

fieth you. But you will say, How can we believe and repent first, and receive the Spirit afterwards? *Ans.*—By the converting grace of the Spirit, given as a free lord, we repent and believe; then the Spirit is given to us in a more eminent manner by God as a governor. There is a difference between the spirit of regeneration and the spirit of adoption and perseverance. The spirit of regeneration is tied to no condition, but is dispensed according to the good pleasure of God; it is his resolved gift to the elect: Ezek. xxxvi. 26, 27, ‘A new heart also will I give you, and a new spirit I will put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh: and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.’

10. After you are sincerely turned to the Lord, you must obey the Spirit in further subduing the lusts of the flesh, and not take part with the flesh against him: Gal. v. 16, ‘Walk in the Spirit, and ye shall not fulfil the lusts of the flesh;’ but more and more cherish his motions: 1 Peter i. 22, ‘Seeing ye have purified your souls in obeying the truth through the Spirit.’ Especially forbear heinous sins, which grieve the Holy Spirit, and if indulged, quench it; and so you cut off all means to increase in holiness.

SERMON XXIV.

Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord.—Eph. v. 19.

THIS is rendered as a reason why they should be filled with the Spirit, as drunkards are with wine, because it breedeth a spiritual joy, which discovereth itself by two effects—singing psalms and giving thanks. In the one we praise God, in the other we bless God: Heb. xiii. 15, ‘Let us offer the sacrifice of praise to God continually; that is the fruit of our lips, giving thanks to his name.’ Praise relateth to his excellency, giving thanks to his benefits.

I begin with ‘singing psalms.’ As the drunkards had their drunken, wanton, obscene, and filthy songs, by which they tainted each others’ minds, so they that were filled with the Spirit had their spiritual songs, by which they edified one another and glorified God: ‘Speaking to one another,’ &c. In the words there is—

1. A duty prescribed, and that is, ‘singing of psalms.’

2. It is amplified, and set forth in its parts or necessary branches, outward and inward.

[1.] The outward part; there we have—(1.) The subject matter, ‘psalms, and hymns, and spiritual songs.’ (2.) The actions conversant about it—(1st.) Speaking; (2d.) Singing.

[2.] The inward part, ‘Making melody in your hearts to the Lord.’

Doct. That singing of psalms is an ordinance of God’s worship under the gospel.

I. Before I come to prove it, let me observe something out of the words, to fix and state the duty.

First, Observe that singing of psalms is made to be a fruit of being filled with the Spirit. This I gather from the context, 'Be filled with the Spirit, speaking to yourselves in psalms, and hymns, and spiritual songs;' and in the parallel place, Col. iii. 16, 'Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.'

You will say, What need was there to exhort the Ephesians to be filled with the Spirit, or to have the word of God dwell richly in them for such a service? Any small measure of the Spirit is sufficient, since the matter is provided to our hands, and we have nothing to do but to read it and repeat it. I answer—

(1.) It may refer to the extraordinary gift, when any blessed God in a psalm, to which they were moved by the special operation of the Holy Ghost, inspiring them with matter and words. As Luke i. 41, 42, 'And it came to pass, that when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb;' that is, she was transported and inspired with a prophetic spirit, and therefore brake out into that benediction. And ver. 67, 68, 'And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel, for he hath visited and redeemed his people,' &c. By the special motion of the Spirit of God coming upon him he sung this hymn. So it is said, Acts x. 44-46, 'While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the gentiles also was poured out the gift of the Holy Ghost; for they heard them speak with tongues, and magnify God.'

(2.) Though the faithful be not moved by the Spirit to indite new songs, yet we need the help of the Spirit to sing to the praise of the Lord, and our own edification and consolation. A rich and full portion of the Spirit is needful to perform these duties after a right manner. Look, as there was heretofore a singing by the Spirit, so a praying by the Spirit: 1 Cor. xiv. 15, 'I will pray with the Spirit, and I will pray with the understanding also: I will sing with the Spirit, and I will sing with the understanding also.' They did use an extraordinary gift in prayer as well as in singing of psalms. What shall we then conclude? that there should be no praying unless by such an extraordinary impulse or gift? or else that his help is not now necessary for prayer? No such thing. It requireth a rich and full portion of the Spirit, and knowledge of the word, to pray in a right manner; so also to sing psalms. So that as we are still to pray in the spirit, we are still required to sing in the spirit, that our spiritual fervency be not abated, nor our delight in God quenched, and that our hearts be not stolen away in the duty. Surely they are strangers to the life and power of this ordinance that see not a need of his help, or that the word of God should dwell in them richly. To show you this I will examine—(1.)

What need of being filled with the Spirit ; (2.) That the word of God should dwell in us richly ; and—

1. What need of the help of the Spirit ? It signifieth the Holy Ghost or his graces.

[1.] The Holy Ghost. We need the help of the Spirit—

(1.) To purify and cleanse our hearts from vain thoughts and carnal affections. This is a work of the Spirit : 1 Peter i. 22, 'Seeing you have purified your souls, in obeying the truth, through the Spirit.' And this is needful for this duty ; for till our souls be purified and clarified from the dregs of sense, the sweetest things will become loathsome to us : Rom. viii. 5, 'For they that are after the flesh, do mind the things of the flesh ; but they that are after the Spirit the things of the Spirit.'

(2.) To be excited and quickened by the Spirit, which is another of his operations, for it is the Spirit that quickeneth and giveth life. We are of ourselves dull and backward even in inspired songs ; as Deborah seeth a need of exciting herself : Judges v. 12, 'Awake, awake, Deborah ; awake, awake, utter a song.' That fourfold ingemination showeth there is a deep drowsiness of spirit naturally in us, and therefore she stirreth up herself and others to praise and thanksgiving.

(3.) To direct the intention to a spiritual end, that we may not rest in the works wrought, nor in the carnal delight of the action. That also is God's work : 2 Thes. iii. 5, 'The Lord direct your hearts into the love of God, and into the patient waiting for Christ.' This showeth our need of his grace, so that there is great need of the Spirit to sing psalms with such a frame of heart as such a heavenly piece of worship requireth.

[2.] The graces of the Spirit, faith, hope, and love.

(1.) Faith, without which this duty will be but a cold dead service, performed without any delight or spiritual refreshment. Believers' hearts are soon filled with pleasure ; every excellency and every act of God findeth them a delightful work whether in creation or providence ; as a son taketh delight in a book wherein his father's royal acts or gests are recorded. Especially in his redemption by Christ : 1 Peter i. 8, 'Whom having not seen, ye love ; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory.' They know whatsoever is sung or said of God is true, and it is of their God ; and therefore upon all these occasions they vent their joy in God.

(2.) Love : Ps. v. 11, 'But let all those that put their trust in thee rejoice ; let them ever shout for joy, because thou defendest them ; let them also that love thy name be joyful in thee.' Every mention of God is pleasing to the soul that loveth him. There is somewhat said or sung concerning their best friend, and therefore it doth affect their hearts.

(3.) Hope also contributeth to this joy that is vented in singing : Rom. xv. 13, 'Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost.' Spiritual delights prepare the soul for heaven. They have so much of God and glory in them that they must needs be excellent helps for our salvation. Carnal pleasures are unwholesome, like

Inscious fruits that make us sick ; but these delights of faith, hope, and love are safe and healthful.

2. Let the word of God dwell richly in you. This is the Spirit's instrument, which he maketh use of to produce all his great effects in the souls of men ; his great business is to stamp it on the heart : Rom. vi. 17, 'But God be thanked that ye were the servants of sin ; but ye have obeyed from the heart the form of doctrine which was delivered you ;' and thereby to beget the divine and heavenly nature in us : 2 Peter i. 4, 'Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature.' And so suiteth us to all the duties that tend to the support or comfort of the new creature. Now the more richly it dwelleth in us, the more we profit by every act of worship, be it prayer, or singing, or hearing. A right disposed mind will not want holy thoughts ; a little thing sets it a-work, because there is something akin in their hearts to all that is represented from without. There is a double advantage when the word dwelleth richly in us—(1.) We understand better what is said or sung : Ps. xlvii. 7, 'Sing ye praises with understanding.' We cannot praise God or Christ sincerely unless we understand the reasons why we should praise him, or wherein his praise consists. (2.) We praise God more affectionately, for unknown things neither stir our desires nor delight ; but the more we are versed in the scriptures, the more our minds and hearts are apt to be wrought upon, for there occur to us such pregnant and pressing thoughts that the duty cannot pass unprofitably.

Secondly, Observe, that which is to be sung is 'psalms, and hymns, and spiritual songs.' This is put in opposition to those carnal and wanton songs wherewith vain persons feed the oblectation of their minds. There are certain songs which God threateneth to turn into lamentation : Amos viii. 10, 'I will turn your feasts into mourning, and all your songs into lamentation.' And there are holy songs which are not corruptive, but perfective, and must needs end well.

Some raise a scruple, whether we may or must only sing scripture psalms, as the psalms of David and other prophets.

I answer—We do not forbid other songs, if grave and godly, to be received into the church. Tertullian showeth that in the primitive times they used this liberty, either scripture psalms, or such as were of a private composure. *Post aquam manulem et lumina, ut quisque de scripturis vel proprio ingenio potest, provocatur in medium Deo canere.* For scripture psalms, that they only should be used, it may be argued that it is more safe to give that honour to the word of God and the psalms there recorded, for the whole christian world consents to the bible, and that the faithful should be accustomed to the songs therein contained, lest some secret error creep into other composures, which the present age is not aware of, and afterwards is hardly gotten out of the minds of the people, who are accustomed to repeat these things in their worship. And yet, on the other side, it would seem to make more for profit if the shadows of the law were more interpreted in some holy hymns, that do more expressly concern Jesus Christ our mediator. You see, upon special occasions in the old testament, they had some new psalms ; as all the prophets, Moses, David, Isaiah, Habakkuk, not

contented with the old psalms, added new of their own suitable to the present occasion. Now we are acquainted with greater and more wonderful grace by Christ, some new hymns seem necessary in the praise of our Redeemer.

If you reply that the state of the church is different from what it was when God revealed his mind by divinely inspired prophets, I answer—They should not be sung as infallible scripture, but as helps to gospel devotion contained in the scripture; as ordinary gifts succeeded in the place of extraordinary. And as we are not tied to the words of scripture in preaching and praying, so not in singing. Yet upon the whole I shall prove two things—(1.) That scriptural psalms may be sung; (2.) In many respects they are fittest to be sung.

1. That they may be sung. The word of God limiteth not, and we have no reason to make any restraint. Paul saith, 'Speaking to yourselves in psalms, and hymns, and spiritual songs,' not naming any; therefore why not these? Besides, the learned observe, these are the express titles of David's psalms, שׁוּרִים תְּהִלִּים מְזֻמְרוֹם, which the Septuagint translate, ψάλμοι, ὕμνοι, καὶ ᾠδαί, 'psalms, hymns, and songs,' seem to recommend to us the book of David's psalms. These afford matter of instruction, comfort, and glory to God; and why should these be passed by, since these are the ends of singing? Besides, Christ himself sung scripture psalms (whose example is our instruction), for it is said, Mat. xxvi. 30, 'And when they had sung an hymn, they went out into the Mount of Olives,' which probably was one or more of David's psalms; possibly their great hallelujah, began at Ps. cxi., with some following: and seeing in all other things Christ usually observed their passover rites, when it is only said he sung a hymn, what shall we understand by this, but such a hymn as was usual in that age? The evangelists specify no new hymn made for this purpose, who are wont to mention matters of far less moment and concernment. So Acts xvi. 25, 'And at midnight Paul and Silas prayed, and sung praises unto God.' It must be such a hymn as they were both acquainted with, or else how could they sing it together?

2. Scripture psalms in most respects are fittest to be used in the church, as being indited by an unerring Spirit, and of a more diffusive concernment than any private composure of a particular person; for it is improbable that any should have such a large heart as the penmen of scripture, who were so powerfully assisted by the Holy Ghost. Nor can it be easily presumed that others can devise better addresses to God by way of praise and thanksgiving than these did. Suppose men of known holiness and integrity should do this, yet a common gift will not command such reverence and affection as an extraordinary and infallible gift. Therefore, since here we are safe, we need the less to seek further. Certainly we should not cavil at the present practice of many of the churches of Christ, who only content themselves with these forms, being instructed out of the gospel how to apply them to our redemption and deliverance by Christ. Austin saith, *Scripturæ tuæ sunt castæ delicie meæ*—The holy scriptures are my chaste delights, especially the psalms, which seem to be composed for the use of all persons.

Thirdly, I observe, that it is a duty to be managed both with the

inward and outward man. Both parts are mentioned in the text, for here is 'speaking' and 'singing,' and also 'making melody in the heart.' We are not to speak to God only, but to one another, which cannot be done without the voice. The heart is the principal thing indeed, but the voice is also included.

1. There is the outward part, 'singing,' which is a lawful pleasure, sanctified to a holy use, as helping the soul in spiritual worship. As our bodies are united to our souls, so they act together; and while the sensible part is subordinated to the rational, it is not an impediment, but an help. The outward singing is fitted to elevate the mind and affections to God.

2. There is the inward part, without which the outward singing is but a clamorous noise. Voice without the spirit is but lip labour and lost labour: Isa. xxix. 13, 'Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their hearts far from me.' At least it profiteth but a little, as all bodily exercise doth: 1 Tim. iv. 8, 'For bodily exercise profiteth little.' Therefore the soul must be looked to: Luke i. 46, 47, 'My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.' So Ps. lvii. 7, 'My heart is fixed, O God, my heart is fixed; I will sing and give praise;' Ps. xcvi. 4, 'Rejoice and sing praise.' Unless the heart and inward affections be stirring in this duty, the outward act serveth for no purpose. It is heart work, expressed by 'making melody in the heart;' by a holy delight we find in God, more than being taken with outward singing. So it is expressed, Col. iii. 16, by 'singing with grace in our hearts to the Lord.' A spiritual gracious frame of heart is required to sing in a right manner.

Fourthly, I observe, that it is a duty required not only to be performed by us alone, but in the assemblies of the faithful. We may sing by ourselves with great comfort: James v. 13, 'Is any merry? let him sing psalms.' As Jerome saith, The christian weaver at his loom may sing David's psalms. We may sing to ourselves for our solace and edification. But the duty pressed here is singing in company and consort with others; singing *ἑαυτοῖς*, to ourselves, is in whole congregations. In the Colossians, chap. iii. 16, it is, 'Teaching and admonishing one another in psalms, and hymns, and spiritual songs.' We are often pressed to this: Ps. cxlix. 1, 2, 'Praise ye the Lord; sing unto the Lord a new song, and his praise in the congregation of his saints. Let Israel rejoice in him that made him: let the children of Zion be joyful in their king;' Ps. xxix. 9, 'And in his temple doth every one speak of his glory;' Ps. xcv. 1-3, 'Oh, come let us sing unto the Lord; let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great king above all gods.' Which place is the more to be regarded, because it describeth the whole gospel worship, as the apostle himself interpreteth it, Heb. iii.; and there it is put among the ordinary duties of the sabbath; solemn prayer, ver. 6, 7; hearing of the word, ver. 8. But first he mentioneth thanksgiving in singing psalms to God with a loud voice; so that you have an account of the usual christian sabbath,

hearing and preaching the word, solemn prayer and thanksgiving. Now to join with a humble and faithful people in the holy communion and in worship and praise, how pleasant is it! All the pleasures of the carnal life are not comparable to it. Surely, if there be anything pleasant in the world to a gracious heart, it is the praises of God that flow from a believing and loving soul, that is full of the sense of the mercy and goodness and excellencies of the Lord. The unanimous conjunction of such souls in praising God in their assemblies is the heaven that we have upon earth.

Fifthly, I observe, it is such a duty here pressed, the great end of which is the glory of God, and the subordinate end our mutual edification; for we are 'to make melody to the Lord,' and 'to sing with grace in our hearts to the Lord;' and we are also 'to speak to one another;' which in the parallel place is explained to be 'teaching and admonishing one another in psalms and hymns,' &c. It is not meant of teaching *from* the psalms, but teaching *in* the psalms; while we are singing, we are teaching one another the tenor of the doctrine of godliness. Therefore if we would judge of the performance of this duty, all means must be measured by their respect unto the end, which is the glory of God. The more of the Spirit we have, the more we are excited to set forth his praises, and thereby quicken our delight and heighten our esteem of God: Ps. civ. 33, 34, 'I will sing unto the Lord as long I live; I will sing praises to my God while I have a being. My meditation of him shall be sweet; I will be glad in the Lord.' Joy beginneth and terminateth the duty. It is from delight in God that singing of psalms is so pleasant to us; and the more we sing, the more we delight in God. So for the other end, spiritual instruction; for we learn thereby to love, fear, and trust in God, and to humble ourselves if we be defective in any of these graces, and cannot speak to God with that confidence which his holy ones have done before us, especially now grace is more liberally dispensed in the new testament.

II. Having thus stated the duty as it is here recommended to us, I shall here prove—(1.) That it is a clear and unquestionable duty; (2.) That it is a delectable duty; (3.) That it is a very profitable duty.

1. It is a clear and unquestionable duty; for the heathens look upon it as a fit worship for their gods to sing hymns of praise to them. If you think that this kind of arguing will not hold concerning the true God, who valueth not compliments, but loveth what is like him, I answer—

[1.] That God will not only be objectively praised, but actively praised, by ascriptions of honour to him: Ps. l. 23, 'He that offereth praise glorifieth me.' God counteth it a glory when his people speak good of his name. And it is a means to make us like him, for the impression of what we esteem and love is soon left upon the heart.

[2.] In the old testament it is often called for, and sorted with duties that are of perpetual and immutable obligation. When sacrifice is rejected, prayer and praise is still reserved as the worship which God will still keep up in the church: Ps. l. 13–15, 'Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving; and pay thy vows unto the Most High: and call upon me in the day of trouble; I will deliver thee;' Ps. c. 2, 'Serve the Lord with glad-

ness; come before his presence with singing.' Now delighting in God is an essential fundamental duty.

[3.] In the new testament we are bidden again to sing psalms, as in the text, and Colossians iii. 16. And we are confirmed therein by the practice of Christ and his apostles: Mat. xxvi. 30, 'And when they had sung an hymn, they went out into the Mount of Olives.' So of Paul and Silas: Acts xvi. 25, 'And at midnight Paul and Silas prayed and sung praises to God.' And the consent of the churches of Christ. Pliny in his letter to Trajan mentioneth the christians' *hymnos antelucanos*, their morning songs, which they sung to Christ as God, as an usual practice in their solemn worship; and Justin Martyr, *ὑμνους καὶ προσευχὰς τῷ Θεῷ ἀναπέμπομεν*, that they did send up hymns and prayers to God; all which proveth it a clear and unquestionable duty.

2. It is a delectable ordinance, that rather tendeth to cheering and refreshing than to toil: Ps. cxlvii. 1, 'Praise ye the Lord, for it is good to sing praises unto our God; for it is pleasant, and praise is comely.' There is no part of God's worship that carrieth more motives with it in its own bosom; so no part to which we are more indisposed, or want stirring up. All the motives and encouragements to any work do there concur; it is 'good,' it is 'pleasant,' it is 'comely.' It is good or profitable; for all God's praises are the believer's advantage, and the grounds of his hope and joy. It is pleasant, full of sweet comfort and refreshing. And it is comely, or honourable, to be heralds to proclaim the Lord's glory, or be employed in the work of angels. The angels, according to the opinion of the ancient Hebrews, do every day sing praises to God, and that in the morning, which they gather thence, because the angel said to Jacob, Gen. xxxii. 26, 'Let me go, for the day breaketh;' which the Targum of Jerusalem thus explaineth, Let me go, for the pillar of the morning ascendeth, and behold the hour approacheth when the angels are to sing. However that be, we are sure that the angels bless God, and do always laud his holy name. Usually when they are sent down to us, they come upon that errand: Luke ii. 13, 14, 'And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good-will towards men.' And upon other occasions we find them blessing God and lauding his holy name; they apprehend more of God's excellency and perfection in himself and in his works than we do, and are more sensible of his benefits than we are. Now if this be the work of angels, the highest and greatest of them, surely it should be more prized by us, or made not such a cold business as usually we make it, but a pleasant work; for the object of it is God, our exceeding joy; and we praise him by a redeemer, 'through whom we have received the atonement,' Rom. v. 11. And the very external act is by singing, the usual vent of our joy.

3. It is a profitable ordinance.

[1.] It subdueth the lusts and passions of the flesh by diversion, or directing us to a purer and safer delight. Much of the strength of the sin lieth in the sensual inclination, or the inordinate love of pleasure. Now if we can find sublime and chaste delight elsewhere, it taketh us off from the unlawful pleasures of the flesh. The context intimateth

this, 'Be not drunk with wine, but be filled with the Spirit,' &c.; James v. 13, 'Is any among you afflicted? let him pray: is any merry? let him sing psalms.' Spiritual joy is the best cure of carnal, for we keep our joy pure, and our delights are safe and healthful.

[2.] It inspireth us with fortitude, courage, and constancy in wrestling for the truth; for singing of psalms is our exultation in God, or our making our boast of him in defiance of all worldly powers that can hurt us; as Paul and Silas when whipped and imprisoned, and many of the martyrs, raised their courage by singing of psalms.

[3.] It is profitable, as the psalm not only holdeth forth what the word read doth, but it stayeth and fixeth the heart upon the sweet and lively meditation of what we sing.

Use 1. Let us make conscience of this duty, not only of the matter, but the manner of it, that it may not be carried on in a dead-hearted fashion, or as a cursory exercise. To this end I shall press two things—(1.) Keep up a delight in God; (2.) Be filled with the Spirit.

1. Keep up a holy delight in God, for singing is the vent of our joy; and therefore, unless delight be always kept up, thoughts of God and of the life to come will be unwelcome and unpleasant thoughts. They that joy in the Lord delight most in singing, because everything that bringeth God to remembrance is sweet and acceptable to them; to others the service is but cold and heartless.

2. Be filled with the Spirit. Take heed you do not give the Comforter occasion to remove from you, for then all is uncomfortable: 'I remembered God, and I was troubled,' Ps. lxxvii. 3. But especially look after these standing effects of the Spirit, 'faith, hope, and love.' Faith; till we believe God's being and providence, and our redemption by Jesus Christ, they are not delightful matters to us, whatever they be in themselves. Carnal delight is the joy of sense, but spiritual delight is the joy of faith. The joy of sense is in the creature, but the joy of faith is in God; the joy of sense is in present things, the joy of faith in future things; the joy of sense is in the good of the body, the joy of faith in the soul's good, that it be renewed and reconciled to God; the joy of sense is in the blessings that flow in the channel of common providence, increase of estate, and provisions for the flesh; the joy of faith is in the covenant and promises of God: Ps. cxix. 111, 'Thy testimonies have I taken as an heritage for ever, for they are the rejoicing of my heart.' So also for love; when we love God, we love everything that is related to him. Love is nothing else but the complacency and well-pleas'dness of our mind in God as our chiefest good: Ps. xvi. 5, 6, 'The Lord is the portion of mine inheritance, and of my cup; thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.' We value and esteem him above all worldly things, therefore we are affected with what is spoken or sung of God himself or his ways, how to enter into his peace with joy, how to please and obey him, or promote his glory. Lastly, for hope; we fetch our great solaces from the world to come. As heaven is the place of our full delight, so the foresight and foretaste of it is the highest delight that is here on earth to be attained; therefore we must often go to heaven for renewed matter of delight: Rom. v. 2, 'By whom also we have access by faith into this grace wherein we stand,

and rejoice in hope of the glory of God.' If you come prepared with such a spirit, it will be a cheerful, a profitable thing to sing psalms.

Use 2. To show us what a good God we serve, who hath made our delight a great part of our work. God is much for his people's pleasure and holy joy. Many think it is against the will of God that they should rejoice; you are not only at liberty that you may, but under a necessity of duty that you must ever rejoice in God. To this end consider what matter he hath provided for our joy in himself and our redemption by Christ; and one of the Spirit's offices is to be our comforter, and one of the duties of religion is singing of psalms, which is appointed as a help to this purpose.

Use 3. To show how much we overlook our profit when we deal slightly in this ordinance. It is a means, as other duties are, not a task; and a means to make our lives both holy and comfortable; therefore let us not contemn it. The same graces which are necessary for other parts of worship, which we make greater reckoning of, are necessary here also.

SERMON XXV.

Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ.—EPIH. v. 20.

HERE is the second effect of being filled with the Spirit, and it is of great affinity with the former; for it showeth also what is the great matter, end, and use of christian singing.

In the words observe—

1. The duty, 'Giving thanks.'

2. The circumstances of the duty—

[1.] The time, 'Always.'

[2.] The matter, for what, 'For all things.'

[3.] The object to whom this religious worship is to be given, 'To God and the Father.'

[4.] The manner, or means by whom, 'In the name of our Lord Jesus Christ.'

Doct. That thanksgiving to God is a great and necessary duty becoming all christians.

1. I shall open this duty as it is here set forth.

2. How necessary and becoming christians this is.

I. To open the duty. Here is—

First, The substance, or act of it, 'Giving thanks.' Praise relateth to God's excellencies, thanksgiving to God's benefits. There is a twofold thanksgiving—(1.) By way of celebration or commemoration, when we speak of God's mercies one to another; (2.) By way of invocation, adoration, or worship, when we express them to God himself.

1. A thanksgiving by way of commemoration, when we communicate to others what experience we have had of God: Ps. xxii. 22, 'I will