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THEOLOGICAL SEMINARY

SINGING
OF
PSALMES
A GOSPEL-ORDINANCE.

OR
A TREATISE,
Wherein are handled these foure Particulars.

1. *Touching the Duty it selfe.*
2. *Touching the Matter to be Sung.*
3. *Touching the Singers.*
4. *Touching the Manner of Singing.*

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L O N D O N;
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OF THE
SINGING
OF PSALMES.

CHAPTER. I.

*Propounding the severall Questions about it;
and Handling the First.*



O prevent the godly-minded from making melody to the Lord in Singing his Praises with one accord (I meane with one heart, and one voyce) Satan hath nightly bestirred himselfe, to breed a discord in the hearts of some, by filling their heads with foure heads of scruples about the Duty.

1. *Touching the Duty it selfe of singing Psalmes with lively voyce, whether there be any such worship at all now to be allowed and practised in the dayes of the New Testament?*

2. *Touching the matter to be sung, whether Scripture Psalmes penned by David, Asaph, Moses, Solomon, Hezekiah, Habakkuk, Zachary, Simeon, Deborah, Mary, Elizabeth, or the like: Or songs immediately indited by some personall spirituall gift of some Officer, or Member of the Church?*

3. *Touching the Singers, If vocall singing may be allowed.*

- Who must Sing? {
1. Whether one for all the rest, the rest onely saying Amen? or the whole Congregation?
 2. Whether women as well as men, or men alone?
 3. Whether carnall men and Pagans, as well as Church-members and Christians?

4. *Touching the manner of singing* ; Whether the *Psalm* may be sung, either
1. *In Meeter Devised* ?
 2. *In Tunes Invented* ?
 3. *In Order, after the Reading of it* ?

For the first Question, wee lay downe this Conclusion, for a Doctrine or Truth ; *That singing of Psalmes with a lively voyce, is an holy Duty of Gods Worship now in the dayes of the New Testament,* When we say, singing with lively voyce, we suppose none will so farre misconstrue us, as to thinke wee exclude singing with the heart ; For God is a Spirit : and to worship him with the voyce without the Spirit, were but lip-labour : which (being rested in) is but lost labour (*Isa. 29. 13.*) or at most, profiteth but little, *1 Tim. 4. 8.* But this wee say, As wee are to make melody in our hearts, so with our voyces also. In opposition to this, there be some *Antipsalmists*, who do not acknowledge any singing at all with the voyce in the New Testament, but onely spirituall songs of joy and comfort of the heart in the word of Christ.

¶ 1. *Proofoe for the Truth.*

The first proofoe for the truth is taken from the Commandement of the Lord by Paul, who instructeth and exhorteth the *Ephesians*, To speake one to another in Psalmes and Hymnes and spirituall Songs, *καὶ ὁδὸν ἐκείνους ψαλμοῖς, &c. Ephes. 5. 19.* And so in *Col. 3. 16.* Teaching and admonishing one another in Psalmes, Hymnes, &c. which cannot be done without lively voyce. And so in *1 Cor. 14. 15, 16.* The Apostle commandeth the Church of Corinth, that such as sing in the Church, should not onely sing in the Spirit, but with understanding any : that is, not one y with their own understanding (for all that sung with the Spirit did so) but with the understanding of the hearers, that so he that occupied the place of the unlearned, might be edified, and say, Amen, at such giving of thanks. Whence it followeth unavoydably, That singing of Psalmes is not onely a making of melody to the Lord with inward grace in the heart, but also with lively and audible voyce, which is the point in Question.

“ *Object. 1.* This place in the *Corinthians* maketh nothing to the
 “ cause in hand ; For these *Corinthian* Psalmes, were not the Psalmes
 “ of David, nor sung by the whole Congregation, much lesse in
 “ Meeter and Tunes devised by men, as ours be ; but they were spi-

“ rituall songs, immediately inspired and endited by the Holy
 “ Ghost, and sung onely by him that received that gift, as the
 “ Spirit gave him utterance.

Ans. Neither did we alledge that place, to prove the singing
 of *Dauids Psalmes*, by the whole Congregation in such like Mee-
 ter and Tunes as ours be. These poynts doe all of them belong to
 the other Questions, which follow to be handled (God willing)
 in their place. But to this purpose we alledge the place, *That sing-
 ing of Psalmes in the New Testament, is to be dispensed in Christian
 Churches, not onely with inward grace in the heart, making melody to
 the Lord; but also with outward audible lively voyce : which is the very
 poynt in hand, and which this commandement of the Apostle
 doth clearly demonstrate.*

2. *Object.* The Apostle to the *Ephesians* and *Colossians*, doth
 “ not say, Sing one to another in *Psalmes*, but speake or preach one
 “ to another ; or in other words, *Teach and admonish one another.*
 “ The *Psalmes* dwelling in their hearts, they were to dispense them
 “ in a way of Teaching and Admonishing. But as for singing he
 “ maketh no mention of that, untill he came to teach them the
 “ manner of dispensing the words of Christ unto God in the end
 “ of the verse. And then indeed he teacheth them to sing in the
 “ Spirit, making melody with grace in the heart unto God.

Ans. Such as tremble at the word (as the framer of this ob-
 jection professeth himsele to doe,) they should rather bow their
 judgements and practise to Scripture and language, then bow the
 sence of Scripture to their own conceptions against the language
 of Scripture. It is one thing, to *speake one to another in Psalmes, and
 Hymnes, and spirituall songs*, as is done in singing, another thing to
 preach and teach one another, out of *Psalmes*, and *Hymnes*, and
 spirituall Songs. It is true, they were to *Teach and admonish one ano-
 ther* out of the *Psalmes*, and the scope of *Paul* will reach that. But if
Paul had onely meant that, to wit, That they should teach and
 preach one to another out of the *Psalmes*, he would not have said,
*Speake yee one to another in Psalmes, or with Psalmes : but out of
 the Psalmes, or from the Psalmes ;* for such is the language of the
 Holy Ghost in expressing such a duty. *Paul* is said to have ex-
 pounded, and testified, and perswaded the *Jewes* out of the Law
 of *Moses*, and out of the Prophets, *Acts* 28. 23. So *Philip* is said to

begin to Preach Jesus to the Eunuch, *and his yeapns la'ins*, from that Scripture in *Isaiah*, or at that Scripture, *Act. 8. 35*. He did not Preach Jesus to him in speaking that Scripture.

“ *Objct.* If that speaking of the *Ephesians* one to another in
 “ *Psalmes*, did not hold forth their expounding and preaching the
 “ *Psalmes* one to another, but onely the bare reading or singing the
 “ letter of the *Psalmes*, This were such a service wherein there is
 “ nothing of Christ held forth externally. I speake not of the mat-
 “ ter of the *Psalmes*, (which is full of Christ, as other Scriptures:)
 “ but of the outward manner of dispensing it. There is nothing
 “ held forth in the singing of it after the usuall manner, but what
 “ nature and art may attaine unto. There is no exercise of any
 “ spirituall gift held forth in it, as is in all other administrations,
 “ which Christ hath ordained.

“ 2. Besides, as such a singing is not a gift of Christ, so neither
 “ doth it tend to the glory of Christ. The Church not edified by
 “ it: else a Pagan singing with us, might edifie the Church.

“ 3. From both these, it appeareth, That such singing of *Psalmes*,
 “ tendeth to the dishonour of Christ: seeing it holdeth forth ex-
 “ ternally no more, then what a carnall man (a man out of Christ)
 “ yea a Pagan might expresse.

Ans. 1. Singing of *Psalmes* holdeth forth as much of Christ
 externally, as reading of the Word, or as the hearing of it read or
 preached, or as the falling downe upon our knees in prayer, and
 saying, *Amen*, in the end of it. For though the Word, when it is
 publicly read, ought also to be opened after the reading: yet the
 very reading of it, is it selfe an Ordinance, and is not without a
 blessing to the faithfull reader or hearer of it, no more then other
 Ordinances. Or else there would be some Ordinances of God like
 unto humane Ceremonies, empty and beggarly.

Ans. 2. Morall duties, even in Pagans, may edifie the Church,
 as *Abimelechs* reproofe of *Abraham* and *Sarah*, *Gen. 20.* *Pro. 9, 10.*

Ans. 3. Singing of *Psalmes* is accompanied and blessed of God
 (by his grace). with many gracious effects, above nature or art;
 As 1. It allayeth the passions of melancholy and choler, yea and
 scattereth the furious temptations of evill spirits, *1 Sam. 16. 23.*
 Whence also it helpeth to asswage enmity, and to restore friend-
 ship and favour, as in *Saul* to *David*. It was not the sound of *Da-*

vids Harpe that could have this power, either over the evill spirit, or over the sinfull passions of *Saul* himselſe, if the ſound of the Harpe had not been quickned and enlived, as it were by a spirituall ſong, and by the Spirit of God breathing therein.

2. Singing of a spirituall ſong, prepareth to prophecy, by miniſtring the Spirit, 2 *King.* 3. 15. *Whileſt the Minſtrel played, the hand of the Lord* (that is, his Spirit) *came upon Eliſha*: The Minſtrelſs playing, if it had not been accompanied with a spirituall ſong, it could not have conveyed ſuch a spirituall bleſſing. In 1 *Sam.* 10. 5, 6. they could not be ſaid (as there they be) *to have prophesied with Harpes and Violls*, unleſſe they had ſung ſome holy ſongs, together with their playing on Inſtruments. For Prophecy is an utterance onely of the word of God, and of the things of God contained in it; which Inſtruments without voyce cannot doe. Nor had their playing with Inſtruments been a means of conveying the Spirit to *Saul*, had not their voyces concurred and ſung with their Inſtruments.

3. Singing of *Pſalmes* honoureth God with our glory, *Pſal.* 108. 1. & *Pſal.* 57. 7, 8. Where *David*s glory being diſtinguiſhed not onely from his Harpe, but from his heart, it cannot fitly be underſtood of any other member, but his tongue, by which he was wont in ſinging to gloriſie God.

“ *Object.* Theſe gracious effects and fruits of ſinging *Pſalmes*,
 “ doe plead as much for ſinging and playing with inſtruments, as
 “ for ſinging with voyces.

Anſw. 1. This laſt effect of ſinging to the glory of God with our glory, is peculiar onely to ſinging with our tongues:

Anſw. 2. Suppose it were true, that theſe effects of ſinging *Pſalmes* did plead as much for ſinging and playing with inſtruments, as ſinging with voyces; yet evident it is, that ſinging with voyces had the preheminance, as that which uttering the word of God, did chiefly utter the Spirit of God breathing in it. And withall evident likewise it is, that it is no impeachment to an Ordinance, that the outward diſpenſing of it may be performed by nature and art: but notwithstanding that, it may be accompanied of God with a spirituall bleſſing.

Anſw. 3. Singing with Inſtruments, was typicall, and ſo a ceremoniall worſhip, and therefore is ceaſed: But ſinging with heart
 and

and voyce is a morall worship, such as is written in the hearts of all men by nature: As to pray in distresse, so when we are merry, and have cause of solempne thanksgiving unto God, then to sing Psalmes, which the Holy Ghost by the Apostle *James* approveth and sanctifieth, *Jam. 5. 13.* Or suppose singing with instruments were not typicall, but onely an externall solemnitie of worship, fitted to the solace of the outward senses of children under age, (such as the *Israelites* were under the Old Testament, *Gal. 4. 1, 2, 3.*) yet now in the growne age of the heires of the New Testament, such externall pompous solemnities are ceased, and no externall worship reserved, but such as holdeth forth simplicitie, and gravitie; nor is any voyce now to be heard in the Church of Christ, but such as is significant and edifying by signification, (*1 Cor. 14. 10, 11, 26.*) which the voyce of Instruments is not.

Ans. 4. It is an honour to Christ, and to his grace, not onely when we hold forth spirituall gifts, but also when wee performe Christian duties. And duties performed in Faith (without which prayer it selfe is not accepted) they goe not without a spirituall blessing, though Nature and Art might performe the same for the outward worke. The Trayling of the weapons of the *Israelites*; and their Military March, both in silence and shouting, about the walls of *Jericho*, was no greater worke externally, then carnall men and Pagans might have performed as well as *Israelites*; but this being done by *Israelites* in faith and obedience to Gods command, it was mightie through God to cast downe the high and strong walls of *Jericho*, *Josh. 6. 13, 14, 15, 16, 20.* And the Apostle looking at this and the like Precedents, setteth forth Faith as that which is prevalent and effectuell in both Testaments, howsoever the worke or worship be externall, *Heb. 11. 30.* In like manner is it with the reading of the Word, and the hearing of it, as also the silent joyning in prayer, and concluding it with *Amen*, though all these be such duties as Nature and Art may performe the outward worke of them: yet when the people of God doe performe the same in the faith of Christ, and in the obedience of Gods command, they finde a gracious blessing of God. Yea carnall and prophane persons and Pagans, though they cannot expect the like blessing from their empty outside performances, yet they sometimes taste more sweetnesse and enlargement therein, then flesh and blood could

could imagine, 1 *Sam.* 10. 5, 6. *Saul* joyning with the Prophets in their holy melody found another Spirit coming on him, which also argueth (by the way) that the joyning of prophane and carnall hypocrites in such spirituall songs, doth not evacuate the blessing of God to his people, but rather reach forth some spirituall blessing, (though common) to such carnall hypocrites.

“ *Object.* It may be in the old Testament, such an outward worship as Nature and Art could accomplish, might be allowed and blessed of God: But now in the New Testament, as God is a Spirit, so he alloweth and blesseth no worship, but what is dispensed in Spirit and Truth.

Answer. God was a Spirit in the old Testament, as well as in the New; nor did he then allow and blesse any worship, but what either was performed in Spirit and Truth, or did convey Spirit and Truth. Albeit more externall rites in worship were then appointed, then in the New Testament are now continued; for which end Christ alledgeth those words in the place in *John*, to which you allude: But neverthelesse, though Christ have not limited his worship to any certain place now, as then (which was the point Christ there speaketh to;) nor doth he rest in externall performance; yet evident it is, God hath appointed in these dayes of the Gospel sundry externall worships now as well as then, (and the same in both Testaments to be performed in Spirit and Truth;) as hearing and reading the Word, kneeling in prayer, and saying, *Amen*; All which Nature and Art may performe as well as the singing of Psalmes with vocall melody.

CH A P. I I.

Propounding and clearing the second Proofo for singing Psalmes with lively voyce.



The second Proofo is taken from the examples of Christ himselfe, and of his Saints and Disciples in the New Testament.

Christ himselfe with his Disciples sung a Psalm or an Hymne together, in the end of the administration of the Lords Supper, *Mat.* 26. 30. And Paul and Silas are said to have sung

sung a Psalme in the Prison, so as the Prisoners heard them, Acts 16.25. Now if in singing they had onely spiritually rejoyced, and not expressed their joy and their song in audible and lively voyce, the Prisoners could not have heard them. The stranger doth not know nor meddle with the spirituall joy of the heart, *Pro. 14. 10.*

“ *Object. 1.* The place in *Mat. 26. 30.* may as well be translated “ They prayesd God, as they sung an Hymne.

Ans. Though the meaning be, they praised God, yet the word implyeth, they praised God with an Hymne; for it is improper in that language to translate the word to Praise (whether God or man) but either with a Song, or with a Poeme. It is more probable, then any reason can wave, that Christ and his Disciples did shut up the Lords Supper with singing one of their Hebrew Psalmes; as the *Jewes* were wont to shut up their Celebration of the Passeover (as their own Records tell us) with singing *Psalm 111.* with the five other Psalmes next following together. But all that I now intend, is to shew that Christ and his Disciples sang together, and therefore with the voyce as well as the heart.

“ *Object. 2.* They might be said to sing together, if one alone sang “ and the rest said Amen, in the close: as men may be said to pray “ together, where one alone speaketh, and the rest consent.

Ans. 1. True: but then one at least speaketh with an audible and lively voyce, though the rest doe not. And that’s enough to cleare the point in hand, that singing in the New Testament, consisteth not onely in making melody with grace in the heart, but also in singing to the Lord with lively voyce.

Ans. 2. If the Disciples did not joyne in singing that Hymne, but onely by silent consent, they might as well be said, To have taken the bread, and blessed it, and broken it, and distributed it, (and so the wine;) for all this Christ did with their silent consent. But what Christ did alone is expressly recorded, as done by himselfe: when it cometh to the singing of the Psalme, that is recorded as done by them in the Plurall number, *When they had sung an Hymne, they departed into the Mount of Olives*: They that departed into the Mount of Olives, they sung the Psalme. Now it was not Christ alone, but the whole eleven Disciples with him that departed into the Mount of Olives. And therefore it was Christ with his Disciples that sung the Psalme together.

“ *Object. 3.*

“ *Object.* 3. Against the prooffe from *Acts* 16. 25. It is not said
 “ (say some) that *Paul* and *Silas* sung the *Psalmes* of *David* or
 “ *Asaph*, much lesse with Meeter and Tunes devised by men. Had
 “ they so done, the prisoners that heard them might have sung
 “ for the outward dispensation such a song of praise to God, as
 “ well as they.

Answer. Wee doe not alledge this example of theirs (as hath been often said in like case before) to prove they sang any *Psalme* of *David*, though it stand with good reason, that they joyning together in singing, did rather sing a *Psalme* (or *Hymne*) knowne to them both, then any new Song devised by either of them; But what *Psalmes* are to be sung is another Question, which (by the helpe of *Christ*) wee shall speake to in the sequell. Neither doe wee alledge their example to prove, they sang in a devised Meeter or Tune. For themselves being *Hebrewes*, it is likely they sang the *Hebrew Songs* in the tunes of the Sanctuary, but that also is another Question, of which we are to speake in his place, when wee come to it. All that we gather from this place now, is, no more then the words doe plainly hold forth, that they sung an *Hymne* to God, not onely with inward melody of grace in their hearts, but also with outward melody of the voyce; for else the prisoners could not have heard them.

“ Against this; it is of no force to object (as some doe) that if
 “ they had sung any of the *Psalmes* of *David* or *Asaph* with an audible voyce; then the other prisoners also might have joyned
 “ with them, and have worshipped (externally at least) as well
 “ as they.

For the answer is plaine and ready: First, The prison was in *Philippi*, a Citie of *Macedonia*, consisting partly of a Colony of the *Romans*, partly of the *Grecians*: no *Jewes* at all are mentioned to be inhabitants there, much lesse prisoners at that time. And for Pagans to joyne in singing *Hebrew Songs*, in *Hebrew verses* and tunes, it seemeth to be farre beyond either their skill, or devotion. Secondly, Suppose the prisoners had been *Jewes* (of which there is no hint at all in the Text) and suppose those prisoners hearing the melody of *Paul* and *Silas*, and knowing the Song, had joyned in the outward singing of it, and that without any grace in their hearts (none of all which things appeare in the story) yet suppose

all this; shall the unbelieve of those *Jewes* make the holy worship of these Apostles, and their faith to God, or the faith of God to them, of none effect? *Paul* renounceth and abhorreth such carnall reasonings, *Rom.* 3. 3.

CHAP. III.

Propounding, and clearing the third prooffe, for singing Psalmes with a lively voyce.



Third prooffe of this truth, is taken from the Prophecies of the old Testament, foretelling and perswading such a dutie in the New, *Isa.* 52. 8. with the voyce together shall they sing: And that is foretold of the times, when the feete of the Messengers of glad tydings shall be beautifull, who shall say unto *Zion*, Thy God reigneth. Which *Paul* explaineth of the times of the Gospel, *Rom.* 10. 14. *Psal.* 100. 1. Make a joyfull noyse unto the Lord all yee Lands: and ver. 2. Come before his presence with singing. All yee lands, implieth the Nations of the Gentiles, as well as of the *Jewes*; which pertaineth to the times of the New Testament; So that now all are exhorted to sing before the presence of God, with a loud noyse or voyce.

So *Psal.* 95. 1. O come, let us sing unto the Lord: let us make a joyfull noyse to the rock of our salvation. And ver. 2. Let us make a joyfull noyse unto him with Psalmes. Which Psalme the Apostle himselfe interpreteth to be meant of the times of the Gospel. Which is the more to be observed, because the Psalmist, exhorting to the holy and reverent performance of the ordinary duties of the Sabbath, he mentioneth first thanksgiving in singing of Psalmes with a loud voyce, and the reasons thereof, ver. 1. to 5. And then solemne prayer with the reasons thereof, ver. 6, 7. and then faithfull attention to the preaching of the Word on that day, not hardning their hearts against it, through unbelieve, in the end of ver. 7. and ver. 8. to 11. To day if yee will heare his voyce, harden not your hearts. And this day, the Apostle interpreteth to be meant not of the 7th day of rest from the Creation; nor of the day of rest, wherein *Iosua* gave the people inheritance and rest in *Canaan*; but of the day of

rest

rest in the New Testament, *Heb.* 4. 3. to 9. Whence the Apostle inferreth, That there is remaining to us another Sabbatisme, or day of rest, now in the dayes of the Gospel, different from the seventh day of rest, kept in regard of Gods rest from the Creation, and different from the day of rest in *Josuahs* time: but the day of rest remaining to us, he declareth to be that day wherein the Lord Jesus entred into his rest. And that was our Lords day, which *David* (so long before) foretold should be celebrated with solemne prayer, preaching and hearing the Word, and singing of Psalmes, and that with a joyfull noyse.

“ *Object.* 1. Though *David* exhorteth all Lands to sing to the
 “ Lord with a loud noyse, it doth not appeare wee should make
 “ such a manner of loud noyse, as our forme of singing is, no more
 “ then such a loud noyse, as was made in *Dauids* dayes, with ten
 “ stringed instruments; for so the Lord was to be praised. I doe ac-
 “ knowledge from these Texts, That it is the dutie of all those who
 “ are called to the knowledge of the Truth, when they doe come
 “ before the Lord, not to come before him with sorrow and sad-
 “ nesse, and with a dejected spirit, but with a singing; or else, they
 “ dishonour the Lord Jesus, the spirituall chiefe singer, author of
 “ their new Song. But although this prophecy doth foretell of the
 “ joyfull approaching of the spirituall worshippers before the
 “ Lord; yet it bindeth them no more to make such a noyse, as the
 “ singing booke teacheth, then the trees are to clap their hands, as
 “ *Isaiah* prophecieth; or as the new Converts are bound to come
 “ with externall singing, when they come to joyn themselves with
 “ the Church, *Isai.* 51. 11. And as for such a manner of noyse,
 “ as is made in our mixed Assemblies, the Psalme speaketh nothing
 “ to it.

Ans. The manner of noyse which is made by singing in our Assemblies, it pertaineth not to the present Question in hand: and therefore we referre it to the sequell. The Question now is, whether in the dayes of the New Testament, we are to sing the praises of God, with a loud voyse, or noyce. And for this we alledge, beside the Text in *Isaiah*, the Prophecies of *David*, who foretellet, and exhorteth all lands, (at least the Churches and people of God in all lands) To make a joyfull noyse unto the Lord, to make a joyfull noyse unto him with Psalmes, to come before his presence with singing, *Psal.* 100. 1, 2. & *Psal.* 95. 1, 2.

“ Yea but this bindeth us no more to make such a manner of
 “ loud noyse, as our forme of singing is, then to make such a loud
 “ noyse, as was made in *Dauids* dayes, with ten stringed Instruments;
 “ for so the Lord was to be praised.

Ans. So the Lord was to be praised; Praised with ten stringed Instruments: When was he so to be praised? In *Dauids* dayes? True: And therefore it was the dutie of all the people in any land, that became Profelytes to the Church of *Israel* in the dayes of *David*, and during all the time of the Temple worship, to come before the Lord, not onely with the loud noyse of singing Psalmes, but of playing with Instruments. But after the dayes, not onely of *David*, but of the Temple, and that worship be past, in the day when our *Jehovah* (the Lord *Jesus*) hath entred into his rest, in the day of our Lord, when he commandeth us not to harden our hearts, but to heare his voyce, to fall downe and worship before him in prayer, (both which are to be performed every Lords day) he then commandeth us to come and sing unto the Lord, to make a joyfull noyse to the rock of our salvation, and to make a joyfull noyse unto him with Psalmes, *Psal.* 95. 1, 2. Here is now no mention of making a joyfull noyse with Instruments, but with Psalmes. And therefore the making a joyfull noyse with Psalmes doth still continue, even on our Lords dayes: when making a joyfull noyse with Instruments continueth not, but is laid downe in silence: save onely so farre as it is kept alive in the antitype, the affections of our hearts, (our *Præcordia*) making melody with the songs and professions of our lips, and with the gracious and peaceable conversation of our lives.

“ When you acknowledge it to be the dutie of such as are called
 “ to the knowledge of the Truth, to come before the Lord, not
 “ with sorrow and sadnesse, and with a dejected spirit, but with
 “ singing.

What singing doe you meane? If you meane onely the gracious rejoycing of the heart, that indeed, though it be requisite to avoyd hypocrisie, yet it is not compleate to reach the full extent of the dutie, the dutie of making a joyfull noyse with Psalmes. Our chiefe Singer (of whom you speake,) when he set the Lord, and his own death and resurrection before his face, (which he was to undergoe for our sakes) he was not onely glad in his heart, but his glory
 also.

also (that is, his tongue) rejoyced in *singing a Psalm* at his last Supper, *Psal.* 16. 8, 9. with *Mat.* 26. 30. And therefore it will be a discord from the practise of our chiefe Singer, and so a dishonour to him, if our hearts sing with joy, but our glory (to wit, our tongues) be mute with silence. Say not then, as you doe;

“ We are no more bound to make a loud noyse with our voyces,
 “ then the trees are to clap their hands, (as *Isaiab* prophecieth)
 “ or then the new Converts were to come with externall singing
 “ of Psalmes, *Isai.* 51. 11.

For in so saying, you will not avoyde the authoritie of the Commandement, nor the necessitie of that dutie of singing. For when God redeemed his people out of the Captivitie of *Babel*, not onely their hearts (the hearts of them who were returning to *Zion*) were filled with rejoycing, but even their tongues also with singing, *Psal.* 126. 1, 2. And though the Trees cannot be said in proper speech to clap their hands, (for they have no hands to clap) yet common sense will easily tell you, that there is a Metaphor either in clapping of hands, or in the trees. If trees be taken properly, then clapping of hands is put (by a Metaphor) for the flourishing fruitfulness of the trees of the field, which (by the blessing of God) is wont to follow the prosperitie of the Church, in such abundance, that their boughes and branches shall clap and dash themselves and their fruite one upon another, whereby (as by hands) they reach forth refreshing and food to the children of the Church. But if Trees be put by a Metaphor for trees of righteousness, (as the Saints are so called, *Isa.* 61. 3.) then they shall *clap their hands, and shout for joy, and sing aloud*, (expressing externall signes of comfort) *to behold and consider the wonderfull goodnesse of the Lord*, to themselves and their brethren. And so in the same verse, *Isai.* 55. 12. when the *Mountaines and hills* are said to break forth before the Saints *into singing*, if there be not a Metaphor in *singing*, then *Mountaines and hills* are put (by a Metaphor) for Princes and men of high degree, (as *Psal.* 72. 3.) which shall give example to others in holy rejoycing, and particularly in singing praises to the Lord. So that these Texts in *Isaiab*, which you thought might excuse you from singing with the voyce, (which *David* exhorted to be done with a loud voyce) they will not exempt you at all from this dutie, but rather bind you the stronger to it. And therefore

forc looke as when *David* saith ; *I cryed to the Lord with my voyce,* (*Psal.* 3, 4. & 77. 1.) a man shall detract from his meaning, that shall say, he cryed onely to God with his heart : So when *David* exhorteth the Gentile Churches to make a joyfull noyse unto God with *Psalmes* ; you doe detract in like sort from his meaning, when you make his meaning to be, not that wee should sing unto God with our voyces, but that we should onely make melody to him, with grace in our hearts. Such detracting from the Word is alike disallowed, and accursed of God, as is adding to the Word.

“ *Object.* 2. Singing of *Psalmes* with the voyce, is but a type of
“ singing *Psalmes* with grace in the heart.

Answ. 1. No Scripture speaketh of it as a type : nor doth any evidence of reason so declare it.

2. You might as well say, that praying with the voyce was a type of praying with the heart, and so is now abolished.

3. If singing of *Psalmes* with a loud noyse, had been a typicall worship, *David* would not have exhorted us to the practise of it on the Lords day of the New Testament, *Psal.* 95. 1, 2. 7.

4. Christ and his Apostles would not have used it in the Lords Supper, which is a feast of the New Testament, *Mat.* 26. 30. nor would *Paul* and *Silas* have used it in prison among the Gentiles, *Acts* 16. 25.

5. The light of Nature, which is never wont to teach us types and shadows, doth as well teach us to praise God in singing with our tongues, in times of our rejoycing, as to cry to God with our voyces in times of our distresses.

C H A P. I V.

*Propounding the second Question, Stating it,
and Prooving it.*



He second Question about singing of *Psalmes*, concerneth the matter of the *Psalmes* to be sung ; for there be some who doe not scruple singing with the voyce (as the former sort did) but singing of the *Psalmes* of *David* now in these dayes of the New Testament. As conceiving *David*s *Psalmes* were

were penned for Temple worship, during the Pædagogy of the old Testament. But now in the dayes of the *New Testament*, when God hath promised to powre out his Spirit upon all flesh, now the whole worship of God should be carried on, not by set formes of *Psalmes*, (no more then by set formes of prayer) but by personall spirituall gifts, whereby some one or other of the members of the Church, having received a *Psalm* by the enditement of the Spirit, he singeth it openly in the publique Assembly of the Church, and the rest of the brethren say Amen to it in the close.

But touching the persons of those who should sing, it pertaineth to the third Question. This second Question chiefly concerneth the matter to be sung, whether the *Psalmes* of David, or some *Psalm*, or Hymne, endited by the personall gift of this or that member of the Church. Wherein we hold and beleve;

1. That not onely the *Psalmes* of David, but any other spirituall Songs recorded in Scripture, may lawfully be sung in Christian Churches, as the song of *Moses*, and *Asaph*, *Heman* and *Ethan*, *Solomon* and *Hezekiah*, *Habacuck* and *Zachary*, *Hannah* and *Deborah*, *Mary* and *Elizabeth*, and the like.

2. Wee grant also, that any private Christian, who hath a gift to frame a spirituall Song, may both frame it, and sing it privately, for his own private comfort, and remembrance of some speciall benefit, or deliverance: Nor doe we forbid the private use of an Instrument of Musick therewithall; So that attention to the instrument, doe not divert the heart from attention to the matter of the Song.

Neither doe we deny, but that in the publique thanksgivings of the Church, if the Lord should furnish any of the members of the Church with a spirituall gift to compose a *Psalm* upon any speciall occasion, he may lawfully be allowed to sing it before the Church, and the rest hearing it, and approving it, may goe along with him in Spirit, and say Amen to it. *When Christ ascended up on high*, to sit upon his throne of glory, looke as Princes are wont to doe in the day of their Coronation, [*Spargere Missilia & Donaria*] so did he powre out his gifts abundantly on all sorts, gifts of Miracles, Healing, Tongues, *Psalmes*. And the Churches were willing; when they saw such speciall gifts of the Spirit powred out, to make use of them, as occasion served. Whence it was, that sundry of the mem-

members of the Church of *Corinth*, as they had received a gift of Psalmes and tongues from the Lord Jesus, so they had allowance from the Church to imploy their gifts to the publique edification of the Church. But as such gifts now are not ordinarily bestowed, (which were at first given chiefly for admiration and conviction of Infidells, 1 *Cor.* 14. 22.) so we would not call upon men now, to preferre their ordinary common gift, as more fit for the publique edifying of the Church, before the extraordinary gifts of the holy men of God in Scripture, who by the Spirit were guided to prepare spirituall songs, suitable to all the conditions and afflictions and temptations of the Church and people of God in all ages. So then the Question is, whether the *Psalmes* of *David*, and *Asaph*, and such other Hymnes and spirituall Songs endited by the Prophets, and recorded in Scripture, be appointed by God, to be ordinarily sung in Christian Churches, or whether laying aside Scripture-Songs, we are to sing onely such spirituall Songs, as shall be endited by the personall (but ordinary) gifts of any ordinary Officer or Member of the Church? The former we hold to be the Truth, others the latter.

The Reasons of our Faith and Practise are these :

1. Taken from the Commandement, or exhortation of the Apostle, *Ephes.* 5. 19. *Be you filled with the Spirit, (saith he) speaking to your selves (that is, one to another) in Psalmes and Hymnes and spirituall Songs, singing and making melody in your hearts to the Lord.* To the like purpose is his commandement and exhortation to the *Colossians*, Chap. 3. ver. 16. *Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another, in Psalmes and Hymnes and spirituall Songs, singing with grace in your hearts to the Lord.* In both which places, as the Apostle exhorteth us to singing, so he instructeth us what the matter of our Song should be, to wit, *Psalmes, Hymnes, and spirituall Songs*; Now those three be the very Titles of the Songs of *David*, as they are delivered to us by the Holy Ghost himselfe: some of them are called מְזֹמְרִים, that is, *Psalmes*; some מְזִמְרֵי, that is, *Hymnes*; some שִׁירֵי, that is, *Songs, spirituall Songs*. Now what reason can be given why the Apostle should direct us in our singing to the very titles of *David's Psalmes*, if it were not his meaning that we should sing them? Yea, either wee must exclude the *Psalmes* of *David*, from the name of

of *Psalmes, and Hymnes, and spirituall Songs*; or else we must be forced to acknowledge, that we are exhorted to sing them, as well as any other.

C H A P. V.

BEfore we proceed to any further Reasons of the point, let us first (by the helpe of Christ) cleare the Objections against this. The Objections are many, and some of them seeme more weighty, and some more light: let us unpartially and evenly (by the Lords guidance) weigh them all in the Ballance of the Sanctuary.

“*Object. 1.* If *Paul* had meant *Davids Psalmes*, or *Scripture-songs*; it had been an easie matter to have named *Davids Psalmes*; or *Scripture-songs*, as *David* himselfe named his *songs*; the *Psalmes* or *Songs of David*, when he delivered them to the chiefe Musicians, and to his company to be sung.

Answer. 1. It may as justly be said, if *Paul* had meant to exclude *Davids Psalmes*, or *Scripture-songs*, it had been as easie to have excluded them by name, and to have limited them onely to such *Psalmes* and *Songs*, as the Spirit should suggest unto their hearts.

Answer. 2. The Apostle expressly nameth *Psalmes, and Hymnes, and spirituall Songs*, and they three are the very expresse Titles of the *Psalmes* in the *Psalm-Booke*. Now why he should direct them to the very Titles of *Davids Psalmes*, and yet not meane the *Psalmes*, that beare those Titles, can a good conscience give a good reason for it?

Answer. 3. When *David* gave his *Psalmes and Songs* to the Musicians in *Israel*, it was meete he should set his name to them, or by some other make make it appeare, that the *Psalmes* were inspired and delivered by a Prophet of God. But after the Book of *Psalmes* was generally knowne and received to be of divine inspiration, (as other Oracles of God) the *Psalmes* are as usually alledged in the *New Testament*, without the name of *David*, as with it, *Luk. 24.*

44. *Acts 13. 33.*

“*Object. 2.* The *Psalmes* here committed to the spirituall Singers

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“to

“to be sung, are the words of Christ, which are to dwell richly
 “in us, *Col. 3. 16.* But the *Psalmes* dedicated to the sonnes of *Corah*,
 “were the words of *David* and *Asaph*. And so the Holy Ghost
 “calleth them. Not but that the words spoken by the mouth of
 “*David* and *Asaph*, were the words of Christ, but that the words
 “which are to be the spirituall songs of the Saints, wherein they
 “are to teach one another, and to sing unto God, they are words
 “spoken to the heart, by the voyce of the Spirit of Christ. Besides,
 “the word of Christ, is properly the Gospel, by way of eminency,
 “in way of opposition to the Law, given by *Moses*.

Answer. 1. The words of *David* and *Asaph*, as they were the
 words of Christ in the mouth of *David* and *Asaph*: so they were
 the words of Christ also in the mouths of the sonnes of *Corah*, or
 any other Singers in the Temple. If any of them did not sing them
 with the Spirit of Christ as well as *David* and *Asaph* spake, and
 penned them by the Spirit of Christ, it was a sinfull defect in them;
 but not in the word it selfe, nor in the godly Singers of the Tem-
 ple, (such as *Heman*, and *Jeduthun*, and others) who were spiri-
 tuall, and holy men, and sang them with melody in their hearts,
 as well as in their voyces. And it will be alike sinfull defect in the
New Testament, in such as sing the *Psalmes* of *David*, to sing them
 without some measure of the Spirit of *David*. For the Apostle ex-
 pressly requireth, that wee should sing with grace in our hearts.
 But if the words of *David* and *Asaph*, be the words of Christ, and
 be sung of the Church, with grace in the heart, wee demand whe-
 ther this act of the Church, be not an act of Faith, and of the obe-
 dience of Faith to the word of Christ, in that Text of the A-
 postle?

Answer. 2. It is an unsafe and unsavoury expression, to speake of
 the words of *David* and *Asaph*, as if they were onely the words
 of Christ in the mouths of spirituall Singers. For if they were not
 the words of Christ in the mouths of carnall Singers also, then the
 holy Scriptures were not the word of Christ, if they be read by a
 carnall reader. So the unbelieve of man shall make the faith of
 God of none effect; yea the word of God, not to be the word of
 God.

Answer. 3. Let it be considered in the feare of God, whether the
 words of *David* and *Asaph*, sung with grace in the heart unto God,
 be

be not as truly and properly (in the Apostles sence) the word of Christ, as any Song endited by the private gift of any Saint of God now living ? If so, then the Apostle encourageth us to sing the *Psalmes of David* and *Asaph* with their Spirit : If not, then there be Christians now, that are carried by a more infallible Spirit, then the Prophets were in old time. And yet *Paul* speaketh of the Saints now, as led by the Spirit of God, *Rom. 8. 14.* But *Peter* speaketh of the Prophets then, as carried (*ᾠδοῦμενοι*) by the Holy Ghost, *2 Pet. 1. 21.* Which putteth this difference, that such as are led by the Spirit may erre; but such as are carried by the Spirit, are carried and lifted above themselves by the Holy Ghost, and cannot erre : and so was *David* and *Asaph*.

4. Though the words of Christ be the Gospel, yet the words of *David* are not to be shut out of the Gospel ; for the Gospel was preached to *Israel*, when *David* and the other Prophets were preached, yea and some parts of *Moses* also, *Heb. 4. 2. Job. 5. 46.*
 “ *Object.* 3. But if the Apostle had intended to commend to the
 “ Churches the singing of the *Psalmes and Hymnes and spirituall*
 “ *Songs of David and Asaph*, what need was there for him to ex-
 “ hort either the *Ephesians* to be filled with the Spirit, or the *Colos-*
 “ *sians*, to have the word of Christ dwell richly in them, for such a ser-
 “ vice ? For any small measure of the Spirit, and of the Word, will
 “ suffice to sing the *Psalmes of David and Asaph*, in their words,
 “ and in the meeter and tunes accustomed. But to invent new spi-
 “ rituall Songs, fit to teach and admonish the Church, would re-
 “ quire a full measure of the Spirit, and a rich treasure of the word
 “ to dwell in us. And therefore *Paul* biddeth the *Ephesians*, to be
 “ filled with the Spirit, in singing the spirituall songs of the New
 “ Testament, as drunkards are filled with wine, and in the strength
 “ and spirits of their wine, invent and sing their wanton Sonnets.

Answer. 1. *Paul* did exhort them to be filled with the Spirit, as drunkards be with wine, not that they might invent, and sing spirituall Songs, as drunkards doe wanton Sonnets ; for neither doe drunkards filled with wine, usually invent Sonnets, but sing such as they learned before, when they were sober ; nor doth the Apostle speake of inventing Songs at all, either wanton Songs by drunkards, or spirituall Songs by the faithfull ; but onely to be filled with the Spirit, as drunkards be with wine, that so they might a-

voyd the riotous and excessive mirth of drunkards, and employ and improve their holy mirth and joy, to the singing of *Psalmes and Hymnes and spirituall Songs*, for their own mutuall edification and consolation, and for holy thanksgiving and praise unto the Lord.

Ans. 2. Though it doe not require such a full measure of the Spirit, nor rich portion of the Word dwelling in us, to sing a *Psalm* invented and penned to our hands: yet a full and rich measure of the Word and Spirit will be needfull to performe all those duties, which the Apostle in those Texts calleth for. For the Apostle calleth to the improvement, as of the whole word of Christ, unto the teaching and admonishing of one another, so of the *Psalmes*, not onely unto those two heads, but also besides those, unto a further third end, to wit, unto the singing of them unto Gods praise. Now to be able to improve the whole word of God to these two spirituall ends, and the *Psalmes* to all those three spirituall ends doth require a full and rich measure both of Spirit and Word to dwell in us.

Ans. 3. It will require a full and rich measure both of *Word* and *Spirit* to dwell in us, to direct and appoint a fit *Psalm*, (out of the Booke of *Psalmes*) suitable to the present occasions of singing to Gods praise, and to the instruction and admonition of the Church, according to the present estate of their affections, or afflictions, their consolation, or conversation in hand.

Ans. 4. It will require a fuller and richer measure of the *Word* and *Spirit* to dwell in us, then a carnall heart would imagine even to utter a Song with such grace in the heart, as might make melody to the Lord; It requires a good measure of the indwelling Spirit, and word of God to pray in the Spirit; but much more to sing in the Spirit, wherein our senses delighted with the melody are apt to steale away our hearts from spirituall fervency. *Deborah* found her heart dull to be awakened, so much as to utter the song, which shee had prepared by the Spirit for her and *Barak* to sing together, *Jdg. 5. 12. Awake, Awake*, (saith shee) *Awake, Awake Deborah, utter a song*, that fourefold ingemination, *Awake, Awake, Awake, Awake, utter a song*, argueth in the best of Gods servants, a deepe drowlinesse of spirit, when wee should come to utter a spirituall Song spiritually: like as that fourfold ingemination to the Church
of

of Hierusalem, to Returne, Returne, Returne, Returne, Cant. 6. 13. argueth a deepe and strong averfenesse of the Spirit of the Jewes unto Conversion, and returning to the Lord.

“ *Object.* 4. The Apostle calleth the whole word of Christ dwelling in us, *Psalmes and Hymnes and spirituall Songs*, neither doth he limit us to one Prophet more then to another, unlesse you will say, that the words of Christ in the Gospel, or which was prophesied by the rest of the Prophets, were not spirituall songs; But the Apostle calleth them all *Psalmes and Hymnes and spirituall Songs*, as well as *Dauids*, if they dwell in the heart. For the words of Christ there, (to wit, in the heart) are songs for the Spirit, or else they are no songs to any man. Therefore as yet, to sing the Prophecies of *David* after our common manner, is no worship commanded or taught us in holy Writ.

Answer. 1. It is a groundlesse Assertion to say, that *Paul* calleth the whole word of God dwelling in us, *Psalmes and Hymnes and spirituall Songs*. For why then should the Holy Ghost give that stile and Title of *Psalmes and Hymnes and spirituall Songs* onely to the Booke of *Psalmes*, and to none else of all of the Bookes of the Prophets or Apostles. Againe, if *Paul* called the words of all the Prophets, *Psalmes and Hymnes and spirituall Songs*, why then did not the Prophets in their own language pen them with muscicall accents, as well as the *Psalmes* of *David* and *Asaph*?

Besides, if the words of all the Prophets were spirituall Songs, why then did the Prophets themselves finde the Bookes of their own Prophecies bitter in their bellies? *Rev.* 10. 10. There be many words of the Prophets, that are more fit matter for humiliation and mourning before the Lord, then fit to be sung as spirituall songs unto the Lord. But suppose there be many words of Christ, and of his Prophets, that are fit matter for spirituall rejoycing (as indeed all the Doctrines and promises of Grace be) yet what warrant have wee to sing them, as in some Cathedrall Churches and Colledges, the Bible-Clerks doe sing their Chapters out of the old and New Testament?

Answer. 2. Whether the words of Christ in the Gospel, or in the Prophets, be spirituall Songs or no, yet if the *Psalmes* of *David* be also the words of Christ, if they likewise dwell in our hearts, and if they be spirituall Songs too, then it will unavoydably follow,

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That the same word of the Apostle that commandeth us to *sing Psalmes and Hymnes and spirituall Songs*, commandeth us also to sing the *Psalmes of David* and *Asaph* unto the Lord, unlesse you will say, that the *Psalmes of David* and *Asaph*, (though dwelling in the heart,) are neither *Psalmes*, nor *Hymnes*, nor *spirituall Songs*, howsoever the Holy Ghost entitle them by such names. How then can you say, "that to sing the Prophecies of *David*, doth not yet appeare to be a worship of God commanded or taught in holy writ? As for our common manner of singing of them, wee shall have occasion to speake to that hereafter.

Object. 5. *Dauids Psalmes* considered, not as Scriptures divinely inspired, but as spirituall Songs seeme to be appropriated to the Temple-worship. 1. Because they are appointed to be sung by proper Officers and Musicall Instruments, belonging to the Temple, as appeareth by the Titles of severall *Psalmes*. 2. Because neither Christ, nor the Apostles in their writings used them at all, otherwise then as the other writings of *Moses*, and the Prophets, for instruction and illustration, teaching us how to use the same. Those *Psalmes* therefore as Songs, being proper to that service of the Temple, are abolished with the Temple worship.

Ans. 1. Both these Reasons are too slender to confine *Dauids Psalmes* to Temple-worship. For 1. Though some of *Dauids Psalmes* were appointed to be sung by the Officers & Musicall Instruments of the Temple, yet not above one part of three, considering the length of the 119. *Psalm*. There be an hundred and fiftie *Psalmes* in all, and of all these not above 57. are appointed to be sung by the Officers and Instruments of the Temple: and *Psalm* 119. is none of them; so that two parts of three are free from any expresse reference to the Temple.

2. The matter of some *Psalmes* doth evidently argue, they were not appointed to be sung alwayes in the Temple; or at least did agree more properly to other times then those, wherein the Temple stood. The 74th *Psalm* (which was a *Psalm* of *Asaph*, but joynd with the *Psalmes* of *David*) complained that the enemies had sent Gods Sanctuary into the fire, (as the Hebrew words be) and had defiled by casting downe the dwelling place of his Name to the ground, ver. 7. The 44th *Psalm*, though it was committed to the sonnes of *Corah*, yet surely it was chiefly intended (as *Paul* applieth

plieth part of it) to the times of the New Testament; For I suppose it could never be verified of any times of the Jewish Temple, (first, or second) that ever God gave up the people of *Israel* as sheepe for meate, to be killed all the day, to be appointed for the slaughter, to be fore broken in the place of Dragons, and covered with the shadow of death, when as yet though all this evill was come upon them; they had not forgotten their God, nor dealt falsly in his Covenant; nor their hearts turned backe, nor their steps declined from his way, ver. 17. to 22. *Paul* indeed acknowledgeth this very word to be accomplished in the Saints of the Primitive Churches in the Apostles times, (*Rom.* 8. 36.) but where shall wee finde the like innocency, with the like calamitie met together in the children of *Israel*, whilst the Temple was standing? And is it credible, this *Psalme* was confused to be sung in the Temple, where they could not sing it, but with a sad reproofe to themselves for their discord in practise, and yet forbidden to be sung in the Churches of the New Testament, where (in some ages at least) they might sing it, both with heart, and voyce, and practise, all of them keeping holy concent and harmony together?

3. It appeareth by the Titles of such *Psalmes* as are directed to the Officers and Instruments of Temple-Musick, That there was something typicall or rudimentall in the manner of singing some of the *Psalmes* of *David* and *Asaph* in the Temple-worship. But this doth no more argue, that the whole service of God in singing *David's* *Psalmes* was typicall or rudimentall, then it will argue prayer to be a typicall and Temple worship, because prayer in the Temple was offered with Incense, and so with the Temple and with the Incense to be abolished. He that will make the *Psalmes* of *David* (as they are songs) to be types of the spirituall songs of the New Testament, and therefore now the singing of them to be abolished. He might as well say (with *Mr. Smith*) that the Letters in the Scriptures of the old Testament, were typicall, (typing out the Law written in our hearts) and so abolish all reading of the holy Scriptures now in the dayes of the *New Testament*.

4. As it hath been shewed above, that singing of *Psalmes* with lively voyce, is not a ceremoniall but a morall dutie, and so continueth now in the dayes of the *New Testament*; so it may be as truly said, that the singing of *David's* *Psalmes*, and other Scripture-songs,

songs, is in like sort not a ceremoniall but a morall dutie; and so of like continuance in the New Testament. The *Psalmes* of *David*, and *Asaph*, and the rest, are as full of holy and lively, spirituall, and evangelicall meditations, and affections, Instruments, prayers, and praises, as any that we can expect to be endited by any Officer or member of the Christian Churches now. Yea it is to be feared that the *Psalmes* compiled by the devouteſt Christians now, would fall short of those of *David* and *Asaph*, in spirit and life. How then can we make the *Psalmes* of *David* and *Asaph*, ceremoniall types of the spirituall songs of the faithfull in the *New Testament*, when as types are wont to be more carnall, and worldly, and literall, and lesse spirituall and lively, then the antitypes? But here the antitypes are lesse spirituall and lively then the types.

5. As for that other Reason taken from the practise of Christ, "and his Apostles, who in their writings never used the *Psalmes* of *David* for spirituall songs, as the writings of *Moses* & other Prophets for instruction and illustration; this is of as small force as the former.

For 1. Writings are not a place or season for the use of *spirituall songs*. *Psalmes* are to be used for songs in Church Assemblies, and private Soliloques and Conferences, not in Writings: And yet so farre as *Psalmes* may be used for songs in writing, *Paul* so used them in his Epistles written to the *Ephesians* and *Colossians*, where he instructeth both Churches, and in them all others, to sing these *Psalmes* and *Hymnes* and *spirituall Songs*. Amongst which these *Psalmes* of *David* and *Asaph*, if they be not principally intended, yet surely they are plainly included, or else they are neither the word of Christ, nor are they *Psalmes* and *Hymnes* and *spirituall Songs*.

2. It is not credible, that Christ never used the *Psalmes* of *David* and *Asaph* for *spirituall Songs*. For the use of those *Psalmes* for Songs, was doubtlesse a part of Gods worship whilest the Temple stood. And if Christ had neglected any part of that worship, which was then in force, how then, did himſelfe say, *That it became him to fulfill all righteousnesse*? Mat. 3. 15.

Besides, many things Jesus did and said (and so did the Apostles) which are not written in the Gospel, nor Acts, nor Epistles, *Job. 21. 25*. And yet this is said, that he with his Disciples sung
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an Hymne, *Mat. 26. 30.* And Hymnes is the generall title for the whole Booke of *Psalmes*; For though it be translated, *The Booke of Psalmes*, yet every one that knoweth that language, knoweth the word is, *The Booke of Hymnes*: So that looke, as when in ordinary speech we say, They sung a *Psalm*, we meane one of the *Psalmes* of *David* or *Asaph*, (unlesse some other be named) because such are wont to be sung in ordinary use; So when the Evangelists say, Christ and his Disciples sung an Hymne, the people of God would not easily understand any other but one or more of *David's Hymnes*, because such were wont to be the ordinary songs used in the worship of God. And surely if Christ and his Disciples had sung any other Hymne, then one of these *Psalmes* of *David* and *Asaph*, which were wont to be sung in their Temples and Synagogues, the Evangelists who are wont to record farre lesse matters in things which pertaine to Gods worship, they would not have omitted the substituting of an Hymne endited for this speciall occasion, in stead of the Hymnes wont to be sung in the end of the Passeover.

The like may be said of *Paul* and *Silas*, who are recorded (*Acts 16. 25.*) to have sung an Hymne to God, (for so is the word;) where common understanding would take it for one or more of the Hymnes of *David* or *Asaph*, and not any other new invented spirituall song, unlesse some hint in the Text might carry us from the ordinary meaning and use of the word amongst the people of God.

“ *Object. 6.* Wee are called upon by *David* himselfe to sing *New Songs*, *Psal. 96. 1.* and oft elsewhere, and such as had gifts then used them for enditing and singing new songs, as *Asaph*, *Heman*, *Ethan*, &c. The foure Beasts, *Rev. 5. 9.* and the 144000 followers of the Lambe did sing a new Song; as did they also, who had gotten victory over the beast, *Rev. 15. 3, 4.*

Answer. 1. There is no estate and condition that ever befell the Church and people of God, or can befall them, but the Holy Ghost, as he did foresee the same, so he hath provided and recorded some Scripture-Psalme, suitable thereunto. And these *Psalmes* being chosen out suitably to the new occasions and new conditions of Gods people, and sung by them with new hearts and renewed affections, will ever be found new songs. Words of eternall

truth and grace, are ever old (as the Gospel is an eternall Gospel) and ever new; as the commandement of love is a new commandement as well as old. And to the new Creature all things are become new, 2 Cor. 5. 17, 18. Daily mercies are to him new mercies, Lam. 3. 23. &c. Duties of Humiliation, which have been of ancient practise in the Church, are to him, as New wine. But to an old and carnall heart, that lieth under the state of vanitie and corruption of nature, there is nothing new, no new thing under the Sun, Eccles. 1. 9.

2. *David's* exhortation to sing a *New Song*, pertained to them in the old Testament, as well as to us in the *New*. And yet they upon new occasions sang the old Songs of *David*, and that, with acceptance, 2 Chron. 5. 13. 2 Chron. 20. 21. Ezra 3. 11.

3. *Asaph*, *Heman*, and *Ethan*, were men indued with an infallible measure of a Spirit of Prophecy, in enditing those *Psalmes*, which the Church of *Israel* received from them. Give us the like men with the like gifts, and we shall receive and sing their *Psalmes*, as the Church of *Israel* did the other.

4. The places objected out of the *Revelation*, admit a further answer, though the former might serve; the new Song mentioned Rev. 5. 9, 10. may either be understood metonymically for a Donology or Thanksgiving, which the Saints in the Church should give to Christ upon occasion of his revealing a cleare exposition of the *Revelation*; or else, if it be understood literally, that they sang that very song, as it is there penned by the Holy Ghost, then it appeareth, that at such a time that Song shall be translated into Number & Meeter, fit to be sung, and shall be sung by the Church, when they shall see such a cleare exposition of the *Revelation* come to light, as shall provoke them to give glory to Christ, who hath received power to open the booke, and by the same Power hath redeemed his people, and called them to be Kings and Priests unto God his Father. And thus, this place onely sheweth, that it will be lawfull to sing other Songs, besides those of *David* and *Asaph*: but yet such onely, as are penned by an infallible Spirit; or else upon speciall occasion, by men of spirituall gifts, which wee deny not.

The Song of the 144000. followers of the Lambe, it is not expressly said to be a *New Song*, but as it were a *New Song*, Rev. 14. 3.

New

New to them who had been wont to heare the worshippers of the Beast to *sing* and rejoyce in their own merits, and superstitious devotions: And new also in respect of the renewed affections, where-with they sang it: But yet the same ancient Song which the sheepe and Saints of Christ, were wont to *sing*, even in *David's* time, of the righteousness of Christ, even of his onely, and of their own blessedness in his not imputing their sinnes to them. Thus *David's Psalmes* in the spirituall use and sence of them are new Songs, or as it were *New Songs*, to this day, unto all that are renewed by grace, to looke for their righteousness in Christ, and not in the works of the Law; of which *David* was wont to *sing*, no flesh living could be justified by them. And though it be said, That no man could learne that *Song*, but the 144000. who were redeemed from the earth; yet it is not meant of the words and sentences of the *Song*, but of the spirituall sence and use of the *Song*, which no man indeed can learne; but they that have felt the grace and power of their Redemption by the Lord Jesus. As no man knoweth the new Name, but they that have received it, *Revel. 2. 17.*

The Song of those who had gotten victory over the beast, (*Rev. 15.*) is said to be the *Song of Moses and of the Lambe*, ver. 3. And surely the matter of *Moses Song*, (*Exod. 15.*) might justly yeeld fit matter for the like Doxology (or thanksgiving) upon the like occasion: As the like did fall out in the yeare 88. *Rome* being spirituall *Ægypt*, *Rev. 11. 8.* And the Pope with his Prelates resembling *Pharaoh* with his Task-masters, and the *Spanish Armado* marching forth with the like pride and fury, to bring us backe to the *Ægyptian* bondage; and the Redemption from them all being alike miraculous; upon which miraculous deliverance, not onely the matter of *Moses Song*, but the very words also were then fitly used; and still may be for a spirituall Song of thanksgiving unto the Lord, both for that and the like deliverances.

And as for the *Song of the Lambe*, which those that had victory over the Beast did *sing*, surely all those Songs of *David*, which celebrate either his own deliverances from *Saul*, or the deliverance of the Church from *Ægypt*, or *Babylon*, or from other enemies, may justly own and beare that Title. For when *David* acknowledgeth and professeth, that in his *Songs*, the Spirit of the Lord spake by him, and that his word was in his tongue, (*2 Sam. 23. 2.*)

What Spirit of the Lord was that, but the Spirit of the Lord Jesus? And what are then such *Songs*, but the *Songs of the Lambe*, through whose Redemption the Church and Saints enjoy all their deliverances? And surely, *the Song of the Lambe*, recorded (in *Revel. 15. 3; 4.*) seemeth evidently to point at sundry *Psalmes* of *David*, out of which it was compiled and collected, and which therefore were suitable and fit to be sung upon occasion of their victory over the Beast, especially with respect and reference to those speciall sentences, which were fetched from thence, though with some small variation, such as is wont to be found in all the Scriptures of the *New Testament*, quoted out of the old.

Rev. 15. 3.

Great and marvellous are thy
works, Lord God Almighty.

Just and true are thy wayes,
Thou King of Saints.

And ver. 4. Thou only art
Holy. Who shall not feare
thee, O Lord, and glorifie
thy Name? For all Nations
shall come and worship be-
fore thee.

For thy Judgements are made
manifest.

Psal. 86. 10.

Thou art great, and doest wondrous
things, thou art God alone.

Ver. 8. Among the Gods, there is none
like unto thee, nor any works like thy
works.

Psal. 111. 2. The works of the Lord
are great.

Ver. 4. And Wondersfull.

Ver. 7. The works of his hand are
truth and judgement.

Psal. 71. 22. O thou Holy One of Is-
rael.

Psal. 86. 9. All Nations whom thou
hast made; shall come and worship
before thee, O Lord, and glorifie thy
Name.

Psal. 9. 16. The Lord is knowne by the
Judgement which he executeth.

Psal. 64. 9. All men shall feare and
shall declare the worke of God; For
they shall wisely consider of his do-
ings.

In as much therefore as these who got the victory over the
Beast, are said to have sang the *Song of the Lambe*, and this *Song of*
the

the *Lambe* is expressly fetched from severall words of praise to the *Lambe*, in severall *Psalmes* of *David*; One of these two things (if not both) will from hence justly be deduced.

1. Either this, That any of those *Psalmes* of *David* may be sung to the praise of the *Lambe*, out of which those words of praise are fetched (as when the people of God are said to have praised God with such a word in a *Psalme*, it is meant they sing the whole *Psalme*; as, 2 *Chron.* 5. 13. & 20. 21. *Ezra.* 3. 11.) all of them pointing at *Psalme* 136.

Or else secondly, That it may be lawfull upon speciall and extraordinary occasions, to compile a *spirituall Song*, out of *David's* words of praise dispersed in severall *Psalmes* of *David*, and other *Psalmits* in Scripture, and to sing them, composed together as a *Psalme* of praise unto the Lord. And both these wee willingly admit: For these are still the divine Meditations, and spirituall expressions of the holy men of God in Scripture, which God hath prepared for the setting forth of his own glory.

“*Object.* 7. As the Apostle writing to *Timothy* about Prayer in
 “generall, and prescribing no forme of prayer, it is therefore
 “justly argued, that we are to use no set formes of prayer at all:
 “So the same Apostle exhorting the Churches to sing, and not
 “prescribing any formes of *Psalmes*, hence it followeth, that he
 “alloweth not the singing of *David's Psalms*. And whatsoever Ar-
 “guments, strike against stinted formes of prayer, strike against
 “all formes of *Psalms* also, as stinting and quenching the Spi-
 “rit, &c.

Ans. 1. It is not true, that the Apostle exhorting to Sing, doth not prescribe any formes of *Psalms*. For in the same Texts where he doth exhort the Churches and people of God to sing, he doth direct them also to sing *Psalms*, and *Hymnes*, and *spirituall Songs*: which are the expresse titles of the very formes of *Psalms* endited by *David* and *Asaph*, as hath been shewed above. Neither can it be truly said, that he alloweth not the singing of *David's Psalms*. Unlesse it might be truly said, that the *Psalms* of *David*, are neither *Psalms*, nor *Hymnes*, nor *spirituall Songs*.

Ans. 2. The Scripture putteth a manifest difference between these two, set formes of Prayer, and set formes of *Psalms*; also between set formes devised and prescribed by men, and set formes appointed

appointed by God. Set formes of Prayer the Lord did never ordinarily prescribe unto his people, neither in the *old Testament*, nor in the *New*: but set formes of *Psalmes* no man doubteth, were ordinarily prescribed in the *old Testament*, and wee suppose in the *New* also, in the Texts alledged.

Againe, set formes devised and appointed by men, I will not deny to be justly rejected by the true meaning of the second Commandement: but God that forbad us to make to our selves any Images or imaginations and inventions for worship, did never forbid himselfe to devise and appoint for us what forme of worship himselfe pleased, either in the *old Testament*, or in the *New*. And therefore what ever Arguments strike against set formes of Prayer invented and prescribed by men, there is none of them strike against set formes of *Psalmes* appointed by God. Neither can it with any colour be pretended, that the *Psalmes* of *David* being devised and appointed by the Holy Ghost himselfe, should either stint or quench the Spirit, unlesse it might be thought, that Gods own Ordinance to convey, and quicken, and enlarge the Spirit, should become an impediment and restraint to the Spirit.

“ *Object*. 8. The edification of the Church and body of Christ under the *New Testament*, ought to be carried on by the personall and proper gifts of Gods Spirit, *Eph.* 4. 7, 8. 11, 16. 1 *Pet.* 4. 10, 11. *Rom.* 12. 4. 6. 1 *Cor.* 12. But in singing of the *Psalmes* of *David*, there is no more personall gift manifested, then there is in reading a stinted forme of Prayer.

Answer. These Scriptures prove that God hath given the gifts of the Spirit for the edification of his Church: and that they who have received the gifts of the Spirit, should employ them to the edification of the Church. And some of those Scriptures prove also, that they who have received any gifts, though outward gifts of wealth and honour, should improve and employ them to the good of the Church. But none of them prove, that all the edification of the Church should be carried on by the personall and proper gifts of the present members of the Church. For then the Church should not be edified now in these dayes by the gifts of the pen-men of Scripture, whether Apostles, Prophets, or Evangelists, which is expressly repugnant to some of the Scriptures alledged by you. For in *Eph.* 4. 8. to 13. and in 1 *Cor.* 12. it is expressly said, that

that God gave Apostles, Prophets, and Evangelists, for the edifying of the Church, till the whole body of Christ be perfected at the day of his coming. And least you should dreame of new Apostles to be raised up in every age, the Holy Ghost telleth us, the Church of the *Jewes* at their last conversion shall be built upon the foundation of the Lambes twelve Apostles, *Rev.* 21. 14. The twelve Apostles of the Lambe shall have a fundamentall influence in the rearing and building of the Church of the *Jewes*, not by their resurrection to life againe in those dayes, but by the power of the Spirit breathing in their gifts and writings. And as *Abel* being dead yet speaketh, *Heb.* 11. 4. and that to edification: So the Apostles though dead speake also; and *David* being dead speaketh, and singeth likewise to the edification of the body of Christ, till we come to sing *Hallelujahs* in heavenly glory.

Say not these writings of the Apostles and Evangelists, of *David* and the Prophets, doe not speake to the edification of the Church, but as they are expounded and applyed by the spirituall gifts of the Ministers and people of God in each age. For the very reading of them is an Ordinance of God, and no Ordinance of God is empty and beggarly, and destitute of the Spirit: which is the vanity of mens traditions, and may not be imputed to any of Gods Ordinances.

“ Neither ought you to say, That in singing the *Psalmes* of *David*,
 “ there is no more personall gift manifested, then there is in read-
 “ ing a stinted forme of Prayer.

For 1. in reading a stinted forme of prayer, there is no gift of the Spirit at all manifested, but rather (as I conceive) a manifest breach of the second Commandement of God, which is a grieving of the Spirit. But in singing of the *Psalmes* of *David*, there is a gift of the Spirit manifested, even the gift of obedience to the command of the Apostle. And that is the personall gift of him that singeth.

And secondly, all the treasures of the gifts of the Spirit breathing in the *Psalmes* of *David* are likewise manifested in the reverent and holy singing of them. You might more truly have said, there is no more personall gift of the Spirit manifested in singing the *Psalmes* of *David*, then in reading the *Psalmes* of *David*; because either of both those duties are alike acts of obedience to Gods Com-
 mande-

mandement. But if you had so said, your objection had answered it selfe.

“*Object. 9.* Many of Gods people now have gifts to compose spirituall Songs, as well as carnall Poets to make carnall Sonnets, or as drunkards that make Songs of Gods people. Now every one that hath a gift is to administer it by Christs Command, 1 *Pet.* 4. 10. And if any for want of experience of such a gift in themselves, should question it, they may consider the promise of powring out the Spirit in a more plentifull measure, now in the dayes of the *New Testament*, then in the old.

Answer. 1. Though many of Gods people have gifts to compose spirituall Songs, as well as carnall Poets carnall Sonnets, and Drunkards prophane Sonnets; yet that will not argue, that the spirituall Songs, which many of Gods people have gifts to compose, are fit to be sung in the publike holy Assemblies of the Saints, no more then the carnall and prophane Sonnets of drunken Poets are fit to be sung in civill Assemblies. Let drunken carnall Poets sing their carnall Sonnets in their Tavernes and Alehouses, and such of Gods people as have received a gift to compose a spirituall Song fit for their private solace, sing it in their private houses. But every spirituall Song, fit for private solace, is not fit to be sung in the solemne Assemblies of the Church for publike edification: no more then it is fit for every private Christian who hath a gift to compose a spirituall prayer, to utter and powre forth the same in the publike Congregation of the Church.

Answer. 2. It is more then probable, that many of the people of God in the old Testament had gifts to compose spirituall Songs, besides *David* and *Asaph*: and yet unlesse their gift were carried along by an infallible Spirit, they were not received among the Songs of the Temple.

Answer. 3. Suppose that spirituall Songs composed by an ordinary gift, might be received among the publike Songs of the Congregation, yet will it thence follow, that the Church shall be bound to sing onely such Songs, and deprive themselves of the *Psalmes*, and *Hymnes*, and spirituall Songs of *David* and *Asaph*; which were composed with a farre larger measure and power of the Holy Ghost?

Answer. 4.

Ansʷ. 4. It is readily granted, that as every man hath received a gift, so let him administer and dispense it, according to the Text alledged, 1 *Pet.* 4. 10. But yet in Christs way, every private gift is not fit for publique Administration; nor every publique gift fit to be administred to the shouldring out of a greater gift then it selfe.

Ansʷ. 5. If such as want the experience of such a gift of spirituall Poetry in themselves, should be encouraged to expect it from the promise of powring out the Spirit on all flesh in the dayes of the Gospel, (*Acts* 2. 17.) they might as well looke for the gifts of tongues, and healing, and miracles. For it is the same Spirit (though not the same measure) which is there promised to be powred out upon all flesh; Let every man administer the gifts of the Spirit, according to the measure which he hath received within his own line.

“ *Object. 10.* But the Lord is as full of the Spirit now to helpe us
“ to endite *Psalmes*, as in the dayes of *David* and *Asaph*. And it
“ seemeth a dishonour to Christ, to dispense his word by read-
“ ing and singing, without the exercise of the glorious and va-
“ rious Administrations of the spirituall gifts of the *New Testa-
ment*.

Ansʷ. 1. The Lord is as full of the Spirit now, and as able to furnish us with a Propheticall Spirit now to endite Propheticall Scriptures, as he did furnish the Prophets in the *old Testament*. But yet God thought it no dishonour to Christ to leave us the Scriptures of the old Prophets for our edification in the *New Testament*, as well as in the old. It is the same Spirit of the same Christ that spake by the Prophets of the old Testament, and speaketh in the Saints of the *New*. And it is no dishonour to Christ to dispense his word, and to guide the body of his Church, as well by the unity of the same Spirit, as by the variety of the divers gifts of the Spirit now. And though we doe not exercise the glorious and various Administrations of the spirituall gifts of the *New Testament*, in the enditing of *New Psalmes*, no more then in the enditing of new Scriptures. Yet we can neither sing the old *Psalmes* of *David*, nor read the old Scriptures of the Prophets acceptably to God, nor comfortably to our selves without the exercise of the gracious and various spirituall gifts of the *New Testament*.

“ *Object.* 11. Wee have examples in the *New Testament*, of exercising personall gifts, as well in singing, as in praying and Prophecyng, 1 *Cor.* 14. Which Epistle is directed to all the Saints, 1 *Cor.* 1. 2. in all places. And consequently, that Church is to be Precedentiall in dispensing personall gifts in this Ordinance of Singing, as well as in any other.

Answer. 1. The Directions given in that Epistle to the Church of *Corinth*, we willingly grant are Precedentiall to all the Churches, as well as the Directions given in other Epistles to other Churches. And the Directions there given be, that in dispensing spirituall gifts, Prophecy be preferred before Tongues, nor any Tongues dispensed without interpretation; That order be observed without confusion; That divers may speake without interruption; That no man may speake without subjection; That women be not permitted to speake unto usurpation; That all things be done to edification. And all these Directions are Precedentiall to all such Churches as have received the like gifts. But there is no direction given to the Church of *Corinth*, or any other, that every man should have a gift of tongues, or a gift of compiling a *Psalme*; or if he have a gift of compiling a *Psalme* for his private use by an ordinary Spirit, that then he should present it to be sung before the whole Church, and the Church to say Amen to his *Psalme*. For the gift of *Psalmes*, which the Apostle there speaketh of, was not an ordinary gift to compile some spirituall Ditty in verse, but extraordinary, as joyned with the gift of strange Tongues. For it appeareth by the Context, that the gift of Tongues was used by the Members of the Church of *Corinth*, foure wayes: 1. In *speaking mysteries*, ver. 2. 2. In *prayer*, ver. 14. 3. In *singing*, ver. 15. 4. In *thanksgiving*, ver. 17. So that the *singing* there mentioned, was by an extraordinary gift, as the Tongues were, in which it was dispensed.

“ *Object.* Indeed the gift of Tongues, wherein these *Psalmes* seeme to be uttered, was extraordinary, but it doth not follow that the gift of composing those *Psalmes* was an extraordinary gift, no more then prayer wherewith it was joyned, ver. 15. or Prophecy, ver. 26. Singing *Psalmes* and Prophecy differing no otherwise then Poetry and Prose; and if it was extraordinary in the *Corinthians*, wee have no warrant for publique ordi-
“ nary

“ nary singing in the *New Testament* from any example.

Ans. 1. As the gift of Tongues was extraordinary, so was every Ordinance dispensed in it, whether Prayer, or *Psalm*, or Prophecy, all of them extraordinary, both for sublimity of matter, (in the Spirit he speaketh Mysteries, *ver. 2.*) and for power and demonstration of the Spirit, and for suddenness and dexterity of utterance without previous study, or meditation, as *Acts 2. 4. 11.* What though there be an ordinary gift of Prayer and Prophecy, as well as of singing? Yet nevertheless the Apostles and Prophets had an extraordinary gift of Prayer and Prophecy; and so had those *Corinthians* also an extraordinary gift (though in less measure) of Praying and Prophecy and Singing also.

It is not credible that he who would have new wine put into new Bottles, would powre forth ordinary and common matters in new Tongues, and so raise extraordinary expectation of ordinary things.

Ans. 2. It is an uncouth comparison, to make no more difference between singing *Psalms* and Prophecy, then between Poetry and Prose. In Prophecy we open the Scriptures and Counsels of God: in *Psalms* we open the Counsels and thanksgivings of our own hearts; In *Psalms* we sing to glorifie God; in Prophecy we speake to edifie men; you might with farre more reason and congruities have said, That Prayer and singing *Psalms* differ no otherwise then Poetry and Prose. And yet there is more difference even between them, then so, as the Apostle *James* noteth, *James 5. 13.*

Ans. 3. When you say, that if the singing in the Church of *Corinth* was extraordinary, then wee have no warrant for our publick ordinary singing in the *New Testament* from any example: Neither doth the Argument follow, nor if it did, is it of any force. For though this example of singing in the Church of *Corinth* was extraordinary: yet that singing of Christ and his Disciples at the last Supper was ordinary, *Mat. 26. 30.* And though there were no example of publick ordinary Singing in the *New Testament*, yet it is enough that there is a precept of publique ordinary Singing given to the Churches, both of the *Ephesians*, and of the *Colossians*, *Eph. 5. 19. Colos. 3. 16.* And what the Spirit speaketh to those Churches, it speaketh to all.

CHAP. VI.

*Propounding a second and third Argument,
for the singing of Davids Psalmes.*



Having thus (by the helpe of Christ) cleared the first Argument, for the Singing of *Davids Psalmes*, and such like Scripture-*Psalmes*; Let us now proceed to a second Argument, taken from the end and use of the *Psalmes of David*. The *Psalmes of David* and *Asaph*, and the like, were written for a threefold end, as we see expressed by the Apostle, *Col. 3. 16.*

1. For Instruction, or Teaching.
2. For Admonition.
3. For Singing Praise and Thanksgiving to the Lord.

Now if the *Psalmes of David*, and the like, were written (as doubtlesse they were) in the old Testament for this threefold end, and each of them of morall (that is, of generall and perpetuall use) and none of them abrogated in the *New Testament*, look then as it would be a sacrilegious sinne, to take away from the *Psalmes* either of the two former uses (the use of Instruction, or Admonition;) so it will be alike sacriledge to deprive them of the threefold use, by forbidding them to be sung for praise and thanksgiving to the Lord. Whereto a third Argument may be added, taken from the dutie of singing *Psalmes* every Sabbath, and the defect of provision of other *Psalmes*, if the *Psalmes of David*, and other Scripture-*Psalmes* be refused. It appeareth from *Psalme 95. 1, 2. 7. &c.* That when we present our selves before the Lord, to heare the voyce of his word (as we doe every Lords day) wee should come before his presence with singing of *Psalmes*. If so, then some must have a gift, either to prepare set formes of *Psalmes* aforehand for every Sabbath day; or at least a gift, upon the present occasion, suddenly to invent and utter a *Psalme* fit for the present Sabbath from weeke to weeke: Neither of both which are easie to be beleaved. For if it were so, then doubtlesse Christ would have appointed some or other Officer to attend to this dutie of compiling *Psalmes*, as he hath appointed Elders to attend to the Ministry of the Word, and Prayer, *Acts 6. 4.* Or else he would inspire some or other Member

Member of the Church with such a Gift and Spirit of *Psalmistry*, as might suite the occasions of the Church from Sabbath to Sabbath. But neither of both these doe wee finde, either in the Scriptures of the *New Testament*, or in experience; we finde neither Ordinance appointing it, nor Providence granting it. And yet evident it is, that the gracious providence of God, is not wanting in supplying well ordered Churches, with all such gifts of Preaching, and Prayer, and Rule, and the like, as God hath required for the edification of the Church to the end of the world. Neither is it credible, that Christ would take us off from singing the *Psalmes* of *David* and *Asaph*, which were of divine and infallible inspiration, and leave us to an uncertain and common gift of private brethren.

“ If it be said, the Church of *Corinth* wanted not such gifts of *Psalmes*, nor such members as did compile, *1 Cor.* 14. 26.

Answer. It is true, neither did they want gifts of tongues, and of Revelation in the same Text. But these were extraordinary gifts, fit to glorifie Christ in his first ascension into Glory, and fit to commend and confirme the Gospel to Pagans, but no where promised to be continued to Churches in after ages, nor no where commanded to be imitated: much lesse our common gifts, and the *Psalmes* endited by the same to be substituted in their roomes, and *Dauids Psalmes* to be silenced, that our *Psalmes* might be attended.

CHAP. VII.

Concerning the Singers: and first, whether one alone to sing, or the whole Church.



He third Question about Singing of *Psalmes*, concerneth the Singers. For though vocall Singing be approved, and also the Singing of *Dauids Psalmes*, yet still it remaineth to some a Question, who must sing them. And here a threefold scruple ariseth. 1. Whether one be to sing for all the rest, the rest joyning onely in spirit, and saying, Amen; or the whole Congregation? 2. Whether women, as well as men;

or

or men alone? 3. Whether carnall men and Pagans may be permitted to sing with us, or Christians alone, and Church-Members?

Touching the first of these Scruples; It is out of doubt. 1. That a Christian man for his own private solace and edification, may sing a *Psalm* alone by himselfe; as *Asaph* had his Songs by night, *Psal.* 77. 6. 2. It is granted, that he who had a spirituall and extraordinary Gift of enditing a *Psalm*, might sing it himselfe, and the rest of the Church joyne with him in Spirit, saying Amen: though in the old Testament, he that endited the *Psalm*, gave it to the Masters of Song, to be sung publicly, by others as well as himselfe. But the Question is of Singing the *Psalmes* of *David* and other Scripture *Psalmes*, whether they are to be sung by the whole Congregation, or by one alone for all the rest, (the rest joyning onely in the Spirit, and in the close) saying, Amen; And to make good this latter way,

“*Object.* 1. It is alledged, In the Church of *Corinth*, one had a *Psalm*, 1 *Cor.* 14. 26. And he that had a *Psalm* sung in the Spirit, and was directed to sing with understanding also, (that is, in a tongue understood by the whole Church) that they might joyne with him in Spirit, and say Amen, *ver.* 15, 16.

Ans. This onely concerned the extraordinary *Psalmes*, endited by such as had also a gift of Tongues as well as of *Psalmes*. For therefore it is, that such are directed, as they sing in the Spirit, that is, by a spirituall gift, so to sing with understanding also, to wit, with the understanding of the Church. But this concerneth not the Singing of the *Psalmes* of *David*, which now are not given by any peculiar gift to any one man.

“*Object.* 2. It is also alledged, That Singing of *Psalmes* is an act of Prophecy. And the Prophets were to speake one after another, and if any thing were revealed to another that fate by, the first was to hold his peace, 1 *Cor.* 14. 30, 31.

Ans. Prophecy is taken two wayes in Scriptures, to omit other acceptions of the word, not pertinent to the point in hand. 1. Sometimes more strictly and properly, for Preaching, that is, for expounding and applying Scripture to edification. 2. Sometimes more largely, for the publishing of spirituall things to the glory of God, and edification of our selves or others. And in this
fence

sence Master Perkins (in his *Propheticâ*). maketh two parts of

it. } 1. Preaching of the Word.
 } 2. Prayer; for which he quoteth, *Gen. 20. 7. Abraham is a Prophet, and he shall pray for thee*; he quoteth also *1 Chron. 25. 1.* where the Sonnes of *Asaph, Heman, and Jeduthun*, who were Singers, are said to *Prophecy with Harpes*. Which argueth that singing of *Psalmes* as well as Prayer, may in some sence, (to wit, in this large sence) be called an act of Prophecy. But in this sence *Paul* doth not speake of Prophecy; for he doth expressly distinguish it from prayer, and much more from singing, *1 Cor. 11. 4, 5.* And in this 14. Chapter to the *Corinthians*, he doth plainly distinguish prophecy from singing of *Psalmes*; for when he exhorteth them to covet after spirituall gifts, chiefly, that they might prophecy, (*1 Cor. 14. 1.*) it is not his meaning, they should chiefly covet after the gift of enditing or singing *Psalmes*, but rather after the gift of Preaching, to wit, of expounding and applying Scripture to edification. When therefore *Paul* directeth the Prophets to speake one by one, *ver. 30, 31.* He speaketh not of that kinde of Prophecy, whereby many may sing one and the same *Psalme* together, but of the other kinde of Prophecy, which is Preaching. Howbeit, true it is also, that if many shall sing severall *Psalmes* at one and the same time together in one and the same Congregation, it would breed the like confusion in the Church, as if the Prophets should speake two or three, or more of them at once.

“ If it be said, Why, is it not a confusion for so many voyces to
 “ joyne together in singing a *Psalme*, though it be one and the same
 “ *Psalme*?

Ans. No more now in the *New Testament*, then it was in the old, when the Trumpeters and Singers were as one, to make one sound to be heard in praising the Lord, and when they lift up their voyce, with the Trumpeters, and Cymballs, and Instruments of Musicke, and praised the Lord, saying, for he is good, for his mercy endureth for ever, *2 Chron. 5. 13.* For then God shewed his approbation and acceptance of that concurrence and consent of so many voyces together, by filling the house of the Lord with a Cloud, which was a gracious signe of his visible presence with them, and acceptance of them, and of their worship. And surely, If the concurrence and consent of so many voyces had been a confusion, doubtlesse it would have

have been as much displeasing to God in the old Testament, as in the *New*. For God is not a God of confusion in the Churches of the Saints, whether of the *New Testament*, or of the old, 1 *Cor.* 14. 33. And if our desire be, the will of God may be done on earth as it is done by the Angells in Heaven, we reade of a *multitude of an heavenly host of Angells, praising God, and saying, Glory be to God on High, &c.* without any confusion.

“ *Object.* 3. Scarce any example can be given of any entire Congregation, that sang together, mentioned in Scripture.

Answer. 1. Though no example could be given, yet it is a sufficient warrant for the Duty, if any Precept have been given of it in Scripture, and the Precept is plaine in *Coloss.* 3. 16. where the whole Church of *Colosse* is exhorted to have *the word of Christ dwell richly in them*, not onely to Teach and Admonish one another, (as well in the *Psalmes*, as other Scriptures) but also to sing the *Psalmes* with holy melody to the Lord. If God had reserved this Dutie to some select Choristers, he would have given some direction in the *New Testament* for their Qualification and Election: But since he speaketh nothing of any such select Musicians, he commendeth this Dutie to the whole Church.

“ *Answer.* 2. It is not safely said, that scarce any example in Scripture can be given of any entire Congregation that sang together.

For 1. In *Exod.* 15. 1. *Moses* and the children of *Israel* are said to sing a Song of Thanksgiving to the Lord. And the same, they, that sang this Song, the same are said soone to forget Gods works, and not to waite for his Counsell, but to fall a lusting, *Psal.* 106. 12, 13, 14. which was the body of the people.

2. Christ and his Disciples when they administred and received the Lords Supper, (which was a Church Act) they were an entire Congregation. *And they after Supper sung a Psalm or Hymne*, *Mat.* 26. 30. To say, that one sang it, and the other joyned in Spirit, saying, Amen, hath no foot-hold in the Text. It might as well be said, they all tooke the bread, they all blessed it, and brake it, and gave it, in that one did it, and all the rest joyned in Spirit, and consented, and like enough to the blessing of it, said Amen.

3. It is no straine of wit, but a solid and judicious exposition of the fourth Chapter of the *Revelation*, to make it a description of a par-

particular visible Church of Christ, according to the platforme and patterne of the *New Testament*: where, as the *four living Creatures*, are the *four* sorts of Officers, so the *twenty-four Elders* set forth the brethren of the Church, who are as Elders, (in respect of their ripe age, *Gal. 4. 1, 2, 3.*) and twenty-four, in number, answering to the *twenty-four Orders of Priests and Levites*, *1 Chron. 25. 9. &c.* And these are all said to joyne together in *singing a new Song unto the Lambe*, *Rev. 5. 8, 9, 10.*

“*Object. 4.* If the whole Church should sing together, then all the members were Teachers. For the Apostle biddeth us to Teach and Admonish one another in *Psalms*, *Colos. 3. 16.* But the same Apostle denieth all to be Teachers, *1 Cor. 12. 29.*”

Ans. Though the Apostle bid us to Teach and Admonish one another in *Psalms*; yet he doth not say, that we should Teach one another by singing *Psalms* together; But he there holdeth forth a twofold use and improvement of the whole word of God dwelling richly in us, and a threefold use and improvement of the *Psalms*. The whole word of God dwelling richly in us, is to be improved to the Teaching and admonishing of one another: but the *Psalms* are to be improved, not onely to both these ends, (as all the rest of the Word beside) but to a threefold end also, even to the Singing of Praises to the Lord. Now in this third end, all the Congregation may joyne, in improving the *Psalms* thereunto, though not in the Publique Teaching or Admonishing of the Church by them, yet in setting forth the Praises, the Counsels, the workes of God declared in them.

Ans. 2. Though not every one that Singeth a *Psalm*, may be said forthwith to Teach or Admonish them that sing with him, yet he that appointeth the *Psalm* to be sung, may be said to Teach and Admonish the whole Congregation that are to sing it, or heare it. *Julian* the Apostate, tooke himselfe to be admonished, yea and reprov'd when the Christians sang in his hearing the *115. and 97. Psalms*; which declare the vanitie of Idolls, and the confusion of such as worship them, as is recorded in the Church-Story by *Socrates, Theodoret, Nicephorus.*

Ans. 3. Though the Apostle deny all to be Teachers, his meaning is onely to deny, that they are all Teachers by publique Office, to attend upon Expounding and Applying Scripture to
G publique

publick edification : But it was no part of his meaning, either to forbid private Teaching, or Admonition of one another, (for then *Aquila* and *Priscilla* had gone too farre in instructing *Apollos*, *Acts* 18. 26,) or to forbid the quickening and edifying of the Spirit of one another, by singing together *Psalmes* of Instruction, Admonition, Consolation to themselves, and Prayers and Praises to the Lord.

CHAP. VIII.

whether women may sing as well as men.



He second scruple about Singers is, *Whether women may sing as well as men.* For in this poynt there be some that deale with us, as *Pharaoh* dealt with the *Israelites*, who though he was at first utterly unwilling that any of them should goe to sacrifice to the

Lord in the Wildernesse, yet being at length convinced that they must goe, then he was content the men should goe, but not the women, *Exod.* 10. 11. So here, some that were altogether against singing of *Psalmes* at all with lively voyce, yet being convinced, that it is a morall worship of God warranted in Scripture, then if there must be a Singing, one alone must sing, not all, (or if all) the men onely, and not the women.

“ And their Reason is. 1. Because it is not permitted to a woman to speake in the Church, *1 Cor.* 14. 34. how then shall they Sing? 2. Much lesse is it permitted to them to Prophecy in the Church, *1 Tim.* 2. 11, 12. And singing of *Psalmes* is a kinde of Prophecyng.

One answer may at once remove both these scruples, and withall declare the Truth, It is apparent by the scope and context of both those Scriptures, That a woman is not permitted to speake in the Church, in two cases. 1. By way of Teaching, whether in expounding, or applying Scripture. For this the Apostle accounteth an act of Authoritie, which is unlawfull for a woman to usurpe over the man, *1 Tim.* 2. 13. And besides, the woman is more subject to Error then the man, *ver.* 14. And therefore might soone prove a Seducer, if shee became a Teacher.

2. It is not permitted to a woman to speake in the Church, by way of propounding Questions, though under pretence of desire to learne for her own satisfaction; but rather it is required shee should aske her husband at home, 1 Cor. 14. 35.

For under pretence of Questioning for learning sake, she might so propound her Question, as to Teach her Teachers; or if not so, yet to open a doore to some of her own weake and erroneous apprehensions, or at least soone exceed the bounds of womanly modesty.

Neverthelesse in two other cases, it is cleare a woman is allowed to speake in the Church. 1. In way of subjection, when shee is to give account of her offence. Thus *Peter* Questioned *Saphyra* before the Church touching the price of land sold by her and her husband, which her husband had concealed by his lye: And shee accordingly spake in the Church to give answer to his Question, *Acts* 5. 8. 2. In way of singing forth the Prailes of the Lord, together with the rest of the Congregation. For it is evident the Apostle layeth no greater restraint upon the women for silence in the Church, then the Law had put upon them before. For so himselfe speaketh in the place alledged, 1 Cor. 14. 34. *It is not permitted to the women to speake, but to be under subjection, as also saith the Law.* The Apostle then requireth the same subjection in the woman, which the Law had put upon them: no more. Now it is certain, the Law, yea the Lawgiver *Moses* did permit *Miriam* and the women that went out after her to sing forth the praises of the Lord, as well as the men, and to answer the men in their Song of thanksgiving; *Sing ye to the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the Sea*, *Exod.* 15. 20, 21. Which may be a ground sufficient to justify the lawfull practise of women in singing together with men the Prailes of the Lord. And accordingly the ancient practise of women in the Primitive Churches to sing the publique praises of the Lord; wee reade recorded in the Ecclesiasticall History, *Socrates* 2. Booke, Chapter 18. of the Greeke Copie, and Chap. 16. of the Latine, *Theodore* third Booke, Chapter 17.

C H A P. IX.

*whether carnall men may sing, as well as
godly Christians?*



He third scruple about the Singers remaineth, *Whether carnall men and Pagans may be permitted to sing with us, or Christians alone, and Church-members?*

What wee beleeeve in this poynt, may be summed up in these three particulars.

1. That the Church and the members thereof are called to sing to the Praises of God, and to their mutuall edification: For they were Churches of Christ, and members of Churches, whom the Apostle exhorteth to speake to themselves, and make melody to the Lord with Psalmes and Hymnes and spirituall songs, Eph. 5. 19. Colos. 3. 16.

2. That the Praising of God with Psalmes is comely for all the upright, whether received into the Fellowship of any particular visible Church, or no. For so much the words of David hold forth, *Praise is comely for the uprights*, Psal. 33. 1. 3.

3. Though spirituall gifts are necessary to make melody to the Lord in singing; yet spirituall gifts are neither the onely, nor chiefe ground of singing; but the chiefe ground thereof is the morall duty lying upon all men by the Commandement of God; *If any be merry to sing Psalmes*, Jam. 5. 13. As in Prayer, though spirituall gifts be requisite to make it acceptable; yet the dutie of prayer lyeth upon all men, by that Commandement which forbiddeth Atheisme; it is the foole that saith in his heart, *There is no God*; of whom it is said, *they call not upon the Lord*, Psal. 14. 1. 4. Which also may serve for a just Argument and prooffe of the point.

1. If by the Commandement of God, and indeed by the light of Nature, if all men be bound to pray unto God in their distresses, (as even Jonab's Marriners will confesse in a storme, Jonab 1. 6.) then all men are likewise bound to sing to the praise of God in their deliverances, and comforts; For the word runneth alike leuell, *Is any afflicted, let him pray? Is any merry? let him sing Psalmes*, James 5. 13.

A second prooffe may be taken from the generall Commandement to all men upon earth to sing to the Lord, *Pfal. 96. 1. Sing unto the Lord all the earth, Psal. 100. 1, 2. Make a joyfull noyse unto the Lord all yee Lands, come before his presence with singing. Psal. 68. 32. Sing unto the Lord all the Kingdomes of the earth, O sing Praises unto the Lord.* And indeed the grounds and ends of Singing, though some of them doe more peculiarly concerne the Church and people of God (and therefore they of all others are most bound to abound in this Dutie;) yet sundry of the grounds and ends of Singing are common to all the sonnes of men, and therefore none of them to be exempted from this service. As, the soveraignty of God, *The Lord is a great God, and a great King above all Gods, Psal. 95. 3. And therefore make a joyfull noyse to him with Psalmes, ver. 2. He is to be feared above all Gods, Psal. 96. 4. And therefore sing unto him all the earth.*

The greatnesse of Gods workes of Creation and Providence, they are other grounds of Singing, and they concern all the sonnes of men in common, *Psal. 145. 6. to 10. The Lord giveth food to all flesh, ver. 15, 16. Therefore let all flesh blesse his holy Name, ver. 21. Let every thing that hath breath Praise the Lord for his mightie Acts, and for his excellent Greatnesse, Psal. 150. 2. to 6.* The end of singing is to praise the Lord for his goodnesse, and to stirre up our selves and others to serve the Lord with chearfulnesse and glad hearts. And therefore Travellers, Prisoners, Sickmen, Seamen, being saved from severall distresses by the good hand of God, they are all of them commanded to praise the Lord for his goodnesse, and to declare his wonders before the sonnes of men, *Psal. 107. 6. to 32.*

“Object. 1. Against the singing of all sorts of men in the Congregation, carnall as well as Christian, is taken from the examples of Song set forth in Scripture, which both in the old Testament, and in the New, were onely performed by the Church and Church-members. As the Song of Moses at the red Sea was sung by Moses, and the children of Israel, *Exod. 15. 1. His other Song, Deut. 32. he was commanded to teach it to the children of Israel, Deut. 31. 19. The Song of Deborah was sung by her and Barak, Judg. 5. 1. Under the Kings of Judah, and after the returne from Captivitie, the Officers of the Church onely sang for the more orderly carrying on of that Ordinance, 1 Chron. 6. 31, 32. 2 Chron. 6. 4. Neh. 11. 22, 23.*

“In

“ In the *New Testament*, Christ and his Apostles sang in a place
 “ apart from others, *Mat. 26. 30.*
 “ In the Church of *Corinth*, none but the brethren had libertie of
 “ Prophecy, in Teaching or Singing *Psalmes*. In the *Revelation* the
 “ *four Beasts*, and the *twenty-four Elders*, and the 144000. who
 “ sung the praises of God and of the Lambe, were apparent repre-
 “ sentations of the Church her Officers and Members, *Rev. 5. 9.*
 “ *Ex. 14. 3. & 15. 1, 2, 3, 4.*

Ans. 1. All these examples prove no more, but what we wil-
 lingly grant, and what in the former part of this discourse, we have
 been occasioned to maintaine and prove, to wit, that it is lawfull,
 not onely for one man alone, but for a whole Church, Officers
 and Members, to sing the praises of the Lord in heart and voyce
 together with one accord, and so much all these places doe evince.

2. We live not by examples onely, but by precepts also. And
 evident precepts have been alledged already, for the generall pra-
 ise of Singing by all the sonnes of men upon the face of the
 earth.

3. Some of these examples doe allow even wicked men and A-
 poistates to sing, though it be to upbraide and convince their wic-
 kednesse. As that Song of *Moses*, *Deut. 32.* was appointed to be
 sung by the children of *Israel*, not onely in *Canaan*, but in their
 State of Apostasie, and calamitie, *When evill should befall them in the*
latter dayes, *Deut. 31. 19. 21, 22. 29.*

“ *Object. 2.* It is one of the peculiar priviledges of the Church,
 “ that the publique dispensation of the Word is committed onely
 “ to them, *Rom. 3. 2. & 9. 4.* But singing for the matter of it, is
 “ nothing else, but the word, *Col. 3. 16.* And the act of singing in
 “ publique, is the publique dispensation of it.

Ans. 1. The publique dispensation of the Word, to wit, by
 Preaching, that is, by exposition and application of the word,
 and that in way of office, is committed onely to the Church, and
 to some select members of the Church, chiefly for the Churches
 sake, though the benefit thereof may redound also to men with-
 out. But the publique dispensation of the word is not so confined
 to the Church, but that occasionally men without may publicly
 as well as privately, dispense the counsell and will of God both to
 the Church, and to men out of the Church. And it may be a sinne
 both

both in Gods people and in others, not to hearken to it. *Pharaoh Necho* (though neither *Israelite* nor *Profelyte*) yet by his Embassadors did publicly declare the counsell of God to *Josiah*: and it was a dangerous sinne in *Josiah*, that he did not hearken to the words of *Necho*, which the Text saith, *were from the mouth of God*, 2 *Chron.* 35. 21, 22. *Balaam* publicly dispensed the counsell and word of God throughout the 23. and 24th Chapters of *Numbers*, to *Balack* and the Princes of *Moab*: and it was a desolating sinne in *Balack* and the Princes of *Moab*, that they did not hearken to him: and it would have been a sinne in the Church of *Israel* also, if they hearing of the same, had not received his Prophecies (which God put into his mouth) as the word of God. The King of the *Philistims* reproved both *Abraham* and *Sarah* from the word of the Lord, *Gen.* 20. 9, 10. 16. and it had been a sinne in them both, to have neglected his reproofe.

Ans. 2. It is one thing publicly to dispense any Ordinance or worship of God, which is peculiar unto the Church, (as the Seales, and Centures, and the like:) another thing to joyne with the Church in such parts of the publique worship of God, which are not peculiar to the Church, but common to all the sonnes of men. Of which sort the publique prayers and praises of God be, and to the *Psalmes* also; which though they be dispensed and offered up in the very words of God, yet due praises are not therefore the more undue, because they are offered up in due words.

“*Object.* 3. It is confusion for the Church and the world to sing together, in a mixt Assembly.

Ans. 1. All that are out of the Church, are not forthwith the world, many are called out of the world (and so indeed all ought to be, except the children of the faithfull) before they be received into the Church. And such though they do sing with the Church, yet it is not a singing of the Church and world together; because they are not of the world, but Christ hath called them out of the world, and the world hateth them.

Ans. 2. It is no confusion, but lawfull communion, for Church and world to joyne together in a mixt Assembly, to performe such duties, as God requireth of them in common: as to heare the word of God, and the like. In *Antioch* in *Pisidia*, the whole Citie almost (the greatest part whereof were Pagans) came together to
 heare

heare the word of God, *Acts* 13. 44. Was this a confusion? And what if the Apostles had prayed in that mixt Assembly, and all the faithfull had said Amen to their prayers, and what if Pagans also understanding what they prayed, had said Amen with them, had it been a confusion? Yea what if in such an Assembly, they should not depart without the publick praises of God in a *Psalme*, and that whole mixt Assembly should joyne together in the singing of it, would it be a confusion? If it be no confusion for all sorts of men to joyne together in a mixt Assembly to heare the word of God, because it is a dutie required of them all; then neither is it a confusion, but a lawfull communion to joyne together in singing the praises of God in a *Psalme*, because it is a dutie required of them all. *David* foretelleth, that all the Kings of the earth (and why not their people as well?) shall praise the Lord, when they heare the words of his mouth. Yea they shall sing in the wayes of the Lord, that great is the glory of the Lord, *Psal.* 138. 4, 5.

“ *Object.* 4. The end of singing is to instruct, admonish, and comfort the Church: but the world must not instruct the Church, the Church having received sufficient gifts by Christs ascension to edifie it selfe, *Eph.* 4. 7. to 12. This were to borrow Jewells of the *Aegyptians* to make a golden calse, and to put the Arke into a Cart, to be drawne by oxen, that should be carried by Levites.

Ans. 1. The end of singing is not onely to instruct, admonish, and comfort the Church, but such also as are godly, though out of the Church. Praise is comely for the upright, whether in the Church, or out of it. Nay further, the end of singing is not onely to instruct, and admonish, and comfort the upright, but also to instruct, and convince, and reprove the wicked, as hath been shewed, *Deut.* 31. 19.

Ans. 2. The end of singing, is not onely to instruct, and convince, and edifie men, but also to praise and glorifie God, *Psal.* 96. 1, 2. Though the Church might be sufficient to edifie it selfe: yet is it not sufficient to glorifie God alone: which is a duty lying upon all the sonnes of men, yea in their kinde, upon all the creatures.

Ans. 3. Though the Church have received from Christs ascension sufficient helpes within it selfe, to edifie it selfe: yet if his
Provi-

Providence also cast in other helps from without to edifie it, it is from the vertue of the same ascension of Christ sitting at Gods right hand ; and such helps are not to be rejected. *Josiah* did not well to reject the admonition of *Pharaoh Necho* : *Abraham* and *Sarah* did well to receive the admonition of *Abimelech*. And yet neither *Pharaoh* nor *Abimelech* were of the Church.

Ans. 4. The admonition and instruction given in the singing of a *Psalm*, is rather given by him that penned the *Psalm*, and by him that appointeth the *Psalm* to be sung, then by every Singer, unlesse the admonition & instruction be to himselfe by the words : and unlesse there be a stirring up of affection to himselfe and others, by the blessing of God upon the harmony.

Ans. 5. Though it was an abuse of the *Ægyptian Jewells*, to borrow them to make a golden calfe ; yet it was no abuse of them to offer them to God for the building and furnishing of the worke of the Tabernacle. God forbid any Christian soule should please it selfe in comparing the Praises of the holy and glorious God to the golden calfe ; for though the Singing of the praises of God by carnall men, may be compared to the employment of *Ægyptian Jewells* to that end for which they are used : yet that end being the praising of God, and in such a way as God hath enjoined to all men, it is not an employment of *Ægyptian Jewells* to the making of a golden calfe, but to the Praises of the living God, who is the Saviour of all men, especially of all them that beleeve.

Nor is there any resemblance between putting the Arke upon a Cart to be carried by Oxen, which should have been carried by Levites, and the permitting of men out of the Church to joyne in singing the Praises of the Lord. For neither doe the members of the Church (to whom the Lord hath chiefly committed the singing forth of his praises) lay aside this dutie, and leave it to Non-Members, (as the Levites laid aside the carrying of the Arke, and left in the Cart and Oxen :) neither are Non-Members as a Cart and Oxen, upon whom this dutie was never laid : But are all of them enjoined, as to heare his Word, and to call upon his Name, so to sing forth the praises due unto his Name from all his creatures. There is much more just cause of feare, lest this new opinion of Rejecting of singing of *Dauids Psalmes*, and disallowing any *Psalmes* to be sung, but such as are invented by ordinary common

gifts, and the same to be sung onely by them that invent them, least this new Opinion, I say, be worse then the new Cart of the *Philistims*; for that was to carry the Arke of God to his place; but this new Opinion tendeth to carry this Ordinance of singing *Psalmes* out of the Countrey. And there is the like cause of teare least this over-prizing our personall spirituall common gifts, and the *Psalmes* endited by them, above the *Psalmes* of *David*, be not indeed the erecting of a golden calfe, in stead of the Cherubims of the Tabernacle.

“ *Object.* 5. If Pagans and prophane persons may sing, they may
“ prophecy also in Christs spirituall Temple.

Answer. It hath been shewed above, that Prophecy is taken two wayes in Scripture. 1. More properly for preaching the Word, that is, expounding and applying Scripture to edification. 2. More generally for speaking or publishing the holy things of God, to the glory of God. In the former of these wayes, it is not for Pagans, or prophane persons, ordinarily and allowably to Prophecy in Christs spirituall Temple, which is his Church. But in the latter way, it is not unlawfull as to say Amen, to the publique prayers of the Church, and thereby to expresse their joyning in prayer; (which is one act of Prophecy;) so to joyne with them in singing *Psalmes*; which it hath been shewed above, is a dutie common to them with the Church, as well as to joyne with them in hearing the Word. Wherein whether they edifie the Church or no, certain it is, it tendeth to the glory of God, that Gods praises should be set forth by all the sonnes of men. And it is a further glory to God, that such Pagans and prophane persons should sing the word of God to their own conviction and confusion of face: And from both, some edification and comfort redoundeth to the Church, to see the wicked convinced, and Gods Name to be glorified. For it is an honour to God, and a comfort to his Church, that our God is not as their God, our enemies being judges and witnesses.

“ *Object.* 6. The godly Jewes would not suffer the Samaritans to
“ build the Temple with them, though they offered themselves,
“ *Ezra* 4. 2, 3. And if singing be Prophecy in any sence, and
“ any way tending to the comfort or edification of the Church,
“ why should we suffer prophane persons to sing with us?

Answer

Ans. That the godly Jewes did reject the Samaritans from building with them, it was not out of morall consideration, as if it were unlawfull for Heathens to contribute their assistance to the worship or Ordinances of God; but out of a ceremoniall respect, because no Heathens or uncleane persons might be allowed to come into the Temple of the Lord, *Acts* 21. 28. *2 Chron.* 23. 19. But by the death of Christ the Partition of wall of Ceremonies is broken downe: and wee may allow Heathens and prophane persons to come into our holy Assemblies, *1 Cor.* 14. 24. which they would not admit. Certain it is, the godly Jewes themselves did receive liberall contributions and oblations from the Kings of *Persia*, towards the building and maintenance of the Temple, *Ezra* 7. 21. to 24. and chap. 8. 24. to 30. which was a morall acknowledgement of the honour due to the God of *Israel*, as well by Gentiles as Jewes. If therefore the Jewes would accept acknowledgement of morall homage and service from Heathens and prophane persons to the God of *Israel*; why may not Christians accept from Pagans and prophane persons, their acknowledgement of morall homage and service to our God, in singing forth his praises amongst us?

“*Object.* 7. Such carnall and prophane people are not worthy to take the Name and Praises of God into their mouths; nor are they able to make melody to the Lord; by singing to him with grace in their hearts, as is required *Col.* 3. 16.”

Ans. 1. If we speake of the worthinesse of desert, *John Baptist* was not worthy to looke the latchet of Christs shooe, much lesse to sing forth his glorious praise. But if we speake of the worthinesse of fitnessse, though it be true, their uncleane lips are not fit to take the holy word of God into their mouths; yet the holy word of God is fit to come into their minds and mouths also, to convince and reprove them of their Apostasie from God, and rebellion against him, *Deut.* 31. 19. And howsoever they be unfit and unworthy to take Gods Name and Praise into their mouths; yet surely the Lord is worthy of all Praise and Glory, Blessing and Thanksgiving from them, and all the Creatures which he hath made.

Ans. 2. It is true, carnall and prophane persons are not able to make melody, and sing to the Lord with grace in their hearts; yet that defect doth no more excuse carnall persons from singing, then it doth excuse them from Prayer, which they cannot performe

forme acceptably to God, without a Spirit of grace and faith. To Pray (and so to Sing) without Faith is a sinne; but not to pray at all is a greater sinne: the one is Hypocrisie, the other Atheisme.

“ *Object.* 8. Though the Scribes and Pharisees joyned in the Temple-Songs upon the words of *David* in the worldly Sanctuary: yet the melody made by such carnall and cleane mouths, was farre more beautifull and glorious, then ours in the Assemblies made with a multitude of all manner of Singers, upon the same words of *David* and *Asaph*. For although they that sang in the Temple in those dayes were carnall, yet they were appointed to sing, and were choice Singers, endued with choice (though common) singing gifts, which made the service most beautifull, as men call beauty. But the melody of our Assembly compared with theirs, hath no outward beauty in it. So that if their melody were a Type of ours, then the Type is more glorious then the Antitype, which is a dishonour to Christ.

Answer. 1. It is no dishonour at all to Christ, that the Type should be farre more beautifull and glorious to the outward man, then the Antitype. *Solomon* was a type of Christ, and the Temple of *Solomon* was a type of his body; and both *Solomon* himselfe and his Temple were farre more beautifull and glorious then Christ himselfe to the outward man, *Isa.* 53. 2. Yet this was no dishonour to Christ, whose beautie and glory was so divine and heavenly in the inner man, that all their outward beautie and glory, were but dim and darke shadowes to it.

Answer. 2. Wee doe not say, that their melody in the Temple, which was made with voyces, was a type of our melody made with our voyces, and singing the same *Psalmes* of *David* and *Asaph*. For though their Choristers were types of the whole Church, and their instruments of Musicke were types of the inward affections of our hearts, in singing forth the Praises of the Lord, to the honour of his name, and to their own edification.

Answer. 3. Though their melody might be more beautifull and glorious to the outward appearance, as being more artificiall and more muscicall: yet seeing the Spirit of Grace is more abundantly poured out in the *New Testament*, then in the old, if the holy Singers sing with more life and grace of the Spirit, our melody is the more beautifull and glorious before the Lord, and his spirituall
Saints,

Saints, though theirs was more beautifull and glorious in the outward fence.

Ans^w. 4. Whether the Scribes and the Pharisees were any of them Mulicians of the Temple, endued with choice gifts, and appointed to that office, (as you say) though wee doe not know it, yet neither will we deny it. But this we dare say, That if they were appointed to sing, so now not any choice order of men, but all the sonnes of men are commanded to sing, as well as to pray, as hath been shewed above.

“ *Object. 9.* Where many sing together, (as in a great mixt Assembly) many sing they know not what : and they that doe know what they sing, cannot but see, that many of the *Psalmes*, which they doe sing, are not suitable to their own condition. And how then can they sing such *Psalmes*, as Songs of their own ?

Ans^w. 1. The ignorance of men in discerning the true matter, or the right manner of a Dutie, doth not excuse them from performance of the Dutie : we speake of such morall Duties, as the morall Law of God and the Law of Nature requireth to be done. What if a man know not what nor how to pray ? Yet that will not excuse him either from praying himselfe ; or from joyning with others that are better acquainted with prayer, then himselfe. So it is here, what if many a man know not what, nor how to sing to Gods Praise ? yet that will not excuse him, either from singing himselfe, or joyning with others, that have more spirituall skill in that kinde then himselfe.

Ans^w. 2. It is an ignorance of a mans selfe, and of the wayes of God, to thinke that any *Psalme* is unsuitable to his own condition. For every *Psalme* setteth forth either the attributes and works of God and his Christ, and this yeeldeth me matter of holy reverence, Blessing, and Praise : Or else it describeth the estate and wayes of the Church and People of God, and this affecteth me with compassion, instruction, or imitation : Or else it deciphereth the estate and wayes of the wicked, and this holdeth forth to me a word of admonition : Or else it doth lively expresse mine own affections and afflictions, temptations and comforts, and then it furnisheth me with fit matter and words to present mine own condition before the Lord. But whatsoever the matter of the *Psalme* concerning

concerning God or his Christ, the godly, or the wicked, my selfe, or others, the good or evill estate of one, or other. It ever manifesteth fit matter and occasion to me of singing forth the Praises of the Lord, since the Name of God is to be blessed in all, whether it goe well or ill with our selves or others.

CHAP. X.

Of the manner of Singing.



He fourth and last head of Scruples remaineth, touching the manner of Singing : concerning which a threefold Scruple ariseth.

1. *Whether it be lawfull to sing Psalmes in Meeter devised by men ?*
2. *Whether in Tunes invented ?*
3. *Whether it be lawfull in Order unto Singing, to reade the Psalmes ?*

The two former of these Scruples, because they stand upon one and the same ground, may fitly be handled together.

The judgement of the Churches of Christ in these Points, is doubtlesse suitable to their Practise, *That it is lawfull to sing Psalmes in English Verses,* (which runne in number, measure, and meeter) *and in such grave and melodious tunes, as doe well besit both the holinesse and gravitie of the matter, and the capacitie of the Singers.*

A double ground or reason may be given hereof: The former is this; If it be lawfull to translate and turne the Hebrew Bible into English Prose in order to reading, then it is lawfull also to translate and turne *David's Hebrew Psalmes*, and verse into our English *Psalmes* and Verse, in order to Singing. But the former of these, is a confessed Truth, and generally received amongst Protestants; except onely Mr. *Smith*, who had a singular conceit in this Point, "That all Letters in the writings of the old Testament were typicall, (typing out the Law written in our hearts:) and therefore would have all reading of the holy Scripture to be abolished under the *New Testament*. But Christ himselfe commanded his Disciples to *search the Scriptures*, Joh. 5. 39. And how shall they search them, except they reade them? And the noble *Berens* are commended for *searching the Scriptures*, in the examining of *Paul's Doctrine*,

ctrine, *Acts* 17. 11, 12. which how could they have done without reading? And wherefore did all the Apostles and Evangelists write the *New Testament* in Greeke? a language of all more generally knowne then the Latine, and therefore much more then any other in the world, as *Tully* himselfe testifieth *Pro Archiâ Poetâ*: was it not for this end, that the *New Testament* might be read, and generally understood of all Nations? And where it was not understood, there it might most easily be translated out of a language well knowne unto the severall language of every Nation? And as for the old Testament, it was translated to their hands out of the Hebrew into Greeke almost three hundred yeares before the Apostles times. Yea wherefore did God commit the whole Counsell of his will and word to writing, for the edification and salvation of all his people, but that it might be read and understood of them all? If then it be the holy will of God, that the Hebrew Scriptures should be translated into English Prose in order unto reading, then it is in like sort his holy will, that the Hebrew *Psalmes*, (which are Poems and Verses) should be translated into English Poems and Verses in order to Singing.

The Consequence is evident and undeniable. For presupposing that God would have the Scriptures read of English men as well as of other Nations, then as a necessary meanes to that end, he would have the Scriptures translated into the English Tongue, that English People might be able to reade them. In like sort, presupposing that God would have the *Psalmes* of *David*, and other Scripture-*Psalmes* to be sung of English men, (as hath been evinced above in the second Point) then as a necessary meanes to that end, he would have Scripture-*Psalmes* (which are Poems and Verses) to be translated into English-*Psalmes*, (which are in like sort Poems and Verses) that English People might be able to sing them. Now as all Verses in all Poems doe consist of a certaine number, and measure of Syllables; so doe our English Verses (as they doe in some other Nations) runne in meeter also, which make the Verses more easie for memory, and more fit for melody.

A second ground of this Point is this: If it be not lawfull to translate Hebrew *Psalmes* (which are Verses) into English Verses, which runne in number, measure, and meeter of syllables: then it is not lawfull to expresse the elegancy of the Originall language
in

in a translation; for it is an artificiall elegancy which the holy Penmen of Scripture used that they penned the *Psalmes*, and such like Poeticall books of Scriptures not in prose, (which men use in common speech) but in verses, which observe a certain number and measure of syllables, and some of them run in meeter also, as those know that know the Hebrew, and as *Buxtorf*. sheweth in his *The-saur.* pag. 629. Now surely then it were a sacrilegious niceneffe, to thinke it unlawfull lively to expresse all the artificiall elegancies of the Hebrew Text, so farre as we are able to imitate the same in a translation. Yea doubtlesse it were a part of due Faithfulnesse in a Translator, as to declare the whole Counsell of God, word for word; so to expresse lively every elegancy of the Holy Ghost; (as much as the vulgar language can reach) that so the People of God may be kindly affected, as well with the manner, as with the matter of the holy Scriptures.

And for the English Tunes that wee use in singing of *Psalmes*, take this for a ground; Since God hath commanded us to sing *Psalmes and Hymnes and spirituall Songs*, and amongst others, those of *David*: and yet withall hath hid from us the Hebrew Tunes, and the musicall Accents wherewith the *Psalmes* of *David* were wont to be sung. It must needs be that the Lord alloweth us to sing them in any such grave, and solemne, and plaine Tunes, as doe fitly suite the gravitie of the matter, the solemnitie of Gods worship, and the capacitie of a plaine People. As, to instance in a like case, when the Lord instituted the Paschall Supper, and therein a whole Lambe to be eaten, the head feete and purtenances, and made no mention what drinke they should use in it, whether wine, or water, or beere, or other liquor; It was therefore left to their libertie, to use any such liquor as they were wont to drinke fit for such meate as was to be eaten, and for such stomacks as were to feed upon it: So here when the Lord appointed us to sing *David's Psalmes*, and doth not appoint us in what Tunes, He therefore plainly leaveth us to our libertie, to make use of such Tunes as are suitable to such an Ordinance, and to them that partake in it.

“ *Object.* 1. It will not follow, that because the word is to be
 “ dispensed in a knowne tongue, and so translated into it, there-
 “ fore Hebrew Songs into English Songs. For the former, we have
 “ the warrant of the Word to dispense it for edification, exhorta-
 “ tion

“tion and comfort ; but no word for the other, nor no gifts of
 “that kinde given for the Churches profit, to dispense the word
 “this way. Such Songs therefore, and such Tunes (which are
 “called grave Church-Tunes) are not of God. Nor doe I beleieve
 “that the Levites invented any New Tunes, I have no faith to be-
 “leeve that ever God betruſted mans corrupt nature, to frame
 “any thing in Gods worſhip to his praiſe. But ſuppoſe God had
 “ſo farre honoured the worldly Singers then ; yet it will not fol-
 “low, that the Lord Jeſus alloweth us the like libertie now. He
 “will not now allow any fleſh to boalt in his preſence, who is not
 “able to bring to paſſe ſo much as a good thought.

Anſw. To weaken the argument for tranſlating Hebrew Songs into English Songs and Tunes, taken from the like warrant of tranſlating Hebrew Scriptures into English Scriptures ; This objection denieth, that we have either the like word, or the like gift, or the like libertie. Whereto our answer is, wee have all alike equally.

For 1. that wee have the like word for ſinging Hebrew Songs, hath been proved above, out of *Coloſ. 3. 16.* & *Eph. 5. 19.* And the ſame word that commandeth us to ſing them, commandeth us alſo the tranſlation of Hebrew Songs into English Songs, as a neceſſary meanes to the acceptable ſinging of them. For if we ſhould ſing Hebrew Songs in the Hebrew tongue, the People (the body of the Church) ſhould ſing without underſtanding, which were directly contrary to the Apoſtles Direction, *1 Cor. 14. 15.*

2. That we have alſo the like gift of tranſlating Hebrew Songs into English Songs, as well as Hebrew Proſe into English Proſe, is evident by the event. For wee have not onely as many but more Tranſlations of the Hebrew *Pſalmes* into English *Pſalmes*, then of the Hebrew Bible into the English Bible.

“If it be ſaid, ſuch a gift of tranſlating Hebrew Songs into Eng-
 “liſh Songs, is but a Poeticall gift, not a ſpiritual gift.

Anſw. It might as well be ſaid, the tranſlating of the Hebrew Scriptures into English, is not a ſpiritual gift, but a Grammaticall, or Rhetoricall gift. Whatſoever the art or ſkill be, Grammaticall, Rhetoricall, Poeticall, they are all of them gifts of God (though common) and given chiefly for the ſervice and edification of the Church of God.

3. That we have also the like liberty of inventing Tunes, appeareth from what hath been said already; For if God have given us liberty and warrant to sing *Psalmes and Hymnes and spirituall Songs*, then we must sing them in some Tunes. Now the Tunes of the Temple are lost and hidden from us, so that wee cannot sing them at all; and therefore we must sing such other Tunes, as are fuitable to the matter, though invented by men.

“ But you doe not beleewe that the Levites ever invented any
“ New Tune.

Ans. Either the Levites invented New Tunes, or the Psalmists delivered muscicall Accents, and Notes together with the *Psalmes*: which seeing we understand not, either wee must not sing at all, or we must make use of such Tunes, as are invented by others.

“ But you cannot believe, that ever God betruſted mans corrupt
“ nature, to frame any thing in Gods worship to his Praise.

Ans. Then you cannot beleewe, that ever God betruſted the Hebrew and Greeke Scriptures, to be read in the Christian Churches in English words; for all English words are framed by English men, in corrupt nature, to wit, without the immediate assistance of the Holy Ghost in the framing of them. And if wee may not make use of Tunes invented by men for the singing of the *Psalmes*, then neither may we make use of words invented by men for the Reading of the *Psalmes*, and other Scriptures. The one is as much a worship of God as the other: And English words are as much an invention of man as English Tunes. But least you should begin hereupon to take up a scruple against the Reading also of Scriptures in English words, as well as against the singing of *Psalmes* in English Tunes, and both upon this pretence of the inventions of men in the worship of God, be not ignorant, that such godly men as have been desirous of Reformation, and most zealous against humane inventions in the worship of God, they alwaies intended such humane inventions in the worship of God, as had no warrant but the wit and will of man, not such as had warrant either from consequence of Scripture, or light of Nature, or civill custome. For a woman to cover her head in time of publique Prayer, or Prophecyng, and for a man to uncover his head, the Apostle warranteth both from the light of Nature, and the custome of the Churches, 1 Cor. 11. 4. to 16.

The Kisse of love in holy Assemblies was warranted, not by divine institution, (for then it were a sinne in us to neglect it now ;) but by occasion of civill custome in those Nations; where, it being usuall in their Civill Assemblies to greet one another with a kisse of love, The Apostles doe not disallow the use of it in holy Assemblies, but onely require the sinceritie and holinesse of the love expressed in such kisses, *1 Cor. 16. 20. 1 Thes. 5. 26. 1 Pet. 5. 14.* These Apostles did not beleve in this Point, as you doe, that God never betrusted corrupt Nature, to frame any thing in Gods worship to his Praise.

It is true, mans corrupt Nature cannot bring forth a good thought, to wit, a gracious thought, and that of it selfe, but yet by the helpe of Christ, it may bring forth both knowledge by Tongues, and Tunes by Musick; and that with as good allowance in the *New Testament* as in the *Old*. God did as much disallow any flesh to boast in his presence in the *old Testament*, as in the *New*, *Jer. 9. 23, 24.* But what cause hath any flesh to boast, either of his spirituall, or common gifts? Seeing both are gifts, and received of God: and if received, why should men boast, as if they had not received them? *1 Cor. 4. 7.*

Object. 2. To sing with mans melody and meeter, doth not hold forth any spirituall gift of Christ, but onely the art and nature of man: whereas Prayer and Preaching doe hold forth spirituall gifts. And the tuning of Scripture by mans art, it is no gift of Grace, neither doth it redound to the praise of Grace.

Ans. Though Prayer and Preaching doe hold forth spirituall gifts, yet all the Duties that tend to edification, doe not hold forth spirituall gifts, but some of them common gifts onely. The reading of the Scriptures tendeth to edification, as being it selfe an Ordinance of God, though exposition afterwards be added also, which is another Ordinance, *Deut. 31. 11, 12, 13.* And yet reading of the Scriptures is no spirituall gift. *Aquila*, and *Symmachus*, and *Theodorian*, translated the Hebrew Scriptures into Greeke, and yet none of them were endued with spirituall gifts, or at best but common: To say Amen at the end of a publique Prayer, tendeth to edification; and yet Amen may be said without holding forth any spirituall gift.

“ But that which is the ground of your scruple seemeth to be this,
 “ that that which is no gift of Grace, how can it redound to the
 “ Praise of Grace?

But the Answer is ready, that such things as helpe either the understanding, or the affection, and are appointed of God for his worship; they do tend to edification, and so to the praise of grace, though they may be performed by a gift of God in Nature or art, without any spirituall gift of Grace: Translation of the Scriptures into the Mother-Tongue, and the reading of them in a knowne tongue, doe both of them helpe the understanding: and being appointed of God, they tend to the edification of the people in the Grace of Christ. The translating of the *Psalmes* into verse, in number, measure, and meeter, and suiting the Ditty with apt Tunes, doe helpe to stirre up the affection: And the singing of *Psalmes* being appointed of God, they tend to make a gracious melody to the Praise of God and edification of his People. The sound of *Aarons* Bells, and the blast of the silver Trumpets, and the workmanship of *Hiram* the Tyrian in *Solomons* Temple, did none of them hold forth any spirituall gift of grace: The gift of God in Nature and Art might reach them all. Yet all these being appointed by God, the putting forth of these gifts did tend to the edification of the Church of God in the Grace of Christ.

“ *Object.* 3. The Meeter of the late Translators, though it come
 “ nearer to the Originall, then the former Meeters, yet not so neare
 “ as the Prose. They frame their words and sentences more to the
 “ Meeter, then the Prose. Yea they sometimes breake the Attributes of God, and for the verse sake put *Jah* for *Jehovah*: which
 “ is a mangling of the word.

Answer. The meeter and verse of the late Translators, cometh as neare to the words and sence of the Originall, as doth the Prose; especially considering they doe withall expresse the holy Art of the Originall Hebrew Poetry, which the Prose doth not attend unto. Neither doe the Translators breake the Attributes of God, when for the verse sake, they put *Jah* for *Jehovah*; For both *Jah* and *Jehovah* doe hold forth one and the same Attribute of God, even his eternall being. The Evangelists and Apostles give us a patterne of greater changes of the Attributes of God, then that; and yet without breaking of the Attributes of God, and much more

more without mangling of the word of God. It is an usuall thing with them to translate *Jehovah* the Lord, *Mat.* 22. 44. with *Psal.* 110. 1. And yet *Jehovah* holdeth forth his eternall essence, the Lord his Sovereigne Dominion. It were sacrilegious Blasphemy to call this changing either the breaking of Gods Attributes, or the mangling of his word. Besides, its very rare when the Translators doe make any such change of *Jah* for *Jehovah*: and to prevent all stumbling, either of your selfe, or others at it, I suppose they will helpe it in the next Edition of the *Psalms*.

“*Object.* 4. What delight can the Lord take in such Praises of
 “himselfe, where sinfull men, or the Man of sinne hath an hand
 “in making the melody ?

Answer. God delighteth that his will should be obeyed: at least he abhorreth that his will should be disobeyed, though by sinfull men, *1 Sam.* 15. 22, 23. Since God commandeth all men in distresse to call upon him, and all men in their mirth, to sing his Praise, what is mortall sinfull man, (Dust and Ashes) that he should forbid, what God hath commanded? God knoweth how to allow, yea and to reward what is his own: when yet he taketh no pleasure in the sinfull manner of performance of any Dutie. God tooke notice of *Ahabs* humiliation, and rewarded it with respite of temporall judgements, though he tooke no pleasure in his sinfull hypocrisie, *1 Kings* 21. 27, 28, 29. And yet they that had an hand in making the Melody of the English *Psalms*, (whether in old England or New) were men of a better spirit then *Ahab*. But I can but marveile, why you should put in the man of sinne, as having any hand at all, in making this Melody. For neither the man of sinne, (by whom I suppose you meane Antichrist) nor any Antichristian Church have had any hand in turning *Dauids Psalms* into English Songs and Tunes, or are wont to make any Melody in the Singing of them, yea they reject them as *Genevab Gigs*; And they be Cathedrall Priests of an Antichristian spirit, that have scoffed at Puritan-Ministers, as calling the People to sing one of *Hopkins Jiggs*, and so hop into the Pulpit. God keepe all Anti-Psalms from the like Antichristian Spirit. They that have been in Antichristian Churches can tell you, that Popish Churches are not wont to sing *Dauids Psalms* translated into verse in their own Countrey Meeter, but they onely sing the Prose of
Dauids

Dauids Psalmes in Cathedrall Notes. Which how farre your selfe close withall, I leave to your selfe to consider.

CHAP. XI.

Of Reading the Psalmes in order to Singing.



He last scruple remaining in the manner of singing, *Concerneth the order of singing after the Reading of the Psalmes.* For it is doubted by some, and concluded by others, that reading of the *Psalmes* is not to be allowed in order to singing. We for our parts easily grant, that where all have books and can reade, or else can say the *Psalme* by heart, it were needlesse there to reade each line of the *Psalme* before hand in order to singing. But if it be granted, which is already proved, that the *Psalmes* to be ordinarily sung in Publique, are Scripture-*Psalmes*, and those to be sung by the body of the Congregation. Then to this end it will be a necessary helpe, that the words of the *Psalme* be openly read before hand, line after line, or two lines together, that so they who want either books or skill to reade, may know what is to be sung, and joyne with the rest in the dutie of singing; It is no unwarrantable invention of man, brought into the worship of God, to make use of such meanes, which the light of Nature teacheth us, to be either necessary or convenient helpes, either to the hearing or understanding of what is said in the worship of God. Scaffolds erected in Meeting houses are inventions of men; no expresse precept, nor example in Scripture calleth for them; and yet the light of Nature easily suggesteth it, that they helpe to hearing, and so to edification, in as much as they draw multitudes of people to sit within the Ministers voyce; That which helpeth the very outward sence of hearing, helpeth also knowledge and understanding, and so edification. And therefore no man taketh exceptions at Scaffolds as inventions of men, though they be used to helpe forward Gods worship, and spirituall edification; because they are not brought in, nor used for spirituall meanes immediately, but remotely, so farre as they are fit to helpe the outward sence of hearing, and so understanding. Of like use is reading in order to
Singing.

Singing. It giveth the People to heare, and so to understand, what is to be sung, that so they may joyne with the rest in singing of the *Psalmes*: and by Singing be stirred up to use holy Harmony, both with the Lord and his People.

“ *Object*. 1. The Scripture mentioneth no ordinary reading in any Church, but that which is joyned with interpretation.

Answer. 1. The Scripture doth expressly mention *Baruch* to have read the word in a Church Assembly, without adjoyning any interpretation to it, *Jer.* 36. 6, 7.

Answer. 2. As Preaching of the word is an Ordinance, so reading the word in order to Preaching, is an Ordinance also. In like sort, as singing of *Psalmes* is an Ordinance, so reading the *Psalmes* in order to singing, is allowable also.

Answer. 3. It is mentioned in Scripture, that the children of *Israel* did all joyne in singing the *Song of Moses* at the *Red Sea*, *Exod.* 15. 1. Now it is not credible, that they who were bred and brought up in bondage, were brought up to reade. It were much if one of a thousand of them could reade. If most of them could not reade, how could they joyne in singing that *Psalmes*, unless some or other read, or pronounced the *Psalmes* to them?

Answer. 4. Though it be true, that the Church of *Israel* had such an Ordinance amongst them, that after the reading of the Law, or the Prophets, some or other of the Priests or Levites, or Prophets, were wont to expound the same to the people, (*Acts* 13. 15. & 15. 21. *Neb.* 8. 7, 8.) yet the very reading of the word it selfe was also an Ordinance, though no Exposition followed, *Deut.* 31. 11, 12, 13. *Deut.* 27. 14. to 26.

“ *Object*. 2. The Scripture prescribeth not what Officer shall performe this act, to reade the *Psalmes* in order to singing.

Answer. The Scripture prescribeth this, as it doth many other matters of ordering Gods house, to wit, under generall Rules. It is no where expressly prescribed in Scripture, who shall be the Mouth of the rest in the publique Admonition, or Excommunication of an Offendor; yet by generall Rules, it may easily be collected, That publique dispensations of the Church, doe ordinarily pertaine to the publique Officers of the Church. Any of the preaching or ruling Elders may warrantably goe before the people, in putting the words of the *Psalmes* into their mouths.


Object. 3.

“ *Object. 3.* This reading of the *Psalmes* doth hinder the melody,
 “ the understanding, the affection in singing.

Ans. If a mans prejudice against reading doe not hinder himselfe, Reading hindreth none of these ; not melody, for the Reading is not in the art of singing, but in the pause; nor the understanding, for it helpeth such as cannot reade, or want Books to understand what is to be sung, which otherwise they could hardly perceive ; nor the affection, for when the melody is not interrupted, and the understanding furthered, the affection is rather helped then hindred ; or if it be hindred, lay the fault where it is, rather in a coy, or cold heart, then in a distinct and intelligent Reading.

CHAP. XII.

*Answering the Objections brought from the ancient
 Praetise of the Primitive Churches.*

“  *Object. 1.* That praetise which was anciently used in the
 “ Churches immediately after the Apostles times, is most
 “ probable to be nearest the constitution of the Apostles ;
 “ and that praetise which followed a great while after it, is most
 “ probable to be furthest off ; as the water is purest & clearest, nearest the fountain, and runneth more troubled, and muddy afterwards. Now the praetise of singing *Psalmes*, which were made by the
 “ faithfull, was first in use : For those *Psalmes* which the Primitive
 “ Christians used before day in the time of Persecution, wherein
 “ they sang Praises to Christ their God, (as *Pliny* writeth to *Trajan*) they are said to be made of the faithfull.
 “ These were in use, even in *Johns* time, after he was called from
 “ Banishment (after *Domitians* death) to order the Churches ;
 “ which praetise also continued about three hundred yeares ;
 “ wherein there was more purity in Doctrine and Discipline, (as
 “ useth to be under Persecution) then afterwards.

Ans. 1. This Syllogisme falleth short of Truth in both the Propositions : For it is not alwaies true, that the praetise which was used in the Churches immediately after the purest times, is nearest

nearest to their constitution, (as the water is purest and clearest next the fountaine;) and that which followeth a great while after it, is furthest off. As water neare the fountaine may fall out to be troubled, and so become lesse cleare and pure, then in his running course further off. The night following the day, though it be nearest to the day, yet it is more darke, then the day following after, though it be further off from the day before. The Elders and People that lived in the dayes of *Josuah*, they served the Lord: but when that Generation were gathered to their Fathers, *there arose another Generation after them, which knew not the Lord, and they did evil in the sight of the Lord, and served Baalim*, Judg. 3. 7. to 11. *Paul* forewarneth the Elders of *Ephesus*; He knew that after his departure *grievous Wolves should come in amongst them, not sparing the flocke*, Acts 20. 29, 30. And *Eusebius* complaineth out of *Hesepus*, That after the Apostles times, the Church did not long remaine a chaste and undefiled Virgin, *Histor. Eccles. lib. 3. cap. 26.*

2. Neither is it true, that the practise of singing Scripture-Psalmes followed a great while after the Apostles times, as if the faithfull had onely made use of their own personall gifts in compiling Psalmes for the first three hundred yeares. For it is evident that in the next Century after the Apostles times, the Church did (as *Tertullian* testifieth, *Apologet*, Chap. 39.) *Deo canere*, either *de Scripturis Sanctis*, or *de proprio ingenio*, that is, either out of the holy Scriptures, or out of their own gift. Yea and *Pliny* himselfe, (which is all the Testimony you alledge of the Churches practise for three hundred yeares) he doth not expresse what Psalmes they sang, whether out of the holy Scriptures, or out of their own gift, or that any one alone did sing, but that they did *Carmen Christo quasi Deo dicere suo invicem*, *Plin. Epist. lib. 10. Epist. 97.* Which *Tertullian* and others expresse, they did *Cetus antelucanos habere ad canendum Deo & Christo*, *Apologet. cap. 2.* They met before day to sing Praises to God and Christ, and to confederate Discipline.

3. Though they had made use of their personall gifts, more then they did in the times of the Primitive Persecutions, during the first three hundred yeares, yet that would not argue they neglected the use of *Dauids Psalmes*; much lesse would it encourage us

to neglect the use of *Dauids Psalmes* now. During the times of those bloody Persecutions, as the sufferings of the Saints abounded, so did their Consolations (through Christ) abound also. As God honoured sundry of them with miraculous gifts, so especially with a large measure of spirituall joy in the Lord, which might furnish them with more enlargement of heart, to compile *Psalmes* to set forth his Praise, then God is wont to bestow in more peaceable times.

4. Though sometimes they sang Scripture-*Psalmes*, and sometimes spirituall Songs by personall Gifts: yet both sorts evidence the judgement and practise of those times, touching vocall Singing. They did not onely make melody to the Lord with Grace in their hearts, but with Songs also in their mouths. Yea *Justin Martyr*, (who flourished within fiftie yeares after the Apostles time) or whosoever was the Author of those Questions and Answers *ad Orthodoxos*. amongst his works, though he speake of Musicall Instruments, as utterly unfit for Church Assemblies, yet simple singing with the voyce he much magnifieth; as that which stirreth up the heart to spirituall joy, and holy desires; as that which subdueth the passions and concupiscences of the flesh; as that which scattereth the evill suggestions of spirituall enemies; as that which watereth, and refresheth the soule to fruitfulness in good Duties; as that which stirreth up courage and constancy in wrestlings for the Truth; and as that which giveth some medicine to all the griefes, which befall a man through sad and sorrowfull Accidents in this life, *Justin in Ans. to Q. 107.*

5. After the three hundred yeares after Christ were expired, yet not long after the times of Persecution returned in the dayes of *Julian* the Apostata, when the Christians of *Antioch*, together with the women and children, sang such *Psalmes* of *David* as cursed and reproached Heathen Idolls and Idolaters, *Socrates Eccles. Histor. lib. 2. cap. 16. in Gn. cap. 18. Theodoret* expresseth by name. *Psal. 115. & Psal. 68. Histor. Eccles. lib. 3. cap. 17.*

6. Although before the three hundred yeares were expired, we reade in *Eusebius*, that one *Nepos* (though a Millinary) was well respected, as for other good gifts and works, so for divers *Psalmes* and *Hymnes* composed by him, (which some brethren did willingly use a long time after;) yet wee suppose, that was such a practise,

practise, as your selfe would not allow, to sing set formes of *Psalmes* invented by men, and to continue to sing them after their departure, and in the meane time, to refuse set formes of *Psalmes*, endited by the Holy Ghost; as if the *Psalmes* endited by an extraordinary measure of the Spirit, were more uncleane, then the *Psalmes* endited by the common gift of an Ordinary Elder or Brother.

“ *Object. 2.* *Samosatenus* the Heretick, (who denied the Diety of the Lord Jesus) was the first that within those first three hundred yeares, opposed this singing by personall gifts.

Answer. Not out of respect to *Davids Psalmes*, but to avoyde the Hymnes which did set forth the Glory and Godhead of Christ, and to bring in *Psalmes*, which did set forth his own Heresie, and therewith his own Praises, as *Eusebius* testifieth, *Eccles. Hist. lib. 7. cap. 24. in lat. cap. 30. in gr.*

“ *Object. 3.* The practise of singing *Davids Psalmes* was a later invention, brought into the Church of *Antioch* by *Flavianus* and *Diodorus*. And hence this custome was taken up by *Ambrose* and *Augustine*. but vehemently opposed by one *Hilary* a Ruler there, because they sang out of a Booke. Hence *Augustine* turned a Patron for it, forced thereto rather by the importunitie of the people, then of his own accord: as being destitute of weapons out of the word of God for it: and therefore afterwards repented of it, and wished the Custome removed.

Answer. 1. *Tertullians* testimony alledged above, doth evidently evince, that the singing of Scripture-*Psalmes* (and so of *Davids*) was in use in the Church, before *Flavianus* and *Theodorus* were borne, *Apologet. cap. 39.* For *Tertullian* was about 140. yeares before them.

2. The practise brought in by *Flavianus* and *Diodorus*, was rather some new fashion of singing *Davids Psalmes*, then the singing of them. For as *Theodoret* reporteth it, they were the first that divided the Quire of Singers into two sides, and appointed one side of them to answer the other in the singing of them: and used the same at the Monuments of the dead, and that sometimes all the night long. But these inventions favoured rather of superstition, then of pure Primitive Devotion: though they wrought a good effect upon *Theodosius*, when *Flavianus* sent those Songs to be sung at his Table, to moderate his wrath against the Citizens of *Antioch*;

tiob ; see *Theodore*, *Hist. Eccles. lib. 2. cap. 24.* *Zozomen*, *Hist. Eccles. lib. 7. cap. 23.*

3. It is spoken without warrant of Antiquity, that *Ambrose* and *Augustine* took up the practise of singing *Dauids Psalmes* from *Flavianus* and *Diodorus*. For neither did they bring it in, (as was shewen out of *Tertullian*;) nor is the slacknesse of some Churches in receiving an Ordinance, a just exception against the Ordinance, but rather a just reprehension of their negligence. And so much doth *Augustine* confesse in his 119. *Epistle, chap. 18.* Where speaking of this practise of singing *Psalmes*, though it be, saith he, so usefull to the stirring up of the heart in godlinesse, and to kindle the affection of divine reading: yet the custome of Churches is divers about it, and the most members of the African Churches, *Pigriora sunt*, have been more sloathfull in receiving it. In so much that the *Donatists* doe reprehend us, that we sing soberly the divine Songs of the Prophets, whereas they inflame their drunkennesse (as it were) by a Trumpet of exhortation to the singing of *Psalmes*, composed by their own humane wit.

By which reproofe of the *Donatists*, it may appeare that the custome of singing *Dauids Psalmes* was in use in the African Churches, and in Millain also of former times; and that the Custome brought into the Church of Millain to keepe the people awake in their night Watches against the *Arrian* violence, was the singing of *Psalmes* after the Easterne manner, with more curiositie of Musicke, and one side of the Singers answering another. And of this is *Augustine* to be understood in the ninth booke of his *Confessions, chap. 7.*

4. It is not true, That *Augustine* became a Patron of singing *Dauids Psalmes*, rather forced to it by the importunitie of the people, then of his own accord. For he saith expressly in the same Chapter of the same *Epistle*; That the practise of singing *Psalmes* and *Hymnes* is to be done without doubting, seeing it may be defended out of the Scriptures, in which wee finde both the Doctrines, and Examples, and Precepts of Christ, and of his Apostles for it. And the same *Augustine* in his first Tome and third Rule, (as it is titled) *Nolite* (saith he) *cantare, nisi quod legitis esse cantandum. Quod autem non ita Scriptum est ut cantetur, non cantetur*; that is, doe not sing but what you reade is to be sung, "but

“but that which is not written that it should be sung, let it not
 “be sung. Nor is it true, that *Augustine* repented, that the cu-
 “stome of singing *Dauids Psalmes* was brought into the Church,
 “or that he wished rather it were taken away.

For though when he saw his heart more taken up with the me-
 lody of the Tune, then with the sweetnesse of the matter, he could
 have wished the sweetnesse of the melody removed from his own
 eares, and from the Church: yet still he would have them sung af-
 ter the manner of the Church of *Alexandria*, and *Athanasius* :
 And then correcting himselfe; “But when I remember, saith he,
 “my Teares which I powred out at the singing of thy Church, in
 “the first restoring of my Faith, and how I am still moved, not
 “with the Song, but with the matter sung, when it is sung with a
 “cleare voyce, and convenient tune or modulation, I doe againe
 “acknowledge the great utilitie of this Institution.

And though he doe waver between the perill of delight to the
 sense, and experiment of wholesomenesse to the soule: yet his
 scruple was not of the lawfulnessse of singing *Dauids Psalmes*, but
 partly of the pleasantnesse of the Tunes (which might be more ar-
 tificiall, then the gravitie of the Ordinance required) partly of the
 expediency thereof to himselfe, till his heart were more spirituall.
 His writing against *Hillarins jubentibus fratribus*, doth not argue,
 he wrote against his will, but by a good call, in defence of singing
Dauids Psalmes against a man that tooke up any occasion to carp
 at Gods Ministers, *Augustin, Retract. lib. 2. cap. 11.*

“*Object. 4.* Besides it is to be noted, that Formes of divine Ser-
 “vice and Letanies begun to be used at the same time, in many
 “places. In the French Churches, and in *Constantines* Court and
 “Campe, both himselfe and his Souldiers using a Forme of Pray-
 “er, the Churches (as is wont under Christian Magistrates)
 “growing proud and lazie. At which time they had also their
 “Regular and Canonick Singers appointed hereunto by office :
 “The *Psalmes* composed by private Christians, (whom they call
 “Idiots) being interdicted in one and the same Counsell of *Lao-*
 “dicea, till at length all was turned into a Pageant in the yeare
 “666. the fatall figure of Antichrist: it being impossible (as it seem-
 “eth) that the lively gifts of Gods Spirit in his people, should
 “breath any longer when formes are once set up in the Church,
 “&c. *Answr.*

Answ. Though *Constantine* appointed a forme of Prayer to his Souldiers, (*Euseb. lib. 4. de vit. Constantin. cap. 20.*) yet we doe not reade that he limited them to the use of it; much lesse that formes of divine Service and Letanies were brought into the Church in his time, nor scarce of an hundred yeares after. Neither were Regular and Canonick Singers brought into the Church in his time. The Councell of *Laodicea* which allowed them, and interdicted *Psalmes* composed by private Christians, was neare about sixtie yeares after him.

2. Their forbidding any to sing, but such as were appointed to sing, (*Concil. Laodic. Can. 15.*) though they did it to abuse the Peoples abuse of the *Psalmes* by singing out of Tune; yet their care might better have been bestowed in learning the people to know and keepe the Tune, and in advising such as had lowd and strong voyces, and were skilfull of Song, to have led and kept the people in a decent melody. But otherwise for their prohibiting of singing of *Psalmes* composed by private men, and the reading of any bookes in the Church, but the writings of the Prophets and Apostles, as they doe in *Canon 59.* that so they might establish the reading of Scripture-bookes, and the singing of Scripture-*Psalmes*. It is so farre from superstition, that it tendeth rather to preferre divine Institutions, above humane Inventions. When they interdicted the *Psalmes* composed by private Christians, whom they called Idiots, or as we call them in our language, simplefooles. You are not ignorant that an Idoll in their language signifieth no more but a private man; and in the same sence the Apostle himselfe useth it, *1 Cor. 14. 16.* though the Translators turne it unlearned.

Neither doe Formes of Gods Praise stop the breathing of the lively Gifts of Gods Spirit, when the Formes are no other, but such as were endited by the immediate Inspiration of the Holy Ghost; For when the *Psalmes* of *David*, and of other holy men of God, were commended to the Church of *Israel*, and by them were ordinarily sung in the Temple and elsewhere, would you say it did hinder the free passage of the breathing of the lively gifts of Gods Spirit, either in the Ministry of the Priests, or in the writings and Sermons of the Prophets? Surely *Elisba* found it otherwise, *2 Kings 3. 15.* and the whole Church of *Judah*. As for 666 (which you call the fatall figure of Antichrist) judge you in your own soule before the Lord,

Lord, whether it doe more favour of an Antichristian spirit, for the whole Church to sing the *Psalmes* of *David* with one accord, or to sing *Te Deum*, or some other Anthem devised by a private spirit, one man alone? Sure it is (as we said before) Antichristian Churches doe utterly reject the singing of *Dauids Psalmes* in the Meeter of each Nation in their Mother Tongue, yea and do reproach such *Psalmes* as *Genevab* ligg; so farre are they off from closing with singing of them as an Invention of their own.

“ *Object. 5.* Let no man thinke, that the singing of *Dauids Psalmes* “ is an Ordinance of God, because many Christians have found “ their affections stirred (as *Augustine* also did) in the singing of “ them. This doth not justifie this practise, no more then it doth “ Preaching by a false calling, because some have found conversion “ by it: no more then it doth the receiving the seale of the Supper “ in a false Church, and that with the Idolatrous gesture of knee- “ ling, because some have found quickening and strengthening “ Grace therein. For Gods goodnesse many times goeth beyond “ his Truth.

Answer. We cannot say, That Gods goodnesse goeth beyond his Truth, though sometime he shew a man mercy out of his way. For we have the truth of Gods word to testifie, that so sometime he doth as *Saul* found converting grace in going to *Damascus* to persecute the Saints. But this we say, that when God doth thus, he either convinceth a man of the error of his way, before he shew him favour in it, (as he did *Saul*;) or else the way it selfe, or Dutie is of God, though there be some failing in the circumstance of it. Many of *Israel* that came to the Passeover in *Hezekiahs* time in their uncleannesse, yet they found mercy with the Lord. But it was because the Ordinance and Duty was of God, the failing was onely in the manner of Preparation to it, 2 *Chron.* 30. 18, 19, 20. But if *Micab* set up an invention of his own in his house, though he may promise himselfe a blessing in some orderly circumstance of it, (as he did *Judg.* 17. 13;) yet let him be sure he shall finde a curse in stead of a blessing; according as God hath exprest it, *Deut.* 7. 26. It is granted and bewailed, that there hath been found some sinfull failings in sundry circumstances of some Ministers callings: And yet because the substance of the calling was of God; many have found saving blessings in attending on their Ministry. And the Lords Supper

Supper administred by them being of God; though the gesture in which it was received was corrupt, the Lord was pleased to accept and blesse what was his owne, and to passe by sinnes of ignorance in his people. But can it ever be proved that when any practise of Gods worship hath been but an humane and Antichristian invention, that it hath been neverthelesse blessed with the communication of spirituall affections, and that not seldome and rarely, but frequently and usually; not to one or two Saints, but generally; not to the weakest, but to the strongest Christians? We are verily perswaded no such instance can be given since the world began. God is not wont to honour and blesse the wayes of superstition, with the reward of sincere devotion. But surely God hath delighted to blesse the singing of his holy *Psalmes*, with gracious and spirituall affections, not onely in *Augustines* time, and in *Iustine Martyrs* before him, but from age to age to his Saints, usually, generally, and abundantly: so that doubtlesse the servants of God defraud their soules of much spirituall good, and comfort, who defraud themselves of the Fellowship of this Ordinance.

But here is the misery of the present age; that those Ordinances that men have practised, either without the knowledge of the true grounds thereof, or without the life and sence of the comfort of them, or without the sincere love of them, they have therefore afterwards in the houre and power of Temptation cast them aside, and so forsaken the holy Institutions of God, to embrace & please themselves in their own imaginations. How much more safe were it, for humble and sincere Christians, to walke in Gods holy feare, and in sence of their own ignorance, infirmities, and temptations, to suspect their own private apprehensions, and humbly to beg a Spirit of Light and Truth, to lead them into all Truth, and meekly to consult with Brethren without setting up any Idoll or forestalled Imagination in their hearts, before they resolve to runne a by-way, to the grieve and scandall of their Brethren. It is a Palsey distemper in a member to be carried with a different motion from the rest of the body: The Lord heale our swervings, and stablish us with a Spirit of Truth and Grace in Christ Iesus.

F I N I S.