TRINITY & HYMNAL

TM

LOCKED READER EDITION

GREAT COMMISSION PUBLICATIONS

Orthodox Presbyterian Church • Presbyterian Church in America

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PREFACE



Since the dawn of creation—when "the morning stars sang together, and all the sons of God shouted for joy"—and throughout history, singing has characterized God's people in worship. Mandated and exemplified in the Bible, singing is integral to corporate worship and is itself an act of worship. Psalms and hymns are a fundamental means by which believers respond to divine grace, communicate their praise, affirm their faith and proclaim spiritual truth.

It is essential for Christian hymnody to flow from the Word of God and to reflect the church's belief system. To that end, *Trinity Hymnal* has been prepared to nourish and equip those in the Presbyterian/Reformed community for worship that is pleasing in the Lord's sight. The hymnal is rooted in the rich tradition of the Reformation—with a zeal for the gospel, a high regard for doctrinal purity, and a focus on worship as defined in Scripture.

Trinity Hymnal is presented with the prayer that it may supply a recognized need for a truly ecumenical hymnal, theocentric in orientation, biblical in content and containing suitable hymns for every proper occasion of public and private worship of God. It has been compiled with the full consciousness that "the acceptable way of worshiping the true God is instituted by God himself, and so limited by his own revealed will, that he may not be worshiped according to the imaginations and devices of men...or any...way not prescribed in the Holy Scripture" (Westminster Confession of Faith XXI:I).

This paragraph from the Preface of the first edition of *Trinity Hymnal* summarizes the principles and objectives that guided those who worked on the original volume. Particular attention was given to "the function of worship in bringing glory to the triune God." Hymns were "chosen to meet the various needs of the people of God, from the simplest informal services in the home among the smallest children to the

most solemn occasions in the life of the church."

Those same criteria governed the committee and staff who worked on the revision. The mandate was to produce a hymnal that includes a broad style of hymnody representing the eras of church history, while retaining the Reformed character and integrity of the original edition. The committee's expressed desire was "to make a good hymnal even better!"

Trinity Hymnal was first published in 1961 by the Orthodox Presbyterian Church (OPC). The General Assembly established a special committee in 1949, and for more than a decade these men tirelessly labored to put the hymnal together. In 1975 Great Commission Publications was incorporated as a joint publishing agency of the OPC and the recently formed Presbyterian Church in America (PCA). One of the responsibilities of the joint venture was to continue publication of the hymnal.

While plans to revise Trinity Hymnal had been in the making for several years, the project was formally launched in 1984 when a hymnal committee was named. The group consists of individuals (listed below) appointed from across the two constituent denominations. The revision process began with several phases of research among PCA and OPC churches and an assessment of the data received. Based on its findings, the committee determined changes to be made in the hymnal, but with scriptural and theological criteria controlling those decisions. Four theological advisors—two each from the OPC and the PCA-assisted the committee. Hundreds of hours were spent reviewing hymns to be removed and new ones to be added, and the list was amended dozens of times before a final manuscript was approved.

In 1986 the PCA General Assembly endorsed the *Trinity Hymnal* revision as fulfilling previous overtures to produce a denominational hymnal. The 1987 OPC Assembly approved the project and released it for publication.

With 742 hymns, the revised edition of *Trinity Hymnal* is comparable in size to the original volume. The major change consists of 156 new selections, which include both classical and contemporary hymns. In assembling the collection of ongoing and new hymns, the committee sought to preserve the completeness of each section in the hymnal and the priority of Psalms and Psalm-based hymns. The hymnal continues to have a strong biblical focus—with each hymn preceded by a Scripture reference—and a topical structure drawn from the Westminster Confession of Faith. Where possible, archaic word forms are updated.

Several hymn texts are paired with new tunes or have an alternate tune added. Some keys are lowered to make the tunes easier to sing.

The Psalter readings are rendered in the New International Version of the Bible. Breaks in the readings are designed to reflect more closely the poetry and thought patterns of the Psalms rather than merely to follow the numerical verse divisions.

The section on creeds provides doctrinal statements for ready reference and use in worship. The Westminster Confession of Faith and Shorter Catechism are retained—their presence uniquely identifying the hymnal with churches that hold to the Westminster Standards.

The Apostles' Creed and the Nicene Creed are also included.

The objective in *Trinity Hymnal* is to furnish a collection of "psalms, hymns and spiritual songs" that are faithfully based on God's Word, clearly teach the doctrines of grace, and facilitate the biblical worship of God among his people. The prayer of all who had a part in the revision project is that the church will be edified, and our triune God will be praised and glorified through the use of *Trinity Hymnal*.

Sing to the Lord, praise his name; proclaim his salvation day after day. Declare his glory among the nations, his marvelous deeds among all peoples.

- Psalm 96:2, 3

Trinity Hymnal Revision Committee

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Ronald DeMaster
Peyton H. Gardner, Chairman
Paul D. Kooistra
Calvin R. Malcor
Ronald A. Matthews
Donald M. Poundstone
Lawrence C. Roff, Editor
Dennis Stager
Ford S. Williams
William K. Wymond

Acknowledgments

We acknowledge with deep appreciation the myriad of people who were involved in the revision of *Trinity Hymnal*. The editor and the hymnal committee members, with their unique cluster of gifts and high commitment to the task at hand, were the driving force behind the project. Countless hours of preparation, travel and meetings were contributed—a debt we seek to pay with our heartfelt gratitude and the publication of the fruit of their labors.

In addition, the theological advisors—John M. Frame and Jack J. Peterson of the OPC, and Joseph A. Pipa and Robert G. Rayburn of the PCA—provided invaluable service in reviewing hymns and advising the committee.

Once the manuscript was completed, a sizeable temporary staff was assembled to handle production. Particular thanks go to production editor James W. Scott, lyric and music computerentry personnel Marsha L. Gilbert and Susan E. Schmurr, plus many others who assisted with indexes, copyrights and proofreading.

Finally, we appreciate the host of saints across the church who offered ideas, answered surveys and reacted to committee reports. That input had a significant impact on the project, serving to refine the revision and bring it more in tune with the church's needs.

— The Publisher

INTRODUCTION



To the Pastor

God has called you to be a worship leader. You are a preacher, administrator, educator and counselor. But all of those tasks merge into one when you stand before your flock to lead them into God's presence. Worship is the highest calling, and guiding a congregation through worship is one of your greatest privileges. What happens in corporate worship is a foretaste of and preparation for eternity as we join with all the saints surrounding the Lamb's throne to sing his glory!

You will find *Trinity Hymnal* to be a helpful guide in equipping God's people for worship. You would do well to become familiar with the contents of this volume so you can make good use of the rich texts and tunes available. Note the topical arrangement of hymns and how it follows the order of doctrines in the Westminster Confession of Faith. Acquaint yourself with the seven indexes. The index of Scripture references and the detailed index of topics will be of particular help to you.

Get to know the hymns themselves—spending time learning new ones as well as reviewing those whose familiarity may keep you from looking closely at the truths they proclaim. Research the background of the hymns, getting to know the godly people, events and themes that flow through the selections. And use the hymnal in private worship, singing in the study in preparation for singing from the pulpit.

Your preparation will have its fruit in the worship service. When it comes time to sing, you might tell the worshipers about the hymn's origin, theme and appropriateness for the service. The way you sing (your attitude, posture, facial expression) will guide the congregation. Seek to enable worshipers to catch the excitement of singing "the wonders of God's grace."

To the Accompanist

God has called you to be a worship supporter. As you play the organ, piano or other instrument, you are assisting in the worship of God. You have the tools to bring hymns to life on the lips and in the hearts of the people. Your manner of playing interprets the truths of the hymn texts so that thoughts, as well as feelings, are more completely engaged.

To do your job well, you will want to know far enough in advance which hymns have been selected, in order to make careful preparation for the worship service. Prayerful analysis of each hymn (both tune and text) will enable you to play each stanza with sensitivity to its unique content. Thorough practice will insure that mistakes do not distract from the singing. Note the tune names used in *Trinity Hymnal*, and build a library of music so you can present the hymns in a manner that will encourage thoughtful participation. For organists, planning of registration will use the sounds of the organ to reflect the truths of each hymn.

Remember, you are not there simply as a musician—but to help facilitate the performance of every worshiper before God. Therefore, hymn introductions, accompaniments, harmonizations and interludes should be designed to turn the congregational hymn into a congregational anthem.

To the Congregation

God has called us to be worshipers. To glorify God in this way is our chief end, both in this life and in the life to come. Too easily the pews become seats where spectators sit to enjoy a performance by others. The Bible knows nothing of such a passive dimension in worshiping God. Worship involves the entire congregation in performing for the enjoyment of a divine audience. The pastor and other leaders are there to guide us. Worship is ours to do, and to do as well as we can! One key place where all of us become active is in the singing of hymns.

You know how helpful it is to have your own Bible, with key passages underlined and notes written in the margins. It is helpful as well to have your own hymnal, with personal notations—and even to take it with you to worship services.

In preparing for worship, think of *Trinity Hymnal* as part of your script. It helps you to know what you are to say and do in several aspects of the service. Meditate on each hymn to be sung. Note the topic at the top of the page (indicating the overall theme) and the Scripture. Below the hymn appear the names of the author of the words (to the left) and the composer of the music (to the right). Even if these are not familiar names—such as Luther or Wesley or Bach—the dates will help you to place the hymn in its historical setting. You are voicing some of the same heartfelt praise that was offered by God's people who preceded you.

All of God's people are worshipers—what a privilege!

SYMBOLS, NOTATIONS AND ABBREVIATIONS

Accompanists' introduction brackets ($\lceil \rceil$) appear above the staff, normally in two sets. When an organist or pianist wishes to provide a short introduction to a hymn, these brackets indicate what to play.

Bullets (•) in the left margin help the worshiper find the correct line when there are five stanzas between staves.

Italicized stanza numbers recommend the two or three stanzas to use if the entire hymn will not be sung.

Guitar chording is provided on 182 of the hymns. Capo chords (in parentheses) are simpler to play than regular chords.

Many hymn texts have been altered since they were first written or translated, for either theological or stylistic purposes. Alterations introduced by another publisher are indicated by "alt." in the source information about the text, below the hymn. Alterations made for *Trinity Hymnal* are indicated by "alt. 1961" (for the first edition) or "alt. 1990" (for the revised edition). Some tunes have been altered and similar notations appear in the source information.

Where possible, archaic language of an entire hymn text has been unobtrusively modernized; for example, "you are" replaces "thou art." In these cases, "mod." appears in the information about the hymn text.

Three types of Psalms are included in *Trinity Hymnal* and are identified as follows:

```
Metrical Psalm — "Psalm (number)"
Psalm version — "From Psalm (number)"
Psalm paraphrase — "Based on Psalm (number)"
```

Abbreviations used in the source information:

al.	with alleluias	irreg.	irregular
alt.	altered	L.M.	long meter
anon.	anonymous	mod.	modernized language
arr.	arranged	ref.	with refrain
attr.	attributed	rep.	repeat(s)
b.	born	rev.	revised
ca.	circa	S.M.	short meter
cent.	century	st.	stanza(s)
C.M.	common meter	tr.	translated
D.	doubled	trans.	translation

HOW TO ADD AMENS



You may want to add an amen at the end of a hymn (especially when it is a prayer). If you are unsure of the notes to play, use the model that has the same key signature as the hymn. This pattern will always be appropriate, although for some hymns lower-pitched chords would be better. Accompanists are encouraged to learn a variety of amens and how to adapt them.































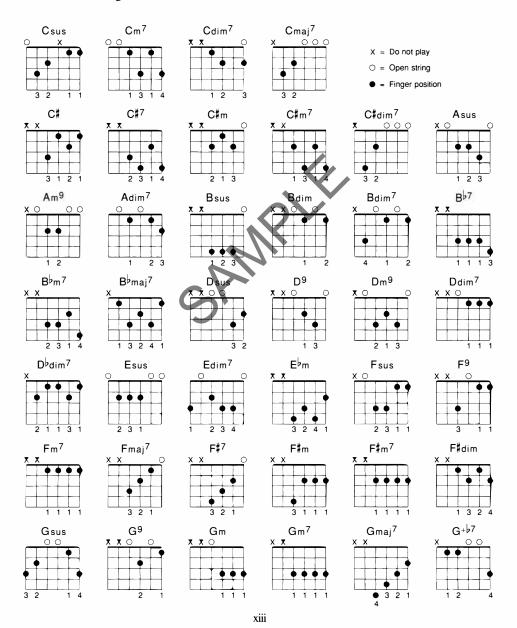




GUITAR CHORD CHART



The chord diagrams on this page will aid the average guitarist in playing music from this hymnal. In chording 182 of these hymns, the publisher assumed that usually a keyboard would not be played along with the guitar. If they are played together, occasional chord adjustments would be needed for the guitar.



SAMPLE

HYMNS



SAMPLE

All People That on Earth Do Dwell

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



Psalm 100 William Kethe, 1561 OLD HUNDREDTH L.M. Louis Bourgeois's Genevan Psalter, 1551

1

O Worship the King

All you have made will praise you, O LORD; your saints will extol you. Ps. 145:10



- Frail children of dust, and feeble as frail, in you do we trust, nor find you to fail; your mercies how tender, how firm to the end, our Maker, Defender, Redeemer, and Friend!
- O measureless Might! Ineffable Love!
 While angels delight to hymn you above,
 the humbler creation, though feeble their lays,
 with true adoration shall lisp to your praise.

Give to Our God Immortal Praise

Give thanks to the LORD, for he is good. His love endures forever. Ps. 136:1



- He sent his Son with pow'r to save from guilt and darkness and the grave: wonders of grace to God belong; repeat his mercies in your song.
- 6. Through this vain world he guides our feet, and leads us to his heav'nly seat: his mercies ever shall endure, when this vain world shall be no more.

All Praise to God, Who Reigns Above

Let them give thanks to the LORD for his unfailing love and his wonderful deeds for men. Ps. 107:15

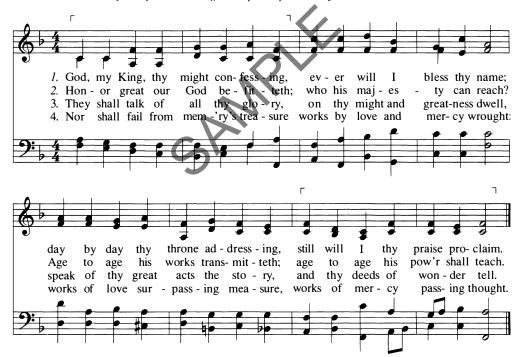


- 5. Ye who confess Christ's holy name, to God give praise and glory! Ye who the Father's pow'r proclaim, to God give praise and glory! All idols underfoot be trod, the Lord is God! The Lord is God! To God all praise and glory!
- 6. Then come before his presence now and banish fear and sadness; to your Redeemer pay your vow and sing with joy and gladness: Though great distress my soul befell, the Lord, my God, did all things well. To God all praise and glory!

Johann J. Schütz, 1675 Tr. by Frances E. Cox, 1864 MIT FREUDEN ZART 8.7.8.7.8.8.7. Bohemian Brethren's Gesangbuch, 1566

God, My King, Thy Might Confessing

I will exalt you, my God the King; I will praise your name for ever and ever. Ps. 145:1



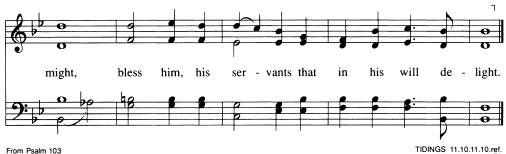
- Full of kindness and compassion, slow to anger, vast in love, God is good to all creation; all his works his goodness prove.
- All thy works, O Lord, shall bless thee; thee shall all thy saints adore.
 King supreme shall they confess thee, and proclaim thy sovereign pow'r.

5

O Come, My Soul, Bless Thou the Lord

Praise the LORD, O my soul; all my inmost being, praise his holy name. Ps. 103:1





From Psalm 103 The Psalter, 1912; alt. 1961

TIDINGS 11.10.11.10.ref. James Walch, 1875

From All That Dwell below the Skies

Praise the LORD, all you nations; extol him, all you peoples. Ps. 117:1



Based on Psalm 117 Isaac Watts. 1719; mod.

DUKE STREET L.M. John Hatton, 1793

Mighty God, While Angels Bless You

Many angels ... encircled the throne.... In a loud voice they sang: "Worthy is the Lamb, who was slain." Rev. 5:11, 12



- 5. Brightness of the Father's glory, shall your praise unuttered lie? Fly, my tongue, such guilty silence, sing the Lord who came to die. (Alleluias)
- 6. From the highest throne in glory, to the cross of deepest woe, all to ransom guilty captives, flow my praise, forever flow. (Alleluias)

All You That Fear Jehovah's Name

You who fear the LORD, praise him! Ps. 22:23



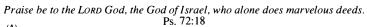
Hallelujah! Hallelujah!

Praise the LORD. Praise God in his sanctuary. Ps. 150:1



From Psalm 150 The Psalter, 1912 ALLELUIA (LOWE) 8.7.8.7.al. Albert Lowe, 1868

Now Blessed Be the Lord Our God





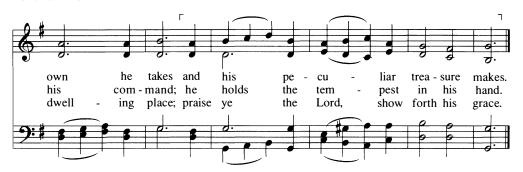
Psalm 72:8, 11, 12, 18, 19 Scottish Psalter, 1650 Mod.

McKEE C.M. Spiritual Arr. by Harry T. Burleigh, 1939

Exalt the Lord, His Praise Proclaim

Praise the LORD. Praise the name of the LORD; praise him, you servants of the LORD. Ps. 135:1



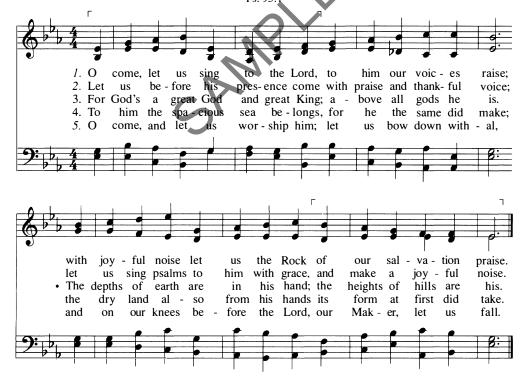


Psalm 135:1-7, 21 The Psalter, 1912 CREATION L.M.D. From Franz Joseph Haydn, *The Creation*, 1798; arr.

O Come, Let Us Sing to the Lord

13

Come, let us sing for joy to the LORD; let us shout aloud to the Rock of our salvation. Ps. 95:1



Psalm 95:1-6 Scottish Psalter, 1650 CAITHNESS C.M. Edinburgh Psalter, 1635

New Songs of Celebration Render

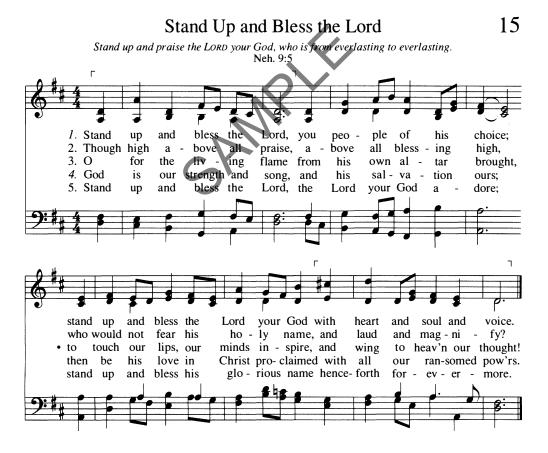
Shout for joy to the LORD, all the earth, burst into jubilant song with music. Ps. 98:4





From Psalm 98 Erik Routley, 1972 RENDEZ A DIEU 9.8.9.8.D.
Strasbourg Psalter, 1545
Arr. in Louis Bourgeois's Genevan Psalter, 1551; alt, 1990

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Come, Let Us Sing unto the Lord

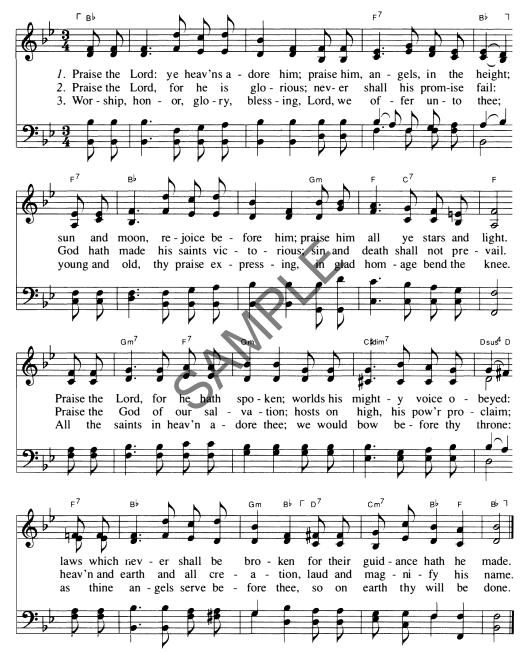
Sing to the LORD a new song, for he has done marvelous things; his right hand and his holy arm have worked salvation for him. Ps. 98:1



- Praise God with harp, with harp sing praise, with voice of psalms his glory raise; with trumpets, cornets, gladly sing and shout before the Lord, the King.
- 6. Let earth be glad, let billows roar and all that dwell from shore to shore; let floods clap hands with one accord, let hills rejoice before the Lord.
- For lo, he comes; at his command all nations shall in judgment stand; in justice robed and throned in light, the Lord shall judge, dispensing right.

Praise the Lord: Ye Heavens Adore Him

All you have made will praise you, O LORD; your saints will extol you. Ps. 145:10



You Holy Angels Bright

Praise him, all his angels, praise him, all his heavenly hosts. Ps. 148:2



- 5. My soul, bear now your part, triumph in God above; with a well-tun-ed heart sing now the songs of love; you are his own, whose precious blood shed for your good his love made known.
- Away, distrustful care!
 I have your promise, Lord; to banish all despair,
 I have your oath and word; and therefore I shall see your face and there your grace shall magnify.

7. With your triumphant flock then I shall numbered be; built on th'eternal Rock, his glory we shall see. The heav'ns so high with praise shall ring and all shall sing in harmony.

Based on Psalm 148 Richard Baxter, 1672; alt.; alt. 1990, mod. DARWALL 6.6.6.6.8.8. John Darwall, 1770

Thee We Adore, Eternal Lord!

19

I heard every creature ... singing: "To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever!" Rev. 5:13



Moravian Collection, 1724

PARK STREET L.M.rep. Frederick M. A. Venua, ca. 1810; arr.

Let All the World in Every Corner Sing

Sing to the LORD a new song; sing to the LORD, all the earth. Ps. 96:1



Sing Praise to the Lord!

Praise the LORD. Praise God in his sanctuary; praise him in his mighty heavens. Ps. 150:1



22

O That I Had a Thousand Voices

The LORD has done great things for us, and we are filled with joy. Ps. 126:3



God of Gods, We Sound His Praises

The LORD is the great God, the great King above all gods. Ps. 95:3



24

Vast the Immensity, Mirror of Majesty

Before the mountains were born or you brought forth the earth and the world, from everlasting to everlasting you are God. Ps. 90:2



PSALTER READINGS



PSALM 1

Blessed is the man who does not walk in the counsel of the wicked or stand in the way of sinners or sit in the seat of mockers.

But his delight is in the law of the LORD, and on his law he meditates day and night.

He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither. Whatever he does prospers.

Not so the wicked! They are like chaff that the wind blows away.

Therefore the wicked will not stand in the judgment, nor sinners in the assembly of the righteous.

For the LORD watches over the way of the righteous, but the way of the wicked will perish.

PSALM 2

Why do the nations conspire and the peoples plot in vain?

The kings of the earth take their stand and the rulers gather together against the LORD and against his Anointed One.

"Let us break their chains," they say, "and throw off their fetters."

The One enthroned in heaven laughs; the Lord scoffs at them.

Then he rebukes them in his anger and terrifies them in his wrath, saying, "I have installed my King on Zion, my holy hill."

I will proclaim the decree of the LORD: He said to me, "You are my Son; today I have become your Father.

"Ask of me, and I will make the nations your inheritance, the ends of the earth your

possession.

"You will rule them with an iron scepter; you will dash them to pieces like pottery."

Therefore, you kings, be wise; be warned, you rulers of the earth.

Serve the LORD with fear and rejoice with trembling.

Kiss the Son, lest he be angry and you be destroyed in your way, for his wrath can flare up in a moment.

Blessed are all who take refuge in him.

PSALM 4

Answer me when I call to you, O my righteous God.

Give me relief from my distress; be merciful to me and hear my prayer.

How long, O men, will you turn my glory into shame? How long will you love delusions and seek false gods?

Know that the LORD has set apart the godly for himself; the LORD will hear when I call to him.

In your anger do not sin; when you are on your beds, search your hearts and be silent.

Offer right sacrifices and trust in the LORD.

Many are asking, "Who can show us any good?"

Let the light of your face shine upon us, O LORD.

You have filled my heart with greater joy than when their grain and new wine abound.

I will lie down and sleep in peace, for you alone, O LORD, make me dwell in safety.

PSALM 5

Give ear to my words, O LORD, consider

my sighing.

Listen to my cry for help, my King and my God, for to you I pray.

In the morning, O LORD, you hear my voice; in the morning I lay my requests before you and wait in expectation.

You are not a God who takes pleasure in evil; with you the wicked cannot dwell.

The arrogant cannot stand in your presence; you hate all who do wrong.

You destroy those who tell lies; bloodthirsty and deceitful men the LORD abhors.

But I, by your great mercy, will come into your house; in reverence will I bow down toward your holy temple.

Lead me, O Lord, in your righteousness because of my enemies—make straight your way before me.

Not a word from their mouth can be trusted; their heart is filled with destruction.

Their throat is an open grave; with their tongue they speak deceit.

Declare them guilty, O God! Let their intrigues be their downfall.

Banish them for their many sins, for they have rebelled against you.

But let all who take refuge in you be glad; let them ever sing for joy.

Spread your protection over them, that those who love your name may rejoice in you.

For surely, O LORD, you bless the righteous;

you surround them with your favor as with a shield.

PSALM 8

O LORD, our Lord, how majestic is your name in all the earth!

You have set your glory above the

CREEDS



SAMPLE

THE APOSTLES' CREED



I believe in God the Father Almighty, Maker of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
and born of the virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended into hell
The third day he rose again from the dead.
He ascended into heaven
and is seated at the right hand of God the Father Almighty.
From there he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting, Amen.

Although not written by the apostles, the Apostles' Creed is a concise summary of their teachings. It originated as a baptismal confession, probably in the second century, and developed into its present form by the sixth or seventh century.

THE NICENE CREED



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

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of his 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 and for our salvation came down from heaven. and was incarnate by the Holy Spirit 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 is seated at the right hand of the Father; and he shall come again, with glory, to judge both the living and the dead; whose kingdom shall have no end.

And we believe in the Holy Spirit, the Lord and giver of life, who proceeds from the Father and the Son; who with the Father and the Son together is worshiped and glorified; who spoke by the prophets; and we believe in one holy catholic and apostolic church; we acknowledge one baptism for the remission of sins; and we look for the resurrection of the dead, and the life of the world to come. Amen.

The Nicene Creed originated at the Council of Nicea (325), and an expanded form was adopted by the Council of Chalcedon (451). It was formulated to answer heresies that denied the biblical doctrine of the Trinity and of the person of Christ.

THE WESTMINSTER CONFESSION OF FAITH





CHAPTER I Of the Holy Scripture

I. Although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men unexcusable; yet are they not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation. Therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his

church; and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing: which maketh the Holy Scripture to be most necessary; those former ways of God's revealing his will unto his people being now ceased.

The Westminster Assembly of Divines, convened by the English Parliament in 1643, completed the Confession of Faith, the Shorter Catechism and the Larger Catechism in 1647. These documents have served as the doctrinal standards, subordinate to the Word of God, for Presbyterian and other churches around the world.

II. Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testaments, which are these:

Of the Old Testament:

Genesis	I Kings	Ecclesiastes	Obadiah
Exodus	II Kings	The Song of Songs	Jonah
Leviticus	I Chronicles	Isaiah	Micah
Numbers	II Chronicles	Jeremiah	Nahum
Deuteronomy	Ezra	Lamentations	Habakkuk
Joshua	Nehemiah	Ezekiel	Zephaniah
Judges	Esther	Daniel	Haggai
Ruth	Job	Hosea	Zechariah
I Samuel	Psalms	Joel	Malachi
II Samuel	Proverbs	Amos	

Of the New Testament:

The Gospels	Paul's Epistles to	the Thessalonians II	The first and
according to	the Romans	Timothy I	second Epistles
Matthew	the Corinthians I	Timothy II	of Peter
Mark	the Corinthians II	Titus	The first, second,
Luke	the Galatians	Philemon	and third Epistles
John	the Ephesians	The Epistle to	of John
The Acts of the	the Philippians	the Hebrews	The Epistle
Apostles	the Colossians	The Epistle	of Jude
	the Thessalonians I	of James	The Revelation
			of John

All which are given by inspiration of God to be the rule of faith and life.

- III. The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of the Scripture, and therefore are of no authority in the church of God, nor to be any otherwise approved, or made use of, than other human writings.
- IV. The authority of the Holy Scripture, for which it ought to be believed, and obeyed, dependeth not upon the testimony of any man, or church; but wholly upon God (who is truth itself) the author thereof: and therefore it is to be received, because it is the Word of God.
- V. We may be moved and induced by the testimony of the church to an high and reverent esteem of the Holy Scripture. And the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent

of all the parts, the scope of the whole (which is, to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God: yet notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.

VI. The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revela-

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