

All People That on Earth Do Dwell

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Shout for joy to the LORD, all the earth. Ps. 100:1

1. All peo - ple that on earth do dwell, sing
2. The Lord ye know is God in - deed; with -
3. O en - ter then his gates with praise, ap -
4. For why? The Lord our God is good, his

to the Lord with cheer - ful voice; him serve with fear, his
out our aid he did us make; we are his folk, he
proach with joy his courts un - to; praise, laud, and bless his
mer - cy is for - ev - er sure; his truth at all times

praise forth - tell, come ye be - fore him and re - joice.
doth us feed, and for his sheep he doth us take.
name al - ways, for it is seem - ly so to do.
firm - ly stood, and shall from age to age en - dure.

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Before Jehovah's Awesome Throne

Shout for joy to the LORD, all the earth. Worship the LORD with gladness; come before him with joyful songs. Ps. 100:1, 2

♯ F Gm F C F ♯

1. Be - fore Je - ho - vah's awe - some throne, all na - tions, bow with
 2. His sov - ereign pow'r, with - out our aid, made us of dust and
 3. We are his peo - ple, we his care, our souls and all our
 4. We'll crowd your gates with thank - ful songs, high as the heav'ns our
 5. Wide as the world is your com - mand, vast as e - ter - ni -

C G⁷ C F C⁷ F ♯ D⁷

sa - cred joy; know that the Lord is God a - lone, he can cre -
 formed us men; and when like wan - d'ring sheep we strayed, he brought us
 • mor - tal frame; what last - ing hon - ors shall we rear, al - might - y
 voic - es raise; and earth, with her ten thou - sand tongues, shall fill your
 ty your love; firm as a rock your truth must stand, when roll - ing

Gm C⁷ F Csus⁴ C F Gm F C F ♯

ate, and he de - stroy— he can cre - ate, and he de - stroy.
 to his fold a - gain— he brought us to his fold a - gain.
 • Mak - er, to your name?— al - might - y Mak - er, to your name?
 courts with sound - ing praise— shall fill your courts with sound - ing praise.
 years shall cease to move— when roll - ing years shall cease to move.

From Psalm 100
 Isaac Watts, 1705, 1719
 St. 1 alt. by John Wesley, alt. 1961, 1990, mod.

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 Frederick M. A. Venua, ca. 1810; arr.

tions of the Spirit, or traditions of men. Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word: and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature, and Christian prudence, according to the general rules of the Word, which are always to be observed.

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all: yet those things which are necessary to be known, believed, and observed for salvation, are so clearly propounded, and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.

VIII. The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which, at the time of the writing of it, was most generally known to the nations), being immediately inspired by God, and, by his singular care and providence, kept pure in

all ages, are therefore authenticall; so as, in all controversies of religion, the church is finally to appeal unto them. But, because these original tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded, in the fear of God, to read and search them, therefore they are to be translated into the vulgar language of every nation unto which they come, that, the Word of God dwelling plentifully in all, they may worship him in an acceptable manner; and, through patience and comfort of the Scriptures, may have hope.

IX. The infallible rule of interpretation of Scripture is the Scripture itself: and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly.

X. The supreme judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.

CHAPTER II

Of God, and of the Holy Trinity

I. There is but one only, living, and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions; immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will, for his own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek him; and withal, most just, and terrible in his judgments, hating all sin, and who will by no means clear the guilty.

II. God hath all life, glory, goodness, blessedness, in and of himself; and is alone

in and unto himself all-sufficient, not standing in need of any creatures which he hath made, nor deriving any glory from them, but only manifesting his own glory in, by, unto, and upon them. He is the alone fountain of all being, of whom, through whom, and to whom are all things; and hath most sovereign dominion over them, to do by them, for them, or upon them whatsoever himself pleaseth. In his sight all things are open and manifest, his knowledge is infinite, infallible, and independent upon the creature, so as nothing is to him contingent, or uncertain. He is most holy in all his counsels, in all his works, and in all his commands. To him is due from angels and men, and every other creature, whatsoever worship, service, or obedience he is pleased to require of them.

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Come, Ye Thankful People, Come

The harvest is the end of the age, and the harvesters are angels. Matt. 13:39

1. Come, ye thank-ful peo-ple, come, raise the song of har-vest home:
 2. All the world is God's own field, fruit un-to his praise to yield;
 3. For the Lord our God shall come, and shall take his har-vest home;
 4. E-ven so, Lord, quick-ly come to thy fi-nal har-vest home;

all is safe-ly gath-ered in, ere the win-ter storms be-gin;
 wheat and tares to-geth-er sown, un-to joy or sor-row grown:
 from his field shall in that day all of-fens-es purge a-way;
 gath-er thou thy peo-ple in, free from sor-row, free from sin;

God, our Mak-er, doth pro-vide for our wants to be sup-plied:
 first the blade, and then the ear, then the full corn shall ap-pear:
 give his an-gels charge at last in the fire the tares to cast,
 there for-ev-er pu-ri-fied, in thy pres-ence to a-bide:

come to God's own tem-ple, come, raise the song of har-vest home.
 Lord of har-vest, grant that we whole-some grain and pure may be.
 but the fruit-ful ears to store in his gar-ner ev-er-more:
 come, with all thine an-gels, come, raise the glo-rious har-vest home.

I Heard the Voice of Jesus Say

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Come to me, all you who are weary and burdened, and I will give you rest. Matt. 11:28

1. I heard the voice of Je - sus say, "Come un - to me and rest;
 2. I heard the voice of Je - sus say, "Be - hold, I free - ly give
 3. I heard the voice of Je - sus say, "I am this dark world's Light;

lay down, O wea - ry one, lay down your head up - on my breast."
 the liv - ing wa - ter; thirst - y one, stoop down and drink, and live."
 look un - to me, your morn shall rise, and all your day be bright."

I came to Je - sus as I was, wea - ry and worn and sad;
 I came to Je - sus, and I drank of that life - giv - ing stream;
 I looked to Je - sus and I found in him my Star, my Sun;

I found in him a rest - ing place, and he has made me glad.
 my thirst was quenched, my soul re - vived, and now I live in him.
 and in that light of life I'll walk, till trav'l - ing days are done.