



THE HOLY YEAR;

OR,

HYMNS

FOR

SUNDAYS AND HOLYDAYS

THROUGHOUT THE YEAR,

And for other Occasions.

Christopher Wordsworth, Ep. of Lincoln

THIRD EDITION.

LONDON:

RIVINGTONS, WATERLOO PLACE.

1863.

BV 370

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1863

LONDON :
GILBERT AND RIVINGTON, PRINTERS,
ST. JOHN'S SQUARE.

221 625
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The Hymns in this Volume, composed in the Diocese of Oxford, have been allowed and authorized by the Bishop of the Diocese to be sung in Churches and Chapels, within the Diocese, in any Parish, the Incumbent of which may desire to use the same.

January 16, 1853.

CONTENTS.

	PAGE
PREFACE	v
PREFACE to the THIRD EDITION	1
CALENDAR of HYMNS for SUNDAYS and HOLYDAYS	li
CALENDAR of HYMNS for WEEK-DAYS	lvi
INDEX of TUNE-BOOKS	lxiv
HYMNS for SUNDAYS and HOLYDAYS throughout the YEAR	i
HYMNS for OTHER OCCASIONS	270
INDEX of FIRST LINES	331
APPENDIX of TUNES	337



PREFACE.

SOME explanation may be required of the reasons which have led to the publication of this volume. The following considerations are therefore submitted to the reader.

A primary requisite of a Hymn-Book, whether it be designed for Private Use, or for Public Worship, seems to be, that it should follow the guidance of the Church, and be adjusted to her Ritual. A Hymn-Book of the Church may be expected to represent the mind of the Church ; to show an intelligent appreciation of her intentions, and a dutiful submission to her appointments. A Hymn-Book of the Church of England may, perhaps, best be described as a companion to the BOOK of COMMON PRAYER.

In confirmation of this statement some evidence may be adduced.

In framing the BOOK of COMMON PRAYER, the Church of England has endeavoured to dispense spiritual food to her people in *due season*. 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 Holyday throughout it, should teach its own appropriate lessons of doctrine and duty.

This proposition may be illustrated by examples.

Let us begin with the first season of the Christian year,—that of ADVENT.

1. On examining the portions of Holy Scripture, which the Church of England has appointed to be used on the Four successive Sundays in the season of ADVENT, and on comparing them with those prescribed in Ancient Liturgies of the Western Church for that season, we find that the Church of England has carefully followed the order of the Early 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 Coming* of Christ to *save*, and on His *Second Coming* to *judge* the world.

But this is by no means all. The Ancient Church reminded her people, that Christ, Who came *once to save*, and Who will come *again to judge*, is *ever coming to every member* of the Church.

She taught that Christ is *ever coming to every Christian*, in the following ways, viz.

1. In the *Holy Scriptures*, which are His Word; and

2. That He is *ever coming* to every one, by the *Ministers* of that Word and of His Holy 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 ever present to the mind of the greatest Teachers of the Western Church ¹, and is embodied in her Liturgies.

Solomon says, "Give instruction to a wise man, and he will be yet wiser; teach a just man, and he will increase in learning ²."

¹ See for example the admirable exposition in S. Augustine's Epistle to Hesychius, Epist. cxcix. § 25: Christus usque ad finem sæculi *venire non cessat*.

² Prov. ix. 9.

In this respect, as in many others, so it was with the Church of England. She has followed faithfully in the footsteps of the Ancient Church. In the structure of her religious offices for the season of ADVENT, she was guided by the example of the Ancient Church ; and, with reverence be it said, she improved upon it. She happily caught and appropriated the instructive and comfortable doctrine of Christ's *perpetual Coming* ;—

1. In *Holy Scripture* ;

2. In the *Ministry* of the Word and Sacraments ; and

3. In times *of trouble* ; and she gave greater clearness and prominence to those doctrines, in her Collects and other offices for that season³.

She took good care that her people should not forget the fundamental truths 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

³ The Collects for the Second and Third Sundays in Advent, which give the key-note to the special teaching of those Sundays respectively, and refer to Christ's *Coming* in the *Holy Scriptures* and in the *Ministry* of the Church, are peculiar to the English Liturgy. That for the Second Sunday was composed in 1549 ; that for the third in 1661.

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 of His SECOND ADVENT, which is *future*, she next provided for the due inculcation of the doctrine of His *continual Coming* ; and she exhorted her people to meditate on the *three modes* in which He is *ever coming* to them ; viz.

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 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 ;” and by the declaration of Christ Himself, at the close of the Gospel for that Sunday, “Heaven and earth shall pass away, but *My words shall not pass away.*”

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 . . . that at Thy *Second Coming* to judge the World, we may be found an acceptable people in Thy sight ;” and by the Epistle, “Let a man so account of us as of the *Ministers of Christ*, and *Stewards* of the *mysteries of God.*”

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 the Collect for the *Fourth* Sunday in Advent we are comforted with the assurance, that, although “through our manifold sins and wicked-

ness 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."

Let it be remembered that the portions of Scripture *now* appointed in the Church of England for the Epistles and Gospels in the Four Sundays in Advent are *the same* as those which have been read in the Church of this land at that season for *twelve hundred years*⁴; and it will readily be allowed that this venerable tradition ought to be religiously observed and embodied in our Hymnology.

A Church Hymn-Book ought to follow the guidance of the Church, and to be adapted to

⁴ See Mr. Palmer's *Origines Liturgicæ*, pp. 189. 315. 317. 319; and Mr. Freeman's *Principles of Divine Service*, ii. 414.

her Services. It ought to be a companion to her Prayer-Book.

Many of our Hymn-Books in common use contain some excellent 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 *three modes* just specified, in which Christ is *ever coming* to His Church.

Is not this a defect in our Hymnology ? Whether it has in any degree been supplied in the present volume (pp. 4—14), must be left to the judgment of the reader ; that it ought to be supplied, no one, it may be presumed, can doubt.

2. Another deficiency may be pointed out, as follows.

They 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 *Incar-nation* of the Son of God, as the *source of all grace* to man in doing and suffering ; and also to suggest, as a consequence therefrom, the

blessed assurance, that, to all those who are incorporated in Christ, and dwell in Him by faith and love, Death is *not death*, but is *birth* to everlasting *life*.

Therefore, the Days on which the Martyrs of the Church *died* for Christ, are called by her their *Birthdays*⁵; and those days are happily connected by her with CHRISTMAS, the *Birthday* of Him Who is the *Resurrection* and the *Life*, by Whose Birth in our nature we have entrance into Life eternal.

Accordingly in the ancient ritual of the Western Church, the Birthday of Christ,—the Nativity of “God with us,” “the true and faithful Martyr⁶,”—is followed on the morrow by the death-day, or rather by 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* again by the Festival of the Innocents⁷.

At the Reformation, the Church of England wisely preserved this arrangement, which had

⁵ Γενέθλια, or “Natalitia.” Cp. Bingham, *Antiq.* XX. vii. 2. Wheatly on the Common Prayer, c. v. § iii.

⁶ Matt. i. 23. Rev. i. 5; iii. 14.

⁷ In the Greek Church, *Christmas* (the 25th December) is followed, after an interval of one day, by the Festival of *St. Stephen*; and that Festival is followed by the Festival of the *Holy Innocents*. In the *Æthiopic* Calendar, the *Innocents* follow on the morrow after *Christmas*.

been consecrated by her Ritual for a thousand years.

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 the graces and blessings of every Martyrdom flow *from* the source and wellspring of all Love, in God the Father, and *through* the *Birth* of the Son of God into our human life ⁸. Thus, in the words of the judicious

⁸ See S. Greg. Nyssen. in S. Stephan. ii. p. 786. This is well pointed out by S. Augustine, who thus speaks in one of his Sermons, preached on *St. Stephen's Day*, Sermon. 314: "*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 S. 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) : "*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. Nimi-*

Hooker, the world, “by looking upon what the Church *does*, may in a manner read what *she believes* ⁹.”

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

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

Here, then,—with all due deference be it said,—there seems to be another desideratum; which the Author of the present Volume has attempted, however imperfectly, to supply (pp. 18—24).

3. Again; The season of EPIPHANY, which

rum inde Stephanus sanctus, 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.”*

⁹ Hooker, V. lxxi. 11.

succeeds that of Advent and Christmas, affords another illustration of what has now been said.

On the Festival of Epiphany, the Church opens that Season by presenting to her people the circumstances of Christ's *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 *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 *Manifestation* in His *Godhead*, in His first miracle at Cana of Galilee, in the Second Lesson for the Evening of the same Festival. These glorious *Manifestations* have been displayed to the mind of the English Nation in the ancient English Liturgies at the season of Epiphany, year after year, for more than twelve centuries. At the Reformation, the Church of England gave to them fresh dignity and grace, by reading the portions of Holy Scripture, which describe them, in the *mother tongue* of the English people, in the Epistles and Gospels of that season.

Having displayed the lights of Christ's Epiphany, concentrated, as it were, in one focus on that great Festival, at the commencement of the Season, the Church proceeds afterwards to disengage them, and to present them *severally* and

successively to the eyes of her people in the Services of the several Sundays of Epiphany.

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 glorious vision of Christ's *future great Epiphany* at the Day of Judgment, when He *will be made manifest* in power, coming on the clouds of heaven; and when all men must *appear*, or be *made manifest*¹, before the Judgment-seat of Christ; and then, "when He shall *appear*," or be *made manifest*, they also, who are His, "will *appear* with Him in glory²," and at that "GREAT EPIPHANY" they "will be made like Him, for they shall see Him as He is³," and He "will change their vile bodies that they may be made like unto His glorious body⁴," and they will "be caught up in the clouds to meet the Lord in the air, and so be ever with the Lord⁵."

The Church of England, following the guidance of the ancient Church, has given a systematic consistency, and a luminous arrangement to this

¹ φανερωθῆναι, 2 Cor. v. 10.

² Col. iii. 4.

⁴ Phil. iii. 21.

³ 1 John iii. 2.

⁵ 1 Thess. iv. 17.

body of Christian Teaching ; first, as already said, by bringing together on the Festival of Epiphany the three great phases of Christ's Manifestation ⁶ ; and then by distributing those various phases, and by assigning them severally to successive Sundays and Weeks, and by enlarging upon them in due order and degree.

On the First Sunday after the Epiphany she displays to us Christ, in His childhood, manifest in the Temple in an act of obedience to His Heavenly Father.

On the Second Sunday after the Epiphany, He is manifested in His Godhead at Cana.

On the Third, He is manifested as the Physician of our souls and bodies.

On the Fourth, He is manifested as our Deliverer from danger.

On the Fifth, He is manifested as ever overcoming our ghostly Enemy, and by giving us power to overcome evil with good.

On the Sixth Sunday He is manifested as coming hereafter to Judgment.

Here likewise, it may be observed, that the Church of England has added to, and completed, the work of the Ancient Church, by

⁶ Thus S. Ambrose, in his Hymn for the Epiphany, "*Illuminans altissime,*" enumerates the *three Epiphanies* ; and S. Bernard, Serm. ii. in Epiphania, "*Tres apparitiones Domini legimus,*" &c.

means of that beautiful Collect, 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 appointed for that Week ; 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 may be regarded as an exquisite specimen of liturgical beauty and symmetry.

A Hymn-Book of the Church ought to be fitted to the teaching of the Church on the Festival itself, and in each successive Week of the Season of Epiphany ; and it is by no means sufficient to provide Hymns of a *general* character for the Season of Epiphany ; and much less, to *limit* the Epiphany to the visit of the Wise Men at Bethlehem ; but *each Sunday* in the Season should have its *distinctive* expression of praise and thanksgiving for that *particular mode* of Manifestation which the Church has associated with that Sunday, and with its following Week.

Here, again, it must be allowed, is another defect in our Hymnology ; and the Author

has endeavoured to offer some specimens of the manner in which that defect might be supplied, by the Hymns for the Sundays and Weeks of that Season, in these pages (pp. 30—52).

4. 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 flesh ⁷,” 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* on *man* 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 Gomorrhah ; 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. The Hymns from Septuagesima

to Easter in this volume (pp. 53—105) have been composed on these principles.

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 pleasure⁸.” 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*,”

⁸ Phil. ii. 6—14.

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 Christ ⁹ .”

5. 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 seasons ¹ 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 over Sin, Satan, and

⁹ 2 Pet. i. 2—11.

¹ The period of Forty Days often recurs in Holy Scripture as a period symbolical of conflict terminating in peace and joy. See Augustine, Sermon. de Ascensione, cclxiv.

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 period², 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, as it were, from one mountain-ridge of spiritual elevation to another ; till at length she lands us on the culminating eminence of heavenly glory before the Throne of God.

The Hymns in this volume for the season between Easter and Trinity Sunday (pp. 105—145) have been framed accordingly.

6. The present Church of England follows the old English use in the next period of time.

² See below, Hymns 51 and 52, and the remarks prefixed to them (pp. 117—120).

The Roman Church dates the Sundays after Trinity Sunday from the Festival of PENTECOST ; that is to say, the next Sunday after Trinity, is the Second Sunday after *Pentecost* ; and she has twenty-four Sundays after *Pentecost*. By this designation she happily inculcates the great Christian doctrine that all the success of *human labour* depends on divine *grace*, bestowed by the Pentecostal gift of the Holy Ghost.

The Church of England no less wisely dates³ those Sundays from the Festival of the Ever-Blessed *Trinity*, and thus reminds her people of the offices of the Three Persons of the Godhead in the work of our salvation.

7. An examination of our liturgical services will show the truth of these observations. A minute analysis of them would be requisite to exhibit it in all its details. Suffice it to say, in the

³ This is the *ancient* usage of the English Church, as may be seen in the Sarum Missal ; a portion of which has lately been published by the Rev. G. H. Forbes. Burntisland, 1861.

That Volume affords, perhaps, the most interesting proof that can be adduced, of the conservative spirit of our English Reformers, and supplies the best introduction to the study of the structure of the Book of Common Prayer.

The superiority of the ancient English Service Book to the Roman Breviary even in antiquity of arrangement, has been well pointed out by the Rev. Philip Freeman, Principles of Divine Service, vol. ii. part ii. chap. iii. sect. iv. pp. 412—414.

words of the late Poet Laureate⁴, 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 preserve *distinctness* of expression⁵. A 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 joy⁶,” 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 certi- fieth another; there is neither speech nor lan- guage, but their voices are heard among them; their sound is gone out into all lands, and their words into the ends of the world⁷.”

⁴ Eccles. Sonnets, Pt. iii. Son. xv.

⁵ 1 Cor. xiv. 7.

⁶ Job xxxviii. 7.

⁷ Ps. xix. 2—4.

8. 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 HOLYDAYS, 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 mere vague generalities ; and almost every character of every 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 this, and to present it to her people.

A Hymn-Book ought to conform itself to the mind of the Church, and to follow her example, in this respect. It ought *not* to be content with supplying *general* Hymns on Martyrs, and *general* Hymns on Apostles and Evangelists. But something more is requisite. The *peculiar* teaching

which *each* Festival supplies, and the *special* expression of thankfulness which *each* Festival prompts, ought to find an echo in the Hymn of each of the Festivals of the Christian Year.

Here, also, another desideratum may be noted in our Hymnology. The attempts made to supply it in the present volume (pp. 209—269) may at least serve the purpose of pointing out to others what remains to be done in this respect.

The remaining Hymns in the Volume (pp. 270—328) are designed for use on other occasions hallowed by the Services of the Church.

9. Something has been done in late years for the diffusion of a knowledge of early Christian Poetry ; but the critical study of ancient Hymnology has not yet attained its proper proportions among us.

In support of this statement it may be mentioned that many Hymns have been printed in England as "*ancient*," and even as "*primitive*," which are not two centuries old⁸. This has arisen, in part, from the following circumstances ;

Some of our Hymn-writers have resorted to the Gallican Breviaries, and have translated into English the Hymns which they have found there ;

⁸ Among a hundred Hymns, entitled "*Hymns of the Primitive Church*," at least fifty are not older than our own "*New Version of the Psalms*."

and some Editors of Hymns have published those Hymns as "Hymns of the Primitive Church." But it does not seem to have occurred to them that many of those Gallican Breviaries underwent a complete revolution in the seventeenth and eighteenth centuries, especially in their Hymns.

The Archbishops and Bishops of France followed the example of Pope Urban VIII., who altered the Hymns of the Roman Breviary in the middle of the seventeenth century ; and they went far beyond him, in dealing with the Breviaries of their Dioceses.

The "Parisian Breviary" passed through more changes than any other, first under Archbishop Harlay, and, after him, under Cardinal de Noailles, at the end of the seventeenth century, and, lastly, under one of his successors in the see of Paris, Charles de Vintimille, who published his edition of the Breviary in four volumes, at Paris, "cum privilegio Regis," in 1736.

This Breviary, which was adopted by twenty-three French Dioceses, contains a large number of Latin Hymns, by modern French writers, such as J. B. de Santeul, and Charles Coffin, rector of the University of Paris, who died in 1749.

The Preface to this Breviary states that *mo-*

dern Hymns⁹ have occasionally been *preferred* to *ancient* ones, but it gives no clue to the authorship of the Hymns contained in those four volumes ; and the old and new materials are so blended together, that it is not possible to discriminate them, except by collation with more ancient Liturgies.

Hence the mistake has arisen which has propagated itself so widely in England ; and it is a singular fact, that we are now singing in our Churches not a few Hymns as ancient, which were written in France under Louis XIV. and Louis XV. ; and which since that time have been discarded by the French Church, which has cast off her Diocesan Breviaries, and has adopted the Roman Breviary in their stead.

The "Parisian Breviary" has supplied more materials than almost any other to many of our translators of Latin Hymns ; and its eighteenth century Hymns have been published in this country as "Hymns of the Primitive Church."

Some of those Hymns are good specimens of Christian Poetry : this is not denied ; but the reception of them as *ancient* seems to show that

⁹ "Veteribus Hymnis locus datus est, nisi quibus, ob sententiarum vim, elegantiam verborum, et teneriores pietatis sensus, *recentes* anteponi satius visum est."—*Preface to Parisian Breviary*, p. 7, ed. 1778.

more of research is needed, than we have yet made, in this department of Sacred Literature, before we can expect to see a suitable Hymn-Book for the general use of the Anglican Church.

10. The materials from which the present Volume has been composed, are the Holy Scriptures, and 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 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 had been treated in the Poetry of the Ancient Church¹.

11. He would now ask leave to say a few words to those who may regard the Hymns in this volume as of too *doctrinal* or of too *historical* a character.

¹ Which may be seen in Clichtovei Elucidarium, Paris, 1556, and more fully in Daniel's Thesaurus Hymnologicus, five volumes, 8vo., Lipsiæ, 1841—55. Some valuable information on ancient Hymnology may be found in Gavanti Thesaurus Rituum, Tom. ii. sect. v. cap. vi. pp. 111—117; and in Pascal, J. B. E., Origine de la Liturgie Catholique, p. 658. Paris, 1844.

Christian Poetry ought to be a medium for the conveyance of Christian Doctrine. A Hymn ought to edify the mind, as well as to gratify the ear. It ought to be profitable to be read, as well as agreeable to be sung. St. Paul exhorts the Colossians² “to *teach* and *admonish* one another in *Psalms* and *Hymns* and *Spiritual Songs*.” Ancient Heathen Lawgivers 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 Pliny³, 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 *Creeds* should be sometimes *sung*. In fact, her *Creeds* 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. False Teachers perverted 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

² Col. iii. 16. See also Eph. v. 19.

³ Epist. x. 97; and see S. Hippolytus in Euseb. v. 28, where Psalms and Hymns are mentioned as sung to Christ.

influence than by Hymnology. Ephraem Syrus wrote Hymns to counteract the bad effects of those of Bardesanes and Harmonius. S. Ambrose wrote his Hymns as a safeguard against Arianism⁴. The great Father of the African Church, S. Augustine, endeavoured to guard his flock against Donatistic error by means of metrical Psalmody⁵. 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 truth, as well as for ministering comfort and edification, especially to the poor.

The ascription of praise to God, which is the office of Hymnology, ought assuredly to flow from an intelligent belief in the doctrines of Christianity, and from a thankful recollection of the divine benefits.

The contemplation of the divine nature and attributes in their relation to us, and of the great mysteries of the Gospel,—which are the subject-matter of doctrinal teaching,—is the mainspring of true devotion and fervent adoration; and the rehearsal of God's acts, especially as seen in the

⁴ S. Ambrose, Epist. xx.

⁵ In his *Psalmus Abecedarius contra partem Donati*: Opera, vol. ix. p. 42.

life of His Ever-Blessed Son, and of His Saints, who derived all their sufficiency from God's grace, supplies the strongest motives to love and thankfulness, and the best examples of Christian practice. And when Hymnology is grounded on this foundation of *doctrine and history*, may it not hope to be more and more ministerial to the divine glory and worship, and to the growth of piety and virtue, by its salutary influence on Christian faith and duty?

It has been the Author's endeavour to do what he could for the exemplification of these principles, in the present Volume. If it should be objected by some, that this endeavour has necessarily led him into doctrinal or historical details which are more suitable to prose than to poetry, let it be remembered, that the noblest Hymn in Christendom, the *Te Deum*, is simply a profession of Christian faith, and an ascription of praise grounded upon it. And as to *historical* narratives in Christian *Poetry*, may we not appeal to the divine precedent in the Psalms, many of which—as for example the 78th, the 105th, and the 106th—consist of relations of a succession of *facts*, summed up in thanksgiving, and crowned by adoration as their natural consummation and overflow?

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. Victor ⁶. But on the whole, how great is the decline, both in style and matter ⁷, 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!

12. One of the greatest losses sustained by modern Christendom, especially in England, has arisen from the fact, that Hymnology has been detached and severed from the Ritual and Teaching of the Church. It has been not unfrequently blemished by unsound doctrine, and even by familiar irreverence, and rhapsodical fanati-

⁶ 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 the Dean of Westminster's *Sacred Latin Poetry*, London, 1849.

⁷ This is illustrated 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.

cism ; or else it too often 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, nor warming the heart, nor ministering to the glory of Him, to whom all Christian worship ought to be paid.

13. It was said by a 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 for *public* worship. A Hymn, in *public* worship, is the collective voice of the 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* Father⁸;" 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 pat-

⁸ Matt. vi. 9.

tern also for *praise*. The Hymns of Holy Scripture are free from *egotism*. The Angels *forget themselves* in worshipping God. "Glory to God in the highest, and on earth Peace, goodwill towards men." "Holy, Holy, Holy, is the Lord of Hosts, the whole Earth is full of His glory⁹." The Church triumphant thanks God for His great glory¹; and while she duly remembers what the Lamb, who has been slain, has done for her, it is not by decomposing herself into individuals, and disintegrating herself into atoms, 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*² to God by Thy blood out of every kindred, and tongue, and people, and nation, and hast made *us*² unto our God kings and priests."

⁹ Isa. vi. 3.

¹ This characteristic of heavenly worship is appropriately adopted in the 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. cxlviii.

² 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

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 *Ancient* Hymns man is always elevated to God; in *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 an harmonious concert of praise to “the God of the Spirits of all flesh,” the Father of all, the Redeemer of all, the Sanctifier of all. The pronouns *I* and *my* are rarely found in any ancient Church-hymn. But in *modern* hymns, the individual 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

omitted, in the latter it ought to be “*them*.” This strengthens the above remarks on the *self-forgetfulness* of genuine worship.

has died for *him*; and he comes forward to speak to God concerning his own spiritual state, contrasted with that of others, in a tone of self-congratulation, which sometimes seems to be not far removed from that of the Pharisee in the Gospel³; and he does this in *public* worship, in the house of God, and makes his own individuality to be, as it were, the axis around which all the congregation, and even the heavenly sphere itself, is caused to revolve⁴!

³ Luke xviii. 11.

⁴ Specimens of modern Hymns of this character, adopted in some 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.

* * *

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

14. Another objection that may be made to certain *egotistical* Hymns in *public* worship is this ; that they put into the mouth of every member of a congregation expressions of confident self-assurance, or of a familiar and even amatory character, in addresses to that awful Being, before whose Divine Majesty the Angels veil their faces. Let the reader imagine, what the writer has heard, such a Hymn as the following, given out to be sung by every member of a large mixed congregation, in a dissolute part of a populous and irreligious city :—

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

and let him be entreated to consider, whether such language as this is not inexpressibly shocking to the contrite and humble worshipper ; and whether it is not very hurtful to the presumptuous ; and whether it must not be very offensive to Almighty God, who is to be “ sanctified in them who come nigh Him,” and to be approached with “ reverence and godly fear ⁵.”

The above remarks are *not* designed to apply to Hymns employed in *private devotion*, but to

all my joys,” and consisting only of twelve lines, the pronouns *I* and *my* occur no less than eleven times.

⁵ Lev. x. 3. Heb. xii. 28.

such as are used in *public worship*; and they are directed against assertions of self-confidence, and self-glorification, but *not* against individual *self-reproach* and *self-abasement*, such as those, for example, in the fifty-first Psalm, "Have mercy upon *me*, O God, according to Thy loving-kindness, according unto the multitude of Thy tender mercies blot out *my* transgressions." "Wash *me* throughly from *my* wickedness, and cleanse *me* from *my* sin. For *I* acknowledge *my* transgressions, and *my* sin is ever before *me*."

If it should be objected in reply to these observations, that the personal and possessive pronouns *I* and *my* are often found in other Psalms, of an eucharistic character, 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 not unfrequently speaking in the name of Christ⁶ 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*⁷.

⁶ See Bp. Horne's Preface to his Commentary on the Psalms, pp. xli—xliv, ed. London, 1844.

⁷ This is well expressed by Hengstenberg, who says on Psalm iii., "David coined for the Church the gold bestowed on him-

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 ⁸, and in one or two stanzas of the celebrated Christian poem “*Dies iræ, Dies illa* ⁹,” which is probably not more ancient than the fifteenth century. And it is interesting and in-

self.” And, again, in his *Essay on the Designations, Contents, &c.*, of the Psalms at the end of his third 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 xx. 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.*”

⁸ For example, that ascribed to him beginning,

“*Salve, mundi salutare,
Salve, salve, Jesu care,
Cruci tuæ me aptare,*” &c.

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

⁹ 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.*”

structive 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.

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

Here also it may be submitted for consideration, whether we may not 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 Stage¹. The long rapid sweep of this noble Metre, and the jubilant movement of the verse, render it

¹ See Bentley's Preface to his edition of Terence, p. v, "illud admonendum, ut a Trimetris (iambis) suas fabulas nostrum inchoâsse, ita semper Tetrametris (trochaicis) finiisse."

very suitable for use on the great Festivals of the Christian Year, such as Easter and Ascension², 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 in which the Christian 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 slain³.”

The mention of this Hymn may introduce the remark that the magnificent ancient tetrameter trochaic of fifteen syllables, to which reference

² It is therefore employed on those Festivals in the present Volume; see below, p. 103, and p. 129; and p. 268, the Festival of “All Saints,” which is the last Saint’s-day in the year, and reveals the Church in glory.

³ How much grander is “Luther’s Hymn,” with its *spondaic* movement,—“Great God, what do I see and hear!” and how much more appropriate! The Author has attempted to apply this principle in Hymn 3, p. 5, below, “for the Second Advent;” in lines of ten syllables, of *iambics* and *spondees*.

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 exigencies 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 Prudentius⁴, or of the glorious ancient Hymn “Pange, lingua⁵,” first as the Authors wrote them, 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

⁴ 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.

⁵ “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.

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.

16. With regard to the Tunes, to which the Hymns in the present Volume may be sung, it is obvious that if Hymns are to be used in Public or domestic worship, they must for the most part accommodate themselves to Tunes already known.

The Church of England possesses an ample store of Hymn-Tunes made or harmonized by eminent Composers. Almost all of the Hymns in the present publication may be sung to some Tune which may be found in those collections⁶; as will be seen in the notes subjoined to each Hymn. For those Hymns which cannot be

⁶ Particularly in the valuable collections published by the Rev. W. Mercer, and in the Volume entitled "Hymns Ancient and Modern," edited by the Rev. Sir Henry W. Baker, Bart., and compiled and arranged under the musical editorship of Mr. W. H. Monk. Other Tune Books are mentioned below, p. lxiv.

so matched, proper Tunes have been provided, which will be found in the APPENDIX (p. 337); for which, and for other help, the Author is indebted to some dear friends.

17. If a proper use has been made by him of the materials supplied by Holy Scripture, and by the writings of Christian Antiquity, the present Volume may not perhaps be unprofitable in private religious exercises, and in household worship, and in schools.

18. If some of the Hymns in this Volume should be thought too long for use in public Worship, the Author would observe, that even if a *portion* only of a Hymn can be *sung*, yet a congregation may derive benefit from having presented to the eye, and to the mind as food for meditation, more than is uttered by the lips.

He would also venture to put in a plea for the emancipation of Hymnology from its present straitened limits of four or five verses and a doxology. The office of Public Worship is not only to promote God's glory by prayer and praise, but to act 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 practice.

The use of Hymns referring to the Collect, Epistle, or Gospel of the Week, or to the Lessons of the Day, would give a quickening impulse to devotion, and a practical direction to it. A Hymn sung by the people sinks more deeply into their memory than what they hear from the pulpit. And Christian faith is strengthened, and love is cherished, and hope is enlivened by a Hymn, which carries the mind on with a flow of thought, and by a suggestion of holy recollections of the past, and of joyful aspirations for the future, and nourishes the soul with solid and substantial food of sound doctrine conveyed in simple language.

19. The Author is well aware that the foregoing observations may excite prejudice in some quarters, and may expose the Hymns in this Volume to the ordeal of a less indulgent criticism on that account. But he will not regret this result, if the thoughtful and impartial reader should honour with his approval those sentiments which, after patient reflection, have been adopted, and are expressed in this Preface; and if the above remarks should be of any use in elevating the popular mind to a clearer knowledge and juster estimate of the structure of the English Liturgy, and to sounder notions on the subject of Hymnology, as connected with it.

This Volume is published with the approval of the Bishop of the Diocese—the Diocese of Oxford—in which almost all the Hymns 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 is put forth in 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 the goodness of God, in her BOOK of COMMON PRAYER.

Lent, 1862.

The foregoing Preface, first printed in 1862, has been enlarged in this new Edition.—*Jan. 7, 1863.*

PREFACE

TO THE
THIRD EDITION.

SOME Hymns have been added to this edition, in order to make it harmonize more fully with the Book of Common Prayer. They are as follows ; Hymn 69, p. 166 ; Hymn for the Sunday before Advent, Part II., p. 207 ; for the Visitation of the Sick, p. 287 ; for the Communion of the Sick, p. 291 ; for the Churching of Women, p. 297 ; for Communion, p. 300 ; for Schools, p. 325 ; and for Charitable Collections, p. 326.

These additions have produced some slight discrepancies in the numbering of the Hymns in this edition, as compared with former ones. But the "Index of first lines" will obviate any inconvenience that might otherwise have arisen from this difference.

The present edition contains original Hymns only. In consequence of the additions to their number, and of the adoption of a *larger type* in the present impression, the Author has dispensed with the *Supplement* of Hymns from *other* collections, which may be found in the other editions of this work, printed in a smaller size.

Epiphany, 1863.

CALENDAR OF HYMNS

FOR

SUNDAYS, HOLYDAYS, AND OTHER
OCCASIONS.

The *numerals* in the following Calendar refer to *pages*.

	PAGE
Sunday	I
The first Advent	4
The second Advent	5
First and second Advent compared	7
Second Sunday in Advent	9
Third Sunday in Advent	11
Fourth Sunday in Advent	12
Christmas Day	15
St. Stephen's Day	18
St. John the Evangelist's Day	20
The Innocents' Day	22
Sunday after Christmas	24
The Circumcision of Christ	26
New Year's Day	28
The Epiphany	30
The Baptism of Christ	32
First Sunday after the Epiphany	35
Second Sunday after the Epiphany	37
Third Sunday after the Epiphany	39

	PAGE
Fourth Sunday after the Epiphany	41
The same subject continued	43
Fifth Sunday after the Epiphany	44
Sixth Sunday after the Epiphany	48
The Transfiguration of Christ	50
Septuagesima	53
Sexagesima	56
Sexagesima and Quinquagesima	58
Quinquagesima	59
Ash-Wednesday	61. 300
First Sunday in Lent	64
Another for the same Sunday	65
Second Sunday in Lent	68
Third Sunday in Lent	70
Fourth Sunday in Lent. Part I.	72
----- Part II.	74
----- Part III.	76
Fifth Sunday in Lent	77
Sunday next before Easter	79
Another for the same	81
Another	83
Monday before Easter	84
Tuesday before Easter	87
Wednesday before Easter	89
Thursday before Easter	91
Good Friday	94
Easter Even	100
Easter Day	103
Easter	105
Monday in Easter Week	108
Tuesday in Easter Week	110
First Sunday after Easter	111
Second Sunday after Easter	114
Third Sunday after Easter	117

Sundays, Holydays, and other Occasions. liii

	PAGE
Fourth Sunday after Easter	119
Fifth Sunday after Easter	122
Rogation Days	125
Ascension Day	129
Sunday after Ascension Day	133
Whitsunday	136
Monday in Whitsun Week	140
Tuesday in Whitsun Week	144
Trinity Sunday	145
First Sunday after Trinity	147
Second Sunday after Trinity	150
Third Sunday after Trinity	152
Fourth Sunday after Trinity	154
Fifth Sunday after Trinity	156
Sixth Sunday after Trinity	158
Seventh Sunday after Trinity	160
Eighth Sunday after Trinity	163
Another for the same Sunday (Elijah)	166
Ninth Sunday after Trinity	169
Tenth Sunday after Trinity	171
Eleventh Sunday after Trinity	174
Twelfth Sunday after Trinity	175
Thirteenth Sunday after Trinity	179
Another for the same Sunday	181
Fourteenth Sunday after Trinity	183
Fifteenth Sunday after Trinity	185
Sixteenth Sunday after Trinity	187
Seventeenth Sunday after Trinity	190
Eighteenth Sunday after Trinity	191
Nineteenth Sunday after Trinity	193
Twentieth Sunday after Trinity	196
Twenty-first Sunday after Trinity	198
Twenty-second Sunday after Trinity	199
Twenty-third Sunday after Trinity	201

	PAGE
Twenty-fourth Sunday after Trinity	203
Twenty-fifth Sunday after Trinity	205
Another for the Sunday before Advent	207
St. Andrew's Day	210
St. Thomas the Apostle	212
The Conversion of St. Paul	213
The Presentation of Christ in the Temple	217
St. Matthias' Day	219
The Annunciation	222
St. Mark's Day	225
St. Philip and St. James' Day	229
St. Barnabas the Apostle	231
St. John Baptist's Day	234
St. Peter's Day	239
Another for the same Festival	242
St. James the Apostle	245
St. Bartholomew the Apostle	248
St. Matthew the Apostle and Evangelist	251
St. Michael and all Angels	254
St. Luke the Evangelist	258
Another for the same Festival. On the Acts of the Apostles	261
St. Simon and St. Jude, Apostles	265
All Saints' Day	268
Holy Communion	270
Holy Baptism	275
Confirmation	279
Holy Matrimony	284
Visitation of the Sick	287
Communion of the Sick	291
Burial of the Dead	294
Churching of Women after Childbirth	297
Commination	300

Sundays, Holydays, and other Occasions. lv

	PAGE
Prayers at Sea	303
For Ember Weeks and Ordinations of Bishops, Priests, and Deacons	308
The Queen's Accession	311
Consecration of Churches, or Laying the First Stone of a Church	313
Consecration of Churchyards	317
Missions to the Heathen	321
Schools	325
Charitable Collections	326
Thanksgiving for Harvest	328

CALENDAR OF HYMNS

FOR
WEEK-DAYS.

The *following* Calendar is designed to show which of the Hymns in this Volume may be used on *Week-days* respectively throughout the year ; as having some reference to the Proper Lessons, Collect, Epistle, or Gospel, appointed for those days.

N.B.—The *numerals* in this Calendar refer to *Hymns, not pages.*

JANUARY.

1. (Circumcision.) *Morn.* 13,
14. *Even.* 13, 14.
2. *Morn.* 109. *Even.* 26.
3. *Morn.* 11. 15. 44. 64.
Even. 44.
4. *Morn.* 6. 16. 22. 38. 97.
Even. 27.
5. *Morn.* 30, 31. 108. *Even.*
13. 27.
6. (Epiphany.) *Morn.* 15, 16.
Even. 18.
7. *Morn.* 27.
8. *Morn.* 77. *Even.* 37.
66.
- 9.

10. *Morn.* 13. 19, 20, 21.
Even. 64.
11. *Morn.* 86.
12. *Even.* 32.
13. *Morn.* 97. 121.
14. *Even.* 28.
15. *Morn.* 22. *Even.* 119.
16. *Morn.* 34.
17. *Morn.* 32.
18. *Morn.* 79. 98.
19. *Morn.* 24.
20. *Even.* 33.
21. *Morn.* 111. *Even.* 33.
118.
22. *Even.* 6.
23. *Morn.* 4. 36. 40.

24. *Morn.* 80. 85. *Even.*
 25. (Conversion of St. Paul.)
 Morn. 90. *Even.* 90.
 26.
 27. *Morn.* 41.
 28. *Morn.*
 29. *Even.* 70.
 30. *Morn.* 39. 43, 44.
 31. *Morn.* 45. *Even.* 59.

FEBRUARY.

1. *Morn.* 6. 16. 19. 97.
 Even. 28.
 2. (Presentation of Christ in
 the Temple.) *Morn.*
 91. *Even.* 91.
 3. *Even.* 44. 61. 114. 121.
 4. *Morn.* 20. 51. 70.
 5. *Morn.* 21. 70. 86.
 6. *Morn.* 34.
 7. *Morn.* 32. 52. *Even.* 73.
 8. *Morn.* 34.
 9. *Morn.* 24.
 10. *Even.* 73.
 11. *Morn.* 4. 36. 40.
 12. *Morn.* 85.
 13. *Morn.* 41. 59.
 14.
 15. *Morn.* 39. 43, 44. 51.
 16. *Morn.* 46, 47. 70. *Even.*
 82.
 17. *Morn.* 59. *Even.* 51.
 18. *Morn.* 51.
 19. *Morn.* 8. 12, 13. 17. 91.

20. *Morn.* 6. 16. 97.
 21. *Morn.* 31.
 22. *Morn.* 7.
 23. *Morn.* 79.
 24. (St. Matthias.) *Morn.* 92.
 19. 78. *Even.* 92.
 25. *Morn.* 11. 21. 86. *Even.*
 52.
 26. *Morn.* 24. *Even.* 53.
 27. *Morn.* 74. *Even.* 79,
 80.
 28. *Even.* 33. 82.
 29. *Even.* 28.

MARCH.

1. *Even.* 82.
 2. *Even.* 90.
 3.
 4. *Morn.* 63.
 5. *Morn.* 61.
 6. *Morn.* 76.
 7.
 8. *Morn.* 4. 36. 71. *Even.*
 80.
 9. *Morn.* 85.
 10. *Morn.* 41.
 11.
 12. *Morn.* 39. 43, 44.
 13. *Morn.* 46, 47.
 14. *Morn.* 95. 97.
 15. *Morn.* 18. 34. 62. *Even.*
 27.
 16. *Morn.* 109. *Even.*
 17. *Morn.* 82.

lviii *Calendar of Hymns for Week-days.*

18. *Morn.* 62. *Even.* 62.
 19. *Morn.* 7. 34. *Even.* 118.
 20.
 21. *Morn.* 32.
 22. *Even.* 67.
 23. *Morn.* 118.
 24. *Morn.* 121.
 25. (Annunciation of the
 Blessed Virgin Mary.)
 Morn. 93. 4. 36. 67.
 Even. 93.
 26.
 27. *Morn.* 53. *Even.*
 28. *Morn.* 25. 77. 109. *Even.*
 29. *Morn.* 53.
 30. *Even.* 65.
 31. *Morn.* 65.

APRIL.

1. *Morn.* 39. 43, 44.
 2. *Morn.* 46, 47, 48, 49.
 Even.
 3. *Morn.* 37. 98. 107.
 Even. 37.
 4. *Morn.* 55. 92. 105.
 Even. 56.
 5. *Morn.* 57. *Even.* 37.
 6. *Morn.* 105.
 7. *Morn.* 31. *Even.* 35.
 8. *Morn.* 59. *Even.* 35. 43.
 9. *Even.* 107.
 10.
 11. *Even.* 107.
 12. *Morn.* 52. 90.

13. *Morn.* 98.
 14.
 15. *Morn.* 99.
 16. *Even.* 69.
 17. *Morn.* 96.
 18. *Even.* 51.
 19. *Even.* 27.
 20.
 21. *Even.* 71.
 22. *Even.* 24.
 23. *Even.* 51.
 24. *Even.* 27.
 25. (St. Mark.) *Morn.* 94.
 90. *Even.* 94.
 26. *Even.* 79.
 27. *Morn.* 67.
 28. *Even.* 28. 59.
 29. *Morn.* 90.
 30. *Morn.* 67. *Even.* 67.

MAY.

1. (St. Philip and St. James.)
 Morn. 95. *Even.* 95.
 2. *Morn.* 90.
 3. *Morn.* 8.
 4. *Morn.* 11. 15, 16.
 Even. 68.
 5. *Morn.* 6. 97.
 6. *Morn.* 30, 31. *Even.* 68.
 7. *Morn.* 69. *Even.* 66. 69.
 8. *Morn.* 77.
 9. *Even.* 64.
 10. *Morn.* 19, 20, 21.
 11. *Morn.* 50. 86. *Even.* 59.

- 12.
13. *Morn.* 97.
14. *Morn.* 46. *Even.* 119.
15. *Morn.* 22.
16. *Morn.* 24.
17. *Morn.* 32.
18. *Morn.* 75. 79. *Even.* 75.
19. *Morn.* 24.
20. *Even.* 118.
21. *Even.* 118.
22. *Morn.* 25.
23. *Morn.* 4. 36. 40.
24. *Morn.* 80. 85.
- 25.
26. *Morn.* 41.
27. *Morn.* 3. *Even.* 70.
28. *Morn.* 42.
29. *Morn.* 39. 43. 44. 59.
30. *Morn.* 46. *Even.* 28.
31. *Morn.* 6. 16. 19. 97.

JUNE.

1. *Even.* 45. 121.
- 2.
3. *Morn.* 20. 26.
4. *Morn.* 21. 86.
5. *Morn.* 34. *Even.* 73.
6. *Morn.* 32.
7. *Morn.* 34.
8. *Morn.* 29.
- 9.
10. *Morn.* 4. 36. 40.
11. (St. Barnabas.) *Morn.* 96.
Even. 96.

12. *Morn.* 85.
13. *Morn.* 41.
- 14.
15. *Morn.* 39. 43. 44. *Even.*
82.
16. *Morn.* 46. 47.
17. *Morn.* 93.
18. *Morn.* 8. 12. 13. 17. 91.
19. *Morn.* 6. 16. 97.
20. *Morn.* 30. 31. 119.
21. *Morn.* 7.
22. *Even.* 67. 78.
23. *Morn.* 19. 78.
24. (St. John the Baptist.)
Morn. 97. *Even.* 97.
25. *Morn.* 20. 21. 86.
26. *Morn.* 24. 84.
27. *Morn.* 74. *Even.* 79,
80.
28. *Even.* 33. 82.
29. (St. Peter.) *Morn.* 98, 99.
Even. 98, 99.
30. *Even.* 82.

JULY.

1. *Even.* 90.
2. *Even.* 39. 50.
3. *Morn.* 63.
4. *Morn.* 61.
5. *Morn.* 76.
6. *Even.* 66.
7. *Morn.* 4. 36. 71. *Even.*
80.
8. *Morn.* 85.

9. *Morn.* 41.
 10.
 11. *Morn.* 39. 43, 44.
 12. *Morn.* 46, 47. *Even.*
 13. *Morn.* 95. 97.
 14. *Morn.* 18. *Even.* 27.
 15. *Morn.* 97. 109.
 16. *Morn.* 83.
 17. *Morn.* 3.
 18. *Morn.* 7. 34. *Even.*
 119.
 19.
 20. *Morn.* 32.
 21.
 22. *Morn.* 63. 108.
 23. *Morn.* 121.
 24. *Morn.* 4. 36.
 25. (St. James the Apostle.)
 Morn. 101. *Even.*
 101.
 26.
 27. *Morn.* 77. *Even.* 109.
 28. *Morn.* 53.
 29. *Morn.* 87.
 30.
 31. *Morn.* 39. 43, 44.

AUGUST.

1. *Morn.* 46, 47, 48, 49.
 2. *Morn.* 98. *Even.* 37.
 3. *Morn.* 7. 55. 92. 105.
 Even. 56.
 4. *Morn.* 57. *Even.* 37.

5. *Morn.* 105.
 6. *Even.* 35.
 7. *Even.* 35. 43.
 8. *Even.* 107.
 9. *Morn.* 7.
 10.
 11. *Morn.* 52. 90.
 12. *Morn.* 98.
 13. *Morn.* 96.
 14. *Morn.* 99.
 15. *Morn.* 90. *Even.* 69.
 16. *Morn.* 96.
 17. *Even.* 51.
 18. *Even.* 27.
 19.
 20. *Even.* 81.
 21. *Even.* 24.
 22. *Morn.* 81.
 23. *Even.* 27.
 24. (St. Bartholomew.) *Morn.*
 101. 90. *Even.* 101.
 25.
 26. *Even.* 28.
 27. *Morn.* 59.
 28. *Morn.* 90.
 29.
 30. *Morn.* 90. *Even.* 51.
 31. *Morn.* 8.

SEPTEMBER.

1. *Morn.* 11. 15, 16.
 2. *Morn.* 6. 97.
 3. *Morn.* 30, 31.
 4. *Even.* 43.

5. *Morn.* 77.
6. *Morn.* 79.
7. *Morn.* 19, 20, 21. *Even.*
64.
8. *Morn.* 86.
- 9.
10. *Morn.* 97.
11. *Even.* 28.
12. *Morn.* 22. *Even.* 119.
13. *Morn.* 34.
14. *Morn.* 32.
15. *Morn.* 79.
16. *Morn.* 24.
17. *Morn.* 118.
18. *Even.* 118.
19. *Morn.* 25.
20. *Morn.* 4. 36. 40.
21. (St. Matthew the Apost-
tle.) *Morn.* 102. 80.
84. *Even.* 102.
22. *Even.* 4.
23. *Morn.* 41.
- 24.
25. *Even.* 70.
26. *Morn.* 39. 43, 44. *Even.*
91.
27. *Morn.* 46. 59.
28. *Morn.* 6. 16. 19. 97.
Even. 28.
29. (St. Michael and all
Angels.) *Morn.* 103.
99. *Even.* 103.
30. *Even.* 44. 61. 114.

OCTOBER.

1. *Morn.* 20.
2. *Morn.* 21. 86.
3. *Morn.* 34.
4. *Morn.* 32. *Even.* 73.
5. *Morn.* 34.
6. *Morn.* 24.
- 7.
8. *Morn.* 4. 36. 40.
9. *Morn.* 85.
10. *Morn.* 41.
- 11.
12. *Morn.* 39. 43, 44.
13. *Morn.* 46, 47. *Even.*
72. 82.
14. *Morn.* 93. 103. 106.
15. *Morn.* 97.
16. *Morn.* 8. 12, 13. 17. 91.
Even. 83.
17. *Morn.* 6. 16. 97. *Even.*
79.
18. (St. Luke the Evangelist.)
Morn. 104. 31. *Even.*
104.
19. *Morn.* 7.
20. *Morn.* 79. *Even.* 74.
21. *Morn.* 19. 78.
22. *Morn.* 20, 21. 86.
23. *Morn.* 24.
24. *Morn.* 74. *Even.* 79,
80.
25. *Morn.* *Even.* 33. 81.
26. *Morn.* 77. *Even.* 82.
- 27.

lxii *Calendar of Hymns for Week-days.*

28. (St. Simon and St. Jude.)
Morn. 106. *Even.*
106.
29. *Morn.* 63.
30. *Morn.* 61.
31. *Morn.* 76.

NOVEMBER.

1. (All Saints.) *Morn.* 107.
Even. 107.
2. *Even.* 66.
3. *Morn.* 4. 36. 71. *Even.*
80.
4. *Morn.* 85.
5. *Morn.* 41.
6.
7. *Morn.* 39. 43, 44.
8. *Morn.* 46, 47.
9. *Morn.* 95. 97.
10. *Morn.* 18. *Even.* 27.
11. *Morn.* 97. 109.
12. *Morn.* 7. 82.
13. *Morn.* 97.
14. *Morn.* 34.
15.
16. *Morn.* 32.
17.
18. *Morn.* 62. 108.
19. *Morn.* 121. 125.
20. *Morn.* 4. 36.
21. *Morn.* 28. *Even.* 90.
22.
23. *Morn.* 77. 109.
24. *Morn.* 53.

25. *Morn.* 79.
26.
27. *Morn.* 39. 43, 44.
28. *Morn.* 46, 47, 48, 49.
29. *Morn.* 97. 108.
30. (St. Andrew.) *Morn.* 88.
55. 92. 105. *Even.*
88. 56.

DECEMBER.

1. *Morn.* 57. *Even.* 37.
2.
3. *Even.* 35.
4. *Even.* 43.
5. *Even.* 107.
6.
7. *Morn.* 9.
8. *Morn.* 52.
9. *Morn.* 90.
10. *Morn.* 98.
11. *Morn.* 96.
12. *Morn.* 99. *Even.* 69.
13. *Even.* 97.
14. *Morn.* 96. *Even.* 51.
15. *Even.* 28.
16.
17. *Even.* 98. 108.
18. *Even.* 24. 98.
19. *Even.* 51.
20. *Even.* 27.
21. (St. Thomas.) *Morn.* 89.
Even. 89.
22. *Morn.* 90.
23. *Even.* 28. 66.

Calendar of Hymns for Week-days. lxiii

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|------------------------------------|---------------------------------------|
| 24. <i>Even.</i> 59. | 28. (Innocents' Day.) <i>Morn.</i> |
| 25. (Christmas Day.) <i>Morn.</i> | 11. <i>Even.</i> 11. |
| 8 <i>Even.</i> 8. | 29. <i>Morn.</i> 90. |
| 26. (St. Stephen.) <i>Morn.</i> 9. | 30. <i>Morn.</i> 39. |
| <i>Even.</i> 9. | 31. <i>Morn.</i> 89, 90. <i>Even.</i> |
| 27. (St. John the Evangelist.) | 51. |
| <i>Morn.</i> 10. <i>Even.</i> 10. | |

INDEX OF TUNE-BOOKS.

THE Tunes, to which each Hymn in this Volume may be sung, are specified in the notes subjoined to each Hymn.

The TUNE-BOOKS, in which those Tunes may be found, are as follows :

CHOPE, Rev. R. R. ; Congregational Hymn and Tune Book.

CROTCH, Dr. W. ; Psalm Tunes selected for the use of Cathedrals and Parish Churches. London : Mills.

MANUAL of Psalmody for the Sunday and other Services of the Church of England. London : J. Haddon.

MERCER, Rev. W. ; Church Psalter and Hymn-Book ; the Harmonies revised by JOHN GOSS, Esq. London : Nisbet.

METRICAL TUNES for Congregational use, published by the Society for Promoting Church Music. London : Harrison.

MONK ; "HYMNS ANCIENT and MODERN," compiled and arranged under the musical editorship of W. H. MONK. London : Novello.

REDHEAD, R. ; Church Hymn Tunes. London : Masters.

S. P. C. K. TUNE BOOK ; published under the direction of the Committee of General Literature of the Society for Promoting Christian Knowledge.

A few of the Hymns in this volume are not adapted to Tunes in any of the above collections ; but Tunes to which they may be sung, may be found in the APPENDIX at the end of this Volume, p. 337.

HYMNS.

MORNING¹.

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
Wert to us a glorious Morn.

¹ TUNE : *Innocents*, Monk 20 ; *Lubeck*, Monk 21, Mercer 100 ; *Gibbons*, S. P. C. K. 83 ; or *Herts*, Choep 40.

This and the next Hymn were added to this Volume in 1864.

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
Christ the Sun of Righteousness.

7.

Keep us safe from harm and sin,
Foes around us, and within ;
May we see 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.

*EVENING*¹.

I.

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.

¹ TUNE: *Eventide*, Monk 14 ; or *Yorkshire*, Monk 47 ;
or *Dorchester*, Mercer 39.

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.

HYMNS
FOR
SUNDAYS AND HOLYDAYS.

HYMN I.

SUNDAY¹.

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

I.

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 TRIUNE.

¹ TUNES to which this Hymn may be sung : *Ewing*, in Monk 142, pt. iii. ; *Konigsburg*, in Mercer 5.

The Hymn for Trinity Sunday, below, No. 160, may also be used on this day.

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 ²,
 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
 Thou art, a day of love ;

² Deut. xxxiv. 1—4.

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.

May we, new graces gaining
From this our day of rest,
Attain the Rest remaining
To spirits of the blest ;
And there our voice upraising
To Father and to Son,
And Holy Ghost, be praising
Ever the THREE in ONE.

AMEN.

HYMN 2.

ADVENT³.

The First Advent of Christ, coming to save.

I.

SEE 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,
 Lo ! He calls us to our home ;

³ TUNES for this Hymn : *St. John's*, in Mercer 16 ; *St. Thomas*, in Monk 39 ; *Benediction*, Monk 52 ; *Alleluia, dulce carmen*, Chope 18 ; *Gloria Patri*, Crotch p. 44 ; *Salzburg*, S. P. C. K. 101, Manual 6.

For a statement of the principles on which the following Hymns for ADVENT are composed and arranged, the reader is requested to refer to the Preface to this volume.

The three following Hymns may be used on any day in the season of Advent.

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 looks of love !
Glory to the Eternal Father,
Glory to the Incarnate Son,
Glory to the Holy Spirit,
Glory to the Three in One !

AMEN.

HYMN 3.

*The Second Advent of Christ, coming to judge*⁴.

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.

⁴ TUNE: *Dorchester*, in Mercer 39. See also p. 1 of Appendix to this volume.

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.

HYMN 4.

The First and Second Advents of Christ compared ⁵.

1.

DAUGHTER of Zion ⁶, shout with joy,
Thy King and Saviour see !

Meek, riding on an ass, a foal,

Behold ! He comes to Thee !

In the Lord's Name He comes ! Hosannas sing,
Daughter of Zion, shout ! Behold thy King !

2.

The foal was yet untam'd, and bound ;

But the Apostles say,

“ The Lord hath need of him ; ” they loose,

And garments on him lay ;

Palms strew the road, on him the Lord doth ride
To Zion's gate, the mother at his side.

⁵ TUNE : see Appendix to this volume, p. 2.

This Hymn may be also used on the Sunday before Easter.

⁶ See Matt. xxi. 1—13, the Gospel of the week ; and compare Mark xi. 1—11. Luke xix. 29—44. John xii. 12—19.

Our Lord rode on the *foal only* ; not on its *mother*.

3.

So, Lord, the Heathen World, untam'd,
 Was bound by chains of sin,
 But loos'd by Apostolic hands
 To Zion enters in :

Christ rides upon it : Guide us, Lord, that we
 In Thy Jerusalem may ever be.

4.

Thou, Lord, who once didst meekly ride
 Upon the foal, art He
 Who rideth on the Heavens, the clouds
 Are chariots to Thee ;
 Thou on the wings of mighty winds dost fly,
 The Cherubim bear up Thy Majesty.

5.

“ I saw ⁷ Heaven open'd, 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 ;

⁷ Rev. xix. 11.

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 vestments pure and white.

AMEN.

H Y M N 5.

*SECOND SUNDAY IN ADVENT*⁸.

Christ ever coming in Holy Scripture.

1.

L ORD, 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,

⁸ TUNE: *Gibbens*, Monk 126, S. P. C. K. 83; *Harts*,
Chope 40.

Coming in St. John's deep calms,
Coming in the fires of Paul.

4.

Coming brightly from afar
To the lands with darkness dim,
On the Evangelic car
Of Thy fourfold Cherubim⁹.

5.

Thus, O blessed Lord, when we
On Thy 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,
We may 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.

⁹ Symbolizing the Four Gospels : see Rev. iv. 6 — 8.

HYMN 6.

*THIRD SUNDAY IN ADVENT*¹.

Christ ever coming in the Ministry of His Church.

I.

“**R**EPENT, repent,” the Baptist cries,
For near 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.

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,

¹ TUNE : see Appendix, p. 7.

The Hymn below for St. John the Baptist's Day, No. 96,
may also be used on this day.

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.

H Y M N 7.

*FOURTH SUNDAY IN ADVENT*².

*Christ ever coming to His People in their Dangers and Distresses ;
 see the Collect for the Week.*

I.

THE Galilean Fishers toil
 All night, and nothing take³ ;
 But Jesus comes,—a wondrous spoil
 Is lifted from the lake.

² TUNES : *St. Peter's*, Monk 12 ; *St. Mary's*, S. P. C. K.
 29, Manual p. 23, Crotch p. 8.

³ Luke v. 5.

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.

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 ⁵ ;
The penitent upon the tree
Was borne to Paradise ⁶.

6.

In hours of sin and deep distress
O show us, Lord, Thy face ;
In penitential loneliness,
O give us, Jesu, grace !

⁴ John vi. 21.

⁵ Luke xxii. 61.

⁶ Luke xxiii. 43.

7.

The faithful few retire in fear
 To their closed upper-room ⁷ ;
 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 ⁸,
 And wolves be in the fold,
 When sin and sorrow will abound,
 And Charity wax cold ⁹,

10.

Then hear Thy Saints, who to Thee pray
 To bring them to their home ;
 Hear, when the Bride and Spirit say ¹,
 "Come, blessed Jesu, come !"

AMEN.

⁷ John xx. 19. 26.⁸ Luke xviii. 8.⁹ Matt. xxiv. 12.¹ Rev. xxii. 17.

HYMN 8.

*CHRISTMAS DAY*².

I.

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 ;

² TUNES: *Salzburg*, Mercer 379, Monk 113; "*Veni, Sancte Spiritus*," Monk 128.

Sing, O sing this blessed Morn,
Jesus Christ to-day is born.

4.

God with us, EMMANUEL,
Deigns for ever now to dwell ;
He 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 pleased, and Man forgiven ;
Sing, O sing this blessed Morn,
Jesus Christ to-day is born.

6.

God comes down that man may rise,
Lifted far above the skies ;
He 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 ;
On 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.

II.

Glory to the Father give,
 And to Son in whom we live ;
 Glory to the Spirit be,
 Godhead One, and Persons Three.

AMEN.

HYMN 9.

*ST. STEPHEN'S DAY*³.

I.

TO all the Saints of God on earth
 Their *death-day* is their day of *birth* ;
 Death is their Door of Life, the Sacred Way⁴
 By which they pass to realms of endless day.

2.

And whence do all the Saints derive
 The life by which through death they live ?
 From God made Flesh ; on Him their virtues
 grow,
 He is the Fount from which their graces flow.

³ TUNE : see Appendix below, p. 3.

On the relation of this Festival to Christmas Day, see the remarks in the Preface to this volume.

⁴ As the "Via Sacra" or "Sacred Way" at Rome was the road on which the Triumphal Processions passed to the Capitol ;

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 ;
Foes rage against him ; but 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,
"Lord, do not this their sin in memory keep"—
And when he thus had said, he fell asleep.

and as the "Via Sacra" at Athens was the road which led to the Temple at Eleusis, and to those Mysteries in which even the Heathen endeavoured to display the bliss of another world.

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.

Praises to God the Father give,
 And to the Son in whom we live ;
 And praise to God the Holy Spirit be,
 One everlasting God, and Persons Three.

AMEN.

 HYMN 10.
*ST. JOHN THE EVANGELIST'S DAY*⁵.

I.

THE night is dark, the winds are high,
 The billows loudly roar,
 And beat upon the lofty cliffs
 Of Patmos' sea-girt shore⁶ ;
 Where dwells a Prisoner for the Truth of Christ,
 Aged, alone, the loved Evangelist.

⁵ TUNE : see Appendix, p. 4.⁶ Rev. i. 9.

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 mid the 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 appear⁷,
Cloth'd in majestic power ; and at Thy side,
Pure from all earthly taint, the Church, Thy
Bride.

4.

Thou, on whose bosom he did lean
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 pride and strife ;

⁷ As described in the Apocalypse, or Book of Revelation.

Make 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.

H Y M N I I.

*THE INNOCENTS' DAY*⁸.

I.

H OLY 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 ;

⁸ TUNES : *Redhead* 47, *Monk* 96 ; *St. Augustine*, Metrical
 Tunes xxxi.

Saints receive their holiness
From the Sun of Righteousness.
He lit up St. Stephen's face,
Crown'd St. 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,
And didst set them near the 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 their Lights,
Shin'st in all Thy satellites.

5.

Thou, who giv'st to Infants breath,
And dost beautify by death,

Thou hast woven in Thy crown
 These sweet flowers of Spring unblown ;
 Mortify in us and kill
 Whatsoe'er resists Thy will ;
 Make us Children, Lord, to be,
 Infants in simplicity.

AMEN.

H Y M N 12.

SUNDAY AFTER CHRISTMAS ⁹.

1.

“ G L O R Y 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 is best for all to know.

⁹ TUNES : *Dix*, Monk 64 ; *Tranby*, Manual p. 108.

3.

God has sent His only Son
From the highest realms above ;
Wondrous gift ! and surest sign
Of a Heavenly Father's love.

4.

God's own Son, who made the world,
Deign'd a little Child to be ;
Make us cast away all Pride,
And be lowly, Lord, like Thee !

5.

God the Son our nature took,
Joining Man to Deity ;
Make us keep our bodies pure,
And be holy, Lord, like Thee !

6.

God the Son has will'd us all
Members of Himself to be ;
Make us 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.

HYMN 13.

THE CIRCUMCISION OF CHRIST ¹⁰.

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 Thy Name
 What beams of mercy shine !
 Bright rainbow set in our dark cloud,
 Salvation's glorious sign.

4.

O holy wisdom, heavenly love !
 While Thy pure flesh does bleed,
 Thou, God's own Son, art manifest
 To be the Patriarch's Seed.

¹⁰ TUNES : *Ladbroke*, Manual p. 119, Crotch p. 9 ; *Salisbury*, Manual p. 98 ; *Ravenscroft*, Crotch p. 18.

5.

Thus every Nation Thou hast made
One in Thyself to be ;
All Adam's race are Abraham's sons,
JESU, by Faith in Thee.

6.

O make us, like Thee, to obey ;
Give us Thy Spirit, Lord,
And circumcise our hearts, that we
May ever keep Thy Word.

7.

So, when the Dead shall rise, and all
Bow at Thy Name Divine,
Thou mayst, O Lord, our JESUS be,
And we for 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.

HYMN 14.

*NEW YEAR'S DAY*¹.

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 by-gone years ;
 And with the Blood which 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,
 And 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.

¹ TUNES: *Surrey*, Mercer 65, Chope 75 ; *St. Mark's*, Crotch p. 29 ; *Commandments*, Chope 68 ; *Angels*, Mercer 128, Monk 6, S. P. C. K. 7.

5.

O Son of God, Thou Saviour dear,
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 new²,
O give us hearts both pure and true,
That we as jewels ever Thine
In New Jerusalem may shine³.

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,
Defend, and guide us on our way ;
That we at last with joy may see
The New Year of Eternity.

AMEN.

² Rev. xxi. 5.

³ Rev. iii. 12 ; xxi. 19.

HYMN 15.

THE EPIPHANY⁴, OR THE MANIFESTATION OF
CHRIST TO THE GENTILES⁵.

I.

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

2.

Thy own prophetic Word of old
Thy future Birth-place had foretold⁶ ;
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 ;

⁴ For a statement of the principles upon which the following Hymns for Epiphany and the Sundays in this season are composed and arranged, the reader is requested to refer to the Preface.

⁵ TUNES : *Swiss Tune*, S. P. C. K. 69 ; *Bridgewater*, Manual p. 58 ; *St. Chrysostom*, Choep 13.

⁶ Micah v. 2.

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 sense 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.

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

AMEN.

HYMN 16.

THE BAPTISM OF CHRIST⁷.

I.

“ 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.”

⁷ TUNES: *Purleigh*, Monk 199; *Hereford*, Manual p. 111; *Magdalen College*, Monk 116; *St. Jude*, Mercer 490; *Wurtemberg*, S. P. C. K. 64; *Inspruck*, Mercer 498.

Hymn 18, the Hymn for the Second Sunday after Epiphany, on the Marriage of Cana, may be used on the Evening of this

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,
“ Well pleas'd in Thee 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,
And by the anointing Spirit crown'd,
Our Prophet, Priest, and King.

4.

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

5.

Thou, Lord, who didst not John despise,
But bad'st Thy servant Thee baptize,
So teach us to obey ;

Day ; the Second Lesson being from John ii., which relates the history of that Marriage Feast.

Thou, who didst purify the wave,
 And sanctify what did Thee lave,
 Our sins to wash away ⁸ ;

6.

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

7.

Thou, Holy Ghost, who, when the Earth
 At first was hastening to its birth,
 Didst on the waters move ⁹ ,
 And on the Second Adam fall ;
 Stream in Thine unction on us all,
 O bless us, Holy Dove !

8.

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.

⁸ "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.

⁹ Gen. i. 2.

HYMN 17.

FIRST SUNDAY AFTER THE EPIPHANY¹⁰.

*God manifest in the Flesh, in Christ as a Child among the Doctors
in the Temple; as seen in the Gospel of this Week.*

I.

A MID 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 eye and see
In Him, who is indeed thy Son,
The Incarnate Deity.

¹⁰ TUNES: *St. Fulbert*, Monk 106; *St. Martin's*, Crotch
p. 19.

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.

H Y M N 18.

SECOND SUNDAY AFTER THE EPIPHANY¹.

*The Manifestation of Christ's Godhead at the Marriage of Cana,
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.

2.

“Mine hour is not yet come,” He said ;
God 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 thee².

3.

“The waterpots with water fill,
Draw out.” By Will Divine

¹ TUNE, Appendix, p. 7.

² John xix. 26.

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 Son of God, Thy mighty power
 Works in the shower and shine,
And makes the 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, Lord, to take our human flesh
 Wast by Thy Father sent,
And joining us to God, hast chang'd
 Our natural element ;
And Thou hast fill'd by power and grace divine
Our earthly waterpots with heavenly Wine.

6.

Thou, Lord, the Bridegroom from on high,
 Hast to Thy 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.

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.

HYMN 19.

*THIRD SUNDAY AFTER THE EPIPHANY*³.

*God manifest in the Flesh 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 TUNES: *Redhead* 66, *Monk* 125; *Colchester*, *Crotch* p. 24.

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 came 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.

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.

HYMN 20.

FOURTH SUNDAY AFTER THE EPIPHANY ⁴.

*God manifest in the Flesh, in Christ delivering from Danger in
Body and Soul: as seen in the Gospel of the Week.*

I.

THE winds and billows wildly 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

⁴ TUNES : *Old Winchester*, Mercer 139, Monk 44 ; *Bedford*,
Mercer 331, Monk 153, S. P. C. K. 35.

The angry waves their surges roll ;
And at His Word are still.

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.

HYMN 21.

The same Subject continued ⁵.

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

I.

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 compos'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 plac'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, by leave of Thee

⁵ TUNES: *Evensong*, S. P. C. K. 59; *Conway*, Handbook 56.

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.

HYMN 22.

*FIFTH SUNDAY AFTER THE EPIPHANY*⁶.

*God manifest in the Flesh, 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.*

I.

GOD, when the heavens and earth were made,
Pronounc'd them very good ;

⁶ TUNES : *St. Martin's*, Crotch p. 19 ; *Bangor*, Manual p. 115.

To man free-born all fruits He gave,
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.

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 Field⁷.

5.

But they who should be watchful, sleep ;
Then comes our ghostly Foe,
Sows Tares of Error in the Field,
And with the Wheat they grow.

⁷ Matt. xiii. 38.

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.

9.

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

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 Cross⁸; 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 Passover⁹ denied,
At Pentecost did teach;
He who now persecutes, as Saul,
May be a Paul, and preach.

14.

The Tares proclaim the future Day,
And pre-announce the End,
When Christ the Lord will root them up,
And all things that offend.

⁸ 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."

⁹ Matt. xxvi. 69—75. Acts ii. 14.

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 to the Incarnate Son,
 And praise to God the Spirit be,
 Eternal Three in One.

AMEN.

HYMN 23.

*SIXTH SUNDAY AFTER THE EPIPHANY*¹⁰.

Recapitulation of the successive Manifestations of Christ which have been already presented in the Services of the former weeks throughout the season of Epiphany; and Anticipation of that future great and glorious Epiphany, at which Christ will be manifested to all, when He will appear again to judge the World.

I.

SONGS of thankfulness and praise,
 Jesu, Lord, to Thee we raise;

¹⁰ TUNES: *Mendelssohn*, Monk 43, 1st Tune; *St. Augustine*, Metrical Tunes xxxi.; *Cassel*, Mercer 215, Monk 89; *Coburg*, Mercer 483.

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.

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,
 Mirror'd 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.

 HYMN 24.

*The Transfiguration : a Revelation of Christ's Glory at His future
 great Epiphany, or Re-appearing ; and of the future glorified
 Bodies of the Saints* ¹¹.

I.

AT Thy Transfiguration, Lord,
 Thy countenance did glow

¹¹ TUNES : *Dundee*, Monk 27, *Chope* 100, S. P. C. K. 27 ;
London New, Mercer 95, *Chope* 106, Manual p. 107.

Bright as the sun, Thy raiment shone
And glisten'd, as the snow.

2.

With Thee, in glory, Moses was ;
And that prophetic Seer ¹,—
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 ²
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 ³, be ;
Scatter'd to winds, consumed in flame,
Or whelmèd in the sea ;

¹ Elias. See Matt. xvii. 2 ; Mark ix. 4 ; Luke ix. 29, 30.

² St. Peter, St. James, and St. John.

³ Deut. xxxiv. 6.

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.

7.

At Thy Transfiguration, Lord,
Gleam'd forth that light Divine,
With which Thy blessed Saints in Heaven
Will ever with Thee shine.

8.

When Moses and Elias then
Convers'd with Thee, the theme
Was Thine own precious Death ⁴, with 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,
Cleanse Thy lov'd Church from earthly taint,
And sanctify the Bride.

⁴ Luke ix. 31.

11.

The splendours of her future bliss
Are purchas'd by Thy Death ;
The Crown of thorns that gall'd Thy brow,
Weaves her bright 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.

H Y M N 25.

SEPTUAGESIMA⁵.

*The Creation ; and Fall of Man ; and Institution of Marriage ;
as seen in the First Lesson of this Day.*

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

I.

HOLY, Holy, Holy Lord,
Maker of this worldly frame ;
Let Thy creatures ever sing
Hallelujahs to Thy Name.

⁵ TUNES: *Innocents*, Monk 20, *Chope* 52 ; *Dix*, Monk 64 ;
Lubeck, Mercer 100, Monk 21.

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 Man was laid asleep,
Thou didst fashion from his side
Mother of all living, Eve ;
And didst give her for his Bride.

4.

They 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.

From Him, while He sleeps in death,
Streams of Blood and Water flow ;
And to them the Church, His Eve,
Does her life and glory owe.

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.

HYMN 26.

SEXAGESIMA ⁶.

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.

I.

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

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;

⁶ TUNES: *Quam dilecta*, Monk 164; *double Stafford*, Handbook 73.

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 again,—made free
From weeds of sin and vice,—
Our hearts Thy Eden be,
And bloom like Paradise.

AMEN.

HYMN 27.

Another for SEXAGESIMA and QUINQUAGESIMA¹.

Warning to flee God's Judgments, and to accept His Means of Grace, though 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.

I.

“ I T will not come, it will not come ;”
They reck not of the Flood.

“ And wherefore with such weary toil
Build 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 gulphs 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,

¹ TUNE : *Brunswick*, S. P. C. K. 63.

To fear Thy Warnings, and to love
 Thy means of Grace Divine ;
 Enter Thine Ark, and there 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 in Thy heavenly Ark may be,
 Anchor'd on Ararat with Thee.

AMEN.

H Y M N 28.

QUINQUAGESIMA⁸.

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

I.

GRACIOUS Spirit, Holy Ghost,
 Taught by Thee, we covet most⁹
 Of Thy gifts at Pentecost,
 Holy, heavenly Love.

⁸ TUNES: *Cape Town*, Monk 137; *Churton*, Monk 219; *Bethany*, S. P. C. K. 81.

⁹ "Covet earnestly the best gifts, and yet show I unto you a more excellent way."—1 Cor. xii. 31.

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.

HYMN 29¹.

*ASH-WEDNESDAY*².

I.

IN sorrow and distress,
To Thee, O Lord, we fly ;
In penitential lowliness,
To Thee for mercy cry.

¹ See also below, the Hymn for Communion, No. 116.

² TUNE: *St. Bride's*, Mercer 62, Monk 81, S. P. C. K. 49,
Crotch p. 38.

2.

Mercy, O Mercy, Lord ;
 From Thee we have our breath :
 And it is written in Thy Word,
 " God willeth not your death ³."

3.

" God gave His Only Son
 Your sins to take away ⁴ ;
 And God's dear Son to Heaven is gone
 On your behalf to pray ⁵."

4.

By Thine own love we plead,
 O hearken to 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.

6.

Comfort, and make us whole,
 With Thy free Spirit's grace ;

³ Ezek. xviii. 32 ; xxxiii. 11. 1 Tim. ii. 4. 2 Pet. iii. 9.

⁴ Rom. viii. 32. 1 John ii. 2 ; iii. 5.

⁵ Heb. vii. 25.

Lift up, O Lord, upon our soul
The lustre 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 make us to abhor
The sins that made Him grieve ;
And ne'er to 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 the Saints in Heaven,
May we sing praise to Thee,
For peace restor'd, and sins forgiven,
To all eternity.

AMEN.

HYMN 30.

FIRST SUNDAY⁶ IN LENT⁷.*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.

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.

⁶ See also the next Hymn.⁷ TUNES: *Evensong*, S. P. C. K. 59, Redhead 62 ; *Kendall*, Chope 99 ; *Conway*, Handbook 56.

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,
Through Christ to dwell with Thee for ever-
more.

AMEN.

H Y M N 31.

*ANOTHER FOR THE SAME SUNDAY*⁸.

*The Temptation ; Christ's Victory over the Tempter by means of
HOLY SCRIPTURE. See the Gospel for the Week.*

1.

FIVE pebbles from the brook
The shepherd David drew ;
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.

⁸ TUNES : *Quam dilecta*, Monk 64 ; *St. Blaise*, Chope 9.

3.

There is a holy Stream,
 By God's pure well-spring fed ;
 Bright polish'd pebbles gleam,
 Like jewels, in its bed.

4.

The Bible is that Brook ;
 The five Books of God's Law
 Jesus, our David ⁹, took ;
 One ¹ forth 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 ;

⁹ See S. Augustine, Serm. xxxii., and on Psalm cxliii.

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

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.

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. 118.

HYMN 32.

SECOND SUNDAY IN LENT².

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.

I.

WHEN Abraham upon the wood
 His only Son did lay,
 And at Moriah's altar stood,
 He saw by faith Thy day³.

2.

Thou on the wood wert laid, O Lord,
 A ransom'd World to save ;
 He saw Thee in his son restor'd⁴
 Arising from the grave.

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.

² TUNES: *Bristol*, Monk 25, Met. Tunes xi. ; *Bath*, Manual p. 78.

³ John viii. 56.

⁴ Heb. xi. 19.

4.

In Isaac we the figure saw ⁵,
We saw the Promise seal'd,
The Gospel ⁶ 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.

6.

The answer was in love delay'd,
That she might be more blest ;
At length He said, " Great is thy faith,"
And granted her request.

7.

Lo ! Afric's ⁷ Land with bended knee
Darts forth her hands to God ⁸,
As Israel free went through the sea
Parted by Moses' rod ;

⁵ Gen. xxii., which was the Proper Lesson for last Sunday afternoon.

⁶ The Gospel for the present week. Matt. xv. 21.

⁷ Of the Canaanitish family.

⁸ Ps. lxxviii. 31.

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.

HYMN 33.

THIRD SUNDAY IN LENT^o.

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.

I.

“**A** WAKE! awake!” the Apostle cries¹,
 “And Christ shall give thee light,”

⁹ TUNES: *Brunswick*, S. P. C. K. 63. See also Appendix to this volume, p. 9.

¹ In the Epistle of the Week.

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.

2.

O holy Jesus ! of all lights
Thou art the Source divine ;
Glimpses of Thee, in Israel's Child,
And gleams of glory shine ;
His light with Thine, O Lord, does rise,
Joseph brings JESUS to our eyes.

3.

With chastity his course begins,
He breaks the Tempter's snare ;
From prison to the King's right hand
He mounts ; Thou, Lord, art there.
We see the Chariot ; " Bow the knee "
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.

HYMN 34.

FOURTH SUNDAY IN LENT².

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

PART I.

I.

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.

3.

Pilgrims they are, for Sion bound,
 Whose Paschal Feast is near ;
 But the true Passover Himself
 Receives and feeds them here.

² TUNES : *St. Ann's*, S. P. C. K. 34, Mercer 20, Crotch p. 3, Manual p. 73 ; *Ravenscroft*, Handbook 43 ; *Dundee*, Monk 27, Chope 100.

4.

They sit upon the grassy turf,
Marshall'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.

PART II. ³*Sequel to the above.*

After feeding the five Thousand Christ goes up into a Mountain alone to pray, and in the fourth watch of the night comes to His Disciples toiling in the Storm. See Matt. xiv. 22—33; Mark vi. 45—52; John vi. 14—21.

I.

WHEN Christ had blest the loaves,
 And sent the crowd away,
 He to the Mountain did ascend,
 Alone He went, to pray.

³ TUNES: *Franconia*, Monk 34; *St. Petrock*, Chope 87; *St. Michael*, Mercer 51, Monk 55, S. P. C. K. 46, Chope 90, Crotch p. 40, Handbook 32.

2.

Thou, Lord, the Living Bread
To feed the world hast giv'n ;
And now Thou ever praying art
Upon the hills of Heav'n.

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 reappear
In the last watch of night,
Walking upon the stormy sea,
And 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. ⁴

*Christ's coming in the Night on the Waves 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 ⁵ ?"
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 ⁶ :
They pry not, but believe.

4.

Lord, in Thy Sacraments
Thou walkest on the sea ;
Let us not ask, "*How* dost Thou come ?"
But gladly welcome Thee.

⁴ TUNE : *St. Ethelwald*, Monk 181.

⁵ John vi. 25.

⁶ Matt. xiv. 32. John vi. 21.

5.

Then will the winds be hush'd,
The waves no longer roar ;
When Christ is 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.

HYMN 35.

FIFTH SUNDAY IN LENT¹.

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

I.

“**H**OLY 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.

¹ TUNES : *Brunswick*, S. P. C. K. 63. See also Appendix to this volume, p. 9.

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 Throne ⁸
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.

5.

Cleans'd by that Blood we now approach
Boldly the Throne of Grace ;

⁸ See Rev. iv. 3.

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.

HYMN 36.

*SUNDAY NEXT BEFORE EASTER*⁹.

Jesus Christ our Example in suffering with Patience and Humility.

I.

O THOU, the Way, the Truth, the Life,
Jesu, Creator, mighty Lord,
Eternal Sire's Eternal Son,
By hosts angelical adored,
For us Thou deignedst to be born,
To suffer grief, and bitter scorn.

⁹ TUNES: *Swiss Tune*, S. P. C. K. 69; *Angel's Song*, S. P. C. K. 67, Met. Tunes lxx.; *Melita*, Monk 222; *Old 112*, S. P. C. K. 66.

The Hymn above, No. 4, for the First and Second Advent compared, may be used on this Sunday.

Also, the Hymn below, for the Tenth Sunday after Trinity, may be used on this day.

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 ;
There is no room in her for Thee ;
Thy home is lowly Bethany ¹.

4.

O Man of Sorrows ! dark and drear
The path is that 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.

¹ Luke xxi. 37, 38.

5.

But through that fierce and furious storm,
Through all the hurricane and shock
Of mockery and fiendish hate,
That 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.

HYMN 37².

*Melchizedek, the Type of Christ our Priest and King ; as presented
in the Second Lesson for this Evening. Heb. v. to v. 11.*

I.

BRIGHT beacon on an island rock,
Above the stormy sea,
Shines forth Melchizedek, O Lord,
A glorious Type of Thee.

² TUNES : *Gloucester*, Crotch p. 8, Manual p. 106, Chope 39 ;
St. David's, Mercer 328, S. P. C. K. 26, Crotch p. 2, Manual
p. 87, Chope 14.

2.

The King of Salem,—King of Peace,—
 And King of Righteousness³,
 Comes forth a Priest, with bread and wine,
 The Patriarch to bless.

3.

Him Priest and Father, Levi's Sire⁴
 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 ;

³ Heb. vii. 2.⁴ Abraham. Heb. vii. 10.

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.

HYMN 38.

*The Offices of Christ in the work of Redemption*⁵.

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.

⁵ TUNE: *Adeste, Fideles*, Monk 42, Choep 6, Met. Tunes xxxiii.

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.

HYMN 39.

*MONDAY BEFORE EASTER*⁶.

*Christ's Sufferings leading to Glory*⁷; as seen in the Epistle for the Week.

I.

WHO is this that comes from Edom,
 Clad in robes with carnage stain'd ;

⁶ TUNES: *St. John's*, Mercer 16, Manual p. 7; *St. Thomas*, Monk 39; *Benediction*, Monk 52, or *St. Werbergh*, Handbook 74; "*Alleluia, dulce carmen*," Chope 18; *Gloria Patri*, Crotch p. 44; *Salzburg*, S. P. C. K. 101, Manual p. 6.

⁷ Hymn No. 24 above, the latter part, may also be used on this day.

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 course Thou art pursuing
Is a course of glorious gain ;
But the work which Thou art doing
Is a work of bitter pain ;
In a Passion-tide beginning
It will lead to bright renown ;
Thou by it a way art winning
To an everlasting crown.

3.

Through Thy 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 sinful 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.

HYMN 40.

TUESDAY BEFORE EASTER⁸.

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.

I.

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 God⁹"—yon City¹ now
Shines brightly in the sun ;
Christ searches it ; it shows much leaf,
But fruit of Faith has none.

⁸ TUNES: *Luther's old or Proper 1st*, Crotch p. 20; *Redhead* 29, Monk 28; *Abridge*, S. P. C. K. 38, Mercer 257, Crotch p. 23, Manual p. 64, Handbook 2.

⁹ See Mark xi. 22.

¹ Jerusalem.

4.

Christ soon will wither'd seem to be
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 revives
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, make us bear fruits
Of Holiness and Love ;
So may we ever flourish, Lord,
In Paradise above.

9.

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

AMEN.

H Y M N 41.

WEDNESDAY BEFORE EASTER².

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.

I.

JERUSALEM! thy Judge will come
With woes 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 TUNES: *Altorf*, Monk 37, Mercer 26; *Luther's Hymn*, S. P. C. K. 71, Manual p. 3, Crotch p. 34, Met. Tunes xlv., Handbook 23.

2.

He will thee visit for thy sin,
And when His Hand hath found thee,
Rome will with armies 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 woes 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.

HYMN 42.

THURSDAY BEFORE EASTER³.

*The Holy Communion : the Blessed Sacrament of the Lord's Supper
instituted on this day ; see the Epistle for the Day⁴.*

I.

SON of God, Incarnate Word,
Only Source of Grace art Thou,
Thou the Fountain art, O Lord,
Whence our hopes of 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 TUNES: *Ratisbon*, Mercer 101, Monk 5, S. P. C. K. 94 ;
St. Columba, Chope 98.

⁴ See also Hymn 59 and Hymn 86, and Part iii. of
Hymn 34, which may be used on this day.

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.

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.

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 blest Eternity.

9.

Give us penitential Love,
Give us Faith to feed on Thee ;
Send Thy Spirit from above,
That we, Lord, may welcome be,
When from earthly toils releas'd,
At Thy Heavenly Marriage-Feast.

10.

Glory to the Father give,
 Glory give to God the Son,
 Who did die that we may live,
 In Himself has made us one :
 Glory to the Spirit be,
 Glory everlastingly.

AMEN.

 HYMN 43.
GOOD FRIDAY⁵.

*The Atonement. Man's state, before and after it, compared*⁶.

I.

MANKIND in Adam fell
 From God, and peace has none ;
 Who can the enmity dispel,
 And Man with God make one ?

⁵ TUNE : *St. Bride's*, Mercer 62, Monk 81, S. P. C. K. 49, Chope 56, Crotch p. 38.

⁶ The Hymn above, No. 24, the latter part, and other Hymns above, from No. 35, may be used on this day, in whole or in part.

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 ?

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 God's presence driven ;
Who can recover Paradise,
And raise us up to Heaven ?

7.

The sons of Adam lie
 Expos'd to God's just ire ;
 Who can His anger pacify,
 And save from penal fire ?

8.

The Law of God demands
 Obedience to His will ;
 Who can accomplish His commands,
 And all His 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."

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,
And gladly on His shoulders bear
Mankind, His long-lost sheep.

17.

There Christ with outstretch'd Hands
Doth all the world embrace ;
In Him Man does what God commands,
And sees with joy His Face.

18.

The Cross a Trophy is,
With glorious spoils array'd,
Torn from our ghostly enemies,
Triumphantly display'd⁷.

19.

The 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 mighty Conqueror rides
Up to His Palace high.

21.

There, by Death's second birth,
To endless life He springs ;
And carries us to Heaven from earth,
Like eaglets on His wings.

⁷ Col. ii. 15.

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 men 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.

HYMN 44.

*EASTER EVEN*⁸.*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
 Man was revived.

3.

Upon the seventh day of the week
 God from His works did rest,
 And on that holy Sabbath-Day
 The works of God were blest :

⁸ TUNES: *St. Luke*, Crotch p. 26; *St. Peter's*, Monk 12; *York*, Mercer 123, S. P. C. K. 24, Crotch p. 3, Choep 19, Met. Tunes viii.

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.

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.

7.

The Grave itself a Garden is,
Where loveliest flowers abound ;
Since Christ our amaranthine Life
Sprang from that holy ground.

8.

He by the Spirit once was born
Pure from the Virgin's womb,
And by the Spirit once 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 in 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.

HYMN 45.

*EASTER DAY*⁹.

I.

HALLELUJAH! Hallelujah! Hearts to
Heaven and voices raise ;
Sing to God a Hymn of gladness, sing to God a
Hymn of praise.
He who on the Cross a Victim for the World's
salvation bled,
Jesus Christ, the King of Glory, now is risen
from the dead.

2.

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

⁹ TUNES: *St. John's*, Mercer 16, Manual p. 7; *St. Thomas*,
Monk 39; *Chichester*, Mercer 136; *St. Patrick*, Manual
p. 121.

The three following Hymns, Nos. 46, 47, and 48, may also
be used on this day; and during Eastertide.

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.

HYMN 46.

EASTER ¹.

I.

IN Thy glorious Resurrection,
Lord, we see the world's erection,
Man in Thee is glorified.
Bliss for which the Patriarchs panted,
Joys by ancient sages 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 ;
Israel through the sea is landed,
Pharaoh and his hosts are stranded
And o'erwhelmèd in the waves.

¹ TUNE : *Evangelists*, Monk 267.

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
 To 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.

HYMN 47.

MONDAY IN EASTER WEEK ².

The Walk of the two Disciples with Christ to Emmaus after 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
 In the brightness of the New.

² TUNES: *St. George's*, Monk 110; *Easter Hymn*, Mercer 94, Monk 107 (2nd Tune), *Chope* 38, S. P. C. K. 92.

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.

Lord, we know Thee ever nigh,
Though not kenn'd by carnal eye ;
Though Thou art much further gone³,
Even to Thy heavenly Throne,
Yet we, Lord, behold Thy face
Ever in Thy means of Grace :
There Thou walkest by our side,
There Thou with us dost abide.

5.

Be with us in weal and woe
As we on our journey go ;
Be with us in every age
Of our earthly pilgrimage ;

³ See Luke xxiv. 28, and Augustine's Sermon upon it.

And on death's dark eventide
 May we see Thee at our side ;
 When we rise again, may we
 Live for ever, Lord, with Thee !

AMEN.

HYMN 48.

TUESDAY IN EASTER WEEK ⁴.

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

I.

“ **T**OUCH Me not,” to Mary said
 Jesus risèn 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 grasps Thee with her hand.

⁴ TUNES : *Redhead* 76, *Monk* 105 ; *Sherborne*, Manual p. 120, *Metrical Tunes* lvii.

3.

Hearts and minds to Thee arise,
Touching Thee above the skies ;
Touching Thee when 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 may there Thy Glory see,
Dwelling ever, Lord, with Thee.

AMEN.

HYMN 49.

FIRST SUNDAY AFTER EASTER ⁵.

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

I.

THE wounds which Jesus once endur'd
Were stigmas of His shame ;
But now they have for Him procur'd
An everlasting name.

⁵ TUNES : *Chichester*, Monk 30, Manual p. 18 ; *Winchester*, Mercer 139, Monk 44, Crotch p. 27, Manual p. 118.

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 a woman's 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.

HYMN 50.

SECOND SUNDAY AFTER EASTER ⁶.

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

1.

ELISHA'S servant and his staff⁷
 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 its Mother smiled.

⁶ TUNES: *Westminster*, Mercer 166, Monk 149; *London New*, Monk 192, Mercer 95, S. P. C. K. 27, Crotch p. 7, Chope 106.

The Hymn below, No. 63, for the Third Sunday after Trinity, may also be used in this week, when Christ is displayed in the Epistle and Gospel as the Good Shepherd, giving His life for the Sheep.

⁷ 2 Kings iv. 29—31, and S. Augustine's exposition, as cited in the next note.

3.

O Lord, the staff of Moses' Law⁸,
Which Thou didst send before,
Declar'd Thy Will, and show'd our death,
But could not life restore ;

4.

But when our great Elisha came,
Then, 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,
And God in Man revived
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.

⁸ Compare S. Augustine, Serm. xxvii. and Serm. cxxxvi.

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, undefiled.

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.

HYMN 51.

THIRD SUNDAY AFTER EASTER ⁹.

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 Korah¹ and his company, and upon those who were seduced by Balaam tempting to Idolatry and fleshly Lusts²; and 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.

I.

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.

⁹ TUNES: *Tallis*, Mercer 305, Monk 148, S. P. C. K. 22; *Gloucester*, Mercer 68, Chope 21; *Bishopthorpe*, Manual p. 81.

The Hymn below, for the Ninth Sunday after Trinity, may also be used on this day.

¹ Numb. xvi.

² Numb. xxv.

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 the 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.

HYMN 52.

FOURTH SUNDAY AFTER EASTER ³.

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

³ TUNES: *Melcombe*, Monk 2, Mercer 148, Manual p. 66; *Winchester New*, Monk 35, S. P. C. K. 9; *St. Bede*, Monk 53.

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 Sion 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,
 Her glistening spangles quickly wane,
 Thy Light no change or shadow knows,
 But with eternal splendour glows⁴.

2.

Thou, Lord, who didst on Sinai's hill
 In cloud and thunder speak Thy will,
 And didst with Thine Almighty hand
 Inscribe 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.

⁴ See James i. 17, part of the Epistle of the week.

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.

HYMN 53.

FIFTH SUNDAY AFTER EASTER, or the SUNDAY
BEFORE THE ASCENSION ⁵.

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 ⁶
The Widow and the Fatherless ;"
And wilt Thou leave us comfortless ⁷?
Wilt Thou depart ?

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.

⁵ TUNES : *Troyte*, Monk 170 ; *Eternity*, S. P. C. K. 57.

⁶ James i. 27. The Epistle for the Week.

⁷ "Orphans" in the original, John xiv. 18.

4.

For He departs, that He may send
Another Comforter and Friend,
To tarry with you till the end ;
The Holy Ghost.

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 Thee ⁸.

6.

Old age ⁹ with joy saw Thee appear,
And Widowhood ¹ found comfort there ;
Perhaps the Doves ², 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 ;

⁸ At the Presentation in the Temple, forty days after the Nativity. Luke ii. 22—27.

⁹ In Symeon, at the Presentation in the Temple. Luke ii. 25.

¹ In Anna. See Luke ii. 27.

² Luke ii. 24.

8.

For then 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, that He for you may 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.

HYMN 54.

ROGATION DAYS, being the Monday, Tuesday, and Wednesday before the ASCENSION of our Lord³.

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 ;
Thine indignation we deserve ;
But Spare, O Father, Spare.

3.

The creatures of Thy Hand
Made for Thy Glory are ;
But we those creatures have abused ;
Spare us, O Father, Spare.

³ TUNES: *Invocation*, Crotch p. 38; *Carlisle*, S. P. C. K. 53; *Southwell*, Mercer 62, S. P. C. K. 47.

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.

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.

9.

Bless, Lord, our gracious Queen,
With Thy best bounties bless ;
Grant her a long and glorious Reign
In peace and quietness.

10.

Bless, Lord, Thy Holy Church,
With heavenly graces bless,
That it may flourish and abound
In love and godliness.

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
Ever 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.

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
Through ages without end.

AMEN.

HYMN 55.

ASCENSION DAY⁴.

I.

SEE the Conqueror mounts in triumph, see
the King in royal state,
Riding on the clouds His chariot, to His hea-
venly Palace gate ;
Hark, the quires of angel voices joyful HALLE-
LUJAHS sing,
And the portals high are lifted, to receive their
heavenly King.

⁴ TUNES : *Benediction*, or *Alleluia, dulce carmen*, Monk 52, Chope 18, Met. Tunes xxxii. ; *St. Werbergh*, Mercer 19, Handbook 74 ; *Gloria Patri*, Crotch p. 44 ; *Salzburg*, S. P. C. K. 101, Manual p. 6 ; *Chichester*, Mercer 136.

See also above, Hymn 35, which may be used at this season.

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.

3.

While He raised 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 pleased Him,
preaching truth and doom to come,

He, 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 pro-
mised 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.

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.

Lift 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 hea-
venly 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.

HYMN 56.

SUNDAY AFTER ASCENSION DAY⁵.

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 stedfast, 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 ?

⁵ TUNES: *All Saints*, Mercer 207 ; *Proper 1st*, Crotch p. 20.
The Hymn above, No. 35, may also be used on this day.

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.

5.

We have an Anchor. Other ships
Are anchor'd in the sea ;
More sure and stedfast is our Hope ;
Our Anchor is in Thee.

6.

With *downward* cables other ships
On earthly hopes depend ;
But we, who other 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
By it we cling 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.

HYMN 57.

WHITSUNDAY ⁶.

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,
 Winds did rush, the place it trembled ;
 Then came down the Holy Ghost ;
 Golden shower of consecration
 Tongues of fire were on them shed ;
 And that holy dedication
 Made an altar of each head.

⁶ TUNES : *St. Thomas*, Monk 39 ; *St. John*, Mercer 16, Manual p. 7 ; *Benediction*, or *Alleluia, dulce carmen*, Monk 52, Chope 18, Met. Tunes xxxii. ; *St. Werbergh*, Mercer 19, Handbook 74 ; *Gloria Patri*, Crotch p. 44 ; *Salzburg*, S. P. C. K. 101, Manual p. 6.

3.

Now the festive pentecostal
Harvest-Home of souls they keep⁷ ;
With his sickle each Apostle
Whitening fields goes forth to reap ;
God with holy flame from Heaven
Writes on hearts the law of Love⁸ ;
Jubilee⁹ of sins forgiven
Sounds its trumpet from above.

4.

Holy Ghost, Divine Creator,
Who didst on the waters move ;
Holy Ghost, Regenerator,
Author of all life and love ;
Holy Ghost, Illuminator,
Who didst then with Fire baptize ;
Holy Ghost, Great Renovator,
Come, the World evangelize.

⁷ The Feast of Pentecost introduced the Wheat Harvest.

⁸ The Law of Moses was given on Mount Sinai, fifty days after the Passover.

⁹ The Fiftieth year was the year of Jubilee ; so the Pentecost, or the Fiftieth, introduces the Christian Jubilee, when the Apostles began to preach Remission of Sins to all Nations.

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
Now 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'ershadov'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 danger hear us ;
After labour give repose ;
In the days of sickness 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 ;
Patience, faith, and resignation
Breathe upon us with Thy Breath ;
And Thy heavenly consolation
Give us in the 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.

HYMN 58.

MONDAY IN WHITSUN WEEK ¹.

Contrast of the building of Babel with that of the Christian Sion, as displayed 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 ;
 Pride said, " Come, let us 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.

3.

Another Tower and City now
 Is builded, Lord, by Thee ;
 Thy Sion, builded not by Pride,
 But by Humility.

¹ TUNES: *Southwell*, Monk 180; *Old* 72, Crotch p. 17; *Nottingham*, or *St. Magnus*, Mercer 201, S. P. C. K. 32, Manual p. 72, Handbook 25.

² Babel. Gen. xi. 9.

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 Baptism
That Holy City knows ;
And thence One Gospel in the streams
Of every Language flows.

6.

Give us Thy Holy Spirit, Lord ;
No Pride or 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 ;
And praise the Father, and the Son,
And Heavenly Paraclete.

AMEN.

HYMN 59.

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 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.

I.

NOT bound by chains, nor pent in cells,
Of person or of place,

³ TUNES: *St. David's*, Mercer 328, Crotch p. 2, Manual p. 87; *Old* 38, Crotch p. 21.

The Hymn for Quinquagesima (see above, No. 28) may be sung at this season.

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
Saved 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 prescribed 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. 118.

HYMN 60.

TRINITY SUNDAY⁴.

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 commands are done,
Singing everlastingly
To the Blessed Trinity.

⁴ TUNES: *Veni, Sancte Spiritus*, Monk 128; *Urbs beata*, Monk 245 (1st Tune); *Pange, lingua*, Chope 32; *Christmas Hymn*, S. P. C. K. 27.

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.

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 did deign 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.

HYMN 61.

*FIRST SUNDAY AFTER TRINITY*⁵.

The intermediate state (i.e. the state of the soul after death, and before the Resurrection of the Body and the Judgment to come) 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 ?

⁵ TUNES : *St. Mary's*, Monk 80, Mercer 222, S. P. C. K. 29, Crotch p. 8, Manual p. 23 ; *Old 119th*, Crotch p. 22 ; *Old 81st*, Monk 263, Mercer 183, S. P. C. K. 42.

2.

The soul of Lazarus, who lay
Sick, destitute, forlorn,
To Abraham's Bosom went at death ⁶,
On wings of Angels borne.

3.

The soul of him that pray'd to Christ
In death with tears and cries,
Was carried on that self-same day
By Christ to Paradise ⁷.

4.

Abraham's Bosom is a place
Where faithful souls are blest,
And at a holy banquet find
Refreshment there, 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.

And in that Garden faithful souls
In blissful calmness dwell,
Till the last Trumpet shall awake
Each body from its cell.

⁶ Luke xvi. 22.

⁷ Luke xxiii. 43.

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.

10.

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

AMEN.

HYMN 62.

SECOND SUNDAY AFTER TRINITY⁸.

*Triumphs of Joshua and Deborah as displayed in the First Lessons
of the present and foregoing Sundays.*

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 re-
 treat,
 Are plac'd by him beneath his captains' feet ;
 His triumph sheds a bright prophetic gleam
 Of that great Day, when Thou wilt reign su-
 preme ;
 For, KING of Kings and LORD of Lords art
 Thou ;
 And at the Name of JESUS all shall bow.

2.

When we the valiant acts of Deborah see,
 And hear her song, we think, O Lord, of Thee ;

⁸ TUNE, see Appendix to this volume, p. 6. *Dorchester,*
Mercer 39.

Awake, Awake!—Thou, Lord, dost courage
give ;
Weak are made strong, dead at Thy bidding live ;
Spear, shield, horse, iron 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.

3.

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.

HYMN 63.

THIRD SUNDAY AFTER TRINITY⁹.*Christ's love for the Lost Sheep, as displayed 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 joy¹,
 The crown of thorns He wears,
 And on the Cross His long-lost sheep
 Rais'd on His shoulders bears ;

⁹ TUNES: *Westminster*, Mercer 166, Monk 149; *St. Martin's*, Crotch p. 19; *Nottingham*, or *St. Magnus*, Mercer 201, Crotch p. 5, Manual p. 72.

The Hymn for the Fifth Sunday after Trinity, No. 65, may also be used on this day.

¹ 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.

HYMN 64.

FOURTH SUNDAY AFTER TRINITY².

The Creation, represented in the Epistle of the Week as travelling in pain³ for a more glorious state of existence after the General Resurrection.

I.

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.

² TUNES: *St. Peter's*, Monk 12 ; *Cambridge*, Manual p. 112 ; *Manchester*, Mercer 85, S. P. C. K. 40, Crotch p. 6.

The Hymn for the Fifth Sunday after Trinity, No. 65, may also be used to-day.

³ Literally, as in *childbirth* ; see the original word in Rom. viii. 22.

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 her upraise
From sorrow and distress ;
New Heavens and Earth will then be born,
"Where dwelleth righteousness ⁴."

7.

The Heavens and Earth, when cleansed by fire
From all things that defile,
Will on that Resurrection 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.

⁴ 2 Pet. iii. 13.

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.

HYMN 65.

*FIFTH SUNDAY AFTER TRINITY*⁵.

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

I.

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.

⁵ TUNES: *Melcombe*, Monk 2, Mercer 148, Chope 70,
 Manual p. 66, Handbook 31; *Wareham*, S. P. C. K. 15,
 Crotch p. 33, Manual p. 48, Met. Tunes xlvi.

The Second Hymn for the First Sunday in Lent, No. 31,
 referring to the History of David and Goliath, may be used on
 the Evening of this Day.

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 Lord⁶," old Eli said,
"Hide nothing from me, O my son ;"
O grant us grace in deepest grief
To say, "Thy will, not mine be done !"

6.

Will God be pleased with fat of rams⁷ ?
Will He accept them as a price ?
O grant us ever grace to know
Obedience is best sacrifice.

⁶ 1 Sam. iii. 17, 18.

⁷ 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.

 HYMN 66.
SIXTH SUNDAY AFTER TRINITY⁸.

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.

I.

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.

⁸ TUNES : *Eventide*, Monk 14 ; *Evensong*, S. P. C. K. 59 ; *Conway*, Handbook 56.

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,
That we from earth a heavenward course may
 hold,
Give us His wings, and feathers as of gold.

5.

O God Triune, baptized in Thy Name,
We pray for heavenly light and holy flame,
That firm in Faith, and walking in Thy Love,
We may Thee ever praise in bliss above.

AMEN.

HYMN 67.

SEVENTH SUNDAY AFTER TRINITY⁹.

“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.

⁹ TUNES: *St. Cuthbert*, Monk 139; *Olmutz*, Mercer 144.

This Hymn may be also used on any occasion of a Collection for works of Piety and Charity.

4.

Salem beheld Thy Temple rise
In state magnificent ¹ ;
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.

7.

And Salem saw the Holy Ghost
Come down in golden shower ;
What gifts can we present to Him
For that blest dower ?

¹ 1 Chron. xxii. 5.

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
With joy to 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.

HYMN 68.

*EIGHTH SUNDAY AFTER TRINITY*².

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.

2.

If God command thee to abstain
From royal Bethel's fare,
Taste not its food, though Angel hands
Should spread a table there.

² TUNES: *Bedford*, Monk 153, Mercer 331, S. P. C. K. 35;
Condescension, Manual p. 11.

3.

The obedient Seer³ 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 domain⁴ ;
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.

³ Elijah. 1 Kings xvii. 2, 3.

⁴ 1 Kings xvii. 9.

7.

By Faith, and by Obedience
God's best rewards are won ;
Thou dost a Prophet feed, and he
Restores to thee a son.

8.

Thy pious service is approved
And blest by love divine ;
O Zarephath, thy Widow's name
Shall in Christ's Gospel shine ⁵.

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.

⁵ Luke iv. 26.

HYMN 69.

*ANOTHER HYMN FOR THE EIGHTH SUNDAY
AFTER TRINITY*⁶.

*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 GOD⁷!”
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.

⁶ TUNES: *Bristol*, Monk 25; *Windsor*, Monk 183, Mercer 177, S. P. C. K. 25. This Hymn may also be used next Sunday.

⁷ See I Kings xviii. 39. The name ELIJAH means “The LORD is GOD.”

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.

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'st⁸, 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 James v. 16, referring to the *prayers* of *Elijah*.

8.

Not in fierce fires, or furious winds,
Which rocks and mountains tear⁹,
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 faint¹,
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 Heav'n, 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.

⁹ See I Kings xix. 11, 12.

¹ See I Kings xix. 5.

12.

Transfigur'd² on Thy holy hill
May we in glory shine,
And ever see Thy blessed face,
And be for ever Thine !

13.

To Father, Son, and Holy Ghost,
One God, in Persons Three,
Dominion, Adoration, Praise,
And Glory, ever be !

AMEN.

HYMN 70.

*NINTH SUNDAY AFTER TRINITY*³.

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.

I.

IN all our wanderings here below
We see Thee, Lord, where'er we go ;

² As Elijah was at Christ's Transfiguration, Matt. xvii. 3.

³ TUNES: *Troyte*, Monk 170 ; *Eternity*, S. P. C. K. 57.

No. 51, and also No. 69, referring to Elijah, may be used to-day.

From smitten Rock when waters flow,
Then Jesus bleeds.
Thy Word, and Paschal festival,
Thy Church,—we see Thee in them all ;
When showers of Manna round us fall,
Then Jesus feeds.

2.

In all the gleams of grace divine
We see Thy holy Presence shine ;
Pillar of Light, and heavenly sign,
There Jesus leads.
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.

3.

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.
Speed us, O speed us onward, Lord,
Supplies of heavenly grace afford,
And make us Thine in will and word,
And holy deeds.

4.

So may we through Life's Desert go,
And come where fruits of Eshcol grow,
And crystal waters ever flow
 In verdant meads ;
And there to Father, and to Son
And Holy Ghost, blest Three in One,
Sing ever praise, from Whom alone
 All good proceeds.

AMEN.

HYMN 71.

TENTH SUNDAY AFTER TRINITY ⁴.

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

I.

WHEN David and his faithful friends
 O'er Olivet did go,
Thrust forth from Sion by his son,
 Their tears began to flow ⁵.

⁴ TUNES: *Farrant*, Manual p. 84, *Chope* 21 ; *Old Martyrs*,
Monk 218, *Mercer* 281, S. P. C. K. 23.

⁵ 2 Sam. xv. 30.

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.

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.

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.

HYMN 72.

*ELEVENTH SUNDAY AFTER TRINITY*⁶.

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

I.

LORD, for Thy Grace's showers
 We pray to Thee ;

⁶ TUNE: see Appendix, p. 5.

The Hymn for the Twenty-fifth Sunday after Trinity may be used on this day. The latter part of the Hymn for Tuesday

Not that our path with flowers
Bestrewn may be ;
Not, that our brows with roses
We may entwine
Before their blossom closes,
And drink sweet wine ⁷.

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.”

in Whitsun week may also be used on this day. “ 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 account 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.

This Hymn may also be used at a Harvest Thanksgiving Service.

⁷ Wisdom ii. 7, 8.

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.

 HYMN 73.

*TWELFTH SUNDAY AFTER TRINITY*⁸.

The Epistle for the Week 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.

I.

M OSES from Sinai brings the Law,
 His face with glory gleams ;
 The People's eyes, bedimm'd by sin,
 Are dazzled by its beams.

⁸ TUNES : *Tallis*, Mercer 305, Monk 62, S. P. C. K. 22 ;
Dundee, Monk 27.

One of the Hymns for next Sunday, as bearing on the history of Sennacherib, may be used on the Evening of this Day.

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 Thee⁹,"
And "blessed are the pure in heart,
For they God's face shall see¹."

8.

O, therefore, cleanse our sullied hearts,
Soften these hearts of stone,
That we may see Thee, and may know
As we, O Lord, are known².

9.

To Father, Son, whose Gospel gilds
The Law with glorious rays,
And Holy Ghost Who in them shines,
Be everlasting praise.

AMEN.

⁹ Heb. xii. 14.¹ Matt. v. 8.² 1 Cor. xiii. 12.

HYMN 74.

THIRTEENTH SUNDAY AFTER TRINITY³.

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.

I.

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 His own in bitter scorn
Call'd a Samaritan⁴.

³ TUNE: *Old Winchester*, Monk 44, Mercer 139, Manual p. 118, Crotch p. 27.

See also the next Hymn.

This Hymn may be also used at a Charitable Collection.

⁴ John viii. 48.

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.

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 Me⁵.”

AMEN.

⁵ Matt. xxv. 40.

HYMN 75.

ANOTHER FOR THE SAME SUNDAY⁶.

The History of Sennacherib, King of Assyria, as recorded 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 Thine⁷."

3.

Full often, Lord, that sword of Thine
Lays fencèd cities waste ;
And guilty Nations from their hand
Thy cup of fury taste.

⁶ TUNES: *Glastonbury*, Crotch p. 7; *Old Martyrs*, Monk 218, Mercer 281, S. P. C. K. 23.

⁷ Ps. xvii. 13.

4.

The proud Avenger deems that he
Has made their rivers dry,
And Lebanons 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.

HYMN 76.

FOURTEENTH SUNDAY AFTER TRINITY⁸.

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

I.

“GO, show yourselves unto the Priests,”
Christ to Ten Lepers said ;
The Nine, who went, unthankful were,
One, who turn'd back, 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.”

3.

Lord, once afar remov'd from Thee
The race of Adam stood,
Tainted by Sin's foul Leprosy,
A wretched brotherhood.

⁸ TUNES : *Durham*, Monk 51, Met. Tunes xlvii. ; *Bedford*, Monk 153, Mercer 331, S. P. C. K. 35.

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.

HYMN 77.

FIFTEENTH SUNDAY AFTER TRINITY⁹.

"Consider the Lilies of the Field." Gospel of the Week.

1.

THE Lilies in the field that grow,
Cloth'd by God's 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.

⁹ TUNES: *Old 44th*, Monk 167, Mercer 362; *Abridge*, Mercer 257, S. P. C. K. 38, Manual p. 64, Crotch p. 23.

4.

The Christian soul, that shines in peace
Mid cold neglects and scorns,
Gleams in the shade with silver light
“A Lily among thorns ¹.”

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 ².

¹ Song of Solomon, ii. 2.

² Matt. xxiv. 32.

8.

The lowliest hedgerow flowers, when view'd
By Faith, and cull'd by Love,
May weave a garland for the saints
In endless joys above.

9.

Praise to the Father and the Son,
And to the Holy Ghost,
From all things be in Earth and Sea,
And from the heavenly Host.

AMEN.

HYMN 78.

*SIXTEENTH SUNDAY AFTER TRINITY*³.

*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 ;

³ TUNES : *Old 137th*, Met. Tunes xxvi. ; *Dundee*, Monk 27,
Chope 100.

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 Delight⁴,
Shall Thy blest Presence see,
Much People then will be with Christ,
A glorious company.

5.

What ecstasies will then be theirs
In that blest City, Lord,
When Sons to Parents will by Thee
For ever be restor'd !

⁴ *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 are ⁵,
The Holy Spirit's shrine ⁶ ;
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.

⁵ 1 Cor. vi. 15.

⁶ 1 Cor. iii. 16. 2 Cor. vi. 16.

HYMN 79.

*SEVENTEENTH SUNDAY AFTER TRINITY*⁷.

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

1.

THOU hast a Temple founded,
Thy Church on Thee the Rock ;
By Faith securely grounded,
She stands the tempest's shock ;
Her stones are all united
By the cement of Love ;
Her spire of Hope is lighted
By sunbeams from above.

2.

The Cross is on her portal
Which, with Thy blood ⁸ baptiz'd,
Invites to joys immortal
The World evangeliz'd ;
Thy Grace is ever flowing
Throughout that Temple bright,
A Temple ever growing
In heavenly life and light.

⁷ TUNES : *Konigsburg*, Mercer 5 ; *Crüger*, Monk 66.

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

3.

Lord, make us by Thy merit
There lively stones to be ;
Compacted by Thy Spirit
In bands of unity ;
Jewels⁹ to deck for ever
The mural diadem,
Which crowns the crystal river¹
Of New Jerusalem.

AMEN.

H Y M N 80.

EIGHTEENTH SUNDAY AFTER TRINITY².

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

I.

AS some fair River, from pure fount,
Which parts itself in twain,
With harvests crowns the water'd vale,
And gilds the fruitful plain ;

⁹ Rev. xxi. 19.

¹ Rev. xxii. 1.

² TUNES: *St. James*, Monk 225, Mercer 392, S. P. C. K.
30, Crotch p. 13 ; *C. M.*, Met. Tunes xxiv.

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.

4.

Where'er we go, where'er we look,
Wherever Man we see,
There an immortal soul we view
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 all³.

6.

Thou, God in Man, Emmanuel,
Dost all in Thee combine ;
The African our Brother is,
Since Thou hast made him Thine.

³ Col. iii. 11.

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.

O may we in one heavenly Home,
All with one heart and voice
Praising One Father and One God,
Eternally rejoice.

AMEN.

HYMN 81.

*NINETEENTH SUNDAY AFTER TRINITY*⁴.

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.

I.

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

⁴ TUNES: *Bristol*, Monk 25, Met. Tunes xi.; *Windsor*, Monk 183, Mercer 177, S. P. C. K. 25, Chope 43, Crotch p. 5.

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,
Reviled 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.

And though he 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.

Give us the Martyr's faith and strength,
And courage from above,
To worship Thee, and Thee alone,
With holy zeal and love.

8.

At morn, at noon, and eventide,
When Faith uplifts her eye
To Thy Jerusalem above ⁵,
O hear our suppliant cry.

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 ⁶
Walk'd in the flames, and Holy Ghost,
Eternal glory be.

AMEN.

⁵ Dan. vi. 10. His windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed.

⁶ Dan. iii. 25.

HYMN 82.

TWENTIETH SUNDAY AFTER TRINITY⁷.

“Redeeming the time”—or, as the original literally 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 Thorn⁸ 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 mankind⁹.

⁷ TUNES: *London New*, Monk 192, Mercer 95, S. P. C. K. 27, Crotch p. 7, Choep 106; *Ravenscroft*, Crotch p. 18; *Salisbury*, Met. Tunes iv.

⁸ The thorn in the flesh of St. Paul; see 2 Cor. xii. 7—9.

⁹ 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.

4.

The soldier's Breastplate, and his 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 ;
Since 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 Love
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.

HYMN 83.

*TWENTY-FIRST SUNDAY AFTER TRINITY*¹.

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

I.

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
Is disciplin'd by grief ;
He comes from Herod's court to Christ,
And humbly seeks 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.

¹ TUNE: *St. Mary's*, Monk 80, Mercer 222, S. P. C. K.
29.

4.

“Go,—thy son lives.” Believe in Christ ;
In Him the Godhead see ;
And bless'd with the Centurion ²
The Nobleman will be.

5.

The Father, and the Holy Ghost,
And Thou, O mighty Lord,
Eternal Sire's Eternal Son
Be evermore ador'd.

AMEN.

HYMN 84.

*TWENTY-SECOND SUNDAY AFTER TRINITY*³.

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

I.

LORD, not for store of worldly wealth,
Nor worldly fame, we pray ;
Nor worldly joys, which brightly bloom,
And quickly fade away.

² Matt. viii. 9, 10. Luke vii. 9. See above, Hymn 19.

³ TUNES: *Manchester*, Mercer 85, Crotch p. 6; *Bristol*,
Monk 40.

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.

4.

True Wisdom, while it gives, receives ;
By scattering gets increase ;
And all her ways are 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.

HYMN 85.

*TWENTY-THIRD SUNDAY AFTER TRINITY*⁴.

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

I.

S HALL 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 Man, O Lord, Thine image is,
Stamp’d in Thy Mint Divine ;
O grant us Grace to give to Thee
The Coinage that is Thine.

⁴ TUNES : *Old York*, Mercer 123, S. P. C. K. 24, Chope 19, Crotch p. 3 ; *St. Ann’s*, Monk 197, Mercer 20, Crotch p. 3.

4.

Let it not be defaced 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 Thine image then may shine ⁵,
And give Thee endless praise ;

7.

Thou, Word Incarnate, Who in us
God's image hast restor'd,
With Father, and the Holy Ghost,
Be evermore ador'd.

AMEN.

⁵ Phil. iii. 21, the Epistle for the Week.

HYMN 86.

*TWENTY-FOURTH SUNDAY AFTER TRINITY*⁶.

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 love
Virtue goes forth to heal.

3.

Lord, may we never with the Crowd
On Thee profanely press,
With free, familiar look and speech,
And confident address.

⁶ TUNES: *Winchester*, Mercer 139, Monk 44, Crotch p. 27 ;
St. Luke, Crotch p. 26 ; *Blewbury*, Crotch p. 26.

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.

HYMN 87.

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

“*The LORD our RIGHTEOUSNESS;*” Jerem. xxiii. 6. *See the
Epistle of the Week.*

I.

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

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.

¹ TUNES: *Carlisle*, Mercer 266, Crotch p. 17; *St. Prisca*,
Chope 69.

The Hymn, No. 24, for the Fourth Sunday in Lent may be
used on this Day, in reference to the Gospel of the Week.

Also, the Hymns for Septuagesima and Sexagesima, Nos. 25,
26, in reference to the Collect of the Week ; and No. 72, for
the Eleventh Sunday after Trinity.

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. ⁸

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. Jerem. xxiii. 5—8.

1.

BEHOLD the Day, the glorious Day,
When forth a Branch shall spring,
A 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;
The everlasting GOD⁹.

3.

To join us in Himself to God,
He comes, and makes us one;
Children of God that we may be
In His Beloved Son.

⁸ TUNE: *Tallis*, Monk 62, Mercer 305, S. P. C. K. 22.

⁹ "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.

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.

All Nations in Thy Sion, Lord,
To Thee their praise address,
Christ, Very God and Very Man,
THE LORD OUR RIGHTEOUSNESS.

AMEN.

HOLIDAYS,

&c.

HYMN 88.

ST. ANDREW'S DAY. NOV. 30¹.

I.

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.

¹ TUNES : *Nayland*, Monk 161 ; or *St. Stephen*, Crotch p. 24, Chope II.

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 Cross ²,
And brothers in the Crown.

6.

Like two fair rivers overhung
By many a fruitful tree,
They flow'd together, till they pass'd
Into the crystal sea.

² St. Andrew and St. Peter both suffered Martyrdom by Crucifixion.

7.

They usher in Thine Advent³, Lord,
Which saved 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.

³ The First Sunday in Advent is always the nearest Sunday to the Festival of St. Andrew.

EMBER DAYS, being the Wednesday, Friday, and Saturday after Dec. 13 ; see HYMN 118.

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 wolf⁷,—now kneels in prayer ;
He is baptized 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.

⁷ Gen. xlix. 27. It is well known that the early Fathers and Ancient Hymn-writers often adopt that expression of the Patriarch, and apply it to St. Paul.

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 Cross ⁸.

8.

Blazon'd with golden beams, Thy Grace
Shines in a halo o'er his face ;
Nothing he is, but all things can ⁹
By help of Thee, Thou God in Man !

9.

From east to west, from north to south,
He bears Thy message in his mouth ;
And flying upon Eagle's wings
To all the glorious Gospel brings.

⁸ Phil. iii. 8 ; cp. 2 Cor. xi. 23—30.

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

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Is now by Thee a captive led ;
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To all the glorious Gospel brings.

⁸ Phil. iii. 8 ; cp. 2 Cor. xi. 23—30.

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

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 Paul, 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.

¹ Phil. i. 21.

Hymn 91.

THE PRESENTATION OF CHRIST IN THE TEMPLE,
COMMONLY CALLED THE PURIFICATION OF ST.
MARY THE VIRGIN. FEB. 2².

I.

O JERUSALEM belovèd, joyful morn has
dawn'd to Thee ;
Sing with joy and exultation, sing a song of Ju-
bilee ;
For the Lord³, whom thou art seeking, He for
whom the Nations pray,
He, in human flesh appearing, to His Temple
comes to-day.

2.

Glorious and bright the Temple with its gold and
silver shone,
Which by royal hands was buildèd of the peace-
ful Solomon ;
But thy latter House⁴ is brighter, for in it a hea-
venly Guest,
Son of David, Everlasting Prince of Peace is
manifest.

² TUNES : *Benediction*, Monk 52 ; *Pange, lingua*, Monk 94,
S. P. C. K. 97, Chope 32.

³ Mal. iii. 1, the Epistle of the Day.

⁴ Haggai ii. 3. 7. 9.

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,
And presented in the Temple of the Lord are
sanctified.

4.

He shall purify the sons of Levi, and to God
shall bring
Incense pure of adoration, and a spotless offer-
ing ;
Now the offerings of Judah shall through Him
accepted be ⁵,
For the true Propitiation for the sins of all is He.

5.

Light the Gentile world to lighten, and thy glory,
Isræel,
Beams 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.

⁵ 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.

HYMN 92.

*ST. MATTHIAS' DAY. FEB. 24*⁶.

I.

NO longer Thou in human form
Art present to the eye ;
But thron'd above the Cherubim
Thou reignest in the sky.

⁶ TUNES: *Ravenscroft*, Handbook 43 ; *St. Simon*, Mercer
487.

2.

And Thou, O Christ, dost all things see,
Sitting 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 twain⁷
To fill the place, which Judas lost,
Thou, Jesu, wilt ordain.”

4.

Her prayer was heard ; to show Thy Will
That trial then sufficed ;
The lot that on Matthias fell
Dropp'd from the hand of Christ.

5.

The Scripture saith, that “with the Eleven⁸
Matthias, from that hour,
Was number'd,” equal to the rest
In Apostolic Power.

⁷ Acts i. 24.

⁸ 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.

8.

Lots now have ceased ; 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 ;
O may they ever in Thy hand
As Stars angelic shine⁹.

⁹ Rev. i. 20.

II.

To Father, Who did send the Son ;
 To Son, Who them does send ¹ ;
 To Holy Ghost, Who aids the sent ;
 Be Glory without end.

AMEN.

HYMN 93.

*THE ANNUNCIATION OF THE BLESSED VIRGIN
 MARY. MARCH 25* ².

I.

HOW blest the days that Angels see,
 And life they lead, from sorrow free !
 While years and ages roll away,
 They are unconscious of decay.

2.

To-day the Seraph comes ; the same ³
 Who once of old to Daniel came ;
 Five hundred years have pass'd, but he
 Shines in unalter'd purity.

¹ John xx. 21. "As My Father sent Me, so send I you."

² TUNES: *Redhead* No. 4, Monk 1; *Angels*, Crotch p. 34, Met. Tunes xii.; *St. Gall*, Monk 41.

³ The Angel Gabriel; see Dan. viii. 16; ix. 21.

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, since 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.”

7.

“ Behold the handmaid of the Lord,
Be it according to thy word,”
With faith and meek obedience said
Mary, the highly favourèd.

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.

And 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 ⁴.

11.

May we Thy living Word receive,
Bring forth to life what we believe ;
O come to us, and with us dwell ⁵,
And be our soul's Emmanuel.

⁴ Matt. xii. 50. Mark iii. 35. Luke viii. 21.

⁵ Eph. iii. 17.

12.

Glad voices to the Father raise,
Give to the Son eternal praise,
And give, with all the Angelic host,
Glory to God the Holy Ghost.

AMEN.

HYMN 94.

ST. MARK'S DAY. APRIL 25 ⁶.

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 Champions ⁷ of the Cross went forth ;
The World did them revile ;
And one ⁸, who with them was, did faint
And falter for a while.

⁶ TUNES: *Bristol*, Monk 25 ; *Abridge*, S. P. C. K. 38, Crotch p. 33, Mercer 257.

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

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

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,
 To Paul, Mark "profitable" is³,
 Peter calls Mark "a son"⁴.

5.

That 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.

6.

Once toss'd by winds⁶ of doubt and fear,
 Vex'd by the tempest's strife,
 Mark now is anchor'd on the shore
 Of everlasting Life.

⁹ St. Paul, Acts xv. 38.

¹ St. Barnabas. See Col. iv. 10. Cp. Acts xv. 39.

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

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 car ⁷
Which carries Christ the Lord.

9.

Taught by St. Mark ⁸, the Morians' Land
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.

⁷ The fourfold Gospel, borne by the four Living Creatures ; displayed by Ezekiel and St. John. See above, p. 10.

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,
With them may 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.

HYMN 95.

ST. PHILIP AND ST. JAMES' DAY. MAY 1⁹.

I.

BLEST be, O Lord, the grace of Love
Shed on our hearts by Thee ;
Which makes another's soul to us
Dear as our own to be.

2.

"Follow thou Me ¹," the heavenly Guide
Jesus to Philip said ;
He follow'd Christ, and on the way
To heav'n he others led.

3.

He led Nathanael ² to the Lord,
That guileless Israelite,
Whose heart beneath the fig-tree shade ³
Lay open to Thy sight.

⁹ TUNES: *Metzeler*, Monk 210; *St. Alban's*, Crotch p. 25,
Manual p. 47; *St. Fulbert*, Monk 106.

¹ John i. 43.

² John i. 45.

³ 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 Gentile ⁴ 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 ;
Thou dost on souls which loving are
Exhaustless streams bestow.

7.

To-day with Thine own brother ⁵, Lord,
Philip is link'd in love ;
A brother to that brother join'd
By graces from above.

⁴ John xii. 20, 21.

⁵ St. James, "the Lord's brother," see Gal. i. 19; Matt. xiii. 55; Mark vi. 3.

8.

Not by the ties of flesh and blood
Thy kinsmen, Lord, are we ;
But fellowship in holy Love
Is Brotherhood to Thee ⁶.

9.

O bring us to that holy place,
That heavenly home above,
Where brethen shall as Angels be,
And every word be love.

AMEN.

HYMN 96.

ST. BARNABAS THE APOSTLE. JUNE 11⁷.

I.

BURIED in heathen darkness lay
The World, as in a tomb ;
How glorious is the Gospel Light
Which has dispell'd the gloom !

⁶ See Matt. xii. 48—50.

⁷ TUNES: *Old Martyrs*, Mercer 281, S. P. C. K. 23,
Handbook 28 ; *Northampton*, Monk 102, Mercer 306.

2.

The men of Lystra oxen brought ⁸,
 Victims with garlands crown'd ;
 The Priest prepar'd the sacrifice,
 With the flute's silver sound.

3.

“ The Son of Consolation ⁹” came
 To preach of Jesu's love ;
 But they would change the Preacher's name,
 And worship him as Jove ¹.

4.

Jove, son of Saturn ;—rebel son ² !
 How vast 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 ³,
 Meek, merciful, and just.

⁸ Acts xiv. 13.

⁹ St. Barnabas, Acts iv. 36.

¹ Acts xiv. 12.

² Jove, or Jupiter, rebelled against his father Saturnus, and dethroned him.

³ Acts xi. 24, and compare the Collect of the Day.

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.

7.

Lord, by Thy saints Thou hast the World
From Satan's thralldom freed ;
Victims no more with garlands crown'd
Upon Jove's altar 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,
And shines, bespangled as with stars,
With Christian Cyclades.

11.

Daughters of Consolation too
 On loving errands haste ;
 And widows, orphans, 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.

 HYMN 97.

ST. JOHN BAPTIST'S DAY. JUNE 24⁴.

I.

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 to all the world the Glory of the Lord shall
 be display'd.

⁴ TUNES: *St. Thomas*, Monk 39 ; or *St. John's*, Mercer 16 ;
Chester, Mercer 313 ; *Austria*, S. P. C. K. 108.

2.

“Flesh is grass,” the Voice is crying ⁵, “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, and abideth
evermore,
And the Voice the WORD ⁶ proclaimeth, See the
Lord ! your God adore.”

3.

In his mother's womb exulting did the Voice
salute the WORD ⁷,
In the wilderness the Servant gladly did proclaim
the Lord ⁸,
When the Spirit came upon Him lav'd with the
Baptismal lymph ;
“He the Bridegroom is from heaven, I from
earth the paranymp ⁹.”

4.

He the King, and I the Herald, sent His Coming
to prepare ;
He the Shepherd, feeding, tending sheep and
lambs with tender care ¹ :

⁵ Isa. xl. 6—10. The Epistle of the Day. ⁶ John i. 23.

⁷ Luke i. 41—44. The WORD, i. e. Christ, John i. 1.

⁸ Matt. iii. 11. The Second Lesson for the Day. Mark
i. 7. Luke iii. 16.

⁹ John iii. 29—31.

¹ 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.

5.

John the Baptist, our Elias, preach'd Thee in his
Mother's womb,
In the desert, in the palace, in the dungeon's
narrow room,
Sending then his two disciples² to behold Thy
mighty deeds,
That they might not ever falter in the faith as
quiv'ring reeds.

6.

Thus St. John 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, Lord, in
Thine eternal skies.

7.

Greater than the holy prophets, for he did the
Lord baptize ;
Greater than the holy prophets, for he did evan-
gelize ;

² Matt. xi. 2. Luke vii. 18—22.

Since so great was John the Baptist, who beheld
Thy orient gleams,
O how blest are Nations walking in Thy full
meridian beams !

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 prepar'd
for Thee.

9.

Haste, O hasten, Lord, Thy 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 there mayst march in triumph on
Thy road of Victory.

II.

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.

HYMN 98.

ST. PETER'S DAY. JUNE 29³.

I.

“**C**EPHAS and Peter”—heaven-taught
name⁴,
By which the Jew and Greek did own
That he who bare it was indeed,
Lord, in Thy Church a firm-set stone ;
For he from Christ, the Rock, was made,
And he on Christ, 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 TUNES: *Swiss Tune*, S. P. C. K. 69; *St. Chrysostom*,
Chope 13; *Angel's Song*, S. P. C. K. 67.

⁴ John i. 42. Both words, signifying a *stone*, the one in
Hebrew, the other in Greek.

3.

“ O wherefore didst thou doubt ?” Through fear
 Once sank he in the stormy sea ⁵ ;
 And when he trusted in himself,
 Then, Lord, he could not follow Thee ⁶ ;
 Now he is strong ; his Rock art Thou ;
 No winds or waves can move him now.

4.

Once, when of suffering Thou didst speak,
 “ Be it far from Thee, Lord,” he said ⁷ ;
 A stumbling-stone ⁸ he was to Thee,
 For he was feeble then through dread ;
 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 ⁹.

⁵ Matt. xiv. 31.

⁶ John xiii. 36, 37.

⁷ Matt. xvi. 22.

⁸ Matt. xvi. 23. Σκάνδαλον, a *stumbling-stone* ; a remarkable word, as connected with Peter's name.

⁹ Matt. vii. 24, 25.

6.

Peter, a warder of Thy House,
Stood at the gate, and bore the keys ¹,
Keys of Thy Word and Sacraments ;
To People, Priests, and Pharisees
He did Thy heavenly message speak,
Opening the door to Jew and Greek ².

7.

Now can and will he follow Thee,
Thee, Whom he loves, the Shepherd good ;
By feeding, Lord, Thy Sheep and Lambs ³,
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 ⁴,
By which that glory would be Thine ;
Now, Lord, Thy follower Thou dost own,
He bore the Cross, he wins the Crown.

¹ Matt. xvi. 19. The Gospel of the Day.

² Acts ii. 14—37. Acts x. 34. The word *Greek* is here used for *Gentile*, as commonly in the New Testament.

³ John xxi. 15—17.

⁴ Luke ix. 31.

9.

To Father, Son, and Holy Ghost,
 Eternal benediction be ;
 Three earthly witnesses beheld ⁵,
 Jesus, Thy glorious majesty ;
 And all Thy saints in bliss will see,
 And praise the Everlasting Three.

AMEN.

 HYMN 99.

*ANOTHER HYMN for the SAME FESTIVAL; from the
 Epistle of the Day* ⁶.

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.

⁵ Peter, James, and John, at the Transfiguration, Matt. xvii. 1 ; 2 Pet. i. 17, 18.

⁶ TUNES: *Redhead* 29, *Monk* 28 ; *Irish*, Mercer 197, S. P. C. K. 37, *Crotch* p. 13, *Handbook* 16.

This Hymn may also be used on Michaelmas Day ; Acts xii. 1—20, being the Second Lesson in the Morning of that day.

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 are vain ;
With heavenly light the prison shines,
Unlock'd is Peter's chain.

6

The iron portal open flew ;
Peter to Mary goes,
Whose household prayers brought down the help
That sav'd him from his foes⁷.

⁷ Acts xii. 12. He came to the house of Mary, where many were gathered together *praying*.

7.

And now 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.

O if we had the inner eye
To see the hidden world,
Banners of glory we should see
Triumphantly unfurl'd.

10.

Thy holy Angels we should see
Emerging from the cloud,
Saving Thy servants from the gulph,
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.

HYMN 100.

ST. JAMES THE APOSTLE. JULY 25^s.

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,
Be with Thy Baptism baptiz'd,
And drink Thy Cup of woe⁹.

3.

“Herod the king beheaded James,
John's brother, with the sword :”
How brief and simple is that tale
Told by Thy Holy Word¹ !

⁸ TUNES : *St. Mary Magdalene*, Monk 271 ; *Old 81st*, Monk 263, Mercer 183, S. P. C. K. 42, Crotch p. 10.

⁹ Matt. xx. 23. The Gospel of the Day.

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

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 death
Is precious in His Eyes ².

6.

He notes their sufferings in His Book,
And to His mind recalls ;
He counts their griefs, and puts their tears ³
In heavenly lacrymals.

7.

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

² Ps. cxvi. 15.

³ Ps. lvi. 8.

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 Martydom 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
The Everlasting Three.

AMEN.

HYMN 101.

ST. BARTHOLOMEW THE APOSTLE. AUG. 24¹.

1.

THE Tribes of Israël revered
 Twelve Patriarchal names,
 When God call'd Moses at the bush,
 Forth from the burning flames.

2.

Twelve bright clear Wells at Elim flow'd
 Beneath the Palm-tree shade⁵ ;
 Where, marching through the desert sand,
 They their encampment made.

3.

Twelve Standards⁶ stood around the Camp,
 And round the holy Tent,
 And when they mov'd, the Church of God
 Forth on her journey went.

¹ TUNES: *York*, Mercer 123, S. P. C. K. 24 ; *C. M.*, Met. Tunes vii.

⁵ Exod. xv. 27.

⁶ Three Standards on each side of the Tabernacle, Numb. ii.

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 veiled Throne ;
Twelve precious Gems of brilliant hue
In Aaron's Breastplate shone.

6.

Twelve Oxen bore the molten sea,
With outward-looking eyes⁷,
Type of the Fount, with which the Twelve
Would the whole World baptize.

7.

Twelve Thrones are promis'd to the Twelve
Who true to Christ remain⁸,
And will the Tribes of Israel judge,
When Christ shall come again.

⁷ See 1 Kings vii. 24, 25 ; 2 Chron. iv. 2. The Laver, or Sea, was wrought about with lilies—emblems of Christian purity.

⁸ 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 Nathanaël⁹.

9.

What reck we ?—Down to hidden depths
 Man's wisdom cannot delve ;
 History enough it is, to be
 One of the chosen Twelve.

10.

What boots the name by which the World
 The blest Apostle calls ?
 His name is graven evermore
 Upon the heavenly Walls¹.

11.

The blessèd Saints receive from God
 A white and lucid stone,
 And a new name, which he who has,
 Knows it, and he alone².

⁹ As some writers do: not so Augustine in Joann. Tract. vii.

¹ 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."

² Rev. ii. 17.

12.

What matters it, though to our name
No page on earth be given?
If only, Lord, Thy blessèd hand
Inscribe 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 118.

HYMN 102.

ST. MATTHEW THE APOSTLE AND EVANGELIST.
SEPT. 21 ³.

I.

FOUR Rivers from one holy Fount arise,
Forth from it flow, and water Paradise ⁴;

³ TUNES: *Eventide*, Monk 14; *Evensong*, S. P. C. K. 59; *Redhead*, 62; *Conway*, Handbook 56.

⁴ Gen. ii. 10—14.

Four Gospels, streaming from One Spirit's
source,
Make the Church bloom like Eden, in their
course.

2.

Four Living Creatures,—wing entwinn'd in wing,—
Bear on a Chariot Heaven's Eternal King⁵ ;
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'd⁶ ;
God in the Gospels uses human aid ;
Wings are above, the hand is underneath ;
God moves the Writer with the Spirit's breath⁷.

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 Ezek. i. 5--25 ; and x. 14--21.

⁶ Ezek. i. 8 ; and x. 8. 21.

⁷ 2 Pet. i. 21.

5.

Despis'd of men, but chosen of the Lord,
To preach and write Thy everlasting Word,
He writes that Gospel mainly for the Jew
Who scorn'd him most ; and proves that Thou
art true.

6.

The Hebrew Law and Prophets here are seen
Bearing their witness to the Nazarene⁸ ;
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 this 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.

⁸ In St. Matthew's Gospel, written principally for the Jews, and appealing to their Scriptures, as testifying of Christ.

HYMN 103.

ST. MICHAEL AND ALL ANGELS. SEPT. 29⁹.

I.

“**H**OW dreadful is this place ! God’s House
 It is, the Gate of Heaven ;”—
 The Patriarch said, to whom a view
 Of Angel Hosts was given ¹.

2.

Chariots of fire and horse of fire
 Around the holy Seer ²,
 At Dothan, when the young man’s eyes
 Illumin’d are, appear.

3.

And “Holy, Holy, Holy,” cried
 The Seraphim who shone
 Reveal’d to rapt Isaiah’s sight ³,
 Near the uplifted Throne.

⁹ TUNES: *St. Fulbert*, Monk 106; *Windsor*, Mercer 177,
S. P. C. K. 25; *Southwell*, Monk 180.

The Second Hymn for St. Peter’s Day, No. 99, above, may
 also be used on this Day.

¹ Gen. xxviii. 12—17.

² Elisha, 2 Kings vi. 17.

³ Isa. vi. 1. 4.

4.

Give us, O Lord, the eye of faith
The inner world to see ;
Then holy Angels we shall view
And their blest ministry.

5.

Angelic voices we shall hear
Join'd to our Jubilee
In this Thy Church, and echoing
Our Benedicite⁴.

6.

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

7.

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

⁴ See 1 Cor. xi. 10; on the presence of Angels in the public assemblies of the faithful.

8.

And we shall hear Angelic harps,
And heavenly minstrelsy,
When one repenting sinner turns
With contrite heart to Thee ⁵.

9.

And 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 be
Unveiled to our eyes,
Waiting to waft the faithful soul
In peace to Paradise ⁶.

11.

Thus will our human life on earth
A holy Bethel be,
Where on a ladder we may mount
With Angels unto Thee ⁷.

⁵ Luke xv. 10.

⁶ Luke xxiii. 43.

⁷ Gen. xxviii. 12—17.

12.

The Day will dawn, when we shall see
The Angel Reapers come,
To burn the tares, and celebrate
Their heavenly Harvest-home ⁸.

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 ⁹.

14.

Praise be to God ; to Father, Son,
And to the Holy Ghost ;
O may we praise Him evermore
With the Angelic Host.

AMEN.

⁸ Matt. xiii. 39. 49.

⁹ Luke xx. 36.

HYMN 104.

ST. LUKE THE EVANGELIST. OCT. 18¹.

1.

“**B**ELOV'D Physician!”—title true—
 Physician of the soul,
 Bringing the balm that Jesus gives
 To soothe and make us whole.

2.

A Victim² is the emblem, Lord,
 Of Thine Evangelist,
 Who in the clearest light displays
 The Sacrifice of Christ.

3.

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

¹ TUNES : *St. Matthew*, Mercer 80, S. P. C. K. 45, Crotch p. 16 ; *Southwell*, Monk 180.

² 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.

The wandering and weary World
With grief and pain distress,
Here may find peace, and may recline
Its head on Jesu's breast.

5.

Here in this Gospel's holy page ⁴,
We see all Adam's race
Restor'd to life and God in Thee,
And made His sons by Grace.

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.

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

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.

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 ;
 Luke leads us 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 off'ring for us there.

⁷ Luke x. 34.⁸ Luke xxiii. 43.

12.

Praise to the Father, and the Son,
The spotless Sacrifice ;
And praise be to the Holy Ghost ;
The One God, only Wise.

AMEN.

HYMN 105.

ANOTHER ON THE SAME FESTIVAL ⁹.

St. LUKE'S "second treatise," the Acts of the Apostles.

I.

“**T**O plead for us with His own Blood
Our Great High Priest ascends ;
Luke leads us up to Olivet,
And there his Gospel ends ¹.”

2.

His Gospel ends ; and there *begins*
His *other* holy Book ²,
In which we learn, O Lord, on Thee
Seated in Heaven to look.

⁹ TUNES: *St. Matthew*, Mercer 80, S. P. C. K. 45, Crotch p. 16, Handbook 30; *Thanksgiving*, S. P. C. K. 28.

¹ See the preceding Hymn, v. 10.

² The Acts of the Apostles: Acts i. 9—11.

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.

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 shower³.

6.

“Why⁴ look on us? we nothing are ;
 Jesus, and He alone,”
 Said Peter to the wondering crowds,
 “This mighty work has done.”

³ Acts ii. 1—5.⁴ Acts iii. 12, 13.

7.

St. Stephen's ⁵ eye illumin'd was,
The open'd heav'n to see ;
He saw Thy Glory, and in death
Commends his soul to Thee.

8.

“Saul, Saul, why dost thou persecute ?
Thou persecutest Me ⁶ ;”
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.

10.

O Mighty Lord, Who on the Cross
Wast slain a sacrifice,
Now ever as the King of all
Enthronèd in the skies ;

⁵ Acts vii. 55—59.

⁶ Acts ix. 4.

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.

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.

HYMN 106.

ST. SIMON AND ST. JUDE, APOSTLES. OCT. 28⁷.

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 fight⁸ ;
And Zeal shines brightly in thy name
Simon the Cananite⁹.

⁷ TUNES: *Stockton*, Monk 155; *Ripon*, Mercer 253; *St. Simon*, Mercer 487.

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

⁸ Jude 3. The Epistle of the Day.

⁹ 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.

4.

O Lord, send down into our hearts
Thy Spirit from above ;
And give us ever fervent Zeal
Temper'd with holy Love.

5.

Zeal, swoln with passion's cloudy smoke,
Bursts forth in lurid fires,
And needs the purifying breath
Which holy Love inspires.

6.

Thy Boanerges¹, once inflam'd
With fires of furious Zeal,
Cleans'd by Thy Spirit, glow'd with Love
Such as Thy Seraphs feel.

7.

Zeal, which once stirr'd with maddening rage
The persecuting Saul,
Now, join'd with Love, an Angel makes,
A Gabriel, in Paul.

¹ St. James and St. John, Luke ix. 54. Mark iii. 17.

8.

Kindle the altars of our hearts
With ardent Zeal for Thee ;
But, as on Manoah's², 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 brethren³, Lord,
In heavenly glory be ;
For fellowship in holy love
Is⁴ Brotherhood to Thee.

11.

Glory to Father, and to Son,
Who clad with Zeal⁵ and Love,
Sent down the blessed Comforter,
The pure and holy Dove.

² Judges xiii. 20.

³ 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.

⁴ Matt. xii. 46—50.

⁵ Isa. lix. 17.

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.

 HYMN 107.
ALL SAINTS' DAY. NOV. 1^o.

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 stands
 Cloth'd in white apparel, holding palms of Vic-
 tory in their hands.

2.

Patriarch, and holy Prophet, who prepar'd the
 Way of Christ,
 King, Apostle, Saint, and Martyr, Confessor,
 Evangelist,

⁶ TUNES: *Chichester*, Mercer 136; *Cassel*, Manual p. 17.

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 ;
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 Sa-
viour 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.

HYMN 108.

HOLY COMMUNION¹.

I.

SON of God, Incarnate Word,
 Only Source of Light art Thou ;
 Thou the Fountain, whence, O Lord,
 Pardon, Grace, and Glory flow ;
 God in Man, we have from Thee
 Life and Immortality.

¹ TUNES: *Ratisbon*, Monk 5, Mercer 101, S. P. C. K. 94 ;
St. Columba, Chope 98.

See also above, Hymns Nos. 34, part iii., and 47, 48, 49.

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.

4.

While we bend the suppliant knee,
Faith, O Lord, Thee present sees ;
Faith, O Lord, here touches Thee,
In Thy holy mysteries ;
There the heart the 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.

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,
Here we peace and pardon find,
Bond of Love and Balm of care,
Courage, Health, and Light of mind.
Pledge of Resurrection see,
Hope of blest Eternity.

9.

Grant 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,
At Thy Heavenly Marriage-Feast.

10.

Glory to the Father be,
Glory to the Saviour give,
Who did suffer on the tree,
That we might for ever live ;
And the Holy Ghost adore,
Praise and bless for evermore.

AMEN.

HYMN 109.

*HOLY BAPTISM*⁸.

1.

HOW wondrous and mysterious are
The Methods of Thy Grace,
Which, Lord, revealèd in Thy Word
From age to age we trace !

⁸ TUNES: *Northampton*, Monk 102, Mercer 306; *Irish*, Mercer 197, S. P. C. K. 37.

See above, No. 66.

2.

The Spirit on the Waters mov'd⁹,
 At the Creation's morn,
 And from the Waters, by His Power,
 The Heaven and Earth were born¹.

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 those who God deride² ;
 Baptismal Waters save the just³,
 Who in Thy Church abide.

⁹ Gen. i. 2.¹ 2 Pet. iii. 5.² "Gratiæ sacramentorum malis insunt, non autem iis prosunt, verum etiam obsunt."—S. Aug.³ 1 Pet. iii. 21.

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.

7.

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

8.

In Jordan Thou didst sanctify
The natural Element,
Empowering Water to become
A Holy Sacrament ⁴.

9.

“ By Water and the Holy Ghost,”
Thou, Blessed Lord, didst say,
“ Ye must regenerated be ⁵ ;”—
We hear Thee, and obey.

⁴ “ 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.

⁵ John iii. 5.

10.

Water and Blood came forth, O Lord,
Out of Thy wounded side ⁶ ;
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 ;
That we might live with Thee to God,
And ever blest may be.

13.

Thee, risen in triumph from the grave,
Did Thine Apostles see ;
And heard Thy words,—“ All power is given
In heaven and earth to Me ;

⁶ John xix. 34, and 1 John v. 6. 8.

14.

“Go forth into the world, Go forth,
And all evangelize ;
Go forth into the world, and all
Into One Name baptize⁷.”

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 Vine⁸,
May there abide, and may our lives
With golden fruitage shine.

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 !

⁷ Matt. xxviii. 18, 19. Mark xvi. 15, 16.

⁸ John xv. 1—8.

18.

Baptiz'd in Christ we put on Christ⁹,
And then were cloth'd in Light ;
O may we keep that garment pure,
And ever walk in white¹ ;

19.

So may we stand with Saints in bliss²,
That white-rob'd Company,
Before the everlasting Throne,
And render thanks to Thee.

20.

To Father, Son, and Holy Ghost,
One God and Persons Three,
Whose Name we bear, in Whom we live,
Eternal glory be.

AMEN.

⁹ Gal. iii. 27.¹ Rev. iii. 4.² Rev. vii. 13.

HYMN 110.

CONFIRMATION³.

PART I.

Referring to the whole Congregation.

I.

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 ;

³ TUNES : *Lambeth*, S. P. C. K. 20, *Mercer* 14 ; *Melita*,
Monk 222.

Part of the Hymn for Whitsunday, above, No. 57, may also
be used at Confirmation.

Baptiz'd into Thy Body, Lord,
 And grafted in the Incarnate Word,
 May we for ever in Thee dwell ;
 Be ever our Emmanuel.

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. ⁴

*Referring specially to those who come to be Confirmed: to be used
 before the laying on of hands.*

I.

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 ;

⁴ TUNE : *Crudelis Herodes*, Mercer 14, Met. Tunes xliii.

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 ⁵
Those whom Thou didst evangelize ;
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,
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.

⁵ Acts viii. 12—17.

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. ⁶

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

I.

OUR hearts and voices let us raise
To God in songs of thanks and praise ;
We laud Thee for the Gift which Thou
Hast given to 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 bounties now, which Christ
Sheds 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.

⁶ TUNE: *Melita*, Monk 222.

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 the Jerusalem above ;
 And praise Thee everlastingly,
 One only God and Persons Three.

AMEN.

 HYMN III.
*HOLY MATRIMONY*⁷.

I.

HOW blest are hearts, which Christ the
 Lord
 Couples, as with a silver cord,
 In spousal unity ;
 And animated are with love,
 And inspirations from above,
 O Holy Ghost, by Thee !

⁷ TUNES : *Purleigh*, Monk 199 ; *Chapel Royal*, S. P. C. K.
 65.

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 a 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 Spouse did come,
And take His consecrated Bride,
Cleansed by the life-blood from His side,
 Unto His Heavenly Home.

5.

At Cana's feast, that Heavenly Guest
Did first His Godhead manifest,

And water change to wine ;
In Wedlock, tears of sorrowing earth
Are changed 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.

7.

Bless, ever bless, Thy servants, 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.

HYMN 112.

THE VISITATION OF THE SICK ⁸.

“ Peace be to this house and to all that dwell in it ! ”

I.

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 !

⁸ TUNE : *Troyte*, Monk 170.

2.

Thou who in pity for the weak
Didst quit 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 Peace⁹, Come, Lord, and be
Peace to this house !

⁹ Eph. ii. 14, 15.

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 you ¹," 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 !

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 !

¹ John xx. 19. 26.

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.

And sing to Father praise, and Thee,
And Holy Spirit, Persons Three,
For Peace bestow'd eternally
Lord, in Thine House !

AMEN.

HYMN 113.

*COMMUNION OF THE SICK*².

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 His mighty arm ;
His love and power will guide thy steps,
And shelter thee from harm.

² TUNES: *St. Ann's*, Monk 197, Mercer 20, Crotch p. 3, Manual p. 73; *Lincoln*, Monk 26; *London New*, Monk 192, Mercer 95, S. P. C. K. 27; *C. M.*, Met. Tunes xxiv.

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 this most holy food
Of Thine own flesh, and wash our souls
With Thy most precious Blood.

5.

The Resurrection and the Life
Be Thou to us, O Lord,
Fulfil to us the gracious pledge
Of Thy most holy Word³,

6.

“Who eats My Flesh, and drinks My Blood,
He ever dwells in Me,
And shall by Me at the last Day
Uprais'd in glory be.”

³ John vi. 54. 56.

7.

Therefore we fear not, though we tread
A dark and narrow way ;
For walking at our side art Thou,
Our Comforter and Stay.

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.

Thou wilt us safely lead through death
Forth to a blessèd place,
Where we may evermore behold
The brightness of Thy face.

10.

Then praise the Father and the Son,
By whom we ever live,
And praise to God the Holy Ghost
Blessing and glory give.

AMEN.

HYMN 114.

BURIAL OF THE DEAD ⁴.

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.

⁴ TUNE: *St. Michael's*, Monk 55, Mercer 51, S. P. C. K. 46.

See also Hymn above for Easter Even, No. 44, and also No. 61 and No. 77, and the Hymn below for the Consecration of a Churchyard, No. 121.

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
That all the Just await,
When, Lord, they will with bodies rais'd
Stand at Thy Palace-gate.

7.

Lift from our hearts the veil,
And make us by Thy light
To see the world unseen, and walk
By faith, and not by sight.

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.

O therefore praise the Lord,
The Father, and the Son,
And Holy Ghost, Whose breath is Life ;
Eternal Three in One.

AMEN.

HYMN 115.

THANKSGIVING OF WOMEN AFTER CHILD-
BIRTH⁵.

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.

⁵ TUNES: *Northampton*, Monk 102, Mercer 306; *Irish*,
Mercer 197, S. P. C. K. 37.

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 amaranthine flowers.

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.

11.

May Earth, from throes of bondage free⁶,
Sing with the heavenly host
Praise to the Father, praise to Thee,
Praise to the Holy Ghost.

AMEN.

⁶ Rom. viii. 19—22.

HYMN 116.

COMMINATION⁷.

1.

A VOICE amid the thunder's roar
 A Curse from Sinai spake
 To those who keep not all the Law⁸,
 But one commandment break.

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'd⁹.

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.

⁷ TUNE: *C. M.*, Monk 73, Chope 23, Redhead 54.
 See also above, Hymn 29, for Ash-Wednesday.

⁸ Deut. xxvii. 36.

⁹ Gal. iii. 13; Rom. viii. 3.

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.

5.

O voice most terrible, if Love
Should speak to us in ire,
“Depart from Me, ye cursèd ones,
To everlasting fire ¹.”

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 ² !”

7.

Therefore though Penance is asleep,
Though Censures now are weak,
Lord, in our hearts Thy Judgment-seat
Set up, and make it speak.

¹ Matt. xxv. 41.² Rev. vi. 16.

8.

Not with constraint and servile fear,
But with a cheerful will,
With filial love, and Angels' zeal,
May we Thy Law fulfil !

9.

So may we at the last great Day
Not hear an Ebal's³ voice,
But plac'd on the 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.

³ Deut. xi. 29 ; Josh. viii. 33.

HYMN 117.

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.

† TUNES : *Martyrdom*, Monk 210, Handbook 27 ; *Bedford*, Mercer 331, Monk 153.

4.

The liquid billows of the deep
A pavement were to Thee ⁵ ;
And, Lord, Thy mighty mandate hush'd
The winds and raging sea.

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 our 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.

⁵ Matt. xiv. 25.

9.

Anchors, that safely moor our Ship,
In deep abysses lie ;
But Christian Hope with firm-set grasp
Is anchor'd in the sky ⁶.

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.

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.

⁶ Heb. vi. 19. See above, Hymn 56.

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 ⁷,
And all Christ's loyal crew will then
Be safe with Christ their Head.

17.

The Stars will fall, the Sun be dark,
There will be no more Sea ⁸ ;
And in a billowy flood of Fire
The Earth will whelmèd be ⁹.

⁷ Rev. xx. 13.

⁸ Rev. xxi. 1.

⁹ 2 Pet. iii. 10—12.

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 joys in heaven.

AMEN.

HYMN 118.

FOR EMBER WEEKS; AND AT THE ORDINATION
OF BISHOPS, PRIESTS, AND DEACONS¹.

1.

O LORD, Who in Thy love divine
Didst leave in heaven the Ninety-nine²,
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 send³;
And bidd'st us pray the Harvest's Lord
To send forth sowers of the Word⁴,
Hear us, and these Thy servants bless
With sevenfold gifts of holiness.

¹ TUNES: *Melita*, Monk 222; *Bremen*, Mercer 235, Monk 171, S. P. C. K. 62; *Swiss Tune*, S. P. C. K. 69.

Part of the Hymn for Whitsunday, above, No. 57, may be now used. Also Hymn 6.

² Matt. xviii. 12. Luke xv. 4.

³ Luke vi. 12.

⁴ Matt. ix. 38. Luke x. 2.

3.

Look down, with gracious eye behold,
With watchful care protect Thy Fold ;
Secure from hireling Shepherds keep,
Which 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.

5.

May all Thy Pastors faithful be ;
Not labouring for themselves, but Thee ;
And may they feed with wholesome food
The sheep and lambs bought by Thy Blood ;
Tending Thy flock, O may they 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 hay⁵ ;
 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 the means of grace.

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 loving be,
 And in Thy Pastors honour Thee,
 And working with them for them pray,
 And gladly Thee in them obey ;
 Receive the prophet of the Lord,
 And gain the prophet's own reward⁶.

⁵ 1 Cor. iii. 11, 12.⁶ Matt. x. 41.

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.

HYMN 119.

THE QUEEN'S ACCESSION. JUNE 20⁷.

I.

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 heaven⁸ ;
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 knee⁹.

⁷ TUNES: *Lambeth*, S. P. C. K. 20, Mercer 14; *Bremen*,
Monk 171, Mercer 235.

⁸ Matt. xxviii. 18.

⁹ 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 ¹ through darkness dim,
 With legions of bright Seraphim ;
 And the last Trump shall rend the skies,
 And 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 ² ;
 In lawful things man service owes
 To those on whom God power bestows ³ ;
 Thy Ministers, O Lord, are they ;
 Obeying them we Thee obey ⁴ ;
 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.

¹ Matt. xxiv. 27.² Prov. viii. 15.³ Rom. xiii. 1—4, the Second Lesson for the Day, and
¹ Pet. ii. 13. 15, the Epistle for the Day.⁴ Rom. xiii. 4.

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 ⁵ ;
 And, Lord, Thy best of Blessings shed
 Upon Thy chosen 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.

 HYMN 120.

CONSECRATION OF CHURCHES, OR LAYING THE
 FIRST STONE ⁶.

I.

WHEN the Architect Almighty had created
 heaven and earth,
 Temple of the glorious Godhead, Angels shouted
 at their birth ⁷ ;

⁵ Prov. xiv. 34 ; xvi. 12.

⁶ TUNES : *Chester*, Mercer 313 ; *Supplication*, S. P. C. K. 44 ; *St. Patrick*, Manual p. 121 ; *St. Thomas*, Monk 39 ; *All-eluia, dulce carmen*, Monk 52, Chope 18 ; *Salzburg*, S. P. C. K. 101 ; *Chichester*, Monk 136.

See also above, Hymns Nos. 58 and 79.

⁷ Job xxxviii. 7.

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 royal Solo-
 mon⁸.

3.

In that holy Place Isaiah did Thy throne of
 glory see⁹,
 And he heard the voice of Seraphs singing hymns
 of praise to Thee ;
 HOLY, HOLY, HOLY, is the Lord of Hosts, eter-
 nally
 Sing they in the heavenly Temple to the Blessèd
 Trinity¹.

⁸ 2 Chron. vii. 1.⁹ Isa. vi. 1—3.¹ Rev. iv. 8.

4.

God in human flesh appearing, shricing man
with Deity,
In the Temple was presented, though the Tem-
ple's Lord was He :
In the Temple Holy Jesus as a Child and
Teacher sate ;
And the Feast of Dedication God with us did
celebrate ².

5.

Look from heav'n, and shine upon us with the
splendour of Thy face,
Send 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.

6.

O'er the Font's baptismal waters may the Holy
Spirit move,
Quickening the holy laver with regenerating love ;
Lord, be ever at the Altar feeding with celestial
food,
Pardoning, refreshing, cleansing, with Thy body
and Thy blood.

² John x. 22.

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, O Lord, an earthly Temple to Thy Name
 we dedicate,
 And we pray Thee with Thy Holy Spirit us to
 consecrate ;
 Consecrate us to be temples of the Blessèd Three
 in One,
 Founded on Apostles, Prophets, Jesus Christ the
 Corner-stone :

9.

So when all the earthly Temples shall dissolv'd
 be in the dust,
 We may at the Resurrection rise in glory with
 the Just,
 When the heavenly City shining, and adornèd as
 a Bride ³
 For her Husband in His glory shall be ever glo-
 rified ;

³ Rev. xxi. 2.

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.

HYMN 121.

*CONSECRATION OF A CHURCHYARD*⁴.

1.

FROM Jesu's eyes, beside the grave,
Some tears were seen to flow ;
And when a holy Martyr died⁵,
Were heard the sounds of woe.

2.

Sorrow we must, but bounds are set
By Faith to Sorrow's scope ;
Mourn for the Dead, but do not mourn
As they who have no hope⁶.

⁴ TUNES : *Lincoln*, Monk 26 ; *C. M.*, Met. Tunes xxiv.

See also above, the Hymn for Easter Even, No. 44, and No. 61, and for the Burial of the Dead, above, No. 114.

⁵ St. Stephen. Acts viii. 2.

⁶ 1 Thess. iv. 13.

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 Dead ⁷.

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 rest ⁸.”

6.

Members of Christ their bodies were ⁹,
 And, join'd to Christ their Head,
 Will by His Resurrection rise
 In triumph from the dead.

⁷ Isa. xxvi. 19.

⁸ Rev. xiv. 13.

⁹ 1 Cor. vi. 15.

7.

And they the Spirit's Temples were¹,
And though dissolv'd in death,
They will in glory be restor'd,
Rais'd by the Spirit's breath².

8.

The Trump shall sound, and in the clouds
The Lord shall be reveal'd,
And every Grave shall open'd be,
And every Tomb unseal'd.

9.

Christ will transform His risen Saints,
With power and love divine ;
Their bodies will in heavenly light
Like to His Body shine³.

10.

Call'd from their graves to meet the Lord,
And caught up in the air⁴,
They will to heaven be borne and dwell
For ever with Him there.

¹ 1 Cor. iii. 16; vi. 19.

³ Phil. iii. 21.

² Rom. viii. 11.

⁴ 1 Thess. iv. 17.

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.

HYMN 122.

MISSIONS TO THE HEATHEN⁵.

1.

THE Banner of the Cross
Shall be to all unfurl'd ;
The Gospel of the Living God
Be preach'd to all the World ⁶.

2.

Refresh'd with streams of life,
Which from that Gospel flows,
The wilderness and desert place
Shall blossom as the rose.

3.

"Go forth," the Lord has said,
"And preach the Word to all ;"
May all the World adore Thy Name,
And Thee their Saviour call.

4.

By Apostolic lips,
May in all heathen lands
Thy Word be preach'd, and Grace dispens'd
By Apostolic hands.

⁵ TUNES: *St. Michael's*, Monk 55, Mercer 51, S. P. C. K. 97; *Sutton or Poplar*, Crotch p. 39; *Commandments*, Monk 151. For "Missionary Hymns" see also above, Nos. 58 and 80.

⁶ Matt. xxiv. 14.

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
Shall soon stretch forth her hands,
And holy Hallelujahs rise
From Afric's golden sands.

8.

Cheer'd by the Gospel light
The glad Pacific smiles ;
That Gospel's glorious light shall gleam
On all its thousand isles ;

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 shall come from heav'n⁷,
And call us from the tomb ;
And all shall see the Judge appear,
And all shall 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 boundless misery !
For none, who have not fought the fight,
Will share the victory.

14.

But O what joys await
Thy faithful soldiers, Lord,
Who have endeavour'd to advance
The Kingdom of Thy Word !

⁷ Matt. xxiv. 14; Mark xiv. 9.

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 shall in glory stand,
They shall in glory shine,
Bright as the starry firmament⁸ ;
They will be ever Thine.

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 Sun and Ocean fill 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.

⁸ Dan. xii. 3.

HYMN 123.

SCHOOLS⁹.

1.

H EAVENLY 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.

⁹ TUNES: *St. John's*, Mercer 16 ; *St. Thomas*, Monk 39 ; *Benediction*, Monk 52 ; *Chichester*, Mercer 136.

3.

Spread Thy golden pinions o'er them,
 Holy Spirit, heavenly Dove,
 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.

 HYMN 124.
CHARITABLE COLLECTIONS¹.

I.

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 !

¹ TUNES : *Troyte*, Monk 170 ; *Eternity*, S. P. C. K. 57.

For Hymns for "Charitable Collections" see also above,
 Nos. 67 and 74.

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 all ².

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,
What can to Thee, O Lord, 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.

² Rom. viii. 32.

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.

HYMN 125.

*THANKSGIVING FOR HARVEST*³.

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.

³ TUNES: *Melcombe*, Monk 2 ; *Truro*, Mercer 148.
 For another "Hymn for Harvest" see also above, No. 72.

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.

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 ;
And may we 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.

INDEX OF FIRST LINES.

	HYMN
Amid the Doctors of the Law	17
Another year has now begun	14
As some fair River, from pure fount	80
At Thy Transfiguration, Lord	24
A Voice amid the thunder's roar	116
Awake! awake! the Apostle cries	33
Behold the Day, the glorious Day (Part II.)	87
Belov'd Physician, title true	104
Blest be, O Lord, the grace of Love	95
Bright beacon on an Island rock	37
Buried in heathen darkness lay	96
Cephas and Peter—heaven-taught name	98
Daughter of Zion, shout with joy	4
Down from the mountain Jesus came	19
Elisha's servant and his staff	50
Father of all, in whom we live (Confirmation, Part I.)	110
Father of lights, to Thee we pray	52
Father, we humbly pray	54

	HYMN
Five pebbles from the brook	31
Four rivers from one holy fount arise	102
From Jesu's eyes beside the grave	121
Giver of Law is God's dear Son	13
Glory be to God on high	12
Go show yourselves unto the Priests	76
God, when the heavens and earth were made	22
Gracious Spirit, Holy Ghost	28
Hail the woman's promised seed	38
Hallelujah ! Hallelujah ! Hearts to Heaven and voices raise	45
Hark the sound of holy voices	107
Heavenly Father, send Thy blessing	123
Holy, Holy, Holy, Lord, God of Hosts	60
Holy, Holy, Holy Lord	25
Holy Jesus, Mighty Lord	11
Holy of Holies, awful name	35
How blest are hearts which Christ the Lord	111
How blessèd is the force of prayer	99
How blest the days that Angels see	93
How dreadful is this place ! God's house	103
How fair and pleasant is the sight	88
How wondrous and mysterious are	109
I need to be baptized of Thee	16
In all our wanderings here below	70
In sorrow and distress	29
In the wilderness prepare ye for the Lord	97
In Thy glorious resurrection	46
It will not come, it will not come	27
Jerusalem, thy Judge will come	41

	HYMN
Lord, for Thy Grace's showers	72
Lord, may we never, save to One	81
Lord, not for store of worldly wealth	84
Lord, not with poor and paltry gifts	67
Lord, Who didst the Prophets teach	5
Man fell from Grace by carnal appetite	30
Mankind in Adam fell	43
Moses from Sinai brings the Law	73
No longer Thou in human form	92
Not bound by chains nor pent in cells	59
Not gifts of prophecy can save	68
O day of rest and gladness	I
O fear not, though before thee lies	113
O God, in Whose all-searching eye (Part II.)	110
O Jerusalem beloved, joyful morn had dawn'd to thee	91
O King of Kings, we Thee adore	75
O Lord, how alter'd is the face	64
O Lord of heaven, and earth, and sea	124
O Lord, Who didst a Samuel give	65
O Lord, Who in Thy love divine	118
O loving Jesu, for us crucified	66
O Saviour, Who at Nain's gate	78
O Son of God, Eternal Word	119
O Thou the Way, the Truth, the Life	36
O wondrous love ! that He whose bliss	63
On every new-born babe of earth	115
On the dark billows of the world	56
Once all the nations were as one	58
One with a legion of foul fiends possess'd	21
Our hearts and voices let us raise (Part III.)	110
Our hearts and voices let us raise (Harvest)	125

	HYMN
Peace to this house, O Thou whose way	112
Prais'd be Thy holy name, O God	83
Repent, repent, the Baptist cries	6
Saved by Thy blood, the Red Sea pass'd	51
See He comes, Whom every nation	2
See the Conqueror mounts in triumph	55
Shall we, the liegemen of the Lord	85
Sing, O sing, this blessed morn	8
Son of God, Incarnate Word	42 and 108
Songs of thankfulness and praise	23
The ark of God in safety rode	117
The banner of the cross	122
The crowd throng'd Christ with pressure rude	86
The day is come, the solemn day of doom	3
The Fig-tree near the wayside show'd	40
The Galilean Fishers toil	7
The heavens declare Thy glory, Lord	15
The lilies in the field that grow	77
The Lord is God, the Lord is God	69
The night is dark, the winds are high	10
The sun is sinking in the west (Part I.)	34
The Tribes of Israël revered	101
The virtues of Thy saints, O Lord	94
The waters were Thy path (Part III.)	34
The winds and billows wildly roar	20
The wounds which Jesus once endured	49
The wounds which Jesus once endured (St. Thomas)	89
There was of old a place	26
They have no wine, Christ's mother said	18
Thou bidd'st us visit in distress	53
Thou hast a Temple founded	79

	HYMN
Though days are evil, and as slaves	82
To all the Saints of God on earth	9
To-day, O Lord, the holy James	100
To-day with bright effulgence shine	90
To plead for us with His own blood	105
Touch me not, to Mary said	48
Upon the sixth day of the week	44
We all, O God, unrighteous are	87
We hear the tolling bell	114
When Abraham upon the wood	32
When David and his faithful friends	71
When from the body freed by death	61
When from the city of our God	74
When the Architect Almighty	120
When the Lord of Hosts ascended	57
When Christ had blest the loaves (Part II.)	34
When Thou, O Lord, didst send the Twelve	106
When two friends on Easter Day	47
When we the mighty acts of Joshua see	62
Who is this that comes from Edom	39

THE END.

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APPENDIX OF TUNES.

The Second Advent.

HYMN III.—10, 10, 10, 10, 10.

The first system of musical notation consists of two staves. The upper staff is in treble clef with a key signature of three sharps (F#, C#, G#) and a common time signature (C). The lower staff is in bass clef with the same key signature and time signature. The music is written in a hymn style with block chords and simple melodic lines.

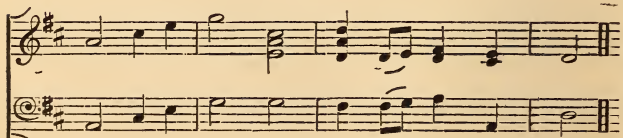
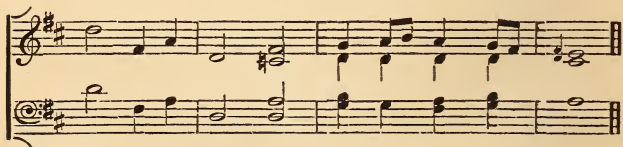
The second system of musical notation consists of two staves, continuing the melody and accompaniment from the first system. It maintains the same key signature and time signature.

The third system of musical notation consists of two staves, continuing the melody and accompaniment. It maintains the same key signature and time signature.

The fourth system of musical notation consists of two staves, concluding the melody and accompaniment. It maintains the same key signature and time signature.

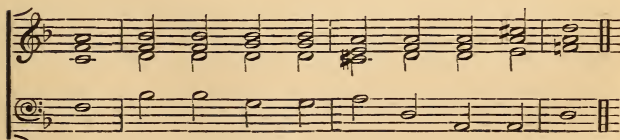
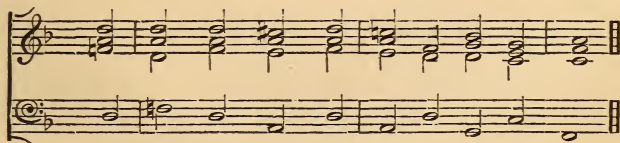
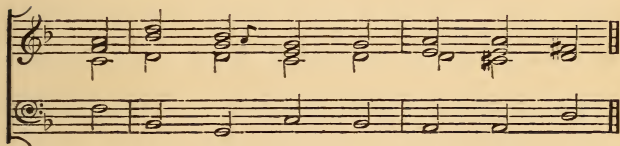
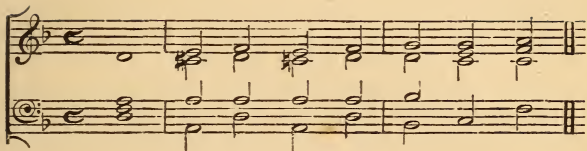
The Two Advents compared.

HYMN IV.—3 6, 8 6, 10, 10.



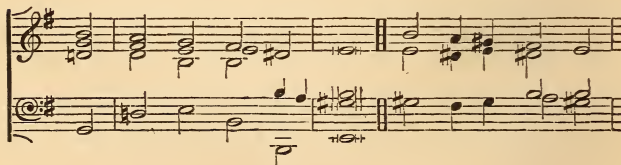
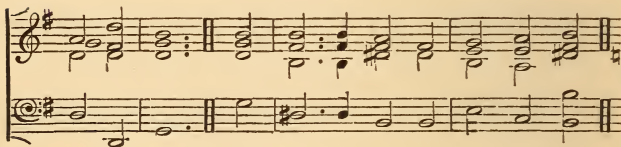
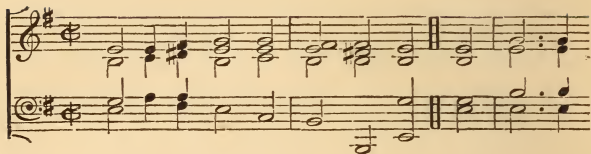
St. Stephen's Day.

HYMN IX.—8, 8, 10, 10.



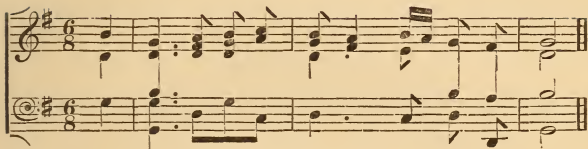
St. John the Evangelist's Day.

HYMN X.—8 6, 8 6, 10, 10.



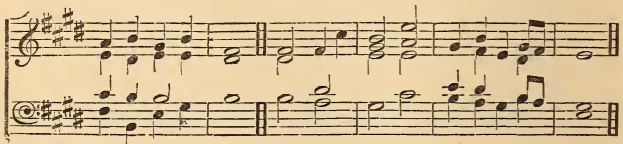
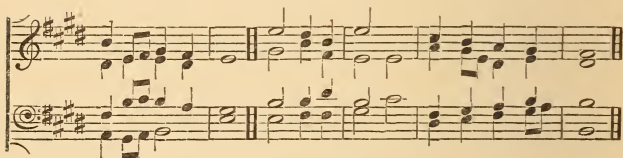
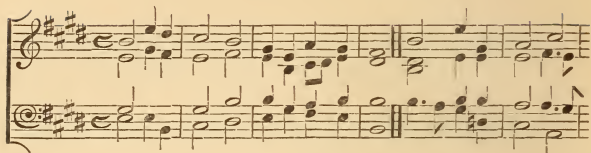
Eleventh Sunday after Trinity.

HYMN LXXII.—7 4, 7 4, 7 4, 7 4,



Second Sunday after Trinity.

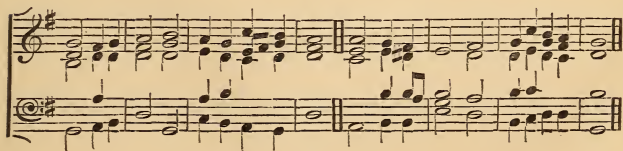
HYMN LXII.—Eight 10s.





Third Sunday in Advent,
AND
Second Sunday after the Epiphany.

HYMNS VI. and XVIII.—8 6, 8 6, 10, 10.



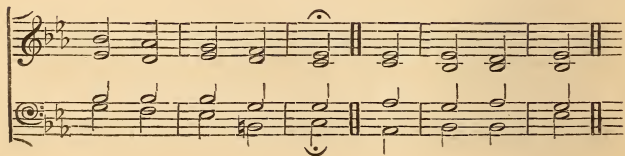
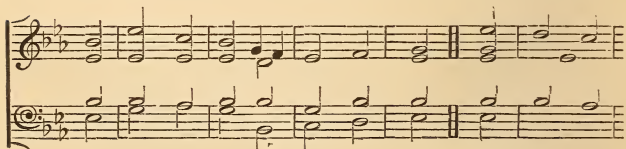
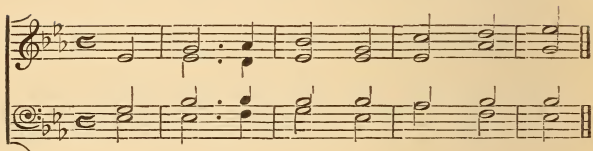
Fifth Sunday after Easter.

Ninth Sunday after Trinity.

AND

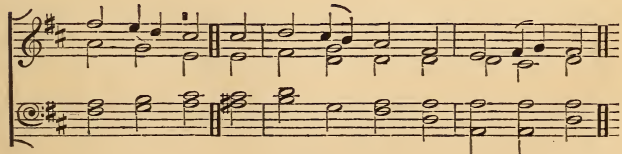
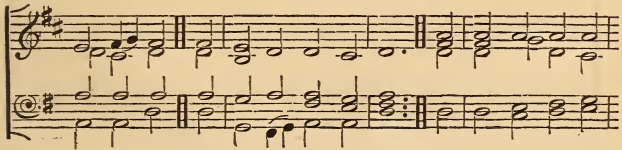
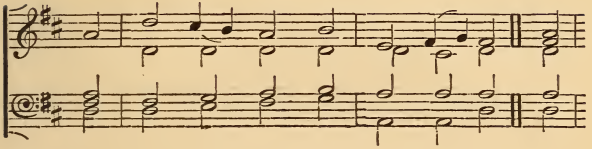
Visitation of the Sick.

HYMNS LIII. LXX. AND CXII.



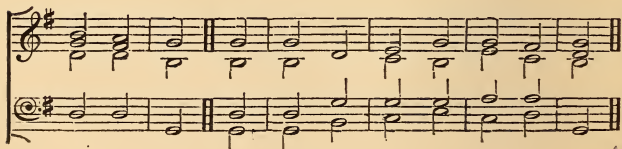
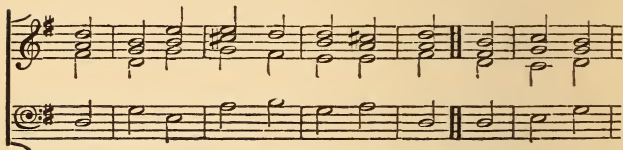
Third and Fifth Sundays in Lent.

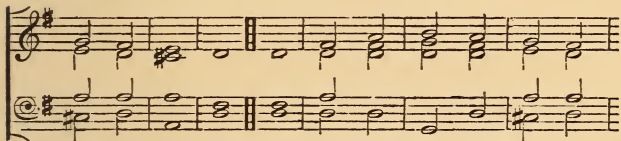
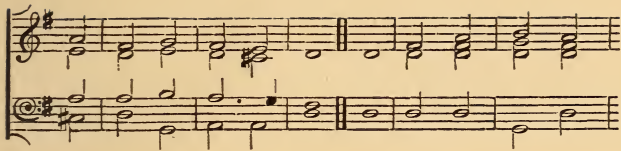
HYMNS XXXIII AND XXXV.—8 6, 8 6, 8 8.



St. Thomas' Day.

HYMN LXXXVIII.—8 8, 8 8, 8 6, 9 9, 10, 10.





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