

DIVINE RECREATIONS:

BEING A

COLLECTION

OF

PSALMS, HYMNS, &

AND

CANONS,

IN

Two, Three, and Four PARTS:

WITH

EASY, GRAVE, and PLEASANT TUNES
adapted to each of them.

To be continued QUARTERLY.

PART I.

For the CHRISTMASS Quarter, 1736.



London, Printed by A. PEARSON, and Sold by C. RIVINGTON,
at the *Bible and Crown* in *St. Paul's Church Yard*; and
by T. COOPER, at the *Globe* in *Paternoster Row*.

M. DCC. XXXVI.

[Price Stitch'd Six Pence.]

To all Lovers of Divine Musick:

GENTLEMEN,

THIS first Essay presents it self for your Acceptance, and it is hoped, will need no other Recommendation to such, who are acquainted with the Practice of so heavenly an Exercise, and are willing to promote it. The End and Design proposed hereby is, that all such Persons, who have Dispositions and Capacities for *Divine Harmony* (as there are many such in Town and Country) may always have *Matter* and *Musick* ready at Hand for Celebrating the Praises of GOD, and Comforting their own Souls; and by this Means that heavenly Exercise may take Place instead of those *wanton* and *profane Songs* and *Ballads*, with which we are continually disturbed in every Corner of our Streets, and which to the Scandal of *Christianity* it self are introduced into all Sorts of Company, and (as it is rightly expressed in *The Title Page of our Singing-Psalms*) do *serve only for the Nourishing of Vice, and Corrupting of Youth*.

The **CONDITIONS** *are,*

THAT a handsome Title-Page, and a Preface suitable to the Design, and five half Sheets of Paper in *Octavo*, containing three *Psalms* in the Beginning, several *Hymns* or *Catches* in the Middle, and three *Canons* at the End, shall be printed Quarterly on such Paper, and with such Letters and Notes of which this is a Specimen. That the *Tunes* for the *Hymns*, *Catches*, and *Canons*, shall be some few in Two Parts, others in Three, but the greatest Number in Four; and the *Psalms* in Three, Four, or more Parts. All which shall be stitch'd in Blue Paper, and delivered Quarterly to the Subscribers at so easy a Price as Six Pence, to be continued in the same Manner, and at the same Price,

N. B. That to make the Design more useful and lasting, at the End of every two Years there will be proper Indexes made to the whole; so that they may afterward be bound together in one neat Pocket Volume. And the Charges of the whole consisting of Three Hundred and Twenty Pages will be but Four Shillings exclusive of the Binding.

In all these Compositions a proper Care will be taken that the several Parts in the Psalms and Hymns do not interchange with each other; and the Tune it self is the Treble or highest Part, as in Cathedrals and other Places of publick Conforts. He therefore, who is willing to sing a single Part alone, may most properly take it in such a Pitch, as his Voice will best command. If two Persons sing in Two Parts, the Musick is good with any Part added to the Bass, but it is best when joyned to the upper Part, either in its proper Pitch, or in an eighth below it. But without a Bass there is no Confort. If there is a Want of Trebles or Tenors it may be supplied by Dividing the Voices, some to sing one Part, and some the other. But when the Parts are full, the Harmony is best when each of the four sings his own Part in its proper Pitch.

This Day is published,

(In a neat Pocket VOLUME)

Written by the Lord Bishop of Sodor and Man.

I NSTRUCTIONS for the TRUE UNDERSTANDING of the Blessed Sacrament of the Lord's Supper; with the necessary Preparation requir'd: For the Benefit of young Communicants, and of such as have not well consider'd this holy Ordinance.

To which is annex'd, the Office of the HOLY COMMUNION, with proper Helps and Directions for joining in every Part thereof with Understanding and Benefit. The third Edition.

Printed for C. RIVINGTON, at the Bible and Crown in St. Paul's Church Yard.

Where may be had, written by the same AUTHOR:

I. The PRINCIPLES and DUTIES of CHRISTIANITY: Being a further *Instruction* for such as have learned the Church-Catechism. Together with short and plain Directions and Prayers for particular Persons, Families, the Lord's Day, the Lord's Supper, the Time of Sicknefs, &c. The Fifth Edition.

N. B. To this Edition is added, the true *Christian Method*, &c. of Educating the Children both of the Rich and Poor.

Divine

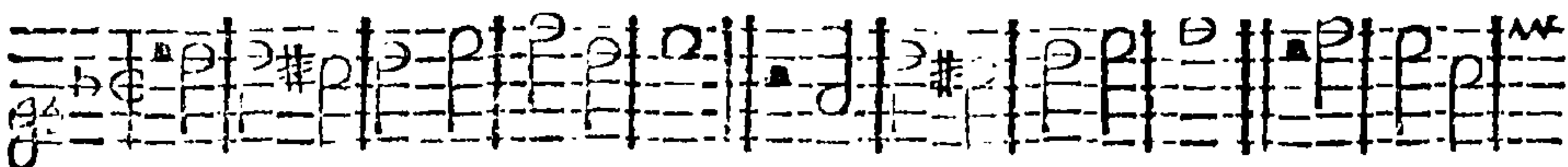
Divine Recreations, &c.

H Y M N I.

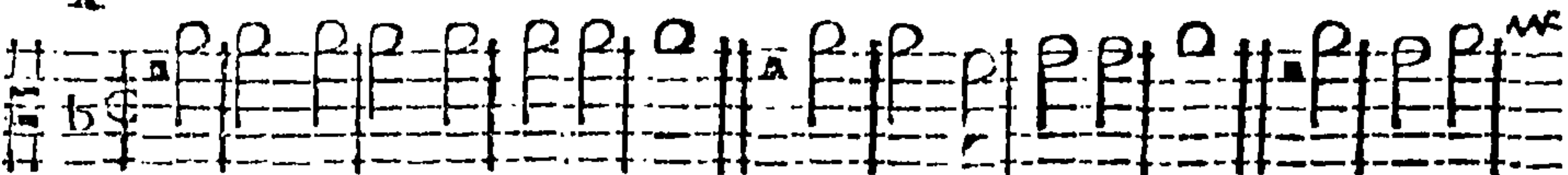
Taken out of the Common-Prayer-Book. Or Benedictus, in Four Parts.

This Tune is the same with Veni Creator in the Common-Prayer-Book, with some Alterations, as will appear by comparing the upper Part in this with the Tenor in Ravenscroft, or Playford, &c. That which is most particular in this, is the great Compass of the Bass.

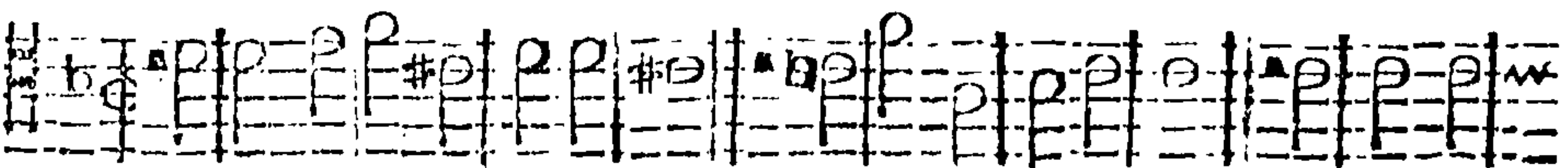
N. B. That by Psalms is meant not only the Psalms properly so called ; but also the Hymns in our Bibles and Common-Prayer-Books before and after the Psalms, as Veni Creator, and Benedictus, &c.



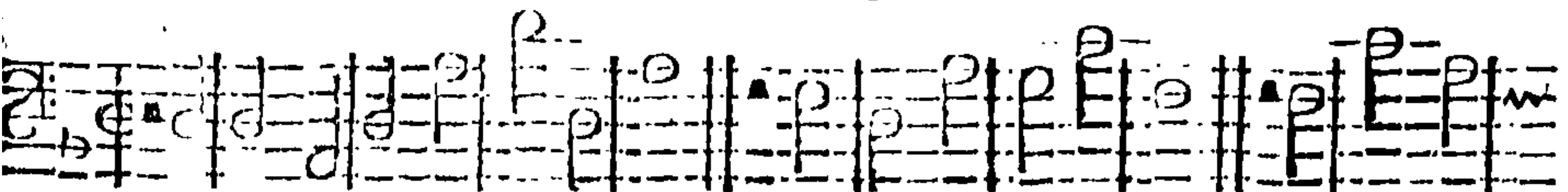
T H E on-ly Lord of Is-ra-el, Be praised e-vermore : For thro' his



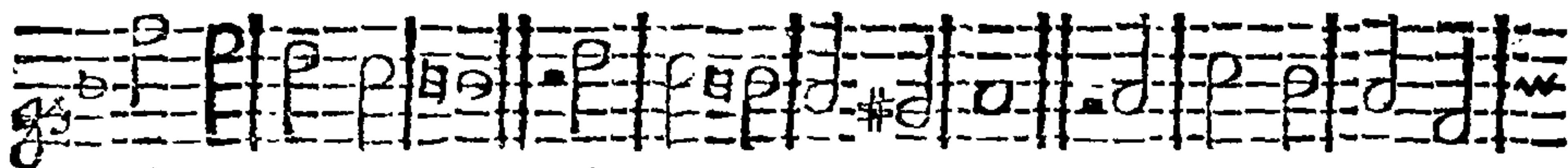
The on-ly Lord of Is-ra-el, Be praised e-vermore : For thro' his



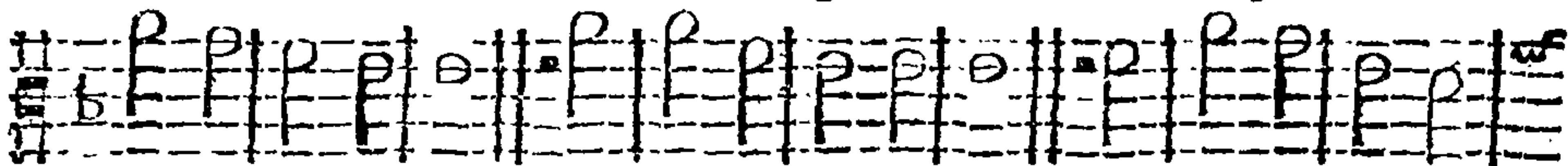
The on-ly Lord of Is-ra-el, Be praised e-vermore : For thro' his



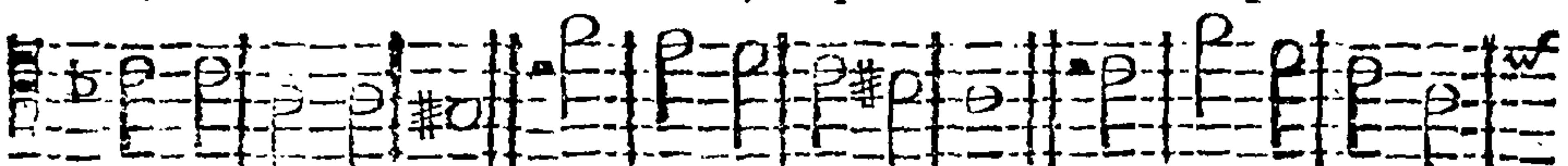
The on-ly Lord of Is-ra-el, Be praised e-vermore : For thro' his



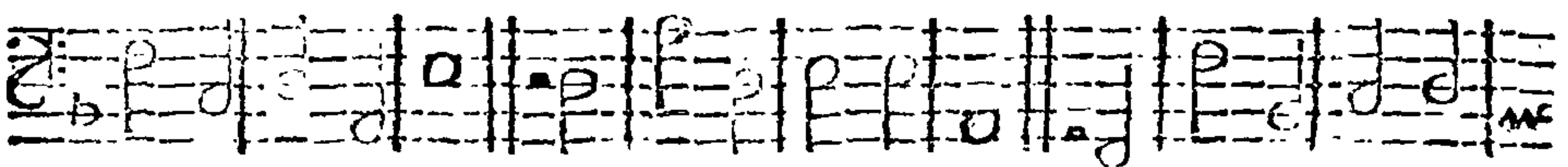
Vi—si—tation and His Mercy kept in Store ; His People now he



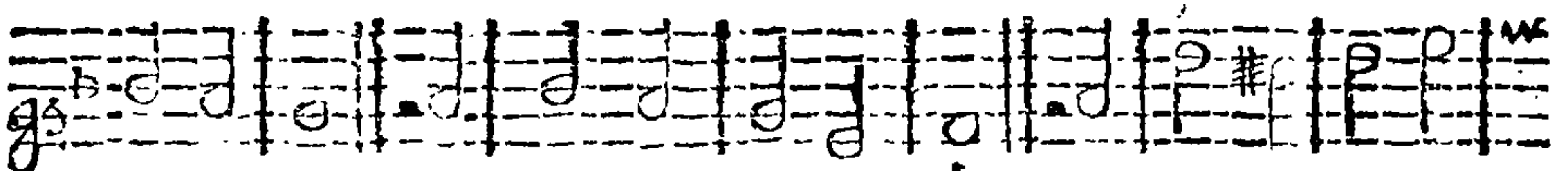
Vi—si—tation and His Mercy kept in Store ; His People now he



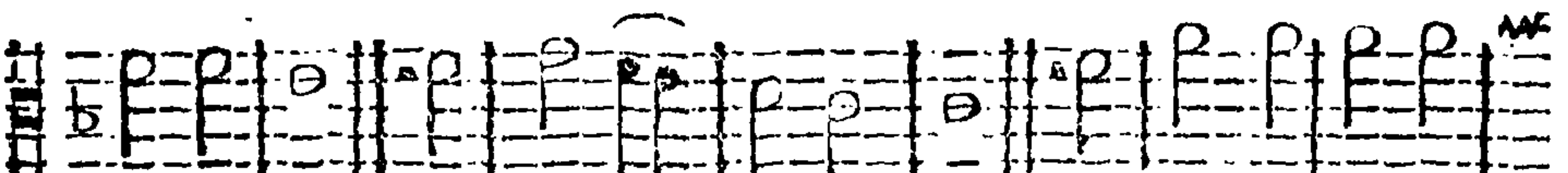
Vi—si—tation and His Mercy kept in Store ; His People now he



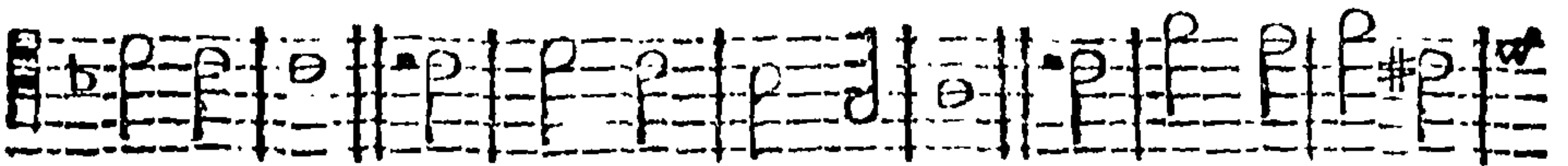
Vi—si—tation and His Mercy kept in Store ; His People now he



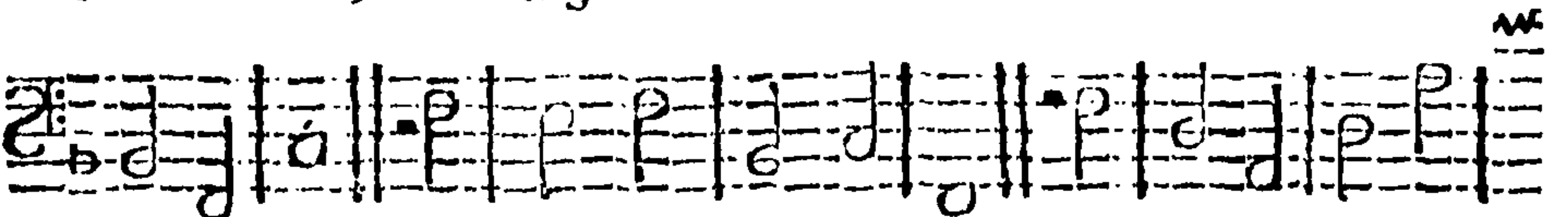
hath redeem'd, That long have been in Thrall : And shed abroad his



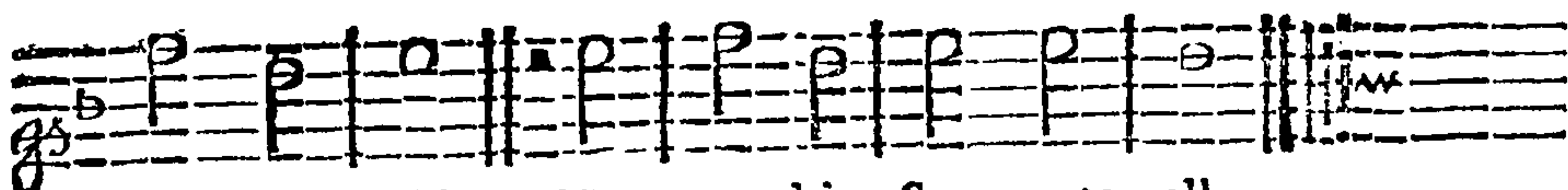
hath redeem'd, That long have been in Thrall : And shed abroad his



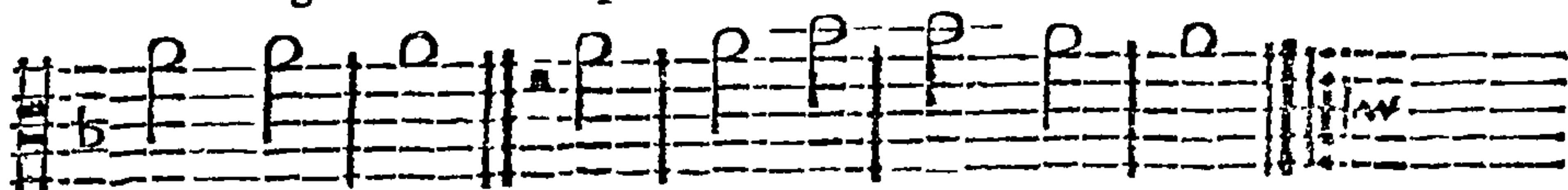
hath redeem'd, That long have been in Thrall : And shed abroad his



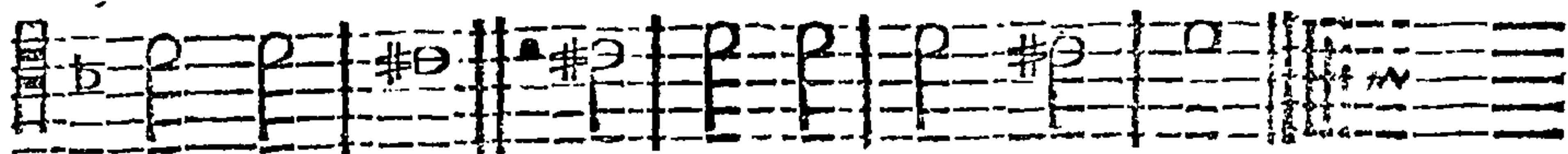
hath redeem'd, That long have been in Thrall : And shed abroad his



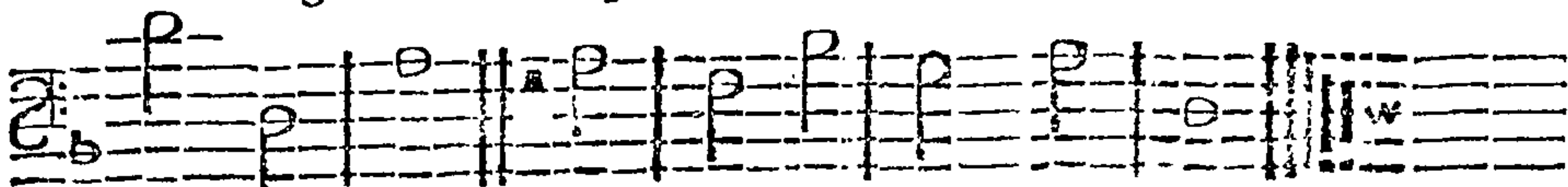
sa—ving Health Up—on his Ser—vants all.



sa—ving Health Up—on his Ser—vants all.



sa—ving Health Up—on his Ser—vants all.



sa—ving Health Up—on his Ser—vants all.

II.

In *David's* House his Servant true
According to his Mind,
And also his anointed King,
As we in *Scripture* find.
As by his holy *Prophets* all
He often did declare,
The which were since the World began,
His ways for to prepare.

III.

That we might be delivered,
From those who make Debate,
Ev'n from the Hands of Enemies,
And all that do us hate.
Thy Mercy which he promised
Our Fathers to fulfill;
And think upon his Cov'nant made
According to his Will.

IV.

And also to perform his Oath,
Which he before had sworn
To *Abraham* our Father dear,
For us that were forlorn.
That he would give himself for us,
And us from Bondage bring
Out of the Hands of all our Foes
To serve our heav'nly King.

V.

And that without all kind of Fear;
Also in Righteousness:
And likewise for to lead our Lives
In steadfast Holiness.
And *John* the Baptist who was born;
And of the Lord elect,
The Prophet of the highest was,
His Way for to direct.

VI.

For he did go before his Face,
For to prepare his Ways,
And also for to teach his Will
And Pleasure all these Days.
To give them Knowledge, how that our
Salvation now is near:
And that Remission of our Sins
Is through his Mercy dear.

VII.

Whereby the Day Spring from on high
Descended from his Seat
To give Light to all those, who sat
In Darkness very great.
To lighten those, who shadow'd be
With Death, and are oppress'd,
And also for to guide our Feet
Into the Way of rest.

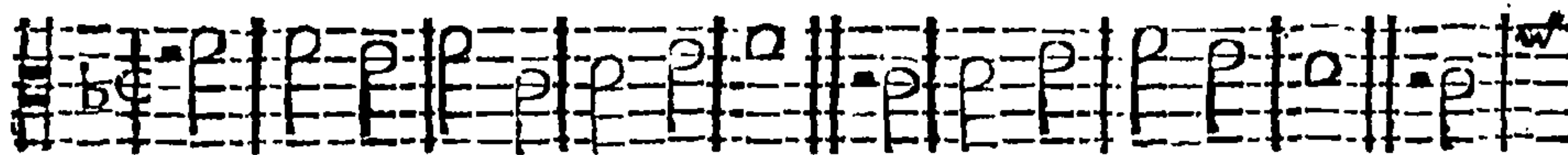
VIII.

All Glory to the *Trinity*,
 That is of Mighties most,
 To *God* the living *Father*, and
 The *Son* and *Holy Ghost*.
 As it hath been in all the *Time*,
 That hath been heretofore:
 So it is now, and so shall be
 Henceforth for evermore.

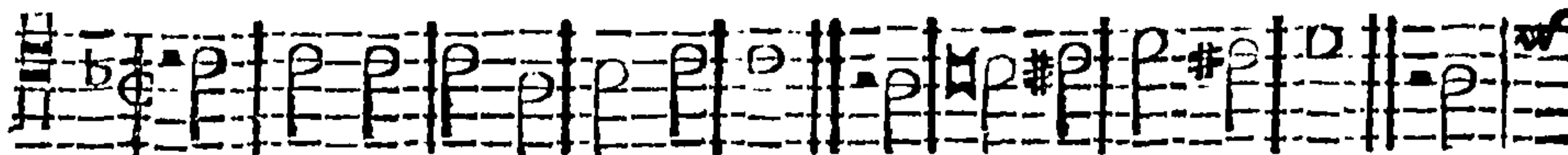
P S A L M II.

New Tune in Four Parts close.

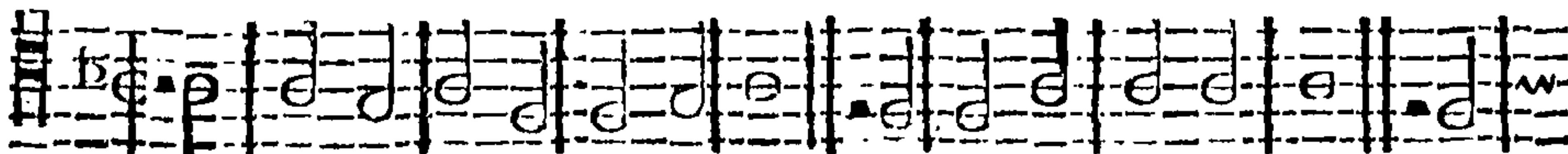
Psalm lxxxv. 9, 10, 11, 12, 13.



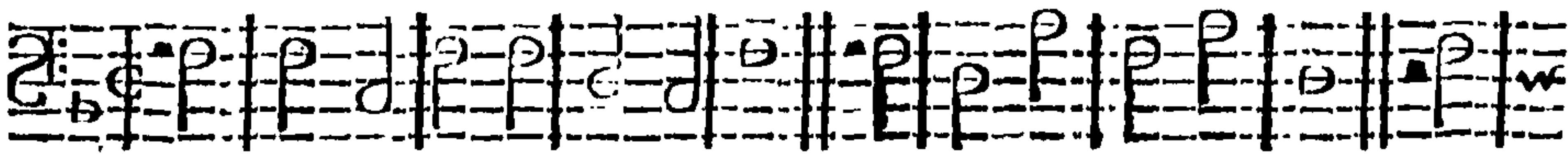
The Help of *God* is still at hand, To such as do him fear: Where—



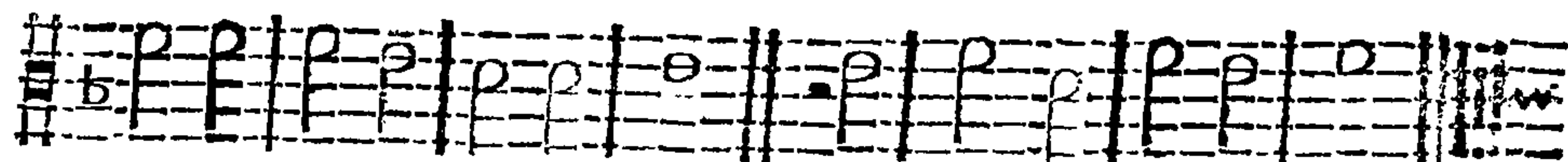
The Help of *God* is still at hand, To such as do him fear: Where—



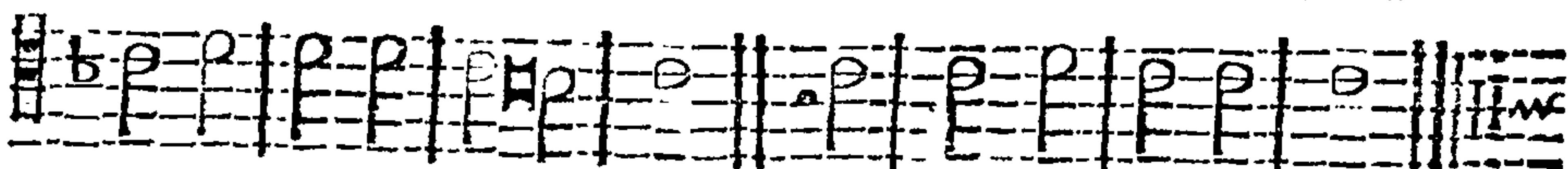
The Help of *God* is still at hand, To such as do him fear: Where—



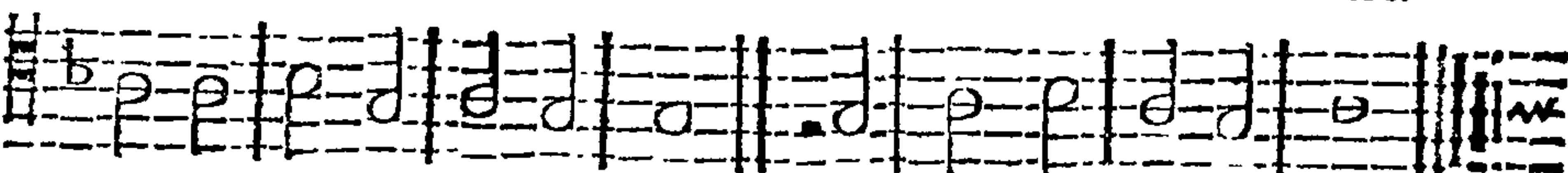
The Help of *God* is still at hand, To such as do him fear: Where—



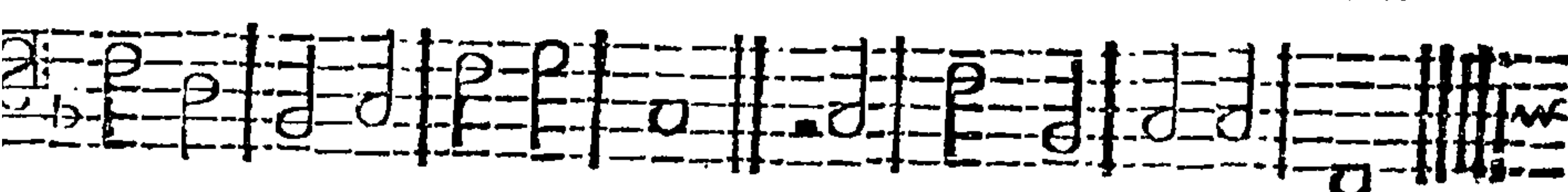
by great Glo-ry in our Land Shall dwell and flourish there.



by great Glory in our Land Shall dwell and flourish there.



by great Glory in our Land Shall dwell and flourish there.



by great Glory in our Land Shall dwell and flourish there.

II.

For Truth and Mercy there shall meet
In one to take their Place :
And Peace shall Justice with Kifs greet,
And there they shall embrace.

III.

Truth from the Earth shall spring apace
And flourish pleasantly :
So Righteousness shall shew her Face,
And look from Heav'n most high.

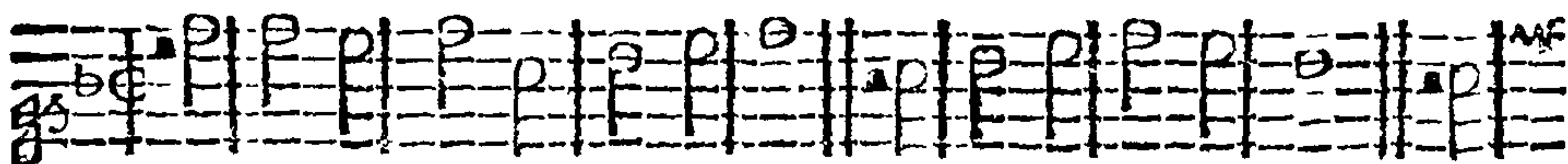
IV.

Yea, GOD himself doth take in hand
To give us each good thing :
And through the Coasts of all the Land
The Earth her Fruit shall bring.

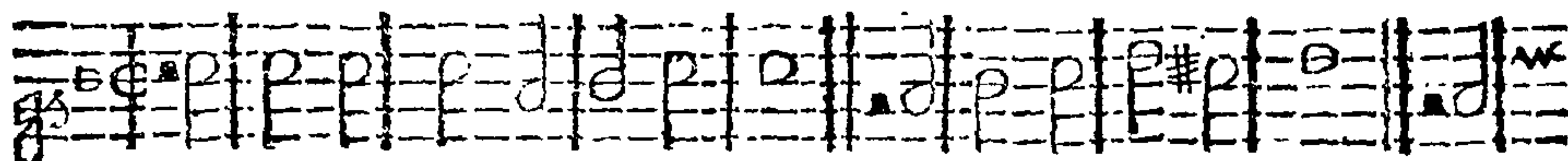
V.

Before his Face shall Justice go,
Much like a Guide or Stay :
He shall direct his Steps also,
And keep them in the Way.

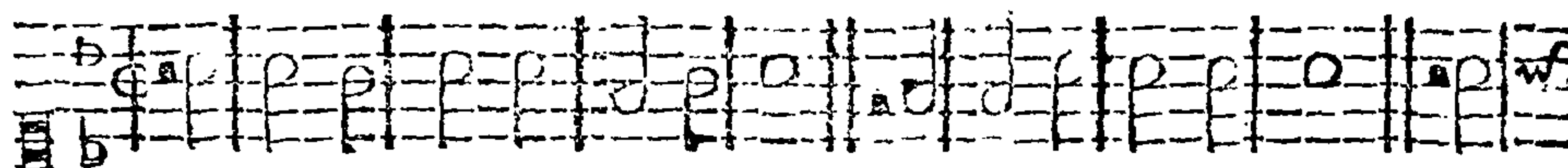
The same in Eight Parts for a Gloria Patri.



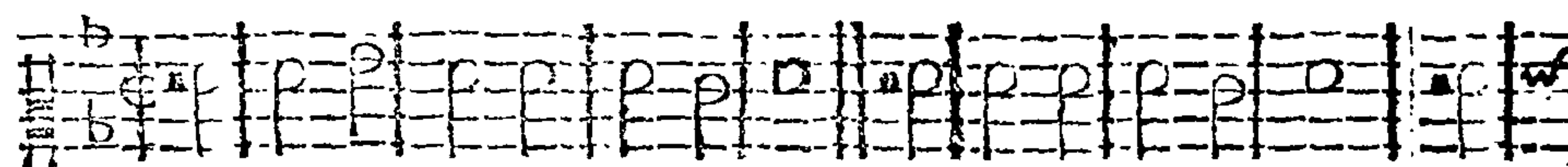
To Father, Son, and Ho-ly Ghost All Glory be therefore. As



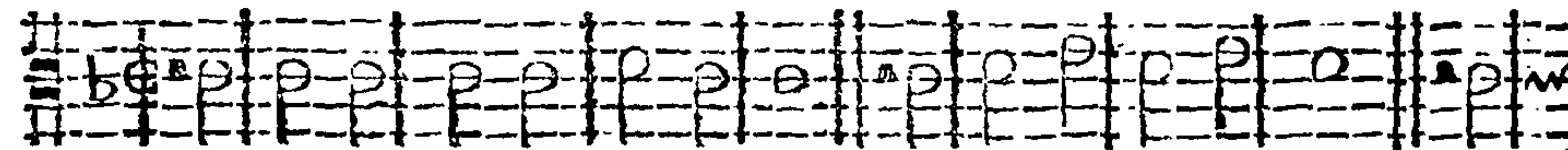
To Father, Son, and Ho-ly Ghost All Glory be therefore. As



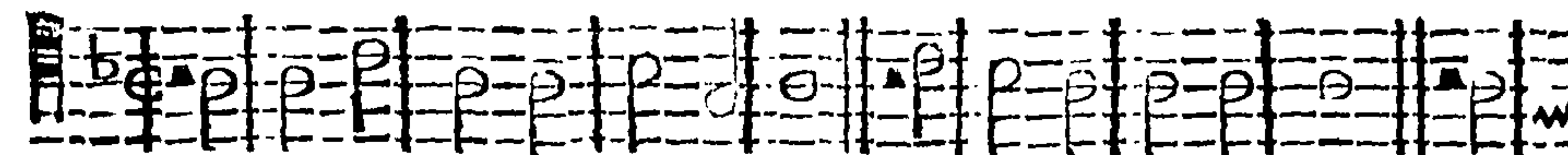
To Father, Son, and Ho-ly Ghost All Glory be therefore. As



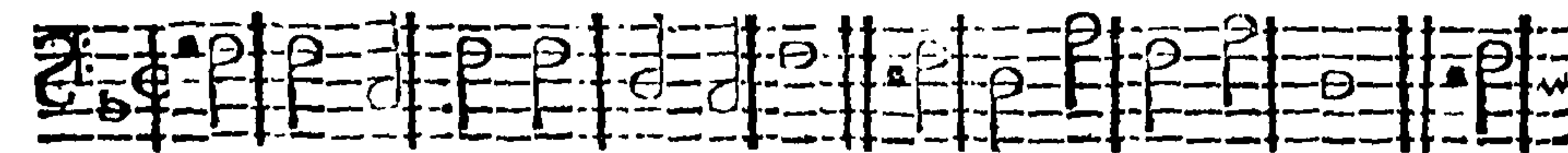
To Father, Son, and Ho-ly Ghost All Glory be therefore. As



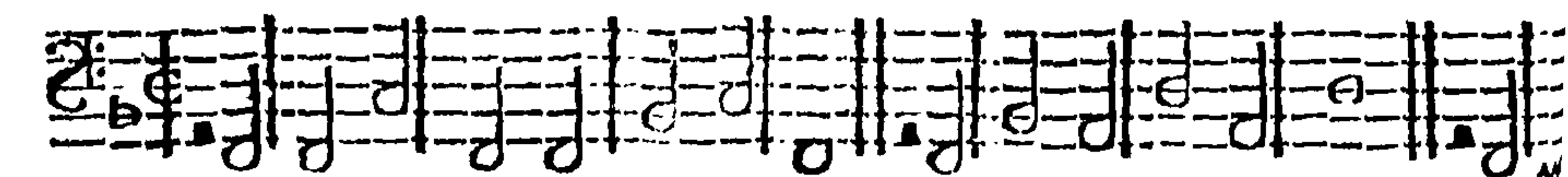
To Father, Son, and Ho-ly Ghost All Glo-ry be therefore. As



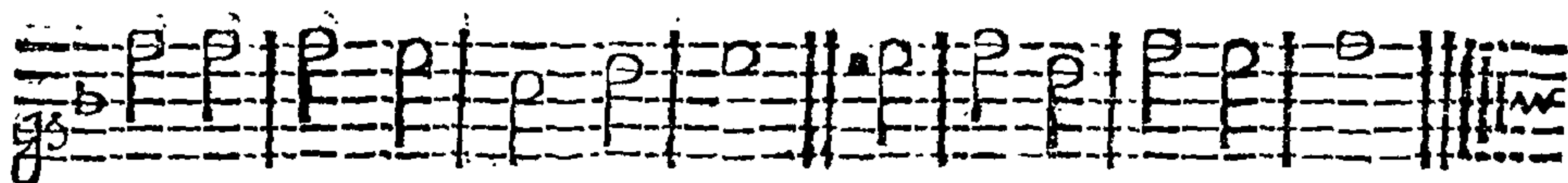
To Father, Son, and Ho-ly Ghost All Glory be therefore. As



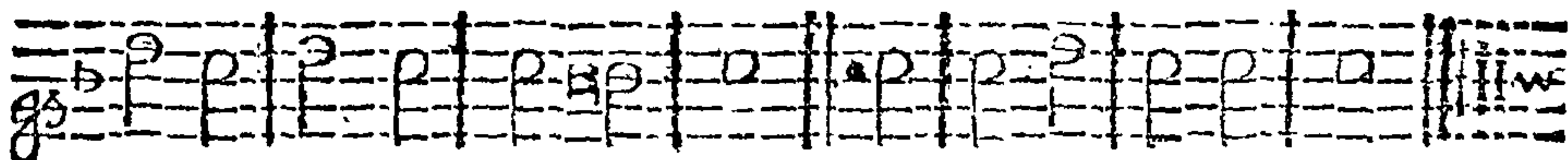
To Father, Son, and Ho-ly Ghost All Glory be therefore. As



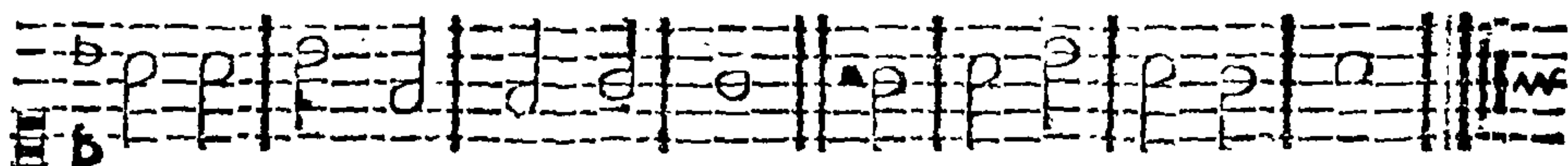
To Father, Son, and Ho-ly Ghost All Glory be therefore. As



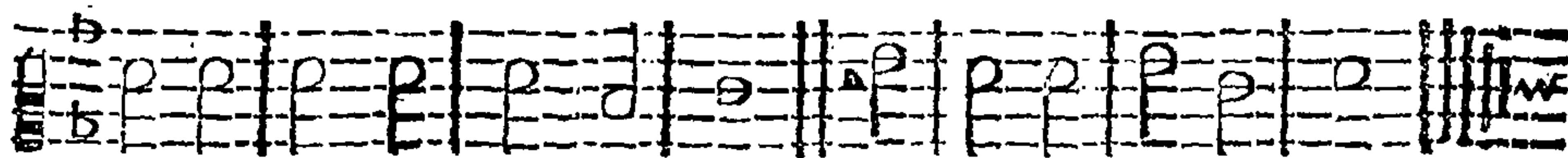
in Be—gin—ning was, is now, And shall be e—ver—more.



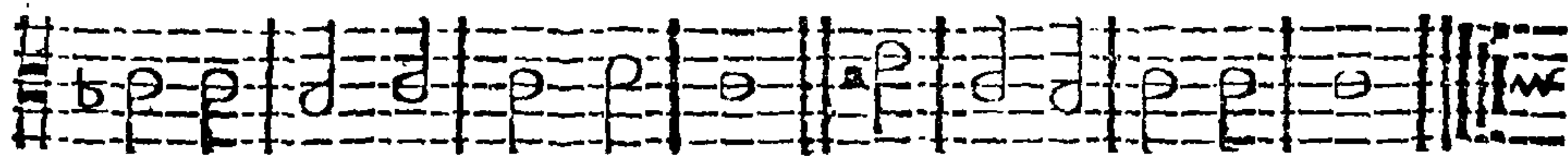
in Be—ginning was, is now, And shall be e—ver—more.



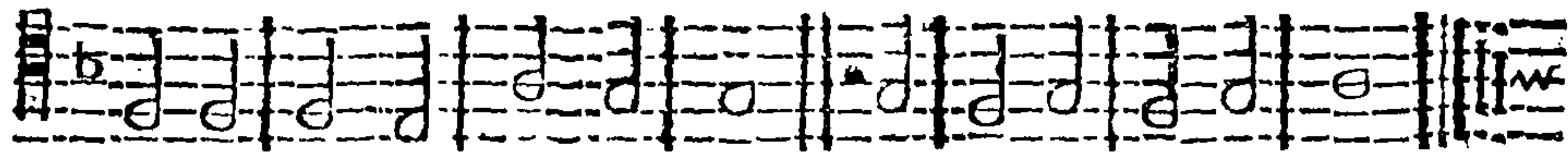
in Be—ginning was, is now, And shall be e—ver—more.



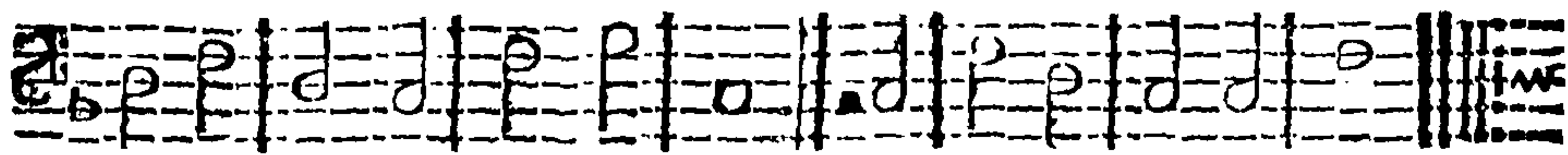
in Be—ginning was, is now, And shall be e—ver—more.



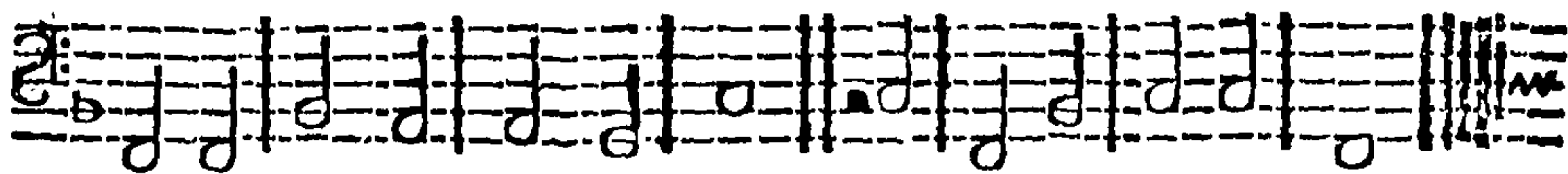
in Be—ginning was, is now, And shall be e—ver—more.



in Be—ginning was, is now, And shall be e—ver—more.



in Be—ginning was, is now, And shall be e—ver—more.

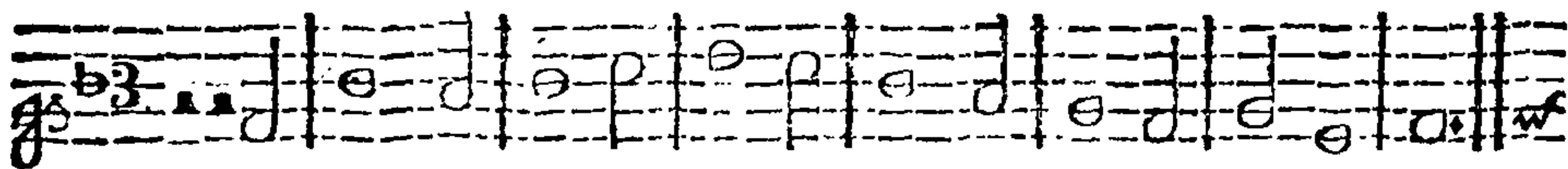


in Be—ginning was, is now, And shall be e—ver—more.

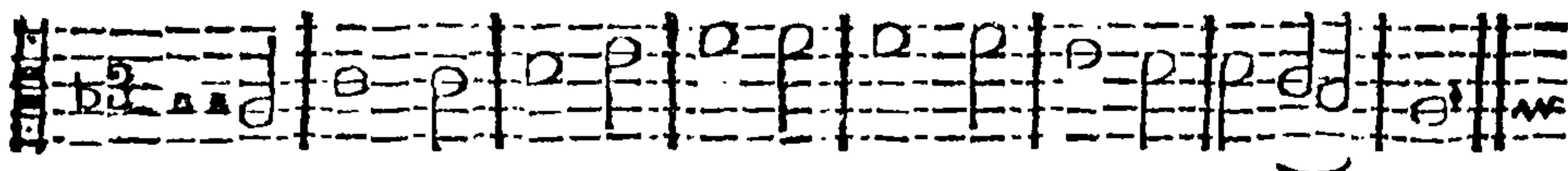
P S A L M III.

The Song of Simeon called Nunc Dimittis.

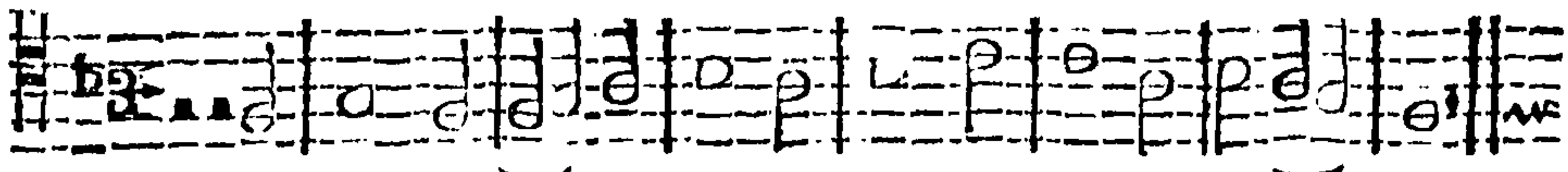
N. B. *That the Treble in this Tune is the same with the Tenor in Ravenscroft and Playford, altered to another Key, and from Common Time to Triple; which Measure being proper only for Psalms of Joy, Praise and Thanksgiving, ought to be sung more swift, brisk and lively than the rest. And therefore in such Congregations where the Clerk reads the Lines, it will be most proper to read two Lines together, as they are here marked with Double Bars.*



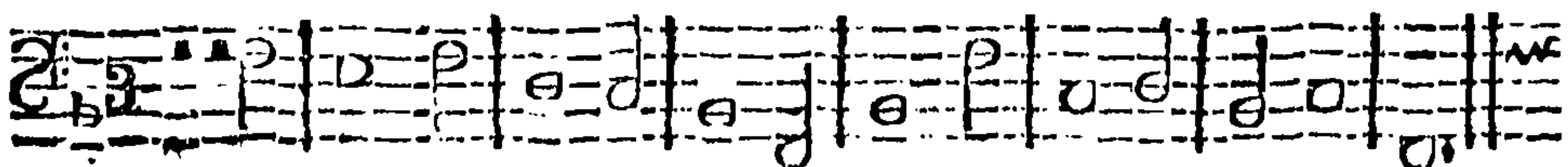
O Lord, my God, because my Heart Hath longed ear-nest-ly,



O Lord, my God, because my Heart Hath longed ear-nest-ly,

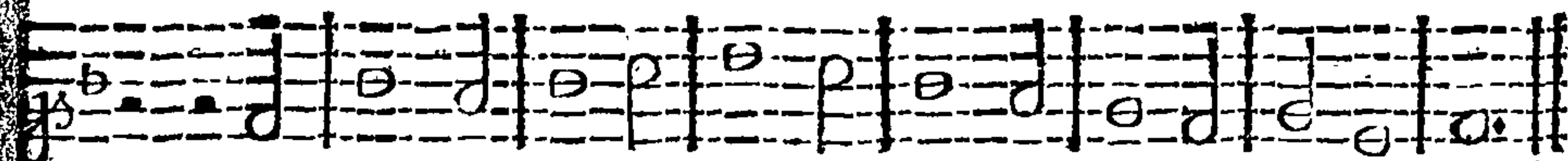


O Lord, my God, because my Heart Hath longed ear-nest-ly,

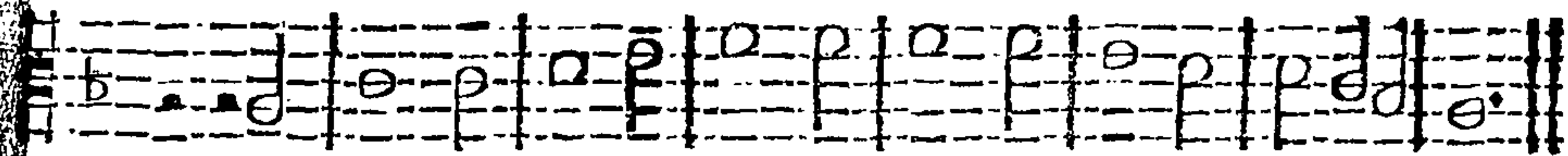


O Lord, my God, because my Heart Hath longed ear-nest-ly,

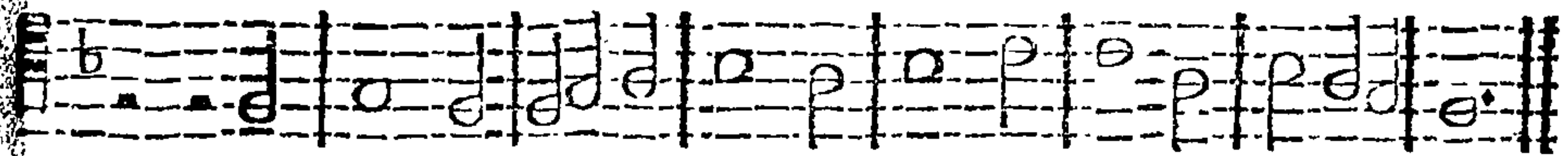
My



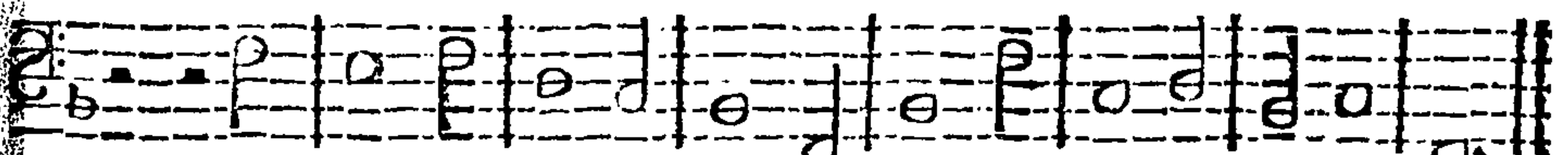
My Lord and Saviour to behold, And see be-fore I die;



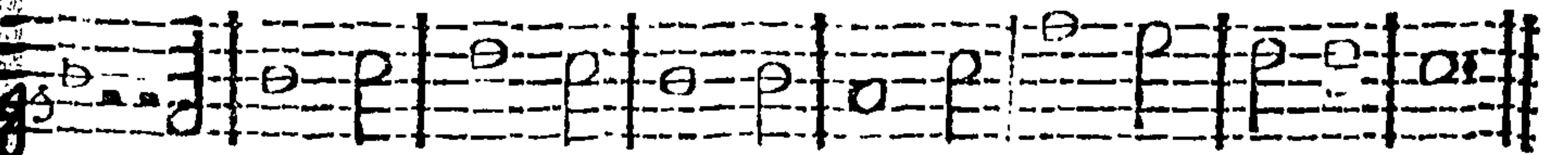
My Lord and Saviour to behold, And see be-fore I die;



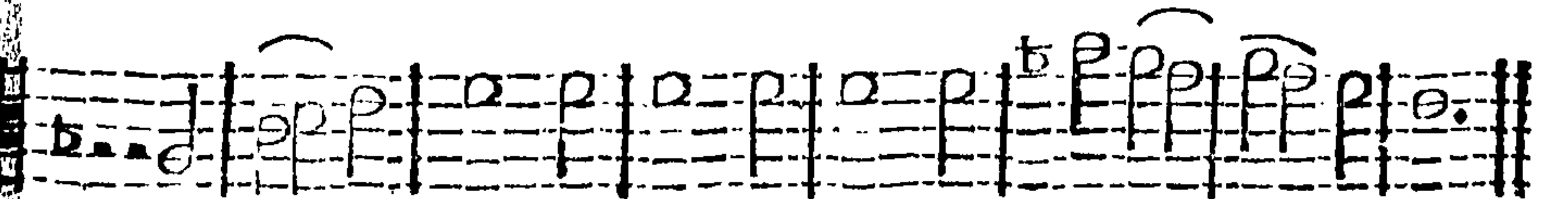
My Lord and Saviour to behold, And see be-fore I die;



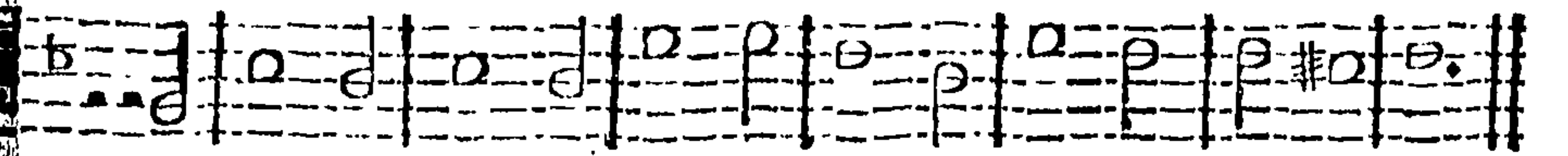
My Lord and Saviour to behold, And see be-fore I die;



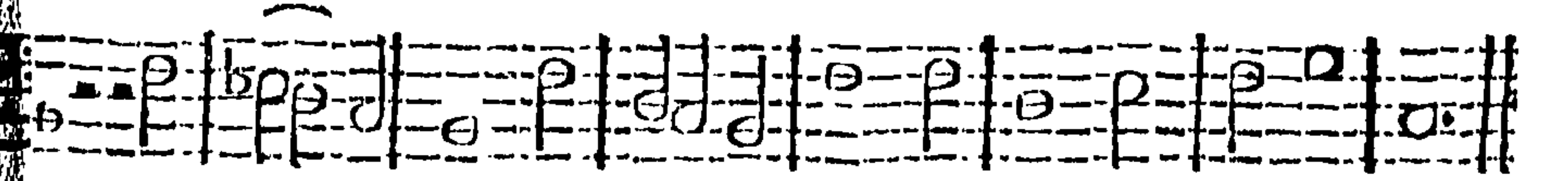
The Joy and Health of all Mankind, De-si-red long be-fore;



The Joy and Health of all Mankind, De-si-red long before;

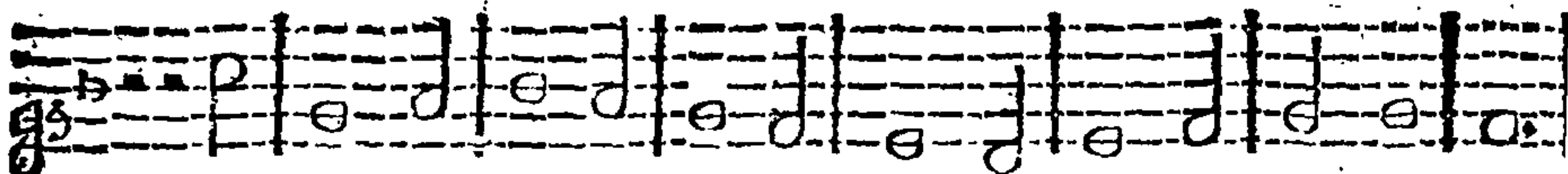


The Joy and Health of all Mankind, De-si-red long be-fore;

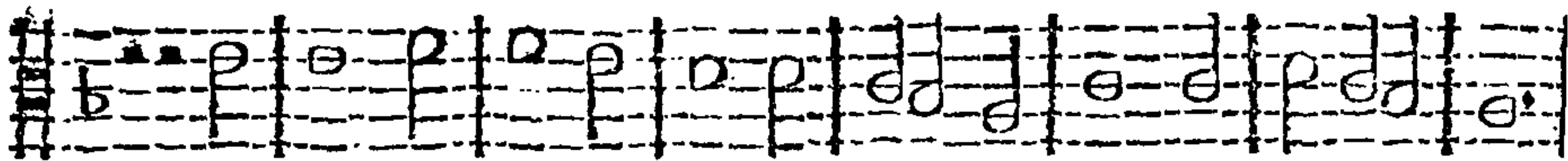


The Joy and Health of all Mankind, De-si-red long be-fore;

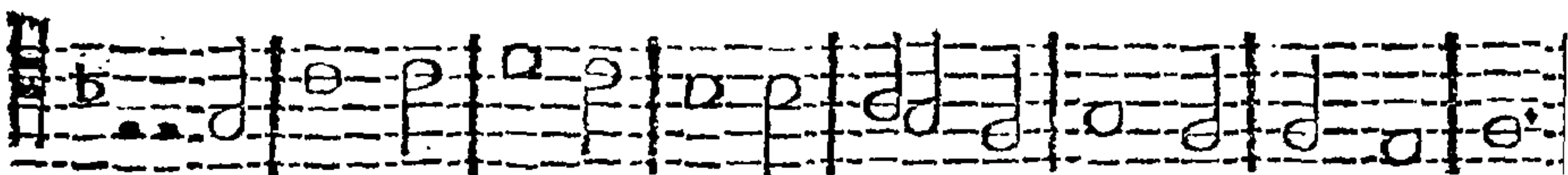
Who



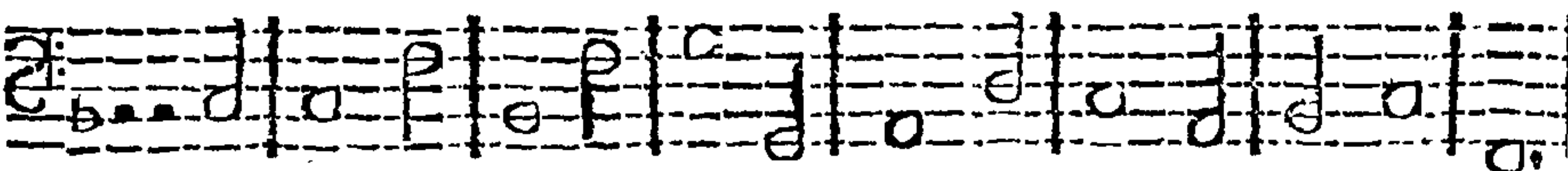
Who now is come in—to the World Lost Man for to re-store.



Who now is come in—to the World Lost Man for to re-store.



Who now is come in—to the World Lost Man for to re-store.



Who now is come in—to the World Lost Man for to re-store.

II.

Then suffer, *Lord*, thy Servant now
 In Peace for to depart,
 According to thy holy Word,
 Which doth rejoice my Heart.
 Because my Eyes, which thou hast made
 To give my Body light,
 Have now beheld thy saving Health,
 Which is the *Lord* of Might.

III.

Whom thou hast mercifully set
 Of thy abundant Grace
 In open Sight, and visible
 Before all Peoples Face.
 The Gentiles to illuminate,
 Who do in Darkness dwell:
 Also to be the Glory of
 Thy People *Israel*.

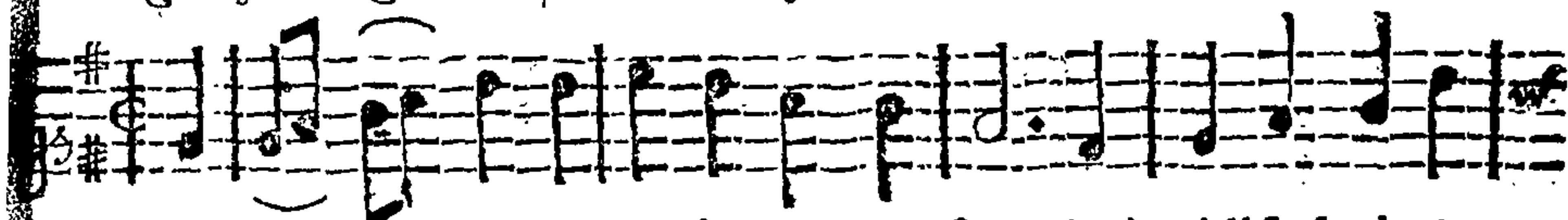
Gloria Patri.

Glory to God the Father be,
 Glory to God the Son,
 Glory to God the Holy Ghost,
 Almighty Three in One.
 As in Beginning was, is now,
 And shall continue, when
 This fleeting Time shall pass into
 Eternity. *Amen.*

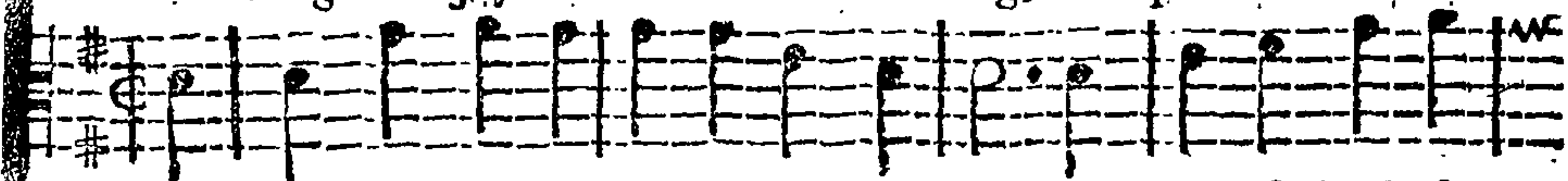
H Y M N I.

For Christmas Day in Four Parts.

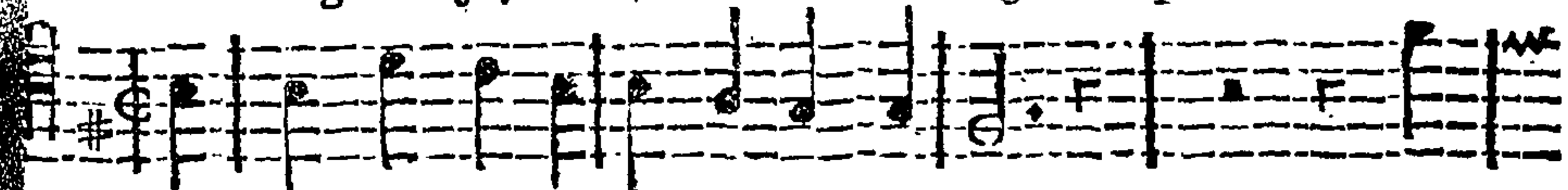
These following, with several others, were anciently called Christmas Carols, because they were composed and frequently sung in the Reign of King Charles the First.



A Song of Joy un-to the Lord we sing, And publish forth the

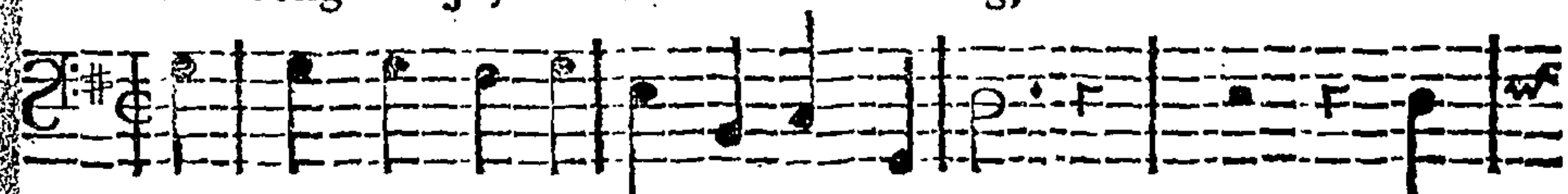


A Song of Joy un-to the Lord we sing, And publish forth the



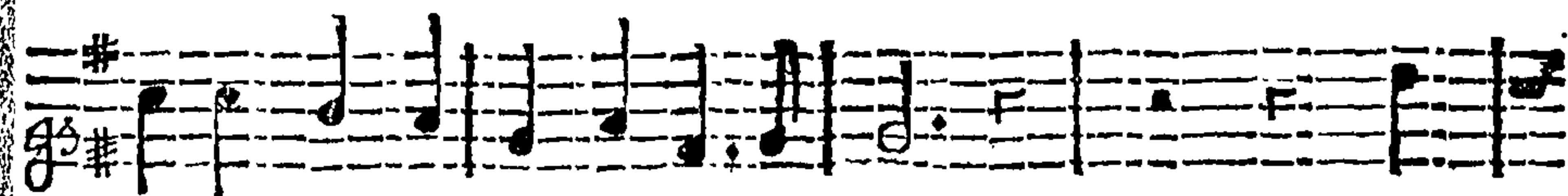
A Song of Joy un-to the Lord we sing,

And



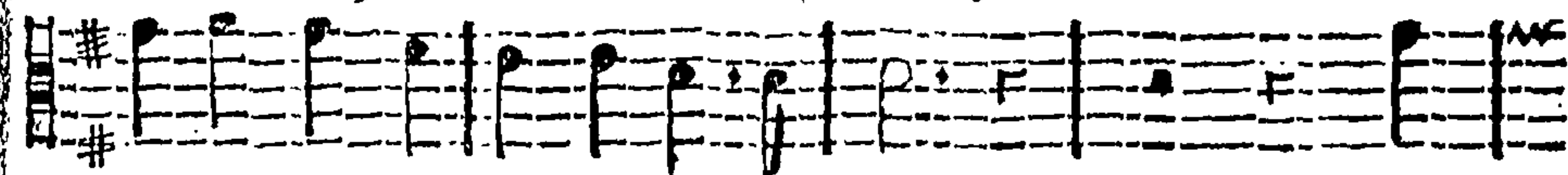
A Song of Joy un-to the Lord we sing,

And



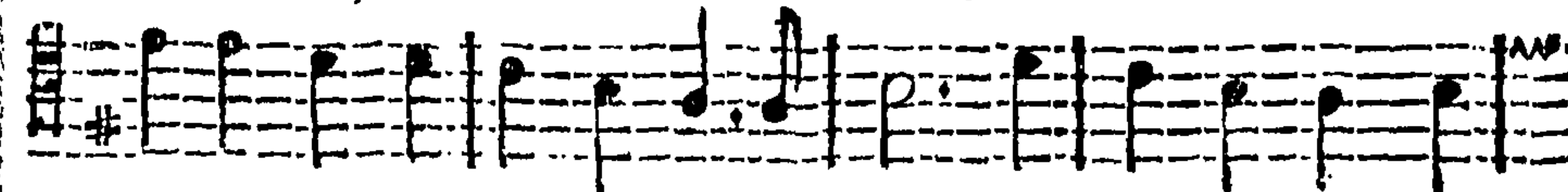
Favours he, the Favours he hath shewn ;

We

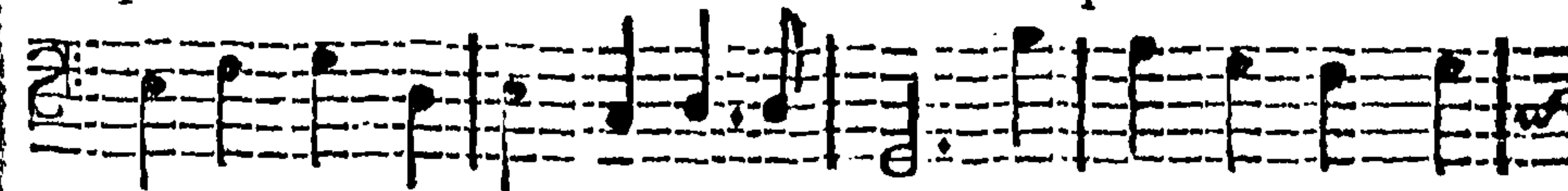


Favours he, the Favours he hath shewn ;

We

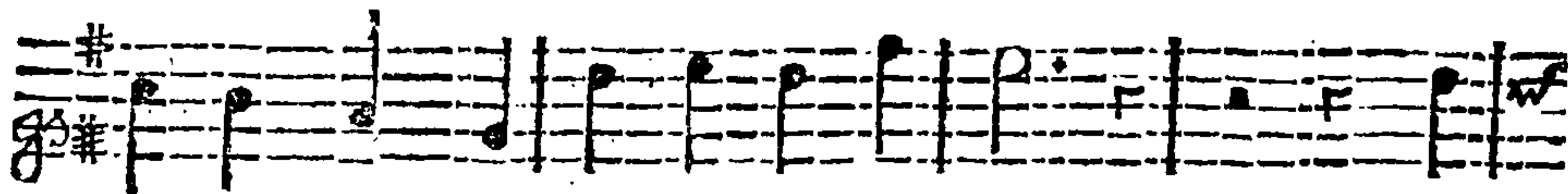


publish forth the Favours he hath shewn. We praise his Name from



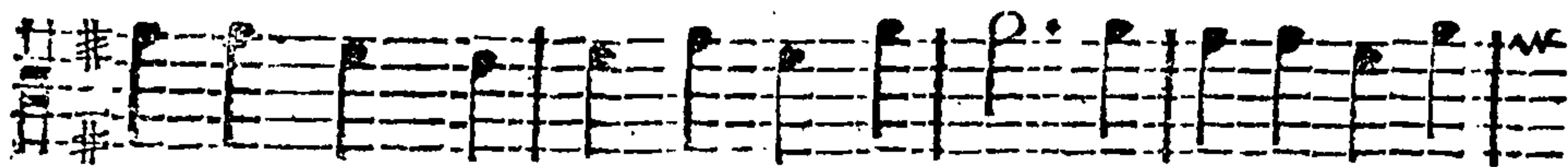
publish forth the Favours he hath shewn, We praise his Name from

praise

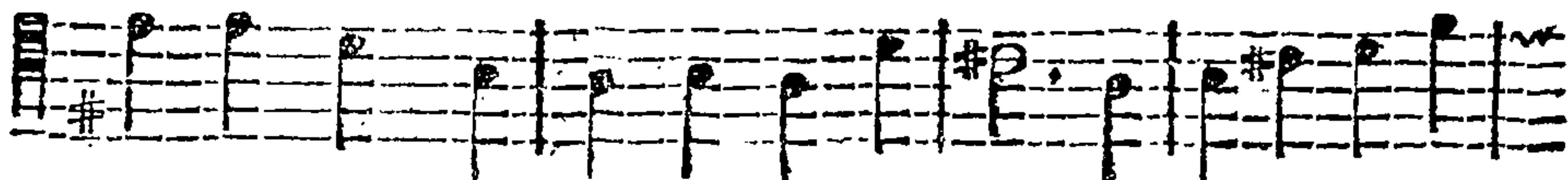


praise his Name, from whom all Joys do spring,

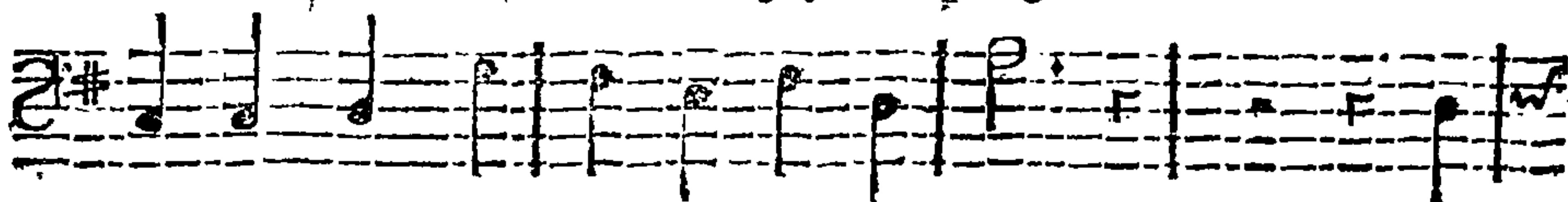
And



praise his Name, from whom all Joys do spring, And tell abroad the

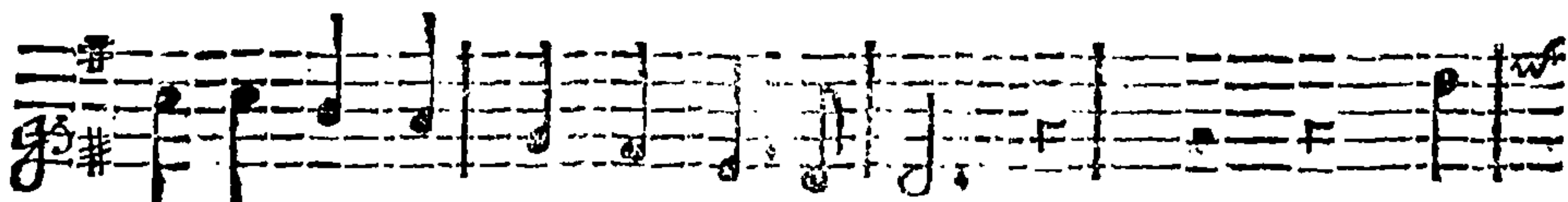


whom all Joys, from whom all Joys do spring, And tell abroad the



whom all Joys, from whom all Joys do spring,

And

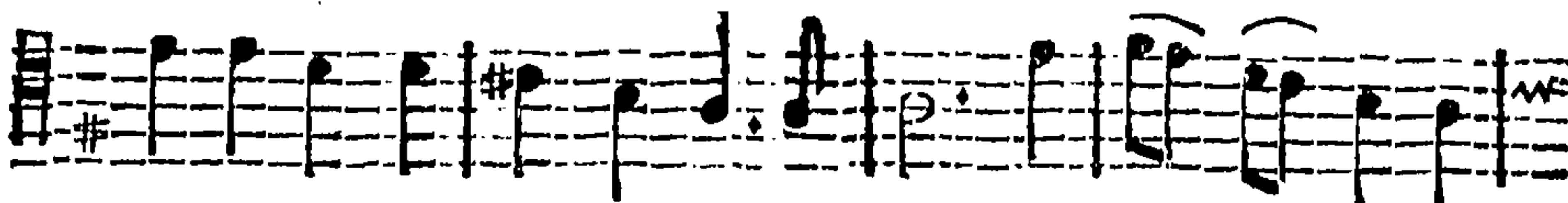


tell abroad the Wonders he hath done.

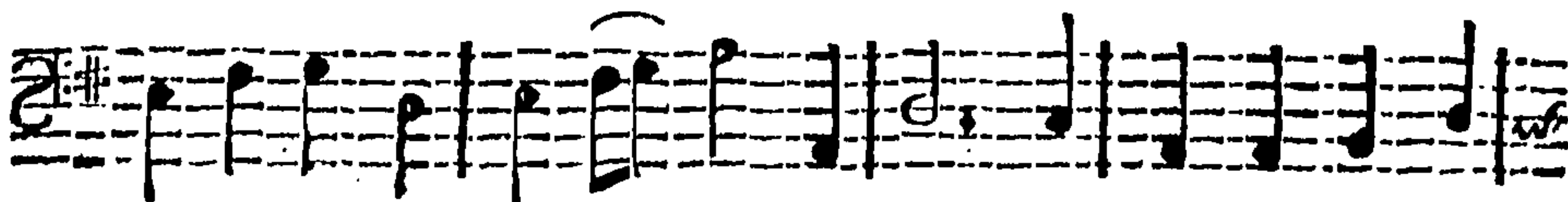
For



Wonders he, the Wonders he hath done. For such were ne-ver,



Wonders he, the Wonders he hath done. For such were ne-ver

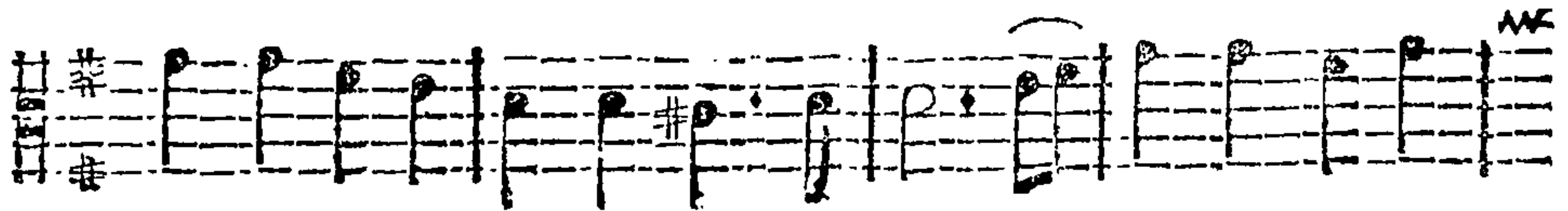


tell abroad the Wonders he hath done. For such were ne-ver

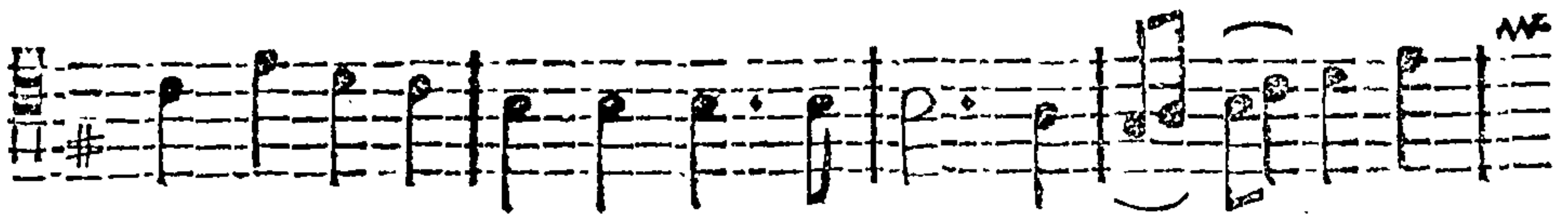
such



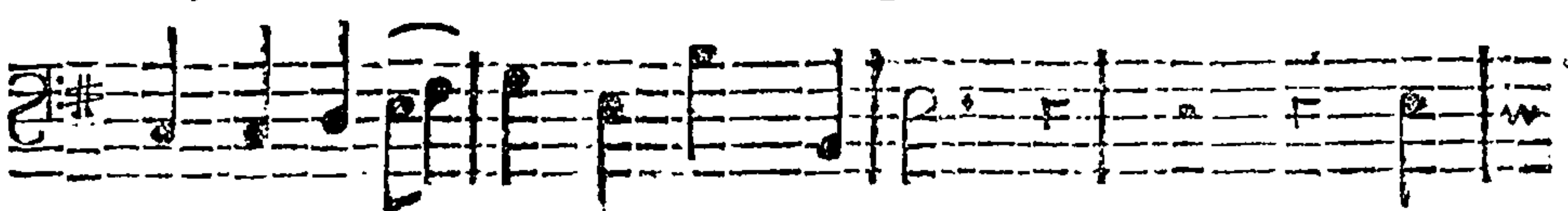
such were never since the World be-gun. His Love a-lone, Oh !



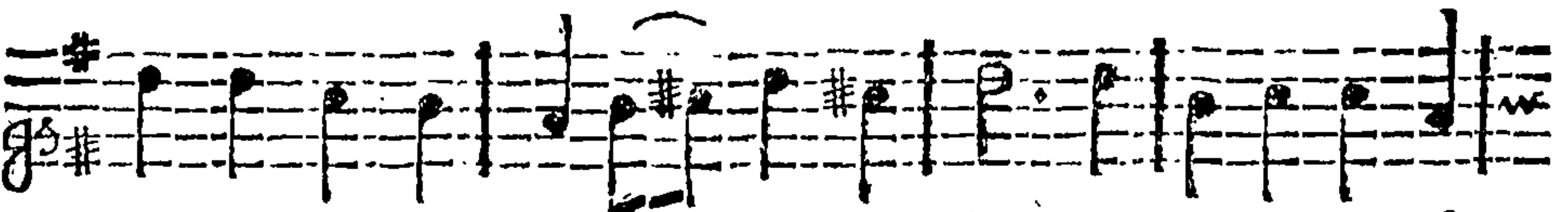
such were never since the World be-gun. His Love a-lone, Oh !



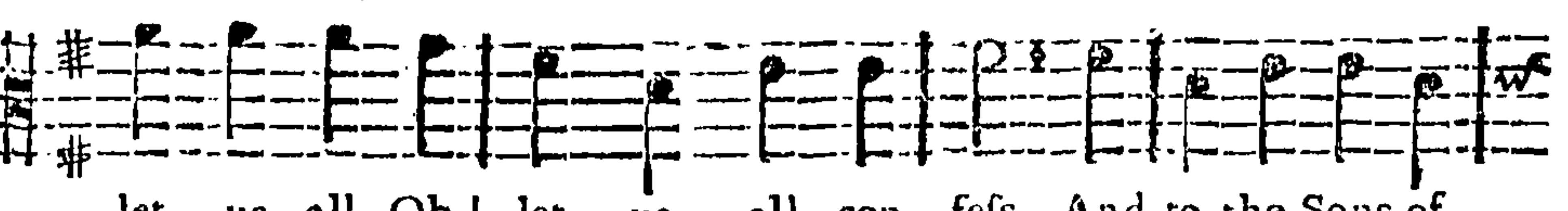
since, were never since the World be-gun. His Love alone, Oh !



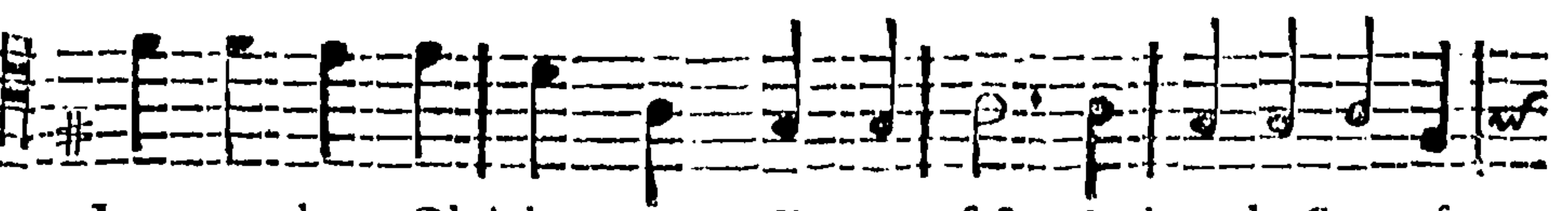
since, were ne-ver since the World be-gun. His



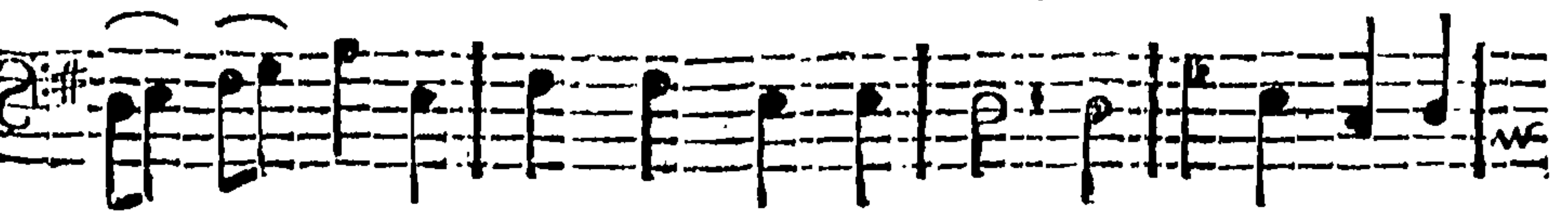
let us all, Oh ! let us all con-fess, And to the Sons of



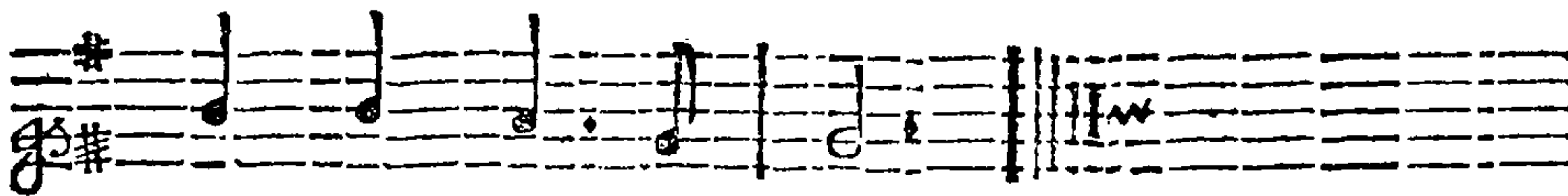
let us all, Oh ! let us all con-fess, And to the Sons of



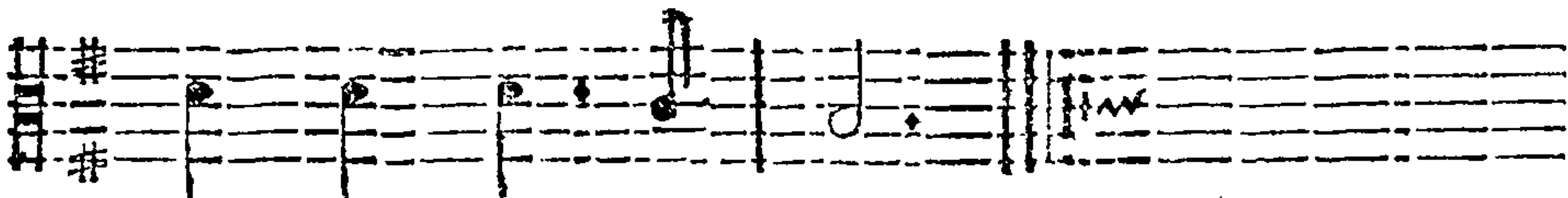
Love a-lone, Oh ! let us all con-fess ; And to the Sons of



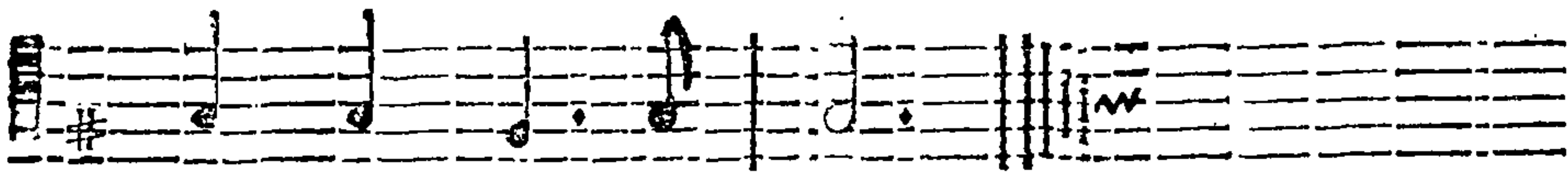
Love a-lone, Oh ! let us all con-fess, And to the Sons of



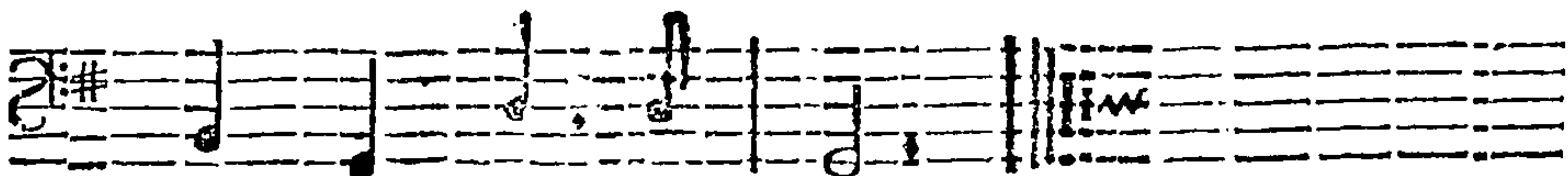
Men his Works ex—press.



Men his Works ex—press.



Men his Works ex—press.



Men his Works ex—press.

II.

Upon this Day the Son of G O D was born,
The blessed *Word* was then incarnate made,
The L O R D to be a Servant thought no scorn,
The Godhead was in human Nature clad,
And Flesh a Throne above all Angels had.
His Love therefore, Oh! let us all confess,
And to the Sons of Men his Works express.

III.

Our Sin and Sorrows on himself he took,
On us his Bliss and Goodness to bestow,
To visit Earth he Heav'n a while forsook,
And to advance us high descended low,
But with the sinful Angels dealt not so.
His Love therefore, Oh! let us all confess,
And to the Sons of Men his Works express.

IV.

The L O R D of Glory did descend from Heav'n,
His Residence before the World began;
For us a Son is born, a Son is giv'n,
Who was both perfect G O D and perfect Man.
Infinity is measur'd by a Span,
His Love therefore, Oh! let us all confess,
And to the Sons of Men his Works express.

V.

For sinful Man all this to pass was brought,
As long before the holy Prophets spoke,
So he, who first our Shame and Ruin wrought,
Once bruise'd our Heel, but now his Head is broke,
And he hath made us whole, who gave that Stroke.
His Love therefore, Oh! let us all confess,
And to the Sons of Men his Works express.

VI.

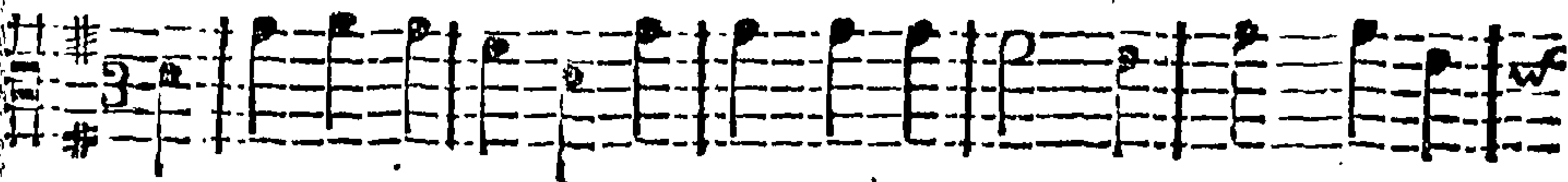
The Lamb hath play'd devouring Wolves among;
The Morning Star of *Jacob* doth appear.
From *Jesse's* Root our Tree of Life is sprung,
And all G O D's Words in him fulfilled are;
Yet we are slack his Praises to declare.
His Love therefore, Oh! let us all confess,
And to the Sons of Men his Works express.

H Y M N II.

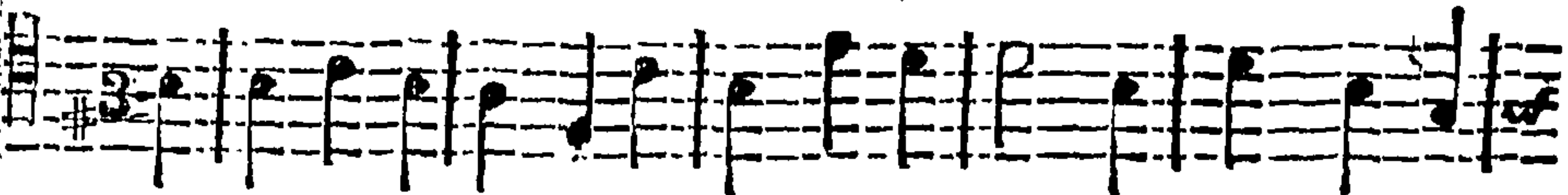
For Christmas Day in Four Parts.



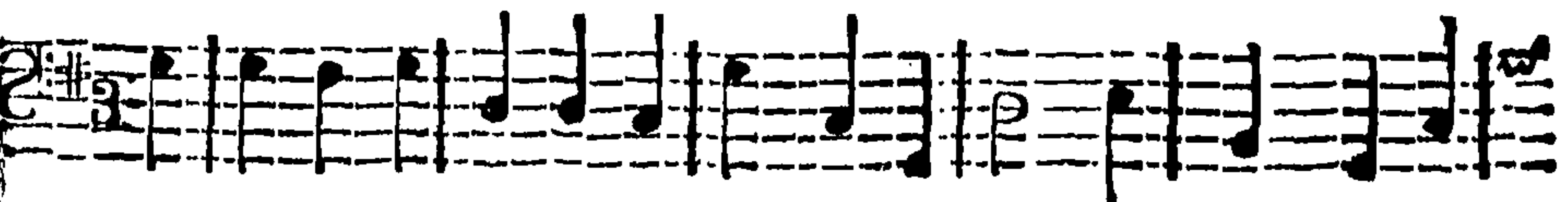
A Virgin unspotted the Prophets did tell, Should bring forth a



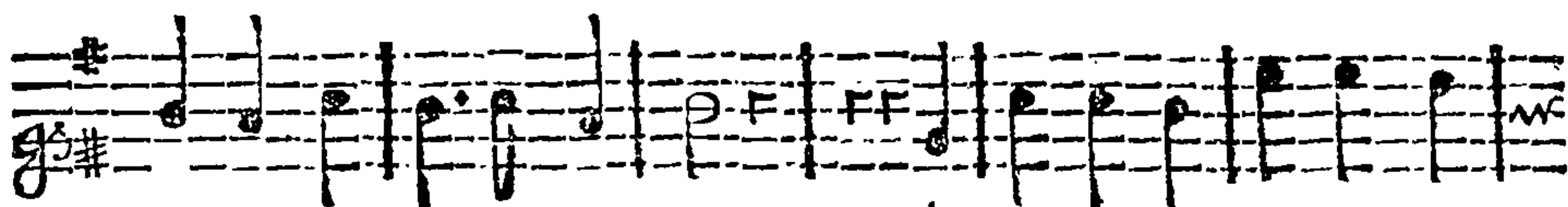
A Virgin unspotted the Prophets did tell, Should bring forth a



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

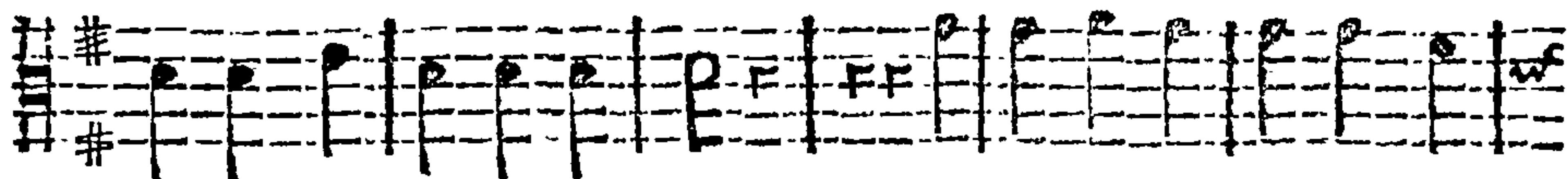


A Virgin unspotted the Prophets did tell, Should bring forth a



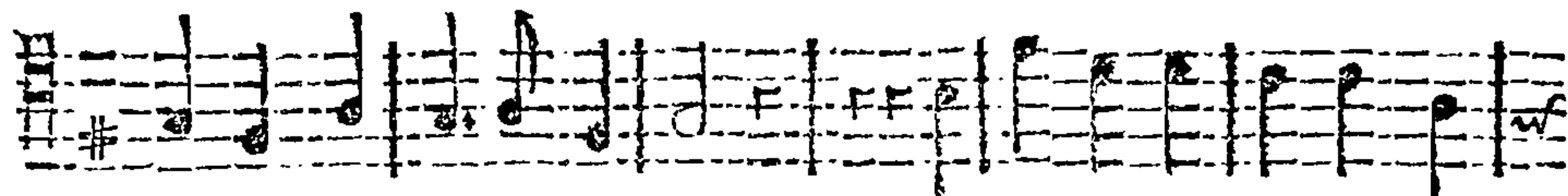
Saviour, as now it be—fel,

To be our Re-deem-er from



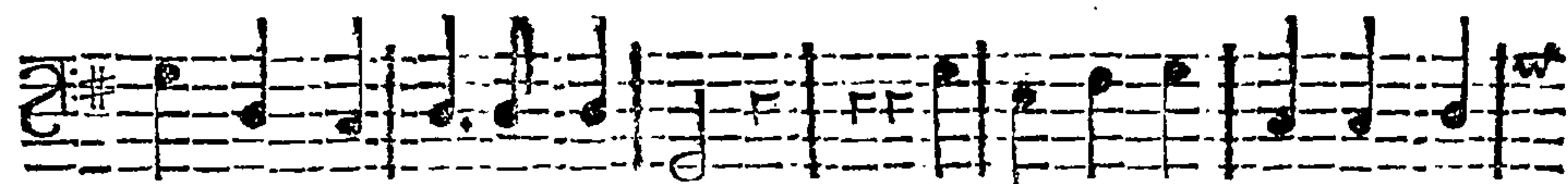
Saviour, as now it be—fel,

To be our Re-deem-er from



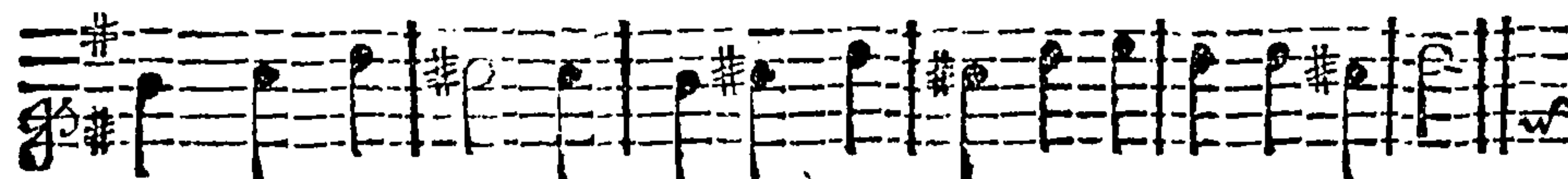
Saviour, as now it be—fel,

To be our Re-deem-er from

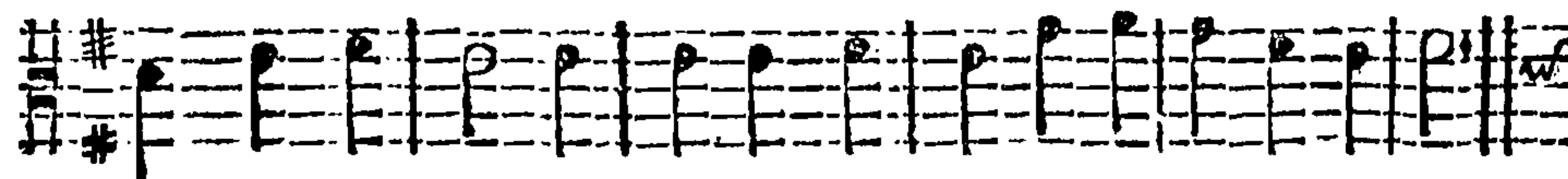


Saviour, as now it be—fel,

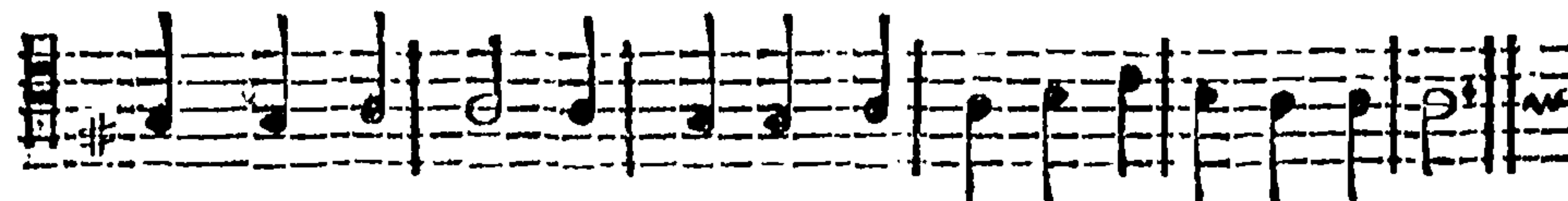
To be our Re-deemer from



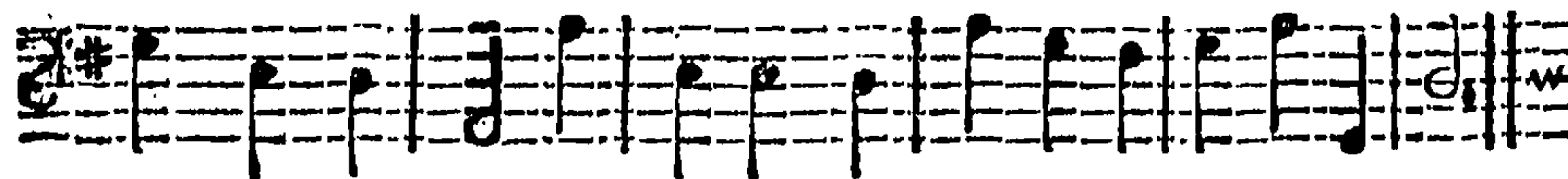
Death, Hell and Sin, Which *Adam's* Transgression in-volved us in.



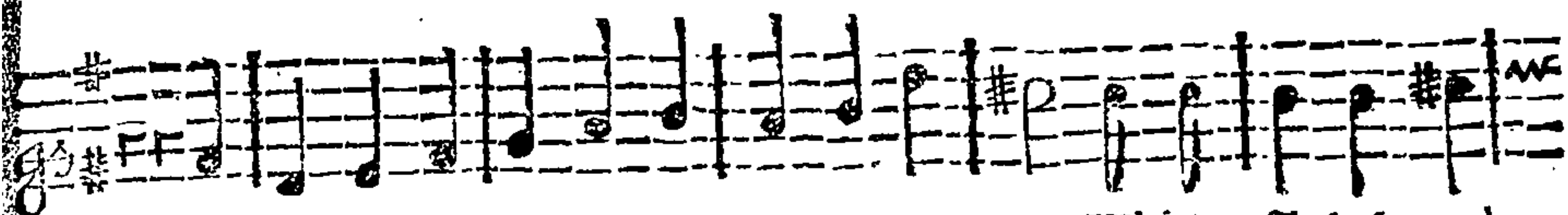
Death, Hell and Sin, Which *Adam's* Transgression in-volved us in.



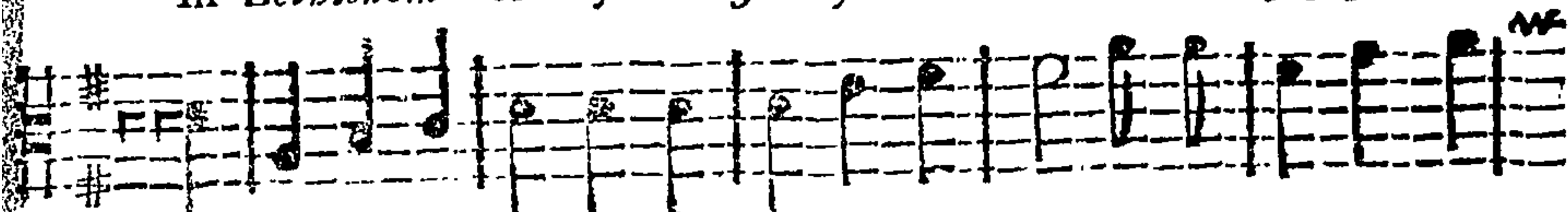
Death, Hell and Sin, Which *Adam's* Transgression in-volved us in.



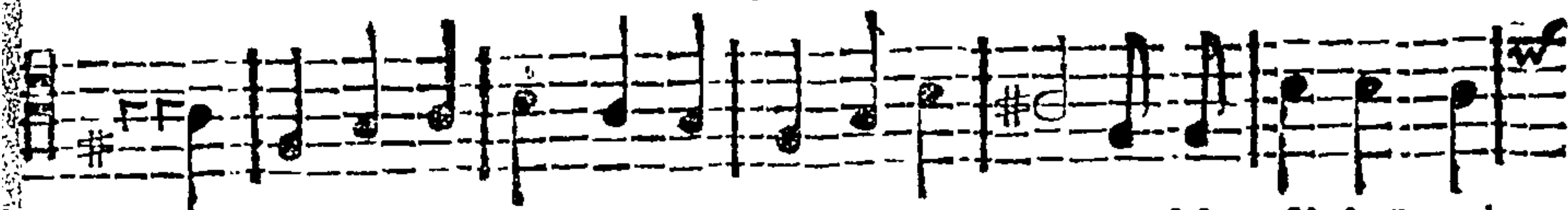
Death, Hell and Sin, Which *Adam's* Transgression in-volved us in.



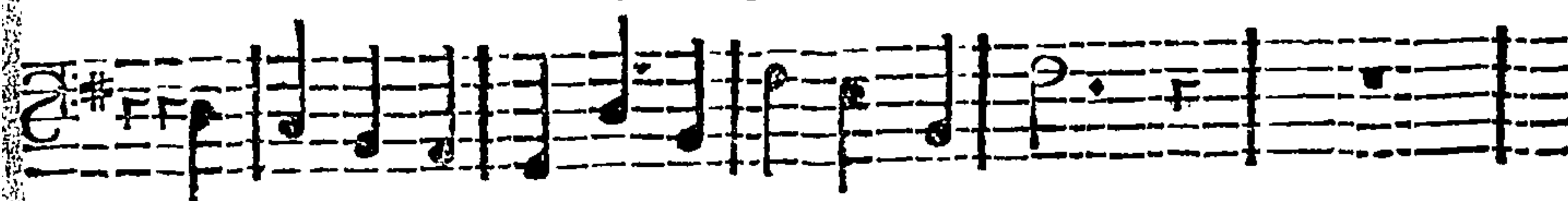
In Bethlehem Ci—ty in Fewry it was, Whither *Josepb* and



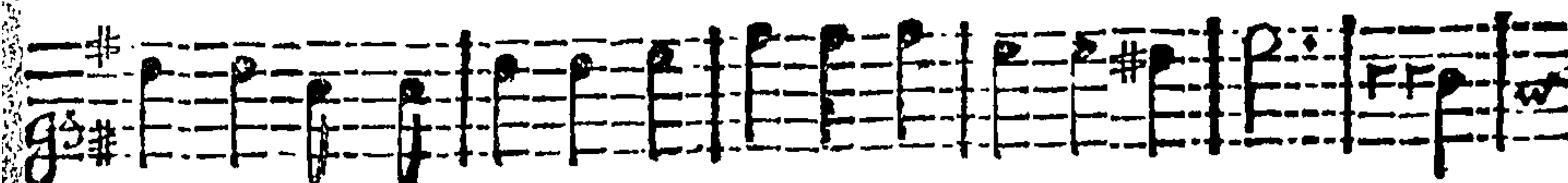
In Bethlehem Ci—ty in Fewry it was, Whither *Josepb* and



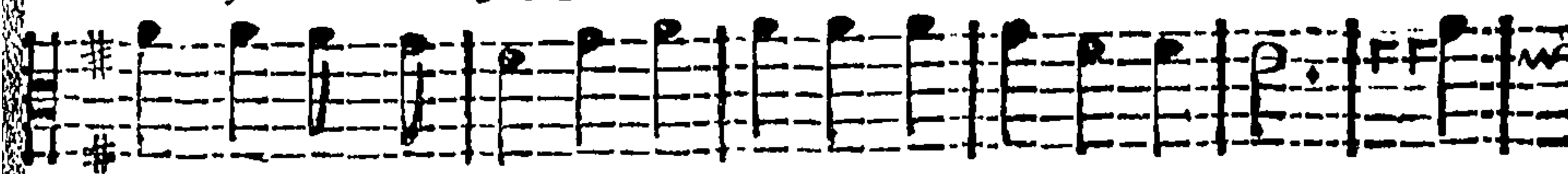
In Bethlehem Ci—ty in Fewry it was, Whither *Josepb* and



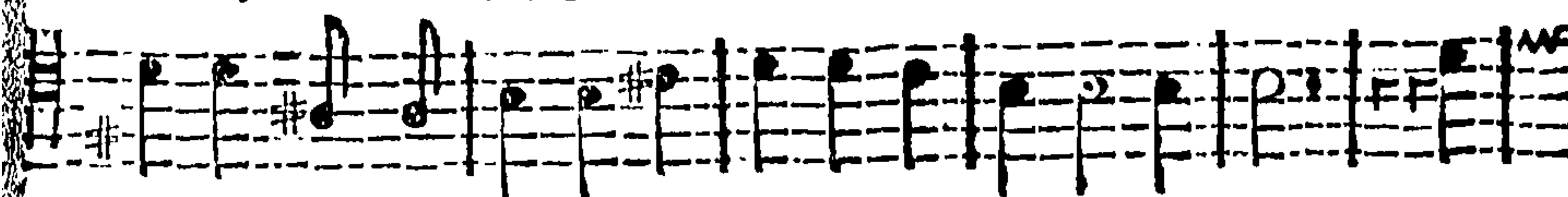
In Bethlehem Ci—ty in Fewry it was,



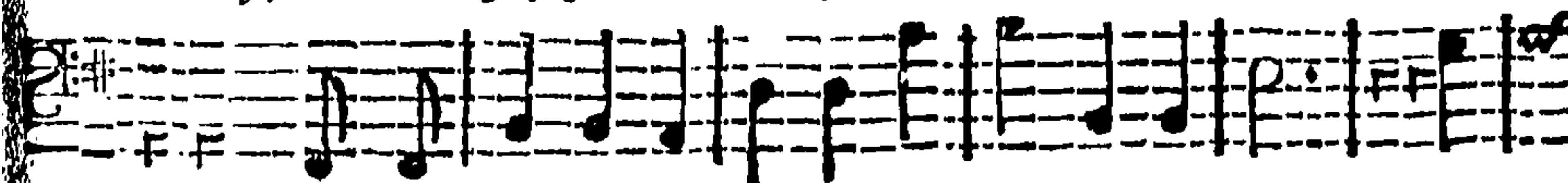
Ma—y, Whither *Josepb* and *Mary* to—gether did pass, That



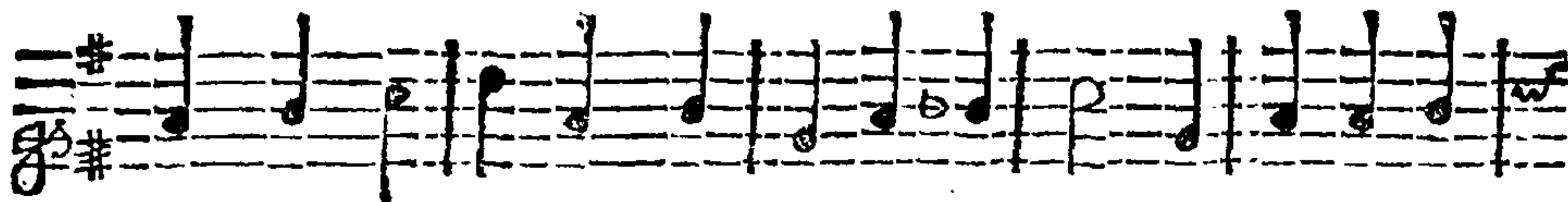
Ma—ry, Whither *Josepb* and *Mary* to—gether did pass, That



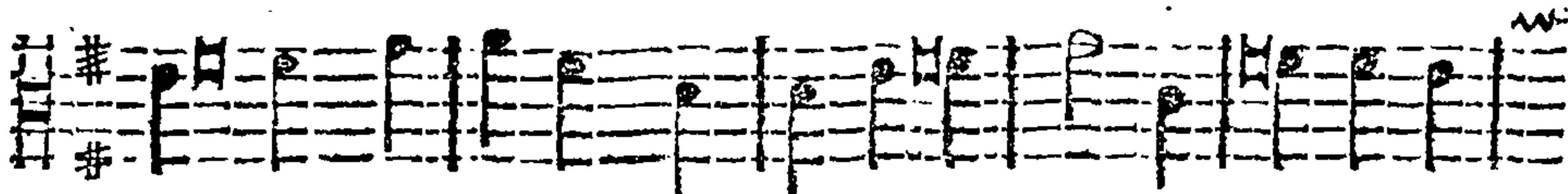
Ma—ry, Whither *Josepb* and *Mary* to—gether did pass, That



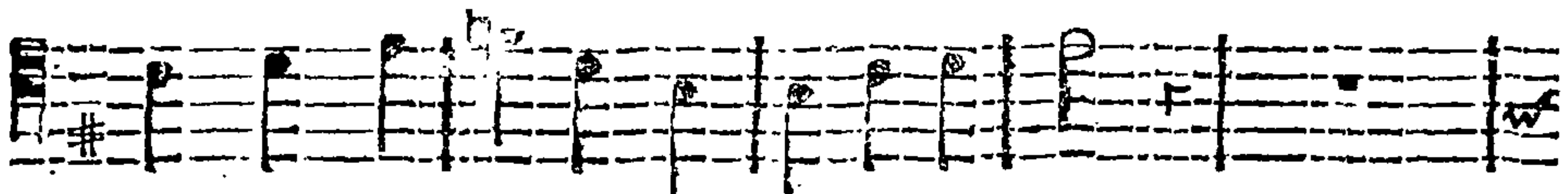
Whither *Josepb* and *Mary* to—gether did pass, That
they



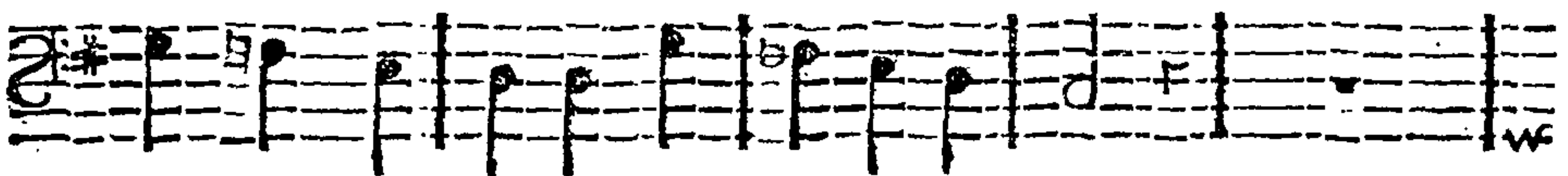
they might be taxed, when thither they came, Since *Cæsar Au*—



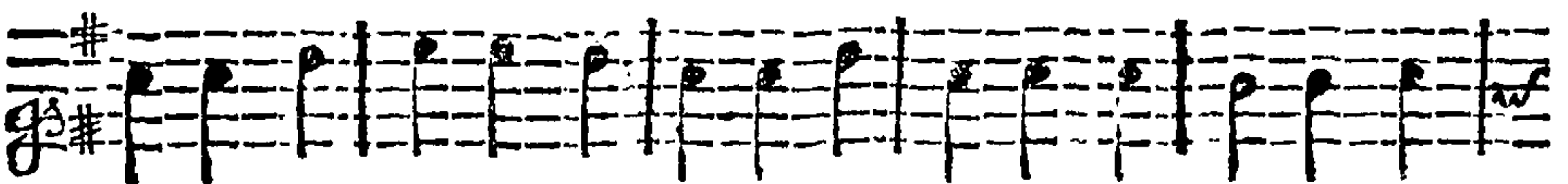
they might be taxed, when thither they came, Since *Cæsar Au*—



they might be taxed, when thither they came,



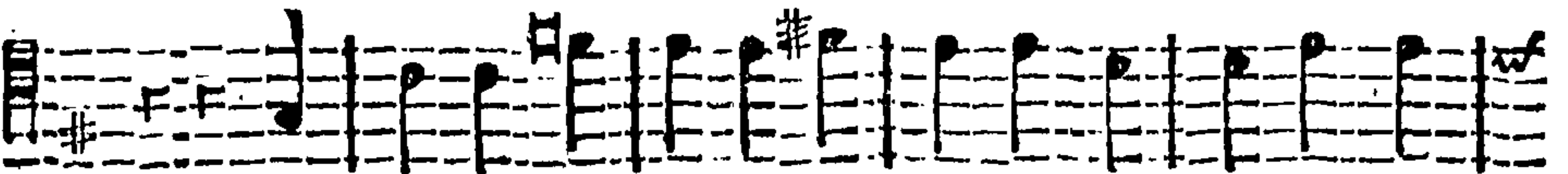
they might be taxed, when thither they came,



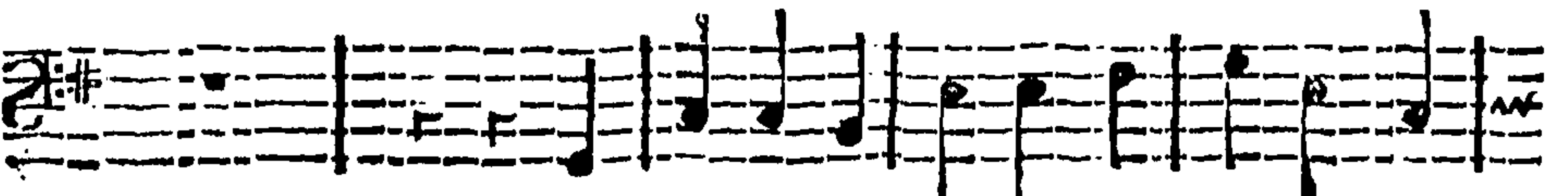
gustus, since *Cæsar*, since *Cæsar Au—gustus*, since *Cæsar Au*—



gustus, since *Cæsar*, since *Cæsar Au—gustus*, since *Cæsar Au*—

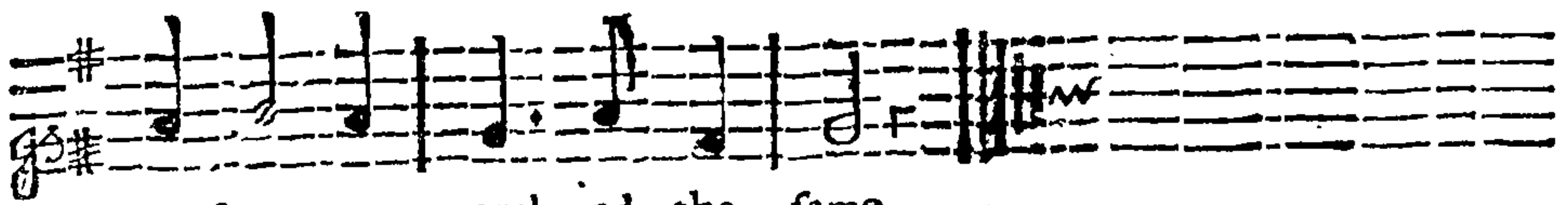


Since *Cæsar*, since *Cæsar Au—gustus*, since *Cæsar Au*—

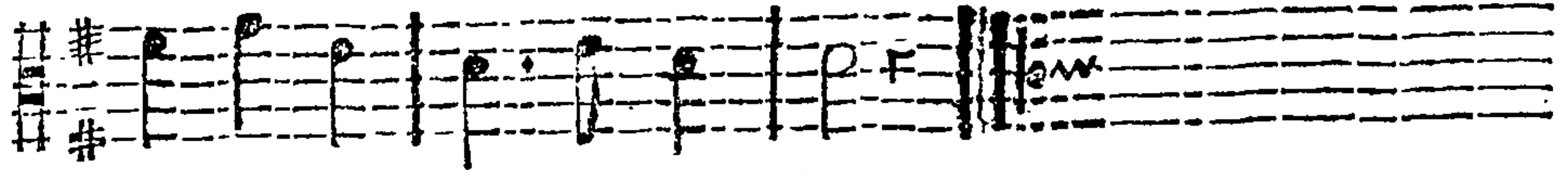


Since *Cæsar Au—gustus*, since *Cæsar Au*—

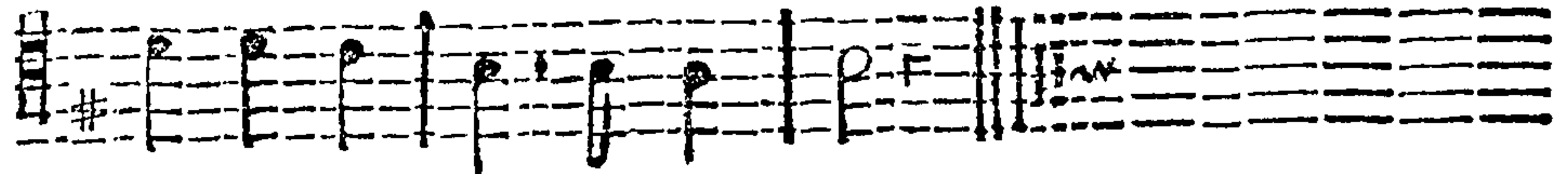
gustus



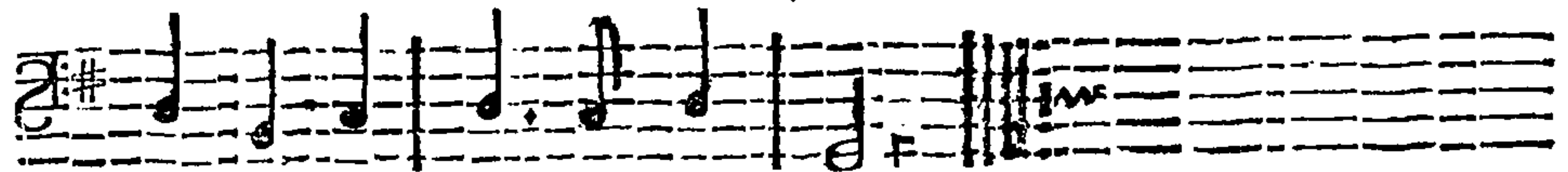
gustus com—mand—ed the same.



gustus com—mand—ed the same.



gustus com—mand—ed the same.



gustus com—mand—ed the same.

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 their Houses no Lodgings at all.
To lie in a Stable they did not disdain,
Whence Types of his Sufferings 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 blest Angel came down from on high,
To certain poor Shepherds in Fields who did lie ;
And bade them no longer with Sheep for to stay,
Because that our *Saviour* was born on this Day.

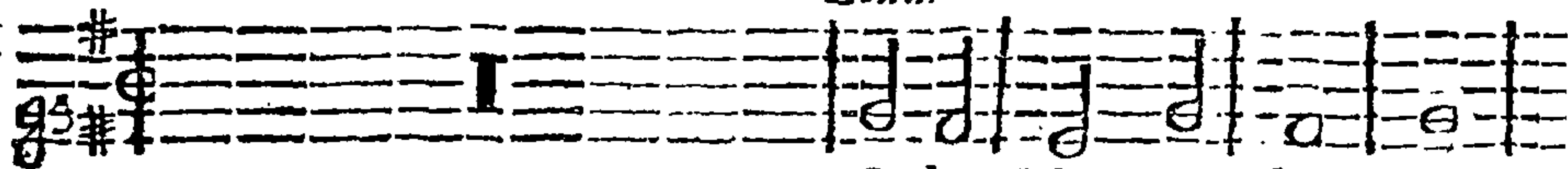
IV.

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 G O D, to our L O R D 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.

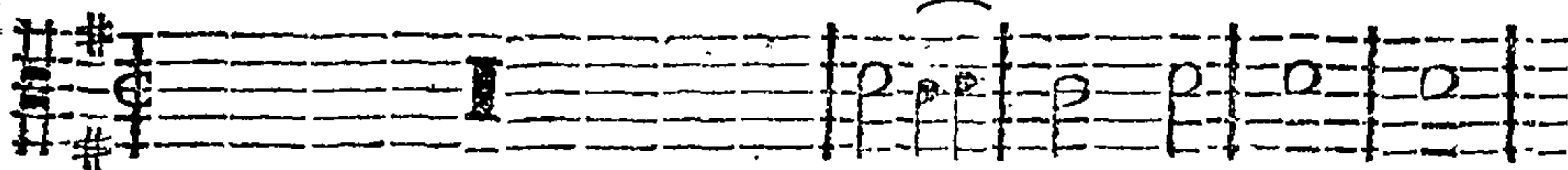
HYMN III.

For Christmas Day in Four Parts.

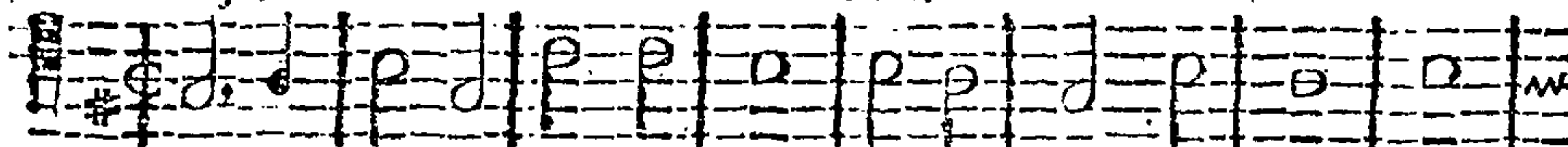
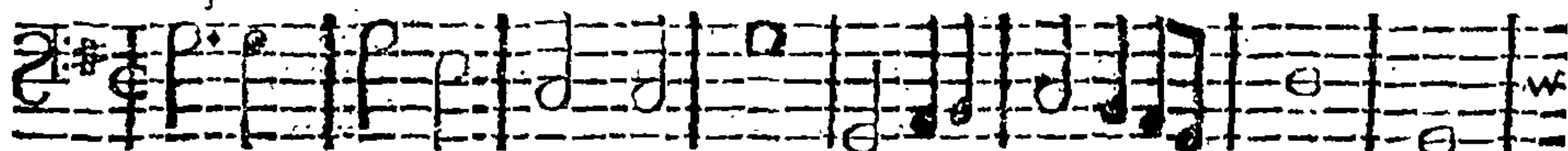
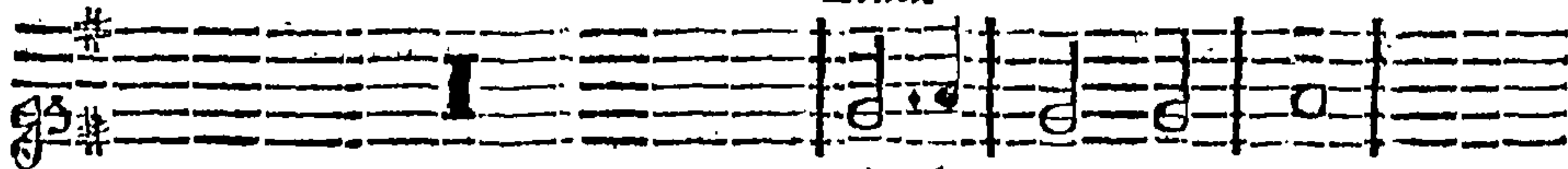
This Hymn, being of an ancient Composition, is therefore to be sung swifter.

Loud.

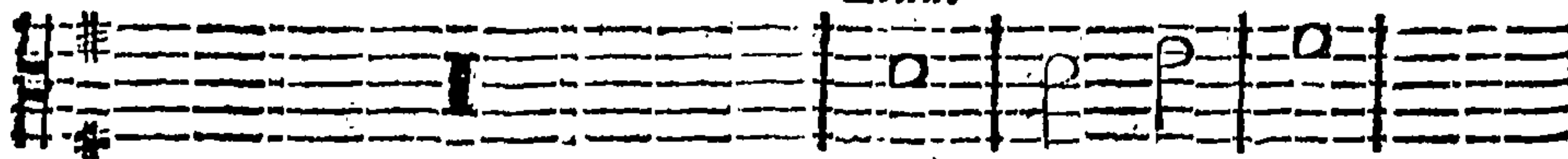
O thou Man! O thou Man!

Loud.

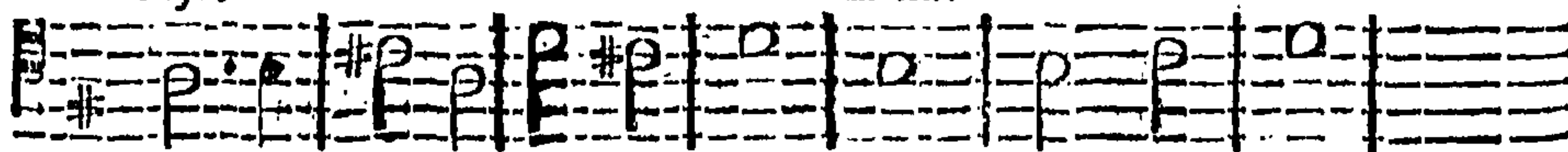
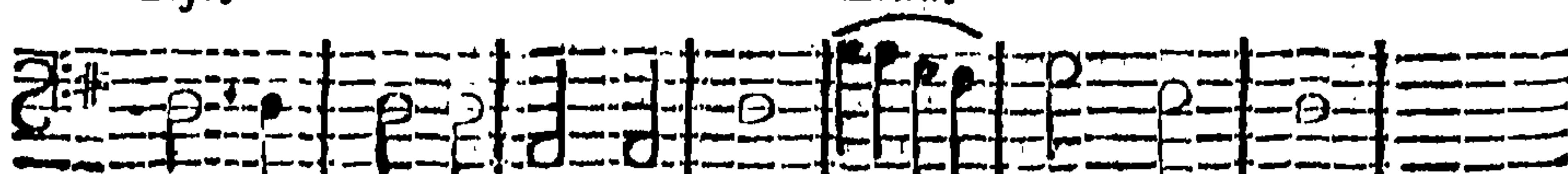
O thou Man! O thou Man!

*Soft.**Loud.*O re—member *Adam's* Fall! O thou Man! O thou Man!*Soft.**Loud.*O re—member *Adam's* Fall! O thou Man! O thou Man!*Loud.*

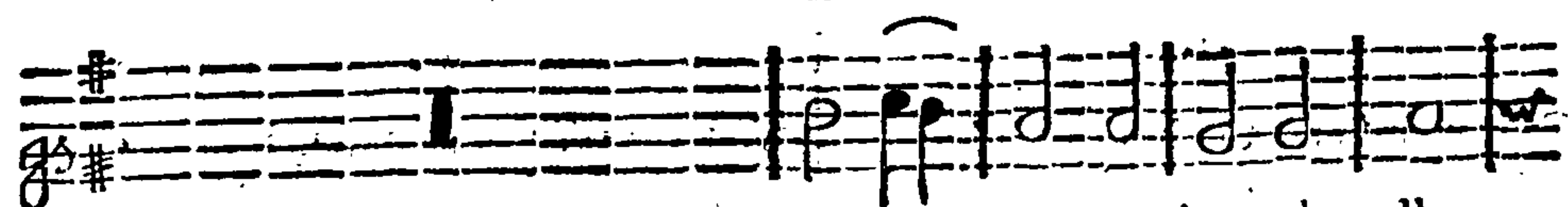
From Heav'n to Hell!

Loud.

From Heav'n to Hell!

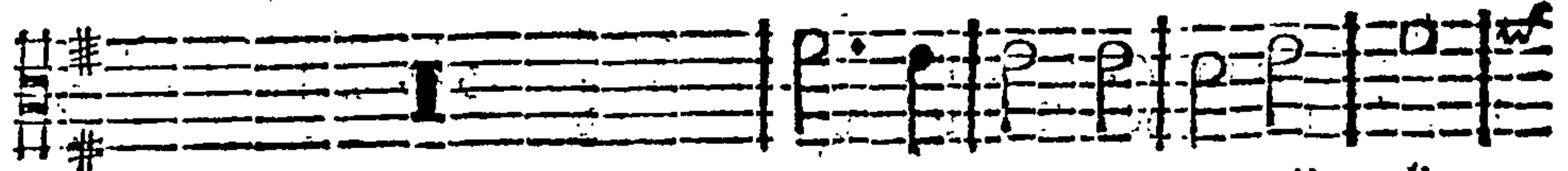
*Soft.**Loud.*O re—member *Adam's* Fall From Heav'n to Hell!*Soft.**Loud.*O re—member *Adam's* Fall From Heav'n to Hell!*How*

Loud.



How we were con-demned all,

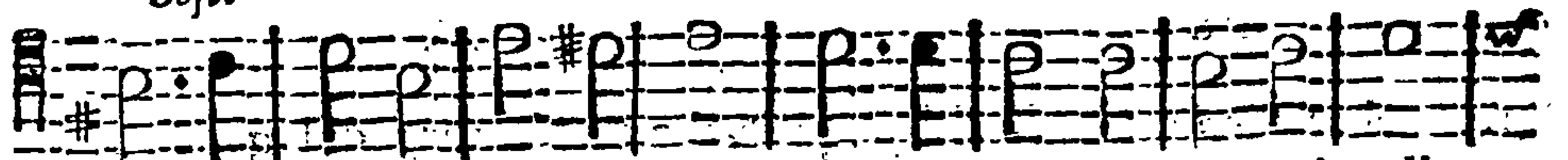
Loud.



How we were con-demned all,

Soft.

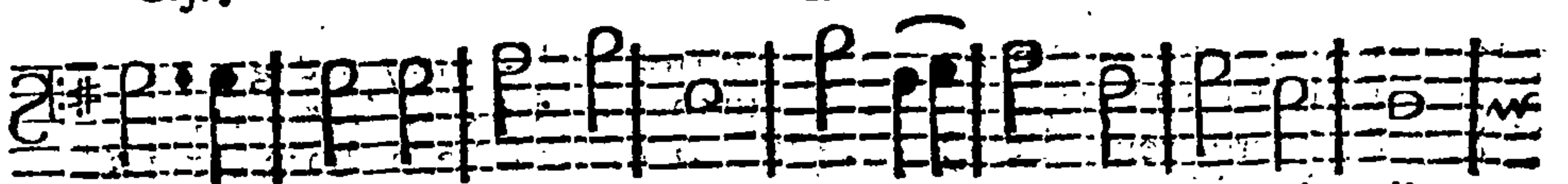
Loud.



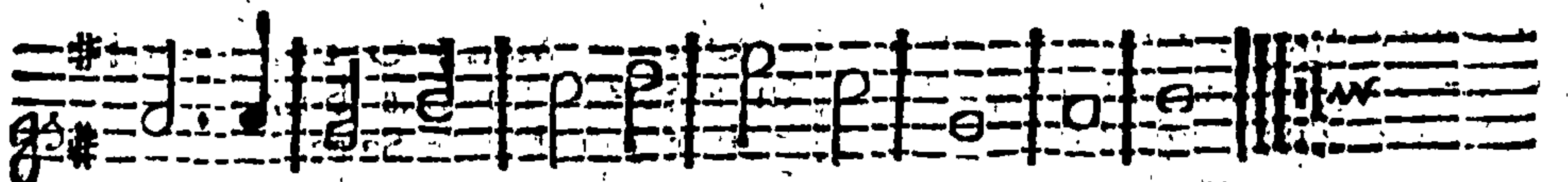
O re-mem-ber Adam's Fall! How we were con-demned all,

Soft.

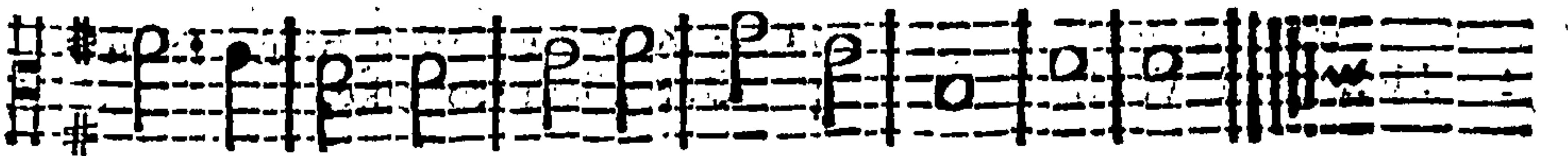
Loud.



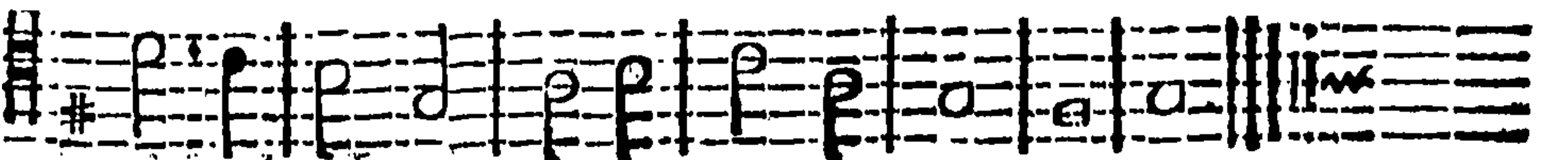
O re-mem-ber Adam's Fall! How we were con-demned all,



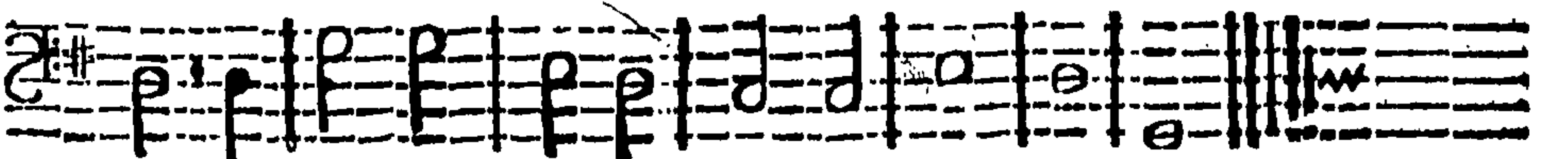
In—to Hell per—pe—tu—al There for to dwell.



In—to Hell per—pe—tu—al There for to dwell.



In—to Hell per—pe—tu—al There for to dwell.



In—to Hell per—pe—tu—al There for to dwell:

D

O re-

II.

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

III.

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

IV.

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

V.

O the Shepherds startled were!
 O thou Man! O thou Man!
 O the Shepherds startled were
 At this strange Thing.
 O 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,
 Humbly asking, If 'twas so,
 If *Christ* had been born or no
 To set us free?

VII.

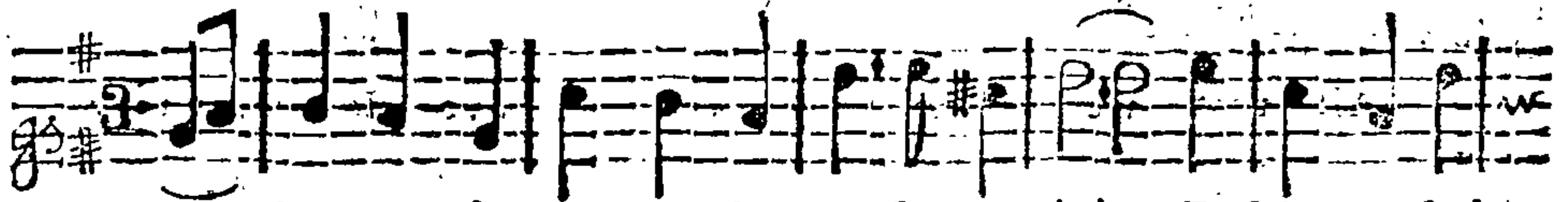
In a Stable he was born,
 O thou Man! O thou Man!
 In a Stable he was born
 For lost Man's Sake.
 In a Stable he was born:
 For us Wretches and forlorn,
 Our *Redeemer* thought no scorn
 Our Flesh to take.

H Y M N

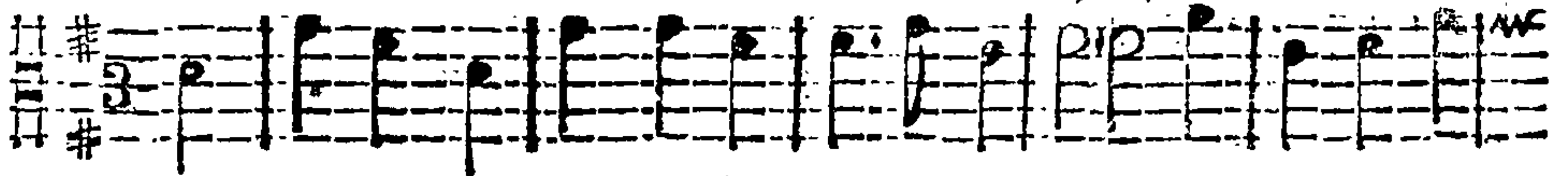
H Y M N VI.

In Four Parts.

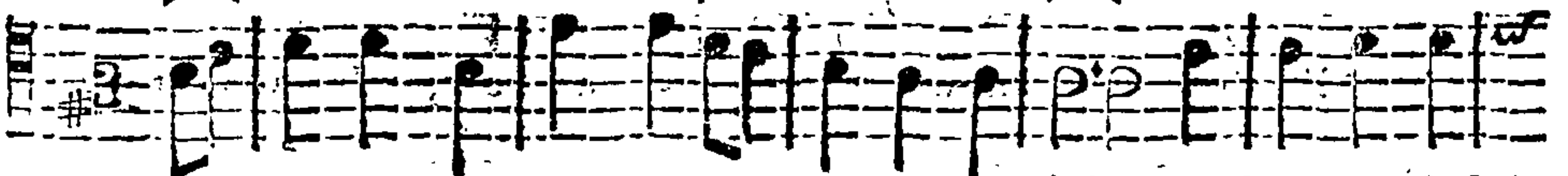
These Three following short Hymns on Divine Musick, are only designed as the First Introduction for Learners to Sing in Confort.



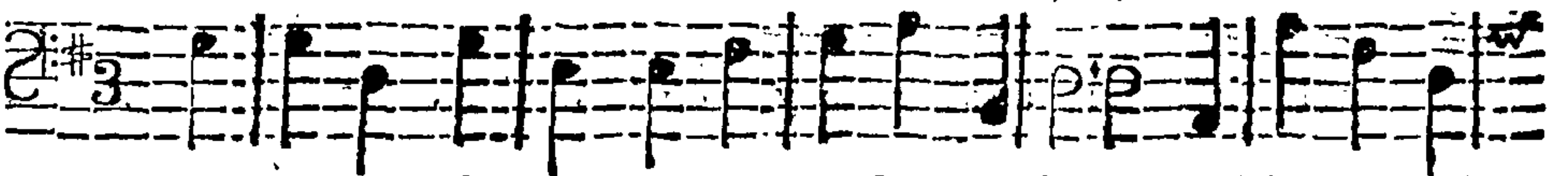
O let us, when e—ver in Confort we join, Resolve on such



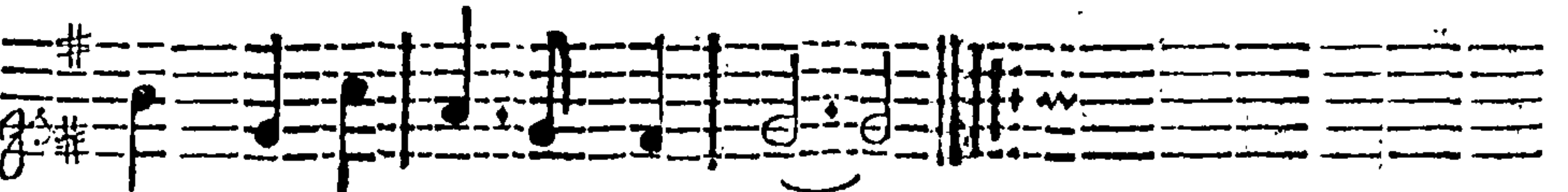
O let us, when e—ver in Confort we join, Resolve on such



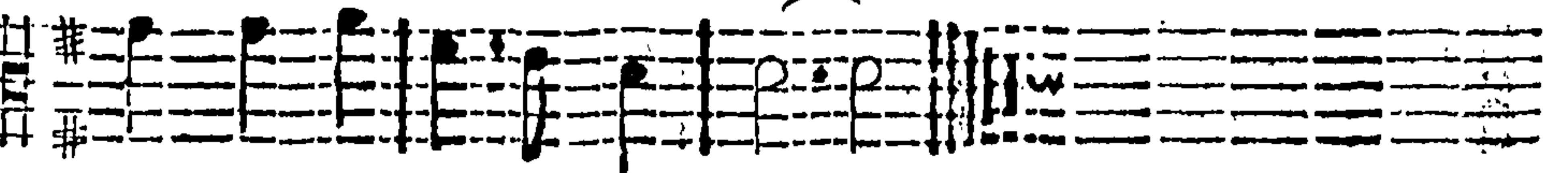
O let us, when e—ver in Confort we join, Resolve on such



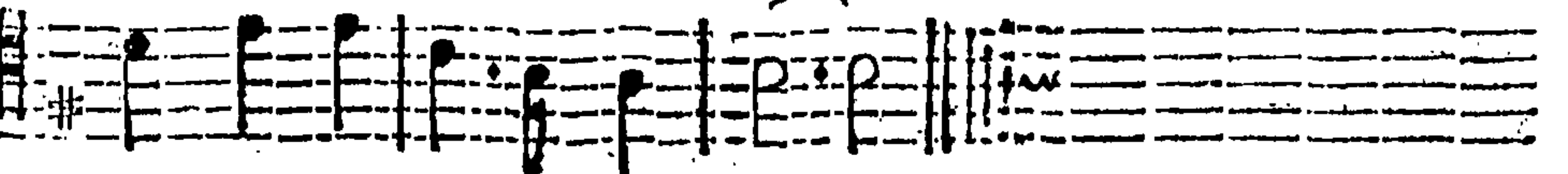
O let us, when e—ver in Confort we join, Resolve on such



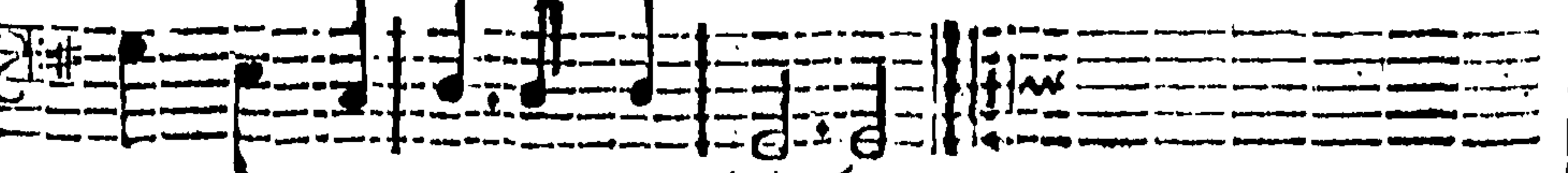
Words, as are on—ly di—vine.



Words, as are on—ly di—vine.

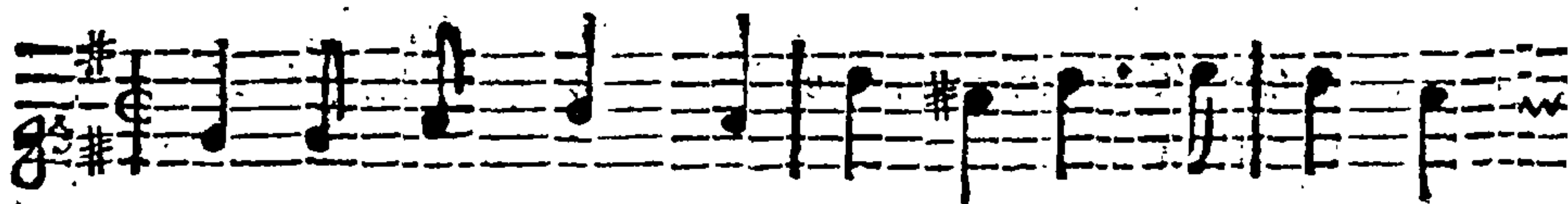


Words, as are on—ly di—vine.

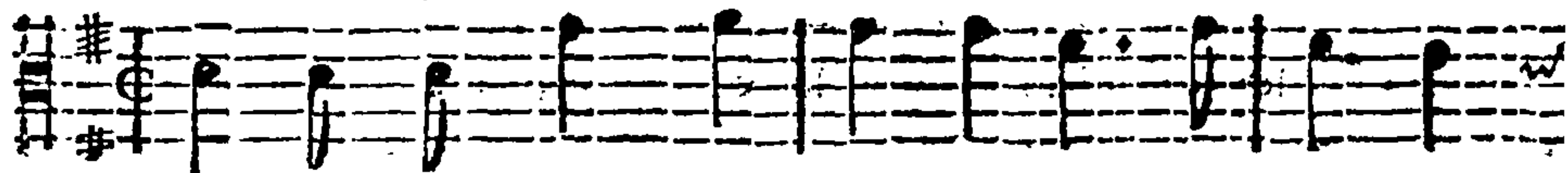


Words, as are on—ly di—vine.

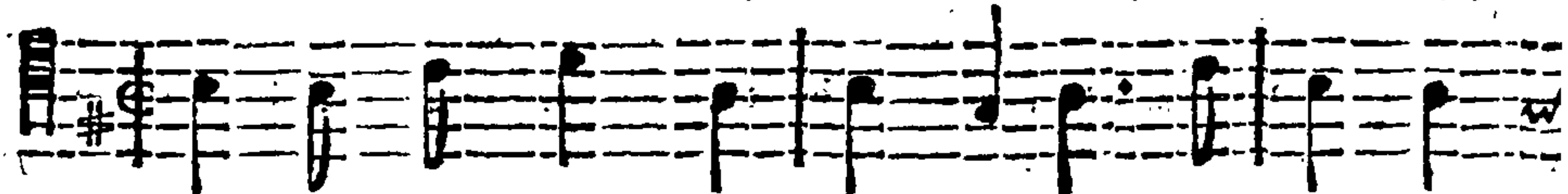
H Y M N VII.

In Four Parts. - Out of Mr. Waller's Poems.

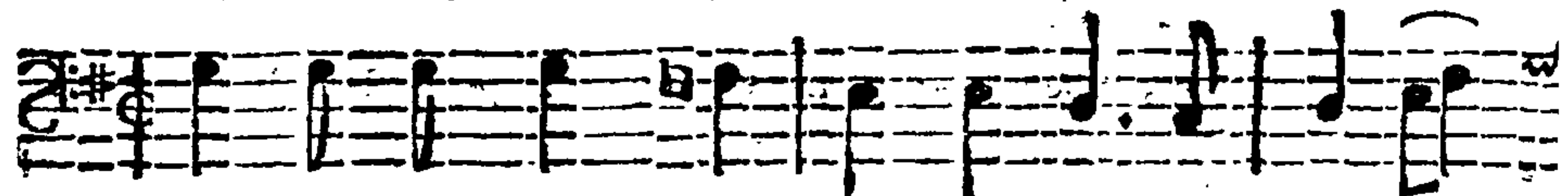
All that we know they do a—bove, Is that they



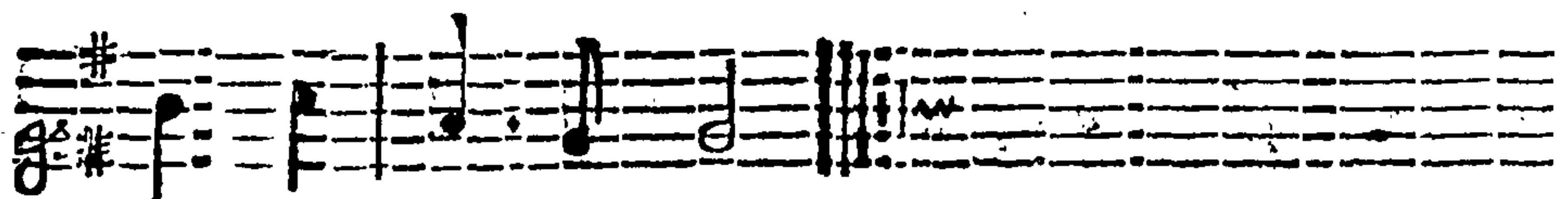
All that we know they do a—bove, Is that they



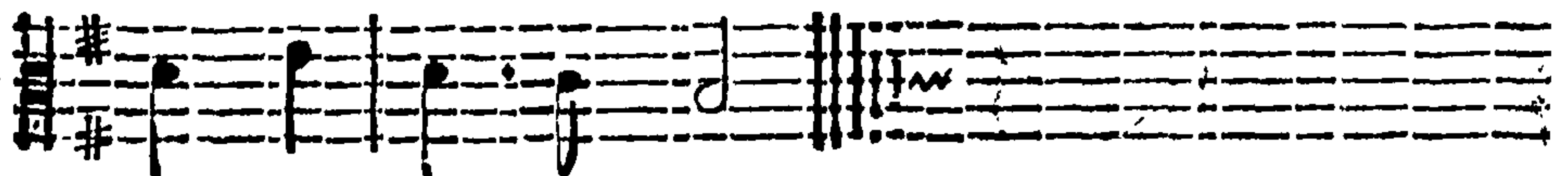
All that we know they do a—bove, Is that they



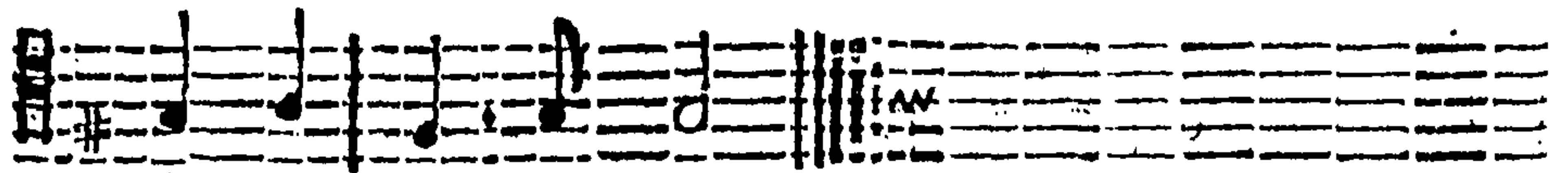
All that we know they do a—bove, Is that they



sing, and that they love.



sing, and that they love.



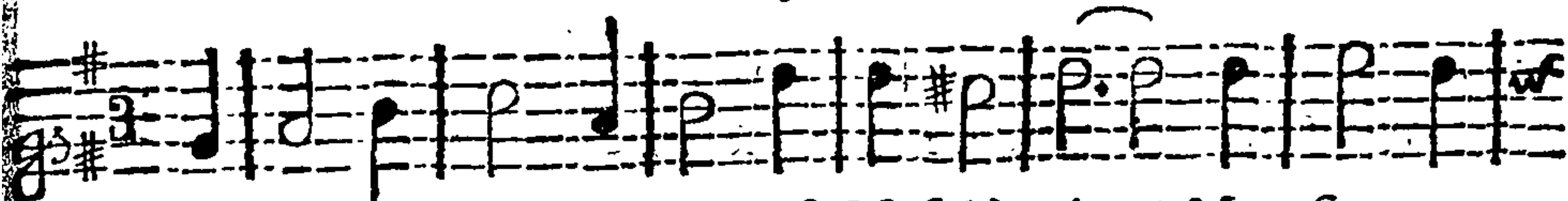
sing, and that they love.



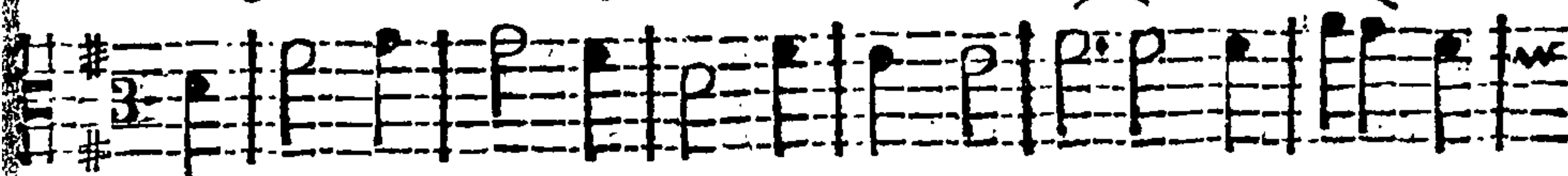
sing, and that they love.

H Y M M VIII.

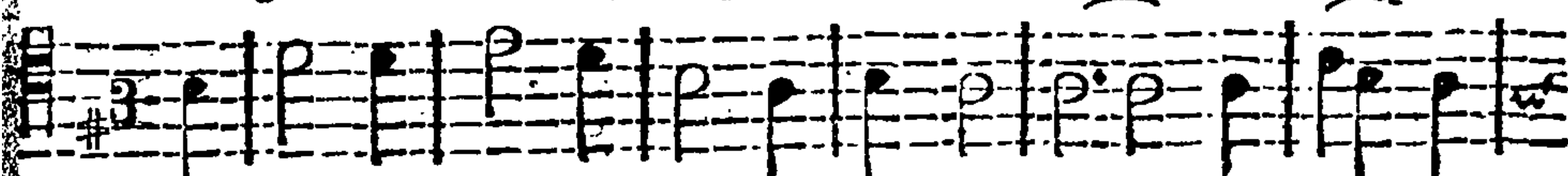
In Four Parts. Out of Mr. Waller's Poems.



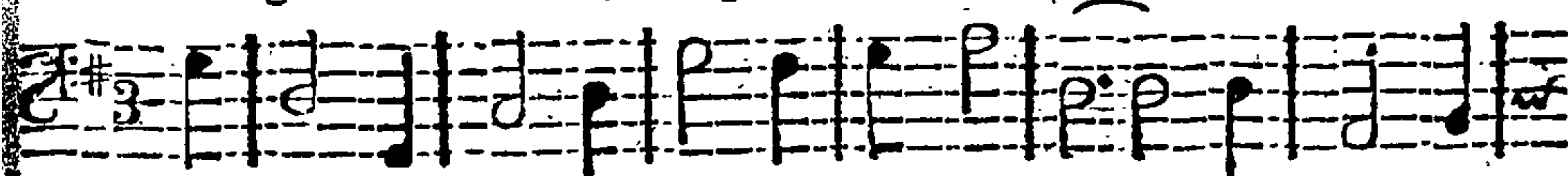
An-gels and Men, by Help of Musick's Art, May sing to—



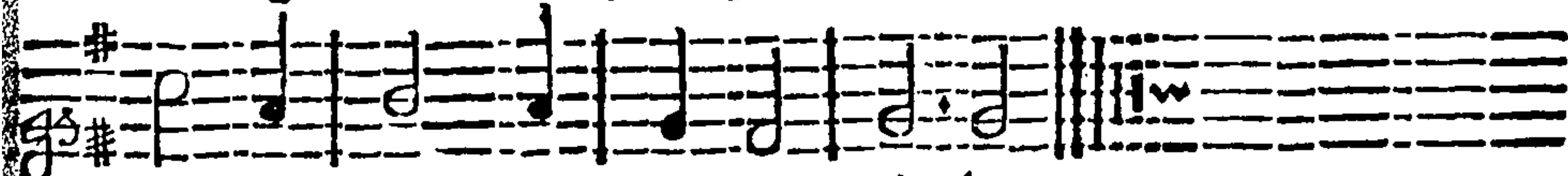
An-gels and Men, by Help of Musick's Art, May sing to—



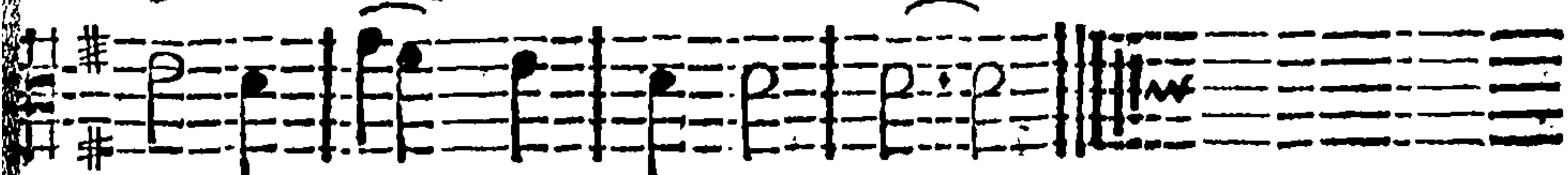
An-gels and Men, by Help of Musick's Art, May sing to—



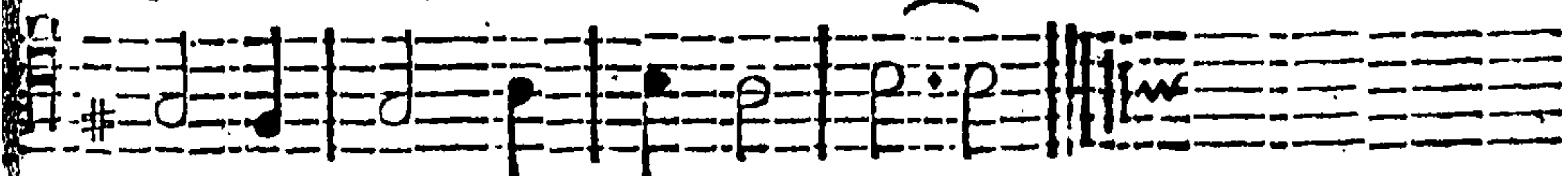
An-gels and Men, by Help of Musick's Art, May sing to—



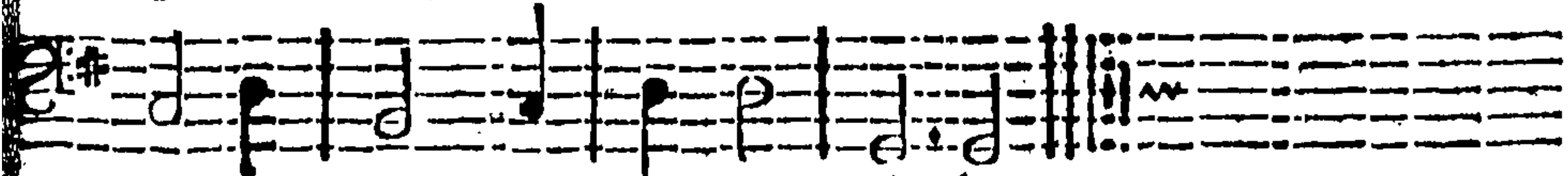
ge-ther, though they dwell a—part.



ge-ther, though they dwell a—part.



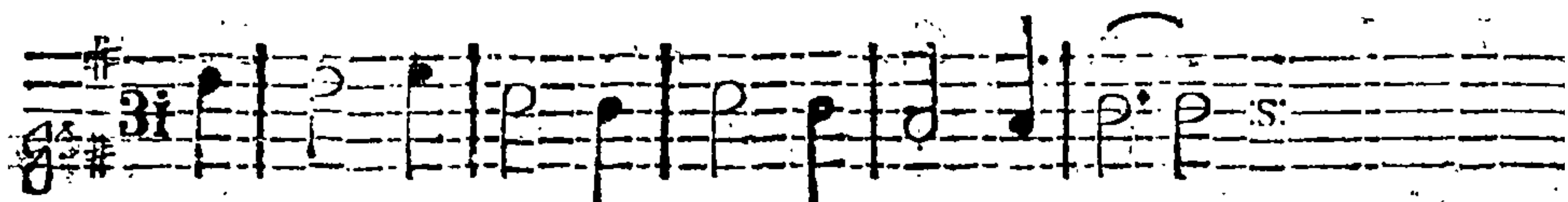
ge-ther, though they dwell a—part.



ge-ther, though they dwell a—part.

In Catches or Canons, the first Part begins, 'till the Singer comes to this Mark S. Then the first goes on, and the second begins, 'till the first comes again to this Mark S. Then the third begins, and if there are four Parts, the fourth takes its Place in the same Manner, and so they all continue, 'till by some particular Signal they leave off all together.

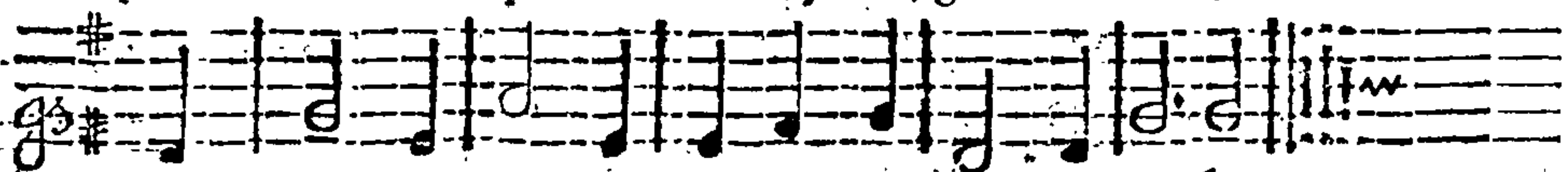
C A T C H

CATCH I. *In Three Parts.*

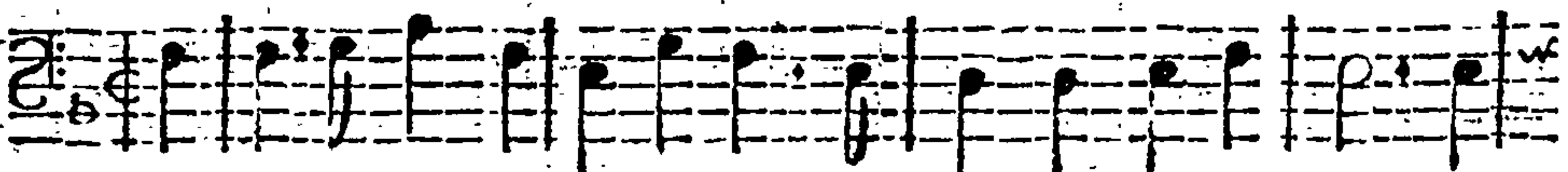
Whilst we do sing, we con-se-crate our Art,



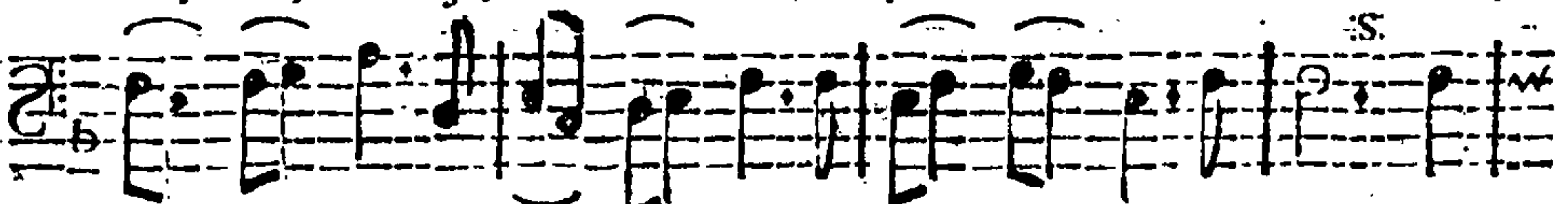
And of-fer up with eve-ry Tongue an Heart ;



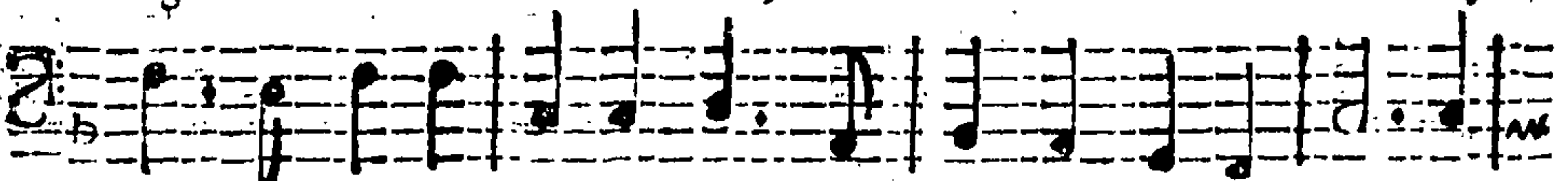
In Hope that we in Heaven shall bear a Part.

CATCH II. *For Three Voices.*

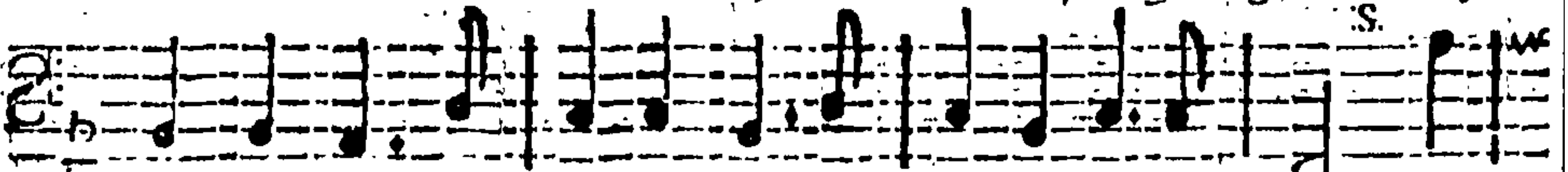
My Sins, O Christ, extend to thee, Thy death declares them thine, Thy



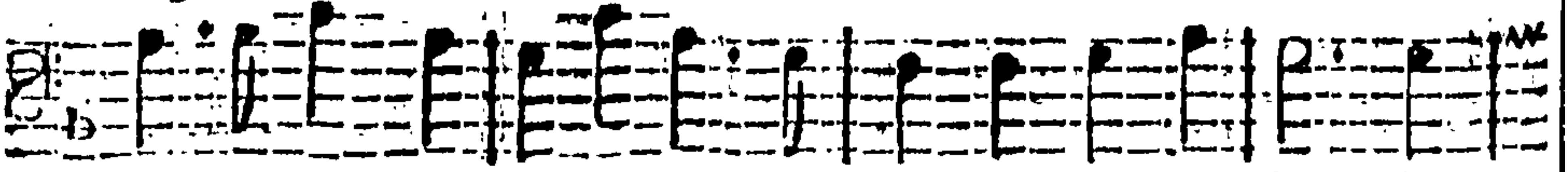
Righteousness ex-tends to me, Its Be-ne-fits are mine. Thy



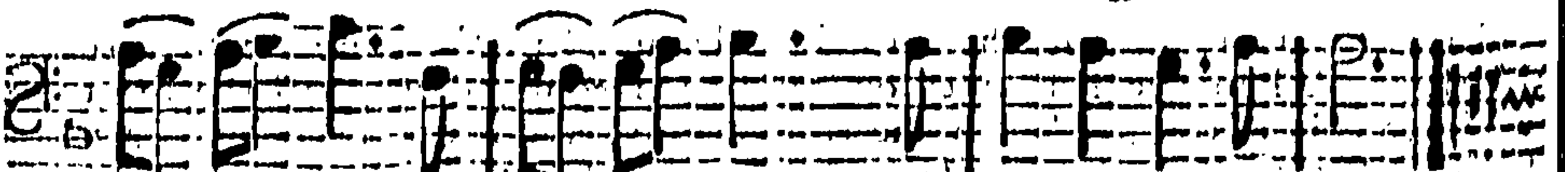
Death hath set me free from Hell, And makes my Sins forgiv'n. Thy



Righteousness makes me to dwell E-ter-nal-ly in Heav'n. Lord,

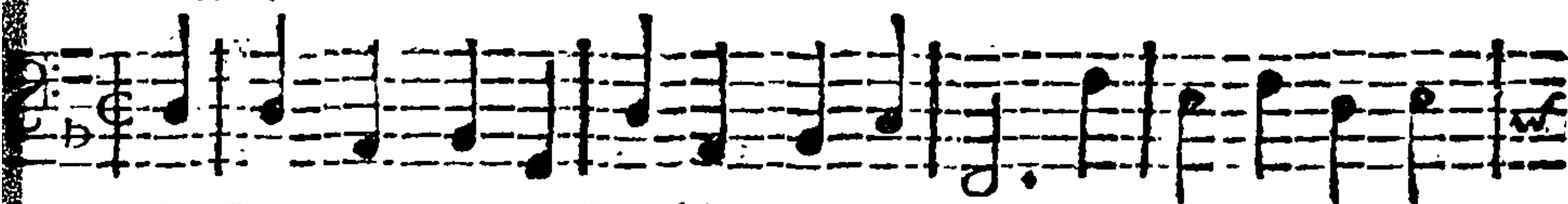


if I live, or if I die, Let me be-long to thee, Since

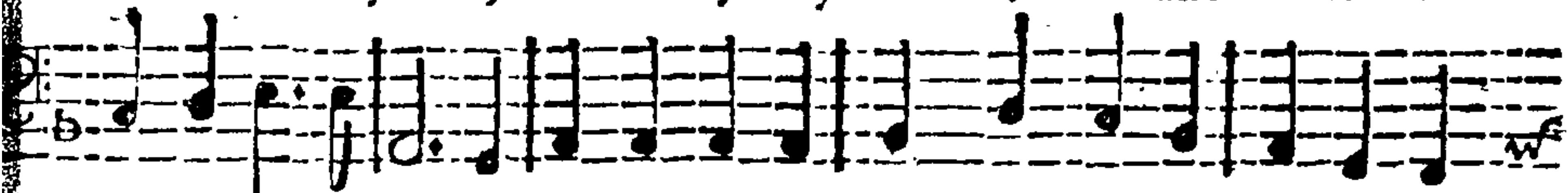


in thy Life, and in thy Death, Thou gavest all for me.

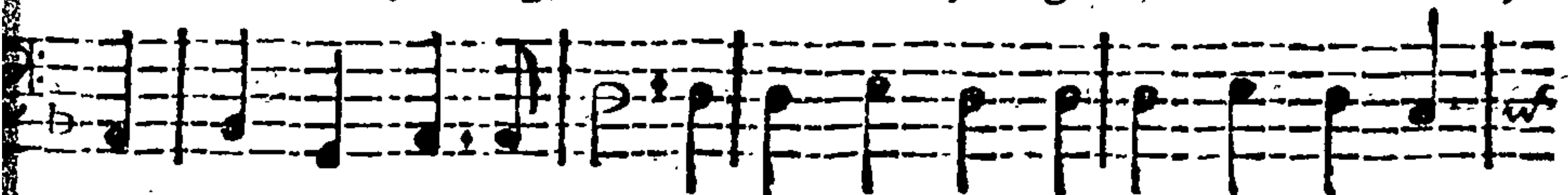
CATCH

C A T C H III. *For Four Voices.**Slow.*

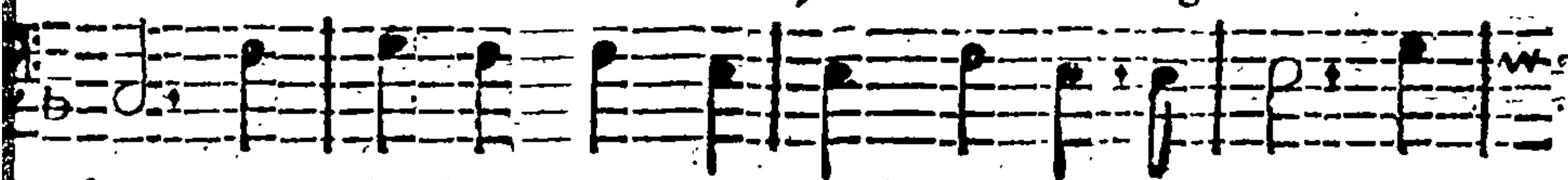
O Lord my God, I humbly cry to thee. Forfake me not in



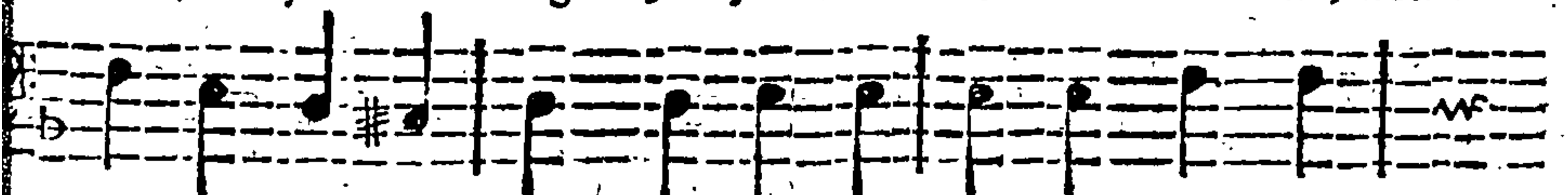
this my Mi se-ry. O give me not to Death, O give me not to Death,



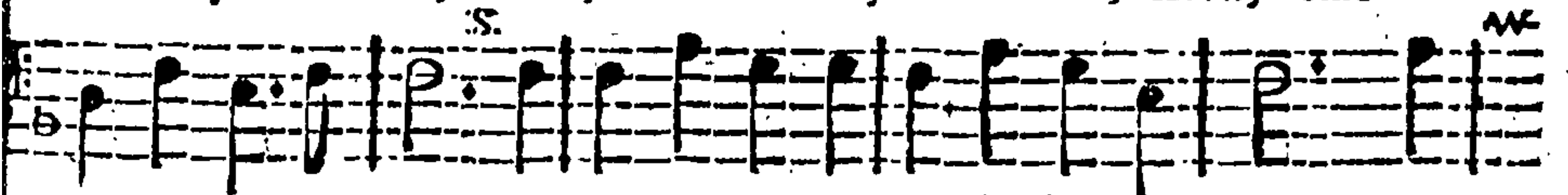
since thou didst die for me. I so-journ like a Pil-grim here be—



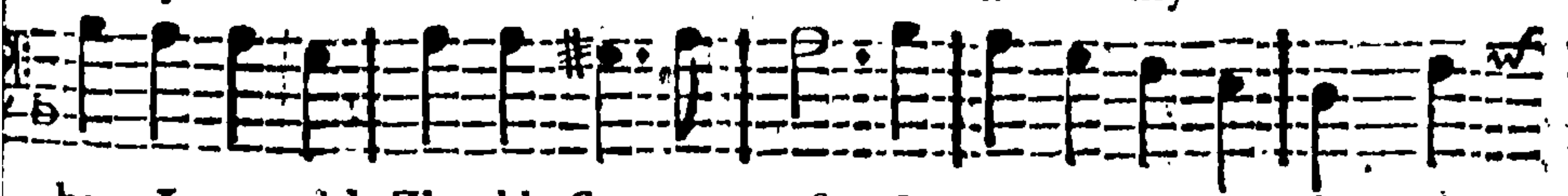
low; My Trouble's great, my Grief doth o-ver—flow; Some



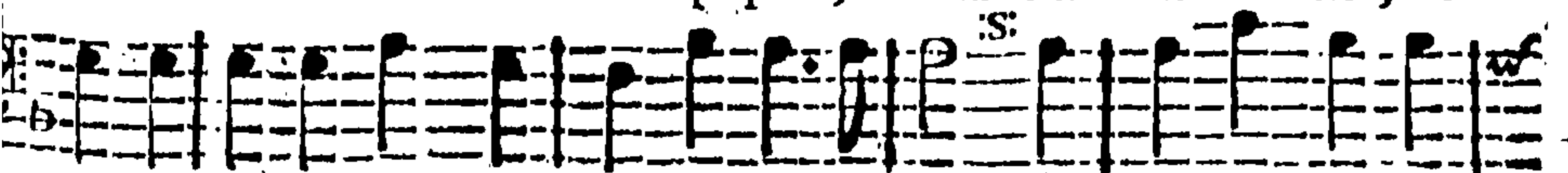
Pi-ty on me, Lord, some Pi-ty on me, Lord, some



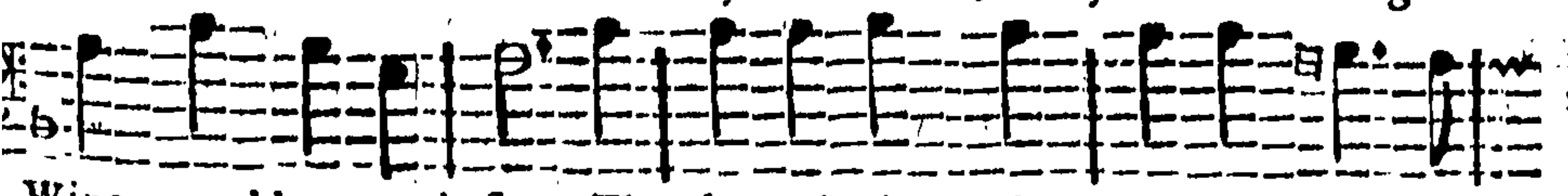
Pi-ty on me shew. I can no Comfort find within my Breast. But



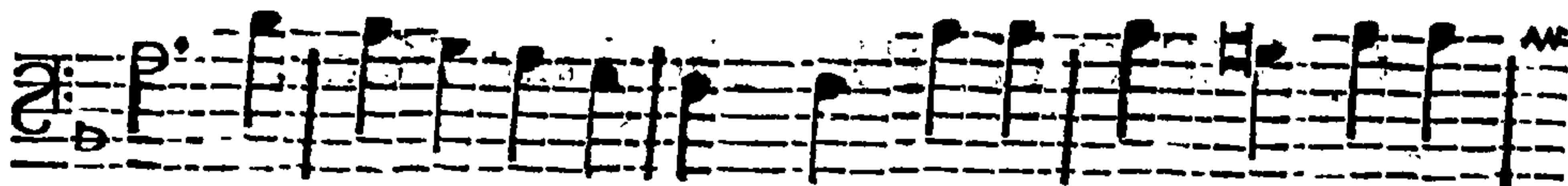
here I am with Trouble sore op-press'd, O take me un-to thee, O



take me un-to thee, where I may be at Rest. My Soul with Eagle's



Wings would upward flee, To that Abode, where I thy Face may see



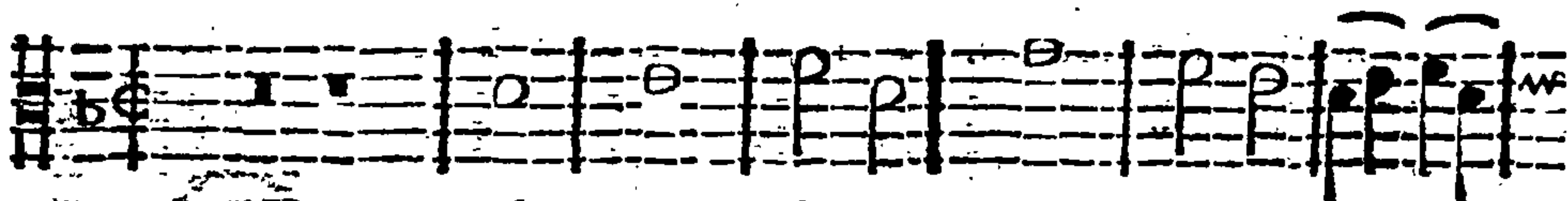
see ; Though I am here be-low, Though I am here be-low, I



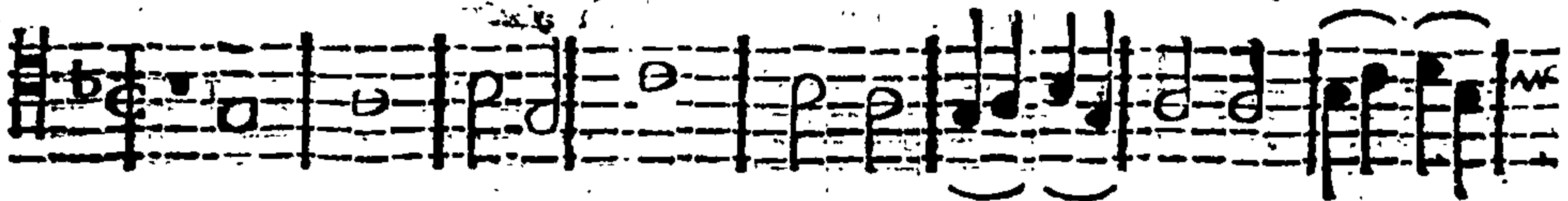
lift my Soul to thee.

TWO C A N O N S.

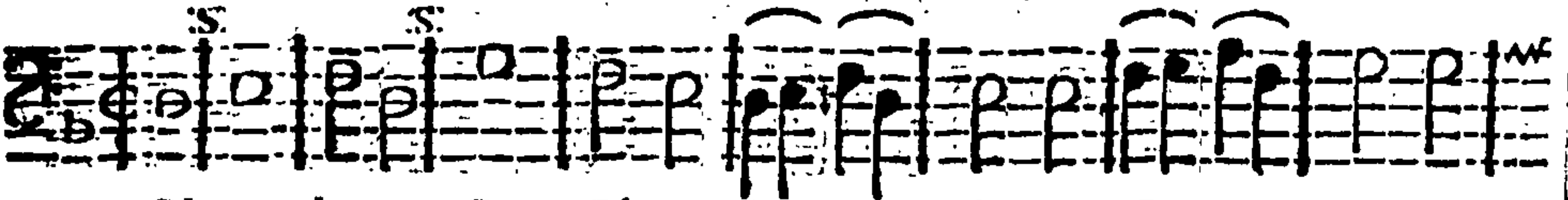
Canon in the Fourth and Eighth above falling a Note. Out of Luke ii. 14.



Glo—ry be to God, Glo-ry be to



Glo—ry be to God, Glory be to God, to God, to

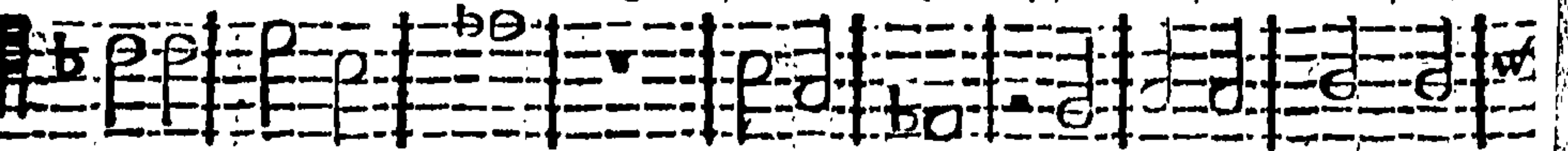


Glory be to God, Glory be to God, to God, to



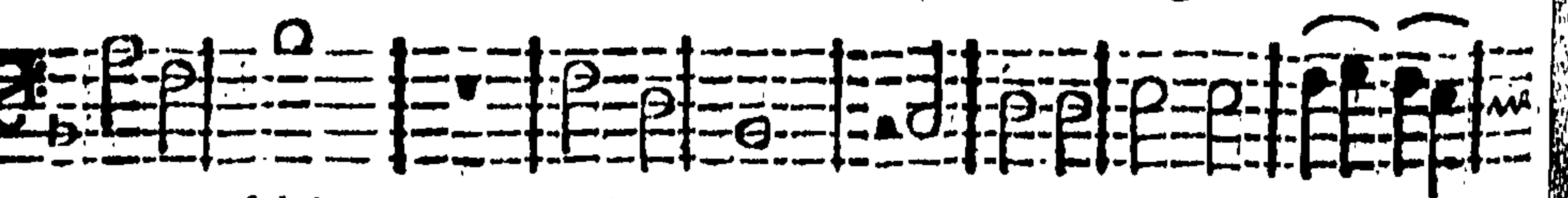
God, to God, to God on high.

And on Earth Peace



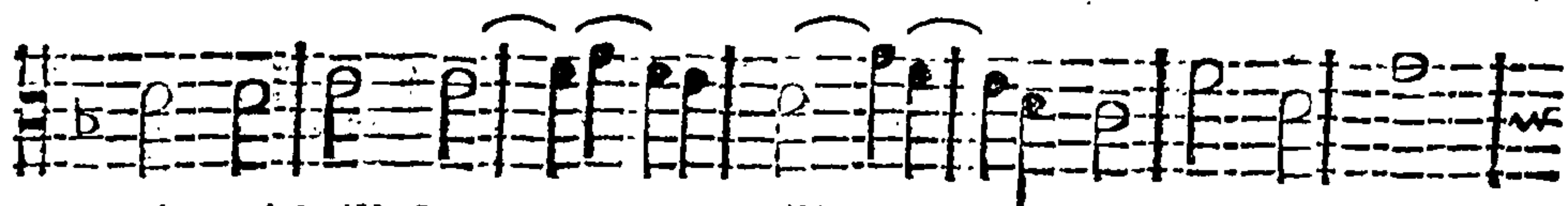
God, to God on high.

And on Earth Peace and good Will, Peace

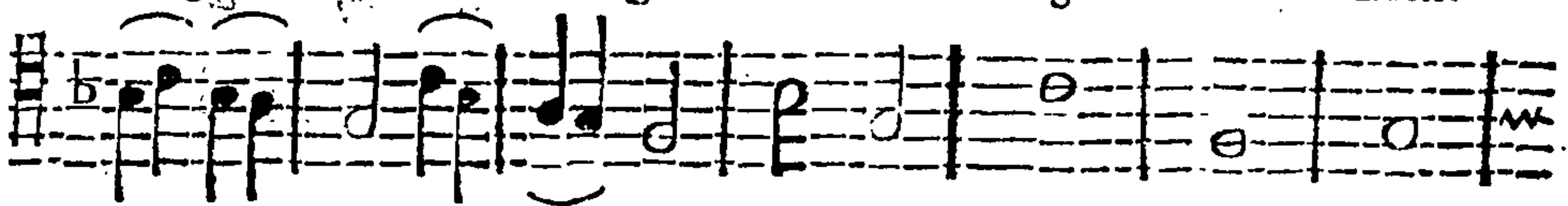


God on high.

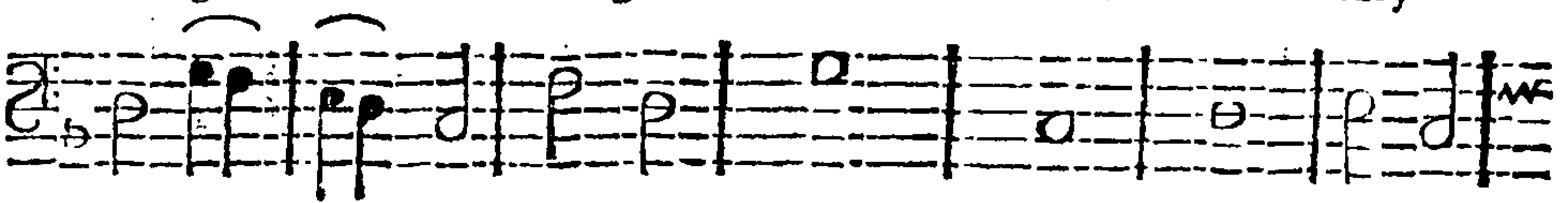
And on Earth Peace and good Will, Peace and good
and



and good Will, Peace and good Will, Peace and good Will to Men.



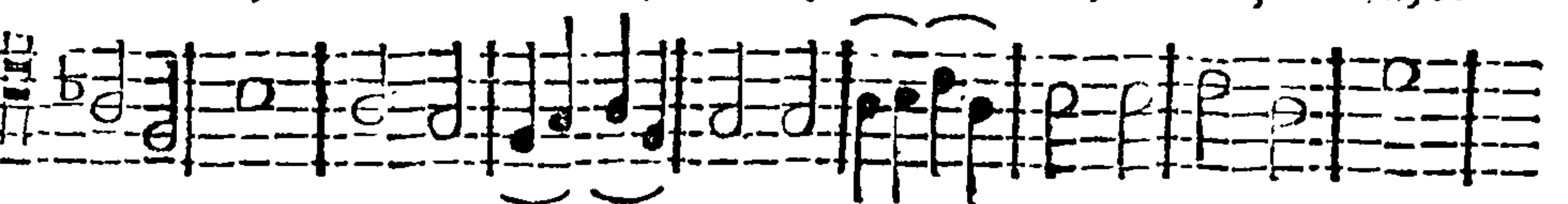
and good Will, Peace and good Will to Men. Glo—ry



Will, Peace and good Will to Men. Glo—ry be to



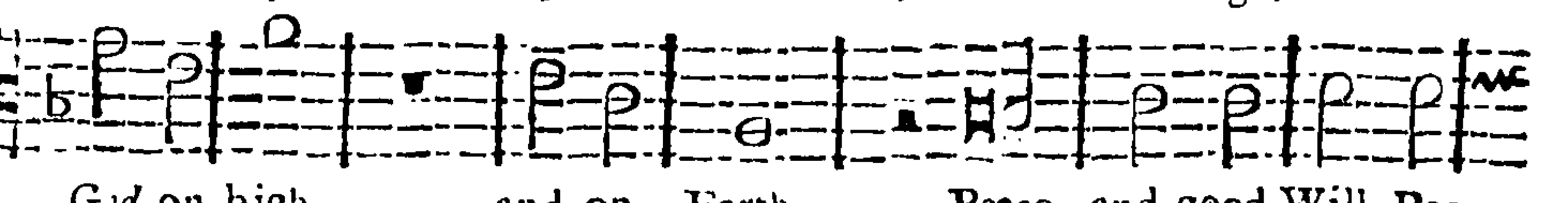
Glo—ry be to God, Glo-ry be to God, to God, to God, to



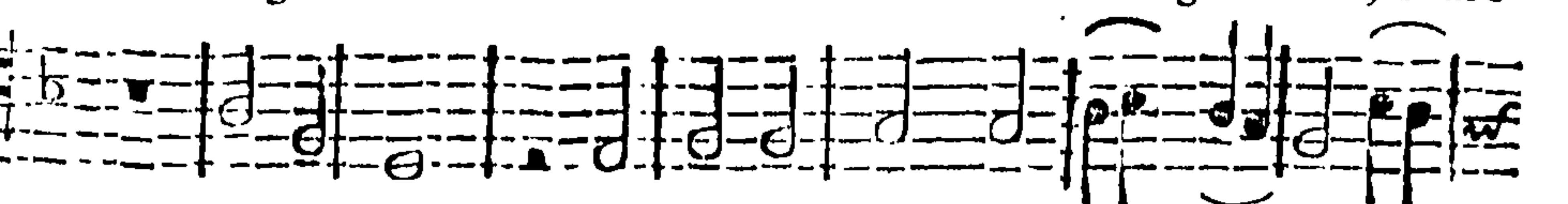
be to God, Glo-ry be to God, to God, to God, to God on high,



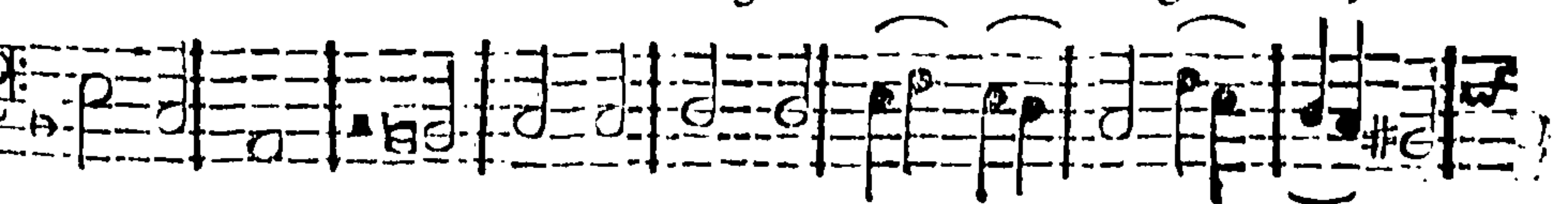
God, Glory be to God, to God, to God, to God on high,



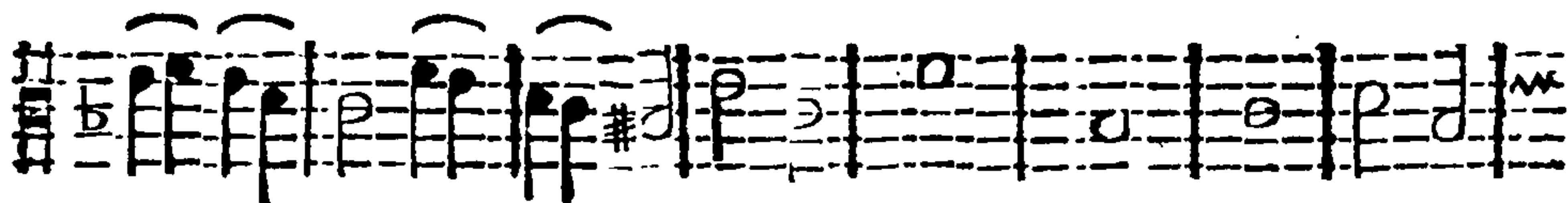
God on high and on Earth Peace and good Will, Peace



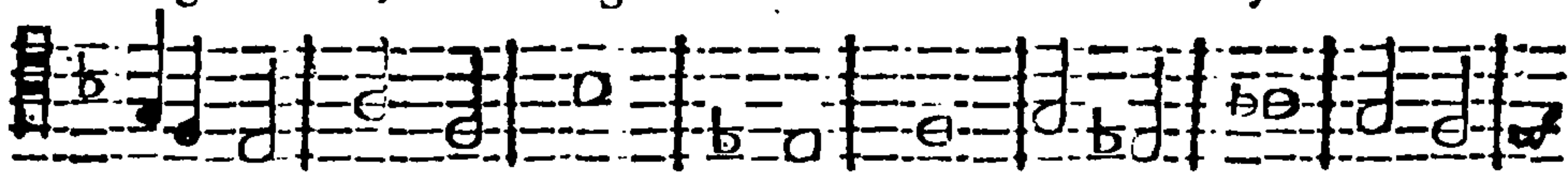
and on Earth, Peace and good Will, Peace and good Will, Peace



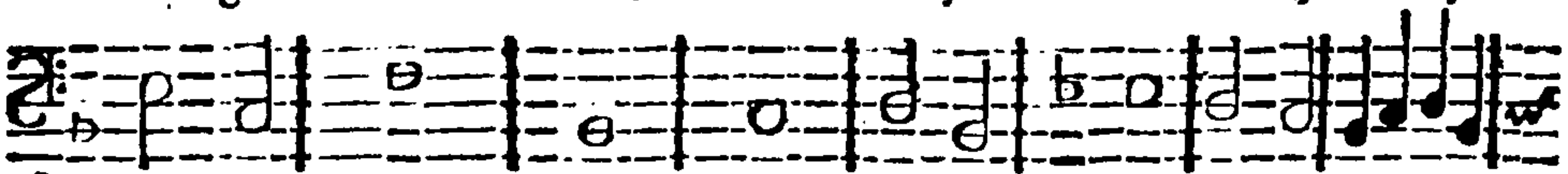
and on Earth Peace and good Will, Peace and good Will, Peace and good
E and



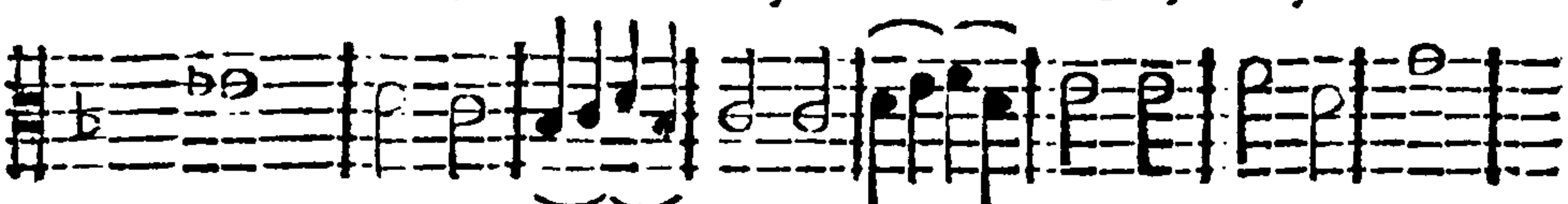
and good Will, Peace and good Will to Men. Glo—ry be to



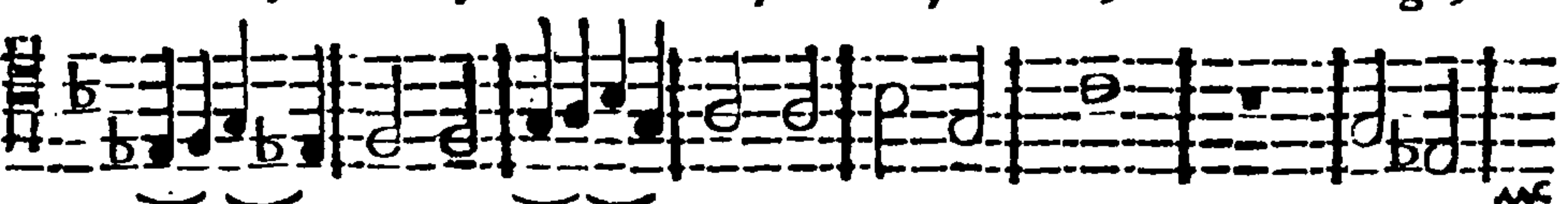
and good Will to Men. Glo—ry be to God, Glo-ry



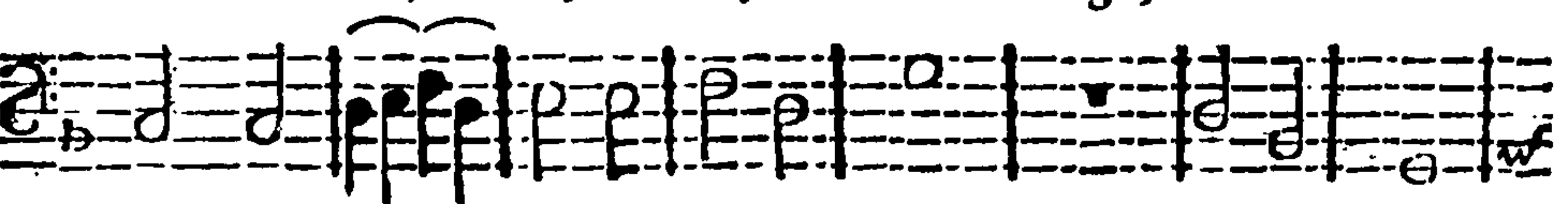
Will to Men. Glo—ry be to God, Glory be to



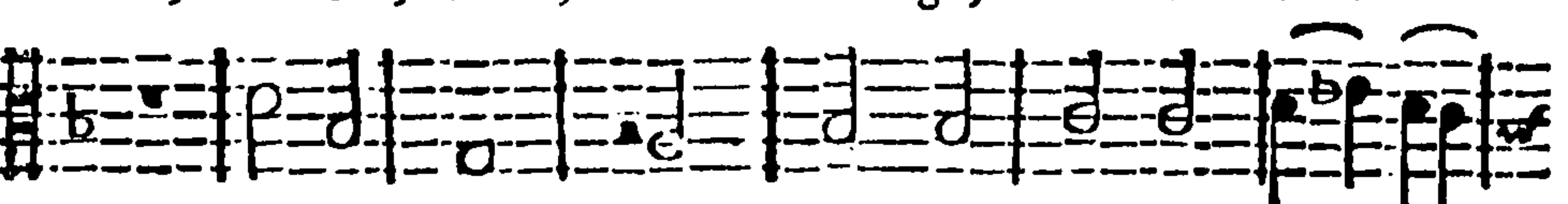
God, Glory be to God, to God, to God, to God on high,



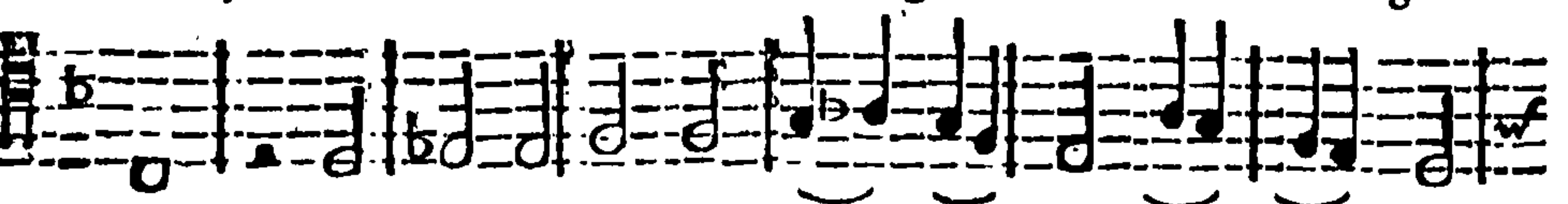
be to God, to God, to God, to God on high, and on



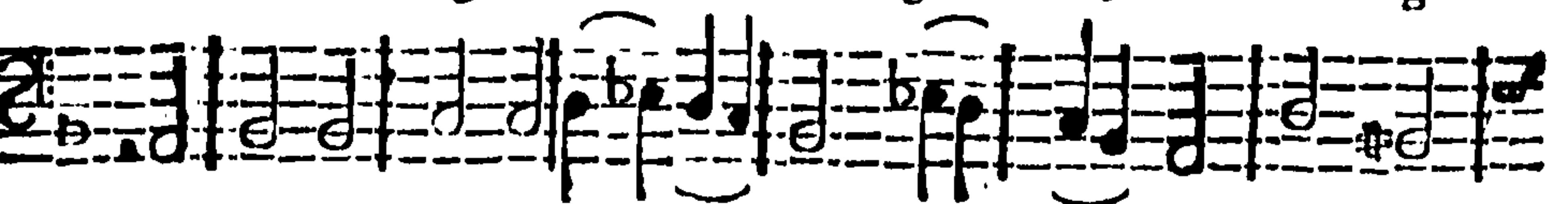
God, to God, to God, to God on high, and on Earth



and on Earth. Peace and good Will, Peace and good

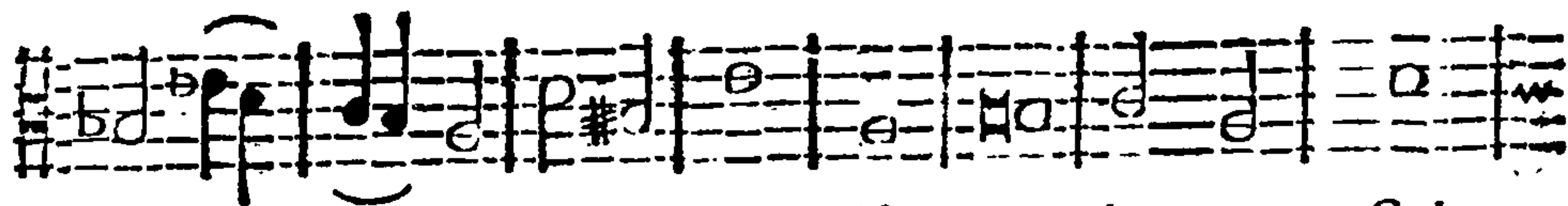


Earth, Peace and good Will, Peace and good Will, Peace and good

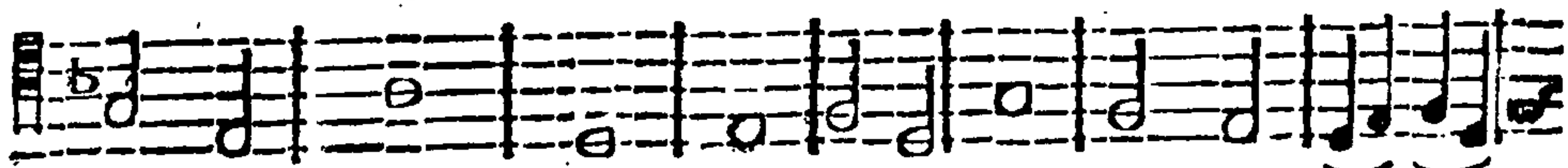


Peace and good Will, Peace and good Will, Peace and good Will to

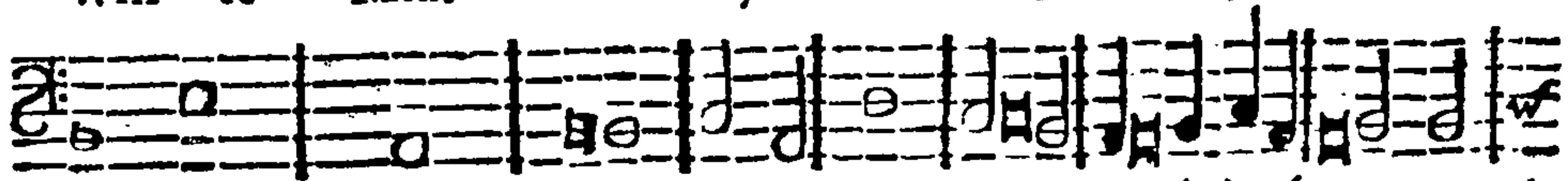
Will,



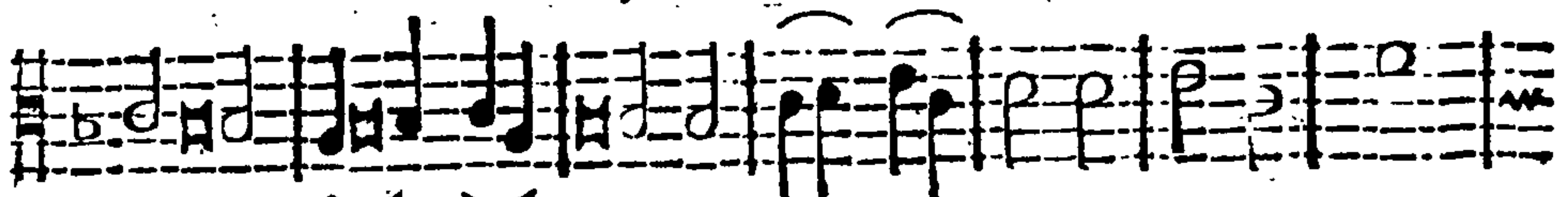
Will, Peace and good Will to Men. Glo — ry be to God;



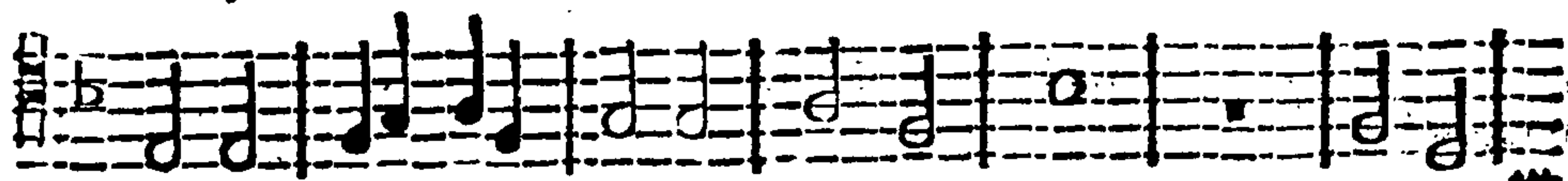
Will to Men. Glo — ry be to God, Glo — ry be to



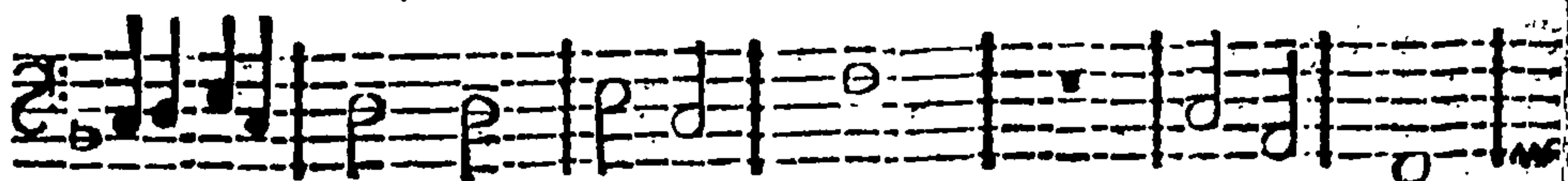
Men. Glo — ry be to God, Glory be to God, to



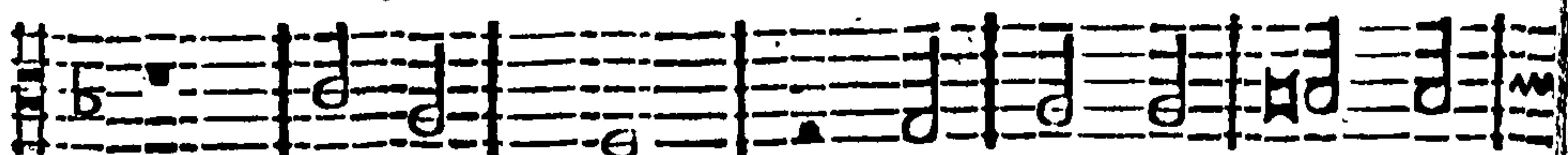
Glo — ry be to God, to God, to God, to God on high,



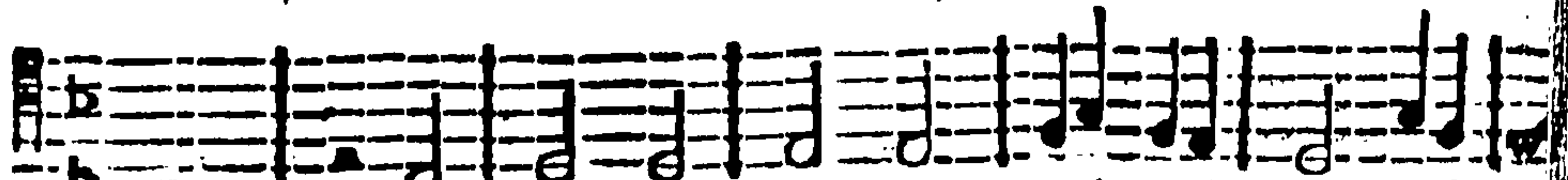
God, to God, to God, to God on high, and on



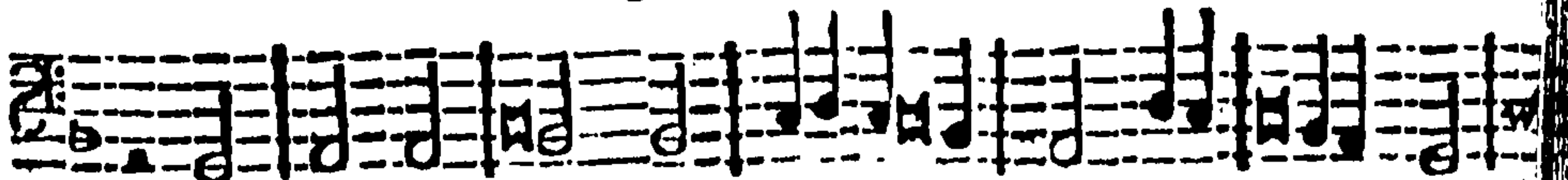
God, to God, to God on high, and on Earth



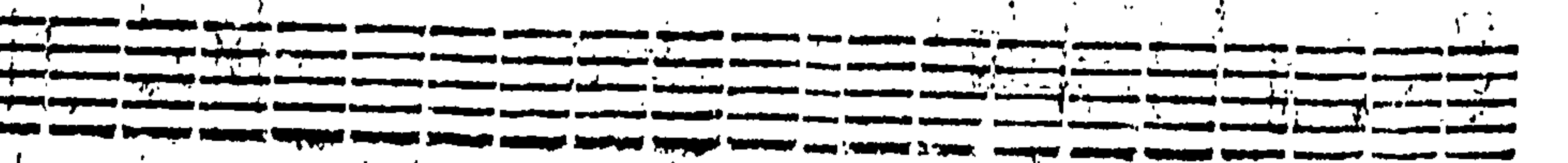
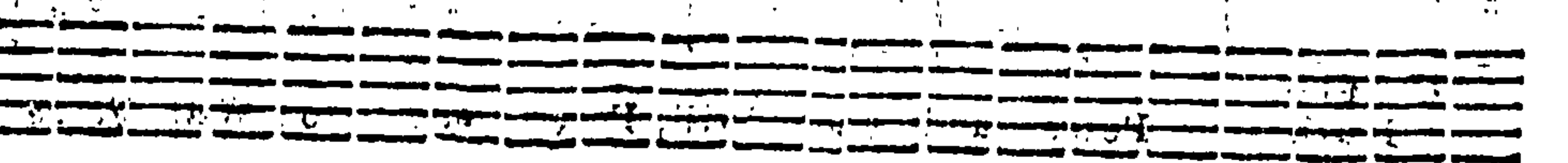
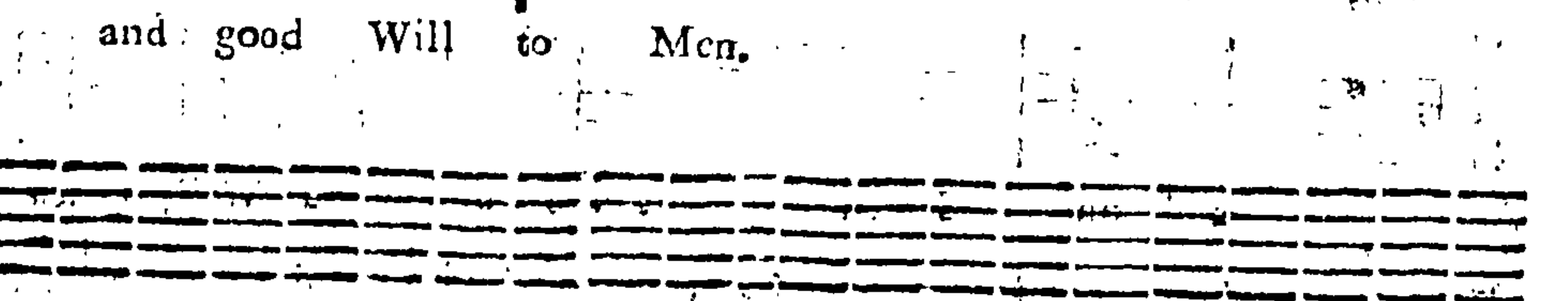
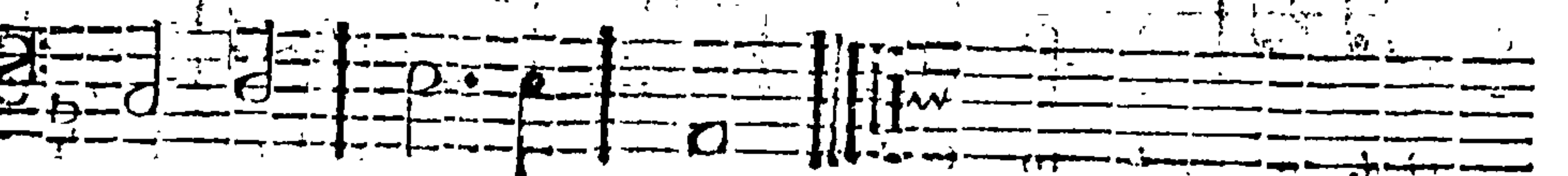
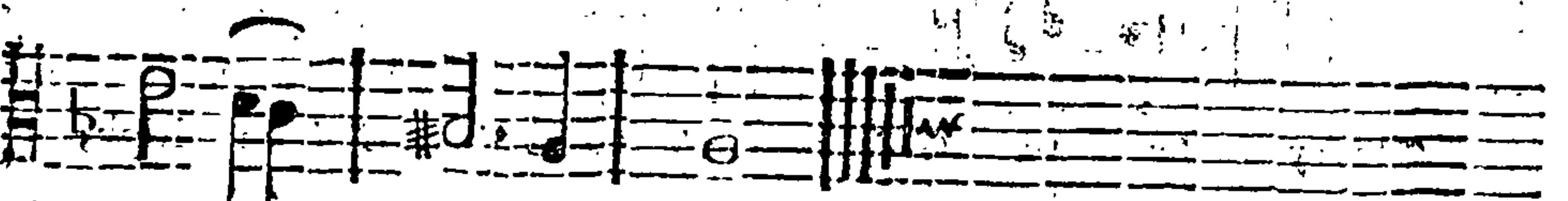
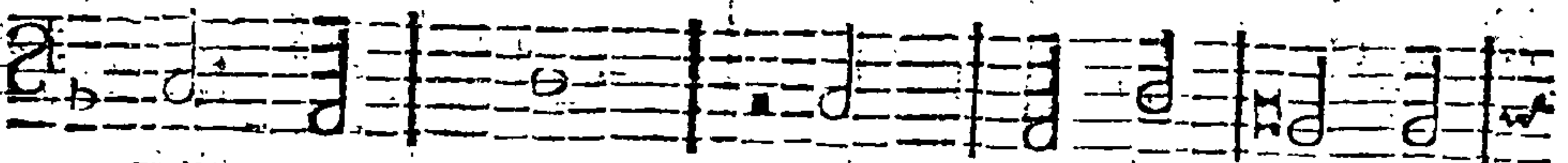
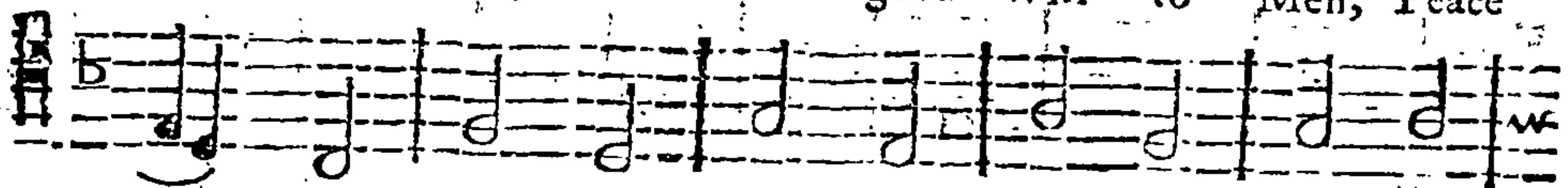
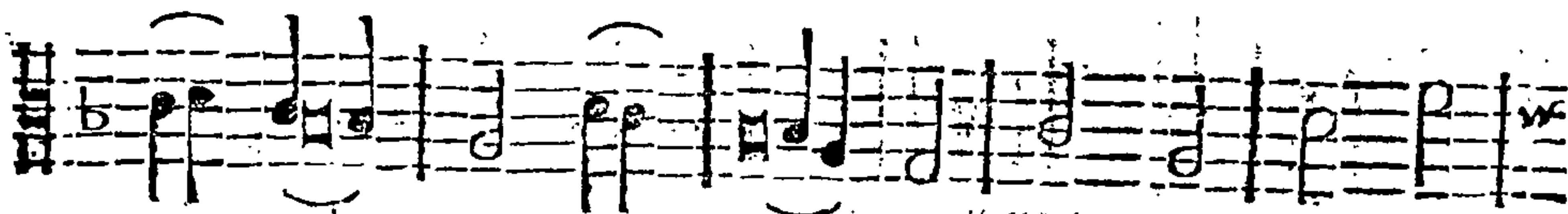
and on Earth Peace and good Will, Peace



Earth Peace and good Will, Peace and good Will, Peace

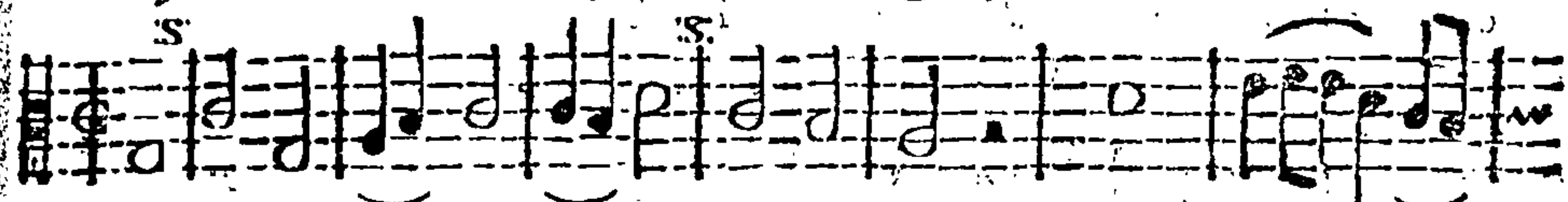


Peace and good Will, Peace and good Will, Peace and good

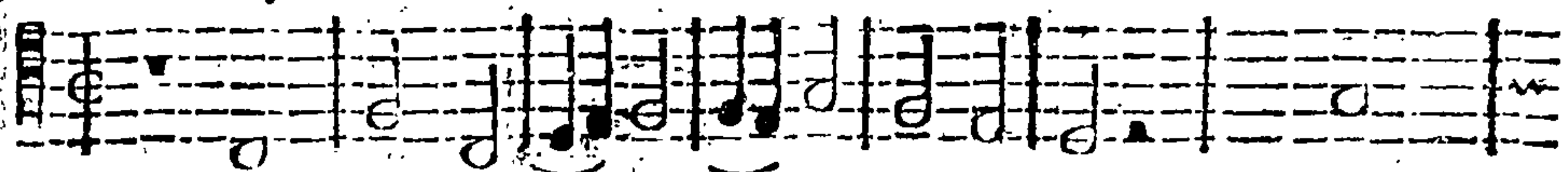


C A N O N II.

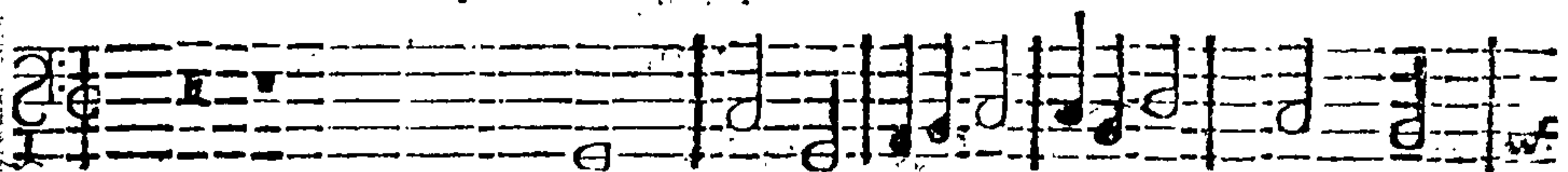
A Canon for three Parts in the Fifth and Eighth below, rising a Note every Time, taken out of the Title Page of the Harmonia Sacra.



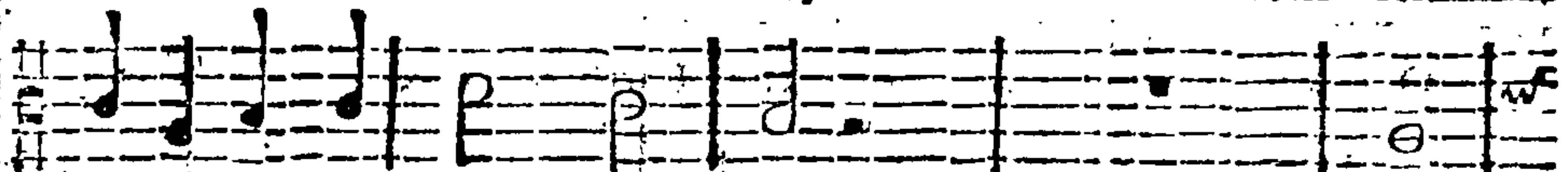
O all ye Nations of the Earth record The Prai—ses



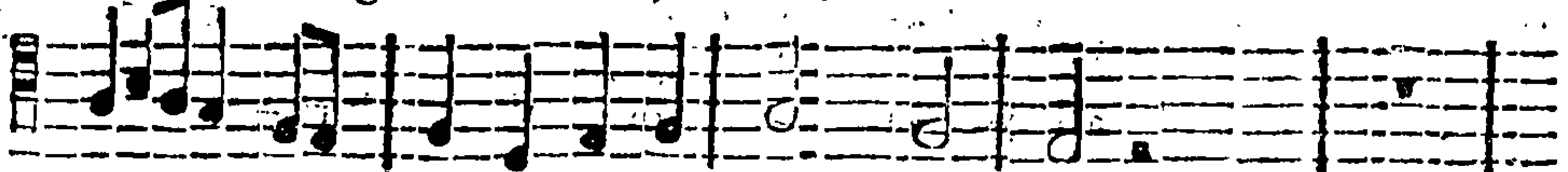
O all ye Nations of the Earth record The



O all ye Nations of the Earth re—



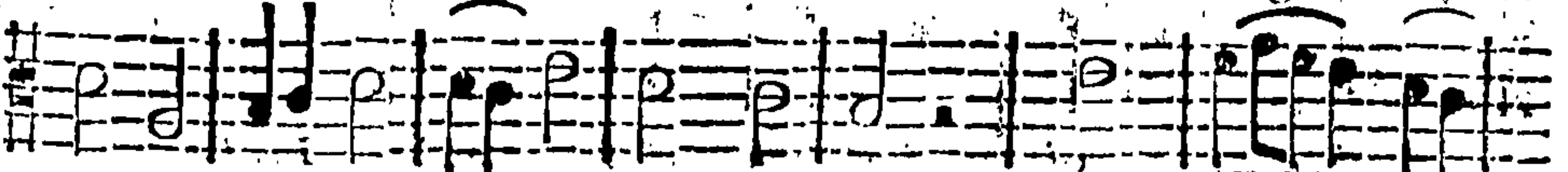
of our Sov'raign God and Lord, O



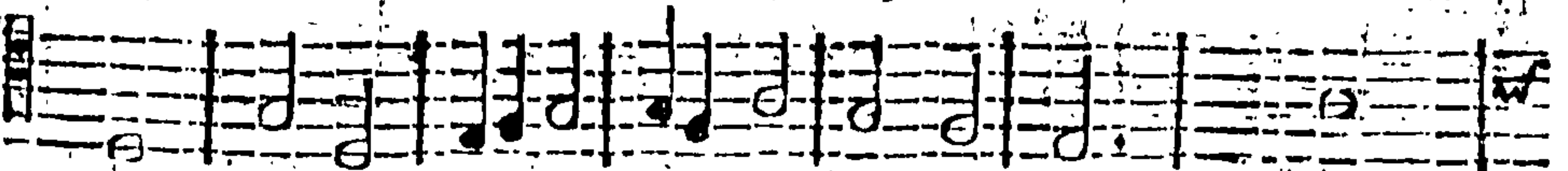
Prai—ses of our Sov'raign God and Lord,



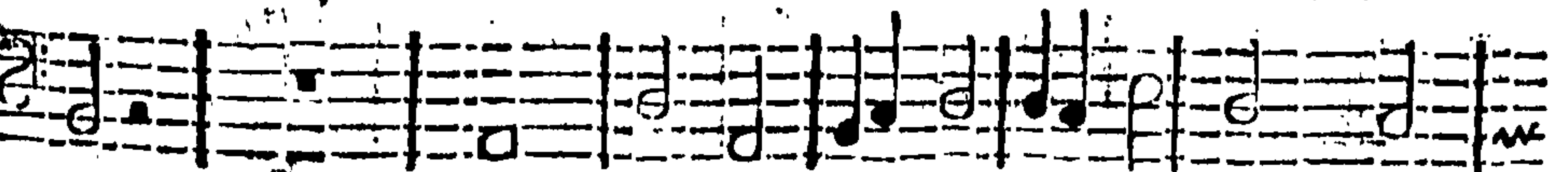
cord The Prai—ses of our Sov'raign God and



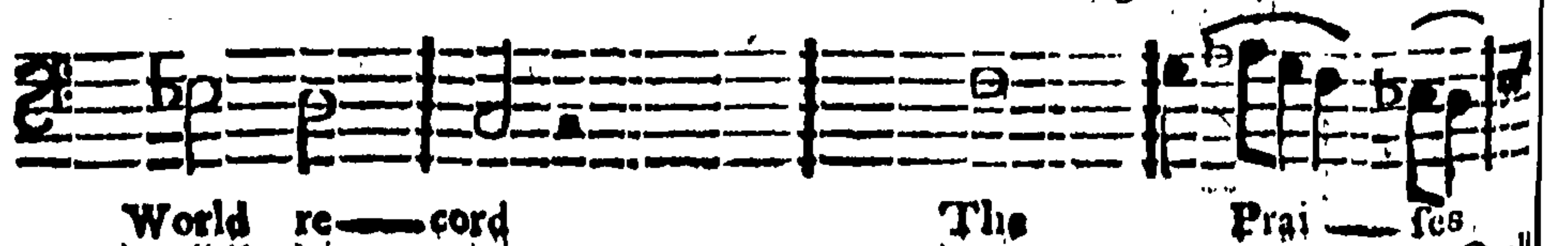
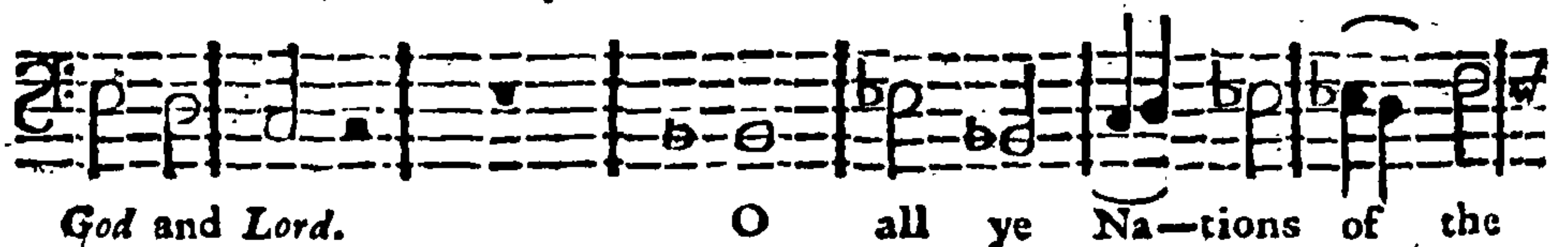
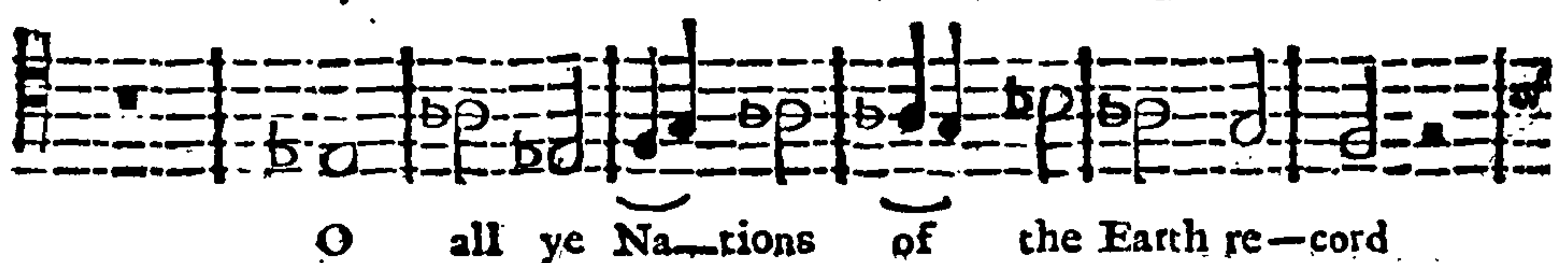
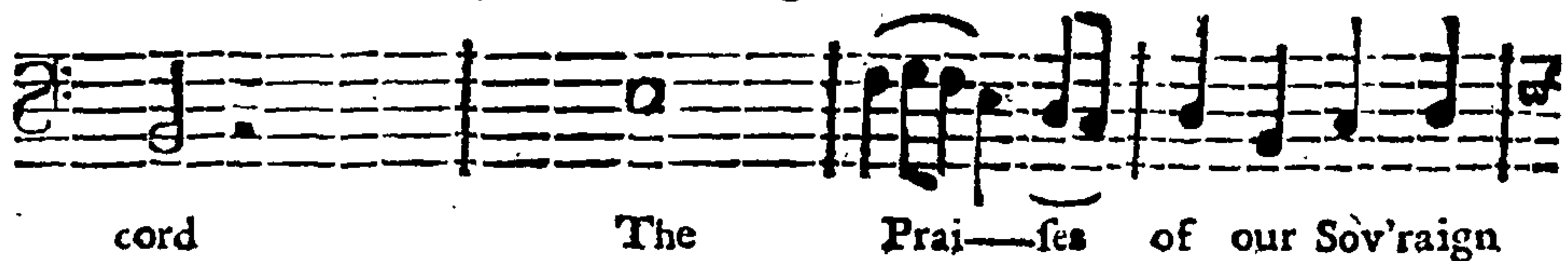
all ye Nations of the Earth re—cord, The Prai—ses



O all ye Nations of the Earth re—cord The

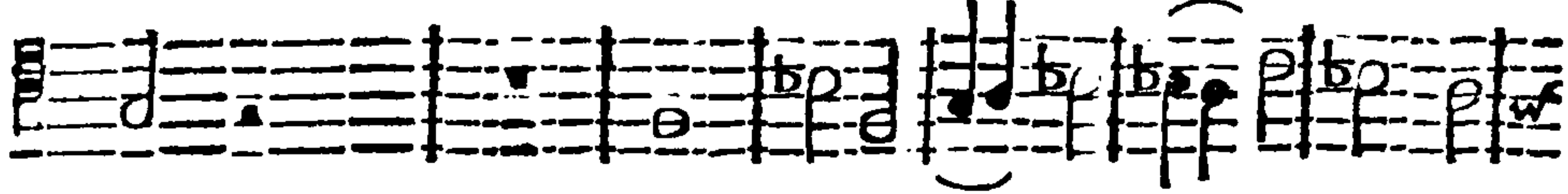


Lord. O all ye Nations of the Earth re— of



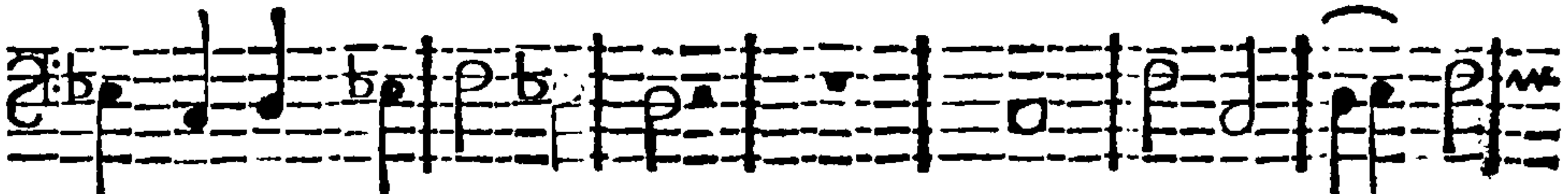


O all ye Nations of the Earth re—cord



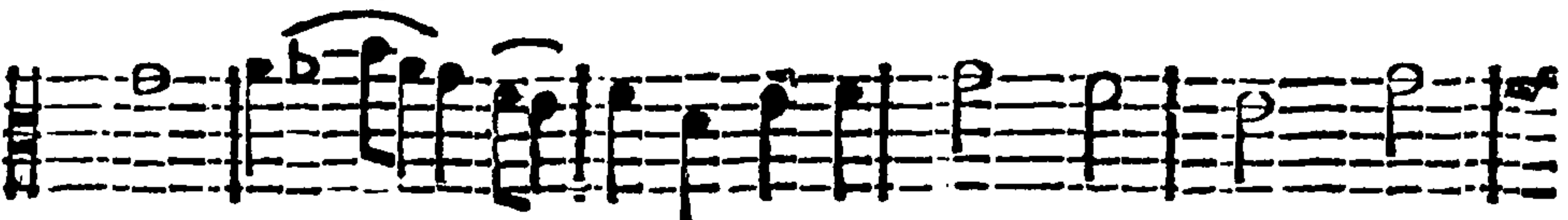
Lord.

O all ye Na—tions of the Earth re—

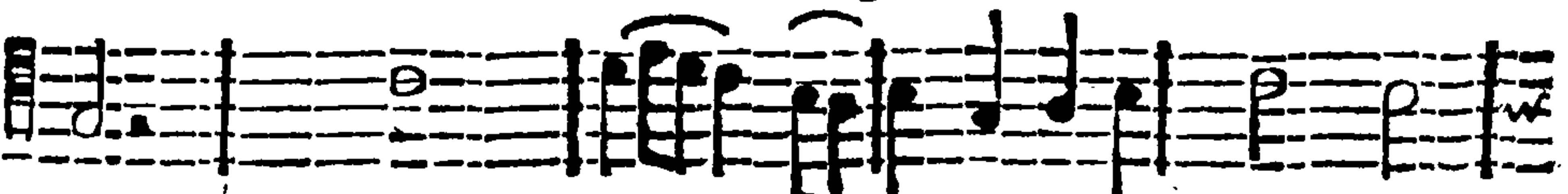


of our Sov'raign God and Lord.

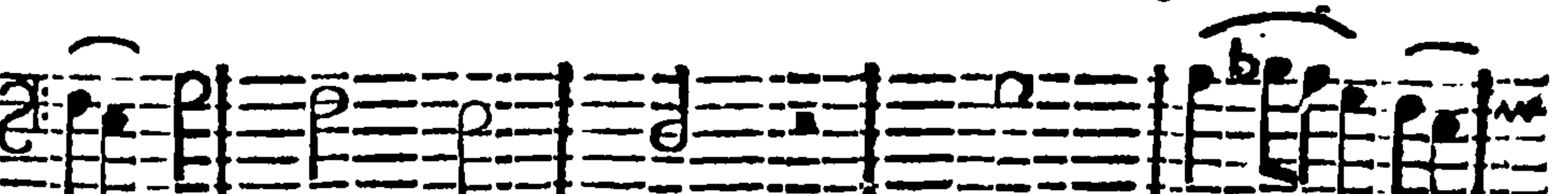
O all ye Na—tions



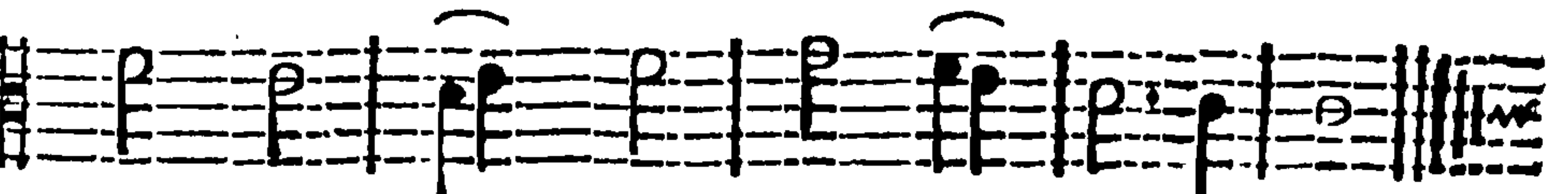
The Prai—ses of our Sov'raign God and Lord, The



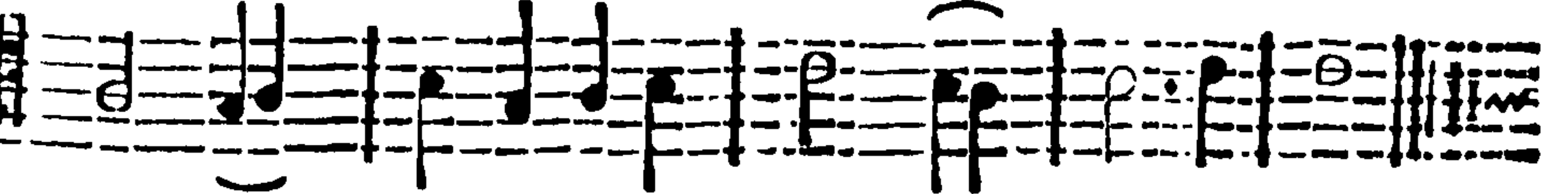
cord The Prai—ses of our Sov'raign God and



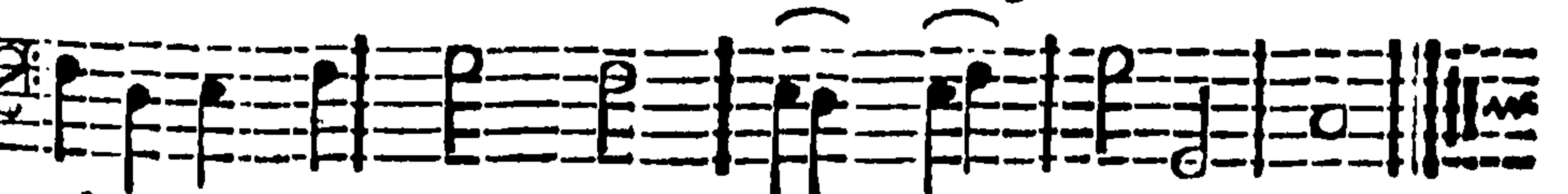
of the Earth re—cord The Prai—ses



Prai—ses of our So—v'raign God and Lord.



Lord, The Praises of our So—v'raign God and Lord.



of our Sov'raign God, our So—v'raign God and Lord.

**BOOKS Printed for C. RIVINGTON, at the
Bible and Crown in St. Paul's Church-yard.**

I. THE CHRISTIANS PATTERN: Or, a Treatise of the Imitation of *Christ*. Written originally in *Latin*, by *THOMAS à KEMPIS*. Compar'd with the Original, and Corrected throughout, by *JOHN WESLEY*, M. A. Fellow of *Lincoln College, Oxon*. With a new Preface, containing an Account of the Usefulness of this Treatise; Directions for Reading it with Advantage; and likewise an Account of this Edition. Adorn'd with a beautiful Set of Cuts, curiously engraven from new Designs. In *Octavo*. Price 4 s. 6 d.

N. B. For the sake of such whose Circumstances may not enable them to purchase the above Edition, there is a neat Edition in 24°. at a very reasonable Price; with a handsome Allowance to Gentlemen and Ladies who are charitably inclin'd to bestow this excellent Treatise on poor Families that are not able to purchase. Price One Shilling.

II. The RIGHT USE OF LENT: Or, A HELP TO PENITENTS. Containing, 1. A preparatory Meditation on the *Design of Lent*, the *Nature of Sin*, &c. 2. The Reason, Institution and Benefits of *Fasting*. 3. Some Rules and Advices concerning it. 4. What we are to repent of. 5. The Way and Method of Repentance, with some Forms of Penitential Devotions. The Second Edition, with some Additions and Amendments. Price 2 s. 6 d.

III. The Sick Man Visited; and Furnished with Instructions, Mediations, and Prayers, for putting him in mind of his Change, for Supporting him under his Distemper, and for Preparing him for, and Carrying him through his last Conflict with Death. By *Nathanael Spinckes*, A. M. Price 5 s. 6 d.

IV. The Church of England Man's Companion in the Closet: Or, a Compleat Manuel of Private Devotions; collected from the Writings of Archbishop *Land*, Bishop *Andrews*, Bishop *Kenn*, Dr. *Hicks*, Mr. *Kettlewell*, Mr. *Spinckes*, and other eminent Divines of the Church of *England*. With a Preface by the Rev. Mr. *Spinckes*. Price 3 s.

V. A N EXPOSITION on the **THIRTY-NINE ARTICLES** of the Church of *England*: Founded on the Holy Scriptures, and the Fathers of the three first Centuries. In two Volumes. By *J. VENEER*, Rector of *St. Andrews* in *Chichester*. The Second Edition, with very large Additions. Price 10 s.

VI. The Excellency of Divine Music: A Sermon preach'd at the Parish Church of *St. Michael's Crooked Lane*, in the City of *London*, on *Thursday* the fourth Day of *October*; and at *Sir George Wheeler's Chapel*, in *Spittle-Fields*, on *Monday* the fifth of *November*, in the Year of our Lord, 1733. Before 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 Wanton *Ballads*. By *Arthur Bedford*, M. A. Chaplain to the most noble *John Duke of Bedford*, and to the *Haberdasher's Hospital* at *Hoxton*. Price Stitch'd 6 d.

DIVINE RECREATIONS:
BEING A
COLLECTION
OF
PSALMS, HYMNS
AND
CANONS,
IN
Two, Three, and Four PARTS:
WITH
EASY, GRAVE, and PLEASANT TUNES
adapted to each of them.

To be continued QUARTERLY.

PART II.

For the EASTER Quarter, 1737.



London, Printed by A. PEARSON, and Sold by C. RIVINGTON,
at the *Bible and Crown* in *St. Paul's Church Yard*; and
by T. COOPER, at the *Globe* in *Paternoster Row*.

M. DCC. XXXVII.

[Price Stitch'd Six Pence.]

The P R E F A C E.

IN the first Collection of these *Hymns* for the last *Christmas* Quarter, I addressed my self to all pious and charitable Christians, hoping that by their kind Assistance in Dispersing of them, the Singing of profane and lewd Songs and Ballads may in some Measure, by the Blessing of GOD, be prevented. Every one will readily own, that the Design is good, and that an Antidote is necessary; since the Infection abounds in every Part of this Nation, and the common Practice serves only for the Nourishing of Vice, and Corrupting of Youth. And that what was then said may be the more effectual, I shall now endeavour to shew, what Use, even the meanest Compositions of *Divine Musick* may be of, for Promoting a *Reformation of Manners* throughout the whole Kingdom, and accordingly address my self to all those Societies, and other Gentlemen, who are concerned in that glorious Work, or wish well to it.

There is no Man, who is acquainted with any Sort of *Musick*, but he will readily allow, that all these Sounds have a great Force to work upon the Passions, so that there is no Necessity to prove it. Hence come the Rules of Accommodating Notes to Words. And hence we say of some Composers, that they have an excellent Faculty of Adapting their *Musick* to the Subject, and Expressing it in the most affecting Manner. From whence this Inference naturally follows: If there is a natural Sympathy between Sounds and Passions; then there is no Doubt, but true *devotional Musick* will excite, or heighten our *devotional Passions*, as we daily see and complain, that wanton and *amorous Aires*, are apt to kindle wanton Fires. For Nature will act like it self, whether we apply it to good or bad Purposes. If there is no Force in the *Musick* to give a good or a bad Tincture to the Mind, why do Men complain of wanton Songs? If the *Musick* doth no Hurt, they may blame the Poet, but neither the Composer, nor the Singer. But if such *Musick* doth Hurt, as we know it doth, then we ought certainly to turn the Stream, and apply the Science, to that which is divine; which will have as great an Influence upon a good Mind, to make it better, as the other hath upon a bad one, to make it worse.

The chief Design of this *pious Diversion* being to praise that GOD, who by his Wisdom form'd the Tongue and Ear, and by his Goodness gives us frequent Occasions for this Duty; the Consequence is commonly the Raising in the Soul such Affections of Love, Joy, Reverence, and Admiration, which are the proper Passions of Devotion. Its Delight doth naturally transport us into religious Raptures, when with our Souls we magnify the LORD, and with our Spirits we rejoyce in GOD our SAVIOUR. The Harmony here below puts us in Mind of that perpetual Consort, which is above, and makes us long to be Members of that heavenly Choir. It enables us to practice the Duty, which the Apostle recommends, of Setting our Affections on things above, and taking them off from the things, which are here on the earth. It strangely charms all our sensual Passions into a Calm. It quiets all their Storms and Tu-

The P R E F A C E.

mults. It generally leaves no *jarring Discords*, no *solicitous Cares*, no *Jealousies* nor *Envyings* to discompose the *Harmony* of our Souls, which must be all *Love*, all *Peace* and all *Joy*, to sing with a true *divine Melody* the Praises of GOD. And as Religion may be termed the *tuneful Frame* of the Soul, and its *perfect Concord* with God; so such *Tunes* and *Concords* will increase and actuate our Devotion, though they cannot create it.

If on the contrary, we are willing to affect our Souls with *Sorrow* and *Anguish* at the Sense of Sin, and the Thoughts of our own Unworthiness there are other Methods to express the same accordingly. As in *Musick* there are two *Keys*, either *Flat* or *Sharp*; so we may compose suitable *Hymns*, either for Prayer or Praise; and a skilful *Artist* can make use of either *Key*, for what Design he pleaseth. He can raise the Passions and make them calm, or even raise contrary Passions at different Times, and frequently in the same Lesson. This is evident to those, who hear *Sonatas*, or other *Consorts* of *Instrumental Musick* alone; and therefore it must be of greater Force, when it is added to proper Words. So that no one but an *Artist* can guess, of what wonderful Use *Divine Musick* may be to us (if rightly improved) in our Journey to Heaven.

Besides, The good Effects of *Divine Musick* are evidently seen in many Places of the Country, where the Inhabitants learn to sing *Psalms* in *Confort*, though from a mean Artist. And if it is thus with *Psalms* the meanest Part thereof, what might we expect from finer *Compositions*, taught by such who are better skill'd in so noble a *Science*? And wherever it is otherwise, it may generally be observed, that it is occasioned by Learning of Songs for their *Diversion* at other Times. And thus those *Tares springing up* in the same field, *choke the good seed, and render it unfruitful*.

However, common Experience tells us, that such a *Singing of Psalms* in many Country Places, when well performed, hath wonderfully increased the Congregations. Many come thither on those Occasions, either to sing or to hear them, who never came before, but lived like Heathens *without GOD in the world*, and were indeed ashamed to come. Thus *Psalms Singing*, like the *Woman of Samaria*, hath been the first Method to bring them to their Duty, and afterward they have been confirmed in the Practice thereof from better Motives. These Men have oftentimes had a true Sense of Religion, and been useful to persuade others to joyn with them in the same, according to the Saying of the *divine Herbert*,

*A Verse (or Musick) may catch him, who a Sermon flies,
And turn Delight into a Sacrifice.*

I shall only add at present, that when Men sing *Glory to GOD on high*, it usually produceth *on earth peace, and good will to Men*. The *Concord* and *Harmony* of Voices infuseth a pleasant *Concord* and *Harmony* into their Minds, and makes them forget all former *Jars* and *Enmities*. They who joyn together with *one Voice*, are usually of *one heart, and of one soul*. By a Union in this Duty they have endeavoured to keep *the unity of the Spirit in the bond of peace, and righteousness of life*. And since this is the natural Tendency hereof, who can tell, what blessed Effects the Promoting of such an Exercise might have at this Time among us? But of this more in the next.

H Y M N.

H Y M N VII.

A Hymn which may be sung with the first Catch, at Page 30, taken out of Herbert's Divine Poems, Page 125, with some Alterations, and omitted in the former Quarter for want of Room.

P A R A D I S E.

- I. **I** Bles thee, gracious Lord, because I G R O W
Among thy Trees, which planted in a R O W
To thee do both their Fruit and Order O W.
- II. What open Force, or what more hidden C H A R M
Can blast my Fruit, or bring me any H A R M
Whilst the Inclosure is thy mighty A R M?
- III. Inclose me still, for Fear lest I should S T A R T,
Be rather unto me both sharp and T A R T,
Than I should ever want thy Hand and A R T.
- IV. When thou from greater Judgments dost me S P A R E,
And with thy Knife dost only prune and P A R E,
Trees, which are fruitful, much more fruitful A R E.
- V. Such Sharpness always shews the sweetest F R E N D :
Such Cuttings will me rather heal than R E N D :
And such Beginnings will obtain their E N D.

H Y M N VIII.

Which may be sung with the first Canon, at Page 32, but was also omitted for want of Room.

Glory to G O D, &c. Luke ii. 14.

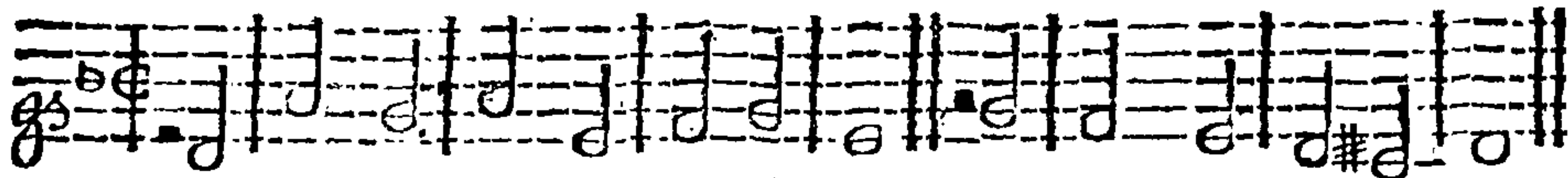
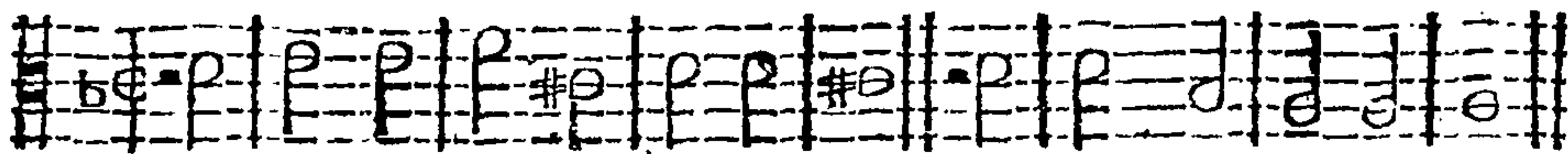
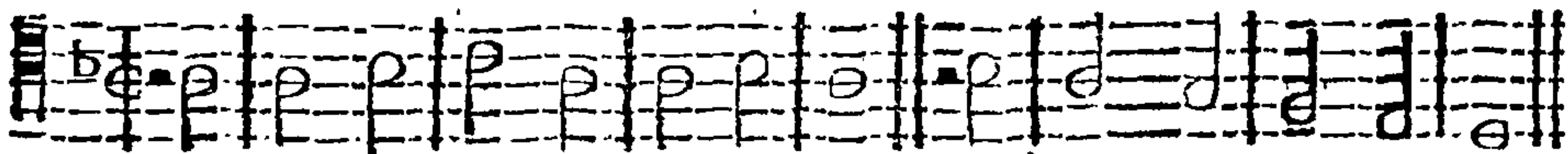
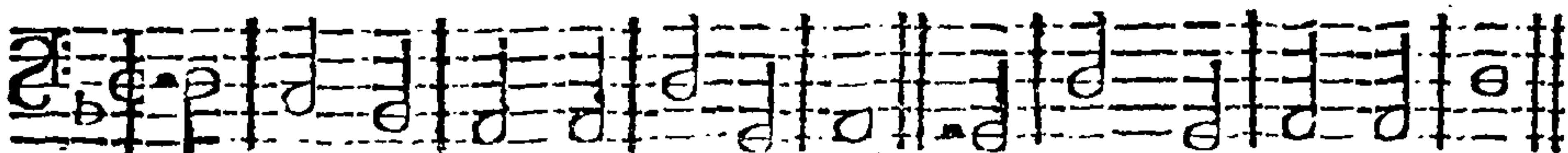
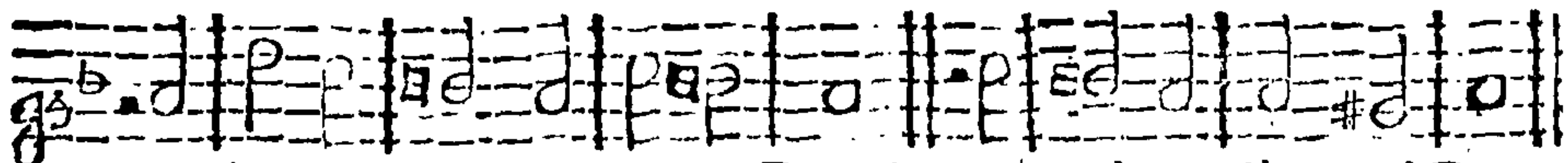
- | | |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <ol style="list-style-type: none"> I. G Lory be to God,
Fountain of all Joy and Love ;
O tell his Praise abroad.
Heav'n above
And all the Nations here below
To him shall humbly bow. II. At our Saviour's Birth,
Angels did his Fame proclaim :
O let us then on Earth
Do the same.
All is too little we can do
His wondrous Works to shew. III. Let us him adore,
Who did our frail Nature take,
And lives for evermore.
For our sake
Infinity became a Span,
And God became a Man. | <ol style="list-style-type: none"> IV. It is my Desire,
That thy Glory I may sing,
Like to the heav'nly Choir.
O my King,
As thou didst come to visit me,
So raise my Soul to thee. V. Let good Will and Peace,
As it happened at thy Birth,
Both flourish and increase
Here on Earth.
O put an End to foreign Wars,
And all domestick Jars. VI. Let the Father, Son,
And the Spirit be ador'd,
Eternal Three in One,
God and Lord.
Thus it is now, thus let it be
To all Eternity. |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

P S A L M

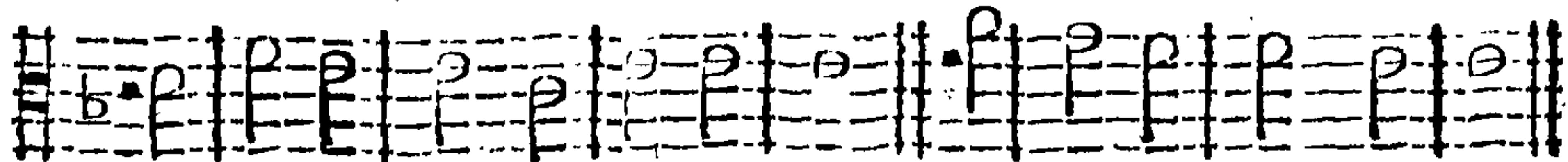
P S A L M IV.

For Easter.

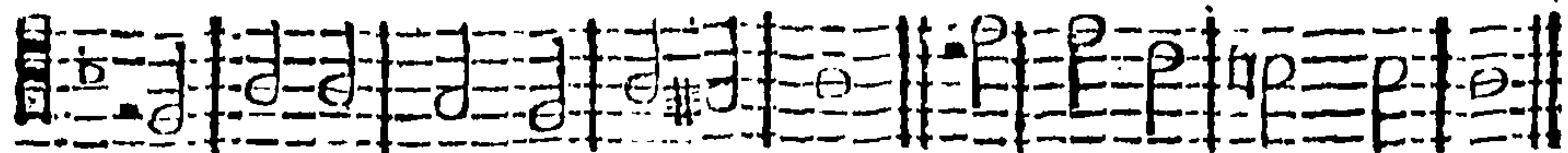
Pfal. xvi. 7, 8, 9, 10, 11. To the Tune of Psalm 119.

I thank the *Lord*, who cau-sed me To know the perfect Way;I thank the *Lord*, who cau-sed me To know the perfect Way;I thank the *Lord*, who cau-sed me To know the perfect Way;I thank the *Lord*, who caused me To know the perfect Way;

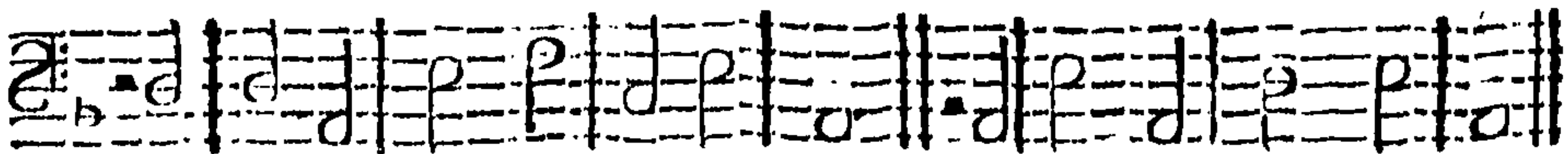
For by his Means my se-cret Thoughts Do teach me Night and Day.



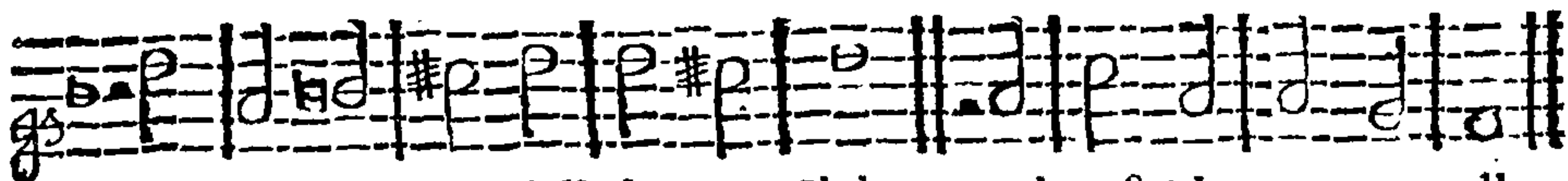
For by his Means my se-cret Thoughts Do teach me Night and Day.



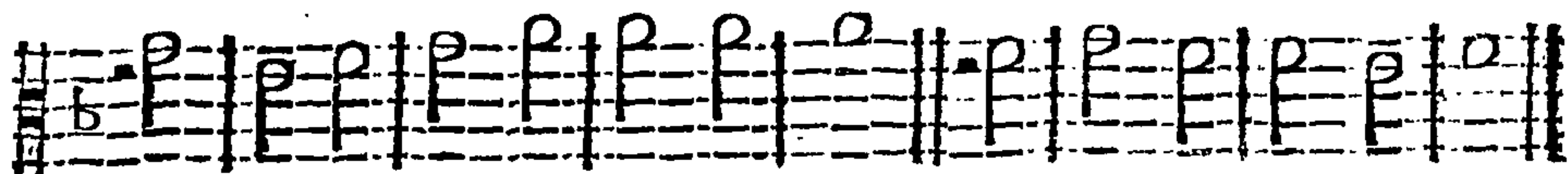
For by his Means my secret Thoughts Do teach me Night and Day.



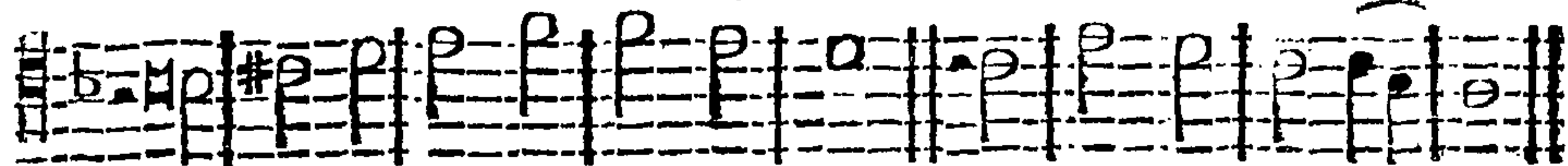
For by his Means my secret Thoughts Do teach me Night and Day.



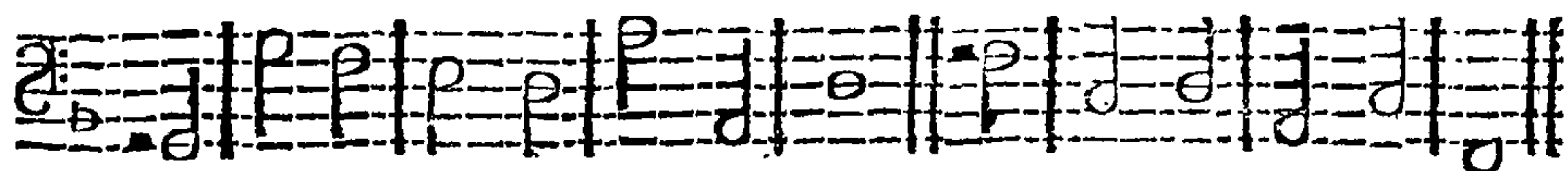
I set the Lord still in my Sight, and trust him o—ver all:



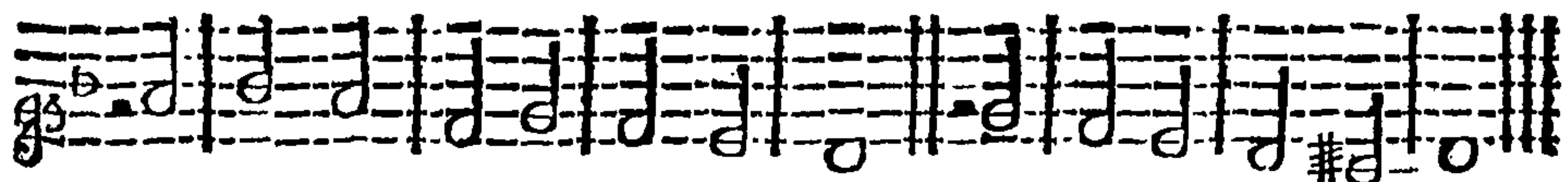
I set the Lord still in my Sight, And trust him o—ver all:



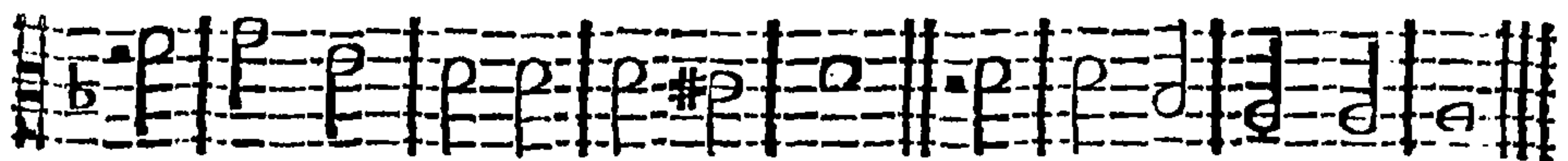
I set the Lord still in my Sight, And trust him o—ver all:



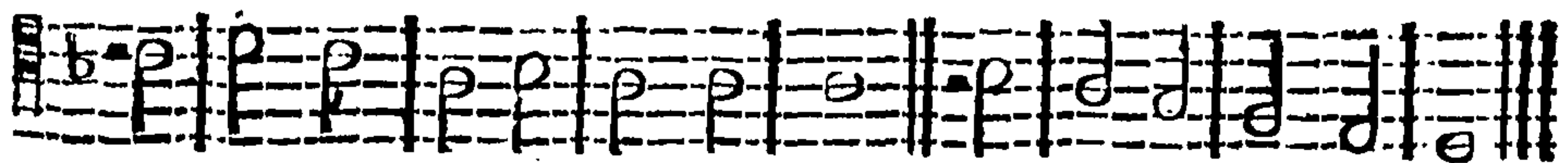
I set the Lord still in my Sight, And trust him o—ver all:



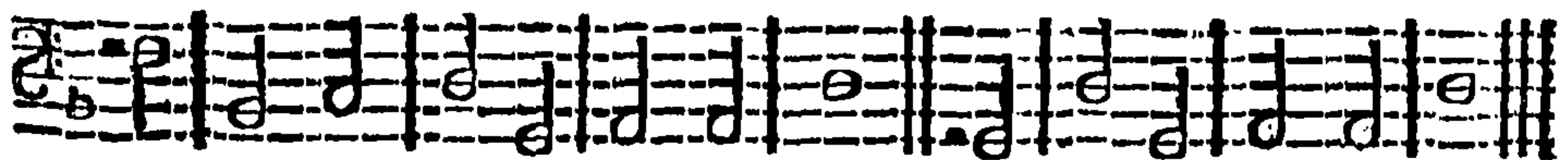
For he doth stand at my Right-hand, Therefore I shall not fall.



For he doth stand at my Right-hand, Therefore I shall not fall.



For he doth stand at my Right-hand, Therefore I shall not fall.



For he doth stand at my Right-hand, Therefore I shall not fall.

Where:

II.

Wherefore my Heart and Tongue also
 Rejoyce exceedingly :
 My Flesh likewise doth rest in Hope
 To rise again. For why ?
 Thou wilt not leave my Soul in Hell,
 Because thou lovest me :
 Nor yet will give thy holy One
 Corruption for to see.

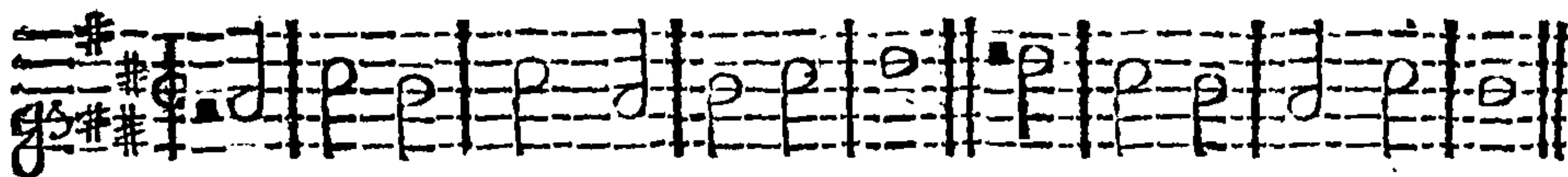
III.

But will me shew the Way to Life,
 Where there is Joy in Store :
 And where at thy Right-hand there are
 Pleasures for evermore.
 To *Father, Son, and Holy Ghost,*
 One coeternal Three,
 All highest Praise, all humble Thanks
 Now and for ever be.

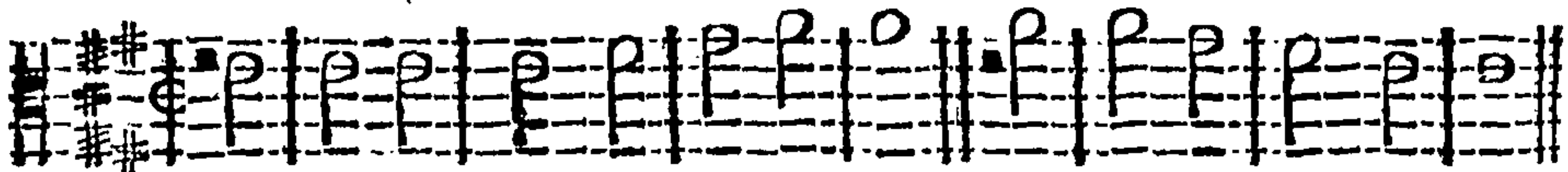
P S A L M V.

For Easter.

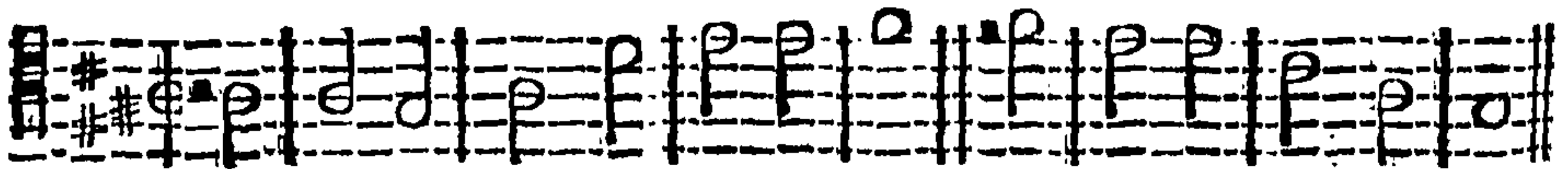
Canterbury or Low Dutch. *For an Organ Pitch.* Psal. xxviii.
 9, 10, 11, 12.



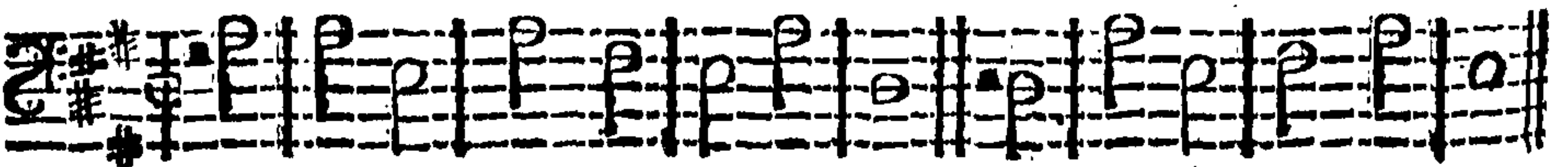
To render Thanks un--to the *Lord*, How great a Cause have I;



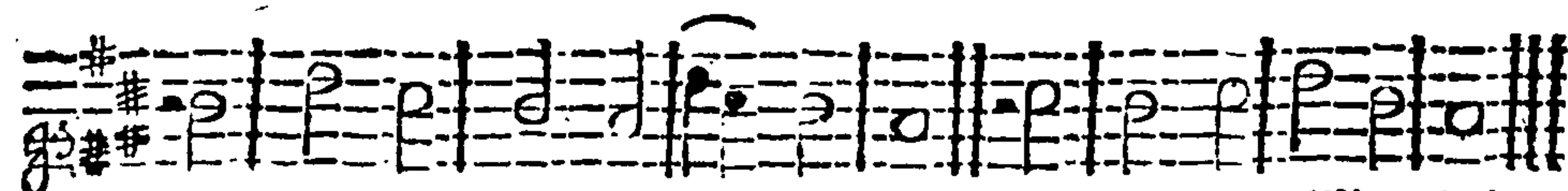
To render Thanks un--to the *Lord*, How great a Cause have I;



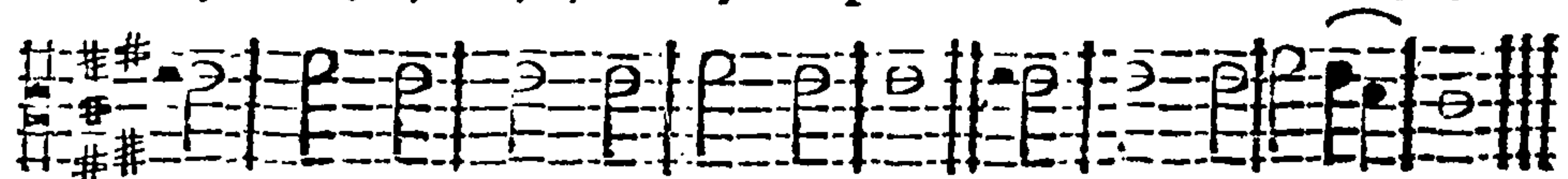
To render Thanks un--to the *Lord*, How great a Cause have I;



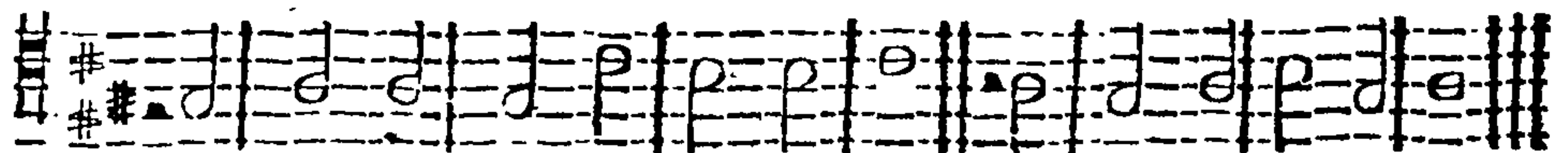
To render Thanks un--to the *Lord*, How great a Cause have I;



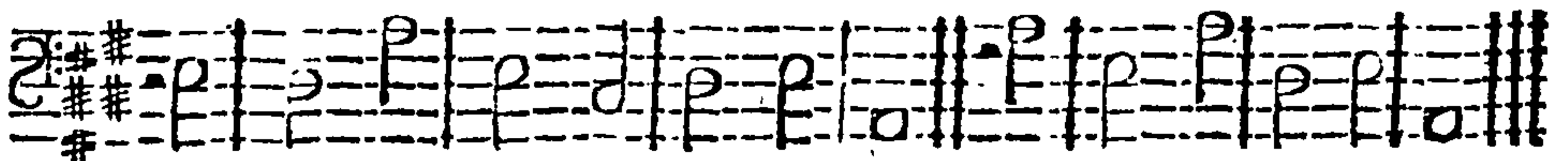
My Voice, my Pray'r, and my Complaint Who heard so willing-ly ?



My Voice, my Pray'r, and my Complaint Who heard so willing-ly ?



My Voice, my Pray'r, and my Complaint Who heard so willing-ly ?



My Voice, my Pray'r, and my Complaint Who heard so willing-ly ?

II.

He is my Shield, and Fortitude,
My Buckler in Distress,
My Heart rejoiceth for his Aid,
My Song shall him confess.

III.

He is our Strength, and our Defence
Our Foes for to resist;
The Health and the Salvation of
His own Elect by *Christ*.

IV.

Thy People, and thy Heritage,
Lord, bless, guide and preserve;
Increase them, *Lord*, and rule their Hearts,
That they may never swerve.

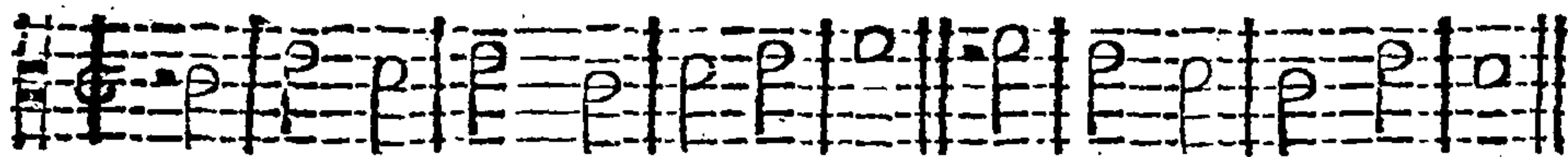
V.

To *Father*, *Son*, and *Holy Ghost*,
One consubstantial Three,
All Glory, Honour, Thanks and Praise
Both now and ever be.

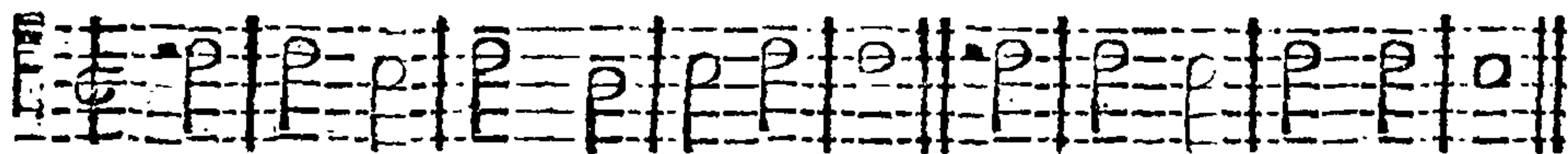
G

Low

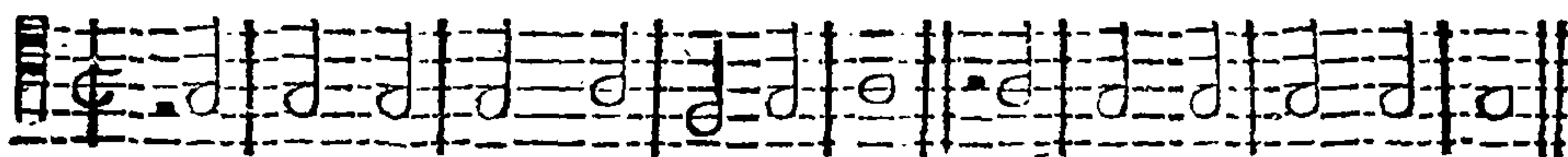
Low Dutch, or Canterbury in close Order in Four Parts, for
the following Gloria Patri in Eight Parts to the same Psalm.



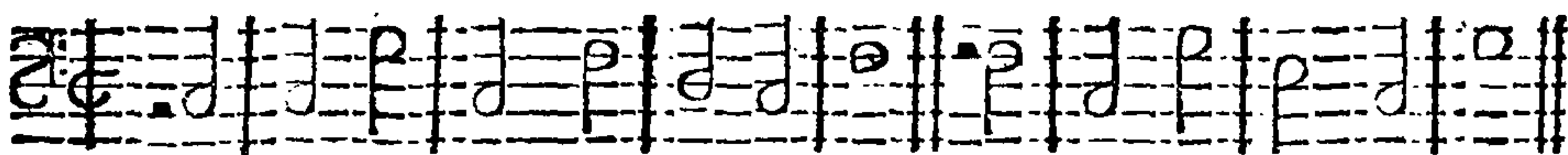
To render Thanks un—to the Lord How great a Cause have I,



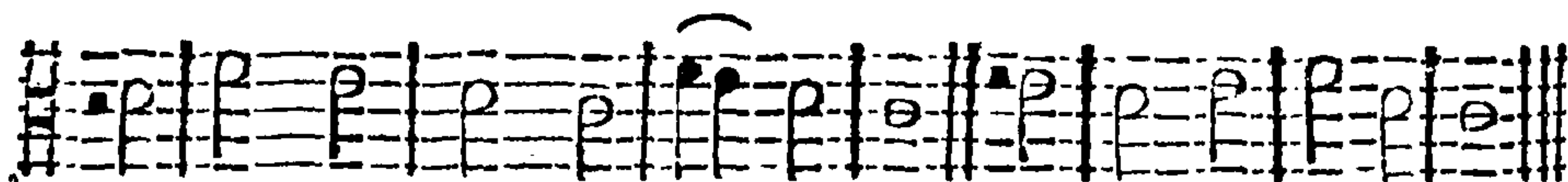
To render Thanks un—to the Lord How great a Cause have I;



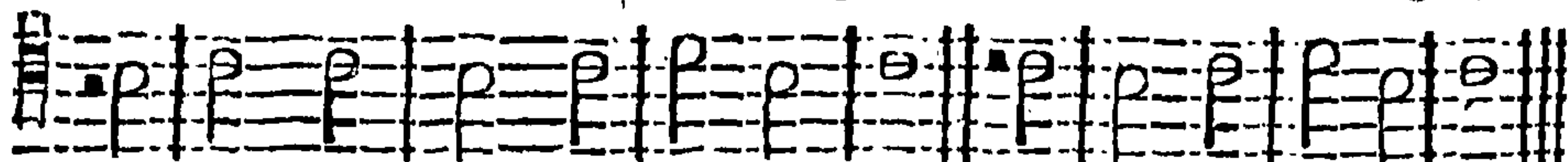
To render Thanks un—to the Lord How great a Cause have I;



To render Thanks un—to the Lord How great a Cause have I;



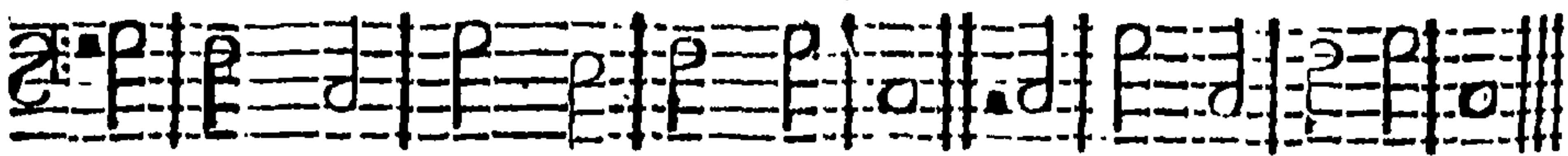
My Voice, my Pray'r, and my Complaint Who heard so willing-ly?



My Voice, my Pray'r, and my Complaint Who heard so will-ing-ly?

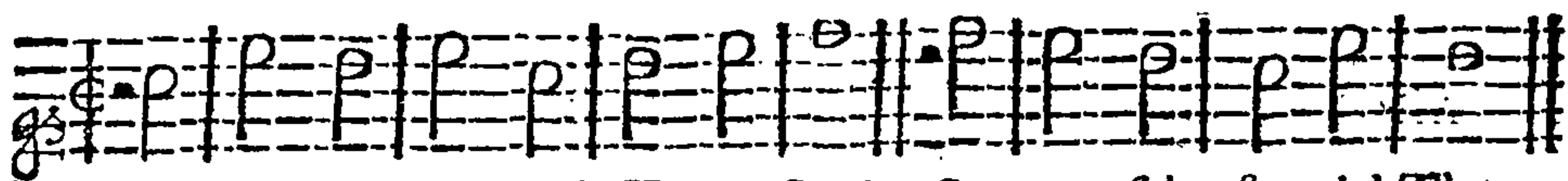


My Voice, my Pray'r, and my Complaint Who heard so will-ing-ly?

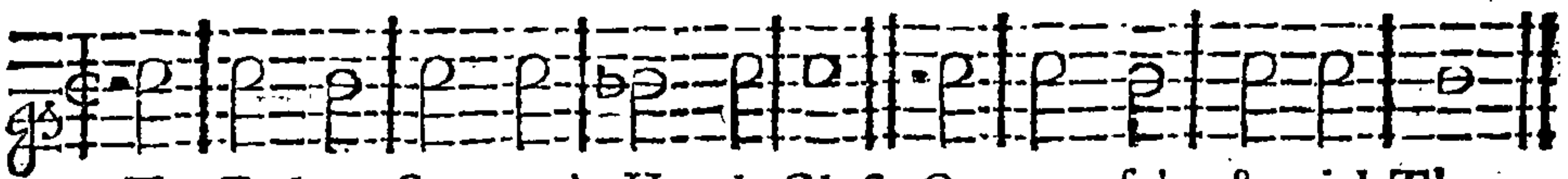


My Voice, my Pray'r, and my Complaint Who heard so will-ing-ly?

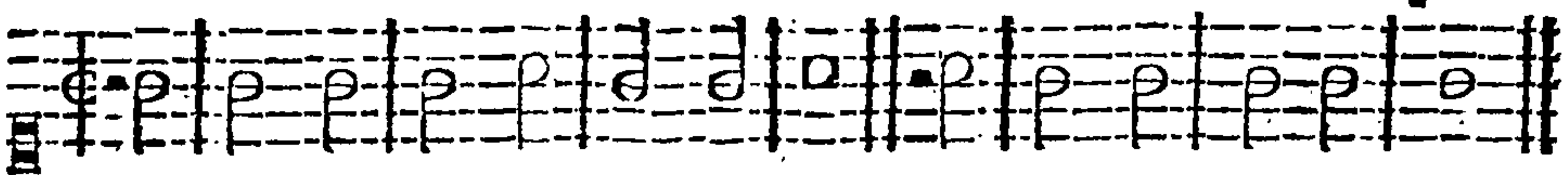
Gloria Patri for the same Tune in Eight Parts.



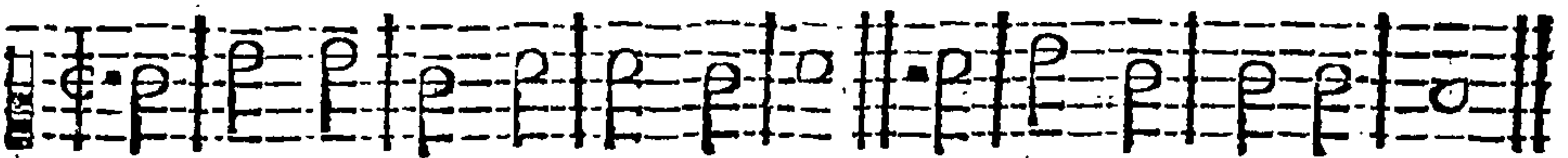
To Father, Son, and Ho—ly Ghost, One con—sub—stantial Three,



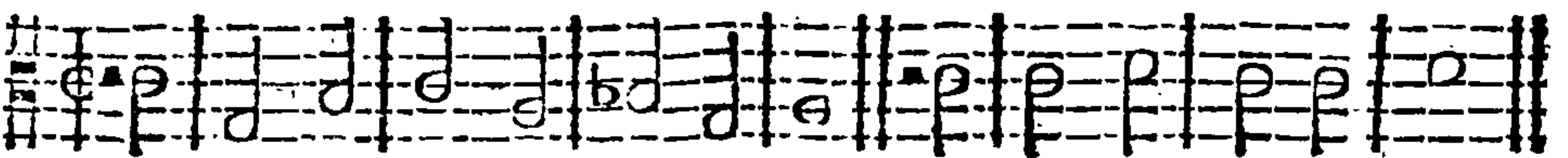
To Father, Son, and Ho—ly Ghost, One con—sub—stantial Three,



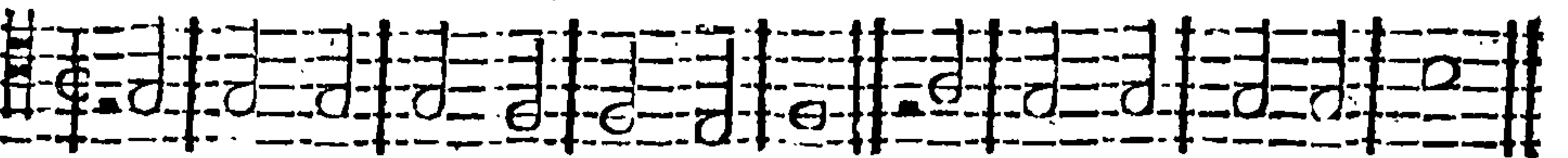
To Father, Son, and Ho—ly Ghost, One con—sub—stantial Three,



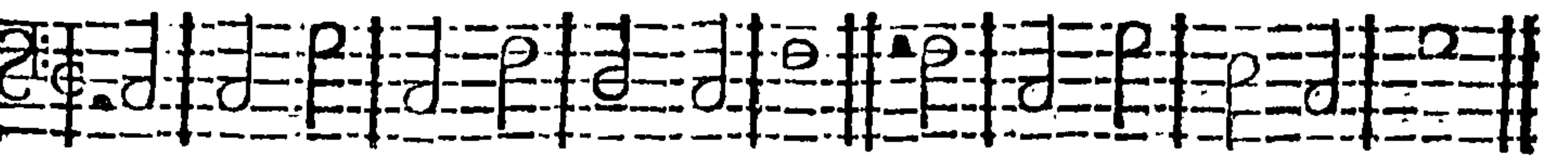
To Father, Son, and Ho—ly Ghost, One con—sub—stantial Three,



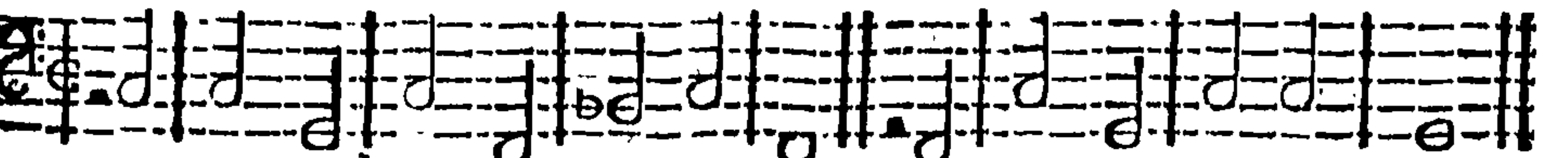
To Father, Son, and Ho—ly Ghost, One con—sub—stantial Three,



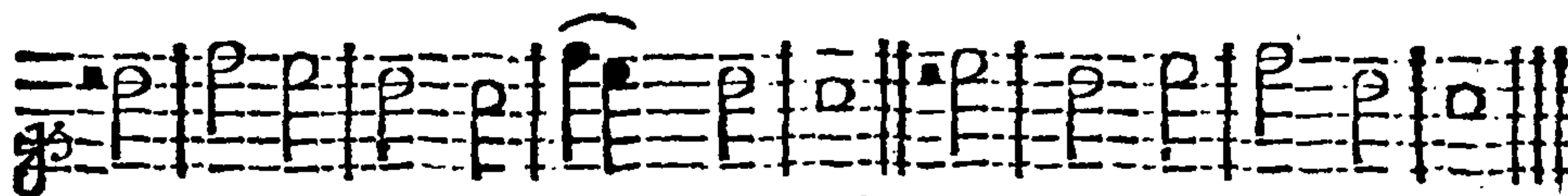
To Father, Son, and Ho—ly Ghost, One con—sub—stantial Three,



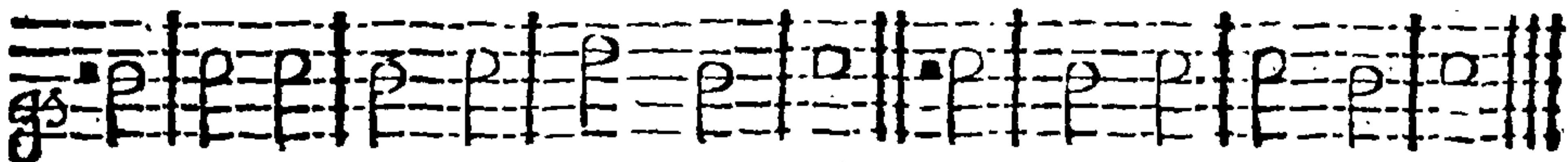
To Father, Son, and Ho—ly Ghost, One con—sub—stantial Three,



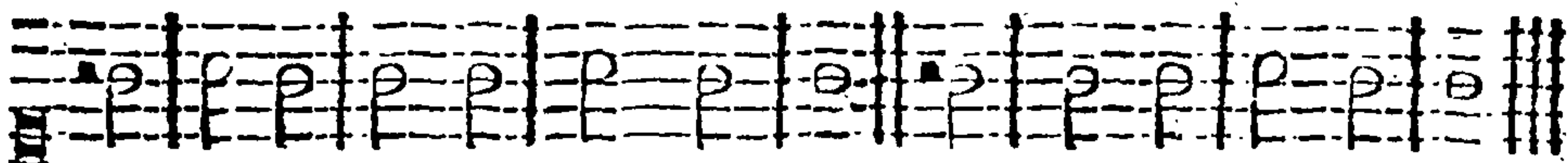
To Father, Son, and Ho—ly Ghost, One con—sub—stantial Three.



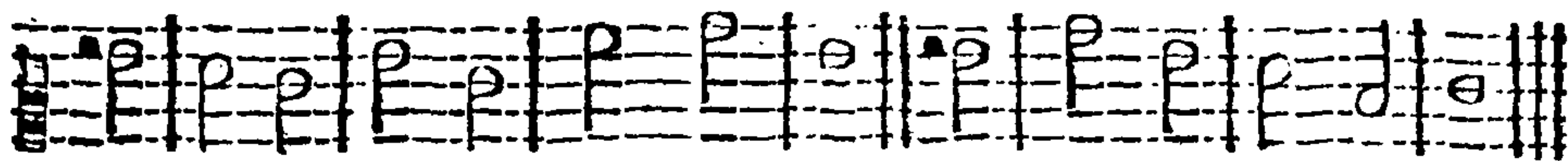
All Glory, Honour, Thanks and Praise Both now and e—ver be.



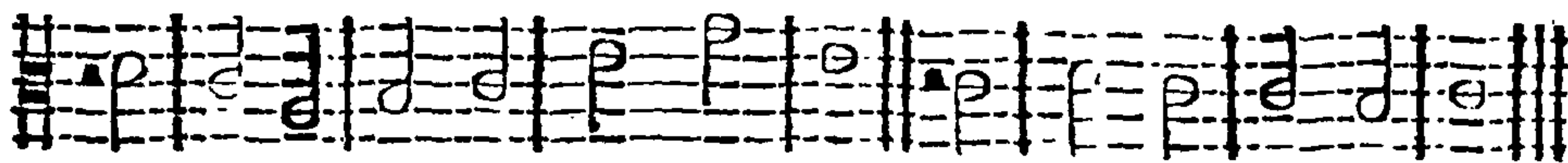
All Glory, Honour, Thanks and Praise Both now and e—ver be.



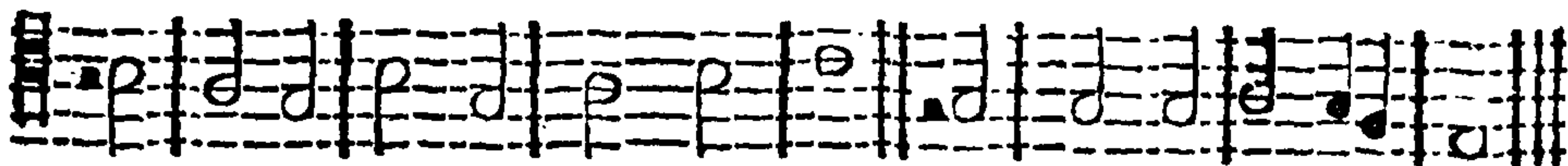
All Glory, Honour, Thanks and Praise Both now and e—ver be.



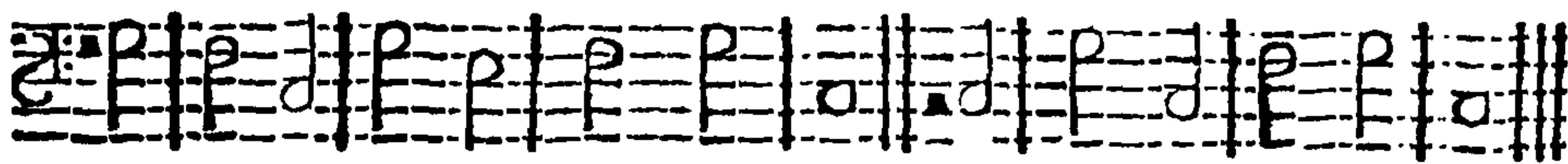
All Glory, Honour, Thanks and Praise Both now and e—ver be.



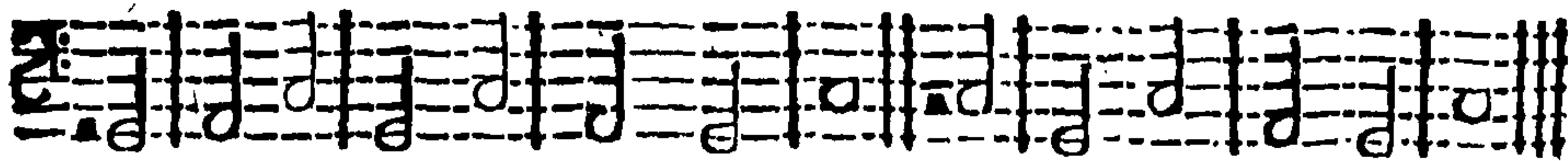
All Glory, Honour, Thanks and Praise Both now and e—ver be.



All Glory, Honour, Thanks and Praise Both now and e—ver be.



All Glory, Honour, Thanks and Praise Both now and e—ver be.



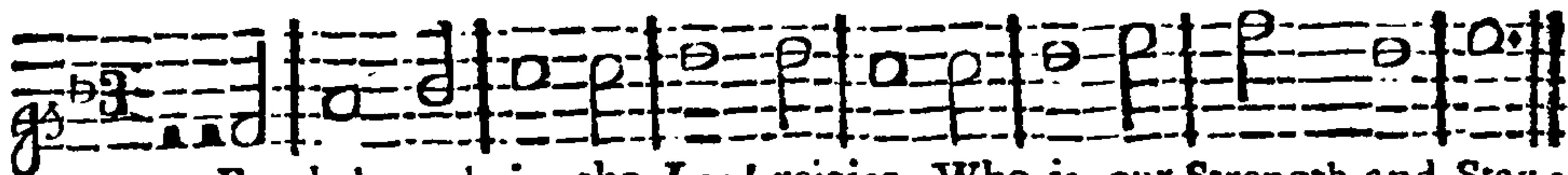
All Glory, Honour, Thanks and Praise Both now and e—ver be.

P S A L M

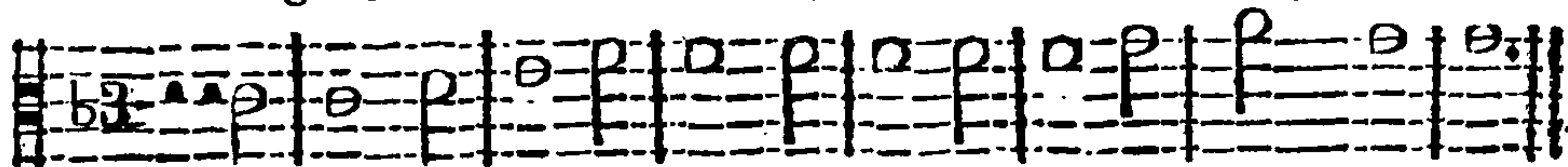
P S A L M VI.

Pfalm lxxxi. 1, 2, 3, 4, 5.

N. B *That as we Christians observe Easter in Commemoration of our eternal Deliverance from Sin and Satan by the Death and Resurrection of our Lord and Saviour Jesus Christ; so the Jews observed the Passover at the same time in Commemoration of their Deliverance from Egypt by Moses: And as the one was a Type of the other; so when we Sing what relates to the one, as in this Psalm, it should put us in Mind of the other.*



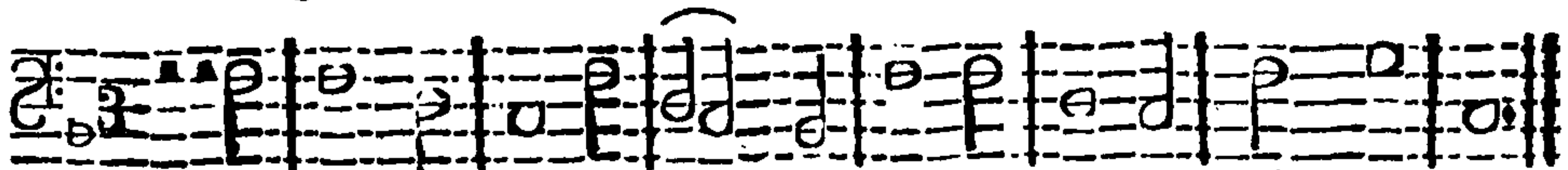
Be glad, and in the *Lord* rejoice, Who is our Strength and Stay :



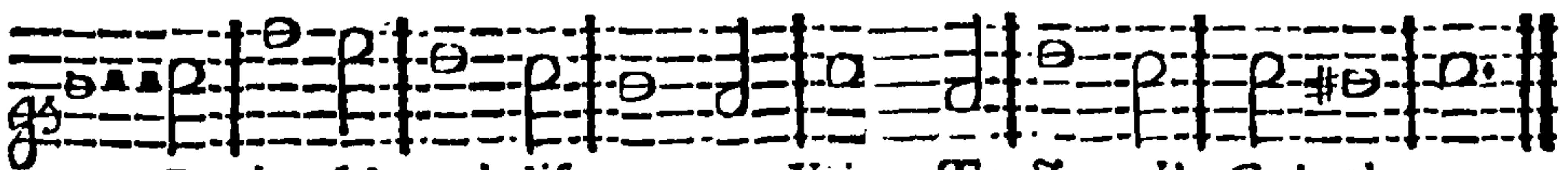
Be glad, and in the *Lord* rejoice, Who is our Strength and Stay :



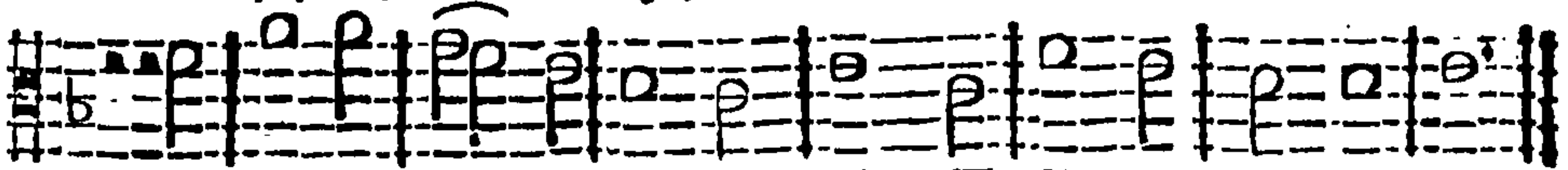
Be glad, and in the *Lord* rejoice, Who is our Strength and Stay :



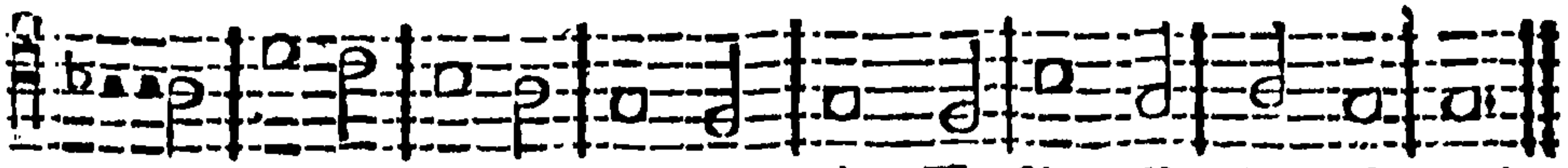
Be glad, and in the *Lord* rejoice, Who is our Strength and Stay :



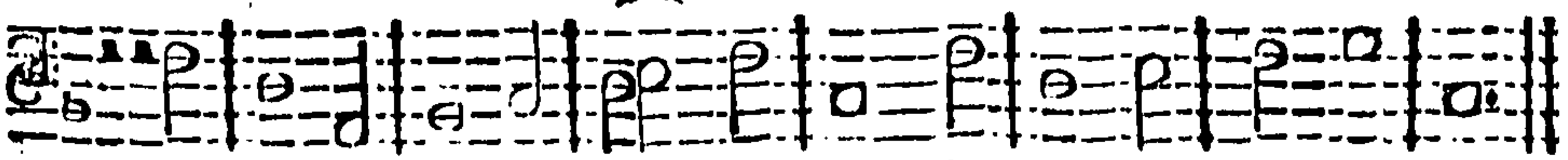
Be joy-ful, and lift up your Voice To *Ja--cob's* God al-way.



Be joy-ful, and lift up your Voice To *Ja--cob's* God al-way.

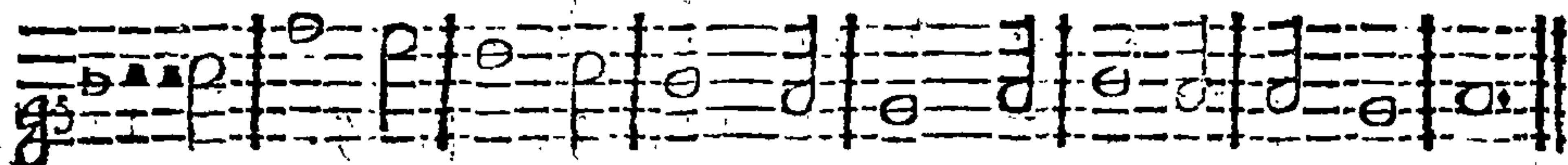


Be joy-ful, and lift up your Voice To *Ja--cob's* God al-way.

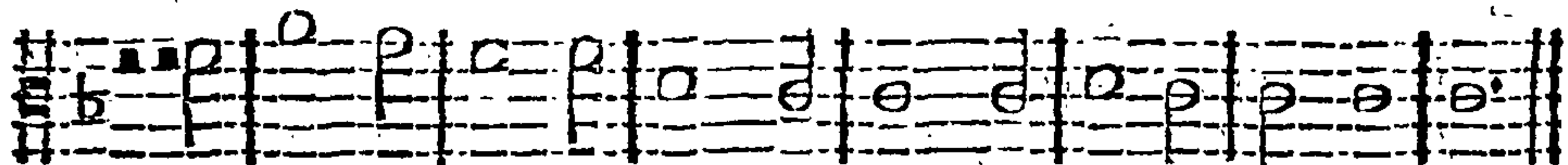


Be joy-ful, and lift up your Voice To *Ja--cob's* God al-way.

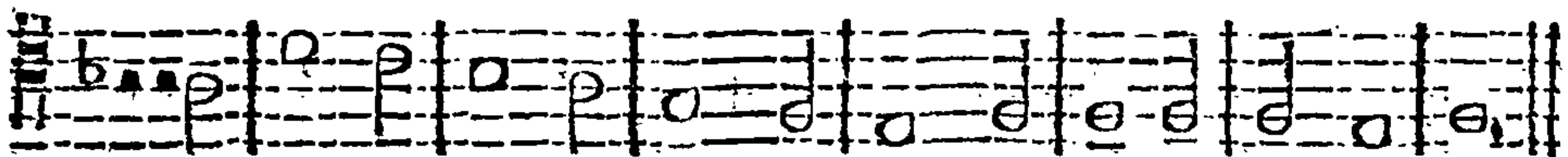
Prepare



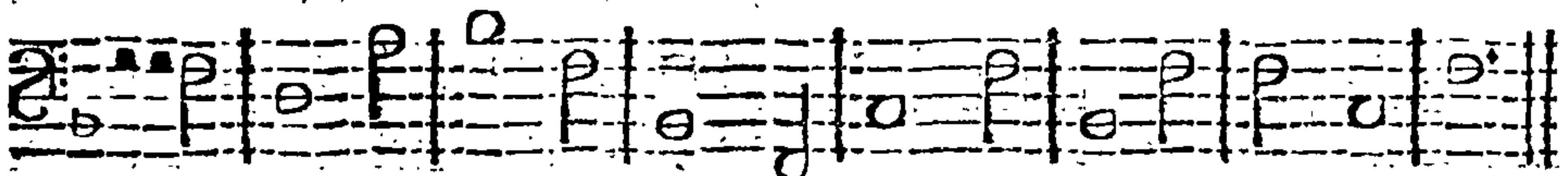
Prepare your In--struments most meet, Some joyful Psalm to sing :



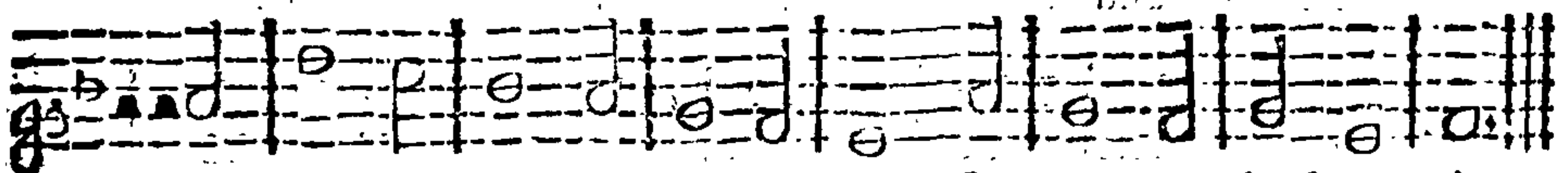
Prepare your In--struments most meet, Some joyful Psalm to sing :



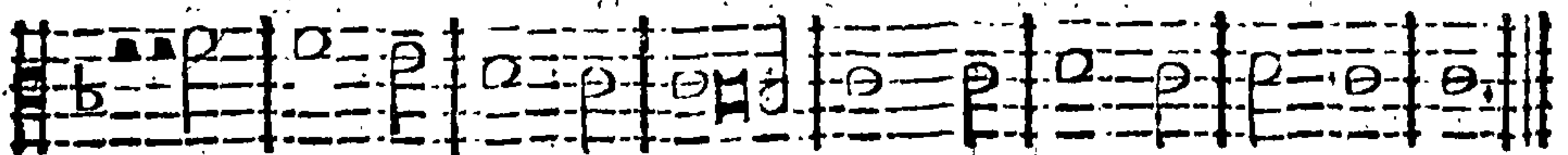
Prepare your In--struments most meet, Some joyful Psalm to sing :



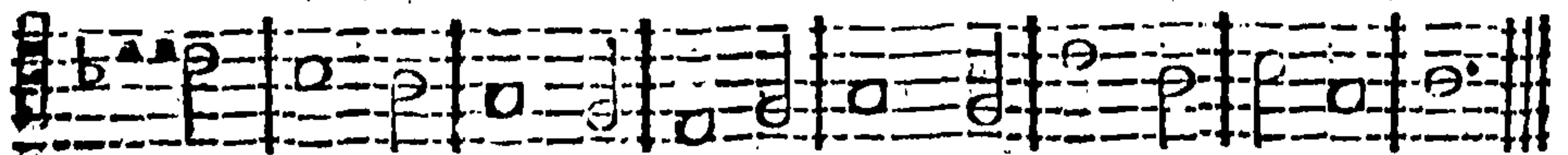
Prepare your In--struments most meet, Some joyful Psalm to sing :



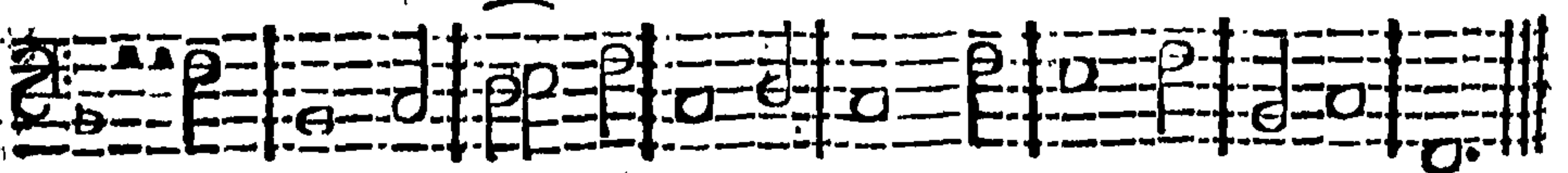
Strike up with Harp and Lute so sweet, On ev'—ry pleasant String.



Strike up with Harp and Lute so sweet, On ev'—ry pleasant String.



Strike up with Harp and Lute so sweet, On ev'—ry pleasant String.



Strike up with Harp and Lute so sweet, On ev'—ry pleasant String.

Blow

II.

Blow as it were in the new Moon
With Trumpets of the best ;
As it is usual to be done
At any solemn Feast.
For this was unto *Israel*
A Statute, which was made
By *Jacob's* G O D, and must full well
Be evermore obey'd.

III.

This Clause with *Joseph* was decreed,
When he from *Egypt* came ;
That as a Witness all his Seed
Should still observe the same.
When G O D himself had so prepar'd
To bring him from that Land :
Whereas the Speech which he had heard,
He did not understand.

IV.

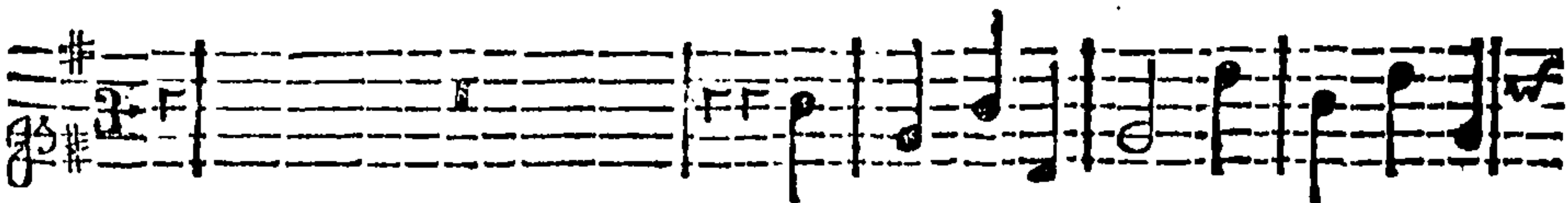
I from his Shoulder took (saith he)
The Burden clean away ;
And from the Furnace set him free
From burning Brick of Clay.
When thou in Grief didst cry and call
I help'd thee speedily :
And I did answer thee withal
In Thunder from on high.

V.

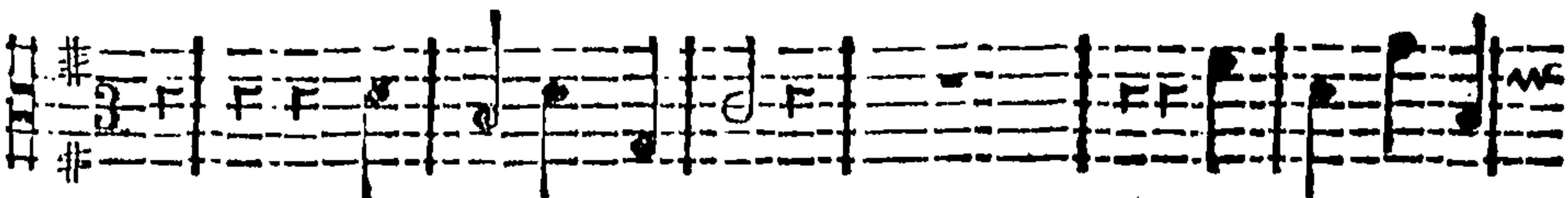
To God Almighty Father, and
To *Jesus Christ* his Son,
And unto God the Holy Ghost,
Eternal Three in One ;
Be Glory, Honour, Thanks, and Praise,
And Adoration giv'n,
By all the Churches here on Earth,
And evermore in Heav'n.

H Y M N VII.

The Notes are taken out of Mr. Purcell's Orpheus Britannicus, where it is a Dialogue between Cupid and Bacchus in two Parts, to which a third Part is added on this Occasion.

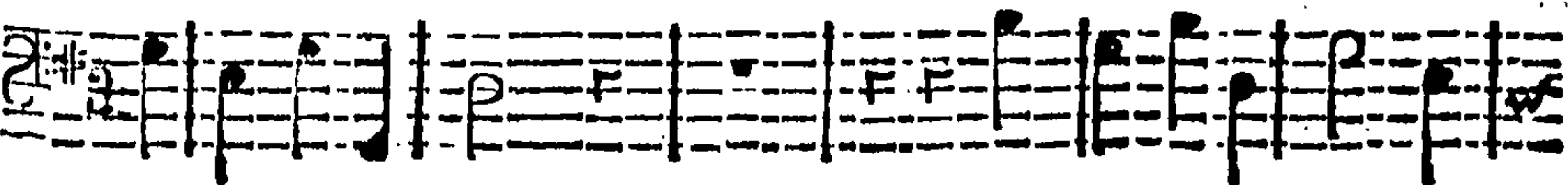


Come, let us agree, come, let us a—



come, let us agree,

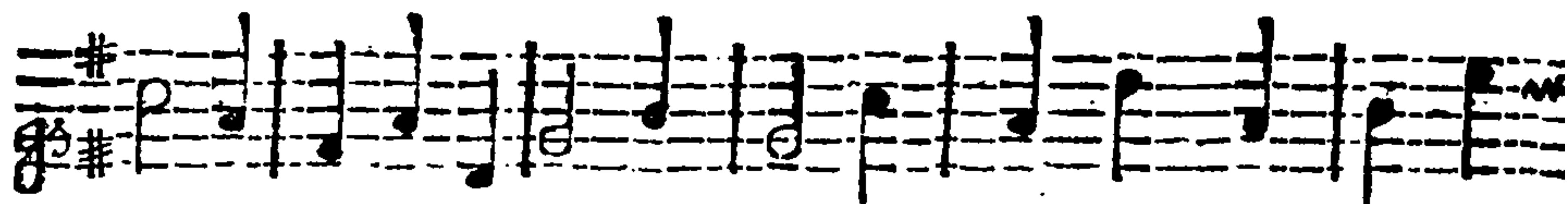
come, let us a—



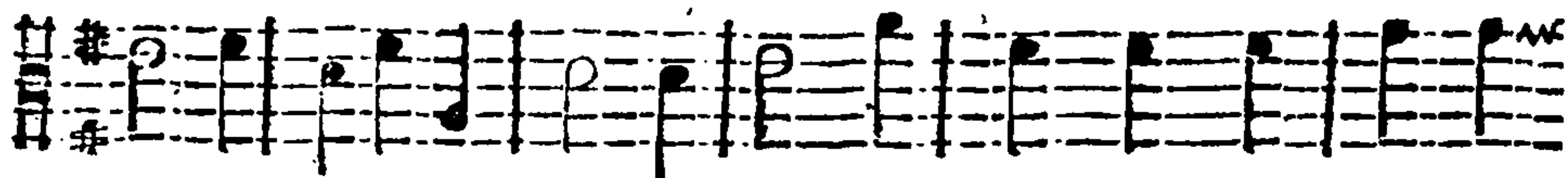
come, let us a—gree,

come, let us a—gree, come,

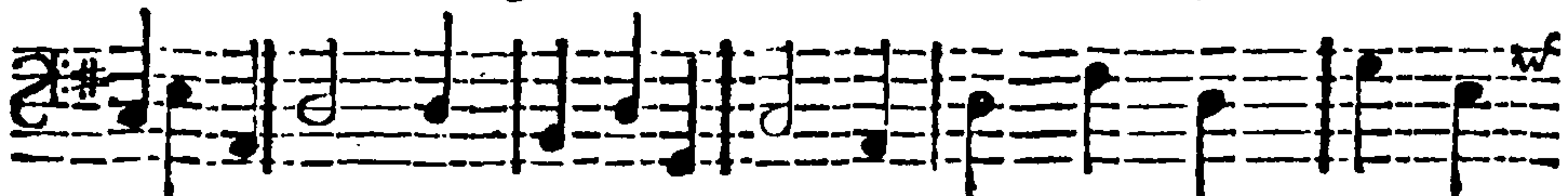
gree,



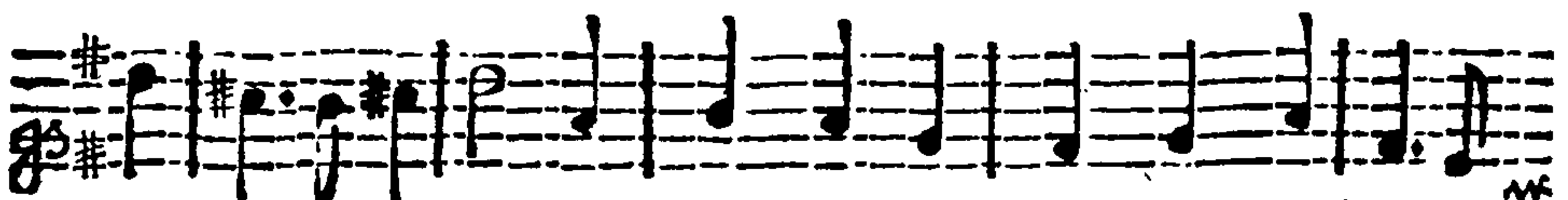
gree, come let us agree, come, come, come, come, come, come, come, come,



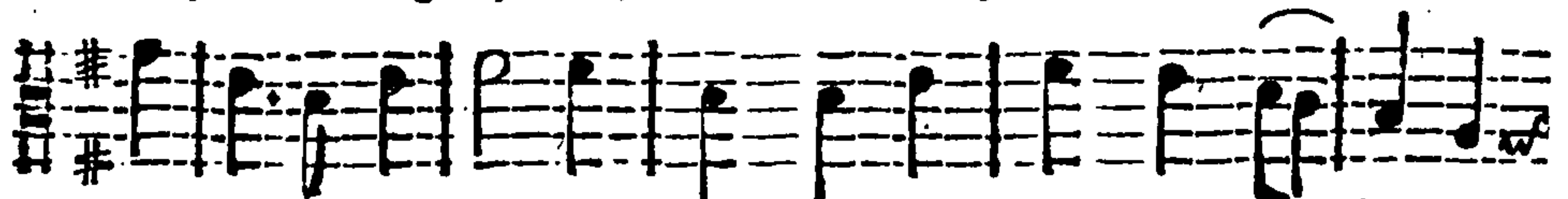
gree, come, let us a—gree, come, come, come, come, come, come, come, come,



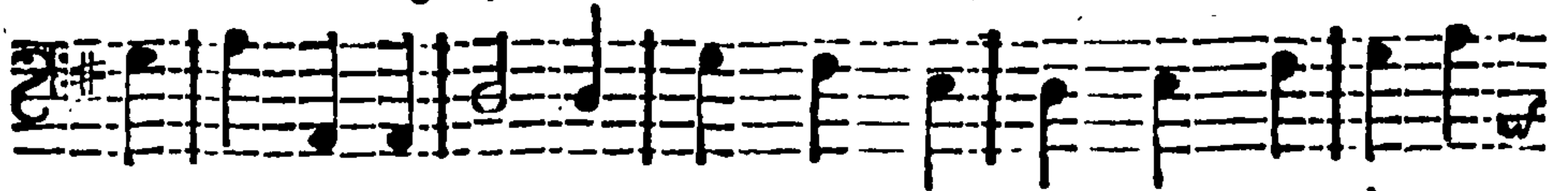
let us agree, come, let us agree, come, come, come, come, come, come, come,



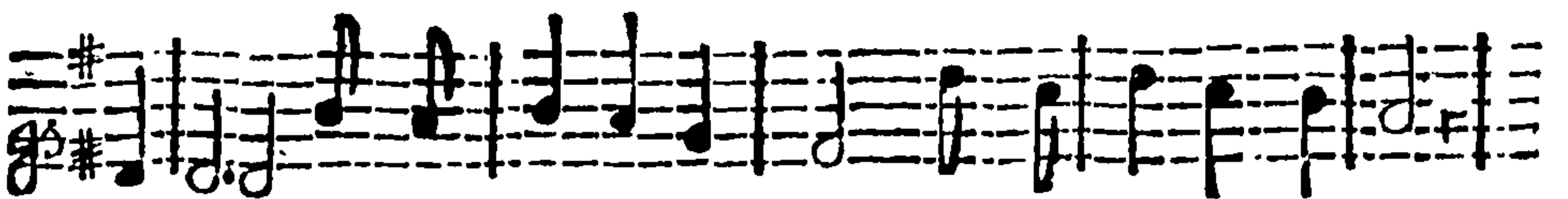
come, let us agree, come, come, come, come, come, come, come, let us



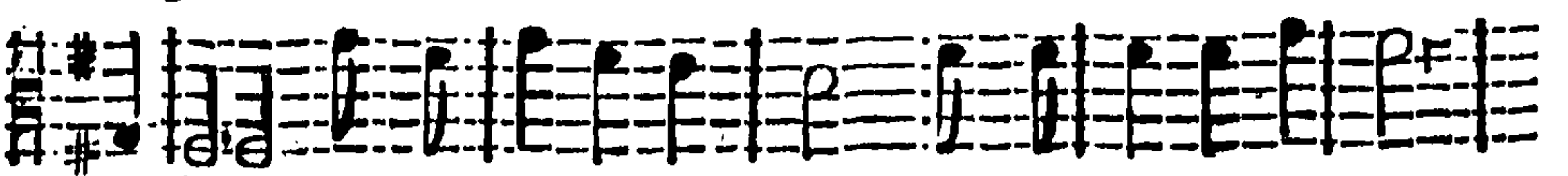
come, let us agree, come, come, come, come, come, come, come, let us



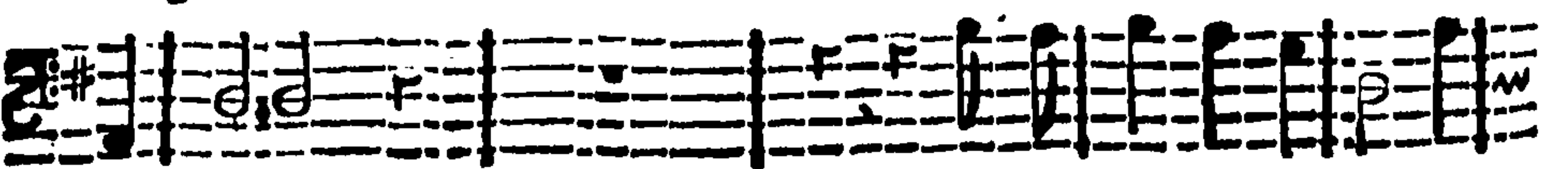
come, let us a—gree, come, come, come, come, come, come, come, let us



a—gree. There are Pleasures and Charms, There are Pleasures and Charms,

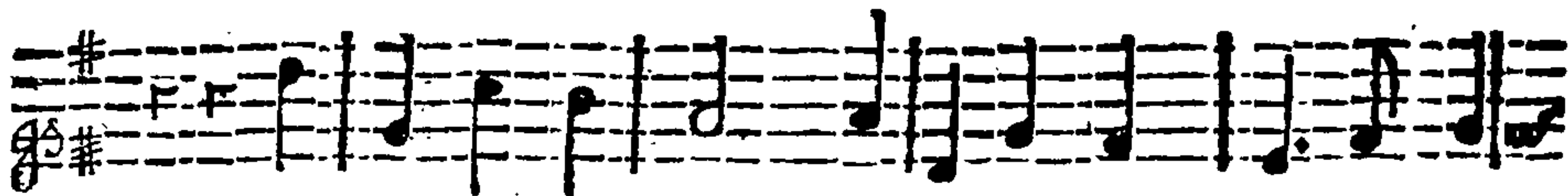


a—gree. There are Pleasures and Charms, There are Pleasures and Charms,

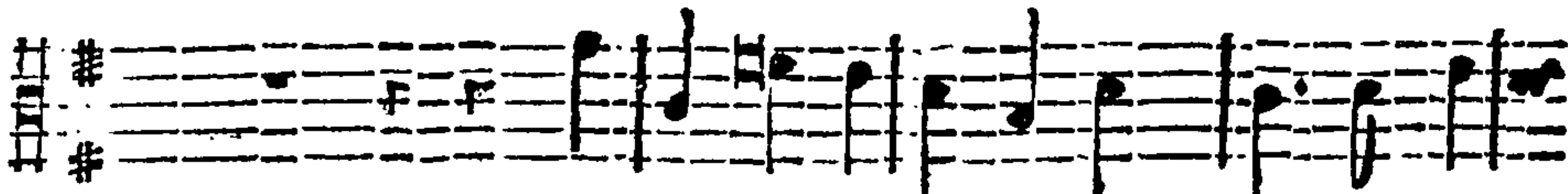


a—gree,

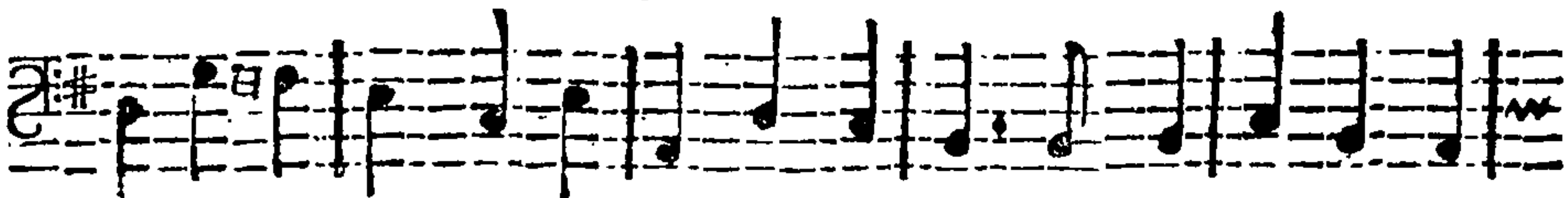
There are Pleasures and Charms, In
In



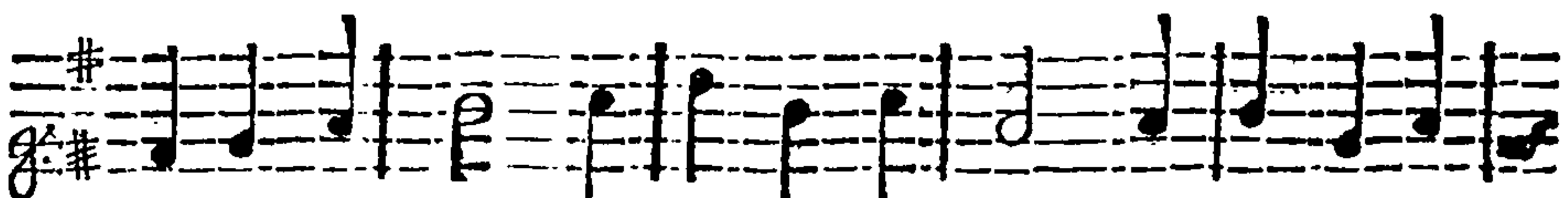
In Anthems and Hymns, and al—so in Psalms, There are



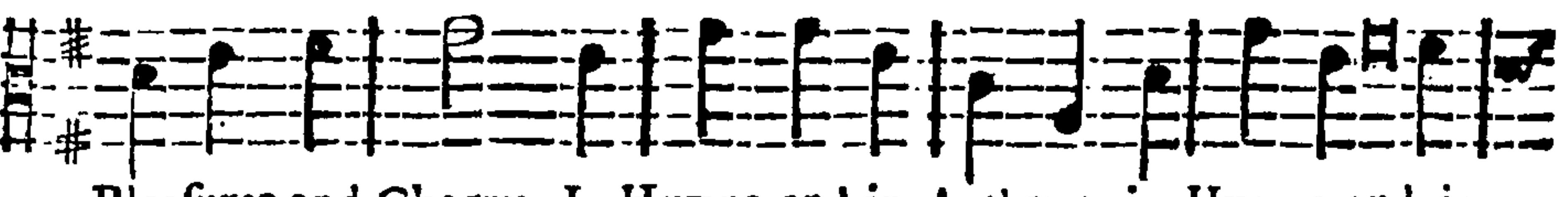
In Hymns and in Anthems and Psalms, There are



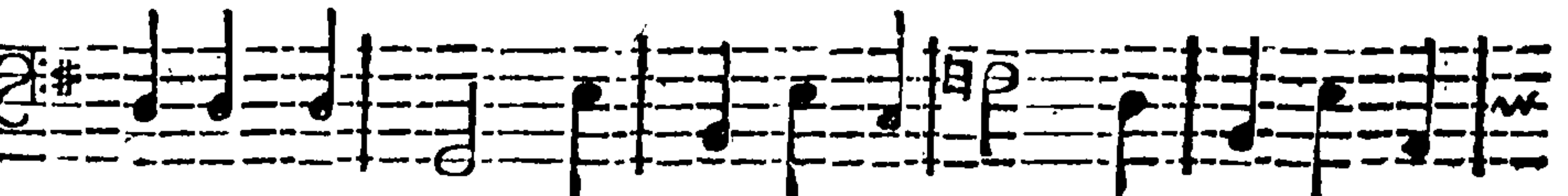
Psalms and in Anthems, and al—so in Psalms, There are Pleasures are



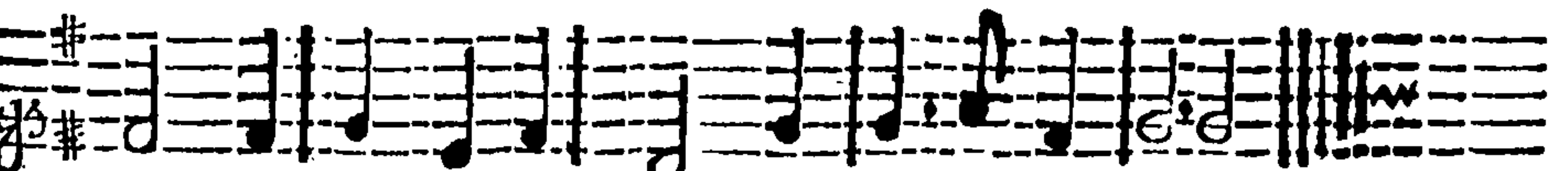
Pleasures and Charms, In Anthems and Hymns, and al—so in



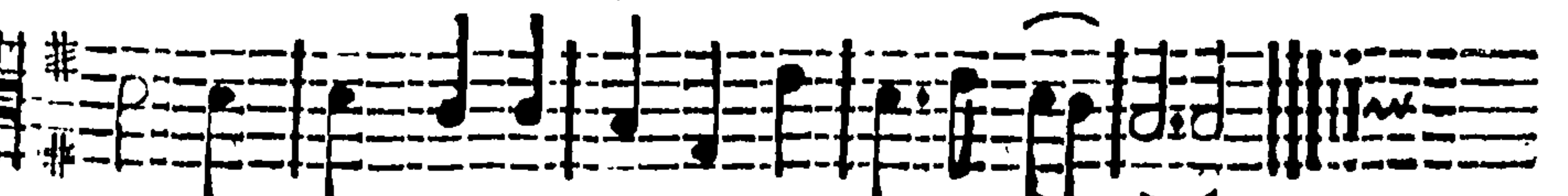
Pleasures and Charms, In Hymns and in Anthems, in Hymns and in



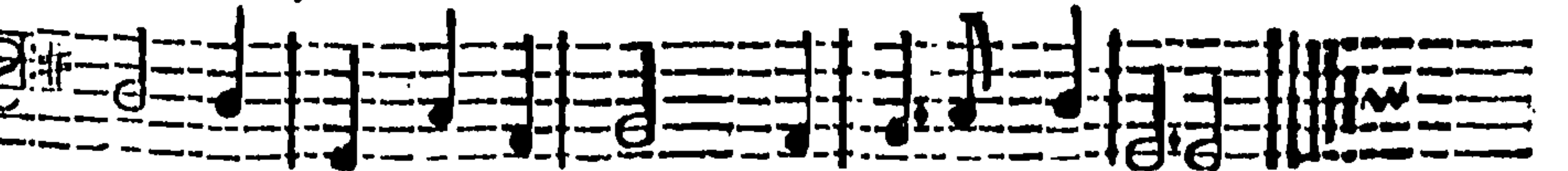
Pleasures and Charms, In Psalms and in Hymns, and al—so in



Psalms, in Anthems and Hymns, and al—so in Psalms.



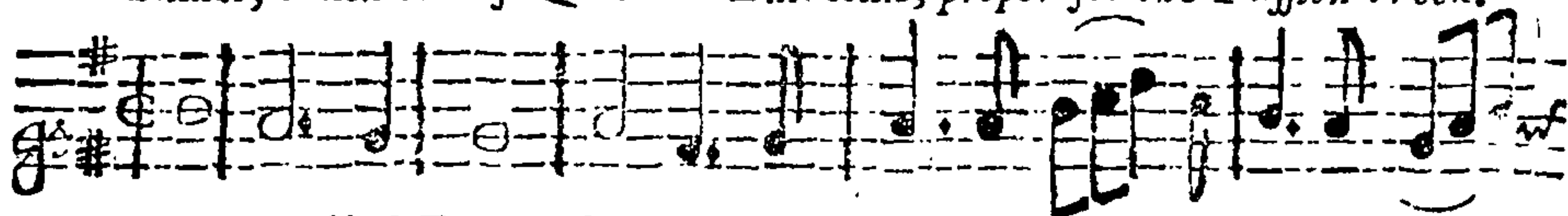
Psalms, in Hymns and in Anthems, and al—so in Psalms.



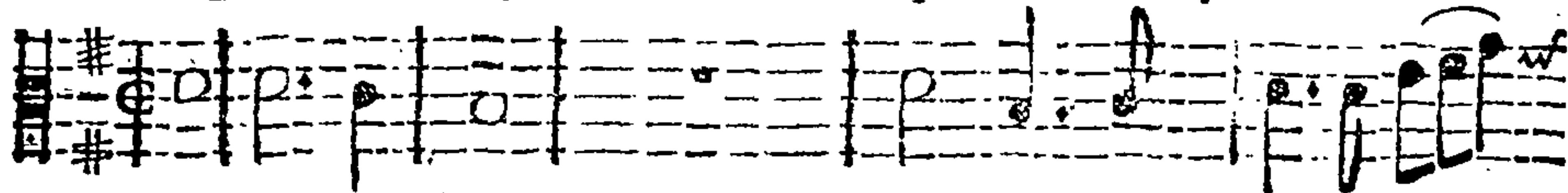
Psalms, in Psalms and in Hymns, and al—so in Psalms.

H Y M N VIII. For Good-Friday.

Being the two last Verses in the Colloquy between Jesus, Justice, and the Sinner, taken out of Quarles's Emblems, proper for the Passion Week.

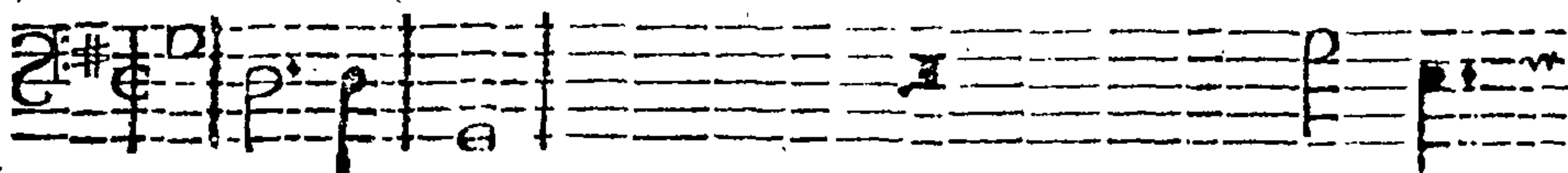


O groundless Deeps, O groundless Deeps and Love beyond, and Love



O groundless Deeps,

O groundless Deeps and Love

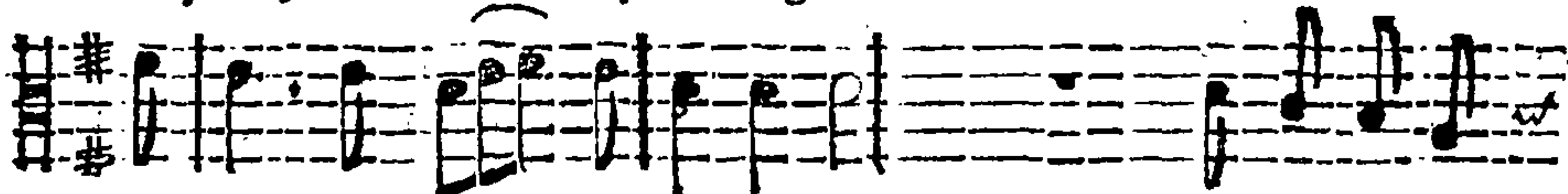


O groundless Deeps,

O ground—

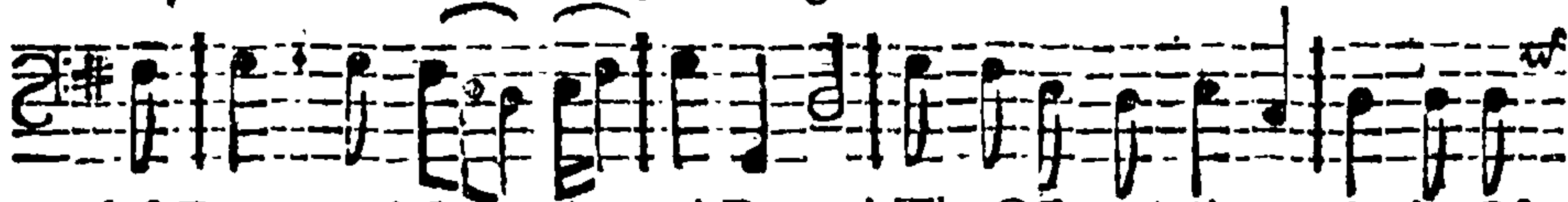


beyond, and Love beyond Degree!

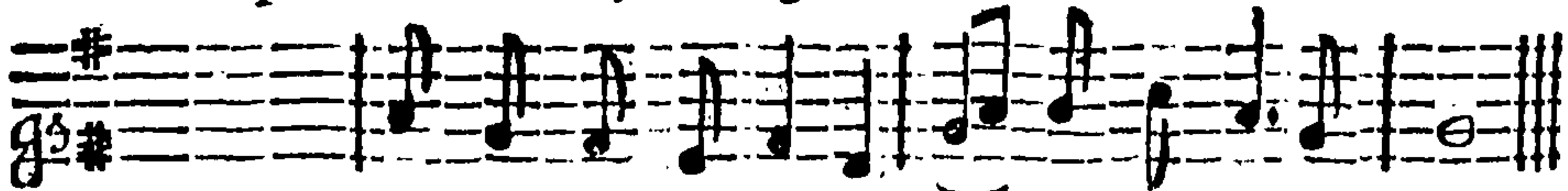


beyond, and Love beyond Degree!

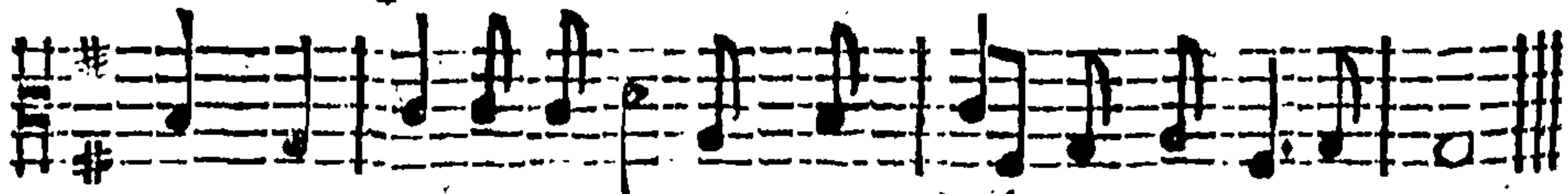
The Offended



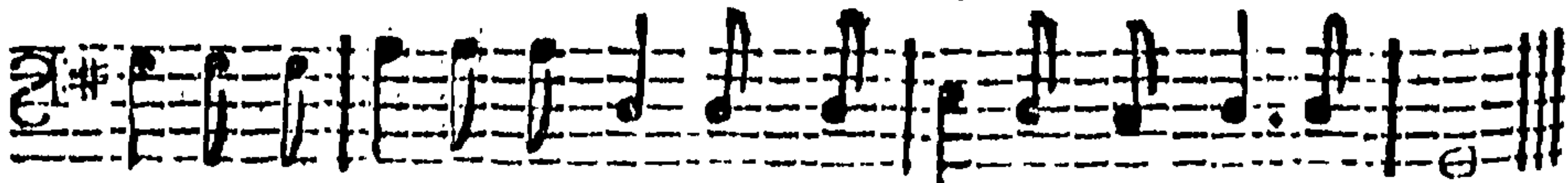
less Deeps, and Love beyond Degree! The Offended dies to set the Of—



The Of-fend—ed dies to set the Offen—der free.



dies to set the Offen—der, to set the Of-fen—der free.



sender, to set the Of-fen—der, to set the Of-fen—der free.

H Y M N

H Y M N IX.

N U M B. xxi. 8, 9.

AND the *Lord* said unto *Moses*, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it shall live.

9. And *Moses* made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

W I S D. xvi. 5, 6, 7, 12.

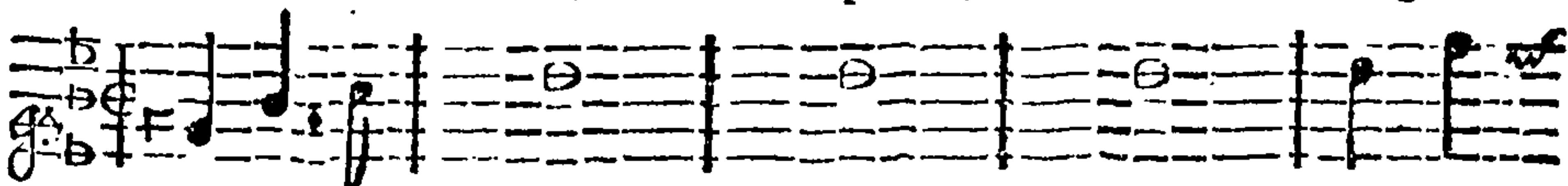
WHEN they perished with the stings of crooked serpents, they had a sign of salvation. For he that turned himself toward it, was not saved by the thing that he saw; but by thee who are the *Saviour* of all. For it was neither herb, nor mollifying plaister that restored them to health; but thy *Word*, O *Lord*, which healeth all things.

J O H N iii. 14, 15, 16.

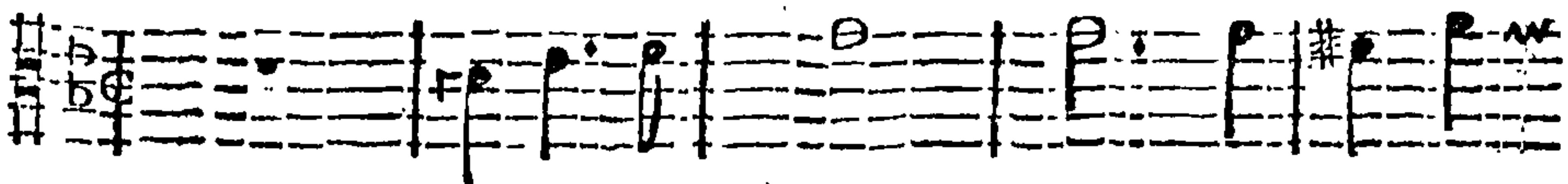
AND as *Moses* lifted up the serpent in the wilderness, even so must the *Son of Man* be lifted up.

15. That whosoever believeth in him, should not perish, but have eternal life.

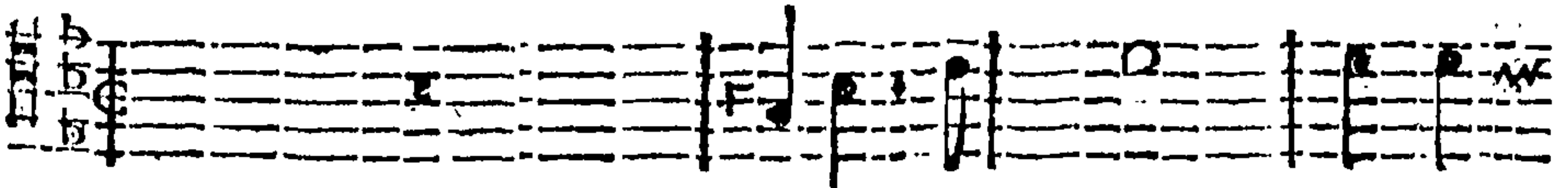
16. For *God* so loved the world, that he gave his only begotten *Son*, that whosoever believeth in him, should not perish, but have everlasting life.



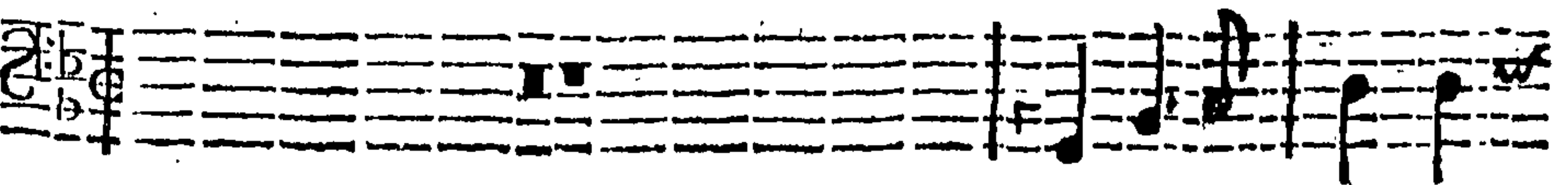
Look up to Chri ———— st, look



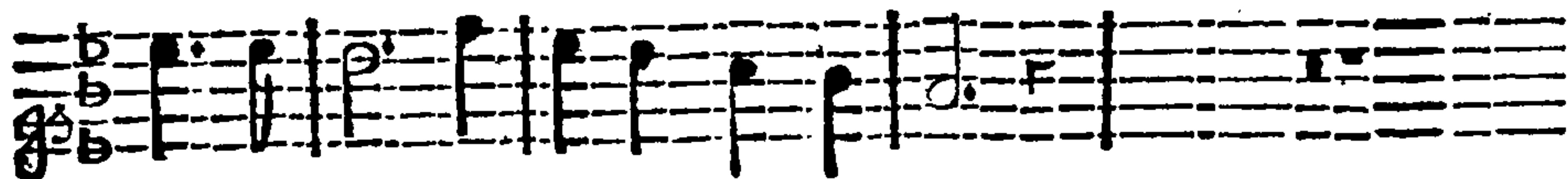
Look up to Chri ———— st, to Christ, look



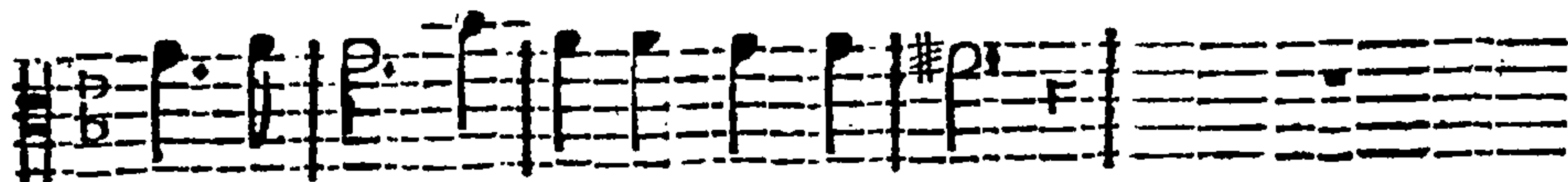
Look up to Chri ———— st, look



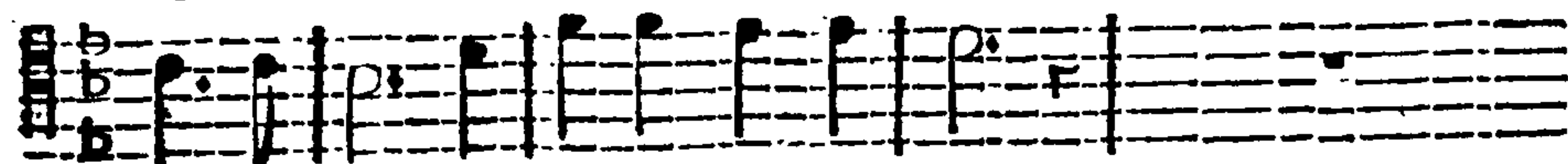
Look up to Christ, look —



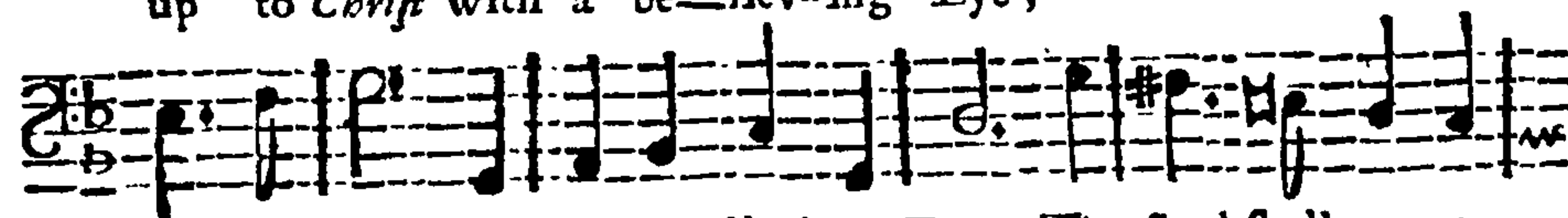
up to *Christ* with a be—liev—ing Eye ;



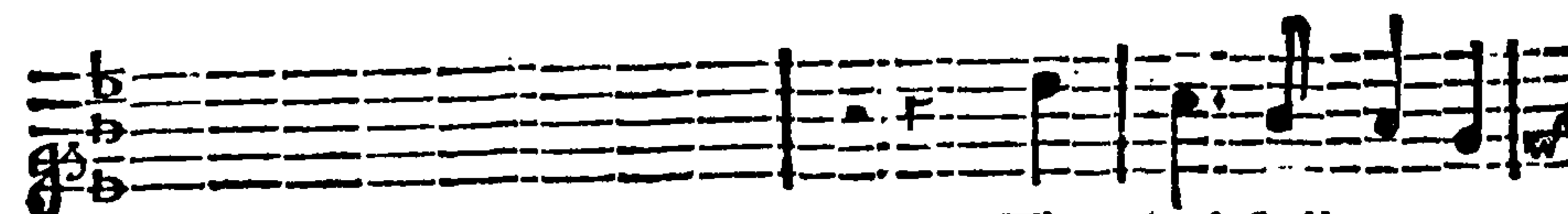
up to *Christ* with a be—liev—ing Eye ;



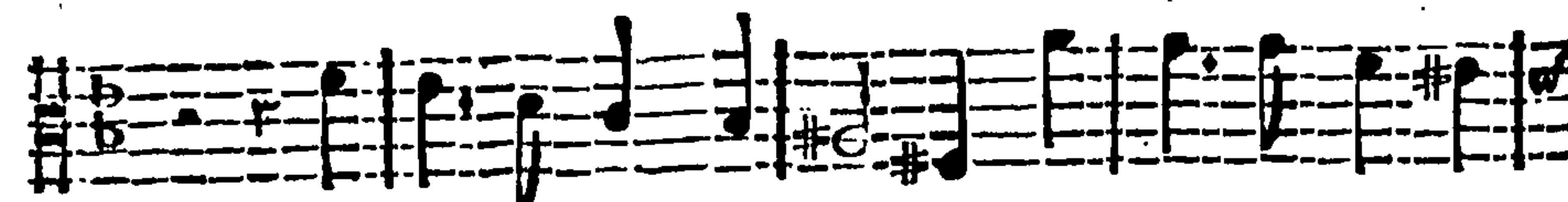
up to *Christ* with a be—liev—ing Eye ;



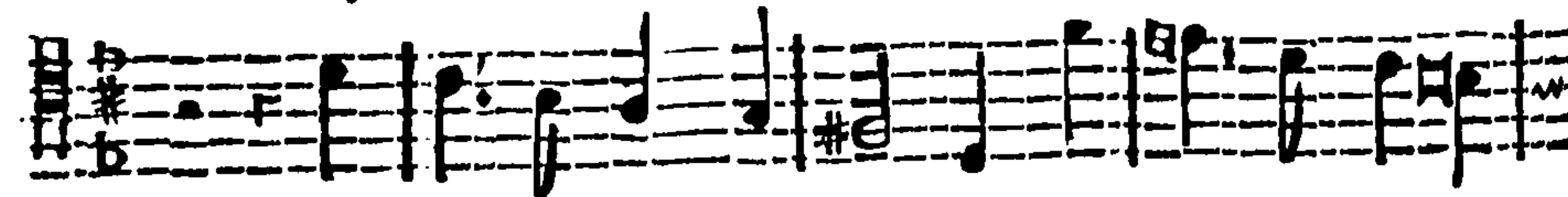
up to *Christ* with a be—lieving Eye ; Thy Soul shall never



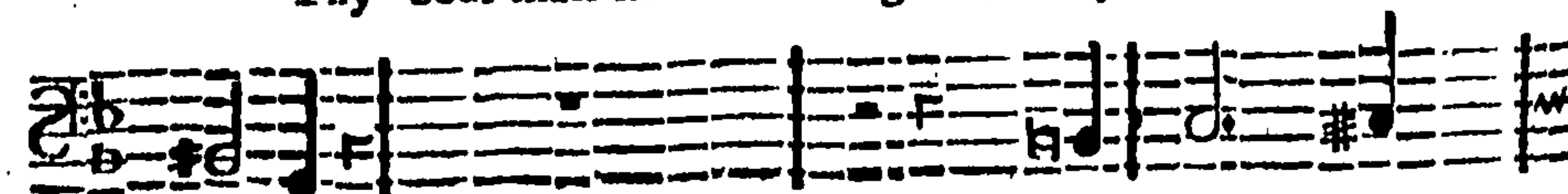
Thy Soul shall ne-ver



Thy Soul shall ne—ver languish, Thy Soul shall ne—ver



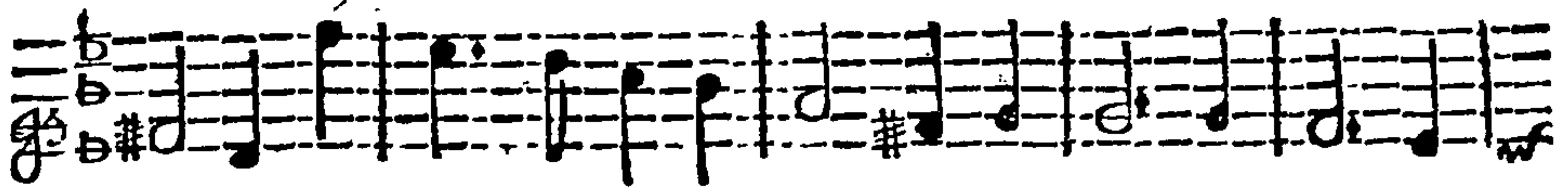
Thy Soul shall ne—ver languish, Thy Soul shall ne-ver



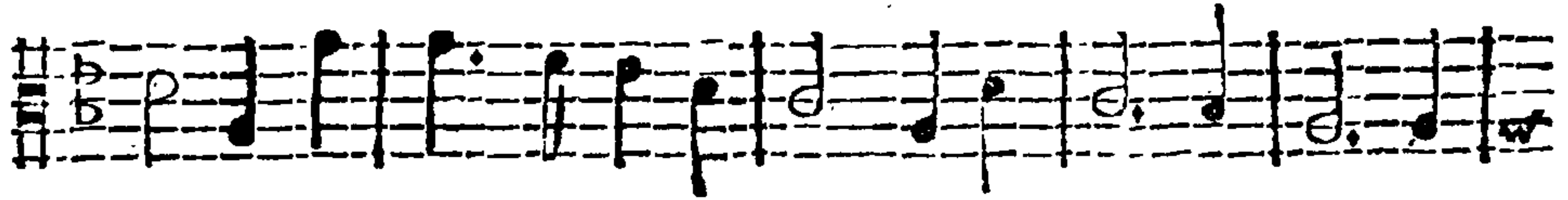
languish,

nor bleed, nor

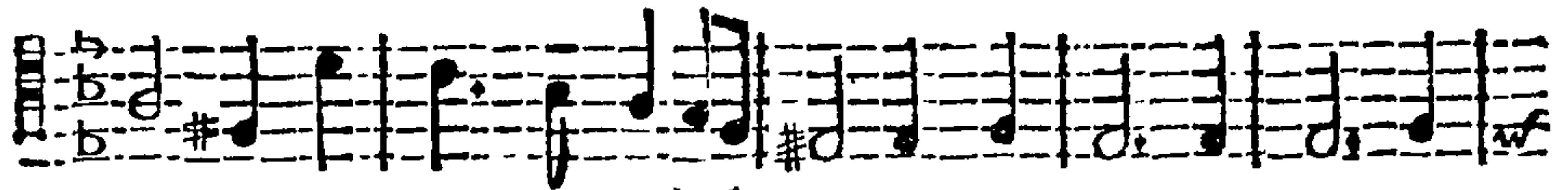
languish,



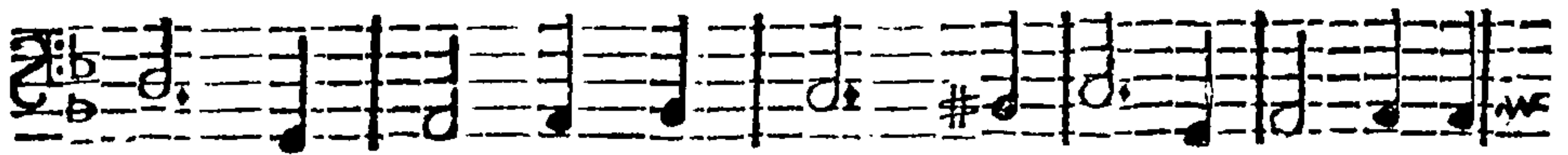
languish, Thy Soul shall never languish, nor bleed, nor die, nor



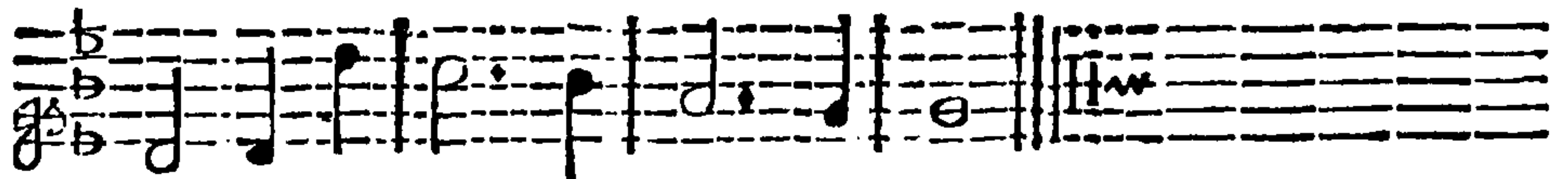
languish, Thy Soul shall never languish, nor bleed, nor die, nor



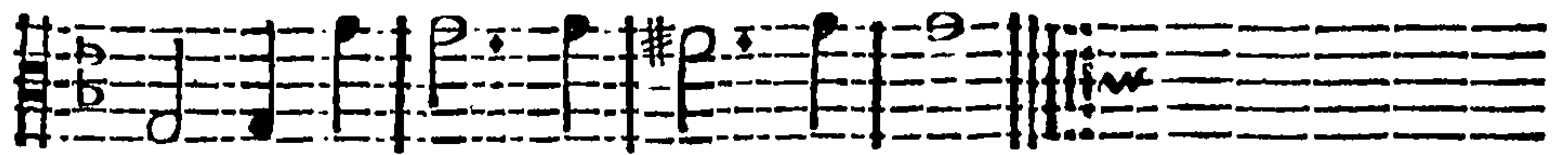
languish, Thy Soul shall never languish, nor bleed, nor die, nor



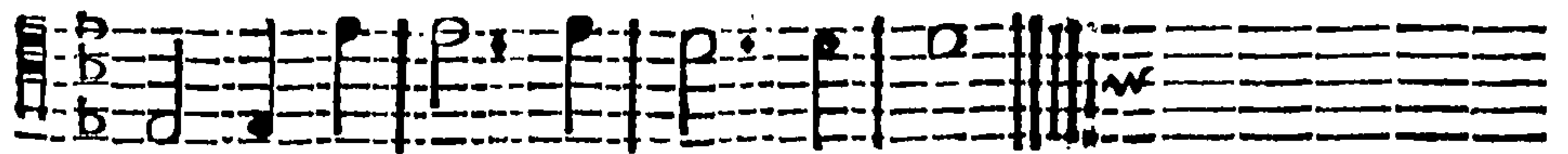
die, nor languish, nor bleed, nor die, nor languish, nor



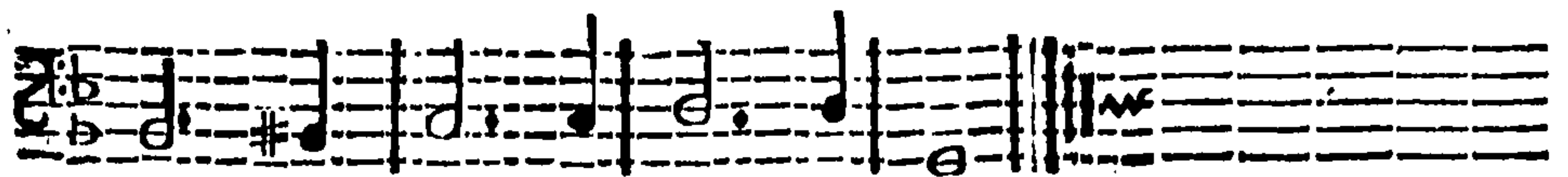
languish, nor bleed, nor bleed, nor die.



languish, nor bleed, nor bleed, nor die.



languish, nor bleed, nor bleed, nor die.



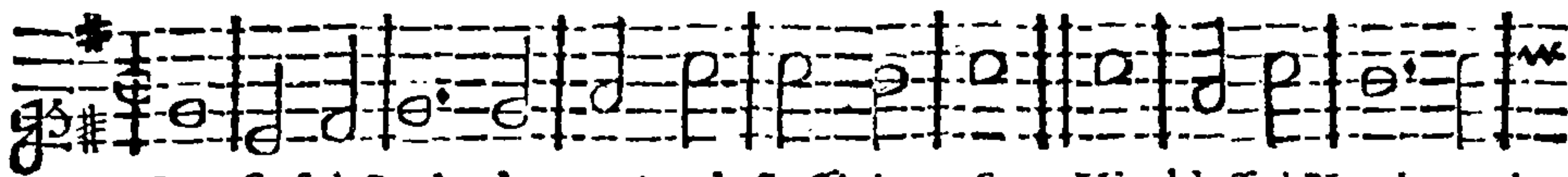
bleed, nor bleed, nor bleed, nor die.

H Y M N

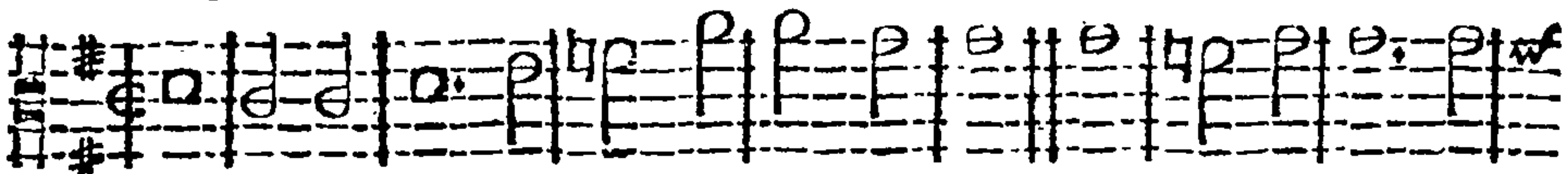
H Y M N X.

For Good-Friday.

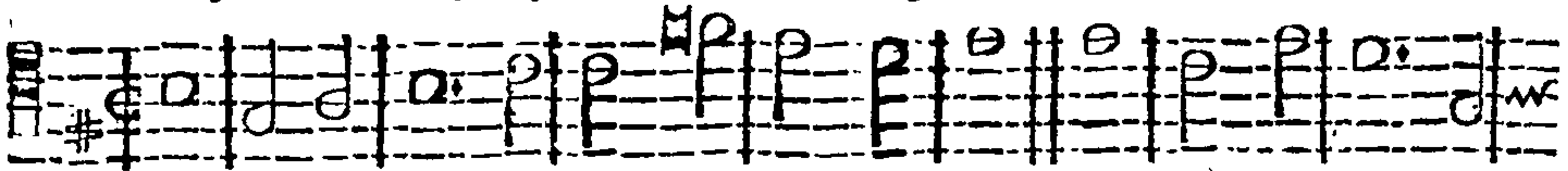
*The Words by W. Stroud, D. D. Taken out of Playford's
Psalms and Hymns in Folio. Slow.*



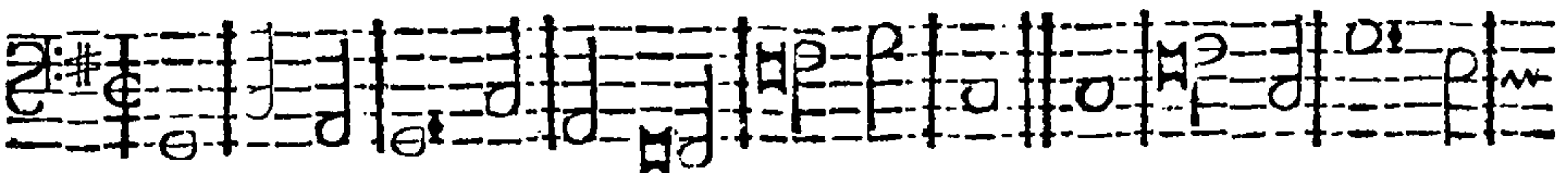
See, sinful Soul, thy *Saviour's* Suff'rings see, His blessed Hands, and



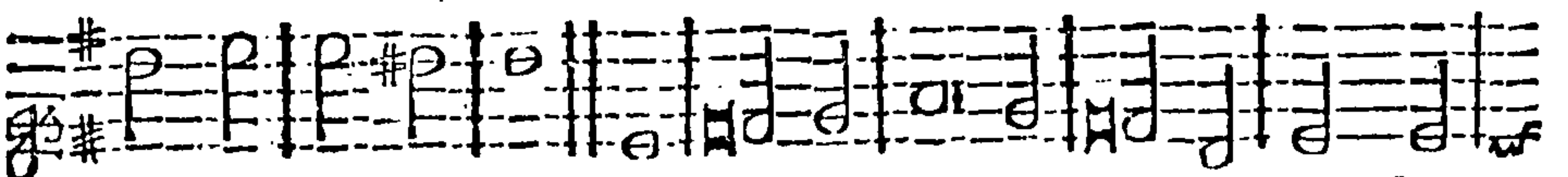
See, sinful Soul, thy *Saviour's* Suff'rings see, His blessed Hands, and



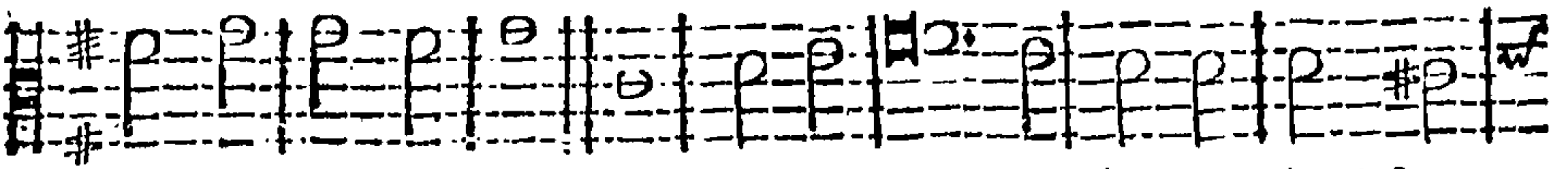
See, sinful Soul, thy *Saviour's* Suff'rings see, His blessed Hands, and



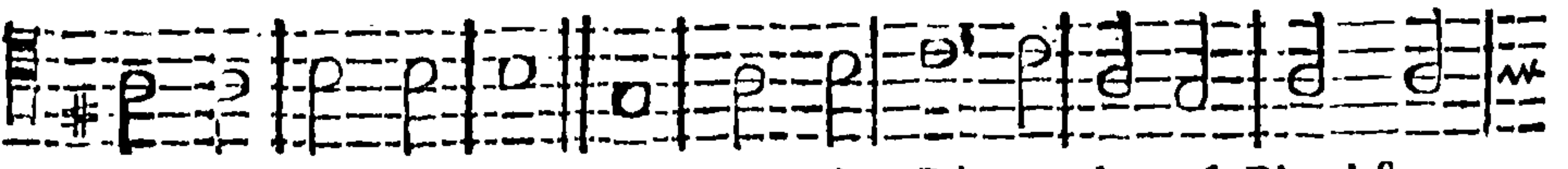
See, sinful Soul, thy *Saviour's* Suff'rings see, His blessed Hands, and



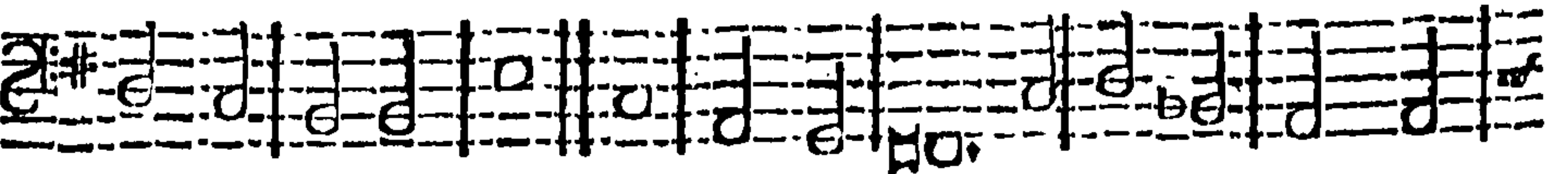
Feet nail'd to the Tree : Observe what Ri-vu—lets of Blood stream



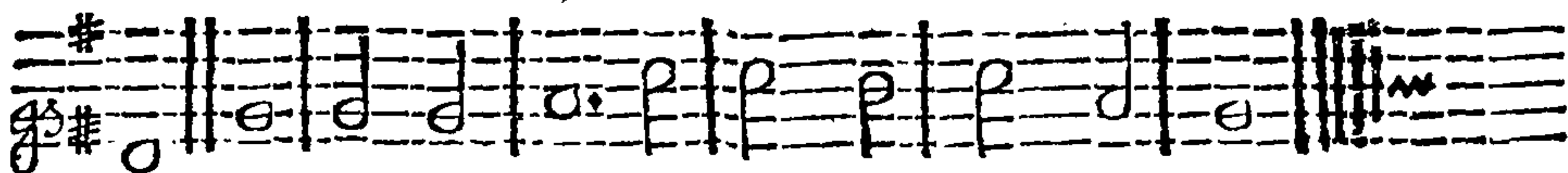
Feet nail'd to the Tree : Observe what Ri-vu—lets of Blood stream



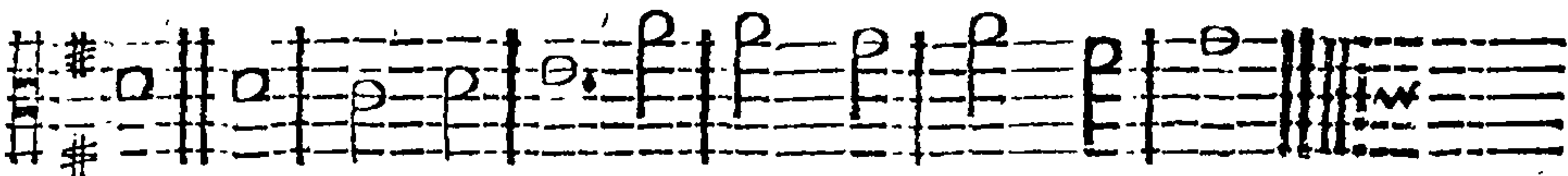
Feet nail'd to the Tree : Observe what Ri—vu—lets of Blood stream



Feet nail'd to the Tree : Observe what Ri—vu—lets of Blood stream
forth



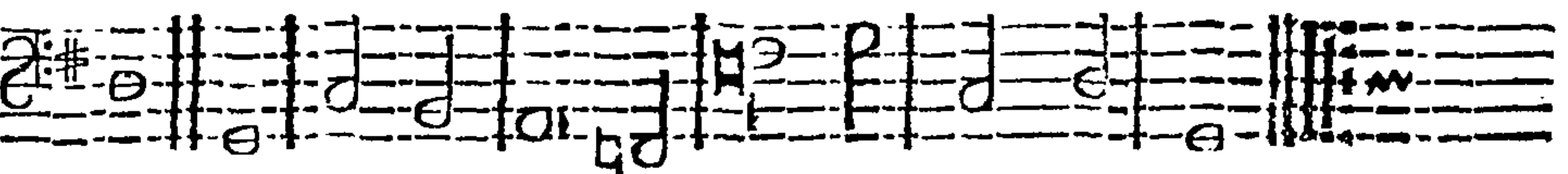
forth Out of his pierced Side, each Drop more worth,



forth Out of his pierced Side, each Drop more worth,



forth Out of his pierced Side, each Drop more worth,



forth Out of his pierced Side, each Drop more worth,

II.

Than Tongues of Men and Angels can express :
Hast to him, cursed Cayliff, and confests
All thy Misdeeds, and sighing, say, 'Twas I,
Who caused thee, my *Lord*, my *Christ*, to die.

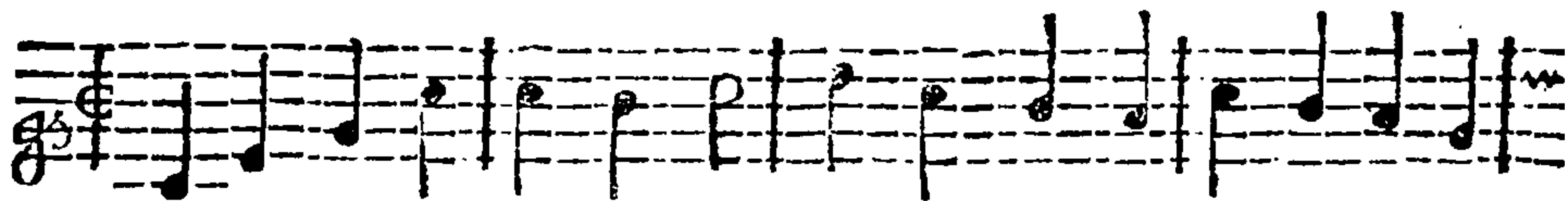
III.

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.

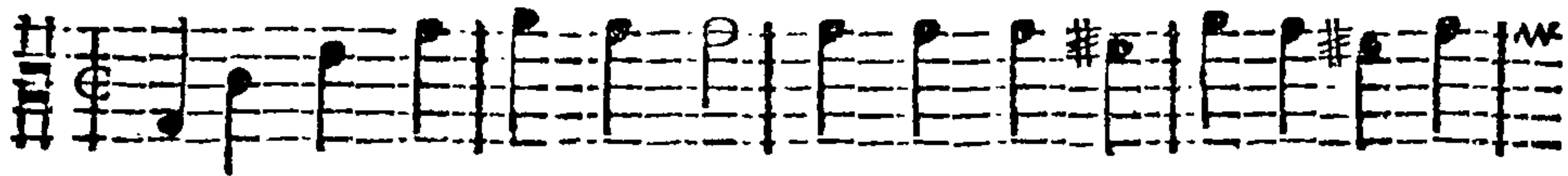
H Y M N

H Y M N XI.

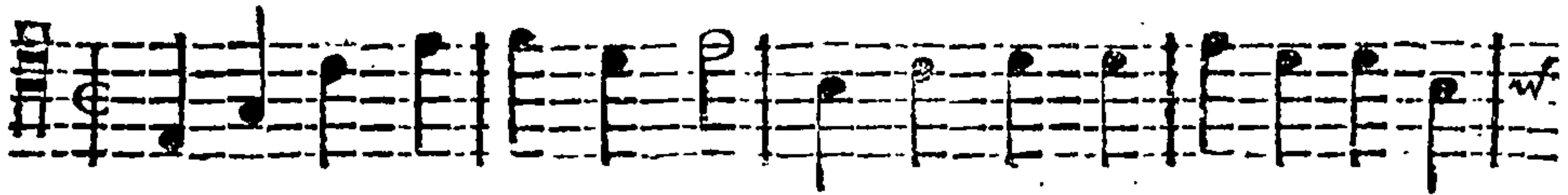
An ancient Hymn for Easter-Day, in Four Parts.



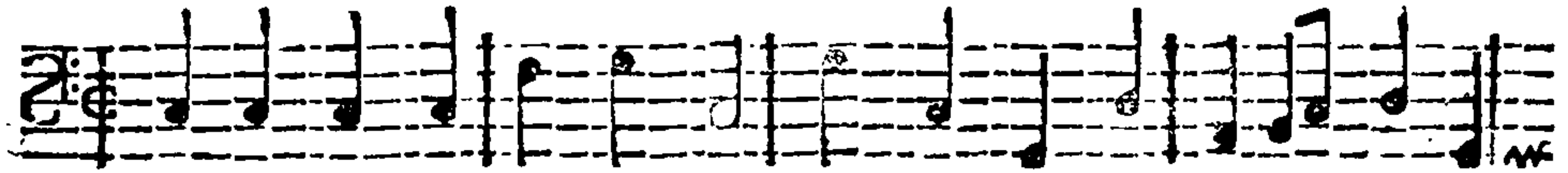
Jesus Christ is ris'n this Day, Hal—le—lu—jab, Halle—lujab,



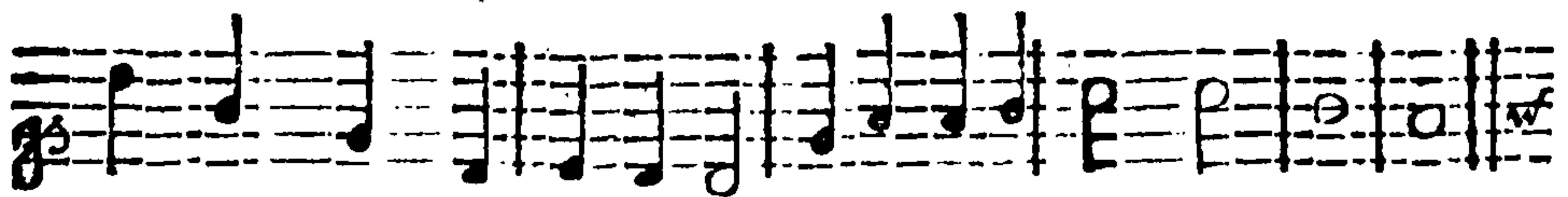
Jesus Christ is ris'n this Day, Hal—le—lu—jab, Halle—lujab,



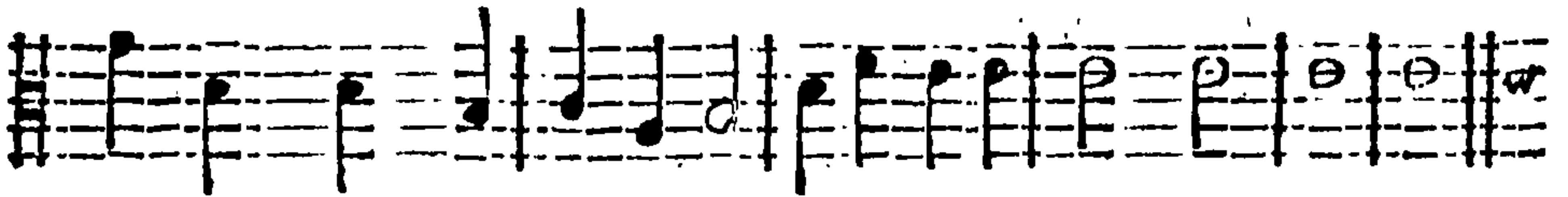
Jesus Christ is ris'n this Day, Hal—le—lu—jab, Hal-le—lu-jab,



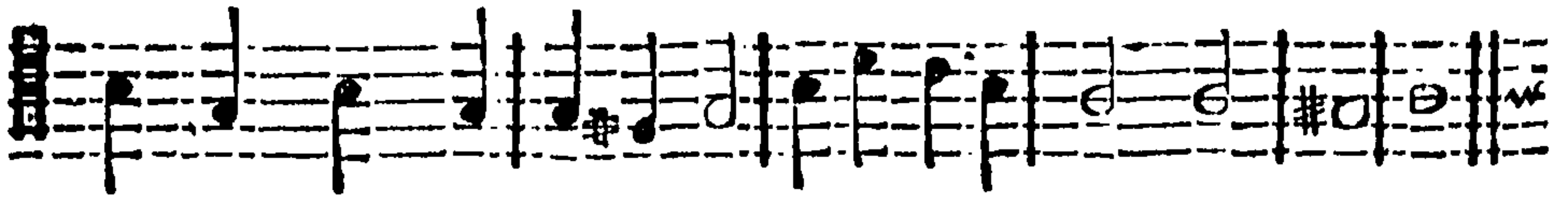
Jesus Christ is ris'n this Day, Hal—le—lu—jab, Hal-le—lu-jab,



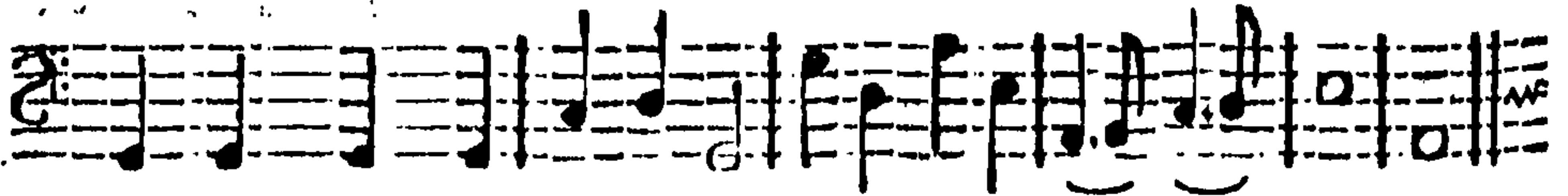
And hath wash'd our Sins away, Halle—lujab, Hal—le—lu—jab.



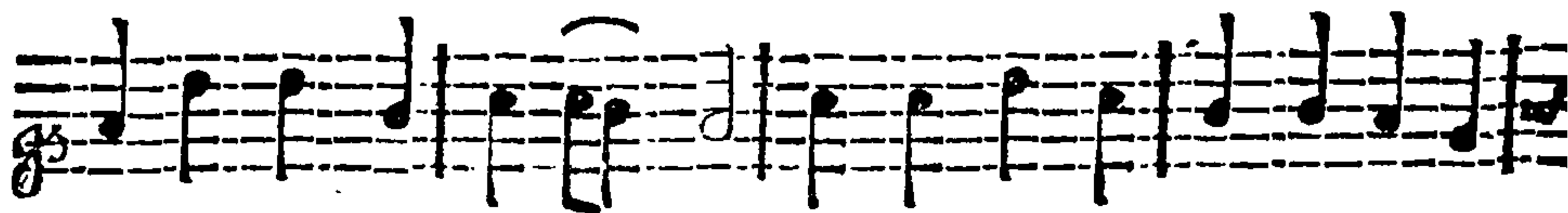
And hath wash'd our Sins away, Halle—lujab, Hal—le—lu—jab.



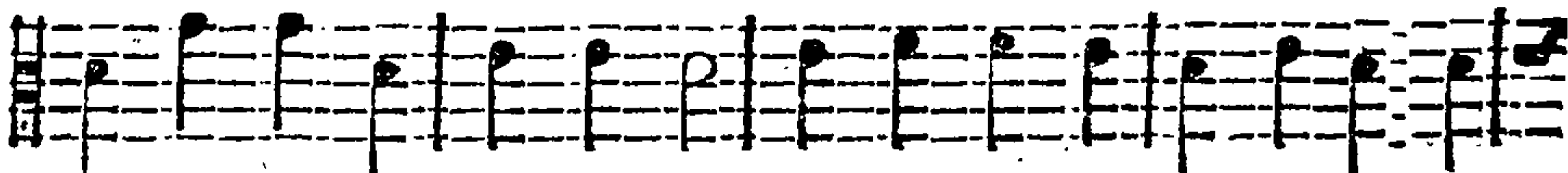
And hath wash'd our Sins away, Halle—lujab, Hal—le—lu—jab.



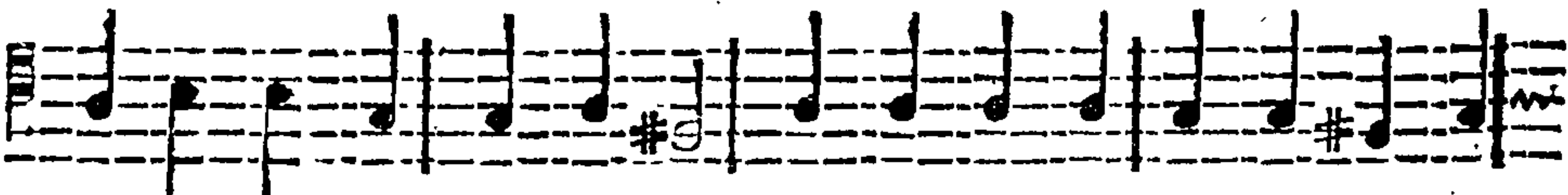
And hath wash'd our Sins away, Halle—lujab, Hal—le—lu—jab.



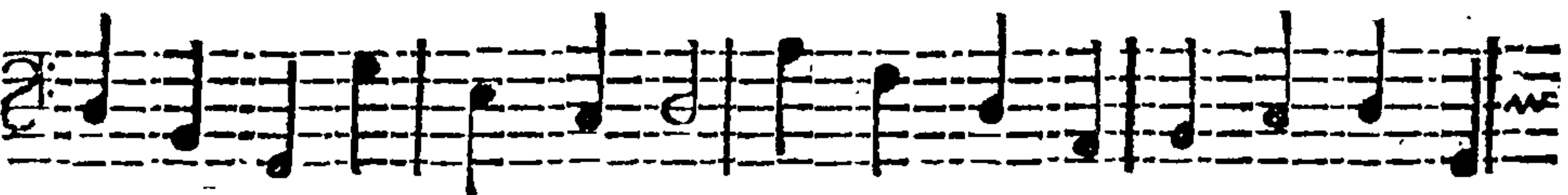
Who so late—ly on the Cross, Hal—le—lu—jah, Hal—le—lu—jah,



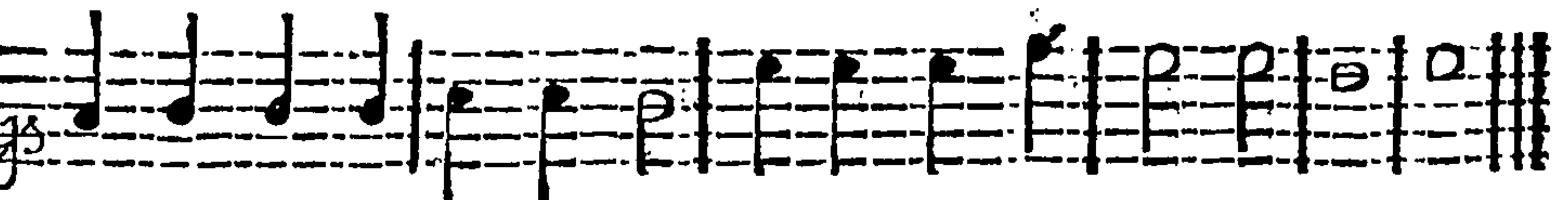
Who so late—ly on the Cross, Hal—le—lu—jah, Hal—le—lu—jah,



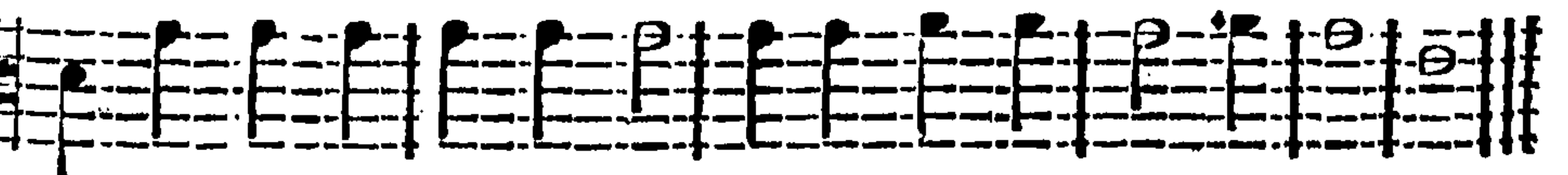
Who so late—ly on the Cross, Hal—le—lu—jah, Hal—le—lu—jah,



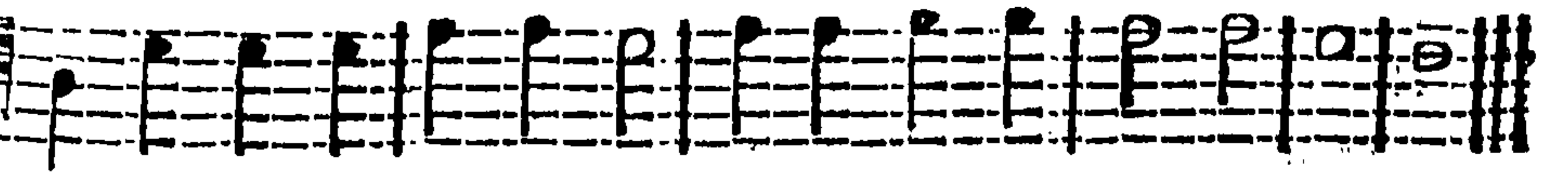
Who so late—ly on the Cross, Hal—le—lu—jah, Hal—le—lu—jah,



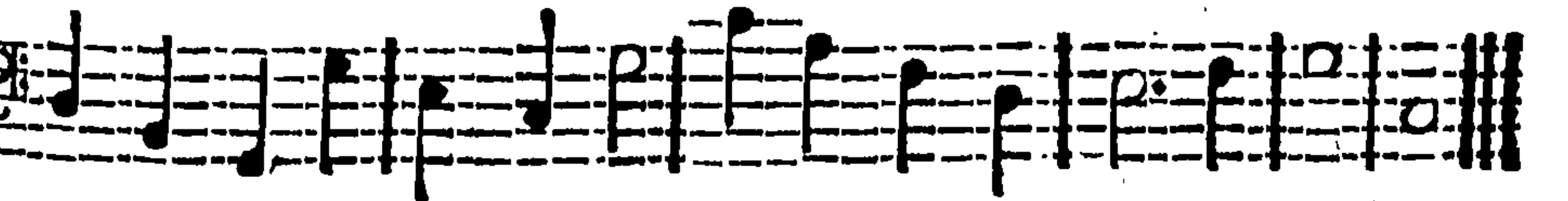
Suffer'd to redeem our Loss, Hal—le—lu—jah, Hal—le—lu—jah.



Suffer'd to redeem our Loss, Hal—le—lu—jah, Hal—le—lu—jah.

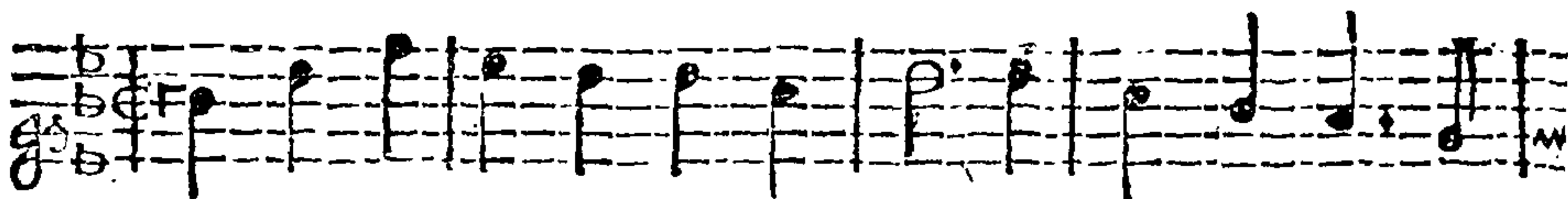
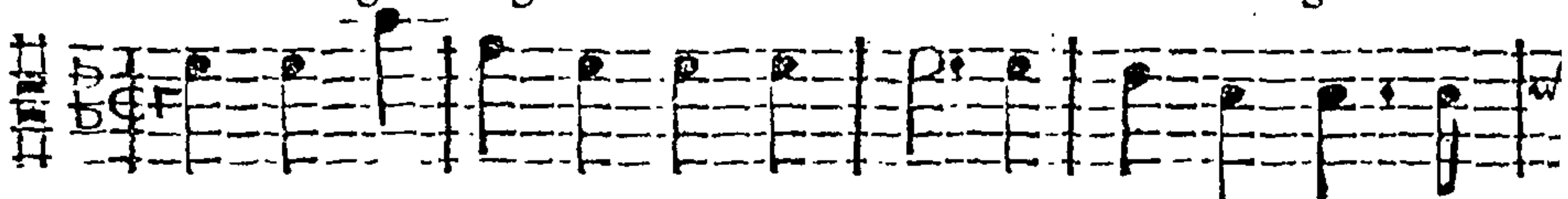
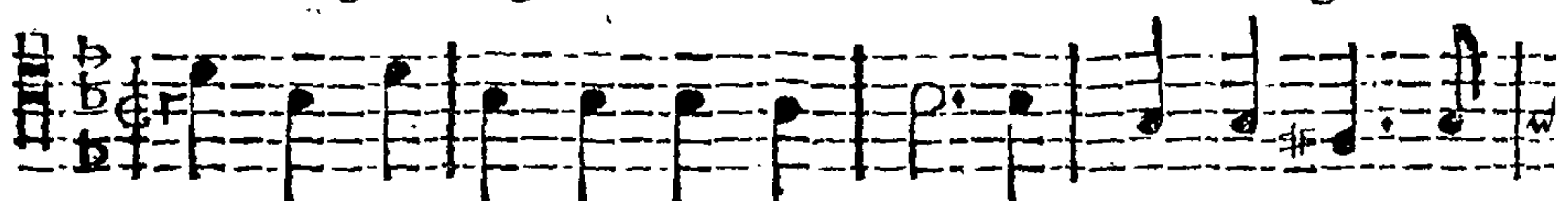
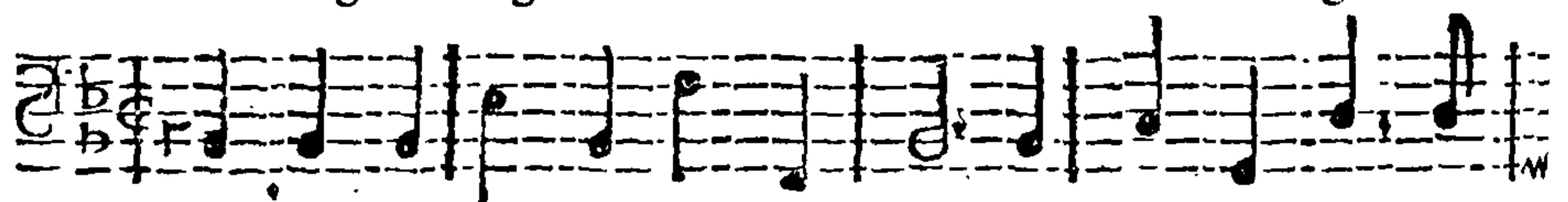


Suffer'd to redeem our Loss, Hal—le—lu—jah, Hal—le—lu—jah.

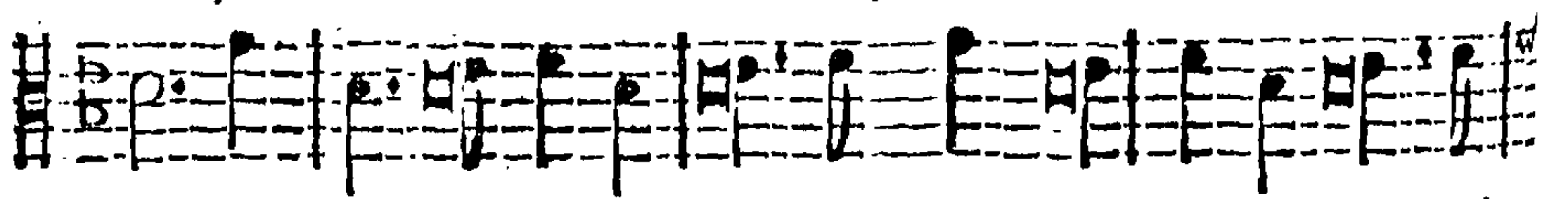


Suffer'd to redeem our Loss, Hal—le—lu—jah, Hal—le—lu—jah.

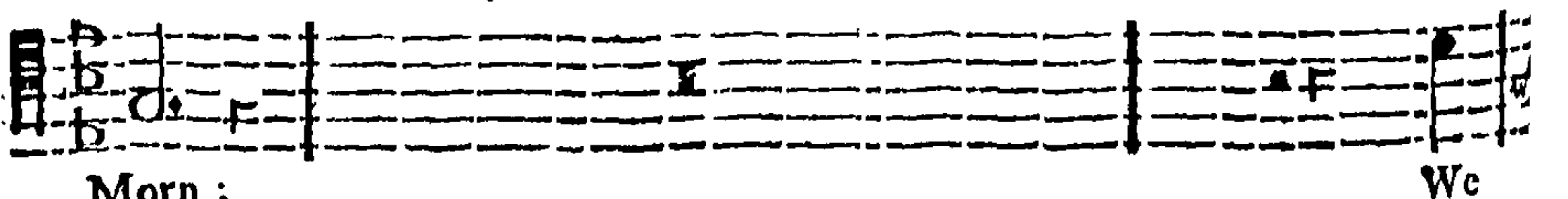
H Y M N XI.

*A Hymn for Easter-Day.**The Words out of Playford's Divine Companion.*If An-gels sing a *Saviour's* Birth On that most gloriousIf Angels sing a *Saviour's* Birth On that most gloriousIf Angels sing a *Saviour's* Birth On that most gloriousIf Angels sing a *Saviour's* Birth On that most glorious

Morn ; We well may i-mi-tate their Mirth, We

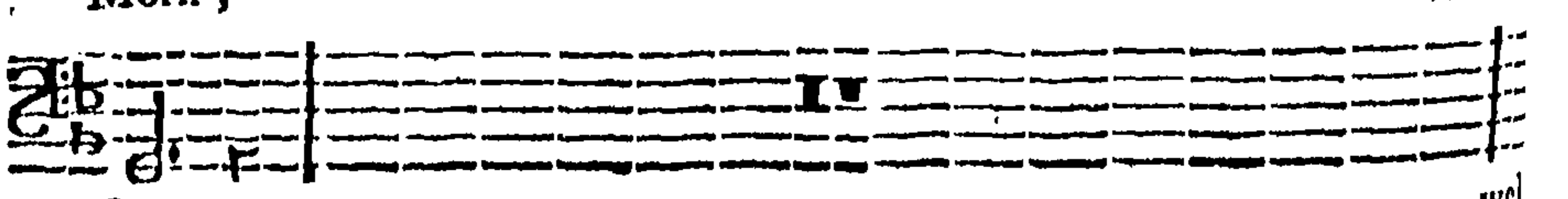


Morn ; We well may i-mi-tate their Mirth, We well may i-mi-



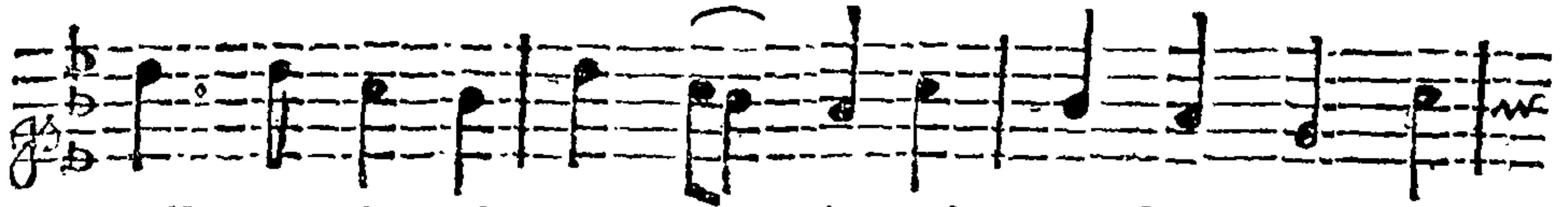
Morn ;

We

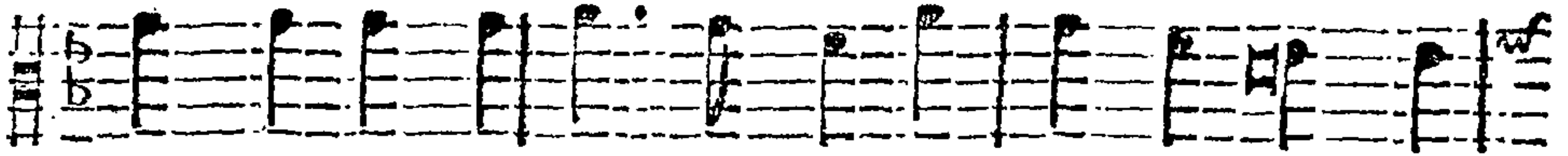


Morn ;

wel



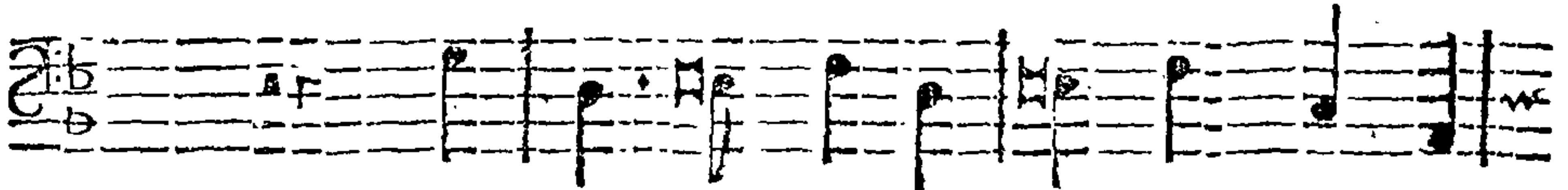
well may i—mi—tate, may i—mi—tate their Mirth, Since



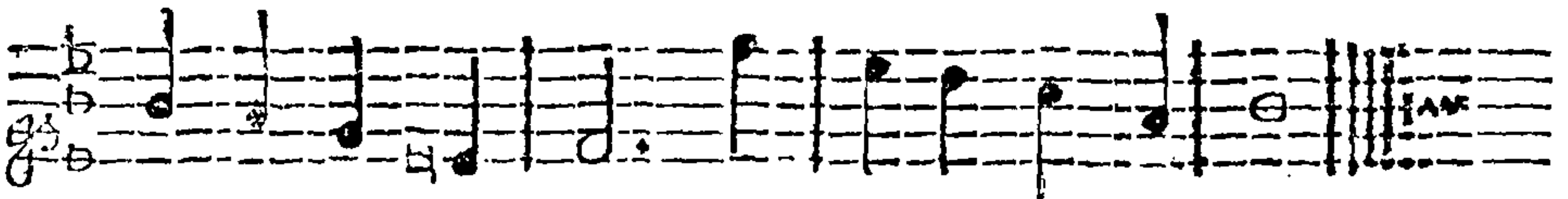
tate their Mirth, We well may i—mi—tate their Mirth, Since



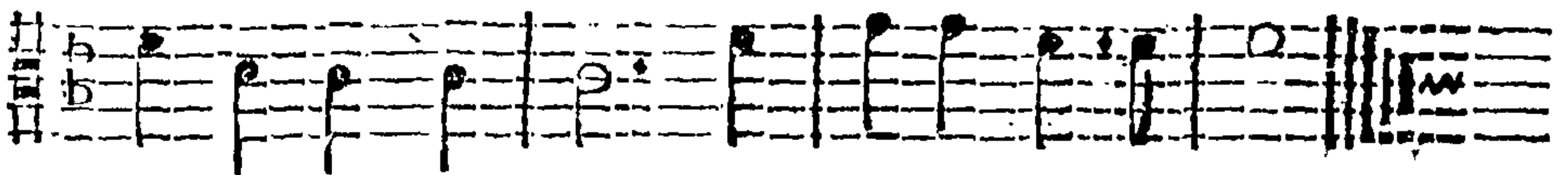
well may i—mi—tate, may i—mi—tate their Mirth, Since



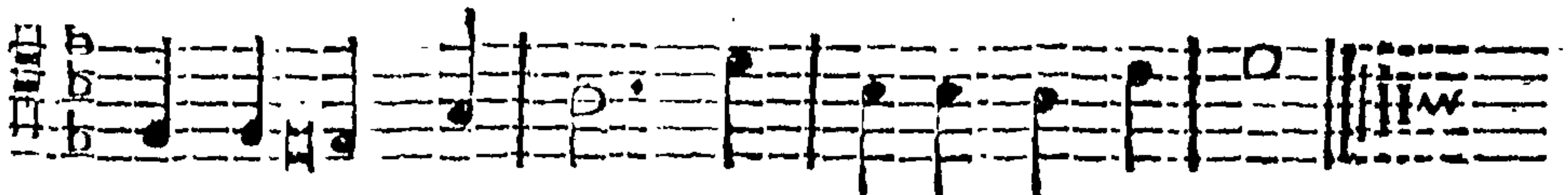
We well may i—mi—tate their Mirth, Since



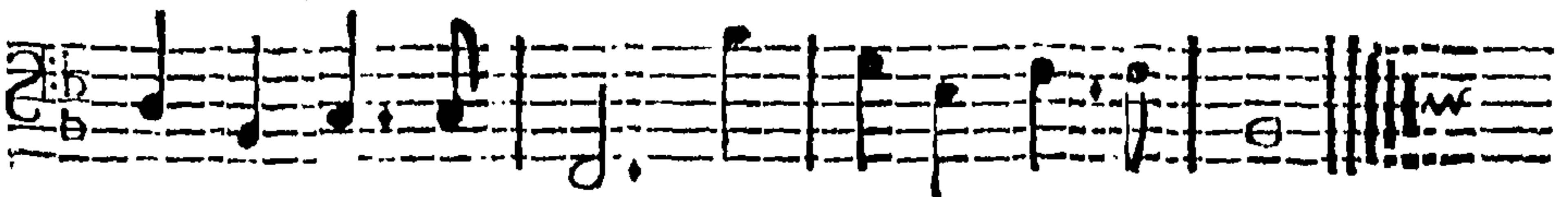
he a—gain is born, Since he a—gain is born.



he a—gain is born, Since he a—gain is born.



he a—gain is born, Since he a—gain is born.



he a—gain is born, Since he a—gain is born.

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, who 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 Confort joyn'd
His boundless Mercies 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.

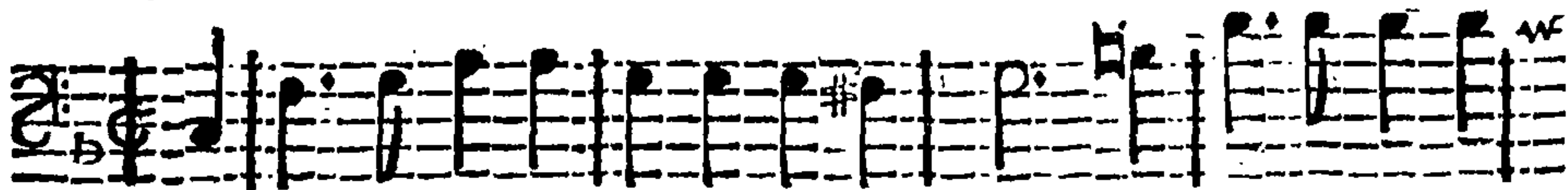
Hence, all ye Faithless, far away,
Who this great Myst'ry flight :
They, who deny an endless Day,
Shall feel an endless Night.

VIII.

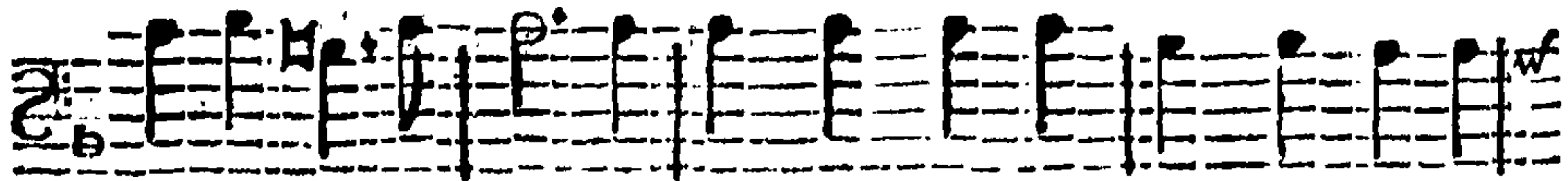
When Time hath pass'd its utmost Bounds,
Your Souls shall then survive ;
And when the last great Trumpet sounds,
You'll then to late believe.

CATCH IV. A Catch for Four Voices : Or a Renouncing of Profane Songs and Ballads.

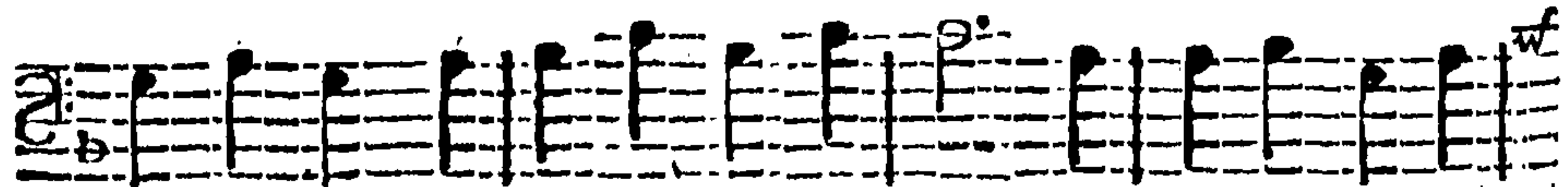
N. B. When a single Part only is sung, the first may be reckoned the fittest for that Purpose. And in a Confort the highest Notes must be sounded soft for Fear of Drowning the rest.



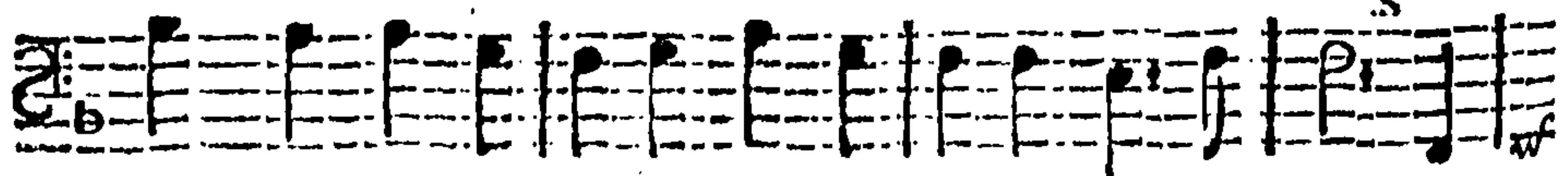
When some do look no farther than the Ground, and seek in worldly



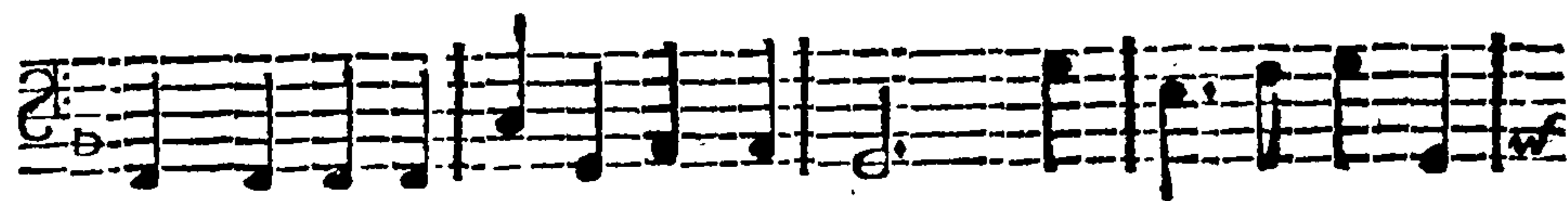
Pleasures to abound, Our Songs shall praise thy Name, our Songs shall



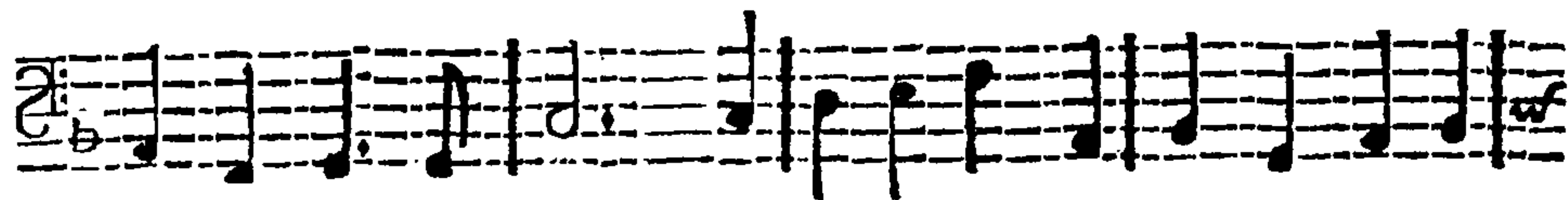
praise thy Name, O Lord our God most high, That we may do the



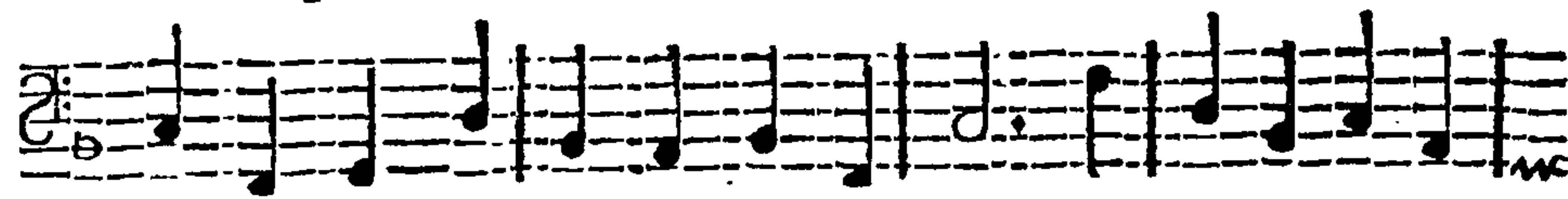
same, That we may do the same to all E - ter - ni - ty. To
Songs



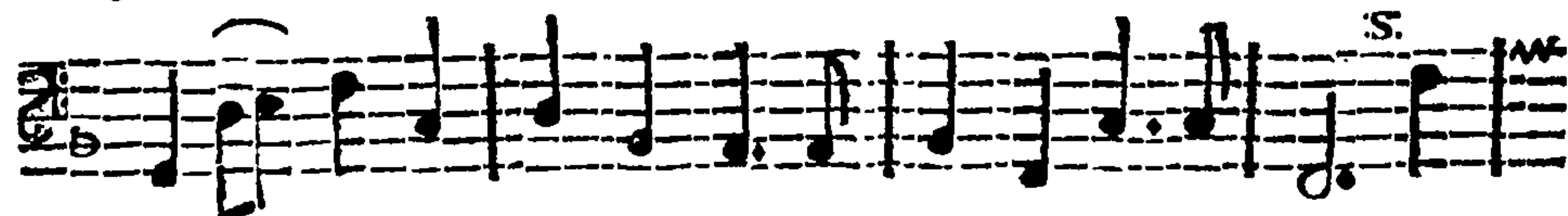
Songs and Ballads let us bid Farewell, Whence we can on-ly



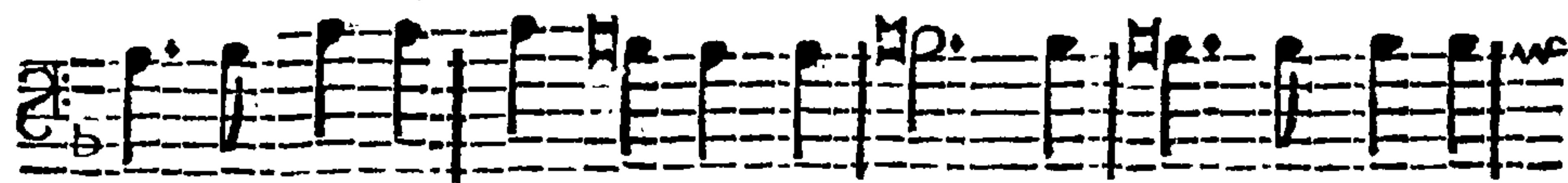
learn the Speech of Hell. It is a great Disgrace, It is a



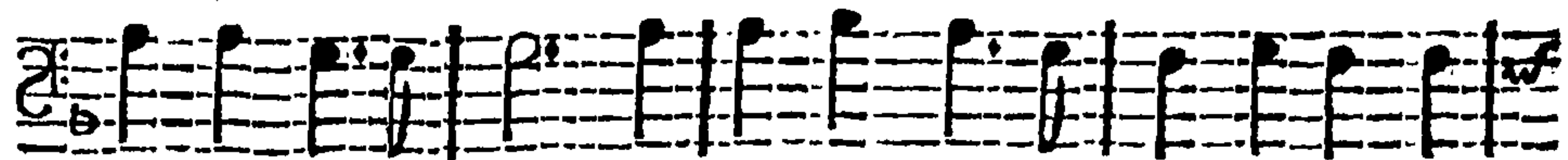
great Disgrace to ev'ry Christian Ear: God's Image we de—



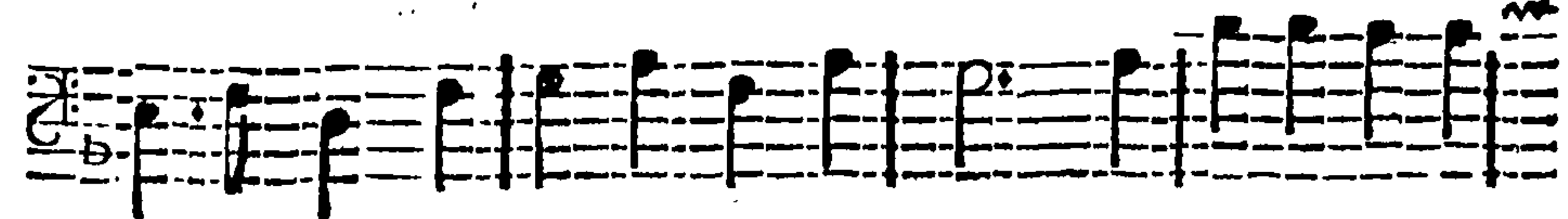
face, God's Image we deface, and plant the Devil's there. God



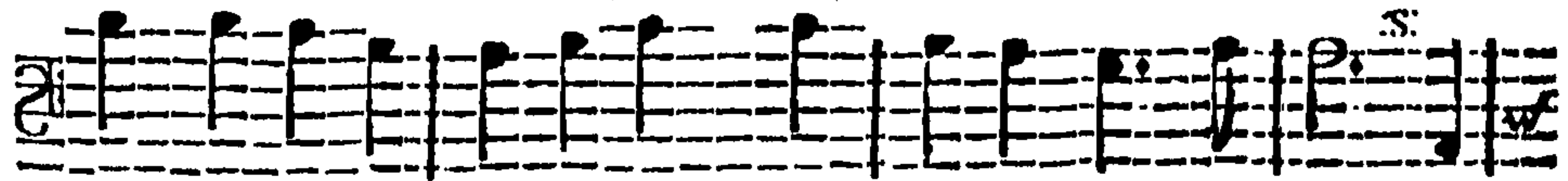
by his Wisdom made both Soul and Mind, That both should to his



Service be inclin'd, O let his Praise be heard, O let his

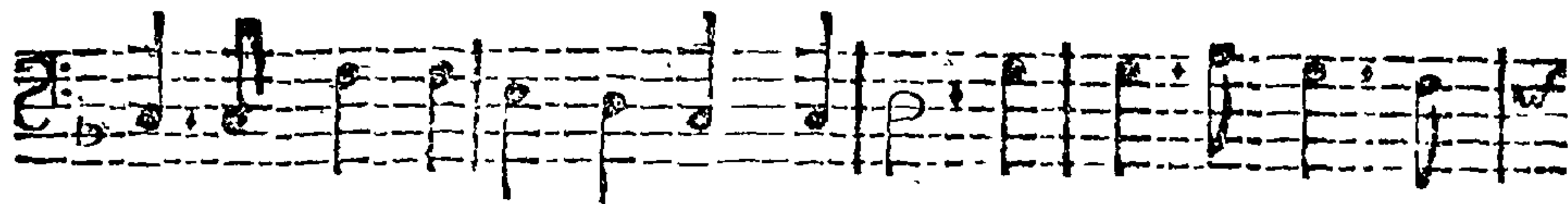


Praise be heard, Who gave us Voice and Tongue, And he will us re—

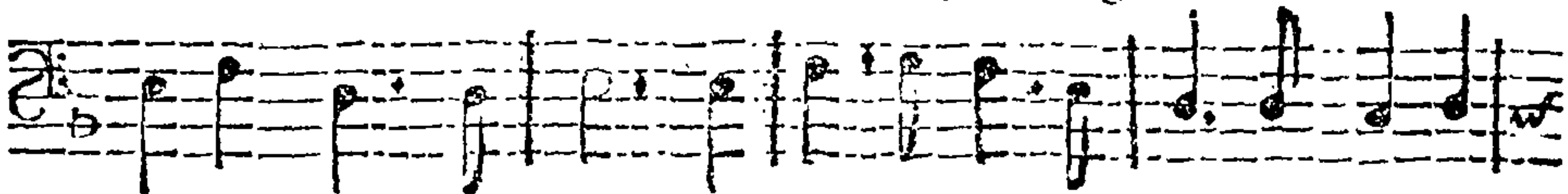


ward, and he will us reward, Whilst he is made our Song. Thus

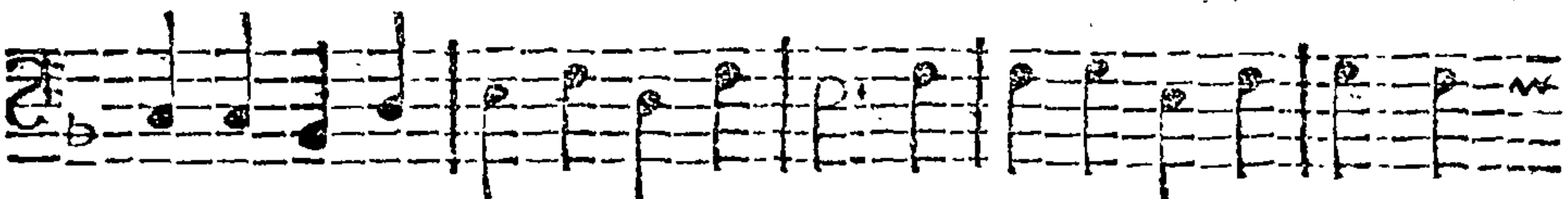
let



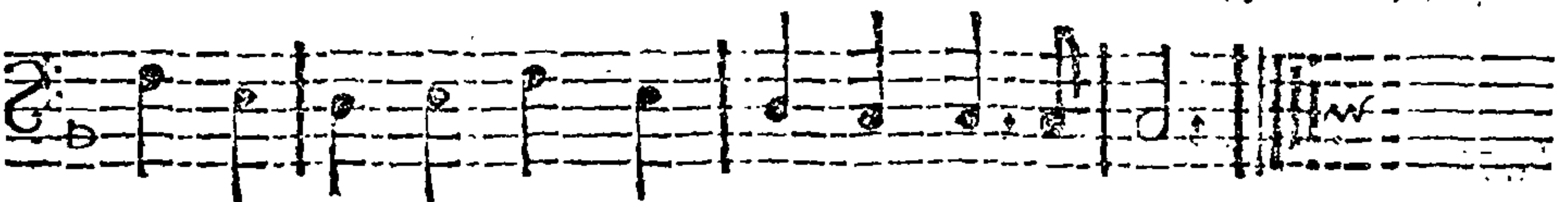
let us learn to con—secrate this Art, And give to him with



ev'ry Tongue a Heart, Let's i—mitate be—low, Let's i—mi—

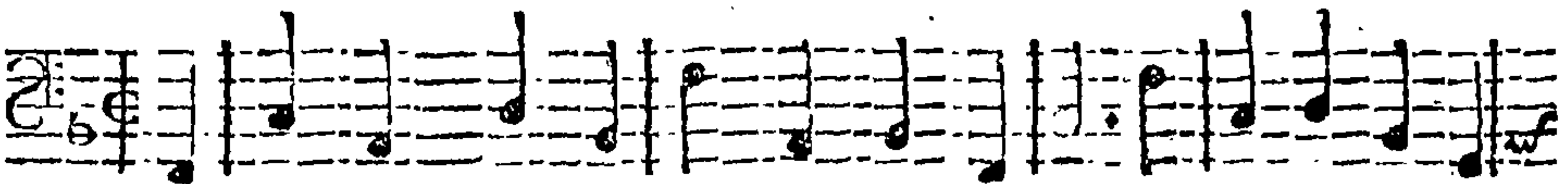


tate below what An—gels do a—bove, For this we on—ly know, For

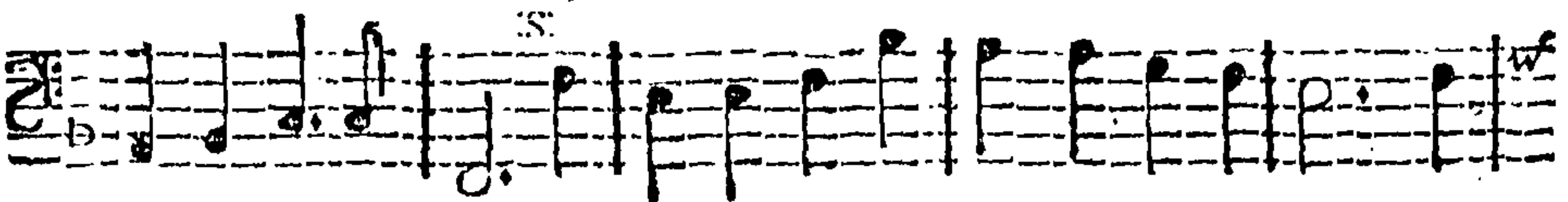


this we on—ly know, That there they sing and love.

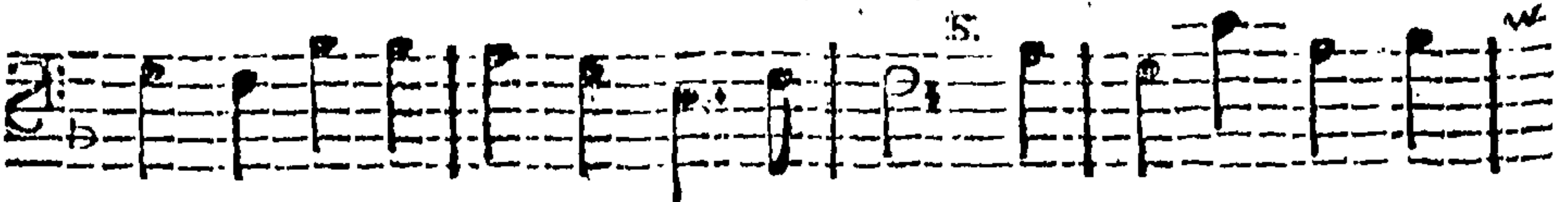
C A T C H V. *On the same Subject.*



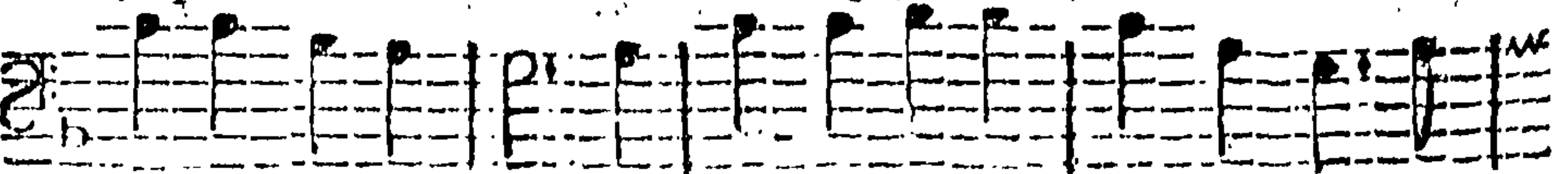
Farewell, vain World, as thou hast been to me, Dust and a Shadow,



I'll not value thee. Farewell to Ballads, and such i—dle Toys, Which

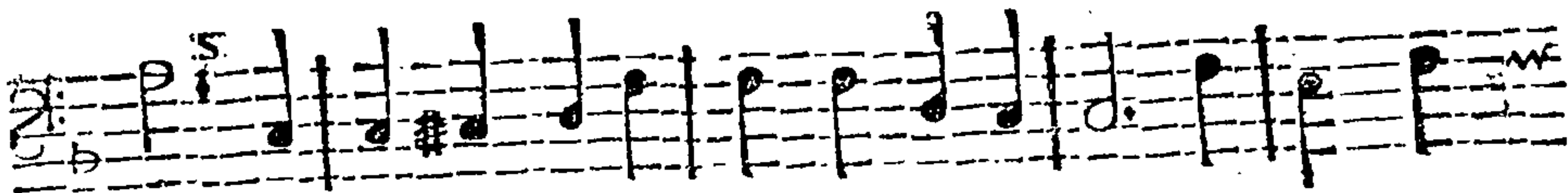


tempt me to forsake more no—ble Joys. They nourish Vice, and

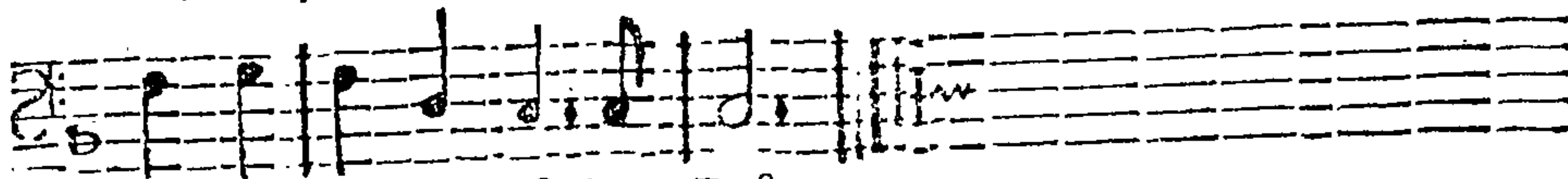


do cor—rupt our Youth, And cause us to for—sake the God of

Truth.

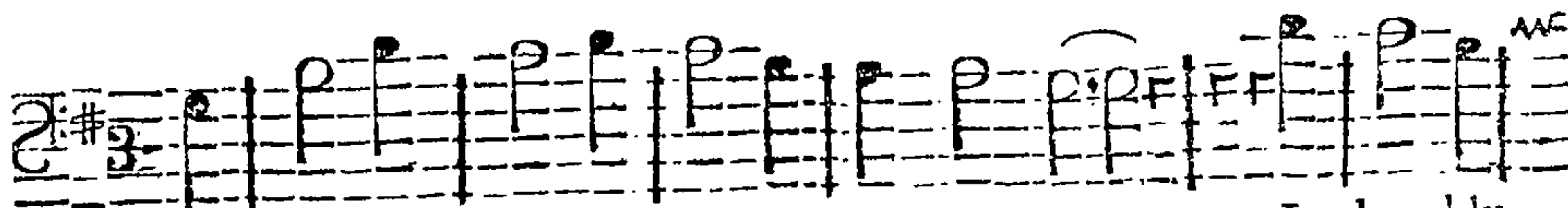


Truth. They me no more shall trouble or molest; Left I should

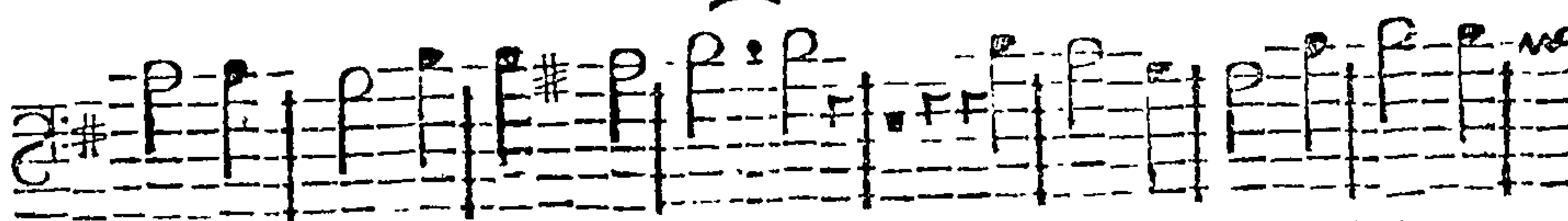


lose my ever-lasting Rest.

CATCH VI. A Prayer for Grace.



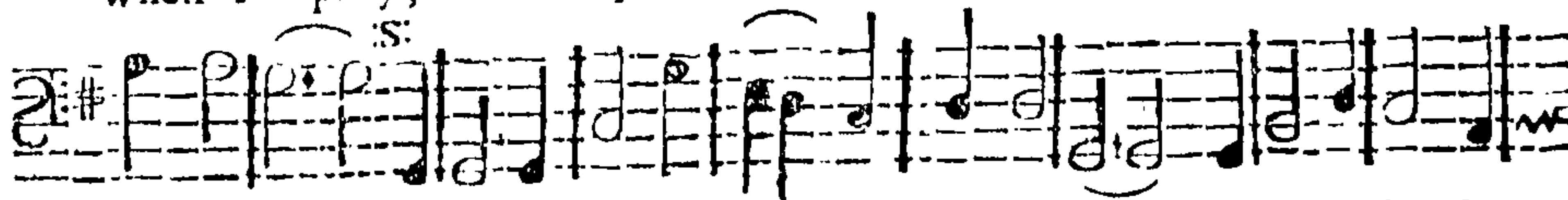
With-out thy Grace I can do nothing, Lord, I humbly



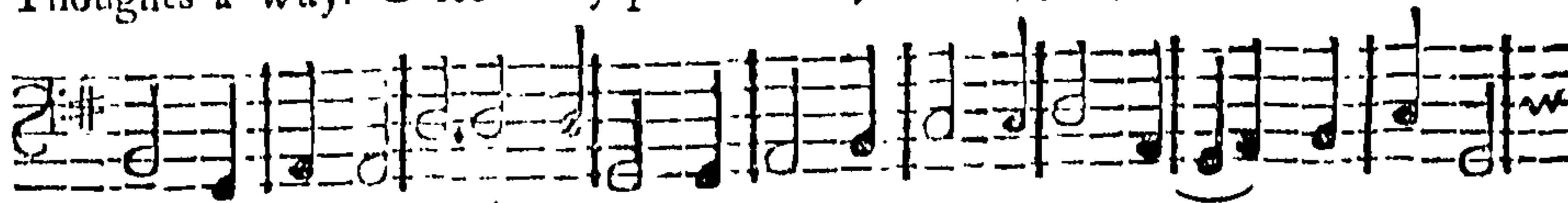
beg thy Grace to me afford. O let thy Spirit help me



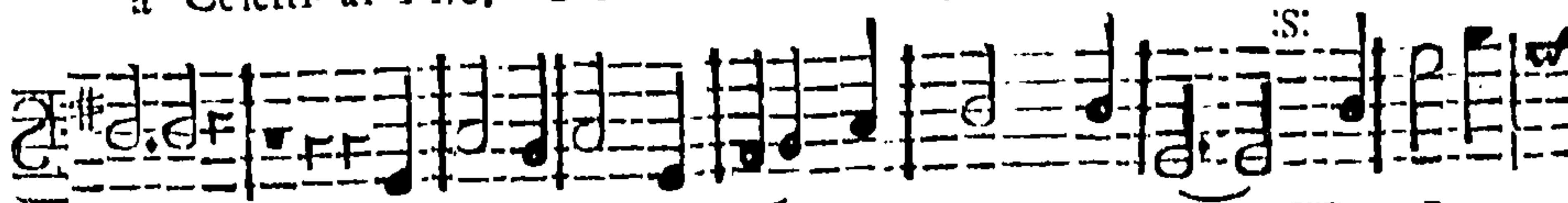
when I pray, And keep all vain, and keep all vain and wand'ring



Thoughts a-way. O let it my poor drowsy Soul inspire, And kindle it with



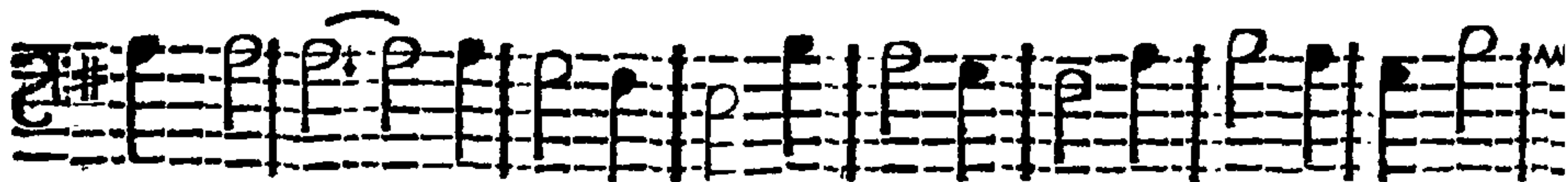
a Celestial Fire. O let it's Influence, its Influence watch ev'ry



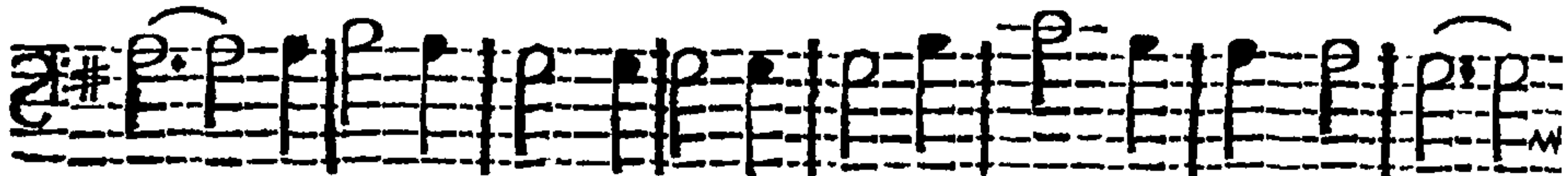
Part : But above all my Head my Tongue and Heart. When I am dull



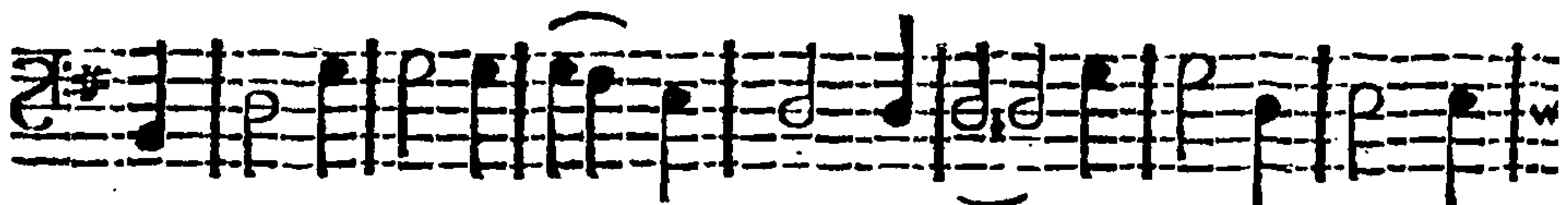
dull, let it my Comfort be. When I am weak, then let it



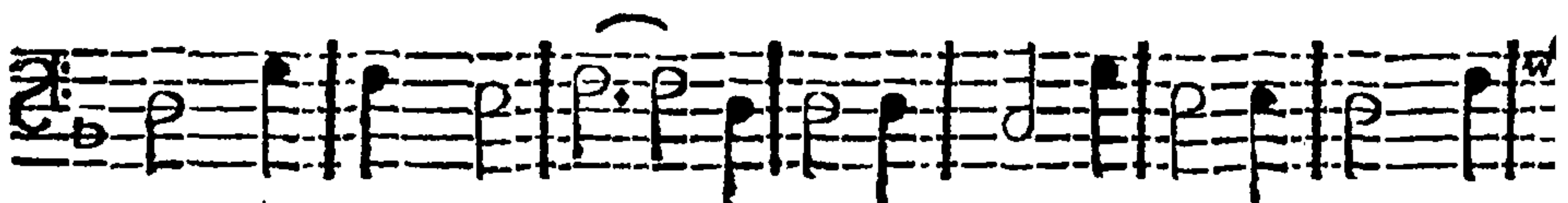
strengthen me, When I am tempted, I am tempted, let it be my



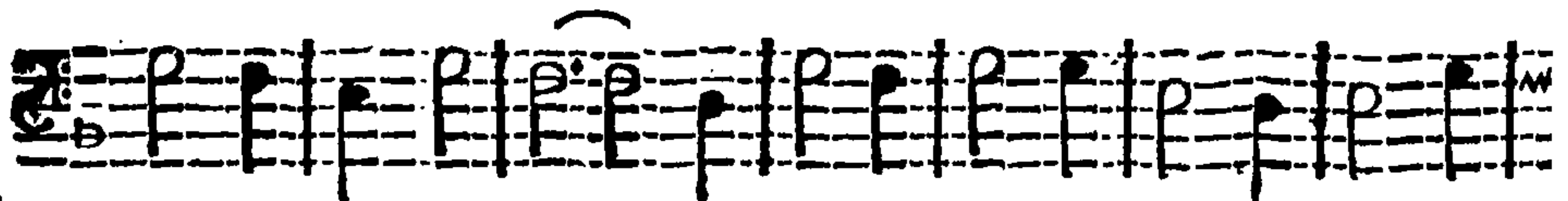
Guard, And e-vermore, and e-ver-more my Shield and great Re-ward.



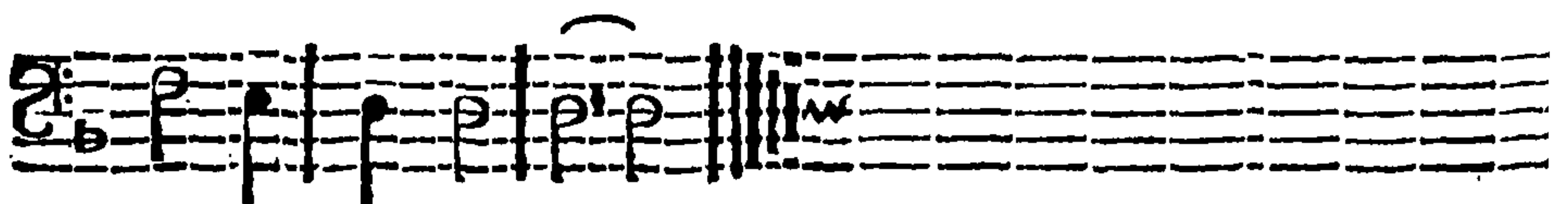
Raise my Affections to the Heav'n a—bove, Thither to fly with



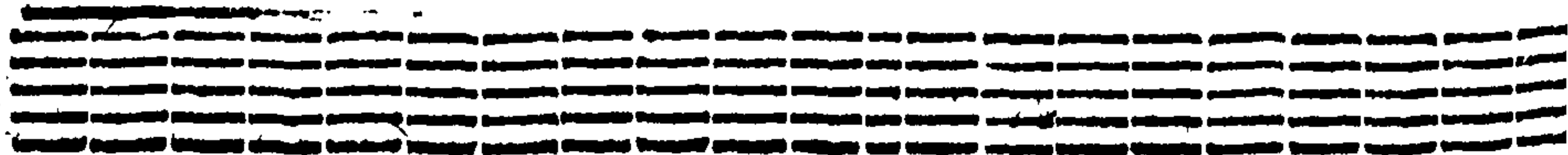
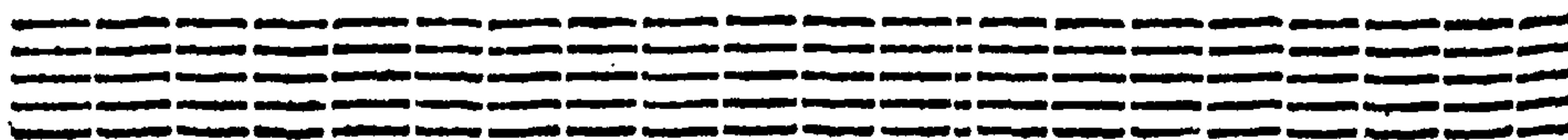
Wings of Faith and Love. As I am thine, as I am thine, so



my Re-deem-er dear, Grant me thy Aid, grant me thy Aid, that



I may per-severe.

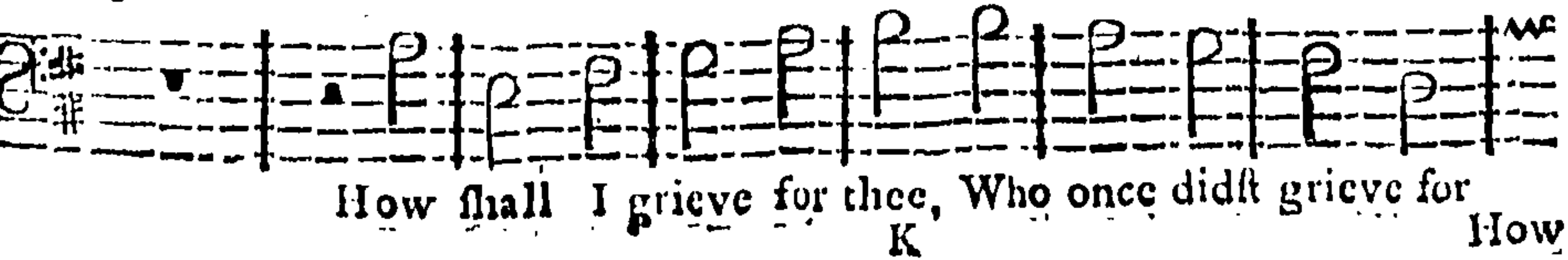
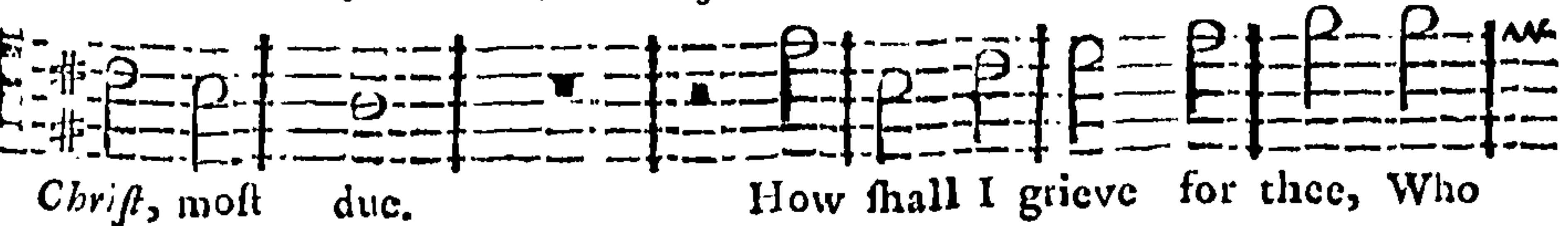
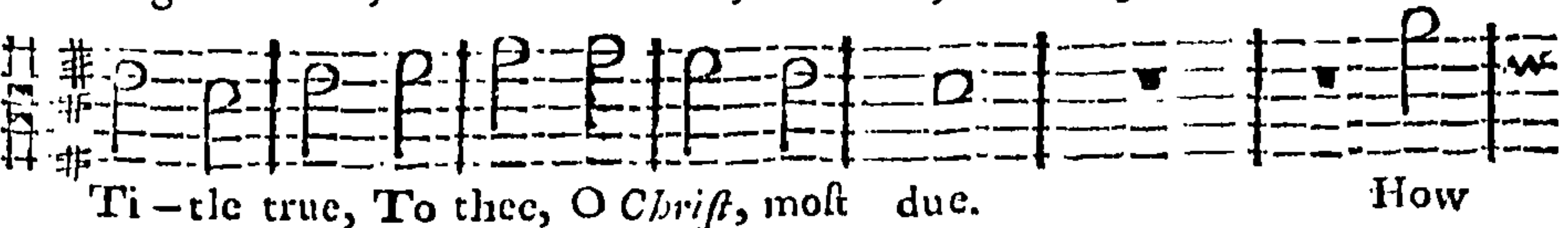
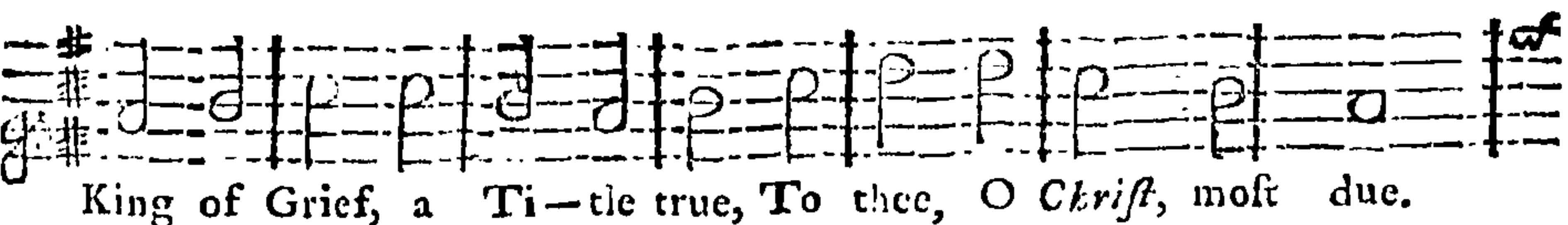
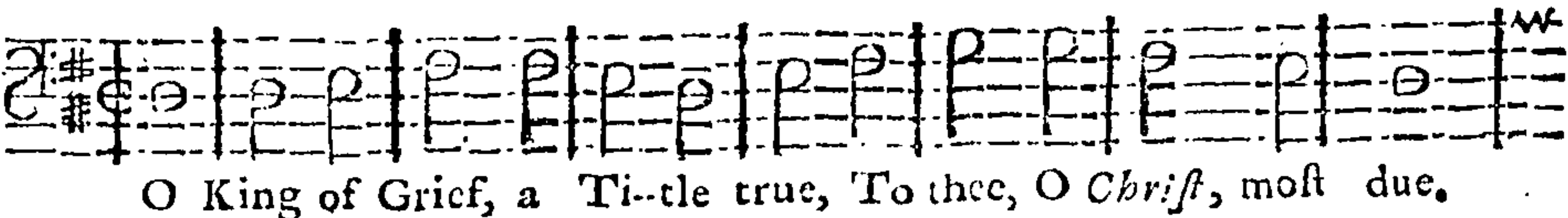
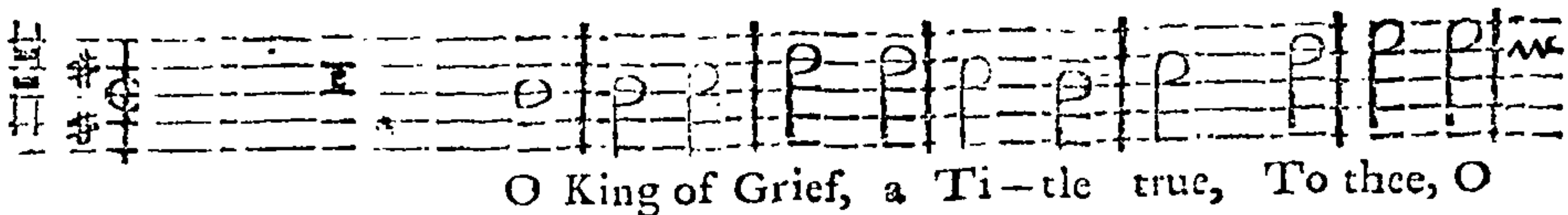
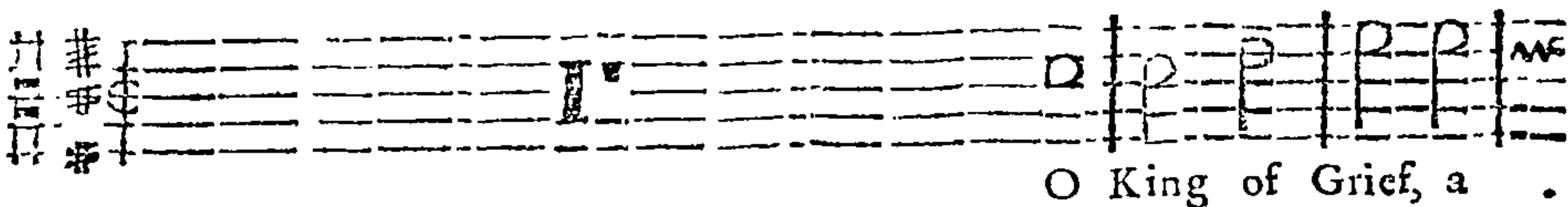
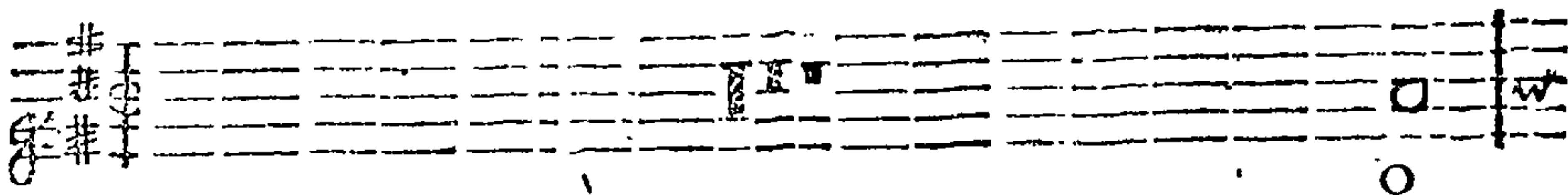


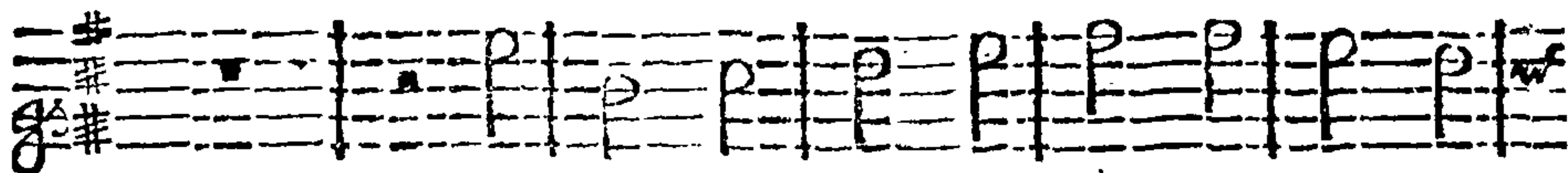
C A N O N III.

On our Redemption by Christ Jesus.

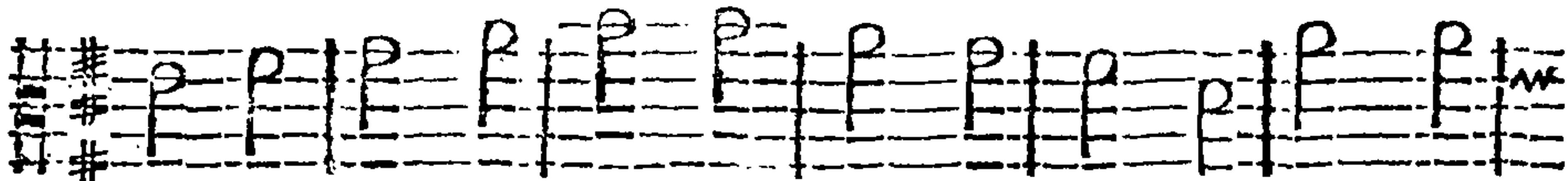
The Notes taken out of Mr. Henry Purcell's Grand Jubilate.

N B. The Verses stand like a Communion Table. The Matter of the Verses are taken out of Mr. Herbert's Divine Poems. Page 27.

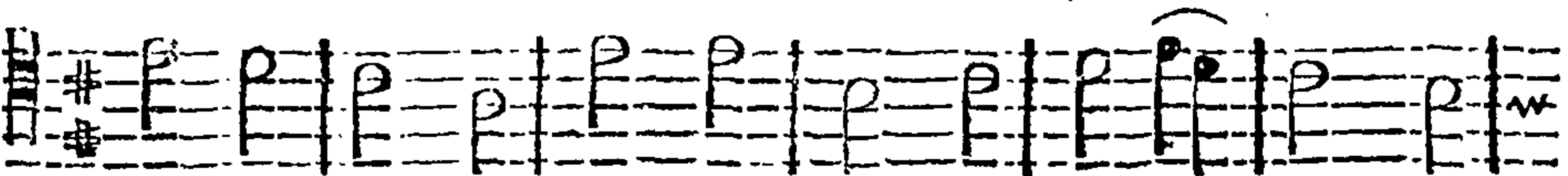




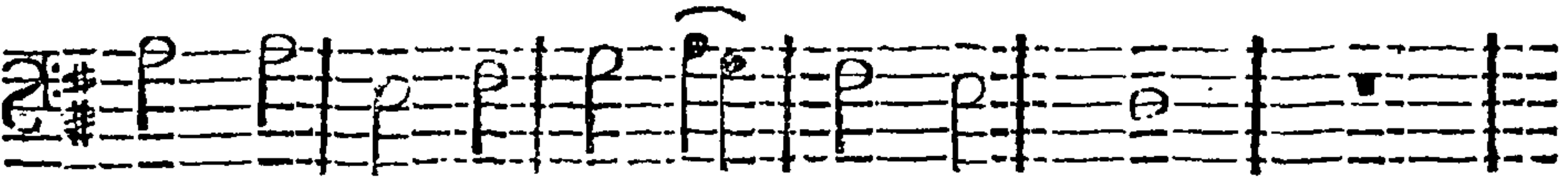
How shall I grieve for thee, Who once didst



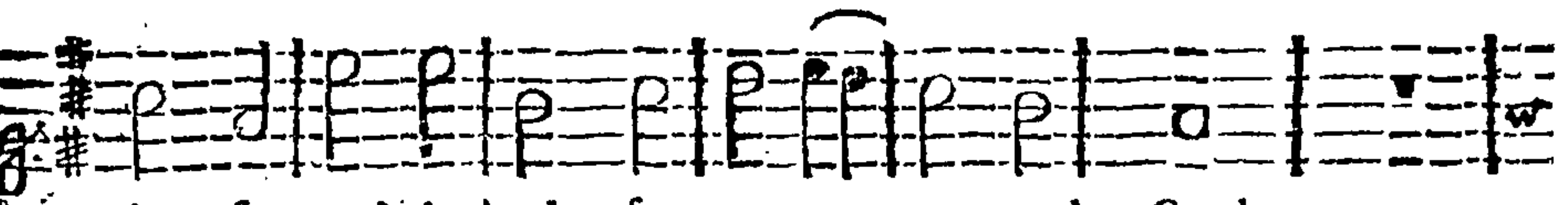
shall I grieve for thee, Who once didst grieve for me? And



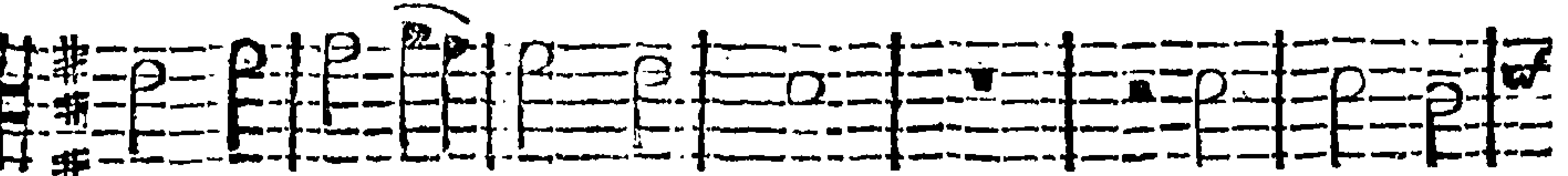
once didst grieve for me? And who for my e—ter—nal



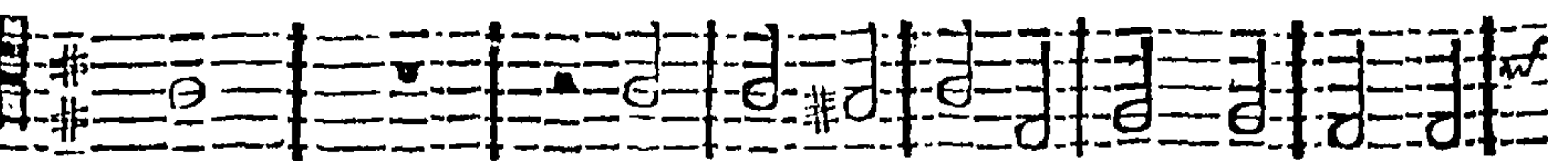
me? And who for my e—ter—nal Good



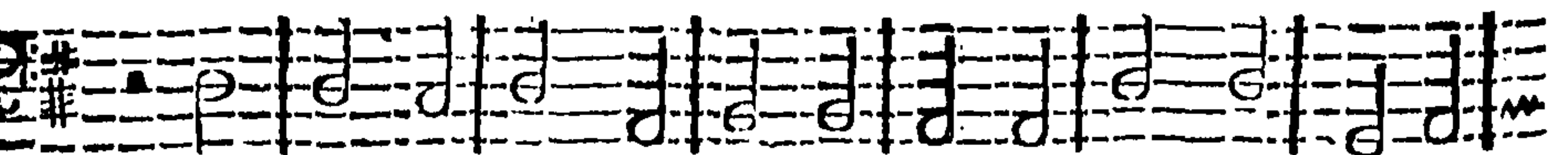
grieve for me? And who for my e—ter—nal Good



Who for my e—ter—nal Good Didst on the

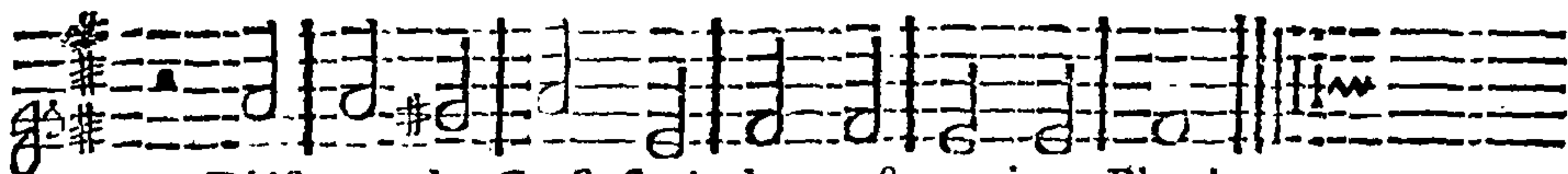


Good Didst on the Cross shed thy most precious

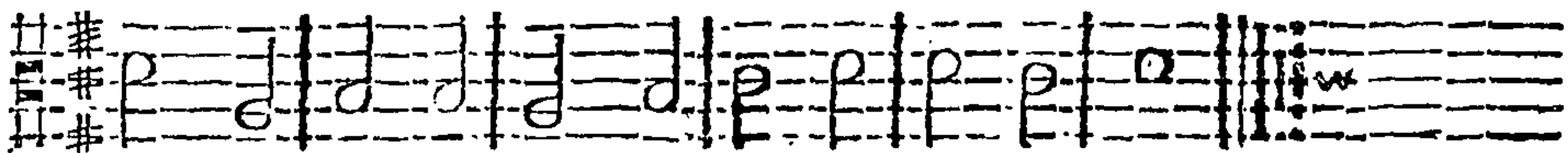


Didst on the Cross shed thy most precious Blood, Didst on the

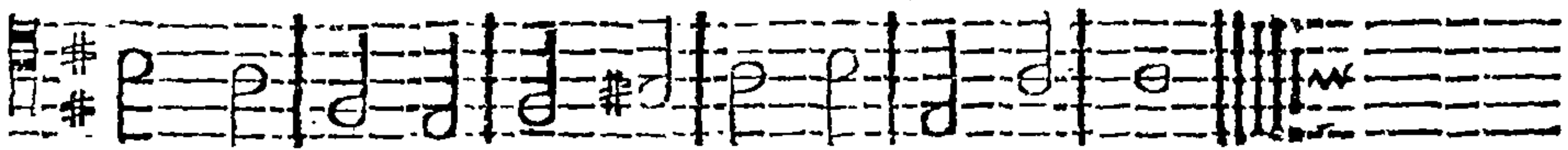
Didst



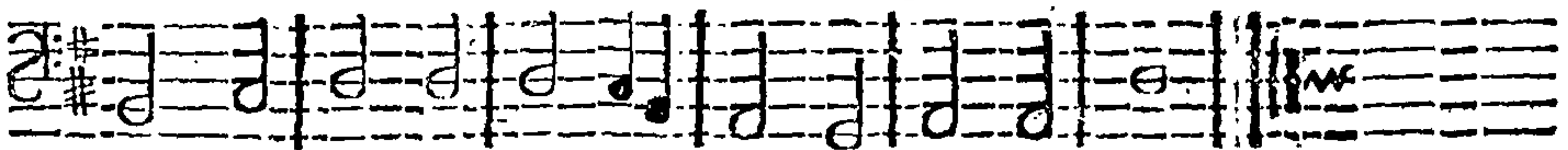
Didst on the Cross shed thy most precious Blood.



Cross, Didst on the Cross shed thy most precious Blood.



Blood, Didst on the Cross shed thy most precious Blood.



Cross, Didst on the Cross, shed thy most precious Blood.

II.

O thou like to a Sheep wast sold,
To bring us to thy Fold.
Should I then die for Thee?
Thou didst the same for me.

How greatly, Lord, ought I to grieve,
To see Thee die, that dying I might live?

III.

Thy piercing Thorns shall be my Bower;
Thy Cross shall be my Flower.
When I think on thy Rod,
What shall I say, my God?
Thou by thy bitter Death dost prove,
That in my wretched State thou didst me love.

IV.

When I do view Thee on the Cross,
My Thoughts are at a Loss,
I joy, and yet I grieve,
That thou didst die and live.
And thus whilst Thee my Soul surveighs,
I'm wrapt in Wonder, Extasy, and Praise.

V.

When Man was curs'd in Adam's Fall,
Thou didst remove it all;
And we in Sin conceiv'd
By Thee must be reliev'd,
And fully freed from all the Evil
Occasion'd by the Malice of the Devil.

VI.

We Sinners are; Thy Righteousness
(More than we can express)
Doth set us free from Shame,
Prais'd be thy holy Name;
And we before Thee do appear
With humble Confidence, and free from Fear,

VII: 1

VII.

I in my self am wholly lost,
 But saved at thy Cost.
 My Sin, O *Christ*, is thine;
 'Thy Righteousness is mine,
 I own my Guilt, I own my Fall;
 But trust in Thee, my *God*, my all in all.

VIII.

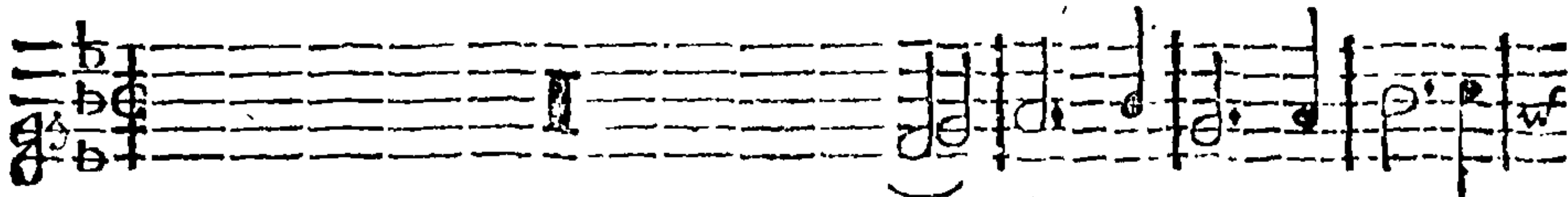
Thou dost for me a Feast prepare
 Of the most dainty Fare.
 Thou gav'st thy self for me,
 And suffered'st on the Tree:
 'To pierce thy Side did Malice grow,
 That as Sin came, so Sacraments might flow.

IX.

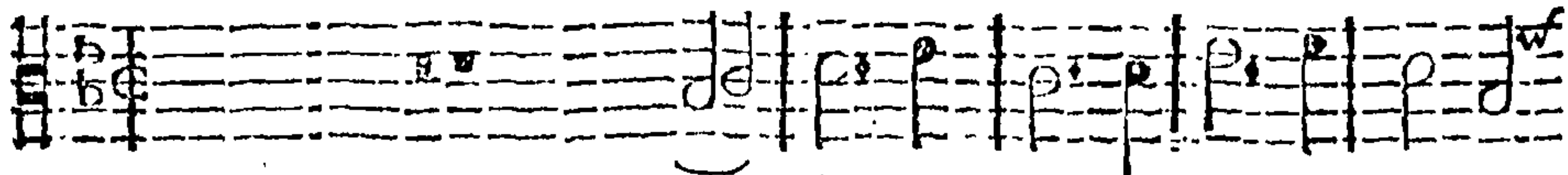
When I to Musick am inclin'd,
 My Musick shall Thee find.
 When I my Voice shall raise,
 My Voice shall sound thy Praise.
 And all thy Attributes I'll sing,
 My *God*, my *Jesus*, *Saviour*, and my *King*.

C A N O N I V.

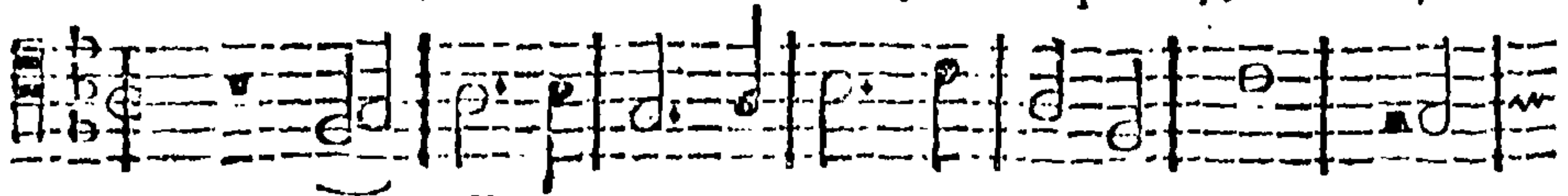
Taken out of Purcell's Benedictus in B-mi-flat; the Words in Metre being adapted to it out of Mr. Herbert's Divine Poems. Page 18. On the Death and Passion of Christ.



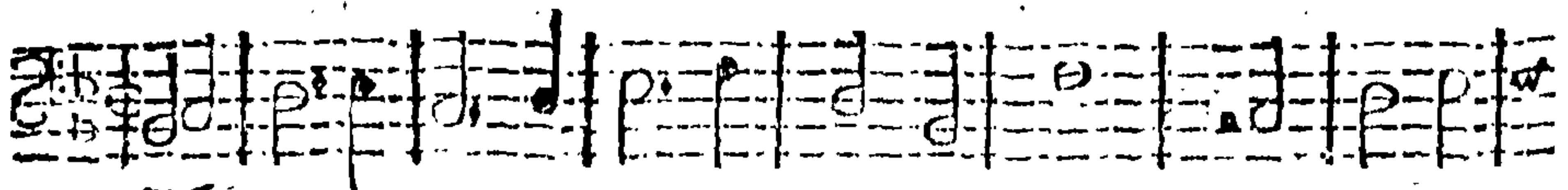
O all ye who pass by, whose



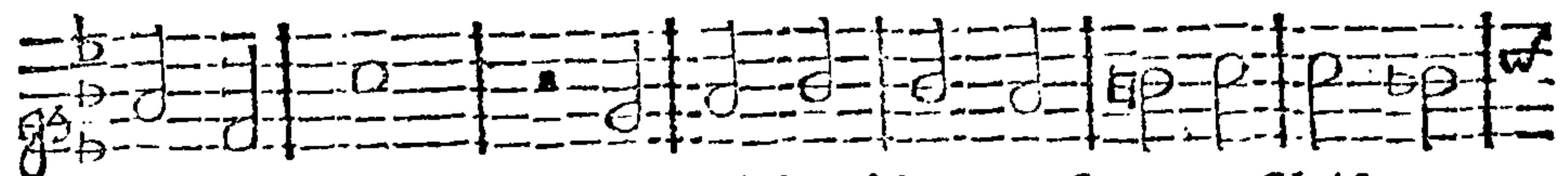
O all ye who pass by, whose Eyes and



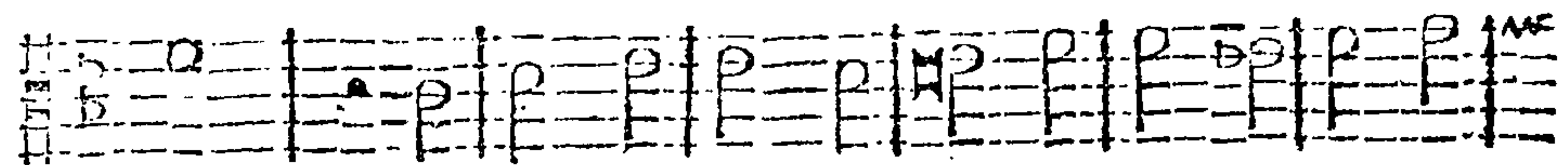
O all ye, who pass by, whose Eyes and Mind To



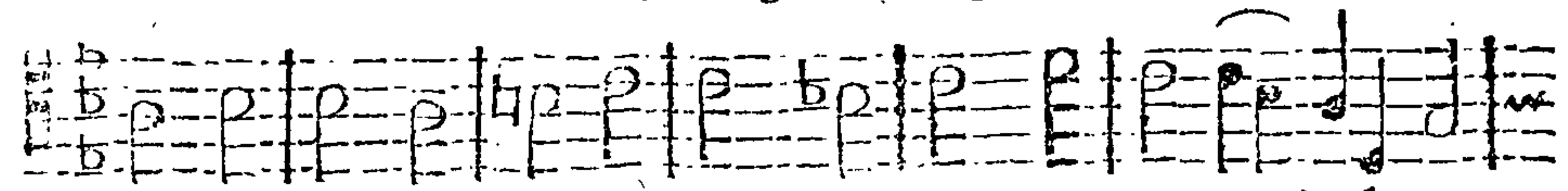
O all ye, who pass by, whose Eyes and Mind To worldly
 Eyes



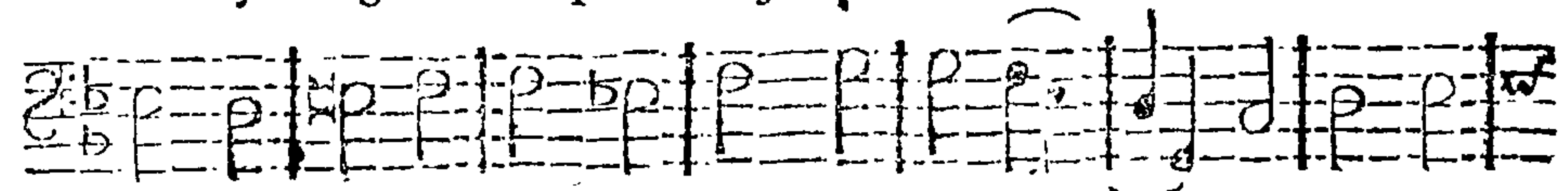
Eyes and Mind To worldly things are sharp, to *Christ* are



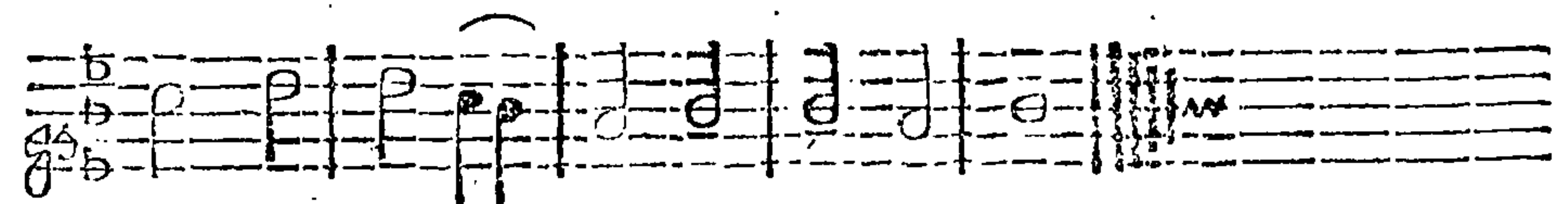
Mind To world-ly things are sharp, to *Christ* are blind, Look



worldly things are sharp to *Christ* are blind, Look up to him, 'till



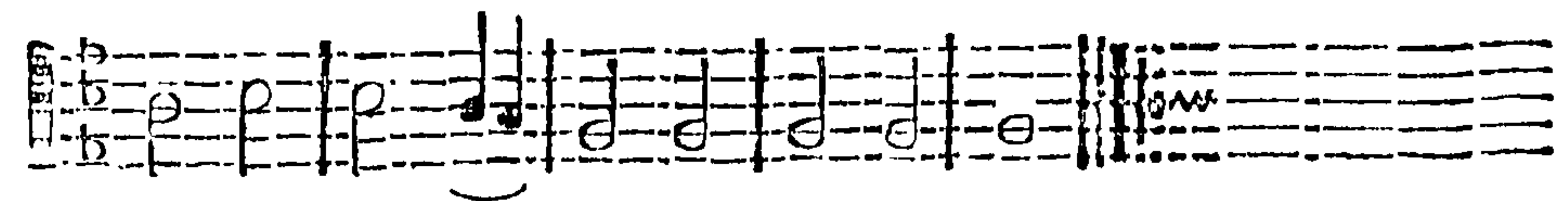
things are sharp to *Christ* are blind, Look up to him, 'till you him



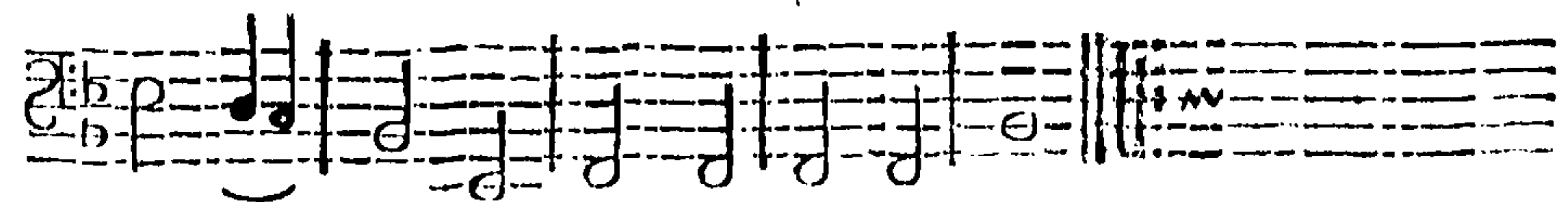
blind, Look up to him, 'till you him find.



up to him, 'till you, 'till you him find.



you him find, Look up 'till you him find.



find, Look up to him, 'till you him find.

II.

The Princes of the People make a Head
Against their Maker, and do with him dead,
Who gives to all the living Bread.

III.

His own Apostle, who the Bag did bear,
Though he had all therein, could not forbear
To sell him, and to put him there.

IV.

For thirty Pence he did his Death devise,
Who at three hundred did the Ointment prize,
Not half so sweet a Sacrifice.

V.

Therefore his Soul doth melt, his Heart's dear Treasure
Drops Blood, by which alone these Words we measure,
Let this cup pass, if 'tis thy pleasure.

VI.

These Words, when temper'd with a Sinner's Tears,
A Balm are for both the Hemispheres,
A Cure for all except his Fears.

VII.

Yet his Disciples sleep, he cannot gain
One Hour of Watching, but their drowsy Brain
The Promise, which they made, doth stain.

VIII.

Arise, he saith, see how the Soldiers run,
How zealously they strive to be undone,
And with their Lanthorns seek the Sun.

IX.

Judas! dost thou betray him with a Kiss?
Canst thou find Hell about his Lips and miss
Of Heaven at the Gates of Bliss?

X.

All his Disciples flee. Fear puts a Bar
Between his Friends and him. They leave the Star,
Which brought the Wise Men from afar.

XI.

The Priests and Rulers all false Witnesses seek,
To slay the *Saviour* both of *Jew* and *Greek*.
Pride kills the Humble and the Meek.

XII.

The Rabble cry aloud, Him crucify;
And *Pontius Pilate* him condemn'd to die,
That we might live eternally.

XIII.

They gave him Vinegar, when mixt with Gall,
But more with Malice; though when they did call,
With Angel's Food he fed them all,

XIV. They

XIV.

They part his Garments, and by Lot dispose
His Coat; whose Righteousness doth cloath all those,
Who seek to him in all their Woes.

XV.

Yet after Death their Spite did farther go;
They pierc'd his Side, that we might plainly know,
From whence our Happiness doth flow.

XVI.


But now he saith, that *All is finished*,
And to the Earth he humbly bows his Head
To give us Life, when he was dead.

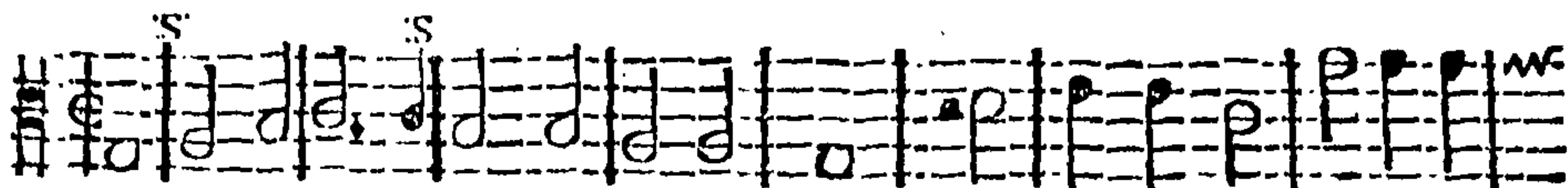
XVII.

Then look to him, who for our Sakes did grieve,
And if we on him firmly can believe,
Our Souls eternally shall live.

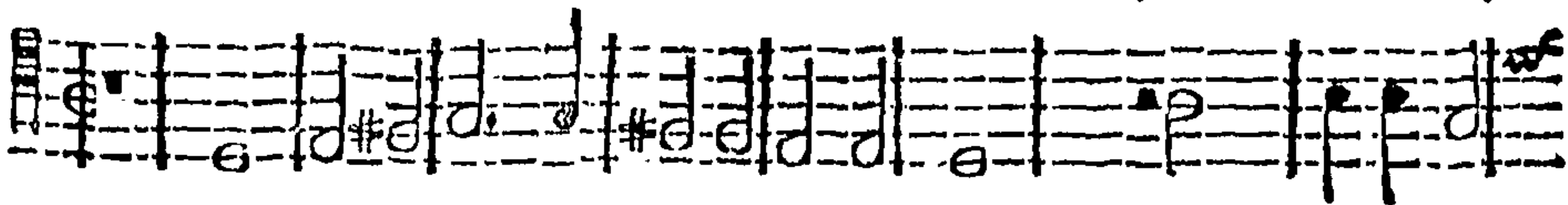
C A N O N V.

*Three Parts in One in the Fourth and Eighth below,
(by Mr. William Bird,) commonly called Non
Nobis, translated into English.*

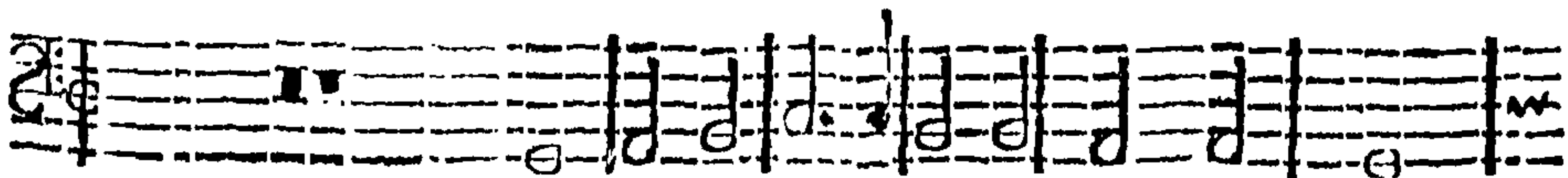
N. B. *That the same is designed to be sung as often as the Singers
please, unto this Mark  and there they are to begin again.
Only when they conclude at last, it will be proper to sing to
the End.*



Not un-to us, O Lord, not un-to us; But to thy Name, But to thy

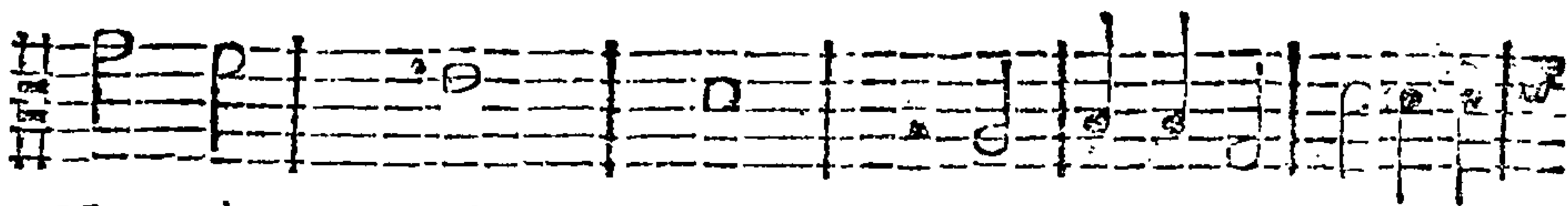


Not unto us, O Lord, not unto us; But to thy Name,

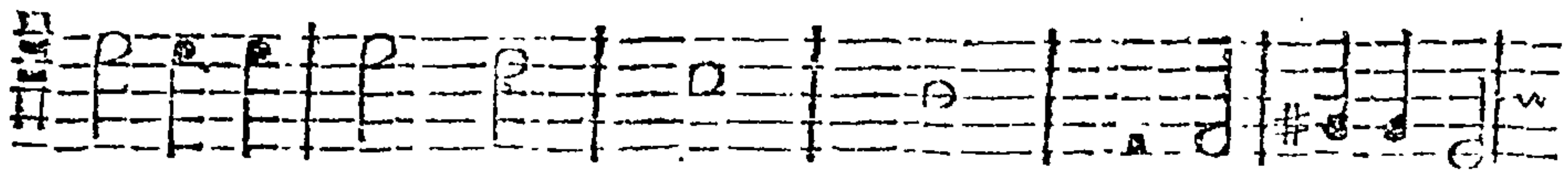


Not un-to us, O Lord, not un-to us.

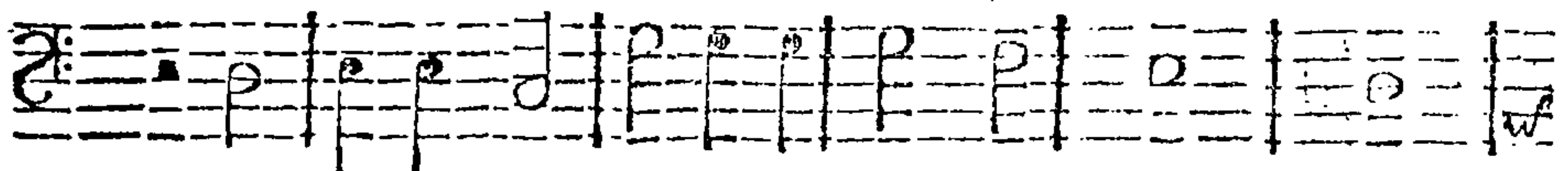
Name



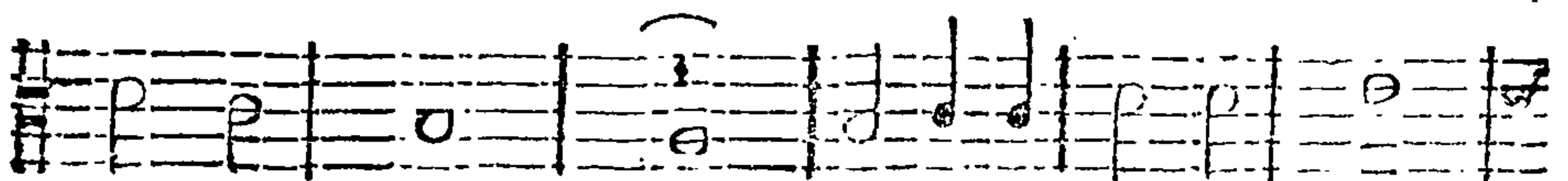
Name give Glo ——— ry, But to thy Name, But to thy



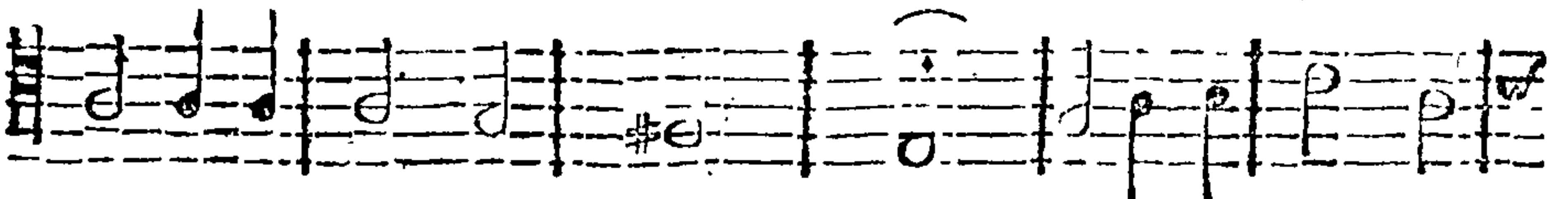
But to thy Name give Glo ——— ry, But to thy Name,



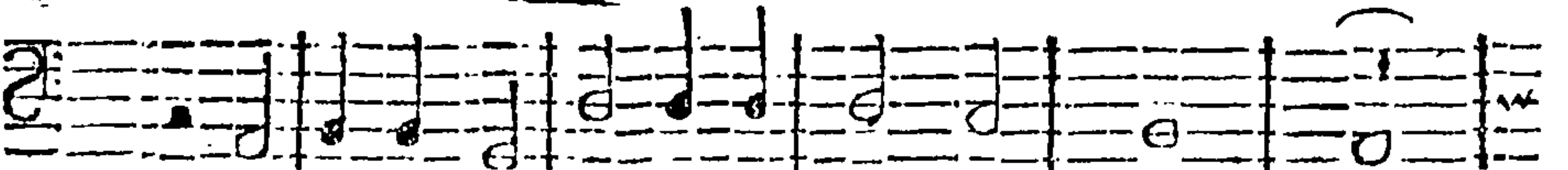
But to thy Name, But to thy Name give Glo ——— ry,



Name give Glo ——— ry, But to thy Name give Glo ———

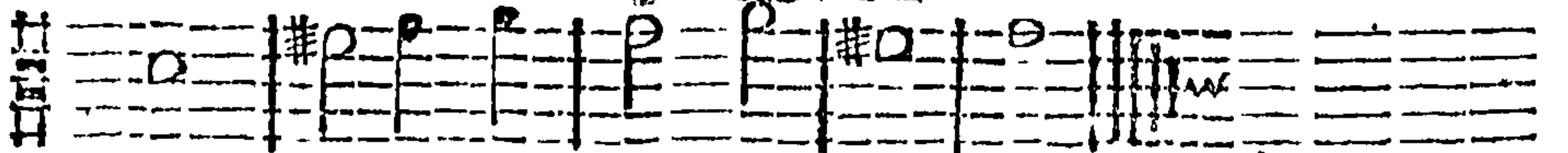


But to thy Name give Glo ——— ry, But to thy Name give

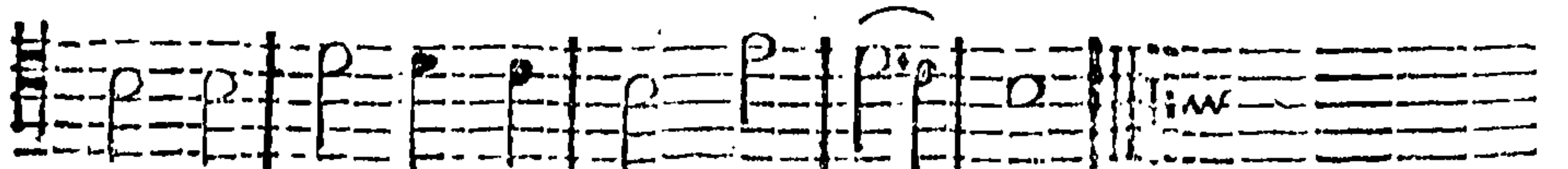


But to thy Name, But to thy Name give Glo ——— ry,

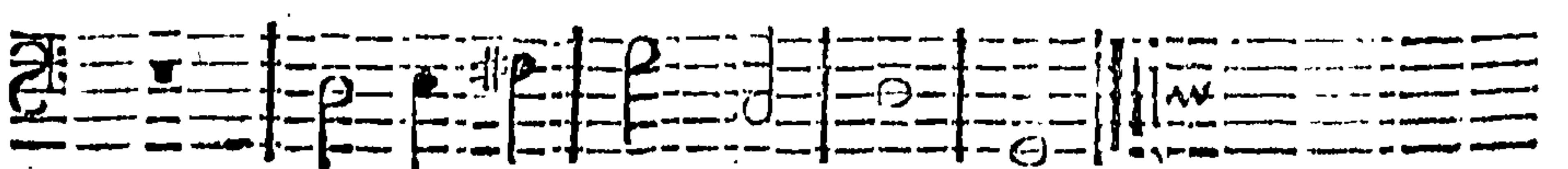
5 AU 58



ry, But to thy Name give Glo ——— ry.



Glo — ry, But to thy Name give Glo ——— ry.



But to thy Name give Glo ——— ry.

F I N I S.

DIVINE RECREATIONS:

BEING A

COLLECTION

OF

PSALMS, HYMNS

AND

CANONS,

IN,

Two, Three, and Four PARTS:

WITH

EASY, GRAVE, and PLEASANT TUNES
adapted to each of them.

To be continued QUARTERLY.

PART III.

For the WHITSUNTIDE Quarter, 1737.



London, Printed by A. PEARSON, and Sold by C. RIVINGTON,
at the *Bible and Crown* in *St. Paul's Church Yard*; and
by T. COOPER, at the *Globe* in *Paternoster Row*.

M. DCC. XXXVII.

[Price Stitch'd Six Pence.]

The P R E F A C E.

IN the last Quarter for *Easter*, I endeavoured to shew the great Tendency, which there is in *Divine Musick*, and particularly in *Psalmody* to promote a general *Reformation* of *Manners*. I shall now offer a few more Thoughts on the same Subject.

The Goodness of *Divine Musick* in its own Nature, as being a Duty, and the Delightfulness of it to all good Men are sufficient to recommend it to the World. But the good Effects of it toward a *Reformation of Manners* is an additional Reason to induce every one, who wishes well to Virtue, or would discourage Vice, to promote and encourage it as much as possible. The Effects thereof are these.

First, It is an excellent Means to bring all the young People to the publick Worship, who are either engaged in it, or delight to hear it themselves, whereby they have an Opportunity of Hearing Sermons, which many Times have a good Effect upon their Lives and Conversations. And when they are thus fixed in a Method of true Religion, they afterward persevere in it, as long as they live.

Secondly, When the Minister of the Parish encourages this Exercise, and sometimes joyns with them in it, it gives him an Opportunity, from such Matter as is sung, to possess them with awful and reverential Thoughts of the *Divine Majesty*, and not only of this, but also of other Duties as Occasion shall offer. It also gives the Minister an Opportunity of Taking better Notice of the Lives and Manners of the younger People, by being more frequently conversant with them ; which otherwise is a difficult Matter, especially in country Places, those People being for the most Part too far distant, and continually engaged in the Business of their Callings. Thus they are become more capable of Advice, and subject to Reproof. And the Restraint, which they put upon themselves at that Time, makes them more cautious at another ; and thus they learn by Degrees to restrain themselves from the most fashionable Vices of Conversation. The Minister also thus conversing with the Parishioners may also teach them how to behave themselves decently and seriously, and in the most commendable Manner in the House of God. The often Repeating of the

L 2

most

The P R E F A C E.

most excellent Portions out of the *Psalms* hath improved their Judgment and increased their Zeal, and made them oftentimes willing to give their Children and Families a better Education ; so that *Psalms Singing* hath brought them to attend upon other family Duties, which before were neglected. And it hath oftentimes produced a Harmony of Affection, as well as of Voices, between the *Minister* and his *Parishioners* ; so that this hath added a much greater Weight to his Admonitions, than could otherwise have been expected.

Lastly, When such *Pious Ejaculations*, as are in the *Psalms*, by being often repeated and sung, have produced some suitable Affections ; then it is common for such *Societies* to make *Orders* of their own against *Swearing, Cursing, Being absent from Church, Drunkenness, Quarrelling* and the like Vices. To these they pay more Regard than to the *Statutes* of the Land, and more certainly inflict the Penalties of their own Making than those of the *Law*. By this Means a profane Offender is *convinced of all*, and is *judged of all*, and quickly either ashamed of his Company, or ashamed of his Vices. By this Means they are more easily formed into *Religious Societies* for the *Edification* of each other. By this Means they who never performed any Duty on the *Lord's Day*, have been first brought to frequent the publick Worship, and have afterward introduced into their Families the private Exercises of Devotion ; and they who formerly worshipped *God* at home, have added the Duty of Singing his Praises, which before was omitted. And by this Means such who before spent the *Lord's Day* idly, or in *Taverns* and *Ale-houses*, have piously joyned together in the *Church* after *Evening Service*, and spent a considerable Part of the Day in so heavenly an Exercise.

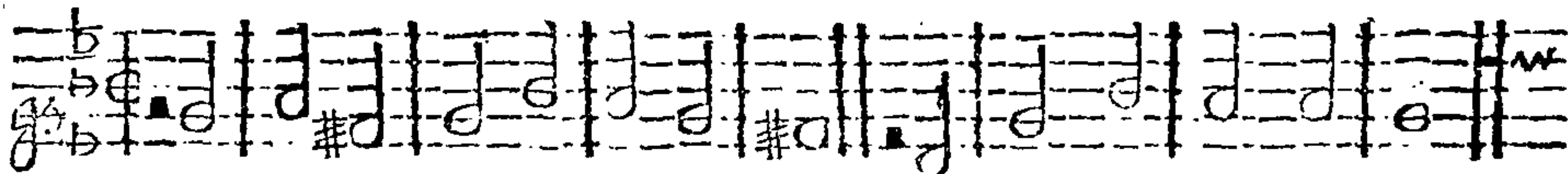
This may be more fully proved from Examples taken from unquestionable Authorities ; but I shall reserve the farther Prosecution thereof until the next Quarter.

P S A L M

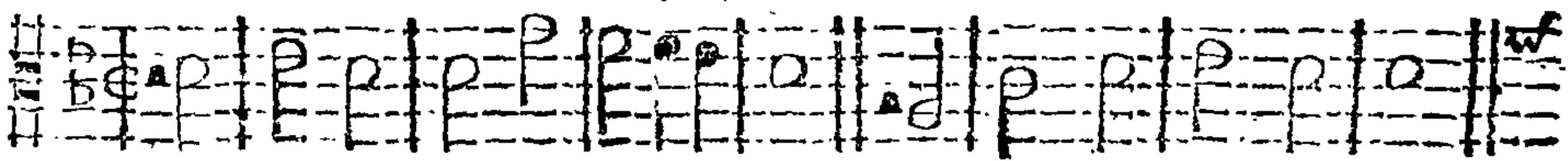
P S A L M VII.

For Ascension Day.

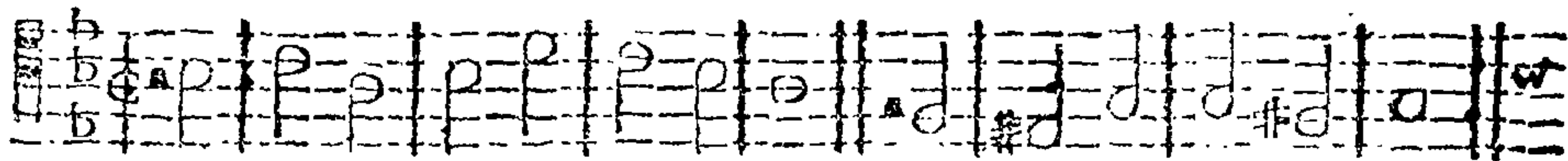
Pfalm xlvii. 5, 6, 7, 8. *The Tune of Pfalm xviii.*



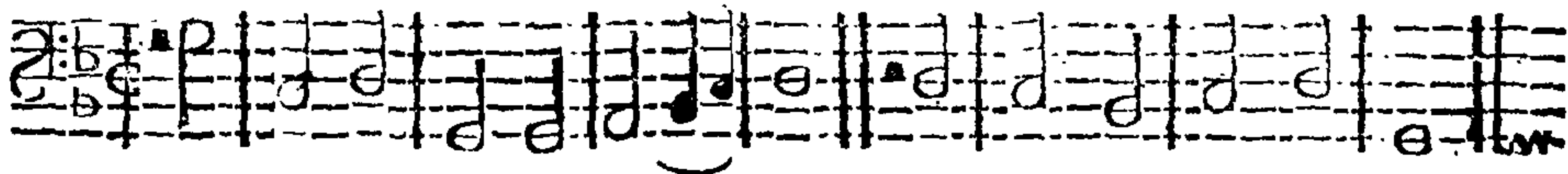
Our God as-cend-ed up on high With Joy and pleasant Noise :



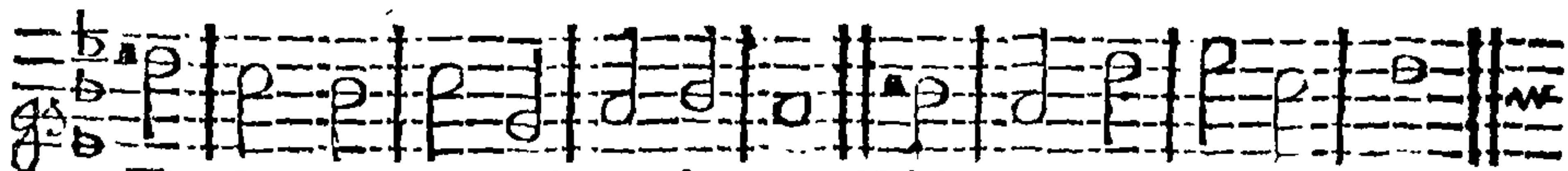
Our God as-cend-ed up on high With Joy and pleasant Noise :



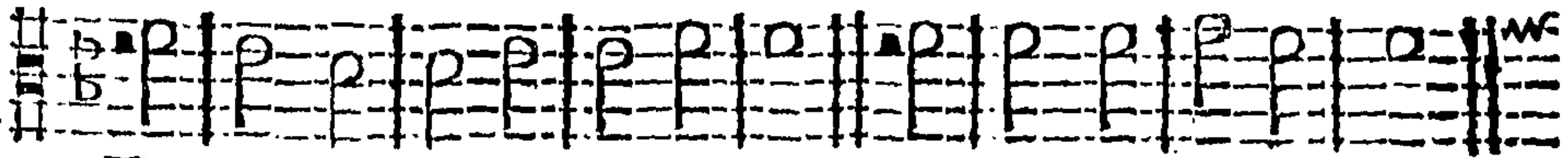
Our God as-cend-ed up on high With Joy and pleasant Noise :



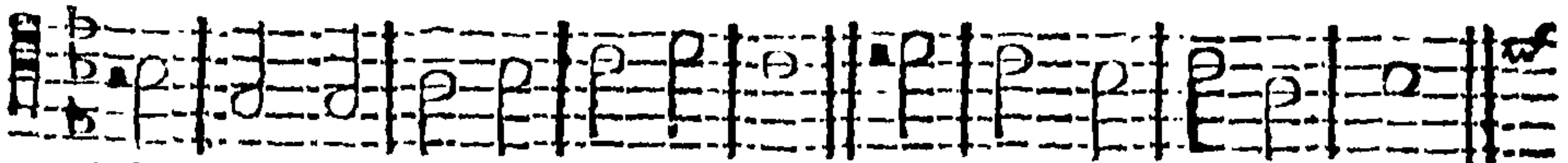
Our God as-cend-ed up on high With Joy and pleasant Noise :



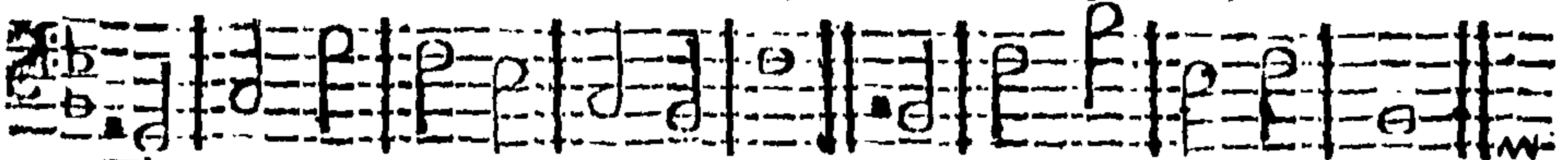
The Lord goes up a-bove the Sky With Trumpets roy al Voice.



The Lord goes up a-bove the Sky With Trumpets roy-al Voice.

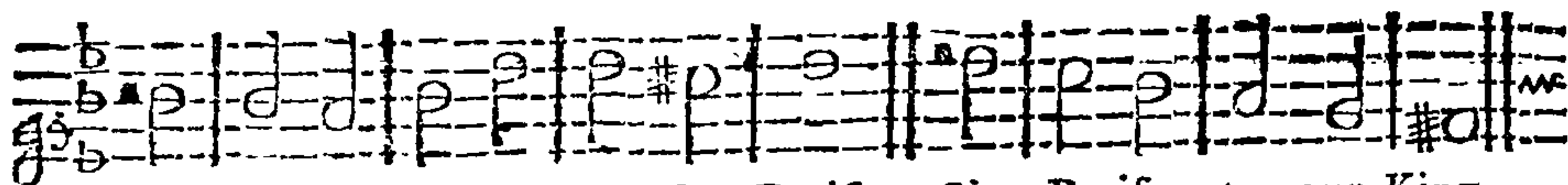


The Lord goes up a-bove the Sky With Trumpets roy-al Voice.

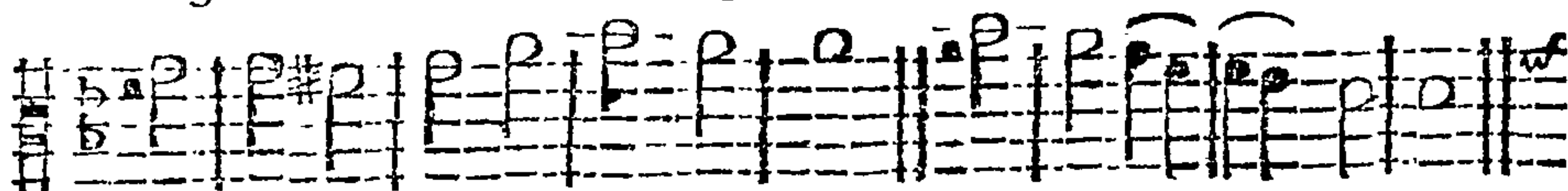


The Lord goes up a-bove the Sky With Trumpets Roy-al Voice.

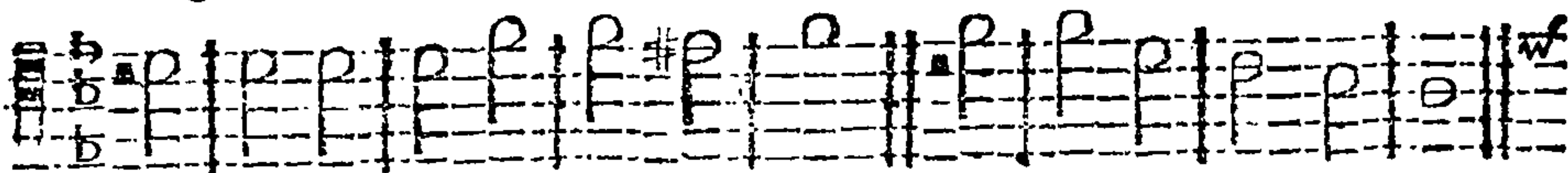
Sing



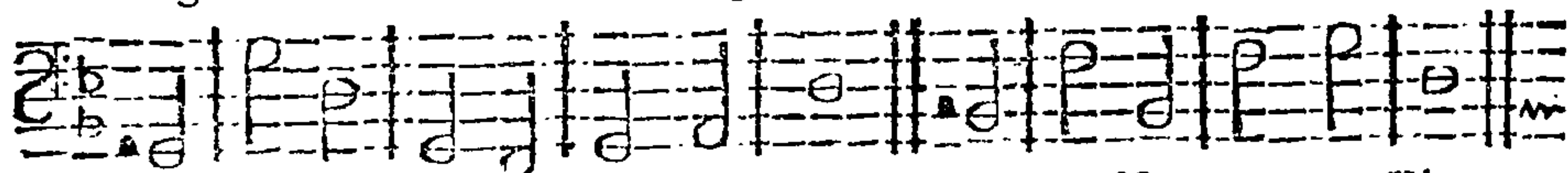
Sing Praises to our God, sing Praise ; Sing Praises to our King :



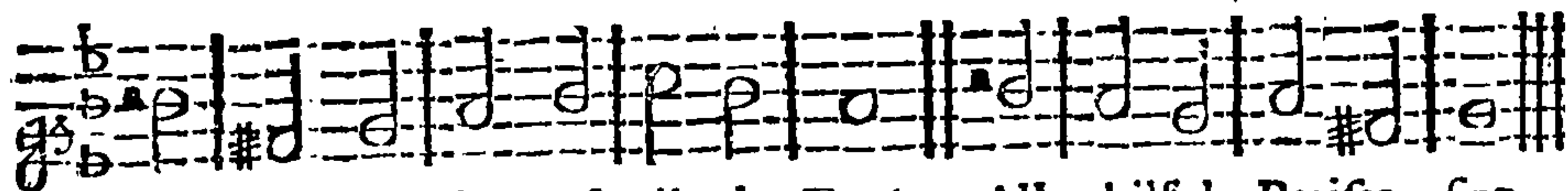
Sing Praises to our God, sing Praise ; Sing Praises to our King :



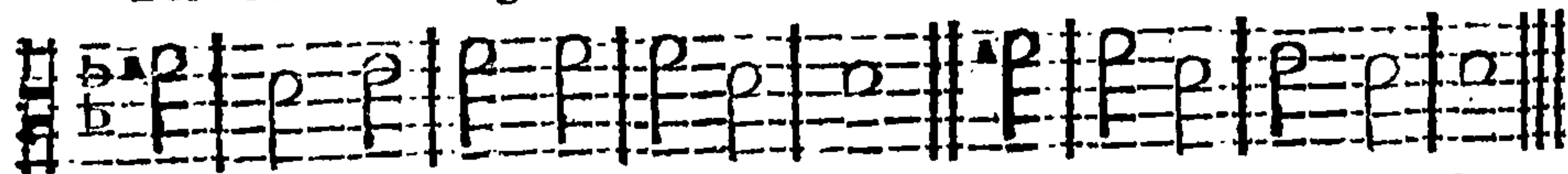
Sing Praises to our God, sing Praise ; Sing Praises to our King :



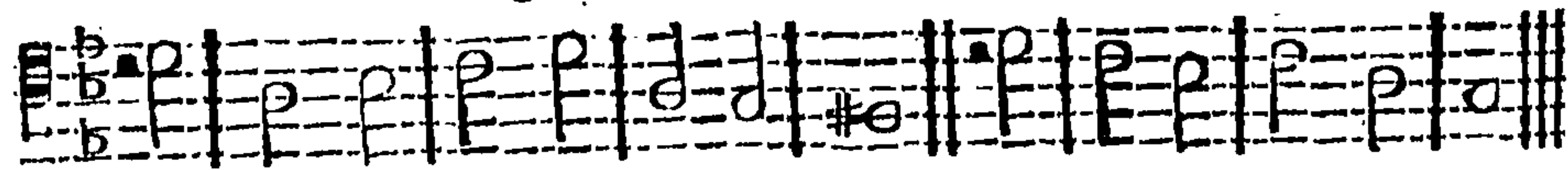
Sing Praises to our God, sing Praise ; Sing Praises to our King :



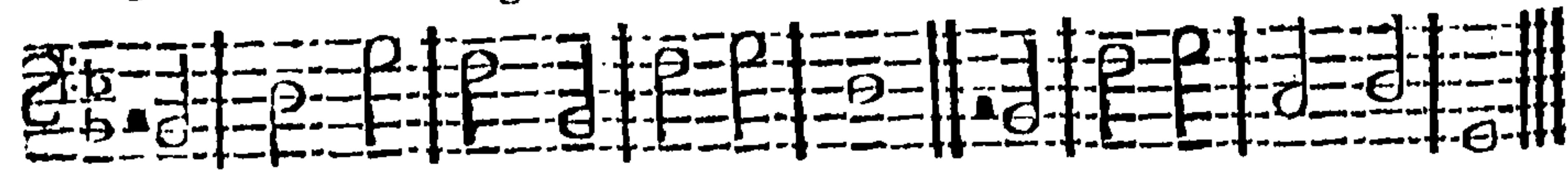
For God is King of all the Earth : All skilful Praises sing.



For God is King of all the Earth : All skilful Praises sing.



For God is King of all the Earth : All skilful Praises sing.



For God is King of all the Earth : All skilful Praises sing.

II. God

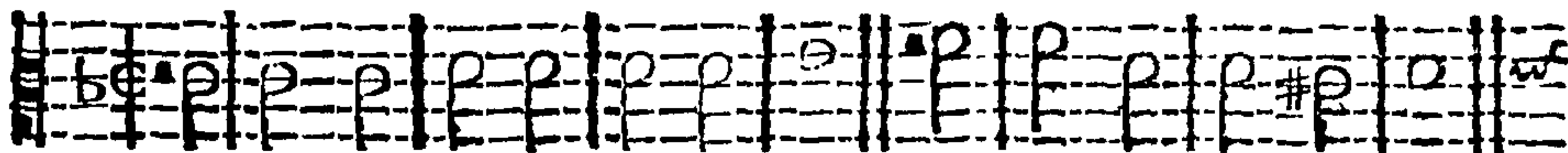
II.

God on the Heathen reigns, and fits
Upon his holy Throne.
The Princes of the People have
Them joyned every one.
To *Abraham's* People. For our God,
Who is exalted high,
As with a Buckler doth defend
The Earth continually.

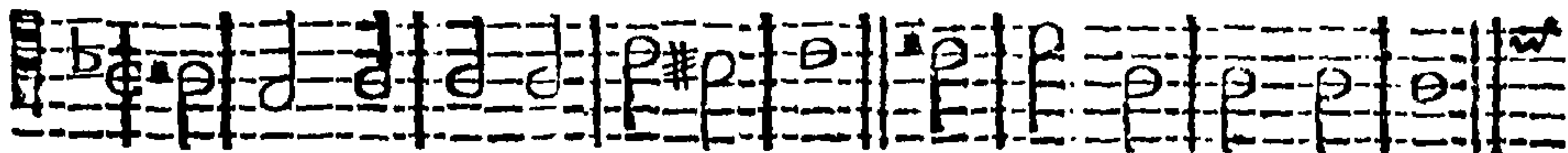
P S A L M VIII.

For Whitsunday.

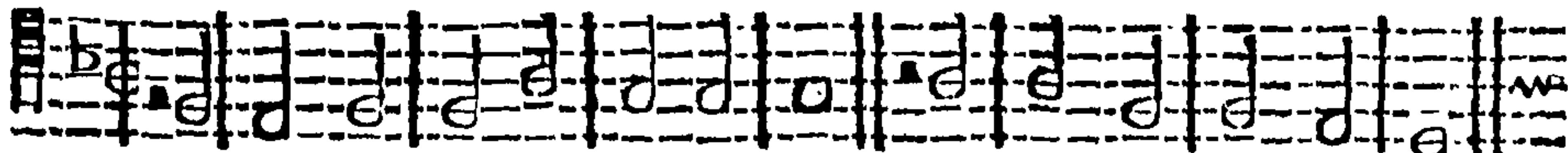
Psaln lxxviii. 18, 19, 20, 21. *A close Tune for Four Parts ;
to which is added a Gloria Patri in Eight Parts, in both which
Tunes the first and the last Line is taken out of Simpson's Com-
pendium of Musick, Page 58.*



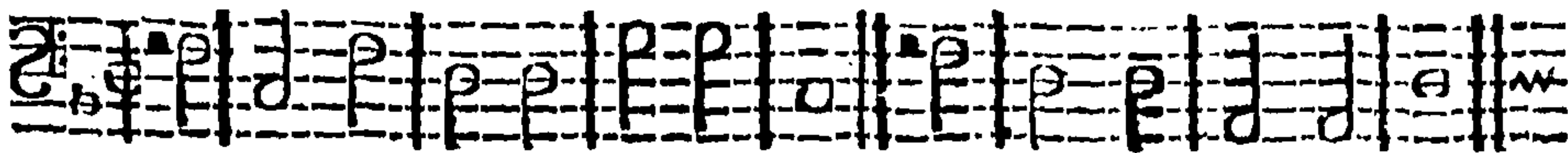
Thou didst, O Lord, ascend on high, And Captives ledst them all,



Thou didst, O Lord, ascend on high, And Captives ledst them all,

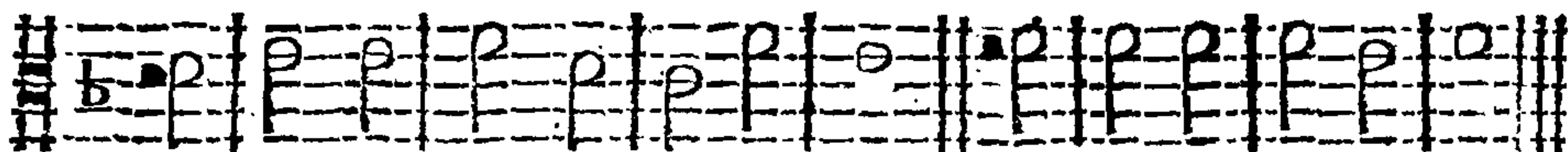


Thou didst, O Lord, ascend on high, And Captives ledst them all,

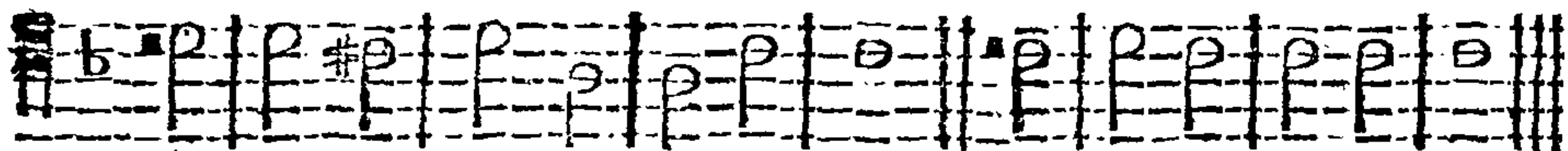


Thou didst, O Lord, ascend on high, And Captives ledst them all,

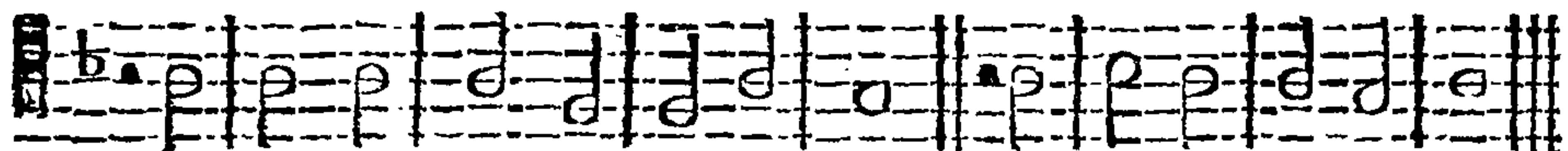
Who



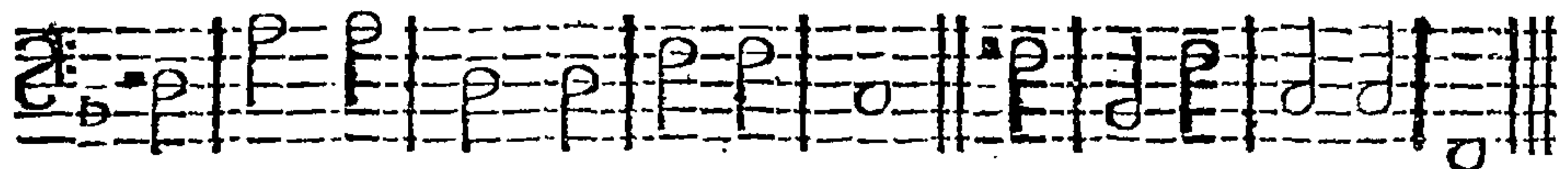
Who in Times past thy chosen Flock In Bondage did enthral.



Who in Times past thy chosen Flock In Bondage did enthral.



Who in Times past thy chosen Flock In Bondage did enthral.



Who in Times past thy chosen Flock In Bondage did enthral.

II.

Thou hast received Gifts for Men,
Ev'n for thine Enemies;
Unto the End that God the Lord
Might dwell with them likewise.

III.

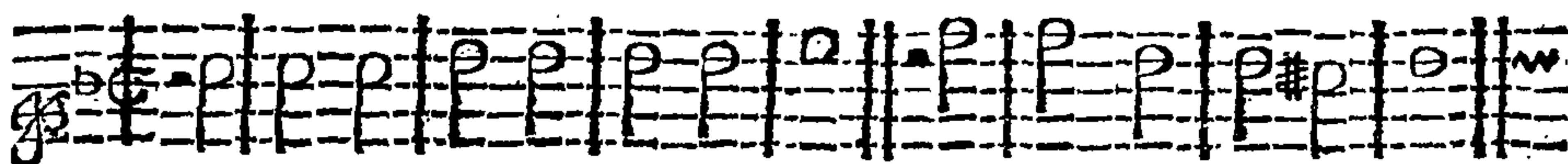
Now praised be the Lord, for that
He pours on us such Grace:
From Day to Day he is the God
Both of our Health and Peace.

IV.

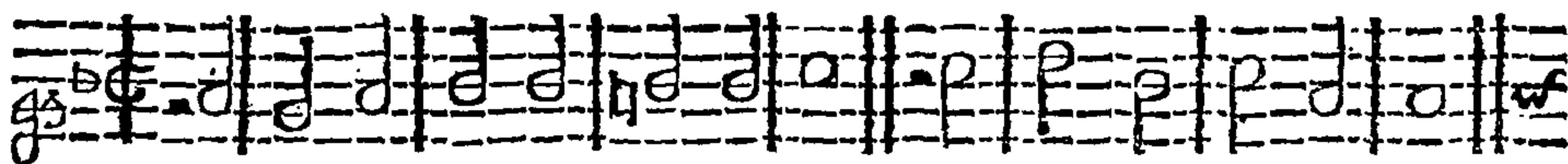
He is the God, from whom alone
Salvation we obtain:
He is the God, from whom we 'scape
All Dangers, Death and Pain.

Gloria

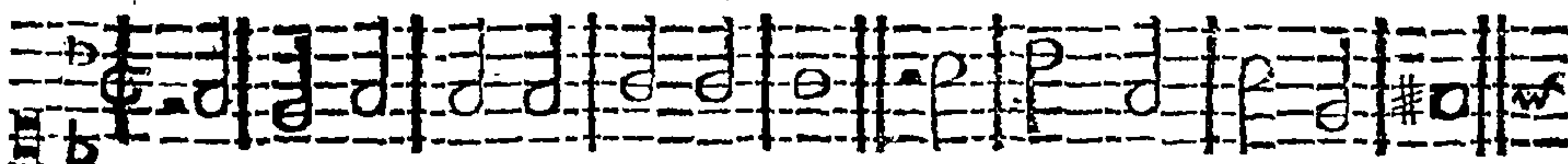
Gloria Patri, for the former Tune in Eight Parts.



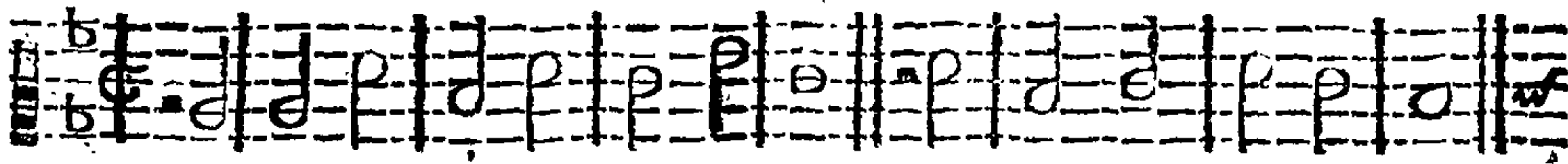
To Father, Son, and Ho-ly Ghost, The God whom we a-dore,



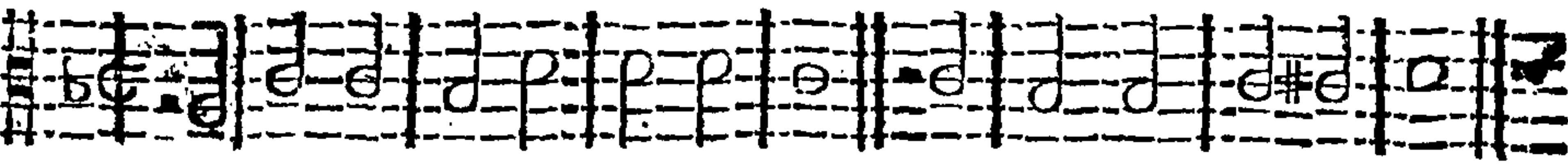
To Father, Son, and Ho-ly Ghost, The God, whom we a-dore,



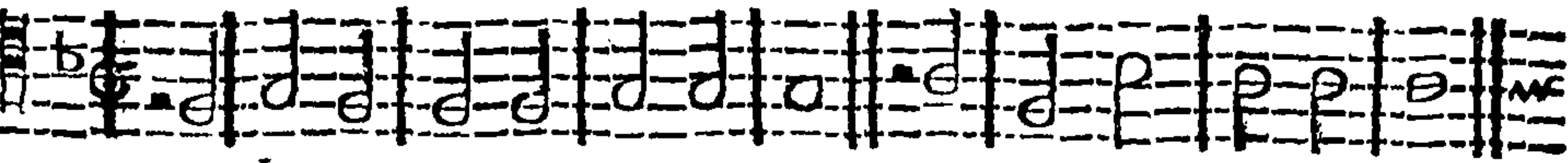
To Father, Son, and Ho-ly Ghost, The God, whom we a-dore,



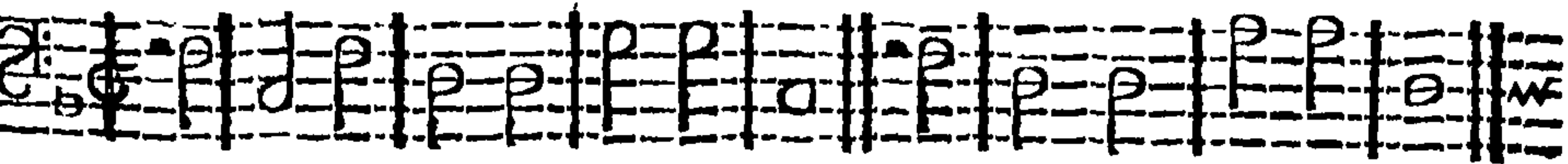
To Father, Son, and Ho-ly Ghost, The God, whom we a-dore,



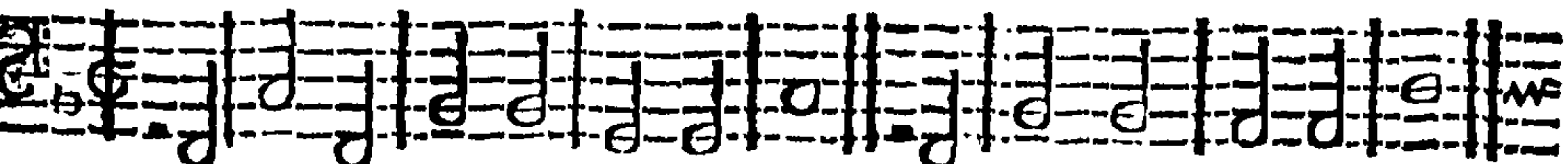
To Father, Son, and Ho-ly Ghost, The God, whom we a-dore,



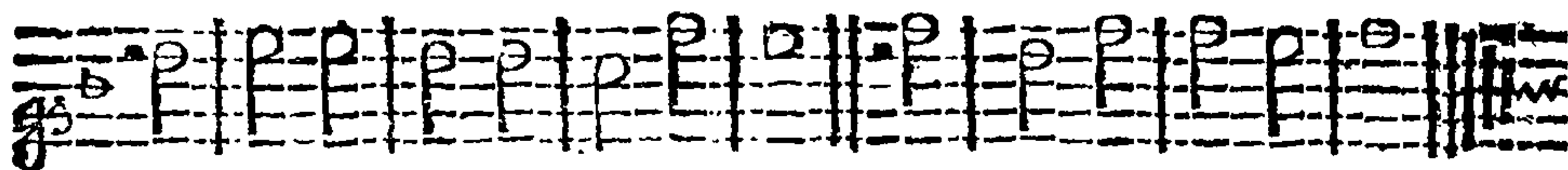
To Father, Son, and Ho-ly Ghost, The God, whom we a-dore.



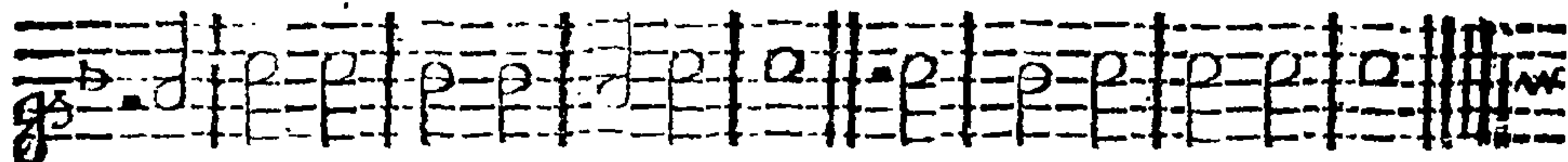
To Father, Son, and Ho-ly Ghost, The God, whom we a-dore.



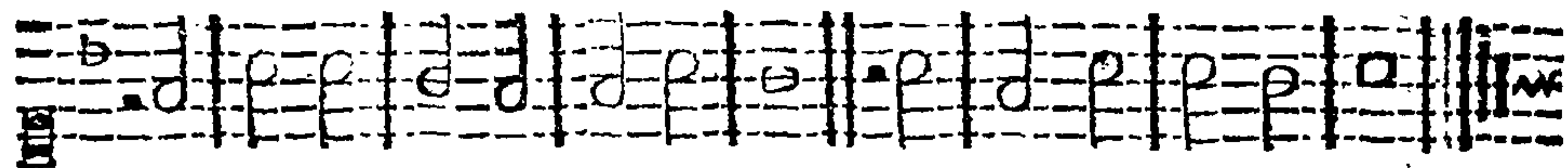
To Father, Son, and Ho-ly Ghost, The God, whom we a-dore,



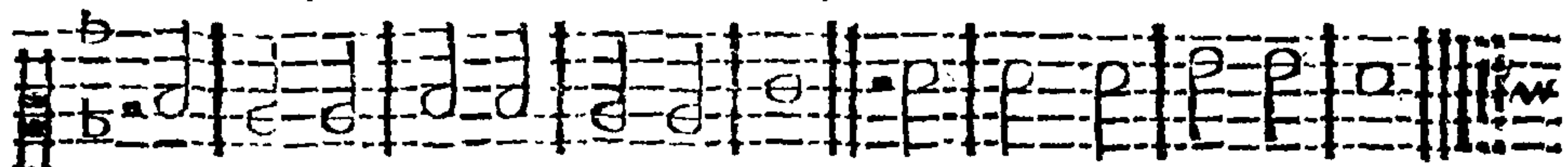
Be Glo-ry : As it was, is now, And shall be e-ver-more.



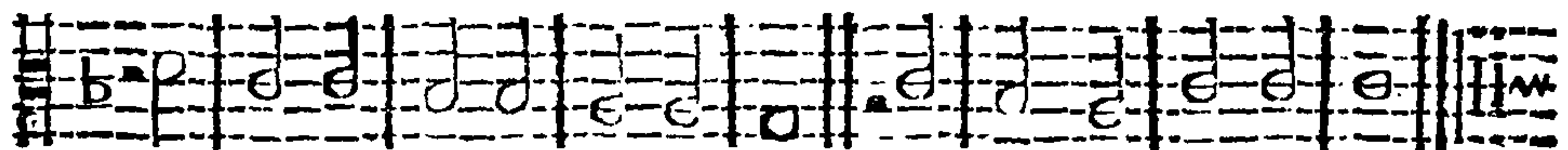
Be Glory : As it was, is now, And shall be e—ver-more.



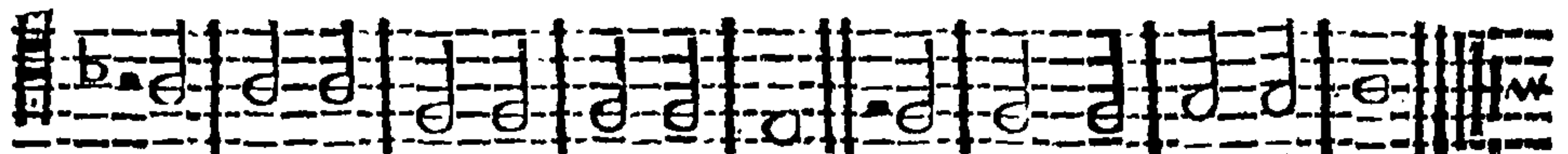
Be Glory : As it was, is now, And shall be e—ver-more.



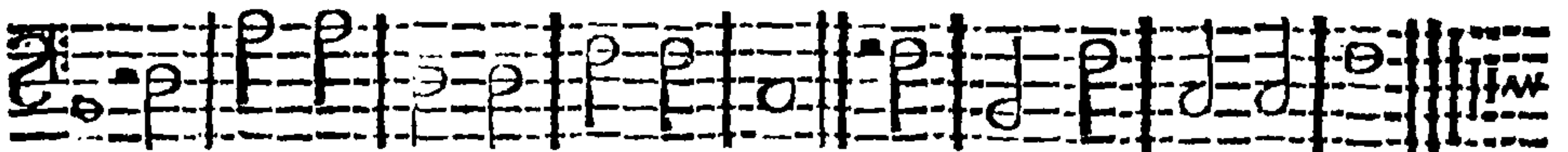
Be Glory : As it was, is now, And shall be e—ver-more.



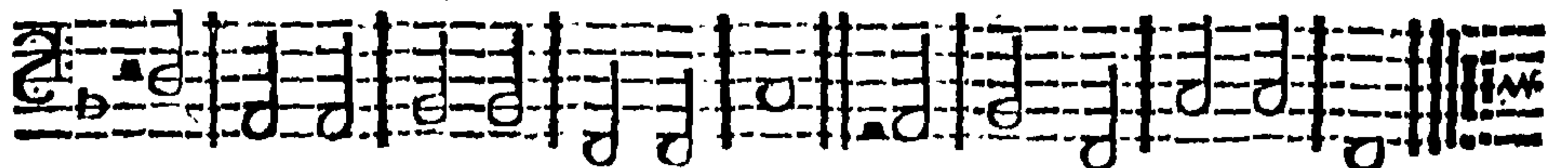
Be Glory : As it was, is now, And shall be e—ver-more.



Be Glory : As it was, is now, And shall be e—ver-more.



Be Glory : As it was, is now, And shall be e—ver-more.



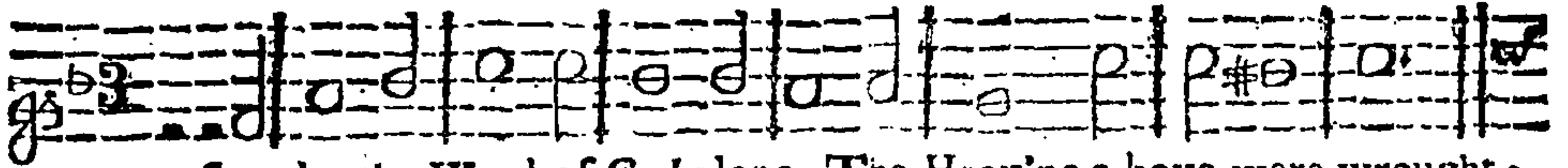
Be Glory : As it was, is now, And shall be e—ver-more.

P S A L M

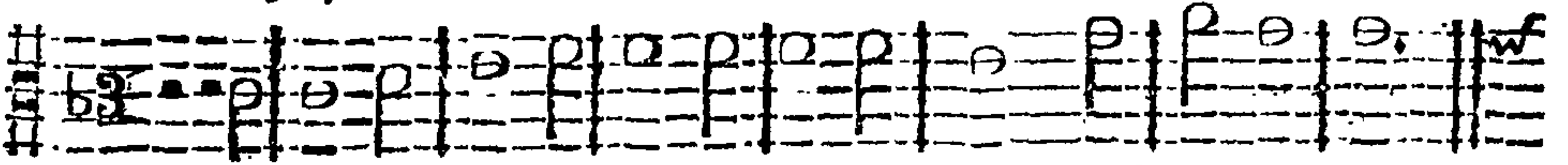
P S A L M IX.

For Trinity Sunday.

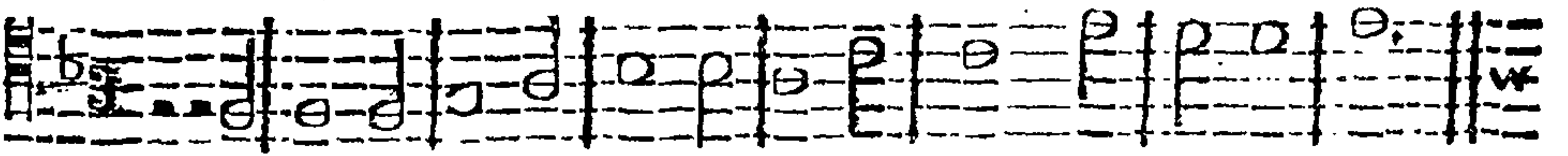
Pfal. xxxiii. 5, 6, 7, 8, 9, 10. Duke's Tune, *in Triple Time.*
Brisk.



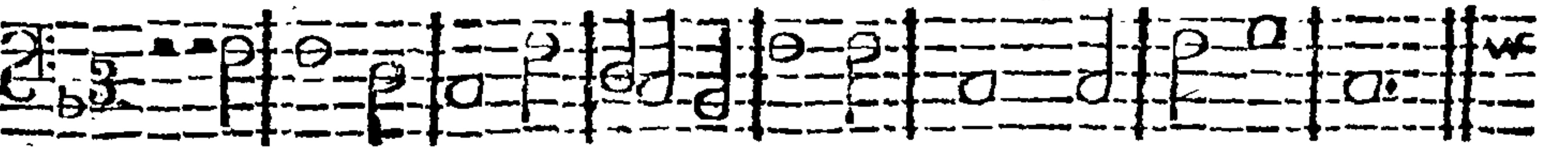
See, by the Word of *God* alone, The Heav'ns a-bove were wrought :



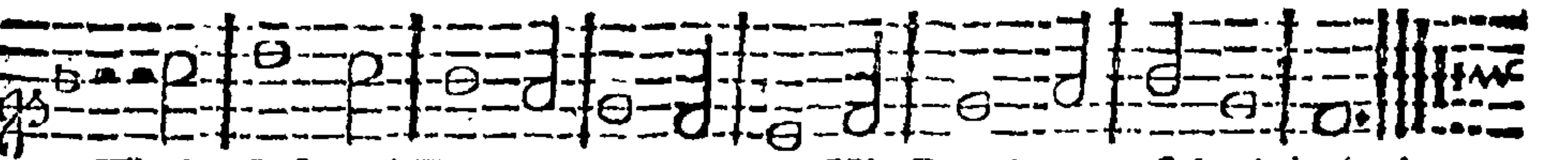
See, by the Word of *God* alone, The Heav'ns above were wrought :



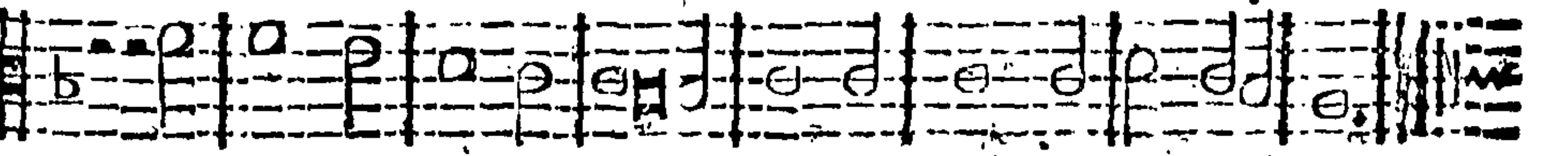
See, by the Word of *God* alone, The Heav'ns a-bove were wrought :



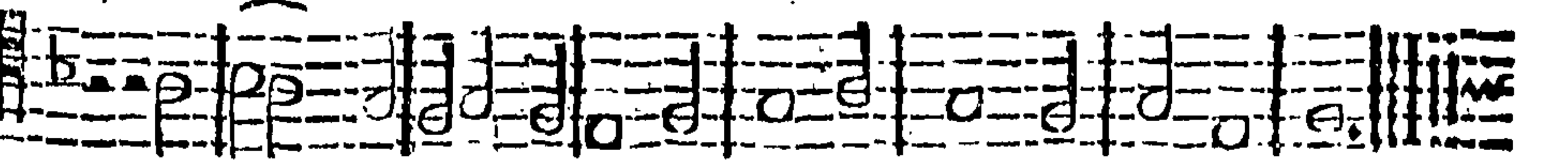
See, by the Word of *God* alone, The Heav'ns above were wrought :



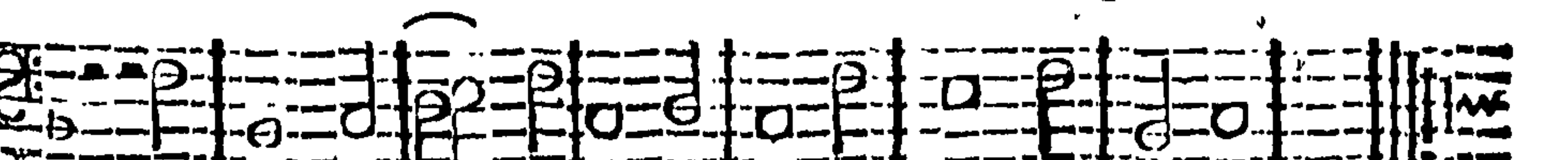
Their Host and Powers ev'-ry one His Breath to pass hath brought,



Their Host and Powers ev'-ry one His Breath to pass hath brought.



Their Host and Powers ev'-ry one His Breath to pass hath brought.



Their Host and Powers ev'-ry one His Breath to pass hath brought.

II.

The Waters great gather'd hath he
On Heaps wthin the Shore;
And hid them in the Depth to be,
As in a House of Store.

III.

Let all the Earth then fear the *Lord*,
And keep his righteous Law:
And all the World with one accord
Dread him, and stand in Awe.

IV.

What he commanded wrought it was
At once with utmost Speed:
What he doth will, is brought to pass
With full Effect indeed.

V.

The Counsels of the Nations rude
The *Lord* doth bring to nought:
He doth defeat the Multitude
Of their Device and Thought.

VI.

But his Decrees continue still,
They never slack nor swage:
The Motions of his Mind and Will
Take place in ev'ry Age.

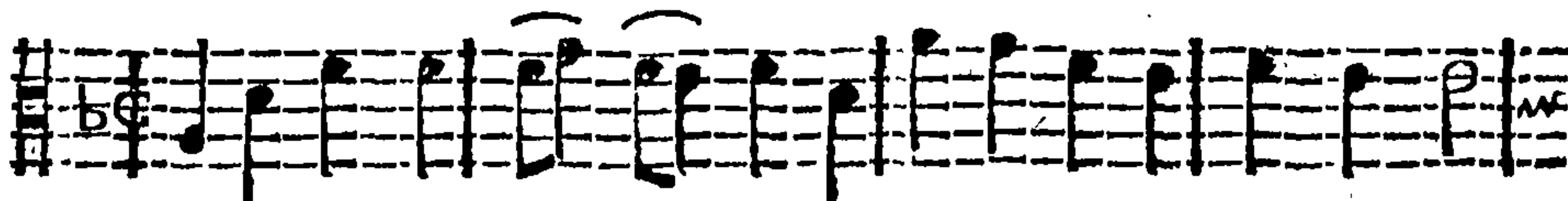
VII.

To *Father, Son, and Holy Ghost*
Immortal Glory be.
As was is now, and shall be still
To all Eternity.

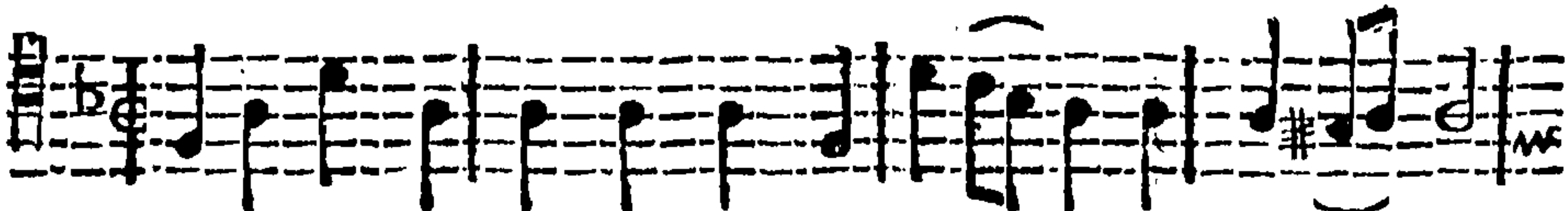
H Y M N XIII.

A Resolution to praise GOD.

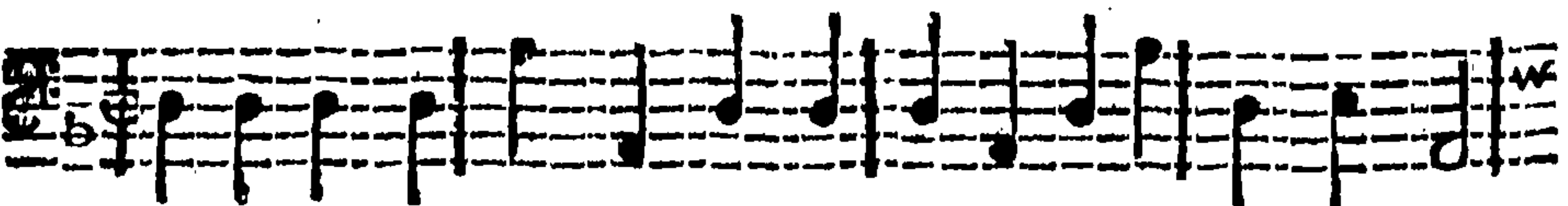
Can I cease, my God, from Singing Dai-ly grateful Praise to thee,



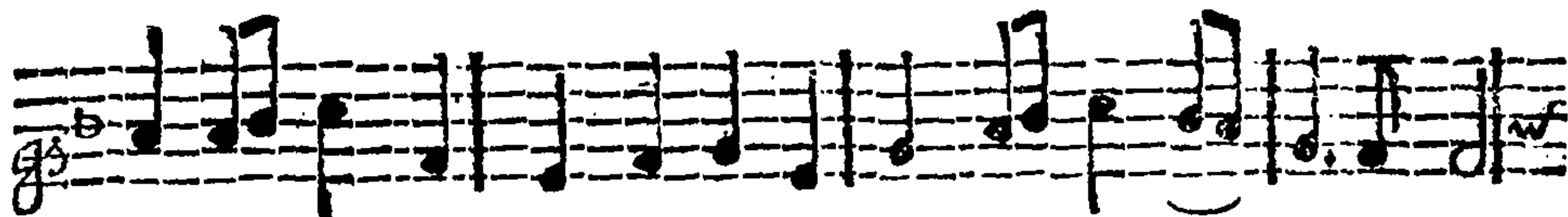
Can I cease, my God, from Singing Daily grateful Praise to thee,



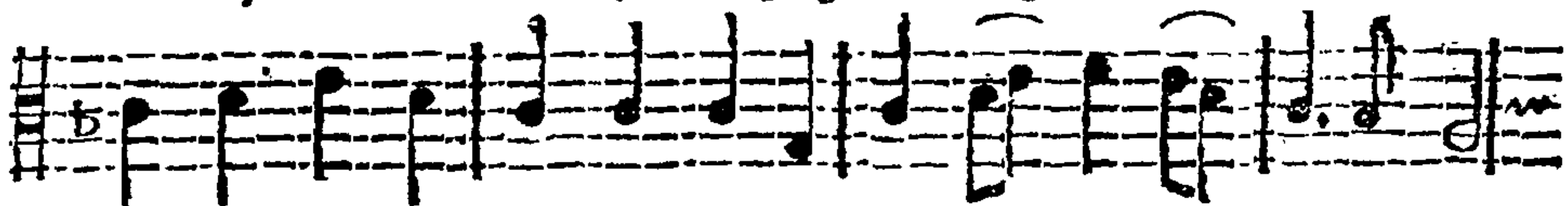
Can I cease, my God, from Singing Dai-ly grateful Praise to thee,



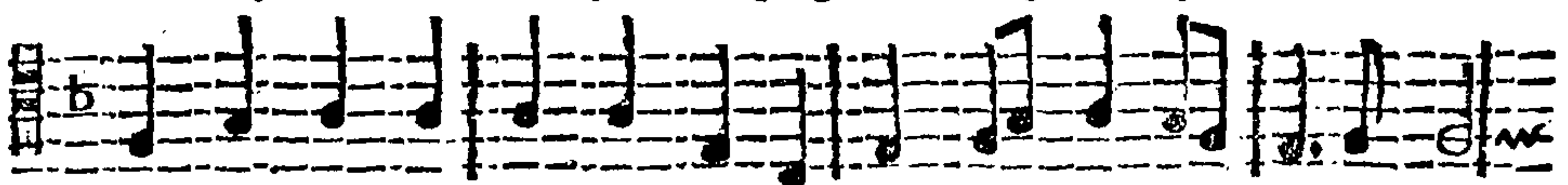
Can I cease, my God, from Singing Dai-ly grateful Praise to thee,
Whilst



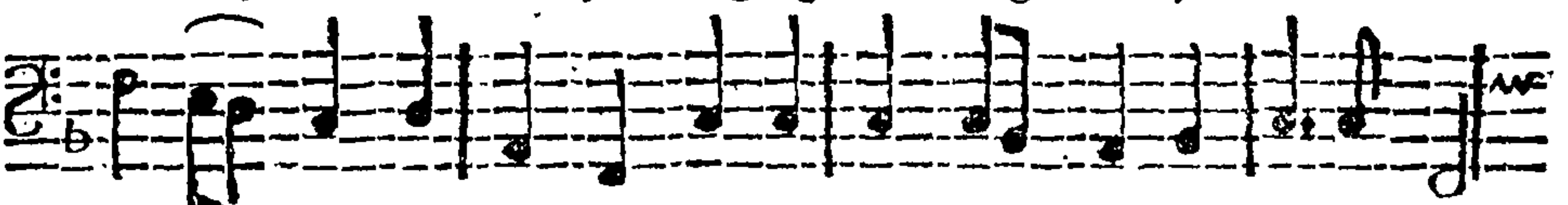
Whilst thy Grace is always bringing All things rich-ly un-to me?



Whilst thy Grace is always bringing All things richly un-to me?



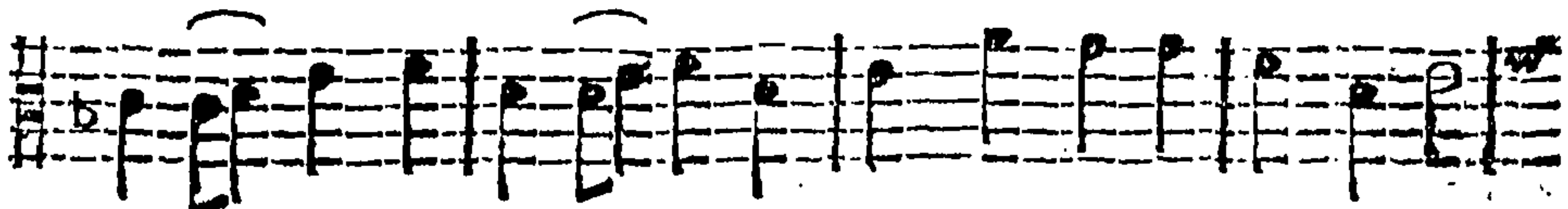
Whilst thy Grace is always bringing All things rich-ly un-to me?



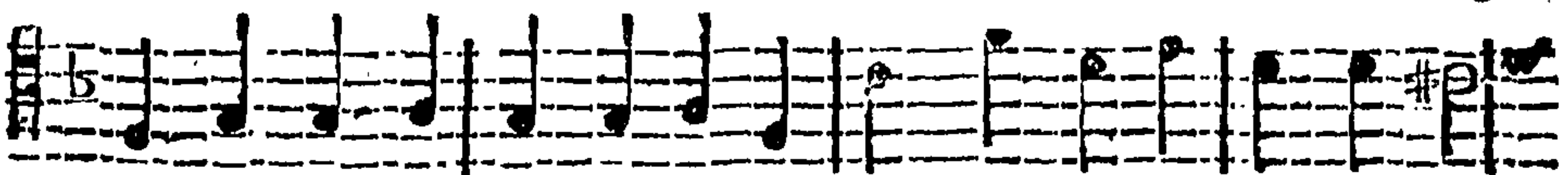
Whilst thy Grace is always bringing All things richly un-to me?



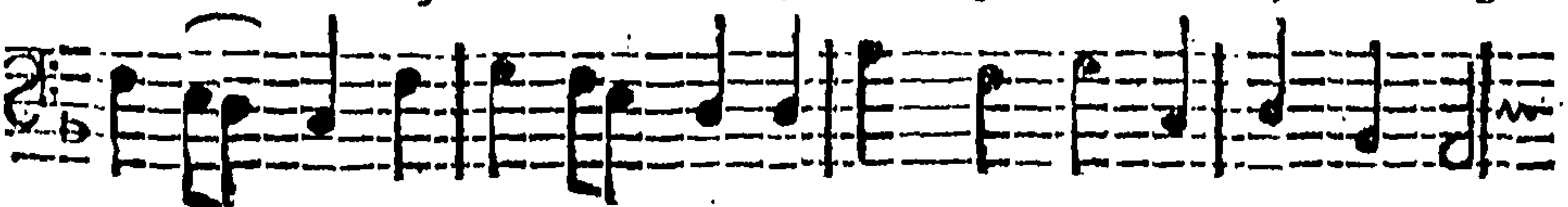
When I view thy Love so tender, Which preserv'd me my Life long,



When I view thy Love so tender, Which preserv'd me my Life long,

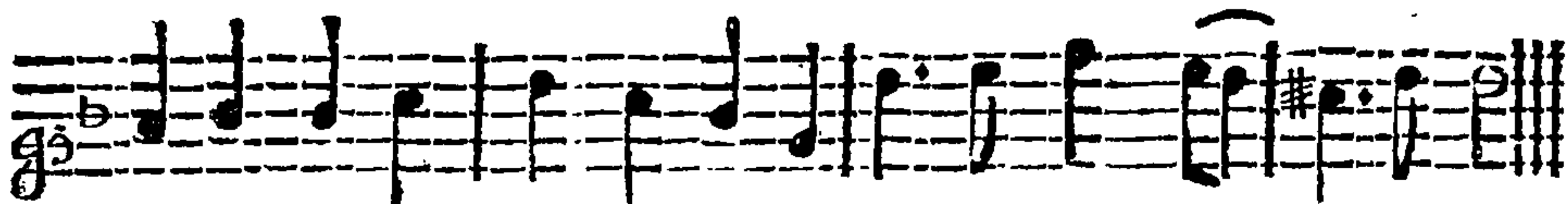


When I view thy Love so tender, Which preserv'd me my Life long,

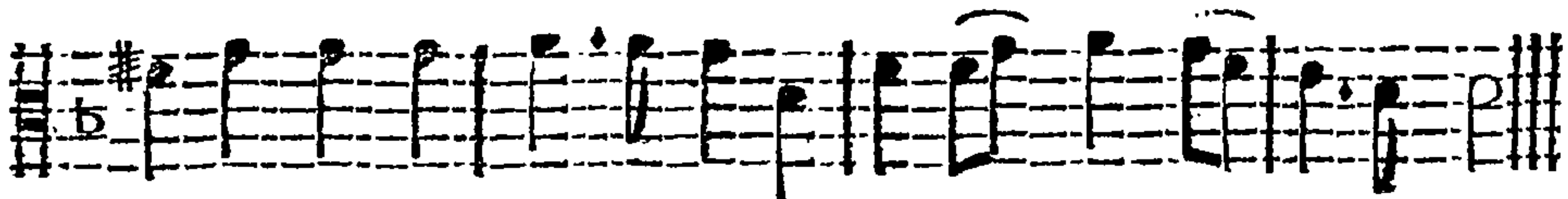


When I view thy Love so tender, Which preserv'd me my Life long,

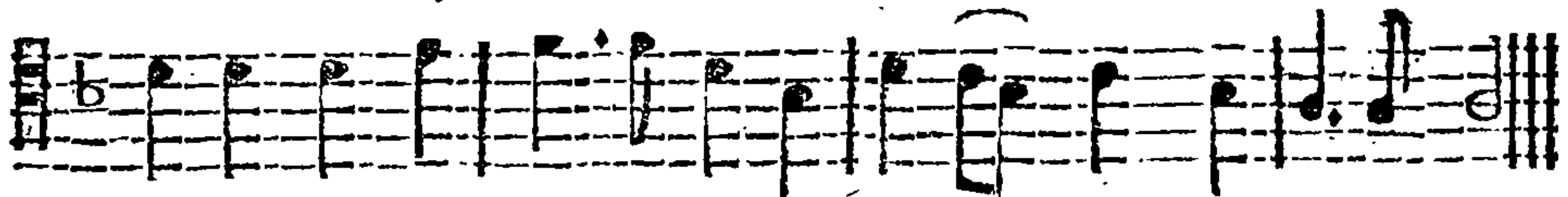
I am



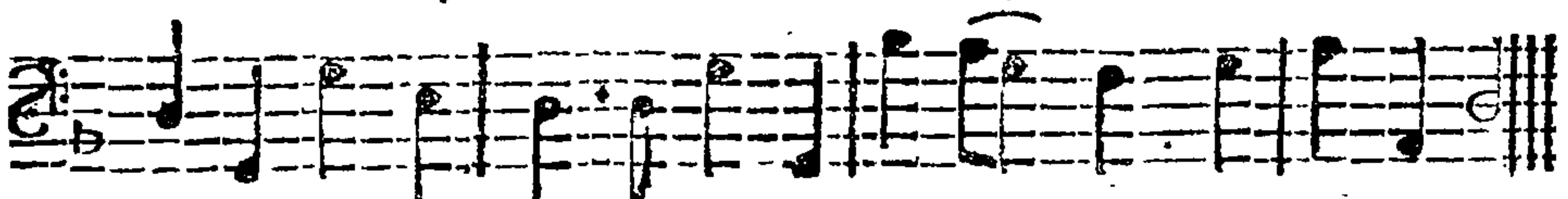
I am bound my Thanks to render, And thy Works shall be my Song.



I am bound my Thanks to render, And thy Works shall be my Song.



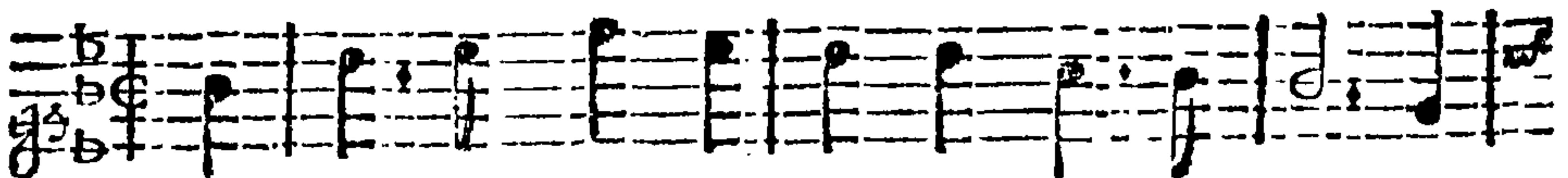
I am bound my Thanks to render, And thy Works shall be my Song.



I am bound my Thanks to render, and thy Works shall be my Song.

H Y M N XIV.

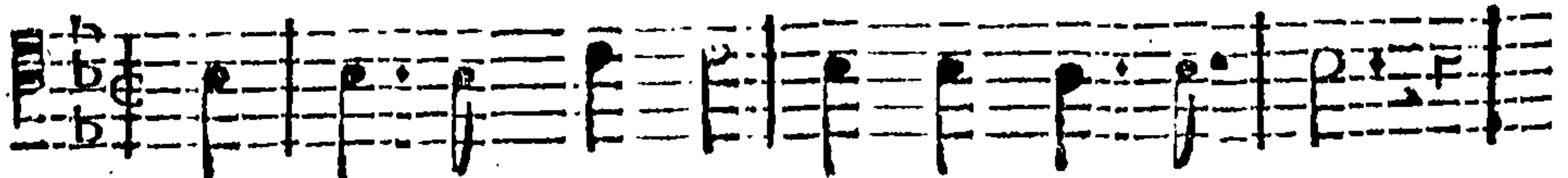
On the Ascension of Christ Jesus.



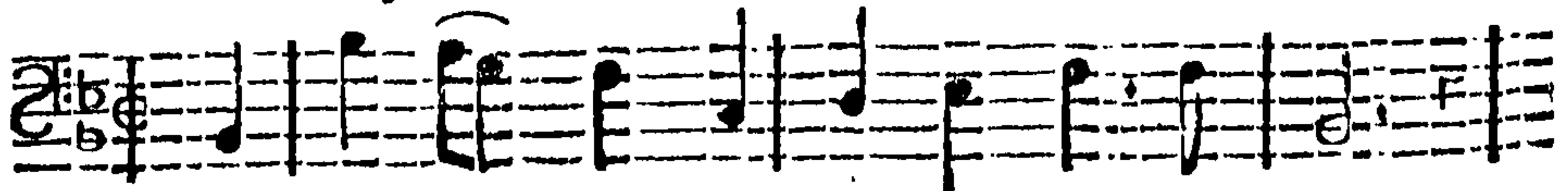
When *Christ* with wick—ed Hands was cru—ci—fy'd, A—



When *Christ* with wick—ed Hands was cru—ci—fy'd,

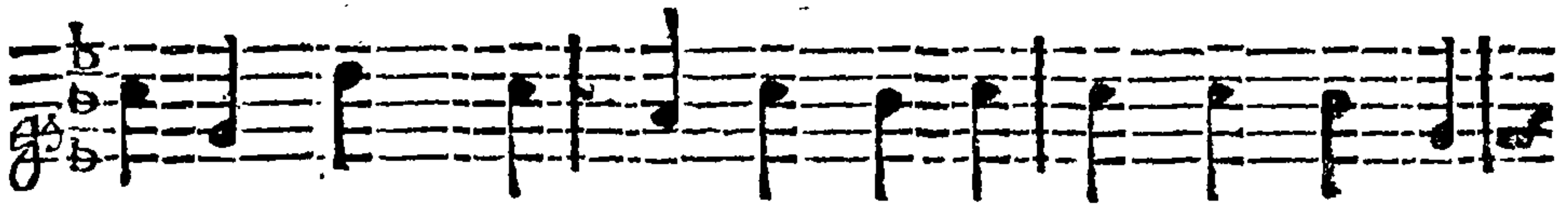


When *Christ* with wick—ed Hands was cru—ci—fy'd,

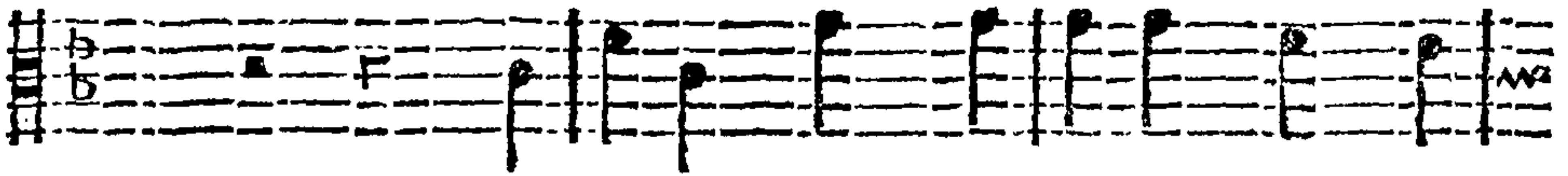


When *Christ* with wick—ed Hands was cru—ci—fy'd,

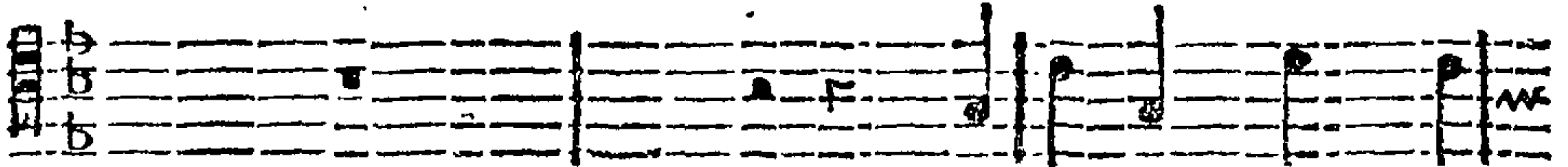
mazing



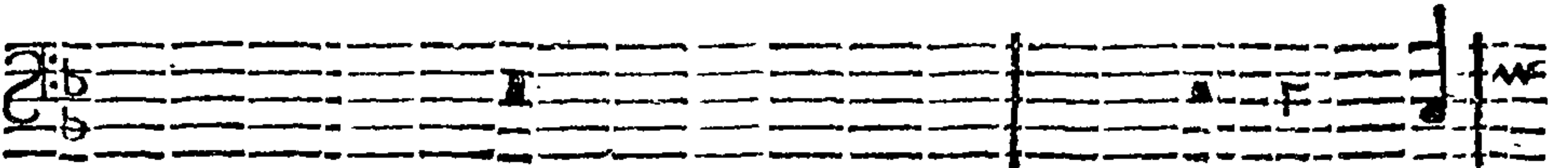
mazing Thought! The God, the God of Glo-ry died, A—



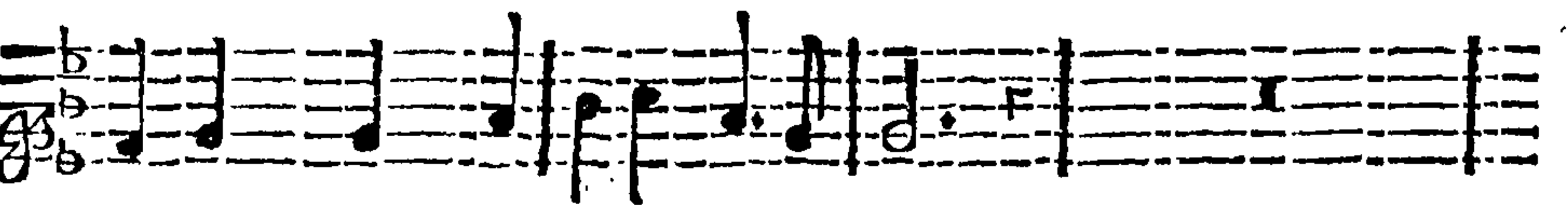
A—mazing Thought! A—mazing Thought! A—



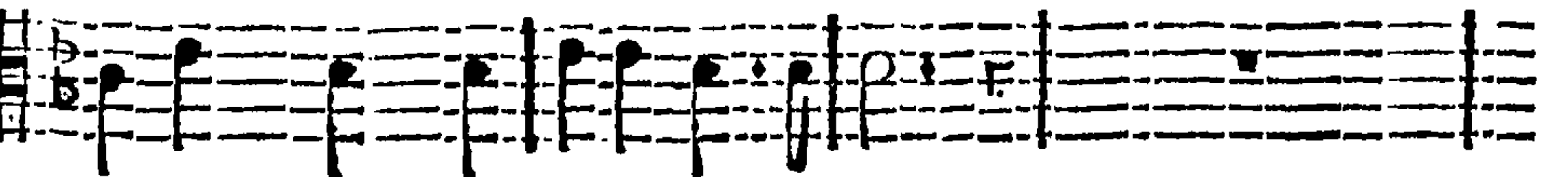
A—mazing Thought! A—



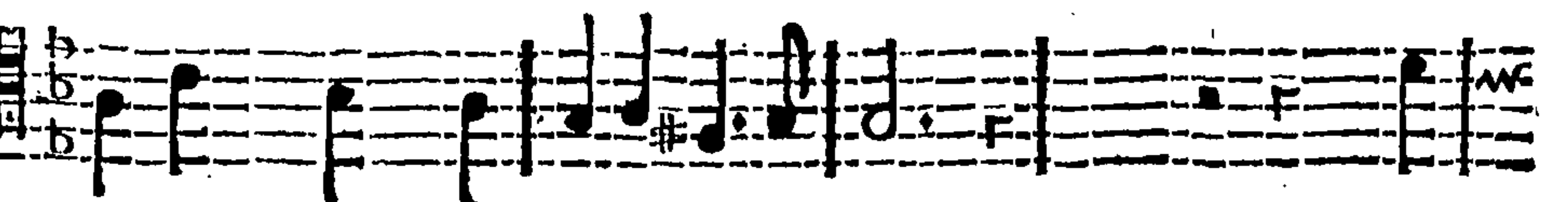
A—



mazing Thought! the God of Glory died.

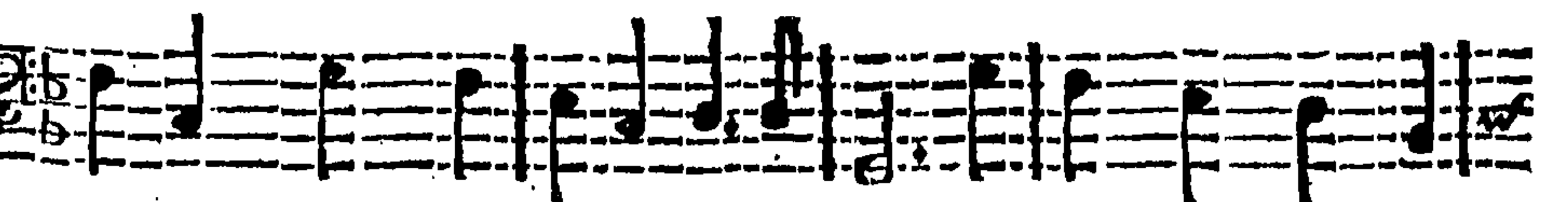


mazing Thought! the God of Glo-ry died.



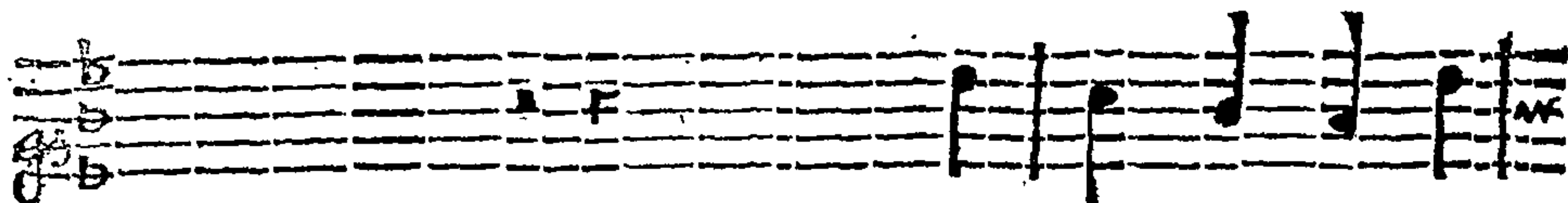
mazing Thought! the God of Glory died.

The

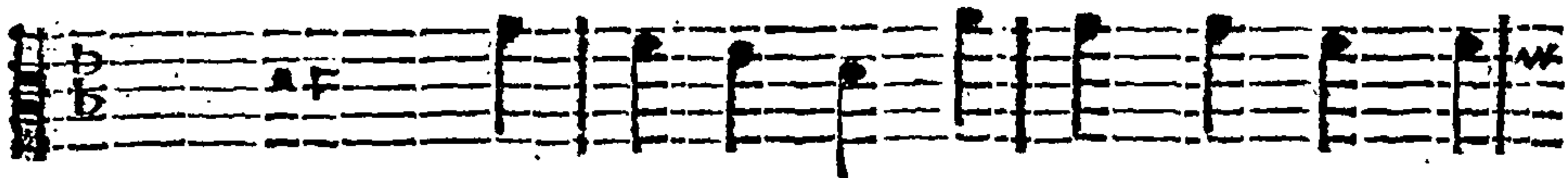


mazing Thought! the God of Glory died. The Sun, three Hours did

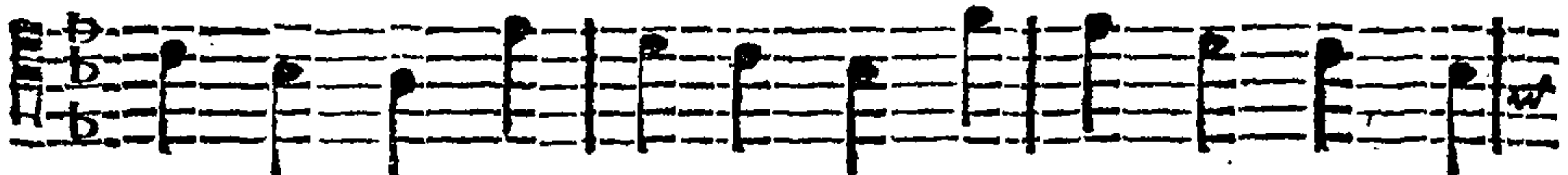
The



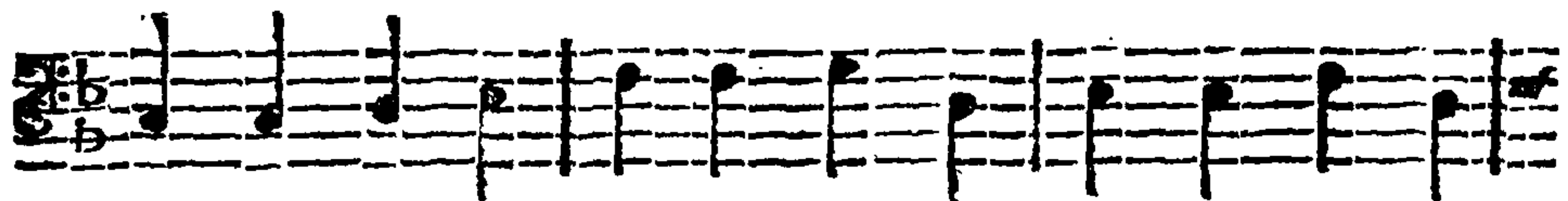
The Sun, three Hours did



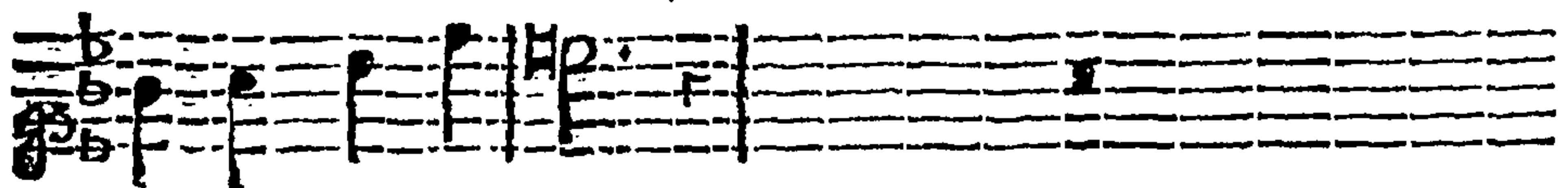
The Sun, three Hours, The Sun, three Hours did



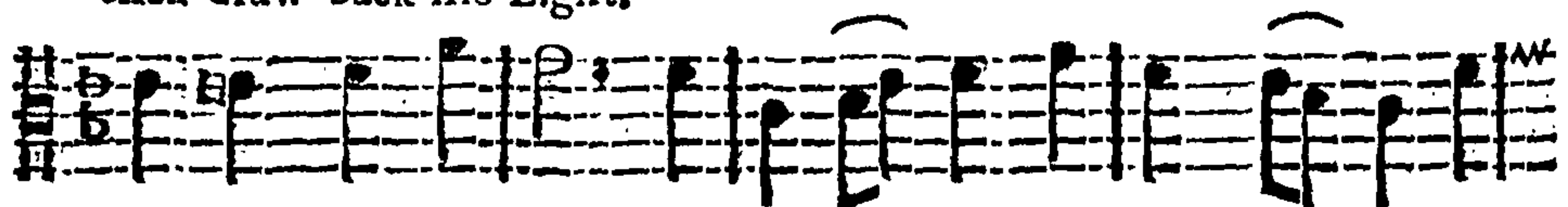
Sun, three Hours, The Sun, three Hours did then draw back, did



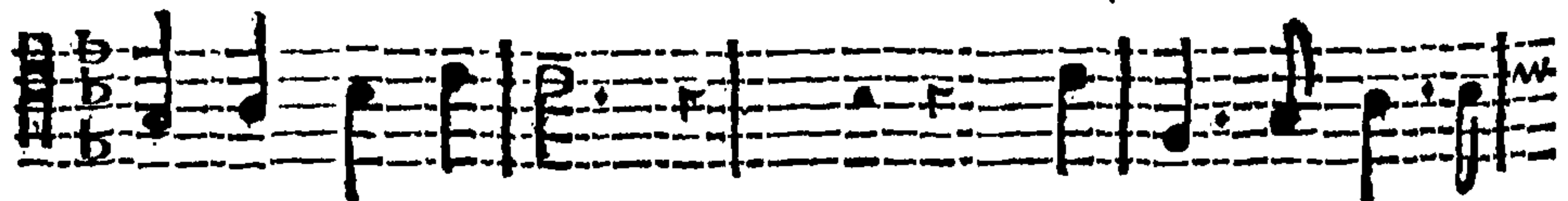
then did then draw back his Light, The Sun, three Hours did



then draw back his Light.

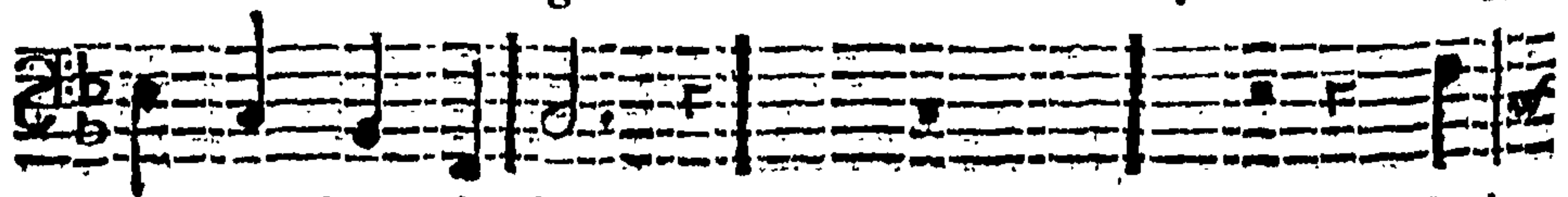


then draw back his Light. And by his Setting brought the gloomy,



then draw back his Light.

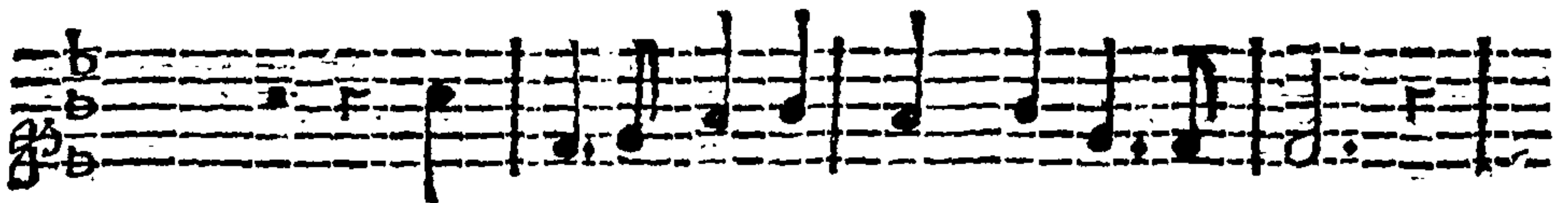
And by his Set-ting,



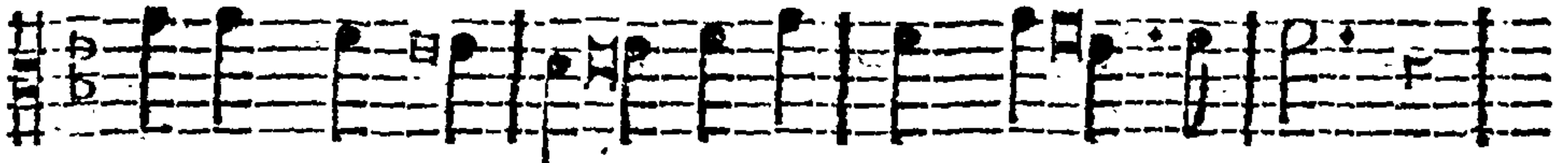
then draw back his Light.

And

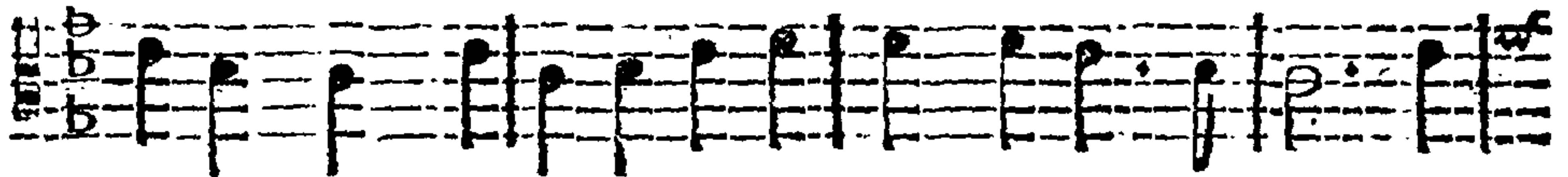
And



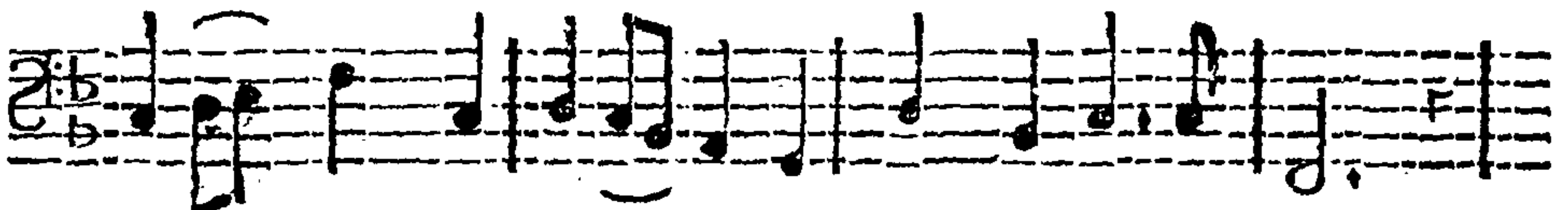
And by his Setting brought the gloomy Night.



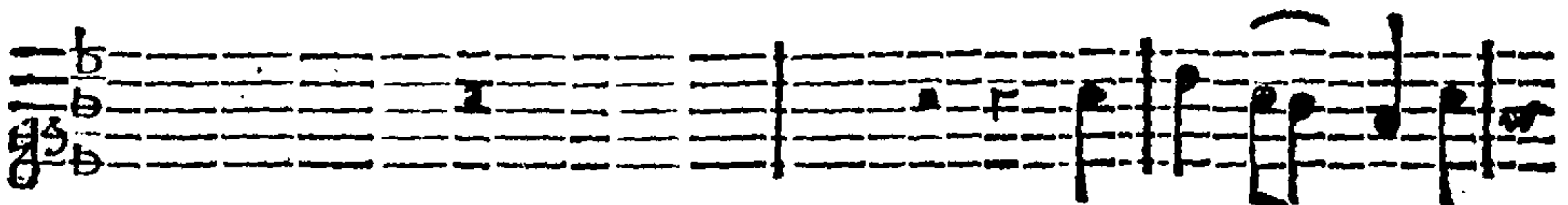
gloomy Night, And by his Setting brought the gloomy Night.



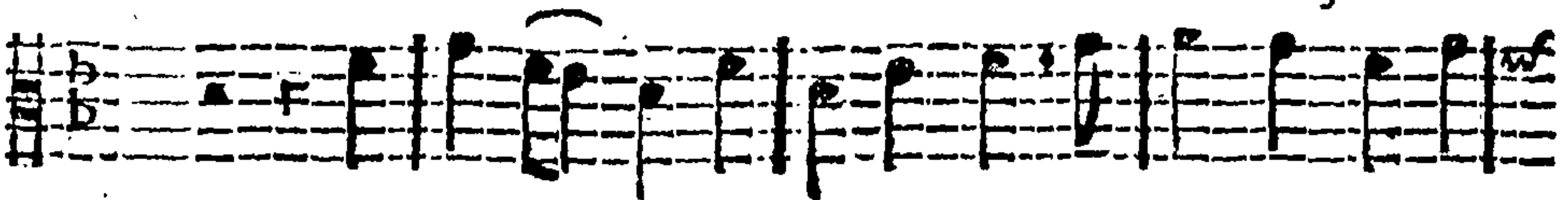
Setting brought, And by his Setting brought the gloomy Night. But



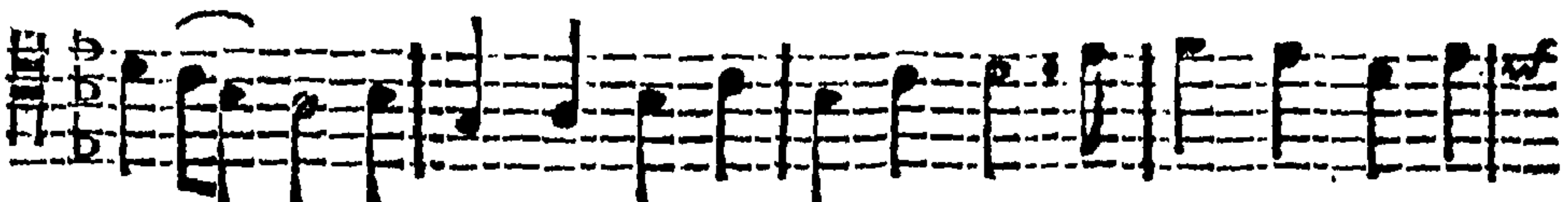
by his Set-ting, by his Setting brought the gloomy Night.



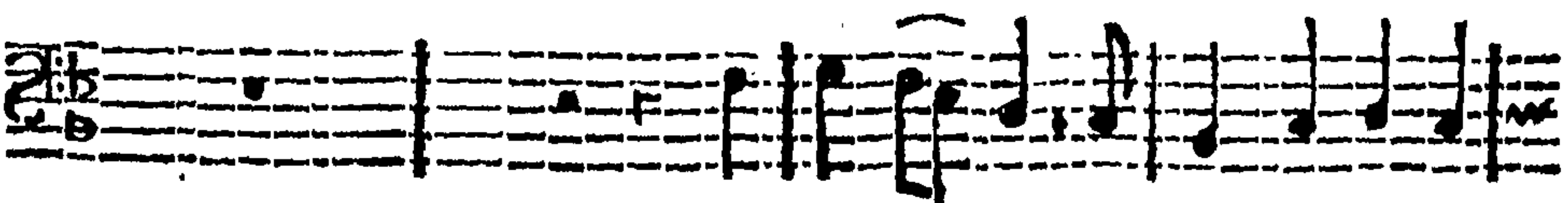
But tho' *Christ* risen



But tho' *Christ* risen now no more. But tho' *Christ* ri-sen



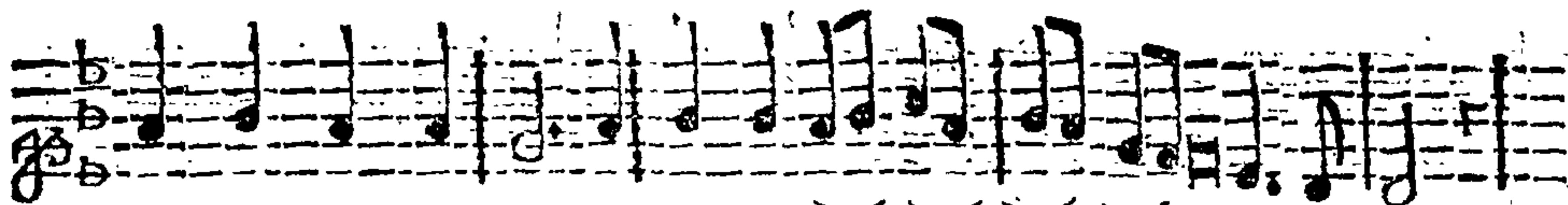
tho' *Christ* risen, ri-sen now no more could set. But tho' *Christ* risen



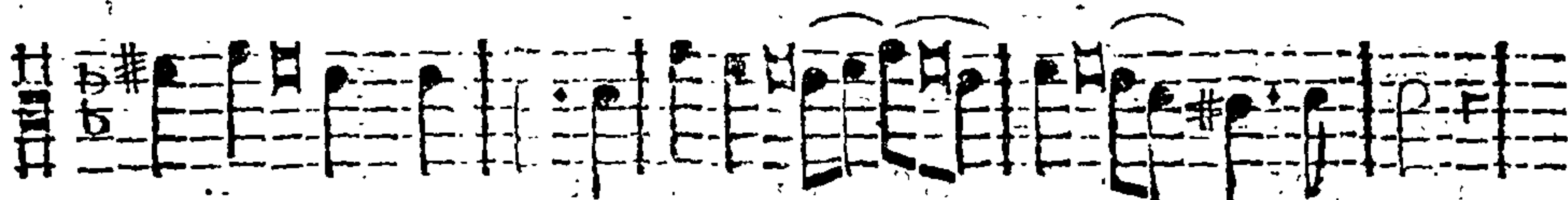
But tho' *Christ* risen, tho' *Christ* risen

N

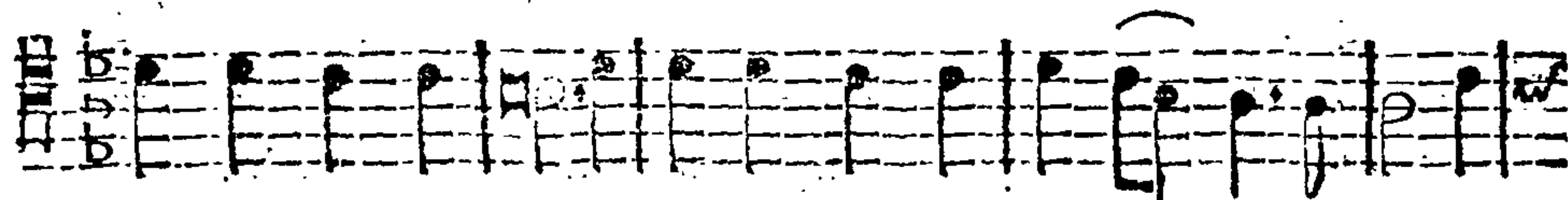
once



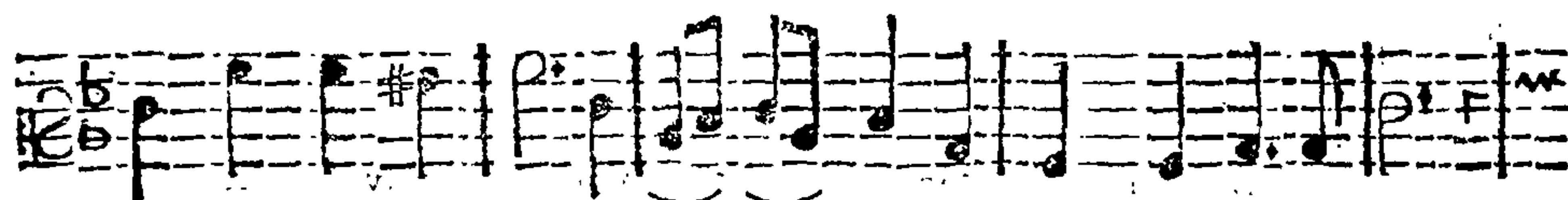
once no more could set, He rose a-gain up—on mount O—li—vet.



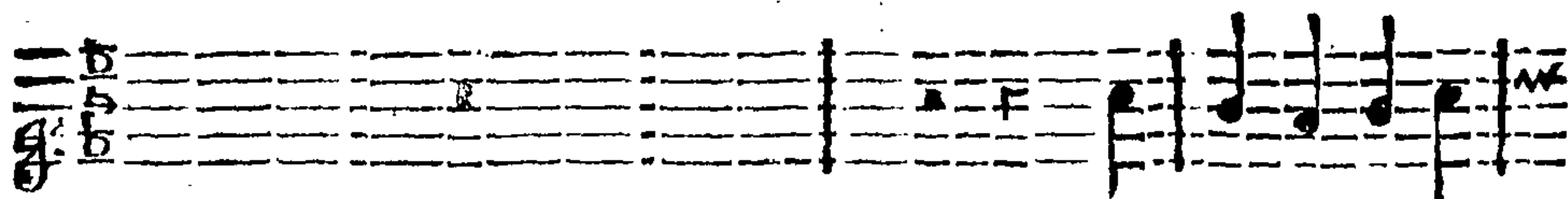
once no more could set, He rose a-gain up—on mount O—li—vet.



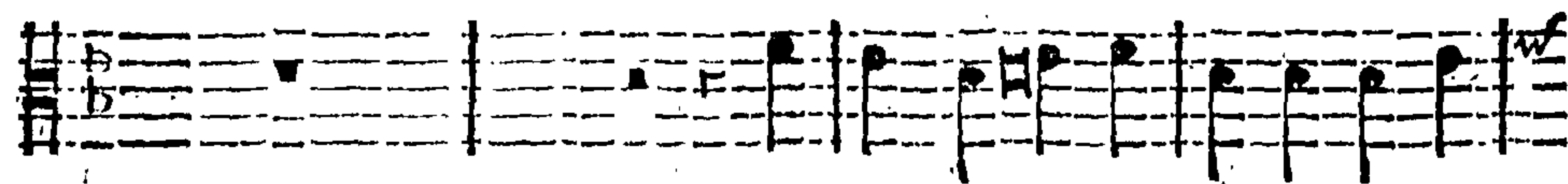
once no more could set, He rose a—gain up—on mount O—li—vet. A



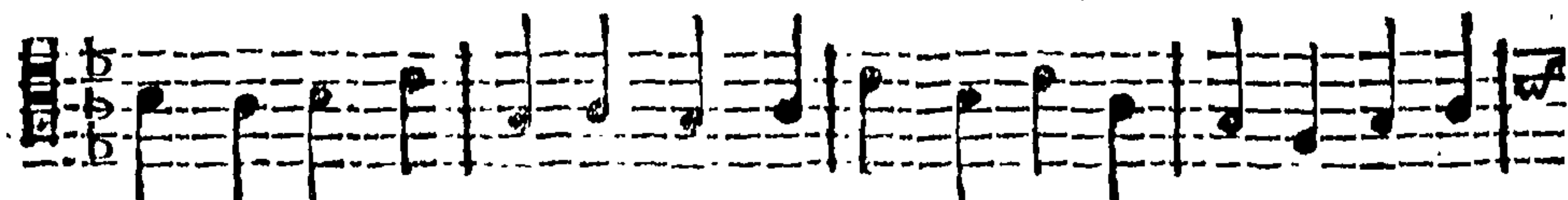
once no more could set, He rose a—gain up—on mount O—li—vet.



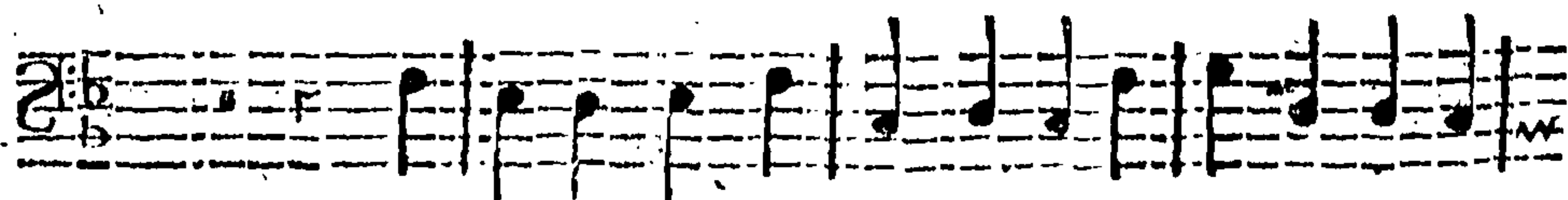
A while he did with



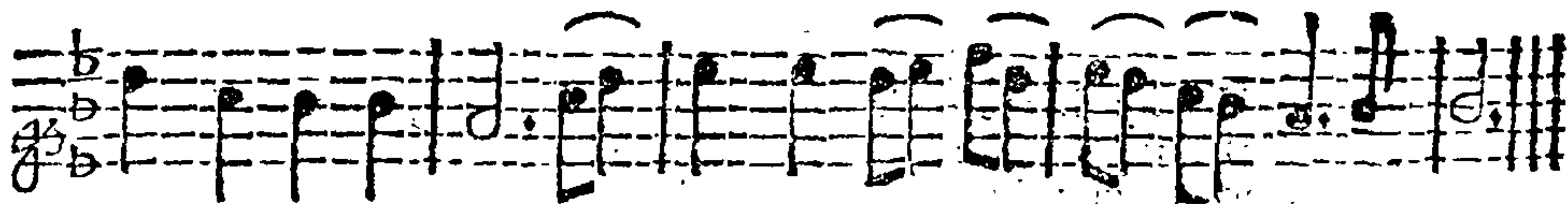
A while he did, A while he did with



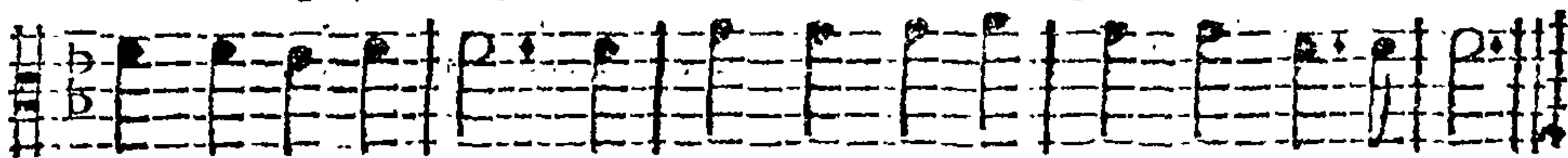
while he did, he did with his, A while he did, A while he did with



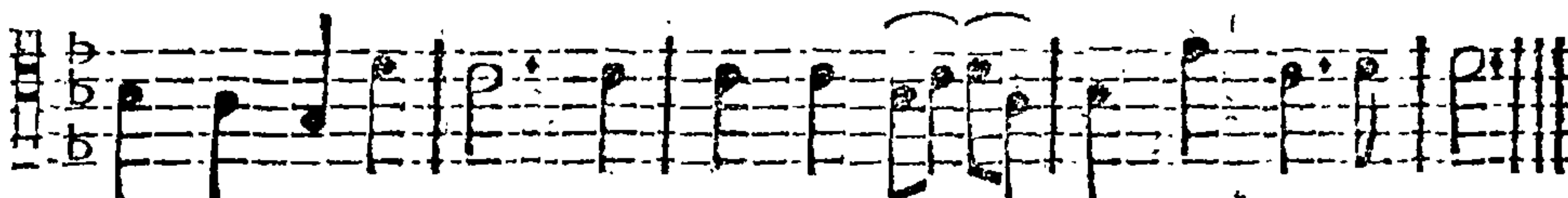
A while he did, A while he did, A while he did with
his



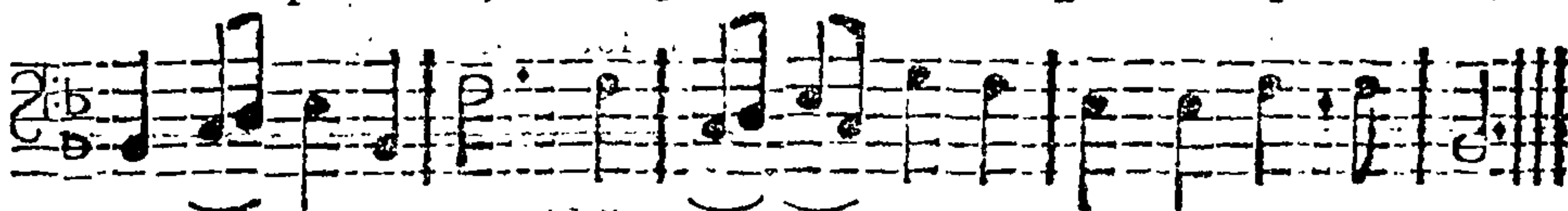
his A—postles stay, To guide them in the good and perfect Way.



his A—postles stay, To guide them in the good and perfect Way.



his A—postles stay, To guide them in the good and perfect Way.



his A—postles stay, To guide them in the good and perfect Way.

II.

And gloriously to Heav'n he did ascend,
When blessed Angels did on him attend,
The Clouds did hide him from the wond'ring Eye,
Until he went above the starry Sky:
He bless'd his Servants then, and still we know,
He pours his Blessings down on us below,
Because in human Nature he appears,
To succour us in all our Doubts and Fears.

III.

He sent to tell us, He again shall come,
And then shall pass on all their final Doom,
He sends to all a rich Supply of Grace,
He intercedes for those, who seek his Face.
And now he doth a happy Place prepare
For all who worship him with godly Fear,
And if we serve him in Sincerity,
He will reward us all eternally.

IV.

He by his Pow'r doth shield us from all Evil,
 Answers the Accusations of the Devil,
 And is our Mediator, He alone
 Presents our Prayers at his Father's Throne,
 And there he pleads the Merits of his Birth,
 And what he did and suffer'd here on Earth.

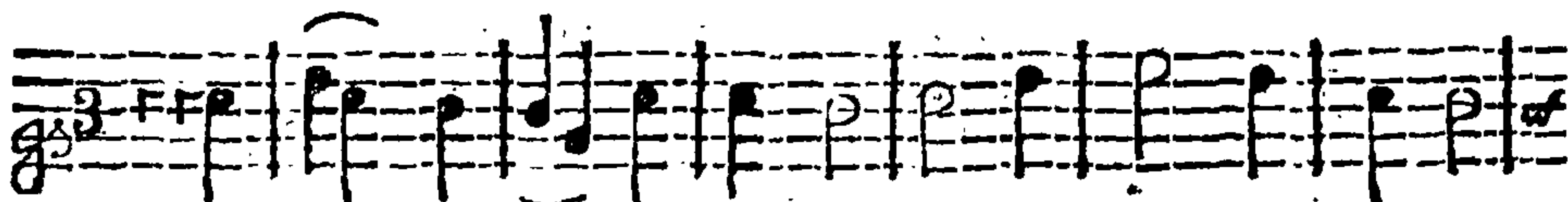
V.

To him then let us our Affections raise,
 And celebrate our Great Redeemer's Praise;
 In joyful Hymns let us extol his Name,
 Since all the blessed Angels do the same.
 Thus let his Love to us our Souls inspire,
 That he may raise us to the Heav'nly Choir.
 Him let us serve, love, honour, and adore,
 So shall we dwell with him for evermore.

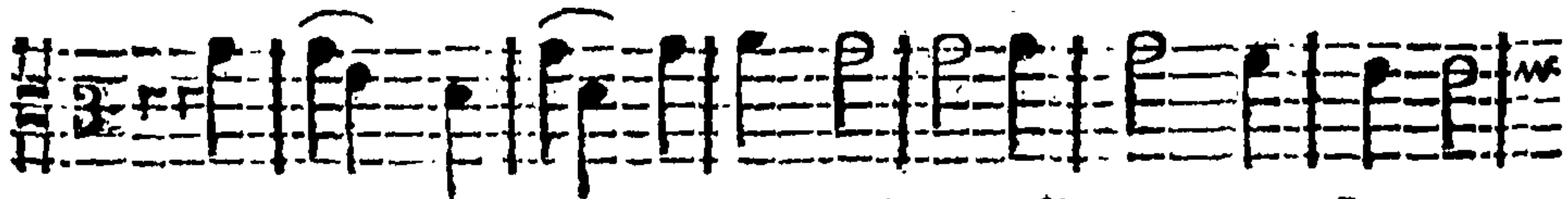
H Y M N XV.

For Whitsunday.

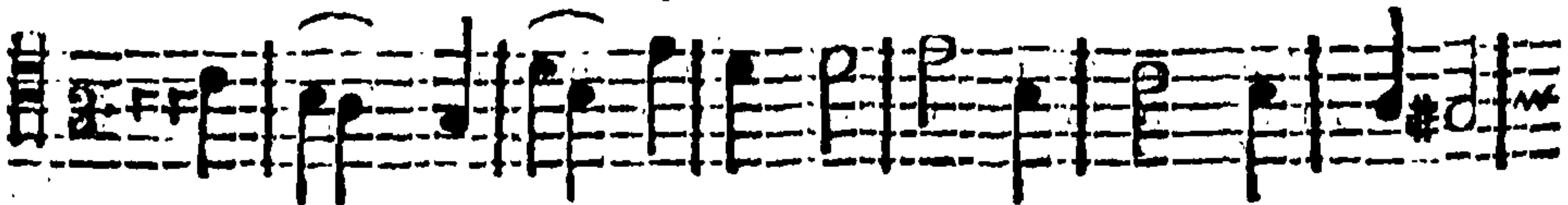
The Words out of Playford's Divine Companion. Page 22.



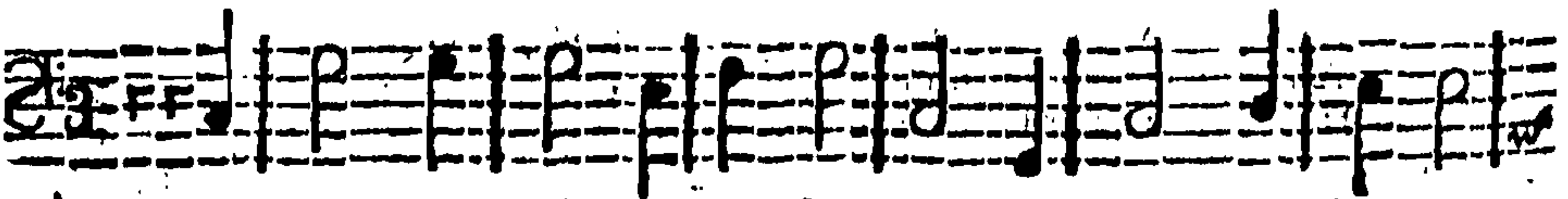
He's come, Let ev'—ry Knee be bent, All Hearts new Joys re—



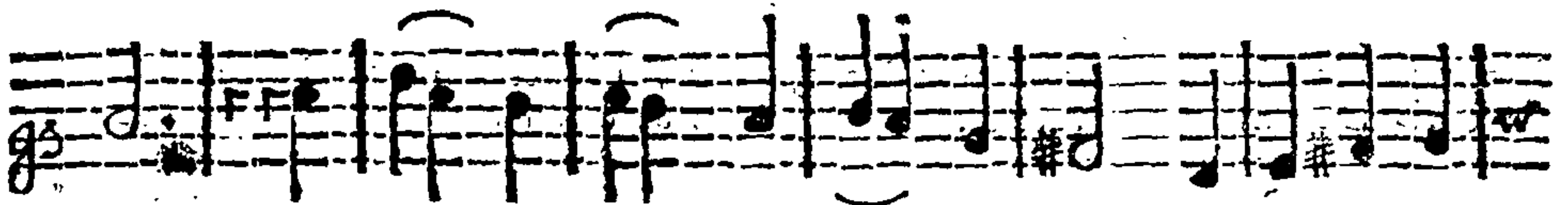
He's come, Let ev'—ry Knee be bent, All Hearts new Joys re—



He's come, Let ev'—ry Knee be bent, All Hearts new Joys re—



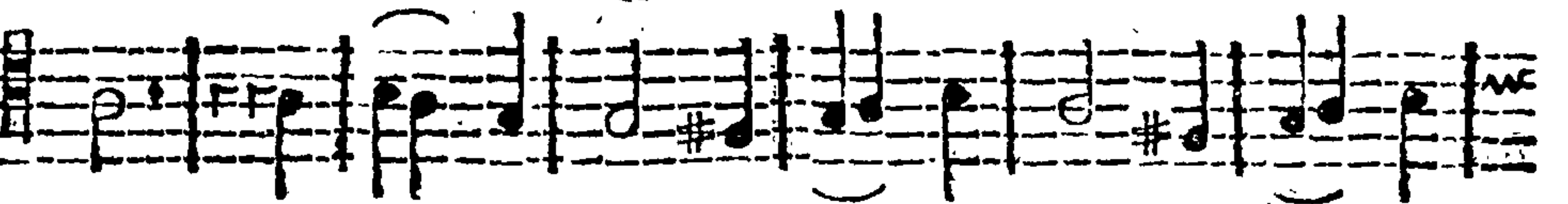
He's come, Let ev'—ry Knee be bent, All Hearts new Joys re—
 sum



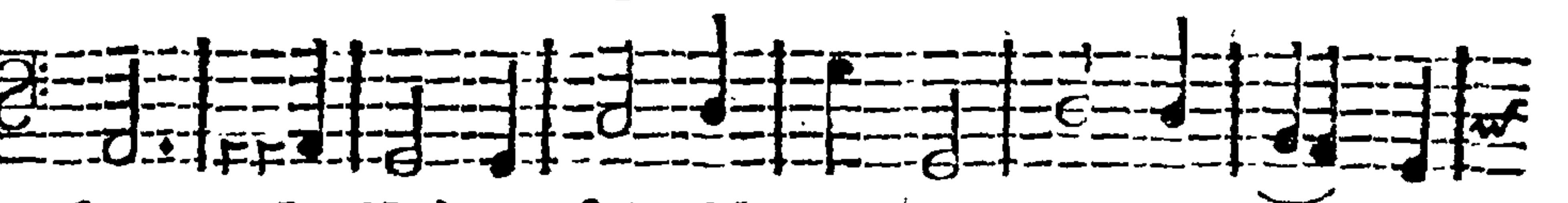
fume. Let Na-tions sing with one Con-sent, The Com—for—



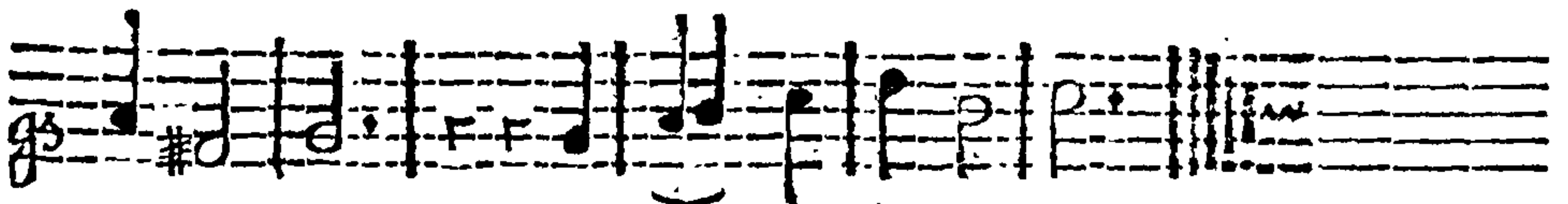
fume. Let Na-tions sing with one Con-sent, The Com—for—



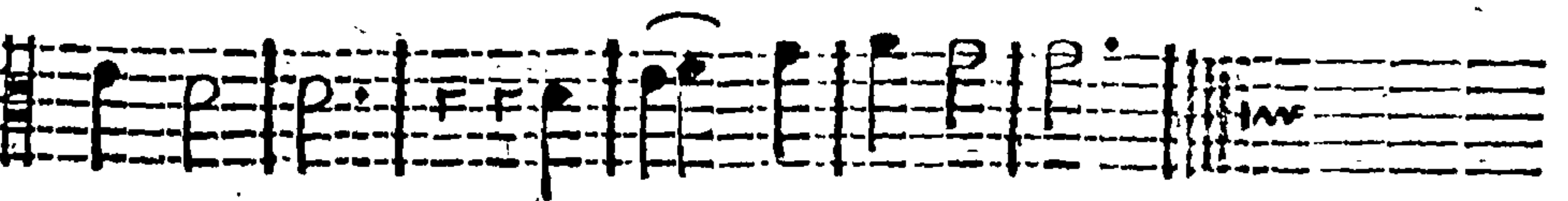
fume. Let Nations sing with one Consent, The Com—for—



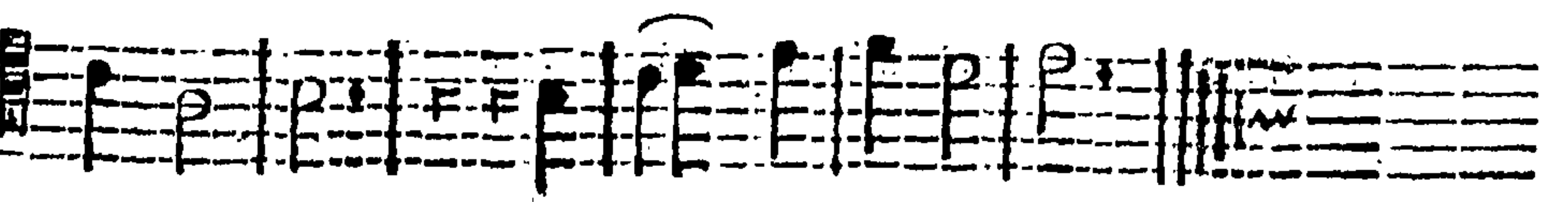
fume. Let Nations sing with one Con-sent, The Com—for—



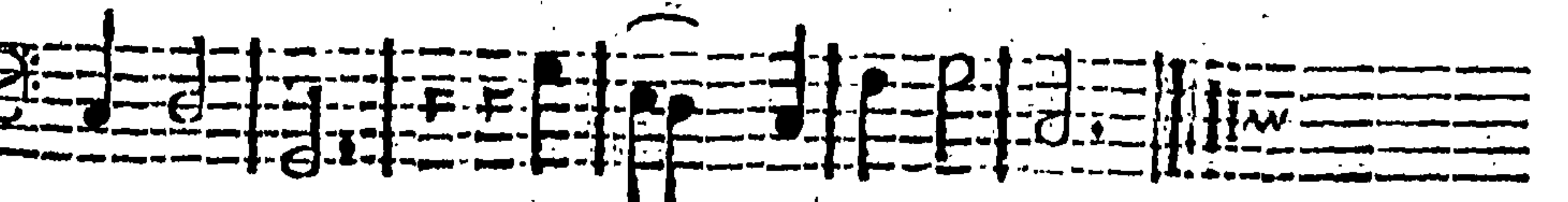
ter is come, The Com—for—ter is come.



ter is come, The Com—for—ter is come.



ter is come, The Com—for—ter is come.



ter is come, The Com—for—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 do End of the Content,
And Joy the *Spirit* brings ;
Happy the Man to whom 'tis lent,
That Man sees wondrous Things.

IV.

What greater Gift? What greater Love
Can God on Man bestow?
'Tis half the Angels 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 wav'ring Zeal.

VI.

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

VII.

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

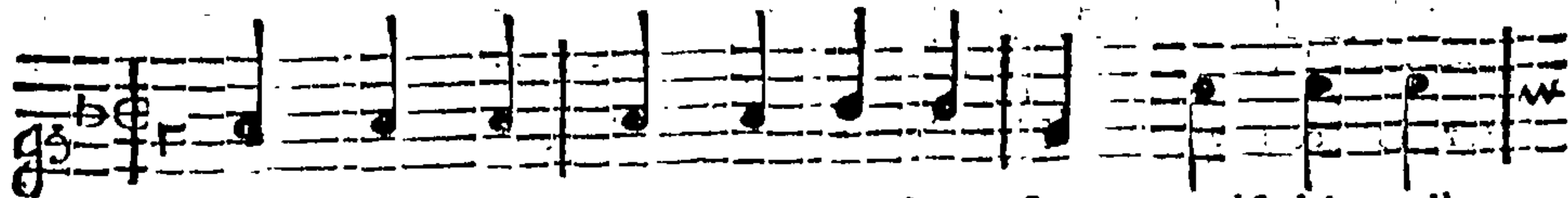
VIII.

The Flesh may strive our Course to impeach,
The Worlds rough Billows roar ;
But by thy Help we're sure to reach
The safe eternal Shore.

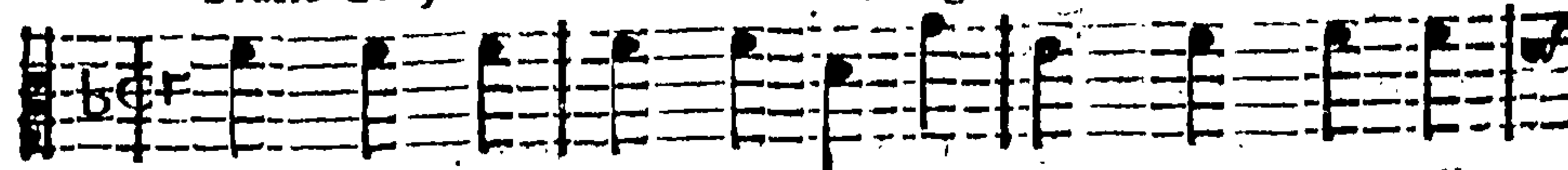
H Y M N - XVI.

For Trinity Sunday.

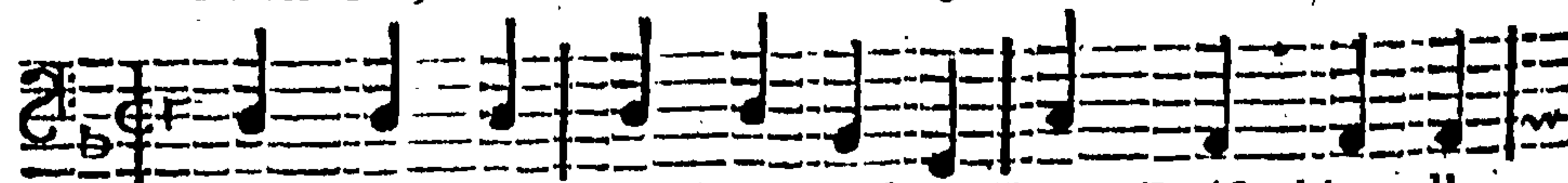
*Taken out of The Harmonia Sacra, Part II. The Words by
Bp. Ken, the Musick by Mr. Jeremiah Clarke.*



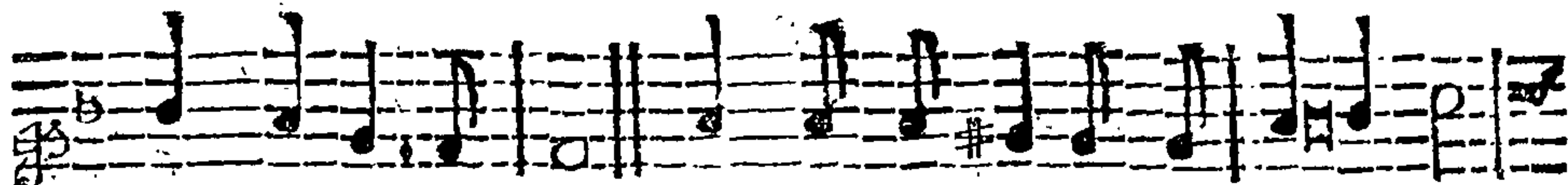
Praise God, from whom all Blessings flow, Praise him all



Praise God, from whom all Blessings flow, Praise him all



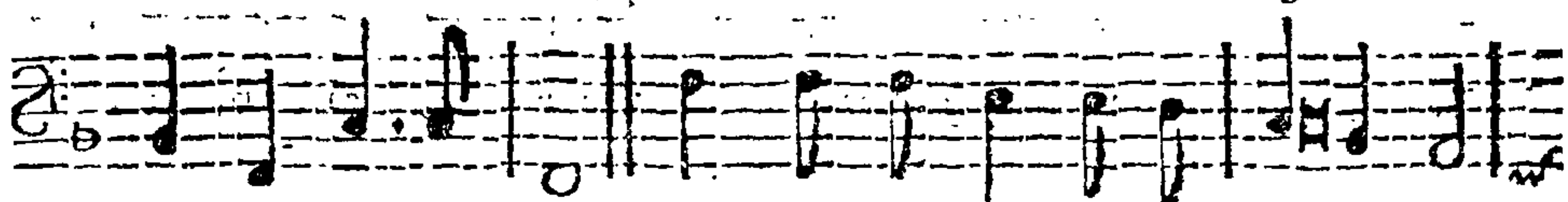
Praise God, from whom all Blessings flow, Praise him all
Creatures



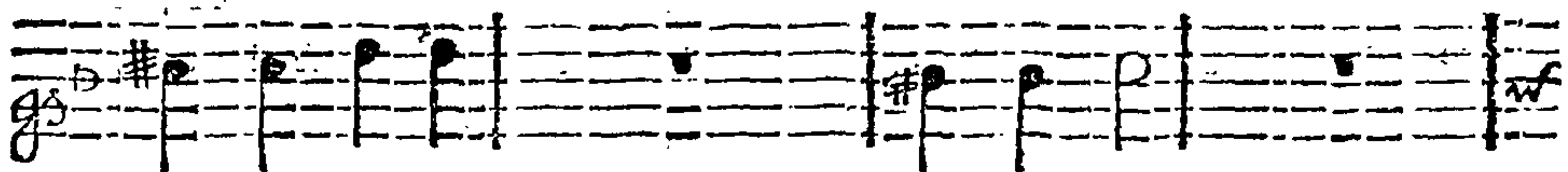
Creatures here be—low, Praise him a—bove the an—ge—lick Host.



Creatures here be—low, Praise him a—bove the an—gelick Host.

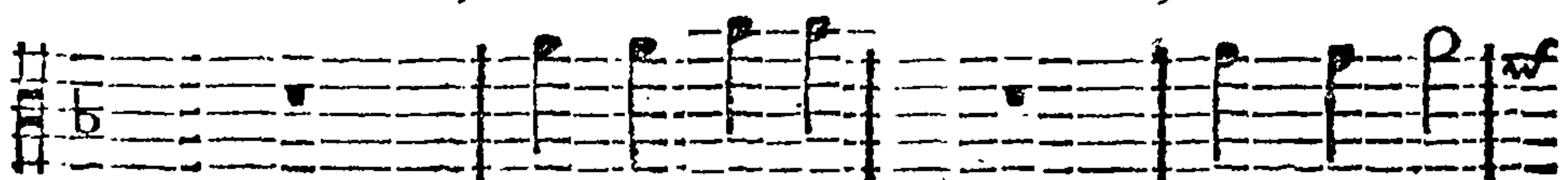


Creatures here be—low, Praise him a—bove the an—ge—lick Host.



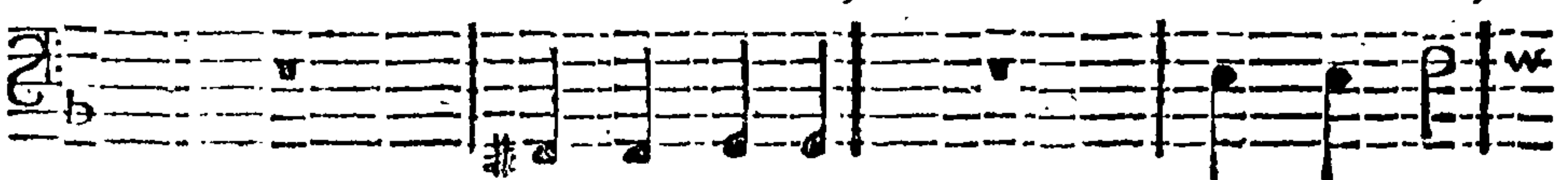
Praise the *Father*,

Praise the *Son*,



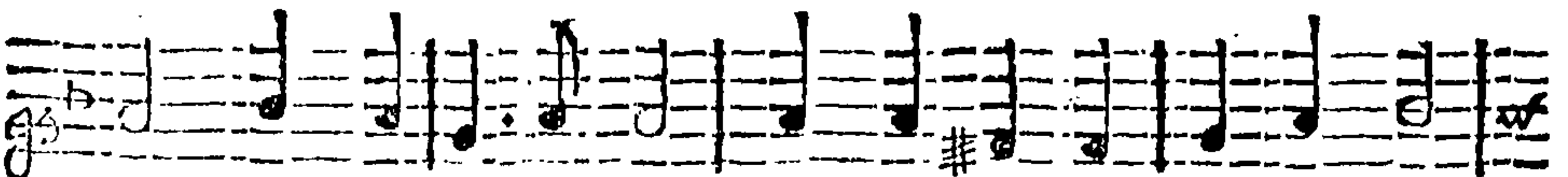
Praise the *Father*,

Praise the *Son*,



Praise the *Father*,

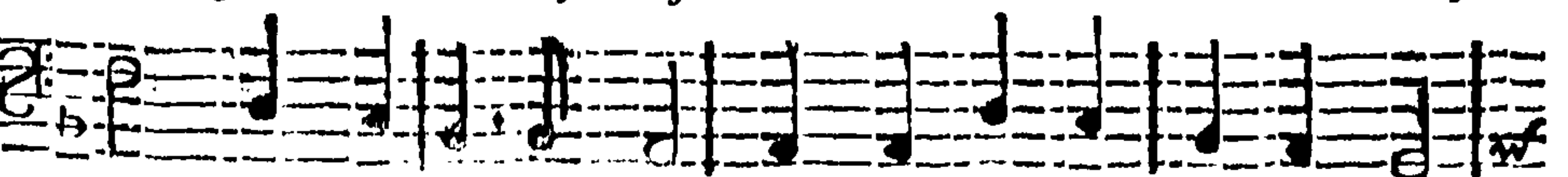
Praise the *Son*,



Praise, praise the Ho—ly Ghost, Praise the *Father*, Praise the *Son*,

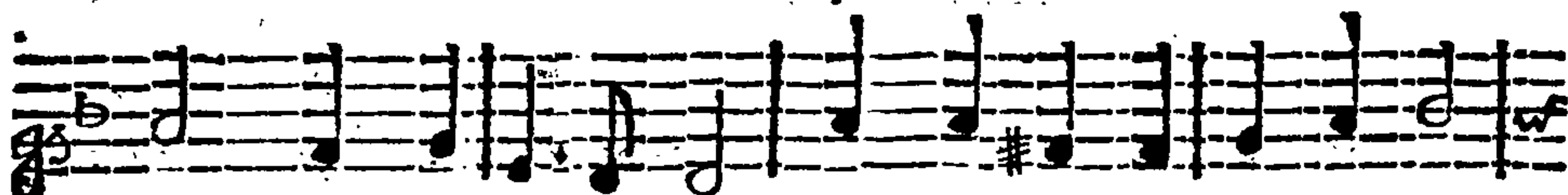


Praise, praise the Ho—ly Ghost, Praise the *Father*, Praise the *Son*,

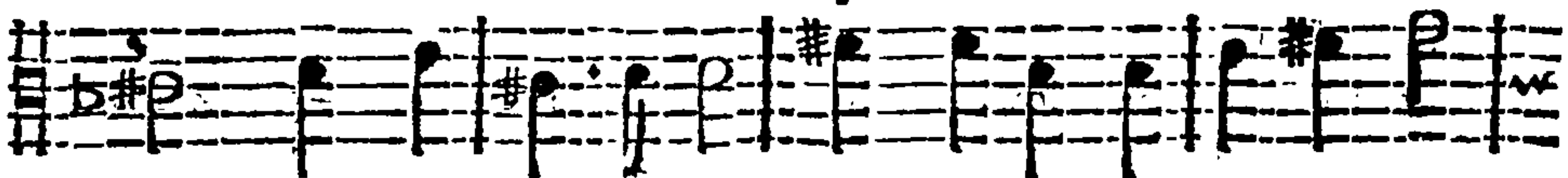


Praise, praise the Ho—ly Ghost, Praise the *Father*, Praise the *Son*,

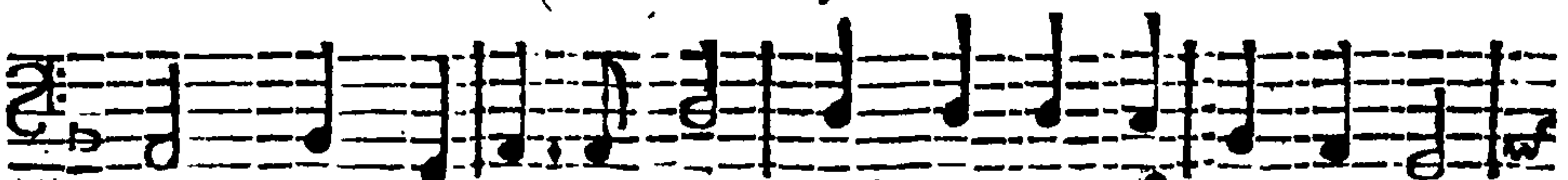
Praise

Soft.

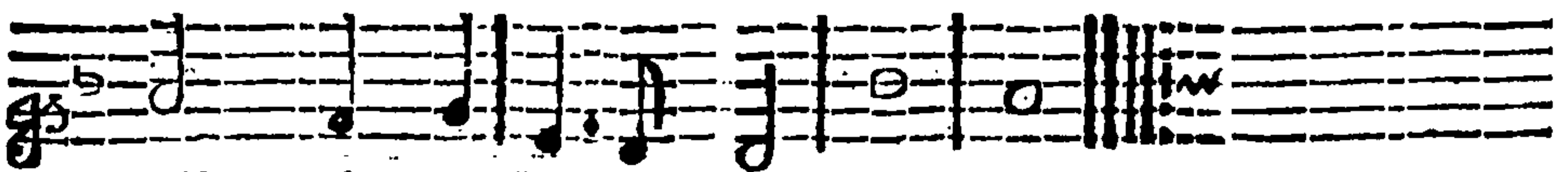
Praise, praise the Ho—ly Ghost, Praise the Father, Praise the Son,

Soft.

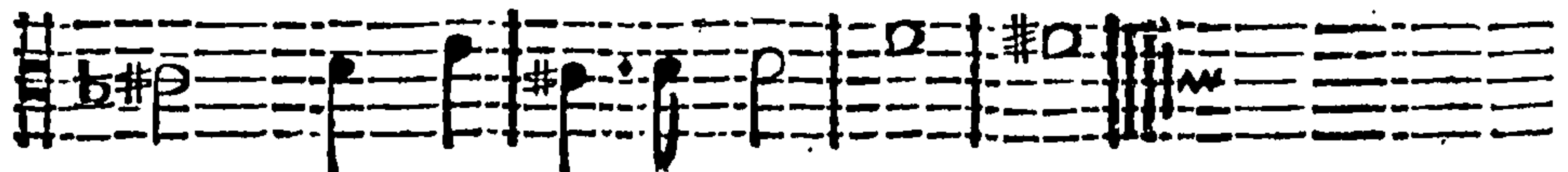
Praise, praise the Ho—ly Ghost, Praise the Father, Praise the Son,

Soft.

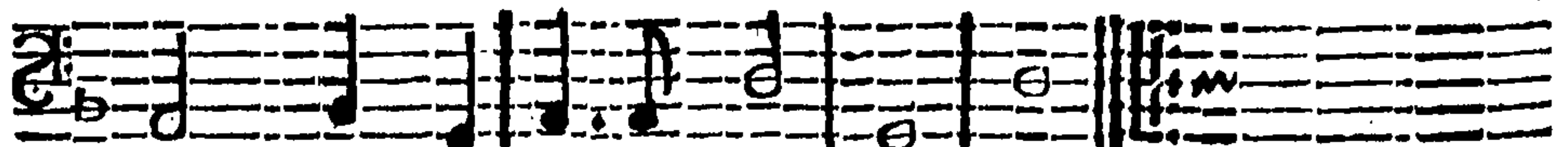
Praise, praise the Ho—ly Ghost, Praise the Father, Praise the Son,

Loud.

Praise, praise the Ho—ly Ghost. A—men.

Loud.

Praise, praise the Ho—ly Ghost. A—men.

Loud.

Praise, praise the Ho—ly Ghost. A—men.

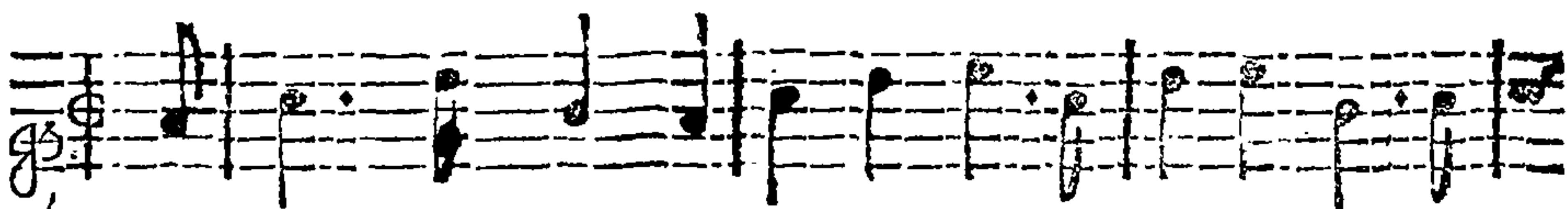
H Y M N

H Y M N XVII.

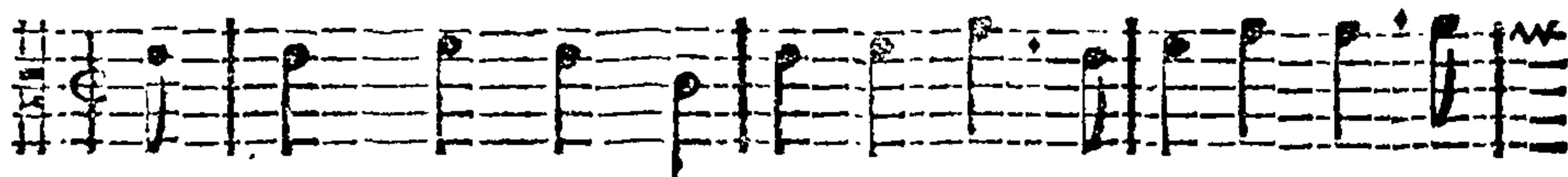
Or Gloucester Chimes.

On Death.

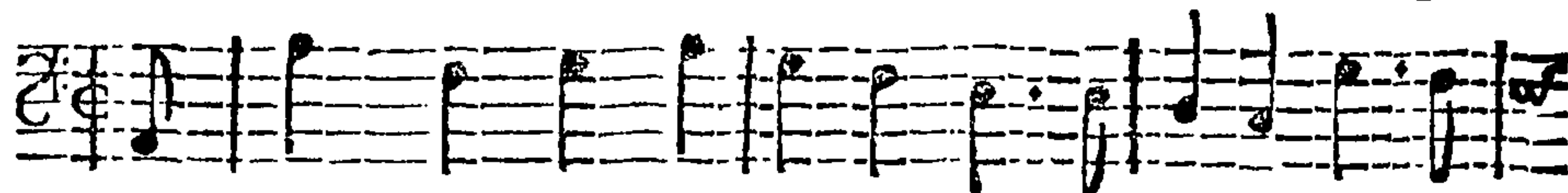
In the Cathedral Church of Gloucester there were ten Bells in Peal, with another great Bell a Note and an half deeper than the Tenor. And Mr. Stephen Jefferis formerly Organist there composed the following Treble and Tenor, which were play'd together upon the Chimes, to which a Counter is added.



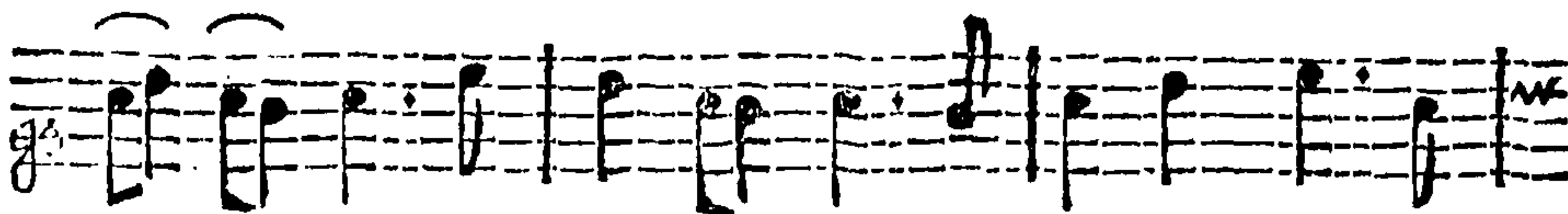
Hark ! Hark ! how swift the Moments fly, And I not yet pre—



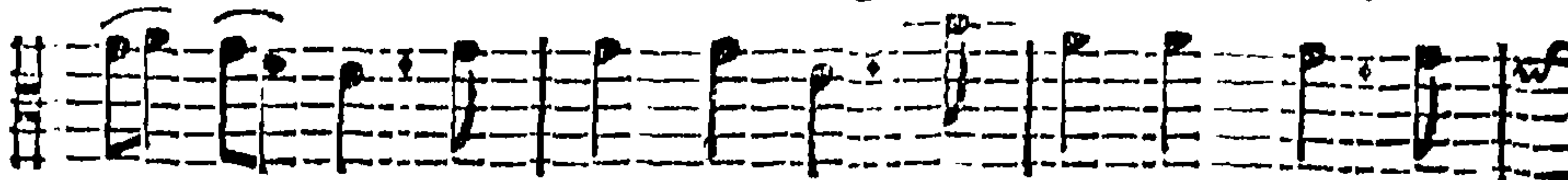
Hark ! Hark ! how swift the Moments fly, And I not yet pre—



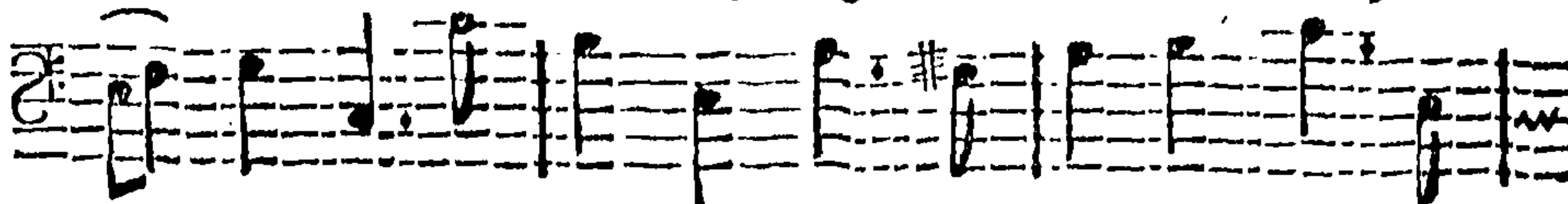
Hark ! Hark ! how swift the Moments fly, And I not yet pre—



par'd to die. By Day by Night the Summons sound, But



par'd to die. By Day, by Night the Summons sound, But



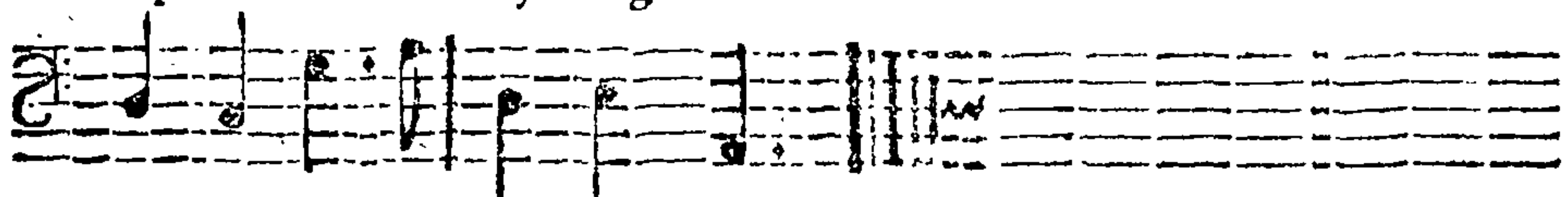
par'd to die. By Day by Night the Summons sound, But
O Sleep



Sleep or Care its Cry-ing drown.



Sleep or Care its Cry-ing drown.



Sleep or Care its Cry-ing drown.

II.

So Peals of Death in Great or Small
In various Notes do on us call.
Youth sighs away in shriller Moans,
And Age expires in deeper Groans.

III.

The trembling Earth around awake,
And Stones o're Graves afrighted shake;
Whilst Men sleep, eat, talk, laugh and
(drink,
And like bruit Beasts ne'er on it think.

IV.

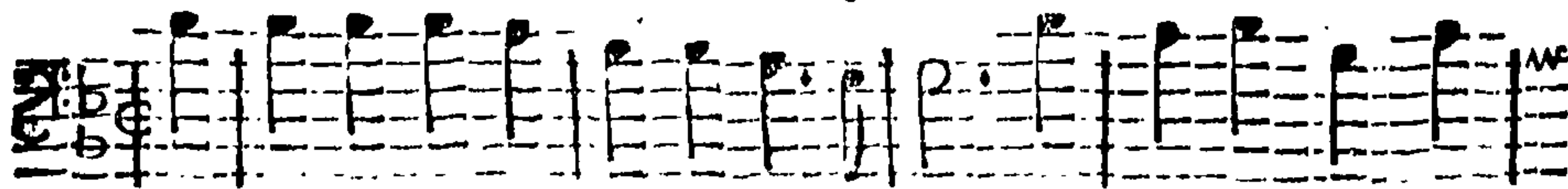
On Line of Life our Bodies hung,
Like heavy Weights still downward
(run ;
But ne'er again up to be wound,
When once they touch the fatal Sound.

V.

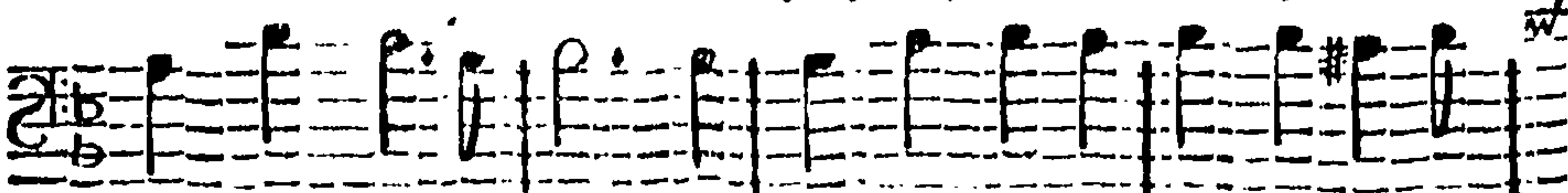
Oh ! Count the Minutes then that beat,
Whilst circling Blood renews its heat ;
For by those Measures thou must rate
Thy Hopes of an eternal State.

C A T C H VII.

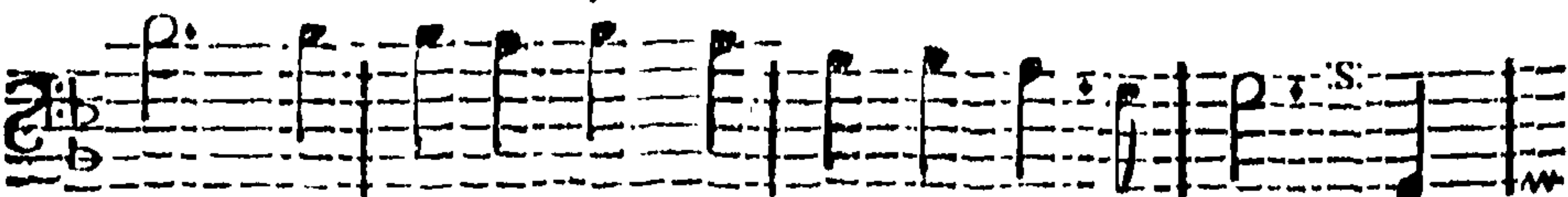
On the Vanity of the World.



In vain we seek for Riches Day by Day ; Fire, Thieves, and Losses

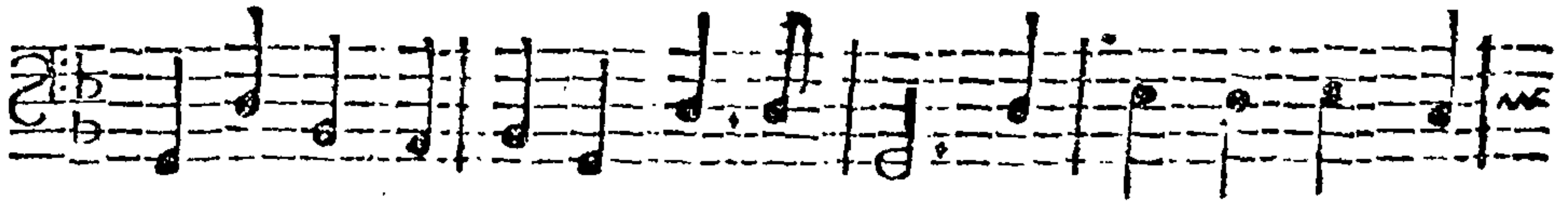


snatch them all a-way. In vain for Honour we distract the

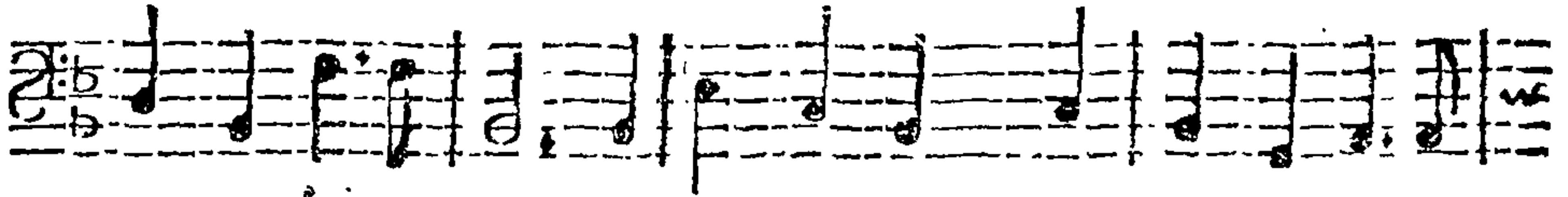


Mind ; 'Tis but a Shade un-cer-tain as the Wind. In

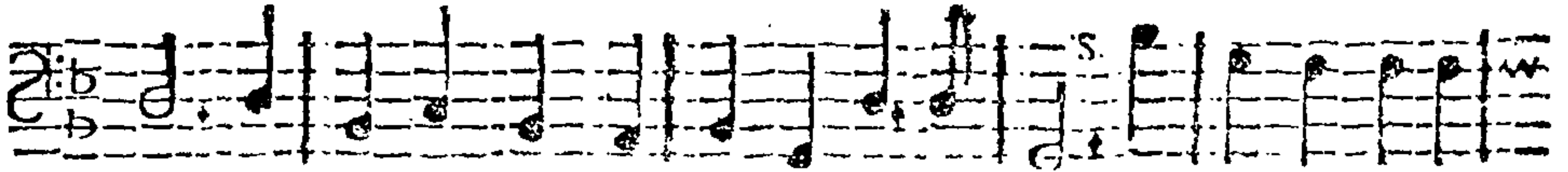
vain



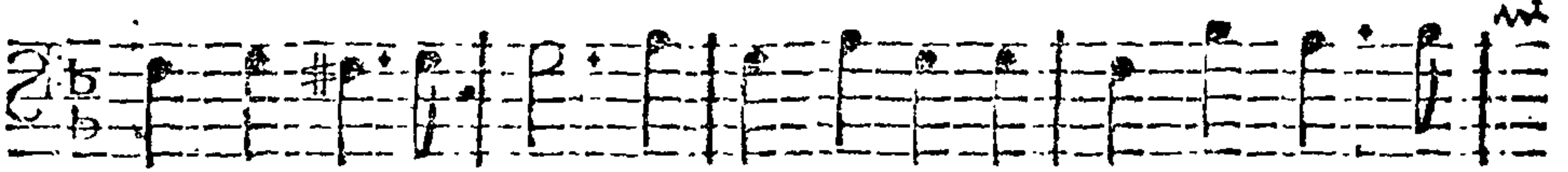
vain for Pleasures we do break our Rest ; They spoil the Man, and



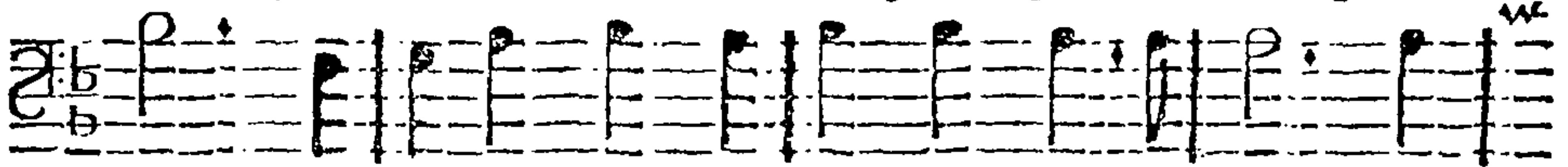
turn him to a Beast. In vain for Health when sick we toil and



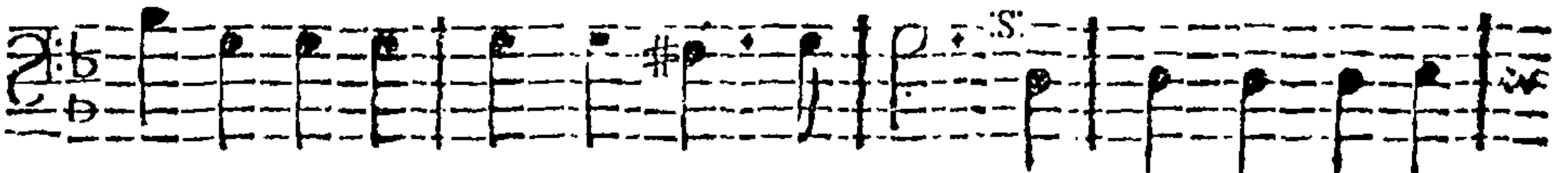
strive, Unless we know the bet-ter how to live. In vain for human



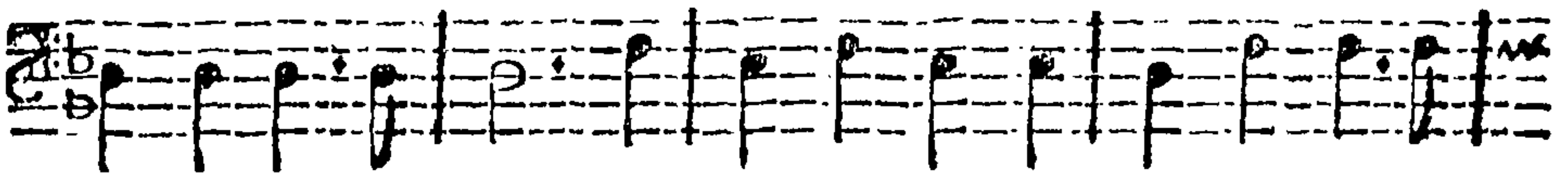
Learning we be-flow Our Parts neglect-ing what we ought to



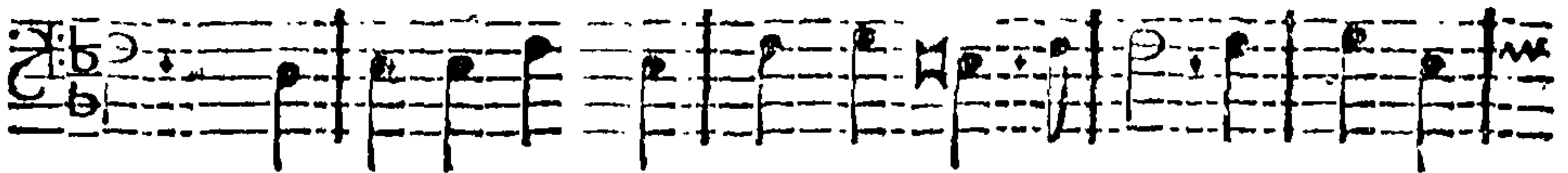
know. For a long Life we cark and care in vain, Age



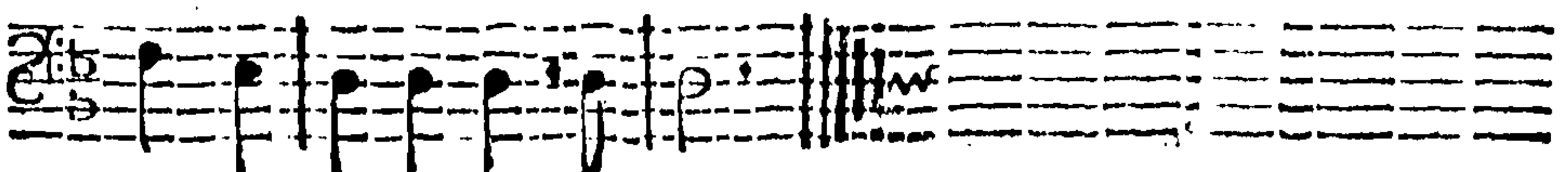
is a Burthen full of Grief and Pain. Our Life depends up—



on a sin-gle Breath ; And what we here ex-pect, we lose in



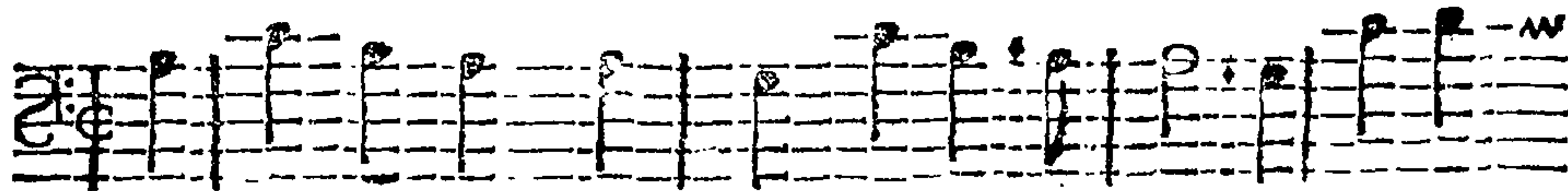
Death. Then let us live, that when we come to die, we may be



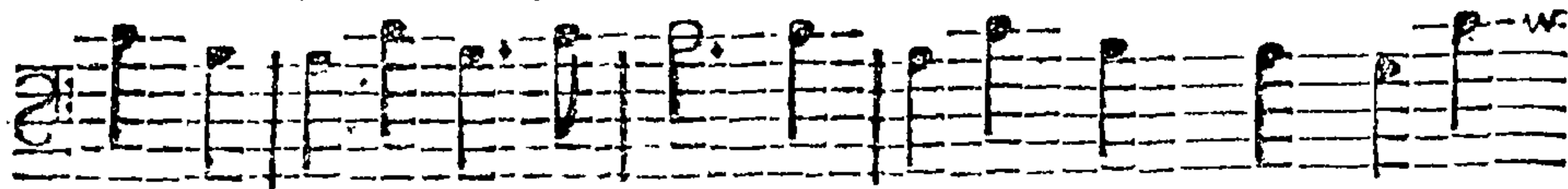
blest to all E-ter-ni-ty.

C A T C H VIII.

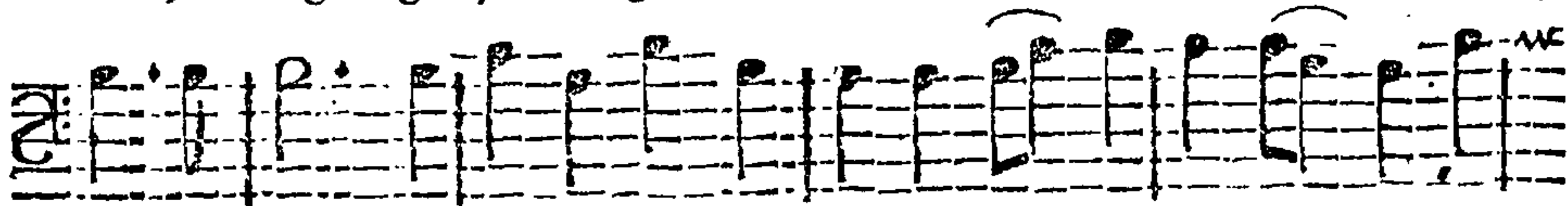
On Death.



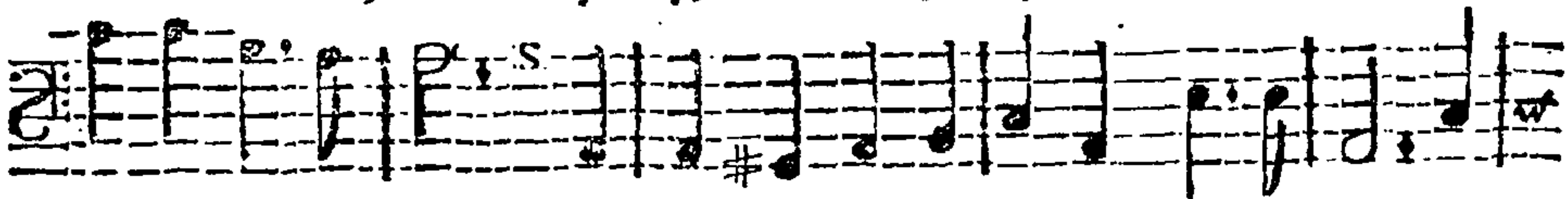
The Day will come, when Friends for me shall moan A--bout my



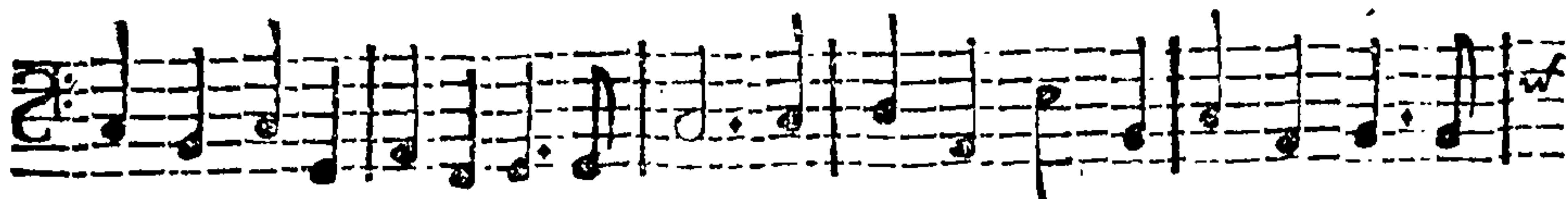
Bed, and sighing say, He's gone. When all the Wealth, which now I



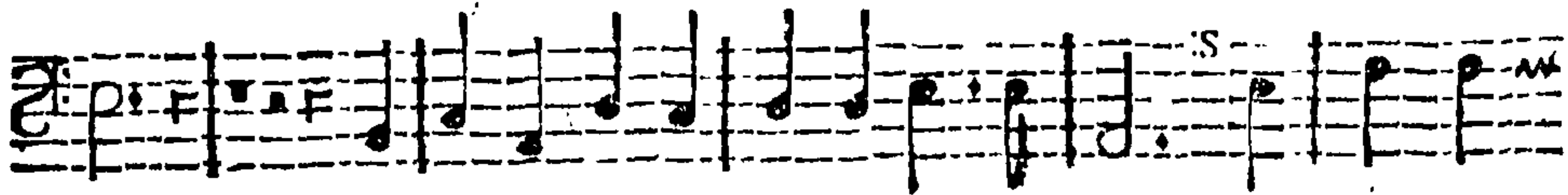
seek and crave, Can on-ly buy, Can on-ly buy, Can on-ly buy for



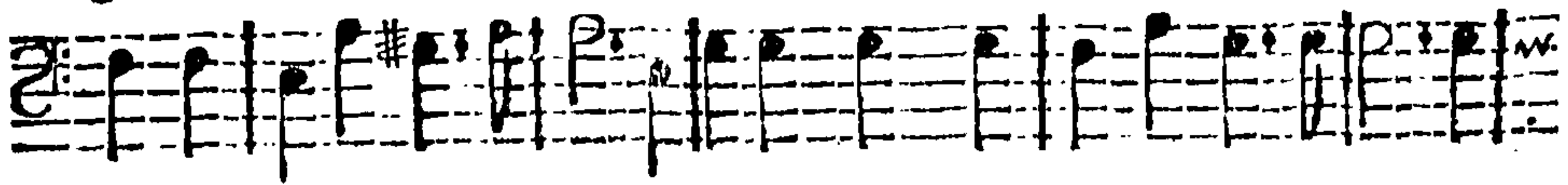
me a si-lent Grave. Then shall this Bo-dy be tranform'd to Dust Un—



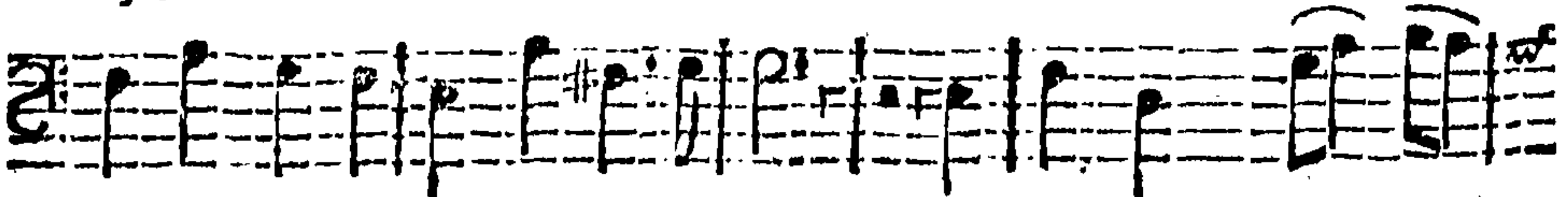
til the Re-surrection of the Just. But whether my im mortal Soul shall



go, This is the on-ly thing I ought to know. This, This, O

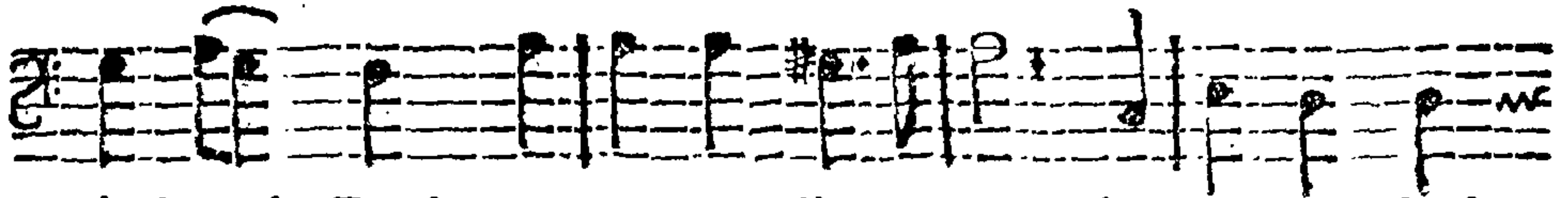


Christ, to thee I do commit ; Let it be thine, thou hast re-deemed it. In



all my Grief let this my Comfort be, Tho' Sin brought Death, Tho' Sin

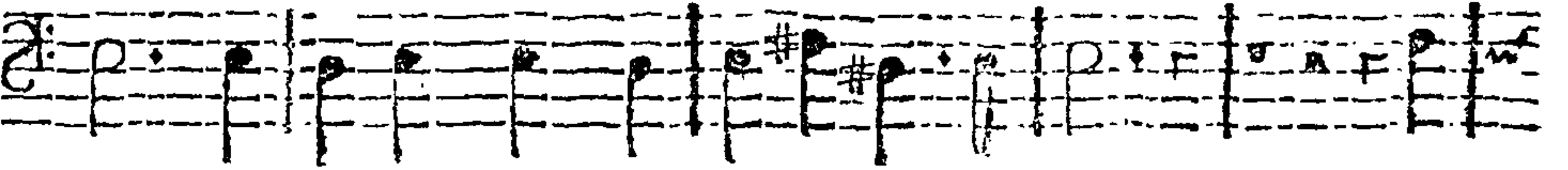
Sin



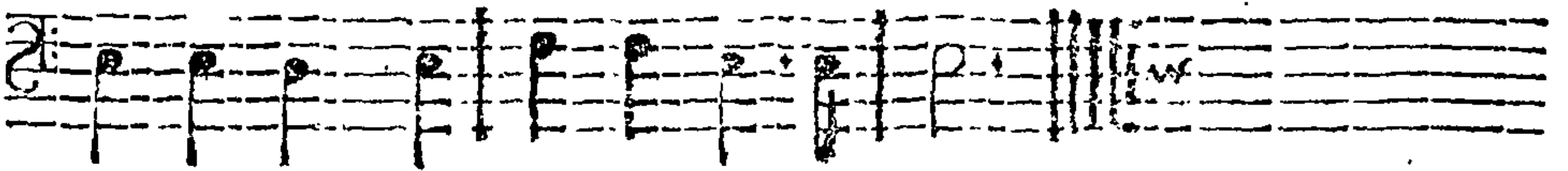
Sin brought Death, yet *thou didst* die for me, Thy precious Blood



which on the Cross was spilt, Is an A-tone-ment for my Sin and



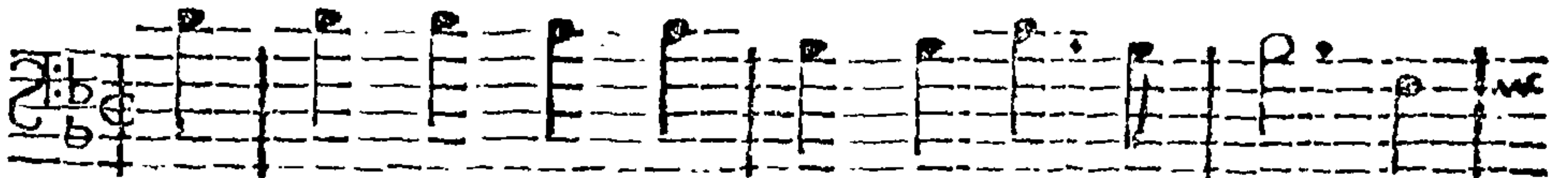
Guilt. And as thy Grace hath blotted out the Score, Take



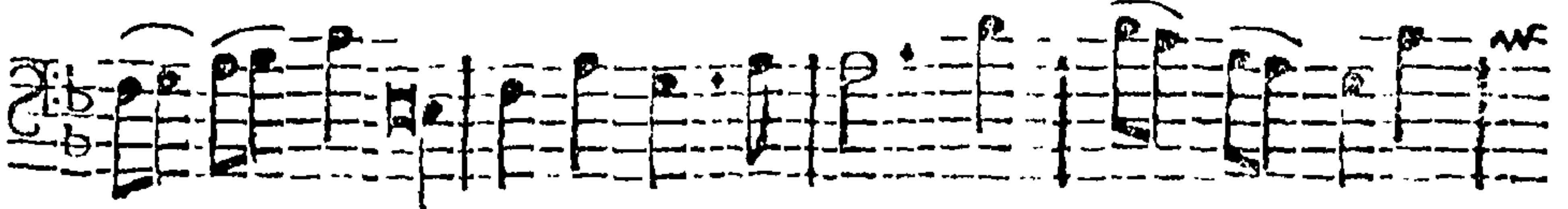
me to thee, where I shall sin no more.

C A T C H IX. *In Three Parts.*

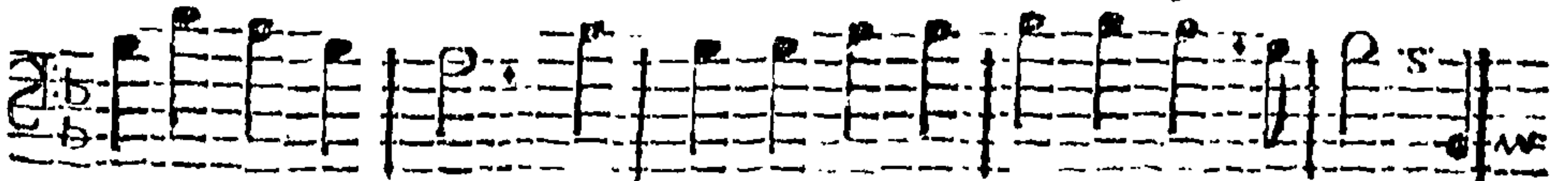
On the Day of Judgment.



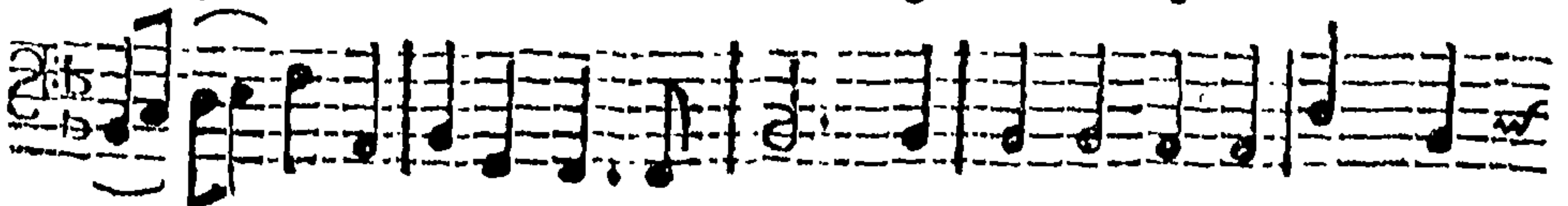
The Day will come, in which this low-er World, Shall



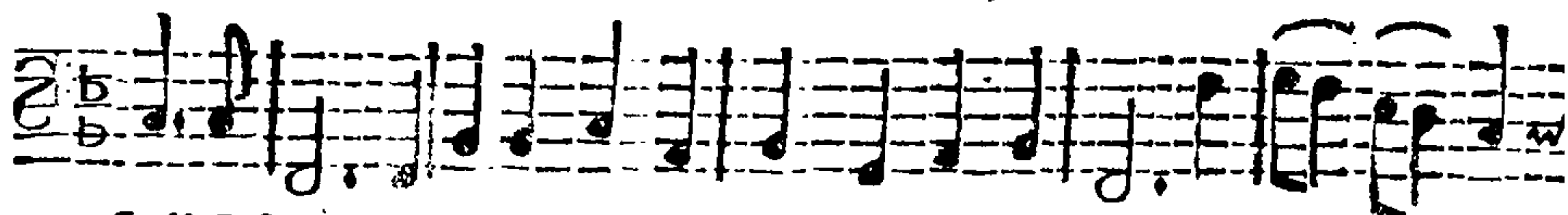
be to Ru--in and Destruction hurl'd, When *Christ* shall seated



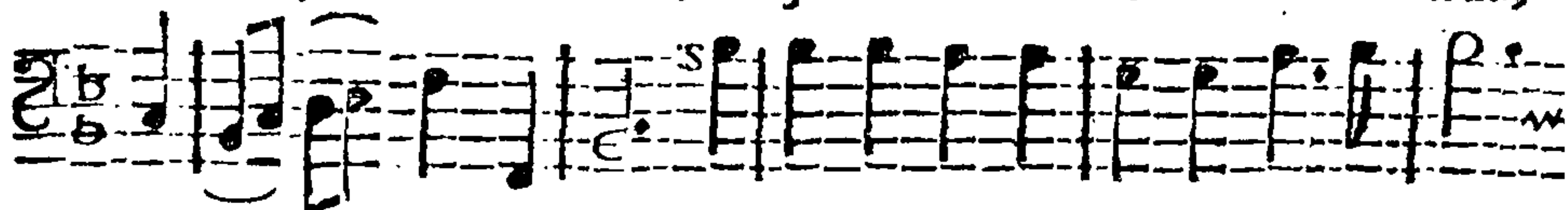
be up-on his Throne, And Men and Angels shall his Justice own. But



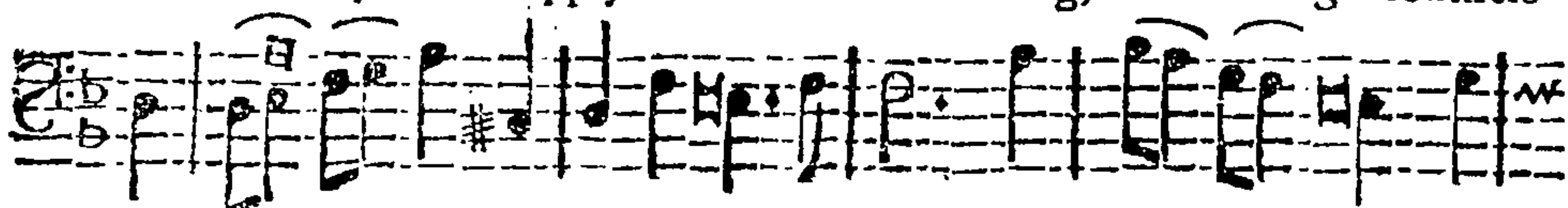
how shall I appear at that great Day? What answer can I make? What
shall



shall I say? I am a Sinner, *Christ* for me did die. On this I trust,



this I by Faith apply. I can do nothing, but his Righteousness



Is more than I am a—ble to express. Then, O my *Christ*, let



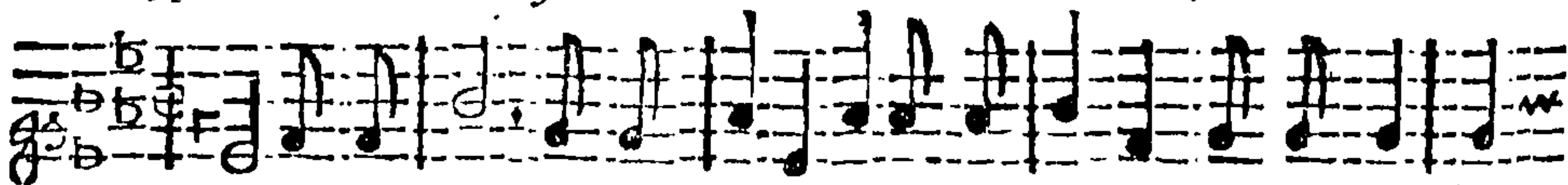
this my Comfort be, Not as I'm in my self, but as in thee.

C A N O N VI.

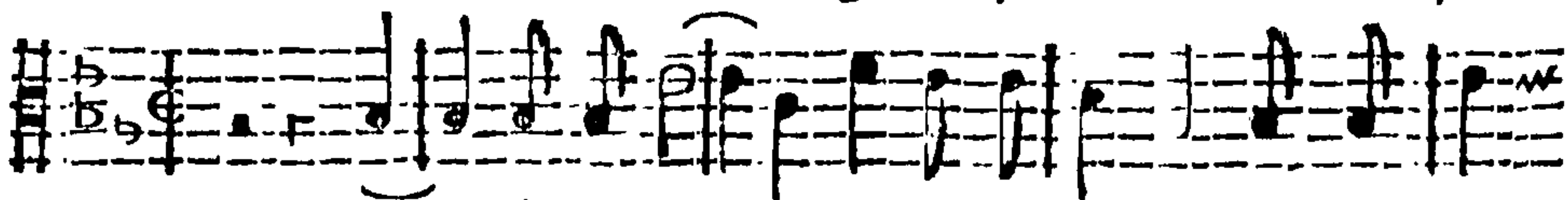
In Three Parts.

By Dr. Cteighton, formerly Precentor of the Cathedral Church of Wells, The Words out of Luke xvi. 18, 19, Slow.

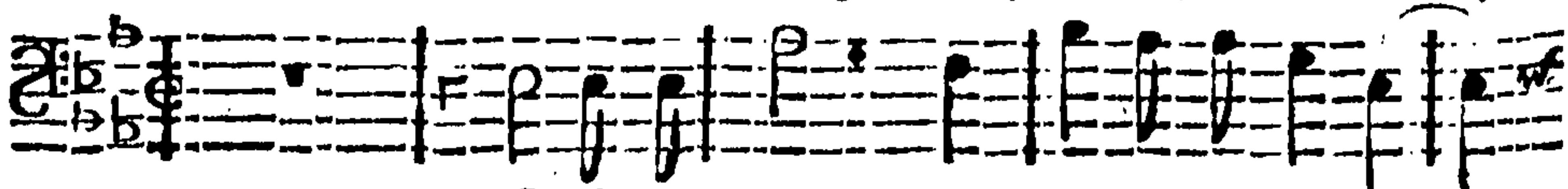
N. B. This Treble is added to the other, and cannot be sung in a Tenor Pitch, because it would often go below the Bass, and so spoil the Harmony.



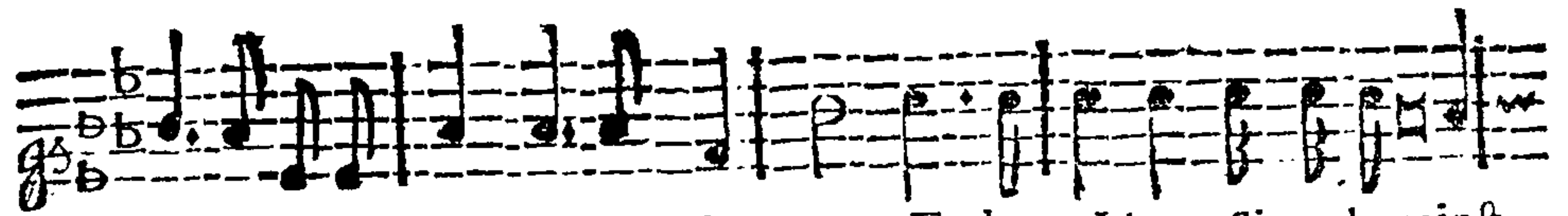
I will a—rise, will arise, and go to my Father, and will say,



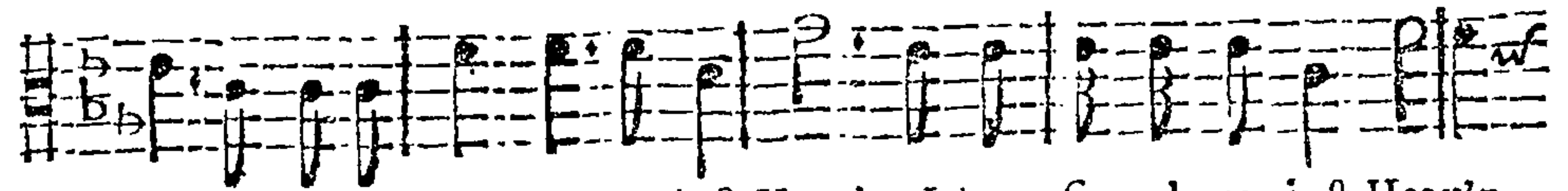
I will a—rise, and go to my Father, and will say,



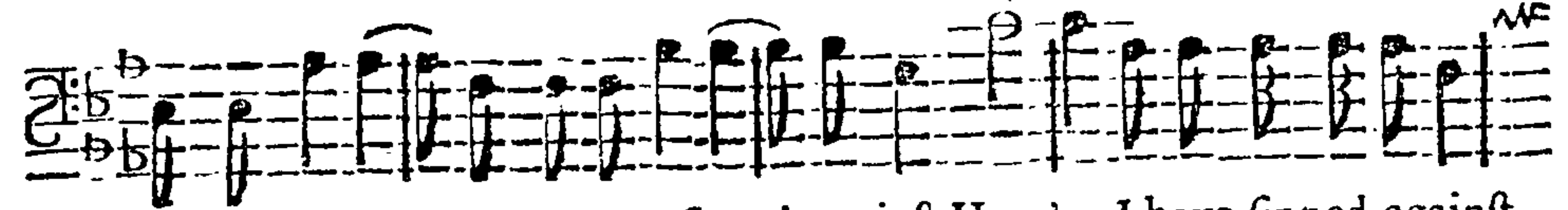
I will a—rise, and go to my Fa—ther,
Father,



Father, I have sinned against Heav'n, Father, I have Sinned against



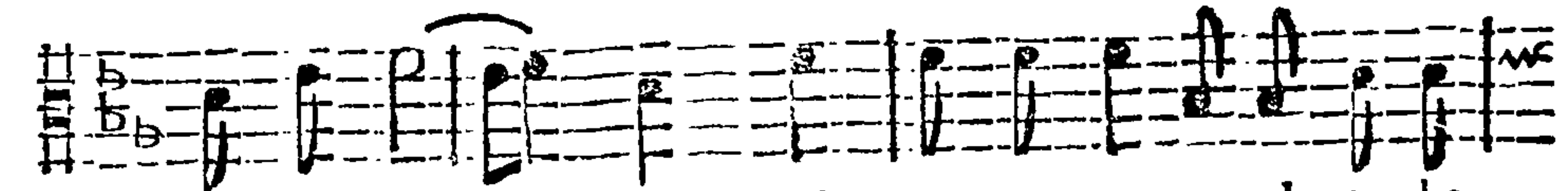
Father, I have sinned against Heav'n, I have sinned against Heav'n,



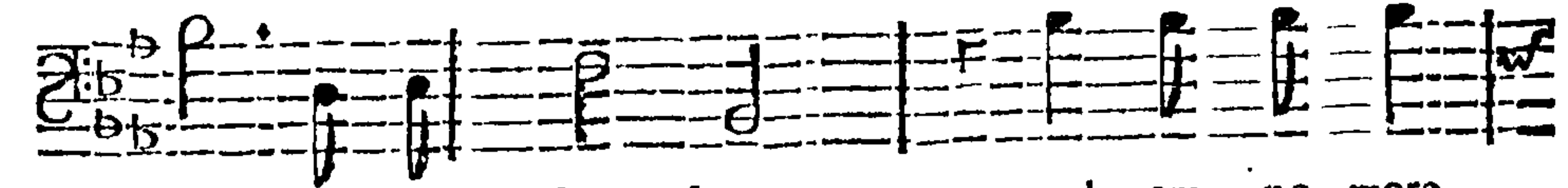
and will say, Father, I have sinned against Heav'n, I have sinned against



Heav'n, and be—fore thee, and am no more worthy to be



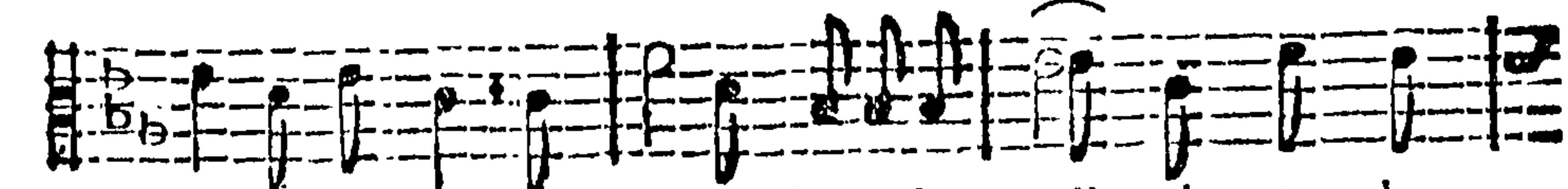
and be—fore thee, and am no more worthy to be



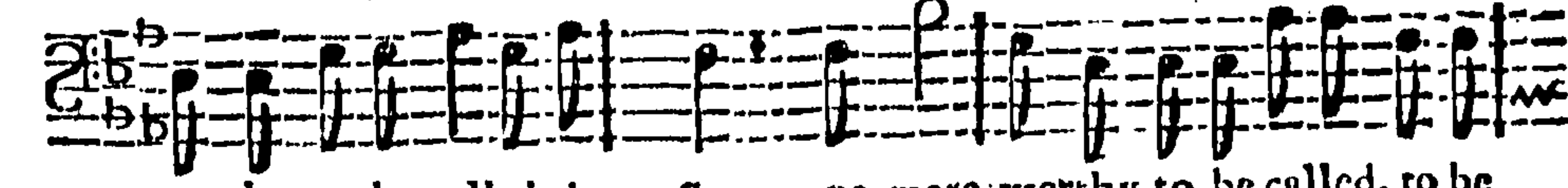
Heav'n, and be—fore thee, and am no more



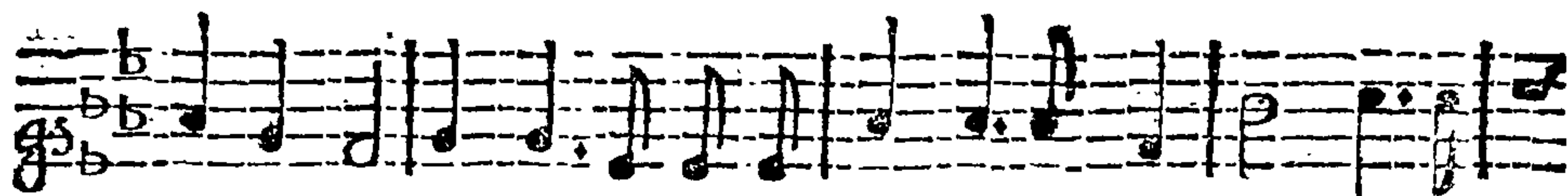
called thy Son, no more worthy to be call—ed, to be



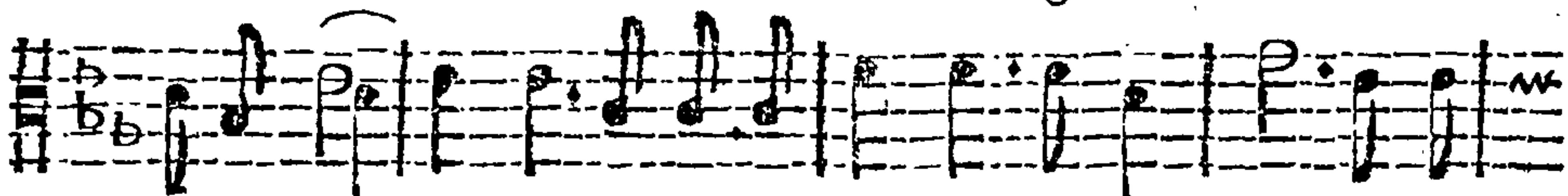
called thy Son, no more worthy to be call—ed, to be



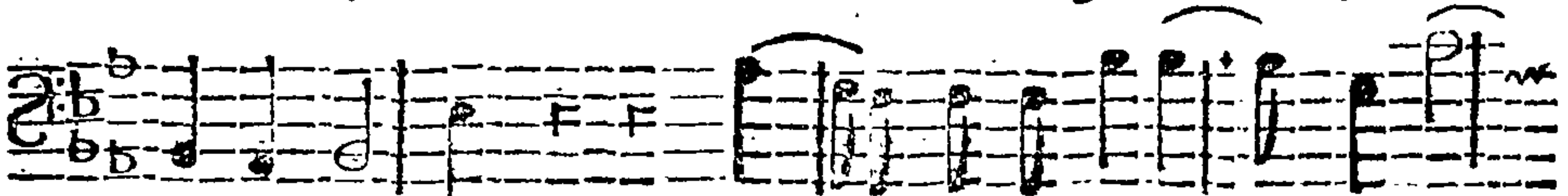
worthy to be called thy Son, no more worthy to be called, to be
called



called thy Son, Father, I have sin-ned against Heav'n, Father,

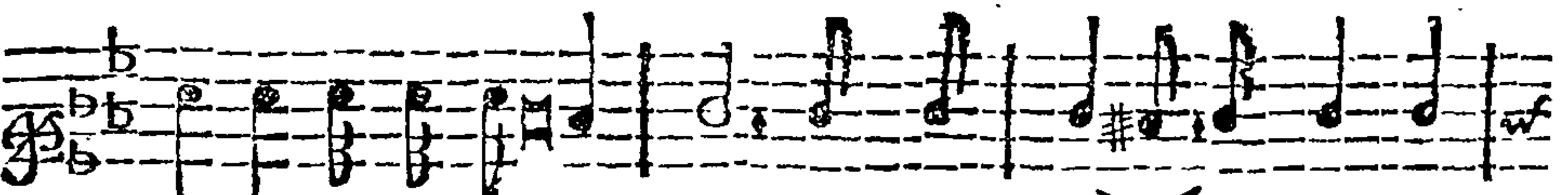


called thy Son, Father, I have sin-ned against Heav'n, I have

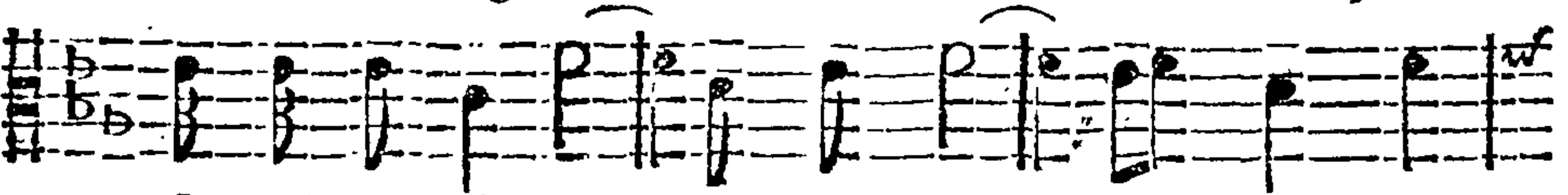


called thy Son.

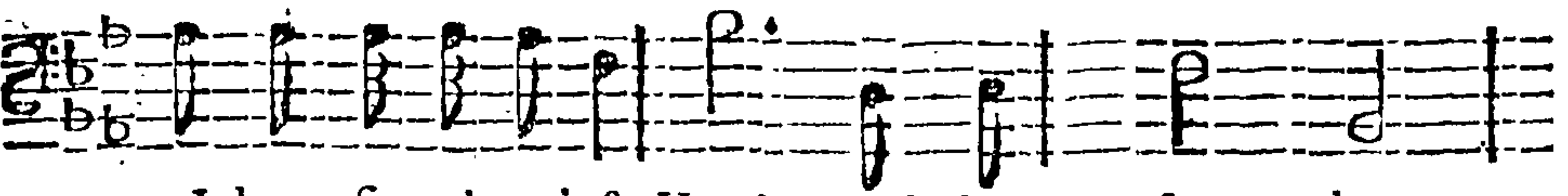
Fa-ther, I have sinned against Heav'n,



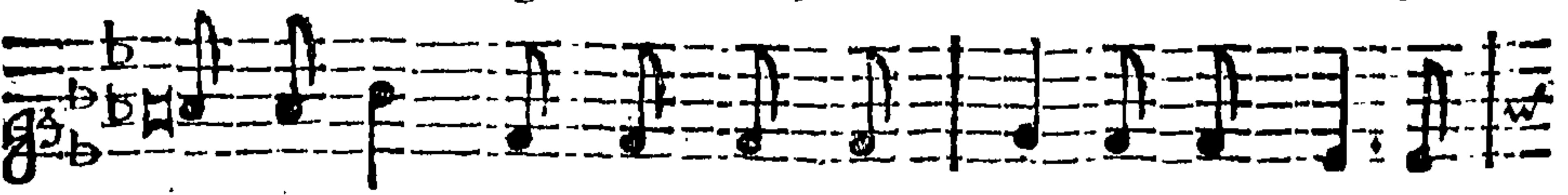
I have sinned against Heav'n, and be—fore thee, and



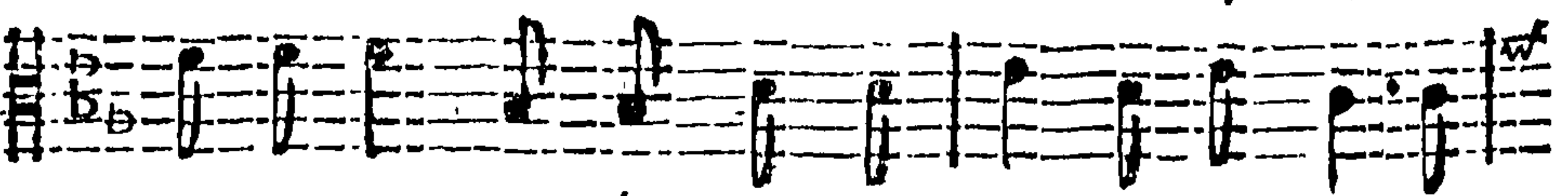
sin-ned against Heav'n, and be—fo—re thee, and



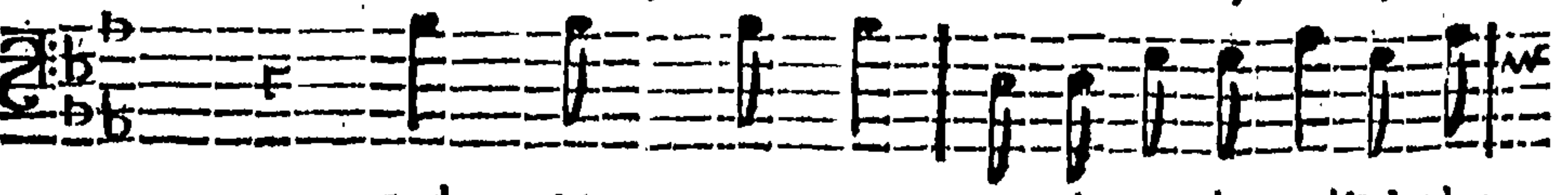
I have sinned against Heav'n, and be—fore thee,



am no more wor—thy to be call-ed thy Son, no



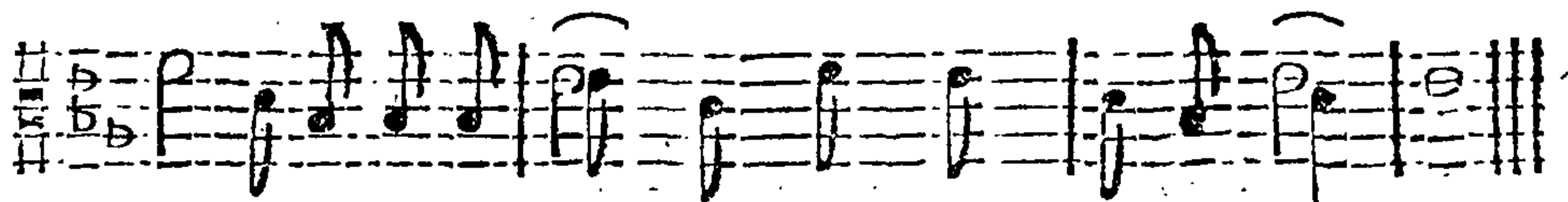
am no more wor—thy to be call-ed thy Son, no



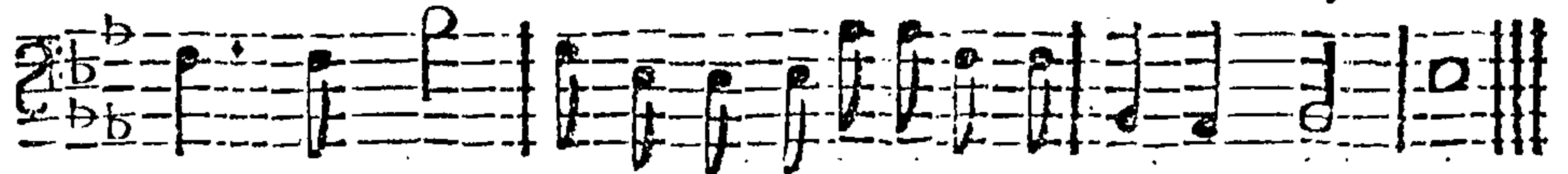
and am no more worthy to be called thy
more



more worthy to be call—ed, to be call—ed thy Son.



more worthy to be call—ed, to be call—ed thy Son.

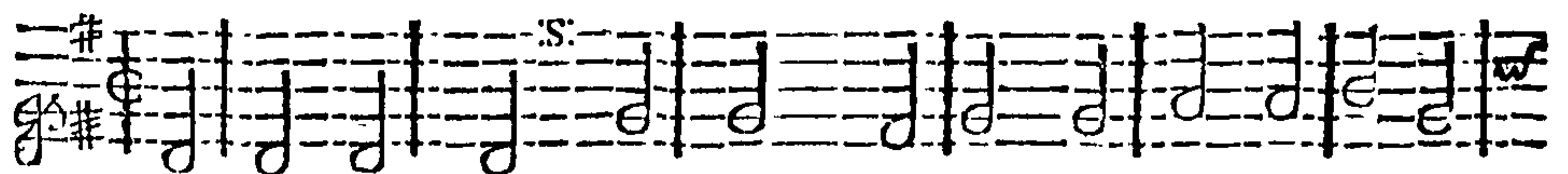


Son, no more worthy to be called, to be called thy Son.

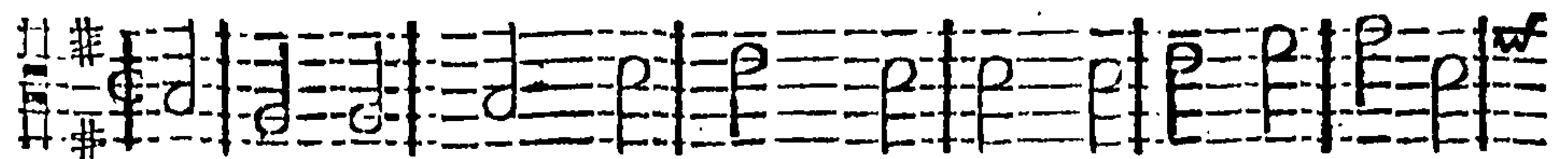
CANON VII.

Two Parts in One, viz. Treble and Tenor.

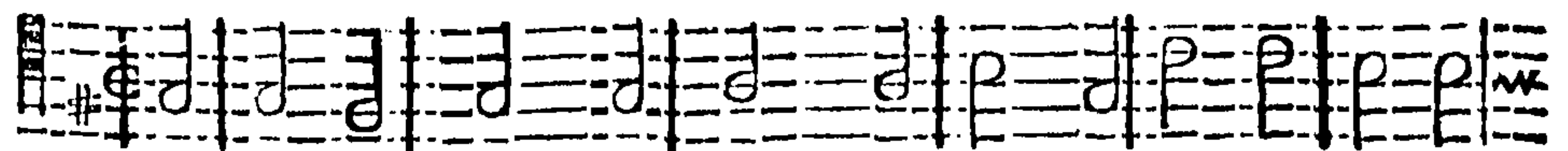
By Mr. Thomas Tallis. *The Words out of Dr. Watts's Hymns and Spiritual Songs, Page 2. On the Deity and Humanity of Christ. John i. 1, 3, 14. And Colos. i. 16. And Eph. iii. 9, 10.*



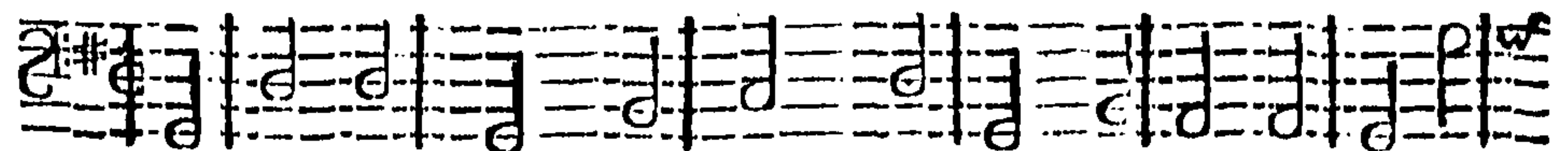
E'er the blue Heav'ns were stretch'd abroad, From e—ver—last—ing



E'er the blue Heav'ns were stretch'd abroad, From e—ver—last—ing



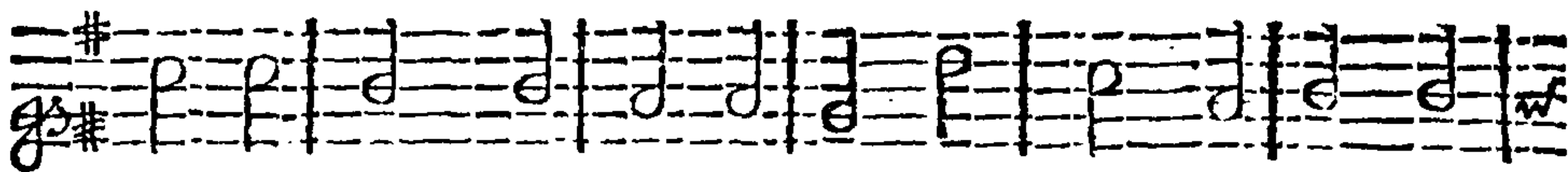
E'er the blue Heav'ns were stretch'd abroad, From e—ver—last—ing



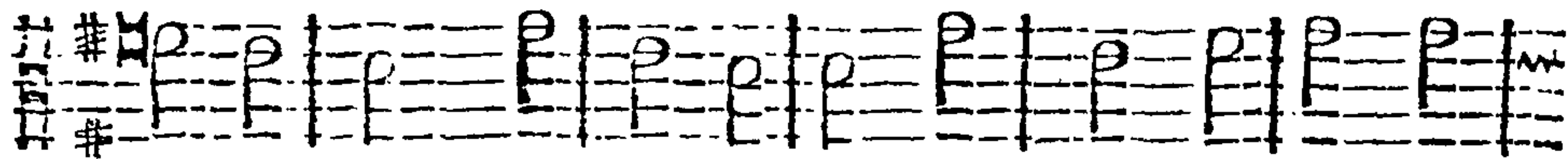
E'er the blue Heav'ns were stretch'd abroad, From e—ver—last—ing

P

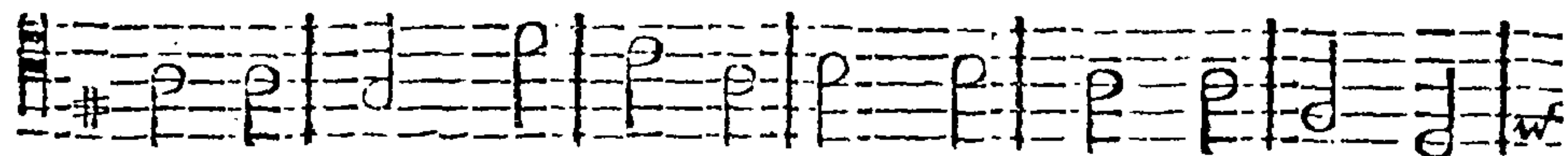
was



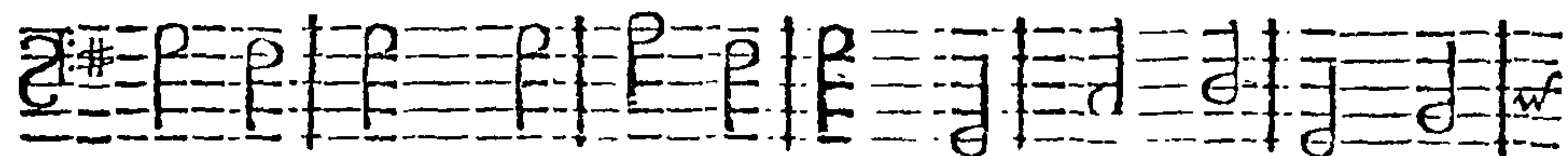
was the *Word*; With God he was; The *Word* was God, And



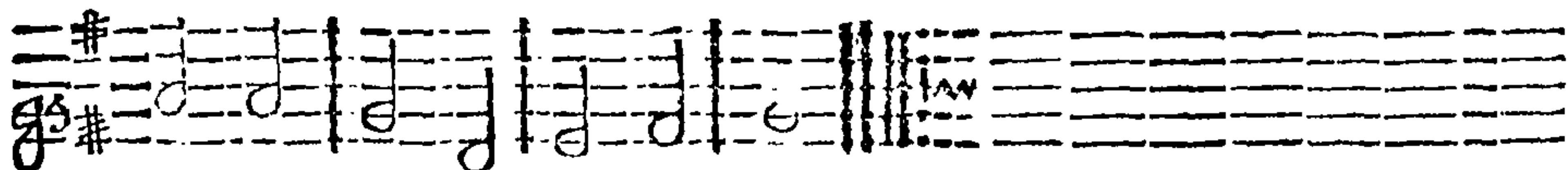
was the *Word*; With God he was; The *Word* was God, And



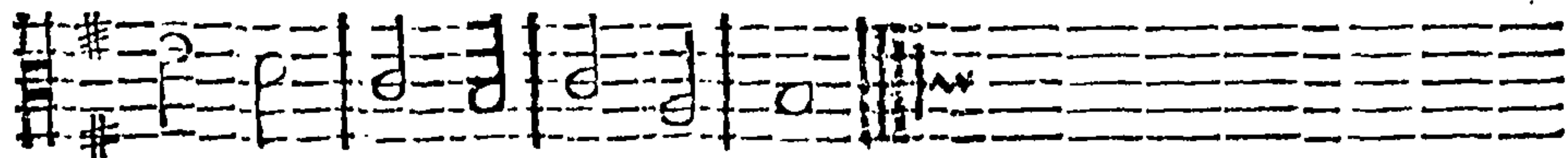
was the *Word*; With God he was; The *Word* was God, And



was the *Word*; With God he was; The *Word* was God, And



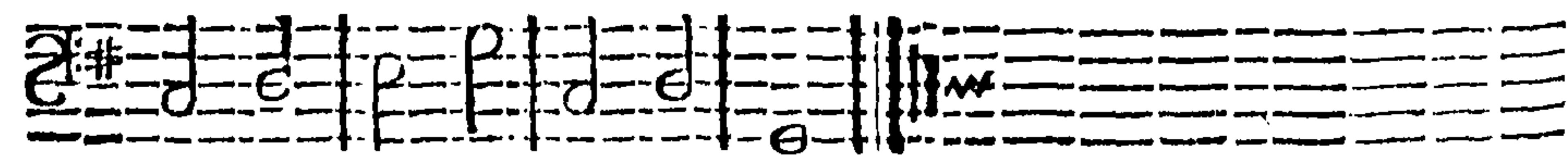
must di-vine-ly be a-dor'd.



must di-vine-ly be a-dor'd.



must di-vine-ly be a-dor'd.



must di-vine-ly be a-dor'd.

II.

By his own Pow'r were all things made,
By him supported all things stand;
He is the whole Creation's Head,
And Angels fly at his Command.

III.

E'er Sin was born, or *Satan* fell,
He led the Host of Morning Stars;
(Thy Generation who can tell,
Or count the Number of thy Years?)

IV.

But lo, he leaves these heav'nly Forms,
The *Word* descends, and dwells in
(Clay,
That he may hold Converse with Worms,
Drest in such feeble Flesh as they.

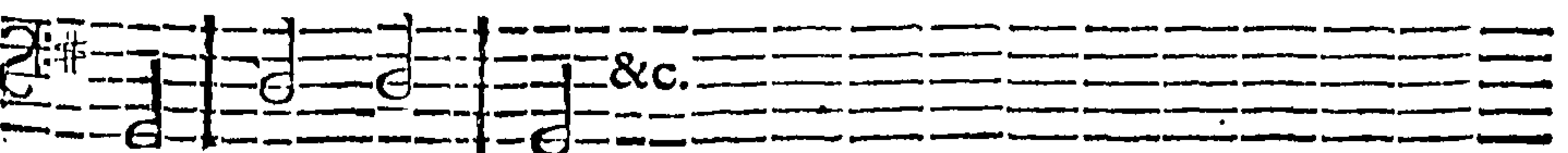
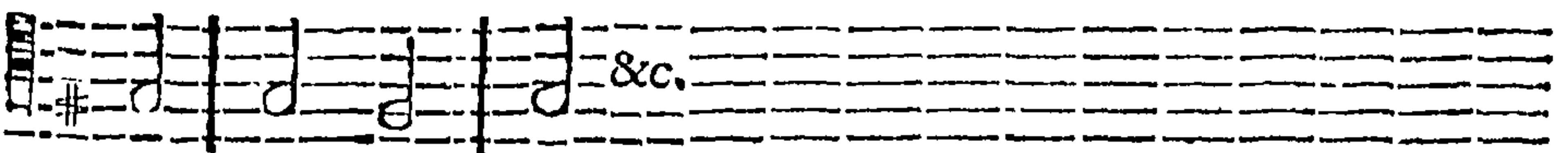
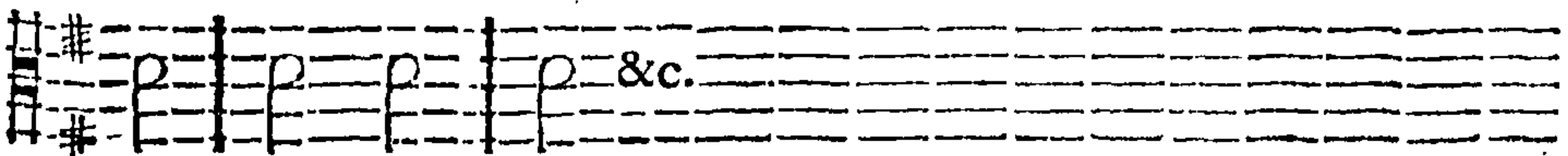
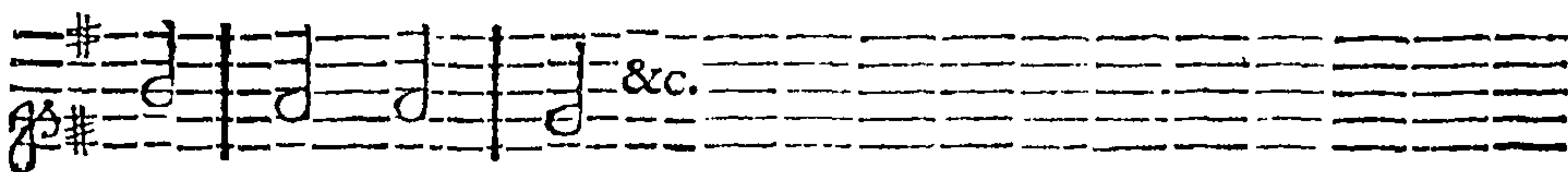
V.

Mortals, with Joy behold his Face,
Th' Eternal *Father's* only *Son*;
How full of Truth! How full of Grace,
When thro' his Eyes the Godhead
(shone!

VI.

Arch-angels leave their high Abode
To learn new Myst'ries here, and tell
The Loves of our descending God,
The Glories of *Emmanuel*.

N. B. That in this Mark S: in the *Treble* the *Canon* begins in that Part, which must be sung all *Minims* to make it like a *Canon*; So that the way to sing it exactly, is that every Note, even the last Note of the Tune should be *Minims*, though the Tune is sung often over, which must be without Intermissions; and then the four first Notes in the Beginning of every Repetition of the Tune should be thus:



But there is no Necessity to vary from the Tune exactly as it is prick'd.

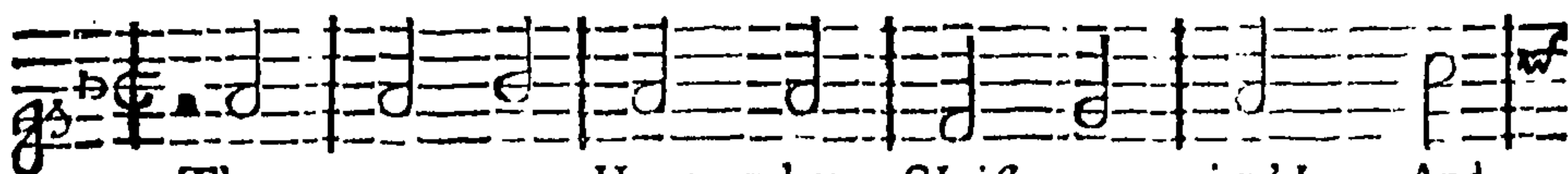
C A N O N V I I I .

Four Parts in Two, Per Arsin & Thesin.

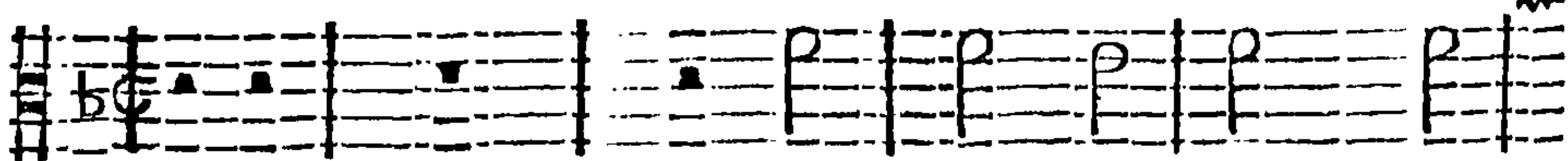
Note, That the Words Arsin et Thesin are derived from the Greek, and signify no more than Rising and Falling. And as a Canon, (Simpson's Compendium, Page 119,) is a Tune so composed, that the following Part or Parts must expressly repeat the same Notes, with the same Degrees rising or falling, which were contained in the leading Part ; so a Canon per Arsin et Thesin, is when some Parts move by contrary Motions with the other. As for Example, When some rise a half Note, a full Note, or lesser or a greater Third, a Fourth, or a Fifth, &c. the others fall exactly the same Distance ; or when the others fall, they rise in the same Manner, and thus in this Tune the Counter and Bass move Per Arsin et Thesin to the Treble and Tenor.

The Masters of Musick do well know the Difficulties, which attend all Compositions of this Nature, and therefore it is humbly presumed, that they will candidly overlook what Faults they shall observe in this, and in all other future Canons or Hymns of this Kind.

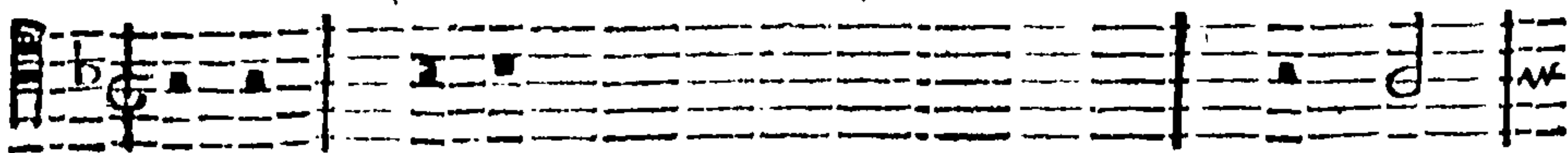
A Hymn taken out of Dr. Watts's Hymns and Spiritual Songs, Page 11, intituled, The Humble enlightned, and Carnal Reason humbled, Or The Sovereignty of Grace, Luke x. 21, 22.



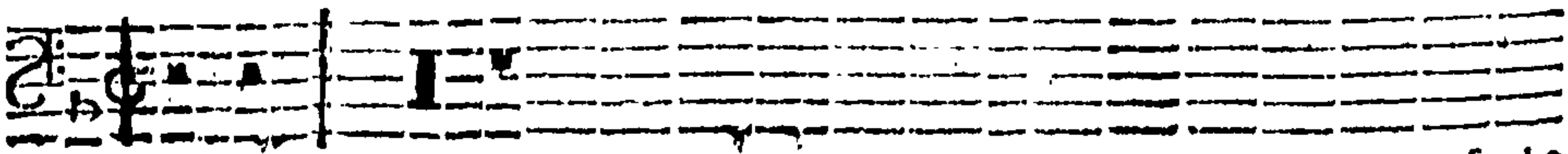
There was an Hour when Christ re—joyc'd, And



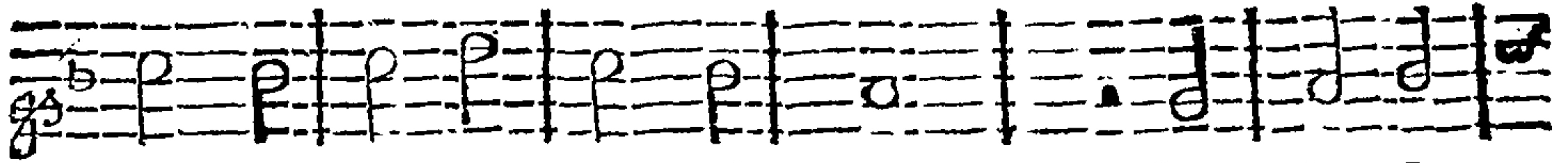
There was an Hour when



There



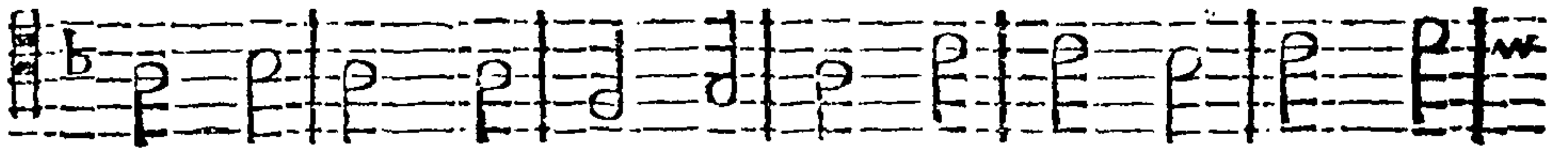
spoke



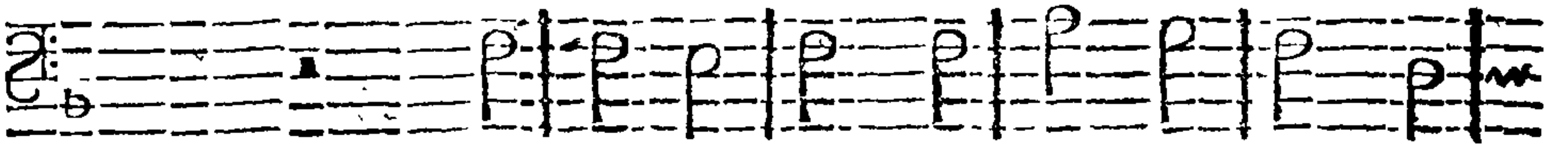
spoke his Joy in Words of Praise. Fa—ther, I



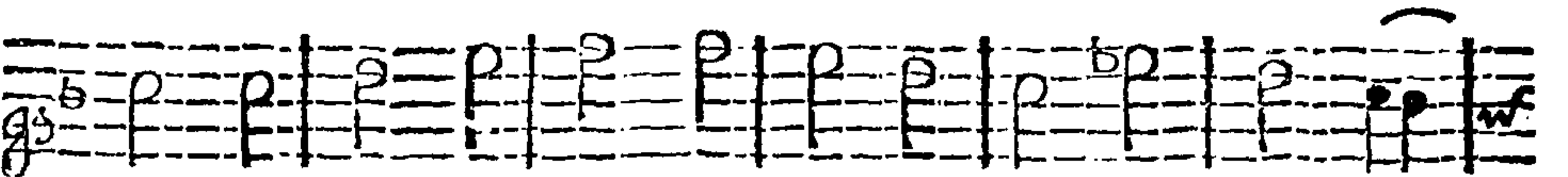
Christ re-joyc'd, And spoke his Joy with Words of Praise.



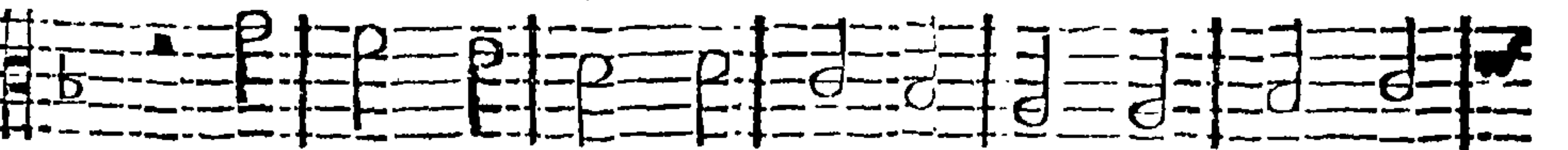
was an Hour, when Christ rejoyc'd, And spoke his Joy with



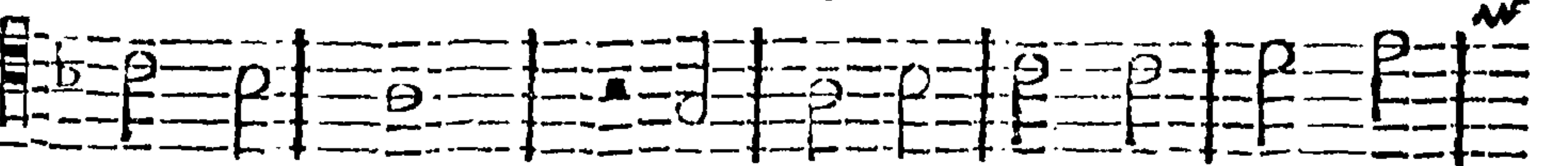
There was an Hour, when Christ re-joyc'd, And



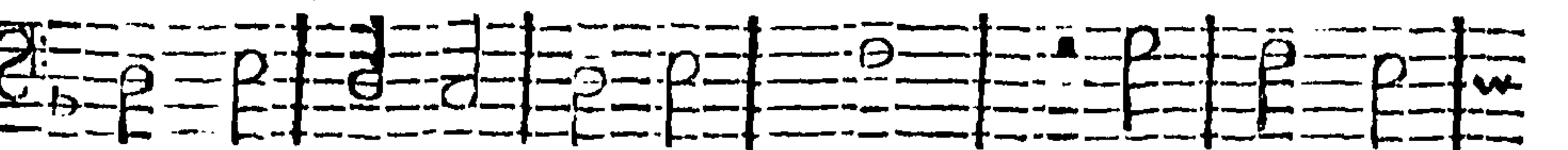
thank thee, migh-ty God, Lord of the Earth, and Heav'n, and



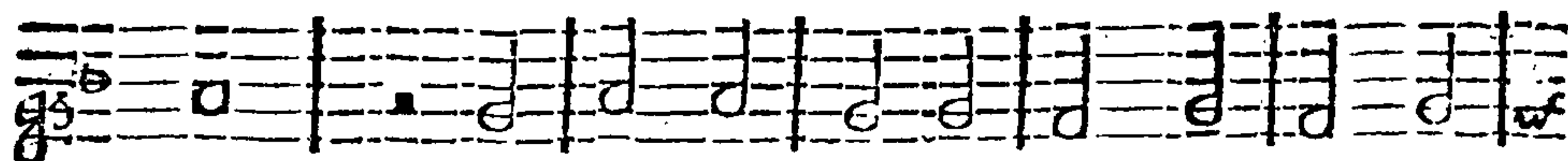
Fa—ther, I thank thee, migh-ty God, Lord of the



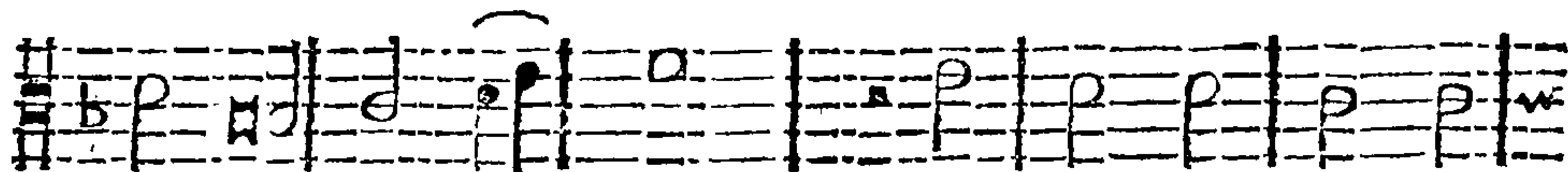
Words of Praise. Fa—ther, I thank thee, migh-ty



spoke with Joy these Words of Praise. Fa—ther, I
Seas.



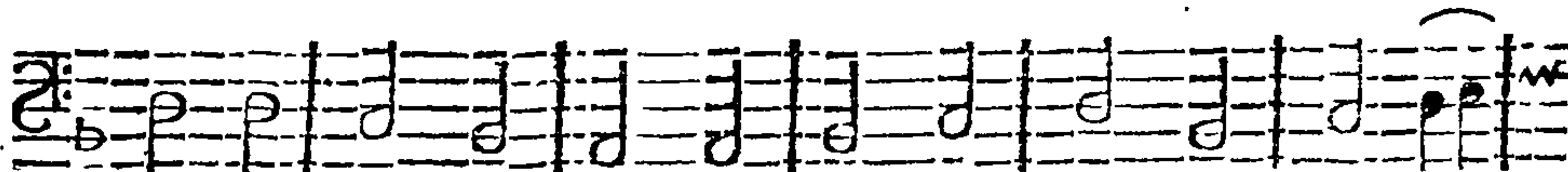
Seas. *Lord* of the Earth, the Earth, and Heav'n, and



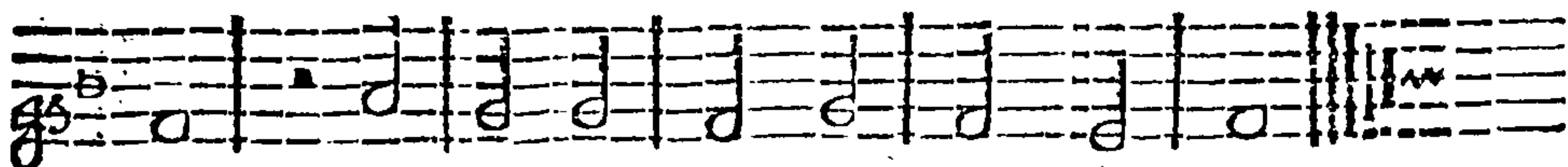
Earth, and Heav'n, and Seas. *Lord* of the Earth, and



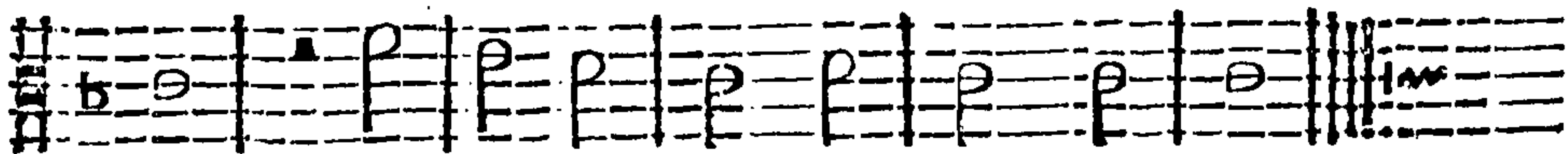
God, Lord of the Earth, and Heav'n, the Earth, and Heav'n, and



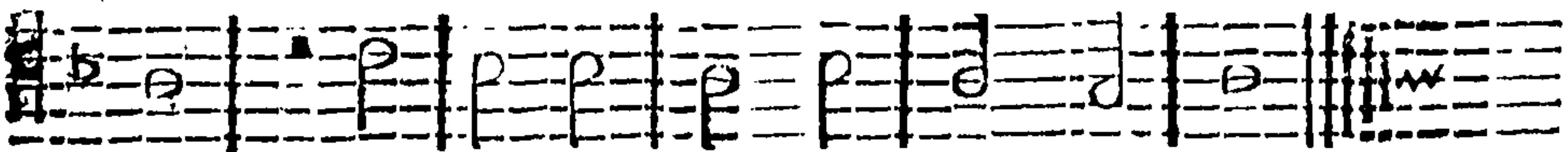
thank thee migh-ty *God, Lord* of the Earth, and Heav'n, and



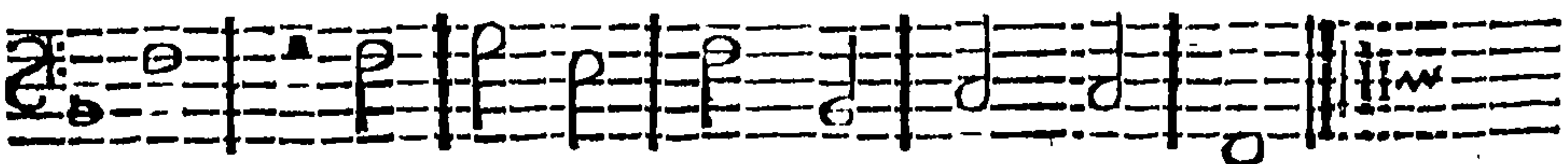
Seas, *Lord* of the Earth, and Heav'n, and Seas.



Seas, *Lord* of the Earth, and Heav'n, and Seas.



Seas, *Lord* of the Earth, and Heav'n, and Seas.



Seas, *Lord* of the Earth, and Heav'n, and Seas.

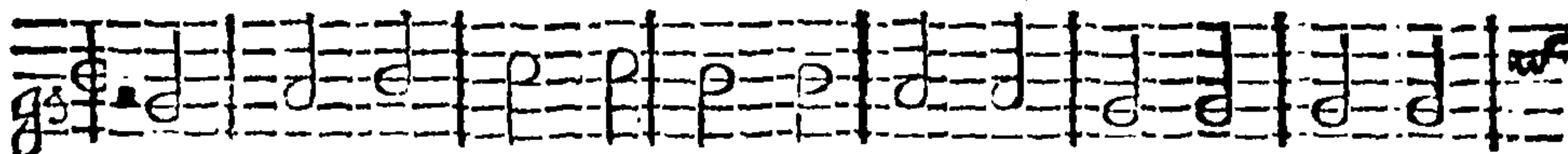
II. I thank

- II. " I thank thy fovereign Pow'r and Love,
 " That crowns my Doctrine with Success;
 " And makes the Babes in Knowledge learn
 " The Heights, and Breadths, and Lengths of Grace.
- III. " But all this Glory lies conceal'd
 " From Men of Prudence and of Wit;
 " The Prince of Darkneſs blinds their Eyes,
 " And their own Pride reſiſts the Light.
- IV. " *Father*, 'tis thus, becauſe thy Will
 " Chose and ordain'd, it ſhould be ſo;
 " 'Tis thy Delight t'abaſe the proud,
 " And lay the mighty Scorne low.
- V. " There's none can know the *Father* right,
 " But thoſe who learn it from the *Son*;
 " Nor can the *Son* be well receiv'd,
 " But where the *Father* makes him known.
- VI. " Then let our Souls adore our *God*,
 " Who deals his Graces as he pleaſe;
 " Nor gives to Mortals an Account
 " Of his own Actions or Decrees.

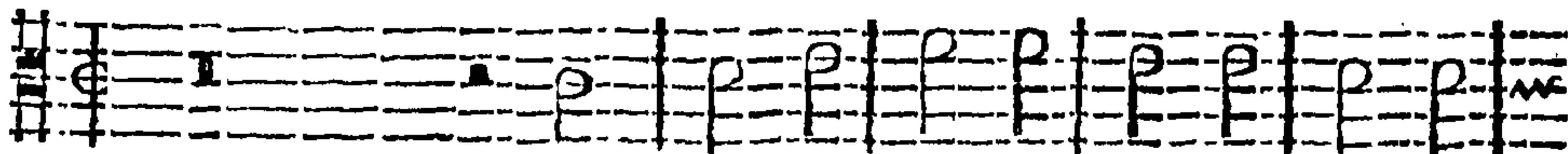
C A N O N IX.

Four Parts in One.

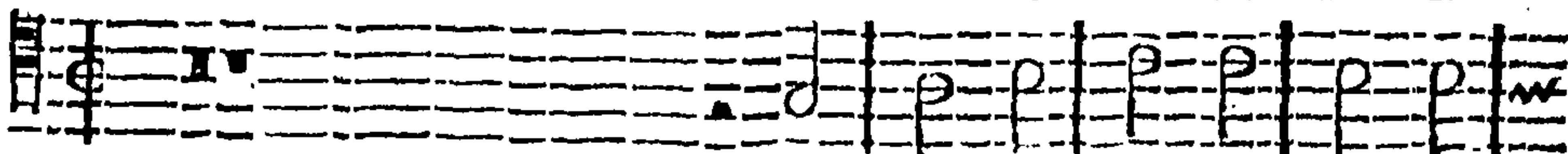
N. B. *The ſecond Strain moves Per Arſin et Theſin with the firſt.*
 Taken out of Dr. Watts's Hymns and Spiritual Songs. Hymn 1,
 intituled, A New Song to the Lamb that was ſlain. Rev. v.
 6, 8, 9, 10, 12.



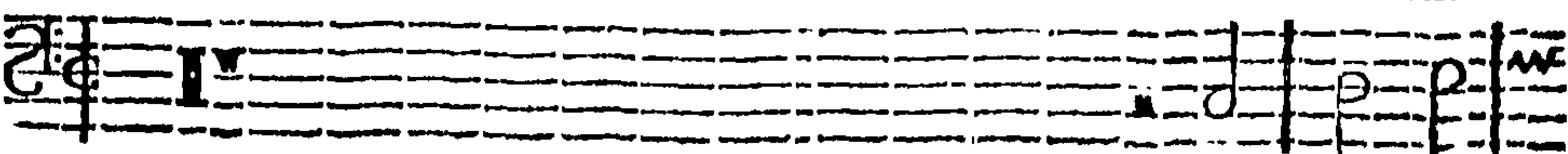
Be—hold the Glo—ries of the Lamb A—midſt his *Father's*



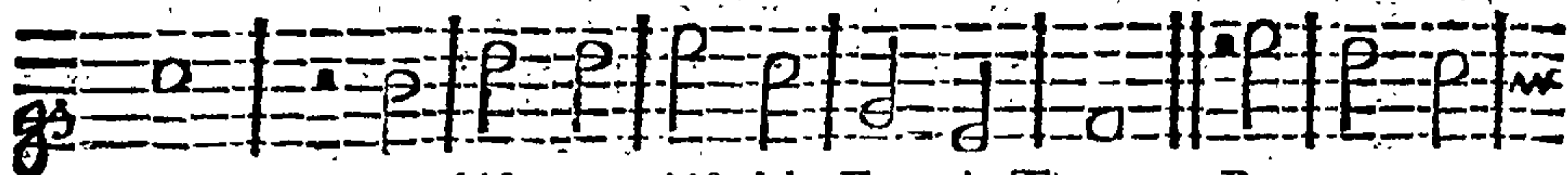
Be—hold the Glo—ries of the Lamb A—



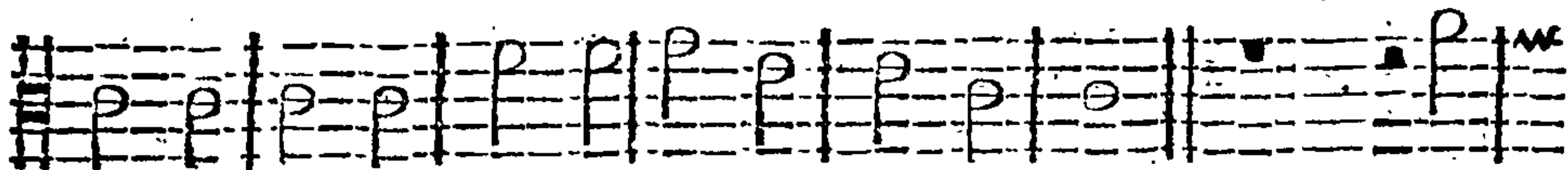
Be—hold the Glo—ries of the



Be—hold the
 Throne



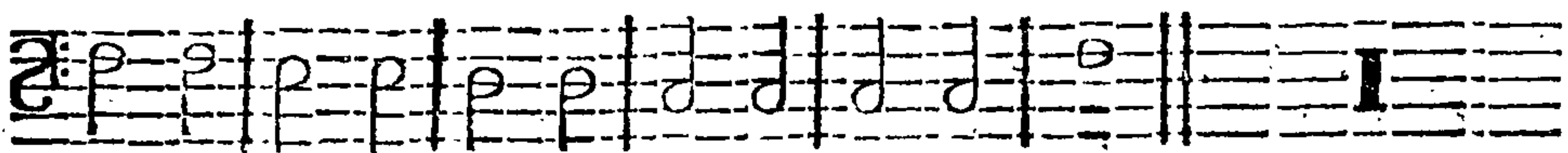
Throne A-midst, a-midst his *Father's* Throne ; Pre-pare new



midst his *Father's* Throne, Amidst his *Father's* Throne ; Pre—

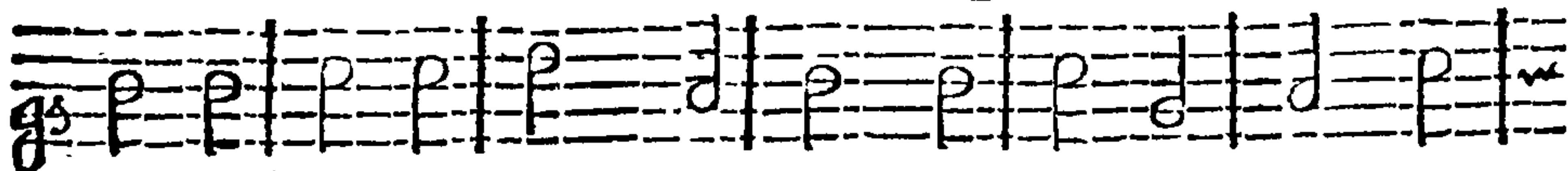


Lamb A-midst his *Father's* Throne, his *Father's* Throne ;

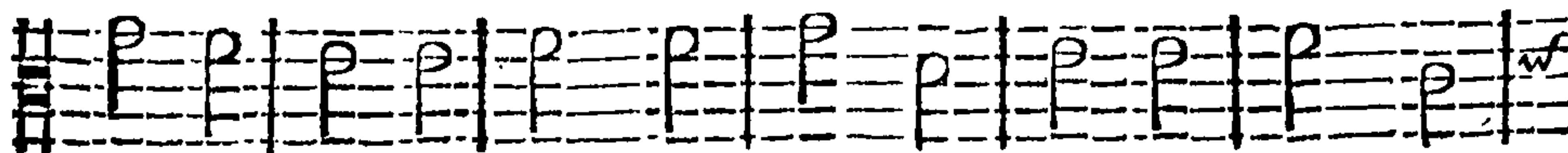


Glo-ries of the Lamb A-midst his *Father's* Throne.

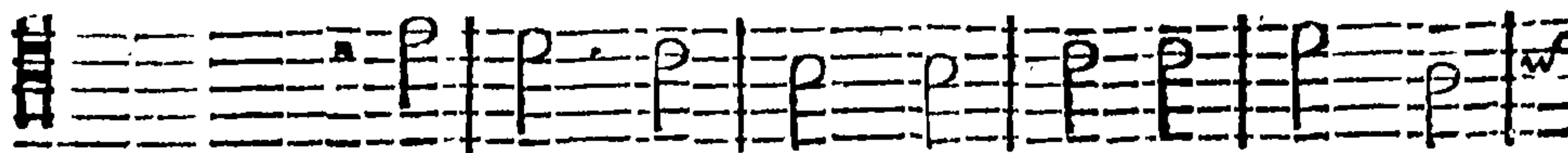
5 AU 58



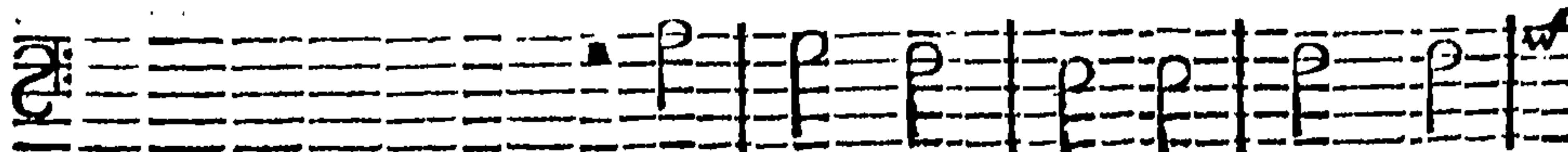
Honours for his Name, And Songs be—fore unknown, And



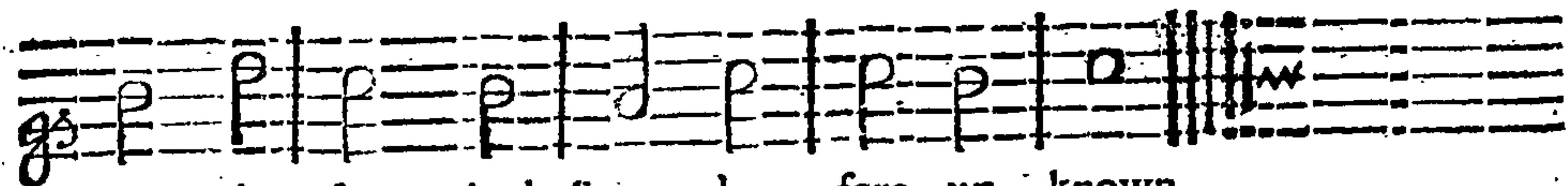
pare new Honours for his Name, And Songs be—fore un—



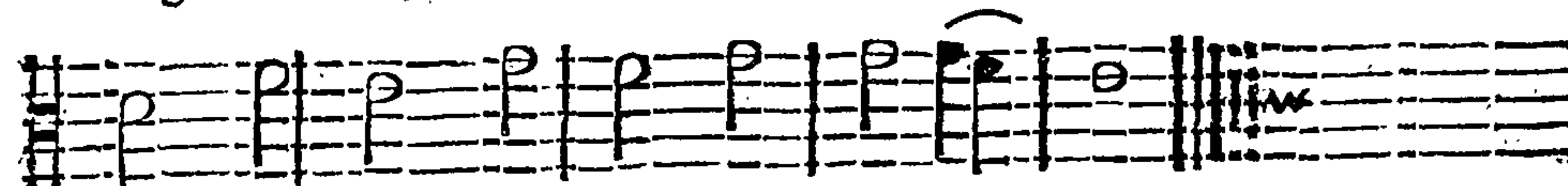
Pre—pare new Hon—ours for his Name, And



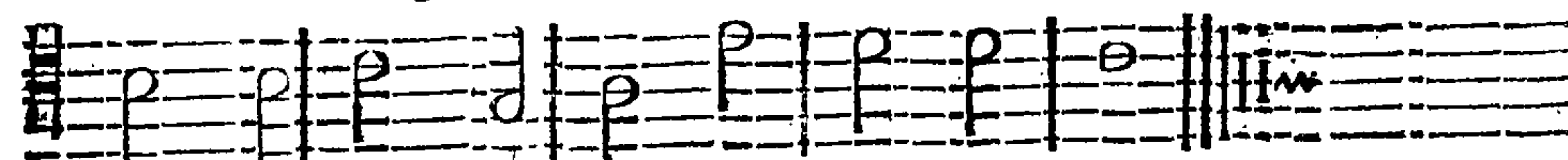
Pre—pare new Honours for his
Songs



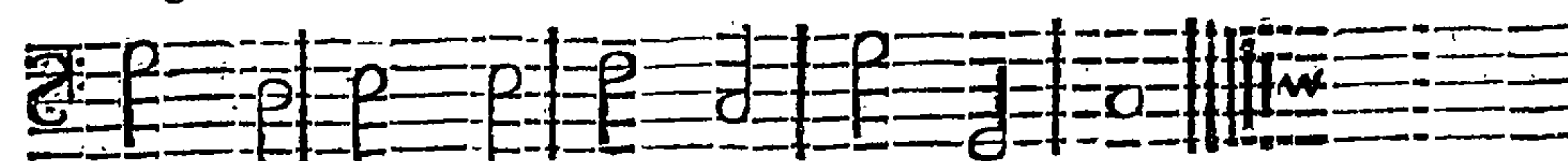
Songs be—fore, And Songs be—fore un—known.



known, And Songs, And Songs be—fore unknown.



Songs be—fore, And Songs be—fore unknown.



Name, And Songs, And Songs be—fore un—known.

II.

Let Elders worship at his Feet,
The Church adore around,
With Vials full of Odours sweet,
And Harps of sweeter Sound.

III.

These are the Prayers of the Saints,
And these the Hymns they raise :
Jesus is kind to our Complaints,
He loves to hear our Praise.

IV.

Eternal *Father*, who shall look
Into thy secret Will ?
Who but the *Son* should take that Book,
And open ev'ry Seal ?

V.

He shall fulfil thy great Decrees,
The *Son* deserves it well ;
Lo, in his Hand the Sov'reign Keys
Of Heav'n, and Death, and Hell.

VI.

Now to the Lamb, that once was slain,
Be endless Blessings paid,
Salvation, Glory, Joy remain
For ever on thy Head.

VII.

(Blood,
Thou hast redeem'd our Souls with
Hast set the Prisoner's free,
Hast made us Kings and Priests to God,
And we shall reign with thee.

VIII.

The Worlds of Nature and of Grace
Are put beneath thy Pow'r ;
Then shorten these delaying Days,
And bring the promis'd Hour.

*BOOKS printed for C. RIVINGTON, at the Bible and Crown
in St. Paul's Church-Yard.*

I. **A**N *Exposition on the Thirty-nine Articles of the Church of England*: Founded on the Holy Scriptures, and the Fathers of the three first Centuries. In Two Volumes. By *J. Veneer*, Rector of *St. Andrew's in Chichester*. The Second Edition, with very large Additions. Price 10 s.

II. *The Right Use of Lent*: Or, *A Help to Penitents*. Containing, 1. A Preparatory Meditation on the *Design of Lent*, the *Nature of Sin*, &c. 2. The Reason, Institution and Benefits of *Fasting*. 3. Some Rules and Advices concerning it. 4. What we are to repent of. 5. The Way and Method of Repentance, with some Forms of Penitential Devotions. The Second Edition, with some Additions and Amendments. Price 2 s. 6 d.

III. *The Christian's Pattern*: Or, a Treatise of the Imitation of *Christ*. Written originally in *Latin*, by *Thomas à Kempis*. Compar'd with the Original, and Corrected throughout, by *John Westley*, M. A. Fellow of *Lincoln College, Oxon*. With a new Preface, containing an Account of the Usefulness of this Treatise; Directions for Reading it with Advantage; and likewise an Account of this Edition. Adorn'd with a beautiful Set of Cuts, curiously engraven from new Designs. In *Octavo*. Price 4 s. 6 d.

N. B. For the sake of such whose Circumstances may not enable them to purchase the above Edition, there is a neat Edition in 24^o at a very reasonable Price; with a handsome Allowance to Gentlemen and Ladies who are charitably inclin'd to bestow this excellent Treatise on poor Families that are not able to purchase. Price 1 s.

IV. An Historical Account of the several *English* Translations of the Bible, and the Opposition they met with from the Church of *Rome*. By *Anthony Johnson*, A. M. Rector of *Swarkston* in *Derbyshire*.

V. Publick Prayer an indispensable Duty. A Discourse, wherein is shewn, 1. The Obligations from Reason and Scripture to attend the Publick Worship. 2. Some of the many Evils that arise from the Neglect of it, are mark'd, &c. 3. The weak Excuses Men pretend for not complying with this Duty, are endeavour'd to be removed. By *Anthony Johnson*, A. M. Rector of *Swarkston* in *Derbyshire*. Price 1 s. or 10 s. a Dozen.

VI. An Explication of the *Church Catechism*, by way of Question and Answer. Divided into Eight Sections. By *Thomas Bate*, late Vicar of *Caulk* in *Derbyshire*. The Fourth Edition. Price 4 d. or 1 l. 8 s. a Hundred.

VII. *The Excellency of Divine Musick*: A Sermon preach'd at the Parish Church of *St. Michael's Crooked Lane*, in the City of *London*, on *Thursday* the fourth Day of *October*; and at *Sir George Wheeler's Chapel*, in *Spittle-Fields*, on *Monday* the fifth of *November*, in the Year of our Lord, 1733. Before 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 Wanton Ballads. By *Arthur Bedford*, M. A. Chaplain to his Royal Highness the Prince of *Wales*, and to the most noble *John Duke of Bedford*, and to the *Haberdasher's Hospital* at *Hoxton*. Price Stitch'd 6 d.