



*The Pleasures of Gratitude and Benevolence
improved by Church-musick.*

A
S E R M O N

PREACHED at the
ANNIVERSARY MEETING
OF
The **THREE CHOIRS**
OF
Gloucester, Worcester, and Hereford,
IN THE
Cathedral Church at **HEREFORD,**
On *Wednesday, Sept. 12, 1753.*

By **WILLIAM PARKER, B. D.**

Rector of *Little Ilford* in *Essex,*
Minister of *St. Catharine Cree, London,* and *F. R. S.*

Publiſh'd at the unanimous Request of the AUDIENCE.

L O N D O N,

Printed for **JAMES FLETCHER,** Bookſeller, in the *Turl,* *Oxford;*
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and **JAMES WILDE,** in *Hereford.* MDCCLIII.

TO THE
RIGHT HONOURABLE
AND
Right Rev. Father in God,
Lord James Beauclerk,
Bishop of HEREFORD.

MY LORD,

THE deference due to
your Lordship's authority,
added to the unanimous
request of the Gentlemen present
at the preaching of this
sermon,

DEDICATION.

fermon, who testified their approbation of the doctrine, by their extraordinary contribution to the charity therein recommended, have induced me to make it publick. Your Lordship, I flatter myself, will not deny your patronage to that, which your encouragement hath introduced into the world. The many civilities and favours, which I received from your Lordship, consonant to the polite hospitality with which you entertain all strangers, and all the gentlemen of your diocese,
merit

DEDICATION.

merit my publick acknowledg-
ment: and therefore it is with
great satisfaction, that I take this
opportunity of subscribing my-
self,

MY LORD,

Your Lordship's most obliged,

and most obedient

humble servant,

W. PARKER.



PSALM cxlvii. I.

*O praise the Lord ; for it is a good thing
to sing praises unto our God ; yea a
joyful and pleasant thing it is to be
thankful.*

THE many excellent, and much superior persons, who have stood up before me in these your anniversary assemblies of love and harmony, to animate your affections, to urge forwards your ready zeal, to keep alive and quicken that sacred fire, which the power of melody had excited, may seem to have exhausted the subject, which the occasion prescribes ; or at least to render the task very difficult to every one, that succeeds them in the place and office, which they have adorned. But the praises of benevolence can never be exhausted, whilst there is an infinite Being to exercise acts of goodness, or dependent creatures to receive his donations : The great fountain of beneficence never shall be
A drained,

drained, whilst there remaineth a *thirsty land*: The chanel of charity never shall be dried up, being supplied by a fountain, that in its nature is inexhaustible. *The barrel of meal shall not waste, neither shall the cruise of oil fail,* so long as the prophet, or the son of the prophet liveth.

I have the satisfaction too of thinking, that what may seem at first to be a discouragement, is an advantage to the preacher: that your judgments are already convinced by what has been before urged upon the subject: that your understandings are already furnished with the best principles: that your love and gratitude are awakened by the impulses which you have already felt: that your attention is ready to accompany me; your minds prepared to give assent to the few truths and exhortations which I shall offer; and your zeal only disadvantageous to me in being spontaneously hasty to practise them. The very appearance itself on this occasion denotes the tendency of your inclinations; the fulness of the congregation the universal diffusion of benevolence throughout this liberal hospitable country. Lest I should therefore only retard, instead of accelerating your bounty, give me your patience but for a few moments to go before those, who
are

are ready to accompany me to the altar of joy and gladness, in the oblation of pious gratitude, thanksgiving, liberality, and charity.

The words of the text are in the evening service of our church, at the conclusion of each month, placed at the head of a set of inspired hymns, wherein all nature is called upon to sing forth, before intelligent agents, the praises of its creator : And they seem to be placed at the end of the book of psalms, by whomsoever collected, in order to leave impressions of gratitude and the duty of thanksgiving, excited by the powers of harmony, and the universal chorus of all the wondrous objects of the natural world, to leave impressions, I say, that should never be effaced. The sentiments are enforced, at the very entrance upon the subject, by the natural pleasure attending the discharge of the duty : Pleasure, for which we are indebted to the creator, without any previous merit of our own, by the very constitution of nature, which is his original law acting upon us, whereby he hath made us capable of receiving sensations of pleasure from the organized instruments of the material world. But still we may improve these sensations and impulses into our own virtue. *O sing praises unto the*

Lord therefore with thanksgiving, sing praises upon the harp unto our God ! Praise him all ye people, praise him all his host ! Praise him upon the tabret, praise him upon the strings and pipe ! O praise the Lord, for it is a good thing to sing praises unto our God ; yea a joyful and pleasant thing it is to be thankful.

The words naturally lead us to reflect upon the pleasures of gratitude, encouraged, and excited by harmony. To these sensations of pleasure natural motives towards duty are annexed : Motives, which cannot well be understood, without a vicious counteraction to the very bias of nature. Let us then,

First, contemplate the goodness of the creator in connecting duty with pleasure. We have reason to be thankful, that God hath urged us to acts of virtue by motives of delight either attending, or leading the way to the performance. He might have impelled us without any agreeable sensations to accomplish his will ; as the planets are driven by projection, and governed by gravitation, to compleat their orbits. He might have guided us by instinct, like the animal world, without the pleasing perceptions of conscience, or any reflective satisfactions. But the Deity acts upon man by motives more agreeable and delightful to
the

the species. The organization of the animal part is made greatly subservient to the obligations of the mental. The ear and the eye are made the inlets of pleasure, at the same time that the one, as a faithful centinel receives information, and the other, as a presiding guardian, admits various degrees of light, to excite the soul, and direct the body towards their respective functions.

These indeed are pleasures in some measure enjoy'd in common with the animal world; Which yet are not on this account less delightful to the percipient, because more extensively bestowed; although the animal creation share with us in our sensitive enjoyments. But then there are pleasures in the accomplishment of the divine will, peculiar to rational agents alone: pleasures founded on reflexion; on a moral sense, and consciousness of what is right; and begun in abstract thinking. Thus the creator having endow'd man with many faculties, intellectual, as well as corporeal, all tending to lead him to happiness, is willing to conduct him to his end, not only by way of reason, but by subordinate appetites, and gratifications of the sensitive organs, and the satisfactions attendant upon moral sentiments instilled through those organs, propelling the soul to
action,

action, as it were, if I may so call it, by a kind of intellectual instinct.

But man is usually so enveloped in pleasure, that he allows himself too little time to meditate on the primary author of pleasure; who invested him with the organs of delight, who made the several connexions, and established the proportions of sensibility, between the organ, and it's striking object.

Amidst the satisfactions of the conscious soul, there are none greater than those attendant upon gratitude, and the opportunities of expressing it. With what feelings of inward pleasure does she exert herself in the performance, when the expressions are to be poured forth towards an assistant fellow creature! How much greater then, and, as it were, tumultuous must be the overflowings of joy and gladness, when occasion calls her, in united concert, with multitudes of fellow creatures, to make her thanksgivings acceptable, upon the altar of praise, to the great author and fountain of all beneficence!

For besides the blessings of our creation and preservation; blessings, which, with every rising day, present themselves as constant topics of praise; blessings, which in some measure we enjoy in common with the lower

classes of the sensitive world ; though we have far a superior fruition of them, enjoying over again in recollection, what they enjoy but once in present fleeting sensation, which passeth away, and is no more ; I say, besides the blessings, which flow in upon us by meer creation and preservation, our superior situation in the scale of beings, the privilege of reason, and all the reflective pleasures, that arise from thence, are a perpetual demand upon the intelligent creature, for the highest acts of praise and thanksgiving, through every age of his existence.

The higher men are placed in the distinctions of possession, the temporal conveniences of life, or the eminence of authority amidst their fellow-creatures of the rational species, the warmer sense of gratitude ought they to cherish by every motive of reason, and by every faculty of sensation, towards the God, who raised them, and fixt their station in this rank of superiority, saying, here shall thy place be. But let the lowest of men still consider, that how inferior soever his rank may be, in the subordinations of the social species, constituted for the general benefit of the whole, yet he enjoys common organs of sensation, equal with those of the highest princes :

princes : he is endowed with faculties of reason to reflect upon, and advance towards his creator in the perfection of moral attributes : he has still an order of beings below himself : he has his sphere of dominion over the creatures made for his service, food, and nourishment. For we are indeed lower than angels ; but then we are higher than brutes. And let the lowest order of men always carry one sentiment along with them, that by a proper use of their present faculties, whatever they are, they may advance themselves into the dignity of angelick perfection in a future state, proportioned to their present improvements of their respective talents. The lowest order of men have equal reason then to join with the highest in common oblations of thanks and praise to the giver of life, and sense, and reason, and the prospect of immortality through Christ Jesus. For let the highest consider, that great and eminent as their station is in this life, yet they may become much greater, and better, and more glorious beings in another.

And shall we not be thankful to him, who hath vouchsafed these present privileges, and these prospects of future inheritance ? Should man be silent, the brute creation would cry out

out against him; the birds of the air, which in their early matins chant forth to rational agents the power, and dominion, and wisdom of him, who gave them their voice, and their sweet changes of notes. Yea the very inanimate part might cry out, in it's aptitude to fill up it's proper place in the creation. *The stone might cry out of the wall, and the beam out of the timber should answer it.* Let not man then dare to refuse to join in the universal concert of nature! We dare not; we cannot be silent! "Yea we praise thee, O God; we acknowledge thee to be the Lord: with all the earth, we worship thee, the father everlasting: with the heavens, and all the powers that are therein, we cry aloud, that heaven and earth are full of the majesty of thy Glory!"

As gratitude then is thus a duty, we have reason to glorify him, even on this account; that he hath made it an *agreeable* duty, even the most pleasing exercise of the human mind. For it is a duty, which does not fall under any law of compulsion; to which we cannot properly be impelled by any civil or human sanction: because whatever is involuntary would not be gratitude. Gratitude, in it's very essence, must be a free act of the

soul, flowing from a lively sense of benevolence acting in our favour, from a desire, and kind of natural appetite to make a return. Though it does not then fall under the penalties of any human law, yet it falls, as it were, under the law of instinct. There is such a natural pleasure in returning good, such a natural thirst after the opportunity in every generous breast, that the very prospect of the occasion is an hasty anticipation of felicity, and urges us vehemently to the accomplishment. It is thus emphatically expressed, in the song of the psalmist, by the most pungent, and acute of all sensible appetites, when employed in efforts to conciliate the favour, and thankfully set forth the praises of the supreme benefactor in his holy temple. *My soul is A THIRST for God, yea even for the living God; for an opportunity of praising him in his sacred tabernacle: When shall I come to appear before the presence of God, in that his holy place, in the voice of praise and thanksgiving, among such as keep holy day!*

There is a kind of pleasure, as well as pain in the first stimulating springs of appetite, prompting us to that which is beneficial to our nature, or conducive to the common good of the species, whereof we constitute a part.

The

The expectations of pleasure too, attendant upon the gratification, are still a further impulse from the deity, urging us to the accomplishment of his will, and at the same time pointing out to us, what his will and consequently our duty is. The internal feelings of compassion upon the sight of a distressed object; the strong inclinations to gratitude in the breast of the relieved, are both of them a bias upon the soul to mutual intercourses of benevolence between the affluent, and laborious part of the human species. Mutual benevolence is necessary between agents created social by the very law of their nature, that are alternately full, and indigent. Compassion then on the one hand, and gratitude on the other, are natural directions impressed upon the soul, urging us all to the same central point of love, good-will, and bounty.

But how shall we be grateful, or return good to him, who by the very self-existence of his nature is always full, and can never stand in need of any assistances, or want any additions of happiness from us, his creatures? He hath graciously pointed out a way to us. He hath ordained his substitutes upon earth, to stand in need of, and receive our gratitude. There are objects of his love daily before our

eyes. *And he that loveth not his brother, whom he hath seen,* upon motives of gratitude to the common maker of both, who hath placed him before us, and implanted in us a sensation urging us to the redress of his indigence; *how can he pretend to love God,* or be truly grateful to that God, *whom he hath not seen?* Gratitude to God then, considered either as a moral, or religious virtue, implies love and bounty to man. Let us now therefore proceed,

Secondly, to consider how this affection may be excited, encouraged, and inflamed by the harmony of sounds in vocal and instrumental musick.

It may be thought here almost impertinent to recite, before this audience, the power of harmony in general, or attempt to describe, what yourselves have felt. But the connexion of my discourse requires me to say something upon the subject, in order to justify our assembly, and deduce the moral inferences.

Justification indeed, I am persuaded, within a few hours, it will not want; so soon as the good end of this meeting shall display itself; so soon as the overflowings of your charity shall be collected into one stream, and
be

be ready to be poured forth into the thirsty ground.

But it may be observed, that we are formed with a natural sense of proportion; from whence arise our ideas of beauty and deformity: proportion in general is made agreeable to our senses: sound admits a vast variety of proportions: hence it is rendered capable, by a skilful adjustment of its varied proportions, of causing a vast variety of agreeable perceptions in the soul: the right adjustment of these proportions is harmony: and the quick succession of these perceptions is pleasure.

Musick therefore has in all ages been esteemed the strongest incentive of passion: and in all ages has it been so esteemed, because in all ages it has been so experienced. Where then can we employ it better, than to animate our love and thankfulness in celebrating the praises of the common father of the universe? For when the nascent flame of gratitude once begins to kindle from rational considerations, it is almost impossible to say, to how great an height the sacred fire may be blown up by the the potent inspirations of sound.

The perception of harmony so strongly and universally communicated through all ranks and nations of men, in different degrees of
delicate

delicate sensibility, is a strong presumptive argument, that it was bestowed for other ends, and higher purposes, than merely to divert, and to amuse. God hath endow'd man with a sense of hearing, that the ears might admonish him of approaching mischief, and be as chanel's to convey to him the sentiments of his fellow-creatures. But wherefore was the voice of harmony made so delightful to his ear? Why was this organ made so exquisitely sensible of the distinctions of sound, in all it's minutest variations? He might have forewarned him of danger, and enabled him to converse, without all this niceness and acuteness of perceptivity. But the most high was pleased to create man by a more perfect model than the law of meer necessity, or what was just barely requisite to the support of his being: and to make him wonderfully capable of pleasure, because he hath made him capable of duty and virtue.

The ear therefore is made one of the most grateful inlets of pleasure to the soul; and the gratifications conveyed through this chanel have the most powerful influence on the spiritual part of our composition. For the natural aptitude of sounds to sympathize with the several passions of the mind, and of themselves,

as it were, to express passion, enables them to call up, at will, the several affections of the human soul, and represent them before itself. " For according to Tully, * as every movement " of the soul hath it's correspondent feature, " whereby it is expressed in the countenance, " and it's peculiar gesture in the body, so hath " it likewise it's characteristick tone of voice. " And the whole frame of man, saith " he, his features and several tones, like the " strings of an instrument that is play'd upon, " answer to the passions of the soul that " strike them. For the organs of the voice " are as chords stretch'd out " (nay in reality, since Tully's days, they are found to be chords stretch'd out ^b) " which correspond to every " touch : the acute, the grave, the swift, the " slow, and so on in like proportion." So that certain sounds may be said to be, as it were, in unison with certain passions.

Hence the concordant mixture of well-proportioned sounds is to the ear, what a well-drawn painting is to the eye. It presents, as in a picture, to the mind, the resemblance of all its features. Musick is a kind of delinea-

* Vid. Tully de Oratore, Lib. iii. Sect 57.

^b See further, pag. 19, 20.

tion of affections. By its several risings, and fallings, by the swellings, and acuteness, and swiftness, and slowness, and gravity of it's notes, it echo's back the several agitations of the soul to itself in quick succession. It can either lay before the mind it's present image, or can change the substance: It can excite, or accelerate the soul's motions, or make it acquiesce, with satisfaction, in it's present state: It can be calm, as the soul is calm; or sedate, and meek, and languid, and loving, and compassionate, as the soul is under any of these different temperatures. Again, it can be rough, and boisterous, and turbulent, and vehement, and resentful, and mighty to awaken. It can implore, and supplicate; it can lament, and mourn; it can rejoice and triumph. It can be *made all things to all men*, that it may by *all means* preside over, modulate, and command all the human affections.

Thus by the different applications of mimick sounds is it calculated to promote grief, or contrition of spirit in the penitent; to inspire with grandeur, and sublimity of thought the heavenly minded; to inflame with love and gratitude the satisfied heart; to blow up, or pacify resentment in the angry spirit; to let down the soul insensibly in the considerate
breast,

breast, and conduct it on, as it were, by gentle, moderate steps, to coolness, and tranquillity, and contentedness, and meekness, and a love of *moral* harmony.

In short, agreeably to what the Roman^a orator saith of eloquence, it may be said of harmony, (for eloquence borrows great part of it's energy and excellence from harmony, nay itself is harmony) it can raise the dejected; it can depress the lofty; it can sooth the turbulent; it can restrain the vehement; it can urge on the dull; it can curb the eager; it can reduce the insolent; it can invigorate the languid spirit. Thus is it useful to allay, or encourage any passion, as occasional exigence requires.

Whoever then hath felt it's operation in himself (and who is there this day, *that bath ears to hear*, who hath not felt it?) cannot well doubt of the good and effectual uses, to which it may be applied in religious services. For which reason holy David, that divine master in the science of harmony, as well as sacred poet, inwardly conscious of it's powers by experience, judged it meet to accompany his hymns into the house of God to recommend them there: and we hear him calling,

^a Tull. de orat. lib. i.

in raptured strains of poetry, far superior to any of the profane lyrics, upon all the organs of melody, to come and aid him, when he has a mind to raise up his own heart, or that of other men, to sublimer sentiments of warmth and gratitude, towards the common father of life, and every blessing. *Awake up my glory, my tongue, that glorious instrument of speech in man! Awake lute, and harp! I myself will awake right early.* To the same purpose our church, thinking that she cannot follow a securer example in piety, than that of him, who had this testimony, *that he found favour with God*, doth retain musick in her cathedral worship, which is her most publick form, as an ornament to divine service, and a natural help, and incentive to man's devotion. It is an aid, in short, as natural, as it hath been universal: the first man felt it, no doubt, with pleasure, in the sweet modulated notes, in the morning and evening song of the birds of the air, actuated by nature, and uninformed by art, in Paradise, that temple of praise, built by the hand of God himself. I shall add nothing then to what has been frequently, with great learning and judgment, offered before this assembly, on the antiquity of musick.

Indeed

Indeed whoever accurately examines the organ of the human voice, will find it, in itself, a proof of the intended universality of harmony from the beginning: that organ, which is framed to give us so much delight, and improvement in it's action, and exhibits so much exquisite wisdom and design of it's creator in it's formation, and aptitude for the powerful reach and execution of melody: an organ, which, contrary to the opinion of ancient philosophy, has been demonstrated by the late curious experiments of a * very ingenious inquirer into the frame of man, in a neighbouring nation, equally studious of nature with our own, to be an instrument partly flutal and partly chordal. Wherein the vibrating air, in it's various degrees of expiration or propulsion from the lungs, serves as a bow, or as quills to strike upon the chords; the correspondent vibrations of the little chords have by his dissections been made apparent to the eye, continuing as long as the sound continues, the sound dying away as the vibrations cease. The cartilages, and muscles, which

* Voyez les Memoires de l'Acad. royale des Sciences de l'année 1741. de la formation de la voix de l'homme, par M. Fetein.

—Terve variously to extend, or to remit these chords, and thereby attenuate them, or increase their diameters, so as to render the voice either shriller, or deeper, are a contrivance, which almost surpasses wonder. Especially when we consider the amazing subtlety, and nice adjustment of the machine in it's operation: that the whole difference of extension or contraction, within which the whole extent of the human voice is placed, through an almost infinite variety of notes, lies within the compass of two or three lines; * within the minute compass of a sixth or fourth part of an inch.

* Ce que nous venons de dire suffit pour nous mettre en évidence la cause de cette variété prodigieuse de tons, et d'accords qui sont l'objet principal de la musique, la délicatesse, la justesse, et la promptitude des mouvemens qui la produisent, sont admirables, tout dépend d'un allongement et d'un raccourcissement dont les différences sont renfermées dans les bornes de deux ou trois lignes. Cette petite étendue fait, pour ainsi dire, le manche de l'instrument.

Un mathématicien célèbre divise l'octave en 301 parties, qu'une voix juste, conduit par une oreille fine, peut aisément entonner. Il n'y a rien que de très-ordinaire à une voix qui va à trois octaves, en comptant les tons forcés au dessous de la voix pleine, et au dessus du fausset. Ce sont donc 903 parties de son qui doivent être marquées dans ce petit espace par des divisions et de subdivisions qui leur soient propres. L'imagination les confond, mais la

How

How surprizing, and past the imitation, or even comprehension of human art, are thy works, O Lord! And how wonderfully hast thou made us all for communications of social pleasure, as well as of moral improvement*!

nature les distingue : elle choisit le point nécessaire pour chaque parcelle de ton ; et elle passe de l'une à l'autre avec une justesse qu'il est difficile de concevoir, et avec une rapidité que l'oreille a bien de la peine à suivre. A la faveur d'un mouvement si simple en lui-même, deux petits rubans remplacent tout ce qu'il y a, que dis-je ? tout ce qu'on pourroit imaginer de cordes ou de tuyaux dans l'étendue de trois octaves du clavecin ou de l'orgue : nous voyons à la vérité qu'un seul tuyau suffit dans quelques instrumens pour un certain nombre d'intervalles, mais la division des tons y est très bornée ; d'ailleurs combien de secours empruntés ! quelle diversité dans les coups de langue du joueur, quelle variété dans le mouvement des lèvres, quelle combinaison dans l'action des doigts ; quelle contention enfin dans le jeu de tant de muscles ! que faudra-t-il donc ; ou plutôt que ne faudra-t-il pas pour tous les tons et pour toutes les parties imaginables des tons de la voix ! Cependant deux cordes, trois cartilages, et quelques petits muscles font cette grande manœuvre : cela suffit à la nature pour exprimer toutes les différences qu'on peut concevoir dans la parole, dans la déclamation, et dans ce que les différentes parties de la musique vocale ont de plus recherché ! *Ib.* p. 427—8.

* Any person who is desirous to see in what manner M. Ferrein supports his system, will read with great pleasure

To return then, give me leave to observe, that if the influence of harmony upon the human passions be so great, as hath been above described, it may, by it's different addresses to the soul at different junctures, be very pestilential and destructive, if directed to an evil end, as well as very potent and efficacious when applied to the promotion of good. This has been experienced by many wise, ancient nations, and is a truth confirmed by the laws made for it's regulation. These laws prove, at the same time, both the antiquity, and power of musick. " I agree with Plato, " saith Tully^a, that nothing gains so easy an " influx into soft and tender minds, as the va- " riety of notes used in singing ; and it is al- " most impossible to speak their influence. " Wherefore some Grecians carried their opi- " nion so far, as to think, that the laws of " their musick could not well be changed, " without a change in the laws of their polity ; " and that the effeminacy of their minds " would keep pace with that of their musick,

the many curious experiments made by him to this purpose, as they are elegantly related in the memoir above-quoted.

^a De legibus, lib. ii. sect. 38.

" which

" which by it's sweetness and blandishments
 " would naturally corrupt them: or at least
 " the introduction of effeminacy into their
 " musick would be a proof, that their minds
 " were already depraved." These perhaps
 might in reality operate as mutual causes to
 each other: and the manners of a country
 may not improperly be judged of, by the
 nature of the musick, with which they en-
 tertain themselves. It will be the praise
 then of our assembly this day, by our applica-
 tion of it to sacred purposes, to have shewn,
 that however licentious or depraved our nation
 may be, yet we have *some* religion still left
 in our country, to have demonstrated that
 whatever immoral minds may think, yet the
 delights of musick are not necessarily confined
 to profane subjects only; nay, that musick re-
 ceives an additional dignity from the majesty
 of the object, about which it is employed; and
 that it is never more delightful, than when
 engaged in the worship of the true God.

But wo be to him that applies it ill; or
 affixes the corrupt idea to it! the fault is
 not necessarily inherent in the nature of har-
 mony, which of itself is innocent; but in the
 depraved imagination of the man, that abuses,
 or misapplies it, connecting it with vicious
 phrases,

phrases, or corrupt ideas. I am hence there naturally led,

Thirdly, To a religious inference or two from the foregoing observations; and particularly to two precautions, which my subject necessarily suggests with regard to musick in the house of God; one relative to the composer or performer, the other to the hearer.

Let the sacred musician then avoid, especially in this audience-chamber of the almighty, all such levity of notes, as may tend to excite a levity of ideas before the awful presence of the king of kings. Let him carefully decline the introduction of all such addresses to the passions in his notes, all such complications of sounds, as, having once been connected with words of levity, may naturally recall into light minds the remembrance of those words or their ideas again. These evils let him seriously shun, as he would not *be partaker*, or principal occasion, of *other men's sins*.

In the next place, let the hearer not indulge himself, in this house particularly, in the misapplication of notes, which may have great merit of harmony in themselves, if at any time such notes should injudiciously be introduced by an unequal or inadvertent performer, as have been once connected with odes of levity,

or

or may seem to bear, in their coherence, too strong a similitude to some profane compositions. Let him rather study to adapt good ideas to the sound, and thereby correct the judgment of the musician. Far be it from christians to convert the temple of the Lord into the resemblance of a lewd theatre!

In short, let the performer, and the hearer, only bring with them into the house of God sentiments becoming that place, a sense of the divine majesty, who is present there to see, and to hear, and to perceive, what they do, and speak, and think; and then the former will be sufficiently guarded against all such series of notes, as may proclaim levity, the minds of the latter will be raised above it.

The scale of harmony supplies musick enough, that is grave, and solemn, and majestic, becoming the temple of the Lord of hosts, adapted to raise, and to encourage all the affections required, or all the resolutions to be confirmed in that house. And the able, and judicious performer will not be deficient either in store or choice of notes, that have a proper tendency. Let him only endeavour to raise in himself that flame of devotion, and feel that holy warmth of love within his own
D soul,

soul, which his duty requires him to communicate, and he need not fear but he will be successful in his office. If he is willing that I should penitently weep, he must himself be mournful: if he would have me contrite, he must himself be *lowly, and broken in spirit*: if he would exalt mine ideas to heavenly things, he must elevate his own; and himself ascend to heaven in thought. For sympathetic nature will compel me *to rejoice with the harmony of him that doth rejoice, and to weep with him that weepeth.*

Pardon these short suggestions before masters of musick so judicious, and a congregation so well disposed; of which both have given such repeated proofs! Only go on to shew to the world, that ye are *not weary in well doing* — and permit me now, after the long and favourable attention, which ye have given me, hastily to conclude,

Fourthly and lastly, with a word or two upon one main occasion of our present meeting, which naturally result from the foregoing remarks.

The sum of what hath already been observed is this: God hath formed the soul susceptible of great delight in harmony: there is a natural

natural sympathy between sounds and passions: gratitude then being an affection first existing in the soul, before it advances into outward action; is, like other passions, capable of being raised or encouraged by musick: gratitude is exerted, in acts of love, either to the benefactor, where that is possible, or otherwise to the object manifestly beloved by the benefactor, as the highest mark of thankfulness, which we can shew unto him.

Now if instruments, which have neither sense, nor life, nor motion of themselves, can, when properly struck, and acted upon, minister to our devotion, how much more must the united voice of a great congregation of intelligent, rational, thankful creatures, joining in spontaneous sacred concert, with the aid of instruments, to praise and magnify the Lord, the father everlasting, stir up, and fire each other's breast, throughout the holy temple!

If any man then is desirous to prove his sense of harmony, and demonstrate the judgment of his ear for musick, let him shew it in the proportion of his charity this day; in his generous contributions, while his breast by harmony is warmed into social love, if it

is capable of being warmed thereby ! It will be the highest reflexion upon your hearts, and ears, if with all the advantages of sacred melody, which ye this day enjoy, ye shall not be moved thereby to some distinguished marks of gratitude to your almighty benefactor, in your liberality towards his beloved children. A shame will it to be us, to shew, that we have either an ear not to hear, or an heart not to feel ; that we have neither an ear for musick, nor an heart for compassion ! But I am perswaded, that I have observed better ears, and hearts in you, my brethren — only give proof before the churches of your judgment and goodness ! Let not other churches rival you in the praises of charity, the greatest of all christian graces ! But demonstrate, to those, who object to our form of worship by church-musick, the good effects thereof, and the reason we have of boasting therein, upon your account !

If ye have any regard to the memory of those, who have laboured among you *in the word and doctrine* of our common Lord and Saviour, Jesus Christ, shew it in the only instance, wherein ye *can* shew it to them, who are moved out of your sight, in your bounty

to the distressed part of themselves, which grieved them most at their departure out of this world, and whom christianity, the love of God, and social harmony recommends to your parental nurture, their poor afflicted children. Whatever ye do unto any of these little ones, ye will do it more abundantly unto Christ, inasmuch as ye do it to the children of those, who became poor, merely perhaps through their confinement to a profession, which affords not ample reward enough to all, to furnish them with due provision for their families, that of preaching the gospel of Christ. Among *you* they have laboured, and are taken away from the field of their labour ; let the children reap the harvest thereof, and feel that ye have profited by the exhortation of their fathers! Let not the heart of the widow, the mother of these children, be plaintive, while ye rejoice ; but let the heart of the widow, and her babes together, leap this day for joy, and join with you in common songs of praise to the everliving, universal parent !

It hath often been lamented as the great misfortune of this nation, the happiest in the world in all other respects, that it is too much distracted by civil factions, and that mutual
love

love is thereby too much overpowered, and sometimes almost totally extinguished. But it is the glory of *this* anniversary assembly, and may it continue to be so, that it hath never been interrupted by any swellings of party. Charity hath still flourished in this your land, and hath here had *her perfect work*. Here, without distinction, persons of different civil denominations have met together in unison, to be beneficent. This solemnity hath reconciled, or overwhelmed, as it were, all dissonance of party jars, or party jealousies, and made even discords, like certain notes of musick, unite in harmony.

May your only emulation and jealousy continue to be shewn in doing good, and in *provoking each other unto good works*! This will be a laudable emulation before men: this will be a pleasure, remaining with the soul, to be recalled at will, through every scene of her existence: for this will be an acceptable service in the sight of God, and, added to other virtues, will secure to you his everlasting favour and loving kindness. In order therefore that your minds may be fully actuated to the accomplishment of this great work, let every instrument of melody, and act of praise be joined now before him in the religious concert!

Praise

[31]

Praise him in the sound of the trumpet ; praise him upon the lute and harp ; praise him upon the well tuned cymbals ; praise him upon the loud cymbals ! Let every thing that hath breath, whether vocal, or instrumental, whether natural, or inspired by man, but above all, this day, let the united harmony of your beneficence praise the Lord !

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