# SOCIAL HARP, 

A COLLECTION OF

## TUNES, 0DES, ANTHEMS, AND SET PIECES,

SELECTED FROM VARIOUS AUTHORS:
TOGETHER WITH
MUCH NEW MUSIC NEVER BEF0RE PUBLISHED;
SUITED TO ALL METRES, AND WELL ADAPTED TO ALL DENOMINATIONS, SINGING-SCHOOLS, AND PRIVATE SOCIETIES.
with a

##  <br> AND THE

art of musical composition so simplified that the most unlearned person CAN COMPREHEND IT WITH THE UTMOST FACILITY.

BY JOHN G. M ${ }^{\mathrm{c}} \mathrm{C}$ URRY.

PHILADELPIIA
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## PREFACE.

The apology offered for adding still another music book to the many already before the public is, that there is an increasing demand for new music, and a book better adapted to the wants of Singing Societies, all Christian denominations, and the Churches in the South and West more espeeially. Another reason is, that the Author having different views upon the science of musie from those published in other works, did not feel satisfied that they should lie hidden in mystery for ages yet to eome, while, by an exposition of them, he may enlighten millions yet unborn. Having taught music for the last fourteen years, and finding it so difficult to teaeh from any of the books now in use, for the want of several examples, whieh will be found in this work; these, with many other reasons, have induced the Author to compile the present volume.

Many efforts have been made, and are still making, to gratify the public taste with a colleetion of church musie ; none but those who have undertaken the task know how diffieult it is to aecomplish. Neither time nor labor has been spared by the compiler of this volume to render it, in every respect, well adapted to the wants of the public.

The Social Harp is divided into six parts, elassified in the following order, viz: Each part (except the sixth part) commences with tunes in the major key, followed by tunes in the minor, keyed on the same letter. Part I. contains tunes in the key of A. Part II. contains tunes in the key of F. Part III. contains tunes in the key of G. Part IV. contains tunes in the key of E. Part V. is made up of gems in various keys. Part VI. is made up of anthems and set pieces. This arrangement will be found very convenient for teachers. In conclusion, this work is presented to the public with a sincere desire that it may advance the interests of the Chureh militant, and also those of the Churen triumphant.

## JOHN G. M ${ }^{C}$ CURRY.

## E D I T 0 R'S PREFACE.

The practice of Sacred Music being in itself so agreeable and noble, a strong inducement is presented to those persons who take dclight in hearing or uniting in this pleasing excrcise, to commence the study of the art: but, as words cannot of themselves express sounds, notes have been invented for this purpose; yet few, comparatively, are able to attain any considerable proficiency in this science without the help of a master. To assist the ideas of the pupil, and ease the labor of the teacher, the following summary of the first principles of Vocal Music has been compiled, and pains have been taken to render the subject as easy of comprehension as possible. There will be found in the Rudiments presented, many new features (not found in any other work), that are entircly original with the Author. Having given the most prominent and essential directions necessary for studying Vocal Music, our limits forbid any enlargement on many interesting particulars, very necessary to be understood by the Choristcr, Leader, or private singer.

Should it be deemed requisite to make some additions to this compendium at a future time, the Editor will have much pleasure in submitting such further suggestions as may occur to him, or may be recommended by his musical friends. Meantime, it is hoped this brief Manual may prove useful and acceptable to those for whom it was designed. This work contains a greater amount of ncw music than was ever before published in one volume.

Many thanks to the several individuals who have so kindly contributed to the pages of this Volume. Their interesting productions, we trust, will be properly appreciated.

## THE EDITOR.

## RUDIMENTS 0F MUSIC.

## GENERAL REMARKS.

Music is said to be a succession of pleasing sounds. As a science, it teaches the just disposition of sounds; and as an art, it enables us to express them with facility and advantage. Music is written upon five parallel lincs, including the spaces between them, which is called a stave. These lines and spaces are represented by the first seven lettere in the alphabetA, B, C, D, E, F, and G. These letters also represent the seven sounds that belong to each key-note in music. When eight letters are used, the first is repeated. All notes in music which represent sounds, are called by fuur names - me, faw, sole, law : these notes have six other names, which represent time-the Semibrcve, Minim, Crotchet, Quaver, Semiquaver, and Demisemiquaver.


EXAMPLES OF NOTES THAT DIFFER IN TIME.


These six kinds of notes are proportioned acccording to the modes of time, and measure notes.

The following scale will show, at one view, the proportion one note bears to another:

One Semibreve



Quavers,

Sixteen


The semibreve $\overline{-\infty}$ is now the longest note used. It is white, without a stem, and is the $\qquad$ measure-note, and guides all the others.
The minim $=$ is but half the length of a semibreve, is white, and has a stem to it. = -1
-

The erotchet -- is but half the length of a minim, has a blaek head and astraightstem. $\qquad$
The quaver - is but half the length of a erotehet, and has a blaek head, and one -F- turn to the stem.

The semiquaver - is but half the length of the quaver, and has two turns to the stem.


The demisemiquaver $\overline{-}$ is but half the length of the semiquaver, and has three turns to the
 stem.

There are seven modes of time used in this book - three of Common, two of Triple, and two of Compound. There are several classes of each mode of time, the explanation of which will be seen in the following examples:

The first mode of Common Time is known by a figure 2 placed over a figure 2. It has a semibreve for a measure-notc, sung in the time of three seeonds to the measure; two beats-one down, and the other up.

The second mode of Common Time is known by a figure 4 placed over a figure 4. It lias a semibreve for a measure-notc, sung in the time of two and a half seeonds to the measure; two beats one down, and the other up.

The third mode of Common Time is known by a figure 2 placed over a figure 4. It has a minim for a measure-note,
 sung in the time of one and a half seeonds to the measure; two beats one down and the other up.

The first mode of Triple Time is known by a figure 3 placed over a figure 2.


It has a pointed semi-
breve for a measure-note, sung in the time of three seeonds to the measure; three beats-two down, and the other up.
The seeond mode of Triple Time is known by a figure 3 plaeed over a figure 4.


It has a pointed minim for a measure note, sung in the time of two seeonds to the measure ; three beats-two down, and the other up.

The first mode of Compound Time is known by a figure 6 plaeed over a figure 4.


It has a pointed semibreve for a measure-note, sung in the time of two and a half seeonds to the measure ; two beats-one down, and the other up.

The seeond mode of Compound Time is known by a figure 6 placed over a figure 8.
 It has a pointed minim for a measure-note, sung in the time of one and a half seeonds to the measure ; two beats-one down, and the other up.

The Staff is five lines, with their spaees, on which all musical eharacters are written. These lines and spaces are counted from the lower line upward, and each line and spaee is ealled a degree.

STAFF.
$\qquad$

## Leger Lines.

$\qquad$ Leger Lines.
$\qquad$ -- -- -- - - --———— Leger Lines.

When notes ascend, or descend, beyond the staff, leger lines are used. Thus,

The letters are placed on the staff in the following manner, aceording to the $F$ and $G$ eleffs:

F
${ }_{\mathrm{E}}{ }^{\mathrm{F}}$
The lettcrs are placed on the staff, according to the $G$ cleff, thus:


Rests are marks of silcnce, whieh denote that you must remain silent as long as it takes to sound a note of the same name. Thus,

## THE RESTS.



The staff is divided into equal parts by single bars, aeeording to the modes of time. Thus,


A double bar shows that the preceding part of the tune should be repeated.


A elose shows the end of a ture, or anthem. Thus,

A dot, or point of addition, set at the right of a note, or rest, adds to it half its length; and if plaeed by the first note in the measure, it diminishes from the sueeeeding part of the measure by redueing the next note to a smaller denomination. If plaeed last in the measure, it reduees the preeeding note to a smaller denomination. Thus,


The point never extends its influcnce out of the measure in whieh it is placed.
A pause shows that the note over whieh it is plaeed should be sounded a little longer than its usual time, and the hand should move slowly.


The brace shows how many parts are to be performed at the same time. The order of the parts is as follows:The first, or lower part, is ealled Bass; the seeond, Tenor. If four parts are used, the third is ealled Counter, and the fourth, Treble.


The Slur plaecd over or under any number of notes, shows that they must be sung to one syllable. The tails
 of the notes are often joined,
whieh answers the same purposeas a slur.

A figure 3, placed over or under any three notes, shows that they are to be sung in the time of two of the same denomination
 without a figure.

Notes of syncopation are, any number of notes, on the same line or space, joined together with a slur. The first note is the only note named, but sounding the time of all the others, giving the accent at its usual place in the measure, as in the following example:


Syncope, or syncopated notes, are notes set out of their usual place, in the measure, in common time, having half the time in the middle, as a minim between two crotchets, or a crotchet between two quavers. Half of a measure may be disjoined by placing a quaver before a pointed crotchet; or, in compound time, a crotchet before a minim. Example:


The Cleff is a character placed at the beginning of every tune, to determine the situation of the letters upon the staff, and is made thus:


When the $\mathbf{F}$ cleff is used at the beginning of a tune, it shows that $\mathbf{F}$ is on the fourth line, and is used to prevent placing the letters on the staff at the first part of every tunc. The $G$ cleff places $G$ upon the second line of the staff: is used instead of placing the letters at the beginning of the tune. The $\mathbb{C}$ cleff places $\mathbb{C}$ upon the midule line of the staff: in modern music it is but seldom used.

The repeat shows that the music is to be repeated from it to the next

The prisma :ll: shows that the preceding words are to be repeated. Thus, Hallelujah. :\|l:

The figures 1 and 2, at the end of a strain or tune, show that the note or notes under 1 should be sung the first time, and the note or notes under 2 the second time; but if the notes are joined by a slur, both are sounded the second time.

When fractions are uscd at the end of a tune, they show what part of a note is to be used the first time; and the second time use
 used the first time; and the
the whole note. Example:


A flat 二万—— set before a note, shows that the note is to be sounded a half tone -

A sharp
a half tone

A natural stores it to $\qquad$ its primitive sound.

Where accidental flats and sharps occur in music, it so happens that the sound falls between two sounds; and if the composer takes the sound above, he should place a flat; if below, a sharp.

OF THE SOUNDS BELONGING TO EACH KEY-NOTE.
There are seven sounds belonging to each key-note in music, and these sounds are cxpressed by four syllables,-me, faw, sole, law,-threc of which represent two sounds each, viz., faw, sole, and law. The syllable me represents one sound only. That syllable having but one place in the octare which is between law and faw, is made the governing note in transposition. The notes appear on the staff, according to the $\mathbf{F}$ cleff, in the following order, without the aid of flats or sharps. Thus:


By the use of flats and sharps the octaves may be changed, as in the following examples.

The notes appear on the staff in the following order, according to the F cleff.



By the use of three of


By the
use of use of 2 sharps Thus:
By the
use of
3 sharps. Thus:


The notes appear on the staff in the following order, according to the G cleff.


By the
use of
three flats
Thus:


By the
use of
2 sharps.
Thus:


By the
use of
3 sharps
Thus:


## RUDIMENTS OF MUSIC.

You see by the foregoing examples that the notes, faw, sole, law, come twice before me; then comes faw again. In transposition, the whole is raised or lowered, as the tune requires.

## THE RULE TO DETERMINE THE PLACE FOR ME.

If no flats or sharps are placed at the beginning of a tune, $m e$ is on $B$.


The rule to determine the place for $m e$ by the use of flats.
If B be flat, i. e., if a flat is placed on $\mathrm{B}, m e$ is on E .


The rule to determine the place for me, by the use of sharps.
If F is sharp, i. e., if a sharp be placed on F ,
me is on F .


If F and C be sharp, me is on C .

If $F, C$ and $G$, be sharp, $m e$ is on $G$.

These six transpositions, with the one without flat or sharp, places the me on each letter of the octave; although either sharps or flats will transpose the me through the whole octave-both have been used, either through ignorance or for the purpose of keeping the science of music in obscurity. Some writers have essayed to explain the reason why one letter was sharped first, and another flatted first. This is quite a difficult and absurd undertaking; for there is no reason why F should be first sharped or B flatted, only from blind tradition, which never has nor never will solve this and many other mysterious pqints in the science of music. I say mystery, for it has proved to be such hitherto; but for the benefit of the public generally I will solve this, with many other points, which have proven to former generations quite mysterious.

Transposition is natural to that piece of music to which it belongs; flats and sharps are, or ought to be, used merely to show the natural place for me. Transposition is natural. A flat or sharp placed at the beginning of a tune, has no influence over the leading notes whaterer, but is placed there to show what is natural. The keys govern the whole matter, and one sharp or flat would show the place for me, after having transposed itself, as well as both flats and sharps, by placing the sharp or flat on the letter that belongs to me. There is no use for flat or sharp after the key is found; if the performer knows where the key is, then he has no further use for flats or sharps. You can write a tune on A, B, C, or D, or on any other letter, without flat or sharp. A star, or any other character, placed on the letter belonging to $m e$, would show the place for $m e$ as well as those characters called flats and sharps.

## OF ACCENT.

Accent is a stress of voice or emphasis on one part of a sentence, strain, or measure, more than another. In the two first modes of common time the accent is on the first and third parts of the measure, or on the first part of each half of the measure. In the third mode of common time the accent falls on the first part of the measure; if divided into four parts, the accent is the same as the two preceding modes. In triple time, the accent is on the first and third parts of the measure. Compound time is generally divided into six parts, and the accent falls on the first and fourth parts of the measure. In all modes the first note in a measure is accented. The figures, which are used to express the several modes of time, are to be used single. The under figure shows how many parts the semibreve is divided into, and the upper figure shows how many parts of the same fill a measure, viz.:

2 over $2\left(\frac{2}{2}\right)$, means two minims in a measure: 4 orer 4 ( $\frac{4}{9}$ ), shows the semibreve is divided into four parts, and four parts fill a measure. 2 over $4\left(\frac{2}{4}\right)$, shows the semibreve is divided into four parts, and two parts fill a measure: and so of all the modes of time expressed by figures.
Further Explanations of the several Modes of Time as indicated on page 6.
The several modes of time are governed by the metre. Elevens are adapted to compound time, or to common time, when the measure is divided into three parts, having half the measure in one syllable, and two syllables in the other half; having the accent on the first part of the measure. Elevens are measured by threes: onc syllable to commence on, and one to finish on, leaves nine to be divided; divide them into thrce equal parts, we have three syllables in each part, and the accent being on the first syllable in cach part ; consequently elevens cannot be performed to any mode of time measured by even numbers. Common time that is divided into three parts is partially connected with compound time.

When compound time is divided into four parts, having two-sixths of the measure in the first and third parts, and one-sixth in the second and fourth parts, the poetry is divided by twos, and the same poetry can be applisd to it that is applied to common time-that is, divided by twos. Eights may be applied to compound time when the poetry is measured by threes. 'Taking the first and last syllables out, leaves six to be divided into two parts; but when by twos, it cannot be applied to compound timc. There are two movements of triple time which are governed by the metre. One is, where the measure is divided into two parts, it will not admit the same metre that it does when divided into three parts; when divided into two parts, any poetry that is measured by twos will apply to it. All poetry is measured by twos or threes. Elcvens are measured by threes. Eights are sometimes measured by threes; at others, by twos. Common Metre, Long Metrc, Short Metre, Eights and Sevens, Sixes and Sevens, are all measured by twos. Odes, anthems, and set-pieces, have no general rule of measurement.

## explanation of keys.

There are seven sounds belonging to each key-note in music. The keynote is the father of all sounds, and each sound looks to the key for its strength, quality, and location; therefore no sound can be correctly sounded without first sounding the key-note. The key-note is the ground-work of every tune; it answers the same purpose to a tune that a sill does to a house. You raise the sills, and the whole fabric is raised, each log being
the same distance as they were before the foundation was raised. So raise the key of a tune, and the whole tune is raised, each sound being the same distance from the key that they were before the key was raised; e.g., place the major key on E , the lower line, and the octare above, and place the kcy on $A$, and the octave above, and the whole octave is raised. Examples:


No. 1 is the key in all tunes, let it be high or low, and all other sounds are the same distance from the keys.

## THE DIATONIC SCALE, MAJOR AND MNOR, IN CONNECTION WITH THE

 CHROMATIC SCALE.The Diatonic Scale is com- 1 Major. $8-8 \underset{7}{-} 1$ Minor. $E 8$ posed of tones and semitones. In the major key, from the key to the second, is a tone; from the second to the third, a tone; from the third to the fourth, a semitone; from the fourth to the fifth, a tone; from the fifth to the sisth, a tone; from the sixth to the seventh, a tone; from the
scventh to the eighth, a semiscventh The eighth, a semi-
tone. The minor kcy differs from the major bcoause of scmitones occurring between ——三 $\mathbf{3}$ the second and third sounds, and fifth and sixtlo sounds, of the diatonic scale.
$\triangle 1$


## RUDIMENTS OF MUSIC.

A tone is the distance from one sound to the next above, or below; or, in other words, the space between two adjoining sounds. The semitones are the same, only the space is half as wide wherc the semitones occur as it is where the whole tones occur. By referring to the diatonic scale you see that the space between three and four is not as wide as between four and five, or five and six, or six and seven, of the major key. The seventh and eighth form another semitone, and this is onc reason why some tunes are in the major and others in the minor key. The third, sixth, and seventh sounds of the major key is a half-tone higher than the same sounds of the minor key. But some writers say that minor-keyed tunes are applied to poetry that is solemn, pensive, and melancholy; and major-keyed tuncs arc applied to poetry that is animating, spirited, and checrful. But I differ with those writers. If that be true, why is the good old hymn, " O ! when shall I see Jesus," \&c., applied to tunes in the minor and major keys? and why was the hymn, "Lord, what a thoughtless wretch was I," \&c., applied to Ifuntington in the major key, and also to Greenwich in the minor key? and the hymn called "The Family Bible," applied to four different tunes, two of which are in the major key, and two in the minor? This proves at once that the keys are independent characters. The reason why tunes are in different keys is, there are seven sounds belonging to each key note in music, and each sound is different in strength and quality. The major key is the strongest sound in the diatonic scale, and gives to the minor artificial power to act for itsclf, and withdraws that power at any time. There are some tunes that no man can tell whether they are major or minor-keyed; e. g., refer to " Ministers' Farewell," " Rhode Island," "Antioch," " Desirc for Piety," that the keys are in conflict all the way through. The scunds in the minor key are partially compared to the major all the time, for instance, the seventh sound in the minor key is as good a sound as there is in it; the reason why, is because it is the major fifth, and is partially compared to the major key. The minor third is a good sound, and is the major key; that throws the minor fifth to the major third. If you will refer to the diatonic scale, you will see that from the minor third to the fifth is precisely the same as the interval from the key to the third in the major key. Conscquently, my opinion is that the keys are independent characters, especiaily the major key.
There are seven sounds in music, and each sound differs in quality and
strength. The strength of a sound depends upon the portion of melody there is in it. The stronger the sound the better its quality. Sounds differ in strength and quality in the following order:


The figures above show the number of each sound, and the figures below show the degrees of melody in each sound. No. 1 has eight degrees of melody in it. The next sound in strength and quality is the fifth, which has seven and a half degrees of melody, and is at the greatest distance from the key, or No. 1. The third has seven degrees of melody, and is at the greatest distance from the two stronger sounds, and is next in strength and quality. The sixth has six and a half degrees of melody, and is the next in strength and quality. The fourth has six degrees of melody, and is the next in strength and quality. The second has five and a half degrees of melody, and is the next in strength and quality. The seventh is the most inferior sound in the octave, and has about five degrees of melody.

## OF INTERVALS.

An interval is the distance from one sound to another in the Diatonic Scale. There are seven intervals ascending from each degree in the Diatonic Scale, and these intervals are denominated by seconds, thirds, fourths, fifths, sixths, sevenths, and eighths. In counting intervals, commence on the lower degree, and count upward. In counting an interval conposed of three degrees, i.e., from A to $\mathrm{C}-\mathrm{A}$ is one, B is two, C is three; or an interval composed of five degrees, i. e., from F to $\mathrm{C}-\mathrm{F}$ is one, G is two, A is three. B four, C five. See the following Example.
The following scale will show at one view the forty-nine intervals:

## RUDIMENTS OF MUSIC.

EXAMPLE OF SCAJE OF INTERVALS.


The foregoing is an example of all the intervals ascending from each sound in the octatc. No. 1 is the key note to every correct piece of music, and determincs the location and quality of all the sounds in the octave. The first staff shows all the intervals ascending from No. 1 ; the second from No. 2; the third from No. 3; the fourth from No. 4; the fifth from No. 5 ; the sixth from No. 6 ; the seventh from No. 7 . You sec there are seven intervals on cach staff, and seven in each column. The first eolumn contains all seconds, ascending from different sounds; the second the thirds; the third the fourths; the fourth the fifths; the fifth the sixths; the sixth the sevenths; the seventh the eighths. Therc are seven intervals of each denomination, which make forty-nine to be observed in composition.

## HARMONY AND COMPOSITION.

The first thing to be observed in composition is the leading notes of a tune; viz., the key note, or No. 1, and the fifths are the leading notes of every tune. The key is first to be found, then if the tune runs to the key above, and the key is the lowest note, the key should be nlaced on F ; but if the key is the highest note in the tune, and the tune runs to the fifth below, (the lower key,) the tune should be keyed on G. Before you commence writing your tenor, you must find the highest and lowest note, and if there is more than one octave in the tune, you must bring the tune as near within the stave as you can. But if there is less than one octave in a tune, you must place the key so as to let the tune run to the upper part of the stave; e. g., look at the tune ealled "Ninety-Fifth," you can see it has only five degrees in the tenor; i. e., from the key to the fifth, placing the key on the letter A, throwing the highest note on E. There are some tunes that are only a third above the key, thesc tunes should be keyed on E, and if a tune runs a fourth above, the key should be placed on D. After you have written your tenor, then commence your bass by placing your notes a proper distance from the tenor, and be eareful always not to place any note within one degree of the corresponding note in the other part, or within seven degrees, it being within one degree of the oetave. Also avoid ninths, as they have the same effect as seconds and sevenths. Any two notes of the same name will make an agreeable sound, you may place notes in unison if you see proper. The intervals that produce harmony, (when
sounded together,) are thirds, fourths, fifths, sixths, and eighths, or unison. Those that produce a disagreeablc sound are seconds, sevenths, and ninths. Any sound may be used in composition, except the sounds on two adjoining letters: viz., a note on $A$ in the tenor, and one on $B$ in the treble, cannot be used at the same time. In writing music, you must keep the measures even in each part, so that you can tell which note you are trying to place one to harmonize with. After having written the bass and tenor, commence the treble by observing both parts already written; be careful not to place any note on the next sound to the notes in either part that is already located. Be careful not to let the treble have the same turn with the bass, for it is very injurious, if not ruinous, to any piece of music. Varicty and turn is the chief thing in making good music. If the tenor runs high, let the treble take a medium position; if the tenor runs on a medium line, let the trcble run above or below. It is not best to place the treble too high throughout, but let it run high, and low, and on a medium line. No bass should run lower than A, first space of the bass staff, as that is as low as any voice can descend, when the tune is properly keyed. When the tenor runs low, the bass should alwags run above the tenor. The quality of sounds in composition should be observed. If the note in the tenor is the key, the second, fuurth, and seventh sounds should be avoided; but the third, fifth, and sixth sounds will run well with the key. If the note which you are setting, a eorresponding one, be a second, then avoid the third, eighth, and tenth; as the ninth is an octave from the second, but the fourth, fifth, sixth, and seventh will run with the second. If the note which you arc setting, a corresponding one, be a third, aroid the fourth, ninth, and secund ; but the fifth, sixth, seventh, and eighth, or first, the first being the same as the eighth, will run well with the third. If the note which you are setting, a corresponding one, be a fourth, avoid the third and fifth sounds; also the tenth and twelfth, as they are an octave to the third and fifth. If the note which you are setting, a corresponding onc, be a fifth, avoid the fourth and sixth, as they are the next note to the fifth. You will rcadily sce the sounds next the note you are setting, a corresponding one should be avoided, and they are the only sounds that will make a discord. In composition, be careful when writing bass, not to take all the good ground from the treble, as there are many trebles ruined by the bass taking all the good ground from the treble. Always when writing have an eye to the treble, so you may not be exeluded when you come to writing treble.

## RULES FOR BEATING TIME.

The Time of a musical strain is divided, by bars drawn across the stave, into equal portions, called Measures. Each Measure is again divided, by a motion of the hand, into smaller equal portions, called beats. When a tune is commenced, the beats must be regular to the close, giving all the notes their relative value. In order to regulate the time accurately, every singer is required to observe the Beats and Accents necessary in each measure. As a
general rule for beating time, the motions of the hand indicate the number of beats required in all kinds of neasures-always down on the first part of the measure, and up on the last part. For the three modes of Common Time, and the two modes of Compound Time, the beats divide the Timo and Measures into two equal parts. The first move of the hand forms the accent, and should fall on the first part of the measure, and rise on the first part of the latter half of the measure. For Triple Time, the hand should fall upon the first part of the measure, and at the second beat let the hand fall again, and, for the third beat, raise the hand up.

See, in the following Scale of Notes, where the Semitones are indicated by a star (*).
Eight Notes.
MAJOR KEY.
Eight Notes.
MINOR KEY.
$\begin{array}{lllllllllllllllll}12 & 1 & 2 & 1 & 2 & 1 & 2 & 12 & 1 & 2 & 1 & 2 & 1 & 2 & 1 & 2 & 12\end{array}$
$\begin{array}{lllllllllllllllll}12 & 1 & 2 & 1 & 2 & 1 & 2 & 12 & 1 & 2 & 1 & 2 & 1 & 2 & 1 & 2 & 12\end{array}$
$++1+1+1+1+1+1+1+$


## DICTIONARY 0F MUSICAL TERMS.

Adayio, very slow; the first mood in common time. Allegro, lively, quiek; the third mood in common time Accent, a stress of the voice on a particular note or syllable. Air, the tenor part ; the inelination of a piece of music. $\mathcal{A l t}$, high above the stave.
Alto, or Altus, high counter.
Appetone, between a tone and a semitone.
Affetuoso, tender ; affecting; mournful; plaintive.
Andante, moderate.
Bass, the lowest part of music ; grave ; solemn.
Bassoon, a kind of wind instrument for bass.
Bass Viol, a large, or bass fiddle.
Breve, an aneient note, II, equal to two semibreves.
Canticles, divine or pious poems; songs.
Chant, to sing praises.
Chord, a sound; a concord; proportional vibrations.
Chorus, all the parts together.
Clefs, characters representing particular sounds or degrees.
Comma, a small part, as $1-4$ th, $1-5$ th, \&e., of a tone.
Compose, to make tunes, or set notes for musie.
Concort, many singers or instruments together.
Counter, is high treble performed in a female voice.
Couplet, both aecents tied together in the same measure.
Cresccndo, inereasing in sounds, \&e.
Da Capo, or D. C., to return and elose with the first strain.
Diagram, the gamut, or rudiments of music.
Diapason, an octave; an eighth degree.
Dissonancc, discord; disagreement.
Duet, two parts only moving together.
Diminuendo, diminishing in sound; becoming louder.
Forte, or For, full; loud or strong.
Firfe, or Fugha, the parts of nusic following each other in succession.
Gumut, the scale, or rudiments of music.
Grand, full; great; complete; pleasing.
Grave, slow ; solemn; mournful; most slow
Guido, a direct.
Harmony, a pleasing union of sounds.

Harmonist, a writer of harmony ; a musician.
Hexameter, having six lines to a verse.
Hautboy, or Hoboy, a kind of wind instrument.
Inno, a hymu or song.
Intonation, giving the pitch or key of a tune.
Interval, the distance between two degrees or sounds.
Ionic, light and soft.
Keys, the most permanent sounds of the voice or instrument.
Key note, the principal or leading note of each octave.
Largo, one degree quicker than the seeond mood in common time.
Lima, the difference between major and minor.
Linto, slow.
Major modc, the sharp key; the great third; high; cheerful.
Major chord, an interval having more semitones than a minor chord of the same degrees.
Medius, is low treble performed in a man's voice.
Moods, certain proportions of time, \&e.
Modulate, to regulate sounds; to sing in a pleasing manner.
Musica, the art of musie; the study or scienee of musie.
Music, a suceession of pleasing sounds; one of the liberal seiences.
Necessario, continuing like thorough-bass.
Octave, and eighth degree; five tones and two semitones.
Organ, the largest of all musieal instruments.
Pastoral, rural; a shepherd's song; something pertaining to a shepherd.
Piano, or P'ia, direets the performer to sing soft; a kind of instrument.
Pentameter, five lines to each verse.
Pitchpipe, a small instrument for proving sounds.
Solo, one part alone.
Sonorous, loud and harmonious.
Symphony, a piece of music without words, which the instrument plays while the voices rest.
Syncopc, cut off; disjointed; out of the usual order.
Syncopation, notes joined in the same degree in one position.
Trill, or Tr., a tune like a shake or roll.
Transposition, the changing the place of the key note.
Trio, a tune in three parts.
Violincello, a tenor viol, 1-8th above a bass viol.

## THE SOCIAL HARP.

## PARTI.




Come thou Fount of every blessing, Tune my heart to sing thy grace; And we'll land on shore, yes, we'll land on shore,
Streams of mercy never ceasing, Call for songs of loudest praise.
And we'll land on shore, and be safe for evermore.

THE CROSS. A set piece.

John G. McCurry, 1854.

$\left.\begin{array}{l}\text { Bchold, behold the Lamb of God, On the cross, On the cross; } \\ \text { He sheds for fou his precious blood On the cross, On the cross. }\end{array}\right\}$ Oh, hear his all important cry, Eloi lama sabacthani ; Draw near and see yonr Saviour die, On the cross, On the cross.



Lord, what a thoughtless wretch was I, To see the wicked placed on high, To mourn, and murmur, andrepine; In pride, and robes of honor shinc.


But, oh, their end, their

ob, their cnd, their dreadful cnd; Thy sanctuary taught me so; on slip - pery rocks I seethemstand, And fiery billows roll be - low.



> HEAVENLY KING. 7s. A. W. McCurry.


Childreh of the heavenly King, When we get to heaven we will part no more. \} Friends, fare you well, Friends, fare you well, As ye journey sweetly sing, When we, \&c.

When we get to heaven we will part no more.



Je - sus my all to heaven is gone, Happy, 0 happy, He whom I fix my hopes upon, Happy in the Lord ; $\}$, We'll eross the River of Jopdan, Happy, 0 happy, We'll
His traek I see and I'll pursue, Happy, 0 happy, The narrow way till him I view, Happy in the Lord.


cross the River of Jordan, Happy in the Lord.


2 The way the holy prophets went,
The road that leads from banishment; The King's highway of holiness, I'll go, for all his paths are peaee.

3 This is the way I long have sought, And mourn'd becanse I found it not; My grief a burden long had been, Beeause I was not saved from sin.

4 The more I strove against its power, I felt its weight and guilt the more ; Till late I heard my Saviour say, "Come hither, soul, I AM THE WAY."

5 Lo! glad I come, and thou, blest Lamb, Shalt take me to thee, whose I am; Nothing but sin have I to give, Nothing but love shall I receive.

6 Then will I tell to sinners round, What a dear Saviour I have found, I'll point to thy redeeming blood, And say, " Behold the Lamb of God !"


1 How firm a foundation, ye saints of the Lord, Is laid for your faith in his excellent word! What more can he say than to you he hath said, You who unto Jesus for refuge bath fled!

2 In every condition-in sickness, in health,
In poverty's vale, or abounding in wealth; At home and abroad, on the land, on the sea,
"As thy days may demand, shall thy strength ever hs.
3 "Fear not, I am with thee, $O$ be not dismayed:
"I, am thy God, and will still give thee aid;
"I'll strengthen thee, help thee, and cause thee to stand,
" Upheld by my righteous, omnipotent hand."



Farewell, my dear brethren, the time is at hand,
Our several engagements now call us away, Our parting is needful and we must obey.
That we must be parted from this social band;


HEAVENLY DOVE. C. M.
William C. Davis, 1854.


Come, Holy Spirit, heavenly dove, With all thy quick'ning pow - ers, Come, shed abroad a Saviour's love, And that will kin - dle ours.



## LOOK OUT. P. M.

B. F. White.




2. Dear bower, where the pine and the poplar have spread, And wove with their branehes a roof o'er my head; How oft have I knelt on the evergreen


3 The early shrill notes of the loved nightingale, That dwelt in my bower, I observed as my bell, To eall me to duty, while birds of the air Sang anthems of praises as I went to prayer, As I went to prayer.
4 How sweet were the zephyrs perfumed by the pine, The ivy, the balsam, and wild eglantine; But sweeter, ah! swecter, superlative were The joys I have tasted in answer to prayer, In answer to prayer.
5 For Jesus, my Saviour, oft deign'd there to meet, And bless'd with his presence my humble retreat; Oft fill'd me with rapture and blessedness there, Indicting, in heaven's own language, my prayer, Own language, my prayer.
6 Dear bower, I must leave you and bid you adieu, And pay my devotion in parts tbat are new; For Jesus, my Saviour, resides everywhere, And can in all places give answer to prayer, Give answer to prayer.


Oh for a breeze of heavenly love, To waft my soul away, Eternal Spirit, deign to be My pilot here below, To steer through life's tempestuous sea,
To that eelestial world above, Where pleasures ne'er deeay!
Where stormy winds do blow.


## THE MIDNIGHT CRY. 7, 6, 7, 6, 7, 6, 7, 7. Baptist Harmony, p. 483.



1. When the midnight ery began, 0 what lamentation, Lo, the hridegroom is at hand,

Who will kindly treat him?
Surely all the waiting band Will now go forth to meet him.

2. Some, indeed, did wait awhile, And shone without a rival, \} Many souls who thought they'd light,
Now against the bridegroom fight, And so they stand opposed. But they spent their seeming oil Long sinee the last revival. $\}$

Oh , when the seene was elosed,



## MARTIN.

Set piece.
Joinn G. McCurry, \& Wm. C. Davis, 1854


We have fathers in the promis'd land, We have mothers in the promis'd land, I hope one day we'll all get there, Way 0 - ver in the promis'd land; A-

way 0 - ver in the promis'd land, Away $0-v e r$ in the promis'd land, I hope one day we'll all get there, Way o - ver in the promis'd land.



MARY BLAIN. C. M.
Menry F. Chandler, 1854.



1 Hark! the ju - bi - lee is sounding, 0 the joy - ful news is come;
Now we have an in - vi - Jation To tho meek and low - ly Lamb. Glory,


ho - nour, and sal - va-tion ; Christ, the Lord, is come to reign.


2 Come, dear friends, and don't ncglect it, Come to Jesus in your prime; Great salvation, don't reject it, 0 receive it, now's your time; Now the Saviour is beginning To revive his work again. Glory, honour, \&c.

3 Now let each one cease from sinning, Come and follow Christ the way;
We shall all receive a blessing, If from him we do not stray; Golden moments we've neglected, Yet the Lord invites again! Glory, honour, \&c.

4 Come, let us run our race with patience, Looking unto Christ the Lord,
Who doth live and reign for ever, With his Father and our God;
He is worthy to be praised, He is our exalted King. Glory, honour, \&c.

5 Come, dear children, praise your Jesus, Praiso him, praise him evermore;
May his great love now constrain us His great name for to adore; 0 then let us join together, Crowns of glory to obtain!

Glory, honour, \&c.

$$
\text { REPENTING SINNERS. I. M. Thomas Maxwell, } 1854 .
$$



Show pity, Lord, oh, Lord, forgive, Let a re - pent-ing sinner live;
Are not thy mereies large and free, May not a sinner trust in thee.


HAPPY CHILDREN. 7s. John G. McCurry, 1853.

$\left.\begin{array}{l}\text { Children of the heavenly King, As ye journey let us } \operatorname{sing} ; \text {; } \\ \text { Sing your Saviour's worthy praise, Glorious in his works and }\end{array}\right\}$ I want to get as happy as I well ean be, Lord send sal-va-tion down.
sing your Saviour's worthy praise, Glorious in his works and ways.




$$
\text { HALLELLJJAI THIRD. } \quad 8,7 \mathrm{~s} . \quad \text { Jome G. MoClurry, } 1849 .
$$





THE TRAVELLER. Set piece. John G. McCurry, \& Wm. C. Davis, 1853.



I'm trav'ling to my grave, I'm trav'ling to my grave, I'm trav'ling to my grave, To lay this body down. My fa - thers died a

shouting, re - joic - ing in the Lord; The last word I heard them say, was about Je - ru - sa-lem, The saints' de - light - ful home.


$$
\text { MIDDLEBURY. } \quad 6,6,9
$$

$$
\text { Methodist Hymn Book, p. } 357 .
$$



Come away to the skies, My be - lov-ed a-rise, And rejoice in the day thou wast horn; On this festival day, Come exulting away, And with singing to Zion return.


HUNTINGTON. L. M.




20 Jesus, for such wondrous condescension, Our praises and reverence arc an offering meet; Now is the Word mado flesh, and dwells among us: 0 come, and let us worship at his fect.

3 Shout his almighty name, ye choirs of angels, And let the celestial courts his praise repeat; Unto our God be glory in the highest; 0 come, and let us worship at his feet.

CONFIDENCE. L. M. D.
J. R. Turner.





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(6: $\#$,


NEW INDIAN SONG.
S. P.
J. A. \& J. F. Wade, 1854.



When I can read my ti, tle clear, To man-sions in the skics; $\}$, oh, walk and talk with Je
I'll bid farc - well to ev' - ry fear, And wipe iny weep - ing eyes. $\}$
(日:


$$
\mathrm{H}_{2} \mathrm{l}-\mathrm{le} \text {, Hal - le - lu - jah, Oh, therc's glo - ry in my soul. Ah, poor sin - ner, you run from the rock, When the }
$$



> BETTER DAY. L. M.

John G. McCurry, 1853.



2 From heaven angelic voices sound; See the almighty Jesus crowned! Girt with omnipotence and grace, And glory decks the Saviour's face.

3 Descending on his azure throne, He claims the kingdoms for his own; The kingdoms all obey his word, And hail him their triumphant Lord!

4 Shout, all the people of the sky, And all the saints of the Most High; Our Lord, who now his right obtains, For ever and for ever reigns.

## MARSHFIELD. <br> S. M. <br> (By permission.) <br> E. Heritage, Philadelphia.




2 Let those refuse to sing
That never knew our God,
But favorites of the heavenly King May speak their joys abroad.

3 The hill of Zion yields
A thousand sacred sweets,
Before we reach the heavenly fields, Or walk the golden streets.

4 Then let our songs abound, And cuery tear be dry;
We're marching through Emanuel's ground, To fairer worlds on high.

5 There we shall see his face,
And never, never sin ;
There, from the rivers of his grace, Drink eudless pleasures in.

$$
\begin{aligned}
& 50 \\
& \text { I WANT TO GO. } \\
& \text { C. M. } \\
& \text { Join G. McCurry, } 1851 .
\end{aligned}
$$


I want to go, I want to go, I want to go to glo - ry, There's so many tri - als here below, They say therc's none in glory.



Hail ! scenes of fe - li - ci - ty, transport and joy, When hatred and passion shall cease to an - noy; Rich blessings of graee from a - bove shall be


CARTER. L. M.

Joun G. McCurry, 1853.



FAIRFIELD. C. M.


AMERICA. S. M. Psalmist, 183d Hymn. Whitmore.



IDUMEA. S. M. Methodist Hymn Book, p. 231. Davison.



I'm on my journey bome to the new Je-ru-sa-lem,



## FAMILY BIBLE.






Bi - ble that lay on the stand. And th' richest of books, which ex - cels ev'ry 0 - ther, The fa-mi-ly Bi - ble that lay on the stand.


Bi - ble that lay on the stand. Hath raised us from earth to that rap-tu - rous dwell-ing Described in the Bi - ble that lay on the stand.


$$
\text { KING OF PEACE. 7s. Baptist Harmony, p. } 329 . \quad \text { B. F. White. }
$$


Lord, I can-not let thee go, Till a blessing thou bestow; Do not turn a-way thy face, Mine's an ur-gent, pressing case.



[^0]KAY.



COMMUNION. C. M.



I'm happy now, and I hope to be, Come, all my friends, and go with me, I'm happy, I'm happy, may the Lord con-tin-uc with me.



> kind shall de-fend, And tri - umph pur - sue them and glo-ry at - tend.

A
world is thy
realm, for a world be thy laws, En-


larged as thy em - pire, and just as thy cause; On freedom's broad ba - sis that em - pire shall rise, Ex - tend with the main, and dis-solve with the skies.


3 Fair science her gato to thy sons shall unhar, And the east see thy morn bide the beams of her star;
New bards and new sages unrivall'd shall soar To fame unextinguish'd, when time is no more. To the last refuge of virtue design'd,
Sball fly from all nations, the best of mankind, There, grateful to Heaven, with transport shall bring Their fneense, more fragrant than odours of spring.

4 Nor less shall thy fair ones to glory ascend, And genius and heauty in harmony blend; Their graces of form shall awake pure desire, And the charms of soul still enliven the fire: Their sweetness unmingled, their manners refined, And virtue's bright innage enstamp'd on the mind; With peace and sweet rapture shall teach life to glow, And light up a smile in tho aspect of wo.

5 Thy fleets to all regions thy pow'r shall display ; The nations admire, and the ocean obey; Each shore to thy glory its tribute unfold, And the east and the south yield their spices and gold; As the day-spring unbounded thy splendors shall flow, And earth's little kingdoms before thee shall bow, While the ensigns of union in triumph unfurl'd, Husb anarchy's sway, and give peace to the world.

6 Thus down a lone valley with cedars o'erspread, From the noise of the town I pensively stray'd, The bloom from the face of fair heaven retired, The wind ceased to murmur, the thunders expired, Perfumes, as of Eden, flow'd sweetly along,
And a voice, as of angels, enchantingly sung, Columbia! Columbia! to glory arise, The queen of the world, and the child of the skies.

## PARTII.

THE WEARY SOULS. C. M. Zion Songster, p. 117. J. T. White.



Ye weary, heavy-laden souls, Who are oppress'd and sore, Tho' chilling winds and beating rains, And enemies surroundíng us, Ye travellers thro' the wilderness To Canaan's peaceful shore $\}$ And waters deep and cold, Take courage and be bold.




Our cheerful voices let us raise, And sing a parting song; Although I'm with you now, my friends, I can't be with you long.


For I must go and leave you all, It fills my heart with pain; Although we part, perhaps,
in tears, I hope we'll meet a - gain.




birds, and sweet flowers, Have all lost their sweet-ness to me.


The midsummer's sun shines but dim, Tho fields strive in vain to look gay, But when I am happy in him, Decemher's as pleasant as May.

2 His name yields the richest perfume,
And sweeter than music his voice;
His presence disperses my gloom,
And makes all within me rejoice;
I should, were he always thus nigh, Mave nothing to wish or to fear,
No mortal so happy as I,
My summer would last all the year.


was thy tbrone ere heaven


$$
\text { DOVE OF PEACE. } 4 \mathrm{~L} .7 \mathrm{~s}, 4 \mathrm{~L} .8 \mathrm{~s} . \quad \text { John G. McCurry. }
$$





2 The way the holy prophets went, The road that leads from banishment, The King's highway of holiness I'll go, for all his paths are peace.

3 This is the way I long have sought, And mourn'd because I found it not; My grief a burden long has been, Because I was not saved from sin.

4 The more I strove against its power I felt its weight and guilt the more; Till late I heard my Saviour say,
"Come bither, soul, I AM THE WAY."




$$
\text { SOF'T MUSIC. } 7,6,7,7 .
$$



FLORENCE. C. M.
Dr. T. W. Carter.



Thus Gabriel sang, and straight around The heavenly armies throng;
They tune their harps to lofty sound, And thus conclude the song:
6 " Glory to God that reigns above! Let peace surround the earth; Mortals shall know their Maker's love, At their Redeemer's birth."

7 Lord! and shall angels have their songs, And men no tunes to raise?
0 may we lose our useless tongues, When they forget to praise!
8 Glory to God that reigns above, That pitied us forlorn!
We join to sing our Maker's love, For there's a Saviour born.


Jesus, my all, to heaven is gone, And I don't expect to stay much longer here. $\}$ I am done with the world, and I want to serve the Lord,
He whom I fix my hopes upon, And I don't expect to stay much longer here. $\}$
And I don't expect to stay much longer here


$$
\text { HAPPY LAND. } 6,4,7,4 . \quad \text { Leonard P. Breedlove. }
$$



1 There is a hap - py land, Far, far a - way, $\}$
Oh how they sweetly sing, Worthy is our Saviour king, Loud let his praises ring, Praise, praise for aye.


2 Come to the happy land, Come, come a - way,
Why will you doubting stand, Why yet de - lay. $\}$
Oh we shall happy be, When from $\sin$ and sorrow free, Lord, we shall live with thee, Blest, hlest for aye.


3 Bright in that hap-py land, Beams every Kept by a father's hand, Love cannot

Then shall his kingdom come, Saints shall share a glorious home,






* This Tune is arranged as sung by William Borvers, Engle Grove, Georgia.

RAYMOND.
C. M.

Join G. McCurry, 1855.


When thou must, quit this house of clay, And


My soul, come, meditate the day, And think how near it stands,
When thou must quit this house of clay, And fy to

unknown lands, And fiy, \&c.
When thou must, \&e.


mercy there's room, And fecl in the presence of Je - sus at home. Home, home, sweet, sweet home; Pre - pare me, dcar Saviour, for glo - ry, my home.

sad-ness I roam, I long to be-hold thee in glo-ry, at home. Home, \&c.


[^1]


# MUSGROVE. 

L. M.
E. R. White, 1855.


My greedy heart deceived me; The pride of wealth and property Led me a captive, now, you see, All in the bonds of misery.

Oh, now, in jail, where I do lay, In heavy irons, cold as clay, I soon the day shall shortly see, That will land my soul in eternity.




Great God, at - tend while Zi - on sings The joy that from thy presence springs;

thee on earth, Exceeds
To
To
Ex - ceeds



ceeds a thousand days of mirth.
To
Ex - ceeds



MURILLO'S LESSON. Concluded.


OCEAN.
Swan.
$9-4=0$





PLEYEL'S HYMN SECOND. C. M.


While thee I seek, pro-tect-ing Pow'r, Be my vain wish - es still'd, And may this con - se - crated bour With bet - ter hopes be fill'd. 96 (2,

 46





BELLEVUE. H. M.
Dare.



THE LONESOME DOVE. C. M.



O SAVE.
L. M.
J. A. \& J. F. Wade, 1854.


2 The way the boly prophets went, The road that leads from banishment, The King's highway of holiness I'll go, for all his paths are peace.

3 This is tho way I long have sought,
And mourn'd because $I$ found it not;
My grief a burden long las been, Because I was not saved from sin.

4 The more I strove against its power, I felt its weight and guilt the more ; Till late I heard my Savimur say,
"Come lither, soul, I AM THE WAY."


## PARTING FRIENDS.* 9, 8s. Jomn G. McCurry, 1846.


(e) 拱


* The Author, when eight years old, learned the air of this tune from Mrs. Catharine Penn.

sue The narrow way Till him I view, I love the Lord, for he first leved me, And he died, \&c.
(O) \# \#


Oh, Zi - on, af - flict - ed with wave up - on wave, Whom no man can com - fort, whom no man can save;




With dark - ness surround - ed, by ter - rors dismayed, In toil - ing and row - ing thy strength is decayed.




sound-ing, Sounding; oh, for the year of ju - bi - lee.


2 The way the holy prophets went, The road that leads from banishment, The King's highway of holiness I'll go, for all his paths are peace.

3 This is the way I long have sought, And mourn'd because I found it not; My grief a burden long has been, Because I was not saved from sin.

4 The more I strove against its power, I felt its weight and guilt the more; Till late I beard my Saviour say, "Come hither, soul, I AM THE WAY."




COLUMBUS. C. M.
Mercer's Cluster, p. 388.


$$
\left.\begin{array}{lllllllll}
\text { Oh, once } & I & \text { had } & \text { a glorious view } & \text { of } & \text { my } & \text { re - deem - ing Lord; } \\
\text { He said, I'll be } & \text { a God to } & \text { you, } & \text { And } & I & \text { be - lieved his word. }
\end{array}\right\}
$$

But now I have

a deeper stroke Than all my groanings are; My God has me, of late, for - sook, - IIe's gone, I know not where.


glo - ry ! sing glo - ry, hal - le - lu jah! I'm go - ing where plea - sure nev - er dies.



> ETERNAL HOME. (By permission.) J. Heritage, harmonized by E. Heritage.






2 Should earth against my soul engage, And fiery darts be hurl'd
Then I can smile at Satan's rage, And face a frowning world.

3 Let cares like a wild deluge come, Let storms of sorrow fall; So I but safely reach my home, My God, my heaven, my all.

4 There I shall hathe my weary soul In seas of heavenly rest;
And not a wave of trouble roll Across my peaceful breast.


REPENTANCE. Concluded.
PILGRIM. 8s, 6s. C. M.
117

$\left.\begin{array}{l}\text { bound for Canaan's land, } \\ \text { fast with sword in hand; }\end{array}\right\} \quad$ Our Captain's gone be-fore us, Our Father's on - ly Son, Then, pilgrims dear, pray, do not fear, But let us fol - low on.
(9:\#

SWEET HEAVEN．
L．M．
E．L．King．


The Lord，who built the earth and sky，In mercy stoops to hear thy cry；
His promise all may frcely claim，Ask，and receive in Jesus＇name．$\}$
Oh，heaven，sweet heaven，when shall I see？Oh，when shall I get there？
回回回

## PART III.

## WEBSTER. S. M.

## Psalmist, 767th hymn.



2 Let those refuse to sing
Who never knew our God;
But servants of the heavenly King
May speak their joys ahroad.

4 Then let our songs abound,
And every tear be dry ;
We're marching through Inmanuel's ground
To fairer worlds on high.


PRIMROSE HILL. C. M.
Psalmist, 1156th Hymn.


2 Should earth a - gainst my soul en-gage, And fie-ry darts be hurl'd,
Then I ran smile at Satan's rage, And faee a frowning world.


friends so kind, How would it cheer my drooping mind! But du - ty makesme un - der-stand, That we must take the part - ing hand.


## PLENARY.

C. M.



to jour - ney where With you I cannot meet!


2 Yet do I find my heart inclined To do my work helow;
When Christ doth call, I trust I shall Be ready then to go.
I leave you all, both great and small, In Christ's encircling arms,
Who can you save from the cold grave, And shield you from all harms.

3 I trust you'll pray, both night and day, And keep your garments white, For you and me, that we may be The children of the light.
If you die first, anon you must, The will of God be done;
I hope the Lord will you reward, With an immortal crown.

4 If I'm call'd home, whilst I am gone, Indulge no tears for me;
I hope to sing and praise my King, To all eternity.
Millions of years over the spheres Shall pass in sweet repose,
While beauty bright unto my sight Thy sacred sweets disclose.

5 I long to go,-then farewell, wo, My soul will be at rest;
No more shall I complain or sigh, But taste the heavenly feast.
0 may we meet, and be complete, And long together dwell,
And serve the Lord with one accord; And so, dear fricnds, farewell!





> HARMONY. Concluded.




2 Ah ! little dove, you'ro not alone, For I, like you, ean only mourn; I onee, like you, did have a mato But now, like you, am desolate.

3 Consumption seized my love severe, And preyed upon her one long year, Till death cane at the break of day, And my poor Mary he did slay.

4 IIer sparkling eyes, and blooming cheeks Withered liko the rose, and died; The arms that once embraced me round, Lic mouldering under the eold ground.

5 But death, grim death, did not stop here; 1 had one child, to me most dear ; IIc, like a vulturo, eame again, And took from mo my little Jane.

6 But, bless the Lord, his Word is given, Declaring habes are heirs of heaven;
Then cease, my heart, to mourn for Jane, Sinee my small loss is her great gain.

7 I have a hope that cheers my breast, To tbink my love has gone to rest;
For, while her dying tongue could move,
She praised the Lord for pardoning love.
8 Shout on, ye heavenly powers ahove, While I this lonesome desert rove; My master's work will soon be done, And then I'll join you in your song.

90 , hasten on that happy dny, When I must leavo this elod of elay, And soar aloft o'er yon hlest plain, And there meet Mary and my Jane.


MERCY'S FREE. $\quad 9,6,9,8,8,8,6$.
Leonard P. Breedlove.


What's this that in my soul is ris-ing? Is it grace? Is it grace? $\}$ This work that's in my soul be-gun, it makes me strive all
Which makes me keep for mer-cy cry-ing, Is it grace? Is it grace?


2 Great God of love I can but won-der, Mer-cy's free! Mer-cy's free! $\}$ Thoughmer-cy's free, our God is just, And if a soul should
Though I've no price at all to ten-der, Mer-cy's free! Mer-cy's free!


sin to shun, It plants my soul be-neath tiue sun, Mer-ry's free! Mer-cy's free!


3 Swell, 0 swell the heavenly chorus, Mercy's free! Mercy's free! The devil's kingdom falls before us, Mercy's free! Mercy's free! Sinners, repent, inquire the road That leads to glory and to God, Come wash in Christ's atoning blood, Mercy's free! Mercy's free!

4 This truth through all our life shall cheer us, Mercy's free! Mercy's free!
And through the vale of death shall bear us, Mercy's free! Mercy's free!
And when to Jordan's banks we come, And cross the raging billows' foam, We'll sing, when safely landed home, Mercy's free! Mercy's free!

to the world the
truth de-clares: For soon the
reaping time will
come, And an - gels shout the
har - vest
home.


The Prince of sal - va - tion is com-ing, pre - pare A way in the de - sert his bless - ings to





ZION'S WALLS. Set piece.
John G. McCurry, 1853.


Come, fathers and mothers, Come, sisters and brothers, Come, join us in singing the praises of Jesus ;
$0, \mathrm{fa}$ - thers, don't you feel de-ter-mined,


lem. In the new Je - ru - sa - lem, my Lord, In the new Je-ru-sa-lem, my Lord, My soul shall shine like the morning star, In the new Je-ru-sa - lem.


CRUMBLY.
L. M.

John G. McCurry, 1845.


Jo - sus my all to heaven is gone, 0 , glo-ry, hal - le - lu - jah, He whom $I$ fix my hopes up - on, 0 ,

glo-ry, hal - le - lu - jah; 0, for soul con-vert-ing pow - er, Hal - le - lu - jah, And a sanc-ti-fy - ing show-er, Hal-le - lu - jah.
e- \#二里
I40


'Tis night, and the landscape is love-ly no more; I mourn, but, ye woodlands, I mourn not for you; For morn is approaching, your

charms to re-store, Per-fumed with fresh fragrance, and glit-t'ring with dew, Per - fumed with fresh, \&c.



> FATHER LAND.

Concluded.


BOWMAN. 11's, 8 lines.
Johf G. McCurry, 1847.




He comes! he comes ! the Judge se - vere, Roll, Jor - dan, roll; The seventh trum-pet speaks him near, Roll, \&c.



10

His l:ghtnings flash, his thunders roll; How welcome to the faithful soul!

2 From heaven angelic voices sound; See the almighty Jesus crown'd! Girt with omnipotence and grace, And glory decks the Saviour's face.

3 Descending on his azure throne,
He claims the kingdoms for his own ;
The kingdoms all obey his word,
And own him their triumphant Lord!
4 Shout, all the people of the sky,
And all the saints of the Most Iligh;
Our Lord, who now his right obtains, For ever, and for ever reigns.



3 Once on the raging seas I rode,
The storm was loud, the night was dark,
The ocean yawn'd, and rudely blow'd
The wind that toss'd my found'ring bark,

4 Dcep horror then my vitals froze;
Death-struck, I eeased the tide to stem;
When suddenly a star arose,
It was the Star of Bethlehem.

5 It was my guide, my light, my all;
It bade my dark forebodings cease;
And through the storm, and danger's thrall,
It led me to the port of peace.

6 Now safely moor'd, my perils o'er,
I'll sing, first in night's diadem,
For ever, and for evermore,
The Star, the Star of Bethlehem.


SABBATH SUMMONS. L. M.
Parts by Wm. Houser.







DRUNKARD'S BURIAL. Concluded.

mist - y light, And our lan - terns dim - ly burn - ing.

face of the dead, And we thought of a judg-ment with sor - row.


WAKE UP. $9 \mathrm{~s}, 8 \mathrm{~s} . \quad$ Joay g. mccurry, 1852.155 (6-


Wake up, wake up, ye drow - sy sleep-ers !




0 , wake, 0 , wake, for it's al-most day; How can you lie and sleep and slum-ber, Whon your true love is going a - way?




gain-ing ground, Glo - ry, hal - le - lu - jah! The dead's a - live, and the lost is found, Glo - ry, hal - le - lu - jah!


## PARTIV.



Buonaparte is a - far, From his war and his fighting; \} He may list to the winds On the great Mount Diana, While alone he remains On the Isle of Saint Helena. He has gone to a place He never can delight in; $\}$





3 Religion should our thoughts engage Amidst our youthful bloom; 'Twill fit us for declining age, And for the awful tomb.

40 , may my heart, by grace renew'd, Be my Redecmer's tbrone; And be my stubborn will subdued His government to own.


5 Let deep repentance, faith, and love, Be join'd with godly fear; And all my conversation prove My heart to be sincere.

6 Preserve me from the snares of sin Through my remaining days; And in me let each virtue sbine To my Redeemcr's praise.

## THE LONE PILGRIM. $\quad 11,8,11,8$.

B. F. White.


3 The cause of his Master propell'd him from home; He bade his companion farewell;
He bless'd his dear children who for him now mourn; In far distant regions they dwell,

4 He wander'd an exile and stranger from home, No kindred or relative nigh;
He met the contagion and sank to the tomb, His soul flew to mansions on high.

50 tell his companion and children most dear, To weep not for him now he's gone;
The same hand that led him through scenes most severe,
Has kindly assisted him home.







mem-ber well, 0 may we all, \&c.


0 may we all re - mem - ber well, The night of death is near.


2 We lay our garments by, Upon our beds to rest.
So death will soon disrobe us all of what we here possess.

3 Lord, keep us safe this night,
Secure from all our fears;
May angels guard us while we sleep, Till morning light appears.

4 And when we early rise And view th' unwearied sun, May we set out to win the prize, And after glory run.

5 And when our days are past, And we from time remove,
0 may we in thy bosom rest, The bosom of thy love.



$$
d y-i n g,-S i=\text { lent, all things seem to mourn; Life from ve - ge - ta - tion fly-ing, Oalls to mind the mould' - ring urn. }
$$




MOUNT VERNON. Concluded.


GREENWICH. L. M.




Do not I love thee, 0 my Lord? Behold my heart and see,
And turn each curs - ed i - dol out, That dares to rival thee.


KEDRON. L. M.
Dare.



Thou Man of grief, remember me; Thou never can'st thy - self for-get Thy last ex - pir-ing ag - o - ny-Thy fainting pangs and bloody sweat.




2 The rross of Christ inspires my heart
To sing redeeming grace; Awake, my soul, and bear a part

In my Redeemer's praise.
Oh! what can be compared to him Who died upon the tree!
This is my dear delightful theme, That Jesus died for me.

3 When at the table of the Lord
We humbly take our place;
The death of Jesus we record,
With love and thank fulness.
These emblems bring my Lord to view, Upon the bloody tree;
My soul believes and fecls it's true
That Jesus died for me.

4 His body broken, nail'd and torn, And stain'd with streams of blood, His spotless soul was left forlorn, Forsaken of his God.
'Twas then his father gave the stroke That justice did decree;
All nature felt the dreadful stroke, When Jesus died for me.

5 Eli lama sabachthani, My God, my God! he cried, Why hast thou thus forsalsen me? And thus my Saviour died.
But why did God forsake his son, When bleeding on the tree?
He died for sins, but not his own, For Jesus died for me.

6 My guilt on my Surety laid, And therefore he must die; His soul a sacrifice was made For such a warm as I.
Was ever love so great as this? Was ever grace so free?
This is my glory, joy, and bliss, That Jcsus died for me.

7 He took his meritorious blood, And rose above the shies, And in the presence of his God, Presents his sacrifice.
His intercession must prevail With such a glorious plea; My causo can nevcr, never fail, For Jesus died for me.

8 Angels in shining order sit Around my Saviour's throne; They bow with reverence at his feet, And make his glories known.
Those happy spirits sing his praise To all eternity.
But I can sing redeeming grace, For Jesus died for me.

9 Oh! had I but an angel's voice To bear my heart along, My flowing numbers soon would rise To an immortal song.
I'd charm their harps and golden lyres In swcetest harmony, And tell to all the heavenly choirs That Jesus died for me.




DELIGHT. P. M.
Coan, Guilford, Ct.


## DELIGHT. Concluded.




here, And I can not tar - ry here; The gos-pel sounds the ju - bi - lee, And I can not tar-ry here.



Come a - long, and shout a - long, Ye heaven born sol-diers; Come a - long, and shout a - long, And pray by the way.



2 A span is all that we can boast, An inch or two of time; Man is but vanity and dust In all his flower and prime.

3 See the vain race of mortals move Like shadows o'er the plain,
They rage and strive, desire and love, But all their noise is vain.

4 Some walk in honour's gaudy show, Some dig for golden ore,

They toil for heirs, they know not who, And straight are seen no more.

5 What should I wait or wish for then, From creatures, earth and dust?
They make our expectations vain, And disappoint our trust.

6 Now I forbid my carval hope, My fond desires recall;
I give my mortal interest up, Anl make my God my all.

how I love singing, There's nothing so sweet as the sound of his name, The angels in glory, repeat the glad story, of love which in Jesus is made known to man.


## PARTV.








Lord, And I'll sing hal - le, hal - le - lu - jah.


2 My crimes are great, but don't surpass The power and glory of thy grace ; Great God, thy nature bath no hound, So let thy pardoning love be found.

30 wash my soul from every sin,
And make my guilty conseience clean; Here on my beart the hurden lies, And past offences pain my eyes.

4 My lips with shame my sins confess Against thy law, against thy grace:

Lord, should thy judgment grow severe, I am condemned, hut thou art clear.

5 Should sudden vengeance seize my hreath, I must pronounce thee just in death; And if my soul were sent to bell, Thy righteous law approves it well.

6 Yet save a tremhling sinner, Lord, Whose hope, still hovering round thy word, Would light on some sweet promise there, Some sure support nganst despair.



One come down; Brethren, pray, and bo - ly man - na Will be shower'd all a - round.

sink - ing down; Brethren, pray, \&c.


3 Sisters, will you join and belp us? Moses' sisters aided him;
Will you help the trembling mourners, Who are struggling hard with sin? Tell them all about the Saviour, Tell them that he will be found;
Sisters, pray, and holy manna Will be shower'd all around.

4 Is there here a trembling jailor, Seeking grace, and filfd with fears?
Is there here a weeping Mary,
Pouring forth a flood of tears?
Brethren, join your cries to help them;
Sisters, let your prayers abound;
Pray, 0 pray that holy manna May be seatter'd all around.

pass'd thro' its por - tals be - fore thee, And the lamp of his love is thy guide thro' the gloom, And the lamp, \&c.




THE VOICE OF NATURE.
L. M.



DESIRE FOR PIETY. Baptist Harmony, p. 479 B. F. White.

MINDORA.
10s.
(By permission.)
E. Heritage, Philadelphia.
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Rise, crown'd with light, im - pe - rial Sa-lem, rise; Ex - alt thy-tow-'ring head, and lift thine eyes; See heav'n its spark-ling por - tals wide dis-
 See future sons and daughters, yet unhorn, In crowding ranks, on ev'ry side arise, Demanding life, impatient for the skies.

3 See barharous nations at thy gates attend, Walk in thy light, and in thy temple bend; See thy hright altars throng'd with prostrate kings, While ev'ry land its joyous tribute brings.

4 The seas shall waste, the skies to smoke decay, Rocks fall to dust, and mountains melt away; But, fix'd his word, his saving power remains; Thy realm shall last, thy own Messiah reigns.






## VANDERVER.

Set piece.


We're off for Chi-na's shore, For Chi-na's dis - tant shore; Yes, soon we'll spread our swell-ing sails, For Chi-na's dis - tant shore.





COME, TELL ME OF YOUR SHIP.
William C. Davis, 1853.



BOUND FOR CANAAN.






PISGAH. C. M. Baptist Harmony, p. 250. Lowry.





HALLELUJAH.
C. M.

Dover Selection, p. 167
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And let this fee-ble bo-dy fail, And let it faint and die; And I'll sing bal - le - lu - jah, And
My soul shall quit this mourn-ful vale, And soar to worlds on high. $\}$

you'll sing bal - le - lu - jab, And we'll all sing bal - le - lu - jab, When we ar - rive at home.







THE TRUMPET.


The glory! the glory! around him are poured Mighty hosts of the angels that wait on the Lord;
And the glorifled saints and the martyrs are there,
And there all who the palm-wreaths of victory wear.

3 The trumpet! the trumpet! the dead have all heard,
mov-ing it drives on its pathway of cloud, And the heav'ns with the burden of Godhead are bow'd.

$\tau_{0}$ ! the depths of the stone-cover'd charnel are stirr'd;
From the sea, from the earth, from the south, from the north, forth.

John G. McCurry, 1854.


2 With thoughts of keen emotion, Our hearts are running,
While parting from the frien ds we love, For China's distant shore. We're off for China's shore, \&c.


3 We need your prayers, your sympathies, More now than e'er before;
For few the friends, and hard the task On Chioa's distant shore. We're off for China's shore, \&o.

4 We'll heed our Master's call; He is with us ever more;
Then farewell, friends, dear friends, adieu, We're off for China's shore. We're off for China's shore, \&c.

NEBRASKA.
S. M..
(By permission.) E. Heritage, Philadelphia.


2 Before our Father's throne
We pour our ardent prayers;
Our fears, our hopes, our aims are one, Our comfarts and our cares.

3 We share our mutual woes; Our mutual burdens bear; And often for each other flows The sympathizing tear.

4 When we asunder part, It gives us inward pain; But we shall still be join'd in heart, And hope to meet again.

5 This glorious hope revives Our courage by the way; While each in expectation lives, And longs to see the day.

6 From sorrow, toil and pain,
And sin we shall be free;
And perfect love and friendship reign Through all eternity.



Oh, Je - sus, my Sa - viour, I know thou art mine; For thee all the plea - sures of earth I re - sign;


Of ob-jects most pleas-ing, I love thee the best;
With - out thee I'm wretch ~ ed, but with thee I'm bless'd.




2 To Canaan's coast we'll hasten,
To join the heavenly throng,
Hark ! from the banks of Jordan, How sweet the pilgrim's song!
Their Jesns they are viewing, By faith we see him too, We smile, and weep, and praise him, And on our way parsue.

3 Thongh sinners do despise us, And treat ns with disdain, Our former comrades slight us,

Esteem us low and mean ;
No earthly joy shall charm us
While marching on our way,
Our Jesns will defend us
In the distressing day.

4 The frowns of old companions We're willing to sustain, And, in divine compassion,

To pray for them again;
For Christ, our loving Saviour, Our Comforter and Friend,

Will bless ns with his favor. And guide us to the end.

5 With streams of consolation,
We're filled as with new wine;
We die to transient pleasures, And live to things divine;
We sink in holy raptures,
While viewing things ahove,
Why glory to my Saviour, My soul is full of love.


BANGOR. C. M. New arrangement by E. Heritage, Philadelphia.


That aw - ful day will sure - ly come, Th' ap-point - ed hour makes haste, When I must stand be - fore my Judge, And pass the so-lemn test.


## PARTVI.




BAPTISMAL ANTHEM. Concluded.



princess, with transport, shall say, Well wor-thy my journcy! I've seen A monarch both graceful and wise, de - serv-ing tbe love of a



charm - ing She - ba, there be hold What mas - sive storcs of burnish'd gold, Yet rich - er is your art, Yet rich-er is your

art. Wisdom and beauty both com - bine Our art to raise, our hearts to join. Wis-dom and beau-ty both com-bine Our





I'll ramble and I'll rove, and I'll call upon my God, They may all say what they will, Resolved as I am, so long as I live, For to be a ro - ver still.


I'll ramble, \&c.


EASTER ANTHEM.
Young's Night Thoughts, 4th Night. Billings.





> EASTER ANTHEM. Concluded.


THE ROCK. 11s. Arranged by Wm. Houser.



着象:





DAVID'S LAMENTATION.

2 Sam. xviii. 33. Billings.



> DUNLAP'S CREEK. C. M. F. LEWIS.
 ©井

# CREATION. 

S. M.



3 He built those worlds above, And fixed their wondrous frame;
By his command they stand or move, And ever speak his name.

4 Ye vapours, when ye rise, Or fall in showers or snow
Ye thunders murm'ring round the skies, His power and glory show.

5 Wind, bail, and flashing fire, Agree to praise the Lord,
When ye in dreadful storms conspire To execute his word.

6 By all his works above His honours be exprest;
But saints that taste his saving love Should sing his praises best.

ROSE OF SHARON.
Sol. Song, ii.
Billings.


Continued.


ROSE OF SHARON.
Continued.



up, that you stir not up, that you stir not up, nor a - wake, a - wake, a - wake, a - wake my love,


ROSE OF SHARON. Continued.



DEEP SPRING.
C. M.

side. His crimes, with in - ward grief and shame, The pe - ni - tent con-fessed, And turned his dy - ing eyes to Christ, And thus his pray'r ad-dress'd :

blood; Yet quick-ly from these scenes of woe, In tri-umph thou shalt rise, Burst through the gloomy shades of death, And shine a - bove the skies."



4 But when we feel the power of Christ, All good in him we view; The soul forsakes her vain pursuits, In Christ finds something new.



5 The joy the dear Redeemer gives, Will hear a strict review;
Nor need we ever change again, For Christ is always new.

6 Come, sinners, then, and seek the joys Which Christ bids you pursue ; And keep the glorious theme in view In Christ seek something new.

2 The new possessed like fading flowers, Soon loses its gry hue:
The buhble now no longer stays, Tho soul wants something new.

3 Now could we call all Europe ours, With India and Peru;
The mind would feel an aching void, And still want something new.

7 But soon a change awaits us all, Before the great review ;
And at his feet with rapture fall, For Heaven brings something new.

## FUNERAL ANTHEM.




GOOD-BY. C. M. D.


## 254

GOOD-BY.

## Concluded.



1 On Buena Vista's bloody field A soldier, dying, lay,
His thoughts were of his mansion home, Some thousand miles away;
He called his eomrades to his side, For much he had to say-
A few hrief words to friends be left, Some thousand miles away.

2 My father, comrades, you will tell, About this bloody fray,
My eountry's standard, say to him, Was safe with me this day;
I've made a pillow of it now,
On whicb to lay my head,
A winding sheet you'll make of it, When I am with the dead.

3 I know 'twill grieve his inmost soul, To think that never more
I'll sit with him heneath the oak,
That shades his cottage door;

But tell the time-worn patriot, That, mindful of his fame, Upon this hloody battle field, I sullied not his name.

4 My mother's form is with me now, Her wail is on my ear,
As drop by drop flows from my hrow, So drops froin her the tear.
When, oh, when you to her shall tell The tidings of this day,
Speak softly, eomrades, softly speak, What you may have to say.

5 Speak not to ber in borrowed words, The blighting news you hear, The cords of life will soon he broke, So, comrades, have a care.
I am her only, eherisbed child, And tell her that I died

Rejoicing in her early charge, To take my eountry's side.

6 But, comrades, there's one I fain Once more would look upon;
She lives upon the sloping hill That overlooks the lawn.
The town where I shall never more, In spring time's pleasant hours, Go forth with her in memory's mood, To gather woodland flowers.

7 Tell her, when death was on my brow, And life receding fast,
Her voice, her form, her parting words, Were with me to the last.
On Buena Vista's hloody field,
Tell her, a soldier lay,
And that I know she thought of me, Some thousand miles away.


[^0]:    heaven, 0 h , may we, \&c

[^1]:    bil-lows may foam, All, all will be peace, when I'm with thee at home. Home, \&e.

