

FIRST (SCOTS) PRESBYTERIAN CHURCH

53 Meeting Street, Charleston, South Carolina 29401

Organized 1731

SERVICE FOR THE LORD'S DAY

SIXTH SUNDAY OF PENTECOST

JULY 5, 2026 AT 10 A.M.



See insert for cover image information.

THE REV. DR. L. HOLTON SIEGLING, JR.
SENIOR PASTOR/HEAD OF STAFF

THE REV. DR. JAMES T. ROGERS
ASSOCIATE PASTOR

THE REV. DR. PETER R. B. SUTTON
ASSOCIATE PASTOR

PASTOR MARY B. ROBINSON
COMMISSIONED LAY PASTOR

THE REV. DR. DANIEL W. MASSIE
PASTOR EMERITUS

Serving God in Charleston and the world

SERVICE FOR THE LORD'S DAY

SIXTH SUNDAY AFTER PENTECOST

SUNDAY, JULY 5, 2026

10 A.M. SERVICE

THE VISION OF GOD

PRELUDE

“Voluntary in D Major”

William Selby

(May the beginning of the prelude serve as a call to silent meditation and prayer.
You are welcome to use this time to mark your attendance in the pew friendship pads.)

WELCOME AND OPPORTUNITIES FOR DISCIPLESHIP

The Rev. Dr. L. Holton Siegling, Jr.

MINUTE FOR MISSION

1776 Worship

Rob Dillon

†PASSING OF THE PEACE

CHORAL INTROIT

“Praise the Lord, Be Joyful”
Kirk Choir

Franz Joseph Haydn
arr. Hal Hopson

†CALL TO WORSHIP ¹

Pastor Mary B. Robinson

One: O come, let us worship and bow down: let us kneel before the LORD our maker.

**All: For he is our God; and we are the people of his pasture, and the sheep of his hand
(cf. Psalm 95:6-7a KJV).**

One: Make a joyful noise unto the LORD, all ye lands. Serve the LORD with gladness: come before his presence with singing.

**All: Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him,
and bless his name (cf. Psalm 100 KJV).**

†PROCESSIONAL HYMN

“Praise Ye the Lord, the Almighty” ²

Hymn No. 482

PRAYER OF ADORATION

THE CONFESSION OF SIN

CALL TO CONFESSION (A pause for silent confession follows.)

PRAYER OF CONFESSION (unison)

Almighty and everlasting God, we come before Thee as Thy people, gathered now to worship. We thank Thee for Thy steadfast providence through the generations and for the growth of liberty and justice in our land. Yet we confess we have too often failed to love our neighbors or trust Thy will above our own. Forgive us, we pray, and renew us by Thy grace, that we may honor what is good, repent of what is wrong, and be a faithful people who seek justice, love kindness, and walk humbly with Thee; through Jesus Christ our Lord, we pray. Amen.

ASSURANCE OF PARDON

†GLORIA PATRI

*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. Amen.*

†CHILDREN'S HYMN

“When I Survey the Wondrous Cross” ³

*Forbid it, Lord, that I should boast,
Save in the death of Christ my God;
All the vain things that charm me most,
I sacrifice them to His blood.*

*Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.*

† Those who are able, please stand.

THE WORD OF GOD

THE TIME WITH CHILDREN

(Children through 5 years old may be dismissed to the Massie Building for Children's Church.)

THE TIME FOR TEENS

IMMERSIVE SEGMENT

(At this point in the service, we invite you into a more reflective and immersive time of worship. As the bell tolls, the lights will be turned off and the organ will fall silent, a single candle will be lit, and the human voice alone will carry our worship. The language may become more formal, with intentional moments of quiet, echoing the spirit of worship as it might have been experienced in the summer of 1776. We invite you not simply to observe, but to enter in, receiving this not as a presentation to be explained, but as a sacred moment to be encountered.)

TOLLING OF THE BELLS

PRAYER FOR ILLUMINATION

John Witty

THE WORD READ

Old Testament: Ecclesiastes 3:1-14

(pew Bible, page 537)

New Testament: John 10:11-18

(pew Bible, page 872)

One: The Word of the Lord.

All: Thanks be to God.

THE WORD PROCLAIMED

"SOLACE OF THE PSALMS"

The Rev. Dr. Peter R. B. Sutton

PSALTER

Psalm 100⁴

Old 100th

(Precentor sings and congregation repeats)

Know that the Lord is God indeed (repeat)

For why? the Lord our God is good (repeat)

Without our aid he did us make (repeat)

His mercy is for ever sure (repeat)

We are his folk, he doth us feed (repeat)

His truth at all times firmly stood (repeat)

And for his sheep he doth us take (repeat)

And shall from age to age endure (repeat)

TOLLING OF THE BELLS

(Marks the end of the immersive segment.)

THE RESPONSE TO THE WORD

†THE APOSTLES' CREED (unison)

The Rev. Dr. L. Holton Siegling, Jr.

I believe in God the Father Almighty, Maker of Heaven and Earth, and in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into Hell; the third day he rose again from the dead; he ascended into Heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

†HYMN OF REFLECTION

"O God, Our Help in Ages Past"⁵

Hymn No. 210

PRESENTATION OF TITHES AND OFFERINGS

(As the offering plates are passed down each aisle, we celebrate those who contribute through various means, including electronically, by texting FIRSTSCOTS to 73256, or by scanning the QR code on the bulletin insert.)

OFFERTORY ANTHEM

"Eternal Father, Strong to Save"

John Bacchus Dykes

Kirk Choir

†DOXOLOGY RESPONSE

"O for a Thousand Tongues to Sing"⁶

Hymn No. 466

*O for a thousand tongues to sing my dear Redeemer's praise;
The glories of my God and King, the triumphs of God's grace!*

THE SACRAMENT OF THE LORD'S SUPPER

THE WORD ENACTED

The Rev. Dr. L. Holton Siegling, Jr.

The Invitation to the Lord's Table

Great Thanksgiving

One: The Lord be with you.

All: And also with you.

One: Lift up your hearts.

All: We lift them up to the Lord.

One: Let us give thanks to the Lord our God.

All: It is right to give our thanks and praise.

Prayer of Consecration

The Lord's Prayer

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 debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil. For thine is the kingdom and the power and the glory, forever. Amen.

Words of Institution

One: The gifts of God for the people of God.

All Thanks be to God!

The Communion of the People

Communion Anthem

"Ye Gates Lift Up Your Heads on High!"

Andrew M. Thompson

Kirk Choir

(The congregation will first be served in their pews. Following this, the Elders will be served in the front of the church in a manner reflecting the historic practice of the sharing of the Lord's Supper in early Presbyterian and Scottish traditions.)

Prayer after Communion

†HYMN OF COMMITMENT

"O Beautiful for Spacious Skies" ⁷

Hymn No. 564

†CHARGE AND BENEDICTION

The Rev. Dr. Peter R. B. Sutton

†BENEDICTION RESPONSE

"Forth in the Name of Christ We Go"

Heinrich Schutz /arr. Hal Hopson

†POSTLUDE

Postlude on "America the Beautiful"

John S. Dixon

† † †

ASSISTING WITH THE SERVICE TODAY

GREETERS:

Bob Baldwin, Jan Key

LEMONADE IN THE SHADE:

Whitney Stoddard

USHERS:

David Warren (Captain), Greg Robinson,
Caroline Barnes, Adam Yount, John McNeill,
Wilson Pickren

DEACONS:

Elizabeth Bernat (Lead Deacon), Tom Hardy

BEADLE:

Karolea Lucas

LAY READER:

John Witty

MEDIA MINISTRY:

Matt Bucknam

ELDER ON CALL: (July 6-12) - Shary Dillon (843) 906-1074

DEACON ON CALL: (July 6-12) - Whitney Stoddard (864) 993-6277

PASTOR ON CALL: (July 6-12) The Rev. Dr. Peter R. B. Sutton (843) 805-2506



The Reverend Dr. L. Holton Siegling, Jr., Senior Pastor
The Reverend Dr. James T. Rogers, Associate Pastor
The Reverend Dr. Peter R. B. Sutton, Associate Pastor
Pastor Mary Robinson, Commissioned Lay Pastor
The Reverend Dr. Daniel W. Massie, Pastor Emeritus





SERVICE BULLETIN END NOTES

1. While we include a printed call to worship, the Westminster Directory for Public Worship avoided fixed forms, encouraging ministers to begin with a “solemn call” shaped by Scripture and offered extemporaneously. Thus, in a place like First (Scots) Presbyterian Church around 1776, no set text would have been used, but the substance of such a call can be faithfully reconstructed from the Directory’s guidance.

2. Written in 1680 by German Reformed pastor Joachim Neander, the hymn “Praise Ye the Lord, the Almighty” reflects the kind of robust, Scripture-shaped congregational singing that would have been familiar to many Protestant worshipers in the 18th century. Its emphasis on God as Creator, Sustainer, and Ruler echoes the theological convictions that shaped worship in the era surrounding 1776.

3. Isaac Watts’ 1707 hymn, “When I Survey the Wondrous Cross,” reflects a distinctly Reformed understanding of salvation, centering not on human effort, but on Christ’s finished work. As the children come forward for their time together, this hymn gives voice to the same movement of faith: to behold the cross with wonder and to respond with lives offered wholly to God in gratitude and love.

4. This Psalm is sung in the historic Reformed “lining out” style, where a precentor leads each line and the congregation echoes. Common in 18th-century Presbyterian worship, it invites all to participate fully in praise and reflects the Reformed commitment to corporate, Scripture-centered song.

5. Isaac Watts’ 1719 paraphrase of Psalm 90, “O God, Our Help in Ages Past,” gives voice to a distinctly Reformed confidence in God’s sovereignty over time and history. It has long served as a congregational expression of trust in the Lord as both Refuge and Redeemer across every generation.

6. Charles Wesley’s 1739 hymn “O for a Thousand Tongues to Sing” is one of the great hymns of Christian praise, giving voice to the church’s joyful proclamation of Christ’s saving grace. Its exuberant language of redeemed life and witness has made it a lasting part of congregational worship across many traditions.

7. Though written after the Revolutionary era (1893), “America the Beautiful” reflects themes of gratitude, humility, and hope that resonate with the spirit of this day. Its inclusion invites us to give thanks for God’s providence and pray for wisdom, justice, and grace in our common life as a nation.

Cover Image: Illustration inspired by a depiction of the original Meeting House taken from the illustration of the Nathaniel Russell home which appeared in the Post and Courier in the 1990s and painted by Fletcher Derrick.

The flowers in the sanctuary are given in memory of Paul Benson by his wife, Joan, on the occasion of their 67th anniversary.



Welcome to First (Scots)



If you feel called, please prayerfully consider online giving, accessible using this QR code! In addition to the offering plate, pledges may be made through the website, through Realm, and in the church office.

Calendar of Events July 6 - 12

Monday, July 6

Office Closed

Tuesday, July 7

Open Door Initiative, 10 - 2 p.m.

Wednesday, July 8

Open Door Initiative, 10 - 2 p.m.

Cancer Companions, Summer Book Club, 4 - 5 p.m.

Thursday, July 9

Open Door Initiative, 10 - 2 p.m.



First (Scots) has been a part of and a major supporter of the Hands of Christ ministry since the program began. The mission of Hands of Christ is to provide school uniforms and school supplies to children in need.

On Saturday morning, August 1, First (Scots) will work with host church Second Presbyterian to conduct an in-person Hands of Christ distribution. On Friday, July 31 at 2:00 p.m., volunteers are also needed to help with the set-up. MANY volunteers are needed!

If you have participated in an in-person distribution event, you know how rewarding and fun it is to deal with these elementary kids! If you have not, join us and find out! Come be the Hands of Christ reaching out to help each child have a positive, exciting beginning of school!

The Sign-up sheets, the schedule for all Hands of Christ distributions, and a list of items that you and your family can provide this year will be on the Portico this Sunday and again on Sunday, July 12 and July 19. You can also find it online at the QR code to the right.



COME JOIN US FOR

SNOWBALL MOUNTAIN CHALLENGE VBS!



JULY 27 - 31, 9 A.M. - 12 P.M.

\$75 PER CHILD

AGES 4 THROUGH 5TH GRADE

FIRST (SCOTS) PRESBYTERIAN CHURCH



SCAN TO SIGN UP!



SCAN TO VOLUNTEER!

Youth Group Lunch, July 7 (12-1:30 p.m.)

Our sixth weekly youth lunch of the summer is Tuesday, July 7 from 12-1:30 p.m. Youth who have completed grades 6-12 are invited to meet at Barberitos on James Island and bring \$ for lunch. Look for Maria Hagan, Youth Ministry Coordinator, as well as members of our youth advisor team. This summer each Tuesday youth lunch will feature time for fellowship, food, and a brief devotion.

Topgolf & Youth Group Lunch, July 14 (12-2 p.m.)

The Youth Group is experiencing Topgolf Charleston on July 14 from 12-2 p.m. Meet at Topgolf (4878 Tanger Outlet Blvd, North Charleston, SC 29418) by 11:45 a.m., so you can register before game play starts at 12 p.m. While game play fees are covered by the church, please bring cash for your meal. Please reserve your spot through Realm. In addition, please have a parent complete a Youth Permission and Release Statement, if you haven't turned one in for 2025-2026. Rides are available from the Kirk House, departing at 11:15 a.m. sharp and returning at 2:45 p.m., but must be reserved through Realm.

VBS Volunteers Needed

All middle school and high school youth are encouraged to volunteer at this year's Vacation Bible School from July 27-31 (8:30 a.m.-12 p.m.). Sign up using the Youth Volunteer slot at the bottom of the VBS Volunteer SignUpGenius. In addition, volunteers interested in working in the science area should contact Betsy Martin. Email Ansley Feussner, if you have any questions.



@firstscots1731 and @firstscotsyouth



First Scots Presbyterian Church



www.first-scots.org

PRESBYTERIAN WORSHIP IN 1776



The Fight for Religious Freedom

The American Revolution served as a catalyst for the formal separation of church and state. It shifted the nation away from established state religions - ten of the thirteen colonies legally supported an official religion through mandatory taxation - toward the principle that the government should not interfere with a person's right to freedom of conscience.

To commemorate the 250th anniversary of this fight for liberty, First (Scots) is proud to present a uniquely immersive worship experience with a blending of past and present. We invite/welcome members and guests to reflect on how the colonial congregation may have gathered for worship during the summer of 1776. Read on to discover the historical context in which such a service took place to appreciate this special Sunday.

The Setting: Simplicity and Focus

In 1776, our congregation worshiped in a small wooden building constructed in the southeast corner of the present graveyard. An 18th-century sanctuary was intentionally plain to avoid any distractions from worship. There were no candles, crosses, stained-glass windows, or musical instruments, which many Scottish Presbyterians considered “kists o’whistles” or chests of whistles, deemed unfit for God’s house. Instead of an altar, the centerpiece of the sanctuary was a pulpit, elevated above the congregation to emphasize the supremacy of the Word of God over the people. Beneath the pulpit sat the ruling elders, watching over the spiritual conduct of the flock. The congregation sat in box pews with high walls and latched doors. Families rented or owned these pews which helped retain the heat in the winter as churches were generally unheated.

Services were interrupted during the Revolutionary War as British soldiers lived in the church building during the occupation of Charles Town. The church was subsequently repaired and reopened for worship in 1784.

Lining Out the Psalms and the Presbyterian Whine

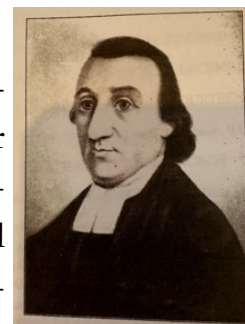
Without organs, the only instrument permitted in the sanctuary was the human voice. The congregation sang *a cappella* from the *Scottish Psalter*, which was a collection of 150 Bible Psalms translated into metrical, rhyming verse so they could be easily sung. Hymnbooks were expensive and literacy was not universal, so a designated worship leader standing below the pulpit, called a precentor, would line out the Psalm - singing one line at a time. The congregation then sang back each line in unison in what was known as the “Presbyterian Whine,” a distinct style of mournful, chant-like singing in what writer Robert Louis Stevenson later described as a nasal tone.

The Long Prayer

Typically occurring before the sermon, the minister would lead a pastoral prayer that would last between 20 to 40 minutes, referred to as the long prayer. The congregation did not kneel or sit, but stood during the entirety of the prayer, which covered everything from the congregation's sins to the political turmoil of the Continental Congress.

The Sermon: A Lengthy Centerpiece of the Service

Often lasting one to two hours, the sermon was a rigorous theological and intellectual presentation. Ministers were highly educated, training usually at Princeton or Scottish universities, and known for breaking down a single scriptural text into a rigid framework of doctrines and uses. In 1776, sermons increasingly took on political overtones, weaving themes of liberty, tyranny, and God's favor for the oppressed into their teachings on scripture.



In 1776 the Rev. Dr. Alexander Hewat was the Pastor at First (Scots) - then called the Scotch Meeting House or Scot's Kirk. He was a staunch Loyalist and deeply unsympathetic to the American revolutionary movement. In the summer of 1776, following the Patriot victory at the Battle of Sullivan's Island, local authorities ordered Hewat and other ministers to stop praying for King George III during worship services. Unable to reconcile his loyalty to the Crown with the newly declared independent state, Hewat left South Carolina for England in the summer of 1777. Hewat, nonetheless, remained devoted to his former church and bequeathed 50 pounds sterling upon his death in 1828.

Communion: The Sacramental Occasion

Communion was not observed weekly, but usually quarterly or bi-annually. It was an intense, multi-day spiritual festival of fasting and self-examination, called a Sacramental Occasion. Before receiving communion, church members had to pass a rigorous examination by the ruling Elders regarding their moral conduct and theological knowledge. Only those deemed morally worthy received a communion token - often a small metal disc or paper ticket - allowing them to approach the Lord's table, where the token was surrendered and communion of bread and a shared chalice of port wine was received.



It has not been confirmed that our church used metal communion tokens in the 1700s, but there is evidence paper tokens more likely were used. It is certain that metal tokens were used in the 1800s. First (Scots), then known as The Presbyterian Church, Charleston, SC, is believed to be one a few churches in America to use silver tokens, rather than those made of copper, tin or lead. Several of these tokens are part of First (Scots) archives.

For the service of communion, tables were arranged at the front of the church and down the center aisle where worthy members were served. The table being used in today's service is from the 1800s. It was originally 16 feet long, but one end of it was burned in the 1945 fire which damaged part of the sanctuary and the then existing education building. The communion table was later restored in 1967 through the efforts of church member and Elder Russell Hutcherson Stout, Sr.

Offering vs Collection

Until 1788, giving money as an offering was not a distinct element of worship during the service. Instead, donations were frequently put in collection boxes or gathered at the church doors, rather than being placed in plates passed among the pews. In 1788, the Presbyterian Church in the United States of America (PCUSA) revised the Westminster Directory of Public Worship to formally include the offering as part of the service.

A Progression of Church Names

The White Meeting House (Pre-1731)

Before organizing as a distinct entity, Scottish Presbyterians worshiped alongside English Puritans, French Huguenots, and Independent dissenters in a shared, multi-denominational congregation known as The White Meeting House (now known as the Circular Congregational Church) on Meeting Street.

The Scots Kirk or The Scotch Meeting House (1731–1784)

In 1731, twelve Scottish families amicably withdrew from the White Meeting House to establish a congregation modeled after the Church of Scotland. During this Colonial era, the congregation was known as The Scots Kirk or The Scotch Meeting House.

The Scotch Presbyterian Church (1784–Early 20th Century)

Following the Revolutionary War, the church incorporated in March 1784 under the corporate title of The Presbyterian Church of the City of Charleston.

Despite that official legal name, it was widely known in Charleston as The Scotch Presbyterian Church (or the First Presbyterian Church) to separate it from the Second Presbyterian Church established in 1811.

First (Scots) Presbyterian Church (Modern Era)

In the 20th century, the church integrated its rich ethnic heritage with its chronological status as the city's oldest Presbyterian congregation, resulting in the current designation of First (Scots) Presbyterian Church.

The Pastors Who Served

Throughout its long history, 23 full time Pastors have been called to serve First (Scots).

The Rev. Hugh Stewart	1732-1739
The Rev. John Grant	1741-1745
The Rev. Thomas Kennedy	1746-1747
The Rev. Charles Lorimer	1750-1754
The Rev. Philip Morrison	1757-1762
The Rev. Dr. Alexander Hewat	1763-1776
The Rev. James Graham	1784-1788
The Rev. James Wilson, Jr.	1788-1792
The Rev. Dr. James Buist	1793-1808
The Rev. Dr. John Buchan	1809-1812
The Rev. Dr. Aaron W. Leland	1812-1821
The Rev. Dr. Arthur Buist	1821-1831
The Rev. Dr. John Forrest	1832-1879
The Rev. Dr. W. T. Thompson	1880-1900
The Rev. Dr. Alexander Sprunt	1901-1937
The Rev. Dr. Edward Lilly	1937-1955
The Rev. Dr. J. Frank Alexander	1956-1964
The Rev. Dr. John K. Robert, Jr.	1964-1971
The Rev. Dr. J. Phillips Noble	1972-1982
The Rev. Dr. G. Carswell Hughs	1983-1989
The Rev. Dr. Hugh L. Eichelberger	1991-1996
The Rev. Dr. Daniel W. Massie	1997-2015
The Rev. Dr. L. Holton Siegling, Jr.	2017 - present

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Praise Ye the Lord, the Almighty

LOBE DEN HERREN 14.14.4.7.8

Joachim Neander, 1680

Trans. Catherine Winkworth, 1863; alt.

Stralsund *Ernewerten Gesangbuch*, 1665
Harm. *The Chorale Book for England*, 1863

Desc. Craig Sellar Lang, 1953

Descant

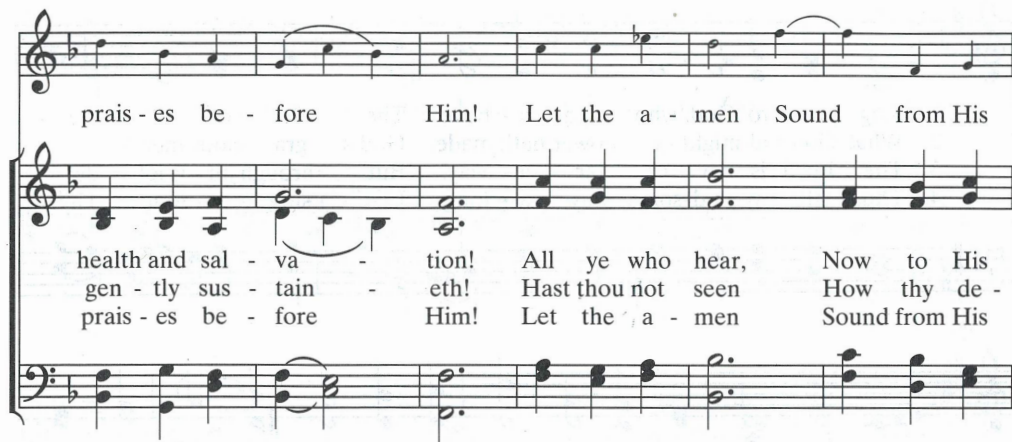
3. Praise ye the Lord! O let all that is in me a -

1. Praise ye the Lord, the Al - might - y, the King of cre -
 2. Praise ye the Lord, who o'er all things so won - drous - ly
 3. Praise ye the Lord! O let all that is in me a -

dore Him! All that hath life and breath, come now with

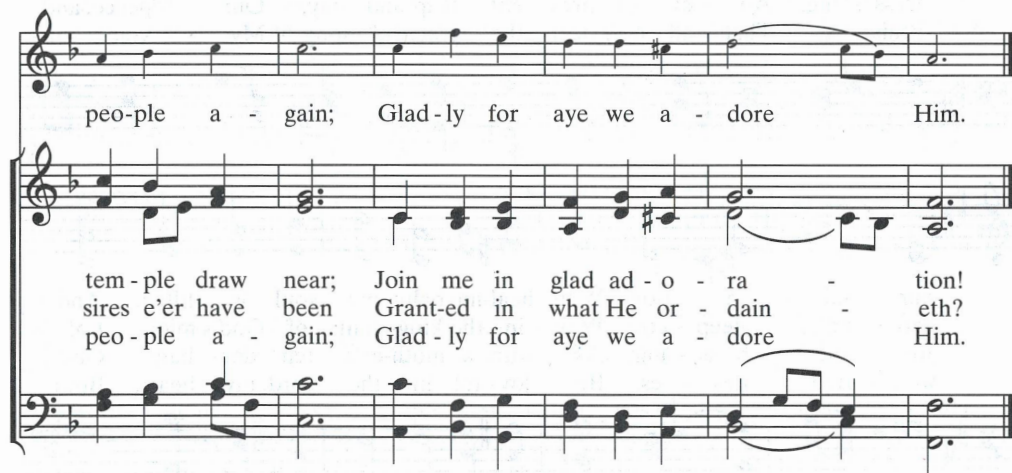
a reign dore - tion! O my soul, praise Him, for He is thy
 eth, Shel - ters thee un - der His wings, yea, so
 dore Him! All that hath life and breath, come now with

Music: Descant from *20 Hymn Tune Descants* (C. S. Lang). Reproduced by permission of Novello and Company Limited.



prais - es be - fore Him! Let the a - men Sound from His

health and sal - va - tion! All ye who hear, Now to His
 gen - tly sus - tain - eth! Hast thou not seen How thy de -
 prais - es be - fore Him! Let the a - men Sound from His



peo - ple a - gain; Glad - ly for aye we a - dore Him.

tem - ple draw near; Join me in glad ad - o - ra - tion!
 sires e'er have been Grant - ed in what He or - dain - eth?
 peo - ple a - gain; Glad - ly for aye we a - dore Him.

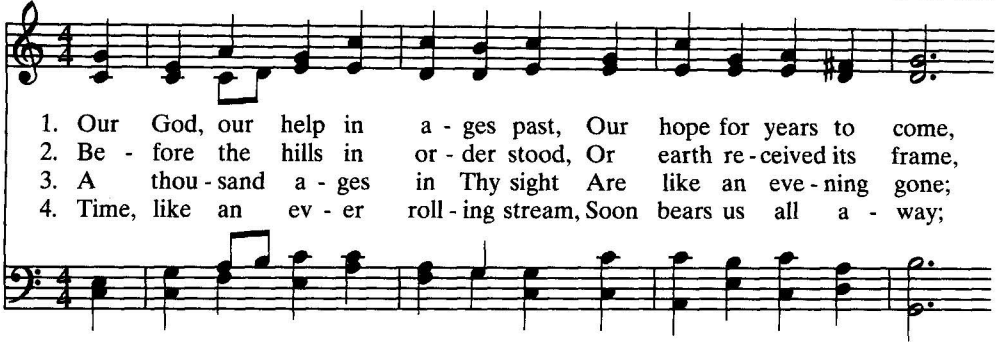
Our God, Our Help in Ages Past

210

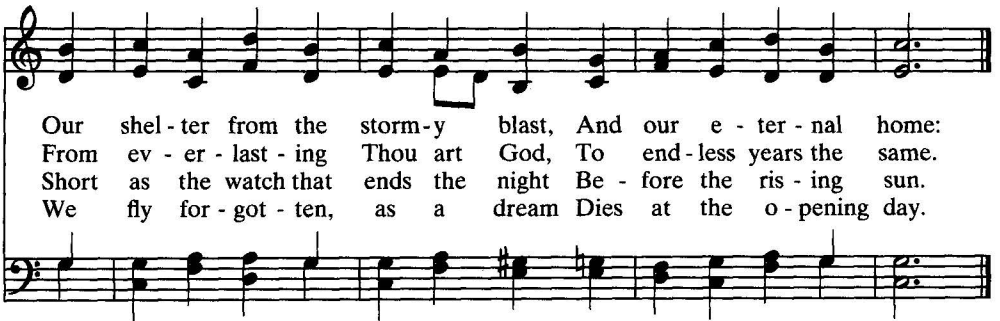
ST. ANNE CM

Isaac Watts, 1719; alt.

Attr. William Croft, 1708



1. Our God, our help in a - ges past, Our hope for years to come,
 2. Be - fore the hills in or - der stood, Or earth re - ceived its frame,
 3. A thou - sand a - ges in Thy sight Are like an eve - ning gone;
 4. Time, like an ev - er roll - ing stream, Soon bears us all a - way;



Our shel - ter from the storm-y blast, And our e - ter - nal home:
 From ev - er - last - ing Thou art God, To end - less years the same.
 Short as the watch that ends the night Be - fore the ris - ing sun.
 We fly for - got - ten, as a dream Dies at the o - pening day.

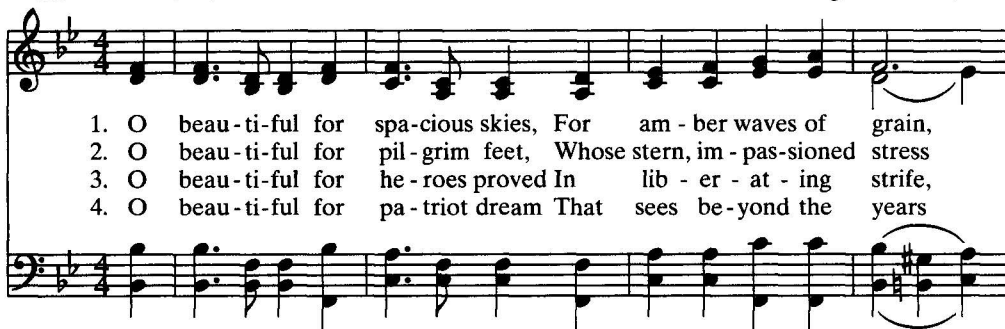
5. Our God, our help in ages past,
 Our hope for years to come,
 Be Thou our guard while life shall last,
 And our eternal home.

O Beautiful for Spacious Skies

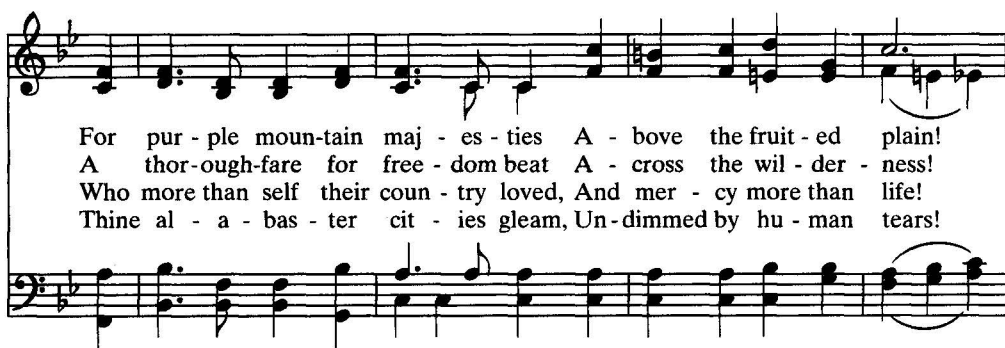
MATERNA CMD

Katharine Lee Bates, 1893

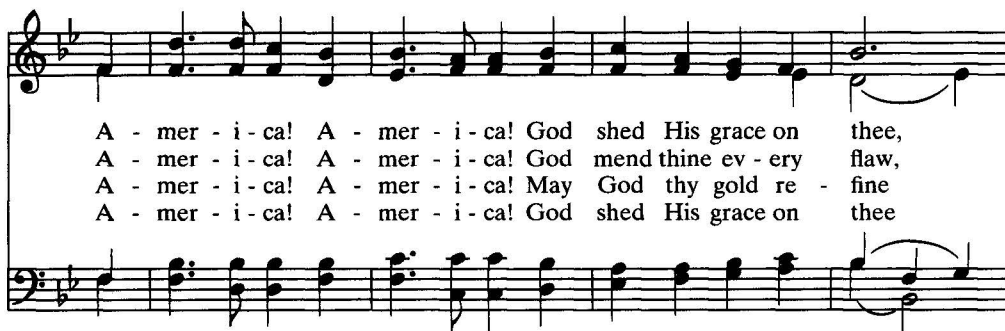
Samuel Augustus Ward, 1882



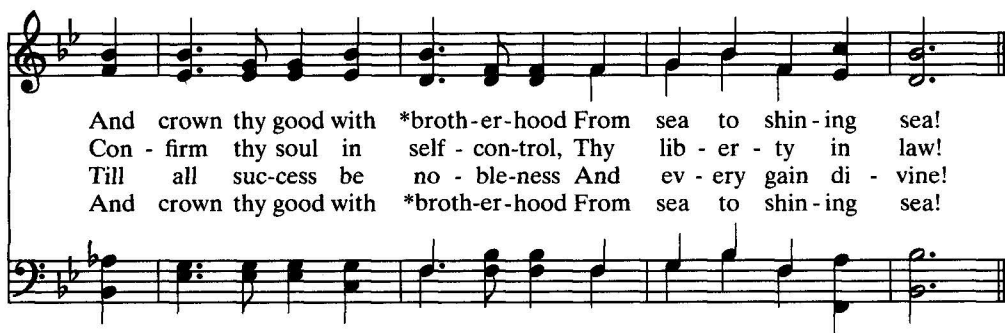
1. O beau-ti-ful for spa-cious skies, For am-ber waves of grain,
 2. O beau-ti-ful for pil-grim feet, Whose stern, im-pas-sioned stress
 3. O beau-ti-ful for he-ros proved In lib-er-at-ing strife,
 4. O beau-ti-ful for pa-triot dream That sees be-yond the years



For pur-ple moun-tain maj-es-ties A-bove the fruit-ed plain!
 A thor-ough-fare for free-dom beat A-cross the wil-der-ness!
 Who more than self their coun-try loved, And mer-cy more than life!
 Thine al-a-bas-ter cit-ies gleam, Un-dimmed by hu-man tears!



A-mer-i-ca! A-mer-i-ca! God shed His grace on thee,
 A-mer-i-ca! A-mer-i-ca! God mend thine ev-ery flaw,
 A-mer-i-ca! A-mer-i-ca! May God thy gold re-fine
 A-mer-i-ca! A-mer-i-ca! God shed His grace on thee



And crown thy good with *broth-er-hood From sea to shin-ing sea!
 Con-firm thy soul in self-con-trol, Thy lib-er-ty in law!
 Till all suc-cess be no-ble-ness And ev-ery gain di-vine!
 And crown thy good with *broth-er-hood From sea to shin-ing sea!