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AN ESSAY
To prove
Singing of PSALMS
With conjoin’d Voices,
A CHRISTIAN DUTY:
And to resolve the Doubts concerning it.

By RICHARD ALLEN.

Psal. 47. 7.
Since God, of all the Earth’s the glorious King,
Let all, that understand, his Praises sing.

Acts 17. 11. These were more noble,—in that
they searched the Scriptures daily, whether those
things were so.

London, Printed by J. D. for John Harris at the
Harrow in Little-Britain. 1696.
ESSAY

To prove

That the

Duty

of

EDWARD WILKES

Is to reason for Duties

of Government.
To all the Members of that Church of Christ, to which I am most immediately related.

Dearly Beloved;

Little thought ever to address my self in Print unto you, and especially about this Controversy; seeing, blessed be God, we have hitherto sweetly harmoniz'd in the main; and I hope, by his Grace, we shall always continue so to do. I was so far satisfied, in our having Liberty to practise, according to the
Judgment of our Minds, in that part of Divine Worship, which is the Subject of the following Sheets; that I intended not, in any publick manner, to plead for it. But seeing there are some, to whom this our Liberty seems troublesome, (who ought to consider, that they differ from us, as much as we do from them) I thought the Station wherein I am, tho unworthy of it, obliged me to lay before you, what I judge to be the Counsel of God, in this, as well as other Divine Matters: Which I apprehended, might be most conveniently done in this way; therein agreeing with the Sentiments, and Advice of divers of our worthy Brethren. I found it necessary, upon trial, to exceed the Bounds I first proposed, lest too much Brevity should beget a greater Obscurity; which I was very desirous to avoid, and have therefore in-deavour’d to express all things, with
The Epistle Dedicatory.

with such Plainness, that, if possible, they might be readily understood by every Capacity. To which purpose, I have cast into the Margin most of those Citations, which I thought needful to be made, out of Human Authors. Which are alledg'd for no other intent, but only to illustrate the sense of Words, to confirm some Matter of Fact, or to some other like purpose, wherein 'tis very reasonable their Witness should be received. As to the Fundamental Proof of this Religious Practice, wherein I expect the Acquiescence of your Judgments, and Consciences, I therein depend, only upon the Authority of God's Word, and sound Arguments deduced from thence: That so in this, as well as all other Matters of Religion, * your Faith might * 1 Cor. 2. not stand in the Wisdom of Men, but in the Power of God. If you find not every thing said upon any Text, or Argument, which you think
The Epistle Dedicatory.

think needful, I intreat you pa-
tiently to suspend your Judgment, till you have considerately read over the whole; and, I hope, in some other place, you will find full Satisfaction; one and the same Text being several times alleged under divers Heads; in clearing which, what is wanting in any one place, I have endeavour'd to supply in another, which seem'd more convenient. If you remem-
ber not the words of some Scriptures, noted only in the Margin, I desire you will turn to them in your Bibles, which I have sometimes omitted to set down at length, to avoid a greater Prolixity. I hope you will find nothing here, unsuitable to a Christian Spirit. If any Reflection should seem a little too sharp; I hope the occasion will sufficiently justify it. I trust, I can truly say, I have aim'd only at Truth, and to prevent your being unwarily misled from it, by the
The Epistle Dedicatory.

The Mistakes of others: It was for your sakes alone, my dear Brethren, that I undertook this Task. If any others upon their Desires, should receive any Benefit by it, to you they are indebted.

To conclude, as I hope I shall shew my self ready to own and retract any Mistakes in this little Treatise, if any such should be therein shewn to me (with a Spirit of Meekness): So if, after your careful perusal of it, any thing should therein still seem obscure and doubtful, I hope you will count it but reasonable, to apply your selves in a friendly manner to me, for farther Satisfaction, before you pass any Sentence against it your selves, or hearken to that of others. That the Father of Lights may irradiate all our Minds, with a clearer knowledg of his Will, in this, and all other Divine Truths, and build us up to a greater degree, in all the parts
The Epistle Dedicatory.

parts of Holiness, is, and shall be, as in Duty bound, the Prayer of,

Your unworthy Servant

for Christ's sake,

To the READER.

As our Access to the great GOD in solemn Acts of holy Worship is the most honourable and dearest Privilege we do or can enjoy; so 'tis of the highest Consequence to us to know how to address our selves to him after a becoming and acceptable manner. And who but the All-wise God can direct us in so great a Case? Who, as he best knows the Perfections of his own Nature, and the Design of all his Dispensations towards us; so most perfectly understands all the Circumstances of our State, and the Measure of our Obligations to him; and consequently is alone capable of instructing us what manner of Worship it becomes Him to receive, and Us to give: and accordingly he claims the Right of prescribing to us how we shall serve him, and as his inalienable Prerogative; and has graciously reveal'd his Will in this matter in some degree by his Works,

Exod. 25.
Ezek. 43.
8, 9, 10, 11.
Isa. 29. 13.
Mar. 15, 16, 17.
To the Reader.

but especially by the more sure Word of Prophecy, as the different Administrations of the Old and New Testament did require.

While some Men herein entirely neglecting the Direction both of the Works and Word of God, have only governed themselves by the wild Conceptions of their own extravagant Fancies, 'tis not to be wondered at that they have greatly err'd; and instead of pleasing the Almighty by regular Acts of Devotion, have affronted him with most absurd and gross Abominations. And (as the Apostle excellently describes their

Rom.1.21, State) Because when they knew God, they glorified him not as God, neither were thankful, but became vain in their Imaginations, and their foolish Heart was darkened: Professing themselves to be wise, they became Fools: And changed the Glory of the Incorruptible God, into an Image made like to corruptible Man, and to Birds, and four-footed Beasts, and creeping things, &c.

And
To the Reader.

And while others who have in some things of this nature yielded to the Conduit of the Divine Will, have in other things omitted to consult it, they have always err'd either by Defect or Excess, bringing to the Altar such Sacrifices as have been blemish'd with Imperfection or Superfluity, and have very much eclipsed the Glory of Divine Worship, and thereby not a little obstructed their own Spiritual Advantage.

That it has thus happen'd to that part of the Service of God which is the Subject of the ensuing Treatise, seems to us very evident. For as the greatest part of those who assume the Name of Christians, pretending to adorn this Ordinance, have cover'd its native and beauteous Simplicity with many superfluous Ceremonies and unwarrantable Additions; and accommodated the manner of their Religious Singing rather to the vain and frothy Humour of the Theatre, than to the grave and solemn Genius of the Temple; rendering it more apt to amuse the Mind, and
To the Reader.

and to gratify the sensual part of Man, than to compose and calm the Soul, and excite her to the most spiritual Exercises of Divine Contemplation and Love, (which latter are the great and proper Designs of singing Psalms, Hymns, and Spiritual Songs): So some others, whose righteous Souls have been vex'd at those Abuses, thinking they could never conceive too great an Abhorrence of them, or remove themselves at too great a distance from them, have unhappily run into another Extream, and banish'd this agreeable part of holy Worship from the House of God, instead of restoring it to its Primitive and Genuine Purity and Beauty.

'Tis principally for the Information of these well-meaning and pious Christians, that the Worthy Author of this Treatise has compos'd it, attempting to shew the Ground of this part of Divine Worship both from the Light of Nature, and that of Holy Scripture: How well he has acquitted himself in the Management of this Argument, is by himself submitted to the Judgment of
To the Reader.

of the World in his Publication of it. We shall only say, that as 'tis not our business to use many words to prepossess the Reader in his Favour, so 'tis our Opinion that the Book is able to speak for it self, and needs not our Suffrage to recommend it.

The Importance of the Matter (since it relates to the immediate Service of the most High God) commends it to the serious and attentive Thoughts of those who desire to walk in all the Luke i. 6; Commandments and Ordinances of the Lord blameless. And it behoves all who value the sacred Worship of God, who love the Habitation of his Psal. 26.8. House, and the Place where his Honour dwells, to pray earnestly for larger Effusions of his Spirit for the rectifying of those many Errors and Disorders, all that Antichristian Smut which has so long sullied the once beautiful Face of Christianity: That all superstitious Innovations may on the one hand be abolish'd and purg'd away by him, as he is the Spirit of Judgment, and the Spirit of burning.
To the Reader.

ing; and that all Divine Institutions may on the other hand be reestablish'd by him throughout the whole Church of God, as he is the Spirit of Truth and Order, that his holy Worship may in all respects recover its pristine Comeliness and Glory.

And in the mean time 'tis much to be desir'd and pray'd for, that as he is the Spirit of Grace and Love, he would so soften the Tempers of all sincere Christians, and so powerfully dispose 'em to mutual Charity and Forbearance; that if at present there remain some little Differences in our Minds, there may be a happy Agreement in our Hearts; that if our Notions and Opinions in some lesser Matters of Religion continue to jar, yet our Affections and Desires may always sweetly harmonize; seeing we profess to live in the joyful Expectation of that blessed State that will at once take away all Disorder from our Understandings, our Wills and our Voices too, and make us both think and love and speak alike, and teach
To the Reader.

Teach us to sing, after the most excellent manner, the immortal Praises of God in Concert with the ravishing Airs of the whole Host of Heaven, the innumerable Company of holy Angels and glorified Saints, whose Employment and Happiness it is to make this Heavenly Melody to Eternity.

Jof. Maisters,
William Collins,
Joseph Stennett,
John Piggott,
Tho. Harrison.

Errat. Page 24. line 22. for his, read this.
P. 91. Marg. r. Manton on the Place.
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Introduction.

This is a Truth, not only attested in Scripture, but obvious to Experience, that the best here know but in part. This is sadly evident by the different Sentiments, even in religious Concerns, that are everywhere found among some of the Wisest and most Serious Christians. And therefore seeing, how much soever desir'd, 'tis hardly to be hoped, that in all things we should have the same Appre-
Apprehensions while here; the only way for us to glorify God, and to make our Passage through this Vale of Tears, in any measure comfortable, is to pray and labour for more of those beautifying Graces of Charity, Meekness, and mutual Forbearance: that, so far as we have attain'd, we may walk together by the same Rule, and wherein we yet differ, humbly wait upon God for a more compleat discovery of his Mind to us.

It's too well known to be conceal'd, that such different Apprehensions there are between us and some of our dear Brethren, about Singing of Psalms; which we are fully persuaded, with the generality of the Reformed Churches, is an eminent Part of Christian Worship; but divers of our Brethren are of a different Perswasion. I hope I can truly appeal to God, that'tis only a sincere love to Truth hath prevail'd upon me at this time to offer my Thoughts about this Matter;
Introduction.

Matter; and I heartily desire that herein I may be guided by the Word and Spirit of God. So far as I can apprehend the Notions of our Brethren, they themselves are of different Judgments about this Practice. Some seem to think that Singing was a part of the Worship peculiar to the Jewish Church, and that therefore 'tis abolish'd under the New Testament. Others seem to allow of Singing still, but suppose it to consist only in joyfulness of Heart, and that it should not be Vocal. Again, others seem to allow of Vocal Singing, but deny the warrantableness of conjoint Singing, with many Voices together. Some Scruples arise about the Matter, and others about the Manner of our Singing. That therefore I may in some measure, if possible, convince the Opposers of this our Practice, satisfy those that are doubting, confirm those that are wavering, and defend it from the heavy Charge which...
Introduction.

Some bring against it of being a groundless and superstitious Innovation, I shall endeavour to clear these five things.

I. That Singing the Praises of God is a Christian Duty, and not peculiar to the Jewish Church.

II. What Singing is; That 'tis properly an Action of the Voice, and not of the Heart only.

III. That conjoint Singing of many Voices together is warrantable.

IV. What we are to sing.

V. How we are to sing.

And under each of these I shall endeavour to remove all the Scruples of our Brethren that dissent from us, so far as they come to my mind.

CHAP.
CHAP. I.

Proving Singing of Psalms a Christian Duty, from its Morality, the Example of Christ, and the Apostolical Injunctions thereof.

I. I shall endeavour to shew, That singing the Praises of God is a Christian Duty, and that it was not peculiar to the Jewish Dispensation.

This I shall prove these three ways.

First, From its being a Moral Duty.
Secondly, From the Example of our Lord Jesus herein.
Thirdly, From the Apostolical Injunctions thereof.

First,
Sect. 1. First, Singing the Praises of God is not a mere positive Duty, but a moral One, and consequently the Duty of all Men. Meer positive Duties are such as receive all their Force, whereby we are obliged to observe them, from the Declaration of God's Will and Pleasure by his Word, with relation thereunto. Of this Nature were Circumcision, and keeping the Passover, under the Old Testament: And of this Nature are Baptism and the Lord's Supper under the New. None of which had any intrinseck Goodness in them till God was pleased to make them Duties, by his Sovereign Command requiring them. But there are other Duties that are good in their own Nature with a moral Goodness: Of which Goodness the *Mic.6.8. Prophet speaks; He hath shewed thee, O Man, what is good; namely, to do justly, to love Mercy, and to walk humbly with thy God. These things
things he calls Good by way of Eminency, and in opposition to other things which yet were not without their Goodness, as being commanded of God. And why? but because those things are good in themselves antecedent to God's commanding them in his Word. Moral Duties of Religion do naturally result from our Relation to God as reasonable Creatures. They were originally written in the Heart of Man by Nature, and may still in a great measure be discern'd by serious Attention and Consideration, without any special Revelation.

Thus if we seriously consider that God is our Creator, and we dependant Creatures, we can't but acknowledg it to be our Duty to entertain adoring Thoughts of him, and humble Thoughts of our selves. If we contemplate him as our only Preserver and Benefactor, we can't but acknowledg it our Duty to pray to him in all our Wants,
Singing of Psalms

Wants, and praise him for all the Good we enjoy. Again, if we consider him as our only Good and Happiness, we can't but conclude it to be our Duty to love him above all. These and the like Duties are morally good, and therefore of an universal and immutable Obligation.

And that Singing the Praises of God is a Duty of this Nature, and consequently the Duty of all Men, I shall prove by these following Considerations.

1st. *'Tis a moral Duty for Men to praise God with all the Faculties where-with he has endowed them. To *glorify him, not only with the Faculties of their Souls, but also with all the Members of their Bodies. Now 'tis certain that Men have not only a Faculty to praise God in their Hearts, by an inward acknowledgment of his Goodness and Excellencies, but also with their Mouths; and this not only by speaking, but also by singing his Praise.
Praise. I can't therefore but conclude that 'tis a Moral Duty, and suitable to the Dictates of right Reason, for Men to praise God, not only in the former Ways, but also in the latter, to wit, by singing his Praise. This I take to be a clear Demonstration.

2ly. Singing the Praises of God, was a Duty perform'd to him by the heavenly Angels, at the discovery of his glorious Perfections in the Creation. Which I think evidently shews it to be the Duty of reasonable Creatures as such, and consequently a Moral Duty. That the Angels did thus praise God, by singing at his laying the Foundations of the Earth, he himself testifies, Job 38. 7. When the morning Stars sang together, and the Sons of God shouted for joy. That by the morning Stars here can't be meant the material Stars in the Firmament, to me seems plain, in that they sang at his laying the Foundations of the Earth, which was
Singing of Psalms

1. Gen. 1:1. This was on the first Day of the Creation, whereas the material Stars were not made till the 4th Day. And therefore by the morning Stars we are to understand, with the best Expositors, the Holy Angels, called, in the following words, *The Sons of God,* (as also Chap. 1:6.) And they are fitly called Stars in the same Sense in which they are elsewhere call’d *Angels of Light.*

2. 2 Cor. 11:14. Whatsoever was practised in the Church of God, and approved by him, before the giving of the Law at Mount Sinai, and never afterward declared to be typical, is a Moral Duty. I know of no Exception can be made against this Assertion. And that singing the Praises of God was thus practised, is evident, (Exod. 15:1.) Then sang Moses and the Children of Israel this *Song to the Lord.* Nor will it follow from this Argument, (as may be objected) that praising God by musical Instruments is also a Moral Duty, seeing they are also *mentioned*
tioned in the same Chapter: For this doth not appear, as singing does, to be the Practice of the Church as such. But of this I shall speak more fully in the last Chapter.

4ly. Whatevery is injoin'd upon all Men of all Nations, is a Moral Duty. For where do we ever find Circumcision, or any other meer positive and ceremonial Duty thus enjoin'd? But singing the Praises of God is so, (Psalm 98. 4. & 100. 1, 2.) Thus likewise in Psalm 47. 7. from this general Reason, that God is the King of All the Earth, (and not of Judea only) 'tis required that every one that hath understanding, should sing Praises to him, as your Margin reads it, exactly suitable to the Hebrew Text.

This Conclusion is inferred from the same Premises, by one who indeed differed from us in other things relating to this Duty: But upon this Argument, to prove religious Singing it self to be a Moral
Singing of Psalms

Duty, he hath so well expressed himself, that I think it worth while to set down a few of his Words, which are as follows:

*Granth.
Christia-
nism. Re-
div. p. 108.

* "Altho (faith he) singing Praise to God be a standing Ordinance in the Church, and that he hath a peculiar Interest in it in some respect; nevertheless I doubt not but this Duty of singing Praises to the Lord, extends itself to the Universe as well as Prayer, and may be said to be a part of that natural Religion which obligeth all Mankind. And hence is the Invitation so frequent in the Book of Psalms, to all manner of Nations upon Earth, to sing Praises to the Lord, as Psal. 100, &c.

Sly. Whatever is preferr'd before the most excellent Parts of Ceremonial Worship, as more pleasing to God, is a Moral Duty. Thus to know God, and to love him above all: to love our Neighbour as our selves: to do Justice and Judgment: to be mer-

ciful
ciful to the Miserable. These Duties are preferr'd before the * most * Prov. 21.

excellent Sacrifices, which were the 3.

chief Parts of the Ceremonial Worship. And why? But because the former are Moral Duties, and good in themselves, whereas the latter were only positive Duties, and good because commanded. And that Singing to the Praise of God is a Duty of the same Nature with the former of these, I conclude, because 'tis, like them, preferr'd before the most excellent Sacrifices, as being more pleasing to God. Thus the * Psalmist tells * Psal. 69.

us; That to sing to the Praise of God, or (which is the same) to praise him with a SONG, is more pleasing to him than (to sacrifice) an Ox or Bullock. Which were some of the most costly and excellent Sacrifices.

From these Considerations laid together, I doubt not but 'tis clear (beyond all reasonable Exception) that singing the Praises of God, is
Singing enforced from no less than a Moral Duty, and therefore the Duty of all Men, and consequently of every Christian.

Sect. 2. Secondly, I shall prove that Singing to the Praise of God, is the Duty of every Christian from the Example of Christ. That this was his Practice in religious Worship is recorded, *Matth.* 26. 30. *Mark* 14. 26. Now that every Christian is bound to follow the Example of Christ, none can doubt; except only in three kinds of Works, viz. his miraculous Ones, which he did by a special exertion of his Divine Power, wherein we can't imitate him: Or else those that were peculiar to him as Mediator, as to institute Ordinances in his Church; to make Reconciliation for Sin, and other such-like Works wherein we have neither Ability nor Authority to imitate him: Or, thirdly, those which he did only as a Member of the Jewish Church, as in being Circumcised, keeping the
the Example of Christ.

the Paslover, &c. wherein we ought not to imitate him. In all other Cases I suppose 'tis, and must be universally granted, that the Example of our Saviour hath the Force of a Precept to every Christian. And that our Saviour's singing a Hymn with his Disciples comes under either of those three forementioned Exceptions, I can see no reason to imagine: And therefore thence conclude, that 'tis the Duty of every Christian, according to his Example, to sing to the Praise of God.

I know there are two Objections made against this Argument that require some answer.

1. It is affirmed that the word Sung is not in the Original Text.

2. That supposing our Saviour did indeed sing, yet 'tis presumed that the Hymn which he sang might appertain to the Jewish Paslover; and so be no more obligatory upon Christians, from the Example of Christ, than the Paslover itself.
Singing enforc'd from

1. It is affirmed that the word \textit{Sung} is not in the Original, but added by the Translators; and that consequently all that assert Singing from these and the like Scriptures, deceive others, and do very ill in justifying the Translators in adding to the Word of God.

\textbf{Answ.} A bold Presumption indeed! for any, and especially such as know not a word of the Original Text, thus to arraign our Bibles: And such as (should it be believed) would leave all English Readers in perplexing Doubts, when they read the \textit{Mind of God} in their Bibles; and when, instead thereof, they read the \textit{Additions of Men}.

And for any to print and publish against their own Teachers and Brethren, such a heavy Charge as this is, of being \textit{Deceivers of others} in the Matters of God, and justifying \textit{Additions to his Word}, every one surely must needs look upon to be a very rash and unchristian Practice.

But
But let not any Christian be startled at this bold Presumption; for I assure you 'tis as groundless, as 'tis bold. The * Original Word used in these Texts, not only signifying to *praise God (as is pretended) but also to do it by SING-ING. This is attested by the concurrent Evidence of the most Learned in the Greek Tongue: *ιυνειωσες.

And though we ought not to receive a Religious Doctrine from any, how Learned soever, without sufficient proof of it from the Word of God; yet sure the concurrent Testimony of such should be sufficient to satisfy us about the Sense of a Word, in the Learned Languages. And they yet more particularly assure us, qui carminis decantant. Scribe, & sic Steph.

|| Hymni laudes sunt dei cum cantico, hymni cantus sunt continentis laudes dei. Si sit laus & non sit dei, non est hymnus. Si sit laus & dei laus, & non cantetur, non est hymnus. Oportet ergo ut si sit hymnus habeat hæc tria, & laudem, & dei, & canticum. Aug. in Psal.
Matter of it be Praise. 2. That it be to God as the Object of it. And, 3. that it be SUNG. And that if either of these be wanting, 'tis not properly a Hymn. And accordingly not only our Translators do acribe Singing to our Saviour in these Texts, but also Calvin, Beza, Piscator, the French Translators, and many others, mentioned by the Learned * Mr. Pool. And sure it must needs seem hard to every considering Christian, to think that all these have conspired together to impose upon the World an Addition to the Word of God; and especially seeing ALL Translations so far agree herein, that there is, I presume, none that contradict ours. For tho' some render it,

Psal. 72. And thus also the Learned and Pious Dr. Da-veil tells us, out of Ruffinus, on Acts 16. 25. Hymnus est cantilena continens laudem Dei. Misßh. Hymnus est cantio qua laudes Dei decantantur. Passoris Lex. Thus may see this more fully proved to be the Sense of the word ὑμνός, by a Learned Minister of Christ, in a short Discourse at the end of Mr. Keach's Book concerning Singing.
the Example of Christ.

* A Hymn being said; yet this is* Hymno
so far from contradicting ours, which tells us they sang it, that indeed it implies the same thing, a
Hymn necessarily including Singing, as hath been proved. And tho some of our old Translations render it they said Grace, or they praised God, yet none of them tell us they did it not by Singing. So that tho they give us not the Sense of the Greek Text, so compleatly as our Translation does, yet they contradict it not. This may suffice to show, that our Translators are not guilty of adding to the Word of God, in translating these Passages: And that they are much less guilty of contradicting the Text, by rendering the words they sung, instead of they lamented, as is ignorantly (to say no worse) intimated by a late Querist. I have searched all the places where this word is used by the Seventy, and can find nothing in them for this Suggestion: And tho any Instance should be
be found, in *prophane* Writers, of its being thus used, by way of *Antithesis*, yet I think it would be very unreasonable therefore to take it in such a strain'd Sense in the *Scripture*. I shall therefore dismiss this Fancy, with only noting, that, should this new Interpretation be admitted, then where 'tis *said, Paul and Silas sang

*Acts 16.*

25. *Praises to God, and the Prisoners heard them*; the meaning would be, that they *lamented so loud, that the Prisoners heard them*. Which would be no very good proof of their suffering *joyfully*, a *Commendation* which the H. Ghost frequently gives them. Yea, which is worse, where

† *Heb. 2.*

12. *In the midst of the Church will I sing Praise to thee*:

The meaning is, according to this sense, that he would discharge the Work of his Mediation with *lamenting*, instead of *rejoicing* and *delight*. So that upon the whole, I think we have very just ground to *insist* upon it, *That our Lord sang*
To clear this Doubt, seriously weigh these following things.

1. That both the Passover and the Lord’s Supper had a special and peculiar respect to the Sufferings of Christ for our Redemption. That the Passover had such a peculiar respect thereto, appears in that the Apostle hereupon calls Christ our Passover sacrificed for us. And that the Lord’s Supper hath so, is manifest, in that we are commanded therein, constantly to shew forth the Lord’s Death. And it being thus, I can see no necessity to determine, that this Hymn was sung, by
Singing enforced from by our Saviour, upon the Occasion of either of these, exclusive of the other: Being both, as respecting the glorious Work of our Redemption, matter of the highest praise and rejoicing.

But, 2. to suppose that it was sung only upon the Occasion of the Passover, is altogether groundless; for had it been so, what reason can be rendred why it should not be sung immediately after it? as 'tis plain it was not.

3. Much less is there any reason to imagine, that it was peculiar to the Jewish Passover, as a part of it, and so of the same mutable Nature with it: Singing to the Praise of God being, as I conceive hath been sufficiently proved, a Moral Duty; and therefore of universal and perpetual Obligation, and so fit to be used upon that or any other joyful Occasion. But,

4. There is the greatest reason to conclude, that our Lord sang this Hymn with his Disciples, at least
least especially, upon the Occasion of his own Supper, and the Commemoration of his Sufferings, and redeeming Love therein; forasmuch as it was immediately join'd thereto, as the Evangelists plainly shew.

Nor is there any Force against this Conclusion, in that Objection which some make; That, had this Hymn belonged to the Lord's Supper, doubtless the Apostle would have mention'd it, when he * sets * 1 Cor. 11.23, 

down the Institution of this Ordinance, as he had received it from the Lord.

For to this I reply, That were there any Force in this Objection, we might also thence conclude, that giving Thanks before the Cup, doth not belong to it. Of which, tho' it be plainly expressed by the † E-† Mat. 26. Evangelists, yet the Apostle makes no mention: His Design being, as I conceive, not so much to give an Account of all things pertaining to the Lord's Supper, as to correct those gross Abuses, which were crept
Singing enforced from crept into that Church, in the use of this Holy Ordinance.

Thus we have sufficient reason to conclude, that our Lord SANG this Hymn, with his Disciples, and that he sang it especially, if not only, upon the Occasion of his own Supper; and consequently that we have here an undoubted Instance of his singing Praise to his Father, as our Pattern. Which was the second thing from which I proposed to prove Singing to the Praise of God, to be the Duty of every Christian.

Sect. 3. The third Argument proving it so, is grounded upon the Apostolical Injunctions thereof.

I begin with the Apostle James's words, *Is any merry, let him sing Psalms,* which is an evident Command of this Duty. Nor may it reasonably be objected, that this is not a Command to every one, but only to those that are merry.

For
the Apostolical Injunctions.

For let it be consider'd, 1. That 'tis certainly the Duty of every Christian to be merry or cheerful, or of good cheer, or (which is the same) to rejoice in the Lord, whatever be their outward Condition. Phil. 4.4. And 'tis hard to suppose, that any sincere Christian (except under some extraordinary Distemper of Mind) should never be found in this rejoicing, or cheerful Frame. And when any one is so, 'tis then, without dispute, his Duty, from this Injunction, to sing Psalms. And besides,

2. We are commanded, as to mourn in the Afflictions of other Christians, tho our selves are in Prosperity, so to rejoice in their Prosperity tho we our selves are in Affliction. So that we can never want a fit Occasion both for Mourn ing and Prayer, and for Rejoicing and Singing; either upon our own Account more immediately, or upon the Account of others.

3. Tho
Singing enforced from

3. Tho the Apostle mentions a Time of Mirth, or Joyfulness, as the most special and peculiar Time of singing Psalms; yet he doth no more restrain it to that Time only, than he restrains the other Duty of Prayer, mention'd in the same Text, only to a Time of Affliction. Which none, I suppose, will think to be any Part of his Design.

Another manifest Injunction of this Duty we have from St. Paul, in his Epistle to the Ephesians;

*Ephes. 5. 19.*

*Speaking, faith he, to your selves in Psalms, and Hymns, and Spiritual Songs, singing—to the Lord. And it is worth observing, that this Injunction, to speak to themselves (or one another) in Psalms, &c. and to sing to the Lord, is laid upon all Christians, as much as the foregoing Commands, to walk circumspectly, to redeem the Time, to be filled with the Spirit; all which, sure, every one must own to be Duties of an Universal Obligation.
A third Apostolical Injunction of this Duty, we find in the Epistle to the *Colossians. Where all Col. 3.16
that are commanded to have the Word of Christ dwell richly in them, (and sure to endeavour this, is the Duty of every Christian) are also requir’d to teach and admonish one another in Psalms, Hymns, and Spiritual Songs, and to sing—to the Lord. And ’tis worth our Notice, that the Apostle’s main Design in the foregoing Chapter, is to caution these Christians against complying with those false Teachers, who perswaded them to observe the Jewish Ceremonies, he telling them, that these were but *Col. 2.17
a shadow of good things to come, and consequently now abolished. And therefore ’tis unreasonable to suppose, as some do, that singing of Psalms, to which he here exhorts them, is of the like Nature with those Ceremonies. Thus what hath been hitherto said, I hope may be abundantly sufficient, to satisfy eve-
ry ferious Enquirer, concerning the first General, viz. That Singing to the Praise of God, is the Duty of every Christian, and that it was not peculiar only to the Jewish Dispensation.

C H A P. II.

Shewing what Singing is. That in the proper sense of the Word, it denotes an Extension of the Voice, and a peculiar Modulation of it. And that thus to sing, is the Duty of Christians.

Having in the former Chapter proved Singing to be a Duty, continuing in full Force under the Gospel, and obligatory upon every Christian; let us now enquire what Singing is. Of which there is need to say something, there being some, of
of late, who endeavour to persuade us, That Singing is no other than an inward joyfulness of Heart, or, at most, but a cheerful speaking forth the Divine Praise: And that so every one that cheerfully gives Thanks to God, sings his Praise. But I shall shew,

1st. That Singing, in the proper and native sense of the Word, can’t be perform’d without the Voice.

2ly. That ’tis an Expression and Modulation of the Voice different from meer speaking, and all other Expressions of it.

The former of these will be sufficiently manifest, by considering the Force, and Use, of the Words; whereby the Scripture sets forth this Practice to us. One of those words, which, with its Derivatives, is used, in Scripture above a hundred times to denote Singing, signifies primarily (as the Learned † Mercerus observes) to extend. And from this
What Singing is.

This general sense it takes three particular ones: As, 1. to sing, because therein there is an extension of the Voice. 2. To behold a thing diligently; because in so doing, there is an Extension of the Eyes. 3. To offer Presents, because in that Action there is an Extension of the Hand. Whence 'tis evident there is no singing 'properly' without an Extension of the Voice: Which will be more clear by considering another word, which the Scripture frequently uses to denote this Religious Practice, whose primary and general Sense is to make any loud Noise; and thence 'tis used to denote Singing, plainly intimating to us, that that consists properly in making a loud Noise with our Voices. Which will be more manifest, by observing that this 4 Psalm 81:1. word is not only rendered to sing, but also to sing aloud, and to shout for joy. Again, we often find Singing, and making a joyful Noise joined together, as being of the
What Singing is.

the same importance. From which Considerations 'tis sure very reasonable to conclude, that to sing is, in its proper Signification, to make a loud and joyful Noise with our Voices; and that it denotes such a peculiar Modulation of the Voice, as is clearly different from meer speaking, and all other Expressions of it whatsoever. Which is yet further evident in that *Moses* Exod. 32. could easily, by his Ear, distinguish the Noise of Singing from other Noises, as 'tis plain he did.

This little may suffice to be said, in a general way, upon this Head; because indeed it seems very unreasonable, that there should be need to say so much to prove that, which the common Sense of Mankind does sufficiently instruct them in: for who that is not very much prejudiced, whether young or old, would account a Person to sing, when none hears his Voice, or when they only hear him speak in a common manner?
I know it may be objected, that the Widow's Heart is said to sing; that the Mountains and Hills are said to break forth into Singing: And that the same thing is also ascribed to the Trees of the Field.

But in the first of these Scriptures, I conceive, the meaning plainly is, that such was the Joyfulness of the Widow's Heart, that it caused her Mouth to break forth into singing. And therefore the Seventy, according to this Sense, translate it the Widow's Mouth instead of her Heart. Or if we take Singing as apply'd to the Widow's Heart, as our Version renders it, (more exactly agreeable, I confess, to the Words of the Hebrew Text;) then we must take it in a Metonymical Sense for that joyfulness of Heart which is the common Source of it, as the Learned Drusius interprets it.

And as to the other Expressions, where Singing is ascribed to the Mountains, Hills and Trees, we must of
What Singing is.

of necessity understand them figuratively, either with respect to the Agents, or the Action ascribed to them. 1. By the Mountains and Hills, when said to sing, we may understand the Rulers and Magistrates among God's People, as these Words seem plainly to be used by the Psalmist; who speaking of the Happiness of Solomon's Government as the Type, and of the transcendently greater Happiness of Christ's Government as the Antitype of the former, faith, *The Mountains shall bring Peace to the People, and the little Hills, by Righteousness. And by the Trees of the Field we may understand the People of God, who are often compared to Trees for their Fruitfulness; and are therefore by the Prophet called Trees of Righteousness. And if we thus take the Agents in a Metaphorical Sense, then there is no reason to understand the Action of Singing ascribed to them, in any other than a proper One;
What Singing is.

One; and so it makes nothing against Vocal Singing.

But, 2. if we take the Mountains, Hills, and Trees, in a literal Sense, then we must needs understand the Singing ascrib'd to them in an improper and figurative One: For none, I suppose, can imagine, whatever Notion they have of Singing, that these things can perform it, in a proper and literal Sense. But tho Singing must be taken only in a figurative Sense, when apply'd to those things that have not Tongues and Voices, and so are altogether uncapable of it in a literal One: Yet for any hence to conclude, that therefore it may be so understood in those many Scriptures where Singing is requir'd of us, to whom God hath given Tongues and Voices to sound forth the joyfulness of our Hearts in praising him, would be a Conclusion, the weakness of which, sure must needs be obvious to every one, that duly considers it: For 'tis a Rule agreed upon
Vocal Singing, &c.

upon by all, That in expounding Scripture, or indeed any other Writing, Words should be always taken in their most proper and literal Sense, unless some manifest Reason require us to forswear that for an improper and figurative One: The non-obserdance of which Rule would make the Scriptures of a very doubtful Interpretation.

But to put this Matter more out Sect. 2. of doubt; as I have before fully proved that 'tis the Duty of every Christian to sing to the Praise of God, which 'tis very reasonable to understand of Vocal Singing, seeing there is no other Singing in a proper and literal Sense; so I shall yet further prove that 'tis a Christian Duty to sing in this proper Sense, viz. vocally.

This will appear, 1. From those Places in the Old Testament which set forth the Worship of the God-Church. Thus the Prophet faith, They shall sing with the * Isa. 52.

* spel-Church. * 7, 8. compared with * D 2 VOICE, 15.

Rom. 10.
Vocal Singing

VOICE, when the good Tidings of the Gospel is preached. And the Holy Ghost expressly commands us to sing to the Lord, and make a joyful NOISE to the Rock of our Salvation. Which Psalm the Author to the *Hebrews teaches us to refer to the Gospel-Church. And why this should not be look’d upon as an Exhortation to us, as well as that of the Prophet, || Ho, every one that thirsteth, come ye to the Waters, &c. and divers like Passages in the Old Testament, I can see no reason to suppose.

2. Those places, in the New Testament, where Christians are universally exhorted to sing, plainly denote Singing, in a proper sense, viz. with the Voice. As where the Apostle bids us, *Speak to our selves, or one another in Singing; I render it one another, because ’tis the same word with that so rendred in the following place, where the same Apostle requires us to

* Eph. 5. *Speak to our selves, or one another in Singing.

†Col. 3. 16 teach and admonish one another in Singing.
Singing. In both which places the Apostle must needs intend Vocal Singing, because 'tis impossible to speak one to another, or teach and admonish one another in Singing without the use of our Voices therein. And tho the Apostle requires us to make Melody in our HEARTS, and to sing with Grace in our HEARTS; yet this is not to exclude the Voice, but only to teach us that in this, as well as all other Duties of Religion, we should have a special regard to our Hearts: And take heed of being like those Hypocrites * who * Isa. 29. drew nigh to God with their 13. MOUTHS, and honoured him with their LIPS, but their HEART was far from him. The Apostle does not require us to think only, but to sing and make Melody. 'Tis true, he cautions us to take heed that this be not only a Lip-service, but that therewith we join sincere Hearts and gracious Affections.

3. All the Examples of Religious Singing which we have in the New
Vocal Singing

New Testament, do with sufficient plainness shew, that they speak of literal and vocal Singing. None, I suppose, can think otherwise concerning our * Saviour's singing with his Disciples. And when † Paul and Silas sang in the Prison, 'tis evident it was with their Voices, because the Prisoners heard them. And when St. Paul tells us || he would sing with the Understanding, 'tis plain, by considering his Design in that Discourse, he means he would sing in a known Tongue, so as to be heard and understood by others; and consequently it must be with his Voice.

Thus I take it to be very clearly manifest, from what hath been said, that Vocal Singing is the only proper Singing; and that thus to sing, is abundantly requir'd of all Christians. And therefore I can't see why those that content themselves only with, what they call, Heart-singing, which, at the most, is but a figurative One, may not by the same
same reason content themselves with a figurative Preaching, Reading, &c. and so at length reduce Publick Assemblies into Silent Meetings; a thing used among some, no very good Friends to Christianity.

CHAP. III.

Shewing the Lawfulness of conjoint Singing with many Voices together. And answering several Objections against it.

In the preceding Chapter we have seen, that all Singing, in a proper sense, is Vocal; and that thus to sing is undoubtedly the Duty of all Christians. I come now to shew the warrantableness of conjoint Singing, with many Voices together; which some question the lawfulness of, who yet seem to allow of Vocal Singing by one Voice alone.

Now
The lawfulness of

Now to satisfy the Minds and Consciences of Christians about this, I desire the following things may be seriously considered.

_Sect. 1._

First, That any way and manner of the Performance of a Moral Duty, which was once approv'd of God, and hath never appear'd to be typical, is still warrantable to be used by the Christian Church.

There are some Duties which are in themselves undoubtedly Moral, and consequently Universal and Perpetual, in their Obligation, which yet had some things join'd to them, as to the manner of their Performance, which were as undoubtedly only typical and temporary. Thus Prayer is a Duty which, I suppose, all will grant to be moral and perpetual. But the Jews, whenever they prayed, were * to look, and spread forth their Hands toward the Temple at Jerusalem, and to observe to present their Prayers to God † at the time of Incense. Which

* 1 Kings 8. 38, 42, 44, 48.
† Dan. 6. 10.
\[\text{Which}\]
Which things we are taught to be typical of the respect which, in all our Addresses to God, we ought, by Faith, to have to the Lord Jesus, who is the *true Temple: And *John 2. that in all our Prayers, we should hope for their Acceptance, only upon the Account of his Mediation and Righteousness, which were typified by the *sweet Incense offer'd *Rev. 8. upon the Golden Altar. And therefore tho the Duty of Prayer remain, yet these Modes of it are done away. In like manner, tho it must be granted that several things were, in the Jewish Worship, join'd with their Religious Singing, which things being only typical and ceremonial, are done away; yet Singing itself still remains in full Force, as well as Prayer. And thus ought we also to conclude concerning their way of Singing, with many Voices conjoin'd together; unless we had any sufficient ground to think, that this their way of Singing was only typical
The lawfulness of typical and temporary. That God's Church did then sing conjointly is evident, in that not only Moses, but *Moses and the Children of Israel, without exception of any, are said to sing a Song to the Lord. Whence we must conclude that they all sang this Song, with their Voices join'd together, unless we should suppose this vast Congregation, of so many hundred thousands, to sing it severally, one after another; which, I judg, none can think reasonable to imagine. And again we are †2Chron. told, that † they which sang were AS ONE, to make ONE SOUND in praising and thanking the Lord.

And thus likewise after their return from their Captivity; ‖ They sung TOGETHER, by course, in praising and giving Thanks to the Lord, or, as 'tis verbatim in the Original, they ‖ answered one another in singing; or, as Montanus interprets it, *They sang together harmoniously; for thus the word Answer often signifies to agree, and harmonize together, or corre-
conjoint Singing.

Thus it manifestly appears, from these Instances, that the People of God sang with conjoin'd Voices under the former Dispensation. And therefore, seeing no reason, as I know of, can be rendred why their Singing after this manner should be more typical, than Singing it self, which hath been sufficiently proved Moral and Perpetual; I can't but thence conclude, that 'tis still warrantable for a Christian Assembly to sing together, with conjoin'd Voices.

2. This further appears to be so, in that 'tis prophesied of the Christian Church, not only that they should * sing with their Voices, but * Is. 52. also 'tis as expressly added, that they should sing together, or conjointly. But,

3. We have yet a greater Proof to warrant our thus Singing, namely, the Example of the first and most pure Gospel-Church, viz. Christ * Mat. 26. and his Apostles. The * Evange- 30. lifts not only tell us that HE, but 26. also
The lawfulness of
also that THEY sung an Hymn, in
the * Plural Number.

I know that 'tis by some objected, That they might be all said to
sing, tho only Christ expressed the
Hymn; even as it may be said, that a whole Congregation prays, tho
one only be the Mouth of it.

But to shew the weakness of this
Objection, consider,

1. That there is great difference
between Prayer and Singing, Pray-
er lies properly in the Desires of
the Soul. And as a Man may say
a Prayer, and yet not really pray;
so a Christian may truly and pro-
perly pray, tho he speak not a
word with his Mouth. But none
can, without the Voice, be truly
said to sing, in a proper and literal
Sense; and here is no necessity to
have recourse to an improper and
figurative One.

But, 2. supposing it could in a-
ny tolerable Sense be said, that they
sung, by only joining in their Hearts,
while Christ alone expressed the
Hymn;
Hymn; yet this can’t be the Sense of the Evangelists: Because there is sufficient reason to believe, that the Apostles join’d in their Hearts, with our Saviour, in blessing the Bread, and giving Thanks before the Cup, and yet ’tis not said They, but He blessed the Bread, and gave Thanks. And why then it should be said THEY sang, what reason can be rendred, unless to shew that they otherwise join’d with him in Singing, than they did in blessing and giving Thanks, viz. not only in their Hearts, but with their Voices also?

Thus I take it to be manifest, beyond all reasonable doubt, that not only the Church of God under the Old Testament sang together with conjoin’d Voices, and that it was prophesied that the Gospel-Church should sing together in like manner; but also that we have the Example of our Lord Jesus and his holy Apostles for our Pattern in thus Singing. And consequently I conclude,
clude, that 'tis still lawful for a Religious Assembly to join their Voices together in singing the Divine Praise. And here I might well put an end to this Head, but that there are several Objections raised against Singing with the conjoin'd Voices of a whole Religious Assembly; to which some Reply must be made.

**Sect. 2.**

**Objec.**

**Answ.**

1. 'Tis objected, that SO to sing is confusion.

But, I hope, none will insist upon this, lest they should be found therein to reflect dishonourably, not only upon us their Brethren, but also upon Moses and the Church of God under his Care; yea and, which is much worse, upon our glorious Lord himself and his Holy Apostles, who thus sang, as hath been sufficiently manifested.

2. 'Tis said, that the *Apostle*** teacheth us another way of Singing, by one alone, and that the Congregation only say Amen, or give
give their Assent thereunto.

But to this I answer, 1. That the whole Design of the Apostle in this Discourse, seems manifestly to be only to shew, that all the Gifts of the Church, whether ordinary or extraordinary, should be exercised so as might be most for the Edification of it. And in order to this he shews, 1. That Prayers, Thanksgivings, singing Psalms, and all other Parts of Publick Worship, should be ordinarily perform'd in the Language vulgarly known, and understood by the Assembly. Thus when he particularly says, proposing his own Example to them, *I will pray and* Ver. 15. sing with the Spirit: His Design seems to be to teach us, that we should make use of the Spiritual Gifts we have received, whether ordinary, or extraordinary, so as may be for the improvement of our own Spirits; but yet so as may be also for the publick Good and Edification; as it follows, I will pray and
Conjoint Singing

and sing with the Understanding also: That is, I will pray and sing in a Tongue known and understood by the People, as he afterward explains his own Meaning*, without determining whether others should join with him in his Singing with their Hearts only, or also with their Voices: So that this doubtful Passage can't be fairly alleged, in opposition to so many plain Proofs, which have been already given, to justify Singing with conjoin'd Voices.

2. He teaches that (to promote a Publick Edification) as the several Parts of Religious Worship should be perform'd in a known Tongue, so they should also be perform'd in due Place and Order, that there may be a sweet Harmony among them. Thus when he says,

* Ver. 19.
† Ver. 26. † Every one of you hath a Psalm, hath a Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation; he seems plainly to intimate, that there were great Divisions and Disor-
Disorders among them. * One being for singing a Psalm, while others at the same time were for some other Exercise. The Apostle's Determination therefore is, that all these things might be done, but so as should be most for Edification; without determining whether he that had a Psalm, which he judg'd for Publick Benefit, should sing it singly by himself alone, or whether he should give it forth, so as that others might join their Voices with his, in the singing of it. But,

3. Supposing this were (as it is not) a clear Instance of one Person's having received a Psalm by immediate Inspiration, (as some understand it) and singing it by himself alone; yet there is no reason that this Instance of extraordinary Singing should be the only Precedent for our ordinary performance of this Duty, as some, without ground, would have us believe. So that, upon the whole, I hope, 'tis sufficiently clear, that this Dis-
Conjoint Singing

course of the Apostle contains nothing against, our singing with, conjoin'd Voices. And consequent-
ly that there is no Force in the Ob-
jection grounded upon it.

Object. 3.

Some object that this conjoint Singing of all the Members of an Assembly at once, is contrary to the Apostle's Prohibition of * Wo-
men speaking in the Church. Whence they infer that Women, at least, must be excluded from joining their Voices in publick Singing.

Answ.

But to this I reply, 1. That 'tis very clear, by considering the Con-
text in both Places, that the Apo-
stle's Design was only to forbid Womens authoritative speaking, by preaching or disputing in the Church. And that a Woman's speaking o-
therwise, in a Church or Religious Assembly, must be allow'd, might be shewn in several Cases. 'Tis therefore groundless hence to in-
er, that Women should be ex-
cluded from joining their Voices, in humbly and thankfully singing forth
forth the Divine Praises, in a Religious Assembly.

2. The Apostle admits Women to *prophesy* in the Church, in some sense, as is plain by his giving Directions about the manner of their doing it. Yea, he speaks of their *prophesying* as a thing usual and customary in the Christian Assemblies. Which *prophesying* is indeed understood somewhat variously by Interpreters: Some understand it of *prophesying* in the stricter sense, for foretelling of things to come; others of *interpreting* the Scripture Prophecies; and they tell us that in both these ways, when a Woman was call'd of God to prophesy, by some extraordinary Gift, she might do it in the Church, notwithstanding the forementioned Prohibition of the Apostle. But both these Interpretations are shewn to be groundless, by Piscator in his Notes on the Place. And there is another Sense mentioned by him, viz. *Prophesying in a passive Sense*, by
Conjoint Singing

bearing others prophesy: But this is a Trope without Example, that I may use the Expression of the Learned Mr. Joseph Mede, who having rejected these three Interpretations, he then goes on to set down his own Notion of the Text; which because, after consideration, I judge to be the Truth, I shall give you in some of his own words, as follows; † 'Prophefying here should be taken for praising God in Hymns and Psalms. For so it is fitly coupled with Praying. As our Apostle joins them both together elsewhere, saying, ‖ I will pray with the Spirit, and I will pray with the Understanding also: I will sing with the Spirit, and I will sing, that is, prophesy, with Understanding also. For, because Prophets of old did three things: First, Foretell things to come: Secondly, Notify the Will of God to the People: And, thirdly, uttered themselves in musical wise, and, as I may
so speak in a Poetical Strain and Composure: Hence it comes to pass, that to *prophecy* in Scripture, signifies the doing of any of these three things, and amongst the rest, to praise God in *verse*, or *musical Composure*. And this, faith he, I shall prove to you by two places of Scripture: These are *1 Chron. 25. 1, 2, 3.* and *1 Sam. 10. 5, 10.* upon both which Texts he largely discourseth, for the confirmation of this Notion.

And if this be the true Sense of the Apostle, as I doubt not but it is, then he here allows Women to join their Voices with the rest of the Congregation in singing of Psalms. Which also hereby appears to be the *usual Practice* of that Church. So far was he from designing to prohibit their doing so, in the places above-cited, as the Objection supposes.

4. There is yet another Objection-

---

*Obj. 4.* on against *thus singing*, which may seem
Conjoint Singing

seem to be of more weight, viz. That by such a conjoint Singing, not only all the Members of the Church join their Voices together, but others also join with them; and so it is (as some love to speak) a Singing of Professors and Prophane together; and what warrant, say they, have we for such a Mixture in Divine Worship?

Answ.

To this I answer, 1. That tho it be unwarrantable to join with any in Communion at the Lord's Table, besides the regular Members of a Christian Church, this being an Ordinance peculiar to the Church only: Yet 'tis otherwise in Singing the Praises of God, this being a Moral Duty, as hath been proved, and so no less the Duty of each Person in the Assembly, than of the Members of the Church themselves.

2. I grant that Prayer, Singing, and all other Acts of Divine Worship, are unacceptable to God, *Prov. 21. 27.* yea, an * Abomination to him, if perform'd with a prophane Mind.
Mind. But seeing we know not the Hearts of any, we ought, when we see Persons engaged in this, or any other Duty of Religion, with seeming Zeal and Attention, to hope they do it sincerely, as well as our selves.

But, 3. supposing we could be certain that any join prophanely with us, in singing the Praises of God; why should this hinder us from the performance of this, any more than Prayer and other Duties of Publick Worship, wherein they may as easily join with us as in this? especially considering we join not properly with them, but rather they with us.

But it may be still objected, that Obj. 5. 'tis very plain that the Apostle intended not that all the Members of a Church should sing, but only those that are gifted for it; much less did he intend that others should join promiscuously with them, seeing he requires that Persons should be *filled with the Spirit; Eph. 5. 19.
Conjoint Singing

*Col. 3.* and that the *Word of Christ should dwell richly in them, as necessary Qualifications to fit them for this Duty.

**Answ.** To this I answer, 1. That the Apostle's requiring them to be fill'd with the Spirit, does not prove that none must sing but such as have a peculiar Gift; for 'tis undoubtedly the Duty of every Member of the Christian Church, to labour to be filled with, or by the Spirit.

2. To be fill'd with the Spirit, and to have the Word of Christ dwell richly in us, is not requir'd as a necessary Qualification, without which none can, or ought to sing Psalms; but 'tis required as necessary to our performance of it in a due manner, viz. with Grace in our Hearts. It should therefore be the constant Prayer and Endeavour of every one to be fill'd with the Spirit, and enrich'd with the Word of Christ, or, which is the same, † to grow in Grace, and the Knowledge of our Lord and Saviour Jesus Christ, without which
which 'tis impossible to perform this, or any other Religious Duty, to the Glory of God, and the Comfort of our Souls.

Thus, I hope, such a satisfactory Answer hath been given to these several Objections, that they can't reasonably hinder us from concluding, that 'tis undoubtedly warrantable for all the Members of a Christian Assembly, to join their Voices together in singing the Praises of God. There being several unexceptionable Instances of such a conjoint Singing, in the Holy Scripture; but none, as I know of, of any one single Person's singing alone, when assembled with others; which is the only Singing that some plead for.

CHAP.
CHAP. IV.

Shewing the Matter to be sung in Religious Worship. The Scripture Psalms prefer'd before all humane Compositions, and why. And divers Objections answered.

Having in the foregoing Chapter endeavoured to satisfy the Consciences of Christians, concerning the Lawfulness of Singing, with all the conjoin'd Voices of a Religious Assembly, I come now to enquire concerning the Matter to be sung. And this should be either the Scripture Psalms composed by the Prophet David, and other holy Penmen of the Spirit of God; or else such Hymns as are exactly agreeable to the Sense of the Holy Scripture, being compos'd by such who, in the Judgment of a Christian
Christian Church, have a competent Measure of understanding of the Mind of God therein. I see no reason to exclude either of these. But yet, I conceive, the former are rather to be prefer'd for ordinary use; for these Reasons.

1. Because the Apostles require us to sing *Psalms, Hymns, and Spiritual Songs.* Which three are known to be the usual *titles of the Scripture Psalms.*

2. Because these, doubtless, best deserve the Title of *Spiritual Songs,* which were endited by the immediate Inspiration of the Holy Spirit.

3. Because wheresoever we read the word ||Psalms in the New Testament, the Divine Penmen generally thereby manifestly intend the Book of Scripture-Psalms. And therefore 'tis most reasonable for us to believe that they intend the same, at least more especially, when they require us to sing Psalms.

4. Because singing the Scripture Psalms, is, I conceive, more likely to...
What we are to sing.

to conduce to the Comfort, and Edification, of every Christian. These being altogether unexceptionable; whereas the best of human Compositions are not so. If in these latter there be but a seeming Deviation from Truth, it may give cause of Scruple, in the singing thereof: But now as to the Scripture-Psalms 'tis otherwise; For every Christian believing, that they were indited by the infallible Guidance of the Spirit of God, tho' he should not at present clearly understand some Expressions therein, yet he can't doubt of their Verity: And therefore will more cheerfully join both Heart and Voice in singing them. From these Considerations I can't but conclude that the Scripture-Psalms should be prefer'd before all other, and more ordinarily used. And that when any Minister of Christ makes use of other Hymns, which I think ought not to be excluded, he ought, I humbly conceive, to take great heed that they
What we are to sing.

...they be exactly agreeable to the Sense, and, as much as may be, to the very Words of the Holy Scripture.

But it may be objected, that the Obj. 1. Apostle directs us, not to sing the Psalms of David, but the *Word* Col. 3. of Christ, which he requires to dwell 16. richly in us, in order to our performance of this Duty.

To this I answer, 1. that the Answ. Apostle expressly requires us to sing Psalms, Hymns, and Spiritual Songs, by which, I have before shewn, he intends, at least more especially, the Scripture-Psalms. Nor does his enjoining us to sing these, at all thwart his other Direction, that our Minds be enrich'd with the Word of Christ, even in the strictest sense of the Phrase, viz. his Word as contained in the New-Testament Scriptures, as 'tis taken in the Objection. For tho' this be not necessary to a meer singing the Psalms, which indeed any one may do that can but read them, or hear them read,
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read, and hath a *Natural Faculty of Singing*: Yet in order to such a Singing of them as the Apostle requires, *viz. with Grace in our Hearts*, 'tis necessary not only that our Minds be enrich'd by the Word of Christ, but also that our Hearts be transform'd into the Image of Christ represented therein. But,

2. I further answer, that the Psalms of David, are fitly call'd the *Word of Christ*, upon two Accounts.

(1.) Because it was the *Spirit of Christ* that spake in David as well as other *Holy Prophets*. See [I Pet. 1.11.](#)

(2.) Because the Scriptures of the *Old* as well as of the *New Testament*, and especially the Book of Psalms, do chiefly *treat of Christ*, in their ultimate Sense. And therefore, as *the Word of the Kingdom means the Gospel-Word, which treats of the Kingdom*: And as *

*Mat. 13. 19.*

† *Mat. 14. 1.*

*Genitivo objecti.*

Psalms may be fitly call'd *the Word of *
What we are to sing.

of Christ; because they, in their ultimate Sense, treat of him. And so, upon this double Account; we may be truly said to sing the Word of Christ, when we sing the Psalms of David, and consequently this Expression of the Apostle makes nothing against our singing those Psalms.

2ly. It may be objected, That the Psalms of David are not well fitted to the Occasions, and Cases, of Christians, they being composed for the use of the Jewish Church.

But in answer to this, let it be consider'd;

1. Whether this Objection be not as forcible against reading them, or any other part of the Old Testament; seeing the Ends we should propose to our selves in singing, are, in great part, the same with those of reading, viz. to teach and admonish our selves, and one another.

2. The Psalms, and other Scriptures of the Old Testament, were,
What we are to sing.

as well as those of the New, de-

*Rom. 15.* sign'd, and *written, for our Learn-

4. ing and Comfort, who live under this latter Dispensation.

3. I doubt not but *Christians* may, both *read*, and *sing*, many Passages in the *Psalms*, with much more Understanding and Profit, than the generality of the *Jewish Church* could: tho they were *primarily* compos'd for *them*. For, the great Truths therein contain'd, were, in a great measure, *vail'd from them*; but they are now *clearly reveal'd to us*. Thus much for the second Objection.

**Obj. 3.**

*Ephes. 5.* It may be said, that the *A-

18. postle's Singing*, requires being *filled with the Spirit*, and *enrich'd with the Word of Christ*. But if we may *sing a prescrib'd Form*, out of a Book, there is no need of *either of these, to enable us to perform it.*

**Answ.**

To this I answer, as before, that *these are not requir'd to enable us meerly to sing Psalms*; but to enable us
us to sing them in a right manner, namely, with a gracious temper of Heart, and holy Affections; without which neither this, nor any other Service, is acceptable to God. For tho' we may sing Psalms, yet we can't thus sing them, without these Qualifications.

4ly. It may be objected, That if we make use of a stinted Form in Singing by the same Rule, we may introduce a set Form of Prayer.

I answer, 1. That there is much difference between Prayer and Singing; Prayer lying chiefly in the Desires of the Heart, but Singing, in a proper Sense, in the Expressions of the Voice. And seeing all Christians are required to sing, and that together, as hath been proved: Hence it follows, that there must be some prepared Form of Words; in Singing which all may harmoniously join together. But there is no need of the like Form of Words in Prayer; because joining together in that, requires only an Union of Heart.
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2. There is much Difference between a Divine and Humane Form. Doubtless for Christians to use a Scripture Form of sound Words, in their Prayers, is a Matter, not of Blame, but Commendation. But it follows not therefore that there is any ground for Men of a fallible Spirit, to compose a Form of Prayer, in their own words, and impose it upon others.

3. Had the Holy Spirit left us a Book of Prayers, in the Scripture, and commanded us to pray by it; no serious Christian, I presume, would object against it. And therefore seeing he hath left us a Book of Psalms, and commanded us to sing them, as hath been manifested, there is no reason to fear, that, by yielding Obedience here-in, we should be also obliged to the use of Forms of Prayer, impos’d by Men. These things being duly consider’d, I hope, may be sufficient to remove all Difficulties in this Objection.

5thly.
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5thly. Some object, that many Obj. 5. Expressions of the Psalmist do so much exceed the Experience of most among us, that they would be guilty of Falsehood should they repeat them. As for instance, how few can truly say with David, *As the Hart panteth after the Water-Brooks, so panteth my Soul after thee, O God?* And how few can truly say with him, † Lord, mine † *Ps. 42.1. Heart is not haughty?* And many other Expressions of the like kind.

To satisfy the Consciences of Christians about the use of such Expressions, and to inform their Minds into the right use of them, let it be consider'd, That, should we, in reading such Expressions, apply them to our selves, as our own Experiences, tho they are not so; we should be no less guilty of Falsehood, than if we so apply them, in singing them: And therefore, both in reading and singing, every one should endeavour to apply these, and the like Expressions, according
What we are to sing.

as they find them, upon careful Observation, to suit their several Cases. If we find them agreeable to our own Experiences, then we should apply them by way of Comfort and Thanksgiving: But if we find our Experiences far below those Expressions of David’s, then we should apply them by way of Humiliation, Instruction, Reproof, or Admonition; to excite and quicken our selves and one another, to press after such an excellent frame of Spirit. Thus doing, I doubt not but the weakest Christians may make an edifying use of the loftiest Expressions of the holy Psalmist; tho he be so far out- stript them in his Spiritual Attainments.

Object.6. 6thly. ’Tis by some objected, that the Psalms contain many bitter Imprecations against the Psalmist’s Enemies, which to express is contrary to the Law of Christ, who

* Mat. 5. bids us * love our Enemies, bless and

44. pray for them.
What we are to sing.

To this I reply: First, That most of those seeming Imprecations and Wishes of Destruction, against the Enemies of God, and his Church, which we meet with in the Psalms, are only Prophetical Declarations of what should certainly befall them: And as such they are plainly express'd in the * Hebrew Text, as divers † Expositors note.

2. Supposing some of those Expressions can't be so well thus interpreted, yet being spoken by a Prophetical Spirit, they import no more than the Psalmist's Approbation of the Procedure of Divine Justice, which he foresaw would take hold of such wicked Men.

3. Most of those Imprecations are but Desires that temporal and outward Calamities might befall them, for the Glory of God, and the Spiritual Good of themselves, or others. This is plain by one Instance, where the Psalmist thus prays, || Put them || Ps. 9.20. in fear, O Lord, but 'tis that the Nations may know themselves to be but Men:

* Being generally in the Future Tense.
† See Dr. Hammond and Dr. Patrick on the Psalms.

F3
What we are to sing.

Men: And thus may we judge of others. And sure to wish Temporal Calamities and Chastisements (with an humble Submission to the Divine Wisdom) for such excellent Purposes, is no way inconsistent with Christian Charity.

4. 'Tis an unworthy Thought for any to suppose, that the Holy Ghost hath endited Psalms unsuitable to that Love and Charity, which every-where breathes through the whole Scripture: Or, that either the Psalmist, or any other of the People of God then, were allow'd to express any thing therein with such a Spirit of Bitterness and Revenge, as is now inconsistent with the Laws and Rules of Christianity.

* Exod. 23. 4, 5.
* Prov. 25. 21.

No, the Saints were then required to have the same Tenderness and Charity to their Enemies as now, especially to their Souls. Nor is there any thing, as I know of, in the Old Testament to the contrary: For that which we read in the

† Mat. 5. Gospel, † Tho shalt love thy Neigh-
43.
What we are to sing.

bour, and HATE thine Enemy, is not a Repetition of any Law of God, requiring the Hatred of Enemies, but the corrupt Gloss which the uncharitable Scribes and Pharisees had put upon it. 'Tis true, the Israelites were prohibited all Friendly Commerce with the Nations that inhabited the Land of Canaan before them, and commanded * ut-*Deut.7.2. utterly to destroy them: But this was but to be the Executioners of the Sentence, which God, the great and righteous Judge, had justly past upon them for their horrible Impieties; which none, I suppose, can reckon unfit for Christians to do, or unsuitable to Christian Charity, should they have the like Call from God to warrant them in it as they had. I conclude therefore, that there is nothing in the Divine Book of Psalms, but what every Christian, by the gracious Illumination and Assistance of the Spirit of God, may sing with a truly Christian Spirit, and with much Comfort and
Of the Manner of Singing.

Edification to themselves. And that notwithstanding all these Objecti-
ons, we have just ground to make 'em the chief Matter of our singing, and prefer them before all others.

CHAP. V.

Containing an Enquiry into the Manner of our Singing. Whether it should be in Profe, or Metre. Of the Metre of the Psalms.

Having in the preceding Chap-
ter treated concerning the Matter to be sung, and shown that it ought to be either the Scripture-
Psalms, or at least such Psalms or Hymns, as are exactly agreeable with the Word of God: I come now to discourse concerning the Manner of our Singing, and there-
in shall inquire into two things.

First,
Of the Manner of Singing.

First, Whether the Psalms are to be sung in Prose, that is, as we commonly read them in our Bibles, or in Metre? Secondly, Whether it be lawful to sing according to such Tunes as are invented by Men? The former of these shall be consider'd in this Chapter, and the latter in the following.

As to the former Enquiry, concerning singing in Prose, or Verse and Metre, I see no reason to determine for either of these, exclusive of the other. For this, as well as many other circumstantial things in the Worship of God, being not particularly determin'd in the Scripture, must be left to every Church of Christ, and the Ministers thereof, to use that Method which they judge will be most for Edification.

But yet thus far, I think, we may safely give our Judgment for singing in Verse, or Metre, rather than Prose. That singing in Prose being much more difficult, it hath been found necessary where that is used,
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to have a certain Order of Men to perform this Service, exclusive of others, which I doubt not to affirm to be altogether without warrant in the Word of God. Whereas, on the other hand, it hath been found by Experience, easy for all Persons in a Religious Assembly, (provided they exercise due Care) to sing Psalms harmoniously together, to their Comfort and Edification, when translated into Metre. And hereupon this latter way of singing hath been, and is generally used among the Protestants, but the former among the Papists: So far is this our Practice from that which is frequently, though ignorantly, charg'd upon it, as if therein we were going back to Rome.

Quest. But it may be inquir'd, what Warrant we have from the Word of God, to translate the Psalms into English Metre to be sung?

Answ. To this I reply: First, That we have as much ground for this, as we have to translate the Scriptures into
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into the English, or any other Tongue, to be read: For tho such a
Translation of the Scripture be nowhere expressly commanded in the
Word of God; yet forasmuch as all are commanded to search the Scrip-
tures, and 'tis impossible that the greater number of Persons should
thus do, unless they are translated into their own Language: Hence
'tis allow'd by all Protestants, that the Commands which injoin
the reading of the Scriptures by all, do implicitly require the Trans-
lation of them; and accordingly that those who have faithfully and
learnedly taken Pains in such a Translation of the Scripture, have
therein been greatly serviceable to the Interest of God and his Church.
In like manner we argue in our present Case, that seeing all are
commanded to sing the Psalms, and 'tis impossible the greater part
should sing them, unless they be translated, nor sing them tho trans-
lated, so commendably, unless translated
lated into *Metre* : Hence it equally follows, that the Commands requiring all to *sing* the Psalms, do implicitly require the *Translation* of them, and *such a Translation* of them, as may render the *singing* of them most *easy* and *plain*, to the *generality* of Christians; which Experience hath abundantly testified to be that of *Metre*.

I therefore judg it very reasonable to conclude, as before of the Translators of the *Bible*, that those that have faithfully and learnedly taken Pains in *thus* translating the *Psalms*, have in so doing, been very serviceable to the Interest of God, and his Church. And for any to *speak contemptuously of* such *Translations* of this holy Book of Psalms in *Verse* or *Rhyme*, (provided they truly express the Sense of the holy Spirit) is no less a *Dishonour* cast upon the *Word of God*, than so to *speak of* any other *Translation* of the *Scriptures*. 

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2. The
2. The Psalms and other Scripture-Songs are by the holy Pen-
men, written in Hebrew Verse, or Metre; and therefore sure 'tis at
least as warrantable to translate them into English Verse as Prose.
That they are written in Hebrew Verse, and not in Prose, tho denied
by some, (very improper Judges of it) is attested by the concur-
rent Evidence of the generality of the Learned, both Antient and Mo-
dern. 'Tis said that some of the present Jews deny it; but Jofepbus,
a very learned one, and who, living while the Temple stood, and
the Jews were in their own Land, must be concluded a far better
Judg of this matter, than any in
our day: "* He, speaking of the
Psalms, assures us, that David
composed to the Honour of God,
"Odes and Hymns in † divers
kinds of Verse, some || Trimeter,
"and others Pentameter.
And again, speaking of the
Song at the Red Sea, he faith,
**Of the Manner of Singing.**

* Lib. 2. " Moses composed a Song, containing the Praises of God, and Thanksgiving, * in Hexameter Verse. And || speaking of his Song recorded, Deut. 32. he tells us, that 'tis also an * Hexameter Poem. The like is attested by || Præp. E-vang. lib. 11. c. 5. || Lyra Da-vidis.

* Pag. 107. out of * Genebrard's Chronology, " That the first and only Person (among the Antients) that deny'd this, was Julian the Apo-state, who from his deadly and impious hatred to the Christians, deny'd this Honour of com-ping Verses to the holy Prophets. A very ill Example for any Chri-

* In Jo-stian to follow. * Mercerus like-bum, cap. 3. 3. wise, a very learned Professor of the
the Hebrew Tongue, hath much concerning the Verse and Metre of the Psalms, and the Book of Job, which he tells us is written in Verse, from the beginning of the third Chapter to the beginning of the last. The same thing is affirmed by the famous *Buxtorf*, who distinctly shews the several kinds of Verse found in Scripture, and also those used by the later Rabbins. Thus also *Leusden*, now Professor of the Hebrew Tongue at Utrecht.

Lastly, English Readers may find this largely discoursed by our ingenious Country-man, || Mr. George || *Preparat.* Withers, who gives several Instances, not only of the Verse of the Psalms in the Hebrew Bible, but also shews, that divers of them are in Rhyme, in the vulgar Notion of it. The like is also affirmed, and in part provid by the *learned* Mr. Edwards.

Thus we have a Cloud of learned Witnesses, concurrently testifying,
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that the Psalms, and some other parts of Scripture, were originally written in Hebrew Verse, and some in Rhyme, not much unlike ours.

And yet notwithstanding all this, some would have us believe that no part of the Scripture was so written. And furthermore, that the Jews use none in their Singing at this day, but that all they do is in Prose, not in Rhyme. Which Assertion must proceed from Ignorance, or what is worse: for 'tis well known to those that are skill'd in their Language, that they have now many Songs in Hebrew Verse and Rhyme, which they sing with the conjoin'd Voices of the whole Assembly. Out of one of which, sung by them on the Evening of their Sabbath, you have a Citation concerning our glorious Messiah, mention'd by the learned * Dr. Owen.

"Tis further suggested to lessen this Divine Practice, that 'tis wholly new, and that singing of Psalms, as we now use it, was never practi-
Of the Manner of Singing.

fed by any of our Brethren before us. Whereas ’tis well known, that several of the Baptized Churches have been divers Years in the Practice of it. And a Reverend and Learned Minister of the Gospel, in the Preface to a Book, published above forty Years ago, against Infant-Baptism, assures us, that he, and the Church under his Care, were none of those that * refus'd singing of Psalms to the Honour of God. Yea, we are further told, not only that this Practice is new among us, but also that it was never used in the World by any other, till about the time of Beza and Calvin, in the last Century.

Which Assertion is grounded upon the Authority of a very scurri- lous * Author, tho' cited with the f R. War- splendid Title of Reverend, who plainly discovers himself to be very Popishly affected; if not a Papist; for his main Design in his Book, is to blame Dr. Cosin, then Dean of Peterborough, for choosing, when beyond Sea, to communicate with Gene-
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Geneva, rather than Rome; that is, with those Protestants, rather than the Papists: Which Protestants he very rudely inveighs against, as taking occasion, by singing the * Geneva Jigs* (for so he profanely calls the holy Psalms of David, translated into French Metre) to commit many Outrages, and Rebellions. To which he adds many abusive Reflections upon Marot, one of the Translators of them. And all this grounded upon the Testimony of Maimbourg and Strada, two Jesuit Writers. The gross Falshood, and Impertinence of which, is largely shewn by the learned *Furieu*, and by || another learned Author. After all which Scurrilities against the Reformers beyond Sea, this Reverend Author * comes to parallel them with ours here, and particularly with those, which he calls Puritans, and Separatists; and their singing the Psalms in *French Metre, with ours doing it in English Metre. And here he is no less
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less lavish of his bitter Invectives than before.

But the Reader may perhaps a little wonder, what should cause his Reverence, and his Jesuit Authors, to be so angry at the Psalms in Metre, and upon what ground they could charge the Protestants with Rebellion, upon the occasion of the singing of them? As to the former, they were not offended at the Psalms meerly because in Metre, but because these * Metrical Psalms were in the vulgar Languages. As knowing, that being so, they were a means (as indeed they were) of fixing divers of the Divine Truths therein contain'd, more firmly in the Minds of the Vulgar.

And as to the latter, the whole Mystery of that will be discover'd, if we consider that this delightful, as well as Divine Practice, was a great means of promoting the Reformation, which in the Popish Dialect is Rebellion. And that it was
Of the Manner of Singing.

* Hist. of fo, we are inform'd by * Dr. Bur-
the Reform.
net, an Historian whose Credit, 
none, I suppose, will question, who
tells us, “ That the Psalms being
“ translated into Verse, were much
“ sung by all that lov'd the Reforma-
“ tion. And having shewn how
frequent this Practice of singing
the Psalms, in Metre, was in the
Antient Churches, he further tells us,
that, “ The Affections of Men, to
“ the Work of Reformation, were
“ every where measured, by their
“ singing, or not singing these
“ Psalms. And we are further told

† Synod.
Vol. I. p. 5.

by † Mr. Quick, “ That the Psalms,
“ being translated into French Me-
tre, at the beginning of the Re-
formation, were sung by all sorts
and degrees of Men, in the Tem-
“ ples, and in their Families. That
“ no Gentleman, professing the
“ Reform'd Religion, would sit
down at his Table, without
“ praising God, by singing. That
“ this holy Ordinance charmed the
“ Ears, Hearts, and Affections, of
“ Court
Of the Manner of Singing.

"Court and City, Town and Country. That this one Ordinance only contributed mightily to the Downfall of Popery, and the Propagation of the Gospel. Thus we see that the Papists rage at the Psalms in Metre, and in the vulgar Tongues, proceeds from the same Cause, with their Rage against the Translations of the whole Bible, into vulgar Tongues, namely, because they knew this was a means of opening the Eyes of People, to see their gross Errors, and Forgeries. And hence 'tis, they so furiously cry'd out, Rebellion! Rebellion! And think then, Christians, whether your Brethren who plead for that singing of Psalms, against which the Papists were always so much inflam'd, are thereby endeavouring to lead you back to Popery, as is by some suggested. Or whether those seem not rather to do so, who alledged the bitter Enemies of the Reformation, as their Reverend Authors against this holy Practice.
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And here, I can't but judge it meet to give you a brief Advertisement, of the Strange Account we have concerning the Testimony given, from Heaven, to this excellent Practice of singing, even those Psalms, which you but now read, were so revil'd by the Romanists. I mean that melodious, and ravishing Singing, which was very often heard in the Air, in divers parts of France, about the time when the Temples of the poor French Protestants were demolish'd, and their Mouths stopt, from singing the Divine Praises, by their barbarous Persecutors. An Account, which indeed, for the Strangeness of it, seems incredible. But yet it commands our Assent, because attested by great Numbers of credible Persons, upon their solemn Oaths.

These ravishing Melodies, and sometimes the very Words of some of their Psalms, were heard by many thousands, not only Protestants, but Parisians also, who could not deny...
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deny the matter of Fact, but maliciously ascrib'd it, like the Scribes and Pharisees of old, to the Devil.

But I hope none of my Readers will venture to be of their Mind: but rather, with the Reverend Reporter, and divers other pious Ministers, ascribe it to the holy Angels, appearing to bear a Testimony to this Divine Practice, at that time so furiously opposed by the Devil, and his cruel Instruments. A large and particular account of this is given, by the learned Jurieu, in his *Pa-Let. 7.

Before I conclude this Chapter, that you may know that the time of Beza, and Calvin, in the last Age, is not the most antient Date of singing in Metre and Rhyme, as is pretended, let me cite the words of Eusebius, who speaking of the Christians in Egypt, about the second, or third Age, faith, *Eycles. Hist. lib.2. cap. 17.

They not only spend their time in Contemplation, but they compose Songs, and Hymns to the Praise of God,

G 4 of
The Lawfulness of all sorts of Metre, and Musical Verse, which they write in grave and solemn Rhymes.

CHAP. VI.

Shewing the Lawfulness of singing by Artificial Tunes. Objections answer'd. The Conclusion.

IN the Chapter last read, I hope some Satisfaction hath been given to the fifth Enquiry, concerning the Lawfulness of singing the Psalms, in Metre, or Rhyme.

Sect. 1. The last thing, to be accounted for in this Chapter, is the Lawfulness of using Artificial Tunes, in singing the Praises of God. For the clearing of which, I desire that these things may be consider'd.

1. That we are commanded to do all things, in the Worship of God, decently and in order.

2. That
Artificial Tunes in Singing.

2. That in many of the external Modes, and Circumstances of Divine Worship, there is no particular Prescription, in the Word: but Christian Churches are left at liberty, in these things, to order them so, as they shall judge most for Edification.

3. That this Liberty, as I conceive, does not authorize any number of Men, in a Christian Church, to prescribe Rites and external Modes, of Divine Worship, according to their own Judgments, and impose them upon all others, in their Communion. But these things ought to be order'd by the mutual Agreement of, at least, the major part of the several Members of it.

4. That seeing it is certain (as I trust hath been satisfactorily proved) that 'tis the Duty of all the Members of a Religious Assembly, to sing the Praises of God, and that with conjoin'd Voices, it is necessary, to the end that this may be done decent-
Singing with Art defended.

decently, and in order, that some general Rule should be agreed upon, according to which each may so order their Voice, as that the whole Assembly may sing harmoniously, and without Confusion. Now such a general Rule is that, which is usually call’d a Tune, which therefore is necessary to the orderly performance of this Duty.

Sect. 2. And whereas it may be objected, Obj. 1. That this kind of Singing requires some Skill in the Art of Musick, for the right performance of this part of the Service of God.

Answ. I answer, the like Objection may be made against reading the Scripture, and other Duties of Religion, which can’t be perform’d to Edification, without some Skill in reading, which is a part of the Art of Grammar, and is needful to be learn’d by one means or other. And all, I suppose, will grant, that the greater Proficients any are in this Art, the more fit they are to per-
Singing with Art defended.

form this Service, of reading the Scripture, to publick Edification, provided withal they are otherwise qualified, with the gracious Endowments of the Spirit of God.

I know there are some, who, Object. 2. through Mistake, seem to think it a Dishonour to God, to plead for the least use of Art, in any part of his Service, the teaching of the Spirit being sufficient, without Art, to direct us therein.

But I entreat such to consider Answer. two things.

First, That there is no Contrariety between the teaching of the Spirit, and a sober use of Art; all useful Arts and Sciences, being originally the Gifts of God, and Effects of the common Illuminations of his Spirit. The Arts of Plowing, Sowing, and Threshing, and, by a like reason, all other useful Arts, are * Isa. 28. originally taught by him, as the 24—29. * Prophet tells us. Even by him † Jam. 1. 17. See Dr. Manton on who is the † Father of LIGHTS, he being the Author of the Light of the 119th Na-Psalms.
Nature and Art, as well as that of Grace and Glory: And so the Giver of every good Gift. And seeing they are * from him, they ought (in a due manner) to be devoted to him.

2dly. Consider, that much Art was used by the holy Pen-men of the Scriptures in writing them: As is evident in the Artificial Composition of some Psalms, and other parts of Scripture, particularly the 119th Psalm, where, as you may partly see in our Translation (but 'tis more evident in the Original) eight Verses together, throughout the whole Psalm, begin with the same Letter: And so the whole is, by the Psalmist himself, divided into two and twenty equal Parts, answerable to the two and twenty Letters of the Hebrew Alphabet. In which curious Composition, I doubt not, but he aim'd at both the Delight of the Reader or Singer, and also to facilitate the Remembrance of the excellent Matter of this Psalm, which appears as a Star of the first Magni-
Singing with Art defended.

Magnitude, among the rest of its bright Companions. And seeing then that Art was used by the infallible Pen-men, in writing the Psalms; why should it be thought unwarrantable, to make a sober use of it in singing them?

But there is yet another Difficulty, needful to be clear'd, which is, that if we practise this conjoint, and melodious Singing: By the same Rule, we may also introduce the use of Musical Instruments therewith, as was the Practice of the Jewish Church of old, and is still the Practice of some.

To remove this Scruple, I desire Answ. that these seven following things may be considered.

1. That in those *Scriptures of *Psal. 95. the Old Testament, which call up- 1. & 100. on the Churches of the New, to 1, 2. Isa. sing the Praises of God, there is no mention of Musical Instruments.

Nor, 2. Is there any mention of *em in those †Exhortations, which † Ja. 5. 13. we have to this Practice, in the Eph. 5. 19. New Col. 3. 17.
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New Testament, which only require us to sing, with Heart and Voice, without any mention of Instruments of Musick.

3. The like is to be said concerning those Examples, which we have of Religious Singing, in the

* Mat. 26. New Testament, as * those of
30. Christ, and his Apostles.


4. It hath been, I think, sufficiently proved, that singing the Praises of God is a Moral Duty, and consequently perpetual, which none, as I know of, do so much as pretend concerning the use of Musical Instruments therewith. Yea,

5. I doubt not to conclude, that the use of Musical Instruments, in the Jewish Worship, was to us no other than typical. This I take to be sufficiently clear, partly from what hath been said, and more fully from the mention we have of

† Rev. 14. † Harps in particular, in the Book of Revelations; which, as there mention'd, the generality of our best Modern Expositors interpret in
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in a * figurative sense, as having reference to the typical use of them, under the Law, and denoting the sweet Progress and Effects of the Gospel; and the great Cheerfulness of truly Christian Hearts, in praising God for the same. In like manner † Chrysostom (among the Antients) speaks of those Musical Instruments, used under the Legal Dispensation, as typical, and denoting that Joyfulness of Hearts, and that Harmony, and Agreement of Minds which should be found in Christians, singing God's Praises under the Gospel. And that accordingly, we should labour after such a Temper of Heart, in our singing, when we are call'd upon spiritually (as they were literally) to praise God with the Harp, Cymbal, Psaltery, &c. And this Notion, I take to be clearly manifest, by the holy Pen-man's joining || Harps, with Golden Vials, and || Rev. 5.8. Incense; which we know to be typical of the Mediation, and Righteousness of Christ.

6. We
6. We have undoubted Testimonies, that Religious Singing was the frequent Practice of the Christian Church, in the Ages near the Apostles time, which yet say nothing of the use of Musical Instruments, being join'd therewith. Thus *Pliny testifies concerning the Christians in his days, at which time John the beloved Disciple was living, as † Zanchy notes. The same is confirm'd by Eusebius, who also mentions this Epistle of Pliny: And Tertullian likewise (who lived in the third Century) speaks of this as the frequent Practice of the Christian Church in several places of his Works. And again, Augustine, a great Writer, famous for Learning and Piety, in the end of the fourth Century, tells us that *they then sang together, with Voices and Hearts, but makes no mention of Musical Instruments. And a little lower he tells us, this was then the Practice of almost all the Churches in the World. And in the next Book,
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Book, he treats more largely concerning the same thing; which I think needful to give some distinct account of, because I find him very unfairly cited by * one, to a direct contrary purpose, namely, to make us believe that thus to sing was then a new thing; that it got entrance with great difficulty; that Musical Instruments, as well as Voices were then used, in the performance of it; and that Augustine was against both; but how truly either of these things are inferred, from Augustin's words, let every Impartial Reader judge.

He, complaining that he was sometimes thro' Infirmity more affected with the pleasant sound of Singing, than with the excellent Matter, thus speaks: "† And sometimes being immoderately careful to avoid this Fallacy, I err (on the other side) by too much Severity; but sometimes to that degree, that I could wish that all the Melody of those sweet Songs, of which the Psalter of David is full, were..."
removed from mine Ears, and
from those of the Church; and
methinks the safer way is what
I remember hath been often told
me concerning Athanasius, Bishop
of Alexandria, who caused the
Rehearser of the Psalm, to found
it forth with such a moderate al-
teration of the Voice, that he
was more like a Speaker, than a
Singer. But doth Augustine stop
here, as the fore-mention'd Author
very unfairly does, in citing him?
No; but he immediately goes on
fed rebus thus, * " Yet when I remember
qua can-
tantur,cùm " at the singing of thy Church,
liquida
voice &
conveni-
entissima
modulati-
one can-
tantur : 
magnam in-
stituti hu-
jus utilita-
tem rursus agnosco.
Idem in so-
dum.

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* Verunta-
men cum " reminiscor
lacrymas
meas, quas " fudi ad "
cantus Ec
clesiae " in primor-
dis recu-
peratae fi-
dei meae : " Singer. But doth Augustine stop
here, as the fore-mention'd Author
very unfairly does, in citing him?
No; but he immediately goes on
fed rebus thus, * " Yet when I remember
qua can-
tantur,cùm " at the singing of thy Church,
liquida
voice &
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entissima
modulati-
one can-
tantur : 
magnam in-
stituti hu-
jus utilita-
tem rursus agnosco.
Idem in so-
dum.

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knowledg the great Benefit of this Practice. Thus if we take his words together, as we certainly ought, we may easily see how remote they are from that sense, which was violently squeez'd out of them. And,

Lastly, Some of the Antients not only speak of Religious Singing, as the frequent Practice of the Church, without any mention of Musical Instruments being join'd with it, but also so as to exclude them.

Thus the Author of those *Questions and Answers*, formerly taken to be Justin Martyr, who liv'd in the 2d Century, (but rather a Writer of the 5th) speaks, "Why do we use Songs, after the manner of those that were in an **fant State, under the Law?** The Answer to this Question is as follows. 'Simply to sing, is not proper to Infants, but to sing with *Lifeless Instruments*; wherefore *singing with the use of such In-*
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"Instruments, agreeing to those in an Infant-State, is not (now) used in the Church, but simple singing (without them) remains therein. And very fully to the like pur-

* In Psal. 145. Tom. 3. p. 824. (about the beginning of the fifth Century) "David (faith he) of old sang Psalms, and we sing with him, at this day. He had a Harp tuned with lifeless Strings, the Church hath one now with living ones: Our Tongues, the Strings of our rational Harp, make indeed different Sounds, but they harmonize in the Expressions of Piety. For Men and Women, old and young, are distinguish'd, in regard of Sex and Age; yet they are not distinguish'd, in respect of their *Harmony in singing: for the Minds of every one, governing their Voices, make one Melody of them all; as also David himself signifies, calling upon every Age, and each Sex, to make a Harmony in
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in singing, while he faith, * Let * Ps. 150.

every thing that hath Breath, praise

the Lord.

So that, considering these things together, you see 'tis sufficiently manifest, that tho we have unquestionable Authority, from the Word of God, to sing the Divine Praises, with conjoin'd Voices in the best manner we can, yet we have not so, to join Musical Instruments therewith. Nor are we oblig'd (as one suggests) to observe therein all those several Rules, that were prescrib'd to the Jews in their singing, as a part of the Temple-worship. Nor need we, for the defence of our Practice, give any distinct Answer to those many impertinent Questions that are ask'd, about their chief Chanter, their being clothed in white Linen, their Cymbals, Psalteries, Harps, Trumpets, Organs, or other Musical Instruments. Nor have we any ground to think (as is further suggested) that those that sing in Prose, and have Musick,
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and are clothed in white Linen, and have Choristers, with a Chanter to give Instructions, have more warrant for their Practice, than we have: These Additions to this Divine Practice, sufficiently appearing to be only typical in the Jewish Church, and consequently, I conceive, superstitious in the Church of Rome, or any other that still practiseth suitable thereunto. Nor need we, more particularly, make any Reply to other Queries, about this matter. What hath been said, I hope, may prove sufficient, if duly consider'd, to help those, that need any help herein, to answer all needful Questions that may be ask'd about it: And to take off the Edg of every Ax that is laid to the Root of this Tree of God's own planting, and not sprung up to the just Trouble, much less to the defiling of any, as is unworthily suggested, by a late Opposer. Nor let any tender Christian fear his abused Application of those words of our Saviour, to this his
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his own Appointment, * In vain do* they worship me, teaching for Doctrine the Commandments of Men.

- But it is yet enquired, what Precept or Precedent we have for Singing, either at the Lord's-Supper, or before or after our Sermons? For, 'tis said, nothing short of this will end the Controversy.

I reply, that as to singing at the Lord's-Supper, we have Christ's own Example, for our Precedent, which hath been shewn to be equivalent to his Precept. And as to singing before, or after Sermon, we are expressly commanded to * come before God's Presence with Singing, which I have to be no less an Injunction upon us, than divers others in the Old Testament, which none question to be so. But whether this is to be done before Sermon, or after it, or both, is not indeed particularly determin'd in Scripture, any more than we are therein particularly enjoin'd, to pray before and after Sermon.
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mon. But as the Reason of the thing is look'd upon, by all, a sufficient Rule in this, so ought it to be in the other. For as we have abundant reason to humble our selves before God, and pray to him, both before and after Sermon, in the sense of our own Vileness and Weakness: so we have no less reason to rejoice before him, and sing his Praise, at both those times, in the sense of his immense Goodness. And when any shall give us a more particular Precept, or Precedent for the former, I doubt not but we shall be able, readily to produce the same for the latter.

But there is yet a farther Objection, which I just now remember I have several times met with, against this Duty, namely, that if singing the Praise of God be a moral Duty, and of perpetual Obligation, how comes it to be so frequently omitted in a time of Persecution?

To this I answer: 1. That 'tis possible this, and other Duties, may have
have been too much omitted (as to the publick performance of them) in a time of Persecution, through Infirmitie and overmuch Timorousness: And therefore 'tis very unsafe arguing from the Practice, even of good Christians, in performing or omitting of Duties, to prove their Obligation or Non-obligation; they being (tho sincere in the main) liable to manifold Infirmitie and Mistakes.

2. All Christians, I suppose, will readily grant that we are under moral and perpetual Obligations to promote the Glory of God, and the Salvation of our Neighbours, as much as possible we can: And that, in order to this, we ought not only privately to pray, and converse together, about the Matters of Religion; but that the Members of a Christian Church ought publickly to assemble together, openly to profess the Doctrines of Salvation, and *hold forth the Word of *Phil. 2: Life in publick preaching, for the
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Conversion of Sinners. Nor will any, I conceive, conclude against the constant Obligation of these Duties, because they have been often omitted, in a hot Persecution; which Omission perhaps hath sometimes proceeded from overmuch fear of the Violence of the Enemy. I say perhaps, because I would not venture positively to condemn any Christian Church in this matter.

There being, as I think all Divines affirm, much difference between the *Affirmative* and *Negative Precepts*, even of the Moral Law; in that the latter not only bind always, but also to all times; whereas the former, tho they bind always, yet not to all times, but only to such Opportunities as God, in his good Providence, affords for the performance of them. The Determination of which Opportunities must, in great measure, be left to the pious Judgment of Christian Churches, and the Ministers thereof.

*Præcepta affirmativa* obligant semper, sed non ad semper; *Negativa* obligant semper, & ad semper. 


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3. The Omission of this Duty of Religious Singing hath not been so general as the Objection supposes. I have been assur'd by several credible Persons, that some Congregations of dissenting Christians did constantly sing Psalms, in all their Religious Assemblies, in the latter Persecution amongst us, and yet were so preserv'd, by the good Providence of God, that this Practice proved no Injury to them. And as to the Primitive Churches, under the ten first Persecutions, we are assur'd by * Pliny, tho an Hea- then, that it was their usual Practice to assemble together before day; and that among other parts of Worship, they were wont, in those Assemblies, to join together in singing Hymns to Christ as God. The same is affirm'd by † Tertullian and † Apol. other Christian Writers who lived in those first Ages.

So that if these things be well consider'd, it will, I hope, sufficiently appear, that neither this Ob-
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jection, nor any preceding ones, have any force against the universal, and perpetual Obligation of this Duty.

The CONCLUSION.

I Shall therefore, my dear Brethren, here conclude, desiring that these things may be seriously consider'd, and calmly weigh'd in the Ballance of the Sanctuary. And then I hope they will be of some use, to such as have not hitherto had sufficient opportunity of looking into the Grounds of this Religious Practice. If any Light break forth to your Minds, concerning this part of God's Worship, by reading this little Treatise, readily and thankfully imbrace it, and live no longer in the neglect of this excellent Duty. Let nothing hinder us from joining together here, in warbling forth the Praises of our God, which we doubt not will be the
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the Work of glorified Saints to Eternity.

But if after all, we should not be every one exactly of the same Mind and Judgment, in this matter, yet * let Brotherly Love continue. And, † endeavouring to keep the Unity of the Spirit in the Bond of Peace, let us all jointly labour to promote the common Interest of God and Souls.

And as for those of us, who are fully persuaded of our Duty, in Religious Singing, let us endeavour, as much as in us lies, to perform it even in the outward part of it, with all possible Decency and Order: But especially let us in this, and all other parts of Divine Worship, look well to our Spirits. And labour that both our Hearts and Lives may harmonize with our excellent Profession. That, in our whole Passage through this evil World, we may give convincing Proofs, that we have not only the Name and Form, but also the Life and
and Power of Godliness. That at last we may * finish our Course with Joy, and may † have Hope in our Death, and comfortable Satisfaction, that, through the perfect Sacrifice and Righteousness of our dear Redeemer, we shall thereby be translated from this imperfect State, and exalted into Mansions of Glory, there with the general Assembly of Saints and Angels to sing Hallelujahs || to him that sits upon the Throne, and to the Lamb forever and ever.

* Heb.13. * Now the God of Peace, that brought again from the dead our Lord Jesus, that great Shepherd of the Sheep, through the Blood of the everlasting Covenant, thus make us perfect in every good Work to do his Will, working in us that which is well-pleasing in his sight, through Jesus Christ.

† Rev. 22. And then † come Lord Jesus, come quickly. Amen.
POST-SCRIPT.

IT being asserted in this Treatise, that the Divine Book of Psalms are written by the Holy Pen-men, in Hebrew Metre, and some of them in Rhyme, not only in the original Sense of the Word, as it denotes, no more than Verse or * Number, but also in * 'Pulse', the vulgar Notion of it; it was desired by a Rhythmus, worthy Minister, that I should set down two concinnior three Examples of it, which I was the more willing to comply with, because of the rus, seu Confidence of a late Writer, who ventures modulus, not only to assert the contrary, but also to certa diappearance to the Learned therein, in these words, mentione " Besides (faith he) the Learned among & propor-
"you know, that it could not be the Practice tione con-
"of the Jewish Church to sing in Rhyme; Stans. Sca-
"because neither the Song of Moses, Debo- pula Lexic.
" rah, nor the Book of Psalms, as they are
"in the Hebrew, are any of them in Rhyme,
"but all in Prose. The Examples follow.

Psal. 8. 5.

What thing is Man! thou shouldst him bear in mind!
The Son of Man! to have thy Visits kind.

Psal. 63. 3.

To see thy Power great, and view thy Glory bright,
As, in the holy place, I've had of thee a sight.
Post-script.

Psal. 116. 7.
Sho'ba nefshev lamayim, kriyotha emel te'enu.

Turn, O my Soul, to thy Repose and Rest,
Because Jehovah hath thee greatly blest.

Psal. 148. 1, 2.

Praise ye the Lord from Heaven high,
Praise him in heights above the Sky:
Praise him all ye his Angels pure:
Praise him all ye his Armies sure.

You have several more Instances of this kind of Rhythmical Poems, collected out of the *Excel. of Psalms, by the Reverend Mr. *Edwards, and Scr. p. 378. the learned †Buxtorf. And tho' the rest of the †Thes. Psalms, and some other parts of Scripture, are not written in such Rhymes, they are written in Ling. Sanct. Poetical Verse, as is shewn by these Authors and p. 612, 613. others mention'd before: Which certainly ||P. 77, &c. gives us just cause to wonder at the Boldness of the fore-mention'd Writer in affirming all to be in Prose; and shews we had need ob-

*1 Thess. serve the Advice of the holy Apostle, *Prov. 5. 21. all things; hold fast that which is good.

FINIS.