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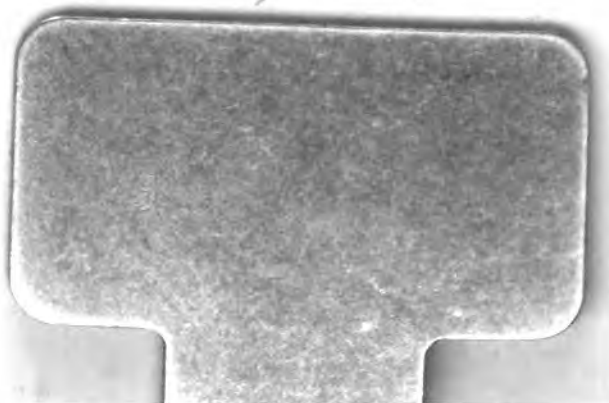
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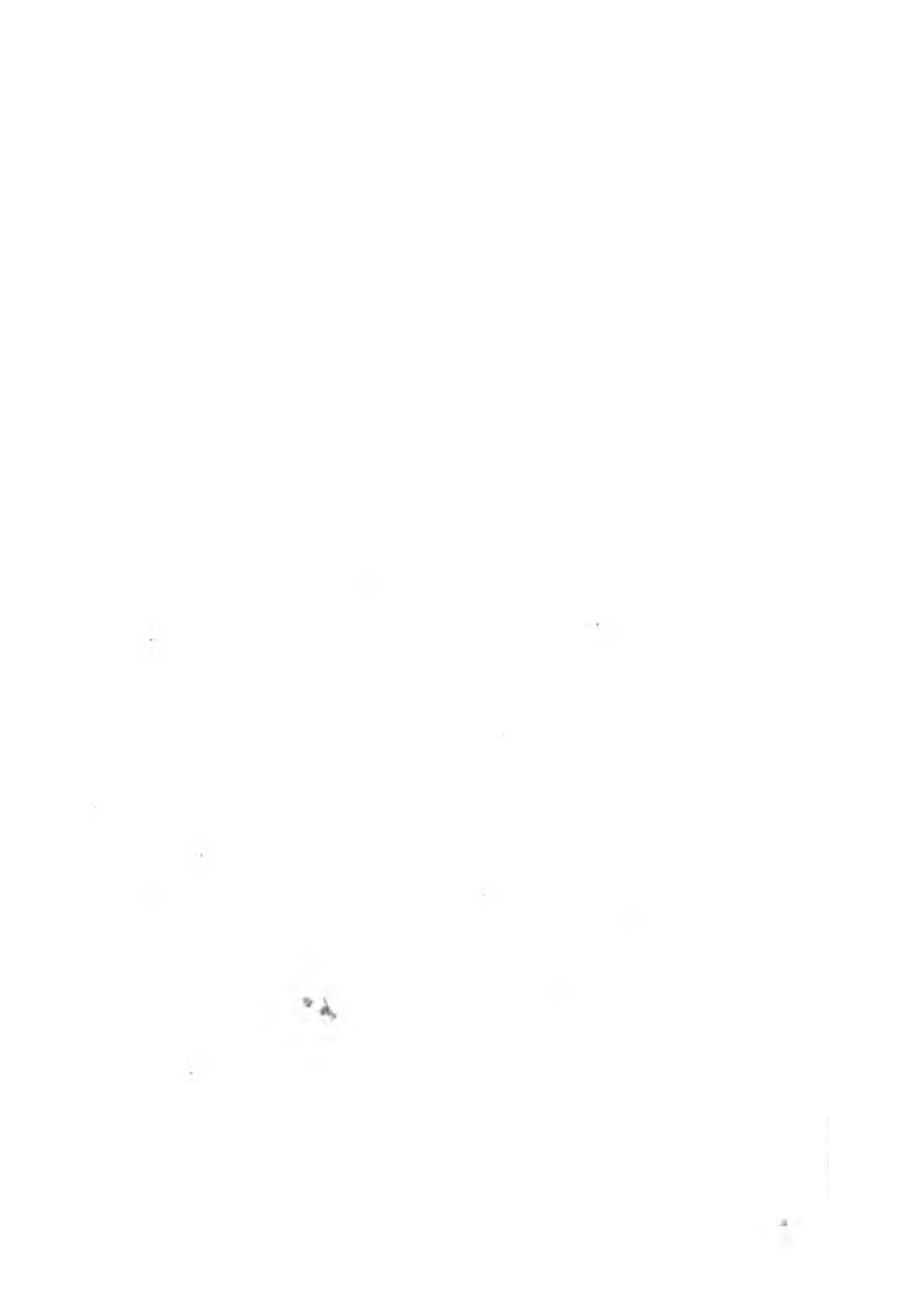
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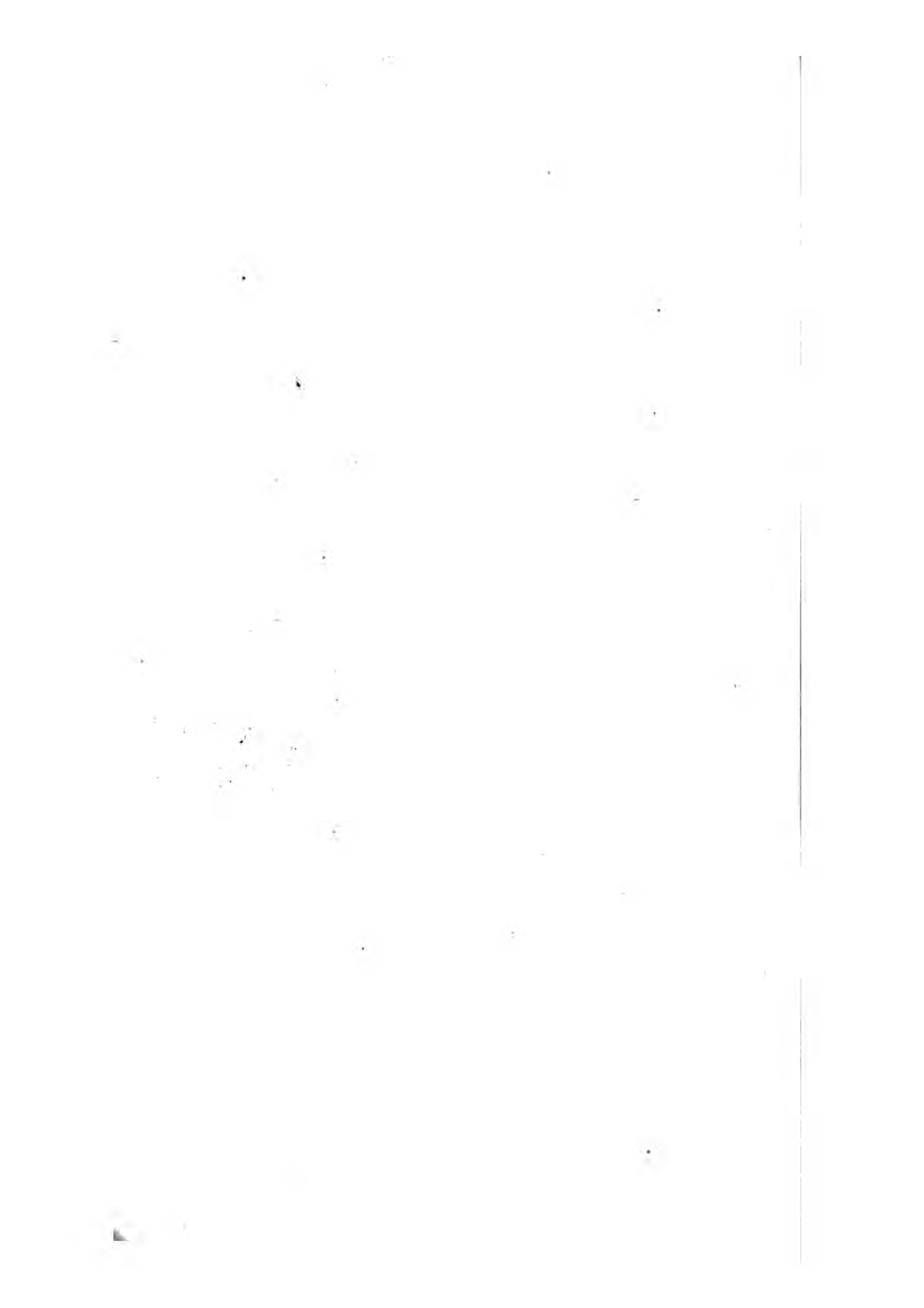
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NOW AN ALMOST ENTIRELY NEW WORK.
*Proper to be used in Families, and in Schools; and as small
Religious Presents.*

DR. WATTS'
DIVINE AND MORAL SONGS
FOR CHILDREN,
IMPROVED;

AND RENDERED SUITABLE FOR PERSONS OF EVERY CONDI-
TION, OF BOTH SEXES, AND OF ALL AGES.

With a large Appendix,

DESCRIBED IN THE INTRODUCTORY OBSERVATIONS.

By JOHN SCOTT.

These heav'nly truths receive, in friendly part;
The lessons learn,—and oft repeat by heart.

THIRD EDITION

With new versifications of the Beatitudes, the Lord's Prayer, the Creed,
and the Giving of the Divine Law; some devotional Forms,
and Lines to Servants.

The English Iambic poetic foot, the Trochæic, the Anapaestic, and the
Dactylic, and which together form the most important
mechanic part of

THE ART OF ENGLISH POETRY,

Are each concisely, and clearly explained; and amply exemplified.
And, a reference is made to where proof may be found that
the day observed as

THE CHRISTIAN SABBATH,

Is also the weekly return of the divinely instituted Seventh Day:—
the Sabbath appointed at the Creation.

Newcastle-upon-Tyne:

Printed for the Author;

BY BROWN AND GREEN, 19, DEAN STREET; AND SOLD BY THOMAS
BROWN, MOSLEY STREET; AND ALL OTHER BOOKSELLERS.

1839.

Price Sixpence.

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NOTICE.

The Work is entered anew at Stationers' Hall.

The English Iambic poetic foot is used throughout the Book, except where otherwise specified. It is explained at page 5; the Anapæstic at page 36; the Dactylic at page 38; and the Trochaic at page 39. But, the Pyrrhic foot, of two short consecutive syllables; the Spondee, of two long ones; the Amphibrach, of a short, a long, and a short one; and the Tribach, of three short ones, which might be considered faults, are here generally avoided.

INTRODUCTORY OBSERVATIONS.

DR. WATTS' Divine and Moral Songs for Children are received with great and increasing approbation by most denominations of Christians, it is believed, wherever the English language is known; yet in every edition of them preceding the improved edition, published in 1832, the terms infant, child, children &c., are so employed as to restrict in several instances, the use of the Songs to infants or children only; and therefore, after a few years, are too often thrown aside, as no longer fit for the use of those then supposed of more mature intellect; but, in the improved editions, of which this is the Third, instead of the terms so used, others of a general import are introduced, by which, with other necessary alterations, the Songs, *not at all less adapted to the use of children than heretofore*, are at once rendered proper and suitable for persons also of whatever advanced experience:—of every Condition, of both Sexes, and of all Ages.

The further improvements of the Songs, and which are all in this edition, principally consist, in giving, where supposed required, a yet greater unity of subject; correcting grammatical errors; furnishing perfect rhymes, in many instances, where such had been omitted; and besides many stanzas wholly new, presenting numerous substitutions for supposed objectionable passages; with a collection of such passages for purposes of comparison. And, while scrupulously retaining all those grand leading doctrines of religious credence introduced into these Songs by Dr. Watts from the Holy Scriptures, endeavouring throughout to unite the utmost simplicity and propriety of expression, with a correct and elegant versification.

Had the adaptation of the Songs to general use been undertaken by some one of the many competent of our Christian Ministry, who delight "To rear the tender thought" to high emprise in heavenly things, they might have appeared much more worthy of public acceptance; yet, whoever, in childhood, youth, or maturity, may commit them to memory, even only in their present improved state, may also, with the strictest self-application, while acquiescing in the religious sentiments they inculcate, have daily recourse to them as materials for thought and meditation, consolation and direction, in every after period of life:—a mental *vade mecum!*

Heads of families, approving of these Songs, and using them in the instruction of their children, may also, since freed from their former infantile and puerile character, introduce them with advantage into the kitchen library; and with the Commands, Forms, &c., pages 60

to 64 inclusive, cause them to be repeated, in their order, at the times set apart for the examination of their servants in religious knowledge.

For elementary schools and seminaries, it is expected the Divine and Moral Songs will be found still more suitable and useful in their new form than they have ever before been.

The employment of Sacred Words in the ordinary instructional practice of Vocal Church Music, and usually with very numerous repetitions of them without due devotional feeling, has long been considered, by many persons, a great profanation. Therefore, that the conscientious Amateur, may the more easily avoid such profanation, a few short exercises in the appendix, numbers 1 to 9 inclusive, on interesting moral subjects, in verse, are, with the greatest deference, offered instead of Sacred Words, for the instructional musical practice of the long, common, and short metres, used by most denominations of Christians; and the peculiar metres found in the common versions of the Psalms, allowed by the churches of England and Scotland. These exercises, even as moral lessons and useful monitors, may, it is presumed, together with the rest of the Appendix, be most advantageously committed to memory.

No. 10, of the Appendix, offers for common practice, a substitution for a Chorus used by some singers of Church Music.

No. 11, gives, in concise verse, the order of the works of Creation, declaratory of the divine origin of things; and divine institution of the Sabbath—the weekly day of rest.

No. 12, gives, also concisely in verse, the names and order of the books of the Old and New Testaments; which, familiarised to the memory, may greatly facilitate reference to the Sacred Volume.—And, as the Apocryphal books, although not of divine authority, are yet in some circulation, their names and order are also here versified.

No. 13, gives, in verse, the order of the plagues of Egypt.

No. 14 is a devotional address on viewing the Starry Heavens; humbly offered to assist the Christian Astronomer in the contemplation of the heavenly glories by which we are surrounded.

No. 15, containing, with some amplification, thoughts suggested to a young person of considerable religious attainments, near the point of death and in view of immortality, is admitted in the hope of quickening our languid preparations for the final scene.

New versifications of the Beatitudes, the Lord's Prayer, the Creed, the Ten Commandments, the Giving of the Divine Law, Glory to the Father, &c., three metres in one, and Address to the Sluggard, are introduced after the Divine Songs; and the Ten Commandments, some devotional Forms, and Lines to Servants, are added to the Appendix.

J. S.

DIVINE SONGS.



SONG 1. COMMON METRE. *See page 65.*

Is in Iambic Measure ; as are all the poetic pieces in the book, where not otherwise specified. The Iambic foot, consists of one short syllable, marked thus ~, followed by one long one, marked thus ¯, the even syllables, 2, 4, 6, 8, &c., emphatic, as in

A general Song of Praise to God,

Modulated as follows :

1. Thě greāt Crěātōr, Gōd ānd Kīng,
Fōr ēvēr bē ādōr'd!—
Lēt āll ūnīte īn wōrshippīng
“Thě ūnīvērsāl Lōrd!”
2. How great his pow'r is, none can tell,
Nor think how large his grace ;
Not saints below, nor those that dwell
On high before his face.
3. Not angels that stand round the Lord
Can search his secret will ;*
But they perform his heav'nly word,
And sing his praises still.†
4. Then let me join their holy train,
And my best off'rings bring
To this exalted Sovereign!—
The Lord, and heav'nly King!
5. My heart resolves, my tongue obeys,
And Angels will approve
My humble songs of love and praise
To God, who reigns above.

* Mark xiii. 32. † Ps. civ. 4. & ciii. 20, 21. Heb. i. 14.

SONG II. COMMON METRE. *See page 65.*

Praise for Creation and Providence.*

1. IT was Thy mighty pow'r, O God,
That made the mountains rise ;
That spread the flowing seas abroad,
And built the lofty skies.
2. It was Thy wisdom that ordain'd
The sun to rule the day ;
The moon it shines, by Thee maintain'd,
And all the stars obey.
3. It was Thy goodness, gracious Lord,
That fill'd the earth with food ;—
Then, living creatures, by Thy word
Were form'd !—and all were good.
4. These all proclaim aloud Thy care :—
And of them, Thou didst place
To hold fit rule,—the human pair !
Then, fill'd with heav'nly grace !
5. How wide and wond'rous the display
Where'er I turn mine eye !
If I, the ground I tread, survey,
Or gaze upon the sky !
6. There's not a plant or flow'r below,
But makes Thy glories known ;
And clouds arise and tempests blow
By order from Thy throne !
7. In heav'n, O Lord, how great Thy love !—
Thy wrath in hell beneath !
'Tis on Thy earth I stand or move,
And 'tis Thy air I breathe.

* Gen. chapter 1st.

8. Thy hand is my perpetual guard,
 Thou keep'st me with Thine eye;
 And my exceeding great reward
 Art Thou, and refuge high!*

SONG III. COMMON METRE. *See page 65.*

Praise to God for our Redemption.

1. THE wisdom and the pow'r adore,
 The justice and the grace,
 That join'd in council to restore
 Our lost and ruin'd race.
2. It was by Sin,—'gainst God, on high,—
 That our first parents fell,
 From bliss;—and their posterity
 Were doom'd to death, and hell.
3. Then blessed be th' eternal Word!
 Who, veil'd in flesh and blood,
 Hath sav'd us from the wrath incurr'd;
 And made our peace with God!†
4. The law divine, sole rule and guide,
 He honour'd and obey'd;
 And on the cross, He bled, and died,
 And our full ransom paid.
5. Behold Him rising from the grave!
 Behold Him rais'd on high!—
 He pleads His merit, there to save
 Transgressors doomed to die.‡
6. There, Lord o'er all, enthron'd He reigns!—||
 There, bright His glories shine!—
 And we're set free from Satan's chains
 By His dread pow'r divine!

* Gen. xv. 1. † Rom. v. 1, 8, 9; Heb. x. 20. ‡ Rom. viii. 32, 34. || Rom. ix. 5.

7. And when to judgment He shall come,*
 He then with sov'reign voice
 Shall call, and break up ev'ry tomb;
 While waking saints rejoice.†
8. May I, that day, with joy appear
 Before the judge's face;
 And with the blest assembly there,
 Sing His redeeming grace.

SONG IV. COMMON METRE. *See page 66.*

Praise for Mercies, Spiritual and Temporal.

1. WHENE'ER I take my walks abroad,
 How many poor I see!
 Then, what shall I return to God,
 For all His gifts to me?
2. Not more than others I deserve,
 Yet God has giv'n me more
 Than many others;—while some starve,
 Or beg from door to door.
3. How many wand'ring in the street
 Half naked I behold;
 While I am clothed from head to feet,
 And cover'd from the cold.
4. Some poor and needy, scarce can tell
 Ev'n where to lay the head;
 While I've a home wherein to dwell,
 And rest upon my bed.
5. While many early learn to swear,
 And curse, and lie, and steal;
 I'm taught, O Lord, Thy name to fear,
 And do Thy holy will.

*John v. 22, 28, 29; 2 Tim. iv. 1; Matt. xxv. 31, 32. † 1 Thess. iv. 16,
 17; 2 Thess. i. 7.

6. Are these, Thy favours day by day
 To me? then let me prove
 Still more and more, that I obey
 Thy law, and seek Thy love.

SONG V. LONG METRE. *See page 66.*

Praise for Birth and Education in a Christian Land.

1. GREAT God, to Thee my voice I raise,
 To Thee, my fleeting hours belong;
 Let me employ them in Thy praise,
 And days and years improve the song.
2. It is to Thy rich grace I owe,
 That e'er my place of birth was found
 Where streams of heav'nly mercy flow,
 And words of sweet salvation sound.
3. I would not change my native land
 For mines of silver, nor of gold!—
 A nobler prize lies in my hand,
 Than worldly wealth:—so much extoll'd!
4. I greatly pity those, that dwell
 In ign'rance, and where darkness reigns;
 They know no heav'n, they fear no hell:—
 Those endless joys!—those endless pains!
5. Thy glorious promises, O Lord!
 My soul, with heav'nly hopes inspire:—
 To know Thee more,—obey Thy word,—
 I humbly, ardently inquire.
6. Thou art my only sure defence;
 And all my trust is plac'd in Thee:—
 Let me show forth the excellence,
 “And honour of Thy Majesty.”

SONG VI. LONG METRE. *See page 66.*

Praise for the Gospel.

1. O LORD, the Gospel of Thy grace
Brings life and glory to my view ;*
And makes me Christian !—Thee, I praise,
That I'm no heathen now, nor Jew.
2. What would some ancient Jewish kings
And Jewish prophets once have giv'n,
Could they have heard those glorious things,
Which Christ reveal'd, and brought from
heav'n ?
3. How glad some Heathens would have been,
That worshipp'd Idols, wood, and stone,
If they the book of God had seen,
Or Jesus and his Gospel known.
4. Then those, this Gospel, that refuse,
How shall they e'er lift up their eyes ?
For Gentile nations ev'n, and Jews,
Against them will in judgment rise !†

SONG VII. COMMON METRE. *See page 66.*

The Excellency of the Bible.

1. GREAT God, with wonder and with praise
On all Thy works I look ;
But still Thy wisdom, pow'r, and grace,
Shine brightest in Thy book.
2. The stars that in their courses roll,
Have much instruction giv'n ;
But Thy good word informs my soul
How I may climb to heav'n.

* 2 Tim. i. 10. † Matt. xi. 21, 22, 23, 24, & xii. 41, 42.
Luke x. 13, 14, 15, & xi. 31, 32.

3. The fields producing food, still show
Thy providence, O Lord ;
But fruits of life and glory grow
In Thy most holy word.
4. My choicest treasures thence supplied,
'Tis there, my comfort lies ;
And best desires thence satisfied,
'Tis hence my hopes arise.
5. Let me know, Lord, yet more, Thy law ;
And more delight therein ;
And from Thy gospel let me draw
The pardon of my sin.
6. Let me thence learn how Christ has died
To save my soul from hell ;
Not all the books on earth beside
Such heav'nly wonders tell.
7. Then let me love my Bible more,
And take a fresh delight
By day to read these wonders o'er,
And meditate by night.

SONG VIII. SHORT METRE. *See page 67.*

Praise to God for learning to Read.

1. My tongue shall ever bless,
And magnify the Lord ;
That taught to read, I love, possess
And learn His holy word.
2. That I am brought to know
The danger I was in ;
By nature prone to vice, and so
A wretched slave to sin.

3. That I am led to see
I can do nothing well ;
And whither shall a sinner flee
To save the soul from hell ?
4. O Lord, here, written in
Thy word, I see, how Thou
Canst justly pardon all my sin ;
And make me holy too.
5. Here I can read, and learn
How Christ, Thy Son, O God,
Has undertook my great concern ;—
My ransom cost His blood.
6. And now, He reigns above ;
And thence,—through grace alone,—
His Spirit sends !—to prove His love,
And make His gospel known.
7. May now, that Spirit teach,
And make my heart receive
Those truths, which all His servants preach
And all the Saints believe.
8. Then Thee I'll praise, O Lord,
While life and strength remain,
That I've been taught to read Thy word ;
And have not learnt in vain.

SONG IX. COMMON METRE. *See page 67.*
The All-seeing God.

1. GREAT God, to Thy all piercing eye,—
In darkness as in light,*
My thoughts each one, and actions lie
All open to Thy sight.†

* Ps. cxxxix. 11, 12 ; Jer. xxiii. 24. † Ps. cxxxix. 2, 3, 4.
Heb. iv. 13.

2. There's not a sin that I commit,
Or wicked word I say,
But in Thy dreadful book 'tis writ,
Against the judgment day.*
3. And must the crimes that I have done
Be publish'd, and made known?—
Be then proclaim'd, before Thy Son,†
To all around His throne?—
4. Asham'd, I now before Thee lie;—
In mercy on me look;—
My sins are all of crimson dye!—
O blot them from Thy book!
5. Remember all the dying pains
That my Redeemer felt;
And let His blood wash out my stains,
And answer for my guilt.
6. Let me, all thoughts, words, deeds, avoid,
Forbidden in Thy word;
And, henceforth, seek, howe'er employ'd,
To do Thy will, O Lord.‡

SONG X. LONG METRE, See page 67.

The Divine Law, the Gospel, and Thoughts on Death.

1. O THOU, great God, that reign'st above!
Great Lord of heav'n, and earth, and seas!
I fear Thy wrath, I ask Thy love,
And from my heart I sing Thy praise.

* Dan. vii. 10. Rev. xx. 12. † John v. 22. 1 Cor. iv. 5.
2 Cor. v. 10. 2 Tim. iv. 1. ‡ Rom. xii. 2. 1 Cor. x. 31.
Col. iii. 17. & 1 Peter, iv. 2, 11,

2. The perfect law which Thou hast writ,
Divinely teaches what to do;—
My soul, to its commands submit,
For they are holy, just, and true.
3. Thy gospel publishes Thy grace,
And thence the contrite comforts draw;—
This glorious gospel I embrace,
And strive to keep its holy law.
4. The time Thou'st set when I must die,
Nor do I know how soon 'twill come;
As thousands not so old as I,
Are called by death to hear their doom.
5. Then give me, Lord, Thy promis'd grace
To use aright the blessings giv'n;
Teach me to run the Christian race,
And so prepare my soul for heav'n.

SONG XI. SHORT METRE. *See page 68.*
Heaven and Hell.

1. YES, there's beyond the sky
A heav'n of joy and love!—
The good and holy when they die,
There dwell with God, above!
2. And, there's a dreadful hell,
And everlasting pains!—
Where, sinners must with devils dwell,
In darkness, fire and chains!
3. Can such a one as I
Escape this wretched end?
And may I hope whene'er I die
I shall to heav'n ascend?

4. Then low before Thy throne,
I seek Thy mercy, Lord;—
Salvation comes from Thee alone!—
O guide me by Thy word.

SONG XII. COMMON METRE. *See page 68.*

The Advantage of Early Religion.

1. **THEY'RE** truly happy who receive
Divine instructions well;
Who hate the paths of sin, and leave
The road that leads to hell.
2. When youth devotes itself to God,
'Tis pleasing in His eyes;—
Presented through the Saviour's blood!—
A living sacrifice!*
3. 'Tis easier work thus to begin
To fear the Lord betimes;
While sinners that grow old in sin
Are harden'd in their crimes.
4. But those are sav'd from many snares,
That mind religion young;
And grace preserves their foll'wing years,
And makes their virtue strong.†
5. To Thee, Almighty God, to Thee
We would ourselves resign;
We wish we could look back and see
That our whole lives were Thine.
6. Let useful works, and prayer, and praise,
Employ our constant care:—
For early death, or many days,
Thy servants, Lord, prepare.

* Rom. xii. 1, 2. † See the definition of virtue at the bottom of p. 47.

SONG XIII. LONG METRE. *See page 68.*

The Danger of Delay.

1. LET me not shun the thoughts of death,
Of life to come, of heav'n, of hell;
For all must die, and leave forthwith
This transient world!—oft lov'd too well.
2. If my rebellious heart within,
Neglect the gracious calls of heav'n;
I may be harden'd in my sin,
And never have repentance giv'n!
3. What if, Thou, Lord, in wrath declare,
If now, to Thee, I do not pray,
Thou'lt not regard my future pray'r;—
My cries, and tears, another day!
4. What if, Thy dreadful anger burn,
If I neglect Thy offer'd grace;
And all Thy love to fury turn,
And strike me dead upon the place!
5. How dreadful is Thy wrath, O God!—
Thy pow'r and vengeance none can tell!
One stroke of Thy Almighty rod
May send the sinner quick to hell!
6. Then, let me Lord, my time improve,
And all appointed means employ;
Accept Thy proffer'd grace, and love,
And so behold Thy face with joy.

SONG XIV. COMMON METRE. *See pages 68 & 69.*

Examples of Early Piety.

1. WHAT bright Examples do I find
In God's pure word of truth,
Of many that began to mind
Religion in their youth.

2. Christ Jesus thron'd in heav'n above,
Who keeps the world in awe,
Did ev'n in childhood here, both love,
And keep His Father's law.
3. At twelve years, He, midst Doctors learn'd,
Discours'd!—amaz'd they stand!—
Then with His mother He return'd;
And honour'd her command!*
4. And when in sinners' stead to die,
Long afterward He rode
To Salem, and the seats drew nigh,
Of Isra'l's living God;†
5. The loud hosannas rose in songs, (a)
And crowds the King proclaim'd,
And Saviour hail'd, with joyful tongues;‡
While scribes and priests blasphem'd!||
6. Young Samuel soon as wean'd was brought
To wait upon the Lord;§
And Timothy betimes was taught
To know His holy word.¶
7. Let none, presumptuous, then delay
The heav'nly course to run;
Or dare to pass another day
Without this work begun.

*Luke ii. 42, 46, 47, 51. Exod. xx. 12. †Ps. lxxvi. 1, 2. ‡Matt. xxi. 7, 8, 9. Mark xi. 7, 8, 9, 10. Luke xix. 35, 36, 37, 38, 41. John xii. 12, 13, 14, 15. || Matt. xxi 15. § 1 Sam. i. 24, 28. ¶ 2 Tim. iii. 15.

(a) The loud hosanna, a form of acclaim and blessing, may, with palm branches, the symbols of victory, borne as they were here in procession, signify Salvation, and Victory to the Messiah our King and Saviour, that cometh in the name of the Lord. See the note at page 34.

Some observations on the 4th and 5th new stanzas are given in page 69.

SONG XV. LONG METRE. *See page 69.*

Against Lying. (Stanza 6 is additional.)

1. THOSE fearing God,—the good and wise—
Delight to walk in virtue's way;*
And loving truth, and hating lies,
We can confide in all they say.
2. But liars we can never trust,
Ev'n when they speak the thing that's true;
And they that do one fault at first,
And lie to hide it, make it two.
3. Have we not known, or heard, or read,
How God abhors deceit and wrong?
How Ananias was struck dead,
The lie just fallen from his tongue?†
4. So did his wife Sapphira die
When she came in, and not less bold,
Affirm'd again that wicked lie,
That just before, her husband told.‡
5. The Lord delights in them that speak
The words of truth;|| but ev'ry liar
Must have a portion in the lake
That burns with brimstone and with fire!§
6. And never ending are the woes
Of all there sentenc'd by the Lord!
But heav'nly blessings rest on those
That love and learn His holy word.
7. Then let us always watch our lips,
Lest we be doom'd to death and hell:—
Remember,—God the record keeps
Of ev'ry lie that we may tell!¶

* See the definition of virtue at the bottom of page 47. † Acts, v. 5.
‡ Acts v. 10. || Prov. xii. 22. § Rev. xxi. 8. ¶ Dan. vii. 10; Rev. xx. 12.

SONG XVI. COMMON METRE. *See Page 69.*

Against Quarrelling and Fighting.

1. IF dogs, in fierce contests, delight,
Their nature's so to do ;
If bears and lions growl and fight,
It is their nature too.
2. But we, by guiding reason taught,
Should never so employ
Ourselves ;—or seek, not ev'n in thought,
Each other to destroy.
3. Let love through all our actions run,
And all our words be mild ;—
So liv'd the ever glorious Son
Of God :—pure, undefil'd !*
4. His righteous soul, more gentle than
The harmless lamb ; He grew
In grace and favour, both with man,
And God His Father too.†
5. Now Lord of all He reigns above,
And from His heav'nly throne,
He views all those that dwell in love,
And marks them for His own.

SONG XVII. COMMON METRE. *See page 69.*

Love between Brothers and Sisters.

1. WHATE'ER disturbance moves the street,
There should be peace at home ;
Where brothers, sisters, dwell and meet,
Let quarrels never come.‡

* Heb. vii. 26. † Luke ii. 40, 52. ‡ Ps. cxxxiii. 1. & 1 Cor. i. 10.

2. It deeply painful is to see,
And in domestic life,
The Members of some family,
At enmity and strife!
3. Hard names, and threat'ning words,
sometimes,
As well is understood,
May rise and grow to greater crimes :—
To hatred, and to blood!
4. The dread example think upon,
Which Scripture holds to view,
How wicked Cain, sin hurried on
Till he his brother slew!*
5. The wise will make their anger cool,
At least before 'tis night; †
But in the bosom of a fool ‡
It burns till morning light.
6. Extinguish, Lord, all hate and rage;
All quarrelling remove;
And fill, as we advance in age,
Our hearts with heav'nly love.

SONG XVIII. COMMON METRE. *See page 70.*

Against Scoffing and Calling Names.

1. THE giving of reproachful names,
We much should disapprove;—
It spreads detraction, and proclaims
The want of Christian love.

* Gen. iv. 8. † Eph. iv. 26. ‡ Eccle. vii. 9.

A Fool, is one who, without natural defect of intellect, acts contrary to the dictates of common sense. Sometimes, in Scripture, a Fool is a wicked person, whose end is perdition: and they who so denominate others, shall themselves be in danger of condemnation. Matt., v. 22.

2. Our tongues should ever bless the Lord,
And from all ill refrain;—
Ev'n giv'n to us a railing word
We must not rail again.*
3. Yet, let all those who, scornful, dare
To mock, or jeer, or scoff
At holy men or things beware:—
Lest God soon cut them off!
4. Some children, in their wanton play,
Serv'd old Elisha so,
And bade the prophet go his way,
“Go up, thou bald-head, go;”
5. But soon their wickedness to him
Was stopp'd:—two raging bears,
Tore two and forty—limb from limb;
With blood, and groans, and tears.†
6. Great God, how terrible art Thou
To sinners;—ev'n the young!
O give me grace, and teach me how
To tame and rule my tongue.

SONG XIX. LONG METRE. *See page 70.*

Against Swearing and Cursing, and taking God's Name in Vain.

1. THE angels that in glory dwell,
Adore Thy name, Almighty God!
And devils tremble down in hell,
Beneath the terrors of Thy rod.
2. Yet some of human race will dare
Abuse Thy dreadful glorious name;
And when they're angry how they swear,
And curse their fellows, and blaspheme!

* 1 Pet. iii. 9, 10, 11. † 2 Kings ii. 23, 24.

3. How will they stand before Thy face,
Who treated Thee with such disdain ;
While Thou shalt doom them to the place
Of everlasting fire and pain ?*
4. Then, never shall one cooling drop†
To quench their burning tongues be giv'n ;
But I will praise Thee here, and hope
To sing Thy glorious praise in heav'n.
5. I'll cease acquaintance should I find
Ev'n dearest friends here, grow profane ;
Or swear : or ever seem inclin'd
To take Thy holy name in vain.
6. 'Twould pain me to the heart, to hear
What must Thy Majesty offend ;
For I desire Thy name to fear,
And all my hopes on Thee depend.

SONG XX. COMMON METRE. *See page 70.*

Against Idleness and Mischief.

1. How busily the honey bee,
In Summer's sunny hours,
Collects its stores, while ranging free
Amongst its fav'rite flow'rs!
2. To form its combs of clust'ring cells,
Its well wrought wax it takes ;
And honey, daily bringing, fills
The storing cells it makes!‡

* Matt. xxv. 41. † Luke xvi. 24. ‡ It is only by natural instinct,—an irresistible impulse, that the bee performs its many wonderful operations ; and not “skilfully,” as it is said in the unimproved editions. Skill, implies a facility acquired by repeated efforts, and experience ; and a choice of expedients under the guidance of reason.

3. My many duties to fulfil,
I would be busy too ;
For Satan finds some mischief still
For idle hands to do.
4. Then, led by truth and duty may
My few years here be past ;
That I may give for ev'ry day
Some good account at last.

SONG XXI. COMMON METRE. *See page 70.*
Against Evil Company.

1. I will not with the wicked stay ;*
I cannot take delight
In those who swear ; who never pray ;
Who call ill names and fight.
2. I hate to hear their wanton songs ;
The words offend mine ears ;
None else but base polluted tongues
Use language such as theirs.†
3. Away from fools I'll turn mine eyes,
Nor with the scoffers go ;
I would be walking with the wise,
That wiser I may grow.‡
4. From one that's rude and us'd to mock,
Fools learn the wicked jest ;
One sickly sheep infects the flock,
And poisons all the rest.||
5. I would not here, with sinners dwell,
While strangers to Thy fear ;
Do Thou, O save me, Lord, from hell,
Where none but sinners are.§

* Ps. xxvi. 5. † Rom. iii. 13-18. ‡ Prov. xiii. 20. See also a definition of a Fool, at the bottom of page 20. || Eccle. ix. 18. Prov. xiv. 9. § Ps. xxvi. 8, 9.

SONG XXII. LONG METRE. See page 71.

Against Pride in Clothes.

1. WHY should our clothing, giv'n to hide
Our shame, become our boast and pride?—
The art of dress did ne'er begin,
Till Eve, our mother, learnt to sin!*
2. When first she put the cov'ring on,
Her robe of innocence was gone;—
Yet by their dress, some seem, almost,
To triumph in their glory lost!
3. Why should we vainly love to view
Our clothes?—because they're rich or new?
Birds, beasts, fish, plants, or silk-worms wore
That very clothing long before! (a)
4. The lily, rose, and butterfly
Appear, by far, more gay than I;†
Let me be drest fine as I will,
Flies, worms, and flow'rs exceed me still!
5. Then will I set my heart to find,
A nobler clothing—for the mind!—
Hence knowledge, virtue, truth and grace, (b)
Shall form my robe—my constant dress!‡
6. No more shall worms with me compare;—
This raiment holy angels wear;
And Christ himself, when here below,
In this rich dress did always go.||
7. It never fades, it ne'er grows old,
It fears no rain, nor moth, nor mould;

* Gen. ii. 25. & iii. 6-10. † Matt. vi. 28, 29. ‡ 2 Pet. i. 1,—8. || Heb. vii. 26. (a) Fine Silk is also produced by the Pinnæ Marinæ, and by some Spiders; and an incombustible cloth has been made from Stone—the Asbestos Amianthus! (b) See the definition of virtue, at the bottom of page 47.

And yet its brightness ne'er declines!—
The more 'tis worn, the more it shines!*

8. In this on earth the Saints appear;
And this in heav'n they ever wear.—
'Tis God's own work, and His delight:—†
Elect, and precious in His sight!

SONG XXIII. COMMON METRE. *See page 71.*

Obedience to Parents.

1. LET all who'd worship God in fear,
To parents honour pay;
Their good advice, most kindly hear,
And just commands obey.
2. What dreadful punishments, in store,
Are threaten'd by the Lord,
'Gainst those that mock their father, or
Despise their mother's word!‡
3. And great's their guilt and shame, that thus
Requite their parents' love;
Their deeds are base and infamous,
And short their lives may prove!
4. But those who worship God and give
Their parents honour due,
May hope long life here,—and to live
In heav'n hereafter too!||

SONG XXIV. COMMON METRE. *See page 71.*

The Complaint.

1. WHY lose the present day of grace,
In mercy to us giv'n?
Why worldly vanities embrace,
And lose our hopes of heav'n?

* Prov. iv. 18. † Isa. lxi. 10. ‡ Deut. xxi. 18,-21. And perhaps in such dishonour, that when dead, their bodies denied burial, shall become a prey to the fowls of heaven, Prov. xxx. 17. || Exod. xx. 12; Eph. vi. 2; I Tim. iv. 8.

2. Why do I learn Thy law, O Lord,
If not to do Thy will?
And shall I daily read Thy word,
And less obey Thee, still?
3. How foolish is my heart, and wild;—
How prone to sin's assaults!—*
How vain my thoughts!—and how defil'd!—
O pardon all my faults.
4. Make me Thy heav'nly voice to hear,
And let me love to pray;
To me, O lend a gracious ear,
And teach me what to say.

SONG XXV. COMMON METRE. *See pages 71 & 72.*

An Evening Song.

1. THE ev'ning, and the night still show
Thy mercies, Lord, to me!
From Thee, my comforts ever flow:—
They all are gifts from Thee!
2. And yet, how numerous and vast
My sins!—how great their sum!—
O grant me pardon for the past,
And grace for time to come.
3. And o'er me, during night and sleep,
Be Thy protection spread;
And, let Thy holy angels keep
Their watch around my bed.†
4. With cheerful heart I close mine eyes,
Since Thou'lt my guardian prove;
And in the morning let me rise
Rejoicing in Thy love.

* Gen. vi. 5; Eccles. ix, 3; Matt. xv. 19. † Ps. iv. 8; xxxiv. 7; xci. 11; Heb. i. 14.

SONG XXVI. COMMON METRE. *See page 72.*

A Morning Song.

1. ACCEPT, O Lord, my morning pray'r,
O Thou, that form'st the light !*
I bless Thy name for all Thy care
Of me, throughout the night.
2. 'Tis Thou, O Lord, who mak'st the sun
Seem, from the east, to rise ;
And thence, unceasing, seem to run
And reach the western skies !†
3. And I, unceasing, would fulfil
The duties of the day ;—
Pursue the Christian course,—and still
Hold on the heav'nly way !
4. O grant me Thy abundant grace
Eternal life to gain ;
That when here ends my mortal race,
I may'nt have run in vain.‡

SONG XXVII. COMMON METRE. *See page 72.*

For the Lord's Day Morning. *See Note, Page 53.*

1. ON This the Lord's Day Morning rose,
My Saviour, from the dead !||
And shall I sleep indulge,—or choose
To waste my hours in bed ?
2. Thou, This day, Lord, didst triumph o'er
The pow'rs of death and hell !—§
And shall I sin indulge,—or more
Against Thy laws rebel ?¶

* Gen. i. 3 ; Ps. lxxiv. 16 ; Isa. xlv. 7.

† These appearances, to which the language of Scripture, on this subject, is plainly adapted, are caused by the earth's daily rotation on its axis, from west, by south to east, and annual course around the sun.

‡ Phil. iii. 13, 14 ; 2 Tim. iv. 6, 7, 8 ; Heb. vi. 1, & xii. 1, 2 ; Jam. i. 12 ; 1 Pet. v. 4. || Mark xvi. 2, 6 ; Luke xxiv. 1, 6. § Eph. iv. 8 ; Col. ii. 15 ; Heb. ii. 14. ¶ John xiv. 15,—23 ; Rom. vi. 1,—15.

3. On This day, chiefly, Christians meet*
To wait on Thee, O Lord ;—
And I would worship at Thy feet,
And hear and learn Thy word.
4. Thou art my only hope and stay,
And Advocate with heav'n !—†
Then let me love Thy blessed day,‡
As best of all the sev'n !

SONG XXVIII. LONG METRE. *See page 72.*

Stanza 3 additional.

For the Lord's Day, and the Lord's Day Evening.

See Note, Page 53.

1. ON This, Thy Holy Day, O Lord,
Thy servants meet,—with one accord :—
And worshipping,—they sing,—they pray,—
They hear Thy word,—and they obey.
2. To these Thy courts, I love to go ;—
They seem, to me, like heav'n below !
To these resorts, I'll oft repair,—
And worship in Thy house of pray'r !
3. When clos'd This day, divinely blest !
Do Thou protect my hours of rest :—
Still guard me ev'ry day and night,
From ev'ning time till morning light.
4. Write Thou, upon my mem'ry, Lord,
The texts and doctrines of Thy word ;
That I may, humbly, know, adore,
And love, and serve Thee, more and more.
5. Lead Thou, this erring heart of mine
To thoughts of heav'n, and things divine ;
And pardon'd through redeeming blood,
I'll sleep and wake with Thee, my God.||

* Acts xx. 7. † 1 John ii. 1. ‡ Rev. i. 10. || John xx, 28; Rom. ix. 5.

THE BEATITUDES. Matt. v. 1—16.

Imitated in LONG METRE.

(J. S.)

NOTE. Dr. Watts, in Hymn 102, book 1, of his larger collection, gives the Beatitudes, as far as the 12th verse of the chapter; but in a rather free paraphrase, and omitting the introduction in the 1st and 2nd verses. The following adheres more closely to the text.

-
1. ONCE, from a mountain, taught our Lord;
While crowds assembled, press'd around:—
Let us attend now to the word
He there dispens'd,—from holy ground!
 2. “Most bless'd, the poor in spirit, be:—
For theirs the kingdom is, of heav'n.
Bless'd they that mourn for sin;—and flee
From wrath:—for they shall be forgiv'n.
 3. Bless'd are the meek:—they surely shall
The earth inherit;—and possess.
Bless'd they, for grace, that humbly call:—
They shall be fill'd with righteousness.
 4. Bless'd are the merciful:—for they
God's love, and mercy, shall obtain.
Bless'd, are the pure in heart, alway:—
They, shall see God, in glory reign.
 5. Bless'd they that wisely peace restore:—
They, children, shall be call'd of God.
Bless'd they, that love and suffer for
The truth:—for heav'n's their sure abode.
 6. Bless'd are ye,—whom the base revile,—
And persecute;—to whom 'tis giv'n
To bear reproach for Me,—awhile:—
For great is your reward in heav'n.

7. Rejoice, and be exceeding glad :—
 For so the prophets used were !—
 Such treatment from the world they had :—
 And for such-like, you must prepare.
8. O ye,—the precious of the earth !—
 The salt !—the light that shines afar !—
 Give glory, unto God, henceforth,
 By works that good and righteous are.”



THE LORD'S PRAYER. Matt. vi. 9—13.

Imitated, in LONG METRE. See Page 61.

(J. S.)

The Lord's Prayer is an Act of Devotion for the joint use of two, or more persons, as is also the following imitation of it; but if the first "Our" of the imitation be changed into *O*, and the others each into *my*, and each "Us" into *me*, and "We" into *I*, it then becomes an Act of Devotion for the use of individuals.

1. OUR Father which* in heaven art ;
 Thy name be hallow'd.—Kingdom come.
 Thy will be done, in ev'ry part
 Of earth, as 'tis in heav'n :—our home.
2. Give us this day our daily bread ;
 Forgive our debts, as we forgive ;
 Temptation's paths let us not tread ;
 But sav'd from evil ;—holy live.
3. For kingdom, glory, boundless pow'r
 Are Thine ;—to all eternity !
 Thy throne for ever shall endure !—
 Amen. "Amen. So let it be !"

* The employment, by our revered translators, of the word "*which*" relatively to the Divine Being, as it is in the Lord's Prayer, and in some other parts of Scripture, and sanctioned as its use now is by time, seems to many, a most beautiful scriptural peculiarity; and much superior, in the passages where so employed, than would be the now, by some supposed, more correct relative, *who*. The Church of England still retains the word "*which*" when using this prayer, in its religious services.

THE APOSTLES' CREED.

Imitated. In LONG METRE. See Page 61.

(J. S.)

The short Creed, the individual Act of Faith, commonly called the Apostles' Creed, perhaps only because it is a summary of Apostolical doctrine, was known in the Church as early as the third century. In this imitation of it, if each "I" be changed into *we*, and each "my" into *our*, it becomes an act of Faith for the joint use of two or more persons.

1. IN God the Father I believe,
 Who heav'ns and earth made by His word!
 And Jesus Christ I do receive,
 His only Son, my Sov'reign Lord!
2. Conceived by the pow'r divine!
 And of the Virgin Mary born!
 Him Pontius Pilate did consign
 To crucifixion, death, and scorn!
3. He buried was, and to the state
 Of souls departed did descend!*
- The third day He, with triumph great,
 Arose from death, my Lord and Friend!
4. Then rais'd to God's right hand on high!
 He reigns His Church's living head!†
 And thence, reveal'd to ev'ry eye,
 Shall come to judge both quick and dead.‡
5. I in the Holy Ghost believe;—
 The universal Church confess;—
 The Saints' Communion I receive;—
 And sins' forgiveness own, and bless.
6. The resurrection of the Just!—
 The everlasting life they gain!—
 I fully do believe;—and trust
 I shall enjoy. Amen. Amen.

* The descent into hell, in the common version, signifies only into *Sheol*, or *Hades*, the state of the dead.

† Rom. vi. 9; & viii. 34; Eph. i. 20, 21, 22; & iv. 15; Col. i. 18; Heb. vii. 25. ‡ 2 Thes. i. 7; Rev. i. 7; Acts x. 42; 2 Tim iv. 1; 1 Pet. iv. 5.

THE TEN COMMANDMENTS. Exodus, XX.

In concise Verse. LONG METRE. See Pages 60 & 73.

(J. S.)

HE who spread out the heav'ns abroad,—
 And made the worlds,—alone is God !*
 To Him thy heartfelt homage pay ;—
 Hear His Commandments ;—and obey.—†

1ST. TABLE.‡

- I. No other gods before God have.
- II. To images no worship give.
- III. Take not God's Holy Name in vain.
- IV. Dare not God's Sabbath Day profane.

2ND. TABLE.‡

- V. Due honour to thy parents show.
- VI. No murder shalt thou ever do.
- VII. Avoid thoughts, words, and deeds unclean.
- VIII. Steal not at all ;—from great, nor mean.
- IX. Thou shalt not lie ;—nor truth decline.
- X. Thou shalt not covet :—what's not thine.

Matt. v. 18.

These Laws of God, most just and pure,
 Shall all, "from age to age endure!"

The sum of the Ten Commandments. Matt, xxii. 37-40. LONG METRE.

See Pages 60 & 73.

WITH all thy soul love God above ;
 And as thyself thy neighbour love.
 These Two Commands express thus then
 The Sense and Sum of all the Ten.

The Same, in COMMON METRE. See pages 60 & 73.

1. WITH all your soul, love God, the Lord,
 Who reigns in heav'n above ;
 And as yourself, thus speaks His word,
 Your neighbour truly love.
2. So deal with others, ev'ry-one,
 As friends should deal with you ;
 And, what to you you'd not wish done,
 To others never do.

* Deut. iv. 35, 39 ; Isa. xlv. 5,—8, 11, 12, 18. † Exod. xx. 1,—17 ;
 Deut. v. 1, 6—21, 32 ; vi. 1,—9, 17. ‡ Exod. xxiv. 12 ; xxxi. 18 ; xxxii.
 15, 16, 19 ; xxxiv. 1, 4, 28, 29.

THE GIVING OF THE DIVINE LAW. Exod. XIX & XX.

In concise Verse. LONG METRE. See pages 60 & 73.

(J. S.)

IN thund'rings,—lightnings,—burning flame,—*
 The Law, by min'st'ring angels came!—†
 The mountain trembled, whence 'twas giv'n,
 For God came down in fire from heav'n!—‡
 His chosen tribes were gather'd round
 The sacred mount's prescribed bound!—||
 The trumpet sounded,—louder—higher,—§
 Th' Almighty's voice, from midst the fire
 Proclaim'd His Law!¶—and terror wrought
 In all who heard!**—Let's now be taught
 His Holy Law.—Deep rev'rence pay.—
 Hear His Commandments;—and obey.††

1ST. TABLE.

- I. No other gods before God have.
- II. To images no worship give.
- III. Take not God's Holy Name in vain.
- IV. Dare not God's Sabbath Day profane.

2ND. TABLE.

- V. Due honour to thy parents show.
- VI. No murder shalt thou ever do.
- VII. Avoid thoughts, words, and deeds unclean.
- VIII. Steal not at all;—from great nor mean.
- IX. Thou shalt not lie;—nor truth decline.
- X. Thou shalt not covet:—what's not thine.

Matt. v. 18.

These Laws of God, most just and pure,
 Shall all, "from age to age endure!"

The Golden Rule. Matt. vii. 12. LONG METRE. See page 73.

BE you to others kind and true,
 As you'd have others be to you;
 And from all words and deeds refrain,
 But such, as you'd receive again.

* Exod. xix. 16, 18. & xx. 18; Heb. xii. 18. † Acts vii. 38, 53; Gal. iii. 19; Heb. ii. 2; Ps. lxxviii. 17. ‡ Exod. xix. 9, 11, 18, 20; Heb. xii. 26. || Exod. xix. 12, 17, 23. § Exod. xix. 13, 16, 19. & xx. 18; Heb. xii. 19. ¶ Exod. xx. 1,—17; Deut. iv. 11,—15, 33, 86. & v. 4,—26. ** Exod. xix. 16. & xx. 19; Deut. v. 5, 24, 25. & xviii. 16; Heb. xii. 18,—21. †† Exod. xx. 1,—17; Deut. v. 1, 6,—21, 32. & vi. 1,—9, 17.

The HOSANNA, and Glory to the Father, &c. may be sung
at the end of any of these Songs.

HOSANNA. LONG METRE. *See page 73.*

1. HOSANNA* to King David's Son!
Who fills a high superior throne;
We bless the Prince of heav'nly birth,
Who brought salvation down on earth.
2. Let ev'ry nation, ev'ry age,
In this delightful work engage;
Let old and young in Sion sing
The growing glories of her king!



HOSANNA. COMMON METRE. *See page 73.*

1. HOSANNA* to the Prince of Grace,
O Sion, hail thy King!
Proclaim the Son of David's race,
Let all His praises sing.
2. Hosanna* to th' eternal Word,
Who from the Father came;
Ascribe Salvation to the Lord,
With blessings on His name.



HOSANNA. SHORT METRE. *See page 73.*

1. HOSANNA* to the Son
Of David and of God;
Who brought the news of pardon down,
And bought it with His blood.
2. To Christ th' anointed King,
Be endless blessing giv'n;
Let all the earth His glory sing,
Who made our peace with heav'n.

* Hosanna, or "Save now, I beseech thee," Ps. cxviii. 25, is here an ascription of praise, which would be well expressed, as in Rev. vii. 10, xii. 10, & xix. 1, by Salvation. See the note at page 17.—Also, see Hammond, Stackhouse, Henry, &c., on the use of the Hosanna by the Jews during their Feast of Tabernacles.

GLORY to the Father, &c. LONG METRE.

To God the Father, God the Son,
 And God the Spirit, Three in One;
 Be honour, praise, and glory giv'n,
 By all on earth, and all in heaven.

GLORY to the Father, &c. COMMON METRE. *See page 73.*

Now let the Father, and the Son,
 And Spirit be ador'd;—
 The One in Three, and Three in One:—
 For ever God, and Lord.

GLORY to the Father, &c. SHORT METRE. *See page 73.*

Now give the Father praise,
 Give glory to the Son;
 And Holy Spirit:—God of grace:—
 The glorious Three in One.

GLORY to the Father, to the Son, and to the Holy Ghost.

(J. S.)

NOTE. The Stanzas are each in Long Metre; without the italics, in the 2d and 4th lines of each, Common Metre; and without all the italics, viz. in the 1st, 2nd, and 4th lines, Short Metre.

1. GIVE glory, pow'r, and "*worthy* praise"
 To God!—Let all *that live* confess
 The Ancient of eternal days!—
 The Father, *now and* ever bless!
2. Give glory *also* to the Son!
 The *ever* bless'd Eternal Word!
 To Him be equal honours done:—
 Almighty, *great and* Sov'reign Lord!
3. With these the *blessed* Holy Ghost!
That both from Father, and from Son,
 Proceeding; in the Godhead, must
 Be *ever* equal!—Three in One!
4. Then join th' angelic *heav'nly* host
 The *glorious* Godhead to adore!—
 To Father, Son, and Holy Ghost,
 Be *perfect* praise for evermore!

MORAL SONGS.

IN the first of these Dr. Watts takes his moral from the supposed case of a Man-Sluggard, agreeably to the letter of the Scriptures :—to render the terms according to its spirit, suited to either sex, it is here composed wholly anew, imitating as closely as possible the form and feature of the Original ;—but more correct in the measure.

SONG I. *See page 74.*

Is in Anapæstic Measure. The foot consists of two short syllables, each marked thus \sim , followed by one long one, marked thus - : the syllables 3, 6, 9, 12, &c. emphatic, as in

THE SLUGGARD,

Modulated as follows :

1. They're the words of a Sluggard, who thus can
 complain,
 " You have wak'd me too soon, I must slumber
 again."
 Like the door on its hinges, in Scripture, 'tis
 said, *
 So the slothful turns, hating to rise out of bed.
2. ' Yet a little more sleep, and a little more
 slumber.' †
 And so thus doth the Sluggard waste hours
 without number.
 And when forc'd to arise, soon sits down fold-
 ing hands ;
 Or else walks about saunt'ring, or listlessly
 stands.
3. In the slothful one's garden's oft seen the wild
 brier,
 And the thorn, and the thistle, grow broader and
 higher. ‡

* Prov. xxvi. 14. † Prov. vi. 10. & xxiv. 33. ‡ Prov. xxiv. 30, 31.

The poor Sluggard in clothing, is turning to
rags ;*

And as money's fast wasting, thus soon starves
or begs.†

4. Yet a visit I made, as I still hop'd to find,
There had been greater care for improving the
mind ;

But was told of strange dreams, and of eating
and drinking :‡

Not of truths from the Bible, for Sluggards
hate thinking.

5. Said I then to my heart, after much heard and
seen,||

“The poor Sluggard is now, such as I might
have been ;

If my friends, who have shown such great care
in my breeding,

Had not taught me betimes to love working and
reading.”

AN ADDRESS TO THE SLUGGARD.

Mostly in the Words of Scripture. Prov. vi. 6, 7, 8, 9.

(J. S.)

Anapaestic, like Moral Song I. page 36.

Modulated as follows :

Tō thě ānt, gō thōu Slūggārd, cōnsidēr hēr wāys,
And be wise!—Though no ruler, or guide she
obeys,

Yet in summer, her meat, and in harvest her food
She provideth; and gath'reth her stores of what's
good!

O how long wilt thou sleep, O thou Sluggard, un-
wise?—

And, O when from thy slumbers, wilt thou Slug-
gard, rise?

* Prov. xxiii. 21. † Prov. xx. 4. ‡ Isa. xxix. 8. || Prov. xxiv. 32.

SONG II. *See page 74.*

Is in Dactylic Measure. The foot consists of one long syllable, marked thus -, followed by two short ones, each marked thus ~; each line beginning with a short syllable, marked thus ~, and ending with a long one, marked thus -; the syllables 2, 5, 8, 11, &c, emphatic, as in

INNOCENT PLAY.

Modulated as follows :

1. Wě oft in thě mēadōws māy sēe thě yōung
lāmb

Run sporting about by the sides of their dams,
With fleeces so clean and so white;
When these, or young doves in fond pastime engage,
They play all in love, without anger or rage:—
How much we may learn from the sight!

2. 'Tis common for ducks to be dabbling in mud,
And dogs sometimes play till they end it in blood,
So fierce these,—the others so foul;—
But we should, and choosing what reason approves,
In play be as harmless as lambs, and as doves:—
Ev'n jesting, let reason bear rule.

3. There's nothing we do, and there's nothing we say,
Should injure another in jesting or play;
For each one's in earnest that's hurt:
Obliging behaviour, from friends we expect;—
And when sincere kindness our actions direct,
We'll never give pain,—though in sport.*

SONG III. *See page 74.*

Dactylic, like Moral Song II.

THE ROSE.

Modulated as follows :

1. Hōw frāgrānt thě blūshīng, thě beaūtīfŭl Rōse!
Full blooming;—how rich the display!—
But, pluck'd from its tree, where so lovely it
grows!
It with'ring, oft dies in a day!—

* Prov. xxvi. 18, 19.

2. The Rose has however one virtue to boast,
Above all the flow'rs of the field ;
When dead all its leaves, and its fine colours
lost,
Still sweet's the perfume it will yield !
3. So we are all frail, and short liv'd like the Rose ;
And many ne'er reach to their bloom !—
In vain the endeavour to save even those
Most lov'd, from the last common doom !
4. Then I'll not be proud of my strength or my
beauty,
Since both of them wither and fade ;
But gain a good name, by well doing my duty:—
More sweet than the Rose when I'm dead.

SONG IV. *See page 75.*

Is in Trochaic Measure. The foot consists of one long syllable, marked thus —, followed by one short one, marked thus ~ : syllables 1, 3, 5, 7, &c. emphatic, as in

THE THIEF.

Modulated as follows :

1. Whȳ ũnjũstlȳ tȳke oũr nȳighboũrs'
Gũods őr rĩghts ȳgȳinst thȳir wĩlls ?
Whȳ nũt lĩve bȳ hũnȳst lȳboũrs ?—
'Tĩs thȳ thĩef thȳt rũbs ȳnd stȳals.
2. What a foolish self-deceiving,
By such means to hope for gain ;
All that's ever got by thieving
Turns to sorrow, shame, and pain.
3. Have not Eve and Adam taught us
Their misventure to compute ?
Sad's the state to which they brought us
When they stole forbidden fruit !

4. Oft we see some young beginners
Practise little pilf'ring ways ;
Till they're grown up harden'd sinners,
And the gallows ends their days !
5. Theft, however closely hidden,
Can't be hid from ev'ry eye :
When there's taken what's forbidden,
God beholds it from on high !*
6. Guard my heart, O God of heaven ;—
Lest thoughts covetous rush in !—
Lest I take what is not given,
Guard my heart and hands from sin. †

SONG V. *See page 75.*

Dactylic, like Moral Song II. page 38.

THE ANTS OR EMMETS.

Modulated as follows :

1. Thēse ēmmēts hōw littlē thēy āre īn oŭr ēyes !
We tread them to dust, and a troop of them dies,
Without our regard or concern :
Yet, wise as we are, if we went to their school,
There's many a sluggard, and many a fool,
Some lessons of wisdom might learn.
2. They labour and strive without ruler or guide,
In summer and harvest their meat to provide :
For winter they lay up their stores. ‡
They manage their works in such regular forms,
As though they foresaw all the frost and the
storms,
And so brought their food within doors.

* Prov. xv. 3. † Ps. xix. 12, 13. ‡ Prov. vi. 6, 7, 8.

3. But I shall do worse than a poor creeping Ant,
 If I take not care for the things I shall want,
 Nor guard against dangers in time; [face,
 When death with its terrors, shall stare in my
 How must I lament if my few days of grace
 Be now spent in folly or crime!
4. Then while I'm in strength, and my health is in
 bloom,
 I'll seek preparation ere sickness shall come,
 And pray that my sins be forgiv'n :
 I'll read in the Scriptures, believe, and obey,
 And trust when remov'd from this frail house of
 clay,
 To dwell with my Saviour in heav'n !*

SONG VI. *See page. 75.*

Stanza 2 is additional.

Trochaic, like Moral Song IV. page 39.

GOOD RESOLUTIONS.

Modulated as follows :

1. Since my time flies fast away,
 And lest sudden death befall me,
 I'll obey without delay,
 Whensoe'er my duties call me.
2. Love supreme, I owe to God!—
 Glorious source of moral beauty!—
 Love, then to my neighbour, show'd,
 Follows in my course of duty!—
3. If that I be rich or great,
 Others shall partake my goodness ;
 I'll supply the poor with meat,
 Never showing scorn or rudeness.

* Job iv. 19. John xiv. 2, 3. 2 Cor. v. 1.

4. If I see the blind or lame,
Deaf or dumb, I'll kindly treat them ;
I deserve to feel the same,
If I mock, or hurt, or cheat them.
5. If I meet with railing tongues,
Why should I return them railing ;
Since I best revenge my wrongs
By my patience never failing !
6. If I find them telling lies,
Talking foolish, cursing, swearing ;
And my just reproofs despise ;
I shall hasten out of hearing.
7. If that I be low and mean,
I'll engage the rich to love me ;
Whilst I'm modest, neat, and clean,
And submit when they reprove me.
8. If that I be poor and sick,
I shall meet, I hope, with pity,
Since I love to help the weak,
Though they're neither fair nor witty.
9. I'll not willingly offend,
Nor be easily offended ;
What's amiss I'll strive to mend,
And endure what can't be mended.
10. May I be so watchful still
O'er my humours and my passion,
As to speak and do no ill,
Though it should be all the fashion.
11. Wicked fashions lead to hell ;
Never may I be complying ;
But discharge my duties well,
And be daily fit for dying.

SONG VII. *See page 75.*

Dactylic, like Moral Song II, page 38.

THE GLORIOUS SETTING SUN,

OF A LOVELY DAY BEGUN UNFAVOURABLY.

Modulated as follows :

1. Hōw fīne hās thě dāy bēen !—Hōw brīght hās
thě Sūn !—
How lovely and joyful the course he has run !—
Yet rose he in mist, when his race was begun ;—
The clouds,—some dissolving to rain !
But, now, the fair traveller's come to the west ;—
His rays are all gold, and his beauties are best,—
The sky painted gay, as he sinks to his rest,
Foretels a bright rising again !
2. Just such is the Christian !—whose course oft begins
Obscur'd, like the Sun's !—while yet mourning for
sins.—
In conflicts and tears !—but the victory wins ;—
Then runs, in the heav'nly way !
And when having reach'd to the end of the race ;—
Then still like the Sun !—sets in glory !—through
grace !—
In hope, which not sin, nor yet death can displace,
Of rising in brighter array !
3. Then now, like the Sun from the shadows of night,
Arise, O my soul, and pursue with delight
The Christian's high course !—Thus, the scriptures in-
vite ;—*
And reason, itself, must approve.
And still pressing forward !—there happiness lies !—†
Though troubles assail,—and though tempests arise,—‡
Not doubting the end ;—but assur'd of the prize,
Laid up for the righteous above !||

NOTE. The new stanza 3 is added as some incitement to serious personal application.

* 1 Cor. ix. 24,—26 ; Heb. xii. 1, 2. † Phil. iii. 13, 14. ‡ Acts xiv. 22 ; 2 Tim. iii. 12. || Heb. iii. 6, 14. & x. 35 ; 2 Tim. iv. 6, 7, 8.

A CRADLE HYMN. *See page 75.*

Trochaic, like Moral Song IV, page 39.

Modulated as follows :

1. Hūsh ! mǝ dēar lĭe stĭll ānd slūmbĕr,
Holy angels guard thy bed !
Heav'nly blessings without number
Gently falling on thy head.
2. Sleep, my babe, thy food and raiment,
House and home, thy friends provide ;
All without thy care or payment :—
All thy wants are well supplied.
3. How much better thou'rt attended
Than the Son of God could be ;
When from heaven He descended,
And became a child like thee !
4. Soft and easy is thy cradle,
Coarse and hard thy Saviour lay !
When His birth-place was a stable,
And His softest bed was hay.
5. Was He born with glorious features,—
Spotless fair, divinely bright !—
And yet laid where brutal creatures
Fed ?—How shameful was the sight !
6. Was there nothing but a manger
Proud vain sinners could afford,
Found to lodge the Heav'nly Stranger ?—
Did they thus affront their Lord ?
7. Soft, my child ! I did not chide thee,
Tho' my song might sound too hard ;
'Tis thy ^{*mother}_{nurse that} sits beside thee,
And her† arms shall be thy guard.

* Here may be used the words, *brother, sister, neighbour, friend,*
&c. † *His or her* arms.

8. Yet to read the shameful story,
 How the Jews abus'd their King ;
 How they serv'd the Lord of Glory,
 Makes me angry while I sing.
9. See the kinder shepherds round Him,
 Telling wonders from the sky !
 Where they sought Him, there they found
 Him,
 With His virgin mother by.
10. See the lovely Babe a-dressing,
 Lovely Infant—how He smil'd !
 When He wept, the mother's blessing
 Sooth'd and hush'd the Holy Child.
11. Lo ! He slumbers in a manger,
 Where the horned oxen fed !—
 Peace, my darling, here's no danger,
 Here's no ox a-near thy bed.
12. 'Twas to save thee, child, from dying,
 Save my dear from burning flame ;
 Bitter groans and endless crying,
 That thy blest Redeemer came !
13. May'st thou live to know and fear Him,
 Trust and love Him all thy days ;
 Then go dwell for ever near Him,
 See His face, and sing His praise !
14. I could give thee thousand kisses,
 Hoping what I most desire ;
 Not a mother's fondest wishes
 Can to greater joys aspire.
-

No. 3. A MAY OR JUNE MORNING RURAL
CONTEMPLATION.

May be used in practising Church Music instead of sacred words, in the same way as Nos. 1 and 2.

It is an attempt to incite juvenile learners of Church Music in rural situations, to the profitable contemplation of some of the many interesting objects by which they are surrounded.

NOTE. The stanzas as in Nos. 1 and 2 are in Long Metre;
leaving out the words printed in italics in the 2d }
and 4th lines of each, } Common Metre;
and leaving out all the words in italics, viz. in the }
1st, 2d, and 4th lines of each, } Short Metre;

1. THE *soaring* Lark proclaims the dawn,*
And hails the *glorious* Orb of day:
The lowing herds spread o'er the lawn,
Or range the *flow'ry* pastures gay.
2. The shepherd leaves his *lowly* cot,
To tend his sheep, his *fleecy* charge; †
His faithful dog, and proud's his lot,
Collects them, when *too much* at large.
3. Poor bleating flock, why *so much* dread
Your *friendly*, noisy dog's alarm?
Your shepherd will you safely lead,
And *strive to* guard from ev'ry harm.
4. The *welcome* milk-maid seeks the cows,
To take their *flowing* milky load:
They greet her with repeated lows,
And *often* meet her on the road.

* Up springs the lark, ... the messenger of morn.

Thomson's Spring. 587

† Rous'd by the cock, the soon-clad Shepherd leaves
His mossy cottage, and ... in order drives his flock, ...

Summer. 63

5. The *singing* birds, from branch and spray,
 Make *all the* fields and woods resound ;
 They pour their warblings to the day,
 From ev'ry *shady* grove around !*
6. Their *cheerful* songs which sweetly rise,
 Show forth their *bounteous* maker's praise ;
 Who smiles on all :—each loudly tries
 Its *finest*, noblest notes to raise.
7. The *soothing*, gentle morning breeze,
 With richest, *purest*, fragrance blows ;
 And rustling through among the trees,
 Refreshes, *all things*, as it goes.†
8. All hail !—these *early* morning hours !—
 They *now oft* call the wise abroad,
 To view,—and praise with all their pow'rs,
 The *ever* glorious works of God !

NOTE. If sung to Ashley Tune, say instead of the Halle-
 lujah Chorus,

Come, enjoy the truest pleasure,
 Sweets in nature, in full measure,
 Thickly scatter'd are all around. Joy and Gladness, Joy and
 Gladness, Joy and Gladness, hail the morn.

* Copse, . . . tree, . . . and bush are prodigal of harmony.

Thomson's Spring. 591

Every gale is peace, and . . . grove is melody. *ibid.* 870

And thick around the woodland hymns arise. *Summer.* 62

† Enjoy the cool, the fragrant . . . hour to meditation due.

ibid. 68

And pensive listen to the . . . voice of rural peace: the
 herds, the flocks, the birds, the . . . whispering breeze.

Spring. 914

No. 4. HOW VAIN THE WORLD!

May be used in practising singing, instead of Psalms 37, 46, 50, 63, 76, 87, 91, 110, 113, and 120, of Brady and Tate's version, allowed by the Church of England.

1. How vain the world! alas! how vain
Are its pursuits!—oft sordid gain!
How vain its promises! its scorns!
Its riches! honours! princely courts!
Its titled orders! pastimes! sports!—
Its roses die;—but leave the thorns!
2. How vain are all its pleasures found!
How vain its hopes! its fears abound!
It cannot happiness impart!—
When anxious worldly cares increase,
“The heav'nly grace” alone gives peace!—
Vain worldly joys reach not the heart!

No. 5. OUR TIME WILL NOT STAY!

Dactylic, like Moral Song II., page 38.

May be used in practising singing, instead of Psalm 149 of Brady and Tate's version allowed by the Church of England. The metre is the same as Psalm 104 of the old version. Two lines of the metre are here in one.

The modulation is as follows:

1. Oŭr tīme wīll nōt stāy; bŭt hāstēns āwāy!
A moment 'tis ours; but will not remain!
How vain would the wish be, to lengthen the
day!—
Time flies like an arrow!—to stop it is vain.
2. Our time will not stay; then without delay,
With minds well resolv'd, and tasks well
begun,
Let's wisely endeavour to fill up each day,
As truth, right, and reason require should
be done.

NO. 6. LET TRUTH FOR EVER REIGN.

May be used in practising singing instead of Psalms 136 and 148 of Brady and Tate's version allowed by the Church of England; and also, of the 2nd metres of the same Psalms in the version allowed by the Church of Scotland.

-
1. LET truth for ever reign
 Full Sov'reign in my breast;
 And goodness with its train,
 Within my bosom rest.
 Though troubles press,
 And much annoy;
 I shall enjoy
 True happiness.
 2. Let wisdom, heav'nly, pure,
 My ev'ry act control;
 And throughout life ensure,
 The pleasures of the soul.
 Through troubles press, &c.

NO. 7. WHEN DUTY CALLS.

May be used in practising singing instead of the 2nd metre of Psalm 124 of the version allowed by the Church of Scotland.

-
1. WHEN duty calls, then virtue leads the way;*
 Whatever befalls, let's hasten to obey.
 The wise approve what's good; and truth and right
 They hold above all price; they're their delight:
 And those who love truth, precious in their sight.
 2. Then whilst our time lasts, wake our dormant pow'rs;
 For great's the crime to waste our number'd hours.
 If we be wise we'll keenly seek to know,
 To use and prize the time we've here below:
 And seize, while't flies, the moments as they flow.

* See the definition of virtue, at the bottom of page 47.

No. 8. HOW SHORT IS LIFE!

May be used in practising singing instead of the 1st metre of Psalm 136 of the version allowed by the Church of Scotland; and also of many stanzas in the same metre scattered throughout the version.

-
1. How short is Life, though charged with
Concerns which last for ever!—
Can lamentations raise from death
The Lifeless clay?—Oh, never!
 2. No more the matchless treasure waste:—
When gone 'tis lost for ever!—
Can empty, guilty pleasures taste
Like joys of heav'n?—Oh, never!

No. 9. BE EVER JUST AND KIND,

May be used in practising singing instead of the 2nd metre of Psalm 143 of the version allowed by the Church of Scotland.

BE ever just and kind—
To those in Age,—to Youth,—
To all;—with heart and mind,
Simplicity and truth.
Let goodness e'er abound
Within your house and home;
And kindness smile around,
Where friends and fam'ly come.

If this be divided into two stanzas, the first four lines making one, and the last four lines the other, both in their present order; and after each stanza be introduced this chorus,

For certainly
your duty this,
most surely is,
Continu'lly.

it becomes like No. 6. fit to be used instead of Psalms 136 and 148; as directed in that number.

No. 10. RICHES, HONOUR, PRAISE, & POWER.

Trochaic, like Moral Song IV., page 39.

Instead of the Hallelujah Chorus used by some Singers.

GLORY, honour, praise, and power,

Be unto the Lamb for ever.

Jesus Christ is our Redeemer.

Hallelujah:—Praise the Lord.

Repeated, over and over, while practising the music, and generally without much devotional feeling; such lines as the following may be rather used; modulated as follows:

Rīchēs, hōnōur, prāise, ānd pōwēr,

Are desired by mankind ever;

Unjust means for these use never:—

Injure no one,—deceive none.

**No. 11. THE ORDER OF THE WORKS OF
CREATION.**

From the Beginning of Genesis.

IN the beginning, heav'ns and earth,

From God's creating pow'r had birth!

First day,—His word produc'd the light.

The second,—heav'n, by matchless might.

The third,—form'd waters into seas;

And from the land rais'd grass, herbs, trees.

The fourth,—made sun, moon,—stars appear.

The fifth,—made fish,—birds grac'd the air.

The sixth,—beasts, reptiles, by His word

Were form'd;—and man to rule as lord.

The seventh,—decreed a holy rest:—

For ever, and for ever blest!*

* It is fully demonstrated in the complete system of astronomical chronology, unfolding the Scriptures, published in 4to, at London, in 1762, by the Rev. John Kennedy, then Rector of Bradley, in Derbyshire, that the day observed as the Christian Sabbath is also the real weekly return of the divinely instituted original seventh day:—the Sabbath appointed at the Creation! The subject is also well stated in Jennings's Jewish Antiquities, vol. 2; but without the astronomical data, which in Mr. Kennedy's work so happily lead to demonstration.

No. 12. THE NAMES AND ORDER OF THE BOOKS
IN THE BIBLE,

May be useful for the more readily finding any required book, by the knowledge of its relative position only; and so prevent, what is much too frequent, the turning over and over the leaves of the Bible, in the hope of finding by chance that which is the subject of a certain arrangement.

NOTE. To help the verse, which in this number is irregular, the a, in the last syllables of Micah and Zephaniah, may be pronounced like a, in day.

—

In the Old Testament, the Books are
FIRST Genesis, then Exodus, next Leviticus;
Then Numbers, Deuteronomy, and Joshua stand
thus;
These with Judges, Ruth, Samuels, and both the
Kings,
And both Chronicles, Ezra,* to Nehemiah brings;
'Long with Esther, Job, Psalms, Proverbs, and
Ecclesiastes,
And the Song which is Solomon's; and the
Prophets—they're these;
Isaiah, Jeremiah, Lamentations, and Ezekiel;
Daniel, Hosea, and the Prophet Joel.
Then Amos, Obadiah, Jonah, Micah;
Next Nahum, Habakkuk, and Zephaniah.
And then comes the Prophet call'd Haggai;
And then Zachariah, and last Malachi.

* Ezra is believed to have collected together, and set forth, a correct edition of the whole of the sacred Scriptures that remained after the return of the Jews from the Babylonish Captivity; and including in it his own writings, with those of the contemporary Prophets, completed the Canon of Scripture for his time.

In the New Testament,
THE Gospels are Matthew's, Mark's, Luke's, and
 Saint John's.
 After which come Acts, Romans, and both Corin-
 thians.
 Then the Galatian, Ephesian, and Philippian text ;
 Then Colossians, and both Thessalonians next.
 Twice Timothy, Titus, and next Philemon ;
 Hebrews, and James, twice Peter, thrice John.
 Next Jude, and last Revelati-on.

THE following enumerated Books called Apocrypha, are all
 of uncertain origin, of no ancient canonical authority, and
 not to be used for the establishing of any doctrine ; yet a good
 deal of excellent and useful instruction may be derived from
 many of those parts of them, that are not contrary to the
 word of God ; but which is contained only in the Sacred
 Scriptures of the Old and New Testaments.

The names and order of the Apocryphal Books
 alluded to, are,

TWICE Esdras, then Tobit, next Judith, brave wo-
 man ;
 Rest of Esther ; then follows the Wisdom of Solo-
 mon :
 Ecclesiasticus, Baruch, the three Children ; then
 these ;
 Susanna, Bel and Dragon, Manasses, and twice
 Maccabees.

**NO. 13. THE ORDER OF THE TEN PLAGUES IN-
 FLICTED UPON EGYPT.**

THE Waters Blood !—then swarm Frogs,—Lice,—and Flies !
 The murrain'd Beast throughout the land then dies !—
 Then Boils ;—next Hail ;—then wasting Locusts fly !—
 Next three days Darkness !—then the First-born die !

No. 14. A HUMBLE DEVOTIONAL ADDRESS :
ON VIEWING THE STARRY HEAVENS.

1. ALMIGHTY GOD, and sov'reign LORD,
The heav'ns expanded at Thy word !
Thine is the light of day.
And Thine's this splendent vault of night,*
With stars of various colour'd light,
And brilliant array.
2. What are these shining hosts on high ?
These "gems of heav'n," that crowd the sky !
May mortals here inquire?—
Yes ! they Thy glory do declare!—
To know Thy works, so mighty there,
We humbly may aspire !†
3. Thou giv'st us telescopic power, (*a*)
To penetrate through space, and our
Terrestrial sphere survey ;—
To weigh and measure heav'n above, (*b*)
And earth beneath!—how great's Thy love
To us, still hous'd in clay!‡
4. These stars that at Thy word arose,
The wonders of Thy pow'r disclose !
And all Thy goodness share.
There's not an atom to be found
Throughout immensity around,
But proudly owns Thy care!

* Ps. lxxiv. 16. †Ps. cxi. 2. Isa. xl. 26. ‡ Job, iv. 19 ;
2 Cor. v. 1.

(*a*) The power of distant vision.

(*b*) By the wonderful aids of modern science.

5. Thou rul'st these glorious orbs of day;
 These suns and worlds Thy will obey; (c)
 By Thy command they shine:*
 And rolling in supernal light,
 Record Thy Majesty,—Thy Might,
 In characters Divine!
6. These bright attendants on Thy throne,
 Proclaim Thy greatness, and make known
 That Nature's God is near!
 From day to day they utter speech,†
 From night to night they knowledge teach,
 That we may Thee revere.
7. We, plac'd on trial here below,‡
 To learn humility, and know
 Ourselves, and Thee, our Lord.
 Then leaving earth, to rise to Thee,
 Great Father of Eternity!
 "By heav'n and earth ador'd."
8. Give us to know Thy gracious voice,
 And in Thy promises rejoice,
 So glorious, and so free.
 Give us true wisdom from above,
 O God of Light, of Life, of Love,
 And fit our souls for Thee.

*Job ix. 7, 8, 9. †Ps. xix. 2. ‡Job vii. 18. Ps. xi. 4, 5.

(c) Astronomy furnishes good reasons to believe that each fixed star is similar to our sun, and the centre of a planetary system. Myriads invisible to the unassisted eye, are discovered by the Telescope; and the greater the penetrating powers employed, more and more rush upon the view in "infinite progression."

No. 15. THOUGHTS,

Suggested to a young Person of considerable Religious Attainments, near the Point of Death, and in View of Immortality.

1. I now draw nigh the glorious prize!—
My hope is fix'd in heav'n above!
And soon the blessed morn shall rise,
Of light, of life, of joy, of love!*
2. This world is not my rest,—alas!
I'm still a pilgrim on the road;
But, long these gates of death to pass,
Triumphant to my blest abode!†
3. And unto God, my Judge, and Lord;
My heav'nly Father, Guide, and Friend:—
My soul rejoicing in His word,
Awaits His sov'reign great command:
4. To enter heav'n's blest courts august,
Which holiness and truth adorn;
And join th' assembly of the just:—
The church enroll'd—the high first-born!‡
5. There circling round th' eternal throne,
Seraphic hosts with loud accords,||
For ever praise the Holy One:—
“The King of Kings, and Lord of Lords!”§
6. I leave my body to the grave!—
To be there healed of all its wounds!—
I know it shall deliv'rance have,
And rise, when last the trumpet sounds!¶
7. Yes, all the dead shall hear that sound!
And those in Christ shall first arise!
And with His saints, then living found,
Shall meet the Saviour in the skies!**

* Heb. vi. 19, 20. † Mic. ii. 10. Heb. iv. 9. ‡ Heb. xii. 23. || Rev. v. 11, 12, 13, 14. Heb. i. 7. § Rev. iv. 8. & xix. 16. I Tim. vi. 15. ¶ I Cor. xv. 42, 43, 44, 52. ** I Thess. iv. 16, 17.

8. Most glorious, shall the Judge appear!—
 Admir'd by all them that believe!—
 His grand and last assize draws near!—
 When all, the sentence must receive!*
9. His Saints are thron'd on His right hand!—
 His mighty angels wait His word!—
 Come forth to judgment!—(Dread Command)—
 To all the en'mies of the Lord!†
10. Then vanquish'd death itself shall die!—
 Nor shall corruption more be found!—
 Time ceas'd!—all then's Eternity!—
 Amazing!—boundless, all around!‡
11. The Lord's redeem'd, from sin set free
 And death, shall then, in triumph sing
 "O grave! where is thy victory?"
 And thou, "O death! where is thy sting?"||
12. My soul and body then restor'd
 To sinless union, shall adore
 The glorious self-existent Lord!—
 And live with him, for evermore!§
13. Though few on earth my years have been,
 I humbly bow to heav'n's decree:—
 And gladly leave this transient scene,
 For Life and Immortality!¶
14. O ling'ring moments! quickly fly!—
 Good angels safely me convey!—
 With you, blest spirits from on high!
 I go, to realms of endless day!**

* Matt. xxiv. 30, 31. 2 Thess. i. 10. Rev. xx. 11, 12, 13, 14, 15. † 1 Cor. vi. 2, 3. 2 Thess. i. 7, 8, 9. John v. 29. ‡ Isa. xxv. 8, 9. Hos. xiii. 14. 1 Cor. xv. 26, 54. Rev. xxi. 4. & x. 5, 6, 7. || Isa. li. 11. 1 Cor. xv. 55. § 1 Thess. iv. 17. ¶ 2 Cor. v. 4, 8. 2 Tim. i. 10. ** Luke xvi. 22. Heb. i. 14. Rev. xxi. 23, 25. & xxii. 5.

The Ten Commandments of the Moral Law.

From Exodus xx. 3—17. See pages 32, & 33.

THE FIRST TABLE, OR FIRST GREAT COMMANDMENT,—TO LOVE THE LORD OUR GOD.

GIVEN IN FOUR COMMANDMENTS.

- I. Thou shalt have no other gods before me, (the Lord thy God).
 II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my commandments.
 III. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.
 IV. Remember the sabbath-day to keep it holy. Six days shalt thou labour and do all thy work: But the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, wherefore the Lord blessed the sabbath-day, and hallowed it.

THE SECOND TABLE, OR SECOND GREAT COMMANDMENT,—TO LOVE OUR NEIGHBOUR.

GIVEN IN SIX COMMANDMENTS.

- V. Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.
 VI. Thou shalt not kill.
 VII. Thou shalt not commit adultery.
 VIII. Thou shalt not steal.
 IX. Thou shalt not bear false witness against thy neighbour.
 X. Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife; nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

THE SUM OF THE COMMANDMENTS. Matt. xxii. 37-39.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself. See pages 32 & 33.

SOME DEVOTIONAL FORMS.

THE APOSTLE'S CREED. *See page 31.*

I BELIEVE in God the Father Almighty; Maker of heaven and earth. And in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried; He descended into hell; (*That is, into Sheol or Hades, the state of the dead*); The third day he rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints; The forgiveness of Sins; The resurrection of the Body, And the Life everlasting. Amen.

GRACE BEFORE MEAT.*

MOST merciful God, what I am now going to receive, bless to my use, for Christ's sake. Amen.

GRACE AFTER MEAT.

MOST merciful God, my humble thanks for what I have now received, accept, for Christ's sake. Amen.

A PRAYER: for Night or Morning.

MOST merciful God and most bountiful Creator, I bless Thee for preserving me throughout this past day; (*if said at night; or,—this past night;—if in the morning*); do Thou extend also unto me Thy gracious protection throughout the whole of this night; (*if said at night; or,—the whole of this day;—if in the morning*); and ever inspire me with such thoughts and desires as are well pleasing in Thy sight, and accompany salvation. Give me true repentance for all my past offences. Incline me ever to keep Thy holy commandments; hating and avoiding all lying, slandering, and evil speaking; and in all things, to do unto others as I would that they, in like circumstances should do unto me. Have mercy upon the poor, the sick, and the dying. Bless my father, and my mother; my brothers, and my sisters; (*or, instead of these terms, or some of them, such other, as the case may require*); and all my relations and friends; and fully prepare both me and them, for death, and the judgment then to come. Grant unto me Thy heavenly grace, and when my transitory life in this world is finished, make me to live with Thee for ever, in heaven. Accept of me, for Christ's sake. Amen.

THE LORD'S PRAYER. *Matt. vi. 9—13. See page 30.*

“After this manner, pray ye:

OUR Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever. Amen.”

* The Graces and Prayers are only offered as some first aids to private devotion, and to induce its further exercise. † See the note at the bottom of page 30.

THE LORD'S PRAYER AMPLIFIED.

For Night or Morning:—with some additional Petitions.

O ALMIGHTY God and Father, which* art in heaven, I worship and adore Thee, as the great Creator, Preserver, and Governor of all things in heaven, and in earth. Give me just views of Thy Being, of Thy Greatness, of Thy Power, and of Thy Glory; and fill my soul with love and gratitude unto Thee, for all Thy mercies. I bless Thee for preserving me throughout this past day; (*If said at night; or—this past night;—if in the Morning*); do Thou extend also unto me Thy gracious protection throughout the whole of this night; (*If said at night; or,—the whole of this day;—if in the morning:*) and ever inspire me with such thoughts and desires as are well pleasing in Thy sight, and accompany salvation.

Let Thy name be hallowed and glorified by me, and by others, in thought, word, and deed; by a holy and reverent use of Thy titles, attributes, ordinances, word, and works; and do Thou direct and dispose all things to Thy own glory.

Let Thy kingdom on earth come, and be fully established; Thy gospel extended throughout the world; the final redemption of Thy church and people accomplished; and the kingdom of Thy heavenly glory hastened.

Let Thy will be done in earth, and to, and by me, and others, as it is done in heaven, and there, to, and by Thy holy angels, and glorified saints. Make me to know, acknowledge, and adore Thee, as the Supreme God;—observe all Thy ordinances for Thy worship;—reverence Thy holy name; sanctify, and keep holy Thy Sabbaths;—honour and obey those Thou hast put in lawful authority over me;—avoid all anger and malice;—impurity;—dishonesty;—lying, slandering, and evil speaking;—and covetousness. And, in all things, to do unto others, as I would that they in like circumstances, should do unto me.

Give me the food, for both soul and body, which is needful for me:—even my daily bread. And make me ever contented with Thy gracious providence towards me, in all things.

Forgive me all my sins and trespasses for the sake of Jesus Christ, my Lord; in imitation of whose example, and in obedience to whose commandment, I desire sincerely and from my heart, to forgive all those that trespass against me. Give unto me a deep sense of the evil of all sin; and

* See the note at the bottom of page 30.

more especially of the sins of my own heart. Grant unto me unfeigned repentance for all my past offences ; and for my daily evil thoughts and desires, words, and actions. And may Thy holy Spirit enable and powerfully incline me, henceforth, to walk in newness of life.

Lead me not into such circumstances as may subject me to dangerous trials and temptations ; lest through weakness and corruption of heart, I fall into sin. But, deliver me from all evil :—from the contagion of evil companions,—evil advice,—evil conversation ;—and pernicious example.

Bless Thy Servant the Sovereign of the British realms ; (The royal Consort ; *When there is a King, Queen, or Royal Prince Consort ; or,—the King's or Queen's Consort, if such Consort be not royal*) ; and all the royal family. Bless the ministers of the Crown, and the Nobility. Bless, whenever assembled the High Courts of Parliament ;—the Judges presiding in the other high courts of Law ;—and all Magistrates and others in lawful authority.

Bless Thy faithful Servants that minister in holy things, and give them many proofs of the success of their ministry. Bless all classes and orders of Society ; and all lawful travellers by land, and by water. Let all so discharge their respective duties, as to obtain Thy approval when called to account after death, for the deeds done in the body.

Have mercy upon those in captivity ;—in prison ;—on trial for life and death ;—under sentence ;—and under execution :—upon all, unavoidably, in imminent danger and peril ;—and all in extreme distress and suffering ;—upon land ;—in the mines ;—or at sea ;—the poor ;—the afflicted, in body or in mind ;—the destitute ;—the sick ;—and the dying :—and hear Thou with favour their humble supplications.

Bless my Father, and my Mother ; my brothers, and my Sisters ; (*or, instead of these terms, or some of them, such other, as the case may require*) ; and all my relations, and friends ; and fully prepare both me and them, for death, and the judgment then to come. (*Here may be introduced other petitions for persons or things*). Grant unto me Thy heavenly grace, and when my transitory life in this world is finished, make me to live with Thee for ever, in heaven. Accept of me for Christ's sake ; to whom with Thee, O Father, and Thy Holy, and ever blessed Spirit, be ascribed the kingdom, the power, and the glory, for ever and ever. Amen.

TO SERVANTS.



THOSE Servants, who would favour seek,
 Must quickly hear,—and mildly speak.
 Be quick at work ;—and neat and clean ;—
 Of mod'rate eating ;—modest mien.
 Must speak the truth—without disguise ;—
 And, never faults conceal by lies.
 Must not, when they're reprov'd, contend,
 By pert replies :—which more offend.
 But humble, grateful, and content ;
 And faithful, kind and diligent ;
 And goodness far surpassing beauty,
 Must learn,—and well perform their duty.

And this result must be obtain'd ;
 But not by constant teaching gain'd.
 'Tis shameful to be often taught,
 What, once to be's, enough,—or ought.
 They, therefore, must remember well
 What's said ;—still striving to excel.
 Must think,—and do what should be done :—
 Not wait till urged,—or driven on.
 In all their work, must never rest
 Until they do their very best.

And thus they must, with right good will,
 And cheerfulness each task fulfil.
 Obey at once, without delay,
 Each just command, nor ling'ring stay :—
 For promptness gives obedience grace,
 And fitness, both for time and place.

They must, 'bove all, that heav'n may bless,
 And crown the whole with true success,
 Have love to God,—with heart sincere,
 And daily worship him—in fear :—
 From love to God,—the Scriptures show,—
 Acts truly good alone can flow.—
 To pray to him each morn and night,
 And 'fore and after meat, is right.

Such Servants highly are approv'd,
 And always much esteemed, and lov'd.

A COLLECTION,

FOR PURPOSES OF COMPARISON,

OF passages considered objectionable in the unimproved editions of Dr. Watts' Divine and Moral Songs for children; with references to the pages of this improved edition, where a better rendering is attempted. All the words of the songs in italics are supposed to require judicious alteration.

DIVINE SONGS.

Compare with SONG I, page 5.

- 1, *How glorious is our heav'nly king who reigns above the sky! How shall a child presume to sing his dreadful majesty?* 2, Not man below, nor saints that dwell on high. 4, join his holy train. my first offerings. *th' eternal God will not disdain to hear an infant sing.* 5, Angels shall rejoice to hear their mighty maker's praise sound from a feeble voice.

Compare with SONG II, pages 6 and 7.

- 1, *I sing the almighty pow'r of God.* 2, *I sing the wisdom that ordain'd the sun to rule the day; The moon shines full at his command.* 3, *I sing the goodness of the Lord, he form'd the creatures with his word, and then pronounced them good.* 4, now 5, *Lord, how thy wonders are display'd, If I survey the ground I tread.* 6, now 4, *Creatures as num'rous as they be, are subject to thy care, there's not a place where we can flee, but God is present there.* 7, *In heav'n he shines with beams of love, with wrath—his earth. his air.* 8, *His hand, he keeps me with his eye, why should I then forget the Lord who is for ever nigh?* Stanza 5, is now 6.

Compare with SONG III. pages 7, and 8.

- 1, *Blest be the wisdom—to restore and save our.* 2, *Our Father ate forbidden fruit, and from his glory fell; and we his children thus were brought to death and near to hell.* 3, *Blest be the Lord that sent his Son to take our flesh and blood. He for our lives gave up his own to make our peace with God.* 4, *He honour'd all his father's laws which we have disobey'd. He bore our sins upon the cross.* 6,

6, *There on a glorious throne he reigns; and by his pow'r divine redeems us from the slavish chains of Satan and of sin.* 7, *Thence shall the Lord to Judgment—and with a sov'—*
7, *reign.* 8, *O may I then with joy appear before the, &c.*

Compare with SONG IV, pages 8 and 9.

1, *What shall I render to my God.* 2, *For I have food while*
2, *others starve.* 3, *many children, &c.* 4, *While some*
4, *poor creatures—they may lay their. I have.* 5, *While*
5, *others early, Lord I am.* 6, *above the rest; then let me*
6, *love thee more than they, and strive to serve thee best.*

Compare with SONG V, page 9.

1, *My youngest hours. I would begin my life with praise*
till growing years, my song. 2, *'Tis to thy sov'reign grace*
2, *I owe, that I was born on British ground.* 3, *For rich*
3, *Peru, with all her gold. Than east or western India hold.*
4, *How do I—where ignorance and darkness reign.* 5, *Kin-*
5, *dle my hopes and my desire! while all the preachers of*
thy word warn to escape eternal fire. 6, *Thy praise shall*
6, *still employ my breath, since thou hast marked my way to*
heav'n, Nor will I run the road to death, and waste the
blessings thou hast giv'n.

Compare with SONG VI, page 10.

1, *Lord, I ascribe it to thy grace, and not to chance as others*
do, that I was born of christian race, and not a heathen
or a Jew. 2, *What would the ancient.* 3, *The heathens,*
3, *&c.* 4, *Then if this gospel I refuse how shall I, &c.*
4, *mine eyes, for all the Gentiles and the—against me, will in*
judgment rise.

Compare with SONG VII, page 11.

3, *The fields provide me food, and show the goodness of the*
Lord; 4, *Here are my choicest treasures hid, here my best*
4, *comfort lies; here my desires are satisfied, and hence.*
5, *Lord, make me understand thy law, show what my faults*
have been! Pardon of all my. 6, *Here would I learn*
6, *how Christ has died.*

Compare with SONG VIII, pages 11 and 12.

- 1, *The praises of my tongue I offer to the Lord, that I was taught and learnt so young to read his holy word.* 2, *By nature and by practice too, a wretched.* 3, *To save himself.* 4, *Dear Lord, this book of thine informs me where to go, for grace to pardon.* 5, *How Christ the Son of God, our great concern. our ransom.* 6, *He sends his spirit down, to show the wonders of his love.* 7, *O may that spirit teach, thy servants. thy saints.* 8, *Then shall I praise the Lord, in a more cheerful strain, that I was taught to read his word, &c.*

Compare with SONG IX, pages 12 and 13.

- 1, *Almighty God thy piercing eye strikes through the shades of night, and our most secret actions lie.* 2, *We commit nor word we say.* 3, *Be read and publish'd there? be all exposed before the sun, while men and angels hear.* 4, *Lord, at thy feet ashamed I lie, upward I dare not look; pardon my sins before I die, and.* 6, *O may I now for ever fear t'indulge a sinful thought, since the great God can see and hear, and writes down every fault.*

Compare with SONG X, pages 13 and 14.

SOLEMN THOUGHTS OF GOD AND DEATH.

- 1, *There is a God that reigns above, Lord of the heav'ns. his wrath, his love. and with my lips I sing his praise.* 2, *There is a law which he has writ, to teach us all what we must do. My soul, to his commands.* 3, *There is a gospel of rich grace whence sinners all their comforts. Lord, I repent and seek thy face, for I have often broke thy law.* 4, *There is an hour when. a thousand children young as I are call'd.* 5, *Let me improve the hours I have before the day of grace is fled; there's no repentance in the grave, nor pardon offer'd to the dead.* 6, *Just as the tree cut down that fell to north or southward, there it lies; so man departs to heav'n or hell, fixed in the state wherein he dies.*

NOTE. The new stanza 5, in page 14, is substituted for 5 and 6 in the above, as more suited to the precedents.

Compare with SONG XI, page 14 and 15.

1, *There is, &c. and holy children when, go to that world above.* 2, *There is—there sinners.* 3, *Can such a wretch*
3, *as I, escape this cursed.* 4, *Then will I read and pray*
4, *while I have life and breath; lest I should be cut off to-day*
and sent to eternal death.

Compare with SONG XII, page 15.

1, *Happy the child whose tender years, hates the sinners path*
and fears the road that. 2, *When we devote our youth*
2, *to God. A flow'r when offer'd in the bud is no vain sacri-*
fice. 3, *easier—if we begin.* 4, *'Twill save us from a*
4, *thousand snares to. grace will preserve our following*
years, and make our virtue. 5, *Our childhood we. 'twill*
5, *please us to look.* 6, *Let the sweet work of prayer and*
6, *praise employ my youngest breath: thus I'm prepared*
for longer days, or fit for early death.

Compare with SONG XIII, page 16.

1, *Why should I say, 'tis yet too soon to seek for heav'n or*
think of death? a flow'r may fade before 'tis noon, and I
this day may lose my breath. 2, *If this—heart of mine*
2, *despise the.* 3, *What if the Lord grow wroth and swear,*
3, *while I refuse to read and pray, that he'll refuse to lend*
an ear to all my groans. 4, *his dreadful—while I refuse*
4, *his offer'd. his love.* 5, *'Tis dangerous to provoke a God!*
5, *his pow'r. his almighty. shall young sinners.* 6, *Then*
6, *'twill for ever be in vain to cry for pardon or for grace;*
to wish I had my time again, or hope to see my maker's face.

Compare with SONG XIV, pages 16, and 17.

1, *What bless'd examples. writ in the word, &c. of child-*
ren that began to mind religion in their youth. 2, *Jesus*
2, *who reigns above the sky, and, was once a child as young*
as I and kept. 3, *at 12 years old he talk'd with men, the*
3, *Jews all wond'ring stand, yet he obey'd his mother then,*
and came at her command. 4, *now* 5, *Children a sweet*
5, *hosanna sung and blest their Saviour's name: they gave*

5, *him honour with their tongue* while scribes and priests blaspheme. 5, now 6, *Samuel the child was wean'd and*. 6, *Young Timothy*. 6, now 7, *Then why should I so long delay* 7, *what others learnt so soon? I would not pass another day without, &c.*

NOTE. The events related in stanza 4, given above, did not happen until about 21 years after those related in stanza 3 preceding it; therefore, not only to correct the stanza 4 of Dr. Watts in its construction, but also to furnish some introductory circumstances of time and place, the two new stanzas 4 and 5, at page 17, are given instead of it.

Compare with SONG XV, page 18.

1, *O 'tis a lovely thing for youth to walk betimes in wisdom's way; to fear a lie, to speak the truth, that we may trust to all they say.* 2, *Though they should speak, he that does lies. makes.* 3, *Nor heard, nor.—catch'd with a lie upon* 3, *his tongue.* 4, *She, &c. grew so bold as to confirm.* 5, *his* 5, *portion.* 6, now 7, *Then let me watch my lips, lest I be* 7, *struck to. since God a book of reck'ning keeps for every lie, that children tell.*

Compare with SONG XVI, page 19.

1, *Let dogs delight to bark and bite, for God hath made them so; let bears and lions growl and fight for 'tis their nature too.* 2, *But, children you should never let such. your little* 2, *hands were never made to.* 3, *Your actions, your words.* 3, *Live like the blessed virgin's Son, that sweet and lovely child.* 4, *His soul was gentle as a lamb; and as his stature* 4, *grew. grew in favour.* 5, *He sees what children, &c.*

Compare with SONG XVII, pages 19, and 20.

1, *Whatever brawls disturb the street, there. Where sisters dwell and brothers meet quarrels should never come.* 2. *Birds in their little nests. children of one family.* 4. *The* 4, *devil tempts one mother's son to rage.* 6, *Pardon, O Lord,* 6, *our childish rage. our little brawls remove that as we grow to riper age, our hearts may all be love.*

Compare with SONG XVIII, pages 20 and 21.

1, now 2, *We're made to bless the Lord. not speak ill of men,*
 when *others give a railing word.* 2, now 1, *Cross words*
 2, *and angry names require to be chastis'd at School, and*
he's in danger of hell-fire that calls his brother fool.
 3, *But lips that dare be so profane to mock.—The Lord shall*
 cut them off. 4, *When children. bid the prophet.* 5, *God*
 5, *quickly stopp'd their wicked breath, and sent two raging*
bears that tore them limb from limb to death, with blood,
 and groans, and tears. 6, *How terrible—to sinners e'er*
 6, *so young! Grant me thy grace. &c.*

Compare with SONG XIX, pages 21 and 22.

1, *Angels that high in glory dwell.* 2, *And yet how wicked*
 2, *children dare.* 4. *hope thus to employ my tongue in*
 4, *heav'n.* 5, now 6, *My heart shall be in pain to hear*
 6, *wretches affront the Lord above : 'tis that great God whose*
pow'r I fear, that heav'nly father whom I love. 6, now
 5, *If my companions grow profane I'll leave their friendship*
when I hear young sinners take thy name in vain, and
learn to curse, and learn to swear.

Compare with SONG XX, pages 22 and 23.

1, *How doth the little busy bee improve each shining hour,*
and gather honey all the day from every op'ning flow'r.
 2, *How skilfully she builds her cell! how neat she spreads*
the wax! and labours hard to store it well with the sweet
food she makes. 3, *In works of labour or of skill.* 4, *In*
 4, *books, or works, or healthful play, let my first years be past.*

Compare with SONG XXI, page 23.

1, *Why should I join with those in play, in whom I've no*
 delight; who *curse and swear, but, &c.* 2, *I hate to hear*
 2, *a wanton sony; their words, &c. I should not dare de-*
file my tongue with, &c. 4, *From one rude boy that's us'd*
 4, *to mock, they, &c.* 5, *My God I hate to walk or dwell*
 5, *with sinful children here: then let me not be sent to, &c.*

Compare with SONG XXII, pages 24 and 25.

- 1, Why should our *garments made to hide our parents' shame provoke our pride?* 2. *And yet her children vainly boast,*
- 2, *in the sad marks of glory lost.* 3. *How proud we are!—*
- 3, *how fond to show our clothes, and call them rich and new! when the poor sheep and silk worm.* 4, *The tulip and the*
- 4, *butterfly appear in gayer coats than I.* 5, *Inward adorn-*
- 5, *ings of the mind; knowledge and virtue, &c. These are the robes of richest dress.* 6, *This is the raiment angels wear;*
- 6, *the Son of God, when here below, put on this blest apparel too.* 7, *Nor fears the rain, nor moth, nor mould; it takes*
- 7, *no spot, but still refines; the more, &c.* 8, *In this on earth*
- 8, *should I appear, then go to heaven, and wear it there, God will approve it in his sight; 'tis his own work, &c.*

Compare with SONG XXIII, page 25.

- 1, *Let children that would fear the Lord, hear what their teachers say; with rev'ence meet their parents' word and with delight obey.* 2, *Have you not heard what dreadful*
- 2, *plagues are threaten'd by, &c. to him that breaks his father's law, or mocks his mother's word!* 3. *What heavy*
- 3, *guilt upon him lies! how cursed is his name! the ravens shall pick out his eyes, and eagles eat the same.* 4. *Here*
- 4, *on this earth they long shall live, and live hereafter too.*

Compare with SONG XXIV, pages 25 and 26.

THE CHILD'S COMPLAINT.

- 1, *Why should I love my sports so well so constant at my play, and lose the thoughts of heaven and hell, and then forget to pray?* 2, *What do I read my bible for, but, Lord, to learn*
- 2, *thy will? And shall I daily know thee more.* 3, *How*
- 3, *senseless, is my heart, how vain are all my thoughts! Pity the weakness of a child, and pardon.* 4, *Since God will lend*
- 4, *a gracious ear to what a child can say.*

Compare with SONG XXV, formerly XXVI, page 26.

- 1, *And now another day is gone, I'll sing my Maker's praise; my comforts every hour make known his providence and grace.*

2, *But how my childhood runs to waste Lord, give me pardon for the past, and strength for days to come.* 3, *I lay my body down to sleep, let angels guard my head; and through the hours of darkness keep their.* 4, *With cheerful heart I close my eyes, since thou wilt not remove; and in the, &c.*

Compare with SONG XXVI, formerly XXV, page 27.

1, *My God who makes the Sun to know his proper hour to rise; and to give light to all below doth send him round the skies* 2, *When from the chambers of the east, his morning race begins, He never tires nor stops to rest, but round the world he shines.* 3, *So like the sun, would I fulfil the business of the day; begin my work betimes, and still march on my heavenly way.* 4, *Give me, O Lord, thy early grace, nor let my soul complain that the young mornings of my days have all been spent in vain.*

Compare with SONG XXVII, pages 27 and 28.

1, *This is the day when Christ arose so early from the dead; why should I keep my eye-lids clos'd, and waste my hours in bed?* 2, *This is the day when Jesus broke the power of, and shall I still wear Satan's yoke and love my sins so well?* 3, *To-day with pleasure christians meet to pray and hear thy word; and I would go with cheerful feet to learn thy will, &c.* 4, *I'll leave my sport, to read and pray, and so prepare for heav'n; O may I love this, &c. The best, &c.*

Compare with SONG XXVIII, page 28.

1, *Lord, how delightful 'tis to see a whole assembly worship thee! at once they sing, at once they pray, they hear of heaven, and learn the way.* 2, *I have been there and still would go, 'tis like a little heav'n below; not all my pleasure and my play shall tempt me to forget this day.* 3, *now O write upon my mem'ry, Lord, the texts and doctrines of Thy word; that I may break thy laws no more, but love thee better than before.* 4, *now 5, With thoughts of Christ, and things divine, fill up this foolish heart of mine; that hoping pardon through his blood, I may lie down and wake with God.*

Compare with **THE COMMANDMENTS**, pages 32 and 33

1. *Thou shalt not have more gods but me.*
2. *Before no idol bow thy knee.*
3. *Take not the name of God in vain.*
4. *Nor dare the sabbath-day profane.*
5. *Give both thy parents honour due.*
6. *Take heed that you no murder do.*
7. *Abstain from words and deeds unclean.*
8. *Nor steal though thou art poor and mean.*
9. *Nor make a wilful lie, nor love it.*
10. *What is thy neighbour's dare not covet.*

To the Sum of the Ten Commandments, Long Metre, page 32, lines one and two, the lines three and four are added.

Compare with **THE SUM OF THE COMMANDMENTS**,
Common Metre, page 32.

DUTY TO GOD AND YOUR NEIGHBOUR.

- 1, Love God, with all your soul *and strength, with all your heart and mind*, and love your neighbour as yourself *be faithful, just and kind.* 2, *Deal with another, as you'd 2, have another deal with you; what you're unwilling to receive be sure you never do.*

Compare with **THE GOLDEN RULE**, page 33.

*Be thou, &c. And neither do nor say to men,
Whate'er you would not take again.*

Compare with **THE HOSANNA. LONG METRE**, page 34.

- 1, *Who reigns on a superior.* 2, *Old men and babes in Sion.*

Compare with **THE HOSANNA. COMMON METRE**, page 34.

- 1, *Sion behold, &c. and teach the babes to sing.*

Compare with **THE HOSANNA. SHORT METRE**, page 34.

- 2, *Let the whole earth his glory sing, &c.*

Compare with **THE GLORY, &c. COMMON METRE**, page 35.

*Where there are works to make him known,
Or saints to love the Lord.*

Compare with **THE GLORY, &c. SHORT METRE**, page 35.

*Give to the Father, &c. And to the Spirit of his grace
Be equal honour done.*

MORAL SONGS.

Compare with SONG I, pages 36 and 37.

DR. WATTS' MAN-SLUGGARD.

- 1, 'Tis the voice of a Sluggard; I hear him complain, "you have waked me too soon, I must slumber again;" as the door on its hinges, so he on his bed, turns his sides and his shoulders, and his heavy head. 2, "A little more sleep, and a little more slumber;" thus he wastes half his days, and his hours without number; and when he gets up he sits folding his hands, or walks about sauntering, or trifling he stands. 3, I passed by his garden and saw the wild brier, the thorn and the thistle grow broader and higher; the clothes that hang on him are turning to rags; and his money still wastes till he starves or he begs. 4, I made him a visit, still hoping to find that he took better care for improving his mind: he told me his dreams, talk'd of eating and drinking, but he scarce reads his bible, and never loves thinking. 5, Said I then to my heart, "Here's a lesson for me; that man's but a picture of what I might be; but thanks to my friends for their care in my breeding, who taught me betimes to love working and reading."

Compare with SONG II, page 38.

- 1, Abroad in, to see the young lambs, by the side of. or a nest of young. in a large open cage, when they play, &c. 2, But Thomas and William, and such pretty names, should. 3, Not a thing that. nor a word that. for he's still. How rude are the boys that throw pebbles and mire! There's none but a madman will fling about fire, and tell you "'Tis all but in sport."

Compare with SONG III, pages 38 and 39.

- 1, How fair is the Rose! what a beautiful flower! The glory of April and May; but the leaves are beginning to fade in an hour, and they wither and die in a day. 2, Yet the Rose has one powerful virtue to boast, when its leaves are all dead and fine colours are lost, still how sweet a perfume it will yield! 3, So frail is the youth and the beauty of men, though they bloom and look gay like the Rose: but all our fond care to preserve them is vain: Time kills them as fast as he goes. 4, Youth or my beauty. This will scent like a Rose when I'm dead.

Compare with SONG IV, pages 39 and 40.

- 1, *Why should I deprive my neighbour of his goods—his will? honest labour not to plunder or to steal.* 2, *'Tis*
 2, *a foolish, by such tricks, &c.* 3, *Their sad profit to com-*
 3, *pute, to what dismal state.* 4, *a young beginner, a har-*
 4, *den'd sinner then the ends his days.* 5, *Theft will not be*
 5, *always hidden, though we fancy none can spy; when we*
 take a thing forbidden.—*beholds it with his eye.* 6, *Lest I*
 6, *covet what's not mine, Lest I take, &c.*

Compare with SONG V, pages 40 and 41.

- 2, *And for winter. One would think they foresaw.* 3, *But*
 3, *I have less sense than due care, &c. Nor provide, &c.*
Death or old age shall. What a wretch shall I be at the
end of my days, if I trifle away all their prime! 4, *Now,*
 4, *now, while my strength and my youth are in bloom, let me*
think what will serve me when sickness. Let me read in
good books, and believe, that when death turns me out of
this cottage of clay, I may dwell in a palace in heav'n.

Compare with SONG VI, pages 41 and 42.

- 1, *Tho' I'm now in younger days, nor can tell what shall*
befall me. I'll prepare for every place where my growing
age shall call me. 2, now 3, *Should I e'er be rich or great.*
 3, now 4, *Where I see.* 4, now 5,—5, now 6, *When I hear*
 6, *them—first I'll try to make them wise, or I'll soon get*
out of hearing. 6, now 7, *What tho' I be low.* 7, now 8, *If I*
 8, *should be poor and sick.* 8, now 9,—9, now 10,—10, now
 11, *But in life behave so well, not to be afraid of dying.*
 The present stanza 2 is additional.

Compare with SONG VII, page 43.

- 1, *Was the sun. that he run. Tho' he rose in a mist. he*
begun. and there follow'd some droppings of rain. He
paints the sky gay. and foretels. 2, *His course he begins*
 2, *like the sun in a mist. he mourns for his. and melts into*
tears; then he breaks out and shines, and travels his hea-
venly way: but when he comes nearer to finish his race,
like a fine setting sun he looks richer in grace, and gives, a
sure hope, at the end of his days, of rising in brighter array.

Compare with THE CRADLE HYMN, page 44.

6. *Cursed sinners could afford, to receive the heav'nly, &c.*

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