HYMN-TUNES,

sung in the Church

of the

UNITED BRETHREN,

Collected by

Chr.ⁿ Ign.ᵗˢ La Trobe.

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THEOLOGICAL SEMINARY

PREFACE.

THE following Tunes are chiefly extracted from the Collection publiſhed by the Rev. C. Gregor, in Germany, entitled *Choral Buch enthaltend alle zu dem Geſangbuche der Evangeliſchen Brüdergemeinen vom Jahre* 1778, *gehörige Melodien; Leipzig*, 1784; which may eaſily be referred to, as I have retained the ſame numbers. Some tunes peculiar to our Engliſh hymns are added; and as ſeveral new metres have been introduced into the Hymn-Book publiſhed in 1789, I have endeavoured to ſupply the Tunes wanted according to my beſt abilities. As ſome who wiſh to make uſe of this Collection, may not have ſufficient opportunity for ſtudying thorough-baſs, I have placed the plaineſt accompaniment in ſmall dots under the treble, which may ſerve as a guide. But I ſubmit both this part of the performance and the new compoſitions to the judgment of able performers and ſingers, leaving them to ſubſtitute whatever they may find more proper.

The titles of the Tunes are chiefly the firſt line of the firſt hymn of each metre in the above-mentioned Hymn-book. Some tunes are inſerted both on account of their intrinſic merit, and their being in frequent uſe in our congregations abroad, though not at preſent ſung amongſt us here.

The Rev. Mr. Gregor obſerves in the preface to his Tune-book, "that in the earlieſt ages of the "church of the Brethren, the practice of ſinging hymns has been in high eſtimation; and that to this "preſent day, a great part of their daily worſhip conſiſts in ſinging. Nothing," he adds, "is more

" calculated to impreſs the mind with devotion, than to hear a congregation engaged in the worſhip of " the Lord, ſinging and making melody unto him—inſtrumental muſic, and eſpecially the organ, uniting " with and ſupporting the voices of the people. Whoever has heard it, and experienced the truth of " this aſſertion, cannot but wiſh, that this gift of GOD beſtowed upon us, and ſo conducive to general " edification, may be preſerved without diminution in all our congregations; and that, ſcattered as we " are in all parts of the world, we may nevertheleſs, in this part of our worſhip alſo, be perfectly " uniform."

I have therefore never deviated from the original (though ſome of our congregations in England have adopted a few peculiarities) with a view that this pleaſing uniformity may likewiſe be eſtabliſhed amongſt us.—The introduction of new Tunes is however by no means excluded. Some metres have the advantage of a variety of Tunes, adapted to the ſenſe of the hymns for which they were compoſed; and it would be well, if every metre had the ſame. If any able Compoſer therefore, would furniſh this variety, a valuable and uſeful appendix to the preſent collection might be formed.

By introducing here ſome obſervations concerning the practice of ſinging, and chiefly of inſtrumental muſic in the church, I hope not to treſpaſs upon the reader's patience too long. As to ſinging, I beg leave to quote again part of Mr. Gregor's Preface:

" The excellence of congregational ſinging conſiſts in this,—that though all join, yet none ſeek to outvie " the reſt. By bringing each voice to the level of the whole, a ſweet and yet powerful confluence of " harmony is created. But whoever leads the ſong, ſhould ſing ſo diſtinctly, that the words of the hymn " may be heard, which cannot be expected from the whole congregation,—nor could well be effected " without prejudice to good ſinging. Both the miniſter and the congregation ſhould likewiſe take due " notice of the contents of the hymn or verſe to be ſung, and regulate the chearfulneſs or ſolemnity of " their voices accordingly. Whenever one metre has ſeveral Tunes, attention ought to be paid in the choice

" of

" of them, that the ſtrain of the Tune may be ſuited to the ſenſe of the hymn. Tunes, that have hitherto " been unknown to the congregation, may be introduced, either by being at firſt repeatedly ſung by the " choir, or played previous to the opening of the ſervice in lieu of the uſual prelude, by which the con- " gregation becomes inſenſibly acquainted with them."——Thus far the Rev. Mr. Gregor.

However, notwithſtanding theſe and many other valuable rules for ſinging (too numerous to be inſerted here) the natural imbecillity of the human voice is ſuch, that few can keep to the pitch in which a tune is begun, eſpecially in long hymns, or a ſucceſſion of many verſes. Conſequently the congregation, as experience ſhews, is gradually ſinking its voice, yea, the voice of each individual ſinks in a different degree, ſo that the longer the ſinging laſts, the more grievous the diſſonance is rendered. To remedy this imperfection a *ſupport* is wanting, calculated to give the ſinging that firmneſs, ſo indiſpenſably neceſſary towards producing the above-mentioned pleaſing effect. This ſupport is juſtly expected from the aſſiſtance of *inſtrumental muſic*,—for the firmeſt and moſt powerful voice of the Precentor is borne down by the weight of the ſinking multitude. Inſtrumental muſic, therefore, if thus applied, being not improper in the houſe of GOD, (having been once appointed, and never forbidden) organs were introduced into the church, and are undoubtedly of all other inſtruments beſt adapted to anſwer the above purpoſe. But in order to obtain the true and beneficial effect of an organ, it is required, that the organiſt ſhould enter into the ſpirit of his office, and become actuated by the ſame principle that every other ſervant in the houſe of GOD is taught to act from. Without this, he not only neglects his call, but betrays his truſt. There is ſcarcely a perſon in the church, who more eaſily expoſes his inattention and want of true devotion, than the organiſt; nor is it to be wondered at, that ſincere and devout people, for want of diſcernment, or not ſeeing an amendment eaſily effected, conceive a muſical inſtrument *improper* in the church, becauſe they have never heard it *properly* uſed.

But we ſhould not merely ſtop and lament that muſic in general has ſhared the ſame fate with other precious gifts of GOD beſtowed upon man, and that with them it has been forced into the ſervice of iniquity, and

led to act as an incentive to vice;—we ſhould rather endeavour to reſtore it to its primitive and ſacred uſe, and, as a grateful return to the Giver of all good gifts, employ this noble talent in his ſervice.

The Brethren, as far as their feeble efforts would go, have taken pains to effect this among themſelves. All that learn this ſcience in their ſchools, are taught to conſider the practice thereof, whether vocal or inſtrumental, as leading to the ſame grand point, in which all other parts of learning ought to center, namely, in the ſervice of the LORD, and the promotion of his glory on earth. In the earlieſt period of their eſtabliſhment, they endeavoured to render their manner of ſinging conformable to the ſolemnity that pervades a congregation, met in the preſence of GOD to pour out their hearts before him, either in prayer and praiſe, or in the contemplation of the great proofs of his goodneſs towards them, a due ſenſe of which will always preclude thoughtleſs vociferation, vain emulation, and levity of air. They introduced inſtrumental muſic with a view to render the voice of the congregation more ſteady and pleaſing, and the performers being impreſſed with the ſame awful ſenſe of the preſence of God, and the importance of their ſervice in his houſe, conſidered it utterly inconſiſtent to gratify their own vanity, and draw the attention of the congregation towards them, by an ill-timed diſplay of their fancy. This example we all wiſh to follow.

Every muſician, poſſeſſed of ſound muſical taſte and judgment, will readily acknowledge, that *ſimplicity* is a grand ſource of beauty in church-muſic; and yet ſuperior genius ſeems required to be conſcious of its powers and willing to follow its dictates; ſuch is the prevalence of depravity. But there is ſtill ſomething of far greater importance than our taſte and judgment that determines the real degree of excellence in church-muſic: this is nothing leſs than the bleſſing of GOD conveyed unto us through the means he deigns to employ. If, when we ſing unto Him, we feel his divine preſence with us, hearing our prayers, accepting our praiſes, and that our hearts are enlivened and comforted by the contemplation of his mercies, then, and not otherwiſe, both ſinging and playing become ſanctified unto us; and Tunes that appear perhaps to have but little muſical merit to gratify the cravings of a faſtidious appetite, will convey the pureſt and moſt devout

devout ſenſations to the hearts of the hearers; yea even, when only repeated upon an inſtrument, will recall to their minds an after taſte of the bleſſings conveyed unto them by the words of the hymns to which they are adapted. An organiſt duly impreſſed with this idea, would think himſelf highly blameable if by the interſperſion of his often very heterogeneous decorations he ſhould deſtroy this great deſign. He will even by the whole tenor of his prelude, ſuited to the ſolemnity of the occaſion, endeavour to prepare the minds of the aſſembly for the enſuing ſervice, carefully avoiding every ſtrain that might produce a contrary effect. Such an organiſt, poſſeſſed but of few powers as to execution, can be of more real ſervice to the church of CHRIST, than the moſt ſkilful profeſſor deſtitute of the above principles. But it is needleſs to add any thing more upon a ſubject ſo well and generally underſtood, as the value of muſic determined by the ideas, ſuggeſted by the uſe to which it is applied, for wherever muſic exiſts, mankind is not ignorant of it.

The tunes of the hymns of the Brethren are moſtly antient, the greater part being common to them and other proteſtant churches. They ought to be ſung and played in their native ſimplicity, many of them having attained to too great an age, to appear to any advantage in a new-faſhioned dreſs. Others are of later date, yet little deviating from the ſtyle and ſimplicity of the former. The peculiarities of the liturgy of the Brethren, require that the following remarks ſhould be attended to; which I truſt will agree with the experience of our organiſts:

I. It is needful that the organiſt ſhould be able to play the hymn Tunes in moſt if not all the different keys extempore, becauſe upon many occaſions the verſes ſung by the miniſter, according to his own choice, are taken from a variety of hymns, and it would be next to impoſſible to turn continually to the Tune-book, without detriment to the ſinging; eſpecially as ſuch ſingle verſes are ſeldom given out. This latter circumſtance requires

II. That

II. That he ſhould be acquainted with moſt if not all the hymns in the hymn-book,—that upon their being given out, or ſung without previous notice, he may aſſiſt a weak ſinger, by pitching immediately upon the right tune in a *proper* key, if left to his choice, or in the key the ſinger himſelf pitches upon.

III. In caſe the organiſt is not able to follow the ſinger eaſily in difficult keys, for inſtance, in C* or F* and *muſt* ſeek an eaſier, he ſhould never aſcend, but always deſcend half a tone,—viz. from C* to C—from F* to F as the congregation will more naturally fall in with him by lowering its voice.

IV. The uſual interludes between the lines ſhould be ſhort, and ſuited to the contents of the hymn ſung, leading gently and inſenſibly into the ſucceeding line.

V. If in any hymn two lines are ſo connected together, that the uſual pauſe between them would injure the ſenſe, the interlude ſhould not hinder the ſinger from proceeding without delay.

VI. The organiſt cannot be too attentive to the ſinger and the congregation, not every verſe being ſung according to ſtrict time, but according to the gravity or chearfulneſs of its contents, eſpecially in accompanying a ſingle voice, which ſhould be left at large to vary the time as occaſion requires, particularly in chaunting. For this purpoſe,

VII. The organ ſhould never overpower the voices, neither in accompanying an individual, the chorus, nor the whole congregation, but yet have ſufficient ſtrength of ſound to prevent their ſinking. If the congregation conſiſts of a mixed multitude, neither accuſtomed to moderate their voices, nor acquainted with our Tunes, then the organ ought to be played loud enough to be heard by all diſtinctly, even by the moſt vociferous, which may be the more ſafely done, as on ſuch occaſions the hymn is always given out.

VIII. That

VIII. The louder the organ is played, the greater ſimplicity is required; and it is a great miſtake to ſuppoſe, that a chearful and majeſtic Tune acquires any additional brilliancy by a number of ſhakes, and other graces very ill ſuited to the character of Hymn Tunes, and undermining the very effect the player wiſhes to produce.

IX. There are generally ſome in the congregation that ſing a kind of ſecond or baſs to the Tunes. The organiſt ſhould alſo pay attention to theſe ſingers, and to avoid a diſcord not play

Treble *b c d e* / Baſs *e ag f e* } when the congregation is uſed to ſing { *b c d e* / *e a g e*

or in the like inſtances. If he even juſtly prefers a baſs, different from that marked in the Tune Book, yet he ſhould ſacrifice his opinion to the prevailing cuſtom, if not utterly falſe, and even then be cautious and gentle in leading into the right track. But in accompanying a ſingle voice, or playing the Tunes before or after the ſervice, this caution is not ſo neceſſary.

X. To be able to play a voluntary, is by no means an eſſential part of the qualifications of an Organiſt among the Brethren. The congregation will always prefer hearing Hymn Tunes played in its ſtead, which beſides affording a great variety, have a pleaſing and edifying effect. If a voluntary is played—all incongruities ſhould be avoided, and the audience, not even undeſignedly, be led from the aim of their meeting to attend either with admiration or diſpleaſure to the dexterity of the organiſt's fingers, or rather to the levity of his mind.

I hope it will not appear preſumptuous in me to recommend theſe obſervations earneſtly to the conſideration of all, and eſpecially of our young performers.

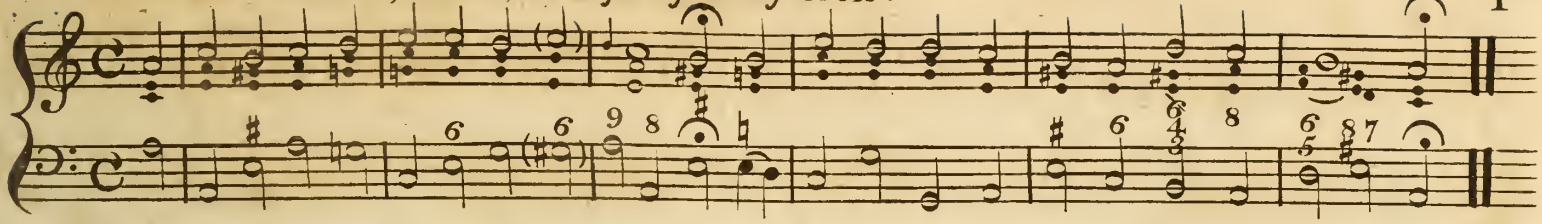
Difficult as the taſk may appear, yet by patience and attentive practice, the performance will acquire that eaſe that is ſo indiſpenſably neceſſary for the comfort of both organiſt and congregation. Though practice at home is uſeful, and muſt naturally precede, yet without the opportunity of accompanying the

the congregation itſelf, the beſt player will always remain at a loſs. The variety of our meetings afford the beſt opportunities for young practitioners to come forward, and to be inſenſibly led into every one of the above requiſites; and as with us this ſervice is voluntary, our young organiſts claim the candor and kind indulgence of their audience with the greater confidence.

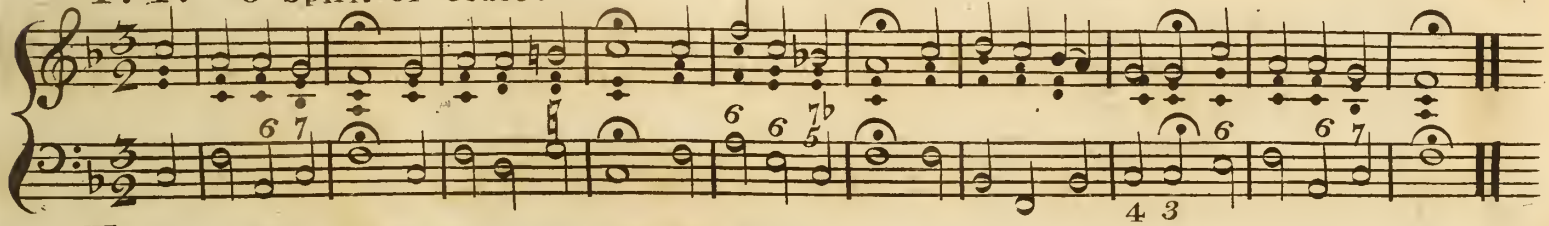
May the joyful hope, that we ere long ſhall join in the ſong of the redeemed in heaven, inſpire our liturgy here below with all that humble fervor and devout animation which becomes a firm conviction that our preſent and future happineſs was procured by the death of the Lamb of GOD, who was ſlain, and has redeemed us to GOD by his blood, out of every kindred, and tongue, and people, and nation;—to whom be bleſſing, and honor, and glory, and power, for ever and ever. Amen!

CHR. IGN. LATROBE

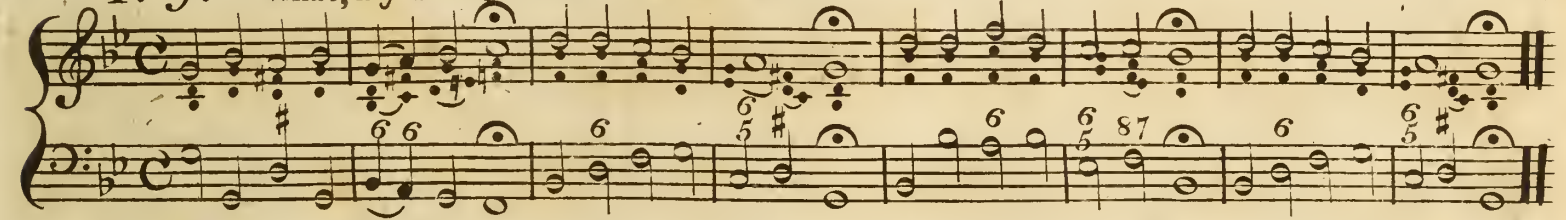
Tune 1. Teach us, O Lord, the myſtery of thy Croſs.



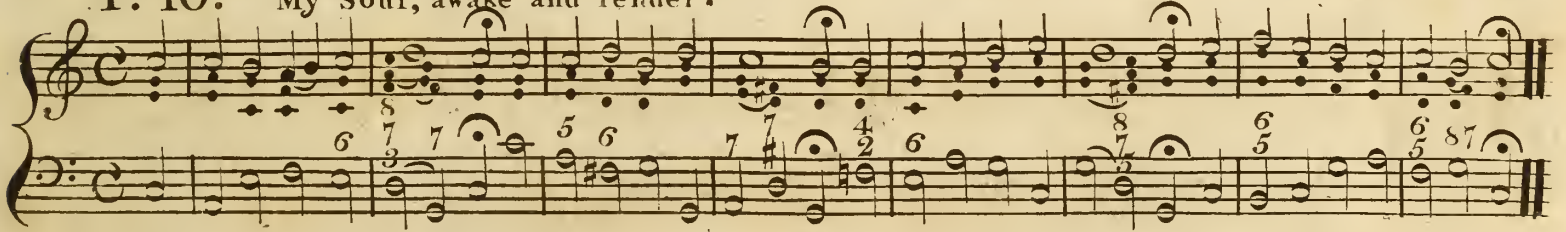
T. 4. O Spirit of Grace.



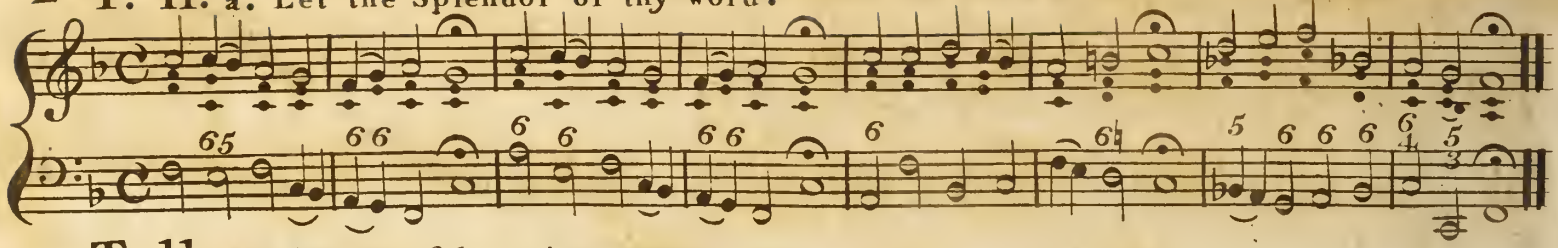
T. 9. What, my Soul, ſhould bow thee down.



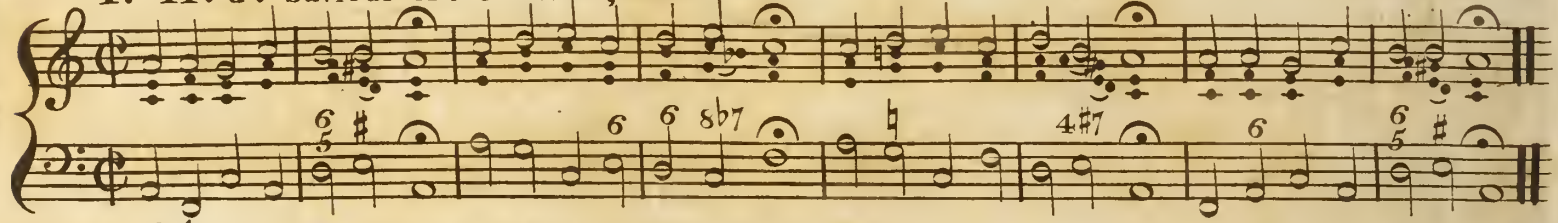
T. 10. My Soul, awake and render.



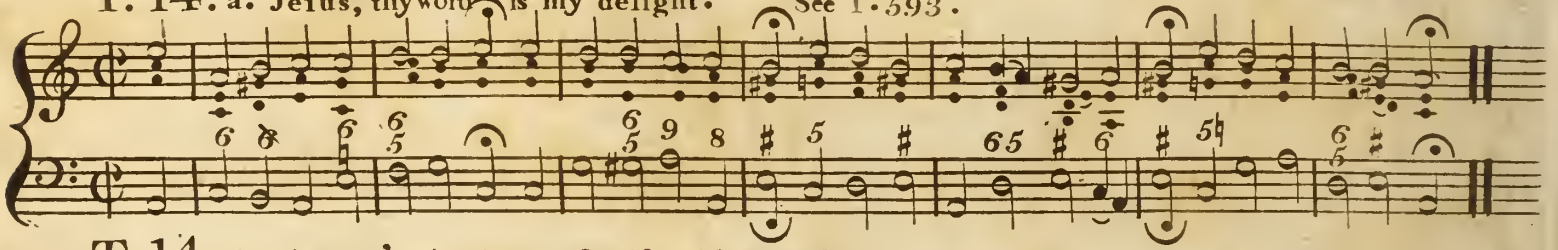
2 T. 11. a. Let the Splendor of thy word.



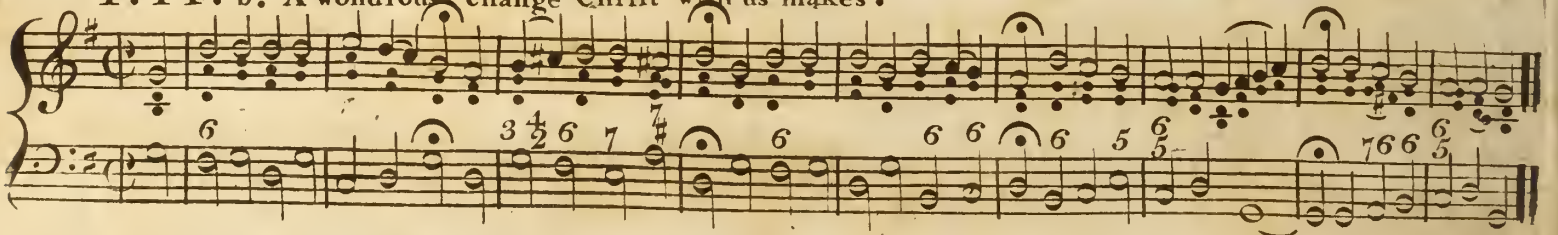
T. 11. d. Saviour of the nations, come.



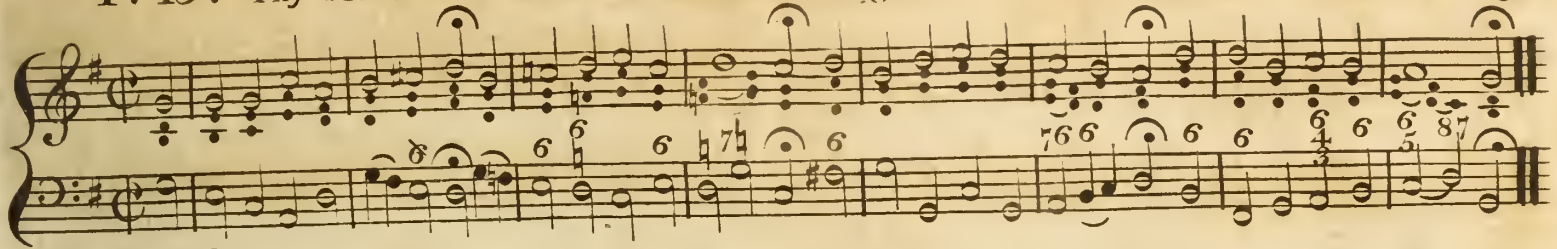
T. 14. a. Jesus, thy word is my delight. See T. 593.



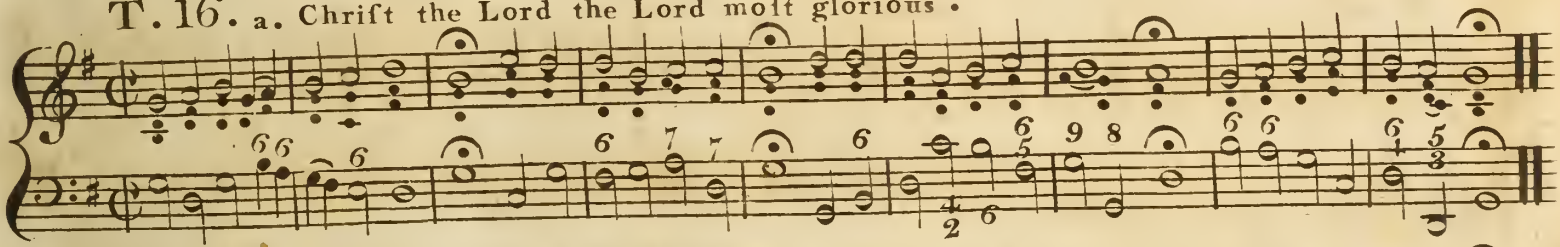
T. 14. b. A wondrous change Christ with us makes.



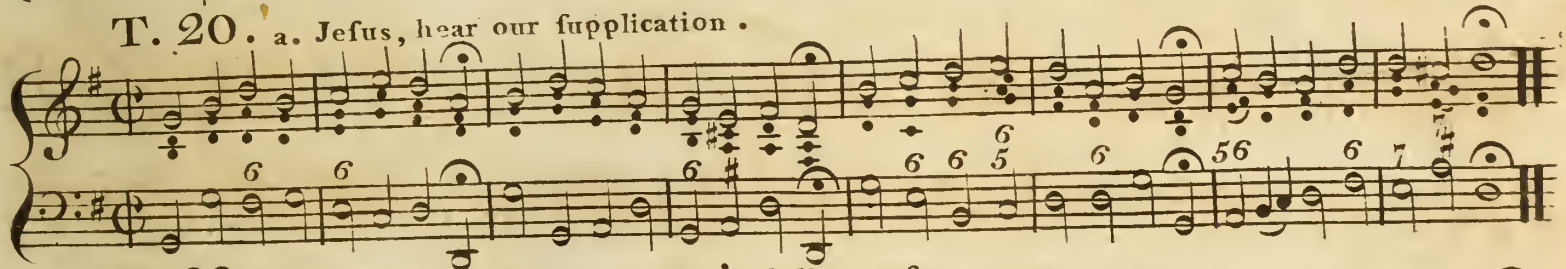
T. 15. Thy blood hath made me a Sinner bought.



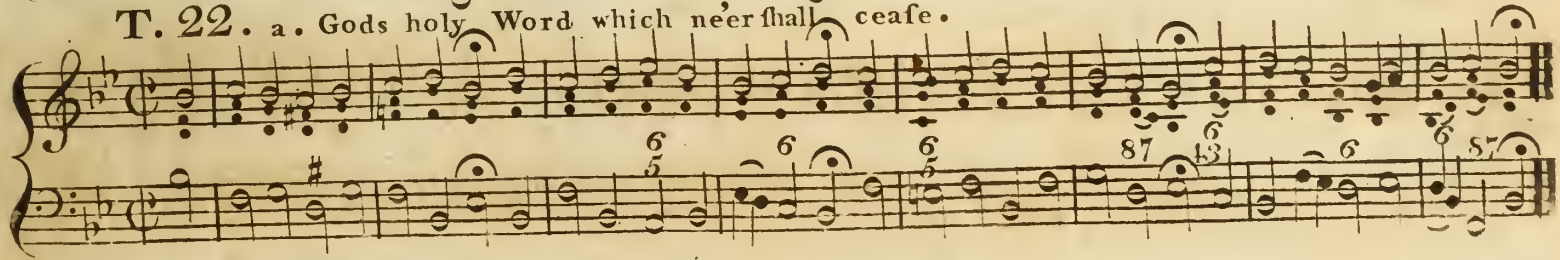
T. 16. a. Chriſt the Lord the Lord moſt glorious.



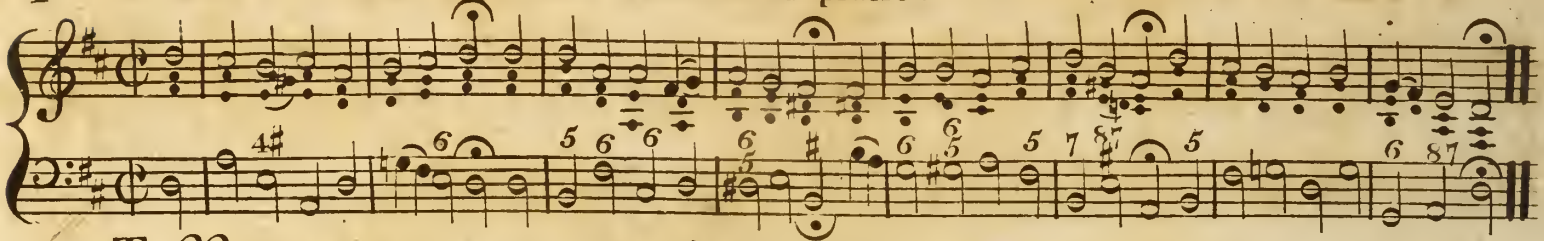
T. 20. a. Jeſus, hear our ſupplication.



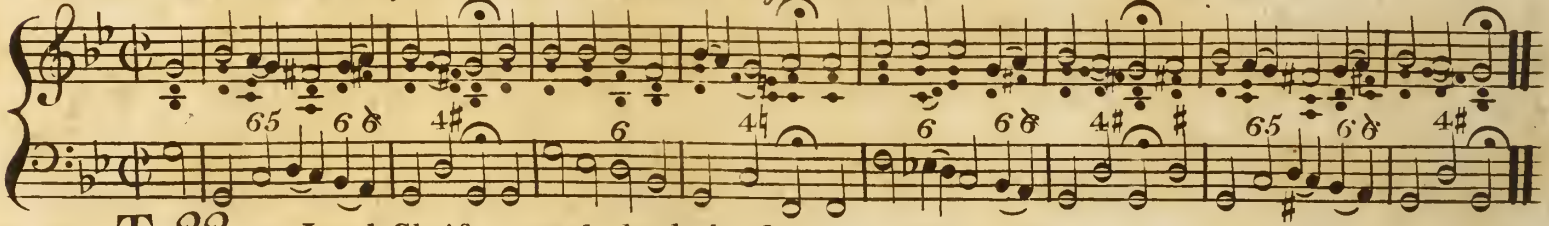
T. 22. a. Gods holy Word which ne'er ſhall ceaſe.



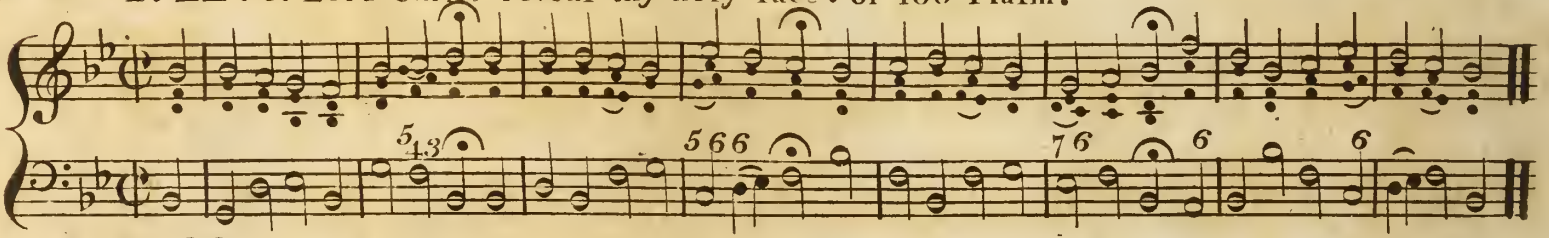
T. 22. b. To God we render Thanks and praiſe.



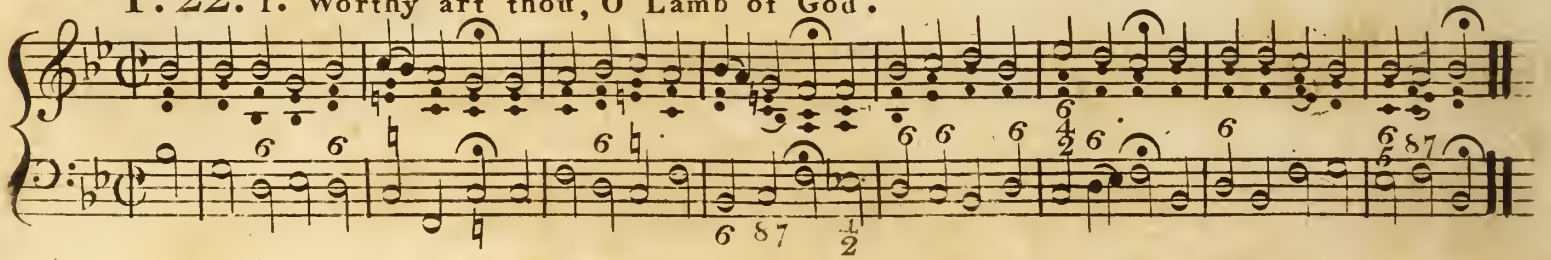
T. 22. d. Lord, thou haſt reaſsum'd thy throne.



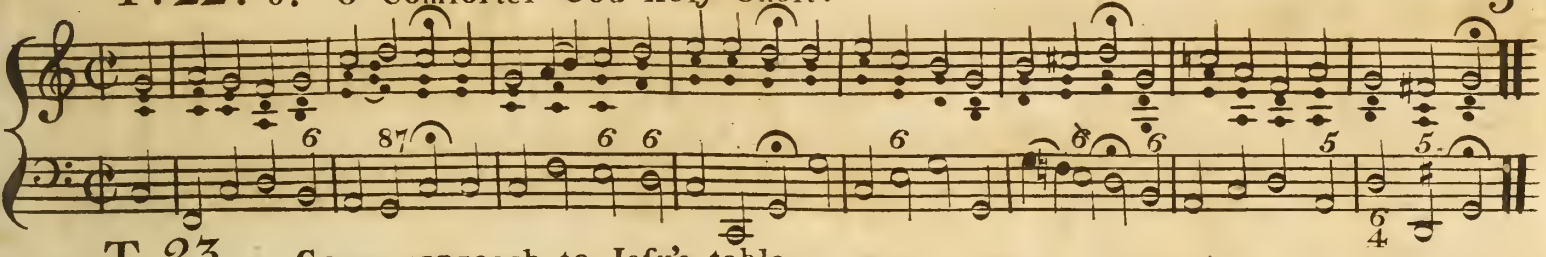
T. 22. e. Lord Chriſt reveal thy holy face. or 100 Pſalm.



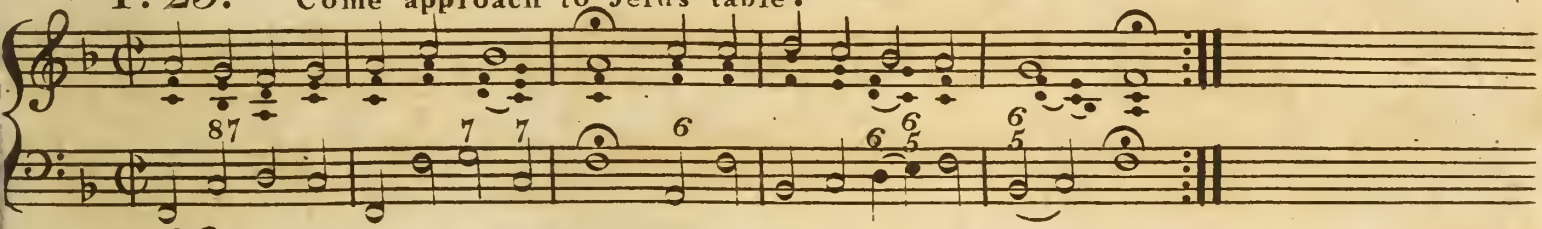
T. 22. l. Worthy art thou, O Lamb of God.



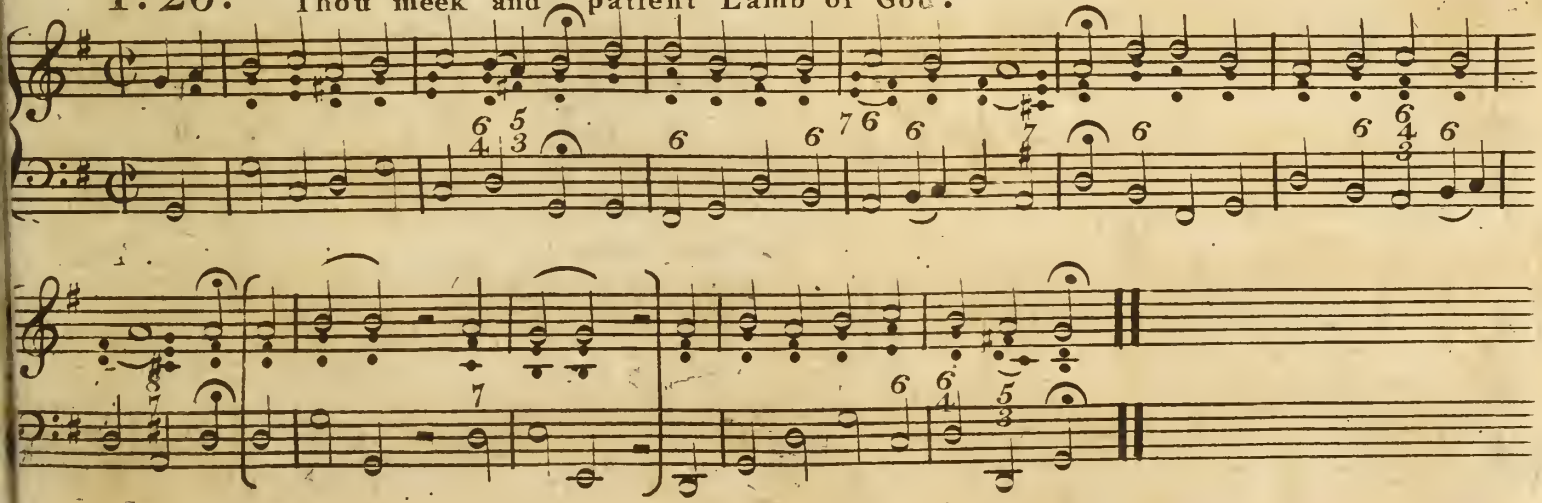
T. 22. o. O Comforter God Holy Ghoft.



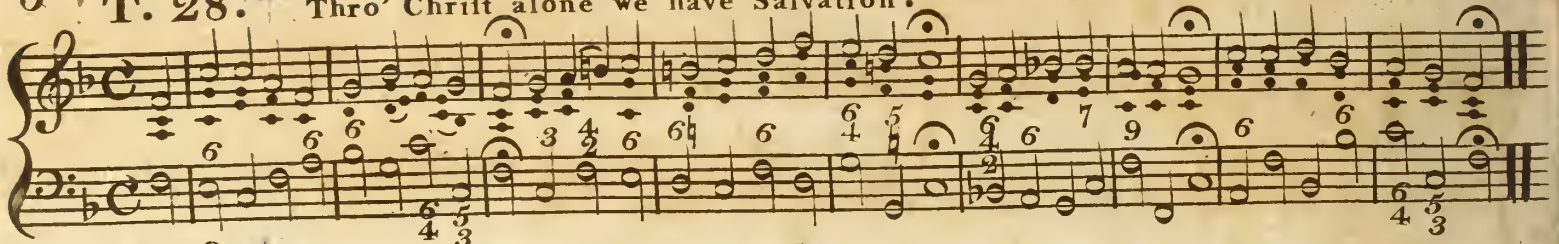
T. 23. Come approach to Jefu's table.



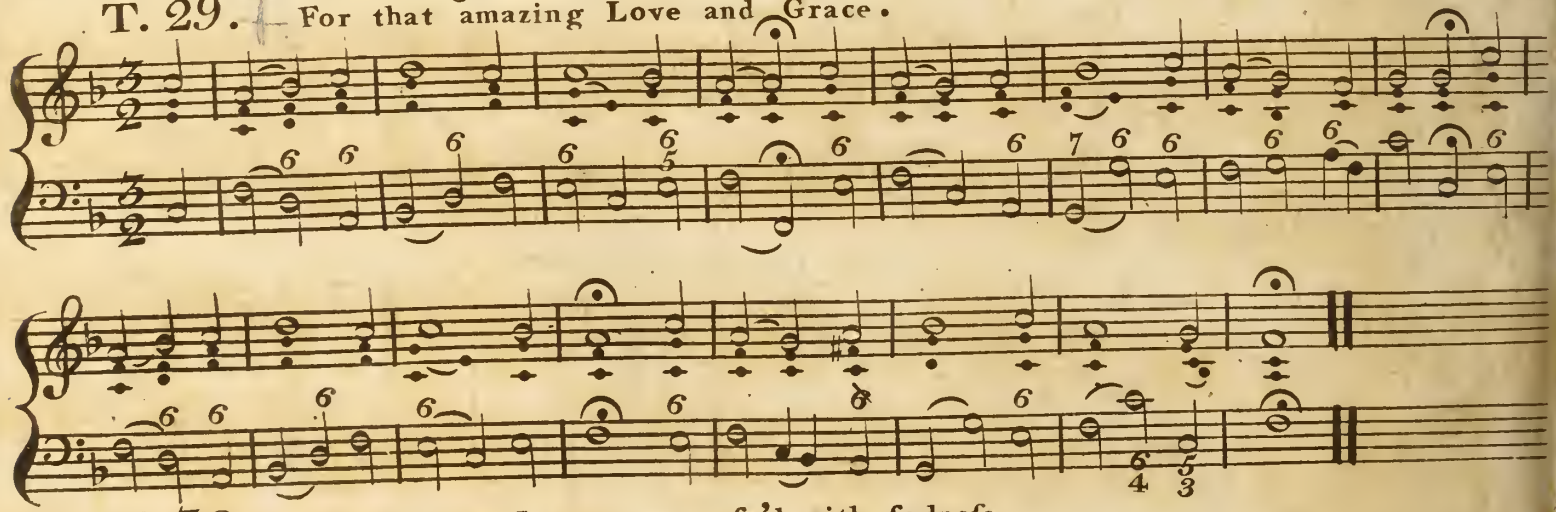
T. 26. Thou meek and patient Lamb of God.



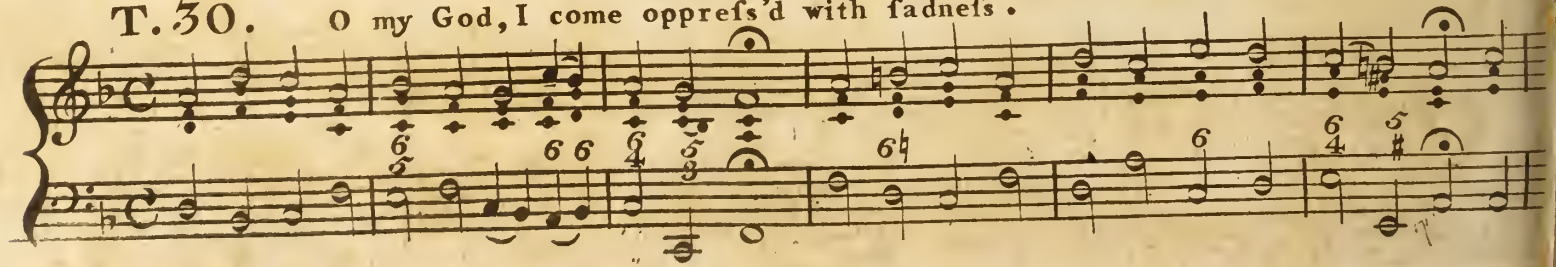
T. 28. Thro' Chriſt alone we have Salvation.

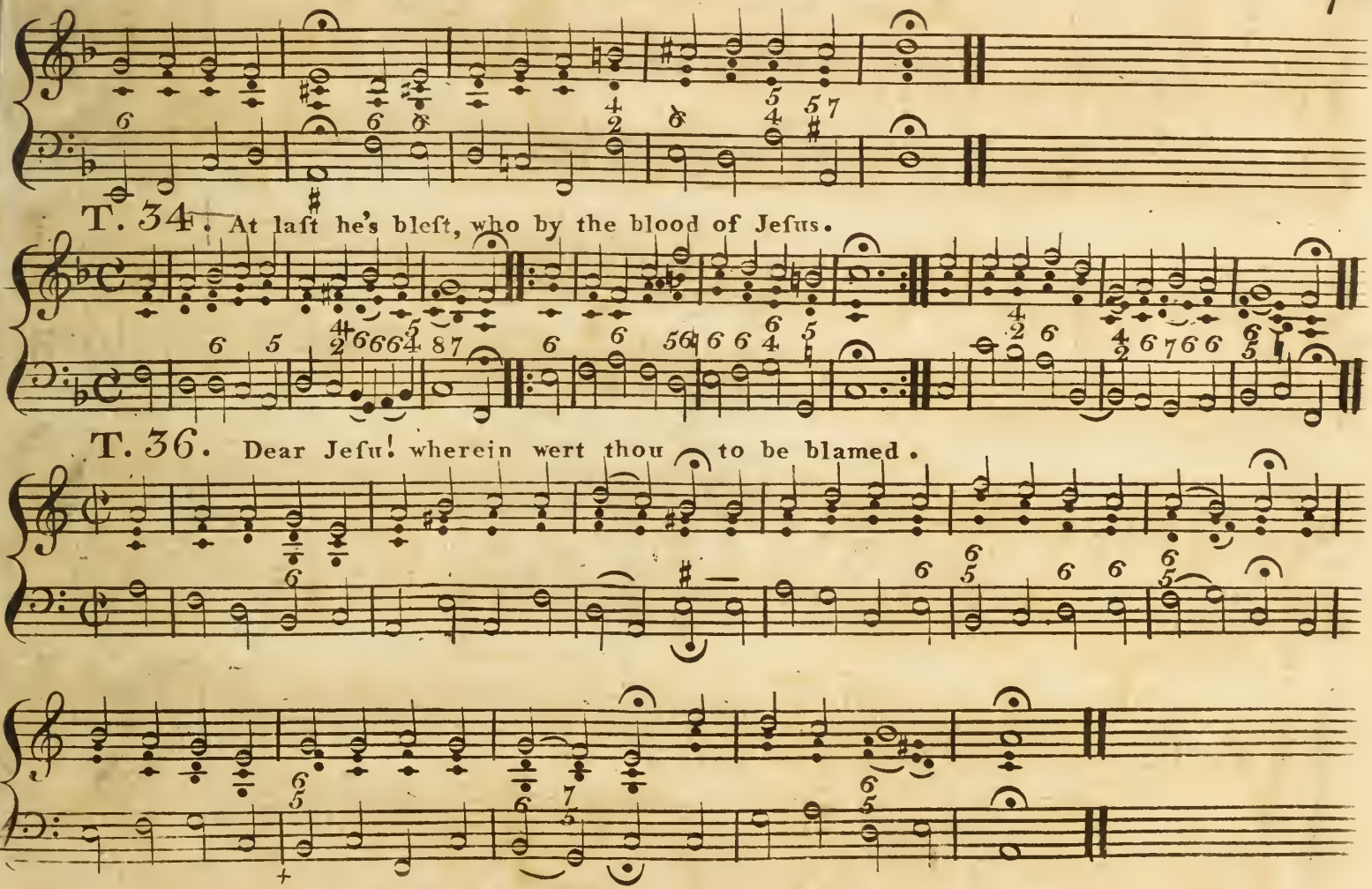


T. 29. For that amazing Love and Grace.

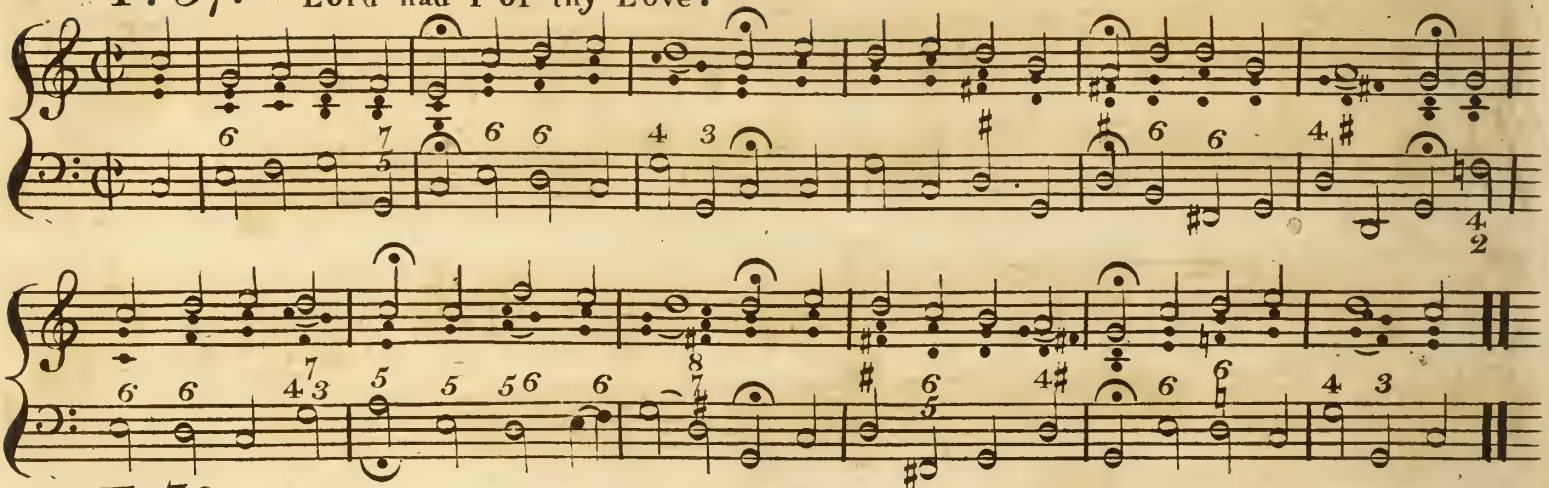


T. 30. O my God, I come oppreſs'd with ſadneſs.

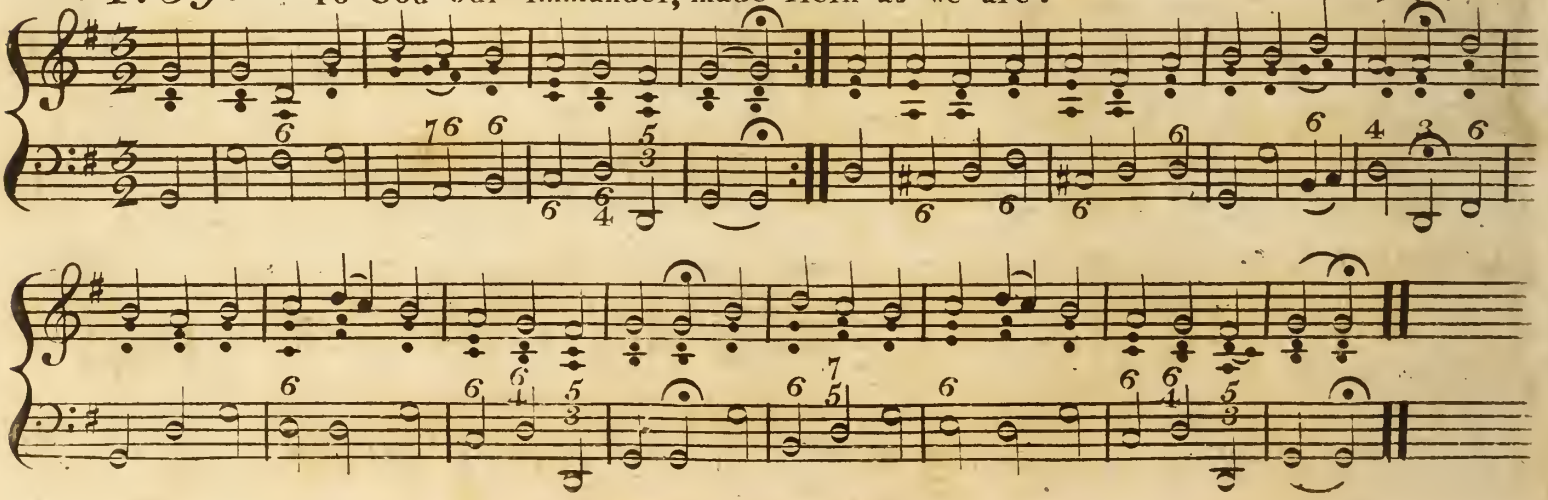



T. 34. At laſt he's bleſt, who by the blood of Jeſus.
T. 36. Dear Jeſu! wherein wert thou to be blamed.

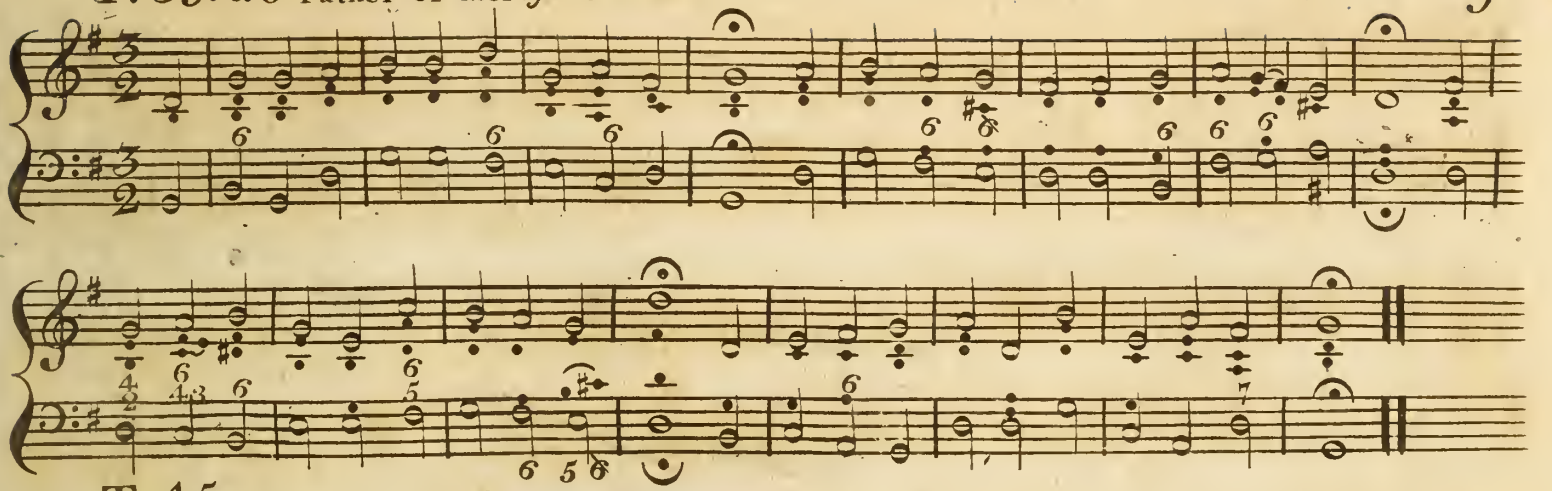
T. 37. Lord had I of thy Love.



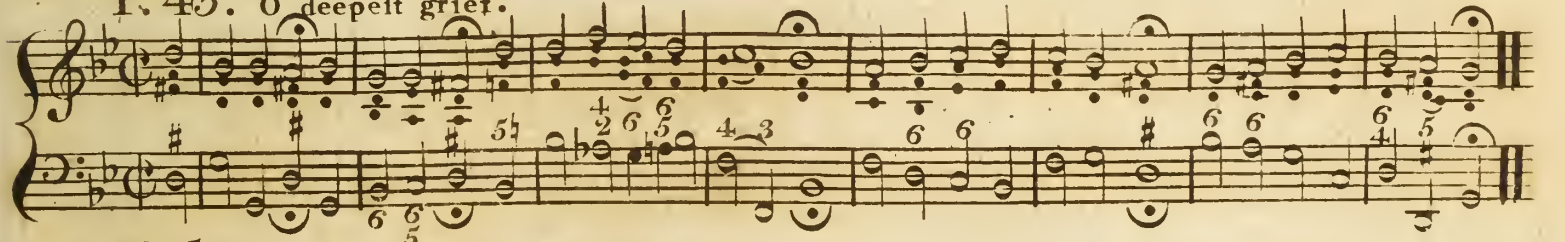
T. 39. To God our Immanuel, made fleſh as we are.



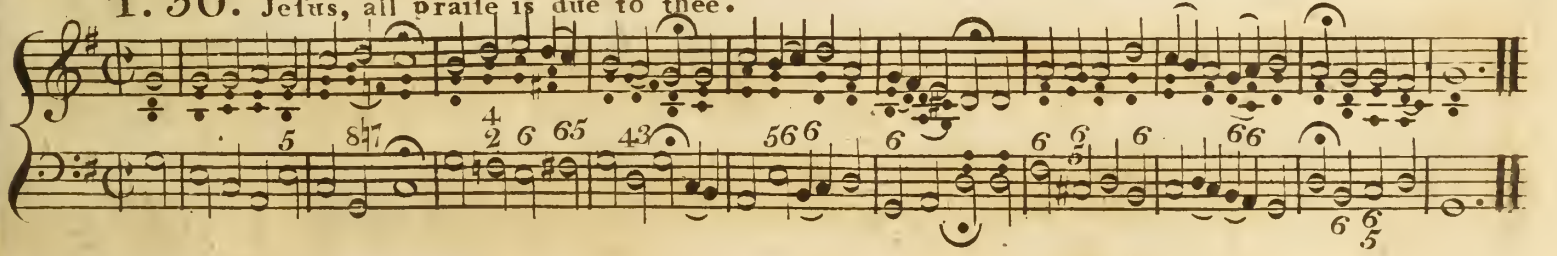
T. 39. c. O Father of mercy be ever ador'd.



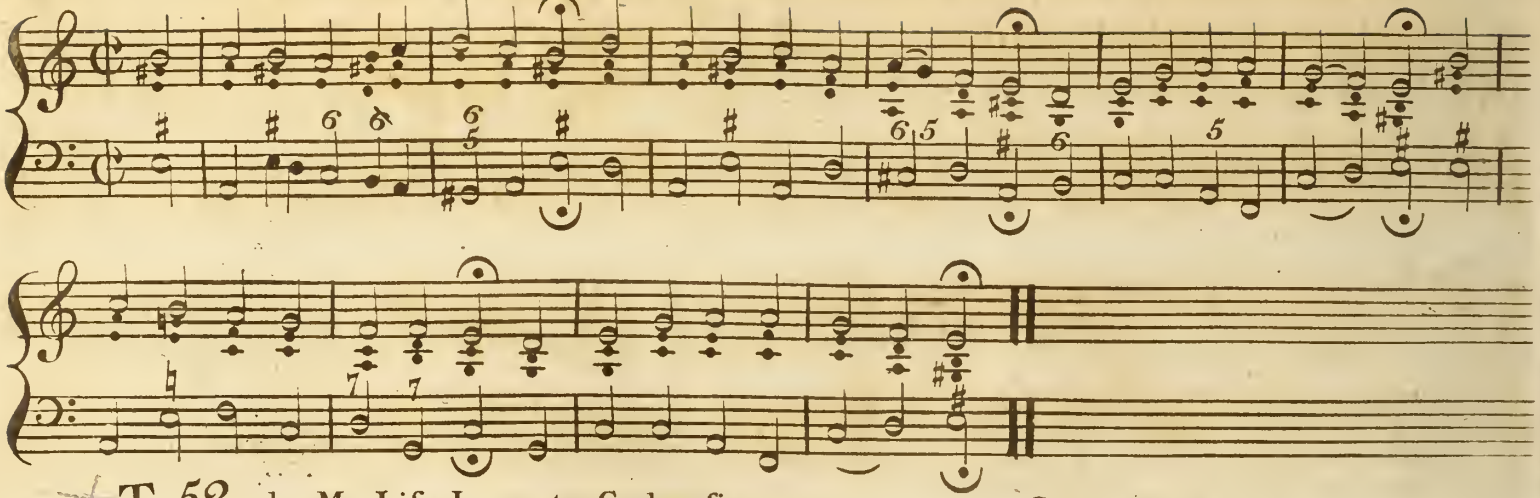
T. 45. O deepeſt grief.



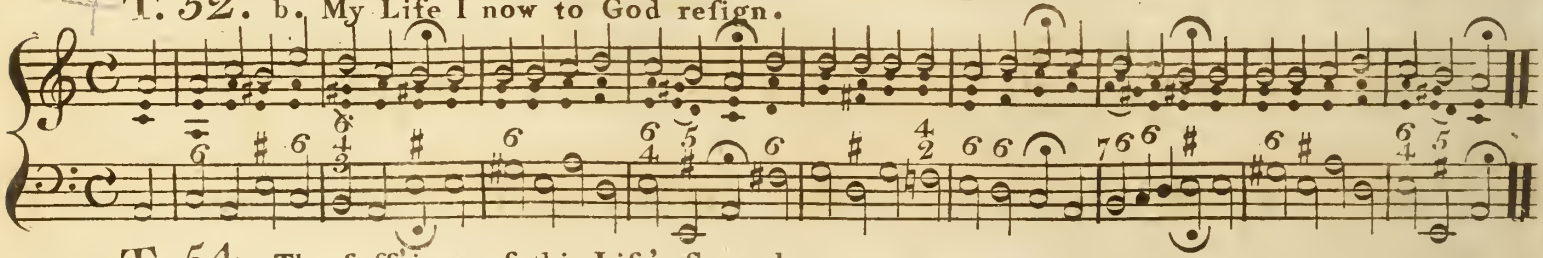
T. 50. Jeſus, all praiſe is due to thee.



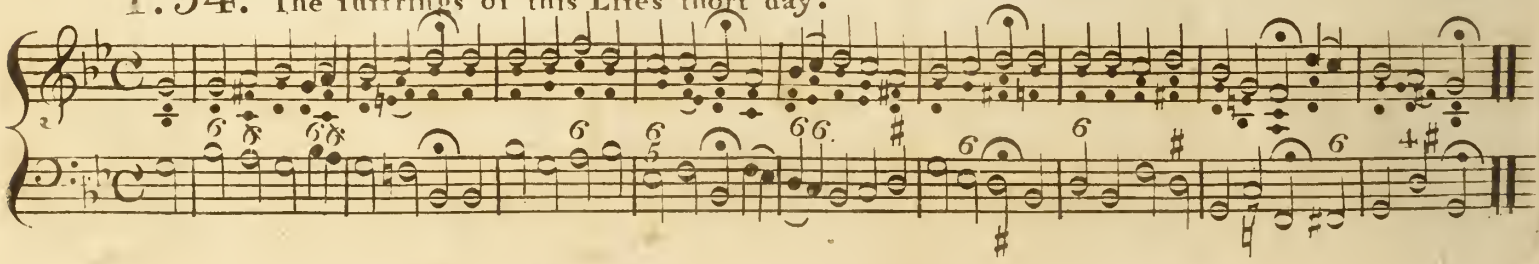
T. 51. When Jeſus hung upon the croſs.



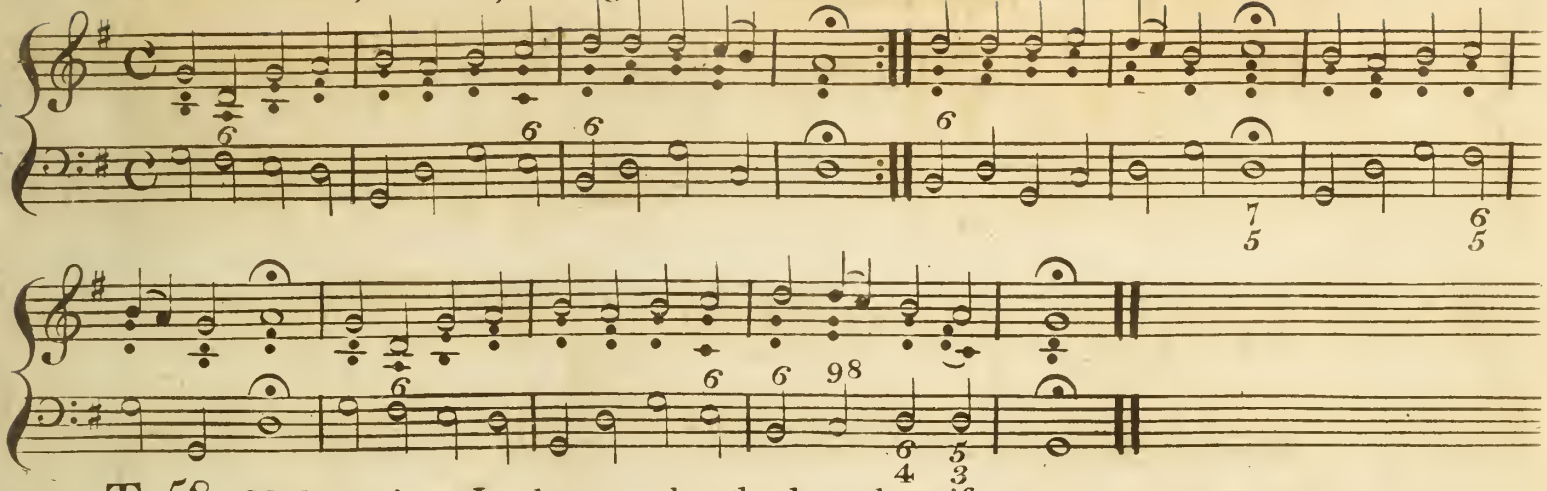
T. 52. b. My Life I now to God reſign.



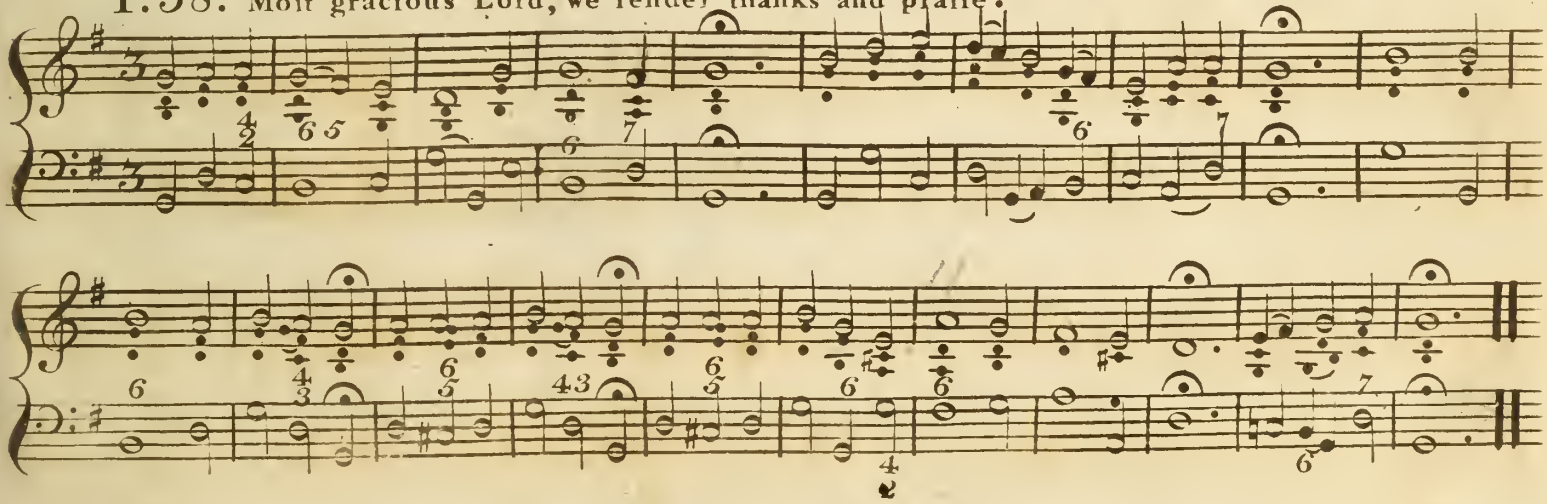
T. 54. The ſuffrings of this Life's ſhort day.



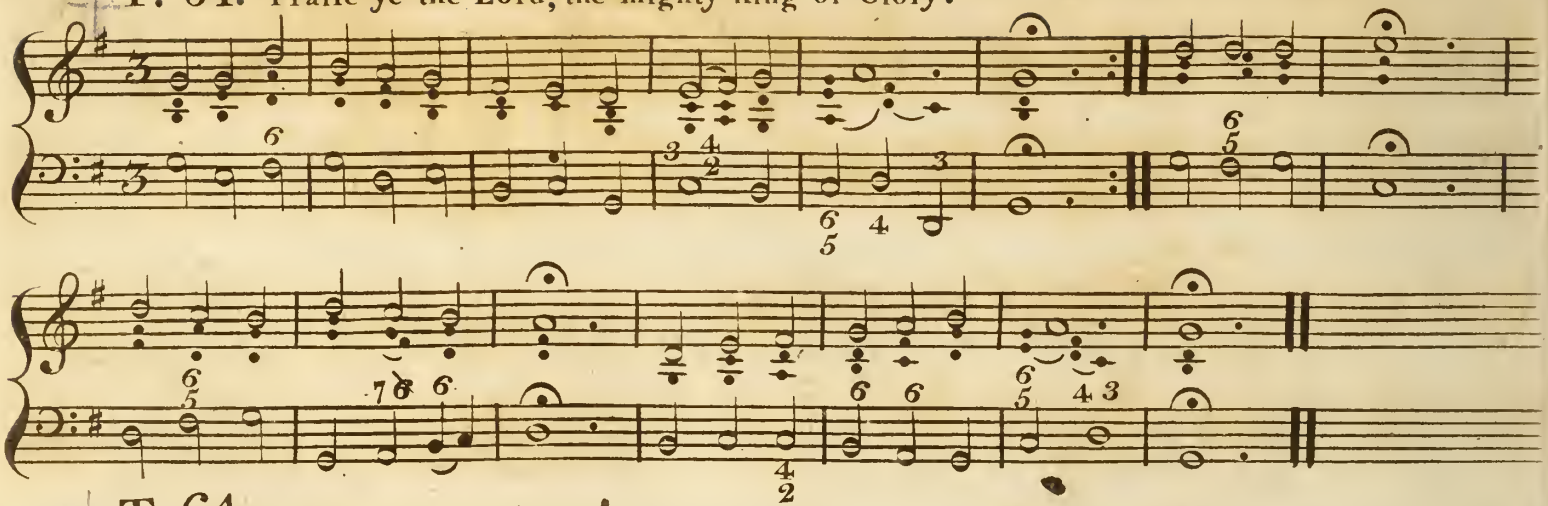
T. 56. Thou, O Jesus, art a gracious Lord.



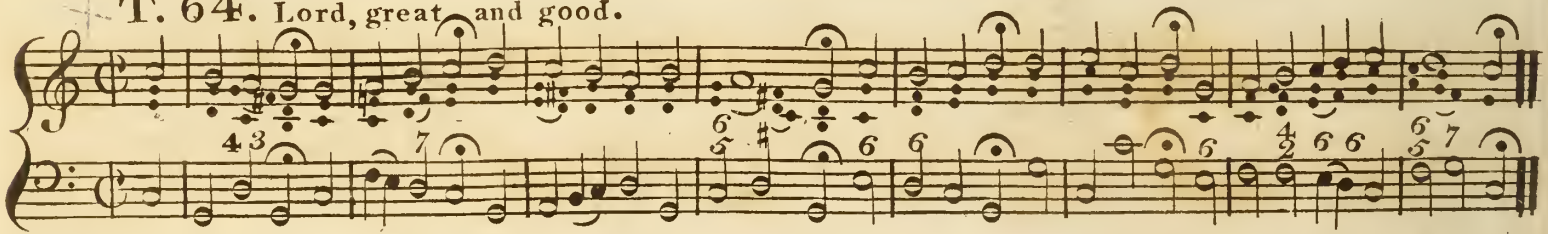
T. 58. Most gracious Lord, we render thanks and praise.



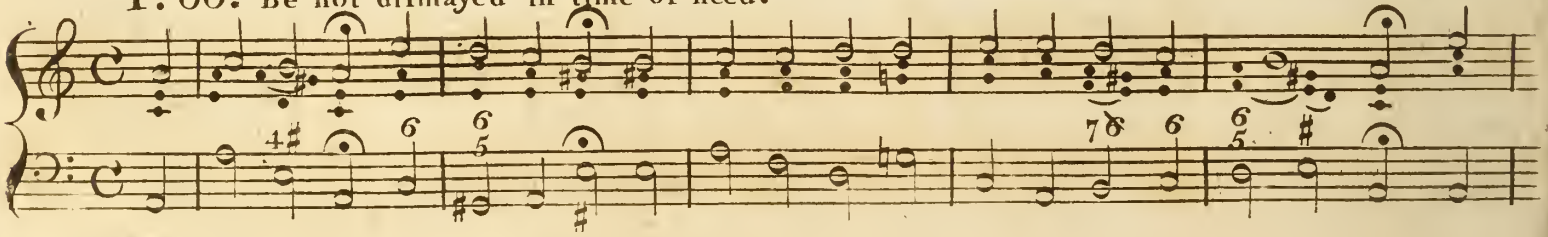
T. 61. Praiſe ye the Lord, the mighty King of Glory.

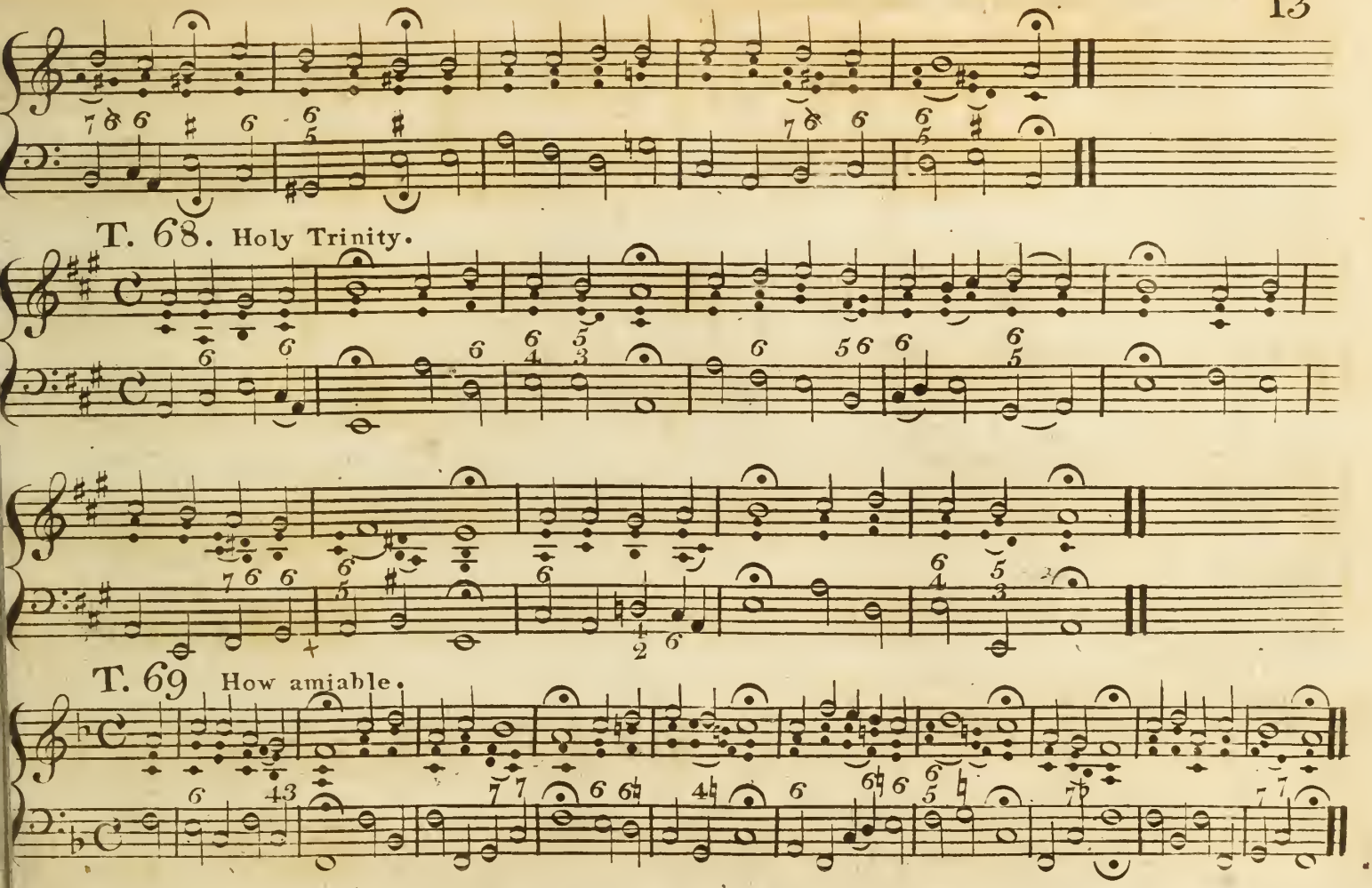


T. 64. Lord, great and good.

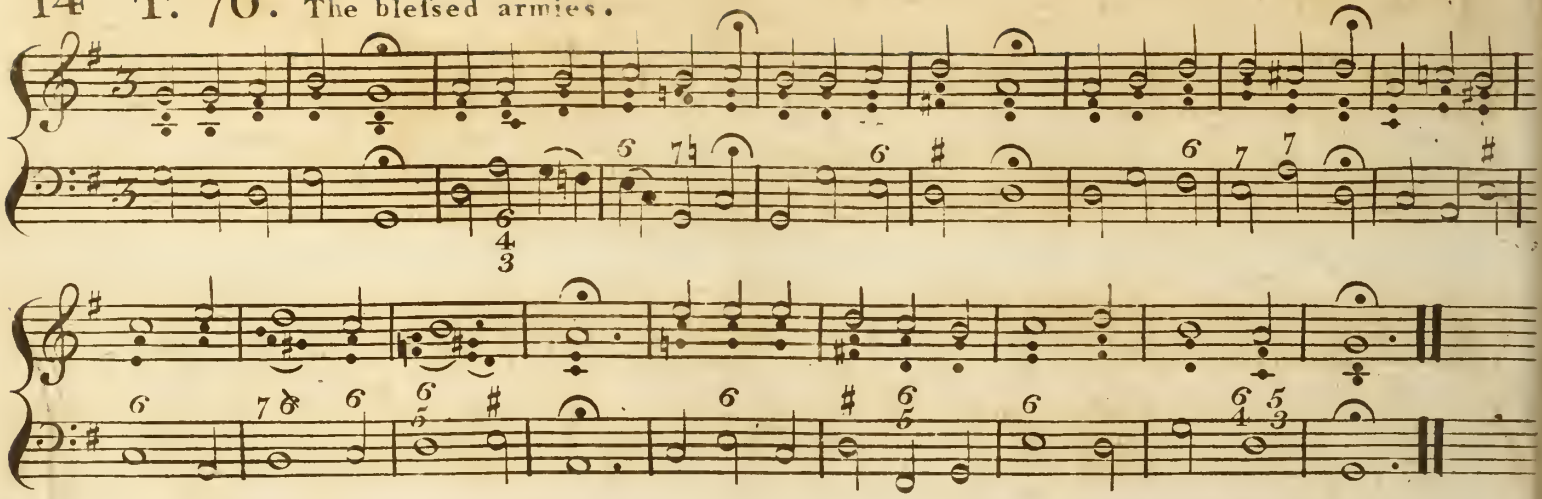


T. 66. Be not diſmayed in time of need.

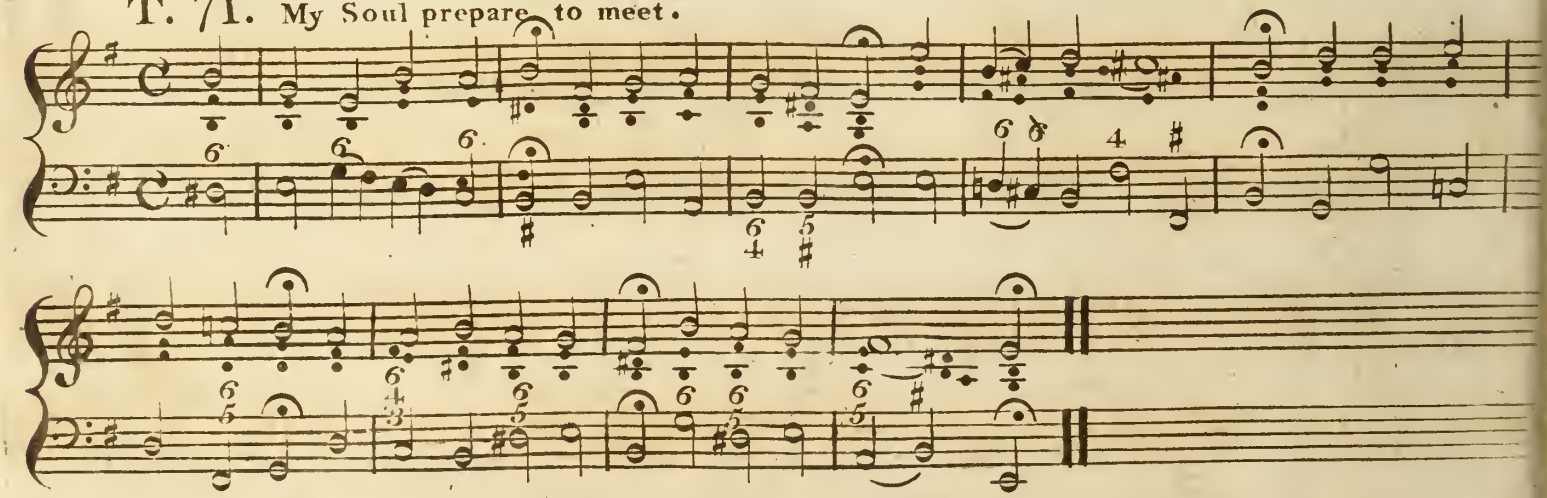



T. 68. Holy Trinity.
T. 69 How amiable.

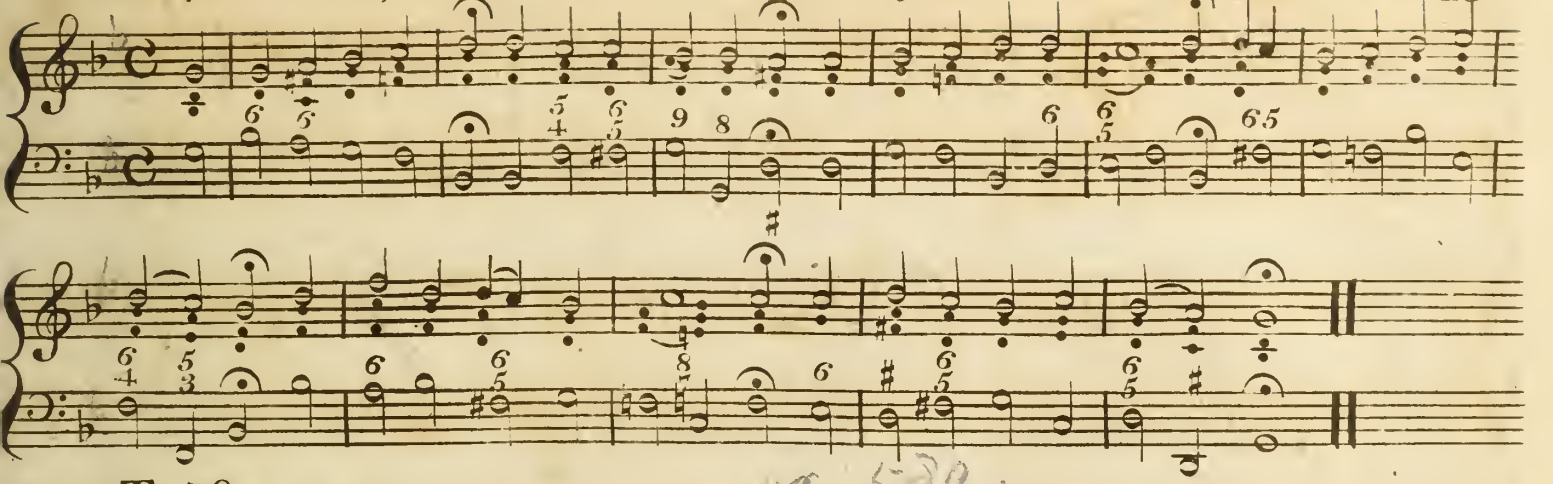
T. 70. The blefsed armies.



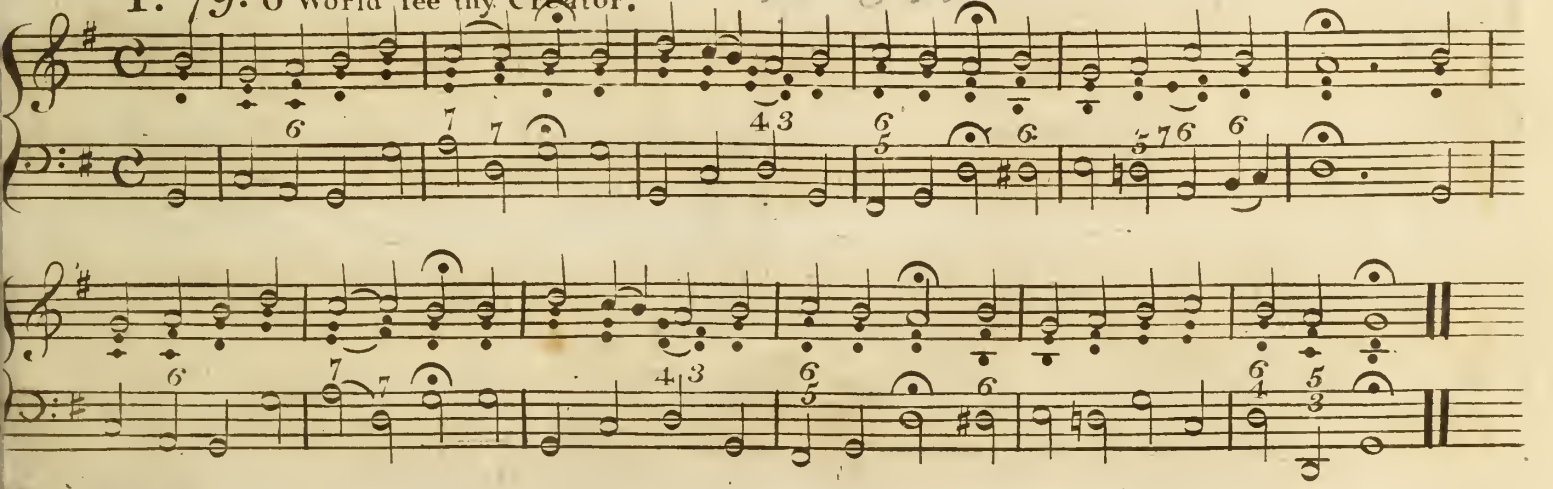
T. 71. My Soul prepare to meet.



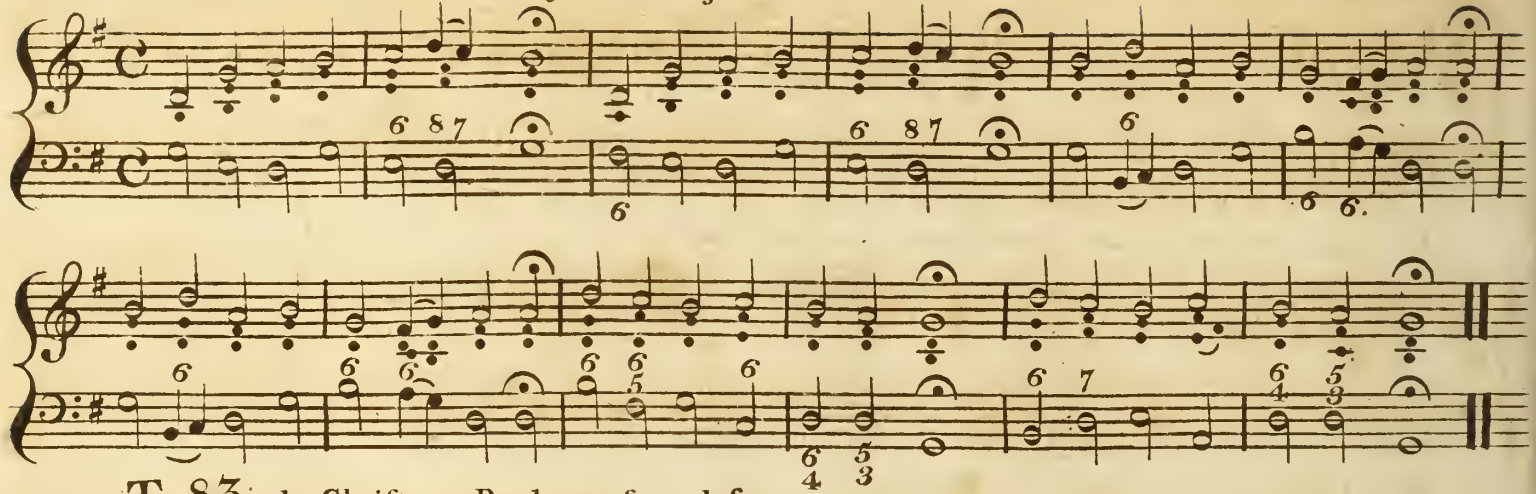
T. 74 & 75. O Lord, in me fulfill. O whither shall I fly.



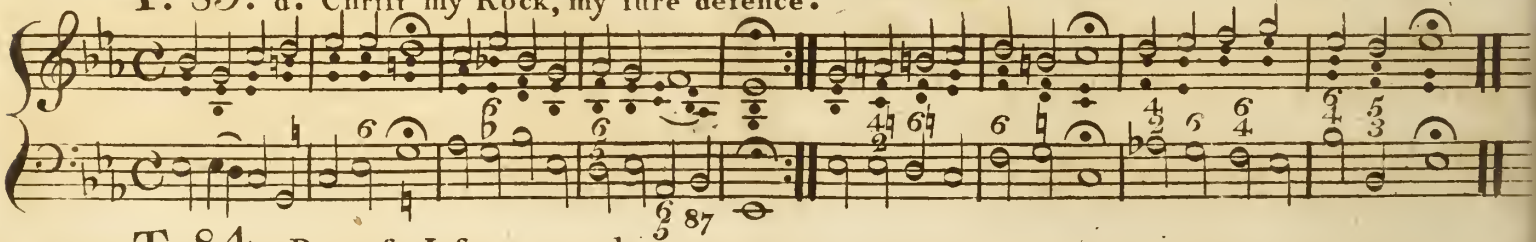
T. 79. O World see thy Creator.



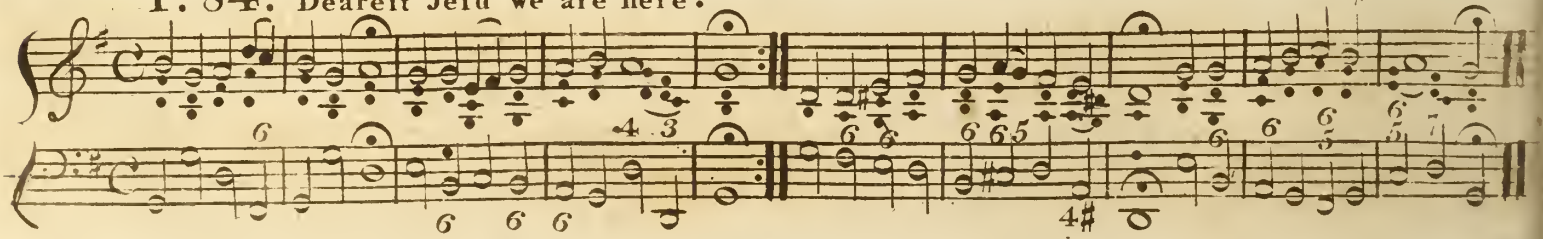
T. 82. d. Jesus makes my heart rejoice.



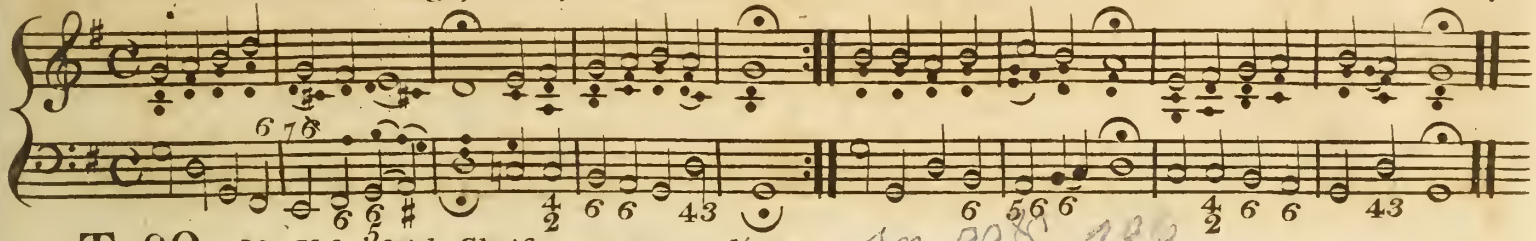
T. 83. d. Christ my Rock, my sure defence.



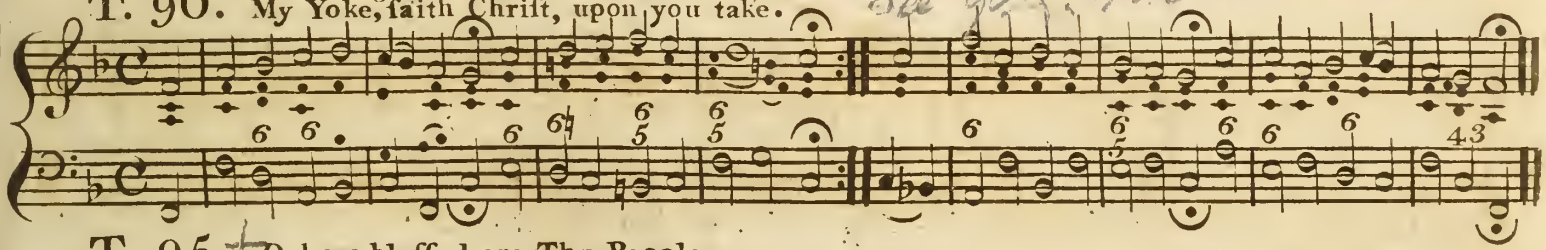
T. 84. Deareſt Jesu we are here.



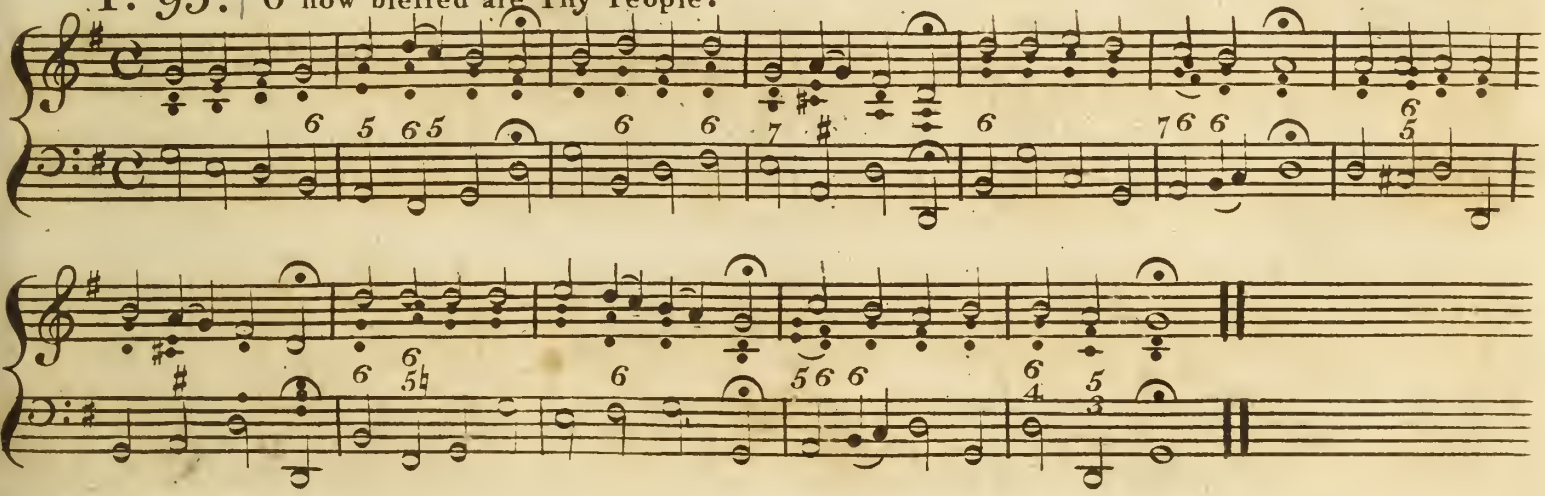
T. 89. In thine image, Lord, thou madſt me.



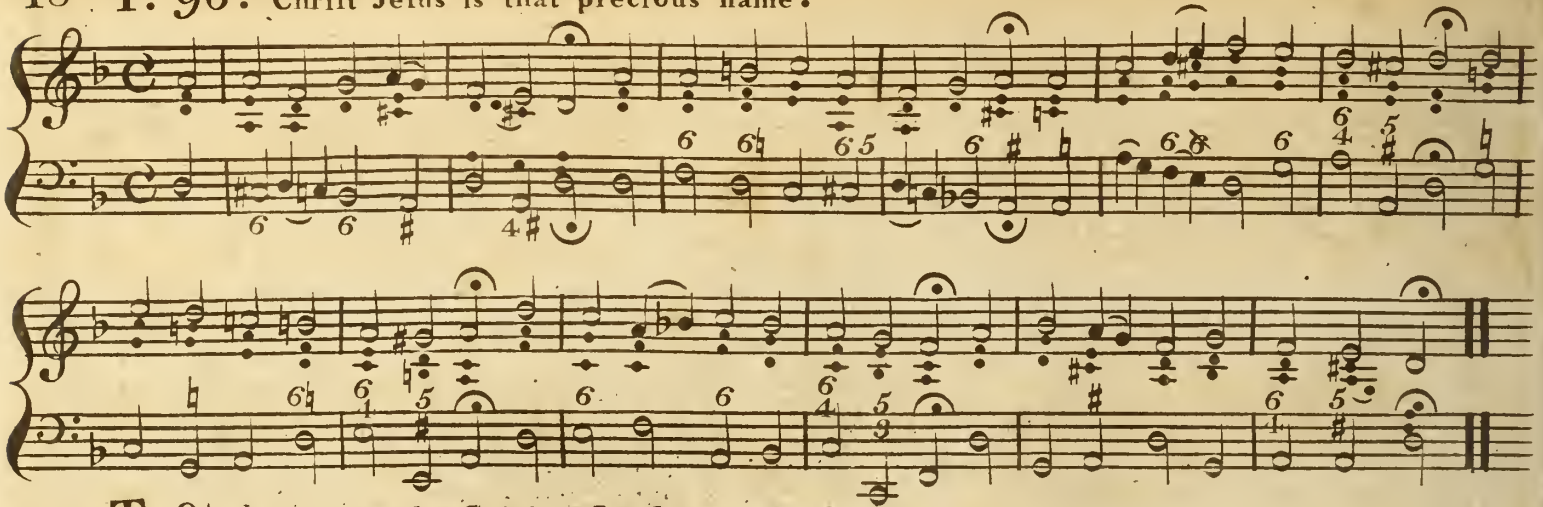
T. 90. My Yoke, ſaith Chriſt, upon you take.



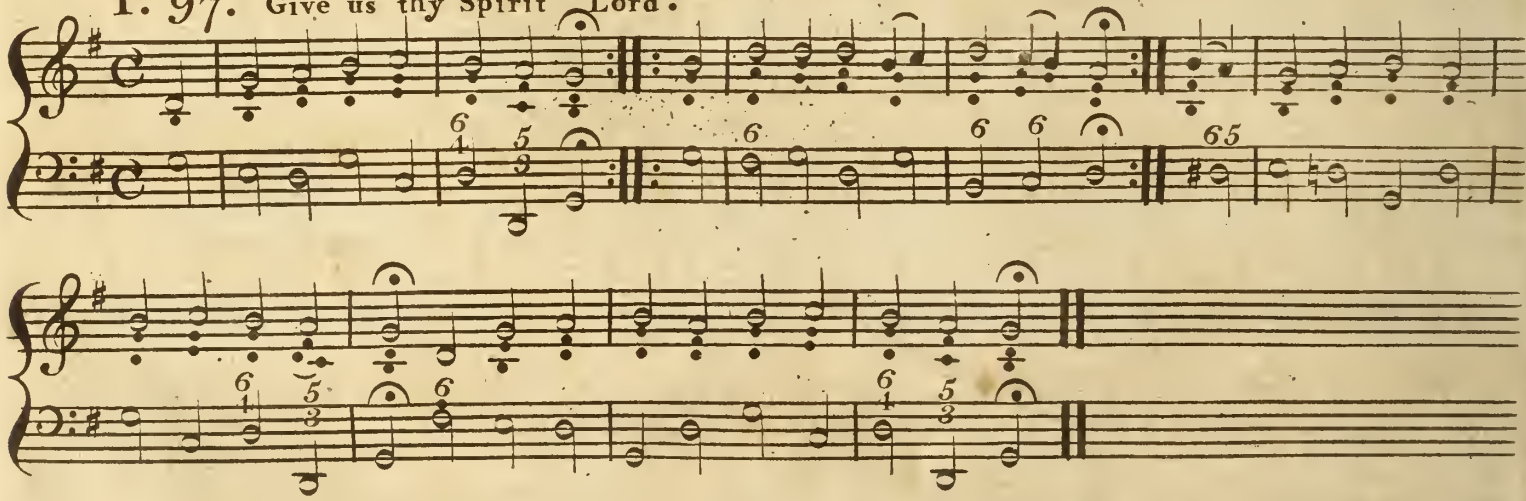
T. 95. O how bleſſed are Thy People.



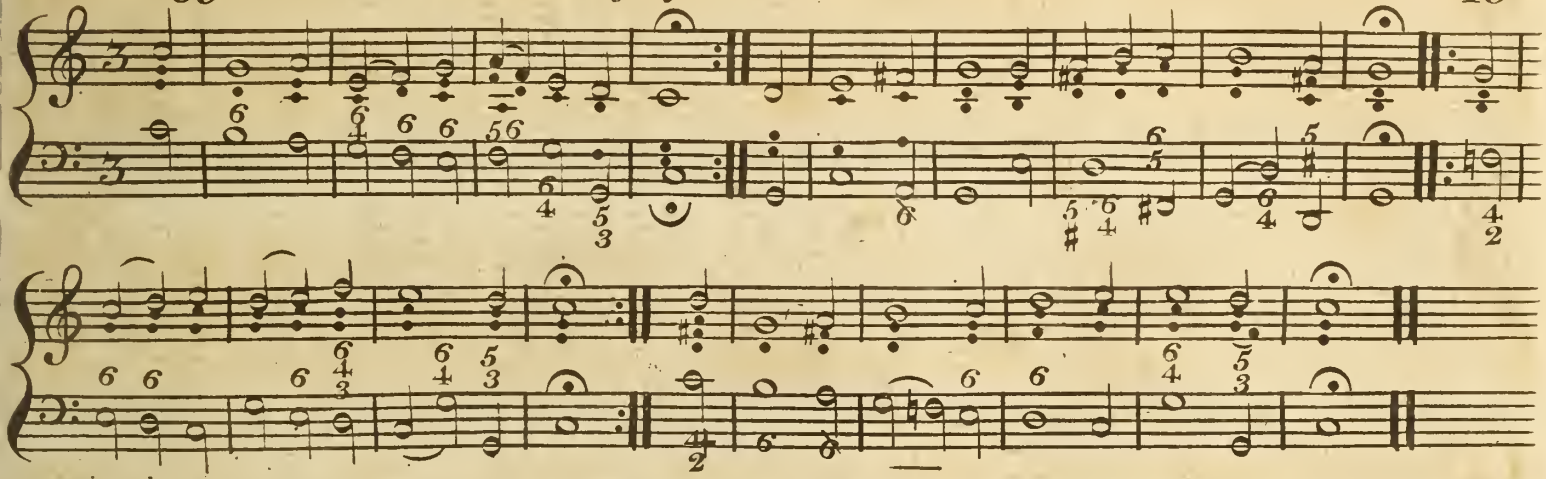
T. 96. Chriſt Jeſus is that precious name.



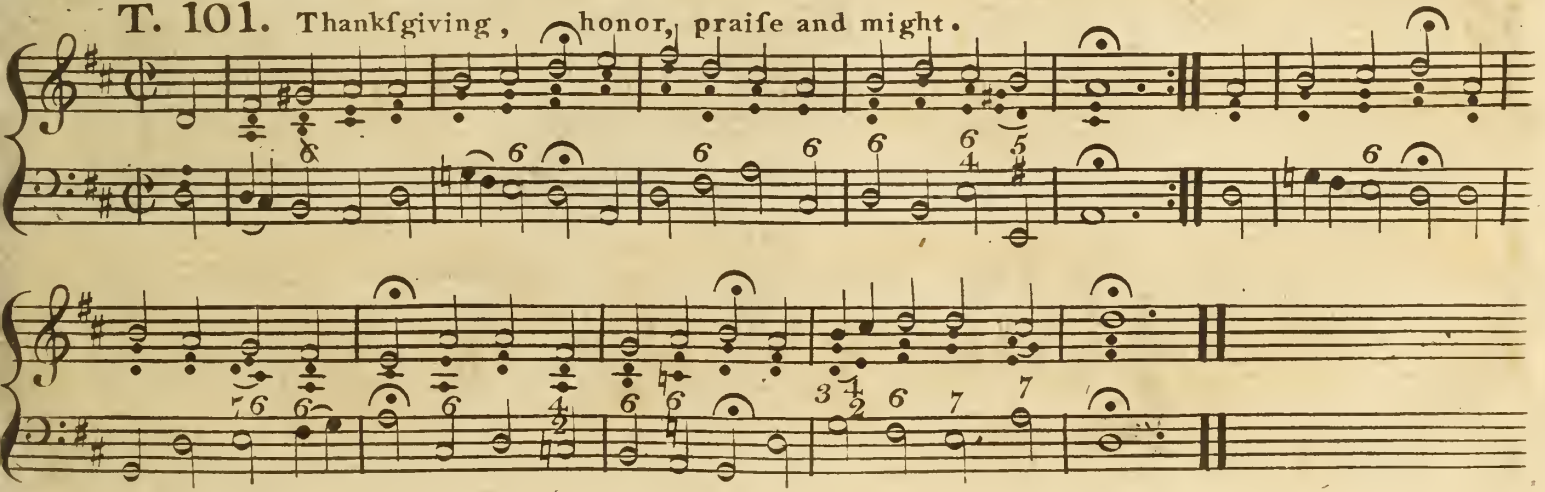
T. 97. Give us thy Spirit Lord.



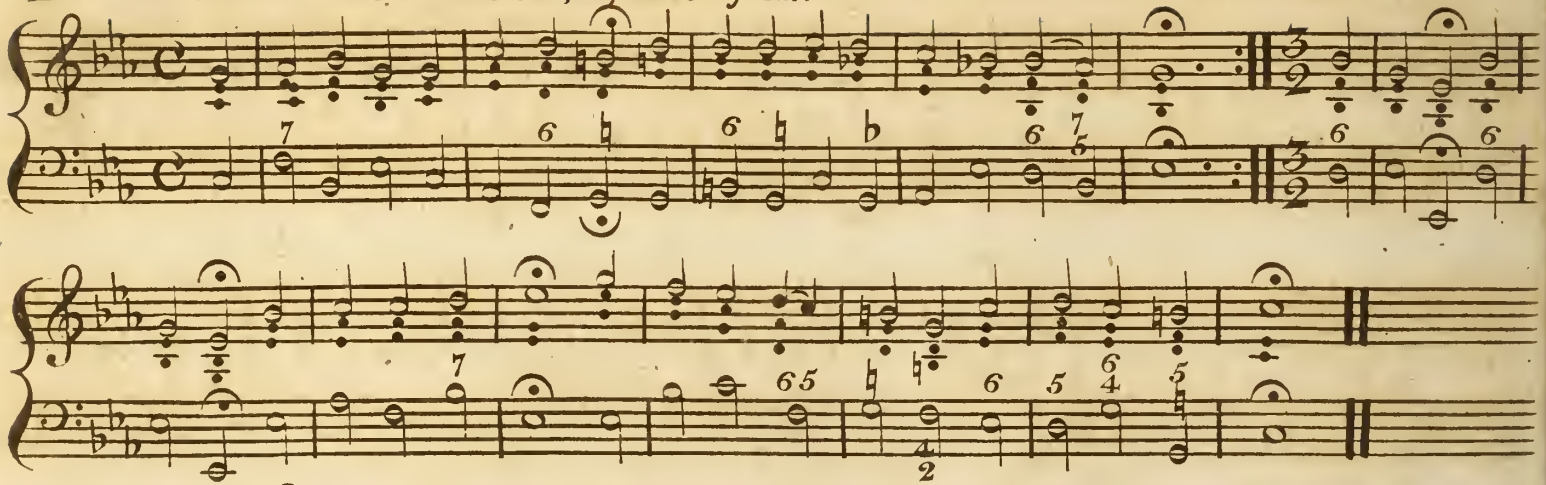
T. 99. Act full of Godlike Majeſty.



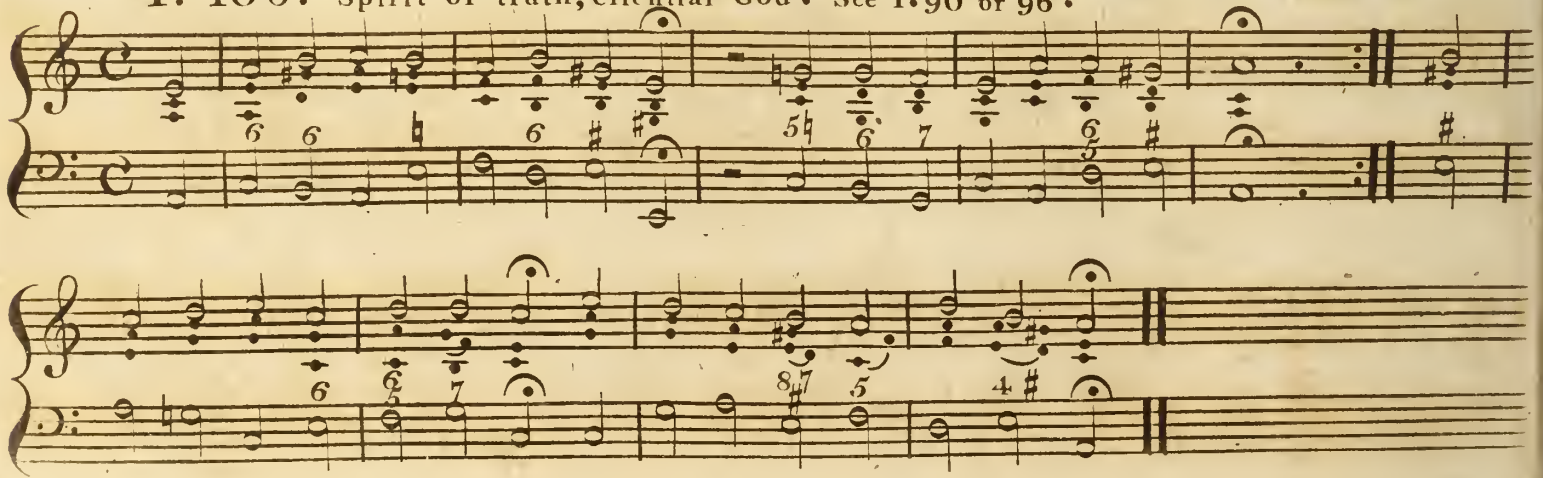
T. 101. Thankſgiving, honor, praiſe and might.



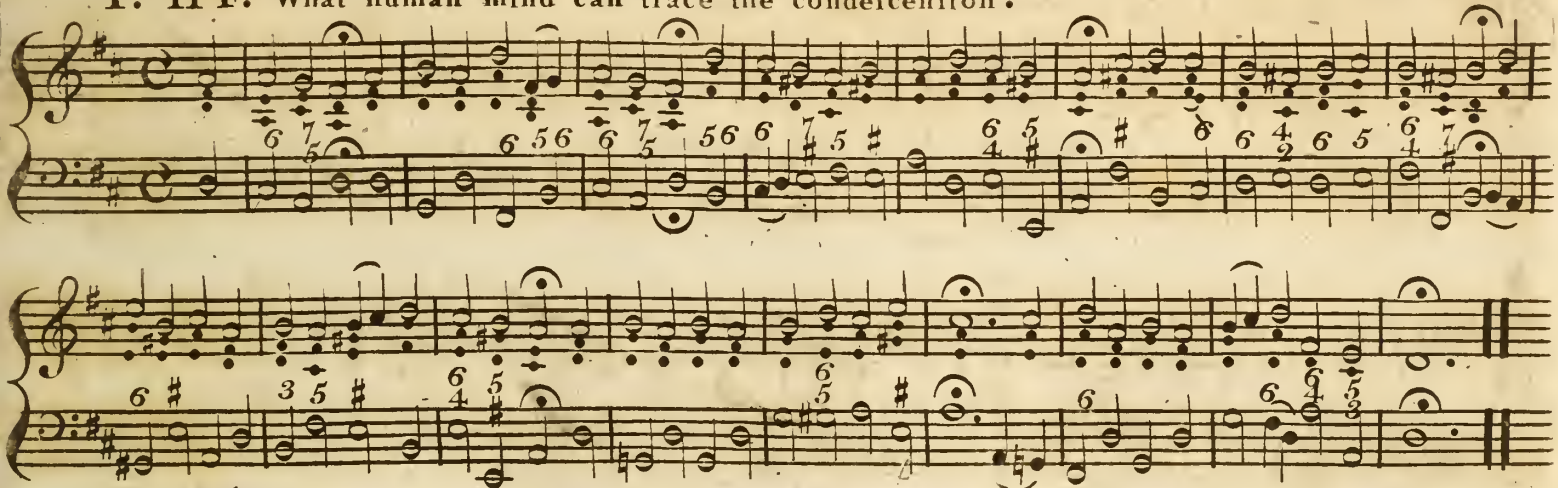
20 T. 102. Chrift crucified, my foul by faith.



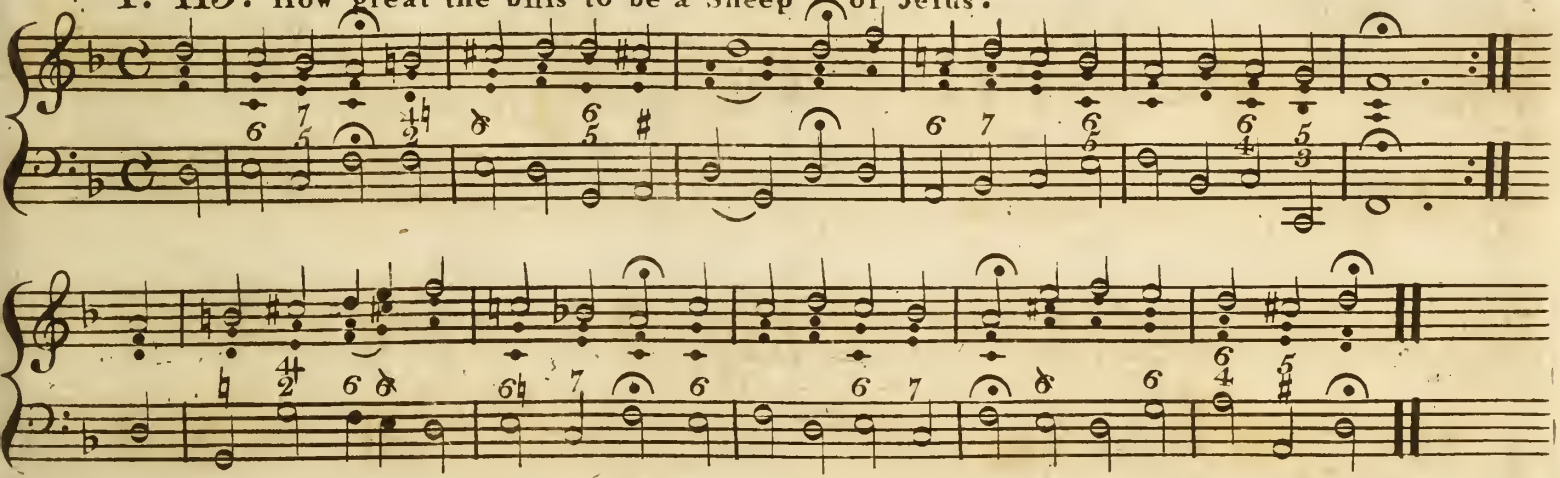
T. 106. Spirit of truth, effential God. See T. 90 or 96.



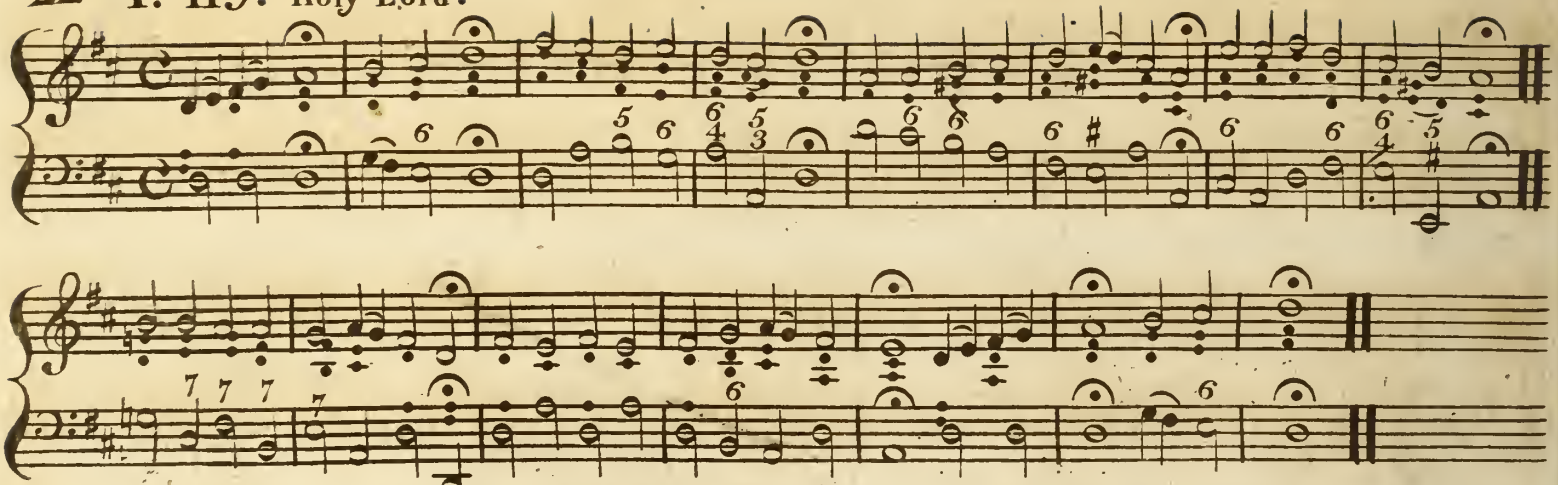
T. 114. What human mind can trace the condeſcenſion.



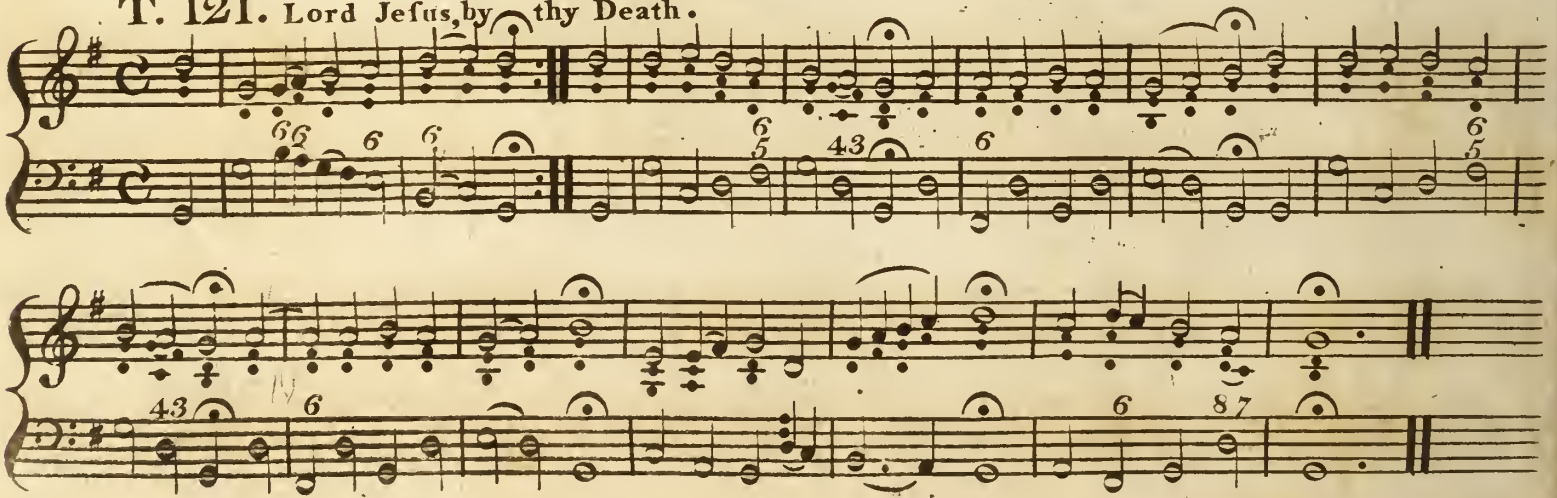
T. 115. How great the bliſs to be a Sheep of Jeſus.



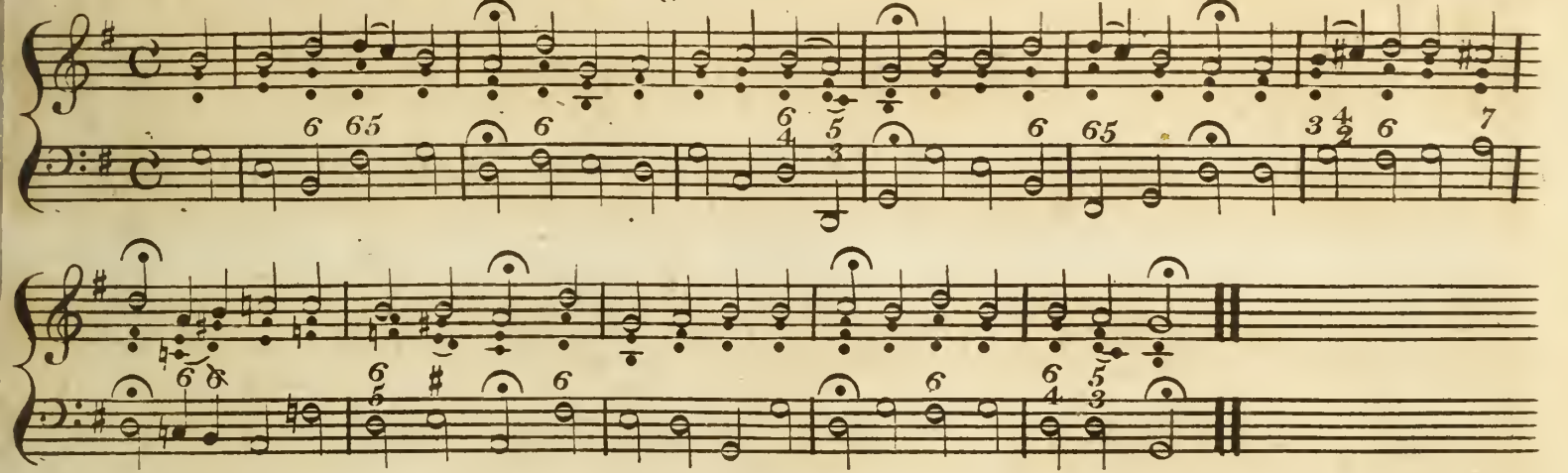
T. 119. Holy Lord.



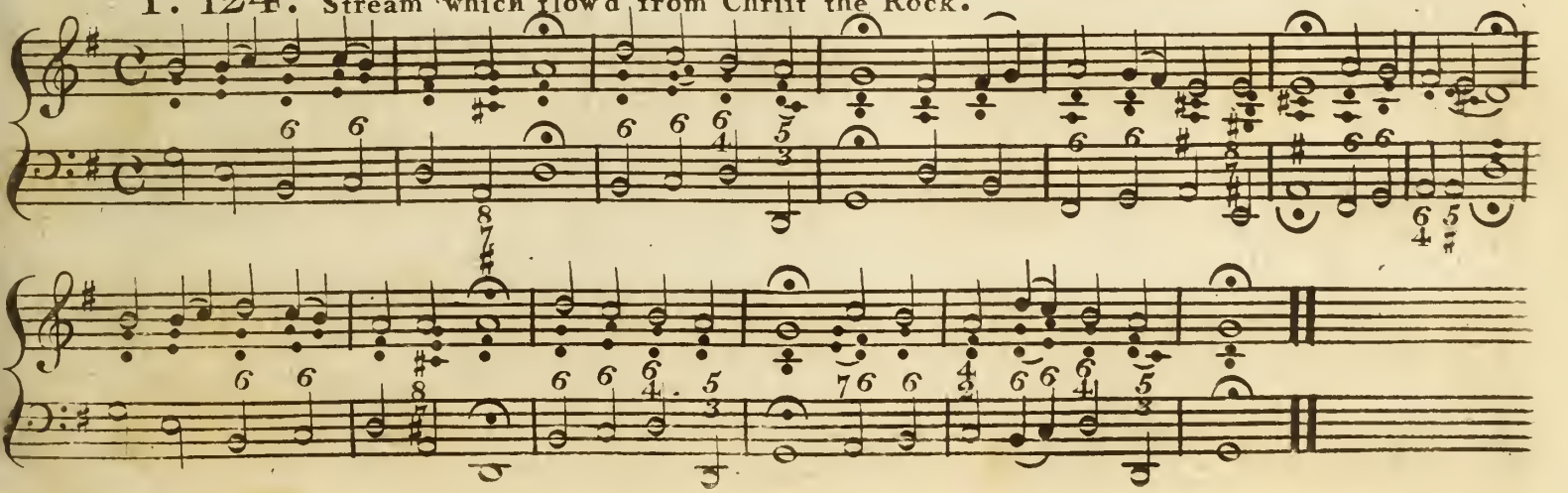
T. 121. Lord Jesus, by thy Death.



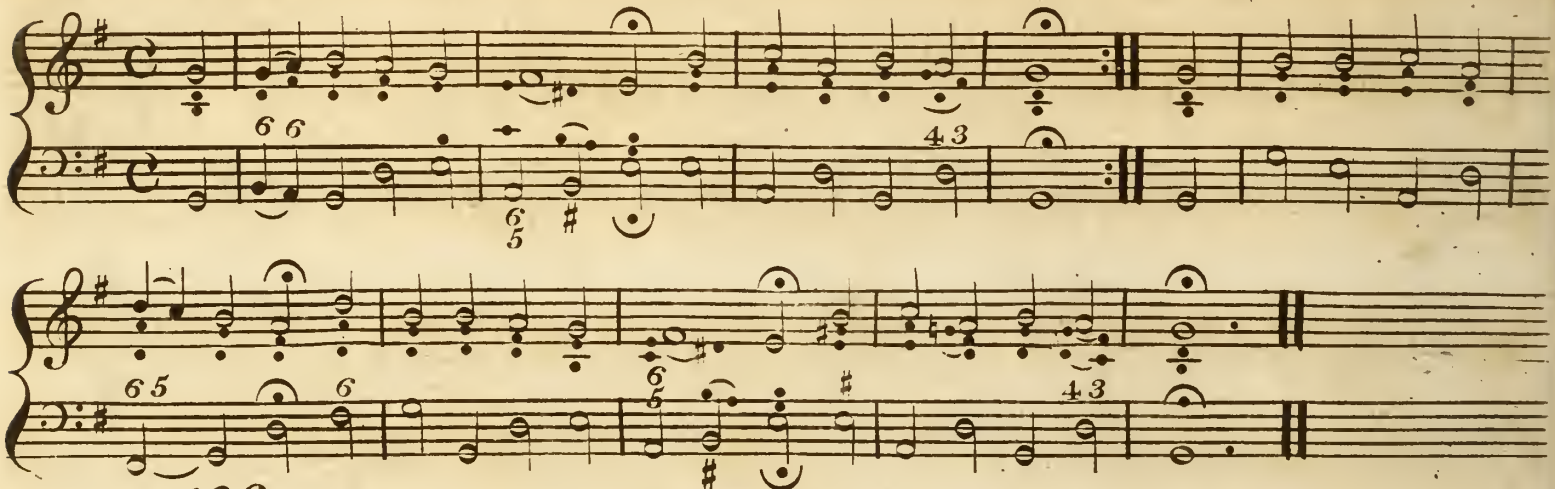
T. 123. O Lord, afford me light.



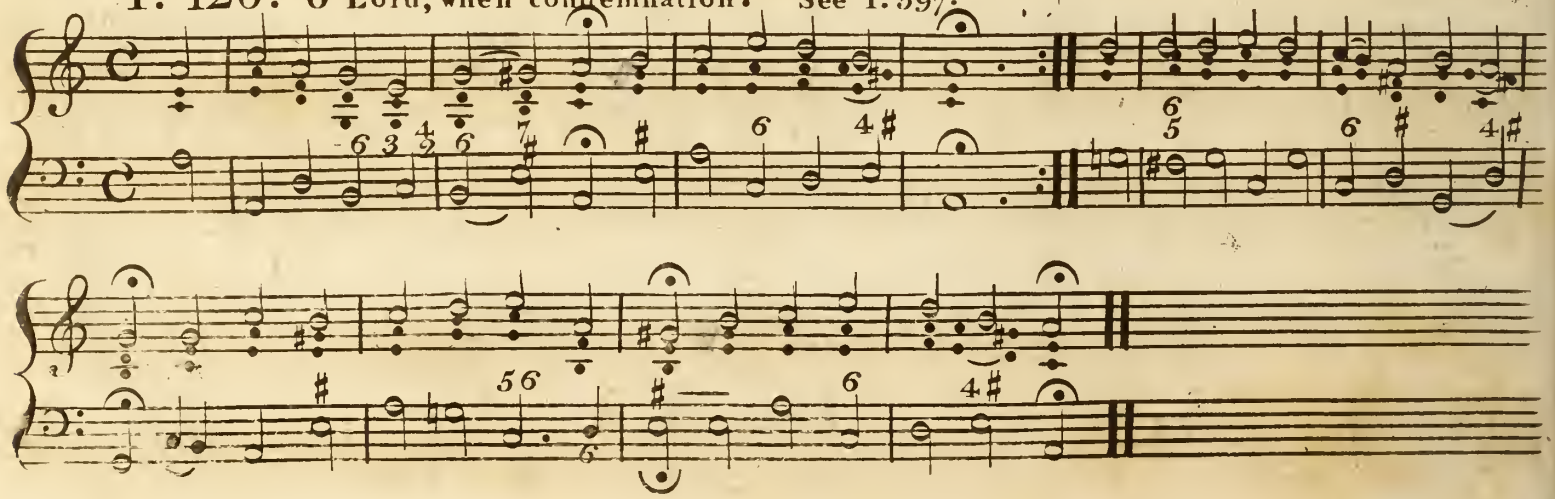
T. 124. Stream which flow'd from Chriſt the Rock.



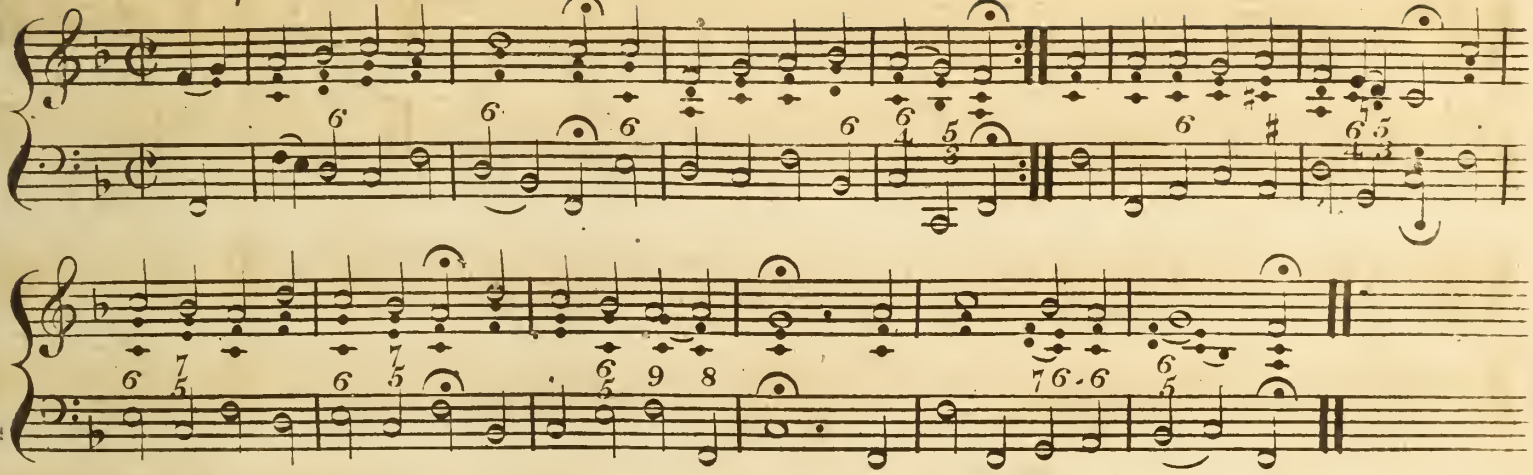
T. 125. Thou Maker of each creature.



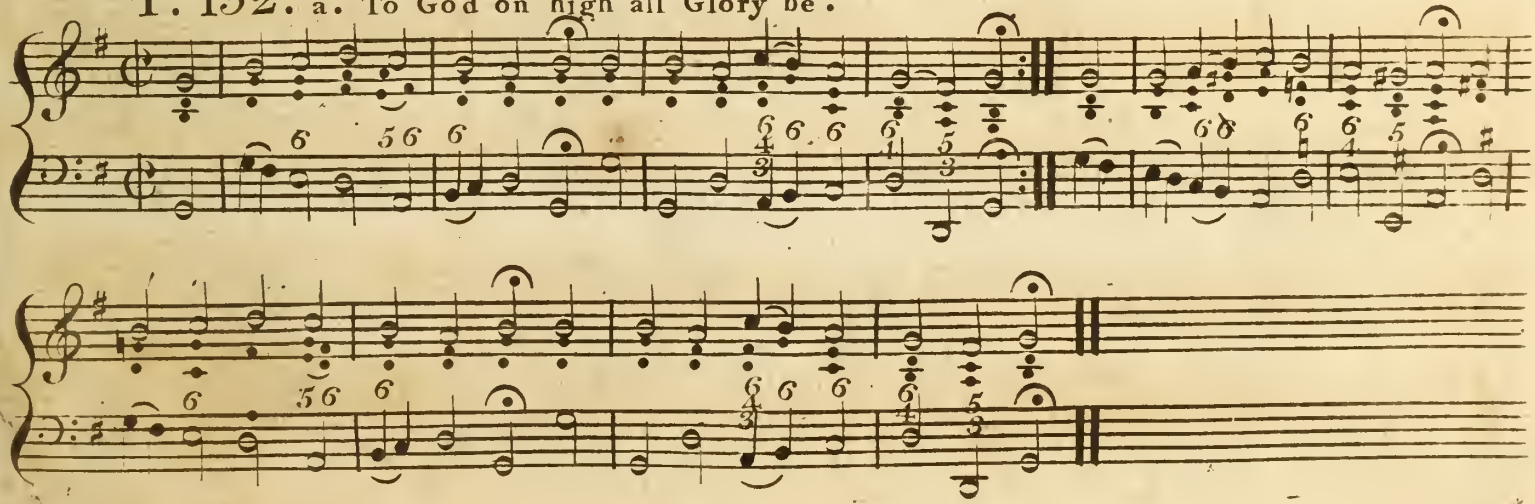
T. 126. O Lord, when condemnation. See T. 597.



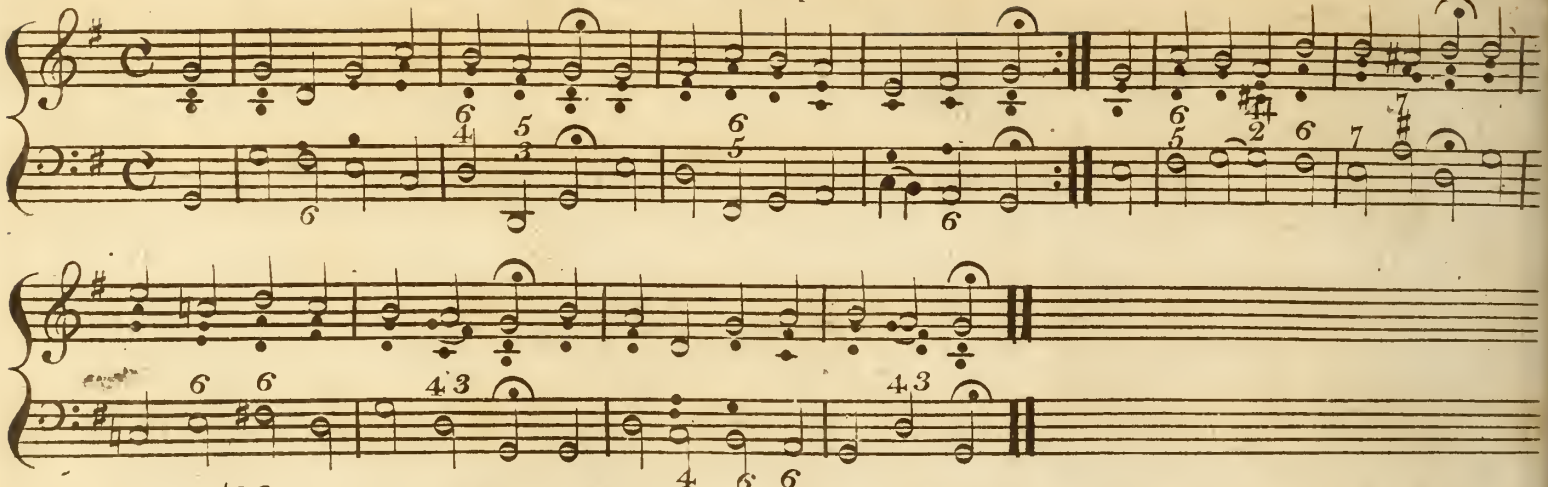
T. 127. O Lamb of God, our Saviour.



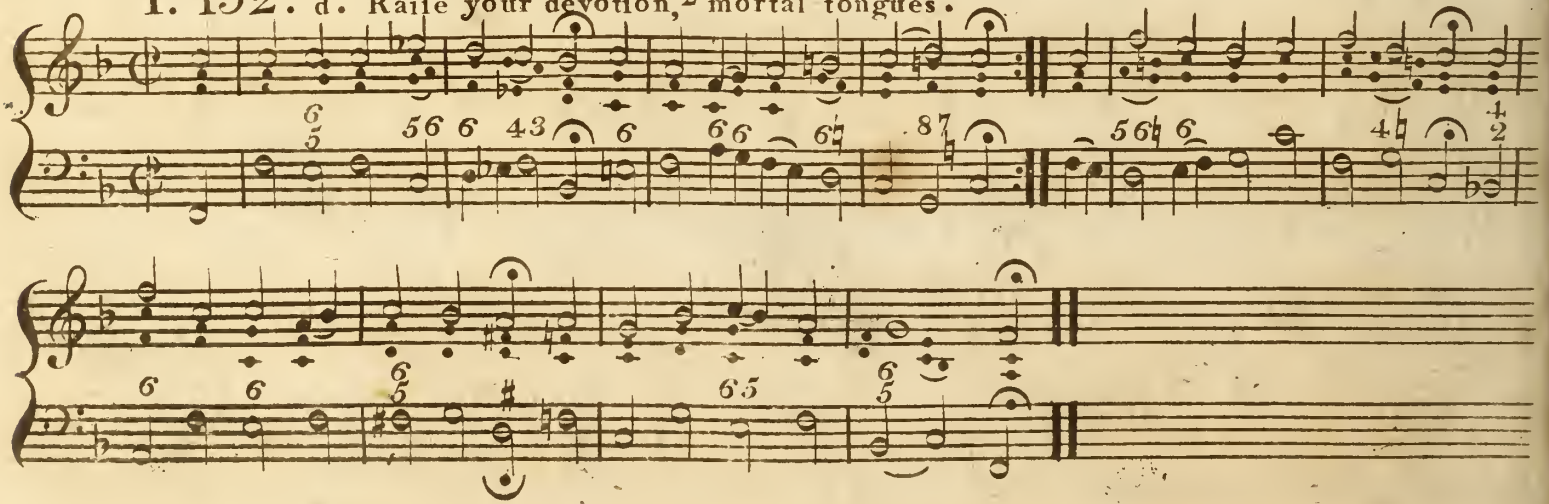
T. 132. a. To God on high all Glory be.



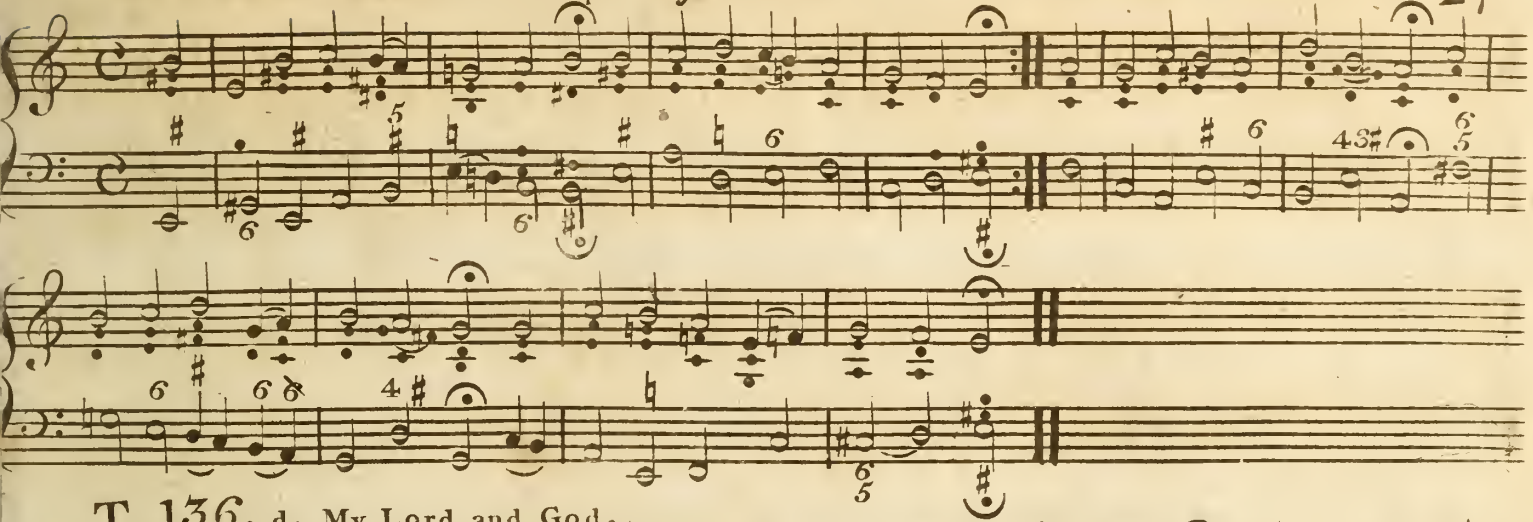
T. 132. b. Our whole Salvation doth depend.



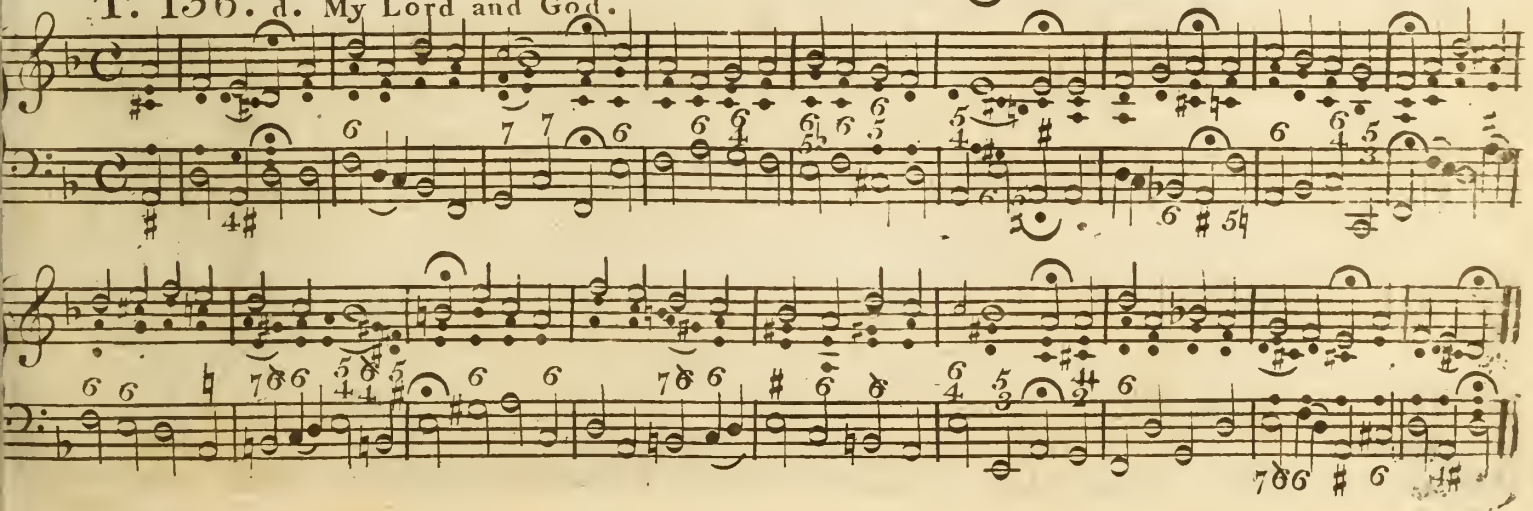
T. 132. d. Raise your devotion, mortal tongues.



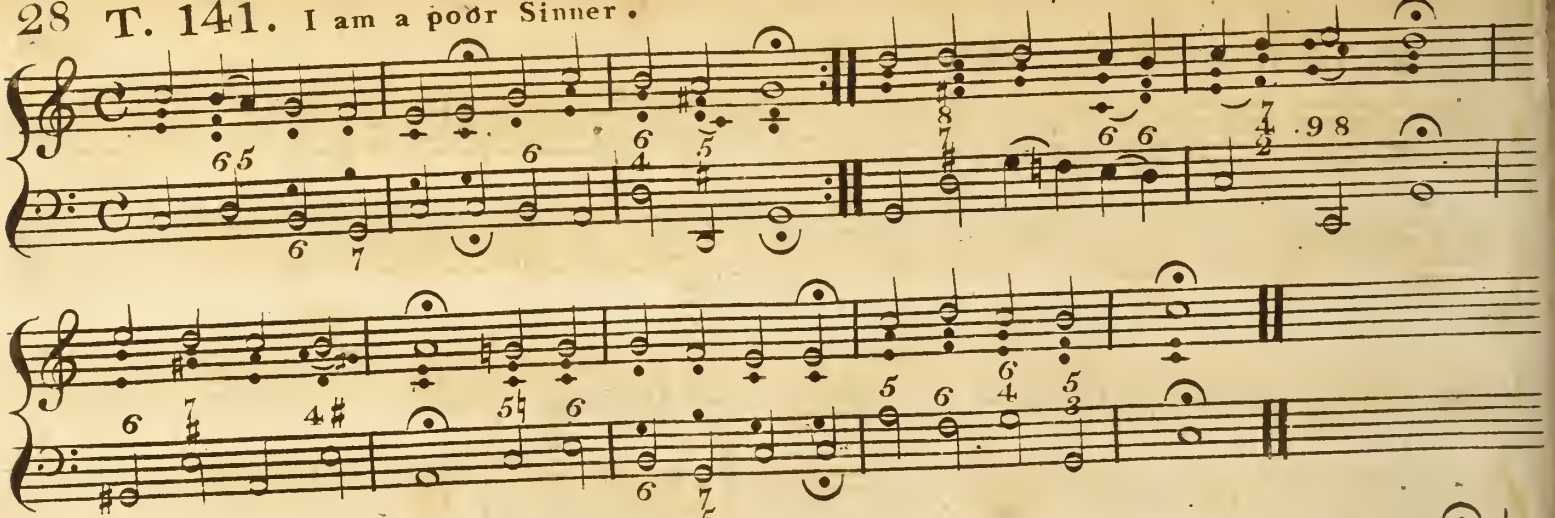
T. 132. e. Out of the deep I cry to thee.



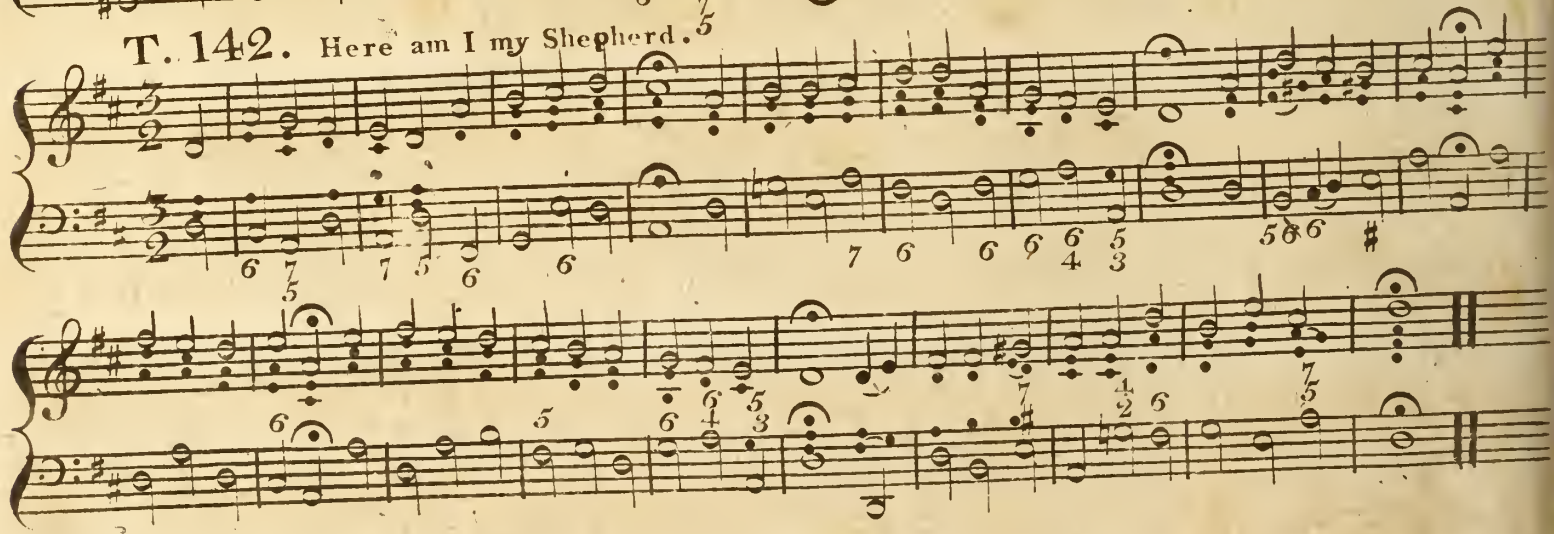
T. 136. d. My Lord and God.



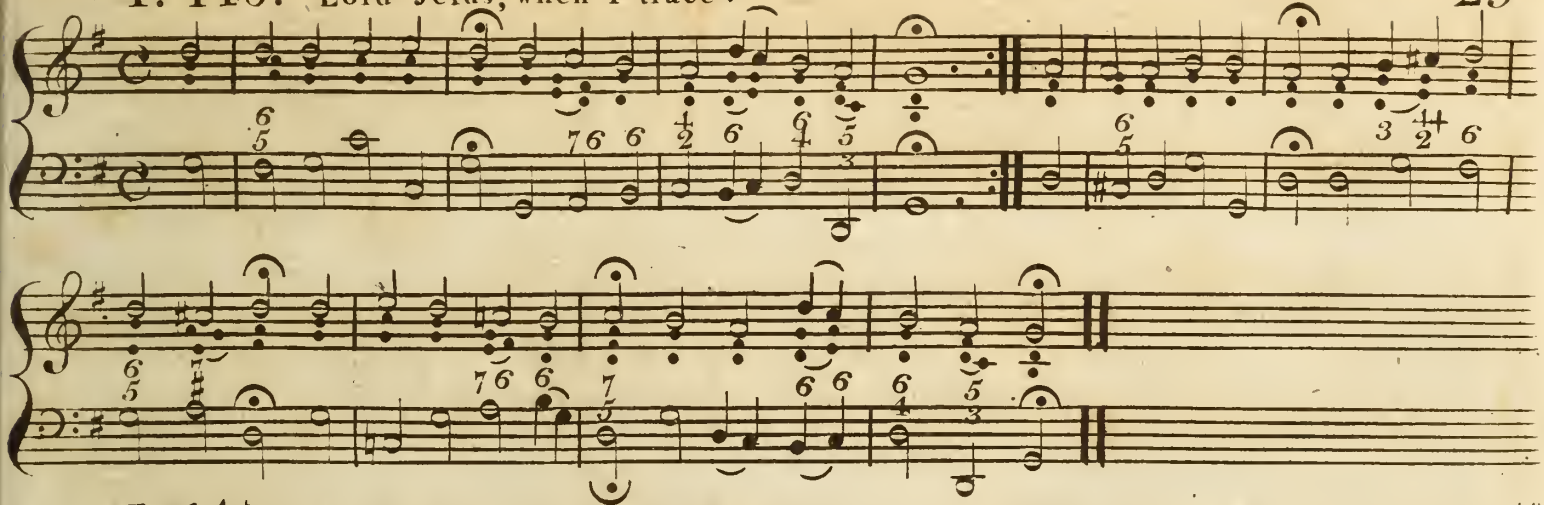
T. 141. I am a poor Sinner.



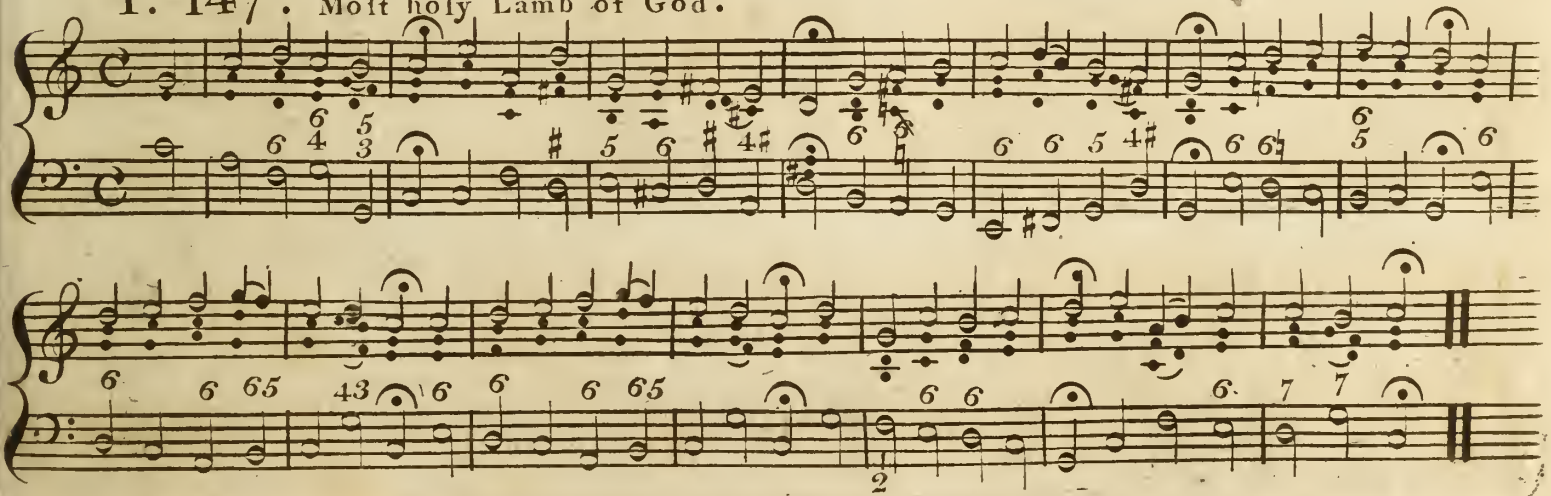
T. 142. Here am I my Shepherd.



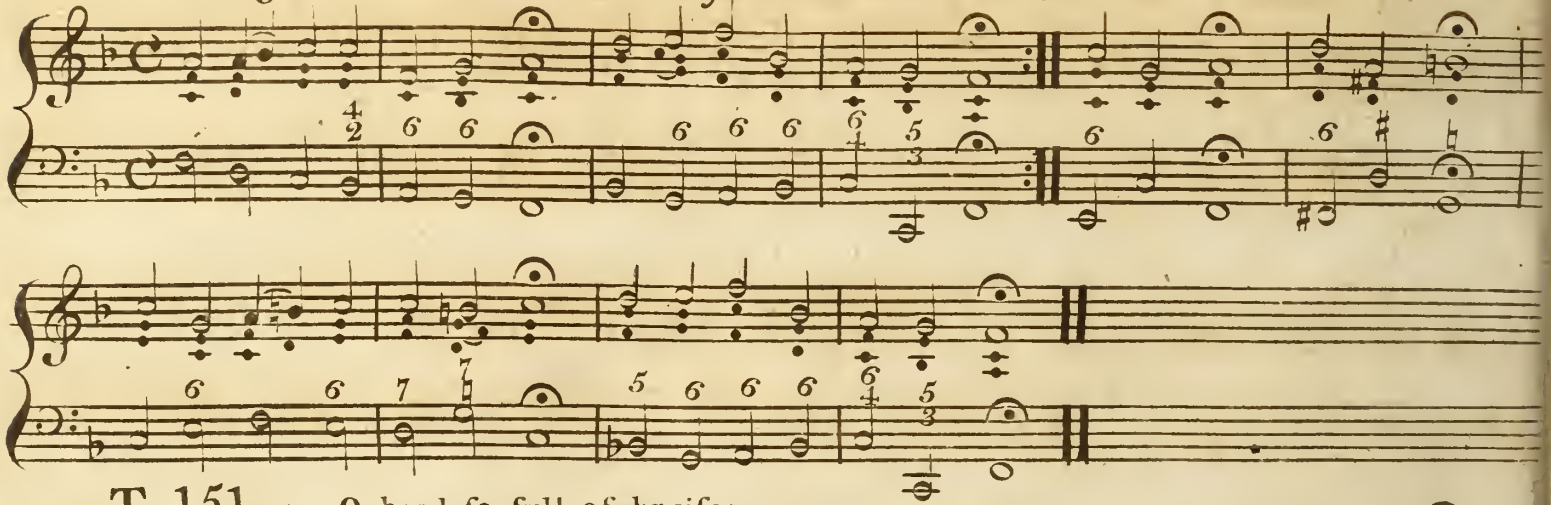
T. 146. Lord Jesus, when I trace



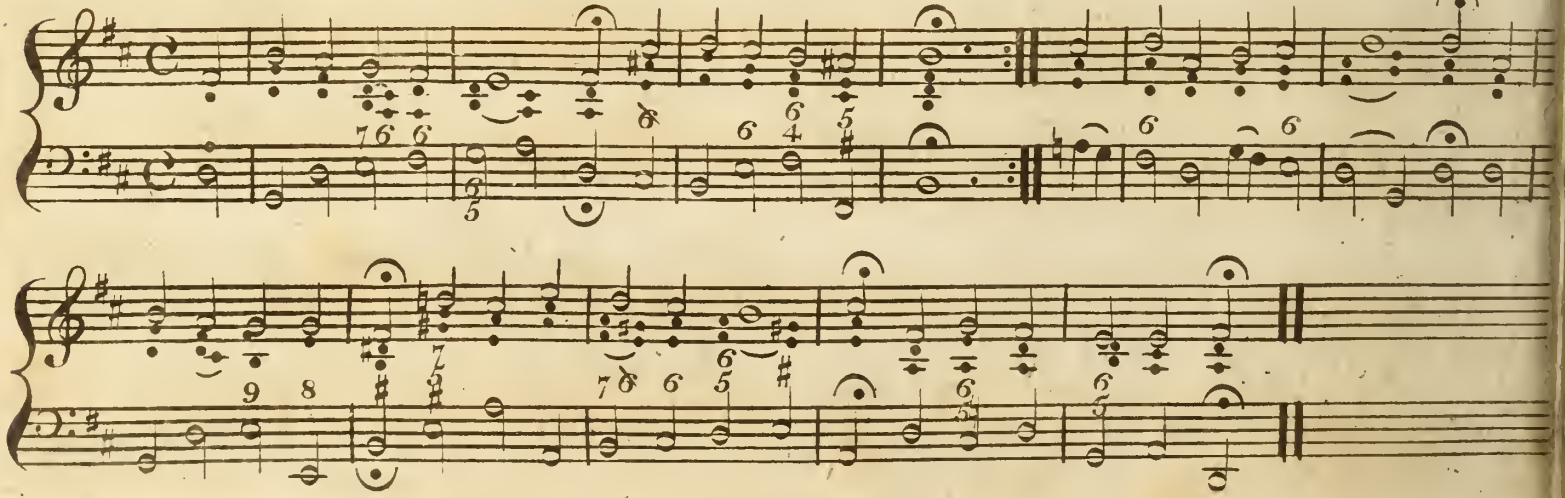
T. 147. Most holy Lamb of God.



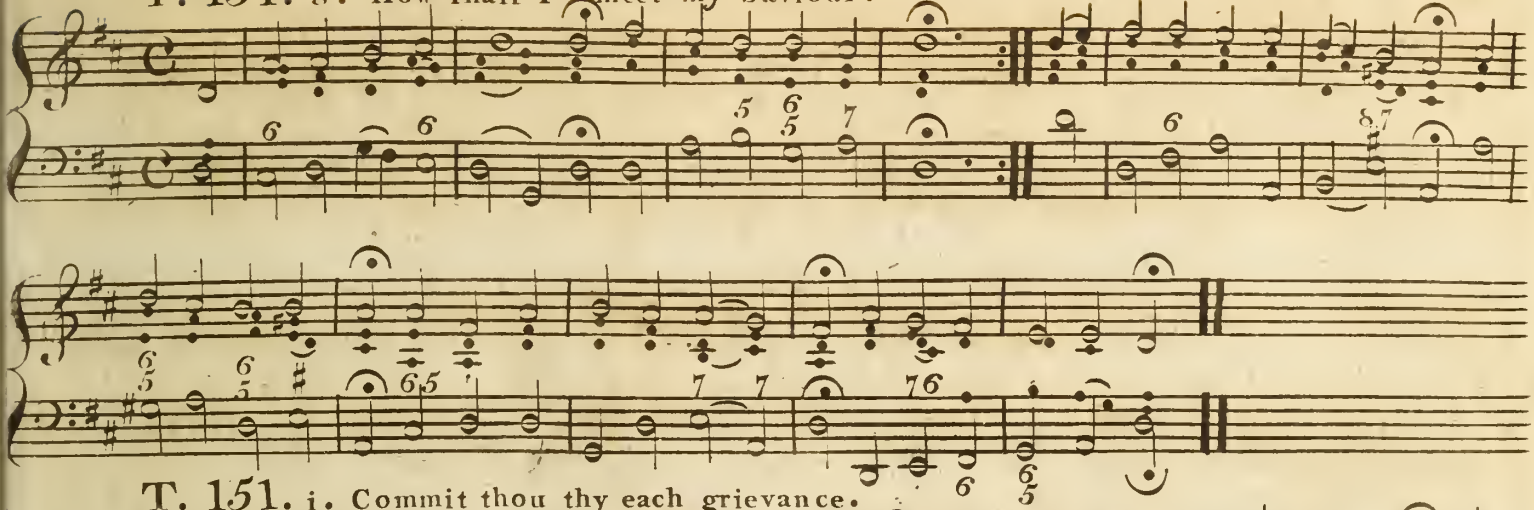
T. 149. Chriſt I love with all my Power.



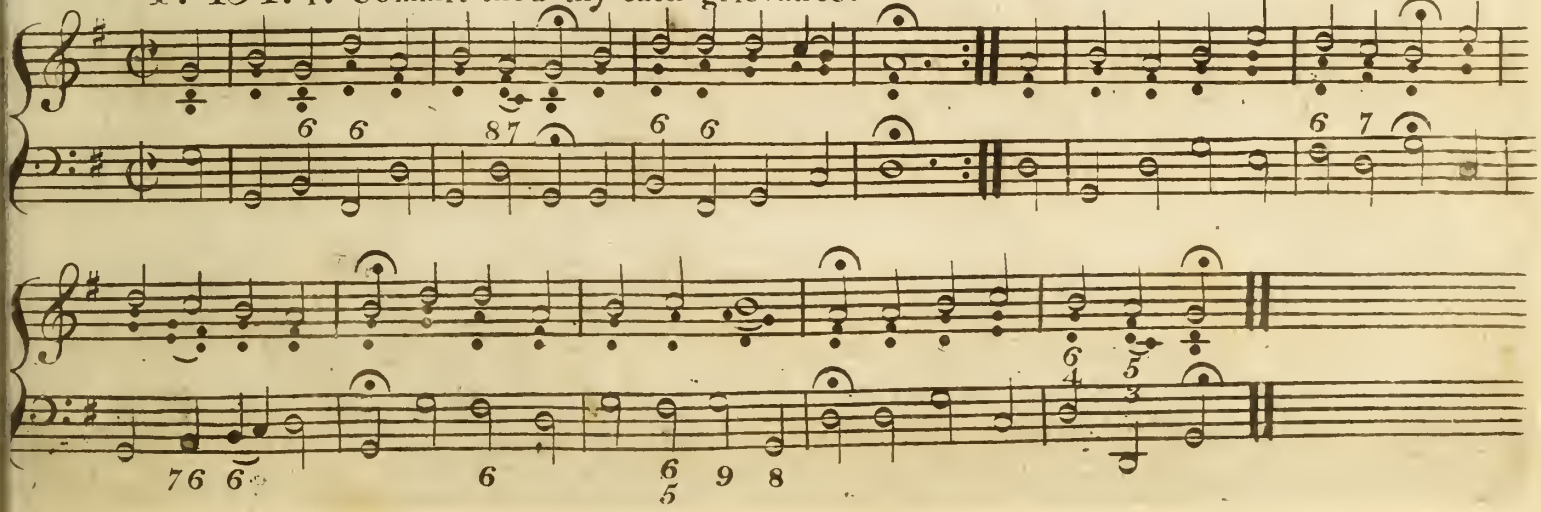
T. 151. a. O head ſo full of bruiſes.



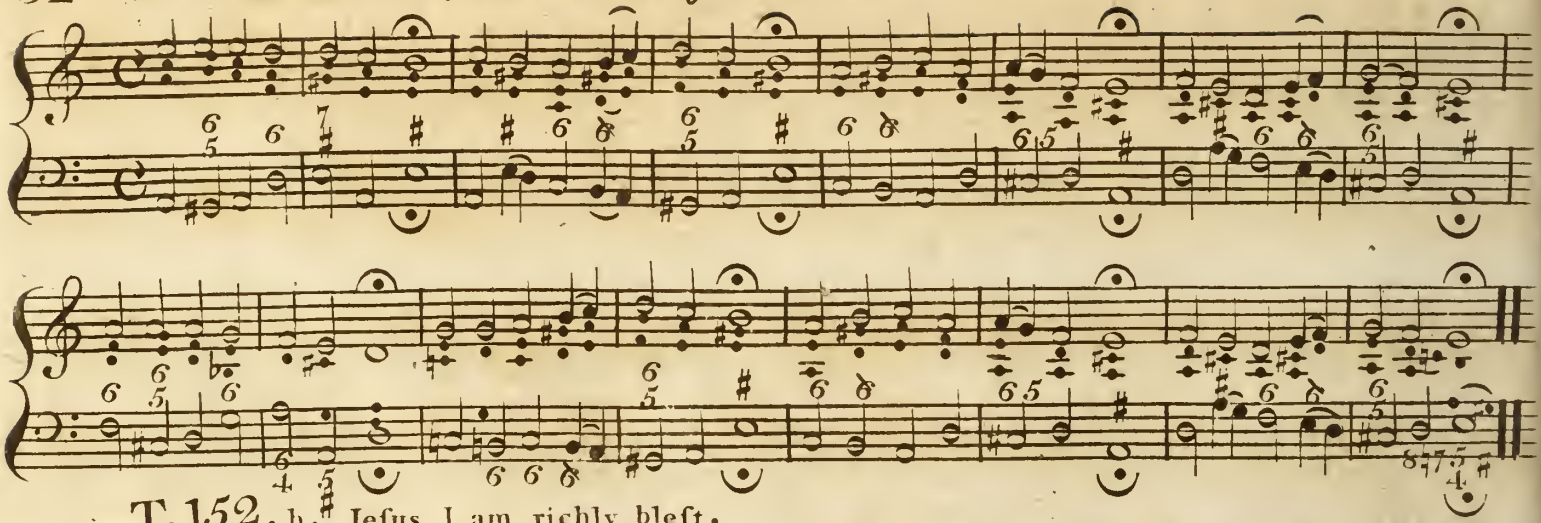
T. 151. g. How ſhall I meet my Saviour.



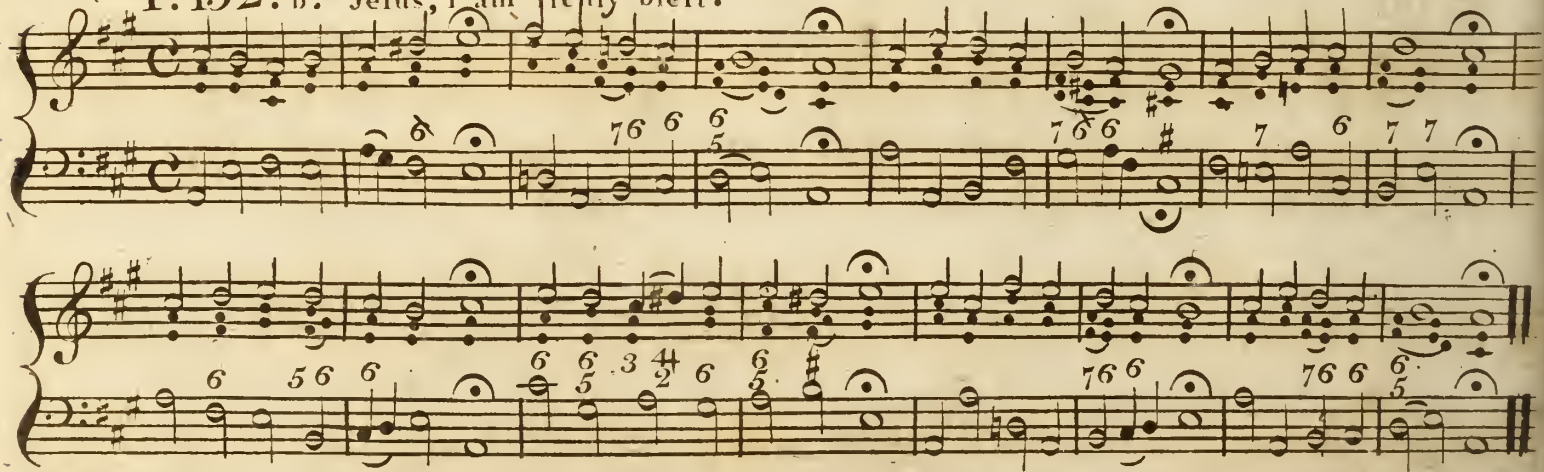
T. 151. i. Commit thou thy each grievance.



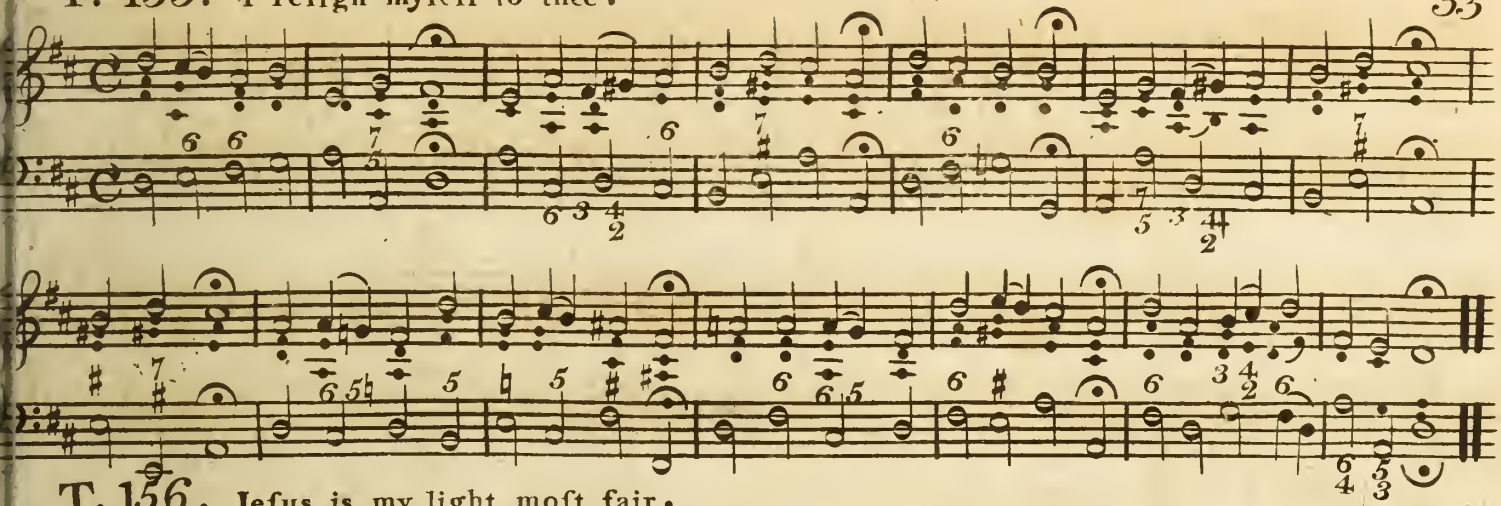
T. 152. a. Chriſt, who faves us by his Croſs.



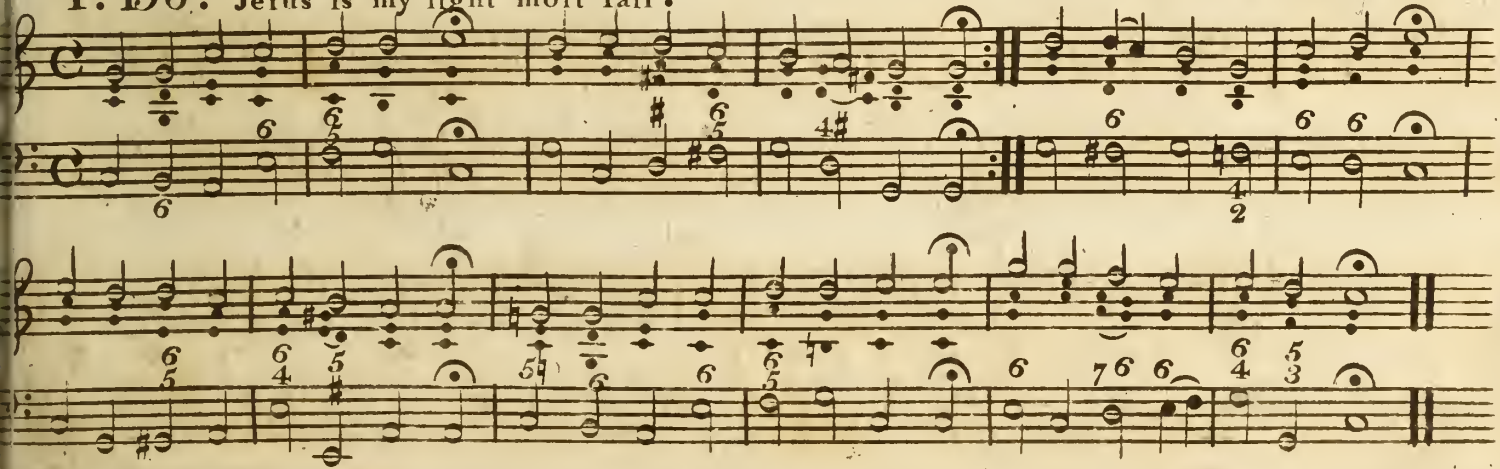
T. 152. b. Jeſus, I am richly bleſt.



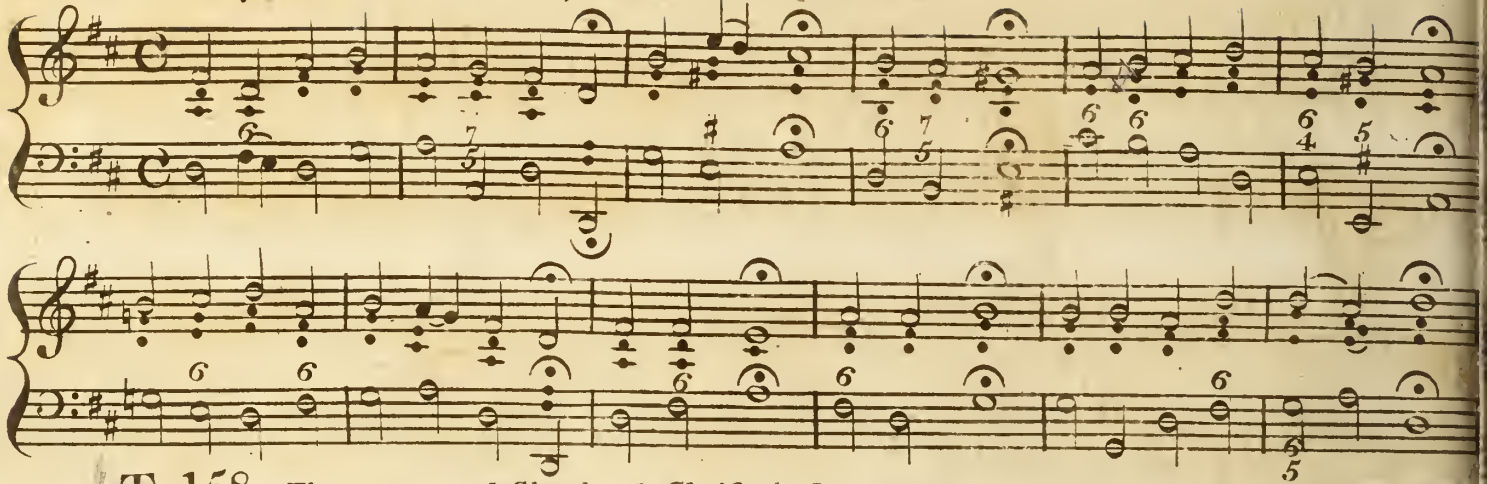
T. 155. I reſign myſelf to thee.



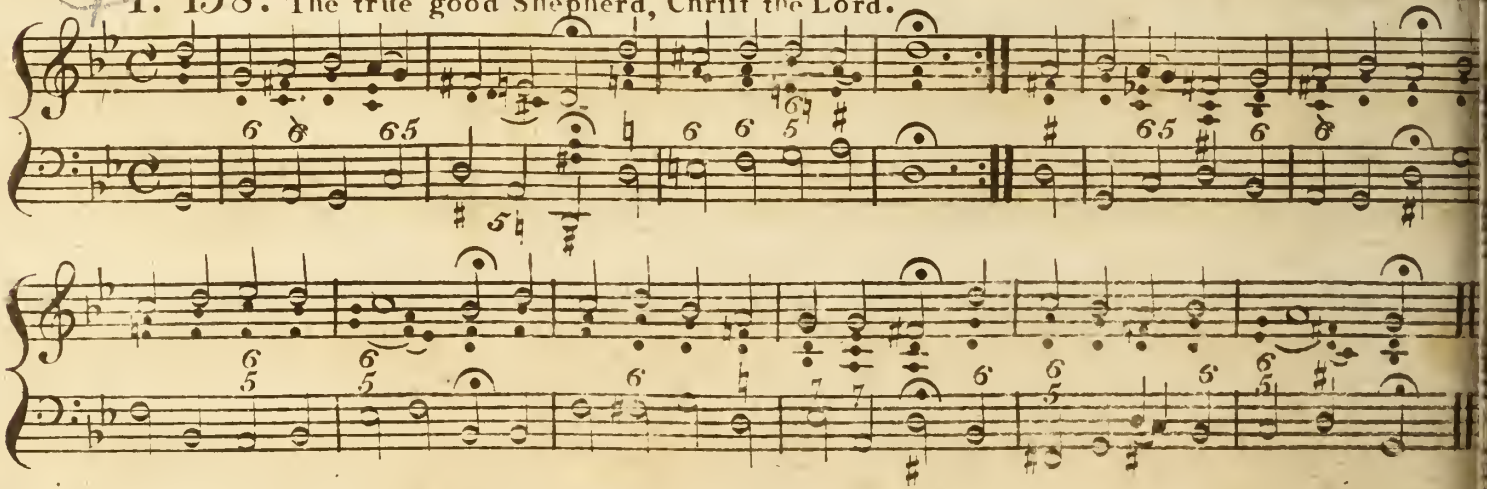
T. 156. Jeſus is my light moſt fair.



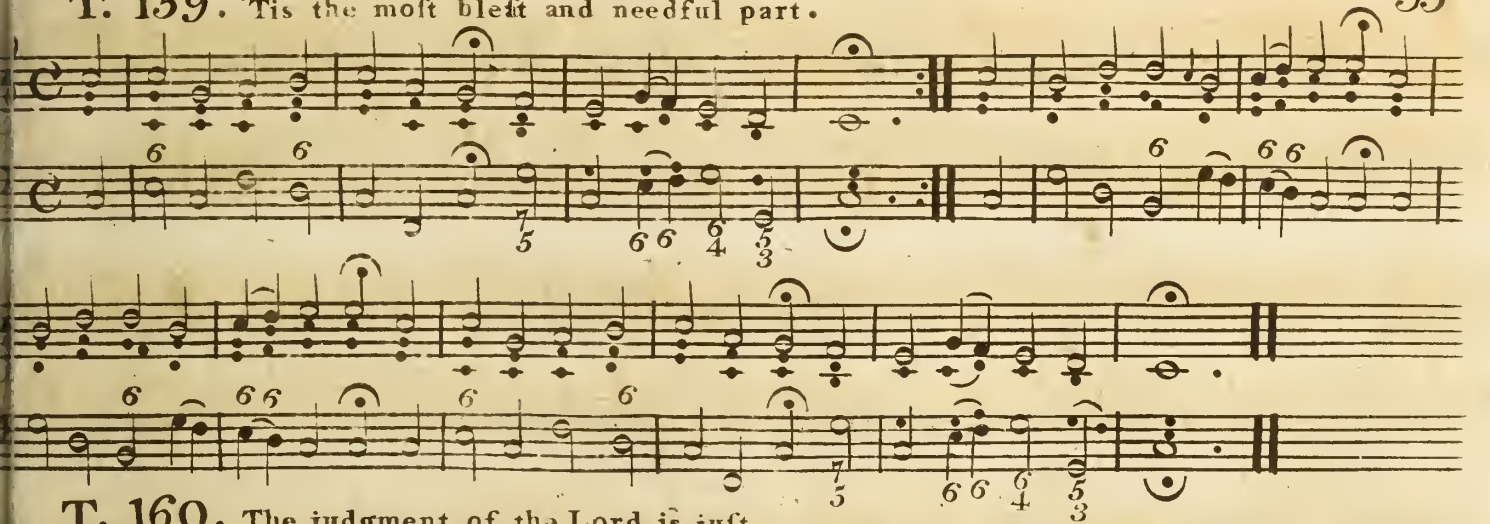
T. 157 . b. Rife my Soul, fhake off all fadnefs.



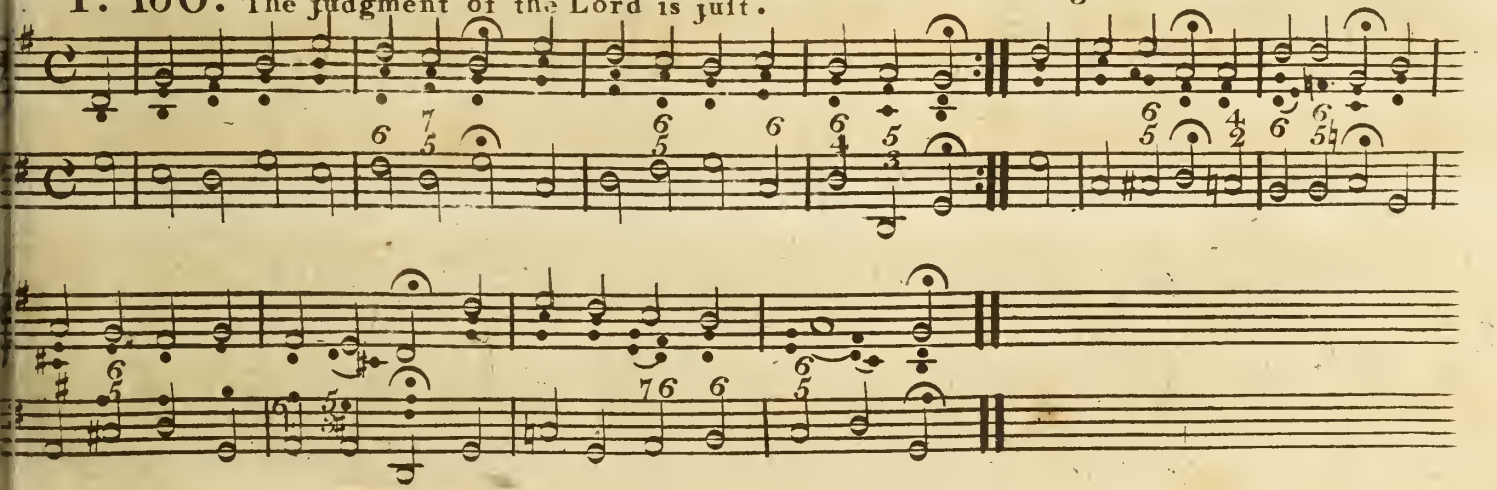
T. 158. The true good Shepherd, Chrift the Lord.



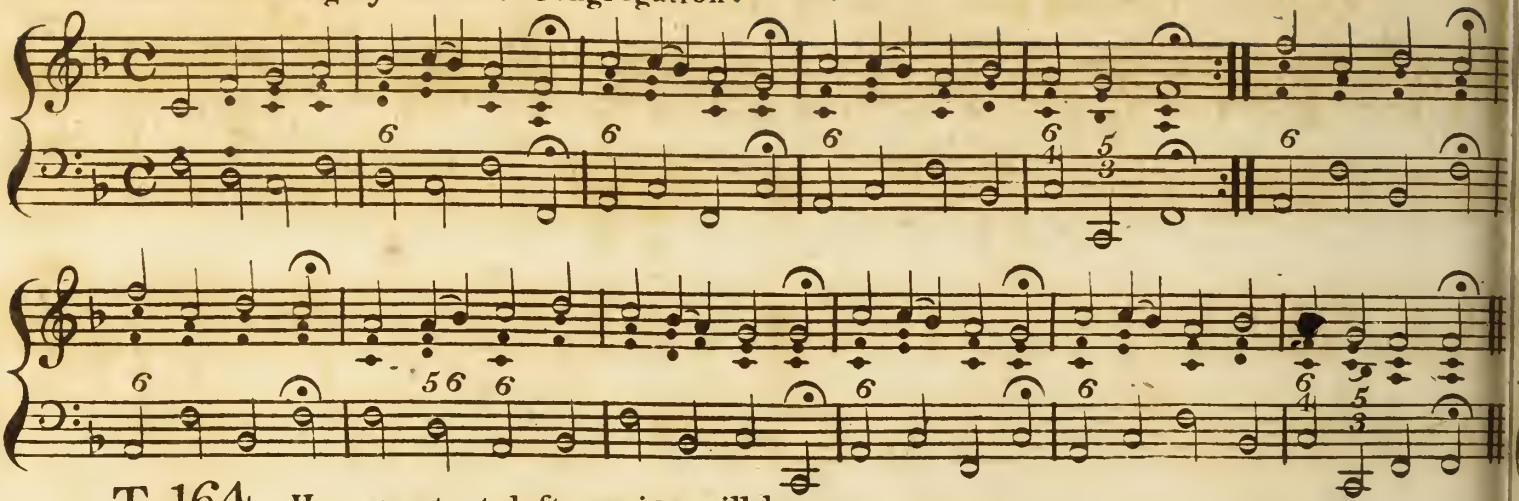
T. 159. 'Tis the moſt bleſt and needful part.



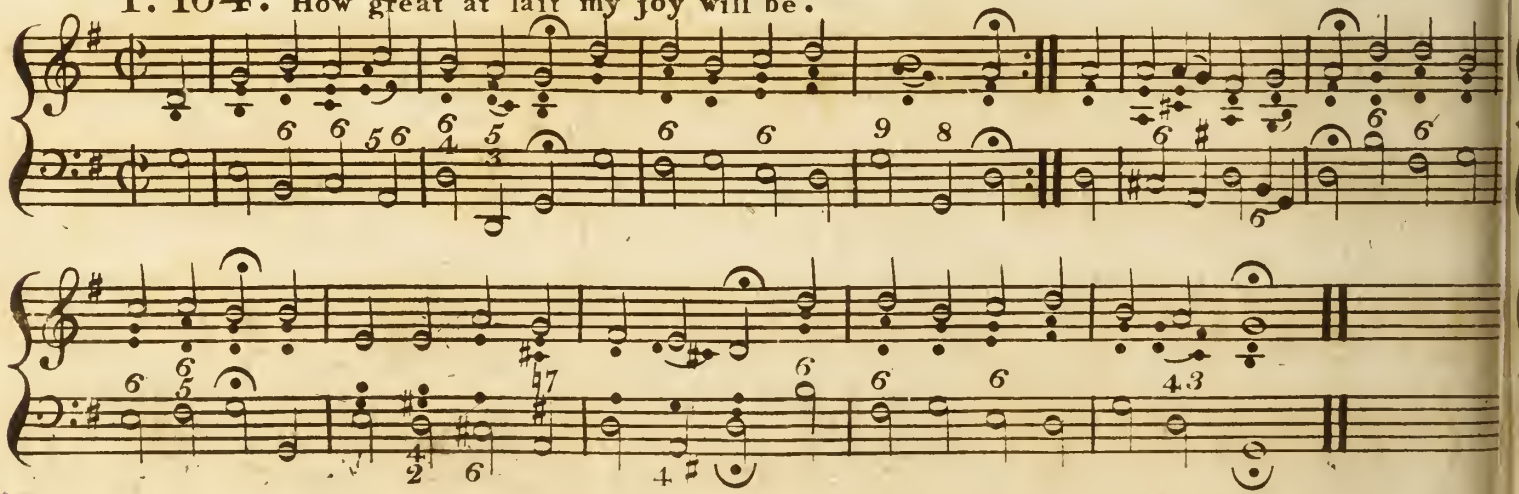
T. 160. The judgment of the Lord is juſt.



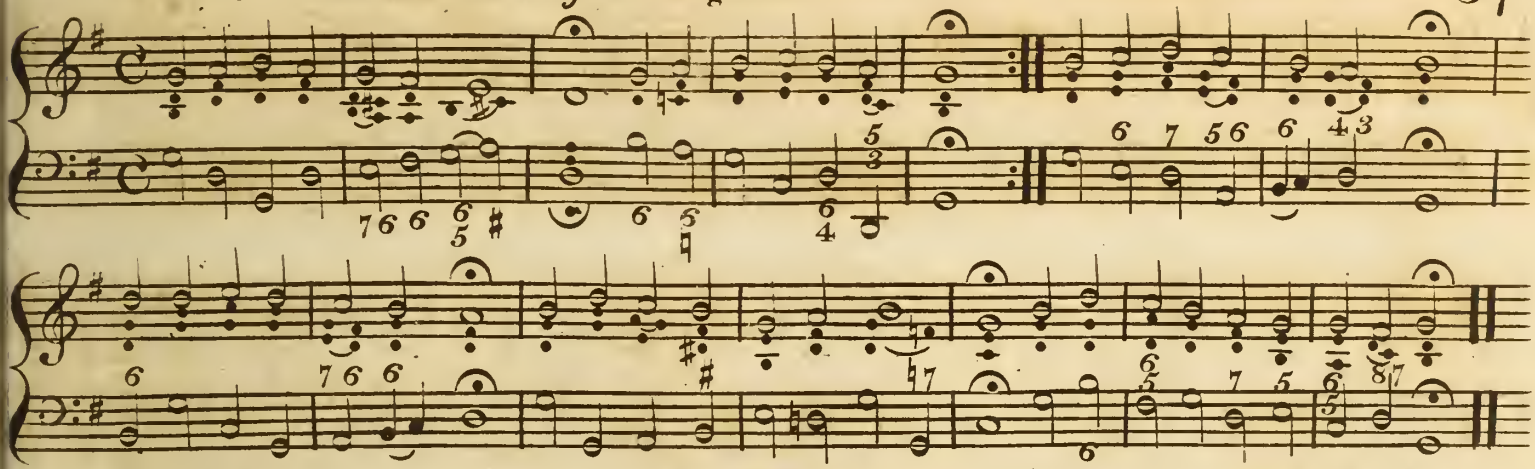
T. 161. Highly favour'd Congregation.



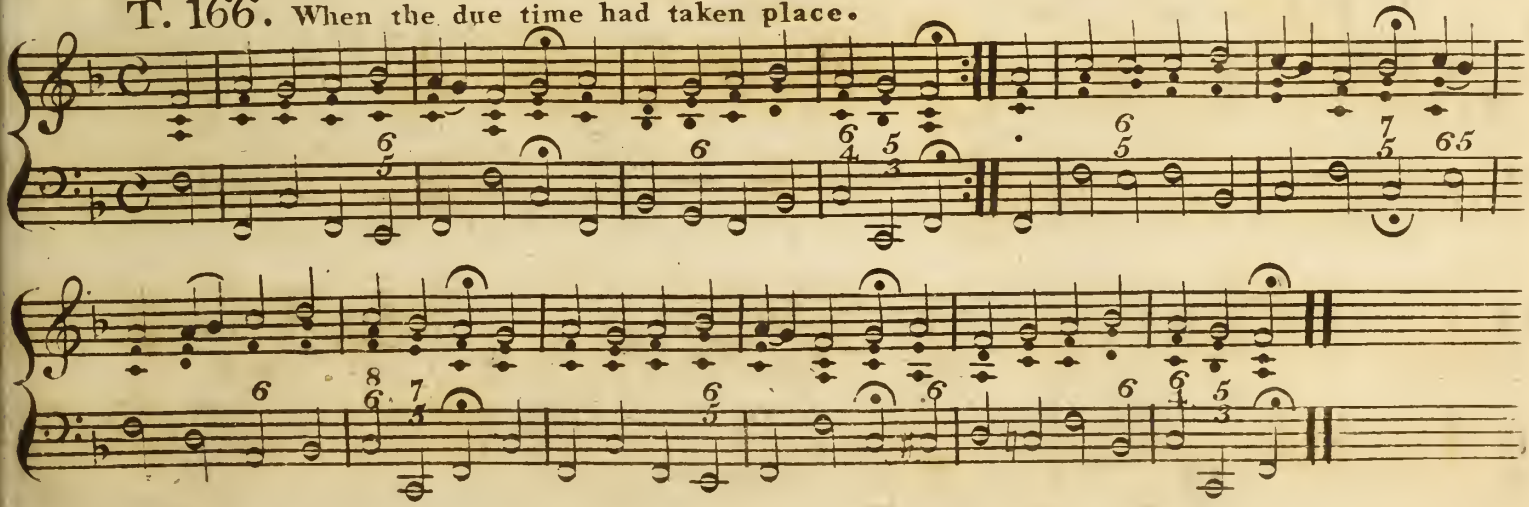
T. 164. How great at laſt my joy will be.



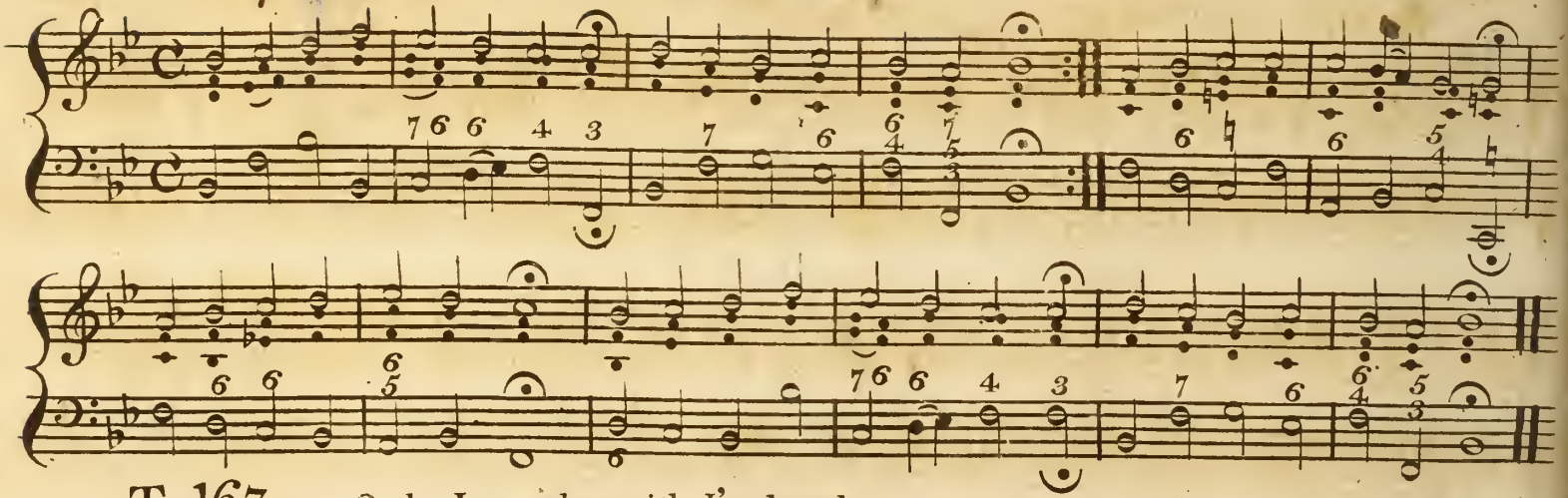
T. 165. Thouſand times by me be greeted.



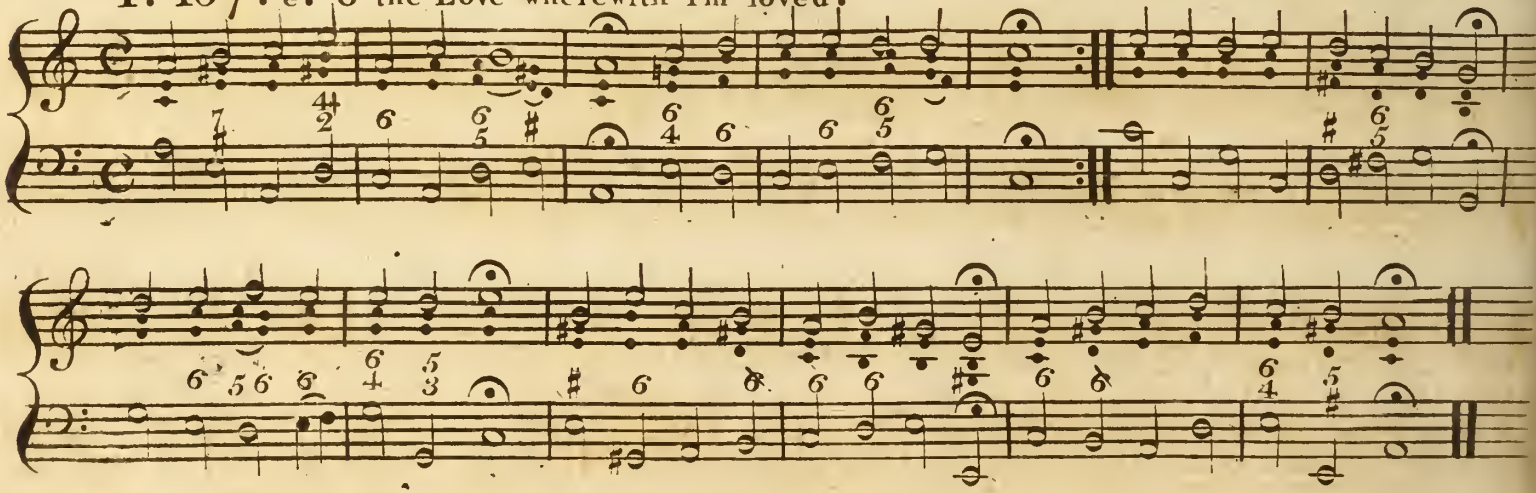
T. 166. When the due time had taken place.



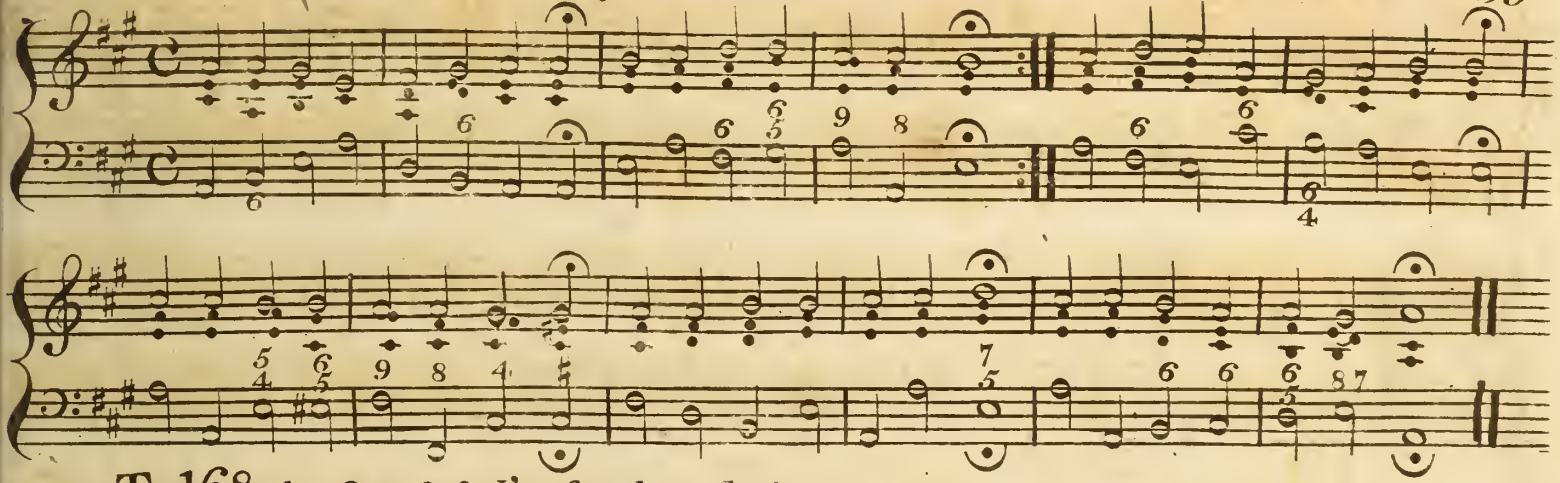
T. 167. O could we but love that Saviour.



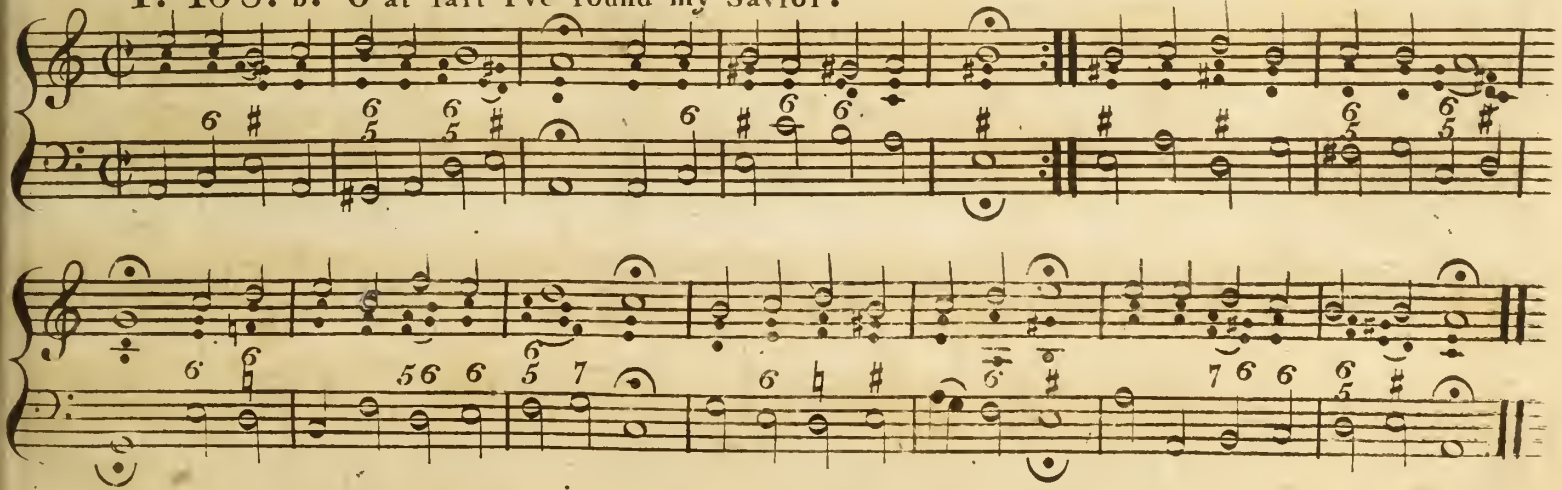
T. 167. e. O the Love wherewith I'm loved.



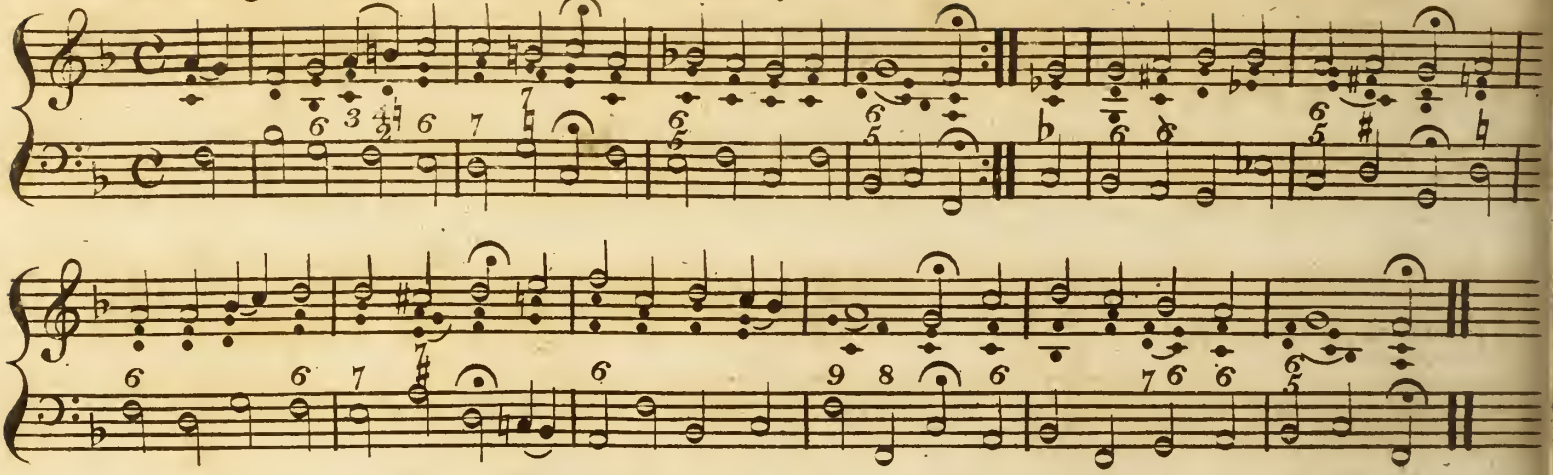
T. 168. Jefus, fource of my Salvation.



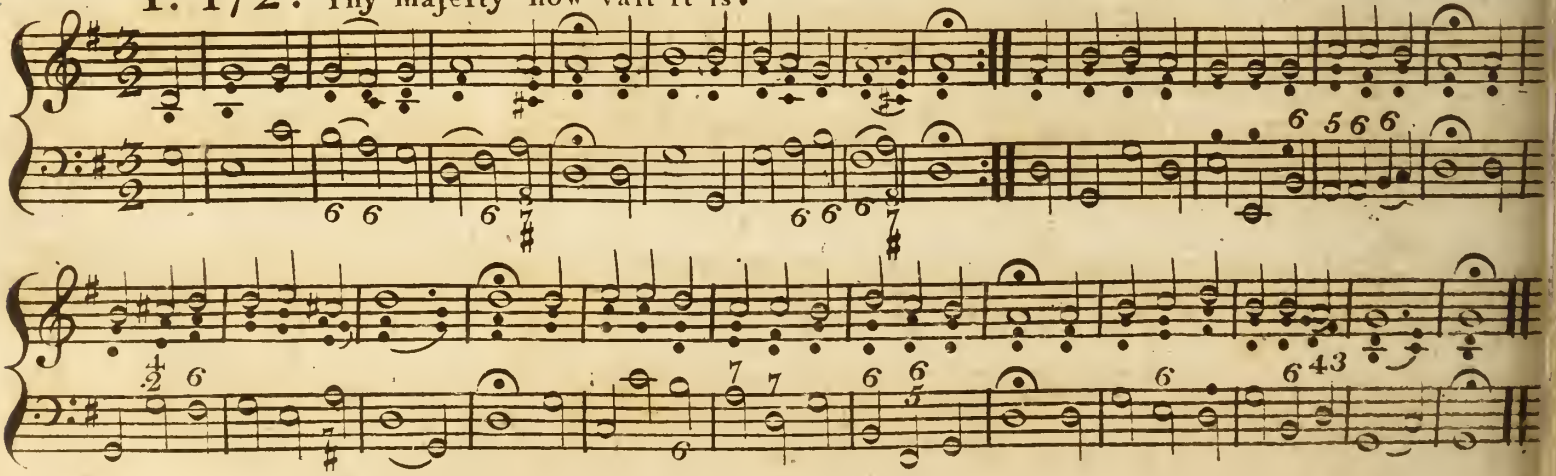
T. 168. b. O at laft I've found my Savior.



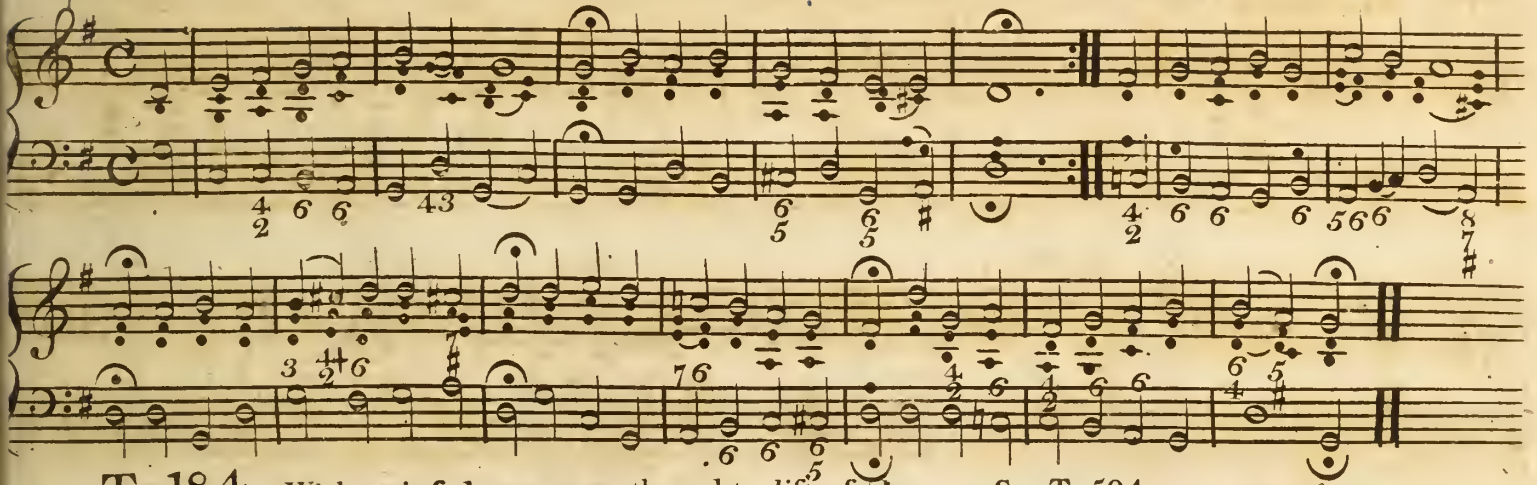
T. 169. Arife, my Spirit, blefs the Day.



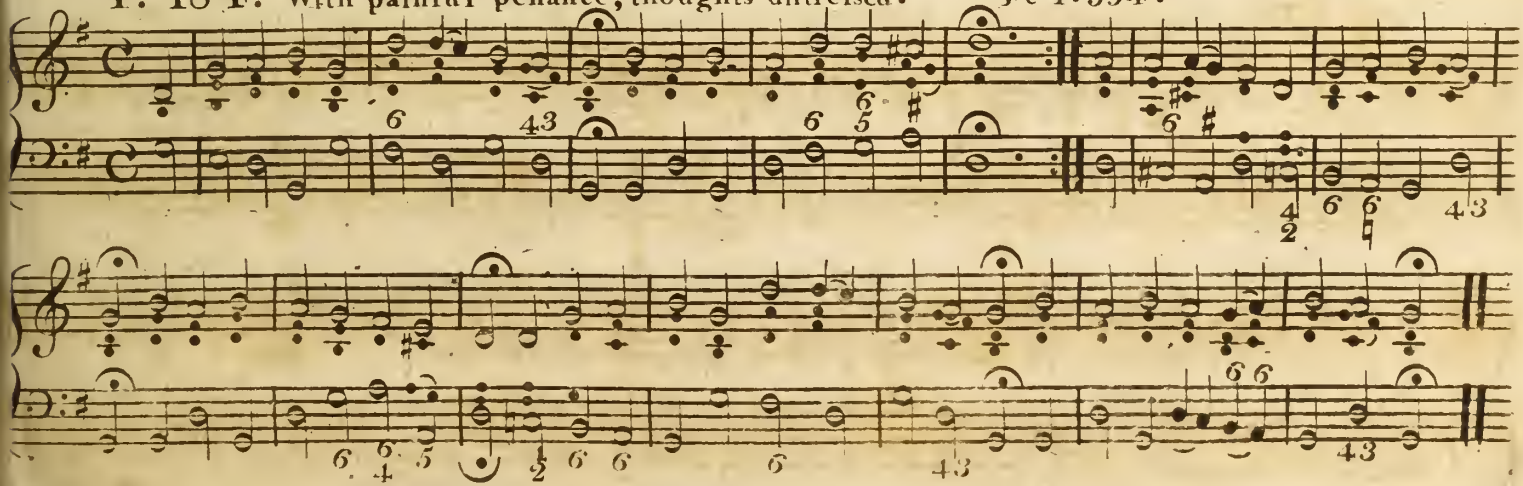
T. 172. Thy majefty how vaft it is.



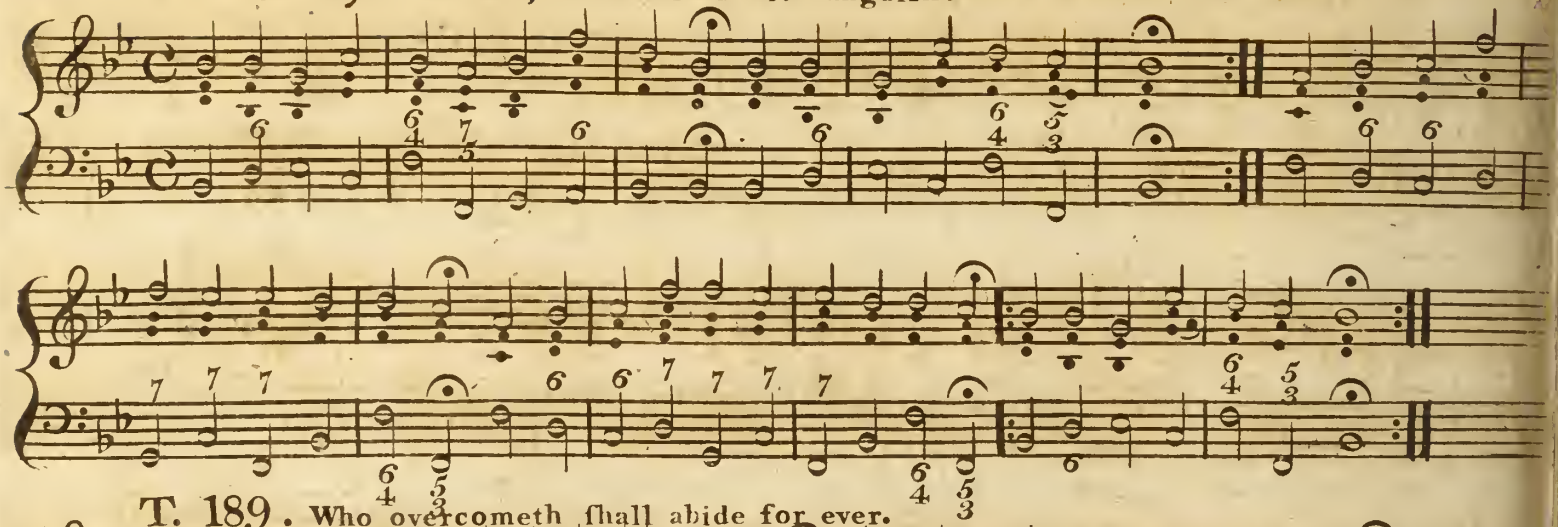
T. 183. O Jesus, 'fore whose radiation.



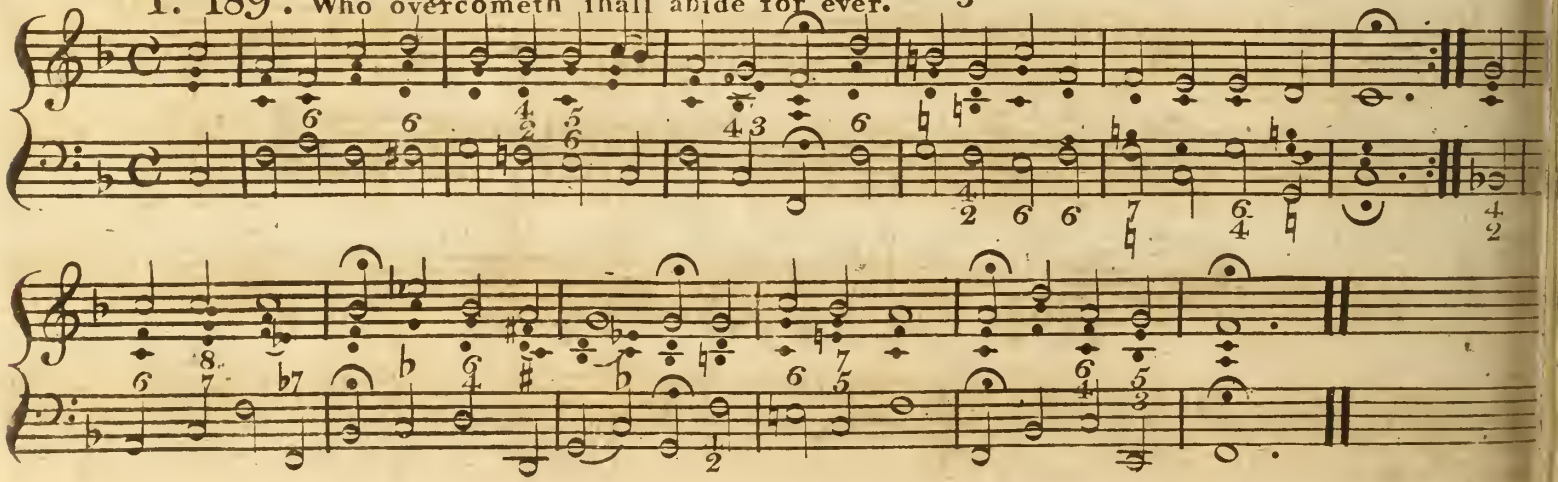
T. 184. With painful penance, thoughts distressed. See T. 594.

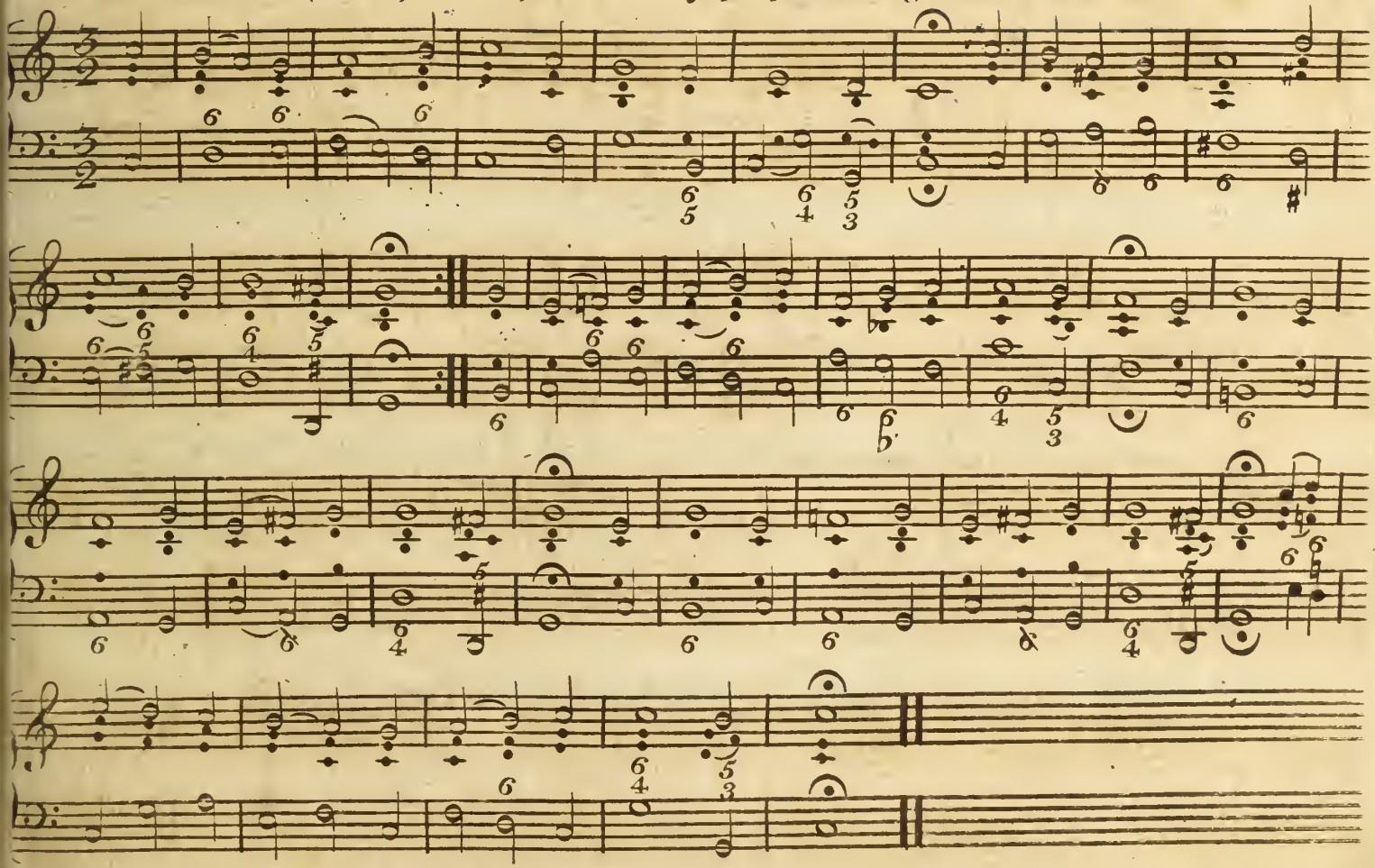


T. 185. My Redeemer, overwhelm'd with anguiſh.

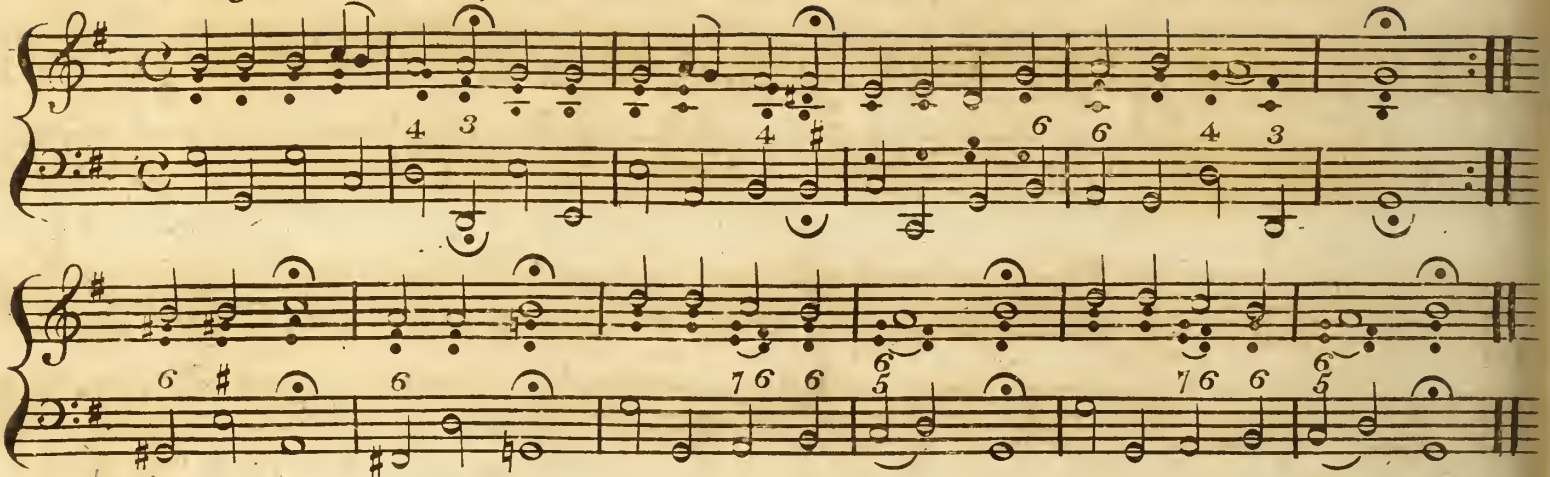


T. 189. Who overcometh ſhall abide for ever.

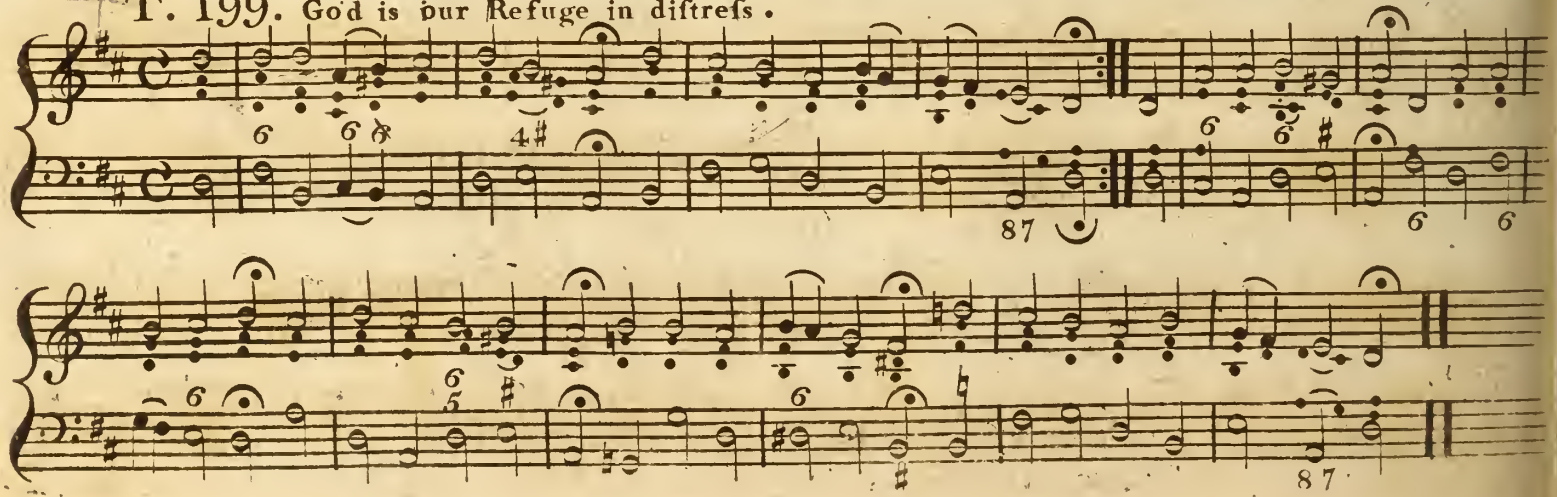




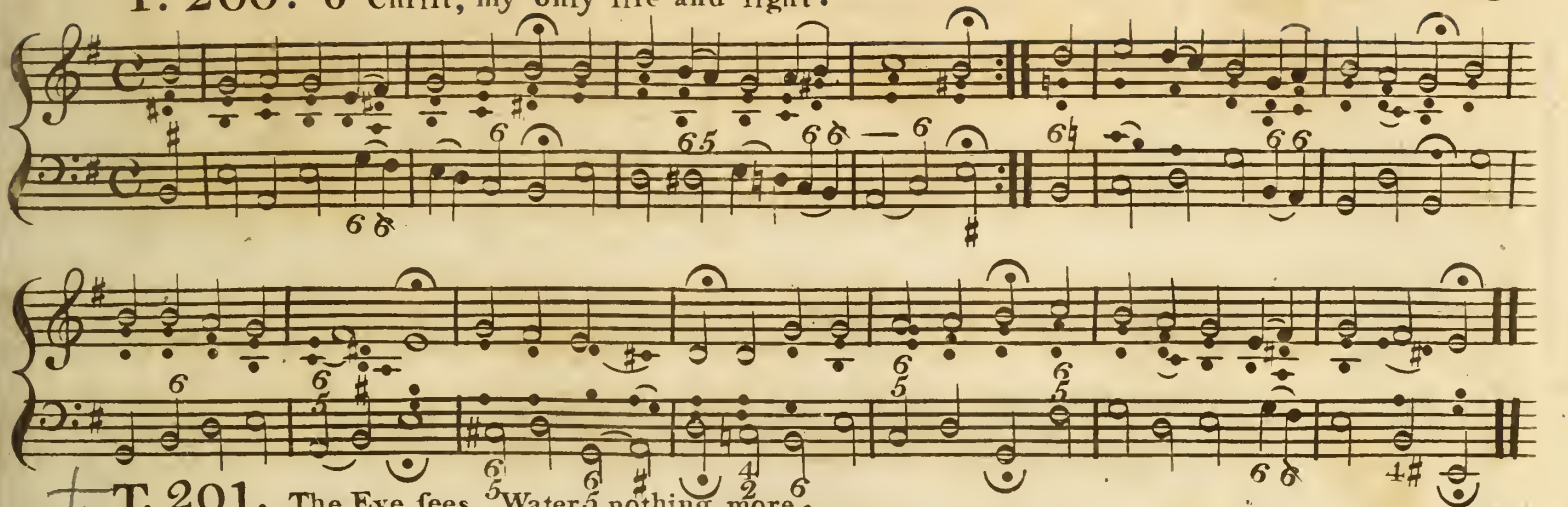
T. 195. Lord God, our Salvation.



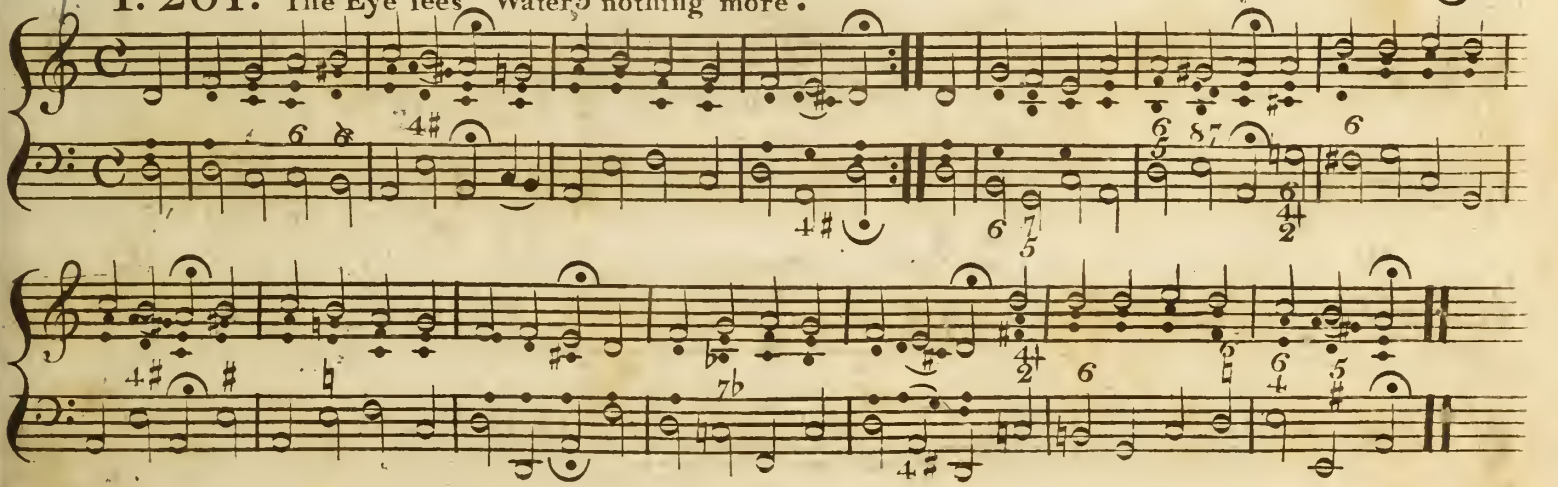
T. 199. God is our Refuge in diſtreſs.



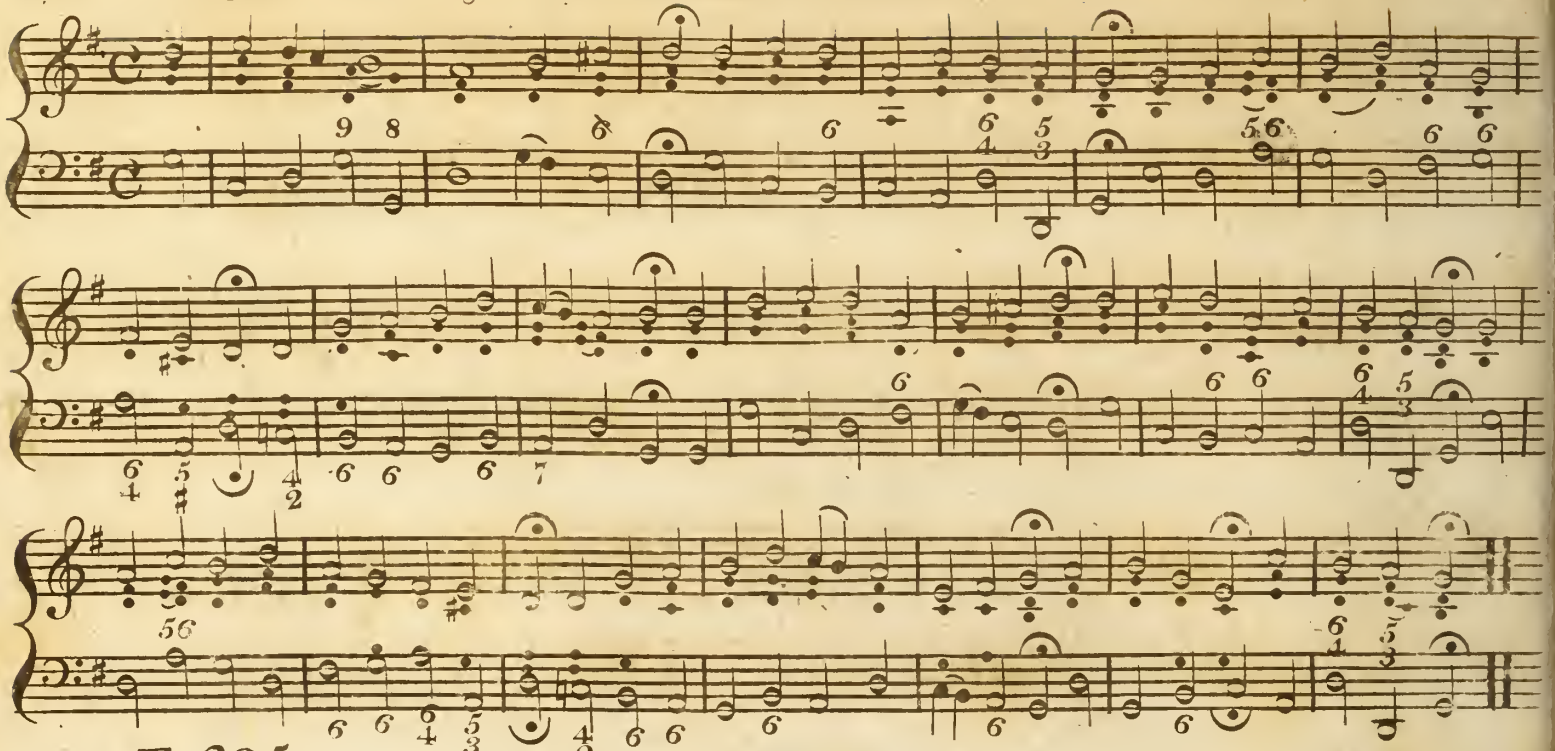
T. 200. O Chriſt, my only life and light.



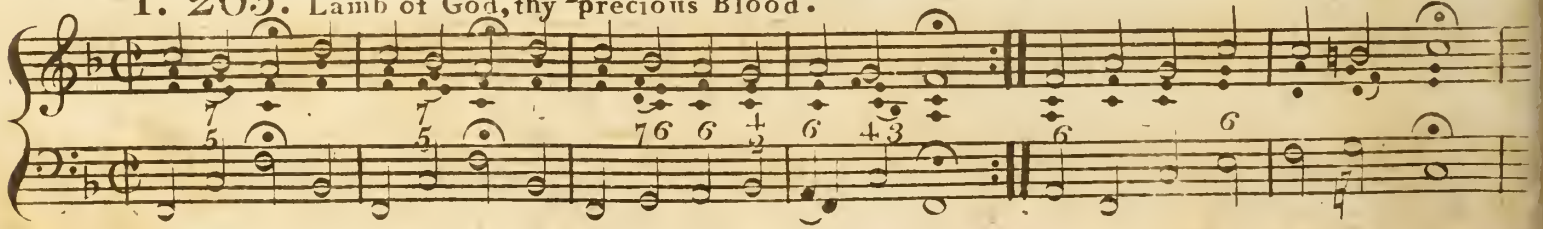
T. 201. The Eye ſees Water, nothing more.

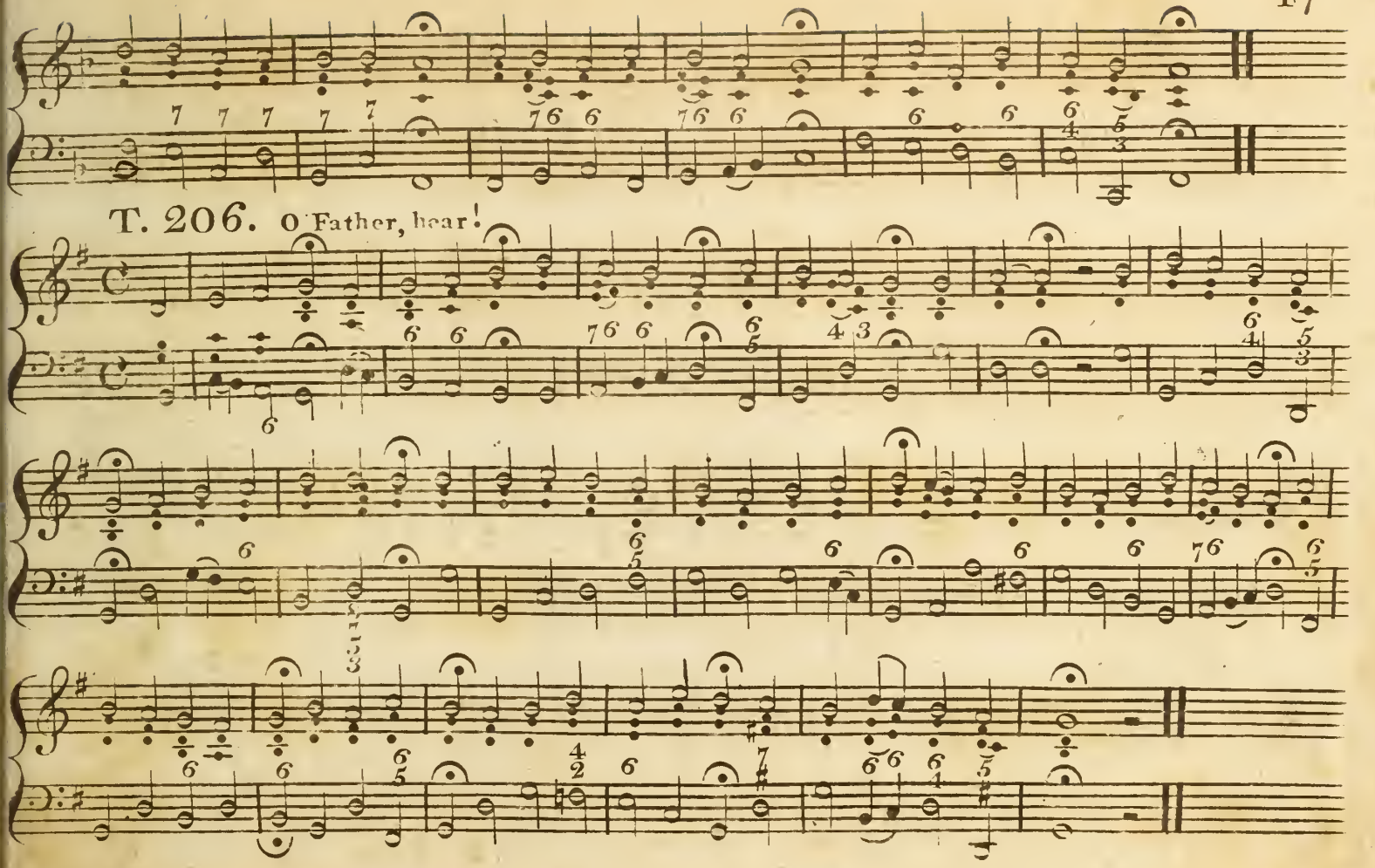


T. 203. Come Holy Ghoft come Lord our God.

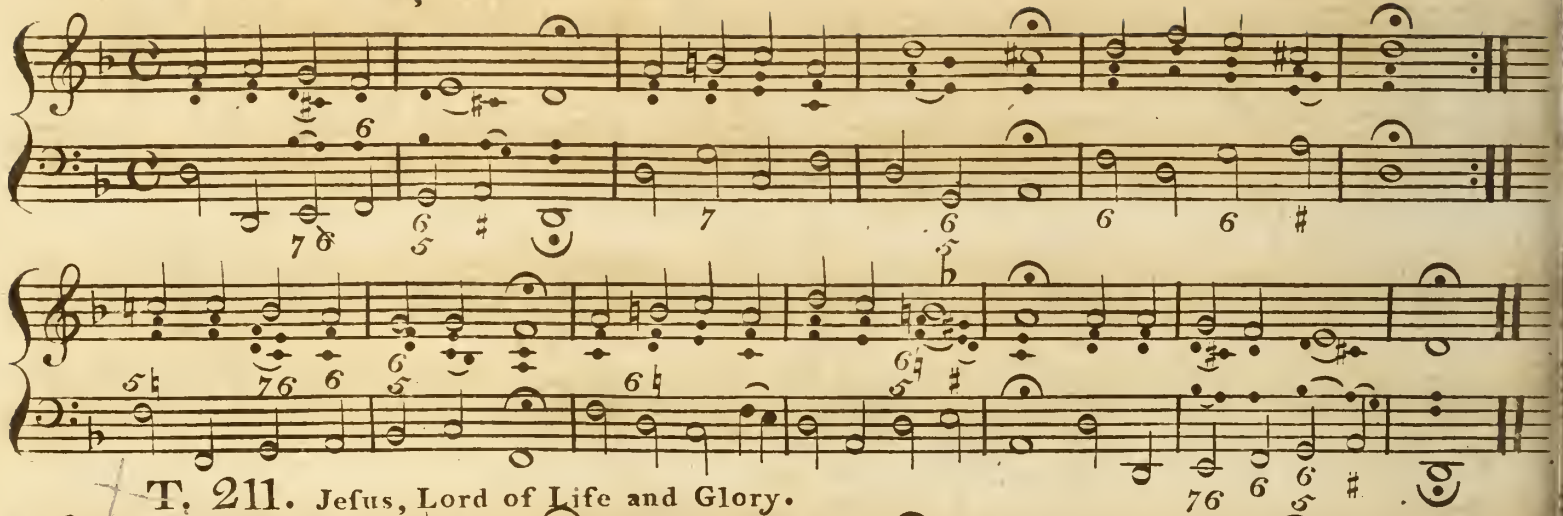


T. 205. Lamb of God, thy precious Blood.

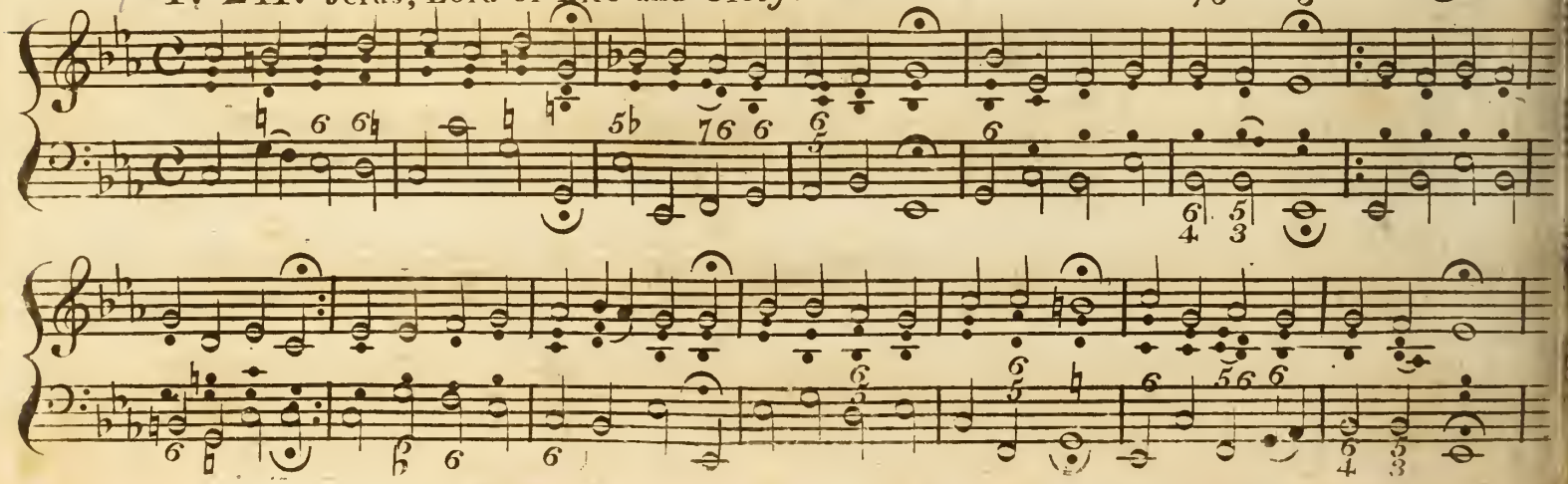


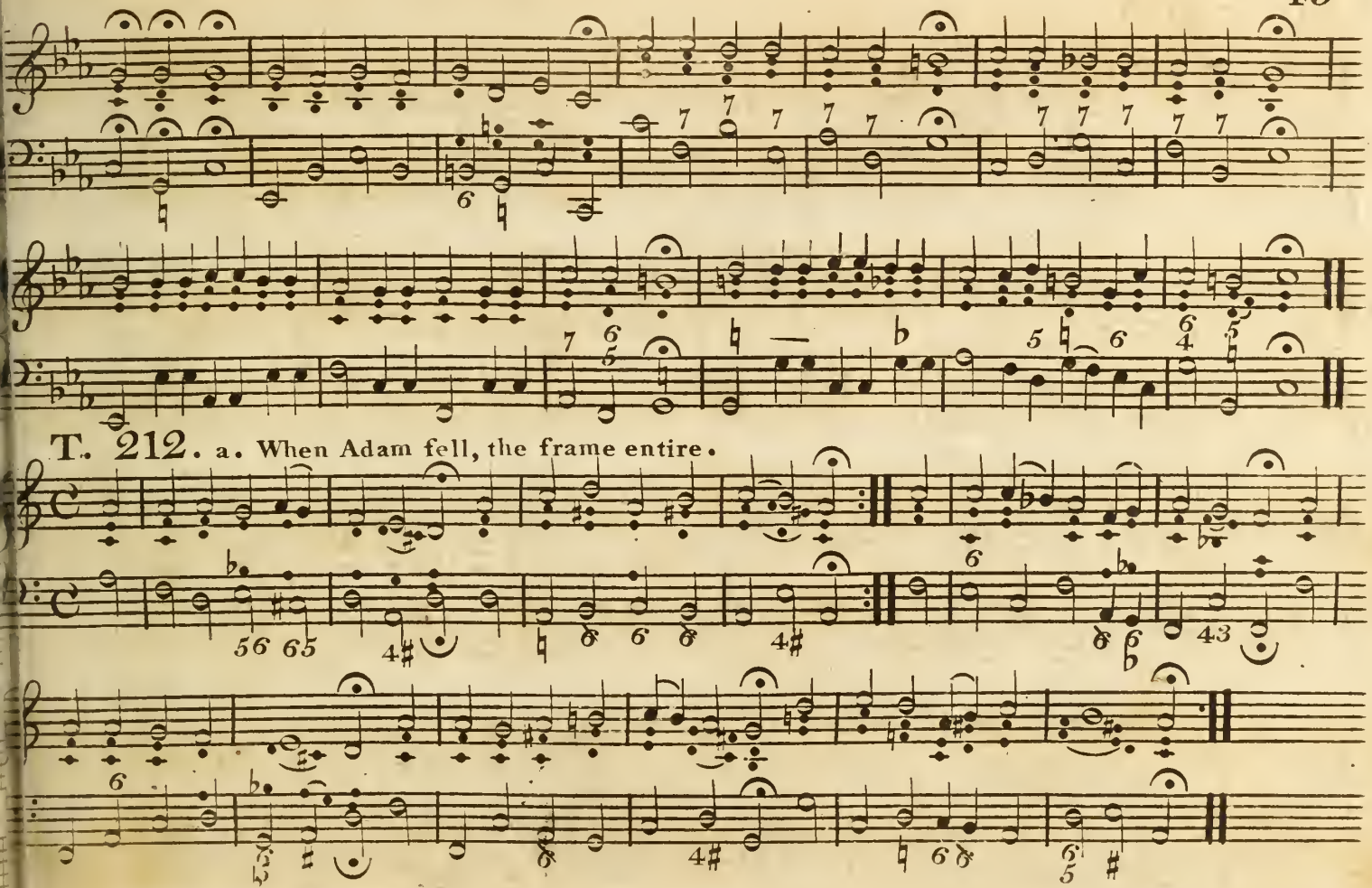

T. 206. O Father, hear!

T. 208. Jefus, fource of Gladnefs.



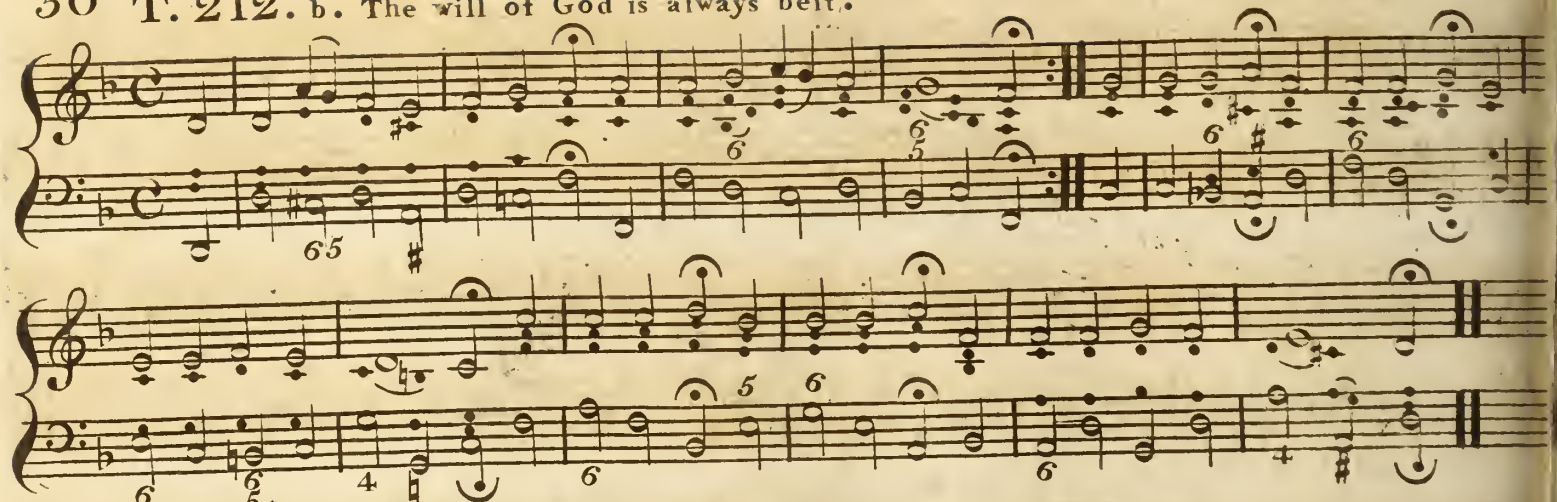
T. 211. Jefus, Lord of Life and Glory.



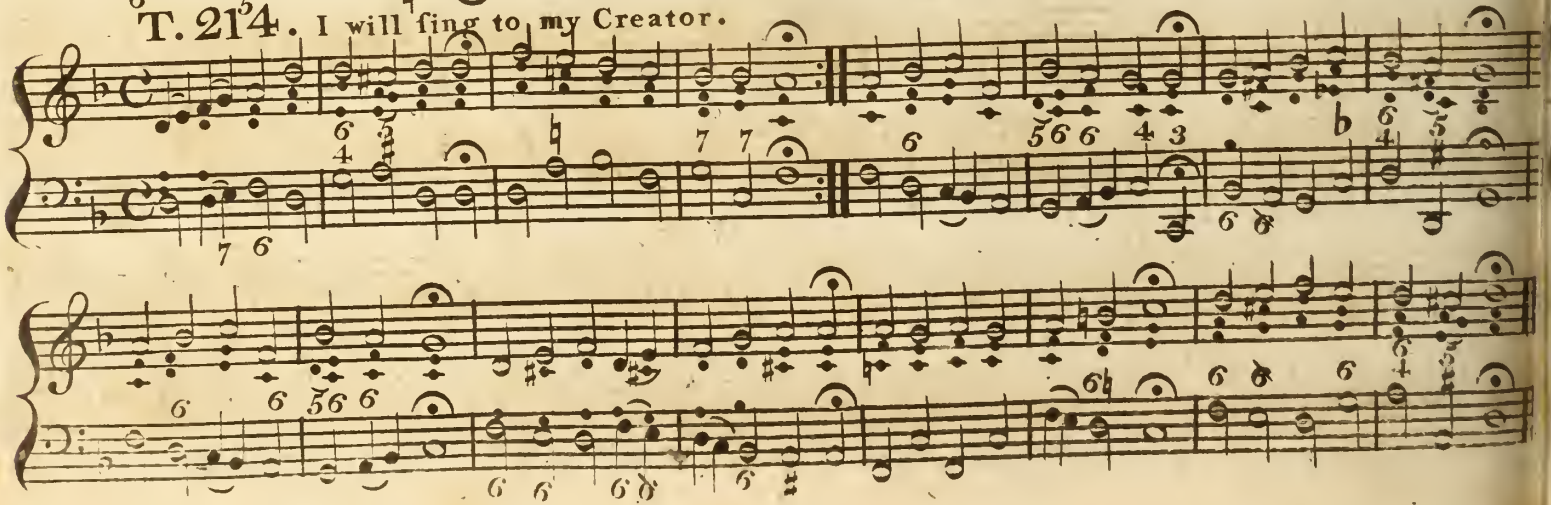


T. 212. a. When Adam fell, the frame entire.

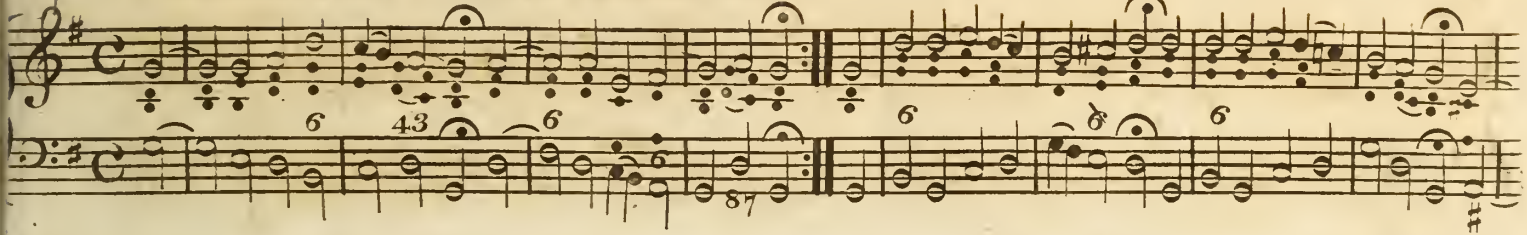
T. 212. b. The will of God is always beſt.

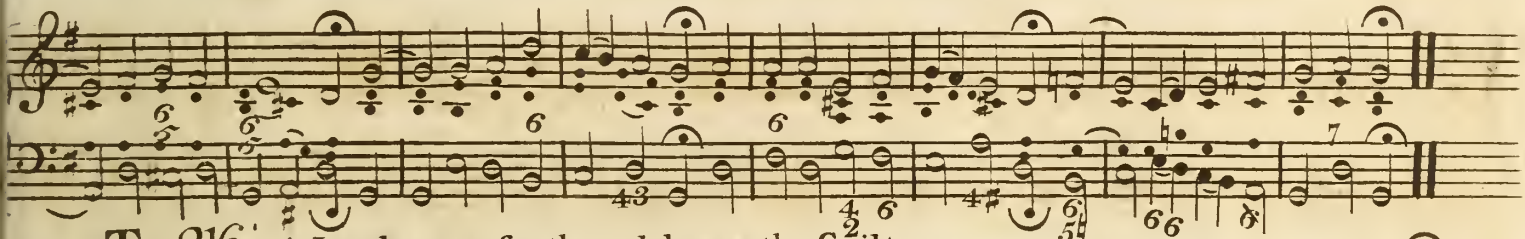


T. 214. I will ſing to my Creator.

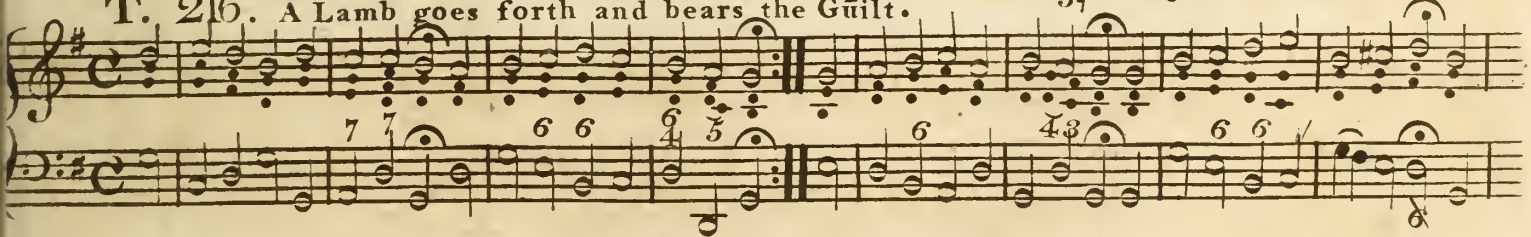


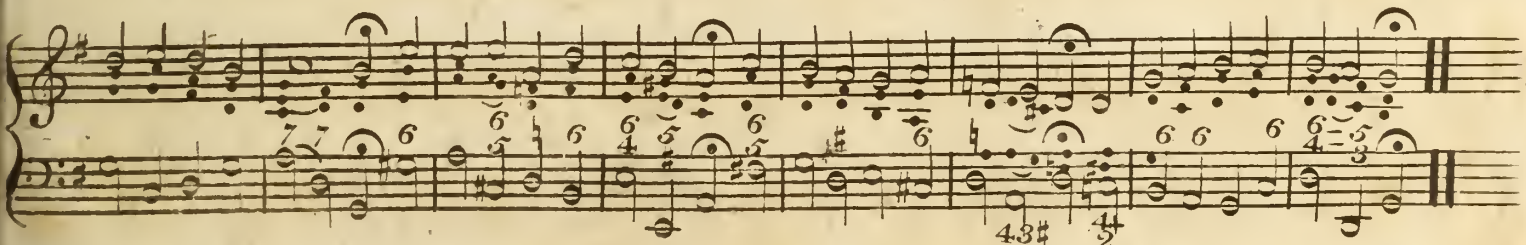
T. 215. A noble Child, the Child of God.



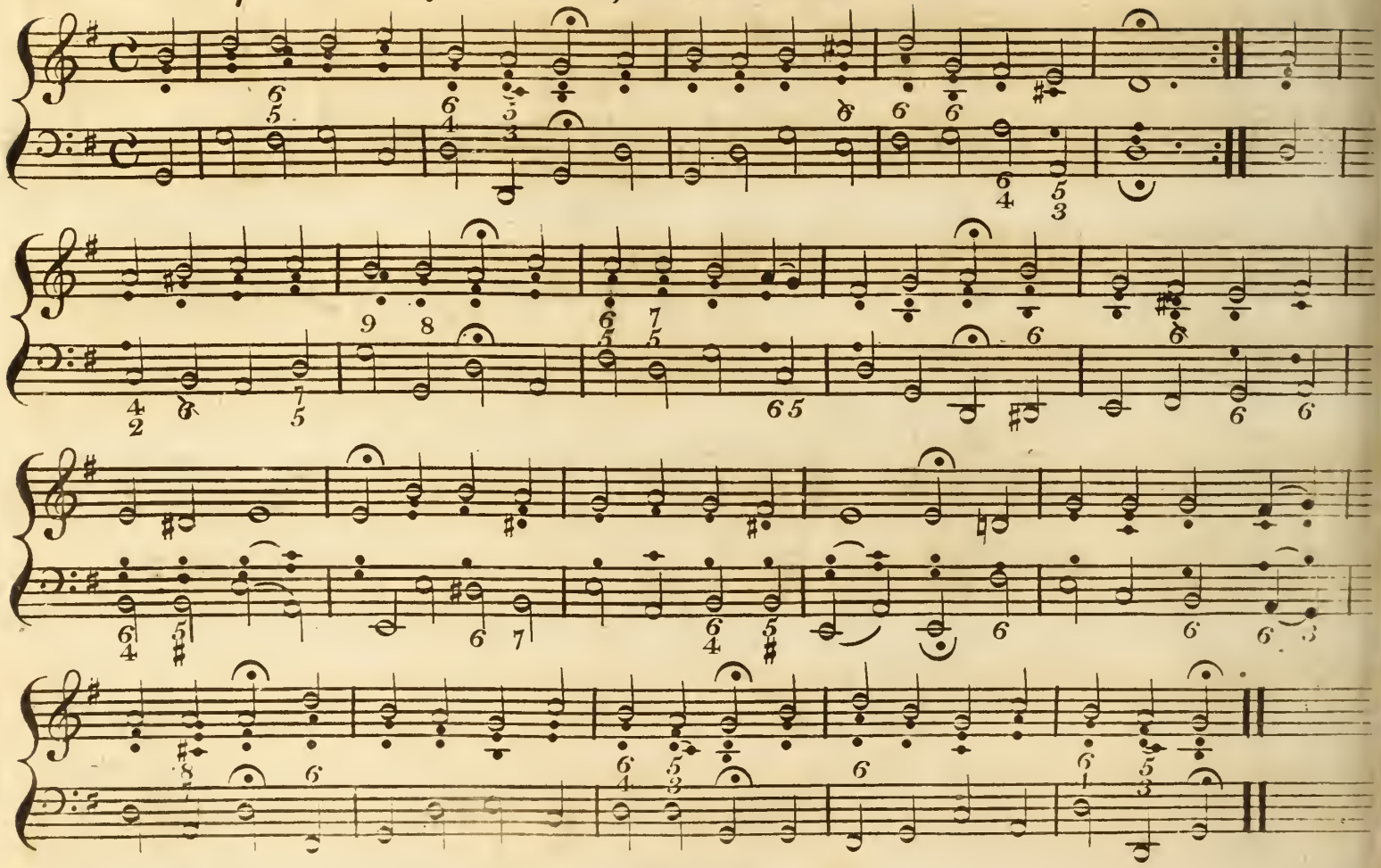


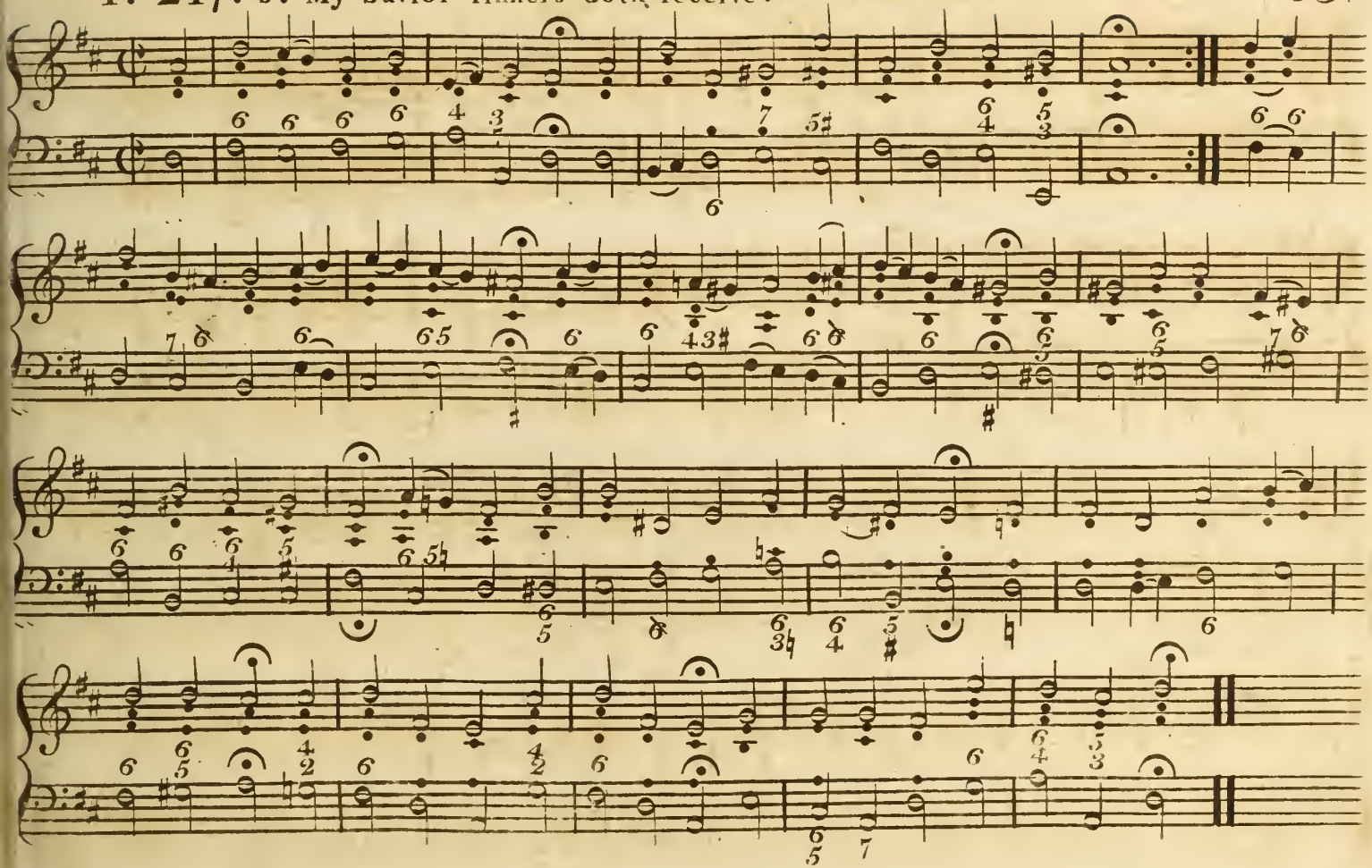
T. 216. A Lamb goes forth and bears the Guilt.



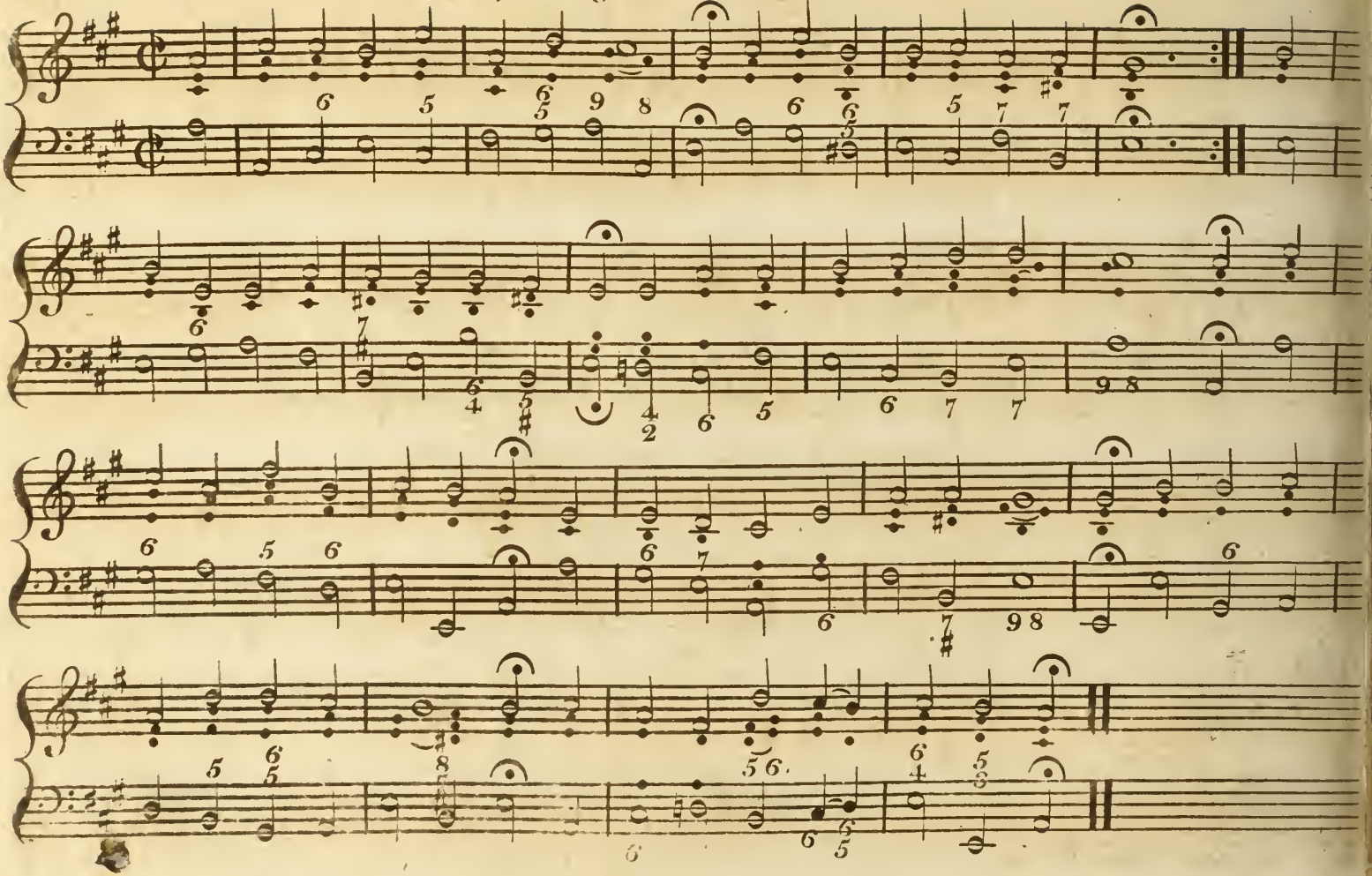


T. 217 . a. The abyſſes tremble, crack and roar.

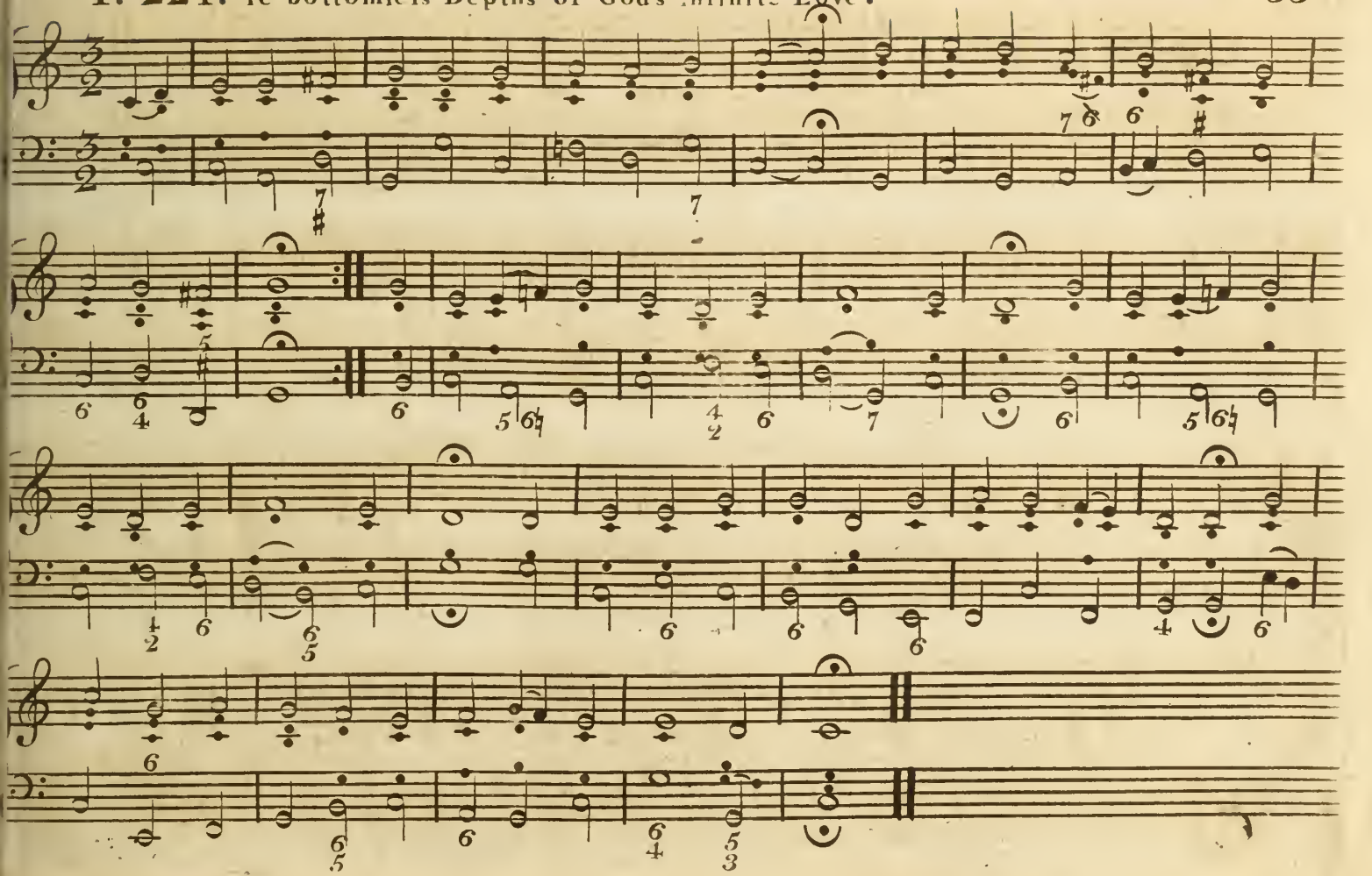




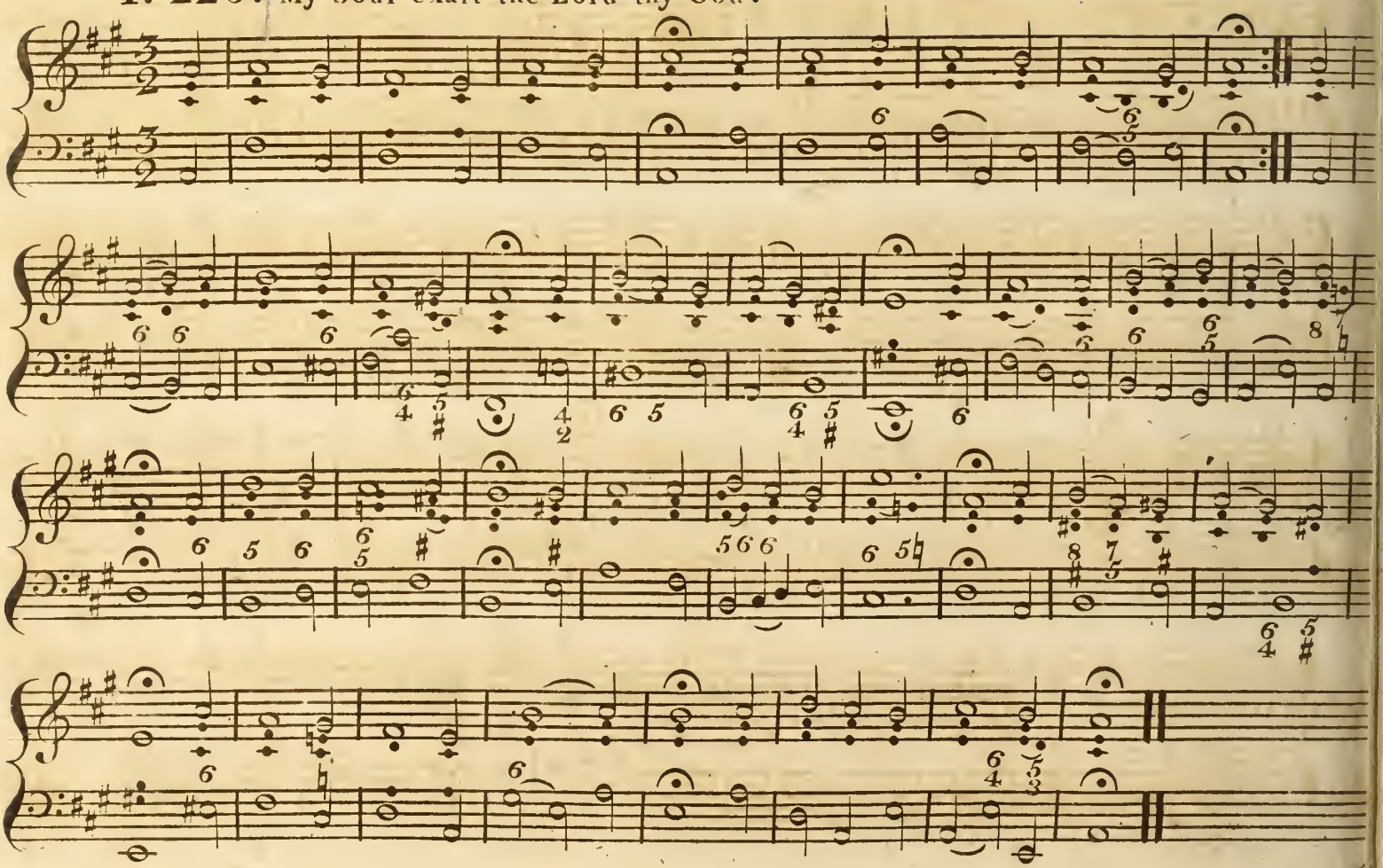
T. 218. How bleft am I, moſt gracious Saviour.

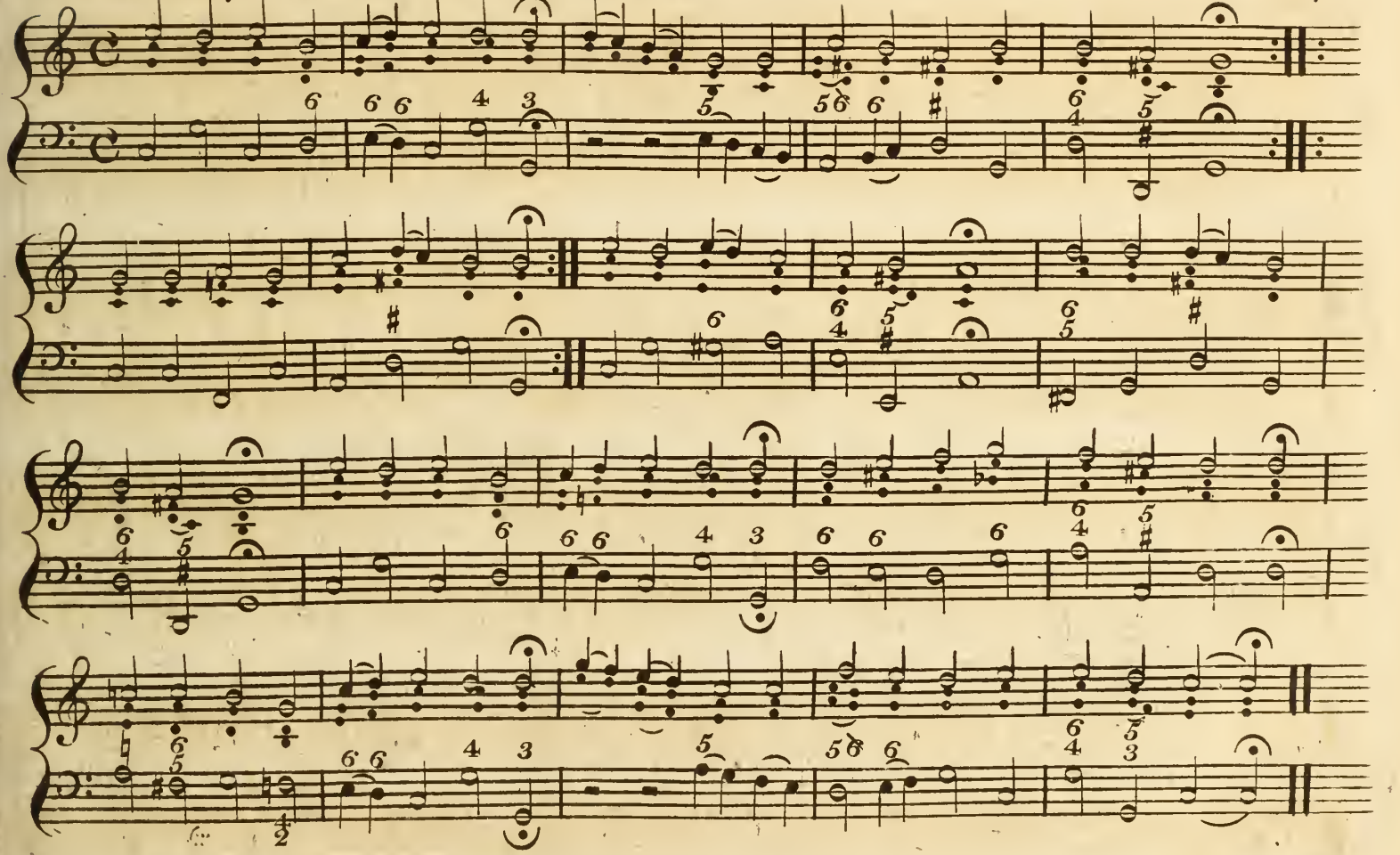


T. 221. Ye bottomleſs Depths of Gods infinite Love.

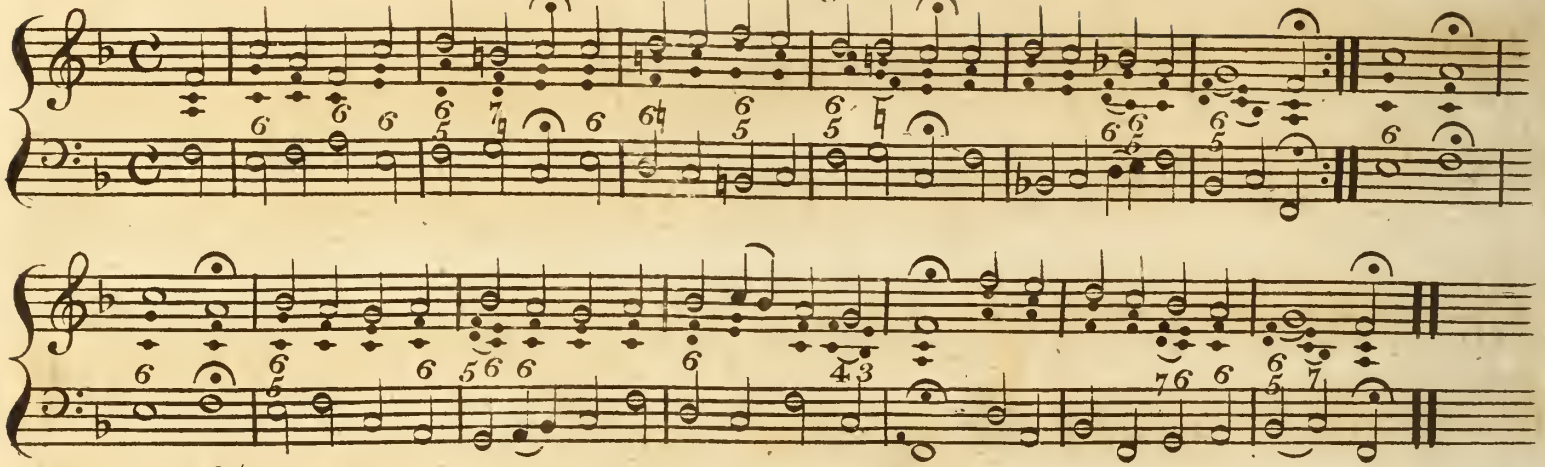


T. 226. My Soul exalt the Lord thy God.

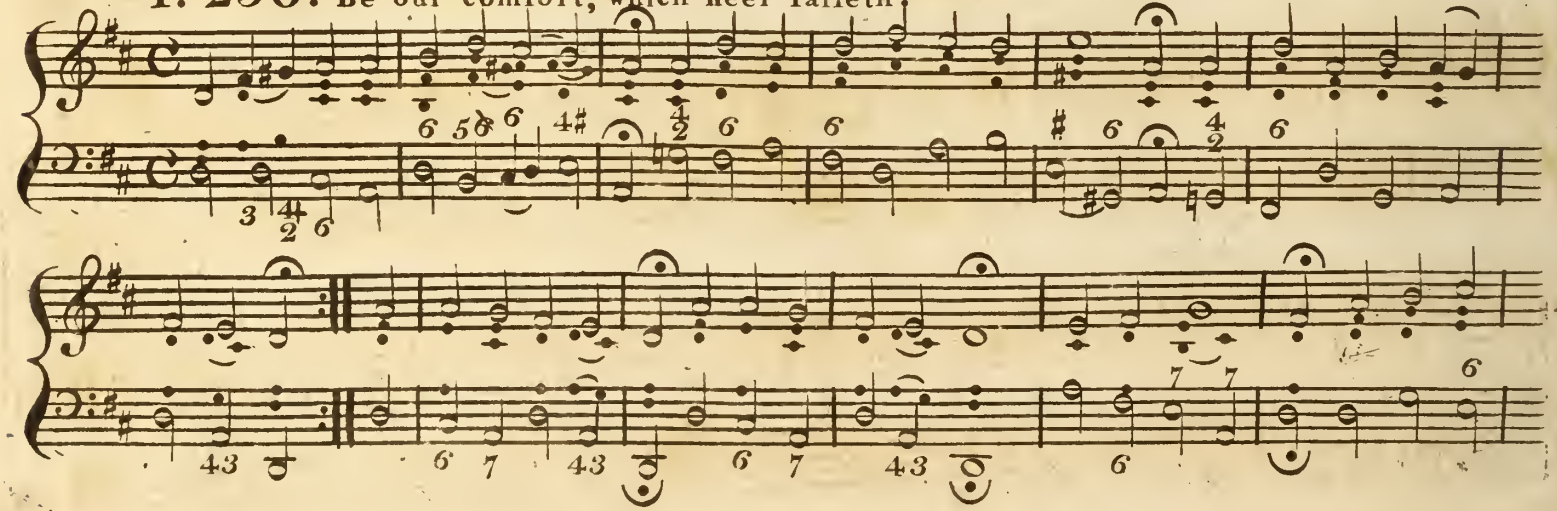


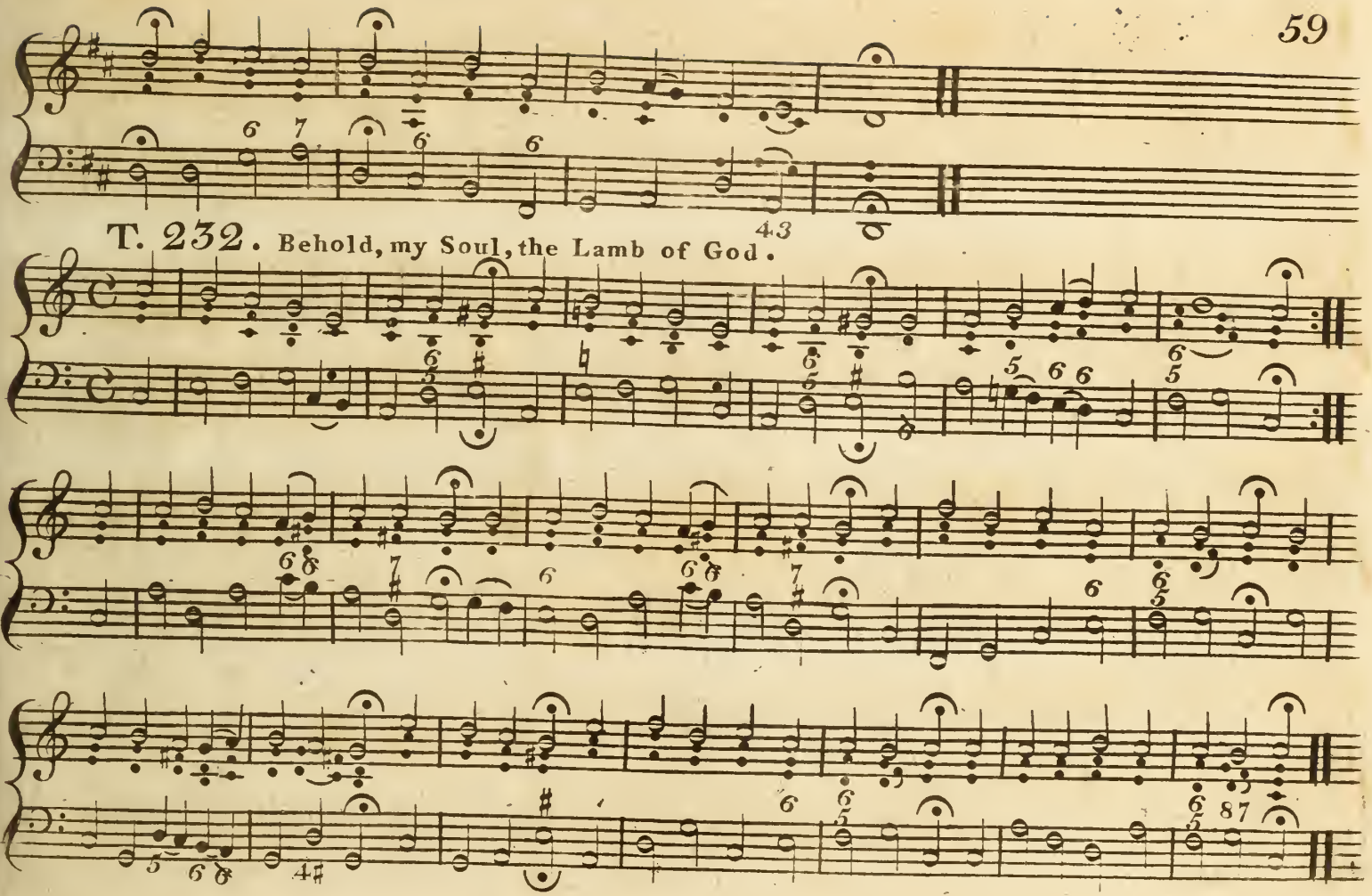


T. 228. How bright appears the morning Star.

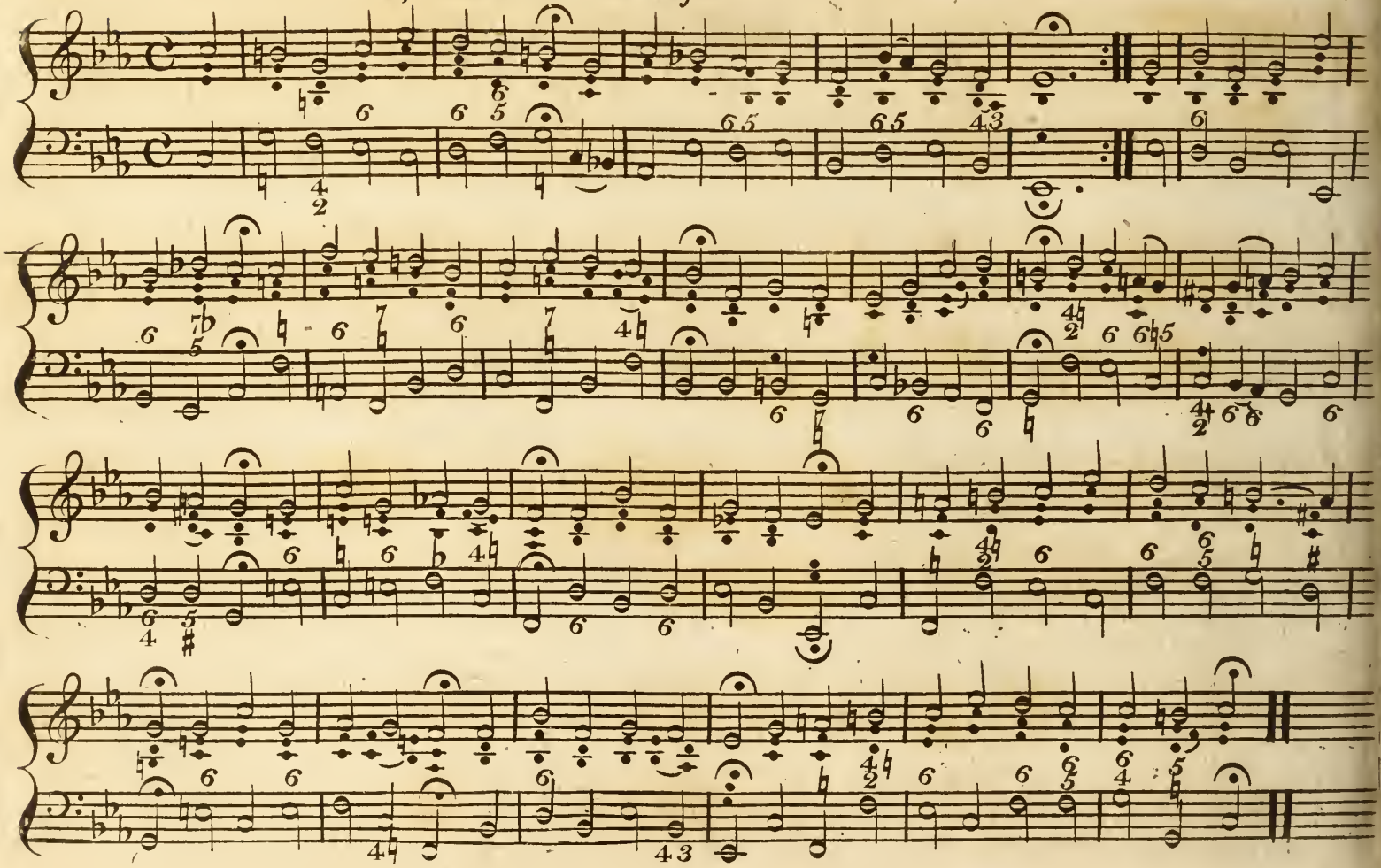


T. 230. Be our comfort, which ne'er faileth.




T. 232. Behold, my Soul, the Lamb of God.

T. 234. O God, thou bottomleſs abyſs.



Repeat twice

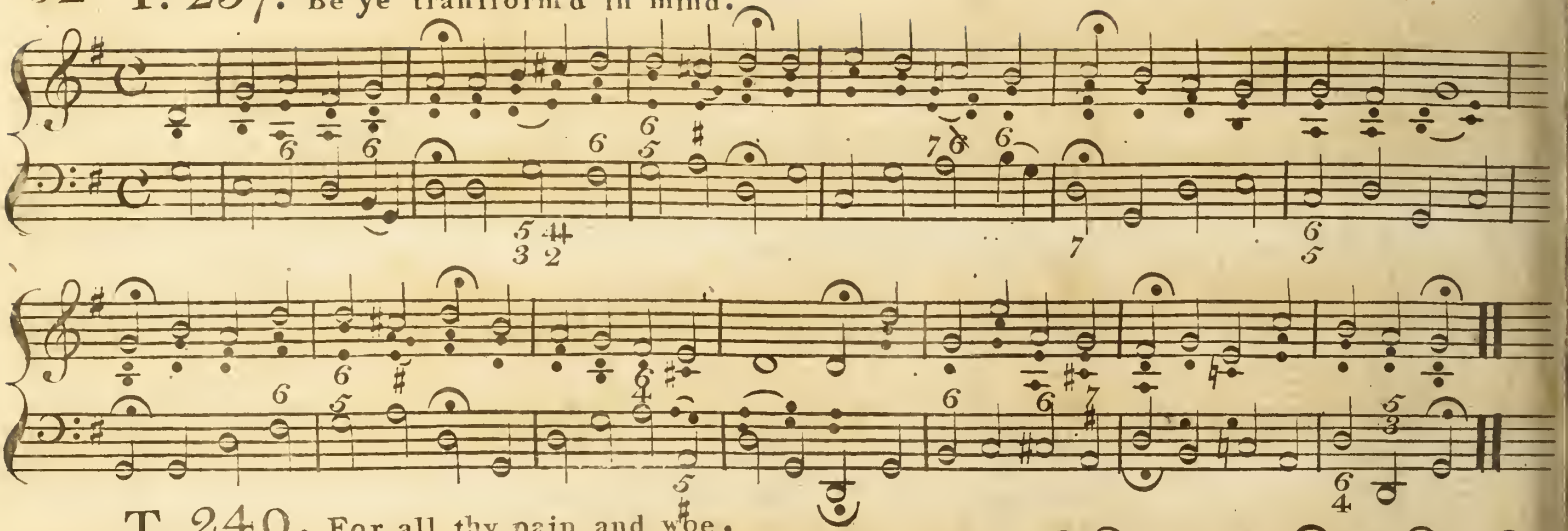
Holy is our Lord God.

Repeat 19 times or change with T. 22.

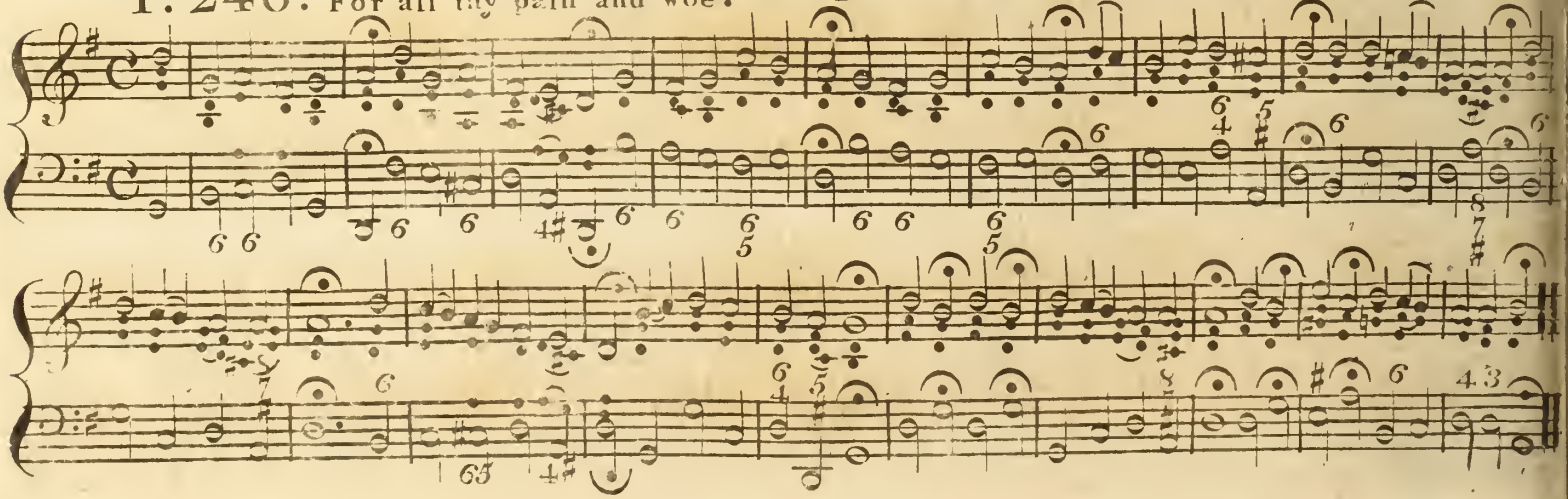
Lord we have put our truft in thee.

A men.

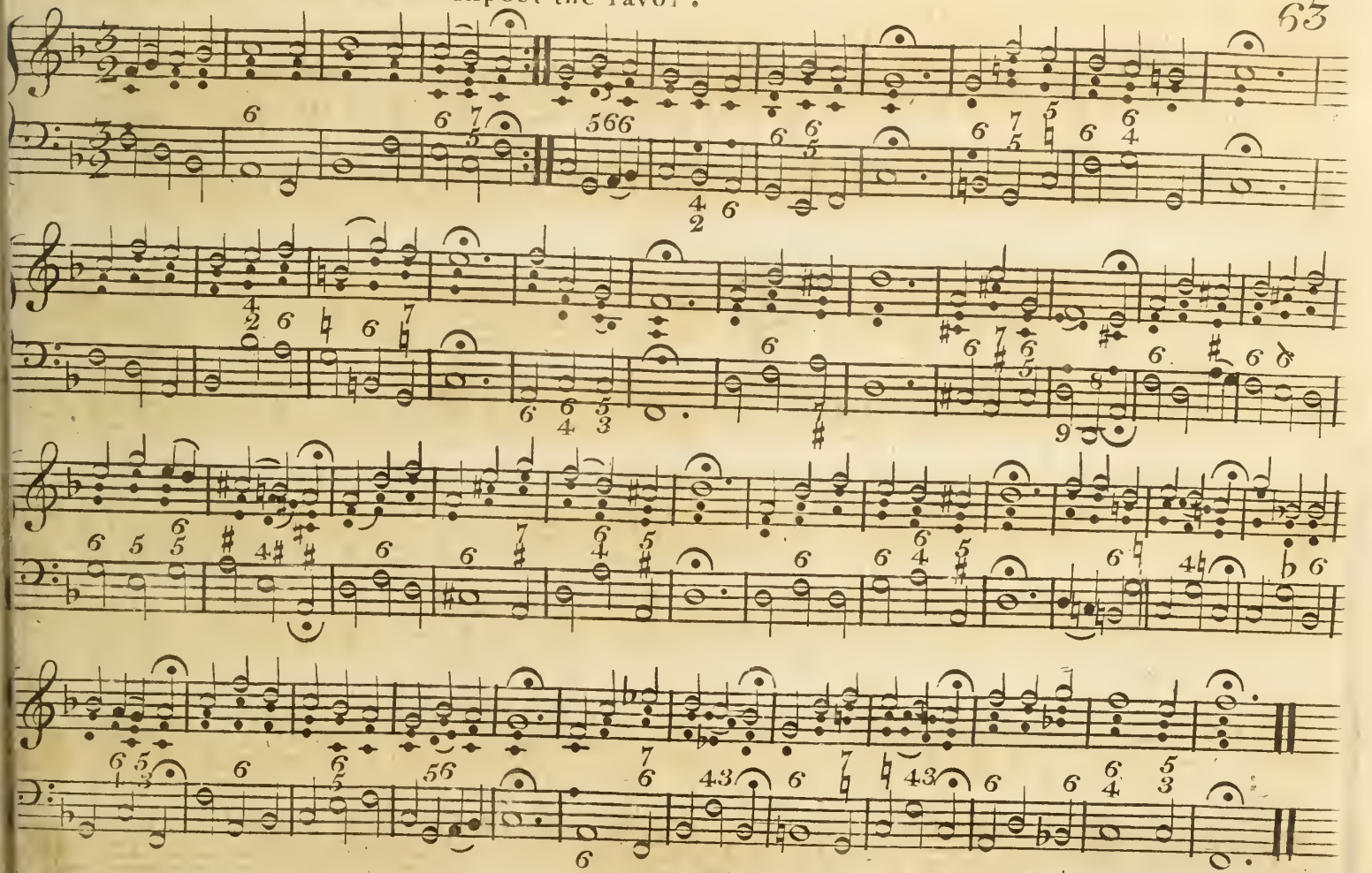
T. 237. Be ye tranſform'd in mind.



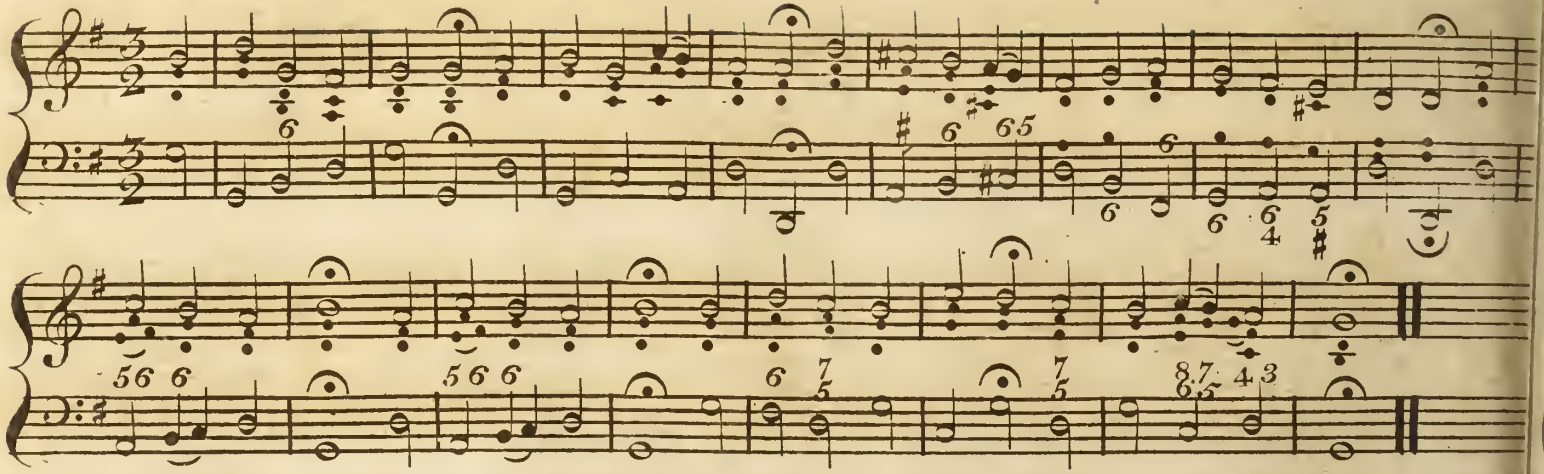
T. 240. For all thy pain and woe.



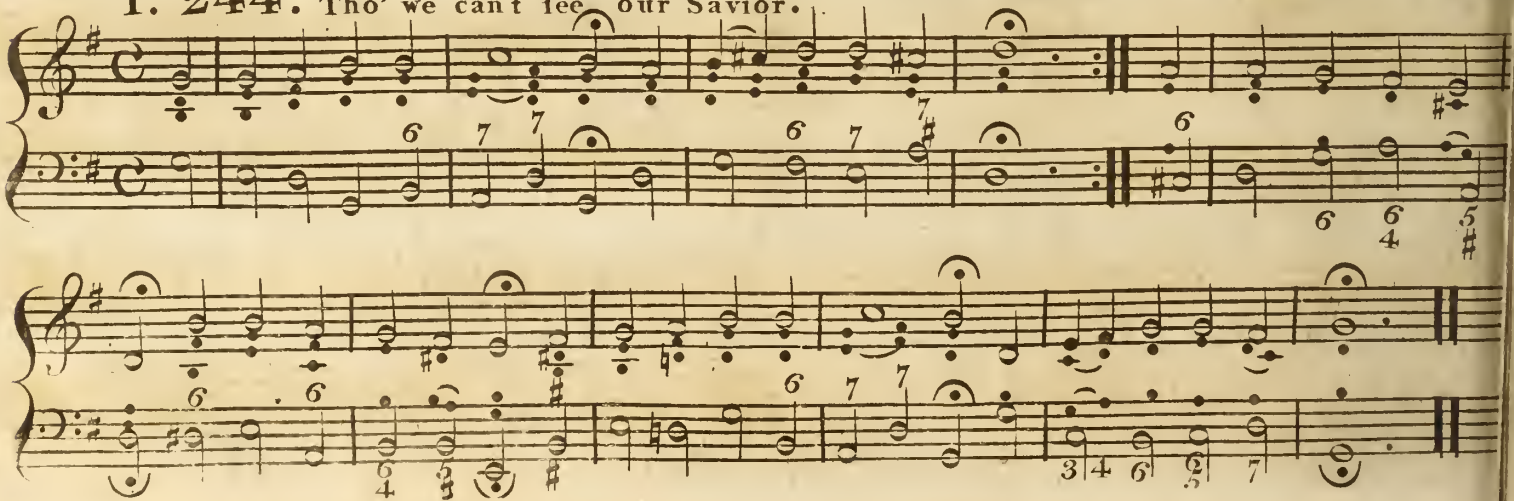
T. 242. As oft as we expect the favor.



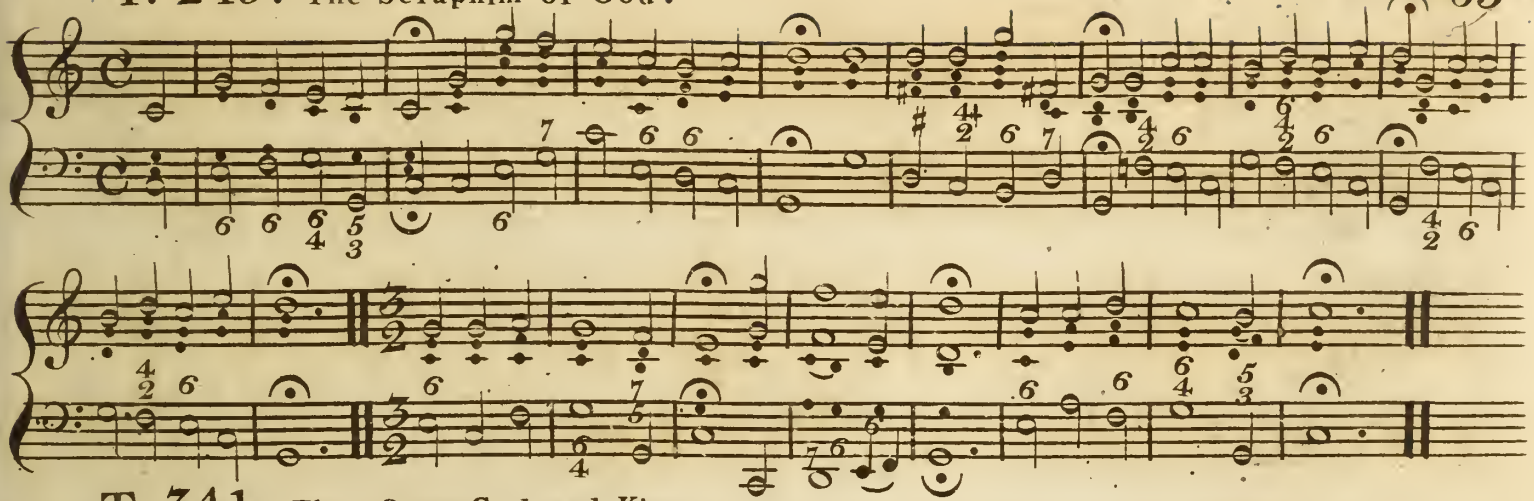
T. 243. Go follow the Savior.



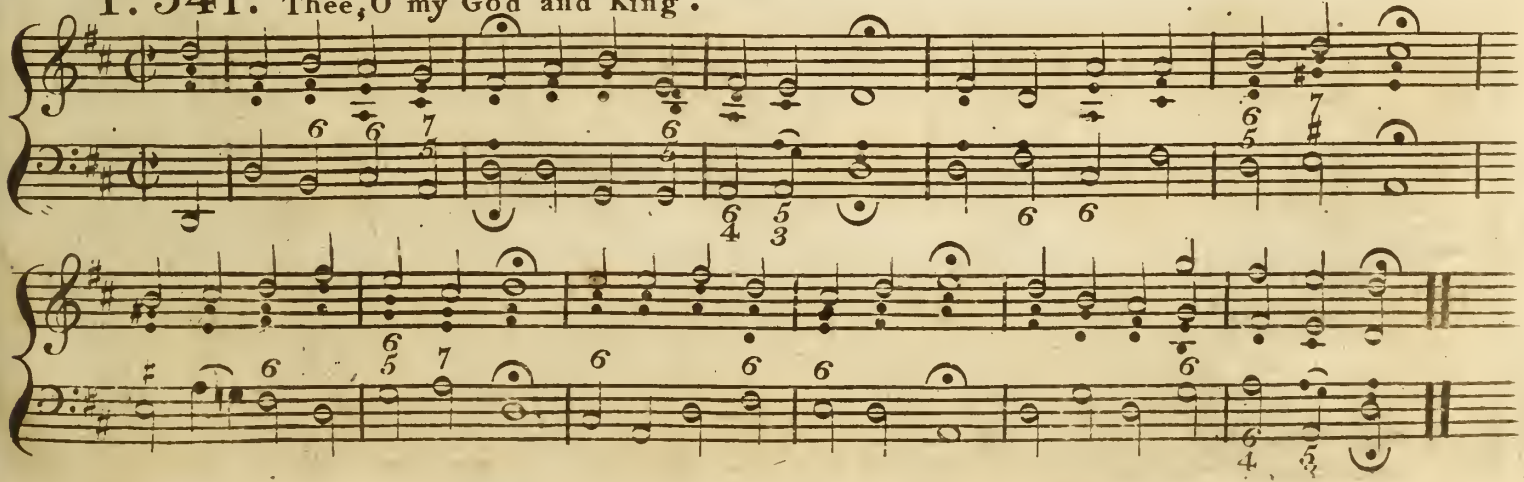
T. 244. Tho' we can't see our Savior.



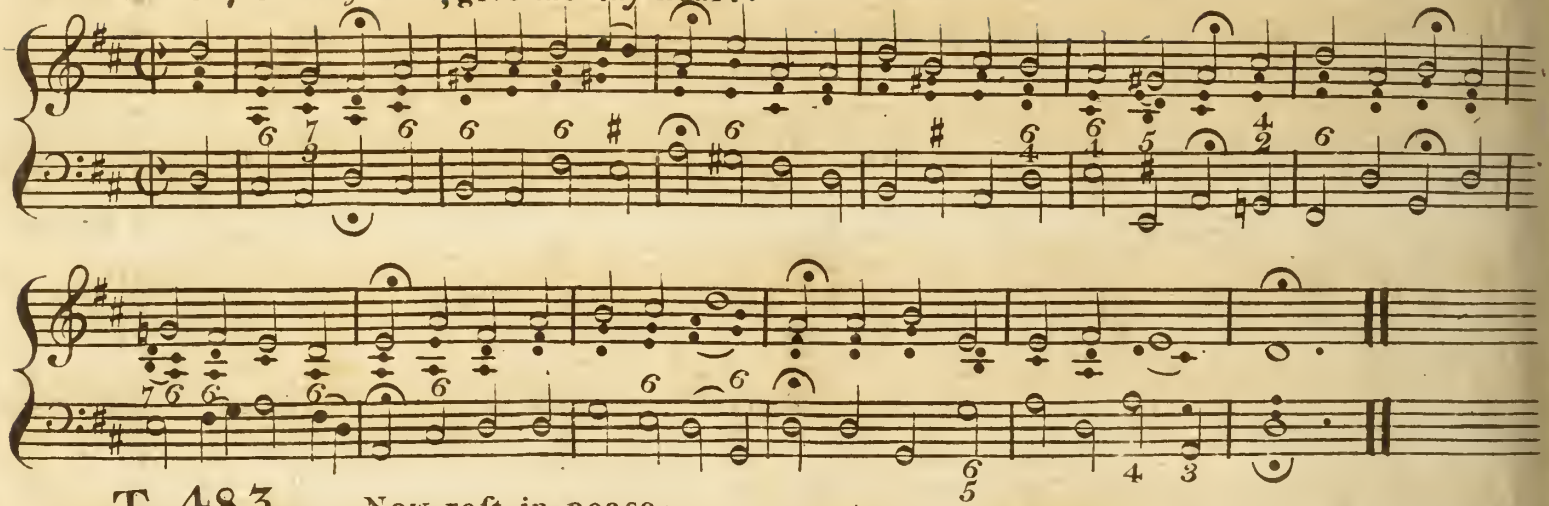
T. 249. The Seraphim of God.



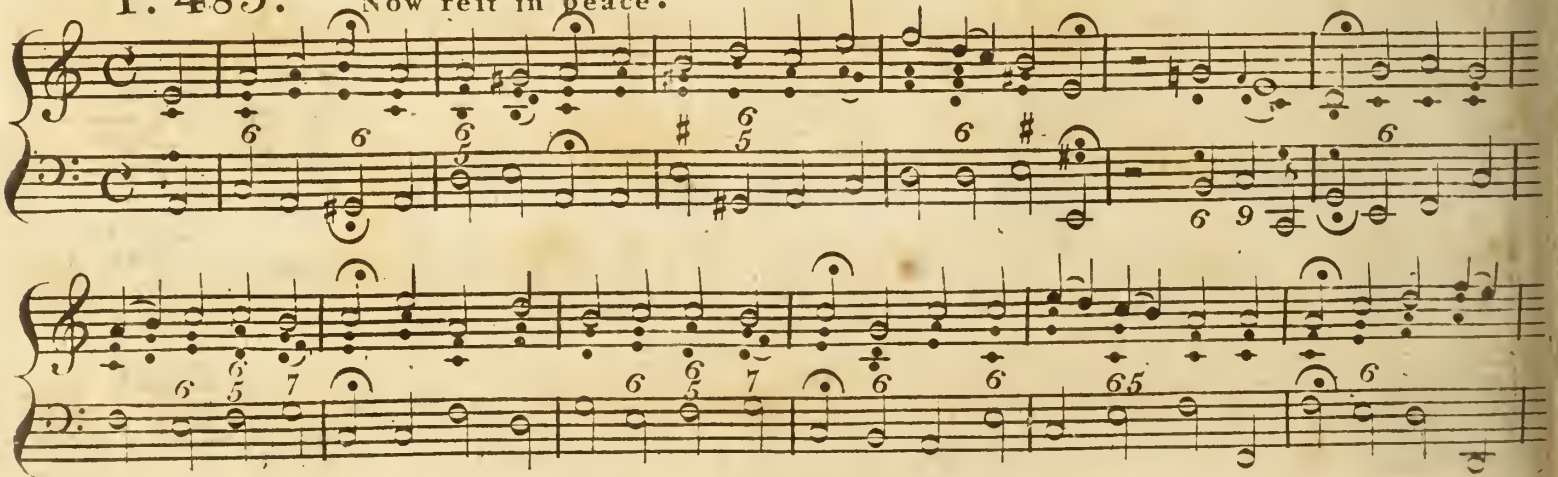
T. 341. Thee, O my God and King.

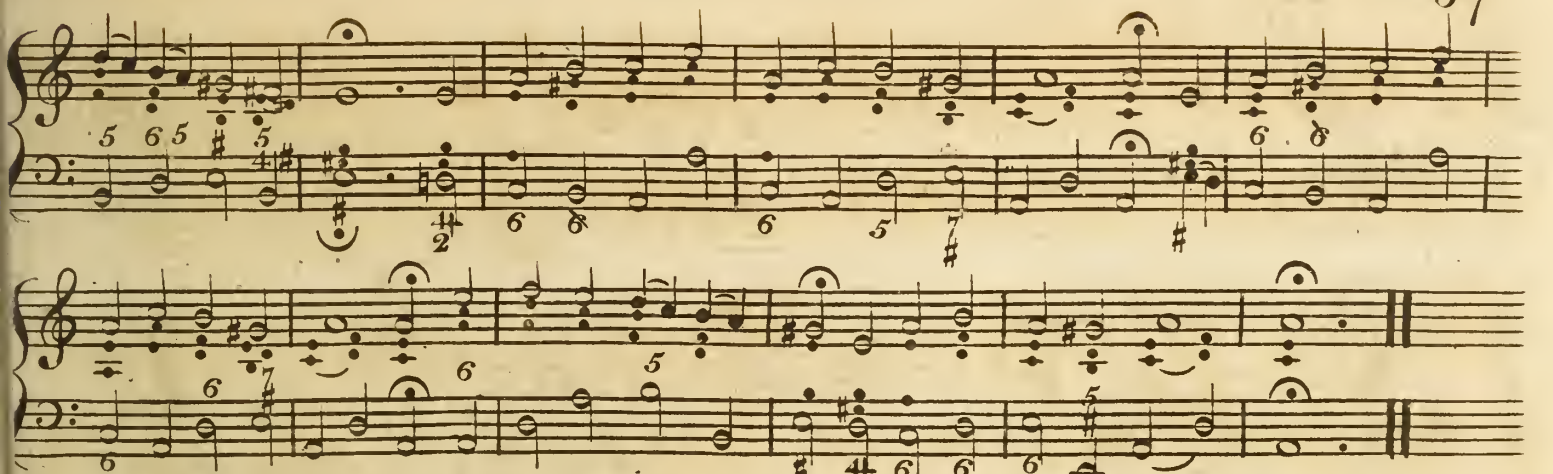


T. 376. My Son, give me thy heart.

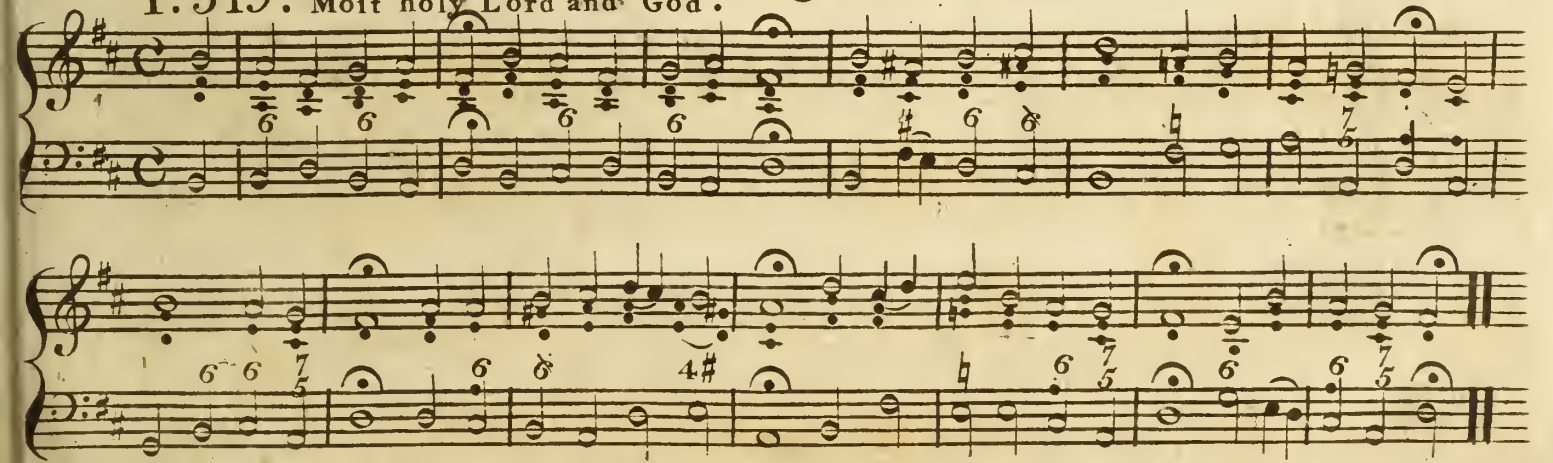


T. 483. Now rest in peace.

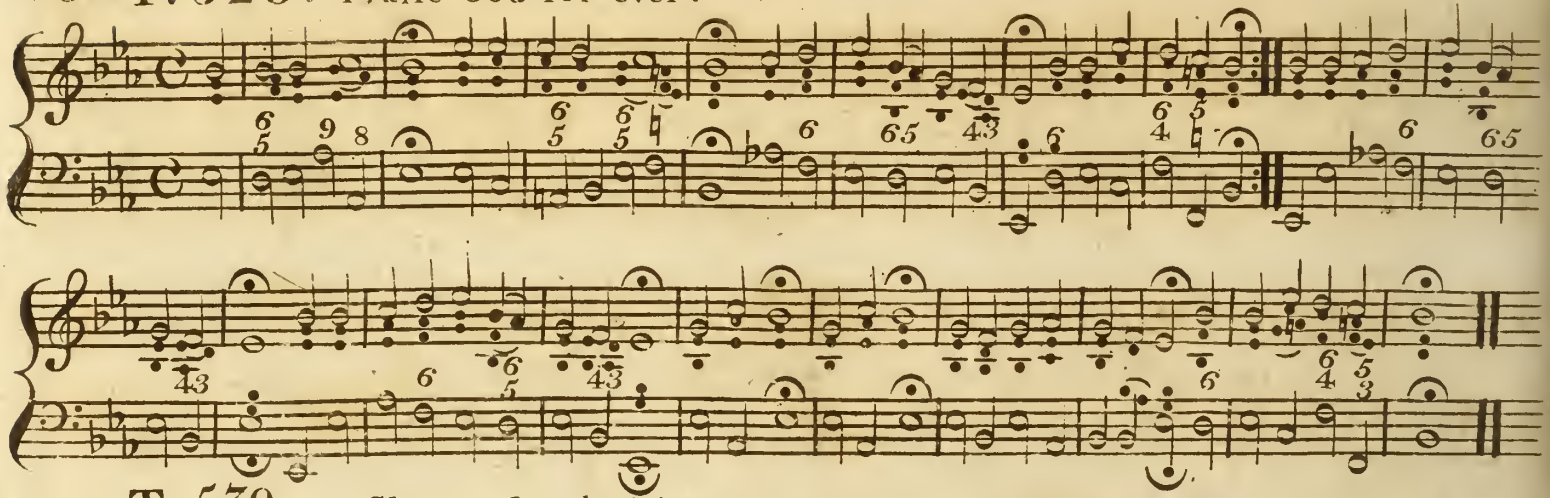




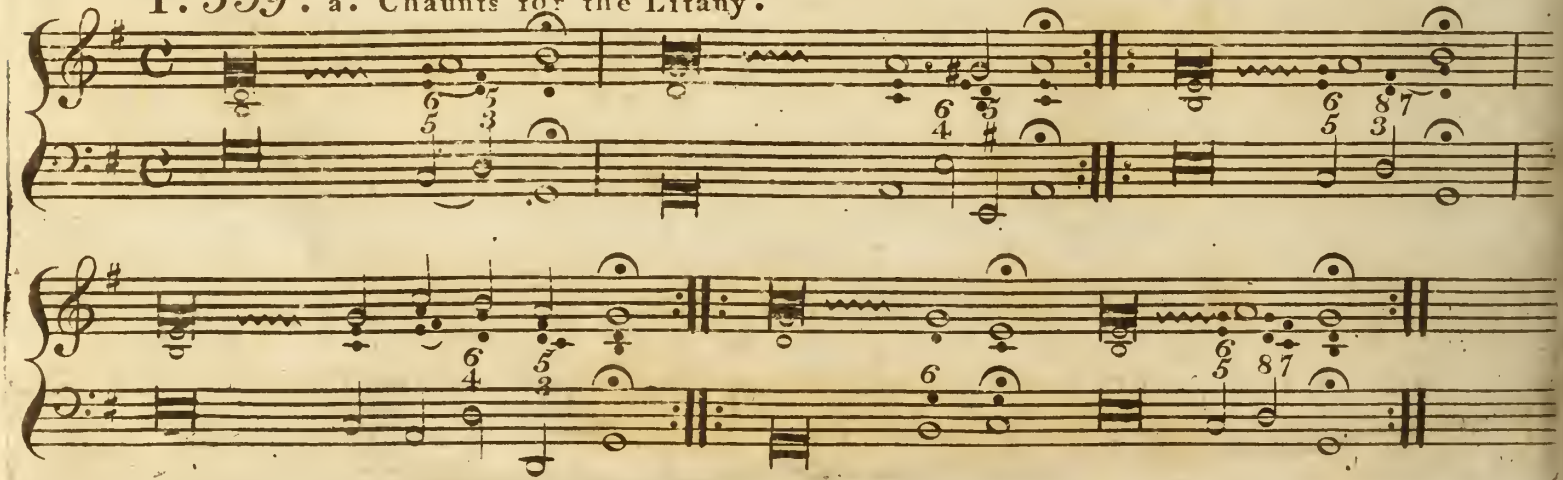
T. 519. Moſt holy Lord and God.

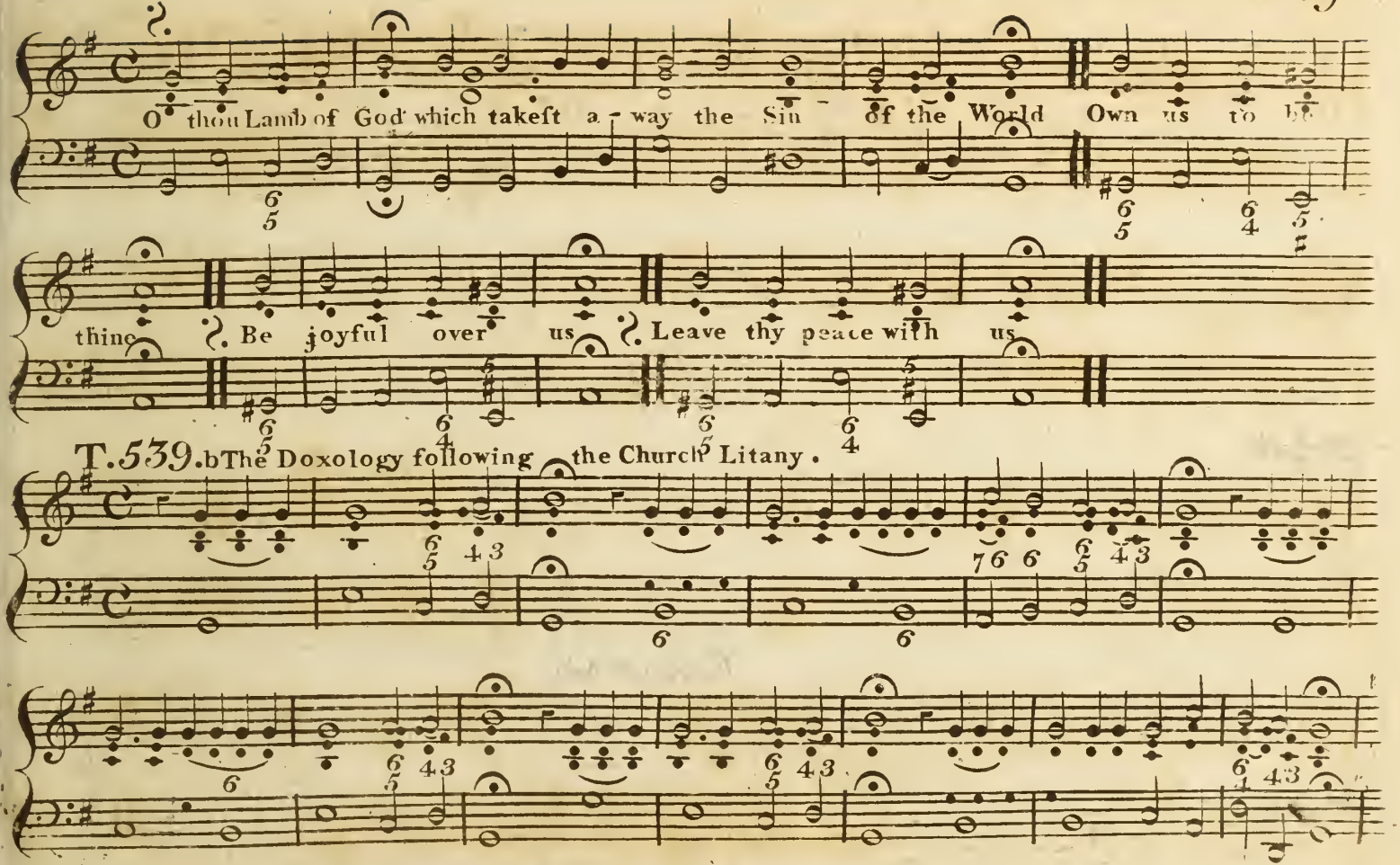


T. 520. Praife God for ever.

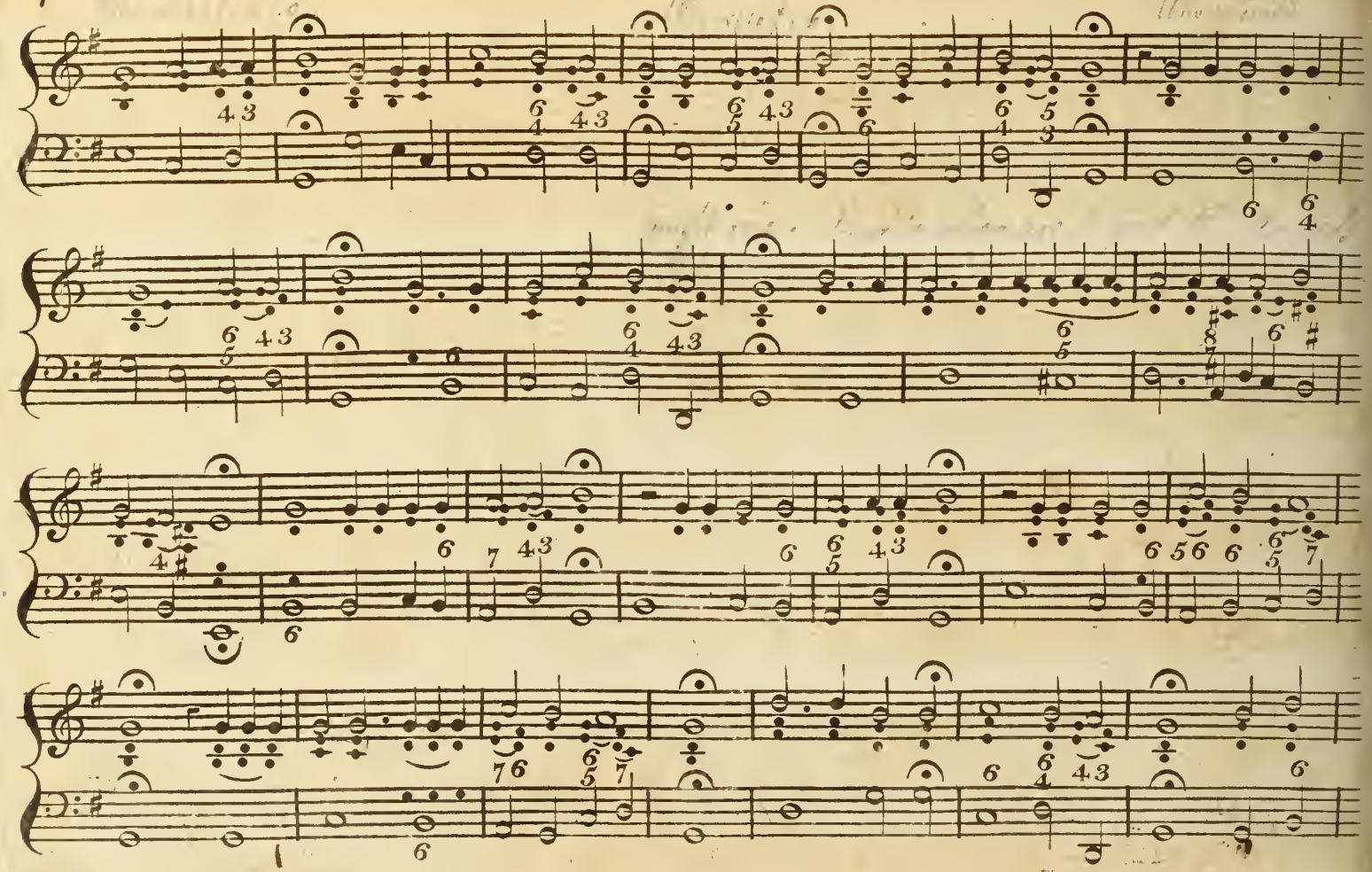


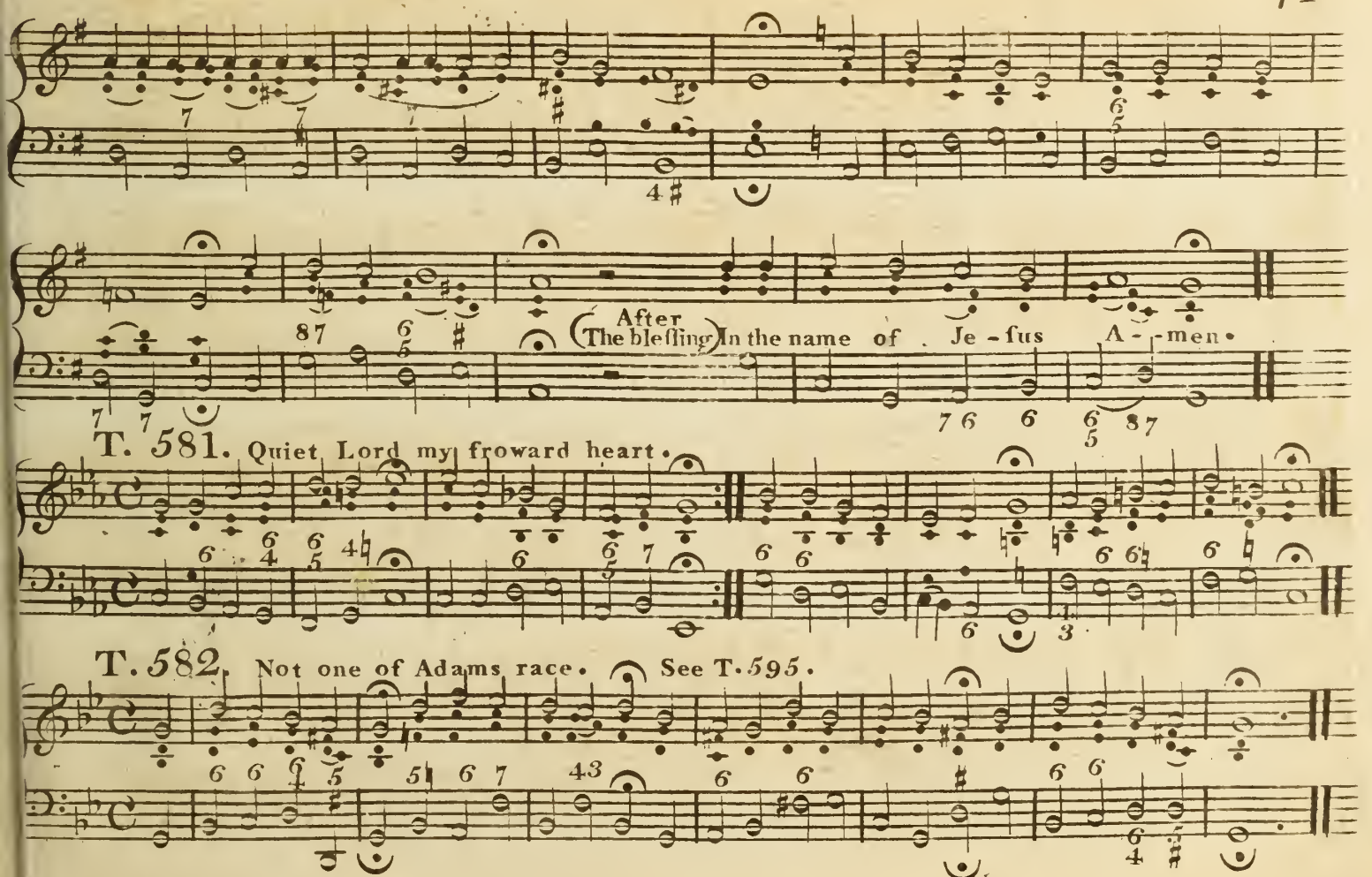
T. 539. a. Chaunts for the Litany.



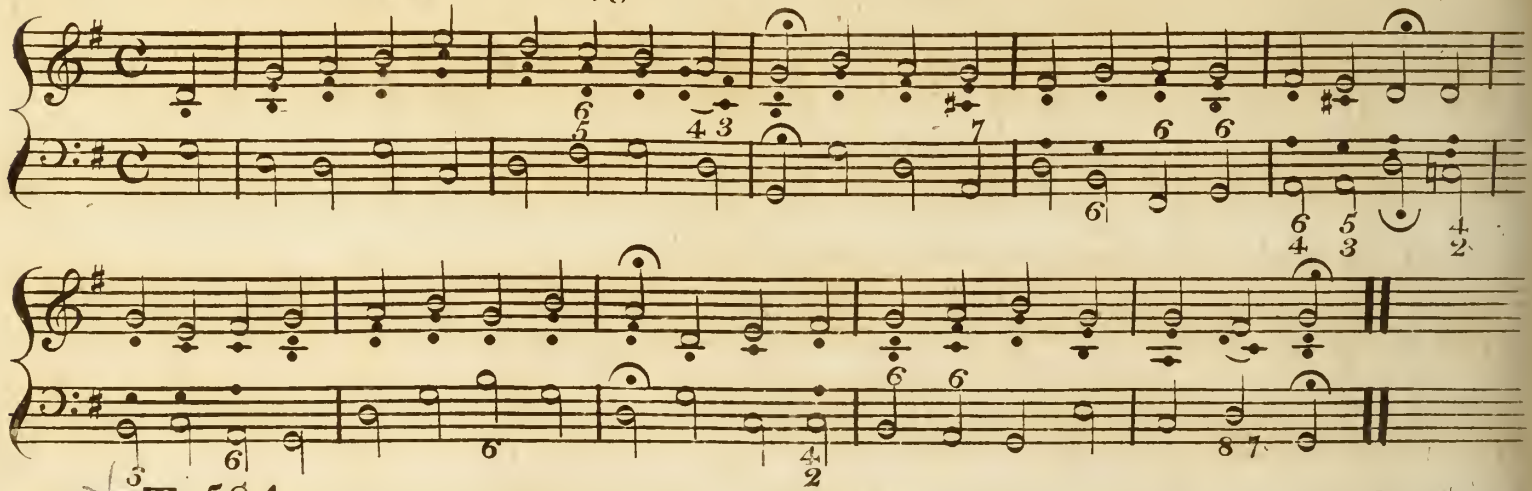


T.539.b The Doxology following the Church Litany.

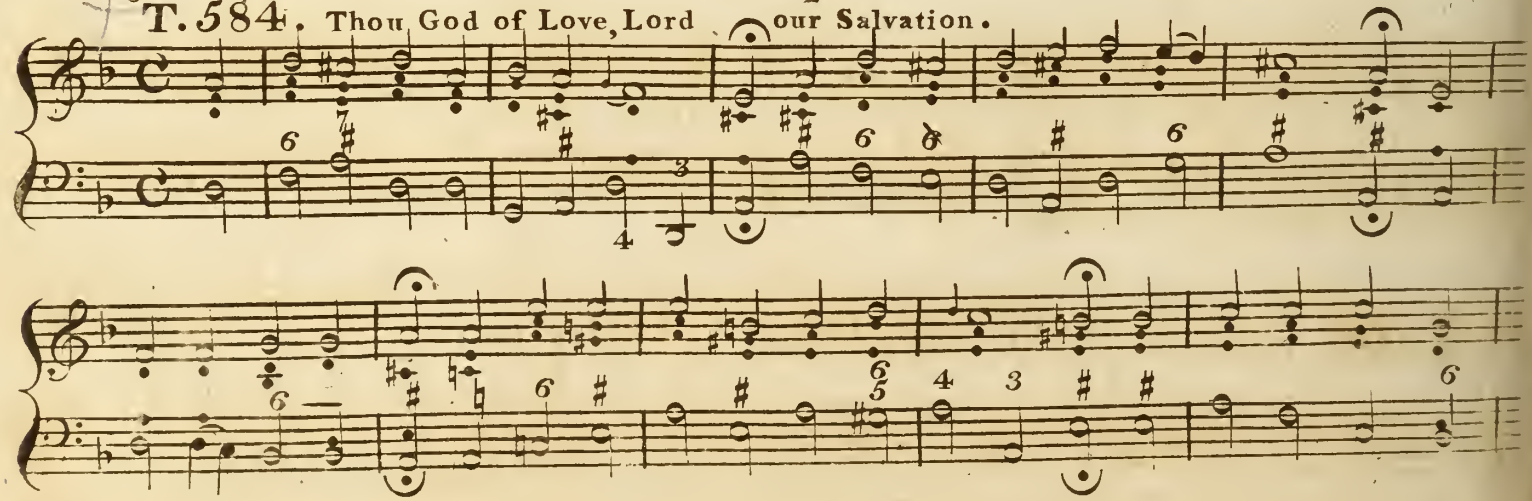


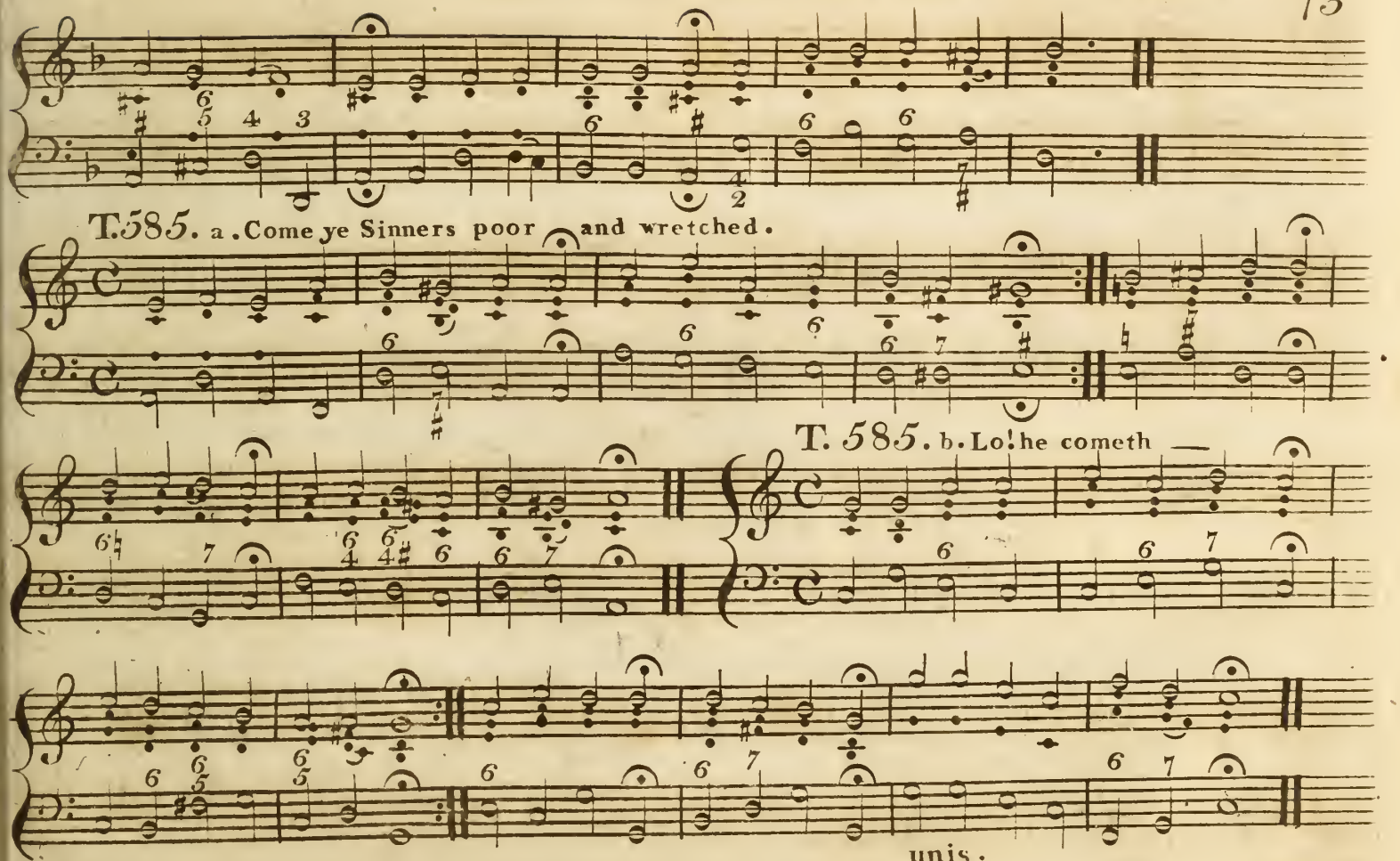

After
The bleſſing In the name of . Je - ſus A - men.
T. 581. Quiet Lord my froward heart.
T. 582. Not one of Adams race. See T. 595.

T. 583. Sinners Redeemer, gracious Lamb of God.

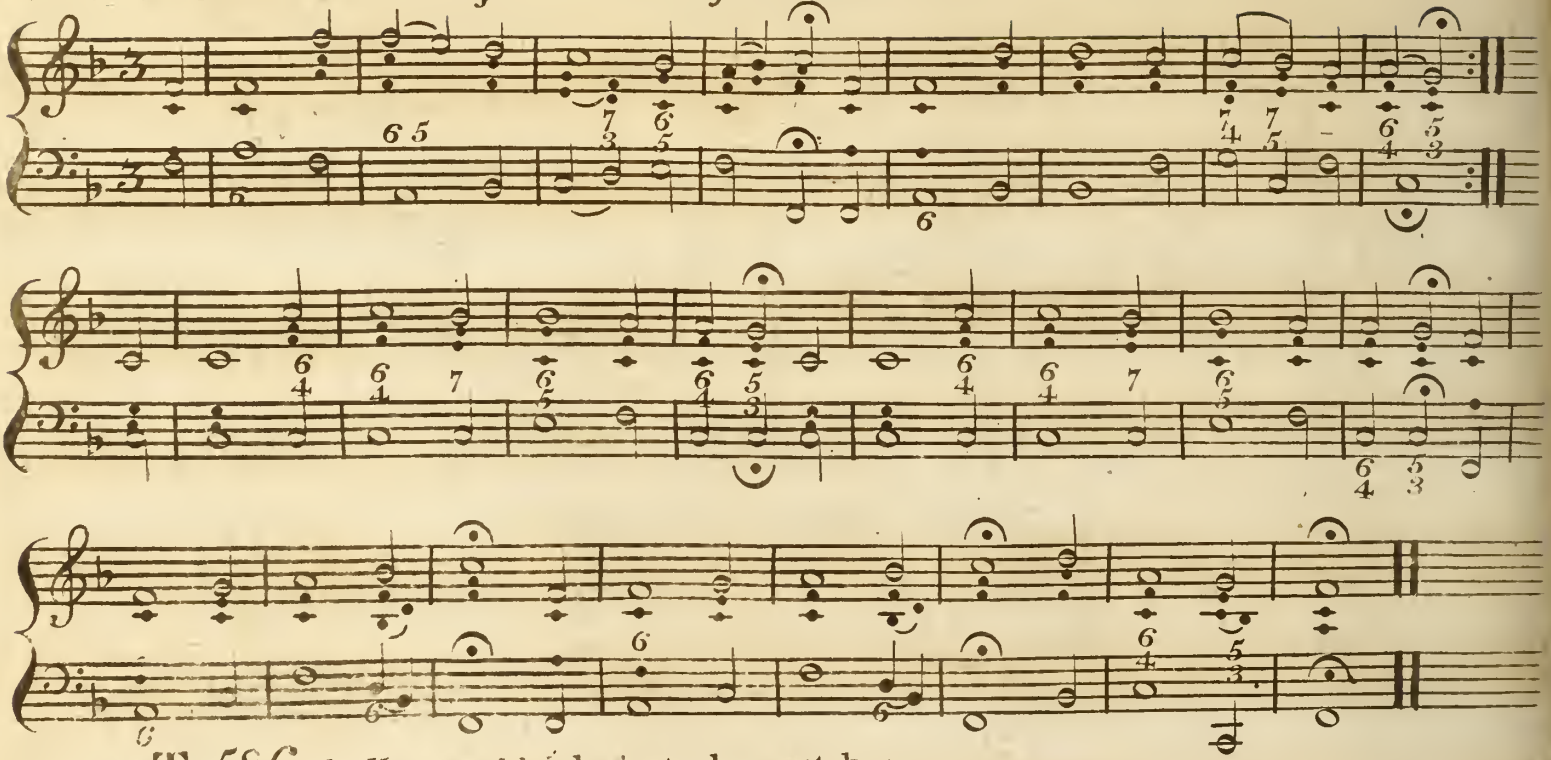


T. 584. Thou God of Love, Lord our Salvation.

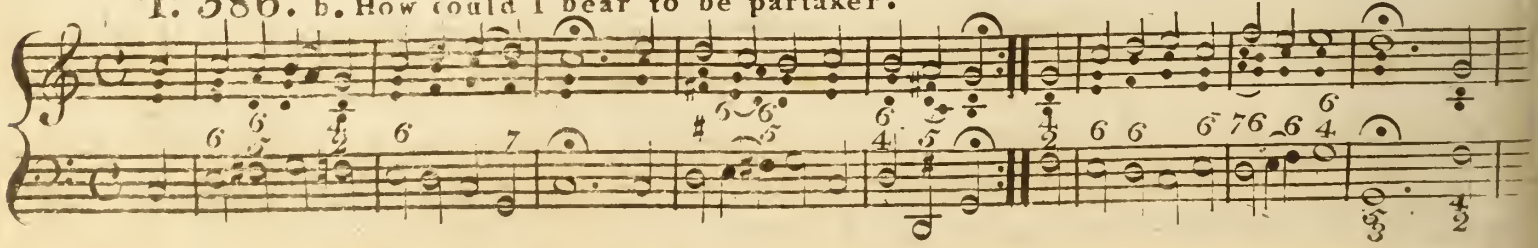


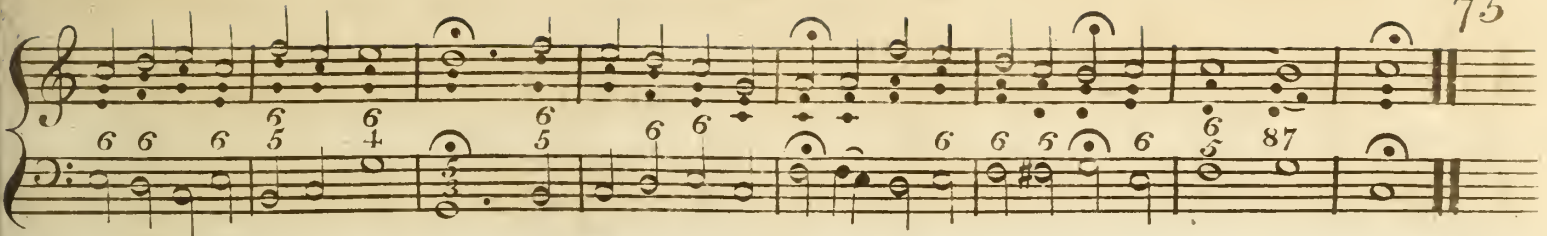

T.585. a. Come ye Sinners poor and wretched.
T. 585. b. Lo! he cometh —
unis.

T. 586. a. I will rejoice in God my Saviour.

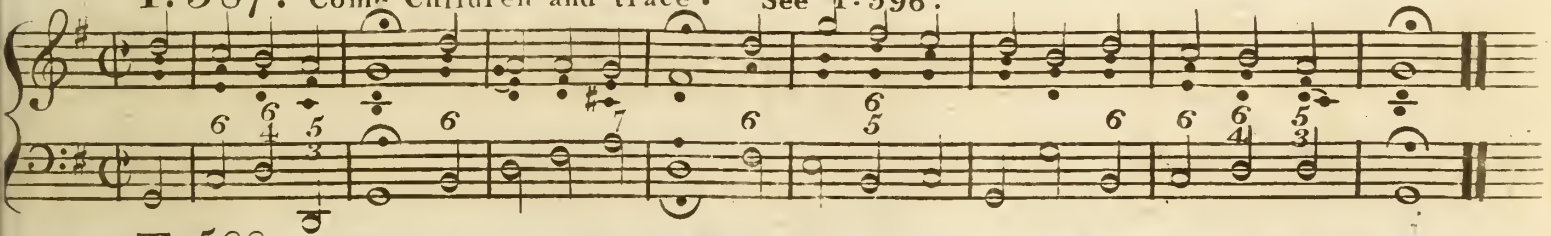


T. 586. b. How could I bear to be partaker.

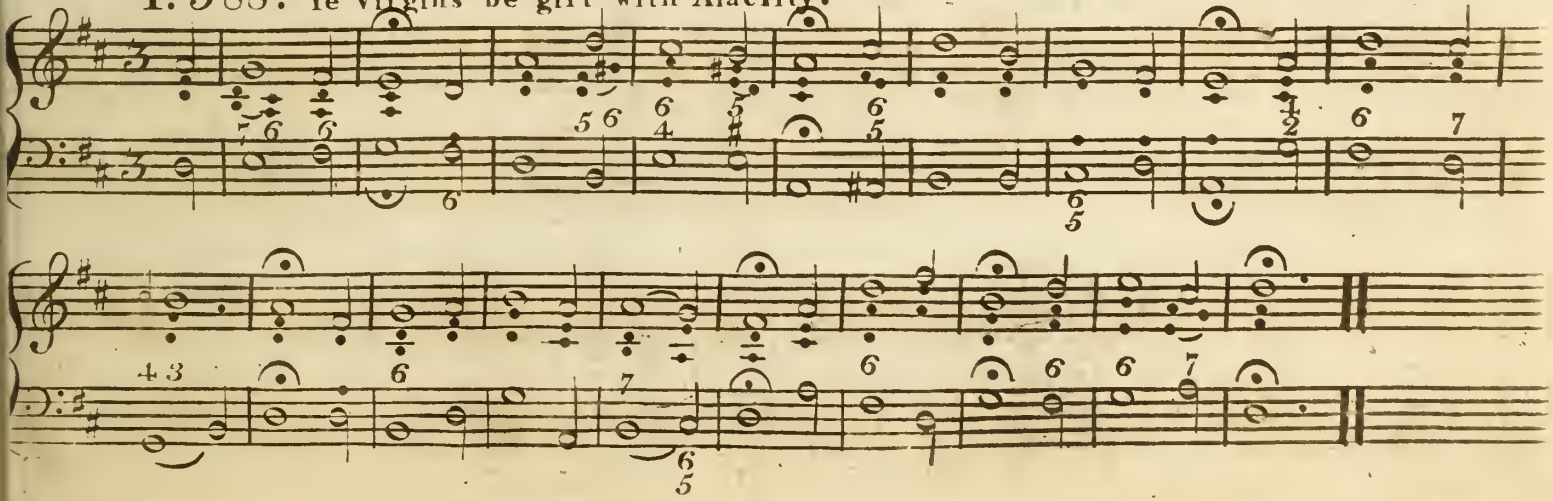




T. 587. Come Children and trace. See T. 596.

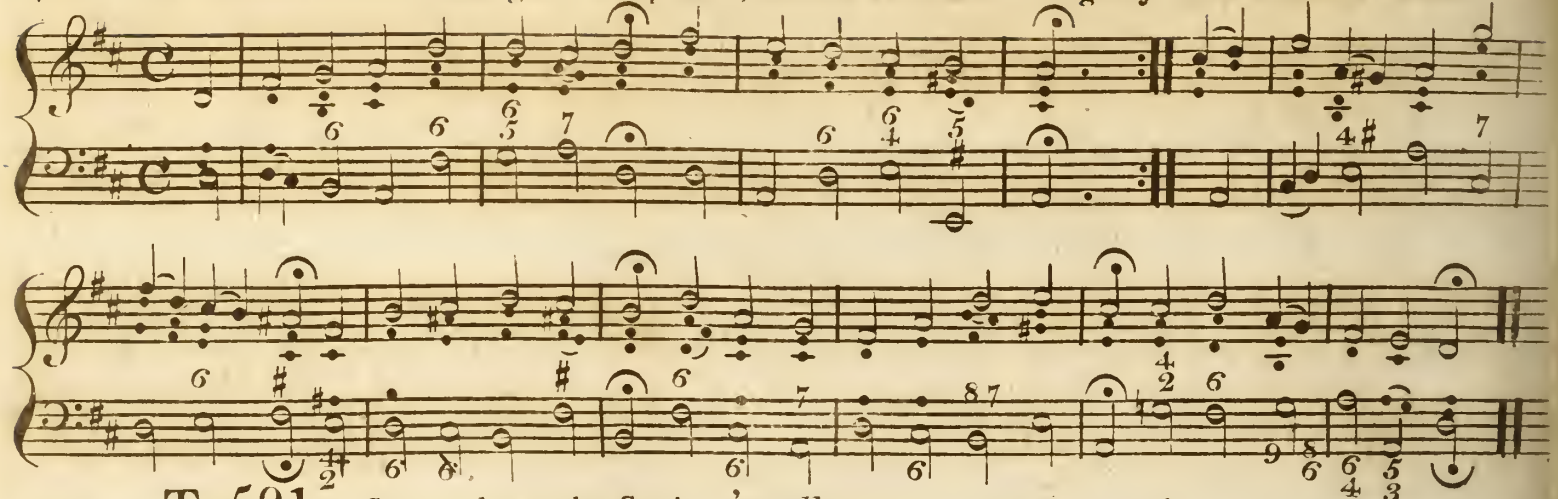


T. 588. Ye Virgins be girt with Alacrity.

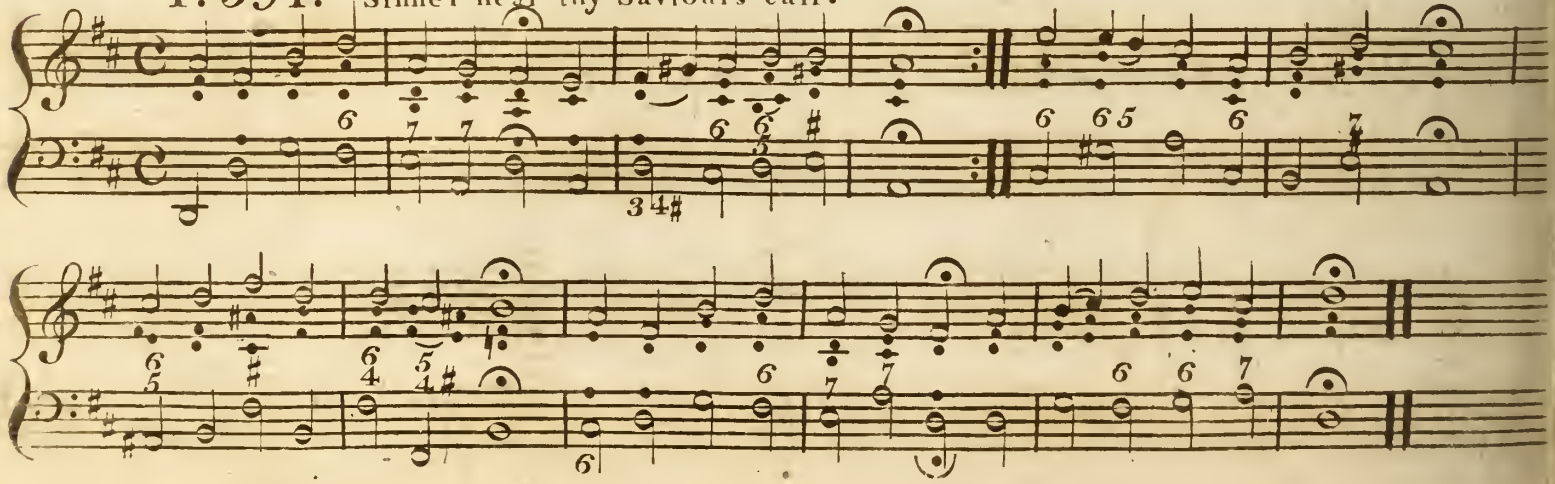


T. 590. The true good Shepherd, Gods own Son. All glory to Immanuel's Name.

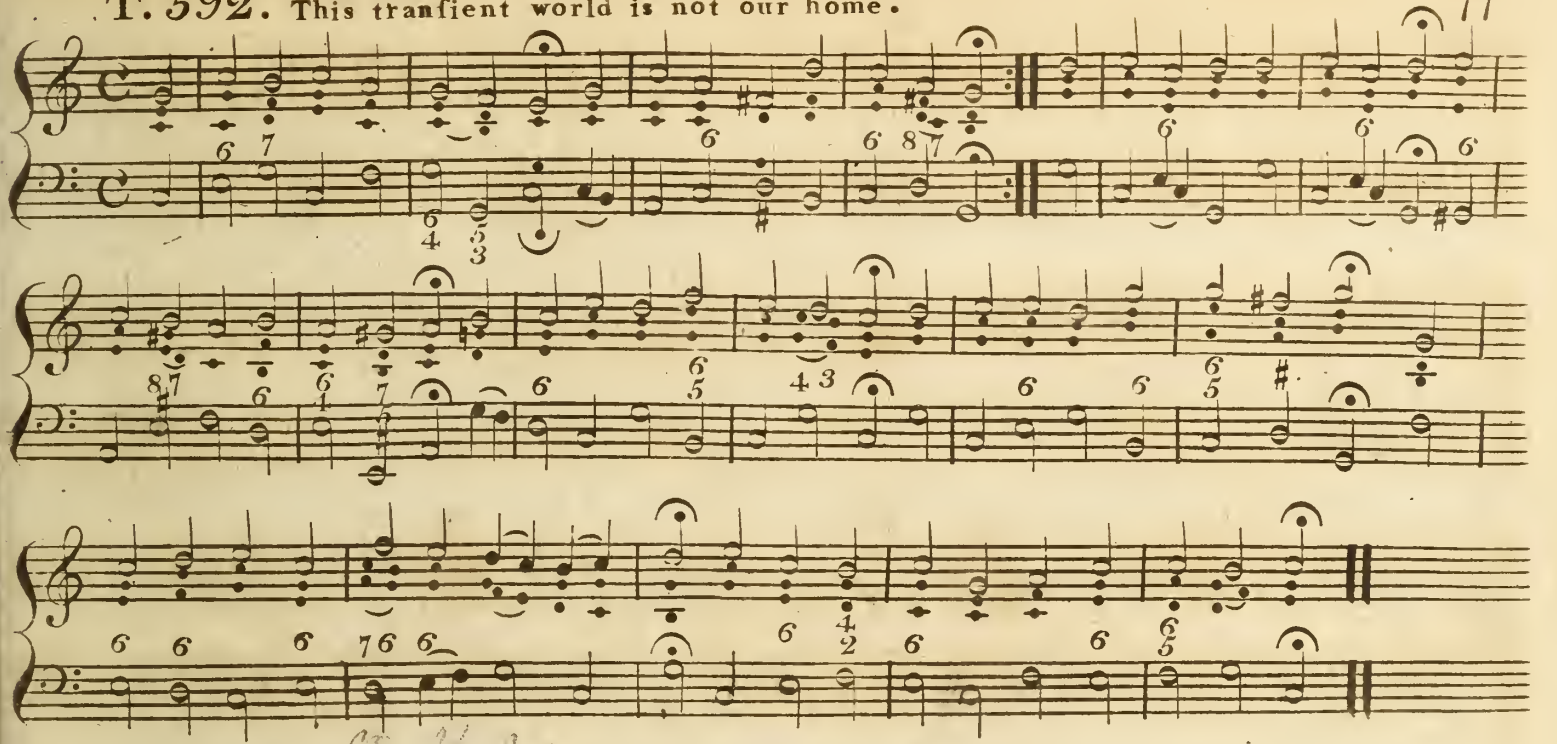
See T. 593. b.



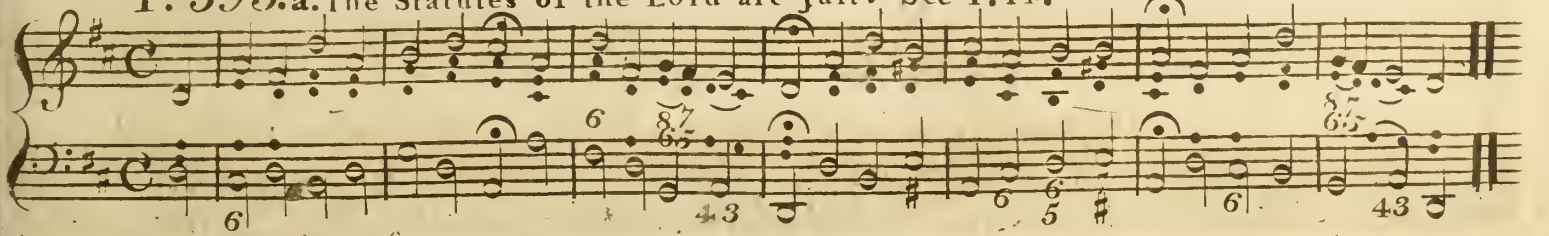
T. 591. Sinner hear thy Saviour's call.



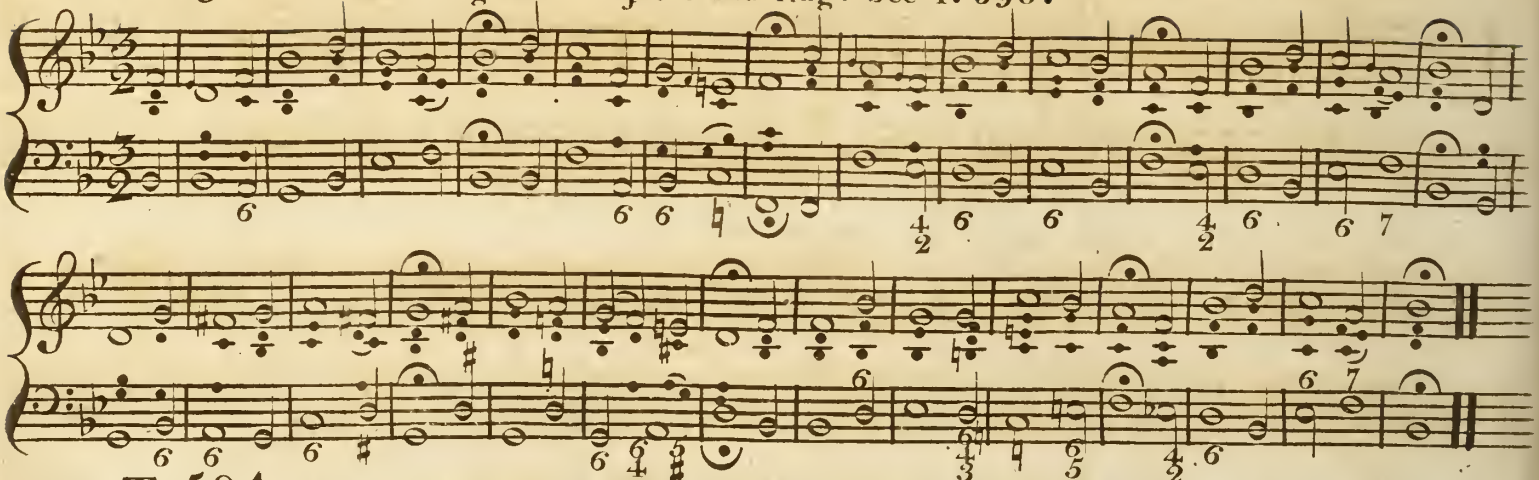
T. 592. This tranſient world is not our home.



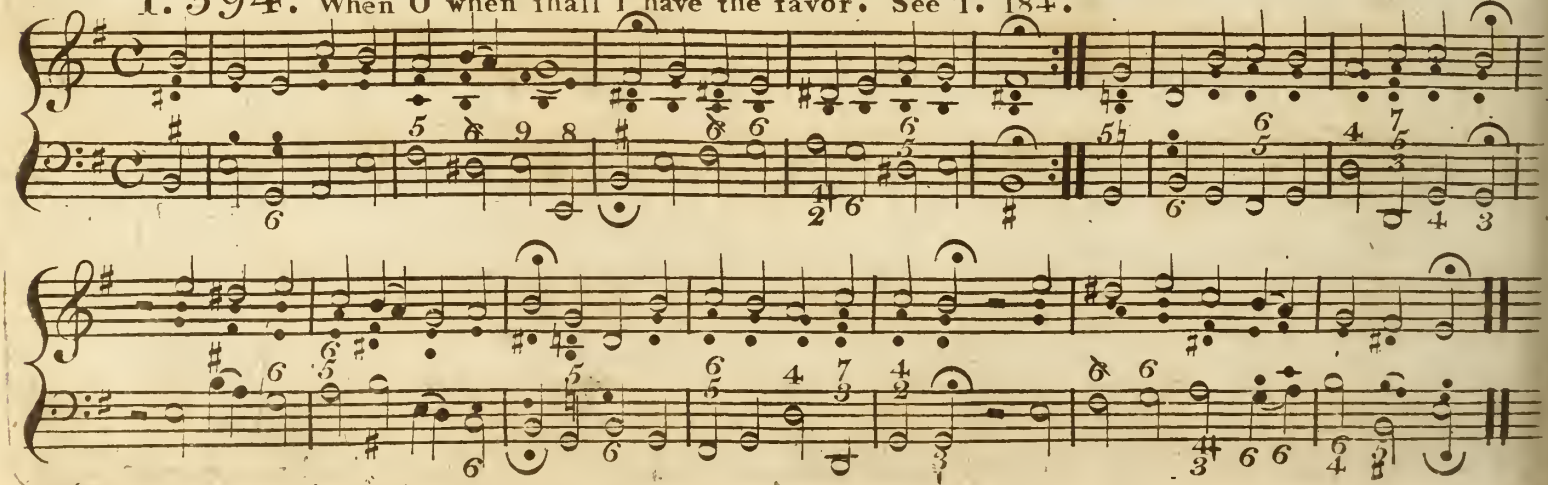
T. 593.a. The Statutes of the Lord are juſt. See T. 14.



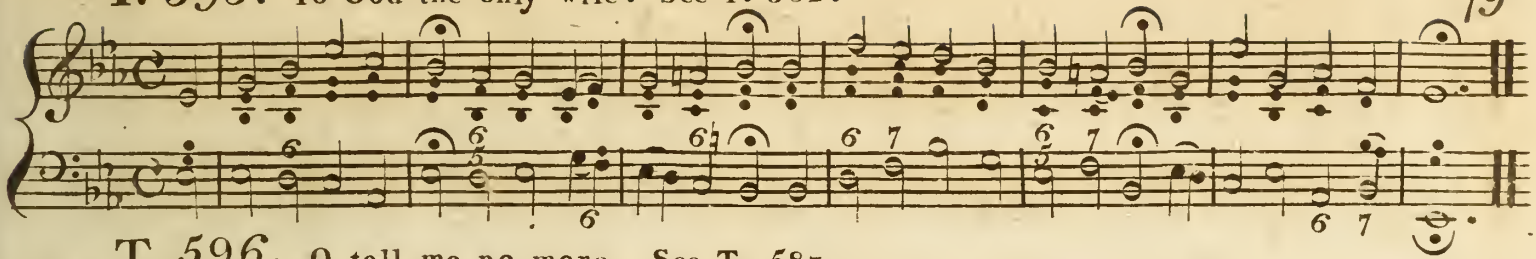
T. 593. b. Believing Souls rejoice and ſing. See T. 590.



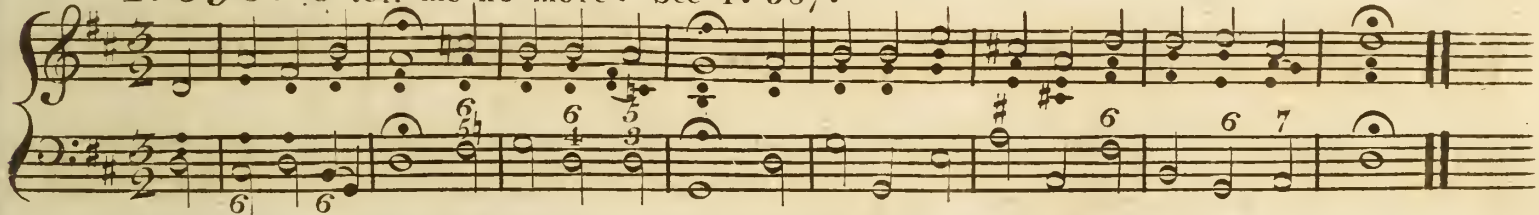
T. 594. When O when ſhall I have the favor. See T. 184.



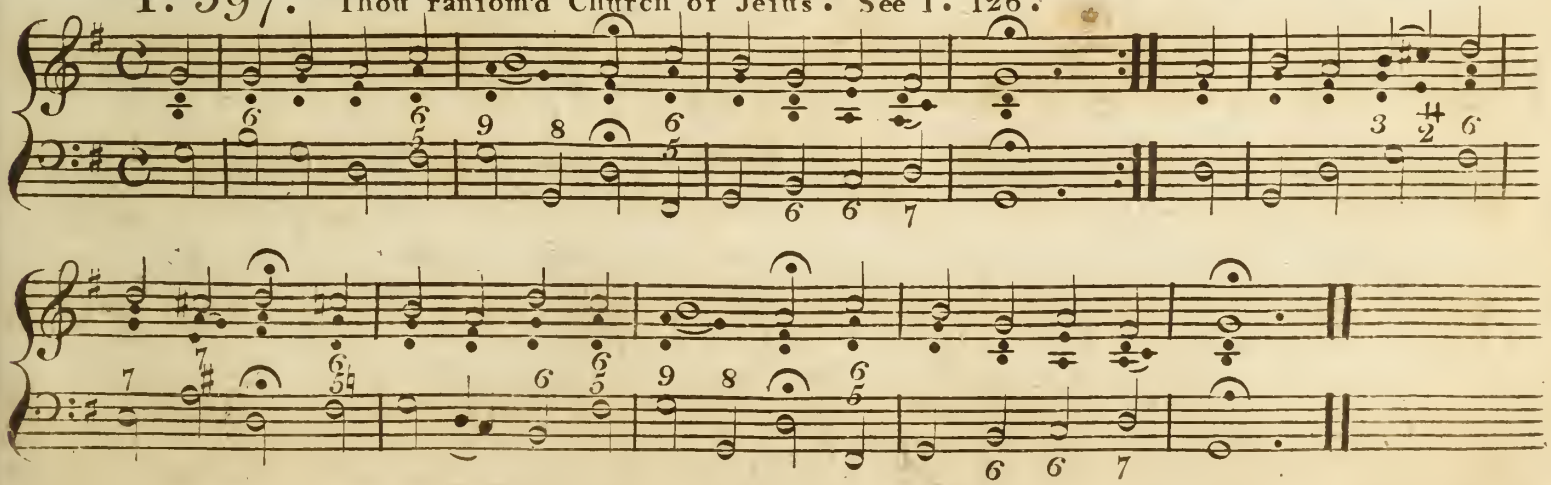
T. 595. To God the only wife. See T. 582.



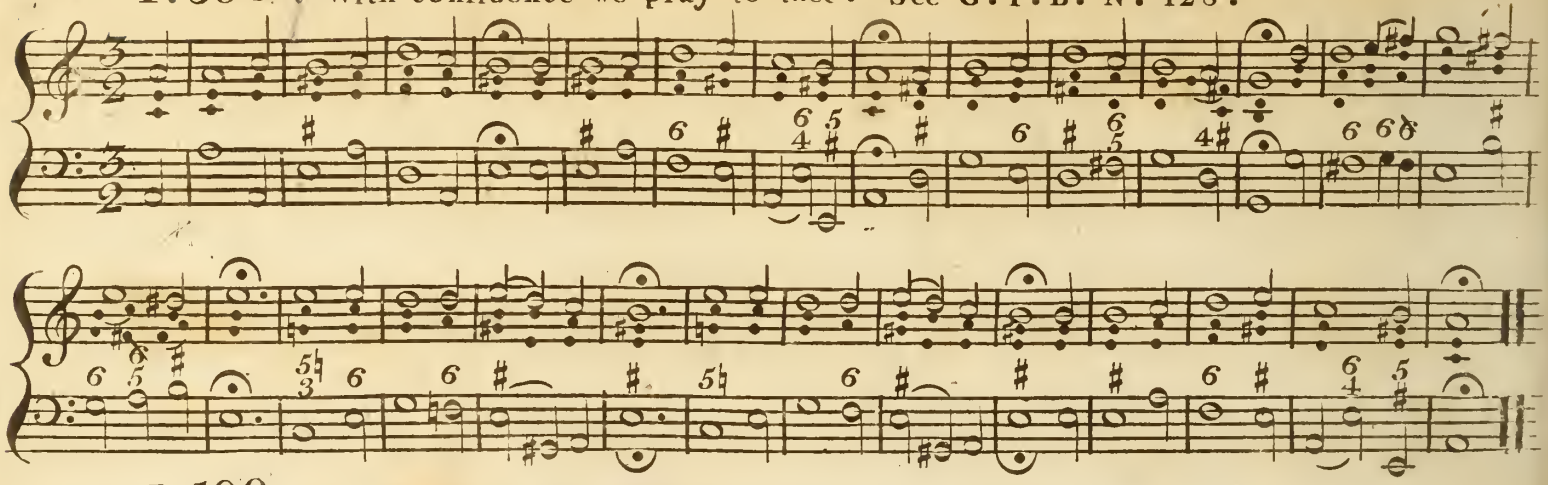
T. 596. O tell me no more. See T. 587.



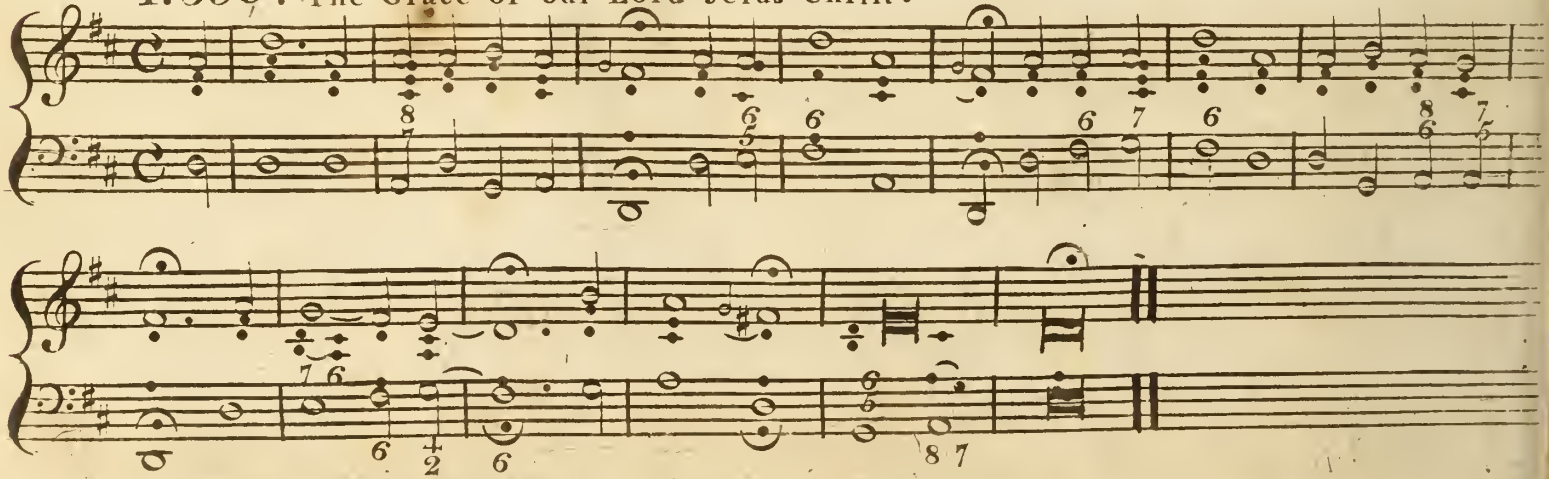
T. 597. Thou ranfom'd Church of Jefus. See T. 126.



T. 598. With confidence we pray to thee. See G.T.B. Nº 128.



T. 599. The Grace of our Lord Jesus Christ.



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