

2
The Excellency of Divine Musick:

O R A

S E R M O N

Preach'd at the Parish-Church of

St. Michael's Crooked Lane,

I N T H E

City of L O N D O N,

On Thursday the Fourth Day of October:

A N D A T

Sir George Wheeler's Chapel,

I N

S P I T T L E - F I E L D S,

On Monday the Fifth of November, in the
Year of our LORD, 1733.

B E F O R E

Several MEMBERS of such SOCIETIES
who are Lovers of PSALMODY.

To which is added,

A SPECIMEN of Easy, Grave TUNES, instead
of those which are used in our Profane and Wan-
ton BALLADS.

By ARTHUR BEDFORD, M. A. Chaplain to
the most noble JOHN, Duke of Bedford, and
to the Haberdasher's Hospital at Hoxton.

L O N D O N :

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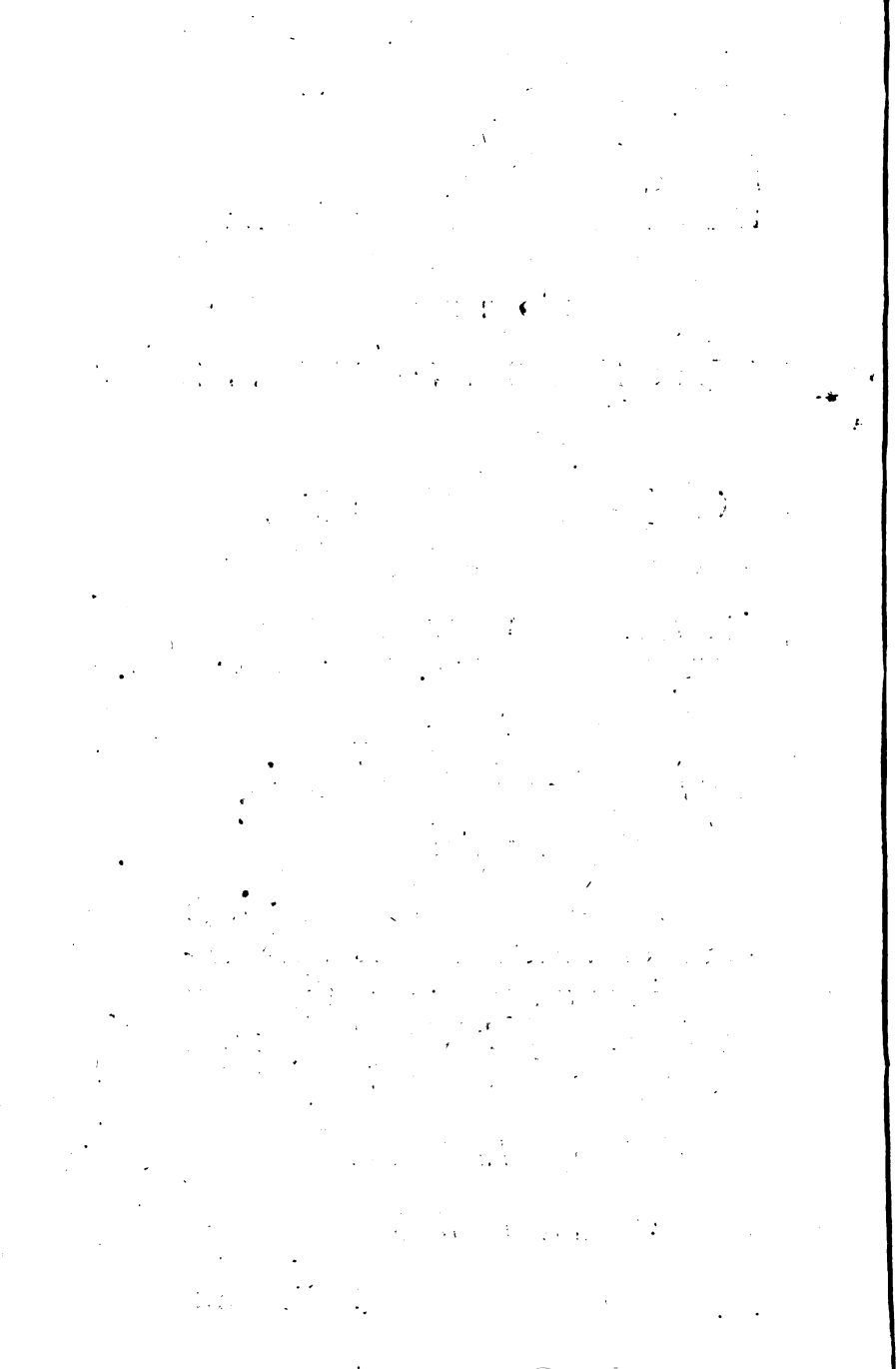
TO THE
RELIGIOUS SOCIETIES
IN THE
Cities and Suburbs
OF
London and Westminster,
AND THE
Burrough of Southwark;
AS AN

Acknowledgment of the Zeal, which
some of their Members have ex-
pressed for the promoting the Glory
of GOD by Divine MUSICK,
is this Sermon dedicated, by

Their most humble and

affectionate Servant,

A. Bedford.





I COR. xiv. 15. latter Part.

*I will Sing with the Spirit, and I will
Sing with the Understanding also.*

THE *Apostle*, having in the ten first Chapters of this Epistle repeated several Errors, which were of a private Nature between Man and Man, proceeds in the eleventh Chapter to speak of others, which were more publick, and related to the Worship of *God*; as the Indecency of their Apparel at such a Time, and their irreverend Behaviour, when they received the Sacrament of the *Lord's* Supper. In the twelfth Chapter he speaks of those spiritual and extraordinary Gifts, which were conferred on the *Apostles*, and other primitive *Christians* at that Time, and which were more necessary for the Church at its first
Plant-

Planting. And these were called the Gifts of the *Holy Ghost*, of which the Speaking several Languages, which they had never learned, was accounted very considerable. Thus when St. Peter preached to *Cornelius* and his Family, (a) *They of the Circumcision, who came with him were astonished, because that on the Gentiles also was poured out the Gift of the Holy Ghost*; and this was known, because they heard them speak with Tongues, and magnify God. In the End of this Chapter he exhorts them, saying, (b) *Covet earnestly the best gifts. And yet shew I unto you a more excellent way.* This excellent Way is described in the next Chapter, by what we call *Charity*. The Word in the Greek is *ἀγάπη*, and more properly signifies Love, a true and sincere Love both of God and our Neighbour, as the first Principle of all our Actions. On this (c) *hang all the Law and the Prophets*, and this, as he saith in another Epistle, (d) *Is the fulfilling of the Law.* Of this he saith, (e) *And tho' I bestow all my goods to feed the poor, and have not this Love of God and Man in my Heart, it profiteth me nothing.* To this he adds, that this *Love never faileth.* Charity may fail in this World, because we may not always have fit Objects for it, or especially

(a) *Act.* 10. 45, 46. (b) *1 Cor.* 12. 31. (c) *Matt.* 22. 40.
 (d) *Rom.* 13. 8. (e) *1 Cor.* 13. 3, 8.

may not have it in our Power to relieve all who are so. In this Sense it will be at an End in the other World; because they, who shall be with us, will be unspeakably happy, and have no need of our Compassion; and as to those who are condemned to everlasting Punishments, it will not be in our Power to relieve them, neither would it be lawful, if it was in our Power. But then our Love to God and one another will increase, and be made perfect and compleat. Well then might he add at the End of the Chapter, *(f)* *And now abideth Faith, Hope, and Love, but the greatest of these is Love.* Because Faith will be swallowed up in Vision, and Hope in Fruition; but Love will continue to all Eternity. In the Chapter, out of which I have taken the Text, he gives further Directions concerning the publick Offices in the Church, such as Preaching, Praying, and Singing, *(g)* that all should be performed in such a Language, which the People understood, that all things should be done decently and in order; and all things should be done for Edifying, for the Instruction of all in the Faith, and stirring them up to the Practise of their Duty. In his Directions for Praying and Preaching he is more large; but his Directions for Singing are chiefly contain'd in the Text. *I*

(f) 1 Cor. 13. 13. *(g)* 1 Cor. 14. 4. 8ca. 40, and 26.

will sing with the Spirit, and I will sing with the understanding also.

From these Words we may learn two Particulars : First, That Singing in the publick Congregation is a Duty, which we owe to God. The *Apostle* hath given us his Example, who saith, *I will Sing* : And Secondly, The Manner how we must perform this Duty. *I will sing with the spirit, and I will sing with the understanding also.*

First, *Singing in the publick Congregation is a Duty, which we owe to God.* The *Apostle* hath given us his Example, who saith, *I will sing.* And he makes it to be of the same Nature, and as necessary as Prayer. Of Prayer, he saith, *I will pray with the Spirit, and I will pray with the understanding also* : And of Singing, he saith, *I will sing with the Spirit, and I will sing with the understanding also.* By Prayer, we ask for Mercies to be received ; and Singing is a very proper Method, whereby we may return our Thanks for such Mercies as we have received. And that it is a Duty required of us, will appear from many Texts of *Scripture*, and also from the best *Examples*.

First, From many Texts of *Scripture*. In the *Old Testament* we need look no further than the Book of *Psalms*, where we are exhorted (b) to *Sing praises unto the Lord,*

(b) *Psal.* 9. 11.

who dwelleth in Sion, and declare among the People his Doings. That (i) all the Saints of the Lord should Sing unto him, and give Thanks for a Remembrance of his Holiness. That (k) the Righteous should rejoyce in the Lord, that they should Sing unto him a new Song, and sing Praises lustily unto him with a good Courage. That we (l) should sing unto God with the Voice of Melody. That we should (m) make a joyful Noise unto God, sing forth the Honour of his Name, make his Praise to be Glorious, and cause the Voice of his Praise to be heard. That (n) the Righteous should be glad and rejoyce before God, that they should be merry and joyful, that they should sing unto God, and sing Praises to his Name, magnify him that rideth on the Heavens, as it were upon an Horse, praise him in his Name, JAH, yea, and rejoyce before him. That we should (o) sing aloud unto God our Strength, and make a joyful Noise unto the God of Jacob. That we should rejoyce in the Lord, and (p) give Thanks at the Remembrance of his Holiness; and accordingly, that we should (q) sing unto the Lord a new Song, that all the Earth should sing unto the Lord, and praise his Name, and be telling of his Salvation from Day to Day, and thus declare his

(i) Psalm 30. 4 (k) Psalm 33. 1, 3. (l) Psalm 47. 1.
 (m) Psalm 66. 1, 2, 8. (n) Psalm 68. 3, 4. (o) Psalm
 21. 1, (p) Psalm 30. 4. (q) Psalm 96. 1, 2, 3,

Glory among the Heathen, and his Wonders among all the People. That we should (r) sing unto the Lord with Thanksgiving, and sing Praises upon the Harp unto our God. That we should (s) sing unto the Lord a new Song, and his Praise in the Congregation of the Saints. That Israel should rejoyce in him that made him, and that the Children of Zion should be joyful in their King, and sing Praises unto him with the Timbrel and Harp. And therefore I may more especially exhort you, who are here present, in the Words of the Psalmist, (t) O give Thanks unto the Lord, and call upon his Name, make known his Deeds among the People, sing unto him, sing Psalms unto him, and talk ye of all his wondrous Works. Rejoyce in his holy Name, let the Heart of them rejoyce, who seek the Lord. Seek the Lord and his Strength, seek his Face for evermore. (u) O give Thanks unto the Lord, for he is gracious, and his Mercy endureth for ever. (x) Praise the Lord, praise ye the Name of the Lord, praise him, O ye Servants of the Lord, ye that stand in the House of the Lord, in the Courts of the House of our God. Praise ye the Lord, for the Lord is good, sing Praises unto his Name for it is pleasant. For I know that the Lord hath chosen Jacob for himself, and Israel for

(r) Ps. 147. 7. (s) Ps. 149. 1, 2, 3. (t) Ps. 105. 1, 2, 3, 4. (u) Ps. 106. 1, and 107. 1, and 118. 1, and 136. 1. (x) Ps. 135. 1, 2, 3, 4

his own Possession. Or especially from the Words of those Psalms, which our Church hath chosen to be Portions of her daily Service. (y) O come, let us sing unto the Lord, let us heartily rejoice in the Strength of our Salvation; let us come before his Presence with Thanksgiving, and shew our selves glad in him with Psalms: For the Lord is a great God, and a great King above all Gods. (z) O be joyful in the Lord all ye Lands, serve the Lord with Gladness, and come before his Presence with a Song. O go your way into his Gates with Thanksgiving, and into his Courts with Praise, be thankful unto him, and speak good of his Name. (a) O sing unto the Lord a new Song, for he hath done marvellous Things. And shew your selves joyful in the Lord all ye Lands, sing, rejoyce, and give Thanks. In the New Testament, St. Paul gives us this Exhortation, (b) Let the Word of God dwell plentifully in you, in all Wisdom, teaching and exhorting one another in Psalms, and Hymns and spiritual Songs, singing with Grace in your Hearts unto the Lord. And whatsoever ye do in Word and Deed, do all in the Name of the Lord Jesus, giving Thanks unto God and the Father by him. And St. James is to the same Purpose, (c) Is any among you Afflicted? let him pray. Is any Merry? let him sing Psalms. So that the Texts of Scripture, which exhort to this Duty are many and undeniable.

(y) Ps. 95. 1, 2, 3. (z) Ps. 100. 1, 3. (a) Ps. 98. 1, 4.
 (b) Coloss. 3. 16, 17. (c) James 5. 13.

Beside the Texts, the *Examples* are as many. (d) When the Children of *Israel* had passed the *Red Sea*, and saw their Enemies dead on the Shore, *Moses* joyned with the whole Congregation in this Song, *I will sing unto the Lord, for he hath triumphed gloriously, the Horse and his Rider hath he thrown into the Sea.* And (e) his Sister *Miriam* with all the Women repeated the same. When (f) *God* gave the *Israelites* Water at *Beer-elim*, they sung a Song, which is recorded in the Book of *Numbers*. And when all other Methods seemed ineffectual to restrain the *Israelites* from Idolatry, (g) *Moses* composed a Song for their use, which was one of the last things that he did, and which he thought would be of special use to keep them sincere in the Worship of *God*. When (h) *Deborah* and *Barak* had conquer'd *Jabin*, King of *Canaan*, they sung Praise unto the Lord for the avenging of *Israel*. *Hannah* (i) did the same, at the Dedication of her Son *Samuel* to the Service of the Sanctuary. *David* was a Man intirely after *God's* own Heart, and he was called the (k) *sweet Psalmist*, or *Singer of Israel*, and he seems to have *Divine Musick* more at Heart, than any one else. Most of the *Psalms* go under his Name, and it is certain that (l) several were composed by him,

(d) *Exod.* 15. 1. (e) *Exod.* 15. 20, 21. (f) *Num.* 21. 16, 17, 18. (g) *Deut.* 31. 19, 22, 30, and *Chap.* 32. (h) *Judg.* *Chap.* 5. (i) 1 *Sam.* 2. 1, 10 11. (k) 2 *Sam.* 23. 1. (l) Compare *Pf.* 2. 1, 2. with *Acts* 4. 25, 26. and *Pf.* 95. 7, 8. with *Heb.* 4. 7.

which have no Title at all. The Care, which he took to settle and improve this noble Science at the Building of the Temple is unexpressible. The (m) settling of the Levites and Singers in their Order, the providing of Musical Instruments of all sorts for this Purposes, and giving them particular Psalms for their use, were thought such Matters, which more especially required his royal Care. He tells us the Method, when they carried the Ark in Procession, (n) *The Singers went before, the Players on Instruments followed after, and among them were the Damsels playing with Timbrels.* He encourageth himself, and declared his Resolution. (o) *Praise the Lord, O my Soul, while I live will I praise the Lord, yea, as long as I have any Being, I will sing Praises unto my God.* And (p) *I will sing unto the Lord as long as I live; I will praise my God, while I have my Being; and so shall my Words please him, my Joy shall be in the Lord.* When (q) Solomon brought up the Ark into the Temple, he set all the Singers in the Order, which David his Father had appointed, much like the Method, which hath been used ever since in all Cathedrals, the Priests joyned in one Body with the Singers, and their Sons, or singing Boys, who were placed under them, being all arrayed in white

(m) 1 Chron. 23. 6, 27, 28, 30. Chap. 25, throughout, and Chap. 15, and 16. (n) Ps. 68. 24, 25. (o) Ps. 146. 1, 2. (p) Ps. 104. 33, 34. (q) 1 Kings 8. 6. 2 Chron. 5. 5, 11, 12, 13, 14, and 2 Chron. 7. 4, 5, 6, 7.

Linnen, and the Event is particularly described; *It came to pass, as the Trumpeters and Singers were as one, to make one Sound to be heard in praising and thanking the Lord; and when they lift up their Voice with the Trumpets, and Cymbals, and Instruments of Musick, and praised the Lord, saying, For he is good, for his Mercy endureth for ever, that then the House was filled with the Cloud, and the Glory of the Lord appeared in a miraculous Manner to shew his Approbation. And (r) the Ascent, by which he went up into the House of the Lord, being one of the things, which the Queen of Sheba so much admired, plainly shewed, that it was his frequent Practice to be present at those Devotions. When he composed a whole Book to shew the great Love and Affection, which was between Christ and his Church, it was intitled (s) The Song of Songs, which is Solomons. When the Prophet Isaiah described the calling of the Gentiles, he adds a joyful Thanksgiving, for such great, unexpected, and undeserved Favours, in which are these Words, (t) The Lord Jehovah is my Strength and my Song, Sing unto the Lord, for he hath done excellent Things, this is known in all the Earth. And certainly, we who are Gentiles, and partake of those Blessings, have the utmost Reason to practice the Duty, which he recommends*

(r) 1 Kings 10. 5, and 2 Chron. 9. 4. (s) The Song of Solomon 1. 1. (t) Isaiah 12. 2. 3.

to us. And when he tells us the Judgments of God upon the Enemies of his Church, he adds (u) that *in that Day another Song*, which he also hath given us, should *be sung in the Land of Judah*. The (x) Jews at their *Passover* in their private Families were used to sing the 113th with the five following Psalms, which they called *The great Hallelujah*; and (y) at their solemn Feasts; the Priests and *Levites* sung the 120th and the 14th following Psalms, on the fifteen Steps of the Gate of *Nicanor*, or *the beautiful Gate of the Temple*. The (z) Prophet *Habakkuk* having set forth the Majesty of God, and a Confidence in him, with the most pathetick Expressions, dedicates (a) the whole *To the chief Singer upon his stringed Instruments*, which looks as if he had a Consort in his own Family. After the Return from the Captivity (b) when *Ezra* had built the Temple, he set the Priests in their Divisions, and the *Levites* in their Courses for the Service of God, in the same manner as it was before. And (c) after *Nehemiah* had fortified the City, they sought for the Levites out of all their Places; to bring them to Jerusalem, to keep the Feast of the Dedication with Gladness, both with Thanksgiving and with Singing. When our blessed Saviour

(u) *Isaiab* 26. 1. (x) *Pesachin. per.* 10. (y) *Succah. per.* 5. This was performed at the Feast of Tabernacles. (z) *Chap.* 3. (a) *ver.* 19. (b) *Ezra* 3. 10, 11. and *Chap.* 6. 16, to the End. (c) *Neb.* 12. 27, 28.

was upon the Earth, he (d) gave us an Example, that we should do as he hath done. And after the Administration of his last Supper, (e) he sung an Hymn with his Disciples, before he went forth unto the Mount of Olives. Among (f) the Corinthians, St. Paul saith it was a Custom, that when they came together to the publick Worship, every one of them had a Psalm; and tho' he blames their Abuse of such a noble Duty by an affected Singularity, yet he was so far from laying the Duty itself aside, that he only directs that all Things should be done for Edification, and gives them his Example in the Text, that the Singing should be continued, as certainly as Praying. (g) Pliny, the Heathen, in an Epistle to Trajan the Emperor, informs him, that the Christians in those Times of Persecution did usually rise before Day, and joya together in singing an Hymn to Christ as God. When the Storms of Persecution were over, we soon hear of Cathedrals erected for the improving of Divine Musick, particularly at Milan, where St. Ambrose the Bishop thereof composed that most excellent *Te Deum*, which we still retain in our daily Service. And Gregory Nazianzen composed several *Jambick* and other Poems, which seem designed for a more private Use. There is no doubt, but the Heathens learned this

(d) *John* 13. 15. (e) *Matth.* 26. 30, and *Mark* 14. 26.
 (f) *1 Cor.* 14. 26. (g) *Lib.* 10. *Epist.* 974

Method from the *Jews*; and hence it was, that (*b*) *Homer*, the most ancient *Greek* Poet, who lived in the Time of the *Judges*, composed so many Hymns in praise of their false Gods. And the (*i*) *Hymns* of *Orpheus* plainly shew, that he had it from thence, because he expressly mentions *Moses*, and the Ten Commandments with Respect and Esteem. (*k*) *Strada* an Enemy to our Reformation tells us, that it was principally carried on in *Holland*, by singing of *Psalms* and *Hymns*; and others (*l*) say the same of *England*, *France*, and *Germany*. And the (*m*) Account of the poor distressed *Protestants*, who came from *Saltsbourg*, doth evidently shew, that singing of *Hymns* is one of their greatest Comforts in their Banishment, many of which were composed at the first by *Luther* himself. So that singing of *Psalms*, *Hymns*, and other Parts of *Divine Musick* is a Duty, which we owe to *God*.

The Qualifications of this Duty are two, First, *We must sing with the Spirit*. Here *St. Paul* gives us his Example in the Text, and if he may be allowed to be the best Expofitor of his own Words, he hath explained it in another Place, where he exhorts us to (*n*) *teach and admonish one another in Psalms*,

(*b*) Printed at the End of his *Odysses*. (*i*) As printed in the Book intituled *Minores Poetæ*. (*k*) *De Bello Belgico*. (*l*) *An Essay on Psalmody*. (*m*) See the Account printed by The Society for promoting Christian Knowledge. (*n*) *Col. 3. 16.*

Hymns, and Spiritual Songs, singing with Grace in our Hearts unto the Lord. That is, We must sing with a true Spirit of Zeal and Devotion, and endeavour to be affected with what we sing, that it may influence us for the future in our Lives and Conversations. The *Apostle* saith, that he *will sing with the Spirit, and he will pray with the Spirit*; so that the same Graces are necessary for the right Performance of one of these Duties, which are necessary for the other. If we pray with a careless Indifference, our Prayers may be an Abomination, and we provoke *God* to give a denial; and if we sing in the same Manner, it cannot be acceptable to him. True Grace in our Hearts is the Incense, in which *God* delights, and the same Qualification when we sing, makes the best Melody in his Ears. The Design of every Master of *Musick* in his *Composition* is to move the Passions by Accomodating of Notes to Words; if the Words express Sorrow, Repentance or Humiliation, they are usually attended with long Notes, soft Movements, and most frequently in a *flat Close* or *Key*; If the Words express Joy, Praise, or Thanksgiving, they are usually attended with swifter Notes, lively Movements, and most frequently in a *sharp Close* or *Key*; and he is reckoned the greatest Artist, who can best affect the Passions. We find the effect of this in the *Theatrical* Entertainments,
and

and if our Hearts were but carried towards the Things of a better Life, as much as they are towards this, it would be impossible that it had not the same Effects in our more heavenly Enjoyments. Here are three Advantages at once to raise our Devotion, the Excellency of the Matter, the Genius of the Author, and the Art and Fancy of the Musical Composer; and therefore, as *(o)* Solomon observes, if we could withstand one of them, yet two might prevail; and therefore it is more strange, if such a *Three-fold Cord* should at last be easily broken. Let us then sing *David's* Psalms with *David's* Heart, and make use of *St. Paul's* Direction, with the same Spirit which *St. Paul* had, and then shall we find by Experience the Excellency of this Heavenly Ordinance. I may well call it an Heavenly Ordinance, if thus perform'd; because it is the only Duty, that we know of, which the Saints and Angels now perform in Heaven. There Prayer ceases, because they have all which they can ask for; there Faith ceases, because it is swallowed up in Vision; and Hope, because it is swallowed up in Fruition; but there they rest not Day nor Night from singing perpetual *Hallelujahs* to God on high. *St. John* *(p)* four

(o) Eccles. 4. 12. *(p)* Rev. 4. 8. Rev. 5. 11. Rev. 5. 8,
9. Rev. 15. 2, 3. Rev. 19. 1, 2, 3, 4.

Times in the *Revelations* describes them as engaged herein. He saith, that *they rest not Day nor Night from saying, Holy, Holy, Holy Lord God Almighty, who was and is, and is to come; and thus they give Glory, and Honour, and Thanks to him, who sate on the Throne, and who liveth for ever and ever. That the Number of them was Ten Thousand Times Ten Thousand, and Thousands of Thousands, who sung a new Song in praise of the Lamb, who was slain, and had redeemed them to God by his Blood out of every Kindred and Tongue, and People and Nation, that they had the Harps of God in their Hands, and sung the Song of Moses and of the Lamb, and ascribed Salvation, and Honour and Power, and Glory unto the Lord their God; and certainly it is worth our while to consider, with what Humility, Zeal, Fervency, and Devotion they perform this Duty now in Heaven, and learn to do it in the same Manner, whilst we are upon the Earth. And if we have any innocent Pleasure here, which might draw our Thoughts thither, it must be this. Perhaps there is not a nearer resemblance in this World of the God, whom we worship, as he is an invisible Being, and consists of Three Persons in one Substance, than the three Concords in one Sound, as they are joyned together in a Consort of four Parts; and this*

this might make some of the *Heathens*, who were destitute of Divine Revelation, falsely to imagine, that the *Godhead* was nothing but *Harmony* itself. Here we may observe, how unsatisfactory all the Enjoyments of this World are. In our three *Concords*, one of them is always imperfect, and very often two of them are so; but in Heaven there is a perfect *Trinity*, such as Ear hath not heard, neither can it enter into the Hearts of Man to conceive. Here our noblest *Concords* must be introduced by *Passages* from others of a different Nature, to shew, that we are not sensible of our Happiness here below, but by a Motion from a less Degree thereof; but in Heaven, we shall have no Occasion of any such thing, since our Delights will be eternally the same. Here our upper Parts are commonly *Discords* to each other, to shew, that this is not our Rest, and our sublimest Joys do meet with an Allay. Let then the *Fuges*, which we so often hear in our *Musick*, cause us to wish like the holy *Psalmist*, (9) *Oh that I had Wings like a Dove, for then would I flee away to that Place, where I shall be at rest!* Here our *Discords* to the Bass, when well prepared for and cleanly carried off, do set off the following *Harmony* with the greatest

(9) *Psalms* 55. 6.

Lustre. This shews us the Necessity of Adversity in our present State, and the great Advantage of it, when a Heart is well prepared by Humility and self Resignation, for any succeeding Felicity; and how happy we shall be, when through many Tribulations we shall enter into the Kingdom of *God*, where there is not so much as the least Disallowance, or the Occasion for any Jars to sweeten our Felicity. Here we also see the Necessity of a Change in our Natures, to make us capable of Entering into the Kingdom of *God*, and that Flesh and Blood, as now it is, cannot take any great Enjoyment therein. There are certain Dispositions of Soul necessary to enjoy the Comforts of a future State, and without which Heaven itself could be no Heaven at all. This we find to be true even in other sensible Matters. The blind Man cannot be delighted by the noblest Colours. The Palate must be rightly disposed to find any Pleasure in the sweetest Delicacies, and the Ear must be tuneably set to relish the Charms of Musick. If then these grosser Objects, which have a nearer Affinity with the sensible Parts of Man, and strike hard upon them, will not affect us, without some particular inward Preparation; there is greater Reason to think, that the Delights of Heaven, which are so pure and refined, and

so far above the Level of our Natures, cannot be tasted but by a suitable Change of the Soul. Besides, whilst we are here below, the same thing cannot long delight us: The most stately Palace, if we were always to be confined to it, would soon become a Prison. The most dainty Fare would soon surfeit; and at a Feast, when one Dish is taken away, we should be displeas'd, if another was brought of the same Nature. In the same manner our Ears must be delighted with the like Variety, and no Sound can long please us. What a wonderful Change then must there be in our Natures, when we shall be for ever with him, who is unchangeable, and made as capable of Enjoying him for ever, as we were the first Minute? Let then our poor, imperfect Divine Melody here below give us juster Notions of the Comfort above, and enflame in us a Desire and Longing to joyn with them, and a zealous Resolution to practice those Duties, which will bring us thither; and so shall we be truly said to sing with the Spirit.

The other Qualification is, that *we must sing with the Understanding also*. When the *Apostle* saith, that he will *pray with the Understanding*, there is no doubt but he means two Things, First, Understanding what he prays for, and Secondly, Understanding

standing how to pray. And the other Part of the same Text, must also be meant in the same Sense. We must understand first, *what we sing*, and secondly, *how to sing*. First, *what we sing*. Thus he saith in the same Chapter, (r) *How is it, Brethren, when ye come together, every one of you hath a Psalm. Let all Things be done to edifying; by which he means, in a known Tongue, where the Words and Sense are plain and clear to the Apprehension of the meanest. Thus he speaks after the Text, I will sing with the Understanding also. (s) Else when thou shalt bless with the Spirit, how shall he, who occupieth the Room of the unlearned, say, Amen, at thy giving of Thanks, seeing he understandeth not what thou sayest. For thou verily givest Thanks, or performest any other Duty well, but the other is not edified.*

And as the Words must be plain and intelligible, so they must also be proper for all to joyn in: They should be upon the most divine and excellent Subjects, adapted to the Case of all, and fit for an Angel to sing, and for a Martyr, or rather for God himself to hear. This is the Reason (as we are told in the *Title Page*) that the *Book of Psalms* was

(r) I Cor. 14. 26. (s) I Cor. 14. 16.

translated at first into *English Metre*, that it might be sung in publick Churches, and also in private Houses by all People, for their godly Solace and Comfort, laying aside all ungodly Songs and Ballads, which tend only to the Nourishing of Vice, and Corrupting of Youth. And the Number of leud, profane, and blasphemous Songs, which swarm in all Parts of the Nation, makes it highly necessary to attempt, if possible, that the Stream of our Musical Recreations should be converted into another-Channel.

And as it is necessary to understand what we sing; so it is requisite, where it can conveniently be had, that we also understand *how to sing*, I mean according to the Rules of Art. St. Paul, (t) who was bred up at the Feet of Gamaliel, and taught according to the perfect Manner of the Law of the Fathers, and had lived a great Time at Jerusalem, (where the Singing at the Temple was performed with the greatest Exactness) could not be ignorant of the best Methods then in Use; and he tells us, that he would not only sing with the Spirit, but he would sing with the Understanding also. The Gospel

(t) Acts 22. 3.

brings us nearer to the Heavenly State than all the former Dispensations of God among Men; and from thence we learn, that the blessed Saints and Angels do set forth the Praises of God in the most perfect Manner, and therefore we should in the mean time endeavour to come as near to it, as possibly we can in this imperfect State. Whilst we sing to the Glory of our God in his Church, we are employed in that Part of Worship, which of all others is the nearest of Kin to Heaven, and therefore it is pity, that this of all others should be performed the worst upon Earth. *David*, the Man after God's own Heart, took a particular Care of this Matter. He directs many of his Psalms *To the chief Musician*. (u) He order'd a Choir to sing Thanksgivings, of which *Asaph* was the Chief, and *Heman* and *Jeduthun* with others were ordered to preside over and direct the rest. Their Business was to minister before the Ark, and to record, or set down in the exactest Manner what was to be done, and thus to thank and praise the Lord God of Israel; these were joyned with *Psalteries, Trumpets, Harps, and Cymbals,*

(u) 1 Chron. 16. 4, 5, 6, 37, 41, 42.

and if they had not been all taught and instructed in the best Manner, there must have been a Confusion instead of a Musical Performance. They had their (x) *Brethren*, or Singers to joyn with them, and their (y) *Sons* or Singing Boys. (z) *David* gave his *Psalms* to *Asaph*, that he should teach the rest. He himself was called (a) *the sweet Psalmist of Israel*. He saith, (b) *O God, my Heart is fix'd, I will sing and give Praise even within my Glory*, or in the most glorious Method. The other Translation hath it, *I will sing and give Praise with the best Member that I have*; and if this was taken from some *Greek Translation*, where the Word $\mu\acute{\iota}\lambda\omicron$ was used, it might as well have been rendered, with the best *Melody* that I can. And (c) in a *Psalm* directed to the *chief Musician*, and for the *Sons of Korah*, who performed before the Ark, he gives this Direction, *Sing Praises to God, sing Praises, sing Praises to our King, sing Praises; For God is the King of all the Earth, sing ye Praises with Understanding*. In the Margin it is, *Every one who hath Understanding*. The He-

(x) 1 Chron. 16. 37. (y) 1 Chron. 16. 42. (z) 1 Chron. 16. 7. (a.) 2 Sam. 23. 1. (b.) Psalm 103. 1. (c) Psalm 47. 5.

brew is, *Sing Maschil*, a Word used (d) in the *Title* of some of the *Psalms*, and seems to direct to some particular *Musick*, or *Tune* in principal Use among them. But as there is no Doubt of the Lawfulness and Excellency of such *Musick* in *Cathedral Churches*; so if it was well managed, tho' in a lesser Degree, it might be as commendable in other Places.

There is indeed, an Abuse, which cannot be concealed, and which hath given great Offence in Parochial Congregations, which is; when a few select Singers meet together in one Part of the Church, and engross the whole Singing to themselves. *Singing* of *Psalms* is certainly a *Christians* Right, and we ought no more to be debarred from that, than from Joyning in Prayers, in Receiving the *Lord's* Supper, or in Hearing the Word of *God*. Such People have no Authority to exclude others; and what they do at such a Time springs from Conceitedness, and an Affectation of vain Glory, which as it is bad in all Times and Places; so it is worse in the House of *God*, and when we meet together for his immediate Worship. And therefore it is much to be wished, that

(d) *Psalms* 32, 42, 44, 52, 53, 54, 55, 74, 78, 88, 89, and 142.

the Abuse was regulated, and the good Use hereof improved.

And this I think may effectually be done after this Manner: Let those Persons, who have learned to sing in any *Parochial Church* disperse themselves on a *Sunday* into their respective Seats, and by Singing all together in a single Part, they may soon teach the Congregation any of the *common plain Tunes*, which they afterward design to sing in Consort. In such a Method it hath been known by Experience, that where there is a Sermon twice every *Sunday*, and any Tune is constantly sung twice every Day, there the said Congregation will learn in Six Weeks Time to sing any *single Tune*, or even *double Tunes*, after they have been some Time used to such a Method; and so they may introduce as great a Variety of *Grave Tunes*, as shall be thought expedient. And the Shewing of such Persons the Notes, who never learned in a regular Manner, will be of great use on such an Occasion. When a whole Congregation hath thus learned, the Singers may withdraw to a Place, where they can be together, and sing the first Line of any Tune in a single Part, that the Congregation may know the Tune, and take the exact Pitch, and then they may after-

afterwards let the Clerk read the Lines, and the Singers may joyn with the rest, in as full a Confort as they can make. This they will as easily joyn with as with an Organ, and if the Congregation can be prevailed with not to sing too loud, so as to drown the Voices of the Singers, it will soon be as pleasant as an *Organ*, and much more grave and serious than such, as they are generally managed. If the Singers could be prevailed to yield to this, they might, after Evening Service is over, have the Liberty to tarry in the Church, and sing whatever *Psalms*, *Hymns*, or *Anthems* they pleased, and for as long time as they thought fit, at which no one could be offended, because every one might take his own Choice either to tarry or withdraw. And if such a Society of Singers did agree to have a short *Anthem* on every *Sunday* both Morning and Afternoon before the beginning of Divine Service, it would not only be an Obligation to them to be there betimes, but be an Inducement to others to do the same, and especially such who loyter at the Tombs in the *Church-Yards*, until the Liturgy is half ended.

Before I conclude, I cannot but make another Observation, namely, that whilst *Psalm-Singing* was kept up in private Families,

milies, there seemed to be a Sense of Religion in this Kingdom; and as that hath declined, or grown out of Fashion, so the Spirit of Piety and Virtue hath declined with it. How much therefore is it to be wished, that every one would endeavour to restore this delightful and easy Exercise. Particularly, that every one, who hath learned to sing, would on every *Sunday Evening* bring their Families together, and after the reading of a *Psalms*, and two *Chapters*, they would then sing a *Psalms*, and joyn together in Family Prayer. This is no hard Task, but the Satisfaction would soon be greater than the Pains. And thus like the *Primitive Christians*, there would be a *Church* in every House. The Boys and Girls in all the Charity Schools learn the common plain *Psalms-Tunes*. It might be an easy Matter for the Trustees to oblige the Parents to such a Method by the Help of such Children; and so God may again (e) *perfect his Praise* even from the *Mouth of Babes and Sucklings*.

May we all then in our several Stations and Capacities take the best Care, that this excellent Duty may be promoted and encouraged; that (f) *young Men*

(e) *Psalms* 8. 1, 2. (f) *Psalms* 148. 12, 13.

and Maidens, old Men and Children may praise the Name of the Lord; for his Name alone is excellent, and his Glory ought to be above all Things in Heaven and Earth: That private Persons, Families, and whole Congregations may so praise God with their Voices here on Earth, that after Death they may be admitted to be for ever in that most perfect Choir of Saints and Angels in the Kingdom of Heaven.

F I N I S.





A

PROPOSAL

FOR PROMOTING

Divine Musick *and* Benefactions

FOR

Parochial Libraries.

SOME Gentlemen of the City of *London* taking into their serious Consideration, that the present lewd *Songs* and *Ballads*, which abound in every Part of this Nation, have a most pernicious Tendency to the *Nourishing of Vice and Corrupting of Youth*, as it is rightly expressed in the *Title Page* of our common *singing Psalms*, and being of the Opinion, that the only Way to prevent this Mischief is by the Dispersing of *Pious Hymns*, and Encouraging the Singing of them in the same Manner (which might also very much conduce to the *Promoting of Christian Knowledge*, and a *Reformation of Manners*, and cause the *Praises of GOD* to be once more sounded forth by the *Mouths of Babes and Sucklings*) have resolved to make an Attempt of this Nature, in the Cities of *London* and *Westminster*, and the *Burrough of Southwark*, and afterward (if it should succeed in those Places) throughout the whole Kingdom of *Great-Britain*; hoping for a Blessing on their Endeavours from the *Divine Providence*, who alone is able, and (as they trust) willing to prosper such an Undertaking.

The Method, which they propose at present, is by Printing of a Sheet of Paper Monthly, which shall contain three or four *Hymns* at the Price of a *Penny*, and is the common Price of a *Ballad*; on the Back-side whereof shall be printed a pro-

per *Tune* for each *Hymn* in *Four Parts*, which shall be as easy to be learned, and as delightful as possible. And if it pleaseth **GOD** to bless this Attempt to promote his Glory, no Endeavours shall be wanting to proceed further in the Improvement of this Science to the uttermost, as Encourage shall be given, and as it shall please the *Divine Providence* to open a Door for this Purpose; especially since They, who have but little Skill in *Musick*, do well know, that it is very capable of Improvements in this Method, and perhaps more than in any other whatsoever.

And whereas some Profits may probably arise from hence, the Undertakers hereof do declare, that they desire no Advantage to themselves, but are content, that an exact Account thereof shall be kept, and the same shall be disposed of in the following Manner; *viz.* The one Half clear of all Expences for the present and future Benefit of the Clergy of the Church of *England*, by Erecting and annually Augmenting of *Parochial Libraries*, in such poor Livings, where the Right Reverend the Bishop of the *Diocess* shall think, that they can be most serviceable. And the other Half shall be applied to defray all necessary and contingent Charges, Printing and Paper excepted; and the Overplus shall be reserved for a Fund to carry on the same (as it is hoped) with greater Success for the Time to come.

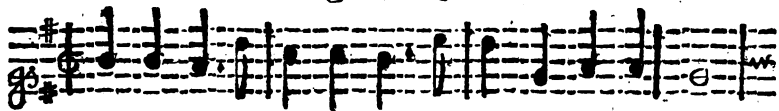
And whereas several Members of the Religious Societies in and about the City of *London*, have voluntarily promised to contribute their Endeavours for the Sale of such *Hymns*, by Sending proper Persons with them from House to House; therefore one *Penny* in five of all *Hymns* so disposed of by them, shall be applied to any pious or charitable Use, which they themselves shall direct.

Thus whoever lays out but a *Six Pence* in Buying of such *Hymns*, may not only, if he pleases, put the Praises of **GOD** into the Mouths of Four and Twenty Children; but in all Probability he will promote other pious and charitable Designs, and particularly give a considerable Part thereof to enable a Clergy-Man in a poor Living, and his Successors to the End of the World, to preach the Word of **GOD** more effectually for the Salvation of a whole Parish; and *Christ Jesus* may say to such at the Day of Judgment, *Inasmuch as ye have done it to one of the least of these, ye have done it unto me.*

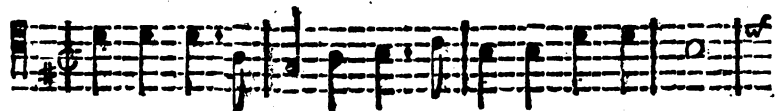
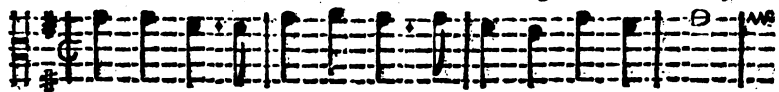
APPENDIX.

A
 SPECIMEN
 OF
 HYMNS
 FOR
 Divine Musick.

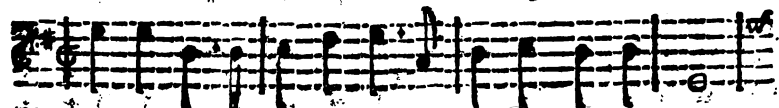
*On the Joys of Heaven, set by Dr. Henry Campion,
 in the Reign of Q. Elisabeth.*



Never weather beaten Sail more willing bent to shore;



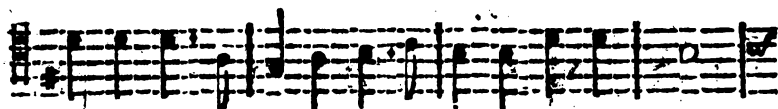
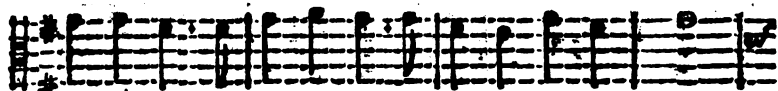
Never weather beaten Sail more willing bent to shore;



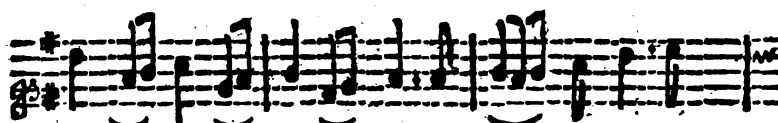
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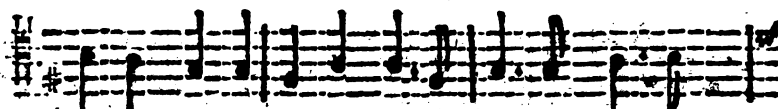
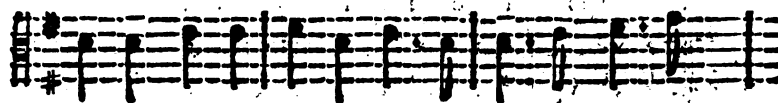
Never ti—red Pilgrims do affect to slumber more,



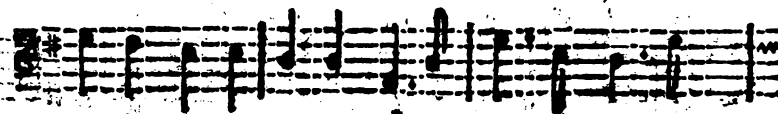
Never ti—red Pilgrims do affect to slumber more,



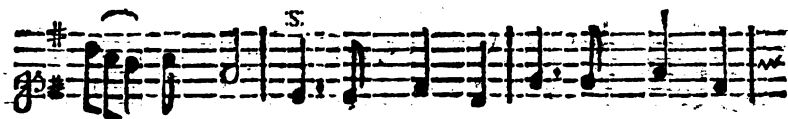
Then my wea—ry spi—rit longs to fly out of my



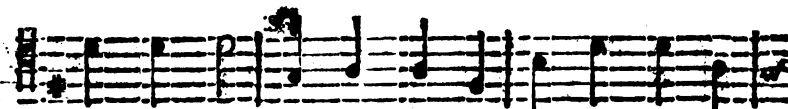
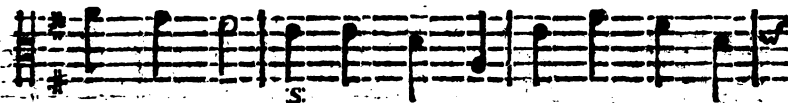
Then my wea—ry spi—rit longs to fly out of my,



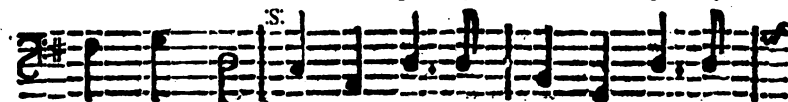
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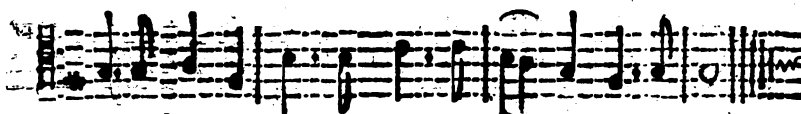
troubled Breast. O come quickly! O come quickly!



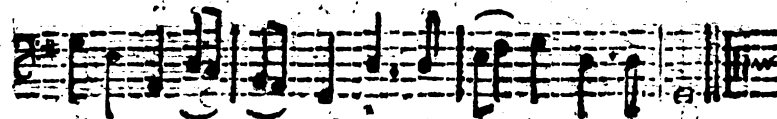
troubled Breast. O come quickly! O come quickly!



O come quickly, dearest Lord, and take my Soul to rest!



O come quickly, dearest Lord, and take my Soul to rest!



Continued.

II.

Ever blooming are the Joys
 Of Heav'n's high Paradise ;
 Old Age deafs not there our Ears,
 Nor Vapours dimms our Eyes.
 Glory there the Sun out shines,
 Whose Beams the blessed only see :
 O come quickly ! O come quickly !
 O come quickly ! dearest L O R D,
 And take my Soul to Thee !

III.

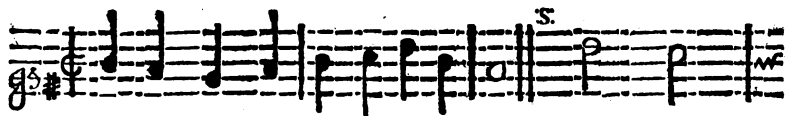
My Soul get Thee to thy Rock,
 On high set there thy Nest ;
 Beyond all the Storms and Clouds
 Faith hath a Seat of Rest.
 Ever whilst we dwell below,
 We may be oft and soon above.
 Oh, how speedy ! Oh, how speedy !
 Oh, how safely Souls do fly
 On Wings of Faith and Love !

IV.

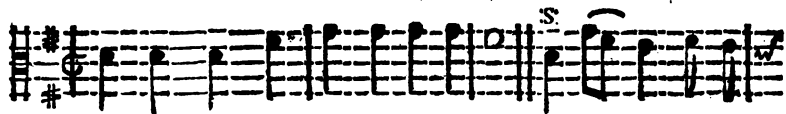
Let thy Heart thus fixed be,
 'Twill make Day of dark Nights ;
 And in Misers wants shall feed
 On those unseen Delights.
 That Soul may have Calms in Storms,
 Whose Anchor is within the Vail.
 Oh, how safely ! Oh, how safely !
 Oh, how pleasant may we live,

HYMN II.

In Three Parts, on the same Subject by the same Author.



Seek the Lord, and seek not idle Toys. O faint



Seek the Lord, and seek not idle Toys. O faint not, but as



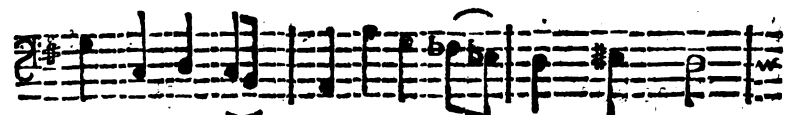
Seek the Lord, and seek not idle Toys: O faint not, but as



not, but as Eagles fly up to the Heavens high; fo

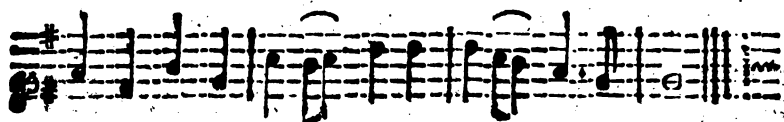


Eagles fly up to the Heavens high; fo

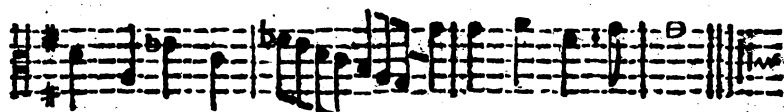


Eagles fly up to the Heavens high;

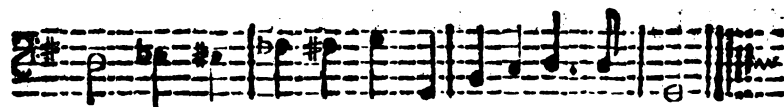
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striving gain those e-ver-last-ing, e-ver-last-ing Joys.



striving gain those e- - -ver, e-ver-last-ing Joys.



so striving, striving gain those e-ver-last-ing Joys.

II.

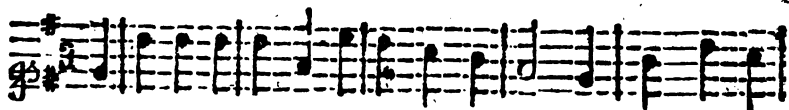
When with Glory there their Heads are crown'd,
 New Joys shall so abound in Thee ;
 Such Lights thy Soul shall see,
 That worldly Thoughts shall with their Beams be
 (drown'd.

III.

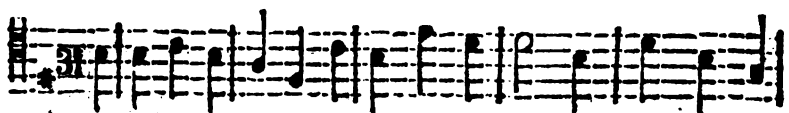
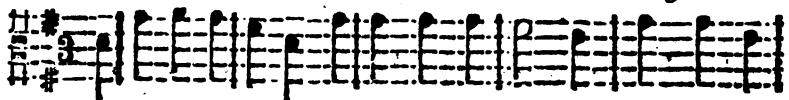
Farewell, World, thou Mass of meer Confusion,
 False Lights with many Shadows dimm'd,
 Old Wits with new Tales trimm'd,
 Thou deadly Sleep of Charms, and Soul's Delusion.

H Y M N III.

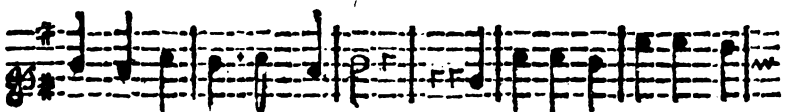
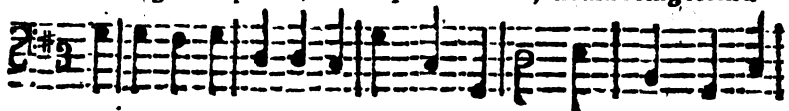
*A Christmas Carol, so called because such were in use in
K. Charles I. Reign, in four Parts.*



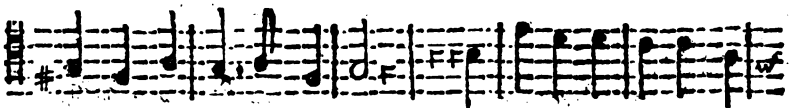
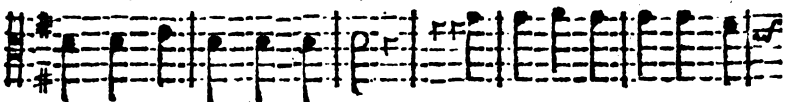
A Virgin unspotted, the Prophets did tell, Should bring forth a



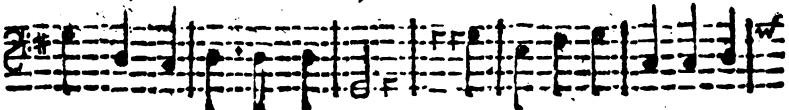
A Virgin unspotted, the Prophets did tell, Should bring forth a



Saviour, as now it befell, To be our Redeemer from



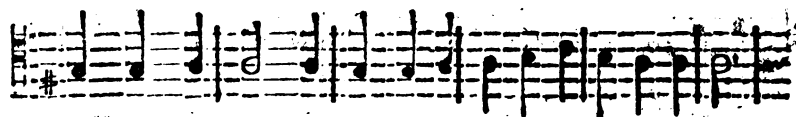
Saviour, as now it befell, To be our Redeemer from



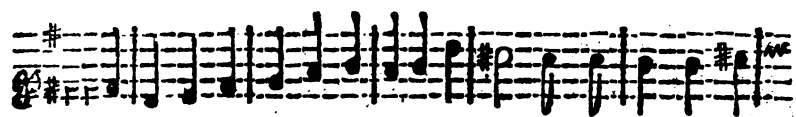
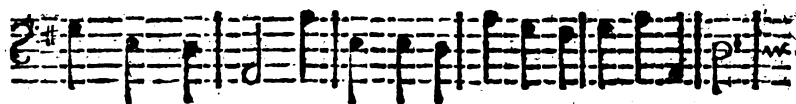
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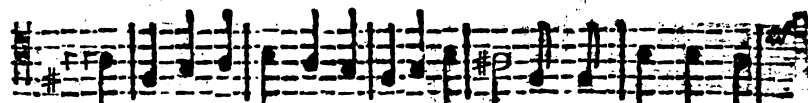
Death, Hell and Sin, Which *Adam's* Transgression involved us in.



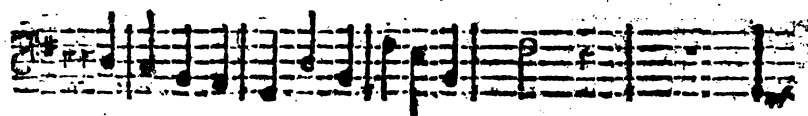
Death, Hell and Sin, Which *Adam's* Transgression involved us in,



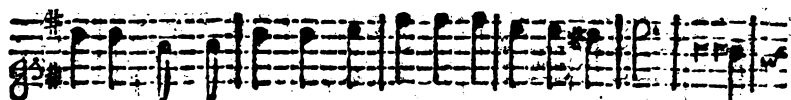
In *Bethlehem* City in *Jewry* it was, Whither *Joseph* and



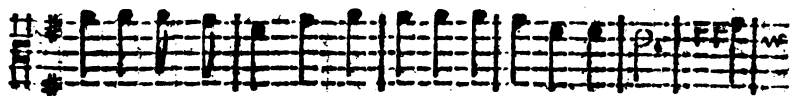
In *Bethlehem* City in *Jewry* it was, Whither *Joseph* and



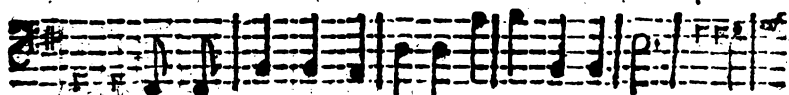
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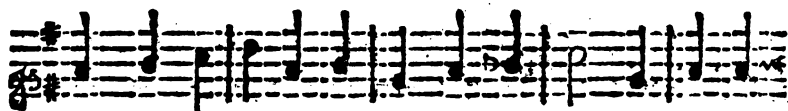
Mary, Whither *Joseph* and *Mary* together did pass, That



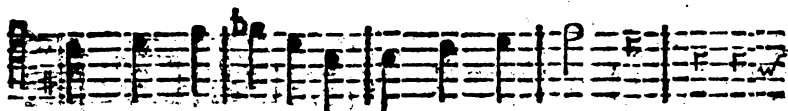
Mary, Whither *Joseph* and *Mary* together did pass, That



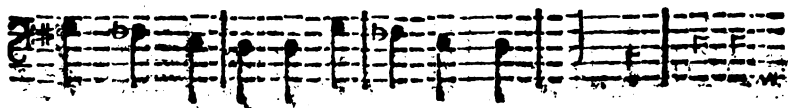
Whither *Joseph* and *Mary* together did pass, that



they might be taxed, when thither they came, Since *Cesar*



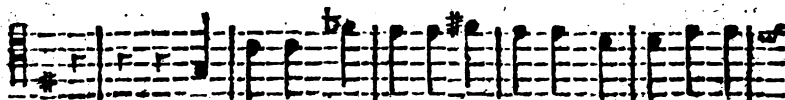
they might be taxed, when thither they came,



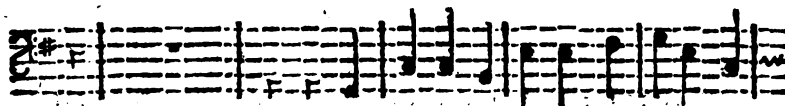
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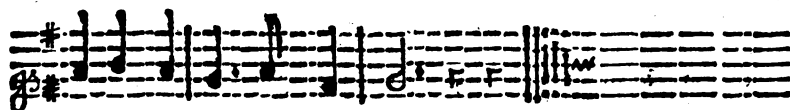
Augustus, Since Cesar, since Cesar Augustus, since Cesar Au—



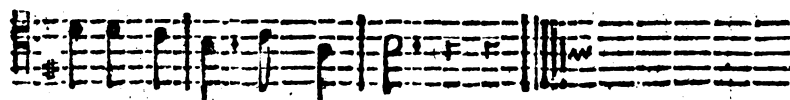
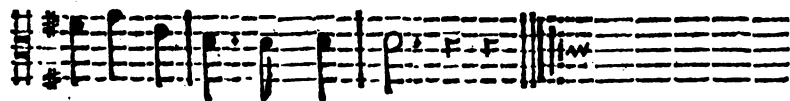
Since Cesar, since Cesar Augustus, since Cesar Au—



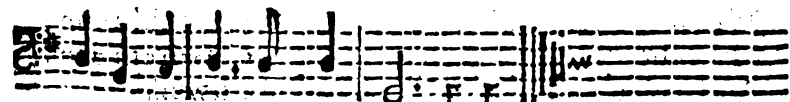
Since Cesar Augustus, since Cesar Au—



—gustus commanded the fame.



—gustus commanded the fame.



Continued.

II.

And when to the City they thus did repair,
 They found, that such Numbers of People were there,
 That *Joseph* and *Mary*, whose Substance was small,
 Could get in those Houses no Lodgings at all.
 To lie in a Stable they did not disdain,
 Whence Types of his Suff'rings were brought to be slain.
 Their Lodging so simple they Thought was no scorn;
 But before the next Morning this *Saviour* was born.

III.

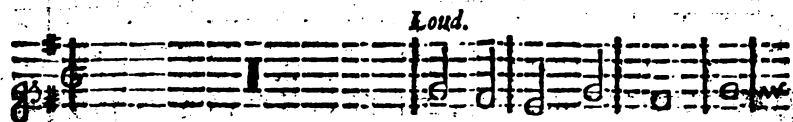
The King of all Glory to Sinners was brought,
 Small Store of fine Linnen to wrap him was bought:
 But when she had swaddled her Infant most sweet,
 Within the hard Manger she laid him to sleep.
 And then a bless'd Angel came down from on high,
 To certain poor Shepherds in Fields who did lie,
 And bid them no longer with Sheep for to stay,
 Because that our *Saviour* was born on this Day.

IV.

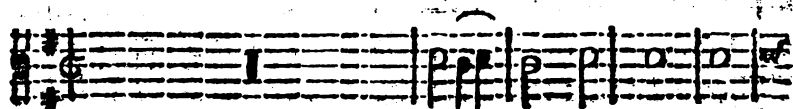
Then presently after the Shepherds did spy
 Great Numbers of Angels, who came from the Sky;
 They pleasantly talked, and sweetly did sing,
 All Glory to *God*, to our *Lord*, and our *King*
 If Angels thus publish'd our *Saviour's* Praise,
 We in the same Manner our Voices should raise:
 Since he came from Heaven to save us from Hell,
 And cause us in Heaven for ever to dwell.

HYMN IV.

Another of the same, being an ancient Composition, and therefore to be sung swifter.

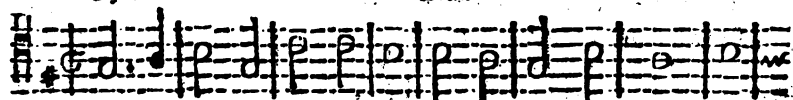


O thou Man! O thou Man!

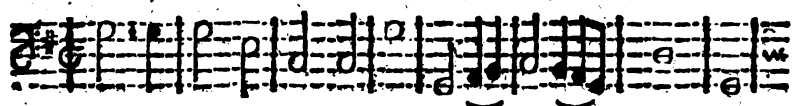


Soft.

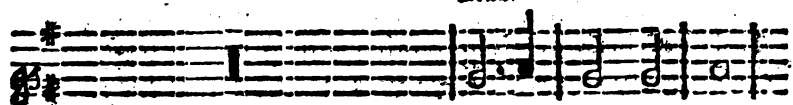
Loud.



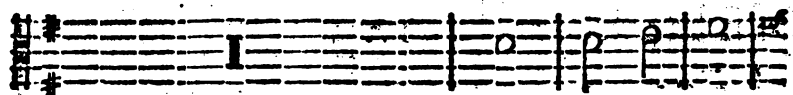
O remember *Adam's* fall, O thou Man! O thou Man!



Loud.

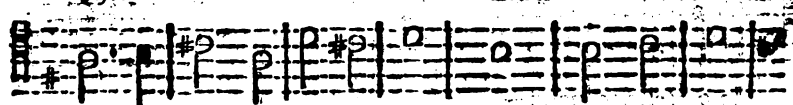


From Heav'n to Hell!

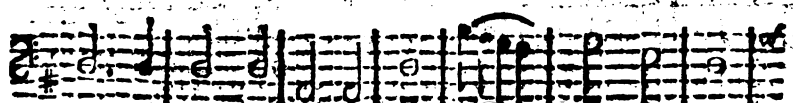


Soft.

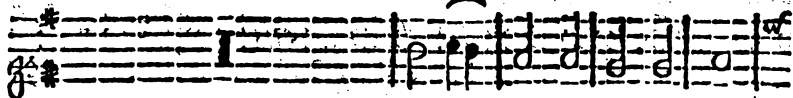
Loud.



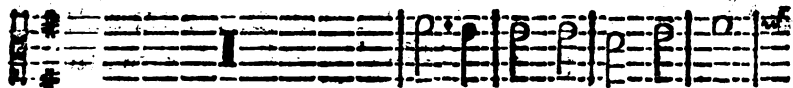
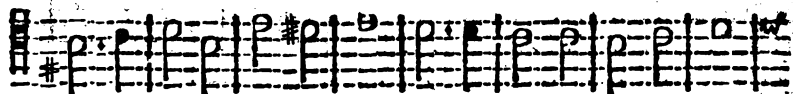
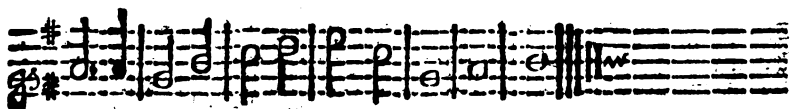
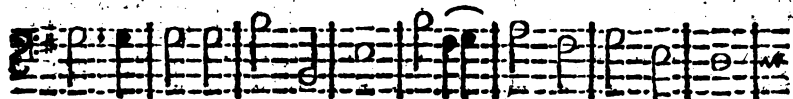
O re-member, *Adam's* fall, from Heav'n to Hell!



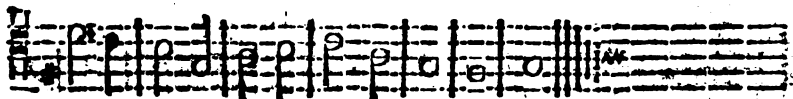
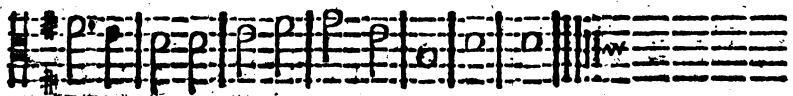
Continued.

Loud.

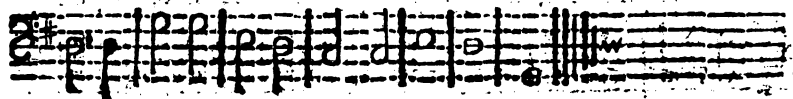
How we were condemned all,

*Soft.**Loud.*O remember *Adam's* fall, How we were condemned all,

Into Hell per-pe-tu-al, There for to dwell!



Into Hell per-pe-tu-al, There for to dwell!



Continued.

II.

○ remember, O thou Man! O thou Man! O thou Man!
 O remember, O thou Man, Thy Time mispent!
 ○ remember, O thou Man! How thou from thy *God* didst run,
 And his Presence thou didst shun! Therefore repent.

III.

○ remember *God's* Goodness! O thou Man! O thou Man!
 O remember *God's* Goodness, And Promise made!
 ○ remember *God's* Goodness, All our Evils to redress,
 (When we were remediless) And be our Aid!

IV.

Oh the Angels all did Sing! O thou Man! O thou Man!
 Oh the Angels all did Sing, On Heav'n's high Hill!
 Oh the Angels all did Sing, Praise be to our glorious King,
 And on Earth in ev'ry thing To Men good Will!

V.

Oh the Shepherds startled were! O thou Man! O thou Man!
 Oh the Shepherds startled were At this strange Thing!
 Oh the Shepherds startled were, When near *Bethlehem* they did hear,
 That *Christ Jesus* was born there To be our King!

VI.

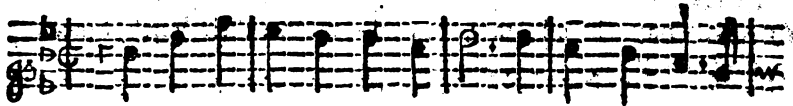
To the Stable they did go, O thou Man! O thou Man!
 To the Stable they did go This Thing to see;
 To the Stable they did go, Devoutly asking if 'twas so,
 If *Christ* had been born, or no, To set us free.

VII.

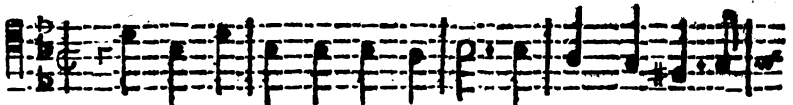
In a Stable he was born, O thou Man! O thou Man!
 In a Stable he was born For lost Man's Sake.
 In a Stable he was born, For us Wretches and forlorn
 Our Redeemer thought no Scorn Our Flesh to take

H Y M N V.

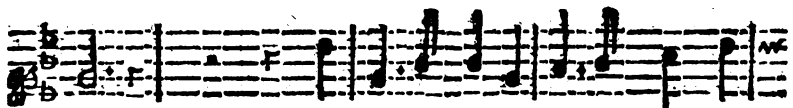
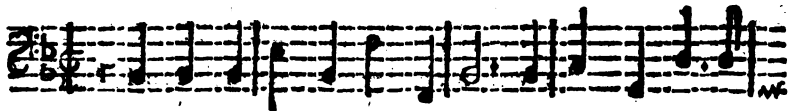
An HYMN for Easter-Day, The Words out of Playford's Divine Companion, the Musick by A. Bedford.



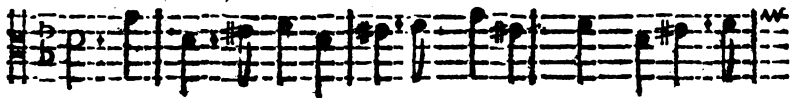
If Angels sing a Saviour's Birth on that most glorious



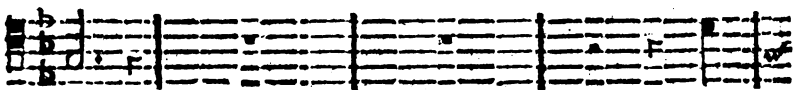
If Angels sing a Saviour's Birth on that most glorious



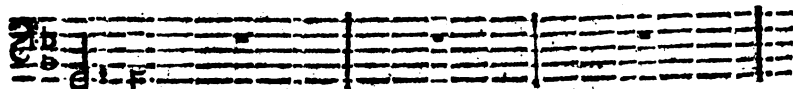
Morn ; We then may i-mi-tate their Mirth, we



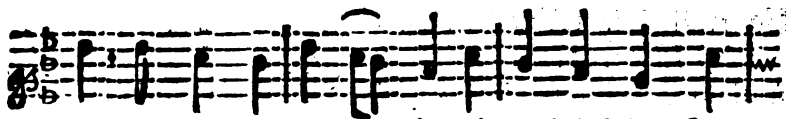
Morn ; we then may imi-tate their Mirth, we then may i-mi-



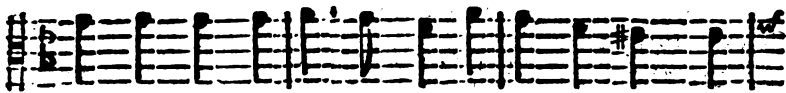
Morn ; We



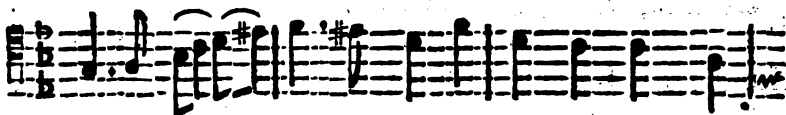
Continued.



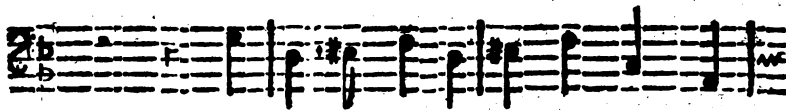
well may i—mi—tate, may i—mi—tate their Mirth, Since



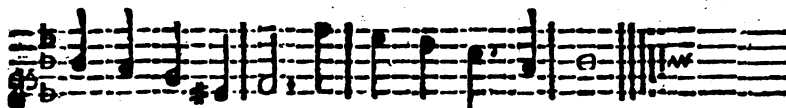
—tate their Mirth, we well may i—mitate their Mirths Since



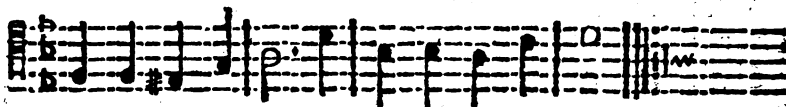
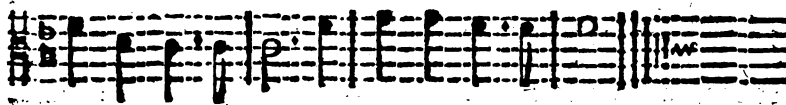
well may i—mi—tate, may i—mi—tate their Mirth, Since



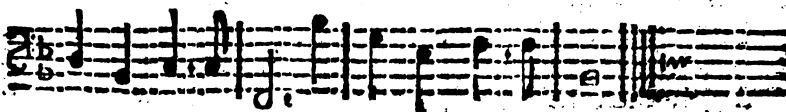
We well may i—mi—tate their Mirth, Since



he again is born, since he again is born.



he again is born, since he again is born,



Continued.

II.

He frail Mortality shook off,
 Put Incorruption on;
 And he, who once was crown'd with Scoff,
 Now fills th' eternal Throne.

III.

Grieve not, vain Man, who mortal art,
 That thou to Earth must fall;
 It was his Portion, 'twas the Part
 Of him, that sav'd us all.

IV.

Himself he humbled to the Grave,
 Made Flesh like us, to shew
 That we as certainly shall have
 A Resurrection too,

V.

Let Heav'n and Earth in Consort joyn'd
 His boundless Mercy sing.
 Ev'n Hell doth now a Conqu'ror find,
 And Death hath lost its Sting.

VI.

If when in *Eden*, *Adam* fell,
 The whole Creation groan'd;
 The whole Creation sure should smile,
 Now Justice is aton'd.

VII.

Hence, all ye faithless, far away,
 Who this great Mist'ry slight:
 They that deny an endless Day,
 Shall feel an endless Night.

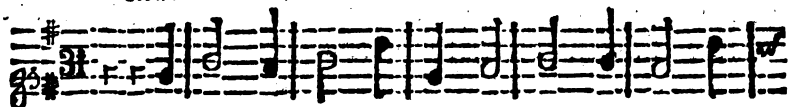
VIII.

When Time hath pass'd its utmost Bounds,
 Thy Soul shall then survive;
 And when the last great Trumpet sounds,
 You'll then too late believe.

HYMN VI.

By Sir William Leighton in Q. Elizabeth's Time.

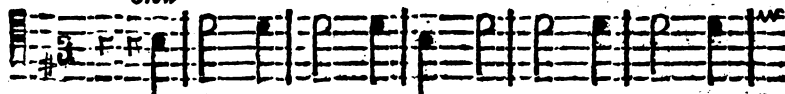
Slow.



Ⓞ lov—ing God and Father dear, I humbly



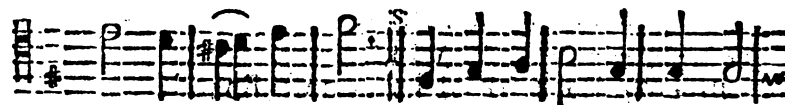
Slow



O lov—ing God and Father dear, I humbly



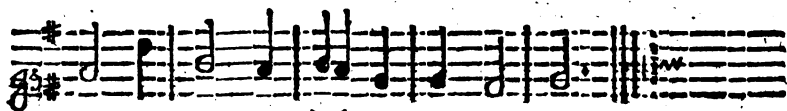
thee be—seech and pray. For *Jesus* sake be pleas'd to



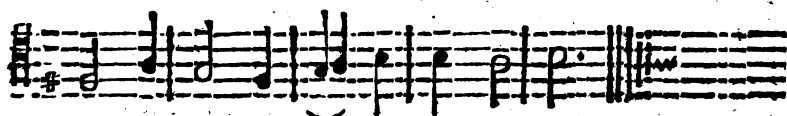
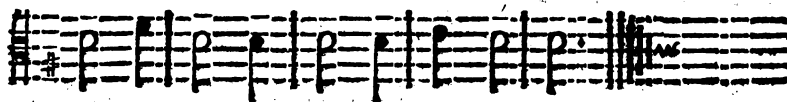
thee be—seech and pray. For *Jesus* sake be pleas'd to



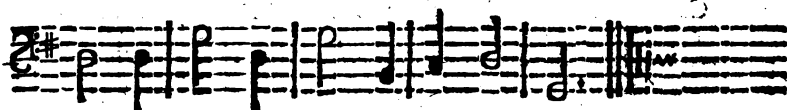
Continued.



hear, O hear what my poor Soul doth say.



hear, O hear what my poor Soul doth say.



II.

My Heart, and Thoughts, Lord, sanctify ;

Thy holy Spirit inspire in me.

From all Corruption make me clean ;

That I may still rejoyce in Thee.

III.

O let me ask, and have of Thee ;

Let me by Faith my Suit obtain :

Thy loving Favour shew to me ;

All other Favour is but vain.

IV.

Restrain my vain Imaginations.

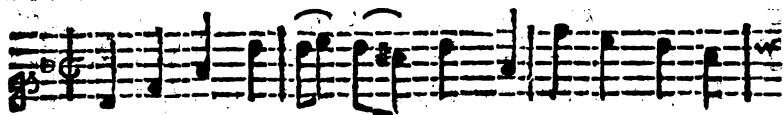
Prevent by Grace Satan's Intrusions ;

Let him not taint my Cogitations,

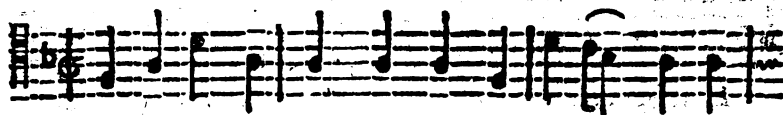
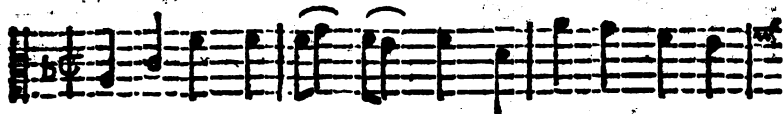
Nor blind my Mind with false Illusions.

HYMN VII.

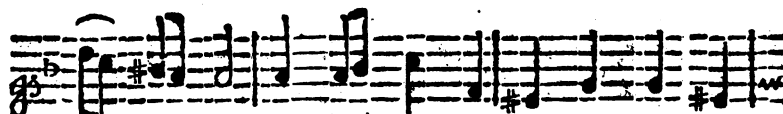
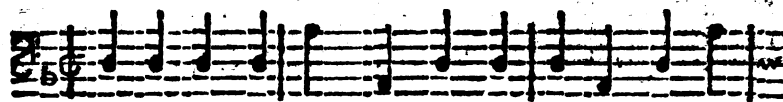
A Hymn of Praise set by Arthur Bedford.



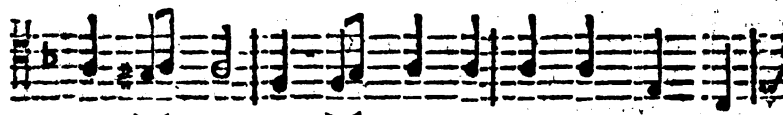
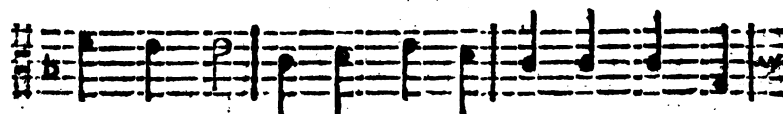
Can I cease, my God, from Sing-ing Day-ly grateful



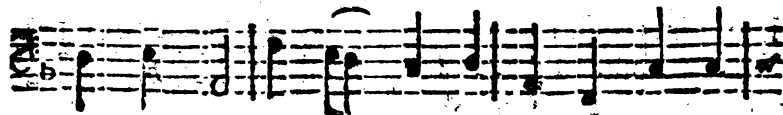
Can I cease, my God, from Sing-ing Day-ly grateful



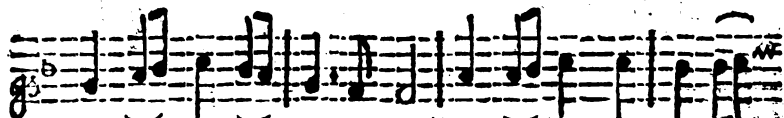
Praise to Thee, Whilst Thy Grace is al-ways bringing



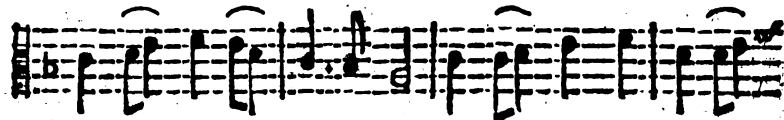
Praise to Thee, Whilst Thy Grace is al-ways bring-ing



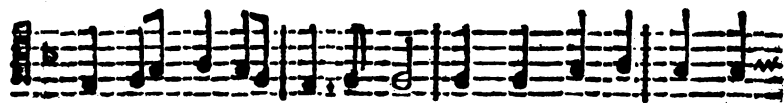
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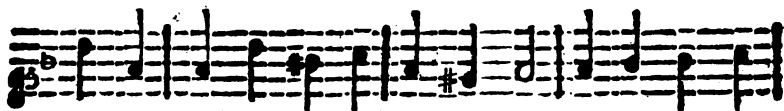
All things richly un-to me? When I view Thy Love fo



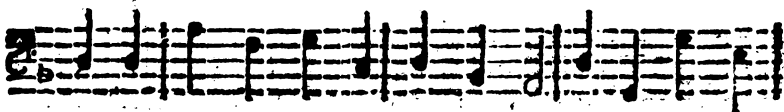
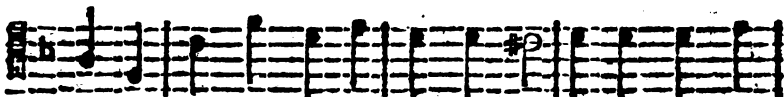
All things rich-ly un-to me? When I view thy Love fo



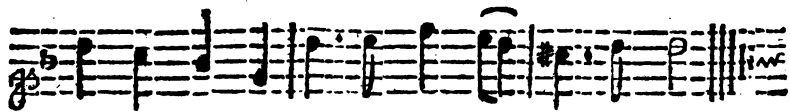
tender, Which preserv'd me my Life long, I am bound my



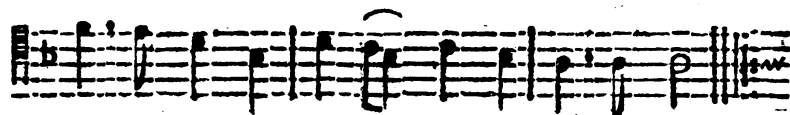
tender, Which preserv'd me my Life long, I am bound my



Continued.



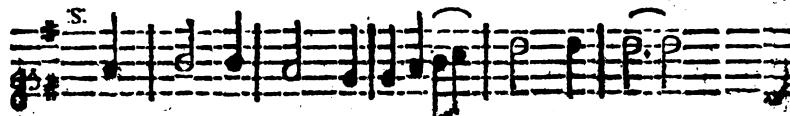
Thanks to ren—der, And Thy Works shall be my Song.



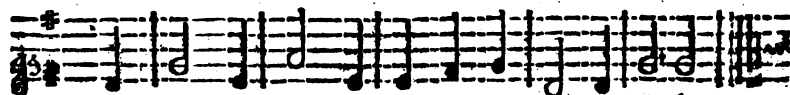
Thanks to ren—der, And Thy Works shall be my Song,

*A Catch for Three Voices.*

Whilst we do sing, we con—secrate our Art,



and of—fer up with eve—ry Tongue a Heart,



in Hope that we in Heaven shall bear a Part.

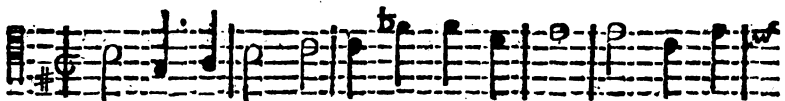
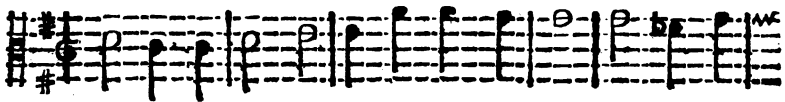
H Y M N VIII.

For Good-Friday, the Words by William Stroud, D. D.
set to Musick by Mr. John Playford.

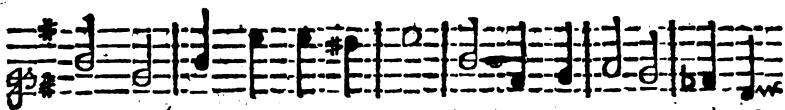
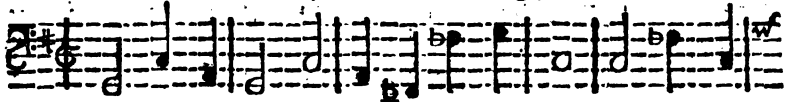
Slow.



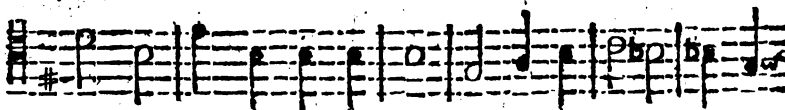
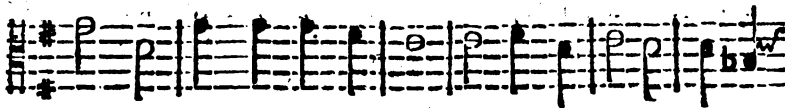
See, sinful Soul, thy Saviour's Suff'rings, see His blessed



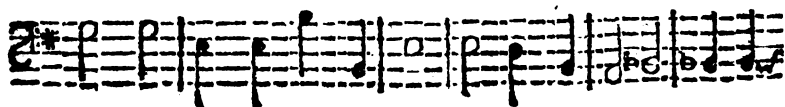
See, sinful Soul, thy Saviour's Suff'rings, see His blessed



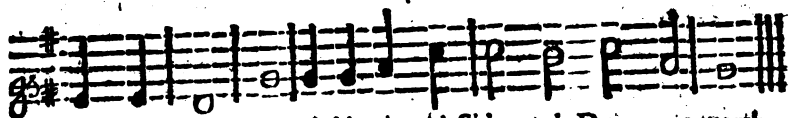
Hands and Feet fixt to the Tree: Observe what Rivu-lets of



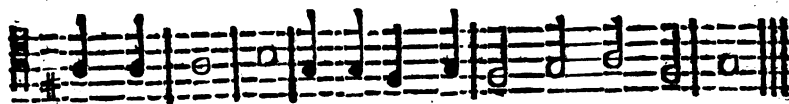
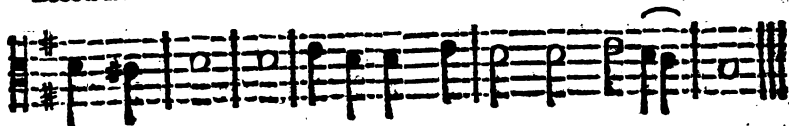
Hands and Feet fixt to the Tree: Observe what Rivu-lets of



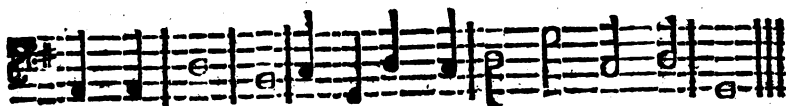
Continued.



Blood stream forth Out of his piercèd Side, each Drop more worth



Blood stream forth Out of his piercèd Side, each Drop more worth



II.

Than Tongues of Men and Angels can express.
 Haste to him curst *Caytiff*, and confess
 All thy Misdeeds, and sighing say, 'Twas I,
 That caused Thee, my *God* and *Christ*, to die.

III.

O let thy Death secure my Soul from Fears,
 And I will wash thy Wounds with brinish Tears.
 Grant me, sweet *Jesus*, from that precious Store
 One cleansing Drop, with Grace to sin no more.

H Y M N IX.

A Hymn for Whitsunday, set by Arthur Bedford.

He's come, Let ev'ry Knee be bent, All Hearts new joys re-

He's come, Let ev'ry Knee be bent, All Hearts new joys re-

-sume; Let Nations sing with one Consent, The Comfor-

-sume; Let Nations sing with one Consent, The Comfor-

Continued.



-ter is come, The Comfor-ter is come,



-ter is come, The Comfor-ter is come,



II.

No troubled Thoughts molest our Peace,
 This Day all Grief retire ;
 Let ev'ry Fear for ever cease,
 And ev'ry Doubt expire.

III.

There is no End of the Content,
 And Joy the *Spirit* brings ;
 Happy the Man to whom 'tis lent !
 That Man sees wondrous Things.

Continued.

IV.

What greater Gift? What greater Love
 Can *God* on Man bestow?
 'Tis half the Angel's Heav'n above,
 And all our Heav'n below.

V.

Hail, blessed Spirit! not a Soul
 But doth thy Goodness feel;
 Thou dost our darling Sins controul,
 And fix our way'ring Zeal.

VI.

Thou to the Conscience dost conveigh
 The Checks, that all must know;
 Thy Motions first do shew the Way,
 Then give us Strength to go.

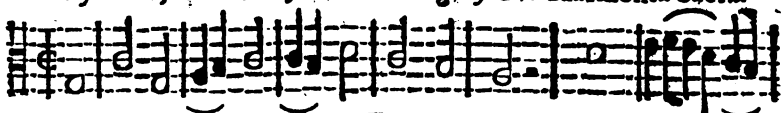
VII.

As Pilots by the Compass steer,
 'Til they their Harbour find;
 So do thy sacred Breathings here
 Guide ev'ry wandring Mind.

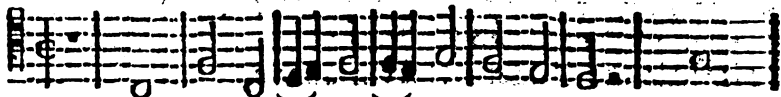
VIII.

The Flesh may strive our Course t'impeach,
 The World's rough Billows roar;
 But by thy Help we're sure to reach
 The safe eternal Shore.

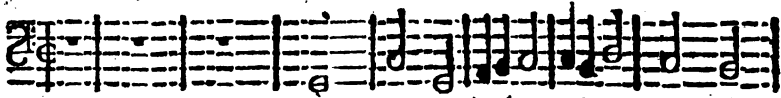
A Canon for three Parts, in the fifth and eighth below, rising a Note every Time, taken out of the Title Page of The Harmonia Sacra.



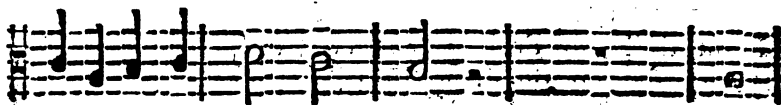
O all ye Nations of the Earth, record The Prai—ses



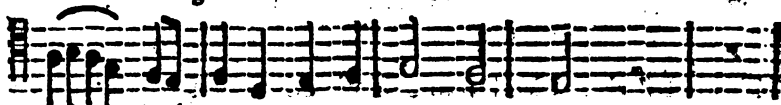
O all ye Nations of the Earth, record The



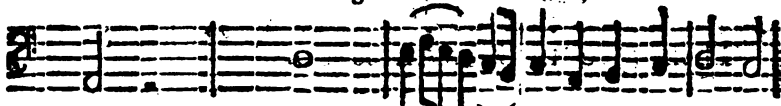
O all ye Nations of the Earth re—



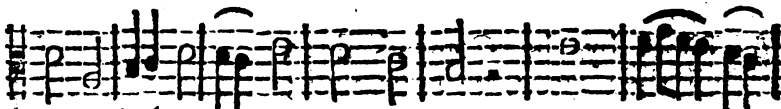
of our Sov'raign God and Lord. O



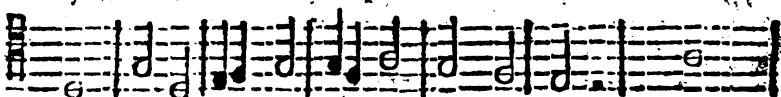
Prai—ses of our Sov'raign God and Lord,



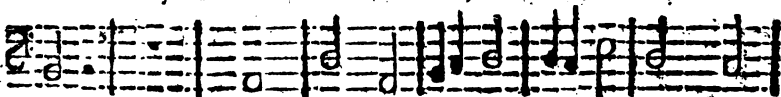
—cord The Prai—ses of our Sov'raign God and



all ye Nations of the Earth, re—cord The Prai—ses

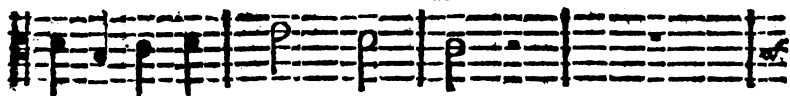


O all ye Nations of the Earth, re—cord The

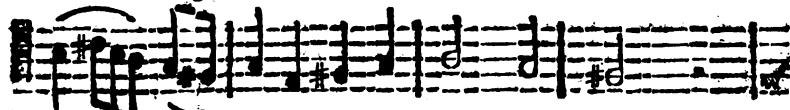


Lord O all ye Nations of the Earth

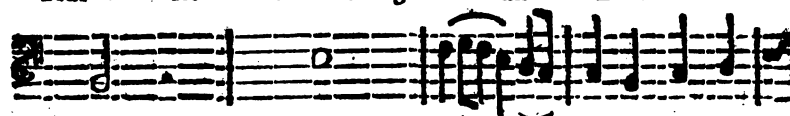
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of our Sov'raign God and Lord.



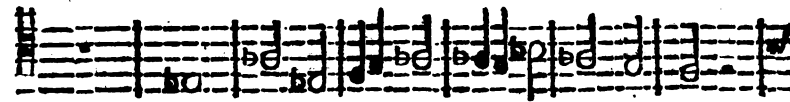
Prai—ses of our Sov'raign God and Lord.



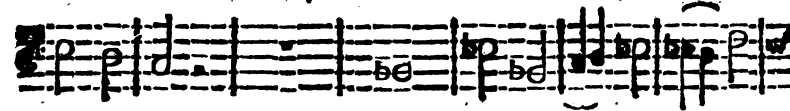
—cord The Prai—ses of our Sov'raign



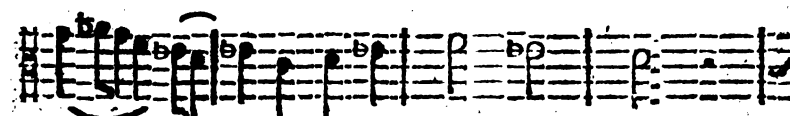
O all ye Nations of the Earth, record The



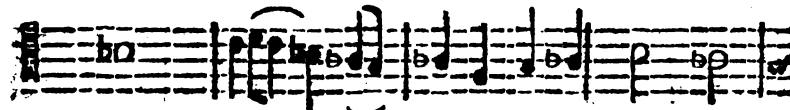
O all ye Nations of the Earth, re—cord



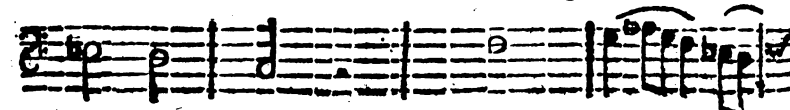
God and Lord. O all the Nations of the



Prai—ses of our Sov'raign God and Lord,

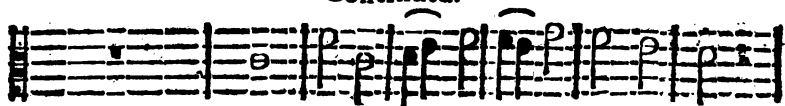


The Prai—ses of our Sov'raign God and

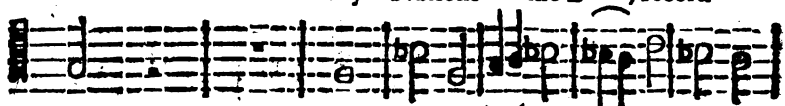


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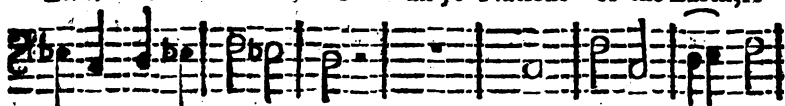
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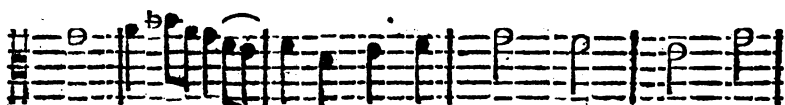
O all ye Nations of the Earth, record



Lord. O all ye Nations of the Earth, re-



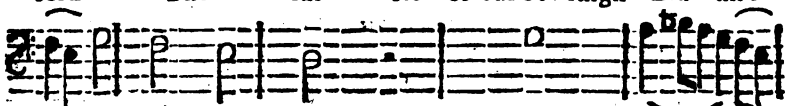
of our Sov'raign God and Lord. O all ye Nations



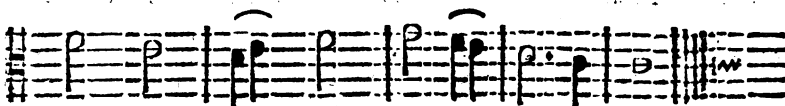
The Prai—ses of our Sov'raign God and Lord, The



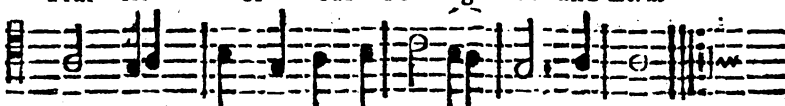
—cord The Prai—ses of our Sov'raign God and



of the Earth, re—cord The Prai—ses



Prai—ses of our Sov'raign God and Lord.



Lord, The Praifes of our Sov'raign God and Lord.



of our Sov'raign God, our Sov'raign God and Lord.

F I N I S.