

A N  
E S S A Y

To prove

*Singing of PSALMS*

With conjoin'd Voices,

A CHRISTIAN DUTY:

And to resolve the Doubts  
concerning it.

---

By RICHARD ALLEN.

---

Pfal. 47. 7.

כִּי מֶלֶךְ כָּל-הָאָרֶץ אֱלֹהִים וְיָמְרוּ מִשְׁבִּיל

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.



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

*Dearlly Beloved ;*

**I** Little thought ever to address  
my self in Print unto you,  
and especially about this Con-  
troverfy; seeing, blessed be  
God, we have hitherto sweetly  
harmoniz'd in the main; and I  
hope, by his Grace, we shall al-  
ways continue so to do. I was so  
far satisfied, in our having Liber-  
ty to practise, according to the

*The Epistle Dedicatry.*

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 judg 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*, 5.  
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 patiently 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 alledg'd 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 remember 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, unfutable 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 *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 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

A 4 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,

*Rich. Allen.*

---

To



## To the READER.

**A**s our Access to the great GOD  
 in solemn Acts of holy Wor-  
 ship 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 Circum-  
 stances of our State, and the Measure  
 of our Obligations to him; and conse-  
 quently 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,  
 as his inalienable Prerogative; and  
 has graciously reveal'd his Will in this  
 matter in some degree by his Works,

Exod. 25.  
 40.  
 Ezek. 43.  
 8, 9, 10, 11.  
 Isa. 29. 13.  
 Mat. 15. 8, 9  
 2 Tim. 3.  
 15, 16, 17.

but

## 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 govern'd themselves by the wild Conceptions of their own extravagant Fancies, 'tis not to be wonder'd 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. I. 21, 22, 23, 25. *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.

xi

And while others who have in some things of this nature yielded to the Conduct 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 Advantages.

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 Senses,  
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.

XIII

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 Commandments and Ordinances of the Lord blameless. And it behoves all who value the sacred Worship of God, who love the Habitation of his 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 Rust 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;

Luke i. 6:  
Psal. 26. 8.  
Isa. 4. 4.

## 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.

24

*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.*

Jos. 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.

<b>T</b> HE Introduction, —————	page 1
Chap. 1. <i>Singing of Psalms prov'd a Christian Duty, and not peculiar to the Jewish Church,</i> —————	p. 5, &c.
————— <i>from its being a Moral Duty,</i> —————	p. 6—14
————— <i>from the Example of Christ,</i> —————	p. 14—24
————— <i>from the Apostolical Injunctions thereof,</i> —————	p. 24—28
Chap. 2. <i>What Singing is. That it properly denotes an Extension of the Voice,</i> p. 28—35	
Vocal Singing prov'd a Christian Duty, p. 35—39	
Chap. 3. <i>The Lawfulness of conjoint Singing with many Voices together,</i> p. 39—46	
<i>Objections against conjoint singing answ.</i> p. 46—57	
Chap. 4. <i>The Matter to be sung in Religious Worship,</i> —————	p. 58
<i>The Scripture Psalms preferr'd before all Human Composures, and why,</i> —————	p. 59—61
<i>Objections against singing them answ.</i> p. 61—72	
Chap. 5. <i>Concerning the manner of singing,</i> p. 72.	
<i>The Lawfulness of translating the Psalms into, and singing them in Metre, or Rhyme,</i> p. 73—76	
<i>The Psalms, &amp;c. prov'd to be written in Hebrew Metre or Rhyme,</i> —————	p. 77—80
<i>Metrical and Rhythmical Translations of the Psalms into Vulgar Tongues, and the singing of them vindicated against Reflections thereupon,</i> —————	p. 80—88
Chap. 6. <i>The Lawfulness of singing by Artificial Tunés,</i> —————	p. 88—90
<i>Several Objections against it answered,</i> p. 90—103	
<i>Other Doubts about this Divine Practice resolv'd,</i> —————	p. 103—108
<i>The Conclusion, and Post-script,</i> —————	p. 108—112



---

*An Essay to prove Sing-  
ing of Psalms a Chri-  
stian Duty.*

---

*Introduction.*

**T**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 every where 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

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 perswaded, 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.*

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.

---

## C H A P. I.

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

I shall endeavour to show, 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.

Sect. 1.

First, *Singing the Praises of God* is not a meer 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 intrinsick 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

\* *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*

\* Mic. 6. 8.

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

*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.

1<sup>st</sup>. 'Tis a *moral* Duty for Men to praise God with all the Faculties where-  
 \* 1 Cor. 6. wish he has endowed them. To \*glorify  
 19, 20. 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

\* Gen. 1. 1. \* was on the first Day of the Creation, whereas the material Stars  
 † Ver. 19. 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 call'd Stars in the same Sense in which they are  
 † 2 Cor. 11. elsewhere call'd † *Angels of Light*.

14.

3ly. *Whatever was practis'd 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 practis'd, 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

\* Ver. 20.

posed 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. *Whatever 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 futable to the † Hebrew Text.

This Conclusion is iufferr'd 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

לְכָל־אִישׁ  
וְיִשְׁמְחוּ

ral 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 (*saieth he*) singing Praise  
 " to God be a standing Ordinance  
 " in the Church, and that she hath a  
 " peculiar Interest in it in some re-  
 " spect; nevertheless I doubt not  
 " but this Duty of singing Praises  
 " to the Lord, extends it self to  
 " the Universe as well as Prayer,  
 " and may be said to be a part of  
 " that natural Religion which ob-  
 " ligeth all Mankind. And hence  
 " is the Invitation so frequent in  
 " the Book of *Psalms*, to all man-  
 " ner 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 Ceremo-  
 nial 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*

*tiful* to the Miserable. *These* Duties are preferr'd before the \* most \* Prov. 24.  
 excellent *Sacrifices*, which were the 3.  
 chief Parts of the Ceremonial Mark 12.  
 Worship. And why? But because 33.  
 the former are *Moral* Duties, and Hof. 6. 6.  
 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 con-  
 clude, because 'tis, like them, pre-  
 ferr'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 30, 31.  
 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  
 no

no less than a Moral Duty, and therefore the Duty of *all* Men, and consequently of every Christian.

*Sec. 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 Passover, &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 presum'd that the *Hymn* which he sang might appertain to the Jewish Passover; and so be no more obligatory upon Christians, from the Example of Christ, than the Passover it self.

1. It is affirmed that the word *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.

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 *Mind of God* in their Bibles; and when, instead thereof, they read the *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 *Deceivers of others* in the Matters of God, and justifying *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 <sup>\* ὑμνήσασθαι.</sup> used in these Texts, not only signifying to *praise God* (as is pretended) but also to do it by *SINGING*. This is attested by the concurrent Evidence of the most Learned in the Greek Tongue: † <sup>† ὑμνῶν ἱ-</sup> And tho we ought not to receive a <sup>dem quod</sup> Religious Doctrine from any, how <sup>ὑμνῶν ἱ-</sup> Learned soever, without sufficient <sup>ὑμνῶν ἱ-</sup> proof of it from the *Word of God*; <sup>bro, Hym-</sup> yet sure the concurrent Testimony <sup>nis decan-</sup> of such should be sufficient to satisfy <sup>to: pro-</sup> us about the *Sense of a Word*, in the <sup>prie de</sup> Learned Languages. And they <sup>poetis di-</sup> yet more particularly assure us, <sup>citur, & iis</sup> that a Hymn doth necessarily in- <sup>qui carmi-</sup> clude || three things: 1. That the <sup>na reci-</sup> **C** <sup>tant. Scapula, & sic</sup> *Matter* <sup>Steph.</sup>

*Thefant. Ling. Grace.* Hymnum cano, *Passoris Lexic.*  
 || Hymni laudes sunt dei cum cantico, hymni cantus sunt continentes 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 ascribe 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 contradicts ours. For tho' some render it,

\* In Synopsi Critic.

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

\* *A Hymn being said*; yet this is \* Hymno  
so far from contradicting ours, dicto. *Vulg.*  
which tells us they *sang it*, that in- *Mortan.*  
deed it implies the same thing, a  
*Hymn necessarily including Singing*,  
as hath been proved: And tho  
some of our old Translations ren-  
der it *they said Grace*, or *they prai-*  
*sed 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 *contra-*  
*dict* 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*, in-  
stead of *they lamented*, as is igno-  
rantly (to say no worse) intimated  
by a late *Querist*. I have searched  
all the places where this † word is † *ὕμναι*  
used by the *Seventy*, and can find  
nothing in them for this Suggesti-  
on: And tho any Instance should

*Singing enforc'd from*

be found, in *prophane* Writers, of its being thus used, by way of *Antitithesis*, 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

- \* Acts 16. 'tis \* said, *Paul and Silas sang*  
 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. our Lord says; † *In the midst of*  
 12. *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*

a Hymn: And we have no need to *insist upon it right or wrong*, as is causlessly said of us.

2ly. 'Tis further objected, That *Object. 2.*  
tho it should be granted (as it must) that our Lord indeed *sang* a Hymn, yet 'tis presum'd that it might peculiarly belong to the Passover, and so be no more obligatory upon us, from the Example of Christ, than the Passover it self.

To clear this Doubt, seriously *Answ.*  
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* \* *1 Cor. 5.*  
*Passover, sacrificed for us.* And that *7.*  
the Lord's Supper hath so, is manifest, in that we are commanded therein, constantly † to *shew forth* † *1 Cor. 11.*  
*the Lord's Death.* And it being *26.*  
thus, I can see no necessity to determine, that this Hymn was sung,

*Singing enforce'd 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 down the Institution of this Ordinance, as he had received it from the Lord.

\* 1 Cor. 11.23, &c.

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 *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

† Mat. 26. 27. Mark 14. 23.

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*.

*Sett. 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 his Duty. Nor may it reasonably be objected, that this is not a Command to *every one*, but only to *those that are merry*.



For let it be consider'd, r. That 'tis certainly the Duty of every Christian to be merry or † *cheerful*, † *εὐδυσταί* or of *good cheer*, or (which is the same) to || *rejoice in the Lord*, what-  
is thus ren-  
der'd, Acts  
27.22,25.  
|| Phil.4.4.  
1 Thess.5.  
 der'd, Acts 27.22,25. || Phil.4.4. 1 Thess.5. 16.  
 ever be their outward Condition. 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 <sup>† Rom. 12. 15.</sup> *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 *Mourning* and *Prayer*, and for *Rejoicing* and *Singing*; either upon our own Account more immediately, or upon the Account of *others*. <sup>1 Cor. 12. 26.</sup>

3. Tho

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*; \* Speaking, saith he, to your selves in Psalms, and Hymns, and spiritual Songs, singing — to the Lord. And 'tis 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.

\* Ephes.  
5. 19.

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 \* 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 every

ry serious 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.*

**H**AVING 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,

1<sup>st</sup>. That *Singing*, in the proper and native sense of the Word, can't be perform'd without the *Voice*.

2<sup>ly</sup>. 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

Secl. 1.

†

† Thesaurus Ling. Sanct.

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

נָגַן \*  
Vid. Pag-  
nin. Mer-  
cer. &  
Leigh.

† Ps. 81. 1. word is not only rendred to *sing*,  
& 51. 14. but also † to *sing aloud*, and to  
|| Ps. 5. 11. || *shout for joy*. Again, we often  
\* Ps. 81. 1. \* find *Singing*, and *making a joyful*  
& 98. 4. *Noise* joined together, as being of  
& 100. 1, 2. the

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 farther evident in that \* *Moses* <sup>Exod. 32.</sup> could easily, by his *Ear*, distinguish <sup>18.</sup> 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?

**Object.** I know it may be objected, that  
 \* Job 29. the \* *Widow's Heart* is said to sing :  
 13. That the † *Mountains and Hills* are  
 † Isa. 55. said to break forth into Singing : And  
 12. that the same thing is also || ascri-  
 || 1 Chron. bed to the *Trees of the Field*.  
 16. 33.

**Answer.** But in the first of these Scrip-  
 tures, I conceive, the meaning  
 See Mr. Caryl on the Place. plainly is, that such was the Joy-  
 fulness of the *Widow's Heart*, that  
 it caused her *Mouth* to break forth  
 into singing. And therefore the  
 Seventy, according to this Sense,

\* Στόμα  
 χύεισ.  
 translate it the \* *Widow's Mouth*  
 instead of her *Heart*. Or if we  
 take Singing as apply'd to the *Wi-*  
*dow's Heart*, as our *Version* renders  
 it, (more exactly agreeable, I con-  
 fess, to the Words of the *Hebrew*

† Cor ca-  
 nere dici-  
 tur impro-  
 priè; quan-  
 do cantus  
 oris ex  
 corde pro-  
 ficiscitur,  
 ea est vera  
 læticia.  
 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 † *Dru-*  
 † *sus* interprets it.

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



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, saith, \* *The* \* Pl. 72. 3. *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 compar'd to *Trees* for their Fruitfulness; and are therefore by the † *Prophet* called *Trees of Righteous-* † Isa. 61. 3. *ness.* 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 ; 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 incapable 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

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 forsake that for an improper and figurative One: The non-observance 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-<sup>\* Isa. 52.</sup> \* *faith,* They shall sing with the <sup>7, 8. compared with</sup> *Prophet* <sup>Rom. 10.</sup> *VOICE,* 15.

**VOICE**, when the good Tidings of the Gospel is preached. And the Holy Ghost expressly commands us

\* Pſal. 95. 1, 2. \* to ſing to the Lord, and make a joyful **NOISE** to the Rock of our Salvation. Which Pſalm the Author

† Ch. 3. 7. to the † Hebrews teaches us to refer  
 & 4. 7. compared with Pſal. 95. 7. to the Gospel-Church. And why this ſhould not be look'd upon as an Exhortation to us, as well as that

|| Iſa. 55. 1. 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

\* Eph. 5. 19. *ἐαυτοῖς*. 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 rendered in the following place, where the ſame Apoſtle requires us to

† Col. 3. 16 *ἐαυτοῖς*. † *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

\* Mat. 26.  
30.  
Mark 14.  
26.  
† Acts 16.  
25.  
|| 1 Cor.  
14. 15.

*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.

---

C H A P. III.

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

**I**N 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 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.  
† Luke 1.  
10.



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 <sup>19.</sup> 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 there- <sup>3, 4.</sup> fore 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* it self 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*

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 told, that † they which sang were AS ONE, to make ONE SOUND in praising and thanking the Lord.

† 2Chron.  
5. 13.

|| Ezra 3.  
11.

רִיעָנָה ||  
\* Conci-  
uebant.

And thus likewise after their return from their Captivity; || They sang 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

correspond one to another. 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 \* Isa. 52. also 'tis as expressly added, that <sup>8, 9.</sup> 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-*<sup>30.</sup> *lists* not only tell us that HE, but <sup>Mark 14.</sup> <sup>26.</sup> also

\* ὑμνίσαι.  
οὐδὲν.

Object.

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.

Ans<sup>w</sup>.

But to shew the weakness of this Objection, consider,

1. That there is great difference between *Prayer* and *Singing*, *Prayer* 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 *properly 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 any 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.*  
*Object.*  
*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.

*Obj. 2.*  
*\* 1 Cor. 14.*  
*25, 26.*

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 *Answ.* 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*

*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 alledged, 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. 26. † *Every one of you bath a Psalm, bath a Doctrine, bath a Tongue, bath a Revelation, bath 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-

\* In this distributive Sense this Phrase every one is used, Chap. 1. 12.

course of the Apostle contains nothing against, our singing with, *conjoin'd Voices*. And consequently that there is no Force in the Objection 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 \* *Women speaking in the Church*. Whence they infer that Women, at least, must be excluded from joining their Voices in publick Singing.

\* 1 Cor.  
14. 34.  
1 Tim. 2.  
11, 12.

*Answer.*

But to this I reply, 1. That 'tis very clear, by considering the Context in both Places, that the Apostle's Design was only to forbid Womens *authoritative* speaking, by *preaching or disputing* in the Church. And that a Woman's speaking *otherwise*, in a Church or Religious Assembly, must be allow'd, might be shewn in several Cases. 'Tis therefore groundless hence to infer, that Women should be excluded from joining their Voices, in *bumbly* and *thankfully* singing forth

forth the Divine Praises, in a Religious Assembly.

2. The Apostle admits Women to \* *prophecy* 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 *prophe- sying* as a thing usual and customary in the Christian Assemblies. Which *prophe- sying* is indeed understood somewhat variously by Interpreters: Some understand it of *prophe- sying* 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.* *Prophe- sying* in a *passive* Sense, by

\* 1 Cor.  
11. 5.

## 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 judg to be the Truth, I shall give you in some of his own

† Diatrib  
on 1 Cor.  
11. 5.

words, as follows; † ‘ Propheſying  
‘ here ſhould be taken for praizing  
‘ God in Hymns and Pſalms. For  
‘ ſo it is fitly coupled with Pray-  
‘ ing. As our Apoſtle joins them  
‘ both together elſewhere, ſaying,  
|| 1 Cor.  
14. 15.

‘ || 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, prophe-  
‘ ſy, with Underſtanding alſo. For,  
‘ becauſe Prophets of old did three  
‘ things: Firſt, Foretel 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 Scrip-  
 ' ture, signifies the doing of any  
 ' of these three things, and a-  
 ' mongst the rest, to *praise* God  
 ' in *Verse*, or *musical Composure*.  
 And this, saith 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 ap-  
 pears to be the *usual Practice* of that  
 Church. So far was he from de-  
 signing 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 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?

*Answer.*

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, yea, an \* Abomination to him, if perform'd with a prophane Mind.

\*Prov. 21.  
27.

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 \* *fill'd with the Spirit*; \* Eph. 5.

\* Col. 3. 16. and that *the \* Word of Christ should dwell richly in them, as necessary Qualifications to fit them for this Duty.*

*Answ.*

*See Mr. John Goodwin, of being fill'd with the Spirit.*

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 Knowledg of our Lord and Saviour Jesus Christ*, without which

† 2 Pet. 3. 18.



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.

## C H A P. IV.

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

**H**AVING 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

stian

Itian 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

\* Jam. 5.  
13. Eph. 5.  
19. Col. 3.  
16.

† Ψάλλουσιν  
מזמורים  
שירים  
תהילים  
שירים

See Ainsworth on  
the Title of  
Psal. 3.

|| See Luke  
20. 42.  
& 24. 44.  
Acts 1. 20.  
& 13. 33.

35.

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 chearfully 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

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 <sup>16.</sup> richly in us, in order to our performance of this Duty.

To this I answer, 1. that the *Answe.* 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,

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 1 *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 there-

\* Mat. 13.  
19.

fore, as \* *the Word of the Kingdom* means the *Gospel-Word*, which treats of *the Kingdom*: And as

† Mat. 14.  
1.

Genitivo  
objecti.

† *the Fame of Jesus* means the *Fame* or *Report* concerning him, so, the *Psalms* may be fitly call'd the *Word*

of

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 *Obj. 2.* 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,

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 *pri-*  
*marily* compos'd for *them*. For,  
 the great Truths therein contain'd,  
 were, in a great measure, *vail'd*  
*from them*; but they are now *clear-*  
*ly reveal'd to us*. Thus much for  
 the second Objection.

Obj. 3. 3ly. It may be said, that the *A-*  
 \* Ephes. 5. *postle's Singing*, requires being \* *fil-*  
 18. *led with the Spirit*, and † *enrich'd*  
 † Col. 3. *with the Word of Christ*. But if we  
 16. may sing a *prescrib'd Form*, out of  
 a Book, there is no need of *either*  
 of these, to enable us to perform  
 it.

*Ans.* To this I answer, as before, that  
 these are not requir'd to enable us  
*meerly to sing Psalms*; but to enable



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.

*Obj. 4.* 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.

*Ans.* 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. F 2.

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 herein, 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. 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 *Falshood* 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 Heart is not haughty?* And many other Expressions of the like kind. \* *Pf. 42. 1.* † *Pf. 131. 1.*

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 *Falshood*, 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

*Answ.*

as they find them, upon careful Observation, to sute *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 so far outstript *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.*

To this I reply: First, That *Ansiv.*  
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 ex-  
press'd in the \* *Hebrew Text*, as  
divers † Expositors note.

\* Being  
generally in  
the Future  
Tense.

† See Dr.  
Hammond  
and Dr. Pa-  
trick on the  
*Psalms*.

2. Supposing some of those Ex-  
pressions can't be so well *thus inter-*  
*preted*, yet being spoken by a *Pro-*  
*phetical 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 *out-*  
*ward Calamities* might befall them,  
for the *Glory of God*, and the *Spi-*  
*ritual 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*: And thus may we judg 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 unsutable 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*. 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 Gospel, † *Thou shalt love thy Neighbour*.

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

† Mat. 5.  
43.

*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-<sup>\*Deut.7.2.</sup>terly to destroy them: But this was but to be the Executioners of the Sentence, which God, the great and righteous Judg, had justly past upon them for their horrible Impieties; which none, I suppose, can reckon unfit for Christians to do, or unfutable 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 Objections, 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 Prose, or Metre. Of the Metre of the Psalms.*

**H**AVING in the preceding Chapter 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 therein shall inquire into two things.

*First,*



*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 judg 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,  
to

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  
into

into the *English*, or any other Tongue, to be *read*: For tho such a Translation of the Scripture be no where *expressly* commanded in the *Word of God*; yet forasmuch as all are commanded to *search the Scriptures*, 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 *Translation* 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 translated, *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 *this* 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*.

2. The Psalms and other Scripture-Songs are by the holy Penmen, 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 concurrent Evidence of the generality of the Learned, both *Antient* and *Modern*. 'Tis said that some of the present Jews deny it; but *Josephus*, 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

\* Antiq. Jud. lib. 7. cap. 10. † μέτρον ποικίλον. τὰς ἑξήκοντα τετραμέτρους, τὰς δὲ πενταμέτρους, ἢ μόνην.

“ 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 saith,

“ Μο-

- \* Lib. 2. cap. 7. † ἐν ἑξαμέτρῳ ᾄσει τὸν ψαλμὸν. || Lib. 4. cap. 8. \* ὁμοίαν ἑξαμέτρῳ. † Præp. Evang. lib. 11. c. 5. || Lyra Davidis.
- \* *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 † *Eusebius*, and also by *Hierom, Augustine, Theodoret*, and divers other Authors *Antient* and *Modern*, cited at large by the learned || *Gomarus*; he himself also fully demonstrating the truth of it, by giving many hundreds of Instances of the several *kinds of Verse* used in the *Psalms*, telling us further, out of \* *Genebrard's* Chronology, That the first and only Person (among the Antients) that deny'd this, was *Julian the Apostate*, who from his deadly and impious hatred to the *Christians*, deny'd this Honour of composing Verses to the *holy Prophets*. A very ill Example for any *Christian* to follow. † *Mercerus* likewise, 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 affirm'd 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*.

\* *Theaur. Grammat.*  
p. 608, &c.

† *Philologus Hebraeus*,  
*Dissert.* 7.

Lastly, English Readers may find this largely discoursed by our ingenious Country-man, || *Mr. George 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 affirm'd, and in part prov'd by the \* learned *Mr. Edwards*.

|| *Preparat. to the Psalt.*  
chap. 9.

\* *Excol. of Script.* p.  
376, &c.

Thus we have a *Cloud* of learned Witnesses, concurrently testifying, that

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

\* *Exerc. on  
the Hebr.  
p. 108.*

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 practis'd*

*sed*



*sed 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.*

\* Skyn-  
ner's Cor-  
rupt. Cor.  
p. 2. of the  
Pref.

Which Assertion is grounded upon the Authority of a very *scurrilous* † Author, tho cited with the 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

† R. Wac-  
son Chap-  
lain to the  
late King  
whom D. of  
Y.

*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 Hymns* (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 *Falseness*, and *Impertinence* of which, is largely shown by the learned † *Jurieu*, 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 *Separtists*; and their singing the *Psalms* in *French Metre*, with ours doing it in *English Metre*. And here he is ac-

\* Pag. 32.

† Apologie pour les Reformateurs, chap. 7.

|| Critique de L'histoire du Calvinisme, Lettre 14.

\* Pag. 47.  
&c.

left

less lavish of his bitter *Investives* 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*.

\* *Tit. of R.*  
*Watson's*  
*Book.*

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* *Di-*  
*blect is Rebellion.* And that it was

84 *Of the Manner of Singing.*

\* *Mist. of so*, we are inform'd by \* *Dr. Bur-*  
*the Reform. net*, an Historian whose Credit,  
 Vol. 2. P. none, I suppose, will question, who  
 94. 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.* by † *Mr. Quick*, " That the Psalms,  
*Vol. 1. p. 5.* " 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

“ Court and City, Town and  
“ Country. That this one Ordinance only contributed mightily  
“ to the *Downfal 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 alledg the bitter Enemies of the Reformation, as their *Reverend Authors* against this holy Practice.

*Of the Manner of Singing.*

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 ma-  
 ‘ ny thousands, not only *Protestants*,  
 ‘ but *Papists* also, who could not  
 ‘ deny

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 \* *Pastoral Letters*. \* *Loc.* 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, saith, † “ They not only

† *Eccles.*  
*Hist.* lib. 2.  
cap. 17.

“ spend their time in Contem-  
“ plation, but they compose Songs,  
“ and Hymns to the Praise of God,

“ of all sorts of *Metre*, and *Musical*  
 “ *Verse*, which they writ in grave  
 \* *ἰουδαϊσ.* “ and solemn \* *Rhymes*.

## C H A P. VI.

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

**I**N 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 Lawful-  
 ness 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  
 † 1 Cor. 14. † *do all things*, in the Worship of  
 4<sup>o</sup>. God, *decently and in order*.

2. That



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 judg 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 Arts 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.

*Ans.* 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 perform

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 originally taught by him, as the \* *Isa. 28. 24—29.* Prophet tells us. Even by him † *Jam. 1. 17.* who is the † *Father of LIGHTS*, he *See Dr. Manton on the 119th Na-Psalm.* being the *Author of the Light* of

*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*.

\*Rom. I I.

36.

2dly. Consider, that much *Art* was used by the holy Pen-men of the Scriptures in *writing* them: As is evident in the *Artificial* Composure 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 Composure, 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-

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.* Obj. 3.

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 upon the Churches of the *New*, to sing the Praises of God, there is no mention of Musical Instruments. 1. & 100. 1, 2. Isa. 52. 8.

Nor, 2. Is there any mention of 'em in those † Exhortations, which we have to this Practice, in the † Ja. 5. 13. Eph. 5. 19. Col. 3. 17. New

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*.

*Mar. 14.*

26.

*Act. 16. 25.*

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.*

2. & 15. 2.

† *Harp*s in particular, in the *Book of Revelations*; which, as there mention'd, the generality of our best Modern Expositors interpret

in

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 Incense; which we know to be typical of the Mediation, and Righteousness of Christ.

\* Thus the learned Durham, Forbes, Cluverus, Mede, and Clark, interpret these Texts, and divers others mention'd by Mr. Pool, in Synopsi Critic.

† Tom. 3. p. 634. in PL 149. 3.

|| Rev. 5. 8.

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 † *Zanby* notes. The same is confirm'd by *Eusebius*, who also mentions this Epistle of *Pliny*.

\* *Plinii, lib. 10. Epist. 101. ad Trajanum.*  
† *In Eph. 5. 18.*

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

|| *Particularly lib. 2. cap 39.*

\* *Confess. lib. 9. cap. 7.* \* *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



*Singing with Art defended.*

27

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 \* *Gr. C. R.* contrary purpose, namely, to make *pag. 106.*

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 inferr'd, from *Augustin's* words, let every Impartial Reader judg.

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

† *August. Conf. lib. 10. cap. 33. Aliquando autem hanc ipsam fallaciam immoderatus cavens, erro nimia severitate. Sed valde interdum; ut melos*

H

re- omne, &c.

\* Veruntamen cum  
reminiscor lacrymas  
meas, quas fudi ad  
cantus Ecclesie tuæ,  
in primordiis recuperatæ  
fidei meæ : & nunc ipsum,  
cum moveor, non cantu,  
sed rebus quæ cantantur,  
cum liquida voce &  
convenientissima  
modulatione cantantur :  
magnam instituti  
hujus utilitatem rursus  
agnosco. Idem in eodem.

“ 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 sound  
“ 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  
“ thus, \* “ Yet when I remember  
“ the Tears which I pour'd forth  
“ at the singing of thy Church,  
“ (this being a means, as he had ex-  
“ plain'd himself before, to affect his  
“ Heart with the *Divine Truths*, sung  
“ by them) “ at my first Conversion,  
“ and even now when I am mov'd  
“ not so much with the *Tune*, as  
“ with the *Things* which are sung,  
“ while they are sung with a *clear*  
“ *Voice*, and with the most agree-  
“ able *Melody* ; I then again ac-  
“ know-

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

Lastly, Some of the Antients  
not only speak of Religious Sing-  
ing, 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 \* *Que-* \* *Respon-*  
*sions and Answers*, formerly taken *ad orthod.*  
to be *Justin Martyr*, who liv’d in  
the 2<sup>d</sup> Century, (but rather a Wri-  
ter of the 5<sup>th</sup>) speaks, † “ Why † *Quest.*  
“ do we use *Songs*, after the man- 107.  
“ ner of those that were in an || *In-* || *vnarius.*  
“ *fant State*, under the Law? The  
Answer to this Question is as fol-  
lows. “ Simply to *sing*, is not pro-  
“ per to *Infants*, but to sing with  
“ \* *Lifeless Instruments*; wherefore \* *αὐτόχρον*  
“ singing with the use of *such In-* *ὀργάνων.*

“ *struments*, 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 purpose we find \* *Chrysoſtom* speaking  
 \* In *Pſal.* 145. *Tom.* 3. P. 824. (about the beginning of the fifth  
 Century) “ *David* (ſaith he) of old

“ ſang *Pſalms*, and we ſing with  
 “ him, at *this day*. He had a *Harp*

† *νευράων* “ tuned with † *lifeleſs* Strings,  
 α-ψύχων. “ the Church hath one now with

|| *νευράων* “ || *living* ones: Our *Tongues*, the  
 ἐμ-ψύχων. “ Strings of our *rational* *Harp*,

“ make indeed different Sounds,  
 “ but they *harmonize* in the Ex-

“ preſſions of *Piety*. For Men and  
 “ Women, old and young, are di-

“ ſtinguiſh'd, in regard of *Sex* and  
 “ *Age*; yet they are not diſtin-

\* *ὑμῳδίας*. “ guiſh'd, in reſpect of their \* *Har-*  
 “ *mony* in ſinging: for the *Minds*

“ of every one, governing their  
 “ *Voices*, make *one Melody* of them

“ all; as alſo *David* himſelf ſig-

“ nifies, calling upon every *Age*,  
 “ and each *Sex*, to make a *Harmony*

“ in

“ in singing, while he saith, \* *Let* \* Ps. 150.  
“ *every thing that hath Breath, praise*  
“ *the Lord.* 6.

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*,

*Singing with Art defended.*

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

his own Appointment, \* *In vain do* \* Mat. 15.  
*they worship me, teaching for Doctrine* 9.  
*the Commandments of Men.*

But it is yet enquired, what *Pre-* *Quest.*  
*cept 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 Con-*  
*troversy.*

I reply, that as to singing at the *Ans.*  
Lord's-Supper, we have Christ's  
own Example, for our *Precedent,*  
which hath been shewn to be equi-  
valent to his *Precept.* And as to  
singing *before, or after Sermon,* we  
are expressly commanded to † *come* † Psal. 95.  
*before God's Presence with Sing-* 1, 2, and  
*ing,* which I have || *before* shewn || 100. 1.  
to be no less an Injunction upon || Pag. 36.  
*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 de-  
termin'd in Scripture, any more  
than we are therein particularly  
enjoin'd, to *pray before and after Ser-*

*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 *Infirmity* 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 *Infirmities* 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 \* *held forth the Word of* \* Phil. 2: 16.  
Life in *publick* preaching, for the  
Con-

Conversion of Sinners. Not 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.

\* Præcepta affirmativa obligant semper, sed non ad semper; negativa obligant semper, & ad semper. *Turret. In-sist. Theolog. pars 2. pag. 40. Liabouch. Theolog. Christ. lib.*

There being, as I think all Divines allow, 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.

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 Heathen, 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 other Christian Writers who lived in those first Ages.

\* Lib. 10.  
Ep. 101. ad  
Trajanum.

† Apol.  
cap. 39.

So that if these things be well consider'd, it will, I hope, sufficiently appear, that neither this Objection,

jection, nor any preceding ones, have any force against the universal, and perpetual Obligation of this Duty.

### The CONCLUSION.

I Shall therefore, my dear Bre- then, 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

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.

\* Heb. 13.

I.

† Eph. 4.3.

And as for those of us, who are fully perswaded 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  
 \* Acts 20. last we may \* *finish our Course with*  
 † Prov. 14.<sup>24</sup> *Joy, and may † have Hope in our*  
 † Prov. 14.<sup>32</sup> *Death, and comfortable Satisfacti-*  
 on, that, through the perfect Sa-  
 crifice 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  
 ¶ Rev. 5.13. sing Hallelujahs || *to him that sits up-*  
*on the Throne, and to the Lamb for*  
*ever and ever.*
- \* Heb. 13.<sup>20, 21</sup> \* *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, work-  
 ing in us that which is well-pleasing  
 in his sight, through Jesus Christ.
- † Rev. 22. And then † *come Lord Jesus, come*  
 20. *quickly. Amen.*

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 \* *ῥυθμὸς*, 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 Confidence of a late Writer, who ventures not only to assert the contrary, but also to appeal to the Learned therein, in these words. *mensione*  
 “ Besides (saith he) the Learned among you know, that it could not be the Practice of the Jewish Church to sing in Rhyme; because neither the Song of *Moses*, *Deborah*, nor the Book of Psalms, as they are in the *Hebrew*, are any of them in Rhyme, but all in *Prose*. The Examples follow.

Pfal. 8. 5.

מה אנוש כי תזכרנו  
 ובן אדם כי תפקדנו:

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

Pfal. 63. 3.

כן בקוש חיותך  
 לראות עון יכבודך:

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

Pfal.

## Post-script.

Pfal. 116. 7.

שׁוּבוּ נַפְשׁוֹ לְמִנְיָחֹי  
 כִּי הִרְהוֹהוּ גַּם לֵאלֹהֵינוּ :

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

Pfal. 148, 1, 2.

הַלְלוּ יְהוָה מִן הַשָּׁמַיִם  
 הַלְלוּהוּ בַּמְרוֹמִים :  
 הַלְלוּהוּ כָּל־מַלְאָכָיו  
 הַלְלוּהוּ כָּל־צְבָאוֹ :

*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  
 † *Thef. Psalms*, and some other parts of Scripture, are  
 Gram. 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 *Theff.* serve the Advice of the holy Apostle, \* *Prov*  
 5. 21. *all things; hold fast that which is good.*

