

THE

Malefactor Reformed;

OR,

THE LIFE OF

PHILIP PARSON,

OF BIRMINGHAM.

Containing his Reflections on seeing Eight Persons
executed at Washwood-Heath, near Birming-
ham, April 19th, 1802, with a continu-
ation of his history to Jan. 1805.

WRITTEN BY HIMSELF.

ALSO,

THE LIFE OF

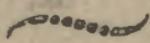
THE BLESSED VIRGIN MARY.

KILMARNOCK:

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1815.

THE
LIFE OF PHILIP PARSON.



I WAS born in the neighbourhood of Birmingham, and was put to the Button trade. During my apprenticeship I was very steady and sober, and gave great satisfaction to my master, who often told me he meant to assist me in settling out in life, as a reward for my good conduct. These good beginnings were very pleasant to my parents, who always gave me good advice, and were very desirous to promote my welfare. After the expiration of my apprenticeship, I wrought for some time as a journeyman; when, having more money at my disposal, I began to frequent a public house, where it was customary for a considerable number of mechanics to meet every evening, to read the newspapers, "Paine's Rights of Man," and other publications of a similar nature. In process of time, those who were first converted to Paine's political opinions, introduced his "Age of Reason." At first, I had some objections to hear it read, but they were soon overruled; and, I am sorry to say, I became as great an admirer of his religious as of his political scheme.

I was not at the pains to examine my Bible, but took for granted all that he said. Indeed, I was sometimes afraid lest Christianity should be true

especially in a fit of sickness which I once had, when I thought there was but a step between me and death. I then began to ask myself, "What if the Bible should be true?" I invariably answered, "I shall be miserable to all eternity."

On my recovery, however, I was more profligate than before; and as I worked but little, I found myself very much embarrassed. On mentioning my situation to one of my companions, he told me he could relieve me, if I would engage to keep a secret; which I promised to do. He said, if I would give him half-a-guinea, he would put me in possession of a box, containing something of considerable value; though he did not inform me what the box contained, yet I easily understood by his manner, that it was base coin. It was delivered to me in the street, when it was quite dark. On returning home, I found it contained a considerable number of pieces of base coin, in imitation of half-crowns and shillings. I was much pleased with my bargain; it so much resembled the current coin of the kingdom, that I thought I should have but little difficulty in paying it away.

My confidants finding I was likely to be staunch in their cause, proposed to me a scheme much more lucrative, viz. to pass forged notes, which I was to have upon very advantageous terms. In putting off which, I was sometimes in danger of being discovered.

At times I was so much alarmed with the fear of detection, that I could not compose myself to sleep for several nights together; and when na-

ture was quite exhausted, and I was overpowered by sleep, I used to imagine myself pursued by justice, conveyed to prison, arraigned, condemned, carried to the gallows, and suspended by the neck, when I have been suddenly awaked, and transported with joy on finding it was only a dream. The agitation of my mind was sometimes visibly expressed by a pale countenance, and a trembling hand: especially when any of my associates were arrested and brought to justice, fearing lest they should impeach me, and that my crimes would find me out. I often resolved to amend, and support myself by honest industry; but having been so long accustomed to vice and idleness, my resolutions proved ineffectual.

In the beginning of the year 1802, I began to think again about religion: and one day in particular, my mind was powerfully impressed with this thought,—‘Perhaps the Christian Religion is true.’ I then determined to act the part of a wise man, by being on the safe side of the question. The temptation which I felt to attend the execution at Washwood-Heath, on Easter Monday, was too powerful to be resisted. I approached the awful spot with trembling steps. I arrived a considerable time before the unfortunate sufferers, when I began to reflect on the many and highly aggravated crimes of my past life. I felt what I cannot describe. For some time I was unable to look upwards. I smote upon my breast, and said, ‘God be merciful to me a sinner!’ When the approach of the malefactors was announced, I asked myself, ‘Why am I not one of them? for

surely I deserve the gallows!" I said, "It is of thy mercy, O Lord, that I am not consumed!" I resolved to make all the reparation in my power to any whom I had injured, if I could do it privately.

After the awful scene was closed, I returned home with a heart deeply oppressed with grief. On my way I was overtaken by an old acquaintance, who asked me if I wanted any thing in his way. I knew what he alluded to, and told him I did not; that I had had enough, and too much in that way already; that I was determined to reform; and before I parted with him exhorted him to do the same. He heard me very patiently, and said he thought it would be best for us all. When I came home, I immediately burned all my bad notes, which amounted to more than £50. I opened my Bible, and my attention was arrested by these words: "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him," which very much encouraged me in my good purposes. The next day I went to my work, and found myself more happy in my lawful employment, than I had done for a considerable time before.

Soon after this, I went to a place of public worship; the subject of the minister's discourse was prayer; he explained its nature, objects, and advantages. While speaking on the subject of prayer, he mentioned the pardon of sin as one of them, which he observed was a present blessing. He proved from the holy scriptures, that it was

free for every true penitent. 'He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy gospel.'

I was now more fully convinced of my need of pardon than before. I sought it with all my heart; nor did I seek it in vain; for I soon found 'redemption in the blood of Christ, even the forgiveness of my sins.' I began now to read my Bible, which I had long neglected; and viewed it as a divinely inspired book, containing truths worthy of the great author.

The education of my children having been most shamefully neglected, I sent them to a Sunday School, where they were taught to read the holy scriptures, to fear God, and honour the king.

Having contracted several debts in the time of my impiety, I began to discharge them; and in order to do this, I was diligent in my business, and fared very hard: but my scanty morsel, being sanctified by the word of God and prayer, was sweet and pleasant to me. I soon found that 'Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come.'

I intimated a determination to make restitution to any whom I had injured. Notwithstanding I had uttered much base coin, and many forged notes, yet it was difficult to find out the injured persons;—however, I knew a few, who, having kept the base coin in their pockets longer than was proper, were not able to pay it away. I also knew two persons who had each a forged note, which they had received from me, to whom I sent a guinea note, with the following letter:—

‘SIR,—Inclosed you have a note, value £1. 1s. The only disclosure I can make at present, is just to state, that I have injured you to that amount, and that I cannot be easy in my conscience without making you full satisfaction. For the recovery of your right, you are indebted to the grace of God, which has wrought an effectual change in my heart, and made me an honest man.

I am, your humble and penitent Servant,

THE WRITER.

About half a year after my conversion, one of my old companions in iniquity, (viz. the man who accosted me on returning from the execution at Washwood-Heath), was apprehended for offering a forged note. After his commitment, he wrote me a very affecting letter, begging me to come and see him: but I thought it most proper to suspend my visit upon the issue of his trial.

At the ensuing assizes he was found guilty; and being a notorious offender, was left for execution. A few days after, I received the following letter:

‘My very dear Friend,

‘The issue on which you suspended your visit is now determined.—I have no hope of life! Had I hearkened to, and been influenced by your good counsel, I should not have been in this dreadful situation; dreadful, both with respect to body and soul! My horrible cell and galling chains are

terrific!—but this is only a faint representation of eternal darkness, fire, and chains! O wretched man,—what shall I do? Locks, bolts, and impenetrable walls forbid my flight; I must endure my situation, and yet it is intolerable. Do, do, come and see me without delay. Let me see you at least once before death separate us for ever! The good advice you gave me on our way from Washwood-Heath, recurs to my remembrance with many aggravated circumstances,—it sunk deep into my heart the same evening, after I arrived at home; but going the next day among my old companions in wickedness, I forgot it, and my mind became as callous as it had been at any former period of my life. Life is rapidly hastening away: and death, judgment, and eternity, assume a terrible form!—I shall look for you with great impatience and anxiety.

Yours, &c.

Upon the receipt of this letter, I determined to fulfil my promise immediately.—He said, ‘O, my friend, you find me in an awful situation! I am ruined for ever. It is all over with me! On inquiring into the state of his mind, I found it approached nearly to desperation. I explained to him the nature of evangelical repentance; and set before him the Lord Jesus Christ, as the Saviour of sinners; in whom I exhorted him to believe for present pardon, and acceptance with God. I prayed with him several times; and when I left him, I referred him to ‘the Lamb of God, who taketh away the sins of the world.’—He was

executed shortly after; but I have not been able to learn that there was any hope in his death.

I had often prayed that God would make my wife a subject of the same change which he had wrought in me, for though she had not been so outwardly wicked as many of her neighbours; yet she was not converted, or regenerated by the Holy Ghost. When I first urged this important subject upon her, she saw no need of it: but it pleased God soon to convince her of the sin of her heart. Seeing herself a ruined sinner, she applied by faith to the Lord Jesus Christ; and I trust was justified freely through his blood. Her conversion was a great accession to my happiness. I now went on in the Christian way, rejoicing in God my Saviour; making mention of his righteousness daily, and of his only. It often afforded me a high degree of pleasure, to hear my children read the holy scriptures, and sing hymns and spiritual songs, which they had learned at their Sunday School. It is easy to conceive, that my present situation must be infinitely preferable to my past state. Having taken upon me the yoke of Christ, I am constrained to affirm, that it is easy, and his burden light; and I can assure my readers, I find so much personal and domestic happiness, that I would not exchange my present situation for the whole world. I enjoy so much comfort, and reap so many spiritual advantages in attending the house of God, that I would rather be a door-keeper therein than dwell in the tents of wickedness. My delight is with the people of God: I often take sweet counsel with

them, and feel resolved to live and die with them. Yea, 'This people shall be my people, and their God shall be my God.'

Within the last six months, I have reflected much on the miserable condition of many Free Thinkers in their last moments, with some of whom I was intimately acquainted. I will take the liberty of mentioning one, of whose death I was a witness.

On entering his room I was struck with amazement by his ghastly and terrific countenance, which sufficiently indicated the horror of his guilty conscience. On inquiring how he felt himself, he replied, 'Miserable and wretched in the extreme.' I asked him, (with a view to expose the fallacy and futility of his creed,) 'But will your rational scheme of religion afford you no consolation in your present extremity?' He answered in the negative, with an emphasis which I shall not soon forget. After pausing a little, he said, 'Surely I was the greatest fool in the world to become the dupe of wicked and designing men; I am justly consigned to that hell, the idea of which I once laughed at.' Reminding him of the compassion of God to sinners, he very abruptly interrupted me, exclaiming, 'But I am not penitent. I have no compunction in my callous heart: it is the fear of eternal damnation that is awakened in my guilty soul!—and this fear is the pledge and foretaste of the torment of the damned. Eternal fire! eternal fire! Who can dwell with everlasting burning? I dare not die,' continued he, 'and yet must! O that I had another day to live!—

but I cannot be indulged in my wish: and what if I could, it would answer no end! I must perish, I must endeavour to reconcile myself to the thought: I am dying, I am dying!

After these affecting exclamations he became a little more dispassionate: which determined me to run home for a short account of the death of the Earl of Rochester, which I had in my possession. On re-entering his room, one of his attendants informed me, he had been much worse in my absence than he was before: he was then, however, composed, which gave me an opportunity of reading it to him.

Perceiving he had no objection, I read the Earl's recantation, which his Lordship subscribed and ordered to be published.

While I was reading, his attention seemed to be much engaged: but I had no sooner done, than he became very restless: and shrieking, cried out, 'See, see!—don't you see them? They are come for me. Save me, save me! I must go to my own place,—God save me! Whither shall I go to hide myself? I am sinking,—I am going!—Damned, damned, for ever damned!—And while uttering the last word, died, with infernal horror, strikingly portrayed in his countenance.

Will infidels, and sinners of other descriptions, not fear and tremble, having such awful examples before their eyes? Let them reflect on the just severity of God; and not forget, that he is to the finally impenitent a 'consuming fire,' Hebrews xii. 29.

*The following beautiful Stanzas are selected, as suitable
to the foregoing Narrative.*

HARK, how the daring sons of infamy,
Who once dissolv'd in pleasures lay,
And laugh'd at this tremendous day,
To rocks and mountains now to hide them cry;
But rocks and mountains all in ashes lie.
Their shame's so mighty, and so strong their fear,
That rather than appear
Before a God incensed, they would be hurl'd
Amongst the burning ruins of the world,
And lie conceal'd, if possible, for ever there.

Pomfret.

THE Lord, the sov'reign, sends his summons forth,
Calls the south nations, and awakes the north;
From east to west the sounding orders spread
Thro' distant worlds, and regions of the dead;
No more shall Atheists mock his long delay;
His vengeance sleeps no more; behold the day,
Behold the Judge descends; his guards are nigh,
Tempest and fire attend him down the sky:
Heaven, earth and hell draw near; let all things
come

To hear his justice, and the sinner's doom.

—Sinners, awake betimes; ye fools, be wise;
Awake, before this dreadful morning rise;
Change your vain thoughts, your crooked ways
amend;

Fly to the Saviour, make the Judge your friend;
Lest, like a lion, his last vengeance tear
Your trembling souls, and no deliverer near.

Watts.

THE
LIFE OF THE
BLESSED VIRGIN MARY.

The Annunciation, by the Angel Gabriel.

THE angel Gabriel was sent from the Lord unto a city of Galilee, named Nazareth, to a Virgin, espoused to a man whose name was Joseph, of the house of David, and the Virgin's name was Mary; and the angel came in unto her, and said, Hail, thou that art highly favoured; the Lord is with thee, and blessed art thou among women.

And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shall call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man?

And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing, which shall be born of thee, shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Mary's Visit to Elisabeth, the Mother of St. John the Baptist.

AND Mary arose in those days, and went into the hill-country with haste, into a city of Judea; and entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that when Elisabeth heard the salutation of Mary, the babe leaped in her womb, and Elisabeth was filled with the Holy Ghost, and she spake out with a loud voice and said, Blessed art thou among women, and blessed is the fruit of thy womb, and whence is this to me, that the mother of my Lord should come to me; for, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed; for there shall be a performance of those things which were told her from the Lord.

And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Sa-

viour. For he hath regarded the low estate of his hand-maiden ; for, behold, from henceforth all generations shall call me Blessed. For he that is mighty hath done to me great things ; and holy holy is his name. And his mercy is on them that fear him from generation to generation. He hath shewed strength with his arm : he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things, and the rich he hath sent empty away. He hath helped his servant Israel, in remembrance of his mercy ; as he spake to our fathers, to Abraham, and to his seed for ever. And Mary abode with her about three months, and returned to her own house.

The Birth of our Lord Jesus Christ, of the Virgin Mary.

NOW the birth of Jesus Christ was on this wise ; when as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because

he was of the house and lineage of David,) to be taxed with Mary, his espoused wife, being great with child. And so it was, that while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

Jesus Christ revealed to the Shepherds, and the Song of the Angels at his Birth.

AND there were in the same country, shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you: ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Beth-

Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us; and they came with haste, and found Mary and Joseph, and the babe lying in a manger; and when they had seen it, they made known abroad the saying which was told them concerning this child; and all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart, and the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

The Epiphany, or Manifestation of Christ to the Gentiles.

NOW, when Jesus was born in Bethlehem of Juda, in the days of Herod the king, behold there came wise men from the east to Jerusalem, saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded where Christ should be born; and they said unto him, In Bethlehem of Judea; for thus it is written by the Prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule my people Israel. Then Herod, when he had privily called

the wise men, enquired at them diligently what time the star appeared; and he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him.

When they had heard the king they departed; and, lo, the star which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy, and when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him; and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way. And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word, for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son.

Herod's Massacre of the Innocents.

THEN Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning; Rachel weeping for her children, and would not be comforted, because they are not.

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel; for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: and he came and dwelt in a city called Nazareth; that it might be fulfilled what was spoken of by the prophets: He shall be called a Nazarene. And Jesus increased in wisdom and stature, and in favour with God and man.

Mary at the Marriage in Cana of Galilee, with a further account of her Life and Death.

AND there was a marriage in Cana of Galilee; and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee, mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew;) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. After this he went down to Capernaum, he and his mother,

and his brethren, and his disciples; and they continued there not many days.

While he talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother, and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand towards his disciples, and said, Behold my mother, and my brethren. For whosoever shall do the will of my Father, which is in heaven, the same is my brother, and sister, and mother.

And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? and his brethren, James, Joses, and Simon, and Judas? and his sisters, are not they all with us? Whence then hath this man all these things? And they were offended in him; but Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. And he did not many mighty works there because of their unbelief.

Jesus having been betrayed, and delivered by Pilate to the Jews to be crucified, they took him and led him away; and he, bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew Golgotha; where they crucified him, and two others with him, on

either side one, and Jesus in the midst. Now there stood by the cross of Jesus, his mother, and his mother's sister; Mary the wife of Cleophas and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour the disciple took her unto his own house.—The disciple alluded to, is St. John the Evangelist; and we have no more concerning Mary, but what is derived from tradition; which informs us, that on the banishment of St. John to the Island of Patmos she accompanied him in his exile, and there died.

SPIRITUAL HYMNS.

Providence.

1 **H**OW are thy servants blest, O Lord,
How sure is their defence!
Eternal Wisdom is their guide,
Their help Omnipotence.

2 In foreign realms and lands remote,
Supported by thy care,
Through burning climes, I pass'd unhurt,
And breath'd in tainted air.

- 3 Thy mercy sweeten'd ev'ry soil,
Made ev'ry region please :
The hoary Alpine hills it warm'd,
And smooth'd the Tyrrhene seas.
- 4 Think, O my soul, devoutly think,
How with affrighted eyes,
Thou saw'st the wide extended deep
In all its horrors rise !
- 5 Confusion dwelt in ev'ry face,
And fear in ev'ry heart,
When waves on waves, and gulphs on gulphs,
O'ercame the pilot's art.
- 6 Yet then, from all my griefs, O Lord,
Thy mercy set me free ;
Whilst in the confidence of pray'r
My soul took hold on thee.
- 7 For though on dreadful whirls we hung
High on the broken wave,
I knew thou wert not slow to hear,
Nor impotent to save.
- 8 The storm was laid, the winds retir'd,
Obedient to thy will ;
The sea that roar'd at thy command,
At thy command was still.
- 9 In midst of dangers, fears, and death,
Thy goodness I'll adore,
And praise thee for thy mercies past,
And humbly hope for more.

The Song of the Blessed Virgin Mary.

OUR souls shall magnify the Lord,
 In God the Saviour we rejoice :
 While we repeat the Virgin's song,
 May the same Spirit tune our voice !

The Highest saw her low estate,
 And mighty things his hand hath done :
 His over-shadowing power and grace
 Makes her the mother of his Son.

Let every nation call her Bless'd,
 And endless years prolong her fame :
 But God alone must be ador'd ;
 Holy and reverend is his name.

To those that fear and trust the Lord,
 His mercy stands for ever sure ;
 From age to age his promise lives,
 And the performance is secure.

He spake to Abra'm and his seed,
 In thee shall all the earth be bless'd ;
 The memory of that ancient word,
 Lay long in his eternal breast.

But now no more shall Israel wait,
 No more the Gentiles lie forlorn ;
 Lo, the desire of nations comes ;
 Behold the promised seed is born.

FINIS.