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## MUSIC OF THE CHURCH.

A COLLECTION
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## PSALM, HYMN, ANDCHANTTUNES,

ADAPTED TO THE WORSHIP
of the
PRO'TESTANT EPISCOPAL CHERCH


NEW YORK:
PUBLISHED BY ELAM BLISS,
AND SOLD BY SIIERMAN AND TREVETT AT THE PROTESTANT EPISCOPAL PRESS; SWORDS, STANFORD AND CO. ; AND THE PRINCIPAL BOOK-

SELLERS AND MUSIC STORES IN THIE UNITED STATES.

## Southern District of New-York, ss.

BE IT REMEMBERED, That on the twelfth day of September, A. D. 1828, in the fifty-third year of the independence of the United States of America, J. M. Wainwright, of the said district, hath deposited in this office, the title of a Book, the right whereof he claims as proprietor, in the words following, to wit •
"Music of the Church. A Collection of Psalms, Hymns, and Chant Tunes, adapted to the worship of the Protestant Episcopal Church, in the United States.

In conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned; and also an Act, entitled, "An Act supplementary to an Act, entitled, "An Act for the encouragement of Learning, by securing copies of Maps, Charts, and Books, to the authors and proprietors of such copies during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints.

## FRED. I. BETTS.

Clerk of the Southern District of New-York.

D Failshaw, Printer.

## BISHOPS, CLBRGY, AND IAITY

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& \text { of the } \\
& \text { Protestant Opriscopal Church, }
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This Work, designed to improve the general taste for Sacred Mousic, and to extond its practice in Public and Fomily Wirorship, is

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& \text { Moot } \mathscr{P} \text { espectfutly } \\
& \qquad \text { Inscribed. }
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## PREFACE.

THE completion of this work has been delayed much longer than was anticipated, when the design of publication was first announced. It is believed, howerer, that the subscribers will not feel that they have cause for complaint on this ground when they are informed, that the delay was owing partly to the extension of the work to above one hundred pages more than was promised, and partly to the unwearied pains that have been taken to make it as comprehensive and perfect as possible.

The selection of tunes has been made with great care, and it contains every varicty of metre and expression that can be required for the sacred poetry of the Church. For this purpose the standard collections of Psalmody in this country, and especially the Handel and Haydn Societics of Boston, perliaps the best, have been examined. But principal use has been made of two most excellent works, Webbe's collection of Psalmody and Gardiner's Sacred Mclodies, never published in this conntry. But neither their harmony nor distribution of parts have been uniformly followed. For the prose parts of the Liturgy designed to be sung, there will be found a larger number of Chants than has ever before been published in this country, selected from the works of the best masters, and arranged in such a manner as to render this style of music easy of performance.

But the whole collection, however complete, must not be expected to contain every tune which cach individual would dcsire to possess. A book prepared upon this principle would be far too large for gencral utility. Many tunes which have been for a time popular in particular places, but which have not merit sufficient to secure gencral or continued favour, have been omitted. Others which are common, and are in very gencral use, such as Devizes, Wells, Denmark, Cheshunt, and many more have been omitted for this very reason, that churches and individuals need not be obliged to purchase duplicates of what they already possess. If any individual or congregation, should be at first disappointed at not finding in this collection some favourite tunes, let them remember that they have already copies of those tunes, and their omission lias afforded room for the introduction of music perhaps equally good, which they might not otherwise have seen. The proportion of new tunes, never before published in this country, will be found very considerable, but yet these have not been introduced to the exclusion of standard tunes of universally acknowledged excellence, such as Old Hundred, Windsoŕ, St. Ann's, \&c.

The melodies have been given according to the best usage, and in keys best adapted to congregational singing, and the
harmonies have been arranged with scrupulous attention to accuracy and purity. The score contains four parts. The upper staff is the Tenor, which, from a necessary compliance with custom, is written in the Treble Cliff, and therefore the harmonist will observe that it appears one octave above its real place. The second staff' is the 2nd. Treble or Alto, and this reads in its true place. This arrangement was esteemed advisable on account of the great scarcity of inale Alto, or ContraTenor voices. All those female voices that are of a low compass, which are in fact Contra-Tenor voices, should sing the 2nd Treble. When, however, a male Alto singer that has been accustomed to the common music books of this country, talses this part, he must transpose it an octave higher. The third staff contains the 'Treble or Air, having the stems turned uf, and these notes in combination with those, the stems of which are turned down, and all those in the Bass Cliff, constituace the Organ or Piano Forte accompaniment. The fourth st_ff is the Bass, the lower notes of which are for the voice; the others which sometimes occur are for the instrument. In performing this music a Treble or 'Tenor voice may sing the air alone, or with a Bass voice; but neither of the two upper parts should be sung unless with the whole four, nor when the whole four are sung together, should any but a Treble voice sing the air.

The harmonies of all the tunes have been corrected, and the organ accompaniment arranged by Mr. P. K. Moran, Organist of St. John's, New York, whose long established reputation gives assurance that this part of the work is well done. Next to him, the editor of the work is under great obligations to Mr. Benjamin Carr of Pliladelphia, well known for his enlightened and long continued exertions in the cause of sacred music, to Mr. John Paddon, Organist of St. Paul's in Boston, to Mr. Darley, Organist of St. Stephens Philadelphia, and to Mr. Gear, Organist of Grace Church, New York. These gentlemen have improved the work by their suggestions, and by several of their own valuable compositions. As to its mechanical execution it is believed, that taking into consideration the diffieulty of expressing an Organ part with types, it will be found not inferior to that of any musical work which has lately been printed. For the great ingenuity and pains required, especially in the organ accompaniment, the editor is indebted to Mr. Peter C. Smith, with the assistance of Mr. Dodson. As to himself, the editor will only observe, that had he been aware that the work would have cost him one half of the labour and time he has devoted to it, he would have been deterred from the undertaking. If, however, it shall be found to improve the taste for sacred music, and to promote its practice in public and family worship, he will not regret the exertions he has made.

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## GENERAL DIRECTIONS

## FOR THE PERFORTMANCघ OF SACRED MUSIC

## PSALMODV.

Sacred Music is the application of sweet sounds to In this collection will be found tunes of every variety of characcelebrating the praise and glory of God. In order then, to ren- ter, from those which speak the highest sentiments of praise, der this scrvice acceptable to him, as well as edifying to our- to those suitable to the expression of the deepest penitence. selves, it should ever be remembered that preparation of heart Care has been taken to adapt appropriate words to these tunes. is the first and most essential step. Without this, the finest But as portions of Psalins or Hymns may be appointed to be strains of melody or harmony are no better than mockery, sung which have no tune assigned to them, or as the tune "a solemn sound upon a thoughtless tongue." But if the assigned may not be known, or may not be approved, and anovoice responds to devout affections of the sonl, sounds coarse ther must be sought for ; in such cases particular attention and inharmonions will be acceptable in the ears of the God of should be given by the person whose duty it is to select the Sabbaoth; and even those whom nature has deprived both of tunes. He shonld first study the general character of the ear and roice, and who cannot therefore, without great dis- words, that he may avoid the error of setting a jubilant tune comfort to their fellow worshippers, be rocal in their praise, may thus "sing and make melody in their hearts unto the Lord."

The true design of Sacred Music then, being to excite and to express devotional feeling; this design should be kept in constant view, both in a selection of tunes for the use of the Church, and in the manner of performing them. As the forte, crescendo or dimimuendo, as the sentiment may require. tunes should be simple, dignified, and solemn, so also should This is the only way by which a proper musical effect can be the style of singing them exlibit the same characteristics. given, when the same notes are to be repeated to words vary-

NOTE.-These directions, while the perusal of them may perhaps be proftable to all who take an interest in Church Music, they yet suppose some knowledge of the rudiments of this art. There are many good treatises. Among the best and cheapest are Mr. Samuel Dyer's Vocal Preceptor, and Mr. Thomas Hasting's "Musical Reader." This latter gentleman has written an excellent work on "Misical Taste," worthy of attentive perusal.

## DIRECTIONS

ing in expression. And by a little attention to this point, and piano. In the third verse, the first two lines should be piano, a little explanation and illustration, a choir or congregation the last two crescendo. In the fourth verse there is a greater will soon feel the propriety and beauty of thus making the contrast, the first two lines should be rather slow and soft, the sound an echo to the sense; and they will learn to do it without any particular direction. Besides the adrantage thus gained in point of musical expression, there will be a much greater one in keeping the singers constantly attentive to the meaning of the words they are uttering.

As a general rule it may be observed, that, in single tunes or tunes which carry throngli one verse only, the piano or diminuendo may fall upon the thind line, and in double tunes upon the two first lines of the second verse; the forte and crescendo may, in most instances succeed to the next lines. But ${ }^{\prime}$ no rule can be given of uniform application. As an illustration of the above observations, we will take the 100 th Psalm, and the well known tune Old Hundred, page 3. The singing of the first verse should be commenced moderately forte. In this manner should the first two lines be sung. The third line, "Glad homage pay witl awful mirth," should be piano, und the last line should be forte. 'The second verse should be piano throughout. The third verse should begin moderately, it should gradually increase, till the last line, which should be double forte. The last verse should commence rather piano, the third line should be crescendo, and the last forte. The Gloria Patri should always be full. As a farther illustration, take the 165th Hymn, and the tune St. George's, page 14. The first verse should be animated, and moderately lond. bar bit The second verse should be sung in slower time, and more To sing correctly then, berin the word "Jehovalh" on part of a
bar, and slur the two first notes of the tune to the 2 d syllable unless we would produce a most disagreeable effect, the "ho-." At the end of the tune the notes, as they should be sung, beginning of the tune must be changed. Suppose, then, we are printed in full. The next verse begins with a strongly ac- introduce part of a har, a quaver on $F$ in the treble, for cented word, "Darkness ;" and here the accent of tie tune and of the words coincides. Verse 10, also, "Ye who to serve," \&c. accords with the tune; but verse 12, "Rejoice," \&c. must be commenced with what may be termed a starting note, as above. Another illustration may be found in the Evening IIymn, page 181, "Glory to thee, my God," \&c. Here the first syllable is strongly accented, and yet as the tune is usually arranged the accent is made to come on the second syllable, "ry," which is unquestionably wrong. In this book, then, the tune begins with a full bar. But, as in the next verse, "Forgive me, Lord," \&c. the first syllable is unaccented, the tune should have the starting note, which is expressed by small notes. By a little attention to these observations, the rhetorical and the musical accent need not, in any case, be permitted to clash. Take an example not marked in the book.-Hymn 67, and a beautiful tune, Darley, on the 147th page.The tune begins with a full bar, as is correct ; the first syllable of the words being strongly accented. "High on the bending willows hung." But in the next verse the accent is en- affections of his heart, and to open his mouth with praises tirely different, "Awake! thy loudest raptures raise," and, to God.

## ANTHHENT SMCGTNG。

As the proper execution of Psahmody requires the voices of $\mid$ should be confined to the choir. In the anoient Jewish Church, all in the congregation who can sing; the singing of Anthems | persons were expressly appointed by God to conduct his praises,

## DIRECTIONS

and the assembled congregation occasionally united in the $\mid$ He then expresses his confidence in these words, "Now know loud chorus. So also in the primitive Church, and in the Church of England, Anthems are performed by a choir, to which the congregation are supposed to listen, with devout sentiments. The form of the Anthem is naturally derived from the structure of some of the Psalms, in which we frequently find the soliloquy, the dialogue, and the chorus. Thus, as has been observed, "The Lord hear thee in the day of trouble," is the that I the Lord helpeth his annointed." Then all join together in supplication. "Save Lord, and hear us when we call upon thee." The solo, the verse, and the chorus, in church music express all those turns of the sacred poetry when properly applied. But as Anthems are not often introduced in the service of our churches, and as it is presumed they will only be attempted when there is an able and well instructed voice of a company encouraging a Priest in his intercession. choir, no farther observations are requisite in this place.

## CHANTING.

Although Chauts are in themselves the most simple of all|the words of a chant, is to know when to break off from the kinds of musical composition, yet to execute them with propriety and effect requires much practice. The single chant consists of two strains, the first containing three, and the last, four bars; the double chant, consists of four strains, of three and four bars arranged alternately. The first lear of each strain is the chanting note; and to this, the principal part of each half verse of the prose Psalms is recited; the remaining bars in each strain, form a species of cadence, and are to be expressed in the singing voice. The principal object to be attended to in chanting, is a distinct and forcible articulation of the words. They must be correctly accented, and where a stop occurs, it may be marked by a short rest. The recited part of the verse must occupy no longer time than a good reader would require to pronounce it, and the cadence must be given in correct time, the beat of which can be felt. $\Lambda$ great difficulty in arranging words of the recitative, and to begin the cadence. There are two errors to be avoided. The first, is the drawling effect produced by giving in every instance only single syllables to each note of the cadence; the second is the hurrying and confused effect, produced by taking too many syllables from the recitative, and crowding them into the cadence. The latter error, however, is by far most injurious, as it always destroys musical rlythm, and produces a light and trifling manner of singing, very inconsistent witlı sacred words.

In the adaptation of the words to the Chants contained in this book, an attempt has been made, and it is hoped successfully, to avoid both these errors. The general rules of adaptation are as follows, by following these rules any portions of the Psalter, or prose Psalms, may be chanted.

It is to be observed in the first place, that every verse is
divided into two parts, which division in the old prayer books and to this day, in all English editions, is marked with a colon stop for this very purpose. In the later editions of the Liturgy of our Church, this dividing point has been omitted, whether by design, or through ignorance of its use, we cannot say. But certainly, while our rubrics direct that certain prose portions of the service may be "sung or said," this great facility for singing, and one of such ancient standing should not be done away.

Suppose then, the verse to be divided at the semicolon or the comma, which most nearly separates it into two parts, always taking into consideration the sense. Then, to the first bar of the chant is chanted the first half of the verse, excepting the three last syllables, which are sung to the minims and semibreve of the two next bars respectively. If any small word, or article should occur in the threc last syllables, it is generally to be sung to one of the minims of the second bar, without being reckoned as a principal syllable : and if the word immediately preceding the division of the verse consists of two syllables, or if it be a longer word having a strong accent on the penult, or last syllable but one, as the word "salvation"-in these cases two syllables are sung to the last note. The second part of the verse is sung to the first bar of the second strain of the chant, except the five last syllables, which are sung to the forr minims and the semibreve of the second strain respectively. And as above, if any small words or articles occur in the five last syllables, they may be sung on onc of the minims where the effect will be best. And if the verse ends with a word of two syl-
lables, or with a polysyllabic word having its accent on the penult, the last word of the chant is to have these syllables. This describes the manner of singing a single chant, but as a double chant is mercly a repetition of the same number of bars, no farther direction is needed.

The great variety of sublime expressions in the verse psalms, renders it impossible to make any general rules, which can meet every case in applying them to the chants. And indeed, this style of singing is so peculiar, that perhaps no rules will be of much benefit. A truly good manner of chanting cannot be acquired, without the assistance of some person competent to teach it. As regards the division of the words, this book furnishes it, for all the ordinary scrvices of the church. But no book can teach the tone and utterance which constitute the great beauty of chanting, and which render it, when well performed, the most devotional of all kinds of music, and of course the best adapted to the worship of the Church of God. We could wish that it were more general, and that instead of the metre version, which is often very feeble, compared with the Psaltcr, we could use portions of the prose Psalms and have them sung to chants instcad of psalm tuncs. A proposition was made to this effect, and a selection from the prose Psalms was published in reference to it, some years ago by the Rev. Dr. Smith of Comnecticut.

Could we have chanting in perfection, it should be as it was designed, and as it is practised in the Cathedral Churches of England, a responsive service. When there are large choirs they might be divided into two equal parts, and be placed on each

## DIRECTIONS

side of the organ. One side corresponding to what in the Ca- to the music of the world, and no sparing of expense in acquirthedrals is termed "Decani," should sing the chant through ing a knowledge of it. Why should not religious persons, and once, taking one verse if a single chant, and two if a double above all religious parents, take some interest in the music that one. The other side, called "Cantoris," should respond in the appropriately belongs to God, and learn theinselves, and have same mamer. The Gloria Patri should be sung by the whole their children taught, how to give a correct and melodious exunitedly. And in congregations, where the singing is, as it pression to the sacred songs of Zion. Then would the services should ever be, general, where would be the difficulty of hav- of the sanctuary appear in their full beauty and solemnity. ing the portion of the congregation on one side of the broad And while confessing our sins with heartfelt penitence, praying aisle to respond in its chanting the other? Where the vocal and giving thanks with earnest devotion, hearing the sacred worshippers of God are, as is unhappily too much the case in word with attentive and willing minds, we should also most our churches, few in number, such an arrangement should not delightfully and profitably "speak to ourselves in psalms and be attempted. But may we not hope that sacred music wilt be hymns, and spiritual songs, singing and making melody in our more cultivated than heretofore. There is no want of attention hearts to the Lord."

## SELECTIONS FROM THE METRE VERSION OF THE PSALMS.

WITI THE SUBJECTS STATED AND TUNES ADAPTED.




TABLE I.



## TABLE II.

## THE HYMNS,

## WITH THE SUBJECTS STATED AND TUNES ADAPTED.






TABLE II.






TABLE III.

## POR'IIONS OF THE PSALMS ADAPTED TO

## SUNDAYS AND HOLY DAYS.

| 1st. Sunday in Advent | 11, 2. L, 1. LXXVI. | 1st. Sunday in Lent. | -XXXII. LXXIX, LXXXVI, 3. |
| :---: | :---: | :---: | :---: |
| 2 d . | .XIX, 2. CXIX, 4. XXIX. | 2 d . | . CXXX, 1. XXVII, 2. |
| 3 d . | . XCVIII, 1. XCVII. XCIX. | 3 d . | -LI, 3. LXXXV, 2. |
| 4th. | -V. CXLVI. | 4th. | - XIX, 3. XXXI, 1. L, 2. |
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| Sunday after Christmas. | . LXXXIX, 1. LXVII. XCVIII. | Palm Sunday. | -LXX. LXIX. |
| Circumcision. | - CXXII. | Good Friday. | -XXII, 1. LV. XIII. LXXXVIII. |
| Epiphany. . | - XCVI. | Easter Day. . | . XVI, 2. CXVIII, 2. LXXXI. |
| 1st Sunday after Epiphany. | II. LXVI, 1. | 1st Sunday after Easter. | . CXII. |
| 2d. . . . . | .IX, 1. CXIII. | 2d. . . | CIII, 2. |
| 3 d . | - XV. | 3 d . | CV. |
| 4 th . | - XI. | 4th. | .LVI. LXXIII. |
| 5 th. - | - XXXIV, 2. | 5 th. - | -CVI. |
| 6 th. . | - XXV. 2. | Ascension. | -XLVII, CIV. XXIV, 2. |
| Septua. Sunday. | - XXIII. | Sunday after Ascension. | -LXVIII, 2. XLV, 2. XCIII. |
| Sexa. Sunday. | - XXIV, 1. LXXI, 1. | Whitsunday. . | LXXII. CXLV. |
| Quin. Sunday. . | .LIII. | Trinity Sunday. . | . XXXIII, 1. XIX, 1. CXXXVI. |
| Ash Wednesday. . | ,LI, 1. XXXVIII. XXV, 3. LXXX. | /,1st. Sunday after Trinity. | .CXIX, 1. XXXVII, 1. |



The three preceding Tables have been prepared with a desigu of aiding persons in selecting portions of the Psalms and Hymns appropriate to particular subjects, or to the services of the Church, and in adapting to them suitable tunes.

Tables I. and II. contain respectively a reference to selections from the netre version of the Psalms, and to the whole collection of Hymns, and will be easily understood.
In the adaptation of tunes, there will be a great variety of judgment, and for this reason a space has been left opposite to each Psalm or Hymn, to give opportunity for writing the names of other tunes according to the taste of different choirs or individuals.

Table III. is a reference to Psalms appropriate to the order of the ecclesiastical year, and to other occasions of public worship. The Psalm is mentioned, and the small figure refers to 1st. 2d. 3d. \&c. portions, as laid down in Table I. There was no necessity for referring to Hymns as they are already arranged upon this principle.

## METRICAL INDEX.

## L. M. C. M.

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GERMAN AIR, GRACE CHURCH, HARTFORD, LIMEHOUSE, LUTON, MORNING HYMN OLD HUNDRED,
PAUL'S, ST.
PERU,
PETER'S ST.
PORTUGUESE IIYMN, SEASONS,
STONEFIELD,
TRURO,
VENUA,


I. 2. or Old 113th.

MARTIN'S LANE, -
111. 1. or 4 lines 7 .

MONMOUTH,
RAVENSCROFT,
H. 3. or 6 lines S's.

BROWNELL,
CAREY,
GRISWOLAD.
ITALY
PASTORAL,
II. 4. or Old 148 th.

BETHESDA,
173
DARWELL,
89
HOBART,
PHILIP'S, ST.

耳 1 . 5. or 4 lines 10 .
WALWORTH,
92
1I. 6. or 7 and 6 .
HEBER,
MILLENIUM,
ROMAINE,
II. 7. or 8. 7, 8.7.8.8.7.

LUTHER'S HYMN,

96
94
98

AUSTRIA - . - . 115

| AUENEVENTO, | - | - |
| :--- | :--- | :--- |
| CARR | 115 |  |

CARR,
CHASE,
CROES,
EASTER HYMN
HERALD - - 170
HIMMEL
HOTHAM,
LITANY,
OLNEY,
MIDDL, ETON,
JARMAN,
PLEYEL'S HYMN,
STANLEY,
WFELDON,
II. 2. or 6 lines 7's.

BATH ABBEY, - - - 116 CECIL,

EII. 3. or 8 and 7.
BEETHOVEN,
CLEMENTI,

-     -         - 121

HAVERGAI
HAYDN'S HYMN,
PAESIELLO, SICILIAN HYMN TAMWORTH, - - - 127
107
109 118

119
III. 4. or 8.7.8.7.8.7


1TI. 5. or S. 7. 8. 7. 8.7.

## DISMISSAL HYMN, <br> 130 <br> HELMSLEY, - - - 132

TV. 1. 10. 10. 11. 11.
LYONS - - - . 134
MICHAEL, ST. - - - 133
TV. 2. or 4 lines 8 's.
GOSHEN 135


## 

## PART I.

CONTAINIMO


## 



PSALM C.
OLD HUNDRED, L. M.
3a. 3uther.



ad Trelle
or



Bass.






## GERMAN AIR. L. M.






## 14 psacily xumis.








2ロSALIM CWI.


Treble.



PSALIM IXIX.
DERBY, L. M.



24 Treble
or


Treble.











Treble.









Troble.



ARUNDEL, C. M.



READING, сомtheved



BRATTLE STREET, contlued.



GLANDRLOUG耳I.



MOZART, continued.



## NEW=YORE, C. M.

















PENTONVILLE, S. M.


# PSAIMI CXXX. V.5. 

SHIRLAND, S. M.









2d Treble
or
Alto.


Exse.





PSALII KIXI. T. 19.
CAMRTEDGE, S. MI.
ateb. A. Wartigan.



YARMOUTH, 太. M.




DUNRAR, S. NI.











PASTOPRAL, conthuel.











## HOBART, II. 4.








HEBERE. cortivued.






HINIMEL, HLI. 1.



HOTHAM, costurued.















## HATCI A PYBEY, costinuen.



side, a heal - ing flum, Be of sin the double cure, Savefrom wrath, and make me pure, Save from wrath, and make me pure.





|  |  | VEsper hxixs, m. |  |  |  |  |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: |
|  |  | P | -1 |  |  |  |
| $8$ | $\ldots \ldots$. |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  | . 1. |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| $\left\{\begin{array}{l}\text { g } \\ 0\end{array}\right.$ |  |  |  |  |  |  |
|  |  |  |  |  |  |  |



SICILIAN HYMN, III. :

"










HYMN 61.
NHIHOH, THE.







TOSHEN IV. 2.





ERETEANM, continted.


MUHLENBERG, IV. 4.


MORAN, IV. 5.


Tenor.


2d Treble or
Alto.


Treble.

Bass.




AMSTERDARE,









HERALID ANGELS, continued.




HERALD ANGELS, co.vtivued.



God - - head see ! Hail, hail thin-car-nate De - i - ty, Hail thin-car-nate De - i - ty,


HERALD ANGELS, continuk.
$48{ }^{\text {RLA. }}$



Repeat from the first pare, "Ris'n with healing:" and end with CHORUS.


# AVISON, cartinuev. 


low - ly his tirth, The bright - est Arch-an-gel, in glo-ry ex-cet-ling, He stoops to re-deem thce, he reigns up - on




DYING CHRISTIAN, contiveed.
159


DYING CHRISTHAN, comtruven




DYINGCHRESTIAN, costirved


DENBIGH, L. M.


DENBIGH, comtinued.





LHTANY, camtivued.



ARNOLD comtheved



## SI'. AUGUSTINE.

SALİ XLVII



Ereble.
E.
荡
0





ST. MATTHEW, co.vTINUED.



CASTER HYMN, contivued.












## 

PART 2.
containina


## VENITE, EXULTEMUS DOMINO, NO. 1.



1. O come, let ussing.... .......|un-..... ......to the...|Lord,...... let us heartily rejoice in the....|strength...........of. ... |our..............sal-...|vation...2.
2. For the Lord is a............ great..................... God ;.......and a great................... ........ King ...............a-... bove.............all ... gods ;.... 4 :
3. The sea is his, and........... he.......... .. made... it ;.......... and his hands pre-................... pa- ................red... the ............dry.... land...... 6.
4. For he is the .................. Lord............our.... God ;...... and we are the people of his $\}$ and............... the.... sheep........ of his... hand..... 3.
5. Glory be the Father, and...|to................the....|Son,....... and...................................... to...................the... Ho-.......... . Iy.... Ghost; 11.

9........................ For he cometh, For he cometb.. $\qquad$ .judge........the.............earth ;..... .

## VENITE, EXUL'NEMUS DOMINO, NO. 1.


.................... and with righteousness to judge the
be sung in its real place on the staff, which is an Octave below where it appears to stand now.
MORNING PRAYER.
Before the portion of Psalms.


1. O come, let ussing.... .......|un-..... ......to the... LLord,...... Iet us heartily rejoice in the.... strength...........of....|our...............sal-...|vation... 2.
2. For the Lord is a............ great.................... God ;...... and a great ......................... King ...............a-... bove.............all... gods ;... 4 .
3. The sea is his, and............ he........... .. made... it ;.......... and his hands pre-.................. pa-................red... the............dry.... land...... 6.
4. For he is the.................. Lord...........our.... God;..... and we are the people of his $\}$ and............... the.... sheep.......of his... hand..... 8.
 2. 12. © Beax.

Treble.
Bass

9....................... For he cometh, For he cometh to........................................................................................................ eadge. earth ....

## VENETHL, EXULTEMUS DOMINO, NO. 2.



[^0]MORNING PRAYER. Before the portion of Psalms. Gillartingtom,

9........................ For he cometh, For he rometh to.........................................................................................................earthe..............


[^1]

VENHTE, EXULTEMUS DOMINO, NO. 4.

and with rightcousness to judge the world and the. $\qquad$ his.
truth. 10


GLORIA PATRI, NO. 2.


After the portion of Psalms.
凡. Arabetg.
He
MORNING PRAYER,

Tenor.


GLORIA PATtI, NO. 4.

## After the porting of Psalms. <br> MOANING PRAYER.

Alto.

Tenor.


## 200 MORNING PRAVER.

GLORLA PATHI, NO. 5.


Treble.


GIORIA PATRI, contiveed.


GLOIRIA IN EXCELSIS, NO. 1.
MORNING PRAXER.
After the portion of Psalms.

Alto
Tenor

## Treble:

.
$\because$ 1. Glory be to...............................
2. We praise thee, we bless thee, w.........................

God................00...|high,......| and on earth
... high,...... and on earth,............................peace
eace.
..good-. |will
towards|men...... 2

3. O Lord God,
... Heaven-.........ly.... $\mid$ King, .....|God the.

. $\left\lvert\, \begin{aligned} & \text { Fa-.. } \\ & \text { God, }\end{aligned}\right.$
...ther. 1 Al
|mighty....4.
$\square$



9. Fcr thou only.........................|art..................Ho- ly,.......|thou...........................|on-.............ly.|art............the.. |Lord....... 10.
10. Thou only, O Christ, with the...|Ho-.... ....... ly...| Ghost...|art most high in the......|glory.........of..|God ..........the...|Father...... . A - men.

## MOORNING PRAYER





Continurd.


GLORIA IN EXCEISIS, NO. 3.



## GLOIRIA IN EXCELSIS, NO. 3.

## Continued.


4. That takest away the..
sins.
ins...............of the world...
6. Thou that takest awry the sins of the
ceivc
.our...prayer. ...
Thou that sittest at the right
hand of God the Father, have $\}$ mer.
$.{ }^{\text {c }} . . .{ }^{\text {up. }}$
.on... os.... ... . $7^{7}$


TE DEUM, NO. 1 .


## 




TE DEUM, NO.2.
Alto.
IIORNING PAAYEIR.

Tenor.


1. We praise thee, O God: we
2. IIcaven and earth are fill of
the majesty $\}$
3. The holr Chureh throughont all the world. doth ae14. O Lord save thy people, and... 16. Vouchsafe, O Loold, to keep \} dathe us thrs |daj...........Wihouthsin...........|


TE DEU畳 NO. 1. covtinued.



TE DEUM, NO. Z.


TE DEUM, NO. 2.

3. Holy, ..................................Hely,.....................................Ho- ................................... Iy,..................

3 Thou art the King of.
10. When thou hadst overcome the......
12. We therefore pray thee,...............

last-
.ing . . Son
beaven ...... . to .. all . . . . . . . . . be. Ilievers. 18
belp. . . . . . . .thy . servants . |whom thou hast redeemad . . . . . with. . . . . . . . .thy . . |pre. . . . . . . . cious blood. . . 13.

TEDEEM, NO.



UEBRLATE BEO, NO. 2.
After the Secund Lesson.
3.tticibill and T.utgon.





## MTORNTNG PRAYER.

Alto.
Tenor.
After the Second Lesson.





## BENEDICTUS, NO. 3.











## BONUM EST CONFITERI, NO. 1.




BONU酉CBTCONFITERE, NO. 2.

## BONUM EST' CONFITERI, NO. 3.

## Alto.

Tenor.

Treble.

Bass.

2. To tell of thy loving kindness early.........
n.................the
4. For thou Lord hast male me................. Iflad through...thy... works ;... and I will rejoice in gi.
6. As it was in the begmang..... ................ is
is ............... ...... now ,...... and ever... ..................
ra- ..........tions...
............thy... thands ;...... 5.
$\qquad$ ..be.... workd. ...vithoulieml. Amen.

## EVENING PRATER.PSALIM XJII.

After the First Lesson.
martep.


1. It is a good thing to give............| thanks ......unto the Lord,.....| and to sing praises unto thy....|name,.,............... O................Most.|Highest $: 2$

3 Upin an instrinent of ten string $\left.\begin{array}{rl}\text { and up. }\end{array}\right\}$ on................the... Tute ;...... upon a loud instrument.......... and..............up... on..... .........the... harp....... 4


2. To tell of thy foving hindness early.........'in................the ...'morning, |and of thy....................|truth......in the.. night.................|season;.....3.

6. As it was in the berinnıg..... ............... is ......................... now....... land ever..................... $\left.\right|_{\text {shath..........be.... }}$ world.....withoutiend............. Amen.

DGUS MESE配期ATUIR, NO. I.

## EUENINGPRAYER.PGAIMLXVII,

After the Second Lessots.
Dr. Laort.




6. Then shall the earth bring
-S. 7. God.
9. As it was in the beginning

3hill ........................ hless us,. and Gint evenour orvi

DEUS MISEIPEATELR，NO． 2.



After the Sceond Lesson.




## ETENITG PRAYER, PSAIII CIIT. <br> After the Second Lesson. <br> fick. © Meatijeoate.




BENEDHC, ANIMA MEA, NO. 3.




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tarto elly dwll I.ack otwrine
Qart iff thy eacn
Q) Fo thy eratain their eliagth in feoryu
Dhañ he Las Sive Laban
Q.cent aec thy Fi-ankbes O, ec
H. lak. Tify Bunams bore
teut font the ellenery-flowit
pebin etacuci
Genus io PLuc

Robe ama peryan


fain skak y un kasittong bblun

B-ion of tín carne stiky elionno
oh let us ilccean





[^0]:    . $0.0 . . . . . . . . . . . .$. and with righteousness to judge the world and the.........peo-........... ple...........................with............ his.................. truth. 10

[^1]:    ................ and with rightcousness to judge the .......................world...... and the......peo-......... ple..........with......... his.......... truth. 10.

