

## The Project Gutenberg eBook of Twenty Six Choice Poetical Extracts, by Various

This ebook is for the use of anyone anywhere in the United States and most other parts of the world at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this ebook or online at [www.gutenberg.org](http://www.gutenberg.org). If you are not located in the United States, you'll have to check the laws of the country where you are located before using this eBook.

Title: Twenty Six Choice Poetical Extracts

Author: Various

Release date: April 6, 2014 [EBook #45327]

Language: English

Credits: Produced by Chris Curnow, Terrie Westman and the Online Distributed Proofreading Team at <http://www.pgdp.net> (This file was produced from images generously made available by The Internet Archive)

\*\*\* START OF THE PROJECT GUTENBERG EBOOK TWENTY SIX CHOICE POETICAL EXTRACTS \*\*\*

Transcriber's Note: The exact date of publication is unknown, however, there is an inscription dated "18th March 1823" on the upper paste-down in the original book.

### *Twenty Six* Choice POETICAL EXTRACTS.

*Selected from*  
*Celebrated Authors,*

and Printed from  
*COPPER PLATES*  
Engraved  
Expressly for the Work,

*Each embellished with a*  
BEAUTIFUL VIGNETTE,  
*Illustrative of the Subject.*

LONDON,

*Published by R. Miller. 24. Old Fish Street*  
*and Sold by J. Arliss. 38. Newgate Street*  
*and R. Hill. High Street Borough.*

*Twenty Six*  
*Choice*  
**POETICAL EXTRACTS.**  
*Selected from*  
*Celebrated Authors.*  
*and Printed from*  
**COPPER PLATES**  
*Engraved*  
*Expressly for the Work,*  
*Each embellished with a*  
**BEAUTIFUL VIGNETTE,**  
*Illustrative of the Subject.*  
*LONDON.*  
*Published by R. Miller, 24. Old Fish Street.*  
*and Sold by J. Arliss, 38. Newgate Street.*  
*and R. Hill, High Street, Borough.*

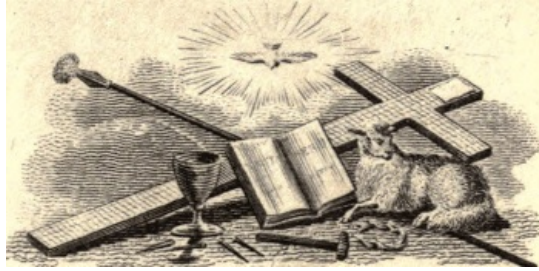


On  
THE BIBLE

D<sup>r</sup>. Stennett.

Let avarice from shore to shore  
Her fav'rite God pursue;  
Thy Word, O Lord, we value more  
Than India or Peru.  
Here mines of knowledge, love, and joy,  
Are open'd to our sight;  
The purest gold without alloy,  
And gems divinely bright.  
The counsels of redeeming grace,  
These sacred leaves unfold;  
And here the saviour's lovely face  
Our raptur'd eyes behold.  
Here, light descending from above  
Directs our doubtful feet:  
Here promises of heav'nly love  
Our ardent wishes meet.  
Our num'rous griefs are here redrest,  
And all our wants supply'd;  
Nought we can ask to make us blest,  
Is in this Book deny'd.  
For these inestimable gains,  
That so enrich the mind;  
O may we search with eager pains,  
Assur'd that we shall find!

*London, Published by R. Miller, Old Fish Street, Doctors Commons.*



ON THE  
NEW TESTAMENT.

D<sup>f</sup>. Watts.

Happy the humble soul that takes  
And binds the gospel to his heart,  
That tastes the love the saviour speaks,  
And feels the joys his lips impart.  
Not Sinai's dreadful thunders roll,  
Nor there his wrathful lightning shines;  
But peace to cheer the fainting soul,  
While grace and glory swell the lines:  
Come then, ye trembling souls, with joy.  
Accept the freely offer'd grace;  
The smiling saviour mourns your stay,  
Whilst love invites you to his face.  
Hark, ye that seek for perfect bliss,  
Ye that would walk the heav'nly road!  
The gospel shews where Jesus is,  
And leads you to his blest abode.  
Lord when to see thy grace display'd,  
This sacred volume I peruse.  
Send down thy spirit to my aid,  
Lest I that sovereign grace refuse.  
Oh! draw me with thy cords of love;  
Thy will I'll joyfully obey.  
Till I ascend to dwell above,  
In realms of everlasting day.

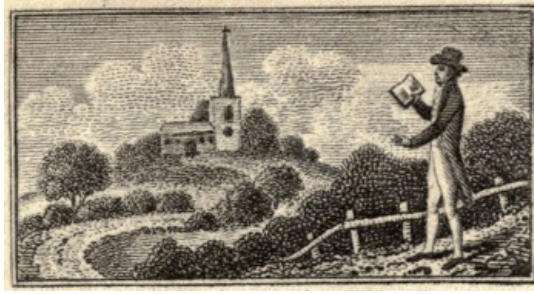


SOLILOQUY.

O thou allpowerful, holy, just, and wise  
Creator and preserver of the world!  
Look down on me, a poor dejected worm,  
Part of thy work; my form thy hand bestow'd,  
My soul, my being, and my health, thy gifts!  
Desert me not, nor leave me to myself  
Forlorn, to wander through life's dreary waste,  
Unskilful where to tread; but let thy light  
Conduct me through each puzzling labyrinth,  
And thwarting stream, that happ'ly I may gain  
The blissful coast! where sorrow never comes,  
Nor pain assaults.--Oh! let thy holy grace  
Sit regnant in my breast! subdue the unruly will,  
And keep the factious powr's in due restraint,  
That so, no evil thought, nor word, nor deed,  
May taint my soul! offend thy gracious eye,  
And plunge me in the dreadful depths of hell:  
But let me move in virtues middle path,  
Nor err to right, or left, where danger lies.  
And Oh! as down the rugged road I pass,  
Let me adore thy love, and own thy pow'r;  
Inspire my heart with thanks, and let my tongue  
Enrapturd chaunt aloud thy sacred praise.

*British Mag. 1747*

*London, Published by R. Miller, Old Fish Street, Doctors Commons.*



### THE SABBATH.

Ere yet the dawn has streak'd the eastern skies,  
Ere yet the lark has sung her morning lay,  
Early, upon that sacred day, arise,  
That thou may'st pass it in a pious way;  
'Tis not a day in listless sleep to waste,  
'Tis not a day, to lie in bed supine,  
But 'tis a day, by Christians to be past  
In ev'ry act and exercise divine!  
'Tis not a day in saunt'ring to be past,--  
In drunkenness, or, to some bad intent,  
But 'tis a day which long as it does last,  
Should be in holy works entirely spent:  
A day--which in devotion we should spend,--  
A day--to do the business of the Lord,--  
A day--we should in pray'r, and reading, end,--  
A day--wherein our God should be ador'd,--  
A day--from ev'ry worldly work, to rest,--  
A day--to deeds of Holiness assign'd,--  
A day--that is beyond all others blest:  
And not a day for idleness, design'd.

*London, Published by R. Miller, Old Fish Street, Doctors Commons.*





NOAH'S ARK.

Hart.

When Noah, with his favor'd few,  
Was order'd to embark;  
Eight human souls, a little crew,  
Enter'd on board the Ark.  
Tho' ev'ry part he might secure  
With bar, or bolt, or pin;  
To make the preservation sure,  
Jehovah shut him in.  
The Waters then might swell their tides,  
And billows rage and roar;  
They could not stave th' assaulted sides,  
Nor burst the batter'd door.  
So souls that do in Christ believe,  
Quicken'd by vital faith;  
Eternal life at once receive,  
And never shall see death.  
In his own heart the Christian puts  
No trust; but builds his hopes  
On him that opes, and no man shuts,  
And shuts, and no man opes.  
In Christ his Ark he safely rides,  
Not wreck'd by Death or Sin:  
How is it he so safe abides?  
The Lord has shut him in.



THE RAINBOW.

D<sup>f</sup>. Haweis.

Behold the gay Bow in the sky,  
How vivid the colours are seen;  
Its glories extended on high,  
With purple, and orange, and green.  
Thro' the drops as they fall, the Sun's beams  
Refracted, reflected we view,  
As it glows, as it fades, the sweet scenes,  
Our wonder, our pleasure renew.  
But oh! with what heighten'd delight  
In heav'n the bright object I trace,  
When by faith I contemplate the sight,  
As the sign of a cov'nant of grace.  
When over me hangs the thick cloud,  
And darkness with horrors outspread;  
Mighty thund'rings with lightnings aloud,  
Roll terribly over my head.  
No deluge of wrath shall I fear,  
No more can the floods of the deep,  
Their billows affrighted uprear,  
The globe with destruction to sweep.  
Tho' the heav'ns all on fire be dissolv'd,  
The elements melting with heat,  
The earth with fierce flames be involv'd,  
Unmov'd I these terrors can meet.  
That emerald Bow round the throne,  
The pledge of his favor I see:  
Come, welcome, dear Lord, to thine own,  
I long to be ever with thee.





"After this manner therefore pray ye."

Father of all! we bow to thee,  
Who dwells in heav'n ador'd;  
But present still thro' all thy works,  
The universal Lord.  
All hallow'd be thy sacred name,  
O'er all the nations known;  
Advance the kingdom of thy grace,  
And let thy glory come.  
A grateful homage may we yield,  
With hearts resign'd to thee;  
And as in heav'n thy will is done,  
On earth so let it be.  
From day to day we humbly own  
The hand that feeds us still:  
Give us our bread, and let us rest  
Contented in thy will.  
Our sins and trespasses we own:  
O may they be forgiv'n!  
That mercy we to others shew,  
We pray the like from heav'n.  
Our life let still thy grace direct,  
From evil guard our way,  
And in temptation's fatal path  
Permit us not to stray.  
For thine the pow'r, the kingdom thine,  
All glory's due to thee:  
Thine from eternity they were,  
And thine shall ever be.

Addison.



## RETIREMENT

Far from the world, O Lord, I flee,  
From strife and tumult far!  
From scenes, where Satan wages still  
His most successful war.  
The calm retreat, the silent shade,  
With pray'r and praise agree:  
And seem, by thy sweet bounty made,  
For those who follow thee.  
There, if thy Spirit touch the soul,  
And grace her mean abode:  
Oh, with what peace, and joy, and love,  
She communes with her God.  
There, like the nightingale she pours  
Her solitary lays;  
Nor asks a witness of her song,  
Nor thirsts for human praise.  
Author and guardian of my life;  
Sweet source of light divine;  
And (all harmonious names in one)  
My Savior, Thou art mine!  
What thanks I owe Thee, and what love,  
A boundless, endless store;  
Shall echo thro' the realms above,  
When time shall be no more.

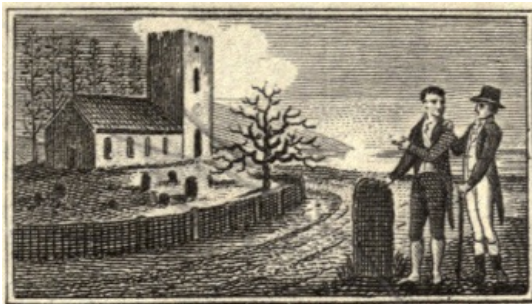


CHRISTMAS MORN.

Awake my soul, your hallelujahs sing  
To your omnipotent, your new born king,  
Assist ye ev'ry power the lofty theme,  
To sound incessant his almighty name,  
Let heaven and earth revere the joyous morn,  
Whereon the Saviour of the World was born,  
Angels and Seraphs spread hosanna's round,  
Ye rolling spheres return the blissful sound:  
To conquer sin and break its stubborn chain,  
The Son of God becomes the son of man.  
Man (doom'd to miseries thro Adams fall)  
He came to save and to redeem us all,  
Thy sacred limbs were in a manger laid,  
While by thy side, an ox, and ass, were fed,  
Lord of the world! thou there didst deign to lie,  
To teach weak mortals thy humility.  
Almighty Jesus I with bended knee,  
My daily thanks and praise do offer thee,  
Light on my mind the lamp of heav'nly grace,  
For ever guide me in the paths of peace,  
That when this earthly frame returns to clay,  
My soul may fly where reigns eternal day.

*British Mag 1747.*

*London, Published by R. Miller, Old Fish Street, Doctors Commons.*



NEW YEAR'S DAY.

Newton.

While with ceaseless course the sun  
Hasted thro' the former year,  
Many souls their race have run,  
Never more to meet us here:  
Fixt in an eternal state,  
They have done with all below,  
We a little longer wait,  
But how little--none can know.  
As the winged arrow flies,  
Speedily the mark to find;  
As the lightning from the skies  
Darts, and leaves no trace behind:  
Swiftly thus our fleeting days  
Bear us down life's rapid stream;  
Upwards, Lord, our spirits raise,  
All below is but a dream.  
Thanks for mercies past receive,  
Pardon of our sins renew;  
Teach us henceforth, how to live  
With eternity in view:  
Bless thy word to young and old,  
Fill us with a Saviour's love;  
And when life's short tale is told,  
May we dwell with thee above.



WINTER'S NIGHT.

Cowper.

Poor yet industrious, modest, quiet, neat,  
Such claim compassion in a night like this,  
And have a friend in ev'ry feeling heart.  
Warm'd, while it lasts, by labour, all day long  
They brave the season, and yet find at eve,  
Ill clad, and fed but sparely, time to cool.  
The frugal housewife trembles when she lights  
Her scanty stock of brushwood, blazing clear,  
But dying soon, like all terrestrial joys.  
The few small embers left she nurses well;  
And, while her infant race, with outspread hands,  
And crowded knees, sit cow'ring oer the sparks,  
Retires, content to quake, so they be warm'd.  
The man feels least, as more inur'd than she  
To winter, and the current in his veins  
More briskly mov'd by his severer toil;  
Yet he too finds his own distress in theirs.  
The taper soon extinguished, which I saw  
Dangling along at the cold finger's end  
Just when the day declin'd; and the brown loaf  
Lodg'd on the shelf, half eaten without sauce  
Of savory cheese, or butter, costlier still;  
Sleep seems their only refuge: for alas,  
Where penury is felt the thought is chain'd,  
And sweet colloquial pleasures are but few!  
They live, and live without extorted alms  
From grudging hands; but other boast have none,  
To soothe their honest pride, that scorns to beg,  
Nor comfort else, but in their mutual love.



## On Providence

Thomson.

Think not, when all your scanty stores afford,  
Is spread at once upon the sparing board;  
Think not, when worn the homely robe appears,  
While on the roof the howling tempest bears;  
What further shall this feeble life sustain  
And what shall clothe these shiv'ring limbs again.  
Say, does not life its nourishment exceed?  
And the fair body its investing weed?  
Behold! and look away your low despair,  
See the light tenants of the barren air:  
To them nor stores, nor granaries belong,  
Nought but the woodland, and the pleasing song;  
Yet your kind heav'nly Father bends his eye  
On the least wing that flits along the sky.  
To him, they sing when Spring renews the plain;  
To him, they cry in Winter's pinching reign;  
Nor is their music, nor their plaint in vain:  
He hears the gay, and the distressful call,  
And with unsparing bounty fills them all.  
Observe the rising lily's snowy grace;  
Observe the various vegetable race;  
They neither toil, nor spin, but careless grow;  
Yet see how warm they blush, how bright they glow!  
What regal vestments can with them compare!  
What King so shining, or what queen so fair!  
If ceaseless thus the fowls of heav'n he feeds,  
If o'er the fields such lucid robes he spreads;  
will he not care for you, ye faithless say!  
Is he unwise? or are ye less than they?

*London, Published by R. Miller, Old Fish Street, Doctors Commons.*



THE PRODIGAL.

Watts.

Behold the wretch whose lust and wine  
Had wasted his estate,  
He begs a share among the swine,  
To taste the husks they eat.  
I die with hunger here (he cries)  
I starve in foreign lands;  
My father's house has large supplies,  
And bounteous are his hands.  
I'll go, and with a mournful tongue  
Fall down before his face;  
Father, I've done thy justice wrong,  
Nor can deserve thy grace.  
He said, and hasten'd to his home,  
To seek his father's love;  
The father saw the rebel come,  
And all his bowels move.  
He ran, and fell upon his neck,  
Embrac'd and kiss'd his son.  
The rebels heart with sorrow brake,  
For follies he had done.  
Take off his clothes of shame and sin,  
(The father gives command)  
Dress him in garments white and clean,  
With rings adorn his hand.  
A day of feasting I ordain,  
Let mirth and joy abound;  
My son was dead, and lives again,  
Was lost, and now is found.





THE DEATH  
*of the*  
RIGHTEOUS.

Blair.

-----Sure the last end  
Of the good man is peace. How calm his exit!  
Night-dews fall not more gently on the ground,  
Nor weary worn-out winds expire so soft.  
By unperceiv'd degrees he wears away;  
Yet, like the sun, seems larger at the setting!  
High in his faith and hopes, look how he reaches  
After the prize in view! and, like a bird  
That's hamper'd, struggles hard to get away!  
Whilst the glad gates of sight are wide expanded  
To let new glories in, the first fair fruits  
Of the fast-coming Harvest! Then! oh then!  
Each earth-born joy grows vile, or disappears,  
Shrunk to a thing of nought. O how he longs  
To have his passport sign'd, and be dismiss'd!  
'Tis done, and now he's happy.

*London, Published by R. Miller, Old Fish Street, Doctors Commons.*



DAVID AND GOLIATH

Fellows.

Let no man dread, the youth began,  
This haughty monster of a man;  
That dares all Israel's host defy,  
His time is come, his end is nigh!  
And, trusting in Jehovah's might,  
Myself will undertake the flight--  
Thou hast not strength, the monarch cries,  
Against this man of war to rise!  
Unus'd to arms, unknown to war.  
Thy bleating flocks have been thy care;  
But he in camps his life hath led,  
To all the toils of battle bred;  
Beside his strength:--The youth rejoins,  
Jehovah's pow'r the brighter shines  
When great designs his spirit breeds,  
And infants dare immortal deeds.  
The track of war I never trod.  
But still have felt th' inspiring God  
For when I watch'd my fleecy care,  
I slew a lion and a bear,  
Which did my fenceless fold invade,  
And in the dust the monsters laid.  
'Twas Israel's God that deign'd to bless  
My youthful arm with such success.  
Like one of these the wretch shall bleed,  
And wond'ring armies mark the deed--  
The monarch hears with glad surprize,  
And to the youth in rapture cries,  
Then go to meet him void of fear,  
And may thy God indeed be there!



*Against*  
PRIDE *of* BEAUTY.

D<sup>r</sup>. Collyer.

Behold the blushing rose  
Her lovely tints display,  
The queen of ev'ry flow'r that blows  
Beneath the eye of day!  
Yon lily of the vale,  
Scarce peeping thro' the green,  
That folds around her bosom pale,  
Aspires not to be seen.  
The same Almighty hand  
That decks with gems the skies,  
Makes the Fly's painted wings expand,  
And the gay tulip rise.  
When tempests threaten loud,  
His rays of light he pours,  
And forms the rainbow in the cloud,  
Dissolving soon in show'rs!  
And shall a child be vain,  
Less than the lily fair?  
Can I so soft a tint obtain,  
Or with the rose compare?  
The beauty of the mind  
Let me then learn to prize,  
Nor boast of features far beneath  
The pride of flow'rs and flies!  
If I am not as fair,  
I am as frail as they.  
To honour God be all my care,  
And that without delay.



*The*  
VILLAGE PREACHER

Goldsmith.

Near yonder copse, where once the garden smil'd,  
And still where many a garden flow'r grows wild,  
There, where a few torn shrubs the place disclose,  
The village preacher's modest mansion rose.  
A man he was to all the country dear,  
And passing rich with forty pounds a year;  
Remote from towns he ran his godly race,  
Nor e'er had chang'd, nor wish'd to change his place;  
Unskilful he to fawn, or seek for pow'r,  
By doctrines fashioned to the varying hour;  
Far other aims his heart had learn'd to prize,  
More bent to raise the wretched than to rise.  
Beside the bed, where parting life was laid,  
And sorrow, guilt, and pain, by turns dismay'd,  
The rev'rend champion stood. At his controul  
Despair and anguish fled the struggling soul;  
Comfort came down the trembling wretch to raise,  
And his last falt'ring accents whisper'd praise.  
At church with meek and unaffected grace,  
His looks adorn'd the venerable place;  
Truth from his lips prevail'd with double sway;  
And fools, who came to scoff, remain'd to pray.  
The service past, around the pious man,  
With ready zeal, each honest rustic ran;  
Ev'n children follow'd with endearing wile,  
And pluck'd his gown, to share the good man's smile,  
His ready smile a parents warmth express'd,  
Their welfare pleas'd him, and their care distress'd;  
To them his heart, his love, his griefs were giv'n,  
But all his serious thoughts had rest in heav'n.

*London, Published by R. Miller, Old Fish Street, Doctors Commons.*



## THE CRUCIFIXION.

D<sup>f</sup>. Stennett

'Tis finish'd!--so the Saviour cry'd,  
And meekly bow'd his head and dy'd.  
'Tis finish'd--yes, the race is run,  
The battle fought, the vic'try won.  
'Tis finish'd--all that heav'n decreed,  
And all the ancient prophets said,  
Is now fulfill'd, as was design'd,  
In me, the Saviour of mankind.  
'Tis finish'd--Aaron now no more  
Must stain his robes with purple gore,  
The sacred veil is rent in twain,  
And Jewish rites no more remain.  
'Tis finish'd--this my dying groan  
Shall sins of ev'ry land atone,  
Millions shall be redeem'd from death,  
By this my last expiring breath.  
'Tis finish'd--heav'n is reconcil'd,  
And all the pow'rs of darkness spoild;  
Peace, love, and happiness again  
Return, and dwell with sinful men.  
'Tis finish'd--let the joyful sound  
Be heard thro' all the nations round:  
'Tis finish'd--let the echo fly  
Thro heav'n and hell, thro earth and sky.

*London, Published by R. Miller, Old Fish Street, Doctors Commons.*



EASTER DAY.

M<sup>rs</sup>. Barbanld.

This day be grateful homage paid,  
And loud hosannas sung:  
Let gladness dwell in ev'ry heart,  
And praise on ev'ry tongue.  
Ten thousand diff'rent lips shall join,  
To hail this welcome morn,  
Which scatters blessings from its wings,  
To nations yet unborn.  
Jesus the friend of human kind,  
With strong compassion mov'd,  
Descended, like a pitying God,  
To save the souls he lov'd.  
The pow'rs of darkness leagu'd in vain,  
To bind his soul in death;  
He shook their kingdom, when he fell,  
With his expiring breath.  
Not long the toils of Hell could keep  
The hope of Judah's line;  
Corruption never could take hold  
On aught so much divine.  
And now his conqu'ring chariot wheels  
Ascend the lofty skies;  
While broke, beneath his pow'rful cross,  
Death's iron sceptre lies.  
Exalted high at God's right hand,  
The Lord of all below:  
Thro him is pard'ning love dispens'd,  
And boundless blessings flow.



A  
THOUGHT ON WAKING.  
Anonymous.

Sleep by night, and cares by day,  
Bear my fleeting life away:  
Lo! in yonder eastern skies,  
The Sun appears, and bids me rise:  
Tells me, Life is on the wing,  
And has no returning spring:  
Death comes on with steady pace,  
And life's the only day of grace.--  
Shining Preacher! happy morning,  
Let me take th' important warning:  
Rouse then all my active pow'rs,  
Well improve the coming hours:  
Let no trifles kill the day,  
(Trifles oft our hearts betray)  
Wisdom, Virtue, Knowledge, Truth,  
Guide th' enquiries of my youth.  
Wisdom and experience sage,  
Then shall soothe the cares of age;  
These with time shall never die;  
Those will lead to joys on high;  
Those the path of life display,  
Shining with celestial day;  
Blissful path! with safety trod,  
The end of which is heav'n and God.





INDUSTRY.

Anonymous.

Behold, fond youth, that busy bee;  
How swift she flies from tree to tree;  
    Extracting flow'ry sweets;  
Thus cheerful all the day she'll roam,  
At evening seek her much lov'd home,  
    To treasure all she meets.

Full well she knows, that winter keen,  
Must come to blast this painted scene,  
    With famine on his wing:  
Her prudent labors find repose;  
Nor winters cold, nor want she knows,  
    Till time renews the spring.

While yonder drone in sunny haunts,  
Who just supplies his present wants,  
    Nor heeds the passing hours;  
Soon bleak december's piercing air,  
Shall mock his want of timely care,  
    And chill his vital powers.

Like the dull drone, should he who throws  
Away what Providence bestows.  
    Feel pinching hours of need;  
While they whose care is to increase,  
Find, like the bee, in winter peace,  
    And every good succeed.



JOURNEY TO EMMAUS.

Cowper.

It happen'd on a solemn eventide  
Soon after he that was our surety died,  
Two bosom friends, each pensively inclin'd.  
The scene of all those sorrows left behind,  
Sought their own village, busied as they went  
In musings worthy of the great event;  
They spake of him they lov'd, of him whose life  
Tho' blameless, had incur'd perpetual strife,  
Whose deeds had left, in spite of hostile arts,  
A deep memorial graven on their hearts.  
The recollection, like a vein of ore,  
The further trac'd, enrich'd them still the more;  
They thought him, and they justly thought him, one  
Sent to do more than he appear'd t' have done  
T' exalt a people, and to place them high  
Above all else, and wonder'd he should die,  
Ere yet they brought their journey to an end,  
A stranger join'd them, courteous as a friend.  
And ask'd them with a kind engaging air  
What their affliction was, and begg'd a share.  
Inform'd, he gather'd up the broken thread,  
And truth and wisdom gracing all he said,  
Explain'd, illustrated, and search'd so well  
The tender theme on which they chose to dwell  
That, reaching home, the night, they said is near,  
We must not now be parted, sojourn here.  
The new acquaintance, soon became a guest  
And made so welcome at their simple feast  
He bless'd the bread, but vanish'd at the word,  
And left them both exclaiming, 'T'was the Lord!  
Did not our hearts feel all he deign'd to say.  
Did they not burn within us by the way?



A COUNTRY PROSPECT.

Sir Rich<sup>d</sup> Hill.

While all thy glories, O my God!  
Thro the creation shine;  
While rocks, and hills, and fertile vales  
Proclaim the hand divine.  
O may I view with humble heart  
The wonders of thy pow'r,  
Display'd alike in wilder scenes,  
As in each blade and flow'r.  
But while I taste thy blessings, Lord,  
And sip the streams below,  
O may my soul be led to thee,  
From whence all blessings flow;  
And if such footsteps of thy love,  
Thro this lost world we trace;  
How far transcendent are thy works  
Throughout the world of grace.  
Just as before yon noontide sun,  
The brightest stars are small.  
So earthly comforts are but snares,  
Till grace has crown'd them all.

*London, Published by R. Miller, Old Fish Street, Doctors Commons.*



HAY TIME.

Newton.

The grass and flow'rs which clothe the field,  
And look so green and gay,  
Touch'd by the scythe, defenceless yield,  
And fall, and fade away.

Fit emblem of our mortal state:  
Thus in the scripture glass,  
The young, the strong; the wise, the great;  
May see themselves but grass.

O! trust not to your fleeting breath,  
Nor call your time your own;  
Around you see the scythe of death  
Is mowing thousands down.

And you, who hitherto are spar'd,  
Must shortly yield your lives:  
Your wisdom is to be prepar'd,  
Before the stroke arrives.

The grass, when dead, revives no more;  
You die to live again;  
But oh! if death should prove the door  
To everlasting pain.

Lord, help us to obey thy call,  
That from our sins set free,  
When like the grass our bodies fall,  
Our souls may spring to thee.



SAMUEL.

Anonymous.

When I survey this holy child,  
With bended knee, and count'nance mild,  
With eyes and hands uplift in prayer,  
The approving ray from heaven there.

What that implies O could I be,  
Whene'er to God I bend the knee!  
Thus fervent, reverent, and meek,  
When I for heavenly blessings seek!

But ah! I have a foe within,  
No print can shew the power of sin!  
This cools my fervour and desires,  
This unbelief and dread inspires.

O for thy holy Spirit, Lord!  
This to my prayers shall life afford!  
With Samuel's faith my soul supply,  
Whene'er I to thy throne draw nigh.



WHITSUNDAY.

Watts.

Great was the day, the joy was great,  
When the divine disciples met,  
Whilst on their heads the Spirit came,  
And sat like tongues of cloven flame.

What gifts, what miracles he gave!  
And pow'r to kill, and pow'r to save!  
Furnish'd their tongues with wond'rous words,  
Instead of shields, and spears, and swords!

Thus arm'd, he sent the champions forth,  
From east to west, from south to north;  
"Go, and assert your Saviour's cause;  
"Go, spread the myst'ry of his cross.

These weapons of the holy war,  
Of what almighty force they are,  
To make our stubborn passions bow,  
And lay the proudest rebel low.

Nations, the learned and the rude,  
Are by these heavenly arms subdued;  
While satan rages at his loss,  
And hates the doctrine of the cross.

Great King of grace! my heart subdue!  
I would be led in triumph too.  
A willing captive to my Lord,  
And sing the victories of his word.

*London, Published by R. Miller, Old Fish Street, Doctors Commons.*

\*\*\* END OF THE PROJECT GUTENBERG EBOOK TWENTY SIX CHOICE POETICAL EXTRACTS \*\*\*

Updated editions will replace the previous one—the old editions will be renamed.

Creating the works from print editions not protected by U.S. copyright law means that no one owns a United States copyright in these works, so the Foundation (and you!) can copy and distribute it in the United States without permission and without paying copyright royalties. Special rules, set forth in the General Terms of Use part of this license, apply to copying and distributing Project Gutenberg™ electronic works to protect the PROJECT GUTENBERG™ concept and trademark. Project Gutenberg is a registered trademark, and may not be used if you charge for an eBook, except by following the terms of the trademark license, including paying royalties for use of the Project Gutenberg trademark. If you do not charge anything for copies of this eBook, complying with the trademark license is very easy. You may use this eBook for nearly any purpose such as creation of derivative works, reports, performances and research. Project Gutenberg eBooks may be modified and printed and given away—you may do practically ANYTHING in the United States with eBooks not protected by U.S. copyright law. Redistribution is subject to the trademark license, especially commercial redistribution.



START: FULL LICENSE  
THE FULL PROJECT GUTENBERG LICENSE  
PLEASE READ THIS BEFORE YOU DISTRIBUTE OR USE THIS WORK

To protect the Project Gutenberg™ mission of promoting the free distribution of electronic works, by using or distributing this work (or any other work associated in any way with the phrase “Project Gutenberg”), you agree to comply with all the terms of the Full Project Gutenberg™ License available with this file or online at [www.gutenberg.org/license](http://www.gutenberg.org/license).

**Section 1. General Terms of Use and Redistributing Project Gutenberg™ electronic works**

1.A. By reading or using any part of this Project Gutenberg™ electronic work, you indicate that you have read, understand, agree to and accept all the terms of this license and intellectual property (trademark/copyright) agreement. If you do not agree to abide by all the terms of this agreement, you must cease using and return or destroy all copies of Project Gutenberg™ electronic works in your possession. If you paid a fee for obtaining a copy of or access to a Project Gutenberg™ electronic work and you do not agree to be bound by the terms of this agreement, you may obtain a refund from the person or entity to whom you paid the fee as set forth in paragraph 1.E.8.

1.B. “Project Gutenberg” is a registered trademark. It may only be used on or associated in any way with an electronic work by people who agree to be bound by the terms of this agreement. There are a few things that you can do with most Project Gutenberg™ electronic works even without complying with the full terms of this agreement. See paragraph 1.C below. There are a lot of things you can do with Project Gutenberg™ electronic works if you follow the terms of this agreement and help preserve free future access to Project Gutenberg™ electronic works. See paragraph 1.E below.

1.C. The Project Gutenberg Literary Archive Foundation (“the Foundation” or PGLAF), owns a compilation copyright in the collection of Project Gutenberg™ electronic works. Nearly all the individual works in the collection are in the public domain in the United States. If an individual work is unprotected by copyright law in the United States and you are located in the United States, we do not claim a right to prevent you from copying, distributing, performing, displaying or creating derivative works based on the work as long as all references to Project Gutenberg are removed. Of course, we hope that you will support the Project Gutenberg™ mission of promoting free access to electronic works by freely sharing Project Gutenberg™ works in compliance with the terms of this agreement for keeping the Project Gutenberg™ name associated with the work. You can easily comply with the terms of this agreement by keeping this work in the same format with its attached full Project Gutenberg™ License when you share it without charge with others.

1.D. The copyright laws of the place where you are located also govern what you can do with this work. Copyright laws in most countries are in a constant state of change. If you are outside the United States, check the laws of your country in addition to the terms of this agreement before downloading, copying, displaying, performing, distributing or creating derivative works based on this work or any other Project Gutenberg™ work. The Foundation makes no representations concerning the copyright status of any work in any country other than the United States.

1.E. Unless you have removed all references to Project Gutenberg:

1.E.1. The following sentence, with active links to, or other immediate access to, the full Project Gutenberg™ License must appear prominently whenever any copy of a Project Gutenberg™ work (any work on which the phrase “Project Gutenberg” appears, or with which the phrase “Project Gutenberg” is associated) is accessed, displayed, performed, viewed, copied or distributed:

This eBook is for the use of anyone anywhere in the United States and most other parts of the world at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this eBook or online at [www.gutenberg.org](http://www.gutenberg.org). If you are not located in the United States, you will have to check the laws of the country where you are located before using this eBook.

1.E.2. If an individual Project Gutenberg™ electronic work is derived from texts not protected by U.S. copyright law (does not contain a notice indicating that it is posted with permission of the copyright holder), the work can be copied and distributed to anyone in the United States without paying any fees or charges. If you are redistributing or providing access to a work with the phrase “Project Gutenberg” associated with or appearing on the work, you must comply either with the requirements of paragraphs 1.E.1 through 1.E.7 or obtain permission for the use of the work and the Project Gutenberg™ trademark as set forth in paragraphs 1.E.8 or 1.E.9.

1.E.3. If an individual Project Gutenberg™ electronic work is posted with the permission of the copyright holder, your use and distribution must comply with both paragraphs 1.E.1 through 1.E.7 and any additional terms imposed by the copyright holder. Additional terms will be linked to the Project Gutenberg™ License for all works posted with the permission of the copyright holder found at the beginning of this work.



1.E.4. Do not unlink or detach or remove the full Project Gutenberg™ License terms from this work, or any files containing a part of this work or any other work associated with Project Gutenberg™.

1.E.5. Do not copy, display, perform, distribute or redistribute this electronic work, or any part of this electronic work, without prominently displaying the sentence set forth in paragraph 1.E.1 with active links or immediate access to the full terms of the Project Gutenberg™ License.

1.E.6. You may convert to and distribute this work in any binary, compressed, marked up, nonproprietary or proprietary form, including any word processing or hypertext form. However, if you provide access to or distribute copies of a Project Gutenberg™ work in a format other than “Plain Vanilla ASCII” or other format used in the official version posted on the official Project Gutenberg™ website (www.gutenberg.org), you must, at no additional cost, fee or expense to the user, provide a copy, a means of exporting a copy, or a means of obtaining a copy upon request, of the work in its original “Plain Vanilla ASCII” or other form. Any alternate format must include the full Project Gutenberg™ License as specified in paragraph 1.E.1.

1.E.7. Do not charge a fee for access to, viewing, displaying, performing, copying or distributing any Project Gutenberg™ works unless you comply with paragraph 1.E.8 or 1.E.9.

1.E.8. You may charge a reasonable fee for copies of or providing access to or distributing Project Gutenberg™ electronic works provided that:

- You pay a royalty fee of 20% of the gross profits you derive from the use of Project Gutenberg™ works calculated using the method you already use to calculate your applicable taxes. The fee is owed to the owner of the Project Gutenberg™ trademark, but he has agreed to donate royalties under this paragraph to the Project Gutenberg Literary Archive Foundation. Royalty payments must be paid within 60 days following each date on which you prepare (or are legally required to prepare) your periodic tax returns. Royalty payments should be clearly marked as such and sent to the Project Gutenberg Literary Archive Foundation at the address specified in Section 4, “Information about donations to the Project Gutenberg Literary Archive Foundation.”
- You provide a full refund of any money paid by a user who notifies you in writing (or by e-mail) within 30 days of receipt that s/he does not agree to the terms of the full Project Gutenberg™ License. You must require such a user to return or destroy all copies of the works possessed in a physical medium and discontinue all use of and all access to other copies of Project Gutenberg™ works.
- You provide, in accordance with paragraph 1.F.3, a full refund of any money paid for a work or a replacement copy, if a defect in the electronic work is discovered and reported to you within 90 days of receipt of the work.
- You comply with all other terms of this agreement for free distribution of Project Gutenberg™ works.

1.E.9. If you wish to charge a fee or distribute a Project Gutenberg™ electronic work or group of works on different terms than are set forth in this agreement, you must obtain permission in writing from the Project Gutenberg Literary Archive Foundation, the manager of the Project Gutenberg™ trademark. Contact the Foundation as set forth in Section 3 below.

1.F.

1.F.1. Project Gutenberg volunteers and employees expend considerable effort to identify, do copyright research on, transcribe and proofread works not protected by U.S. copyright law in creating the Project Gutenberg™ collection. Despite these efforts, Project Gutenberg™ electronic works, and the medium on which they may be stored, may contain “Defects,” such as, but not limited to, incomplete, inaccurate or corrupt data, transcription errors, a copyright or other intellectual property infringement, a defective or damaged disk or other medium, a computer virus, or computer codes that damage or cannot be read by your equipment.

1.F.2. LIMITED WARRANTY, DISCLAIMER OF DAMAGES - Except for the “Right of Replacement or Refund” described in paragraph 1.F.3, the Project Gutenberg Literary Archive Foundation, the owner of the Project Gutenberg™ trademark, and any other party distributing a Project Gutenberg™ electronic work under this agreement, disclaim all liability to you for damages, costs and expenses, including legal fees. YOU AGREE THAT YOU HAVE NO REMEDIES FOR NEGLIGENCE, STRICT LIABILITY, BREACH OF WARRANTY OR BREACH OF CONTRACT EXCEPT THOSE PROVIDED IN PARAGRAPH 1.F.3. YOU AGREE THAT THE FOUNDATION, THE TRADEMARK OWNER, AND ANY DISTRIBUTOR UNDER THIS AGREEMENT WILL NOT BE LIABLE TO YOU FOR ACTUAL, DIRECT, INDIRECT, CONSEQUENTIAL, PUNITIVE OR INCIDENTAL DAMAGES EVEN IF YOU GIVE NOTICE OF THE POSSIBILITY OF SUCH DAMAGE.

1.F.3. LIMITED RIGHT OF REPLACEMENT OR REFUND - If you discover a defect in this electronic work within 90 days of receiving it, you can receive a refund of the money (if any) you paid for it by sending a written explanation to the person you received the work from. If you received the work on a physical medium, you must return the medium with your written explanation. The person or entity that provided you with the defective work may elect to provide a replacement copy in lieu of a refund. If you received the work electronically, the person or entity

providing it to you may choose to give you a second opportunity to receive the work electronically in lieu of a refund. If the second copy is also defective, you may demand a refund in writing without further opportunities to fix the problem.

1.F.4. Except for the limited right of replacement or refund set forth in paragraph 1.F.3, this work is provided to you 'AS-IS', WITH NO OTHER WARRANTIES OF ANY KIND, EXPRESS OR IMPLIED, INCLUDING BUT NOT LIMITED TO WARRANTIES OF MERCHANTABILITY OR FITNESS FOR ANY PURPOSE.

1.F.5. Some states do not allow disclaimers of certain implied warranties or the exclusion or limitation of certain types of damages. If any disclaimer or limitation set forth in this agreement violates the law of the state applicable to this agreement, the agreement shall be interpreted to make the maximum disclaimer or limitation permitted by the applicable state law. The invalidity or unenforceability of any provision of this agreement shall not void the remaining provisions.

1.F.6. INDEMNITY - You agree to indemnify and hold the Foundation, the trademark owner, any agent or employee of the Foundation, anyone providing copies of Project Gutenberg™ electronic works in accordance with this agreement, and any volunteers associated with the production, promotion and distribution of Project Gutenberg™ electronic works, harmless from all liability, costs and expenses, including legal fees, that arise directly or indirectly from any of the following which you do or cause to occur: (a) distribution of this or any Project Gutenberg™ work, (b) alteration, modification, or additions or deletions to any Project Gutenberg™ work, and (c) any Defect you cause.

## **Section 2. Information about the Mission of Project Gutenberg™**

Project Gutenberg™ is synonymous with the free distribution of electronic works in formats readable by the widest variety of computers including obsolete, old, middle-aged and new computers. It exists because of the efforts of hundreds of volunteers and donations from people in all walks of life.

Volunteers and financial support to provide volunteers with the assistance they need are critical to reaching Project Gutenberg™'s goals and ensuring that the Project Gutenberg™ collection will remain freely available for generations to come. In 2001, the Project Gutenberg Literary Archive Foundation was created to provide a secure and permanent future for Project Gutenberg™ and future generations. To learn more about the Project Gutenberg Literary Archive Foundation and how your efforts and donations can help, see Sections 3 and 4 and the Foundation information page at [www.gutenberg.org](http://www.gutenberg.org).

## **Section 3. Information about the Project Gutenberg Literary Archive Foundation**

The Project Gutenberg Literary Archive Foundation is a non-profit 501(c)(3) educational corporation organized under the laws of the state of Mississippi and granted tax exempt status by the Internal Revenue Service. The Foundation's EIN or federal tax identification number is 64-6221541. Contributions to the Project Gutenberg Literary Archive Foundation are tax deductible to the full extent permitted by U.S. federal laws and your state's laws.

The Foundation's business office is located at 809 North 1500 West, Salt Lake City, UT 84116, (801) 596-1887. Email contact links and up to date contact information can be found at the Foundation's website and official page at [www.gutenberg.org/contact](http://www.gutenberg.org/contact)

## **Section 4. Information about Donations to the Project Gutenberg Literary Archive Foundation**

Project Gutenberg™ depends upon and cannot survive without widespread public support and donations to carry out its mission of increasing the number of public domain and licensed works that can be freely distributed in machine-readable form accessible by the widest array of equipment including outdated equipment. Many small donations (\$1 to \$5,000) are particularly important to maintaining tax exempt status with the IRS.

The Foundation is committed to complying with the laws regulating charities and charitable donations in all 50 states of the United States. Compliance requirements are not uniform and it takes a considerable effort, much paperwork and many fees to meet and keep up with these requirements. We do not solicit donations in locations where we have not received written confirmation of compliance. To SEND DONATIONS or determine the status of compliance for any particular state visit [www.gutenberg.org/donate](http://www.gutenberg.org/donate).

While we cannot and do not solicit contributions from states where we have not met the solicitation requirements, we know of no prohibition against accepting unsolicited donations from donors in such states who approach us with offers to donate.

International donations are gratefully accepted, but we cannot make any statements concerning tax treatment of donations received from outside the United States. U.S. laws alone swamp our small staff.

Please check the Project Gutenberg web pages for current donation methods and addresses. Donations are accepted in a number of other ways including checks, online payments and credit card donations. To donate, please visit: [www.gutenberg.org/donate](http://www.gutenberg.org/donate)

## **Section 5. General Information About Project Gutenberg™ electronic works**

Professor Michael S. Hart was the originator of the Project Gutenberg™ concept of a library of electronic works that could be freely shared with anyone. For forty years, he produced and distributed Project Gutenberg™ eBooks with only a loose network of volunteer support.

Project Gutenberg™ eBooks are often created from several printed editions, all of which are confirmed as not protected by copyright in the U.S. unless a copyright notice is included. Thus, we do not necessarily keep eBooks in compliance with any particular paper edition.

Most people start at our website which has the main PG search facility: [www.gutenberg.org](http://www.gutenberg.org).

This website includes information about Project Gutenberg™, including how to make donations to the Project Gutenberg Literary Archive Foundation, how to help produce our new eBooks, and how to subscribe to our email newsletter to hear about new eBooks.