *Then shall the Minister read the* Epistle for the Day. *Other* Scripture Lessons *may be read before the* Epistle, *but the* Epistle *and* Gospel for the Day *shall always be read. The Minister shall announce the* Epistle, *saying:*

The Epistle for (*here he shall name the Day*) is written in the —— Chapter of ——, beginning at the —— Verse.

The Epistle for the Day

¶ *The* Epistle *ended, the Minister shall say.* Here endeth the Epistle.

¶ *Then shall the* Hallelujah *be sung or said, except in the Passion Season.*

The Hallelujah.

Hallelujah!

¶ *Instead of the simple* Hallelujah, *a* Sentence *for the Season of the Church-Year may be sung with it; or a Psalm or Hymn may be sung after the* Hallelujah.

The Hallelujah and Sentence.

For Advent.

Hallelujah! Remember, O Lord, Thy tender mercies: for they have been ever of old. Hallelujah!

For the Epiphany Season.

Hallelujah! O praise the Lord, all ye nations; and laud Him, all ye people. For His merciful kindness is great toward us: and the truth of the Lord endureth forever. Hallelujah!

For the Passion Season.

Christ hath humbled Himself, and become obedient unto death: even the death of the Cross.

For the Easter Season.

Hallelujah! Christ our Passover is sacrificed for us. Hallelujah!

For Whitsuntide.

Hallelujah! Thou sendest forth Thy Spirit, they are created: and Thou renewest the face of the earth. Hallelujah!

From Trinity to Advent.

Hallelujah! O Lord, deal with Thy servant according unto Thy mercy: and teach me Thy statutes. I am Thy servant, give me understanding: that I may know Thy testimonies. Hallelujah!

Or this:

Hallelujah! Blessed be the Lord God of our fathers: praise Him, and highly exalt Him for ever. Hallelujah!

¶ *Then shall the Minister announce the* Gospel for the Day, *saying:*

The Holy Gospel is written in the —— Chapter of St. ——, beginning at the —— Verse.

¶ *The Congregation may sing or say:*

Glory be to Thee, O Lord.

¶ *Then shall the Minister read*

The Gospel for the Day.

¶ *The* Gospel *ended, the Minister shall say:* Here endeth the Gospel, *and the Congregation shall stand up, unless they have stood at the reading of the* Gospel, *and shall sing or say:*

Praise be to Thee, O Christ.

¶ *Then shall be said or sung the* Nicene Creed, *or the* Apostles' Creed; *but if there be a Communion, the* Nicene Creed *shall be used.*

The Nicene Creed.

I BELIEVE in one God, the Father Almighty, Maker of Heaven and earth, And of all things visible and invisible.

And in one Lord Jesus Christ, the Only-begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all

things were made; Who, for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man; And was crucified also for us under Pontius Pilate. He suffered and was buried; And the third day He rose again, according to the Scriptures; and ascended into heaven, And sitteth on the right hand of the Father; And He shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one holy Christian and Apostolic Church. I acknowledge one Baptism for the remission of sins; And I look for the Resurrection of the dead; And the life of the world to come. Amen.

The Apostles' Creed.

I BELIEVE in God the Father Almighty Maker of Heaven and earth.

And in Jesus Christ His only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day He rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Christian Church, the Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

¶ *Then may a Hymn be sung and the Minister shall go into the pulpit. After the Hymn shall follow*

The Sermon.

¶ *The Sermon ended, the Congregation standing up, the Minister shall say:*

THE peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus.

¶ *The* Offertory *shall then be sung, at the close of which the Congregation shall be seated.*

¶ *One of the* Offertories *here following, or any other suitable* Offertory, *may be used.*

The Offertory.

I.

THE sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise.

Do good in Thy good pleasure unto Zion: Build Thou the walls of Jerusalem.

Then shalt Thou be pleased with the sacrifices of righteousness: with burnt-offering and whole burnt-offering.

II.

CREATE in me a clean heart, O God: and renew a right spirit within me.

Cast me not away from Thy presence: and take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation: and uphold me with Thy free Spirit.

¶ *The Offerings shall be gathered and brought to the Minister, who shall place them on the Altar.*

¶ *Then shall the Minister make mention of any special petitions, intercessions or thanksgivings which may have been requested. He may also make mention of the death of any member of the Congregation.*

¶ *Then shall follow the* General Prayer. *The prayer here following may be used; or, if there be no Communion, the* Litany, *or a selection from the* Collects and Prayers, *or any other suitable prayer.*

The General Prayer.

ALMIGHTY and most merciful God, the Father of our Lord Jesus Christ: We give Thee thanks for all Thy goodness and tender mercies, especially for the gift of Thy dear Son, and for the revelation of Thy will and grace; and we beseech Thee so to implant Thy Word in us, that in good and honest hearts, we may keep it, and bring forth fruit by patient continuance in well doing.

Most heartily we beseech Thee so to rule and govern Thy Church universal, with all its pastors and ministers, that it may be preserved in the pure doctrine of Thy saving Word, whereby faith toward Thee may be strengthened, and charity increased in us toward all mankind.

Grant also health and prosperity to all that are in authority, especially to the President [and Congress] of the United States, the Governor [and Legislature] of this Commonwealth, and to all our Judges and Magistrates; and endue them with grace to rule after Thy good pleasure, to the maintenance of righteousness, and to the hinderance and punishment of wickedness, that we may lead a quiet and peaceable life, in all godliness and honesty.

May it please Thee also to turn the hearts of our enemies and adversaries, that they may cease their enmity, and be inclined to walk with us in meekness and in peace.

All who are in trouble, want, sickness, anguish of labor, peril of death, or any other adversity, especially those who are in suffering for Thy Name and for Thy truth's sake, comfort, O God, with Thy Holy Spirit, that they may receive and acknowledge their afflictions as the manifestation of Thy fatherly will.

And although we have deserved Thy righteous wrath and manifold punishments, yet, we entreat Thee, O most merciful Father, remember not the sins of our youth, nor our many transgressions; but out of Thine unspeakable goodness, grace and mercy, defend us from all harm and danger of body and soul. Preserve us from false and pernicious doctrine, from war and bloodshed, from plague and pestilence, from all calamity by fire and water, from hail and tempest, from failure of harvest and from famine, from anguish of heart and despair of Thy mercy, and from an evil death. And in every time of trouble, show Thyself a very present Help, the Saviour of all men, and especially of them that believe.

Cause also the needful fruits of the earth to prosper, that we may enjoy them in due season. Give success to the Christian training of the young, to all lawful occupations on land and sea, and to all pure arts and useful knowledge; and crown them with Thy blessing.

¶ *Here special Supplications, Intercessions, and Prayers may be made.*

These, and whatsoever other things Thou wouldest have us ask of Thee, O God, vouchsafe unto us for the sake of the bitter sufferings and death of Jesus Christ, Thine only Son, our Lord and Saviour, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end.

¶ *Then shall the Minister, and the Congregation with him, say the* Lord's Prayer.

The Lord's Prayer.

OUR Father, who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us

this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom,. and the power, and the glory, for ever and ever. Amen.

¶ *Then shall be sung a Hymn.*

¶ *If there be no Communion, a Doxology may be sung, and the Minister, standing at the Altar, shall pronounce the* Benediction, *after which the Congregation shall offer silent prayer.*

The Benediction.

The Lord bless thee, and keep thee.
The Lord make His face shine upon thee, and be gracious unto thee.
The Lord lift up His countenance upon thee, and give thee peace.

¶ *The Congregation shall sing or say:*

Amen.

¶ *Whilst the Hymn is sung, the Minister shall go to the Altar, make ready the Communion vessels, and prepare for the administration of the* Holy Communion.

¶ *The Hymn ended, the Congregation shall rise, and stand to the end of the* Agnus Dei.

The Preface.

¶ *The Minister shall say:*

The Lord be with you.

¶ *The Congregation shall sing or say:*

And with thy spirit.

Minister. Lift up your hearts.
Congregation. We lift them up unto the Lord.

Minister. Let us give thanks unto the Lord our God.

Congregation. It is meet and right so to do.

Minister. It is truly meet, right, and salutary, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty Everlasting God.

¶ *Here shall follow the* Proper Preface, *according to the time, if there be any specially appointed, or else immediately shall follow*, Therefore with angels, etc.

Proper Prefaces.

For Christmas.

FOR in the mystery of the Word made flesh, Thou hast given us a new revelation of Thy glory: that seeing Thee in the person of Thy Son, we may be drawn to the love of those things which are not seen. Therefore with Angels, etc.

For the Passion Season.

WHO on the tree of the Cross didst give salvation unto mankind; that whence death arose, thence Life also might rise again: and that he who by a tree once overcame, might likewise by a tree be overcome, through Christ our Lord; through Whom with Angels, etc.

For the Easter Season.

BUT chiefly are we bound to praise Thee for the glorious Resurrection of Thy Son Jesus Christ our Lord: for He is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; Who by His death hath destroyed death, and by His rising to life again, hath restored to us everlasting life. Therefore with Angels, etc.

For Ascension Day.

THROUGH Jesus Christ our Lord, Who after His Resurrection appeared openly to all His disciples, and in their sight was taken up into Heaven, that He

might make us partakers of His Divine Nature. Therefore with Angels, etc.

For Whitsunday.

THROUGH Jesus Christ, Thy dear Son, our Lord and Saviour; Who ascending above the heavens, and sitting at Thy right hand, poured out on this day the Holy Spirit, as He had promised, upon the chosen disciples; whereat the whole earth rejoices with exceeding joy. Therefore with Angels, etc.

For the Festival of the Trinity.

WHO with Thine Only-begotten Son, and the Holy Ghost, art one God, one Lord. And in the confession of the only true God, we worship the Trinity in Person, and the Unity in Substance, of Majesty co-equal. Therefore with Angels, etc.

¶ *After the* Preface *shall follow immediately:*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying:

¶ *Then shall be sung or said the*

Sanctus.

HOLY, holy, holy, Lord God of Sabaoth; Heaven and earth are full of Thy glory; Hosanna in the highest.
Blessed is He that cometh in the Name of the Lord.
Hosanna in the highest.

¶ *Then may the Minister give this* Exhortation.

The Exhortation.

DEARLY Beloved! Forasmuch as we purpose to come to the Holy Supper of our Lord Jesus Christ, it becometh us diligently to exam-

ine ourselves, as St. Paul exhorteth us. For this Holy Sacrament hath been instituted for the special comfort and strengthening of those who humbly confess their sins, and who hunger and thirst after righteousness.

But if we thus examine ourselves, we shall find nothing in us but only sin and death, from which we can in no wise set ourselves free. Therefore our Lord Jesus Christ hath had mercy upon us, and hath taken upon Himself our nature, that so He might fulfil for us the whole will and law of God, and for us and for our deliverance suffer death and all that we by our sins have deserved. And to the end that we should the more confidently believe this, and be strengthened by our faith in a cheerful obedience to His holy will, He hath instituted the Holy Sacrament of His Supper, in which He feedeth us with His Body, and giveth us to drink of His Blood.

Therefore whoso eateth of this bread, and drinketh of this cup, firmly believing the words of Christ, dwelleth in Christ, and Christ in him, and hath eternal life.

We should also do this in remembrance of Him, showing His death, that He was delivered for our offences, and raised again for our justification, and rendering unto Him most hearty thanks for the same, take up our cross and follow Him, and, according to His commandment, love one another even as He hath loved us. For we are all one bread and one body, even as we are all partakers of this one bread, and drink of this one cup.

¶ *Then the Minister, turning to the Altar, shall say.*

Let us pray.

OUR Father, who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For thine is the kingdom, and the power, and the glory, for ever and ever.

¶ *Then shall the Congregation sing or say:*

Amen.

¶ *Then shall the Minister say:*

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

(*a*) *Here he shall take the Plate with the Bread in his hand.*

After the same manner, also, He took the cup, (*b*) when He had supped, and when He had given thanks, He gave it to them, saying, Drink ye all of it; this cup is the New Testament in My Blood, which is shed for you, and for many, for the remission of sins; this do ye, as oft as ye drink it, in remembrance of Me.

(*b*) *Here he shall take the Cup in his hand.*

¶ *Then shall the Minister say:*

The peace of the Lord be with you alway.

¶ *Then shall be sung or said the* Agnus Dei, *and the Distribution shall begin.*

Agnus Dei.

O CHRIST, Thou Lamb of God, that takest away the sin of the world, have mercy upon us!

O Christ, Thou Lamb of God, that takest away the sin of the world, have mercy upon us!

O Christ, Thou Lamb of God, that takest away the sin of the world, grant us Thy peace. Amen.

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

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

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

Take and drink, this is the Blood of the New Testament, shed for thy sins.

¶ *In dismissing the Communicants, the Minister may say:*

The Body of our Lord Jesus Christ and His precious Blood strengthen and preserve you in the true faith unto everlasting life.

¶ *If the consecrated Bread or Wine be spent before all have communed, the Minister shall consecrate more, saying aloud so much of the Words of Institution as pertaineth to the element to be consecrated.*

¶ *When all have communed, the Minister shall reverently cover what remaineth of the Bread and Wine.*

¶ *Then, all standing, may be sung or said the*

Nunc Dimittis.

LORD, now lettest Thou Thy servant depart in peace: according to Thy word:

For mine eyes have seen Thy salvation: which Thou hast prepared before the face of all people;

A light to lighten the Gentiles: and the glory of Thy people Israel.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then shall be said:*

The Thanksgiving.

Minister.

O give thanks unto the Lord, for He is good.

¶ *The Congregation shall sing or say:*

And His mercy endureth for ever.

Minister.

WE give thanks to Thee, Almighty God, that Thou hast refreshed us through this salutary gift; and we beseech Thee, that of Thy mercy Thou wouldst strengthen us through the same in faith toward Thee and in fervent love toward one another, through Jesus Christ, Thy dear Son, our Lord, Who liveth and reigneth with Thee, and the Holy Ghost, ever one God, world without end.

¶ *The Congregation shall sing or say:*

Amen.

¶ *Then may be sung or said the*

Benedicamus.

Minister. The Lord be with you.
Congregation. And with thy spirit.
Minister. Bless we the Lord.
Congregation. Thanks be to God.

¶ *Then shall the Minister say the* Benediction *as here followeth, or he may say the words* 2 Cor. xiii. 14.

¶ *After the Benediction the Congregation should offer silent prayer.*

The Benediction.

The Lord bless thee, and keep thee.
The Lord make His face shine upon thee, and be gracious unto thee.
The Lord lift up His countenance upon thee, and give thee peace.

¶ *The Congregation shall sing or say:*

Amen.

THE ORDER OF EVENING SERVICE, OR VESPERS.

¶ *A Hymn of Invocation of the Holy Ghost, or another Hymn, may be sung.*

¶ *Then shall be sung or said responsively the* Versicle *with the* Gloria Patri *as here followeth, all standing to the end of the* Psalm.

Versicle. Make haste, O God, to deliver me.

Answer. Make haste to help me, O Lord.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Hallelujah!

¶ *During the Passion Season the* Hallelujah *shall be omitted.*

The Psalm.

¶ *Then shall be sung or said one or more* Psalms. *At the end of the* Psalm *the* Gloria Patri *shall be sung. An* Antiphon *may be used with each* Psalm.

The Lesson.

¶ *The* Scripture Lessons *shall then be read, and after each* Lesson *may be sung or said:*

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

¶ *After the* Lessons *a* Responsory *may be sung.*

¶ *Then may follow a* SERMON, *after which the Offerings may be gathered.*

¶ *Then shall be sung*

The Hymn.

¶ *Then, all standing, may be sung or said this* **Versicle.** *But on Festival days, a special* Versicle *may be used.*

Versicle. Let my prayer be set forth before Thee as incense:

Answer. And the lifting up of my hands as he evening sacrifice.

The Canticle.

¶ *Then shall be sung the*

Magnificat. St. Luke i.

MY soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

For He hath regarded: the low estate of His handmaiden.

For behold, from henceforth: all generations shall call me blessed.

For He that is mighty hath done to me great things: and holy is His name.

And His mercy is on them that fear Him: from generation to generation.

He hath showed strength with His arm: He hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seats: and exalted them of low degree.

He hath filled the hungry with good things: and the rich He hath sent empty away.

He hath holpen His servant Israel, in remembrance of His mercy: as He spake to our fathers, to Abraham, and to his seed, for ever.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Or the*

Nunc Dimittis. St. Luke ii.

LORD, now lettest Thou Thy servant depart in peace: according to Thy word:

For mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people;

A light to lighten the Gentiles: and the glory of Thy people Israel.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *An Antiphon may be sung with the* Canticle.

The Prayer.

¶ *Then shall be said the* Prayers *here following, or the* Suffrages, *the* Litany, *or other prayers.*

Lord, have mercy upon us.
Lord, have mercy upon us.
Christ, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Lord, have mercy upon us.

¶ *Then all shall say:*

OUR Father, who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; for Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Salutation. The Lord be with you.
Answer. And with thy spirit.

Let us pray.

¶ *Then shall be said the* Collect *for the day: the* Collect *for the Sunday is said throughout the week following until Friday, but on Saturday the* Collect *for the following Sunday is said. Then may be said any other* Collects, *and after that this* Collect *for Peace. A* Versicle *may be used with the* Collect.

O GOD, from whom all holy desires, all good counsels, and all just works do proceed; Give unto Thy servants that peace, which the world cannot give; that our hearts may be set to obey Thy commandments, and also that by Thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour.

Amen.

¶ *Then may be sung or said the*

Benedicamus.

Bless we the Lord.
Answer. Thanks be to God.

¶ *The Service may end with the* Benedicamus; *or a Closing Hymn may be sung, after which may be said*

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

Amen.

¶ *At the close of the Service silent prayer should be offered.*

THE ORDER OF EARLY SERVICE, OR MATINS.

¶ *A Hymn of Invocation of the Holy Ghost, or another Hymn, may be sung.*

¶ *Then shall be sung or said the* Versicles *here following, all standing to the end of the* Venite.

Versicle. O Lord, open Thou my lips.

Answer. And my mouth shall show forth Thy praise.

Versicle. Make haste, O God, to deliver me.

Answer. Make haste to help me, O Lord.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Hallelujah.

¶ *During the Passion Season the* Hallelujah *shall be omitted.*

¶ *Then shall follow the* Invitatory *with the* Venite. *On Festival Days, a special* Invitatory *may be used.*

The Invitatory.

O come, let us worship the Lord:
For He is our Maker.

Venite Exultemus. Ps. xcv.

O COME, let us sing unto the Lord: let us make a joyful noise to the Rock of our salvation.

Let us come before His presence with thanksgiving: and make a joyful noise unto Him with psalms.

For the Lord is a great God: and a great King above all gods.

In His hand are the deep places of the earth: the strength of the hills is His also.

The sea is His, and He made it: and His hands formed the dry land.

O come, let us worship and bow down: let us kneel before the Lord our Maker.

For He is our God: and we are the people of His pasture, and the sheep of His hand.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Hymn.

¶ *The Hymn shall then be sung.*

The Psalm.

¶ *Then, all standing to the end of the* Psalm, *shall be sung or said one or more* Psalms. *At the end of the* Psalm, *the* Gloria Patri *shall be sung. An* Antiphon *may be used with each* Psalm.

The Lesson.

¶ *The* Scripture Lessons *shall then be read. After each* Lesson *may be sung or said:*

But Thou, O Lord, have mercy upon us.
Answer. Thanks be to God.

¶ *After the* Lessons *a* Responsory *may be sung.*

¶ *A brief* Exhortation, *or* Sermon, *may then follow.*

The Canticle.

¶ *The Congregation shall stand and sing the* Te Deum Laudamus, *or the* Benedictus. *An* Antiphon *may be sung with the* Benedictus.

Te Deum Laudamus.

WE praise Thee, O God: we acknowledge Thee to be the Lord.

All the earth doth worship Thee: the Father everlasting.

To Thee all angels cry aloud: the heavens, and all the powers therein.

To Thee Cherubim and Seraphim: continually do cry,

Holy, Holy, Holy: Lord God of Sabaoth;

Heaven and earth are full of the Majesty: of Thy Glory.

The glorious company of the Apostles: praise Thee.

The goodly fellowship of the Prophets: praise Thee.

The noble army of Martyrs: praise Thee.

The holy Church throughout all the world: doth acknowledge Thee;

The Father: of an infinite Majesty;

Thine adorable, true: and only Son;

Also the Holy Ghost: the Comforter.

Thou art the King of Glory: O Christ.

Thou art the everlasting Son: of the Father.

When Thou tookest upon Thee to deliver man: Thou didst humble Thyself to be born of a Virgin.

When Thou hadst overcome the sharpness of death: Thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God: in the glory of the Father.

We believe that Thou shalt come: to be our Judge.

We therefore pray Thee, help Thy servants: whom Thou hast redeemed with Thy precious blood.

Make them to be numbered with Thy saints: in glory everlasting.

O Lord, save Thy people: and bless Thine heritage.

Govern them: and lift them up for ever.

Day by day: we magnify Thee.

And we worship Thy name: ever, world without end.

Vouchsafe, O Lord: to keep us this day without sin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let Thy mercy be upon us: as our trust is in Thee.

O Lord, in Thee have I trusted: let me never be confounded. Amen.

Or the

Benedictus. St. Luke i.

BLESSED be the Lord God of Israel: for He hath visited and redeemed His people;

And hath raised up a horn of salvation for us: in the house of His servant David;

As He spake by the mouth of His holy prophets: which have been since the world began;

That we should be saved from our enemies: and from the hand of all that hate us;

To perform the mercy promised to our fathers: and to remember His holy covenant;

The oath which He sware to our father Abraham: that He would grant unto us;

That we, being delivered out of the hand of our enemies: might serve Him without fear,

In holiness and righteousness before Him: all the days of our life.

And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways;

To give knowledge of salvation unto His people: by the remission of their sins,

Through the tender mercy of our God:

whereby the dayspring from on high hath visited us;

To give light to them that sit in darkness and in the shadow of death: to guide our feet into the way of peace.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Prayer.

¶ *Then shall be said the* Prayers *here following, or the* Suffrages, *the* Litany, *or other prayers.*

Lord, have mercy upon us.
Lord, have mercy upon us.
Christ, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Lord, have mercy upon us.

¶ *Then all shall say:*

OUR Father, who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; for Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *One or more* Collects *may be used, with the* Salutation, *which may be preceded by a* Versicle. *After each* Collect *the Congregation shall sing or say:*

Amen.

¶ *Then may be sung or said the* Benedicamus *with the* Salutation.

The Lord be with you.
Answer. And with thy spirit.

Benedicamus.

Bless we the Lord.
Answer. Thanks be to God.

¶ *The Service may end with the* Benedicamus ; *or a closing Hymn may be sung, after which may be said*

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

Amen.

¶ *At the close of the Service silent prayer should be offered.*

INTROITS AND COLLECTS FOR THE CHURCH YEAR.

¶ *The* Introits *have their proper music, but they may be sung to the Psalm tones. The* Introit, *as far as the Psalm, may be repeated after the* Gloria Patri.

FIRST SUNDAY IN ADVENT.

Introit.

UNTO Thee, O Lord, do I lift up my soul: O my God, I trust in Thee;
Let me not be ashamed: Let not mine enemies triumph over me;
Yea, let none that wait on Thee: be ashamed.
Psalm. Shew me Thy ways, O Lord: teach me Thy paths.
Glory be to the Father, &c.

Collect.

STIR up, we beseech Thee, Thy power, O Lord, and come; that by Thy protection we may be rescued from the threatening perils of our sins, and saved by Thy mighty deliverance; Who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Rom. xiii: 11–14. *Gospel*, Matt. xxi: 1–9.

SECOND SUNDAY IN ADVENT.

Introit.

DAUGHTER of Zion: behold thy salvation cometh. The Lord shall cause His glorious voice to be heard: and ye shall have gladness of heart.
Ps. Give ear, O shepherd of Israel: Thou that leadest Joseph like a flock.
Glory be to the Father, &c.

Collect.

STIR up our hearts, O Lord, to make ready the way of Thine Only-Begotten Son, so that by His coming we may be enabled to serve Thee with pure minds; Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end, *Amen.*

Epistle, Romans xv: 4–13. *Gospel*, Luke xxi: 25–36.

THIRD SUNDAY IN ADVENT.

Introit.

REJOICE in the Lord alway: and again I say, Rejoice.

Let your moderation be known unto all men: the Lord is at hand.

Be careful for nothing: but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

Ps. Lord Thou hast been favorable unto Thy land: Thou hast brought back the captivity of Jacob.

Glory be to the Father, &c.

Collect.

LORD, we beseech Thee, give ear to our prayers, and lighten the darkness of our hearts, by Thy gracious visitation: Who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, 1 Cor. iv: 1–5. *Gospel*, Matt: xi: 2–10.

FOURTH SUNDAY IN ADVENT.

Introit.

DROP down, ye heavens, from above: and let the skies pour down righteousness:

Let the earth open: and bring forth salvation.

Ps. The heavens declare the glory of God: and the firnament sheweth His handywork.

Glory be to the Father, &c.

Collect.

STIR up, O Lord, we beseech Thee, Thy power, and come, and with great might succor us, that by the help of Thy grace whatsoever is hindered by our sins may be speedily accomplished, through Thy mercy and satisfaction; Who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Philippians iv: 4–7. *Gospel*, John i: 19–28.

Other Collects for the Season of Advent.

MERCIFULLY hear, O Lord, the prayers of Thy people; that as they rejoice in the Advent of Thine Only-Begotten Son according to the flesh, so when He cometh a second time in His Majesty, they may receive the reward of eternal life; through the same Jesus Christ our Lord; Who liveth, &c.

O GOD, Who dost gladden us with the yearly anticipation of our Redemption; Grant that we who now joyfully receive Thine Only-Begotten Son as our Redeemer, may also behold Him without fear when He cometh as our Judge; Who liveth, &c.

MOST merciful God, Who hast given Thine eternal Word to be made incarnate of the pure Virgin; Grant unto Thy people grace to put away fleshly lusts, that so they may be ready for Thy visitation; through the same, Thy Son, Jesus Christ, our Lord, who liveth and reigneth, &c.

CHRISTMAS.

Introit.

UNTO us a Child is born, unto us a Son is given. and the government shall be upon His shoulder.

And His Name shall be called Wonderful, Counsellor, the Mighty God: the Everlasting Father, the Prince of Peace.

Ps. O sing unto the Lord a new song: for He hath done marvellous things.

Glory be to the Father, &c.

Collect for Christmas Night.

O GOD, Who hast made this most holy night to shine with the brightness of the true Light; Grant, we beseech Thee, that as we have known on earth the mysteries of that Light, we may also come to the fullness of its joys in heaven; through the same our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Collect for Christmas Day.

GRANT, we beseech Thee, Almighty God, that the new birth of Thine Only-Begotten Son in the flesh may set us free who are held in the old bondage under the yoke of sin; through the same Thy Son Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Tit. ii: 11–14; Isa. ix: 2–7. *Gospel*, Luke ii: 1–14.

SECOND CHRISTMAS DAY.

[*The* Introit *and* Collect *are the same as for Christmas Day.*]

Epistle, Titus iii: 4–7. *Gospel*, Luke ii: 15–20.

SUNDAY AFTER CHRISTMAS.

Introit.

THY testimonies are very sure: holiness becometh Thine house, O Lord, forever.

Thy throne is established of old: Thou art from everlasting.

Ps. The Lord reigneth, He is clothed with majesty: the Lord is clothed with strength, wherewith He hath girded Himself.

Glory be to the Father, &c.

Collect.

ALMIGHTY and Everlasting God, direct our actions according to Thy good pleasure, that in the Name of Thy beloved Son, we may be made to abound in good works; through the same Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Galatians iv: 1–7. *Gospel*, Luke ii: 33–40.

THE CIRCUMCISION OF CHRIST—NEW YEAR.

Introit.

O LORD, our Lord, how excellent is Thy Name in all the earth: Who hast set Thy glory above the heavens.

What is man that Thou art mindful of him: and the son of man that Thou visitest him?

Ps. Thou, O Lord, art our Father and our Redeemer from everlasting is Thy Name.

Glory be to the Father, &c.

Collect.

O LORD God, Who, for our sakes, hast made Thy Blessed Son our Saviour subject to the Law, and caused Him to endure the circumcision of the flesh;

Grant us the true circumcision of the Spirit, that our hearts may be pure from all sinful desires and lusts, through the same Thy Son, our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

ALMIGHTY and Everlasting God, from whom cometh down every good and perfect gift; we give Thee thanks for all Thy benefits, temporal and spiritual, bestowed upon us in the year past, and we beseech Thee of Thy goodness, grant us a favorable and joyful year, defend us from all dangers and adversities, and send upon us the fullness of Thy blessing; through Jesus Christ, Thy Son, our Lord, &c.

Epistle, Galatians iii: 23–29. *Gospel*, Luke ii: 21.

SUNDAY AFTER NEW YEAR.

[*The* Introit *and* Collect *are the same as for the Sunday after Christmas.*]

Epistle, 1 Peter iv: 12–19. *Gospel*, Matt. ii: 13–23.

EPIPHANY.

Introit.

BEHOLD the Lord, the Ruler hath come: and the Kingdom, and the power, and the glory are in His hand.

Ps. Give the King Thy judgments, O God: and Thy righteousness unto the King's Son.

Glory be to the Father, &c.

Collect.

O GOD, Who by the leading of a star didst manifest Thy Only-Begotten Son to the Gentiles; Mercifully grant, that we, who know Thee now by faith, may after this life have the fruition of Thy glorious Godhead; through the same, Thy Son, Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Isaiah lx: 1–6. *Gospel*, Matt. ii: 1–12.

FIRST SUNDAY AFTER EPIPHANY.

Introit.

I SAW also the Lord sitting upon a throne: high and lifted up.

And I heard the voice of a great multitude, saying, Alleluia: for the Lord God Omnipotent reigneth.

Ps. Make a joyful noise unto the Lord, all ye lands: serve the Lord with gladness.

Glory be to the Father, &c.

Collect.

O LORD, we beseech Thee mercifully to receive the prayers of Thy people who call upon Thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfill the same; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Rom. xii: 1–5. *Gospel*, Luke ii: 41–52.

SECOND SUNDAY AFTER EPIPHANY.

Introit.

ALL the earth shall worship Thee: and shall sing unto Thee, O God.

They shall sing to Thy Name: O Thou Most Highest.

Ps. Make a joyful noise unto God, all ye lands: sing forth the honor of His Name, make His praise glorious.

Glory be to the Father, &c.

Collect.

ALMIGHTY and Everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of Thy people, and grant us Thy peace all the days of our life; through Thy Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Romans xii: 6–16. *Gospel*, John ii: 1–11.

THIRD SUNDAY AFTER EPIPHANY.

Introit.

WORSHIP Him, all ye His angels: Zion heard and was glad.

The daughters of Judah rejoiced: because of Thy judgments, O Lord.

Ps. The Lord reigneth, let the earth rejoice: let the multitude of isles be glad thereof.

Glory be to the Father, &c.

Collect.

ALMIGHTY and Everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth the right hand of Thy Majesty, to help and defend us; through Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Rom. xii: 16–21. *Gospel*, Matt. viii: 1–13.

FOURTH SUNDAY AFTER EPIPHANY.

[*The* Introit *is the same as for the Third Sunday after Epiphany.*]

Collect.

ALMIGHTY God, Who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection as may support us in all dangers, and carry us through all temptations; through Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Rom. xiii: 8–10. *Gospel*, Matt. viii. 23–27.

FIFTH SUNDAY AFTER EPIPHANY.

[*The* Introit *is the same as for the Third Sunday after Epiphany.*]

Collect.

O LORD, we beseech Thee to keep Thy Church and Household continually in Thy true religion; that they who do lean upon the hope of Thy heavenly grace may evermore be defended by Thy mighty power; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Col. iii.: 12–17. *Gospel*, Matt. xiii: 24–30.

SIXTH SUNDAY AFTER EPIPHANY.

Introit.

THE lightnings lightened the world: the earth trembled and shook.

Ps. How amiable are Thy tabernacles, O Lord of hosts: My soul longeth, yea, even fainteth for the courts of the Lord.

Glory be to the Father, &c.

Collect.

O GOD, Who in the glorious Transfiguration of Thy Only-Begotten Son, hast confirmed the mysteries of the faith by the testimony of the fathers, and who, in the voice that came from the bright cloud, didst in a wonderful manner foreshow the adoption of sons: Mercifully vouchsafe to make us co-heirs with the King of his glory, and bring us to the enjoyment of the same; through the same, our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, 2 Peter i: 16–21. *Gospel*, Matt. xvii: 1–9.

SEPTUAGESIMA SUNDAY.

Introit.

THE sorrows of death compassed me: the sorrows of hell compassed me about.

In my distress, I called upon the Lord: and He heard my voice out of His temple.

Ps. I will love Thee, O Lord my Strength: the Lord is my Rock and my Fortress!

Glory be to the Father, &c.

Collect.

O LORD, we beseech Thee favorably to hear the prayers of Thy people: that we, who are justly punished for our offences, may be mercifully delivered by Thy goodness, for the glory of Thy Name; through Jesus Christ, Thy Son, our Saviour, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, 1 Cor. ix: 24—x: 5. *Gospel*, Matt xx: 1–16.

SEXAGESIMA SUNDAY.

Introit.

AWAKE, why sleepest Thou, O Lord?: Arise, cast us not off forever.

Wherefore hidest Thou Thy face: and forgettest our affliction?

Our soul is bowed down to the dust: arise for our help and redeem us.

Ps. We have heard with our ears, O God: our fathers have told us what work Thou didst in their days.

Glory be to the Father, &c.

Collect.

O GOD, Who seest that we put not our trust in anything that we do: Mercifully grant, that by the power of Thy Son, the Teacher of nations, we may be defended against all adversity; through the same, our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, 2 Cor. xi: 19—xii: 9. *Gospel*, Luke viii: 4–15.

QUINQUAGESIMA SUNDAY.

Introit.

BE Thou my strong Rock: for an house of defence to save me.

Thou art my Rock and my Fortress: therefore for Thy Name's sake lead me and guide me.

Ps. In Thee, O Lord, do I put my trust; let me never be ashamed: deliver me in Thy righteousness.

Glory be to the Father, &c.

Collect.

O LORD, we beseech Thee mercifully hear our prayers, and, having set us free from the bonds of sin, defend us from all evil; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, 1 Cor. xiii: 1–13. *Gospel*, Luke xviii: 31–43.

ASH WEDNESDAY, OR FIRST DAY OF LENT.

Introit.

I WILL cry unto God Most High: unto God that performeth all things for me.

Yea, in the shadow of Thy wings will I make my refuge: until these calamities be overpast.

Ps. Be merciful unto me, O God, be merciful unto me: for my soul trusteth in Thee.
Glory be to the Father, &c.

Collect.

ALMIGHTY and Everlasting God, Who hatest nothing that Thou hast made, and dost forgive the sins of all those who are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Joel ii: 12–19. *Gospel*, Matt. vi: 16–21.

FIRST SUNDAY IN LENT (INVOCAVIT).

Introit.

HE shall call upon Me, and I will answer him: I will deliver him and honor him.
With long life will I satisfy him: and show him my salvation.
Ps. He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.
Glory be to the Father, &c.

Collect.

O LORD, mercifully hear our prayer, and stretch forth the right hand of Thy Majesty to defend us from them that rise up against us; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, 2 Cor. vi: 1–10. *Gospel*, Matt. iv: 1–11.

SECOND SUNDAY IN LENT (REMINISCERE).

Introit.

REMEMBER, O Lord, Thy tender mercies and Thy loving-kindnesses: for they have been ever of old.
Let not mine enemies triumph over me: God of Israel, deliver us out of all our troubles.
Ps. Unto Thee, O Lord, do I lift up my soul: O my God, I trust in Thee; Let me not be ashamed.
Glory be to the Father, &c.

Collect.

O GOD, Who seest that of ourselves we have no strength; Keep us both outwardly and inwardly; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, 1 Thess. iv: 1–7. *Gospel*, Matt. xv: 21–28.

THIRD SUNDAY IN LENT (OCULI).

Introit.

MINE eyes are ever toward the Lord: for He shall pluck my feet out of the net.

Turn Thee unto me, and have mercy upon me: for I am desolate and afflicted.

Ps. Unto Thee, O Lord, do I lift up my soul: O my God, I trust in Thee; let me not be ashamed.

Glory be to the Father, &c.

Collect.

WE beseech Thee, Almighty God, look upon the hearty desires of Thy humble servants, and stretch forth the right hand of Thy Majesty to be our defence against all our enemies; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Ephesians v: 1–9. *Gospel*, Luke xi: 14–28.

FOURTH SUNDAY IN LENT (LÆTARE).

Introit.

REJOICE ye with Jerusalem, and be glad with her: all ye that love her.

Rejoice for joy with her: all ye that mourn for her.

Ps. I was glad when they said unto me: Let us go into the house of the Lord.

Glory be to the Father, &c.

Collect.

GRANT, we beseech Thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of Thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ,

who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Galatians iv: 21–31. *Gospel*, John vi: 1–15.

FIFTH SUNDAY IN LENT (JUDICA).

Introit.

JUDGE me, O God: and plead my cause against an ungodly nation.

O deliver me from the deceitful and unjust man: for Thou art the God of my strength.

Ps. O send out Thy light and Thy truth: let them lead me; let them bring me unto Thy holy hill.

Glory be to the Father, &c.

Collect.

WE beseech Thee, Almighty God, mercifully to look upon Thy people, that by Thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Hebrews ix: 11–15. *Gospel*, John viii: 46–59.

SIXTH SUNDAY IN LENT (PALMARUM).

Introit.

BE not Thou far from me, O Lord: O my strength, haste Thee to help me.

Save me from the lion's mouth: and deliver me from the horns of the unicorns.

Ps. My God, my God, why hast Thou forsaken me?: Why art Thou so far from helping me?

Glory be to the Father, &c.

Collect.

ALMIGHTY and Everlasting God, Who hast sent Thy Son, our Saviour Jesus Christ, to take upon Him our flesh, and to suffer death upon the cross, that all mankind should follow the example of His great humility: Mercifully grant that we may both follow the example of His patience, and also be made partakers of His resurrection; through the same Jesus

Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Philippians ii: 5–11. *Gospel*, Matt. xxi: 1–9.

MONDAY IN HOLY WEEK.

Introit.

PLEAD my cause, O Lord, with them that strive with me: fight against them that fight against me.

Take hold of shield and buckler: and stand up for mine help.

Ps. Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am Thy salvation.

Glory be to the Father, &c.

Collect.

GRANT, we beseech Thee, Almighty God, that we, who amid so many adversities do fail through our own infirmities, may be restored through the passion and intercession of Thine Only-Begotten Son, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Is. 1: 5–10. *Gospel*, John xii: 1–23, or The Passion History.

TUESDAY IN HOLY WEEK.

Introit.

GOD forbid that I should glory: save in the Cross of our Lord Jesus Christ.

In Him is salvation, life, and resurrection from the dead: by Him we are redeemed and set at liberty.

Ps. God be merciful unto us, and bless us: and cause His face to shine upon us.

Glory be to the Father, &c.

Collect.

ALMIGHTY and Everlasting God, Grant us grace so to pass through this holy time of our Lord's Passion, that we may obtain the pardon of our sins; through the same, Thy Son, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Jer. xi: 18–20. *Gospel*, John xii: 24–43, or The Passion History.

WEDNESDAY IN HOLY WEEK.

Introit.

AT the Name of Jesus every knee shall bow: of things in heaven, and things in earth, and things under the earth.

For He became obedient unto death, even the death of the Cross: wherefore He is Lord, to the glory of God the Father.

Ps. Hear my prayer, O Lord: and let my cry come unto Thee.

Glory be to the Father, &c.

Collect.

GRANT, we beseech Thee, Almighty God, that we, who for our evil deeds are continually afflicted, may mercifully be relieved by the Passion of Thine Only-Begotten Son who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Is. lxii: 11; lxiii: 1–7. *Gospel*, Luke xxii: 1-xxiii: 42, or The Passion History.

THURSDAY IN HOLY WEEK.

The Introit *is the same as for Tuesday.*

O LORD God, Who hast left unto us in a wonderful Sacrament a memorial of Thy Passion; Grant, we beseech Thee, that we may so use this Sacrament of Thy Body and Blood, that the fruits of Thy redemption may continually be manifest in us; Thou, who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, 1 Cor. xi. 23–32. *Gospel*, John xiii: 1–15, or The Passion History.

GOOD FRIDAY.

The same Introit *as for Tuesday, or this:*

SURELY He hath borne our griefs and carried our sorrows: He was wounded for our transgressions, He was bruised for our iniquities.

All we like sheep have gone astray: and the Lord hath laid on Him the iniquity of us all.

Ps. Hear my prayer, O Lord: and let my cry come unto Thee.

Glory be to the Father, &c.

Collects.

ALMIGHTY God, we beseech Thee graciously to behold this Thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the Cross; who now liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

MERCIFUL and Everlasting God, Who hast not spared Thine only Son, but delivered Him up for us all, that He might bear our sins upon the Cross; Grant that our hearts may be so fixed with steadfast faith in Him that we may not fear the power of any adversaries; through the same, Thy Son, Jesus Christ our Lord. *Amen.*

ALMIGHTY and Everlasting God, Who hast willed that Thy Son should bear for us the pains of the Cross, that Thou mightest remove from us the power of the adversary; Help us so to remember and give thanks for our Lord's Passion that we may obtain remission of sin and redemption from everlasting death; through the same, our Lord Jesus Christ. *Amen.*

Epistle, Isa. lii: 13—liii: 12. *Gospel*, John xviii: 1-xix: 42, or The Passion History.

EASTER.

Introit.

WHEN I awake, I am still with Thee. Hallelujah!: Thou hast laid Thine hand upon me. Hallelujah! Such knowledge is too wonderful for me: it is high, I cannot attain unto it. Hallelujah! Hallelujah!

Ps. O Lord, Thou hast searched me, and known me: Thou knowest my down-sitting and mine uprising.

Glory be to the Father, &c.

or,

HE is risen, Hallelujah!: Why seek ye the Living among the dead? Hallelujah!

Remember how He spake unto you, Hallelujah: the Son of man must be crucified, and the third day rise again. Hallelujah! Hallelujah!

Ps. Thou crownedst Him with glory and honor: Thou madest Him to have dominion over the works of Thy hands.

Glory be to the Father, &c.

The Collect *for Easter Eve.*

O GOD, Who didst enlighten this most holy night with the glory of the Lord's Resurrection; Preserve in all Thy people the spirit of adoption which Thou hast given, so that renewed in body and soul they may perform unto Thee a pure service; through the same, our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

The Collect *for Easter Day.*

ALMIGHTY God, Who, through Thine Only-Begotten Son, Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech Thee, that, as Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Other Easter Collects.

GRANT, we beseech Thee, Almighty God, that we who celebrate Thy Paschal Feast, kindled with heavenly desires, may ever thirst for the Fountain of Life, Jesus Christ, Thy Son, our Lord. *Amen.*

GRANT, we beseech Thee, Almighty God, that we who celebrate the solemnities of the Lord's Resurrection, may by the renewal of Thy Holy Spirit rise again from the death of the soul; through the same Jesus Christ our Lord. *Amen.*

Epistle, 1 Cor. v: 6–8. *Gospel*, Mark xvi: 1–8.

EASTER MONDAY.

The Introit *and the* Collect *are the same as for Easter Day.*

Epistle, Acts x: 34–41. *Gospel*, Luke xxiv: 13–35.

FIRST SUNDAY AFTER EASTER (QUASIMODO GENITI).

Introit.

AS newborn babes: desire the sincere milk of the Word.

Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me.

Ps. Sing aloud unto God our strength: make a joyful noise unto the God of Jacob.
Glory be to the Father, &c.

Collect.

GRANT, we beseech Thee, Almighty God, that we who have celebrated the solemnities of the Lord's Resurrection, may, by the help of Thy grace, bring forth the fruits thereof in our life and conversation; through the same Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, 1 John v: 4–12. *Gospel*, John xx: 19–31.

SECOND SUNDAY AFTER EASTER (MISERICORDIAS).

Introit.

THE earth is full of the goodness of the Lord:
By the Word of the Lord were the heavens made.
Ps. Rejoice in the Lord, O ye righteous: for praise is comely for the upright.
Glory be to the Father, &c.

Collect.

GOD, Who, by the humiliation of Thy Son, didst raise up the fallen world; Grant unto Thy faithful ones perpetual gladness, and those whom thou hast delivered from the danger of everlasting death, do Thou make partakers of eternal joys; through the same Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, 1 Peter ii: 21–25. *Gospel*, John x: 11–16.

THIRD SUNDAY AFTER EASTER (JUBILATE).

Introit.

MAKE a joyful noise unto God, all ye lands:
Sing forth the honor of His Name; make His praise glorious.
Ps. Say unto God, how terrible art Thou in Thy works: through the greatness of Thy power shall Thine enemies submit themselves unto Thee.
Glory be to the Father, &c.

Collect.

ALMIGHTY God, Who showest to them that be in error the light of Thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christ's Religion that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, 1 Peter ii: 11–20. *Gospel*, John xvi: 16–23.

FOURTH SUNDAY AFTER EASTER (CANTATE).

Introit.

O SING unto the Lord a new song: for He hath done marvellous things.

The Lord hath made known His salvation: His righteousness hath He openly showed in the sight of the heathen.

Ps. His right hand, and His holy arm: hath gotten Him the victory.

Glory be to the Father, &c.

Collect.

O GOD, Who makest the minds of the faithful to be of one will; Grant unto Thy people that they may love what Thou commandest, and desire what Thou dost promise; that among the manifold changes of this world, our hearts may there be fixed where true joys are to be found; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, James i: 16–21. *Gospel*, John xvi: 5–15.

FIFTH SUNDAY AFTER EASTER (ROGATE).

Introit.

WITH the voice of singing declare ye, and tell this: utter it even to the end of the earth. Hallelujah!

The Lord hath redeemed His servant Jacob: Hallelujah, Hallelujah!

Ps. Make a joyful noise unto God, all ye lands: sing forth the honor of His Name; make His praise glorious.

Glory be to the Father, &c.

Collect.

O GOD, from Whom all good things do come; Grant to us Thy humble servants, that by Thy holy inspiration we may think those things that be right, and by Thy merciful guiding may perform the same; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, James i: 22–27. *Gospel*, John xvi: 23–30.

ASCENSION DAY.

Introit.

YE men of Galilee, why stand ye gazing up into heaven?: Hallelujah!

This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven: Hallelujah! Hallelujah!

Ps. O clap your hands, all ye people: shout unto God with the voice of triumph.

Glory be to the Father, &c.

Collect.

GRANT, we beseech Thee, Almighty God, that like as we do believe Thy Only-Begotten Son, our Lord Jesus Christ, to have ascended into the heavens; so may we also in heart and mind thither ascend, and with Him continually dwell, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

O KING of Glory, Lord of Hosts, Who didst this Day ascend in triumph far above all heavens; We beseech Thee leave us not comfortless, but send to us the Spirit of Truth, promised of the Father; O Thou, who, with the Father and the Holy Ghost, livest and reignest ever one God, world without end. *Amen.*

Epistle, Acts i: 1–11. *Gospel*, Mark xvi: 14–20.

SUNDAY AFTER ASCENSION (EXAUDI).

Introit.

HEAR, O Lord, when I cry with my voice: Hallelujah!

When Thou saidst, seek ye My face; my heart said unto Thee, Thy face, Lord, will I seek: Hide not Thy face from me. Hallelujah, Hallelujah!

Ps. The Lord is my Light, and my Salvation: whom shall I fear?

Glory be to the Father, &c.

Collect.

ALMIGHTY, Everlasting God; Make us to have always a devout will towards Thee, and to serve Thy Majesty with a pure heart; through Thy Son, Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, 1 Peter iv: 7–11. *Gospel*, John xv: 26—xvi: 4.

WHITSUNDAY.

Introit.

THE Spirit of the Lord filleth the world: Hallelujah! Let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice. Hallelujah! Hallelujah!

Ps. Let God arise; let His enemies be scattered: let them also that hate Him flee before Him.

Glory be to the Father, &c.

Collect.

O GOD, Who didst teach the hearts of Thy faithful people, by sending to them the light of Thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort; through our Lord Jesus Christ, Thy Son, who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

Epistle, Acts ii: 1–13. *Gospel*, John xiv: 23–31.

MONDAY IN WHITSUN-WEEK.

The Introit *is the same as for Whitsunday.*

Collect.

O GOD, Who didst give Thy Holy Spirit to Thine Apostles; Grant unto Thy people the performance of their petitions, so that on us to whom Thou hast given faith, Thou mayest also bestow peace; through our Lord Jesus Christ, Thy Son, who with Thee and the Holy Ghost liveth and reigneth, ever one God world without end. *Amen.*

Epistle, Acts x: 42–48. *Gospel*, John iii: 16–21.

THE FESTIVAL OF THE TRINITY.

Introit.

BLESSED be the Holy Trinity, and the undivided Unity:

Let us give glory to Him because He hath shown His mercy to us.

Ps. O Lord, our Lord: how excellent is Thy Name in all the earth!

Glory be to the Father, &c.

Or,

HOLY, Holy, Holy, is the Lord of Hosts: of Him, and through Him, and to Him, are all things.

Ps. O Lord, our Lord: how excellent is Thy Name in all the earth.

Glory be to the Father, &c.

Collect.

ALMIGHTY and Everlasting God, Who hast given unto us, Thy servants, grace, by the confession of a true faith, to acknowledge the glory of the Eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech Thee, that Thou wouldest keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. *Amen.*

Epistle, Romans xi: 33-36. *Gospel*, John iii: 1-15.

FIRST SUNDAY AFTER TRINITY.

Introit.

O LORD, I have trusted in Thy mercy: my heart shall rejoice in Thy salvation.

I will sing unto the Lord: because He hath dealt bountifully with me.

Ps. How long wilt Thou forget me, O Lord?: How long wilt Thou hide Thy face from me?

Glory be to the Father, &c.

Collect.

O GOD, the strength of all them that put their trust in Thee; Mercifully accept our prayers; and because through the weakness of our mortal nature we can do no

good thing without Thee, grant us the help of Thy grace, that in keeping Thy commandments we may please Thee, both in will and deed; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, 1 John iv: 16–21. *Gospel*, Luke xvi: 19–31.

SECOND SUNDAY AFTER TRINITY.

Introit.

THE Lord was my stay; He brought me forth also into a large place:
He delivered me, because He delighted in me.
Ps. I will love Thee, O Lord, my strength: The Lord is my Rock, and my Fortress.
Glory be to the Father, &c.

Collect.

O LORD, Who never failest to help and govern those whom Thou dost bring up in Thy steadfast fear and love; Make us to have a perpetual fear and love of Thy holy Name: through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, 1 John iii: 13–18. *Gospel*, Luke xiv: 16–24.

THIRD SUNDAY AFTER TRINITY.

Introit.

TURN Thee unto me, and have mercy upon me: for I am desolate and afflicted.
Look upon mine affliction and my pain: and forgive all my sins.
Ps. Unto Thee, O Lord, do I lift up my soul: O my God, I trust in Thee, let me not be ashamed.
Glory be to the Father, &c.

Collect.

O GOD, the Protector of all that trust in Thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us Thy mercy; that Thou being our Ruler and Guide, we may so pass through things temporal that we finally lose not the things eter-

nal; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, 1 Peter v: 6–11. *Gospel*, Luke xv: 1–10.

FOURTH SUNDAY AFTER TRINITY.

Introit.

THE Lord is my Light and my Salvation; whom shall I fear?: The Lord is the strength of my life; of whom shall I be afraid?

When the wicked, even mine enemies and my foes, came upon me: they stumbled and fell.

Ps. Though an host should encamp against me: my heart shall not fear.

Glory be to the Father, &c.

Collect.

GRANT, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Rom. viii: 18–23. *Gospel*, Luke vi: 36–42.

FIFTH SUNDAY AFTER TRINITY.

Introit.

HEAR, O Lord, when I cry with my voice: Thou hast been my help.

Leave me not, neither forsake me: O God of my salvation.

Ps. The Lord is my Light and my Salvation: whom shall I fear?

Glory be to the Father, &c.

Collect.

O GOD, Who hast prepared for them that love Thee such good things as pass man's understanding; Pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle. 1 Peter iii: 8–15 *Gospel*, Luke v: 1–11.

SIXTH SUNDAY AFTER TRINITY.

Introit.

THE Lord is the strength of His people: He is the saving strength of His anointed.

Save Thy people, and bless Thine inheritance: feed them also, and lift them up forever.

Ps. Unto Thee will I cry, O Lord, my Rock; be not silent unto me: lest if Thou be silent to me, I become like them that go down into the pit.

Glory be to the Father, &c.

Collect.

LORD of all power and might, Who art the Author and Giver of all good things; Graft in our hearts the love of Thy Name, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end *Amen.*

Epistle, Rom. vi: 3–11. *Gospel*, Matt. v: 20–26.

SEVENTH SUNDAY AFTER TRINITY.

Introit.

O CLAP your hands, all ye people:
Shout unto God with the voice of triumph.

Ps. He shall subdue the people under us: and the nations under our feet.

Glory be to the Father, &c.

Collect.

O GOD, Whose never-failing Providence ordereth all things both in heaven and earth; We humbly beseech Thee to put away from us all hurtful things, and to give us those things which be profitable for us; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Romans vi: 19–23. *Gospel*, Mark viii: 1–9.

EIGHTH SUNDAY AFTER TRINITY.

Introit.

WE have thought of Thy loving-kindness, O God: in the midst of Thy Temple.

According to Thy Name, O God, so is Thy praise

unto the ends of the earth: Thy right hand is full of righteousness.

Ps. Great is the Lord, and greatly to be praised: in the city of our God, in the mountain of His holiness.

Glory be to the Father, &c.

Collect.

GRANT to us, Lord, we beseech Thee, the Spirit to think and do always such things as are right; that we, who cannot do anything that is good without Thee, may by Thee be enabled to live according to Thy will; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Romans viii: 12–17. *Gospel*, Matt. vii: 15–23.

NINTH SUNDAY AFTER TRINITY.

Introit.

BEHOLD, God is mine Helper: the Lord is with them that uphold my soul.

He shall reward evil unto mine enemies: cut them off in Thy truth, O Lord.

Ps. Save me, O God, by Thy Name: and judge me by Thy strength.

Glory be to the Father, &c.

Collect.

LET Thy merciful ears, O Lord, be open to the prayers of Thy humble servants; and that they may obtain their petitions make them to ask such things as shall please Thee; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, 1 Cor. x: 6–13. *Gospel*, Luke xvi: 1–9.

TENTH SUNDAY AFTER TRINITY.

Introit.

AS for me, I will call upon God; and He shall hear my voice: He hath delivered my soul in peace from the battle that was against me.

God shall hear and afflict them; even He that abideth of old: Cast thy burden upon the Lord, and He shall sustain thee.

Ps. Give ear to my prayer, O God: **and hide not Thyself from my supplication.**

Glory be to the Father, &c.

Collect.

O GOD, Who declarest Thine Almighty power chiefly in showing mercy and pity; Mercifully grant unto us such a measure of Thy grace, that we, running the way of Thy commandments, may obtain Thy gracious promises, and be made partakers of Thy heavenly treasure; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle. 1 Cor. xii: 1–11. *Gospel*, Luke xix: 41–48.

ELEVENTH SUNDAY AFTER TRINITY.

Introit.

GOD is in His holy habitation, He is God who setteth the solitary in families:

The God of Israel is He that giveth strength and power unto His people.

Ps. Let God arise, let His enemies be scattered: **let them also that hate Him flee before Him.**

Glory be to the Father, &c.

Collect.

ALMIGHTY and Everlasting God, Who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of Thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, 1 Cor. xv: 1–10. *Gospel*, Luke xviii: 9–14.

TWELFTH SUNDAY AFTER TRINITY.

Introit.

MAKE haste, O God, to deliver me: make haste to help me, O Lord.

Let them be ashamed and confounded: that seek after my soul.

Ps. Let them be turned backward, and put to confusion: that desire my hurt.
Glory be to the Father, &c.

Collect.

ALMIGHTY and merciful God, of Whose only gift it cometh that Thy faithful people do unto Thee true and laudable service; Grant, we beseech Thee, that we may so faithfully serve Thee in this life, that we fail not finally to attain Thy heavenly promises; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, true God, world without end. *Amen.*

Epistle, 2 Cor. iii: 4–11. *Gospel*, Mark vii: 31–37.

THIRTEENTH SUNDAY AFTER TRINITY.

Introit.

HAVE respect, O Lord, unto Thy covenant: O let not the oppressed return ashamed.
Arise, O God, plead Thine own cause: and forget not the voice of Thine enemies.
Ps. O God, why hast Thou cast us off forever: Why doth Thine anger smoke against the sheep of Thy pasture?
Glory be to the Father, &c.

Collect.

ALMIGHTY and Everlasting God, Give unto us the increase of faith, hope, and charity; and that we may obtain that which Thou dost promise, make us to love that which Thou dost command; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Gal. iii: 15–22. *Gospel*, Luke x: 23–37.

FOURTEENTH SUNDAY AFTER TRINITY.

Introit.

BEHOLD, O God our shield, and look upon the face of Thine Anointed:
For a day in Thy courts is better than a thousand.
Ps. How amiable are Thy tabernacles, O Lord of

Hosts: My soul longeth, yea, even fainteth for the courts of the Lord.
Glory be to the Father, &c.

Collect.

KEEP, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy: and, because the frailty of man without Thee cannot but fall, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Gal. v: 16-24. *Gospel*, Luke xvii: 11-19.

FIFTEENTH SUNDAY AFTER TRINITY.

Introit.

BOW down Thine ear, O Lord, hear me: O Thou, my God, save Thy servant that trusteth in Thee.
Be merciful to me, O Lord: for I cry unto Thee daily.
Ps. Rejoice the soul of Thy servant: for unto Thee, O Lord, do I lift up my soul.
Glory be to the Father, &c.

Collect.

O LORD, we beseech Thee; Let Thy continual pity cleanse and defend Thy Church; and because it cannot continue in safety without Thy succor, preserve it evermore by Thy help and goodness; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Gal. v: 25—vi: 10. *Gospel*, Matt. vi: 24-34.

SIXTEENTH SUNDAY AFTER TRINITY.

Introit.

BE merciful unto me, O Lord: for I cry unto Thee daily.
For Thou, Lord, art good, and ready to forgive: and plenteous in mercy unto all them that call upon Thee.
Ps. Bow down Thine ear, O Lord, hear me: for I am poor and needy.
Glory be to the Father, &c.

Collect.

LORD, we pray Thee, that Thy grace may always go before and follow after us, and make us continually to be given to all good works; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Eph. iii: 13–21. *Gospel*, Luke vii: 11–17.

SEVENTEENTH SUNDAY AFTER TRINITY.

Introit.

RIGHTEOUS art Thou, O Lord, and upright are Thy judgments:
Deal with Thy servant according to Thy mercy.
Ps. Blessed are the undefiled in the way: who walk in the law of the Lord.
Glory be to the Father, &c.

Collect.

LORD, we beseech Thee; Grant Thy people grace, to withstand the temptations of the devil, and with pure hearts and minds to follow Thee, the only God; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Eph. iv: 1–6. *Gospel*, Luke xiv: 1–11.

EIGHTEENTH SUNDAY AFTER TRINITY.

Introit.

REWARD them that wait for Thee, O Lord: and let Thy prophets be found faithful.
Hear the prayer of Thy servants: and of Thy people Israel.
Ps. I was glad when they said unto me: Let us go into the house of the Lord.
Glory be to the Father, &c.

Collect.

O GOD, forasmuch as without Thee we are not able to please Thee; Mercifully grant, that Thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, 1 Cor. i: 4–9. *Gospel*, Matt. xxii: 34–46.

NINETEENTH SUNDAY AFTER TRINITY.

Introit.

SAY unto my soul, I am Thy salvation:
The righteous cry, and the Lord heareth;
He delivereth them out of their troubles: He is their God for ever and ever.

Ps. Give ear, O my people, to my law: incline your ears to the words of my mouth.

Glory be to the Father, &c.

Collect.

O ALMIGHTY and most merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we, being ready, both in body and soul, may cheerfully accomplish those things that thou wouldest have done; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Eph. iv: 22–28. *Gospel*, Matt. ix: 1–8.

TWENTIETH SUNDAY AFTER TRINITY.

Introit.

THE Lord our God is righteous in all His works which He doeth: for we obeyed not His voice.
Give glory to Thy Name, O Lord: and deal with us according to the multitude of Thy mercies.

Ps. Great is the Lord, and greatly to be praised: in the city of our God, in the mountain of His holiness.

Glory be to the Father, &c.

Collect.

GRANT, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Eph. v: 15–21. *Gospel*, Matt. xxii: 1–14.

TWENTY-FIRST SUNDAY AFTER TRINITY.

Introit.

THE whole world is in Thy power, O Lord, King Almighty: there is no man that can gainsay Thee.
For Thou hast made heaven and earth, and all the wondrous things under the heaven: Thou art Lord of all.
Ps. Blessed are the undefiled in the way: who walk in the law of the Lord.
Glory be to the Father, &c.

Collect.

LORD, we beseech Thee to keep Thy household, the Church, in continual godliness; that through Thy protection it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy Name; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Eph. vi: 10–17. *Gospel*, John iv: 46–54.

TWENTY-SECOND SUNDAY AFTER TRINITY.

Introit.

IF Thou, Lord, shouldest mark iniquities: O Lord, who shall stand?
But there is forgiveness with Thee: that Thou mayest be feared, O God of Israel.
Ps. Out of the depths have I cried unto Thee, O Lord: Lord, hear my voice.
Glory be to the Father, &c.

Collect.

O GOD, our refuge and strength, Who art the Author of all godliness; Be ready, we beseech Thee, to hear the devout prayers of Thy Church: and grant that those things which we ask faithfully, we may obtain effectually; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Phil. i: 3–11. *Gospel*, Matt. xviii: 23–35.

TWENTY-THIRD SUNDAY AFTER TRINITY.

Introit.

I KNOW the thoughts that I think toward you, saith the Lord: thoughts of peace, and not of evil.

Then shall ye call upon Me, and pray unto Me, and I will hearken unto you: and I will turn your captivity, and gather you from all nations and from all places.

Ps. Lord, Thou hast been favorable unto Thy land: Thou hast brought back the captivity of Jacob.

Glory be to the Father, &c.

Collect.

ABSOLVE, we beseech Thee, O Lord, Thy people from their offences; that from the bonds of our sins which, by reason of our frailty, we have brought upon us, we may be delivered by Thy bountiful goodness; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Phil. iii: 17–21. *Gospel*, Matt. xxii: 15–22.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

Introit.

O COME, let us worship and bow down: let us kneel before the Lord our Maker.

For He is our God: and we are the people of His pasture, and the sheep of His hand.

Ps. O come, let us sing unto the Lord: let us make a joyful noise to the Rock of our salvation.

Glory be to the Father, &c.

Collect.

STIR up, we beseech Thee, O Lord, the wills of Thy faithful people; that they, plenteously bringing forth the fruit of good works, may of Thee be plenteously rewarded; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Col. i: 9–14. *Gospel*, Matt. ix: 18–26.

TWENTY-FIFTH SUNDAY AFTER TRINITY.

Introit.

HAVE mercy upon me, O Lord, for I am in trouble: deliver me from the hand of mine enemies, and from them that persecute me.

Let me not be ashamed, O Lord: for I have called upon Thee.

Ps. In Thee, O Lord, do I put my trust: let me never be ashamed.

Glory be to the Father, &c.

Collect.

ALMIGHTY God, we beseech Thee, Show Thy mercy unto thy humble servants, that we who put no trust in our merits may not be dealt with after the severity of Thy judgment, but according to Thy mercy; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, 1 Thess. iv: 13–18. *Gospel*, Matt. xxiv: 15–28.

TWENTY-SIXTH SUNDAY AFTER TRINITY.

Introit.

SAVE me, O God, by Thy Name, and judge me by Thy strength:

Hear my prayer, O God; give ear to the words of my mouth.

Ps. He shall reward evil to mine enemies: cut them off in Thy truth.

Glory be to the Father, &c.

Collect.

O GOD, so rule and govern our hearts and minds by Thy Holy Spirit, that being ever-mindful of the end of all things, and the day of Thy just judgment, we may be stirred up to holiness of living here, and dwell with Thee forever hereafter; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, 2 Peter iii: 3–14, or 2 Thess. i: 3–10. *Gospel*, Matt. xxv: 31–46.

TWENTY-SEVENTH SUNDAY AFTER TRINITY.

¶ *The* Introit *and* Collect *for the Twenty-third Sunday after Trinity shall be used on the last Sunday after Trinity in each year.*

Epistle, 1 Thess. v: 1–11. *Gospel*, Matt. xxv: 1–13.

THE FESTIVAL OF HARVEST.

Introit.

O LORD, Thou crownest the year with Thy goodness: and Thy paths drop fatness.

Thou visitest the earth and waterest it: Thou blessest the springing thereof.

Ps. Praise waiteth for Thee, O God, in Zion: and unto Thee shall the vow be performed.

Glory be to the Father, &c.

Collect.

ALMIGHTY God, most merciful Father, Who openest Thy hand, and satisfiest the desire of every living thing; we give Thee most humble and hearty thanks that Thou hast crowned the fields with Thy blessing, and hast permitted us once more to gather in the fruits of the earth; and we beseech Thee to bless and protect the living seed of Thy Word sown in our hearts, that in the plenteous fruits of righteousness we may always present to Thee an acceptable thank-offering; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Gnost, ever one God, world without end. *Amen.*

THE FESTIVAL OF THE REFORMATION.

Introit.

THE Lord of Hosts is with us: the God of Jacob is our refuge.

Therefore will not we fear, though the earth be removed: and though the mountains be carried into the midst of the sea.

Ps. God is our refuge and strength: a very present help in trouble.

Glory be to the Father, &c.

Collect.

O LORD God, Heavenly Father; Pour out, we beseech Thee, Thy Holy Spirit upon Thy faithful people, keep them steadfast in Thy grace and truth, protect and comfort them in all temptation, defend them against all enemies of Thy Word, and bestow upon Christ's Church militant Thy saving peace; through the same, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

A DAY OF HUMILIATION AND PRAYER.

Introit.

HEAR, O heavens, and give ear, O earth, for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me.

They have forsaken the Lord, they have provoked the Holy One of Israel unto anger: they are gone away backward.

Ps. If Thou, Lord, shouldest mark iniquities: O Lord, who shall stand?

[*On this day the* Gloria Patri *is omitted.*]

Collect.

ALMIGHTY and most merciful God, our heavenly Father, of whose compassion there is no end, Who art long-suffering, gracious, and plenteous in goodness and truth; forgiving iniquity, transgression and sin; we have sinned and done perversely, we have forsaken and grievously offended Thee; against Thee, Thee only, have we sinned, and done evil in Thy sight; But we beseech Thee, O Lord, remember not against us former iniquities; let Thy tender mercies speedily prevent us, for we are brought very low; help us, O God of our salvation, and purge away our sins, for the glory of Thy holy Name, and for the sake of Thy dear Son, our Saviour, Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

A DAY OF GENERAL OR SPECIAL THANKSGIVING.

Introit.

LET every thing that hath breath praise the Lord: praise ye the Lord.

Praise Him for His mighty acts: praise Him according to His excellent greatness.

Ps. Praise ye the Lord; praise God in His sanctuary praise Him in the firmament of His power.
Glory be to the Father, &c.

Collect.

ALMIGHTY God, our Heavenly Father, Whose mercies are new unto us every morning, and who, though we have in no wise deserved Thy goodness, dost abundantly provide for all our wants of body and soul; Give us, we pray Thee, Thy Holy Spirit, that we may heartily acknowledge Thy merciful goodness toward us, give thanks for all Thy benefits, and serve Thee in willing obedience: through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

THE PRESENTATION OF CHRIST.

The **Introit** *is the same as for the Eighth Sunday after Trinity.*

Collect.

ALMIGHTY and Everliving God, we humbly beseech Thy Majesty, that as Thine Only-Begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto Thee with pure and clean hearts, by the same Thy Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Malachi iii: 1–4. *Gospel*, Luke ii: 22–32.

THE ANNUNCIATION.

Introit.

ALL the rich among the people shall entreat Thy favor:
She shall be brought unto the King in raiment of needle-work.
Her companions shall be brought unto Thee: with gladness and rejoicing.
Ps. My heart is inditing a good matter: I speak of the things which I have made touching the King.
Glory be to the Father, &c.

Collect.

WE beseech Thee, O Lord, Pour Thy grace into our hearts; that as we have known the Incarnation of Thy Son Jesus Christ by the message of an Angel, so by His Cross and Passion we may be brought unto the glory of His Resurrection; through the same Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end.

Epistle, Isaiah vii: 10–16. *Gospel*, Luke i: 26–38.

THE VISITATION.

The Introit *is the same as for the Annunciation.*

Collect.

ALMIGHTY God, Who hast dealt wonderfully with Thy handmaiden the Virgin Mary, and hast chosen her to be the mother of Thy Son, and hast graciously made known that Thou regardest the poor and lowly and the despised; Grant us grace in all humility and meekness to receive Thy Word with hearty faith, and so be made one with Thy dear Son; who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Epistle, Isaiah xi: 1–5. *Gospel*, Luke i: 39–56.

EVANGELISTS', APOSTLES', AND MARTYRS' DAYS.

Introit.

I KNOW whom I have believed: and am persuaded that He is able to keep that which I have committed unto Him against that day.

There is laid up for me a crown of righteousness: which the Lord, the righteous Judge, shall give me.

Ps. O Lord, Thou hast searched me and known me Thou knowest my downsitting and mine uprising.

Glory be to the Father, &c.

Collects.

O ALMIGHTY God, Who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the Head Corner-Stone; Grant us to be joined together in unity of spirit by their doctrine, that we may be made a holy temple acceptable

unto Thee; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

O ALMIGHTY God, Who hast instructed Thy holy Church with the heavenly doctrine of Thy Evangelists and Apostles; Give us grace, that being not like children carried away with every blast of vain doctrine, we may be established in the truth of Thy holy Gospel; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

O ALMIGHTY God, Who hast knit together Thine elect in one communion and fellowship in the mystical body of Thy Son Christ our Lord; Grant us grace so to follow Thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which Thou hast prepared for those who unfeignedly love Thee; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

[*The* Epistles *and* Gospels *for Apostles' Days and other Minor Festivals are to be found in the Tables.*]

ST. MICHAELS' DAY.

Introit.

BLESS the Lord, ye His Angels, that excel in strength: that do His commandments, hearkening unto the voice of His word.

Bless ye the Lord, all ye His hosts: ye ministers of His that do His pleasure.

Ps. Bless the Lord, O my soul: and all that is within me bless His holy Name.

Glory be to the Father, &c.

Collect.

O EVERLASTING God, Who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as Thy holy Angels always do Thee service in heaven, so by Thy appointment they may succor and defend us on earth; through Jesus Christ our Lord. *Amen.*

Epistle, Revelation xii: 7–12. *Gospel*, Matt. xviii: 1–11.

INVITATORIES, ANTIPHONS, RESPONSORIES AND VERSICLES FOR THE CHURCH YEAR.

¶ *The* Invitatory *varies with the Season, and is always used with* Psalm xcv. *at Matins. It is divided into two parts separated by a colon. The first part, or the whole, of the* Invitatory *may be sung or said by the Minister, or sung by a single voice, or by the choir, before the Psalm; and after the Psalm and* Gloria Patri *the whole* Invitatory *shall be sung.*

¶ *An* Antiphon *is used at Matins and Vespers to the Psalms, the* Magnificat, *the* Nunc Dimittis, *and the* Benedictus. *It is used in the same manner as the* Invitatory.

¶ *The* Responsory *varies with the Season, and may be sung after the last* Lesson *at Vespers and Matins. At the end of the* Reponsory *is sung* Glory be to the Father, and to the Son, and to the Holy Ghost, (*but not "As it was in the beginning, &c."*), *followed by the repetition of the last sentence of the* Responsory.

¶ *A* Versicle *may be used at Vespers after the* Hymn, *and at Vespers and Matins before the closing* Collect. *A* Versicle *is used before the* Litany Collects. *The first part of the* Versicle *is said by the Minister, and the second part sung or said* by the people.

ADVENT.

Invitatory.

BEHOLD, the King cometh: O come, let us worship Him.

Antiphons.

1. Behold, the Name of the Lord cometh from far: and let the whole earth be filled with His glory.
2. Come, O Lord, and make no tarrying: loosen the bonds of Thy people Israel.
3. Rejoice greatly, O Jerusalem: behold, Thy King cometh.
4. Behold, the Lord shall come, and all His saints with Him: and in that day the light shall be great. Hallelujah.

Responsory.

BEHOLD, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. And this is His Name whereby He shall be called, The Lord our Righteousness.

Verse. In His days shall Judah be saved, and Israel shall dwell safely.

And this is His Name whereby He shall be called, the Lord our Righteousness.

Glory be to the Father, and to the Son, and to the Holy Ghost.

And this is His Name whereby He shall be called, the Lord our Righteousness.

Versicles.

1. Out of Zion, the perfection of beauty, God hath shined:

Answer. Our God shall come. Hallelujah.

2. Prepare ye the way of the Lord. Hallelujah.

Make His paths straight. Hallelujah.

3. Drop down, ye heavens, from above, and let the skies pour down righteousness:

Let the earth open and bring forth salvation.

CHRISTMAS.

Invitatory.

UNTO us the Christ is born: O come, let us worship Him.

Antiphons.

1. The Lord hath said unto me: Thou art my Son, this day have I begotten Thee.

2. The Lord hath sent redemption unto His people: He hath commanded His covenant forever.

3. Of the fruit of thy body: will I set upon thy throne.

4. Christ the Lord, our Saviour, Everlasting God and Mary's Son: we praise Thee evermore.

Responsory.

THE Word was made flesh and dwelt among us. And we beheld His glory, the glory as of the Only-Begotten of the Father, full of grace and truth.

Verse. In the beginning was the Word, and the Word was with God, and the Word was God.

Full of grace and truth.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Full of grace and truth.

Versicles.

1. At even ye shall know that the Lord will come:
And in the morning, then shall ye see the glory of the Lord.

2. As the bridegroom from His chamber:
Cometh forth the Lord to run His race.

3. The Word was made flesh. Hallelujah.
And dwelt among us. Hallelujah.

4. Blessed is He that cometh in the Name of the Lord.
God is the Lord, which hath showed us light.

5. Unto us a Child is born. Hallelujah.
Unto us a Son is given. Hallelujah.

6. Unto you is born this day a Saviour: Hallelujah.
Which is Christ the Lord. Hallelujah.

THE EPIPHANY.

Invitatory.

CHRIST hath appeared unto us: O come, let us worship Him.

Antiphons.

1. Give unto the Lord glory and strength: worship the Lord in the beauty of holiness.

2. The Lord hath made known His Word. Hallelujah: the Word of His salvation. Hallelujah. Hallelujah.

3. A light to lighten the Gentiles: and the glory of Thy people Israel.

4. We have seen His star in the East: and are come to worship Him.

Responsory

ARISE, shine, for thy light is come, and the glory of the Lord is risen upon thee.

Verse. And the Gentiles shall come to Thy light, and kings to the brightness of Thy rising.
And the glory of the Lord is risen upon thee.
Glory be to the Father, and to the Son, and to the Holy Ghost.
And the glory of the Lord is risen upon thee.

Versicles.

1. The kings of Tarshish and of the isles shall bring presents. Hallelujah.
The kings of Sheba and Seba shall offer gifts. Hallelujah.

2. All they from Sheba shall come. Hallelujah.
They shall bring gold and incense. Hallelujah.

3. O praise the Lord, all ye nations. Hallelujah.
Praise Him, all ye people. Hallelujah.

THE PASSION SEASON.

Antiphons.

1. Man shall not live by bread alone: but by every word that proceedeth out of the mouth of God.

2. Behold, now is the accepted time: behold, now is the day of salvation.

3. The kings of the earth set themselves, and the rulers take counsel together: against the Lord and against His Anointed.

4. He was oppressed, and He was afflicted, yet he opened not His mouth: and the Lord hath laid on Him the iniquity of us all.

Responsory.

HE was brought as a lamb to the slaughter, He was oppressed and He was afflicted, yet He opened not His mouth: He was delivered up to death, that He might quicken His people.

Verse. In Salem also is His tabernacle, and his dwelling-place in Zion.

He was delivered up to death, that He might quicken His people.

Versicles.

1. Save me from the lion's mouth, O Lord.
And deliver me from the horns of the unicorns.

2. Christ became obedient unto death:
Even the death of the cross.

3. Christ was wounded for our transgressions:
He was bruised for our iniquities.

EASTER.

Invitatory.

The Lord is risen indeed: Hallelujah.

Antiphons.

1. Hallelujah!: Hallelujah! Hallelujah!

2. I laid me down and slept; I awaked: **for the Lord** sustained me. Hallelujah! Hallelujah!

3. Hallelujah! The Lord is risen. Hallelujah: **As He said** unto you. Hallelujah! Hallelujah!

4. Hallelujah! Abide with us, for it is toward **evening:** and the day is far spent. Hallelujah! Hallelujah!

Responsory.

CHRIST being raised from the dead dieth no more; death hath no more dominion over Him.

In that He liveth, He liveth unto God. Hallelujah! Hallelujah!

Verse. Christ was delivered for our offences and **raised** again for our justification.

In that He liveth, He liveth unto God. Hallelujah!

Glory be to the Father, and to the Son, and to the Holy Ghost.

In that He liveth, He liveth unto God. Hallelujah

Versicles.

1. The Lord is risen from the grave. Hallelujah.
Who hung for us upon the tree. Hallelujah.

2. Then were the disciples glad. Hallelujah.
When they saw the Lord. Hallelujah.

3. This is the day which the Lord hath made. Hallelujah.
We will rejoice and be glad in it. Hallelujah.

4. The Lord is risen indeed. Hallelujah.
And hath appeared unto Simon. Hallelujah.

ASCENSION DAY.

Invitatory.

HALLELUJAH! The king ascendeth into **Heaven:**
O come, let us worship Him. Hallelujah!

Antiphons.

1. If I go not away, the Comforter will not come unto you: but if I depart, I will send Him unto you. Hallelujah.

2. Hallelujah! Christ hath ascended up on high. Hallelujah!: And hath led captivity captive. Hallelujah! Hallelujah!

3. I ascend unto My Father and your Father: and to My God and your God. Hallelujah.

Responsory.

GO ye into all the world, and preach the Gospel. Hallelujah!

He that believeth and is baptized shall be saved. Hallelujah! Hallelujah!

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

He that believeth and is baptized, shall be saved.

Glory be to the Father, and to the Son, and to the Holy Ghost.

He that believeth and is baptized, shall be saved.

Versicles.

1. I will not leave you comfortless: Hallelujah!
I go away and come again unto you. Hallelujah.

2. God is gone up with a shout. Hallelujah!
The Lord with the sound of a trumpet. Hallelujah.

WHITSUNTIDE.

Invitatory.

HALLELUJAH! The Spirit of the Lord filleth the world: O come, let us worship Him. Hallelujah!

Antiphons.

1. Come, Holy Ghost, and fill the hearts of Thy faithful people, and kindle in them the fire of Thy love: Thou, who through divers tongues gatherest together the nations in the unity of the faith. Hallelujah! Hallelujah!

2. Thou sendest forth Thy Spirit, they are created: and Thou renewest the face of the earth. Hallelujah! Hallelujah!

3. I will not leave you comfortless. Hallelujah!: I will come to you, and your heart shall rejoice. Hallelujah!

Responsory.

AND there appeared unto the Apostles cloven tongues, like as of fire. Hallelujah!
And the Holy Ghost sat upon each of them. Hallelujah! Hallelujah!
Verse. And they began to speak with other tongues the wonderful works of God.
And the Holy Ghost sat upon each of them.
Glory be to the Father, and to the Son, and to the Holy Ghost.
And the Holy Ghost sat upon each of them.

Versicles.

1. The Comforter, which is the Holy Ghost. Hallelujah!
He shall teach you all things. Hallelujah!
2. And they were all filled with the Holy Ghost. Hallelujah!
And they began to speak. Hallelujah!
3. Create in me a clean heart, O God. Hallelujah!
And renew a right spirit within me. Hallelujah!

THE FESTIVAL OF TRINITY.

Invitatory.

THE true God, One in Three, and Three in One: O come, let us worship Him.

Antiphons.

1. Unto Thee do we call, Thee do we praise, Thee do we worship: O blessed Trinity.
2. Glory be to Thee, Co-equal Trinity: one God before all worlds began, and now, and forevermore.
3. Holy, Holy, Holy, Lord God Almighty: Which was, and is, and is to come.

Responsory.

WE bless the Father, and the Son, and the Holy Ghost. Praise Him and magnify Him forever.
Verse. Blessed art Thou, O Lord, in the firmament of heaven, and above all to be praised and glorified forever.
Praise Him and magnify Him forever.
Glory be to the Father, and to the Son, and to the Holy Ghost.
Praise Him and magnify Him forever.

Versicle.

We bless the Father, and the Son, and the Holy Ghost:
Praise Him and magnify Him forever.

THE FESTIVAL OF THE REFORMATION.

Antiphon.

I WILL speak of Thy testimonies also before kings and will not be ashamed.

Versicles.

1. Thy Word is a lamp unto my feet. Hallelujah!
And a light unto my path. Hallelujah!

2. The Lord our God be with us. Hallelujah!
As He was with our fathers. Hallelujah!

3. Do good in Thy good pleasure unto Zion. Hallelujah.
Build Thou the walls of Jerusalem. Hallelujah.

4. Stand fast therefore in the liberty. Hallelujah!
Wherewith Christ hath made you free. Hallelujah!

A DAY OF HUMILIATION AND PRAYER.

Antiphons.

BE merciful unto me, O Lord, for I cry unto Thee daily: Bow down Thine ear, O Lord, hear me, for I am poor and needy.

Versicles.

1. Have mercy upon me, O God, according to Thy loving kindness:
According unto the multitude of Thy tender mercies blot out my transgressions.

2. Enter not into judgment with Thy servant, O Lord:
For in Thy sight shall no man living be justified.

3. Lord, deal not with us after our sins:
Nor reward us according to our iniquities.

4. Create in us a clean heart, O God.
And take not Thy Holy Spirit from us.

5. We have sinned with our fathers:
We have committed iniquity, we have done wickedly.

THE FESTIVAL OF CHURCH DEDICATION.

Antiphon.

THE Lord is in His holy temple: the Lord's throne is in heaven.

Versicle.

Thy testimonies are very sure. Hallelujah!
Holiness becometh Thine house, O Lord, forever. Hallelujah!

THE COMMEMORATION OF THE DEAD.

Antiphons.

1. God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

2. O how glorious is that kingdom: wherein all the saints do rejoice with Christ; they are clothed with white robes and follow the Lamb whithersoever He goeth.

Versicles.

1. We have here no continuing city. Hallelujah!
But we seek one to come. Hallelujah!

2. Blessed are the dead which die in the Lord. Hallelujah!
They rest from their labors and their works do follow them. Hallelujah!

FOR OTHER TIMES.

Antiphons.

1. Out of the depths: have I cried unto Thee, O Lord.

2. Out of Zion, the perfection of beauty: God hath shined.

3. Commit thy way unto the Lord: trust also in Him.

4. Preserve my life: from the fear of the enemy.

5. It is good to sing praises: unto our God.

6. Forsake not the works: of Thine own hands.

7. The Lord: is the strength of my life.

8. The Lord said unto my Lord: sit Thou at my right hand.

9. Blessed be the Lord God: the God of Israel.

10. Blessed be the Lord out of Zion: Which dwelleth at Jerusalem.

11. Blessed: be His glorious Name forever.

12. I was glad when they said unto me: Let us go into the house of the Lord.

13. In the day of my trouble I will call upon Thee: for Thou wilt answer me.

14. I will praise Thy Name: forever and ever.

15. Thou wilt show me: the path of life.

16. We praise the Lord: now, henceforth and forever.

17. Blessed: is the man that feareth the Lord.

Responsory.

FOREVER, O Lord, Thy Word is settled in Heaven.
Thy Word is a lamp unto my feet, and a light unto my path.

Lord, I have loved the habitation of Thy house, and the place where Thine honor dwelleth.

Verse. Blessed are they that hear the Word of God and keep it.

Lord, I have loved the habitation of Thy house, and the place where Thine honor dwelleth.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Lord, I have loved the habitation of Thy house, and the place where Thine honor dwelleth.

Versicles.

1. The eyes of all wait upon Thee:
And Thou givest them their meat in due season.

2. The Lord is merciful and gracious. Hallelujah!
Slow to anger, and plenteous in mercy. Hallelujah!

3. Pray ye therefore the Lord of the harvest:
That He would send forth laborers into His harvest.

4. Ask, and ye shall receive:
That your joy may be full.

5. O give thanks unto the Lord, for He is good. Hallelujah!
For His mercy endureth forever. Hallelujah!

6. It is a good thing to give thanks unto the Lord:
And to sing praises unto Thy Name, O Most High.

7. Lord, Thou hast heard the desire of the humble:
Thou wilt preserve their heart, Thou wilt cause Thine ear to hear.

8. The Lord will give strength unto His people. Hailelujah!
The Lord will bless His people with peace. Hallelujah!

9. They that be wise, shall shine as the brightness of the firmament. Hallelujah!
And they that turn many to righteousness, as the stars forever and ever. Hallelujah!

10. By Me kings reign, and princes decree justice:
By Me princes rule, and nobles, even all the judges of the earth.

11. He shall give His angels charge over thee:
To keep thee in all thy ways.

12. The Lord God is a sun and shield; the Lord will give grace and glory. Hallelujah!
No good thing will He withhold from them that walk uprightly. Hallelujah!

13. Sanctify us through Thy truth. Hallelujah!
Thy Word is truth. Hallelujah!

14. Lord, teach me to do Thy will. Hallelujah!
Let Thy good Spirit lead me in the right way. Hallelujah!

15. Show me Thy ways, O Lord. Hallelujah!
Teach me Thy paths. Hallelujah!

16. Save Thy people, and bless Thine inheritance;
Feed them also, and lift them up forever.

17. Help us, O God of our salvation, for the glory of Thy Name:
Deliver us, and purge away our sins, for Thy Name's sake.

18. I have trusted in Thy mercy:
My heart shall rejoice in Thy salvation.

19. Suffer the little children to come unto Me, and forbid them not:
For of such is the kingdom of Heaven.

20. 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. Hallelujah!

21. Call upon Me in the day of trouble:
I will deliver Thee, and Thou shalt glorify Me.

22. Make me to understand the way of Thy precepts:
Strengthen Thou me according to Thy Word.

COLLECTS AND PRAYERS.

1.

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

2.

O LORD God, heavenly Father, we give Thee thanks, that of Thy great goodness and mercy, Thou didst suffer Thine Only-Begotten Son to become incarnate, and to redeem us from sin and everlasting death; and we beseech Thee, enlighten our hearts, by Thy Holy Spirit, that we may evermore yield Thee unfeigned thanks for this Thy grace, and may comfort ourselves with the same in all time of tribulation and temptation; through the same Thy dear Son, Jesus Christ, our Lord. *Amen.*

3.

ALMIGHTY God, Who hast given us commandment to pray for the gift of the Holy Ghost; Most heartily we beseech Thee, through Jesus Christ our Advocate, to grant us Thy Holy Spirit, that He may quicken our hearts by Thy saving Word, and lead us into all truth, that He may guide, instruct, enlighten, govern, comfort and sanctify us unto everlasting life; through the same, Jesus Christ our Lord. *Amen.*

4.

SEND, we beseech Thee, Almighty God, Thy Holy Spirit into our hearts, that He may rule and direct us according to Thy will, comfort us in all our temptations and afflictions, defend us from all error, and lead us into all truth; that we, being steadfast in the faith, may increase in love and in all good works, and in the end obtain everlasting life; through Jesus Christ, Thy Son, our Lord. *Amen.*

5.

ALMIGHTY God, our heavenly Father, Who, of Thy tender love towards us sinners, hast given us Thy Son, that believing on Him we might have everlasting

life; Grant us, we beseech Thee, Thy Holy Spirit, that we may continue steadfast in this faith to the end, and may come to everlasting life; through Jesus Christ our Lord. *Amen.*

6.

ALMIGHTY and Everlasting God, Who, by Thy Son, hast promised us forgiveness of sins and everlasting life; We beseech Thee so to rule and govern our hearts by Thy Holy Spirit, that in our daily need, and especially in all time of temptation, we may seek help from Him, and by a true and lively faith in Thy Word obtain the same; through Jesus Christ our Lord. *Amen.*

7.

O LORD God, heavenly Father, We beseech Thee, let Thy Holy Spirit dwell in us, that He may enlighten and lead us into all truth, and evermore defend us from all adversities; through Jesus Christ our Lord. *Amen.*

8.

O LORD God, heavenly Father, Who hast given Thine only Son to die for our sins, and to rise again for our justification; Quicken us, we beseech Thee, by Thy Holy Spirit, unto newness of life, that through the power of His resurrection, we may dwell with Christ forever; through the same, our Lord Jesus Christ. *Amen.*

9.

ALMIGHTY and Everliving God, Who makest us both to will and to do those things which are good, and acceptable unto Thy Divine Majesty; Let Thy Fatherly hand, we beseech Thee, ever be over us; let Thy Holy Spirit ever be with us; and so lead us in the knowledge and obedience of Thy Word, that in the end we may obtain everlasting life; through our Lord Jesus Christ. *Amen.*

FOR THE CHURCH.

10.

GRANT, we beseech Thee, Almighty God, unto Thy Church, Thy Holy Spirit, and the wisdom which cometh down from above, that Thy Word, as becometh

it may not be bound, but have free course and be preached to the joy and edifying of Christ's holy people, that in steadfast faith we may serve Thee, and in the confession of Thy Name abide unto the end; through Jesus Christ our Lord. *Amen.*

11.

MERCIFUL Lord, we beseech Thee to cast the bright beams of Thy light upon Thy Church, that it being instructed by the doctrine of the blessed Apostles, may so walk in the light of Thy truth, that it may at length attain to the light of everlasting life; through Jesus Christ our Lord. *Amen.*

12.

O GOD, our Protector; Behold, and look upon the face of Thine Anointed, who hath given Himself for the redemption of all, and grant that from the rising of the sun to the going down thereof, Thy Name may be great among the Gentiles, and that in every place, sacrifice and a pure offering may be made unto Thy Name; through Jesus Christ our Lord. *Amen.*

13.

O LORD, favorably receive the prayers of Thy Church, that being delivered from all adversity and error, it may serve Thee in safety and freedom; and grant us Thy peace in our time; through Jesus Christ our Lord. *Amen.*

14.

For the Children of the Church.

ALMIGHTY and Everlasting God, who dost will that not one of these little ones should perish, and hast sent Thine only Son to seek and to save that which was lost, and through Him hast said, Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God; Most heartily we beseech Thee so to bless and govern the children of Thy Church, by Thy Holy Spirit, that they may grow in grace and in the knowledge of Thy Word; protect and defend them against all danger and harm, giving Thy holy Angels charge over them; through Jesus Christ our Lord. *Amen.*

15.

For the Ministers of the Word.

ALMIGHTY and Everlasting God, Who alone doest great wonders; Send down upon Thy Ministers, and upon the congregations committed to their charge, the healthful Spirit of Thy grace; and, that they may truly please Thee, pour upon them the continual dew of Thy blessing; through Jesus Christ our Lord. *Amen.*

16.

ALMIGHTY and gracious God, the Father of our Lord Jesus Christ, Who hast commanded us to pray that Thou wouldest send forth laborers into Thy harvest; Of Thine infinite mercy give us true teachers and ministers of Thy Word, and put Thy saving Gospel in their hearts and on their lips, that they may truly fulfill Thy command, and preach nothing contrary to Thy holy Word; that we, being warned, instructed, nurtured, comforted and strengthened by Thy heavenly Word, may do those things which are well-pleasing to Thee, and profitable to us; through Jesus Christ our Lord. *Amen.*

17.

O ALMIGHTY God, Who by Thy Son Jesus Christ, didst give to Thy holy Apostles many excellent gifts, and commandedst them earnestly to feed Thy flock; Make, we beseech Thee, all Pastors diligently to preach Thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

18.

For the Church in its Conflicts.

ALMIGHTY and Everlasting God, Who wilt have all men to be saved, and to come to the knowledge of the truth; We beseech Thy glorious Majesty, through Jesus Christ our Lord and Saviour, impart the grace and help of Thy Holy Spirit to all ministers of Thy Word, that they may purely teach it to the saving of men; bring to nought by Thine Almighty power and unsearchable wisdom, all the counsels of those who hate Thy Word, and who, by corrupt teaching or with violent hands, would destroy it, and enlighten them with the knowledge of Thy glory; that

we, leading a quiet and peaceable life, may, by a pure faith, learn the riches of Thy heavenly grace, and in holiness and righteousness serve Thee, the only true God; through Jesus Christ our Lord. *Amen.*

19.

For those who have Erred.

ALMIGHTY God, our heavenly Father, Whose property it is always to have mercy; We most earnestly beseech Thee to visit with Thy fatherly correction all such as have erred and gone astray from the truth of Thy holy Word, and to bring them to a due sense of their error, that they may again with hearty faith receive and hold fast Thine unchangeable truth; through Jesus Christ our Lord. *Amen.*

20.

O ALMIGHTY, Merciful, and Gracious God and Father, with our whole heart we beseech Thee for all who have forsaken the Christian faith, all who have wandered from any portion thereof, or are in doubt or temptation through the corruptors of Thy Word, that Thou wouldest visit them as a Father, reveal unto them their error, and bring them back from their wanderings, that they, in singleness of heart, taking pleasure alone in the pure truth of Thy Word, may be made wise thereby unto everlasting life; through faith in Jesus Christ, Thy Son, our Lord. *Amen.*

21.

For Unity.

O GOD, Who restorest to the right way them that err, who gatherest them that are scattered, and preservest them that are gathered; Of Thy tender mercy, we beseech Thee, pour upon Thy Christian people the grace of Unity, that all schisms being healed, Thy flock, united to the true Shepherd of Thy Church, may worthily serve Thee; through Jesus Christ our Lord. *Amen.*

22.

For the Removal of Schism.

BRING to nought, O Christ, the schisms of heresy, which seek to subvert Thy truth; That as Thou art acknowledged in heaven and in earth as one and the

same Lord, so Thy people, gathered from all nations, may serve Thee in unity of faith. *Amen.*

23.

For the Jews.

ALMIGHTY and Everlasting God, Who lovest to show mercy; Hear the prayers which we offer unto Thee for Thine ancient people, that, acknowledging Jesus Christ, Who is the Light of truth, they may be delivered from their darkness; through the same, Thy Son, our Lord. *Amen.*

24.

For the Heathen.

ALMIGHTY and Everlasting God, Who desirest not the death of a sinner, but wouldest have all men to repent and live; Hear our prayers for the Heathen; take away iniquity from their hearts, and turn them from their idols unto the living and true God, and to Thine only Son; and gather them into Thy holy Church, to the glory of Thy Name; through Jesus Christ our Lord. *Amen.*

FOR THE CIVIL AUTHORITIES.

25.

O MERCIFUL Father in heaven, Who holdest in Thy hand all the might of man, and who hast ordained the powers that be for the punishment of evil-doers, and for the praise of them that do well, and of whom is all rule and authority in the kingdoms of the world; We humbly beseech Thee, graciously regard Thy servants, the President of the United States, the Governor of this Commonwealth, our Judges and Magistrates, and all the rulers of the earth. May all that receive the sword, as Thy ministers, bear it according to Thy commandment. Enlighten and defend them by Thy Name, O God. Grant them wisdom and understanding, that under their peaceable governance, Thy people may be guarded and directed in righteousness, quietness, and unity. Protect and prolong their life, O God of our salvation, that we, with them, may show forth the praise of Thy Name; through Jesus Christ our Lord. *Amen.*

26.

For our Enemies.

FORGIVE, we beseech Thee, O Lord, our enemies, and them that despitefully use us, and so change their hearts that they may walk with us in meekness and peace; through Jesus Christ our Lord. *Amen.*

27.

O ALMIGHTY, Everlasting God, Who, through Thine Only Son, our blessed Lord, hast commanded us to love our enemies, to do good to them that hate us, and to pray for them that persecute us, We earnestly beseech Thee that by Thy gracious visitation they may be led to true repentance, and may have the same love, and be of one accord, and of one mind and heart with us, and with Thy whole Church; through the same, Thy dear Son, our Lord Jesus Christ. *Amen.*

28.

In time of National Calamity.

O LORD God, heavenly Father, we humbly confess unto Thee that by our evil doings and continual disobedience, we have deserved these Thy chastisements; But we earnestly beseech Thee, for Thy Name's sake, to spare us; restrain the harmful power of the enemy, and succor Thy suffering people, that Thy Word may be declared faithfully and without hinderance, and that we, amending our sinful lives, may walk obediently to Thy holy commandments; through Jesus Christ our Lord. *Amen.*

29.

LOOK mercifully, O Lord, we beseech Thee, on the affliction of Thy people; and let not our sins destroy us, but let Thine Almighty mercy save us; through Jesus Christ, Thy Son, our Lord. *Amen.*

30.

MOST loving and gracious Lord God, who for our many grievious sins art pleased sorely to chasten us, we flee to Thy tender and fatherly compassion alone, beseeching Thee that as a father pitieth his children Thou wouldest pity us miserable sinners. Turn

away Thy righteous wrath, and give us not over to deserved death, but deliver us, that we may now and evermore praise Thee, O gracious God and Father, who desirest not the death of a sinner, but rather that he may turn from his wickedness and live; through Jesus Christ, Thy Son, our Lord. *Amen.*

31.

For Prisoners.

ALMIGHTY God, Who didst bring the Apostle Peter forth out of prison; Have mercy upon all who are suffering imprisonment, and set them free from their bonds, that we may rejoice in their deliverance, and continually give praise to Thee; through Jesus Christ our Lord. *Amen.*

32.

For Peace and Quietness.

O LORD, we beseech Thee, mercifully to hear the prayers of Thy Church, that we, being delivered from all adversities, and serving Thee with a quiet mind, may enjoy Thy peace all the days of our life; through Jesus Christ our Lord. *Amen.*

IN TIME OF AFFLICTION AND DISTRESS.

33.

ALMIGHTY and Everlasting God, the Consolation of the sorrowful, and the Strength of the weak; May the prayers of them that in any tribulation or distress cry unto Thee, graciously come before Thee, so that in all their necessities they may mark and receive Thy manifold help and comfort; through Jesus Christ our Lord. *Amen.*

34.

ALMIGHTY and most merciful God, Who hast appointed us to endure sufferings and death with our Lord Jesus Christ, before we enter with Him into eternal Glory; Grant us grace at all times to subject ourselves to Thy Holy will, and to continue steadfast in the true faith unto the end of our lives, and at all times to find peace and joy in the blessed hope of the resurrection of the dead, and of the glory of the world to come; through Jesus Christ our Lord. *Amen.*

35.

ALMIGHTY God, Cast not away Thy people who cry unto Thee in their tribulation; but for the glory of Thy Name, be pleased to succor the afflicted; through Jesus Christ our Lord. *Amen.*

36.

For the Sick.

ALMIGHTY, Everlasting God, the eternal Salvation of them that believe; Hear our prayers in behalf of Thy servants who are sick, for whom we implore the aid of Thy mercy, that being restored to health, they may render thanks to Thee in Thy Church; through Jesus Christ our Lord. *Amen.*

37.

O LORD, look down from heaven, behold, visit and relieve Thy servants, for whom we offer our supplications; look upon *them* with the eyes of Thy mercy; give *them* comfort and sure confidence in Thee; defend *them* from the danger of the enemy, and keep *them* in perpetual peace and safety; through Jesus Christ our Lord. *Amen.*

38.

For Mothers.

O ALMIGHTY, Everlasting God and Father, Creator of all things, Who by Thy grace, through Thy Son, our Lord, who hath redeemed us from the flesh and sin, makest the anguish of our human birth a holy and salutary cross; We pray Thee, O gracious Father, Lord and God, that Thou wouldest preserve and guard the work of Thine own hand. Forsake not them who cry to Thee in sore travail, but deliver them out of all their pains, to their joy, and to the glory of Thy goodness: through Jesus Christ our Lord. *Amen.*

39.

In time of Great Sickness.

ALMIGHTY and most merciful God, our heavenly Father, we, Thine erring children humbly confess unto Thee, that we have justly deserved the chastening, which for our sins Thou hast sent upon us; But we entreat Thee, of Thy boundless goodness to

grant us true repentance, graciously to forgive our sins, to remove from us or to lighten our merited punishment, and so to strengthen us by Thy grace that as obedient children we may be subject to Thy will, and bear our afflictions in patience; through Jesus Christ our Lord. *Amen.*

40.

In time of Drought.

O GOD, most merciful Father, we beseech Thee to open the windows of heaven, and to send a fruitful rain upon us, to revive the earth, and to refresh the fruits thereof, for all things droop and wither; graciously hear our prayer in this our necessity, that we may praise and glorify Thy Name forever and ever; through Jesus Christ our Lord. *Amen.*

41.

In time of Unseasonable Weather.

O LORD God, heavenly Father, Who art gracious and merciful, and hast promised that Thou wilt hear us when we call upon Thee in our troubles: We beseech Thee, look not upon our sins and evil doings, but upon our necessities, and according to Thy mercy send us such seasonable weather, that the earth may in due time yield her increase; that by Thy goodness we may receive our daily bread, and learn to know Thee as a merciful God, and evermore give thanks to Thee for Thy goodness; through Jesus Christ, Thy dear Son, our Lord. *Amen.*

THANKSGIVING.

42.

O LORD God, heavenly Father, from whom without ceasing we receive exceeding abundantly all good gifts, and who daily of Thy pure grace guardest us against all evil: Grant us, we beseech Thee, Thy Holy Spirit, that acknowledging with our whole heart all this Thy goodness, we may now and evermore thank and praise Thy loving kindness and tender mercy; through Jesus Christ, Thy Son, our Lord. *Amen.*

43.

ALMIGHTY God, our heavenly Father, Whose mercies are new unto us every morning, and who, though we have in no wise deserved Thy goodness,

dost abundantly provide for all our wants of body and soul; Give us, we pray Thee, Thy Holy Spirit, that we may heartily acknowledge Thy merciful goodness toward us, give thanks for all Thy benefits, and serve Thee in willing obedience; through Jesus Christ Thy Son, our Lord. *Amen.*

44.

ALMIGHTY and most merciful God, Who in Thy fatherly wisdom hast chastened us on account of our sins, that we might not continue in impenitence and vain confidence, and thus perish with the ungodly; in the midst of wrath Thou hast remembered mercy, and hast graciously delivered us out of our affliction. We give Thee therefore most hearty thanks and praise, that Thou hast turned away from us Thy just anger, and shown Thyself favorable toward us Thine unworthy servants. 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. Thou, Lord, art merciful and gracious, slow to anger, and plenteous in mercy. Glory be to Thee, O God, for ever; through Jesus Christ our Lord. *Amen.*

45.

GLORY be to Thee, O God Most Holy. Glory be to Thee, O God Most High. Glory be to Thee, O King of heaven and earth, Who, as a father pitieth his children, pitiest us. Fill us with joy and gladness in the Holy Ghost, that when Thou shalt render to every man according to his works, we may be found acceptable before Thee, through Him who hath redeemed us from the shame and curse of sin, even Jesus Christ, Thy dear Son, our Lord. *Amen.*

FOR SPECIAL GIFTS AND GRACES.

46.

For Protection during the Day.

O LORD, our heavenly Father, Almighty and Everlasting God, Who hast safely brought us to the beginning of this day; Defend us in the same with Thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by Thy governance, may be righteous in Thy sight; through Jesus Christ our Lord. *Amen.*

47.

For Protection during the Night.

LIGHTEN our darkness, we beseech Thee, O Lord; and by Thy great mercy defend us from all perils and dangers of this night; for the love of Thy Only Son, our Saviour, Jesus Christ. *Amen.*

48.

For Grace to use our Gifts.

O LORD God Almighty, Who dost endue Thy servants with divers and singular gifts of the Holy Ghost; Leave us not, we beseech Thee, destitute of Thy manifold gifts, nor yet of grace to use them alway to Thy honor and glory; through Jesus Christ our Lord. *Amen.*

49.

For Grace to receive the Word.

BLESSED Lord, Who hast caused all Holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of Thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ. *Amen.*

50.

For Grace to be led into all Truth.

ENLIGHTEN our minds, we beseech Thee, O God, by the Spirit which proceedeth from Thee; that as Thy Son hath promised, we may be led into all truth; thro :gh the same our Lord Jesus Christ. *Amen.*

51.

For Spiritual Renewal.

ALMIGHTY God, Who hast given us Thy Only-Begotten Son to take our nature upon Him; Grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same our Lord Jesus Christ. *Amen.*

52.

For Penitence.

MERCIFUL Father, Give us grace that we may never presume to sin; but if at any time we offend Thy Divine Majesty, may we truly repent and lament our offence, and by a lively faith obtain remission of all our sins; solely through the merits of Thy Son, our Saviour Jesus Christ. *Amen.*

53.

For Pardon.

HEAR, we beseech Thee, O Lord, the prayer of Thy suppliants, and spare those who confess their sins unto Thee, that Thou mayest bestow upon us both pardon and peace; through Jesus Christ our Lord. *Amen.*

54.

For Deliverance from Sin.

WE beseech Thee, O Lord, in Thy clemency to show us Thine unspeakable mercy; that Thou mayest both set us free from our sins, and rescue us from the punishments which, for our sins, we deserve; through Jesus Christ our Lord. *Amen.*

55.

For Grace to do God's Will.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armor of light, now in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility; that in the last day, when He shall come again in His glorious Majesty to judge both the quick and the dead, we may rise to the life immortal; through Jesus Christ our Lord. *Amen.*

56.

For Grace to love and serve God.

O GOD, Who, through the grace of Thy Holy Spirit, dost pour the gifts of charity into the hearts of Thy faithful people; Grant unto Thy servants health both of mind and body, that they may love Thee with their whole strength, and with their whole heart perform those things which are pleasing unto Thee; through Jesus Christ our Lord. *Amen.*

57.

For Aid against Temptation.

O GOD, Who justifiest the ungodly, and who desirest not the death of the sinner; We humbly implore Thy Majesty, that Thou wouldest graciously assist, by Thy heavenly aid, and evermore shield with Thy protection, Thy servants who trust in Thy mercy, that they may be separated by no temptations from Thee, and, without ceasing, may serve Thee, through Jesus Christ, Thy Son our Lord. *Amen.*

58.

For Faith.

ALMIGHTY and Everliving God, Who hast given to them that believe exceeding great and precious promises; Grant us so perfectly, and without all doubt, to believe in Thy Son Jesus Christ, that our faith in Thy sight may never be reproved. Hear us, O Lord, through the same our Saviour Jesus Christ. *Amen.*

59.

For Divine Guidance and Help.

DIRECT us, O Lord, in all our doings, with Thy most gracious favor, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name; and finally, by Thy mercy, obtain everlasting life; through Jesus Christ our Lord. *Amen.*

60.

O ALMIGHTY and Everlasting God, vouchsafe, we beseech Thee, to direct, sanctify and govern both our hearts and bodies in the ways of Thy laws, and in the works of Thy commandments; that through Thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

61.

For Spiritual Illumination.

GRANT, we beseech Thee, Almighty God, that the brightness of Thy glory may shine forth upon us, and that the light of Thy light by the illumination of the Holy Spirit may stablish the hearts of all that have been born anew by Thy grace; through our Lord Jesus Christ. *Amen.*

62.

For Likeness to Christ.

ALMIGHTY God, Who hast given Thine Only Son to be unto us both a sacrifice for sin and also an ensample of godly life; Give us grace that we may always most thankfully receive that His inestimable benefit, and also daily endeavor ourselves to follow the blessed steps of His most holy life; through the same Jesus Christ our Lord. *Amen.*

63.

For a Right Knowledge of Christ.

O ALMIGHTY God, Whom to know is everlasting life; Grant us perfectly to know Thy Son Jesus Christ to be the way, the truth, and the life; that following His steps we may steadfastly walk in the way that leadeth to eternal life; through the same, Thy Son, Jesus Christ our Lord. *Amen.*

64.

For the Holy Spirit.

O LORD God, heavenly Father, Who by the blessed light of Thy divine Word hast led us to the knowledge of Thy Son; We most heartily beseech Thee so to replenish us with the grace of Thy Holy Spirit, that we may ever walk in the light of Thy truth, and rejoicing with sure confidence in Christ our Saviour. may in the end be brought unto everlasting salvation, through the same, Thy Son, our Lord. *Amen.*

65.

ALMIGHTY and Everlasting God, Who of Thy great mercy in Jesus Christ Thy Son, dost grant us forgiveness of sin, and all things pertaining to life and godliness; Grant us, we beseech Thee, Thy Holy Spirit, that He may so rule our hearts, that we, being ever mindful of Thy fatherly mercy, may strive to mortify the flesh, and to overcome the world; and serving Thee in holiness and pureness of living, may give Thee continual thanks for all Thy goodness; through Jesus Christ, Thy Son, our Lord. *Amen.*

66.

For Purity.

ALMIGHTY God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy Name; through Jesus Christ our Lord. *Amen.*

67.

For Innocency of Life.

O GOD, Whose strength is made perfect in weakness, Mortify and kill all vices in us, and so strengthen us by Thy grace, that by the innocency of our lives, and the constancy of our faith even unto death, we may glorify Thy holy Name; through Jesus Christ our Lord. *Amen.*

68.

For Love to God.

O GOD, Who makest all things to work together for good to them that love Thee; Pour into our hearts such steadfast love toward Thee, that the pure desires which by Thy Spirit have been stirred up in us, may not be turned aside by any temptation: through Jesus Christ our Lord. *Amen.*

69.

For Charity.

O LORD, Who hast taught us that all our doings without charity are nothing worth; Send Thy Holy Spirit and pour into our hearts that most excellent gift of Charity, the very bond of peace and all virtues, without which whosoever liveth is counted dead before Thee; grant this for Thine Only Son Jesus Christ's sake. *Amen.*

70.

For Humility.

O GOD, Who resistest the proud, and givest grace to the humble; Grant unto us true humility, after the likeness in which Thine Only Son hath revealed it in Himself, that we may never be lifted up and provoke Thy wrath, but in all lowliness be made partakers of the gifts of Thy grace; through Christ our Lord. *Amen.*

71.

For Patience.

O GOD, Who by the meek endurance of Thine Only-begotten Son didst beat down the pride of the old enemy: Help us, we beseech Thee, rightly to treasure in our hearts what our Lord hath of His goodness borne for our sakes; that after His example we may bear with patience whatsoever things are adverse to us; through Christ our Lord. *Amen.*

72.

For a Happy Death.

CONFIRM, we beseech Thee, Almighty God, Thine unworthy servants in Thy grace; that in the hour of our death the adversary may not prevail against us, but that we may be found worthy of everlasting life; through Jesus Christ our Lord. *Amen.*

73.

For the Blessedness of Heaven.

ALMIGHTY, Everlasting God, Who didst give Thine Only Son to be a High Priest of good things to come; Hereafter grant unto us, Thine unworthy servants, to have our share in the company of the Blessed; through Jesus Christ our Lord. *Amen.*

74.

For Peace.

O GOD, Who art the Author of peace and Lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us, Thy humble servants, in all assaults of our enemies; that we, surely trusting in Thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

FOR AN ANSWER TO PRAYER.

75.

ALMIGHTY God, Who hast given us grace at this time with one accord to make our common supplications unto Thee; and dost promise that when

two or three are gathered together in Thy Name, Thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting. *Amen.*

76.

ALMIGHTY God, the fountain of all wisdom, Who knowest our necessities before we ask, and our ignorance in asking; We beseech Thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of Thy Son, Jesus Christ our Lord. *Amen.*

77.

ALMIGHTY God, Who hast promised to hear the petitions of those who ask in Thy Son's Name; We beseech Thee mercifully to incline Thine ears to us who have now made our prayers and supplications unto Thee; and grant that those things which we have faithfully asked according to Thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of Thy glory; through Jesus Christ our Lord. *Amen.*

GENERAL PRAYERS.

I.

THE LITANY.

¶ *The* Litany *may be used at* Evening Service *on Sundays, Wednesdays, and Fridays, on Days of Humiliation and Prayer, and at* Morning Service *on Sundays when there is no Communion. The Responses in italics should be sung or said by the Congregation. The Responses may be repeated after each phrase, or only at the end of each group, as here followeth:*

LORD, have mercy upon us.
Lord, have mercy upon us.
Christ, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Lord, have mercy upon us.
O Christ, hear us.
O Christ, hear us.
O God, the Father in heaven;
Have mercy upon us.
O God the Son, Redeemer of the world;
Have mercy upon us.
O God, the Holy Ghost;
Have mercy upon us.
Be gracious unto us.
Spare us, good Lord.
Be gracious unto us.
Help us, good Lord.
From all sin;
From all error;
From all evil:
Good Lord, deliver us.
From the crafts and assaults of the devil;
From sudden and evil death;
From pestilence and famine;
From war and bloodshed;
From sedition and rebellion;
From lightning and tempest;
From all calamity by fire and water;
And from everlasting death:
Good Lord, deliver us.
By the mystery of Thy holy Incarnation;

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

Help us, good Lord.

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

Help us, good Lord.

We poor sinners do beseech Thee;

To hear us, O Lord God.

And to rule and govern Thy holy Christian Church;
To preserve all pastors and ministers of Thy Church in the true knowledge and understanding of Thy Word, and in holiness of life;
To put an end to all schisms and causes of offence;
To bring into the way of truth all such as have erred, and are deceived;
To beat down Satan under our feet;
To send faithful laborers into Thy harvest;
To accompany Thy Word with Thy Spirit and grace;
To raise up them that fall, and to strengthen such as do stand;
And to comfort and help the weak-hearted and the distressed:

We beseech Thee to hear us, good Lord.

To give to all nations peace and concord;
To preserve our country from discord and contention;
To give to our nation perpetual victory over all its enemies;
To direct and defend our President, and all in authority;
And to bless and keep our magistrates, and all our people:

We beseech Thee to hear us, good Lord.

To behold and succor all who are in danger, necessity, and tribulation;
To protect all who travel by land or water;
To preserve all women in the perils of childbirth;
To strengthen and keep all sick persons and young children;
To set free all who are innocently imprisoned;
To defend and provide for all fatherless children and widows;

And to have mercy upon all men:
We beseech Thee to hear us, good Lord.
To forgive our enemies, persecutors, and slanderers, and to turn their hearts;
To give and preserve to our use the fruits of the earth;
And graciously to hear our prayers:
We beseech Thee to hear us, good Lord.
O Lord Jesus Christ, Son of God;
We beseech Thee to hear us.
O Lamb of God, that takest away the sin of the world;
Have mercy upon us.
O Lamb of God, that takest away the sin of the world;
Have mercy upon us.
O Lamb of God, that takest away the sin of the world;
Grant us Thy peace.
O Christ, hear us.
O Christ, hear us.
Lord, have mercy upon us.
Lord, have mercy upon us.
Christ, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Lord, have mercy upon us. Amen.

¶ *Then shall the Minister, and the Congregation with him, say the* Lord's Prayer, *after which may be said one or more of the* Litany Collects *here following.*

OUR Father, who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

LITANY COLLECTS.

1.

M. O Lord, deal not with us after our sins.
C. Neither reward us according to our iniquities.

ALMIGHTY God, our heavenly Father, who desirest not the death of a sinner, but rather that he should turn from his evil way and live; We beseech Thee graciously to turn from us those punishments which we by our sins have deserved, and to grant us grace ever hereafter to serve Thee in holiness and pureness of living; through Jesus Christ our Lord. *Amen.*

2.

M. Help us, O God of our salvation, for the glory of Thy Name.

C. Deliver us, and purge away our sins, for Thy Name's sake.

ALMIGHTY and Everlasting God, Who by Thy Holy Spirit dost govern and sanctify the whole Christian Church; Hear our prayers for all members of the same, and mercifully grant, that by Thy grace they may serve Thee in true faith; through Jesus Christ Thy Son our Lord. *Amen.*

3.

M. O Lord, deal not with us after our sins.

C. Neither reward us according to our iniquities.

O GOD, merciful Father, Who despisest not the sighing of a contrite heart, nor the desire of such as are sorrowful; Mercifully assist our prayers which we make before Thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, may, by Thy good providence, be brought to nought; that we Thy servants, being hurt by no persecutions, may evermore give thanks unto Thee in Thy holy Church; through Jesus Christ Thy Son our Lord. *Amen.*

4.

M. O Lord, enter not into judgment with Thy servant.

C. For in Thy sight shall no man living be justified.

ALMIGHTY God, Who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright: Grant us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. *Amen.*

5.

M. Call upon Me in the day of trouble.

C. I will deliver thee, and thou shalt glorify Me.

SPARE us, O Lord, and mercifully forgive us our sins, and though by our continual transgressions we have merited Thy punishments, be gracious unto us, and grant that all those evils which we have deserved, may be turned from us, and overruled to our everlasting good; through Jesus Christ Thy Son our Lord. *Amen.*

6.

For Peace.

M. **The Lord will give strength unto His people.**
C. **The Lord will bless His people with peace.**

O GOD, from Whom all holy desires, all good counsels, and all just works do proceed; Give unto Thy servants that peace, which the world cannot give; that our hearts may be set to obey Thy commandments, and also that by Thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. *Amen.*

II.

THE SUFFRAGES.

¶ *The* Suffrages *may be used at* Early *or* Evening Service *in the same manner as the* Litany.

Lord, have mercy upon us.
Lord, have mercy upon us.
Christ, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Lord, have mercy upon us.

Our Father, who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation;
But deliver us from evil.

I said; O Lord, be merciful unto me;
Heal my soul; for I have sinned against Thee.
Return, O Lord, how long?
And let it repent Thee concerning Thy servants.
Let Thy mercy, O Lord, be upon us;
According as we hope in Thee.
Let Thy priests be clothed with righteousness;
And let Thy saints shout for joy.
O Lord, save our rulers;
Let the King hear us when we call.
Save Thy people, and bless Thine inheritance
Feed them also, and lift them up forever.
Remember Thy congregation;
Which Thou hast purchased of old.

Peace be within thy walls;
And prosperity within thy palaces.
Let us pray for our absent brethren,
O Thou, our God, save Thy servants that trust in Thee.
Let us pray for the broken-hearted and the captives;
Redeem Israel, O God, out of all his troubles.
Send them help from the Sanctuary;
And strengthen them out of Zion.
Hear my prayer, O Lord;
And let my cry come unto Thee.

¶ *Then may be said responsively, by the Minister and Congregation, the Psalm* De Profundis *at* Early Morning Service, *and at* Evening Service *the Psalm* Miserere Mei.

Ps. cxxx. *De profundis.*

Out of the depths have I cried:
Unto Thee, O Lord.
Lord, hear my voice:
Let Thine ears be attentive to the voice of my supplications.
If Thou, Lord, shouldest mark iniquities:
O Lord, who shall stand?
But there is forgiveness with Thee
That Thou mayest be feared.
I wait for the Lord, my soul doth wait:
And in His Word do I hope.
My soul waiteth for the Lord more than they that watch for the morning:
I say, more than they that watch for the morning.
Let Israel hope in the Lord:
For with the Lord there is mercy, and with Him is plenteous redemption.
And He shall redeem Israel:
From all his iniquities.
Glory be to the Father, and to the Son, and to the Holy Ghost:
As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ *Or at* Evening Service.

Ps. li. *Miserere mei.*

Have mercy upon me, O God, according to Thy loving kindness:
According unto the multitude of Thy tender mercies blot out my transgressions.

Wash me thoroughly from mine iniquity:
And cleanse me from my sin.
For I acknowledge my transgressions:
And my sin is ever before me.
Against Thee, Thee only, have I sinned, and done this evil in Thy sight:
That Thou mightest be justified when Thou speakest, and be clear when Thou judgest.
Behold, I was shapen in iniquity:
And in sin did my mother conceive me.
Behold, Thou desirest truth in the inward parts:
And in the hidden part shalt Thou make me to know wisdom.
Purge me with hyssop, and I shall be clean:
Wash me, and I shall be whiter than snow.
Make me to hear joy and gladness:
That the bones which Thou hast broken may rejoice.
Hide Thy face from my sins:
And blot out all mine iniquities.
Create in me a clean heart, O God:
And renew a right spirit within me.
Cast me not away from Thy presence:
And take not Thy Holy Spirit from me.
Restore unto me the joy of Thy salvation:
And uphold me with Thy free Spirit.
Then will I teach transgressors Thy ways:
And sinners shall be converted unto Thee.
Deliver me from blood-guiltiness, O God, Thou God of my salvation:
And my tongue shall sing aloud of Thy righteousness.
O Lord, open Thou my lips:
And my mouth shall show forth Thy praise.
For Thou desirest not sacrifice, else would I give it:
Thou delightest not in burnt offering.
The sacrifices of God are a broken spirit:
A broken and a contrite heart, O God, Thou wilt not despise.
Do good in Thy good pleasure unto Zion:
Build Thou the walls of Jerusalem.
Then shalt Thou be pleased with the sacrifices of righteousness, with burnt-offering and whole burnt offering:
Then shall they offer bullocks upon Thine altar.
Glory be to the Father, and to the Son, and to the Holy Ghost:
As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ *Then shall be said:*

Turn us again, O God of hosts;
Cause Thy face to shine and we shall be saved.
Arise, O Christ, for our help;
And redeem us for Thy mercy's sake.
Hear my prayer, O Lord;
And let my cry come unto Thee.
The Lord be with you.
And with thy spirit.
Let us pray.

¶ *Then may the Minister say a* Collect *for the Season and any other suitable* Collects, *and after that he may say this* Collect *for peace.*

Give peace in our days, O Lord:
Because there is none other that fighteth for us, except Thou, our God.
O Lord, let there be peace in Thy strength:
And abundance in Thy towers.
Let us pray.

O GOD, from Whom all holy desires, all good counsels, and all just works do proceed; Give unto Thy servants that peace, which the world cannot give; that our hearts may be set to obey Thy commandments, and also that by Thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. *Amen.*

¶ *Then may be sung or said the*

Benedicamus.

Bless we the Lord:
Thanks be to God.

III.

THE MORNING SUFFRAGES.

¶ *To be said at* Early Morning Service, *or in the* Morning Prayer of the Household.

Lord, have mercy upon us.
Lord, have mercy upon us.
Christ, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Lord. have mercy upon us.

¶ *Then shall all say the* Lord's Prayer *and the* Apostles' Creed:

OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil. Amen.

I BELIEVE in God the Father Almighty, Maker of Heaven and earth; And in Jesus Christ His only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell: The third day He rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Christian Church, the Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

Unto Thee have I cried, O Lord:
And in the morning shall my prayer prevent Thee.
Let my mouth be filled with Thy praise:
And with Thy honor all the day.
O Lord, hide Thy face from my sins:
And blot out all mine iniquities.
Create in me, O God, a clean heart:
And renew a right spirit within me.
Cast me not away from Thy presence:
And take not Thy Holy Spirit from me.
Restore unto me the joy of Thy salvation:
And uphold me with Thy free Spirit.
Vouchsafe, O Lord, this day:
To keep us without sin.
Have mercy upon us, O Lord:
Have mercy upon us.
O Lord, let Thy mercy be upon us:
As our trust is in Thee.
Hear my prayer, O Lord:
And let my cry come unto Thee.
The Lord be with you:
And with thy spirit.
Let us pray.

¶ *Then shall be said the prayer here following, or No.* 46, *or No.* 60 *of the* Collects *and* Prayers, *or any other suitable prayer.*

WE give thanks unto Thee, Heavenly Father, through Jesus Christ Thy dear Son, that Thou hast protected us through the night from all danger and harm; and we beseech Thee to preserve and keep us, this day also, from all sin and evil; that in all our thoughts, words and deeds, we may serve and please Thee. Into Thy hands we commend our bodies and souls, and all that is ours. Let Thy holy angel have charge concerning us, that the wicked one have no power over us. *Amen.*

Benedicamus.

Bless we the Lord.

Thanks be to God.

IV.

THE EVENING SUFFRAGES.

¶ *To be used at* Evening Service, *or at the* Evening Prayer of the Household.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ *Then shall all say:*

OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil. Amen.

I BELIEVE in God the Father Almighty, Maker of Heaven and earth; And in Jesus Christ His only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate; Was crucified, dead, and buried; He descended into hell; The third day He rose again from the dead; He ascended into heaven; And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Christian Church, the Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

Blessed art Thou, O Lord God of our fathers:
And greatly to be praised and glorified forever.
Bless we the Father, and the Son, and the Holy Ghost:
We praise and magnify Him forever.
Blessed art Thou, O Lord, in the firmament of heaven:
And greatly to be praised, and glorified, and highly exalted forever.
The Almighty and Merciful Lord, bless and preserve us.
Amen.
Vouchsafe, O Lord, this night:
To keep us without sin.
O Lord, have mercy upon us.
Have mercy upon us.
O Lord, let Thy mercy be upon us:
As our trust is in Thee.
Hear my prayer, O Lord:
And let my cry come unto Thee.
The Lord be with you.
And with thy spirit.
Let us pray.

¶ *Then shall be said the prayer here following, or* No. 47 *of the* Collects *and* Prayers, *or any other suitable prayer.*

WE give thanks unto Thee, heavenly Father, through Jesus Christ, Thy dear Son, that Thou hast this day so graciously protected us, and we beseech Thee to forgive us all our sins, and the wrong which we have done, and by Thy great mercy defend us from all the perils and dangers of this night. Into Thy hands we commend our bodies and souls, and all that is ours. Let Thy holy angel have charge concerning us, that the wicked one have no power over us. *Amen.*

Benedicamus.

Bless we the Lord.
Thanks be to God.

V.

THE BIDDING PRAYER.

¶ *By ancient usage this prayer was specially appointed for Good Friday.*

BRETHREN, let us pray for the whole *Christian Church*, that our Lord God would vouchsafe to defend it against all the assaults and temptations of the adversary, and to keep it perpetually upon the true foundation, Jesus Christ.

ALMIGHTY and everlasting God, Who hast revealed Thy glory to all nations in Jesus Christ and the word of His truth; Keep, we beseech Thee, in safety the works of Thy mercy, that so Thy Church, spread throughout all nations, may serve Thee in true faith, and persevere in the confession of Thy Name; through Jesus Christ our Lord. *Amen.*

Let us pray for the *Ministers* of the Word, for all *estates* of men in the Church, and for all the *people of God.*

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before Thee for all estates of men in Thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve Thee; through Christ our Lord. *Amen.*

Let us pray for our *Catechumens*, that our Lord God would open their hearts and the door of His mercy, that having received the remission of all their sins by the washing of regeneration, they may be mindful of their baptismal covenant, and evermore be found in Christ Jesus our Lord.

ALMIGHTY and everlasting God, Who dost always multiply Thy Church, and with Thy light and grace dost strengthen the hearts of those whom Thou hast regenerated, confirming unto them Thy covenant and faithfulness: Grant unto our Catechumens increase both of faith and knowledge, that they may rejoice in their Baptism and really and heartily renew their covenant with Thee. *Amen.*

Let us pray for *all in authority*, and especially for the government of the United States, that we may lead a quiet and peaceable life in all godliness and honesty.

O MERCIFUL Father in heaven, Who holdest in Thy hand all the might of man, and who hast ordained the powers that be for the punishment of evil-doers, and for the praise of them that do well, and of whom is all rule and authority in the kingdoms of the world; We humbly beseech Thee, graciously regard Thy servants, the President of the United States, the Governor of this Commonwealth, our Judges and magistrates, and all the Rulers of the earth; that all who receive the sword, as Thy ministers, may bear it according to Thy commandment; through Christ our Lord. *Amen.*

Let us pray our Lord God Almighty that He would deliver the world from all *error*, take away *disease*, ward off *famine*, open the *prisons*, set free *those in bondage*, grant a safe return to the *wayfarers*, health to the *sick*, and to our *mariners* a harbor of security.

ALMIGHTY and everlasting God, the Consolation of the sorrowful, and the Strength of the weak; May the prayers of them that in any tribulation or distress cry unto Thee graciously come before Thee, so that in all their necessities they may mark and receive Thy manifold help and comfort; through Christ our Lord. *Amen.*

¶ *Here may be offered Prayers for Schismatics, Jews, and Heathen. See* Collects and Prayers 19–24.

Let us pray for *peace*, that we may come to the knowledge of God's holy Word, and walk before Him as becometh Christians.

ALMIGHTY and everlasting God, King of glory, and Lord of heaven and earth, by whose Spirit all things are governed, by whose providence all things are ordered, who art the God of peace, and the author of all concord; Grant us, we beseech Thee, Thy heavenly peace and concord, that we may serve Thee in true fear, to the praise and glory of Thy Name; through Christ our Lord. *Amen.*

Let us pray for our *enemies*, that God would remember them in mercy, and graciously vouchsafe unto them such things as are both needful for them and profitable unto their salvation.

O ALMIGHTY, everlasting God, Who, through Thine Only Son, our blessed Lord, hast commanded us to love our enemies, to do good to them that hate us, and to pray for them that persecute us; We earnestly beseech Thee, that by Thy gracious visitation all our enemies may be led to true repentance, and may have the same love, and be of one accord and of one mind and heart, with us and with Thy whole Christian Church; through Christ our Lord. *Amen.*

Let us pray for the *fruits of the earth*, that God would send down His blessing upon them, and graciously dispose our hearts to enjoy them in submission to His holy will.

O LORD, Father Almighty, Who by Thy Word hast created and dost bless and uphold all things; We pray Thee so to reveal unto us Thy Word our Lord

Jesus Christ, that He dwelling in our hearts, we may by Thy grace be made meet to receive Thy blessing on all the fruits of the earth, and whatsoever pertains to our bodily need; through Christ our Lord. *Amen.*

Finally, let us pray for all those things for which our Lord would have us ask, saying:

OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us: And lead us not into temptation; But deliver us from evil; For Thine is the Kingdom, and the power, and the glory, for ever and ever. *Amen.*

VI.

ALMIGHTY and everlasting God, who art worthy to be had in reverence by all the children of men, we give Thee most humble and hearty thanks for the innumerable blessings, both temporal and spiritual, which, without any merit or worthiness on our part, Thou hast bestowed upon us.

We praise Thee, especially, that Thou hast preserved unto us, in their purity, Thy saving Word, and the sacred ordinances of Thy house. And we beseech Thee, O Lord, to grant and preserve unto Thy holy Church, throughout the world, purity of doctrine, and faithful pastors who shall preach Thy Word with power; and help all who hear, rightly to understand, and truly to believe the same. Be Thou the Protector and Defender of Thy people in all time of tribulation and danger; and may we, in communion with Thy Church, and in brotherly unity with all our fellow-Christians, fight the good fight of faith, and in the end receive the salvation of our souls.

Bestow Thy grace upon all the nations of the earth. Especially do we entreat Thee to bless our land, and all its inhabitants, and all who are in authority. Cause Thy glory to dwell among us, and let mercy and truth, righteousness and peace, everywhere prevail. To this end, we commend to Thy care all our schools, and pray Thee to make them nurseries of useful knowledge and of Christian virtues, that they may bring forth the wholesome fruits of life.

Graciously defend us from all calamities by fire and

water, from war and pestilence, from scarcity and famine. Protect and prosper every one in his appropriate calling, and cause all useful arts to flourish among us. Be Thou the God and Father of the widow and the fatherless children, the Helper of the sick and needy, and the Comforter of the forsaken and distressed.

¶ *Here special Supplications, Intercessions and Prayers may be made.*

And as we are strangers and pilgrims on earth, help us by true faith and a godly life to prepare for the world to come; doing the work which Thou hast given us to do while it is day; before the night cometh when no man can work. And when our last hour shall come, support us by Thy power, and receive us into Thine everlasting kingdom; through Jesus Christ Thy Son our Lord, Who liveth and reigneth with Thee and the Holy Ghost, for ever and ever. *Amen.*

VII.

ALMIGHTY God, our heavenly Father, we, Thine unworthy servants, do give Thee most humble and hearty thanks for all Thy goodness and loving-kindness to us, and to all men. We bless Thee for our creation, preservation, and all the blessings of this life; but above all, for Thine inestimable love in the redemption of the world by our Lord and Saviour Jesus Christ, for the means of grace, and for the hope of glory. And, we beseech Thee, give us that due sense of all Thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth Thy praise, not only with our lips, but in our lives: that walking before Thee in holiness and righteousness all our days, we may enjoy the testimony of a good conscience and the hope of Thy favor, be sustained and comforted under the troubles of this life, and finally be received into Thine everlasting kingdom, through Thine infinite mercy in Jesus Christ our Lord.

We offer unto Thee our common supplications for the good estate of Thy Church throughout the world; that it may be so guided and governed by Thy good Spirit, that all who profess themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Send down upon all ministers of the gospel, and upon all congregations committed to their charge, the healthful spirit of Thy grace, and that

they may truly please Thee, pour upon them the continual dew of Thy blessing.

Most heartily we beseech Thee, with Thy favor to behold the President [and Congress] of the United States, and all others in authority; and so replenish them with Thy grace, that they may always incline to Thy will, and walk in Thy way. Prosper all good counsels, and all just works, that peace and happiness, truth and righteousness, religion and piety, may be established among us throughout all generations.

We humbly entreat Thee also for all sorts and conditions of men; that Thou wouldest be pleased to make Thy ways known unto them, Thy saving health unto all nations.

May it please Thee to preserve all that travel by land or water; to succor all that are in peril or need; and to satisfy the wants of all Thy creatures.

We also commend to Thy fatherly goodness all those who are in any way afflicted or distressed, in mind, body, or estate; that it may please Thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions.

¶ *Here special Supplications, Intercessions, and Prayers may be made.*

Hear us, most merciful God, in these our humble requests, which we offer up unto Thee in the Name of Jesus Christ Thy Son, our Lord, to Whom, with Thee and the Holy Ghost, be all honor and glory, world without end. *Amen.*

PSALMS.

Psalm i. *Beatus vir.*

BLESSED is the man that walketh not in the counsel of the ungodly: nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight is in the law of the LORD: and in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water: that bringeth forth his fruit in his season.

His leaf also shall not wither: and whatsoever he doeth shall prosper.

The ungodly are not so: but are like the chaff which the wind driveth away.

Therefore the ungodly shall not stand in the judgment: nor sinners in the congregation of the righteous.

For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

Psalm ii. *Quare fremuerunt gentes.*

WHY do the heathen rage: and the people imagine a vain thing?

The kings of the earth set themselves, and the rulers take counsel together: against the LORD, and against his Anointed, saying,

Let us break their bands asunder: and cast away their cords from us.

He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

Then shall he speak unto them in his wrath: and vex them in his sore displeasure.

Yet have I set my king: upon my holy hill of Zion.

I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten Thee.

Ask of me, and I shall give thee the heathen for thine inheritance: and the uttermost parts of the earth for thy possession.

Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel.

Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

Serve the LORD with fear: and rejoice with trembling.

Kiss the SON, lest he be angry, and ye perish from the way, when his wrath is kindled but a little: blessed are they that put their trust in him.

Psalm vi. *Domine ne in furore.*

O LORD, rebuke me not in thine anger: neither chasten me in thy hot displeasure.

Have mercy upon me, O LORD; for I am weak: O Lord, heal me; for my bones are vexed.

My soul is also sore vexed: but thou, O LORD, how long?

Return, O LORD, deliver my soul: oh save me for thy mercies' sake.

For in death there is no remembrance of thee: in the grave who shall give thee thanks?

I am weary with my groaning; all the night make I my bed to swim: I water my couch with my tears.

Mine eye is consumed because of grief: it waxeth old because of all mine enemies.

Depart from me, all ye workers of iniquity: for the LORD hath heard the voice of my weeping.

The LORD hath heard my supplication: the LORD will receive my prayer.

Let all mine enemies be ashamed and sore vexed: let them return and be ashamed suddenly.

Psalm viii. *Domine, Dominus noster.*

O LORD, our Lord, how excellent is thy name in all the earth: Who hast set thy glory above the heavens.

Out of the mouths of babes and sucklings hast thou ordained strength because of thine enemies: that thou mightest still the enemy and the avenger.

When I consider thy heavens, the work of thy fingers: the moon and the stars, which thou hast ordained;

What is man, that thou art mindful of him: and the son of man, that thou visitest him?

For thou hast made him a little lower than the angels: and hast crowned him with glory and honor.

Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet;

All sheep and oxen: yea, and the beasts of the field;

The fowl of the air, and the fish of the sea: and whatsoever passeth through the paths of the seas.

O LORD our Lord: how excellent is thy name in all the earth!

Psalm xvi. *Conserva me, Domine.*

PRESERVE me, O God: for in thee do I put my trust.

O my soul, thou hast said unto the LORD, Thou art my Lord: my goodness extendeth not to thee;

But to the saints that are in the earth, and to the excellent: in whom is all my delight.

Their sorrows shall be multiplied: that hasten after another god;

Their drink offerings of blood will I not offer: nor take up their names into my lips.

The LORD is the portion of mine inheritance and of my cup: thou maintainest my lot.

The lines are fallen unto me in pleasant places: yea, I have a goodly heritage.

I will bless the LORD, who hath given me counsel: my reins also instruct me in the night-seasons.

I have set the LORD always before me: because he is at my right hand, I shall not be moved.

Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

For thou wilt not leave my soul in hell: neither wilt thou suffer thine Holy One to see corruption.

Thou wilt shew me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore.

Psalm xviii. *Diligam te, Domine.*

I WILL love thee: O LORD, my strength.

The LORD is my rock, and my fortress, and my deliverer: my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.

I will call upon the LORD, who is worthy to be praised: so shall I be saved from mine enemies.

The sorrows of death compassed me: and the floods of ungodly men made me afraid.

The sorrows of hell compassed me about: the snares of death prevented me.

In my distress I called upon the LORD: and cried unto my God.

He heard my voice out of his temple: and my cry came before him, even into his ears.

Then the earth shook and trembled: the foundations also of the hills moved and were shaken, because he was wroth.

There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

He bowed the heavens also, and came down: and darkness was under his feet.

And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

He made darkness his secret place: his pavilion round about him were dark waters and thick clouds of the skies.

At the brightness that was before him his thick clouds passed: hailstones and coals of fire.

The LORD also thundered in the heavens, and the Highest gave his voice: hailstones and coals of fire.

Yea, he sent out his arrows, and scattered them: and he shot out lightnings, and discomfited them.

Then the channels of waters were seen, and the foundations of the world were discovered: at thy rebuke, O LORD, at the blast of the breath of thy nostrils.

He sent from above, he took me: he drew me out of many waters.

He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.

They prevented me in the day of my calamity: but the LORD was my stay.

He brought me forth also into a large place: he delivered me, because he delighted in me.

The LORD rewarded me according to my

righteousness: according to the cleanness of my hands hath he recompensed me.

For I have kept the ways of the LORD: and have not wickedly departed from my God.

For all his judgments were before me: and I did not put away his statutes from me.

I was also upright before him: and I kept myself from mine iniquity.

Therefore hath the LORD recompensed me according to my righteousness: according to the cleanness of my hands in his eyesight.

With the merciful thou wilt shew thyself merciful: with an upright man thou wilt shew thyself upright;

With the pure thou wilt shew thyself pure: and with the froward thou wilt shew thyself froward.

For thou wilt save the afflicted people: but wilt bring down high looks.

For thou wilt light my candle: the LORD my God will enlighten my darkness.

For by thee I have run through a troop: and by my God have I leaped over a wall.

As for God, his way is perfect; the word of the LORD is tried; he is a buckler to all those that trust in him.

For who is God save the LORD: or who is a rock save our God?

It is God that girdeth me with strength: and maketh my way perfect.

He maketh my feet like hinds' feet: and setteth me upon my high places.

He teacheth my hands to war: so that a bow of steel is broken by mine arms.

Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.

Thou hast enlarged my steps under me: that my feet did not slip.

I have pursued mine enemies and overtaken them: neither did I turn again till they were consumed.

I have wounded them that they were not able to rise: they are fallen under my feet.

For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me.

Thou hast also given me the necks of mine enemies: that I might destroy them that hate me.

They cried, but there was none to save them: even unto the LORD, but he answered them not.

Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets.

Thou hast delivered me from the strivings of the people: and thou hast made me the head of the heathen.

A people whom I have not known: shall serve me.

As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me.

The strangers shall fade away: and be afraid out of their close places.

The LORD liveth; and blessed be my Rock: and let the God of my salvation be exalted.

It is God that avengeth me: and subdueth the people under me.

He delivered me from mine enemies; yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man.

Therefore will I give thanks unto thee, O LORD, among the heathen: and sing praises unto thy name.

Great deliverance giveth he to his king: and sheweth mercy to his anointed, to David, and to his seed forevermore.

Psalm xix. *Coeli enarrant.*

THE heavens declare the glory of God: and the firmament sheweth his handywork.

Day unto day uttereth speech: and night unto night sheweth knowledge.

There is no speech nor language: where their voice is not heard.

Their line is gone out through all the earth: and their words to the end of the world.

In them hath he set a tabernacle for the sun: which is a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.

The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes.

The fear of the LORD is clean, enduring forever: the judgments of the LORD are true and righteous altogether.

More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

Moreover by them is thy servant warned: and in keeping of them there is great reward.

Who can understand his errors: cleanse thou me from secret faults.

Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright and I shall be innocent from the great transgression.

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight: O LORD, my strength, and my redeemer.

Psalm xxi. *Domine, in virtute tua.*

THE king shall joy in thy strength, O LORD: and in thy salvation how greatly shall he rejoice!

Thou hast given him his heart's desire: and hast not withholden the request of his lips.

For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.

He asked life of thee, and thou gavest it him; even length of days for ever and ever.

His glory is great in thy salvation: honor and majesty hast thou laid upon him.

For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance.

For the king trusteth in the LORD: and through the mercy of the Most High he shall not be moved.

Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee.

Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them.

Their fruit shalt thou destroy from the earth: and their seed from among the children of men.

For they intended evil against thee: they imagined a mischievous device, which they are not able to perform.

Therefore shalt thou make them turn their back: when thou shalt make ready thine arrows upon thy strings against the face of them.

Be thou exalted, LORD, in thine own strength: so will we sing and praise thy power.

Psalm xxii. *Deus, Deus meus.*

MY God, my God, why hast thou forsaken me: why art thou so far from helping me, and from the words of my roaring?

O my God, I cry in the daytime, but thou hearest not: and in the night-season, and am not silent.

But thou art holy: O thou that inhabitest the praises of Israel.

Our fathers trusted in thee: they trusted, and thou didst deliver them.

They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

But I am a worm, and no man: a reproach of men, and despised of the people.

All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying,

He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him.

But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts.

I was cast upon thee from the womb: thou art my God from my mother's belly.

Be not far from me; for trouble is near: for there is none to help.

Many bulls have compassed me: strong bulls of Bashan have beset me round.

They gaped upon me with their mouths: as a ravening and a roaring lion.

I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.

My strength is dried up like a potsherd; and my tongue cleaveth to my jaws: and thou hast brought me into the dust of death.

For dogs have compassed me: the assembly of the wicked have inclosed me; they pierced my hands and my feet.

I may tell all my bones: they look and stare upon me.

They part my garments among them: and cast lots upon my vesture.

But be not thou far from me, O LORD: O my strength, haste thee to help me.

Deliver my soul from the sword: my darling from the power of the dog.

Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.

I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him: and fear him all ye the seed of Israel.

For he hath not despised nor abhorred the affliction of the afflicted: neither hath he hid his face from him; but when he cried unto him, he heard.

My praise shall be of thee in the great congregation: I will pay my vows before them that fear him.

The meek shall eat and be satisfied: they

shall praise the LORD that seek him; your heart shall live for ever.

All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.

For the kingdom is the LORD'S: and he is the governor among the nations.

All they that be fat upon the earth: shall eat and worship.

All they that go down to the dust shall bow before him: and none can keep alive his own soul.

A seed shall serve him: it shall be accounted to the LORD for a generation.

They shall come, and shall declare his righteousness unto a people that shall be born: that he hath done this.

Psalm xxiii. *Dominus regit me.*

THE LORD is my shepherd: I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

Psalm xxiv. *Domini est terra.*

THE earth is the LORD'S, and the fulness thereof: the world, and they that dwell therein.

For he hath founded it upon the seas: and established it upon the floods.

Who shall ascend into the hill of the LORD: or who shall stand in his holy place?

He that hath clean hands, and a pure heart: who hath not lifted up his soul unto vanity, nor sworn deceitfully.

He shall receive the blessing from the LORD: and righteousness from the God of his salvation.

This is the generation of them that seek him: that seek thy face, O Jacob.

Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors: and the King of glory shall come in.

Who is this King of glory: The LORD strong and mighty, the LORD mighty in battle.

Lift up your heads, O ye gates; even lift them up, ye everlasting doors: and the King of glory shall come in.

Who is this King of glory: The LORD of hosts, he is the King of glory.

Psalm XXV. *Ad te, Domine, levavi.*

UNTO thee, O LORD. do I lift up my soul.

O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me.

Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.

Shew me thy ways, O LORD: teach me thy paths.

Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.

Remember, O LORD, thy tender mercies and thy lovingkindnesses: for they have been ever of old.

Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O LORD.

Good and upright is the LORD: therefore will he teach sinners in the way.

The meek will he guide in judgment: and the meek will he teach his way.

All the paths of the LORD are mercy and truth: unto such as keep his covenant and his testimonies.

For thy name's sake, O LORD, pardon mine iniquity: for it is great.

What man is he that feareth the LORD: him shall he teach in the way that he shall choose.

His soul shall dwell at ease: and his seed shall inherit the earth.

The secret of the LORD is with them that fear him: and he will shew them his covenant.

Mine eyes are ever toward the LORD: for he shall pluck my feet out of the net.

Turn thee unto me, and have mercy upon me: for I am desolate and afflicted.

The troubles of my heart are enlarged: O bring thou me out of my distresses.

Look upon mine affliction and my pain: and forgive all my sins.

Consider mine enemies, for they are many: and they hate me with cruel hatred.

O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee.

Let integrity and uprightness preserve me: for I wait on thee.

Redeem Israel, O God: out of all his troubles.

Psalm xxvii. *Dominus illuminatio.*

THE LORD is my light and my salvation; whom shall I fear: the LORD is the strength of my life; of whom shall I be afraid?

When the wicked, even mine enemies and my foes, came upon me to eat up my flesh: they stumbled and fell.

Though a host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.

One thing have I desired of the LORD, that will I seek after: that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in his temple.

For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

And now shall mine head be lifted up: above mine enemies round about me.

Therefore will I offer in his tabernacle sacrifices of joy: I will sing, yea, I will sing praises unto the LORD.

Hear, O LORD, when I cry with my voice: have mercy also upon me, and answer me.

When thou saidst, Seek ye my face: my heart said unto thee, Thy face, LORD, will I seek.

Hide not thy face far from me: put not thy servant away in anger.

Thou hast been my help: leave me not, neither forsake me, O God of my salvation.

When my father and my mother forsake me: then the LORD will take me up.

Teach me thy way, O LORD: and lead me in a plain path, because of mine enemies.

Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

I had fainted: unless I had believed to see the goodness of the LORD in the land of the living.

Wait on the LORD: be of good courage, and he shall strengthen thine heart; wait, I say, on the LORD.

Psalm xxviii. *Ad te, Domine.*

UNTO thee will I cry, O LORD my rock; be not silent to me: lest, if thou be silent to me, I become like them that go down into the pit.

Hear the voice of my supplications, when I cry unto thee: when I lift up my hands toward thy holy oracle.

Draw me not away with the wicked, and with the workers of iniquity: which speak peace to their neighbors, but mischief is in their hearts.

Give them according to their deeds: and according to the wickedness of their endeavors.

Give them after the work of their hands: render to them their desert.

Because they regard not the works of the LORD, nor the operation of his hands: he shall destroy them, and not build them up.

Blessed be the LORD: because he hath heard the voice of my supplications.

The LORD is my strength and my shield; my heart trusteth in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.

The LORD is their strength: and he is the saving strength of his anointed.

Save thy people, and bless thine inheritance: feed them also, and lift them up for ever.

Psalm xxx. *Exaltabo te, Domine.*

I WILL extol thee, O LORD; for thou hast lifted me up: and hast not made my foes to rejoice over me.

O LORD my God, I cried unto thee: and thou hast healed me.

O LORD, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.

Sing unto the LORD, O ye saints of his: and give thanks at the remembrance of his holiness.

For his anger endureth but a moment; in his favor is life: weeping may endure for a night, but joy cometh in the morning.

And in my prosperity I said: I shall never be moved.

LORD, by thy favor thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled.

I cried to thee, O LORD: and unto the LORD I made supplication.

What profit is there in my blood, when I go down to the pit: Shall the dust praise thee? shall it declare thy truth?

Hear, O LORD, and have mercy upon me: LORD, be thou my helper.

Thou hast turned me from my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness.

To the end that my glory may sing praise to thee, and not be silent: O LORD my God, I will give thanks unto thee forever.

Psalm xxxii. *Beati, quorum.*

BLESSED is he whose transgression is forgiven: whose sin is covered.

Blessed is the man unto whom the LORD imputeth not iniquity: and in whose spirit there is no guile.

When I kept silence: my bones waxed old through my roaring all the day long.

For day and night thy hand was heavy upon

me: my moisture is turned into the drought of summer.

I acknowledged my sin unto thee: and mine iniquity have I not hid.

I said, I will confess my transgressions unto the LORD: and thou forgavest the iniquity of my sin.

For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

Thou art my hiding place; thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance.

I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.

Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.

Many sorrows shall be to the wicked: but he that trusteth in the LORD, mercy shall compass him about.

Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

Psalm xxxiii. *Exultate, justi.*

REJOICE in the LORD, O ye righteous: for praise is comely for the upright.

Praise the LORD with harp: sing unto him with the psaltery and an instrument of ten strings.

Sing unto him a new song: play skilfully with a loud noise.

For the word of the LORD is right: and all his works are done in truth.

He loveth righteousness and judgment: the earth is full of the goodness of the LORD

By the word of the LORD were the heavens made: and all the host of them by the breath of his mouth.

He gathereth the waters of the sea together as a heap: he layeth up the depth in storehouses.

Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him.

For he spake, and it was done: he commanded, and it stood fast.

The LORD bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect.

The counsel of the LORD standeth for ever: the thoughts of his heart to all generations.

Blessed is the nation whose God is the LORD: and the people whom he hath chosen for his own inheritance.

The LORD looketh from heaven: he beholdeth all the sons of men.

From the place of his habitation he looketh: upon all the inhabitants of the earth.

He fashioneth their hearts alike: he considereth all their works.

There is no king saved by the multitude of a host: a mighty man is not delivered by much strength.

A horse is a vain thing for safety: neither shall he deliver any by his great strength.

Behold, the eye of the LORD is upon them that fear him: upon them that hope in his mercy.

To deliver their soul from death: and to keep them alive in famine.

Our soul waiteth for the LORD: he is our help and our shield.

For our heart shall rejoice in him: because we have trusted in his holy name.

Let thy mercy, O LORD, be upon us: according as we hope in thee.

Psalm xxxiv. *Benedicam Dominum.*

I WILL bless the LORD at all times: his praise shall continually be in my mouth.

My soul shall make her boast in the LORD: the humble shall hear thereof, and be glad.

O magnify the LORD with me: and let us exalt his name together.

I sought the LORD, and he heard me: and delivered me from all my fears.

They looked unto him, and were lightened: and their faces were not ashamed.

This poor man cried, and the LORD heard him: and saved him out of all his troubles.

The angel of the LORD encampeth round about them that fear him: and delivereth them.

O taste and see that the LORD is good: blessed is the man that trusteth in him.

O fear the LORD, ye his saints: for there is no want to them that fear him.

The young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good thing.

Come, ye children, hearken unto me: I will teach you the fear of the LORD.

What man is he that desireth life: and loveth many days, that he may see good?

Keep thy tongue from evil: and thy lips from speaking guile.

Depart from evil, and do good: seek peace, and pursue it.

The eyes of the LORD are upon the righteous: and his ears are open unto their cry.

The face of the LORD is against them that do evil: to cut off the remembrance of them from the earth.

The righteous cry, and the LORD heareth: and delivereth them out of all their troubles.

The LORD is nigh unto them that are of a broken heart: and saveth such as be of a contrite spirit.

Many are the afflictions of the righteous: but the LORD delivereth him out of them all.

He keepeth all his bones: not one of them is broken.

Evil shall slay the wicked: and they that hate the righteous shall be desolate.

The LORD redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

Psalm xxxvi. *Dixit injustus.*

THE transgression of the wicked saith within my heart: that there is no fear of God before his eyes.

For he flattereth himself in his own eyes: until his iniquity be found to be hateful.

The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good.

He deviseth mischief upon his bed; he setteth himself in a way that is not good: he abhorreth not evil.

Thy mercy, O LORD, is in the heavens: and thy faithfulness reacheth unto the clouds.

Thy righteousness is like the great mountains; thy judgments are a great deep: O LORD, thou preservest man and beast.

How excellent is thy lovingkindness, O God: therefore the children of men put their trust under the shadow of thy wings.

They shall be abundantly satisfied with the fatness of thy house: and thou shalt make them drink of the river of thy pleasures.

For with thee is the fountain of life: in thy light shall we see light.

O continue thy lovingkindness unto them that know thee: and thy righteousness to the upright in heart.

Let not the foot of pride come against me: and let not the hand of the wicked remove me.

There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

Psalm xl. *Expectans expectavi.*

I WAITED patiently for the LORD: and he inclined unto me and heard my voice.

He brought me up also out of a horrible pit, out of the miry clay: and set my feet upon a rock, and established my goings.

And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the LORD.

Blessed is the man that maketh the LORD his trust: and respecteth not the proud, nor such as turn aside to lies.

Many, O LORD my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee.

If I would declare and speak of them: they are more than can be numbered.

Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.

Then said I, Lo, I come: in the volume of the book it is written of me.

I delight to do thy will, O my God: yea, thy law is within my heart.

I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.

I have not hid thy righteousness within my heart: I have declared thy faithfulness and thy salvation.

I have not concealed thy lovingkindness and thy truth: from the great congregation.

Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth continually preserve me.

For innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of mine head; therefore my heart faileth me.

Be pleased, O LORD, to deliver me: O LORD, make haste to help me.

Let them be ashamed and confounded together that seek after my soul to destroy it: let them be driven backward and put to shame that wish me evil.

Let them be desolate for a reward of their shame: that say unto me, Aha, aha.

Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified.

But I am poor and needy: yet the LORD thinketh upon me.

Thou art my help and my deliverer: make no tarrying, O my God.

Psalm xliii. *Judica me, Deus.*

JUDGE me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man.

For thou art the God of my strength, why dost thou cast me off: why go I mourning because of the oppression of the enemy?

O send out thy light and thy truth, let them lead me: let them bring me unto thy holy hill, and to thy tabernacles.

Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God.

Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, who is the health of my countenance, and my God.

Psalm xlv. *Eructavit cor meum.*

MY heart is inditing a good matter: I speak of the things which I have made touching the King.

My tongue is the pen: of a ready writer.

Thou art fairer than the children of men: grace is poured into thy lips; therefore God hath blessed thee for ever.

Gird thy sword upon thy thigh, O most Mighty: with thy glory and thy majesty.

And in thy majesty ride prosperously, because of truth and meekness and righteousness: and thy right hand shall teach thee terrible things.

Thine arrows are sharp in the heart of the King's enemies: whereby the people fall under thee.

Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.

Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

All thy garments smell of myrrh, and aloes, and cassia: out of the ivory palaces, whereby they have made thee glad.

Kings' daughters were among thy honoura-

ble women: upon thy right hand did stand the queen in gold of Ophir.

Hearken, O daughter, and consider, and incline thine ear: forget also thine own people, and thy father's house.

So shall the King greatly desire thy beauty: for he is thy Lord, and worship thou him.

And the daughter of Tyre shall be there with a gift: even the rich among the people shall entreat thy favor.

The King's daughter is all glorious within: her clothing is of wrought gold.

She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.

With gladness and rejoicing shall they be brought: they shall enter into the King's palace.

Instead of thy fathers shall be thy children: whom thou mayest make princes in all the earth.

I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

Psalm xlvi. *Deus noster refugium.*

GOD is our refuge and strength: a very present help in trouble.

Therefore will not we fear, though the earth be removed: and though the mountains be carried into the midst of the sea;

Though the waters thereof roar and be troubled: though the mountains shake with the swelling thereof.

There is a river, the streams whereof shall make glad the city of God: the holy place of the tabernacles of the Most High.

God is in the midst of her; she shall not be moved: God shall help her, and that right early.

The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

The LORD of hosts is with us: the God of Jacob is our refuge.

Come, behold the works of the LORD: what desolations he hath made in the earth.

He maketh wars to cease unto the end of the earth: he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.

Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

The LORD of hosts is with us: the God of Jacob is our refuge.

Psalm xlvii. *Omnes gentes, plaudite.*

O CLAP your hands, all ye people: shout unto God with the voice of triumph.

For the LORD most high is terrible: he is a great King over all the earth.

He shall subdue the people under us: and the nations under our feet.

He shall choose our inheritance for us: the excellency of Jacob whom he loved.

God is gone up with a shout: the LORD with the sound of a trumpet.

Sing praises to God, sing praises: sing praises unto our King, sing praises.

For God is the King of all the earth: sing ye praises with understanding.

God reigneth over the heathen: God sitteth upon the throne of his holiness.

The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God; he is greatly exalted.

Psalm xlviii. *Magnus Dominus.*

GREAT is the LORD, and greatly to be praised: in the city of our God, in the mountain of his holiness.

Beautiful for situation, the joy of the whole earth, is mount Zion: on the sides of the north, the city of the great King.

God is known in her palaces: for a refuge.

For, lo, the kings were assembled: they passed by together.

They saw it, and so they marvelled: they were troubled, and hasted away.

Fear took hold upon them there, and pain: as of a woman in travail.

Thou breakest the ships of Tarshish: with an east wind.

As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish it for ever.

We have thought of thy lovingkindness, O God: in the midst of thy temple.

According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness.

Let mount Zion rejoice, let the daughters of Judah be glad: because of thy judgments.

Walk about Zion, and go round about her: tell the towers thereof.

Mark ye well her bulwarks, consider her palaces: that ye may tell it to the generation following.

For this God is our God for ever and ever: he will be our guide even unto death.

Psalm lvi. *Miserere mei, Deus.*

BE merciful unto me, O God; for man would swallow me up: he fighting daily oppresseth me.

Mine enemies would daily swallow me up: for they be many that fight against me, O thou Most High.

What time I am afraid: I will trust in thee.

In God I will praise his word: in God I have put my trust; I will not fear what flesh can do unto me.

Every day they wrest my words: all their thoughts are against me for evil.

They gather themselves together, they hide themselves: they mark my steps, when they wait for my soul.

Shall they escape by iniquity: in thine anger cast down the people, O God.

Thou tellest my wanderings; put thou my tears into thy bottle: are they not in thy book?

When I cry unto thee, then shall mine enemies turn back: this I know; for God is for me.

In God will I praise his word: in the LORD will I praise his word.

In God have I put my trust: I will not be afraid what man can do unto me.

Thy vows are upon me, O God: I will render praises unto thee.

For thou hast delivered my soul from death, wilt not thou deliver my feet from falling: that I may walk before God in the light of the living?

Psalm lxv. *Te decet hymnus.*

PRAISE waiteth for thee, O God, in Zion: and unto thee shall the vow be performed.

O thou that hearest prayer: unto thee shall all flesh come.

Iniquities prevail against me: as for our transgressions, thou shalt purge them away.

Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.

By terrible things in righteousness wilt thou answer us, O God of our salvation: who art the confidence of all the ends of the earth, and of them that are afar off upon the sea.

Which by his strength setteth fast the mountains: being girded with power.

Which stilleth the noise of the seas: the noise of their waves, and the tumult of the people.

They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice.

Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water.

Thou preparest them corn: when thou hast so provided for it.

Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof: thou makest it soft with showers; thou blessest the springing thereof.

Thou crownest the year with thy goodness: and thy paths drop fatness.

They drop upon the pastures of the wilderness: and the little hills rejoice on every side.

The pastures are clothed with flocks; the valleys also are covered over with corn: they shout for joy, they also sing.

Psalm lxvi. *Jubilate Deo.*

MAKE a joyful noise unto God, all ye lands: sing forth the honor of his name; make his praise glorious.

Say unto God, How terrible art thou in thy works: through the greatness of thy power shall thine enemies submit themselves unto thee.

All the earth shall worship thee, and shall sing unto thee: they shall sing to thy name.

Come and see the works of God: he is terrible in his doing toward the children of men.

He turned the sea into dry land: they went through the flood on foot; there did we rejoice in him.

He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves.

O bless our God, ye people: and make the voice of his praise to be heard.

Which holdeth our soul in life: and suffereth not our feet to be moved.

For thou, O God, hast proved us: thou hast tried us, as silver is tried.

Thou broughtest us into the net: thou laidst affliction upon our loins.

Thou hast caused men to ride over our heads: we went through fire and through water; but thou broughtest us out into a wealthy place.

I will go into thy house with burnt offerings: I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble.

I will offer unto thee burnt sacrifices of fatlings, with the incense of rams: I will offer bullocks with goats.

Come and hear, all ye that fear God: and I will declare what he hath done for my soul.

I cried unto him with my mouth: and he was extolled with my tongue.

If I regard iniquity in my heart: the LORD will not hear me.

But verily God hath heard me: he hath attended to the voice of my prayer,

Blessed be God which hath not turned away my prayer: nor his mercy from me.

Psalm lxvii. *Deus misereatur.*

GOD be merciful unto us, and bless us: and cause his face to shine upon us.

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: let all the people praise thee.

O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth yield her increase: and God, even our own God shall bless us.

God shall bless us: and all the ends of the earth shall fear him.

Psalm lxviii. *Exurgat Deus.*

LET God arise, let his enemies be scattered: let them also that hate him flee before him.

As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God.

But let the righteous be glad let them rejoice before God: yea, let them exceedingly rejoice.

Sing unto God, sing praises unto his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

A father of the fatherless, and a judge of the widows: is God in his holy habitation.

God setteth the solitary in families; he bringeth out those which are bound with chains: but the rebellious dwell in a dry land.

O God, when thou wentest forth before thy people: when thou didst march through the wilderness,

The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel.

Thou, O God, didst send a plentiful rain: whereby thou didst confirm thine inheritance, when it was weary.

Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.

The LORD gave the word: great was the company of those that published it.

Kings of armies did flee apace: and she that tarried at home divided the spoil.

Though ye have lain among the pots, yet shall ye be as the wings of a dove: covered with silver, and her feathers with yellow gold.

When the Almighty scattered kings in it: it was white as snow in Salmon.

The hill of God is as the hill of Bashan: a high hill as the hill of Bashan.

Why leap ye, ye high hills? this is the hill which God desireth to dwell in: yea, the LORD will dwell in it for ever.

The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place.

Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men: yea, for the rebellious also, that the LORD God might dwell among them.

Blessed be the Lord, who daily loadeth us with benefits: even the God of our salvation.

He that is our God is the God of salvation: and unto God the Lord belong the issues from death.

But God shall wound the head of his enemies: and the hairy scalp of such a one as goeth on still in his trespasses.

The Lord said, I will bring again from Bashan: I will bring my people again from the depths of the sea.

That thy foot may be dipped in the blood of thine enemies: and the tongue of thy dogs in the same.

They have seen thy goings, O God: even the goings of my God, my King, in the sanctuary.

The singers went before, the players on instruments followed after: among them were the damsels playing with timbrels.

Bless ye God in the congregations: even the Lord, from the fountain of Israel.

There is little Benjamin with their ruler, the princes of Judah and their council: the princes of Zebulun, and the princes of Naphtali.

Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

Because of thy temple at Jerusalem: shall kings bring presents unto thee.

Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver: scatter thou the people that delight in war.

Princes shall come out of Egypt: Ethiopia shall soon stretch out her hands unto God.

Sing unto God, ye kingdoms of the earth: O sing praises unto the Lord;

To him that rideth upon the heavens of heavens, which were of old: lo, he doth send out his voice, and that a mighty voice.

Ascribe ye strength unto God, his excellency is over Israel: and his strength is in the clouds.

O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God.

Psalm lxxii. *Deus, judicium.*

GIVE the king thy judgments, O God: and thy righteousness unto the king's son.

He shall judge thy people with righteousness: and thy poor with judgment.

The mountains shall bring peace to the people: and the little hills, by righteousness.

He shall judge the poor of the people, he shall save the children of the needy: and shall break in pieces the oppressor.

They shall fear thee as long as the sun and moon endure: throughout all generations.

He shall come down like rain upon the mown grass: as showers that water the earth.

In his days shall the righteous flourish: and abundance of peace so long as the moon endureth.

He shall have dominion also from sea to sea: and from the rivers unto the ends of the earth.

They that dwell in the wilderness shall bow before him: and his enemies shall lick the dust.

The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

Yea, all kings shall fall down before him: all nations shall serve him.

For he shall deliver the needy when he crieth: the poor also, and him that hath no helper.

He shall spare the poor and needy: and shall save the souls of the needy.

He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually, and daily shall he be praised.

There shall be a handful of corn in the earth upon the top of the mountains: the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth.

His name shall endure forever; his name shall be continued as long as the sun: and men shall be blessed in him; all nations shall call him blessed.

Blessed be the LORD God, the God of Israel: who only doeth wondrous things.

And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen, and Amen.

Psalm lxxvii. *Voce mea ad Dominum.*

I CRIED unto God with my voice: even unto God with my voice, and he gave ear unto me.

In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not; my soul refused to be comforted.

I remembered God, and was troubled: I complained, and my spirit was overwhelmed.

Thou holdest mine eyes waking: I am so troubled that I cannot speak.

I have considered the days of old: the years of ancient times.

I call to remembrance my song in the night: I commune with mine own heart, and my spirit made diligent search.

Will the Lord cast off for ever: and will he be favorable no more?

Is his mercy clean gone forever: doth his promise fail forevermore?

Hath God forgotten to be gracious: hath he in anger shut up his tender mercies?

And I said, This is my infirmity: but I will remember the years of the right hand of the Most High.

I will remember the works of the LORD: surely I will remember thy wonders of old.

I will meditate also of all thy work: and talk of thy doings.

Thy way, O God, is in the sanctuary: who is so great a God as our God?

Thou art the God that doest wonders: thou hast declared thy strength among the people.

Thou hast with thine arm redeemed thy people: the sons of Jacob and Joseph.

The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.

The clouds poured out water; the skies sent out a sound: thine arrows also went abroad.

The voice of thy thunder was in the heaven: the lightnings lightened the world; the earth trembled and shook.

Thy way is in the sea, and thy path in the great waters: and thy footsteps are not known.

Thou leddest thy people like a flock: by the hand of Moses and Aaron.

Psalm lxxxv. *Benedixisti, Domine.*

LORD, thou hast been favorable unto thy land: thou hast brought back the captivity of Jacob.

Thou hast forgiven the iniquity of thy people: thou hast covered all their sin.

Thou hast taken away all thy wrath: thou hast turned thyself from the fierceness of thine anger.

Turn us, O God of our salvation: and cause thine anger toward us to cease.

Wilt thou be angry with us forever: wilt thou draw out thine anger to all generations?

Wilt thou not revive us again: that thy people may rejoice in thee?

Shew us thy mercy, O LORD: and grant us thy salvation.

I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints; but let them not again turn to folly.

Surely his salvation is nigh them that fear him: that glory may dwell in our land.

Mercy and truth are met together: righteousness and peace have kissed each other.

Truth shall spring out of the earth: and righteousness shall look down from heaven.

Yea, the LORD shall give that which is good: and our land shall yield her increase.

Righteousness shall go before him: and shall set us in the way of his steps.

Psalm lxxxvi. *Inclina, Domine.*

BOW down thine ear, O LORD, hear me: for I am poor and needy.

Preserve my soul; for I am holy: O thou my God, save thy servant that trusteth in thee.

Be merciful unto me, O Lord: for I cry unto thee daily.

Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

For thou, Lord, art good, and ready to for-

give: and plenteous in mercy unto all them that call upon thee.

Give ear, O LORD, unto my prayer: and attend to the voice of my supplications.

In the day of my trouble will I call upon thee: for thou wilt answer me.

Among the gods there is none like unto thee, O Lord: neither are there any works like unto thy works.

All nations whom thou hast made shall come and worship before thee, O Lord: and shall glorify thy name.

For thou art great, and doest wondrous things: thou art God alone.

Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name.

I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore.

For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell.

O God, the proud are risen against me: and the assemblies of violent men have sought after my soul, and have not set thee before them.

But thou, O Lord, art a God full of compassion, and gracious: longsuffering and plenteous in mercy and truth.

O turn unto me and have merey upon me: give thy strength unto thy servant, and save the son of thine handmaid.

Shew me a token for good; that they which hate me may see it, and be ashamed: because thou, LORD, hast holpen me, and comforted me.

Psalm lxxxvii. *Fundamenta ejus.*

HIS foundation: is in the holy mountains.

The LORD loveth the gates of Zion: more than all the dwellings of Jacob.

Glorious things are spoken of thee: O city of God.

I will make mention of Rahab and Babylon: to them that know me.

Behold Philistia, and Tyre, with Ethiopia: this man was born there.

And of Zion it shall be said, This and that man was born in her: and the Highest himself shall establish her.

The LORD shall count, when he writeth up the people: that this man was born there.

As well the singers as the players on instruments shall be there: all my springs are in thee.

Psalm lxxxix. *Misericordias Domini.*

I WILL sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations.

For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.

I have made a covenant with my chosen: I have sworn unto David my servant.

Thy seed will I establish for ever: and build up thy throne to all generations.

And the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints.

For who in the heaven can be compared unto the LORD: who among the sons of the mighty can be likened unto the LORD?

God is greatly to be feared in the assembly of the saints: and to be had in reverence of all them that are about him.

O LORD God of hosts, who is a strong LORD like unto thee: or to thy faithfulness round about thee?

Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.

Thou hast broken Rahab in pieces, as one that is slain: thou hast scattered thine enemies with thy strong arm.

The heavens are thine, the earth also is thine: as for the world and the fulness thereof, thou hast founded them.

The north and the south, thou hast created them: Tabor and Hermon shall rejoice in thy name.

Thon hast a mighty arm: strong is thy hand, and high is thy right hand.

Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.

Blessed is the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance.

In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.

For thou art the glory of their strength: and in thy favor our horn shall be exalted.

For the LORD is our defence: and the Holy One of Israel is our King.

Then thou spakest in vision to thy Holy One, and saidst: I have laid help upon one that is mighty; I have exalted one chosen out of the people.

I have found David my servant: with my holy oil have I anointed him.

With whom my hand shall be established: mine arm also shall strengthen him.

The enemy shall not exact upon him: nor the son of wickedness afflict him.

And I will beat down his foes before his face: and plague them that hate him.

But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted.

I will set his hand also in the sea: and his right hand in the rivers.

He shall cry unto me, Thou art my Father: my God, and the Rock of my salvation.

Also I will make him my firstborn: higher than the kings of the earth.

My mercy will I keep for him for evermore: and my covenant shall stand fast with him.

His seed also will I make to endure for ever: and his throne as the days of heaven.

If his children forsake my law: and walk not in my judgments;

If they break my statutes, and keep not my commandments: then will I visit their transgression with the rod; and their iniquity with stripes.

Nevertheless my lovingkindness will I not utterly take from him: nor suffer my faithfulness to fail.

My covenant will I not break, nor alter the thing that is gone out of my lips: once have I sworn by my holiness, that I will not lie unto David.

His seed shall endure for ever: and his throne as the sun before me.

It shall be established for ever as the moon: and as a faithful witness in heaven.

But thou hast cast off and abhorred: thou hast been wroth with thine anointed.

Thou hast made void the covenant of thy servant: thou hast profaned his crown by casting it to the ground.

Thou hast broken down all his hedges: thou hast brought his strongholds to ruin.

All that pass by the way spoil him: he is a reproach to his neighbors.

Thou hast set up the right hand of his adversaries: thou hast made all his enemies to rejoice.

Thou hast also turned the edge of his sword: and hast not made him to stand in the battle.

Thou hast made his glory to cease: and cast his throne down to the ground.

The days of his youth hast thou shortened: thou hast covered him with shame.

How long, LORD? wilt thou hide thyself for ever: shall thy wrath burn like fire?

Remember how short my time is: wherefore hast thou made all men in vain?

What man is he that liveth, and shall not see death: shall he deliver his soul from the hand of the grave?

Lord, where are thy former lovingkindnesses: which thou swarest unto David in thy truth?

Remember, Lord, the reproach of thy servants: how I do bear in my bosom the reproach of all the mighty people;

Wherewith thine enemies have reproached, O LORD; wherewith they have reproached the footsteps of thine anointed: blessed be the LORD for evermore. Amen, and Amen.

Psalm xc. *Domine, refugium.*

LORD, thou hast been our dwellingplace: in all generations.

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

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

For a thousand years in thy sight are but as

yesterday when it is past: and as a watch in the night.

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

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

For we are consumed by thine anger: and by thy wrath are we troubled.

Thou hast set our iniquities before thee: our secret sins in the light of thy countenance.

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

The days of our years are threescore years and ten; and if by reason of strength they be fourscore years: yet is their strength labor and sorrow; for it is soon cut off, and we fly away.

Who knoweth the power of thine anger: even according to thy fear, so is thy wrath.

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

Return, O LORD, how long: and let it repent thee concerning thy servants.

O satisfy us early with thy mercy: that we may rejoice and be glad in our days.

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

Let thy work appear unto thy servants: and thy glory unto their children.

And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Psalm xci. *Qui habitat.*

HE that dwelleth in the secret place of the Most High: shall abide under the shadow of the Almighty.

I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust.

Surely he shall deliver thee from the snare of the fowler: and from the noisome pestilence.

He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

Thou shalt not be afraid for the terror by night: nor for the arrow that flieth by day;

Nor for the pestilence that walketh in darkness: nor for the destruction that wasteth at noonday.

A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

Only with thine eyes shalt thou behold: and see the reward of the wicked.

Because thou hast made the LORD, which is my refuge: even the Most High, thy habitation;

There shall no evil befall thee: neither shall any plague come nigh thy dwelling.

For he shall give his angels charge over thee: to keep thee in all thy ways.

They shall bear thee up in their hands: lest thou dash thy foot against a stone.

Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

He shall call upon me, and I will answer

him: I will be with him in trouble; I will deliver him, and honor him.

With long life will I satisfy him: and show him my salvation.

Psalm xcii. *Bonum est confiteri.*

IT is a good thing to give thanks unto the LORD: and to sing praises unto thy name, O Most High;

To show forth thy lovingkindness in the morning: and thy faithfulness every night.

Upon an instrument of ten strings, and upon the psaltery: upon the harp with a solemn sound.

For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands.

O LORD, how great are thy works: and thy thoughts are very deep.

A brutish man knoweth not: neither doth a fool understand this.

When the wicked spring as the grass, and when all the workers of iniquity do flourish: it is that they shall be destroyed for ever; but thou, LORD, art most high for evermore.

For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish: all the workers of iniquity shall be scattered.

But my horn shalt thou exalt like the horn of a unicorn: I shall be anointed with fresh oil.

Mine eye also shall see my desire on mine enemies: and mine ears shall hear my desire of the wicked that rise up against me.

The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.

Those that be planted in the house of the LORD: shall flourish in the courts of our God.

They shall still bring forth fruit in old age: they shall be fat and flourishing;

To show that the LORD is upright; he is my rock: and there is no unrighteousness in him.

Psalm xciii. *Dominus regnavit.*

THE LORD reigneth, he is clothed with majesty: the LORD is clothed with strength, wherewith he hath girded himself.

The world also is established: that it cannot be moved.

Thy throne is established of old: thou art from everlasting.

The floods have lifted up, O LORD, the floods have lifted up their voice: the floods lift up their waves.

The LORD on high is mightier than the noise of many waters: yea, than the mighty waves of the sea.

Thy testimonies are very sure: holiness becometh thine house, O LORD, for ever.

Psalm xcv. *Venite, exultemus.*

O COME, let us sing unto the LORD: let us make a joyful noise unto the Rock of our salvation.

Let us come before his presence with thanksgiving: and make a joyful noise unto him with psalms.

For the LORD is a great God: and a great King above all gods.

In his hand are the deep places of the earth: the strength of the hills is his also.

The sea is his, and he made it: and his hands formed the dry land.

O come, let us worship and bow down: let us kneel before the LORD our maker.

For he is our God: and we are the people of his pasture, and the sheep of his hand.

To-day if ye will hear his voice, harden not your heart: as in the provocation, and as in the day of temptation in the wilderness:

When your fathers tempted me: proved me, and saw my work.

Forty years long was I grieved with this generation, and said: It is a people that do err in their heart, and they have not known my ways;

Unto whom I sware in my wrath: that they should not enter into my rest.

Psalm xcvii. *Dominus regnavit.*

THE Lord reigneth, let the earth rejoice: let multitude of isles be glad thereof.

Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne.

A fire goeth before him: and burneth up his enemies round about.

His lightnings enlightened the world: the earth saw, and trembled.

The hills melted like wax at the presence of the LORD: at the presence of the Lord of the whole earth.

The heavens declare his righteousness: and all the people see his glory.

Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods.

Zion heard, and was glad: and the daughters of Judah rejoiced because of thy judgments, O LORD.

For thou, LORD, art high above all the earth: thou are exalted far above all gods.

Ye that love the LORD hate evil: he preserv-

eth the souls of his saints; he delivereth them out of the hand of the wicked.

Light is sown for the righteous: and gladness for the upright in heart.

Rejoice in the LORD, ye righteous: and give thanks at the remembrance of his holiness.

Psalm xcviii. *Cantate Domino.*

O SING unto the LORD a new song: for he hath done marvellous things.

His right hand, and his holy arm: hath gotten him the victory.

The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.

Sing unto the LORD with the harp: with the harp, and the voice of a psalm.

With trumpets and sound of cornet: make a joyful noise before the LORD, the King.

Let the sea roar, and the fulness thereof: the world, and they that dwell therein.

Let the floods clap their hands, let the hills be joyful together before the LORD: for he cometh to judge the earth.

With righteousness shall he judge the world: and the people with equity.

Psalm c. *Jubilate Deo.*

MAKE a joyful noise unto the LORD, all ye lands: serve the LORD with gladness, come before his presence with singing.

Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

For the LORD is good; his mercy is everlasting: and his truth endureth to all generations.

Psalm ciii. *Benedic, anima mea.*

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 lovingkindness and tender mercies;

Who satisfieth thy mouth with good things: so that thy youth is renewed like the eagle's.

The LORD executeth righteousness and judgment: for all that are oppressed.

He made known his ways unto Moses: his acts unto the children of Israel.

The LORD is merciful and gracious: slow to anger, and plenteous in mercy.

He will not always chide: neither will he keep his anger for ever.

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 toward 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.

For he knoweth our frame: he remembereth that we are dust.

As for man, his days are as grass: as a flower of the field, so he flourisheth.

For the wind passeth over it, and it is gone: and the place thereof shall know it no more.

But the mercy of the LORD is from everlasting to everlasting upon them that fear him: and his righteousness unto children's children.

To such as keep his covenant: and to those that remember his commandments to do them.

The LORD hath prepared his throne in the heavens: and his kingdom ruleth over all.

Bless the LORD, ye his angels, that excel in strength: that do his commandments, hearkening unto the voice of his word.

Bless ye the LORD, all ye his hosts: ye ministers of his, that do his pleasure.

Bless the LORD, all his works, in all places of his dominion: bless the LORD, O my soul.

Psalm civ. *Benedic, anima mea.*

BLESS the LORD, O my soul: O LORD my God, thou art very great; thou art clothed with honour and majesty;

Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain;

Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot; who walketh upon the wings of the wind;

Who maketh his angels spirits: his ministers a flaming fire;

Who laid the foundation of the earth: that it should not be removed for ever.

Thou coveredst it with the deep as with a garment: the waters stood above the mountains.

At thy rebuke they fled: at the voice of thy thunder they hasted away.

They go up by the mountains; they go down by the valleys: unto the place which thou hast founded for them.

Thou hast set a bound that they may not pass over: that they turn not again to cover the earth.

He sendeth the springs into the valleys: which run among the hills.

They give drink to every beast of the field: the wild asses quench their thirst.

By them shall the fowls of the heaven have their habitation: which sing among the branches.

He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

He causeth the grass to grow for the cattle: and herb for the service of man;

That he may bring forth food out of the earth, and wine that maketh glad the heart of man: and oil to make his face to shine, and bread which strengtheneth man's heart.

The trees of the LORD are full of sap: the cedars of Lebanon, which he hath planted;

Where the birds make their nests: as for the stork, the fir trees are her house.

The high hills are a refuge for the wild goats: and the rocks for the conies.

He appointed the moon for seasons: the sun knoweth his going down.

Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth.

The young lions roar after their prey: and seek their meat from God.

The sun ariseth, they gather themselves together: and lay them down in their dens.

Man goeth forth unto his work and to his labour: until the evening.

O LORD, how manifold are thy works: in wisdom hast thou made them all; the earth is full of thy riches.

So is this great and wide sea: wherein are things creeping innumerable, both small and great beasts.

There go the ships; there is that leviathan: whom thou hast made to play therein.

These wait all upon thee: that thou mayest give them their meat in due season.

That thou givest them they gather: thou openest thine hand, they are filled with good.

Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

The glory of the LORD shall endure for ever: the LORD shall rejoice in his works.

He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke.

I will sing unto the LORD as long as I live: I will sing praise to my God while I have my being.

My meditation of him shall be sweet: I will be glad in the LORD.

Let the sinners be consumed out of the earth, and let the wicked be no more: Bless thou the LORD, O my soul. Praise ye the LORD.

Psalm cx. *Dixit Dominus.*

THE LORD said unto my Lord: Sit thou at my right hand, until I make thine enemies thy footstool.

The LORD shall send the rod of thy strength

out of Zion: rule thou in the midst of thine enemies.

Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

The LORD hath sworn, and will not repent: Thou art a priest for ever after the order of Melchizedek.

The Lord at thy right hand: shall strike through kings in the day of his wrath.

He shall judge among the heathen, he shall fill the places with the dead bodies: he shall wound the heads over many countries.

He shall drink of the brook in the way: therefore shall he lift up the head.

Psalm cxi. *Confitebor tibi.*

PRAISE ye the LORD. I will praise the LORD with my whole heart: in the assembly of the upright, and in the congregation.

The works of the LORD are great: sought out of all them that have pleasure therein.

His work is honourable and glorious: and his righteousness endureth for ever.

He hath made his wonderful works to be remembered: the LORD is gracious and full of compassion.

He hath given meat unto them that fear him: he will ever be mindful of his covenant.

He hath shewed his people the power of his works: that he may give them the heritage of the heathen.

The works of his hands are verity and judgment: all his commandments are sure.

They stand fast for ever and ever: and are done in truth and uprightness.

He sent redemption unto his people: he hath

commanded his covenant for ever; holy and reverend is his name.

The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments; his praise endureth for ever.

Psalm cxiii. *Laudate, pueri.*

PRAISE ye the LORD. Praise, O ye servants of the LORD: praise the name of the LORD.

Blessed be the name of the LORD: from this time forth and for evermore.

From the rising of the sun unto the going down of the same: the LORD's name is to be praised.

The LORD is high above all nations: and his glory above the heavens.

Who is like unto the LORD our God, who dwelleth on high: who humbleth himself to behold the things that are in heaven, and in the earth!

He raiseth up the poor out of the dust: and lifteth the needy out of the dunghill;

That he may set him with princes: even with the princes of his people.

He maketh the barren woman to keep house: and to be a joyful mother of children. Praise ye the LORD.

Psalm cxv. *Non nobis, Domine.*

NOT unto us, O LORD, not unto us, but unto thy name give glory: for thy mercy, and for thy truth's sake.

Wherefore should the heathen say: Where is now their God?

But our God is in the heavens: he hath done whatsoever he hath pleased.

Their idols are silver and gold: the work of men's hands.

They have mouths, but they speak not: eyes have they, but they see not;

They have ears, but they hear not: noses have they, but they smell not;

They have hands, but they handle not; feet have they, but they walk not: neither speak they through their throat.

They that make them are like unto them: so is every one that trusteth in them.

O Israel, trust thou in the LORD: he is their help and their shield.

O house of Aaron, trust in the LORD: he is their help and their shield.

Ye that fear the LORD, trust in the LORD: he is their help and their shield.

The LORD hath been mindful of us; he will bless us: he will bless the house of Israel; he will bless the house of Aaron.

He will bless them that fear the LORD: both small and great.

The LORD shall increase you more and more: you and your children.

Ye are blessed of the LORD: which made heaven and earth.

The heaven, even the heavens, are the LORD'S: but the earth hath he given to the children of men.

The dead praise not the LORD: neither any that go down into silence.

But we will bless the LORD: from this time forth and for evermore. Praise the LORD.

Psalm cxvi. *Dilexi, quoniam.*

I LOVE the LORD: because he hath heard my voice and my supplications.

Because he hath inclined his ear unto me. therefore will I call upon him as long as I live.

The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.

Then called I upon the name of the LORD: O LORD, I beseech thee, deliver my soul.

Gracious is the LORD, and righteous: yea, our God is merciful.

The LORD preserveth the simple: I was brought low, and he helped me.

Return unto thy rest, O my soul: for the LORD hath dealt bountifully with thee.

For thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

I will walk before the LORD: in the land of the living.

I believed, therefore have I spoken; I was greatly afflicted: I said in my haste, All men are liars.

What shall I render unto the LORD: for all his benefits toward me?

I will take the cup of salvation: and call upon the name of the LORD.

I will pay my vows unto the LORD now: in the presence of all his people.

Precious in the sight of the LORD: is the death of his saints.

O LORD, truly I am thy servant: I am thy servant, and the son of thine handmaid; thou hast loosed my bonds.

I will offer to thee the sacrifice of thanksgiving: and will call upon the name of the LORD.

I will pay my vows unto the LORD now, in the presence of all his people: in the courts of the LORD'S house, in the midst of thee, O Jerusalem. Praise ye the LORD.

Psalm cxvii. *Laudate Dominum.*

O PRAISE the LORD, all ye nations: praise him, all ye people.

For his merciful kindness is great toward us: and the truth of the LORD endureth for ever. Praise ye the LORD.

Psalm cxviii. *Confitemini Domino.*

O GIVE thanks unto the LORD, for he is good: because his mercy endureth for ever.

Let Israel now say: that his mercy endureth for ever.

Let the house of Aaron now say: that his mercy endureth for ever.

Let them now that fear the LORD say: that his mercy endureth for ever.

I called upon the LORD in distress: the LORD answered me, and set me in a large place.

The LORD is on my side; I will not fear: what can man do unto me?

The LORD taketh my part with them that help me: therefore shall I see my desire upon them that hate me.

It is better to trust in the LORD: than to put confidence in man.

It is better to trust in the LORD: than to put confidence in princes.

All nations compassed me about: but in the name of the LORD will I destroy them.

They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will destroy them.

Thou hast thrust sore at me that I might fall: but the LORD helped me.

The LORD is my strength and song: and is become my salvation.

The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.

The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.

I shall not die, but live: and declare the works of the LORD.

The LORD hath chastened me sore: but he hath not given me over unto death.

Open to me the gates of righteousness: I will go into them, and I will praise the LORD:

This gate of the LORD: into which the righteous shall enter.

I will praise thee, for thou hast heard me: and art become my salvation.

The stone which the builders refused: is become the head stone of the corner.

This is the LORD's doing: it is marvellous in our eyes.

This is the day which the LORD hath made: we will rejoice and be glad in it.

Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.

Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.

God is the LORD which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.

Thou art my God, and I will praise thee: thou art my God, I will exalt thee.

O give thanks unto the LORD; for he is good: for his mercy endureth for ever.

Psalm cxix. *Beati immaculati.*

E

BLESSED are the undefiled in the way: who walk in the law of the LORD.

Blessed are they that keep his testimonies: and that seek him with the whole heart.

They also do no iniquity: they walk in his ways.

Thou hast commanded us: to keep thy precepts diligently.

O that my ways were directed: to keep thy statutes!

Then shall I not be ashamed: when I have respect unto all thy commandments.

I will praise thee with uprightness of heart: when I shall have learned thy righteous judgments.

I will keep thy statutes: O forsake me not utterly.

II. *In quo corrigit?*

Wherewithal shall a young man cleanse his way: by taking heed thereto according to thy word.

With my whole heart have I sought thee: O let me not wander from thy commandments.

Thy word have I hid in mine heart: that I might not sin against thee.

Blessed art thou, O LORD: teach me thy statutes.

With my lips have I declared: all the judgments of thy mouth.

I have rejoiced in the way of thy testimonies: as much as in all riches.

I will meditate in thy precepts: and have respect unto thy ways.

I will delight myself in thy statutes: I will not forget thy word.

III. *Retribue servo tuo.*

Deal bountifully with thy servant: that I may live, and keep thy word.

Open thou mine eyes: that I may behold wondrous things out of thy law.

I am a stranger in the earth: hide not thy commandments from me.

My soul breaketh for the longing: that it hath unto thy judgments at all times.

Thou hast rebuked the proud that are cursed: which do err from thy commandments.

Remove from me reproach and contempt: for I have kept thy testimonies.

Princes also did sit and speak against me: but thy servant did meditate in thy statutes.

Thy testimonies also are my delight: and my counsellors.

IV. *Adhæsit pavimento.*

My soul cleaveth unto the dust: quicken thou me according to thy word.

I have declared my ways, and thou heardest me: teach me thy statutes.

Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.

My soul melteth for heaviness: strengthen thou me according unto thy word.

Remove from me the way of lying: and grant me thy law graciously.

I have chosen the way of truth: thy judgments have I laid before me.

I have stuck unto thy testimonies: O LORD put me not to shame.

I will run the way of thy commandments: when thou shalt enlarge my heart.

V. *Legem pone.*

Teach me, O LORD, the way of thy statutes: and I shall keep it unto the end.

Give me understanding, and I shall keep thy law: yea, I shall observe it with my whole heart.

Make me to go in the path of thy commandments: for therein do I delight.

Incline my heart unto thy testimonies: and not to covetousness.

Turn away mine eyes from beholding vanity: and quicken thou me in thy way.

Stablish thy word unto thy servant: who is devoted to thy fear.

Turn away my reproach which I fear: for thy judgments are good.

Behold, I have longed after thy precepts: quicken me in thy righteousness.

VI. *Et veniat super me.*

Let thy mercies come also unto me, O LORD: even thy salvation, according to thy word.

So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.

And take not the word of truth utterly out of my mouth: for I have hoped in thy judgments.

So shall I keep thy law continually: for ever and ever.

And I will walk at liberty: for I seek thy precepts.

I will speak of thy testimonies also before kings: and will not be ashamed.

And I will delight myself in thy commandments: which I have loved.

My hands also will I lift up unto thy commandments, which I have loved: and I will meditate in thy statutes.

VII. *Memor esto verbi tui.*

Remember the word unto thy servant: upon which thou hast caused me to hope.

This is my comfort in my affliction: for thy word hath quickened me.

The proud have had me greatly in derision: yet have I not declined from thy law.

I remembered thy judgments of old, O LORD: and have comforted myself.

Horror hath taken hold upon me: because of the wicked that forsake thy law.

Thy statutes have been my songs: in the house of my pilgrimage.

I have remembered thy name, O LORD, in the night: and have kept thy law.

This I had: because I kept thy precepts.

VIII. *Portio mea, Domine.*

Thou art my portion, O LORD: I have said that I would keep thy words.

I entreated thy favour with my whole heart: be merciful unto me according to thy word.

I thought on my ways: and turned my feet unto thy testimonies.

I made haste: and delayed not to keep thy commandments.

The bands of the wicked have robbed me: but I have not forgotten thy law.

At midnight I will rise to give thanks unto thee: because of thy righteous judgments.

I am a companion of all them that fear thee: and of them that keep thy precepts.

The earth, O LORD, is full of thy mercy: teach me thy statutes.

IX. *Bonitatem fecisti.*

Thou hast dealt well with thy servant: O LORD, according unto thy word.

Teach me good judgment and knowledge: for I have believed thy commandments.

Before I was afflicted I went astray: but now have I kept thy word.

Thou art good, and doest good: teach me thy statutes.

The proud have forged a lie against me: but I will keep thy precepts with my whole heart.

Their heart is as fat as grease: but I delight in thy law.

It is good for me that I have been afflicted: that I might learn thy statutes.

The law of thy mouth is better unto me: than thousands of gold and silver.

X. *Manus tuæ fecerunt me.*

Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments.

They that fear thee will be glad when they see me: because I have hoped in thy word.

I know, O LORD, that thy judgments are right: and that thou in faithfulness hast afflicted me.

Let, I pray thee, thy merciful kindness be for my comfort: according to thy word unto thy servant.

Let thy tender mercies come unto me, that I may live: for thy law is my delight.

Let the proud be ashamed; for they dealt perversely with me without a cause: but I will meditate in thy precepts.

Let those that fear thee turn unto me: and those that have known thy testimonies.

Let my heart be sound in thy statutes: that I be not ashamed.

XI. *Defecit anima mea.*

My soul fainteth for thy salvation: but I hope in thy word.

Mine eyes fail for thy word: saying, When wilt thou comfort me?

For I am become like a bottle in the smoke: yet do I not forget thy statutes.

How many are the days of thy servant: when wilt thou execute judgment on them that persecute me?

The proud have digged pits for me: which are not after thy law.

All thy commandments are faithful: they persecute me wrongfully; help thou me.

They had almost consumed me upon earth: but I forsook not thy precepts.

Quicken me after thy lovingkindness: so shall I keep the testimony of thy mouth.

XII. *In æternum, Domine.*

For ever, O LORD: thy word is settled in heaven.

Thy faithfulness is unto all generations: thou hast established the earth, and it abideth.

They continue this day according to thine ordinances: for all are thy servants.

Unless thy law had been my delights: I should then have perished in mine affliction.

I will never forget thy precepts: for with them thou hast quickened me.

I am thine, save me: for I have sought thy precepts.

The wicked have waited for me to destroy me: but I will consider thy testimonies.

I have seen an end of all perfection: but thy commandment is exceeding broad.

XIII. *Quomodo dilexi.*

O how love I thy law: it is my meditation all the day.

Thou through thy commandments hast made

me wiser than mine enemies: for they are ever with me.

I have more understanding than all my teachers: for thy testimonies are my meditation.

I understand more than the ancients: because I keep thy precepts.

I have refrained my feet from every evil way: that I might keep thy word.

I have not departed from thy judgments: for thou hast taught me.

How sweet are thy words unto my taste: yea, sweeter than honey to my mouth.

Through thy precepts I get understanding: therefore I hate every false way.

XIV. *Lucerna pedibus meis.*

Thy word is a lamp unto my feet: and a light unto my path.

I have sworn, and I will perform it: that I will keep thy righteous judgments.

I am afflicted very much: quicken me, O LORD, according unto thy word.

Accept, I beseech thee, the freewill offerings of my mouth, O LORD: and teach me thy judgments.

My soul is continually in my hand: yet do I not forget thy law.

The wicked have laid a snare for me: yet I erred not from thy precepts.

Thy testimonies have I taken as a heritage for ever: for they are the rejoicing of my heart.

I have inclined mine heart to perform thy statutes always: even unto the end.

XV. *Iniquos odio habui.*

I hate vain thoughts: but thy law do I love.

Thou art my hiding place and my shield: I hope in thy word.

Depart from me, ye evil doers: for I will keep the commandments of my God.

Uphold me according unto thy word; that I may live: and let me not be ashamed of my hope.

Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.

Thou hast trodden down all them that err from thy statutes: for their deceit is falsehood.

Thou puttest away all the wicked of the earth like dross: therefore I love thy testimonies.

My flesh trembleth for fear of thee: and I am afraid of thy judgments.

XVI. *Feci judicium.*

I have done judgment and justice: leave me not to mine oppressors.

Be surety for thy servant for good: let not the proud oppress me.

Mine eyes fail for thy salvation: and for the word of thy righteousness.

Deal with thy servant according unto thy mercy: and teach me thy statutes.

I am thy servant; give me understanding: that I may know thy testimonies.

It is time for thee, LORD, to work: for they have made void thy law.

Therefore I love thy commandments above gold: yea, above fine gold.

Therefore I esteem all thy precepts concerning all things to be right: and I hate every false way.

XVII. *Mirabilia.*

Thy testimonies are wonderful: therefore doth my soul keep them.

The entrance of thy words giveth light: it giveth understanding unto the simple.

I opened my mouth, and panted: for I longed for thy commandments.

Look thou upon me, and be merciful unto me: as thou usest to do unto those that love thy name.

Order my steps in thy word: and let not any iniquity have dominion over me.

Deliver me from the oppression of man: so will I keep thy precepts.

Make thy face to shine upon thy servant: and teach me thy statutes.

Rivers of waters run down mine eyes: because they keep not thy law.

XVIII. *Justus es, Domine.*

Righteous art thou, O LORD: and upright are thy judgments.

Thy testimonies that thou hast commanded: are righteous and very faithful.

My zeal hath consumed me: because mine enemies have forgotten thy words.

Thy word is very pure: therefore thy servant loveth it.

I am small and despised: yet do I not forget thy precepts.

Thy righteousness is an everlasting righteousness: and thy law is the truth.

Trouble and anguish have taken hold on me: yet thy commandments are my delights.

The righteousness of thy testimonies is everlasting: give me understanding, and I shall live.

XIX. *Clamavi in toto corde meo.*

I cried with my whole heart: hear me, O LORD; I will keep thy statutes.

I cried unto thee: save me, and I shall keep thy testimonies.

I prevented the dawning of the morning, and cried: I hoped in thy word.

Mine eyes prevent the night watches: that I might meditate in thy word.

Hear my voice according unto thy loving kindness: O LORD, quicken me according to thy judgment.

They draw nigh that follow after mischief they are far from thy law.

Thou art near, O LORD: and all thy commandments are truth.

Concerning thy testimonies, I have known of old: that thou hast founded them for ever.

XX. *Vide humilitatem.*

Consider mine affliction, and deliver me: for I do not forget thy law.

Plead my cause, and deliver me: quicken me according to thy word.

Salvation is far from the wicked: for they seek not thy statutes.

Great are thy tender mercies, O LORD: quicken me according to thy judgments.

Many are my persecutors and mine enemies: yet do I not decline from thy testimonies.

I beheld the transgressors, and was grieved: because they kept not thy word.

Consider how I love thy precepts: quicken me, O LORD, according to thy lovingkindness.

Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.

XXI. *Principes persecuti sunt.*

Princes have persecuted me without a cause: but my heart standeth in awe of thy word.

I rejoice at thy word: as one that findeth great spoil.

I hate and abhor lying: but thy law do I love.

Seven times a day do I praise thee: because of thy righteous judgments.

Great peace have they which love thy law: and nothing shall offend them.

LORD, I have hoped for thy salvation: and done thy commandments.

My soul hath kept thy testimonies: and I love them exceedingly.

I have kept thy precepts and thy testimonies: for all my ways are before thee.

XXII. *Appropinquet deprecatio.*

Let my cry come near before thee, O LORD: give me understanding according to thy word.

Let my supplication come before thee: deliver me according to thy word.

My lips shall utter praise: when thou hast taught me thy statutes.

My tongue shall speak of thy word: for all thy commandments are righteousness.

Let thine hand help me: for I have chosen thy precepts.

I have longed for thy salvation, O LORD: and thy law is my delight.

Let my soul live, and it shall praise thee: and let thy judgments help me.

I have gone astray like a lost sheep: seek thy servant; for I do not forget thy commandments.

Psalm cxxi. *Levavi oculos.*

I WILL lift up mine eyes unto the hills: from whence cometh mine help.

My help cometh from the LORD: which made heaven and earth.

He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

Behold, he that keepeth Israel: shall neither slumber nor sleep.

The LORD is thy keeper: the LORD is thy shade upon thy right hand.

The sun shall not smite thee by day: nor the moon by night.

The LORD shall preserve thee from all evil: he shall preserve thy soul.

The LORD shall preserve thy going out and thy coming in: from this time forth, and even for evermore.

Psalm cxxii. *Lætatus sum.*

I WAS glad when they said unto me: Let us go into the house of the LORD.

Our feet shall stand within thy gates: O Jerusalem.

Jerusalem is builded: as a city that is compact together.

Whither the tribes go up, the tribes of the LORD: unto the testimony of Israel, to give thanks unto the name of the LORD.

For there are set thrones of judgment: the thrones of the house of David.

Pray for the peace of Jerusalem: they shall prosper that love thee.

Peace be within thy walls: and prosperity within thy palaces.

For my brethren and companions' sakes: I will now say, Peace be within thee.

Because of the house of the LORD our God: I will seek thy good.

Psalm cxxiv. *Nisi quia Dominus.*

IF it had not been the LORD who was on our side: now may Israel say;

If it had not been the LORD who was on our side: when men rose up against us;

Then they had swallowed us up quick: when their wrath was kindled against us.

Then the waters had overwhelmed us: the stream had gone over our soul.

Then the proud waters: had gone over our soul.

Blessed be the LORD: who hath not given us as a prey to their teeth.

Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

Our help is in the name of the LORD: who made heaven and earth.

Psalm cxxv. *Qui confidunt.*

THEY that trust in the LORD shall be as mount Zion: which cannot be removed, but abideth for ever.

As the mountains are round about Jerusalem: so the LORD is round about his people from henceforth even for ever.

For the rod of the wicked shall not rest upon the lot of the righteous: lest the righteous put forth their hands unto iniquity.

Do good, O LORD, unto those that be good: and to them that are upright in their hearts.

As for such as turn aside unto their crooked ways: the LORD shall lead them forth with the workers of iniquity; but peace shall be upon Israel.

Psalm cxxvi. *In convertendo.*

WHEN the LORD turned again the captivity of Zion: we were like them that dream.

Then was our mouth filled with laughter: and our tongue with singing.

Then said they among the heathen: The LORD hath done great things for them.

The LORD hath done great things for us: whereof we are glad.

Turn again our captivity, O LORD: as the streams in the south.

They that sow in tears: shall reap in joy.

He that goeth forth and weepeth, bearing precious seed: shall doubtless come again with rejoicing, bringing his sheaves with him.

Psalm cxxx. *De profundis.*

OUT of the depths: have I cried unto thee, O LORD.

Lord, hear my voice: let thine ears be attentive to the voice of my supplications.

If thou, LORD, shouldest mark iniquities: O Lord, who shall stand?

But there is forgiveness with thee: that thou mayest be feared.

I wait for the LORD, my soul doth wait: and in his word do I hope.

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

Let Israel hope in the LORD, for with the LORD there is mercy: and with him is plenteous redemption.

And he shall redeem Israel: from all his iniquities.

Psalm cxxxii. *Memento, Domine.*

LORD, remember David: and all his afflictions;

How he sware unto the LORD: and vowed unto the mighty God of Jacob;

Surely I will not come into the tabernacle of my house: nor go up into my bed;

I will not give sleep to mine eyes: or slumber to mine eyelids,

Until I find out a place for the LORD: a habitation for the mighty God of Jacob.

Lo, we heard of it at Ephratah: we found it in the fields of the wood.

We will go into his tabernacles: we will worship at his footstool.

Arise, O LORD, into thy rest: thou, and the ark of thy strength.

Let thy priests be clothed with righteousness: and let thy saints shout for joy.

For thy servant David's sake: turn not away the face of thine anointed.

The LORD hath sworn in truth unto David: he will not turn from it;

Of the fruit of thy body: will I set upon thy throne.

If thy children will keep my covenant and my testimony that I shall teach them: their children shall also sit upon thy throne for evermore.

For the LORD hath chosen Zion: he hath desired it for his habitation.

This is my rest for ever: here will I dwell; for I have desired it.

I will abundantly bless her provision: I wil satisfy her poor with bread.

I will also clothe her priests with salvation: and her saints shall shout aloud for joy.

There will I make the horn of David to bud: I have ordained a lamp for mine anointed.

His enemies will I clothe with shame: but upon himself shall his crown flourish.

Psalm cxxxvi. *Confitemini.*

O GIVE thanks unto the LORD; for he is good: for his mercy endureth for ever.

O give thanks unto the God of gods: for his mercy endureth for ever.

O give thanks to the Lord of lords: for his mercy endureth for ever.

To him who alone doeth great wonders: for his mercy endureth for ever.

To him that by wisdom made the heavens: for his mercy endureth for ever.

To him that stretched out the earth above the waters: for his mercy endureth for ever.

To him that made great lights: for his mercy endureth for ever:

The sun to rule by day: for his mercy endureth for ever;

The moon and stars to rule by night: for his mercy endureth for ever.

To him that smote Egypt in their firstborn: for his mercy endureth for ever;

And brought out Israel free among them: for his mercy endureth for ever;

With a strong hand, and with a stretched-out arm: for his mercy endureth for ever.

To him which divided the Red sea into parts: for his mercy endureth for ever;

And made Israel to pass through the midst of it: for his mercy endureth for ever;

But overthrew Pharaoh and his host in the Red sea: for his mercy endureth for ever.

To him which led his people through the wilderness: for his mercy endureth for ever.

To him which smote great kings: for his mercy endureth for ever;

And slew famous kings: for his mercy endureth forever;

Sihon king of the Amorites: for his mercy endureth for ever;

And Og the King of Bashan: for his mercy endureth for ever;

And gave their land for a heritage: for his mercy endureth for ever;

Even a heritage unto Israel his servant: for his mercy endureth for ever.

Who remembered us in our low estate: for his mercy endureth for ever;

And hath redeemed us from our enemies: for his mercy endureth for ever.

Who giveth food to all flesh: for his mercy endureth forever.

O give thanks unto the God of heaven: for his mercy endureth for ever.

Psalm cxxxviii. *Confitebor tibi.*

I WILL praise thee with my whole heart: before the gods will I sing praise unto thee.

I will worship toward thy holy temple, and praise thy name for thy loving-kindness and for thy truth: for thou hast magnified thy word above all thy name.

In the day when I cried thou answeredst me: and strengthenedst me with strength in my soul.

All the kings of the earth shall praise thee, O LORD: when they hear the words of thy mouth.

Yea, they shall sing in the ways of the LORD: for great is the glory of the LORD.

Though the LORD be high, yet hath he respect unto the lowly: but the proud he knoweth afar off.

Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

The LORD will perfect that which concerneth me: thy mercy, O LORD, endureth for ever; forsake not the works of thine own hands.

Psalm cxxxix. *Domine, probasti.*

O LORD, thou hast searched me, and known me: thou knowest my downsitting and mine uprising; thou understandest my thought afar off.

Thou compassest my path and my lying down: and art acquainted with all my ways.

For there is not a word in my tongue: but, lo, O LORD, thou knowest it altogether.

Thou hast beset me behind and before: and laid thine hand upon me.

Such knowledge is too wonderful for me: it is high, I cannot attain unto it.

Whither shall I go from thy Spirit: or whither shall I flee from thy presence?

If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

If I take the wings of the morning: and dwell in the uttermost parts of the sea;

Even there shall thy hand lead me: and thy right hand shall hold me.

If I say, Surely the darkness shall cover me: even the night shall be light about me.

Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.

For thou hast possessed my reins: thou hast covered me in my mother's womb.

I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.

My substance was not hid from thee, when I was made in secret: and curiously wrought in the lowest parts of the earth.

Thine eyes did see my substance, yet being unperfect: and in thy book all my members were written.

Which in continuance were fashioned: when as yet there was none of them.

How precious also are thy thoughts unto me, O God: how great is the sum of them!

If I should count them, they are more in number than the sand: when I awake, I am still with thee.

Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men.

For they speak against thee wickedly: and thine enemies take thy name in vain.

Do not I hate them, O LORD, that hate thee: and am not I grieved with those that rise up against thee?

I hate them with perfect hatred: I count them mine enemies.

Search me, O God, and know my heart: try me, and know my thoughts;

And see if there be any wicked way in me: and lead me in the way everlasting.

Psalm cxliii. *Domine, exaudi.*

HEAR my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness.

And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

For the enemy hath persecuted my soul; he hath smitten my life down to the ground: he hath made me to dwell in darkness, as those that have been long dead.

Therefore is my spirit overwhelmed within me: my heart within me is desolate.

I remember the days of old; I meditate on all thy works: I muse on the work of thy hands.

I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land.

Hear me speedily, O LORD; my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit.

Cause me to hear thy loving-kindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.

Deliver me, O LORD, from mine enemies: I flee unto thee to hide me.

Teach me to do thy will; for thou art my God: thy Spirit is good; lead me into the land of uprightness.

Quicken me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.

And of thy mercy cut off mine enemies: and destroy all them that afflict my soul; for I am thy servant.

Psalm cxiv. *Exaltabo te, Deus.*

I WILL extol thee, my God, O King: and I will bless thy name for ever and ever.

Every day will I bless thee: and I will praise thy name for ever and ever.

Great is the LORD, and greatly to be praised and his greatness is unsearchable.

One generation shall praise thy works to another: and shall declare thy mighty acts.

I will speak of the glorious honour of thy majesty: and of thy wondrous works.

And men shall speak of the might of thy terrible acts: and I will declare thy greatness.

They shall abundantly utter the memory of thy great goodness: and shall sing of thy righteousness.

The LORD is gracious, and full of compassion: slow to anger, and of great mercy.

The LORD is good to all: and his tender mercies are over all his works.

All thy works shall praise thee, O Lord: and thy saints shall bless thee.

They shall speak of the glory of thy kingdom: and talk of thy power;

To make known to the sons of men his mighty acts: and the glorious majesty of his kingdom.

Thy kingdom is an everlasting kingdom: and thy dominion endureth throughout all generations.

The LORD upholdeth all that fall: and raiseth up all those that be bowed down.

The eyes of all wait upon thee: and thou givest them their meat in due season.

Thou openest thine hand: and satisfiest the desire of every living thing.

The LORD is righteous in all his ways: and holy in all his works.

The LORD is nigh unto all them that call upon him: to all that call upon him in truth.

He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

The LORD preserveth all them that love him: but all the wicked will he destroy.

My mouth shall speak the praise of the

LORD: and let all flesh bless his holy name for ever and ever.

Psalm cxlvi. *Lauda, anima mea.*

PRAISE ye the LORD: Praise the LORD, O my soul.

While I live will I praise the LORD: I will sing praises unto my God while I have any being.

Put not your trust in princes: nor in the son of man, in whom there is no help.

His breath goeth forth, he returneth to his earth: in that very day his thoughts perish.

Happy is he that hath the God of Jacob for his help: whose hope is in the LORD his God;

Which made heaven and earth, the sea, and all that therein is: which keepeth truth for ever:

Which executeth judgment for the oppressed: which giveth food to the hungry.

The LORD looseth the prisoners: the LORD openeth the eyes of the blind.

The LORD raiseth them that are bowed down: the LORD loveth the righteous.

The LORD preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.

The LORD shall reign for ever, even thy God, O Zion, unto all generations: Praise ye the LORD.

Psalm cxlvii. *Laudate Dominum.*

PRAISE ye the LORD, for it is good to sing praises unto our God: for it is pleasant; and praise is comely.

The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel.

He healeth the broken in heart: and bindeth up their wounds.

He telleth the number of the stars: he calleth them all by their names.

Great is our Lord, and of great power: his understanding is infinite.

The LORD lifteth up the meek: he casteth the wicked down to the ground.

Sing unto the LORD with thanksgiving: sing praise upon the harp unto our God;

Who covereth the heaven with clouds, who prepareth rain for the earth: who maketh grass to grow upon the mountains.

He giveth to the beast his food: and to the young ravens which cry.

He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

The LORD taketh pleasure in them that fear him: in those that hope in his mercy.

Praise the LORD, O Jerusalem: praise thy God, O Zion.

For he hath strengthened the bars of thy gates: he hath blessed thy children within thee.

He maketh peace in thy borders: and filleth thee with the finest of the wheat.

He sendeth forth his commandment upon earth: his word runneth very swiftly.

He giveth SNOW like wool: he scattereth the hoar frost like ashes.

He casteth forth his ice like morsels: who can stand before his cold?

He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.

He sheweth his word unto Jacob: his statutes and his judgments unto Israel.

He hath not dealt so with any nation: and as

for his judgments, they have not known them. Praise ye the LORD.

Psalm cxlviii. *Laudate Dominum.*

PRAISE ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.

Praise ye him, all his angels: praise ye him, all his hosts.

Praise ye him, sun and moon: praise him, all ye stars of light.

Praise him, ye heavens of heavens: and ye waters that be above the heavens.

Let them praise the name of the LORD: for he commanded, and they were created.

He hath also stablished them for ever and ever: he hath made a decree which shall not pass.

Praise the LORD from the earth: ye dragons, and all deeps;

Fire, and hail; snow, and vapour: stormy wind fulfilling his word;

Mountains, and all hills: fruitful trees, and all cedars;

Beasts, and all cattle: creeping things, and flying fowl;

Kings of the earth, and all people: princes, and all judges of the earth;

Both young men, and maidens: old men, and children;

Let them praise the name of the LORD: for his name alone is excellent; his glory is above the earth and heaven.

He also exalteth the horn of his people, the praise of all his saints: even of the children of Israel, a people near unto him. Praise ye the LORD.

Psalm cl. *Laudate Dominum.*

PRAISE ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power.

Praise him for his mighty acts: praise him according to his excellent greatness.

Praise him with the sound of the trumpet: praise him with the psaltery and harp.

Praise him with the timbrel and dance: praise him with stringed instruments and organs.

Praise him upon the loud cymbals: praise him upon the high sounding cymbals.

Let every thing that hath breath praise the LORD: Praise ye the LORD.

THE HISTORY OF THE PASSION OF OUR LORD.

I.

THEN gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and our nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death.[1] And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,[2] Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.[3]

Then Jesus six days before the passover came to Bethany in the house of Simon the leper, where Lazarus was which had been dead, whom he raised from the dead.[4] There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.[5] And as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box and poured it on his head.[6] And anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled

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[1] John ii. 47–53.
[2] Matt. xx. 17.
[3] Luke xviii. 31–34.
[4] Matt. xxvi. 6.
[5] John xii. 1, 2.
[6] Mark xiv. 3.

with the odour of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.[1] And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.[2]

On the next day[3] when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say aught unto you, ye shall say. The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying: Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon.[4] The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.[5] And many spread their garments in the way; and others cut down branches off the trees, and strewed them in the way.[6] And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.[7]

And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out. And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which

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[1] John xii. 3–6.
[2] Mark xiv. 6–9.
[3] John xii. 12.
[4] Matt. xxi. 1–7.
[5] John xii. 17.
[6] Mark xi. 8.
[7] Matt. xxi 9.

belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation.[1]

And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus, the prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves. And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.[2] And it came to pass, that as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders, and spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?[3] And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.[4] The baptism of John, was it from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not? But and if we say, Of men; all the people will stone us; for they be persuaded that John was a prophet.[5] And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.[6] There was a certain householder, which planted a vineyard, and hedged it roundabout, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servant to the husbandmen,[7] that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.[8] And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again he sent another; and him they killed, and many others; beating some,

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[1] Luke xix. 39–44.
[2] Matt. xxi. 10–13.
[3] Luke xx. 1, 2.
[4] Mark xi. 29.
[5] Luke xx. 4–6.
[6] Matt. xxi. 27.
[7] Matt. xxi. 33, 34.
[8] Luke xx. 10.

and killing some. Having yet therefore one son, his well beloved, he sent him also last unto them, saying, They will reverence my son.[1] But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed him. What therefore shall the Lord of the vineyard do unto those husbandumen?[2] They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.[3] O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.[4] And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet;[5] and they left him, and went their way.

II.

THEN came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee,[7] my time is at hand; I will keep the passover at

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[1] Mark xii. 4–6.
[2] Luke xx. 14, 15.
[3] Matt. xxi. 40–44.
[4] Matt. xxiii. 37–39.
[5] Matt xxi. 45, 46.
[6] Mark xii. 12.
[7] Luke xxii. 7–11.

thy house with my disciples.[1] And he shall show you a large upper room furnished: there make ready.[2] And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.[3]

And in the evening he sat down with the twelve.[4] And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine,[5] until that day when I drink it new with you in my Father's kingdom.[6]

And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.[7]

And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon

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[1] Matt. xxvi. 18.
[2] Luke xxii. 12.
[3] Mark xiv. 16, 17.
[4] Matt. xxvi 20.
[5] Luke xxii. 15–18.
[6] Matt. xxvi. 29.
[7] Luke xxii. 24–30.

Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.[1]

When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake.[2] Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.[3] Now there was leaning on Jesus bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. He then, having received the sop, went immediately out; and it was night.[4] And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, be-

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[1] John xiii. 2–17.
[2] John xiii. 21, 22.
[3] Matt. xxvi. 25.
[4] John xiii. 23–30

fore that thou shalt thrice deny that thou knowest me.[1]

And as they did eat, Jesus took bread, and blessed, and brake it, and gave to[2] the disciples, and said, Take, eat; this is my body,[3] which is given for you: this do in remembrance of me.[4] After the same manner also he took the cup, when he had supped,[5] and gave thanks, and gave it to them, saying, Drink ye all of it.[6] This cup is the New Testament in my blood,[7] which is shed for you[8] and for many for the remission of sins.[9] this do ye, as oft as ye drink it, in remembrance of me;[10] and they all drank of it.[11] And when they had sung a hymn they went out into the mount of Olives.[12]

III.

AND Jesus lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine, and all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them

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[1] Luke xxii. 31–34.
[2] Mark xiv. 22.
[3] Matt. xxvi. 26.
[4] Luke xxii. 19.
[5] 1 Cor. xi. 25.
[6] Matt. xxvi. 27.
[7] 1 Cor. xi. 25
[8] Luke xxii. 30.
[9] Matt. xxvi. 28.
[10] 1 Cor. xi. 25.
[11] Mark xiv. 23.
[12] Mark xiv. 26.

in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them.[1]

When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden,[2] which was named Gethsemane:[3] into which he entered,[4] and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.[5] And he was withdrawn from them about a stone's cast, and kneeled down, and prayed.[6] And he went a little further, and fell on his

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[1] John xvii.
[2] John xviii. 1.
[3] Mark xiv. 32.
[4] John xviii. 1.
[5] Matt. xxvi. 36-38.
[6] Luke xxii. 41.

face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy,[1] neither wist they what to answer him.[2] And he left them, and went away again, and prayed the third time, saying the same words,[3] Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.[4] Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me.

And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast.[5] Jesus therefore, knowing all things that should come upon him, went forth and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus said unto them, I am he. And Judas also, which betrayed him, stood with them. As soon as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: that the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.[6] And forthwith Judas came to Jesus, and said, Hail, Master; and kissed him.[7] But Jesus said unto him,

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[1] Matt. xxvi. 39–43.
[2] Mark xiv. 40.
[3] Matt. xxvi. 44.
[4] Luke xxii, 42–46.
[5] Matt. xxvi. 45–48.
[6] John xviii. 4–9.
[7] Matt. xxvi. 49.

Judas, betrayest thou the Son of man with a kiss? When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear.[1] The servant's name was Malchus.[2] And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.[3] Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be? In that same hour said Jesus to the multitudes, Are ye come out as against a thief, with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me,[4] but this is your hour, and the power of darkness.[5] But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled. And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.[6]

IV.

THEN the band and the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first; for he was father-in-law to Caiaphas, which was the high priest that same year. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.[7] The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

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[1] Luke xxii. 48–50.
[2] John xviii. 10.
[3] Luke xxii. 51.
[4] Matt. xxvi. 52–55.
[5] Luke xxii. 53.
[6] Matt. xxvi. 56–58.
[7] John xviii. 12–14.

Now Annas had sent him bound unto Caiaphas the high priest,[1] where all the chief priests and the[2] scribes and the elders were assembled.[3] Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; but found none.[4] For many bare false witness against him, but their witness agreed not together.[5] At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days.[6] And the high priest stood up in the midst and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?[7] But Jesus held his peace. And the high priest answered, and said unto him, I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God. Jesus said unto him, Thou hast said: I am;[8] nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands. saying, Prophesy unto us, Thou Christ: Who is he that smote thee?[9]

But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.[10] But Peter went in, and sat with the servants to see the end.[11] And the servants and officers stood there, who had made a fire of coals, for it was cold; and they warmed themselves: and Peter stood with them, and warmed himself.[12] And a damsel came unto him, saying, Thou also wast with Jesus of Galilee.[13] But he denied before them all,[14] saying, I know not, neither understand I what thou sayest. And he went out

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[1] John xviii. 19–24.
[2] Mark xiv. 53.
[3] Matt. xxvi. 57.
[4] Matt. xxvi. 59, 60.
[5] Mark xiv. 56.
[6] Matt. xxvi. 60, 61.
[7] Mark xiv. 60. 61.
[8] Mark xiv. 62.
[9] Matt. xxvi. 63–68.
[10] John xviii. 16, 17.
[11] Matt. xxvi. 58.
[12] John xviii. 18.
[13] Matt. xxvi. 69.
[14] Matt. xxvi. 70.

into the porch; and the cock crew.[1] And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow was also with him; for he is a Galilean.[2] One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did I not see thee in the garden with him?[3] And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee. Then began he to curse and to swear, saying, I know not the man,[4] of whom you speak.[5] I know not what thou sayest. And immediately, while he yet spake, the cock crew.[6] And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice.[7] And Peter went out, and wept bitterly.[8]

When the morning was come, the whole multitude of them arose,[9] bound Jesus, and carried him away[10] from Caiaphas unto the hall of judgment,[11] and delivered him to Pontius Pilate the governor.[12] And they themselves went not into the judgment hall, lest they should be defiled, but that they might eat the passover.[13]

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me.[14]

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[1] Mark xiv. 68.
[2] Luke xxii. 59.
[3] John xviii. 26.
[4] Matt. xxvi. 73, 74.
[5] Mark xiv. 71.
[6] Luke xxii. 60.
[7] Mark xiv. 72.
[8] Luke xxii. 62.
[9] Luke xxiii. 1.
[10] Mark xv. 1.
[11] John xviii. 28.
[12] Matt. xxvii. 2.
[13] John xviii. 28.
[14] Matt. xxvii. 3–10.

V.

PILATE then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.[1]

And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a king.[2] Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation, and the chief priests, have delivered thee unto me. What hast thou done? Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.[3]

And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly.[4] And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.[5] When Pilate heard of Galilee, he asked whether the man was a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus he was exceeding glad: for he was desirous to see him

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[1] John xviii. 29–32.
[2] Luke xxiii. 2.
[3] John xviii. 33–38.
[4] Matt. xxvii. 12–14.
[5] Luke xxiii. 5.

of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words: but he answered him nothing. And the chief priests and scribes stood, and vehemently accused him. And Herod with his men of war set him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate, And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him; no, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him: I will therefore chastise him, and release him.[1] Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas,[2] that for sedition and murder was cast into prison, whom they had desired;[3] and the multitude crying aloud began to desire him to do as he had ever done unto them. But Pilate answered them saying, Will ye that I release unto you the King of the Jews?[4] Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy the chief priests[5] had delivered him.[6] When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.[7] But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I should do unto him whom ye call the King of the Jews?[8] But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause for death in him: I will chastise him, and let him go.[9] And they cried out the more exceedingly, Crucify

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[1] Luke xxiii. 6–16.
[2] Matt. xxvii. 15, 16.
[3] Luke xxiii. 25.
[4] Mark xv. 8, 9.
[5] Mark xv. 10.
[6] Matt. xxvii. 17, 18.
[7] Matt. xxvii. 19.
[8] Mark xv. 11, 12.
[9] Luke xxiii. 21, 22.

him.[1] And they were instant with loud voices, requiring that he might be crucified: and the voices of them and of the chief priests prevailed.[2]

Then Pilate therefore took Jesus, and scourged him.[3] Pilate therefore went forth again, and said unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate sayeth unto them, Behold the man. When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he said unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.[4] When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and, when he had scourged Jesus, he delivered him to be crucified.[5]

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[1] Mark xv. 14.
[2] Luke xxiii. 23
[3] John xix. 1.
[4] John xix. 3–15.
[5] Matt. xxvi. 24–26.

VI.

THEN the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.[1] And there were also two others, malefactors, led with him to be put to death.[2]

And he bearing his cross went forth:[3] and as they came out they found a man of Cyrene, Simon by name,[4] coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?[5]

And when they were come unto a place called Golgotha, that is to say, a place of a skull,[6] they gave him to drink wine mingled with myrrh: but he received it not.[7] Then said Jesus, Father, forgive them; for they know not what they do.[8] And it was the third hour, and they crucified him.[9] And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written.

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[1] Matt. xxvii. 27–31.
[2] Luke xxiii. 32.
[3] John xix. 17.
[4] Matt. xxvii. 32.
[5] Luke xxiii. 26–31.
[6] Matt. xxvii. 33.
[7] Mark xv. 23.
[8] Luke xxiii. 34.
[9] Mark xvi. 25.

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.[1] And sitting down they watched him there.[2] And the people stood beholding. And the rulers with also them derided him, saying, He saved others; let him save himself, if he be Christ the chosen of God.[3]

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleopas, and Mary Magdalene. When Jesus, therefore, saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! and from that hour that disciple took her unto his own home.[4]

And they that passed by reviled him, wagging their heads,[5] and saying, Ah thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth.[6] And one of the malefactors which were hanged, railed on him, saying, If thou be Christ, save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man has done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the vail of the temple was

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[1] John xix. 19–24.
[2] Matt. xxvii. 36.
[3] Luke xxiii. 35.
[4] John xix. 25–27.
[5] Matt. xxvii. 39.
[6] Matt. xxvii. 40–44.

rent in their midst.[1] And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?[2] And some of them that stood by, when they heard it, said, Behold, he calleth Elias.[3] After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar.[4] And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him.[5] When Jesus therefore had received the vinegar, he said, It is finished: and[6] cried with a loud voice, Father, into thy hands I commend my spirit: and having said thus,[7] he bowed his head and gave up the ghost.[8] And, behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him watching Jesus, saw the earthquake and those things that were done,[9] that he so cried out and gave up the ghost,[10] he glorified God, saying, Certainly this was a righteous man.[11] Truly this man was the Son of God[12] And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned.[13]

VII.

AND all his acquaintance and the women that followed him from Galilee stood afar off, beholding these things.[14] Among which was Mary Magdalene, and Mary the mother of James the Less[15] and of Joses, and Salome the mother of Zebedee's children.[16] Who also, when he was in Galilee, followed him, and ministered unto him: and many other women which came up with him unto Jerusalem.[17] The Jews there-

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[1] Luke xxiii. 39–45.
[2] Matt. xxvii. 46.
[3] Mark xv. 35.
[4] John xix. 28, 29.
[5] Matt. xxvii. 48–49.
[6] John xix. 30.
Luke xxiii. 46.
[8] John xix. 30.
[9] Matt. xxvii. 51–54.
[10] Mark xv. 39.
[11] Luke xxiii. 47.
[12] Mark xv. 39.
[13] Luke xxiii. 48.
[14] Luke xxiii. 49.
[15] Mark xv. 40.
[16] Matt. xxvii. 56.
[17] Mark xv. 41.

fore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath day was a high day), besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe. For these things were done that the Scripture should be fulfilled, A bone of him shall not be broken. And again another Scripture saith, They shall look upon him whom they pierced.[1] When the even was come, a rich man of Arimathea named Joseph,[2] an honourable counsellor, which also waited for the kingdom of God, a good man and a just: (the same had not consented to the counsel and the deed of them:)[3] being a disciple of Jesus, but secretly for fear of the Jews,[4] came and went in boldly unto Pilate, and craved the body of Jesus.[5] And Pilate marveled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph.

And Joseph bought fine linen,[6] and took him down. And there came also Nicodemus (which at the first came to Jesus by night), and brought a mixture of myrrh and aloes, about a hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre,[7] which he had hewn out in the rock:[8] wherein never man before was laid.[9] There laid they Jesus therefore, because of the Jews' preparation day; for the sepulchre was nigh at hand.[10] And Joseph rolled a great stone to the door of the sepulchre, and departed.

And there was Mary Magdalene and the other Mary sitting over against the sepulchre.[11] And the women also which came with him from Galilee followed after, and beheld the sepulchre and how his body was laid. And they returned and prepared

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[1] John xix. 31–37.
[2] Matt. xxvi. 57.
[3] Luke xxiii 50, 51.
[4] John xix. 38.
[5] Mark xv. 43.
[6] Mark xv. 43–46.
[7] John xix. 39–41.
[8] Matt. xxvii. 60.
[9] Luke xxiii. 53.
[10] John xix. 42.
[11] Matt. xxvii. 60, 61.

spices and ointments, and rested on the Sabbath day according to the commandment.[1]

Now the next day that followed the day of preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went and made the sepulchre sure, sealing the stone and setting a watch.[2]

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[1] Luke xxiii. 55, 56. [2] Matt. xxvii. 62–66.

THE ORDERS FOR MINISTERIAL ACTS.

I.—The Order for Holy Baptism.

1. The Baptism of Infants.

¶ *Baptism should be administered in the Church, in the presence of the Congregation; it may, however, when peculiar circumstances demand it, be administered privately. The Minister shall enter the names of the Parents, of the Child, and of the Sponsors, with the date of its birth and Baptism, in the Church Record. At the Baptism the following order shall be observed: At the Morning Service, after the Creed, at the Evening Service, after the Lessons or Exhortation, the child shall be presented at the font, and the Minister shall say:*

Dearly beloved, forasmuch as all men are conceived and born in sin, and our Saviour Christ saith, Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God, I beseech you to call upon God the Father, through our Lord Jesus Christ, that of His goodness and mercy, He would receive this child, by baptism, into the Church of the Redeemer, and make *him* a living member of the same. Remember that it is your bounden duty to see that *he* be taught, as soon as *he* shall be able to learn, what a solemn promise you have made in *his* name. And that *he* may know these things the better, you should admonish *him* to give due heed to the instruction given in the Church, and to all those things which a Christian ought to know and believe to his soul's salvation, that thus this child may be virtuously brought up to lead a godly and a Christian life; remembering always that Baptism doth represent to us our profession, which is, to follow the example of our Saviour Christ, and to be made like unto Him. For as many of us as have been baptized, have put on Christ,

that like as He died for us and rose again, so should we die daily unto sin and rise again unto righteousness.

Let us pray:

Almighty and everlasting God, the Father of our Lord Jesus Christ, we call upon Thee for this child, and beseech Thee to bestow upon *him* the gift of Thy baptism and Thine everlasting grace by the washing of regeneration. Receive *him*, O Lord, as Thou hast promised by Thy well-beloved Son, saying: "Ask, and it shall be given unto you, seek and ye shall find, knock and it shall be opened unto you." So give now to us who ask; let us who seek, find; open the gate to those who knock; that this child may enjoy the everlasting benediction of Thy heavenly washing, and may come to the eternal kingdom which Thou hast promised by Christ our Lord. *Amen.*

Hear the words of the Gospel, written by St. Mark, in the tenth chapter, at the thirteenth verse:

They brought young children to Jesus, that He should touch them; and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them.

¶ *The Minister laying his right hand on the head of the Child, shall say:*

Our Father, who art in heaven; Hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us

this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

¶ *Then shall the Minister say*

The Lord preserve thy coming in and thy going out, from this time forth and even forevermore.

¶ *Then shall the Minister ask of the Child through its Parents or Sponsors:*

Dost thou renounce the devil, and all his works, and all his ways? Then answer, *Yes.*

Dost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ His only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead and buried; He descended into hell; The third day He rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead?

Dost thou believe in the Holy Ghost; The holy Christian Church, the Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting? Then answer, *Yes.*

Wilt thou be baptized into this faith? Then answer, *Yes.*

¶ *Then shall the Minister ask of the Parents or Sponsors:*

Do you promise, by the help of God, to employ your utmost efforts, by precept, discipline and example, to bring up this child in the nur-

ture and admonition of the Lord, and to the love and practice of all that is good?

If so, answer, *Yes.*

¶ *He shall then turn to the font and say:*

Baptism is not simply water, but it is the water comprehended in God's command, and connected with God's word.

¶ *Then shall the Minister ask:*

What shall be the name of the child?

¶ *Then shall he baptize with a free application of water, saying:*

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Let us pray:

Gracious Father in heaven, we render Thee our hearty thanks, that thou hast permitted us to present this child unto Thee, according to the ordinance of our blessed Saviour: that it has thus been introduced into Thy Church, and brought among the number of those to whom are the promises and the blessings of Thy covenant of grace. Grant, we humbly beseech Thee, that this child may die unto sin, and be made alive unto holiness; that it may be buried with Him by baptism into death; and that, as it has been planted in the likeness of His death, it may be also in the likeness of His resurrection, and in the end inherit, with us all, Thine everlasting kingdom, through Jesus Christ, our Lord and Saviour. *Amen.*

¶ *Then shall the Minister say:*

The Lord bless thee, and keep thee. The Lord make His face shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace *Amen.*

2.—The Baptism of Adults.

¶ *The Baptism of Adults shall, except in cases of sickness, always be administered in the Church, in the presence of the Congregation. The candidate having presented himself, the Minister, standing at the altar, shall say:*

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

Dearly beloved, we learn from the Word of God and from the experience of our own lives, that all men are conceived and born in sin, and that we must all assuredly perish, except our blessed Lord and Saviour, the Only-Begotten Son of God, deliver us from our sins and guilt. Inasmuch as this person, who now desires to be baptized, is of like sinful and depraved nature, and our Lord Jesus Christ has borne in His own body the sins of the whole world, and has redeemed and delivered us from death and from everlasting damnation: I beseech you to call upon God, through our Lord Jesus Christ, that of His goodness and mercy He will receive this person, truly repenting and coming unto Him by faith, into the kingdom of His grace, and bestow upon *him* everlasting life; confidently believing that He will accept your offering and intercession of love, and will assuredly hear our prayer.

Let us pray:

Almighty and everlasting God, the Father of our Lord Jesus Christ, the aid of all who need, the helper of all who flee to Thee for succour, the life of those who believe, and the resurrection of the dead; we call upon Thee for this person, who desires the gift of Thy Baptism, and Thine everlasting grace. Receive *him* O Lord, as Thou hast promised by Thy

well-beloved Son, saying: Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. So give now to *him* who asks; let *him* who seeks find; open the gate unto *him* who knocks, that *he* may enjoy the everlasting benediction of Thy heavenly washing, and may come to the eternal kingdom, which Thou hast promised by Christ our Lord. *Amen.*

¶ *Then shall the Minister say:*

Hear the words of our Lord: Matt. xxviii. 18–20.

All power is given unto me in heaven and in earth. Go ye therefore and make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world.

In like manner He says (Mark xvi. 16): He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

In accordance with this command of our Lord Jesus, this person has been instructed in the saving doctrines of the Gospel, and now desires, by Holy Baptism, to be incorporated into the Church of Christ. Forasmuch then as we do not doubt that it is right that his desire should be granted:

Let us pray:

Our Father, who art in heaven; Hallowed be Thy name. Thy kingdom come; Thy will be done on earth, as it is heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But de-

live us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Then shall the Minister say to the person to be baptized:*

The Lord preserve thy going out and thy coming in from this time forth, and even for-evermore.

¶ *The Minister shall then ask:*

Dost thou renounce the devil, and all his works and all his ways?

Then answer, *Yes.*

Dost thou believe in God the Father Almighty, Maker of heaven and earth? And in Jesus Christ, His only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead and buried; He descended into hell; The third day he rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead?

Dost thou believe in the Holy Ghost; the holy Christian Church, the Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting?

Then answer, *Yes.*

Wilt thou, with the aid of the Holy Spirit, continue steadfast in this faith, and serve the Lord Jesus Christ by a godly life, even unto the end?

Then answer, *I will, with the help of God.*

Dost thou sincerely desire to be baptized and to make thy covenant with God?

Then answer, *Yes.*

¶ *The Minister shall then say:*

O Lord God, Father, Son, and Holy Ghost; Thou hearest the solemn vows of this Thy servant (*handmaid*). Receive *him* into the covenant of Thy grace, and let *him* have part in all the benefits secured to us through Jesus Christ our Lord.

¶ *The Minister shall then turn to the font and say:*

Baptism is not simply water, but it is the water comprehended in God's command, and connected with God's word.

¶ *Then shall the person to be baptized kneel down, and the Minister shall baptize him, saying:*

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

¶ *Then laying his hand upon his head, he shall say:*

Almighty God, the Father of our Lord Jesus Christ, strengthen and keep thee by His grace unto life eternal. Peace be with thee. *Amen.*

Let us pray:

Almighty and most merciful God, the Father of our Lord Jesus Christ, who hath taught us by His own conduct to fulfill all righteousness; we offer to Thee most hearty thanks that this Thy servant (*handmaid*) has now been engrafted into the body of Christ's Church, and been made a partaker of those heavenly blessings which we have received through our great Mediator. We do most humbly beseech Thee that Thou wouldst keep *him*, and all of us who have been baptized, in steadfast continuance in Thy grace, so that here on earth we may lead truly godly lives, according to Thy good pleasure, and to the praise and glory of Thy holy

name, and in the end may receive the promised inheritance in heaven through Jesus Christ our Lord, who ever liveth and reigneth with Thee and the Holy Ghost, world without end. *Amen.*

¶ *The person baptized now standing up, the Minister shall give him the right hand of fellowship, and say:*

Upon the voluntary profession and promises which you have now made, I hereby acknowledge and declare you to be a member of this Christian congregation, and give you, in its name, the right hand of Christian fellowship and love, and authorize you to join with us in the celebration of the Lord's Supper, and to participate in all our spiritual privileges, so long as you remain faithful to your present profession and promises.

Go in peace.

II.—The Order of Confirmation.

¶ *Confirmation should take place in the Church, in the presence of the Congregation. Only when by reason of sickness, or other causes, this is impossible, can it be administered privately. A Hymn shall be sung, after which the candidates for Confirmation shall come to the altar. The Minister, standing at the altar, shall say:*

The Lord be with you.

Congregation. And with thy spirit.

M. Let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us!

C. Yea, the work of our hands establish Thou it.

¶ *Then shall the Minister say:*

Dearly beloved in the Lord, you see here present those who in Holy Baptism were re-

ceived by our Lord Jesus Christ and made members of His holy Church. In accordance with our Lord's command, they have been instructed in the Word of God, and led to the knowledge of His will and of His gracious Gospel; and they now desire to be confirmed. It is their hearty wish to be admitted to the enjoyment of all those blessings which the Lord bestows upon His Church, and by partaking of His Holy Supper to be brought into the most intimate union with our Lord and Saviour Jesus Christ. They desire publicly to confess their Christian faith, and for themselves to renew and ratify the promises made in Baptism. Let us therefore beseech Almighty God, our heavenly Father, in the Name of our Lord Jesus Christ, that He would confirm them, so strengthening them by the grace of His Holy Spirit that they may be kept in the true faith, and in purity and holiness of life, steadfast unto the end.

Let us pray:

O Lord God, most merciful Father, who dost receive us into Thy kingdom, and dost esteem our souls precious in Thy sight, we beseech Thee of Thy great goodness that thou wouldst by Thy Holy Spirit so bless and govern these persons that they may make a good confession of Thy name; that they may ever live in the communion of Thy Church in true faith and obedience to Thy Gospel, and that they may continue steadfast in the covenant of Thy grace to the end, through Jesus Christ Thy dear Son our Lord. *Amen.*

¶ *Then shall the minister ask:*

1. I ask you in the presence of the Omniscient God and of this Congregation:

Is it your sincere purpose now solemnly to ratify your baptismal covenant, and to renounce the dominion of the devil, of the world and of sin? Then answer, *Yes.*

2. Do you believe in the Triune God, the Father, and the Son, and the Holy Ghost; and are you resolved to live in fellowship with Him, and to attain to the blessed liberty of the true followers of Christ?

Then answer, *Yes.*

3. Do you solemnly promise that you will supremely love and faithfully serve the Triune God, the Father, and the Son, and the Holy Spirit, and that you will live, suffer and die, according to His will and word?

Then answer, *Yes.*

4. Will you remain faithful to the doctrines of our Lord Jesus, according to the Confession of our Evangelical Lutheran Church, and will you render a conscientious obedience thereto until death?

Then answer, *Yes.*

5. Do you promise, with the help of God, to observe all the duties of a regular member of this Christian Church, and submit yourself to its rules of government and discipline?

Then answer, *Yes.*

¶ *The candidates shall then kneel, and the Minister, laying his right hand on the head of each, shall say one of the following sentences:*

Thou Shepherd and Bishop of souls! look in mercy upon this Thy servant (*handmaid*), and let *him* never be plucked out of Thy hand; keep *him* in Thy fold unto the end of *his* days, according to Thy gracious promise. Amen.

Or,

The Father of mercies and the God of all

consolation grant you, for Christ's sake, His Holy Spirit, guidance and strength to do His holy will, patience and courage in time of suffering, and the blessed hope of everlasting life. Amen.

Or,

The God of all grace, who hath called you unto His eternal glory by Christ Jesus, make you perfect, stablish, strengthen, settle you, and keep you through faith unto life everlasting. Amen.

Or,

The very God of peace sanctify you wholly, that your whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ. Amen.

Or,

May Almighty God, the Father of mercies, ever multiply unto you His grace and peace. May He enable you, by His Holy Spirit, to become true followers of His Son; defend you in every time of danger; preserve you faithful unto the end; and bring you to the happiness of His heavenly kingdom. Amen.

Or,

Our heavenly Father increase and confirm within you, for Jesus Christ's sake, the gifts of His Holy Spirit; that so you may grow in faith and in the power of godliness, in patience under suffering, and in the blessed hope of everlasting life. Amen.

Or,

May God, the Father of our Lord Jesus Christ, give unto you His Holy Spirit, to guide you into all truth, to defend you against all temptations, to strengthen you in every good work, and to bring you at last unto His eternal joy. Amen.

Or,

Our Lord Jesus Christ, and God, even our

Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort and strengthen your heart to be faithful unto death, that you may receive the crown of life. Amen.

Or,

The God of peace make you perfect in every good work, to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

Or,

Grace be unto you, that you may fight the good fight of faith, and lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. Amen.

Or,

The love of Christ so constrain you that you may live henceforth not unto yourself, but unto Him which died for you and rose again. Amen.

Or,

May you receive the Holy Spirit, to protect and defend you against all evil, to strengthen and help you unto all good, that you may glorify God in your body and in your spirit, which are God's. Amen.

Let us pray:

Almighty and most merciful God, Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named; Thou hast graciously permitted us to witness a solemn renewal of the covenant with Thee. Thy Church would render praise to Thee for this Thy mercy, and with one voice would say, Oh give thanks unto the Lord, for He is good, for His mercy endureth for ever. For the moun-

tains shall depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed: Thus hast thou spoken, O Lord our Redeemer.

We would now with one accord beseech Thee that Thou wouldst keep these Thy young servants, who have here renewed their baptismal covenant as living members of Christ Jesus, steadfast in the true faith and in obedience unto Thy holy Gospel. Strengthen them by Thy Spirit, that neither false doctrine, fleshly lusts, nor the vanities of the world, may lead them astray from that truth which this day they have solemnly confessed. Grant them grace that they may grow up into Him in all things which is the Head, even Christ; and evermore increase in wisdom, holiness and righteousness, which is well-pleasing in Thy sight. May they abide in Thy love, and their whole life be a true confession of Thy name, to their own everlasting salvation and to the joy of their friends, to the building up of Thy Church and to the praise of Thy glorious grace. May they now go forth in the peace of Christ and in the joy of the Holy Ghost, being blessed of Thee, Lord, who hast made the heavens and the earth, and who hast reconciled heaven and earth.

Lord Jesus Christ, true Shepherd and Bishop of our souls, who for the redemption of Thy people livest and reignest to all eternity, sanctify us all by Thy grace. May we all to-day renew our vows of everlasting fidelity to Thee our Lord and our Redeemer. Give us might and strength to fight a good fight, to finish our course, to keep the faith, that there may be laid up for us the crown of righteousness, which Thou hast promised unto all them that love Thy appearing. Let Thy Spirit and Thy peace be upon us and upon our children.

We now commend ourselves to the fulness of Thy grace, O Lord, our God, Father, Son, and Holy Ghost, who art able to do exceeding abundantly above all that we ask or think—unto Thee be adoration and praise and thanksgiving in the Church by Christ Jesus, throughout all ages, world without end. Amen.

¶ *All then rising, the Minister shall give to each the right hand of fellowship, saying:*

Upon the voluntary profession and promises which you have made, I hereby acknowledge and declare you to be a member of this Christian congregation, and give you in its name the right hand of Christian fellowship and love, and authorize you to join with us in the celebration of the Lord's Supper, and to participate in all our spiritual privileges, so long as you remain faithful to your present profession and promises. Go in peace.

¶ *Then shall be sung a suitable hymn, after which the services shall proceed as usual. If the Service Preparatory to the Lord's Supper is held in connection with Confirmation, the former should follow immediately.*

III.—The Order for Confession.

Preparatory to the Celebration of the Lord's Supper.

¶ *The Lord's Supper should be administered, under ordinary circumstances, at least four times a year: at Christmas, on Easter, on Whitsunday, and on a Sunday between Whitsunday and Christmas. The pastor should give timely notice from the pulpit of the intended celebration. Those who intend to commune may report their names to the pastor after the notice has been given, and all who have failed to do this should be required to do it at the time of holding the preparatory service.*

The names of the communicants should be recorded in the Church Book. Immediately after the names have been

taken down, the elders of the church shall examine the list, and if any suspended or expelled members shall have handed in their names, they shall be directed not to come to the Holy Communion until restored to their standing in the church.

On the day preceding the Communion this service should be held, and all the members should be present.

After a sermon or an address, urging careful self-examination and humble and heartfelt confession, the Congregation shall rise, and the Minister, standing at the altar, shall say:

Dearly Beloved, I ask you, before the Omniscient God, and upon the evidence of your own conscience—

Whether you are truly sensible, and with contrite hearts acknowledge and lament, not only that you are by nature sinners, but that you have in various ways, by the omission of duty, and by sinful thoughts, desires, words and actions, grieved and offended the Lord your God and Saviour, and that you have deserved that He should banish you from His presence, and condemn you to everlasting punishment?

If this be your sincere conviction, confess it by saying, *Yes.*

I ask you, whether you truly believe that Jesus Christ has come into the world to save sinners, and that all who believe in His name do receive the forgiveness of their sins? Is it, therefore, your fervent desire to be delivered from your sins and guilt; and are you persuaded that our heavenly Father is willing, for Jesus Christ's sake, to be gracious unto you, to forgive you all your sins, to cleanse you from all unrighteousness, and to sanctify you to Himself?

If this be your sincere belief, confess it by saying, *Yes.*

I ask you, whether you are fully resolved henceforth to submit yourselves to the gracious direction of the Holy Spirit, so that you may evermore strive to hate and forsake all manner

of evil, to walk circumspectly before God, and daily to grow in holiness of heart and life?

If this be your serious purpose, confess it in the presence of God and each other by saying, *Yes.*

Let us, devoutly kneeling, make this confession in prayer.

¶ *Then, all kneeling, shall be said:*

Almighty and most merciful Father, we confess unto Thee that we have often and grievously sinned in thy sight. We have offended against Thee, not only by numerous outward acts of transgression, but by the secret thoughts, affections and desires of our corrupt hearts, all which are indeed naked and open in Thy sight, but which we cannot fully understand or confess unto Thee. It is with sincere sorrow and heartfelt repentance that we acknowledge these our manifold transgressions. We fervently desire the blessedness of those whose sins are forgiven and whose transgressions are covered, and long for those consolations which are promised unto them that mourn. It is our solemn purpose to amend our sinful lives, and to live more godly, righteously and soberly than we have hitherto done. We beseech Thee, O Lord, to enable us, through the assistance of Thy Holy Spirit, to carry this resolution into effect. And especially prepare us now, we entreat Thee, for the worthy celebration of the Lord's Supper, so that, engaging in that sacred ordinance, hungering after that bread that perisheth not, and thirsting for the waters of life, we may receive from Thy fullness grace for grace, be strengthened in our faith, and enabled to love Thee more and to serve Thee better, making manifest the sincerity of our profes-

sion of faith and love toward Thee by the active charity which we exhibit toward our brethren of mankind.

Lord God, our Father in heaven, have mercy upon us; Lord God, Redeemer of the world, have mercy upon us; Lord God, Holy Spirit, have mercy upon us, and give us Thy peace. *Amen.*

¶ *Then shall the Minister rise, and say:*

Upon the confession which you have now made, I, by virtue of my office, as a minister of Jesus Christ, declare to all who do truly repent and heartily believe, and are sincerely resolved by the assistance of the Holy Spirit henceforth to amend your ways, and to lead a godly and pious life, the forgiveness of your sins in the Name of the Father, and of the Son, and of the Holy Ghost.

But, on the other hand, on the authority of the Word of God, and in the Name of Jesus Christ our Lord, I declare to all who are impenitent, the hypocritical as well as the openly wicked, that so long as you continue in your impenitence, God will not forgive you your sins, but will retain them against you, and will assuredly punish you for your iniquities in the end; except you repent before your day of grace be ended, except you sincerely renounce and forsake your evil ways and come to Christ in true penitence and faith; which we fervently pray you may do ere it be too late.

May God have mercy upon every one of us, pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and finally bring us to everlasting life, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister and the Congregation together say:* The Lord's Prayer.

¶ *The Congregation shall then rise.*

¶ *Then may be said the* Collect for Peace; *after which the Minister shall pronounce the* Benediction.

IV.—The Communion of the Sick.

¶ *The sick person having been instructed in God's Word, and comforted, the pastor may begin the service by saying either* Psalm cxxx., *or* Psalm xxv., *and* John iii. 16. *Then, the Bread and Wine having been placed on the table made ready, he shall say the* Lord's Prayer *and the* Words of Institution; *and proceed to the end of the* Communion Service; *or he may use the whole Communion office, beginning at* Lift up your hearts.

V.—The Order for Marriage.

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

Dearly beloved, Forasmuch as marriage was instituted by God Himself, and is honourable in all, it becomes those who would enter into this estate duly to weigh what the Scriptures say concerning it:

"The Lord God said, It is not good that the man should be alone; I will make a help meet for him. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh."

"Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it. So ought men to love their wives as their own bodies; he that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church. Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ

is the Head of the Church. Therefore, as the Church is subject unto Christ, so let the wives be to their own husbands in everything."

But you should also remember that by reason of our manifold sins, God has appointed that those who enter into this estate should also bear the cross. You cannot therefore expect always to enjoy prosperity; days of adversity will also come; but if you fear God and keep His commandments, He will not forsake you. He will strengthen and keep you in every time of need, and comfort you in all your sorrows.

I exhort you diligently to consider the same, and to strive to conform your lives thereto.

As no impediments have been shown why you may not be lawfully joined together in matrimony, I ask you, in the presence of God and of these witnesses,

N., do you take this woman to be your wedded wife, to live together after God's ordinance in the holy estate of matrimony? Will you love her, comfort her, honor and keep her, as a faithful Christian husband is bound to do, in health and in sickness, in prosperity and in adversity; and forsaking all others, keep you only unto her, so long as you both shall live?

Answer, *Yes.*

N., do you take this man to be your wedded husband, to live together after God's ordinance in the holy estate of matrimony? Will you love him, comfort him, honor and keep him, as a faithful Christian wife is bound to do, in health and in sickness, in prosperity and in adversity; and forsaking all others, keep you only unto him, so long as you both shall live?

Answer, *Yes.*

¶ *If the ring or rings are used, the Minister directing it to be now done, shall say:*

The ring is an emblem of eternity. Eternal and indissoluble be the bond of your love.

¶ *Then shall the Minister say:*

Join your right hands.

Forasmuch as N. and N. have mutually consented to live together in holy wedlock, and have witnessed the same before God and this company, I as a minister of Jesus Christ pronounce them man and wife, in the name of the Father, and of the Son, and of the Holy Ghost; and what God hath joined together, let no man put asunder.

Let us pray:

O Eternal God, the Creator and Preserver of all mankind, the Giver of all spiritual grace, the Author of everlasting life, we would acknowledge Thee in all our ways, and devoutly implore Thy direction and blessing. We adore Thee as the source of our benevolent affections, and of all our social satisfactions and comforts. We praise Thee that Thou hast ordained for us domestic institutions. And we beseech Thee to behold with Thy favor and to bless these Thy servants, who have now entered into the closest and tenderest of all earthly connections. Help them to fulfill with fidelity the vow and covenant which they have made in Thy presence; that the relation in which they stand to each other may not be to them a state of temptation and sorrow, but of holiness, joy and indissoluble love. Give them grace to overlook each other's infirmities, to cherish a due regard for each other's opinions and feelings, to be just to each other's virtues and good intentions, to improve each other's un-

derstanding and heart, and to travel hand in hand to the end of life. Enable them, by persevering affection, by a worthy deportment and by united devotions to soften to each other the unavoidable cares of life, to alleviate its sorrows, to increase its innocent enjoyments, and to edify their friends and all around them. And having been pious, virtuous and happy in their connection here on earth, may they be at last united in the realms of everlasting love and bliss, through Jesus Christ our Lord. *Amen.*

¶ *If the marriage takes place in church, the ceremony may begin and close with an Anthem or Hymn.*

VI.—The Order for the Installation of the Church Council.

¶ *The officers elect shall present themselves before the altar, and the Minister shall say:*

Dear brethren, you have been duly elected by the members of this church as its officers. As your brethren have thus shown that they confide in your readiness to discharge with fidelity the offices to which you have been chosen, I now invite your attention to a brief statement of your official duties.

1. *The duties of an Elder are these:*

He shall set before the church a truly Christian example.

He shall take care that evangelical doctrine and Christian discipline are maintained in the church.

He shall visit the schools of the church from time to time, and see that good order is observed in them, and that the children are properly instructed.

When discord and controversies arise, he shall endeavor, as far as possible, to reconcile the parties concerned and to restore peace.

If the Pastor desire it, he shall accompany him on his visits to the sick.

In the absence of the Pastor, he shall conduct public worship.

2. *The duties of a Deacon are these:*

He shall set before the church a truly Christian example.

He shall render all necessary aid in the services of the sanctuary, and especially in the preparation for the Lord's Supper.

He shall take up all collections in the church.

It shall be his duty to see that, in accordance with Christ's command, the minister of the church be properly supported, and that all things connected with the public worship of God be done decently and in order, and that the poor of the church are properly cared for.

¶ *Then shall the Minister say:*

You have thus heard, my brethren, what are the duties that pertain to your respective offices. In order that the Congregation may be assured of your willingness to perform them to the best of your ability, you will now in the presence of God and each other make known this your willingness by saying, *Yes.*

Let us pray:

Lord Jesus Christ, who art the chief Shepherd and Bishop of the flock which Thou hast purchased with Thy blood, we thank Thee that Thou continuest to dispose men to labor in Thy church, and faithfully to provide for its temporal

and spiritual welfare. Blessed Saviour, vouchsafe Thy grace and favor to these brethren. Enlighten and guide them by Thy Holy Spirit, that they may know Thy will, and that their services to Thy Church may redound to its good and to Thy praise. Fill their hearts with love to Thee, to Thy word and to their brethren, whom they are to benefit by their example, counsel and active services; so that, ever seeking help from Thee in faith, they may with alacrity and cheerfulness discharge their duties. Hear, O Lord, and answer our prayers, for the sake of that love wherewith Thou lovest us. *Amen.*

¶ *The Minister, giving his right hand to each, shall say:*

May the Lord direct and assist you by His Holy Spirit; may He counsel and strengthen you in all your undertakings, and encourage you to labor diligently for the prosperity of this church, and to fulfill with fidelity your respective duties. Depart in peace, and may the God of peace bless you. *Amen.*

VII.—The Order for the Installation of a Pastor.

¶ *If the Minister who is to be installed preaches the sermon, the Installation should precede it. But if the President of the Ministerium, or another Minister appointed by him, preaches, the Installation should follow the sermon. The officiating Minister shall begin with the regular Sunday Morning Service, proceeding as far as the reading of the Lessons, when he shall say the Collect here following:*

Let us pray:

Most merciful God, our heavenly Father, who hast commanded us by Thy Son Jesus Christ our Lord, that we should pray Thee to send forth laborers into Thy harvest, we earn-

estly beseech Thee to send to us continually true teachers and ministers of Thy word, and so enlighten their minds with the knowledge of Thy truth that they may faithfully make known Thy whole counsel; that we, being admonished, enlightened, nourished, comforted and strengthened by Thy heavenly and everlasting Word, may in this present world do those things which please Thee, and finally come to the enjoyment of eternal life, through Jesus Christ, Thy Son, our Lord. *Amen.*

¶ *Then shall the following Scripture Lessons be read instead of, or after, the Epistle and Gospel for the day:* 1 Timothy iii. 1; vi. 7; vi. 3, 21; Acts xx. 28, 31; John xx. 21, 23. *If the Minister installed preaches, now, if not, at the close of the sermon, the officiating Minister, standing at the altar, shall say:*

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

Beloved brethren, members of this Christian church, we have been duly authorized to install as your Pastor and Teacher, N. N., our esteemed brother and fellow-laborer in the service of our Lord Jesus Christ. Although we do not doubt that the Congregation have fully concurred in his election, it becomes us, nevertheless, to pay due regard to church order. Therefore, before we proceed to this Installation, we desire to be duly certified by the congregation, through its council, that you have chosen this brother to be your Pastor.

¶ *This may now be done, according to previous arrangement, either by the delivery to the officiating Minister of a written call, or by the oral declaration of one or more of the Church council appointed for this purpose. Then shall the officiating Minister say:*

We now proceed with pleasure to discharge the duty entrusted to us, and request our brother to present himself before the altar.

¶ *The Minister to be installed now presents himself before the Altar; he should be accompanied by the members of the Church Council.*

Receive then, dear brother, the holy office to which you have been duly chosen. Receive it with its privileges and its responsibilities. We all entertain the confident hope that you will discharge its duties with conscientious fidelity, in the sight of God and of men. While you seek to become all things to all men, you will make it the great aim of your labors to promote true and vital godliness and to win souls to Christ. You will regard with special interest the lambs of your flock, taking care that they are early instructed in the doctrines of the Gospel, that they may be the planting of the Lord, and flourish in the courts of our God, and thus not only attain their own salvation, but become a blessing to the Church.

You have already in your secret prayer vowed unto God to perform all these duties; and you will now announce this your purpose to the congregation about to be committed to your charge.

I therefore ask you, before the omnipresent God, the Searcher of all hearts, at the sacred Altar of our Lord Jesus Christ, and in the presence of this Christian congregation: Are you firmly and earnestly resolved to fulfill all the duties of your holy office with conscientious fidelity; will you order all your instructions according to the Word of God in Holy Scripture, and the Confessions of our Evangelical Lutheran Church founded on the same, and by your life and conversation show yourself a true minister of our Lord Jesus Christ? If this be your serious purpose, announce it by saying:

Answer. Yes, by the help of God.

¶ *Then shall the officiating Minister say:*

The Lord, who hath heard your promise, grant

unto you strength and power to perform the same. May He at all times enlighten you by His Spirit, comfort you with His peace, and crown your labors in His name with abundant success.

¶ *Then shall he turn to the Congregation, and say:*

Dear brethren, receive your Pastor with that respect and love to which he is justly entitled. You have yourselves chosen him to be your Pastor; and without your respect and love he cannot prosecute the work of the Lord with success. Be mindful of the admonition of the apostle: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account: that they may do it with joy and not with grief: for that is unprofitable for you." Receive him then with fixed purpose to do everything in your power to cause him, even in eternity, to bless the day that brought him among you. Do not forget his temporal necessities, but administer liberally and cheerfully to his wants, according as God has prospered you. Duly regard his labors in your behalf, and esteem him very highly in love for his work's sake, and be peaceably minded toward him, aiding and comforting him in his conflicts by your prayers. Happy the congregation that rightly estimates the services of a faithful, godly minister; and happy the minister upon whom the Lord hath bestowed the privilege of laboring in such a Congregation! Let us now entreat the Lord that the connection which has this day been formed may be thus happy and blessed to Pastor and Congregation.

Prayer.

Almighty and everlasting Father; Thou hast established a kingdom for Thyself upon the earth. Thou hast founded for Thyself, in Thy Son Jesus, a holy Church, against which the gates of hell cannot prevail. It is Thy gracious will that from this blessed institution, salvation to the souls of men shall go forth unto the end of days. Praise and adoration be unto Thee, the Father of mercies, for this manifestation of Thy goodness and grace.

We render praise and thanksgiving to Thee Glory be to Thee for all the blessings which the preaching of Thy Gospel in these Thy courts hath brought to immortal souls. And peace be with all who have labored in Thy service within this Congregation, and have been faithful in their labors.

Our Father in Christ, Thou dost this day send another laborer into this Thy harvest field. Thou dost command him to spread Thy heavenly light, to invite men to Thy heavenly consolations; in Christ's stead to beseech those whom He has redeemed, "Be ye reconciled to God." Look down in mercy upon him, that he may fulfill his holy office here to the praise of Thy glorious Name. Replenish him with all those Thy gifts which are requisite to the faithful and successful execution of his office. Support him in all his endeavors by Thy mighty power, and crown his sincere efforts with blessed success. Give him strength to be faithful to his high calling, even amid difficulties and opposition. And when at last his work on earth is ended, may he as a faithful servant enter into the joy of his Lord.

O Lord, bless this congregation. Bless the officers and all the members of the Church. Pre-

serve Thine altar perpetually in their midst, and ever keep alive upon it Thy holy fire. May Thy Word and Sacraments be continued to them in their purity, and the peaceful kingdom of Thy Son so flourish and prosper, that all who worship Thee in this place may in the end find their names written in the Lamb's book of life.

O Lord our God, who doest more than we can ask or think, fill us all with Thy grace. O Thou God of peace, sanctify us wholly, that our whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ. *Amen.*

¶ *A Hymn shall be sung, after which the newly installed Pastor, kneeling with his face to the altar, shall say:*

Create in me a clean heart, O God; and renew a right spirit within me.

¶ *Then rising and turning to the Congregation, he shall say:*

The Lord be with you.

¶ *The Congregation shall say:*

And with thy spirit.

¶ *The Minister shall say:*

Let us pray:

Most merciful God, our heavenly Father, give, we beseech Thee, unto me, and unto this congregation, Thy Holy Spirit and Christian faithfulness and wisdom. Make me a diligent and worthy teacher and servant of Thy Divine word, and thus build up and bless Thy Church; to the end that we, being admonished, enlightened, nourished, comforted and strengthened by Thy heavenly and everlasting Word, may persevere in the profession of Thy name, unto the end, through Jesus Christ, Thy dear Son, our Lord. *Amen.*

Then shall he pronounce the Benediction.

IX.—The Order of Licensure of Candidates.

¶ *A suitable hymn shall be sung, and the candidate shall come before the altar. The President shall then say:*

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

Beloved in the Lord: You stand here in the presence of God to receive authority from the Church to preach the gospel of reconcilation. Having found you possessed of the requisite qualifications, we consider ourselves fully authorized solemnly to invest you with this sacred office.

Hear first the word of God which is recorded in Matt. xxviii. 18–20: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and on earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

You are to teach and exhort, to feed and take care of the flock of Christ; and likewise to gather in the scattered sheep, that they may be saved. Never lose sight of the momentous duties which pertain to this office. What indescribable guilt would you incur if through your negligence and slothfulness, or the actual violation of your trust, immortal souls should be neglected and perish! But unspeakably great and glorious will be your reward if through your instrumentality many precious souls shall be brought to Jesus and rescued from temporal and eternal destruction.

The duties which devolve upon you as a Licer tiate in the Gospel Ministry are as follows:

1. A licensed candidate is authorized to perform all ministerial acts in the congregations committed to him.

2. His duty is to preach the pure, unadulterated Word of God, to give religious instruction to children, to perform all other duties appertaining to the same office, to prosecute his studies with diligence, and in all cases of difficulty to seek the advice of the president, or of his elder brethren in the ministry.

3. He must keep a diary of his ministerial acts, and present it, together with a few sermons of his own composition, annually to the Synod for its inspection. His certificate of licensure must also be returned in order to its renewal.

4. He is required to attend the annual synodical meetings, and should he not be able, a written excuse must be sent, as well as his diary, with two or three sermons and his license.

These, beloved brethren, are the duties which you are now authorized and required, by the help of God, to perform. Will you strive to fulfill them to the best of your ability, and faithfully discharge the duties of the office with which you are entrusted; will you preach in their purity the doctrines of God's holy Word, as they are set forth in the Confessions of our Church; and will you endeavor by the grace of God to be a pattern to your congregation in faith and love? If so, declare this your purpose in the presence of God and this Christian assembly by saying, *Yes.*

¶ *The President shall say:*

You have witnessed a good confession, and to it we say Yea and Amen.

The President shall hand him the license, and say:

Receive this license, which, until the next meeting of Synod, invests you with the office of the Holy Ministry.

And now, agreeably to ancient and sacred usage, extend to us your right hand in confirmation of the promises which you have made

Let us pray:

Lord Jesus Christ! Thou art truly the Chief Shepherd and Bishop of Thy Church. Thou hast founded, preserved and governed it unto this day. Thou hast appointed teachers and evangelists to be stewards of the mysteries of God, to instruct, to exhort, to beseech, to break the bread of life in Thy name and in Thy stead. Look in mercy upon these Thy servants who have been called to this office. Grant them a correct understanding of Thy truth; fill them with love to Thee and toward those whom Thou hast purchased with Thy blood; and quicken them to pure zeal in the cause of human salvation, and clothe them with the ornament of an irreproachable walk and conversation, that so they may serve Thee with fidelity and in godly sincerity, laboring for the extension of Thy kingdom, and the salvation of immortal souls.

Our Father, who art in heaven; Hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Then shall the President pronounce the Benediction.*

X.—The Order of Ordination to the Office of the Ministry.

¶ *Ordination usually takes place before the assembled Synod, but should any Congregation desire that its Minister be ordained in the Church where he is called to serve, and be willing to defray the expenses, the request should be granted. If the officers of Synod cannot attend the Ordination, the President shall appoint a committee for this purpose. A sermon on the Office of the Ministry should be preached; if this cannot be done, an address at the altar should precede the Ordination. After the sermon a Hymn of Invocation of the Holy Spirit should be sung. At the close of the Hymn the ordaining Minister and his assistants shall go to the altar, and the Candidates shall stand before it. The ordaining Minister shall say:*

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

Or,

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

Our Lord Jesus Christ after His resurrection said to His disciples (John xx. 21), Peace be unto you: as my Father hath sent me, even so send I you.

When He was about to ascend into heaven, He said to them (Matthew xxviii. 18), All power is given to me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even to the end of the world.

And when He ascended up far above all heavens, that He might fill all things, He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ (Ephesians iv. 10).

Therefore the Office of the Ministry of reconciliation, the Office of the Spirit whose work it is to justify, to renew and to save, was instituted by the Lord Himself. Not that they are sufficient of themselves to hold this Office of the New Testament, but their sufficiency is of God. They are ambassadors for Christ as though God did beseech you by them; and they have received from God a ministration of exceeding glory.

They should therefore adorn their ministry in all things, as St. Paul the apostle writes to Timothy and Titus: A bishop must be blameless, the husband of one wife; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the Church of God?) not self-willed, not soon angry, vigilant, sober, not given to wine, no striker, not greedy of filthy lucre, of good behavior, temperate, just, holy, given to hospitality, a lover of good men, not a brawler, not covetous, but patient; not a novice, lest being lifted up with pride he fall into the condemnation of the devil; apt to teach, holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. Moreover, he must have a good report of them which are without, lest he fall into reproach and the snare of the devil. He must be an example to the flock in word, in conversation, in charity, in spirit, in faith, in purity. He must give attendance to reading, to exhortation, to doctrine; and not neglect the gift that is in him, which was given him by prophecy, with the laying on of the hands of the presbytery. He must meditate upon

these things, and give himself wholly to them, that his profiting may appear to all. He must take heed to himself and to the doctrine, and continue in them, for in so doing he shall both save himself and them that hear him. The same blessed apostle has briefly set forth all these things in his charge to the elders at Ephesus, Acts xx. 28, where he says: Take heed therefore to yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood.

From all these things you learn to how high a dignity, and to how weighty an office and charge, you are called; and that that is most certainly true which the apostle saith: If a man desire the office of a bishop, he desireth a good work. Forasmuch then as your office and work is of so great difficulty, and you are not able of yourself faithfully to fulfill it, so as shall be well pleasing to God and to the edification of the Church, we exhort you to put your trust in the almighty grace of Jesus Christ our Lord, and to comfort yourselves with His help. They that wait upon the Lord shall renew their strength. And He who has promised to be with us alway, even unto the end of the world, will uphold you and prosper you in that whereunto He has sent you. And may He whose strength is made perfect in our weakness now give you grace, with pure lips and sincere hearts, to make that confession which the Church has authorized us to ask of you. To this end lift up your heart unto God, and say:

¶ *The candidates shall say with him:*

Father of our Lord Jesus Christ, I beseech Thee to strengthen me now by Thy good Spirit, that with gladness and sincerity of heart, I may

confess my purpose to serve Thee in doctrine and life; so that ever hereafter this hour may be blessed to my soul. Out of the depths do I cry to Thee, O Lord. Lord, hear my voice; let Thine ear be attentive to the voice of my supplications. I wait for the Lord, my soul doth wait, and in His word do I hope. Amen.

¶ *Here the open Bible shall be placed before the persons to be ordained, and each shall place his right hand upon it, and the ordaining Minister shall say:*

I now demand of you, beloved brethren in the Lord, in the presence of God and our Lord Jesus Christ, and also of this Christian assembly: Whether you are now ready, after due consideration, to take upon you this holy Office, and as God shall give you strength, to execute and discharge the same in such manner as shall be well pleasing to the Lord and Chief Shepherd of the Church? Will you preach the pure Word of God, in accordance with the true understanding of the same, as set forth in the Confessions of our Church; and will you, by the grace of God, set to others the example of a godly life? If you so purpose, confess it before God and this Christian congregation by your solemn assent.

¶ *The persons to be ordained shall then say, one after the other:*

Yes, with my whole heart, the Lord helping me, through the power and grace of His Holy Spirit.

¶ *Then shall the ordaining Minister say:*

You have witnessed a good confession before many witnesses, whereunto we say, Yea and Amen. Kneel down before the omnipresent God, and receive with prayer and supplication this holy consecration.

¶ *The persons to be ordained kneeling, the ordaining Minister shall say:*

Upon these solemn vows, which you have now taken upon you before God and men, we beseech God, the Father of our blessed Lord and Saviour Jesus Christ, the only Lord of the harvest, that He would so replenish you with His Holy Spirit that you may be fitted worthily to exercise this sacred office. May He so strengthen and keep you that you may give no offence in anything, that the ministry be not blamed; but in all things approve yourselves as the ministers of God in much patience, in afflictions, in necessities, in distresses, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers and yet true; as unknown and yet well known; as dying, and behold, ye live; as chastened and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things (2 Corinthians vi.). The Lord grant you grace to do and suffer the work of the Gospel Ministry, that in that great day ye may be ready to appear before the judgment-seat of our Lord Jesus Christ, to give answer to the righteous Judge, to receive from His hand glory and honor and immortality, and to shine as the brightness of the firmament and as the stars for ever and ever. Amen.

¶ *The assisting Ministers shall say:*

Amen. Amen.

¶ *Then the ordaining Minister, with his assistants, shall lay their hands upon the head of every one to be ordained, the ordaining Minister saying:*

We now commit unto thee, by the imposition of our hands, the holy Office of the Word and the Sacraments of the Triune God; we ordain and consecrate thee to the ministry of reconciliation in the Church of Jesus Christ, in the name of the Father, and of the Son, and of the Holy Ghost.

¶ *The assisting Ministers shall say:*

Amen. Amen.

¶ *Then all the ordained Ministers shall rise and say:*

Our Father, who art in heaven; Hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *The ordaining Minister shall then say:*

Most merciful God, our heavenly Father, through Thy dear Son our Lord Jesus Christ, Thou hast declared, "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest." In obedience to this Thy command, we humbly and heartily beseech Thee plenteously to endow these Thy servants, us and all who are called to the office and work of Thy ministry, with Thy Holy Spirit, that we, with all who preach Thy word, may be Thy faithful Evangelists, and continue steadfast against all the temptations of the world, the flesh and the devil, to the end that through our endeavors Thy name may be hallowed Thy kingdom be extended, and Thy will

be done on earth. May it please Thee to restrain and bring to naught all Thy enemies, who blaspheme Thy name and hinder Thy kingdom; and wherever Thy servants preach and labor, do Thou bless their preaching and prosper the work of their hands and hearts to the praise of Thy most holy Name, and to the salvation of souls, through Thy dear Son our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, world without end.

¶ *The Congregation shall say:*

Amen.

¶ *The persons ordained shall now rise.*

¶ *The ordaining Minister shall say to the persons ordained:*

Go then and feed the flock of God which is among you, taking the oversight thereof, not by constraint but willingly; not for filthy lucre, but of a ready mind; not as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. The Lord bless you from on high, and make you a blessing unto many, that you may bring forth fruit, and that your fruit may remain unto eternal life.

¶ *The persons ordained shall say:*

Amen.

¶ *All the ordained Ministers present shall then give to the persons ordained the right hand of fellowship.*

¶ *Then shall be sung a Hymn of praise and thanksgiving.*

¶ *The Lord's Supper may now be administered, the services beginning at the* Words of Institution. *Or the service may be closed with the Benediction. If the Ordination takes place in the congregation of the person ordained, he shall not preach at that time.*

XI.—The Order for the Laying of the Corner-stone of a Church.

¶ *The Minister and the Church Council shall go up in procession, to the place where the church is to be erected, saying the following:*

Psalm cxxii.

I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within Thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together; whither the tribes go up, the tribes of the Lord unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem: They shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good.

¶ *The officiating Minister, standing near the corner-stone, shall then say:*

Beloved in the Lord, it is right and proper, and in accordance with the Holy Scriptures, that in all our doings we should look up to Almighty God, the Father of lights, from whom cometh every good and perfect gift, and beseech Him to direct us by His good Spirit, and to prosper the works of our hands with His most gracious help. Especially, therefore, when we are now assembled to commence a house which is to be set apart to His honor and service, and in which His holy name is to be worshiped, His Word is to be proclaimed, and His Sacraments are to be administered by the Ministry whom He hath commissioned, let us humbly and devoutly supplicate His assistance, protection and blessing.

Let us pray:

Almighty and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; pour down upon us the abundance of Thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, Thy Son, our Lord. Direct us, O Lord, in all our doings with Thy most gracious favor, and further us with Thy continual help; that in all our works begun, continued and ended in Thee, we may glorify Thy holy Name; and finally, by Thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister and Congregation say:*

Our Father who art in heaven; Hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Then shall the builders lay the stone in order; the officiating Minister may read the inscription, and mention the articles to be placed in it, and deposit them in the stone. When the stone is set in order and closed, the Minister shall say:*

Our help is in the name of the Lord,
Congregation. Who made heaven and earth.
M. Except the Lord build the house:
C. They labor in vain that build it.

¶ *Then the Minister, striking the stone three times with a hammer, shall say:*

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

I lay the corner-stone of an edifice to be here erected, by the name of ——— Evangelical Lutheran Church, and to be devoted to the service of Almighty God, agreeably to the principles of the Evangelical Lutheran Church in its doctrines, ministry, liturgy, rites and usages.

Other foundation can no man lay than that is laid, which is Jesus Christ—who is God over all, blessed for ever;—in whom we have redemption through His blood, even the forgiveness of sins, according to the riches of His grace. Amen.

Minister. O Lord, open Thou my lips.

Congregation. And my mouth shall show forth Thy praise.

¶ *Then shall the Minister and the Congregation say:*

I believe in God the Father Almighty, Maker of heaven and earth. And in Jesus Christ, His only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead and buried; He descended into hell; The third day He rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The Holy Christian Church, the Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

¶ *Then shall the Minister say:*

Glory be to the Father, and to the Son, and to the Holy Ghost:

Congregation. As it was in the beginning, is now and ever shall be, world without end.

M. Praise ye the Lord.

C. Let everything that hath breath praise the Lord.

¶ *Then shall be sung a Hymn of praise, after which the Minister shall say:*

Let us pray:

Blessed be Thy name, O Lord, that it hath pleased Thee to put it into the hearts of Thy servants to commence the erection of a building in which Thy holy Name is to be worshiped, and the messages of reconciliation are to be proclaimed, and the means of Thy grace and our salvation to be administered. Prosper Thou them, O God, in this their undertaking; oh prosper Thou their handiwork. Give to the members of this congregation unity of counsel, purity of intention, and a supreme aim at the advancement of Thy glory in promoting the extension and interests of Thy Holy Church, appointed for the salvation of mankind. Guard by Thy Providence everything which may appertain to the building which is now begun in Thy fear and in dependence on Thy blessing. And grant that all who are in any way connected with this temple to be made with hands, may seek those influences of Thy Holy Spirit by which their souls will be made temples holy unto Thee and prepared for that city of the living God which is eternal in the heavens. Hasten, we beseech Thee, the time when Thy Church, at unity in itself, shall serve Thee in godly quietness, and when all who profess Thy holy Name shall agree in the truth of Thy holy Word—when all shall be united as true members in the blessed unity of that holy body of which Thy Son is the Head; and glorifying Thee in Thy Church on earth with one heart and one mouth, be finally num-

bered with Thy Saints in Thy Church triumphant. All which we ask through the merits of Thy Son Jesus Christ, who liveth and reigneth with Thee and the Holy Spirit, one God, world without end. *Amen.*

¶ *Then may follow the Address, after which a Hymn shall be sung, during which a collection may be taken up. Then shall the Minister say:*

Let us pray:

O most merciful God, gracious Father, we give Thee most hearty thanks that Thou hast counted us worthy to begin an edifice set apart for Thy worship; and we beseech Thee so to prosper our work by Thy power and goodness that it may be completed as it is now begun, under Thy favor and blessing, and that soon a devout and joyful congregation may be assembled here. O Thou, who art the Protector of all that trust in Thee, without whom nothing is strong, nothing is holy, increase and multiply upon us thy mercy, that Thou being our Ruler and Guide, we may so pass through things temporal that we finally lose not the things eternal. Grant this, O heavenly Father, for our Lord Jesus Christ's sake. *Amen.*

¶ *Then shall the Minister say the Benediction.*

XII.—The Order for the Consecration of a Church.

¶ *The Ministers and the Church Council going up the aisle of the church to the altar, shall repeat the following Introit.*

Minister. How amiable are Thy tabernacles, O Lord of Hosts.

Answer. My soul longeth, yea, ever fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. For a day in Thy courts is better than a thousand.

M. Lift up your heads, O ye gates; even lift them up, ye everlasting doors:

A. And the King of glory shall come in.

M. Who is this King of glory?

A. The Lord of Hosts, He is the King of glory.

¶ *When the Ministers come to the altar, the whole Congregation shall rise and sing or say the*

Gloria Patri.

Glory be to the Father, and to the Son,
And to the Holy Ghost:
As it was in the beginning, is now, and ever shall be,
World without end. Amen.

Minister. The Lord be with you.

Congregation. And with thy spirit.

¶ *Then shall the Minister say:*

Let us pray:

Almighty and everlasting God, Thou art the King of glory; and unto Thee alone who dwellest in the high and holy place, be praise and adoration, from the host of heaven and from all the dwellers upon earth. We Thy people come before Thy divine presence on this day with joyful hearts, to worship Thee in this house which Thou hast enabled Thy servants to build, and in which Thy Name shall henceforth be recorded. Receive, we beseech Thee, our humble thanksgiving, our cheerful praises, and our sincere adoration, as the first offerings which we here bring before the throne of Thy majesty. Send down Thy Holy Spirit upon us, that we may lift up holy hands and pure hearts unto Thee. Let Thy glory fill this house, and Thy goodness appear unto Thy servants. Hear our prayer, O Lord our God,

who livest and reignest for ever and ever. *Amen.*

¶ *Then shall the officiating Minister say:*

Dearly Beloved: Mankind in all ages and in all places have common wants and enjoy common blessings; it is therefore proper that they should unite with one another in the worship of the Lord of life and Giver of all good. God has declared that such worship is acceptable to Him, and His people have experienced that it is good to say to one another, Oh come, let us worship and bow down: let us kneel before the Lord our Maker; for He is our God, and we are the people of His pasture, and the sheep of His fold.

But for the performance of this sacred duty it is necessary, not only that special seasons, but also that particular places, should be appropriated. Holy men in all ages have esteemed the erection of houses for the worship of God a good work. This work is especially sanctioned by the divine appointment of the tabernacle and temple under the old dispensation; the importance of frequenting them is enforced by the example of Christ and the lessons of His Apostles; and the consecration of them to the service of the Most High, or the separation of them from worldly and common uses, is desirable, that when we meet together for religious purposes, no thought or emotion foreign to that great object may be awakened by the place.

For such a consecration we are now assembled.

Let us hear from the Holy Scriptures in what manner, in ancient time, the first temple of the only true God was dedicated. (*Read* 1 *Kings* viii. 22–30, *and* 54–58.) Hear also what St. Paul says. (*Read Eph.* ii. 11–22, *and Heb.* x. 19–29.)

¶ *Then shall the Minister and the Congregation say:*

The Apostles' Creed.

I believe in God the Father Almighty, Maker of heaven and earth. And in Jesus Christ His only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; The holy Christian Church, the Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

¶ *Then shall the officiating Minister say:*

And now in this faith, and by the authority committed to us by the Church of Christ, and with hearts lifted up to Almighty God, from whom cometh down every blessing; We, Ministers of the Church of Christ here assembled, do set apart and consecrate this edifice to a house of God, to a place of assembly for the Christian Church under the name of N. N. Evangelical Lutheran Church, separating it henceforth from all unhallowed, ordinary and common uses. We do consecrate it, with its Pulpit, its Altar (its Baptismal Font), and all its parts to the honour of Almighty God our heavenly Father, for the offering up to Him of praise and thanksgiving, of prayer and intercession. We consecrate it to the preservation and furtherance of the Gospel of His only-begotten Son, our Lord Jesus Christ, the Enlightener and Redeemer of the world, that in it the Word of the Cross may be preached

according to the Confessions of our Evangelical Lutheran Church, His holy Sacraments may be rightly administered to God's believing people, and His religion handed down to the latest generations. We consecrate it to the gracious work of the Holy Ghost, that in it, through His influence, the hearts of men may be enlightened, sanctified and sealed unto salvation, and Christian unity, love and happiness may be promoted. And to these holy purposes we set apart and consecrate this house, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

But, inasmuch as the consecration of the temple erected by human hands is vain and ineffectual, if not followed by another consecration, even the consecration of those who intend to worship therein, I call upon all of you, who are here present, now to consecrate yourselves anew with all you are and have to the service of our God. To Him let our souls be consecrated with all their powers and affections, that they may be renewed after the image of Him who hath created them, in righteousness and true holiness! To Him let our bodies be consecrated, that they may be the temples of the Holy Ghost, and all their members and senses be vessels and instruments sanctified unto God! To Him let our calling and station in life be consecrated, that we may faithfully employ them in doing good and glorifying our Father who is in heaven! To Him let our whole life be consecrated, that every day may bear witness that we have not received His grace in vain, but that we are living to His glory.

Thus may the consecration of this house be accompanied by the consecration of ourselves. And let all the people say Amen.

And now, I beseech you, my Christian brethren, to accompany me with your prayers to the God of all grace, that He may grant His blessing to this good work.

Let us pray:

O Lord, Thou art worthy to receive glory and honour, for Thou hast created all things, and by Thee they are constantly supported and upheld. Great and marvellous are Thy works, Lord God Almighty! just and true are Thy ways, Thou King of saints. Who shall not fear Thee and glorify Thy Name? for Thou only art holy; Thou only art the Lord. All nations shall come and worship before Thee, when the counsel of Thy love hath been made known unto them.

The heavens, yea, the heaven of heavens cannot contain Thee: yet adored be Thy name that Thou art inviting us to communion with Thyself, the everlasting fountain of light, love and joy.

Receive our thanks, O Father of mercies, for disposing Thy servants to erect this house for Thine honor and the edification of immortal souls. Be pleased to accept the consecration of it to Thy service, to the religion of Jesus Christ, Thy Son, and to the operation of the Hcly Spirit. Look down in mercy upon this sanctuary, to protect it from every danger; and upon all who shall assemble here from time to time, to gladden them with Thy blissful presence. Accomplish in their behalf, O Lord, Thy promise to dwell in the midst of them, that Thou mayest be their God, and that they may be Thy people. May they always enter Thy sanctuary with reverence, and never leave it without a blessing.

Grant, O Lord, that all who shall be dedicated to Thee in this house by the Holy Sacrament of Baptism, may grow in Thy fear and continue to be Thy true disciples; that all who shall here confirm the vows made at their Baptism may, by the aid of Thy Holy Spirit, fulfill the same, and grow in grace; that all who shall at this altar celebrate the atoning death of Christ, may be established in their faith and obtain remission of their sins; and that Thy Word may at all times be preached here in its purity and power, be received into good and honest hearts, and bring forth abundantly the fruits of righteousness and godliness.

Save now, O Lord, we beseech Thee; send now prosperity. Let Thy work appear unto Thy servants, Thy glory unto their children; and let the beauty of the Lord our God be upon us. And, being built upon the foundation of the prophets and apostles, Jesus Christ himself being the chief corner-stone, may we grow unto a holy temple in the Lord; and finally by Thy grace be received into that temple not made with hands in which everlasting songs of praises ascend to Thee.

¶ *The Minister and Congregation shall then say:*

Our Father who art in heaven; Hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory for ever and ever. Amen.

¶ *Then shall a Hymn be sung, during which the collection shall be taken up. Then shall follow the Sermon. After the Sermon, a Doxology shall be sung, and the Minister shall pronounce the Benediction*

XIII.—The Order for the Opening of Synod.

A Hymn of Invocation of the Holy Spirit, or another suitable Hymn, shall be sung, after which the President, standing at the altar, shall say:

The Lord be with you.

Members of Synod. And with thy spirit.

P. Holy, holy, holy is the Lord our God.

M. Heaven and earth are full of Thy glory.

P. Let us pray. (*All kneeling.*)

Holy art Thou, O Lord, heavenly Father, who dwellest in the high and holy place: we are unholy, and wait for Thy salvation. Grant us now that grace which Thou hast promised, which Thy Son has purchased, which Thy Holy Spirit conveys, and which all those who earnestly beseech Thee for that grace shall assuredly receive. We humble ourselves before the throne of Thy grace in lowliness of heart, and implore of Thee the gifts of Thy Holy Spirit, the Spirit of truth and of wisdom, of power and of might, of love and of concord. May He remove all self-sufficiency and all arrogance from us, the Ministers of Thy Church and heralds of Thy Gospel, and keep us from being led astray through selfishness and sinful desires. May He sanctify us through Thy truth. May he so reign and rule within us that we, being filled with strength and courage, may continually seek after this one thing: to do Thy holy will, to glorify Thy Son and to build up Thy kingdom. May He Himself make intercession for us with groanings which cannot be uttered, and direct us in all our deliberations and decisions to Jesus Christ, who ever liveth and reigneth with Thee and the Holy Spirit, one God, world without end. *Amen.*

¶ *Then shall the President, followed by the members of Synod, say:*

I believe in God the Father Almighty, Maker

of heaven and earth. And in Jesus Christ His only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, was crucified, dead and buried; He descended into hell; The third day He rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Christian Church, the Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the Life everlasting. Amen.

¶ *Then shall the President, followed by the members of Synod, say:*

Our Father, who art in heaven; Hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *The President shall then say:*

Having, therefore, dear brethren, boldness to enter into the holiest by the blood of Jesus, and having an high-priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience. And let us hold fast the profession of our faith without wavering; for He is faithful that promised. And let us consider one another, to provoke unto love and to good works.

I do hereby open this Synod, in accordance with the usage and principles of our Evangelical Lutheran Church, for the glory of God, for

the welfare of the Church of Jesus Christ, and for the edification of all who believe in His name; In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

The Lord be with us, that we may prove what is that good and acceptable and perfect will of God.

¶ *The President and members of Synod shall say:*

Amen.

XIV.—The Closing of Synod.

¶ *A Hymn of praise shall be sung, after which the President, standing at the altar, shall say:*

Oh give thanks unto the Lord, for He is good:
Members of Synod. And His mercy endureth for ever.

P. Let us pray. (*All kneeling.*)

Almighty and most merciful God, who art the source of all light and of all truth, we give thanks unto Thee, and laud Thy holy name, that Thou hast graciously granted us the assistance and comfort of Thy good Spirit, to the end that we might be preserved from the blinding influences of error, worldly-mindedness and vanity. And we pray that Thy Spirit may continue so to rule and govern us that, strong in the power of faith, and immovable in steadfastness of heart, we may persevere in Thy work, and may always be found as faithful laborers in Thy vineyard, and as fearless confessors of Thy truth to the day of the coming of Thy Son, our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then shall the President say:*

I do now close this Synod in the name of the Lord. And now, dear brethren, let us stand fast in the love of Christ, that when He comes again in His glory, we may not be put to shame, but rejoice before Him.

¶ *The President, followed by the members of Synod, shall say:*

I believe in God the Father Almighty, Maker of heaven and earth. And in Jesus Christ His only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead and buried; He descended into hell; The third day He rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Christian Church, the Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

¶ *Then shall the President and members of Synod say:*

Our Father, who art in heaven; Hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into tempation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *A Hymn shall then be sung, and the President shall pronounce the Benediction.*

XV.—Burial of the Dead.

¶ *At the house, or after the corpse is brought into the church, the Minister shall say:*

Job xix. 25, 26, 27:—I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another.

St. John xi. 25, 26:—I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die.

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

¶ *Then may be sung or said the 39th Psalm, as here followeth. Or a Hymn or another Psalm may be sung.*

Lord, make me to know mine end, and the measure of my days, what it is: that I may know how frail I am.

Behold, Thou hast made my days as an handbreadth: and mine age is as nothing before Thee; verily every man at his best state is altogether vanity.

Surely every man walketh in a vain show; surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them.

And now, Lord, what wait I for; my hope is in Thee.

Deliver me from all my transgressions: make me not the reproach of the foolish.

I was dumb, I opened not my mouth: because Thou didst it.

Remove Thy stroke away from me: I am consumed by the blow of Thine hand.

When Thou with rebukes dost correct man for iniquity, Thou makest his beauty to consume away like as a moth: surely every man is vanity.

Hear my prayer, O Lord, and give ear unto my cry: hold not Thy peace at my tears;

For I am a stranger with Thee and a sojourner: as all my fathers were.

Oh spare me, that I may recover my strength: before I go hence and be no more.

¶ *Then shall the Minister and Congregation, standing, say the Lord's Prayer.*

The Lord's Prayer.

Our Father, who art in heaven; Hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; for Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Then may the Minister read the following lesson,* 1 Cor. xv. 20–22, 35–57. *Or he may read* 1 Thess. iv. 13–18; 2 Cor. v. 1–10; Rev. vii. 9–17; Ps. xxxi, xxxiv, xxxix, xlii, lxxi, lxxiii, xc, cxxxix; John v. 24–29; vi. 37–40; xi. 20–27; Luke vii. 11–25; Matt. ix. 18–25; *or another suitable lesson from Holy Scripture.*

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

But some man will say, How are the dead raised up? and with what body do they come?

Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased Him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness: it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption. Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for

the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O, death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

¶ *Then shall be said the Prayer here following, or another suitable Prayer.*

1.

Almighty God, who by the death of Thy Son hast abolished sin and death, and by His resurrection hast brought life and immortality to light, to the end that we might be delivered from the power of the devil, and that by the power of the same resurrection, our mortal bodies should be raised from the dead, and live with Thee in Thy kingdom; mercifully grant that with our whole hearts we may steadfastly believe this, and with all Thy saints may attain unto the blessed resurrection from the dead; through the same our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen*.

2.

Almighty God, our heavenly Father, who hast taught us by Thy holy Apostle not to sorrow,

even as others which have no hope, for them which sleep in Jesus; mercifully grant unto us that, at the coming of Thy Son, our Lord Jesus Christ, we with all those who have departed in the true faith, may be received into Thine everlasting joy, through Jesus Christ our Lord. *Amen.*

3.

Almighty and everlasting God, the Consolation of the sorrowful, and the Strength of the weak; may the prayers of them that in tribulation and distress cry unto Thee, graciously come before Thee, so that in all their necessities they may mark and receive Thy manifold help and comfort; through Jesus Christ our Lord. *Amen.*

4.

O Lord, Almighty, Everlasting and Most Merciful God, Who through death dost call us away from this sinful world, to the end that we may not be lost through sin, but may attain unto everlasting life: We beseech Thee, Increase our faith, that at Thy call we may go forth with joy, and follow Thee into Thy Kingdom; through Jesus Christ, Thy Son, our Lord. *Amen.*

5.

Merciful and Eternal God, Who didst not spare Thine Only Son, but delivered Him up for us all that He might bear our sins upon the Cross: Grant unto us such steadfast faith, that our hearts may never fear nor doubt; Through the same, Thy Son Jesus Christ. *Amen.*

¶ *A Hymn may then be sung.*

¶ *If there be a* Sermon, *it may then follow: and after the Sermon another Hymn may be sung.*

AT THE GRAVE.

¶ *The body having been deposited in the grave, the Minister, standing at the foot of the grave, shall say:*

Man, that is born of woman, is of few days, and full of trouble. He cometh up like a flower, and is cut down; he fleeth as it were a shadow, and continueth not.

In the midst of life we are in death. Of whom may we seek for succor but of Thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts: shut not Thy merciful ears to our prayers; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, Thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from Thee.

Forasmuch as it hath pleased Almighty God, in His wise providence, to take out of this world the soul of our deceased brother, *sister*, *child*, we therefore commit the body to the ground; earth to earth, ashes to ashes, dust to dust; looking confidently for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ, who shall raise His followers to the participation of His own happiness and glory in heaven.

The Benediction.

The Lord bless thee and keep thee.

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

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

THE CONFESSIONS.

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The Apostles' Creed.

I BELIEVE in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ His only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate; Was crucified, dead and buried; He descended into hell; The third day He rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy Christian Church, The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

The Nicene Creed.

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, And of all things visible and invisible.

And in one Lord Jesus Christ, the Only-begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made; Who, for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man; And was crucified also for us under Pontius Pilate. He suffered and was buried; And the third day He rose again, according to the Scriptures; And ascended into heaven, And sitteth on the right hand of the Father; And He shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe in one holy Christian and Apostolic Church. I acknowledge one Baptism for the Remission of sins; And I look for the Resurrection of the dead; and the Life of the world to come. Amen.

The Athanasian Creed.

WHOSOEVER will be saved, before all things it is necessary that he hold the true Christian faith.

Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.

But this is the true Christian faith: That we worship one God in Trinity, and Trinity in Unity;

Neither confounding the Persons, nor dividing the Substance.

For there is one Person of the Father, another of the Son, and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father is uncreate, the Son uncreate, and the Holy Ghost uncreate.

The Father is incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.

The Father is eternal, the Son eternal, the Holy Ghost eternal.

And yet they are not three eternals, but one eternal.

As also they are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty.

And yet they are not three Almighties, but one Almighty.

So the Father is God, the Son is God, and the Holy Ghost is God.

And yet they are not three Gods, but one God.

So likewise the Father is Lord, the Son is Lord, and the Holy Ghost Lord.

And yet not three Lords, but one Lord.

For as we, according to Christian truth, must acknowledge every Person by Himself to be God and Lord, so are we forbidden by the Christian religion to say: There are three Gods, or three Lords.

The Father is made of none, neither created nor begotten.

The Son is of the Father alone; not made, nor created, but begotten.

The Holy Ghost is of the Father, and of the Son; neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other; none is greater, or less than another;

But the whole three Persons are co-eternal together, and co-equal.

So that in all things as is aforesaid, the Unity in Trinity, and the Trinity in Unity, is to be worshipped.

He therefore that will be saved, must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation to believe rightly also in the incarnation of our Lord Jesus Christ.

For the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man;

God, of the Substance of the Father, begotten before the worlds; and Man, of the substance of his mother, born in the world.

Perfect God, and perfect Man of a reasonable soul and human flesh subsisting.

Equal to the Father as touching his Godhead, and inferior to the Father as touching his humanity.

Who, although he be God and man, yet he is not two, but one Christ;

One, not by conversion of the Godhead into flesh, but by taking of the Manhood into God;

One altogether; not by confusion of Substance but by Unity of Person.

For as the reasonable soul and flesh is one man, so God and Man is one Christ;

Who suffered for our salvation, descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth at the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies, and shall give account of their works.

And they that have done good shall go into life everlasting, and they that have done evil into everlasting fire.

This is the true Christian faith; which, except a man believe faithfully, he cannot be saved.

CONFESSION OF FAITH.

PRESENTED TO THE INVINCIBLE EMPEROR CHARLES V. CÆSAR AUGUSTUS, AT THE DIET OF AUGSBURG, ANNO DOMINI MDXXX.

[This translation is made from the Latin. The words in brackets are added from the German text. The numbers in the margin are designed to facilitate reference.]

"I will speak of thy testimonies also before kings, and will not be ashamed." PSALM cxix. 46.

PREFACE TO THE EMPEROR CHARLES V.

Most Invincible Emperor, Cæsar Augustus, Most Clement Master: Inasmuch as Your Imperial Majesty has summoned a Convention of the Empire at Augsburg, to deliberate in regard to aid against the Turk, the most atrocious, the hereditary, and ancient enemy of the Christian name and religion, in what way, to wit, resistance might be made to his rage and assaults, by protracted and perpetual preparation for war: Because, moreover, of dissensions in the matter of our holy religion and Christian faith, and in order that in this matter of religion the opinions and judgments of diverse parties may be heard in each other's presence, may be understood and weighed among one another, in mutual charity, meekness, and gentleness, that those things which in the writings on either side have been handled or understood amiss, being laid aside and corrected, these things may be harmonized and brought back to the one simple truth and Christian Concord; so that hereafter the one unfeigned and true religion may be embraced and preserved by us, so that as we are subjects and soldiers of the One Christ, so also, in unity and concord, we may live in the one Christian Church: and inasmuch as We, the Electors and Princes, whose names are subscribed, together with others who are conjoined with us, in common with other Electors and Princes, and States, have been called to the aforenamed Diet, we have, in order to render most humble obedience to the Imperial Mandate, come early to Augsburg, and with no desire to boast would state that we were among the very first to be present.

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When therefore Your Imperial Majesty, among 6
other things, has also at Augsburg, at the very beginning of these sessions, caused the proposition to be made to the Princes and States of the Empire, that each of the States of the Empire, in virtue of the Imperial Edict, should propose and offer in the German and in the Latin languages its opinion and decision; after discussion on Wednesday we replied 7
to your Imperial Majesty, that on the following Friday we would offer on our part the Articles of our Confession:

Wherefore, in order that we may do homage to 8
the will of Your Imperial Majesty, we now offer in the matter of religion the Confession of our preachers and of ourselves, the doctrine of which derived from the Holy Scriptures and pure Word of God, they have to this time set forth in our lands, dukedoms, domains, and cities, and have taught in the churches. If the other Electors, 9
Princes, and States of the Empire, should in the writings, to wit, in Latin and German, according to the aforementioned imperial proposition, produce their opinions in this matter of religion: we here in the presence of Your Imperial Majesty our 10
most Clement Lord, offer ourselves, prepared, in conjunction with the Princes and our friends already designated, to compare views in a kindly manner in regard to mode and ways which may be available, so that as far as may honorably be done, we may agree, and the matter between us of both parts being peacefully discussed, with no hateful contention, by God's help the dissension may be removed, and may be brought back to one true accordant religion (as we are all subjects and soldiers 11
under one Christ, so also we ought to confess one Christ, in accordance with the tenor of the decree of Your Imperial Majesty), and all things should be brought back to the truth of God, which with most fervent prayers we beseech God to grant.

But if, as regards the rest of Electors, Princes, 12
and States, those of the other party, this treatment of the matter of religion, in the manner in which Your Imperial Majesty has wisely thought fit it should be conducted and treated, to wit, with such a mutual presentation of writings and calm conference between us, should not go on, nor be attended by any result; yet shall we leave a clear testimony 13
that in no manner do we evade anything which can tend to promote Christian concord (anything which God and a good conscience allow); and this

Your Imperial Majesty and the other Electors and 14
States of the Empire, and all who are moved by a sincere love of religion and concern for it, all who are willing to give an equitable hearing in this matter, will kindly gather and understand from the Confession of ourselves and of ours.

Since, moreover, Your Imperial Majesty has not 15
once only, but repeatedly signified to the Electors, Princes, and other States of the Empire; and at the Diet of Spires, which was held in the year of our Lord 1526, caused to be recited and publicly proclaimed in accordance with the form of Your Imperial instruction and commission given and prescribed: That Your Imperial Majesty in this matter of religion for certain reasons, stated in the 16
name of Your Majesty, was not willing to determine, nor was able to conclude touching anything, but that Your Imperial Majesty would diligently endeavor to have the Roman Pontiff, in accordance with his office, to assemble a General Council: as also the same matter was more amply set forth a 17
year ago in the last public Convention, which was held at Spires, where through His Highness Ferdinand, King of Bohemia and Hungary, our friend 18
and clement Lord, afterward through the Orator and the Imperial Commissioners, Your Imperial Majesty, among other propositions caused these to be made, that Your Imperial Majesty had known and pondered the resolution to convene a Council, 19
formed by the Representatives of Your Imperial Majesty in the Empire, and by the Imperial President and Counsellors, and by the Legates of other States convened at Ratisbon, and this Your Imperial Majesty also judged that it would be useful to assemble a Council, and because the matters which were to be adjusted at this time between Your Imperial Majesty and the Roman Pontiff were approaching agreement and Christian reconciliation. Your Imperial Majesty did not doubt that, but that the Pope could be induced to summon a General Council: Wherefore Your Imperial Majesty signi- 20
fied that Your Imperial Majesty would endeavor to bring it to pass that the Chief Pontiff, together with Your Imperial Majesty, would consent at the earliest opportunity to issue letters for the convening of such a General Council.

As the event, therefore, has been that in this 21
matter of religion the differences between us and the other party have not been settled in friendship and love. we here present ourselves before Your

Imperial Majesty, in all obedience, and in more than mere obedience, ready to compare views, and defend our cause in such a general, free and Christian Council, concerning the convening of which there has been concordant action and a determination by agreeing votes on the part of the Electors, Princes and the other States of the Empire, in all the Imperial Diets which have been held in the reign of Your Imperial Majesty. To this Convention of a General Council, as also to Your Imperial Majesty, we have in the due method and legal form, before made our protestation and appeal in this greatest and gravest of matters. To which appeal both to Your Imperial Majesty and a Council we still adhere; nor do we intend, nor would it be possible for us to forsake it by this or any other document, unless the matter between us and the other party should, in accordance with the tenor of the latest Imperial citation, be compared, settled, and brought to Christian concord, in friendship and love: concerning which appeal we here also make our solemn and public protest.

I.

CHIEF ARTICLES OF FAITH.

Article I.

Of God.

The churches with common consent among us, do teach that the decree of the Nicene Synod [Council] concerning the unity of the divine essence and of the three persons is true, and without doubt to be believed: to wit, that there is one divine essence which is called and is God, eternal, without body, indivisible [without part], of infinite power, wisdom, goodness, the Creator and Preserver of all things, visible and invisible; and yet there be three persons of the same essence and power, who also are co eternal, the Father, the Son, and the Holy Ghost.

And they use the name of person in that signification in which the ecclesiastical writers [the fathers] have used it in this cause, to signify, not a part or quality in another, but that which properly subsisteth.

They condemn all heresies which have sprung up

against this Article, as the Manichees, who set down two principles, good and evil; in the same manner the Valentinians, Arians, Eunomians, Mahometans, and all such like.

They condemn also the Samosatenes, old and new; who when they earnestly contend that there is but one person, do craftily and wickedly trifle after the manner of Rhetoricians, about the Word and Holy Ghost, that they are not distinct persons, but that the Word signifieth a vocal word, and the Spirit a motion created in things. 6

Article II.

Of Original Sin.

Also they teach that after Adam's fall, all men begotten after the common course of nature, are born with sin; that is, without the fear of God, without trust in him, and with fleshly appetite; and that this disease, or original fault is truly sin, condemning and bringing eternal death now also upon all that are not born again by baptism and the Holy Spirit. 1 2 3

They condemn the Pelagians, and others, who deny this original fault to be sin indeed; and who, so as to lessen the glory of the merits and benefits of Christ, argue that a man may, by the strength of his own reason, be justified before God. 4

Article III.

Of the Son of God, and of the Holy Spirit.

Also they teach that the Word, that is, the Son of God, took unto him man's nature, in the womb of the blessed Virgin Mary, so that there are two natures, the Divine and the human, inseparably joined together in unity of person; one Christ, true God and true man: who was born of the Virgin Mary, truly suffered, was crucified, dead, and buried, that he might reconcile the Father unto us, and might be a sacrifice not only for original guilt, but also for all actual sins of men. 1 2 3

The same also descended into hell, and truly rose again the third day. Afterward h[illegible] ascended into the heavens, that he might sit at the right hand of the Father; and reign forever, and have dominion over all creatures; might sanctify those that believe in him, by sending the Holy Spirit into their hearts, who shall rule [purify, strengthen], comfort, 4

and quicken them, and shall defend them against 5
the devil, and the power of sin.

The same Christ shall openly come again, to 6
judge the quick and the dead, according as the Apostles' Creed declareth these and other things.

Article IV.

Of Justification.

Also they teach, that men cannot be justified 1
[obtain forgiveness of sins and righteousness] before God by their own powers, merits, or works: but are justified freely [of grace] for Christ's sake 2
through faith, when they believe that they are received into favor, and their sins forgiven for Christ's sake, who by his death hath satisfied for our sins. This faith doth God impute for righteousness before Him, Rom. iii. and iv.

Article V.

Of the Ministry of the Church.

For the obtaining of this faith, the ministry of 1
teaching the Gospel, and administering the Sacraments was instituted [by God.].

For by the Word and Sacraments, as by instru- 2
ments, the Holy Spirit is given; who worketh faith, where and when it pleaseth God, in those that hear the Gospel, to wit, that God, not for our merit's sake, but for Christ's sake, doth justify those who 3
believe that they for Christ's sake are received into favor.

They condemn the Anabaptists and others, who 4
imagine that the Holy Spirit is given to men without the outward word, through their own preparations and works.

Article VI.

Of New Obedience.

Also they teach that this faith should bring 1
forth good fruits, and that men ought to do the good works commanded of God, because it is God's will, and not on any confidence of meriting justification before God by their works.

For remission of sins and justification is appre- 2
hended by faith, as also the voice of Christ witnesseth: "When ye have done all these things, say, We are unprofitable servants."

The same, also, do the ancient writers of the 3

Church teach; for Ambrose saith; "This is ordained of God, that he that believeth in Christ shall be saved, without works, by faith alone, freely receiving remission of sins."

Article VII.

Of the Church.

Also they teach, that one holy Church is to continue forever. But the Church is the congregation of saints [the assembly of all believers], in which the Gospel is rightly taught [purely preached], and the Sacraments are rightly administered [according to the Gospel]. 1

And unto the true unity of the Church, it is sufficient to agree concerning the doctrine of the Gospel and the administration of the Sacraments. 2
Nor it is necessary that human traditions, rites, or ceremonies instituted by men, should be alike everywhere; as St. Paul saith: "There is one faith, one baptism, one God and Father of all." 3 4

Article VIII.

What the Church is.

Though the Church be properly the congregation of saints and true believers, yet seeing that in this life many hypocrites and evil persons are mingled with it, it is lawful to use the Sacraments administered by evil men; according to the voice of Christ: "The Scribes and the Pharisees sit in Moses' seat," and the words following. And the Sacraments and the Word are effectual by reason of the institution and commandment of Christ, though they be delivered by evil men. 1 2

They condemn the Donatists and such like, who deni-d that it is lawful to use the ministry of evil men in the Church, and held that the ministry of evil men is useless and without effect. 3

Article IX.

Of Baptism.

Of Baptism they teach, that it is necessary to salvation, and that by Baptism the grace of God is offered, and that children are to be baptized, who by Baptism being offered to God are received into God's favor. 1 2

They condemn the Anabaptists who allow not the Baptism of children, and affirm that children are saved without Baptism. 3

Article X.

Of the Lord's Supper.

Of the Supper of the Lord they teach that the [true] body and blood of Christ are truly present [under the form of bread and wine], and are [there] communicated to those that eat in the Lord's Supper [and received].

And they disapprove of those that teach otherwise [wherefore also the opposite doctrine is rejected].

Article XI.

Of Confession.

Concerning confession they teach that private absolution be retained in the churches, though enumeration of all offences be not necessary in confession. For it is impossible; according to the Psalm: "Who can understand his errors?"

Article XII.

Of Repentance.

Touching repentance, they teach that such as have fallen after baptism may find remission of sins, at what time they are converted [when they come to repentance], and that the Church should give absolution unto such as return to repentance.

Now repentance consisteth properly of these two parts: One is contrition, or terrors stricken into the conscience through the acknowledgment of sin: the other is faith, which is conceived by the Gospel, or absolution, and doth believe that for Christ's sake sins be forgiven, and comforteth the conscience, and freeth it from terrors. Then should follow good works, which are fruits of repentance.

They condemn the Anabaptists, who deny that men once justified can lose the Spirit of God, and do contend that some men may attain to such a perfection in this life, that they cannot sin. [Here are rejected those who teach that those who have once been holy cannot fall again.] The Novatians are also condemned, who would not absolve such as had fallen after baptism, though they returned to repentance. They also that do not teach that remission of sins is obtained by faith, and who command us to merit grace by satisfactions, are rejected.

Article XIII.

Of the Use of Sacraments.

Concerning the use of the Sacraments, they teach 1
that they were ordained, not only to be marks of
profession amongst men, but rather that they
should be signs and testimonies of the will of God
towards us, set forth unto us, to stir up and con- 2
firm faith in such as use them. Therefore men
must use Sacraments so, as to join faith with them,
which believes the promises that are offered and
declared unto us by the Sacraments.

Wherefore they condemn those that teach that 3
the Sacraments do justify by the work done, and do
not teach that faith which believes the remission of
sins is requisite in the use of Sacraments.

Article XIV.

Of Ecclesiastical Orders.

Concerning Ecclesiastical Orders [Church Gov- 1
ernment], they teach, that no man should publicly
in the Church teach or administer the Sacraments,
except he be rightly called [without a regular call].

Article XV.

Of Ecclesiastical Rites.

Concerning Ecclesiastical Rites, they teach, that 1
those rites are to be observed, which may be ob-
served without sin, and are profitable for tran-
quility and good order in the Church; such as are
set holidays, feasts, and such like. Yet concerning 2
such things men are to be admonished, that consci-
ences are not to be burdened as if such service were
necessary to salvation.

They are also to be admonished that human tra- 3
ditions, instituted to propitiate God, to merit grace
and make satisfaction for sins, are opposed to the
Gospel and the doctrine of faith. Wherefore vows
and traditions concerning food and days, and such 4
like, instituted to merit grace and make satisfac-
tion for sins, are useless and contrary to the Gos-
pel.

Article XVI.

Of Civil Affairs.

Concerning civil affairs, they teach that such 1
civil ordinances as are lawful, are good works of

God; that Christians may lawfully bear civil office, 2
sit in judgments, determine matters by the imperial laws, and other laws in present force, appoint just punishments, engage in just war, act as soldiers, make legal bargains and contracts, hold property, take an oath when the magistrates require it, marry a wife, or be given in marriage. They condemn the Anabaptists, who forbid Chris- 3
tians these civil offices. They condemn also those 4
that place the perfection of the Gospel, not in the fear of God, and in faith, but in forsaking civil offices, inasmuch as the Gospel teacheth an ever-
lasting righteousness of the heart. In the mean- 5
time, it doth not disallow order and government of commonwealths or families, but requireth especially the preservation and maintenance thereof, as of God's own ordinances, and that in such ordi-
nances we should exercise love. Christians, there- 6
fore, must necessarily obey their magistrates and laws, save only then, when they command any sin; for then they must rather obey God than men. Acts v. 29.

Article XVII.

Of Christ's Return to Judgment.

Also they teach that, in the consummation of the 1
world [at the last day], Christ shall appear to judge, and shall raise up all the dead, and shall give unto the godly and elect, eternal life, and everlasting joys; but ungodly men and the devils shall be condemn unto endless torments.

They condemn the Anabaptists, who think that 2
to condemned men and the devils shall be an end of torments. They condemn others also, who now scatter Jewish opinions, that, before the resurrec- 3
tion of the dead, the godly shall occupy the kingdom of the world, the wicked being everywhere suppressed [the saints alone, the pious, shall have a worldly kingdom, and shall exterminate all the godless].

Article XVIII.

Of Free Will.

Concerning free will, they teach, that man's will 1
hath some liberty to work a civil righteousness, and to choose such things as reason can reach unto: but that it hath no power to work the righteousness 2
of God or a spiritual righteousness, without the

Spirit of God; because that the natural man receiveth not the things of the Spirit of God: 1 Cor. ii. 14. But this is wrought in the heart when men do receive the Spirit of God through the word. 3

These things are in as many words affirmed by St. Augustine, *Hypognosticon*, lib. iii.: "We confess that there is in all men a free will, which hath indeed the judgment of reason; not that it is thereby fitted, without God, either to begin or to perform anything in matters pertaining to God, but only in works belonging to this present life, whether they be good or evil. By good works, I mean those which are of the goodness of nature; as to will to labor in the field, to desire meat or drink, to desire to have a friend, to desire apparel, to desire to build a house, to marry a wife, to nourish cattle, to learn the art of divers good things, to desire any good thing pertaining to this present life; all which are not without God's government, yea, they are, and had their beginning from God and by God. Among evil things, I account such as these: to will to worship an image; to will manslaughter, and such like." 4 5 6 7

They condemn the Pelagians, and others, who teach that by the powers of nature alone, without the Spirit of God, we are able to love God above all things; also to perform the commandments of God, as touching the substance of our actions. For although nature be able in some sort to do the external works (for it is able to withhold the hands from theft and murder), yet it cannot work the inward motions, such as the fear of God, trust in God, chastity, patience, and such like. 8 9

Article XIX.

Of the Cause of Sin.

Touching the cause of sin, they teach, that although God doth create and preserve nature, yet the cause of sin is the will of the wicked; to wit, of the devil, and ungodly men; which will, God not aiding, turneth itself from God, as Christ saith, "When he speaketh a lie, he speaketh of his own." John viii. 44.

Article XX.

Of Good Works.

Ours are falsely accused of forbidding good works. For their writings extant upon the Ten Commandments, and others of the like argument, 1 2

do bear witness, that they have to good purpose taught concerning every kind of life, and its duties: what kinds of life, and what works in every calling, do please God. Of which things, preachers in 3
former times taught little or nothing: only they urged certain childish and needless works; as keeping of holidays, set fasts, fraternities, pilgrimages, worshipping of saints, the use of rosaries, monkery, and such like things. Whereof our adversaries 4
having had warning, they do now unlearn them, and do not preach concerning these unprofitable works, as they were wont. Besides, they begin now 5
to make mention of faith, concerning which there was formerly a deep silence. They teach that we 6
are not justified by works alone, but they conjoin faith and works, and say we are justified by faith and works. Which doctrine is more tolerable than 7
the former one, and can afford more consolation than their old doctrine.

Whereas, therefore, the doctrine of faith, which 1
should be the chief one in the Church, hath been so long unknown, as all men must needs grant, that there was the deepest silence about the righteousness of faith in their sermons, and that the doctrine of works was usual in the Churches, for this cause our Divines did thus admonish the Churches:

First, that our works cannot reconcile God, or de- 2
serve remission of sins, grace, and justification at his hands, but that these we obtain by faith only, when we believe that we are received into favor for Christ's sake; who alone is appointed the Mediator and Propitiatory, by whom the Father is reconciled. He, therefore, that trusteth by his works to 10
merit grace, doth despise the merit and grace of Christ, and seeketh by his own power, without Christ, to come unto the Father: whereas Christ hath said expressly of himself, "I am the way, the truth, and the life." John xiv. 6.

This doctrine of faith is handled by Paul almost 11
everywhere: "By grace ye are saved through faith; and that not of yourselves: it is the gift of God; not of works:" Ephes. ii. 8. 9. And lest any here 12
should cavil, that we bring in a new-found interpretation, this whole cause is sustained by testimonies of the Fathers. Augustine doth in many 13
volumes defend grace, and the righteousness of faith against the merit of works. The like doth Ambrose teach in his book, *De Vocatione Gentium*, 14
and elsewhere; for thus he saith of the calling of

the Gentiles: "The redemption made by the blood of Christ would be of small account, and the prerogative of man's works would not give place to the mercy of God, if the justification which is by grace were due to merits going before; so as it should not be the liberality of the giver, but the wages or hire of the laborer."

This doctrine though it be contemned of the unskilful, yet godly and fearful consciences find by experience that it bringeth very great comfort: because that conscience cannot be quieted by any works, but by faith alone, when they believe assuredly, that they have a God who is propitiated for Christ's sake; as Paul teacheth, "Being justified by faith, we have peace with God:" Rom. v. 1. This doctrine doth wholly belong to the conflict of a troubled conscience; and cannot be understood, but where the conscience hath felt that conflict. Wherefore, all such as have had no experience thereof, and all that are profane men, who dream that Christian righteousness is naught else but a civil and philosophical righteousness, are poor judges of this matter.

Formerly, men's consciences were vexed with the doctrine of works; they did not hear any comfort out of the Gospel. Whereupon conscience drove some into the desert, into Monasteries, hoping there to merit grace by a monastical life. Others devised other works, whereby to merit grace, and to satisfy for sin. There was very great need therefore to teach and renew this doctrine of faith in Christ; to the end that fearful consciences might not want comfort, but might know that grace, and forgiveness of sins, and justification, were received by faith in Christ.

Another thing, which we teach men, is, that in this place the name of FAITH doth not only signify a knowledge of the history, which may be in the wicked and in the Devil, but that it signifieth a faith which believeth, not only the history, but also the effect of the history; to wit, the article of remissions of sins; namely, that by Christ we have grace, righteousness, and remission of sins. Now, he that knoweth that he hath the Father merciful to him through Christ, this man knoweth God truly: he knoweth that God hath a care of him; he loveth God, and called upon him; in a word, he is not without God, as the Gentiles are. For the devils and the wicked can never believe this article of the remission of sins: and therefore they hate

God as their enemy; they call not upon him, they look for no good thing at his hands. After this manner doth Augustine admonish the reader touching the name of Faith, and teacheth that this word Faith is taken in Scriptures, not for such a knowledge as is in the wicked, but for a trust, which doth comfort and lift up disquieted minds.

Moreover, ours teach, that it is necessary to do good works; not that we may trust that we deserve grace by them, but because it is the will of God that we should do them. By faith alone is apprehended remission of sins and grace. And because the Holy Spirit is received by faith, our hearts are now renewed, and so put on new affections, so that they are able to bring forth good works. For thus saith Ambrose, "Faith is the begetter of a good will, and of good actions." For man's powers, without the Holy Spirit, are full of wicked affections, and are weaker than that they can do any good deed before God. Besides, they are in the Devil's power, who driveth men forward into divers sins, into profane opinions, and into heinous crimes: as was to be seen in the philosophers, who, assaying to live an honest life, could not attain unto it, but were defiled with many heinous crimes. Such is the weakness of man, when he is without faith and the Holy Spirit, and hath no other guide but the natural powers of man.

Hereby every man may see that this doctrine is not to be accused, as forbidding good works; but rather is much to be commended, because it showeth after what sort we must do good works. For without faith, the nature of man can by no means perform the works of the First or Second Table. Without faith, it cannot call upon God, hope in God, bear the cross: but seeketh help from man, and trusteth in man's help. So it cometh to pass, that all lusts and human counsels bear sway in the heart so long as faith and trust in God is absent.

Wherefore also Christ saith, "Without me ye can do nothing," John xv. 5, and the Church singeth, "Without thy power is naught in man, naught that is innocent."

ARTICLE XXI.

Of the Worship of Saints.

Touching the worship of saints, they teach, that the memory of saints may be set before us,

that we may follow their faith and good works according to our calling; as the Emperor may follow David's example in making war to drive away the Turks from his country: for each of them is a king. But the Scripture teacheth not to invocate 2
saints, or to ask help of saints, because it propoundeth unto us one Christ the Mediator, Propitiatory, High Priest, and Intercessor. This Christ is 3
to be invocated, and he hath promised that he will hear our prayers, and liketh this worship especially, to wit, that he be invocated in all afflictions. "If any man sin, we have an advocate with God, Jesus Christ the righteous:" 1 John ii. 1.

This is about the sum of doctrine among us, in 1
which can be seen that there is nothing which is discrepant with the Scriptures, or with the Church Catholic, or even with the Roman Church, so far as that Church is known from writers [the writings of the Fathers]. This being the case, they judge us harshly who insist that we shall be regarded as heretics. But the dissension is concerning certain 2
[traditions and] abuses, which without any certain authority have crept into the Churches, in which things even if there were some difference, yet would it be a becoming lenity on the part of the bishops, that on account of the Confession which we have now presented, they should bear with us, since not even the Canons are so severe, as to demand the same rites everywhere, nor were the rites of all Churches at any time the same. Although among us in large part the ancient rites 3
are diligently observed. For it is a calumnious 4
falsehood, that all the ceremonies, all the things instituted of old, are abolished in our Churches. But 5
the public complaint was, that certain abuses were connected with the rites in common use. These, because they could not with good conscience be approved, have to some extent been corrected.

II.

ARTICLES IN WHICH ARE RECOUNTED THE ABUSES WHICH HAVE BEEN CORRECTED.

Inasmuch as the Churches among us dissent in 1
no article of faith from the Church Catholic [the

Uuiversal Christian Church], and only omit a few of certain abuses, which are novel [in part have crept in with time, in part have been introduced by violence], and contrary to the purport of the Canons have been received by the fault of the times, we beg that Your Imperial Majesty would clemently hear both what ought to be changed, and what are the reasons that the people ought not to be forced against their consciences to observe those abuses. Nor should Your Imperial Majesty have faith in those who, that they may inflame the hatred of men against us, scatter amazing slanders among the people. In this way the minds of good men being angered at the beginning, they gave occasion to this dissension, and by the same art they now endeavor to increase the discords. For beyond doubt Your Imperial Majesty will find that the form both of doctrines and of ceremonies among us, is far more tolerable than that which these wicked and malicious men describe. The truth, moreover, cannot be gathered from common rumors and the reproaches of enemies. But it is easy to judge this, that nothing is more profitable to preserve the dignity of ceremonies and to nurture reverence and piety among the people, than that the ceremonies should be rightly performed in the Churches.

Article XXII. (I.)

Of both Kinds [in the Lord's Supper].

Both kinds of the Sacrament in the Lord's Supper are given to the laity, because that this custom hath the commandment of the Lord, "Drink ye all, of this:" Matt. xxvi. 27; where Christ doth manifestly command concerning the cup, that all should drink. And that no man might cavil, that this doth only pertain to the priests, the example of Paul to the Corinthians witnesseth, that the whole Church did use both kinds in common: 1 Cor. xi. 28. And this custom remained a long time in the Church; neither is it certain when, or by what authority, it was changed. Cyprian in certain places doth witness, that the blood was given to the people: the same thing doth Jerome testifying, saying, "The priests do minister the Eucharist, and communicate the blood of Christ to the people." Nay, Pope Gelasius commandeth, that the Sacrament be not divided: *Dist.* 2, *De*

Consecr. Cap. Comperimus. Only a custom, not thus ancient, doth otherwise. But it is manifest that a custom, brought in contrary to the commandments of God, is not to be approved, as the Canons do witness: *Dist.* 8, *Cap. Veritate;* with the words which follow. Now this custom has been received, not only against the Scripture, but also against the ancient Canons, and the example of the Church. Therefore if any would rather use both kinds in the Sacrament, they are not to be compelled to do otherwise with the offence of their conscience. And because that the division of the Sacrament doth not agree with the institution of Christ, among us it is the custom to omit that procession which hitherto hath been in use.

Article XXIII. (II.)

Of the Marriage of Priests.

There was a common complaint of the examples of such priests as were not continent. For which cause also Pope Pius is reported to have said, "that there were certain causes for which marriage was forbidden to priests, but there were many weightier causes why it should be permitted again:" for so Platina writeth. Whereas therefore the priests among us seek to avoid these public offences, they have married wives, and have taught that it is lawful for them to enter into marriage. First, because that Paul saith. "To avoid fornication, let every man have his wife;" again, "It is better to marry than to burn:" 1 Cor. vii. 2, 9. Secondly, Christ saith, "All men cannot receive this word:" Matt. xix. 11, where he showeth that all men are not fit for a single life, because that God created mankind male and female: Gen. i. 28. Nor is it in man's power, without a special gift and work of God, to alter His creation. Therefore such as are not meet for a single life, ought to contract marriage. For no law of man, no vow, can take away the commandment of God, and his ordinance. By these reasons the priests do prove that they may lawfully take wives. And it is well known that in the ancient Churches priests were married. For Paul saith, "that a bishop must be chosen which is a husband:" 1 Tim. iii. 2. And in Germany, the priests were not by violence compelled to live a single life until about four hundred years ago; who then were so wholly bent against the matter, that

the Archbishop of Mentz, being about to publish the Pope of Rome's decree to that effect, was almost murdered in a tumult by the priests in their anger. And the matter was handled so rudely, that not 13
only were marriages forbidden for the time to come, but also such as were then contracted were broken asunder, contrary to all laws divine and human, contrary to the Canons themselves, that were before made not only by Popes, but also by most famous Councils. And seeing that, as the world decayeth, man's nature by little and little waxeth 14
weaker, it is well to look to it, that no more vices do overspread Germany. Furthermore, God or- 15
dained marriage to be a remedy for man's infirmity. The Canons themselves do say, that the 16
old rigor is now and then in latter times to be released because of the weakness of men. Which it were to be wished might be done in this matter also. And if marriage be forbidden any longer, 17
the Churches may at length want pastors.

Seeing then that there is a plain commandment 18
of God; seeing the use of the Church is well known: seeing that impure single life bringeth forth very many offences, adulteries, and other enormities worthy to be punished by the godly magistrate, it is a marvel that greater cruelty should be showed in no other thing, than against the marriage of priests. God hath commanded to 19
honor marriage: the laws in all well-ordered com- 20
monwealths, even among the heathen, have adorned marriages with very great honors. But now men are cruelly put to death, yea, and priests also, contrary to the mind of the Canons, for no 21
other cause, but marriage. Paul calleth that "a doctrine of devils," which forbiddeth marriage: 1 Tim. iv. 1; which may now very well be seen, since 22
the forbidding of marriage is maintained by such 23
punishments. But as no law of man can take 24
away the law of God, no more can any vow whatsoever. Therefore Cyprian giveth counsel, that 25
those women should marry, which do not keep their vow of chastity. His words are these, in the 1st Book, the 2d Epistle: "If they will not or are not able to endure, it is far better they should marry, than that they should fall into the fire by their importunate desires. In any wise let them give no offence to their brethren and sisters." Yea, even the Canons show some kind of justice towards such as before their ripe years did vow chastity; as 26
hitherto the use hath for the most part been.

Article XXIV. (III.)

Of the Mass.

Our Churches are wrongfully accused to have abolished the Mass. For the Mass is retained still among us, and celebrated with great reverence; yea, and almost all the ceremonies that are in use, saving that with the things sung in Latin, we mingle certain things sung in German at various parts of the service, which be added for the people's instruction. For therefore alone we have need of ceremonies, that they may teach the unlearned. This is not only commanded by St. Paul, to use a tongue that the people understand, 1 Cor. xiv. 9, but man's law hath also appointed it. We accustom the people to receive the Sacrament together, if so be any be found fit thereunto; and that is a thing that doth increase the reverence and due estimation of the public ceremonies. For none are admitted, except they be first proved. Besides, we put men in mind of the worthiness and use of the Sacrament, how great comfort it bringeth to fearful consciences; that they may learn to believe God, and to look for and crave all good things at his hands. This worship doth please God: such an use of the Sacrament doth nourish piety towards God. Therefore it seemeth not that Masses be more religiously celebrated among our adversaries, than with us.

But it is evident, that of long time this hath been the public and most grievous complaint of all good men, that Masses are basely profaned, being used for gain. And it is not unknown, how far this abuse hath spread itself in all Churches; of what manner of men Masses are used, only for a reward, or for wages; and how many do use them against the prohibition of the Canons. But Paul doth grievously threaten those who treat the Lord's Supper unworthily, saying, "He that eateth this bread or drinketh this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord:" 1 Cor. xi. 27. Therefore, when the priests among us were admonished of this sin, private Masses were laid aside among us, seeing that for the most part there were no private Masses but only for lucre's sake. Neither were the bishops ignorant of these abuses, and if they had amended them in time, there had now been less of dissensions. Heretofore, by their dissembling, they suffered much corruption to creep into the Church:

now they begin, though it be late, to complain of 16
the calamities of the Church; seeing that this tumult was raised up by no other means than by those abuses, which were so evident, that they could no longer be tolerated. There were many dissensions, concerning the Mass, concerning the Sacrament. And perhaps the world is punished 17
for so long a profaning of Masses, which they, who 18
both could and ought to have amended it, have so many years tolerated in the Churches. For in the 19
Ten Commandments it is written, "The Lord will not hold him guiltless, that taketh his name in vain:" Exod. xx. 7. And from the beginning of 20
the world, there neither was nor is any divine thing, which seems so to have been employed for gain as the Mass.

There was added an opinion, which increased 21
private Masses infinitely; to wit, that Christ by his passion did satisfy for riginal sin, and appointed the Mass, wherein an oblation should be made for daily sins, both mortal and venial. Hereupon a 22
common opinion was received, that the Mass is a work, that taketh away the sins of the quick and the dead, and that for the doing of the work. Here 23
men began to dispute, whether one Mass said for many were of as great force, as particular Masses said for particular men. This disputation hath brought forth that infinite multitude of Masses. Our preachers have admonished concerning these 24
opinions, that they do depart from the Holy Scriptures, and diminish the glory of the passion of Christ. For the passion of Christ was an oblation 25
and satisfaction, not only for original sin, but also for all other sins; as it is written in the Epistle to the Hebrews, x, 10: "We are sanctified through the 26
offering of the body of Jesus Christ once for all:" also, "By one offering he hath perfected forever 27
them that are sanctified:" Heb. x. 14. The Scripture also teacheth that we are justified before God 28
through faith in Christ, when we believe that our sins are forgiven for Christ's sake. Now, if the 29
Mass do take away the sins of the quick and the dead, even for the work's sake that is done, then justification cometh by the work of Masses, and not by faith; which the Scripture cannot endure. But Christ commandeth us "to do it in remem-
brance of himself:" Luke xxii. 19, therefore the Mass 30
has been instituted, that faith, in them which use the Sacrament, may remember what benefits it receiveth by Christ, and that it may raise and comfort

the fearful conscience. For this is to remember 31
Christ, to wit, to remember his benefits, and to feel
and perceive that they be indeed imparted unto us.
Nor is it sufficient to call to mind the history; be- 32
cause that the Jews also, and the wicked, can do.
Therefore the Mass must be used to this end, that 33
there the Sacrament may be reached unto them that
have need of comfort; as Ambrose saith, "Because
I do always sin, therefore I ought always to receive
the medicine." And seeing that the Mass is such 34
a communion of the Sacrament, we do observe one
common Mass every holy day, and on other days, if
any will use the Sacrament, at which times it is of-
fered to them which desire it. Neither is this cus- 35
tom newly brought into the Church. For the an-
cients, before Gregory's time, make no mention of
any private Mass: of the common Mass they speak
much. Chrysostom saith, "that the priest doth 36
daily stand at the altar, and call some unto the
Communion, and put back others." And by the
ancient Canons it is evident that some one did 37
celebrate the Mass, of whom the other elders and
deacons did receive the body of the Lord. For so 38
the words of the Nicene Canon do sound: "Let the
deacons in their order, after the elders, receive the
holy Communion of a bishop, or of an elder." And 39
Paul, concerning the Communion, commandeth,
"that one tarry for another," 1 Cor. xi. 33, that so
there may be a common participation. Seeing 40
therefore that the Mass amongst us hath the exam-
ple of the Church, out of the Scripture, and the
Fathers, we trust that it cannot be disapproved;
especially since our public ceremonies are kept, the
most part, like unto the usual ceremonies: only the
number of Masses is not alike, the which, by rea-
son of very great and manifest abuses, it were cer-
tainly far better to be moderated. For in times 41
past also, in the Churches whereunto was greatest
resort, it was not the use to have Mass said every
day; as the Tripartite History, *lib.* 9, *cap.* 38, doth
witness. "Again," saith it, "in Alexandria, every
fourth and sixth day of the week, the Scriptures
are read, and the doctors do interpret them; and
all other things are done also, except only the cele-
bration of the Eucharist."

Article XXV. (IV.)

Of Confession.

Confession is not abolished in our Churches. For 1
it is not usual to communicate the body of our

Lord, except to those who have been previously examined and absolved. And the people are taught most carefully concerning the faith required to absolution, about which before these times there has been a deep silence. Men are taught, that they should highly regard Absolution, inasmuch as it is God's voice, and pronounced by God's command.

The power of the keys is honored, and mention is made how great consolation it brings to terrified consciences, and that God requires faith, that we believe that absolution as a voice sounding from heaven, and that this faith in Christ truly obtains and receives remission of sins.

Aforetime satisfactions were immoderately extolled: of faith and the merit of Christ, and justification by faith, no mention was made. Wherefore on this point our Churches are by no means to be blamed. For this even our adversaries are compelled to concede in regard to us, that the doctrine of repentance is most diligently treated and laid open by us.

But of Confession our Churches teach, that the enumeration of sins is not necessary, nor are consciences to be burdened with the care of enumerating all sins, inasmuch as it is impossible to recount all sins, as the Psalm (xix. 31) testifies: "Who can understand his errors?" So also Jeremiah (xvii. 9): "The heart is deceitful above all things, and desperately wicked. Who can know it?" But if no sins were remitted except what were recounted, consciences could never find peace, because very many sins they can neither see nor remember.

The ancient writers also testify that the enumeration is not necessary. For in the Decrees Chrysostom is cited, who speaks thus: "I do not say to thee, that thou shouldst discover thyself in public, or accuse thyself before others, but I would have thee obey the prophet when he says: Reveal thy way unto the Lord." Therefore with prayer confess thy sins before God the true Judge. Pronounce thine errors, not with the tongue, but with the memory of thy conscience." And the Gloss (*Of Repentance*, Dist. V., chap. *Consideret*), admits that confession is of human right only [is not commanded in Scripture, but has been instituted by the Church].

Nevertheless, on account of the very great benefit of absolution, as well as for other uses to the conscience, Confession is retained among us.

Article XXVI. (V.)

Of the Distinction of Meats, and of Traditions.

It hath been a general opinion, not of the people 1
alone, but also of such as are teachers in the Churches, that the differences of meats, and such like human traditions, are works available to merit grace, and are satisfactions for sins. And that the 2
world thus thought is apparent by this: that daily new ceremonies, new orders, new holidays. new fasts, were appointed; and the teachers in the Churches did exact these works as a service necessary to deserve grace; and they did greatly terrify men's consciences, if aught were omitted.

Of this persuasion concerning traditions, many 3
disadvantages have followed in the Church. For 4
first the doctrine of grace is obscured by it, and also the righteousness of faith, which is the principal part of the Gospel, and which it behoveth most of all to stand forth and to have the preeminence in the Church, that the merit of Christ may be well known, and faith, which believeth that sins are remitted for Christ's sake, may be exalted far above works. For which cause also Paul lays 5
much stress on this point: he removeth the law, and human traditions, that he may show that the righteousness of Christ is a far other thing than such works as these be, namely, a faith which believeth that sins are freely remitted for Christ's sake. But this doctrine of Paul is almost wholly 6
smothered by traditions, which have bred an opinion, that, by making difference of meats, and such like services, a man should merit grace and justification. In their doctrine of repentance there was no mention of faith; only these works of satisfac- 7
tion were spoken of: repentance seemed to consist wholly in these.

Secondly, these traditions obscured the command- 8
ments of God, because traditions were preferred far above the commandments of God. All Christianity was thought to be an observance of certain holidays, rites, fasts, and attire. These observ- 9
ances were in possession of a most goodly title, namely, that they were the spiritual life, and the perfect life. In the meantime, God's command- 10
ments, touching every man's calling, were of small estimation. That the father brought up his children, that the mother nurtured them, that the prince governed the commonwealth: these were reputed worldly affairs, and imperfect, and far in-

ferior to those glittering observances. And this error did greatly torment pious consciences, which were grieved that they were held by an imperfect kind of life, in marriage, in magistracy, or in other civil functions. They had the monks, and such like, in admiration, and falsely imagined that the observances of these men were more grateful to God than their own. 11

Thirdly, traditions brought great danger to men's consciences, because it was impossible to keep all traditions, and yet men thought the observance of them to be necessary services. Gerson writeth, "that many fell into despair, and some murdered themselves, because they perceived that they could not keep the traditions:" and all this while, they never heard the comfort of the righteousness of faith, or of grace. We see the Summists and divines gather together the traditions, and seek qualifications of them, to unburden men's consciences: and yet all will not serve, but meantime they bring more snares upon the conscience The schools and pulpits have been so busied in gathering together the traditions, that they had not leisure to touch the Scripture, and to seek out a more profitable doctrine, of faith, of the cross, of hope, of the dignity of civil affairs, of the comfort of conscience in arduous trials. Wherefore Gerson, and some other divines, have made grievous complaints, that they were hindered by these strifes about traditions, so that they could not be occupied in some better kind of doctrine. And Augustine forbiddeth that men's consciences should be burdened with observances of this kind, and doth very prudently warn Januarius to know, that they are to be observed as things indifferent; for he so speaketh. Wherefore our ministers must not be thought to have touched this matter rashly, or from hatred of the bishops, as some do falsely surmise. There was great need to admonish the Churches of those errors, which did arise from mistaking of traditions: for the Gospel compelleth men to urge the doctrine of grace, and of the righteousness of faith, in the Church; which yet can never be understood, if men suppose that they can merit remission of sins, and justification, by observances of their own choice. Thus therefore they teach us, that we cannot merit grace, or justification, by the observance of man's traditions; and therefore we must not think that such observances are necessary service. Hereunto they add testimonies out of the Scriptures. Christ excuseth his 12 13 14 15 16 17 18 19 20 21 22

disciples, which kept not the received tradition (which yet seemed to be about a matter not unlawful, but indifferent, and to have some affinity with the baptisms of the law); and saith, "They worship me in vain with the commandments of men:" Matt. xv. 9. Christ therefore exacteth no unprofitable service. And a little after, he addeth: "Whatsoever entereth in at the mouth defileth not the man:" verse 11. So also Paul: "The kingdom of God is not meat and drink:" Rom. xv. 17. "Let no man judge you in meat or drink, or in respect of the Sabbath-days, or of a holiday:" Col. ii. 16. Again: "If ye be dead with Christ from the rudiments of the world, why, as though ye lived in the world, are ye subject to traditions; Touch not, taste not, handle not?" ver. 20, 21. Peter saith, "Why tempt ye God, laying a yoke upon the necks of the disciples, which neither we, nor our fathers, were able to bear? But we believe that through the grace of the Lord Jesus Christ, we shall be saved, even as they:" Acts xv. 10, 11. Here Peter forbiddeth to burden the consciences with many rites, whether they be of Moses', or of any others', appointing. And Paul calleth the forbidding of meats, "a doctrine of devils," 1 Tim. iv. 1, because that it is against the Gospel, to appoint or do such works, to the end that by them we may merit grace, or justification, or as though Christianity could not exist without such service.

Here our adversaries object against us, that our ministers hinder all good discipline, and mortification of the flesh; as Jovinian did. But the contrary may be seen by our men's writings. For they have always taught, touching the cross, that Christians ought to bear afflictions. This is the true, earnest, unfeigned mortification, to be exercised with divers afflictions, and to be crucified with Christ. Moreover, they teach that every Christian must so by bodily discipline, or bodily exercises and labor, exercise and keep himself under, that plenty and sloth do not stimulate him to sin; not that he may by such exercises merit grace, or satisfy for sins. And this corporal discipline should be used always, not only on a few, and set days; according to the commandment of Christ: "Take heed lest your hearts be overcharged with surfeiting:" Luke xxi. 34. Again, "This kind (of devils) goeth not out but by prayer and fasting:" Matt. xvii. 21. And Paul saith, "I keep under my body, and bring it into subjection:" 1 Cor. ix. 27, where he

plainly showeth, that he did therefore chastise his 38
body, not that by that discipline he might merit remission of sins, but that his body might be apt and fit for spiritual things and to do his duty, according to his calling. Therefore we do not condemn 39
fasts themselves, but the traditions which prescribe certain days and certain meats, with danger to the conscience, as though such works as these were a necessary service.

Yet most of the traditions are observed among 40
us, which tend unto this end, that things may be done orderly in the Church; as namely, the order of Lessons in the mass, and the chiefest holidays. But, in the meantime, men are admonished, that 41
such a service doth not justify before God, and that it is not to be supposed there is sin in such things if they be left undone without scandal. This lib- 42
erty in human rites and ceremonies was not unknown to the Fathers. For in the East they kept 43
Easter at another time than they did in Rome: and when they of Rome accused the East of schism for this diversity, they were admonished by others, that such customs need not be alike everywhere. And Irenæus saith: "The disagreement about fast- 44
ing doth not break off the agreement of faith." Besides, Pope Gregory, in the 12th Distinction, intimates, that such diversity doth not hurt the unity of the Church: and in the *Tripartite History*, *lib.* 9, 45
many examples of dissimilar rites are gathered together, and these words are there rehearsed, "The mind of the Apostles was, not to give precepts concerning holidays, but to preach godliness and a holy life [faith and love]."

Article XXVII. (VI.)

Of Monastic Vows.

What is taught amongst us touching the Vows of 1
Monks will be better understood, if one call to mind what was the state of monasteries, and how many things were every day committed in the monas- 2
teries, contrary to the Canons. In Augustine's time, cloister-fraternities were free; but afterward, when discipline was corrupted, vows were everywhere laid upon them, that, as it were in a newly devised prison, the discipline might be restored again. Over and besides vows, many other observ- 3
ances by little and little were added. And these bands and snares were cast upon many, before they 4
came to ripe years, contrary to the Canons. Many 5

through error fell into this kind of life unawares, who, though they wanted not years, yet they wanted discretion to judge of their strength and ability. They who were once got within these nets, were 6
constrained to abide in them, though, by the benefit of the Canons, some might be set at liberty. And 7
that fell out rather in the monasteries of nuns than of monks; although the weaker sex ought more to have been spared. This rigor and severity dis- 8
pleased many good men heretofore, when they saw young maids and young men thrust into monasteries, there to get their living. They saw what an unhappy issue this counsel had, what offences it bred, and what snares it laid upon consciences. They were grieved that the authority of the Canons 9
was wholly neglected and contemned in a thing most dangerous. To all these evils there was added 10
such a persuasion concerning vows, as, it is well known, did in former times displease the monks themselves, if any of them were somewhat wiser than the rest. They taught that vows were equal to 11
baptism: they taught that by this kind of life they merited remission of sins, and justification before God; yea, they added, that the monk's life did not 12
only merit righteousness before God, but more than that, because it observed, not only the commandments, but also the counsels of the Gospel. And thus they taught, that the monk's profession 13
was better than baptism, that the monk's life did merit more than the life of magistrates, of pastors, and such like, who, in obedience to God's commandment, followed their calling, without any such religions of man's making. None of these things can 14
be denied: they are to be seen in their writings. What occurred afterward in the monasteries? In old time they were schools for the study of sacred 15
letters, and other branches of knowledge, which were profitable to the Church; and thence were pastors and bishops taken: but now the case is altered. It is needless to rehearse what is notorious. 16
In old time they came together into such places to learn: but now they feign that it is a kind of life taken up to merit remission of sins, and justification; yea, they say it is a state of perfection, and prefer it to all other kinds of life, the kinds that God ordained. We have therefore mentioned these things, not to excite odium, exaggerating nothing, to the end that the doctrine of our Churches touching this matter might be understood.

First, concerning such as contract marriage, thus 17

they teach among us: that it is lawful for any to marry, that are not adapted for a single life; forasmuch as vows cannot take away God's ordinance and commandment. The commandment of God is, 19
"To avoid fornication, let every man have his own wife:" 1 Cor. vii: 2. And not only the command- 20
ment, but also the creation and ordinance of God, compelleth such unto marriage, as without the special work of God are not exempted: according to that saying, "It is not good for man to be alone:" Gen. ii: 18. They therefore that are obedient to 21
this commandment and ordinance of God, do not sin.

What can be said against these things? Let a 22
man exaggerate the bond of a vow as much as he will, yet can he never bring to pass that the vow shall take away God's commandment. The Canons 23
teach, "that in every vow the right of the superior is excepted:" much less therefore can these vows, which are contrary to God's commandment, be of force.

If so be that the obligation of vows has no cause 24
why it might be changed, then could not the Roman Pontiffs have dispensed therewith. For neither is it lawful for man to disannul that bond,
which doth simply belong to the law of God. But 25
the Roman Pontiffs have judged very prudently, that in this obligation there must equity be used: therefore they often, as we read, have dispensed with vows. The history of the King of Arragon, 26
being called back out of a monastery, is well known; and there are examples in our own time.

Secondly, why do our adversaries exaggerate the 27
obligation, or the effect of the vow; when in the meantime they speak not a word of the very nature of a vow, that it ought to be in a thing possible, ought to be voluntary, and taken up of a man's own accord, and with deliberation? But it is not un- 28
known, how far perpetual chastity is in the power of a man. And how many a one amongst them is there, that doth vow of his own accord, and well
advised? Maidens and youths, before they know 29
how to judge, are persuaded, yea, sometimes also 30
compelled, to vow. Wherefore it is not meet to dispute so rigorously of the obligation, seeing that all men confess, that it is against the nature of a vow, that it is not done of man's own accord, nor advisedly.

The Canons for the most part disannul vows, 31
which are made before fifteen years of age; be-

cause that, before one come to that age, there seemeth not to be so much judgment, that determination may be made concerning a perpetual life. Another Canon, permitting more to the weakness of men, doth add some years more; for it forbiddeth a vow to be made, before one be eighteen years of age. But which of these shall we follow? The greatest part have this excuse for forsaking monasteries, because most of them vowed before they came to this age.

Last of all, even though the breaking of a vow were to be reprehended, yet it seems not to follow directly that the marriages of such persons are to be dissolved. For Augustine, in his 27th quest, 1st chapt. *Of Marriages*, doth deny that they ought to be dissolved: and his authority is not lightly to be esteemed, although others afterward have thought otherwise. And although the commandment of God, touching wedlock, doth free most men from vows; yet our teachers do also bring another reason concerning vows, to show that they are void: because that all the worship of God, instituted of men without the commandment of God, and chosen to merit remissions of sins, and justification is wicked; as Christ saith: "In vain they do worship me, teaching for doctrines the commandments of men:" Matt. xv. 9. And Paul doth everywhere teach, that righteousness is not to be sought of our own observances, and services which are devised by men; but that it cometh by faith to those that believe that they are received into favor by God for Christ's sake. But it is evident that the monks did teach, that these counterfeited religions satisfy for sins, and merit grace and justification. What else is this, than to detract from the glory of Christ, and to obscure and deny the righteousness of faith? Wherefore it followeth, that these common vows were wicked services, and are therefore void. For a wicked vow, and that which is made against the commandments of God, is one of no force; neither, as the Canon saith, ought a vow to be a bond of iniquity. Paul saith, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace;" Gal. v. 4. They therefore who wish to be justified by vows, are made void of Christ, and fall from grace. For they also who attribute justification to their vows, attribute to their own works what properly belongs to the glory of Christ. Nor truly can it be denied that the monks taught that they

are justified by their vows and observances, and merit the remission of sins; nay, they invented yet greater absurdities, and said they could transfer their good works to others. If any man wished 45
to expand these things, so as to excite odium, how many things might he rehearse, whereof the monks themselves are now ashamed! Moreover, they 46
would persuade men that these invented religious orders are a state of Christian perfection. Or is 47
this not attributing justification to works? It is 48
no light offence in the Church to propound unto the people a certain service devised by men, without the commandment of God, and to teach that such a service doth justify men: because that the righteousness of faith which ought especially to be taught in the Church, is obscured, when those marvellous religions of angels, the pretence of poverty and humility, and of celibacy, are cast before men's eyes. Moreover the commandments of 49
God, and the true worship of God, are obscured, when men hear that monks alone are in that state of perfection: because that Christian perfection is this, to fear God sincerely, and again, to conceive great faith, and to trust assuredly that God is pacified toward us, for Christ's sake; to ask, and certainly to look for, help from God in all our affairs, according to our calling; and outwardly to do good works diligently, and to attend to our vocation. In these things doth true perfection and the 50
true worship of God consist: it doth not consist in singleness of life, in beggary, or in vile apparel.

The people doth also conceive many pernicious 51
opinions from these false commendations of the monastic life. They hear celibacy praised above 52
measure: therefore with offence of conscience they live in marriage. They hear that mendicants only 53
are perfect: therefore with offence of conscience they keep their possessions, and buy and sell. They hear that the Gospel only giveth counsel not 54
to take revenge: therefore some in private life are not afraid to avenge themselves; for they hear that it is a counsel, not a commandment. Others 55
do think that all magistracy and civil offices are unworthy a Christian man. We read examples of 56
men, who, forsaking wedlock, and leaving the government of the commonwealth, have hid themselves in monasteries. This they called flying out 57
the world, and seeking a kind of life which is more acceptable to God: neither did they see that God is to be served in those commandments which he

himself hath delivered, not in the commandments which are devised by men. That is a good and perfect kind of life, which hath the commandment of God for it. It is necessary to admonish men of these things. And before these times Gerson did reprehend this error of the monks concerning perfection; and witnesseth, that in his time this was a new saying, that the monastical life is a state of perfection. Thus many wicked opinions do cleave fast unto vows: as that they merit remission of sins and justification, that they are Christian perfection, that they do keep the counsels and commandments, that they have works of supererogation. All these things (seeing they be false and vain) do make vows to be of none effect.

Article XXVIII. (VII.)

Of Ecclesiastical Power.

There have been great controversies touching the power of bishops: in which many have incommodiously mingled together the Ecclesiastical power, and power of the sword. And out of this confusion there have sprung very great wars and tumults, while that the Pontiffs trusting in the power of the keys, have not only appointed new kinds of service, and burdened men's consciences by reserving of cases, and by violent excommunications; but have also endeavored to transfer worldly kingdoms from one to another, and to despoil emperors of their power and authority. These faults did godly and learned men long since reprehend in the Church; and for that cause, our teachers were compelled, for the comfort of men's consciences, to show the difference between the Ecclesiastical power and the power of the sword. And they have taught that both of them, because of God's commandment, are dutifully to be reverenced and honored, as the chiefest blessings of God upon earth.

Now, their judgment is this: that the power of the keys, or the power of the bishops, by the rule of the Gospel, is a power, or commandment from God, of preaching the Gospel, of remitting or retaining sins, and of administering the Sacraments. For Christ doth send his Apostles with this charge: "As the Father hath sent me, even so send I you. Receive ye the Holy Ghost: whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained:" John xx. 21-23. "Go, and preach the Gospel to every creat-

ure," &c,: Mark xvi. 15. This power is put in exe- 8
cution, only by teaching or preaching the Gospel,
and administering the Sacraments, either to many,
or to single individuals, in accordance with their
call. For thereby not corporal things, but eternal, 9
are granted; as an eternal righteousness, the Holy
Ghost, life everlasting. These things cannot be got, 10
but by the ministry of the word and of the Sacra-
ments: as Paul saith: 'The Gospel is the power of
God to salvation to every one that believeth:" Rom.
i. 16. Seeing then that the Ecclesiastical power 11
concerneth things eternal, and is exercised only by
the ministry of the word, it hindereth not the
political government, any more than the art of sing-
ing hinders political government. For the politi- 12
cal administration is occupied about other matters,
than is the Gospel. The magistracy defends not
the minds, but the bodies, and bodily things,
against manifest injuries, and coerces men by the
sword and corporal punishments, that it may up-
hold civil justice and peace.

Wherefore the Ecclesiastical and civil powers are 13
not to be confounded. The Ecclesiastical power
hath its own commandment to preach the Gospel,
and administer the Sacraments. Let it not by 14
force enter into the office of another; let it not
transfer worldly kingdoms; let it not abrogate the
magistrates' laws; let it not withdraw from them
lawful obedience; let it not hinder judgments
touching any civil ordinances or contracts; let it
not prescribe laws to the magistrate, touching the
form of the republic; as Christ saith: "My king- 15
dom is not of this world:" John xviii. 36. Again: 16
"Who made me a judge or divider over you?"
Luke xii. 14. And Paul saith: "Our conversation 17
[citizenship] is in heaven:" Phil. iii. 20. "The
weapons of our warfare are not carnal, but mighty
through God, casting down imaginations," &c.: 2
Cor. x. 4. In this way do our teachers distinguish 18
between the duties of each power one from the
other, and do warn all men to honor both powers,
and to acknowledge both to be the [highest] gift
and blessing of God.

If so be that the bishops have any power of the 19
sword, they have it not as bishops by the command-
ment of the Gospel, but by man's law given unto
them of kings and emperors, for the civil govern-
ment of their goods. This, however, is a kind of
function diverse from the ministry of the Gospel.

Therefore, when the question touches the juris- 20

diction of bishops, government must be distinguished from Ecclesiastical jurisdiction. Again, by 21
the Gospel, or, as they term it, by divine right, bishops, as bishops, that is, those who have the administration of the word and Sacraments committed to them, have no other jurisdiction at all, but only to remit sin, also to take cognizance of [to judge in regard to] doctrine, and to reject doctrine inconsistent with the Gospel, and to exclude from the communion of the Church, without human force, but by the word [of God], those whose wickedness is known. And herein of necessity the 22
Churches ought by Divine right to render obedience unto them; according to the saying of Christ: "He that heareth you, heareth me;" Luke x. 16.
But when they teach or determine anything con- 23
trary to the Gospel, then have the Churches a commandment of God, which forbiddeth obedience to them: "Beware of false prophets;' Matt. vii. 15.
"If an angel from heaven preach any other Gospel, 24
let him be accursed;" Gal. i. 9. "We cannot do 25
anything against the truth, but for the truth;" 2 Cor. xiii. 8. Also, "This power is given us to edify, 26
and not to destroy:" 2 Cor. xiii. 10. So do the Ca- 27
nons command; ii. *quæst.* 7, *Cap. Sacerdotes;* and *Cap. Oves.* And Augustine, in his *Treatise against* 28
Petilian's Epistle, saith, "Neither must we subscribe to Catholic bishops, if they chance to err, or determine anything contrary to the canonical Scriptures."

If so be that they have any other power or juris- 29
diction, in hearing and understanding certain cases, as namely, of Matrimony, and Tithes, &c., they hold it by human right. But when the ordinaries fail [to attend to this office], princes are constrained, whether they wish to do so or not, to declare the law to their subjects, for maintaining of peace.

Besides these things, there is a controversy, 30
whether bishops or pastors have power to institute ceremonies in the Church, and to make laws concerning meats, and holidays, and degrees, or orders
of ministers. They that ascribe this power to the 31
bishops, allege this testimony for it: "I have yet many things to say unto you, but ye cannot bear them now; but when that Spirit of truth shall come, he shall teach you all truth:" John xvi. 12, 13. They allege also the examples of the Apostles, 32
who commanded to abstain from blood, and that which was strangled: Acts xv. 29. They allege the 33

change of the Sabbath into the Lord's day, contrary, as it seemeth, to the Decalogue; and they have no example more in their mouths, than the change of the Sabbath. They will needs have the Church's power to be very great, because it hath dispensed with a precept of the Decalogue.

But of this question ours do thus teach: that the 34
bishops have no power to ordain anything contrary to the Gospel, as was showed before. The same also do the Canons teach, *Distinct.* 9. Moreover it 35
is against the Scripture, to ordain or require the observation of any traditions, to the end that we may merit remission of sins, and satisfy for sins by them. For the glory of Christ's merit suffers, 36
when we seek by such observances to merit justification. And it is very apparent, that through this 37
persuasion traditions grew into an infinite number in the Church. In the meanwhile, the doctrine concerning faith and the righteousness of faith was quite suppressed, for thereupon there were new holidays made, new fasts appointed, new ceremonies, new worships for saints, instituted; because that the authors of such things supposed by these works to merit grace. After the same man- 38
ner heretofore did the Penitential Canons increase, whereof we still see some traces in satisfactions.

Moreover the authors of traditions do contrary 39
to the command of God, when they find matters of sin in foods, in days and like things, and burden the Church with the servitude of the law, as if there ought to be among Christians, in order to merit justification, a service like the Levitical, the ordination of which God has committed to the Apostles and bishops. For this some of them write, and 40
the Pontiffs in some measure seem to be misled by the example of the Law of Moses. From hence 4
are those burdens, that it is mortal sin, even without offence to others, to do manual labor on the festivals, that it is a mortal sin to omit the Canonical Hours, that certain foods defile the couscience, that fastings are works which appease God; that sin, in a reserved case, cannot be pardoned, but by the authority of him that reserved it; whereas the Canons speak only of reserving of Ecclesiastical pen-
alty, and not of the reserving of the fault. Whence, 42
then, have the bishops power and authority of imposing these traditions upon the Churches, for the ensnaring of men's consciences, when Peter forbids (Acts xv. 10) "to put a yoke upon the neck of the disciples," and St. Paul says (2 Cor. xiii. 10) that the

power given him was to edification, not to destruction? Why, therefore, do they increase sins by these traditions? For there are divers clear testi- 43
monies, which prohibit the making of such traditions, either to merit grace, or as things necessary to salvation. Paul saith to the Colossians, "Let no 44
man judge you in meat, or in drink, or in respect of an holiday, or of the new moon, or of the Sabbath days:" Col. ii. 16. Again, "If ye be dead 45
with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances (Touch not, taste not, handle not? which all are to perish with the using), after the commandments and doctrines of men? which things indeed have a show of wisdom:" Col. ii. 20-23. And to Titus he doth plainly forbid tradi- 46
tions: for he saith, "Not giving heed to Jewish fables, and to commandments of men, that turn from the truth:" Tit. i. 14. And Christ saith of 47
them which urge traditions, "Let them alone; they be blind leaders of the blind:" Matt. xv. 14. And he condemneth such services: "Every plant 48
which my heavenly Father hath not planted shall be rooted up:" ver. 13. If bishops have authority 49
to burden the Churches with innumerable traditions, and to snare men's consciences, why doth the Scripture so oft forbid to make and to listen to traditions? Why doth it call them the doctrines of devils? 1 Tim. iv. 1. Hath the Holy Ghost warned us of them to no purpose?

It remaineth, then, that (seeing ordinances, con- 50
stituted as necessary, or with the opinion of meriting grace, are repugnant to the Gospel) it is not lawful for any bishops to institute or exact such worship. For it is necessary that the doctrine of 51
Christian liberty should be maintained in the Churches [Christendom]; that the bondage of the law is not necessary unto justification, as it is written to the Galatians. "Be not entangled again with the yoke of bondage:" Gal. v. 1. It is neces- 52
sary that the chiefest point of all the Gospel should be holden fast, that we do freely obtain grace by faith in Christ, not because of certain observances, or of services devised by men.

What is then to be thought of the Lord's day, 53
and of like rites of temples? Hereunto they [ours] answer, that it is lawful for bishops or pastors to make ordinances, whereby things may be done in order in the Church; not that by them we may merit grace, or satisfy for sins, or that men's con-

sciences should be bound to esteem them as necessary services, and think that they sin when they violate them without the offence of others. So 54
Paul ordained, "That women should cover their heads in the congregation:" 1 Cor. xi. 6; "That the interpreters of Scripture should be heard in order in the Church:" 1 Cor. xiv. 27.

Such ordinances it behooveth the Churches to keep 55
for charity and quietness' sake, so that one offend not another, that all things may be done in order, and without tumult in the Church, 1 Cor. xiv. 40, and Phil. ii. 14, but so that consciences be not bur- 56
dened, so as to account them as things necessary to salvation, and think they sin when they violate them without offence of others: as no one would say that a woman sins, if she went into public with her head uncovered, provided it were without the offence of men.

Such is the observation of the Lord's day, of 57
Easter, of Pentecost, and like holidays and rites. For they that think that the observation of the 58
Lord's day was appointed by the authority of the Church, instead of the Sabbath, as necessary, are greatly deceived. The Scripture, which teacheth 59
that all the Mosaical ceremonies can be omitted after the Gospel is revealed, has abrogated the Sabbath. And yet, because it was requisite to appoint 60
a certain day, that the people might know when they ought to come together, it appears that the [Christian] Church did for that purpose appoint the Lord's day: which for this cause also seemed to have been pleasing, that men might have an example of Christian liberty, and might know that the observation, neither of the Sabbath, nor of any other day, was of necessity.

There are certain marvellous disputations touch- 61
ing the changing of the law, and the ceremonies of the new law, and the change of the Sabbath: which all arose from the false persuasion, that there should be a service in the Church, like to the Levitical; and that Christ committed to the Apostles and bishops, the devising new ceremonies, 62
which should be necessary to salvation. These errors crept into the Church, when the righteousness of faith was not plainly enough taught.
Some dispute, that the observation of the Lord's 63
day is not indeed of the law of God, *but as it were* of the law of God: and touching holidays, they prescribe how far it is lawful to work in them.
What else are such disputations, but snares for 64
men's consciences? For though they seek to mod-

erate traditions, yet the equity of them can never be perceived, so long as the opinion of necessity remaineth; which must needs remain, where the righteousness of faith, and Christian liberty are not known.

The Apostles commanded to abstain from blood: 65
Acts xv. 29. Who observeth that nowadays? And yet they do not sin that observe it not. For the Apostles themselves would not burden men's consciences with such a servitude: but they forbade it for a time, because of scandal. For in the decrees, 66
the will of the Gospel is always to be considered.
Scarcely any Canons are precisely kept; and many 67
grow out of use daily, yea, even among them that do most busily defend traditions. Neither can 68
there be sufficient care had of men's consciences, except this equity be kept, that men should know that such rites are not to be observed with any opinion of necessity, and that men's consciences are not hurt, though traditions grow out of use.

The bishops might easily retain lawful obedience, 69
if they would not urge men to observe such traditions as cannot be kept with a good conscience.
Now they command single life; and they admit 70
none, except they will swear not to teach the pure
doctrine of the Gospel. The Churches do not de- 71
sire of the bishops, that they would repair peace and concord with the loss of their honor (which yet good pastors ought to do): they only desire 72
that they would remit unjust burdens, which are both new, and received contrary to the custom of the Catholic [Christian Universal] Church. It may 73
well be, that some constitutions had some probable reasons, when they began, which yet will not agree to latter times. It is evident that some were re- 74
ceived through error. Wherefore it were a matter for the pontifical gentleness to mitigate them now; for such a change would not overthrow the unity of the Church. For many human traditions have been changed in time, as the Canons themselves declare. But if it cannot be obtained, that those ob- 75
servances may be relaxed, which cannot be kept without sin, then must we follow the Apostles' rule which willeth "to obey God rather than men:"
Acts. v. 29. Peter forbiddeth bishops to be lords, 76
and to be imperious over the Churches: 1 Pet. v. 3.
Now our meaning is not to have rule taken from 77
the bishops: but this one thing only is requested at their hands, that they would suffer the Gospel to be purely taught, and that they would relax a few observances, which cannot be held without sin.

But if they will remit none, let them look how they will give account to God for this, that by their obstinacy they afford cause of schism.

CONCLUSION.

These are the principal articles which seem to be matters of controversy. For although we might speak of more abuses, yet that we may avoid undue length, we have embraced a few, whereby it is easy to judge of the others. Great have been the complaints about indulgences, about pilgrimages, about the abuse of excommunication. The Parishes have been vexed in manifold ways by the stationarii. Endless contentions have arisen between the pastors and the monks about parochial law, about confession, about burials, about sermons on extraordinary occasions, and about other things without number. Things of this sort we pass over, that those which are chief in this matter being briefly set forth may more easily be noted. Nor has anything been here said or adduced for the purpose of casting reproach on any one. Those things also have been enumerated, which it seemed necessary to say, that it might be understood, that in doctrine and ceremonials among us there is nothing received contrary to Scripture or to the Catholic [Universal Christian] Church, inasmuch as it is manifest that we have diligently taken need that no new and godless doctrines should creep into our Churches.

In accordance with the Edict of His Imperial Majesty, we wish to present these articles above written, in which is our Confession, and in which is seen a summary of the doctrine of those who teach among us. If anything be lacking in this Confession, we are prepared, God willing, to present ampler information, in accordance with the Scriptures.

Your Imperial Majesty's
most faithful and humble,

JOHN, Duke of Saxony, Elector.
GEORGE, Margrave of Brandenburg.
ERNEST, Duke of Luneberg.
PHILIP, Landgrave of Hesse.
JOHN FREDERICK, Duke of Saxony.
FRANCIS, Duke of Luneberg.
WOLFGANG, Prince of Anhalt.
SENATE and MAGISTRACY of Nurenberg.
SENATE of Reutlingen

THE SMALL CATECHISM
OF
DR. MARTIN LUTHER.

PREFACE OF DR. MARTIN LUTHER.

Martin Luther to all faithful and godly pastors and preachers, Grace, Mercy and Peace, in Jesus Christ our Lord!

THE deplorable condition in which I found religious affairs during a recent visitation of the congregations, has impelled me to publish this Catechism, or statement of the Christian doctrine, after having prepared it in very brief and simple terms. Alas! what misery I beheld! The people, especially those who live in the villages, seem to have no knowledge whatever of Christian doctrine, and many of the pastors are ignorant and incompetent teachers. And, nevertheless, they all maintain that they are Christians, that they have been baptized, and that they have received the Lord's Supper. Yet they cannot recite the Lord's Prayer, the Creed, or the Ten Commandments; they live as if they were irrational creatures, and now that the Gospel has come to them, they grossly abuse their Christian liberty.

Ye bishops! what answer will ye give to Christ for having so shamefully neglected the people, and paid no attention to the duties of your office? I invoke no evil on your heads. But you withhold the cup in the Lord's Supper, insist on the observance of your human laws, and yet, at the same time, do not take the least interest in teaching the people the Lord's Prayer, the Creed, the Ten Commandments, or any other part of the word of God. Woe unto you!

Wherefore I beseech you in the name of God, my beloved brethren, who are pastors or preachers, to engage heartily in the discharge of the duties of your office, to have mercy on the people who are entrusted to your care, and to assist us in introducing the Catechism among them, and especially among the young. And if any of you do not possess the necessary qualifications, I beseech you to take at least the following

forms, and read them, word for word, to the people, on this wise:

In the first place: let the preacher take the utmost care to avoid all changes or variations in the text and wording of the Ten Commandments, the Lord's Prayer, the Creed, the Sacraments, etc. Let him, on the contrary, take each of the forms respectively, adhere to it, and repeat it anew, year after year. For young and inexperienced people cannot be successfully instructed, unless we adhere to the same text or the same forms of expression. They easily become confused, when the teacher at one time employs a certain form of words and expressions, and, at another, apparently with a view to make improvements, adopts a different form. The result of such a course will be, that all the time and labor which we have expended will be lost.

This point was well understood by our venerable fathers, who were accustomed to use the same words in teaching the Lord's Prayer, the Creed, and the Ten Commandments. We, too, should follow this plan when we teach these things, particularly in the case of the young and ignorant, not changing a single syllable, nor introducing any variations when, year after year, we recur to these forms and recite them anew before our hearers.

Choose, therefore, the form of words which best pleases you, and adhere to it perpetually. When you preach in the presence of intelligent and learned men, you are at liberty to exhibit your knowledge and skill, and may present and discuss these subjects in all the varied modes which are at your command. But when you are teaching the young, retain the same form and manner without change; teach them, first of all, the Ten Commandments, the Creed, the Lord's Prayer, etc., always presenting the same words of the text, so that those who learn can repeat them after you, and retain them in the memory,

But if any refuse to receive your instructions, tell them plainly that they deny Christ and are not Christians; such persons shall not be admitted to the Lord's Table, nor present a child for Baptism, nor enjoy any of our Christian privileges, but are to be sent back to the pope and his agents, and, indeed, to Satan himself. Their parents and employers should, besides, refuse to furnish them with food and drink, and notify them that the government was disposed to banish from the country all persons of such a rude and intractable character.

For although we cannot, and should not, compel

them to exercise faith, we ought, nevertheless, to instruct the great mass with all diligence, so that they may know how to distinguish between right and wrong in their conduct towards those with whom they live, or among whom they desire to earn their living. For whoever desires to reside in a city, and enjoy the rights and privileges which its laws confer, is also bound to know and obey those laws. God grant that such persons may become sincere believers! But if they remain dishonest and vicious, let them at least withhold from public view the vices of their hearts.

In the second place; when those whom you are instructing have become familiar with the words of the text, it is time to teach them to understand the meaning of those words, so that they may become acquainted with the object and purport of the lesson. Then proceed to another of the following forms, or, at your pleasure, choose any other which is brief, and adhere strictly to the same words and forms of expression in the text, without altering a single syllable; besides, allow yourself ample time for the lessons. For it is not necessary that you should, on the same occasion, proceed from the beginning to the end of the several parts; it will be more profitable if you present them separately, in regular succession. When the people have, for instance, at length correctly understood the First Commandment, you may proceed to the Second, and so continue. By neglecting to observe this mode, the people will be overburdened, and be prevented from understanding and retaining in memory any considerable part of the matter communicated to them.

In the third place; when you have thus reached the end of this short Catechism, begin anew with the Large Catechism, and by means of it furnish the people with fuller and more comprehensive explanations. Explain here at large every Commandment, every Petition, and, indeed, every part, showing the duties which they severally impose, and both the advantages which follow the performance of those duties, and also the dangers and losses which result from the neglect of them. Insist in an especial manner on such Commandments or other parts as seem to be most of all misunderstood or neglected by your people. It will, for example, be necessary that you should enforce with the utmost earnestness the Seventh Commandment, which treats of Stealing, when you are teaching workmen, dealers, and even farmers and servants, inasmuch as many of these are guilty of various dishonest and thievish practices. So, too, it will be your

duty to explain and apply the Fourth Commandment with great diligence, when you are teaching children and uneducated adults, and to urge them to observe order, to be faithful, obedient and peaceable, as well as to adduce numerous instances mentioned in the Scriptures, which show that God punished such as were guilty in these things, and blessed the obedient.

Here, too, let it be your great aim to urge magistrates and parents to rule wisely, and to educate the children, admonishing them, at the same time, that such duties are imposed on them, and showing them how grievously they sin if they neglect them. For in such a case they overthrow and lay waste alike the kingdom of God and the kingdom of the world, acting as if they were the worst enemies both of God and of man. And show them very plainly the shocking evils of which they are the authors, when they refuse their aid in training up children to be pastors, preachers, writers, etc., and set forth that on account of such sins God will inflict an awful punishment upon them. It is indeed, necessary to preach on these things; for parents and magistrates are guilty of sins in this respect, which are so great that there are no terms in which they can be described. And truly, Satan has a cruel design in fostering these evils.

Finally; inasmuch as the people are now relieved from the tyranny of the pope, they refuse to come to the Lord's Table, and treat it with contempt. On this point, also, it is very necessary that you should give them instructions, while, at the same time, you are to be guided by the following principles: That we are to compel no one to believe, or to receive the Lord's Supper; that we are not to establish any laws on this point, or appoint the time and place; but that we should so preach as to influence the people, without any law adopted by us, to urge, and, as it were, to compel us who are pastors, to administer the Lord's Supper to them. Now this object may be attained, if we address them in the following manner: "It is to be feared that he who does not desire to receive the Lord's Supper at least three or four times during the year, despises the Sacrament, and is no Christian. So, too, he is no Christian, who neither believes nor obeys the Gospel; for Christ did not say: "Omit, or despise this," but, "This do ye, as oft as ye drink it," etc. He commands that this should be done, and by no means be neglected and despised. He says: "This do."

Now he who does not highly value the Sacrament, shows thereby that he has no sin, no flesh, no devil, no world, no death, no danger, no hell; that is to say

that he does not believe that such evils exist, although he may be deeply immersed in them, and completely belong to the devil. On the other hand, he needs no grace, no life, no Paradise, no heaven, no Christ, no God, no good thing. For if he believed that he was involved in such evils, and that he was in need of such blessings, he could not refrain from receiving the Sacrament, wherein aid is afforded against such evils, and, again, such blessings are bestowed. It will not be necessary to compel him by the force of any law to approach the Lord's Table; he will hasten to it of his own accord, will compel himself to come, and indeed urge you to administer the Sacrament to him.

Hence, you are by no means to adopt any compulsory law in this case, as the pope has done. Let it simply be your aim to set forth distinctly the advantages and losses, the wants and the benefits, the dangers and the blessings, which are to be considered in connection with the Sacrament; the people will, doubtless, then seek it without urgent demands on your part. If they still refuse to come forward, let them choose their own ways, and tell them that those who do not regard their own spiritual misery, and do not desire the gracious help of God, belong to Satan. But if you do not give such solemn admonitions, or if you adopt odious compulsory laws on the subject, it is your own fault if the people treat the Sacrament with contempt. Will they not necessarily be slothful, if you are silent and sleep? Therefore consider the subject seriously, ye Pastors and Preachers! Our office has now assumed a very different character from that which it bore under the pope; it is now of a very grave nature, and is very salutary in its influence. It consequently subjects us to far greater burdens and labors, dangers and temptations, whilst it brings with it an inconsiderable reward, and very little gratitude in the world. But Christ himself will be our reward, if we labor with fidelity. May He grant such mercy unto us who is the Father of all grace, to whom be given thanks and praises through Christ, our Lord, for ever! Amen.

WITTENBERG, A. D. 1529.

LUTHER'S SMALL CATECHISM.

PART I.

THE TEN COMMANDMENTS.

In the plain form in which they are to be taught by the Head of a family.

The First Commandment.

I am the Lord thy God. Thou shalt have no other gods before me.

[Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.]

What is meant by this Commandment?

Answer. We should fear, love, and trust in God above all things.

The Second Commandment.

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.

What is meant by this Commandment?

Answer. We should so fear and love God as not to curse, swear, conjure, lie, or deceive, by his name, but call upon him in every time of need, and worship him with prayer, praise, and thanksgiving.

The Third Commandment.

Remember the sabbath-day, to keep it holy.

[Six days shalt thou labor, and do all thy work: but

the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy 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.]

What is meant by this Commandment?

Answer. We should so fear and love God as not to despise his Word and the preaching of the Gospel, but deem it holy, and willingly hear and learn it.

The Fourth Commandment.

Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

What is meant by this Commandment?

Answer. We should so fear and love God as not to despise nor displease our parents and superiors, but honor, serve, obey, love, and esteem them.

The Fifth Commandment.

Thou shalt not kill.

What is meant by this Commandment?

Answer. We should so fear and love God as not to do our neighbor any bodily harm or injury, but rather assist and comfort him in danger and want.

The Sixth Commandment.

Thou shalt not commit adultery.

What is meant by this Commandment?

Answer. We should so fear and love God as to be chaste and pure in our words and deeds, each one also loving and honoring his wife or her husband.

The Seventh Commandment.

Thou shalt not steal.

What is meant by this Commandment?

Answer. We should so fear and love God as not to rob our neighbor of his money or property nor bring

into our possession by unfair dealing or fraudulent means, but rather assist him to improve and protect it.

The Eighth Commandment.

Thou shalt not bear false witness against thy neighbor.

What is meant by this Commandment?

Answer. We should so fear and love God as not deceitfully to belie, betray, slander, nor raise injurious reports against our neighbor, but apologize for him, speak well of him, and put the most charitable construction on all his actions.

The Ninth Commandment.

Thou shalt not covet thy neighbor's house.

What is meant by this Commandment?

Answer. We should so fear and love God as not to desire by craftiness to gain possession of our neighbor's inheritance or home, or to obtain it under the pretext of a legal right, but be ready to assist and serve him in the preservation of his own.

The Tenth Commandment.

Thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

What is meant by this Commandment?

Answer. We should so fear and love God as not to alienate our neighbor's wife from him, entice away his servants, nor let loose his cattle, but use our endeavors that they may remain and discharge their duty to him.

What does God declare concerning all these Commandments?

Answer. He says: I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

What is meant by this declaration?

Answer. God threatens to punish all those who

transgress these commandments. We should, therefore, dread his displeasure, and not act contrarily to these commandments. But he promises grace and every blessing to all who keep them. We should, therefore, love and trust in him, and cheerfully do what he has commanded us.

PART II.

THE CREED.

In the plain form in which it is to be taught by the Head of a family.

The First Article.

Of Creation.

I believe in God the Father Almighty, Maker of heaven and earth.

What is meant by this Article?

Answer. I believe that God has created me and all that exists; that he has given and still preserves to me my body and soul with all my limbs and senses, my reason and all the faculties of my mind, together with my raiment, food, home, and family, and all my property; that he daily provides me abundantly with all the necessaries of life, protects me from all danger, and preserves me and guards me against all evil; all which he does out of pure, paternal, and divine goodness and mercy, without any merit or worthiness in me; for all which I am in duty ound to thank, praise, serve, and obey him. This is most certainly true.

The Second Article.

Of Redemption.

And in Jesus Christ His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into

heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

What is meant by this Article?

Answer. I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord; who has redeemed me, a lost and condemned creature, secured and delivered me from all sins, from death, and from the power of the devil, not with silver ond gold, but with his holy and precious blood, and with his innocent sufferings and death; in order that I might be his, live under him in his kingdom, and serve him in everlasting righteousness, innocence and blessedness; even as he is risen from the dead, and lives and reigns to all eternity. This is most certainly true.

The Third Article.

Of Sanctification.

I believe in the Holy Ghost; the holy Christian Church, the Communion of Saints; the Forgiveness of sins; the Resurrection of the body; and the Life everlasting. Amen.

What is meant by this Article?

Answer. I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to him; but the Holy Ghost has called me through the gospel, enlightened me by his gifts, and sanctified and preserved me in the true faith; in like manner as he calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and preserves it in union with Jesus Christ in the true faith; in which Christian Church he daily forgives abundantly all my sins, and the sins of all believers, and will raise up me and all the dead at the last day, and will grant everlasting life to me and to all who believe in Christ. This is most certainly true.

PART III.

THE LORD'S PRAYER.

In the plain form in which it is to be taught by the Head of a family.

The Introduction.

Our Father who art in heaven.

What is meant by this Introduction?

Answer. God would thereby affectionately encourage us to believe that he is truly our Father, and that we are his children indeed, so that we may call upon him with all cheerfulness and confidence, even as beloved children entreat their affectionate parent.

The First Petition.

Hallowed be thy name.

What is meant by this Petition?

Answer. The name of God is indeed holy in itself; but we pray in this petition that it may be hallowed also by us.

How is this effected?

Answer. When the Word of God is taught in its truth and purity, and we, as the children of God, lead holy lives in accordance with it; to this may our blessed Father in heaven help us! But whoever teaches and lives otherwise than as God's Word prescribes, profanes the name of God among us; from this preserve us, Heavenly Father!

The Second Petition.

Thy kingdom come.

What is meant by this Petition?

Answer. The kingdom of God comes indeed of itself without our prayer; but we pray in this petition that it may come unto us also.

When is this effected?

Answer. When our heavenly Father gives us his Holy Spirit, so that by his grace we believe his holy Word, and live a godly life here on earth, and in heaven for ever.

The Third Petition.

Thy will be done on earth, as it is in heaven.

What is meant by this Petition?

Answer. The good and gracious will of God is done indeed without our prayer; but we pray in this petition that it may be done by us also.

When is this effected?

Answer. When God frustrates and brings to naught every evil counsel and purpose, which would hinder us from hallowing the name of God, and prevent his kingdom from coming to us, such as the will of the devil, of the world, and of our own flesh; and when he strengthens us, and keeps us steadfast in his Word and in the faith, even unto our end. This is his gracious and good will.

The Fourth Petition.

Give us this day our daily bread.

What is meant by this Petition?

Answer. God gives inde-d without our prayer even to the wicked also their daily bread; bnt we pray in this petition that he would make us sensible of his benefits, and enable us to receive our daily bread with thanksgiving.

What is implied in the words: "Our daily bread?"

Answer. All things that pertain to the wants and support of this present life: such as food, raiment, money, goods, house and land, and other property; a believing spouse and good children; trustworthy servants and faithful magistrates; favorable seasons, peace and health; education and honor; true friends, good neighbors, and the like.

The Fifth Petition.

And forgive us our trespasses, as we forgive those who trespass against us.

What is meant by this Petition?

Answer. We pray in this petition, that our heavenly Father would not regard our sins, nor deny us our requests on account of them; for we are not worthy of any thing for which we pray, and have not merited it; but that he would grant us all things through grace, although we daily commit much sin and de-

serve chastisement alone. We will therefore, on our part, both heartily forgive, and also readily do good to, those who may injure or offend us.

The Sixth Petition.

And lead us not into temptation.

What is meant by this Petition?

Answer. God indeed tempts no one to sin; but we pray in this petition that God would so guard and preserve us, that the devil, the world, and our own flesh, may not deceive us, nor lead us into error and unbelief, despair, and other great and shameful sins; and that, though we may be thus tempted, we may nevertheless finally prevail and gain the victory.

The Seventh Petition.

But deliver us from evil.

What is meant by this Petition?

Answer. We pray in this petition, as in a summary, that our heavenly Father would deliver us from all manner of evil, whether it affect the body or soul, property or character, and, at last, when the hour of death shall arrive, grant us a happy end, and graciously take us from this world of sorrow to himself in heaven.

The Conclusion.

For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

What is meant by the word "Amen?"

Answer. That I should be assured that such petitions are acceptable to onr heavenly Father, and are heard by him, for he himself has commanded us to pray in this manner, and has promised that he will hear us. Amen, Amen, that is. Yea. yea it shall be so.

PART IV.

THE SACRAMENT OF HOLY BAPTISM.

In the plain form in which it is to be taught by the Head of a family

I. *What is Baptism?*

Answer. Baptism is not simply water, but it is the water comprehended in God's command, and connected with God's Word.

What is that Word of God?

Answer. It is that which our Lord Jesus Christ spake, as it is recorded in the last chapter of Matthew, verse 19: "Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

II. *What gifts or benefits does Baptism confer?*

Answer. It worketh forgiveness of sins, delivers from death and the devil, and confers everlasting salvation on all who believe, as the Word and promise of God declare.

What are such words and promises of God?

Answer. Those which our Lord Jesus Christ spake, as they are recorded in the last chapter of Mark, verse 16: "He that believeth and is baptized, shall be saved; but he that believed not shall be damned."

III. *How can water produce such great effects?*

Answer. It is not the water indeed that produces these effects, but the Word of God, which accompanies and is connected with the water, and our faith, which relies on the Word of God connected with the water. For the water, without the Word of God, is simply water and no baptism. But when connected with the Word of God, it is a baptism, that is, a gracious water of life and a "washing of regeneration" in the Holy Ghost; as St. Paul says to Titus, in the third chapter, ver. 5–8: "According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying."

IV. *What does such baptizing with water signify?*

Answer. It signifies that the old Adam in us is to be

drowned and destroyed by daily sorrow and repentance, together with all sins and evil lusts; and that again the new man should daily come forth and rise, that shall live in the presence of God in righteousness and purity for ever.

Where is it so written?

Answer. St. Paul, in the Epistle to the Romans, chapter 6, verse 4, says: "We are buried with Christ by baptism into death; that like as he was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

OF CONFESSION.

What is Confession?

Answer. Confession consists of two parts: the one is, that we confess our sins; the other, that we receive absolution or forgiveness through the pastor as of God himself, in no wise doubting, but firmly believing that our sins are thus forgiven before God in heaven.

What sins ought we to confess?

Answer. In the presence of God we should acknowledge ourselves guilty of all manner of sins, even of those which we do not ourselves perceive; as we do in the Lord's Prayer. But in the presence of the pastor we should confess those sins alone, of which we have knowledge, and which we feel in our hearts.

Which are these?

Answer. Here reflect in your condition, acording to the Ten Commandments, namely: Whether you are a father, a mother, a son or daughter, a master or mistress, a manservant or maidservant—whether you have been disobedient, unfaithful, slothful—whether you have injured any one by words or actions—whether you have stolen, neglected, or wasted aught, or done other evil.

PART V.

THE SACRAMENT OF THE ALTAR,

OR

THE LORD'S SUPPER.

In the plain form in which it is to be taught by the Head of a family.

What is the Sacrament of the Altar?

Answer. It is the true body and blood of our Lord Jesus Christ, under the bread and wine, given unto us Christians to eat and to drink, as it was instituted by Christ himself.

Where is it so written?

Answer. The holy Evangelists, Matthew, Mark, and Luke, together with St. Paul, write thus:

"Our Lord Jesus Christ, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and gave it to the disciples, and said, Take, eat: this is my body, which is given for you: this do, in remembrance of me.

"After the same manner also he took the cup, when he had supped, gave thanks, and gave it to them, saying, Drink ye all of it: this cup is the new testament in my blood, which is shed for you, for the remission of sins: this do ye, as oft as ye drink it, in remembrance of me."

What benefits are derived from such eating and drinking?

Answer. They are pointed out in these words: "Given and shed for you, for the remission of sins." Namely, through these words, the remission of sins, life and salvation are granted unto us in the Sacrament. For where there is remission of sins, there are also life and salvation.

How can the bodily eating and drinking produce such great effects?

Answer. The eating and the drinking, indeed, do not produce them, but the words which stand here, namely: "Given and shed for you, for the remission of sins." These words are, besides the bodily eating and drinking, the chief things in the Sacrament; and he who believes these words, has that which they declare and set forth, namely the remission of sins.

Who is it, then, that receives this Sacrament worthily?

Answer. Fasting and bodily preparation are indeed a good external discipline; but he is truly worthy and well prepared, who believes these words: "Given and shed for you, for the remission of sins." But he who does not believe these words, or who doubts, is unworthy and unfit; for the words: "FOR YOU," require truly believing hearts.

MORNING AND EVENING PRAYER.

In the form in which they are to be taught by the Head of a family.

Morning Prayer.

¶ *In the Morning, when thou risest, thou shalt say:*

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

¶ *Then, kneeling or standing, thou shalt say the* Apostles' Creed *and the* Lord's Prayer.

¶ *Then mayest thou say this Prayer:*

I GIVE thanks unto Thee, heavenly Father, through Jesus Christ Thy dear Son, that Thou hast protected me through the night from all danger and harm; and I beseech Thee to preserve and keep me, this day also, from all sin and evil; that in all my thoughts, words, and deeds, I may serve and please Thee. Into Thy hands I commend my body and soul, and all that is mine. Let Thy holy angel have charge concerning me, that the wicked one have no power over me. *Amen.*

¶ *And then shouldst thou go with joy to thy work, after a Hymn, or the* Ten Commandments, *or whatever thy devotion may suggest.*

Evening Prayer.

¶ *In the Evening, when thou goest to bed, thou shalt say:*

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

¶ *Then, kneeling or standing, thou shalt say the* Apostles' Creed *and the* Lord's Prayer.

¶ *Then mayest thou say this Prayer:*

I GIVE thanks unto Thee, heavenly Father, through Jesus Christ Thy dear Son, that Thou hast this day so graciously protected me, and I beseech Thee to forgive me all my sins, and the wrong which I have done, and by Thy great mercy defend me from all the perils and dangers of this night. Into Thy hands I commend my body and soul, and all that is mine. Let Thy holy angel have charge concerning me, that the wicked one have no power over me. *Amen.*

¶ *And then lie down in peace, and sleep.*

THE BLESSING AND THANKSGIVING AT TABLE.

In the form in which they are to be taught by the Head of a family.

Grace before Meat.

¶ *Before meat, the members of the family standing at the table reverently and with folded hands, there shall be said:*

THE eyes of all wait upon Thee, O Lord: and Thou givest them their meat in due season. Thou openest Thine hand, and satisfiest the desire of every living thing.

¶ *Then shall be said the* Lord's Prayer, *and after that this Prayer:*

O LORD God, heavenly Father, bless unto us these Thy gifts, which of Thy tender kindness Thou hast bestowed upon us, through Jesus Christ our Lord. Amen.

Thanks after Meat.

¶ *After meat, all standing reverently and with folded hands, there shall be said:*

O GIVE thinks unto the Lord, for He is good: for His mercy endureth forever. He giveth food to all flesh: He giveth to the beast his food, and to the young ravens which cry. He delighteth not in the strength of the horse; He taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that fear Him: in those that hope in His mercy.

¶ *Then shall be said the* Lord's Prayer, *and after that this Prayer:*

WE give thanks to thee, O God our Father, for all Thy benefits, through Jesus Christ our Lord, who with Thee liveth and reigneth, for ever and ever. Amen.

TABLE OF DUTIES.

Or, certain passages of the Scriptures, selected for various orders and conditions of men, wherein their respective duties are set forth.

Bishops, Pastors, and Preachers.

A bishop must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; not a novice, but holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. 1 *Tim.* iii. 2-6; *Tit.* i. 9.

What Duties Hearers Owe their Bishops.

Even so hath the Lord ordained that they who preach the Gospel should live of the Gospel (1 *Cor.* ix. 14). Let him that is taught in the Word communicate unto him that teacheth in all good things (*Gal.* vi. 6). Let the elders that rule well be counted worthy of double honour, especially they who labor in word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward (1 *Tim.* v. 17, 18). Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you (*Heb.* xiii. 17).

Magistrates.

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God; for rulers are not a terror to

good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. (*Rom.* xiii. 1-4.)

What Duties Subjects Owe Magistrates.

Render therefore unto Cæsar the things that are Cæsar's (*Matt.* xxii. 21). Let every soul be subject unto the higher powers, etc. Wherefore we must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour (*Rom.* xiii. l. 5 *ff.*). I exhort, therefore that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty (1 *Tim.* ii. *ff.*). Put them in mind to be subject to principalities and powers, etc. (*Tit.* iii. l). Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king as supreme; or unto governors as those that are sent, etc. (1 *Pet.* ii. 13 *f.*)

Husbands.

Ye husbands, dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. (1 *Pet.* iii. 7.) And be not bitter against them. (*Col.* iii. 19.)

Wives.

Wives, submit yourselves unto your husbands, as unto the Lord. Even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. (*Eph.* v. 22; 1 *Pet.* iii. 6.)

Parents.

Ye fathers, provoke not your children **to wrath: but** bring them up in the nurture and admonition **of the Lord.** (*Eph.* vi. 4.)

Children.

Children, obey your parents in the Lord: **for this is right.** Honor thy father and mother; which **is the first** commandment with promise; that it may be well **with** thee, and thou mayest live long on the earth. (*Eph.* vi. 1-3.)

Male and Female Servants, and Laborers.

Servants, be obedient to them that are your **masters according** to the flesh, with fear and trembling, **in singleness** of your heart as unto Christ; **not with eye-service,** as menpleasers, but as the servants of Christ, **doing** the will of God from the heart; with good **will doing** service, as to the Lord, and not to men; **knowing** that whatsoever good thing any man doeth, **the same** shall he receive of the Lord, whether **he be bond or free.** (*Eph.* vi. 5-8.)

Masters and Mistresses.

Ye masters do the same things unto them, **forbearing** threatening: knowing that your Master **also is in heaven**; neither is there respect of persons **with him.** (*Eph.* vi. 9.)

Young Persons, in general.

Likewise, ye younger, submit yourselves unto the **elder.** Yea, all of you be subject one to another, **and be clothed with humility**; for God resisteth the **proud, and giveth** grace to the humble. Humble yourselves **therefore** under the mighty hand of God, **that he may exalt you** in due time. (1 *Pet.* v. 5, 6,)

Widows.

She that is a widow indeed, and desolate, **trusteth in God, and** continueth in supplications and **prayers night and day**; but she that liveth in pleasure **is dead while she liveth.** (1 *Tim.* v. 5, 6.)

Christians, in general.

Thou shalt love thy neighbor as thyself. **Herein are comprehended** all the commandments, (*Rom.* **xiii.** 9, 10.) And persevere in prayer for all men. (1 *Tim.* ii. 1, 2.)

When all the members of a household faithfully discharge their respective duties, it will prosper and be happy.

THE CONSTITUTION

OF THE

UNITED SYNOD OF THE EVANGELICAL LUTHERAN CHURCH IN THE SOUTH.

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

I. Name.

The name of this body shall be The United Synod of the Evangelical Lutheran Church in the South.

II. Doctrinal Basis.

The Doctrinal Basis of the organization shall be,

1. The Holy Scriptures, the Inspired Writings of the Old and New Testaments, the only standard of doctrine and church discipline.

2. As a true and faithful exhibition of the doctrines of the Holy Scriptures in regard to matters of faith and practice, the three Ancient Symbols, the Apostolic, the Nicene, and the Athanasian Creeds, and the Unaltered Augsburg Confession of Faith; also, the other Symbolical Books of the Evangelical Lutheran Church, viz: The Apology, the Smalcald Articles, the Smaller and Larger Catechisms of Luther, and the Formula of Concord, consisting of the Epitome and Full Declaration, as they are set forth, defined, and published in the Christian Book of Concord, or the Symbolical Books of the Lutheran Church, published in the year 1580 (see the Epitome, *Of the Compendious Rule and Standard*, and the ***Solid***

Declaration—Preface), as true and Scriptural developments of the doctrines taught in the Augsburg Confession, and in the perfect harmony of one and the same pure, Scriptural faith.

III. Object and Aim.

The object and aim of the United Synod shall be outward expression of the spiritual unity of the Synods concerned; mutual strengthening in faith and confession; unification of all Lutherans in one orthodox faith, and mutual co-operation in the promotion of the more general interests of the Church, as, books of worship, liturgies, theological seminaries, charitable institutions, immigrant missions, foreign missions, and important home missionary operations.

IV. Components of the Body.

1. This body shall consist of delegates from all Evangelical Lutheran Synods, having adopted this Constitution, who may present themselves properly accredited by the presiding officers of their Synods.

2. These delegates shall be chosen in the following ratio: one Minister and one Lay-Delegate for every one thousand communicants or fraction thereof.

3. A majority of the delegates elected, provided a majority of the Synods are thereby represented, shall constitute a quorum.

V. Officers.

1. The officers of the United Synod shall be a President, a Vice-President, a Secretary, and a Treasurer. They shall be elected by ballot. Ministers alone shall be eligible to the offices of President and Vice-President, but both cler-

ical and lay delegates to those of Secretary and Treasurer. No one shall be elected President for more than two conventions in succession.

2. The President shall act as chairman of the convention. He may give his opinion, and, whenever the delegates shall be equally divided upon any question, he shall have the casting vote. He shall subscribe all letters, written advices, resolutions, and proceedings of the body. In extraordinary cases, and by request of any one of the Synods belonging to this organization, made known to him in the form of a Synodical resolution, he may call special conventions of the body, of which not less than six weeks' notice shall be given.

3. If, for any cause, the President is unable to discharge his duties, the Vice-President shall take his place.

4. The Secretary shall keep a journal of the proceedings of this United Synod, and write, attest, and take care of all its documents. He shall also make known the time and place of meetings through the Church papers, published within the bounds of the body, at least three months beforehand. In case of special conventions, such as provided for in Section 2 of this Article, he shall make known the time and place of meeting as soon as informed by the President. Should the duties of the Secretary become too burdensome for one person, the President, at his suggestion, may appoint an assistant Secretary.

5. The Treasurer shall keep an account of the receipts and expenditures of the body. He shall give receipts for all funds put into his hands. He shall make no disbursements except by resolution of the United Synod, and

upon the written order of the President attested by the Secretary. At every convention he shall render an account.

6. Should any officer of this body, in the interim of its regular conventions, depart this life, resign his office, or become incapable of executing the same, then the other officers shall appoint some capable and faithful man to serve in his place until the next regular meeting—save in the case otherwise provided for in Section 3 of this Article.

VI. Powers.

The powers of this body shall be only of advisory and recommendatory character in all matters, except such as pertain to the general interests or operations of the Church, as already indicated in Article III. In regard to these it shall be invested with such powers as the Synods composing it may delegate to it. In its operations it shall not interfere with the legitimate work of the Synods in its connection.

VII. By-Laws.

This body shall make such By-Laws as it may deem necessary. No By-Law, however, shall be adopted which conflicts with any article of this Constitution.

VIII. Amendments.

1. The Doctrinal Basis of this Constitution shall ever remain unaltered.

2. No alteration of other parts of this Constitution shall be made except with the consent of two-thirds of the Synods connected with this organization. An exact copy of the intended alterations must be sent by the Secretary to the Presidents of the District Synods

in connection with the body, with the request that they submit them to their respective Synods for decision. If, at the next convention, it shall appear that two-thirds of the District Synods are in favor of the alteration, it shall be declared adopted.

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HYMNAL

FOR THE USE OF

EVANGELICAL LUTHERAN CONGREGATIONS.

BY AUTHORITY OF THE UNITED SYNOD OF THE EVANGELICAL LUTHERAN CHURCH IN THE SOUTH.

CHARLESTON, S. C.:
COMMITTEE OF UNITED SYNOD ON COMMON BOOK OF WORSHIP.
1906.

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HYMNS.

PRAISE AND THANKSGIVING.

1 *Te Deum laudamus.*

WE praise Thee, O God:
We acknowledge Thee to be the Lord.
All the earth doth worship Thee:
The Father everlasting.

2 To Thee all angels cry aloud:
The heavens, and all the powers therein.
To Thee Cherubim and Seraphim:
Continually do cry,
Holy, Holy, Holy: Lord God of Sabaoth;
Heaven and earth are full of the majesty:
of Thy glory.

3 The glorious company of the Apostles:
praise Thee.
The goodly fellowship of the Prophets:
praise Thee.
The noble army of martyrs: praise Thee.
The holy Church throughout all the
world: doth acknowledge Thee,
The Father: of an infinite Majesty;
Thine adorable, true: and only Son;
Also the Holy Ghost: the Comforter.

4 Thou art the King of glory: O Christ.
Thou art the Everlasting Son: of the
Father.

When Thou tookest upon Thee to deliver
man:
Thou didst humble Thyself to be born of a
Virgin.
When Thou hadst overcome the sharpness
of death:
Thou didst open the Kingdom of heaven
to all believers.

5 Thou sittest at the right hand of God:
In the glory of the Father.
We believe that Thou shalt come: to be
our Judge.
We therefore pray Thee, help Thy ser-
vants:
Whom Thou hast redeemed with Thy
precious Blood.
Make them to be numbered with Thy
saints:
In glory everlasting.

6 O Lord, save Thy people: and bless Thine
heritage;
Govern them: and lift them up for ever.
Day by day: we magnify Thee,
And we worship Thy Name: ever, world
without end.

7 Vouchsafe, O Lord: to keep us this day
without sin.
O Lord, have mercy upon us: have mercy
upon us.
O Lord, let Thy mercy be upon us: as our
trust is in Thee.
O Lord, in Thee have I trusted:
Let me never be confounded.

Composite Latin Hymn of III. or IV. Cent.
Tr. unknown. 1549. Revised 1785.

2 *Lobe den Herren, den maechtigen Koenig* P. M.

PRAISE to the Lord! the Almighty, the
King of creation!
O my soul, praise Him, for He is thy
health and salvation!
All ye who hear,
Now to His temple draw near,
Join me in glad adoration.

2 Praise to the Lord! Who o'er all things so
wondrously reigneth,
Shelters thee under His wings, yea, so
gently sustaineth.
Hast thou not seen
How thy desires e'er have been
Granted in what He ordaineth?

3 Praise to the Lord! Who doth prosper thy
work and defend thee;
Surely His goodness and mercy here daily
attend thee.
Ponder anew
What the Almighty can do
If with His love He befriend thee!

4 Praise to the Lord! O let all that is in me
adore Him!
All that hath life and breath, come now
with praises before Him!
Let the Amen
Sound from His people again;
Gladly for aye we adore Him.

Joachim Neander. 1679.
Tr. Catherine Winkworth. 1863.

3 *Cantemus Cuncti.* Peculiar.

THE strain upraise of joy and praise,
Alleluia.

2 To the glory of their King
Shall the ransomed people sing, Alleluia.

3 And the choirs that dwell on high
Shall re-echo through the sky, Alleluia.

4 They through the fields of Paradise that roam,
The blessed ones, repeat through that bright home, Alleluia.

5 The planets glittering on their heavenly way,
The shining constellations, join, and say Alleluia.

6 Ye clouds that onward sweep,
Ye winds, on pinions light,
Ye thunders, echoing loud and deep,
Ye lightnings, wildly bright,
In sweet consent unite your Alleluia.

7 Ye floods and ocean billows,
Ye storms and winter snow,
Ye days of cloudless beauty,
Hoar frost and summer glow,
Ye groves that wave in spring,
And glorious forests, sing Alleluia.

8 First let the birds, with painted plumage gay,
Exalt their great Creator's praise, and say Alleluia.

9 Then let the beasts of earth with varying strain,
Join in Creation's Hymn, and cry again, Alleluia.

10 Here let the mountains thunder forth sonorous, Alleluia.
There let the valleys sing in gentler chorus, Alleluia.

11 Thou jubilant abyss of ocean, cry,
Alleluia,
Ye tracts of earth and continents reply
Alleluia.

12 To God, Who all creation made,
The frequent hymn be duly paid:
Alleluia.

13 This is the strain, the eternal strain, the
Lord of all things loves: Alleluia.
This is the song, the heavenly song, that
Christ Himself approves: Alleluia.

14 Wherefore we sing, both heart and voice
awaking, Alleluia.
And children's voices echo, answer mak-
ing, Alleluia.

15 Now from all men be outpoured
Alleluia to the Lord;
With Alleluia evermore
The Son and Spirit we adore.

16 Praise be done to the Three in One.
Alleluia! Alleluia! Alleluia! Alleluia!

Sequence by Godescalcus. IX Cent.
Tr. John Mason Neale. 1854.

4 8.7.8.7.8.8.7.

Sey Lob und Ehr dem höchsten Gut.

SING praise to God Who reigns above,
The God of all creation,
The God of power, the God of love,
The God of our salvation.
With healing balm my soul He fills,
And every faithless murmur stills;
To God all praise and glory!

2 The angel host, O King of kings,
Thy praise for ever telling,
In earth and sky all living things,
Beneath Thy shadow dwelling,
Adore the wisdom which could span,
And power which formed Creation's plan;
To God all praise and glory!

3 What God's Almighty power hath made
His gracious mercy keepeth;
By morning glow or evening shade
His watchful eye ne'er sleepeth;
Within the kingdom of His might,
Lo! all is just and all is right:
To God all praise and glory!

4 The Lord is never far away,
But, through all grief distressing,
An ever-present help and stay,
Our peace, and joy, and blessing,
As with a mother's tender hand
He leads His own, His chosen band:
To God all praise and glory!

5 Thus all my pilgrimage along,
I'll sing aloud Thy praises,
That men may hear the grateful song
My voice unwearied raises:
Be joyful in the Lord, my heart!
Both soul and body, bear your part!
To God all praise and glory!

Johann Jacob Schuetz. 1675.
Tr. Frances Elizabeth Cox. 1864. a.

5 Tune "Ein' feste Burg."

REJOICE to-day with one accord,
Sing out with exultation;
Rejoice and praise our mighty Lord,
Whose Arm hath brought salvation.

The greatness of His Name
His works of love proclaim;
His goodness He hath shown,
And He is God alone;
Let all His saints adore Him.

2 When in distress to Him we cried,
He heard our sad complaining;
O trust in Him whate'er betide,
His grace is all-sustaining.
Our hearts to Him shall raise
Triumphant songs of praise;
And let all voices say,
"O praise the Lord alway."
Let all His saints adore Him.

3 He is our Rock, our Fortress strong,
The God of our salvation;
Honor and praise to Him belong,
And endless adoration.
He is our Hope, our Rest;
His holy Name be blest!
Now and eternally
To Him all glory be,—
Let all His saints adore Him.

Sir Henry Williams Baker. 1861.
Rev., and v. 3 added, 1902.

6 8.7. 6 lines.

Alleluia, dulce Carmen.

ALLELUIA! Song of gladness,
Voice of everlasting joy;
Alleluia! Sound the sweetest
Heard among the choirs on high,
Hymning in God's blissful mansion
Day and night incessantly.

2 Alleluia! Church victorious,
Thou may'st lift the joyful strain;
Alleluia! Songs of triumph
Well befit the ransomed train.
Faint and feeble are our praises
While in exile we remain.

3 Alleluia! Songs of gladness
Suit not always souls forlorn;
Alleluia! Sounds of sadness
'Midst our joyful strains are borne;
For in this dark world of sorrow
We with tears our sins must mourn.

4 Praises with our prayers uniting,
Hear us, blessed Trinity;
Bring us to Thy blissful presence,
There the Paschal Lamb to see;
There to Thee our Alleluia
Sing we everlastingly.

Hymn of XI Century.
Tr. Cooke and Denton's Hymnal. 1853.

7 L. M.

THEE we adore, eternal Lord!
We praise Thy Name with one accord.
Thy saints, who here Thy goodness see,
Through all the world do worship Thee.

2 To Thee aloud all angels cry,
The heavens and all the powers on high:
Thee, holy, holy, holy King,
Lord God of hosts, they ever sing.

3 The apostles join the glorious throng;
The prophets swell the immortal song;
The martyrs' noble army raise
Eternal anthems to Thy praise.

4 From day to day, O Lord, do we
Highly exalt and honor Thee!
Thy name we worship and adore,
World without end, for evermore!

5 Vouchsafe, O Lord, we humbly pray,
To keep us safe from sin this day;
Have mercy, Lord! we trust in Thee;
Oh, let us ne'er confounded be!

Early Latin Hymn.
Tr. Moravian Col. 1754.
Revised by Thomas Cotterill. 1815. a.

8 L. M. P.

I'LL praise my Maker while I've breath;
And when my voice is lost in death,
Praise shall employ my nobler powers:
My days of praise shall ne'er be past,
While life and thought and being last,
Or immortality endures.

2 Happy the man whose hopes rely
On Israel's God, Who made the sky,
And earth and seas, with all their train;
His truth for ever stands secure;
He saves the opprest, He feeds the poor;
And none shall find His promise vain.

3 The Lord gives eyesight to the blind;
The Lord supports the sinking mind;
He sends the laboring conscience peace;
He helps the stranger in distress,
The widow and the fatherless,
And grants the prisoner sweet release.

4 I'll praise Him while He lends me breath;
And when my voice is lost in death,
Praise shall employ my nobler powers:
My days of praise shall ne'er be past
While life and thought and being last,
Or immortality endures.

Isaac Watts. 1719.
Revised by John Wesley. 1736.

9 C. M.

WITH joy our voices we unite,
And lift our hearts above,
To God, the God of power and might,
To God, Whose name is Love.

2 To Him, Who us, and earth, and skies,
With all their armies made,
From us, from all, let anthems rise,
To God the Father paid.

3 To Him, Whose Death for all mankind,
For us, redemption won,
By us, by all, be songs combined,
In praise to God the Son.

4 To Him, Who us and all His fold
With sanctity arrays,
To God, from all His saints enrolled,
The Holy Ghost, be praise.

5 To God, whose Name His Word reveals,
Whom all His saints confess,
Whose grace His faithful promise seals,
To save, to cleanse, to bless:

6 To God, from Whom all blessings flow,
Eternal One in Three,
From all His saints, above, below,
Eternal glory be!

Richard Mant. 1837. a.

10 7s. 6 lines.

FOR the beauty of the earth,
For the glory of the skies,
For the love which from our birth
Over and around us lies:
Lord of all, to Thee we raise
This our grateful psalm of praise.

2 For the wonder of each hour
Of the day and of the night:
Hill and vale, and tree and flower,
Sun and moon and stars of light;
Lord of all, to Thee we raise
This our grateful psalm of praise.

3 For the joy of human love,
Brother, sister, parent, child;
Friends on earth, and friends above,
Pleasures pure and undefiled;
Lord of all, to Thee we raise
This our grateful psalm of praise.

4 For Thy Church that evermore
Lifts her holy hands above,
Offering up on every shore
Her pure sacrifice of love;
Lord of all, to Thee we raise
This our grateful psalm of praise.

Folliott Sandford Pierpoint. 1864.

11 6.6.8.4. D.

THE God of Abraham praise,
Who reigns enthroned above;
Ancient of everlasting days,
And God of Love!
Jehovah, great I AM,
By earth and heaven confest;
I bow and bless the sacred Name,
For ever blest.

2 The God of Abraham praise,
At Whose supreme command
From earth I rise, and seek the joys
At His right hand:
I all on earth forsake,
Its wisdom, fame, and power,
And Him my only Portion make,
My Shield and Tower.

3 Th God of Abraham praise,
se all-sufficient grace
Shall guide me, all my happy days,
In all His ways:
He calls a worm His friend;
He calls Himself my God;
And He shall save me to the end
Through Jesus' Blood.

4 He by Himself hath sworn;
I on His oath depend;
I shall, on eagles' wings upborne,
To heaven ascend:
I shall behold His face,
I shall His power adore,
And sing the wonders of His grace
For evermore.

Paraphrase by Thomas Olivers. 1770.

12 7s.

SONGS of praise the angels sang,
Heaven with hallelujahs rang,
When Jehovah's work begun,
When He spake and it was done.

2 Songs of praise awoke the morn,
When the Prince of Peace was born;
Songs of praise arose, when He
Captive led captivity.

3 Heaven and earth must pass away:
Songs of praise shall crown that day;
God will make new heavens and earth;
Songs of praise shall hail their birth.

4 And shall man alone be dumb,
Till that glorious kingdom come?
No;—the Church delights to raise
Psalms, and hymns, and songs of praise.

5 Saints below with heart and voice,
Still in songs of praise rejoice;
Learning here, by faith and love,
Songs of praise to sing above.

6 Borne upon their latest breath,
Songs of praise shal' conquer death;
And, amidst eternal joy,
Songs of praise their powers employ.

James Montgomery. 1819.

13 8.7.8.7. D.

MIGHTY God, while angels bless Thee,
May a mortal lisp thy Name?
Lord of men, as well as angels,
Thou art every creature's theme.
Lord of every land and nation,
Ancient of eternal days!
Sounded through the wide creation
Be Thy just and lawful praise.

2 For the grandeur of Thy nature,
Grand beyond a seraph's thought;
For created works of power,
Works with skill and kindness wrought:

For Thy Providence, that governs
  Through Thine empire's wide domain
Wings an angel, guides a sparrow:
  Blessed be Thy gentle reign.

3 But Thy rich, Thy free Redemption,
  Dark through brightness all along—
Thought is poor, and poor expression:
  Who dare sing that awful song!
From the highest throne in glory
  To the Cross of deepest woe!
All to ransom guilty captives!
  Flow, my praise, for ever flow.

Robert Robinson. 1774. a.

14

8.7.8.7. D.

LORD, with glowing heart I'd praise Thee
  For the bliss Thy love bestows,
For the pardoning grace that saves me,
  And the peace that from it flows.
Help, O God, my weak endeavor;
  This dull soul to rapture raise:
Thou must light the flame, or never
  Can my love be warmed to praise.

2 Praise, my soul, the God that sought thee,
  Wretched wanderer, far astray;
Found thee lost, and kindly brought thee
  From the paths of death away.
Praise, with love's devoutest feeling,
  Him who saw thy guilt-born fear,
And the light of hope revealing,
  Bade the blood-stained Cross appear.

3 Lord, this bosom's ardent feeling
  Vainly would my lips express:
Low before Thy footstool kneeling,
  Deign Thy suppliant's prayer to bless.

Let Thy grace, my soul's chief treasure,
Love's pure flame within me raise:
And, since words can never measure,
Let my life show forth Thy praise.

Francis Scott Key. 1826.

15 8.7.8.7.4.7.

PRAISE, my soul, the King of heaven:
To His feet thy tribute bring;
Ransomed, healed, restored, forgiven,
Who like thee His praise can sing?
Praise Him, praise Him,
Praise the everlasting King.

2 Praise Him for His grace and favor
To our fathers in distress;
Praise Him, still the same as ever,
Slow to chide, and swift to bless:
Praise Him, praise Him,
Glorious in His faithfulness.

3 Father-like He tends and spares us,
Well our feeble frame He knows;
In His hand He gently bears us,
Rescues us from all our foes:
Praise Him, praise Him,
Widely as His mercy flows.

4 Angels in the height adore Him,
Who behold Him face to face;
Sun and moon bow down before Him;
Dwellers in all time and space:
Praise Him, praise Him,
Praise with us the God of grace.

Henry Francis Lyte. 1834.

16 8.7.8.7.4.7.

GLORY be to God the Father!
Glory be to God the Son!
Glory be to God the Spirit!
Great Jehovah, Three in One!
Glory, glory,
While eternal ages run.

2 Glory be to Him Who loved us,
Washed us from each spot and stain!
Glory be to Him Who bought us,
Made us kings with Him to reign!
Glory, glory,
To the Lamb that once was slain.

3 Glory to the King of angels!
Glory to the Church's King!
Glory to the King of nations!
Heaven and earth, your praises bring:—
Glory, glory,
To the King of glory bring.

4 Glory, blessing, praise eternal!
Thus the choir of angels sings,
Honor, riches, power, dominion!
Thus its praise creation brings;
Glory, glory,
Glory to the King of kings.

Horatius Bonar. 1868.

17 8.7.8.7.

PRAISE the Lord! Ye heavens, adore Him;
Praise Him, angels, in the height;
Sun and moon, rejoice before Him,
Praise Him, all ye stars and light.

2 Praise the Lord! for He hath spoken,
Worlds His mighty voice obeyed;
Laws, which never can be broken,
For their guidance He hath made.

3 Praise the Lord! for He is glorious;
Never shall His promise fail;
God hath made His saints victorious,
Sin and death shall not prevail.

4 Praise the God of our salvation;
Hosts on high, His power proclaim;
Heaven and earth, and all creation,
Laud and magnify His Name.

John Kempthorne. 1796.

18 L. M.

FROM all that dwell below the skies
Let the Creator's praise arise;
Let the Redeemer's Name be sung
Through every land, by every tongue.

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

3 Your lofty themes, ye mortals, bring;
In songs of praise divinely sing;
The great salvation loud proclaim,
And shout for joy the Saviour's Name.

4 In every land begin the song;
To every land the strains belong;
In cheerful sounds all voices raise,
And fill the world with loudest praise.

Isaac Watts. 1719.

PETITION.

19 C. M.

FATHER of mercies! God of Love!
My Father and my God!
I'd sing the honors of Thy Name,
And spread Thy praise abroad.

2 Thou boundless Source of every good,
My best desires fulfil;
O help me to adore Thy grace,
And mark Thy sovereign will.

3 In all Thy mercies may my soul
Thy bounteous goodness see;
Nor let the gifts Thy hand imparts
Estrange my heart from Thee.

4 In every changing scene of life,
Whate'er that scene may be,
Give me a meek and humble mind,
A mind at peace with Thee.

5 Then I may close my eyes in death,
Free from distracting care;
For death is life, and labor rest,
If Thou art with me there.

Ottiwell Heginbothom, 1794.

20 C. M.

ARISE, O King of grace, arise,
And enter to Thy rest;
Behold, Thy Church, with longing eyes,
Waits to be owned and blest.

2 Enter with all Thy glorious train,
Thy Spirit and Thy Word;
All that the ark did once contain
Could no such grace afford.

3 Here, mighty God, accept our vows;
Here let Thy praise be spread;
Bless the provisions of Thy house,
And fill Thy poor with bread.

4 Here let the Son of David reign,
Let God's Anointed shine;
Justice and truth His court maintain,
With love and power divine.

Isaac Watts. 1719. a.

C. M.

21

LORD, teach us how to pray aright,
With reverence and with fear:
Though dust and ashes in Thy sight,
We may, we must, draw near.

2 Burdened with guilt, convinced of sin,
In weakness, want and woe,
Fightings without and fears within,
Lord, whither shall we go?

3 God of all grace, we come to Thee
With broken, contrite hearts;
Give, what Thine eye delights to see,
Truth in the inward parts.

4 Give deep humility; the sense
Of godly sorrow give;
A strong desire, with confidence,
To hear Thy voice and live:

5 Faith in the only Sacrifice
That can for sin atone;
To cast our hopes, to fix our eyes,
On Christ, on Christ alone:

6 Give these, and then Thy will be done.
Thus strengthened with all might,
We, through Thy Spirit and Thy Son,
Shall pray, and pray aright.

James Montgomery. 1819.

22 8.7.8.7.4.7.

WHILE we lowly bow before Thee,
Wilt Thou, gracious Saviour, hear?
We are poor and needy sinners,
Full of doubts and full of fear;
Gracious Saviour,
Make us humble and sincere.

2 Fill us with Thy Holy Spirit;
Sanctify us by Thy grace;
O incline us more to love Thee,
And in dust our souls abase.
Hear us, Saviour,
And unveil Thy glorious face.

3 None in vain did ever ask Thee
For the Spirit of Thy love;
Hear us then, dear Saviour, hear us;
Grant an answer from above.
Blessed Saviour,
Hear and answer from above.

Daniel C. Colesworthy. 1857.

23 8.7.8.7.

COME, Thou Fount of every blessing,
Tune my heart to sing Thy grace;
Streams of mercy, never ceasing,
Call for songs of loudest praise.

2 Here I raise mine Ebenezer,
Hither by Thy help I'm come;
And I hope by Thy good pleasure,
Safely to arrive at home.

3 Jesus sought me when a stranger,
Wandering from the fold of God;
He, to rescue me from danger,
Interposed His precious Blood.

4 O, to grace how great a debtor
Daily I'm constrained to be!
Let that grace, Lord, like a fetter,
Bind my wandering heart to Thee.

5 Prone to wander, Lord, I feel it,
Prone to leave the God I love;
Here's my heart; O take and seal it,
Seal it from Thy courts above.

Robert Robinson. 1759. a.

24 C. M.

SHINE on our souls, eternal God!
With rays of beauty shine;
O let Thy favor crown our days,
And all their round be Thine.

2 Did we not raise our hands to Thee,
Our hands might toil in vain:
Small joy success itself could give
If Thou Thy love restrain.

3 With Thee let every week begin,
With Thee each day be spent,
For Thee each fleeting hour improved,
Since each by Thee is lent.

4 Thus cheer us through this toilsome road,
Till all our labors cease;
And heaven refresh our weary souls
With everlasting peace.

Philip Doddridge. 1755. a.

25 *Monarche aller Ding.* L. M.

LORD of all worlds, Whom angels fear,
To Whom Heaven's hosts their voices raise!
As earth and dust Thy bounties share,
Let earth and dust attempt Thy praise.

2 Lord, Thou art Light; Thy smallest ray
No shade or variation knows:
My inward darkness drive away,
As when Thy light on chaos rose.

3 Lord, Thou art Love; forth from Thee flow
Exhaustless streams that glad the skies;
Grant that I too Thy love may know,
And taste the bliss Thy grace supplies.

4 Lord, Thou art Life; whatever lives
Hath had its life and spring from Thee;
Life to the dead Thy Spirit gives,
Impart that blessed life to me.

5 Lord, Thou art good; and Thou alone;
No other good let me desire;
Be Thou my portion, Thou mine own,
Nor let me dream of blessing higher.

6 So shall my every power to Thee
In thankful praise for ever rise,
And my whole soul and body be
One, holy, living sacrifice.

From Johann A. Freylinghausen, 1714.
Tr. Moravian Col. 1754.
Revised by Joseph A. Seiss. 1890.

26 *Sieh hier bin ich, Ehrenkönig.* 8.7.8.7.4.7.

HERE behold me, as I cast me
Neath Thy throne, O glorious King!
Sorrows thronging, childlike longing,
Son of Man, to Thee I bring.
Let me find Thee!
Me, a poor and worthless thing.

2 Look upon me, Lord, I pray Thee,
Let Thy Spirit dwell in mine;
Thou hast sought me, Thou hast bought me,
Only Thee to know I pine.
Let me find Thee!
Take my heart, and own me Thine!

3 Naught I ask for, naught I strive for,
But Thy grace so rich and free;
That Thou givest whom Thou lovest,
And who truly cleave to Thee.
Let me find Thee!
He hath all things who hath Thee.

4 Earthly treasure, mirth and pleasure,
Glorious name, or golden hoard,
Are but weary, void and dreary,
To the heart that longs for God.
Let me find Thee!
I am Thine, O mighty Lord!

Joachim Neander. 1679
Tr. Catherine Winkworth. 1858.

27 8.7.8.7.4.7.

JESUS, Lord of life and glory
Bend from heaven Thy gracious ear,
While our waiting souls adore Thee,
Friend of helpless sinners, hear!
By Thy mercy,
O deliver us, good Lord!

2 Taught by Thine unerring Spirit,
Boldly we draw nigh to God,
Only in Thy spotless merit,
Only through Thy precious Blood:
By Thy mercy,
O deliver us, good Lord!

3 From the depth of nature's blindness,
From the hardening power of sin,
From all malice and unkindness,
From the pride that lurks within,
By Thy mercy,
O deliver us, good Lord!

4 When temptation sorely presses,
In the day of Satan's power,
In our times of deep distresses,
In each dark and trying hour,
By Thy mercy,
O deliver us, good Lord!

5 In the weary hours of sickness,
In the times of grief and pain,
When we feel our mortal weakness,
When the creature's help is vain,
By Thy mercy,
O deliver us, good Lord!

6 In the solemn hour of dying,
In the awful Judgment Day,
May our souls, on Thee relying,
Find Thee still our Rock and Stay,
By Thy mercy,
O deliver us, good Lord.

Johann Wilhelm Petersen. 1692.
Tr. John James Cummins. 1839.

28 8.7.8.7. D.

LOVE divine, all love excelling,
Joy of heaven, to earth come down!
Fix in us Thy humble dwelling,
All Thy faithful mercies crown.
Jesus, Thou art all compassion,
Pure, unbounded love Thou art;
Visit us with Thy salvation,
Enter every trembling heart!

2 Breathe, O breathe Thy loving spirit
Into every troubled breast!
Let us all in Thee inherit,
Let us find Thy promised rest.
Take away the love of sinning,
Alpha and Omega be;
End of faith, as its beginning,
Set our hearts at liberty.

3 Come, Almighty to deliver,
Let us all Thy life receive;
Graciously return, and never,
Never more Thy temples leave!
Thee we would be always blessing,
Serve Thee as Thy hosts above,
Pray and praise Thee without ceasing,
Glory in Thy precious love.

4 Finish then Thy new creation,
Pure and spotless let us be;
Let us see Thy great salvation
Perfectly restored in Thee!
Changed from glory into glory,
Till in heaven we take our place,
Till we cast our crowns before Thee,
Lost in wonder, love and praise.

Charles Wesley. 1742. a.

8.7. 6 lines.

29

LEAD us, heavenly Father, lead us
O'er the world's tempestuous sea;
Guard us, guide us, keep us, feed us,
For we have no help but Thee;
Yet possessing every blessing,
If our God our Father be.

2 Saviour, breathe forgiveness o'er us;
All our weakness Thou dost know;
Thou didst tread this earth before us,
Thou didst feel its keenest woe;
Lone and dreary, faint and weary,
Through the desert Thou didst go.

3 Spirit of our God, descending,
Fill our hearts with heavenly joy,
Love all other love transcending,
Pleasure that can never cloy;
Thus provided, pardoned, guided,
Nothing can our peace destroy.

James Edmeston. 1821. a.

6.6.4.6.6.6.4.

30

COME, Thou Almighty King,
Help us Thy Name to sing,
Help us to praise!
Father all glorious,
O'er all victorious,
Come and reign over us,
Ancient of days.

2 Jesus, our Lord, descend;
From all our foes defend,
Nor let us fall;

Let Thine Almighty aid
Our sure defence be made;
Our souls on Thee be stayed;
Lord hear our call!

3 Come, Thou incarnate Word,
Gird on Thy mighty sword,
Our prayer attend;
Come, and Thy people bless,
And give Thy Word success;
Spirit of holiness,
On us descend.

4 Come, Holy Comforter,
Thy sacred witness bear
In this glad hour:
Thou Who almighty art,
Now rule in every heart,
And ne'er from us depart,
Spirit of power!

5 To the great One in Three
Eternal praises be,
Hence, evermore!
His sovereign Majesty
May we in glory see,
And to eternity
Love and adore.

Authorship uncertain.
Whitfield's Coll. 1757. a.

31 *Prayer for those on the sea.* L. M. 6 lines.

ETERNAL Father! strong to save,
Whose arm doth bind the restless wave,
Who bid'st the mighty ocean deep,
Its own appointed limits keep:
O hear us when we cry to Thee
For those in peril on the sea.

2 O Christ, Whose voice the waters heard,
And hushed their raging at Thy word,
Who walkedst on the foaming deep,
And calm amid the storm did'st sleep:
O hear us when we cry to Thee
For those in peril on the sea.

3 O Holy Spirit, Who didst brood
Upon the waters dark and rude,
Who bad'st their angry tumult cease,
And give for wild confusion peace:
O hear us when we cry to Thee
For those in peril on the sea.

4 O Trinity of Love and Power!
Our brethren shield in danger's hour;
From rock and tempest, fire and foe,
Protect them whereso'er they go;
And ever let there rise to Thee
Glad hymns of praise from land and sea.

William Whiting. 1869.

THE LORD'S DAY.

32 *Hallelujah, schöner Morgen.* 8.7.8.7.7.7.

ALLELUIA! Fairest Morning!
Fairer than our words can say!
Down we lay the heavy burden
Of life's toil and care to-day:
While this morn of joy and love
Brings fresh vigor from above.

2 Sunday, full of holy glory!
Sweetest rest-day of the soul!
Light upon a world of darkness
From thy blessed moments roll!
Holy, happy, heavenly day,
Thou canst charm our grief away.

3 In the gladness of His worship
I will seek my joy to-day:
It is then I learn the fullness
Of the grace for which I pray,
When the word of life is given,
Like the Saviour's voice from heaven.

4 Let the day with Thee be ended,
As with Thee it has begun;
And Thy blessing, Lord, be granted,
Till earth's days and weeks are done;
That at last Thy servant may
Keep eternal Sabbath-day.

Jonathan Krause. 1739.
Tr. Jane Borthwick. 1858. a.

33 *Licht vom Licht, erleuchte mich.* 7.8.7.8.7.7.

LIGHT of light, enlighten me,
Now anew the day is dawning;
Sun of grace, the shadows flee,
Brighten Thou my Sabbath morning.
With Thy joyous sunshine blest,
Happy is my day of rest!

2 Fount of all our joy and peace,
To Thy living waters lead me;
Thou from earth my soul release,
And with grace and mercy feed me.
Bless Thy Word, that it may prove
Rich in fruits that Thou dost love.

3 Kindle Thou the sacrifice
That upon my lips is lying;
Clear the shadows from mine eyes,
That, from every error flying,
No strange fire may in me glow
That Thine altar doth not know.

4 Let me with my heart to-day,
Holy, holy, holy, singing,
Rapt a while from earth away,
All my soul to Thee up-springing,
Have a foretaste, inly given,
How they worship Thee in heaven.

Benjamin Schmolcke. 1714.
Tr. Catherine Winkworth. 1858.

34 S. M.

THIS is the day of light,
Let there be light to-day;
O Dayspring, rise upon our night,
And chase its gloom away.

2 This is the day of rest,
Our failing strength renew!
On weary brain and troubled breast,
Shed Thou Thy fresh'ning dew.

3 This is the day of peace,
Thy peace our spirits fill;
Bid Thou all ill and discord cease,
The waves of strife be still.

4 This is the first of days,
Send forth Thy quickening breath,
And wake dead souls to love and praise,
O Vanquisher of death!

John Ellerton. 1867.

35 C. M.

THIS is the day the Lord hath made;
He calls the hours His own:
Let heaven rejoice, let earth be glad,
And praise surround the throne.

2 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.

3 Hosanna to the anointed King,
To David's holy Son;
Help us, O Lord: descend and bring
Salvation from Thy throne.

4 Blest be the Lord, Who comes to men
With messages of grace;
Who comes in God His Father's Name,
To save our sinful race.

5 Hosanna in the highest strains
The Church on earth can raise;
The highest heavens, in which He reigns,
Shall give Him nobler praise.

Isaac Watts. 1719.

36 7s. 6 lines.

SAFELY through another week,
God has brought us on our way:
Let us now a blessing seek,
Waiting in His courts to-day;
Day of all the week the best,
Emblem of eternal rest.

2 Mercies multiplied each hour
Through the week, our praise demand;
Guarded by Thy mighty power,
Fed and guided by Thy hand;
Though ungrateful we have been,
Only made returns of sin.

3 While we pray for pardoning grace,
Through the dear Redeemer's Name,
Show Thy reconciling face,
Take away our sin and shame:
From our worldly cares set free,
May we rest this day in Thee.

4 Here we come, Thy Name to praise;
Let us feel Thy presence near:
May Thy glory meet our eyes,
While we in Thy house appear:
Here afford us, Lord, a taste
Of our everlasting feast.

5 May the Gospel's joyful sound
Conquer sinners, comfort saints;
Make the fruits of grace abound,
Bring relief for all complaints.
Thus may all our Sabbaths prove,
Till we join the Church above.

John Newton. 1774. a.

37 *Morgenglanz der Ewigkeit.* 7s. 6 lines.

JESUS, Sun of Righteousness,
Brightest beam of love divine,
With the early morning rays
Do Thou on our darkness shine,
And dispel with purest light
All our long and gloomy night!

2 Like the sun's reviving ray,
May Thy Love, with tender glow,
All our coldness melt away,
Warm and cheer us forth to go,
Gladly serve Thee and obey
All our life's short earthly day!

3 Thou our only Hope and Guide!
Never leave us nor forsake:
In Thy light may we abide
Till the endless morning break;
Moving on to Zion's hill,
Onward, upward, homeward still.

4 Lead us all our days and years
In Thy straight and narrow way;
Lead us through the vale of tears
To the land of perfect day,
Where Thy people, fully blest,
Near Thy throne for ever rest.

Christian Knorr von Rosenroth. 1684.
Tr. Jane Borthwick. 1853. a.

38 H. M.

AWAKE, ye saints, awake!
And hail this sacred day;
In loftiest songs of praise
Your joyful homage pay:
Come, bless the day that God hath blest,
The type of heaven's eternal rest.

2 On this all-glorious morn
The Lord of life arose;
He burst the bars of death,
And vanquished all our foes;
And now He pleads our cause above,
And reaps the fruit of all His love.

3 All hail, triumphant Lord!
Heaven with hosannas rings,
And earth in humbler strains,
Thy praise responsive sings:
Worthy the Lamb, that once was slain,
Through endless years to live and reign!

Elizabeth Scott. 1769.
Thomas Cotterill. 1810.

39 7s. 6 lines.

CHRIST, Whose glory fills the skies,
Christ, the true, the only light,
Sun of Righteousness, arise,
Triumph o'er the shades of night:
Dayspring from on high, be near;
Daystar, in my heart appear.

2 Dark and cheerless is the morn,
Unaccompanied by Thee;
Joyless is the day's return,
Till Thy mercy's beams I see:
Till Thou inward light impart,
Glad my eyes, and warm my heart.

3 Visit then this soul of mine;
Pierce the gloom of sin and grief;
Fill me, Radiancy divine;
Scatter all my unbelief:
More and more Thyself display,
Shining to the perfect day.

Charles Wesley. 1740.

40 *Zeige Dich uns ohne Hülle.* 7s. D.

LORD, remove the veil away,
Let us see Thyself to-day!
Thou Who camest from on high,
For our sins to bleed and die,
Help us now to cast aside
All that would our hearts divide;
With the Father and the Son
Let Thy living Church be one.

2 O, from earthly care set free,
Let us find our rest in Thee!
May our cares and conflicts cease
In the calm of Sabbath peace,

That Thy people here below
Something of the bliss may know,
Something of the rest and love
In the Sabbath home above!

3 Lord, Thy sinful child prepare
For a place and portion there!
Give my soul the spotless dress
Of Thy perfect Righteousness:
Then at length, a welcome guest,
I shall enter to the feast,
Earthly cares and sorrows o'er,
Joys to last for evermore.

Frederich Gottlieb Klopstock. 1769.
Tr. Jane Borthwick. 1862.

41 L. M.

THIS day the light of heavenly birth,
First streamed upon the new-born earth:
O Lord, this day upon us shine,
And fill our souls with light divine.

2 This day the Saviour left the grave,
And rose, omnipotent to save:
O Jesus, may we raiséd be
From death of sin to life in Thee.

3 This day the Holy Spirit came,
With fiery tongues of cloven flame:
O Spirit, fill our hearts this day
With grace to hear, and grace to pray.

4 O day of Light, and Life, and Grace!
From earthly toils sweet resting-place!
Thy hallowed hours, best gift of love,
We give again to God above.

William Walsham How. 1854. a.

THE LORD'S HOUSE.

42 8.7.8.7.7.7.

Thut mir auf die schoene Pforte.

OPEN now thy gates of beauty,
Zion, let me enter there,
Where my soul, in joyful duty,
Waits for Him Who answers prayer.
O how blessed is this place,
Filled with solace, light, and grace!

2 Yes, my God, I come before Thee,
Come Thou also down to me:
Where we find Thee and adore Thee,
There a heaven on earth must be.
To my heart O enter Thou,
Let it be Thy temple now.

3 Here Thy praise is gladly chanted,
Here Thy seed is duly sown:
Let my soul, where it is planted,
Bring forth precious sheaves alone.
So that all I hear may be
Fruitful unto life in me.

4 Thou my faith increase and quicken,
Let me keep Thy gift divine,
Howsoe'er temptations thicken,
May Thy Word still o'er me shine;
As my pole-star through my life,
As my comfort in my strife.

5 Speak, O God, and I will hear Thee,
Let Thy will be done indeed;
May I undisturbed draw near Thee
While Thou dost Thy people feed;
Here of life the fountain flows,
Here is balm for all our woes.

Benjamin Schmolcke 1734.
Tr. Catherine Winkworth. 1862.

43 8.7.8.7.4.7.

IN Thy Name, O Lord, assembling,
We, Thy people, now draw near:
Teach us to rejoice with trembling;
Speak, and let Thy servants hear,
Hear with meekness—
Hear Thy word with godly fear.

2 While our days on earth are lengthened,
May we give them, Lord, to Thee;
Cheered by hope, and daily strengthened,
May we run, nor weary be,
Till Thy glory
Without cloud in heaven we see.

3 There, in worship purer, sweeter,
All Thy people shall adore;
Tasting of enjoyment greater
Than they could conceive before;
Full enjoyment,
Full and pure forevermore.

Thomas Kelly. 1815.

44 H. M.

LORD of the worlds above,
How pleasant and how fair
The dwellings of Thy Love,
Thine earthly temples are!
To Thine abode, | With warm desires
My heart aspires, | To see my God.

2 O happy souls that pray
Where God appoints to hear!
O happy men, that pay
Their constant service there!
They praise Thee still; | That love the way
And happy they | To Zion's hill.

3 They go from strength to strength
Through this dark vale of tears,
Till each arrives at length,
Till each in heaven appears.

O glorious seat,
When God our King
Shall thither bring
Our willing feet!

Isaac Watts. 1719

45 L. M.

HIGH in the heavens, eternal God,
Thy goodness in full glory shines;
Thy truth shall break through every cloud
That veils and darkens Thy designs.

2 For ever firm Thy justice stands,
As mountains their foundations keep:
Wise are the wonders of Thy hands;
Thy judgments are a mighty deep.

3 From the provisions of Thy house
We shall be fed with sweet repast;
There mercy like a river flows,
And brings salvation to the lost.

4 Life, like a fountain rich and free,
Springs from Thy presence, gracious Lord;
And in Thy light our souls shall see
The glories promised in Thy Word.

Isaac Watts. 1719. a.

46 C. M.

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

3 In Zion God is known
A refuge in distress;
How bright has His salvation shone
Through all her palaces!

4 Oft have our fathers told,
Our eyes have often seen,
How well our God secures the fold,
Where His own sheep have been.

5 In every new distress
We'll to His house repair,
We'll think upon His wondrous grace,
And seek deliverance there.

Isaac Watts. 1719.

47 7s.

TO Thy temple I repair:
Lord, I love to worship there;
When, within the veil, I meet
Christ before the mercy-seat.

2 I through Him am reconciled,
I through Him become Thy child:
Abba, Father; give me grace
In Thy courts to seek Thy face.

3 While Thy glorious praise is sung,
Touch my lips, unloose my tongue:
That my joyful soul may bless
Christ, the Lord my righteousness.

4 While the prayers of saints ascend,
God of love, to mine attend;
Hear me, for Thy Spirit pleads;
Hear, for Jesus intercedes.

5 While I hearken to Thy Law,
Fill my soul with humble awe;
Till Thy Gospel bring to me
Life and immortality.

6 While Thy ministers proclaim
Peace and pardon in Thy Name,
Through their voice, by faith may I
Hear Thee speaking from the sky.

7 From Thy house when I return,
May my heart within me burn;
And at evening let me say,
I have walked with God to-day.

James Montgomery. 1812. a.

48 L. M.

SWEET is the work, my God, my King,
To praise Thy Name, give thanks and sing;
To show Thy love by morning light,
And talk of all Thy truth at night.

2 Sweet is the day of sacred rest,
No mortal cares shall seize my breast.
My heart shall triumph in my Lord,
And bless His works, and bless His Word

3 And I shall share a glorious part,
When grace hath well refined my heart;
When doubts and fears no more remain,
To break my inward peace again.

4 Then shall I see, and hear, and know,
All I desired or wished below;
And every power find sweet employ
In that eternal world of joy.

Isaac Watts. 1719. a.

CLOSE OF SERVICE.

49 C. M.

ALMIGHTY GOD! Thy Word is cast
Like seed into the ground;
Now let the dew of heaven descend,
And righteous fruits abound.

2 Let not the foe of Christ and man
This holy seed remove;
But give it root in every heart,
To bring forth fruits of love.

3 Let not the world's deceitful cares
The rising plant destroy;
But let it yield a hundred-fold
The fruits of peace and joy.

4 Oft as the precious seed is sown,
Thy quickening grace bestow,
That all whose souls the truth receive,
Its saving power may know.

From John Cawood. 1815.

50 H. M.

ON what has now been sown
Thy blessing, Lord, bestow;
The power is Thine alone
To make it spring and grow:
Do Thou the gracious harvest raise,
And Thou alone shalt have the praise.

2 To Thee our wants are known,
From Thee are all our powers,
Accept what is Thine own,
And pardon what is ours:
Our praises, Lord, and prayers receive,
And to Thy Word a blessing give.

3 O grant that each of us,
Who meet before Thee here,
May meet together thus,
When Thou and Thine appear,
And follow Thee to heaven our home;
Even so, Amen, Lord Jesus, come!

John Newton. 1779.

51 8.7.8.7.7.7.

SAVIOUR, now the day is ending,
And the shades of evening fall,
Let Thy Holy Dove, descending,
Bring Thy mercy to us all;
Set Thy seal on every heart,
Jesus, bless us ere we part!

2 Bless the Gospel message, spoken
In Thine own appointed way;
Give each fainting soul a token
Of Thy tender love to-day;
Set Thy seal on every heart,
Jesus, bless us ere we part!

3 Comfort those in pain or sorrow,
Watch each sleeping child of Thine;
Let us all arise to-morrow
Strengthened by Thy grace divine;
Set Thy seal on every heart,
Jesus, bless us ere we part!

Sarah Doudney. 1881.

52 7.6.7.6. D.

THE hours of day are over,
The evening calls us home;
Once more to Thee, O Father,
With thankful hearts we come.
For all Thy countless blessings
We praise Thy holy Name,
And own Thy love unchanging,
Through days and years the same.

2 For this, O Lord, we bless Thee,
For this we thank Thee most,
The cleansing of the sinful,
The saving of the lost;
The Teacher ever present,
The Friend for ever nigh,
The home prepared by Jesus
For us above the sky.

3 Lord, gather all Thy children
To meet Thee there at last,
Where earthly tasks are ended,
And earthly days are past;
With all our loved ones round us
In that eternal home,
Where death no more shall part us,
And night shall never come.

John Ellerton. 1858.

53 7s.

NOW may He Who from the dead
Brought the Shepherd of the sheep,
Jesus Christ, our King and Head,
All our souls in safety keep.

2 May He teach us to fulfil
What is pleasing in His sight;
Perfect us in all His will,
And preserve us day and night.

3 To that dear Redeemer's praise,
Who the covenant sealed with blood,
Let our hearts and voices raise
Loud thanksgiving to our God.

John Newton. 1779.

54 6s. 8 lines.

AND now this holy day
Is drawing to its end,
Once more to Thee, O Lord,
Our thanks and prayers we send:
We thank Thee for this rest
From earthly care and strife;
We thank Thee for this help
To higher, holier life.

2 We thank Thee for Thy house,
Which is Thy palace gate,
Where Thou, upon Thy throne
Of mercy, still dost wait.
We thank Thee for Thy Word,
Thy Gospel's joyful sound;
O may its holy fruits
Within our hearts abound!

3 Yet, ere we go to rest,
Father to Thee we pray,
Forgive the sins that stain
E'en this Thy holy day.
Through Jesus let the past
Be blotted from Thy sight,
And let us all now sleep
At peace with Thee this night.

Edward Harland. 1876.

55 L. M.

O SAVIOUR! bless us ere we go,
Thy Word into our minds instil;
And make our lukewarm hearts to glow
With lowly love and fervent will.

2 The day is done, its hours have run,
And Thou hast taken count of all;
The scanty triumphs grace hath won,
The broken vow, the frequent fall.

3 Grant us, dear Lord, from evil ways
True absolution and release;
And bless us more than in past days
With purity and inward peace.

4 Do more than pardon: give us joy,
Sweet fear and sober liberty,
And loving hearts without alloy,
That only long to be like Thee.

5 For all we love, the poor, the sad,
The sinful, unto Thee we call:
O let Thy mercy make us glad!
Thou art our Jesus and our All.

Frederick W. Faber. 1852. a.

56 8.7.8.7.4.7.

LORD, dismiss us with Thy blessing,
Fill our hearts with joy and peace!
Let us each, Thy Love possessing,
Triumph in redeeming grace.
O refresh us,
Traveling through this wilderness.

2 Thanks we give and adoration
For Thy Gospel's joyful sound.
May the fruits of Thy salvation
In our hearts and lives abound:
May Thy presence
With us evermore be found.

3 So, whene'er the signal's given
Us from earth to call away,
Borne on angels' wings to heaven,
Glad the summons to obey,
May we, ready,
Rise and reign in endless day.

John Fawcett? 1773.

57 *Ach bleib mit Deiner Gnade.* 7.6.7.6.

ABIDE with us, our Saviour,
Uphold us with Thy grace,
That Satan's wiles may never
Our faith and love displace.

2 Abide with us, Lord Jesus,
With Thy most holy Word;
And in each hour of trial
Thy saving help afford.

3 Abide, with all Thy brightness,
O precious Light of Light,
That we, with truth well girded,
May walk as in Thy sight.

4 Abide, O blest Redeemer,
Fountain of strength and peace;
And all the grace within us
Do Thou, O Lord, increase.

5 Abide, with Thy protection,
Thou conquering Hero true:
Be Thou our strong Defender;
The might of ill subdue.

6 Abide with us, Thou Faithful,
Our covenant Lord and God;
Grant us all needful wisdom
And crown us with Thy good.

Joshua Stegmann. 1628.
Tr. Joseph A. Seiss. 1899.

58 10s.

SAVIOUR, again to Thy dear Name we raise
With one accord our parting hymn of praise;
Once more we bless Thee ere our worship cease,
Then, lowly bending, wait Thy word of peace.

2 Grant us Thy peace upon our homeward way;
With Thee began, with Thee shall end the day;
Guard Thou the lips from sin, the hearts from shame,
That in this house have called upon Thy Name.

3 Grant us Thy peace, Lord, thro' the coming night,
Turn Thou for us its darkness into light;
From harm and danger keep Thy children free,
For dark and light are both alike to Thee.

4 Grant us Thy peace throughout our earthly life,
Our balm in sorrow, and our stay in strife;
Then, when Thy voice shall bid our conflict cease,
Call us, O Lord, to Thine eternal peace.

John Ellerton. 1866. a.

59 *Nun danket alle Gott.* 6.7.6.7. D.

NOW thank we all our God,
With heart and hands and voices,
Who wondrous things hath done,
In whom His earth rejoices;
Who from our mother's arms
Hath blessed us on our way
With countless gifts of love,
And still is ours to-day.

2 O may this bounteous God
Through all our life be near us,
With ever joyful hearts
And blessed peace to cheer us;
And keep us in His grace,
And guide us when perplexed,
And free us from all ills,
In this world and the next.

3 All praise and thanks to God
The Father now be given,
The Son, and Him who reigns
With them in highest heaven;
The One eternal God,
Whom earth and heaven adore;
For thus it was, is now,
And shall be evermore!

Martin Rinkart. 1630.
Tr. Catherine Winkworth. 1858. a.

60 8.7.8.7.

MAY the grace of Christ our Saviour,
And the Father's boundless Love,
With the Holy Spirit's favor,
Rest upon us from above.

2 Thus may we abide in union
With each other and the Lord;
And possess, in sweet communion,
Joys which earth cannot afford.

John Newton. 1779.

GOD—HIS MAJESTY AND GLORY.

61 L. M.

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 power, without our aid,
Made us of clay, and formed us men;
And when like wandering sheep we strayed,
He brought us to His fold again.

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

4 We'll crowd Thy gates with thankful songs,
High as the heavens our voices raise,
And Earth, with her ten thousand tongues,
Shall fill Thy courts with sounding praise.

5 Wide as the world is Thy command,
Vast as eternity Thy love;
Firm as a rock Thy truth must stand,
When rolling years shall cease to move.

Isaac Watts. 1719.
Revised by John Wesley. 1736.

62 C. M.

MY GOD! how wonderful Thou art,
Thy Majesty how bright!
How beautiful Thy Mercy-seat
In depths of burning light!

2 How beautiful, how beautiful,
The sight of Thee must be,
Thine endless wisdom, boundless power,
And awful purity!

3 O how I fear Thee, living God!
With deepest, tenderest fears,
And worship Thee with trembling hope,
And penitential tears!

4 Yet, I may love Thee too, O Lord!
Almighty as Thou art,
For Thou hast stooped to ask of me
The love of my poor heart.

5 No earthly father loves like Thee,
No mother e'er so mild,
Bears and forbears, as Thou hast done
With me, Thy sinful child.

6 Father of Jesus! Love's Reward,
What rapture will it be,
Prostrate before Thy throne to lie,
And gaze, and gaze on Thee!

Frederick William Faber. 1848.

63 L. M.

O HOLY, Holy, Holy Lord!
Thou God of hosts, by all adored;
The earth and heavens are full of Thee,
Thy light, Thy power, Thy majesty.

2 Loud Alleluias to Thy name,
Angels and seraphim proclaim;
By all the powers and thrones in Heaven
Eternal praise to Thee is given.

3 Apostles join the glorious throng,
And swell the loud, triumphant song;
Prophets and martyrs hear the sound,
And spread the Alleluias round.

4 Glory to Thee, O God most high!
Father, we praise Thy majesty;
The Son, the Spirit we adore,—
One Godhead, blest for evermore!

Anon.

64 C. M.

GREAT GOD, how infinite art Thou!
How frail and weak are we!
Let the whole race of creatures bow,
And pay their praise to Thee.

2 Thy throne eternal ages stood,
Ere earth or heaven was made;
Thou art the ever-living God,
Were all the nations dead.

3 Nature and time all open lie
To Thine immense survey,
From the formation of the sky,
To the last awful day.

4 Eternity, with all its years,
Stands present to Thy view.
To Thee there's nothing old appears;
To Thee there's nothing new.

5 Great God, how infinite art Thou!
How frail and weak are we!
Let the whole race of creatures bow,
And pay their praise to Thee.

Isaac Watts. 1707. a.

65 8.5.8.5.8.7.

ANGEL voices ever singing
Round Thy throne of light,
Angel harps, for ever ringing,
Rest not day nor night:
Thousands only live to bless Thee,
And confess Thee, Lord of might!

2 Thou Who art beyond the farthest
Mortal eye can scan,
Can it be that Thou regardest
Songs of sinful man?
Can we know that Thou art near us,
And wilt hear us? Yes! we can.

3 Yea, we know that Thou rejoicest
O'er each work of Thine:
Thou didst ears, and hands, and voices,
For Thy praise combine;
Craftsman's art and music's measure,
For Thy pleasure didst design.

4 Here, Great God, to-day we offer
Of Thine own to Thee,
And for Thine acceptance proffer,
All unworthily,
Hearts, and minds, and hands, and voices,
In our choicest melody.

Francis Pott. 1866.

THE TRINITY.

66 C. M.

HAIL! holy, holy, holy Lord,
Whom One in Three we know;
By all Thy heavenly hosts adored,
By all Thy Church below.

2 One undivided Trinity
With triumph we proclaim;
Thy universe is full of Thee,
And speaks Thy glorious Name.

3 Thee, holy Father, we confess:
Thee, holy Son, adore;
And Thee, the Holy Ghost, we bless,
And worship evermore.

4 Hail! holy, holy, holy Lord!
This be our song to Thee,
Supreme, essential One, adored
In co-eternal Three!

Charles Wesley. 1767. a.

67 11.12.12.10.

HOLY, Holy, Holy! Lord God Almighty!
Early in the morning our song shall rise to Thee:
Holy, Holy, Holy, merciful and mighty;
God in Three Persons, Blessed Trinity!

2 Holy, Holy, Holy! all the saints adore Thee,
Casting down their golden crowns around the glassy sea;
Cherubim and Seraphim falling down before Thee,
Which wert, and art, and evermore shalt be.

3 Holy, Holy, Holy! though the darkness hide Thee,
Though the eye of sinful man Thy glory may not see,
Only Thou art holy: There is none beside Thee
Perfect in power, in love, and purity.

4 Holy, Holy, Holy! Lord God Almighty!
All Thy works shall praise Thy Name, in earth, and sky, and sea:
Holy, Holy, Holy! merciful and mighty;
God in Three Persons, Blessed Trinity!

Reginald Heber. 1827.

68 7s.

TO the Name of God on high,
God of might and majesty,
God of heaven, and earth, and sea,
Blessing, praise, and glory be.

2 To the Name of Christ the Lord,
Son of God, incarnate Word,—
Christ by whom all things were made,
Be our endless honor paid.

3 To the Holy Spirit be
Equal praise eternally,
With the Father and the Son,
One in Name, in glory One.

4 Glorious is our God, the Lord;
Praises, then, with one accord,
To His holy Name be given,
By the sons of earth and heaven.

Horatius Bonar. 1867.

69 7s. 6 lines.

HOLY, Holy, Holy, Lord,
God of hosts, Eternal King,
By the heavens and earth adored!
Angels and Archangels sing,
Chanting everlastingly
To the Blessed Trinity.

2 Since by Thee were all things made,
And in Thee do all things live,
Be to Thee all honor paid;
Praise to Thee may all things give,
Singing everlastingly
To the Blessed Trinity.

3 Thousands, tens of thousands, stand,
Spirits blest, before Thy throne,
Speeding thence at Thy command;
And when Thy behests are done,
Singing everlastingly
To the Blessed Trinity.

4 Alleluia! Lord, to Thee,
Father, Son, and Holy Ghost,
Godhead One, and Persons Three:
Join us with the heavenly host,
Singing everlastingly
To the Blessed Trinity.

Christopher Wordsworth. 1862.

70 7s.

HOLY Father, hear my cry;
Holy Saviour, bend Thine ear;
Holy Spirit, come Thou nigh;
Father, Saviour, Spirit, hear.

2 Father, save me from my sin;
Saviour, I Thy mercy crave;
Gracious Spirit, make me clean;
Father, Son, and Spirit save.

3 Father, let me taste Thy love;
Saviour, fill my soul with peace;
Spirit, come my heart to move;
Father, Son, and Spirit, bless.

4 Father, Son, and Spirit, Thou
One Jehovah, shed abroad
All Thy grace within me now;
Be my Father and my God.

Horatius Bonar. 1843.

GOD'S GOODNESS AND LOVE.

71 C. M.

WHAT shall I render to my God
For all His gifts to me?
Sing, heaven and earth, rejoice and praise
His glorious Majesty.

2 O let me praise Thee while I live,
And praise Thee when I die,
And praise Thee when I rise again,
And to eternity.

3 Mysterious depths of endless love
Our admiration raise:
My God, Thy Name exalted is
Above our highest praise.

John Mason. 1683. a.

72 8.7.8.7.8.8.7. *Iambic.*

Allein Gott in der Höh sey Ehr.

ALL glory be to God on high
Who hath our race befriended;
For now the curse is done away,
The lasting feud is ended.
Good will toward man is now displayed,
And peace unending hath been made;
O thank Him for His goodness!

2 We laud and praise and worship Thee,
And thank Thee, Heavenly Father,
That Thou dost reign eternally,
Our God Who changest never;
Thy boundless power o'er all extends,
Thou doest whate'er Thy will intends;
Blest we that Thou art Ruler!

3 O Jesus Christ, God's only Son,
Thou precious Lord and Saviour,
Thou Lamb of God through Whom was won
Our peace and heavenly favor,
Now from Thy dwelling place on high,
Give ear, as from the depths we cry,
Jesus, have mercy on us!

4 O Holy Ghost, Thou blesséd gift,
Thou Comforter unfailing,
From Satan's power our souls uplift,
And make Thy grace availing.
Turn from us every ill and dread;
It was for us Christ's blood was shed;
Here do we trust for ever!

Nicholas Decius (Von Hofe). 1526.
Tr. Catherine Winkworth. 1862.
Revised by Joseph A. Seiss. 1899.

73 10.10.11.11.

O WORSHIP the King, all-glorious above,
And gratefully sing His wonderful love;
Our Shield and Defender, the Ancient of days,
Pavilioned in splendor, and girded with praise.

2 O tell of His might, and sing of His grace,
Whose robe is the light, whose canopy space;
His chariots of wrath the deep thunder-clouds form,
And dark is His path on the wings of the storm.

3 Thy bountiful care what tongue can recite?
It breathes in the air, it shines in the light,
It streams from the hills, it descends to the plain,
And sweetly distils in the dew and the rain.

4 Frail children of dust, and feeble as frail,
In Thee do we trust, nor find Thee to fail;
Thy mercies how tender! how firm to the end
Our Maker, Defender, Redeemer, and Friend.

Sir Robert Grant. 1833.

74 C. M.

WHEN all Thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love and praise.

2 Ten thousand thousand precious gifts
My daily thanks employ;
Nor is the least a cheerful heart
That tastes those gifts with joy.

3 Through every period of my life
Thy goodness I'll pursue;
And after death, in distant worlds,
The glorious theme renew.

4 When nature fails, and day and night
Divide Thy works no more,
My ever grateful heart, O Lord,
Thy mercy shall adore.

5 Through all eternity to Thee
A joyful song I'll raise:
But oh! eternity's too short
To utter all Thy praise.

Joseph Addison. 1712.

75 S. M.

O BLESS the Lord, my soul!
Let all within me join,
And aid my tongue to bless His Name,
Whose favors are divine.

2 O bless the Lord, my soul!
Nor let His mercies lie
Forgotten in unthankfulness,
And without praises die.

3 'Tis He forgives thy sins;
'Tis He relieves thy pain;
'Tis He that heals thy sicknesses,
And gives thee strength again.

4 He crowns thy life with Love,
When ransomed from the grave;
He that redeemed my soul from death
Hath boundless power to save.

5 He fills the poor with good;
He gives the sufferers rest:
The Lord hath judgments for the proud,
And justice for the opprest.

6 His wondrous works and ways
He made by Moses known;
But sent the world His truth and grace
By His beloved Son.

Isaac Watts. 1719. a.

8.7.8.7.

76

GOD is Love: His mercy brightens
All the path in which we rove;
Bliss He wakes, and woe He lightens:
God is Wisdom, God is Love.

2 Chance and change are busy ever;
Man decays, and ages move:
But His mercy waneth never;
God is Wisdom, God is Love.

3 Even the hour that darkest seemeth
Will His changeless goodness prove;
From the gloom His brightness streameth;
God is Wisdom, God is Love.

4 He with earthly cares entwineth
Hope and comfort from above:
Everywhere His glory shineth;
God is Wisdom, God is Love.

Sir John Bowring. 1825. a.

L. M.

77

GIVE to our God immortal praise!
Mercy and truth are all His ways.
Wonders of grace to God belong:
Repeat His mercies in your song.

2 Give to the Lord of lords renown,
The King of kings with glory crown,
His mercies ever shall endure,
When lords and kings are known no more.

3 He sent His Son with power to save
From guilt and darkness and the grave.
Wonders of grace to God belong:
Repeat His mercies in your song.

4 Through this vain world He guides our feet,
And leads us to His heavenly seat,
His mercies ever shall endure,
When this vain world shall be no more.

Isaac Watts. 1719.

78 C. M.

WHILE Thee I seek, protecting Power!
Be my vain wishes stilled;
And may this consecrated hour
With better hopes be filled.

2 Thy Love the powers of thought bestowed;
To Thee my thoughts would soar.
Thy mercy o'er my life has flowed:
That mercy I adore.

3 In each event of life, how clear
Thy ruling Hand I see!
Each blessing to my soul more dear,
Because conferred by Thee.

4 In every joy that crowns my days,
In every pain I bear,
My heart shall find delight in praise,
Or seek relief in prayer.

5 When gladness wings my favored hour,
Thy Love my thoughts shall fill:
Resigned, when storms of sorrow lower,
My soul shall meet Thy will.

6 My lifted eye, without a tear,
The gathering storm shall see;
My steadfast heart shall know no fear:
That heart shall rest on Thee!

Helen Maria Williams. 1786.

WORKS OF GOD.—CREATION.

79 *Himmel, Erde, Luft, und Meer.* 7s.

HEAVEN and earth, and sea and air,
All their Maker's praise declare:
Wake, my soul, awake and sing,
Now thy grateful praises bring.

2 See the glorious orb of day
Breaking through the clouds his way:
Moon and stars with silvery light
Praise Him through the silent night.

3 See how He hath everywhere
Made this earth so rich and fair;
Hill and vale and fruitful land,
All things living, show His hand.

4 See how through the boundless sky
Fresh and free the birds do fly;
Fire and wind and storm are still
Servants of His royal will.

5 See the water's ceaseless flow,
Ever circling to and fro:
From the sources to the sea,
Still it rolls in praise to Thee.

6 Lord, great wonders workest Thou!
To Thy sway all creatures bow:
Write Thou deeply in my heart
What I am, and what Thou art!

Joachim Neander. 1680.
Tr. Composite. 1868.

80 C. M.

WE sing the Almighty power of God
Who bade the mountains rise,
Who spread the rolling seas abroad,
And built the lofty skies.

2 Lord, how Thy wonders are displayed,
Where'er we turn our eyes,
Whether we view the ground we tread,
Or gaze upon the skies!

3 There's not a plant nor flower below,
But makes Thy glories known:
And clouds arise, and tempests blow
By order from Thy throne.

4 On Thee each moment we depend;
If Thou withdraw, we die.
O may we ne'er that God offend,
Who is for ever nigh!

Isaac Watts. 1715.

ANGELS.

81 *Dicimus grates Tibi, Summe rerum.* L. M.

OUR thanks and praise to Thee be given,
Thou Lord of earth and Lord of heaven,
For countless hosts of angels bright,
That serve Thy Son in cloudless light.

2 Pure in their nature, good, and true,
'Tis their delight Thy will to do;
From heaven they come the souls to guard
That trust in Thy most holy Word.

3 They joy when but one sinner turns;
Their zeal for Jesus ever burns;
They serve His people night and day,
And turn full many an ill away.

4 All little ones, awake, asleep,
And every child of Thine, they keep;
O'er all Thy kingdom, far and near,
They give their kind and loving care.

5 When death approaches, then they come,
To soften pain, and guide us home;
And when the spirit leaves the clay,
To waft us to the realms of day.

6 Give us, O Lord, the grace and power
To serve Thee well each day and hour;
Grant us the zeal and fervent love
To serve as angels serve above.

7 Let these good spirits with us be,
When in Thy house we worship Thee;
And bid them all our path defend
Till this our life on earth shall end.

Latin by Philip Melanchthon, 1543.
German Tr. by Paulus Eber. 1554.
English Tr. by Joseph A. Seiss. 1890.

82 L. M.

THEY come, God's messengers of love,
They come from realms of peace above,
From homes of never-fading light,
From blissful mansions ever bright.

2 They come to watch around us here,
To soothe our sorrow, calm our fear;
But chiefly, at our journey's end,
'Tis theirs the spirit to defend.

3 Blest Jesus, Thou Whose groans and tears,
Have sanctified frail nature's fears,
To earth in bitter sorrow weighed,
Thou didst not scorn Thine angel's aid.

4 An angel guard to us supply,
When on the bed of death we lie;
And by Thine own Almighty power,
O shield us in that final hour.

Robert Campbell. 1850.

83 *Tibi, Christe, Splendor Patris.* 8.7.8.7.7.7.

JESUS, Brightness of the Father,
Life and strength of all that live!
For the mission of the angels,
Glory to Thy Name we give:
And for all Thy mercies raise
Hymns of thankfulness and praise.

2 By Thine angel cohorts guarded,
May all harm be far away;
And in flesh and spirit keep us
Safe and pure by night and day:
And vouchsafe us, through Thy grace,
In Thy Paradise a place.

Rhabanus Maurus. 815.
Tr. Edward Caswall. 1848. revs.

PROVIDENCE.

84 C. M.

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-tailing skill,
He treasures up His bright designs,
And works His sovereign will.

3 Ye fearful saints, fresh courage take:
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

4 Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning Providence
He hides a smiling face.

5 His purposes will ripen fast,
Unfolding every hour.
The bud may have a bitter taste,
But sweet will be the flower.

6 Blind unbelief is sure to err,
And scan His works in vain.
God is His own interpreter,
And He will make it plain.

William Cowper. 1774.

85 C. M.

O GOD of Jacob, by Whose hand
Thy people still are fed;
Who, through this weary pilgrimage
Hast all our fathers led!

2 To Thee our humble vows we raise,
To Thee address our prayer;
And in Thy kind and faithful breast
Deposit all our care.

3 Through each perplexing path of life
Our wandering footsteps guide;
Give us by day our daily bread,
And raiment fit provide.

4 O spread Thy covering wings around,
Till all our wanderings cease;
And at our Father's loved abode
Our souls arrive in peace.

5 To Thee, as to our covenant God,
We'll our whole selves resign;
And thankful own, that all we are,
And all we have, is Thine.

Philip Doddridge. 1755. a.

C. M.

86

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 O magnify the Lord with me,
With me exalt His Name!
When in distress on Him I called
He to my rescue came.

3 The hosts of God encamp around
The dwellings of the just;
Deliverance He affords to all
Who on His succor trust.

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

5 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.

Nahum Tate and Nicholas Brady. **1696. a.**

87 **S. M.**

THE Lord my Shepherd is,
I shall be well supplied:
Since He is mine and I am His,
What can I want beside?

2 He leads me to the place
Where heavenly pasture grows,
Where living waters gently pass,
And full salvation flows.

3 If e'er I go astray,
He doth my soul reclaim,
And guides me in His own right way,
For His most holy Name.

4 While He affords His aid,
I cannot yield to fear;
Though I should walk through death's dark shade,
My Shepherd's with me there.

5 In sight of all my foes
Thou dost a table spread;
My cup with blessing overflows,
And joy exalts my head.

6 The bounties of Thy love
Shall crown my following days;
Nor from Thy house will I remove,
Nor cease to speak Thy praise.

Isaac Watts. **1719.**

88 S. M.

TO God the only wise,
Our Saviour and our King,
Let all the saints below the skies
Their humble praises bring.

2 'Tis His Almighty Love,
His counsel and His care,
Preserves us safe from sin and death,
And every hurtful snare.

3 He will present our souls
Unblemished and complete
Before the glory of His face,
With joys divinely great.

4 Then all His faithful sons
Shall meet around the throne,
Shall bless the conduct of His grace,
And make His wonders known.

5 To our Redeemer God
Wisdom and power belongs,
Immortal crowns of majesty,
And everlasting songs.

Isaac Watts. 1707.

REDEMPTION.

89 C. M. P.

O GOD of Majesty and Might!
Thou God of Love, and God of Light,
From Whom creation came!
How vast and wonderful Thy ways!
What tongue can ever speak the praise
Due to Thy holy Name!

2 Thou madest man, a child of earth,
Inbreathed with soul of heavenly birth,
And with dominion crowned;
And when he by transgression fell,
Nor aught could for his help avail,
Thou hast a ransom found.

3 Transcendent goodness! Glorious grace!
That wrought salvation for our race,—
The Blood of Christ the cost!
Loud Hallelujahs to our God,
For such immeasurable good,—
Redemption for the lost!

4 O God of Majesty and Might!
Thou God of Love, and God of Light,
From Whom this mercy came!
How vast and wonderful Thy ways!
What tongue can ever speak the praise
Due to Thy holy Name!

Joseph A. Seiss. 1900.

90 C. M.

SALVATION! O the joyful sound!
'Tis music in our ears;
A sovereign balm for every wound,
A cordial for our fears.

2 Buried in sorrow and in sin,
At hell's dark door we lay;
But we arise by grace divine,
To see a heavenly day.

3 Salvation! let the echo fly
The spacious earth around,
While all the armies of the sky
Conspire to raise the sound.

4 Salvation! O Thou bleeding Lamb,
To Thee the praise belongs;
Our hearts shall kindle at Thy Name;
Thy Name inspire our songs.

Isaac Watts. 1709.

S. M.

91

GRACE! 'tis a charming sound,
Harmonious to the ear!
Heaven with the echo shall resound,
And all the earth shall hear.

2 Grace first contrived the way
To save rebellious man;
And all the steps that Grace display,
Which drew the wondrous plan.

3 Grace taught my roving feet
To tread the heavenly road;
And new supplies each hour I meet,
While pressing on to God.

4 Grace all the work shall crown,
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise.

Philip Doddridge. 1755. a.

C. M.

92

LORD, we confess our numerous faults,
How great our guilt has been:
Foolish and vain were all our thoughts,
And all our lives were sin.

2 But, O my soul, for ever praise,
For ever love His Name,
Who turns thy feet from dangerous ways,
Of folly, sin and shame.

3 'Tis not by works of righteousness
Which our own hands have done;
But we are saved by sovereign grace
Abounding through His Son.

4 'Tis from the mercy of our God
That all our hopes begin;
'Tis by the water and the Blood
Our souls are washed from sin.

5 'Tis through the purchase of His death
Who hung upon the Tree,
The Spirit is sent down to breathe
On creatures such as we.

6 Raised from the dead we live anew;
And, justified by grace,
We shall appear in glory too,
And see our Father's face.

Isaac Watts. 1709.

THE CHURCH YEAR.—ADVENT.

93 *Instantis Adventum Dei.* S. M.

THE Advent of our God
Our prayers must now employ,
And we must meet Him on His road
With hymns of holy joy.

2 The everlasting Son
Incarnate deigns to be:
Himself a servant's form puts on,
To set His people free.

3 Daughter of Zion, rise
And greet thy lowly King,
And do not wickedly despise
The mercies He will bring.

4 As Judge, in clouds of light,
He will come down again,
And all His scattered saints unite
With Him in Heaven to reign.

5 Before that dreadful day
May all our sins be gone;
May the old man be put away,
And the new man put on!

Charles Coffin. 1736.
Tr. John Chandler. 1837.

94 *Jordanis oras praevia.* L. M.

ON Jordan's banks the Herald's cry
Announces that the Lord is nigh:
Come then and hearken, for he brings
Glad tidings from the King of kings.

2 Then cleansed be every breast from sin,
Make straight the way for God within,
And let us all our hearts prepare
For Christ to come and enter there.

3 For Thou art our Salvation, Lord,
Our Refuge and our great Reward.
Without Thy grace our life must fade,
And wither like a flower decayed.

4 Stretch forth Thy hand, to health restore,
And make us rise, to fall no more:
Once more upon Thy people shine,
And fill the world with love divine.

5 To Him who left the throne of heaven
To save mankind, all praise be given,
Like praise be to the Father done,
And Holy Spirit Three in One.

Charles Coffin. 1736.
Tr. John Chandler. 1837.

95 *Macht hoch die Thür, die* 8.8.8.8.8.8.6.6.
Thor macht weit.

LIFT up your heads, ye gates on high!
The Lord of glory draweth nigh!
A mighty King of kings is He,
The world's Redeemer sent to be.
Life and salvation He shall bring,
Wherefore rejoice and gladly sing:
All praise to Thee, my God,
My Maker, wise and good!

2 A just and worthy Helper He;
His chariot is humility;
His royal crown is holiness;
His sceptre mercy, love and grace.
He to our woe an end shall bring,
Wherefore rejoice and gladly sing:
All praise to Thee, my God,
My Saviour, strong and good!

3 Blest is the land, the city blest,
Where He as Ruler is confest;
Happy the hearts, happy the homes
To which this King of glory comes;
A very Sun of joy He is,
Dispersing gloom, dispensing bliss.
All praise to Thee, my God,
My comfort in all need!

4 Thy heart, O man, then open fling;
Make it a temple for this King;
Prepare His way with prayer and praise,
With holy thoughts, and godly ways;
So shall He come and dwell with thee;
Thy life and thy salvation be.
All praise to Thee, my God,
So gracious and so good!

5 Come then, O Christ, my Saviour, come,
And make my humble heart Thy home!
For Thee I throw it open wide.
Enter, and ever there abide!
May Thy good Spirit lead the way,
And guide my soul to endless day.
All praise, my Lord, to Thee,
Now and eternally!

Georg Weissel. 1633.
Tr. Composite. 1902.

96 8.7.8.7.4.7.

O'ER the distant mountains breaking
Comes the redd'ning dawn of day;
Rise, my soul, from sleep awaking,
Rise, and sing, and watch, and pray;
'Tis thy Saviour,
On His bright returning way.

2 O Thou long-expected, weary
Waits my anxious soul for Thee,
Life is dark, and earth is dreary,
Where Thy light I do not see;
O my Saviour,
When wilt Thou return to me?

3 Nearer is my soul's salvation,
Spent the night, the day at hand;
Keep me, in my lowly station,
Watching for Thee, till I stand,
O my Saviour,
In Thy bright, Thy promised land,

4 With my lamp well trimmed and burning,
Swift to hear and slow to roam,

Watching for Thy glad returning
To restore me to my home.
Come, my Saviour,
Thou hast promised: quickly come.

John S. B. Monsell. 1863.

97 *Nun komm, der Heiden Heiland.* 7s.

COME, Thou Saviour of our race,
Choicest Gift of heavenly grace!
O Thou Blessed Virgin's Son,
Be Thy race on earth begun.

2 Not of mortal blood or birth,
He descends from heaven to earth:
By the Holy Ghost conceived,
Truly man to be believed.

3 Wondrous birth! O wondrous Child
Of the Virgin undefiled!
Though by all the world disowned,
Still to be in heaven enthroned.

4 From the Father forth He came,
And returneth to the same;
Captive leading death and hell,—
High the song of triumph swell.

5 Equal to the Father now,
Though to dust Thou once didst bow;
Boundless shall Thy kingdom be;
When shall we its glories see?

6 Brightly doth Thy manger shine!
Glorious is its light divine:
Let not sin o'ercloud this light,
Ever be our faith thus bright.

Ambrose, d. 397. Luther. 1524.
Tr. William M. Reynolds. 1850.

98 8.7.8.7.

LIGHT of those whose dreary dwelling
Borders on the shades of death,
Come, and by Thy Love's revealing,
Dissipate the clouds beneath.

2 Thou, new heaven and earth's Creator,
In our deepest darkness rise;
Scattering all the night of nature,
Pouring daylight on our eyes.

3 Still we wait for Thine appearing;
Life and joy Thy beams impart,
Chasing all our fears, and cheering
Every poor, benighted heart.

4 Come, and manifest the favor
God hath for our ransomed race;
Come, Thou mighty Prince and Saviour,
Come, and bring the Gospel grace.

5 By Thine all-restoring merit,
Every burdened soul release;
Every weary, wandering spirit
Guide into Thy perfect peace.

Charles Wesley. 1746. a.

99 8.7.8.7. D.

COME, Thou long-expected Jesus,
Born to set Thy people free;
From our fears and sins release us,
Let us find our rest in Thee.
Israel's Strength and Consolation,
Hope of all the earth Thou art;
Dear Desire of every nation,
Joy of every longing heart.

2 Born Thy people to deliver;
Born a Child, and yet a King;

Born to reign in us forever,
Now Thy gracious kingdom bring.
By Thine own eternal Spirit,
Rule in all our hearts alone;
By Thine all-sufficient merit,
Raise us to Thy glorious throne.

Charles Wesley. 1744.

100 *Veni, veni, Emmanuel.* L. M. 6 lines.

O COME, O come, Emmanuel,
And ransom captive Israel,
That mourns in lonely exile here
Until the Son of God appear.
Rejoice! rejoice! Emmanuel
Shall come to Thee, O Israel!

2 O come, Thou Rod of Jesse, free
Thine own from Satan's tyranny;
From depths of hell Thy people save
And give them victory o'er the grave.
Rejoice! rejoice! Emmanuel
Shall come to Thee, O Israel!

3 O come, Thou Day-Spring, come and cheer
Our spirits by Thine Advent here:
And drive away the shades of night,
And pierce the clouds and bring us light!
Rejoice! rejoice! Emmanuel
Shall come to Thee, O Israel!

4 O come, Thou Key of David, come,
And open wide our heavenly home:
Make safe the way that leads on high,
And close the path to misery.
Rejoice! rejoice! Emmanuel
Shall come to Thee, O Israel!

Latin Antiphon. XII Cent.
Tr. John Mason Neale. 1851.

101 C. M.

HARK, the glad sound, the Saviour comes
The Saviour promised long!
Let every heart prepare a throne,
And every voice a song.

2 He comes the prisoners to release,
In Satan's bondage held:
The gates of brass before Him burst,
The iron fetters yield.

3 He comes the broken heart to bind,
The bleeding soul to cure,
And with the treasures of His grace
To enrich the humble poor.

4 Our glad hosannas, Prince of Peace!
Thy welcome shall proclaim;
And heaven's eternal arches ring
With Thy beloved Name.

Philip Doddridge, 1735.

102 7.6.7.6. D.

HAIL to the Lord's Anointed,
Great David's greater Son!
Hail, in the time appointed,
His reign on earth begun!
He comes to break oppression,
To set the captive free;
To take away transgression,
And rule in equity.

2 He comes with succor speedy
To those who suffer wrong;
To help the poor and needy,
And bid the weak be strong;
To give them songs for sighing;
Their darkness turn to light,
Whose souls, condemned and dying,
Were precious in His sight.

3 He shall come down like showers
Upon the fruitful earth;
And love, joy, hope, like flowers,
Spring in His path to birth.
Before Him, on the mountains,
Shall peace, the herald, go;
And righteousness, in fountains,
From hill to valley flow.

4 For Him shall prayer unceasing
And daily vows ascend;
His kingdom still increasing,
A kingdom without end.
The tide of time shall never
His covenant remove;
His Name shall stand for ever;
That Name to us is Love.

James Montgomery. 1821.

103 *Wie soll ich Dich empfangen.* 7.6.7.6. D.

O HOW shall I receive Thee,
How greet Thee, Lord, aright?
All nations long to see Thee,
My Hope, my heart's delight!
O kindle, Lord, most holy,
Thy lamp within my breast,
To do in spirit lowly
All that may please Thee best.

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

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

4 Love caused Thy Incarnation,
Love brought Thee down to me.
Thy thirst for my salvation
Procured my liberty.
O Love beyond all telling,
That led Thee to embrace,
In love all love excelling,
Our lost and fallen race!

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

Paul Gerhardt. 1653.
Tr. Arthur Tozer Russell. 1851.
Alt. in Mercer. 1859.

104

Tröstet, tröstet, Meine Lieben. 8.7.8.7.7.7.8.8.

COMFORT, comfort ye my people,
Speak ye peace, thus saith our God;
Comfort those who sit in darkness,
Mourning 'neath their sorrow's load;
Speak ye to Jerusalem
Of the peace that waits for them;
Tell her that her sins I cover,
And her warfare now is over.

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

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

Johannes Olearius. 1671.
Tr. Catherine Winkworth. 1872.

CHRISTMAS—CHRIST'S NATIVITY.

105 *Det kimer nu til Julefest.* **L. M.**

THE happy Christmas comes once more,
The heavenly Guest is at the door,
The blessed words the shepherds thrill,
The joyous tidings: Peace, good-will.

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

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

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

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

From the Danish. Charles Porterfield Krauth. 1868.

106 **7s.**

HARK! the herald-angels sing,
"Glory to the new-born King;
Peace on earth, and mercy mild,
God and sinners reconciled!"

2 Joyful, all ye nations, rise,
Join the triumph of the skies;
Universal Nature, say,
Christ the Lord is born to-day!

3 Christ, by highest heaven adored,
Christ, the everlasting Lord:
Late in time behold Him come,
Offspring of a virgin's womb!

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

5 Hail, the heavenly Prince of Peace,
Hail, the Sun of Righteousness!
Light and life to all He brings,
Risen with healing in His wings.

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

7 Come, Desire of nations, come,
Fix in us Thy humble home;
O, to all Thyself impart,
Formed in each believing heart!

Charles Wesley. 1739. a.

107 *Μέγα καὶ παράδοξον θαῦμα.* 7.6.7.6.

A GREAT and mighty wonder
Our Christmas Festal brings
On earth, a lowly Infant,
Behold the King of kings!

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

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

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

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

Anatolius. ab. 450.
Tr. John Mason Neale. 1862. a.

8.7.8.7.

108

HARK! what mean these holy voices
Sweetly sounding through the skies?
Lo! the angelic host rejoices;
Heavenly hallelujahs rise.

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

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

4 "Christ is born, the great Anointed;
Heaven and earth, His praises sing!
O receive whom God appointed
For your Prophet, Priest and King.

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

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

John Cawood. 1814. a.

C. M. D.

109

IT came upon the midnight clear,
That glorious song of old,
From angels bending near the earth,
To touch their harps of gold;
"Peace to the earth, good-will to men,
From heaven's all-gracious King:"
The earth in solemn stillness lay,
To hear the angels sing.

2 Still through the cloven skies they come
With peaceful wings unfurled;
And still celestial music floats
O'er all the weary world;
Above its sad and lowly plains
They bend on heavenly wing,
And ever o'er its Babel sounds
The blessed angels sing.

3 O ye, beneath life's crushing load
Whose forms are bending low,
Who toil along the climbing way,
With painful steps and slow;
Look up! for glad and golden hours
Come swiftly on the wing,
Oh, rest beside the weary road,
And hear the angels sing!

4 For lo! the days are hastening on,
By prophet-bards foretold,
When with the ever-circling years
Comes round the age of gold!
When peace shall over all the earth
Its final splendors fling,
And the whole world send back the song,
Which now the angels sing.

Edmund H. Sears. 1849.

110 *Von Himmel hoch da komm ich her.* L. M.

GOOD news from heaven the angels bring,
Glad tidings to the earth they sing:
To us this day a Child is given,
To crown us with the joy of heaven.

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

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

4 All hail, Thou noble Guest, this morn,
Whose Love did not the sinner scorn;
In my distress Thou comest to me;
What thanks shall I return to Thee?

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

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

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

Martin Luther. 1535.
Trs. Arthur Tozer Russell. 1848.
Catherine Winkworth. 1855.

111 *Freut euch, ihr lieben Christen.* 7.6.7.6. D.

REJOICE, rejoice, ye Christians,
With all your hearts, this morn!
O hear the blessed tidings,
"The Lord, the Christ, is born,"
Now brought us by the angels
That stand about God's throne;
O lovely are the voices
That make such tidings known!

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

3 Nor deem the form too lowly
That clothes Him at this hour;
For know ye what it hideth?
'Tis God's Almighty power.
Though now within the manger
So poor and weak He lies,
He is the Lord of all things,
He reigns above the skies.

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

Magdeburg Geistliche Lieder. 1540.
Tr. Catherine Winkworth. 1862.

112 C. M.

JOY to the world; the Lord is come!
Let earth receive her King.
Let every heart prepare Him room
And heaven and nature sing.

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

3 No more let sins and sorrows grow,
Nor thorns infest the ground.
He comes to make His blessings flow
Far as the curse is found.

4 He rules the world with truth and grace,
And makes the nations prove
The glories of His Righteousness,
And wonders of His Love.

Isaac Watts. 1719.

113 *Gott sei Dank durch alle Welt.* 7s.

ALL the world, give praises due!
God is faithful, God is true:
He to man doth comfort send
In His Son, the sinner's Friend.

2 What the fathers wished of old,
What the promises foretold,
What the seers did prophesy,
Is fulfilled most gloriously.

3 My Salvation! welcome be!
Thou, my Portion, praise to Thee!
Come, and make Thy blest abode
In my heart, O Son of God!

4 Jesus, when in majesty
Thou shalt come my Judge to be,
Grant in grace that I may stand
Justified at Thy right hand.

Heinrich Held. d. 1659.
Tr. Composite, Moravian H. Bk. 1789.

114 C.M. D.

WHILE shepherds watched their flocks by night,
All seated on the ground;
The angel of the Lord came down,
And glory shone around.
"Fear not," said he,—for mighty dread
Had seized their troubled mind,—
"Glad tidings of great joy I bring,
To you and all mankind.

2 "To you, in David's town this day,
Is born of David's line
The Saviour, who is Christ, the Lord,
And this shall be the sign:—
The heavenly babe you there shall find
To human view displayed,
All meanly wrapped in swathing bands,
And in a manger laid."

3 Thus spake the seraph—and forthwith
Appeared a shining throng
Of angels, praising God, who thus
Addressed their joyful song:—
"All glory be to God on high,
And to the earth be peace;
Good-will henceforth from heaven to men
Begin, and never cease!"

Nahum Tate. 1702.

115 *Du wesentliches Wort.* S. M.

O SAVIOUR of our race,
Welcome indeed Thou art,
Blessed Redeemer, Fount of grace,
To this my longing heart!

2 Light of the world, abide
Through faith within my heart;
Leave me to seek no other guide,
Nor e'er from Thee depart.

3 Thou art the Life, O Lord!
Sole Light of life Thou art!
Let not Thy glorious rays be poured
In vain on my dark heart.

4 Star of the East, arise!
Drive all my clouds away;
Guide me till earth's dim twilight dies
Into the perfect day.

Laurentius Laurenti. 1700.
From Catherine Winkworth. Tr. 1855.

116 8.6.8.6.7.6.8.6.

O LITTLE town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep,
The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee to-night.

2 For Christ is born of Mary,
And, gathered all above,
While mortals sleep, the angels keep
Their watch of wondering love.
O morning stars, together
Proclaim the holy birth!
And praises sing to God the King,
And peace to men on earth.

3 How silently, how silently,
The wondrous gift is given!
So God imparts to human hearts
The blessings of His heaven.
No ear may hear His coming,
But in this world of sin,
Where meek souls will receive Him still
The dear Christ enters in.

4 O holy Child of Bethlehem!
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us to-day.
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Immanuel.

Phillips Brooks, 1865.

117 *Adeste Fideles.* 11s.

COME hither, ye faithful, triumphantly sing:
Come see in the manger the angels' dread King!
To Bethlehem hasten, with joyful accord;
O come ye, come hither, to worship the Lord!

2 True Son of the Father, He comes from the skies;
To be born of a Virgin He does not despise;
To Bethlehem hasten, with joyful accord;
O come ye, come hither, to worship the Lord!

3 Hark, hark to the angels, all singing in heaven,
"To God in the highest all glory be given!"
To Bethlehem hasten, with joyful accord;
O come ye, come hither, to worship the Lord!

4 To Thee, then, O Jesus, this day of Thy birth,
Be glory and honor through heaven and earth.
True Godhead incarnate, omnipotent Word!
O come, let us hasten to worship the Lord!

Hymn of XVII. Cent.
Tr. Edward Caswall. 1849. a.

118 8.7.8.7.4.7.

ANGELS from the realms of glory,
Wing your flight o'er all the earth;
Ye, who sang creation's story,
Now proclaim Messiah's birth:
Come and worship,
Worship Christ, the new-born King.

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

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

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

James Montgomery. 1816. a.

119 *Gelobet seist Du, Jesu Christ.* L. M.

ALL praise to Thee, eternal Lord,
Cloth'd in a garb of flesh and blood;
Choosing a manger for Thy throne,
While worlds on worlds are Thine alone.

2 Once did the skies before Thee bow;
A virgin's arms contain Thee now;
Angels, who did in Thee rejoice,
Now listen for Thine infant voice.

3 A little child, Thou art our guest,
That weary ones in Thee may rest—
Forlorn and lowly is Thy birth,
That we may rise to heaven from earth.

4 Thou comest in the darksome night,
To make us children of the light,
To make us in the realms divine,
Like Thine own angels, round Thee shine.

5 All this for us Thy love hath done;
By this to Thee our love is won;
For this we tune our cheerful lays,
And shout our thanks in ceaseless praise.

Latin of XI. Cent.
Martin Luther. 1524.
Tr. Anonymous.

120 *Wir singen Dir, Immanuel.* L. M.

EMMANUEL! we sing Thy praise,
Thou Prince of Life! Thou Fount of Grace!
With all Thy saints, Thee, Lord, we sing;
Praise, honor, thanks, to Thee we bring!

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

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

4 Now fearless I can look on Thee:
From sin and grief Thou set'st me free:
Thou bearest wrath, Thou conquerest death,
Fear turns to joy Thy glance beneath.

5 Thou art my Head, my Lord divine:
I am Thy member, wholly Thine;
And in Thy Spirit's strength would still
Serve Thee according to Thy will.

6 Thus will I sing Thy praises here,
With joyful spirit year by year:
And they shall sound before Thy throne,
Where time nor number more is known.

Paul Gerhardt. 1653.
From Catherine Winkworth. Tr. 1855.

CHRIST'S CIRCUMCISION AND NAME.

121 8.7.8.7. D.

IN the time and place appointed,
When the ordered years had sped,
Came the Prince, the true Anointed,
To His throne, the manger-bed:
There the Infant-King, fulfilling
All things for His people's sake,
Learned to-day obedience willing,
Deigned the Covenant-seal to take.

2 Surely then the gracious vision
Through Thine unseen kingdoms thrilled;
And in Jesus' circumcision
Ages saw their hope fulfilled!
Though, from Gentile stock arising,
Alien branches once were we,
Thou hast said, in our baptizing
We are circumcised with Thee.

3 To this day with new thanksgiving
Shall Thy faithful seed draw near;
So, mid prayers for holier living,
Praise shall deck our opening year;
Praise, because our feast-day sees us
Built on Thee, the Corner-stone;
And the mighty name of Jesus
Binds to-day the world in one.

John Ellerton, 1871.

122 C. M.

HOW sweet the Name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear.

2 It makes the wounded spirit whole,
And calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary rest.

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

4 By Thee my prayers acceptance gain,
Although with sin defiled:
Satan accuses me in vain,
And I am owned a child.

5 Weak is the effort of my heart,
And cold my warmest thought;
But, when I see Thee as Thou art,
I'll praise Thee as I ought.

6 Till then, I would Thy love proclaim
With every fleeting breath;
And may the music of Thy Name
Refresh my soul in death.

John Newton. 1779.

123 7s.

JESUS! Name of wondrous love,
Name all other names above!
Name at which must every knee
Bow in deep humility.

2 Jesus! Name of priceless worth
To the fallen sons of earth,
For the promise that it gave—
"Jesus shall His people save."

3 Jesus! Name of mercy mild,
Given to the holy Child,
When the cup of human woe
First He tasted here below.

4 Jesus! only Name that's given
Under all the mighty heaven,
Whereby man, to sin enslaved,
Bursts his fetters, and is saved.

5 Jesus! Name of wondrous Love!
Human Name of Him above!
Pleading only this, we flee,
Helpless, O our God, to Thee.

William Walsham How. 1854. a.

124 *Jesu dulcis memoria.* C.M.

JESUS! the very thought of Thee
With sweetness fills the breast;
But sweeter far Thy face to see,
And in Thy presence rest.

2 Nor voice can sing, nor heart can frame,
Nor can the memory find
A sweeter sound than Thy blest Name,
O Saviour of mankind!

3 O Hope of every contrite heart,
O Joy of all the meek!
To those who fall, how kind Thou art,
How good to those who seek!

4 But what to those who find? ah, this
Nor tongue nor pen can show;
The Love of Jesus, what it is,
None but His loved ones know.

5 Jesus, our only Joy be Thou!
As Thou our Prize wilt be;
Jesus, be Thou our Glory now,
And through eternity!

Bernard of Clairvaux, d. 1153.
Tr. Edward Caswall. 1849.

125 *Gloriosi Salvatoris.* 8.7s. 6 lines.

TO the Name of our salvation
Honor, worship, thanks, we pay;
Which, for many a generation,
Hid in God's foreknowledge lay,
But with holy exultation
We may sing aloud to-day.

2 Jesus is the Name we treasure,
Name beyond what words can tell;
Name of gladness, Name of pleasure,
Ear and heart delighting well;
Name of sweetness, passing measure,
Saving us from sin and hell.

3 'Tis the Name for adoration;
'Tis the Name of victory;
'Tis the Name for meditation
In this vale of misery;
'Tis the Name for veneration
By the citizens on high.

4 Jesus is the Name exalted
Over every other name;
In this Name, whene'er assaulted,
We can put our foes to shame;
Strength to them who else had halted,
Eyes to blind, and feet to lame.

5 Jesus, we, Thy Name adoring,
Long to see Thee as Thou art:
Of Thy clemency imploring
So to write it in our heart,
That hereafter, upward soaring,
We with angels may have part.

Hymn of XV. Cent.
From John Mason Neale. Tr. 1851.

126 H. M.

JOIN all the glorious names
Of wisdom, love, and power,
That ever mortals knew,
That angels ever bore:
All are too mean to speak His worth;
Too mean to set my Saviour forth.

2 But O, what gentle terms,
What condescending ways,
Doth our Redeemer use,
To teach His heavenly grace!
Mine eyes with joy and wonder see
What forms of love He bears for me.

3 Arrayed in mortal flesh,
He like an angel stands;
And holds the promises
And pardons in His hands:
Commissioned from His Father's throne,
To make His grace to mortals known.

4 Great Prophet of my God,
My tongue would bless Thy Name;
By Thee the joyful news
Of our salvation came;
The joyful news of sins forgiven,
Of hell subdued, and peace with heaven.

5 Be Thou my Counsellor,
My Pattern and my Guide;
And through this desert land
Still keep me near Thy side;
O let my feet ne'er run astray,
Nor rove, nor seek the crooked way!

Isaac Watts. 1709.

M.

EPIPHANY.

127 7s. 6 lines.

AS with gladness men of old
Did the guiding star behold;
As with joy they hailed its light,
Leading onward, beaming bright:
So, most gracious God, may we
Evermore be led by Thee.

2 As with joyful steps they sped
To that lowly manger-bed,
There to bend the knee before
Him Whom heaven and earth adore;
So may we, with willing feet,
Ever seek Thy mercy-seat.

3 As they offered gifts most rare
At that manger rude and bare;
So may we, with holy joy,
Pure and free from sin's alloy,
All our costliest treasures bring,
Christ, to Thee, our heavenly King.

4 Holy Jesus! every day
Keep us in the narrow way;
And, when earthly things are past,
Bring our ransomed souls at last
Where they need no star to guide,
Where no clouds Thy glory hide.

5 In the heavenly country bright
Need they no created light;
Thou its Light, its Joy, its Crown,
Thou its Sun which goes not down;
There for ever may we sing
Hallelujahs to our King.

William Chatterton Dix. 1860.

128 7.6.7.6. D.

O ONE with God the Father
In majesty and might,
The brightness of His glory,
Eternal Light of Light,
O'er this our home of darkness
Thy rays are streaming now;
The shadows flee before Thee;
The world's true light art Thou.

2 Yet, Lord, we see but darkly:
O heavenly Light, arise,
Dispel these mists that shroud us,
And hide Thee from our eyes.
We long to track the footprints
That Thou Thyself hast trod;
We long to see the pathway
That leads to Thee, our God.

3 O Jesus, shine around us
With radiance of Thy grace;
O Jesus, turn upon us
The brightness of Thy face.
We need no star to guide us,
As on our way we press,
If Thou Thy light vouchsafest,
O Sun of Righteousness.

William Walsham How. 1871.

129 8.7.8.7. D.

HAIL, Thou Source of every blessing,
Sovereign Father of mankind!
Gentiles now, Thy grace possessing,
In Thy courts admission find.
Grateful now we fall before Thee,
In Thy Church obtain a place;
Now by faith behold Thy glory,
Praise Thy truth, adore Thy grace.

2 Once far off, but now invited,
We approach Thy sacred throne;
In Thy covenant united,
Reconciled, redeemed, made one.
Now revealed to Eastern sages,
See the star of mercy shine;
Mystery hid in former ages,
Mystery great of love divine.

3 Hail, Thou all-inviting Saviour!
Gentiles now their offerings bring;
In Thy temple seek Thy favor,
Jesus Christ, our Lord and King;
May we, body, soul and spirit,
Live devoted to Thy praise,
Glorious realms of bliss inherit,
Grateful anthems ever raise.

Basil Woodd. cir. 1794.

130 7s.

SONGS of thankfulness and praise,
Jesus, Lord, to Thee we raise,
Manifested by a star
To the sages from afar;
Branch of Royal David's stem
In Thy birth at Bethlehem;
Anthems be to Thee addrest,
God in Man made manifest.

2 Manifest at Jordan's stream,
Prophet, Priest, and King supreme;
And at Cana wedding-guest
In Thy Godhead manifest;
Manifest in power Divine,
Changing water into wine;
Anthems be to Thee addrest,
God in Man made manifest.

3 Manifest in making whole
Palsied limbs and fainting soul;
Manifest in valiant fight,
Quelling all the devil's might;
Manifest in gracious will,
Ever bringing good from ill;
Anthems be to Thee addrest,
God in Man made manifest.

4 Grant us grace to see Thee, Lord,
Present in Thy holy Word;
May we imitate Thee now,
And be pure, as pure art Thou;
That we like to Thee may be,
At Thy great Epiphany;
And may praise Thee, ever blest,
God in Man made manifest.

Christopher Wordsworth. 1862.

131 8.7.8.7.8.7.

The Presentation of Christ in the Temple.

IN His Temple now behold Him,
See the long-expected Lord;
Ancient prophets had foretold Him,
God has now fulfilled His Word,
Now to praise Him, His redeemed
Shall break forth with one accord.

2 In the arms of her who bore Him,
Virgin pure, behold Him lie,
While His aged saints adore Him,
Ere in perfect faith they die.
Hallelujah! Hallelujah!
Lo, the Incarnate God most high!

3 Jesus, by Thy Presentation,
Thou Who didst for us endure,
Make us see our great salvation,
Seal us with Thy promise sure;
And present us, in Thy glory,
To Thy Father, cleansed and pure.

Henry John Pye. cir. 1851.

132 *Herr Jesu, Licht der Heiden.* 7.6.7.6. D.

LIGHT of the Gentile nations,
Thy people's joy and love!
Drawn by Thy Spirit hither,
We gladly come to prove
Thy presence in Thy temple,
And wait with earnest mind,
As Simeon once had waited
His Saviour God to find.

2 Yes, Lord, Thy servants meet Thee,
Even now, in every place
Where Thy true Word hath promised,
That they should see Thy face.
Thou yet wilt gently grant us,
Who gather round Thee here,
In faith's strong arms to bear Thee,
As once that aged seer.

3 Be Thou our Joy, our Brightness,
That shines 'mid pain and loss,
Our Sun in times of terror,
The glory round our cross:
A glow in sinking spirits,
A sunbeam in distress,
Physician, Friend in sickness,
In death our happiness.

4 Let us, O Lord, be faithful
With Simeon to the end,
That so his dying song may
From all our hearts ascend:
"O Lord, let now Thy servant
Depart in peace for aye,
Since I have seen my Saviour,
Have here beheld His day."

5 My Saviour, I behold Thee
Now with the eye of faith:
No foe of Thee can rob me,
Though bitter words he saith.
Within Thy heart abiding,
As Thou dost dwell in me,
No pain, no death hath terrors
To part my soul from Thee!

Johann Frank. cir. 1669.
Tr. Catherine Winkworth. 1862.

CHRIST'S LIFE.

133 L. M.

MY dear Redeemer, and my Lord!
I read my duty in Thy Word:
But in Thy life the law appears
Drawn out in living characters.

2 Such was Thy truth, and such Thy zeal,
Such deference to Thy Father's will,
Such love, and meekness so divine,
I would transcribe and make them mine.

3 Cold mountains and the midnight air
Witnessed the fervor of Thy prayer:
The desert Thy temptation knew,
Thy conflict, and Thy victory, too.

4 Be Thou my pattern; make me bear
More of Thy gracious image here.
Then God the Judge shall own my name
Among the followers of the Lamb.

Isaac Watts. 1709.

134 C. M.

BEHOLD, where in a mortal form
Appears each grace divine!
The virtues, all in Jesus met,
With mildest radiance shine.

2 To spread the rays of heavenly light,
To give the mourner joy,
To preach glad tidings to the poor,
Was His divine employ.

3 'Midst keen reproach and cruel scorn,
Patient and meek He stood.
His foes, ungrateful, sought His life;
He labored for their good.

4 In the last hour of deep distress,
Before His Father's throne,
With soul resigned He bowed, and said,
"Thy will, not mine, be done!"

5 Be Christ our Pattern and our Guide!
His image may we bear!
O may we tread His holy steps,
His joys and glory share!

William Enfield. 1797. a.

135 C. M.

IN duties and in sufferings, too,
Thy path, my Lord, I'd trace;
As Thou hast done, so would I do,
Depending on Thy grace.

2 With earnest zeal, 'twas Thy delight
To do Thy Father's will;
O may that zeal my love excite
Thy precepts to fulfil!

3 Unsullied meekness, truth, and love
Through all Thy conduct shine;
O may my whole deportment prove
A copy, Lord, of Thine!

Benjamin Beddome. d. 1769. a.

136 6.5. *Trochaic.*

JESUS, meek and gentle,
Son of God, Most High,
Pitying, loving Saviour,
Hear Thy children's cry.

2 Pardon our offences,
Loose our captive chains,
Break down every idol
Which our soul detains.

3 Give us holy freedom,
Fill our hearts with love,
Draw us, holy Jesus,
To the realms above.

4 Lead us on our journey,
Be Thyself the Way
Through terrestrial darkness
To celestial day.

George Rundle Prynne. 1856.

137 7s.

FEEBLE, helpless, how shall I
Learn to live and learn to die?
Who, O God, my guide shall be?
Who shall lead Thy child to Thee?

2 Blessed Father, gracious One,
Thou hast sent Thy holy Son;
He will give the light I need,
He my trembling steps will lead.

3 Through this world, uncertain, dim,
Let me ever lean on Him;
From His precepts wisdom draw,
Make His life my solemn law.

4 Thus in deed, and thought, and word,
Led by Jesus Christ the Lord,
In my weakness, thus shall I
Learn to live and learn to die.

William H. Furness. 1844.

138 C. M.

O SAVIOUR, Whom that holy morn
Gave to our world below,
To mortal want and labor born,
And more than mortal woe!

2 Incarnate Word, by every grief,
By each temptation tried,
Who lived to yield our ills relief,
And to redeem us died!

3 If gaily clothed and proudly fed,
In dangerous wealth we dwell,
Remind us of Thy manger bed,
And lowly cottage cell.

4 If pressed by poverty severe,
In envious want we pine,
O may Thy Spirit whisper near,
How poor a lot was Thine!

5 Through fickle fortune's various scene,
From sin preserve us free;
Like us Thou hast a mourner been,
May we rejoice with Thee.

Reginald Heber. 1811. a.

139 8.7.8.7.

ONE there is above all others,
Well deserves the name of Friend:
His is love beyond a brother's,
Costly, free, and knows no end.

2 Which of all our friends, to save us,
Could or would have shed his blood?
But this Saviour died to have us
Reconciled in Him to God.

3 When He lived on earth abased,
Friend of sinners was His name;
Now, above all glory raised,
He rejoices in the same.

4 O for grace our hearts to soften!
Teach us, Lord, at length to love.
We, alas, forget too often
What a Friend we have above.

John Newton. 1779. a.

140 *Jesu Rex admirabilis.* C. M.

O JESUS! King most wonderful,
Thou Conqueror renowned;
Thou Sweetness most ineffable,
In Whom all joys are found!

2 When once Thou visitest the heart,
Then truth begins to shine:
Then earthly vanities depart,
Then kindles love divine.

3 O Jesus, Light of all below!
Thou Fount of life and fire!
Surpassing all the joys we know,
All that we can desire,—

4 May every heart confess Thy Name,
And ever Thee adore;
And, seeking Thee, itself inflame
To seek Thee more and more.

5 Thee may our tongues forever bless;
Thee may we love alone:
And ever in our lives express
The image of Thine own.

Bernard of Clairvaux. d. 1153.
Tr. Edward Caswall. 1849.

THE PASSION.

141 L. M.

NATURE, with open volume, stands
To spread her Maker's praise abroad,
And every labor of His hands
Shows something worthy of our God.

2 But, in the grace that rescued man,
His brightest form of glory shines;
Here, on the Cross, 'tis fairest drawn
In precious blood, and crimson lines.

3 O, the sweet wonders of that Cross
Where my Redeemer loved and died!
Her noblest life my spirit draws
From His dear wounds and bleeding side.

4 I would for ever speak His Name
In sounds to mortal ears unknown;
With angels join to praise the Lamb,
Now seated on His Father's throne.

Isaac Watts. 1707.

142 *Ira justa Conditoris.* 8.7.8.7.7.7.

HE Who once, in righteous vengeance,
Whelmed the world beneath the flood,
Once again in mercy cleansed it
With the stream of His own Blood,
Coming from His throne on high
On the painful Cross to die.

2 O the wisdom of th' Eternal!
O its depth, and height divine!
O the sweetness of that mercy
Which in Jesus Christ doth shine!
We were sinners doomed to die;
Jesus paid the penalty.

3 When before the Judge we tremble,
Conscious of His broken laws.
May the blood of His Atonement
Cry aloud and plead our cause,
Bid our guilty terrors cease,
Be our pardon and our peace.

4 Prince and Author of salvation!
Lord of majesty supreme!
Jesus! praise to Thee be given
By the world Thou didst redeem:
Glory to the Father be,
And the Spirit, One with Thee.

Hymn of XVIII. Cent.
Tr. Edward Caswall. 1848. a.

143 L. M.

Ein Lämmlein geht und trägt die Schuld.

A MEEK and patient Lamb goes forth,
Laden with all the guilt of earth,
In lowliness and gentle mien,
Bearing away all human sin.

2 Through shame, and stripes, and wounds it goes,
Abused and tortured by its foes;
'Mid sorrows, pains, and bitter cries,
It holds its way until it dies.

3 That Lamb is Jesus, that dear Friend,
Elect of God our woes to end;
Whose way through many trials led,
Till on the Cross His blood was shed.

4 O wondrous, boundless, mighty Love,
That brought this Saviour from above,
Caused God His own dear Son to give,
That guilty souls through Him might live!

5 Here is a Treasure, rich and free,—
Richer than gold of Araby;—
A Treasure which I now can claim,
And triumph through this Saviour's Name.

6 Through Him I shall to glory rise,
And find a home in yonder skies;
Clad in the purple of His Blood,
I shall for ever dwell with God.

Paul Gerhardt. 1648.
Tr. Joseph A. Seiss. 1902.

144 7s. 6 lines.

GO to dark Gethsemane,
Ye that feel the tempter's power
Your Redeemer's conflict see;
Watch with Him one bitter hour;
Turn not from His griefs away;
Learn of Jesus Christ to pray.

2 Follow to the judgment-hall,
View the Lord of life arraigned:
O the wormwood and the gall!
O the pangs his soul sustained!
Shun not suffering, shame, or loss;
Learn of Him to bear the cross.

3 Calvary's mournful mountain climb:
There, adoring at His feet,
Mark that miracle of time,
God's own Sacrifice complete:
"It is finished," hear Him cry:
Learn of Jesus Christ to die.

4 Early hasten to the tomb,
Where they laid His breathless clay;
All is solitude and gloom;
Who hath taken Him away?
Christ is risen!—He meets our eyes:
Saviour, teach us so to rise.

James Montgomery. 1822-25.

145 C. M.

ALAS! and did my Saviour bleed,
And did my Sovereign die?
Would He devote that sacred Head
For such a worm as I?

2 Was it for crimes that I had done
He groaned upon the tree?
Amazing pity! grace unknown!
And Love beyond degree!

3 Well might the sun in darkness hide,
And shut his glories in,
When Christ the mighty Maker died
For man the creature's sin!

4 Thus might I hide my blushing face,
While His dear Cross appears;
Dissolve my heart in thankfulness,
And melt my eyes to tears.

5 But drops of grief can ne'er repay
The debt of love I owe.
Here, Lord, I give myself away:
'Tis all that I can do.

Isaac Watts. 1707-9.

146 S. M.

NOT all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.

2 But Christ, the heavenly Lamb,
Takes all our sins away;
A Sacrifice of nobler name,
And richer blood than they.

3 My faith would lay her hand
On that dear head of Thine,
While like a penitent I stand,
And there confess my sin.

4 My soul looks back to see
The burden Thou didst bear,
When hanging on the cursed tree,
And knows her guilt was there.

5 Believing, we rejoice
To see the curse remove;
We bless the Lamb with cheerful voice,
And sing His bleeding Love.

Isaac Watts. 1709. a.

C. M.

147

THERE is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains.

2 The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away!

3 Dear dying Lamb, Thy precious Blood
Shall never lose its power,
Till all the ransomed Church of God
Be saved, to sin no more.

4 E'er since, by faith, I saw the stream
Thy flowing wounds supply,
Redeeming Love has been my theme,
And shall be till I die.

5 Then in a nobler, sweeter song,
I'll sing Thy power to save,
When this poor lisping, stammering tongue
Lies silent in the grave.

William Cowper. 1779. a.

148 7.6.7.6. D.

JESUS, Thy Love unbounded,
So full, so sweet, so free,
Leaves all our thoughts confounded,
Whene'er we think of Thee.
For us Thou cam'st from heaven,
For us didst bleed and die,
That, ransomed and forgiven,
We might ascend on high.

2 We know that Thou hast bought us,
And washed us in Thy Blood:
We know Thy grace hath brought us
As kings and priests to God.
We know that the blest morning,
Long looked for, draweth near,
When we, at Thy returning,
In glory shall appear.

3 O let Thy Love constrain us
To give our hearts to Thee;
Let nothing please or pain us,
Apart, O Lord, from Thee;
Our joy, our one endeavor,
Through suffering, conflict, shame,
To serve Thee, gracious Saviour,
And magnify Thy Name.

Bosworth's Ch. Hymns. 1865.

149 *Vexilla Regis prodeunt.* L. M.

THE Royal Standard forward goes,
The Sacred Cross refulgent glows,
Where He in flesh, our flesh Who made,
Our sentence bore, our ransom paid.

2 From His pierced hands and riven side
Flows forth the precious crimson tide,
To cleanse us in the mystic flood
Of water mingled with His Blood.

3 Fulfilled is now what David told
In song prophetic, sung of old,
That God should King of nations be,
Ruling and reigning from the Tree.

4 O Tree of glory, Tree most fair,
Ordained those holy Limbs to bear!
Empurpled o'er and o'er it stood—
Empurpled by our Saviour's Blood.

5 How blest upon those Branches then
Hung the best gifts of God to men!
A Balance where the price was weighed—
The ransom-price for sinners paid!

6 O wondrous Cross!—Great Victim, hail!
Thy glorious Passion must avail;
The very Life hath Death endured,
And by that Death our life procured.

Fortunatus. d. 569.
Tr. Composite. 1890.

150 7s.

JESUS, Saviour, Son of God,
Bearer of the sinner's load;
Breaker of the captive's chain,
Cleanser of the guilty's stain:

2 Thou the sinner's death hast died,
Thou for us wast crucified;
For our sins Thy flesh was torn,
Thou our penalty hast borne.

3 Saviour, Surety, Lamb of God,
Thou hast bought us with Thy Blood;
Thou hast wiped the debt away,
Nothing left for us to pay;—

4 Nothing left for us to bear,
Nothing left for us to share,
But the pardon and the bliss,—
But the love, the light, the peace.

5 I to Thee will look and live,
And, in looking, praises give;
Looking lightens, looking heals,
Looking all the gladness seals.

6 Jesus, Saviour, Son of God,
Bearer of the sinner's load,
I would rise to Thee above,
I would look, and praise, and love.

Horatius Bonar. 1862. a.

151 *Jesu, meines Lebens Leben.* 7s. 8 lines.

JESUS, Life by which I live,
Jesus, Death of death to me,
Who Thyself didst freely give
To the deepest misery,
Sin's extremest curse to bear,
Just my worthless life to spare!
Thousand, thousand thanks to Thee,
Blessed Jesus, slain for me!

2 Thou, ah, Thou on earth hast borne
Slanders, insults, e'en the rod,
Griefs and sufferings, scoffs and scorn,
O Thou sinless Son of God!
Just that I might be set free
From Satanic tyranny!
Thousand, thousand thanks to Thee,
Blessed Jesus, slain for me!

3 Wounds and bruises Thou didst feel,
Stripes and utter wretchedness,
That my ailments Thou might'st heal,
And my needy spirit bless;
Yea, the very curse endured,
That my bliss might be secured!
Thousand, thousand thanks to Thee,
Blessed Jesus, slain for me!

4 For Thy sorrows deep and sore,
All so meekly borne for me,
Lord, I thank Thee o'er and o'er,
Praising Thee continually;
I would praise Thee while I live,
Then eternal praises give.
Thousand, thousand thanks to Thee,
Blessed Jesus, slain for me!

Ernest C. Hornburg. 1659.
Tr. Joseph A. Seiss. 1902.

152 6.6.6.4.8.8.4.

BEHOLD the Lamb of God!
O Thou for sinners slain,—
Let it not be in vain
That Thou hast died!
Thee for my Saviour let me take,—
Thee, Thee alone, my refuge make,—
Thy pierced side!

2 Behold the Lamb of God!
Into the sacred flood
Of Thy most precious Blood
My soul I cast!
Wash me and make me pure and clean,
Uphold me through life's changeful scene,
Till all be past.

3 Behold the Lamb of God!
All hail, Incarnate Word!
Thou everlasting Lord,
Saviour most Blest!
Fill us with love that never faints,
Grant us, with all Thy blessed saints,
Eternal rest.

4 Behold the Lamb of God!
Worthy is He alone
That sitteth on the throne
Of God above,
One with the Ancient of all days,—
One with the Comforter in praise,—
All Light, all Love!

Matthew Bridges. 1848. a.

153 L. M.

WE sing the praise of Him Who died—
Of Him Who died upon the Cross;
The sinner's hope let men deride,
For this we count the world but loss.

2 Inscribed upon that Cross we see,
In shining letters, God is Love.
He bears our sins upon the tree,
He brings us mercy from above.

3 The Cross! it takes our guilt away,
It holds the fainting spirit up;
It cheers with hope the gloomy day,
And sweetens every bitter cup.

4 It makes the coward spirit brave,
And nerves the feeble arm for fight;
It takes the terror from the grave,
And gilds the bed of death with light.

5 The balm of life, the cure of woe,
The measure and the pledge of love,
The sinner's refuge here below,
The angels' theme in heaven above.

Thomas Kelly. 1815.

154 7.7.7.6.

JESUS, in Thy dying woes,
Even while Thy life-blood flows,
Craving pardon for Thy foes:
Hear us, holy Jesus!

2 May we in our guilt and shame,
Still Thy love and mercy claim,
Calling humbly on Thy name:—
Hear us, holy Jesus!

3 Jesus, all our ransom paid,
All Thy Father's will obeyed,
By Thy sufferings perfect made:—
Hear us, holy Jesus!

4 Save us in our souls' distress,
Be our help to cheer and bless,
While we grow in holiness:—
Hear us, holy Jesus!

5 Brighten all our heavenward way,
With an ever holier ray,
Till we pass to perfect day:—
Hear us, holy Jesus!

6 May Thy life and death supply
Grace to live, and grace to die,
Grace to reach the home on high:—
Hear us, holy Jesus!

Thomas Benson Pollock. 1870. a.

155 *Gesu, sommo comforto.* 8.7.8.7. D.

JESUS, Refuge of the weary,
Object of the spirit's love,
Fountain in life's desert dreary,
Saviour, from the world above:
O how oft Thine eyes, offended,
Gaze upon the sinner's fall!
Yet upon the Cross extended,
Thou didst bear the pain of all.

2 Do we pass that Cross unheeding,
Breathing no repentant vow,
Though we see Thee wounded, bleeding,
See Thy thorn-encircled brow?
Yet Thy sinless death hath brought us
Life eternal, peace and rest;
Only what Thy grace hath taught us
Calms the sinner's troubled breast.

3 Jesus, may our hearts be burning,
With more fervent love for Thee;
May our eyes be ever turning
To Thy Cross of agony;
Till in glory, parted never
From the blessed Saviour's side,
Graven in our hearts for ever,
Dwell the Cross, the Crucified.

Girolamo Savonarola. d. 1498.
Tr. Unknown.

156 L. M.

WHEN I survey the wondrous Cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

2 Forbid it, Lord, that I should boast,
Save in the death of Christ, my God;
All the vain things that charm me most,
I sacrifice them to His Blood.

3 See, from His head, His hands, His feet,
Sorrow and love flow mingled down!
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

4 Were the whole realm of nature mine,
That were a tribute far too small.
Love so amazing, so divine,
Demands my soul, my life, my all.

Isaac Watts. 1709. a.

157 *Vici, viva, Gesu.* 6.5.6.5.

GLORY be to Jesus,
Who in bitter pains,
Poured for me the life-blood
From His sacred veins!

2 Grace and life eternal
In that Blood I find;
Blest be His compassion,
Infinitely kind!

3 Blest through endless ages
Be the precious stream,
Which from endless torments
Did the world redeem!

4 Abel's blood for vengeance
Pleaded to the skies;
But the Blood of Jesus
For our pardon cries!

5 Oft as earth exulting
Wafts its praise on high,
Angel hosts rejoicing
Make their glad reply.

6 Lift we then our voices,
Swell the mighty flood;
Louder still, and louder
Praise the precious Blood!

From the Italian of XVIII Century.
Tr. Edward Caswall. 1858.

158 8.7.8.7. D.

SWEET the moments, rich in blessing,
Which before the Cross I spend,
Life and health and peace possessing
From the sinner's dying Friend.
Here I'd rest, forever viewing
Mercy poured in streams of blood;
Precious drops, my soul bedewing,
Plead and claim my peace with God.

2 Truly blessed is this station,
Low before His Cross to lie,
While I see Divine compassion
Beaming in His gracious eye.
Here it is I find my heaven,
While upon the Lamb I gaze;
Love I much? I've much forgiven,
I'm a miracle of grace.

3 Love and grief my heart dividing,
With my tears His feet I'd bathe;
Constant still in faith abiding,
Life deriving through His death.
Lord, in ceaseless contemplation
Fix my thankful heart on Thee,
Till I taste Thy full salvation,
And Thine unveiled glory see.

James Allen. 1757.
Walter Shirley. 1770. a.

159 8.7.8.7. D.

HAIL, Thou once despised Jesus!
Hail, Thou Galilean King!
Thou didst suffer to release us;
Thou didst free salvation bring.
Hail, Thou agonizing Saviour,
Bearer of our sin and shame!
By Thy merits we find favor;
Life is given through Thy Name.

2 Paschal Lamb, by God appointed,
All our sins on Thee were laid;
By Almighty Love anointed,
Thou hast full Atonement made.
All Thy people are forgiven
Through the virtue of Thy Blood:
Opened is the gate of heaven;
Peace is made 'twixt man and God.

3 Jesus, hail, enthroned in glory,
There for ever to abide!
All the heavenly hosts adore Thee,
Seated at Thy Father's side:

There for sinners Thou art pleading,
There Thou dost our place prepare,
Ever for us interceding,
Till in glory we appear.

4 Worship, honor, power, and blessing,
Thou art worthy to receive;
Loudest praises, without ceasing,
Meet it is for us to give.
Help, ye bright angelic spirits,
Bring your sweetest, noblest lays,
Help to sing our Saviour's merits,
Help to chant Immanuel's praise.

John Bakewell. 1757.
Mandan's Coll. 1760.
Toplady. 1776.

160 8.7.8.7.

IN the Cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

2 When the woes of life o'ertake me,
Hopes deceive and fears annoy,
Never shall the Cross forsake me;
Lo! it glows with peace and joy.

3 When the sun of bliss is beaming
Light and love upon my way,
From the Cross the radiance streaming
Adds new lustre to the day.

4 Bane and blessing, pain and pleasure,
By the Cross are sanctified;
Peace is there that knows no measure,
Joys that through all time abide.

Sir John Bowring. 1825.

161 HOLY WEEK. C. M.

O THOU Who through this holy week
Didst suffer for us all;
The sick to cure, the lost to seek,
To raise up them that fall:

2 We cannot understand the woe
Thy Love was pleased to bear;
O Lamb of God, we only know
That all our hopes are there!

3 Thy feet the path of suffering trod;
Thy hand the victory won:
What shall we render to our God
For all that He hath done?

John Mason Neale. 1844.

162 L. M.

RIDE on, ride on in majesty!
In lowly pomp ride on to die!
O Christ, Thy triumphs now begin
O'er captive death and conquered sin.

2 Ride on, ride on in majesty!
The angel armies of the sky
Look down with sad and wondering eyes,
To see the approaching Sacrifice.

3 Ride on, ride on in majesty!
Thy last and fiercest strife is nigh:
The Father on His sapphire throne
Expects His own anointed Son.

4 Ride on, ride on in majesty!
In lowly pomp ride on to die;
Bow Thy meek head to mortal pain,
Then take, O God, Thy power and reign.

Henry Hart Milman. 1827. a.

163 *Prome vocem, mens, canoram.* 8.7.8.7.4.7.

NOW, my soul, thy voice upraising,
Sing aloud in mournful strain,
Of the sorrows most amazing,
And the agonizing pain,
Which our Saviour
Sinless bore, for sinners slain.

2 He that ruthless scourge enduring,
Ransom for our sins to pay,
Sinners by His own stripes curing,
Raising those who wounded lay,
Bore our sorrows,
And removed our pains away.

3 He to liberty restored us
By the very bonds He bare;
And His nail-pierced limbs afford us
Each a stream of mercy rare:
Lo! He draws us
To the Cross, and keeps us there.

4 When His painful life was ended,
Then the spear transfixed His side:
Blood and water thence descended;
Pouring forth a double tide:
This to cleanse us,
That to heal us is applied.

5 Jesus! may Thy promised blessing
Comfort to our souls afford;
May we now, Thy Love possessing,
And at length our full reward,
Ever praise Thee,
As our ever-glorious Lord!

Santolius Maglorianus. ab. 1650.
Tr. John Chandler. 1837. a.

GOOD FRIDAY.

164 7.6.7.6. D.

O Haupt voll Blut und Wunden.

O SACRED Head, now wounded,
With grief and shame weighed down,
Now scornfully surrounded
With thorns, Thy only crown!
O Sacred Head, what glory,
What bliss, till now, was Thine!
Yet, though despised and gory,
I joy to call Thee mine.

2 How art Thou pale with anguish,
With sore abuse and scorn!
How does that visage languish,
Which once was bright as morn!
What Thou, my Lord, hast suffered,
Was all for sinners' gain;
Mine, mine was the transgression,
But Thine the deadly pain.

3 Lo, here I fall, my Saviour!
'Tis I deserve Thy place!
Look on me with Thy favor,
Vouchsafe to me Thy grace.
Receive me, my Redeemer;
My Shepherd, make me Thine!
Of every good the Fountain,
Thou art the Spring of mine!

4 What language shall I borrow
To thank Thee, dearest Friend,
For this Thy dying sorrow,
Thy pity without end!
O make me Thine for ever,
And should I fainting be,
Lord, let me never, never,
Outlive my love to Thee.

5 Forbid that I should leave Thee;
O Jesus, leave not me;
In faith may I receive Thee,
When death shall set me free.
When strength and comfort languish,
And I must hence depart,
Release me then from anguish
By Thine own wounded heart.

Bernard of Clairvaux, d. 1153.
Paul Gerhardt. 1653.
James Waddell Alexander. 1830. a.

165 8.7.8.7.

STRICKEN, smitten and afflicted,
See Him dying on the tree!
'Tis the Christ by man rejected;
Yes, my soul, 'tis He! 'tis He!

2 Mark the Sacrifice appointed!
See who bears the awful load;
'Tis the Word, the Lord's Anointed,
Son of Man, and Son of God.

3 Here we have a firm foundation;
Here the refuge of the lost;
Christ's the Rock of our salvation:
His the Name of which we boast.

4 Lamb of God for sinners wounded!
Sacrifice to cancel guilt!
None shall ever be confounded
Who on Thee their hope have built.

Thomas Kelly. 1804.

166 8.7.8.7.

SUFFERING Son of Man, be near me,
In my sufferings to sustain,
In my sorer griefs to cheer me
By Thy more than mortal pain.

2 Call to mind that unknown anguish
In Thy days of flesh below,
When Thy troubled soul did languish
Under a whole world of woe.

3 By Thy most severe temptation
In that dark Satanic hour;
By Thy last mysterious passion,
Screen me from the adverse power.

4 By Thy fainting in the garden,
By Thy dreadful death, I pray,
Write upon my heart Thy pardon,
Take my sins and fears away.

5 By the travail of Thy Spirit,
By Thine outcry on the tree,
By Thine agonizing merit,
Gracious Lord, remember me!

Charles Wesley. 1767. a.

167 L. M.

O JESUS, crucified for man,
O Lamb, all glorious on Thy throne,
Teach Thou our wondering souls to scan
The mystery of Thy Love unknown.

2 We pray Thee, grant us strength to take
Our daily cross, whate'er it be,
And gladly for Thine own dear sake
In paths of pain to follow Thee.

3 As on our daily way we go,
Through light and shade, in calm or strife,
O may we bear Thy marks below
In conquered sin and chastened life.

4 And week by week this day we ask
That holy memories of Thy Cross
May sanctify each common task,
And turn to gain each earthly loss.

5 Grant us, dear Lord, our cross to bear,
Till at Thy feet we lay it down,
Win thro' Thy Blood our pardon there,
And thro' the cross obtain the crown.

William Walsham How. 1871.

EASTER EVE.

168 C. M.

JESUS, Thy soul, for ever blest,
Hath gone among the dead.
And to his peaceful place of rest
The dying thief hath led.

2 And all for us; that when, ere long,
We shall resign our breath,
We may not fear to go among
The unseen shades of death.

3 In death's dark vale I soon must be,
But I will nothing fear;
Thy rod and staff will comfort me;
Thou hast Thyself been there.

Isaac Williams. 1842. a.

169 *Der Du, Herr Jesu, Ruh und Rast.* L. M.

LORD Jesus, Who, our souls to save,
Didst rest and slumber in the grave,
Now grant us all in Thee to rest,
And here to live as seems Thee best.

2 Give us the strength, the dauntless faith,
That Thou hast purchased with Thy Death,
And lead us to that glorious place,
Where we shall see the Father's face.

3 O Lamb of God, Who once was slain,
We thank Thee for that bitter pain.
Let us partake Thy Death, that we
May enter into Life with Thee.

Georg Werner. 1638.
Tr. Catherine Winkworth. 1858.

EASTER—CHRIST'S RESURRECTION.

170 *Finita jam sunt proelia.* 8.8.8.4.

THE strife is o'er, the battle done!
The victory of life is won;
The song of triumph has begun,
Hallelujah!

2 The pow'rs of Death have done their worst,
But Christ their legions hath dispersed;
Let shouts of holy joy outburst,—
Hallelujah!

3 The three sad days are quickly sped:
He rises glorious from the dead:
All glory to our risen Head!
Hallelujah!

4 He closed the yawning gates of hell;
The bars from Heav'n's high portals fell!
Let hymns of praise His triumphs tell!
Hallelujah!

5 Lord! by the stripes which wounded Thee,
From Death's dread sting Thy servants free,
That we may live, and sing to Thee,
Hallelujah!

Latin Hymn of XII Century.
Tr. Francis Pott. 1859.

171 11s.

WELCOME, happy morning! age to age shall say,
Hell to-day is vanquished, heaven is won to-day
Lo! the dead is living, God for evermore;
Him, their true Creator, all His works adore.
Welcome, happy morning! age to age shall say,
Hell to-day is vanquished, heaven is won to-day.

2 Maker and Redeemer, life and health of all,
Thou from heaven beholding human nature's fall,
Of the Father's Godhead, true and only Son,
Manhood to deliver, manhood didst put on.
Welcome, happy morning! age to age shall say,
Hell to-day is vanquished, heaven is won to-day.

3 Thou, of life the Author, death didst undergo,
Tread the path of darkness, saving strength to show;
Come then, True and Faithful, now fulfil Thy word;
'Tis Thine own third morning: rise, O buried Lord!
Welcome, happy morning! age to age shall say,
Hell to-day is vanquished, heaven is won to-day.

4 Loose the souls long prisoned, bound with
Satan's chain,
All that now is fallen raise to life again;
Show Thy face in brightness, bid the nations see,
Bring again our daylight; day returns with Thee!
Welcome, happy morning! age to age shall say,
Hell to-day is vanquished, heaven is won to-day.

Fortunatus. VI. Century.
Tr. John Ellerton. 1868.

172 L. M.

LIFT up, lift up your voices now,
The whole wide world rejoices now;
The Lord hath triumphed gloriously;
The Lord shall reign victoriously.

2 In vain with stone the cave they barred;
In vain the watch kept ward and guard;
Majestic from the fast-sealed tomb,
In wondrous triumph Christ is come!

3 He binds in chains the ancient foe;
A countless host He frees from woe;
And heaven's high portal open flies,
For Christ has risen, and man shall rise!

4 And all He did, and all He bare,
He gives us as our own to share;
And hope, and joy, and peace begin,
For Christ has won, and we shall win!

5 O Victor, aid us in the fight,
And lead through death to realms of light;
We safely pass where Thou hast trod;
And die in Thee to rise to God.

6 Thy flock, from sin and death set free,
Glad Hallelujahs raise to Thee;
And ever, with the heavenly host,
Praise Father, Son, and Holy Ghost.

Author Unknown.

173 *Christ Lag in Todesbanden.* 8.7.8.7.7.8.7.4.

CHRIST Jesus lay in Death's strong bands,
For our offences given;
But now at God's Right Hand He stands,
And brings us life from heaven:
Wherefore joyful let us be
And sing to God right thankfully
Loud songs of Alleluia!
Alleluia!

2 It was a strange and dreadful strife,
When Life and Death contended;
The victory remained with Life,
The reign of Death was ended:
Stript of power, no more he reigns;
An empty shape alone remains;
His sting is lost for ever!
Alleluia!

3 So let us keep the festival
Whereto the Lord invites us;
Christ is Himself the joy of all,
The Sun that warms and lights us:
By His grace He doth impart
Eternal sunshine to the heart;
The night of sin is ended!
Alleluia!

4 Then let us feast this Easter day
On the true Bread of heaven;
The word of grace hath purged away
The old and wicked leaven:
Christ alone our souls will feed;
He is our Meat and Drink indeed;
Faith lives upon no other!
Alleluia!

Martin Luther, 1524,
based on the Sequence Victimae Paschali
Tr. Richard Massie, 1854.

174 Ἄσωμεν πάντες λαοί. 7.6. *Trochaic.*

COME, ye faithful, raise the strain
Of triumphant gladness!
God hath brought His Israel
Into joy from sadness!
Loosed from Pharaoh's bitter yoke
Jacob's sons and daughters;
Led them with unmoistened foot
Through the Red Sea waters.

2 'Tis the Spring of souls to-day:
Christ hath burst His prison;
And from three days' sleep in death,
As a sun, hath risen.
All the winter of our sins,
Long and dark, is flying
From His light, to Whom we give
Thanks and praise undying.

3 Neither might the gates of death,
Nor the tomb's dark portal,
Nor the watchers, nor the seal,
Hold Thee as a mortal:

But to-day amidst the twelve
Thou didst stand, bestowing
That Thy peace, which evermore
Passeth human knowing.

John of Damascus, ab. 780.
Tr. John Mason Neale. 1859.

175 7s.

CHRIST the Lord is risen to-day,
Sons of men and angels say,
Raise your joys and triumphs high;
Sing ye heavens, and earth reply.

2 Love's redeeming work is done,
Fought the fight, the battle won;
Lo! the Sun's eclipse is o'er;
Lo! He sets in blood no more.

3 Vain the stone, the watch, the seal;
Christ hath burst the gates of hell!
Death in vain forbids His rise;
Christ hath opened Paradise.

4 Lives again our glorious King;
Where, O Death, is now Thy sting?
Dying once, He all doth save;
Where thy victory, O Grave?

5 Soar we now where Christ hath led,
Following our exalted Head:
Made like Him, like Him we rise;
Ours the cross, the grave, the skies!

6 Hail, the Lord of earth and heaven!
Praise to Thee by both be given;
Thee we greet triumphant now;
Hail, the Resurrection Thou!

Charles Wesley. 1740.

176 8.7.8.7. D.

ALLELUIA! Alleluia!
Hearts to heaven, and voices raise;
Sing to God a hymn of gladness,
Sing to God a hymn of praise.
He Who on the Cross a Victim
For the world's salvation bled,
Jesus Christ, the King of Glory,
Now is risen from the dead!

2 Christ is risen! Christ the first-fruits
Of the holy harvestfield,
Which, with all its full abundance,
At His second coming yield.
Then the golden ears of harvest
Will their heads before Him wave,
Ripened by His glorious sunshine,
From the furrows of the grave.

3 Christ is risen! we are risen:
Shed on us Thy heavenly grace,
Rain, and dew, and gleams of glory,
From the brightness of Thy face;
That we, Lord, with hearts in heaven,
Here on earth may fruitful be,
And by angel-hands be gathered,
And be ever safe with Thee.

Christopher Wordsworth. 1865.

177 *Christus ist erstanden.* 7.7.7.7.4.

CHRIST the Lord is risen again;
Christ hath broken every chain;
Hark, angelic voices cry,
Singing evermore on high,
Alleluia!

2 He Who gave for us His life,
Who for us endured the strife,
Is our Paschal Lamb to-day;
We, too, sing for joy, and say,
Alleluia!

3 He Who bore all pain and loss
Comfortless upon the Cross,
Lives in glory now on high,
Pleads for us, and hears our cry:
Alleluia!

4 He Who slumbered in the grave,
Is exalted now to save;
Now through Christendom it rings
That the Lamb is King of kings,
Alleluia!

5 Thou our Paschal Lamb indeed,
Christ, Thy ransomed people feed;
Take our sins and guilt away,
That we all may sing for aye,
Alleluia!

Michael Weisse. 1531. From the Bohemian.
Tr. Catherine Winkworth. 1858.

178 *Willkommen, Held im Streite.* C. M.

WELCOME, Thou Victor in the strife,
Welcome from out the cave!
To-day we triumph in Thy life
Around Thine empty grave.

2 Our enemy is put to shame,
His short-lived triumph o'er;
Our God is with us, we exclaim,
We fear our foe no more.

3 The dwellings of the just resound
With songs of victory;
For in their midst Thou, Lord, art found,
And bringest peace with Thee.

4 O let Thy conquering banner wave
O'er hearts Thou makest free;
And point the path that from the grave
Leads heavenward up to Thee.

Benjamin Schmolcke. 1712.
Tr. Catherine Winkworth. 1855.

179 *Ἀναστάσεως ἡμέρα.* 7.6.7.6.D.

THE day of Resurrection!
Earth, tell it out abroad!
The Passover of gladness,
The Passover of God!
From death to Life eternal,
From earth unto the sky,
Our Christ hath brought us over,
With hymns of victory.

2 Our hearts be pure from evil,
That we may see aright
The Lord in rays eternal
Of resurrection light:
And listening to His accents,
May hear, so calm and plain,
His own "All hail!"—and, hearing,
May raise the victor strain.

3 Now let the heavens be joyful!
Let earth her song begin!
Let all the world keep triumph,
And all that is therein:

In grateful exultation
  Their notes let all things blend,
For Christ the Lord hath risen,
  Our joy that hath no end.

John of Damascus. ab. 760.
Tr. John Mason Neale. 1862. a.

180 *Jesus lebt! mit Ihm auch ich.* 7.8.7.8.7.7.

JESUS lives! no longer now
  Can thy terrors, Death, appall me;
Jesus lives; by this I know
  From the grave He will recall me.
Brighter scenes will then commence;
This shall be my confidence.

2 Jesus lives! to Him the Throne
  High o'er heaven and earth is given:
I shall go where He is gone,
  Live and reign with Him in heaven.
God is pledged; weak doubtings hence!
This shall be my confidence.

3 Jesus lives! for me He died,
  Hence will I, to Jesus living,
Pure in heart and act abide,
  Praise to Him and glory giving.
Freely God doth aid dispense;
This shall be my confidence.

4 Jesus lives! I know full well,
  Naught from me His Love shall sever,
Life, nor death, nor powers of hell,
  Part me now from Christ for ever.
God will be a sure Defence:
This shall be my confidence.

5 Jesus lives! henceforth is death
But the gate of Life immortal;
This shall calm my trembling breath,
When I pass its gloomy portal.
Faith shall cry, as fails each sense,
"Lord, Thou art my Confidence!"

Christian F. Gellert. 1757.
Tr. Frances Elizabeth Cox. 1841-64.

181 L. M.

I KNOW that my Redeemer lives!
What comfort this sweet sentence gives
He lives, He lives, Who once was dead,
He lives, my ever-living Head.

2 He lives to bless me with His Love.
He lives to plead for me above,
He lives my hungry soul to feed,
He lives to help in time of need.

3 He lives to grant me rich supply,
He lives to guide me with His eye,
He lives to comfort me when faint,
He lives to hear my soul's complaint.

4 He lives to silence all my fears,
He lives to wipe away my tears,
He lives to calm my troubled heart,
He lives all blessings to impart.

5 He lives, all glory to His Name!
He lives, my Jesus still the same;
O the sweet joy this sentence gives,
I know that my Redeemer lives!

Samuel Medley. 1775. a.

ASCENSION.

182 8.7.8.7. D.

SEE the Conqueror mounts in triumph;
See the King in royal state,
Riding on the clouds, His chariot,
To His heavenly palace gate!
Hark! the choir of angel voices,
Joyful Alleluias sing,
And the portals high are lifted,
To receive their heavenly King.

2 Who is this that comes in glory,
With the trump of jubilee?
Lord of battles, God of armies,
He hath gained the victory!
He who on the Cross did suffer,
He Who from the grave arose,
He hath vanquished sin and Satan,
He by death hath spoiled His foes.

3 Now our heavenly Aaron enters,
With His Blood within the veil;
Joshua now is come to Canaan,
And the kings before Him quail;
Now He plants the tribes of Israel
In their promised resting-place;
Now our great Elijah offers
Double portion of his grace.

4 He hath raised our human nature
On the clouds to God's right hand:
There we sit in heavenly places,
There with Him in glory stand:
Jesus reigns, adored by angels:
Man with God is on the throne:
Mighty Lord, in Thine Ascension
We by faith behold our own.

Christopher Wordsworth. 1862.

183 8.7.8.7.4.7.

LOOK, ye saints, the sight is glorious,
See the Man of Sorrows now;
From the fight returned victorious,
Every knee to Him shall bow;
Crown Him! Crown him!
Crowns become the Victor's brow.

2 Crown the Saviour, angels crown Him;
Rich the trophies Jesus brings;
On the seat of power enthrone Him,
While the vault of heaven rings;
Crown Him! Crown him!
Crown the Saviour King of kings.

3 Sinners in derision crowned Him,
Mocking thus the Saviour's claim;
Saints and angels crowd around Him,
Own His title, praise His name;
Crown Him! Crown him!
Spread abroad the Victor's fame.

4 Hark! those bursts of acclamation;
Hark! those loud triumphant chords,
Jesus takes the highest station;
O what joy the sight affords!
Crown Him! Crown him!
King of kings, and Lord of lords.

Thomas Kelly. 1809.

184 L. M.

OUR Lord is risen from the dead;
Our Jesus is gone up on high:
The powers of hell are captive led,
Dragged 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 these 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.

Charles Wesley. 1741.

185 7s.

HAIL the day that sees Him rise,
Glorious, to His native skies!
Christ, awhile to mortals given,
Reascends His native heaven.

2 There the glorious triumph waits;
Lift your heads, eternal gates!
Wide unfold the radiant scene;
Take the King of Glory in!

3 Him though highest heaven receives,
Still He loves the earth He leaves;
Though returning to His throne,
Still He calls mankind His own.

4 See, He lifts His hands above!
See, He shows the prints of love!
Hark, His gracious lips bestow
Blessings on His Church below!

5 Still for us His death He pleads;
Prevalent, He intercedes:
Near Himself prepares our place,
Harbinger of human race.

6 There we shall with Thee remain,
Partners of Thy endless reign;
There Thy face unclouded see,
Find our heaven of heavens in Thee.

Charles Wesley. 1739. a.

186 *Hymnum canamus gloriae.* L. M.

A HYMN of glory let us sing;
New hymns throughout the world shall ring;
By a new way none ever trod,
Christ mounteth to the throne of God.

2 May our affections thither tend,
And thither constantly ascend,
Where, seated on the Father's throne,
Thee, reigning in the heavens, we own!

3 Be Thou our present Joy, O Lord,
Who wilt be ever our Reward:
And as the countless ages flee,
May all our glory be in Thee!

Venerable Bede. d. 735.
Tr. Elizabeth Rundell Charles. 1858

187 S. M. D.

THOU art gone up on high
To mansions in the skies,
And round Thy throne unceasingly
The songs of praise arise.
But we are lingering here,
With sin and care oppressed;
Lord, send Thy promised Comforter,
And lead us to Thy rest!

2 Thou art gone up on high;
But Thou didst first come down,
Through earth's most bitter misery
To pass unto Thy crown;

And girt with griefs and fears
  Our onward course must be;
But only let that path of tears
  Lead us at last to Thee!

3 Thou art gone up on high:
  But Thou shalt come again,
With all the bright ones of the sky
  Attendant in Thy train.
O by Thy saving power
  So make us live and die,
That we may stand in that dread hour,
  At Thy right hand on high!

Emma Leslie Toke. 1851.

188 *Zeuch uns nach Dir.* 7.6.7.6.

DRAW us to Thee, Lord Jesus,
  And we will hasten on;
For strong desire doth seize us
  To go where Thou art gone.

2 Draw us to Thee; enlighten
  These hearts to find Thy way,
That else the tempests frighten,
  Or pleasures lure astray.

3 Draw us to Thee; and teach us
  Even now that rest to find,
Where turmoils cannot reach us,
  Nor cares weigh down the mind.

4 Draw us to Thee; nor leave us
  Till all our path is trod,
Then in Thine arms receive us,
  And bear us home to God.

Freidrich Funcke. 1686.
Tr. Catherine Winkworth. 1862.

CHRIST'S GLORY AND KINGDOM.

189 C. M.

THE Head that once was crowned with thorns
Is crowned with glory now;
A royal diadem adorns
The mighty Victor's brow.

2 The highest place that heaven affords
Is His by sovereign right:
The King of kings, and Lord of lords,
And heaven's eternal Light.

3 The joy of all who dwell above,
The joy of all below,
To whom He manifests His Love,
And grants His Name to know.

4 To them the Cross, with all its shame,
With all its grace, is given;
Their name an everlasting name,
Their joy the joy of heaven.

5 They suffer with their Lord below,
They reign with Him above;
Their profit and their joy to know
The mystery of His Love.

6 The Cross He bore is life and health,
Though shame and death to Him:
His people's hope, His people's wealth,
Their everlasting theme.

Thomas Kelly. 1820. a.

190 H. M.

REJOICE, the Lord is King!
Your Lord and King adore;
Mortals, give thanks and sing,
And triumph evermore;
Lift up your heart, lift up your voice,
Rejoice, for evermore, rejoice.

2 Jesus, the Saviour, reigns,
The God of truth and love;
When He had purged our stains
He took His seat above.
Lift up your heart, etc.

3 His kingdom cannot fail,
He rules o'er earth and heaven:
The keys of death and hell
Are to our Jesus given.
Lift up your heart, etc.

4 He sits at God's Right Hand,
Till all His foes submit,
And bow to His command,
Or fall beneath His feet.
Lift up your heart, etc.

5 He all His foes shall quell,
Shall all our sins destroy;
And every bosom swell
With pure seraphic joy:
Lift up your heart, etc.

6 Rejoice in glorious hope;
Jesus, the Judge, shall come,
And take His servants up
To their eternal home:
We soon shall hear the archangel's voice.
The trump of God shall sound, Rejoice!

Charles Wesley. 1746.
John Taylor. 1795.

S. M. D.

191

CROWN Him with many crowns,
The Lamb upon His throne;
Hark! how the heavenly anthem drowns
All music but its own!
Awake, my soul, and sing
Of Him who died for thee,
And hail Him as thy chosen King
Through all eternity.

2 Crown Him the Son of God
Before the worlds began,
And ye, who tread where He hath trod,
Crown Him the Son of Man,
Who every grief hath known
That wrings the human breast,
And takes and bears them for His own,
That all in Him may rest.

3 Crown Him the Lord of Life,
Who triumphed o'er the grave,
And rose victorious in the strife
For those He came to save;
His glories now we sing,
Who died, and rose on high,
Who died, eternal life to bring,
And lives that death may die.

4 Crown Him of lords the Lord,
Who over all doth reign,
Who once on earth the Incarnate Word
For ransomed sinners slain,
Now lives in worlds of light,
Where saints with angels sing
Their songs before Him day and night,
Their God,—Redeemer,—King.

5 Crown Him the Lord of heaven,
Enthroned in worlds above,
Crown Him the King to Whom is given
The wondrous name of Love.
Crown Him with many crowns
As thrones before Him fall,
Crown Him, ye kings, with many crowns,
For He is King of all.

Matthew Bridges. 1852. a.

192 L. M.

JESUS shall reign where'er the sun
Does His successive journeys run;
His kingdom stretch from shore to shore
Till moons shall wax and wane no more.

2 For Him shall endless prayer be made,
And endless praises crown His head;
His Name, like sweet perfume, shall rise
With every morning sacrifice.

3 People and realms of every tongue
Dwell on His Love with sweetest song;
And infant voices shall proclaim
Their early blessings on His Name.

4 Blessings abound where'er He reigns;
The prisoner leaps to lose his chains;
The weary find eternal rest,
And all the sons of want are blest.

5 Where He displays His healing power
Death and the curse are known no more;
In Him the tribes of Adam boast
More blessings than their father lost.

6 Let every creature rise and bring
Peculiar honors to our King;
Angels descend with songs again,
And earth repeat the loud Amen.

Isaac Watts. 1719. a.

193 8.7.8.7.7.7.

HARK! ten thousand harps and voices
Sound the note of praise above!
Jesus reigns, and heaven rejoices;
Jesus reigns, the God of love,
See, He sits on yonder throne;
Jesus rules the world alone.

2 Jesus, hail! Whose glory brightens
All above, and makes it fair:
Lord of life, Thy smile enlightens,
Cheers, and charms Thy people here.
When we think of Love like Thine,
Lord, we own it Love divine.

3 King of glory, reign for ever;
Thine an everlasting crown:
Nothing from Thy Love shall sever
Those whom Thou hast made Thine own;
Happy objects of Thy grace,
Destined to behold Thy face.

4 Saviour, hasten Thine appearing;
Bring, O bring the glorious day,
When the awful summons hearing,
Heaven and earth shall pass away,
Then, with golden harps, we'll sing,
"Glory, glory, to our King."

Thomas Kelly. 1806. a.

PRAYER TO CHRIST.

194 *Jesu, nostra Redemptio.* C. M.

O CHRIST, our Hope, our heart's Desire,
Redemption's only Spring!
Creator of the world art Thou,
Its Saviour and its King.

2 How vast the mercy and the Love.
Which laid our sins on Thee,
And led Thee to a cruel death,
To set Thy people free!

3 But now the bands of death are burst,
The ransom has been paid;
And Thou art on Thy Father's throne,
In glorious robes arrayed.

4 O may Thy mighty Love prevail
Our sinful souls to spare!
O may we come before Thy throne,
And find acceptance there!

5 O Christ, be Thou our present Joy,
Our future great Reward;
Our only glory may it be
To glory in the Lord!

Before 900.
Tr. John Chandler. 1837.

195 C. M. D.

THEE, Jesus, suffering, crucified,
Thee, dead and in the grave,
Thee, ris'n, ascended, glorified,
With power all flesh to save:
O God Incarnate, Thee we pray,
By Thine own Life divine,
Wash Thou our many sins away
In that dear Blood of Thine.

2 Blest Saviour, from all fleshly taint
Our spirits purge within,
Nor suffer our sad hearts to faint
With unforgiven sin.
O, by Thy tears so meekly poured
For sorrows not Thine own,
Forth from our breasts, Eternal Lord,
Pluck out the heart of stone.

3 Our love from this world more and more
By Thy sweet grace withdraw,
To love Thee, praise Thee, and adore,
And muse upon Thy law.
So may we to Thy Holy Hill
In Thy blest time ascend;
And do Thou here control our will,
And guide us to the end.

Edward Caswall. 1858. a.

196 C. M.

THOU art the Way: to Thee alone
From sin and death we flee:
And he who would the Father seek,
Must seek Him, Lord, by Thee.

2 Thou art the Truth: Thy Word alone
Sound wisdom can impart:
Thou only canst inform the mind,
And purify the heart.

3 Thou art the Life: the rending tomb
Proclaims Thy conquering arm:
And those who put their trust in Thee,
Nor death nor hell shall harm.

4 Thou art the Way, the Truth, the Life:
Grant us that Way to know;
That Truth to keep, that Life to win,
Whose joys eternal flow.

George Washington Doane. 1824.

197 *O Christe, Morgensterne.* C. M.

O CHRIST, Thou bright and morning Star,
Now shed Thy light abroad:
Shine on us from Thy throne afar
With Thy pure glorious Word.

2 O Jesus, Comfort of the poor,
I lift my heart to Thee;
I know Thy mercies still endure,
And Thou wilt pity me.

3 For Thou didst suffer for my soul,
Her burdens to remove:
O make me through Thy sorrows whole,
Refresh me with Thy love.

4 Then, Jesus, glory, honor, praise,
I'll ever sing to Thee:
And Thou at last my soul wilt raise
To endless joys with Thee.

Unknown. 1579.
Tr. Catherine Winkworth. 1858. a.

198 7s. 8 lines.

SAVIOUR, when in dust to Thee
Low we bend the adoring knee;
When, repentant, to the skies,
Scarce we lift our weeping eyes;
O, by all Thy pains and woe
Suffered once for man below,
Bending from Thy throne on high,
Hear our solemn Litany!

2 By Thy helpless infant years,
By Thy life of want and tears,
By Thy days of sore distress
In the savage wilderness;

By the dread mysterious hour
Of the insulting tempter's power;
Turn, O turn a favoring eye,
Hear our solemn Litany!

3 By Thine hour of dire despair,
By Thine agony of prayer;
By the cross, the nail, the thorn,
Piercing spear, the torturing scorn;
By the gloom that veiled the skies
O'er the dreadful sacrifice;
Listen to our humble cry,
Hear our solemn Litany!

4 By Thy deep expiring groan;
By the sad sepulchral stone;
By the vault whose dark abode
Held in vain the rising God;
O, from earth to heaven restored,
Mighty, re-ascended Lord,
Listen, listen to the cry
Of our solemn Litany!

Sir Robert Grant. 1815.

199 8.8.8.6.

O THOU, the contrite sinners' Friend,
Who loving, lov'st them to the end,
On this alone my hopes depend,
That Thou wilt plead for me.

2 When weary in the Christian race,
Far off appears my resting place,
And fainting, I mistrust Thy grace,
Then Saviour, plead for me.

3 When I have erred and gone astray,
Afar from Thine and wisdom's way,
And see no glimmering guiding ray,
Still, Saviour, plead for me.

4 When Satan, by my sins made bold,
Strives from Thy Cross to loose my hold,
Then with Thy pitying arms enfold,
And plead, O plead for me!

5 And when my dying hour draws near,
Darkened with anguish, guilt and fear,
Then to my fainting sight appear,
Pleading in heaven for me.

Charlotte Elliott. 1835.

200 6.6.4.6.6.6.4.

MY faith looks up to Thee,
Thou Lamb of Calvary,
Saviour divine!
Now hear me while I pray;
Take all my guilt away;
O let me from this day
Be wholly Thine.

2 May Thy rich grace impart
Strength to my fainting heart,
My zeal inspire;
As Thou hast died for me,
O may my love to Thee,
Pure, warm, and changeless be,
A living fire.

3 While life's dark maze I tread,
And griefs around me spread,
Be Thou my Guide:
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray
From Thee aside.

4 When ends life's transient dream,
When death's cold sullen stream
Shall o'er me roll;
Blest Saviour, then, in love,
Fear and distrust remove;
O bear me safe above,
A ransomed soul.

Ray Palmer. 1830.

201 *'Ιησοῦ γλυκύτατε.* 7.6.7.6.8.8.7.7.

JESUS, Name all names above,
Jesus, best and dearest,
Jesus, Fount of perfect love,
Holiest, tenderest, nearest;
Jesus, Source of grace completest,
Jesus purest, Jesus sweetest,
Jesus, Well of power divine
Make me, keep me, seal me Thine!

2 Thou didst call the prodigal;
Thou didst pardon Mary:
Thou Whose words can never fall,
Love can never vary;
Thou Whose wounds are ever pleading,
And Thy Passion interceding,
From my misery let me rise
To a home in Paradise!

3 Jesus, crowned with thorns for me,
Scourged for my transgression!
Witnessing, through agony,
That Thy good confession;
Jesus, clad in purple raiment,
For my evils making payment;
Let not all Thy woe and pain,
Let not Calvary, be in vain!

4 When I reach death's bitter sea,
And its waves roll higher,
Help the more forsaking me,
As the storm draws nigher:
Jesus, leave me not to languish,
Helpless, hopeless, full of anguish!
Tell me,—"Verily, I say,
Thou shalt be with Me to-day!"

Theoctistus of the Studium. ab. 890.
Tr. John Mason Neale. 1862.

202 *Lux alma Jesu.* S. M.

LIGHT of the anxious heart,
Jesus! Thy suppliants cheer;
Bid Thou the gloom of guilt depart,
And shed Thy sweetness here.

2 O happy he whose breast
Thou makest Thine abode;
Sweet Light that with the pure wilt rest,
For they shall see their God.

3 Brightness of God above,
Unfathomable grace,
Within our hearts implant Thy Love,
And fix Thy dwelling-place.

4 To lowly minds revealed,
Our Saviour we adore;
Like tribute to the Father yield
And Spirit, evermore.

Bernard of Clairvaux. d. 1153.
Tr. John Henry Newman. 1836.

203 7s. 8 lines.

JESUS, Lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high!
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide;
O receive my soul at last!

2 Other refuge have I none;
Hangs my helpless soul on Thee:
Leave, ah, leave me not alone,
Still support and comfort me!
All my trust on Thee is stayed,
All my help from Thee I bring;
Cover my defenceless head
With the shadow of Thy wing.

3 Thou, O Christ, art all I want;
More than all in Thee I find:
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind.
Just and holy is Thy Name;
I am all unrighteousness:
False and full of sin I am;
Thou art full of truth and grace.

4 Plenteous grace with Thee is found,
Grace to cover all my sin;
Let the healing streams abound;
Make and keep me pure within.
Thou of life the Fountain art,
Freely let me take of Thee:
Spring Thou up within my heart,
Rise to all eternity.

Charles Wesley. 1740.

204 7s. 6 lines.

ROCK of Ages, cleft for me,
Let me hide myself in Thee!
Let the Water and the Blood,
From Thy riven side which flowed,
Be of sin the perfect cure,
Save me, Lord, and make me pure.

2 Not the labors of my hands
Can fulfil Thy Law's demands;
Could my zeal no respite know,
Could my tears for ever flow,
All for sin could not atone:
Thou must save, and Thou alone!

3 Nothing in my hand I bring,
Simply to Thy Cross I cling;
Naked, come to Thee for dress;
Helpless, look to Thee for grace;
Foul, I to the Fountain fly;
Wash me, Saviour, or I die!

4 While I draw this fleeting breath,
When my eyelids close in death,
When I soar to worlds unknown,
See Thee on Thy judgment throne,
Rock of Ages, cleft for me,
Let me hide myself in Thee!

Augustus M. Toplady. 1776. a.

205 *Splendor Paternae Gloriae.* L. M.

O JESUS, Lord of heavenly grace,
Thou Brightness of Thy Father's face,
Thou Fountain of eternal light,
Whose beams disperse the shades of night!

2 Come, holy Sun of Heavenly love,
Send down Thy radiance from above,
And to our inmost hearts convey
The Holy Spirit's cloudless ray.

3 May He our actions deign to bless,
And loose the bonds of wickedness;
From sudden falls our feet defend,
And guide us safely to the end.

4 May faith, deep-rooted in the soul,
The flesh subdue, the mind control:
May guile depart, and discord cease,
And all within be joy and peace.

5 O Jesus, Lord of heavenly grace,
Thou Brightness of the Father's face,
O may we ever clearly see
Our Saviour and our God in Thee.

Ambrose. d. 397.
Tr. John Chandler. 1837. a.

206 7.7.7.7.

HOLY Jesus, Saviour blest,
When by passion strong possest,
Through this world of sin we stray,
Thou to guide us art the Way.

2 Holy Lord, when error's night
Dims and blinds our clouded sight,
Through the mists of sin to shine,
Thou dost rise, the Truth divine.

3 Holy Jesus, when our power
Fails us in temptation's hour,
All unequal to the strife,
Thou to aid us art the Life.

4 Who would reach the heavenly home,
Who would to the Father come,
Who the Father's presence see,
Jesus, he must come by Thee.

5 Channel of the Father's grace,
Image of the Father's face,
Saviour blest, incarnate Son,
With the Father Thou art One.

Richard Mant. 1837. a.

207 6.5.6.5. D.

IN the hour of trial,
Jesus, plead for me;
Lest by base denial,
I depart from Thee;
When Thou see'st me waver,
With a look recall,
Nor for fear or favor
Suffer me to fall.

2 Should Thy mercy send me
Sorrow, toil, and woe;
Or should pain attend me
On my path below;
Grant that I may never
Fail Thy hand to see;
Grant that I may ever
Cast my care on Thee.

3 When my last hour cometh,
Fraught with strife and pain,
When my dust returneth
To the dust again;
On Thy truth relying
Through that mortal strife,
Jesus, take me, dying,
To eternal life.

James Montgomery. 1834.

208 **7s. 6 lines.**

SON of God, to Thee I cry!
By the holy mystery
Of Thy dwelling here on earth,
By Thy pure and holy birth,—
Lord, Thy presence let me see,
Manifest Thyself to me!

2 Lamb of God, to Thee I cry!
By Thy bitter agony,
By Thy pangs to us unknown,
By Thy spirit's parting groan,
Lord, Thy presence let me see,
Manifest Thyself to me!

3 Prince of Life, to Thee I cry!
By Thy glorious majesty,
By Thy triumph o'er the grave,
Meek to suffer, strong to save,
Lord, Thy presence let me see,
Manifest Thyself to me!

4 Lord of glory, God most high,
Man exalted to the sky!
With Thy love my bosom fill;
Prompt me to perform Thy will:
Then Thy glory I shall see,
Thou wilt bring me home to Thee.

From Richard Mant. 1828.

209 7.6.7.6. D.

LORD JESUS, by Thy Passion,
To Thee I make my prayer;
Thou Who in mercy smitest,
Have mercy, Lord, and spare.
O wash me in the fountain
That floweth from Thy side;
O clothe me with the raiment
Thy Blood hath purified!

2 O hold Thou up my goings,
And lead from strength to strength,
That unto Thee in Zion
I may appear at length.
O bring me, loving Jesus,
To that most blessed place,
Where angels and archangels
Look ever on Thy face!

3 O make my spirit worthy
To join the ransomed throng;
And teach my lips to utter
The everlasting song.
Not wisdom, might, nor glory,
I ask to win above;
I ask for Thee, Thee only,
O Thou eternal Love!

Richard Frederick Littledale. 1864.

210 S. M. D.

O THOU Who wouldst not have
One wretched sinner die,
Who diedst Thyself, my soul to save
From endless misery!
Teach me my course to run,
While yet I sojourn here,
That when Thou comest on Thy throne,
I may with joy appear.

2 Thou art Thyself the Way,
Thyself in me reveal;
So shall I pass my life's short day
Obedient to Thy will;
So shall I love my God,
Because He first loved me,
And praise Thee in Thy bright abode,
Through all eternity.

Charles Wesley. 1763. a.

PRAISE TO CHRIST.

211 C. M.

ALL hail the power of Jesus' Name
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.

2 Ye chosen seed of Israel's race,
Ye ransomed from the fall,
Hail Him Who saves you by His grace,
And crown Him Lord of all.

3 Hail Him, ye heirs of David's line,
Whom David Lord did call;
The God incarnate, Man divine:
And crown Him Lord of all.

4 And, O ye Gentiles, ne'er forget
The wormwood and the gall;
Go, spread your trophies at His feet
And crown Him Lord of all.

5 Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all.

Edward Perronet. 1780. a.
v. 5, by John Rippon. 1787.

212 8.8.8.8.4.7.

HOSANNA to the living Lord!
Hosanna to the Incarnate Word!
To Christ, Creator, Saviour, King,
Let earth, let heaven, Hosanna sing!
Hosanna, Lord!
Hosanna in the highest!

2 Hosanna, Lord! Thine angels cry;
Hosanna, Lord! Thy saints reply;
Above, beneath us, and around,
The dead and living swell the sound,
Hosanna, Lord!
Hosanna in the highest!

3 O Saviour, with protecting care,
Return to this Thy house of prayer,
Assembled in Thy sacred Name,
Where we Thy parting promise claim.
Hosanna, Lord!
Hosanna in the highest!

4 But, chiefest, in our cleansed breast,
Eternal! bid Thy Spirit rest,
And make our secret soul to be
A temple pure, and worthy Thee!
Hosanna, Lord!
Hosanna in the highest!

5 So, in the last and dreadful day,
When earth and heaven shall melt away,
Thy flock, redeemed from sin and stain,
Shall swell the sound of praise again,
Hosanna, Lord!
Hosanna in the highest!

Reginald Heber. 1811.

213 8.8.6. D.

TO Him Who for our sins was slain,
To Him, for all His dying pain,
Sing we Hallelujah!
To Him the Lamb our sacrifice,
Who gave His soul our ransom price,
Sing we Hallelujah!

2 To Him Who died that we might die
To sin, and live with Him on high,
Sing we Hallelujah!
To Him Who rose that we might rise
And reign with Him beyond the skies,
Sing we Hallelujah!

3 To Him Who now for us doth plead
And helpeth us in all our need,
Sing we Hallelujah!
To Him Who doth prepare on high
Our home in immortality,
Sing we Hallelujah!

4 To Him Whom Heaven's bright hosts adore,
And give all glory evermore,
Sing we Hallelujah!
While tongues can speak and ages run,
To God th' Eternal Three in One,
Sing we Hallelujah!

Arthur Tozer Russell. 1851.

214 C. P. M.

O COULD I speak the matchless worth,
O, could I sound the glories forth
Which in my Saviour shine,
I'd soar and touch the heavenly strings,
And vie with Gabriel, while he sings,
In notes almost divine.

2 I'd sing the precious blood He spilt,
My ransom from the dreadful guilt
Of sin and wrath divine;
I'd sing His glorious righteousness,
In which all-perfect heavenly dress
My soul shall ever shine.

3 I'd sing the characters He bears,
And all the forms of love He wears,
Exalted on His throne:
In loftiest songs of sweetest praise,
I would to everlasting days
Make all His glories known.

4 Soon the delightful day will come,
When my dear Lord will bring me home,
And I shall see His face;
Then with my Saviour, Brother, Friend,
A blest eternity I'll spend,
Triumphant in His grace.

Samuel Medley. 1789.

215 7.6.7.6. D.

O SAVIOUR, precious Saviour,
Whom, yet unseen, we love!
O Name of might and favor
All other names above!
We worship Thee, we bless Thee,
To Thee alone we sing;
We praise Thee and confess Thee
Our holy Lord and King.

2 O Bringer of salvation,
Who wondrously hast wrought,
Thyself the Revelation
Of Love beyond our thought;
We worship Thee, we bless Thee, etc.

3 In Thee all fullness dwelleth,
All grace and power divine;
The glory that excelleth,
O Son of God, is Thine.
We worship Thee, we bless Thee, etc.

4 O grant the consummation
Of this our song above,
In endless adoration
And everlasting love;
Then shall we praise and bless Thee
Where perfect praises ring,
And evermore confess Thee
Our Saviour and our King.

Frances Ridley Havergal. 1870.

216 *Gloria, laus, et honor.* **7.6.7.6.**

ALL glory, praise, and honor
To Thee, Redeemer, King;
To whom the lips of children
Made sweet hosannas ring.

2 Thou art the King of Israel,
Thou David's royal Son,
Who in the Lord's Name comest,
The King, the Blessed One!

3 The company of angels
Are praising Thee on high,
And mortal men and all things
Created make reply.

4 The people of the Hebrews
With palms before Thee went;
Our praise and prayer and anthems
Before Thee we present.

5 To Thee before Thy passion
They sang their hymns of praise;
To Thee, now high exalted,
Our melody we raise.

6 Thou didst accept their praises;
Accept the prayers we bring,
Who in all good delightest,
Thou good and gracious King!

Theodulph of Orleans. d. 821.
Tr. John Mason Neale. 1854. a.

217 C. M.

COME, let us join our cheerful songs,
With angels round the throne.
Ten thousand thousand are their tongues,
But all their joys are one.

2 "Worthy the Lamb that died," they cry,
"To be exalted thus."
"Worthy the Lamb," our lips reply,
For He was slain for us.

3 Jesus is worthy to receive
Honor and power divine;
And blessings more than we can give,
Be, Lord, forever Thine.

4 Let all that dwell above the sky,
And air, and earth, and seas,
Conspire to lift Thy glories high,
And speak Thine endless praise!

5 The whole creation join in one,
To bless the sacred Name
Of Him that sits upon the throne,
And to adore the Lamb.

Isaac Watts. 1709.

218 C. M.

O FOR a thousand tongues to sing
My great Redeemer's praise!
The glories of my God and King,
The triumphs of His grace!

2 My gracious Master and my God,
Assist me to proclaim,
To spread through all the earth abroad
The honors of Thy Name.

3 Jesus, the Name that calms our fears,
That bids our sorrows cease;
'Tis music in the sinner's ears,
'Tis life, and health, and peace.

4 He breaks the power of reigning sin,
He sets the prisoner free;
His Blood can make the foulest clean;
His Blood avails for me.

5 Glory to God, and praise, and love,
Be ever, ever given;
By saints below and saints above,
The Church in earth and heaven.

Charles Wesley. 1740.

WHITSUNTIDE—THE HOLY SPIRIT.

219 C. M.

LET songs of praises fill the sky:
Christ our ascended Lord,
Sends down His Spirit from on high,
According to His word:

2 The Spirit by His heavenly breath
Creates new life within;
He quickens sinners from the death
Of trespasses and sin:

3 The things of Christ the Spirit takes,
And shows them unto men:
The fallen soul His temple makes;
God's image stamps again:

4 Come, Holy Spirit, from above,
With Thy celestial fire;
Come, and with flames of zeal and love
Our hearts and tongues inspire!

Thomas Cotterill. 1819.

220 L. M.

SPIRIT of mercy, truth, and love,
O shed Thine influence from above,
And still from age to age convey
The wonders of this sacred Day.

2 In every clime, by every tongue,
Be God's surpassing glory sung;
Let all the listening earth be taught
The wonders by our Saviour wrought.

3 Unfailing Comfort, heavenly Guide,
Still o'er Thy holy Church preside;
Still let mankind Thy blessings prove,
Spirit of mercy, truth, and love.

4 O Holy Father, Holy Son,
And Holy Spirit, Three in One;
Thy grace devoutly we implore;
Thy Name be praised for evermore.

London Found. Hosp. Coll. 1774.
Revised by Thomas Cotterill. 1809.

221 S. M.

LORD God, the Holy Ghost!
In this accepted hour,
As on the day of Pentecost,
Descend in all Thy power.

2 We meet with one accord
In our appointed place,
And wait the promise of our Lord,
The Spirit of all grace.

3 Like mighty rushing wind
Upon the waves beneath,
Move with one impulse every mind,
One soul, one feeling breathe.

4 The young, the old inspire
With wisdom from above;
And give us hearts and tongues of fire,
To pray, and praise, and love.

5 Spirit of light, explore,
And chase our gloom away;
With lustre shining more and more
Unto the perfect day!

6 Spirit of truth, be Thou
In life and death our Guide;
O Spirit of adoption, now
May we be sanctified!

James Montgomery. 1819.

222 8.7.8.7.

HOLIEST Source of consolation,
Light and life Thy grace imparts;
Visit us in Thy compassion;
Guide our minds, and fill our hearts.

2 Heavenly blessings without measure
Thou canst bring us from above;
Lord, we ask that heavenly treasure,
Wisdom, holiness, and love.

3 Dwell within us, blessed Spirit;
Where Thou dwell'st no ill can come.
Bless us now, through Jesus' merit;
Reign in every heart and home.

Author Unknown.

223 *Komm, Heiliger Geist, Herre Gott.* L. M.

COME, Holy Spirit, God and Lord!
Be all Thy graces now outpoured
On each believer's mind and soul,
To strengthen, save, and make us whole.

2 Lord, by the brightness of Thy light,
Thou in the faith dost men unite
Of every land and every tongue:—
This to Thy praise, O Lord, be sung.

3 O Holy Light, our Guide Divine!
Cause Thou the Word of life to shine;
Teach us to know our God aright,
And call Him Father with delight!

4 From doctrines strange, O Lord, defend;
May all our search in Jesus end;
In Him with living faith confide,
And in unfaltering trust abide.

5 O Holy Ardor, comfort sweet!
Fill us with joy and pleasure meet;
That in Thy service we may stand
Forever true to Thy command.

6 With strength divine arm well each heart;
To fainting nature power impart;
That as brave soldiers we may fight
Our way through life and death to light.

XI Cent. Martin Luther. 1524.
Tr Catherine Winkworth. 1855. Revs. 1902.

224 *Veni Creator Spiritus.* L. M.

COME, Holy Ghost, our souls inspire
And lighten with celestial fire;
Thou the anointing Spirit art,
Who dost Thy sevenfold gifts impart.

2 Thy blessed unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dullness of our blinded sight.

3 Anoint our heart and cheer our face
With the abundance of Thy grace.
Keep far our foes; give peace at home;
Where Thou art Guide, no ill can come.

4 Teach us to know the Father, Son,
And Thee of Both, to be but One:
That, through the ages all along,
Thy praise may be our endless song!

Hymn of IX or X Cent.
Tr. John Cosin. 1627. a.

225 *Veni Sancte Spiritus.* 6.6.4.6.6.6.4.

COME, Holy Ghost, in love
Shed on us from above
Thine own bright ray!
Divinely good Thou art;
Thy sacred gifts impart
To gladden each sad heart:
O come to-day!

2 Come, tenderest Friend and best,
Our most delightful Guest,
With soothing power:
Rest, which the weary know,
Shade, 'mid the noontide glow,
Peace, when deep griefs o'erflow—
Cheer us, this hour!

3 Come, Light serene, and still
Our inmost bosoms fill;
Dwell in each breast:
We know no dawn but Thine;
Send forth Thy beams divine,
On our dark souls to shine,
And make us blest!

4 Exalt our low desires;
Extinguish passion's fires;
Heal every wound:
Our stubborn spirits bend;
Our icy coldness end;
Our devious steps attend,
While heavenward bound.

5 Come, all the faithful bless;
Let all, who Christ confess,
His praise employ:
Give virtue's rich reward;
Victorious death accord,
And with our glorious Lord,
Eternal joy!

Sequence of XII Cent.
Tr. Ray Palmer. 1858.

226 *Veni Sancte Spiritus.* **7s. 6 lines.**

HOLY Spirit, Lord of Light,
From Thy clear celestial height,
Thy pure beaming radiance give;
Come, Thou Father of the poor!
Come with treasures which endure!
Come, Thou Light of all that live!

2 Thou, of all consolers best,
Visiting the troubled breast,
Dost refreshing peace bestow:
Thou in toil art comfort sweet,
Pleasant coolness in the heat,
Solace in the midst of woe.

3 Light immortal! Light divine!
Visit Thou these hearts of Thine,
And our inmost being fill:
If Thou take Thy grace away,
Nothing pure in man will stay;
All his good is turned to ill.

4 Heal our wounds, our strength renew;
On our dryness pour Thy dew;
Wash the stains of guilt away;
Bend the stubborn heart and will;
Melt the frozen, warm the chill;
Guide the steps that go astray.

5 Thou, or those who evermore
Thee confess and Thee adore,
In Thy sevenfold gifts, descend;
Give them comfort when they die,
Give them life with Thee on high,
Give them joys which never end.

Sequence of XII Cent.
Tr. Edward Caswall. 1848.

227 8.7.8.7.7.7.

Komm, O komm, du Geist des Lebens.

COME, O come, Thou quickening Spirit,
Thou for ever art Divine:
Let Thy power never fail me,
Always fill this heart of mine;
Thus shall grace, and truth, and light
Dissipate the gloom of night.

2 Grant my mind and my affections
Wisdom, counsel, purity;
That I may be ever seeking
Naught but that which pleases Thee.
Let Thy knowledge spread and grow,
Working error's overthrow.

3 Holy Spirit, strong and mighty,
Thou Who makest all things new,
Make Thy work within me perfect,
Help me by Thy Word so true,
Arm me with that Sword of Thine,
And the victory shall be mine.

4 In the faith, O make me steadfast;
Let not Satan, death or shame
Of my confidence deprive me;
Lord, my refuge is Thy Name.
When the flesh inclines to ill,
Let Thy Word prove stronger still.

THeinrich Held. 1664.
Charles William Schaeffer. 1866.

228 L. M.

COME, gracious Spirit, heavenly Dove,
With light and comfort from above;
Be Thou our Guardian, Thou our Guide,
O'er every thought and step preside.

2 Conduct us safe, conduct us far
From every sin and hurtful snare;
Lead to Thy Word that rules must give,
And teach us lessons how to live.

3 The light of Truth to us display,
That we may know and choose Thy way;
Plant holy fear in every heart,
That we from God may ne'er depart.

4 Lead us to holiness, the road
That we must take to dwell with God;
Lead us to Christ, the Living Way,
Nor let us from His pastures stray.

5 Lead us to God, our final Rest,
In His enjoyment to be blest;
Lead us to heaven, the seat of bliss,
Where pleasure in perfection is.

Simon Browne. 1720.
Revised by Ash & Evans. 1769.

229 7s.

HOLY GHOST, with light divine,
Shine upon this heart of mine!
Chase the shades of night away,
Turn the darkness into day.

2 Let me see my Saviour's face,
Let me all His beauties trace;
Show those glorious truths to me,
Which are only known to Thee.

3 Holy Ghost, with power divine,
Cleanse this guilty heart of mine:
In Thy mercy pity me,
From sin's bondage set me free.

4 Holy Ghost, with joy divine,
Cheer this saddened heart of mine;
Yield a sacred, settled peace,
Let it grow and still increase.

5 Holy Spirit, all divine,
Dwell within this heart of mine;
Cast down every idol throne,
Reign supreme, and reign alone.

6 See, to Thee I yield my heart;
Shed Thy life through every part.
A pure temple I would be,
Wholly dedicate to Thee.

Andrew Reed. 1817. a.

230 7s.

GRACIOUS Spirit, Dove Divine!
Let Thy light within me shine;
All my guilty fears remove,
Fill me with Thy heavenly love.

2 Speak Thy pardoning grace to me,
Set the burdened sinner free;
Lead me to the Lamb of God,
Wash me in His precious Blood.

3 Life and peace to me impart;
Seal salvation on my heart;
Breathe Thyself into my breast,
Earnest of immortal rest.

4 Let me never from Thee stray,
Keep me in the narrow way:
Fill my soul with joy divine,
Keep me, Lord, for ever Thine.

John Stocker. 1777.

S. M.

231

COME, Holy Spirit, come:
Let Thy bright beams arise:
Dispel the sorrow from our minds,
The darkness from our eyes.

2 Revive our drooping faith;
Our doubts and fears remove;
And kindle in our breasts the flame
Of never-dying love.

3 Convince us of our sin,
Then lead to Jesus' Blood;
And to our wondering view reveal
The precious Love of God.

4 'Tis Thine to cleanse the heart,
To sanctify the soul,
To pour fresh life on every part,
And new create the whole.

5 O dwell Thou in our hearts;
Our minds from bondage free;
Then shall we know, and praise and love
The Father, Son, and Thee.

Joseph Hart. 1759. a.

8.6.8.4.

232

OUR blest Redeemer, ere He breathed
His tender last farewell,
A Guide, a Comforter, bequeathed,
With us to dwell.

2 He came sweet influence to impart,
A gracious, willing Guest,
While He can find one humble heart
Wherein to rest.

3 And His that gentle voice we hear,
Soft as the breath of even,
That checks each fault, that calms each fear,
And speaks of heaven.

4 And every virtue we possess,
And every victory won,
And every thought of holiness
Are His alone.

5 Spirit of purity and grace,
Our weakness, pitying, see;
O make our hearts Thy dwelling-place,
And meet for Thee.

Harriet Auber, 1829.

233 *Zeuch ein zu Deinen Thoren.* 7.6.7.6. D.

O ENTER, Lord, Thy temple,
Be Thou my spirit's Guest,
Who, at my birth, didst give me
A second birth more blest.
Though here to dwell Thou deignest,
Thou in the Godhead, Lord,
For ever equal reignest,
Art equally adored.

2 O enter, let me know Thee,
And feel Thy power within,
The power that breaks our fetters,
And rescues us from sin.
That I may serve Thee truly,
O wash and cleanse Thou me,
To render honor duly
With perfect heart to Thee.

3 'Tis Thou, O Spirit, teachest
The soul to pray aright;
Thy songs have sweetest music,
Thy prayers have wondrous might.
They pierce the highest heaven,
Unheard they cannot fall,
Till He His help hath given
Who surely helpeth all.

4 The whole wide world, O Spirit,
Doth on Thy presence rest;
Our wayward hearts Thou turnest
As it may seem Thee best.
As Thou hast done so often,
Once more Thy power make known,
Convert the wicked, soften
And break the heart of stone.

5 Order our path in all things
According to Thy mind,
And when this life is over,
And all must be resigned,
With calm and fearless spirit
O grant us then to die,
And after death inherit
Eternal life on high.

Paul Gerhardt. 1653.
Tr. Catherine Winkworth. 1862.

234 8.7.8.7.4.7.

FROM Thy habitation holy,
Spirit of all truth, descend,
While we sinners, poor and lowly,
At Thy throne of mercy bend:
Help our weakness,
And a gracious answer send!

2 Come Thou, as the dew of Hermon
Softly falls on Zion's hill;
Let us in Thy strength determine
Henceforth to obey Thy will.
Dwell within us:
Let Thy grace our bosoms fill.

3 Brooding o'er us, as on chaos,
Cause our darkness to retreat;
Shine into our hearts, and lay us
Humbled at the mercy-seat;
Guide us—use us
As Thy sovereign Love sees meet.

4 When we tread the waves of Jordan,
O be near us, Sacred Guest!
Seal to us our hope of pardon;
Dove-like o'er each billow's crest
Do Thou hover,
Guiding to eternal rest.

John Ross Macduff. 1853.

235 C. M.

SPIRIT Divine, attend our prayer,
And make this house Thy home;
Descend with all Thy gracious power,
O come, great Spirit, come!

2 Come as the fire, and purge our hearts
Like sacrificial flame;
Let our whole soul an offering be
To our Redeemer's Name.

3 Come as the dove, and spread Thy wings,
The wings of peaceful love;
And let Thy Church on earth become
Blest as the Church above.

4 Spirit Divine, attend our prayers;
Make a lost world Thy home;
Descend with all Thy gracious powers,
O come, great Spirit, come!

Andrew Reed. 1829

236

8.8.6. D.

TO Thee, O Comforter Divine,
For all Thy Grace and Power benign,
Sing we Alleluia!
To Thee, Whose faithful Love had place
In God's great Covenant of grace,
Sing we Alleluia!

2 To Thee, Whose faithful Voice doth win
The wandering from the ways of sin,
Sing we Alleluia!
To Thee, Whose faithful Power doth heal,
Enlighten, sanctify, and seal,
Sing we Alleluia!

3 To Thee, Whose faithful Truth is shown,
By every promise made our own,
Sing we Alleluia!
To Thee, our Teacher and our Friend,
Our faithful Leader to the end,
Sing we Alleluia!

4 To Thee, by Christ the Lord sent down,
Of all His gifts the sum and crown,
Sing we Alleluia!
To Thee, Who art with God the Son
And God the Father ever One,
Sing we Alleluia!

Frances Ridley Havergal. 1872.

THE CHURCH—FOUNDATION AND NATURE.

237 7.6.7.6. D.

THE Church's one foundation
Is Jesus Christ her Lord;
She is His new creation
By water and the Word;
From Heaven He came, and sought her
To be His holy Bride,
With His own blood He bought her,
And for her life He died.

2 Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation
One Lord, one Faith, one Birth;
One holy Name she blesses,
Partakes one holy Food,
And to one Hope she presses,
With every grace endued.

3 Though, with a scornful wonder,
Men see her sore oppress,
By schisms rent asunder,
By heresies distrest;

Yet saints their watch are keeping,
Their cry goes up, "How long?"
And soon the night of weeping
Shall be the morn of song.

4 Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace for evermore;
Till, with the vision glorious,
Her longing eyes are blest,
And the great Church victorious
Shall be the Church at rest.

Samuel J. Stone. 1866

238 *Angulare Fundamentum.* H. M.

CHRIST is our Corner-stone;
On Him alone we build;
With His true saints alone
The courts of heaven are filled:
On His great Love | Of present grace
Our hopes we place, | And joys above.

2 O then, with hymns of praise
These hallowed courts shall ring!
Our voices we will raise,
The Three in One to sing;
And thus proclaim | Both loud and long,
In joyful song, | That glorious Name

3 Here, gracious God, do Thou
For evermore draw nigh;
Accept each faithful vow,
And mark each suppliant sigh:
In copious shower, | Each holy day,
On all who pray, | Thy blessing pour.

4 Here may we gain from heaven
The grace which we implore,
And may that grace, once given,
Be with us evermore,
Until that day | To endless rest
When all the blest | Are called away.

Hymn of the Early Church.
Tr. John Chandler. 1837.

STRENGTH AND PERMANENCE

239 8.7.8.7. D.

PRAISE the Rock of our salvation,
Laud His Name from zone to zone;
On that Rock the Church is builded,
Christ Himself the Corner-stone;
Vain against our rock-built Sion
Winds and waters, fire and hail;
Christ is in her midst; against her
Sin and hell shall not prevail.

2 Built of living stones, cemented
By the Spirit's unity,
Based on Prophets and Apostles,
Firm in faith and stayed on Thee,
May Thy Church, O Lord Incarnate,
Grow in grace, in peace, in love;
Emblem of the heavenly Sion,
The Jerusalem above.

3 Where Thou reignest, King of glory,
Throned in everlasting light,
Midst Thy saints, no more is needed
Sun by day, nor moon by night:
Soon may we those portals enter
When this earthly strife is o'er;
There to dwell with saints and angels,
In Thy Presence evermore.

Benjamin Webb. 1872.

240 8.7.8.7.5.6.7.

Ein' Feste Burg ist unser Gott.

A MIGHTY Fortress is our God,
A trusty Shield and Weapon;
He helps us free from every need
That hath us now o'ertaken.
The old bitter foe
Means us deadly woe:
Deep guile and great might
Are his dread arms in fight,
On earth is not his equal.

2 With might of ours can naught be done,
Soon were our loss effected;
But for us fights the Valiant One
Whom God Himself elected.
Ask ye, Who is this?
Jesus Christ it is,
Of Sabaoth Lord,
And there's none other God,
He holds the field for ever.

3 Though devils all the world should fill,
All watching to devour us,
We tremble not, we fear no ill,
They cannot overpower us.
This world's prince may still
Scowl fierce as he will,
He can harm us none,
He's judged, the deed is done,
One little word o'erthrows him.

4 The Word they still shall let remain,
And not a thank have for it,
He's by our side upon the plain,
With His good gifts and Spirit.

Take they then our life,
Goods, fame, child and wife;
When their worst is done,
They yet have nothing won,
The Kingdom ours remaineth.

Martin Luther. 1529.
Tr. Composite. 1866.

241 8.7.8.7.7.7.

Auf! ihr Christen, Christi Glieder.

RISE, ye children of salvation,
All who cleave to Christ the Head!
Wake, arise, O mighty nation,
Ere the foe on Zion tread:
He draws nigh, and would defy,
All the hosts of God Most High.

2 Saints and heroes, long before us,
Firmly on this ground have stood;
See their banner waving o'er us,
Conquerors through the Saviour's Blood!
Ground we hold, whereon of old,
Fought the faithful and the bold.

3 Fighting, we shall be victorious
By the Blood of Christ our Lord;
On our foreheads, bright and glorious,
Shines the witness of His Word;
Spear and shield, on battlefield,
His great Name; we cannot yield.

4 When His servants stand before Him,
Each receiving his reward,—
When His saints in light adore Him,
Giving glory to the Lord,—
"Victory!" our song shall be,
Like the thunder of the sea.

Justus Falkner. 1697.
Tr. Emma Frances Bevan. 1858.

242 *Verzage nicht, du Haeuflein klein.* C. M. P.

FEAR NOT, O little flock, the foe
Who madly seeks your overthrow;
Dread not his rage and power:
What though your courage sometimes faints,
His seeming triumph o'er God's saints
Lasts but a little hour.

2 Be of good cheer; your cause belongs
To Him Who can avenge your wrongs;
Leave it to Him, our Lord.
Though hidden yet from mortal eyes,
Salvation shall for you arise:
He girdeth on His sword!

3 As true as God's own word is true,
Not earth nor hell, with all their crew,
Against us shall prevail.
A jest and byword are they grown:
God is with us; we are His own;
Our victory cannot fail.

4 Amen, Lord Jesus, grant our prayer!
Great Captain, now Thine arm make bare;
Fight for us once again!
So shall Thy saints and martyrs raise
A mighty chorus to Thy praise,
World without end. Amen.

Jacob Fabricius and Gustavus Adolphus. 1631.
Tr. Catherine Winkworth. 1855.

243 C. M.

CHURCH of the everlasting God,
The Father's glorious choice,
Amid the voices of the earth
How feeble is thy voice!

2 Thy words amid the words of earth,
How noiseless and how low!
Amid the hurrying crowds of time,
Thy steps, how calm and slow!

3 A little flock! 'Tis well, 'tis well;
Such be her lot and name;
Through ages past it has been so,
And now 'tis still the same.

4 But the Chief Shepherd comes at length;
Her feeble days are o'er,
No more a handful in the earth,
A little flock no more.

5 No more a lily among thorns,
Weary, and faint, and few,
But countless as the stars of heaven,
Or as the early dew.

6 Then entering the eternal halls,
In robes of victory,
That mighty multitude shall keep
The joyous jubilee.

Horatius Bonar. 1857.

244 8.7.8.7.4.7.

ZION stands with hills surrounded;
Zion kept by power divine;
All her foes shall be confounded,
Though the world in arms combine.
Happy Zion,
What a favored lot is thine!

2 Every human tie may perish;
Friend to friend unfaithful prove;

Mothers cease their own to cherish;
Heaven and earth at last remove:
But no changes
Can attend Jehovah's love.

3 In the furnace God may prove thee,
Thence to bring thee forth more bright,
But can never cease to love thee;
Thou art precious in His sight:
God is with thee
God, thine everlasting Light.

Thomas Kelly. 1806.

245 8.7.8.7. D.

GLORIOUS things of thee are spoken,
Zion, City of our God;
He, Whose word cannot be broken,
Formed thee for His own abode.
On the Rock of Ages founded,
What can shake thy sure repose?
With salvation's walls surrounded,
Thou may'st smile at all thy foes.

2 See the streams of living waters,
Springing from eternal love,
Well supply thy sons and daughters,
And all fear of want remove.
Who can faint while such a river
Ever flows their thirst to assuage?
Grace, which, like the Lord, the Giver,
Never fails from age to age.

3 Saviour, if of Zion's city
I, through grace, a member am,
Let the world deride or pity,
I will glory in Thy Name.

Fading is the worldling's pleasure,
All his boasted pomp and show;
Solid joys and lasting treasure
None but Zion's children know.

John Newton. 1779.

246 C. M.

O WHERE are kings and empires now,
Of old that went and came?
But, Lord, Thy Church is praying yet,
A thousand years the same.

2 We mark her goodly battlements,
And her foundations strong;
We hear, within, the solemn voice
Of her unending song.

3 For not like kingdoms of the world
Thy holy Church, O Lord!
Though earthquake shocks are threatening her,
And tempests are abroad;

4 Unshaken as th' eternal hills,
Immovable she stands,
A mountain that shall fill the earth,
A house not made with hands.

Arthur Cleveland Coxe. 1839.

247 S. M.

I LOVE Thy Zion, Lord,
The house of Thine abode;
The Church our blest Redeemer saved
With His own precious Blood.

2 I love Thy Church, O God!
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand.

3 For her my tears shall fall;
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end.

4 Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

5 Jesus, Thou Friend divine,
Our Saviour and our King,
Thy hand from every snare and foe
Shall great deliverance bring.

6 Sure as Thy truth shall last,
To Zion shall be given
The brightest glories earth can yield,
And brighter bliss of heaven.

Timothy Dwight. 1800.

248 *Igjennem Nat og Traengael.* 8.7.8.7. D.

THROUGH the night of doubt and sorrow
Onward goes the pilgrim band,
Singing songs of expectation,
Marching to the Promised Land.
Clear before us, through the darkness,
Gleams and burns the guiding light;
Brother clasps the hand of brother,
Stepping fearless through the night.

2 One the Light of God's own Presence,
O'er His ransomed people shed,
Chasing far the gloom and terror,
Brightening all the path we tread:
One the object of our journey,
One the faith which never tires,
One the earnest looking forward,
One the hope our God inspires.

3 One the strain the lips of thousands
Lift as from the heart of one;
One the conflict, one the peril,
One the march in God begun:
One the gladness of rejoicing
On the far eternal shore,
Where the One Almighty Father
Reigns in love for evermore.

4 Onward, therefore, pilgrim brothers,
Onward with the cross our aid!
Bear its shame, and fight its battle,
Till we rest beneath its shade!
Soon shall come the great awaking;
Soon the rending of the tomb;
Then the scattering of all shadows,
And the end of toil and gloom.

Bernhardt S. Ingemann. 1825.
Tr. Sabine Baring-Gould. 1861.

249 H. M.

O ZION, tune thy voice,
And raise thy hands on high.
Tell all the earth thy joys,
And boast salvation nigh.
Cheerful in God | While rays divine
Arise and shine, | Stream all abroad.

2 He gilds thy mourning face
With beams that cannot fade;
His all-resplendent grace
He pours around thy head.
The nations round | With lustre new,
Thy form shall view | Divinely crowned.

3 In honor to His Name,
Reflect that sacred light,
And loud that grace proclaim,
Which makes thy darkness bright.
Pursue His praise, | In worlds above
Till sovereign Love | Thy glory raise.

4 There, on His holy hill,
A brighter Sun shall rise,
And with His radiance fill
Those fairer, purer skies;
While round His throne, | In nobler spheres
Ten thousand stars | His influence own.

Philip Doddridge. 1755.

250 8.7.8.7. D.

ALLELUIA! sing to Jesus,
His the sceptre, His the throne;
Alleluia! His the triumph,
His the victory alone.
Hark! the songs of peaceful Sion
Thunder like a mighty flood;
"Jesus out of every nation
Hath redeemed us by His blood."

2 Alleluia! not as orphans
We are left in sorrow now;
Alleluia! He is near us,
Faith believes, nor questions how;

Though the cloud from sight received Him,
When the forty days were o'er,
Shall our hearts forget the promise:
"I am with you evermore"?

3 Alleluia! Bread of heaven,
Thou on earth our food and stay,
Alleluia! here the sinful
Flee to Thee from day to day;
Intercessor, Friend of sinners,
Earth's Redeemer, plead for me,
Where the songs of all the holy
Sweep across the crystal sea.

William Chatterton Dix. 1866.

UNITY AND CATHOLICITY.

251 H. M.

ONE sole baptismal sign,
One Lord, below, above,
Zion, one Faith is thine,
One only watchword, Love.
From different temples though it rise,
One song ascendeth to the skies.

2 Our sacrifice is one;
One Priest before the throne,
The slain, the risen Son,
Redeemer, Lord alone.
Thou Who didst raise Him from the dead,
Unite Thy people in their Head!

3 O may that holy prayer,
His tenderest and His last,
His constant, latest care,
Ere to His throne He passed,
No longer unfulfilled remain.
The world's offence, His people's stain!

4 Head of Thy Church beneath,
The catholic, the true,
On all her members breathe,
Her broken frame renew!
Then shall Thy perfect will be done,
When Christians love and live as one.

George Robinson. 1843.

252 C. M.

COME, let us join our friends above,
That have obtained the prize,
And on the eagle wings of love
To joy celestial rise.

2 One family, we dwell in Him,
One Church, above, beneath;
Though now divided by the stream,
The narrow stream, of death.

3 One army of the living God,
To His command we bow;
Part of His host has crossed the flood,
And part is crossing now.

4 His militant, embodied host,
With wistful looks we stand,
And long to see that happy coast,
And reach that heavenly land.

5 E'en now by faith we join our hands
With those that went before,
And greet the blood-besprinkled bands
On the eternal shore.

6 Lord Jesus, be our constant Guide,
And when the word is given,
Bid the cold waves of death divide,
And land us all in heaven.

Charles Wesley. 1759.

253 C. P. M.

MAY we Thy precepts, Lord, fulfil,
And do on earth our Father's will,
As angels do above:
Still walk in Christ, the living Way,
With all Thy children, and obey
The law of Christian love.

2 So may we join Thy Name to bless,
Thy grace adore, Thy power confess,
From sin and strife to flee:
One is our calling, one our name,
The end of all our hopes the same,
A crown of life with Thee.

3 Spirit of life, of love and peace,
Unite our hearts, our joy increase,
Thy gracious help supply:
To each of us the blessing give,
In Christian fellowship to live,
In joyful hope to die.

Edward Osler. 1836. a.

PRAYER FOR THE CHURCH.

254 8.7.8.7. D.

HAIL! Thou God of grace and glory,
Who Thy Name hast magnified,
By redemption's wondrous story,
By the Saviour crucified;
Thanks to Thee for every blessing
Flowing from that fount of love;
Thanks for present good unceasing,
And for hopes of bliss above.

2 Hear us, as thus bending lowly,
Near Thy bright and burning throne,

We invoke Thee, God most holy,
Through Thy well-beloved Son:
Send the Baptism of Thy Spirit,
Shed the Pentecostal fire;
Let us all Thy grace inherit,
Waken, crown each good desire.

3 Bind Thy people, Lord, in union,
With the seven-fold cord of love:
Breathe a spirit of communion
With the glorious hosts above.
Let Thy work be seen progressing;
Bow each heart, and bend each knee,
Till the world, Thy truth possessing,
Celebrates its jubilee.

Thomas W. Baxter Aveling. 1844.

255 11.11.11.5.

Christe, du Beistand deiner Kreutzgemeine.

LORD of our life, and God of our salvation,
Star of our night, and hope of every nation,
Hear and receive Thy Church's supplication,
Lord God Almighty.

2 See round Thine Ark the hungry billows curling,
See how Thy foes their banners are unfurling;
Lord, while their darts envenomed they are hurling,
Thou canst preserve us.

3 Lord, Thou canst help when earthly armor faileth;
Lord, Thou canst save when deadly sin assaileth;

Lord, o'er Thy Rock nor death nor hell
prevaileth:
Grant us Thy peace, Lord.

4 Peace in our hearts, our evil thoughts assuaging,
Peace in Thy Church where brothers are engaging,
Peace, when the world its busy war is waging:
Calm Thy foes' raging.

5 Grant us Thy help till backward they are driven;
Grant them Thy truth, that they may be forgiven;
Grant peace on earth, and, after we have striven,
Peace in Thy heaven.

Philip Pusey. 1840.
Founded on M. Apelles V. Loewenstern. 1644

256 7s. 3 lines.

JESUS, with Thy Church abide,
Be her Saviour, Lord and Guide,
While on earth her faith is tried.

2 Keep her life and doctrine pure,
Help her patient to endure,
Trusting in Thy promise sure.

3 Save her love from growing cold,
Make her watchmen strong and bold,
Fence her round—Thy peaceful fold.

4 May her Pastors duly feed,
Shepherds of the flock indeed,
Ready at Thy call to lead.

5 May they live the truths they know,
And a holy pattern show,
As before Thy flock they go.

6 May the grace of Him Who died,
And the Father's love abide,
And the Spirit ever guide.

Thomas Benson Pollock. 1875.

257 L. M.

O THOU, Who makest souls to shine
With light from brighter worlds above,
And droppest gracious dew Divine
On all who seek the Saviour's love,

2 Do Thou Thy benediction give
On all who teach, on all who learn;
That so Thy Church may holier live,
And every lamp more brightly burn.

3 Give those who teach pure hearts and wise,
Faith, hope, and love, all warmed with prayer;
Themselves first training for the skies,
And thus best lead their people there.

4 O bless the shepherds; bless the sheep;
That guide and guided both be one,—
One in the faithful watch they keep,
Until this toilsome life be done.

John Armstrong. 1847.

THE CHURCH'S MINISTRY.

258 S. M.

HOW beauteous are their feet,
Who stand on Zion's hill!
Who bring salvation on their tongues,
And words of peace reveal

2 How charming is their voice!
How sweet the tidings are!
"Zion, behold thy Saviour King;
He reigns and triumphs here."

3 How happy are our ears,
That hear this joyful sound,
Which kings and prophets waited for,
And sought, but never found!

4 How blessed are our eyes,
That see this heavenly light!
Prophets and kings desired it long,
But died without the sight.

5 The watchmen join their voice,
And tuneful notes employ;
Jerusalem breaks forth in songs,
And deserts learn the joy.

6 The Lord makes bare His arm
Through all the earth abroad;
Let all the nations now behold
Their Saviour and their God.

Isaac Watts. 1707.

259 7s. 8 lines.

JESUS, for the beacon-light
By Thy faithful teachers given,
When the mists of error's night
Gathered o'er the path to heaven,—
For the witness that they bare
To the truth they learned of Thee,
For the glory that they share,
Let our praise accepted be.

2 In Thy holy Church below
They were workmen at Thy call,
Each with one hand met the foe,
With the other built the wall;—
Watchmen on the mountain set,
Scribes instructed in Thy Word,
Fishers with the Gospel net
Drawing souls to Thee their Lord.

3 Like Thy faithful sons of yore,
Jesus, may Thy Pastors still
Know and teach Thy sacred lore
With brave heart and patient will:
In these latter days of strife,
Keep, O keep them true to Thee,
Till beside the well of life
Light in Thine own light they see.

Sir Henry Williams Baker. 1868. a.

260 C. M. P.

LORD of the Church, we humbly pray
For those who guide us in Thy way,
And speak Thy holy Word:
With love divine their hearts inspire,
And touch their lips with hallowed fire,
And needful grace afford.

2 Help them to preach the truth of God,
Redemption through the Saviour's Blood:
Nor let the Spirit cease
On all the Church His gifts to shower;
To them a messenger of power,
To us, of life and peace.

3 So may they live to Thee alone:
Then hear the welcome word, "Well done!"
And take their crown above:
Enter into their Master's joy,
And all eternity employ
In praise, and bliss, and love.

Edward Osler. 1836.

261 S. M.

LORD of the harvest, hear
Thy needy servants' cry;
Answer our faith's effectual prayer,
And all our wants supply.

2 On Thee we humbly wait;
Our wants are in Thy view;
The harvest truly, Lord, is great,
The laborers are few.

3 Anoint and send forth more
Into Thy Church abroad,
And let them speak Thy word of power,
As workers with their God.

4 O let them spread Thy Name,
Their mission fully prove;
Thy universal grace proclaim,
Thy all-redeeming Love.

Charles Wesley. 1742.

262 L. M.

FATHER of mercies! bow Thine ear
Attentive to our earnest prayer!
We plead for those who plead for Thee,
Successful pleaders may they be!

2 How great their work! how vast their charge!
Do Thou their souls and strength enlarge;
To them Thy sacred truth reveal,
Suppress their fear, inflame their zeal.

3 Teach them aright to sow the seed,
Teach them Thy chosen flock to feed:
Teach them immortal souls to gain,
Nor let them labor, Lord, in vain.

4 Let thronging multitudes around
Hear from their lips the joyful sound,
And humbly Thy free grace adore,
And feel Thy new-creating power!

Benjamin Beddome. 1787. a.

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263 MISSIONS. S. M.

O LORD our God, arise;
The cause of Truth maintain;
And wide o'er all the peopled world
Extend her blessed reign.

2 Thou Prince of Life, arise,
Nor let Thy conquests cease:
Far spread the glory of Thy Name,
And bless the earth with peace.

3 Thou, Holy Ghost, arise,
Exert Thy quickening power,
And o'er a dark and ruined world
Thy light and peace outpour.

4 All on the earth, arise,
To God the Saviour sing;
From shore to shore, from earth to heaven,
Let His high praises ring.

Ralph Wardlaw. 1800.

264 6.6.4.6.6.6.4.

LORD of all power and might,
Father of love and light,
Speed on Thy Word!
O let the Gospel sound
All the wide world around,
Wherever man is found;
God speed Thy Word!

2 Lo, what embattled foes,
Stern in their hate, oppose
God's holy Word.
One for His truth we stand,
Strong in His own right hand,
Firm as a martyr-band;—
God shield His Word!

3 Onward shall be our course,
Despite of fraud or force;
God is before!
His Word ere long shall run
Free as the noonday sun;
His purpose must be done:—
God bless His Word!

Hugh Stowell. 1853.

265 6.6.4.6.6.6.4.

THOU, Whose almighty Word
Chaos and darkness heard,
And took their flight;
Hear us, we humbly pray;
And where the Gospel day
Sheds not its glorious ray,
Let there be light!

2 Thou, Who didst come to bring,
On Thy redeeming wing,
Healing and sight,
Health to the sick in mind,
Sight to the inly blind,
O, now to all mankind,
Let there be light!

3 Spirit of truth and love,
Life-giving, holy Dove,
Speed forth Thy flight;
Move on the waters' face,
Bearing the lamp of grace,
And in earth's darkest place
Let there be light!

4 Holy and blessed Three,
Glorious Trinity,
Wisdom, Love, Might,
Boundless as ocean's tide
Rolling in fullest pride,
Through the earth, far and wide,
Let there be light!

John Marriott. 1813.

266 *O Jesu Christe, wahres Licht.* L. M.

O CHRIST, our true and only Light,
Illumine those who sit in night;
Let those afar now hear Thy voice,
And in Thy fold with us rejoice.

2 Fill with the radiance of Thy grace
The souls now lost in error's maze,
And all, O Lord, whose secret minds
Some dark delusion hurts and blinds.

3 And all who else have strayed from Thee,
O gently seek! Thy healing be
To every wounded conscience given,
And let them also share Thy heaven.

4 O make the deaf to hear Thy Word,
And teach the dumb to speak, dear Lord,
Who dare not yet the faith avow,
Though secretly they hold it now.

5 Shine on the darkened and the cold,
Recall the wanderers to Thy fold,
Unite those now who walk apart,
Confirm the weak and doubting heart.

6 So they with us may evermore
Such grace with wondering thanks adore,
And endless praise to Thee be given,
By all Thy Church in earth and heaven.

Johann Heermann. 1630.
Tr. Catherine Winkworth. 1858.

267 8.7.8.7. D.

Winter herrscht noch weit auf Erden.

WINTER reigns o'er many a region,
Many a seed-field fallow lies;
When, O Lord, shall come the spring-time,
With its quickening energies?
When shall this long night be ended?
When the morning dawn appear?
When shall drought give place to freshness?
When these deserts bloom with cheer?

2 Lord, Thy Church is ever praying:
Now her anxious yearnings hear;
Speed the triumphs of Thy Kingdom;
Spread its victories far and near.
Own the work, Thy grace attend it,
Which we undertake for Thee;
Let a holy love inflame us;
Kindle zeal and fervency.

3 That Thy fields be rightly cultured,
Send the laborers that we need,—
Men to light the heavy darkness,
Sow the wastes with precious seed.
Then send down the gentle showers,
Make Thy gracious sunlight shine,
That each field may joy with blessing,
Bringing forth the fruits divine.

4 By the breezes of Thy Spirit,
Fan all deadness into life;
Bless the seeds to Thee upspringing,
Keep each plant from blast and strife.
And, ye toilers in this seeding,
Know the promise God hath given;
Glorious crowns await the faithful,
And eternal gains in heaven.

Leonhard Meisser. 1847.
Tr. Joseph A. Seiss. 1890.

268 H. M.

ARISE, O God, and shine
In all Thy saving might,
And prosper each design
To spread Thy glorious light;
Let healing streams of mercy flow,
That all the earth Thy truth may know.

2 Bring distant nations near,
To sing Thy glorious praise;
Let every people hear
And learn Thy holy ways!
Reign, mighty God, assert Thy cause,
And govern by Thy righteous laws!

3 Put forth Thy glorious power,
That Gentiles all may see,
And earth present her store
In converts born to Thee:
God, our own God, His Church will bless,
And fill the world with righteousness.

4 To God the only wise,
The one immortal King,
Let hallelujahs rise
From every living thing:
Let all that breathe, on every coast,
Praise Father, Son, and Holy Ghost.

William Hurn. 1813.

269 L. M.

ARM of the Lord, awake, awake,
Put on Thy strength, the nations shake,
And let the world, adoring, see
Triumphs of mercy wrought by Thee.

2 Say to the heathen from Thy Throne,
I am Jehovah, God alone:
Thy voice their idols shall confound,
And cast their altars to the ground.

3 No more let human blood be spilt—
Vain sacrifice for human guilt!
But to each conscience be applied
The blood that flowed when Jesus died.

4 Arm of the Lord, Thy power extend;
Bring all impostures to an end;
Break every superstitious chain
And the proud scoffer's rage restrain.

5 Let Zion's time of favor come;
O bring the tribes of Israel home;
And let our wondering eyes behold
Gentiles and Jews in Christ's one fold.

6 Almighty God, Thy grace proclaim
In every clime, of every name;
Let adverse powers before Thee fall,
And crown the Saviour Lord of all.

William Shrubsole. 1795.

270 *Wach auf, Du Geist.* L. M. 6 lines.

AWAKE, Thou Spirit, Who didst fire
The watchmen of the Church's youth,
Who faced the foe's envenomed ire,
Who witnessed day and night Thy truth,
Whose voices loud are ringing still,
And bringing hosts to know Thy will.

2 Would there were help within our walls!
O let Thy Spirit come again,
Before Whom every barrier falls,
And now once more shine forth as then!
O rend the heavens and make us free!
Come, Lord, and bring us back to Thee!

3 And let Thy Word have speedy course,
Through every land be glorified,
Till all the heathen know its force,
And fill Thy churches far and wide;
Wake Israel from her sleep, O Lord,
And spread the conquests of Thy Word!

4 The Church's desert paths restore;
Let stumbling-blocks that in them lie
Hinder Thy Word henceforth no more:
Error destroy, and heresy;
And let Thy Church, from hirelings free,
Bloom as a garden fair to Thee!

Karl Heinrich von Bogatzky. 1750.
Tr. Catherine Winkworth. 1855.

271 L. M.

O SPIRIT of the living God!
In all Thy plenitude of grace,
Where'er the foot of man hath trod,
Descend on our apostate race!

2 Give tongues of fire and hearts of love,
To preach the reconciling Word;
Give power and unction from above,
Where'er the joyful sound is heard.

3 Be darkness, at Thy coming, light;
Confusion, order, in Thy path;
Souls without strength inspire with might;
Bid mercy triumph over wrath.

4 Baptize the nations; far and nigh
The triumphs of the Cross record;
The Name of Jesus glorify,
Till every kindred call Him Lord.

5 God from eternity hath willed
All flesh shall His salvation see;
So be the Father's Love fulfilled,
The Saviour's sufferings crowned through Thee.

James Montgomery. 1825.

272 7s.

HASTEN, Lord, the glorious time,
When beneath Messiah's sway,
Every nation, every clime,
Shall the Gospel call obey.

2 Mightiest kings His power shall own,
Heathen tribes His Name adore;
Satan and his host, o'erthrown,
Bound in chains, shall hurt no more.

3 Then shall war and tumults cease,
Then be banished grief and pain:
Righteousness and joy and peace
Undisturbed shall ever reign.

4 Bless we, then, our gracious Lord,
Ever praise His glorious Name;
All His mighty acts record,
All His wondrous Love proclaim.

Harriet Auber. 1829.

273 8.7.8.7.4.7.

MIGHTY Lord! extend Thine empire;
Be the truth with triumph crowned;
Let the lands that sit in darkness
Hear the glorious Gospel sound,
From our borders
To the world's remotest bound.

2 By Thine arm, eternal Father,
Scatter far the shades of night;
Let the great Immanuel's Kingdom
Open like the morning light:
Let all barriers
Yield before Thy heavenly might.

3 Come, in all Thy Spirit's power;
Come, Thy reign on earth restore;
In Thy strength, ride forth to conquer,
Still advancing more and more,
Till all people,
Shall Thy holy Name adore.

Joseph Cottle. 1828. a.

274 8.7.8.7. D.

SAVIOUR, sprinkle many nations,
Fruitful let Thy sorrows be!
By Thy pains and consolations
Draw the Gentiles unto Thee!
Of Thy Cross the wondrous story
Be it to the nations told;
Let them see Thee in Thy glory,
And Thy mercy manifold!

2 Far and wide, though all unknowing,
Pants for Thee each mortal breast:
Human tears for Thee are flowing,
Human hearts in Thee would rest.
Thirsting as for dews of even,
As the new-mown grass for rain,
Thee they seek, as God of heaven,
Thee as man for sinners slain.

3 Saviour, lo! the isles are waiting,
Stretched the hand, and strained the sight,
For Thy Spirit new-creating,
Love's pure flame, and wisdom's light.
Give the word, and of the preacher
Speed the foot, and touch the tongue,
Till on earth, by every creature,
Glory to the Lamb be sung.

Arthur Cleveland Coxe. 1851.

275 7.6.7.6. D.

FROM Greenland's icy mountains,
From India's coral strand;
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

2 What though the spicy breezes
Blow soft o'er Ceylon's isle;
Though every prospect pleases,
And only man is vile:
In vain with lavish kindness
The gifts of God are strown:
The heathen, in his blindness,
Bows down to wood and stone.

3 Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?
Salvation, O salvation!
The joyful sound proclaim,
Till each remotest nation
Has learned Messiah's Name.

4 Waft, waft, ye winds, His story
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole;
Till o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

Reginald Heber. 1819.

DEPARTURE OF MISSIONARIES.

8.7.8.7.4.7.

276

SPEED Thy servants, Saviour, speed them;
Thou art Lord of winds and waves;
They were bound, but Thou hast freed them;
Now they go to free the slaves:
Be Thou with them!
'Tis Thine arm alone that saves.

2 Friends, and home, and all forsaking,
Lord, they go at Thy command;
As their stay Thy promise taking,
While they traverse sea and land:
O be with them!
Lead them safely by the hand.

3 Where no fruit appears to cheer them,
And they seem to toil in vain,
Then in mercy, Lord, draw near them,
Then their sinking hopes sustain:
Thus supported,
Let their zeal revive again!

4 In the midst of opposition,
Let them trust, O Lord, in Thee;
When success attends their mission,
Let Thy servants humble be:
Never leave them,
Till Thy face in Heaven they see!

Thomas Kelly. 1820.

HOME MISSIONS.

277 L. M.

LOOK from Thy sphere of endless day,
O God of mercy and of might!
In pity look on those who stray,
Benighted in this land of light.

2 In peopled vale, in lonely glen,
In crowded mart, by stream or sea;
How many of the sons of men
Hear not the message sent from Thee!

3 Send forth Thy heralds, Lord, to call
The thoughtless young, the hardened old,
A scattered, homeless flock, till all
Be gathered to Thy peaceful fold.

4 Send them Thy mighty Word, to speak
Till faith shall dawn, and doubt depart,
To awe the bold, to stay the weak,
And bind and heal the broken heart.

5 Then shall these wastes,—a dreary scene,
That fills with sadness as we gaze,—
Be well adorned with living green,
And lift to heaven the voice of praise.

William Cullen Bryant. 1840. a.

278 *For the Jews.* 7.6.7.6.

O THAT the Lord's salvation
Were out of Zion come,
To heal His ancient nation,
To lead His outcasts home!

2 How long the holy city
Shall heathen feet profane?
Return, O Lord, in pity;
Rebuild her walls again.

3 Let fall Thy rod of terror,
Thy saving grace impart;
Roll back the veil of error,
Release the fettered heart.

4 Let Israel, home returning,
Her lost Messiah see;
Give oil of joy for mourning,
And bind Thy Church to Thee.

Henry Francis Lyte. 1834.

CHURCH BUILDINGS.

279 7s.

LORD of hosts, to Thee we raise
Here a house of prayer and praise;
Thou Thy people's hearts prepare
Here to meet for praise and prayer.

2 Let the living here be fed
With Thy Word, the heavenly bread;
Here reveal Thy mercy sure,
While the sun and moon endure.

3 Hallelujah!—earth and sky
To the joyful sound reply;
Hallelujah!—hence ascend
Prayer and praise till time shall end.

James Montgomery. 1821.

280 *Angulare Fundamentum.* 8.7. 6 lines.

CHRIST, Thou art the sure Foundation,
Thou the Head and Corner-stone;
Chosen of the Lord, and precious,
Binding all the Church in one;
Thou Thy Zion's help for ever,
And her Confidence alone.

2 To this temple, where we call Thee,
Come, O Lord of Hosts, to-day!
With Thy wonted loving-kindness
Hear Thy servants as they pray;
And Thy fullest benediction
Shed within these walls alway.

3 Here vouchsafe to all Thy servants
What they ask of Thee to gain,
What they gain from Thee for ever
With the blessed to retain,
And hereafter in Thy glory
Evermore with Thee to reign.

Tr. John Mason Neale. 1851. a.

281 L. M.

HERE, in Thy Name, eternal God,
We build this earthly house for Thee;
O choose it for Thy fixed abode,
And guard it from all error free.

2 Here, when Thy people seek Thy face,
And dying sinners pray to live,
Hear Thou in heaven, Thy dwelling-place,
And when Thou hearest, Lord, forgive.

3 Here, when Thy messengers proclaim
The blessed Gospel of Thy Son,
Still, by the power of Thy great Name,
Be mighty signs and wonders done.

4 When children's voices raise the song,
Hosanna to the heavenly King,
Let heaven, with earth, the strain prolong,
Hosanna let the angels sing.

5 Thy glory never hence depart;
Yet choose not, Lord, this house alone;
Thy kingdom come to every heart;
In every bosom fix Thy throne.

James Montgomery. 1822.

282 *Urbs beata Hierusalem.* 8.7. 6 lines.

COME Thou now, and be among us,
Lord and Maker, while we pray:
Let Thy presence fill the temple
Which we dedicate to-day;
And, Thyself its Consecrator,
Dwell within its walls alway.

2 Grant that all Thy faithful people
May Thy truer temple be;
Neither flesh, nor soul, nor spirit,
Know another Lord than Thee;
But, to Thee once dedicated,
Serve Thee everlastingly.

3 Bright be here the Monarch's altar,
With the presents that we bring;
Held in holy veneration,
Rich with many an offering;
Ever hallowed, ever quiet,
Ever dear to God its King.

4 Here our souls, as Thy true altars,
Deign to hallow and to bless,
O Thou future Judge of all men,
With Thy grace and holiness:
That Thy gifts sent down from heaven,
We may evermore possess.

Hymn of XI Century.
Tr. John Mason Neale. 1850.

283 C.M.

TO Thee this temple we devote,
Our Father and our God;
Accept it Thine, and seal it now
Thy Spirit's blest abode.

2 Here may the prayer of faith ascend,
The voice of praise arise;
O may each lowly service prove
Accepted sacrifice.

3 Here may the sinner learn his guilt,
And weep before his Lord;
Here, pardoned, sing a Saviour's love,
And here his vows record.

4 Here may affliction dry the tear,
And learn to trust in God,
Convinced it is a Father smites,
And Love that guides the rod.

5 Peace be within these sacred walls;
Prosperity be here;
Still smile upon Thy people, Lord,
And evermore be near.

Jacob Richardson Scott. 1843.

THE CHURCH IN HEAVEN.

284 *Wer sind die vor Gottes Thron.* 8.7.8.7.7.7.

WHO are these, like stars appearing,
These, before God's throne who stand?
Each a golden crown is wearing—
Who are all this glorious band?
Alleluia! hark, they sing,
Praising loud their heavenly King!

2 These are they who have contended
For their Saviour's honor long,
Wrestling on till life was ended,
Following not the sinful throng;
These who well the fight sustained,
Triumph through the Lamb have gained.

3 These are they whose hearts were riven,
Sore with woe and anguish tried,
Who in prayer full oft have striven
With the God they glorified;
Now their painful conflict o'er,
God has bid them weep no more.

4 These, like priests, have watched and waited,
Offering up to Christ their will,
Soul and body consecrated,
Day and night to serve Him still:
Now in God's most holy place
Blest they stand before His face.

Heinrich Theobald Schenk. 1719.
Tr. Frances Elizabeth Cox. 1841.

285 **7.6.7.6. D.**

FROM all Thy saints in warfare,
For all Thy saints at rest,
To Thee, O blessed Jesus,
All praises be addressed.
Thou, Lord, didst win the battle
That they might conquerors be;
Their crowns of living glory
Are lit with rays from Thee.

2 Apostles, prophets, martyrs,
And all the sacred throng,
Who wear the spotless raiment,
Who raise the ceaseless song;—

For these, passed on before us,
Saviour, we Thee adore;
And, walking in their footsteps,
Would serve Thee more and more.

3 Then praise we God the Father,
And praise we God the Son,
And God the Holy Spirit,
Eternal Three in One;
Till all the ransomed number
Fall down before the throne,
And honor, power, and glory
Ascribe to God alone.

Earl Horatio Nelson. 1864.

286 8.7.8.7. D.

HARK! the sound of holy voices,
Chanting at the crystal sea,
Hallelujah, Hallelujah,
Hallelujah, Lord, to Thee!
Multitudes, which none can number,
Like the stars in glory stand,
Clothed in white apparel, holding
Palms of victory in their hand.

2 Patriarch, and Holy Prophet,
Who prepared the way of Christ,
King, Apostle, Saint, Confessor,
Martyr and Evangelist,
Saintly Maiden, Godly Matron,
Widows who have watched to prayer,
Joined in holy concert, singing
To the Lord of all, are there.

3 They have come from tribulation,
And have washed their robes in blood,
Washed them in the blood of Jesus;
Tried they were, and firm they stood;
Mocked, imprisoned, stoned, tormented,
Sawn asunder, slain with sword,
They have conquered death and Satan
By the might of Christ the Lord.

4 Now they reign in heavenly glory,
Now they walk in golden light,
Now they drink, as from a river,
Holy bliss and infinite:
Love and peace they taste for ever,
And all truth and knowledge see
In the beatific vision
Of the Blessed Trinity.

Christopher Wordsworth. 1862. a.

287 S. M.

FOR all Thy saints, O Lord,
Who strove in Thee to live,
Who followed Thee, obeyed, adored,
Our grateful hymn receive.

2 For all Thy saints, O Lord,
Accept our thankful cry,
Who counted Thee their great reward,
And strove in Thee to die.

3 They all, in life or death,
With Thee, their Lord, in view,
Learned from Thy Holy Spirit's breath
To suffer and to do.

4 For this, Thy Name we bless,
And humbly pray that we
May follow them in holiness,
And live and die in Thee.

Richard Mant. 1837.

288 C. M. P.

O GOD, in Whom the happy dead
Still live united to their Head,
Their Lord and ours the same:
For all Thy saints, to memory dear,
Departed in Thy faith and fear,
We bless Thy holy Name.

2 By the same grace upheld, may we
So follow those who followed Thee,
As with them to partake
The free reward of heavenly bliss.
Merciful Father! grant us this,
For our Redeemer's sake.

Josiah Conder. 1836.

289 10.10.10.4.

FOR all Thy saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesus, be for ever blest.
Alleluia.

2 Thou wast their Rock, their Fortress and their Might;
Thou, Lord, their Captain in their well-fought fight;
Thou, in the darkness drear, the Light of light.
Alleluia.

3 O may Thy soldiers, faithful, true and bold,
Fight as the saints who nobly fought of old,
And win, with them, the victor's crown of gold.
Alleluia.

4 O blest Communion, fellowship divine!
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine.
Alleluia.

5 The golden evening brightens in the west;
Soon, soon to faithful warriors comes the rest;
Sweet is the calm of Paradise the blest.
Alleluia.

6 But lo! there breaks a yet more glorious day;
The saints triumphant rise in bright array;
The King of glory passes on His way.
Alleluia.

7 From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl streams in the heavenly host,
Singing to Father, Son and Holy Ghost.
Alleluia.

William Walsham How. 1864.

THE MEANS OF GRACE—THE WORD.

290 7.6.7.6. D.

O WORD of God Incarnate,
O Wisdom from on high,
O Truth unchanged, unchanging,
O Light of our dark sky;

We praise Thee for the radiance
That from the hallowed page,
A lantern to our footsteps,
Shines on from age to age.

2 The Church from Thee, her Master,
Received the gift divine,
And still that light she lifteth
O'er all the earth to shine.
It is the golden casket
Where gems of truth are stored;
It is the heaven-drawn picture
Of Thee, the living Word.

3 It floateth like a banner
Before God's host unfurled;
It shineth like a beacon
Above the darkling world;
It is the chart and compass
That o'er life's surging sea,
Midst mists and rocks and quicksands,
Still guides, O Christ, to Thee.

4 O make Thy Church, dear Saviour,
A lamp of burnished gold,
To bear before the nations
Thy true light as of old;
O teach Thy wandering pilgrims
By this their path to trace,
Till, clouds and darkness ended,
They see Thee face to face.

William Walsham How. 1867.

291 L. M.

THOU, mighty God, wast pleased to give
The Word by which our souls may live,
The precious Word, which ne'er shall cease
Proclaiming pardon, grace and peace.

2 A Word of life—a quickening Word,—
A burning fire—a killing sword,—
For judgment and salvation given,
To doom to hell or lift to heaven.

3 Laden that Word with boundless grace,
To new-beget and save our race,
Giving eternal life to all
Who hear and heed its gracious call.

4 The broken heart it gently heals
With balm from the celestial hills,
Unfolds redemption to the soul,
And makes the contrite sinner whole.

5 It gathers up Jehovah's flock;
Houses His sheep in Christ, their Rock;
It guides and keeps them in the faith,
And sanctifies, and saves from death.

6 In Thee we trust, O blessed Lord,
And thank Thee for Thy Holy Word;
Help us to hear, apply, obey,
Till on us dawns th' eternal day.

Joseph A. Seiss. 1899.
Partly from the Bohemian.

292 C. M. D.

Dein Wort, O Herr, ist milder Thau.

THY Word, O Lord, like gentle dews,
Falls soft on hearts that pine;
Lord, to Thy garden ne'er refuse
This heavenly balm of Thine.
Watered by Thee, let every tree
Forth blossom to Thy praise,
By grace of Thine bear fruit divine,
Through all the coming days.

2 Thy Word is like a flaming sword,
A wedge that cleaveth stone;
Keen as a fire, so burns Thy Word,
And pierceth flesh and bone.
Let it go forth o'er all the earth,
To cleanse our hearts within,
To show Thy power in Satan's hour,
And break the might of sin.

3 Thy Word, a wondrous guiding star,
On pilgrim hearts doth rise,
Leads those to God who dwell afar,
And makes the simple wise.
Let not its light e'er sink in night;
In every spirit shine,
That none may miss heaven's final bliss,
Led by Thy light divine.

Carl Bernhard Garve. 1825.
From Catherine Winkworth, Tr. 1855.

293 C. M.

FATHER of mercies, in Thy Word
What endless glory shines!
For ever be Thy Name adored
For these celestial lines.

2 Here the Redeemer's welcome voice
Spreads heavenly peace around;
And life and everlasting joys
Attend the blissful sound.

3 O may these heavenly pages be
My ever-dear delight;
And still new beauties may I see,
And still increasing light!

4 Divine Instructor, gracious Lord!
Be Thou for ever near;
Teach me to love Thy sacred Word,
And view my Saviour there.

Anne Steele. 1760.

294 C. M. D.

ACCEPT, O Lord, Thy servants' thanks
For Thy enlivening Word,
By Thy most Holy Spirit taught,
By holy prophets heard.
That Word in Thy recording Book
From age to age descends:
Her teaching here Thy Church begins,
And here her teaching ends.

2 Whate'er of truth the soul can need
To clear her darkling sight,
Whate'er to check the wandering feet,
And guide their course aright;
Whate'er of fear the bad to daunt,
Of hope the good to cheer:
All that may profit man, O Lord,
Thy bounty gives us here.

3 Joined with our household's little church,
And in our lonely hours,
And in the assembly of the saints,
That sacred Word be ours,
To read and hear, to mark and learn,
And inwardly digest;
And He Who gave the Word, may He
On those who learn it, rest!

4 Thence on our hearts may lively faith
Celestial comfort pour,
With patience, lightener of our ills,
And hope that looks before:
That we with Thy united Church,
May lift our souls above,
And with one mind and mouth proclaim
Thy glory, God of love!

Richard Mant. 1837.

295 *Erhalt uns, Herr, bei Deinem Wort.* L. M.

LORD, keep us steadfast in Thy Word:
Curb those who fain by craft or sword
Would wrest the kingdom from Thy Son,
And set at naught all He hath done.

2 Lord Jesus Christ, Th. power make known;
For Thou art Lord of lords alone:
Defend Thy Christendom, that we
May evermore sing praise to Thee.

3 O Comforter, of priceless worth,
Send peace and unity on earth,
Support us in our final strife,
And lead us out of death to life.

Martin Luther. 1541.
Tr. Catherine Winkworth. 1862.

296 *Walte, walte, nah und fern.* 7s.

SPREAD, O spread, Thou mighty Word,
Spread the kingdom of the Lord,
Wheresoe'er His breath has given
Life to beings meant for heaven.

2 Tell them how the Father's will
Made the world, and keeps it still;
How His only Son He gave,
Man from sin and death to save.

3 Tell them of the Spirit given,
Now to guide us up to heaven,
Strong and holy, just and true,
Working both to will and do.

4 Word of life, most pure and strong,
Lo, for Thee the nations long:
Spread, till from its dreary night
All the world awakes to light.

5 Lord of harvest, let there be
Joy and strength to work for Thee:
Let the nations far and near,
See Thy light, and learn Thy fear.

Jonathan Friederich Bahnmaier. 1827.
Tr. Catherine Winkworth. 1858.

BAPTISM AND CONFIRMATION.

297 C. M.

O LORD, our little ones to Thee
In faith and hope we give;
We know that through this mystery
Their new-born souls shall live.

2 We pour the water on their brow,
The sacred words we say;
Baptize them with the Spirit now,
And keep them Thine alway.

3 Help them to go from strength to strength,
Until, full-grown in Thee,
They come before Thy face at length,
And all Thy glory see.

4 And then, with all the heavenly host,
In everlasting songs,
Praise Father, Son, and Holy Ghost,
To whom all praise belongs.

William Whiting. 1872. a.

298 S. M.

THE Saviour kindly calls
Our children to His breast;
He folds them in His gracious arms,
Himself declares them blest.

2 "Let them approach," He cries,
"Nor scorn their humble claim;
The heirs of heaven are such as these,
For such as these I came."

3 With joy we bring them, Lord,
Devoting them to Thee,
Imploring, that, as we are Thine,
Thine may our offspring be.

Philip Doddridge. 1755.
Revs. by Henry U. Onderdonk. 1826.

299 8.7.8.7.4.7.

Ich bin getauft auf deinen Namen.

FATHER, Son, and Holy Spirit,
I'm baptized in Thy dear Name;
In the seed Thou dost inherit,
With the people Thou dost claim,
I am reckoned;
And for me the Saviour came.

2 Thou receivest me, O Father,
As a child and heir of Thine;
Jesus, Thou Who diedst, yea, rather
Ever livest, Thou art mine.
Thou, O Spirit,
Art my Guide, my light divine.

3 I have pledged, and would not falter,
Truth, obedience, love to Thee;
I have vows upon Thine altar,
Ever Thine alone to be;
And for ever
Sin and all its lusts to flee.

4 Help me in this high endeavor,
Father, Son, and Holy Ghost!
Bind my heart to Thee for ever,
Till I join the heavenly host.
Living, dying,
Let me make in Thee my boast.

Johann Jacob Rambach. 1734.
Charles William Schaeffer, Tr. 1860.

300 C. M.

MY GOD, accept my heart this day,
And make it always Thine,
That I from Thee no more may stray,
No more from Thee decline.

2 Before the Cross of Him Who died,
Behold, I prostrate fall;
Let every sin be crucified,
Let Christ be all in all!

3 Anoint me with Thy heavenly grace,
Adopt me for Thine own;
That I may see Thy glorious face,
And worship at Thy throne!

4 May the dear Blood, once shed for me,
My blest Atonement prove,
That I from first to last may be
The purchase of Thy Love!

5 Let every thought, and work, and word,
To Thee be ever given:
Then life shall be Thy service, Lord,
And death the gate of heaven!

Matthew Bridges. 1848.

8.7.8.7.

301

SAVIOUR, Who Thy flock art feeding
With the Shepherd's kindest care,
All the feeble gently leading,
While the lambs Thy bosom share;

2 Now, these little ones receiving,
Fold them in Thy gracious arm;
There, we know, Thy Word believing,
Only there, secure from harm.

3 Never, from Thy pasture roving,
Let them be the lion's prey;
Let Thy tenderness, so loving,
Keep them through life's dangerous way.

4 Then within Thy fold eternal
Let them find a resting-place,
Feed in pastures ever vernal,
Drink the rivers of Thy grace.

William Augustus Muhlenberg. 1826.

8.7.8.7. D.

302

BLESSED Saviour, Thou hast taught me
I should live to Thee alone;
All these years Thy hand hath brought me,
Since I first was made Thine own.
At the Font my vows were spoken
By my parents in the Lord;
That my vows shall be unbroken,
At the Altar I record.

2 I would trust in Thy protecting,
Wholly rest upon Thine arm;
Follow wholly Thy directing,
O my only Guard from harm!
Meet me now with Thy salvation,
In Thy Church's ordered way;
Let me feel Thy Confirmation
In Thy truth and fear to-day:

3 So that might and firmness gaining,
Hope in danger, joy in grief,
Now and evermore remaining
In the one and true belief,
Resting in my Saviour's merit,
Strengthened with the Spirit's strength,
With Thy saints I may inherit
All my Father's joy at length.

John Mason Neale. 1842. a.

303 8.7.8.7.

JESUS, Thou art mine for ever,
Dearer far than earth to me;
Neither life nor death can sever
Those sweet ties which bind to Thee.

2 Thou alone art all my Treasure,
Who hast died that I may live.
Thou conferrest noblest pleasure,
Who dost all my sins forgive.

3 Jesus, Thou art mine forever!
Suffer not Thy child to stray;
Let me in my weakness never
Cast my priceless pearl away.

4 Lamb of God! I do implore Thee,
Guard, support me, lest I fall;
Let me evermore adore Thee;
Be my everlasting All.

Matthias Loy. 1880.

304

S. M.

MY Shepherd's gracious aid,
His dear redeeming Love,
His all-protecting grace displayed,
'Tis now my joy to prove.

2 My willing steps He'll lead
In paths of righteousness;
His power defend; His bounty feed;
His love and mercy bless.

3 His goodness ever nigh,
His mercy ever free,
While here I live, and when I die,
My strength and hope shall be.

4 Forever shall my soul
His boundless blessing prove;
And, while eternal ages roll,
His Name adore and love.

Thomas Roberts. 1804. Revs.

305

7s.

THINE for ever! God of Love,
Hear us from Thy throne above;
Thine for ever may we be
Here and in eternity.

2 Thine for ever! Lord of Life,
Shield us through our earthly strife;
Thou, the Life, the Truth, the Way,
Guide us to the realms of day.

3 Thine for ever! O how blest
They who find in Thee their rest!
Saviour, Guardian, heavenly Friend,
O defend us to the end.

4 Thine for ever! Saviour, keep
These Thy frail and trembling sheep;
Safe alone beneath Thy care,
Let us all Thy goodness share.

5 Thine for ever! Thou our Guide,
All our wants by Thee supplied,
All our sins by Thee forgiven,
Lead us, Lord, from earth to heaven.

Mary Fowler Maude. 1847.

THE LORD'S SUPPER.

306 *Jesu dulcedo cordium.* L. M.

JESUS, Thou Joy of loving hearts!
Thou Fount of life! Thou Light of men!
From the best bliss that earth imparts
We turn unfilled to Thee again.

2 Thy truth unchanged hath ever stood;
Thou savest those that on Thee call;
To them that seek Thee, Thou art good,
To them that find Thee, All in all.

3 We taste Thee, O Thou Living Bread,
And long to feast upon Thee still;
We drink of Thee, the Fountain Head,
And thirst our souls from Thee to fill.

4 Our restless spirits yearn for Thee,
Where'er our changeful lot is cast;
Glad, that Thy gracious smile we see,
Blest, that our faith can hold Thee fast.

5 O Jesus, ever with us stay!
Make all our moments calm and bright;
Chase the dark night of sin away,
Shed o'er the world Thy holy light.

Bernard of Clairvaux, d. 1153.
Tr. Ray Palmer. 1858.

307

L. M.

MY God, and is Thy Table spread;
And does Thy Cup with love o'er-flow?
Thither be all Thy children led,
And let them all its sweetness know.

2 Hail, sacred Feast, which Jesus makes,
Rich banquet of His Flesh and Blood!
Thrice happy he who here partakes
That sacred stream, that heavenly food!

3 O let Thy Table honored be,
And furnished well with worthy guests;
And may each soul salvation see,
That here its sacred pledges tastes!

4 Revive Thy dying Churches, Lord;
And bid our drooping graces live;
And more that energy afford
A Saviour's Love alone can give.

Philip Doddridge. 1755.

308

8.6.8.6.8.8.

LORD, when before Thy throne we meet,
Thy goodness to adore,
From heaven, th' eternal mercy-seat,
On us Thy blessing pour,
And make our inmost souls to be
A habitation meet for Thee.

2 Thy Body for our ransom given,
Thy Blood in mercy shed,—
With this immortal food from heaven,
Lord, let our souls be fed:
And as we round Thine altar kneel,
Help us Thy quickening grace to feel.

3 Be Thou, O Holy Spirit, nigh;
Accept the humble prayer,
The contrite soul's repentant sigh,
The sinner's heartfelt tear;
And let our adoration rise
As fragrant incense to the skies.

Tresilian George Nicholas. 1838.

309 10s.

HERE, O my Lord, I see Thee face to face;
Here do I touch and handle things unseen;
Here grasp with firmer hand th' eternal grace,
And all my weariness upon Thee lean.

2 Here would I feed upon the bread of God;
Here drink with Thee the royal wine of Heaven;
Here would I lay aside each earthly load;
Here taste afresh the calm of sins forgiven.

3 This is the hour of banquet and of song,
This is the heavenly Table spread for me;
Here let me feast, and, feasting, still prolong
The brief bright hour of fellowship with Thee.

4 I have no help but Thine; nor do I need
Another arm save Thine to lean upon:
It is enough, my Lord; enough indeed;
My strength is in Thy might, Thy might alone.

5 Mine is the sin, but Thine the righteousness;
Mine is the guilt, but Thine the cleansing Blood;
Here is my robe, my refuge, and my peace
Thy Blood, Thy Righteousness, O Lord, my God.

Horatius Bonar. 1856.

310 *Gott sei gelobet und gebenedeiet.* C. M.

ALL praise and blessing to our God,
Who hath His table spread,
And offers us His flesh and blood,—
A living heavenly bread!

2 On this, O Lord, we fain would feed;
Have mercy now, we pray;
O help us in our guilt and need,
And bless our souls to-day!

3 As Thou hast died that we might live,
And wondrous goodness shown,
Help us these mercies to receive,
And seal us for Thine own.

4 Assist us on our earthly way,
That we may follow Thee,
Nor ever from Thy precepts stray,
But true and faithful be.

5 And while we journey here below,
Let grace and strength be given;
Union, and love, and peace bestow,
And bring us, Lord, to heaven.

Martin Luther, 1524. Partly pre-reformation.
Tr. Joseph A. Seiss. 1899

311 C. M.

O GOD, unseen, yet ever near,
Thy presence may we feel;
And thus inspired with holy fear,
Before Thine altar kneel.

2 Here may Thy faithful people know
The blessings of Thy Love;
The streams that through the desert flow,
The manna from above.

3 We come, obedient to Thy Word,
To feast on heavenly food;
Our meat the Body of the Lord,
Our drink His precious Blood.

4 Thus may we all Thy words obey;
For we, O God, are Thine;
And go rejoicing on our way,
Renewed with strength divine.

Edward Osler. 1828.

312 7s.

BREAD of heaven, on Thee we feed,
For Thy flesh is meat indeed;
Ever may our souls be fed
With this true and living Bread.

2 Vine of heaven, Thy Blood supplies
This blest cup of sacrifice;
Lord, Thy wounds our healing give;
To Thy Cross we look and live.

3 Day by day with strength supplied,
Through the life of Him who died,
Lord of life, O let us be
Rooted, grafted, built on Thee.

Joseph Conder. 1824. a.

313 C. M.

ACCORDING to Thy gracious Word,
In meek humility,
This will I do, my dying Lord,
I will remember Thee.

2 Thy Body, broken for my sake,
My bread from heaven shall be;
Thy testamental Cup I take,
And thus remember Thee.

3 Gethsemane can I forget,
Or there Thy conflict see,
Thine agony and bloody sweat,
And not remember Thee?

4 When to the Cross I turn mine eyes,
And rest on Calvary,
O Lamb of God, my sacrifice!
I must remember Thee.

5 Remember Thee, and all Thy pains,
And all Thy love to me;
Yes, while a breath, a pulse, remains,
Will I remember Thee.

6 And when these failing lips grow dumb,
And mind and memory flee,
When Thou shalt in Thy kingdom come,
Jesus, remember me.

James Montgomery. 1825.

THE ORDER OF SALVATION—CALLING.

314 L. M.

THINE is the power and glory, Lord,
Thou art the Prince of life and grace;
And by Thy Spirit and Thy Word
Thou callest us that life t' embrace.

2 In all Thy Church Thy words resound,—
Thy precious words to sinners given;
That each may know Thy love profound,
And find in Thee the way to heaven.

3 Grant us, O Lord, the open ear,
And heart to heed and follow Thee;
That when Thou callest we may hear,
Repent, believe, and faithful be.

4 Help us to see, and feel, and own
Thy mercy in the Gospel call,—
The gracious goodness Thou hast shown
In offers made so free to all.

Joseph A. Seiss, 1900.

315 *Κόπον τε καὶ κάματον.* 8.5.8.3.

ART thou weary, art thou languid,
Art thou sore distressed?
"Come to Me," saith One, "and coming,
Be at rest."

2 Hath He marks to lead me to Him,
If He be my Guide?—
"In His feet and hands are wound-prints,
And His side."

3 Is there diadem, as Monarch,
That His brow adorns?—
"Yea, a crown in very surety;
But of thorns."

4 If I find Him, if I follow,
What His guerdon here?—
"Many a sorrow, many a labor,
Many a tear."

5 If I still hold closely to Him,
What hath He at last?—
"Sorrow vanquished, labor ended,
Jordan passed."

6 If I ask Him to receive me,
Will He say me nay?—
"Not till earth and not till heaven
Pass away."

7 Finding, following, keeping, struggling,
Is He sure to bless?—
"Saints, apostles, prophets, martyrs,
Answer, 'Yes.'"

Stephen, the Sabaite, 725-794.
Tr. John Mason Neale, 1853.

316 7.6.7.6. D.

O JESUS, Thou art standing
Outside the fast-closed door,
In lowly patience waiting
To pass the threshold o'er:
We bear the name of Christians,
His Name and sign we bear:
O shame, thrice shame upon us,
To keep Him standing there!

2 O Jesus, Thou art knocking:
And lo! Thy hand is scarred,
And thorns Thy brow encircle,
And tears Thy face have marred:
O Love that passeth knowledge,
So patiently to wait!
O sin that hath no equal,
So fast to bar the gate!

3 O Jesus, Thou art pleading
In accents meek and low,—
"I died for you, my children,
And will ye treat me so?"
O Lord, with shame and sorrow
We open now the door:
Dear Saviour, enter, enter,
And leave us nevermore!

William Walsham How. 1867.

317 *Jesus nimmt die Sünder an.* 7s. 6 lines.

JESUS sinners doth receive!
Word of consolation this!
Tell it those in sin who grieve,
Wandering from God's righteous ways;
Here's what can their woes relieve:
Jesus sinners doth receive!

2 No such favor can we claim,
Worthless is our righteousness;
Yet doth He this Word proclaim,
And by oath hath pledged His grace.
Every one may now believe,
Jesus sinners doth receive!

3 As the straying sheep is sought
By the shepherd kind and brave,
So hath Jesus deep in thought
Wayward souls whom He would save,
Glad to have each wanderer live,—
Glad each sinner to receive.

4 Come, then, come ye, one and all,
With your sins and guilt oppressed;
Hear and heed His gracious call,—
Come, and find in Him your rest;
Linger not, only believe,
Jesus sinners doth receive!

Erdman Neumeister. 1718.
Tr. Joseph A. Seiss. 1902.

318 S. M.

THE Spirit in our hearts
Is whispering, "Sinner, come:"
The Bride, the Church of Christ, proclaims
To all His children, "Come!"

2 Let him that heareth say
To all about him, "Come!"
Let him that thirsts for righteousness
To Christ, the Fountain, come!

3 Yes, whosoever will,
O let him freely come,
And freely drink the stream of life:
'Tis Jesus bids him come.

4 Lo, Jesus, Who invites,
Declares, "I quickly come;"
Lord, even so! I wait Thine hour;
Jesus, my Saviour, come!

Henry Ustic Onderdonk. 1826.

319 *Gott rufet noch.* L. M.

GOD calling yet!—shall I not hear?
Earth's pleasures shall I still hold dear?
Shall life's swift passing years all fly,
And still my soul in slumbers lie?

2 God calling yet!—shall I not rise?
Can I His loving voice despise,
And basely His kind care repay?
He calls me still: can I delay?

3 God calling yet!—and shall He knock,
And I my heart the closer lock?
He still is waiting to receive,
And shall I dare His Spirit grieve?

4 God calling yet!—and shall I give
No heed, but still in bondage live?
I wait, but He does not forsake:
He calls me still:—my heart, awake!

5 Ah, yield Him all: in Him confide:
Where but with Him doth peace abide?
Break loose, let earthly bonds be riven,
And let the spirit rise to heaven!

Gerhard Tersteegen. ab. 1730.
From Jane Borthwick, Tr. 1853.

REPENTANCE.

320 L. M.

FATHER of heaven! Whose love profound
A ransom for our souls hath found,
Before Thy throne we sinners bend:
To us Thy pardoning love extend.

2 Almighty Son! Incarnate Word!
Our Prophet, Priest, Redeemer, Lord!
Before Thy throne we sinners bend:
To us Thy saving grace extend.

3 Eternal Spirit! By whose breath
The soul is raised from sin and death,
Before Thy throne we sinners bend:
To us Thy quickening power extend.

4 Jehovah! Father, Spirit, Son!
Mysterious Godhead! Three in One!
Before Thy throne we sinners bend:
Grace, pardon, life, to us extend!

Edward Cooper. 1805

321 7s.

GOD of mercy! God of grace!
Hear our sad repentant songs.
O restore Thy suppliant race,
Thou, to Whom our praise belongs!

2 Deep regret for follies past,
Talents wasted, time misspent;
Hearts debased by worldly cares,
Thankless for the blessings lent;

3 Foolish fears and fond desires,
Vain regrets for things as vain:
Lips too seldom taught to praise,
Oft to murmur and complain;

4 These, and every secret fault,
Filled with grief and shame, we own,
Humbled at Thy feet we lie,
Seeking pardon from Thy throne.

John Taylor, 1795.

322 *Summi largitor proemii.* C. M. P.

O THOU Who dost to man accord
His highest prize, his best reward;
Thou Hope of all our race;
Jesus, to Thee we now draw near,
Our earnest supplications hear,
Who humbly seek Thy face.

2 With self-accusing voice within,
Our conscience tells of many a sin
In thought and word and deed:
O cleanse that conscience from all stain,
The penitent restore again,
From every burden freed.

7s.

3 If Thou reject us, who shall give
Our fainting spirits strength to live?
'Tis thine alone to spare;
With cleansed hearts to pray aright
And find acceptance in Thy sight,
Be this our lowly prayer.

4 O blessed Trinity, bestow
Thy pardoning grace on us below,
And shield us evermore;
Until within Thy courts above,
We see Thy face, and sing Thy love,
And with Thy saints adore.

Ascribed to Gregory I., d. 604.
Tr. John William Hewett. 1859. a.

323 C. M.

LORD, when we bend before Thy throne,
And our confessions pour,
Teach us to feel the sins we own,
And hate what we deplore.

2 Our broken spirits, pitying, see;
True penitence impart;
Then let a kindling glance from Thee
Beam hope upon the heart.

3 When we disclose our wants in prayer,
May we our wills resign;
And not a thought our bosom share,
Which is not wholly Thine.

4 Let faith each weak petition fill,
And waft it to the skies,
And teach our hearts 'tis goodness still
That grants it, or denies.

Joseph Dacre Carlyle. 1802.

324 C. M.

O JESUS, Saviour of the lost,
My Rock and Hiding-place,
By storms of sin and sorrow tossed,
I seek Thy sheltering grace.

2 Guilty, forgive me, Lord, I cry,
Pursued by foes, I come;
A sinner, save me, or I die;
An outcast, take me home.

3 Once safe in Thine Almighty arms,
Let storms come on amain;
There danger never, never harms;
There death itself is gain.

4 And when I stand before Thy throne,
And all Thy glory see,
Still be my righteousness alone
To hide myself in Thee.

Edward Henry Bickersteth. 1852.

325 L. M.

TO whom but Thee, O God of grace,
Shall laden souls for mercy seek?
O turn not Thou away Thy Face,
But pardon to the contrite speak.

2 We have no worthiness to bring,
No plea but this—that Christ has died,
And to His Cross alone we cling,
Sheltered by Jesus crucified.

3 Behold, O God, Thy sacrifice,
And from Thy mercy-seat look down;
Refuse not our sad litanies,
Nor on our poor repentance frown!

4 Send from the Cross our pardon true,
That voice that bids us hope and live—
"Father, they know not what they do,
Father, Thy sinful sons forgive."

5 So cleansed and pardoned, we will raise
Our everlasting songs to Thee;
And Father, Son, and Spirit praise,
One God to all eternity.

William Josiah Irons. 1866.

326 **7.7.7.5.**

THOU Who didst on Calvary bleed,
Thou Who dost for sinners plead,
Help me in my time of need;
Jesus, hear my cry.

2 In my darkness and my grief,
With my heart of unbelief,
I, who am of sinners chief,
Lift to Thee mine eye.

3 Foes without and fears within,
With no plea Thy grace to win,
But that Thou canst save from sin,
To Thy Cross I fly.

4 There on Thee I cast my care;
There to Thee I raise my prayer;
Jesus, save me from despair,—
Save me, or I die.

5 When the storms of trial lower,
When I feel temptation's power,
In the last and darkest hour,
Jesus, be Thou nigh.

James Drummond Burns. 1857.

327 7.7.7.5.

LORD of mercy and of might!
Of mankind the Life and Light!
Maker, Teacher, Infinite!
Jesus, hear and save.

2 Strong Creator! Saviour mild!
Humbled to a mortal Child,
Captive, beaten, bound, reviled,
Jesus, hear and save.

3 Throned above celestial things,
Borne aloft on angels' wings,
Lord of lords, and King of kings,
Jesus, hear and save.

4 Soon to come to earth again,
Judge of angels and of men,
Hear us now, and hear us then,
Jesus, hear and save.

Reginald Heber. 1811.

328 S. M.

OUT of the deep I call
To Thee, O Lord, to Thee;
Before Thy throne of grace I fall,
Be merciful to me.

2 Out of the deep I cry,
The woeful deep of sin,
Of evil done in days gone by,
Of evil now within.

3 Out of the deep of fear,
And dread of coming shame,
From morning watch till night is near
I plead the Precious Name.

4 Lord, there is mercy now,
As ever was with Thee;
Before Thy throne of grace I bow,
Be merciful to me.

Sir Henry Williams Baker. 1868.

329 C. M.

APPROACH, my soul, the mercy-seat,
Where Jesus answers prayer;
There humbly fall before His feet,
For none can perish there.

2 Thy promise is my only plea,
With this I venture nigh;
Thou callest burdened souls to Thee,
And such, O Lord, am I.

3 Bowed down beneath a load of sin,
By Satan sorely pressed,
By wars without and fears within,
I come to Thee for rest.

4 Be Thou my Shield and Hiding-place,
That, sheltered near Thy side,
I may my fierce accuser face,
And tell him Thou hast died.

5 O wondrous Love, to bleed and die,
To bear the Cross and shame,
That guilty sinners such as I
Might plead Thy precious Name!

John Newton. 1779.

330 L. M.

WITH broken heart and contrite sigh,
A trembling sinner, Lord, I cry:
Thy pardoning grace is rich and free;
O God, be merciful to me!

2 I smite upon my troubled breast,
With deep and conscious guilt oppressed,
Christ and His Cross my only plea;
O God, be merciful to me!

3 Nor alms, nor deeds that I have done,
Can for a single sin atone;
To Calvary alone I flee;
O God, be merciful to me!

4 And when, redeemed from sin and hell,
With all the ransomed throng I dwell,
My raptured song shall ever be,
God hath been merciful to me.

Cornelius Elven. 1852

331 L. M.

O THOU that hear'st when sinners cry,
Though all my crimes before Thee lie,
Behold them not with angry look,
But blot their memory from Thy book.

2 Create my nature pure within,
And form my soul averse to sin;
Let Thy good Spirit ne'er depart,
Nor hide Thy presence from my heart.

3 Though I have grieved Thy Spirit, Lord,
His help and comfort still afford;
And let me now come near Thy throne,
To plead the merits of Thy Son.

4 I cannot live without Thy light,
Cast out and banished from Thy sight;
Thy holy joys, my God, restore,
And guard me that I fall no more.

5 A broken heart, my God, my King,
Is all the sacrifice I bring;
Look down, O Lord, with pitying eye,
And save the soul condemned to die.

Isaac Watts. 1719.

332 8.7.8.7.8.8.7.

Aus tiefer Noth schrei ich zu Dir.

ALMIGHTY God! I cry to Thee,
In grief and deep contrition;
Incline Thy gracious ear to me,
And pardon my transgression.
If Thou shouldst every fault regard,
And meet each sin with just reward,
Lord, who can stand before Thee?

2 No works or virtue we can show
Can in Thy sight avail us;
The best of lives lived here below
Without Thy grace must fail us.
Lord, in Thy presence who can boast?
Without Thy mercy all are lost;
Nor good of ours can save us.

3 My hope I therefore build on Thee,
Nor trust in human merit;
Thy mercy is my only plea,
Thy love and promised Spirit.
I rest on Thy most faithful Word;
Here is my consolation, Lord,
And so I wait Thy favor.

4 And if my waiting be till night,
And then again till morning,
My soul shall never doubt Thy might,
Nor from its hope be turning.
As Israel in the times of old,
Thou didst with ample strength uphold,
In Thee I trust forever.

Martin Luther. 1523.
Tr. Joseph A. Seiss. 1899.

333 S. M.

AND wilt Thou pardon, Lord,
A sinner such as I?
Although Thy book his crimes record,
Of such a crimson dye?

2 So deep are they engraved,
So terrible their fear;—
The righteous scarcely shall be saved,
And where shall I appear?

3 O Thou, Physician blest,
Make clean my guilty soul!
And me, by many a sin opprest,
Restore, and keep me whole!

4 I know not how to praise
Thy mercy and Thy love;
But deign Thy servant to upraise,
And I shall learn above.

From Joseph of the Studium. ab. 860.
Tr. John Mason Neale. 1862.

334 L. M.

SHOW pity, Lord; O Lord! forgive;
Let a repenting sinner live;
Are not Thy mercies large and free?
May not a sinner trust in Thee?

2 Great God, Thy Nature hath no bound,
So let Thy pardoning Love be found.
O wash my soul from every sin,
And make my guilty conscience clean!

3 My lips with shame my sins confess
Against Thy law, against Thy grace:
Lord, should Thy judgment grow severe,
I am condemned, but Thou art clear.

4 Yet save a trembling sinner, Lord,
Whose hope, still hovering round Thy Word,
Would light on some sweet promise there,
Some sure support against despair.

Isaac Watts. 1719. a.

335 L. M.

JUST as I am, without one plea
But that Thy blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God, I come, I come!

2 Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee, whose Blood can cleanse each spot,
O Lamb of God, I come, I come!

3 Just as I am, though tossed about
With many a conflict, many a doubt,
Fightings and fears within, without,
O Lamb of God, I come, I come!

4 Just as I am, poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need, in Thee to find,
O Lamb of God, I come, I come!

5 Just as I am; Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
Because Thy promise I believe;
O Lamb of God, I come, I come!

6 Just as I am; Thy Love unknown
Has broken every barrier down;
Now to be Thine, yea, Thine alone,
O Lamb of God, I come, I come!

Charlotte Elliott. 1836

FAITH AND JUSTIFICATION.

336 *Jesus nimmt die Sünder an.* 7s. 6 lines.

SECOND PART.

I A SINNER now draw near,
Humbly all my guilt confess;
Saviour, my petition hear,
Grant me, Lord, Thy pardoning grace;
Help me truly to believe,
And my sinful soul receive.

2 Then sweet courage I shall take,
Fearing neither wrath nor foe;
In Thy Blood, shed for my sake,
Scarlet sins are white as snow.
O the peace this faith can give:
Jesus sinners doth receive!

3 Here my conscience is at rest;
From the Law I'm justified;
He through Whom I thus am blest,
Answered for me when He died.
In Him now I safely live;—
Jesus sinners doth receive!

4 Yes, He sinners doth receive,
Maketh even me His own;
Openeth heaven that I may live
And behold Him on His throne;
While in death this joy I have:
Jesus sinners doth receive!

Erdman Neumeister. 1718.
Tr. Joseph A. Seiss. 1902.

337 7.6.7.6. D.

I LAY my sins on Jesus,
The spotless Lamb of God;
He bears them all, and frees us,
From the accursed load.

I bring my guilt to Jesus,
To wash my crimson stains
White, in his Blood most precious,
Till not a spot remains.

2 I lay my wants on Jesus;
All fullness dwells in Him,
He heals all my diseases,
He doth my soul redeem.
I lay my griefs on Jesus,
My burdens and my cares;
He from them all releases,
He all my sorrows shares.

3 I long to be like Jesus,
Meek, loving, lowly, mild;
I long to be like Jesus,
The Father's holy child.
I long to be with Jesus,
Amid the heavenly throng,
To sing with saints His praises,
To learn the angels' song.

Horatius Bonar. 1845.

338 *Ach mein verwundter Fürst.* L. M.

I THIRST, Thou wounded Lamb of God,
To wash me in Thy cleansing Blood;
To dwell within Thy wounds; then pain
Is sweet, and life or death is gain.

2 Take my poor heart, and let it be
For ever closed to all but Thee!
Seal Thou my breast, and let me wear
That pledge of love for ever there.

3 How blest are they who still abide
Close sheltered in Thy bleeding side!

Who life and strength from Thee derive,
And by Thee move, and in Thee live!

4 What are our works but sin and death,
Till Thou Thy quickening Spirit breathe?
Thou giv'st the power Thy grace to move;
O wondrous grace! O boundless Love!

5 How can it be, Thou heavenly King,
That Thou shouldst us to glory bring;
Make slaves the partners of Thy throne,
Decked with a never-fading crown?

6 Ah Lord, enlarge our scanty thought,
To know the wonders Thou hast wrought;
Unloose our stammering tongues, to tell
Thy Love immense, unsearchable!

N. L. v. Zinzendorf, and John and Anna Nitschmann. 1737.
Tr. John Wesley. 1740.

339 S. M. D.

NOT what these hands have done
Can save this guilty soul;
Not what this toiling flesh has borne
Can make my spirit whole.
Not what I feel or do
Can give me peace with God;
Not all my prayers, and sighs, and tears
Can bear my awful load.

2 Thy grace alone, O God,
To me can pardon speak;
Thy power alone, O Son of God,
Can this sore bondage break.
No other work save Thine,
No meaner blood will do;
No strength, save that which is divine,
Can bear me safely through.

3 I bless the Christ of God;
I rest on love divine;
And with unfaltering lip and heart
I call this Saviour mine.
'Tis He that saveth me,
And freely pardon gives;
I love because He loveth me;
I live, because He lives.

Horatius Bonar. 1864.

340 L. M. 6 lines.

From "Ich habe nun den Grund gefunden."

JESUS I know hath died for me:
Here is my hope, my joy, my rest;
Hither, when hell assails, I flee,
I look into my Saviour's breast:
Away, sad doubt and anxious fear!
Mercy is all that's written there.

2 Though waves and storms go o'er my head,
Though strength, and health, and friends be gone;
Though joys be withered all and dead,
Though every comfort be withdrawn;
On this my steadfast soul relies,
Father, Thy mercy never dies.

3 Fixed on this ground will I remain,
Though my heart fail and strength decay;
This anchor shall my soul sustain,
When earth's foundations melt away.
Mercy's full power I then shall prove,
Loved with an everlasting Love.

Johann Andreas Rothe. 1728.
Tr. John Wesley. 1740. a.

341 *Christi Blut und Gerechtigkeit.* **L. M.**

JESUS, Thy Blood and Righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.

2 Bold shall I stand in Thy great Day,
For who aught to my charge shall lay?
Fully through Thee absolved I am
From sin and fear, from guilt and shame.

3 This spotless robe the same appears,
When ruined nature sinks in years;
No age can change its constant hue;
Thy Blood preserves it ever new.

4 When from the dust of death I rise,
To claim my mansion in the skies,
Even then this shall be all my plea,
"Jesus hath lived and died for me."

Nikolas Ludwig, Count Zinzendorf. 1739.
Tr. John Wesley. 1740.

342 **C. M.**

JESUS, Thou art my Righteousness,
For all my sins were Thine;
Thy Death hath bought of God my peace,
Thy Life hath made Him mine.

2 Forever here my rest shall be,
Close to Thy bleeding side;
This all my hope, and all my plea,
For me the Saviour died.

3 My dying Saviour, and my God,
Fountain for guilt and sin,
Sprinkle me ever with Thy Blood,
And cleanse and keep me clean.

4 Jesus, my Strength, my Life, my Rest,
On Thee will I depend,
Till summoned to the Marriage-feast
Where faith in sight shall end.

Charles Wesley. 1740.

343 L. M. 6 lines.

Ich habe nun den Grund gefunden.

NOW I have found the ground wherein
Sure my soul's anchor may remain;
The wounds of Jesus, for my sin
Before the world's foundation slain;
Whose mercy shall unshaken stay,
When heaven and earth are fled away.

2 Father, Thine everlasting grace
Our scanty thought surpasses far:
Thy heart still melts with tenderness,
Thine arms of love still open are,
Returning sinners to receive,
That mercy they may taste, and live.

3 O Love, thou bottomless abyss!
My sins are swallowed up in Thee:
Covered is my unrighteousness,
No spot of guilt remains on me:
While Jesus' Blood, through earth and skies,
Mercy, free, boundless mercy, cries!

Johann Andreas Rothe. 1728.
Tr. John Wesley. 1740.

344 L. M.

MY hope is built on nothing less
Than Jesus' Blood and Righteousness;
On Christ, the solid Rock, I stand;
All other ground is sinking sand.

2 When darkness veils His lovely face,
I rest on His unchanging grace;
In every high and stormy gale,
My anchor holds within the veil.

3 His oath, His covenant and Blood
Support me in the raging flood;
When every earthly prop gives way,
He is my Hope, and He my Stay.

4 When I shall launch to worlds unseen,
O may I then be found in Him,—
Clothed in His Righteousness alone,
Faultless to stand before the Throne!

Edward Mote, cir. 1834.

345 6.4.6.4.6.6.4.

NEARER, my God, to Thee!
Nearer to Thee!
Through Word and Sacrament,
Thou com'st to me.
Thy grace is ever near,
Thy Spirit ever here,
Drawing to Thee.

2 Ages on ages rolled,
Ere earth appeared,
Yet Thine unmeasured love
The way prepared;
Long hast Thou yearned for me,
That I might nearer be,
Nearer to Thee!

3 Thy Son has come to earth,
My sin to bear,
My every wound to heal,
My pain to share.
"God in the flesh" for me,
Brings me now nearer Thee,
Nearer to Thee!

4 Lo! all my debt is paid,
My guilt is gone.
See! He has risen for me,
My throne is won.
Thanks, O my God, to Thee!
None now can nearer be,
Nearer to Thee!

5 Welcome, then, to Thy home,
Blest One in Three!
As Thou hast promised, come!
Come, Lord, to me!
Work Thou, O God, through me,
Live Thou, O God, in me,
Ever in me!

6 By the Baptismal stream,
Which made me Thine,
By the dear Flesh and Blood,
Thy love made mine,
Purge Thou all sin from me,
That I may nearer be,
Nearer to Thee!

Henry E. Jacobs, 1887

346 6.6.8.6.8.8.

JESUS, we rest in Thee,
In Thee ourselves we hide;
Laden with guilt and misery
Where could we rest beside?
'Tis on Thy meek and lowly breast,
Our weary souls alone can rest.

2 Soon the bright, glorious day—
The rest of God shall come;
Sorrow and sin shall pass away,
And we shall reach our home;
Then of the promised land possessed,
Our souls shall know eternal rest.

James George|Deck. 1855,

PEACE AND JOY.

347 L. M.

BLEST is the man, for ever blest,
Whose guilt is pardoned by his God,
Whose sins with sorrow are confessed,
And covered with his Saviour's Blood.

2 Blest is the man to whom the Lord
Imputes not his iniquities;
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 his whole life appears and shines.

Isaac Watts. 1719.

348 7s.

CHIEF of sinners though I be,
Jesus shed His blood for me;
Died, that I might live on high;
Lives, that I might never die.

2 O the height of Jesus' love!
Higher than the heavens above,
Deeper than the depths of sea,
Lasting as eternity.

3 Jesus only can impart
Balm to heal the smitten heart;
Peace that flows from sin forgiven,
Joy that lifts the soul to heaven.

4 Chief of sinners though I be,
Christ is all in all to me;
All my wants to Him are known,
All my sorrows are His own.

William McComb. 1848.

349 C. M. D

Wie gut ist's, von der Sünden frei.

HOW blessed, from the bonds of sin
And earthly fetters free,
In singleness of heart and aim
Thy servant, Lord, to be!
The hardest toil to undertake
With joy at Thy command,
The meanest office to receive
With meekness at Thy hand!

2 With willing heart and longing eyes
To watch before Thy gate,
Ready to run the weary race,
To bear the heavy weight;
No voice of thunder to expect,
But follow calm and still,
For love can easily divine
The One Beloved's will.

3 Thus may I serve Thee, gracious Lord!
Thus ever Thine alone,
My soul and body given to Thee,
The purchase Thou hast won:
Through evil or through good report
Still keeping by Thy side,
By life or death, in this poor flesh
Let Christ be magnified!

4 How happily the working days
In this dear service fly!
How rapidly the closing hour,
The time of rest, draws nigh!
When all the faithful gather home,
A joyful company,
And ever where the Master is,
Shall His blest servants be.

Karl Johann Philipp Spitta. 1833.
Tr. Jane Borthwick. 1853.

350 **S. M.**

WHAT cheering words are these!
Their sweetness who can tell?
In time and to eternal days,
"'Tis with the righteous well."

2 In every state secure,
Kept by Jehovah's eye,
'Tis well with them while life endure,
And well when called to die.

3 'Tis well when joys arise;
'Tis well when sorrows flow;
'Tis well when darkness veils the skies,
And strong temptations blow.

4 'Tis well when on the mount
They feast on dying Love:
And 'tis as well in God's account,
When they the furnace prove.

5 'Tis well when Jesus calls,
"From earth and sin arise,
Join with the hosts of ransomed souls,
Made to salvation wise."

John Kent. 1803.

351 S. M. D.

COME, ye that love the Lord,
And let your joys be known;
Join in a song with sweet accord,
While ye surround His throne.
Let those refuse to sing
Who never knew our God;
But servants of the heavenly King
May speak their joys abroad.

2 The God that rules on high,
That all the earth surveys,
That rides upon the stormy sky,
And calms the roaring seas:
This awful God is ours,
Our Father and our Love:
He will send down His heavenly powers
To carry us above.

3 There we shall see His face,
And never, never sin;
There, from the rivers of His grace,
Drink endless pleasures in.
The men of grace have found
Glory begun below:
Celestial fruit on earthly ground
From faith and hope may grow.

4 The hill of Zion yields
A thousand sacred sweets,
Before we reach the heavenly fields,
Or walk the golden streets.
Then let our songs abound,
And every tear be dry;
We're marching through Emmanuel's ground
To fairer worlds on high.

Isaac Watts. 1707.

352 **7s.**

CHILDREN of the heavenly King,
As ye journey sweetly sing;
Sing your Saviour's worthy praise,
Glorious in His works and ways.

2 We are traveling home to God,
In the way the fathers trod;
They are happy now, and we
Soon their happiness shall see.

3 O ye banished seed, be glad!
Christ our Advocate is made;
Us to save, our flesh assumes;
Brother to our souls becomes.

4 Sing, ye little flock and blest:
You on Jesus' throne shall rest:
There your seat is now prepared,
There your kingdom and reward.

5 Fear not, brethren, joyful stand
On the borders of your land;
Jesus Christ, your Father's Son,
Bids you undismayed go on.

6 Lord, obediently we go,
Gladly leaving all below;
Only Thou our Leader be,
And we still will follow Thee.

John Cennick. 1742.

353 **C. M. D.**

I HEARD the voice of Jesus say,
Come unto Me and rest;
Lay down, thou weary one, lay down
Thy head upon My breast.

I came to Jesus as I was,
Weary, and worn, and sad;
I found in Him a resting-place,
And He hath made me glad.

2 I heard the voice of Jesus say,
Behold, I freely give
The living water, thirsty one,
Stoop down, and drink, and live.
I came to Jesus and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in Him.

3 I heard the voice of Jesus say,
I am this dark world's Light;
Look unto Me, thy morn shall rise,
And all thy day be bright.
I looked to Jesus, and I found
In Him my Star, my Sun;
And in that Light of life I'll walk,
Till traveling days are done.

Horatius Bonar. 1846.

354 C. M.

HOW are Thy servants blest, O Lord!
How sure is their defence!
Eternal Wisdom is their guide,
Their help Omnipotence.

2 From all my griefs and straits, O Lord!
Thy mercy sets me free;
While in the confidence of prayer
My heart takes hold on Thee.

3 In midst of dangers, fears, and death,
Thy goodness I'll adore;
And praise Thee for Thy mercies past,
And humbly hope for more.

4 My life, while Thou preserv'st my life,
Thy sacrifice shall be;
And O, may death, when death shall come,
Unite my soul to Thee!

Joseph Addison. 1712

355 8.7.8.7.

THE King of love my Shepherd is,
Whose goodness faileth never;
I nothing lack if I am His,
And He is mine for ever.

2 Where streams of living waters flow
My ransomed soul He leadeth,
And where the verdant pastures grow,
With food celestial feedeth.

3 Perverse and foolish, oft I strayed,
But yet in love He sought me,
And on His shoulder gently laid,
And home, rejoicing, brought me.

4 In death's dark vale I fear no ill
With Thee, dear Lord, beside me,
Thy rod and staff my comfort still,
Thy cross before to guide me.

5 Thou spread'st a table in my sight,
Thy unction grace bestoweth;
And, O what transport and delight
From Thy pure chalice floweth.

6 And so through all the length of days
Thy goodness faileth never;
Good Shepherd! may I sing Thy praise
Within Thy house for ever.

Sir Henry Williams Baker. 1863.

356 H. M.

ARISE, my soul, arise,
Shake off thy guilty fears;
The bleeding Sacrifice
In my behalf appears;
Before the throne my Surety stands,
My name is written on His hands.

2 He ever lives above,
For me to intercede;
His all-redeeming Love,
His precious Blood to plead;
His Blood atoned for all our race,
And sprinkles now the throne of grace.

3 Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers,
They strongly speak for me;
Forgive him, O forgive, they cry,
Nor let that ransomed sinner die!

4 The Father hears Him pray,
His dear anointed One;
He cannot turn away
The Presence of His Son;
His Spirit answers to the Blood,
And tells me I am born of God.

5 My God is reconciled,
His pardoning voice I hear:
He owns me for His child,
I can no longer fear;
With confidence I now draw nigh,
And Father, Abba, Father! cry.

Charles Wesley. 1742.

357 S. M.

BLEST are the pure in heart,
For they shall see their God;
The secret of the Lord is theirs,
Their soul is Christ's abode.

2 Still to the lowly soul
He doth Himself impart,
And for His temple and His throne
Chooseth the pure in heart.

3 Lord, we Thy presence seek,
May ours this blessing be;
O give the pure and lowly heart,
A temple meet for Thee!

Vs. 1. 2, John Keble, 1827.
V. 3, Anon. 1852.

358 7.6.7.6. D.

IN holy contemplation
We sweetly now pursue
The theme of God's salvation,
And find it ever new.
Set free from present sorrow,
We cheerfully can say,
Let the unknown to-morrow
Bring with it what it may.

2 It can bring with it nothing,
But He will bear us through;
Who gives the lilies clothing
Will clothe His people too.
Beneath the spreading heavens
No creature but is fed;
And He who feeds the ravens
Will give His children bread.

M.

3 Though vine or fig tree neither
Their wonted fruit should bear;
Though all the field should wither,
Nor flocks nor herds be there:
Yet God the same abiding,
His praise shall tune my voice;
For while in Him confiding,
I cannot but rejoice.

William Cowper. 1779.

359 6.5.6.5. D.

ON our way rejoicing,
As we homeward move,
Hearken to our praises,
O Thou God of love.
Is there grief or sadness,
Firm our trust shall be;
Is our sky beclouded,
Light shall come from Thee.

1827.

. D.

2 Jesus Christ hath triumphed,
Vanquished is our foe;
On our way rejoicing,
Gladly now we go;
Christ without—our safety,
Christ within—our joy;
Who, if we be faithful,
Can our hope destroy?

3 Unto God the Father
Joyful songs we sing;
Unto God the Saviour
Thankful hearts we bring;
Unto God the Spirit
Bow we and adore,
On our way rejoicing,
Now and evermore.

John S. B. Monsell. 1863.

CHRISTIAN LIFE—HOLY LIVING.

360 C. M.

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.

2 I choose the path of heavenly truth,
And glory in my choice,
Not all the riches of the earth
Could make me so rejoice.

3 The testimonies of Thy grace
I set before mine eyes:
Thence I derive my daily strength,
And there my comfort lies.

4 If once I wander from Thy path
I think upon Thy ways:
Then turn my feet to Thy commands,
And trust Thy pardoning grace.

5 Now I am Thine, for ever Thine;
O save Thy servant, Lord!
Thou art my Shield, my Hiding-place;
My hope is in Thy Word.

6 Thou hast inclined this heart of mine
Thy statutes to fulfil;
And thus, till mortal life shall end,
Would I perform Thy will.

Isaac Watts. 1719.

361 *O treuer Heiland Jesu Christ.* C. M.

WE praise and bless Thee, gracious Lord,
Our Saviour kind and true,
For all the old things passed away,
For all Thou hast made new.

2 But yet how much must be destroyed,
How much renewed must be,
Ere we can fully stand complete
In likeness, Lord, to Thee!

3 Thou, only Thou, must carry on
The work Thou hast begun;
Of Thine own strength Thou must impart,
In Thine own ways to run.

4 Ah, leave us not! from day to day
Revive, restore again!
Our feeble steps do Thou direct,
Our enemies restrain.

5 When flesh shall fail, then strengthen Thou
The spirit from above;
Make us to feel Thy service sweet,
And light Thy yoke of love.

6 So shall we faultless stand at last
Before Thy Father's throne;
The blessedness for ever ours,
The glory all Thine own!

Karl Johann Philipp Spitta. 1843.
Tr. Jane Borthwick. 1853.

362 7.6.7.6. D.

Lass mich dein sein und bleiben.

LET me be Thine for ever,
My gracious God and Lord;
May I forsake Thee never,
Nor wander from Thy Word.
Preserve me from the mazes
Of error and distrust,
That I may sing Thy praises
For ever with the just.

2 Lord Jesus! bounteous Giver
Of light and life divine,
Thou didst my soul deliver;
To Thee I all resign.
Thou hast in mercy bought me,
With blood and bitter pain;
Let me, since Thou hast sought me,
Eternal life obtain.

3 O Holy Ghost, Who pourest
Sweet peace into my heart,
And all my soul restorest,
Let not Thy grace depart.
And while His Name confessing
Whom I by faith have known,
Grant me Thy constant blessing;
Make me for aye Thine own.

Nikolaus Selnecker. 1572.
Tr. Matthias Loy. 1880. a.

363 S. M.

TEACH me, my God and King,
In all things Thee to see:
And what I do in anything,
To do it as for Thee!

2 To scorn the senses' sway,
While still to Thee I tend:
In all I do be Thou the Way,
In all be Thou the end!

3 All may of Thee partake:
Nothing so small can be,
But draws, when acted for Thy sake,
Greatness and worth from Thee.

4 If done to obey Thy laws,
Even servile labors shine;
Hallowed is toil, if this the cause,
The meanest work divine.

George Herbert. d. 1623.
Revised by John Wesley. 1739.

364 *Rerum Creator omnium.* S. M.

CREATOR of mankind,
Thy promised help we claim,
That so our life Thou mayst not find
Unworthy of our name.

2 If Thou Thy grace deny,
We cannot rightly strive;
In Thee alone to sin we die,
In Thee alone we live.

3 Our goings, Lord, uphold,
Till this dark vale be passed;
Till through temptations manifold,
We reach Thy rest at last.

4 O happy, peaceful rest,
Prepared for saints above,
Where they with all Thy joys are blest,
And feast upon Thy Love!

5 O Trinity divine,
To Thee our hearts we raise:
May we with saints in glory shine,
And share their songs of praise!

Charles Coffin. 1736.
Tr. John Chandler. 1837.

365 C. M.

LORD, as to Thy dear Cross we flee,
And plead to be forgiven,
So let Thy life our pattern be,
And form our souls for heaven.

2 Help us through good report and ill
Our daily cross to bear,
Like Thee to do our Father's will,
Our brethren's grief to share.

3 Let grace our selfishness expel,
Our earthiness refine,
And kindness in our bosoms dwell
As free and true as Thine.

4 If joy shall at Thy bidding fly,
And grief's dark day come on,
We in our turn would meekly cry,
"Father, Thy will be done."

5 Should friends misjudge, or foes defame,
Our brethren faithless prove,
Then, like Thine own, be all our aim
To soften them by love.

6 Kept peaceful in the midst of strife,
Forgiving and forgiven,
O may we lead the pilgrim's life,
And follow Thee to heaven.

John Hampden Gurney. 1838.

LOVE TO CHRIST.

366 *Schönster Herr Jesu.* 10.7.10.8.

BEAUTIFUL Saviour! King of Creation!
Son of God and Son of Man!
Truly I'd love Thee, truly I'd serve Thee,
Light of my soul, my Joy, my Crown.

2 Fair are the meadows, fair are the woodlands,
Robed in flowers of blooming Spring;
Jesus is fairer, Jesus is purer;
He makes our sorrowing spirit sing.

3 Fair is the sunshine, fair is the moonlight,
Bright the sparkling stars on high;
Jesus shines brighter, Jesus shines purer,
Than all the angels in the sky.

4 Beautiful Saviour! Lord of the nations!
Son of God and Son of Man!
Glory and honor, praise, adoration,
Now and for evermore be Thine!

From Münster Gesangbuch 1677.
Tr. Joseph A. Seiss. 1873.

367 *Verborgne Gottesliebe, Du.* L. M. 6 lines.

THOU hidden Love of God, whose height,
Whose depth unfathomed no man knows:
I see from far Thy beauteous light;
Inly I sigh for Thy repose.
My heart is pained, nor can it be
At rest, till it finds rest in Thee.

2 Is there a thing beneath the sun,
That strives with Thee my heart to share?
Ah, tear it thence, and reign alone,
The Lord of every motion there;
Then shall my heart from earth be free,
When it hath found repose in Thee.

3 Each moment draw from earth away
My heart, that lowly waits Thy call;
Speak to my inmost soul, and say,
I am thy Love, thy God, thy All!
To feel Thy power, to hear Thy voice,
To taste Thy Love, be all my choice.

Gerhard Tersteegen. 1729.
Tr. John Wesley. 1736.
Revised 1739 and 1780.

368 *Ich will Dich lieben.* L. M. 6 lines.

THEE will I love, my Strength, my Tower,
Thee will I love, my Joy, my Crown;
Thee will I love with all my power,
In all my works, and Thee alone:
Thee will I love, till the pure fire
Fill my whole soul with chaste desire.

2 I thank Thee, uncreated Sun,
That Thy bright beams on me have shined;
I thank Thee, Who hast overthrown
My foes, and healed my wounded mind;
I thank Thee, Whose enlivening voice
Bids my freed heart in Thee rejoice.

3 Uphold me in the doubtful race,
Nor suffer me again to stray;
Strengthen my feet with steady pace
Still to press forward in Thy way;
That all my powers, with all their might,
In Thy sole glory may unite.

4 Thee will I love, my Joy, my Crown;
Thee will I love, my Lord, my God!
Thee will I love, beneath Thy frown
Or smile, Thy sceptre or Thy rod,
What though my flesh and heart decay?
Thee shall I love in endless day.

Johann Scheffler. 1657.
Tr. John Wesley. 1739.

369 L. M. 6 lines.

O Jesu Christ mein schönstes Licht.

JESUS, Thy boundless love to me
No thought can reach, no tongue declare;
Unite my thankful heart to Thee,
And reign without a rival there.
Thine wholly, Thine alone I am;
Be Thou alone my constant flame.

2 O grant that nothing in my soul
May dwell, but Thy pure love alone;
O may Thy love possess me whole,
My joy, my treasure, and my crown:
Strange fires far from my heart remove;
My every act, word, thought, be love!

3 O Love, how cheering is Thy ray!
All pain before Thy presence flies!
Care, anguish, sorrow, melt away,
Where'er Thy healing beams arise:
O Jesus, nothing may I see,
Nothing desire or seek, but Thee!

4 Still let Thy love point out my way;
How wondrous things Thy love hath wrought!
Still lead me, lest I go astray;
Direct my work, inspire my thought;
And if I fall, soon may I hear
Thy voice, and know that Love is near.

5 In suffering be Thy love my peace,
In weakness be Thy love my power;
And when the storms of life shall cease,
Jesus, in that important hour,
In death as life be Thou my Guide,
And save me, Who for me hast died!

Paul Gerhardt. 1653.
Tr. John Wesley. 1739. a.

370 *Wie schön leuchtet der Morgenstern.* Pec.

O MORNING STAR, so pure, so bright,
Shining with grace, and truth, and light,
Thou blessed Root of Jesse!
O David's Son, of Jacob's race,
My soul's Beloved, Thou King of grace,
My heart would fain embrace Thee!
Lovely, loving,
Great and glorious, all victorious,
Rich in blessing,
High and mighty, all possessing!

2 Awake, O harp, with sweetest songs,
All love and praise to Him belongs;
Awake all hearts and voices!
For evermore, O Christ, in Thee,
Thou All in all of love to me,
My grateful heart rejoices.
Triumph! Exult!
Hymns victorious, glad and glorious,
High as heaven,
To my beauteous Lord be given.

3 O joy! to know, my precious Friend,
Is First, and Last, and without end,
Sublime, divine, eternal;
He will at length, O glorious grace!
Transport me to that happy place,—
The home of bliss supernal.
Amen. Amen.
Quickly come, Thou King of glory;
Take me, Saviour,
To Thy glorious Self for ever.

Philip Nikolai. 1599.
Tr. Composite. 1899.

371 L. M. 6 lines.

JESUS, my Lord, my God, my All,
Blest Saviour, hear me when I call!
O hear, and from Thy dwelling-place
Pour down the riches of Thy grace.
Jesus, my Lord, I Thee adore,
O make me love Thee more and more.

2 Jesus, too late I Thee have sought;
How can I love Thee as I ought?
And how extol Thy matchless fame,
The glorious beauty of Thy Name?
Jesus, my Lord, I thee adore,
O make me love Thee more and more.

3 Jesus, what didst Thou find in me,
That Thou hast dealt so lovingly?
How great the joy that Thou hast brought!
How far exceeding hope or thought!
Jesus, my Lord, I Thee adore,
O make me love Thee more and more.

4 Jesus, of Thee shall be my song;
To Thee my heart and soul belong;
All that I am or have is Thine,
And Thou, blest Saviour, Thou art mine.
Jesus, my Lord, I Thee adore,
O make me love Thee more and more.

Henry Collins. 1854.

372 *O Deus, ego amo Te.* C. M.

MY God, I love Thee, not because
I hope for heaven thereby;
Nor yet because if I love not
I must for ever die.

599.
899.

2 Thou, O my Jesus! Thou didst me
Upon the cross embrace;
For me didst bear the nails and spear,
And manifold disgrace;

3 And griefs and torments numberless,
And sweat of agony;
E'en death itself, and all for one
Who was Thine enemy.

4 Then why, O blessed Jesus Christ,
Should I not love Thee well?
Not for the sake of winning heaven,
Or of escaping hell;

5 Not with the hope of gaining aught;
Not seeking a reward;
But, as Thyself hast loved me,
O ever-loving Lord!

6 E'en so I love Thee, and will love,
And in Thy praise will sing;
Solely because Thou art my God,
And my eternal King.

Francis Xavier. d. 1552.
Tr. Edward Caswall. 1848

FOLLOWING CHRIST.

C. M. D.

373

THE Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar:
Who follows in His train?
Who best can drink His cup of woe,
Triumphant over pain,
Who patient bears His cross below—
He follows in His train.

2 The martyr first, whose eagle eye
Could pierce beyond the grave,
Who saw His Master in the sky,
And called on Him to save:
Like Him, with pardon on his tongue,
In midst of mortal pain,
He prayed for them that did the wrong:
Who follows in his train?

3 A glorious band, the chosen few,
On whom the Spirit came:
Twelve valiant saints, their hope they knew,
And mocked the cross and flame.
They climbed the dizzy steep to heaven
Through peril, toil, and pain:
O God! to us may grace be given
To follow in their train!

Reginald Heber. 1827.

374 8.7.8.7. D.

JESUS, I my cross have taken,
All to leave and follow Thee;
Destitute, despised, forsaken,
Thou from hence my All shalt be.
Perish every fond ambition,
All I've sought, or hoped, or known;
Yet how rich is my condition!
God and heaven are still my own.

2 Man may trouble and distress me,
'Twill but drive me to Thy breast;
Life with trials hard may press me,
Heaven will bring me sweeter rest.
O, 'tis not in grief to harm me,
While Thy love is left to me;
O, 'twere not in joy to charm me,
Were that joy unmixed with Thee.

3 Take, my soul, thy full salvation;
Rise o'er sin, and fear, and care;
Joy to find in every station,
Something still to do or bear.
Think what Spirit dwells within thee:
What a Father's smile is thine;
What a Saviour died to win thee:
Child of heaven, shouldst thou repine?

4 Haste thee on from grace to glory,
Armed by faith and winged by prayer;
Heaven's eternal day's before thee,
God's own hand shall guide thee there.
Soon shall close thine earthly mission,
Swift shall pass thy pilgrim days;
Hope shall change to glad fruition,
Faith to sight, and prayer to praise.

Henry Francis Lyte. 1824.

375 L. M.

JESUS, and shall it ever be,
A mortal man ashamed of Thee?
Ashamed of Thee, Whom angels praise,
Whose glories shine through endless days!

2 Ashamed of Jesus! sooner far
Let evening blush to own a star;
He sheds the beams of light divine
O'er this benighted soul of mine.

3 Ashamed of Jesus! just as soon
Let midnight be ashamed of noon:
'Tis midnight with my soul, till He,
Bright Morning Star, bid darkness flee.

4 Ashamed of Jesus! that dear Friend
On whom my hopes of heaven depend!
No; when I blush, be this my shame,
That I no more revere His Name.

5 Ashamed of Jesus! yes, I may,
When I've no guilt to wash away,
No tear to wipe, no good to crave,
No fears to quell, no soul to save.

6 Till then—nor is my boasting vain—
Till then I boast a Saviour slain!
And O, may this my glory be,
That Christ is not ashamed of me!

Joseph Grigg. 1765.
Revised by Benjamin Francis. 1787.

376 *Jesu, geh voran.* 5.5.8.8.5.5.

JESUS, still lead on,
Till our Rest be won!
And although the way be cheerless,
We will follow, calm and fearless.
Guide us by Thy hand
To our Fatherland!

2 If the way be drear,
If the foe be near,
Let not faithless fears o'ertake us,
Let not faith and hope forsake us;
For through many a foe
To our home we go.

3 When we seek relief
From a long-felt grief,
When temptations come alluring,
Make us patient and enduring:
Show us that bright shore
Where we weep no more!

4 Jesus, still lead on,
Till our rest be won;
Heavenly Leader, still direct us,
Still support, console, protect us,
Till we safely stand
In our Fatherland!

Nikolas Ludwig Count Zinzendorf. 1721.
Tr. Jane Borthwick. 1853. a.

377 8.8.8.4.

THROUGH good report and evil, Lord,
Still guided by Thy faithful word,—
Our staff, our buckler, and our sword,
We follow Thee.

2 With enemies on every side,
We lean on Thee, the Crucified;
Forsaking all on earth beside,
We follow Thee.

3 O Master, point Thou out the way,
Nor suffer Thou our steps to stray;
Then in that path that leads to day
We follow Thee.

4 Thou hast passed on before our face;
Thy footsteps on the way we trace;
Oh, keep us, aid us by Thy grace:
We follow Thee.

5 Whom have we in the heaven above,
Whom on this earth, save Thee, to love?
Still in Thy light we onward move;
We follow Thee.

Horatius Bonar. 1867.

378 *Meinen Jesum lass ich nicht.* 8.7.8.7.8.8.

I WILL leave my Jesus never!
On the Cross for me He died;
Love shall draw me to Him ever,
At His feet I will abide.
Of my life the Light for ever,
I will leave my Jesus never.

2 In His Name I stand acquitted
While upon the earth I stay:
What I have to Him committed
He will keep until that day.
Be His service my endeavor;
I will leave my Jesus never!

3 Dwelling in His presence holy,
I at length shall reach the place
Where with all the saints in glory
I shall see His lovely face;
Nothing then but bliss for ever:
I will leave my Jesus never.

4 Not the earth with all its treasure
Could content this soul of mine;
Not alone for heavenly pleasure
Doth my thirsty spirit pine;
For its Saviour yearning ever:
I will leave my Jesus never!

5 From that living Fountain drinking,
Walking always at His side,
Christ shall lead me without sinking
Through the river's rushing tide,
With the blest to sing for ever;
I will leave my Jesus never!

Christian Keimann. 1658.
Tr. Unknown. 1864.

TRUST.

379 C. M.

O LORD, my best desire fulfil,
And help me to resign
Life, health, and comfort to Thy will,
And make Thy pleasure mine.

2 Why should I shrink at Thy command,
Whose Love forbids my fears?
Or tremble at the gracious Hand
That wipes away my tears?

3 No! let me rather freely yield
What most I prize to Thee,
Who never hast a good withheld,
Nor wilt withhold from me.

4 Thy favor, all my journey through,
Thou art engaged to grant;
What else I want, or think I do,
'Tis better still to want.

William Cowper. 1779.

380 S. M.

JESUS, my Truth, my Way,
My sure unerring Light,
On Thee my feeble soul I stay,
Which Thou wilt lead aright.

2 My Wisdom and my Guide,
My Counsellor, Thou art:
O let me never leave Thy side,
Nor from Thy paths depart.

3 Thou seest my feebleness;
Jesus, be Thou my Power,
My help and Refuge in distress,
My Fortress and my Tower.

4 Give me to trust in Thee;
Be Thou my sure abode:
My horn, and rock, and buckler be,
My Saviour and my God.

5 Myself I cannot save,
Myself I cannot keep;
But strength in Thee I surely have,
Whose eyelids never sleep.

6 My soul to Thee alone
Now therefore I commend:
Thou, Jesus, having loved Thine own,
Wilt love me to the end!

Charles Wesley. 1749.

381 7s. 6 lines.

Was Gott thut, das ist wohlgethan.

WHAT our Father does is well:
Blessed truth His children tell!
Though He send, for plenty, want,
Though the harvest store be scant,
Yet we rest upon His Love,
Seeking better things above.

2 What our Father does is well:
Shall the willful heart rebel
If a blessing He withhold
In the field, or in the fold?
Is He not Himself to be
All our store eternally?

3 What our Father does is well:
Though He sadden hill and dell,
Upward yet our praises rise
For the strength His Word supplies.
He has called us sons of God;
Can we murmur at His rod?

4 What our Father does is well:
May the thought within us dwell;
Though nor milk nor honey flow
In our barren Caanan now,
God can save us in our need,
God can bless us, God can feed.

5 Therefore unto Him we raise
Hymns of glory, songs of praise;
To the Father and the Son
And the Spirit, Three in One,
Honor, might, and glory be,
Now and through eternity.

Benjamin Schmolcke. 1720.
Tr. Sir Henry Williams Baker. 1861. a.

382 L. M.

GOD of my life, Whose gracious power
Through various deaths my soul hath led;
Or turned aside the fatal hour,
Or lifted up my sinking head:

2 In all my ways Thy hand I own,
Thy ruling Providence I see;
O help me still my course to run,
And still direct my paths to Thee.

3 Whither, O whither should I fly,
But to my loving Saviour's breast?
Secure within Thine arms to lie,
And safe beneath Thy wings to rest!

4 I have no skill the snare to shun,
But Thou, O Christ, my wisdom art!
I ever into ruin run;
But Thou art greater than my heart.

5 Foolish, and impotent, and blind,
Lead me a way I have not known;
Bring me where I my heaven may find,
The heaven of loving Thee alone.

6 Enlarge my heart to make Thee room;
Enter, and in me ever stay:
The crooked then shall straight become;
The darkness shall be lost in day.

Charles Wesley. 1740.

383 H. M.

JEHOVAH is our strength,
And He shall be our song;
We shall o'ercome at length,
Although our foes be strong;
In vain doth Satan then oppose,
The Lord is stronger than His foes.

2 The Lord our refuge is,
And ever will remain;
Since He hath made us His,
He will our cause maintain:
In vain our enemies oppose,
For God is stronger than His foes.

3 The Lord our portion is,
What can we wish for more?
As long as we are His,
We never can be poor:
In vain do earth and hell oppose,
For God is stronger than His foes.

4 The Lord our Shepherd is,
He knows our every need;
And since we now are His,
His care our souls will feed:
In vain do sin and death oppose,
For God is stronger than His foes.

5 Our God our Father is,
Our names are on His heart;
We ever shall be His,
He ne'er from us will part:
In vain the world and flesh oppose,
For God is stronger than His foes.

Author Unknown.

384 *Mein Jesu, wie Du willst.* **6s. D.**

MY Jesus, as Thou wilt!
O may Thy will be mine!
Into Thy hand of love
I would my all resign.
Through sorrow or through joy
Conduct me as Thine own,
And help me still to say,
My Lord, Thy will be done!

2 My Jesus, as Thou wilt!
If needy here and poor,
Give me Thy people's bread,
Their portion rich and sure.
The manna of Thy Word
Let my soul feed upon;
And if all else should fail,
My Lord, Thy will be done!

3 My Jesus, as Thou wilt!
Though seen through many a tear,
Let not my star of hope
Grow dim or disappear:
Since Thou on earth hast wept
And sorrowed oft alone,
If I must weep with Thee,
My Lord, Thy will be done!

4 My Jesus, as Thou wilt!
When death itself draws nigh,
To Thy dear wounded side
I would for refuge fly.
Leaning on Thee, to go
Where Thou before hast gone:
The rest as Thou shalt please:
My Lord, Thy will be done!

5 My Jesus, as Thou wilt!
All shall be well for me:
Each changing future scene
I gladly trust with Thee.
Thus to my home above
I travel calmly on,
And sing, in life or death,
My Lord, Thy will be done!

Benjamin Schmolcke. 1784.
Tr. Jane Borthwick. 1853.

385 *Wer Gott vertraut.* 8.7.8.7. D. *Iambic.*

WHO puts his trust in God most just
Hath built his house securely;
He who relies on Jesus Christ,
Heaven shall be his most surely.
Then fixed on Thee my trust shall be,
Whose truth can never alter;
While mine Thou art, not death's worst smart
Shall make my courage falter.

2 Though fiercest foes my course oppose,
A dauntless front I'll show them:
My champion Thou, Lord Christ, art now,
Who soon shall overthrow them!
And if but Thee I have in me
With Thy good gifts and Spirit,
Nor death nor hell, I know full well,
Shall hurt me, through Thy merit.

3 I rest me here without a fear;
By Thee shall all be given
That I can need, O Friend indeed,
For this life or for heaven.
O make me true, my heart renew,
My soul and flesh deliver!
Lord, hear my prayer, and in Thy care
Keep me in peace for ever.

Unknown, v. 1, 1572; v. 2, 3, 1597.
Tr. Catherine Winkworth. 1858.

386 *Ist Gott für mich, so trete.* 7.6.7.6. D.

IF God Himself be for me,
I may a host defy;
For when I pray, before me
My foes confounded fly.
If Christ, the Head, befriend me,
If God be my support,
The mischief they intend me
Shall quickly come to naught.

2 I build on this foundation,
That Jesus and His blood
Alone are my salvation,
The true eternal good;
Without Him all that pleases
Is valueless on earth:
The gifts I owe to Jesus
Alone my love are worth.

3 His Holy Spirit dwelleth
Within my willing heart,
Tames it when it rebelleth,
And soothes the keenest smart.
He crowns His work with blessing,
And helpeth me to cry
"My Father!" without ceasing
To Him Who reigns on high.

4 To mine His Spirit speaketh
Sweet words of soothing power,
How God to him that seeketh
For rest, hath rest in store—
How God Himself prepareth
My heritage and lot,
And though my body weareth,
My heaven shall fail me not.

Paul Gerhardt. 1656.
Tr. Richard Massie. 1856.

387 *Ist Gott für mich, so trete.* S. M. D.

(*Second Part.*)

HERE I can firmly rest;
I dare to boast of this,
That God the Highest and the Best,
My Friend and Father is.
From dangerous snares He saves:
Where'er He bids me go
He checks the storms and calms the waves,
Nor lets aught work me woe.

2 At cost of all I have,
At cost of life and limb,
I cling to God, Who yet shall save:
I will not turn from Him.
The world may fail and flee;
Thou, God, my Father art!
Not fire, nor sword, nor plague, from Thee
My trusting soul shall part.

3 No joys that angels know,
No throne or widespread fame,
No love or loss, no fear or woe,
No grief of heart or shame—
Man cannot aught conceive,
Of pleasure or of harm,
That e'er shall tempt my soul to leave
Her refuge in Thine arm.

Paul Gerhardt. 1656.
Tr. Catherine Winkworth. 1855.

388 S. M.

MY spirit on Thy care,
Blest Saviour, I recline;
Thou wilt not leave me to despair,
For Thou art Love divine.

2 In Thee I place my trust,
On Thee I calmly rest:
I know Thee good, I know Thee just,
And count Thy choice the best.

3 Whate'er events betide,
Thy will they all perform;
Safe in Thy breast my head I hide,
Nor fear the coming storm.

4 Let good or ill befall,
It must be good for me;
Secure of having Thee in all,
Of having all in Thee.

Henry Francis Lyte. 1834.

389 8.8.8.4.

MY God and Father, while I stray
Far from my home, in life's rough way
O teach me from my heart to say,
"Thy will be done."

2 Though dark my path, and sad my lot,
Let me be still and murmur not,
Or breathe the prayer, divinely taught,
"Thy will be done."

3 What though in lonely grief I sigh
For friends beloved no longer nigh,
Submissive would I still reply,
"Thy will be done."

4 Though Thou hast called me to resign
What most I prize, it ne'er was mine;
I only yield Thee what is Thine;
"Thy will be done."

5 Let but my fainting heart be blest
With Thy sweet Spirit for its guest,
My God, to Thee I leave the rest;
"Thy will be done."

6 Renew my will from day to day,
Blend it with Thine, and take away
All that now makes it hard to say,
"Thy will be done."

7 Then, when on earth I breathe no more
The prayer oft mixed with tears before,
I'll sing upon a happier shore,
"Thy will be done!"

Charlotte Elliott. 1834.

390 L. M. 6 lines.

Wer nur den lieben Gott läszt walten.

MY God, I leave to Thee my ways;
I hope in Thee, whate'er betide,
To find Thee in the evil days
My all-sufficient Strength and Guide;
Who trusts in God's unchanging Love
Builds on the Rock that naught can move.

2 What can our anxious cares avail,
Our never-ceasing moans and sighs?
What can it help us to bewail
Each painful moment as it flies?
Our cross and trials do but press
The heavier for our bitterness.

3 Help me my restless heart to still,
And wait in cheerful hope, content
To take whate'er Thy gracious Will,
Thy all-discerning Love, hath sent;
Nor doubt my inmost wants are known
To Him Who chose me for His own.

4 Thou know'st when joyful hours are best,
And send'st them as Thou seest it meet:
When I have borne the fiery test,
And am made free from all deceit,
Thou com'st to me all unaware,
And mak'st me own Thy loving care.

5 Help, that I swerve not from Thy ways,
But do my own part faithfully,
And trust Thy promises of grace,
That they may be fulfilled in me.
Thou never wilt forsake at need
The soul that trusts in Thee indeed.

Georg Neumark. 1657.
Tr. Catherine Winkworth. 1855.

THE HEAVENLY MIND.

391 S. M. D.

O WHERE shall rest be found,
Rest for the weary soul?
'Twere vain the ocean's depths to sound,
Or pierce to either pole.
The world can never give
The bliss for which we sigh;
'Tis not the whole of life to live,
Nor all of death to die.

2 Beyond this vale of tears
There is a Life above,
Unmeasured by the flight of years;
And all that Life is love.
There is a death whose pang
Outlasts the fleeting breath;
O what eternal horrors hang
Around the second death!

3 Lord God of truth and grace,
Teach us that Death to shun,
Lest we be banished from Thy face,
And evermore undone!
Here would we end our quest:
Alone are found in Thee
The Life of perfect Love,—the Rest
Of immortality.

James Montgomery. 1819.

392 L. M.

Seelenbräutigam, O du Gottes Lamm.

O THOU, to Whose all-searching sight
The darkness shineth as the light,
Search, prove my heart; it pants for Thee!
O burst these bonds, and set it free.

2 Wash out its stains, refine its dross;
Nail my affections to the Cross;
Hallow each thought; let all within
Be clean as Thou, my Lord, art clean.

3 If in this darksome wild I stray,
Be Thou my Light, be Thou my Way;
No foes, no evil, need I fear,
If Thou, my Lord, my God, art near.

4 Saviour, where'er Thy steps I see,
Dauntless, untired, I'd follow Thee;
O let Thy hand support me still,
And lead me to Thy holy hill.

5 If rough or thorny be the way,
My strength proportion to my day;
Till toil, and grief, and pain shall cease,
Where all is calm, and joy, and peace.

Nikolas Ludwig Count Zinzendorf. 1721.
Tr. John Wesley. 1738.

393 7.6.7.6.7.7.7.6.

RISE, my soul, and stretch thy wings,
Thy better portion trace;
Rise from transitory things
Toward heaven, thy native place.
Sun, and moon, and stars decay;
Time shall soon this earth remove;
Rise, my soul, and haste away
To seats prepared above.

2 Rivers to the ocean run,
Nor stay in all their course;
Fire ascending seeks the sun;
Both speed them to their source;
So a soul that's born of God
Pants to view His glorious face;
Upward tends to His abode,
To rest in His embrace.

3 Cease, ye pilgrims, cease to mourn,
Press onward to the prize;
Soon your Saviour will return,
Triumphant in the skies:
Yet a season, and you know
Happy entrance will be given;
All your sorrows left below,
And earth exchanged for heaven.

Robert Seagrave. 1742.

394 *Ich bin ein Gast auf Erden.* 7.6.7.6. D.

A PILGRIM and a stranger,
I journey here below;
Far distant is my country,
The home to which I go.
Here I must toil and travail,
Oft weary and opprest,
But there my God shall lead me
To everlasting rest.

2 There still my thoughts are dwelling,
'Tis there I long to be;
Come, Lord, and call Thy servant
To blessedness with Thee!
Come, bid my toils be ended,
Let all my wanderings cease;
Call from the wayside lodging
To the sweet home of peace.

3 There I shall dwell for ever,
No more a stranger guest,
With all Thy blood-bought children,
In everlasting rest:
The pilgrim toils forgotten,
The pilgrim conflicts o'er,
All earthly griefs behind us,
Eternal joys before!

Paul Gerhardt. 1666.
Tr. Jane Borthwick. 1862.

395 C. M.

AWAKE, my soul! stretch every nerve,
And press with vigor on:
A heavenly race demands thy zeal,
And an immortal crown.

2 A cloud of witnesses around
Hold thee in full survey;
Forget the steps already trod,
And onward urge thy way.

3 'Tis God's all-animating voice
That calls thee from on high;
'Tis His own hand presents the prize
To thine aspiring eye.

4 Blest Saviour, introduced by Thee,
Have I my race begun;
And crowned with victory, at Thy feet
I'll lay my honors down.

Philip Doddridge. 1755.

396 6.7.6.7.6.6.6.6.

Ach Gott, verlasz mich nicht.

FORSAKE me not, my God,
Thou God of my salvation!
Give me Thy light to be
My sure illumination.
My soul to folly turns,
Seeking she knows not what:
O lead her to Thyself;
My God, forsake me not!

2 Forsake me not, my God!
Take not Thy Spirit from me,
And suffer not the might
Of sin to overcome me.
A father pitieth
The children he begot;
My Father, pity me!
My God, forsake me not!

3 Forsake me not, my God,
Thou God of life and power!
Enliven, strengthen me,
In every evil hour:
And when the sinful fire
Within my heart is hot,
Be not Thou far from me:
My God, forsake me not!

4 Forsake me not, my God!
Uphold me in my going,
That evermore I may
Please Thee in all well-doing;
And that Thy will, O Lord,
May never be forgot
In all my works and ways:
My God, forsake me not!

5 Forsake me not, my God!
I would be Thine for ever:
Confirm me mightily
In every right endeavor:
And when my hour is come,
Cleansed from all stain and spot
Of sin, receive my soul:
My God, forsake me not!

Salomo Franck. 1714.
Tr. Family Treasury, Edinburg. 1859.

397 **C. M.**

O HELP us, Lord! each hour of need
Thy heavenly succor give:
Help us in thought, and word, and deed,
Each hour on earth we live!

2 O help us, when our spirits bleed,
With contrite anguish sore;
And when our hearts are cold and dead,
O help us, Lord, the more.

3 O help us, through the prayer of faith,
More firmly to believe!
For still the more the servant hath,
The more shall he receive.

4 O help us, Jesus, from on high!
We know no help but Thee:
O help us so to live and die
As Thine in heaven to be!

Henry Hart Milman. 1827.

398 **S. M. D.**

JESUS, my Strength, my Hope,
On Thee I cast my care;
With humble confidence look up,
And know Thou hear'st my prayer.

Give me on Thee to wait,
Till I can all things do;
On Thee, Almighty to create,
Almighty to renew.

2 I want a godly fear,
A quick discerning eye,
That looks to Thee when sin is near,
And sees the tempter fly:
A spirit still prepared,
And armed with jealous care,
For ever standing on its guard,
And watching unto prayer.

3 I want a true regard,
A single steady aim,
Unmoved by threatening or reward,
To Thee and Thy great Name:
A zealous, just concern
For Thine immortal praise;
A pure desire that all may learn
And glorify Thy grace.

4 I rest upon Thy Word;
Thy promise is for me:
My succor and salvation, Lord,
Shall surely come from Thee.
But let me still abide,
Nor from my hope remove,
Till Thou my patient spirit guide
Into Thy perfect Love.

Charles Wesley. 1742.

399 C. M.

O COULD I find from day to day
A nearness to my God!
Then should my hours glide sweet away,
And lean upon His Word.

2 Lord, I desire with Thee to live
Anew from day to day;
In joys the world can never give,
Nor ever take away.

3 O Jesus, come and rule my heart,
And make me wholly Thine,
That I may never more depart,
Nor grieve Thy Love divine.

4 Thus till my last expiring breath
Thy goodness I'll adore;
And when my flesh dissolves in death,
My soul shall love Thee more.

Benjamin Cleveland. 1792.

400 C. M.

O THAT the Lord would guide my ways,
To keep His statutes still!
O that my God would grant me grace
To know and do His will!

2 Order my footsteps by Thy Word,
And make my heart sincere;
Let sin have no dominion, Lord,
But keep my conscience clear.

3 Assist my soul, too apt to stray,
A stricter watch to keep;
And should I e'er forget Thy way,
Restore Thy wandering sheep.

4 Make me to walk in Thy commands;
'Tis a delightful road;
Nor let my head, or heart, or hands
Offend against my God.

Isaac Watts. 1719.

401

C. M. D.

O FOR a Faith that will not shrink,
Though prest by many a foe;
That will not tremble on the brink
Of poverty or woe;
That will not murmur nor complain
Beneath the chastening rod:
But in the hour of grief or pain
Can lean upon its God.

2 A faith that shines more bright and clear
When tempests rage without;
That when in danger knows no fear,
In darkness feels no doubt;
That bears unmoved the world's dread frown,
Nor heeds its scornful smile;
That sin's wild ocean cannot drown,
Nor Satan's art beguile:

3 A faith that keeps the narrow way
Till life's last hour is fled,
And with a pure and heavenly ray
Lights up a dying bed.
Lord, give us such a faith as this,
And then, whate'er may come,
We'll taste e'en here the hallowed bliss
Of an eternal home.

William Hiley Bathurst. 1830. a

402

C. M.

O FOR a heart to praise my God,
A heart from sin set free!
A heart that always feels Thy Blood
So freely shed for me!

2 A heart resigned, submissive, meek,
My great Redeemer's throne;
Where only Christ is heard to speak,
Where Jesus reigns alone.

3 An humble, lowly, contrite heart,
Believing, true, and clean;
Which neither life nor death can part
From Him that dwells within.

4 A heart in every thought renewed,
And full of love divine;
Perfect, and right, and pure, and good,
A copy, Lord, of Thine!

5 Thy nature, gracious Lord, impart,
Come quickly from above;
Write Thy new Name upon my heart,
Thy new, best Name of Love.

Charles Wesley. 1742. a.

403 *Stilles Lamm und Friedenfürst.* 7s.

HOLY Lamb, and Prince of peace,
Hear my soul implore Thy grace;
Grant that my behaviour may
Meekness such as Thine display.

2 O that I may faithfully
To Thy voice obedient be;
Valiant, steadfast, may my love
In the hardest trials prove.

3 Keep Thou me, Thy feeble child,
Sober, watchful, undefiled;
That where'er Thy steps I see,
I may truly follow Thee.

4 Thou, the great victorious Lamb,
Who all hosts of hell o'ercame,
Grant that by Thy Blood I may
Conqueror be till Thy great day.

5 When Thou shalt on Zion stand,
May I be at Thy right hand,
Clad in the all-glorious dress
Of Thy spotless righteousness.

Christian Friederich Richter. 1714.
Tr. John Wesley. 1736.

404 6.4.6.4.6.6.4.

NEARER, my God, to Thee,
Nearer to Thee,
E'en though it be a cross
That raiseth me;
Still, all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee!

2 Though, like a wanderer,
The sun gone down,
Darkness be over me,
My rest a stone,
Yet in my dreams I'd be
Nearer, my God, to Thee,
Nearer to Thee!

3 Then let my way appear
Steps unto heaven;
All that Thou sendest me
In mercy given;
Angels to beckon me
Nearer, my God, to Thee,
Nearer to Thee!

4 Then with my waking thoughts
Bright with Thy praise,
Out of my stony griefs
Bethel I'll raise.
So by my woes to be
Nearer, my God, to Thee,
Nearer to Thee!

5 Or if on joyful wing
Cleaving the sky,
Sun, moon, and stars forgot,
Upward I fly;
Still, all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee!

Sarah Flower Adams. 1841.

405 *Himmelan geht unsere Bahn.* 7.8.7.8.7.7.

HEAVENWARD still our pathway tends,
Here on earth we are but strangers,
Till our road in Canaan ends,
Safely passed this wild of dangers:
Here we but as pilgrims rove,
For our home is there above.

2 Heavenward still, my soul ascend!
Thou art one of heaven's creations;
Earth can ne'er give aim or end
Fit to fill thy aspirations;
And a heaven-enlightened mind
Ever turns, its Source to find.

3 Heavenward still! God calls to me,
In His Word so loudly speaking;
Glimpses in that Word I see
Of the home I'm ever seeking.
While my heart that call attends,
Still to heaven my path ascends.

4 Heavenward still when life shall close,
Death to my true home shall guide me:
Then, triumphant o'er my woes,
Lasting bliss shall God provide me.
Christ Himself the way has led;
Joyful in His steps I tread.

Benjamin Schmolcke. 1731.
Tr. Frances Elizabeth Cox. 1841.

406 8.7.8.7.4.7.

GUIDE me, O Thou great Jehovah,
Pilgrim through this barren land,
I am weak, but Thou art mighty,
Hold me with Thy powerful hand;
Bread of heaven,
Feed me till I want no more!

2 Open now the crystal fountain,
Whence the healing streams do flow;
Let the fiery, cloudy pillar,
Lead me all my journey through:
Strong Deliverer,
Be Thou still my Strength and Shield!

3 When I tread the verge of Jordan,
Bid my anxious fears subside:
Death of death and hell's Destruction,
Land me safe on Canaan's side:
Songs of praises
I will ever give to Thee.

William Williams. 1745.
Tr. from the Welsh by Peter Williams. 1772.

WATCHFULNESS AND FIDELITY.

407 S. M.

MY soul, be on thy guard;
Ten thousand foes arise;
And hosts of sin are pressing hard
To draw thee from the skies.

2 O watch, and fight, and pray,
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore.

3 Ne'er think the victory won,
Nor once at ease sit down;
Thine arduous work will not be done,
Till thou receive thy crown.

4 Fight on, my soul, till death
Shall bring thee to thy God;
He'll take thee at thy parting breath,
To His divine abode.

George Heath. 1781.

408 S. M.

A CHARGE to keep I have,
A God to glorify;
A never-dying soul to save,
And fit it for the sky.

2 To serve the present age,
My calling to fulfil;
O may it all my powers engage
To do my Master's will!

3 Arm me with jealous care,
As in Thy sight to live;
And O, Thy servant, Lord, prepare,
A strict account to give!

4 Help me to watch and pray,
And on Thyself rely,
Assured, if I my trust betray,
I shall for ever die.

Charles Wesley. 1762.

409

C. M.

AM I a soldier of the Cross,
A follower of the Lamb?
And shall I fear to own His cause,
Or blush to speak His Name?

2 Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?

3 Are there no foes for me to face?
Must I not stem the flood?
Is this vain world a friend to grace,
To help me on to God?

4 Sure I must fight, if I would reign:
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by Thy Word.

5 Thy saints, in all this glorious war,
Shall conquer, though they die;
They see the triumph from afar,
By faith they bring it nigh.

6 When that illustrious day shall rise,
And all Thine armies shine
In robes of victory through the skies,
The glory shall be Thine.

Isaac Watts. 1721–24.

410

S. M.

YE servants of the Lord,
Each in his office wait;
Observant of His heavenly word,
And watchful at His gate.

2 Let all your lamps be bright,
And trim the golden flame;
Gird up your loins, as in His sight,
For awful is His Name.

3 Watch! 'tis your Lord's command;
And while we speak, He's near.
Mark the first signal of His hand,
And ready all appear.

4 O happy servant he,
In such a posture found!
He shall his Lord with rapture see,
And be with honor crowned.

Philip Doddridge. 1755.

411 S. M.

SOLDIERS of Christ, arise,
And put your armor on,
Strong in the strength which God supplies,
Through His eternal Son;

2 Strong in the Lord of Hosts,
And in His mighty power;
Who in the strength of Jesus trusts
Is more than conqueror.

3 Stand then in His great might,
With all His strength endued;
But take, to arm you for the fight,
The panoply of God:

4 That having all things done,
And all your conflicts past,
Ye may o'ercome through Christ alone,
And stand entire at last.

5 From strength to strength go on,
Wrestle, and fight, and pray:
Tread all the powers of darkness down,
And win the well-fought day.

6 Still let the Spirit cry,
In all His soldiers, "Come,"
Till Christ the Lord descends from high,
And takes the conqueror home.

Charles Wesley

412 **7.6.7.6. D.**

STAND up, stand up for Jesus!
Ye soldiers of the Cross;
Lift high His royal banner,
It must not suffer loss.
From vict'ry unto vict'ry
His army He shall lead,
Till ev'ry foe is vanquished,
And Christ is Lord indeed.

2 Stand up, stand up for Jesus!
The trumpet call obey;
Forth in the mighty conflict,
In this His glorious day.
Ye that are men now serve Him,
Against unnumbered foes:
Let courage rise with danger,
And strength to strength oppose.

3 Stand up, stand up for Jesus!
Stand in His strength alone;
The arm of flesh will fail you,
Ye dare not trust your own.
Put on the Gospel armor,
Each piece put on with prayer;
Where duty calls, or danger,
Be never wanting there.

4 Stand up, stand up for Jesus!
The strife will not be long;
This day the noise of battle,
The next the victor's song.
To him that overcometh,
A crown of life shall be;
He with the King of glory
Shall reign eternally.

George Duffield, Jr., 1858.

LOVE AND CHARITY.

413 C. M.

FOUNTAIN of good, to own Thy love
Our thankful hearts incline;
What can we render, Lord, to Thee,
When all the worlds are Thine?

2 But Thou hast needy brethren here,
Partakers of Thy grace,
Whose names Thou wilt Thyself confess
Before the Father's face.

3 And in their accents of distress
Thy pleading voice is heard;
In them Thou mayest be clothed, and fed,
And visited, and cheered.

4 Thy face, with reverence and with love,
We in Thy poor would see;
O may we minister to them,
And in them, Lord, to Thee.

Philip Doddridge. 175-.
Revised by Edward Osler. 1836.

414 C. M. D.

HOW shall we show our love to Thee,
Thou loving God most high,
But loving this Thy family,
For which Thou deign'st to die?

If Thou for me such Love didst bear,
Shall I not love again?
For all are objects of Thy care;
Thy love doth all sustain.

2 If we have love for Thee in heaven,
'Tis seen by love on earth:
Love, only love which God hath given,
Doth prove our heavenly birth.
For all we know of God above,
And of His saints below,
And all we know of heaven is Love,
And all we need to know.

3 Love is of life the only sign,
Love is our vital breath;
Love only shows the child divine,
Love only conquers death.
Whate'er we do, where'er we go,
Let love our sonship prove:
Our lives the fire celestial show,
Our thoughts and words be love.

4 O deign to send the love of Thee
From highest heaven above;
For then our life Thy praise shall be,
When all our life is love.
With praise to Thee our strains began,
With love to Thee shall end;
The love of Thee, and love of man,
From heaven O deign to send!

Isaac Williams. 1842

415 8.8.8.4.

O LORD of heaven and earth and sea,
To Thee all praise and glory be:
How shall we show our love to Thee,
Who givest all?

2 Thou didst not spare Thine only Son,
But gavest Him for a world undone,
And freely with that Blessed One
Thou givest all.

3 For souls redeemed, for sins forgiven,
For means of grace and hopes of heaven,
What can to Thee, O Lord, be given,
Who givest all?

4 We lose what on ourselves we spend;
We have as treasure without end
Whatever, Lord, to Thee we lend,
Who givest all.

5 To Thee, then, gladly we will give,
To Thee, from Whom we all derive;
O may we ever with Thee live,
Who givest all.

Christopher Wordsworth. **1863.**

416 *For Hospitals.* C. M. D.

THINE arm, O Lord, in days of old
Was strong to heal and save;
It triumphed o'er disease and death,
O'er darkness and the grave:
To Thee they went, the blind, the dumb,
The palsied and the lame,
The leper with his tainted life,
The sick with fevered frame.

2 And lo, Thy touch brought life and health,
Gave speech, and strength, and sight;
And youth renewed, and frenzy calmed,
Owned Thee, the Lord of Light.

And now, O Lord, be near to bless,
Almighty as of yore,
In crowded street, by restless couch,
As by Gennesaret's shore.

3 Be Thou our great Deliverer still,
Thou Lord of life and death;
Restore and quicken, soothe and cheer,
With Thine Almighty breath.
To hands that work and eyes that see
Give wisdom's heavenly lore,
That whole and sick, and weak and strong,
May praise Thee evermore.

Edward Hayes Plumptre. 1864.

417 8.8.8.6.

O GOD of mercy, God of might,
In love and pity infinite,
Teach us, as ever in Thy sight,
To live our life to Thee.

2 Teach us the lesson Thou hast taught,
To feel for those Thy blood hath bought;
That every word, and deed, and thought,
May work a work for Thee.

3 For all Thy children, far and wide,
Since Thou, O Lord, for all hast died,
Teach us, in whatsoe'er betide,
To love them all in Thee.

4 And may Thy Holy Spirit move
All those who live, to live in love,
Till Thou shalt greet in heaven above
All those who live to Thee.

Godfrey Thring. 1877.

418 S. M.

WE give Thee but Thine own,
Whate'er the gift may be:
All that we have is Thine alone,
A trust, O Lord, from Thee.

2 May we Thy bounties thus
As stewards true receive,
And gladly, as Thou blessest us,
To Thee our first-fruits give.

3 O hearts are bruised and dead,
And homes are bare and cold,
And lambs for whom the Shepherd bled
Are straying from the fold!

4 To comfort and to bless,
To find a balm for woe,
To tend the lone and fatherless,
Is angels' work below.

5 The captive to release,
The lost to God to bring,
To teach the way of life and peace,—
It is a Christ-like thing.

6 And we believe Thy word,
Though dim our faith may be;
Whate'er we do for Thine, O Lord,
We do it unto Thee.

William Walsham How. 1864.

419 *Deaconesses.* 7s.

JESUS, Master, Son of God,
Rich in gifts for human good,
Given Thyself for us, for all,
Thou dost many servants call.

2 By Thy mercy and Thy love,
Through Thy Spirit from above,
Plenteous grace to each is given—
Grace to serve the Lord of heaven.

3 Thanks for those devoted bands,
Who, with earnest hearts and hands,
Wait and work the sick to cheer,
Spreading mercies far and near.

4 While the sacred cross they bear,
Grant them Thy rewards to share;
Be their Help where'er they go,
Bearing balm for human woe.

5 Guide and bless them on their way;
Let Thy Spirit be their stay;
May their numbers, Lord, increase,
Bring them to Thy heavenly peace.

Joseph A. Seiss. 1899.

420 7s.

FATHER of our feeble race,
Wise, beneficent, and kind!
Spread o'er nature's ample face,
Flows Thy goodness unconfined.

2 Lord, what offerings shall we bring
At Thine altars when we bow?
Grateful, loving hearts, the spring
Whence the kind affections flow;

3 Willing hands to lead the blind,
Bind the wounded, feed the poor;
Love, embracing all our kind;
Charity, with liberal store.

4 Teach us, O Thou heavenly King,
Thus to show our grateful mind;
Thus the accepted offering bring,
Love to Thee and all mankind.

John Taylor. 1795. a.

421 8.7.8.7.

HE that goeth forth with weeping,
Bearing precious seed in love,
Never tiring, never sleeping,
Findeth mercy from above.

2 Soft descend the dews of heaven,
Bright the rays celestial shine;
Precious fruits will thus be given
Through an influence all divine.

3 Sow thy seed, be never weary,
Let no fears thy soul annoy;
Be the prospect ne'er so dreary,
Thou shalt reap the fruit of joy.

4 Lo! the scene of verdure brightening!
See the rising grain appear;
Look again! the fields are whitening,
For the harvest-time is near.

Thomas Hastings. 1836.

THE CROSS AND COMFORT.

422 C. M. D.

THOU art my Hiding-place, O Lord!
On Thee I fix my trust,
Encouraged by Thy holy Word,
A feeble child of dust.
I have no argument beside,
I urge no other plea;
And 'tis enough the Saviour died,
The Saviour died for me.

2 When storms of fierce temptations beat,
And furious foes assail,
My refuge is the mercy-seat,
My hope within the veil.
Ah, what could give the sufferer rest,
Bid every murmur flee,
But this, the witness in my breast
That Jesus died for me?

3 And when Thy voice at length commands
This body to decay,
And life, in its last lingering sands,
Is ebbing fast away,
Then, though it be in accents weak,
And faint and tremblingly,
O give me strength in death to speak,
"My Saviour died for me."

Thomas Raffles. 1833.

423 S. M.

O WHAT, if we are Christ's,
Is earthly shame or loss?
Bright shall the crown of glory be
When we have borne the cross.

2 Keen was the trial once,
Bitter the cup of woe,
When martyred saints, baptized in blood,
Christ's sufferings shared below.

3 Bright is their glory now,
Boundless their joy above,
Where on the bosom of their God
They rest in perfect love.

4 Lord, may that grace be ours,
Like them in faith to bear
All that of sorrow, grief or pain
May be our portion here.

5 Enough if Thou at last
The word of blessing give,
And let us rest in Thine own home,
Where saints and angels live.

Sir Henry Williams Baker. 1852.

424 C. M.

O THOU, from Whom all goodness flows,
I lift my heart to Thee;
In all my sorrows, conflicts, woes,
Dear Lord, remember me!

2 When on my aching, burdened heart
My sins lie heavily,
My pardon speak, new peace impart;
In love, remember me!

3 Temptations sore obstruct my way,
And ills I cannot flee;
O give me strength, Lord, as my day;
For good, remember me!

4 Distrest with pain, disease, and grief,
This feeble body see;
Grant patience, rest, and kind relief;
Hear, and remember me!

5 When in the solemn hour of death
I wait Thy just decree;
Be this the prayer of my last breath,
Good Lord, remember me!

6 And when before Thy throne I stand
And lift my soul to Thee,
Then, with the saints at Thy right hand,
Good Lord, remember me!

Thomas Haweis. 1792 a.

425 8.6.8.6.8.8.

WHEN I can trust my all with God,
In trial's fearful hour,
Bow, all resigned, beneath His rod,
And bless His sparing power,
A joy springs up amid distress,
A fountain in the wilderness.

2 O, to be brought to Jesus' feet,
Though sorrows fix me there,
Is still a privilege: and sweet
The energies of prayer,
Though sighs and tears its language be,
If Christ be nigh, and smile on me.

3 Then blessed be the Hand that gave,
Still blessed when it takes:
Blessed be He Who smites to save,
Who heals the heart He breaks.
Perfect and true are all His ways,
Whom heaven adores and death obeys.

Josiah Conder. 1818.

426 C. M.

O MEAN may seem this house of clay,
Yet, Lord, 'twas Thine abode;
We may lament this thorny way,
Yet 'tis what Thou hast trod.

2 This fleshly robe, Thou, Lord, didst wear,
This watch on earth didst keep;
These burdens sore, Thou, Lord, didst bear;
These tears, Thou, Lord, didst weep.

3 Our earthly garments Thou hast worn
That we Thy robes may wear;
These earthly sorrows Thou hast borne
That we Thy bliss might share.

4 O, mighty grace, our life to live,
To suffer and to die,
That we through Thee might life receive,
And dwell with Thee on high!

5 O, strange the gifts, and marvellous,
By Thee procured and given:
Thou tookest woe and death from us,
And we receive Thy heaven!

Thomas H. Gill. 1850. Revs.

427 *Befiehl du deine Wege.* S. M. D.

(*Second Part.*)

GIVE to the winds thy fears,
Hope and be undismayed;
God hears thy sighs and counts thy tears,
God shall lift up thy head.
Through waves and clouds and storms
He gently clears thy way;
Wait thou His time, so shall this night
Soon end in joyous day.

2 Still heavy is thy heart?
Still sink thy spirits down?
Cast off the weight, let fear depart,
And every care be gone.
What though thou rulest not,
Yet heaven and earth and hell
Proclaim, God sitteth on the throne,
And ruleth all things well!

3 Leave to His sovereign sway
To choose and to command:
So shalt thou wondering own, His way
How wise, how strong His hand!
Far, far above thy thought
His counsel shall appear,
When fully He the work hath wrought
That caused thy needless fear.

4 Thou seest our weakness, Lord,
Our hearts are known to Thee;
O lift Thou up the sinking hand,
Confirm the feeble knee!
Let us in life, in death,
Thy steadfast Truth declare,
And publish with our latest breath
Thy Love and guardian care!

Paul Gerhardt. 1656.
Tr. John Wesley. 1739.

428 *Befiehl du deine Wege.* S. M. D.

COMMIT thou all thy griefs
And ways into His hands,
To His sure Truth and tender care,
Who earth and heaven commands:
Who points the clouds their course,
Whom winds and seas obey,
He shall direct thy wandering feet,
He shall prepare thy way.

2 Thou on the Lord rely,
So safe shalt thou go on;
Fix on His work thy steadfast eye
So shall thy work be done.
No profit canst thou gain
By self-consuming care;
To Him commend thy cause; His ear
Attends the softest prayer.

3 Thy everlasting Truth,
Father, Thy ceaseless Love,
Sees all Thy children's wants, and knows
What best for each will prove.
And whatsoe'er Thou will'st,
Thou dost, O King of kings!
What Thy unerring Wisdom chose,
Thy Power to being brings.

4 Thou everywhere hast sway,
And all things serve Thy might;
Thy every act pure blessing is,
Thy path unsullied light.
When Thou arisest, Lord,
What shall Thy work withstand?
When all Thy children want Thou giv'st,
Who, who shall stay Thy hand?

Paul Gerhardt, 16 6.
Tr. John Wesley. 1739.

429 **7s.**

LORD, to whom except to Thee
Shall our wandering spirits go—
Thee Whom it is light to see,
And eternal life to know?

2 Lord, to whom except to Thee
Shall we go when ills betide?
Who, except Thyself, can be
Hope, and help, and strength, and guide?

3 Who can cleanse the soul from sin,
Hear the prayer, and seal the vow?
Who can fill the void within,
Blessed Saviour, who but Thou?

4 Therefore evermore I'll give
Thanks and praise, my God, to Thee;
Evermore in Thee I live,
Evermore live Thou in me.

John S. B. Monsell. 1862.

430 **C. M.**

LORD, it belongs not to my care
Whether I die or live;
To love and serve Thee is my share,
And this Thy grace must give.

2 If life be long, I will be glad
That I may long obey:
If short, yet why should I be sad
To soar to endless day?

3 Christ leads me through no darker rooms
Than He went through before:
He that into God's kingdom comes
Must enter by this door.

4 Come, Lord, when grace has made me meet
Thy blessed face to see;
For if Thy work on earth be sweet,
What will Thy glory be?

5 Then shall I end my sad complaints,
And weary sinful days,
And join with the triumphant saints
That sing Jehovah's praise.

6 My knowledge of that Life is small,
The eye of faith is dim;
But 'tis enough that Christ knows all,
And I shall be with Him.

Richard Baxter. 1681.

TIMES AND SEASONS—MORNING.

L. M.

431

AWAKE, my soul, and with the sun
Thy daily stage of duty run;
Shake off dull sloth and joyful rise
To pay thy morning sacrifice.

2 All praise to Thee, Who safe hast kept,
And hast refreshed me while I slept:
Grant, Lord, when I from death shall wake,
I may of endless life partake.

3 Lord, I my vows to Thee renew;
Disperse my sins as morning dew;
Guard my first springs of thought and will,
And with Thyself my spirit fill.

4 Direct, control, suggest, this day,
All I design, or do, or say;
That all my powers, with all their might,
In Thy sole glory may unite.

Thomas Ken. 1695-1709.

432 L. M.

NEW every morning is the love,
Our wakening and uprising prove,
Through sleep and darkness safely brought,
Restored to life, and power, and thought.

2 New mercies, each returning day,
Hover around us while we pray;
New perils past, new sins forgiven,
New thoughts of God, new hopes of heaven.

3 If on our daily course our mind
Be set to hallow all we find,
New treasures still, of countless price,
God will provide for sacrifice.

4 The trivial round, the common task,
Will furnish all we need to ask,
Room to deny ourselves: a road
To bring us daily nearer God.

5 Only, O Lord, in Thy dear love,
Fit us for perfect rest above;
And help us, this and every day,
To live more nearly as we pray.

John Keble. 1827.

433 *Seele du musst munter werden.* 8.4.7.8.4.7.

COME, my soul, thou must be waking!
Now is breaking
O'er the earth another day;
Come to Him who made the splendor,
See thou render
All thy feeble strength can pay.

2 Gladly hail the sun returning:
Ready burning
Be the incense of thy powers:
For the night is safely ended;
God hath tended
With His care thy helpless hours.

3 Pray that He may prosper ever
Each endeavor,
When thy aim is good and true;
But that He may ever thwart thee
And convert thee,
When thou evil wouldst pursue.

4 Only God's free gift abuse not,
Light refuse not,
But His Spirit's voice obey;
Thou with Him shalt dwell, beholding
Light enfolding
All things in unclouded day.

5 Glory, honor, exaltation,
Adoration,
Be to the Eternal One;
To the Father, Son, and Spirit,
Laud and merit,
While unending ages run.

Friederich Rudolph von Canitz. **1700.**
Tr. Henry James Buckoll. **1840.**

434 7s. 6 lines.

EVERY morning mercies new
Fall as fresh as morning dew;
Every morning let us pay
Tribute with the early day;
For Thy mercies, Lord, are sure,
Thy compassion doth endure.

2 Still the greatness of Thy love
Daily doth our sins remove;
Daily, far as east from west,
Lifts the burden from the breast,
Gives, unbought, to those who pray,
Strength to stand in evil day.

3 Let our prayers each morn prevail,
That these gifts may never fail;
And, as we confess the sin
And the tempter's power within,
Feed us with the Bread of Life,
Fit us for our daily strife.

4 As the morning light returns,
As the sun with splendor burns,
Teach us still to turn to Thee,
Ever-blessed Trinity,
With our hands our hearts to raise,
In unfailing prayer and praise.

Greville Phillimore. 1863. a.

435 8.7.8.7.7.7.

Gott des Himmels und der Erden.

GOD, Who madest earth and heaven,—
Father, Son, and Holy Ghost,
Who the day and night hast given,
Sun and moon and starry host,
Thou Whose mighty hand sustains
Earth and all that she contains:

2 Praise to Thee my soul shall render,
Who this night hast guarded me;
My omnipotent Defender,
Who from ill doth set me free;
Free from danger, anguish, woe,
Free from the infernal foe.

3 Let the night of my transgression
With night's darkness pass away;
Jesus, into Thy possession
I resign myself to-day.
In Thy wounds I find relief
From my greatest sin and grief.

4 Let my life and conversation
Be directed by Thy Word;
Lord, Thy constant preservation
To Thy erring child afford.
Nowhere but alone in Thee,
From all harm can I be free.

5 Wholly to Thy blest protection
I commit my heart and mind;
Mighty God! to Thy direction
Wholly may I be resigned.
Lord, my Shield, my Light divine,
O accept, and own me Thine!

Heinrich Alberti. 1643.
Tr. John Christian Jacobi. 1720.
Catherine Winkworth. Arthur Tozer Russell.

436 *Splendor paternae gloriae.* L. M.

O CHRIST! with each returning morn
Thine image to our hearts be borne;
And may we ever clearly see
Our God and Saviour, Lord, in Thee.

2 All hallowed be our walk this day;
May meekness form our early ray,
And faithful love our noontide light,
And hope our sunset, calm and bright.

3 Our daily course, O Jesus, bless;
Make plain the way of holiness;
From sudden falls our feet defend,
And cheer at last our journey's end.

Ambrosian cir. 700.
Tr. John Chandler. 1861. a.

437 *Beim frühen Morgenlicht.* 6s. 6 lines.

WHEN morning gilds the skies,
My heart awaking cries,
May Jesus Christ be praised!
Alike at work and prayer,
To Jesus I repair;
May Jesus Christ be praised!

2 To Thee, my God, above,
I cry with glowing love,
May Jesus Christ be praised!
This song of sacred joy,
O may it never cloy;
May Jesus Christ be praised!

Be this, while life is mine,
My canticle divine,
May Jesus Christ be praised!
Be this the eternal song
Through all the ages on:
May Jesus Christ be praised!

Anonymous. 1828.
Tr. Edward Caswall. 1854.

438 L. M.

MY God, how endless is Thy love!
Thy gifts are every ev'ning new,
And morning mercies from above
Gently descend like early dew.

2 Thou spread'st the curtain of the night,
Great Guardian of my sleeping hours;
Thy sovereign word restores the light,
And quickens all my drowsy powers.

3 I yield myself to Thy command,
To Thee devote my nights and days;
Perpetual blessings from Thy hand
Demand perpetual hymns of praise.

Isaac Watts. 1709.

439 *Frühmorgens da die Sonn aufgeht.* L. M.

ERE yet the dawn hath filled the skies
Behold my Saviour Christ arise;
He chaseth from us sin and night,
And bringeth joy and life and light.

2 O stronger Thou than death and hell,
Where is the foe Thou canst not quell!
What heavy stone Thou canst not roll
From off the prisoned, suff'ring soul?

3 If Jesus lives can I be sad?
I know He loves me, and am glad:
Though all the world were dead to me,
Enough, O Christ, if I have Thee!

4 He feeds me, comforts, and defends,
And when I die His angels sends
To bear me whither He is gone,
For of His own He loseth none.

5 No more to fear or grief I bow,
God and the angels love me now;
The joys prepared for me to-day
Drive fear and mourning far away.

Johann Heermann. 1630.
Tr. Catherine Winkworth. 1858.

440 C. M.

LORD, for the mercies of this night
My humble thanks I pay,
And unto Thee I dedicate
The first-fruits of the day.

2 Let this day praise Thee, O my God,
And so let all my days:
And O, let my eternal day
Be Thy eternal praise!

John Mason. 1683.

441 L. M.

FORTH in Thy Name, O Lord, I go,
My daily labor to pursue,
Thee, only Thee, resolved to know
In all I think, or speak, or do.

2 The task Thy wisdom hath assigned,
O let me cheerfully fulfil;
In all my works Thy presence find,
And prove Thy good and perfect will.

3 Thee may I set at my right hand,
Whose eyes my inmost substance see,
And labor on at Thy command,
And offer all my works to Thee.

4 For Thee I ever would employ
Whate'er Thy bounteous grace hath given,
And run my course with even joy
And closely walk with Thee to Heaven.

Charles Wesley. 1749.

EVENING.

442 7s.

SOFTLY now the light of day
Fades upon my sight away;
Free from care, from labor free,
Lord, I would commune with Thee!

2 Thou Whose all-pervading eye
Naught escapes, without, within,
Pardon each infirmity,
Open fault, and secret sin.

3 Soon for me the light of day
Shall for ever pass away:
Then, from sin and sorrow free,
Take me, Lord, to dwell with Thee!

4 Thou Who, sinless, yet hast known
All of man's infirmity;
Then from Thine eternal throne,
Jesus, look with pitying eye.

George Washington Doane, 1824.

443 10s. 6 lines.

THE day is gently sinking to a close,
Fainter, and yet more faint the sunlight glows,
O Brightness of the Father's Glory, Thou
Eternal Light of Light, be with us now:
Where Thou art present, darkness cannot be:
Midnight is glorious noon, O Lord, with Thee.

2 Our changeful lives are ebbing to an end,
Onward to darkness and to death we tend;

O Conqueror of the grave, be Thou our
Guide,
Be Thou our Light in death's dark even-
tide;
Then in our mortal hour will be no gloom,
No sting in death, no terror in the tomb.

3 Thou Who in darkness walking didst ap-
pear
Upon the waves and Thy disciples cheer,
Come, Lord, in lonesome days, when
storms assail,
And earthly hopes and human succors
fail.
When all is dark, may we behold Thee
nigh,
And hear Thy voice, "Fear not, for it is
I."

4 The weary world is mouldering to decay,
Its glories wane, its pageants fade away;
In that last sunset, when the stars shall
fall,
May we arise, awakened by Thy call,
With Thee, O Lord, for ever to abide,
In that blest day that has no eventide.

Christopher Wordsworth. 1863

444 *Lucis Creator optime.* 7s.

SOURCE of light and life divine,
Thou didst cause the light to shine;
Thou didst bring Thy sunbeams forth
O'er Thy new created earth.

2 Shade of night, and morning ray,
Took from Thee the name of day;
Now again the shades are nigh,
Listen to our mournful cry.

3 May we ne'er, by guilt deprest,
Lose the way to endless rest;
May no thoughts impure and vain
Draw our souls to earth again.

4 Rather lift them to the skies,
Where our dear-bought treasure lies;
Help us in our daily strife,
Make us struggle into life.

Hymn of the Early Centuries.
Tr. John Chandler. 1837.

445 7.7.7.5.

HOLY Father, cheer our way
With Thy love's perpetual ray;
Grant us ev'ry closing day
Light at evening time.

2 Holy Saviour, calm our fears
When earth's brightness disappears;
Grant us in our later years
Light at evening time.

3 Holy Spirit, be Thou nigh
When in mortal pains we lie;
Grant us, as we come to die,
Light at evening time.

4 Holy, blessed Trinity,
Darkness is not dark to Thee;
Those Thou keepest always see
Light at evening time.

Richard Hayes Robinson. 1869.

446 11.11.11.5.

Die Nacht ist kommen drin wir ruhen sollen.

NOW God be with us, for the night
is closing,
light and darkness are of His dis-
posing;

And 'neath His shadow here to rest we
yield us,
For He will shield us.

2 Let evil thoughts and spirits flee before
us;
Till morning cometh, watch, O Father,
o'er us;
In soul and body, Thou from harm de-
fend us,
Thine angels send us.

3 Let pious thoughts be ours when sleep
o'ertakes us;
Our earliest thoughts be Thine when
morning wakes us;
All sick and mourners we to Thee com-
mend them,
Do Thou befriend them.

4 We have no refuge, none on earth to aid
us
But Thee, O Father, Who Thine own
hath made us;
Keep us in life; forgive our sins; deliver
Us now and ever.

5 Praise be to Thee through Jesus, our
salvation,
God, Three in One, the Ruler of creation,
High throned, o'er all Thine eye of
mercy casting,
Lord everlasting.

Petrus Herbret. 1656.
Tr. Cathereine Winkworth. 1863.

447 **10s.**

ABIDE with me! fast falls the eventide;
The darkness deepens: Lord, with me abide!
When other helpers fail and comforts flee,
Help of the helpless, O abide with me.

2 Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see:
O Thou Who changest not, abide with me!

3 Not a brief glance I beg, a passing word,
But as Thou dwell'st with Thy disciples, Lord,
Familiar, condescending, patient, free,
Come, not to sojourn, but abide with me.

4 I need Thy presence every passing hour:
What but Thy grace can foil the tempter's power?
Who like Thyself my guide and stay can be?
Through cloud and sunshine, O abide with me!

5 I fear no foe, with Thee at hand to bless:
Ills have no weight, and tears no bitterness.
Where is death's sting? where, grave, thy victory?
I triumph still, if Thou abide with me!

6 Hold Thou Thy Cross before my closing eyes,
Shine through the gloom, and point me to the skies:
Heaven's morning breaks, and earth's vain shadows flee;
In life, in death, O Lord, abide with me!

Henry Francis Lyte. 1847.

448 L. M.

AT even when the sun was set,
The sick, O Lord, around Thee lay;
O in what divers pains they met!
O with what joy they went away!

2 Once more 'tis eventide, and we,
Oppressed with various ills, draw near:
What if Thy form we cannot see?
We know and feel that Thou art here.

3 O Saviour, Christ, our woes dispel;
For some are sick and some are sad,
And some have never loved Thee well,
And some have lost the love they had.

4 And some have found the world is vain,
And from the world they break not free;
And some have friends who give them pain,
Yet have not sought a friend in Thee.

5 And none, O Lord, have perfect rest,
For none are wholly free from sin;
And they who fain would serve Thee best,
Are conscious most of wrong within.

6 O Saviour, Christ, Thou too art Man;
Thou hast been troubled, tempted, tried;
Thy kind but searching glance can scan
The very wounds that shame would hide.

7 Thy touch has still its ancient power;
No word from Thee can fruitless fall;
Hear, in this solemn evening hour,
And in Thy mercy heal us all.

Henry Twells. 1868.

449 *Τὴν ἡμέραν διελθὼν.* 7.6.7.6.8.8.

THE day is past and over:
All thanks, O Lord, to Thee!
I pray Thee now that sinless
The hours of dark may be.
O Jesus, keep me in Thy sight,
And save me through the coming night!

2 The toils of day are over:
I lift my heart to Thee:
And ask that free from peril
The hours of dark may be.
O Jesus, make their darkness light,
And guard me through the coming night!

3 Be Thou my soul's Preserver,
O God! for Thou dost know
How many are the perils
Through which I have to go.
Lover of men, O hear my call,
And guard and save me from them all!

Anatolius. VIII. Century.
Tr. John Mason Neale. 1862.

450 *O Lux, beata Trinitas.* L. M.

O LIGHT, O Trinity most Blest!
True God, Supreme and ever Blest:
As now the sun of day departs,
Outpour Thy beams upon our hearts.

2 To Thee at morn our hymns we raise,
At evening offer prayer and praise;
And Thou our glorious theme shalt be,
Now and through all eternity.

3 As darkness deepens, Lord, do Thou
A night of quiet rest bestow;
From all our sins grant us release,
And bless us with Thy perfect peace.

Ambrosian V. Century.
Martin Luther. 1543.
Tr. Composite. 1890.

451 S. M.

THE day, O Lord, is spent;
Abide with us, and rest;
Our heart's desires are fully bent
On making Thee our guest.

2 We have not reached that land,
That happy land, as yet,
Where holy angels round Thee stand,
Whose sun can never set.

3 Our sun is sinking now;
Our day is almost o'er:
O Sun of Righteousness, do Thou
Shine on us evermore.

John Mason Neale. 1842.

452 *Hinunter ist der Sonnen Schein.* L. M.

SUNK is the sun's last beam of light,
And now the world is wrapt in night.
Christ, light us with Thy heavenly ray,
Nor let our feet in darkness stray.

2 Thanks, Lord, that Thou throughout the day
Hast kept all grief and harm away;
That angels tarried round about
Our coming in and going out.

3 Whate'er of wrong we've done or said,
Let not the charge on us be laid;
That, through Thy free forgiveness blest,
In peaceful slumber we may rest.

4 Thy guardian angels to us send;
Our couch from every ill defend;
Our soul and body, while we sleep,
In safety, gracious Father, keep.

Nikolaus Hermann. 1560
Tr. Frances Elizabeth Cox. 1841.

453 8.7.8.7.

HEAR our prayer, O heavenly Father,
Ere we lay us down to sleep;
Bid Thine angels, pure and holy,
Round our bed their vigils keep.

2 Heavy though our sins, Thy mercy
Far outweighs them every one;
Down before the Cross we cast them,
Trusting in Thy help alone.

3 Keep us through this night of peril
Safe beneath its sheltering shade;
Take us to Thy rest, we pray Thee,
When our pilgrimage is made.

4 Pardon all our past transgressions,
Give us strength for days to come;
Guide and guard us with Thy blessing
Till Thine angels bear us home.

Harriet Parr. 1845

454 L.M.

ALL praise to Thee, my God, this night,
For all the blessings of the light:
Keep me, O keep me, King of kings,
Beneath Thine own Almighty wings!

2 Forgive me, Lord, for Thy dear Son,
The ill that I this day have done:
That with the world, myself, and Thee,
I, ere I sleep, at peace may be.

3 Teach me to live, that I may dread
The grave as little as my bed;
To die, that this vile body may
Rise glorious at the final day.

4 O when shall I, in endless day,
For ever chase dark sleep away,
And hymns divine with angels sing,
In endless praise to Thee, my King?

Thomas Ken. 1695-1709. a.

455 C. M.

NOW from the altar of our hearts
Let incense flames arise;
Assist us, Lord, to offer up
Our evening sacrifice.

2 Minutes and mercies multiplied
Have made up all this day;
Minutes came quick, but mercies were
More fleet and free than they.

3 New time, new favors, and new joys,
Do a new song require;
Till we shall praise Thee as we would,
Accept our heart's desire.

4 Lord of our time, Whose hand hath set
New time upon our score;
Thee may we praise for all our time,
When time shall be no more!

John Mason. 1683.

456 8.4.8.4.8.8.8.4.

GOD, that madest earth and heaven,
Darkness and light;
Who the day for toil hast given,
For rest the night;
May Thine angel-guards defend us,
Slumber sweet Thy mercy send us,
Holy dreams and hopes attend us,
This livelong night.

2 Guard us waking, guard us sleeping,
And when we die,
May we in Thy mighty keeping
All peaceful lie:
When the last dread call shall wake us,
Do not Thou our God forsake us,
But to reign in glory take us,
With Thee on high.

Reginald Heber, 1827; 2d v. Richard Whately, 1860.

457 8.7.8.7.

SAVIOUR, breathe an evening blessing,
Ere repose our spirits seal;
Sin and want we come confessing;
Thou canst save, and Thou canst heal.

2 Though destruction walk around us,
Though the arrow past us fly,
Angel-guards from Thee surround us;
We are safe if Thou art nigh.

3 Though the night be dark and dreary,
Darkness cannot hide from Thee;
Thou art He Who, never weary,
Watchest where Thy people be.

4 Should swift death this night o'ertake us,
And our couch become our tomb,
May the morn in heaven awake us,
Clad in bright and deathless bloom.

James Edmeston. 1820.

458 8.7.8.7.7.7.

THROUGH the day Thy Love hath spared us,
Now we lay us down to rest;
Through the silent watches guard us,
Let no foe our peace molest:
Jesus, Thou our Guardian be;
Sweet it is to trust in Thee.

2 Pilgrims here on earth, and strangers,
Dwelling in the midst of foes,
Us and ours preserve from dangers:
In Thine arms may we repose;
And when life's sad day is past,
Rest with Thee in heaven at last.

Thomas Kelly. 1806.

459 L. M.

SUN of my soul, Thou Saviour dear,
It is not night if Thou be near;
O may no earth-born cloud arise
To hide Thee from Thy servant's eyes.

2 When the soft dews of kindly sleep
My wearied eyelids gently steep,
Be my last thought, how sweet to rest
For ever on my Saviour's breast!

3 Abide with me from morn till eve,
For without Thee I cannot live;
Abide with me when night is nigh,
For without Thee I dare not die.

4 If some poor wandering child of Thine
Have spurned to-day the voice divine,
Now, Lord, the gracious work begin;
Let him no more lie down in sin.

5 Watch by the sick; enrich the poor
With blessings from Thy boundless store;
Be every mourner's sleep to-night,
Like infant's slumbers, pure and light.

6 Come near and bless us when we wake,
Ere through the world our way we take;
Till in the ocean of Thy Love
We lose ourselves in Heaven above.

John Keble. 1827.

460 L. M. Pec.

INSPIRER and Hearer of prayer,
Thou Shepherd and Guardian of Thine,
My all to Thy covenant care
I, sleeping or waking, resign.

2 If Thou art my Shield and my Sun,
The night is no darkness to me;
And fast as my minutes roll on,
They bring me but nearer to Thee.

3 A sovereign Protector I have,
Unseen, yet for ever at hand;
Unchangeably faithful to save,
Almighty to rule and command.

4 His smiles and His comforts abound,
His grace, as the dew, shall descend;
And walls of salvation surround
The soul He delights to defend.

Augustus M. Toplady. 1774. a.

THE NEW YEAR.

461 L. M.

GREAT God! we sing that mighty Hand,
By which, supported still, we stand:
The opening year Thy mercy shows;
Let mercy crown it till it close.

2 By day, by night, at home, abroad,
Still we are guarded by our God;
By His incessant bounty fed;
By His unerring counsel led.

3 With grateful hearts the past we own;
The future, all to us unknown,
We to Thy guardian care commit,
And, peaceful, leave before Thy feet.

4 In scenes exalted or depressed,
Be Thou our joy, and Thou our rest;
Thy goodness all our hopes shall raise,
Adored through all our changing days.

Philip Doddridge. 1755.

462 7s.

FOR Thy mercy and Thy grace,
Faithful through another year,
Hear our song of thankfulness;
Father and Redeemer, hear.

2 In our weakness and distress,
Rock of strength be Thou our Stay;
In the pathless wilderness,
Be our true and living Way.

3 Who of us death's lonely road
In the coming year shall tread,—
With Thy rod and staff, O God,
Comfort Thou his dying head.

4 Keep us faithful; keep us pure;
Keep us evermore Thine own:
Help, O help us to endure,
Till the promised crown be won.

Henry Downton. 1851.

463 L. M.

OUR Helper, God! we bless Thy Name!
Whose Love for ever is the same;
The tokens of Thy gracious care
Open, and crown, and close the year.

2 Amid ten thousand snares we stand,
Supported by Thy guardian hand,
And hear, when we review our ways,
Ten thousand calls Thy Name to praise.

3 Till now Thine arm has led us on;
Thy loving-kindness ne'er withdrawn;
And while we tread this desert land,
New mercies still new songs demand.

Philip Doddridge. 1755. a.

464 7s. 8 lines.

WHILE with ceaseless course the sun
Hasted through the former year,
Many souls their race have run,
Never more to meet us here;

Fixed in an eternal state,
They have done with all below;
We a little longer wait,
But how little, none can know.

2 As the winged arrow flies
Speedily, the mark to find;
As the lightning from the skies
Darts, and leaves no trace behind;
Swiftly thus our fleeting days
Bear us down life's rapid stream:
Upward, Lord, our spirits raise;
All below is but a dream.

3 Thanks for mercies past receive,
Pardon of our sins renew;
Teach us henceforth how to live
With eternity in view.
Bless Thy Word to young and old,
Fill us with a Saviour's love;
And when life's short tale is told,
May we dwell with Thee above.

John Newton. 1774.

465 8.7.8.7. *Iambic.*

WE give Thee thanks, O God, this day,
For mercies never failing;
Thy Love hath brought us on our way,
For all our wants availing.

2 No less that Love hath met our need,
Than when the manna falling
Did, day by day, Thy people feed,
To love and praises calling.

3 The seasons come, the seasons go,
But each shall find us singing;
For each shall greet us, well we know,
New favors from Thee bringing.

4 Through endless years Thou art the same,
Thy mercy changes never;
Then blessed be Thy mighty Name
For ever and for ever.

Robert M. Offord. 1883.

HARVEST AND THANKSGIVING.

466 L. M.

O GRACIOUS Hand that freely gives
The fruits of earth, our toil to bless!
O Love by which the sinner lives!
Let every tongue that Love confess!

2 Our God for all our need provides;
His sun alike o'er all doth shine;
From none His glorious beams He hides;
So rich, so free, His Love divine.

3 Again this Love our garners fills;
This Love again let all adore:
The cry of want His bounty stills,
Who biddeth all His Name implore.

4 O may our lives through grace abound
In holy fruits, and Thee proclaim!
Let all Thy courts with praises sound
Thy gracious hand, Thy wondrous Name.

5 Lord, when Thou shalt descend from heaven,
Thy ransomed harvest here to reap,
O in that day Thy joy be given
To those who now go forth and weep.

Arthur Tozer Russell. 1848. a.

467 7s.

PRAISE to God, immortal praise,
For the Love that crowns our days!
Bounteous Source of every joy,
Let Thy praise our tongues employ!

2 For the blessings of the field,
For the stores the gardens yield;
Flocks that whiten all the plain;
Yellow sheaves of ripened grain:

3 All that Spring, with bounteous hand,
Scatters o'er the smiling land;
All that liberal Autumn pours
From her overflowing stores:

4 These to Thee, our God, we owe,
Source whence all our blessings flow!
And for these our souls shall raise
Grateful vows and solemn praise.

Anna Letitia Barbauld. 1772.

468 7s. 8 lines.

COME, ye thankful people, come,
Raise the song of Harvest Home.
All is safely gathered in,
Ere the winter storms begin.
God our Maker doth provide,
For our wants to be supplied;
Come, to God's own temple come,
Raise the song of Harvest Home.

2 We ourselves are God's own field,
Fruit unto His praise to yield;
Wheat and tares together sown,
Unto joy or sorrow grown:

First the blade and then the ear,
Then the full corn shall appear:
Grant, O harvest Lord, that we
Wholesome grain and pure may be.

3 For the Lord our God shall come,
And shall take His harvest home;
From His field shall in that day
All offences purge away;
Give His angels charge at last
In the fire the tares to cast;
But the fruitful ears to store
In His garner evermore.

Henry Alford. 1844.
Revised. 1865.

469 7s.

PRAISE, O praise our God and King!
Hymns of adoration sing;
For His mercies still endure,
Ever faithful, ever sure.

2 Praise Him that He made the sun
Day by day his course to run;
And the silver moon by night,
Shining with her gentle light.

3 Praise Him that He gave the rain
To mature the springing grain,
And hath bid the fruitful field
Crops of precious increase yield.

4 Praise Him for our harvest-store,
He hath filled the garner-floor,
And for richer food than this,
Pledge of everlasting bliss.

5 Glory to our bounteous King!
Glory let creation sing!
For His mercies still endure,
Ever faithful, ever sure.

Sir Henry Williams Baker. 1861.

470 7.6.7.6. D.

SING to the Lord of harvest,
Sing songs of love and praise;
With joyful hearts and voices
Your alleluias raise:
By Him the rolling seasons
In fruitful order move,
Sing to the Lord of harvest
A song of happy love.

2 By Him the clouds drop fatness,
The deserts bloom and spring,
The hills leap up in gladness,
The valleys laugh and sing;
He filleth with His fullness
All things with large increase,
He crowns the year with goodness,
With plenty and with peace.

3 Bring to His sacred Altar
The gifts His goodness gave,
The golden sheaves of harvest,
The souls He died to save:
Your hearts lay down before Him,
When at His feet ye fall,
And with your lives adore Him,
Who gave His life for all.

4 To God the gracious Father,
Who made us "very good;"
To Christ, Who, when we wandered,
Restored us with His Blood;

And to the Holy Spirit,
Who doth upon us pour
His blessed dews and sunshine,
Be praise for evermore.

John S. B. Monsell. 1866.

NATIONAL.

471 H. M.

BEFORE the Lord we bow,
The God Who reigns above,
And rules the world below,
Boundless in power and love.
Our thanks we bring | Our hearts we raise
In joy and praise, | To heaven's high King.

2 The nation Thou hast blest,
May well Thy Love declare,
From foes and fears at rest,
Protected by Thy care.
For this fair land, | Our thanks we pay—
For this bright day, | Gifts of Thy hand.

3 May every mountain height,
Each vale and forest green,
Shine in Thy Word's pure light,
And its rich fruits be seen!
May every tongue | And join to raise
Be tuned to praise, | A grateful song

4 Earth! hear Thy Maker's voice,
Thy great Redeemer own;
Believe, obey, rejoice,
And worship Him alone.
Cast down thy pride, | And bow before
Thy sin deplore, | The Crucified.

5 And when in power He comes,
O may our native land,
From all its rending tombs,
Send forth a glorious band,
A countless throng, | To heaven's high King
Ever to sing | Salvation's song.

Francis Scott Key. 1832.

472 H. M.

SING to the Lord Most High;
Let every land adore:
With grateful voice make known
His goodness and His power.
Let cheerful songs | And let His praise
Declare His ways, | Inspire your tongues.

2 Enter His courts with joy;
With fear address the Lord;
He formed us with His hand,
And quickened by His Word.
With wide command | O'er every sea,
He spreads His sway | And every land.

3 His hands provide our food,
And every blessing give;
We feed upon His care
And in His pastures live,
With cheerful songs | And let His praise
Declare His ways, | Inspire our tongues.

4 Good is the Lord our God,
His truth and mercy sure;
While earth and heaven shall last,
His promises endure.
With bounteous hand | O'er every sea,
He spreads His sway | And every land.

Timothy Dwight. 1800.

473 6.6.4.6.6.6.4.

GOD bless our native land!
Firm may she ever stand,
Through storm and night;
When the wild tempests rave,
Ruler of wind and wave,
Do Thou our country save
By Thy great might!

2 For her our prayer shall rise
To God above the skies;
On Him we wait:
Thou Who art ever nigh,
Guarding with watchful eye,
To Thee aloud we cry,
God save the State!

Charles Timothy Brooks. 1835.
Revised by John S. Dwight, 1841.

474 H. M.

TO Thee, our God, we fly
For mercy and for grace;
O hear our lowly cry,
And hide not Thou Thy face.
O Lord, stretch forth Thy mighty hand,
And guard and bless our Fatherland.

2 Arise, O Lord of hosts,
Be jealous for Thy Name,
And drive from out our coasts
The sins that put to shame.
O Lord, stretch forth Thy mighty hand,
And guard and bless our Fatherland.

3 The powers ordained of Thee
With heavenly wisdom bless;
May they Thy servants be,
And rule in righteousness.
O Lord, stretch forth Thy mighty hand,
And guard and bless our Fatherland.

4 Give peace, Lord, in our time;
O let no foe draw nigh,
Nor lawless deed of crime
Insult Thy Majesty.
O Lord, stretch forth Thy mighty hand,
And guard and bless our Fatherland.

William Walsham How. 1871.

475 S.M.D.

GOD of unbounded Power,
God of unwearied Love,
Be present in our dangerous hour,
Our danger to remove:
Jesus, Jehovah, Lord,
Thy wonted aid we claim;
Not trusting in our bow or sword,
But in Thy saving Name!

2 Our lives are hid with Thine,
Our hairs are numbered all,
Nor can without the Will divine
One worthless sparrow fall.
And shall a nation bleed,
And shall a kingdom fail,
While Thou, O Christ, art Lord and Head
O'er heaven and earth and hell?

3 Beneath Thy wings secure,
In patience we possess
Our souls, and quietly endure
Whate'er our God decrees.
Teach us to understand
The thunder of Thy power,
And thus, O Lord, to see Thy Hand,
Thy Truth and Love adore.

4 Escaped the hostile sword,
O may we fly to Thee,
And find in our redeeming Lord
Our life and liberty.
Our Strength and Righteousness,
O let us hold Thee fast,
With confidence divine, and peace
That shall forever last.

Charles Wesley. 1749.

476 11.10.11.9. Russian Hymn.

GOD, the All-terrible! King Who ordainest
Thunder Thy clarion and lightning Thy sword!
Show forth Thy pity on high where Thou reignest;
Give to us peace in our time, O Lord!

2 God, the Omnipotent! Mighty Avenger,
Watching invisible, judging unheard!
Save us in mercy, O save us from danger;
Give to us peace in our time, O Lord!

3 God, the All-merciful! Earth hath forsaken
Thy ways all holy, and slighted Thy Word;
Let not Thy wrath in its terror awaken;
Give to us pardon and peace, O Lord!

4 God, the All-wise! By the fire of Thy chastening,
Earth shall to freedom and truth be restored;
Through the thick darkness Thy kingdom is hastening;
Thou wilt give peace in Thy time, O Lord!

5 So will Thy people, with thankful devotion,
Praise Him who saved them from peril and sword,
Shouting in chorus from ocean to ocean,
Peace to the nations, praise to the Lord.

Henry Fothergill Chorley. 1842.
And John Ellerton. 1870.

477 C. M.

GREAT King of nations, hear our prayer
While at Thy feet we fall,
And humbly with united cry,
To Thee for mercy call.

2 When dangers, like a stormy sea,
Beset our country round,
To Thee we looked, to Thee we cried,
And help in Thee was found.

3 With one consent we meekly bow
Beneath Thy chastening hand,
And, pouring forth confession meet,
Mourn with our mourning land.

4 With pitying eye behold our need,
As thus we lift our prayer;
Correct us with Thy judgments, Lord,
Then let Thy mercy spare.

John Hampden Gurney. 1838.

478 8.7.8.7. D.

GREAT Jehovah! God of nations!
From Thy temple in the skies,
Hear Thy people's supplications,
And for their deliverance rise.

Lo! with deep contrition turning,
In Thy Holy Place we bend;
Fasting, praying, weeping, mourning,
Hear us, spare us, and defend.

2 Though our sins, our hearts confounding,
Long and loud for vengeance call;
Thou hast mercy more abounding,
Jesus' Blood can cleanse them all.
Let that mercy veil transgression,
Let that Blood our guilt efface;
Save Thy people from oppression,
Save from spoil Thy Holy Place.

3 Hear, O God, the vows we tender;
With our hosts to battle go;
Shield the head of each defender,
And confound th' assaulting foe.
So when ceased the battle's raging,
Thine shall be the victor's praise;
And in holy bonds engaging,
We will serve Thee all our days.

C. F. in Christian Observer. 1804.

479 C. M.

IN grief and fear to Thee, O Lord,
We now for succor fly;
Thine awful judgments are abroad,
O shield us lest we die.

2 The fell disease on every side,
Walks forth with tainted breath;
And pestilence with rapid stride,
Bestrews the land with death.

3 O look with pity on the scene
Of sadness and of dread;
And let Thine angel stand between
The living and the dead.

4 With contrite hearts to Thee, our King,
We turn, who oft have strayed;
Accept the sacrifice we bring,
And let the plague be stayed.

William Bullock. 1854.

480 *Wenn wir in höchsten Nöthen seyn.* L. M.

WHEN in the hour of utmost need
We know not where to look for aid,
When days and nights of anxious thought
Nor help nor counsel yet have brought:

2 Then this our comfort is alone,
That we may meet before Thy throne,
And cry, O faithful God, to Thee
For rescue from our misery.

3 To Thee we raise our hearts and eyes,
Repenting sore with bitter sighs,
And seek Thy pardon for our sin,
And respite from our griefs within.

4 For Thou hast promised graciously
To hear all those who cry to Thee,
Through Him whose Name alone is great,
Our Saviour and our Advocate.

5 And thus we come, O God, to-day,
And all our woes before Thee lay;
For, tried, afflicted, lo! we stand,
Peril and foes on every hand.

6 O for our sins hide not Thy face;
Absolve us through Thy boundless grace,
Be with us in our anguish still,
And set us free from every ill.

7 That so with all our hearts may we
Once more with joy give thanks to Thee,
And walk obedient to Thy Word,
And now and ever praise the Lord.

Paul Eber. 1566.
Founded on a Hymn by Joachim Camerarius, before 1564.
Tr. Catherine Winkworth. 1858.

THE FAMILY AND HOME.

481 L. M.

BLEST is the home where Jesus is
A welcome and a constant guest,—
Where His great Love to all is known,—
His saving Name by each confessed.

2 To all the families Thou hast framed,
Lord, let Thy grace be multiplied;
Parents and offspring fill with love
To Him who for our sins has died.

3 Thou Friend of children, blessed Lord,
Bestow on little ones Thy care,
And teach them how to live to Thee,
And in Thy great salvation share.

4 On all our homes let favor rest;
Let love and virtue there abound;
May true obedience to Thy Word,
And peace, and honor, there be found.

5 May all the homes on earth, dear Lord,
Fountains of blessing prove to be,—
Copies of that blest home above,
Where ransomed souls Thy glory see.

Joseph A. Seiss. 1902.

482 11.10.D.

O selig Haus, wo man dich aufgenommen.

O BLESSED house, that cheerfully receiveth
Thy visits, Jesus Christ, the soul's true Friend,
That, far beyond all other guests, believeth
It must to Thee its warmest cheer extend:
Where every heart to Thee is fondly turning,
Where every eye for Thee with pleasure speaks,
Where all to know Thy will are truly yearning,
And every one, to do it promptly seeks.

2 O blessed house, where man and wife united
In Thy true love, have both one heart and mind,
Where both to Thy Salvation are invited,
And in Thy doctrine both contentment find;
Where both, to Thee, in truth, for ever cleaving
In joy, in grief, make Thee their only stay,
And fondly hope in Thee to be believing,
Both in the good and in the evil day.

3 O blessed house, where little children tender,
Are laid upon Thy heart, with hands of prayer,

Thou Friend of children, Who wilt freely render
To them more than a mother's loving care,
Where round Thy feet they gather, to Thee clinging,
And hear Thy loving voice most willingly,
And in their songs, Thy hearty praises ringing,
Rejoice in Thee, O blessed Lord, in Thee.

Karl Johann Philipp Spitta. 1833.
Tr. Charles W. Schaeffer. 1890.

C.M.D.

483

LORD, Who at Cana's wedding feast
Didst as a Guest appear,
Thou dearer far than earthly guest,
Vouchsafe Thy Presence here;
For holy Thou indeed dost prove
The marriage vow to be,
Proclaiming it a type of love
Between the Church and Thee.

2 The holiest vow that man can make,
The golden thread in life,
The bond that none may dare to break,—
That bindeth man and wife;
Which, blessed by Thee, whate'er betides,
No evil shall destroy,
Through care-worn days each care divides,
And doubles every joy.

3 On those, who at Thine altar kneel,
O Lord, Thy blessing pour,
That each may wake the other's zeal
To love Thee more and more;

O grant them here in peace to live,
In purity and love,
And, this world leaving, to receive
A crown of life above.

Anon. v. 2., G. T.

484 7s. 6 lines.

SAVIOUR, let Thy sanction rest
On the union witnessed now;
Be it with Thy presence blest,
Ratify the nuptial vow;
Hallowed let this union be
With each other and with Thee.

2 Let the path these friends pursue,
From this hour together trod,
Many though its days or few,
Be a pilgrimage to God:
To the land where rest is given,
To our Father's house in heaven.

Thomas Raffles. 1852.

CHILDREN.

485 8.7.8.7

GRACIOUS Saviour, gentle Shepherd,
Little ones are dear to Thee;
Gathered with Thine arms and carried
In Thy bosom may they be.

2 Tender Shepherd, never leave them
From Thy fold to go astray;
Be Thy look of love directed,
May they walk the narrow way.

3 Cleanse their hearts from sin and folly,
In the stream Thy love supplied;
And to heavenly pastures lead them,
Where Thine own still waters glide.

Jane E. Leeson. 1842

486 *Στομίον πώλον ἀδαῶν* 6.6.4.6.6.6.4.

SHEPHERD of tender youth,
Guiding in love and truth
Through devious ways;
Christ, our triumphant King,
We come Thy Name to sing,
And here our children bring,
To join Thy praise.

2 Thou art our holy Lord,
O all-subduing Word,
Healer of strife:
Thou didst Thyself abase,
That from sin's deep disgrace,
Thou mightest save our race,
And give us life.

3 O wisdom's great High Priest!
Thou hast prepared the feast
Of holy love;
And in our mortal pain
None calls on Thee in vain,
Help Thou dost not disdain,
Help from above.

4 Ever be near our side,
Our Shepherd and our Guide,
Our staff and song:
Jesus, Thou Christ of God,
By Thine enduring Word,
Lead us where Thou hast trod;
Make our faith strong.

5 So now, until we die,
Sound we Thy praises high,
And joyful sing:

Let all the holy throng
Who to Thy Church belong,
Unite and swell the song
To Christ our King!

From Clement of Alexandria. ab. 200.
Tr. Henry Martyn Dexter. 1846.

487 7s.

HEAVENLY Father, from Thy throne
Look in love and pity down
On each lowly little one;
Father, Lord, deliver us.

2 Jesus, Saviour undefiled,
Once on earth a little Child,
Thou on little ones hast smiled;
Jesus, Lord, deliver us.

3 Blessed Spirit, gentle Dove,
From Thy home in heaven above,
Come, and fill our hearts with love;
Spirit, Lord, deliver us.

4 Heavenly Father, Spirit, Son,
Glorious Godhead, Three in One,
Thou canst hear, and Thou alone;
Three in One, deliver us.

5 By the great and tender Love
Thou didst once for sinners prove,
Love which brought Thee from above,
Jesus, Lord, deliver us.

6 When the evil spirits throng,
Whispering words and thoughts of wrong,
Let our prayers be all along,
Jesus, Lord, deliver us.

7 When they tempt our feet to stray
From Thy pure and perfect way,
Teach us from our hearts to say,
Jesus, Lord, deliver us.

Thomas Benson Pollock. 1881.

488

8.7.8.7.D.

HEAVENLY Father, send Thy blessing
On Thy children gathered here;
May they all Thy Name confessing,
Be to Thee for ever dear:
May they be like Joseph, loving,
Dutiful, and chaste, and pure;
And their faith, like David, proving,
Steadfast unto death endure.

2 Holy Saviour, Who in meekness
Didst vouchsafe a Child to be,
Guide their steps and help their weakness,
Bless and make them like to Thee;
Bear Thy lambs, when they are weary,
In Thine arms and at Thy breast;
Through life's desert, dry and dreary,
Bring them to Thy heavenly rest.

3 Spread Thy golden pinions o'er them,
Holy Spirit, from above,
Guide them, lead them, go before them,
Give them peace, and joy, and love.
Thy true temples, Holy Spirit,
May they with Thy glory shine,
And immortal bliss inherit,
And forevermore be Thine.

Christopher Wordsworth. 1869

489

7s. 6 lines.

JESUS, when a little Child,
Taught us what we ought to be;
Holy, harmless, undefiled,
Was our Saviour's infancy;
All the Father's glory shone
In the person of His Son.

2 As in age and strength He grew,
Heavenly wisdom filled His breast;
Many friends around Him drew
Wondering at their infant Guest;
Gazed upon His lovely face,
Saw Him full of truth and grace.

3 To His heavenly Father's house
Went He in His early days;
There He made His solemn vows;
There proclaimed His Father's praise.
Thus it was His lot to gain
Favor both with God and man.

4 Father, guide our steps aright
In the way that Jesus trod;
May it be our true delight,
To obey Thy will, O God!
Then to us will soon be given
Endless joy with Him in heaven.

Sunday School Union H. B. 1853. a.

490 8.7.8.7.4.7

ONCE was heard the song of children
By the Saviour when on earth;
Joyful in the sacred temple
Shouts of youthful praise had birth,
And Hosannas
Loud to David's Son broke forth.

2 Palms of victory strewn around Him,
Garments spread beneath His feet,
Prophet of the Lord they crowned Him,
In fair Salem's crowded street,
While Hosannas
From the lips of children greet.

3 Blessed Saviour, now triumphant,
Glorified and throned on high,
Mortal lays, from man or infant,
Vain to tell Thy praise essay;
But Hosannas
Swell the chorus of the sky.

4 God o'er all in heaven reigning,
We this day Thy glory sing;
Not with palms Thy pathway strewing,
We would loftier tribute bring,—
Glad Hosannas
To our Prophet, Priest, and King.

Howard Kingsbury. 1850.

491 7.6.7.6. D.

WHEN, His salvation bringing,
To Zion Jesus came,
The children all stood singing
Hosanna to His Name.
Nor did their zeal offend Him,
But as He rode along,
He let them still attend Him,
And smiled to hear their song.

2 And since the Lord retaineth
His Love for children still,
Though now as King He reigneth
On Zion's heavenly hill:
We'll flock around His banner,
Who sits upon the throne,
And cry aloud, "Hosanna
To David's royal Son!"

3 For should we fail proclaiming
Our great Redeemer's praise,
The stones, our silence shaming,
Might well hosanna raise.

But shall we only render
The tribute of our words?
No; while our hearts are tender,
They, too, shall be the Lord's.

John King. 1830.

492 6.5.6.5. D.

SAVIOUR, blessed Saviour,
Listen while we sing,
Hearts and voices raising
Praises to our King.
All we have to offer,
All we hope to be,
Body, soul and spirit,
All we yield to Thee.

2 Nearer, ever nearer,
May we draw to Thee,
Deep in adoration,
Bending low the knee;
Thou for our redemption
Cam'st on earth to die;
Thou, that we might follow,
Hast gone up on high.

3 Great and ever greater
Are Thy mercies here,
True and everlasting
Are the glories there,
Where no pain nor sorrow,
Toil or care is known,
Where the angel legions
Circle round the throne.

4 Onward, ever onward,
Journeying o'er the road
Worn by saints before us,
Journeying on to God;

Leaving all behind us,
May we hasten on,
Backward never looking
Till the prize is won.

Godfrey Thring. 1820.

493 C. M.

HOSANNA! raise the pealing hymn
To David's Son and Lord;
With Cherubim and Seraphim
Exalt the Incarnate Word.

2 Hosanna! Lord, our feeble tongue
No lofty strains can raise;
But Thou wilt not despise the young,
Who meekly chant Thy praise.

3 Hosanna! Sovereign, Prophet, Priest,
How vast Thy gifts, how free!
Thy Blood, our life, Thy Word, our feast,
Thy Name our only plea.

4 Hosanna! Master, lo, we bring
Our offerings to Thy throne;
Not gold, nor myrrh, nor mortal thing,
But hearts to be Thine own.

William Henry Havergal. 1833.

494 *O Herre Gott, wir Kindlein klein.* L.M.

LORD, in the kingdom of Thy grace,
We little children have a place:
We cry to Thee with one accord:
Lord, keep us steadfast in Thy Word.

2 Thee shall our tongues confess aright;
Our hearts lie open in Thy sight;
We know Thee as our Father, God,
Redeeming us through Jesus' Blood.

3 This comfort may we ever share;
Take soul and body to Thy care.
Fold us, dear Saviour, in Thine arm;
In grace defend us from all harm.

4 From all Thy foes, their craft, their sword,
Protect us, Lord; maintain Thy Word;
Mercy Thy Name, that shall endure,
Here let us ever rest secure.

Pfalz. Gesangbuch.
Tr. Harriet Reynolds Spaeth, 1884.

495 **7s.**

GENTLE Jesus, meek and mild,
Look upon a little child;
Pity my simplicity,
Suffer me to come to Thee.

2 Hide me, from all evil hide,
Self, and stubbornness, and pride;
Let me live without offence;
Guard my helpless innocence.

3 Loving Jesus, gentle Lamb,
In Thy gracious hands I am;
Make me, Saviour, what Thou art:
Live Thyself within my heart.

4 I shall then show forth Thy praise;
Serve Thee all my happy days;
Then the world shall always see
Christ the holy Child in me.

Charles Wesley. 1767.

496 *Weil ich Jesu Schäflein bin.* 7s. 6 lines.

SEEING I am Jesus' lamb,
Ever glad at heart I am
O'er my Shepherd kind and good,
Who provides me daily food,
And His lamb by name doth call,
For He knows and loves us all.

2 Guided by His gentle staff
Where the sunny pastures laugh,
I go in and out and feed,
Lacking nothing that I need.
When I thirst, my feet He brings
To the fresh and living springs.

3 Shall I not rejoice for this?
He is mine, and I am His:
And when these bright days are past
Safely in His arms at last
He will bear me home to heaven;
Ah, what joy hath Jesus given!

Henrietta Louisa von Hayn. 1778.
Tr. Catherine Winkworth. 1858.

497 7s.

LAMB of God, I look to Thee;
Thou shalt my example be;
Thou art gentle, meek, and mild,
Thou wast once a little child.

2 Fain I would be as Thou art;
Give me Thy obedient heart,
Thou art pitiful and kind:
Let me have Thy loving mind.

3 Loving Jesus, gentle Lamb,
In Thy gracious hands I am.
Make me, Saviour, what Thou art,
Live Thyself within my heart.

4 I shall then show forth Thy praise,
Serve Thee all my happy days:
Then the world shall always see
Christ, the holy Child, in me.

Charles Wesley. 1742

498 8.7.8.7.4.7.

SAVIOUR, like a shepherd lead us,
Much we need Thy tend'rest care;
In Thy pleasant pastures feed us,
For our use Thy folds prepare.
Blessed Jesus,
Thou hast bought us, Thine we are.

2 Thou hast promised to receive us,
Poor and sinful though we be;
Thou hast mercy to relieve us,
Grace to cleanse, and power to free.
Blessed Jesus,
Let us early turn to Thee.

3 Early let us seek Thy favor,
Early let us do Thy will:
Blessed Lord and only Saviour,
With Thy love our bosoms fill.
Blessed Jesus,
Thou hast loved us, love us still.

Henry Francis Lyte. 1836.

499 7s.

FATHER, lead me, day by day,
Ever in Thine own sweet way;
Teach me to be pure and true,
Show me what I ought to do.

2 When in danger, make me brave;
Make me know that Thou canst save;
Keep me safe by Thy dear side,
Let me in Thy love abide.

3 When I'm tempted to do wrong,
Make me steadfast, wise and strong;
And when all alone I stand,
Shield me with Thy mighty hand.

4 May I do the good I know,
Be Thy loving child below,
Then at last go home to Thee,
Evermore Thy child to be.

John Page Hopps. 1879.

PRIVATE DEVOTION.

500 7s.

COME, my soul, thy suit prepare,
Jesus loves to answer prayer;
He Himself has bid thee pray,
Therefore will not say thee nay.

2 With my burden I begin:—
Lord! remove this load of sin;
Let Thy blood for sinners spilt,
Set my conscience free from guilt.

3 Lord! I come to Thee for rest;
Take possession of my breast;
There Thy blood-bought right maintain,
And, without a rival, reign.

4 While I am a pilgrim here,
Let Thy love my spirit cheer;
As my Guide, my Guard, my Friend,
Lead me to my journey's end.

5 Show me what I have to do,
Every hour my strength renew;
Let me live a life of faith,
Let me die Thy people's death.

John Newton. 1779.

501 6.4.6.4.10.10.

I LIFT my heart to Thee,
Saviour divine!
For Thou art all to me,
And I am Thine.
Is there on earth a closer bond than this,
That my Beloved's mine, and I am His?

2 Thine am I by all ties;
But chiefly Thine,
That through Thy sacrifice,
Thou, Lord, art mine.
By Thine own cords of love, so sweetly wound
Around me, I to Thee am closely bound.

3 To Thee, Thou bleeding Lamb,
I all things owe;
All that I have and am,
And all I know.
All that I have is now no longer mine,
And I am not my own; Lord, I am Thine.

4 How can I, Lord, withhold
Life's brightest hour
From Thee; or gathered gold,
Or any power?
Why should I keep one precious thing from Thee,
When Thou hast given Thine own dear self for me?

Charles E. Mudie. 1872.

502 7.6.7.6.D.

I NEED Thee, precious Jesus,
For I am full of sin;
My soul is dark and guilty,
My heart is dead within;

1779.

I need the cleansing fountain
Where I can always flee,
The blood of Christ most precious,
The sinner's perfect plea.

2 I need Thee, precious Jesus,
For I am very poor;
A stranger and a pilgrim,
I have no earthly store.
I need the love of Jesus
To cheer me on my way,
To guide my doubting footsteps,
To be my strength and stay.

3 I need Thee, precious Jesus;
I need a Friend like Thee,
A Friend to soothe and pity,
A Friend to care for me.
I need the heart of Jesus
To feel each anxious care,
To tell my every trial
And all my sorrows share.

F. Whitfield, 1855.

503 **7s.**

LORD, forever at Thy side
Let my place and portion be!
Strip me of the robe of pride,
Clothe me with humility.

2 Meekly may my soul receive
All Thy Spirit hath revealed:
Thou hast spoken;—I believe,
Though the oracle were sealed.

3 Humble as a little child,
Weaned from the mother's breast,
By no subtleties beguiled,
On Thy faithful Word I rest.

4 Christians, now and evermore,
In the Lord Jehovah trust;—
Him, in all His ways, adore,
Wise, and wonderful, and just.

James Montgomery. 1819. a.

504 *Sol praeceps rapitur.* **6.4.6.6.**

THE sun is sinking fast,
The daylight dies;
Let love awake and pay
Her evening sacrifice.

2 As Christ upon the Cross
His head inclined,
And to His Father's hands
His parting soul resigned,

3 So now herself my soul
Would wholly give
Into His sacred charge,
In Whom all spirits live;

4 So now beneath His eye
Would calmly rest,
Without a wish or thought
Abiding in the breast,

5 Save that His will be done,
Whate'er betide—
Dead to herself, and dead
In Him to all beside.

6 Thus would I live: yet now
Not I, but He,
In all His power and love,
Henceforth alive in me.

7 O sacred Trinity,
Our Lord divine,
May I be ever His,
And He for ever mine.

Author unknown.
Tr. Edward Caswall. 1861.

505

Peculiar.

LEAD, kindly Light! amid th' encircling gloom,
Lead Thou me on;
The night is dark, and I am far from home;
Lead Thou me on;
Keep Thou my feet: I do not ask to see
The distant scene; one step enough for me.

2 I was not ever thus, nor prayed that Thou
Shouldst lead me on;
I loved to choose and see my path; but now
Lead Thou me on:
I loved the garish day, and, spite of fears,
Pride ruled my will. Remember not past years!

3 So long Thy power hath blessed me, sure it still
Will lead me on
O'er moor and fen, o'er crag and torrent, till
The night is gone;
And with the morn those angel faces smile
Which I have loved long since, and lost awhile!

4 Till then, along the path Thyself hast
trod,
Jesus, lead on:
Be Thou my Strength, my Help, O Son
of God,
Till heaven is won,—
Till with Thy folded flock my soul shall
rest
In that calm peace where all Thy saints
are blest.

John Henry Newman. 1833.
V. 4 by Joseph A. Seiss. 1902.

506 S. M. D.

A FEW more years shall roll,
A few more seasons come,
And we shall be with those that rest,
Asleep within the tomb.
Then, O my Lord, prepare
My soul for that great day;
O wash me in Thy precious Blood,
And take my sins away!

2 A few more storms shall beat
On this wild, rocky shore,
And we shall be where tempests cease,
And surges swell no more.
A few more struggles here,
A few more partings o'er,
A few more toils, a few more tears,
And we shall weep no more.

3 'Tis but a little while,
And He shall come again,
Who died that we might live, Who lives
That we with Him may reign.

Then, O my Lord, prepare
My soul for that glad day;
O wash me in Thy precious Blood,
And take my sins away!

Horatius Bonar. 1856.

507 C. M.

FATHER! whate'er of earthly bliss
Thy sovereign hand denies,
Accepted at Thy throne of grace,
Let this petition rise:

2 Give me a calm, a thankful heart,
From every murmur free;
The blessings of Thy grace impart,
And let me live to Thee.

3 Let the sweet hope that Thou art mine
My life and death attend;
Thy presence through my journey shine,
And crown my journey's end.

Anne Steele. 1760. a.

508 S. M.

MY times are in Thy Hand;
My God, I wish them there;
My life, my friends, my soul I leave
Entirely to Thy care.

2 My times are in Thy Hand
Whatever they may be,
Pleasing or painful, dark or bright,
As best may seem to Thee.

3 My times are in Thy Hand;
Why should I doubt or fear?
A Father's hand will never cause
His child a needless tear.

4 My times are in Thy Hand,
Jesus, the Crucified,—
The Hand my many sins have pierced
Is now my guard and guide.

5 My times are in Thy Hand;
I'll always trust in Thee,
Till I have left the weary land,
And all Thy glory see.

William Freeman Lloyd. 1883.

509 S. M.

JESUS! I live to Thee,
The loveliest and best;
My life in Thee, Thy life in me,
In Thy blest Love I rest.

2 Jesus! I die to Thee,
Whenever death shall come,
To die in Thee is life to me,
In my eternal home.

3 Whether to live or die,
I know not which is best;
To live in Thee is bliss to me,
To die is endless rest.

4 Living or dying, Lord!
I ask but to be Thine;
My life in Thee, Thy life in me,
Makes heaven for ever mine.

John Henry Harbaugh. 1850.

510 S. M. D.

ONE sweetly solemn thought
Comes to me o'er and o'er,
Nearer my home to-day am I
Than e'er I've been before;—

Nearer my Father's house,
Where many mansions be,—
Nearer the throne where Jesus reigns,—
Nearer the crystal sea;—

2 Nearer the bound of life,
Where burdens are laid down,
Where sufferers lay aside the cross,
And win and wear the crown;—
Nearer death's silent stream
That winds 'mid shades unknown,—
Nearer the radiant shores that gleam
With glory from the throne.

3 Perhaps my weary feet
Have almost reached the brink;
I may be nearer home to-day,
Far nearer than I think.
Jesus! to Thee I cling;
O strengthen Thou my faith!
Uphold me when I cross the stream,—
The cold, dark stream of death.

Phoebe Cary. 1852. a.

511 7s. 6 lines.

THOU, Whose never-failing arm
Led me all my earthly way,
Brought me out of every harm
Safely to my closing day,—
Thou, in Whom I now believe,
Jesus, Lord, my soul receive.

2 From this state of sin and pain,
From this world of grief and strife,
From this body's mortal chain,
From this weak, imperfect life,—
Thou, in Whom I now believe,
Jesus, Lord, my soul receive.

3 To the mansions of Thy love,
To the spirits of the just,
To the angel host above,
To Thyself my only trust,—
Thou, in Whom I now believe,
Jesus, Lord, my soul receive.

Henry Francis Lyte. 1833.

512 L. M.

THE hour of my departure's come;
I hear the voice that calls me home;
At last, O Lord, let trouble cease,
And let Thy servant die in peace.

2 Not in mine innocence I trust;
I bow before Thee in the dust;
And through my Saviour's Blood alone
I look for mercy at Thy throne.

3 I come, I come at Thy command,
I give my spirit to Thy hand;
Now, O my God, let trouble cease!
Now let Thy servant die in peace.

Michael Bruce. (?) 1781.

513 C. M. P.

FATHER! Thy will, not Mine, be done!"
So prayed on earth Thy suffering Son;
So, in His Name, I pray:
The spirit fails, the flesh is weak;
Thy help in agony I seek;
O take this cup away!

2 If such be not Thy sovereign will,
Thy wiser purpose then fulfil;
My wishes I resign,
Into Thy hands my soul commend,
On Thee for life or death depend;
Thy will be done, not mine.

William B. Rawson. [?] 1828.

514 L. M. 6 lines.

O Herre Gott, in meiner Not.

O LORD, my God, I cry to Thee!
In my distress Thou helpest me.
To Thee myself I now commend:
O swiftly now Thine angel send
To guide me home and cheer my heart,
Since Thou dost call me to depart.

2 O Jesus Christ, Thou Lamb of God,
Once slain to take away our load;
Now let Thy Cross, Thine agony,
Avail to save and solace me;
Thy death to open Heaven, and there
Bid me the joy of angels share.

3 O Holy Spirit, at the end,
Sweet Comforter, be Thou my Friend;
When death and hell assail me sore,
Leave me, O leave me nevermore,
But bear me safely through the strife,
As Thou hast promised, into Life!

Nikolaus Selnecker. 1587.
Tr. Catherine Winkworth. 1858.

THE LAST THINGS.

DEATH, BURIAL AND RESURRECTION.

515 C. M.

OUR God, our Help in ages past,
Our Hope for years to come;
Our Shelter from the stormy blast,
And our eternal Home!

2 Under the shadow of Thy throne
Thy saints have dwelt secure;
Sufficient is Thine arm alone,
And our 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 Our God, our Help in ages past,
Our Hope for years to came,
Be Thou our Guard while troubles last,
And our eternal Home!

Isaac Watts. 1719.

516 L. M. 6 lines.

Mein Gott, ich weiss wohl dass ich sterbe.

MY God, I know that I must die:
My mortal life is passing hence;
On earth I neither hope nor try
To find a lasting residence.
Then teach me by Thy heavenly grace
With joy and peace my death to face.

2 My God, I know not *when* I die;
What is the moment or the hour,
How soon the clay may broken lie,
How quickly pass away the flower.
Then may Thy child prepared be
Through time to meet eternity.

3 My God, I know not *how* I die;
For death has many ways to come,
In dark mysterious agony,
Or gently as a sleep to some.
Just as Thou wilt, if but it be
To bring me, blessed Lord, to Thee!

4 My God, I know not *where* I die,
Where is my grave, beneath what strand:
Yet from its gloom I do rely
To be delivered by Thy hand.
Content I take what spot is mine,
Since all the earth, my Lord, is Thine.

5 My gracious God, when I must die,
O bear my happy soul above,
With Christ, my Lord, eternally
To share Thy glory and Thy Love.
Then comes it right and well to me
When, where, and how my death shall be.

Benjamin Schmolcke. d. 1704.
Tr. Jane Borthwick. 1854.

517 L. M. 6 lines.

Wer weiss, wie nahe mir mein Ende.

WHO knows how near his end may be?
Time speeds away, and death comes on.
How swiftly, ah, how suddenly,
May death be here and life be gone!
My God, for Jesus' sake I pray
Thy peace may bless my dying day.

2 O Father, cover all my sins
With Jesus' merits, Who alone
The pardon that I covet wins,
And makes His long-sought rest my own.
My God, for Jesus' sake I pray
Thy peace may bless my dying day.

3 Then death may come or tarry yet;
I know in Christ I perish not.
He never will His own forget;

He gives me robes without a spot.
My God, for Jesus' sake I pray
Thy peace may bless my dying day.

4 And thus I live in God at peace,
And die without a thought of fear,
Content to take what God decrees,
For through His Son my faith is clear;
His grace shall be in death my stay,
And peace shall bless my dying day.

Emilia Juliana, Countess of Schwarzburg-Rudolstadt. 1688.
Tr. Catherine Winkworth. 1858.

518

L. M. 6 lines.

Herr Jesu Christ, wahr Mensch und Gott.

LORD Jesus Christ, true Man and God,
Who borest anguish, scorn, the rod,
And diedst at last upon the Tree,
To bring Thy Father's grace to me:
I pray Thee, through that bitter woe,
Let me, a sinner, mercy know.

2 When comes the hour of failing breath,
And I must wrestle, Lord, with death,
Then come, Lord Jesus, come with speed,
And help me in my hour of need;
Lead me from this dark vale beneath,
And shorten then the pangs of death.

3 Joyful my Resurrection be;
Thou in the Judgment plead for me,
And hide my sins, Lord, from Thy face,
And give me Life, of Thy dear grace.
I trust in Thee, O blessed Lord,
And claim the promise of Thy Word.

Paul Eber. 1557.
Tr. Catherine Winkworth. 1855. a

519 S. M.

AND must this body die,
This mortal frame decay,—
And must these active limbs of mine
Lie mouldering in the clay?

2 God my Redeemer lives,
And ever from the skies
Looks down, and watches all my dust,
Till He shall bid it rise.

3 Arrayed in glorious grace
Shall these vile bodies shine,
And every shape and every face
Look heavenly and divine.

4 These lively hopes we owe
To Jesus' dying Love:
We would adore His grace below,
And sing His power above.

5 Dear Lord, accept the praise
Of these our humble songs,
Till tunes of nobler sound we raise
With our immortal tongues.

Isaac Watts. 1707.

520 *Non, ce n'est pas mourir.* S. M.

IT is not death to die—
To leave this weary road,
And, 'midst the brotherhood on high,
To be at home with God.

2 It is not death to close
The eye long dimmed with tears,
And wake in glorious repose
To spend eternal years.

3 Jesus, Thou Prince of Life,
Thy chosen cannot die;
Like Thee, they conquer in the strife,
To reign with Thee on high.

Cæsar Malan. 1832.
Tr. George Washington Bethune. 1847

521 L. M.

ASLEEP in Jesus! blessed sleep,
From which none ever wakes to weep;
A calm and undisturbed repose,
Unbroken by the last of foes.

2 Asleep in Jesus! O how sweet
To be for such a slumber meet;
With holy confidence to sing,
That death has lost its venomed sting.

3 Asleep in Jesus! peaceful rest,
Whose waking is supremely blest:
No fear, nor woe, shall dim that hour
That manifests the Saviour's power.

4 Asleep in Jesus! O, for me
May such a blissful refuge be!
Securely shall my ashes lie,
And wait the summons from on high.

Margaret Mackay. 1832.

522 7s.

HARK! a voice divides the sky:
Happy are the faithful dead,
In the Lord who sweetly die;
They from all their toils are freed.

2 Them the Spirit hath declared
Blest, unutterably blest;
Jesus is their great Reward,
Jesus is their endless Rest.

3 Followed by their works, they go
Where their Head had gone before;
Reconciled by grace below,
Grace hath opened mercy's door.

4 Justified through faith alone,
Here they knew their sins forgiven;
Here they lay their burden down,
Hallowed and made meet for heaven.

Charles Wesley. 1742.

523 6.4.6.4.6.6.4.

SOON this corruptible
Shall from the tomb,
Rise incorruptible,
Leaving the gloom.
Soon shall this mortal frame
Spring from its bed of shame,
When Christ hath come.

2 Bright morn of morns to me,
When I arise,
Leaving the grave behind;
When these dull eyes
Shall my Redeemer see
In immortality—
In yonder skies.

2 Then shall the glorious hope
Come from on high;
Death shall be swallowed up
In victory.
Then shall we gladly sing,
Death where is now thy sting,
Thy victory?

4 Thanks, then, to God our Lord,
Thanks ever be!
Praises to Christ our Lord
For ever be!
Who, o'er the mortal gloom,
Who, o'er the hated tomb,
Gives victory.

Horatius Bonar. 1868.

524 7s.

WHEN our heads are bowed with woe,
When our bitter tears o'erflow,
When we mourn the lost, the dear,—
Jesus, Son of Mary, hear!

2 Thou our throbbing flesh hast worn;
Thou our mortal griefs hast borne;
Thou hast shed the human tear:—
Jesus, Son of Mary, hear!

3 Thou hast bowed the dying head,
Thou the blood of life hast shed;
Thou hast filled a mortal bier:—
Jesus, Son of Mary, hear!

4 Thou the shame, the grief, hast known,
Though the sins were not Thine own;
Thou hast deigned their load to bear:—
Jesus, Son of Mary, hear!

Henry Hart Milman. 1839.

CHRIST'S SECOND COMING.

525 C. M.

OVERY God of very God,
And very Light of Light,
Whose feet this earth's dark valley trod,
That so it might be bright;

2 Our hopes are weak, our foes are strong,
Thick darkness blinds our eyes;
Cold is the night, and O, we long
That Thou, our Sun, wouldst rise!

3 And even now, though dull and gray,
The east is brightening fast,
And kindling to the perfect Day
That never shall be past.

4 O guide us till our path be done,
And we have reached the shore
Where Thou, our everlasting Sun,
Art shining evermore!

5 We wait in faith, and turn our face
To where the daylight springs,
Till Thou shalt come our gloom to chase,
With healing on Thy wings.

John Mason Neale. 1846.

526 L. M. 6 lines.

COME, quickly come, dread Judge of all,
For, awful though Thine Advent be,
All shadows from the truth will fall,
And falsehood die, in sight of Thee:
O quickly come; for doubt and fear
Like clouds dissolve when Thou art near.

2 O quickly come, great King of all,
Reign all around us, and within;
Let sin no more our souls enthrall,
Let pain and sorrow die with sin:
O quickly come, for Thou alone
Canst make Thy scattered people one.

3 O quickly come, true Life of all;
For death is mighty all around;
On every home his shadows fall,
On every heart his mark is found:
O quickly come; for grief and pain
Can never cloud Thy glorious reign.

4 O quickly come, sure Light of all;
For gloomy night broods o'er our way;
And weakly souls begin to fall
With weary watching for the day:
O quickly come; for round Thy throne
No eye is blind, no night is known.

Lawrence Tuttiett. 1854.

527 8.8.8.4.

GREAT King of kings, why dost Thou stay,
Why tarriest Thou upon Thy way,
Why lingers the expected day?
Thy Kingdom come!

2 Life in its fullness is with Thee,
Life in its holy liberty;
From death and chains this world set free;
Thy Kingdom come!

3 Earth is still waiting for the day,
When old things shall have passed away,
And all be clad in new array;
Thy Kingdom come!

4 O King of glory, King of peace,
Bid all these storms and tumults cease,
Bring in Thy reign of righteousness;
Thy Kingdom come!

Horatius Bonar. 1868.

528 8.7.8.7.8.7.7.

Wir warten Dein, O Gottes Sohn.

O SON of God, we wait for Thee,
In love for Thine appearing;
We know Thou sittest on the Throne,
And we Thy Name are bearing.
Who trusts in Thee, may joyful be,
And see Thee, Lord, descending,
To bring us bliss unending.

2 We wait for Thee, 'mid toil and pain,
In weariness and sighing;
But glad that Thou our guilt hast borne,
And cancelled it by dying.
Hence, cheerfully, may we, with Thee,
Take up our cross, and bear it,
Till we relief inherit.

3 We wait for Thee; here Thou hast won
Our hearts to hope and duty;
But while our spirits feel Thee near,
Our eyes would see Thy beauty;
We fain would be at rest with Thee,
In peace and joy supernal,
In glorious life eternal.

4 We wait for Thee; sure Thou wilt come;
The time is swiftly nearing;
In this we also now rejoice,
And long for Thine appearing.
O, bliss 'twill be when Thee we see,
Homeward Thy people bringing,
With transport and with singing!

Philipp Friederich Hiller. 1767.
Tr. Joseph A. Seiss. 1890.

529 *Wachet auf, ruft uns die Stimme.* Pec.

WAKE, awake, for night is flying,
The watchmen on the heights are crying:
Awake, Jerusalem, at last!
Midnight hears the welcoming voices,
And at the thrilling cry rejoices:
Come forth, ye virgins, night is past!
The Bridegroom comes, awake,
Your lamps with gladness take;
Hallelujah!
And for His marriage feast prepare,
For ye must go to meet Him there.

2 Zion hears the watchmen singing,
And all her heart with joy is springing,
She wakes, she rises from her gloom;
For her Lord comes down all glorious,
The strong in grace, in truth victorious,
Her Star is risen, her Light is come!
Ah come, Thou blessed Lord,
O Jesus, Son of God,
Hallelujah!
We follow till the halls we see
Where Thou hast bid us sup with Thee.

3 Now let all the heavens adore Thee,
And men and angels sing before Thee,
With harp and cymbal's clearest tone;
Of one pearl each shining portal,
Where we are with the choir immortal,
Of angels round Thy dazzling throne;
Nor eye hath seen, nor ear
Hath yet attained to hear,
What there is ours;
But we rejoice, and sing to Thee
Our hymns of joy eternally.

Philipp Nikolai. 1599.
Tr. Catherine Winkworth. 1858.

530 *Auf, auf, ihr Reichsgenossen.* C.M.

ARISE, the kingdom is at hand,
The King is drawing nigh;
Arise with joy, thou faithful band,
To meet the Lord most high!

2 Look up, ye souls weighed down with care,
The Sovereign is not far;
Look up, faint hearts, from your despair,
Behold the Morning Star!

3 Look up, ye drooping hearts, to-day!
The King is very near:
O cast your griefs and fears away,
For lo, your Help is here!

4 Hope, O ye broken hearts, at last!
The King comes on in might;
He loved us in the ages past,
When we lay wrapt in night.

5 Now fear and wrath to joy give place,
Now are our sorrows o'er,
Since God hath made us in His grace
His children evermore.

6 For this we raise a gladsome voice
On high to Thee alone,
And evermore with thanks rejoice
Before Thy glorious throne.

Johann Rist. 1651.
Tr. Catherine Winkworth. 1858.

531 *Ermuntert euch, ihr Frommen.* 7.6.7.6. D.

REJOICE, all ye believers,
And let your lights appear!
The evening is advancing
And darker night is near.

The Bridegroom is arising,
And soon He draweth nigh.
Up! pray, and watch, and wrestle—
At midnight comes the cry!

2 The watchers on the mountain
Proclaim the Bridegroom near;
Go meet Him as He cometh,
With hallelujahs clear.
The marriage-feast is waiting,
The gates wide open stand;
Up, up, ye heirs of glory;
The Bridegroom is at hand!

3 Ye saints, who here in patience
Your cross and sufferings bore,
Shall live and reign for ever,
When sorrow is no more.
Around the throne of glory
The Lamb ye shall behold,
In triumph cast before Him
Your diadems of gold!

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

Laurentius Laurenti. 1700.
Tr. Jane Borthwick. 1853.

532 C. M. P.

WHEN Thou, my righteous Judge, shalt come
To call Thy ransomed people home,
Shall I among them stand?

Shall such a worthless worm as I,
So sinful and unfit to die,
Be found at Thy right hand?

2 Blest Saviour, grant it by Thy grace;
Be Thou my soul's sure Hiding-place,
In this my gracious day:
Thy pardoning voice, O let me hear,
To still my unbelieving fear,
Nor let me fall away!

3 Among Thy saints let me be found,
Whene'er the archangel's trump shall sound,
To see Thy smiling face;
Then loudest of the throng I'll sing,
While heaven's resounding mansions ring
The praises of Thy grace.

Lady Huntington's Hymn Book. 1774.

S. M. D.

533

THOU Judge of quick and dead,
Before Whose bar severe,
With holy joy or guilty dread,
We all shall soon appear;
Our cautioned souls prepare
For that tremendous day,
And fill us now with watchful care,
And stir us up to pray:

2 To pray, and wait the hour,
That promised hour unknown,
When, robed in majesty and power,
Thou shalt from heaven come down,
The Immortal Son of Man,
To judge the human race,
With all Thy Father's dazzling train,
With all Thy glorious grace.

3 O may we all be found
Obedient to Thy word,—
Attentive to the trumpet's sound,
And looking for our Lord!
O may we thus insure
A lot among the blest;
And watch a moment to secure
An everlasting rest.

Charles Wesley. 1749.

534 8.7.8.7.4.7.

LO! He comes, with clouds descending,
Once for favored sinners slain!
Thousand thousand saints attending,
Swell the triumph of His train:
Hallelujah!
God appears on earth to reign!

2 Every eye shall now behold Him
Robed in dreadful Majesty;
Those who set at naught, and sold Him,
Pierced, and nailed Him to the tree,
Deeply wailing,
Shall the true Messiah see.

3 The dear tokens of His Passion
Still His dazzling Body bears,
Cause of endless exultation
To His ransomed worshippers;
With what rapture
Gaze we on those glorious scars!

4 Yea, Amen, let all adore Thee,
High on Thine eternal Throne!
Saviour, take the power and glory,
Claim the Kingdom for Thine own;
Blest Jehovah!
Everlasting God, come down.

Charles Wesley. 1758.

535 *Τὴν ἡμέραν την ψρικτήν.* L. M.

THAT fearful Day, that Day of dread,
When Thou shalt judge the quick and dead;
O God! I shudder to foresee
The awful things which then shall be!

2 When Thou shalt come, Thy angels round,
With legions, and with trumpet sound;
O Saviour, grant me, in the air
With all Thy saints, to meet Thee there!

3 Weep, O my soul, ere that great Day,
When God shall shine in plain array;
O weep thy sin that thou mayst be
In that severest judgment free!

4 O Christ, forgive, remit, protect,
And set Thy servant with th' elect;
That I may hear the voice that calls
The righteous to Thy heavenly halls!

Theodore of the Studium. ab. 820.
Tr. John Mason Neale. 1862. a.

THE HEAVENLY HOME.

536 C. M. P.

THERE is a dwelling-place above;
Thither, to meet the God of love,
The poor in spirit go;
There is a Paradise of rest,
For contrite hearts and souls distressed,
Where streams of comfort flow.

2 There is a goodly heritage,
Where earthly passions cease to rage;
The meek that haven gain:
There is a board, where they who pine,
Hungry, athirst, for grace divine,
May feast, nor crave again.

3 There is a voice to mercy true;
To them who mercy's path pursue
That voice shall bliss impart;
There is a sight from man concealed;
That sight, the face of God revealed,
Shall bless the pure in heart.

4 There is a name in heaven bestowed;
That name, which hails them sons of God,
The friends of peace shall know:
There is a Kingdom in the sky,
Where they shall reign with God on high,
Who serve Him best below.

5 Lord, be it mine like them to choose
The better part, like them to use
The means Thy Love hath given;
Be holiness my aim on earth,
That death be welcome as a birth
To life and bliss in heaven.

Richard Mant. 1831.

537 S. M. D.

WE know, by faith we know,
If this vile house of clay
This tabernacle, sink below
In ruinous decay;
We have a House above,
Not made with mortal hands;
And firm as our Redeemer's Love
That heavenly fabric stands.

2 It stands securely high,
Indissolubly sure;
Our glorious mansion in the sky
Shall evermore endure;
O may we enter there,
To perfect heaven restored!
O may we be caught up to share
The triumph of our Lord!

3 O let us put on Thee
In perfect holiness,
And rise prepared Thy face to see,
Thy bright, unclouded face!
Thy grace with glory crown,
Who hast the earnest given;
And then triumphantly come down,
And take us up to heaven!

Charles Wesley. 1744.

538 C. M. D.

THERE is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain.
There everlasting spring abides,
And never-with'ring flowers:
Death, like a narrow sea, divides
This heavenly land from ours.

2 Sweet fields, beyond the swelling flood,
Stand dressed in living green:
So to the Jews old Canaan stood,
While Jordan rolled between.
But timorous mortals start and shrink
To cross this narrow sea,
And linger, shivering, on the brink,
And fear to launch away.

3 O could we make our doubts remove,
Those gloomy doubts that rise,
And view the Canaan that we love
With unbeclouded eyes!
Could we but climb where Moses stood,
And view the landscape o'er,
Not Jordan's stream, nor death's cold flood,
Should fright us from the shore.

Isaac Watts. 1707.

539 6.6.8.4. D.

THE goodly land I see,
With peace and plenty blest!
A land of sacred liberty,
And endless rest.
There milk and honey flow,
And oil and wine abound,
And trees of life for ever grow,
With mercy crowned.

2 There dwells the Lord our King,
The Lord our Righteousness,
Triumphant o'er the world and sin,
The Prince of Peace;
On Zion's sacred height
His kingdom He maintains;
And glorious, with His saints in light,
For ever reigns.

3 He keeps His own secure;
He guards them by His side;
Arrays in garments white and pure
His spotless Bride;
With streams of sacred bliss,
With groves of living joys,
With all the fruits of Paradise,
He still supplies.

4 Before the great Three-One
They all exulting stand,
And hail the wonders He hath done
Through all their land;
The listening spheres attend,
And swell the growing fame;
And sing, in songs which never end,
The wondrous Name.

Paraphrase by Thomas Olivers. 1770.

540 *Jerusalem, du hochgebaute Stadt.* Pec.

JERUSALEM, thou City fair and high,
Would God I were in thee!
My longing heart fain, fain to thee would fly!
It will not stay with me;
Far over vale and mountain,
Far over field and plain,
It hastes to seek its Fountain
And quit this world of pain.

2 O happy day, and yet far happier hour,
When wilt Thou come at last?
When fearless to my Father's love and power,
Whose promise standeth fast,
My soul I gladly render;
For surely will His hand
Lead her, with guidance tender,
To heaven her fatherland.

3 O what the tribe, or what the glorious host,
Comes sweeping swiftly down?
The chosen ones on earth who wrought the most,
The Church's brightest crown,

Our Lord hath sent to meet me;
As in the far-off years,
Their words oft came to greet me
In yonder land of tears.

4 The Patriarchs' and Prophets' noble train,
With all Christ's followers true,
Who bore the cross, and could the worst disdain
That tyrants dared to do—
I see them shine for ever,
All glorious as the sun,
'Mid light that fadeth never,—
Their perfect freedom won.

5 And when within that lovely Paradise
At last I safely dwell,
From out my soul what songs of bliss shall rise!
What joy my lips shall tell!
While holy saints are singing
Hosannas o'er and o'er,
Pure Hallelujahs ringing
Around me evermore!

Johann Matthaeus Meyfart. 1626.
Tr. Catherine Winkworth. 1858.

541 H. M.

JERUSALEM on high
My song and city is,
My home whene'er I die,
The centre of my bliss!
O happy place! | My God, with Thee
When shall I be, | To see Thy face?

2 There dwells my Lord, my King,
Judged here unfit to live;

There angels to Him sing,
And lowly homage give.
O happy place! | My God, with Thee
When shall I be, | To see Thy face?

3 The patriarchs of old,
There from their travels cease;
The prophets there behold
Their longed-for Prince of peace.
O happy place! | My God, with Thee
When shall I be, | To see Thy face?

4 The Lamb's Apostles there
I might with joy behold,
The harpers I might hear
Harping on harps of gold.
O happy place! | My God, with Thee
When shall I be, | To see Thy face?

Samuel Crossman. 1661.

542 7.6.8.6. D.

TEN thousand times ten thousand,
In sparkling raiment bright,
The armies of the ransomed saints
Throng up the steeps of light:
'Tis finished, all is finished,
Their fight with death and sin:
Fling open wide the golden gates,
And let the victors in.

2 What rush of hallelujahs
Fills all the earth and sky!
What ringing of a thousand harps
Bespeaks the triumph nigh!
O day, for which creation
And all its tribes were made!
O joy, for all its former woes,
A thousand fold repaid!

3 O then what raptured greetings
On Canaan's happy shore,
What knitting severed friendships up,
Where partings are no more!
Then eyes with joy shall sparkle,
That brimmed with tears of late,
Orphans no longer fatherless,
Nor widows desolate.

4 Bring near Thy great salvation,
Thou Lamb for sinners slain;
Fill up the roll of Thine elect,
Then take Thy power, and reign;
Appear, Desire of nations—
Thine exiles long for home—
Show in the heavens Thy promised sign,
Thou Prince and Saviour, come!

Henry Alford. 1867.

543 *Hora novissima.* 7.6.7.6. D.

BRIEF life is here our portion:
Brief sorrow, short-lived care;
The life that knows no ending,
The tearless Life, is *there*.
O happy retribution!
Short toil, eternal rest,
For mortals and for sinners
A mansion with the blest!

2 That we should look, poor wanderers,
To have our Home on high!
That worms should seek for dwellings
Beyond the starry sky!
And now we fight the battle,
But then shall wear the crown
Of full and everlasting
And passionless renown.

3 For thee, O dear, dear Country!
Mine eyes their vigils keep;
For very love, beholding
Thy happy name, they weep:
The mention of thy glory
Is unction to the breast,
And medicine in sickness,
And love, and life, and rest.

4 Thou hast no shore, fair ocean!
Thou hast no time, bright day!
Dear fountain of refreshment
To pilgrims far away!
Upon the Rock of Ages
They raise the holy tower:
Thine is the victor's laurel,
And thine the golden dower.

5 There glory yet unheard of
Shall shed abroad its ray,
Resolving all enigmas,
An endless Sabbath day.
There God, our King and Portion,
In fullness of His grace,
Shall we behold for ever,
And worship face to face!

Bernard de Morlaix, ab. 1150.
Tr. John Mason Neale. 1851.

544 C. M.

JERUSALEM, my happy home,
Name ever dear to me!
When shall my labors have an end
In joy, and peace, and thee?

2 When shall these eyes thy heaven-built walls
And pearly gates behold?
Thy bulwarks with salvation strong,
And streets of shining gold?

3 O when, thou City of my God,
Shall I thy courts ascend,
Where evermore the angels sing,
Where Sabbaths have no end?

4 There happier flowers than Eden's bloom,
Nor sin nor sorrow know:
Blest seats! through rude and stormy scenes
I onward press to you.

5 Why should I shrink from pain and woe,
Or feel at death dismay?
I've Canaan's goodly land in view,
And realms of endless day.

6 Apostles, martyrs, prophets there
Around my Saviour stand;
And soon my friends in Christ below
Will join the glorious band.

7 Jerusalem, my happy home!
My soul still pants for thee;
Then shall my labors have an end,
When I thy joys shall see.

From Augustine, 353-430, by F. B. P., XVI. Cent. [?]
Condensed in Williams' & Boden's Col. 1801.

150.
851.

M.

545 7.6.7.6. D.

JERUSALEM the golden,
With milk and honey blest!
Beneath thy contemplation
Sink heart and voice oppress:
I know not, O I know not,
What social joys are there!
What radiance of glory,
What light beyond compare!

uilt

2 And when I fain would sing them
My spirit fails and faints,
And vainly would it image
Th' assembly of the saints.
They stand, those halls of Zion,
Conjubilant with song,
And bright with many an angel,
And all the martyr throng.

3 There is the Throne of David;
And there, from care released,
The song of them that triumph,
The shout of them that feast;
And they who, with their Leader,
Have conquered in the fight,
For ever and for ever
Are clad in robes of white!

Bernard de Morlaix, ab. 1150.
Tr. John Mason Neale. 1851.

546 8.7.8.7.6.6.6.6.

O PARADISE, O Paradise,
Who doth not crave for rest,
Who would not seek the happy land
Where they that loved are blest!
Where loyal hearts and true
Stand ever in the light,
All rapture through and through,
In God's most holy sight.

2 O Paradise, O Paradise,
The world is growing old;
Who would not be at rest and free
Where love is never cold?
Where loyal hearts and true, etc.

3 O Paradise, O Paradise,
'Tis weary waiting here:
I long to be where Jesus is,
To feel, to see Him near;
Where loyal hearts and true, etc.

4 O Paradise, O Paradise,
I want to sin no more,
I want to be as pure on earth
As on thy spotless shore;
Where loyal hearts and true, etc.

5 O Paradise, O Paradise,
I greatly long to see
The special place my dearest Lord
In love prepares for me;
Where loyal hearts and true, etc.

6 Lord Jesus, King of Paradise,
O keep me in Thy love,
And guide me to that happy land
Of perfect rest above;
Where loyal hearts and true, etc.

Frederick William Faber. 1862.

547 S. M.

FOREVER with the Lord!
Amen! so let it be;
Life from the dead is in that word,
'Tis immortality.

2 Here in the body pent,
Absent from Him I roam,
Yet nightly pitch my moving tent
A day's march nearer Home.

3 My Father's House on high,
Home of my soul! how near
At times, to faith's far-seeing eye,
The golden gates appear!

4 Ah, then my spirit faints
To reach the land I love,
The bright inheritance of saints,
Jerusalem above!

5 For ever with the Lord!
Father, if 'tis Thy will,
The promise of that faithful word
E'en here to me fulfil.

6 Be Thou at my right hand,
Then can I never fail;
Uphold Thou me, and I shall stand,
Fight, and I must prevail.

7 So when my latest breath
Shall rend the veil in twain,
By death I shall escape from death,
And Life eternal gain.

8 Knowing as I am known,
How shall I love that word,
And oft repeat before the throne,
"For ever with the Lord!"

James Montgomery. 1835.

DOXOLOGIES.

1 L. M.

PRAISE God, from Whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost.

2 L. M.

TO Father, Son, and Holy Ghost,
The God Whom earth and heaven adore,
Be glory, as it was of old,
Is now, and shall be evermore.

3 L. M. 6 lines.

TO God the Father, God the Son,
And God the Spirit, Three in One,
Be glory in the highest given,
By all on earth, and all in heaven;
As was through ages heretofore,
Is now, and shall be evermore.

4 C. M.

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

5 C. M. D.

TO praise the Father, and the Son,
And Spirit, all Divine,—
The One in Three, and Three in One,
Let saints and angels join.
All glory to the Trinity,
The God Whom we adore,
As was, is now, and still shall be
When time shall be no more.

6 C. M. P.

TO Father, Son, and Holy Ghost,
The God Whom all the heavenly host
And saints on earth adore,
Be glory, as in ages past,
While life, and thought, and being last,—
Glory for evermore.

7 S. M.

TO God the Father, Son,
And Spirit, One in Three,
Be glory, as it was, is now,
And shall for ever be.

8 S. M. D.

PRAISE, as in ages past,
Praise, as is now in heaven,
Praise, while time and being last,
To Thee, O God, be given:—
Thee, Father, Spirit, Son,
We joyfully adore;
We bless th' eternal Three in One,
Who reigns for evermore.

9 6.6.6.6.

TO God the Father, Son,
And Holy Ghost, to Thee,
Eternal Three in One,
Eternal glory be.

10 6.6.6.6. D.

TO God the Father, Son,
And Holy Ghost, to Thee,
Eternal Three in One,
Eternal glory be.
Before Thy throne we bow,
Thee as our God adore,
All glory to Thee now,
Glory for evermore.

11 6.6.6.6.8.8. H. M.

TO God the Father, Son,
And Spirit, ever blest,
Eternal Three in One,
Be endless praise addressed.
With all our powers, | Thy Name we sing
Eternal King, | Whom faith adores.

12 6.6.4.6.6.6.4.

TO God the Father, Son,
And Spirit, Three in One,
All praise be given:
Crown Him in every song;
To Him our hearts belong;
Let all His praise prolong,
On earth, in heaven.

13 6.5.6.5.

GLORY to the Father,
Glory to the Son,
Glory to the Spirit,
Blessed Three in One.

14 7.7.7.7

HOLY Father, Holy Son,
Holy Spirit, Three in One,
Glory, as of old, to Thee.
Now and evermore shall be.

15 7s. 6 lines.

PRAISE the Name of God most high;
Praise Him, all below the sky;
Praise Him, all ye heavenly host,
Father, Son and Holy Ghost:
As through countless ages past,
Evermore His praise shall last.

16 7s. 8 lines.

HOLY Father, Fount of light,
God of Wisdom, Goodness, Might;
Holy Son, Who cam'st to dwell,
God with us, Emmanuel;
Holy Spirit, Heavenly Dove,
God of Comfort, Peace and Love;
Evermore be Thou adored,
Holy, Holy, Holy, Lord.

17 7.6.7.6.

TO Father, Son, and Spirit,
Eternal One in Three,
As was, and is for ever,
All praise and glory be.

18 7.6.7.6. 8 lines.

TO God the ever-glorious,
The Father and the Son,
And Spirit all-victorious,
Thrice Holy Three in One;
The God of our salvation,
Whom earth and heaven adore,
Praise, glory, adoration,
Be now and evermore.

19 8.7.8.7.

PRAISE the Father, earth and heaven,
Praise the Son, the Spirit praise,
As it was, and is, be given
Glory though eternal days.

20 8.7. 6 lines.

PRAISE and honor to the Father;
Praise and honor to the Son;
Praise and honor to the Spirit:
Ever Three, and ever One,
Consubstantial, Co-eternal,
While unending ages run.

21 8.7.8.7. D.

PRAISE the God of all creation;
Praise the Father's boundless Love;
Praise the Lamb, our Expiation,
Priest and King enthroned above;
Praise the Fountain of salvation,
Him by Whom our spirits live;
Undivided adoration
To the One Jehovah give.

22 8.7.8.7.4.7.

GREAT Jehovah, we adore Thee,
God the Father, God the Son,
God the Spirit, joined in glory
On the same eternal throne:
Endless praises
To Jehovah, Three in One.

23 8.7.8.7.7.7.

GLORY be to God the Father,
Glory be to God the Son,
Glory be to God the Spirit,
Everlasting Three in One:
Thee let heaven and earth adore,
Now, henceforth, and evermore.

24 8.7.8.7.8.8.7.

TO Father, Son, and Spirit blest,
Supreme o'er earth and heaven,
Eternal Three in One confest,
Be highest glory given,
As hath been from the ages past,
And shall be while the ages last,
By all in earth and heaven.

25 "Ein feste Burg."

TO Father, Son, and Holy Ghost,
The God of our salvation,
The everlasting Three in One,
Be endless adoration!
His praises loud proclaim;
Bless we His holy Name;
Honor and majesty,
And highest glory be,
To Thee, O God, Almighty.

26 10s.

AND now to God the Father, God the Son,
And God the Spirit, ever Three in One,
Be praise from all on earth and all in heaven,
As was, and is, and ever shall be given.

27 10s.11s.

ALL glory to God, the Father and Son,
And Spirit of grace, the great Three in One:
Let brightest ascriptions for ever be given
By all the creation on earth and in heaven.

28 11s.

O FATHER Almighty, to Thee be addressed
With Christ and the Spirit, One God ever blest,
All glory and worship from earth and from heaven,
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