To Gift of the Rev'd Mr. Bradford
Martha Strange May 7, 1790
A COLLECTION
OF
HYMNS,

BY

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AND
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1792.
PREFACE.

That singing psalms, and hymns, and spiritual songs, was practiced by the primitive Christians in their assemblies cannot, I think, be well denied: but that which gives this ordinance a higher sanction than can possibly be derived from custom or human authority, is the practice of our Lord himself, who, the same night on which he was betrayed, after supper, before he went out to the mount of Olives, sang a hymn with his disciples. St. Paul too, writing to the Colossians, says, "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." From hence it is plain that singing in the church of Christ is intended for edification and improvement; that, whilst the tongue is employed in sounding the praises of the Lord, the heart may be feelingly engaged in an exercise truly spiritual and heavenly.
The natural man may be captivated and charmed with soft melodious sounds, with smoothly flowing numbers, and elegant expressions; but, as it is only a spiritual man who can pray with the spirit and understanding, so it is only the spiritual man who can sing with the spirit and understanding: for, as all men cannot receive our Lord's sayings, and none but those to whom it is given; so no man can sing the songs of Zion but the citizens of Zion; nor can the Lord's song be sung in a strange land.

If singing in the church of Christ be a part of public worship, how inconsistent must it be with true devotion, and the solemn service of our God, to endeavour, by musical sounds, a well-toned organ, light, flashy, airy, or (as they are called) lively tunes, to amuse and entertain the carnal mind? How offensive must it be, to those who are seriously disposed (deeply impressed perhaps with the truths which they have heard, and wishing to go home with the sweet favour of those truths upon their minds), to hear a tune adapted to a song or a dance? By this their meditations are interrupted, and they...
are ready to say with Paul, "Despise ye the "church of Christ?" This cannot be con-
sidered as teaching and admonishing one an-
other; but this is doing the devil's work to
purpose, whose business it is, when the seed is
fown, to try to pick it up, that it may not
sink into the heart, and strike root there.

No less inconsistent with the solemnity of
public worship, and the importance of g<o>spel
truths, are all poetic fictions, flights of fancy,
and pindaric strains, which must be infinitely
below a subject, of itself so sublime, that every
attempt to set it off must be a disparage-
ment to it. Nothing becomes the worship
of God like plainness and simplicity. All
the shews, parade, pomp, and pageantry of
worship are only anti-christian inventions, in-
tended to deceive by working upon the passions.
In these things there is no manifestation of the
truth as in the light and fear of God; no glory
to Christ; no spiritual consolation or edification
to the souls of men; but a poor attempt to
please the flesh and gratify the carnal mind.

By many singing is practiced, professedly,
with a design to draw a congregation; or, as
is pretended, to get people under the word.—
How awful is this! Are these preachers of the
gospel? Do these profess to have been awaken-
ed and enlightened by the Spirit of God? Is
this depending upon the Lord to bless their la-
bours, and give success to their ministry? I
should as soon suppose that there could be
communion betwixt light and darkness, and
concord betwixt Christ and Belial, as that the
truth, power, and purity of the gospel could
consist with such time-serving, man-pleasing,
self-seeking, contrivances and compliances.—

"He, who soweth to the flesh, shall of the
flesh reap corruption." According to this
scripture we may easily and infallibly deter-
mine, upon the divine veracity, what will be
the end of this carnal policy. Whoever adopts
this method of drawing a congregation must
have recourse to similar expedients to keep it:
If such pains are taken to gratify the ear
with musical sounds, the greatest pains,
doubtless, will be taken not to offend with
the unpleasing sounds of a free, stiff, and
finsihed salvation, man’s total depravity by na-
ture, and the necessity of being born again.
However there may be some faint resemblance of the gospel for a little time in such a congregation, it is impossible it should continue; nay, the very outward form or appearance of godliness must soon be lost.

In making the following Collection of Hymns, my aim has been to make choice of those which are agreeable to the feelings of my own heart, and contain those doctrines for which I wish earnestly to contend, according to the ability which God hath given me; ever sensible that, as my sufficiency, so my success, must be of him. If any expressions in the hymns which I had chosen appeared in any measure doubtful, so as not to express my meaning so fully and plainly as I could wish, I have taken the liberty of making such alterations as I conceived would best express my own real sentiments.

Some of these hymns are my own, written from my own feelings and experience, from truths opened and applied to my own heart, or from hints borrowed from other hymns. I had intended at first to have marked these; but, as my name will, I know, be no recommenda-
tion to the professing world, I shall leave it
others to find them out, and pass whatever ce
 fate upon them they please. If the Lo
should bless them to the hearts of his own de
children, and make them profitable and ac
ceptable to thosè for whose use they are inten
ed, it is indifferent to me what cur may fin
“Since the Lord ruleth in Jacob, and un
“the ends of the earth, let them make a not
“like a dog, and go round about the cit
“and grudge, if they be not satisfied.”

I have prefixed two or three short texts be
fore most of the hymns, at least so much of d
scripture as will be sufficient to make a re
reader, who is acquainted with the Bible, sen
ble of the passage to which I refer. To h
added more would have made the book too l
large. These, I hope, will have a two-fold u

I do not mean by taking detached sen
ences and single verses, but by considerin
true meaning and import of each passage, ind
pendent of the various opinions of great doci
med commentators; independent likewise of divisions of chapters and verses which always the most judicious, and which are apt to lead the reader into a mistake of the sense complete at the end of a or at least at the end of a chapter; nothing is more certain than that chapters break off in the middle of a verse. If any human composition had been judiciously divided, it must have renounced altogether unintelligible; but there are like pure gold tried in the fire; part and particle will be found pure and in: such is the beauty and harmony of word, and such is the oneness of truth; re, compact, and consistent with itself; fer the wise disputers, the cunning art, and the eloquent orator, have gone as far as ingenuity could go, assisted by the itself, in darkening the divine counsels, blending them with philosophy and art, yet they have not been able to the truth; and a mind divinely taught, spiritually enlightened, will be able to the precious from the vile, and the
pure and genuine from that which is counterfeit.

In arranging the hymns I have that order which appeared to me most convenient; and have added an Index, which tended to, will shew the plan I have followed by this means: any particular hymn may be found with great readiness. For this reason I have divided the book into three parts.

The first contains those hymns which are more adapted for public worship more generally.

The second contains hymns upon particular subjects.

The third contains hymns more particularly adapted to family or private exercises of piety.

One objection, I know, will be, that many of the hymns contained in this collection—that they are too positive. It is easy for us to affirm, that we can never offend by speaking with humility and diffidence, but we may be led into arrogance with too much confidence. I do not wish to see our hymn-book contain a line which is not just; but many may express themselves with confidence who never experienced any assurance of heart; who are strangers to a habit of faith, and that faith which works by love.
though some may presume, does that there is no such thing as the rest

dence of faith? If the Lord has blessed us with that privilege, shall we not

he riches of his grace, and tell what

ings the Lord has done for our souls?

light a candle to set it under a bed or

Do they not set it in a candlestick,

ay give light to them that are in the

Our Lord tells his disciples, "What

ear in the ear, that preach on the

top." God knows my heart, that I

ot break a bruised reed, or quench

king flax; but, as to those who plead

kind of diffidence, and wish to make

al ease and contented without a know-

of their personal interest in Christ, I

of the generation of Moab, of

the prophet Jeremiah speaks, xlviii. 17.

hath been at ease from his youth; and

t settled upon his lees, and hath not

emptied from vessel to vessel; neither

he gone into captivity: therefore his

remained in him, and his scent is not


good."
condemned, they feel it; they are miserable, they feel it; they hear that others have in the same state, and have found deliverance: this, therefore, is some little encouragement to hope for deliverance in the Lord's cause. Many are awakened to amendment, but are not awakened to mercy: these conceive nothing more in religion than merely becoming better, doing their duty, establishing righteousness of their own: but 'tis otherwise when the Lord has put a cry of "Mercy, mercy, mercy," in the soul. Mercy is what that soul wants, and without a sense of mercy it never can be satisfied.

Most of the hymns in this collection, I trust, will be found to point the sinner to his only refuge; to shew many of those spiritual conflicts with which the souls of God's children are often exercised; and the life, walk, and joy of faith; Christ being the believer's life, his rule, and his crown of rejoicing.

I am very sensible that I differ materially in many particulars from those who, nevertheless, profess to hold the same doctrines—such as the divinity of the Lord Jesus Christ, particular
election, imputed righteousness, &c. As reason for my publishing this collection —to shew what those truths are which lie nearest my heart, I shall point out two or three instances, wherein I differ from many who highly esteemed, and generally received preachers of the gospel.

I would not be understood as if the difference was only about words or phrases. A difference is material, if there is truth reality in anything; for it is upon that important question—What is truth? not, Whether this doctrine or that, this sentiment that, this proposition or that, be right? The question is, Whether there be such a thing as truth? what is it? whether it is to be known? and, if known, what influence or effect must it have upon the mind? Our Lord says, "They shall know the truth, and the truth shall make them free." If we doubt about this truth, this knowledge, and this freedom, the difference must be material. Be deceived. Where the difference is so material if one is right, the other must be wrong.
hew not every spirit, but try the spirits. "Beware of false prophets," says our Lord, "who come to you in sheep's clothing, but inwardly they are ravening wolves." There must be a falling away, and a departure from the truth, that the man of sin may be revealed. The Lord's controversy must continue upon this earth as long as the two seeds—the seed of the woman and the serpent's seed—are found upon it. Though the gospel in itself is a message of peace; and though, when believed and received, it brings peace to the sinner's heart; yet, by reason of the enmity of the carnal mind, it is impossible to preach the gospel without giving offence: "I am not "come," says our Lord, "to send peace on "earth, but a sword." In those points which nearly concern the interest and happiness of your never-dying souls, be not biased or influenced by names, or the authority of any man in the world. Let God be true, and every man a liar, till you find the truth is in him; let every difference of opinion be tried by the unerring standard of God's most holy word. With this view I will
point out, in some few instances, wherein I do materially differ from many who are considered as the popular preachers of this day.

To enter at large into the difference would be to write a volume, for which I have neither time nor ability. All I aim at is clearly to be understood. I am sensible it must be a divine power to enlighten the understanding, and awaken conscience; and in all my labours with entire reliance to depend upon the Lord; and with him I must leave the event, who manifests his own power by the weakness of the instruments which he is pleased to make use of.

I am sensible that I do materially differ in my opinion from many of the popular preachers of the day, as it respects faith.

Faith is by some considered as a moral duty required by the moral law. I consider it as the gift of God, and the fruit of the Spirit, in the operation of God's Spirit upon the heart. Whole office it is to take of the things of Jesus and shew them to us; and likewise to give us power to receive, apprehend, or lay hold of those things to our comfort and satisfaction. That the same law which said to Adam, "
day that thou eatst thereof thou shalt surely die,” should afterwards say to Adam his posterity, when fallen, “Believe in the Lord Jesus Christ, and thou shalt be saved,” what, in my opinion, cannot be reconciled with scripture or common sense. I am confident, for my own part, that it is contrary to the whole tenor of scripture: If it be said that the law required Adam to believe before he fell; and that, though man has lost his power to obey, God has not lost his power to command—I would ask, What did the law require Adam to believe before he fell? did it require him to believe the gospel? what had Adam in innocency to do with the gospel? The gospel is the report of pardon, the glad tidings of salvation; therefore can only belong to sinners: and the law tells the sinner to believe that he is condemned, but not that he is pardoned. The voice of the law is this—“He that doeth these things shall live by them; and, on the other hand, “Cursed is he that continueth not in all things written in the book of the law to do them.” Can this same law require me to believe that, “Though
“Fins are as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.”

Faith is considered by some as believing or crediting the truths revealed, and that without any special or particular application of them to the soul. In answer to this account of faith, I would ask: Whether a divine light is not necessary to enlighten the understanding before it can discern those truths which God has revealed in his word? Whether it is possible for any man to believe without evidence, conviction, or satisfaction, of the truth in his own soul? What evidence, conviction, or satisfaction, can any one have of the truths revealed in God’s word, but what is derived from the weight, influence, and authority, by which they are applied, and with which they are received? Now if this light—this evidence—weight, influence, and authority—be necessary, then an application and appropriation of truths revealed must be necessary. Let every man speak as he feels: if a man supposes himself to be a believer, although he has never experienced any such special or particular
or manifestation of the truth to his own
let him maintain his right and his
; for my own part, I can truly say that
ed many years without the knowledge of
true God, considering myself at the same
e a diligent and impartial inquirer after
th; till at last, when sinking with distress of
ul, and, to my own apprehension, "without
refuge," the Lord was pleased to reveal his
grace and truth to my heart. From what I
then experienced and felt, from what I have
since experienced and felt, as well as from the
scripture testimony, I am most firmly persuaded
of the truth of that scripture which faith—
" No man can call Jesus Lord, but by the
" Holy Ghost:" not from conclusions drawn
from external observations; not from a rational
persuasion drawn from arguments; but by a
palpable sensation arising from impressions
made upon the mind; from a feeling sense of
our own misery and God's mercy, as extended
to us through the redemption which there
in Jesus Christ.

I am sensible that I differ from many, as
respects marks and signs as the evidences
( xx )

faith. I think it impossible for any man: judge of his state by outward reformation; any external performances, sufferings, or service. Though he has the scriptures by heart; though his knowledge of the letter be ever so great; though he has a deep insight and understanding in the mysteries; though he beflows his goods to feed the poor, and gives his body to be burned; all this will not prove him to be a Christian. Nothing can satisfy the soul, as it respects the safety of its state, but an inward experience from the teaching and testimony of the Holy Spirit. As to those gracious qualifications, good dispositions, and tempers, of which some speak, I am persuad'd the more any man knows himself, the more he will feel that in him (that is, in his flesh) dwelleth no good thing. It will be ask'd, Does grace make a change? Doubtless it does, and a very great one: what a change it made in Saul! who from being a persecutor, became a preacher; who, from being a pharisee of the pharisees, and from boasting that, "as touching the righteousness of the law, he was blameless," has left it upon record that he was "t
"chief of sinners." When God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ, no doubt there will be a change, but not such a change as some speak of, as if our old man, or corrupt nature, would be changed, so that the corrupt tree should at last bring forth good fruit: no; nature is nature still; the flesh is still the flesh; and the spirit that is in us still lusteth to envy; but he giveth more grace. By beholding the glory of God, as it shines in the face of Jesus Christ, we are changed into the same image from glory to glory, even as by the power of our God. This precious view of Christ produces kindred feelings and affections in the soul; Christ dwells in the heart by faith; so that the desires and affections of the heart, which before were going out after sensual gratifications and worldly objects, continually seeking ease, pleasure, honours, or profits, are now, according to the influence of divine grace (the stream of our affections being turned), going out after Christ, and the knowledge and enjoyment of him, cryi
out, there is none in heaven, and there is none in earth, that I desire in comparison with him.

The difference respecting outward mark and signs as the evidences of faith, is connected with another difference no less material, and that is, respecting sanctification, which by many is supposed to consist in something which they call grace (what it is, or what it is like, I cannot tell you); but, as far as I can learn, it is implanted or engrafted into the old man; and this grace, so implanted, is to be improved, nourished, and cherished, so that the old man shall become better and better, till at last he is quite changed. St. Paul speaks of something like this in his epistle to the Philippians, "Beware of dogs; beware of the concision!" As far as I understand the meaning of the word concision, it exactly answers the description of grace implanted or engrafted, and what confirms my opinion that this is the apostle's meaning, is the word circumcision which is opposed to it. — The word circumcision means to cut all around, clean off, th

may be thrown away; answerable to what the apostle says in another place — "E
the old man.” What this implanted grace has to do with the account which the scriptures have given us of sanctification, I never yet could learn; nor do I conceive that sanctification belongs to the kingly office of Christ, but rather to his priestly office, for it is ascribed to the blood; and we know it was the office of the high priest to sanctify. The offices of Prophet, Priest, and King, though distinct, are nevertheless so closely connected in our Mediator, that, if he is denied in one, he must be denied in the other two. When our Lord appeared upon this earth, he appeared first as a Prophet, then as a Priest, then as a King: so it is when he comes to take possession of a sinner’s heart—first he comes as a Prophet, opening the understanding and revealing the truth; then as a Priest, having made the atonement, and entered into heaven for us; then, as a King, he sets up his throne in the heart, grace reigns through righteousness; and, as it is in the world, so it is in a believer’s heart—Christ rules in the midst of his enemies. It is one thing to sanctify; it is another thing to rule and govern: it is one thing to change the old
man; it is another thing to chain him. A bear chained to a stake is a bear still; so it with me (that is, with my flesh); however the corruptions of my depraved and fallen nature may be subdued, restrained, and kept under yet in me there are the seeds of every sin; and I know that this will be the case as long as carry about me this body of sin and death.

There are many other differences which arise from, and are connected with, those already mentioned; but I must remember that I am only writing a Preface; besides, many of these differences will be found in the following Collection of Hymns, which in some respect may be considered, not only as a confession of my faith, but as describing in a manner the feeling of my heart; nor do they, as I know of, contain single sentiment which I would not avow on dying bed: and, if this be Antinomianism, I can truly say, that, when called out of time into eternity, I never expect, nor desire, to sing any other song than "Salvation to God and the Lamb." For it is salvation known, felt, and experienced, here that makes our hearts to sing so joy; and so it will be for ever and for evermore.
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This day, O Lord, thy servants meet. - - - -
This is gospel, this alone. - - - -
This is the feast of heavenly wines. - - - -
Though Christ may not appear. - - - -
Though dangers threaten me around - - - -
<table>
<thead>
<tr>
<th>( xxxiii )</th>
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<tbody>
<tr>
<td>thousands of foes</td>
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<tr>
<td>ar Redeemer, dying Lamb</td>
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<td>oft, Lord, my heart prepare</td>
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<tr>
<td>or afflicted, tempted soul</td>
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<td>shepherd of Israel divine</td>
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<td>to careft for thy flock</td>
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<td>cy, my God, is the theme of my</td>
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<td>hence, gracious God, afford</td>
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<td>h'd, the Redeemer laid</td>
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<td>the law of ten commands</td>
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<td>God's children there remains</td>
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<td>er, Son, and Holy Ghost</td>
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<td>who sits upon the throne</td>
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<td>he Saviour all my wants</td>
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<td>between different errors lies</td>
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<td>45</td>
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<td>the supper of our Lord</td>
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<td>immortal praise</td>
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<td>inter'd on another day</td>
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<td>not dispute nor contend for a day</td>
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<tr>
<td>akes mistaken men afraid</td>
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<tr>
<td>ores has God prepar'd for us</td>
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<td>though I feel disease and pain</td>
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<tr>
<td>though my Lord does not appear</td>
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<td>er prompts the soul to pride</td>
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<td>dam by transgression fell</td>
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<td>rft I flood convinc'd of sin</td>
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<tr>
<td>od created man at first</td>
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<tr>
<td>by faith the bloody sweat</td>
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</tbody>
</table>
When I survey the wondrous cross  -  
When Joseph his brethren beheld  -  1
When Joshua stood before the Lord  -  1
When languor and disease invade  -  2
When our souls look back and view  -  2
When through the desert vast  
Where, O my soul, where canst thou fly  -  2
Where must a sinner fly  -  -  1
While others hopelessly mourn their dead  
Who can have greater cause to sing  -  -  1
Why does my foolish heart repine  -  -  3
With all my pow'rs of heart and tongue  -  
With fiery serpents greatly pain'd  -  -  1
With joy we meditate the grace  -  -  -
Would thy raving'd eyes behold  -  -  1
Would you win a soul to God  -  -  -

Ye Christians, hear the joyful news:  -  -
HYMNS.

CHURCH.

HYMN I.
New Jerusalem. Rev. xxi.

Jerusalem, which is above, is free, which is the mother of us all. Gal. iv. 26.
Great shall be the peace of thy children. II. liv. 13.
Mount Zion—the city of the living God—the heavenly Jerusalem. Heb. xiii. 22.

1 BLES'T is the New Jerusalem,
The seat of Zion's peaceful sons,
The holy city of the Lamb:
   Her walls are built with living stones,
   And these with fire are compass'd round;
   With light and glory she is crown'd.

2 Her streets are of the purest gold;
   They, like transparent crystal, shine;
   Her walls are glorious to behold,
   Strongly reflecting light divine.
WORSHIP.

HYMN 3.
The true God.

The four beasts and four and twenty elders down before the LAMB—having golden vials of odours, which are the prayers of saints. R. v. 8.

Behold the LAMB of God. John i. 29.
God will provide himself a LAMB. Gen. xxii

1 THE God—whose smiles we court,
   From whom we favour claim,
Whose love alone new life imparts,
   And feeds the heav'ly flame—
Is none but the meek LAMB,
   Our dear exalted Lord,
Whose grace and Spirit still remains
   To blest us in his word.

2 His promise is the same,
   His church below to blest,
When they assemble in his name
   To supplicate his grace:
A train of sinners poor
   He will not cast behind,
But keeps his word for evermore,
   And bears us on his mind.
WORSHIP.

3. To our relief he flies,
   He flies from realms above,
Answers our pray'r's in sweet replies,
   And tokens of his love:
Shall we not witness bear
   How faithful he has been;
And boldly to the world declare
Salvation we have seen?

Jesus Jehovah is the Lord,
The God whom we confess,
The Prince of Peace—the Living Word—
The Lord our righteousness.
The Saviour’s name we praise,
Who triumph’d over Death;
And we, the subjects of his grace,
Shall triumph too by faith.

4.

Dependence.

In both God exalted to be a Prince and a Saviour,
to give repentance and forgiveness of sins. Acts v. 31.
very good and perfect gift is from above. Jam. i. 17.
his fullness have all we received. John i. 17.

LAMB of God, we fall before thee,
   Humbly trusting in thy cross;
That alone is all our glory,
   All things else are dung and dross.

B 3
6 WORSHIP.

Thee we own a perfect Saviour,
Only source of all that's good;
Every grace and every favour
Come to us through Jesus' blood.

2 Jesus gives us true repentance,
   By his Spirit sent from heav'n;
Jesus whispers this sweet sentence,
   "Son, thy sins are all forgiv'n."
Faith he gives us to believe it;
   Grateful hearts his love to prize.
Want we wisdom? He must give it,
   Hearing ears, and seeing eyes.

3 Jesus gives us pure affections;
   Wills to do what he requires;
Makes us follow his directions,
   And what he commands inspires.
All our pray'rs and all our praises,
   If they're offer'd in his name,
He who dictates them is Jesus;
   He who answers them—the fame.
WORSHIP.

5.

Access with Confidence.

There is no condemnation to them who are in Christ Jesus. Rom. viii. 1.

Neither Death nor Life—nor any other creature, shall separate us from the love of God. Rom. viii. 39.

If our hearts condemn us not, then have we confidence towards God. 1 John iii. 21.

1 A DEBTOR to mercy alone,
Of covenant mercy I sing;
Nor fear, with thy righteousness on,
My person and offering to bring.

2 The terrors of law and of God
With me can have nothing to do;
My Saviour's obedience and blood
Hide all my transgressions from view.

3 The work which his goodness began,
The arm of his strength will complete;
His promise is YEA and AMEN,
And never was forfeited yet.

4 Things future, nor things that are now,
Not all things below nor above,
Can make him his purpose forego,
Nor sever my soul from his love.
My name from the palms of his hands
    Eternity will not eraze;
Imprint on his heart it remains
    In marks of indelible grace.

Yes—I to the end shall endure,
    As sure as the earnest is giv'n:
More happy, but not more secure,
    The glorified spirits in heav'n.

6.

Mercy.

I will sing of mercy and judgment. Ps. cx. 1.
Mercy shall be built up for ever. Ps. lxxxix. 2
According to his mercy he saved us. Tit. iii. 5.

1 Thy mercy, my God, is the theme of my song
    The joy of my heart, and the boast of my son
Thy free grace alone, from the first to the last
Has won my affections, and bound my soul

2 Without thy sweet mercy I could not live
    Sin soon would reduce me to utter despair
But through thy free goodness my spirits rise
And he who first made me still keeps me a friend

3 Whene'er I mistake, thy kind mercy begins
    To melt me, and then I can mourn for my sin
And, led by the Spirit to Jesus' blood,
My sorrows are dried, and my strength is renewed
WORSHIP.

4 Thy mercy is more than a match for my heart,
    Which wonders to feel its own hardness depart:
    Dissolv'd by thy sunshine, I fall to the ground,
    And weep to the praise of the mercy I've found.

5 Thy mercy in Jesus exempt me from hell;
    Of thy mercy I'll sing, of thy mercy I'll tell;
    'Twas Jesus my friend, when he hung on the tree,
    Who open'd the channel of mercy for me.

6 Great Father of mercies, thy goodness I own,
    And the covenant love of thy crucified Son.
    All praise to the Spirit, whose whisper divine
    Seals mercy, and pardon, and righteousness mine.

7

The Victory of the Cross.

We see Jesus, who was made a little lower than the
    angels, for the suffering of death, crowned with
    glory and honour. Heb. ii. 9.

—The sufferings of Christ, and the glory that should
    follow. 1 Pet. i. 12.

Having spoiled principalities and powers, he made a
    show of them openly, triumphing over them. Col. ii. 15.

1 HAIL, thou once despised Jesus!
    Hail, thou Galilean King!
    Who didn't suffer to release us;
    Who didn't free salvation bring.