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THE HOLY YEAR;

OR,

Hymns

FOR

SUNDAYS, HOLYDAYS, AND DAILY USE.

BY

CHR. WORDSWORTH, D.D.

BISHOP OF LINCOLN.

SIXTH EDITION.

“Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in Psalms and Hymns and Spiritual Songs, singing with grace in your hearts to the Lord.”—*Col.* iii. 16. *Eph.* v. 19, 20.

“I will sing with the spirit, and I will sing with the understanding also.”—*1 Cor.* xiv. 15.

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HYMNS FOR SUNDAYS, HOLYDAYS, AND DAILY USE.

	PAGE
Morning	1
Evening	2
Sunday	3
The first Advent	5
The second Advent	6
First and second Advent compared	7
Second Sunday in Advent	8
Third Sunday in Advent	9
Fourth Sunday in Advent	10
Christmas Day, Dec. 25	12
St. Stephen's Day, Dec. 26	14
St. John the Evangelist's Day, Dec. 27	15
The Innocents' Day, Dec. 28	16
Sunday after Christmas.	18
The Circumcision of Christ, Jan. 1	19
New Year's Day, Jan. 1	20
The Epiphany, Jan. 6	21
The Baptism of Christ	23
First Sunday after the Epiphany	25
Second Sunday after the Epiphany	26
Third Sunday after the Epiphany	28
Fourth Sunday after the Epiphany	29
The same subject continued	30
Fifth Sunday after the Epiphany	31
Sixth Sunday after the Epiphany	34
Another for the same season	35
Septuagesima	37
Sexagesima	38

	PAGE
Sexagesima and Quinquagesima	40
Quinquagesima	41
Ash-Wednesday	42
First Sunday in Lent	43
Another for the same Sunday	44
Second Sunday in Lent	46
Third Sunday in Lent	47
Fourth Sunday in Lent	48
Fifth Sunday in Lent	52
Sunday next before Easter	53
Another for the same	54
Another	55
Monday before Easter	56
Tuesday before Easter	57
Wednesday before Easter	59
Thursday before Easter	60
Good Friday	62
Easter Even	66
Easter Day	67
Easter	69
Monday in Easter Week	71
Tuesday in Easter Week	72
First Sunday after Easter	73
Second Sunday after Easter	75
Third Sunday after Easter	76
Fourth Sunday after Easter	78
Fifth Sunday after Easter	79
Rogation Days	81
Ascension Day	81
Sunday after Ascension Day	87
Whitsunday	89
Monday in Whitsun Week	91
Tuesday in Whitsun Week	92
Trinity Sunday	95
First Sunday after Trinity	96
Second Sunday after Trinity	98
Third Sunday after Trinity	99
Fourth Sunday after Trinity	100
Fifth Sunday after Trinity	102
Sixth Sunday after Trinity	103
Seventh Sunday after Trinity	104
Eighth Sunday after Trinity	105
Another for the same Sunday	107

	PAGE
Ninth Sunday after Trinity	109
Tenth Sunday after Trinity	110
Eleventh Sunday after Trinity	112
Twelfth Sunday after Trinity	113
Thirteenth Sunday after Trinity	115
Another for the same Sunday	116
Fourteenth Sunday after Trinity	117
Fifteenth Sunday after Trinity	118
Sixteenth Sunday after Trinity	120
Seventeenth Sunday after Trinity	121
Eighteenth Sunday after Trinity	122
Nineteenth Sunday after Trinity	123
Twentieth Sunday after Trinity	125
Twenty-first Sunday after Trinity	126
Twenty-second Sunday after Trinity	127
Twenty-third Sunday after Trinity	128
Twenty-fourth Sunday after Trinity	129
Twenty-fifth Sunday after Trinity	130
Another for the Sunday before Advent	131
St. Andrew's Day, Nov. 30	133
St. Thomas the Apostle, Dec. 21	134
The Conversion of St. Paul, Jan. 25	135
The Presentation of Christ in the Temple, Feb. 2	137
St. Matthias' Day, Feb. 24	139
The Annunciation, March 25	141
St. Mark's Day, April 25	143
St. Philip and St. James' Day, May 1	145
St. Barnabas the Apostle, June 11	147
St. John Baptist's Day, June 24	148
St. Peter's Day, June 29	152
Another for the same Festival	154
St. James the Apostle, July 25	156
St. Bartholomew the Apostle, Aug. 24	157
St. Matthew the Apostle and Evangelist, Sept. 21	160
St. Michael and all Angels, Sept. 29	161
St. Luke the Evangelist, Oct. 18	164
Another for the same Festival. On the Acts of the Apostles	166
St. Simon and St. Jude, Apostles, Oct. 28	168
All Saints' Day, Nov. 1	170
Holy Baptism	172
Confirmation	175

vi *Hymns for Sundays, Holydays, &c.*

	PAGE
Holy Communion	178
Holy Matrimony	180
Visitation of the Sick	182
Communion of the Sick	185
Burial of the Dead	186
Churching of Women after Childbirth	188
Commination	189
Prayers at Sea	191
For Ember Weeks, and Ordination of Bishops, Priests, and Deacons	194
The Queen's Accession, June 20	196
Consecration of Churches, or Laying the First Stone of a Church	198
Consecration of a Churchyard	200
Missions to the Heathen	202
Schools	205
Charitable Collections	206
Thanksgiving for Harvest	207

PREFACE

CONCERNING

HYMNS FOR PUBLIC USE IN THE CHURCH.

AN apology seems to be needed for adding another Hymn Book to those already in existence. The following considerations are therefore submitted to the reader. The proper aim and end of a HYMN BOOK designed for use in *Public Worship* have been described by St. Paul in three expressive sentences :—

“Let the word of Christ,” he says, “dwell in you richly in all wisdom; *teaching* and *admonishing* one another in *psalms* and *hymns* and *spiritual songs*; singing with grace in your hearts to the Lord¹.” It is a test of a good hymn that it is profitable to be read, as well as pleasing to be sung. And again, St. Paul says: “Be filled with the Spirit, speaking to yourselves (i. e. reciprocally) in *psalms* and *hymns* and *spiritual songs*, singing and making melody in your heart *to the Lord*; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ²;” and again he says, “I will sing with the spirit, and I will sing with the understanding also³.”

¹ Col. iii. 16.

² Eph. v. 19, 20.

³ 1 Cor. xiv. 15.

Hence it appears that the true purposes of whatever is sung in *public* worship are,—

1. *To teach*; that is, to be a vehicle of sound doctrine. One of the best examples of the application of this principle is to be seen in the “*Te Deum*.”

2. *To admonish one another*; that is, to *put one another in mind*⁴ of God’s attributes, and of His gracious doings to men. Therefore a Hymn Book for public worship ought to contain historical records of His works under the Law and under the Gospel, with ascriptions of praise, arising from a consideration of those works.

Examples of this may be seen in the historical Psalms, such as the lxxviiith, the cvth, and the cvith; and in such Hymns as the *Benedictus*, the *Nunc Dimittis*, and the *Magnificat* in the New Testament.

3. The singing of Hymns in public worship is a reasonable service. It ought to exercise the faculties of the understanding, and to kindle and elevate the affections of the heart. “I will sing with the *spirit*,” says the Apostle; “I will sing with the *understanding* also;” and he exhorts us to “sing with grace, and to make melody in our *hearts*.”

4. The songs of the Church ought to be addressed *to the Lord*. They ought to promote His glory. St. Paul’s precepts concerning Church-music are closed with the exhortation, “Whatsoever ye do, in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by Him.” A Hymn Book for *public* worship ought *not* to be a medium for the expression of the personal feelings of the individual, concentrating his thoughts on himself; but it ought to give utterance to the united mind

⁴ Such is the meaning of the original word used here by St. Paul.

of the faithful, looking upward to heaven and joining with one heart and voice in praising and magnifying God.

The Hymns in the present Volume have been composed with an endeavour to conform to these principles.

Another requisite of a Hymn Book, which is designed for use in Public Worship, is, that it should follow the guidance of the Church, and be adjusted to her Ritual. A Hymn Book of the Church ought to represent the mind of the Church. It ought to show an intelligent appreciation of her intentions, and a dutiful submission to her appointments. In a word, a Hymn Book of the Church of England ought to be a faithful companion to the Book of Common Prayer.

In framing her BOOK OF COMMON PRAYER, the Church of England has endeavoured to dispense spiritual food to her people in *due season*; that is, she designed to set before them the principal articles of Christian Faith and Practice in an orderly manner, so that each Season of her year, and almost every Sunday and Holiday throughout it, should teach its own appropriate lesson of doctrine and duty.

We may illustrate this proposition by one or two examples, commencing with the first season of the Christian Year,—that of ADVENT.

On examining the portions of Holy Scripture which the Church of England has appointed to be used on the Sundays in the season of Advent, and on comparing them with those prescribed in the Ancient Liturgies of the Western Church for that season, we find that the Church of England has carefully followed the order of the earl, Church in this respect, and has engrafted into her own Office those parts of Holy Scripture which had been used from time immemorial at that period of the year.

Those portions of Holy Scripture relate generally to the FIRST and SECOND ADVENT of Christ, and inculcate the

duties consequent on the First Advent, or Coming of Christ to save, and on His Second Advent, or Coming, to judge the world.

But this is not all. The Ancient Church reminded her people, that Christ, Who came once to save, and Who will come again to judge, is *now continually coming* to every member of the Church.

The Ancient Church taught that Christ is *now ever coming* to every Christian in the following ways, viz.

1. In the *Holy Scriptures*, which are His Word; and
2. That He is *now ever coming* to every one, by those whom He has appointed to be *Ministers* of His Holy Word and Sacraments; and
3. That He is *ever coming* to His faithful people in the times of their trials and distresses, to comfort and deliver them.

This doctrine of Christ's *continual coming* to every Christian was present to the mind of the greatest Teachers of the Western Church⁵, and is embodied in her Liturgies.

Solomon says, "Give instruction to a wise man, and he will be yet wiser⁶; teach a just man, and he will increase in learning." So it was with the Church of England. In the structure of her religious offices for the season of Advent, she followed the guidance of the Ancient Church; and, with reverence be it said, she improved upon it⁷. She happily caught and appropriated the instructive and comfortable doctrine of Christ's *perpetual Coming*; —

⁵ See for example the admirable exposition in S. Augustine's Epistle to Hesychius, Epist. cxcix. § 25: *Christus usque ad finem sæculi venire non cessat.*

⁶ Prov. ix. 9.

⁷ The Collects for the Second and Third Sundays in Advent, which give the key-note to the special teaching of

1. In Holy Scripture ;
2. In the Ministry of the Church ; and
3. In times of trouble ; and she gave greater clearness and prominence to that doctrine.

She took good care that her people should not forget the great fundamental truth of Christ's **FIRST ADVENT** to save, and of His **SECOND ADVENT** to judge the world ; and therefore she set in the forefront of the season of Advent the collect, " Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour 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 dead, we may rise to the life immortal through Him who liveth and reigneth with Thee and the Holy Ghost, now and ever. Amen." And she ordered that this collect should be *repeated every day*, together with the other collects in Advent, until Christmas Eve.

Having thus secured the great doctrines of Christ's **FIRST ADVENT**, which is *past*, and His **SECOND ADVENT**, which is *future*, she next provided for that of His *continual Coming*, by which He is ever *present* ; and she exhorted her people to meditate on the three modes in which He is *continually coming* to them ;—

1. In *Holy Scripture* ;
2. By the *Christian Ministry* ;
3. In and by *trials and troubles* : and is thus ever preparing them for His future **Second Coming** to Judgment.

The first of these three modes of Christ's Coming is

those Sundays respectively, are peculiar to the English Liturgy. That for the Second Sunday was composed in 1549 ; that for the third in 1661.

brought before their eyes in the Second Sunday in Advent, by the Collect "Blessed Lord, who hast caused all *Holy Scriptures* to be written for our learning;" and by the Epistle, "Whatsoever things were *written* aforetime, were *written for our learning*, that we through patience and comfort of *the Scriptures* might have hope."

The second mode of Christ's Coming is presented in the Collect for the Third Sunday in Advent, "O Lord Jesu Christ, Who at Thy first coming didst send Thy Messenger to prepare Thy way before Thee, grant that the *Ministers and Stewards* of Thy mysteries may likewise so prepare and make ready Thy way," &c.; and by the Epistle, "Let a-man so account of us as of the *Ministers of Christ*, and Stewards of the mysteries of God," &c.

The Church has also given greater emphasis to this doctrine of Christ's continual Coming in *His Ministers*, by connecting this Sunday with one of her four *Ember Seasons*, when she sets apart and sends forth persons to serve in the sacred Ministry of His Church, in order that Christ may ever come by the Word and Sacraments dispensed by them.

In the Collect for the Fourth Sunday in Advent we are comforted with the assurance, that, although "through our manifold sins and wickedness we are sore let and hindered in running the race that is set before us," yet we may look for help and deliverance through Christ. "O Lord, raise up, we pray Thee, Thy power, and *come* among us, and with great might succour us." And the Epistle reminds us that the Lord is ever "at hand," and that therefore we need not be "careful,"—or distracted by anxieties,—but that in every thing we should resort to God "by prayer and supplication with thanksgiving, and then the peace of God which passeth all understanding will keep our hearts and minds through Christ Jesus."

A Church Hymn Book ought to follow the leading of the Church. It ought to be adapted to her Services.

The Hymn Books which are now in common use in our churches, contain Hymns of a *general* character for the season of Advent; but they do not profess to supply any Hymns of a *special kind* for the particular Sundays of that season. They do not refer to the *several modes* just specified, in which Christ is *ever coming to His Church*.

This is a defect in our popular Hymnology. The Author of this Preface thankfully acknowledges, that since its first publication in 1861, something has been done in some popular Hymn Books to remedy these defects. But much still remains to be done. Whether it has in any degree been supplied in the present volume, is left to the judgment of the reader. That it ought to be supplied, no one, it may be presumed, can doubt.

Still further, all persons who have studied the early Christian Liturgies, and are conversant with the writings of Christian Antiquity, especially with the Homilies of the Fathers on the Seasons of the Church, will be thankful to Almighty God for the wisdom with which He endued her, so to order and arrange her Festivals, as to bring out, in strong relief, the great doctrine of the INCARNATION of the Son of God, as the *source of all grace* to man in doing and suffering; and so as to suggest, as a consequence therefrom, the blessed assurance, that, to all who are incorporated in Christ, Death is *not death*, but is *birth* to everlasting life.

Therefore, the Days on which the Martyrs of the Church suffered for Christ are called by her their *Birthdays*⁸; and

⁸ Γενέθλια, or "Natalitia." Cp. Bingham, Eccles. Antiq. XX. vii. 2. Wheatly on the Common Prayer, c. v. § iii.

those days are happily connected by her with CHRISTMAS, the Birthday of Him Who is the Resurrection and the Life, and by Whose Birth in our nature we have entrance into life eternal.

In the ritual of the Church the Birthday of Christ,—the Nativity of God with us, the true and faithful Martyr⁹,—is followed on the morrow by the death-day, or rather the *birthday* into everlasting life, of the first Martyr St. Stephen; and *that* is succeeded by the Festival of St. John the Evangelist; and *that* by the Festival of the holy Innocents.

Thus the Church declares, that Martyrdom for Christ in will though not in deed, and in deed though not in will, leads to birth into endless life, not less than Martyrdom both in will and deed, and that all their blessings flow *from* the wellspring of all Love in the Father, and *through* the Birth of the Son of God into our human life¹.

⁹ Rev. i. 5; iii. 14.

¹ See St. Greg. Nyssen. in St. Stephan. ii. p. 786, and St. Augustine, who thus speaks (in *Natali Stephani Martyris*, Serm. cccxiv.), *Natalem Domini hesterno die celebravimus; servi hodie Natalem celebramus, sed Natalem Domini celebravimus quo nasci dignatus est; Natalem servi celebramus quo coronatus est. Celebravimus Natalem Domini quo indumentum nostræ carnis accepit; Natalem servi celebramus quo suæ carnis indumentum abjecit. Natalem Domini celebravimus quo factus est similis nobis; celebramus Natalem servi quo factus est proximus Christo. Sicut enim Christus nascendo Stephano, ita Stephanus moriendo conjunctus est Christo.*

See also St. Bernard's beautiful observations on the relation of the Festivals of St. Stephen, St. John, and the Holy Innocents, to the great Festival of Christmas, *De Nativitate SS. Innocentium* (tom. iii. p. 1763, ed. Paris, 1839):

Thus, in the words of Richard Hooker, the world, "by looking upon what the Church *does*, may in a manner read what *she believes*?"

Assuredly these glorious truths ought to be displayed to the eyes and hearts of all Christian Congregations in a Church Hymn Book; and ought to be made the subject of public praise and thanksgiving to Almighty God.

But this connexion between Christ's Incarnation and the glory of the Saints has not yet found any adequate expression in our popular Hymnology.

Here, then, is another desideratum, which it has been the endeavour of the Author of this Volume to supply.

Again; The season of EPIPHANY, which succeeds that of Advent and Christmas, affords another illustration of what has been said.

Benedictus qui venit in nomine Domini Deus Dominus et illuxit nobis (Ps. cxviii. 26, 27). Benedictum nomen Ejus quod est sanctum (Daniel iii. 52). Neque enim otiosè venit quod ex Mariâ natum est Sanctum, sed *copiosè diffundit et nomen et gratiam Sanctitatis*. Nimirum inde Stephanus, inde Joannes sanctus, inde sancti etiam Innocentes. *Utile proinde dispositione triplex illa solemnitas Natale Domini comitatur*, ut fructus Dominicæ Nativitatis exinde nobis evidentius innotescat. Siquidem advertere est in his tribus solemnitatibus triplicem quandam speciem sanctitatis; nec facile præter hæc tria sanctorum genera quartum aliquod arbitror in hominibus reperiri. Habemus in beato Stephano martyrii simul opus et voluntatem. Habemus solam voluntatem in beato Joanne; solum in beatis Innocentibus opus. Biberunt omnes hi calicem salutaris.

² Hooker, V. lxxi. 11.

On the Festival of Epiphany, the Church opens that Season by presenting to her people the circumstances of Christ's Epiphany or Manifestation to the Gentiles in His infancy at Bethlehem, in the Collect, Gospel, and First Lesson for the morning of that day; and of His Epiphany or Manifestation, in His Prophetic Office, in His Baptism in the river Jordan, in the Second Lesson for the Morning of that Festival; and of His Epiphany or Manifestation in His Godhead, in His first miracle at Cana of Galilee, in the Second Lesson for the Evening of the same Festival.

The Church, having thus displayed the lights of Christ's Epiphany, concentrated, as it were, in one focus on that great Festival, at the commencement of the Season, proceeds afterwards to disengage them, and to present them *severally* and *successively* to the eyes of her people in the Services of the following Sundays of that Season. Thus she invites and exhorts them to derive the *special* benefits supplied by *each* manner of Christ's Manifestation, for their growth in grace, and attainment of glory. And, at length, she leads them on to the bright vision of Christ's *future great Epiphany*, at the Day of Judgment, when He will again be made manifest, coming on the clouds of heaven; and when all men must *appear*, or be made *manifest*³, before the Judgment-seat of Christ; and then, "when He shall *appear*," they also, who are His, "will *appear* with Him in glory⁴," and "will be made like Him, for they shall see Him as He is⁵," and He "will change their vile bodies that they may be made like unto His glorious body⁶," and they will "be caught up in the clouds to meet the Lord in the air, and so be ever with the Lord⁷."

³ φανερωθῆναι, 2 Cor. v. 10.

⁴ Col. iii. 4.

⁶ Phil. iii. 21.

⁵ 1 John iii. 2.

⁷ 1 Thess. iv. 17.

Here, again, the Church of England has wisely followed the guidance of the ancient Church. She has adopted the portions of Holy Scripture, which the ancient Church was accustomed to read during the Season of Epiphany, and she has given a systematic consistency, and a luminous arrangement to this body of Christian Teaching, first, as already said, by bringing together on the Festival of Epiphany the three great phases of Christ's Manifestation⁸; and then by distributing those various phases of Epiphany or Manifestation, and by assigning them severally to successive Sundays, and also by enlarging upon them.

Here likewise, it may be observed, that the Church of England has added to, and completed, the work of the Ancient Church, by means of that beautiful Collect, "Almighty God, whose blessed Son was *manifested*, &c., grant, that when He shall *appear* again, we may be made like Him, &c.;" which she framed at the last Review of her Liturgy in 1661, for the Sixth Sunday after the Epiphany, and by means of the Epistle and Gospel which she has appointed for that Sunday; by which she recapitulates and sums up the teaching of the whole Season, and most felicitously connects the purpose of Christ's *first* Epiphany, which is *past*, with the glory of His *second* Epiphany, which is *future*, and with *our own* Epiphany, at the Great Day of His Coming to judge the world.

The elaborate spiritual mosaic of the Services of this Season is an exquisite specimen of liturgical beauty and symmetry. A Hymn-Book of the Church of England ought to be fitted to the teaching of the Church on the Festival itself, and on each successive Sunday of the Season

⁸ Cp. St. Bernard, Serm. ii. in Epiphania, "Tres apparitiones Domini legimus," &c.

of Epiphany; and it is by no means sufficient to provide Hymns of a *general* character for the Season of Epiphany; but *each several Sunday* should have its *distinctive* expression of praise and thanksgiving for that particular mode of manifestation which the Church has associated with it.

Here is another defect in our popular Hymnology. These various Epiphanies, and their practical and doctrinal teaching, are not exhibited in our Hymnals. It has been the endeavour of the Author of this Volume to supply this omission.

Still further; the outpouring of *divine grace* from heaven on the whole family of man, summed up in the Second Adam, Christ Jesus, "God manifest in the flesh⁹," was the subject which filled the mind of the Church with joy and thankfulness from the beginning of the Season of Advent to the end of the Season of Epiphany.

This display of our *privileges* in Christ produces a consciousness of *duty*. The outpouring of *divine grace* is succeeded by a correlative sense of the need of *human labour* working with it. From Advent to Septuagesima we contemplated God working *for* us; and we are next called upon to see Him working *in* us, and *by* us; and to consider ourselves as "fellow-workers with God."

This then is the doctrine which the Church sets before her people in the following season from SEPTUAGESIMA through LENT, until EASTER.

The Creation, the Fall of Man, the judicial punishments inflicted by God for sin, in the expulsion of Man from Paradise, in the Deluge, in the destruction of Sodom and

⁹ 1 Tim. iii. 16.

Gomorrha; the consequent need of faith and godly fear, godly sorrow, and repentance, watchfulness, self-denial, obedience, and charity,—these find their places, in due order and degree, in the Proper Lessons, Collects, Epistles, and Gospels of this period.

The *Forty Days of Lent*, symbolizing the time of trial of man upon earth, and recalling our thoughts to the conflict of God's first-born, the Man Christ Jesus, in the wilderness, and to the forms of temptation by which Human Nature in Him was assailed by Satan, and to the weapons by which Christ overcame, bring with them their appropriate instruction and encouragement at this time. The history also of God's first-born, Israel, in the *Forty Years' sojourn* in the wilderness, in their way to the promised land; and the sins, and failures, and punishments of the people of God in that pilgrimage,—the figure of our probation in this world,—contribute their seasonable warnings during this interval.

Finally, the circumstances of *Passion Week*, which display the consummation of Humanity suffering in Christ, and perfectly obedient in Him, and glorified by Suffering and Obedience, complete the teaching of the Church concerning the necessity of human labour co-operating with divine grace.

A reference to the structure and organization of the Services of the Church, will best illustrate these statements; and will show with what wisdom the Church of England, Sunday after Sunday, and week after week, has sought to inculcate upon her people the divine precepts of Holy Writ, teaching us by the Apostle St. Paul that inasmuch as the Son of God "humbled Himself, and took on Him the form of a servant, and became *obedient* unto *death*, even the death of the cross, and *therefore* God hath highly *exalted* Him, and hath given to Him the Name that is above every name, that at the name of Jesus every knee should

bow," it follows, that all who call themselves by His Name, are bound "to *work out their salvation* with fear and trembling, for it is God who worketh in us" by reason of our incorporation in Christ, "both to will and to do of His good pleasure¹." And again another Apostle declares that since we have "grace and peace through the knowledge of God and of Jesus our Lord," and since in Him we have "exceeding great and precious promises, that by these we may be partakers of the *divine nature*," thence our *duty* ensues; "Add to your faith, virtue, and to virtue, knowledge, and to knowledge, temperance, and to temperance, patience, and to patience, godliness, and to godliness, brotherly kindness, and to brotherly kindness, charity . . . for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ²."

The Holy Spirit teaches in Scripture by means of *repetitions* and *amplifications*. To produce greater assurance the same Prophecies are reiterated; the Ten Commandments are twice inculcated in the Old Testament; the Sermon on the Mount, the Lord's Prayer, are presented to us twice in the New.

The Church pursues a similar method. Epiphany *repeats* and *amplifies* the warnings and encouragements of Advent. And she has also two seasons³ of Forty Days each: the Season of Lent, and the Season between Easter and Ascension. Both these periods of Forty Days are seasons of trial and struggle ending in Victory. The former terminates in the triumph of Christ, His conquest

¹ Phil. ii. 6—14.

² 2 Pet. i. 2—11.

³ The period of *Forty Days* often recurs in Holy Scripture as a period symbolical of conflict terminating in peace and joy. See S. Augustine, Serm. de Ascensione, cclxiv.

over Sin, Satan, and the Grave, at His Resurrection. Then follows another period of Forty Days, which inculcates afresh the lessons of Lent with new warnings, encouragements, and assurances. Resurrection at Easter has its spiritual correlative in the Sacrament of Baptism. The Red Sea is passed, the Pilgrimage through the wilderness begins, with all its spiritual privileges, and its solemn judgments. These are presented to the eyes of the faithful in the services of the Church during that period⁴, which issues in the triumphant joys of the ASCENSION, which conducts to a loftier eminence than that of Easter, and is followed by the gift of the Holy Ghost at PENTECOST, and by the Vision of heavenly glory in the crowning Festival of TRINITY SUNDAY.

Thus the Church leads us up from one mountain-ridge, as it were, of spiritual elevation to another; till at length she lands us on the culminating eminence of heavenly glory, before the Throne of God.

An examination of our liturgical services will show the justness of these observations. A minute analysis of them would be requisite to exhibit their truth in all its details. Suffice it to say, in the words of the late Poet Laureate⁵, that, as we pass on,

“the way before us lies
Distinct with signs, through which in set career,
 As through a *zodiac*, moves the ritual Year
 Of England's Church.”

The Year is truly said by him to be “*distinct with signs*,” and, as St. Paul reminds us, it is a characteristic of music to pre-

⁴ See below, Hymns li. and lii., and the remarks prefixed to them.

⁵ Eccles. Sonnets, Pt. iii. Son. xv.

serve *distinctness* of expression⁶. A Church Hymn-Book ought to endeavour, if we may so speak, to represent clearly and definitely each of the constellations of this spiritual Zodiac, in its true form and character, and to endeavour to give a harmonious voice to each of those spiritual constellations; so that, as at the Creation “the morning stars sang together, and all the sons of God shouted for joy⁷,” there may be a succession of sacred melodies sounding in the ear of faith, like the music of the spheres, throughout the whole course of the Christian Year, and the words of the Psalmist may be verified, “one day telleth another, and one night certifieth another; there is neither speech nor language, but their voices are heard among them; their sound is gone out into all lands, and their words into the ends of the world⁸.”

Let us pass to another point.

A great part of the didactic work of the Church consists of that best kind of instruction,—teaching by *examples*.

This teaching is conveyed by means of the Collects and portions of Scripture appointed to be used upon her HOLY-DAYS, on which she praises God for the graces bestowed by Him upon the Saints, Apostles, Evangelists, and Martyrs, —and through them upon the whole Church.

Here, also, her wisdom is shown in endeavouring to instruct her people by appropriate lessons of edification. Little spiritual good is gained from vague generalities; and almost every character of every great Saint who is presented to us in Scripture, and is commemorated by the Church, communicates *some special* warning, admonition, or encouragement. Every SAINT’S DAY has its own peculiar moral. The Church has endeavoured to lay hold upon

⁶ 1 Cor. xiv. 7.

⁷ Job xxxviii. 7.

⁸ Ps. xix. 2—4.

this, and to present it to her people. A Hymn-Book of the Church ought to conform itself to the mind of the Church, and to follow her example in this respect. A Church Hymn-Book ought not to be content with supplying *general* Hymns on Martyrs, and *general* Hymns on Apostles and Evangelists. These are like general exordiums of speeches, not appropriate to any. But something more is requisite in a Church Hymn-Book. The peculiar teaching which each Festival supplies, and the special expression of thankfulness which each Festival prompts, ought to find a responsive echo in the Hymn of each of the Festivals of the Christian Year.

Here, also, another desideratum may be noted in our popular Hymnology, and it is much to be wished that this desideratum may be supplied. The attempts made in the present volume may at least serve the purpose of pointing out what remains to be done in this respect.

The materials from which this volume has been composed, are, first, the Holy Scriptures; and, secondly, the writings of Christian Antiquity.

The Author has not endeavoured to *translate* any Ancient Hymns, but he has attempted to infuse something of their spirit into those which are here submitted to the reader.

The works of the early Christian Fathers have supplied him with many thoughts, images, and expressions; and he has rarely ventured on an attempt to compose a Hymn, without first endeavouring to ascertain how the same subject has been treated in the Poetry of the Ancient Church; which may be seen in *Clichtovei Elucidarium*, Paris, 1556, and more fully in Daniel's *Thesaurus Hymnologicus*, five volumes, 8vo, Lipsiæ, 1841-55. Some useful information on ancient Hymnology may be found in *Gavanti Thesaurus Rituum*, tom. ii. sect. v. cap. vi. pp. 111—117.

He does not offer an apology to those who may perhaps regard the Hymns in this volume as of too *doctrinal* a character. It is certain (as has been already observed) that Christian Poetry ought to be a medium for the conveyance of Christian Doctrine⁹. Ancient Heathen Law-givers provided that their Codes should be set to music, in order that they might sink more deeply into the memories of the people. The early Christians, says the younger Pliny¹, met together before daybreak, in order to sing "Hymns to Christ as God." The Hymns of ancient Christendom are replete with sound doctrine. The Church has wisely ordered that her *Creeeds* should be sometimes *sung*. In fact, her *Creeeds* are Hymns; they are her songs of victory, after her triumphs over Heresy,—like the songs of Moses and Miriam after the passage of the Red Sea, and like the song of Deborah after the defeat of Sisera. False teachers turned this practice of the Church to their own use. Paul of Samosata, Arius, and Apollinarius attempted to propagate their heresies by means of hymns. In no respect have the sectaries of modern times exerted more influence than in Hymnology. Ephraem Syrus wrote Hymns to counteract the bad effects of those of Bardesanes and Harmonius. The great Father of the African Church, St. Augustine, endeavoured to guard his flock against Donatistic error by means of metrical Psalmody². A Church, which foregoes the use of Hymns in her office of Teaching, neglects one of the most efficacious instruments for correcting error, and for disseminating

⁹ See Col iii. 16. See also Eph. v. 19.

¹ Epist. x. 97; and see S. Hippolytus in Euseb. v. 28, where Psalms and Hymns are mentioned as sung to Christ.

² In his *Psalmus Abecedarius contra partem Donati*: Opera, vol. ix. p. 42.

truth ; as well as for ministering comfort and edification, especially to the poor.

The corruptions of the Church in doctrine showed themselves in a degenerate Hymnology. Some Hymns of great beauty were still produced in the twelfth century, especially by S. Bernard, and by Adam of S. Victor³. But on the whole, how great is the decline, both in style and matter⁴, in the sacred poetry of the fourteenth and fifteenth centuries from that of the fourth and the fifth,—the poetry of S. Ambrose, S. Hilary, and Prudentius !

In modern times, especially in England, comparatively few hymns have been composed by persons who were animated by a spirit of affectionate reverence for the Authority and Teaching of the ancient Christian Church, and had devoted themselves to a careful study of her Literature.

The consequence has been, that the popular Hymnology of this country has been too often disfigured by many compositions blemished by unsound doctrine, and even by familiar irreverence, and rhapsodical fanaticism ; or else it too often

³ Which may be seen in the work of Clichtoveus already quoted, and in the *Thesaurus Hymnologicus* of Daniel. Some of the choicest specimens of them, illustrated by an excellent commentary, will be found in Archbishop Trench's *Sacred Latin Poetry*, London, 1849.

⁴ This is illustrated in a striking manner by Mone's *Collection of Mediæval Hymns*, Friburg, 1853, in three volumes, of which only a part of the first volume contains Hymns to God ; and all the rest of the work consists of Hymns to Angels and Saints. The Hymns to the Blessed Virgin fill an entire volume ; and even in the small portion which are entitled "ad Deum," many are invocations of the Cross, or of the crown of thorns, face, and wounds of Christ. See vol. i. pp. 138—181.

rambles on in desultory and unmeaning generalities, or sparkles with a glitter of tinsel imagery and verbal prettiness, or endeavours to charm the ear with a mere musical jingle of sweet sounds, not edifying the mind, or warming the heart, nor ministering to the glory of Him, to whom all Christian worship ought to be paid.

It was said by the great preacher, Dr. Isaac Barrow, that the personal and possessive pronouns *I* and *mine* ought never or very rarely to appear in a *sermon*. And this observation seems to be still more applicable to such Hymns as are designed not for *private use*, but for *public worship* in the Church. A Hymn is the collective voice of the whole congregation speaking to God, and singing His praise, or supplicating His grace. Every member of a Christian congregation is bound to profess his faith individually, and therefore every one says in the Creeds, "I believe." But "when ye *pray*" (is the precept of Christ) "say *our* Father⁵," and the primary object of prayer is God's glory,—not our own good. "Hallowed be Thy Name, Thy Kingdom come, Thy Will be done." The Lord's *prayer* may and ought to be a pattern also for *praise*. The Hymns of Holy Scripture are free from egotism. The Angels forget themselves in worshipping God. "Holy, Holy, Holy, is the Lord of Hosts, the whole Earth is full of His glory⁶." "*We* praise Thee, O God." The Church triumphant thanks God for His great glory⁷, and while she duly remembers what the Lamb,

⁵ Matt. vi. 9.

⁶ Isa. vi. 3.

⁷ This characteristic of heavenly worship is admirably adopted into our own Eucharistic "*Gloria in excelsis*,"—"We give thanks to Thee for Thy great glory." S. Augustine's definition of a Hymn is,—"*Hymnus est cantus cum laude Dei; si cantas, et non laudas Deum, non dicis Hymnum; si laudas aliquid quod non pertinet ad laudem Dei, non dicis Hymnum;*" in Ps. 148.

who has been slain, has done for her, it is not by decomposing herself into individuals, that she glorifies Him, but by an universal chorus of praise for the salvation He has wrought *for the whole company* of faithful people in every Nation under heaven. "Thou wast slain, and hast redeemed *us*⁴ to God by Thy blood out of every kindred, and tongue, and people, and nation, and hast made *us*⁸ unto our God Kings and Priests."

One of the most striking differences between ancient and Modern Hymns is this,—that the former are always *objective*, the latter are very often *subjective*. The former are distinguished by self-forgetfulness, the latter by self-consciousness. In the Ancient Hymns man is elevated to God; in the modern, God is too often depressed to man. In the former, the soul of the worshipper blends itself with the souls of all other worshippers throughout the whole of Christendom in every age, and is absorbed in contemplation of God, and rises in harmonious concert and in a glorious unison of adoration and praise to "the God of the Spirits of all flesh,"—the Father of all, the Redeemer of all, the Sanctifier of all. In modern hymns, the individual too often detaches and isolates himself from the body of the faithful; and in a spirit of sentimental selfishness obtrudes his own feelings concerning himself; and claiming, as it were, a monopoly of spiritual privileges for himself, makes it to be the theme of praise to God the Father of all, that He has had mercy on *him*, and to Christ the Saviour of the World, that He has

⁸ Rev. v. 9, 10. The pronoun "*us*" is very doubtful, in both these verses, as may be seen by an examination of the manuscript authorities; in the former it ought probably to be *omitted*, in the latter it ought to be "*them*." This remark strengthens the observation made as to what may be called the *self-forgetfulness* of genuine worship.

died for *him*; and he comes forward to speak to God concerning his own personal, private spiritual state, with an individual assurance of self-congratulation, which sometimes seems to be not far removed from that of the Pharisee in the Gospel⁹; and he does this in *public* worship, in the house of God, and makes his own individuality to be the axis around which all the congregation, and even the heavenly sphere itself, is made to revolve!¹

⁹ Luke xviii. 11.

¹ Specimens of modern Hymns of this character, adopted in some popular Manuals for *public* worship, may be seen in the following:—

When *I* can read *my* title clear
 To mansions in the skies,
I bid farewell to every fear,
 And *wipe my weeping eyes.*

* * *

Then *I* can smile at Satan's rage,
 And face a frowning world.

* * *

When *I* survey the wondrous cross
 On which the Prince of glory died,
 My richest gems I count but loss,
 And *pour contempt on all my pride.*

* * *

Jesu, lover of *my* soul,
 Let *me* to Thy bosom fly.

* * *

Thou, O Christ, art *all I* want,
 More than all in Thee *I* find.

* * *

Object of *my* first desire,
 Jesus crucified for *me.*

* * *

If it should be objected in reply to these remarks, that the personal and possessive pronouns *I* and *my* are often found in the Psalms, it ought to be borne in mind, that the Psalms are words of the Holy Spirit Himself, speaking by a Prophet and a King, the Royal Ancestor of Christ, and generally uttering what he says, in the name of Christ² and of the Church, and collecting the whole body of the faithful in himself. Those pronouns, as used by David, serve for the most part to declare the *unity* of the Church *Universal*³.

I hold the sacred book of God,
To hear, and keep, and use it, free,
But holy Martyrs shed their blood
To win this Word of life for *me*.

In one modern Hymn, beginning "My God, the spring of all my joys," and consisting only of twelve lines, the pronouns *I* and *my* occur no less than eleven times!

If it should be alleged that the Morning and Evening Hymns of Bishop Ken are liable to a charge of egotism, it should be remembered that those Hymns are of a hortatory character, and not self-laudatory, but supplicatory: and were for private use. See Anderdon's *Life of Bishop Ken*, i. 12. "As a crowning proof of his affection for Winchester Scholars, Ken composed three Hymns, for the Morning, Evening, and Midnight hours, little thinking that they would be handed down to the Church, and find a place in her Services."

² See Bp. Horne's Preface to his Commentary on the Psalms, pp. xli—xliv, ed. London, 1844.

³ This is well expressed by Hengstenberg, who says on Psalm iii., "David coined for the Church the gold bestowed on himself." And, again, in his *Essay on the Designations, Contents, &c., of the Psalms*, at the end of his third

An exception also may be made in favour of expressions of individual, penitential self-abasement (such as "Have mercy upon me, O God, after Thy great goodness; wash me throughly from my wickedness, and cleanse me from my sin"), which are very different from utterances of personal self-glorification.

In mediæval times the sacred Poetry of the Church declined in Catholicity, and tended more and more towards individualism. Some traces of this tendency may be seen in certain Hymns of S. Bernard ⁴, and in one or two stanzas of the celebrated Christian poem "Dies iræ, Dies illa ⁵,"

volume, he observes that "David was the organ of the Church, the man raised on high, the anointed of the God of Jacob; David, in whom the community is represented as its head . . . David describes himself in 2 Sam. xxiii. 1, 2, as speaking by the Spirit of God; and this was the principle declared by our Lord (Matt. xxii. 41—46), and our Lord's reference to the Psalms (Luke xxi. 44) rests on the supposition that they were composed by Divine Inspiration, and had reference to Himself, and were therefore received into the Canon of the Church."

⁴ For example, that ascribed to him beginning,

"Salve, mundi salutare,
Salve, Salve, Jesu care,
Cruci tuæ me aptare," &c.

Daniel, *Theol. Hymnol.* ii. 359, iv. 224; Mone, i. p. 162..

⁵ Daniel, ii. 103, v. p. 110. See especially the stanzas,

"Recordare, Jesu pie,
Quod sum causa tuæ viæ,
Ne me perdas illâ die.
Quærens me venisti lassus,
Redemisti crucem passus,
Tantus labor ne sit cassus."

which is probably not more ancient than the fifteenth century. And it is interesting and instructive to observe, how the idiosyncrasies of Mediævalism, as distinguished from Catholicism, in this and in many other respects, anticipated the peculiar characteristics of Methodism.

Such Hymns, however beautiful they may be, and however suitable for the religious exercises of the individual soul, in its private communings with God, ought, it would seem, to be rarely, if ever, brought forth in the public worship of the Sanctuary.

If some of the Hymns in the present Volume should be thought too long for use in Public Worship, the Author would venture to put in a plea for the emancipation of Hymnology from its present straitened limits of four or five verses and a doxology. Comparatively little spiritual good can be effected by such a slender pittance as that. The office of Public Worship is not only to promote God's glory by prayer and praise, but also to act thereby upon the mind, heart, and life of the worshipper. To give greater freedom, expansion, and elasticity to Hymnology, would be a happy return to primitive usage; and it would minister fresh life to Christian faith and Christian practice. If our Sunday services will not bear the addition of a few minutes to their length, or if Sacred Poetry may not be allowed to occupy, in part at least, the place of Preaching, yet perhaps on weekdays the use of Hymns, referring to the Collect, Epistle, or Gospel of the week, or to the Lessons of the day, might give a quickening impulse to devotion, and a practical direction to it, even more effectually than can be done by a lecture or a homily. A hymn sung by the people sinks more deeply into their memory than what they hear from the pulpit. And whatever may be the case in public devotion, yet at least for domestic and private worship a Hymn which carries the reader on with a flow of thought, and by a suggestion of holy recollections of the

past, and of hopeful aspirations for the future, and nourishes the soul with solid and substantial food of sound and wholesome doctrine, is likely to be more edifying, than if it is cramped in the Procrustean bed to which Hymnology is now usually confined.

A few words may be here said upon the METRES of sacred Hymnology.

Here also we have something to learn, and something to lay aside.

For example, it was an ancient rhythmical principle, that the Tetrameter Trochaic of fifteen syllables should be specially employed on occasions where there is a sudden burst of feeling, after a patient waiting, or a continuous struggle. This Metre never finds its place at the beginning, but is reserved for a later period in the Drama, both Tragic and Comic, of the ancient Stage⁶. The long rapid sweep of this noble Metre, and the jubilant movement of the verse, render it very suitable for use on the great Festivals of the Christian Year, such as Easter and Ascension⁷, when, after severe trial, or quiet endurance, the Church is suddenly cheered by a glorious vision, which gladdens her heart, and evokes a song of rapture from her lips.

But it may well admit of a doubt, whether this trochaic measure is appropriate at such solemn seasons as that of

⁶ Cp. Bentley's Pref. to his edition of Terence, p. v, "Illud admonendum, ut a Trimetris (iambis) suas fabulas nostrum inchoâsse, ita semper Tetrametris (trochaicis) finiisse."

⁷ It has therefore been employed on those Festivals in this collection (see Hymn 47 and 57).

A Musical Edition of the Hymns in this Volume has been published by a person whose name is a sufficient recommendation of it; Mr. W. H. Monk (Rivingtons).

Advent, when the Church is meditating on the awful transactions of the Day of Judgment. And yet the Hymn on the Second Advent, which is most familiar to English ears, is composed in a tetrameter trochaic broken into two parts, and rendered more joyful by double rhymes,—

“Lo! He comes with clouds descending,
Once for favour'd sinners slain.”

The mention of this Hymn may introduce the remark that the magnificent ancient tetrameter trochaic of fifteen syllables, to which reference has just been made, has now unfortunately, but almost universally, been broken into two parts, the former consisting of eight, the latter of seven syllables. This bi-section of the verse,—which seems to have been occasioned by the exigences of Printing, not being able to include the fifteen syllables in narrow double columns,—has been a serious evil to Hymnology. Let any one read a tetrameter trochaic of Æschylus, or of the Christian Poet Prudentius⁸, or of the glorious ancient hymn “Pange, lingua⁹,” first as the Authors wrote them,

⁸ e. g. his beautiful Cathemerinon ix.,—

“Da puer plectrum, choreis ut canam fidelibus
Dulce carmen et melodum, gesta Christi insignia:
Hunc camena nostra solum pangat, hunc laudet lyra.”

Thus the Hymn is very properly printed by Dressel in his recent edition of Prudentius, p. 53, ed. Lips. 1860. In some former editions of Prudentius each line is dismembered, for the convenience of printing.

⁹ “Pange, lingua, gloriosi prælium certaminis,
Et super crucis trophæo dic triumphum nobilem.”

See Clichtoveus, p. 30, where it is printed in double columns, and consequently broken up; but Daniel (Thes Hymnol. i. p. 163) has judiciously restored it to its ancient tetrameter form.

in lines of fifteen syllables, and then let him break up each line into two parts, and he will immediately perceive how much he has lost both in sound and sense by this process of disruption. The majestic flow of the line which bore the reader onward, as on a smooth and rapid current, is suddenly checked, as by a reef or bar thrown across it.

It is remarkable that this ancient tetrameter trochaic, consecrated by the use of the early Christian Church, does not find a place in its genuine form, as far as the writer is aware, in any of the modern manuals of popular English Hymnology.

If a proper use has been made in the present Volume of the materials supplied by the Holy Scriptures, and by the writings of Christian Antiquity, it may not perhaps be altogether unprofitable in private religious exercises, and in schools, as well as in the Lord's House.

This Volume was put forth with the approval of the Bishop of the Diocese in which almost all the Hymns contained in it were composed. It is dedicated to the service of the Author and Giver of all good, Whose Name be ever blessed in the Church throughout the world, with a humble and earnest prayer that it may be made ministerial to His glory, and to the good of His Church, especially in this land; and it was published on the two hundredth Anniversary of the last revision of her Liturgy, in the hope that it may serve in some degree to place in a clearer light the blessings which this country has received from Him in her Book of Common Prayer.

C. LINCOLN.

Riseholme,

Lincoln, Aug. 22, 1871.

DAILY CALENDAR OF HYMNS.

THE following Calendar is designed to show which of the Hymns in this Volume may be used on any given day throughout the year ; as having some reference to the Proper Lessons, Collect, Epistle, or Gospel of the day.

The *numerals* in this Calendar refer to *Hymns* and *not* to *pages*. *M.* prefixed to a Hymn, signifies that it may be used on the *Morning* ; *E.*, on the *Evening*.

JANUARY.

- | | |
|---|--|
| <p>1. M. (<i>Circumcision</i>) 15, 16.
E. 15, 16.</p> <p>2. M. 14. 46. 62. 110. E.
27. 62.</p> <p>3. M. 13. 17. 28. 66. E.
82.</p> <p>4. M. 8. 18. 99. E. 75.</p> <p>5. M. 29. 32, 33. E. 15.</p> <p>6. M. (<i>Epiphany</i>) 17, 18.
E. 20.</p> <p>7. M. 30. E. 45.</p> <p>8. M. 79. E. 39. 68.</p> <p>9. M. 54. E. 2.</p> <p>10. M. 21, 22, 23. E. 66.</p> <p>11. M. 88. E. 82.</p> <p>12. M. 120. E. 34.</p> <p>13. M. 99. 123. E. 2.</p> <p>14. M. 1. E. 30.</p> <p>15. M. 24. E. 105. 121.</p> <p>16. M. 36. E. 30.</p> | <p>17. M. 34. E. 82.</p> <p>18. M. 81. 100. E. 2.</p> <p>19. M. 26. E. 82.</p> <p>20. M. 30. E. 35. 37.</p> <p>21. M. 103. E. 35. 120.</p> <p>22. M. 27. E. 8.</p> <p>23. M. 6. 38. 42. E. 30.</p> <p>24. M. 87. E. 68.</p> <p>25. M. (<i>Con. of St. Paul</i>) 92.
E. 92.</p> <p>26. M. 1. E. 2.</p> <p>27. M. 43. E. 30.</p> <p>28. M. 5. E. 120.</p> <p>29. M. 44. E. 72.</p> <p>30. M. 41. 45, 46. E. 44.</p> <p>31. M. 48. E. 61. 72.</p> |
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FEBRUARY.

1. M. 8. 18. 21. E. 30.
2. M. (*Presentation*) 93. E.
93.

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| 3. M. 48. E. 46. 63. 116.
123. | 11. M. 44. E. 2. |
| 4. M. 22. 53. 72. E. 126. | 12. M. 41. 45, 46. E. 30. |
| 5. M. 23. 72. 88. E. 2. | 13. M. 48, 49. E. 123. |
| 6. M. 36. E. 54. | 14. M. 97. 99. E. 5. |
| 7. M. 34. 54. E. 52. 75. | 15. M. 20. 64. E. 29. |
| 8. M. 100. E. 123. | 16. M. 110. E. 2. |
| 9. M. 5. 26. E. 68. | 17. M. 85. E. 2. |
| 10. M. 1. E. 75. | 18. M. 64. E. 64. |
| 11. M. 6. 38. 42. E. 2. | 19. M. 9. 36. E. 120, 121. |
| 12. M. 87. E. 126. | 20. M. 1. E. 2. |
| 13. M. 43. 61. E. 126. | 21. M. 34. E. 2. |
| 14. M. 44. 69. E. 2. | 22. M. 1. E. 126. |
| 15. M. 41. 45, 46. 53. E. 92. | 23. M. 120. E. 2. |
| 16. M. 48, 49. 72. E. 84. | 24. M. 48. 123. E. 2. |
| 17. M. 95. E. 61. | 25. M. (<i>An. B. V. M.</i>) 6. 38.
69. 95. E. 95. |
| 18. M. 53. E. 2. | 26. M. 30. E. 92. |
| 19. M. 10. 14, 15. 19. 93. E.
2. | 27. M. 55. E. 2. |
| 20. M. 8. 18. 53. 99. E. 82. | 28. M. 27. 79. 110. E. 68. |
| 21. M. 33. 70. E. 2. | 29. M. 55. E. 30. |
| 22. M. 9. E. 30. | 30. M. 81. E. 67. |
| 23. M. 81. E. 92. | 31. M. 67. E. 41. |
| 24. M. (<i>St. Matthias</i>) 94. 21.
80. E. 94. | |
| 25. M. 22, 23. 28. 88. E. 81. | |
| 26. M. 26. E. 82. | |
| 27. M. 76. E. 81, 82. | |
| 28. M. 118. E. 27. | |
| 29. M. 75. E. 30. | |

MARCH.

- | | |
|-------------------------|-------------------------------|
| 1. M. 79. E. 84. | |
| 2. M. 43. E. 92. | |
| 3. M. 1. E. 41. | |
| 4. M. 65. E. 123. | |
| 5. M. 63. E. 92. | |
| 6. M. 78. E. 118. | |
| 7. M. 118. E. 68. | |
| 8. M. 6. 38. 73. E. 82. | |
| 9. M. 87. E. 2. | |
| 10. M. 43. E. 2. | |
| | APRIL. |
| | 1. M. 37. 40, 41. 45. E. 2. |
| | 2. M. 47, 48. 50, 51. E. 46. |
| | 3. M. 110. 120. E. 39. |
| | 4. M. 57. 94. 107. E. 58. 63. |
| | 5. M. 59, 60. E. 39. |
| | 6. M. 107. E. 2. |
| | 7. M. 33. E. 37. |
| | 8. M. 61. E. 45. |
| | 9. M. 1. E. 109. |
| | 10. M. 11. E. 75. |
| | 11. M. 111. E. 126. |
| | 12. M. 92. E. 54. |
| | 13. M. 82. 100. E. 30. |
| | 14. M. 82. E. 81. |
| | 15. M. 101. E. 74. |
| | 16. M. 1. E. 71. |
| | 17. M. 98. E. 68. |
| | 18. M. 96. E. 53. |

19. M. 92. E. 110.
 20. M. 5. E. 2.
 21. M. 1. E. 73.
 22. M. 111. E. 26.
 23. M. 120. E. 53.
 24. M. 1. E. 29.
 25. M. (*St. Mark*) 96. 92.
 E. 96. 110.
 26. M. 1. E. 81.
 27. M. 69. E. 111.
 28. M. 1. E. 30. 61.
 29. M. 92. E. 68.
 30. M. 69. E. 69.

MAY.

1. M. (*St. Philip and St. James*) 97. E. 97.
 2. M. 92. E. 2.
 3. M. 14. E. 2.
 4. M. 13. 17. E. 82.
 5. M. 8. 18. E. 2.
 6. M. 33. E. 70.
 7. M. 71. E. 68. 71.
 8. M. 79. E. 2.
 9. M. 74. 81. E. 66.
 10. M. 21, 22, 23. E. 82.
 11. M. 52. 88. 104. E. 61.
 12. M. 105. 120. E. 82.
 13. M. 99. E. 30.
 14. M. 48. E. 121.
 15. M. 24. E. 30.
 16. M. 36. E. 82.
 17. M. 34. E. 2.
 18. M. 77. 100. E. 77. 81.
 19. M. 26. E. 2.
 20. M. 65. E. 120.
 21. M. 1. E. 8.
 22. M. 12. 27. E. 123.
 23. M. 6. E. 2.
 24. M. 87. E. 69.
 25. M. 1. E. 30.
 26. M. 43. E. 2.

27. M. 5. E. 72.
 28. M. 7. 44. 69. E. 44.
 29. M. 41. 45. 46. E. 81, 82.
 30. M. 48. E. 30.
 31. M. 8. 18. 21. 99. E. 61.

JUNE.

1. M. 104. E. 46. 116. 123.
 2. M. 1. E. 2.
 3. M. 22. 28. E. 2.
 4. M. 23. 88. E. 2.
 5. M. 36. E. 75.
 6. M. 34. E. 66.
 7. M. 100. E. 123.
 8. M. 26. E. 111.
 9. M. 1. 12. E. 31.
 10. M. 6. 38. 42. E. 126.
 11. M. (*St. Barnabas*) 98.
 E. 98.
 12. M. 87. E. 69.
 13. M. 43. 123. E. 2.
 14. M. 44. 69. E. 92.
 15. M. 41. 46. E. 84.
 16. M. 48. 110. E. 86.
 17. M. 95. 99. E. 92.
 18. M. 14, 15. 19. 93. E. 2.
 19. M. 8. 18. E. 82. 110.
 20. M. 32, 33. 121. E. 121.
 21. M. 9. 104. E. 82.
 22. M. 54. E. 30. 126.
 23. M. 21. 69. 80. E. 58.
 24. M. (*St. John Baptist*) 8.
 18. 99. E. 99.
 25. M. 22, 23. 28. 88. E. 68.
 81.
 26. M. 26. 86. E. 82.
 27. M. 76. E. 60. 81.
 28. M. 1. E. 84. 110.
 29. M. (*St. Peter*) 100, 101.
 E. 100, 101.
 30. M. 79. E. 84.

JULY.

1. M. 1. E. 92.
2. M. 1. E. 41.
3. M. 65. E. 123.
4. M. 63. E. 2.
5. M. 78. E. 110.
6. M. 1. E. 68.
7. M. 6. 38. 73. E. 81, 82.
8. M. 87. E. 2.
9. M. 43. E. 110.
10. M. 44. E. 68.
11. M. 41. 45, 46. E. 2.
12. M. 48, 49. E. 5. 123.
13. M. 97. 99. E. 29.
14. M. 20. E. 5.
15. M. 99. 110. E. 2. 116.
16. M. 85. E. 2.
17. M. 1. E. 2.
18. M. 36. E. 120, 121.
19. M. 1. E. 2.
20. M. 34. E. 2.
21. M. 1. E. 126.
22. M. 65. 120. E. 2.
23. M. 123. E. 111.
24. M. 6. 38. 69. E. 7.
25. M. (*St. James*) 102. E. 92. 102.
26. M. 55. E. 2.
27. M. 110. E. 68.
28. M. 55. E. 30.
29. M. 81. 89. E. 7.
30. M. 38. E. 40.
31. M. 41. 45, 46. E. 75.

AUGUST.

1. M. 48. 50. E. 46.
2. M. 4. 12. 100. E. 39.
3. M. 57. 89. 94. 107. E. 58.
4. M. 59, 60. E. 39.
5. M. 107. E. 2.
6. M. 1. E. 37.

7. M. 1. E. 45.
8. M. 1. E. 109.
9. M. 11. E. 75.
10. M. 110, 111. E. 2.
11. M. 92. E. 54.
12. M. 82. 100. E. 30.
13. M. 100. E. 2.
14. M. 101. E. 2.
15. M. 1. E. 71.
16. M. 98. E. 68.
17. M. 82. 96. E. 53.
18. M. 31. E. 110.
19. M. 120. E. 2.
20. M. 1. E. 83.
21. M. 111. E. 7.
22. M. 83. E. 53.
23. M. 1. E. 5.
24. M. (*St. Bartholomew*) 103. E. 103.
25. M. 1. E. 82.
26. M. 123. E. 30.
27. M. 1. E. 61.
28. M. 92. E. 110.
29. M. 1. E. 2.
30. M. 92. E. 53.
31. M. 14. E. 123.

SEPTEMBER.

1. M. 17. E. 82.
2. M. 8. 18. E. 2.
3. M. 33. E. 15.
4. M. 54. E. 45.
5. M. 79. E. 68.
6. M. 81. E. 2.
7. M. 21, 22, 23. E. 66.
8. M. 88. E. 48.
9. M. 120. E. 82.
10. M. 99. E. 2.
11. M. 48. E. 30. 60. 81.
12. M. 24. E. 121.
13. M. 36. E. 30.
14. M. 34. E. 7.

15. M. 81. 100. E. 2.
 16. M. 26. E. 81
 17. M. 65. E. 2.
 18. M. 93. E. 120.
 19. M. 27. 89, Pt. ii. E. 7, 8.
 20. M. 6. 38. 42. 89, Pt. ii.
 E. 2.
 21. M. (*St. Matthew*) 104.
 E. 104. 68.
 22. M. 1. E. 6.
 23. M. 43. E. 30.
 24. M. 5. E. 2.
 25. M. 44. E. 69. 72.
 26. M. 41. 45, 46. E. 44.
 93.
 27. M. 48. 99. E. 60. 81.
 28. M. 8. 18. 21. E. 30.
 29. M. (*St. Michael and All
 Angels*) 101. E. 105.
 30. M. 1. E. 46. 63. 123.

OCTOBER.

1. M. 22. 28. E. 126.
 2. M. 23. 88. E. 2.
 3. M. 36. E. 2.
 4. M. 34. E. 75.
 5. M. 100. E. 68.
 6. M. 26. E. 123.
 7. M. 27. E. 2.
 8. M. 6. 38. 42. E. 31.
 9. M. 87. E. 126.
 10. M. 43. E. 69.
 11. M. 44. 69. E. 2.
 12. M. 41. 45, 46. E. 92.
 13. M. 48. 50. 57. E. 74.
 14. M. 95. 109. E. 2.
 15. M. 99. E. 86.
 16. M. 14, 15. 19. 93. E. 2.
 17. M. 8. 18. 99. E. 82.
 18. M. (*St. Luke*) 106, 107.
 E. 106, 107.
 19. M. 9. 104. E. 82.

20. M. 30. 81. E. 126.
 21. M. 21. 80. E. 68.
 22. M. 22, 23. 88. E. 58.
 68. 81.
 23. M. 26. 36. E. 86.
 24. M. 76. E. 60. 81, 82.
 25. M. 86. E. 27.
 26. M. 79. E. 84.
 27. M. 1. E. 2.
 28. M. (*St. Simon and St.
 Jude*) 108. E. 41. 108.
 29. M. 65. E. 123.
 30. M. 63. E. 2.
 31. M. 78. E. 68.

NOVEMBER.

1. M. (*All Saints*) 109. E.
 6. 109. 123.
 2. M. 1. E. 110.
 3. M. 6. 38. 73. E. 82.
 4. M. 87. E. 2.
 5. M. 43. E. 68.
 6. M. 44. 86. E. 2.
 7. M. 41. 45, 46. E. 30.
 8. M. 48, 49. E. 5. 123.
 9. M. 97. 99. E. 2.
 10. M. 20. E. 5.
 11. M. 99. 110. E. 2.
 12. M. 85. E. 2.
 13. M. 123. E. 92.
 14. M. 36. E. 121.
 15. M. 1. E. 2.
 16. M. 34. E. 2.
 17. M. 1. E. 71.
 18. M. 65. 120. E. 2.
 19. M. 116. 123. E. 62. 110.
 20. M. 6. 38. 69. E. 7.
 21. M. 30. E. 92.
 22. M. 55. E. 2.
 23. M. 110. E. 68.
 24. M. 55. E. 30.
 25. M. 81. E. 4.

26. M. 105. E. 95.
 27. M. 41. 45, 46. E. 4.
 28. M. 48. 50, 51. E. 46. 89.
 29. M. 12. 100. 120. E. 2.
 30. M. (*St. Andrew*) 57, 58.
 90. 94. 107. E. 90.

DECEMBER.

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| <p>1. M. 59. E. 39.
 2. M. 107. E. 54.
 3. M. 1. E. 37.
 4. M. 1. E. 45.
 5. M. 1. E. 109.
 6. M. 5. E. 75.
 7. M. 11. E. 2.
 8. M. 111. E. 54.
 9. M. 92. E. 30.
 10. M. 82. 100. E. 2.
 11. M. 82. E. 30.
 12. M. 77. 101. E. 71.
 13. M. 1. E. 99.</p> | <p>14. M. 98. E. 53.
 15. M. 96. E. 68.
 16. M. 1. E. 30.
 17. M. 5. E. 120.
 18. M. 1. E. 7. 26. 100.
 19. M. 111. E. 53.
 20. M. 41. 45. E. 5.
 21. M. (<i>St. Thomas</i>) 51. 91.
 E. 91. 51.
 22. M. 92. E. 68.
 23. M. 1. E. 30.
 24. M. 5. E. 4.
 25. M. (<i>CHRISTMAS DAY</i>) 10.
 E. 10. 110.
 26. M. (<i>St. Stephen</i>) 11. E. 11.
 109.
 27. M. (<i>St. John Evang.</i>) 12.
 E. 12.
 28. M. (<i>Innocents</i>) 13. E. 13.
 29. M. 92. E. 2.
 30. M. 41. E. 2.
 31. M. 66. E. 53.</p> |
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HYMNS

FOR

SUNDAYS AND HOLYDAYS, AND DAILY USE.

1. *MORNING.*

- 1 SON of God, Eternal WORD,
Glorious Dayspring, CHRIST the Lord,
Shine upon us with Thy rays,
While we celebrate Thy praise.
- 2 When Thou madest heaven and earth,
Angels shouted at their birth ;
Morning stars in chorus sang,
When the World from Darkness sprang.
- 3 When in sin and death we lay,
Thou didst wake us into Day ;
Thou in human nature born
Art to us a glorious Morn.
- 4 When Thou didst arise from Death,
We were quicken'd by Thy breath ;
We arose with Thee our Head
First-begotten from the dead.

- 5 Look on all with pitying eye
Who in heathen Darkness lie ;
Scatter, Lord, their shades of Night,
Dawn upon them with Thy Light.
- 6 Send to us the Holy Ghost,
Give the Light of Pentecost ;
That we may for ever bless
Thee, the Sun of Righteousness.
- 7 Keep us safe from harm and sin,
Foes around us, and within ;
May we know Thee ever nigh,
Ever walk as in Thine eye.
- 8 Lead us onward, Lord, we pray,
To the pure and perfect Day,
Where we may the Glory see
Of the blessed Trinity.
- 9 Glory to the Father be,
Glory, Light of Light, to Thee ;
With the Father and the Son
Praise the Spirit, Three in One. AMEN.

2. *EVENING.*

- 1 THE Day is gently sinking to a close,
Fainter and yet more faint the sunlight glows ;
O Brightness of Thy 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 Eventide ;
 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 appear
 Upon the waves, and Thy Disciples cheer,
 Come, Lord, in lonesome days, when storms assail,
 And earthly hopes and human succours 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, awaken'd by Thy call,
 With Thee, O LORD, for ever to abide
 In that blest Day which has no Eventide !

AMEN.

3. SUNDAY¹.

"*This is the Day which the Lord hath made ; we will rejoice and be glad in it.*"—Ps. cxviii. 24.

- 1 O DAY of rest and gladness,
 O Day of joy and light,
 O balm of care and sadness,
 Most beautiful, most bright ;
 On thee, the high and lowly,
 Through ages join'd in tune,
 Sing, HOLY, HOLY, HOLY,
 To the great GOD TRINE.

¹ The Hymn to the Blessed Trinity, below, No. 62, may also be used on any Sunday in the year.

- 2 On thee, at the Creation,
The Light first had its birth ;
On thee, for our salvation
Christ rose from depths of earth ;
On thee, our Lord victorious
The Spirit sent from Heaven ;
And thus on thee most glorious
A triple Light was given.
- 3 Thou art a port protected
From storms that round us rise ;
A garden intersected
With streams of Paradise ;
Thou art a cooling fountain
In life's dry dreary sand ;
From thee, like Pisgah's mountain,
We view our Promised Land.
- 4 Thou art a holy ladder,
Where Angels go and come ;
Each Sunday finds us gladder,
Nearer to Heaven, our home ;
A day of sweet refection,
A day thou art of love ;
A day of Resurrection
From earth to things above.
- 5 To-day on weary nations
The heavenly Manna falls ;
To holy convocations
The silver trumpet calls,
Where Gospel-light is glowing
With pure and radiant beams ;
And living water flowing
With soul-refreshing streams.

- 6 New graces ever gaining
From this our day of rest,
We reach the Rest remaining
To spirits of the blest :
To Holy Ghost be praises,
To Father and to Son ;
The Church her voice upraises
To Thee, Blest **THREE** in **ONE**.

AMEN.

4. ADVENT.

The FIRST ADVENT of Christ, coming to save.

- 1 Lo He comes ! whom every Nation,
Taught of God, desired to see,
Fill'd with hope and expectation
That He would their Saviour be.
Sing, O sing with exultation,
Lo ! He calls us to our home ;
Peace, redemption, joy, salvation,
Now from Heaven to earth are come.
- 2 See He comes ! Whom kings and sages,
Prophets, Patriarchs of old,
Distant climes, and countless ages,
Waited eager to behold.
Sing, O sing with exultation,
Haste we to our Father's home ;
Peace, redemption, joy, salvation,
Now from Heaven to earth are come.
- 3 See the Lamb of God appearing,
God of God, from Heaven above ;
See the Heavenly Bridegroom cheering
His dear Bride with words of love !

Glory to the Eternal Father,
 Glory to the Incarnate Son,
 Glory to the Holy Spirit,
 Glory to the Three in One! AMEN.

5. *The SECOND ADVENT of Christ, coming to judge.*

- 1 THE Day is come, the solemn Day of Doom ;
 The Judge appears upon a shining cloud ;
 And all Mankind are waken'd from the tomb
 By the Archangel's trumpet, clear and loud.
 The Dead come forth ; and all, both small and
 great,
 Are summon'd to God's awful judgment-seat.
- 2 Ten thousand Angels are around their Lord,
 Forth issues from His throne a fiery flood ;
 And with the mighty mandate of His word
 He separates the wicked from the good ;
 These on the right, those on the other hand,
 Waiting their everlasting sentence stand.
- 3 " Hide us, ye Hills, ye Mountains on us fall !"
 With fear and piercing shrieks the guilty cry,
 And to the caves and rocks for succour call,
 " Hide us, O hide us from His searching eye,
 " O save us from the fury of His ire,
 " From the undying Worm and Lake of Fire !"
- 4 But O what joys the Saints of God await !
 Bliss unalloy'd, and sunshine without night ;
 Christ opens wide to them His Palace-gate,
 And bids them drink of pleasures infinite ;
 God wipes all tears for ever from their eyes,
 And gives to them the Life that never dies.

- 5 Thou Christ, Who cam'st from Heaven our wounds
to cure,
And all the works of Satan to destroy,
O purify us, Lord, as Thou art pure,
That we may come to that unsullied joy,
And fashion'd in Thy glorious image be,
And, by Thy Grace Divine, be like to Thee!

AMEN.

6. *The FIRST and SECOND ADVENTS of Christ compared.*

- 1 DAUGHTER of Zion, shout with joy,
Thy King and Saviour see!
Meek, riding on an ass, a foal,
He comes! He comes to Thee!
In the Lord's Name He comes! Hosannas sing,
Daughter of Zion, shout! Behold thy King!
- 2 The foal, untam'd as yet, was tied;
But the Apostles say
"The Lord hath need of him;" they loose,
Their garments on him lay;
Palms strew the road, the Lord on him doth ride
To Zion's gate, the mother at his side.
- 3 So, Lord, the Heathen World, untam'd,
Was bound by chains of sin,
But loos'd by Apostolic hands
To Zion enters in:
O loose us, guide and govern us, that we
In Thy Jerusalem may ever be!
- 4 Thou, Lord, Who once didst meekly ride
Upon the foal, art He
Who rides upon the Heavens, the clouds
Are chariots unto Thee;
Thou on the wings of mighty winds dost fly,
The Cherubim bear up Thy Majesty.

8 *Second Sunday in Advent.*

5 "I saw Heaven open'd², I beheld
One on a White Horse ride,
Follow'd by Armies out of Heaven
In white robes glorified ;
His eyes like fire, their rays like flaming swords,
His name is KING of KINGS, and LORD of
LORDS !"

6 Such at Thy Second Coming Thou
Wilt be, at that great Day ;
O help us by Thy Spirit now
Ill works to cast away,
To walk in Love, as Children of the Light,
And follow Thee in garments pure and white.
AMEN.

7. *SECOND SUNDAY IN ADVENT.*

*Christ ever coming to us in HOLY SCRIPTURE ; see the
Collect and Epistle.*

1 LORD, Who didst the Prophets teach
To prepare Thy way of old ;
And by Thine Apostles preach
Truths of wisdom manifold ;

2 Teach us to behold Thee, Lord,
Present in the sacred page,
Living WORD in Written Word ;
Coming thus to every age ;

3 Coming in King David's Psalms,
In Isaiah's trumpet-call,
Coming in St. John's deep calms,
And as lightning, in St. Paul.

² Rev. xix. 11.

- 4 Coming brightly from afar
To the lands with darkness dim,
On the Evangelic car
Of Thy fourfold Cherubim³.
- 5 Thus, O blessed Lord, when we
On the HOLY SCRIPTURES look,
May we ever worship Thee,
Coming in Thy sacred Book.
- 6 So, when as a scroll is past
Heaven, and Earth with all its strife,
May we see our names at last
Written in the Book of Life!
- 7 Praise the Father, all that live,
Praise ye, praise ye, God the Son ;
Glory to the Spirit give,
Glory to the Three in One. AMEN.

8. THIRD SUNDAY IN ADVENT⁴.

*Christ ever coming to us in the Ministry of His Church ; see
the Collect, Epistle, and Gospel.*

- 1 "REPENT, repent," the Baptist cries,
Behold! at hand is He
Who with the Spirit will baptize—
The Incarnate Deity!
I am the Voice, He the Eternal WORD:
I but a servant, He the Almighty LORD.

³ Symbolizing the Four Gospels: see Rev. iv. 6—8.

⁴ The Hymn below for St. John the Baptist's Day, No. 99,
may also be used on this day.

- 2 As Thou Thy Messenger didst send,
 O Lord, before Thy face,
 So send'st Thou ever, till the end,
 Thy Ministers of Grace :
 Thou comest in them ; all they have is Thine ;
 They are but channels, Thou the Source Divine.
- 3 O blessed Saviour, may we learn
 Thee in Thy Church to see,
 Thee in Thy Ministers discern,
 And in them honour Thee ;
 Thou at the Font and Altar, Lord, dost stand,
 Tending, unseen, Thy people with Thy Hand.
- 4 O may Thy Pastors faithful be,
 And feed with wholesome food
 Thy own dear Flock, redeem'd by Thee
 With Thy most precious Blood ;
 So at Thy Second Coming we and they
 May in Thy heavenly Fold be safe always !
AMEN.

9. *FOURTH SUNDAY IN ADVENT.*

*Christ ever coming to us in danger and distress ; see the
 Collect for the Week.*

- 1 THE Galilean Fishers toil
 All night, and nothing take ;
 But Jesus comes,—a wondrous spoil
 Is lifted from the lake ;
- 2 Lord, when our labours are in vain,
 And vain the help of men,
 When fruitless is our care and pain,
 Come, blessed Jesu, then !

- 3 The night is dark, the surges fill
The bark, the wild winds roar ;
But Jesus comes ; and all is still,—
The ship is at the shore ;
- 4 O Lord, when storms around us howl,
And all is dark and drear,
In all the tempests of the soul,
O blessed Jesu, hear.
- 5 A frail one, thrice denying Thee,
Saw mercy in Thine eyes ;
The penitent upon the tree
Was borne to Paradise ;
- 6 In hours of sin and deep distress
O show us, Lord, Thy face ;
In penitential loneliness,
O give us, Jesu, grace !
- 7 The faithful few retire in fear
To their clos'd upper-room ;
But suddenly, with joyful cheer,
They see their Master come ;
- 8 Lord, come to us, unloose our bands,
And bid our terrors cease,
Lift over us Thy blessed Hands,
Speak, holy Jesu, Peace!
- 9 In days when Faith will scarce be found,
And wolves be in the fold,
When sin and sorrow will abound,
And Charity wax cold,

- 10 Then hear Thy Saints, who to Thee pray
 To bring them to their home ;
 Hear, when the Bride and Spirit say,
 " Come, blessed Jesu, come !"

AMEN.

10. CHRISTMAS DAY, DEC. 25.

- 1 SING, O sing this blessed Morn,
 Unto us a Child is born,
 Unto us a Son is given,
 God Himself comes down from Heaven ;
 Sing, O sing this blessed Morn,
 Jesus Christ to-day is born.
- 2 Jesus Christ, the King of kings,
 Maker of all worldly things,
 Now descends from Heaven to Earth,
 To restore us by His Birth ;
 Sing, O sing this blessed Morn,
 Jesus Christ to-day is born.
- 3 God of God, and Light of Light,
 Comes with mercies infinite ;
 Joining in a wondrous plan
 Heaven to Earth, and God to Man ;
 Sing, O sing this blessed Morn,
 Jesus Christ to-day is born.
- 4 God with us, EMMANUEL,
 Deigns for ever now to dwell ;
 And on Adam's fallen race
 Sheds the fulness of His Grace,
 Sing, O sing this blessed Morn,
 Jesus Christ to-day is born.

- 5 Truth and Mercy show their face,
And with loving kiss embrace ;
Righteousness looks down from Heaven,
God is pleas'd, and Man forgiven ;
Sing, O sing this blessed Morn,
Jesus Christ to-day is born.

PART II.

- 6 God comes down that man may rise,
Lifted by Him to the skies ;
Christ is Son of Man, that we
Sons of God in Him may be ;
Sing, O sing this blessed Morn,
Jesus Christ to-day is born.
- 7 Human flesh is now become
Christ's abode, the Godhead's home ;
Royal Palace, sacred shrine
For the Majesty Divine ;
Sing, O sing this blessed Morn,
Jesus Christ to-day is born.
- 8 Now we rise, from prison free ;
Now we march to victory,
Joyful banners are unfurl'd ;
'Tis the Birthday of the World ;
Sing, O sing this blessed Morn,
Jesus Christ to-day is born.
- 9 Now behold the rising Sun
Hath His glorious race begun ;
Now the Bridegroom from above
Weds the Bride, with heavenly love ;
Sing, O sing this blessed Morn,
Jesus Christ to-day is born.

10 O renew us, Lord, we pray,
 With Thy Spirit day by day ;
 That we ever one may be
 With the Father, and with Thee ;
 Sing, O sing this blessed Morn,
 Jesus Christ to-day is born.

11 Sing, O sing this blessed Morn,
 Jesus Christ to-day is born ;
 Glory to the Father give,
 Praise the Son in whom we live ;
 Glory to the Spirit be,
 Godhead One, and Persons Three.

AMEN.

11. *ST. STEPHEN'S DAY, DEC. 26.*

- 1 To all the Saints of God on earth
 Their *death-day* is their day of *birth* :
 Death is their Door of Life, the Sacred Way
 By which they pass to realms of endless day.
- 2 And whence do all the Saints derive
 The birth by which through death they live ?
 From God made Flesh ; on Him their virtues
 grow,
 He is the Fountain whence their graces flow.
- 3 We sang to God on yestermorn,
 When Jesus Christ for us was born ;
 And from His Birth the Saints their Birthdays
 date ;
 And in the Saints their Lord we celebrate.

- 4 To-day the first of Martyrs dies,
And dying enters Paradise ;
While foes around him rage, what gleams of
 grace
Angelic shine on his transfigur'd face !
- 5 While storms of stones around him fly,
His soul is anchor'd in the sky ;
"I see Heaven open'd, and at God's Right Hand
The Son of Man," he cries, "in glory stand."
- 6 "Jesu, receive my soul," he says,
Kneels down, and then more loudly prays,
"Do not this sin in Thy remembrance keep"—
And when he thus had said, he fell asleep.
- 7 Lord, when we suffer here for Thee,
Grant us Thy glorious Face to see,
And on the Spirit's wings of Faith and Love
Waft us from Earth to Light and Life above.
- 8 Glory to God the Father give,
And to the Son in whom we live ;
Glory to God the Holy Spirit be,
One everlasting God, and Persons Three.

AMEN.

12. ST. JOHN THE EVANGELIST'S DAY, DEC. 27.

- 1 THE night is dark, the winds are high,
The billows loudly roar,
And beat upon the lofty cliffs
Of Patmos' sea-girt shore ;
Where dwells a Prisoner for the Truth of Christ,
Aged, alone, the lov'd Evangelist.

- 2 Dark clouds of Error hover round
 The Church ; and fierce the shock
 Of Persecution, which assails
 The everlasting Rock ;
 The Apostle waits in calmness and with ruth,
 A living Martyr to Eternal Truth.
- 3 O blessed Saviour, Thou didst then
 Thy lov'd Disciple cheer
 With radiant visions, Thou to him
 In glory didst appear,
 Cloth'd in majestic power ; and at Thy side,
 Pure from all earthly taint, the Church, Thy Bride.
- 4 Thou, on whose bosom he reclin'd
 At Thy first Eucharist,
 Didst feed with wisdom from above
 The lov'd Evangelist ;
 Then, after waiting long, didst give him rest,
 Making him sleep in peace upon Thy breast.
- 5 O make us loyal to Thyself
 In days of sin and strife ;
 Teach us to bear in patient love
 The martyrdom of life ;
 So may we, Lord, in heavenly glory see
 A pure and bright Apocalypse of Thee !

AMEN.

13. THE INNOCENTS' DAY, DEC. 28.

- 1 HOLY Jesus, Mighty Lord,
 Light of Light, Incarnate WORD,
 Who didst take our fleshly dress
 In an Infant's helplessness, -

And didst pass to Manhood's stage,
Consecrating every age ;
Thou from Whom all graces fall,
Be Thou worshipp'd, Lord, by all.

2 Planets, as their race they run,
Drink their radiance from the Sun ;
Saints derive their holiness
From the Sun of Righteousness ;
He lit up Saint Stephen's face,
Crown'd Saint John's old age with grace,
Gilded life's first lineaments
In the Holy Innocents.

3 At Thy Birth, Incarnate Lord,
They were slain by Herod's sword ;
But they, Lord, who for Thee died,
By Thy Birth were glorified ;
Thou, an Infant born, didst give
Life by which they dying live ;
Thou didst love them as Thine own,
Thou didst set them near Thy Throne.

4 Some, like Stephen, for Thee bleed,
Martyrs both in will and deed ;
Some, like John, Thy law fulfil
By the Martyrdom of Will ;
Others yield their life-blood's price
An unconscious sacrifice ;
Thou, the Fountain of all lights,
Shin'st in all Thy satellites.

5 Thou, who givest Infants breath,
And dost beautify by death,
Thou hast woven in Thy crown
These sweet flowers of Spring unblown ;

Sunday after Christmas.

Mortify in us, and kill
 Whatso'er resists Thy will ;
 Make us, Blessed Lord, to be
 Infants in simplicity.

AMEN.

14. SUNDAY AFTER CHRISTMAS.

Christ our Example.

- 1 " GLOBY be to God on high,
 Love to man, and Peace on earth,"
 Was the hymn which Angels sang,
 Blessed Saviour, at Thy Birth.
- 2 Thou, O Lord, our Teacher art,
 Lying in Thy cradle low,
 Preaching there to all the World
 What for all is best to know.
- 3 God has sent His only Son
 From the highest realms above ;
 Wondrous gift ! and surest sign
 Of our Heavenly Father's love.
- 4 God's own Son, Who made the world,
 Deign'd a little Child to be ;
 May we cast away all Pride,
 And be lowly, Lord, like Thee !
- 5 God the Son our nature took,
 Joining Man to Deity ;
 May we keep our bodies pure,
 And be holy, Lord, like Thee !

- 6 God the Son has will'd us all
Members of Himself to be ;
May we seek each other's weal,
And be loving, Lord, like Thee !
- 7 Glory to the Father give,
Glory to the Spirit be,
And to our Incarnate God,
Glory ever, Lord, to Thee !

AMEN.

15. THE CIRCUMCISION OF CHRIST, JAN. 1.

- 1 GIVER of Law is God's dear Son,
And from all blemish free ;
Yet deigns He to obey the Law,
And circumcis'd to be.
- 2 On this Eighth day, He Who abides
In everlasting bliss
Receiv'd the Heaven-taught Name, and now
JEHOVAH JESUS is.
- 3 O blessed JESUS, in that Name
What beams of mercy shine !
Rainbow of hope set in the cloud,
For our salvation's sign.
- 4 O holy SAVIOUR, heavenly Lord,
While Thy pure flesh does bleed,
Thou, God's own Son, art manifest
To be the Patriarch's Seed.
- 5 Thou, God and Man, dost make us all
One in Thyself to be ;
All Adam's race are Abraham's sons,
JESU, by Faith in Thee.

New Year's Day.

- 6 O make us, like Thee, to obey ;
 Give us Thy Spirit, Lord,
 And circumcise our hearts, that we
 May love and keep Thy Word.
- 7 So, when the Dead shall rise, and all-
 Bow at Thy Name Divine,
 Thou mayest, Lord, our JESUS be,
 And we be ever Thine !
- 8 Glory to God the Father be,
 Glory to God the Son,
 Glory to God the Holy Ghost ;
 Praise to the Three in One. **AMEN.**

16. *Another for the same Festival, Jan. 1.**NEW YEAR'S DAY.*

- 1 **ANOTHER** Year has now begun
 With silent pace its course to run ;
 Our hearts and voices let us raise
 To God in songs of prayer and praise.
- 2 Accept our penitential tears,
 O Lord, for sins of bygone years ;
 And with the Blood of JESU spilt
 O wash away Thy servants' guilt.
- 3 **FATHER**, Thy bounteous love we bless,
 For gifts and mercies numberless ;
 For life and health, for grace and peace,
 For hope of joys that never cease.
- 4 Our Days and Years decay and die,
 Mementos of Mortality ;
 Make us to see our own brief hours
 In falling leaves, and fading flowers.

- 5 O SON OF GOD, in faith and fear
Teach us to walk as strangers here,
With hearts in Heaven, that we may come
To where Thou art, our Father's home.
- 6 Make us to feel that Thou art nigh,
We ever in our Master's eye,
Mindful of that account to live,
Which we to Thee, our Judge, must give.
- 7 Thou, Christ, Who makest all things new⁵,
O give us hearts, both pure and true,
That each may shine a precious gem,
Lord, in Thy new Jerusalem⁶.
- 8 Grant us, O COMFORTER, Thy grace,
And speed us on our earthly race,
In body, spirit, and in soul,
Right onward to the heavenly goal.
- 9 Blest THREE in ONE, to Thee we pray,
Protect, and guide us on our way ;
That we with endless joy may see
The New Year of Eternity.

AMEN.

17. THE EPIPHANY. -

Or the Manifestation of Christ to the Gentiles, Jan. 6.

- 1 THE Heavens declare Thy Glory, Lord,
Thy Love is written in Thy Word ;
Our eyes behold Thy blessed Face
In works of Power, and words of Grace ;
We see Thee, Lord, where'er we look
In Nature and in Scripture's Book.

⁵ Rev. xxi. 5.

⁶ Rev. iii. 12 ; xxi. 19.

- 2 Thy own prophetic Word of old
Thy future Birth-place had foretold ⁷ ;
That Word's fulfilment now is graven
In the bespangled page of Heaven ;
The Star proclaims of David's stem
The King new-born at Bethlehem.
- 3 The Gentile Sages from afar
Follow the leading of the Star ;
To Judah come ; the heavenly ray
Of Prophecy then points the way ;
They see the Star again appear ;
How great their joy ! for Thou art here !
- 4 Not stagger'd by Thy low estate—
To sight how low, to faith how great !—
Myrrh, Frankincense, and Gold they bring
To Thee, as Man, as Lord, and King ;
To Thee they open all their store,
And in the Child the GOD adore.
- 5 Lord, make us with keen eye to heed
All lights by which Thou wouldst us lead ;
Help us to toil o'er plain and hill,
In glad obedience to Thy Will ;
To see by Faith, and humbly fall,
And give to Thee, Who givest all.
- 6 Thou first to Gentiles wast display'd,
An Infant in a cradle laid ;
But all will see Thee on Thy throne,
And Thee their Judge and King shall own ;
All Kings before Thee shall fall low,
And every knee to JESUS bow.

⁷ Micah v. 2.

7 Lord, may the Isles Thy Law receive,
May all, who know Thee not, believe ;
Arise, and on the Nations shine ;
And fill the Earth with Grace Divine ;
That all the World with joy may see
The light of Thine Epiphany.

AMEN.

18. THE BAPTISM OF CHRIST^s.

*His Epiphany or Manifestation as the Son of God, and as
the Messiah.*

- 1 " I NEED to be baptiz'd of Thee,
And comest Thou, O Lord, to me,
The Greater to the less?"—
" So be it now, it is our will,
Thus it befits us to fulfil
The Law of Righteousness."
- 2 The heavens are open'd, from above
Glides gently down the holy Dove
Upon the Blessed One ;
And hark ! from parted skies a Voice,—
" See Him, in Whom I do rejoice,
My own beloved Son."
- 3 Messiah now by Heaven confest
To Israel is manifest ;
Therefore rejoice and sing ;
Behold Him by the Father own'd,
By the anointing Spirit crown'd,
Our Prophet, Priest, and King.

^s Hymn 20, the Hymn for the Second Sunday after Epiphany, on the Marriage of Cana, may be used on the Evening of this Day ; the Second Lesson being from John ii., which relates the history of that Marriage Feast. Hymn 25 may also be used.

PART II.

Almighty Father, Who, that we
 The sons of God in Him might be,
 Thine only Son didst give,
 Him accept us, keep us Thine,
 And fill us with Thy Love divine,
 That we in Him may live.

5 Thou, Christ, who didst not John despise,
 But bad'st Thy Servant Thee baptize,
 So teach us to obey ;
 Thou, who didst purify the wave,
 And sanctify what did Thee lave,
 Our sins to wash away⁹ ;

6 Help us, O Lord, with quicken'd eye
 To mark, with ready will comply,
 With loving heart believe ;
 To see the brightness of Thy Face,
 Reveal'd in all Thy means of Grace,
 And Thee in them receive.

7 Thou, Holy Ghost, Who, when the Earth
 At first was hastening to its birth,
 Didst on the waters move¹ ;
 And on our second Adam fall ;
 Stream down in unction on us all,
 O bless us, Holy Dove !

⁹ " By the Baptism of Thy well beloved Son Jesus Christ in the river Jordan didst sanctify water to the mystical washing away of sin."—*Office for Baptism* in the Book of Common Prayer.

¹ Gen. i. 2.

- 8 Come, Holy Spirit, to Thine Ark
Toss'd on the waves, when days are dark,
And doubts and fears increase ;
Come glistening with Thy silver wing
Through the black cloud, and with Thee bring
Thine olive-branch of Peace.
- 9 To Father, Lord of power and might,
Fountain of Love, and Source of Light,
And to the Incarnate Son,
And to the Spirit, glory be ;
Praise to the Co-eternal Three,
And to the Godhead One. AMEN.

19. FIRST SUNDAY AFTER THE EPIPHANY².

*The Manifestation of the Divine Sonship of Jesus Christ
when sitting as a Child among the Doctors in the Temple ;
as seen in the Gospel of this Week.*

- 1 AMID the Doctors of the Law
In childhood JESUS sits,
And to be catechiz'd by them
In lowliness submits.
- 2 "Son," Mary says, "O why on us
This load of sadness bring ?
Thy Father, know'st Thou not, and I
Have sought Thee, sorrowing ?"
- 3 Lift up thy heart, thou Mother dear,
Lift up thine eyes and see
In Him, who is indeed thy Son,
The Incarnate DEITY.

² Hymn 25 may also be used.

- 4 His FATHER dwells in Heaven; He comes
His counsel to fulfil,
And sitting in the Temple here
He does His FATHER'S Will.
- 5 O Child most meek, Eternal WORD,
Enlighten us, that we
May see Thy Mother's Lord and King,
Creation's GOD, in Thee.
- 6 To Nazareth He goes, when first
To God that duty done;
With Mary and with Joseph dwells
A reverential Son.
- 7 O bless'd Obedience! may we walk
Like Thee, in life and death,
Begin with God,—then gladly serve
In lowly Nazareth.

AMEN.

20. SECOND SUNDAY AFTER THE EPIPHANY³.

The Epiphany or Manifestation of Christ's Godhead at the Marriage of Cana in Galilee of the Gentiles, as seen in the Gospel of this Week.

- 1 "THEY have no wine," Christ's Mother said,—
But wouldst thou Him command
Who made thee, Mary, and the World,
By His Almighty Hand?
Woman, thy womanhood remember now,
Not Mother of Christ's DEITY art thou.

³ Hymn 25 may also be used.

- 2 " Mine hour is not yet come,"—As God
He has no hour ; but He,
As Man, His suffering hour will have,
When hanging on the Tree ;
Then, when His sorrowing Mother He shall see,
Thy Son with filial love will comfort thee ⁴.
- 3 " The waterpots with water fill,
Draw out."—By Will Divine
The Water has its nature chang'd,
And reddens into Wine.
At Cana's Marriage-Feast a welcome Guest
Thus Jesus did His GODHEAD manifest.
- 4 O Lord, by Thine Almighty power
Working in shower and shine,
Purple and golden clusters hang
Upon the fruitful Vine ;
Thou, Lord, unseen, art walking in our fields,
Giving to earth all increase that it yields.
- 5 Thou, Christ, to take our human flesh
Wast by the Father sent,
And joining Man to God, hast chang'd
Our natural element ;
Thou, Lord, hast fill'd by power and grace divine
Our waterpots of stone with heavenly Wine.
- 6 Thou, Christ, the Bridegroom from on high,
Hast to our Cana come,
Thy Bride the Church is near Thy heart ;
Thou art Thyself her home ;
O keep us Thine by faith and love, that we
Guests at Thy Marriage-Feast in Heaven may be.

⁴ John xix. 26. Isa. liiii., foretelling Christ's Passion, is the first Lesson of the Evening.

- 7 To Father, Who the Son did send,
 'To Son, Who came in love,
 To Spirit, Who on God made flesh
 Descended from above,
 Honour, and blessing, praise and glory be,
 One Everliving God, and Persons Three.
 AMEN.

21. THIRD SUNDAY AFTER THE EPIPHANY⁵.

The Manifestation of the Godhead in Christ as the Physician of Body and Soul: as seen in the Gospel of the Week.

- 1 DOWN from the Mountain Jesus came,
 And stretching forth His Hand,
 "Be clean," He said: the Leper then
 Was cleans'd at His command.
- 2 Our Nature was defil'd by Sin;
 But God from Heaven came down,
 Stretch'd forth His Hand, our Nature touch'd
 And join'd it to His own.
- 3 O God, made manifest in flesh,
 We render thanks to Thee,
 Thou great Physician, Who hast cleans'd
 A World from Leprosy.
- 4 The Gentile Captain comes in faith;
 Thou blessest his appeal;
 Far off as Man, but near as God,
 Thou dost his servant heal.
- 5 Fever and Plague serve in Thy camp,
 They are Thy Soldiers, Lord,
 And when to Health Thou sayest, "Come,"
 It cometh at Thy Word.

⁵ Hymn 25 may also be used.

6 Stretch forth Thy hand, and heal us, Lord,
In body and in soul ;
From sickness and from taint of sin
Cleanse us, and make us whole.

7 To God, and to the Incarnate Son,
Who rescued us when lost,
Be glory now and evermore,
And to the Holy Ghost.

AMEN.

22. FOURTH SUNDAY AFTER THE EPIPHANY⁶.

The Manifestation of the Godhead in Christ delivering from Danger in Body and Soul : as seen in the Gospel of the Week.

1 THE winds and billows loudly roar,
We founder in the deep :
Our bark is frail, far off the shore,
And Jesus is asleep.

2 " Save us, we perish, Lord," they cry ;
" To Thee we fly for aid ;
" Awake ! awake ! " they say ;—But why
So faithless and afraid ?

3 His Head is pillow'd on the stern,
As Man He is asleep ;
As GOD He all things does discern,
And endless vigils keep.

4 He does the Elements control :
By His Almighty Will
The angry waves their surges roll ;
And at His Word are still.

⁶ Hymns 23 and 25 may also be used.

- 5 O ye, who in the Church's Bark
 O'er life's rough ocean sail,
 When all around is drear and dark,
 And human efforts fail,
- 6 Touch not, with rude, irreverent hands,
 And coward faithlessness,
 HIM, Who the winds and waves commands;—
 But wait in quietness.
- 7 O never, never, when distrest,
 To *doubtful* means resort ;
 Christ's Bark, when on the billow's crest,
 Is safe as in the port.

AMEN.

23. *The same Subject continued.*

*With the Gospel of this Week (Matt. viii. 28) compare
 Mark v. 1, &c., Luke viii. 26, &c.*

- 1 ONE with a legion of foul fiends possess'd,
 Who a fierce wanderer in dark tombs had been,
 Now rescued from those fiends, with mien com-
 pos'd,
 Sitting in peace at JESU'S feet is seen.
- 2 Once a lost World, to Satan's power a prey,
 In Sin's dark tombs and desert caves did roam ;
 But JESUS came, freed it from Satan's grasp,
 Cloth'd it, and lodg'd it in a peaceful home.
- 3 Lord, when we wander in wild lonely ways,
 With moody minds, by troubled thoughts distrest,
 O come to us, reclaim us with Thy grace,
 O place us at Thy feet, and give us rest.

- 4 The unclean herd was feeding on the hill ;
The Devils dispossess'd, by leave of Thee
Enter the swine, and with a whirlwind's force
Whelm the two thousand headlong in the sea.
- 5 O save us, Lord, from Satan and his doom,
The Lake of Fire, that terrible abyss ;
O cleanse us, Lord, that we may dwell with Thee
In the pure regions of eternal bliss.
- 6 To God the Father, and Eternal Son,
And Holy Ghost, the Lord of Life and Love,
To the Eternal Blessed Three in One,
Be praise from all on earth, and heaven above.
AMEN.

24. FIFTH SUNDAY AFTER THE EPIPHANY⁷.

The Manifestation of the Godhead in Christ overruling Evil for Good, and bringing Good out of Evil, in the World and in the Church (as seen in the Gospel of the Week, the Parable of the Tares and the Wheat) preparatory for the great Epiphany or Manifestation of Christ coming to judge.

- 1 GOD, when the heavens and earth were made,
Pronounc'd them very good ;
And freely gave all fruits to Man,
Save of one Tree, for food.
- 2 Eve by the Serpent was beguil'd,
And tempted Man to eat ;
And now they wanderers are, exil'd
From Eden's happy seat.

⁷ Hymn 25 may also be used.

- 3 Satan, by Woman work'd our woe,
 And Man was captive led ;
 But God in Man, the Woman's Seed,
 Has bruis'd the Serpent's head.
- 4 God's own dear Son, that all might live,
 His soul to death did yield ;
 He sows the good seed of His Word
 In the whole World, His Field^s.
- 5 But men, who should be watchful, sleep ;
 Then comes our ghostly Foe,
 Sows Tares of Error in the Field,
 And with the Wheat they grow.
- 6 Shall we uproot the Tares, O Lord ?
 No : Do not antedate
 The Day of Doom, the Harvest-Day ;
 But wait, in patience wait.
- 7 The mingled Field a seed-plot is,
 A consecrated ground,
 In which all Christian Virtues grow,
 All heavenly Fruits abound.
- 8 Be not provok'd to quit the Field ;
 In gentle meekness live ;
 The Field is CHRIST'S ; no other soil
 Can Grace and Glory give.

PART II.

- 9 The trial of the searching Time
 May make thy Faith more bright ;
 The gloom of Error round thee spread
 May manifest thy Light.

^s Matt. xiii. 38.

- 10 *With* Tares ye are, but be not Tares ;
Love sinners, not their sins ;
Trust God ; where human labour ends
Omnipotence begins.
- 11 Love sweetens all life's bitter streams
By casting in the wood
Of Jesu's Cross⁹ ; unharm'd by ill
It conquers ill with good.
- 12 'The Tares may exercise the Wheat
To bear, and to forbear ;
The Tares to Wheat may changèd be
By Faith, and Love, and Prayer.
- 13 He who at Passover denied,
At Pentecost did teach ;
He who now persecutes as Saul,
May become Paul, and preach.
- 14 The 'Tares await the future Day,
And pre-announce the End,
When Christ the Lord will root them up,
With all things that offend.
- 15 Lord, in that Day, when for the fire
The Tares shall sever'd be,
May we be garner'd in the Barn,
The heavenly Barn, by Thee !
- 16 Praise to our God and Father give,
Praise the Incarnate Son,
And praise to God the Spirit be,
Eternal Three in One.

AMEN.

⁹ See Exod. xv. 23. 25 : the waters of Marah. S. Jerom. In Mansion. v. : " His aquis si immittitur confessio crucis, et Dominicæ Passionis sacramenta jungantur, omne quod impotabile et triste videbatur, vertitur in dulcedinem."

25. SIXTH SUNDAY AFTER THE EPIPHANY¹.

A Recapitulation of the successive Epiphanies or Manifestations of Christ, which have been already presented in the Services of the former weeks throughout the season of EPIPHANY; and which are preparatory to that future great and glorious EPIPHANY, at which Christ will be manifested to all, when He will appear again to judge the World. See the Collect, Epistle, and Gospel of this week.

- 1 SONGS of thankfulness and praise,
 Jesu, Lord, to Thee we raise,
 Manifested by the Star
 To the Sages from afar;
 Branch of Royal David's stem
 In Thy birth at Bethlehem;
 Anthems be to Thee address,
 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 address,
 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 address,
 God in Man made manifest.

¹ See also the next Hymn.

- 4 Sun and Moon shall darken'd be,
Stars shall fall, the heavens shall flee ;
Christ will then like lightning shine,
All will see His glorious Sign :
All will then the Trumpet hear ;
All will see the Judge appear ;
Thou by all wilt be confest,
God in Man made manifest.
- 5 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.

AMEN.

26. ANOTHER FOR THE SAME SEASON.

The Transfiguration ; a Revelation of Christ's Glory at His future great Epiphany, or Re-appearing, at the Great Day ; and of the future glorified Bodies of the Saints.

- 1 At Thy Transfiguration, Lord,
Thy countenance did glow
Bright as the sun, Thy raiment shone
And glisten'd as the snow.
- 2 With Thee, in glory, Moses was ;
And that prophetic Seer,
Who in a fiery car to heaven
Was rapt,—did re-appear ;
- 3 Moses, the Giver of the Law,
Was with Elijah there ;
And by the Apostolic three
They recognizèd were.

- 4 Blest Vision ! they who, Lord, are Thine
 In faith, while here below,
 Will be for ever Thine in bliss,
 And will each other know.
- 5 Although their bodies hid from men,
 Like that of Moses, be ;
 Scatter'd to winds, consumed in flame,
 Or whelmèd in the sea ;
- 6 Yet Thou dost count the dust of each ;
 And at Thy Trumpet's call
 All bodies will again appear,
 And each be seen by all.

PART II.

- 7 At Thy Transfiguration, Lord,
 Glean'd forth that light Divine,
 With which Thy blessed Saints in heaven
 Will ever with Thee shine.
- 8 When Moses and Elias then
 Conversed with Thee, the theme
 Was Thine own precious Death ², by which
 Thou wouldst the World redeem.
- 9 Mysterious converse ! To Thy Cross
 The Saints their graces owe ;
 Thy Cross the Fountain is of light,
 From which their glories flow ;
- 10 The streams of precious Blood which gush'd
 Forth from Thy wounded side,
 They cleanse Thy Church from earthly taint,
 And sanctify the Bride.

² Luke ix. 31.

- 11 The splendours of her future bliss
Are purchas'd by Thy Deatn
The Crown of thorns, that gall'd Thy brow,
It wove her bridal wreath.
- 12 To Father and to Holy Ghost,
And, Lamb of God, to Thee,
Who grace and glory dost bestow,
Eternal praises be!

AMEN.

27. SEPTUAGESIMA.

*The Creation; and Institution of Marriage; described in the
First Lessons of this Day.*

*Labour is necessary, but all its efficacy and reward are due
to Divine Grace; as taught in the Epistle and Gospel of
the Week.*

- 1 HOLY, Holy, Holy Lord,
Maker of this worldly frame;
Heaven and Earth together sing
Hallelujahs to Thy Name.
- 2 Man from earth Thou didst create
In Thine Image, by Thy Word;
Thou didst breathe into him life,
Making him Creation's lord.
- 3 And, when he was laid asleep,
Thou didst fashion from his side
Mother of all living, Eve;
And didst give her as his Bride.
- 4 Man by disobedience fell,
But Thou saidst in mercy, Lord,
That Mankind should rise again,
By the Woman's Seed restor'd.

- 5 Christ, the Woman's Seed, is born;
Christ, the second Adam, gives
Peace and Pardon; by His death
Man, anew created, lives.
- 6 Lo! He sleeps the sleep of death,
From Him Blood and Water flows³;
And to them the Church, His Eve,
All her life and glory owes.
- 7 We are in Thy Vineyard, Lord;
Thou dost us in Eden place;
We must labour, but the fruit
Is the guerdon of Thy Grace.
- 8 Nothing have we; Thine are all
Showers that water, suns that shine;
Thine be all the Glory, Lord,
All we are and do, is Thine.
- 9 Praise to God the Father give;
Glory be to God the Son;
Praise be to the Holy Ghost;
Glory to the Three in One.

AMEN.

28. SEXAGESIMA⁴.

The Fall. Man's expulsion from Paradise, as related in the First Lesson of this Morning; and the Parable of the Sower, in the Gospel.

- 1 THERE was of old a Place,
A happy Place and fair;
No weeds did it deface,
No barren nook was there.

³ John xix. 34.

⁴ The next Hymn may also be used.

- 2 But in that lovely spot,
Which blossom'd as the rose,
Where weeds and thorns were not.
Now many a bramble grows.
- 3 Man's heart at first was free
From weeds of sin and vice ;
And planted, Lord, by Thee,
It bloom'd like Paradise.
- 4 But now that Garden fair
With thorns is overgrown ;
Oft, as the wayside, bare,
And harder oft than stone.
- 5 O grant us, Lord, Thy grace,
And help our weary toil,
To clear this tangled place,
And purge the weed-grown soil.
- 6 With genial showers do Thou
Soften our rocky parts ;
In fruitful furrows plough
The wayside of our hearts.
- 7 The good seed of Thy Word
With firm and deep-set root
May we retain, O Lord,
And bring forth timely fruit.
- 8 So may our hearts,—made free
From weeds of sin and vice,—
Again Thy Eden be,
And bloom like Paradise!

AMEN.

29. *Another Hymn for SEXAGESIMA and
QUINQUAGESIMA.*

Warning to flee God's Judgments, and to accept His Means of Grace, slighted and derided by the World: with reference to the History of the Ark, and of the Flood, as related in the First Lessons of this Season.

1 "IT will not come, it will not come!"—

They reckon not of the Flood;

"And wherefore with such weary toil

Raise up that pile of wood?

How should thine Ark e'er reach the sea?

How, on this midland, floated be?"

2 The Sea's great gulfs are broken up;

Heaven's windows open'd are;

For forty days the Rain prevails;

The Mountains disappear;

The faithless die; the Ark, their scorn,

Safe on the Flood, their grave, is borne.

3 Lord, give us willing hearts to hear

Not the World's voice, but Thine,

To fear Thy Warnings, and to love

Thy means of Grace Divine;

And may we in Thine Ark abide,

Unscar'd by wind and foaming tide.

4 So when another Flood shall come,—

Not Water, but of Fire,—

When in the billowy surge of flame

All nature shall expire,

We on an Ararat may be,

Anchor'd in heavenly peace with Thee!

AMEN.

30. QUINQUAGESIMA.

The Grace of Charity, or Love, as described in the Epistle of the Week.

- 1 GRACIOUS Spirit, Holy Ghost,
Taught by Thee, we covet most
Of Thy gifts at Pentecost,
Holy, heavenly Love.
- 2 Faith, that mountains could remove,
Tongues of earth or Heaven above,
Knowledge—all things—empty prove,
Without heavenly Love.
- 3 Though I as a Martyr bleed,
Give my goods the poor to feed,
All is vain, if love I need ;
Therefore, Give me Love.
- 4 Love is kind, and suffers long,
Love is meek, and thinks no wrong,
Love than death itself more strong ;
Therefore, Give us Love.
- 5 Prophecy will fade away,
Melting in the light of day ;
Love will ever with us stay ;
Therefore, Give us Love.
- 6 Faith will vanish into sight ;
Hope be emptied in delight ;
Love in heaven will shine more bright ;
Therefore, Give us Love.
- 7 Faith and Hope and Love we see
Joining hand in hand agree ;
But the greatest of the three,
And the best, is Love.

8 From the overshadowing
Of Thy gold and silver wing,
Shed on us, who to Thee sing,
Holy, heavenly Love!

AMEN.

31. *ASH-WEDNESDAY*⁵.

Or the First Day of LENT.

- 1 IN sorrow and distress,
To Thee, O Lord, we fly ;
In penitential lowliness,
To Thee for mercy cry.
- 2 Mercy, O Mercy, Lord ;
From Thee we have our breath :
And it is written in Thy Word,
" God willeth not your death ⁶."
- 3 " God gave His Only Son
Your sins to take away ⁷ ;
And God's dear Son to Heaven is gone
On your behalf to pray ⁸."
- 4 By Thine own love we plead,
In mercy hear our prayer ;
By Him Who for our sins did bleed,
Spare us, O Father, spare.
- 5 Our drooping minds refresh
With showers of heavenly dew ;
For hearts of stone give hearts of flesh,
Renew us, Lord, renew.

⁵ See also below, the Hymn for Commination, No. 118.

⁶ Ezek. xviii. 32 ; xxxiii. 11. 1 Tim. ii. 4. 2 Pet. iii. 9.

⁷ Rom. viii. 32. 1 John ii. 2 ; iii. 5.

⁸ Heb. vii. 25.

- 6 Comfort and make us whole
With Thy free Spirit's grace ;
Lift up, O Lord, upon our soul
The brightness of Thy face.
- 7 With Jesu's white robe hide
Our manifold offence ;
And cleanse with blood from Jesu's side
Our tears of penitence.
- 8 O teach us to abhor
The sins that made Him grieve ;
And never tempt the Spirit more
Our thankless hearts to leave.
- 9 Make us, O Lord, to tread
The path which Jesus trod ;
Which Him from earth in triumph led
To the right hand of God.
- 10 So, with Thy Saints in Heaven,
May we sing praise to Thee,
For peace restor'd, and sins forgiven,
To all eternity.

AMEN.

32. *FIRST SUNDAY IN LENT* ⁹.

*Prayer for godly Mortification ; see the Collect and Gospel
of the Week.*

- 1 MAN fell from grace by carnal appetite,
And forfeited the Garden of Delight ;
To fast for us our Second Adam deigns,
These forty days, and Paradise regains.

⁹ The next Hymn may also be used.

- 2 So Moses fasted, and receiv'd the Law;
 Elias fasted, and God's glory saw;
 Moses, Elias, join'd with Christ our Head,
 Upon the Mountain were transfigurèd.
- 3 O give us grace our appetites to tame,
 To love Thy law, and glorify Thy Name;
 That we may, Lord, with all Thy Saints and
 Thee,
 Upon Thy heavenly Hill transfigur'd be.
- 4 To Father, Son, and Holy Ghost be praise;
 Blest Three in One, to Thee our hearts we raise;
 On wings of Prayer and Fasting may we soar,
 To dwell with Thee, through Christ, for evermore!

AMEN.

33. *ANOTHER HYMN FOR THE SAME SUNDAY.*

Christ's Temptation, and Victory over the Tempter by means of HOLY SCRIPTURE. See the Gospel for the Week.

- 1 FIVE pebbles from the brook
 The Shepherd David drew¹⁰;
 One of those five he took,
 And proud Goliath slew.
- 2 He went forth all alone,
 No armour had he on;
 But with a sling and stone
 The victory he won.
- 3 There is a holy Stream,
 By God's pure well-spring fed;
 Bright polish'd pebbles gleam,
 Like jewels, in its bed.

¹⁰ 1 Sam. xvii. 40—49. The Philistine presented himself *forty days*, v. 16.

- 4 The BIBLE is that Brook ;
The five Books of God's Law
JESUS, our David, took ;
And one¹ from them did draw ;
- 5 Unarmèd and alone
He went to meet the Foe ;
And with that single Stone
He laid the Tempter low.
- 6 Sing praises to our Lord,
Glad Hallelujahs sing,
Who conquer'd by His Word ;
Our Captain and our King.
- 7 Lord, arm us with that Word,
With Faith in Thee our Shield ;
We need no other sword ;
Teach us that sword to wield.
- 8 Help us to put to flight
Our Ghostly Enemy ;
Help us like Thee to fight,
And give us victory.
- 9 Thou, Who didst conquer death
By dying on the tree,
Receive our dying breath,
That we may live with Thee!
- 10 To Father and to Son,
And Holy Ghost, to Thee,
Eternal Three in One,
Eternal glory be. AMEN.

HYMN for EMBER DAYS, being *Wednesday, Friday, and Saturday after the First Sunday in Lent, see below, No. 120.*

¹ The Book of Deuteronomy: all our Lord's replies to Satan at the Temptation are taken from that book.

34. SECOND SUNDAY IN LENT.

The faithful Canaanitish Woman in the Gospel of this Week, accepted by Christ the Promised Seed of Abraham, in Whom all nations are blest, as declared in the First Lesson of last Sunday Evening.

- 1 WHEN Abraham upon the wood
His only Son did lay,
And at Moriah's altar stood,
He saw by faith Thy day².
- 2 Thou on the wood wert laid, O Lord,
A ransom'd World to save ;
He saw Thee in his son restor'd
Arising from the grave³.
- 3 His faith receiv'd a glorious meed,
God promis'd that in Thee,
O mighty Saviour, Abraham's Seed,
All Nations blest should be.
- 4 In Isaac we the figure saw⁴,
We saw the Promise seal'd ;
The Gospel⁵ now lights up the Law,
The substance is reveal'd.
- 5 Lo! in the Faithful Canaanite
The Gentile Church appears,
Hasting in love to Christ her Light,
With earnest cries and tears.

² John viii. 56.

³ Heb. xi. 19.

⁴ In Gen. xxii., the Proper Lesson for last Sunday afternoon.

⁵ The Gospel for the week. Matt. xv. 21.

- 6 The answer was in love delay'd,
That she might be more blest ;
"Great is thy faith," at length He said,
And granted her request.
- 7 Lo ! Afric's⁶ Land with bended knee
Darts forth her hands to God',
As Israel free went through the sea
Parted by Moses' rod ;
- 8 To Christ she comes : O haste the time
When all as one shall be ;
May every Race in every clime
Be Abraham's Seed in Thee !
- 9 Praise God the Father, and the Son,
Who sav'd the World when lost,
And in Himself has made us one ;
Praise to the Holy Ghost.

AMEN.

35. THIRD SUNDAY IN LENT.

Exhortation to Self-denial and to Purity and Chastity, from the Epistle of the Week, and from the Proper Lessons of the day, presenting the history of Joseph, a type of Christ, in His humiliation and subsequent exaltation to the right hand of God.

- 1 "AWAKE ! awake !" the Apostle cries⁸,
"And Christ shall give thee light,"
Your own ye are not, live to Him,
For His ye are by right ;
Bought by His precious life-blood's cost,
And temples of the Holy Ghost.

⁶ Of the Canaanitish family.

⁷ Ps. lxxviii. 31.

⁸ In the Epistle of the Week.

- 2 O holy JESUS ! of all lights
 Thou art the Source divine ;
 Glimpses of Thee in Joseph's life,
 And gleams of glory shine ;
 His light with Thine does set and rise,
 Joseph brings JESUS to our eyes.
- 3 With chastity his course begins,
 He breaks the Tempter's snare ;
 In prison, at the King's right hand,
 With him Thou, Lord, art there ;
 We see the Chariot ; " Bow the knee"⁹
 We hear, and think, O Lord, of Thee.
- 4 Teach us to flee unhallow'd joys,
 As ever in Thine eye,
 And looking to Thy Cross and Crown
 To walk in Purity,
 That through the Prison of the Tomb
 We to Thy Palace, Lord, may come.

AMEN.

36. FOURTH SUNDAY IN LENT.

*Christ ever feeding His People in their Pilgrimage through
 the wilderness of this world to the heavenly Jerusalem ;
 see the Gospel.*

PART I.

- 1 THE Sun is sinking in the west ;
 And while its rays decline,
 Gleams of the full-orb'd Paschal Moon
 On the calm waters shine.
- 2 The Galilean waters hush'd
 In eventide are still ;
 Yet crowds of weary wanderers wait
 Upon the lonely hill.

⁹ Gen. xli. 43 ; cp. Phil. ii. 10.

- 3 Pilgrims they are, for Sion bound,
Whose Paschal Feast is near ;
But the true Passover Himself
Receives and feeds them here.
- 4 They sit upon the grassy turf,
Order'd in groups and rows ;
Christ holds the food, which in His hand
And by His blessing grows.
- 5 He gives the food ; Apostles take,
Distribute it, and then
Two fishes and five barley loaves
Regale five thousand men.
- 6 O Blessed Lord ! The Earth is Thine,
By Thy creative hand
The golden Harvests crown the year,
And deck the fertile land.
- 7 O Blessed Lord ! Thou Bread of Life
That cometh down from heav'n !
Supplies of everlasting food
By Thee to Man are giv'n.
- 8 Thy Godhead is the well-spring, Lord,
The pure, exhaustless source,
From which they flow through age to age
In never-ending course.
- 9 In channels form'd by Thee they flow,
In rivulets of grace,
Refreshing all who wander here
In this world's desert place.
- 10 O feed us weary pilgrims, Lord,
And to Thy Sion bring,
To keep a heavenly Feast with Thee,
Our Prophet, Priest, and King.

AMEN.

D

PART II.

Sequel to the above.

After feeding the five Thousand (see the Gospel) Christ went up into a Mountain alone to pray, and in the fourth watch of the night came to His Disciples toiling in the Storm. (Matt. xiv. 22—33. Mark vi. 45—52. John vi. 14—21.)

- 1 WHEN Christ had blest the loaves,
And sent the crowd away,
He to the Mountain did ascend,
Alone He went, to pray.
- 2 Thou, Lord, the Living Bread
To feed the world hast given ;
And now Thou ever praying art
Upon the hills of Heaven.
- 3 Thy Church is tost with waves,
The night is drear and dark,
A weary night to all who row
In the storm-beaten bark ;
- 4 But Thou wilt come again,
In the last watch of night,
And walking on the stormy waves,
Wilt shine with glorious light.
- 5 All swellings of the proud
Thou wilt beneath Thee beat ;
The billows of the World will be
A pavement for Thy feet.
- 6 And then, O Lord, Thy Church
In heavenly peace will be,
Securely anchor'd evermore
In the calm crystal sea.

AMEN.

PART III.

Christ's walking on the waves, and coming in the Night to His Apostles, compared with His Coming in the Holy Sacraments.

- 1 THE Waters were Thy Path ;
Thy Way was on the Sea :
Who, in that Night, could trace Thy steps ?
Who, solve the mystery ?
- 2 Some at Capernaum ask'd
“ When and how cam'st Thou here ? ”
In vain they tried to find the track
By which Thou didst appear.
- 3 But Thy disciples, Lord,
Did gladly Thee receive ;
And then the ship was at the shore ;
They pry not, but believe.
- 4 Lord, in Thy Sacraments
Thou walkest on the Sea ;
We dare not ask, “ *How* dost Thou come ? ”
But gladly welcome Thee.
- 5 So will the winds be hush'd,
The waves no longer roar ;
When Thou art with us in the ship,
The ship is at the shore.
- 6 Give to the Father praise,
And praise be to the Son,
And praise be to the Holy Ghost,
Praise to the Three in One.

AMEN.

37. FIFTH SUNDAY IN LENT.

Christ, the true High Priest, entering into the heavenly Holy of Holies with His own Blood, shed once for all to take away the sins of the world. See the Epistle.

- 1 "HOLY of Holies," awful name—
 Where, in a still retreat,
 The presence of the Godhead dwelt,
 Upon the Mercy-seat ;
 Veil'd from the eye in darkness dim,
 Enthron'd between the Cherubim.

- 2 Once in the year, within the Veil,
 In mystic robes array'd
 The High Priest enter'd, and with blood
 An expiation made ;
 But blood of victims could not cleanse
 And purge the guilt of man's offence.

- 3 O Great Redeemer! God and Man,
 Victim and Priest in one ;
 Thou entering Heaven with Thine own Blood
 Didst once for all atone ;
 Thou hast remov'd the awful cloud
 Which once the oracle did shroud.

- 4 Now a bright Rainbow o'er the Throne¹
 Sheds lustre from above,
 Where showers of Judgment mildly shine
 Gilded by beams of Love ;
 Thy Blood, O Lamb of God, is there,
 Pleading for us with ceaseless Prayer.

¹ See Rev. iv. 3.

5 Cleans'd by that Blood we now approach
Boldly the Throne of Grace ;
O may we, following the LAMB,
Come to that Holy Place ;
Lord, Who for us didst deign to bleed,
Be Thou our help in time of need !

AMEN.

38. SUNDAY NEXT BEFORE EASTER².

Jesus Christ our Example in suffering with Patience and Humility.

1 O THOU, the Way, the Truth, the Life,
JESU, Creator, mighty Lord,
Eternal Sire's Eternal Son,
By hosts angelical ador'd,
Thou deignedst for us to be born,
To suffer grief, and bitter scorn.

2 To-day Thy Passion-Week begins ;
Thou comest forth in lowly guise,
A King, yet riding on a foal ;
And while the Crowd " Hosanna " cries,
Thou weapest o'er the City's fate ;
Most meek, and most compassionate !

3 In love Thou comest to Thine own,
But by Thine own rejected art ;
A place wherein to lay Thy head
Jerusalem will not impart ;
In her there is no room for Thee ;
Thy home is lowly Bethany.

² The Hymn above, No. 6, may be used. Also, the Hymn below, No. 73.

- 4 O Man of Sorrows ! dark and drear
 The path is which before Thee lies,
 Gethsemane, the bitter cup,
 Depths of unfathom'd agonies,
 The weight of woes that on Thee lay
 Nail'd to the Cross at Golgotha.
- 5 But through that fierce and furious storm,
 Through all the hurricane and shock
 Of mockery and fiendish hate,
 Which beat like surges on the Rock,
 God brings Thee to the crystal sea
 Of glorious immortality.
- 6 O Saviour, Thine Example shines
 With splendour luminous and pure,
 To all on life's dark billows tost,
 Like to the polar Cynosure :
 Guide us in meekness, Lord, with Thee
 To calms of blest Eternity!

AMEN.

39. *Christ, our everlasting Priest and King, typified by Melchizedek ; as is declared in the Second Lesson for the Evening. Heb. v. to v. 11.*

- 1 BRIGHT beacon on an island rock
 Above the stormy sea,
 Shines forth Melchizedek, O Lord,
 A glorious Type of Thee.
- 2 He, King of Salem,—King of Peace,—
 And King of Righteousness,
 Comes forth a Priest, with Bread and Wine,
 The Patriarch to bless.

- 3 Him Priest and Father, Levi's Sire
Did not refuse to call ;
Him faithful Abraham rever'd,
And gave him tithes of all.
- 4 No predecessor as a Priest,
No successor had he ;
None can recount his years, nor trace
His genealogy ;
- 5 Thou, Priest Eternal, Prince of Peace,
"The LORD our RIGHTEOUSNESS,"
Who standing art at God's Right Hand
To pray for us, and bless ;
- 6 And ever dost refresh our hearts,
Bringing forth Bread and Wine,
Pledges of pardon, means of grace,
And gifts of life divine ;
- 7 O grant us grace to praise Thee, Lord,
To Thee glad homage pay ;
To trust in JESUS as our Priest,
And as our King obey.

AMEN.

40. *The Offices of Christ in the work of Redemption.*

- 1 HAIL! the Woman's promis'd Seed,
Born to bruise the Serpent's head ;
Help us, Lord, in will and deed,
By Thy power on him to tread.
- 2 Hail! Thou Paschal Lamb Divine
Slain to save us by Thy Blood ;
Cleanse us by that Blood of Thine,
Save us from the fiery flood.

³ Abraham. Heb. vii. 10.

3 Hail! Thou Prophet, Priest, and King ;
 Teach us to receive Thy Word,
 Trusting in Thine Offering,
 Serving Thee, the only Lord.

4 Thou, Who camest once to save,
 And to judge wilt come again,
 Raise us now from sin's dark grave,
 That we, Lord, with Thee may reign.

AMEN.

41. MONDAY BEFORE EASTER.

Christ's Sufferings leading to Glory ; see the Epistle for the Day ⁴.

1 WHO is this, that comes from Edom,
 Clad in robes with carnage stain'd ;
 Bringing victory and freedom
 By His martial prowess gain'd ?—
 'Tis the Captain of Salvation
 Who is conquering in the fight,
 Rescuing a lost creation
 By His unassisted might.

2 Lord, the work which Thou art doing
 Is a work of bitter pain ;
 But the course Thou art pursuing
 Is a course of glorious gain ;
 In a Passion-tide beginning
 It will lead to bright renown ;
 And Thy Cross a way is winning
 To an everlasting Crown.

⁴ Hymn No. 26 above, the latter part, may also be used ;
 and Hymn 73.

- 3 Through that cloud of shame and sorrow
 Brilliant gleams of light appear,
 Whence we hope and comfort borrow
 In our griefs and struggles here ;
 Thou dost conquer Death by dying ;
 By Thy Death we ever live ;
 Thou to us in darkness lying
 Dost immortal Glory give.
- 4 Cruel hands of sinners bound Thee,
 Thou a captive World hast freed ;
 They with thorns in mockery crown'd Thee,
 Placing in Thy hand a reed ;
 Now a starry Crown Thou wearest,
 Heavenly King, Almighty Lord ;
 Sceptre of the World Thou bearest,
 And by Angels art ador'd.
- 5 Glory be to God the Father,
 Who has giv'n His only Son,
 And in Christ does all men gather
 To Himself, and make them one ;
 And to Him, Who by His merit
 Gain'd for us the Victory,
 And to God the Holy Spirit,
 Glory, endless Glory, be.

AMEN.

42. TUESDAY BEFORE EASTER.

Christ's exhortation to His Disciples on this day, after the withering of the barren leafy fig-tree ; an exhortation to Faith in Christ in times of trial, and to fruitfulness of life.

- 1 THE Fig-tree near the wayside show'd
 Its bright leaves from afar,
 But those bright leaves, which look'd so fair,
 Now sere and blighted are.

- 2 Green leaves it had, but fruit had none ;
 Christ came and look'd for fruit ;
 "Let none e'er eat of thee," He said ;—
 It wither'd to the root.
- 3 "Have faith in God"⁵—yon City⁶ now
 Shines brightly in the sun ;
 Christ searches it ; it shows much leaf,
 But fruit of Faith has none.
- 4 Soon Christ Himself will wither'd seem
 By that proud City's scorn ;
 But Passion-tide will lead Him forth
 To a bright Easter Morn.
- 5 "Have Faith in God." Be not perplex'd
 By Calvary's Suffering ;
 From that dark Winter Christ will rise
 To an eternal Spring.
- 6 "Have Faith in God ;" that City proud,—
 That leafy barren Tree,—
 Will, by the lightnings of His Word,
 Wither'd for ever be.
- 7 The Hypocrite and evil man
 May flourish in the breeze
 Of wayside earthly Fame ; but God
 Will blight all barren Trees.
- 8 Root us in Faith, and make us, Lord,
 Bear fruits of holy Love,
 That we may ever live with Thee
 In Paradise above!

⁵ Mark xi. 22.⁶ Jerusalem.

- 9 To Father, Son, and Holy Ghost
Eternal glory be,
Whose grace enables to bear fruit,
One God, and Persons Three. AMEN.

43. WEDNESDAY BEFORE EASTER.

Christ's Prophecy before His Passion concerning the Judgments impending over Jerusalem, and the future Judgment of the World typified by that national judgment. (Matt. xxiv. 1—42. Mark xiii. 1—37. Luke xxi. 5—36.)

- 1 JERUSALEM! thy Judge will come
With woe and desolation ;
Signs are appearing of thy doom,
Distress and tribulation ;
Rome is Christ's vassal, she will be
His Minister of wrath to thee,
And to thy guilty Nation.
- 2 He will thee visit for thy sin,
And when His Hand hath found thee,
Rome with her arms will hem thee in,
And cast a trench around thee ;
Though now thy Temple shines so fair,
No stone will soon be standing there,
When once her troops surround thee.
- 3 O mighty Earth! Thy Judge will come
With woe and desolation ;
Signs are appearing of thy doom,
Distress and tribulation ;
With Angel-hosts the Judge of all
Upon the clouds will come, and call
The World to its probation.

4 Thou Lord most glorious! Who didst deign
 To die for our salvation,
 And everlastingly wilt reign
 In heavenly exaltation,
 O may we fear Thy judgments now,
 And then with joy before Thee bow,
 The Lord of all creation!

AMEN.

44. THURSDAY BEFORE EASTER.

The Blessed Sacrament of the Lord's Supper, instituted on this day; see the Epistle⁷.

- 1 SON of God, Incarnate Word,
 Thou the Source, and only Thou
 Art the Fountain, whence, O Lord,
 Pardon, Grace, and Glory flow;
 God in Man, we have from Thee
 Life and Immortality.
- 2 On Thy Passion's holy eve
 Thou a last bequest didst give,
 Whence we might the fruits receive
 Of Thy death, and by it live:
 Christ is in us, we in Christ,
 In the Holy Eucharist.
- 3 There Thou ever feeding art
 Faithful souls with heavenly food;
 There Thyself Thou dost impart,
 And dost cleanse us with Thy Blood:
 There the Cloud with Manna teems,
 There the Rock with water streams.

⁷ See also Hymn 61 and Hymn 88, and Part iii. of Hymn 36

- 4 Faith, O Lord, Thee present sees,
Faith beholds and touches Thee
In Thy holy mysteries,
With devout humility ;
And the heavenly virtue feels
Which from Thee flows forth and heals.
- 5 All unworthy, Lord, are we,—
Sinners in a sullied dress,—
But we come, that we may be
Clothèd in Thy worthiness ;
Graciously receive us, Lord,
Meekly coming at Thy word.
- 6 Thou wert in a manger laid,
And wilt not our hearts despise ;
He who humbly to Thee pray'd
Went with Thee to Paradise ;
“ Take and eat,” Thou, Lord, dost say ;
“ Drink ye all ;”—we, Lord, obey,

PART II.

- 7 Now, O Lord, we fear not death,
We in Thee, and in us Thou,
Thou our life-blood, Thou our breath ;
Gates of hell are conquer'd now ;
Christ who triumph'd o'er the grave
Is omnipotent to save.
- 8 Now we, Lord, Thy temples are,
Now we peace and pardon find,
Bond of Love and Balm of care,
Courage, Health, and Light of mind,
Pledge of Resurrection see,
Hope of Immortality.

- 9 Give us penitential Love
 Give us Faith to feed on Thee ;
 Send Thy Spirit from above,
 That we, Lord, may welcom'd be,
 When from earthly toils releas'd,
 To Thy Heavenly Marriage-Feast.
- 10 Glory to the Father give,
 Glory give to God the Son,
 Who has died that we might live
 And with God in Him be one :
 Glory to the Spirit be,
 Glory everlastingly.

AMEN.

45. GOOD FRIDAY.

The Atonement. Man's state, before and after it, compared^s.

- 1 MANKIND in Adam fell
 From God, and peace has none ;
Who can the enmity dispel,
 And Man with God make one ?
- 2 The race of Adam lies
 Beneath a load of guilt ;
Who can provide a sacrifice ?
 What blood for man be spilt ?
- 3 Who can for all men plead,
 And Intercessor be ?
 Who, Lord, can help in time of need—
 Our Advocate with Thee ?

^s The Hymn above, No. 26, the latter part, and other Hymns above, from No. 37, in whole or in part, may be used on this day.

- 4 The race of Adam lies
In pain and sickness sore ;
The malady man's art defies ;
Who can their health restore ?
- 5 The race of Adam lies
In prison and in woe ;
Who can enable them to rise
And liberty bestow ?
- 6 The race of Adam lies
Far from Thy presence driven ;
Who can recover Paradise,
And lift us up to Heaven ?
- 7 The sons of Adam lie
Expos'd to Thy just ire ;
Who can Thine anger pacify,
And save from penal fire ?
- 8 Thy holy Law demands
Obedience to Thy will ;
Who can accomplish Thy commands,
And all Thy Law fulfil ?—
- 9 CHRIST, very God and Man,
Giving Himself to die.
As *Man*, He for us *suffer* can ;
As *God*, can *satisfy*.
- 10 CHRIST, very God and Man,
Doth God and Man make one ;
God with us, our EMMANUEL, can
For all Mankind atone.
- 11 THOU our Redeemer art,
From guilt Thou dost release ;
Thou, dying LORD, dost life impart,
And Pardon, Health, and Peace.

- 12 To Thee, O Lord, we flee,
 Our Helper in distress ;
 Our Rock, we hide ourselves in Thee,
 "The LORD our RIGHTEOUSNESS."

AMEN.

PART II.

- 13 We fell by Adam's sin,
 And died by his offence ;
 New life to us, new joys begin,
 From CHRIST's obedience.
- 14 In Thee, O Lord, we rise ;
 Through Thee we are forgiven ;
 By Thee we enter Paradise ;
 By Thee we mount to Heaven.
- 15 Faith, in Thy Cross of shame
 An Altar, Lord, espies,
 Where bleeds a Victim free from blame,
 A spotless Sacrifice.
- 16 Faith sees the Shepherd there,
 Sees Him in death asleep,
 Beholds Him on His shoulders bear
 Mankind, His long-lost sheep.
- 17 There Thou with outstretch'd Hands
 Dost all the World embrace ;
 In Thee Man does what God commands,
 And sees with joy His face.

PART III.

- 18 Thy Cross a Trophy is,
 With glorious spoils array'd,
 Torn from our ghostly enemies,
 Triumphantly display'd⁹.

⁹ Col. ii. 15.

- 19 Thy Cross a Banner is,
A glorious sign unfurl'd ;
A Raft upon the flood's abyss,
Saving a shipwreck'd world.
- 20 The Cross a Chariot is,
A Car of victory,
Where Christ the Conqueror rides to bliss
Up to His Palace high.
- 21 There, by Death's second birth,
To endless life He springs ;
And carries us to Heaven from earth,
As eaglets on His wings.
- 22 The Cross, it is a Throne,
On which He reigns as King ;
His Might the Powers of darkness own,
He plucks from Death its sting.
- 23 O wondrous, wondrous Love,
That God the Lord most High
Should stoop to earth from heaven above,
For guilty man to die!
- 24 O therefore praise the Lord,
The Father and the Son,
For Peace proclaim'd, for Heaven restor'd,
For glorious Victory won !
- 25 O praise the Holy Ghost,
Praise to One God be given,
By Man, and by the Angel Host,
By Earth, and Sea, and Heaven !

AMEN.

46. EASTER EVEN¹.*The blessed rest of the Grave.*

- 1 UPON the sixth day of the week
The first Man had his birth,
In God's own image bright and pure
Created from the earth :
- 2 Upon the sixth day of the week
The Second Adam died,
And by the Second Adam's Death
We were revived.
- 3 Upon the seventh day of the week
God from His work did rest,
And on that holy Sabbath-Day
The works of God were blest :
- 4 Upon the seventh day of the week
Christ in the Grave did rest ;
The Grave is now a holy place,
A Sabbath for the blest.

PART II.

- 5 By tasting the forbidden Tree
Man fell in Paradise ;
And on the Tree Christ tasted Death,
And by His Death we rise.
- 6 Christ in a Garden buried lay,
Which spring-flowers did adorn ;
And there our Resurrection bloom'd
On the bright Easter Morn.

¹ Parts of Hymns Nos. 116 and 123, may also be used.

- 7 The Grave itself a Garden is,
Where loveliest flowers abound ;
Since Christ, our never-fading Life,
Sprang from that holy ground.
- 8 Thou by the Spirit once wast born
Pure from the Virgin's womb,
And by the Spirit wast again
Born from the Virgin Tomb.
- 9 O give us grace to die to sin,
That we, O Lord, may have
A holy, happy Rest in Thee,
A Sabbath in the Grave.
- 10 Thou, Lord, baptiz'd in Thine own blood,
And buried in the Grave,
Didst raise Thyself to endless life,
Omnipotent to save.
- 11 Baptiz'd into Thy death we died,
And buried were with Thee,
That we might live with Thee to God,
And ever blest may be.
- 12 Lord, through the grave and gate of Death
May we, with Thee, arise
To an eternal Easter-Day
Of Glory in the skies !

AMEN.

47. EASTER*.

- 1 HALLELUJAH! Hallelujah! Hearts to heaven and
voices raise ;
Sing to God a hymn of gladness, sing to God a
hymn of praise ;

* The three following Hymns, Nos. 48, 49, 50, may also be
used on this day ; and during Easter week.

He Who on the Cross a Victim for the World's
salvation bled,
JESUS CHRIST, the King of Glory, now is risèn
from the dead.

2 Now the iron bars are broken, Christ from death
to life is born,
Glorious life, and life immortal, on the holy
Easter Morn :
Christ has triumph'd, and we conquer by His
mighty enterprise,
We with Him to Life eternal by His Resurrection
rise.

3 Christ is risèn, Christ the First-fruits of the holy
Harvest-field,
Which will all its full abundance at His Second
Coming yield ;
Then the golden ears of Harvest will their heads
before Him wave,
Ripen'd by His glorious sunshine, from the fur-
rows of the Grave.

4 Christ is risèn ; we are risèn. Shed upon us
heavenly grace,
Rain and dew and gleams of glory from the
brightness of Thy Face,
That we, with our hearts in Heaven, here on earth
may fruitful be,
And by Angel-hands be gather'd, and be ever,
- Lord, with Thee.

5 Hallelujah ! Hallelujah ! Glory be to God on
high,
Hallelujah ! to the Saviour, Who has gain'd the
victory ;

Hallelujah! to the Spirit, Fount of Love and
Sanctity ;
Hallelujah! Hallelujah! to the Triune Majesty!
AMEN.

48. EASTER.

- 1 IN Thy glorious Resurrection
Lord, we see the world's erection,
Man in Thee is glorified ;
Bliss for which the Patriarchs panted,
Joys by holy psalmists chanted,
Now in Thee are verified.
- 2 Oracles of former ages,
Veil'd in dim prophetic pages,
Now lie open to the sight ;
Now the Types, which glimmer'd darkling
In the twilight gloom, are sparkling
In the blaze of noonday light.
- 3 Isaac from the wood is risen ;
Joseph issues from the prison ;
See the Paschal Lamb which saves ;
Israël through the sea is landed,
Pharaoh and his hosts are stranded,
And are whelmèd in the waves.
- 4 See the cloudy Pillar leading,
Rock refreshing, Manna feeding ;
Joshua fights and Moses prays ;
See the lifted Wave-sheaf, cheering
Pledge of Harvest-fruits appearing,
Joyful dawn of happy days.

5 Samson see at night uptearing
Gaza's brazen gates, and bearing
 Tow'rd the top of Hebron's hill ;
Jonah comes from stormy surges,
From his three-days' grave emerges,
 Bids beware of coming ill.

6 Thus Thy Resurrection's glory
Sheds a light on ancient story ;
 And it casts a forward ray,
Beacon-light of solemn warning,
To the dawn of that great Morning
 Ushering in the Judgment Day.

7 Ever since Thy Death and Rising
Thou the Nations art baptizing
 In Thy Death's similitude
Dead to sin, and ever dying,
And our members mortifying,
 May we walk with life renew'd !

8 Forth from Thy first Easter going
Sundays are for ever flowing
 Onward to a boundless sea ;
Lord, may they for Thee prepare us,
On a holy river bear us
 To a calm Eternity !

9 Glory be to God the Father,
And to Him who all does gather
 In Himself, the Eternal Son,
And the dead to life upraises ;
And to Holy Ghost be praises ;
 Glory to the Three in One.

AMEN.

49. MONDAY IN EASTER WEEK.

The Walk of the two Disciples with Christ to Emmaus on the evening of His Resurrection.

- 1 WHEN two Friends on Easter-day
To Emmaus bent their way,
On that Paschal-eventide
Christ was walking at their side :
Then their hearts within them glow'd
When Himself to them He show'd
In the Scriptures, as a King
Glorified by suffering.
- 2 Thou art ever with us, Lord,
Walking in Thy Holy Word ;
And Thy Voice, O Saviour dear,
In that Holy Word we hear ;
What the holy Prophets meant
In the Ancient Testament,
Thou art opening to our view,
Lord, for ever in the New.
- 3 And we, Lord, Thy presence feel
When we at Thy Table kneel ;
When we feed upon Thee there,
We too at Emmaus are ;
Then our eyes are openèd
In the breaking of the Bread ;
Faith Thee ever present sees
In Thy holy Mysteries.
- 4 Though not kenn'd by carnal eye,
Yet we know Thee ever nigh ;
Though Thou art much further gone³,
Even to Thy heavenly Throne,

³ See Luke xxiv. 28.

Yet we, Lord, behold Thy face
 Ever in Thy means of Grace:
 There Thou walkest by our side,
 There with us Thou dost abide.

- 5 Be with us in weal and woe
 As we on our journey go ;
 Be with us in every stage
 Of our earthly pilgrimage ;
 And in death's dark eventide
 May we see Thee at our side ;
 And when we arise, may we
 Live for ever, Lord, with Thee !

AMEN.

50. TUESDAY IN EASTER WEEK.

"Jesus said unto her, Touch Me not, for I am not yet ascended to My Father." John xx. 17.

- 1 "TOUCH Me not," to Mary said
 JESUS, risen from the dead ;
 "For as yet I am not gone
 "Upward to My heavenly Throne ;
 "Quit Me, bid My brethren know,
 "To My God and theirs I go."
- 2 Not, O Lord, on earth art Thou
 Present to our senses now ;
 But with yearnings of our love
 Cling we to Thee, thron'd above ;
 Faith Thee sees in Heaven stand,
 There she clasps Thee with her hand.
- 3 We with hearts and minds arise,
 And we touch Thee in the skies ;

Lord, we touch Thee offering there
Incense of prevailing prayer ;
Pleading in Thy Father's eyes
Thine atoning sacrifice.

- 4 Give us grace to touch aright,
Live by faith, and not by sight;
So, when earthly storms are o'er,
May we reach the peaceful shore,
And Thy heavenly Glory see,
Dwelling evermore with Thee !

AMEN.

51. FIRST SUNDAY AFTER EASTER.

*Christ's commands to St. Thomas and to Mary Magdalene
respectively, compared.*

- 1 THE wounds which Jesus once endur'd
Were stigmas of His shame ;
But now they have for Him procur'd
An everlasting name.
- 2 The nail-prints, and the lance's scar,
The work of fell despite,
His bright triumphal trophies are,
And badges of His Might.
- 3 "Behold these hands: at My command
Touch them," the Saviour cried ;
"Reach hither, Thomas, reach thy hand,
And thrust it in My side."
- 4 Thomas obey'd the Saviour's word ;
"My Lord and God," he said ;
He own'd his Master and his Lord,
And to his GOD he pray'd,

- 5 O mighty Conqueror of the Grave!
To Thee be endless Praise
For all the proofs Thy Mercy gave
That Thou Thyself didst raise.
- 6 For with Thee, Lord, we upward tend,
With Thee Thy Members rise ;
In Thine Ascension we ascend
To realms above the skies.
- 7 Praise, for the proofs that we receive
Through Thomas, Lord, from Thee ;
He doubted, that we might believe,
And never doubtful be.
- 8 Praise also, for the lesson taught
To our fond human love,
When Thou didst raise its carnal thought
From earth to Heaven above :
- 9 " Touch me not, Mary, for as yet
I am not upward gone ;
But touch Me when I shall be set
Upon My heavenly Throne."
- 10 Through Thomas we Thy Manhood know ;
And through the Magdalene
We learn to touch, while here below,
Thy Deity unseen.

- . AMEN.

52. SECOND SUNDAY AFTER EASTER⁴.

Christ as our Sacrifice for Sin, and also our Example of godly life; see the Collect, Epistle, and Gospel for the Week.

- 1 ELISHA's servant and his staff
 Could not the Child revive;
 But when the Prophet came himself,
 The Child by him did live.
- 2 The holy Prophet stretch'd his limbs
 Upon that little child;
 And soon the child wax'd warm with life
 And on his Mother smiled.
- 3 O Lord, the staff of Moses' Law,
 Which Thou didst send before,
 Declar'd Thy will, and show'd our death,
 But could not life restore;
- 4 But CHRIST, our great ELISHA, came;
 And to our narrow span
 He did contract His Deity;
 And God drew near to Man
- 5 God did in Christ the cold poor limbs
 Of our low World embrace,
 God, join'd to Man in Christ, reviv'd
 Our dead and fallen race.
- 6 Thou, coming down from Heaven to us,
 Didst life by Death impart;
 And Thou, O Lord, in life and death
 Our holy Pattern art.

⁴ The Hymn above, No. 14, and below, No. 65, may also be used.

⁵ 2 Kings iv. 29—31.

- 7 O ye, who would for ever live
 With Christ in heavenly bliss
 Conform'd to His Example be,
 And let your mind be His.
- 8 Stoop down, contract thyself, O Pride,
 Become a little Child ;
 Be like to Him Who lowly was,
 Meek, guileless, undefil'd.
- 9 Take up Thy cross, and in Christ's way
 O let thy feet be set
 Through Vale of low Gethsemane
 To heavenly Olivet.
- 10 Glory to God the Father be,
 Who sent His only Son ;
 Praise to the Son, and Holy Ghost ;
 Eternal Three in One.

AMEN.

53. THIRD SUNDAY AFTER EASTER⁶.

The Sacrifice of the Paschal Lamb, the type of Christ, the passage of the Red Sea, and the Victory of the Israelites over their enemies the Egyptians (figurative of the Triumph achieved for all true Israelites by the Death and Resurrection of Christ), having been commemorated at Easter, the Church proceeds in her Proper Lessons for the First, Second, and Third Sundays after Easter to set before her people the precepts and warnings derived from the History of the Israelites, especially in the delivery of the Law, and in the divine judgments upon Korah and his company (Numb. xvi.), and upon those who were seduced by Balaam tempting to Idolatry and fleshly Lusts (Numb. xxv.); and

⁶ The Hymn below, No. 72, may also be used.

she inculcates the doctrines and warnings thence derived, in the Collect for this Week, and in the Epistle: "Dearly Beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts." 1 PET. ii. 11.

- 1 SAV'D by Thy Blood, the Red Sea pass'd,
Our Foes o'erthrown by Thee,
Strangers in this world's Wilderness,
And Pilgrims, Lord, are we.
- 2 But Thou art with us; in the night
Thy shining Pillar leads;
In scorching sands Thy streams refresh,
Thy heavenly Manna feeds.
- 3 Thy Church, O Saviour, holds the Law
By Thy dread Godhead given,
Preaches Thy Word, and taught by Thee
Dispenses Grace from Heaven.
- 4 Therefore, though Korah should gainsay
Thy Priesthood we revere;
And dread the doom of those who, Lord,
Uncall'd, to Thee come near.
- 5 Though Balaam eloquently preach,
And gladly greet Thy day,
Yet him we shun, if he allures
Thy flock from Thee to stray.
- 6 O keep us far from fleshly lusts;
For, cleans'd, O Lord, by Thee,
Strangers in this world's wilderness
And Pilgrims here are we;
- 7 Obedient to Thy Will, O Lord,
And by Thy bounty blest,
So may we reach our Promis'd Land,
The Canaan of our Rest!

8 Glory to God our Father give,
 Glory to God the Son,
 Glory to God the Holy Ghost;
 Eternal Three in One.

AMEN.

54. *FOURTH SUNDAY AFTER EASTER.*

The History of the Delivery of God's Law from Mount Sinai in the wilderness, in the First Lessons of this and the following Sunday, accompanied with the application made in the admonition of the Christian Apostle St. James, in the Epistles of those two Sundays, "Be ye doers of the word, and not hearers only."

It may be observed that the period of the Forty Years' Sojourn of the Israelites in the wilderness, after the Passover and the passage of the Red Sea, and before the entrance into Canaan, the type of heaven, is happily associated by the Church with this season of Forty Days between our Lord's Resurrection and His Ascension into the heavenly Jerusalem; and is made the occasion and groundwork of admonition to the Christian in his own course, from his Baptism into Christ's Death and Resurrection, and in his pilgrimage through this world to the heavenly Canaan of his rest and joy.

1 FATHER of Lights! to Thee we pray,
 Guide us and cheer us on our way;
 Lift up Thy countenance divine,
 And on our heavenward journey shine:
 The joys of earth are brief and vain,
 Its glistening spangles quickly wane,
 Thy Light no change or shadow knows,
 But with eternal splendour glows⁷.

2 Thou, Lord, who didst on Sinai's hill
 In cloud and thunder speak Thy will,

⁷ See James i. 17, part of the Epistle of the Week.

And didst with Thine Almighty hand
Engrave on stone Thy dread command ;
Write now the Law, which Love imparts,
Upon the tables of our hearts ;
With Thy free Spirit us inspire,
Illume with light, and warm with fire.

3 No Mirror—where with flickering ray
The evanescent shadows play—
No—but a faithful Chart, O Lord,
To us is Thine unerring Word ;
Where with eyes riveted we trace
The roads and rivers of Thy Grace,
Which bear the pilgrim on his way
To realms of everlasting day.

4 Help us with faith Thy Word to read,
And in our lives show forth our Creed ;
Like Christ, to visit in distress
The widow and the fatherless ;
Not by the lures of sin beguiled,
Not by the stains of sin defiled ;
But walking in the light of love
To Thy Jerusalem above.

AMEN.

55. *FIFTH SUNDAY AFTER EASTER, or the
SUNDAY BEFORE THE ASCENSION.*

Christ, now about to ascend into heaven, promises to send the Comforter after His Ascension, in the Gospels of this and the foregoing week.

1 THOU bidd'st us " visit in distress "
The Widow and the Fatherless ;"
And wilt Thou leave us comfortless ?
Wilt Thou depart ?

⁸ James i. 27. The Epistle for the Week.

⁹ " Orphans " in the original, John xiv. 18.

- 2 Wilt Thou, O Lord, Thy Church forsake?
Must she a Widow's garments take?
Wilt Thou Thy children Orphans make?
O grief of heart!
- 3 No: Christ *will* visit in distress
The Widow and the Fatherless;
Seeming to leave you comfortless
He loves you most.
- 4 For He departs, that He may send
Another Comforter and Friend,
To tarry with you till the end;
The Holy Ghost.

PART II.

- 5 At Thy first Birth, Thou, Lord, didst wait,
And Forty Days from it didst date,
And then Thy Sion's Temple-Gate
Did welcome Thee¹.
- 6 Old age² with joy saw Thee appear,
And Widowhood³ found comfort there;
Perhaps the Doves⁴, then offer'd, were
A Prophecy.
- 7 The Fortieth from Thy second Birth
To endless life from womb of Earth,
Will be a Day of joy and mirth
In realms above;

¹ At Christ's Presentation in the Temple, forty days after His Nativity. Luke ii. 22—27.

² In Simeon, at Christ's Presentation in the Temple. Luke ii. 25.

³ In Anna. Luke ii. 27.

⁴ Luke ii. 24.

- 8 For now Thy earthly course will end,
To Sion's gates Thou wilt ascend,
To be our great High Priest, and send
The heavenly Dove.
- 9 Why then this sorrow and dismay?
'Tis good that He should go away;
He goes before, for you to pray,
And never cease;
- 10 He goes as Man, that you may see
By Faith His present Deity,
And here the Comforter may be,
To give you peace.
- 11 Therefore to Father praises be,
To Son, and, Holy Ghost, to Thee,
Praise to One God eternally,
And Persons Three.

AMEN.

56. *ROGATION DAYS, being the Monday, Tuesday,
and Wednesday before the ASCENSION of our Lord.*

- 1 FATHER, we humbly pray
To Thee in whom we live;
Our countless sins, for Jesu's sake,
Forgive, O Lord, Forgive.
- 2 We have unthankful been
For all Thy tender care;
Thy righteous anger we deserve;
But Spare, O Father, Spare.
- 3 The creatures of Thy Hand
Made for Thy Glory are;
But we Thy creatures have abused;
Spare us, O Father, Spare.

- 4 From Plague and Pestilence,
From Famine, Fire, and Sword,
From Storm and Flood, from Dearth and
Drought,
Deliver us, O Lord.
- 5 From hard and stubborn hearts,
Scorning Thy holy Word,
From Discord, Strife, and Heresy,
Deliver us, O Lord.

PART II.

- 6 With genial rains and dews
Temper the circling year,
With golden sunshine and fresh breeze ;
Hear us, O Father, Hear.
- 7 Sheepfolds and Garners fill,
The Homestead and the Stall ;
Orchards and Gardens crown with Fruits,
Maker and Lord of all !
- 8 Love in our households breathe,
Hearts ready to obey
As in Thy sight, and as to Thee,
Give us, O Lord, we pray.

PART III.

- 9 Bless, Lord, Thy Holy Church,
With heavenly graces bless,
That it may flourish and abound
In love and godliness.
- 10 Bless, Lord, our gracious Queen,
With Thy best bounties bless ;
Grant her a long and glorious Reign
In peace and quietness.

- 11 Bishops and Clergy bless ;
Holy, and grave, and wise,
Faithful and zealous may they be
In all their ministries.
- 12 Our ancient Minsters bless,
Where deep-toned organs peal ;
And Village-Churches among trees,
Where peaceful peasants kneel.
- 13 Our Schools of Learning bless,
Our Colleges and Halls ;
May Piety and Wisdom dwell
Always within their walls !
- 14 Counsel in Senates give,
Justice and Law maintain ;
And make Contentment in all hearts
And Loyalty to reign.
- 15 Our Fleets and Armies bless
With Courage from on high ;
And in all just and righteous wars
Give them the Victory.

PART IV.

- 16 The Widow desolate,
The Children fatherless,
All who in grief and sorrow are,
Comfort, O Lord, and bless.
- 17 The erring and in sin,
All, Lord, who from Thee stray,
Bring them, O bring them back again
To Thy most holy Way.

- 18 All who to heathen climes
Go forth and preach Thy Word,
Bearing glad tidings of good things,
Speed them, and help them, Lord.
- 19 May all who sit in gloom
Thy glorious light behold,
One Faith, one Lord and Father own,
One Shepherd, and one Fold!
- 20 So may we all with Christ
To highest heaven ascend,
And Hallelujahs sing to Thee
For ages without end!

AMEN.

57. ASCENSION DAY^s.

- 1 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 quires of angel voices joyful HALLE-
LUJAHS 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 has gain'd the
victory;
He Who on the Cross did suffer, He Who from
the grave arose,
He has vanquish'd Sin and Satan, He by death
has spoil'd His foes.

^s The Hymn above, No. 37, may also be used at this season.

- 3 While He rais'd His hands in blessing, He was parted from His friends ;
While their eager eyes behold Him, He upon the clouds ascends ;
He Who walk'd with God and pleas'd Him, preaching truth and doom to come,
Christ, our Enoch, is translated to His everlasting home.
- 4 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 promis'd resting-place ;
Now our great Elijah offers double portion of His grace.
- 5 THOU hast rais'd our human nature on the clouds to God's right hand,
There we sit in heavenly places, there with Thee in glory stand ;
JESUS reigns, ador'd by Angels ; Man with God is on the Throne ;
Mighty Lord, in Thine Ascension we by faith behold our own.

PART II.

- 6 Holy Ghost, Illuminator, shed Thy beams upon our eyes,
Help us to look up with Stephen, and to see beyond the skies,
Where the Son of Man in glory standing is at God's right hand,
Beckoning on His Martyr army, succouring His faithful band.

- 7 See Him Who is gone before us, heavenly man-
sions to prepare,
See Him Who is ever pleading for us with pre-
vailing prayer ;
See Him Who with sound of trumpet and with
His angelic train
Summoning the World to Judgment, on the
clouds will come again.
- 8 Raise us up from earth to heaven ; give us wings
of faith and love,
Gales of holy aspirations wafting us to realms
above ;
That with hearts and minds uplifted we with
Christ our Lord may dwell,
Where He sits enthron'd in glory in His heavenly
Citadel ;
- 9 So at last, when He appeareth, we from out our
graves may spring,
With our youth renew'd like eagles, flocking
round our heavenly King,
Caught up on the clouds of heaven, and may
meet Him in the air,
Rise to realms where He is reigning, and may
reign for ever there.
- 10 Glory be to God the Father, Glory be to God
the Son,
Dying, ris'n, ascending for us, Who the heavenly
realm has won ;
Glory to the Holy Spirit ; to One God in Per-
sons Three
Glory both in earth and heaven, glory, endless
glory, be !

AMEN.

58. SUNDAY AFTER ASCENSION DAY⁶.

Christ ascended into heaven in order that "we might have a strong consolation, who have fled for refuge to lay hold on the Hope set before us," (as an Anchor laid out by a rope from a ship,) "which Hope we have as an Anchor of the soul both sure and steadfast, and which entereth into that within the veil, whither the Forerunner is for us entered, even Jesus." Heb. vi. 18—20.

- 1 ON the dark billows of the world
Distrest by storms are we ;
Toss'd in a weather-beaten bark,
Upon a troubled sea.
- 2 O Lord, the Vessel of Thy Church
Now rides upon the wave,
And now with sudden plunge it seems
To founder in the grave.
- 3 But wherefore should we fear, since Thou
Art now gone up on high ;
And sittest on Thy heavenly throne
In glorious Majesty ?
- 4 The Night and Day, O Lord, are Thine ;
The Sea obeys Thy will ;
The Waves, which rise at Thy command,
At Thy command are still.

PART II.

- 5 We have an Anchor. Other ships
Are anchor'd in the sea ;
We, Lord, a surer Anchor have—
Our Anchor is in Thee.

⁶ The Hymn above, No. 37, may also be used.

- 6 With *downward* cables other ships
On earthly hopes depend ;
But we, who safer moorings have,
A *heavenward* line extend.
- 7 Through the bright ether's liquid sea
That viewless line ascends,
By Thine Ascension borne to Heaven,
Fix'd on Thy Throne it ends.
- 8 By it we firmly anchor'd are
In deep tranquillity ;
And with tenacious grasp of Faith
We cling by it to Thee.
- 9 Therefore, though Tempests round us rage,
Our Vessel safely rides ;
Beneath the surge of fiercest seas
A crystal calm abides.
- 10 With patience, Lord, we wait on Thee
For succour in distress ;
On Thee we wait, to Thee we pray,
Leave us not comfortless ;
- 11 But send us, Lord, the Holy Ghost,
To fill our languid sails,
And waft us onward in our course
With His propitious gales ;
- 12 So when our earthly Voyage is done,
And all our labours cease,
In the calm haven we may be
Of everlasting peace.

AMEN.

59. WHITSUNDAY⁷.

- 1 **WHEN** the Lord of Hosts ascended
To His heavenly citadel,
Soon the Holy Ghost descended,
Sent by Him with men to dwell;
Sign of Christ's Inauguration
In the Kingdom of His Power,
Largess of His Coronation,
Royal Bounty, promised Dower.

- 2 When the faithful were assembled
On the Day of Pentecost,
Wind did rush, the place it trembled,
Came from heav'n the Holy Ghost;
Golden shower of consecration,
Tongues of fire were on them shed;
And that holy dedication
Made an altar of each head.

- 3 With his sickle each Apostle
Whitening fields goes forth to reap;
And the festive pentecostal
Harvest-Home of souls they keep⁸;
God with holy flame from heaven
Writes on hearts the law of Love⁹;
Jubilee¹ of sins forgiven
Sounds its trumpet from above.

⁷ The Hymns below, Nos. 60, 61, and above, No. 30, may also be used.

⁸ The Feast of Pentecost introduced the Wheat Harvest.

⁹ The Law of Moses was given on Mount Sinai, fifty days after the Passover.

¹ The Fiftieth year was the year of Jubilee; so Pentecost, or the Fiftieth day, introduced the Christian Jubilee, when the Apostles began to preach Remission of Sins to all Nations.

- 4 Holy Ghost, Divine Creator,
 Who didst on the waters move ;
 Holy Ghost, Regenerator,
 Author of all life and love ;
 Holy Ghost, Illuminator,
 Thou Who didst with fire baptize ;
 Holy Ghost, Great Renovator,
 Come, the World evangelize !

PART II.

- 5 Not in fire from heav'n descending,
 Not in earthquake, nor in shower,
 Not in wind the mountains rending,
 Now, O Lord, we seek Thy Power ;
 But in holy aspirations
 Do we seek and find Thee, Lord,
 And in quiet meditations
 On Thy everlasting Word.
- 6 With the kneeling congregation
 Thou art in the House of Prayer ;
 Laver of Regeneration
 Is o'ershadow'd by Thee there ;
 Thou dost shed at Confirmation
 From Thy wing a Gift of Grace ;
 Eucharistic Celebration
 Has revealings of Thy Face.
- 7 Guide of erring, go before us ;
 Breeze in heat, refresh our soul ;
 Shed Thy genial lustre o'er us ;
 Balm of sickness, make us whole ;
 In the hour of trouble hear us ;
 After labour give repose ;
 In the days of sorrow cheer us ;
 Guard in danger from our foes.

- 8 Strengthen, warm, and purify us ;
From the bands of sin release ;
Comfort, counsel, sanctify us ;
Give us love, and joy, and peace ;
Faith, and hope, and resignation
Breathe upon us with Thy Breath ;
Give us heavenly consolation
In the solemn hour of death.
- 9 So when Earth, with fruit abounding,
Shall the Angel Reapers see,
And the great Archangel sounding
God's eternal Jubilee,
We may join their gratulation,
And to Father and to Son
And to Spirit, adoration
Ever give, blest Three in One.

AMEN.

60. MONDAY IN WHITSUN WEEK.

Contrast of the building of Babel with that of the Christian Sion, built up by the Holy Ghost at Pentecost, as seen in the First Lesson of the Day, and in the Services of the Season.

- 1 ONCE all the Nations were as one,
And all did speak one speech ;
But Pride said, " Come, and build a Tower
Whose top to Heaven may reach."
- 2 To see that City and the Tower,
Which men did build, God came ;
Scatters the builders, blasts the work ;
*Confusion*² is its name.

² Babel. Gen. xi. 9.

- 3 Another Tower and City now
Is builded, Lord, by Thee ;
Thy Sion, not uprear'd by Pride,
But by Humility.
- 4 Exalted by Thy lowliness
Thou art to Glory gone ;
The SPIRIT to the Builders Thou
Dost send, to make them One.
- 5 One Lord, One Faith, One Fount of grace,
Thy Holy City knows ;
And thence One Gospel in the streams
Of every Language flows.
- 6 Give us the Holy Spirit, Lord ;
No pride nor strife be ours ;
Not Babel-builders may we be,
But strengthen Sion's towers.
- 7 So may we in Thy Sion dwell,
Jerusalem above ;
Where but one Language will be heard,
And that one Language, Love.
- 8 With joyful song and jubilee
This holy time we greet ;
Praising the Father, and the Son,
And Heavenly Paraclete.

AMEN.

61. TUESDAY IN WHITSUN WEEK³.

The Holy Spirit is sovereign and free in His operations, and the Giver of all Spiritual Gifts, as is declared in the Proper Lesson for yesterday (1 Cor. xii.); and not tied to any particular place, as is shown in the First Lesson of

³ The Hymn for Quinquagesima (above, No. 30) may also be used at this season.

yesterday evening by the history of Eldad and Medad (Numb. xi. 24—30); nor confined to particular persons, but sometimes is given to evil men, as in the case of Saul, in the First Lesson of this morning (1 Sam. xix. 18—24); and His gifts may be abused by those who have them, as was seen in the Second Lesson of yesterday evening (1 Cor. xiv.); and the true characteristics of the profitable use of His gifts are Love and tendency to edification, as is shown in that Lesson, and also in the Second Lesson for this Evening (1 John iv.). Thus, while the Independence, Omnipotence, and Loving-kindness of the Holy Spirit are manifested, it follows also, that, although Almighty God be not tied to any special means for the bestowal of the Holy Spirit, yet, since He has been pleased to institute and prescribe certain regular means for the conveyance of His grace to us, which are pointed out in the Second Lesson for this Morning (1 Thess. v. 12—24), and in the Epistle of this Day, concerning the Apostolic rite of Confirmation (Acts viii. 14—17), we are bound to use those means for the reception of Divine Grace, which we derive through the means from Him Who instituted the means, and Who is pleased to work by them.

- 1 Not bound by chains, nor pent in cells,
Of person or of place,
But like the air, untrammell'd blow
The breezes of Thy Grace.
- 2 Not only Moses in the cloud
With heavenly flame was fir'd;
Eldad and Medad in the camp
Were, Lord, by Thee inspir'd.
- 3 A Balaam and a Caiaphas
May prophesy of Thee;
Saul also may, though David's foe,
Among the Prophets be.
- 4 Not Prophecy, nor Tongues, nor Faith
That mountains could remove,
Will profit him who has those gifts,
Without the grace of Love.

- 5 As Beacons fade, though some may live
Sav'd by their guiding ray,
So he who does to others preach
May be a cast-away.
- 6 The Spirit is not tied to means,
But sovereign is and free ;
But when Thou hast prescrib'd the means,
Tied to those means are we.
- 7 No Abanas or Pharpars, Lord,
To Jordan we prefer ;
But in Thy order'd means of Grace
We seek the Comforter.
- 8 We love the means, for they are Thine,
Which heavenly life impart ;
They channels are through which it flows ;
But Thou the Fountain art.
- 9 The vessel of our thirsting hearts
To Thee in them we bring ;
O grant us, Lord, in Heaven to drink
Of Thine Eternal spring !
- 10 To Father, Son, and Holy Ghost,
One God and Persons Three,
For gifts of grace, and hopes of bliss,
All praise and glory be.

AMEN.

HYMN for EMBER DAYS, being the Wednesday, Friday,
and Saturday after Pentecost ; see below, No. 120.

62. TRINITY SUNDAY⁴.

Hymn to the Blessed Trinity.

- 1 HOLY, HOLY, HOLY, Lord,
God of Hosts, Eternal King,
By the heavens and earth ador'd ;
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 honour paid,
Praise to Thee let all things give,
Singing everlastingly
To the Blessed Trinity.
- 3 Thousands, tens of Thousands, stand,
Spirits blest, before the Throne,
Speeding thence at Thy command,
And, when Thy behests are done,
Singing everlastingly
To the Blessed Trinity.
- 4 Cherubim and Seraphim
Veil their faces with their wings ;
Eyes of Angels are too dim
To behold the King of Kings,
While they sing eternally
To the Blessed Trinity.
- 5 Thee Apostles, Prophets Thee,
Thee the noble Martyr band,
Praise with solemn jubilee ;
Thee the Church in every land,
Singing everlastingly
To the Blessed Trinity.

⁴ The Hymn above, No. 3, may also be used.

- 6 In Thy Name baptiz'd are we,
 With Thy Blessing are dismiss'd;
 And Thrice-Holy chant to Thee
 In the Holy Eucharist;
 Life is one Doxology
 To the Blessed Trinity.
- 7 To the Father, and the Son
 Who for us vouchsaf'd to die,
 And to God the Holy One,
 Who the Church doth sanctify,
 Sing we with glad jubilee,
 Hallelujah! Lord, to Thee.
- 8 Hallelujah! 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!

AMEN.

63. FIRST SUNDAY AFTER TRINITY⁵.

The intermediate state (i. e. the state of the soul after death, and before the Resurrection of the Body and the Day of Judgment) as revealed in the Gospel of the Week.

- 1 WHEN from the body freed by death,
 And from this world of woe,
 The spirit of the just departs,—
 Then whither does it go?
- 2 The soul of Lazarus, who lay
 Sick, destitute, forlorn,
 To Abraham's Bosom went at death⁶,
 On wings of Angels borne.

⁵ Parts of Hymns 46 and 116 may also be used.

⁶ Luke xvi. 22.

- 3 The soul of him that pray'd in death
To Christ with tears and cries,
Went from the cross on that same day
With Christ to Paradise⁷.
- 4 In Abraham's bosom faithful souls
Of every age are blest,
And at a holy banquet there
Refreshment find, and rest.
- 5 And Paradise a Garden is
Of holy fruits and flowers,
Where faithful souls hold converse sweet,
As in an Eden's bowers.
- 6 In that fair Garden faithful souls
In blissful calmness dwell,
Till the last Trumpet shall awake
Each body from its cell.
- 7 The Father of all spirits then
Will soul and flesh unite,
And bring them both, in glory join'd,
To raptures infinite.
- 8 Why therefore mourn, as without hope?
Nay, rather praises give,
For all who have in Jesus died,
Have now begun *to live*.
- 9 O may we so our bodies use,
And so our souls employ,
That Paradise may be our path
To everlasting joy!

⁷ Luke xxiii. 43.

10 To Father, and to Son, Who made
 The Grave a gate to Heaven,
 And to the Blessed Comforter,
 Eternal praise be given.

AMEN.

64. SECOND SUNDAY AFTER TRINITY.

On the triumphs of Joshua and Deborah as seen in the First Lessons of the present and foregoing Sundays; figurative of the Victories of CHRIST.

- 1 WHEN we the mighty acts of Joshua see,
 And conquering arms, we think, O LORD, of
 Thee;
 Kings flee to rocks, but, drawn from their retreat,
 Are plac'd by him beneath his captains' feet;
 His triumph sheds a bright prophetic gleam
 Of that great Day, when Thou wilt reign
 supreme;
 For, KING of Kings, and LORD of Lords art
 Thou;
 And at the Name of JESUS all shall bow.
- 2 "Sun, stand thou still on Gibeon, and thou
 Moon, in the vale of Ajalon!" they bow
 At his command. So by the Sovereign Will
 Of JESUS will the Sun and Moon stand still,
 Till HE His foes has routed at that Day,
 And then the heavens and earth will flee away:
 For KING of Kings and LORD of Lords art Thou;
 And at the Name of JESUS all shall bow.
- 3 When we the valiant acts of Deborah see,
 And hear her song, we think, O LORD, of Thee;
 Awake, Awake!—Thou, Lord, dost courage give;
 Weak are made strong, dead at Thy bidding live;

Spear, shield, and sword, horse, chariots, vain are
all;

By feeble woman's hands proud Siseras fall;
For Thee with swollen tide old Kishon flows;
Stars in their courses fight against Thy foes.

- 4 O Lord, where'er we in the Scriptures look,
We see Thy triumphs blazon'd in Thy Book;
Thou dost Thy servants with Thy love inspire,
And warm Thy soldiers with a Seraph's fire;
Weak women, wafted onward by Thy breath,
Lead martyrs' lives, and die a martyr's death;
Whatever great, or good, or fair we see,
O mighty, loving LORD, we think of Thee.

AMEN.

65. THIRD SUNDAY AFTER TRINITY^s.

*Christ's love for the Lost Sheep, as seen in the Gospel of the
Week.*

- 1 O WONDROUS love, that He, whose bliss
No mortal can conceive,
To seek Mankind, His long-lost sheep,
His heavenly Fold should leave!
- 2 O wondrous love! that God's own Son
His soul should deign to give,
That by the Heavenly Shepherd's death
The long-lost sheep might live!
- 3 Despising shame, foreseeing joy⁹,
The crown of thorns He wears,
And on the Cross His long-lost sheep
Rais'd on His shoulders bears;

^s The Hymn above, No. 67, may also be used.

⁹ Heb. xii. 2.

4 Bears it to heaven, in pastures green
 That alway it may be,
 And near fresh streams, and in His fold
 Live everlastingly.

5 O love the Shepherd of the Sheep,
 And hear the Shepherd's voice ;
 Then ever with the ninety-nine
 Thou, lost one, wilt rejoice.

6 Praise to the Father, and to Him
 Who seeks and saves the lost,
 Praise, everlasting praise, be given ;
 And to the Holy Ghost.

AMEN.

66. FOURTH SUNDAY AFTER TRINITY¹.

*The Creation, represented in the Epistle of the Week, as
 travelling in pain for a more glorious state of existence
 after the General Resurrection.*

1 O LORD, how alter'd is the face
 Of this World, once so fair !
 The lands where Eden's garden bloom'd
 Now thorns and thistles bear.

2 The Ground, where once unbidden fruits
 Enrich'd the fertile field,
 Now hardly will with painful toil
 A scanty produce yield.

3 Earth, once made beautiful for man,
 Was blighted by his Fall ;
 And now with sympathizing grief
 Weeps at his funeral.

¹ The Hymn No. 67 may also be used.

- 4 But lo! the second Adam, Christ,
A blessed hope displays,
That He will Adam's fallen race
To bliss and glory raise.
- 5 O Lord, Thy Gospel reaches down
From Man to suffering Earth ;
She travails now in pangs and throes
For that Day's glorious Birth.
- 6 That Birth through Death will raise her up
From sorrow and distress ;
New Heavens and Earth will then be born,
" Where dwelleth righteousness²."
- 7 The Heavens and Earth, when cleansed by fire
From all things that defile,
Will on that Resurrection's morn
Rise from their funeral pile.
- 8 Who shall the future glories tell
Of that fair Paradise ?
Where God says little, they who are
Most silent, are most wise.
- 9 To God Triune be thanks and praise
For what His Word reveals ;
Nor let Him less be glorified
For what that Word conceals.

AMEN.

² 2 Pet. iii. 13.

67. FIFTH SUNDAY AFTER TRINITY³.

The history of the prophet Samuel, as presented in the First Lessons of this and the two foregoing Sundays.

- 1 O LORD, Who didst a Samuel give
To Hannah's earnest prayers and tears ;
Grant us a fervent heart to pray,
In all our sorrows, hopes, and fears.
- 2 O Lord, in Whom she did rejoice,
Extolling Thee her God and King ;
Grant us Thy Grace, for all Thy gifts
A glad Magnificat to sing.
- 3 O Lord, to Whom with joyful heart
Hannah her much-lov'd Samuel gave ;
Grant us Thy grace to bring the best
To Thee from Whom we all things have.
- 4 Thou at Whose calling he replied,
" Speak, for Thy servant heareth, Lord,"
O give us ready ears to hear
And willing hearts to do Thy Word.
- 5 " It is the Lord," thus Eli said,
" Hide nothing from me, O my son ;"
So grant us grace in deepest grief
To say, " Thy Will, not mine, be done !"
- 6 Will God be pleas'd with fat of rams⁵ ?
Will He accept them as a price ?
O grant us ever grace to know
Obedience is best sacrifice.

³ The Second Hymn for the First Sunday in Lent, No. 33, referring to the History of David and Goliath, which occurs in the First Lesson of the Evening of this Day, may also be used.

⁴ 1 Sam. iii. 17, 18.

⁵ 1 Sam. xv. 22.

- 7 To Father, Son, and Holy Ghost,
Be Prayer and Praise and Thanks address ;
O grant us grace to give ourselves
To Thee Who art for ever blest.

AMEN.

68. SIXTH SUNDAY AFTER TRINITY.

The Christian's Death unto sin, and Resurrection unto life, in the Holy Sacrament of Baptism, as presented in the Epistle of the Week ; and the Christian's prayer for Love, in the Collect of the Week.

- 1 O LOVING Jesu, for us crucified,
We, who are Thine, together with Thee died ;
We, Lord, with Thee were buried in the grave,
When Thy Baptismal Waters us did lave.
- 2 O mighty Jesu, Who for us art risen,
We, who are Thine, then rose from sin's dark
prison ;
We by Thy help Death's iron bars did break ;
New life is ours and glory for Thy sake.
- 3 O Conqueror Jesu, Who art mounted high,
Bearing with Thee Thy Members to the sky,
Lift us, O lift us, in Thy glorious flight,
From Earth to realms of everlasting light.
- 4 O King of Glory, from Thy Throne above
Who didst the Spirit send of peace and love,
His silver wings a heavenward course will hold,
Give us His wings, and feathers as of gold.
- 5 O God Triune, baptizèd in Thy Name,
We pray for heavenly light and holy flame,
That firm in Faith, and walking in Thy Love,
We may Thee alway praise in bliss above.

AMEN.

69. SEVENTH SUNDAY AFTER TRINITY⁶.

“Neither will I offer burnt Sacrifices unto the Lord my God of that which doth cost me nothing.” First Lesson for the Evening.—2 Sam. xxiv. 24. 1 Chron. xxi. 24.

- 1 LORD, not with poor and paltry gifts,
And costless offerings,
Approach we to Thy Throne of Grace,
Thou King of kings.
- 2 Thy Salem saw the Patriarch come
An only Son to slay,
O make us on Thine altar, Lord,
Our Isaac lay.
- 3 There David said, “I serve not God
With that which costs me nought;”
So may our best by us to Thee,
O Lord, be brought.
- 4 Salem beheld Thy Temple rise
In state magnificent⁷;
May we be Temples, Lord, to Thee,
Who givest all.
- 5 There God the Father gave the Son,
The Son His Life did give,
That we by His most precious Death
Might ever live.
- 6 O spare not silver, grudge not gold,
That perishable pelf,
But freely give to Him, who gave
For you Himself.

⁶ The Hymn below, No. 126, may also be used.

⁷ 1 Chron. xxii. 5.

- 7 And Salem saw the Holy Ghost
Come down in golden shower;
What gifts can we present to Him
For that blest dower?
- 8 Bring Mary's ointment, Widows' mites
Into God's treasury cast;
And never with a Judas say,
"Wherefore this waste?"
- 9 So may we like true Israelites
To Thine own Salem come,
And Treasure, House, and Father, have
In Heaven our Home.
- 10 To God the Father Praises give,
And Praise to God the Son,
O Praise the Holy Spirit, Praise
The Three in One.

AMEN.

70. EIGHTH SUNDAY AFTER TRINITY^s.

Disobedience and its punishment, as seen in the history of the Prophet from Judah, in the First Lesson of this Morning, contrasted with Obedience and its rewards, as seen in the history of the faithful Prophet Elijah, and also of the faithful Widow of Zarephath, or Sarepta, in the First Lesson for the Evening; and as enforced by our Lord's words in the Gospel of the Week, "Beware of false Prophets," and "Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of heaven, but he that doeth the will of My Father which is in heaven."

- 1 NOT gifts of Prophecy can save,
Nor courage be our stay;
Lord, make us *doers* of Thy Word,
O teach us to obey.

^s The next Hymn may also be used.

- 2 If God command thee to abstain
From royal Bethel's fare,
Taste not its food, though Angel hands
Should spread a table there.
- 3 The obedient Seer ⁹ from Jordan's stream
To trickling Cherith fled ;
Him there the Brook, in time of drought,
And hungry Ravens fed.
- 4 Go to Zidonian Zarephath,
To Jezebel's domain ¹ ;
Though Zidon's Queen may seek thy life,
A Widow shall sustain.
- 5 O Widow, fear not, but God's Seer
With thy last morsel feed ;
Who, in His Prophets, gives to God,
Shall never suffer need.
- 6 Thy meal exhaustless is ; to thee
Rivers of oil shall flow ;
Obedience is thine Olive-yard,
Faith harvests can bestow.
- 7 By Faith and by Obedience
God's best rewards are won ;
Thou dost His Prophet feed, and He
Restores to thee a son.
- 8 Thy pious service is approv'd
And blest by love divine ;
Widow of Zarephath, thy name
Shall in Christ's Gospel shine ².

⁹ Elijah. 1 Kings xvii. 2, 3.

¹ 1 Kings xvii. 9.

² Luke iv. 26.

9 To Father, Son, and Holy Ghost
For Faith and Love we pray;
Thee ever may our voices praise,
And may our hearts obey!

AMEN.

**71. ANOTHER FOR THE EIGHTH SUNDAY
AFTER TRINITY.**

*History of Elijah the Prophet, as described in the First
Lesson of the Afternoon of the Eighth Sunday, and in the
two First Lessons of the Ninth Sunday after Trinity.*

1 "THE LORD is GOD! the LORD is GOD!"³

Lord, make us true to Thee,
Make us in courage and in zeal
Like to ELIJAH be!

2 If Thou dost bid us leave our home,
And go to Cherith's rill,
Or Zarephath, O speed us forth
Obedient to Thy will.

3 Help us in dark and evil days
To see Thee ever nigh,
And ever for the Truth to fight
Of God the Lord most High.

4 Though Baal's Priests four hundred be,
And we be left alone,
Yet on our Carmels let us stand,
And Thee, Thee only, own.

³ See 1 Kings xxiii. 39. The name ELIJAH means "The LORD is GOD."

PART II.

- 5 "The LORD is GOD! the LORD is GOD!"
 The astonish'd people cry,
 When water was lick'd up by fire
 Down shooting from the sky.
- 6 And how may hearts by us be mov'd?
 Where is our strength, O where?
 Thou say'st ⁴, that "righteous men prevail
 By earnest fervent prayer."
- 7 Elijah's prayer reviv'd the Child,
 And brought that fire from high,
 Elijah's prayer shut up the heaven,
 His prayer unseal'd the sky.
- 8 Not in fierce fires, or furious winds,
 Which rocks and mountains tear ⁵,
 But in the still small voice art Thou
 Of inly-breathing Prayer.
- 9 O therefore, give us grace to pray;
 And when beneath the shade
 Of Earth's dark junipers we faint ⁶,
 Send Angels to our aid.
- 10 Strengthen'd by food of grace divine
 May we to Horeb come,
 Pilgrims through this world's wilderness
 Travelling to Heaven, our home.
- 11 So, when our earthly race is run,
 May we to glory rise,
 Caught up to meet our coming Lord,
 In chariots of the skies.

⁴ James v. 16, referring to the *prayers of Elijah*.

⁵ See 1 Kings xix. 11, 12.

⁶ See 1 Kings xix. 5.

- 12 Transfigur'd ⁷ on Thy heavenly hill
 May we in glory shine,
 And ever see Thy blessed face,
 And evermore be Thine!
- 13 To Father, Son, and Holy Ghost,
 One God, in Persons Three,
 Dominion, Adoration, Praise,
 And Glory, ever be!

AMEN.

72. NINTH SUNDAY AFTER TRINITY^s.

The Pilgrimage of the Israelites through the Wilderness to Canaan, represented in the Epistle of the Week, as typical of our Christian Journey through the world, to our heavenly Canaan.

- 1 IN all our wanderings here below
 We see Thee, Lord, where'er we go;
 From smitten Rock when waters flow
 Then Jesus bleeds.
- 2 Thy Word and Paschal festival,
 Thy Church,—we see Thee in them all;
 When showers of Manna round us fall,
 Then Jesus feeds.
- 3 In all the gleams of grace divine
 We see Thy holy Presence shine;
 Pillar of Light, and heavenly sign;
 There Jesus leads.
- 4 Our arm could not from Egypt free;
 In our own strength no hope we see;
 We lean not on ourselves, for we
 Are broken reeds.

⁷ As Elijah was, at Christ's Transfiguration, Matt. xvii. 3.

^s No. 53, and also No. 71, referring to Elijah, may be used to-day.

- 5 In all our long and weary way,
Pilgrims of Canaan, lest we stray,
Be Thou our Guide, be Thou our Stay
In all our needs.
- 6 Speed us, O speed us onward, Lord,
Supplies of heavenly grace afford,
And make us Thine in will and word,
And holy deeds.
- 7 So may we through Life's Desert go,
And come where fruits of Eshcol grow,
And crystal waters ever flow
In verdant meads ;
- 8 And there to Father, and to Son
And Holy Ghost, Blest Three in One,
Sing ever praise, from Whom alone
All good proceeds.

AMEN.

73. TENTH SUNDAY AFTER TRINITY.

“And when He was come near He beheld the City, and wept over it.” Christ weeping over Jerusalem, in the Gospel of the Week.

- 1 WHEN David and his faithful friends
O'er Olivet did go,
Thrust forth from Sion by his son,
Their tears began to flow^o.
- 2 When scorn'd by Sion, David's Son
Look'd down from Olivet,
The countenance of Christ was sad,
His eyes with tears were wet.

^o 2 Sam. xv. 30.

- 3 While in the sun her Temple shines
With marble and with gold,
Christ weeps for her ; His prescient Eyes
Her future doom behold.
- 4 Soon at the foot of Olivet,
In dark Gethsemane,
Thou, Lord, wilt weep with tears of blood,
In bitter Agony.
- 5 And, further west, another Hill
Has tears in store for Thee ;
Thy Brow, Thy Hands, Thy Feet, Thy Side,
Will weep on Calvary.
- 6 O precious Tears, most precious Blood,
More costly than the dew
That falls on Hermon's hill, and rains
That Carmel's flowers renew.
- 7 For from those Tears, and precious Blood,
As from prolific showers,
A blessed Garden soon will bloom
Of heavenly Passion-flowers.

PART II.

- 8 Thou, Lord, wilt rise from Calvary,
And through Gethsemane
From Sion pass to Olivet,
For glorious victory.
- 9 And then another Sion's gates
Will Thee, O Lord, enfold,
Thy heavenly Sion, ever bright
With precious stones and gold.

- 10 Thou wilt ascend from Olivet
 In might and majesty,
 And open wide those Heavenly gates
 To all that follow Thee.
- 11 And there Thou wilt for ever reign
 A Conqueror and King ;
 That Victory was won by pain,
 That Realm by suffering.
- 12 O weep with Christ on Olivet,
 That ye with Christ may rise ;
 Ye sow in tears, to reap with Him
 A Harvest in the skies.
- 13 Glory to Father, and to Son,
 For by His Death we live ;
 And glory to the Holy Ghost,
 Eternal Glory, give. AMEN.

74. ELEVENTH SUNDAY AFTER TRINITY¹.

Divine Grace is given, not to supersede human labour, but in order to quicken it, and that we, plenteously bringing forth the fruit of good works, may be plenteously rewarded: a doctrine inculcated in the Collect for the Day, and in St. Paul's words in the Epistle for the Week.

- 1 LORD, for Thy Grace's showers
 We pray to Thee,
 Not that our path with flowers
 Bestrewn may be ;

¹ The Hymn No. 89 may also be used, and the latter part of the Hymn for Tuesday in Whitsun week, "Not Abanas, or Pharpars, Lord," &c., in reference to the History of Naaman in the First Lesson of this Morning. Also the Hymns for Easter may be used with reference to the history of Christ's Resurrection in the Epistle of this Week. Also part of the Hymn for Ash-Wednesday, with reference to the Parable of the Pharisee and Publican in the Gospel.

- Not that our brows with roses
We may entwine
Before their blossom closes,
Quaffing sweet wine².
- 2 But, that like Trees fruit-laden
We may rejoice ;
And old men, young, and maiden
May hear Thy voice,
“ Come, and your Harvest gather,
Your ripe fields reap,
And with your heavenly Father
Harvest-Home keep.”
- 3 For not, that ye like flowers
May be, or leaves,
Sends He His heavenly showers ;
But for ripe sheaves.
To you His grace is given
Plenteous and free,
That ye, like corn, in heaven
Garner'd may be. AMEN.

75. TWELFTH SUNDAY AFTER TRINITY³.

The Epistle for the Week (referring to Exodus xxxiv. 20—35. compares the glory of the Mosaic Law with that of the Gospel, and contrasts the condition of the Israelites at the Delivery of the Law, with the privileges of those who live under the Gospel ; and suggests their consequent duties of love to Him Who opens our eyes, and ears ; see the Gospel, where He says “ Ephphatha, be thou opened.” (Mark vii. 37.)

- 1 MOSES from Sinai brings the Law,
His face with glory gleams ;

² Wisdom ii. 7, 8.

³ Hymn 77, as bearing on the history of Sennacherib, may be used on the Evening of this Day

- The People's eyes, bedimm'd by sin,
Are dazzled by its beams.
- 2 To shroud the Glory of the Law,
Shining with heavenly grace,
And spare their feeble eyes, he puts
A Veil upon his face.
- 3 Beam with Thy Spirit on our hearts,
Take off the Veil, that we
May see the Glory of the Law,
JESU, reveal'd in Thee!
- 4 Light up its Types and Prophecies,
Its moral Code unfold,
That we may all their glimmerings
Sunn'd forth in Thee behold.
- 5 If, in the twilight dim, the Law
Gleam'd with such lustre bright,
How glorious is the noonday sun
Of Evangelic Light!
- 6 If Thy bright beams on Moses' face
Did with such splendour shine,
How may we hope to gaze upon
Thy Countenance Divine?
- 7 Thou sayest, "without Holiness
No eye shall look on Thee⁴."
And "blessed are the pure in heart,
For they God's face shall see⁵."
- 8 O, therefore, cleanse our sullied hearts,
Softens these hearts of stone,
That we may see Thee, and may know
As we, O Lord, are known⁶.

⁴ Heb. xii. 14.⁶ 1 Cor. xiii. 12.⁵ Matt. v. 8.

- 9 Unseal our blinded eyes ; to us
Say "*Ephphatha*," O Lord,
That we may hear Thy blessed Voice
And see Thee in Thy Word.
- 10 To Father, Son, Whose Gospel gilds
The Law with glorious rays,
And to the Blessed Comforter,
Be everlasting praise.

AMEN.

76. THIRTEENTH SUNDAY AFTER TRINITY⁷.

Christ's love to fallen Man, as seen in the Parable of the Good Samaritan in the Gospel of the Week ; and the Preparatory character of the Mosaic Law, as typified in that Gospel, and as declared in the Epistle of the Week ; in further illustration of last Sunday's Epistle.

- 1 WHEN from the City of our God
Man wander'd far away,
He fell into the Tempter's hands,
Was stripp'd, and wounded lay.
- 2 The Priesthood and the Law came by,
And Man's sore plight espied,
They look'd upon our wounds, and then
Pass'd on the other side.
- 3 At length another Traveller came,
Sent down from God to Man,
One, Whom the Jew in bitter scorn
Call'd a Samaritan⁸.
- 4 He bound our wounds, and pour'd in oil
And wine with tender care,
And bore us to an Inn,—His Church,—
And safely lodged us there.

⁷ No 77 may also be used. ⁸ Christ ; see John viii. 48.

- 5 He gave us to the Host in charge,
And, "at that future Day
When I shall come again," He said,
"I will thy pains repay."
- 6 What beams of Grace and Mercy, Lord,
In Thy Example shine!
O may we give Thee thanks and praise
By showing love like Thine.
- 7 So may we at that future Day
With joy Thy Coming see,
And hear that blessing,—"What ye did
To Mine, ye did to Me⁹."

AMEN.

77. ANOTHER FOR THE SAME SUNDAY.

The History of Sennacherib, King of Assyria, as related in the First Lesson of last Sunday Evening, and in the First Lesson of this Morning.

- 1 O KING of kings, we Thee adore,
Thee, Lord, and Thee alone;
The Earth, O God, Thy footstool is,
The heaven of heavens Thy Throne.
- 2 O Lord, Thou dost permit the proud
To work Thy will divine;
Sennacheribs Thy scourges are;
They are "a sword of Thine¹."
- 3 Full often, Lord, that sword of Thine
Lays fenced cities waste;
And guilty Nations from their hand
Thy cup of fury taste.

⁹ Matt. xxv. 40.

¹ Psalm xvii. 13.

- 4 The proud Avenger deems that he
Has made their rivers dry,
And Lebanon and Carmels spoil'd ;
Blaspheming God most High.
- 5 But when Thy Hezekiahs pray,
And for Thy succour cry,
Spreading the letters of the Proud
Before Thy righteous Eye ;
- 6 Then, Lord, Thy breath consumes the host ;
And in their idol's fane
By sudden strokes from children's hands
Sennacheribs are slain.
- 7 O KING of kings, we Thee adore,
Thee, Lord, and Thee alone ;
The Earth, O God, Thy footstool is,
The heaven of heavens Thy Throne.

AMEN.

78¹. *FOURTEENTH SUNDAY AFTER TRINITY.*

*The thankful Samaritan, and the unthankful nine lepers, in
the Gospel of the Week.*

- 1 "Go, show yourselves unto the Priests,"
Christ to Ten Lepers said ;
All, as they went, were cleans'd ; but one
Turn'd back, and he obey'd.
- 2 By turning back he gain'd from Christ
A blessing for his soul ;
"Arise, and go thy way in peace,
Thy faith hath made thee whole."

² The Hymn below, No. 126, may also be used as a "Hymn of Thanksgiving."

- 3 Lord, once afar remov'd from Thee
 The race of Adam stood,
 Tainted by Sin's foul Leprosy,
 A wretched Brotherhood.
- 4 But Thou hast come from heaven to earth,
 O gracious, loving Lord ;
 And by Thy sanctifying blood
 We are to health restor'd.
- 5 Thy mercies on our weary souls
 Fall like refreshing dews,
 And ev'ry Day and ev'ry Hour
 Thy gifts of grace renews.
- 6 We go unto the Priests, but first
 Our Great High Priest we praise ;
 Turn back to Christ ; for he who is
 Most thankful, best obeys.
- 7 He who most thankful is to Christ,
 He best in Christ believes ;
 And greater mercies, Lord, from Thee
 By Thankfulness receives.
- 8 To Father, Son, and Holy Ghost,
 One God and Persons Three,
 From Whom all good comes down to men,
 Be praise eternally.

AMEN.

79. FIFTEENTH SUNDAY AFTER TRINITY.*"Consider the Lilies of the Field." Gospel of the Week.*

- 1 THE Lilies in the field that grow,
 Cloth'd by Thy goodness shine,
 And preach to all "O cast your care
 On love and power divine."

- 2 The Lilies in the field that grow,
Or glisten in the glade,
May teach how soon Life's flowers are blown,
And then how soon they fade.
- 3 The Lilies, that in winter die,
And in sweet spring-tide bloom,
May teach how Christian Flowers of Faith
Will blossom from the Tomb.
- 4 The Christian soul, that shines in peace
Mid cold neglects and scorns,
Gleams in the shade with silver light,
"A Lily among thorns ³."

PART II.

- 5 The Vine, whose branches, fed by sap,
Ripe golden clusters bear,
May teach how join'd to Christ by grace
We live, and fruitful are.
- 6 The Earth a holy Garden is,
An Eden to the wise ;
And there God with us walks, as once
With man in Paradise.
- 7 Each plant a story has of grace,
A tale of love, to tell ;
Each herb, to ears that listen, is
A living Parable ⁴.
- 8 The lowliest hedgerow flowers, when view'd
By Faith, and cull'd by Love,
May weave a garland for the heads
Of saints in heaven above.

³ Song of Solomon, ii. 2.

⁴ Matt. xxiv. 32.

- 9 And e'en the thorny briars of pain
Which fringe life's tangled field,
Transform'd by grace, may to their brows
A wreath of roses yield.
- 10 O therefore, to the Father praise,
To Son and Holy Ghost,
From all things be in Earth and Sea,
And from the heavenly Host! AMEN.

80. SIXTEENTH SUNDAY AFTER TRINITY.

The Raising of the Widow's Son at the Gate of Nain, in the Gospel of the Week.

- 1 O SAVIOUR, who at Nain's Gate
Didst dry a Widow's tears,
And raise her only son, the prop
Of her declining years ;
- 2 What joy was hers, when life return'd
Into that pallid face,
When he sat up, and when her son
The Mother did embrace !
- 3 And O, what holy raptures, Lord,
Thy saints in heaven await,
When they shall stand, uprais'd by Thee,
At Thine own City's Gate !
- 4 Thy Nain, City of Delight⁵,
Will Thy blest Presence see,
Much People then will be with Christ,
A glorious company.
- 5 What ecstasy will then be theirs
In that blest City, Lord,
When Sons to Parents will by Thee
For ever be restor'd!

⁵ *Nain means Delight.*

- 6 O grant us so together, Lord,
To live in holy love,
That we together may be join'd
In holy bliss above.
- 7 Members of Christ our bodies are⁶,
The Holy Spirit's shrine⁷ ;
O grant us so to use them now,
That they may be like Thine !
- 8 To Father, Son, and Holy Ghost,
Let every creature bow ;
The Resurrection, and the Life,
O mighty Lord, art Thou !
- AMEN.

81. SEVENTEENTH SUNDAY AFTER TRINITY.

*The Christian Church, its unity in Faith, Hope, and Charity,
as declared in the Epistle for the Week.*

- 1 THOU hast a Temple founded,
Lord, on Thyself the Rock ;
By Faith securely grounded,
It stands the tempest's shock ;
Its stones are all united
By the cement of Love ;
Its spire of Hope is lighted
By sunbeams from above.
- 2 The Cross is on its portal
Which, with Thy blood⁸ baptiz'd,
Invites to joys immortal
The World evangeliz'd ;

⁶ 1 Cor. vi. 15.

⁷ 1 Cor. iii. 16. 2 Cor. vi. 16.

⁸ As the door-posts of the Israelites, sprinkled by the blood of the Paschal lamb, secured those within them, so the Church offers salvation to all through the Blood of Christ, the Lamb of God.

Thy Grace is ever flowing
 Throughout that Temple bright,
 A Temple ever growing
 In heavenly life and light.

- 3 Lord, make us by Thy merit
 There lively stones to be ;
 Compacted by Thy Spirit
 In bands of unity,
 Jewels to deck for ever
 The mural diadem^o,
 Which crowns the crystal river
 Of New Jerusalem¹!

AMEN.

82. EIGHTEENTH SUNDAY AFTER TRINITY:

*Love to God, and Love to Man in God, as taught in the
 Gospel of the Week.*

- 1 As some fair River, from pure fount,
 Which parts itself in twain,
 With harvests crowns the water'd vale,
 And gilds the fruitful plain ;
- 2 So heavenly Love, in twofold stream,
 Gushes from source divine ;
 And fruits of Holiness and Peace
 On its bright margin shine.
- 3 Since Thou, O Lord, our Father art,
 And we Thy offspring are,
 We love the creatures form'd by Thee,
 And tended by Thy care.

^o Rev. xxi. 19.

¹ Rev. xxii. 1.

- 4 Where'er we go, where'er we look,
Wherever Man we see,
There an immortal spirit dwells
Made and redeem'd by Thee.
- 5 With divers tongues and differing names
Men may each other call,
Barbarian, Scythian, Bond, and Free;
But Christ is all in all².
- 6 Thou, God in Man, EMMANUEL,
Dost all in Thee combine;
The African our Brother is,
For Thou hast made him Thine.
- 7 One Earth, one Sky, one Sun, one Sea,
One Baptism for all,
One Bible, and one Cup and Bread
In Thy Love's Festival.
- 8 So may we in one heavenly Home
All with one heart and voice
Praising One Father and One God
Eternally rejoice! AMEN.

83. NINETEENTH SUNDAY AFTER TRINITY.

Worship, not to be given to what is false; and never to be withheld from the True God: as declared, respectively, in the First Lessons, from the Book of Daniel, in the Morning and Evening of this Day.

- 1 LORD, may we never, save to One,
In worship bow the knee;
And may we never, Lord, forego
The Worship due to Thee.

² Col. iii. 11.

- 2 Though Mammon should our hearts allure,
 Or Glory with her guiles,
 Or Pleasure should our homage claim,
 With fascinating smiles ;
- 3 Though friends should scoff with withering
 scorn,
 And bitter mockery,
 And Faith, and Holiness, and Love
 Revil'd and martyr'd be ;
- 4 Though Satan, with his gilded pomps,
 Be by the World ador'd,
 And flaming furnaces await
 The servants of the Lord ;
- 5 Though Satan rage with furious ire
 On those who Thee obey,
 And cast Thy Daniels into dens
 Of Lions, as a prey ;
- 6 Yet never may we, save to One,
 In worship bow the knee ;
 And never may we, Lord, forego
 The Worship due to Thee !
- 7 At morn, at noon, and eventide,
 When Faith uplifts her eye
 To Thy Jerusalem above³,
 O hear our suppliant cry !
- 8 Give us the Martyr's faith and strength,
 And courage from above,
 To worship Thee and Thee alone,
 With holy zeal and love.

³ Dan. vi. 10. "His windows being open in his chamber towards Jerusalem, he kneeled upon his knees three times a day, and prayed."

- 9 So may we ne'er in lake of fire,
The den of Satan, be ;
But ever with Thy Saints above
In glory worship Thee.
- 10 To Father and to Son of God,
Who with the children three ⁴
Walk'd in the flames, and Holy Ghost,
Eternal glory be.

AMEN.

84. TWENTIETH SUNDAY AFTER TRINITY.

“Redeeming the time”—or, as the original signifies, “Ransoming for yourselves the opportunity” (which is regarded as a captive sold under bondage),—“for the days are evil.” See the Epistle of the Week.

- 1 THOUGH days are evil, and as slaves
Sold under bondage be,
Yet can they be redeem'd and freed
By Faith, O Lord, in Thee.
- 2 The Thorn ⁵ of Thine Apostle was
By Grace transfigurèd,
And blossom'd as a roseate wreath,
A garland for his head.
- 3 The soldier's Armour, who with chains
Did that Apostle bind,
Supplied a text on which he preach'd
A sermon to mankind ⁶.

⁴ Dan. iii. 25.

⁵ The thorn in the flesh of St. Paul; see 2 Cor. xii. 7—9.

⁶ See the Epistle for next Sunday, the 21st after Trinity, Eph. vi. 13—17, written by St. Paul when he was a prisoner at Rome, chained to a Roman soldier.

126 *Twenty-first Sunday after Trinity.*

- 4 The soldier's Breastplate, and the Shield,
The Helmet, and the Sword,
Were consecrated by St. Paul
As armour of the Lord.
- 5 The Cross of shame a Banner is
Triumphantly unfurl'd ;
For Christ by dying on the Cross
From death has sav'd the world.
- 6 The hour of peril is to Faith
A season opportune ;
And darkest Midnight is to her
A bright and glorious Noon.
- 7 Therefore to Father and to Son,
And, Holy Ghost, to Thee,
Our Helper to redeem the Time,
Be praise eternally.

AMEN.

85. *TWENTY-FIRST SUNDAY AFTER TRINITY.*

The Nobleman (or Royal Courtier of Herod Antipas of Galilee) whose son was sick at Capernaum, coming to Christ; see the Gospel for the Week.

- 1 PRAIS'D be Thy Holy Name, O God,
In all our sufferings ;
Behold ! the sickness of a son
To Christ a father brings.
- 2 The Nobleman of Herod's court
Was disciplin'd by grief ;
He came from Herod's court to Christ,
And humbly sought relief.

- 3 Christ sees thy son, is near his bed,
Christ reads thy heart and his ;
Then ask not Him to *come* with thee,
Who Omnipresent is.
- 4 "Go,—thy son lives." Believe in Christ ;
In Him the Godhead see ;
And bless'd with the Centurion⁷
The Nobleman shall be.
- 5 The Father, and the Holy Ghost,
And Thou, O mighty Lord,
Eternal Sire's Eternal Son,
Be evermore ador'd.

AMEN.

86. *TWENTY-SECOND SUNDAY AFTER
TRINITY.*

*Prayer for Divine Wisdom, as described in the First Lesson
of this and the following Sunday, in the Book of Proverbs.*

- 1 LORD, not for store of worldly wealth,
Nor worldly fame, we pray ;
Nor worldly joys, which brightly bloom,
And quickly fade away.
- 2 Better than Gold Thy Wisdom is ;
No rubies are so bright ;
A never-setting Star, it guides
With everlasting light.
- 3 Not to the World, nor to ourselves,
But to Thy holy Eyes
We look ; O give us godly fear,
O make us meekly wise.

⁷ Matt. viii. 9, 10. Luke vii. 9.

128 *Twenty-third Sunday after Trinity.*

- 4 True Wisdom, while it gives, receives ;
By scattering gets increase ;
Her ways are ways of pleasantness,
And all her paths are Peace.
- 5 Honour and wealth are in her hand ;
True glory she bestows ;
A holy stream of life and joy
From her pure well-spring flows.
- 6 Praise be to God, the Only Wise ;
The Father and the Son ;
And Holy Spirit ever bless'd,
Eternal Three in One.

AMEN.

87. *TWENTY-THIRD SUNDAY AFTER TRINITY.*

“Render unto Cæsar the things that are Cæsar’s, and unto God the things that are God’s.” The Gospel of the Week.

- 1 “ SHALL we,—the liegemen of the Lord,—
Tribute to Cæsar pay,
Who holds Jehovah’s favour’d race
Beneath his heathen sway? ”
- 2 Yes: Cæsar’s coin is in your hands ;
His sceptre is the rod
Which punishes Judea’s sins
Against Judea’s God.
- 3 And we, O Lord, Thine image are,
Stamp’d in Thy Mint Divine ;
O grant us grace to give to Thee
The Coinage that is Thine.

- 4 Ne'er may it be defac'd by sin,
Sullied by stains of lust,
Marr'd, dimm'd, and eaten by the world's
Spirit-corroding rust.
- 5 Renew Thine image in our hearts,
Cleanse them with grace divine,
That Thine own superscription there
And effigy may shine.
- 6 So, when our bodies from the dust
Thou, Mighty Lord, shalt raise,
We in Thy likeness may appear^s,
And give Thee endless praise ;
- 7 The Word Incarnate, Who in us
God's image hast restor'd,
The Father, and the Holy Ghost,
Be evermore ador'd.

AMEN.

**88. TWENTY-FOURTH SUNDAY AFTER
TRINITY.**

*The Crowd thronging Christ, contrasted with the faithful
Woman, who alone touched Him ; see the Gospel of the
Week, compared with Mark v. 30, 31 ; Luke viii. 45, 46.*

- 1 THE Crowd throng'd Christ with pressure rude ;
Their touch He did disown ;
But One who touch'd His garment's hem,
She touch'd, and she alone.
- 2 She touch'd by Faith ; His Power Divine
Responds to her appeal ;
And gushing from His Godhead's source
Virtue goes forth to heal.

^s Phil. iii. 21, the Epistle for the Week.

130 *Twenty-fifth Sunday after Trinity.*

- 3 Lord, may we never with the Crowd
On Thee profanely press,
With free familiar look and speech,
And confident address.
- 4 Thee in Thy holy Sacraments,
Thee, Lord, in fervent Prayer,
Thee in Thy Scriptures may we touch
By Faith, and find Thee there!
- 5 O may we touch with reverent awe
Of body and of soul,
So may pure emanations stream
From Thee, and make us whole!
- 6 Praise Him Who cleans'd us with His Blood,
The Everlasting Son,
The Father praise, and Holy Ghost,
Praise the blest Three in One.

AMEN.

89. *TWENTY-FIFTH SUNDAY AFTER TRINITY,*
being the SUNDAY next before ADVENT¹.

"The LORD our RIGHTEOUSNESS." Jer. xxiii. 6. *See the*
Epistle of the Week.

- 1 WE all, O God, unrighteous are;
With sorrow we confess
Our great and grievous sins to Thee,
THE LORD OUR RIGHTEOUSNESS.

¹ Hymn No. 36 may be used in reference to the Gospel of the Week.

Also, the Hymns Nos. 27, 28, in reference to the Collect of the Week; and No. 74, for the Eleventh Sunday after Trinity.

- 2 Not to Thine Angels, nor to Saints
Do we our prayer address ;
We fly to Thee, and only Thee,
THE LORD OUR RIGHTEOUSNESS.
- 3 Thou, Christ, the Great JEHOVAH art,
The Fount of Holiness ;
And " GOD WITH US," Thou art become
THE LORD OUR RIGHTEOUSNESS.
- 4 Wash'd are we with Thy precious blood ;
Cloth'd with Thy spotless dress,
O may we ever dwell in Thee,
THE LORD OUR RIGHTEOUSNESS.
- 5 Make us to be in very deed
What we in word profess ;
O make us like unto Thyself,
THE LORD OUR RIGHTEOUSNESS.
- 6 Pour on us plenteous showers of grace,
Increase our fruitfulness,
That we may yield Thine own to Thee,
THE LORD OUR RIGHTEOUSNESS.
- 7 So, in Thy glorious image rais'd
May we Thy mercy bless ;
And sing for ever praise to Thee,
THE LORD OUR RIGHTEOUSNESS.

AMEN.

PART II.

The Preparation for Christ's ADVENT, as described by the Prophet Jeremiah, in the Scripture appointed for the Epistle. " Behold, the days come, saith the Lord, that I

will raise unto David a righteous Branch," &c. Jer. xxiii.
5—8.

- 1 BEHOLD the Day, the glorious Day,
When forth a Branch shall spring,
The righteous BRANCH from David's stem,
The Saviour, Judge, and King!
- 2 He comes! He comes! Man, Very Man,
From David's stem a Rod;
And He the Root of David is ²;
The everlasting GOD.
- 3 To join us in Himself to God,
He comes; to make us one;
Children of God that we may be
In His Beloved Son.
- 4 Therefore shall Israel's ancient days
No more remember'd be;
A better *Exodus* is ours
Who are from Satan free.
- 5 O Son of God, led forth by Thee,
We to our Canaan come;
From every clime all Abraham's sons
Find in Thy Church their home.
- 6 O may all Nations, Lord, to Thee
Their prayer and praise address,
Christ, Very God and Very Man,
THE LORD OUR RIGHTEOUSNESS.

AMEN.

² "I am the *Root* and *Offspring* of David," says Christ (Rev. xxii. 16), Who is the *Root*, as God, and the *Offspring*, as Man: see also His words, Matt. xxii. 42—45.

HOLYDAYS,

&c.

90. ST. ANDREW'S DAY. NOV. 30.

- 1 How fair and pleasant is the sight,
When Brethren's hearts agree
In holy amity and love
United, Lord, by Thee !
- 2 To-day their joys, like pure white flowers
In spring reveal'd, appear,
And deck, as with a snowdrop wreath,
The Threshold of the Year.
- 3 The Threshold of Thy Holy Year
Is garlanded by Love,
Which dwells in gardens of delight,
In Paradise above.
- 4 Bright pattern of fraternal love
To-day with joy we see,
St. Andrew, who a Brother brought,
A Peter, Lord, to Thee.
- 5 Brothers by nature and by grace,
Christ lov'd them as His own ;
Brothers united in the Cross³,
And Brothers in the Crown.

³ St. Andrew and St. Peter both suffered Martyrdom by Crucifixion.

PART II.

- 6 Like two fair Rivers overhung
 By many a fruitful tree,
 They flow'd together, till they pass'd
 Into the crystal sea.
- 7 They usher in Thine Advent⁴, Lord,
 Which sav'd the world from Sin ;
 For he who would that Advent greet,
 Must first with Love begin.
- 8 And he who would with holy joy
 Thy Second Advent hail,
 Must cherish in his heart that Love
 Whose graces never fail.
- 9 The Love which brings to Christ, is Love
 Which, fed by holy showers,
 Will ever brightly bloom in heaven
 With amaranthine flowers.
- 10 The Father and the Son we praise ;
 And Thee, O Holy Ghost ;
 Give us Thy Love, the best of Gifts
 That came at Pentecost.

AMEN.

EMBER DAYS, being the Wednesday, Friday, and Saturday
 after Dec. 13 ; see HYMN 120.

ST. THOMAS THE APOSTLE. DEC. 21.

- 1 THE wounds, which Jesus once endur'd
 In death, were stigmas of His shame ;
 But now they have for Him procur'd
 A glorious everlasting name ;

⁴ The First Sunday in Advent is always the nearest Sunday
 to the Festival of St. Andrew.

The nail-prints, and the lance's scar,
Triumphal Trophies are ;
Marks graven on the Rock of Ages,
Like golden letters on the pages
Of some fair Book, unfolded to the eye
Of men and Angels for Eternity.

- 2 "Behold these Hands ; at My Command
Touch them,"—the risen Saviour cried ;
"Reach hither, Thomas, reach thy hand,
Fear not, and thrust it in My Side ;
The signs which thou didst ask, receive,
Not faithless ; but believe."
Thomas obey'd ; an exclamation
Of holy awe and adoration
Broke from his lips ; "My Lord and God," he
said,
He own'd his Lord, and to his GOD he pray'd.

- 3 To-day with joy we celebrate
Thy Birth, O Jesus, from the Tomb ;
And soon we shall commemorate
Thy Birth from holy Mary's womb ;
Thou, Virgin-born, our Royal Head
Art risen from the Dead ;
And we, Thy members, are arisen
In Hope with Thee from Death's dark prison ;
In Thine Ascension we, O Lord, ascend,
And dwell with Thee in glory without end.

AMEN.

92. *THE CONVERSION OF ST. PAUL. JAN. 25.*

- 1 TO-DAY in Thine Apostle shine
The splendours of Thy Grace Divine ;
To-day we celebrate, O Lord,
The triumphs of Thy holy Word.

- 2 Saul, who the blood of Stephen shed,
Is now by Thee a captive led ;
Thy Glory blinds his dazzled eyes,
And prostrate on the ground he lies.
- 3 He, who Thy Flock did madly tear
Like a fierce wolf,—now kneels in prayer ;
He is baptiz'd into Thy Death,
Thou Crucified of Nazareth !
- 4 He, who Thy Saints to prison hurl'd,
Will now evangelize the World ;
The persecuting Pharisee
Will burn with fervent zeal for Thee.
- 5 Forth will Thy valiant Soldier go,
And storm the bulwarks of the Foe ;
And plant Thy Cross upon the walls
Of Satan's forts and arsenals.
- 6 He will to Jew and Gentile preach,
By Life, by Writing, and by Speech ;
In patient Wisdom following Thee ;
And most of all by Charity.
- 7 He will in chains and perils be,
Be wreck'd, be scourg'd, be ston'd for Thee ;
For he has learnt to suffer loss
Of all things gladly for the Cross⁵.
- 8 Blazon'd with golden beams, Thy Grace⁶
Shines in a halo o'er his face ;
Nothing he is, but all things can
By help of Thee, Thou God in Man !

⁵ Phil. iii. 8 : cp. 2 Cor. xi. 23—30.

⁶ The word GRACE stands at the beginning and at the end of all St. Paul's Epistles. Phil. iv. 13. 2 Cor. xii. 9. 1 Cor. xv. 10.

PART II.

- 9 From east to west, from north to south,
He bears Thy message in his mouth ;
And flying on an Eagle's wings,
To all the glorious Gospel brings.
- 10 Like some strong Flood from mountain source,
He streams and widens in his course ;
And flows into a sea of bliss
At Rome the world's Metropolis.
- 11 There he, a willing sacrifice,
Dies, and is borne to Paradise,
For Thee a joyful victim slain ;
"To live was Christ, to die is Gain ¹."
- 12 All Glory, Honour, Praise to Thee
For all Thy Grace's triumphs be ;
O make us so to use that Grace,
That we may ever see Thy Face.

AMEN.

93. *THE PRESENTATION OF CHRIST IN THE
TEMPLE, COMMONLY CALLED THE PURI-
FICATION OF ST. MARY THE VIRGIN.
FEB. 2.*

- 1 O JERUSALEM belovèd, joyful morn has dawn'd
to Thee ;
Sing with joy and exultation, Sing a song of
Jubilee ;
For the LORD, Whom thou art seeking, He for
Whom the Nations pray,
He, in human flesh appearing, to His Temple
comes to-day ².

¹ Phil. i. 21.

² See Mal. iii. 1, the Epistle of the Day.

- 2 Glorious and bright the Temple with its gold and silver shone,
Which by royal hands was builded of the peaceful Solomon;
But thy latter House is brighter⁹, for in it a heavenly Guest,
God eternal, Son of David, Prince of Peace, is manifest.
- 3 He the First-begotten Only Son of God to-day is come,
He, the First-begotten Only Son of holy Mary's womb;
All the faithful sons of Israel are in Him to God allied,
All in Him are now presented to the Lord and sanctified.
- 4 He shall purify the sons of Levi, and to God shall bring
Incense pure of adoration, and a spotless offering;
Now the offerings of Judah shall through Him accepted be¹;
Only true Propitiation for the sins of all is He.

PART II.

- 5 Light the Gentile world to lighten, and thy glory, Israël,
Shines in Him the heavenly Dayspring, God with us, EMMANUEL;
Now the aged World receives Him in its arms with faith's embrace,
And with Symeon rejoices in the sunshine of His grace.

⁹ Haggai ii. 3. 7. 9.¹ Mal. iii. 3, 4, the Epistle of the Day.

6 May we, Lord, with holy Symeon, and with Anna,
wait for Thee
In the visions of Thy Temple: May our hearts Thy
Temples be!
So, with Saints and holy Angels may we all for
evermore
In Jerusalem the heavenly Thee the Lord of all
adore!

AMEN.

94. ST. MATTHIAS' DAY. FEB. 24.

- 1 No longer Thou in human form
Art present to the eye:
But thron'd above the Cherubim
Thou reignest in the sky.
- 2 And Thou, O Lord, dost all things see,
Seated in glory there;
And hearest with a ready ear
The voice of fervent prayer.
- 3 To-day Thy Church appeals to Thee,—
"Show whether of the twain"²
To fill the place which Judas lost,
Thou, JESU, dost ordain."
- 4 The prayer was heard; to show Thy Will
That trial then suffic'd;
The lot that on Matthias fell
Dropp'd from the hand of Christ.
- 5 The Scripture says, that "with the Eleven"³
Matthias from that hour
Was number'd," equal to the rest
In Apostolic Power.

² Acts i. 24.

³ Acts i. 26.

- 6 Since they are Twelve, *one* of the Twelve
Supreme we may not call :
Their Master Christ assigns the same
Title and rank to *all*.
- 7 Not less, when on His heavenly throne,
Can Christ Apostles make,
Than when He walk'd on earth, beside
The Galilean Lake.

PART II.

- 8 Lots now have ceas'd ; the COMFORTER
To guide Thy Church is given ;
And by Thy SPIRIT Thou dost call
Thy Ministers from heaven.
- 9 A golden Apostolic Chain,
Lord, from Thy hand depends ;
The electric fluid of Thy Grace
By it from Thee descends.
- 10 Whate'er Thy Ministers dispense
Of heavenly Grace, is Thine ;
Whate'er they have, whate'er they do,
Flows forth from love divine.
- 11 The holy Church in every age
And every nation sings
Hosanna to the LORD of Lords,
And to the KING of Kings ;
- 12 To Father, Who did send the Son ;
To Son, Who them does send ;
To Holy Ghost, Who helps the sent ;
Be Glory without end. AMEN.

95. *THE ANNUNCIATION OF THE BLESSED
VIRGIN MARY. MARCH 25.*

- 1 How blest the days that Angels see,
And life they lead, from sorrow free!
While years and ages roll away,
They live unconscious of decay.
- 2 To-day the Seraph comes; the same⁴
Who once of old to Daniel came;
Five hundred years have pass'd, but he
Shines in unalter'd purity.
- 3 To-day he comes from realms above,
On a like embassy of love;
Tidings of joy has Gabriel,
Tidings of Thee, EMMANUEL.
- 4 On wings of love he flew to earth,
Bringing the Message of Thy Birth;
O wondrous love! for Angels see
Man rais'd above themselves in Thee.
- 5 God's palace and the crystal sea
He left for obscure Galilee,
And came to low Gennesareth,
And a poor home at Nazareth.
- 6 "Hail! highly favour'd! for of thee
Conceiv'd and born a Son shall be;
JESUS, the Lord, God ever blest,
In human flesh made manifest."

⁴ The Angel Gabriel: see Dan. viii. 16; ix. 21.

PART II.

- 7 "Behold the handmaid of the Lord,
Be it according to thy word:"
With faith and meek obedience said
Mary, the highly favoured.
- 8 Lord, may we serve, and gladly go
From lofty hills to valleys low;
Stooping with Angels, may we soar,
And live with them for evermore.
- 9 Oh! may we love to wait for Thee
In quiet, silent piety;
And may the Holy Spirit's breath
Breathe on us in our Nazareth!
- 10 The Eternal WORD vouchsaf'd to come
And make a Virgin's womb His home;
And Thou hast said, that we may be
Dear as a Mother, Lord, to Thee^b.
- 11 May we Thy living Word receive,
Bring forth to life what we believe.
O come to us, and with us dwell^c,
Be ever our EMMANUEL.
- 12 Glad voices to the Father raise,
Give to the Son eternal praise,
And sing with all the Angelic host
Glory to God the Holy Ghost.

AMEN.

^b Matt. xii. 50. Mark iii. 35. Luke viii. 21.

^c Eph. iii. 17.

96. ST. MARK'S DAY. APRIL 25.

- 1 THE virtues of Thy saints, O Lord,
 Thy power and glory prove ;
 The *frailties* also of the saints
 Are trophies of Thy love.

- 2 Two Champions⁷ of the Cross went forth ;
 The World did them revile ;
 And one⁸, who with them was, did faint
 And falter for a while.

- 3 A wise Apostle's⁹ stern rebuke,
 A tender kinsman's¹ love,
 A Mother's prayers², a contrite heart,
 Brought pardon from above.

- 4 Pardon and showers of grace they brought,
 And now the work is done,
 Mark "profitable"³ is to Paul³,
 Peter calls Mark "a son"⁴.

- 5 The branch which once bore little fruit,
 Now prun'd by Thee has been ;
 It teems with sap, and on its boughs
 Are golden clusters seen⁵.

⁷ St. Paul and St. Barnabas. Acts xiii. 2. 5.

⁸ St. Mark. Acts xiii. 13. Cp. Acts xv. 38.

⁹ St. Paul. Acts xv. 38.

¹ St. Barnabas, St. Mark's uncle. See Col. iv. 10.

² The house of Mary the mother of Mark was the resort of many gathered together to *pray*. Acts xii. 12.

³ 2 Tim. iv. 11.

⁴ 1 Pet. v. 13.

⁵ John xv. 2, the Gospel of this Day.

- 6 Once toss'd by winds of doubt and fear⁶,
 Vex'd by the tempest's strife,
 He now is anchor'd on the shore
 Of everlasting Life.
- 7 He, who had fainted, now through grace
 Confirms the world's belief;
 Once sick, a good Physician is,
 And gives to all relief.
- 8 He, who once started from the course,
 Now bears Thy living Word,
 Yok'd ever in the fourfold car⁷
 Which carries Christ the Lord.

PART II.

- 9 Taught by St. Mark, the Morians' Land⁸
 Now lifts her hands in prayer;
 He bears Thy light to Egypt's gloom,
 And makes a Goshen there.
- 10 He sheds the Spirit's sevenfold grace
 In Evangelic beams,
 Like sevenfold Nile, which cheers that land
 With fertilizing streams.

⁶ See Eph. iv. 14, the Epistle of this Day, and also the Collect for the Day.

⁷ The fourfold Gospel, borne by the four Living Creatures, displayed by Ezekiel and St. John. See Ezek. i. 10. Rev. iv. 7.

⁸ St. Mark was Bishop of Alexandria in Egypt, and died there as a Martyr; and the celebrated Catechetical School which produced Clement, Origen, and other famous ancient Teachers of Christianity, bore his name.

- 11 Thy living streams on Afric's sands
He pours, a holy flood ;
And what the Evangelist had preach'd
The Martyr seals with blood.
- 12 Praise to the Holy Spirit's Love,
For all the gifts of Grace,
Which cheer the Saint and Martyr's heart,
And speed them in the race.
- 13 Take from us fear ; give power and love,
Sound mind and constant soul,
That we, O Lord, with them may run,
And with them reach the goal.
- 14 Praise to the Father and the Son,
Praise to the Holy Ghost,
Who makes the Christian's life to be
A Day of Pentecost.

AMEN.

97. *ST. PHILIP AND ST. JAMES' DAY. MAY 1.*

- 1 BLEST be, O Lord, the grace of Love
Shed on our hearts by Thee ;
Which makes to us another's soul
Dear as our own to be.
- 2 "Follow thou Me⁹," the heavenly Guide
JESUS to Philip said ;
He follow'd Christ, and on the way
To heaven he others led.
- 3 He led Nathanael¹ to the Lord,
That guileless Israelite,
Whose heart beneath the fig-tree shade²
Lay open to Thy sight.

⁹ John i. 43.

¹ John i. 45.

² John i. 48.

- 4 The heart that loves and leads to Thee,
Is nurtur'd by Thy grace;
And in the Apostolic Band
Now Philip finds a place.
- 5 The Gentile³ world invokes his aid;
Pledge in his love they see,
That he, who led the Israelite,
Will lead the Greek to Thee.
- 6 So Love abounds, and gains fresh grace
By its own overflow;
For Thou on souls which loving are
Dost Thy best gifts bestow.

PART II.

- 7 To-day with Thine own Brother⁴, Lord,
Philip is link'd in love;
A brother to that brother join'd
By graces from above.
- 8 Not by the ties of flesh and blood
Thy kinsmen, Lord, are we;
But fellowship in holy Love
Is Brotherhood to Thee⁵.
- 9 O bring us to that holy place,
That heavenly home above,
Where Brethren shall as Angels be,
And every word be Love.

AMEN.

³ John xii. 20, 21.⁴ St. James, "the Lord's brother," see Gal. i. 19; Matt. xiii. 55; Mark vi. 3.⁵ See Matt. xii. 48—50.

98. ST. BARNABAS THE APOSTLE. JUNE 11.

- 1 BURIED in heathen darkness lay
The World, as in a tomb ;
How glorious is the Gospel Light
Which has dispell'd the gloom !
- 2 The men of Lystra oxen brought ⁶ ;
Victims with garlands crown'd ;
The Priest prepar'd the sacrifice,
With the flute's silver sound.
- 3 " The Son of Consolation ⁷ " came
To preach of JESU'S love ;
But they would change the Preacher's name,
And worship him as Jove ⁸.
- 4 Jove, son of Saturn ;—rebel son ⁹ !
How great the distance was
Between the heathen king of gods
And holy Barnabas !
- 5 The one by cruelty defil'd,
By envy, rage, and lust ;
The other full of heavenly gifts ¹ ,
Meek, merciful, and just.
- 6 Nobler, far nobler, is the crown
Of Thy least Saint, O Lord,
Than that of him whom Greece and Rome
With thousand shrines ador'd.

⁶ Acts xiv. 13.

⁷ St. Barnabas, Acts iv. 36.

⁸ Acts xiv. 12.

⁹ In the Heathen mythology, Jove, or Jupiter, rebelled against his father Saturnus, and dethroned him.

¹ Acts xi. 24, and compare the Collect of the Day.

PART II.

- 7 Lord, by Thy Saints Thou hast the World
 From Satan's thralldom freed ;
 Victims no more with garlands crown'd
 Before Jove's altars bleed ;
- 8 But now Thy Grace on heathen Lands
 Celestial gifts bestows ;
 In fertilizing streams of life
 Thy Consolation flows.
- 9 Thy Sons of Consolation go
 With messages of love,
 And preach Thy Word, endued by Thee
 With graces from above ;
- 10 On Afric's gloom it gleams ; Thy light
 The glad Pacific sees,
 Bespangled, as the sky with stars,
 With Christian Cyclades.
- 11 Daughters of Consolation too
 On loving errands haste ;
 And widow, orphan, sick and poor,
 Through them Thy comforts taste.
- 12 To Father, Son, and Holy Ghost,
 One God, one only True,
 Glory and praise and blessing give,
 As is for ever due.

AMEN.

99. *ST. JOHN BAPTIST'S DAY. · JUNE 24.*

- 1 IN the wilderness prepare ye for the Lord a Way
 to go,
 Every valley shall be lifted, every hill shall be
 laid low ;

Straight shall be the crooked places, and the rough
 be level made,
And all flesh shall see the Glory of the Lord of
 hosts display'd.

2 "Flesh is grass," the Voice is crying², "when the
 Lord sends forth His breath,
As the flower of earth it fadeth, as the grass it
 withereth ;
But the Word of God endureth, It abideth ever-
 more,
And the Voice the WORD³ proclaimeth, See the
 Lord! your God adore."

3 In his mother's womb exulting did the Voice
 salute the WORD⁴,
In the wilderness the Servant gladly did proclaim
 the Lord⁵ ;
When the Spirit came upon Him Whom the
 Father's Love did send,
"He the Bridegroom is from heaven, I from earth
 the Bridegroom's friend⁶."

4 "He the King, and I the Herald, sent His
 Coming to prepare ;
He the Shepherd, feeding, tending sheep and
 lambs with tender care⁷ :

² Isa. xl. 6—10. The Epistle of the Day.

³ John i. 23.

⁴ Luke i. 41—44. The WORD, i. e. Christ, John i. 1.

⁵ Matt. iii. 11. The Second Lesson for the Day. Mark
i. 7. Luke iii. 16.

⁶ John iii. 29—31.

⁷ Isa. xl. 11. The Epistle for the Day.

He must increase, I must decrease; Morning-
stars must fade away
When the glorious SUN appearing pours on all a
flood of Day."

PART II.

- 5 John the Baptist, our Elias, preach'd Thee in
his Mother's womb,
In the desert, in the palace, in the prison's narrow
room,
Sending then his two disciples* to behold Thy
mighty deeds,
That they might not ever falter in the faith as
quiv'ring reeds.
- 6 Thus he, Lord, his witness ended, emptying him-
self in Thee,
As the stars in Day are emptied, as the rivers in
the Sea;
And his light on earth was setting, that it might
again arise,
And may shine with Thee for ever in Thine ever-
lasting skies.
- 7 Greater than the holy prophets, for he did the
Lord baptize;
Greater than the holy prophets, for he did evan-
gelize;
Since so great was John the Baptist, who beheld
Thy orient gleams,
O how blessed are Thy people walking in Thy
noonday beams!

* Matt. xi. 2. Luke vii. 18-22.

- 8 Now by works of man's invention, Lord, Thou
dost Thy way prepare,
Where the valleys are uplifted, where the moun-
tains levell'd are,
Where the iron cars are rolling, where the tra-
vers'd earth we see,
In the wilderness of this World is a Way pre-
par'd for Thee.

PART III.

- 9 Haste, O haste Thy second Coming! may Thy
Everlasting Word
Have free course among the Nations, and be
glorified, O Lord!
In each work of engineering, in each fresh up-
turnèd sod
May we hear the Voice, "Prepare ye, O prepare
to meet your God!"
- 10 In our hearts Thy Way preparing, may we, Lord,
Thy grace obtain,
Level hills, fill up the valleys, crooked straight
and rough make plain ;
By Thy Spirit pioneering there a sacred Way for
Thee,
That Thou mayest march in triumph on Thy
road of Victory!
- 11 Glory be to God the Father, and to God the
Son be praise,
Who the high and proud abaseth, and the lowly
doth upraise;

Glory to the Holy Spirit, with the Father and the
 Son;
 Glory to One God for ever; and to Persons Three
 in One!

AMEN.

100. *ST. PETER'S DAY. JUNE 29.*

- 1 "CEPHAS and PETER"—heaven-taught name⁹,
 By which the Jew and Greek did own
 That he who had that name from Thee,
 Was in Thy Church a firm-set Stone;
 For he from Thee, the ROCK, was made,
 And he on Thee, the ROCK, was laid.
- 2 And whence his firmness? From Thy grace:
 When strengthen'd by the Holy Ghost,
 He who at Passover denied,
 Did boldly preach at Pentecost;
 He, who before with fear did shake,
 Now gladly suffers for Thy sake.
- 3 "O wherefore didst thou doubt?"—Through fear
 Once sank he in the stormy sea¹;
 And when he trusted in himself,
 Then, Lord, he could not follow Thee²;
 Now he is strong; his Rock art Thou;
 No winds or waves can shake him now.
- 4 Once, when of suffering Thou didst speak,
 "Be it far from Thee, Lord," he said³;
 A stumbling-stone⁴ he was to Thee,
 For he was feeble then through dread;

⁹ John i. 42. Both words signifying a *stone*, the one in Hebrew, the other in Greek.

¹ Matt. xiv. 31.

² John xiii. 36, 37.

³ Matt. xvi. 22.

⁴ Matt. xvi. 23.

- By suffering we reign with Thee ;
 · *That* was Thy path to Victory.
- 5 Whoever builds upon himself,
 He builds his house upon the sand ;
 When rains descend, and deluge comes
 With boisterous winds, he cannot stand ;
 But he who builds on Thee, the Rock,
 He, only he, sustains the shock ⁵.

PART II.

- 6 Peter, a warder of Thy House,
 Stood at the gate, and bore the keys ⁶ ;
 Keys of Thy Word and Sacraments ;
 To People, Priests, and Pharisees
 He did Thy heavenly message speak,
 Opening the door to Jew and Greek ⁷.
- 7 Now can and will he follow Thee,
 Thee, Whom he loves, the Shepherd Good ;
 By feeding, Lord, Thy Sheep and Lambs ⁸ ;
 Which Thou hast purchas'd by Thy Blood ;
 Since on the Cross his Master died,
 Peter with joy is crucified.
- 8 At Thy Transfiguration, Lord,
 He saw Thy beams of glory shine,
 And heard Thee speak of Thy Decease ⁹
 By which that glory would be Thine ;
 Now, Lord, Thy follower Thou dost own,
 He bore the Cross, he wins the Crown.

⁵ Matt. vii. 24, 25.

⁶ Matt. xvi. 19. The Gospel of the Day.

⁷ Acts ii. 14—37. Acts x. 34. The word *Greek* is here used for *Gentile*, as commonly in the New Testament.

⁸ John xxi. 15—17.

⁹ Luke ix. 31.

- 9 To Father, Son, and Holy Ghost,
 Eternal benediction be ;
 Three earthly witnesses beheld¹,
 JESU, Thy glorious majesty ;
 And all Thy Saints in bliss will see
 And praise One God in Persons Three.

AMEN.

101. *ANOTHER HYMN for the SAME FESTIVAL.*
See the Epistle of the Day.

- 1 How blessèd is the force of Prayer !
 Eager for Peter's fate,
 Thy soldiers, Herod, bound him fast,
 And watch'd before the gate.
- 2 But JESUS has His soldiers too ;
 They also vigils keep ;
 They watch to prayer, while Peter rests
 In faith, compos'd in sleep.
- 3 And JESUS other soldiers has ;
 Responsive to the call
 Of prayer, His holy Angels come,
 Sent by the Lord of all.
- 4 His Angels camp around the just,
 And spread their silver wings
 Above the heads of sleeping saints,
 With soft o'ershadowings.
- 5 Prayer brought an Angel down from heaven ;
 Sentries and bars were vain ;
 With heavenly light the prison shone,
 Unlock'd is Peter's chain.

¹ Peter, James, and John, at the Transfiguration, Matt. xvii. 1 ; 2 Pet. i. 17, 18.

- 6 The iron portal open flew ;
Peter to Mary goes,
Whose household prayers brought down the
help
That sav'd him from his foes ².

PART II.

- 7 Behold ! at hand is Herod's doom ;
In brilliant robes array'd,
And seated on his royal throne
He an oration made.
- 8 " A god, a god ! " the People cried ;
He gave not God the praise,
An Angel smote him ; quench'd in gloom
Is all that glory's blaze.
- 9 Oh, if we had the inner eye
To see the hidden world,
Banners of glory we should see
Triumphantly unfurl'd ;
- 10 And holy Angels we should see
Emerging from the cloud,
Saving Thy servants from the gulf,
And hurling down the proud.
- 11 Help us, O help us, Lord, to walk
By faith and not by sight,
That we may with Thy Angels live
In Thine eternal light. AMEN.

² Acts xii. 12. He came to the house of Mary, where many were gathered together *praying*.

102. ST. JAMES THE APOSTLE. JULY 25.

- 1 TO-DAY, O Lord, the holy James,
 The son of Zebedee,
 First Apostolic Martyr, dies
 A glorious death for Thee.
- 2 Thy promise is fulfill'd, that he,
 Should in Thy footsteps go,
 And, with Thy baptism baptiz'd,
 Should drink Thy Cup of woe³.
- 3 "Herod the king beheaded James,
 John's brother, with the sword:"—
 How brief and simple is that tale
 Told by Thy Holy Word⁴!
- 4 Yet in that brief and simple tale
 Of the blest Martyr's death,
 There is the silent eloquence
 Of Inspiration's breath.
- 5 The glory of the dying saints
 Not in broad rumour lies,
 But in God's knowledge ; and their deaths
 Are precious in His eyes⁵.
- 6 He notes their sufferings in His Book,
 And to His mind recalls ;
 He counts their griefs, and puts their tears
 In heavenly lacrymals⁶.

³ Matt. xx. 23. The Gospel of the Day.

⁴ Acts xii. 1, 2. The Epistle for the Day.

⁵ Ps. cxvi. 15.

⁶ Ps. lvi. 8.

- 7 At the Great Day His Chronicle
Of Saints will open'd be ;
And men and Angels then will read
Their Martyrology.

PART II.

- 8 God in His Word does *not* display
Saints in their *dying* hours ;
Teaching that by a saintly *life*
The *death* of Saints is ours.
- 9 He is Thy Martyr, who with love
Toils in a world of strife,
And noblest Martyrdom endures,
The Martyrdom of *life*.
- 10 Praise the Incarnate WORD, from Whom
All grace and glory flows,
The King of Martyrs, Who by Death
Eternal Life bestows.
- 11 Teach us, O Lord, in life and death
Ever to follow Thee,
That with Thy Martyrs we may praise
One God and Persons Three.

AMEN.

103. *ST. BARTHOLOMEW THE APOSTLE.*
AUG. 24.

- 1 THE Tribes of Israël rever'd
Twelve Patriarchal names,
When God call'd Moses at the bush,
Forth-speaking from the flames.

- 2 Twelve bright clear Wells at Elim flow'd
Beneath the Palm-tree shade⁷ ;
Where, marching through the desert sand,
They their encampment made.
- 3 Twelve Standards⁸ stood around the Camp,
And round the holy Tent,
And when they mov'd, the Church of God
Forth on her journey went.
- 4 Twelve Spies were sent by Moses forth,
To search the Promis'd Land ;
Twelve Stones at Joshua's word were rais'd
From parted Jordan's sand.
- 5 Twelve Loaves of holy Bread were plac'd
Before the veilèd Throne ;
Twelve precious Gems of brilliant hue
In Aaron's Breastplate shone.
- 6 Twelve Oxen bore the molten sea,
With outward-looking eyes⁹,
Type of the Fount, with which the Twelve
Would all the World baptize.
- 7 Twelve Thrones are promis'd to the Twelve
Who true to Christ remain¹ ;
They will the Tribes of Israel judge,
When Christ shall come again.

⁷ Exod. xv. 27.

⁸ Three Standards on each side of the Tabernacle, Num. ii. 2—17.

⁹ See 1 Kings vii. 24, 25 ; 2 Chron. iv. 2. The Laver, or Sea, supported by Twelve Oxen (types of the Apostles), was wrought about with lilies — emblems of Christian holiness.

¹ Luke xxii. 28—30. The Gospel of the Day.

- 8 Then why repine, though none can here
On earth thy story tell,
Bartholomew?—whom also some
Would call Nathanaël².
- 9 What reck we?—Down to hidden depths
Man's wisdom cannot delve;
'Tis history enough, to be
One of the chosen Twelve.

PART II.

- 10 Why heed we by what name the World
The blest Apostle calls?
His name is graven evermore
Upon the heavenly Walls³.
- 11 The blessèd Saints receive from God
A white and lucid stone,
And a new name, which he who has,
Knows it, and he alone⁴.
- 12 What matters it, though to our name
No page on earth be given?
If only, Lord, Thy blessèd hand
Will write our name in heaven?
- 13 To Father, Son, and Holy Ghost,
Loud Hallelujahs sing;
May we serve here, and reign above
With our Eternal King!

AMEN.

HYMN for EMBER DAYS, being the Wednesday, Friday,
and Saturday after September 14; see below, HYMN 120.

² As some writers do: not so Augustine, in Joanp. Tract. vii.

³ Rev. xxi. 14. "The wall of the City [the heavenly Jerusalem] had twelve foundations, and in them the names of the Twelve Apostles of the Lamb."

⁴ Rev. ii. 17.

104. *ST. MATTHEW THE APOSTLE AND
EVANGELIST. SEPT. 21.*

- 1 FOUR Rivers from one holy Fount arise,
Forth from it flow, and water Paradise⁶;
Four Gospels, streaming from One Spirit's
source,
Make the Church bloom like Eden in their course.
- 2 Four Living Creatures,—wing entwin'd in
wing,—
Bear on a Chariot the Eternal King⁶;
Four Gospels—Four, yet woven as in One,—
Bear Christ the Lord, as on a wingèd Throne.
- 3 Beneath the Wings a Man's hand was display'd⁷;
God in the Gospels uses human aid;
Wings are above, the hand is underneath;
God moves the Writer with the Spirit's breath⁸.
- 4 To-day, O Lord, Thy Love we celebrate
To him, who at the Seat of Custom sate;
O boundless Love, O mighty Power of Christ!
A Publican, the first Evangelist!
- 5 Despis'd of men, but chosen of the Lord
To preach and write Thy everlasting Word,
St. Matthew writes that Gospel for the Jew,
Who scorn'd him most; and proves that Thou
art true.

⁶ Gen. ii. 10—14.

⁶ Ezek. i. 5—25; and x. 14—21.

⁷ Ezek. i. 8; and x. 8. 21.

⁸ 2 Pet. i. 21.

- 6 The Hebrew Law and Prophets here are seen
Bearing their witness to the Nazarene⁹;
They to this Seat of Custom bring their fee,
And gladly pay their tribute, Lord, to Thee.
- 7 O wondrous, wondrous work of Grace Divine!
How bright its glories in Thy Gospel shine!
To Publicans, to love their foes, is given;
They seek no treasure now, except in heaven.
- 8 Lord, give us grace, with lifted hearts to rise
To where Thou sittest, thron'd above the skies;
That we may rest, when Earth shall be no more,
Sitting in peace upon the heavenly shore.

AMEN.

105. ST. MICHAEL AND ALL ANGELS.
SEPT. 29¹.

- 1 "How dreadful is this place! God's House
It is, the Gate of Heaven;"—
The Patriarch² said, to whom a view
Of Angel-Hosts was given.
- 2 Chariots of fire and horse of fire
Around the holy Seer³
At Dothan, when the young man's eyes
Were open'd, did appear.

⁹ In St. Matthew's Gospel, written principally for the Jews, and appealing specially to the Hebrew Scriptures, as testifying of Christ.

¹ The Second Hymn for St. Peter's Day, No. 101, above, may also be used on this Day with reference to the Second Lesson of this Morning.

The Hymn for Trinity, No. 62, may also be used on this Festival.

² Jacob. Gen. xxviii. 12—17.

³ Elisha. 2 Kings vi. 17.

3 And "HOLY, HOLY, HOLY," cried
 The Seraphim who shone
 Reveal'd to rapt Isaiah's sight,
 Near the uplifted Throne ⁴.

4 Give us, O Lord, the eye of faith
 The inner world to see,
 That holy Angels we may view
 And their blest ministry.

5 Then Angel voices we should hear
 Join'd to our Jubilee
 In this Thy Church, and echoing
 Our Benedicite ⁵.

6 Angelic faces we should see,
 Angelic wings o'erspread
 Above Thy holy Altar, Lord,
 And Thee, the Living Bread.

7 And we should see in Angels' eyes
 Angelic joys exprest,
 When at the Font Thy little ones
 Are folded to Thy Breast.

8 And we should hear Angelic harps
 And heavenly minstrelsy,
 When one repenting sinner turns
 With contrite heart to Thee ⁶.

⁴ Isa. vi. 1. 4.

⁵ See the ancient expositors of 1 Cor. xi. 10; on the presence of the Holy Angels in the public assemblies of the faithful in the Church of God.

⁶ Luke xv. 10.

PART II.

- 9 Lord, when we see the deepening calm,
And watch the quivering breath
That trembles on the lips in prayer
Of holy saints in death,
- 10 Then Angel Ministers will shine
Unveiled to our eyes,
Waiting to waft the faithful soul
In peace to Paradise ⁷.
- 11 So may our human life on earth
A holy Bethel be,
Where on a ladder we may mount
With Angels unto Thee ⁸.
- 12 The Day will dawn, when all will see
The Angel Reapers come,
To burn the tares, and celebrate
Their heavenly Harvest-home ⁹.
- 13 O give us grace as Angels here
To live in holy love;
That the last Trump may summon us
To bliss with them above ¹.
- 14 Praise be to God; to Father, Son,
And to the Holy Ghost;
O may we praise Him evermore
With the Angelic Host.

AMEN.

⁷ Luke xxiii. 43.

⁹ Matt. xiii. 39. 49.

⁸ Gen. xxviii. 12—17.

¹ Luke xx. 36.

106. ST. LUKE THE EVANGELIST. OCT. 18.

1 "BELOV'D Physician!"—title true—
Physician of the soul,
Bringing the balm that JESUS gives
To soothe and make us whole.

2 A Victim is the emblem, Lord,
Of Thine Evangelist²,
Who in the clearest light displays
The Sacrifice of Christ.

3 That Sacrifice the Well-spring is,
Whence living waters flow ;
Only on Calvary's Tree the leaves
That heal the nations, grow³.

4 The wandering and weary World
With grief and pain distressed,
Here may find peace, and may recline
Its head on JESU'S breast.

PART II.

5 Here in this Gospel's holy page⁴,
We see all Adam's race
Restor'd to life and God in Thee,
And made His sons by Grace.

² St. Luke. Among the Living Creatures symbolizing the Evangelists in Ezekiel and in the Apocalypse, the sacrificial animal, the Ox, is the emblem of St. Luke, as displaying in the clearest light in his Gospel the doctrine of the Atonement, and its blessed consequences to the world.

³ Rev. xxii. 2.

⁴ In our Lord's genealogy, traced up to Adam by St. Luke, iii. 38.

- 6 The Gentile World ⁵, the younger Son,
Recovers heavenly bliss ;
Is welcom'd to a Father's house,
And by a Father's kiss.
- 7 It comes to Christ ⁶, and bathes His feet
With penitential tears,
And, kneeling there, the gracious words
Of peace and pardon hears.
- 8 Stripp'd in the road it lay, and scarr'd
By deadly wounds of Sin ;
But JESUS pours in oil and wine,
And brings it to the Inn ⁷.
- 9 And, Lord, how blessèd were the fruits
Which grew upon the Tree,
When Thou didst bear the contrite soul
To Paradise with Thee ⁸!
- 10 To plead for us with His own Blood
Our Great High Priest ascends ;
Saint Luke leads up to Olivet,
And there his Gospel ends.
- 11 It ends with never-ending Grace,
And never-ending Prayer,
Which Thou our Everlasting Priest
Art offering for us there.
- 12 Praise to the Father, and the Son,
The spotless Sacrifice ;
And praise be to the Holy Ghost ;
The One God, only Wise.

AMEN.

⁵ Luke xv. 11—32. The particulars specified in this and the following verses are all peculiar to St. Luke's Gospel.

⁶ Luke vii. 44—50.

⁷ Luke x. 34.

⁸ Luke xxiii. 43.

107. ANOTHER ON THE SAME FESTIVAL.*St. LUKE'S "Second Treatise," the Acts of the Apostles.*

- 1 "To plead for us with His own Blood
Our Great High Priest ascends;
Saint Luke leads up to Olivet,
And there his Gospel ends⁹."
- 2 His Gospel ends; and there *begins*
His *other* holy Book¹,
In which we learn, O Lord, on Thee
Seated in Heaven to look.
- 3 "ACTS OF APOSTLES" is the name
By which that Book we call;
Apostles act, but Thou, O Christ,
The DOER art of all.
- 4 Thou art in Heaven; and what on earth
Soever they design,
Suggested by Thy Spirit is;
Whate'er they work, is Thine.

PART II.

- 5 Here Thou art seen in Glory thron'd;
And crown'd with heavenly power
Thou sendest down Thy promis'd Gift
Of Tongues, a golden shower².
- 6 "Why³ look on *us*? *we* nothing are;
JESUS, and He alone,"
Said Peter to the wondering crowds,
"This mighty work has done."

⁹ See the preceding Hymn, v. 10.¹ The Acts of the Apostles: Acts i. 9—11.² Acts ii. 1—5.³ Acts iii. 12, 13.

- 7 St. Stephen's⁴ eyes illumin'd are,
The open'd heaven to see ;
He sees Thy Glory, and in death
Commends his soul to Thee.
- 8 "Saul, Saul, why dost thou persecute ?
Thou persecutest Me⁵;"
Saul, blinded by the splendour falls
Of Thy bright Majesty.
- 9 The persecuting Saul is made
By Thee a holy Paul ;
And now he gladly for Thy sake
Suffers the loss of all.

PART III.

- 10 O Mighty Lord, Who on the Cross
Wast slain a sacrifice,
And now art ever King of all
Enthron'd above the skies ;
- 11 There reigning in the highest heaven,
Almighty Lord and True,
Thou ever wilt Thy Church defend,
And all Thy foes subdue.
- 12 Depicted in this Holy Book
Thy glorious Form we see ;
And following Thine Apostles, Lord,
We ever follow Thee.
- 13 O Lord, Who didst Thy Spirit send
From heav'n Thy Church to guide,
Here Thou the Bridegroom ever art
Remaining with the Bride.

⁴ Acts vii. 55—59.

⁵ Acts ix. 4.

- 14 Praise Father, Son, and Holy Ghost,
 Who did St. Luke inspire ;
 And on the Church at Pentecost
 Came down in Tongues of Fire.
- 15 O ever, ever, praises give
 And glory to the Lord,
 Who guides us to the realms of bliss
 By His most Holy Word. **AMEN.**

108. ST. SIMON AND ST. JUDE, APOSTLES.
OCT. 28⁶.

- 1 **WHEN** Thou, O Lord, didst send the Twelve,
 Thy work of grace to do,
 Then join'd in holy bands of Love
 They went forth two and two.
- 2 To-day, O Lord, before our eyes
 Two blest Apostles stand,
 For ever in Thy holy Church
 United hand in hand.
- 3 Jude bids us for the holy faith
 With fervent zeal to fight⁷,
 And Zeal shines brightly in thy name,
 Simon the Cananite⁸.
- 4 O Lord, send down into our hearts
 Thy Spirit from above ;
 And give us ever fervent Zeal
 Temper'd with holy Love.

⁶ The Hymn for the Seventeenth Sunday after Trinity, No 79, may also be used on this day, with reference to the Collect for the Day.

⁷ Jude 3. The Epistle of the Day.

⁸ Or *Zelotes*. The name *Cananite* in Hebrew has the same signification as *Zelotes* or *Zealot*, in Greek. See Luke vi. 15 ; cp. with Matt. x. 4 ; Mark iii. 18.

PART II.

- 5 Zeal, swoln with passion's cloudy smoke,
Bursts forth in lurid fires,
And needs the purifying breath
Which holy Love inspires.
- 6 Thy Boanerges⁹, once inflam'd
With fires of furious Zeal,
Cleans'd by Thy Spirit, glow'd with Love,
Such Love as Seraphs feel.
- 7 Zeal, which had stirr'd with maddening rage
The persecuting Saul,
Now, join'd with Love, an Angel makes,
A Gabriel, in Paul.
- Kindle the altars of our hearts
With ardent Zeal for Thee ;
But, as on Manoah's¹, in the flame
An Angel let there be.
- 9 Give Zeal, that for Thy glory burns,
And still Thy Law obeys ;
Which, while with Stephen it rebukes,
With Stephen loves and prays.
- 10 So may we with Thy brethren², Lord,
In heavenly glory be!
For fellowship in holy love
Is Brotherhood to Thee³.

⁹ St. James and St. John, Luke ix. 54. Mark iii. 17.

¹ Judges xiii. 20.

² St. Simon, probably, and St. Jude, were Brethren of the Lord. See Luke vi. 15, 16; Acts i. 13; compared with Matt. xiii. 55; Mark iii. 17.

³ Matt. xii. 46—50.

- 11 Glory to Father, and to Son,
 Who clad with Zeal ⁴ and Love,
 Sent down the blessèd Comforter,
 The pure and holy Dove.
- 12 O Gracious Spirit, ever brood
 On us with golden wing,
 Give zeal and love, that we Thy praise
 In heaven may always sing.

AMEN.

109. *ALL SAINTS' DAY. NOV. 1.*

- 1 HARK the sound of holy voices, chanting at the
 crystal sea,
 Hallelujah! Hallelujah! Hallelujah! Lord, to
 Thee ;
 Multitude which none can number, like the stars
 in glory stand
 Cloth'd in white apparel, holding palms of Victory
 in their hand.
- 2 Patriarch, and holy Prophet, who prepar'd the
 Way for Christ,
 King, Apostle, Saint, and Martyr, Confessor,
 Evangelist,
 Saintly Maiden, godly Matron, Widows who have
 watch'd to prayer,
 Join'd in holy concert singing to the Lord of all,
 are there.
- 3 They have come from tribulation, and have wash'd
 their robes in Blood,
 Wash'd them in the Blood of JESUS ; tried they
 were, and firm they stood ;

Isa. lix. 17.

Mock'd, imprison'd, ston'd, tormented, sawn
asunder, slain with sword,
They have conquer'd Death and Satan, by the
might of Christ the Lord.

4 Marching with Thy Cross their banner, they have
triumph'd following
Thee the Captain of Salvation, Thee their Saviour
and their King ;
Gladly, Lord, with Thee they suffer'd ; gladly,
Lord, with Thee they died ;
And by Death to Life immortal they were born
and glorified.

5 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.

6 God of God, the One-begotten, Light of Light,
Emmanuel,
In Whose Body join'd together all the Saints for
ever dwell,
Pour upon us of Thy fulness, that we may for
evermore
God the Father, God the Son, and God the Holy
Ghost adore.

AMEN.

110. HOLY BAPTISM⁵.

- 1 How wondrous and mysterious are
The Methods of Thy Grace,
Which in Thy Holy Word reveal'd
From age to age we trace !
- 2 The SPIRIT on the Waters mov'd⁶
At the Creation's morn,
And from those Waters by His Power
The Heaven and Earth were born⁷.
- 3 On the Baptismal Water broods
Regenerating Love,
And there the Soul is born anew,
Created from above.
- 4 The Deluge came, and to the world
Its Waters were a grave ;
But the same Waters bore the Ark,
Which did the righteous save.
- 5 Baptismal Waters are a grave
To Unbelief and Pride,
Baptismal Waters save the just⁸
Who in Thy Church abide.
- 6 Through the Red Sea Thy People pass,
Which overwhelms the Foe ;
And thence to Canaan's promis'd Rest
Forth on their march they go.

⁵ See above, No. 68.⁷ 2 Pet. iii. 5.⁶ Gen. i. 2.⁸ 1 Pet. iii. 21.

- 7 Baptismal Waters drown the Foe,
O JESU, in Thy Blood ;
And thence we to our Canaan march,
Cleans'd by that holy Flood.

PART II.

- 8 In Jordan Thou didst sanctify
The natural Element,
Empowering Water to become
A Holy Sacrament⁹ ;
- 9 "By Water and the Holy Ghost,"
Thou, Blessed Lord, didst say,
"Ye must regenerated be¹,"—
We hear Thee, and obey.
- 10 Water and Blood came forth, O Lord,
Out of Thy wounded side² ;
And by those cleansing streams of life
We are revived.
- 11 Thou, Lord, baptiz'd in Thine own Blood,
And buried in the grave,
Didst raise Thyself to endless life,
Omnipotent to save ;
- 12 Baptiz'd into Thy death, we died,
Were buried, rose with Thee,
O may we ever live to God,
And ever Thine may be!

⁹ "By the Baptism of Thy well-beloved Son in the river Jordan didst sanctify water to the mystical washing away of sin."—Office for Baptism of Infants.

¹ John iii. 5.

² John xix. 34, and 1 John v. 6. 8.

PART III.

- 13 Thee, ris'n in triumph from the grave
 Did Thine Apostles see ;
 And heard Thy words—" All power is given
 In heaven and earth to Me ;
- 14 " Therefore, go forth into the world,
 And all evangelize ;
 Go forth into the world, and all
 Into One Name baptize ³."
- 15 O may the World Thy Temple be,
 A living Temple, Lord,
 Growing in light, and life, and love,
 A Paradise restor'd.
- 16 Send us Thy showers of grace, that we,
 Grafted in Thee, the Vine ⁴,
 May there abide, and may our lives
 With golden fruitage shine.

PART IV.

- 17 Baptiz'd in Christ we died to sin,
 And to new life were born ;
 O may we rise, and hail with joy
 The Resurrection's morn !
- 18 Baptiz'd in Christ we put on Christ ⁵,
 And then were cloth'd in light ;
 O may we keep that garment pure,
 And ever walk in white ⁶!

³ Matt. xxviii. 18, 19. Mark xvi. 15, 16.

⁴ John xv. 1—8.

⁵ Gal iii. 27.

⁶ Rev. iii. 4.

- 19 So may we stand with Saints in bliss⁷,
That white-rob'd Company,
Before the everlasting Throne,
And sing this jubilee,
- 20 "To Father, Son, and Holy Ghost,
One God and Persons Three,
Whose Name we bear, in Whom we live,
Eternal glory be!"

AMEN.

111. CONFIRMATION⁸.

PART I.

Sung by the whole Congregation.

- 1 FATHER of all, in Whom we live
To Thee we praise and glory give
Fountain of Love! Who didst by Grace
Create anew our fallen race,
Making us sons of God to be,
Adopted in Thy Son by Thee,
O may Thy Blessing on us shine,
And, Father, keep us ever Thine!
- 2 O SON of GOD, through Whom we live;
To Thee we praise and glory give;
O God made Flesh, Who hast renew'd
Man in Thine own similitude;
Baptiz'd into Thy Body, Lord,
And grafted in the Incarnate Word,
May we for ever in Thee dwell;
Be ever our Emmanuel!

⁷ Rev. vii. 13.⁸ Part of the Hymn for Whitsunday, above, No. 59, may also be used at Confirmation, and Nos. 128, 129.

- 3 O HOLY GHOST, by Whom we live;
 To Thee we praise and glory give;
 Thou, Blessèd Spirit, Holy Dove,
 Who dost on hallow'd waters move;
 By Whom in them we joinèd are
 To Christ, and God's own nature share;
 Brood o'er us with the shadowings
 For ever of Thy golden wings!

AMEN.

PART II.

To be used before the Laying on of hands.

- 1 O GOD, in Whose all-searching eye
 Thy servants stand, to ratify
 The Vow Baptismal by them made,
 When first Thy hand was on them laid;
 Bless them, O holy FATHER, bless,
 Who Thee with heart and voice confess;
 May they, acknowledg'd as Thine own,
 Stand evermore before Thy Throne!
- 2 O CHRIST, Who didst at Pentecost
 Send down from heaven the Holy Ghost;
 And at Samaria baptize
 Those whom Thou didst evangelize⁹;
 And then on Thy baptiz'd confer
 Thy best of gifts, the Comforter,
 By Apostolic hands, and prayer;
 Be with us now, as Thou wert there.
- 3 Arm these Thy soldiers, Mighty Lord,
 With shield of Faith, and Spirit's sword;
 Forth to the battle may they go,
 And boldly fight against the foe,

⁹ Acts viii. 12.—17.

With banner of the Cross unfurl'd,
 And by it overcome the World ;
 And so at last receive from Thee
 The Palm and Crown of Victory.

- 4 Come, Ever-blessed SPIRIT, come,
 And make Thy servants' hearts Thy home ;
 May each a living Temple be,
 Hallow'd for ever, Lord, to Thee ;
 Enrich that Temple's holy shrine
 With sevenfold gifts of grace divine ;
 With Wisdom, Light, and Knowledge, bless,
 Strength, Counsel, Fear, and Godliness.

- 5 O TRINITY in UNITY,
 One Only God, and Persons Three ;
 In Whom, through Whom, by Whom we live,
 To Thee we praise and glory give ;
 O grant us so to use Thy grace,
 That we may see Thy glorious face,
 And ever with the heavenly host
 Praise Father, Son, and Holy Ghost.

AMEN.

PART III.

*After the Laying on of the hands of the Bishop ; to be sung
 specially by those who have been confirmed.*

- 1 OUR hearts and voices let us raise
 To God in songs of thanks and praise ;
 We bless Thee for the Gift which Thou
 Hast given to us Thy servants now ;
 Gift from Thy Love's exhaustless store,
 Seal of past graces, pledge of more,
 Of graces that for ever grow
 As onward on our course we go.

- 2 Pilgrims in this world's wilderness,
 We see Thee near, and seeing bless ;
 Ours are the mercies now, which Christ
 Grants in the Holy Eucharist ;
 The Manna now to us is given,
 The Living Bread that comes from heaven ;
 The Rock for us with water flows ;
 Himself on us the Lord bestows.
- 3 O speed us onward in the race,
 From strength to strength, from grace to grace ;
 So may we, by Thy Spirit blest,
 Come to the Canaan of our rest,
 Mounting on wings of Faith and Love
 To Thy Jerusalem above ;
 And praise Thee everlastingly,
 One only God and Persons Three.

AMEN.

112. *HOLY COMMUNION*¹.

- 1 SON of God, Incarnate WORD,
 Thou the Source, and only Thou
 Art the Fountain, whence, O Lord,
 Pardon, Grace, and Glory flow ;
 God in Man, we have from Thee
 Life and Immortality.
- 2 On Thy Passion's holy eve
 Thou a last bequest didst give,
 Whence we might the fruits receive
 Of Thy death, and by it live :
 Christ is in us, we in Christ,
 In the Holy Eucharist.

¹ See also above, Hymns Nos. 36, Part iii., and 49, 50, 51.

- 3 There Thou ever feeding art
Faithful souls with heavenly food,
There Thyself Thou dost impart,
And dost cleanse us with Thy blood;
There the Cloud with Manna teems,
There the Rock with water streams.
- 4 With devout humility,
Faith, O Lord, Thee present sees;
Faith adores and touches Thee
In these holy mysteries;
And the heavenly virtue feels
Which from Thee comes forth, and heals.
- 5 All unworthy, Lord, are we,—
Sinners in a sullied dress,—
But we come, that we may be
Clothèd in Thy worthiness;
Graciously receive us, Lord,
Meekly coming at Thy word.
- 6 Thou wast in a manger laid,
And wilt not our hearts despise;
He who humbly to Thee pray'd
Went with Thee to Paradise;
“Take and eat,” Thou, Lord, dost say;
“Drink ye all,”—we, Lord, obey.

PART II.

- 7 Now, O Lord, we fear not death,
We in Thee, and in us Thou,
Thou our life-blood, Thou our breath;
Gates of Hell are conquer'd now;
Christ Who triumph'd o'er the grave
Is Omnipotent to save.

Holy Matrimony.

- 8 We, O Lord, Thy temples are,
 Pardon, Peace, in Thee we find,
 Bond of Love, and Balm of care,
 Courage, Health, and Light of mind,
 Pledge of Resurrection see,
 Gift of Immortality.
- 9 Grant us penitential Love,
 Grant us Faith to feed on Thee ;
 Send Thy Spirit from above,
 That we, Lord, may welcom'd be,
 When from earthly toils releas'd,
 At Thy Heavenly Marriage-Feast.
- 10 Glory to the Father give,
 Glory give to God the Son,
 Him who died that we might live,
 And with God in Him be one ;
 Glory to the Spirit be,
 Glory everlastingly.

AMEN.

113. *HOLY MATRIMONY.*

- 1 How blest are hearts, which Christ the
 Lord
 Couples, as with a silver cord,
 In spousal unity :
 How blest are hearts inspir'd by love
 And pure affection from above,
 O Holy Ghost, by Thee !
- 2 When Angels sang Creation's birth,
 Man, fashion'd from the dust of earth,
 In Eden was alone ;
 But God made Eve from Adam's side,
 And brought her to him as his Bride,
 And will'd them to be one.

- 3 O Holy Wedlock, ratified
In heaven; a knot for ever tied
By God in Paradise!
O happiness beyond compare!
What tongues of Angels to declare
Thy blessedness suffice ?
- 4 Anthems angelical were heard,
When CHRIST, the Everlasting WORD,
To wed His Bride did come,
And take that consecrated Bride,
Cleans'd by the life-blood from His side,
Unto His heavenly home.
- 5 At Cana's feast the Heavenly Guest
Did first His Godhead manifest,
And water change to wine ;
In Wedlock, tears of sorrowing Earth
Are chang'd to wine of heavenly mirth,
By power and love divine.
- 6 Mirror'd in nuptial purity
The Marriage of the Church we see,
And Christ the Bridegroom's love ;
Angels look down, and anthems sing,
The Holy Dove, with golden wing,
Sheds blessings from above.

PART II.

- 7 Bless these Thy servants, gracious Lord,
Whom Thou dost join in sweet accord,
The Bridegroom and the Bride;
In sorrow, sickness, and in health,
In tribulation and in wealth,
Be Thou their Help and Guide !

- 8 Be with them, Lord, as day by day
 They with one heart together pray,
 Thy Word together read,
 Together at Thine altar kneel,
 And with Thy Blood their union seal,
 On Thee together feed.
- 9 May they for ever have Thee near,
 Making them to Thyself more dear,
 And each to each in Thee;
 So, when from earthly cares releas'd,
 May they at Thine own Marriage Feast
 Be blest eternally!
- 10 To Father, whose paternal Love
 Sends Benedictions from above,
 Eternal praises be;
 And God the Son, Incarnate Word,
 With Holy Spirit, be ador'd;
 One God and Persons Three! **AMEN.**

114. THE VISITATION OF THE SICK.

‘Peace be to this house and to all that dwell in it!’

- 1 **PEACE** to this house! O Thou Whose way
 Was on the waves, Whose voice did stay
 The wild wind's rage, Come, Lord, and say
 Peace to this house!
- 2 Thou Who in pity for the weak
 Didst leave Thy heavenly Throne to seek
 And save the lost, Come, Lord, and speak
 Peace to this house!
- 3 Thou, Who dost all our sorrows know,
 And when our tears of anguish flow
 Dost feel compassion, Come, bestow
 Peace on this house!

- 4 Thou Who in agony didst pray,
"Take, Father, take this cup away,"
And then wast strengthen'd, Come and say
Peace to this house!
- 5 Thou, by Whose precious death we live,
From which we all our hope derive,
Thou Lord and Saviour! Come and give
Peace to this house!
- 6 Thou Who didst hang upon the tree,
Uniting God and Man in Thee,
And wert our Peace², Come, Lord, and be
Peace to this house!

PART II

- 7 O Conqueror by suffering!
O mighty Victor! glorious King!
From out of pain and sorrow bring
Peace to this house.
- 8 Thou Who triumphant from the dead
Thine hands didst o'er the Apostles spread,
And say, "Peace to you³," Come, and shed
Peace on this house.
- 9 Thou Who didst on the clouds ascend,
And then the Holy Spirit send,
Send Him to comfort and defend
All in this house.
- 10 Lord, in the sacramental food
Of Thine own Body and Thy Blood,
Peace that is felt, not understood,
Give to this house.

² Eph. ii. 14, 15.³ John xx. 19. 26.

- 11 Save, save us sinking in the deep,
Give ease from pain, and quiet sleep,
And under Thy wing's shelter keep
All in this house.

PART III.

- 12 Restore us to Thine House of Prayer,
That we may praise Thy love and care,
And taste again together there
Peace in Thine House.
- 13 O make our doubts and terrors cease,
And from the bands of sin release,
In soul and body give us peace,
Peace to this house!
- 14 "Peace to this house," come, Lord, and say;
Come to us, Lord, and with us stay;
O give, and never take away
Peace from this house.
- 15 And when at last our fainting breath
On trembling lips scarce quivereth,
O bring us through the gate of Death,
Lord, to Thine House;
- 16 To Thine own House in Paradise,
To Thine own House above the skies,
To live the life that never dies,
Lord, in Thine House;
- 17 To praise the Father there, and Thee,
And Holy Spirit, Persons Three,
For peace bestow'd eternally,
Lord, in Thine House!

AMEN.

115. COMMUNION OF THE SICK.

- 1 O FEAR not, though before thee lies
A dark and narrow way,
For at thy side thy Saviour walks,
Thy Comforter and Stay.
- 2 Hold fast His hand, and lean in faith
Upon that mighty arm ;
His love and power will guide thy steps,
And shelter thee from harm.
- 3 Thou, Son of God, eternal Lord,
Who wearest human flesh,
And dost Thy Blood and Body give
To cleanse us and refresh ;
- 4 O make our sinful bodies clean
With that most holy food
Of Thine own flesh, and wash our souls
With Thy most precious Blood.

PART II.

- 5 The Resurrection and the Life
Be Thou to us, O Lord,
Fulfil to us the gracious pledge
Of Thine own blessed Word[†],
- 6 “ Who eats My Flesh, and drinks My Blood,
Dwells evermore in Me,
And shall by Me at the last Day
Uprais'd in glory be.”
- 7 Therefore we fear not, though we tread
A dark and narrow way ;
For Thou art walking at our side,
Our Comforter and Stay.

[†] John vi. 54. 56.

- 8 We clasp Thy hand, and lean in faith
 On Thy most mighty arm ;
 Thy love and power support our steps,
 And shelter us from harm.
- 9 O lead us through the gate of death
 Forth to that blessèd place,
 Where we may evermore behold
 The brightness of Thy face ;
- 10 And praise the Father and the Son,
 By Whom We ever live,
 And praise to God the Holy Ghost
 Through endless ages give.

AMEN.

116. BURIAL OF THE DEAD⁵.

- 1 WE hear the tolling bell,
 We see the bier and pall,
 Bearers and Mourners cloth'd in black ;
 The solemn Funeral.
- 2 We see the open Grave,
 We hear the sobbing moan,
 When earth to earth and dust to dust
 Falls on the coffin thrown.
- 3 We hear the holy prayers,
 We see the closèd ground,
 Where nought appears to human eye,
 Except a heaving mound.

⁵ See also Hymn above, No. 26, and No. 46, and also No. 63, and No. 79, and the Hymn below for the Consecration of a Churchyard, No. 123.

- 4 The Bearers rob'd in *white*
Appear not to our eyes ;
The Angels, wafting on their wings
The *soul* to Paradise.
- 5 We do *not see* the souls,
Which there enjoy repose,
And taste such bliss as here on earth
No heart of mortal knows.
- 6 We see not yet the joys,
Joys that the Just await,
When they will stand with bodies rais'd,
Lord, at Thy Palace-gate.
- 7 Lift from our hearts the veil,
And help us by Thy light
To see the world unseen, and walk
By faith, and not by sight.

PART II.

- 8 O gracious Lord, to Thee,
We praise and glory give !
For Thou didst die and rise again,
That we might ever live.
- 9 O Death, where is thy sting ?
Grave, where thy victory ?
Death and the Grave are now the path
To Life that cannot die.
- 10 The Way, the Truth, the Life,
O mighty Lord, art Thou,
The Resurrection from the Dead,
To Thee shall all things bow.

- 11 Then wherefore mourn for those
 Who fall asleep in Thee?
 They have begun to live the life
 Of immortality.
- 12 Then praise we, praise the Lord,
 The Father, and the Son,
 And Holy Ghost, Whose breath is Life;
 Eternal Three in One.

AMEN.

**117. THANKSGIVING OF WOMEN AFTER
 CHILDBIRTH.**

- 1 ON every new-born Babe of earth
 A heavenly light is shed,
 Incarnate Saviour, by Thy Birth,
 And from Thy lowly bed.
- 2 Thou, beaming forth with orient glow,
 Hast gilded with Thy light
 Our human nature lying low
 In the dark shades of night.
- 3 And in Thy Resurrection's morn
 Another Birth we have,
 Since Thou our nature, Lord, hast borne
 In triumph through the grave.
- 4 And Thou hast made us heirs of heaven
 And sons of God to be;
 And glorious life to us is given
 Regenerate in Thee.
- 5 Thou hast transform'd our natural weeds
 By sanctifying showers,
 And Thou hast made them bear the seeds
 Of ever-blooming flowers.

PART II.

- 6 Bright Angels of the King of kings
 His countenance behold,
 And sheltering with their silver wings
 Christ's little ones enfold.
- 7 Therefore in childbirth throes, which Eve
 In sorrow bore and pain,
 Are gleams to all who Thee receive,
 Of joy and endless gain.
- 8 Then praise the Giver of our breath,
 Who helps us in distress,
 And guides us through the pangs of death
 To life and joyfulness.
- 9 O praise be to the loving Lord,
 Who heard His Handmaid's prayer,
 And has her to His House restor'd,
 To bless His goodness there.
- 10 Preserve her, Lord, and with her bring
 Us to Thy courts above,
 That we together there may sing
 Praise to Thy boundless love!

AMEN.

118. COMMINATION⁶.

- 1 A VOICE amid the thunder's roar
 A curse from Sinai spake
 To those who keep not all the Law⁷,
 But one commandment break.

⁶ See also above, Hymn 31, for Ash-Wednesday.⁷ Deut. xxvii. 36.

- 2 That Curse is past, for God in Man
Has all the Law observ'd ;
Christ hanging on the Cross endur'd
The Curse that Man deserv'd ⁸.
- 3 The Curse is past, but not the Law,
Which is fulfill'd by Love,
Love quicken'd by the Holy Ghost
Descending from above.
- 4 The tender mercies of our God
Constrain us to obey,
And call us back with words of power,
When from His path we stray.

PART II.

- 5 O Voice most terrible, if Love
Should speak to us in ire,
"Depart from Me, ye cursèd ones,
To everlasting fire ⁹!"
- 6 O doom most terrible, if we
Should to the Mountains cry,
"Hide us, O hide us from the Lamb,
And from His wrathful eye ¹."
- 7 Therefore, though Penance is asleep,
Though Censures now are weak,
Lord, in our hearts Thy Judgment-scat
Set up, and make it speak.
- 8 Not with constraint and servile fear,
But with a cheerful will,
With filial love, and Angels' zeal;
May we Thy Law fulfil !

⁸ Gal. iii. 13 ; Rom. viii.⁹ Matt. xxv. 41.¹ Rev. vi. 16.

- 9 So may we at the last great Day
Not hear an Ebal's voice ²,
But plac'd on Thy right hand by Thee,
Eternally rejoice!
- 10 The Father praise, Who warns in love
That we may ever live ;
To God the Son, and Holy Ghost,
Blessing and Glory give.

AMEN.

119. PRAYERS AT SEA.

The Sailor's Hymn.

- 1 THE Ark of God in safety rode
Upon the foaming waves ;
The hand of God is with us still,
He loves us, and He saves.
- 2 A Way was open'd in the sea
Parted by Moses' rod ;
The stormy surge a highway is
To all who trust in God.
- 3 Jonah, restor'd to light of day,
Rose from the dark abyss ;
And all who die in Christ will rise
To everlasting bliss.
- 4 The liquid billows of the deep
A pavement were to Thee ³;
And, Lord, Thy mighty mandate hush'd
The winds and raging sea.

² Deut. xi. 29; Josh. viii. 33.

³ Matt. xiv. 25.

PART II.

- 5 O Thou, Whose way is on the waves,
 Defend us on the deep ;
 Our Queen, our Country, all we love,
 Bless, and in safety keep.
- 6 Thee, ever present as we sail,
 Imagination sees ;
 And fondly feeds the faithful heart
 With holy similes.
- 7 Our towering Mast, that spreads its arms
 Outstretching far and wide,
 Is like the all-embracing Cross,
 On which the Saviour died.
- 8 The Flag, that floats upon its head,
 To sun and breeze unfurl'd,
 Is like the Banner of the Cross,
 Which overcomes the World.
- 9 Anchors, that safely moor our Ship,
 In deep abysses lie ;
 But Christian Hope with firm-set grasp
 Is anchor'd in the sky⁴.
- 10 Sometimes we plunge in yawning gulfs,
 Sometimes we are at rest ;
 Sometimes the Church is tempest-tost,
 And now no more distrest.
- 11 Each at his post, the work assign'd
 In order we fulfil ;
 So may we in the bark of Christ
 Obey His holy will.

⁴ Heb. vi. 19. See above, Hymn 58.

PART III.

- 12 Our bodies are with earthly food,
Lord, by Thy bounty fed ;
O give, and may our hearts receive,
Thy ever-living Bread.
- 13 Aiding our toil the prosperous Wind
Propels our straining sails ;
The Holy Spirit wafts us on
With His propitious gales.
- 14 The Chart and Compass in the deep
Our trackless path declare ;
Compass and Chart, which guide to heaven,
The Holy Scriptures are.
- 15 The Helmsman steers us through the storms
And quicksands to the shore ;
Christ at the Helm His Vessel guides
To Peace for evermore.
- 16 Our Ship may founder ; but the Sea
Will one day yield its dead ⁵ ;
And all Christ's loyal crew will then
Be safe with Christ their Head.

PART IV.

- 17 The Stars will fall, the Sun be dark,
There will be no more Sea ⁶ ;
And in a billowy flood of Fire
The Earth will whelmèd be ⁷.

⁵ Rev. xx. 13.

⁷ 2 Pet. iii. 10—12.

⁶ Rev. xxi. 1.

- 18 But safely on the flaming waves
 The Ship of Christ will ride,
 And all will come to land with joy
 Who in that Ship abide.
- 19 Thus ever Thou, O Blessèd Lord,
 Art with us on the Sea ;
 O may we in the Heavenly Port
 Be ever, Lord, with Thee !
- 20 To Father, Son, and Holy Ghost
 Eternal praise be given,
 The God who guides through earthly storms
 To endless calm in heaven.

AMEN.

120. *FOR EMBER WEEKS; AND AT THE
 ORDINATION OF BISHOPS, PRIESTS, AND
 DEACONS^s.*

- 1 O LORD, Who in Thy love divine
 Didst leave in heaven the Ninety-nine⁹,
 In pity for a World undone,
 And gav'st Thy life to save the One,
 And didst it on Thy shoulders bear
 In joy to heaven, receive our prayer.
- 2 Thou Who the night in prayer didst spend,
 And then Thy Twelve Apostles send¹;
 And bidd'st us pray the Harvest's Lord
 To send forth Sowers of Thy Word²,
 Hear, and Thy chosen servants bless
 With seven-fold gifts of holiness.

^s Part of the Hymn for Whitsunday, above, No. 59, may be now used. Also Hymn 8.

⁹ Matt. xviii. 12. Luke xv. 4.

¹ Luke vi. 12.

² Matt. ix. 38. Luke x. 2.

- 3 Look down, with gracious eye behold,
With watchful care protect Thy Fold ;
Secure from hireling Shepherds keep,
Who feed themselves, and not the sheep,
And when the prowling wolf is nigh,
Forsake the flock in fear and fly.
- 4 O Thou, Who didst at Pentecost
Send down from heaven the Holy Ghost,
That He might with Thy Church abide
For ever to defend and guide ;
Illuminate and strengthen, Lord,
The Preachers of Thy Holy Word.

PART II.

- 5 O may Thy Pastors faithful be,
Not labouring for themselves, but Thee ;
Give grace to feed with wholesome food
The sheep and lambs bought by Thy Blood ;
To tend Thy flock, and thus to prove
How dearly they the Shepherd love !
- 6 That which the Holy Scriptures teach,
That, and that only, may they preach ;
May they the true Foundation lay,
Build gold thereon, not wood or hay³ ;
And meekly preach, in days of strife,
The sermon of a holy life.
- 7 As ever in Thy holy Eyes,
And Stewards of Thy Mysteries,
May they the People teach to see
Not, Lord, Thy Ministers, but Thee ;
To see a loving Saviour's face
Reveal'd in all Thy means of grace.

³ 1 Cor. iii. 11, 12.

- 8 May they Thy Word with boldness speak,
 And bear with tenderness the weak ;
 Not seeking their own things as best,
 But what may edify the rest ;
 With wisdom and simplicity,
 And, most of all, with charity.
- 9 O may Thy People faithful be,
 And in Thy Pastors honour Thee,
 And with them work, and for them pray,
 And gladly Thee in them obey ;
 Receive the prophet of the Lord,
 And gain the prophet's own reward ⁴.
- 10 So may we, when our work is done,
 Together stand before the Throne ;
 And joyful hearts and voices raise
 In one united song of praise,
 With all the bright celestial Host,
 To Father, Son, and Holy Ghost. AMEN.

121. *THE QUEEN'S ACCESSION. JUNE 20.*

- 1 O SON of God, Eternal WORD,
 Conqueror of Satan, Mighty Lord,
 Who hast ascended up on high,
 And reignest there eternally ;
 To Whom the Father now has given
 All power and might in earth and heaven ⁵ ;
 Thee Lord and King the Angels own,
 And cast their crowns before Thy Throne ;
 Thee shall all Nations serve, to Thee
 All Kings shall humbly bow the knee ⁶.

⁴ Matt. x. 41.

⁵ Matt. xxviii. 18.

⁶ Ps. lxxii. 11.

2 How glorious will Thy Kingdom be,
How awful, Lord, Thy Majesty,
In that great Day, the Day of Doom,
When Thou upon the clouds wilt come,
Like lightning's flash through darkness dim ⁷,
With legions of bright Seraphim ;
When the last Trump shall rend the skies,
When all shall from their graves arise,
And all be call'd their God to meet,
And stand before Thy Judgment-seat !

3 Thy Kingdom now Thou dost maintain
By earthly Kings, who by Thee reign ⁸ ;
In lawful things man service owes
To those on whom God power bestows ⁹ ;
Thy Ministers, O Lord, are they ;
Obeying them, we Thee obey ¹ ;
True Loyalty expects reward
Not here from men, but from the Lord ;
Who for his Queen and Country dies,
He is a Martyr in Thine Eyes.

4 May Kings and Queens Thy Realm extend,
Thy Gospel love, Thy Truth defend ;
May they and all the World confess
That Thrones subsist by Righteousness ² ;
And, Lord, Thy best of Blessings shed
On Thine anointed Servant's head !
Give Her what Heav'n alone imparts,
A Throne in all Her People's hearts ;
Give Blessings here, hereafter give
The Crown and Palm that ever live ! **AMEN.**

⁷ Matt. xxiv. 27.

⁸ Prov. viii. 15.

⁹ Rom. xiii. 1—4, the Second Lesson for the Day, and
1 Pet. ii. 13. 15, the Epistle for the Day.

¹ Rom. xiii. 4.

² Prov. xiv. 34 ; xvi. 12.

122. CONSECRATION OF CHURCHES, OR LAYING THE FIRST STONE³.

- 1 WHEN the Architect Almighty had created
heaven and earth,
Temple of the glorious Godhead, Angels shouted
at their birth⁴;
Morning stars in holy concert sang a joyful
Jubilee,
And the whole Creation chanted Hallelujah, Lord,
to Thee!
- 2 In a moving Tabernacle Thou of old didst deign
to dwell,
In the darkness and the stillness of the holy
oracle;
In the cloud Thy power was shrouded, in the fire
Thy glory shone,
In the consecrated Temple of the princely Solo-
mon⁵.
- 3 In that holy Place Isaiah did Thy throne of glory
see⁶,
And he heard the voice of Seraphs singing hymns
of praise to Thee;
HOLY, HOLY, HOLY is the Lord of Hosts eternally
Sing they in the heavenly Temple to the Blessèd
Trinity⁷.
- 4 God in human flesh appearing, shrining Man with
Deity,
In the Temple was presented; and the Temple's
Lord was He:

³ See also above, Hymns Nos. 60 and 81.

⁴ Job xxxviii. 7.

⁵ 2 Chron. vii. 1.

⁶ Isa. vi. 1—3.

⁷ Rev. iv. 8.

In the Temple Holy JESUS as a Child and Teacher
sate ;
And the Feast of Dedication " GOD WITH US " did
celebrate⁸.

- 5 Look from heav'n, and shine upon us with the
splendour of Thy face,
Shed on us the Pentecostal benedictions of Thy
grace ;
Ever present and propitious to the eye of Faith
appear
In the worship of the Temple which to Thee
to-day we rear.

PART II.

- 6 O'er the Font's baptismal waters may the Holy
Spirit move,
Quickening that holy laver with regenerating love;
Lord, be ever at the Altar feeding there with
heavenly food,
Pardoning, refreshing, cleansing, with Thy Body
and Thy Blood.
- 7 May Thy Ministers be faithful, sowing here the
seed divine,
Seed of Evangelic doctrine, Apostolic discipline ;
May Thy People bear abundant fruits of Faith and
Love to Thee,
And in heav'n by Angel-reapers may they safely
garner'd be.
- 8 Here to-day an earthly Temple to Thy Name
we dedicate,
And we pray Thee, by Thy Spirit us, O Lord,
to consecrate,

⁸ John x. 22.

Consecrate us to be temples of the Blessèd
 Three in One,
 Founded on Apostles, Prophets, JESUS CHRIST
 the Corner-stone :

9 So when earthly Temples shall be all dissolvèd
 in the dust,
 We may at the Resurrection rise in glory with
 the Just,
 When the heavenly City, shining and adornèd
 as a Bride
 For her Husband, with Thy Presence shall, O
 Lord, be glorified⁹ ;

10 When that holy City gleaming with its jewels,
 pearls, and gold
 Shall descend and in its portals all the risen
 saints enfold ;
 May we in its light eternal sing with all the
 heavenly host
 Glory be to God the Father, to the Son, and
 Holy Ghost.

AMEN.

123. CONSECRATION OF A CHURCHYARD¹.

1 FROM JESU'S eyes, beside the grave,
 Some tears were seen to flow ;
 And when a holy Martyr² died,
 Were heard the sounds of woe.

⁹ Rev. xxi. 2.

¹ See also above, the Hymn for Easter Even, No. 46, and No. 63, and for the Burial of the Dead, above, No. 116.

² St. Stephen. Acts viii. 2.

- 2 Sorrow we must, but bounds are set
By Faith to Sorrow's scope ;
Mourn for the Dead, but do not mourn
As men who have no hope³.
- 3 Faith, looking on this hallow'd ground,
A holy Garden sees,
A Paradise, where lovely Flowers
Will grow, and fruitful Trees.
- 4 Here, on this ground, a heavenly dew,
A dew of herbs, is shed :
And many here will wake and sing,
When Earth shall yield her Dead⁴.

PART II.

- 5 "I heard a voice from heaven, The dead
Who die in Christ, are blest ;
The Spirit says, They are at peace,
And from their labours rest⁵."
- 6 Members of Christ their bodies were⁶,
And, join'd to Christ their Head,
Will by His Resurrection rise
In triumph from the dead.
- 7 And they the Spirit's Temples were⁷,
And though dissolv'd in death,
They will in glory be restor'd,
Rais'd by the Spirit's breath⁸.
- 8 The Trump will sound, and in the clouds
The Lord will be reveal'd,
And every Grave will open'd be,
And every Tomb unseal'd.

³ 1 Thess. iv. 13.⁵ Rev. xiv. 13.⁷ 1 Cor. iii. 16; vi. 19.⁴ Isa. xxvi. 19.⁶ 1 Cor. vi. 15.⁸ Rom. viii. 11.

- 9 Christ will transform His risen Saints,
 With power and love divine ;
 Their bodies will in heavenly light
 Like to His Body shine⁹.
- 10 Call'd from their graves to meet the Lord,
 And caught up in the air¹,
 They will be borne to heaven and dwell
 With Him for ever there.
- 11 O therefore bless the Lord of Life,
 Who pluck'd from Death his sting,
 And will His people through the Grave
 To joys immortal bring.
- 12 Lord, give us grace to die to sin,
 And rise to life renew'd ;
 That we may rise to endless life
 In Thy similitude.
- 13 Glory to Father, and to Son,
 Who died that we may live,
 And to the quickening Spirit praise
 And adoration give.

AMEN.

124. MISSIONS TO THE HEATHEN².

- 1 THE Banner of the Cross
 Will be to all unfurl'd ;
 The Gospel of the Living God
 Be preach'd to all the World³.
- 2 Refresh'd with streams of life,
 Which from that Gospel flows,
 The wilderness and desert place
 Will blossom as the rose.

⁹ Phil. iii. 21.

² See also above, Nos. 60 and 82.

¹ 1 Thess. iv. 17.

³ Matt. xxiv. 14.

- 3 "Go forth," the Lord has said,
"And preach the Word to all;"
May all the World Thy Name adore,
And Thee their Saviour call!
- 4 By Apostolic lips,
Lord, in all heathen lands
Thy Word be preach'd, Thy Grace dispens'd
By Apostolic hands!

PART II.

- 5 Now for the Lord our God
A Highway is prepar'd ;
Now to the Nations of the Earth
Thy mighty arm is bared.
- 6 In India's southern shore,
Where Satan was ador'd,
They love the Word and Sacraments
Of Jesus Christ the Lord.
- 7 The Morians' Land to God
Now stretches forth her hands,
And holy Hallelujahs rise
From Afric's golden sands.
- 8 Cheer'd by the Gospel light
The glad Pacific smiles ;
And soon its glorious light shall gleam
On all its thousand isles.

PART III.

- 9 The Earth from east to west,
The Earth from sea to sea,
As with a zone of holy love
Shall soon encircled be.

- 10 And when that Word is preach'd,
And when that work is done,
When Christ is known, and Christ is prais'd
From ris'n to setting sun ;
- 11 Then Christ Himself will come ⁴ ,
And call us from the tomb ;
And all will see the Judge appear,
And all will hear their doom.
- 12 O everlasting Lord,
How shall we see Thy face,
If we have fail'd to spread abroad
The Gospel of Thy grace ?
- 13 O endless, endless shame,
O endless misery !
For none, who have not fought the fight,
Will share the victory.
- 14 But O what joys await
Thy valiant soldiers, Lord,
Who have with faith and zeal advanced
The Kingdom of Thy Word !
- 15 Unfading crowns and palms
Thy Saints in heaven shall bear ;
And all who have Thy Gospel lov'd,
And foster'd, shall be there.
- 16 They will in glory stand,
They will in glory shine,
Bright as the starry firmament ⁵ ;
They will be ever Thine.

⁴ Matt. xxiv. 14; Mark xiv. 9.

⁵ Dan. xii. 3.

- 17 O therefore bless the Lord,
With praise and offerings ;
With heart and hand glad homage pay
To the great King of kings.
- 18 The hand that gives, receives
More blessings from above ;
The thankful Ocean fills the clouds
That rain down showers of love.
- 19 To Father, and to Son,
And, Holy Ghost, to Thee,
May all the World Hosannas sing,
One God and Persons Three.

AMEN.

125. *SCHOOLS.*

- 1 HEAVENLY Father, send Thy Blessing
On Thy children gather'd 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,
Stedfast 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 ;
 Temples of the Holy Spirit
 May they with Thy glory shine,
 And immortal bliss inherit,
 And for evermore be Thine !

AMEN.

126. CHARITABLE COLLECTIONS⁶.

- 1 O LORD of heaven, and earth, and sea,
 To Thee all praise and glory be ;
 How shall we show our love to Thee,
 Giver of all ?
- 2 The golden sunshine, vernal air,
 Sweet flowers and fruits Thy love declare,
 Where harvests ripen, Thou art there,
 Giver of all !
- 3 For peaceful homes, and healthful days,
 For all the blessings Earth displays,
 We owe Thee thankfulness and praise,
 Giver of all !
- 4 Thou didst not spare Thine only SON,
 But gav'st Him for a world undone,
 And e'en that gift Thou dost outrun,
 And give us all⁷.

⁶ For Hymns for "Charitable Collections" see also above, Nos. 69 and 76.

⁷ Rom. viii. 32.

- 5 Thou giv'st the SPIRIT's blessèd dower,
Spirit of life, and love, and power,
And dost His sevenfold graces shower
Upon us all.
- 6 For souls redeem'd, for sins forgiven,
For means of grace and hopes of heaven,
FATHER, what can to Thee be given,
Who givest all ?
- 7 We *lose* what on ourselves we spend,
We *have* as treasure without end
Whatever, Lord, to Thee we lend,
Who givest all.
- 8 Whatever, Lord, we lend to Thee,
Repaid a thousandfold will be ;
Then gladly will we give to Thee,
Giver of all ;
- 9 To Thee, from whom we all derive
Our life, our gifts, our power to give ;
O may we ever with Thee live,
Giver of all !

AMEN.

127. THANKSGIVING FOR HARVEST^s.

- 1 OUR hearts and voices let us raise,
In songs of thankfulness and praise,
Our heavenly Father's love to bless,
Which crowns the year with fruitfulness.
- 2 Cheer'd by Thy sun and fostering rain,
The valleys wave with golden grain,
The corn-fields teem with ripen'd shocks,
The stalls with herds, the folds with flocks.
- ^s For another "Hymn for Harvest" see above, No. 74.

- 3 For what Thy bounteous hand imparts
Give us the grace of thankful hearts,
Hearts which their thankfulness may prove
By hymns of praise, and gifts of love.
- 4 O Thou, that art the Harvest's Lord,
Send forth the Sowers of Thy Word ;
Speed them, O speed them on the wings
Of prayers and cheerful offerings.
- 5 May distant climes Thy Word receive,
Land after Land, till all believe,
And bear the fruit that never dies ;
Till Earth shall bloom like Paradise.
- 6 Shine on us with Thy glorious face,
Refresh us with Thy gifts of grace,
The gifts, which by the Holy Ghost
Were shed from heaven at Pentecost.
- 7 O may we, like a fruitful Field,
To Thee a rich abundance yield ;
And, as the fields with harvests wave,
Rise from the furrows of the Grave.
- 8 So, when the Angel-reapers come,
And Thou shalt keep Thy Harvest-home,
We in Thy Barn may garner'd be,
Thy heavenly Barn, eternally.
- 9 Praise to our God and Father give,
The Source of love, in whom we live,
Praise to the Son and Spirit be,
One only God, and Persons Three.

AMEN.

128. AT CONFIRMATION.

LORD be Thy Word my rule ;
 In it may I rejoice ;
 Thy glory be my aim,
 Thy holy Will my choice ;

Thy promises my hope,
 Thy Providence my guard ;
 Thine arm my strong support,
 Thyself my great reward !

AMEN.

129. AT CONFIRMATION.

To be sung after the Laying on of hands.

“ THINE for ever! Thine for ever!”
 May Thy face upon us shine!
 Help, O help, our weak endeavour,
 Lord, to be for ever Thine!
 “ Thine for ever! Thine for ever!”
 Thine for ever may we be,
 May no sin nor sorrow sever
 Us, from union, Lord, with Thee.

“ Thine for ever! Thine for ever!”
 Arm'd with Faith, and strong in Thee,
 Ever fighting, fainting never,
 May we march to victory.
 Daily in the grace increasing
 Of Thy Spirit, more and more ;
 Watching, praying without ceasing,
 May we reach the heav'nly shore.

Hard the conflict; but what glory
Is revealèd to our eyes,
While we read the heavenly story
Of our home above the skies!
“Thine for ever,” we are singing
Here on earth, and while we sing,
Voices in our ears are ringing,
Hymns of Angels to our King.

“Thine for ever! Thine for ever!”
May Thy face upon us shine!
Help, O help, our weak endeavour
Lord to be for ever Thine!
Glory be to God the Father,
Glory be to God the Son,
Glory to the Holy Spirit,
Glory to the Three in One.

AMEN.

The following "Hymn for Unity" was written, by request, after the printing of the Hymns in this Volume; and has been set to Music by Dr. GAUNTLETT. Tunes for the other Hymns in this Volume have been published by Mr. W. H. MONK. ("The Holy Year, with Tunes," RIVINGTONS.)

HYMN FOR UNITY.

- 1 FATHER of all! from land and sea
The Nations sing, "Thine, Lord, are we,
"Countless in number,—but in Thee
"May we be one!"
- 2 O Son of God! Whose love so free
For men did make Thee man to be;
United to our God in Thee
May we be one!
- 3 Thou, Lord, didst once for all atone;
Thee may both Jew and Gentile own,
Of their two walls the Corner-Stone,
Making them one!
- 4 In Thee we are God's Israël,
Thou art the World's Emmanuel!
In Thee the Saints for ever dwell,
Millions—but one!

Hymn for Unity.

- 5 Thou art the Fountain of all good,
Cleansing with Thy most precious Blood,
And feeding us with Angels' food,
Making us one !
- 6 Join high with low, join young with old,
In love that never waxes cold,
Under One Shepherd, in One Fold,
Make us all one !
- 7 O SPIRIT Blest ! Who from above
Cam'st gently gliding like a dove,
Calm all our strife ; give faith and love,
Oh ! make us one !
- 8 O Trinity in Unity,
One only God in Persons Three,
Dwell ever in our hearts ; like Thee
May we be one !
- 9 So, when the world shall pass away,
We shall awake with joy, and say,
" Now in the bliss of endless day
" We all are one !"

AMEN.

INDEX OF FIRST LINES.

	HYMN
ALMIGHTY Father, Who, that we (Part II.)	18
Amid the Doctors of the Law	19
Another year has now begun	16
As some fair River, from pure fount	82
At Thy first Birth, Thou, Lord, didst wait (Part II.)	55
At Thy Transfiguration, Lord	26
At Thy Transfiguration, Lord (Part II.)	ib.
A Voice amid the thunder's roar	118
Awake! awake! the Apostle cries	35
Baptiz'd in Christ we died to sin (Part IV.)	110
Behold at hand is Herod's doom (Part II.)	101
Behold the Day, the glorious Day (Part II.)	89
Behold the handmaid of the Lord (Part II.)	95
Belov'd Physician, title true	106
Bless, Lord, Thy Holy Church (Part III.)	56
Bless these Thy servants, gracious Lord (Part II.)	113
Blest be, O Lord, the grace of Love	97
Bright Angels of the King of kings (Part II.)	117
Bright beacon on an island rock	39
Buried in heathen darkness lay	98
By tasting the forbidden Tree (Part II.)	46
Cephas and Peter—heaven-taught name	100
Daughter of Zion, shout with joy	6
Down from the mountain Jesus came	21
Elisha's servant and his staff	52
Father of all, in whom we live (Confirmation, Part I.)	111
Father of lights, to Thee we pray	54
Father, we humbly pray	56
Five pebbles from the brook	33

	HYMN
Four rivers from one holy fount arise	104
From east to west, from north to south (Part II.)	92
From Jesu's eyes beside the grave	123
Giver of Law is God's dear Son	15
Glory be to God on high	14
Go show yourselves unto the Priests	78
God comes down that man may rise (Part II.)	10
God in His Word does not display (Part II.)	102
God, when the heavens and earth were made	24
Gracious Spirit, Holy Ghost	30
Hail! the woman's promised seed	40
Hallelujah! Hallelujah! Hearts to Heaven	47
Hark the sound of holy voices	109
Haste, O haste Thy second Coming (Part III.)	99
Heavenly Father, send Thy blessing	125
Here in this Gospel's holy page (Part II.)	106
Here Thou art seen in Glory thron'd (Part II.)	107
Holy Ghost, Illuminator, &c. (Part II.)	57
Holy, Holy, Holy, Lord God of Hosts	62
Holy, Holy, Holy Lord, Maker of this worldly frame	27
Holy Jesus, Mighty Lord	13-
Holy of Holies, awful name	37
How blessèd is the force of prayer	101
How blest are hearts which Christ the Lord	113
How blest the days that Angels see	95
How dreadful is this place! God's house	105
How fair and pleasant is the sight	90
How wondrous and mysterious are	110
I heard a voice from heav'n, "The dead— (Part II.)	123
I need to be baptiz'd of Thee	18
In all our wanderings here below	72
In Jordan Thou didst sanctify (Part II.)	110
In sorrow and distress	31
In the wilderness prepare ye for the Lord a Way to go	99
In Thy glorious resurrection	48
It will not come, it will not come	29
Jerusalem, thy Judge will come	43
John the Baptist, our Elias, &c. (Part II.)	99
Light the Gentile world to lighten, &c. (Part II.)	93
Like two fair Rivers overhung (Part II.)	90

	HYMN
Lo He comes! Whom every nation	4
Lord, be Thy Word my rule	128
Lord, by Thy Saints Thou hast the World (Part II.)	98
Lord, for Thy Grace's showers	74
Lord, may we never, save to One	83
Lord, not for store of worldly wealth	86
Lord, not with poor and paltry gifts	69
Lord, Thy glorious Resurrection	48
Lord, when we see the deepening calm (Part II.)	105
Lord, Who didst the Prophets teach	7
Lots now have ceas'd; the Comforter (Part II.)	94
Man fell from Grace by carnal appetite	32
Mankind in Adam fell	45
Moses from Sinai brings the Law	75
No longer Thou in human form	94
Not bound by chains nor pent in cells	61
Not gifts of prophecy can save	70
Not in fire from heaven descending (Part II.)	59
Now for the Lord our God (Part II.)	124
Now, O Lord, we fear not death (Part II.)	44 and 112
O Conqueror by suffering (Part II.)	114
O day of rest and gladness	8
O fear not, though before thee lies	115
O God, in Whose all-searching eye (Part II.)	111
O gracious Lord, to Thee (Part II.)	116
O Jerusalem beloved, joyful morn	93
O King of kings, we Thee adore	77
O Lord, how alter'd is the face	66
O Lord of heaven, and earth, and sea	126
O Lord, Who didst a Samuel give	67
O Lord, Who in Thy love divine	120
O loving Jesu, for us crucified	68
O may Thy pastors faithful be (Part II.)	120
O Mighty Lord, Who on the Cross (Part III.)	107
O Saviour, Who at Nain's gate	80
O Son of God, Eternal Word	121
O Thou the Way, the Truth, the Life	38
O Thou, Whose way is on the waves (Part II.)	119
O Voice most terrible, if Love (Part II.)	118
O wondrous love! that He, whose bliss	65
O'er the Font's baptismal waters (Part II.)	122
On every new-born babe of earth	117

	HYMN
On the dark billows of the world	58
Once all the nations were as one	60
One with a legion of foul fiends possess'd	23
Our bodies are with earthly food (Part III.)	119
Our hearts and voices let us raise (Part III.)	111
Our hearts and voices let us raise (Harvest)	127
Peace to this house, O Thou Whose way	114
Peter, a warder of Thy house (Part II.)	100
Prais'd be Thy holy name, O God	85
Repent, repent, the Baptist cries	8
Restore us to Thine house of Prayer (Part III.)	114
Saved by Thy blood, the Red Sea pass'd	53
See the Conqueror mounts in triumph	57
Shall we, the liegemen of the Lord	87
Sing, O sing, this blessed morn.	10
Son of God, Eternal Word	1
Son of God, Incarnate Word	44 and 112
Songs of thankfulness and praise	25
Taught by St Mark, the Morians' land (Part II.)	96
The Ark of God in safety rode	119
The banner of the cross	124
The crowd throng'd Christ with pressure rude	88
The day is come, the solemn day of doom	5
The day is gently sinking to a close	2
The earth from east to west (Part III.)	124
The Fig-tree near the wayside show'd	42
The Galilean Fishers toil	9
The heavens declare Thy glory, Lord	17
The Lilies in the field that grow	79
The Lord is God, the Lord is God	71
The Lord is God (Part II.)	ib.
The night is dark, the winds are high	12
The Resurrection and the Life (Part II.)	115
The Stars will fall, the Sun be dark (Part IV.)	119
The sun is sinking in the west	36
The trial of the searching Time (Part II.)	24
The Tribes of Israel revered	103
The Vine, whose branches, fed by sap (Part II.)	79
The virtues of Thy saints, O Lord	96
The waters were Thy path (Part III.)	36

Index of First Lines.

217

HYMN		HYMN
58	The Widow desolate (Part IV.)	56
60	The winds and billows loudly roar	22
23	The wounds which Jesus once endured	51
119	The wounds which Jesus once endured (St. THOMAS)	91
111	Thee risen in triumph from the grave (Part III.)	110
127	There was of old a Place	28
	They have no wine, Christ's mother said	20
114	Thine for ever! Thine for ever!	129
100	Thou bidd'st us visit in distress	55
85	Thou hast a Temple founded	81
8	Thou, Lord, wilt rise from Calvary (Part II.)	73
114	Though days are evil, and as slaves	84
	Thy Cross a Trophy is (Part III.)	45
53	To all the Saints of God on earth	11
57	To-day, O Lord, the holy James	102
87	To-day in Thine Apostle shine	92
10	To-day with Thine own Brother, Lord (Part II.)	97
1	To plead for us with His own blood	107
and 112	Touch me not, to Mary said	50
25		
	Upon the sixth day of the week	46
96		
119	We all, O God, unrighteous are	89
124	We fell by Adam's sin (Part II.)	45
88	We have an Anchor (Part II.)	58
6	We hear the tolling bell	116
2	When Abraham upon the wood	34
124	When Christ had blest the loaves (Part II.)	36
42	When David and his faithful friends	73
9	When from the body freed by death	63
17	When from the city of our God	76
79	When the Architect Almighty	122
71	When the Lord of Hosts ascended	59
ib.	When Thou, O Lord, didst send the Twelve	108
12	When two friends on Easter Day	49
115	When we the mighty acts of Joshua see	64
119	Who is this that comes from Edom	41
36	With genial rains and dews (Part II.)	56
24	Why heed we by what name the world (Part II.)	103
103		
79	Zeal, swoln with passion's cloudy smoke (Part II.)	108
96		
36		

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