

THE OPEN HYMNAL

VISITATION EDITION 2026

A SMALL HYMNAL FOR USE WHILE VISITING THE SICK OR AFFLICTED

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"Freely you received, so freely give." - Matthew 10:8 (WEB)

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AN ORDER OF DEVOTION

A Hymn of invocation may be sung

L: O Lord, open Thou my lips.

R: *And my mouth shall show forth Thy praise.*

L: Makes haste O God, to deliver me.

R: *Make haste to help me, O Lord.*

A: Glory be to the Father and to the Son and to the Holy Ghost, As it was in the beginning, is now, and ever shall be; world without end. Amen. Hallelujah!

L: O come, let us worship the Lord;

R: *For he is our Maker*

THE PSALM

A Psalm may be read or sung. (see pp.5-6)

THE LESSON

A Scripture Lesson (see pp.6-8) or a meditation (see pp.10-14) shall then be read. After each Lesson may be sung or said:

L: But Thou, O Lord, have mercy upon us.

A: Thanks be to God.

THE CANTICLE

A Hymn or Canticle may follow. Consider the Te Deum Laudamus (see pp.53-58) or the Benedictus:

Blessed be the Lord God of Israel:	<i>for He hath visited and redeemed His people;</i>
And hath raised up a horn of salvation for us:	<i>in the house of His servant David;</i>
As He spake by the mouth of His holy prophets:	<i>which have been since the world began;</i>
That we should be saved from our enemies:	<i>and from the hand of all that hate us;</i>
To perform the mercy promised to our fathers:	<i>and to remember His holy covenant;</i>
The oath which He sware to our father Abraham:	<i>that He would grant unto us;</i>
That we, being delivered out of the hand of our enemies:	<i>might serve Him without fear,</i>
In holiness and righteousness before Him:	<i>all the days of our life.</i>
And thou, child, shalt be called the Prophet of the Highest:	<i>for thou shalt go before the face of the Lord and prepare His ways;</i>
To give knowledge of salvation unto His people:	<i>by the remission of their sins,</i>
Through the tender mercy of our God:	<i>whereby the dayspring from on high hath visited us;</i>
To give light to them that sit in darkness and in the shadow of death:	<i>to guide our feet in the way of peace.</i>

A: Glory be to the Father, and the the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be: world without end. Amen.

THE PRAYERS

One or more prayers, such as the following, may be included.

THE KYRIE

Lord have mercy upon us,	<i>Lord have mercy upon us,</i>
Christ have mercy upon us,	<i>Christ have mercy upon us,</i>
Lord have mercy upon us.	<i>Lord have mercy upon us.</i>

THE LORD'S PRAYER

A: Our Father who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen

THE NICENE CREED

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father; and He shall come again with glory to judge the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son; who with the Father and the Son together is worshiped and glorified; who spake by the Prophets. And I believe in one holy catholic and apostolic Church. I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come.

Amen.

MORNING

A: I thank Thee, my Heavenly Father, through Jesus Christ, Thy dear Son, that Thou hast kept me this night from all harm and danger; and I pray Thee to keep me this day also from sin and all evil, that all my doings and life may please Thee. For into Thy hands I commend myself, my body and soul, and all things. Let Thy holy angel be with me, that the Wicked Foe may have no power over me. Amen.

EVENING

A: I thank Thee, my Heavenly Father, through Jesus Christ, Thy dear Son, that Thou hast graciously kept me this day, and I pray Thee to forgive me all my sins, where I have done wrong, and graciously keep me this night. For into Thy hands I commend myself, my body and soul, and all things. Let Thy holy angel be with me, that the Wicked Foe may have no power over me. Amen.

IN ILLNESS

L: O Lord, look down from heaven, behold, visit, and relieve this thy servant. Look upon *him/her* with the eyes of thy mercy, give *him/her* comfort and sure confidence in thee, defend *him/her* from the danger of the enemy, and keep *him/her* in perpetual peace and safety; through Jesus Christ our Lord.

R: Amen.

L: The Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defense; and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ.

R: Amen.

L: Unto God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore.

R: Amen.

THE COLLECTS

(see pp.9-10)

A: Amen

THE BENEDICTAMUS

L: Bless we the Lord.

R: Thanks be to God.

L: The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with us all.

PSALMS (KJV)

PSALM 23

The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

PSALM 27

The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the LORD. Hear, O LORD, when I cry with my voice: have mercy also upon me, and answer me. When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek. Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation. When my father and my mother forsake me, then the LORD will take me up. Teach me thy way, O LORD, and lead me in a plain path, because of mine enemies. Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty. I had fainted, unless I had believed to see the goodness of the LORD in the land of the living. Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.

PSALM 32

Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile. When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah. For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him. Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah. I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee. Many sorrows shall be to the wicked: but he that trusteth in the LORD, mercy shall compass him about. Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

PSALM 62

Truly my soul waiteth upon God: from him cometh my salvation. He only is my rock and my salvation; he is my defence; I shall not be greatly moved. How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall shall ye be, and as a tottering fence. They only consult to cast him down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly. Selah. My soul, wait thou only upon God; for my expectation is from him. He only is my rock and my salvation: he is my defence; I shall not be moved. In God is my salvation and my glory: the rock of my strength, and my refuge, is in God. Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah. Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity. Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them. God hath spoken once; twice have I heard this; that power belongeth unto God. Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work.

PSALM 130

Out of the depths have I cried unto thee, O LORD. Lord, hear my voice: let thine ears be attentive to the voice of my supplications. If thou, LORD, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared. I wait for the LORD, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning. Let Israel hope in the LORD: for with the LORD there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities.

SCRIPTURE LESSONS (WEB)

JOB CHAPTER 19

[23] "Oh that my words were now written! Oh that they were inscribed in a book! [24] That with an iron pen and lead they were engraved in the rock forever! [25] But as for me, I know that my Redeemer lives. In the end, he will stand upon the earth. [26] After my skin is destroyed, then in my flesh shall I see God, [27] Whom I, even I, shall see on my side. My eyes shall see, and not as a stranger.

ISAIAH CHAPTER 53

[1] Who has believed our message? To whom has the arm of Yahweh been revealed? [2] For he grew up before him as a tender plant, and as a root out of dry ground. He has no good looks or majesty. When we see him, there is no beauty that we should desire him. [3] He was despised, and rejected by men; a man of suffering, and acquainted with disease. He was despised as one from whom men hide their face; and we didn't respect him. [4] Surely he has borne our sickness, and carried our suffering; yet we considered him plagued, struck by God, and afflicted. [5] But he was pierced for our transgressions. He was crushed for our iniquities. The punishment that brought our peace was on

him; and by his wounds we are healed. [6] All we like sheep have gone astray. Everyone has turned to his own way; and Yahweh has laid on him the iniquity of us all. [7] He was oppressed, yet when he was afflicted he didn't open his mouth. As a lamb that is led to the slaughter, and as a sheep that before its shearers is mute, so he didn't open his mouth. [8] He was taken away by oppression and judgment; and as for his generation, who considered that he was cut off out of the land of the living and stricken for the disobedience of my people? [9] They made his grave with the wicked, and with a rich man in his death; although he had done no violence, neither was any deceit in his mouth. [10] Yet it pleased Yahweh to bruise him. He has caused him to suffer. When you make his soul an offering for sin, he shall see his seed. He shall prolong his days, and the pleasure of Yahweh shall prosper in his hand. [11] After the suffering of his soul, he will see the light and be satisfied. My righteous servant will justify many by the knowledge of himself; and he will bear their iniquities. [12] Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

MATTHEW CHAPTER 6

[25] Therefore, I tell you, don't be anxious for your life: what you will eat, or what you will drink; nor yet for your body, what you will wear. Isn't life more than food, and the body more than clothing? [26] See the birds of the sky, that they don't sow, neither do they reap, nor gather into barns. Your heavenly Father feeds them. Aren't you of much more value than they? [27] "Which of you, by being anxious, can add one moment to his lifespan? [28] Why are you anxious about clothing? Consider the lilies of the field, how they grow. They don't toil, neither do they spin, [29] yet I tell you that even Solomon in all his glory was not dressed like one of these. [30] But if God so clothes the grass of the field, which today exists, and tomorrow is thrown into the oven, won't he much more clothe you, you of little faith? [31] "Therefore don't be anxious, saying, 'What will we eat?', 'What will we drink?' or, 'With what will we be clothed?' [32] For the Gentiles seek after all these things; for your heavenly Father knows that you need all these things. [33] But seek first God's Kingdom, and his righteousness; and all these things will be given to you as well. [34] Therefore don't be anxious for tomorrow, for tomorrow will be anxious for itself. Each day's own evil is sufficient.

LUKE CHAPTER 7

[11] It happened soon afterwards, that he went to a city called Nain. Many of his disciples, along with a great multitude, went with him. [12] Now when he drew near to the gate of the city, behold, one who was dead was carried out, the only son of his mother, and she was a widow. Many people of the city were with her. [13] When the Lord saw her, he had compassion on her, and said to her, "Don't cry." [14] He came near and touched the coffin, and the bearers stood still. He said, "Young man, I tell you, arise!" [15] He who was dead sat up, and began to speak. And he gave him to his mother.

[16] Fear took hold of all, and they glorified God, saying, "A great prophet has arisen among us!" and, "God has visited his people!" [17] This report went out concerning him in the whole of Judea, and in all the surrounding region.

JOHN CHAPTER 10

[11] I am the good shepherd. The good shepherd lays down his life for the sheep. [12] He who is a hired hand, and not a shepherd, who doesn't own the sheep, sees the wolf coming, leaves the sheep, and flees. The wolf snatches the sheep, and scatters them. [13] The hired hand flees because he is a hired hand, and doesn't care for the sheep. [14] I am the good shepherd. I know my own, and I'm known by my own; [15] even as the Father knows me, and I know the Father. I lay down my life for the sheep

JOHN CHAPTER 14

[1] “Don’t let your heart be troubled. Believe in God. Believe also in me. [2] In my Father’s house are many homes. If it weren’t so, I would have told you. I am going to prepare a place for you. [3] If I go and prepare a place for you, I will come again, and will receive you to myself; that where I am, you may be there also. [4] Where I go, you know, and you know the way.”

[5] Thomas said to him, “Lord, we don’t know where you are going. How can we know the way?” [6] Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father, except through me. [7] If you had known me, you would have known my Father also. From now on, you know him, and have seen him.”

[8] Philip said to him, “Lord, show us the Father, and that will be enough for us.” [9] Jesus said to him, “Have I been with you such a long time, and do you not know me, Philip? He who has seen me has seen the Father. How do you say, ‘Show us the Father?’ [10] Don’t you believe that I am in the Father, and the Father in me? The words that I tell you, I speak not from myself; but the Father who lives in me does his works.

ROMANS CHAPTER 8

[22] For we know that the whole creation groans and travails in pain together until now. [23] Not only so, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for adoption, the redemption of our body. [24] For we were saved in hope, but hope that is seen is not hope. For who hopes for that which he sees? [25] But if we hope for that which we don’t see, we wait for it with patience. [26] In the same way, the Spirit also helps our weaknesses, for we don’t know how to pray as we ought. But the Spirit himself makes intercession for us with groanings which can’t be uttered. [27] He who searches the hearts knows what is on the Spirit’s mind, because he makes intercession for the saints according to God. [28] We know that all things work together for good for those who love God, to those who are called according to his purpose.

II CORINTHIANS CHAPTER 5

[1] For we know that if the earthly house of our tent is dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. [2] For most certainly in this we groan, longing to be clothed with our habitation which is from heaven; [3] if so be that being clothed we will not be found naked. [4] For indeed we who are in this tent do groan, being burdened; not that we desire to be unclothed, but that we desire to be clothed, that what is mortal may be swallowed up by life. [5] Now he who made us for this very thing is God, who also gave to us the down payment of the Spirit.

[6] Therefore, we are always confident and know that while we are at home in the body, we are absent from the Lord; [7] for we walk by faith, not by sight. [8] We are courageous, I say, and are willing rather to be absent from the body, and to be at home with the Lord. [9] Therefore also we make it our aim, whether at home or absent, to be well pleasing to him. [10] For we must all be revealed before the judgment seat of Christ; that each one may receive the things in the body, according to what he has done, whether good or bad.

JAMES CHAPTER 5

[13] Is any among you suffering? Let him pray. Is any cheerful? Let him sing praises. [14] Is any among you sick? Let him call for the elders of the assembly, and let them pray over him, anointing him with oil in the name of the Lord, [15] and the prayer of faith will heal him who is sick, and the Lord will raise him up. If he has committed sins, he will be forgiven. [16] Confess your offenses to one another, and pray for one another, that you may be healed. The insistent prayer of a righteous person is powerfully effective. [17] Elijah was a man with a nature like ours, and he prayed earnestly that it might not rain, and it didn’t rain on the earth for three years and six months. [18] He prayed again, and the sky gave rain, and the earth brought forth its fruit.

REVELATION OF JOHN CHAPTER 7

[9] After these things I looked, and behold, a great multitude, which no man could number, out of every nation and of all tribes, peoples, and languages, standing before the throne and before the Lamb, dressed in white robes, with palm branches in their hands. [10] They cried with a loud voice, saying, "Salvation be to our God, who sits on the throne, and to the Lamb!"

[11] All the angels were standing around the throne, the elders, and the four living creatures; and they fell on their faces before his throne, and worshiped God, [12] saying, "Amen! Blessing, glory, wisdom, thanksgiving, honor, power, and might, be to our God forever and ever! Amen."

[13] One of the elders answered, saying to me, "These who are arrayed in white robes, who are they, and from where did they come?" [14] I told him, "My lord, you know." He said to me, "These are those who came out of the great tribulation. They washed their robes, and made them white in the Lamb's blood. [15] Therefore they are before the throne of God, they serve him day and night in his temple. He who sits on the throne will spread his tabernacle over them. [16] They will never be hungry, neither thirsty any more; neither will the sun beat on them, nor any heat; [17] for the Lamb who is in the midst of the throne shepherds them, and leads them to springs of waters of life. And God will wipe away every tear from their eyes."

COLLECTS

Grant us, we beseech Thee, Almighty God, a steadfast faith in Jesus Christ, a cheerful hope in Thy mercy, and a sincere love to Thee and all our fellow men; through Jesus Christ our Lord.

O Lord, favorably receive the prayers of Thy Church, that being delivered from all adversity and error, it may serve Thee in safety and freedom; and grant us Thy peace in our time; through Jesus Christ our Lord.

FOR THE CHURCH IN ITS CONFLICTS

Almighty and Everlasting God, Who wilt have all men to be saved, and to come to the knowledge of the truth: We beseech Thy glorious Majesty, through Jesus Christ our Lord and Savior, impart the grace and help of Thy Holy Spirit to all ministers of Thy Word, that they may purely teach it to the saving of men; bring to naught by Thine Almighty power and unsearchable wisdom, all the counsels of those who hate Thy Word, and who, by corrupt teaching or with violent hands, would destroy it, and enlighten them with the knowledge of Thy glory; that we, leading a quiet and peaceable life, may, by a pure faith, learn the riches of Thy heavenly grace, and in holiness and righteousness serve Thee, the only true God; through Jesus Christ our Lord.

IN TIME OF AFFLICTION OR DISTRESS

Almighty and Everlasting God, the Consolation of the sorrowful, and the Strength of the weak; May the prayers of them that in any tribulation or distress cry unto Thee, graciously come before Thee, so that in all their necessities they may mark and receive Thy manifold help and comfort; through Jesus Christ our Lord.

FOR THE SICK

Almighty, Everlasting God, the eternal Salvation of them that believe; hear our prayers in behalf of Thy servants who are sick, for whom we implore the aid of Thy mercy, that being restored to health, they may render thanks to Thee in Thy Church; through Jesus Christ our Lord.

O Lord, look down from heaven, behold, visit, and relieve Thy servants, for whom we offer our supplications; look upon them with the eyes of the mercy; give them comfort and sure confidence in Thee defend them from the danger of the enemy, and keep them in perpetual peace and safety; through Jesus Christ our Lord.

FOR SPIRITUAL RENEWAL

Almighty God, who hast given us Thy Only-Begotten Son to take our nature upon Him; Grant that we being regenerate and made Thy children by adoption, and grace, may daily be renewed by Thy Holy Spirit; through the same our Lord Jesus Christ.

FOR AID AGAINST TEMPTATION

O God, who justifiest the ungodly, and who desirest not the death of the sinner; We humbly implore Thy Majesty, that Thou wouldest graciously assist, by Thy heavenly aid, and evermore shield with Thy protection, Thy servants who trust in Thy mercy, that they may be separated by no temptations from Thee, and, without ceasing may serve Thee, through Jesus Christ our Lord.

FOR HUMILITY

O God, Who resisteth the proud, and givest grace to the humble; Grant unto us true humility, after the likeness in which Thine Only Son hath revealed it in Himself, that we may never be lifted up and provoke Thy wrath, but in all lowliness be made partakers of the gifts of Thy grace; through Christ our Lord.

FOR PATIENCE

O God, Who by the meek endurance of Thine Only-Begotten Son didst beat down the pride of the old enemy: help us, we beseech Thee, rightly to treasure in our hearts what our Lord hath of His goodness borne for our sakes; that after His example we may bear with patience whatsoever things are adverse to us; through Christ our Lord.

FOR AN ANSWER TO PRAYER

Almighty God, Who hast given us grace at this time with one accord to make our common supplications unto Thee; and dost promise that when two or three are gathered together in Thy Name, Thou wilt grant their requests; Fulfill now, O Lord, the desires of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting.

Almighty God, the Fountain of all wisdom, Who knowest our necessities before we ask, and our ignorance in asking; We beseech Thee to have compassion upon our informities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of Thy Son, Jesus Christ our Lord.

Almighty God, Who hast promised to hear the petitions of those who ask in Thy Son's Name; We beseech Thee mercifully to incline Thine ears to us who have now made our prayers and supplications unto Thee; and grant that those things which we have faithfully asked according to Thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of Thy glory; through Jesus Christ our Lord.

MEDITATIONS (FROM "SACRED MEDITATIONS" BY JOHANN GERHARD)

VIII. THE CERTAINTY OF OUR SALVATION.

A GOOD HOPE CANNOT BE CONFOUNDED.

WHY art thou cast down, O my soul, and why art thou still doubting the mercy of God? Remember thy Creator. Who hath created thee without any concurrence of thine own will? Who was He that formed thy body in secret, when thy substance was curiously wrought in the lower parts of the earth (Ps. cxxxix. 15)? Will not He who cared for thee before thou hadst any being care for thee now, after He hath formed thee in His own image? I am a creature of God; to my Creator then do I betake myself. What if my nature is corrupted by the devil; and pierced and wounded by my sins, as by murderous robbers (Luke x. 30), yet my Creator still lives. He who could create me at first can now restore me. He who created me without sin, can now remove from me all the sin which has entered

into me and has permeated my whole being, either through the temptation of the devil, through Adam's fault, or through my own actual transgression. My Creator can restore my soul, if only He is willing so to do; and certainly He is willing, for who can hate the work of his own hands? Are we not before Him as clay in the hands of the potter (Jer. xviii. 6)? But if He had hated me, certainly he would not have created me from nothing. He is the Saviour of all men, especially of those that believe (I Tim. iv. 10). It is wonderful that He created me, and still more wonderful that He redeemed me. Never did our Lord give a clearer proof of His great love for us than in His bitter passion and bleeding wounds on Calvary in our behalf. Truly are we loved, since for us and our salvation the only begotten Son is sent from the bosom of the Father. And if Thou didst not desire to save me, O Lord Jesus, why didst Thou descend from heaven? But Thou didst descend to the earth and didst become obedient unto death, even the death of the cross (Phil. ii. 8). To redeem a servant, God spared not His own Son (Rom. viii. 32). Truly hath God loved the world with an unspeakable love, since for its redemption He delivered up His own Son to be smitten, to be crucified, to be put to death.

Inexpressibly great was the price of our redemption (I Peter i. 18); great and marvelous, then, is the mercy of God in our redemption. It would almost seem to one as if God loves His elect children as dearly as He loves His only-begotten Son; for what we obtain by purchase we certainly esteem of greater value than that which we give in exchange for it. And that He might have adopted sons, God did not spare His own co-essential Son. What marvel then, that He should have prepared mansions (John xiv. 2) in His heavenly home for us, since He has given His own Son, in whom is all the fullness of the Godhead (Col. ii. 9). Certainly where the fullness of the Godhead is, there is likewise the fullness of eternal life and glory. And if in Christ He hath given the fullness of eternal life, how will He deny us a little particle of it? Truly God has greatly loved us, His adopted sons, since for us He gave His only-begotten Son. Truly the Son has greatly loved us, since for us He gave Himself. To make us rich, He took upon Himself the direst poverty; for He had not where to lay His head (Matt. viii. 20). That He might make us the sons of god, He became a man; and the work of redemption being finished, He does not now neglect us, but sitting at the right hand of the Divine Majesty, He there maketh intercession for us (Rom. viii. 34). What that is necessary to my salvation will He not accomplish for me, since He hath devoted Himself to the work of my eternal salvation? What will the Father deny the Son, who became obedient to Him unto death, even the death of the cross (Phil. ii. 8)? What will the Father deny the Son, since He hath already accepted the ransom offered by the Son? What if my sins accuse me; in this Intercessor do I trust; greater is He who is for me than my sins that are against me. What if my very weakness terrifies me; in His strength do I glory. What if Satan accuses me, if only this Mediator shall pardon me. What if the heavens and the earth accuse me, and mine iniquities declare my guilt; yet it is enough for me that the Creator of the heavens and of the earth and He who is righteousness itself pleads my cause for me. It suffices for me to acknowledge His merit, because mine will not suffice; and it is enough for me to have Him propitious to me, against whom alone I have sinned; whatever He shall not impute to me shall be as though it had never been. Nor does the fact that my sins are so grievous and so varied and so oft-repeated move me in this trust; for if I had not been burdened with sin, I should not so ardently desire His righteousness; if I were not sick, I would not call in the aid of the physician. He Himself is my Physician (Matt ix. 12), He Himself is my Saviour (Matt. i. 21), He Himself is my Righteousness (I Cor. i. 30); He cannot deny Himself (2 Tim. ii. 13). I am spiritually sick, I am condemned, I am a sinner, I cannot deny myself. Have mercy upon me, O Thou my blessed Physician, my Saviour, my Righteousness. Amen!

XXXII. TRUE PEACE OF SOUL.

THE MIND THAT RESTS IN THE LORD IS AT PEACE.

THE soul often seeks rest and peace in transitory and worldly things, but finds them not. And why? Because the soul is of far more worth than all created things; it cannot therefore find the rest and peace it seeks in these meaner objects. All things of earth are fleeting and transitory; but the soul is immortal; how then can it find peace in these? All these are of the earth earthy, but our souls are of heavenly origin, how then could these satisfy its holy desires? In Christ alone it finds the peace it seeks (Matt. xi. 29); He only can satisfy and fully meet its immortal desires. Against the holy wrath of

God, it quietly rests in the wounds of Christ the Saviour; against the accusations of Satan in the almighty power of Christ; against the terrors of the law in the gospel of Christ; against her accusing sins in the precious blood of Christ, that speaketh better things in the presence of God than the blood of Abel (Heb. xii. 24); against the fear of death it reposes in joyful confidence in the intercession of Christ at the right hand of the Father above. And so faith finds rest in Christ; but our love also finds there its most blessed repose. If we set our hearts upon earthly things, we shall not have this true peace, because these earthly things themselves do not have it, nor can they possibly satisfy the longings of the soul, because they are finite, whilst our souls, made in the image of God, ardently long for that Infinite Good, in whom all good things are. As then our faith ought to rely upon nothing in all the world but the merit of Christ alone, so also our love should be set upon no earthly object, not even upon ourselves. The love of self hinders the love of God, and we ought to prefer that love to all things else. Our soul is the bride of Christ (2 Cor. xi. 2); it ought then to cling to Him alone. Our soul is the temple of God (1 Cor. iii. 16), and hence it ought to be the dwelling-place of God alone.

Many seek for rest of soul in earthly riches, but out of Christ it cannot be found; where Christ is, there is poverty if not in outward reality, at least in spirit and feeling. When on earth, the Lord of heaven and earth did not have where to lay His head (Matt. viii. 20); and thus He would commend and consecrate the life of poverty we may be called upon to lead. Riches are something external to us; but the soul can look for true peace only within itself. And in the hour of death when all earthly things must be given up, to whom will thy soul then cling? Either riches desert us or we them; frequently this occurs in life, and always at death. Where then will thy soul find the peace and rest for which it longs?

Many hope to find rest in pleasure. Now pleasure may afford a certain rest and joy to the body for awhile, but not to the soul, and at the last it is always attended by pain and grief. Pleasure has respect to this life; but the soul is not created for this life alone, since at death it is obliged to leave it for another life; how then can it find true rest in pleasure? Out of Christ thou canst find no true peace for thy soul. But what was the life of Christ in this respect? All His life from His birth to His death was one of deepest sorrow. So He, who could rightly estimate the value of all earthly things, would teach us how to regard pleasure.

Many seek rest in worldly honors. But miserable indeed are they who are dependent for honor upon the fickle winds of popular favor. Honor is an external and short-lived good. But again that which ought to afford rest of soul must be within us. What more canst thou say of human praise and honor, than has been said of that famous picture of Apelles, the Grecian painter? Consider the little corner of the world in which thou art hid; what proportion it bears to the whole province in which thou dwellest, to the whole of Europe, to the whole round world. That only is true honor, which God will by and by bestow upon His elect children. The rest of any natural object is in its end; nor does it rest naturally until it has attained its true end and place. The end of a human soul is God Himself, since it is created indeed in His image. It can never then be at rest and peace, except as it attains the end of its being, that is God. As the life of the body is the soul, so the life of the soul is God; as therefore that soul truly lives in which God graciously dwells, so that soul is spiritually dead in which God dwells not. But how can there be rest to a dead soul? This first death in sin necessarily involves that second death unto eternal damnation (Rev. xx. 6).

And so it is that these evils without him cannot possibly disturb the rest of soul which he possesses, whose heart is firmly fixed upon God, and who enjoys His blessed divine consolations. In sorrow he is joyful; in poverty he is rich; in the tribulations of this world he is secure; in all the storms and commotions of this life he is tranquil; amidst the abuses and insults of wicked men he is peaceful; and in the hour of death itself he lives. He regards not the threats of tyrants, because in his heart he experiences the rich consolations of Almighty God. In adversity he is not cast down with sorrow, because the Holy Spirit inwardly supports and comforts him. He is not distressed because poor in this world's goods, for he is rich in the goodness of God. He is not disturbed by the insults of men, because

his heart rejoices in the honors God heaps upon him. He cares not for the pleasures of sense, because he has far greater joy in the ministries of the blessed Spirit. He seeks not worldly friendships, because he rejoices in the friendship of God reconciled to him through the blood of His Son. He covets not the treasures of earth, because he has a treasure laid up in heaven of priceless value. He fears not death, because he ever lives in God. He does not greatly desire worldly wisdom, because he has the Holy Spirit (1 John ii. 20) dwelling within him, teaching him, whose perfect teaching does away with the more imperfect (1 Cor. xiii. 10). He has no fear of lightnings and tempests, of fire and flood, of direful configurations of the planets, and eclipses of the heavenly luminaries, because exalted above all the powers and forces of nature he reposes calmly in Christ by faith, and lives in holy union with Him. He is not led astray by the allurements of the world, because deep in his soul he hears the far sweeter voice of Christ. He fears not the power of the devil, because he is sensible of God's forbearance toward him. Christ who lives in him and is the all-powerful conqueror is stronger far than the devil, who busies himself in vain to conquer him. He yields not to the enticements of the flesh, because living in the Spirit of God he experiences the riches of His grace, whose quickening power crucifies and puts to death the sinful flesh (Gal. v. 24). He feels no dread of the accusations of Satan at the last day, because he is assured of the intercessions of Christ in his behalf.

And now may He, who is the only author and giver of this true rest, our Lord Jesus Christ, God over all, blessed forevermore, grant it unto our souls!

XXXVIII. THE TRANSITORINESS OF LIFE.

WHAT IS HUMAN LIFE?

CONSIDER, O devout soul, the misery and the transitoriness of this present life, that thou mayst lift up thy heart more longingly towards thy heavenly inheritance. Whilst the past of our life here increases, its future decreases; while it is growing in length of years, it is at the same time becoming shorter; whatever is added to it, is at the same time subtracted from it. The life we live is a mere point of time, aye, it is even less than that. While we turn us around, our immortality is upon us. In this life we dwell as in a strange home. Abraham had no spot in the land of Canaan for a dwelling-place, only a sepulcher, where he might bury his dead (Gen. xxiii. 4); so this present life affords us as it were a lodging where we may sojourn for a time, and then a place of burial. As soon as life begins, we begin to die. Like one on board a vessel, who, whether he sits, or stands, or lies down, is always drawing nearer his port, carried thither with the same force with which his ship is driven; so we, sleeping or waking, lying down or walking along, willingly or unwillingly, moment by moment are always being borne along irresistibly towards our end. This life is indeed more like death, for day by day we are dying, since every day we live is for us one day less of life. It is filled with painful regrets for the past, with trying labors in the present, and with dismal fears for the future. We enter upon life's journey weeping, ushered into the world as an infant in tears, as though foreseeing the ills that shall befall us here. Every step onward is one of weakness, afflicted as we are with many diseases, and distressed with many cares. Our departure hence is fraught with gloomy fears, for we go not alone, but carry with us the burden of all the deeds (Rev. xiv. 13) done in the body, and through death we approach the awful judgment-seat of God (Heb. ix. 27). We are conceived in sin, in misery are we born, our life is a constant pain, and death is a source of distress. We are begotten in uncleanness, we are cherished in darkness, we are brought forth in pain. Before our birth we burden our wretched mothers, and at our birth we lacerate them as with a viper's fang; we are strangers at our birth, and mere pilgrims and sojourners whilst we live, because in death we are obliged to move on. In the first portion of our life we know not ourselves; in the midst of it we are overwhelmed with cares, and its closing period is oppressed with the burdens of old age. The whole of life is divided into the present, the past and the future. If we consider the present, it is unstable; if the past, it is already become as nothing; if the future, it is uncertain. At our birth we are as a mass of uncleanness; our whole life is but a bubble; and at our death we furnish a repast to worms. We carry earth about with us, we tread upon the earth as we walk, and by and by our bodies will become earth again. The necessity of being born was laid upon us; and so also the misery of living, and the hardship of dying. Our body is an earthly habitation for death and sin, which day by day consume it.

Our whole life is a spiritual warfare (Job vii. 1); above us are demons watching for our destruction; on our right hand and on our left the world is assailing us; and below us and within us the flesh lies in wait to destroy us. Man's life is a warfare, because "the flesh lusteth against the spirit and the spirit against the flesh" (Gal. v. 17). What joy can we therefore find in this life, since there is no certain and secure happiness in it? What delight can we take in the things of the present, when, whilst all else is passing away, that which constantly threatens us does not pass away; when the objects of our love here are so soon ended, and we are constantly approaching nearer that place where pain is never ended? About all we gain from a longer life is that we do more evil, we see more evil, we suffer more evil, and at the last judgment a longer list of accusing sins rises up to condemn us. What is man? Well, he is death's purchased possession, a transient traveler; his life is lighter than a bubble, briefer than a moment, more worthless than an image, more empty than a sound, more fragile than glass, more changeable than the wind, more fleeting than a shadow, more deceptive than a dream. What is this life? Why, it is a constant looking forward to death, a stage upon which a farce is enacted; a vast sea of miseries, a single little measure of blood, which a slight accident may spill, or a little fever corrupt. The course of life is a labyrinth which we enter at birth, and from which we withdraw by the portals of death. We are but as dust, and dust is nothing but smoke, and smoke is nothing at all, and so we are nothing. This life, like glass, is easily broken; like a river, it flows swiftly along in its course; like a warfare, it is attended with constant misery, and yet to many it appears so very desirable. A nut may outwardly appear good and sound, but open it with a knife and you may find nothing but worms and putridity within. Apples of Sodom may delight us with their exterior beauty, but touch them and they fall into ashes. And so it is with life. Its external promises of happiness enchant us, but come closer, and these promises will prove to be but as smoke and ashes.

Do not, therefore, O beloved soul, devote thy highest thoughts to this life, but rather, in mind, aspire to the joys of that life which is to come. Contrast the very brief space of time allotted us in this life with the infinite and never-ending ages of eternity, and it will sufficiently appear how foolish it is for us to cling to this fleeting life to the neglect of that eternal life. Our life here is transitory, and yet in this brief life we either win or lose eternal life; it is filled with pain and misery, and yet in it we either win or lose the eternal happiness of heaven; it is full of dire calamities, and yet in it we either win or lose eternal joys. If then thou dost aspire to eternal life, desire it with thy whole heart in this fleeting life. Use this world wisely, but, oh, set not thy heart upon it! Carry on thy temporal business in this life, but, oh, let not thy mind be fixed upon this life. Using the things of this world will not harm us, if we set not our hearts upon them. This world is simply thy lodging-place, but heaven is thy fatherland; do not then take such delight in thy daily sojourn in this earthly lodging-place, that thou wilt abate for a moment thy longing desires for the heavenly fatherland. In this life we are sailing on the sea of time to eternity, our port; do not be so charmed with a momentary tranquility on this sea, that thou wilt not ardently long for that haven of rest that is tranquil for ever and ever. This life is like an inconstant lover, and does not keep faith with those that love it, but contrary to their expectation it frequently flees from them; why, then, wouldst thou put thy trust in it? It is very dangerous to promise ourselves the security of even one hour, for very frequently in that one brief hour this fleeting life comes to a sudden end. It is the safest plan to be on the lookout for death every hour, and to prepare for it by serious repentance of our sins. In the gourd whose shade so delighted Jonah, God prepared a worm when the morning rose, and it smote the gourd that it withered (Jonah iv. 7); so in these worldly objects, upon which so many set their hearts, there is no stability, but worms of corruption are bred in them to destroy them. The world has already been wasted and defaced by so many calamities, that it has even lost some of its seductive charms; and as we should heartily praise and commend those who deign not to delight themselves with a delightsome world, so we should strongly reprove and condemn those who take pleasure in perishing with a perishing world.

O blessed Christ, withdraw Thou our hearts from the love of this world, and enkindle in us holy desires for the heavenly kingdom!

THE HYMNS

HYMN INDEX BY COMMON TITLE – VISITATION EDITION 2026

<i>Title</i>	<i>No.</i>	<i>Section</i>	<i>Complexity</i>	<i>Author/ Translator in italics</i>	<i>Tune</i>	<i>Composer/ Arranger in italics</i>
A Mighty Fortress Is Our God	32	REFORMATION	3	Luther, M.	Ein Feste Burg (Rhythmic)	Luther, M.
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All Depends On Our Possessing	50	TRUST	1	unknown & <i>Winkworth</i>	Alles ist an Gottes Segen	König, J.
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God the Father Be Our Stay	30	TRINITY	3	Luther & <i>Massie</i>	Gott Der Vater, Wohn Uns Bei	from Walter's Geistliche Gesangbüchlein, 1524 & <i>Moritz von Hessen &</i>
Guide Me, O Thou Great Jehovah	45	CONSECRATION	3	Williams & <i>Williams</i>	Cwm Rhondda	Hughes, J.
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How Firm A Foundation	51	TRUST	2	Rippon, J.	Foundation (Funk) <i>or</i> Protection	Funk, J.
I Am Jesus' Little Lamb	52	TRUST	1	von Hayn, H.	Weil Ich Jesu Schäflein Bin	from Bruder Choral-Buch, 1784
I Come, O Savior, To Thy Table	37	LORD'S SUPPER	3	Heyder, F.	Ich Sterbe Täglich	from Emskirchner Choralbuch, 1756
I Know That My Redeemer Lives	28	EASTER	2	Medley, S.	Duke Street	Hatton, J.
I Walk In Danger All The Way	25	LENT	2	Brorson & <i>Ristad</i>	Der Lieben Sonne Lich Und Pracht <i>or</i> Ristad	from Freylinghausen's Geistreiches Gesangbuch, Halle, 1704
In Peace and Joy I Now Depart	18	CLOSING SONGS	4	Luther & <i>Bacon</i>	Mit Fried und Freud ich Far Dahin	from Walter's Geistliche Gesangbüchlein, 1524 & <i>Praetorius</i>
Jesus Christ Is Risen Today	29	EASTER	4	Bohemian & Wesley	Easter Hymn	from Lyra Davidica, 1708
Jesus Grant That Balm and Healing	26	LENT	3	Heermann, J.	Der Am Kreuz	König, J.
Jesus, Thy Boundless Love To Me	38	REDEEMER	2	Gerhardt & <i>Wesley</i>	Yoakley	Yoakley, W.
Lord Jesus Think On Me	36	CONFESSION / ABSOLUTION	2	Synesius of Cyrene & <i>Chatfield</i>	Southwell	from William Daman's Psalter, 1579

<i>Title</i>	<i>No.</i>	<i>Section</i>	<i>Complexity</i>	<i>Author/Translator in italics</i>	<i>Tune</i>	<i>Composer/ Arranger in italics</i>
Lord, Keep Us Steadfast in Thy Word	33	REFORMATION	2	Luther & <i>Winkworth</i>	Erhalt Uns, Herr, bei deinem Wort	from Klug's Geistliche Lieder aufs new gebessert, Wittenberg, 1543 & <i>Hassler</i>
Magnificat	20	ADVENT	3	Penney, B.	Uffingham	Clarke, J.
Now Rest Beneath Night's Shadow	57	EVENING	3	Gerhardt, P.	Innsbruck <i>or</i> Nun ruhen alle Wälder <i>or</i> O Welt, Ich Muss Dich Lassen	Isaac & <i>Bach</i>
Now the Light Has Gone Away	58	EVENING	1	Havergal, F.	Müde bin ich, geh zur Ruh	from Liederbuch für Kleinkinder-Schulen, 1842
O The Deep, Deep Love of Jesus	39	REDEEMER	4	Francis, S.	Ebenezer <i>or</i> Ton-Y-Botel	Williams, T.
Our God, Our Help In Ages Past	53	TRUST	1	Watts, I.	St. Anne	Croft, W.
Praise God From Whom All Blessings Flow	48	PRAISE	2	Ken, T.	Old 100th	Genevan Psalter & Bourgeois
Praise To The Lord, The Almighty	49	PRAISE	2	Neander & <i>Winkworth</i>	Lobe den Herren	from Ander Theil des Erneuernten Gesangbuch, 1665 & <i>Bennett</i>
Rejoice, My Heart, Be Glad and Sing	44	CROSS AND COMFORT	2	Gerhardt, P.	Ich Singe dir mit Herz	König, J.
Salvation Unto Us Has Come	40	JUSTIFICATION	2	Speratus, P.	Es ist das Heil uns Kommen Her	from Etlich Christlich Lider, Wittenberg, 1524
Savior Of The Nations Come	21	ADVENT	2	Ambrose of Milan & <i>Luther & Reynolds</i>	Nun Komm, Der Heiden Heiland	from Walter's Geistliche Gesangbüchlein, 1524
Stricken, Smitten, and Afflicted	27	GOOD FRIDAY	1	Kelly, T.	O Mein Jesu, Ich Muss Sterben <i>or</i> Wo Ist Jesus, Mein Verlangen	from Geistliches Volkslied, 1850
The King Shall Come	22	ADVENT	2	unknown & <i>Brownlie</i>	Consolation <i>or</i> Morning Song	Wyeth, J.
The Winds and Billows Loudly Roar	54	TRUST	2	Wordsworth, C.	Consolation <i>or</i> Morning Song	Wyeth, J.
Thine Arm, O Lord, in Days of Old	55	TRUST	2	Plumptre, E.	Kingsfold	English & <i>Williams</i>
What A Friend We Have In Jesus	47	PRAYER	1	Scriven, J.	untitled	Converse, C.
Yet Before We See Your Plans	46	CONSECRATION	2	Dumont, B.	Holy Manna	Moore & from Columbian Harmony, 1825
You People Who Now Are Baptized	35	BAPTISMAL LIFE	2	Gerhardt & <i>Dumont</i>	Es ist Gewisslich an der Zeit	from Klug's Geistliche Lieder, Wittenberg, 1533 & <i>Praetorius</i>

Choral or Instrumental Songs:

<i>Title</i>	<i>No.</i>	<i>Section</i>	<i>Complexity</i>	<i>Author/Translator in italics</i>	<i>Tune</i>	<i>Composer/ Arranger in italics</i>
Lord God, Thy Praise We Sing	59		4	Luther & <i>Massie</i>	Herr Gott, dich loben wir	Latin & Luther

In Peace and Joy I Now Depart

(also known as The Song of Simeon: Nunc Dimitis)

Words: Martin Luther, 1524. Translated by Leonard Woolsey Bacon, 1884, alt.
 Music: 'Mit Fried und Freud ich Far Dahin' from Walter's Geistliche Gesangbüchlein, 1524.
 Setting: Michael Praetorius, 1610.
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$\text{♩} = 120$

1. In peace and joy I now de - - part At God's dis - pos - - - ing;
 2. 'Tis Christ that wrought this work for me, My faith - ful Sa - - - vior,
 3. Him Thou hast un - to all set forth Their great Sal - va - - tion
 4. He is the Hope and sa - ving Light Of lands be - night - - - ed;

For full of com - fort is my heart, Soft re - pos - - - ing.
 Whom Thou hast made mine eyes to see, By Thy fa - - - vor.
 And to His king - dom called the earth, Ev - ery na - - - tion,
 By Him are they who dwelt in night Fed and light - - - ed.

So the Lord hath pro - mised me, And death is but a slum - - - ber.
 Now I know He is my Life, My Help in need and dy - - - ing.
 By Thy dear and whole - some Word, In ev - - - ery place re - sound - - - ing.
 He is Is - - rael's Praise and Bliss, Their Joy, Re - - - ward, and Glor - - - y.

Comfort, Comfort Ye My People

Words: Johann Olearius (Oelschlaeger), 1671. Translated by Catherine Winkworth, 1862.
 Music: 'Freu dich sehr, o meine Seele' from Trente Quatre Pseaumes de David, Geneva, 1551.

Setting: "Evangelical Lutheran Hymn-Book", 1931.
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♩ = 160

1. Com - fort, com - fort ye My peo - ple, Speak ye peace, thus saith our God;
 2. For the her - ald's voice is cry - ing In the des - ert far and near,
 3. Yea, her sins our God will par - don, Blot - ting out each dark mis - deed;
 4. Make ye straight what long was crook - ed, Make the rough - er pla - ces plain:

Com - fort those who sit in dark - ness, Mourn - ing 'neath their sor - row's load;
 Bid - ding all men to re - pent - ance, Since the king - dom now is here.
 All that well de - served His an - ger He will no more see nor heed.
 Let your hearts be true and hum - ble, As be - fits His ho - ly reign,

Speak ye to Je - ru - sa - lem Of the peace that waits for them;
 O that warn - ing cry o - bey! Now pre - pare for God a way!
 She has suff - ered many a day, Now her griefs have passed a - way,
 For the glo - ry of the Lord O'er the earth is shed a - broad,

Tell her that her sins I co - ver, And her war - fare now is o - - ver.
 Let the val - leys rise to meet Him, And the hills bow down to greet Him.
 God will change her pi - ning sad - ness In - to ev - er spring - ing glad - ness.
 And all flesh shall see the to - ken That His Word is ne - ver bro - - ken.

Magnificat

Words: Brian L. Penney, 2009. Music: 'Uffingham' Jeremiah Clarke, 1701. Setting: "The English Hymnal", 1906.
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 Christian worship, provided they are not altered, and this notice is on each copy. All other rights reserved.
 Music and Setting: public domain. This score is a part of the Open Hymnal Project, 2009 Revision.

♩ = 110

1. My soul shall mag - - ni - - fy the Lord, And with my
 2. Be - hold, I am for - - ev - - er blessed, For God has
 3. The Lord has shown His might - - y arm, Those proud in
 4. The hun - - gry with good things are filled, They see God's
 5. The Lord helps His be - - lov - - ed ones, In mer - cy

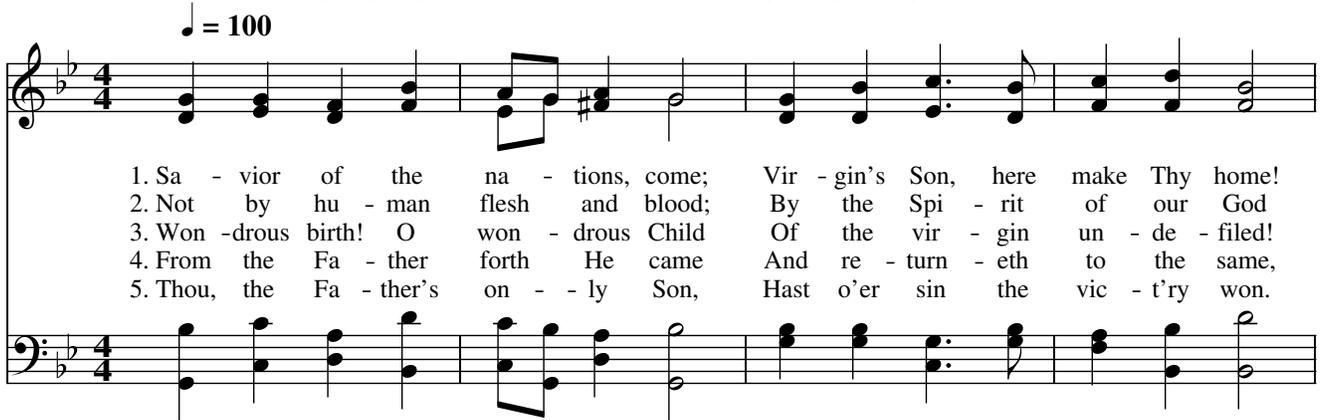
spir - - it I re - - joice; My Sav - ior has re - - gard for
 done great things for me; His mer - cy rests on those who
 heart He shall put down; The haught - y from their thrones re -
 kind - - ness ev - 'ry day; But on the rich no bless - - ing
 He His cov - 'nant keeps; Just as He pro - mised long a - -

me, He hears His low - - ly ser - - vant's voice.
 fear, Who hon - - or His Name most ho - - ly.
 - moved, The low - - ly have God's bless - - ing found.
 rests, With emp - - ty hands they're sent a - - way.
 - - go, to A - - - bra - - ham, and to his Seed.

Savior Of The Nations Come

Words: Ambrose of Milan, c. 397. Translated to German by Martin Luther, 1524.
 Translated from German to English by William M. Reynolds, 1851.
 Music: 'Nun Komm, Der Heiden Heiland' from Walter's Geistliche Gesangbüchlein, 1524.
 Setting: "Mehrstimmiges ChoralBuch", 1906.
 copyright: public domain. This score is a part of the Open Hymnal Project, 2007 Revision.

$\text{♩} = 100$



1. Sa - vior of the na - tions, come; Vir - gin's Son, here make Thy home!
 2. Not by hu - man flesh and blood; By the Spi - rit of our God
 3. Won - drous birth! O won - drous Child Of the vir - gin un - de - filed!
 4. From the Fa - ther forth He came And re - turn - eth to the same,
 5. Thou, the Fa - ther's on - - ly Son, Hast o'er sin the vic - t'ry won.



Mar - vel now, O heav'n and earth, That the Lord chose such a birth.
 Was the Word of God made flesh, Wo - man's off - spring, pure and fresh.
 Though by all the world dis - owned, Still to be in hea - ven en - throned.
 Cap - tive lead - ing death and hell High the song of tri - - umph swell!
 Bound - less shall Thy king - dom be; When shall we its glo - - ries see?

6. Brightly doth Thy manger shine,
 Glorious is its light divine.
 Let not sin o'ercloud this light;
 Ever be our faith thus bright.

7. Δ Praise to God the Father sing,
 Praise to God the Son, our King,
 Praise to God the Spirit be
 Ever and eternally.

The King Shall Come

ADVENT

Words: Unknown author. Translated by John Brownlie, 1907.
 Music and Setting: 'Consolation' or 'Morning Song' John Wyeth, 1813.
 copyright: public domain. This score is a part of the Open Hymnal Project, 2006 Revision.

♩ = 100

1. The King shall come when morn - ing dawns, And light tri - um - phant breaks;
 2. Not as of old a lit - tle child To bear, and fight, and die,
 3. O bright - er than the ris - ing morn When He, vic - tor - ious, rose,
 4. O bright - er than that glor - ious morn Shall this fair morn - ing be,
 5. The King shall come when morn - ing dawns, And earth's dark night is past;

When beau - ty gilds the east - ern hills, And life to joy a - wakes.
 But crowned with glo - ry like the sun That lights the morn - ing sky.
 And left the lone - some place of death, De - - spite the rage of foes.
 When Christ, our King, in beau - ty comes, And we His face shall see.
 O haste the ris - ing of that morn, The day that aye shall last.

6. And let the endless bliss begin,
 By weary saints foretold,
 When right shall triumph over wrong,
 And truth shall be extolled.

7. The King shall come when morning dawns,
 And light and beauty brings:
 Hail, Christ the Lord! Thy people pray,
 Come quickly, King of kings.

Come, Your Heart and Voices Raising

(also known as Come and Christ the Lord Be Praising or Come and Let Us Christ Revere Now or
Come Unite in Praise and Singing)

Words: Paul Gerhardt, 1667. Translation composite.

Music: 'Quem Pastores' German, 1410. Setting: "The Lutheran Hymnary", 1913.
copyright: public domain. This score is a part of the Open Hymnal Project, 2010 Revision.

♩ = 120

1. Come, your hearts and voi - - ces rais - - ing, Christ the
2. Sin and death may well be groan - - ing, Sa - - tan
3. See how God, for us pro - - vi - - ding, Gave His
4. Christ, from heav'n to us de - - scen - - ding And in
5. Ja - - cob's Star in all its splen - - dor Beams with

Lord with glad - - ness prais - - ing; Loud - - ly sing His
now may well be moan - - ing; We, our full sal -
Son and life a - - bi - - ding; He our wear - - y
love our race be - - frien - - ding, In our need His
com - - fort sweet and ten - - der, For - - cing Sa - - tan

love a - - ma - zing, Wor - thy folk of Chris - - ten - dom.
- va - - tion own - ing, Cast our ev - - ery care a - - way.
steps is gui - ding From earth's woe to heav'n - - ly joy.
help ex - ten - ding, Saved us from the wi - - ly Foe.
to surr - en - - der, Break - ing all the pow'rs of hell.

6. From the bondage that oppressed us,
From sin's fetters that possessed us,
From the grief that sore distressed us,
We, the captives, now are free.

7. Oh, the joy beyond expressing
When by faith we grasp this blessing
And to Thee we come confessing,
That our freedom thou hast wrought!

8. Gracious Child, we pray Thee, hear us,
From Thy lowly manger cheer us,
Gently lead us and be near us
Till we join the angelic choir.

Author of All Life

Words: Brian J. Dumont, 12 Oct 2009.

Music: 'Beach Spring' Benjamin F. White, 1844. Setting: "The Sacred Harp", 1860, alt.
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Music and Setting: public domain. This score is a part of the Open Hymnal Project, 2009 Revision.

♩ = 160

1. Au - thor of all Life, our Fa - ther, breathe in - - to our hearts a - gain.
2. Hearts so hard, we hate each o - - ther, those in need we treat with scorn...
3. Christ now grants us life e - ter - nal, to know You the one true God,

Stir our dead - ness, heal our weak - - ness, crush our e - vil thoughts so vain.
Old, un - wise, or not my col - - or, Pal - sied limbs, or not yet born.
He the Way to see the Fa - - ther, He the One who felt the rod.

Life Cre - a - tor, life Re - deem - er, life Im - par - ter, Source of Truth,
Life Cre - a - tor, life Re - deem - er, life Im - par - ter, Three in One,
Life Cre - a - tor, life Re - deem - er, life Im - par - ter, Life con - ferred!

Teach us now to love each o - - ther, Teach us Lord to love like You.
Teach us Lord to see Your I - - mage, Teach us now to see the Son.
Let us sing of Your a - tone - ment, Let all peo - ple hear Your Word!

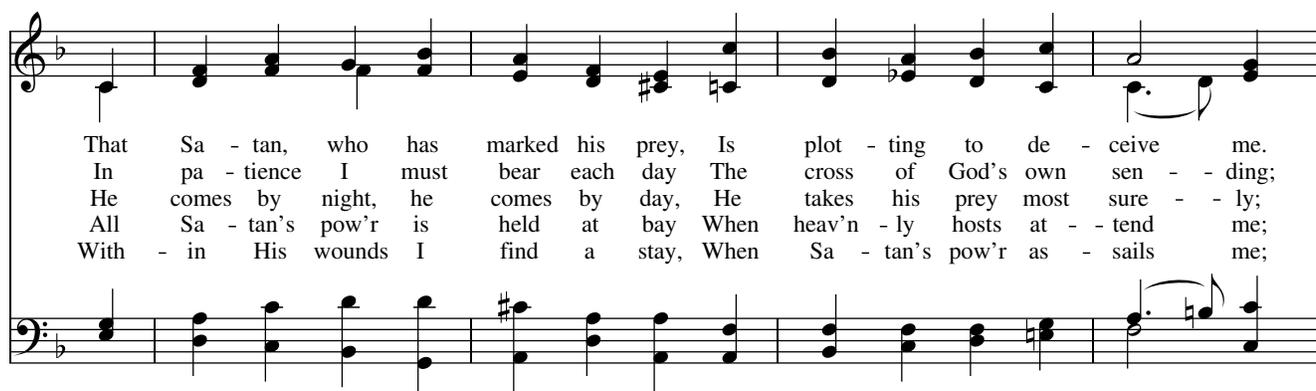
I Walk In Danger All The Way

Words: Hans Adolf Brorson, 1734. Translated by Ditlef Georgson Ristad, 1909, alt.
 Music: 'Der Lieben Sonne Lich Und Pracht' or 'Ristad' from Freylinghausen's *Geistreiches Gesangbuch*, Halle, 1704.
 Setting: *The Lutheran Hymnary*, 1913.
 copyright: public domain. This score is a part of the *Open Hymnal Project*, 2026 Revision.

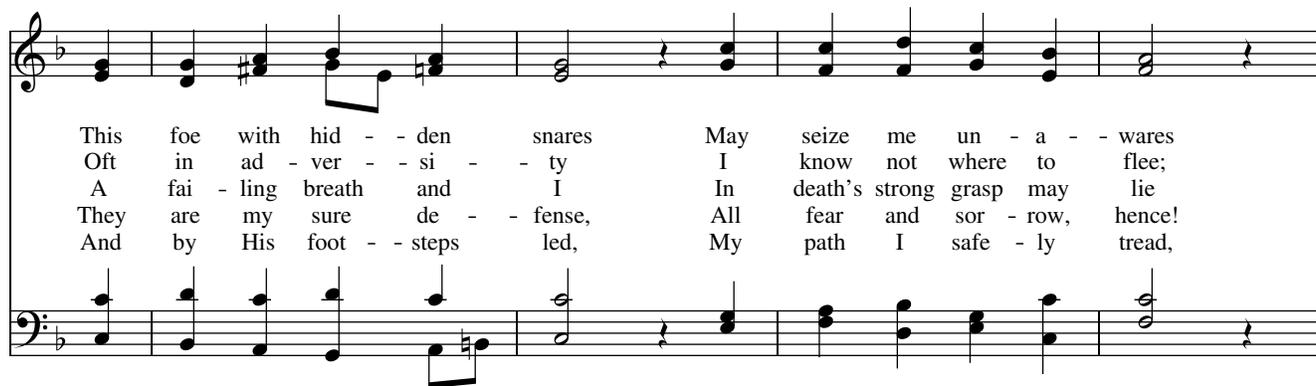
♩ = 100



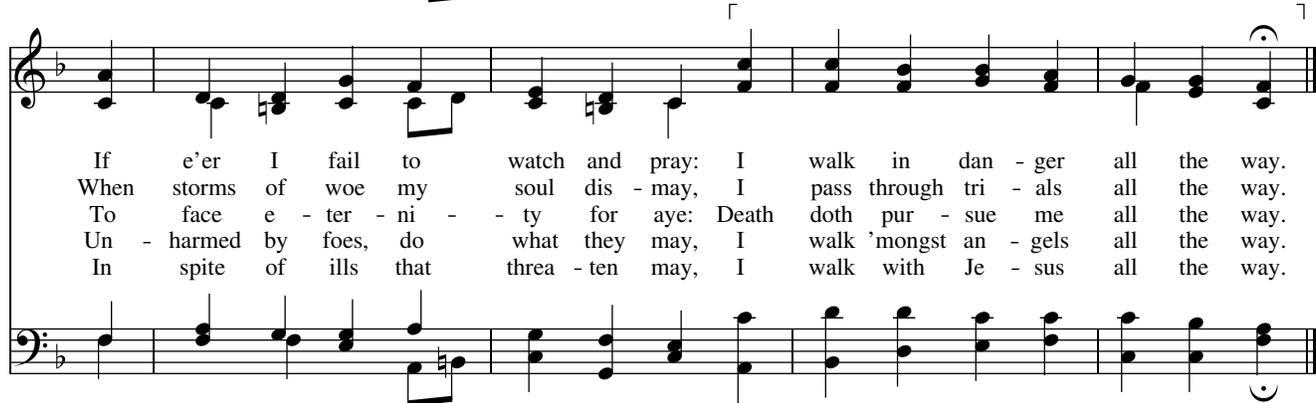
1. I walk in dan - ger all the way; The thought shall ne - ver leave me
 2. I pass through tri - als all the way, With sin and ills con - ten - - ding;
 3. Death doth pur - sue me all the way, No - where I rest se - cure - - ly,
 4. I walk 'mongst an - gels all the way They shield me and be - friend me;
 5. I walk with Je - sus all the way, His gui - dance ne - ver fails me,



That Sa - tan, who has marked his prey, Is plot - ting to de - ceive me.
 In pa - tience I must bear each day The cross of God's own sen - - ding;
 He comes by night, he comes by day, He takes his prey most sure - - ly;
 All Sa - tan's pow'r is held at bay When heav'n - ly hosts at - - tend me;
 With - in His wounds I find a stay, When Sa - tan's pow'r as - sails me;



This foe with hid - - den snares May seize me un - a - - wares
 Oft in ad - ver - - si - - ty I know not where to flee;
 A fai - ling breath and I In death's strong grasp may lie
 They are my sure de - - fense, All fear and sor - row, hence!
 And by His foot - - steps led, My path I safe - ly tread,



If e'er I fail to watch and pray: I walk in dan - ger all the way.
 When storms of woe my soul dis - may, I pass through tri - als all the way.
 To face e - ter - ni - - ty for aye: Death doth pur - sue me all the way.
 Un - harmed by foes, do what they may, I walk 'mongst an - gels all the way.
 In spite of ills that threa - ten may, I walk with Je - sus all the way.

6. My walk is heav'nward all the way,
 Await, my soul, the morrow,
 When thou shalt find release for aye
 From all thy sin and sorrow;

All worldly pomp, begone,
 To heav'n I now press on;
 For all the world I would not stay,
 My walk is heav'nward all the way.

Jesus Grant That Balm and Healing

LENT

Words: Johann Heermann, 1644. Translation composite.
 Music: 'Der Am Kreuz' Johann Balthasar König, 1738. Setting: "Evangelical Lutheran Hymn-Book", 1931.
 copyright: public domain. This score is a part of the Open Hymnal Project, 2008 Revision.

$\text{♩} = 100$

1. Je - - sus, grant that balm and heal - ing In Thy ho - ly wounds I find,
 2. Should some lust or sharp temp - ta - tion Prove too strong for flesh and blood,
 3. If the world my heart en - ti - ces On the broad and ea - sy road
 4. Ev - ery wound that pains or grieves me, By Thy stripes, Lord, is made whole;
 5. O my God, my Rock and To - wer, Grant that in Thy death I trust,

E - very hour that I am feel - ing, Pains of bo - dy and of mind.
 Let me think up - - on Thy Pas - sion, And the breach is soon made good.
 With its mirth and lur - ing vic - es, Let me think up - - on the load
 When I'm faint, Thy cross re - - vives me, Grant - ing new life to my soul.
 Know - ing death has lost his po - wer Since Thou trodd'st him in the dust.

Should some e - vil thought with - in Tempt my treach - erous heart to sin,
 Or should Sa - tan press me hard, Let me then be on my guard,
 Thou didst car - ry and en - dure That I flee all thoughts im - - pure,
 Yea, Thy com - fort ren - - ders sweet Ev - ery bit - ter cup I meet;
 Sa - vior, let Thine a - - gon - y Ev - er help and com - fort me;

Show the per - il, and from sin - ning Keep me ere its first be - gin - - ning.
 Say - ing, "Christ for me was wound - ed," That the temp - ter flee con - found - - ed.
 Ba - nish - ing each wild e - mo - tion, Calm and blest in my de - vo - - tion.
 For Thy all a - - ton - ing Pas - sion Has pro - cured my soul's sal - va - - tion.
 When I die, be my Pro - tec - tion, Light and Life and Re - sur - rec - - tion.

6. Jesus, grant that balm and healing In Thy holy wounds I find,
 Every hour that I am feeling, Pains of body and of mind.
 And when I this world must leave, Grant that, Lord, to Thee I cleave,
 In Thy wounds find consolation And obtain my soul's salvation

Stricken, Smitten, and Afflicted

Words: Thomas Kelly, 1804.

Music: 'O Mein Jesu, Ich Muss Sterben' or 'Wo Ist Jesus, Mein Verlangen' from Geistliches Volkslied, 1850.

Setting: "Evangelical Lutheran Hymn-Book", 1931.

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♩ = 180

1. Strick - en, smitt - en, and a - - fflic - ted, See Him dy - ing on the tree!
 2. Tell me, ye who hear Him groan - ing, Was there e - ver grief like His?
 3. Ye who think of sin but light - ly, Nor sup - pose the ev - il great,
 4. Here we have a firm foun - da - tion, Here the re - fuge of the lost.

'Tis the Christ by man re - ject - ed; Yes, my soul, 'tis He, 'tis He!
 Friends through fear His cause dis - own - ing, Foes in - sul - ting his dis - tress:
 Here may view its na - ture right - ly, Here its guilt may est - i - mate.
 Christ the Rock of our sal - va - tion, Christ the Name of which we boast.

'Tis the long ex - pec - ted pro - phet, Da - vid's Son, yet Da - vid's Lord;
 Man - y hands were raised to wound Him, None would in - ter - pose to save;
 Mark the Sac - ri - fice ap - point - ed! See Who bears the aw - ful load!
 Lamb of God for sin - ners wound - ed! Sac - ri - - fice to can - cel guilt!

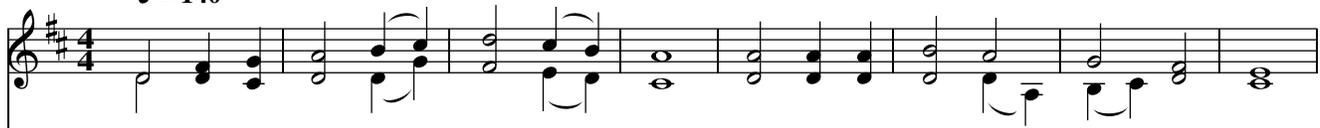
Proofs I see su - ffic - ient of it: 'Tis a true and faith - ful Word.
 But the deep - est stroke that pierced Him Was the stroke that Jus - tice gave.
 'Tis the Word, the Lord's A - noint - ed, Son of Man, and Son of God.
 None shall ev - er be con - found - ed Who on Him their hope have built.

I Know That My Redeemer Lives

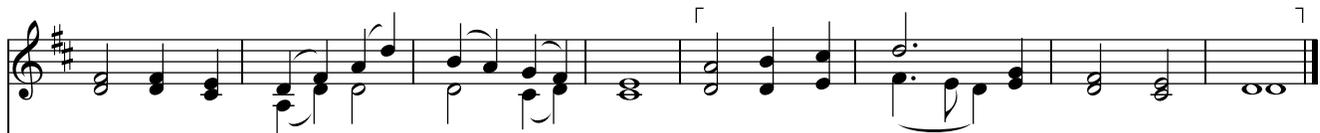
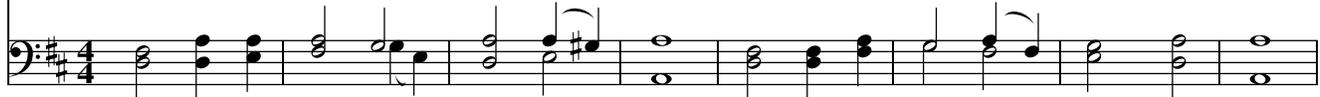
EASTER

Words: Samuel Medley, 1775. Music: 'Duke Street' John Hatton, 1793.
 Setting: "The Church Hymnal, Revised and Enlarged" (Episcopal), 1905.
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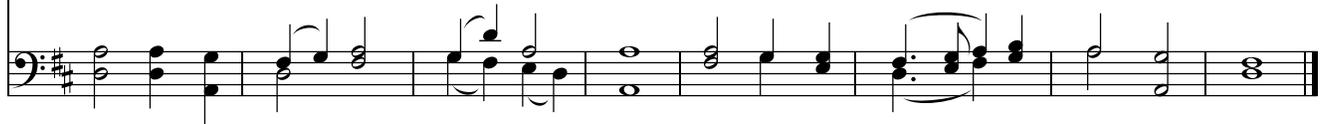
♩ = 140



1. I know that my Re - - deem - er lives; What com - fort this sweet sen - tence gives!
 2. He lives to bless me with His love, He lives to plead for me a - bove.
 3. He lives tri - um - phant from the grave, He lives e - ter - nal - - ly to save,
 4. He lives to grant me rich sup - - ply, He lives to guide me with His eye,
 5. He lives to si - lence all my fears, He lives to wipe a - - way my tears



He lives, He lives, who once was dead; He lives, my ev - - er liv - ing Head.
 He lives my hun - gry soul to feed, He lives to help in time of need.
 He lives all glo - rious in the sky, He lives ex - alt - - ed there on high.
 He lives to com - fort me when faint, He lives to hear my soul's com - plaint.
 He lives to calm my trou - bled heart, He lives all bless - - ings to im - part.



6. He lives, my kind, wise, heavenly Friend,
 He lives and loves me to the end;
 He lives, and while He lives, Ill sing;
 He lives, my Prophet, Priest, and King.

7. He lives and grants me daily breath;
 He lives, and I shall conquer death:
 He lives my mansion to prepare;
 He lives to bring me safely there.

8. He lives, all glory to His Name!
 He lives, my Jesus, still the same.
 Oh, the sweet joy this sentence gives,
 I know that my Redeemer lives!

Jesus Christ Is Risen Today

Words: 14th Century Bohemian Latin carol. Stanzas 1-3 translated in John Arnold's *Compleat Psalmist*, 1749.

Stanza 4 Charles Wesley, 1740, alt.

Music: 'Easter Hymn' from *Lyra Davidica*, 1708. Setting: composite found in "Church Praise: with tunes", 1885.
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♩ = 120

1. Je - sus Christ is ris'n to - day, Al - - - le - - lu - - ia!
 2. Hymns of praise then let us sing, Al - - - le - - lu - - ia!
 3. But the pain which He en - dured, Al - - - le - - lu - - ia!
 4. Δ Sing we to our God a - bove, Al - - - le - - lu - - ia!

Our tri - um - phant ho - - ly day, Al - - - le - - lu - - ia!
 Un - to Christ, our heav'n - - ly King, Al - - - le - - lu - - ia!
 Our sal - va - tion hath pro - cured, Al - - - le - - lu - - ia!
 Praise e - ter - nal as His love, Al - - - le - - lu - - ia!

Who did once, up - - on the cross, Al - - - le - - lu - - ia!
 Who en - - dured the cross and grave, Al - - - le - - lu - - ia!
 Now a - - bove the sky He's king, Al - - - le - - lu - - ia!
 Praise Him, all you heav'n - ly host, Al - - - le - - lu - - ia!

Suf - fer to re - - deem our loss, Al - - - le - - lu - - ia!
 Sin - ners to re - - deem and save, Al - - - le - - lu - - ia!
 Where the an - gels ev - er sing, Al - - - le - - lu - - ia!
 Fa - ther, Son, and Ho - ly Ghost, Al - - - le - - lu - - ia!

God the Father Be Our Stay

TRINITY

(also known as God the Father With Us Stay or God the Father With Us Be)

Words: 15th Century Litany, adapted by Martin Luther, 1524. Translated by Richard Massie, 1854, alt.

Music: 'Gott Der Vater, Wohn Uns Bei' from Walter's Geistliche Gesangbüchlein, 1524.

Setting: composite from Landgraf Moritz, 1612 and "Evangelical Lutheran Hymn-Book", 1931.

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$\text{♩} = 100$

1. God the Fa - ther, be our Stay, When hell's dread pow'rs as - - sail us;
 2. Je - - sus Christ be Thou our Stay,
 3. Ho - - ly Ghost, be Thou our Stay,
 1(alt). Tri - une God, be Thou our Stay,

Cleanse us from our sins, we pray, Nor in our last hour fail us. Keep us from the

E - vil One; Firm in the faith a - bid - - ing, In Christ our Sa - vior hid - - ing,

And heart - i - ly con - fid - - ing. Let us put God's ar - mor on: With all true Christ - - ians

run - - ning Our heav'n - ly race and shun - - ning The de - vil's wiles and cun - - ning.

A - men, A - men, this be done, So sing we, Hal - le - lu - - - jah!

Holy Holy, Holy

Words: Reginald Heber, 1826.
 Music: 'Nicaea' John Bacchus Dykes, 1861. Setting: "Hymns Ancient and Modern", 1869.
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♩ = 110

1. Ho - ly, ho - ly, ho - ly! Lord God Al - migh - ty! Ear - - ly in the
 2. Ho - ly, ho - ly, ho - ly! All the saints a - - dore Thee, Cast - ing down their
 3. Ho - ly, ho - ly, ho - ly! though the dark - ness hide Thee, Though the eye of
 4. Ho - ly, ho - ly, ho - ly! Lord God Al - migh - ty! All Thy works shall

morn - - ing our song shall rise to Thee; Ho - ly, ho - ly, ho - - ly,
 gold - en crowns a - round the glass - y sea; Che - ru - bim and ser - a - phim
 sin - ful man Thy glor - y may not see; On - ly Thou art ho - - ly;
 praise Thy Name, in earth, and sky, and sea; Ho - ly, ho - ly, ho - - ly;

mer - ci - ful and might - y! God in three Per - sons, bless - ed Tri - ni - ty!
 fall - ing down be - fore Thee, Who was, and is, and ev - er - more shall be.
 there is none be - side Thee, Per - fect in pow'r, in love, and pur - it - y.
 mer - ci - ful and might - y! God in three Per - sons, bless - ed Tri - ni - ty!

A Mighty Fortress Is Our God

REFORMATION

Words: Martin Luther, 1529. Translation composite circa 1868 Pennsylvania Lutheran Church Book.
 Music: 'Ein Feste Burg (Rhythmic)' Martin Luther, 1529. Setting: "Evangelical Lutheran Hymn-Book", 1931.
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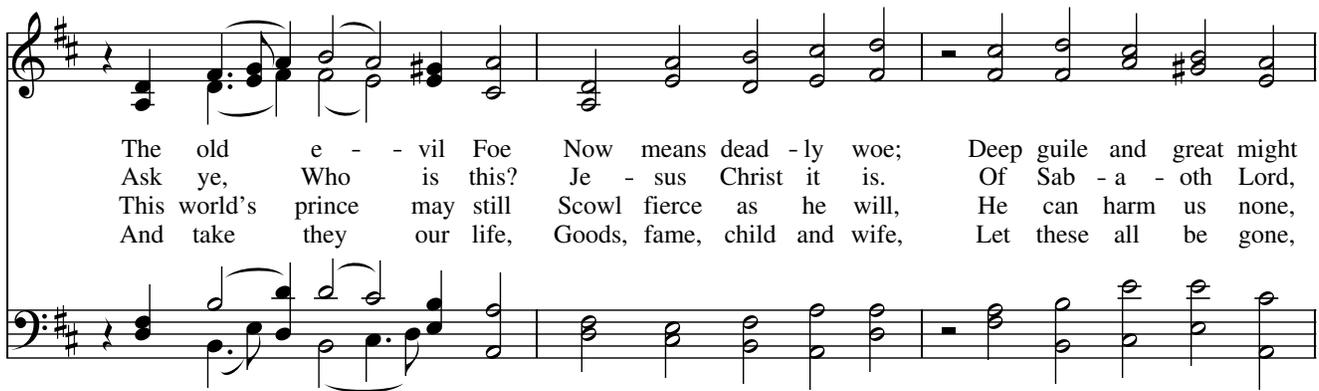
♩ = 160



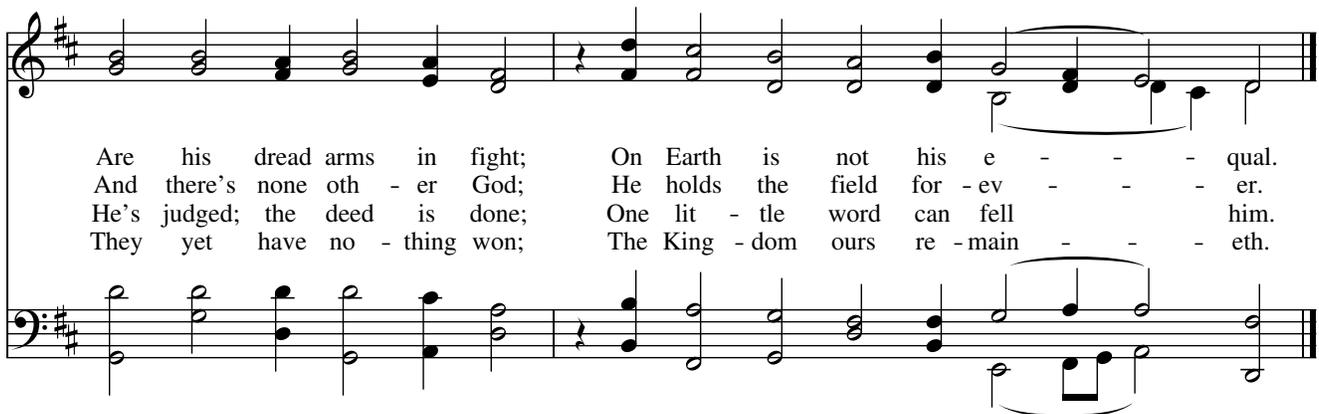
1. A might - y For - tress is our God, A trust - y Shield and Weap - - on;
 2. With might of ours can nau - ght be done, Soon were our loss ef - fect - - ed;
 3. Though dev - ils all the wor - ld should fill, All ea - ger to de - vour us.
 4. The Word they still shall let re - main Nor an - y thanks have for it;



He helps us free from ev - ery need That hath us now o'er - tak - - - en.
 But for us fights the Val - iant One, Whom God Him - self e - le - - - cted.
 We trem - ble not, we fear no ill, They shall not o - ver - power us.
 He's by our side up - on the plain With His good gifts and Spi - - - rit.



The old e - - vil Foe Now means dead - ly woe; Deep guile and great might
 Ask ye, Who is this? Je - sus Christ it is. Of Sab - a - oth Lord,
 This world's prince may still Scowl fierce as he will, He can harm us none,
 And take they our life, Goods, fame, child and wife, Let these all be gone,



Are his dread arms in fight; On Earth is not his e - - - qual.
 And there's none oth - er God; He holds the field for - ev - - - er.
 He's judged; the deed is done; One lit - tle word can fell him.
 They yet have no - thing won; The King - dom ours re - main - - - eth.

Lord, Keep Us Steadfast in Thy Word

Words: Martin Luther, 1541. Translated by Catherine Winkworth, 1863.
 Music: 'Erhalt Uns, Herr, bei deinem Wort' from Klug's "Geistliche Lieder auff's new gebessert", 1543.
 Setting: Hans Leo Hassler, unknown date.
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♩ = 120

The musical score is written for a single voice and a lute or guitar. It consists of two systems of music. The first system has three verses of lyrics. The second system has two lines of lyrics. The music is in G major (one sharp) and 4/4 time. The tempo is marked as quarter note = 120. The score includes a treble clef and a bass clef. The lyrics are:

1. Lord, keep us stead-fast in Thy Word; Curb those who fain by craft and sword

2. Lord Je-sus Christ, Thy pow'r make known, For Thou art Lord of lords a-lone;

3. O Com-fort-er of price-less worth, Send peace and u-ni-ty on earth.

Would wrest the king-dom from Thy Son And set at naught all He hath done.

De-fend Thy Christ-en-dom that we May ev-er-more sing praise to Thee.

Sup-port us in our fi-nal strife And lead us out of death to life.

You People Who Now Are Baptized

Words: Paul Gerhardt, 1667. Translated by Brian J. Dumont, March 2011.
Music: 'Es ist Gewisslich an der Zeit' from Klug's Geistliche Lieder, Wittenberg, 1533.
Setting: Michael Praetorius, 1610.

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♩ = 130

1. You peo - ple who now are bap - tized God's gra - cious love sur -
 2. Be - fore held in your mo - ther's arm, From your time of con -
 3. Your soul and bo - dy turned with - in, Sin filled you like a
 4. The ma - jes - - ty that ter - ri - - fies Was all God's pres - ence
 5. Then washed clean in this ho - ly flood, The wa - ter of Bap -

- rounds you. By Christ's Name you're now re - cog - nized; Pon -
 - cep - - tion, Quite hos - tile to the Law's al - arms- Let
 poi - - son. Con - cern for neigh - bor pa - per - thin; God's
 brought you. Your fault you could not rect - if - - y; An -
 - ti - - - sm; In - stilled faith in Christ's ho - ly blood Brought

- der what hap - pened to you: Whose work was it which fash - ioned you, Whose
 there be no de - - cep - tion. A sin - ner born of sin - ner's seed; Still
 love was simp - ly for - eign. Then raised by God the Lord of Life To
 - xi - et - y con - sumed you. A slave of sin and Sa - tan held Trapped
 to the Fa - ther's King - dom, Your heart re - built with - in your breast, New

in - born na - ture that He slew, When you first gained His pro - - mise?
 God Him - self for you would bleed, He took on flesh to save you.
 glow in His e - - ter - nal Light Your robe of white is gleam - - ing.
 in a pri - son bound for hell Death was your on - ly fu - - ture.
 na - ture filled with right - eous - ness, Your ev - ery sin for - giv - - en!

6. It washes all your sins away
 And makes you pure and holy.
 Hell's hold on you was lost that day,
 God's freedom for the lowly.
 You are now truly God's dear child
 An heir of heaven undefiled
 With crown to cast before Him.

7. Your nature lost in Adam's fall,
 Corrupt through generations,
 Refreshed now in the waterfall-
 A perfect new creation!
 The death of death before your eyes:
 God's power must be recognized.
 Hell's demons lie defeated!

8. Now we can gladly draw to Christ
 And boldly ask His blessing
 Because of Jesus' sacrifice,
 Our sins upon Him pressing.
 The Father looks on us and sees
 Christ's holiness and His good deeds:
 White robes giv'n by His merit.

9. This holy bath ... What pow'r displays!
 What wondrous grace-filled cleansing;
 None on their own can e'er appraise
 The value of their raising.
 The Word of God in simple form
 Can calm the tempest and the storm.
 It brings peace to your spirit.

10. Plain water cannot wash our sin
 Nor clean our inward spirit,
 But water with God's promise can
 Bring all the Father wills it.
 The water that floods over you
 From God's command has strength imbued.
 His Name is placed upon you.

11. Too precious to repay somehow,
 Just grateful thanks we offer.
 Christ's work has been delivered now
 To you through Word and water.
 Nothing but Christ's atoning work
 In you could kill death's ugly smirk
 You're now refreshed and holy.

12. Now gladly live as God's dear child
 Proclaim to all His Gospel
 Shine to the world; be undefiled...
 A beacon to all people.
 Till called home to eternal joy
 With new song that we'll all employ
 To cast our crowns before Him.

All Who Believe and Are Baptized

(also known as He That Believes and Is Baptized)

Words: Thomas Hansen Kingo, 1689. Translation by George Alfred Taylor Rygh, 1909, alt.
 Music: 'Es ist das Heil uns Kommen Her' German circa 1400 from *Etlich Christlich Lider*, Wittenberg, 1524.
 Setting: "Mehrstimmiges ChoralBuch", 1906.
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$\text{♩} = 100$

1. All who be - lieve and are bap - tized shall see the Lord's sal - va - - tion;
 2. With one ac - cord, O God, we pray: grant us thy Ho - ly Spi - - rit;

bap - tized in - to the death of Christ, they are a new cre - a - - tion.
 look thou on our in - firm - it - y through Je - sus' blood and mer - - it.

through Christ's re - demp - tion they shall stand a - mong the glor - ious
 Grant us to grow in grace each day that by this sac - ra -

heav'n - ly band of ev - - ery tribe and na - - - tion.
 - ment we may e - - ter - - nal life in - - her - - - it.

Lord Jesus Think On Me

Words: Synesius of Cyrene, circa 430. Translated by Allen W. Chatfield, 1876.
 Music: 'Southwell' William Daman's Psalter, 1579. Setting: "Common Service Book" (ULCA), 1917.
 copyright: public domain. This score is a part of the Open Hymnal Project, 2008 Revision.

♩ = 110

1. Lord Je - sus, think on me And purge a - way my sin;
 2. Lord Je - sus, think on me, With ma - ny'a care op - pressed;
 3. Lord Je - sus, think on me A - - mid the bat - tle's strife;
 4. Lord Je - sus, think on me Nor let me go a - - stray;
 5. Lord Je - sus, think on me When floods the tem - pest high;

From earth - born pas - sions set me free And make me pure with - - in.
 Let me Thy lo - ving ser - vant be And taste Thy pro - mised rest.
 In all my pain and mi - se - ry Be Thou my Health and Life.
 Through dark - ness and per - plex - it - y Point Thou the heav'n - ly way.
 When on doth rush the e - ne - my, O Sa - vior, be Thou nigh!

6. Lord Jesus, think on me
 That, when the flood is past,
 I may th'eternal brightness see
 And share Thy joy at last.

7. Δ Lord Jesus, think on me
 That I may sing above
 To Father, Spirit, and to Thee
 The strains of praise and love.

I Come, O Savior, To Thy Table

LORD'S SUPPER

Words: Friedrich C. Heyder, 1710. Translation composite. Music: 'Ich Sterbe Täglich' from Emskirchner Choralbuch, 1756. Setting: "Evangelical Lutheran Hymn-Book", 1931. copyright: public domain. This score is a part of the Open Hymnal Project, 2008 Revision.

♩ = 100

1. I come, O Sa - - vior, to Thy ta - - ble, For
 2. Oh, grant that I in man - - ner wor - - thy May
 3. Un - - wor - - thy though I am, O Sa - - vior, Be -
 4. Oh, let me loathe all sin for - - ev - - er As
 5. Thy heart is filled with fer - - vent yearn - - ing That

weak and wear - y is my soul; Thou, Bread of Life, a - lone art
 now a - pproach Thy heav'n - ly board And, as I low - ly bow be -
 -cause I have a sin - - ful heart, Yet Thou Thy lamb wilt ba - - nish
 death and poi - son to my soul That I through will - ful sin - - ning
 sin - ners may sal - - va - - tion see Who, Lord, to Thee in faith are

ab - - le To sa - - tis - - fy and make me whole:
 -fore Thee, Look on - - ly un - - to Thee, O Lord!
 ne - - ver, For Thou my faith - - ful Shep - - herd art:
 ne - - ver May see Thy judg - - ment take its toll!
 turn - - ing; So I, a sin - - ner, come to Thee.

Lord, may Thy bo - dy and Thy blood Be for my soul the high - est good!

6. Weary am I and heavy laden,
 With sin my soul is sore oppress;
 Receive me graciously and gladden
 My heart, for I am now Thy guest.
 7. Thou here wilt find a heart most lowly
 That humbly falls before Thy feet,
 That duly weeps o'er sin, yet solely
 Thy merit pleads, as it is meet.
 8. By faith I call Thy holy table
 The testament of Thy deep love;
 For, lo, thereby I now am able
 To see how love Thy heart doth move.

9. What higher gift can we inherit?
 It is faith's bond and solid base;
 It is the strength of heart and spirit,
 The covenant of hope and grace.
 10. This feast is manna, wealth abounding
 Unto the poor, to weak ones power,
 To angels joy, to hell confounding,
 And life for me in death's dark hour.
 11. Thy body, giv'n for me, O Savior,
 Thy blood which Thou for me didst shed,
 These are my life and strength forever,
 By them my hungry soul is fed.
 15. My heart has now become Thy dwelling, O blessèd, holy Trinity.
 With angels I, Thy praises telling, Shall live in joy eternally.

12. With Thee, Lord, I am now united;
 I live in Thee and Thou in me.
 No sorrow fills my soul, delighted
 It finds its only joy in Thee.
 13. Who can condemn me now? For surely
 The Lord is nigh, who justifies.
 No hell I fear, and thus securely
 With Jesus I to Heaven rise.
 14. Though death may threaten with disaster,
 It cannot rob me of my cheer;
 For He Who is of death the Master,
 With aid and comfort e'er is near.

Jesus, Thy Boundless Love To Me

Words: Paul Gerhardt, 1653. Translated by John Wesley, 1739.
 Music: 'Yoakley' William Yoakley, 1820. Setting: "The Lute of Zion", 1853.
 copyright: public domain. This score is a part of the Open Hymnal Project, 2006 Revision.

♩ = 100

1. Je - - sus, Thy bound - less love to me No thought can reach, no
 2. O, grant that no - - thing in my soul May dwell but Thy pure
 3. O love, how cheer - - ing is thy ray! All pain be - fore thy
 4. This love un - - wear - - ied I pur - - sue And daunt - less - ly to
 5. My Sa - vior, Thou Thy love to me In shame, in want, in

tongue de - - clare; U - - nite my thank - - ful heart with Thee And
 love a - - lone! Oh, may Thy love pos - sess me whole, My
 pre - sence flies; Care, an - guish, sor - - row, melt a - - way Wher -
 Thee a - - spire. Oh, may Thy love my hope re - - new Burn
 pain, hast showed; For me, on the a - ccur - - sed tree, Thou

reign with - - out a ri - - val there. To Thee a - - lone, dear
 joy, my trea - - sure, and my crown! All cold - - ness from my
 - - e'er thy heal - - ing beams a - - rise. O Je - - sus, no - - thing
 in my soul like heav'n - - ly fire! And day and night be
 pour - - est forth Thy guilt - - less blood; Thy wounds u - - pon my

Lord, I live; My - - self to Thee, dear Lord, I give.
 heart re - - move; My ev - - ery act, word, thought, be love.
 may I see, No - - thing de - - sire or seek, but Thee!
 all my care To guard this sa - - cred treas - ure there.
 heart im - - press, Nor aught shall the lov'd stamp ef - - face.

- 6. More hard than marble is my heart,
 And foul with sins of deepest stain;
 But Thou the mighty Savior art,
 Nor flowed thy cleansing blood in vain;
 Ah soften, melt this rock, and may
 Thy blood wash all these stains away!
- 7. O that I, as a little child,
 May follow Thee, and never rest
 Till sweetly Thou hast breathed
 Thy mild And lowly mind into my breast!
 Nor ever may we parted be,
 Till I become as one with Thee.
- 8. Still let Thy love point out my way;
 How wondrous things Thy love hath wrought!
 Still lead me, lest I go astray;
 Direct my word, inspire my thought;
 And if I fall, soon may I hear
 Thy voice, and know that love is near.
- 9. In suffering be Thy love my peace, In weakness be Thy love my power;
 And when the storms of life shall cease, Jesus, in that important hour,
 In death as life be Thou my guide, And save me, Who for me hast died.

O The Deep, Deep Love of Jesus

REDEEMER

Words: S. Trevor Francis, 1875.

Music: 'Ebenezer' or 'Ton-Y-Botel' Thomas J. Williams, 1890. Setting: "A Hymnal" (Episcopal), 1916.
copyright: public domain. This score is a part of the Open Hymnal Project, 2010 Revision.

♩ = 180

1. O the deep, deep love of Je - sus, vast, un - meas - ured, bound - less, free!
2. O the deep, deep love of Je - sus, spread His praise from shore to shore!
3. O the deep, deep love of Je - sus, love of ev - ery love the best!

Rol - ling as a might - y o - cean in its full - ness ov - - er me!
How He lov - eth, ev - er lov - eth, chang - eth ne - ver, nev - er - more!
'Tis an o - cean full of bless - ing, 'tis a ha - ven giv - ing rest!

Un - der - neath me, all ar - ound me, is the cur - rent of Thy love
How He watch - es o'er His loved ones, died to call them all His own;
O the deep, deep love of Je - sus, 'tis a heav'n of heav'ns to me;

Lead - ing on - ward, lead - ing home - ward to Thy glor - ious rest a - bove!
How for them He in - ter - ce - deth, watch - eth o'er them from the throne!
And it lifts me up to glo - ry, for it lifts me up to Thee!

Salvation Unto Us Has Come

(also known as To Us Salvation Now Is Come)

Words: Paul Speratus, 1523. Translation composite.

Music: 'Es ist das Heil uns Kommen Her' traditional German circa 1400 from *Etlich Christlich Lider*, Wittenberg, 1524.

Setting: "Mehrstimmiges ChoralBuch", 1906.

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$\text{♩} = 100$

1. Sal - va - tion un - to us has come By God's free grace and fa - - - vor;
 2. What God did in His law de - mand And none to Him could ren - - - der
 3. It was a false, mis - lead - ing dream That God His Law had gi - - - ven
 4. From sin our flesh could not ab - stain Sin held its sway un - cea - - - sing;

Good works can - not a - - vert our doom, They help and save us ne - - - ver.
 Caused wrath and woe on ev - ery hand For man, the vile of - fend - - - er.
 So sin - ners could them - selves re - deem And by their works gain Hea - - - ven.
 The task was use - less and in vain, Our guilt was e'er in - crea - - - sing.

Faith looks to Je - - sus Christ a - - lone, Who did for all the
 Our flesh has not those pure de - - sires The spi - - rit of the
 The Law is but a mir - - ror bright To bring the in - - bred
 None can re - move sin's pois - oned dart Or pur - - if - y our

world a - - tone; He is our one Re - - deem - - - er.
 Law re - - quires, And lost is our con - - di - - tion.
 sin to light That lurks with - - in our na - - - ture.
 guile - - ful heart? So deep is our cor - - ru - - - ption.

5. Yet as the Law must be fulfilled
 Or we must die despairing,
 Christ came and hath God's anger stilled,
 Our human nature sharing.
 He hath for us the Law obeyed
 And thus the Father's vengeance stayed
 Which over us impended.

6. Since Christ hath full atonement made
 And brought to us salvation,
 Each Christian therefore may be glad
 And build on this foundation.
 Thy grace alone, dear Lord, I plead,
 Thy death is now my life indeed,
 For Thou hast paid my ransom.

7. Let me not doubt, but trust in Thee,
 Thy Word cannot be broken;
 Thy call rings out, "Come unto Me!"
 No falsehood hast Thou spoken.
 Baptized into Thy precious name,
 My faith cannot be put to shame,
 And I shall never perish.

8. The Law reveals the guilt of sin
 And makes men conscience-stricken;
 The Gospel then doth enter in
 The sinful soul to quicken.
 Come to the cross, trust Christ, and live;
 The Law no peace can ever give,
 No comfort and no blessing.

9. Faith clings to Jesus' cross alone
 And rests in Him unceasing;
 And by its fruits true faith is known,
 With love and hope increasing.
 Yet faith alone doth justify,
 Works serve thy neighbor and supply
 The proof that faith is living.

10. Δ All blessing, honor, thanks, and praise
 To Father, Son, and Spirit,
 The God that saved us by His grace,-
 All glory to His merit!
 O Triune God in heaven above,
 Who hast revealed Thy saving love,
 Thy blessed name be hallowed.

Abide With Me

CROSS AND COMFORT

Words: Henry F. Lyte, 1847. Music: 'Eventide' William H. Monk, 1861. Setting: William H. Monk, 1861.
copyright: public domain. This score is a part of the Open Hymnal Project, 2008 Revision.

♩ = 100

1. A - - bide with me; fast falls the ev - en - tide; The dark - ness
2. Swift to its close ebbs out life's lit - tle day; Earth's joys grow
3. Not a brief glance I beg, a pass - ing word; But as Thou
4. Come not in ter - rors, as the King of kings, But kind and
5. Thou on my head in ear - ly youth didst smile; And, though re -

deep - ens; Lord with me a - - bide. When o - ther help - ers
dim; its glor - ies pass a - - way; Change and de - - cay in
dwell'st with Thy dis - ci - ples, Lord, Fa - - mil - iar, con - des - -
good, with heal - ing in Thy wings, Tears for all woes, a
- bell - ious and per - verse mean - while, Thou hast not left me,

fail and com - forts flee, Help of the help - less, O a - bide with me.
all a - round I see; O Thou who chan - gest not, a - bide with me.
- cend - ing, pa - tient, free. Come not to so - journ, but a - bide with me.
heart for ev - ery plea? Come, Friend of sin - ners, and thus bide with me.
oft as I left Thee, On to the close, O Lord, a - bide with me.

6. I need Thy presence every passing hour.
What but Thy grace can foil the tempter's power?
Who, like Thyself, my guide and stay can be?
Through cloud and sunshine, Lord, abide with me.
7. I fear no foe, with Thee at hand to bless;
Ills have no weight, and tears no bitterness.
Where is death's sting? Where, grave, thy victory?
I triumph still, if Thou abide with me.
8. Hold Thou Thy cross before my closing eyes;
Shine through the gloom and point me to the skies.
Heaven's morning breaks, and earth's vain shadows flee;
In life, in death, O Lord, abide with me.

Be Still My Soul

Words: Katharina A. von Schlegel, 1752. Translated by Jane L. Borthwick, 1855.
 Music: 'Finlandia' Jean Sibelius, 1899. Setting: from Jean Sibelius, 1900.
 copyright: public domain. This score is a part of the Open Hymnal Project, 2008 Revision.

♩ = 100

1. Be still, my soul: the Lord is on thy side. Bear pa - tient - ly
 2. Be still, my soul: thy God doth un - der - take To guide the fu - -
 3. Be still, my soul: when dear - est friends de - part, And all is dark -
 4. Be still, my soul: the hour is hast'n - ing on When we shall be
 5. Be still, my soul: be - - gin the song of praise On earth, be - liev -

the cross of grief or pain. Leave to thy God to or - der and pro - vide;
 - ture, as He has the past. Thy hope, thy con - fi - dence let no - thing shake;
 - ened in the vale of tears, Then shalt thou bet - ter know His love, His heart,
 for - ev - er with the Lord. When dis - a - ppoint - ment, grief and fear are gone,
 - ing, to Thy Lord on high; Ac - know - ledge Him in all thy words and ways,

In ev - ery change, He faith - ful will re - - main. Be still, my soul: thy best,
 All now my - ster - ious shall be bright at last. Be still, my soul: the waves
 Who comes to soothe thy sor - row and thy fears. Be still, my soul: thy Je -
 Sor - row for - got, love's pur - est joys re - - stored. Be still, my soul: when change
 So shall He view thee with a well pleased eye. Be still, my soul: the Sun

thy heav'n - ly Friend Through thorn - y ways leads to a joy - ful end.
 and winds still know His voice Who ruled them while He dwelt be - low.
 - sus can re - pay From His own full - ness all He takes a - way.
 and tears are past All safe and bless - ed we shall meet at last.
 of life di - vine Through pass - ing clouds shall but more bright - ly shine.

Blind Bartimaeus

CROSS AND COMFORT

Words: Henry Wadsworth Longfellow, alt, 1842.
 Music: 'Fillmore' Jeremiah Ingalls (1764-1828). Setting: "The Methodist Hymnal", 1905.
 copyright: public domain. This score is a part of the Open Hymnal Project, 2012 Revision.

♩ = 100

1. Blind Bar - - ti - mae - us at the gates Of Jer - i - - cho in
 2. The thron - ing mul - ti - tudes in - crease "Blind Bar - ti - - mae - us,
 3. Then saith the Christ, as si - lent stands The crowd, "What wilt thou
 4. Ye that hath eyes and can - not see, In dark - ness and in

dark - - ness waits: He hears the crowd; he hears a breath
 hold thy peace!" But still, a - - bove the nois - - y crowd,
 at My hands?" And he re - - plies, "O give me light!
 mis - - er - - y, Re - - call those migh - - ty voi - - ces three-

say "It is Christ of Naz - a - - reth!" And calls in tones
 The blind man's cry is shrill and loud: Un - - til they say,
 Ra - bbi, re - - store the blind man's sight." And Je - - sus an - -
 "O Je - - sus, Je - - sus pi - - ty me!" "Cou - rage! a - - rise!

of a - - go - - ny, "O Je - - sus, Je - - sus pi - - ty me!"
 "He call - - eth thee; Cour - age! a - - rise! He call - - eth thee!"
 -swers, "Go thy way, Thy faith, thy faith hath sa - - ved thee."
 He call - - eth thee!" "Thy faith, thy faith hath sa - - ved thee."

Rejoice, My Heart, Be Glad and Sing

(also known as O Lord I Sing with Lips and Heart)

Words: Paul Gerhardt, 1653. Translation composite.
 Music: 'Ich Singe dir mit Herz' Johann Balthasar König, 1738.
 Setting: "Evangelical Lutheran Hymn-Book", 1931.

copyright: public domain. This score is a part of the Open Hymnal Project, 2009 Revision.

♩ = 110

1. Re - joice, my heart, be glad and sing, A cheer - ful trust main - tain;
 2. He is thy Trea - sure, He thy Joy, Thy Life and Light and Lord,
 3. Why spend the day in blank des - pair, In rest - less thought the night?
 4. Did not His love and truth and pow'r Watch o'er thy child - hood day?
 5. His wis - dom nev - er plans in vain, Ne'er fal - ters or mis - takes;

For God, the Source of ev - - ery - thing, Thy Por - tion shall re - - main.
 Thy Coun - se - lor when doubts an - noy, Thy Shield and great Re - - ward.
 On thy Cre - a - - tor cast thy care; He makes thy bur - dens light.
 Has He not oft in threat - 'ning hour Turned dread - ed ills a - - way?
 All that His coun - sels did or - - dain A hap - py end - ing makes.

6. Upon thy lips, then, lay thy hand
 And trust His guiding love;
 Then like a rock thy peace shall stand
 Here and in heav'n above.

7. O Lord I sing with lips and heart,
 Joy of my soul, to Thee:
 To Earth Thy knowledge I impart,
 As it is known to me.

8. Thou art the Fount of grace, I know,
 And Spring so full and free,
 Whence saving health and goodness flow
 Each day so bounteously.

9. For what have all that live and move
 Through this wide world below
 That does not from Thy bounteous love,
 O Heav'nly Father flow?

10. Who built the lofty firmament?
 Who spread th' expanse of blue?
 By whom are to our pastures sent
 Refreshing rain and dew?

11. Who warmeth us in cold and frost?
 Who shields us from the wind?
 Who orders it that oil and must
 We in their season find?

18. Our deepest needs dost Thou supply,
 Thou giv'st what lasts for aye.
 Thou lead'st us to our home on high,
 When hence we pass away.

12. Who is it life and health bestows?
 Who keeps us with His hand
 In golden peace, wards off war's woes
 From our dear native land?

13. O Lord of this and all our store
 Thou art the author blest;
 Thou keepest watch before our door,
 While we securely rest.

14. Thou feedest us from year to year,
 And constant dost abide;
 With ready help in time of fear,
 Thou standest at our side.

15. He ever will with patience chide,
 His rod falls gently down,
 And all thy sins He casts aside
 And in the sea doth drown.

16. When silent woe thy bosom rends,
 His pity sees thy grief,
 Supplies what to His glory tends
 And to thine own relief.

17. He knows how oft a Christian weeps
 And why his tears now fall;
 And in the book His mercy keeps
 These things are noted all.

Guide Me, O Thou Great Jehovah

CONSECRATION

Words: William Williams, 1745. Translated by Peter Williams, 1771.
 Music: 'Cwm Rhondda' John Hughes, 1907. Setting: "The Methodist Hymnbook" (UK), 1933.
 copyright: public domain. This score is a part of the Open Hymnal Project, 2007 Revision.

♩ = 120

1. Guide me, O Thou great Je - - ho - vah, Pil - grim through this
 2. O - - pen now the crys - - tal foun - tain, Whence the heal - ing
 3. Lord, I trust Thy migh - - ty po - wer, Won - drous are Thy
 4. When I tread the verge of Jor - dan, Bid my an - xious
 5. Mu - sing on my ha - - bi - - ta - tion, Mu - sing on my

bar - ren land. I am weak, but Thou art might - y; Hold me with Thy
 stream doth flow; Let the fire and clou - dy pil - lar Lead me all my
 works of old; Thou de - liv - er'st Thine from thrall - dom, Who for naught them -
 fears sub - side; Death of deaths, and hell's de - struc - tion, Land me safe on
 heav'n - ly home, Fills my soul with ho - ly long - ings: Come, my Je - sus,

pow'r - ful hand. Bread of Hea - ven, Bread of Hea - ven, Feed me
 jour - ney through. Strong De - liv'r - - er, strong De - liv'r - - er, Be Thou
 - selves had sold: Thou didst con - quer, Thou didst con - quer, Sin, and
 Ca - naan's side. Songs of prai - - ses, songs of prai - - ses, I will
 quick - ly come; Va - ni - ty is all I see; Lord, I

till I want no more; Feed me till I want no more.
 still my Strength and Shield; Be Thou still my Strength and Shield.
 Sa - tan and the grave, Sin, and Sa - - tan and the grave.
 ev - er give to Thee; I will ev - - er give to Thee.
 long to be with Thee! Lord, I long to be with Thee!

Yet Before We See Your Plans

Words: Brian J. Dumont, 2012. Music: 'Holy Mamma' attr. William Moore, 1825. Setting: Gregory L. Paul, 2013.
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♩ = 95

1. Yet be - fore we see Your plans, Lord; While the path is still un - known
 2. March - ing round the walls of Jer' - cho Went Your trum - pet - - ed par - ade.
 3. With four arm - ies bear - ing on them King Je - ho - sha - phat would send
 4. On that night be - fore He died The Lord to You would raise a hymn
 5. And we low - ly help - less few ha - - rassed and fet - tered by our sin

Bless us Lord to shout Your prai - ses, May Your work through us be shown.
 Cel - e - bra - ting Your great tri - umph E'en be - - fore it was dis - played.
 First the band to sing your prai - ses, Thus Your glo - ry to ex - tend.
 He would sing Your praise and mer - cy E'en be - - fore the bat - tle grim.
 More than con - quer - ors in Christ for He did our sal - - va - tion win.

Give us faith to trust Your mer - cy, Make us con - fi - dent to be

Called and ho - ly as Your Church who Shout and sing Your vic - to - ry.

6. All around us Lord we see a
 World that spins and spirals down.
 While our hindered human eyes can't
 See You turning us around.
 Give us faith to trust Your mercy,
 Make us confident to be
 Called and holy as Your Church who
 Shout and sing Your victory.

7. In our lives and times so broken
 By our sin and willful pride
 Or just with uncertainty, Your
 Plans You often seem to hide,
 Give us faith to trust Your mercy,
 Make us confident to be
 Called and holy as Your Church who
 Shout and sing Your victory.

Special thanks for this text goes to Pastor Todd Liefer, whose sermon inspired it.

What A Friend We Have In Jesus

PRAYER

Words: Joseph M. Scriven, 1855.

Music: 'untitled' Charles C. Converse, 1868. Setting: "Book of hymns and tunes", 1874.
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$\text{♩} = 100$

1. What a Friend we have in Je - sus, all our sins and griefs to bear!
 2. Have we tri - als and temp - ta - tions? Is there trou - ble a - ny - where?
 3. Are we weak and hea - vy la - den, cum - bered with a load of care?
 4. Bless - ed Sa - vior, Thou hast pro - mised Thou wilt all our bur - dens bear

What a priv - i - lege to car - - ry ev - ery - thing to God in prayer!
 We should ne - ver be dis - cour - aged; take it to the Lord in prayer.
 Pre - cious Sa - vior, still our re - - fuge, take it to the Lord in prayer.
 May we ev - er, Lord, be bring - ing all to Thee in earn - est prayer.

O what peace we of - ten for - feit, O what need - less pain we bear,
 Can we find a friend so faith - ful who will all our sor - rows share?
 Do your friends des - pise, for - sake you? Take it to the Lord in prayer!
 Soon in glo - ry bright un - cloud - ed there will be no need for prayer

All be - cause we do not ca - - rry ev - ery - thing to God in prayer.
 Je - sus knows our ev - ery weak - ness; take it to the Lord in prayer.
 In His arms He'll take and shield you; you will find a so - lace there.
 Rap - ture, praise and end - less wor - ship will be our sweet por - tion there.

Praise God From Whom All Blessings Flow

(Doxology; see also 'Awake, My Soul, And With The Sun')

Words: Thomas Ken, 1674. Music: 'Old 100th' Genevan Psalter, attr. Louis Bourgeois, c. 1551.
 Setting: Sternhold and Hopkins' Psalter, 1561.
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$\text{♩} = 120$

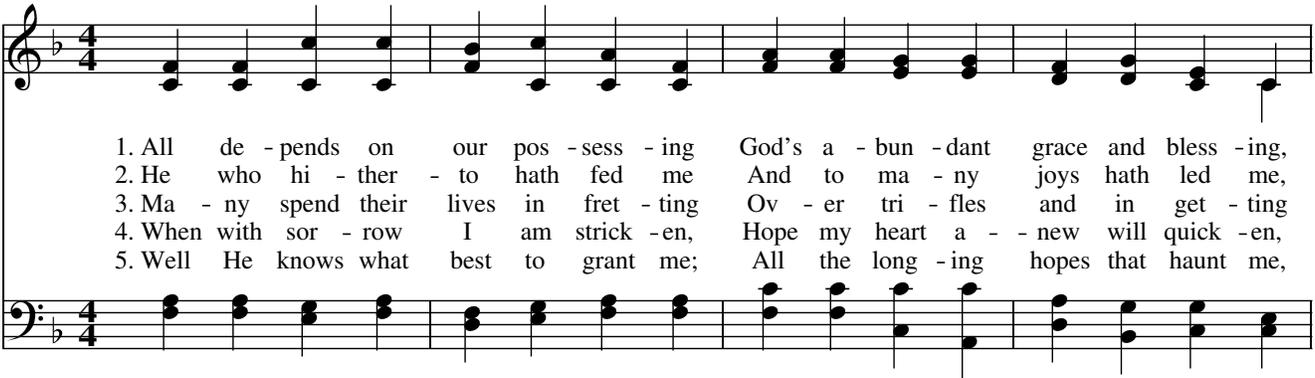
The musical score is written for a single system with two staves: a treble clef staff and a bass clef staff. The key signature is one sharp (F#), and the time signature is common time (C). The tempo is marked as quarter note = 120. The melody is primarily in the treble staff, with a supporting bass line in the bass staff. The lyrics are printed below the treble staff.

1. Δ Praise God, from Whom all bles - sings flow; Praise Him, all crea - tures here be - low;
 Praise Him a - bove, ye heav'n - ly host; Praise Fa - ther, Son, and Ho - - ly Ghost.

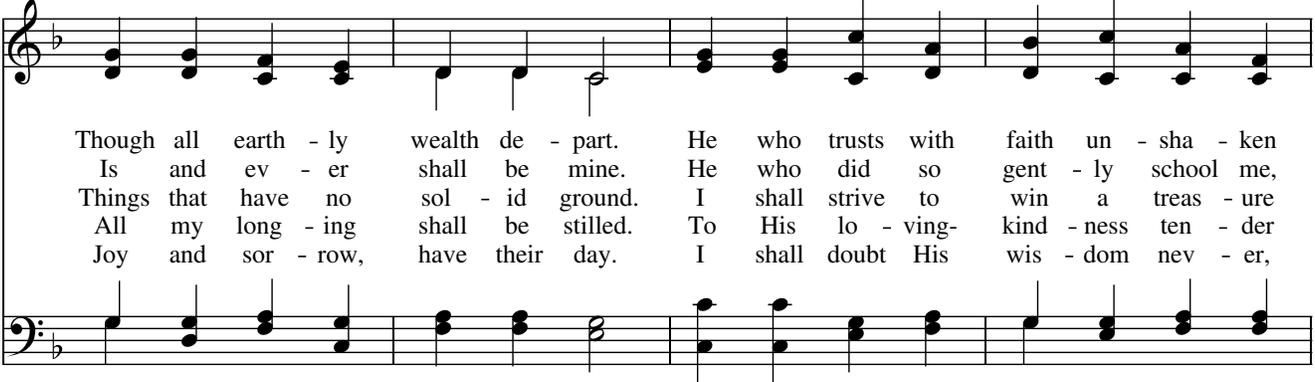
All Depends On Our Possessing

Words: unknown circa 1673. Translated by Catherine Winkworth, 1858.
 Music: 'Alles ist an Gottes Segen' Johann Balthasar König, 1738. Setting: "Chorale Book for England", 1863, alt.
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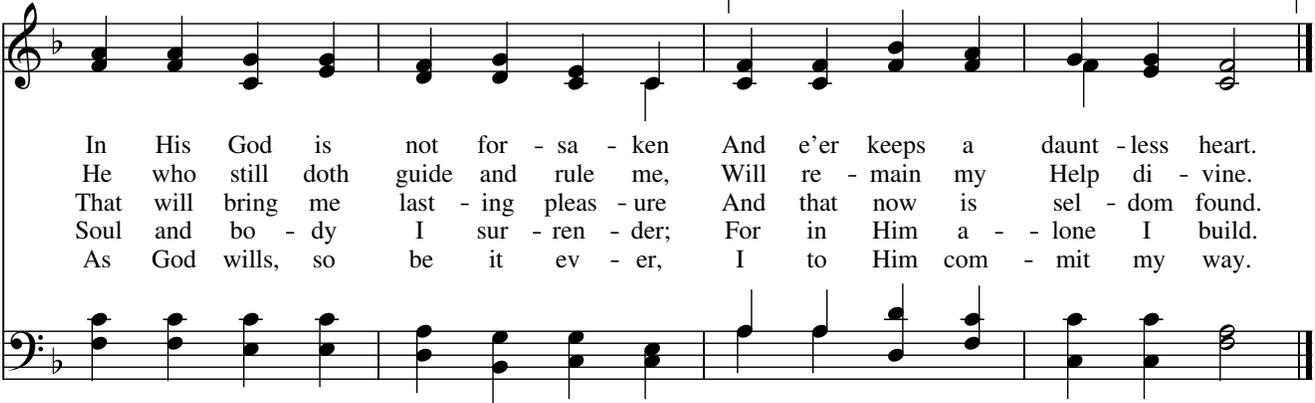
$\text{♩} = 100$



1. All de - pends on our pos - sess - ing God's a - bun - dant grace and bless - ing,
 2. He who hi - ther - to hath fed me And to ma - ny joys hath led me,
 3. Ma - ny spend their lives in fret - ting Ov - er tri - fles and in get - ting
 4. When with sor - row I am strick - en, Hope my heart a - - new will quick - en,
 5. Well He knows what best to grant me; All the long - ing hopes that haunt me,



Though all earth - ly wealth de - part. He who trusts with faith un - sha - ken
 Is and ev - er shall be mine. He who did so gent - ly school me,
 Things that have no sol - id ground. I shall strive to win a treas - ure
 All my long - ing shall be stilled. To His lo - ving - kind - ness ten - der
 Joy and sor - row, have their day. I shall doubt His wis - dom nev - er,



In His God is not for - sa - ken And e'er keeps a daunt - less heart.
 He who still doth guide and rule me, Will re - main my Help di - vine.
 That will bring me last - ing pleas - ure And that now is sel - dom found.
 Soul and bo - dy I sur - ren - der; For in Him a - - lone I build.
 As God wills, so be it ev - er, I to Him com - mit my way.

6. If on earth my days He lengthen,
 He my weary soul will strengthen;
 All my trust in Him I place.
 Earthly wealth is not abiding,
 Like a stream away is gliding;
 Safe I anchor in His grace.

How Firm A Foundation

TRUST

Words: John Rippon, 1787.

Music: 'Foundation (Funk)' or 'Protection' Joseph Funk, 1832. Setting: "Union Harmony", 1837.
copyright: public domain. This score is a part of the Open Hymnal Project, 2007 Revision.

♩ = 125

1. How firm a foundation, ye saints of the Lord, Is laid for your
2. In every condition, in sickness, in health; In poverty's
3. Fear not, I am with thee, O be not dismayed, For I am thy
4. When through the deep waters I call thee to go, The rivers of
5. When through fiery trials thy pathways shall lie, My grace, all su -

faith in His excellent Word! What more can He say than to
vile, or abounding in wealth; At home and abroad, on the
God and will still give thee aid; I'll strengthen and help thee, and
woe shall not thee overflow; For I will be with thee, thy
- fficient, shall be thy supply; The flame shall not hurt thee; I

you He hath said, You, who unto Jesus for refuge have fled?
land, on the sea, As thy days demand, shall thy strength ever be.
cause thee to stand Upheld by My righteous, omnipotent hand.
troubles to bless, And sanctify to thee thy deepest distress.
on - ly de - sign Thy dross to consume, and thy gold to refine.

6. Even down to old age all My people shall prove
My sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in My bosom be borne.

7. The soul that on Jesus has leaned for repose,
I will not, I will not desert to its foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake.

I Am Jesus' Little Lamb

Words: Henrietta L. von Hayn, 1778. Translation composite.
 Music: 'Weil Ich Jesu Schäflein Bin' from Bruder Choral-Buch, 1784.
 Setting: "Church Book for the Use of Evangelical Lutheran Congregations", 1893.
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♩ = 112

1. I am Je - sus' lit - tle lamb, Ev - er glad at heart I am;
 2. Day by day, at home, a - - way, Je - sus is my Staff and Stay.
 3. Who so hap - py as I am, Ev - en now the Shep -herd's lamb?

For my Shep -herd gen - tly guides me, Knows my need, and well pro - - vides me,
 When I hun - ger, Je - sus feeds me, In - to pleas - ant pas - tures leads me;
 And when my short life is end - ed, By His an - gel host at - - tend - ed,

Loves me ev - 'ry day the same, Ev - en calls me by my name.
 When I thirst, He bids me go Where the qui - et wa - ters flow.
 He shall fold me to His breast, There with - in His arms to rest.

Our God, Our Help In Ages Past

TRUST

Words: Isaac Watts, 1719. Music: 'St. Anne' William Croft, 1708.
 Setting: composite found in "The Lutheran Hymnary", 1913.
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$\text{♩} = 100$

1. Our God, our help in a - ges past, Our hope for years to come,
 2. Un - - der the sha - dow of Thy throne Thy saints have dwelt se - - cure;
 3. Be - fore the hills in or - der stood, Or earth re - ceived her frame,
 4. Thy Word com - mands our flesh to dust, 'Re - turn, ye sons of men:'
 5. A thou - sand a - ges in Thy sight Are like an eve - ning gone;

Our shel - ter from the storm - y blast, And our e - ter - nal home.
 Suf - fic - ient is Thine arm a - - lone, And our de - fense is sure.
 From ev - er - last - ing Thou art God, To end - less years the same.
 All na - tions rose from earth at first, And turn to earth a - - gain.
 Short as the watch that ends the night Be - fore the ris - ing sun.

6. The busy tribes of flesh and blood,
 With all their lives and cares,
 Are carried downwards by the flood,
 And lost in following years.

7. Time, like an ever rolling stream,
 Bears all its sons away;
 They fly, forgotten, as a dream
 Dies at the opening day.

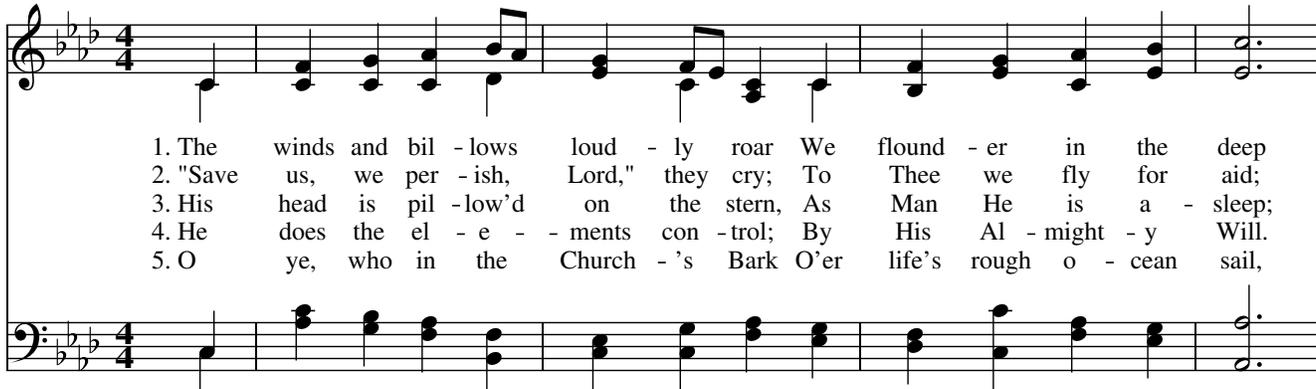
8. Like flowery fields the nations stand
 Pleased with the morning light;
 The flowers beneath the mower's hand
 Lie withering ere 'tis night.

9. Our God, our help in ages past,
 Our hope for years to come,
 Be Thou our guard while troubles last,
 And our eternal home.

The Winds and Billows Loudly Roar

Words: Christopher Wordsworth, 1865.
 Music and Setting: 'Consolation' or 'Morning Song' John Wyeth, 1813.
 copyright: public domain. This score is a part of the Open Hymnal Project, 2013 Revision.

$\text{♩} = 100$



1. The winds and bil - lows loud - ly roar We flound - er in the deep
 2. "Save us, we per - ish, Lord," they cry; To Thee we fly for aid;
 3. His head is pil - low'd on the stern, As Man He is a - sleep;
 4. He does the el - e - - ments con - trol; By His Al - might - y Will.
 5. O ye, who in the Church - 's Bark O'er life's rough o - cean sail,



Our bark is frail, far off the shore, And Je - sus is a - sleep.
 "A - - wake! a - wake!" they say; but why So faith - less and a - fraid?
 As God He all things does dis - cern, And end - less vig - ils keep.
 The an - gry waves their sur - ges roll; And at His Word are still.
 When all a - round is drear and dark, and hu - man ef - forts fail,

6. Touch not, with rude, irreverent hands,
 And coward faithlessness,
 Him, who the winds and waves commands;
 But wait in quietness.

7. O never, never when distressed,
 To doubtful means resort;
 Christ's Bark, when on the billow's crest,
 Is safe as in the port.

Thine Arm, O Lord, in Days of Old

(also known as Your Hand, O Lord, in Days of Old)

Text: Edward H. Plumptre, 1864. Music: 'Kingsfold' traditional English. Setting: Ralph Vaughan Williams, 1906. copyright: public domain. This score is a part of the Open Hymnal Project, 2007 Revision.

♩ = 100

1. Thine arm, O Lord, in days of old, was strong to heal and save;
 2. And lo! Thy touch brought life and health, gave speech, and strength and sight;
 3. Be Thou our great De - - li - verer still, Thou Lord of life and death;

It tri - umphed o'er di - sease and death, o'er dark - ness and the grave.
 And youth re - newed and fear re - lieved owned Thee, the Lord of light;
 Re - store and quick - en, soothe and bless, with Thine al - might - y breath.

To Thee they went, the blind, the dumb, the pal - sied and the lame,
 And now, O Lord, be near to bless, Al - - might - y as of yore,
 To hands that work and eyes that see, give wis - dom's heaven - ly lore,

The le - per with his taint - ed life, the sick with fe - vered frame.
 In crowd - ed street, by rest - less couch, as by Gen - nes - aret's shore.
 That whole and sick, and weak and strong, may praise Thee ev - er - - more.

All Praise To Thee, My God, This Night

Words: Thomas Ken, circa 1674.

Music: 'Tallis' Canon' Thomas Tallis, circa 1567. Setting: "A Hymnal" (Episcopal), 1916.
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♩ = 100

1. All praise to Thee, my God, this night, For all the bless - ings of the light!
 2. For - give me, Lord, for Thy dear Son, The ill that I this day have done,
 3. Teach me to live, that I may dread The grave as lit - tle as my bed.
 4. O may my soul on Thee re - pose, And with sweet sleep mine eye - lids close,
 5. When in the night I sleep - less lie, My soul with heav'n - ly thoughts sup - ply;

Keep me, O keep me, King of kings, Be - neath Thine own al - migh - ty wings.
 That with the world, my - self, and Thee, I, ere I sleep, at peace may be.
 Teach me to die, that so I may Rise glo - rious at the judg - ment day.
 Sleep that may me more vig - 'rous make To serve my God when I a - wake.
 Let no ill dreams dis - turb my rest, No pow'rs of dark - ness me mo - lest.

6. O when shall I, in endless day,
 For ever chase dark sleep away,
 And hymns divine with angels sing,
 All praise to thee, eternal King?

7. Δ Praise God, from Whom all blessings flow;
 Praise Him, all creatures here below;
 Praise Him above, ye heavenly host;
 Praise Father, Son, and Holy Ghost.

Now Rest Beneath Night's Shadow

EVENING

(also known as Now All the Woods Are Sleeping or Now Woods and
Wolds Are Sleeping or The Duteous Day Now Closeth)

Words: Paul Gerhardt, 1648. Translation composite before 1941.
Music: 'Innsbruck' or 'Nun ruhen alle Walder' or 'O Welt, Ich Muss Dich Lassen' Heinrich Isaac, 1490.
Setting: Johann Sebastian Bach, 1734.
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$\text{♩} = 84$

1. Now rest be - neath night's sha - - dow The wood - land, field, and mea - - dow,
2. The ra - diant sun hath van - - ished, His gol - - den rays are ban - - ished
3. The rule of day is ov - - er And shin - ing jew - els co - - ver
4. To rest my bod - y hast - - eth, A - - side its gar - ments cast - - eth,
5. Lord Je - sus, who dost love me, Oh, spread Thy wings a - - bove me

The world in slum - - ber lies; But Thou, my heart, a - wake thee,
By night, the foe of day; But Christ, the Sun of glad - - ness,
The heav - en's bound - less blue. Thus I shall shine in hea - - ven,
Types of mort - al - - it - - y; These I put off and pon - - der
And shield me from al - - arm! Though e - - vil would as - sail me,

To prayer and song be - - take thee; Let praise to thy Cre - - a - - tor rise.
Dis - - pel - ling all my sad - - ness, With - in my heart holds con - stant sway.
Where crowns of gold are giv - - en To all who faith - ful prove and true.
How Christ will give me yon - - der A robe of glor - ious ma - jest - y.
Thy mer - cy will not fail me: I rest in Thy pro - - tect - ing arm.

6. My loved ones, rest securely, For God this night will surely
From peril guard your heads. Sweet slumbers may He send you
And bid His hosts attend you And through the night watch o'er your beds.

Now the Light Has Gone Away

Words: Frances Ridley Havergal, 1869.

Music: 'Müde bin ich, geh zur Ruh' from *Liederbuch für Kleinkinder-Schulen*, 1842.

Setting: "Common Service Book" (ULCA), 1917, alt.

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♩ = 100

1. Now the light has gone a - way; Fa - ther, lis - ten while I pray,
 2. Je - - sus, Sa - vior, wash a - way All that has been wrong to - day;
 3. Let my near and dear ones be Al - ways near and dear to Thee.
 4. Now my eve - ning praise I give; Thou didst die that I might live.
 5. Thou, my best and kind - est Friend, Thou wilt love me to the end.

Ask - - ing Thee to watch and keep And to send me qui - et sleep.
 Help me ev - ery day to be Good and gen - tle, more like Thee.
 Oh, bring me and all I love To Thy ha - ppy home a - bove.
 All my bless - ings come from Thee; Oh, how good Thou art to me!
 Let me love Thee more and more, Al - ways bet - ter than be - fore.

Lord God, Thy Praise We Sing

Te Deum Laudamus

CHORAL

Words: Martin Luther, 1529 or 1531. Translated by Richard Massie, 1854.
 Music: 'Herr Gott, dich loben wir' ancient Latin, alt by Martin Luther. Found in Klug's Gesangbuch, 1535.
 Setting: Landgraf Moritz, 1612, alt.
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♩ = 150

The score is written for a Choir and a Congregation. It consists of three systems of music, each with a Choir part and a Congregation part. The tempo is marked as ♩ = 150. The key signature has one sharp (F#), and the time signature is 4/4. The lyrics are as follows:

System 1:
 Choir: Lord God, Thy praise we sing; Fa - ther in e - ter - ni - ty,
 Congregation: Lord God, our thanks we bring;

System 2:
 Choir: An - gels all and heav'n - ly host
 Congregation: All the world wor - ships Thee. Of Thy glo - ry loud - ly boast;

System 3:
 Choir: Both Che - ru - bim and Ser - a - phim Ho - ly art Thou, our God!
 Congregation: Sing ev - er with loud voice this hymn:

10

Choir Ho - ly art Thou, our God, the Lord of Sa - ba - oth!

Cong. Ho - ly art Thou, our God! Ho - ly art Thou, our God, the Lord of Sa - ba - oth!

12

Choir Thy maj - es - ty and god - ly might

Cong. Fill the earth and all the realms of light.

13

Choir
The twelve a - pos - tles join in song
The mar - tyrs' no - ble ar - my raise
The u - ni - ver - sal Church doth Thee

Cong.
With the dear pro - phets' good - ly throng
Their voice to Thee in hymns of praise.
Through - out the world con - fess to be

16

Choir Thee, Fa - ther, on Thy high - est throne,

Cong. Thy wor - thy, true, and well be -lov'd Son,

18

Choir The Com - fort - er, ev'n the Ho - ly Ghost,

Cong. Where - of she makes her con - stant boast.

20

Choir Thee King of all glo - ry, Christ, we own,

Cong. Th'e - ter - nal Fa - ther's e - ter - nal Son.

21

Choir

To save man - kind Thou hast not, Lord,
 Thou ov - er cam - est death's sharp sting,
 At God's right hand Thou sitt - est, clad
 Thou shalt in glo - ry come a - gain,

Cong.

The Vir - gin Ma - ry's womb ab - horred;
 Be - lie - vers un - to heav'n to bring;
 In th'glo - ry with the Fa - ther had;
 To judge both dead and liv - ing men.

23

Choir

Thy ser - vants help whom Thou, O God,

Cong.

Hast ran - somed with that pre - ci - ous blood;

25

Choir

Grant that we share the heav'n - ly rest

Cong.

With the hap - py saints e - ter - nal - ly blest.

27

Choir Help us, O Lord, from age to age,

Cong. And bless Thy cho - sen her - i - tage.

29

Choir Nou - rish and keep them by Thy pow'r,

Cong. And lift them up for ev - er - more.

31

Choir Lord God, we praise Thee day by day,

Cong. And sanc - ti - fy Thy Name al - ways.

32

Choir

Keep us this day, and at all times,
 For mer - cy on - ly, Lord, we plead;
 Show us Thy mer - cy, Lord, as we

Cong.

From sec - ret sins and o - pen crimes;
 Be mer - ci - ful to our great need.
 Our stead - fast trust re - pose in Thee.

34

Choir

In Thee, Lord, have we put our trust;

Cong.

O nev - er let our hope be lost!

36

Choir

A - - - - - men.

Cong.

A - - - - - men.

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A SHORT FORM OF BAPTISM IN CASE OF EMERGENCY:

In urgent cases, in the absence of a Pastor, any Christian may administer Holy Baptism.

Take water, call the child or adult by their name, pour or sprinkle the water on them, saying:

L: I baptize you in the name of God the Father, and of the Son, and of the Holy Ghost. Amen.

If there is time, the baptism may be preceded by the following prayer:

L: Eternal, merciful God! We pray that You extend Your goodness and mercy to this (child/man/woman), who now asks, open the door to (he/she) who knocks, that (he/she) may enjoy the everlasting blessing of Your heavenly washing, and may come to the eternal kingdom which You have prepared through Christ our Lord! Amen.

A: Our Father who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen