Vindiciæ Cantus

OR, A

VINDICA TO NEW

OF THE

DOCTRINE TAUGHT

IN A

DISCOURSE

ON THE

DIVINE ORDINANCE

OF

SINGING PSALMS.

BY JOHN ANDERSON,

MINISTER OF THE GOSPEL, IN THE ASSOCIATE CON-GREGATION OF MILL-CREEK AND HERMAN'S CREEK, NEAR PITTSBURGH.

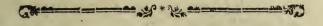
Primus et medius et novissimas est David.

Chrysostom. Hom. 6 de panitentia.

In solemn praise, to David's ballowed strains, The sirst, and last, and middle place pertains.

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PREFACE

THE welfare of the church and her members is deeply concerned in the preservation of the purity of God's worship; both because it is only in that which is pure or appointed in his word, that we are warranted to expect his bleffing and gracious presence; and because there is nothing that more readily brings wrath upon a person or people than will-worship; as is manifest from the reason annexed to the second commandment, from the destruction of Nadab and Abihu, and from the account of God's controverfy with the people of Ifrael. Hence we cannot be too much on our guard against the introduction of human devices into the worship of God; and therefore it behoves us to be diligent in the use of means in order to obtain a just view of the nature and tendency of the scheme, which is now so much extolled, of laying afide the book of pfalms as unfuitable for New Testament worship, and of substituting in its place hymns of human composition.

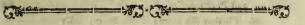
It is some token for good with respect to this land, that considerable numbers in different parts of it are evidencing a care of their own souls and of the declarative glory of God, by making a stand against this corruption of his worship. To such as are engaged in this cause, nothing seems more suitable than the following pathetic exhortation

cal errors of this scheme: The first is with respect to the nature of singing, as if there were no differencebetween it and prayer, except in the manner of performance. The second is with respect to the doctrine taught in the Old Testament, as if it did not reveal Jesus Christ as God's way of communicating grace to men, and men's way of coming to God. The third is, that the psalms, in the most literal and exact translation, are not inspired or divine. So much stress being laid upon these opinions by the defenders of the new scheme of Psalmody, the reader will not wonder that each of them is

here so particularly considered.

The following observations are designed for the nse of those who receive the love of the truth. The writer is perfuaded, that each fection, with respect to the real purport of it, contains no other doctrine than what has been generally taught in the Protestant churches in opposition to Popery, Socinianism and Arminianism; names, the import of which is or aught to be well known in this period of the church. He is far from pretending that there are mistakes or inadvertences in the following pages; but a reader of candour, he has fome hope, will allow, that he has endeavoured to state the subject with fairness, and to handle it, in fome measure, with diligence. He has studied to avoid personal reflections, being convinced of the truth of what is observed by a late writer, "that " the cause must surely be a bad one, which can-" not be supported without personal reflections."

That the bleffing of him who inhabits the praises of Israel, may accompany the perusal of the following pages, and make them profitable to his people, is, through grace, the desire of the writer.



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Vindiciæ Cantus Dominici.

CHAP. I.

Of the Divine Ordinance of finging in Solemn Worship.

IN effaying a vindication of the Discourse on the Divine Ordinance of singing Psalms, with some farther illustration of the subject, it is proper to sollow the order of the propositions laid down in that Discourse.

THE first proposition is, That the singing of psalms is a part of that social or public worship which God hath

appointed in his word.

It is objected, "that in this and other places of that discourse, the subject is strangely limited to public

" worship *."

Answer. Every writer or speaker has a right to choose whatever part of his subject appears most suitable to the occasion or limits of his discourse: nor will he be blamed by readers or hearers of candour, provided he plainly declare what that part is. The declared design of that discourse was not to treat of the duty of singing in general, but to consider what is controverted, which was understood to be something belonging to social or public worship.

^{*} An examination of a Diffourfe on the Divine Ordinance of Singing Pfalms by Mr. Black of Marsh Creek, Page 8.

Non ought the objector to have faid, that the discourse limits the subject to public worship, since it mentions finging, not only in public worship, but in social worship. as in families, and in folemn worship which comprehends all immediate, stated or formal acts of worship. God is worshipped really and materially in ejaculatory prayer, in meditation, in the fludy to conform our conversation in general to the rule of God's word. From this material and habitual worship acts or exercises of immediate and formal worship are distinguished in the following refpects: 1. Formal acts of divine worship always imply a previous defign of employing a certain portion of time in religious exercise. But material worship is just that habitual regard to God, or expressions of it prompted by particular occurrences, which should run through and fanctify our whole conversation. 2. All the acts of folemn or formal worship come under the denomination of religion, and therefore are all to be found described and expressly appointed in the word: But all the acts of material worship are not such as peculiarly belong to religion; nor is it necessary that each of them be found particularly described in the word, but only that it be not forbidden. Thus, a man's going to Jerusalem, if his journey be from right principles and to right ends, might be accounted an inftance of material worship, in the same sense in which plowing or sowing is so. But the attempt of the papilts to make it formal worship, was an instance of gross and stupid superstition. Thus there may be some use of hymns of human composure in material worship; because the use of them is not abfolutely forbidden. But there is no warrantable use of them in the formal worship of God, unless there be a particular description and appointment thereof to that purpose, in his word. 3. Formal acts of worship are means of divine appointment for promoting that which is material or habitual: hence it is necessary for christians to observe this distinction, while in the present militant state: the most advanced in habitual worship have the greatest sense of their need of the means and ordinances of folemn worship. There will be no fuch distinction, as far as we know, in the exercise of the faints in heaven: that exercise will be one continued eternal act of

folemn and immediate worship*.

Singing in public worship is more frequently mentioned in the discourse, because that part of the subject seemed to be more immediately in debate; and also because sublic worship ought to be a scriptural example and pattern for that which is private: nor ought any other forms of Psalmody to be used in solemn and formal worship in private, than what are used in public.

CHAP. II.

Shewing that God hath appointed the scripture forms of Psalmody to be used in the solemn worship of his church tiel the end of time.

THE second proposition which was laid down in the discourse on singing psalms, is, That there are portions of the sacred scriptures adapted to the purpose of singing, which ought to be used in the worship of the church, till the end of time. For the explanation of this proposition four observations were offered; which have occasioned our inquiry into a variety of interesting subjects in the following sections.

SECT. I. On the question concerning what are the particular parts of scripture which ought to be sung in the solemn worship of the church.

THE first of the observations now mentioned was, that there are portions of scripture peculiarly adapted to the purpose of singing in solemn worship.

It is objected to what is faid on this observation in in the discourse, "That though the observation be true

* The neglect or rejection of this distinction is a source of manifold pernicious errors, particularly, of that of the quakers in their contempt of the sacraments and other ordinances. " in itself, the discourse goes wrong in pointing out

" what parts of scripture ought to be fung."

Answer. The position itself being granted, all is granted which the writer intended in this part of the subject; because he apprehended that the question was not, Whether this or that part of scripture, should be used in the singing of solemn worship; but, Whether some parts of scripture, or human compositions were to be used?

OBJECTION. "The writer of that discourse, has "raised a horrid outcry, about attempts to corrupt the "divine ordinance of singing psalms: but he is not ex-"plicit in declaring what the church ought to sing in "public worship: he, therefore, contributes to the cor-

"ruption of that ordinance"."

Answer. It is unreasonable to expect more of any writer, than what falls within the compass of his declared defigns. The difcourfe in question combats two corruptions: one is, The laying afide the use of literal translations of the pfalms of David in the finging of public worship: the other is, The substituting of human compositions in their place. These two are distinctly pointed out; and therefore the outcry of the objector, about want of explicitness, and about contributing to the corruption of the ordinance of finging; because there may possibly be other corruptions than those infisted on in the discourse, can be only an artifice to drive us away from the state of the question. Were it once granted, that the whole book of pfalms is proper to be fung in our public and folemn worship, and that nothing ought to be fung in that worthip, nifi que proflant in scripturis, but the songs which are found in the inspired scriptures; we might, then, proceed to another question, namely, Whether any other parts of seripture ought to be used in our public singing? This could hardly occasion any great difference among the fincere lovers of the purity of God's worship and ordinances.

THE writer of this discourse specified the plalms of David, because this is plainly the question under consideration, Whether it be proper for the church, under

³ An examination, &c. page 10.

the new-testament dispensation, to sing these psalms? These psalms make up the far greater part of the scripture source. If these be discarded, we have no system of scripture psalmody remaining. Accordingly, what our opponents would substitute in the place of the psalms of David, is not only other scripture-songs, but compositions, which they suppose "Christians are abundantly qualified to make by the rich indwelling of the word of Christ in them."

A NUMBER of things are mentioned in the discourse with respect to the matter and form of the psalms; which, though they are not all peculiar to the psalms, undoubtedly contribute to render them adapted to the purpose of singing in solemn worship; and that as much under the new-testament dispensation as under the old.

Supposing it were granted, that the whole book of pfalms is proper to be fung under the new-testament dispensation, and that no other than literal translations of the scripture songs ought to be sung in public worship; the two following things would go a great way to determine what parts of sacred scripture ought to be sung.

I. THE defignation of fongs or pfalms given by the Holy Spirit to particular portions of scripture. None of the delignations of things by the Holy Spirit are without instruction; and when he says concerning a portion of his word, This is given you as a pfulm or fong, it is, in effect, faying, You ought to fing it; and this he is plainly faying with respect to each of the pfalms. It is not hereby allowed, that, when a fong is mentioned in the prophetical or allegorical parts of scripture, as in Isaiah or the revelation, we are to conclude that, in fuch places, we have forms of pialmody for the ordinary use of the church in her public worship; because the scope of such places rather leads us to consider them as representations of such joy and triumph as is expressed in a song, on occasion of some wonderful deliverance of the church or victory over her enemies. We may also observe here, that it is an objection against considering the words of Mary, Zechariah and Simeon as forms of pfalmody, that the Holy Spirit does not expressly call them fongs.

2. THE divinely approved example of the church and people of God. That we have this to warrant our finging the book of pfalms in folemn worship is evident from the passages of scripture quoted in the discourse. We are next to consider the objections to the evidence arising from these passages.

SECT. II. Of the obligation to the use of the book of pfalms in the folemn praises of the church, arising from scripture-example.

THE fecond observation is, That these psalms were given to the church as forms of pfalmody, and not as patterns according to which other forms were to be composed for the use of the church in her public worship. In support of this observation, the delivery of so many of them to the chief musician is taken notice of: for it furely implies that they were to be fung in public worship: accordingly, the Levites were enjoined to fing praises unto the Lord, with the words of David and of Afaph the Seer. Nor is this to be confidered in the same light with the circumstances of instrumental music and a band of singers; fince it was ordinary and fuitable to the nature of that dispensation, for the performance of a moral duty, to be attended with circumstances belonging to the ceremonial law. Besides, the singing of psalms was the duty and exercise not only of the Levites, but of the whole congregation of Israel. Hence the praises of the people are described in the same terms as those of the Levites. Pfal. cxviii. 2, 3, 4. Let Ifrael now fay, That his mercy endureth for ever. Let the house of Aaron now say, That his mercy endureth for for ever. Let them now that fear the Lord say, That his mercy endureth for ever. Hence the whole church is called upon to join in the exercise of finging pfalms, Pfal. xcv. 1, 2. O come let us fing unto the Lord; -Let us make a joyful noise unto him with pfalms. Pfal. cv. 2. Sirg unto him; fing pfalms unto him. There is no reason to suppose that the people are exhorted in these and the like texts, to fing any other fongs than those which were fung by the Levites.

OBJECTION. "This only proves, what no body denies, "that the Jewish church actually fung the old testament

"fongs. But this does not prove, that there was a di"vine appointment in the case; this example extends"
no further than the Jewish church; and therefore
"proves nothing as to what the christian church should

" fing *."

Answer. It is undeniable that there are cases in which a divine institution may be argued from an approved example recorded in scripture. Thus, orthodox divines conclude the divine institution of facrifices from the acceptable offering of them by Abel; that of the christian sabbath from the examples recorded in the newtestament of the public assemblies for hearing the word, and communicating on that day; that of the form of swearing by lifting up the hand from the examples of it recorded in scripture. In like manner, we may argue the divine appointment of singing the book of psalms from the example of the church and people of God, under the old testament dispensation.

It is allowed, that there are examples of the church and people of God recorded in the old testament, which do not infer that we are under any obligation to do what they did; such as, examples of their observing the ceremonial and judicial laws; examples of an extraordinary and miraculous nature, as in prophefying or in dividing the waters of a river; examples of a merely local and transfent nature, as in going up upon the house top, when a person intends to pray. But the example of singing praise, with the words of David and of Asaph, is of a different kind from any of these. It is neither an observance of any ceremonial or judicial law; nor is it of a miraculous, extraordinary or local nature: but an example of the acceptable manner of persorming what cannot be denied to be a moral duty, an ordinary exercise of God's worship.

OBJECTION. "I defire the reader to examine the "whole chapter 2 Chron. xxix. and all the history of "Hezekiah, and he will find that neither Hezekiah nor

[&]quot;the princes were prophets. That they do not pretend to be actuated by inspiration in the whole busi-

"nefs—but that they acted as any other good men would do in fimilar circumstances. Having a variety of psalms suited to the worship of God in general under that dispensation, they judged certain compositions of David and Asaph to be particularly suited to the present occasion and ordered them to be sung accordingly. As well might a minister having pointed out a particular psalm to be sung by a worshipping assembly, plead that, because he did so, God had appointed that psalm by the whole church to the end of the world, as reason in that manner from the command of

" Hezekiah and the princes to the Levites"."

Answer. It is abfurd to suppose that Hezekiah commanded any thing in the worship of God but what God himself commanded. Hezekiah's character (being a king who did that which was right in the fight of the Lord, according to all that David his father had done) will not admit the supposition that he either practifed or recommended any thing in the worship of God, merely because it appeared to him to be fuitable, if he had not had the warrant of a divine command for it. whole of the reformation, described in this chapter, is declared to have been directed by a divine command. v. 15. The Levites came according to the commandment of the king by the words of the Lord, to cleanse the house of the Lord. And v. 25. He fet the Levites in the house of the Lord with cymbals, with pfalteries, and with harps, according to the commandment of David, and of Gad the king's feer, and Nathan the prophet: for so was the commandment of the Lord by his prophets. Thus we have good reason to conclude that Hezekiah directed the Levites to fing the words of David and of Alaph, not because they feemed to him to be fuitable, but because fuch was the commandment of the Lord by his prophets.

THE case supposed by the objector is quite different from that of the text under consideration. What the minister did is supposed to be done without any divine command; merely because it appeared to him to be suitable. But what Hezekiah did in reforming this as

^{*} An examination, &c page 19.

well as other parts of the order of the temple was according to the commandment of the Lord by his prophets. No minister nor any other has authority to make any thing a rule to the church or the members thereof, because he does it. But the most high God has the highest authority to make any example of his church, or of any of his people a rule to all succeeding generations, by recording it, with his approbation of it, in the holy scriptures. Other examples may be useful, but those only recorded in the scriptures are a rule to us. Again, the minister, in the objector's supposition, fixes on a particular psalm only; whereas Herekiah points out the system of psalms which the Levites were divinely appointed to sing.

OBJECTION. "If there was in this example record"ed in 2 Chron. xxix. 30. a divine appointment direct"ing the church in her pfalmody, this abfurd confe"quence would follow, that neither the Jews themselves,
"nor the christian church should ever sing any pfalms,
"but those which were composed by David and

" Afaph*."

Answer. This is no better a confequence than it would be to infer from Peter's exhortation to take heed to the fure word of prophecy, that he did not mean that we should take heed to the law of Moses or the psalms, or to the books of the new testament. We are to imitate the example now mentioned in singing the words of the inspired psalms; in opposition to the singing of the words of human composures. The collection of the inspired psalms may be called, the words of David and of Asaph, because they were the penmen of the greatest part of them. There is no figure more common than that by which a part (especially when it is the far greatest part) is put for the whole.

SECT. III. Whether the nature of the ordinance of finging requires that we should consider the words we sing as our own.

In the discourse a third observation was offered, which is, That the inspired forms of psalmody were given to the

^{*} An examination, page 19.

church to be fung in her public worship till the end of the world. The strange doctrine that has been vented, in opposing this observation, renders a larger discussion of it necessary, than what was attempted in the discourse.

It had been faid, that, in this part of divine worship, it is not always necessary to consider the words as our own; or even as applicable to our circumstances. This has been represented, with peculiar virulence, not only as erroneous, but as "an excuse for the crime of falsi" fying before God, and an attempt to change our ob-"ligations to truth and fincerity*." The contrary of what is afferted in the discourse must then be the opinion of the objectors, namely, "That the nature of the ordinance of singing requires the words we sing to be considered as our own; and that it is unwarranta-"ble to sing any words that are not applicable to our

" present case and condition."

This opinion is justly rejected, First, because it is an attempt to confound the duty of finging with that of prayer. On a passage in the discourse wherein the distinction between these two duties was endeavoured to be pointed out, an objector animadverts in the following manner: "What is offered in the aforefaid discourse to "explain the distinction between singing and prayer, " proves just the contrary of what the writer intend-" ed, namely, that there is no difference between them: " for if we inwardly pray what we fing, and the matter " fung be as often in the form of prayer as in any other; "there is evidently no difference at all. We have the " fame matter, fuch as, confession, petition, pleading, " thankfgiving, afcriptions of glory and honour both in " prayer and in the scripture songs. Hence it evident-" ly follows, that the only effential difference between "them is the manner of performance."+

Answer. It is observed in that discourse, that no previous form is necessary to joint prayer; but a number of people cannot join together in singing without such a form. It is also observed, that singing ought to

^{*} An examination, &c. page 50.

[†] An examination, &c. page 39. Idem, page 85.

be accompanied with inward or ejaculatory prayer. But furely this implies a difference; for if finging were prayer, it would be nonfense to talk of prayer accompanying it. Again, it is observed, that the matter fung is as often in a doctrinal, historical or hortatory form as in that of prayer: which sufficiently proves that formal prayer is not effential to finging; for a thing can never be without that which belongs to its nature: what a thing fometimes has and fometimes wants, is not effential, but accidental to that thing. Supposing that a person reads the prayers in scripture for his instruction, and a minister reads them publickly in order to discourse on them, it does not follow that either the one or the other, is, in doing fo, engaged in prayer. In like manner, though perfons be finging the pfalms which are called prayers, they are not, therefore, formally engaged in prayer. That ejaculatory prayer is necessary to accompany the finging of them is allowed; but this no more makes finging to be prayer, than it makes reading or hearing the word, in which it is equally neceffary, to be fo.

OBJECTION. "We use other words than our own in preaching and prayer as well as in finging: in preaching, the words of others may be quoted: in prayer, there is a repetition of promises upon which we plead. Therefore, the words we utter in preaching and prayer may as well be considered as the words of others, as those we utter in singing; and that in all these cases there is the same reason to consider the words we ut-

" ter as our own."

Answer. The difference between the cases, which the objector would here confound, is so obvious, that it is hard to explain it. What, will a few quotations in a discourse of a man's own composing, make the texture, composition, the choice of words, the matter or form of that discourse as little his own, as that of a hymn which had been composed by another before he was born? or, will the promises that a person pleads upon in a prayer, the whole tenor of which was suggested by the views and affections he had in the time of uttering it, make the words of that prayer as little the

person's own words, as those of a hymn in the composing of which he cannot pretend to have had the least share? It is evident, that, in the exercise of prayer, our thoughts and affections suggest the words; but, in singing, it is just the reverse; for the words, rightly understrood, suggest suitable thoughts; and suitable or spiritual thoughts kindle spiritual and devout affections.

We observe, in the second place, that the supposition of our opponents is contrary to the common sense of mankind: for who ever imagined that, in any ordinary case, a person is chargeable with lying, because the verses he sings are not descriptive of, or applicable to, his own case? Surely it would be absurd to charge a person that had sung the Il penseroso of Milton with a lie; because he had never heard a nightingale, and therefore sung what was not at all applicable to himself, in the following beautiful lines:

Sweet bird, that shunn'st the noise of folly, Most musical, most melancholy! Thee, chauntress, oft, the woods among, I woo, to hear thy even-song.

In the third place, nothing can be more abfurd than to suppose, that all the words of any form of psalmody, can be sung by every individual of a worshipping assembly as his own words, and as suited to his own case or condition. Let any one, for example, consider how every person of a congregation is to sing the following words of Dr. Watts as his own words:

By long experience have I known Thy fovereign power to fave: At thy command I venture down Securely to the grave.

Pfalm lxxi.

FARTHER, the charge of infincerity, brought against us by our opponents, may be justly retorted: for how does it consist with sincerity to consider the words which we sing, as our own words, while we are conscious to our-

felves that they are not at all our words? Upon this principle, it feems inconceivable, how a person, ordinarily joining with any congregation or family in this part of focial worship, can escape the charge of hypocrify and diffimulation: for he must be fensible that, in the words fung, frames and exercises are frequently reprefented very different from his own. Perhaps, the objector means to excuse this inconfistency, when he infinuates that the existence of the facts themselves any where, will warrant a person to sing the psalms that describe them, though these facts do not exist with himfelf or in his experience*. But is he to be thus excused who fings words as his own, in which certain experiences and attainments, to which he is an entire stranger, are represented? may he safely say and sing, that he himself has the same experience and attainments which any of his contemporaries have? If a person had faid falfely, that he was an eye-witness of a particular fact, whether would it be a better excuse, that it existed at the time he represented, but at a place an hundred miles off, or that it existed in the place he described, about the space of an hundred years before?

This supposition of its being effential to singing in folemn worship that we should consider the words fung as our own, and as descriptive of our own case and circumstances, though fo exceedingly abfurd, is the great reason why our opponents resuse to sing such expressions in the book of pfalms as the following: Blow up the trumpet in the new moon: in the time appointed on our folemn feast'day. Bleffed is the man in auhose heart are the ways of them who, passing through the valley of Baca make it a well: the rain also filleth the pools. Bind the sacrifices with cords, even unto the horns of the altar. Why are fuch passages improper to be sung in new testament worthip? It is not, it feems, because they are obscure, or afford little instruction: but because church-members cannot now fing them as their own words, or as, in their literal fense, relative to their own present case and condition: there can be no finging with truth or fince-

^{*} An examination, &c. pages 54, 55.

nity according to this opinion, on account of the endless variety of the frames and conditions of church-members, unless every one were allowed to have his own pfaim or hymn; and then there would be no joint or

focial finging at all.

Upon this abfurd supposition it is, that our opponents allege as a reason for declining to sing some of the passages above recited, That they represent some facts as prefently existing, which we must now regard as past events. Were it not for the strange prejudice we have been confidering, there would be no difficulty here at all. Remembering that the words we fing are not ours, but those of the pfalmist, or of the church in his time (which one should think very easy and natural) we would confider the manner of speaking of past things in the prefent tenfe as the most lively and engaging way of reprefenting the exercise or the condition of the church and people of God in former times, for our learning; that we, through patience and comfort of the scripture, might have hope. Thus, through the Lord's bleffing and the effectual working of his spirit, we might get much food to our fouls out of fuch paffages.

This matter is represented with great propriety in the xiii. direction of Mr. Marshal's Gospel-Mystery of Sanctification. "We are", fays he, "to fing fuch " pfalms as speak in the first person, though we cannot "apply them to ourselves as words uttered by ourselves " concerning ourselves: and in this we do not lie. David " fpeaks of Christ as of himself, as a pattern of afflic-"tion and virtue, to instruct others; and we fing such " pfalms, not as our words, but words for our inftruc-"tion. And therein we do not lie any more than the "Levites, the fons of Korah, or Jeduthun, or other " muficians bound to fing them. Though it be good " to perionate all the good that we can; yet we have " fo much liberty in the use of plalms, that though we " cannot apply all to ourselves, as speaking and think-"ing the fame; yet we shall answer the end, if we sing

" for our instruction."

SECT. IV. Of the knowledge which the old testament church had of Christ.

IT is observed in the discourse on singing plalms, That the prophets under the old testament declared the name of Christ; and that the faith of the faints under that dispensation corresponded with the testimony of the prophets; and that their acceptable drawing near to God, was by Christ's name alone. Very opposite, indeed, is the doctrine taught in the following quotation: "The mercy of God was revealed from the beginning. " Salvation by grace-falvation as a free gift-an un-" deferved favour, was the hope of the faints of old. "The faithfulness of a promising God was the founda-"tion of their hope and trust; and it is the ultimate " object of faith as well fince, as before the coming of "Christ. In this the faith of the faints agrees, and is " one and the fame in all ages. The knowledge of "God in a dispensation of grace, and a sense of guilt " and need of mercy, appear to be absolutely necessary " in a finner, in order to his returning unto God. But "the medium through which that mercy and grace is " communicated; and how the communication thereof " is confiftent with the divine attributes and govern-" ment appear to be the discovery of the new-testament. "With regard to the defign and use of types, it is evi-"dent they were not intended to reveal their antitypes. "Without literal information, they could never convey "the least idea of the future things typitied. The " principal end, therefore, of the prophecies, and the "whole defign and use of types, is for the benefit of "those who should come after, and not of those who " live before the accomplishment of the prophecies, or " whilft the types exist: that is to say, for the benefit " of those among whom the great antitype was to " make his appearance, and of those who were to com-" pose his church to the end of time"."

WHAT is denied in this quotation, and what we hold as the undoubted truth of God, is, that there was

^{*} An examination, &c. pages 82, 93.

fuch a revelation made of Christ in the promises, prophecies and types of the old testament, as brought churchmembers to a real and certain knowledge of his person, of his obedience and sufferings, as the only channel through which grace and mercy have a blessed egress in the communication of all spiritual and saving blessings; and that this knowledge always belonged to the nature and exercise of true and saving faith. The truth on this head is evinced by such considerations as the follow-

ing.

I. THERE was a revelation of Christ in the first gofpel-promise: God said to the serpent, I will put enmity between thee and the woman, between thy feed and her feed. He shall bruise thy head, and thou shalt bruise his heel. In these words we may observe. 1st. The great benefit promifed, namely, the putting of enmity between the ferpent and the woman, between the ferpent's feed and her feed. Now the putting of this enmity between the woman with her feed and the ferpent with his feed, fignified the removal of the breach which the devil had occafioned to the woman and her feed with God, by justification; and the subduing of the power and dominion of fin by fanctification. It is plain, that enmity with the ferpent fignified peace and reconciliation with God. 2. The victory and triumph of Christ, and of his people was fignified by the bruifing of the ferpent's head. The way in which these benefits were to be procured is pointed out in the prediction, that the feed of the woman was to have his heel bruifed by the ferpent; for it behaved Christ to suffer. 4. The union of the two natures in the person of Christ is here revealed: for the feed of the woman could not bruife the ferpent's head, unless he were God; and he could not be bruised, unless he were man. 5. Here, too, we have the ground of his people's participation of the benefit of his fufferings, namely, their union with him as their covenant head and representative, or their inbeing in him. Hence he and they bear the same name : both are called the feed of the woman. 6. The mean is also intimated, of their actual union and fellowship with him, namely, faith or believing: this being the only way of receiving what is

here held forth to them in a free and unconditional promife; as the only way of apprehending light is by the eye; and that of apprehending founds is by the ear.

But it will be faid, Did our first parents understand all'this to be included in these words? We answer, There is no reason to doubt but that they understood the benefit promifed, to be reconciliation to an offended God, and deliverance from the guilt and power of fin; for nothing else was fuitable to what they felt to be their case. Nor can we doubt, that they understood a glorious redeemer, a divine person to be here revealed, who was well able to bruife the ferpent's head, and to bring about their reconciliation to God. And if they put any meaning at all on the divine person's designation as the feed of the woman, and on the bruifing of his heel, they must have understood, that he was to have a human nature, in which he was to fuffer. That thefe words were spoken to the serpent for the sake of our first parents, for their confolation, is certain: and it is as little to be doubted that, in order to answer this end, they must have apprehended the true meaning of them.

This promife is a key to all that follows in the old testament. This promise is presupposed in all the gracious relations which were afterwards made to the church. Was a promife of any bleffing given? it was to be fulfilled in or for the fake of the feed of the woman. Had church members any hope or confidence, that God would accept their perfons and fervices? it was wholly founded upon the revelation of the feed of the woman. Was any ceremonial inflitution observed? it was ever confidered as referring to the feed of the woman; to the bruifing of his heel, or to his bruifing the ferpent's head, or to the benefits refulting therefrom. Were they called to put away the evil of their doings, or to perform any duty? they were to fet about it no otherwise than by a believing application of this promife. For we cannot suppose that church-members, in after periods, unless when they were chargeable with an utter neglect of the appointed means, and had fallen into grievous error and corruption, would have lefs (but

rather more) knowledge of this bleffed and bleffing feed,

than our first parents had.

2. WE may argue from those places of scripture which represent Christ as the only way of salvation that ever was revealed to, or apprehended by faith. To this purpose is Acts iv. 12. Neither is there salvation in any other: for there is no other name, under heaven, given among men, whereby we must be saved, It is here laid down as a truth of absolute universality; a truth under the old testament as well as under the new, That there is no falvation in any other. According to this text, if the fathers knew not Christ, neither did they know that falvation that never was nor could be truly known any otherwife than as in him, as included in his name, as wrought out by him. 'To the fame purpose are Christ's own words in John xiv. 6. I am the way, the truth, and the life: no man cometh to the father but by me. This is a proposition of the same universal extent. Coming to God by Christ cannot mean less than that persons know and believe that Christ is the way; for how can a perfon be faid to come to God by Christ as the way, if he be altogether ignorant of Christ? nor can any one be faid to know Christ to be the way, unless he know him to be the only true and proper propitiatory facrifice for the fins of men; a facrifice which is a favour of rest indeed. Thus Christ Jesus is the sume, not only in himself, but as the object of the church's faith, to day, yesterday and for ever. Heb. xiii. 8.

3. THAT church-members under the old testement, were acquainted with the justice and satisfying righteousness of our Lord Jesus Christ, as the ground of their pardon and acceptance with God, is evident from the account which the scripture gives of their justification, particularly, in the examples of Abraham and David. In Gen. xv. 6. It is said, that Abraham believed God, as promising the blessed and blessing seed, and it was imputed to him for righteousness. It is the scope of the apostle in the ivth chapter of the epistle to the Romans, to represent Abraham's justification as the exact pattern of ours. So that if we are justified before God by the righteousness of Christ, imputed to us and apprehended

by faith; so was Abraham. Now, says the apostle, it was not written for his fake alone, that it was imputed to him: but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raifed again for our justification. But, as Dr. Guise on the place justly asks, how can this be the same fort of faith with Abraham's, unless his also had a respect to Christ and to what should be done by him according to the notices he then had of these things? The apostle, in the same chapter, shews that David, in the 1st and 2d verses of xxxii. Pfalm, describeth the bleffedness of the man to whom the Lord imputeth righteoufness without works: and what is that righteousness which is imputed to believers for their justification, and which admits none of their works or inherent righteousness to share with it in that mat ter? Why, it is manifestly the same which is described in the third chapter of this epiflle, even the righteoufnest of God which is by faith of Jefus Christ unto all and upon all hem that believe; that righteousness of which our Immanuel faid, when he was dying, IT IS FINISHED. To thefe examples we may add the declaration of the apostle Peter in Acts x. 43. To him give all the prophete wirnels, that subofever believeth on him should receive remission of fins. In these words it is represented as the uniform doctrine of the prophets, that remission of sins or justification is received in the way of believing in Christ or in his name. And if we would know what is his name through which we are to receive remission of sins; one of the prophets answers, This is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

4. We may argue from the confideration which church-members must have had of the factifices under the law. It is often expressly declared, that these are to make atonement for the fins of the offerer. One thing was undeniably taught the Israelites by the appointment of facrisces, namely, That some atonement or fatisfaction was necessary in order to the forgiveness of sin. Heb. ix. 22. Almost all things are by the law purged with blood; and without shedding of blood is no remission. This being supposed, the offerer of a sacrifice

under the law, must have considered that facrifice, either as a real and fufficient atonement for his fin, or as a fign and figure of that which is fo. But no church-member that had any right apprehensions of God or of the evil of fin, or that attended to the word of God, or compared one part of it with another, could be suppofed to entertain fo abfurd a thought as this, that fuch facrifices were a real and proper atonement for their fouls: for it is not possible that the blood of bulls and goats should take away fin. Besides, many things, such as, the Lord's declaring that he did not defire facrifice, the frequent repetition of the same offerings, the experience they had of their utter unprofitableness for purging the conscience, served sufficiently to intimate, that they were not the real atonement, but a fign or figure appointed to Greet their meditation and their faith to the real atonemeat. Nor could they err in their enquiry after that atonement, if they duly remembered the divine person revealed in the first promise, who was to have his heel bruifed, that he might bruife the head of the ferpent. As to true believers among them, the Lord the Spirit, removing, in some measure, the veil that was upon their hearts, enabled them to look to the end of that which was to be abolished; enabled them to carry their views along the continuation of the legal facrifices to the ending of them in the true atonement, to that offering and facrifice, which is, to the justice of God and to the conscience of the sinner, a faviour of rest. By the facrifices of the old testament, as well as by the facraments, Christ was not only represented, but sealed and applied to believers.

5. We may argue from the frequent accounts in the old testaments of the angel of the covenant, who could never, with the least colour of reason, be understood of any other than that divine person, the son of God, who was to bruise the head of the serpent by means of his own sufferings, or who, through death, was to destroy him that had the power of death, that is, the devil. This was the angel of Jehovah who wrestled with Jacob, Gen. xxxii. 24, 30. who called unto Abraham out of heaven, Gen. xxii. 15. who spake to Moses out of the bush,

Exod. iii. 2, 6. Deut. xxxii. 16. who conducted the Ifraelites into the land of Canaan, Exod, xxiii. 20, 21. who is called the angel of the divine face or prefence, Ifai. lxiii. 9. and the captain of the Lord's hoft, Joshua v. 13, 14, 15. In these passages such things are ascribed to this angel, as it would be blasphemy to ascribe to any one who is not himself the most high God. The modern Jews having apostatised from the religion of their ancestors in denying the doctrine of the Trinity, and the divinity of the Messiah, are as much puzzled with the passages now referred to, as the Socinian's are, with any declarations of Christ's divinity in the new testament. See the xiv chapter of Buxtorf's history of the ark of the covenant. One Rabbi owns, that he is constituted guardian and preserver of the world and of Israel; and that all things are fubject to him. Another, that his name is as the name of God; and that all intelligible and spiritual beings are dependent on him. "How, or in what "manner," fays Buxtorf, "all thefe things agree to " any created angel, it behoves the Jews to deter-" mine: but from these concessions, solid arguments " may be drawn for proving against the Jews them-" felves the divinity of this angel, and his equality with "him that fent him." The evidences of Christ's divinity are fo clear, it feems, in the old testament, that it is too hard for the bitterest enemies of this truth to evade them. Surely then it could not be unknown to those under that dispensation who received the love of the truth: and knowing the person of Christ, they could not fail to understand, in some real measure, what is predicted concerning his fufferings and his glory; they could not but know him as the medium of all the gracious communications of God to finners of mankind.

HERE we may take notice of that illustrious passage in the xix. chapter of the book of Job. I know that my redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my slesh shall I see God. Whom I skall see for myself; and mine eyes shall behold, and not another: though my reins be consumed within me. The words of

this passage are such as cannot well be understood of a temporal deliverance: and Job intimates the peculiar importance of them in this introduction; Ob that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! The words cannot be understood of Job's reitoration to a prosperous worldly condition: for of that Job had, at this time, no prospect. Job vi. 8, 9, 11. vii. 7, 8. x. 20, 21. xvi. 22. xvii. 1. 15. and even in this chapter, verfe 10. he fays, God bath deftroyed me on every fide, and I am yone: and mine hope hath he removed like a tree. But Job speaks of the redemption described in the words now under consideration, as a matter of the greatest certainty: his expression I know, is parallel to the we know and are fure of the apostles, 2 Corinth. v. 1. John vi. 69. he speaks of it as a redemption that was fure to be confummated at the last day after his body had been a prey of worms and mingled with other dust; confummated by the feeing of God in his flesh, by the beholding of his reedeemer: this it was evidently, not a temporal, but a spiritual and eternal redemption; it was particularly, the confummation of it in the glorious refurrection of the bodv. that he meant. The living redeemer whom he knew was, therefore, not a redeemer from temporal adverfity, but a redeemer from the guilt, and power of fin; even the same who had been promised under the name of the feed of the woman; our Lord Jefus Christ, who shall fland at the latter day upon the earth as a triumphant conqueror, having put all his and his people's enemies under his feet. Nor is the emphasis of the word Goel to be here overlooked: It signifies a kinsman redeemer. The Goel under the law was one who was to act a generous part towards his poor kinfman; particularly, to redeem his inheritance, if it was mortgaged or fold, by paying a price; to avenge his death, if he was flain, and to marry his widow. And, who but our Lord Jefus Christ, is the redeemer whom Job knew; and that would come up to the full import of this name; that would, by paying a price, redeem the inheritance of eternal life, that Job, as well as other children of fallen Adam, had forfeited, that would avenge him of his infernal adverfary by bruifing his head; and that would betroth him to himfelf for ever.

6. We might reason from an induction of the particular predictions concerning the person, the humiliation and exaltation of Christ; predictions which no art can accommodate to any other person or events; such as, Deut. xviii. 15. Pfal. cx. Ifai. ix. 6. liii. Jerem. xxiii. 5, 6. Dan. ix. 24. Mic. v. 2. Zech. vi. 12, 13. That these prophecies were intended to be certainly underflood of Christ by those to whom they were first delivered, (though not fo fully as they may be understood by church-members now under the new testament,) cannot reasonably be denied; if it be considered that each part of the scriptures of the old testament was delivered to church members for the purpose of affording them that reproof, correction, instruction or confolation which their case at that time required: and it is evident that fuch parts of the word could not answer that purpose, but in so far as they were understood. Hence it is so necessary to the right understanding of particular parts of the divine word, to attend to the occasions on which they were first delivered. For example, in the prophecy which we have in Ifai. vii. 14. Behold a virgin shall conceive and bear a son, and shall call his name Immanuel; the birth of Christ was given as a fign to confirm and encourage the faith of the Lord's people as to the deliverance of Judah from the present designs of their combined enemies. But it is manifest, that it could not answer that end to those who did not truly understand the birth of Christ to be meant in these words.

7. THE believing regard of the old testament-saints to Christ, is often taken notice of in the new testament. Thus in John viii. 55. Christ says to the Jews, Abraham rejoiced to fee my day: and he fact it, and was glad. The day of Christ which Abraham saw was the day of his appearing to put away sin by the sacrifice of himself: nor does it seem to have been peculiar to Abraham, but was rather common to him with all that walk-

ed in the steps of his faith*. Whatever knowledge Abraham attained by extraordinary visions or otherwife, he, no doubt, imparted it to his family and to other believers. Again, in Heb. xi. 26. Moses is faid to have esteemed the reproach of Christ greater riches than the treasures in Egypt. The apostle here evidently teaches that it was the knowledge of Christ, of his person and grace, that made Moses esteem the reproach he met with, as the reproach of Christ, as fuffering with Christ and for his fake, and therefore more defirable than all the treasures of Egypt. Another text serving to shew, that the faints under the old testament as well as under the new, understood that the grace by which they were faved, was the grace of Christ, is in Acts xv. 11. We believe that, through the grace of our Lord Fefus Christ, we shall be faved, even as they, mas' or Tromor nanerros. Here according to the most natural construction of the words, it is expressly afferted, that the fathers of the old testament believed in the grace of our Lord Jesus Christ for their falvation, in the same manner as the new testament saints believe in it. As to the Socinian exception, that the pronoun they may refer to the Gentiles, mentioned in the 7th verse, it is evident that it is quite groundless, and that the pronoun can have no other antecedent than the fathers, on account of the antithesis or opposition which the apostle states in the 10th and 11th verses, denying in the one that we are faved by the law; that being a yoke which, fays he, neither we nor our fathers were able to bear; and affirming, in the other, that both we and our fathers have the same faith of salvation by the grace of our Lord Jefus Christ.

8. We may argue from this, that Christ and his apostles constantly referred their hearers to the old testament scriptures, as containing the same doctrine which they taught. Thus Christ says to the Jews concerning the old testament scriptures in John v. 39. They are they subich testify of me. And what do they testify?

^{*} The only way of feeing Christ which ever was beneficial to the foul, was by faith, John vi. 40 it was the opposite of Balaam's way of seeing him: Numb. xxiv. 17. Consequently believers saw him as near and as present to their faith.

Why, just what I testify of myself, that I should give myfelf a ranfom for many; that I should lay down my life for the sheep. He farther intimates, that no new revelation was necessary to their discovery of these things concerning Christ in the old testament scriptures: nothing more, in the way of outward means, was necessary, than fearching the scriptures with a diligence becoming those who professed that they had eternal life in them. To the same purpose is our Lord's affecting expostulation with the disciples in Luke xxiv. 25, 26. O fools and flow of heart to believe all that the prophets have spoken! ought not Christ to have suffered these things, and to enter into his glory? From this sharp expostulation it is a necessary consequence, that it was revealed in the words of the prophets, that Christ ought to have suffered these things and to enter into his glory; and revealed fo plainly as to render the ignorance thereof, in the disciples and others who read or heard these words, utterly inexcufable. So our Lord reproved the Sadducees for their inattention to the evidence of the refurrection in the words which Moses heard out of the bush; for nothing lefs can be meant in our Lord's faying, that Moses shewed that doctrine in the words he heard out of the bush, and in his declaring, that their error rose from inexcufable ignorance of the fcriptures as well as of the power of God. Remarkable to the same purpose is that which Paul declared before king Agrippa, Acts xxvi. 22, 23. Having obtained help of God, I continue unto this day, witnessing both to small and great, saying no other things than those which the prophets and Moses did say should come : that Christ should suffer, and that he should be the first that should rise from the dead. Here two things are evident: 1ft. That the doctrines which the apostle taught were no other than what are to be found in the fcriptures of the old testament: and particularly, that what he taught concerning the sufferings and refurrection of Christ as actually accomplished, was no other than what had been taught by the prophets concerning them as things to come. 2dly. That they were taught in the old testament so plainly, that neither Agrippa nor any other attentive reader of it, could deny them to be there: for this is the import of the apollle's appeal to.

Agrippa.

9. WE cannot admit this opinion, that the old teftament predictions of the person, the sufferings and glory of Christ were not understood by church-members under that difpensation, on account of the consequences with which it is attended. Such as, that a great advantage is hereby given to the Jews in our controverfy with them, when we allow, that Christ and his apostles put fuch a meaning upon certain passages of the old testament scriptures as answered their purpose; and as nobody before them either had or could have understood to be the meaning of them. According to this opinion, the faith which views the promifes as the promifes of an absolute God, of God out of Christ, of God exercifing mercy without requiring any fatisfaction to his law, or fuitable demonstration of his justice, holiness and hatred of fin, may be faving faith; and the Socinian scheme may be right in supposing no other faith to be necessary: for if men were justified and faved by fuch a faith under the old testament, why may they not be so now under the new? it is of no avail to say, that the new testament revelation requires a new fort of faith; for the question is about what fort of faith the finful and miserable state of man requires. And if men might be justified and faved by a faith in God absolutely. confidered, there was no necessity either for the new teftament revelation, or for the new faith which it is suppofed to require. Farther, according to this scheme, we carnot understand how there could be any more obscurity in the old testament revelation than in the new: for, according to it, the old tellament faints had as clear a revelation of all that their faith respected, as the new testament saints have of what their faith respects. The doctrine about the obscurity of the old testament difpenfation, that has been usually taught in the reformed churches, proceeds upon the supposition, that faving faith under the old and new testament is the same; that it is of the same nature; that it had the same object; that it always had the fame real respect to the obedience and death of Christ; which, in the old testament, were

represented as things to come, but, in the new, as things already accomplished; and therefore more obscurely represented in the former than in the latter. We may add, what was observed in the discourse on singing psalms, that the supposition, that finful men could come unto God under any dispensation without the knowledge of Christ's name, leads into the opinion of salvation being attainable by the heathens, without ever hearing of his name or of salvation by his blood; an opinion which manifestly tends to the total subversion of the christian religion. Upon the whole, we conclude, that there was a real revelation of the same redeemer, of the same justifying righteousness, of the same plan of salvation to the church and people of God under the old testament, that there is under the new.

Before we enter upon the confideration of objections, it may be of use to offer some view of the differences between the old and the new testament dispensa-

tions.

In general, the difference is wholly in the manner of exhibiting Christ and of administering the covenant of grace. That which was exhibited or administered was one and the same. In that manner the following things are to be carefully attended to.

1. UNDER the old testament, the condition of the promise, or covenant of grace, was set forth as yet to be fulfilled in the obedience and death of Christ: and in

the new, it is fet forth as already fulfilled.

2. Under the old testament, the covenant of grace, or Christ, in whom it always stood fast was exhibited in the word: but church-members, being as yet in the state of children, and backward to the right understanding and application of the things contained in the word, the Lord was pleased to lead them by the hand to the understanding and application of these things, in a manner adapted to their childish condition, by the institution of types and figures. These types were no otherwise veils to the spiritual things represented by them than a child's spelling and dividing the words into syllables is a veil to the sense of what he reads; which truly leads to that sense, though in a way adapted to

the capacity of a child. Under the new testament, the same things that had been set forth in the word, are set forth in it still, but more clearly and fully. Instituted signs are made use of only in the sacraments of baptism and the Lord's supper. The church has now no more occasion for the way of learning suited to a state of child-hood by types and figures; as one that has learned to read, has no more occasion, in order to come at the sense of what he reads, to spell and divide the words into syllables.

3. The Lord's way of instructing his people in spiritual and evangelical things, by shadows of them in outward and temporal things and by the practice of the ceremonial law, made the outward appearance of the old testament dispensation less spiritual and evangelical

than that of the new.

4. Though it is the duty of church members under the new testament as well as it was fo under the old to make fuch a profession as the people of Israel made at Sinai of renouncing the covenant of works, and of taking the Lord for their God according to the tenor of the covenant of grace, and of being his willing people by virtue of that everlasting covenant, in the way of publicly and jointly entering into a covenant of duty and gratitude; yet there was much in the matter of the national covenant of the Ifraelites that was peculiar to the old testament dispensation; particularly, their adherance, in that covenant, to the practice of the ceremonial and judicial laws; and their acknowledgment of the connection between their adherence to these laws and their comfortable possession of the land of Canaan. Hence two circumstances followed: one was, that there were extraordinary and peculiar dispensations of providence as to the temporal condition of their nation as fuch, fubservient to the observation of their covenant engagements in profession and practice, which have no parallel in the case of any particular nation as such under the new testament*. The other was, the restriction of the

^{*} Such as, that, through the bounty of providence, they fuffered no difadvantage from their lands lying untilled every feventh year.

visible church, till the death of Chirst, to the land of Canaan and to the people of Israel; whereas, under the new testament, the church is gathered out of all nations on the face of the earth.

5. The more plentiful out-pouring of the holy fpirit, which imports the more distinct manifestation as well as the more abundant partaking of his operations both special and common, is a principal advantage of the new testament dispensation above the old. Here it is to be observed, that we do not speak of the extraordinary attainments of some of the most eminent faints under the old testament; but of what was the ordinary allowance of church-members.

Bur the knowledge of Christ, of his righteousness and falvation which we have afcribed to old testament believers is perfectly confiftent with all these differences:with the first, for Christ and his fulfilment of the condition of the everlasting covenant might be known in the word as yet to come, no lefs truly than as already come :- with the second, for the knowledge of Christ, as the true propitiatory facrifice for fin, and as the Lord our righteousness might be attained by a way of learning more adapted to the capacity of children as really, though not so clearly or fully, as by a way of learning more adapted to a state of manhood :- with the third, for, amidst all those legal and carnal appearances in the Lord's way of instructing his church under the old teftament, what was really taught might have been feen, and, by true believers, actually was feen to be, at bottom, the fame spiritual and evangelical things that are now taught under the new testament :- with the fourth, for, fetting aside the peculiarity of the matter of their engagement with respect to the ceremonial and judicial laws, their engagement itself was an adherence to the covenant of grace, to the Lord as their God in Christ, which was of the same nature with the professed adherence of believers to the covenant of grace under the new testament: with the fifth, because the same spirit of Christ which is now in the church, was in it then, carrying on the fame bleffed work: the difference is only in the measure, not in the nature of his influences and

operations: and also in this circumslance, that what the spirit revealed in believers under the old testament was Christ as not yet come; whereas what he reveals in them

under the new is Christ as already come.

OBJECTION. "The gospel in general is called a muss-"tery hidden till the age of the apostles in I Corinth. ii. "7, 8, 9. The prophet Isaiah, whose words the apos-"tle quotes, although he had given the clearest predic-"tions concerning the Messiah, of any of the prophets, " declares, that these did not give a clear view of the "gospel; as if he had said, from all that hath been re-" vealed as yet, just conceptions of that sublime plan "and of the method by which it is to be accomplished, " cannot be obtained. But, fays the apostle, the spi-"rit of God who alone penetrates and knows the deep "things of God, the profound mysteries of his counsels "and his gospel, hath revealed them unto his apostles. " Perfectly to the same purpose is his declaration to the "Romans (xvi. 25.) The revelation of the mystery " which was kept fecret, fince the world began, but is " now made manifest, &c*."

Answer. If the objector means that the expressions bidden or kept fecret should be understood absolutely, he agrees with the Socinians, who deny, that any promife of eternal life was plainly made to the people of God under the old testament. Bonum aterna vita, fays Smalcius, nusquam in vetere Fadere populo aperte promissum fuit. For furely eternal life is one of these things prepared for them that love God, or rather the fum of them. From Rom. xvi. 25, 26. the Socinians draw this inference, Ergo Evangelium temporibus Veteris Teftamenti latuit, et rulla ratione revelatum fuit; that is, therefore the gospel was hid in the times of the old teftament, and was not at all revealed +. Thus if the exprefsions bid or kept fecret, in these passages, he taken absolutely and without restriction, they will prove all that the Socinians maintain: and will contradict what the

^{*} An examination, &c. page 95.

[†] See Hornbekis Socinianismi Consut. Compend. Libri 2di. Cap. 1mo.

objector himself allows, namely, that the old testament church had promises of salvation by grace, that is, of everlasting falvation. So that the absolute sense of these expressions is as incontistent with what he himself grants, as it is with what we maintain. But the mystery being kept fecret fince the world began fignifies, that many ages passed before the predictions concerning the death of Christ and the calling of the Gentiles were fulfilled; before the mystery of Christ was revealed in that clear and distinct manner which characterises the new testament dispensation; and before it was revealed to the Gentiles at all: the last of these particulars seems to be chiefly intended in Rom. xvi. 25. as agreeing best with these words: by the scriptures of the prophets made known to all nations for the obedience of faith: for the gof-pel was certainly made known to Ifrael before by the feriptures of the prophets; and also for the very end specified by the apostle, namely, for the obedience of faith.

WE may further observe that the scope of the apostle in I Cor. ii. is to represent the wisdom of God in the gospel as opposite to the wisdom of this world, and what neither is nor can be known by natural men, not even by the princes of the world, or those who are supposed to possess the greatest share of wordly wisdom: fuch, for example, as Herod, Pontius Pilate, the chief priests and scribes, who crucified the Lord of glory. From the scope of this chapter it is also evident, that the revelation of these things spoken of in v. 10. is to be understood not only, as the objector feems to infinuate, of what was peculiar to Paul as an apofile, but alfo. and chiefly, of what was common to him with all other true believers: for there is an heavenly revelation by the spirit of grace, an internal and supernatural illumination of the mind, which is necessary to the production of faving faith; whereby we know the things that are freely given us of God. This doth not diftinguish the old teftament dispensation from the new; but regenerate from unregenerate men under every dispensation. The apostle fays in the name of all true believers, God hath revealed them to us by his spirit.

As to the passage quoted from Isaiah, it cannot be inferred from it, that either the spiritual blessings of the covenant of grace or the sacrifice of Christ as the channel of their communication, was altogether unknown under the old testament; but only, that the greatness and excellency of both these are what natural men cannot have any just conceptions of; and that believers who are the only persons that truly know them, are the most ready to acknowledge the narrowness and unsuitableness of their apprehensions of them, I John iii. 1, 2. Pfal. xxxi. 19.

OBJECTION. "The extraordinary dispensation of the fpirit mentioned, John xvi. 12, 13, 14. that these things had not been revealed before, namely, all the truth, and the things of Christ. Paul, in unfolding the typical meaning of the old testament institutions, Heb. ix expressly afferts this truth in the 8th verse. For after giving a relation of the tabernacle furniture, priesthood, offerings, &c. he says, The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing. As if he had said, By the very frame of the Jewish ritual of worship and ordinances, the Holy Spirit, in fact, intimated, that the grand scheme was not yet discovered, and that it was not to be

" known whilft that economy contined "."

Answer. The expression, not yet made manifest, does not mean that the way into the holiest was not, as yet, known at all; for it was undoubtedly made known before by the declarations of the word and by types; but, while the first tabernacle was standing, it was not yet placed or two garess in such an illustrious light as that in which it was placed, when the veil of the temple was rent, when the price of our redemption was actually paid, when Christ was justified in the spirit, preached unto the Gentiles, received up into glory. The taking place of these things made it manifest, that the tabernacle and the Levitical service were at an end: for these

^{*} An examination, &c. page 96, 97.

things could not take place, while the first tabernacle was standing: such is the scope of the apostle's discourse here.

As to the passage in John xvi. 12, 13, 14. it points out the end for which the spirit is given to believers both under the old testament and under the new: for that he was given to believers under the old testament, is undeniable, Numb. xiv. 25. Haggai ii. 5. Pfal. li. 11, 12, and cxliii. 10. Now, it was always the work and office of the spirit towards his church and people, to guide them into all the articles of truth revealed in his word, to teach them the things of Christ, the things which Christ had fpoken unto them. We allow that our Lord's words have respect to the more plentiful effusion of the spirit under the new testament, and to his giving believers more clear and diffinct views of Christ's obedience unto death, as the only way of their access to and acceptance with God: but this will not prove, what the objector means to prove, that, under the old testament, they had no certain or determinate views of his obedience unto death at all.

SECT. V. Of the inftruction of the church under the old testament by types.

WHILE men affect to make a type of every thing they meet with in the history of the old testament, in which there appears to be any analogy or resemblance to spiritual things, they are in danger of turning the facred history into an allegory or fable, of utterly losing fight of the true and determinate sense of scripture, of neglecting the solid knowledge and the power of godliness. Hence judicious divines agree in cautioning against the itch of multiplying types.

YET that there were, under the old testament, persons and things appointed of God to be types, figures or shadows of him that was to come, is undeniable; and therefore it behaves us diligently to inquire concerning them.

We may observe in the first place, that the types were shadows or signs of Christ, or of what is in Christ. Col. ii. 17. These are a shadow of things to come; but the bedy is of Christ.

in the second place, they were shadows of Christ as to come. Thus in Heb. x. 1. the ceremonial law is described as having a shadow of good things to come; fuch as, Christ's appearing as our great high priest, his making atonement for fin by his own blood, and his entering by his own blood into the holy place not made with hands; there to appear in the presence of God Spiritual worship and the faving influences of the Holy Spirit, which were to be found, in the reality thereof, with all true believers in all ages, were not properly typified or prefigured, though they might be fignified by some of the ceremonial rites. These are infeparable from their meritorious cause, the facrifice of Christ, which was the great object represented by what, properly speaking, were types; and therefore figns of them necessarily accompanied the types. The principal figure might be a type, while many circumstances attending it were only figns.

HENCE we see the absurdity of the notion that the fignification of the ceremonial inflitutions was wholly unknown, till the new testament dispensation took place: which is to fay, that they were never to be confidered as types at all. They could not be types, upon this supposition, under the old testament; for it is plain, that one thing cannot be confidered as a type or shadow of another thing to come; unless there be a real knowledge, less or more, of that other thing, and particularly, that it is future, and neither past nor present. can they be types to us under the new testament, to whom the good things of which they were shadows, are not things to come, but things prefent or already come. Whatever use they are of to us as metaphors or fimilitudes ferving to illustrate spiritual things, in which view, indeed, they are divinely excellent, we have no more occasion for them as types. They were types in the proper fense of the word, to church members under the old testament, not to us ..

* These shadows are denominated most frequently from what they were under the old testament; but in Gal. iv. the apostle denominates the history of Sarah and Hagar from what it is to us under the new; calling it an allegary. HENCE, too, we may observe the difference between facraments and types: both are figns: but facraments are figns of what is present; types, of what is to come.

In the third place, a type is not to be confidered as reprefenting the autitype absolutely, but only in some particular respect. Thus, the offering of a facrifice under the law represented the suffering of Christ unto death and the vicarious nature of his suffering; but it could not represent Christ our great high priest offering himself. Moses and Joshua might be called typical faviours. But they afforded no representation of salvation by Jesus Christ, as it is a salvation which he procured.

by the price of his own blood.

In the fourth place, we are not to confider any thing as a type, unless it appears from the word of God, that he hath appointed it to be fo. Sometimes a person, a thing, or a class of things is expressly declared to be typical. So the following particulars are declared: Jonah's being three days and three nights in the whale's belly; Melchifedec's priesthood, Pfal. cx. 4. the Levitical priesthood, Heb. viii. 4, 5. the tabernacle itself with its appurtenances, Heb. ix. 9. the facrifices that were offered there, Meb. ix. 13, 14, 23. Sometimes it appears, that fuch a person or thing is a type by the native confequence of what is declared in scripture. Thus, when we find a fingular and peculiar event recorded in the history of Israel in the old testament not only alluded to, but expressly made use of to represent or set forth our Lord Jefus Christ, we may conclude that it is a type. Such is the case of the brazen serpent, John iii. 14. and of the Manna, John vi. 32. Again, persons or things bearing the fame names with our Lord Jefus Christ indicates them to be types, provided that communication of names be manifeltly on account of some analogy or refemblance in them to the character of the great antitype, as the mediator of the new covenant or the faviour of his people. Thus Joshua bears the name Jefus, because he was like our Lord Christ in bringing the people to the promifed rest, Heb. iv. 3. Christ is feveral times called David; because the covenant of royaity made with David was a shadow of the covenant of

grace and promife made with Christ, Ezek. xxxiv. 23. and xxxvii. 24. Hosea iii. 5. Thus because the paschal lamb was a type of Christ, he is called a lamb and our passover, John i. 29. I Corinth. v. 7. and he bears the fame name with the mercy feat; fee Rom. iii. 25. compared with Heb. ix. 5. in the original Greek. Again. when the words which the Holy Spirit employs in defcribing the eminence or dignity of a person in the old testament, are manifestly too emphatical and sublime to be restricted to him, and the very same words are employed in the new testament in setting forth the excellency of our Lord Jefus Christ; we may warrantably conclude that person to have been a type of Christ. by comparing Ifai. xxii. 22. with Revel. iii. 7. it is evident that Eliakim was a type of Christ. Farther, we must always allow the representation of a person or thing to be a type of Christ, which not only bears a striking refemblance to fomething in Christ, but cannot be understood otherwise than as typical of him, without disregarding the circumstances of the text, the analogy of faith, or moral duty. The reason of this rule is obvious; and it shews the error of those who suppose that we can have no knowledge of what are to be accounted types but what is derived from the new testament: for when we meet with any thing in the old testament in the case now described, we may warrantably rank it among the typical things, even though there be no accommodation of it to the antitype in the new testament. We shall only add here, that nothing ought to be considered as a type, but fuch a prefiguration of fomething belonging to Christ, as was always, from the period of its inflitution, conducive to the faith and piety of the church of God*.

HERE it is objected, "that we, having been from our childhood inftructed in the way of falvation through a mediator, are also early taught to apply the prophecies and types of the former dispensation to this mediator, but the Jewish church was in vastly different circumstances. The Jews had no light into the me-

^{*} Saldeni Otia Theologica.

"diatorial and vicarious character of the Lord Jefus " Christ but what the old testament scriptures by them-" felves would afford. Nay, during the far greater part " of their church's continuance, they had little more "than the five books of Mofes*."

Answer. That the faith of the faints under the od testament had the same living redeemer and justice-satisfying and law-magnifying righteousnels for its object, that it has under the new, has been shewn to be a revealed truth, which we are to believe, even though we should never be able to say particularly how or by what means, the Lord was pleafed to bring old testament believers to that knowledge. We are not to feek to be wife above what is written. However, we may observe fome things on this subject without incurring that cenfure.

THE ancient Ifraelites did not attain the knowledge of Christ by the Cabalistic art by which the Jews pretend to extract the knowledge of mysteries from superstitions observations on words and letters; nor by their oral law, which they pretend Moses did not deliver to their fathers by writing, but by word of mouth. Thefe feem to be among the fables and vain babblings, against which the apostle cautions Timothy. These were principal means of the apollacy of the Jews, and serve great-

ly to harden them in it.

Bur, in general, that the Lord was leading them by types and figures, and that he was thereby teaching them the way of falvation, might be understood by fuch as feriously considered to what purpose such a variety of outward and carnal things, fo much bodily exercise about facrifices and purifications were enjoined. They were taught then as well as now that God is a Spirit. and that he must be worshipped in spirit and in truth. They understood that it would be blasphemy once to imagine, that the infinite one stood in any need of fuch bodily fervices, or that, in themselves, they were any gratification to him. If fuch a furgestion occurred to an Israelite he well knew, that it was to be rejected with

^{*} An examination, &c. page 99.

the utmost abhorrence. Pfal. l. 13. Will I eat the blood of bulls or drink the blood of goats. An Israelite must have known that the Lord utterly rejected their ceremonies and facrifices, however elaborate and costly, unless, in these, they had a regard to things that were couched under them or represented by them, things of a sublime and spiritual nature, agreeable to the purity and spirituality of the divine nature. Let us only consider feriously to what conclusions such thoughts must have led a pious old testament worshipper, instructed in the true knowledge of God, and of the seed of the woman who was to bruise the serpent's head, while he was bringing his lamb or kid to be offered as an atonement for the sin he had committed, the Lord having affured him from his own mouth, that it would be to him an of-

fering of a sweet-smelling savour.

But, more particularly, we observe, in the first place, that there is no reason to doubt that the partriarch and prophets taught what things were typical of Christ and his falvation. Surely Noah, a preacher of righteoufness, and Abraham, who is particularly commended for his care in the instruction of his children and his houshold after him, would not fail to inform their respective families, of the meaning and delign of the facrifices they of-As to the prophets in general, it was their work and office, while they continued to be fent to the church, to call the attention of the people to Christ as fet forth in the types and prophecies. To him gave all the prophets witness. They could not be filent of that falvation, of which, we are affured, they inquired and fearched diligently: who prophesied, saith Peter to christians under the new testament dispensation, of the grace that should come unto you, fearthing what or what manner of time the spirit of Christ which was in them did fignify, when it testified before hand the sufferings of Christ and the glory that should follow: unto whom it was rewealed; that not unto themselves, but to us they did minifter the things which are now reported unto you. They inquired, as the patriarchs had done before them, into the fignification of the facred types and of the words which the Lord had spoken by them; particularly of

fuch as respected the sufferings of Christ and the glory that was to follow. With respect to the expression, not unto themselves, but to us they did minister, it is well known that the word not is often taken elliptically for not only or chiefly, as in Genesis xxxii. 28. And he faid, Thy name shall be called no more Jacob, but Ifrael, that is, not only Jacob, I Sam. viii. 7. They have not rejected thee, but they have rejected me, that is, not only thee. Acts v. 4. Thou hast not lied unto men, but unto God, that is, not to men only. So it is to be taken here; not to themfelves only, but also to us they did minister. Indeed, if it were to be understood absolutely; there would be as much reason to conclude that old testament church members derived no knowledge of falvation at all from the ministrations of the prophets, as that they derived no knowledge from them of its being procured by the fufferings of Christ. The meaning of the expression is, that however much their ministrations had been for the benefit of themselves and other church-members in their time; they were still more for ours, in regard that, in our time, we have the actual fulfilment and clearer manifestation of those things of which they prophesied. This view of the words is as agreeable to the scope of the apostle as it is to the analogy of scripture doctrine. Nothing is farther from the apostle's defign than to represent the faith of believers under the new testament as different, either in its nature or object, from what it had been under The fufferings and glory of Christ, either as yet to come or as already brought to pass, were the object of the church's faith under both dispensation's. The same apostle, in Acts ii. 30, 31. represents David as knowing the refurrection of Christ; which implies that he knew his death and the glory that was to follow. And in this passage of his first epistle, he prevents an objection; for, as one observes on the place, he is anfwering those who think, that they are nothing concerned in the things which were written by the prophets, and that these were intended for no body but the Jews of old. Nay, fays the apostle, they were taught and inspired by God to prophefy, that they might not only benefit themselves and those of their own times, but all

posterity. And this was revealed to the prophets, for they foreknew that the fure word of prophety which they were directed to deliver would be a light to the church in all succeeding ages; a light that would continue to

grow brighter and more useful unto the end.

In has been represented as the meaning of this text, That the predictions uttered by the old testament prophets were fo far from being intelligible that the prophets themselves were engaged in a scruting and diligent search into them both as to the thing and the period of time which the spirit of Christ intimated in the obscurity of prophecy by their mouths*. It is not unworthy of notice that, in this gloss, there feems to be a mistake of the construction of the apostle's words, sie Tiva n moior naipor, which furely fignify into what time, not what thing, or what manner of time. One should think that the consideration of these predictions being fo far from intelligible was enough to deter the prophets from, instead of engaging them in, a ferutiny and diligent fearch. But engage in it they did. And what was the refult? why a discovery that their prophecies were absolutely unintelligible till they were fulfilled. An aftonishing comment indeed! worthy of the light that is faid to be rifing on the church! worthy of the genius of a Porphyry or a Collins to defend it!

But to return to our inquiry, namely, how the Lord's people, under the old testament dispensation, were instructed in the meaning of the types, we say, that what practical and evangelical knowledge the prophets attained in the course of their inquiry into the measing of the types and prophecies, they saithfully communicated to the people. Their lips kept knowledge; and the people received the explication of the law at their mouth. Thus the testimony of Jesus was the spirit of prophecy. The same knowledge of the true meaning of the ceremonies and facrifices seems to have been taught in the schools where the sons of the prophets were educated. The usefulness of the ancient prophets to the old testament church was, probably, one reason why they are cal-

^{*} An examination, &c. page 97.

led prophets in the new-testament who exercised their extraordinary gifts in opening and explaining the prophetic visions of the old testament, in which gospel

truths are emblematically represented.

2. The careful and attentive confideration of the types was another mean of attaining the knowledge of what was prefigured by them. Believers, under that dispensation, were not satisfied with a slight and superficial view of these types, nor would they rest in the external part or the surface of these observances; an evil which has been one principal cause of the apostacy of the Jews and of their obstinacy in it. Informed by the patriarchs and prophets, what things were to be considered as types, they would be sure to consider them carefully, to view them on all sides, to ponder the reference that each of them had to him that was to come, till they entered into the spirit and evangelical import of it.

3. Saving and spiritual illumination was also necessary to a profitable discernment of what was contained in the types: for it was not every member of the visible church that attained this peculiar knowledge of divine mysteries. But they only to whom the Lord was pleafed to give ears to hear, eyes to see, and hearts to understand. The secret of the Lord was always with them

that feared bim.

4. The last mean we shall mention was that of ardent and persevering prayer. As it was a matter of a peculiar difficulty to attain the knowledge of the mind of God in the types and prophesies, it was necessary for his people to be the more earnest in crying to him with the Psalmist, Open mine eyes that I may see woondrous things out of

thy law.

They greatly err, fays a judicious writer, who measure the faith of the old testament church by the ignorance which prevailed at the time of Christ's coming, when the prophetical doctrine was obscured and almost buried in the thick darkness of ignorance and of human traditions, the interpreters of the law having taken away the key of knowledge, Luke xi. 52. The opinion which then prevailed about the temporal kingdom of the Messiah was diametrically opposite to the faith of God's an-

E 2

cient people, according to which no other Meffiah than a spiritual Redeemer from sin was to be expected. It is as abfurd to estimate the measure of the church's faith under the whole of the old testament dispensation, by the state of it at the time now referred to, as it would be to estimate the measure of her faith under the new, by those sparks of knowledge, which, at the beginning of the reformation, remained amidst the thick darkness of popery, when the doctrine of the gospel was only not quite extinguished. Our judgment of the measure of faith that was delivered to the old testament faints ought to be regulated by the prophetic doctrine, which as it is expressed in the scriptures of the old testament, is able, according to the apostle, 2 Tim. iii. 15. to make men wife unto falvation through faith which is in Christ Jefus. Hence it was that Christ imputed the ignorance of the disciples as to his sufferings and entrance into glory, to their foolishness and slowness of heart to believe all that the prophets had spoken, Luke xxiv. 25, 26.

Cloppenburgii facrificiorum schola.

THE ignorance of the disciples, who accompanied our Lord in the course of his personal mystery, has been offered as an objection to the doctrine now delivered concerning the faith of the old testament faints. But surely, as Cloppenburgh observes, our judgment in this matter ought to be regulated by the prophetic doctrine and by the examples of the exercise of faith recorded in the old testament. And there are three things which ought to be carefully attended to in the case of the disciples. 1. The Jewish church, as the author now mentioned justly observes, was then sunk into a state of gross ignorance and corruption. On this account, we may well suppose the disciples to be very ignorant and possessed with many prejudices, fuch as, that with respect to the temporal grandeur and dominion of the Messiah, when Christ took them under his tuition. Our Lord was pleafed, that they should be brought out of that state of ignorance and be freed from their prejudices, not all at once, but by degrees. This is undoubtedly one reason why the measure of their knowledge appears fo small, during our Lord's state of humiliation. 2. It seems improper to estimate the measure of knowledge which the disciples really possessed by some things which they uttered in peculiar cases of darkness and temptation. Such was the case of the disciples going to Emmaus, when they said, We trusted it had been he who should have re-deemed Israel. When Peter took Jesus and began to rebuke him, faying, Be it far from thee, Lord; this shall not be unto thee; it appears from what our Lord faid to him, that he was under the prevailing influence of a temptation of Satan. Math. xvi. 22, 23. Sometimes the knowledge, which they really had, was not in exercise, or fo much overpowered with contrary darkness and unbelief, that they were ready to deny that they had fuch knowledge. Of this we have a remarkable instance in John xiv. 4, 5. Whither I go ye know, and the way ye Thomas faith unto him, Lord, we know not whither thou goeft; and how can we know the way? 3. There was a peculiar difpensation in the case of the disciples, whereby their knowledge of the mystery of Christ was stinted to a small measure, till after the refurrection and afcension of Christ; or till the eminent outpouring of the spirit on the day of pentecost. Some paffages intimate that they were fometimes exercifed with a peculiar withdrawing of the enlightening influences of the spirit, which were necessary to a right apprehension of our Saviour's words. Mark vi. 52. They considered not the miracle of the loaves; for their heart was hardened. Luke xviii. 34. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. Hence it is faid, that, when he was rifen from the dead, his disciples remembered what he had spoken about raising the temple of his body; and that they believed the scriptures and the word which Jesus had said. This is not to be understood as if they had not believed truly before; but that their knowledge and faith before had been very indistinct, and much mingled with contrary prejudices.

HERE it may be proper to take notice of an objection which hath been made to what is faid in the discourse on singing pialms concerning John xvi. 24. Hitherto have ye asked nothing in my name. "Our Lord's ex-

"pression," says the objector, "cannot be referred to any personal exercise or occasional weakness of grace in his disciples; because he tells them, the desiciency would be removed in the day of Pentecost by illumination. The time cometh, when I shall show you plainby of the Father. At that day ye shall ask in my name. But if the view of our Lord's word in the discourse on singing psalms were just, the cure must have been by sanctifying quickening grace—and not by illumination.

" nation, as the faviour faith "."

Answer. It is was thewn in the discourse, that the negative particle is in scripture often taken comparatively; and furely it cannot be taken absolutely here; there could be no acceptable asking of the father, without coming to him; and no coming to him but by Christ or in the name of Christ: so that if the disciples had hitherto made no use at all of Christ's name in asking, they had never come to the father, nor put up one acceptable petition to him; which is very abfurd. But what our Lord intends is that the use which they had hitherto made of his name in asking, was little or as none, compared with the use that they would be enabled to make of it, through the distinct and clear views of it that they would attain, when the Holy Spirit should be poured out abundantly upon them. The objector fpeaks strangely, as if he imagined, that the influences of the Holy spirit poured out on the day of Pentecost were enlightening, but not fanctifying quickening influences. But furely, though some formalists might even then have a fort of illumination of their natural understanding which was not fanctifying: yet that fort of illumination which the apostles and other true believers were partakers of, was in its own nature, quickening and fanctifying. It is an illumination which, according to the measure of it, makes them act faith, and disposes them to ask largely in Christ's name: as Christ intimated, when he faid to the woman of Samaria, If thou knewest the gift of God, and who it is that faith to thee, Give me to drink, thou wouldfe have asked of him, and he would

^{*} An examination, &c. page 84.

have given thee living water. And again, every man that heareth and learneth of the Father, cometh unto me. Beholding, as in a glass, the glory of the Lord, we are

shanged into the same image.

In the discourse on singing plalins, the last verse of the xixth pfalm was adduced as an inflance of pleading upon Christ's name under the old testament. To this it has been objected, "That the term redeemer is ofeten applied, in the old testament, to Jehovah the God " of Ifrael, without any reference to the Meshah: and "it is thus applied on account of deliverances, public " and private, which God had wrought for his people, " Deut. vii. 8. Pfal. lxxviii. 35. Jerem. l. 34. And "there is no reason to understand it any otherwise "here. David prays to God under the character of " his redeemer, as he had often delivered him from im-" minent danger. Besides whoever was the person "whom he addresses, he does not plead in the name of "another; he does not plead with God for Christ's " fake, or with the father in the name of the fon ac-" cording to the faviour's direction; and therefore is " nothing to the purpose*."

Answer. The temporal deliverances of the church, particularly that of Ifrael out of Egypt, are called improperly and figuratively redemptions; as they were fruits and effects of that Brilly proper redemption which is by our Lord Jefus Christ, and those might well serve to lead the mind of the Ifraelites to the believing contemplation of this: and therefore it is allowed that the church and particular believers under the old testament took occasion from temporal deliverences to celebrate God in Christ as their redeemer; but it by no means follows that the worker of fuch a temporal deliverance was all that they meant by that name: 1. Because this is not adequate to the proper meaning of the word: 2. Because here and in other places of the old testament the Lord is called the church's redcemer absolutely, without reference to any temporal deliverance: 3. Because a mere

temporal redeemer was not fuch a one as the finful and

^{*} An examination, &c. page 79, 80,

miserable case of man required: 4. Because whatever occasion a temporal deliverance might give a person or people to look to God as their redeemer, yet it does not follow, that this was the adequate reason of the designation. Were a beggar to receive large alms from a king, the incident might induce the beggar to call him a good and bountiful king: but it would be strange for any person to infer, that the beggar called him a king

merely because he had given him large alms.

In this verse of the xixth psalm, it seems plain that, in the names that the psalmist gives to God, of his strength and his redeemer, he saw the ground he had to pray and hope that the words of his mouth and the meditation of his heart would be acceptable in the sight of God. He had acknowledged himself a poor sinner, chargeable with innumerable errors and seeret faults; and, therefore, he could not see the ground of his acceptance with God in himself; he could see it only in Christ his strength and his Redeemer.

Nor is it any objection, that he whom the pfalmist calls his strength and his Redeemer, is no other than he to whom this prayer is addressed: for, by faith, the psalmist saw Christ, as his strength and his Redeemer in the father, and the father in him, according to what Christ says in John xiv. 9, 10. He that hath seen me, bath seen the Father. Believest thou not, that I am in

the Father, and the Father in me?

The objector paraphrases the ninth verse of the eighty-fourth psalm thus: "Cause the light of thy gracious "countenance to shine again on the face of thine anointed—who now breathes his earnest request before thee.
Hast thou not caused thy sacred oil to be poured on
my head, and thereby designated me to be the ruler of
thy people: and wilt thou grant me the privilege
which the meanest of thy people enjoys*!"

THE objector appears to have no good reason for diffenting from so many valuable christian commentators, who understand the expression looking on the face of thine anointed, of God's looking on the face of Christ, whom

^{*} An examination &c. page 81, 82.

the pfalmist regarded as his mediator and advocate. 1. Because our Lord Jesus was even then God's anointed one, the Christ, as the undertaking head and furety of the new covenant. So he is called by David in the fecond pfalm, Why do the people imagine a vain thing against the Lord and against his anointed. There is also a manifest correspondence between the phrase here used and that of the apostle in 2 Corinth. iv. 6. the face of Fefus Christ. 2. The phrase to look upon here fignifies to regard with acceptance and complacency; as a fimilar expression is used in 2 Kings iii. 14. Surely David who faid, Enter not into judgment with thy fervant, for in thy fight shall no man living be justified, would be far, very far from thinking that he was acceptable in himfelf before fuch a holy Lord God. The pfalmift was deeply fensible that for God to look upon him in himself, as a child of fallen Adam, covered with the guilt and power of fin, would have been to him utter destruction: for if he but look on the earth it trembleth; if he touch the bills, they smoke. 3. This view of the words agrees best with the context; for the words, Look upon the face of thine anointed, may well be confidered as the pfalmist's plea for the hearing and the answering of prayer. We have no reason to suppose that the psalmist would ground his fuit upon any thing short of Christ: for the anointing of David to be king over Ifrael was but a type or shadow of Christ's mediatorial office; and the pfalmist's remembrance of the former could be no otherwife useful to him in his dealing with God, than as it ferved to promote and encourage his faith in the latter. But it is more unreasonable still to suppose that the whole church would make David's appointment to a temporal kingdom without any regard to Christ, their plea for the hearing of prayer: for this is the language, not only of David, but of the whole church militant; Rehold, O God our shield, and look upon the face of thine anointed. It has been often observed that is the way of Socinians fo to wrest the divine words of scripture as to put a low and trivial fense upon them. And is not this done, when these very emphatical expressions, Behold-and look upon the face of thine anointed, are supposed to fignify no more than a regard to the defignation of one to an earthly and temporal kingdom.

THE discourse on the finging of plalms has been cenfured for reprefenting Christ to be meant in Daniel ix. 17. for the Lord's fake; And it has been objected, " that if we take this in connexion with the following " context, it will not appear that Daniel had any refer-" ence to the faviour in it : for speaking more explicit-" ly in this respect, he says in verses 18 and 19. " We " do not present our supplications before thee for our righte-" oufneffes, but for thy great mercies. O Lord, hear, O " Lord, forgive, O Lord, hearken and do, Sc. But if " we should even suppose that Daniel had here a view to " the Melhah, yet the name Lord, which he uses, is a ge-" neral term: it imports dominion in general, and is per-" perfectly confiftent with an ignorance of Christ's me-" diatorial and vicarious character as revealed in the new " testament; and according to which christians are to " use his name explicitly in pleading with God*."

Answer. With the christian church in general we believe that for the Lord's fake, means for Christ's fake. 1. Because we have a plurality of divine persons intimated in this verfe. The prayer is formally directed to God in the person of the father, for the sake of the Lord the fecond perfon of the glorious trinity, the mediator. 2. Because Christ is frequently called the Lord, Pfal. cx. 1. John xx. 28. Luke ii. 11. 3. Because Christ was always the church's way of coming to God and of obtaining falvation, as hath been shewn from John xiv. 6. Acts xv. 11. and other places. To this other parallel passages of the old testament may be added, as, 2 Sam. vii. 21. For thy word's fake, that is, for the fake of Christ, who is called the Word of God, John i. 1. Rev. xix. 13. thou hast done all these great things: and 2 Sam. xii. 25. He called his name Jedediah, because of the Lord, or for the fake of the Lord Christ. pfal. lxxx. 15. Ve gnal ben which is in our translation, and the branch, is rendered, by Junius and Tremelius and others, and for the fake of the Son, and by the Chal-

^{*} Examination, &c. page 82, 83.

dee paraphrase, for the fake of the king Meffiah. See

Pool's fynopsis.

THE objector's interpretation makes the expression for the Lord's sake to be but instead of for thy own sake: and hereby the phrase is supposed to be figurative without any necessity; fince the proper sense is perfectly agreeable to the connexion here, and to what is taught in other places of scripture. The name Lord or Adonai which is here used, is given to Christ as mediator in psal. cx. 1. and has particular respect to that property in and dominion over his people, which is founded in his redeeming them by his own blood. When Daniel fought the turning away the Lord's anger from his church and people, and the manifestation of his special favour for the fake of the Messias, he surely hoped that God would grant his request for the fake of the Messias as the mediator and furety of his people; because, abstracting from his mediatorial office, he was no Messias; and there was nothing more in him that could be a ground of hope to his people, than there was in God absolutely considered. Sinners had nothing to expect for his fake otherwise than as he was a mediator and furety: and therefore Daniel. who is here confessing his own fin and that of his people, must have considered him as the mediator and surety of himself and his people, otherwise he could have had no ground to feek or expect mercy and falvation for his fake. All this was manifestly inconsistent with absolute ignorance of our Lord's mediatorial and vicarious character.

THE expression in the next verse instead of leading us away from Christ, leads us to him; because all the saving mercies that God has for any of Adam's ruined family are wrapt up in Christ. They are sure mercies of David or of our Lord Jesus Christ, Isa. lv. 3. compar-

ed with Jude 21.

SECT. VI. Inferences with respect to the unity of the church under the old and new testament dispensation, and with respect to the propriety of our finging the psalms of David in our solemn worship.

FROM what has been advanced in the two foregoing fections, it is evident, that it was one and the fame co-

venant of grace, which, under the old testament, was exhibited in word, sacraments, ceremonies and sacrifices, and which is now under the new, more clearly exhibited in the word and sacraments only. The proper condition of that everlasting covenant, namely, Christ's obedience unto death, even the death of the cross, was then as much present to God as it is now; and was made present to the faith of worshippers in the typical sacrifices. And all the promises were then as well as now, yea and amen in Christ Jesus to the glory of God. Thus the gospel, or the covenant of grace which was exhibited or preached unto the fathers was the same which is preach-

ed to us, as the apostle declares, Heb. iv. 2.

HENCE we see the error of the Socinians, who reprefent the religion of the old testament and that of the new to be two different religions, faying, that Mofes was the founder of the one, and Christ of the other. Surely all that from the beginning of the world had the true Messiah for the object of their faith and hope were not almost but altogether christians. It is true, the disciples were called christians first at Antioch; but this no more implies that they were not christians under the old teftament, than that they were not so from the resurrection of Christ to the time of Paul and Barnabas's preaching at Antioch. Though the giving of this name might imply that there was fomething new in the manner in which they professed the religion of Christ; yet it also implied that the religion itself was not new; and that they bere testimony against the gross apostacy of the lews from the religion and the hope of their fathers.

Though the church was under an obligation before the coming of Christ, which she is not under since, to the practice of many ceremonial observances, as a person may be called to the performance of several duties in one condition or situation, which he is not called to in another: the church, not withstanding this accidental difference, is under both the old and new testament dispensations, essentially one and the same church. Jesus Christ was king and head of the church under the old testament as well as under the new. Zechariah ix. 9. Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusa.

lem, beded the long comest; he who has been the king

from the beginning of thy church fixe.

The period of Christ, as revealed in the Erst promise, was the formulation on which the church was fire evened; and on which as farther declared by the another and prophets, it has flood a slong, and in which it will find to the end of the world; according to that remarkable word of Christ. On this root, namely, his Evane perion, well I build my shurely, and he gates of hel foall not prevail against u. The helding upon this foundation, under both dispensations, consider of professed behevers: I'e, fays the apostle Peter to them that believe, ere built up a forward bouje. It is an invariable maxim in the church of Christ from the beginning to the end, that its doctrine should be that alone which is taught in has word; and its form of workers, of discretine and government that alone which is appointed in his ward. Hence nothing is more contrary to the conflitution and welfare of the church either under the old or new seltament dispensation, than attempting to charge its ordinances and to introduce fomething into its worthin which God never appointed, but which men, in the greatpels of their wildom, positively hold to be necessary for promoting devotion.

That the church is one under the old and new tellament is also evident from this, that when the Gentiles were called to the faith of Christ, they became one body with the old tellament church, the partition wall which had shood to long between the Jews and Gentiles being brilen down: and they become professelly fellow current with the faith and of the bouloud of God, making the same professor of daith with Abraham, David and the other faiths recorded in the old tellament, and being thus brought into the same house or family with about the strong at the faith with the faith with the faith of the faith with the faith of the faith with the faith of the faith of the faith the faith of the faith the faith the faith of the old tellament church, but as ingraff a new church, but as ingraff a faith the facel of the old tellament church, Rom, xi. 1.

It is also to be observed, that, in the old selfa of the world per the new testament church is often predict dunder the names of old testame a unges, Mulucha and For from the refer of the fun to the going down of the

Same, my name Shall be great among the Gentiles, and in every place incense shall be offered unto my name and a pure offering It is also observable that, in the 7th chapter of the revelation, the new testament church is represented as confishing of the twelve tribes of Israel. And the entrance of the Gentiles into the new testament church, and their attendance on its ordinances are represented by the prophets as their gathering together to Jerusalem, Jerem. iii. 17. Nothing less feems to be implied in these passages than that the fame spiritual and evangelical worship with the addition of typical rites, was truly offered to God under the old testament, which is offered to him under the new without those rites; and that persons under the new testament by their attendance on gospel ordinances wherever administered according to the Lord's appointment, would profess themselves members of the same church, of which the Israelites professed themselves to be members by going up to worship at Jerusalem.

From what has been advanced concerning the reality of the church's knowledge of the obedience and death of Christ, the futility is manifest of what is so much insisted on by our opponents, namely, that, church-members under the old testament being ignorant of the obedience and death of Christ as the medium or channel through which spiritual blessings are communicated, the psalms which were suitable to their worship, cannot be suitable to ours. We have seen that there was no such invincible ignorance of that medium under the old testament as they imagine; and therefore the

conclusions drawn from it are null and void.

AGAIN, fince the faving knowledge and faith of church members had the same objects and were of the same nature under both the old and new testament dispensations, the reasoning in the discourse on the singing of psalms must be just and conclusive, that if the words of the psalms have not spiritual and evangelical truth, in their only true and proper signification, they were as little calculated for the edification of the church under the old testament as under the new.

From what has been faid concerning the unity of the old and new testament church, we learn that to adhere to the approved examples under the old testament of what the glorious head of the church hath not abrogated, in the form of religious worship, is, by no means, to judaize; but, on the contrary, is indispensably necessary to evidence that we truly belong to that church of Christ which has been one and the same ever since the giving of the first promise; and to our bearing a suitable testimony against the present apostacy of the Jews from that church to which they once did and we now do belong.

SECT. VII. Of the Obscurity of the Pfalms.

BUT it is objected, "that, though it should be al-"lowed, that these evangelical truths are in some de-" gree revealed in the old testament, and are to be found " in fome of the scripture fongs; yet the whole lanet guage and ordinances of the old testament are in "themselves obscure and were intended to veil the subif ject. It must be very unsuitable, not to say more, to " confine ourselves to these forms and to this language " now, when all the glorious things, which they but "darkly and imperfectly reprefented, are revealed in fo if full, fo clear, and fo explicit a manner, that he may " run who reads; and worship not in the letter, but in "the spirit. Must we never celebrate these glorious " things in fongs of praise, but in language that is not "adequate to our knowledge or our views of them? " nor must it be forgotten that such confinement will "be injurious to our fouls. In finging of burnt of-" ferings, bullocks, rams, goats, feafts and the like, "we cannot avoid thinking of these ordinances and of fervices. Nay the idea of them will first strike our " minds, and we may not get rid of it so soon as we " would wish *."

Answer. If the knowledge and views that our op-

^{*} Examination, &c. page 101, 102, 104, 105.

be fo enlarged, as their words feem to import, one should think, the psalms would not be obscure to them: for true knowledge of these things, is a knowledge by which we understand the scriptures. How did Christ enlarge the knowledge of his disciples after his refurrection? why, he opened their understanding to understand the scriptures. And what scriptures? No other surely than those mentioned in the preceding verse, the law of Moses, the prophets and the psalms.

Bur if by the obscurity of the psalms, through the mention of the old testament observances, and by the language of them being in itself, intended to veil the subject, be meant, (and what else can be meant by these words?) that the psalms, literally translated, are not adapted to convey instruction, as to the way of falvation through the obedience and fufferings of our redeemer, to the hearers of the word; we deny that the old testament, and particularly the psalms, are at all chargeable with fuch obscurity. And, herein, we tread in the steps of our protestant ancestors, and make use of their arguments for the perspicuity of the holy scriptures against the church of Rome. it be faid, that papifts charged obscurity upon the whole fcriptures: we answer, that some of them used to speak much in the manner of our opponents. Gordon, a Jesuit, quoted by Glassius, afferts that the caufes of ambiguity which he enumerates have "place " in the style of the old testament only, and acknow-"ledges that the ftyle of the new testament is plain, "perspicuous and free from ambiguity." And as it is manifest, that no book of the old testament is plainer or better adapted to the general use and edification of church members than the book of pfalms; the charge of obscurity brought against it, must be equally against every other book of the old testament. Protestants have usually refuted the Papists by shewing that the scripture afferts its own perspicuity. Now, it is evident, that the texts which they quote to this purpose, have a direct and immediate respect to the books of the old testament: many of them being from the old testament itself: such as Deuteron. xxx. 2.

For this commandment which I command thee this day, is not hidden from thee (from thy understanding) neither is it far from thee or unfuitable to thy capacity, for so the phrase, as Glassius informs us, is used by the Hebrew writers. To the same purpose is Prov. vi. 20, 23. where Solomon, in verse 20, 21. exhorts to the study of the divine word; and to move us thereto, gives a most engaging representation of what it is found to be in the experience of such as attain a saving knowledge of it, verfe 22. and then, left any should complain of obscurity, adds, For the commandment is a lamp and the law is light, verse 23. Psalm exix. 105. Thy word is a lamp unto my feet, and a light to my path, and verse 130. The entrance of thy words giveth light: it giveth understanding unto the simple. Pfalm xix. 78. The testimony of the Lord is sure, making wise the simple. The commandment of the Lord is pure, enlightening the eyes. Even the passages, produced out of the new testament for the vindication of the perspicuity of the scriptures, have a direct reference to those of the old testament, such as, 2 Pet. i. 19. We have also a more fure word of prophecy whereunto ye do well that ye take heed as unto a light that shineth in a dark place, till the day dawn and the day-star arise in your hearts. So long as we are in the dark place of this world, which is, in the esteem of the Lord's people a dark and, as the Greek word here fignifies, a polluted place, the Lord having said to them concerning it, This is not your rest, because it is polluted; as long as we are in such a place, and any of the darkness or filthiness of it remains with us, we must make use of the prophetic word, that is, of the old testament as well as the new; attending to it, as to a light that gives fure and infallible direction, till the day of glory dawn, and φωσφορος that which bringeth light, arise in the perfection of heaven in our hearts, or when that manifestation of him who is the bright and morning star, already begun in our hearts, shall be perfected. Again, the argument for the perspicuity of the scripture, arising from the declared end for which it was written, concludes strongly for the perspicuity of the plalms. Rom. xv. 4.

For whatforver things were written aforetime, were written for our learning that we, through patience and comfort of the scriptures, might have hope. The scripture is given to make the simple wife unto falvation, z Timothy iii. 15. Our opponents object the Hebrew idioms and figurative expressions. The papilts objected the same things against the perspicuity of the scriptures. Protestant divines, and we with them, answer, that there are no Hebraifms but what may be eafily observed by a person that reads the scriptures with attention: and that as to figurative expressions, they are used not to obscure divine things, but to express them more emphatically and forcibly*. The papifts asked, Why we explain the scriptures; and our opponents, on the same account, ask us, Why we explain the plalms. The answer that used to be given by the protestants is sufficient in the present case, namely, That the perspicuity of the scripture is fuch as does not at all superfede the necessity of the inward illumination of the spirit, or of the use of interpretation and other means of promoting our attention and our improvement of that perspicuity. will it avail our opponents to fay the papills were against the reading of scriptures: whereas the question at prefent is only about finging; for it is evident that the perspicuity of the psalms is denied, when they are represented as so obscure that church members cannot ordinarily be supposed to attain such an understanding of them, as is necessary for the purpose of finging. allow, that there are more difficult places of feripture; and that, even in the plalms, there are texts which, compared with others, may be faid to be fuch. Yet the book of plalms, compared with the other books of fcripture, must be ranked among the more plain, rather than among the more difficult. This must be evident to every attentive reader of the scriptures, when he compares the book of Pfalm's with the Ecclefiaftes, the Song of Solomon, Ezekiel, Daniel and other books. Unless the pfalms had been among the plainest parts of scripture, they could not have been fung' to edification in the old festament church, when the means of knowledge and the

^{*} See Henrici Altingii. Soc. Commun. part II.

fupply of the spirit of Christ were more scanty than

under the new testament dispensation.

WITH respect to the understanding of the old testament scriptures, there was a great difference between the condition of church members before the coming of Christ and their condition after it. Before his coming, they were brought to some real understanding of the things contained in his word in a way more adapted to the state of childhood; as when a person comes at length to learn fomething of the contents of a book, either, if he has but newly begun to read, by spelling and dividing the words into syllables; or, if it be in a language of which he has attained, as yet, but little knowledge, by the help of a grammar and dictionary. Whereas, under the new-testament, christians come to the understanding of what is contained in the old testament scriptures in a more manly and less difficult way; as a perfon who can read well and has a competent knowledge of the language in which a book is written comes more readily at the information which it contains. There are three things which give us fuch an advantage over the members of the old testament church: The first is. That Christ is actually come: The second, That we have the new testament scriptures: The third, The more abundant supply of the spirit of Christ. what was prophecy to them is fulfilled to us: what was practifed by them as a type more obscurely setting forth him that was to come, is now to be contemplated by us as a metaphor or allegory clearly fetting forth him who is already come. Thus when we meet with representations of typical observances in the psalms, we are to confider them as figures which, in this case, as accompanied with the light of the new testatament revelation, are undoubtedly attended with the advantage, to use the words of Dr. Blair in his lecture on figurative language, with the advantage of giving us a much clearer and more striking view of the principal object, than if it were expressed in simple terms and divested of its accesfary idea. This, adds the professor, is indeed their principal advantage, in virtue of which they are properly faid to illustrate-a subject or to throw light upon it.

As to the infinuation, that spiritual and evangelical things, are not found in the proper meaning of the words of the pfalms, but are only accommodated to these words; it is not to say that these things were but obscurely revealed, but that they were not revealed at all. This belongs to the subject of the three foregoing fections. It may only be observed here, that these psalms could not afford solid comfort to the church of God, if the true and proper meaning of the words did not contain the truths of the gospel concerning the person and satisfaction of Christ: for he is the confolation of Israel; Luke ii. 25. and, as it is expressed in the first question of the Heidelberg catechism, it is our only consolation in life and in death, that, both in our foul and body, we are not our own, but the property of our most faithful Lord and Saviour Jesus Christ, who, having by his own blood, made full fatisfaction for all our fins, delivered us from all the power of the devil.

Objection. "Though we should allow the things" of the gospel to be truly contained in the book of "psalms; yet the old testament and consequently the "psalms of it, are represented as a veil which hides a "a person's face, so that he cannot have a just conception of it. 2 Corinth. iii. 12, 13. Seeing, then, that "we use great plainness of speech, and not as Moses who "put a weil over his sace, that the children of Israel could "not sleadsaftly look to the end of that which is abolished." The veil on the sace of Moses represented the obscu-"rity of the sewish dispensation."

Answer. The objector confounds the old testament feriptures with the old testament dispensation. Though we should allow, with some expositors, that the veil upon the face of Moses signified partly the types and sigures of that dispensation, yet it does not follow that the veil is the scriptures of the old testament, in which there is much light for the explanation of these types

and figures*.

An examination, &c. page 96.

As to the fense of this passage, some thoughts may be offered with all deference to the judgment of others; remembering that we are not to walk in crastings nor to handle the word of God deceitfully, but endeavouring by manifestation of the truth to commend ourselves to every man's

conscience in the sight of God.

t. It appears evident that the well upon Moses' face did not fignify either the scriptures or the dispensation of the old testament: because what the apostle says of it does not agree either to the one or to the other: for it is represented as internal and upon the hearts of the Israelites: and it remained untaken away when the apostle wrote, which could not be said of the old testament dispensation; for that was already antiquated; and it is represented as what is certainly to be taken away in the conversion of the Jews in the latter days. Surely, this is not applicable either to the scriptures or to the dispensation of the old testament.

2. The glory of the face of Moses is not to be undertood as a representation of the glory of Christ: because it is the representation of a glory which is done away: and which is opposed to the glory of Christ, in comparison with which it has no glory. The glory of Moses' face, therefore, represents the glory of the outward dispensation of the moral law in its covenant

form and of the ceremonial institutions.

THE fear of the Israelites, when they beheld the glory of Moses' countenance*, seems to represent the proper effect, which the law, both moral and ceremonial, rightly apprehended, had upon the hearts and consciences of the Israelites: filled them with a sense of their sin and misery, and shut them up to the faith of Christ: in which case there was a looking to the end of that which is abolished.

THE veil put upon Moses' face fignified that blindness and prejudice of mind which hindered the law from having the effect now mentioned upon the Israelites. This veil is upon the hearts of the Israelites in the reading of the old testament, rendering the whole of it unprofitable to them.

^{*} Exodus xxxiv. 30.

But when the Lord the Spirit shall take it away, then they shall turn to the Lord: then they shall behold, as all true believers do, the glory of the Lord in the glass of the scriptures of the old and new testament, with open face, that is, the veil being taken away by the spirit of the Lord*.

Moses's putting the veil upon his face fignified that with regard to a great part of the Ifraelites the law would by no means have the falutary effect of making them despair in themselves, and shutting them up to the faith of Christ. But the apostles had more comfortable views of the success of the gospel under the new testament dispensation; foreseeing that it would be effectual to the falvation of multitudes. Therefore, says the apostle, baving this hope, we use great plainness of speech, declaring our considence with respect to the effect of the gospel, calling it the ministration of the spirit. And not as Moses who put a veil upon his face; which presaged far otherwise with respect to the effect of the outward dispensation of the law upon the Ifraelites.

THE objector represents the allusions in the pfalms to old testament ordinances as tending to distract the minds of worshippers. But this representation is contrary to common sense and experience as to figures in general, and contrary to the experience of christians with respect to the figurative language of the pfalms in particular. These words of the pfalmist I will go into thy house with burnt-offerings, no more distract the mind with the thought of old testament ordinances and services than these words of the apostle to the Romans, I beseech you, brethren, by the mercies of God, that ye present your bodies a living facrifice, holy, acceptable to God. Nor are we more distracted by the figurative expression in either of these passages, than we are by that in the words of our Lord, My Father giveth you the true bread from heaven. How abfurd would it be to complain of the figurative expression here in this manner! That when we read it, we cannot avoid thinking of bread; and that we cannot get rid of the thought of bread fo foon as we would

⁴ See Mr. Boston's notes on the Marrow of Modern Divinity.

with. Yet what is objected about the allusions in the pfalms to the ceremonial usages as distracting the minds

of worshippers, is no better, no less absurd.

Bux if it be faid, that, in the expressions quoted from the pfalms, the principal object is not revealed, and, while we have the accessary only, it cannot be instructive; we must still answer, that it reflects upon the wisdom of God to suppose that the pfalms abound with expressions which could be no more instructive to church members under the old testament, than they are under the new. To prefent to worshippers the accessary, however "taken from present circumstances, and in a manner ever so " much calculated to touch the heart," must be unavail-, ing, while the principal object which is cultimately defigned, and which alone can afford faving or spiritual instruction, is kept out of view. That this was not the case is evident from what has been said concerning the knowledge which the old testament church had of Christ, and of the things of Christ. They might know what was the great object defigned to be fet forth in fuch figures or allusions by the promite of Christ which had before been given to the church, by the emphasis of the expressions, or by the context. As to us under the new testament, it is not denied by our opponents that the thing fignified by fuch figurative expressions or allufions is clearly revealed. Hence the case of parables relating to a fubject altogether unknown, is no way to the purpose: for the grand subject of the typical allusions or expressions was really revealed under the old testament, and more clearly revealed under the new. Nor can it be denied that the most proper and direct end of our Lord's parables was to make use of earthly things by way of fimilitude to render the apprehension of spiritual things more easy and familiar to his followers. "This way of teaching," fays Erasmus, " is the most " fimple and the best adapted to the rude and ignorant. " However low and puerile it appears to the wife men of " the world, it was the way of communicating inftruc-"tion that feemed good to eternal wisdom. The phi-" lofophers darkened the minds of their hearers with "artful and intricate fyllogifms: rhetoricians captiva"ted the affections by the copionine's and admirable flow of their language: the Pharifees filled their diffections with abstructe notions that were far above the capacity of the common people: but our Lord Jesus chose a method of teaching that was the most simple and remote from affectation." We may may add, that parables serve to kindle in us a desire to know what is contained in them; and frequently afford a sweet experience of our Lord's condescension in making use of earthly similitudes to introduce us insensibly and before we are aware, to the contemplation of heavenly

and spiritual things.

AFTER all, there is reason to apprehend, that this objection against the use of the scripture psalmody in our worship, namely, that it is rendered obscure by the allufions to the ceremonial law, cannot be the principal objection of our opponents, though it is chiefly infifted on as the most plausible and popular. For, in the first place, the passages of the psalms wherein we meet with fuch allusions are far from being numerous. It is obvious, that the bulk of the pfalms have an immediate reference to that practice and experience of godliness, which has been in all ages of the church, and ever will be, the same: and, in the 2nd place, such a multitude of verses of the original pfalms that have no such allusions to old testament rites are left out or altered in the new pfalmody corrected by Mr. Barlow. The attempt to thrust any one of these verses out of the place which it possessed in the public and solemn worship of the church needs a folid and weighty reason to justify it. And the question comes home to the conscience of every follow, er of the new scheme of psalmody, Why dost thou refule to fing fuch a verse of a fong that the Spirit of God has been pleased to give thee in his word?

SECT. VIII. Of the Scripture-fongs being inadequate to the knowledge and attainments of church members under the New Testament.

IT is farther objected, "that the language of the "pfalms in the old testament is not adequate to our

" views of the glorious things of the gospel. Do we " not know more of God and of his works both of na-"ture and grace, than was revealed to the Jews? Do " we not know more of the Father, Son and Holy Spi-" rit-and of their respective work in the salvation of " finners? Do we not know more of the love of Christ " in dying, the just for the unjust that he might bring us "to God? Are not our fouls possessed with a varie-"ty of warm affections, when we contemplate our chief "beloved hanging on the crofs, with the load of all our " fins upon him, and giving up his life for rebels and " enemies? And must we never fing a new fong for redemption actually compleated; nor otherwise than un-"der the veil of facrificed bullocks, goats, &c. ? We " are enabled to look far into a future state,-life and " immortality are brought to light by the gospel, &c *."

Answer. 1. The making use of discourse of this kind to prove that there is a divine warrant or institution for the finging of human composures in solemn worship, is exceedingly dangerous: for this is the purport of it: it feems to us highly proper and convenient and eligible; and therefore it is a divine institution. How many rites of human invention will be introduced into religious worship, if plausible reasoning about the fitness and usefulness of them be once admitted as the proper way to make out a warrant for their introduction? and on the other hand, how many divine ordinances in which men can fee no fitness or usefulness will be laid aside? it is a Protestant principle, that no particular mean, or way of worthipping God, is warrantable, which cannot be proved to have been instituted by God, either by the express words of scripture or by consequences neceffarily deduced from them; or, in other words, that divine revelation is the only foundation, the only rule and standard of all that religious worship which is acceptable to God. Without adhering to this principle, we cannot presevere the ordinances of our holy religion either pure or entire.

^{*} An examination, &c. pages 104, 105.

2. THE objector infinuates, that the doctrines he enumerates, are not contained in the pfalms; and if not in the pfalms, then not in the old testament, since we need not expect to find any point of evangelical doctrine, in any other part of the old testament, which is not at all in the pfalms. Herein the objector contradicts a Protestant principle which used to be held by orthodox divines against Papists and Socinians, namely, the perfection of the old testament afferted by itself. Pfal. xix. 7. The law of the Lord is perfect. Partes integrales, fays a very estimable writer, in dostrina legis et evangelii-non modo in universis testamenti utriusque libris, sed etiam in solo Pentateucho Mosis; item in libris prophetarum, absque novi testamenti auflario deprehenduntur, utpote quo verbum eyyeaper clarius, non perfectius, est redditum: That is, "the integral, " or constituent parts, consisting of the doctrine of the "law and of the gospel, are found not only in all the "books of each of the testaments, but even in the pen-"tateuch or five books of Mases alone; likewise in the "books of the prophets without the addition of the "new testament; which addition is to be considered as " rendering the scripture more clear, but not more per-" fect; that is, it adds no new article to the substance " either of the law or of the gospel."

testant principle, namely, that not only the truths which are found in the express words of any part of scripture, but those also which are deducible therefrom by necessary consequence, are justly reckoned to be taught in that part of scripture. So our Lord assures us that the doctrine of the resurrection of the dead was taught by the words which were spoken to Moses out of the bush, Luke xx. 37. Thus many truths, besides what are formally expressed in the words of a psalm, are deducible from them by necessary consequence. The death of Christ is a plain consequence from these words; Thou will not suffer thine Holy One to see corruption. That Christ is the true God, sollows from these words in the second psalm, Kiss the Son. Admitting that whatever is thus deducible from the express words of a psalm, is taught in it, he must,

furely, have a confummate knowledge of the force and

3. The objection feems to be contrary to another Pro-

connexion of every word in the book of pfalms, who can warrantably fay, that fuch an article of evangelical truth is not taught in all that book. Hence it is evident, that they who complain of any penury of evangelical matter in the pfalms, or who suppose there is more of it in human composures, only betray their in attention to the scriptures and their obitinate attachment

to a perverted tafte. 3d 700 = () ish. 4. THOUGH the old testament church in general had not fuch outward means and advantages as we have; yet, we are, by no means, thence to conclude, that the spiritual attainments of those particular eminent saints whose exercises are recorded in the plalms were inferior, to ours. The lively exercises of faith represented in the 23d. and many other pfalms, the evangelical exercife of godly forrow for fin as exemplified in the li. the xxxii and cxxx, plalms, the diffitterested zeal for the welfare of the church of Christ expressed in exxxii. and exxxvii. pfalms, and the rich experience of fpiritual profit by the word fet forth in the exix. pfel d, will make the best christians among us ashamed to talk of the inguage of the pfalms being inadequate to their attainments? furely there can be no matter fitter to be hing by the church in her folemn worthin than the infallible examples recorded in the plalms, of folid prety and of. the lively exercise of the true grace of God and

Objection. "Our Lord declares, For Is jay unto "you, among those that are born of woman there is not a, "greater than John the Baptis, but he that is least in the kingdom is greater than he. The kingdom of God ot, as Matthew, in a parallel passage, records it, the kingdom of heaven, is but another expression for the golipek dom of heaven, is but another expression for the golipek dispensation, which is evident, both because nouns Lord almost always uses it in this sense, and because the fols lowing verse, in Matthew's gospel, confines theheretes John Baptist neither wrought miracles nor predicted future events to any such degree as many orom phets that had arisen before him consequently, the only point in which he was superior to them all was, "his superior knowledge of gospel mysteries: and if the least in the kingdom of God, the weakest true child

"tian, under the full light of the gospel, be greater than "John, it must be in the same sense, that is to say, he is

" acquainted with many things in the plan of falvation,

"which were not revealed to John himself; and therefore such a christian knows much more of these glorious things than the greatest old testament pro-

" phet*."

Answer. All this can be nothing to the objector's purpose, unless he could shew that the members of the new testament church are as much above the use of the old testament scriptures in reading or singing them, as the measure of the knowledge which those church members attain is above the measure of it which was attained by church members under the old testament. No superiority of knowledge, attainable in this life, can fet church members above the use of any part of the scriptures. Real spiritual attainments will make persons more fensible of the neceffity and usefulness of every part of scripture, and especially of the songs of it. Whatever may be the attainments of church members in our times, it is still impiety and blasphemy to represent their gifts, words or compositions, without inspiration, as equal or even comparable to those of the inspired prophets and apostles.

But the superiority, meant in the text quoted by the objector, is neither a superiority to the use of the old testament scriptures in the reading or saying thereof, (a superiority which cannot, without absurdity and blasphemy, be ascribed to the most eminent saint on earth) nor a superiority in respect 6 spersonal attainments in knowledge, holiness, gifts and the like; but it is to be understood merely in respect of office. That this superiority is so to be understood is evident from the scope and connexion of the passage; for in the foregoing verses our Lord describes John as a prophet; and not only so, but as his harbinger in whom the prophecy of Malachi, Behold, I send my messenger before thy sace,

^{*} The duty of christians in singing the praise of God explaind, by Mr. Black, pages 41, 42.

was fulfilled: In this respect his ministry excelled that of all the prophets that had gone before him. While they spoke of Christ as not yet come; John, in his ministry, pointed him out already come. Yet is his ministry, inferior to that of the least minister regularly called and sent according to the order of the new testament church; whose office it is to declare that Christ hath finished the work which the Father gave him to do; that he who was dead is now alive and lives forevermore, and hath the keys of hell and of death.

Several judicious commentators give us another view of these words, and by the least in the kingdom of God understand Christ himself. Christ might be said to be least in the kingdom of God, either because he was so in men's account, or, rather, because he was younger than he and posterior to him in the ministry. Here it may be mentioned, that the Greek word rendered least is an adjective in the comparative degree, and signifies lesser, and sometimes younger, as one of the apostles is called James the less; that is, the younger in respect of James the son of Zebedee. However eminent a prophet John was; Christ was infinitely greater; as John testifies concerning Christ and himself. John i. 15. He that cometh after me, is preserved be-

fore me; for he was before me.

IF it is still objected to the fense which is here given of this text, that while we understand the word greater as respecting office the word least is still considered as respecting personal qualifications. In answer to this it may be observed that it is necessary to consider the words that are opposed to one another in similar phrases as respecting different things. Thus in Mat. xx. 16. The left Shall be first. The last in men's account shall be the first in God's. I Cor. iii. 18. If any man among you, seemeth to be wise in this world let him become a fool, that is wife in the world's estimation a fool in his own. So it is most agreeable to the scope and connexion of the place, in which John is compared not with the faints that had gone before him, as fuch, but with the prophets with respect to their office, and also it is most agree. able to the analogy of faith, to understand the least in the kingdom of God of a minister of the new testament dispenfation, whom the Lord hath called and fent to the ministry, who though he be in his own account, and in that of others, the least qualified for that important trust, is yet in respect of his office as being sent to proclaim Christ's humiliation-work already finished, superior to JOHN the BAPTIST, who was fent to declare it as only begun *.

In a word, the greater the light and usefulness of a gospel ministry, church members will be still farther from thinking themselves above the use of the songs or any other part of scripture, because that light will be poured on the church from all the books of the old and new testament, and from the book of plalms as well as from any other.

- SECT. IX. Of the Old Testament being still a Rule of Faith and Practice.

- IT is undoubtedly the doctrine of the old and new testaments, that they are both the rule of our faith and practice; and that, in point of authority and obligation, there is no difference between them: 1. Beeause the whole scripture is represented as such a rule to us, 2 Timothy iii, 16. All scripture is given by inspiration of God; and is profitable to us for dollrine; for reproof for correction, and instruction in righteousness. Surely the old testament could not answer these ends, unless it were a rule of faith and practice to us. 2. Because, in the new testament, we are frequently referred to the old as the rule of faith and practice, Luke xvi. 29. They have Moses and the prophets; let them hear them. 2 Pet. i. 19. We have a more fure word of prophecy to which ye do. well that we take heed, as to a light shining in a dark place. 3. Because Christ and his apostles continually appealed to the scriptures of the old testament as the rule and warrant of their doctrine and practice. John v. 39, 46. Search the fcriptures, for in them ye think ye have elernal life; and they are they which tellify of me. For had ve believed Mofes ve would have believed me: for

^{*} Wilfius's Occonomy of the Covenant's, book iv. chap. 13.

be wrote of me. Acts xviii. 28. He mightily convinced the Jews, and that publickly, Sheaving by the Scriptures, that Fefus was Christ. Rom. iv, 24. It was not written for his fake alone, but for us also. If the old testament were not a rule of faith and practice to us under the new testament, the Bereans would not have been commended for examining the doctrine of the apostles by it. Acts xvii. ii. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily whether thefe things were fo. 4. The new testament, instead of abrogating, confirms and establishes the authority of the old, declaring its perpetuity, Matth. v. 18. For verily, I fay unto you, till heaven and earth pass, one jot or tittle shall in no wife pass from the law, till all be fulfilled: -and reprefenting the church as built upon the old teftament as well as upon the new, Ephef. ii. 20. Te are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

OBJECTION. We have what is sufficient to salvation

in the new testament.

Answer. This expression is ambiguous: for, if, by being fufficient to falvation, be meant that the Holy Spirit may, in a way of fovereignty, bless an outward mean, and make effectual to falvation; in that fense, all that is necessary is in the five books of Moses. But if by fufficinecy be meant a sufficient rule of all that meafure of faith and practice, which God has declared he will have his church brought to, and which, in that case, it is criminal and pernicious to neglect; we maintain that, in this fense, the new testament, without the old, is not fufficient. The new testament, continuully proceeding upon and referring to the old, could not be well understood without it. Some matters of faith and practice are revealed in the old testament alone, as the eating of the fruit of the tree of knowledge of good and evil by which the covenant of works was broken, and the degrees of kindred within which marriage is forbidden. Some things are far more fully revealed in the old testament, as the creation and the variety of great and precious promifes which God hath given us.

OBJECTION. "If we hold the old testament to be a perpetual rule of faith and practice, then we ought to observe the ceremonial law of Moses*."

Answer. This will by no means follow; because these laws obtained their end fully in the coming of Christ; the ceremonial being a shadow of him that was to come; and the judicial being defigned to preserve the genealogies and diffinctions of families, till the promife made to David, that he whom he believed in as his Lord should, in due time, be his fon, should be fulfilled; and then they ceased of course. They were then abrogated by the old testament itself. Accordingly in the epiftle to the Hebrews, the proofs of the abrogation of the ceremonial law are brought from the old testament itself: see, among other places, Heb. viii. 13. xii. 27. Yea the abrogation of them is diffinely foretold in the old testament. Jer. iii. 16. And it shall come to pass in those days, faith the Lord, that they shall fay no more the ark of the covenant of the Lord; neil ther shall it come to mind, reither shall they remember it, neither shall they visit it, neither shall that be done any more. Deut. ix. 27. And he shall cause the facrifice and the oblation to cease.

Since the old testament is our rule as well as the new, we are bound to imitate an approved example of the observation of any ordinance of God's worship, which is not ceremonial, though it be found in the old testament only. And therefore unless the singing of the book of psalms could be shewn to be a ceremonial institution, (which cannot be shewn) we are bound to imitate the example of it recorded in the old testament.

SECT. X. Whether the words of the pfalms justly and literally translated be of divine authority? or whether they exhibit the form as well as the matter of the inspired pfalms.

IT has been faid, "that there neither is nor can be any fuch thing as the inspired forms of the plalms in

^{*} An examination, &c. page 7.

"our language, unless an immediate revelation were made in that language: that it is not possible to retain the words and phrases of the original in any translation; that as a prophet is to speak in the language which is suggested to him, his words are justifully called the words of the Holy Ghost; but that whenever a translation of that subject is made into any other language, the words of the language into which it is translated, are no more the words of the

" Holy Ghost, than Greek is English*."

Answer. There is a manifelt want of candour here. It is true, a word is commonly used for a found or combination of founds peculiar to this or the other language. But the objector could hardly be ignorannt, that dabar in Hebrew, onua and Aoyor in Greek, or word in English is used for the thing enunciated, the particular found that is employed not being considered. Thus, when it is faid, the words of the pure are pleasant words, no body supposes there is any reference here to the particular founds of one language more than to those of another. Thus terminus vocalis, in logic, signifies an idea enunciated or expressed, without any consideration of the particular founds made use of in expressing it. So in universal grammar, as well as in that of a particular language, authors treat of words, of their clasfes, and of fyntax or construction. See Harris's Hermes, and Ward's Philosophy of Grammar. Nor is any body at a loss to understand the distinction between a translation which professes to give us the sense only, and another, in which it is endeavoured, as much as poffible, to give the words of the original. Horace fays of a writer.

Serpit humi, tutus nimium, timidusque procellæ,

THE fense is expressed in the following lines of Ros-

Some tim'rous wretches flart at every blaft, And fearing tempests, dare not leave the shore,

^{*} An examination, &c. pages 21, 22.

. THESE two lines are elegant; but do not give us the words of Horace, who fays, "He creeps along the "ground, too cautious and fearful of the ftorm." This verbal manner, it is owned, is awkward and unneceffary in translating the classicks; because the translator, having a competent understanding of the subject, may often express what is meant as well in his own way as in that of his author. But the case of translating the facred fcriptures is infinitely different. There every word is divine. Therefore the translator is not at liberty to alter a fingle word, or the relation in which it stands to those which go before or follow it. His whole business is to find out the word of the language into which he translates, which, in fignification, most exactly corresponds with the Hebrew or Greek word; and to represent, with the same exactness, the relation in which it stands to those which attend it.

The fourth, fifth, fixth and feventh fections of the fecond number of the appendix to the discourse on singing psalms, served farther to ascertain what was meant by adhering to the form as well as the matter of the psalms: namely, that a translator of them ought not to alter the form of discourse; that he should not turn a prayer, for example, into an affirmation; that he should not alter the arrangement; that each verse should be connected with no other matter in the translation than it is connected with in the original; that no yerses or

members of verses should be left out*.

^{*} These things seem to be allowed by the author of the examnation to belong to the form of a psalm: for by this form, says he in the 36th page of his sermon, I mean the phroses chosen to express the sense, manner and order of arranging the words and sentences. The writer of the discourse on singing psalms, is forry, that these words of the sermon now mentioned, had escaped his memory in transcribing that discourse for the press. But it must be obvious to every reader that the omission could not be designed: since the author of the examination, though he puts the most malevolent construction upon it, allows that the writer of the discourse "nearly copies his definition." That writer had, therefore, no inducement to omit it, as his own was so agreeable to it. With respect to the measure of the verse; since, abstractly considered, it is but mere sound; since it is far from being

It is allowed, that the form of any part of facred feripture, can never be so perfect in any translation, as in the standard of all the translations of seripture, the original Hebrew of the old testament and Greek of the new. And hence the absurdity of putting the Septuagint, the vulgar Latin or any other upon a level with the Hebrew and Greek originals. But still it remains a truth, that, so far as the words of any translation are, in signification and arrangement, exactly parallel to those of the original Hebrew or Greek, not only the matter, but the form is divine: the words are as really the words of the Holy Ghost as the Hebrew or Greek words; and that the contrary opinion is a most dangerous error. This dostrine is established by such

confiderations as the following:

1. THE words of the translations which we have in the new testament of passages of the old, are called the words of the prophets, or, what is equivalent, the fayings of the Holy Spirit. John xii. 38. That the faying or word of Ifaias the prophet, might be fulfilled, which he faid, Who hath believed our report? and to whom is the arm of the Lord revealed? Acts xv. 15, 16. And to this agree the words of the prophets, as it is written, after this I will return, &c. Heb. iii. 7. Wherefore, as the Holy Ghost faith, To day if ye will hear his voice. The apoltle afterwards calls our attention to the words To day, which is one word in the original, as the very word or expression of the Holy Ghost, v. 13. Another instance is remarkable in the twelfth chapter of the same book: Now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, ONCE MORE signifieth the removing of those things which are shaken as of things that are made. Thus the translated

certain that there is any measurement of fyllables in the Hebrer pfalms, but what is fimilar to that concidences and correspondence of the members of verses which appear in our profe translation of them; since nearly the same words, and arrangement of them, may be retained in different forts of verse; he must be very inconsiderate indeed, who is induced to believe that we have not the inspired forms of the pfalms, on account of the measure of the verse.

paffages of the old testament, in the new, are called the words of the prophets and of the Holy Spirit who spoke by them: and this warrants us to call the translated psalms the words of David and of the Holy Spirit who spoke by him. We speak with sufficient ac-

curacy, when we speak with the scripture.

THERE is in the words of scripture, exactly translated into any language, a divine propriety or fitness to express the things of the Spirit of God: which it would be blafphemy to ascribe to any other words, and which fully evidences them to be the words of the Holy Ghost; the very words which his infinite wisdom pitched upon for expressing the truth contained in them. This may be illustrated by an example. When I read these words of the apostle, He hath made him who knew no fin, to be fin for us that we might be made the righteousness of God in him; I believe, that, by these words, I am taught, that the righteousness of Christ is imputed to us for our justification, as our sin was imputed to him, that he might make fatisfaction for it to the justice of God. This is my poor imperfect way of expressing what is undoubtedly contained in the text. But the text itself expresses this and other truths contained in it with infinitely greater propriety. To this purpose Dr. Owen in the eighth chapter of his difcourse on the causes, ways and means of understanding the mind of God revealed in his word, has these words. The principal matter of scripture is mysterious, and the mysteries of it are laid up therein by God himself, and that in a way inimitable by the skill or wisdom of men. When we speak of or express the same things according to our measure of comprehension; wherein from its agreement with the faripture what we fay is materially divine, yet our words are not fo: nor is there the same respect to the things themselves as the expressions of scripture have, which are formally divine. 'To the same purpose Withus in his Mifcellanea Sacra, fays, " The whole aim of our comments " on scripture should be, not to exchange the words of "the Lord for our words, as if we foolifhly thought " our words better than his; but merely to manifest "the wifdom of the divine manner of expression.

"While we are unable to attain that, let us confess our unskilfulness and ignorance of the sacred speech. "For unless we would utterly overthrow the divine au-

"thority of the facred feriptures, we must firmly maintain, that the words thereof are the words of God,

"But to ascribe any impropriety to the words of God, which may need our correction, is downright profanity and horrid blasphemy." So speaks a writer as remarkable for can dour as for genius and learn-

ing.

3. It is as necessary to distinguish between the words of scripture and the doctrines which men deduce from them, as the fense of them. For example, from John vi. 34. No man can come unto me, except the Father who hath fent me, draw him. These who hold Calvanist doctrine teach that no one who partakes of the least degree of that fort of grace which is here called drawing can fall short of faving faith, true holiness and everlatting falvation. Arminians, on the other hand, maintain, that many who partake of the fame fort of grace shall, in the iffue perish; the faving effect of it being hindered by man's free-will. How are we to proceed in judging of these opposite doctrines? Why, in the first place, though the sense of the former of these propositions be a divine truth contained in the text, we must allow that neither the words of the former nor those of the latter are, like the words of the text, of divine authority. In the next place, in order to attain the knowledge of the true fense of the text, it is necessary to confider what is most agreeable to the emphasis of the words, to the context, and to other places of scripture on the fame fubject. In the whole inquiry, we proceed upon the supposition that the words of the text are formally divine; and, in that respect, altogether different from the words that we make use of to express what we apprehend to be the fense of the text. If christians who are unacquainted with the original languages have not the words of the Holy Ghost; if they have nothing but the fense of translators, then have they no standard by which to judge of doctrines: they may, indeed, judge whether one human fense or interpretation be

agreeable to another: but they know not whether any of them be agreeable to an infallible standard; because, upon this supposition, they have no such standard, there being no other than the words of the Holy Spirit in the scriptures. Thus, those who do not understand the original languages are incapacitated for exerciling any judgment of discretion about the doctrines they hear, or for diffinguishing between truth and error. Nor will it be much better even with those that understand those languages. For it is hardly possible for the best scholar, who has been accustomed to think in a modern language, to judge any otherwise of a text than according to his own translation: and then, it feems, he judges as little according to the words of the Holy Spirit, as the unlearned do. Thus the benefit of revelation is reduced to nothing. We must even take up with our own wifdom or reason, as the only rule to direct us in judging what is truth, or what is error. What is called revelation may indeed, upon this suppofition, fupply reason with more materials to work upon, which the writings of Plato and Cicero may also do: it supplies a number of doctrines or notions; but no fure foundation to rest upon in believing any of them: for nothing can be fuch but the words of the Holy Spirit in the scripture, which, translate them into what language you please, still manifest themselves to be his own coords, and constitute one common infallible standard, by which the unlearned, as well as the learned, may diffinguish the truth from the most plausible errors which the wit of man or the craft of Satan can divife.

1. The formal reason of saving faith, or of that perfusion which the Lord works in the hearts of sinners, that such is the truth of a particular doctrine, that it assords a solid rest for eternity, is just this, that the words, in which it is delivered to us, are the words of God who cannot lie. Hence that representation of saving faith in the first epistle to the Thessa. ii. 13. When se received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God, which effectually worketh also in you that believe. Hence faith is represented as our hearing the voice

of the fon of God, and the fetting to our feal that God is true. Hence the continual repetition of Thus faith the Lord, or the Lord hath spoken. Hereby we are taught that no words can be the foundation of a divine faith but fuch as are formally the words of God. "The "mind of God," fays Dr. Owen, "being now com-" mitted to writing, God is to be regarded by every " individual of mankind to whom the scripture is come, " as speaking to him no less immediately than if he " heard his voice, as Adam faid he heard it in the gar-"den. Though this voice could not strike the human " ear but by means of the air in which it is formed; yet "this does not render it improper to fay, that it was " a voice immediately from God. So the Lord in his " word, notwithstanding the mean of writing which he " makes use of in transmitting it, may well be consider-" ed as speaking to us by an immediate voice. Abra-" ham did not doubt that it was, indeed, the voice of "God which gave the probatory command about fa-" crificing his fon, and therefore without hefitation he " fet himself to obey it. So the authority of God " fpeaking in the fcriptures, the voice therein being "apprehended with irrefiftable evidence to be the voice " of God, is found to be the highest obligation to faith " and obedience."

The Doctor, in another part of his Theologoumena, expresses himself to this effect: "He who applies himself to the study of the holy scriptures, should, in the first place, have it deeply fixed in his mind, that, while he is reading and meditating on this word, he is, in a pesculiar sense, near to a Holy God, that, being possessed with a due reverence of the divine majesty and austhority, he may carry himself as becomes a poor sinner, with self-abasement and submission of heart. For, in the holy scriptures, God speaks to the reader no less immediately, than if he spoke by a voice from heaven. He is despited when holy reverence and godly fear do not possess the mind of the reader. He dwells with those alone who tremble at his word. A light and desultory manner of reading the scripture.

"tures is the plague of men's fouls and the door of "Atheifm."

5. In the faving manifestations that God has made of himself to men by means of the scripture, they have had the clearest views of the words of it being the very words of God. When the Lord is pleafed to shine on their fouls in the reading of the scriptures, do they not difcern fomething divine in the energy of the words, in the order and disposition of them, and in the richness and fuitableness of the metaphors and fimilies? Do they not find one thing following another in a manner fo fuitable to their case, and to what is manifestly the design of the Holy Spirit in the place, as fills them with wonder, and convinces them that the very manner of the scriptures is as much superior to the manner of mere human composition, as the fabric of the universe is to that of any work of human art? some conviction of this may be attained by fuch a diligent attention to and rational confideration of the language and manner of the scriptures as man's natural understanding is capable of: this conviction is fufficient to vindicate the peculiar experience of true believers in this matter from the charge of enthusiasm: though it must be allowed to fall as far short of a divine faith, and to be as far different from the faving experience of the people of God, as the pleasure of seeing the picture of a man whom we peculiarly efteem, is different from that of feeing and converfing with the man himfelf.

THOUGH all true believers have a deep and abiding fense of the power and authority attending the words of the Holy Spirit, by which they are distinguished from all other words: yet there are various degrees of this experience in different believers; and in the same believer at different times. On some occasions it has been very remarkable and astonishing. Junius gives this account of his conversion. While he was yet thoughtless of the concerns of his foul, it came, one day, into his mind to read something in the scriptures. He opened the book at the first chapter of the gospel of John. He read; he was astonished; his mind was filled with an overpowering sense of the divinity of

the matter, and of the majesty and authority of the words. During the remainder of the day, fays he, I could think of nothing elfe. Bishop Burnet tells us he had the following account from the mouth of the earl of Rochester. "When Mr. Pearsons was reading to him "the fifty third chapter of Isaiah, he felt an inward " force upon him, which did fo enlighten his mind and " convince him, that he could refift it no longer: for "the words had an authority which did shoot like rays " or beams in his mind. So that he was not only con-" vinced by the reasoning which satisfied his understand-"ing; but by a power which did so effectually con-"ftrain him, that he did ever after as firmly believe in " his Saviour, as if he had feen him in the clouds. He " had made it be read to him fo often, that he had got "it by heart. He would descant upon particular ex-" pressions in this manner: Who hath believed our re-" port? Here, faid he, was foretold the opposition the " gospel was to meet with from such wretches as I was, " &c."

The pious and judicious Mr. Haliburton, in his memoirs, observes "That though God make use of the "words of men for leading into the meaning of his own; "yet it is the very words of scripture by which he con"veys his influence into the heart; and that when he "found the word had done good, it was usually God's "own word in the scripture brought in in his sermons." A remark that deserves the particular attention of ministers.

6. The forms of speaking, such as exhortation, declaration, prayer; the order and connexion of verses; the metaphors, in an exact verbal translation of the scriptures, are either of divine inspiration, or they are not. If these be not of divine inspiration in such a translation, then are they not so even in the original text; because it is undeniable that the are precisely the same in both. And if these be not is the bible, as we have it is inspiration, then is the bible, as we have it is original languages, not uthor of any composition is the author of the order of speaking used in action of its parts;

of the metaphors and fimilies. And if God is not the author of the scriptures, then have we no divine revelation.

On the other hand, if the forms of fpeaking, the order and connexion of the verses, the metaphors and similes be of a divine inspiration: then, since these belong to the form of the scriptures, so far as these are accurately preserved in any translation, so far the form of what is thus translated, is divinely inspired. In this respect, it cannot be denied, that the scripture songs, thus translated, may justly be called inspired songs, in opposition to pretended imitations of them, in which the particulars now mentioned are manifestly neglected.

We may argue in the same manner with respect to the words of scripture in general; that they are either the words of the Holy Spirit in an exact verbal translation, or they are not so in the original text: for if the nouns in the translation signify the same things with those in the original, and be in the same subjective or objective cases; if the verbs signify the same slate of doing or suffering; if the same connections or qualifications of the nouns and verbs, be signified by the adverbs and conjunctions; then, so far as this identity has place, setting asside the difference of mere sound, the words are precisely the same in the translation that they are in the original; and the former just as much inspired words as the latter.

When we speak of the order of words being the same in a translation as in the original, what is meant in the order of them, according to the structure of language in general: and not according to the collocation or arrangement of words, which, in particular languages, may be used for the sake of versification, or may have become customary for the sake of the more agreeable pronunciation. Thus when one says in English, The good hate to sin from the love of virtue; and in Latin, Oderunt peccare boni, virtuits amore; it is manifest that the order of words, according to the general construction of language, is, in both sentences, one and the same: this is obvious to common sense; and it might be demonstrated by the rules of universal grammar; or

by a logical refolution of each fentence into its fubjett, its predicate and copula. But were one to fay, Sin is hated by good men from the love of virtue, the order of the words would then be changed, though the fenfe would be the fame.

As to the Hebrew and Greek idioms, or peculiar phrases, each of them may be considered as a complex term, and generally a phrase may be found in English as exactly answerable to it in fignification, as one fingle word is to another. Such idiomatic expressions as cannot be verbally rendered are fo rarely to be met with in scripture, that it will be hard to find any translation of a Latin or Greek book fo literal as our translation of the fcriptures; and competent judges allow, (what indeed, in some measure, appears from the valuable readings in the margin) that it might have been more fo with advantage. Mr. Thomas Boston, who was a great adept in Hebrew literature; agrees with Mr. Addison, That the Hebrew idioms run into the English tongue with a particular grace and beauty; that they give a force and energy to our expression, warm and animate our language, and convey our thoughts in more ardent and intense phrases than any that are to be met with in our own tongue.

THE account which critics give of the beauties of the style and composition of the scriptures is applicable to a literal translation of them, as well as to the original. "The expression," says Henry Stephans in his excellent preface to Marlorate's Ecclefiastical exposition of the pfalms, "the expression which we have in Deut. " xxviii. 28. The heaven which is over thy head shall " be brafs, and the earth that is under thee, shall be iron, " is an inftance, among many, of a ftyle or manner of " fpeaking, formula fermonis, peculiar to the Hebrews, " and altogether their own. Go now, turn over all the "Greek and Latin poets, the heroic, the tragic, the ly-"ric, the Dithyrambic: Will you ever find any thing "like this in them? Any words fo fignificant, fo em-" phatical, so full of majesty? But why should we won-"der that far other words proceed from facred lips,

"than those of profane authors?" And a great deal

more to the fame purpofe.

OBJECTION. "The inspired writers of the new tef-"tament frequently translate portions of the Hebrew " scripture into the Greek language; but, in doing so, "they neither observe the order of the original always, " nor give a literal translation. To be convinced of "this, compare the following passages: Matt. ii. 18. " with Jerem. xxxi. 15 .- Luke iii. 4, 5, 6. with Ifai. xl. " 3, 4, 5.- Luke iv. 18, 19. with Isai. lxi. 1, 2.- Matt. " iv. 15, 16. with Ifai. ix. 1, 2 .- Matt. xii. 18, 19, 20, " 21. with Isai. xlii. 1, 2, 3, 4.- Mark vii. 6, 7. with "Ifai. xxix. 13 .- Matt. xxi. 5. with Zechar. ix. 9 .-" Matt. xxi. 16. with Pfal. viii. 2 .- Matt. xxvii. 9, 10. " with Zechar. xi. 13 .- Acts ii. 25, 26, 27, 28. with " Pfal. xvi. 8, 9, 10, 11.—Acts iii. 22, 23. with Deut. " xviii. 15, 18, 19 .- Acts vii. 42, 43. with Amos v. " 25, 26, 27*."

Answer. If the variations in these passages are brought to prove that a translation of the old testament ought not to adhere to the words and phraseology of the old testament, then the objector's reasoning must be to this effect: The writers of the new testament in quoting a passage occasionally and for a particular purpose, out of the old testament, do not retain some words of the original that were not necessary to that purpose: therefore, such as are not quoting but translating, and who have no other warrantable purpofe than that of rendering all the words of the old testament, ought not to retain some of these words in their translation. It is manifest, there is no consequence here. quoting a paffage from any author, we may use as many or as few of his words as our purpose requires: nor is any injury hereby done to the author, provided only that due care be taken to use his words in a manner not difagreeable to his intention. The defign of a quotation is to connect some part of an author's words and fense with the sentiments or discourse of him that makes it: the defign of a translation is fingly to represent the

^{*} An examination, &c. page 23.

whole words and fense of the work or passage which is the subject of it. When it is connected with any other purpose than that of the author, it ceases to be

an example of simple translation.

WE allow, that the paraphrases or explications which the Holy Spirit in the scripture hath given us of his own words, are of equal authority with the words of which they are explications. But this is God's perogative. A translator may no more put his own glosses and explications in place of the words of God, than he may lay claim to unerring wisdom and divine authority. Many of these variations are such as serve to explain the original words of the old testament. Thus in Isai. lxi. 1. To bind up the broken hearted is rendered in Luke iv. 18. To heal the broken hearted: and the last clause of that verse in Isaiah, The opening of the prison to them that are bound, is explained and amplified in the words of Luke, The recovering of fight to the blind, to fet at liberty them that are bruised. So what is in Isai. xxix. 13. Their fear towards me is taught by the precept of men; is explained in Matt. xv. 3. In vain do they worship me, teaching for doctrines the commandments of men. The expressions in Isai. xlii. 1, 2. My servant whom I uphold: he shall not cry,—and he shall bring forth judgment unto truth, are in Matt. xii. 18, 19, 20. My fervant whom I have chosen: He shall not strive nor cry, until he send forth judgment unto victory. What is in Pfal. lxvii. 18-Thou hast received gifts for men, is in Eph. iv. 8. Gave gifts unto men. So instead of beyond Damascus in Amos v. 27. Stephen in Acts vii. 43. has, by way of explanation, beyond Bablyon. It is to be observed with respect to these explicatory variations in general, that they are not fo much a departure from the original words, as an expressing what is included in the emphasis of them, as has been shewn by many learned writers. It is also to be observed that there is hardly one of these passages of which the greater part is not an exact translation of the Hebrew words.

Again, when the facred writers of the new testament give us a passage of the old, they do not always give an entire sentence, but often only some words of

one which, in their genuine sense, are applicable to the matter in hand. Of this what is cited in Matt. iv. 15, 16. from Isai. ix. 1, 2. is an example. The land of Zebulon and the land of Naphtali—by the way of the sea beyond Jordan, in Galilee of the nations. The people, &c. The Evangelist omits the words in the beginning of the sirst verse; and the words between Naphtali and by the way. Thus in Matt. xxi. 5. the words of Zech. ix. 9. Just and having salvation, are left out.

Sometimes a fentence is made up of two or more quotations from the old testament. Thus in Matt. xxi. 5. the former part of the verse, Say ye to the daughter of Zion, is taken from Isai. lxii. 11. and the latter part from Zechar. ix, 9. So in Rom. ix. 33. Behold I lay in Zion a flone of flumbling and rock of offence, and whosever believeth swall not be askamed: the beginning and end are taken from Isai. xxviii. 16. and the mid-

dle part from Isai. viii. 14.

Sometimes we find the fame text cited in feveral places of the new testament; and, in each of these places, fome part of it is more particularly applied, according to the subject and scope of the sacred writer. This is the case with that remarkable text in Isai. vi. 9, 10. In Acts xxviii. it is adduced to convince the Jews of their obduracy in rejecting the word of the gospel: and therefore the words of Isaiah are used only so far as they described their character: Go unto this people and fay, Hearing ye shall bear, and shall not understand; and feeing ve shall fee, and not perceive; for the heart of this people is waxed gross, Sc. But, in the 12th chapter of John, the scope is to represent the spiritual judgment the Jews were under from God as what accounted for their unbelief: and therefore the words of Isaiah are used, so far as they represent the holy and righteous hand that God had in the matter; He hath blinded their eyes, and hardened their heart, that they should not fee with their eyes, nor understand with their heart, &c.

Thus the words of the old testament are truly recited in the quotations from it in the new: but only such and so many of them, in any particular quotation, as were necessary to the scope or design of the place where it is made. These examples rather shew us how we should quote, apply and compare passages, than how we

should make a simple and adequate translation.

Upon the whole, it is evident, that, in a translation. in which the metaphors and fimilies, the words, not as to found, but as to use and fignification, together with the order and method of composition, are endeavoured as much as possible, to be retained, we have in a great measure, though not in such perfection as in the original Hebrew and Greek text, the inspired form of the scripture fongs; and every part of that form is divine; intitled to reverence and godly fear. Hence it has been justly regarded by christians in general as grossly profane to use the words or peculiar phrases of scripture in a ludicrous manner. Hence, too, our ancestors testified against reading any of the apocryphal books, in the public fervices of the church: because though many of the same truths may be found in these books, that are taught in feripture; yet there is an infinite difference between any human compositions and the scriptures: and the giving the former the same place in public worship with the latter was undoubtedly a grievous corruption.

ONE thing more may be observed, which shews that this objection of our opponents is but a vain pretence, namely, that all the rest of their reasons for prefering the use of other compositions in our public and solemn praises, to the book of pfalms, would militate against the finging of these plalms in the original Hebrew, supposing we were to fing in that language, fully as much as they do against the singing of them in a translation: for they are not more founded upon or connected with the peculiarities of the Jews, nor are they more obscured by allusions to these peculiarities, in a translation, than they are in the original. Therefore, their reasons plainly imply a preference of the words of mere human compofures for the purpose of singing in solemn worship, to what themselves allow to be the words of the Holy Ghost: therefore, we do them no injustice, when we

charge them with such a preference.

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SECT. XI. Of the question, Whether the Singing of the Book of Pfalms be abrogated.

IT has been objected, "that the finging of many parts " of the book of plalms is abrogated." If we would know what are these parts; the objector answers, That the scripture songs were not designed to be a system to the christian church; nor to be any otherwise used in her pfalmody, than as the matter of any of them is fuited to the chriftian dispensation. If it be farther asked, How we are to determine what parts are not fuited to the christian dispensation? he gives us two answers: one is "That "they are parts of the pfalms that are fo founded upon "and connected with the ceremonial institutions that "they can have neither being nor meaning beyond the "inflitutions themselves; particularly, those which de-" clare that these institutions still exist; and in singing " of which, the worshippers affirm that they will prac-"tife agreeably to them as in these words, I will offer "bullocks with goats." The other answer is, "That the late Synod hath given its approbation to a ver-" fion of plalms which superfeded the necessity of an "expurgatory index." The objector calls Dr. Watts's imitation a version by a Catachresis or Abuse of names: Recte dicimus Abusionem, says Quintilian, quæ non habentibus nomen fuum accommodat quod in proximo eft*. But furely Dr. Watts's performance could not be ranked among the non habentia nomen fuum: fince the Doctor had expressly told us, that what he defigned was not a translation; but an imitation.

THE parts of David's pfalms the finging of which is abrogated being thus afcertained, it is proper to hear the reasons. The first is, "that it is impossible to sing "them because it is impossible to retain the form of the "inspired psalms in any language but that in which they "were originally dictated; and impossibilities are not "obligatory." This, one should think, might be suf-

^{*} This figure is rightly used, when a thing has no proper name, and we give it the name of what stands in the nearest relation to it.

ficient: but it is necessary to diffuade blind mortals from attempting impossibilities; and therefore the objector

gives two reasons more.

THE second is, "The obligation to any practice " continues fo long as the reason, on which it is found-" ed. continues: and ceases when that reason ceases to " exist. Nothing can be more evident than that many " parts of the pfalms are founded upon, and so connect-" ed with the ceremonial institutions that they cannot " have being nor meaning beyond the institutions them-" felves."

THE third reason, "That a practice is abrogated, "when perfons under the influence of divine inspiration " introduce other modes and forms of worship in the " room of it. For Paul informs us (I Corinth. xiv.) "that persons were in the first age of christianity di-" vinely inspired to dictate plalms to christian worship-" pers: the finging of which newly dictated pfalms "came in place of the finging of David's pfalms, ac-" cording to the practice of the old testament; as the " observation of the first day of the week came in place " of the observation of the feventh*."

Answer. It may be observed, that, among the numerous verses of the original psalms omitted in the imitation of Dr. Watts, there are many fo far from being founded on the ceremonial institutions, that they do not fo much as allude to them. For example the first twelve verses of the xvii. pfalm, and the first fix verses of the lxxxvi. One has but to open the book for instances of this kind. So that either the objector's principle must be inadequate, that is, there must be some other reasons, besides this, for reckoning the singing of so great a part of the book of pfalms abrogated; or the expurgatory index which, we are told, the late Synod and the present General Assembly of the Presbyterian church of the United States of America, has given us, must be very erroneous and calculated to mislead the inattentive, filling their minds with fears and apprehenfions of mere ceremonial worship, where, according to

^{*} An examination, &c. pages 15, 16, 67.

the objection's principle, there feems to be no direct. Vet there may be more dan ger than one is aware of: in, is the first place, if a person should venture, aron the donoting of the objector's principle, to ling home of the veries that are extruded by the allembly's lader, he would be chargeable with a breach of church-order: and then who knows how loon we may fee a forid meeth about the obliganty of the old teframent, and the imperious attorneets of the prefent generation; attainments, which did teriament plains are, it feems, atterly unit and indeed, there is too much reason to fear the trush of it with respect to some of the religious suitents bealed or at this day to express; about the necelity of the common people's requisicence in the indyment of Dr. Watts, Mr. Barlow, and the general adambir, as to what pasts of the book of plains coght or ought not to be retained in their philmoin; and, hally, about the endless importanence of inquiring after the reasons why these men have been pleased to set alide lock particular veries and parts of veries from being ing in public working.

But let as consider the objector's regions for his opinion, that the larging of some of the plalms, or of some parts of some of them, is alregated under the new tellament dispersation. The first is, "That the singing of them is impossible, because it is utterly impossible to retain the form of the inspired plalms in any other "language than that in which they were originally dic-

ti tzitti.

This appears at first view to be a strange paradox, or rather a glaring fallehood, namely, that it is impossible to do what the church has actually been doing for more than seventeen hundred years past. It puts one in mind of the pilled plan who affected to display his acuterated by proving that there is no such thing as motion, and wit or Diogeness sufficiently consisted by walking through the room. It has been shown, that this impossible is at retaining in a translation the form of the imposed phalms is but a vain pretence. It is true, that the observation of the ceremonial and judicial laws is now impracticable. But is that which renders them im-

practicable any way parallel to what is pretended by the objector to make the finging of the pfalms fo? Is it as impossible to translate the pfalms fo as to preserve, in some measure, the same form that they have in the original; as it is now for the Jews dispersed all over the world to repair three times a year to Jerusalem, or to ascertain the tribe and family to which every individual belongs? It is well known that there is hardly a book in any foreign language, which is, in general, so easy to be translated, even word for word, or which, in this sort of translation, loses so little of its original form, as the bible.

The objector's fecond reason proceeds wholly upon the supposition that we must consider the words we sing in divine worship as our own words, and as applicable to our present case and circumstances, the absurdity of which was shewn in the first section of this chapter. It is necessary to distinguish between David's forming of this resolution I will offer bullocks with goats, and the

church's finging it in her folemn worship.

IT is allowed, that David's end in forming such a refolution must have included in it the practice of the ceremonial law. But the church's end in finging it is the instruction arising from David's example: " Such " passages of the plalms," to use the words of Mr. Hervey in the vi. dialogue of his Theron and Aspasio, " fuppose the persons whom they describe to be convin-46 ced of their natural corruption, to be humbled under " a fense of their actual guilt, and to live in the con-" scientious observance of the expiatory sacrifices; all " which had an invariable reference to Christ, and deri-" ved their whole virtue from his mediation. By fuch " fentiments and fuch a conduct, they reduced to prac-"tice the very essence of gospel-doctrine; disavowing " their own deeds however virtuous or religious; and " truffing in the strength of Israel, the Lord our righ-" teousness, who was the substance of every purifying " and of every propitiatory rite."

Supposing this to be the real import, as it undoubtly was, of such passages, and supposing the instruction and further edification of worshippers in faith, holiness and comfort, to be the end of the Holy Spirit in recording, and the end of the church in finging them, furely, the obligation arifing from this end to the finging of them is as great as it ever was; that is, churchmembers have as much need to fing them for their instruction and further edification, as ever.

WITH respect to the third reason, it proceeds upon the supposition, that the singing of the plasms of the old tesament is as inconsistent with the singing of those that are suitable to the new testament dispensation, as the observation of the seventh day subbath is with that of the first day; that is, it takes for granted, That the old testament plasms are quite unsuitable to, and inconsistent with the due observation of some new testament ordinance; which is, in reality, the matter in question; the very thing denied. As to the passage in I Cor-

xiv. it may be examined afterward.

Bur supposing other songs had been given to the church under the new testament dispensation, it does not necessarily follow, that the singing of the book of psalms would have been abrogated: these other songs might have been, like what is called the song of Mary in the first chapter of Luke, so much in the manner of the book of psalms, as to be rather a recommendation of the singing of that sacred book. Several of the Protestant churches sing other hymns: but the notion of the abrogation of the singing of any part of the psalms was never heard of in them: just as the church of Rome has added apocryphal books to the canon of scripture, without rejecting such as truly belong to that canon.

A CANDID reasoner will never require his opponent to prove a negative: and it would be a very absurd way of managing the controverfy with the Jews, to insift, that they ought to prove that the ceremonial law is not abrogated. However, it may not be improper to add some things, serving to shew what a new and strange doctrine is now broached about the abrogation of the

finging of the pfalms in the old testament.

It is a great prefumption against this pretended abrogation of the singing of the book of psalms in christian worship, that the new testament church has observed the

finging of these psalms as a divine ordinance, and church members have enjoyed sweet communion with God therein, for upwards of seventeen hundred years past without the least appearance of a scriptural testimony against it. We allow, that, for some time after the death of Christ, the practice of some of the ceremonial usages was indifferent, that is, it was neither duty by any law in sorce enjoining it, nor sin from any law pro-

hibiting it.

But it may be observed, that there is no evidence hibiting it. that, after the death of Christ, these ceremonial usages were ever allowed in the public worship of any christian affembly, as the finging of the book of pfalms has constantly been used. What was indifferent appears from the xiv. chapter of the epiftle to the Romans, to have been such as the observation of certain meats and days by some individuals in their personal unconnected capacity, not as members of the church. Hence the apostle speaks of what one did, and another neglected, in his fingle state, just as it pleased him, verse 2, 3, 5, 6. From this it follows, that these legal rites, as obtaining in the church to which this epiftle is directed, no way affected the fystem of new testament ordinances. They neither corrupted the whole, nor fet aside, or altered any part of them. They made no part of the worship of the church, nor were in the least connected with it*. Again, these usages were no more indifferent, after the abrogation of the ceremonial law was fully manifested by the destruction of the temple, and the ruin of the whole political and ecclefialtical state of typical Ifrael. Till that time, the Lord was willing to bear with the weak prejudices of professing christians. After it, the fignification of his pleasure was complete:

^{*} See this more fully illustrated in Mr. Ramsey's Review. The Relief Scheme Considered, by this worthy author, explains, with much accuracy, the nature of church-communion, and referens this xiv. chap, of the epistle to the Romans and many other passages of scripture, which the advocates for Latitudinarian schemes attempt to press into their service. It well deserves the attentive perusal of christians, particularly of prosessed Presbyterians,

and the practice of these ceremonial rites became sinful, and no longer an object of christian forbearance. From the refurrection of Christ till that time, they had been dying; but now they became deadly. So that, if the finging of the book of pfalms was one of these abrogated rites; then it must now be a most ceremonial and pernicious practice: and can we suppose that if it were fo, the whole church of Christ could have persisted in it upwards of feventeen hundred years, without discovering any proper sense of the sinfulness of it, but rather accounting it a divine ordinance of distinguished importance, necessity and advantage? How comes it that the abrogation of the finging of the book of plalms was never, till now, heard of in the christian church? How could the church, under the clear shining of new testament light and with the guidance of the spirit of truth, who, according to Christ's promise, has all along remained in the church until this day, be fo long entangled in fuch a grofs error, as that of millaking a mere abrogated ceremonial rite for moral worship? Is not this without a parallel or example in the history of the christian

Every mention of the psalms or reference to them in the old or new testament seems clearly to be against the notion of this pretended abrogation. It is observable that the psalms themselves represent the singers thereof as singing a new song on account of the calling of the Gentiles under the new testament dispensation, Psal. xeviii. 1, 2. O sing unto the Lord a new song. The Lord but made known his salvation, his right hand hath been openly sheaven in the sight of the heathen. Here we are taught, that, in the books of psalms, there are songs adapted to new occasions; adapted to what was to take place under the new testament dispensation.

It is remarkable, that the collection of pfalms which we have in the old testament is not only called the book of pfalms, Luke xx. 42. Acts i. 20. but also the pfalms, Luke xxiv. 44. and, on occasion of a reference to a particular passage, the fecond pfalm, Acts xiii. 33. and another pfalm, ver. 35. intimating that they are still to be known and acknowledged by the church, as they had

been under the old testament, to be the pfalms, that is, the fystem of songs to be used by the church in her

folemn worship.

FURTHER, that the finging of the book of pfalms was none of those things which were abrogated, when the the new testament dispensation took place, may be argued from the nature of it. Whatever was abrogated, upon the commencement of that dispensation, belonged either to the judicial or ceremonial law. But the singing of the book of psalms belonged neither to the one nor to the other. It did not belong to the judicial law; because that prescribed the civil policy and government of the Israelites, and not matters of religious worship. Nor did it belong to the ceremonial law; because it wants the characters of what was a duty merely

by virtue of that law.

For, in the first place, the things themselves that were injoined by the ceremonial law, abstracting from what they prefigured, were carnal and unprofitable. The shedding the blood of beasts, the burning of flour and incense, the distinction of meats and drinks; these rites, in their own nature, are of no religious or spiritual use. Hence the ceremonial law is faid to confift of carnal ordinances imposed on the Israelites till the time of reformation. But it would be no less than horrible impiety to fpeak in this manner of the finging of the scripture fongs. Surely the reading of the word of God is, in its own nature, a spiritual and profitable exercise: and the finging of fuch parts of that word as God has appointed to be fung, is an exercise which, in its own nature, could not be less profitable or spiritual, than the reading of it. There is not one of the plalms, but the finging of it, according to its true scope and meaning, is profitable for doctrine, for reproof, for correction, or instruction in righteousness: these being the purposes for which all the parts of scripture, and more especially the fongs of it are, in their own nature, profitable. But nothing that peculiarly belonged to the ceremonial law, and was to be abolished, was, in its own nature, fpiritual or profitable to the foul.

In the next place, the numerous and minute observances of the ceremonial law were, in themselves, or abstracting from their figurative use, a heavy burden; a yoke, says Peter, which neither we nor our fathers were able to bear. Acts xv. 10. that is, considered in themselves, and without that prefiguration of Christ which had then ceased. But surely neither the reading nor the singing of the word of God, which is the delight of his people, and their song in the house of their pilgrimage, could ever in itself be to them such a yoke or burden.

In a word, the warrant for reading the whole scriptures, and the warrant for singing the psalms thereof go together; nor will the one cease to be a duty, till the other cease to be so also.

CHAP. III.

Shewing that no other than the Scripture-fongs ought to be fung in the folemn worship of the church.

In the discourse on singing psalms, this proposition namely, That the scripture-songs are the only forms of psalmody that ought to be used in the public and solemn worship of the church, was offered, and defended by some arguments: which we shall now review in order, and consider the exceptions that occur.

ARGUMENT FIRST.

WE argued, in the first place, from the silence of scripture, with respect to the use of any other than the scripture-songs in the ordinary solemn worship of the church. We have seen that there is a divine appointment of the book of psalms to be sung in that worship; but in vain do we look into any book, either of the

old or new testament, for such a divine appointment of

uninspired hymns.

Some passages, however, have been adduced, as countenancing the practice of singing such hymns in solemn worship. One of these passages, which has been much insisted on, is 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: compared with Eph. v. 19. Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.

WITH respect to the three names here given to such compositions as are proper to be fung, namely, pfalms, and hymns, and spiritual songs, it may be observed, in the first place, that there is no reason to infer from these names. that any part of the book of plalms is unfit to be fung in the folemn worship of the new testament church, or that it is not a sufficient system for that worship. There might be some pretence for such an inference, if the apostle had mentioned a fort of songs quite different from any that are to be found in the book of pfalms. But there are many of each of the forts here mentioned in that book: as to the name of pfalms there can be no dispute. There can be as little about the propriety of calling the pfalms hymns. The book is called Sepher Tehillim, a book of praises or hymns. Many of them are emineutly hymns or fongs of praife, fuch as the 145th and following pfalms. As to the name of fongs, it is found in the titles of the pfalms: and the Greek word here used by the apostle is the same which is used by the Septuagint in rendering these titles. And they may well be called spiritual fongs, whether we consider the author of them, the Holy Spirit, the subject of them, namely, what respects the case of the soul, or the use of them, which is to promote our spiritual good.

HENCE it appears very strange how the author of a fermon on the duty of Christians in singing praise to God*, could affert, that there are no authentic records, sa-

cred or profane, which prove that the pfalms of David bore these various titles; fince these are the very titles which accompany the pfalms; and the Greek words which are rendered pfalms, hymns and songs, are all found in the Septuagint translation of the titles of the pfalms.

OBJECTION. "Our fongs of praise should be com"posed of the matter which the new testament reveals,
because the apostle exhorts us to teach and to admoinish one another in psalms and hymns and spiritual
fongs from the rich indwelling of the word of Christ,
a phrase which has a peculiar reference to the new testament*."

Answer. We have already feen, that the church has no new matter to fing of in the new testament, which it had not before in the old. The christian religion is not a new religion broached by Christ and his apostles. "The old testament," as one justly observes, "implies and contains the new; and the new is but the " explanation and confirmation of the old." Even the word of Christ in the new testament dwelling in believers richly and in spiritual wisdom, far from prejudicing them against the finging of the psalms, hymns and spiritual fongs in the old testament, will cause them to prize them more highly, and to fing them more judiciously, and with more spiritual profit and delight. Nay, this spiritual wisdom, attending the inhabitation of the word of Christ in believers, will discern such divine excellencies in the very frame and texture of the fcripture-fongs, as nothing in the frame or texture of a mere human composition is once to be compared with.

But why must this phrase, the word of Christ, in this particular text, be understood as having a peculiar reference to the new testament? Not, surely, because the phrase in itself, is such as it would be improper to apply to the whole scriptures. It is a certain evidence of the divinity of Christ, that the word, contained in the scriptures of the old and new testaments, is his word: it is properly called his word, I. Because it

^{*} Examination, &c. page 6.

was dictated by his spirit; for the spirit that was in the prophets was the Spirit of Christ, 1 Pet. i. 11. 2. Because Christ is the great subject and scope of the scriptures, John v. 39. They are they which testify of me. The phrase may sometimes be limited by the words that accompany it, as in Mark viii. 38. Whofoever shall be ashamed of me or of my words in this adulterous and sinful generation, &c. where it must necessarily be understood of fuch words, doctrines or commands of Christ, as church members in that generation were in danger of being ashamed of. It is obvious, that this might be the case with some of them; more especially, Rev. iii. 8. Thou hast kept my word, and hast not denied my name : where it is evident, that the word of Christ was something that church-members in Philadelphia were under a temptation to deny, which might be either his whole word, or some particular part of it. In these, or any other texts, if the word of Christ is not taken for the whole word of God contained in the scriptures of the old and new testament, the reason is, not that there is any impropriety in calling the whole the word of Christ, but because something in the connexion renders it necesfary to understand it in a more limited fense: in which connexion the limitation would have been the fame, fuppoling the word had been called the word of God. But. in the text under confideration, there is nothing in the words that accompany this phrase to hinder us from understanding it of the old testament as well as the new : for, furely, it is our duty to have the old testament dwelling in us richly, as the pfalmift had it, Pfal. exix. 11. Thy word have I hid in my heart: ver. 98. Thy commandments are ever with me : ver. 93. I will never forget thy precepts: for with them thou haft quickened me. By the old testament as well as by the new we may attain spiritual wisdom, not only to our own falvation, but to our usefulness in teaching and admonishing one another, Pfal. exix. 99, 100. I have more understanding than all my teachers; for thy testimonies are my meditation. I undiffand more than the ancients; because I keep thy precepts. And as to pfalins, hymns and spiritual fongs, the ald tellament is a store-house wherein they are laid up

by infinite wifdom in rich variety. Thus, there is nothing in this text against the singing of the old testa-

ment pfalms in our folemn worship.

Bur, in the second place; we have no warrant in this text for finging any other pfalms and hymns and spiritual fongs than those which we have in the scripture. It is a good rule for the understanding of scripture, that what is wanting in one place is supplied by another. We are here taught by the apostle, that we are to sing pfalms, hymns and spiritual fongs. But if it be further inquired, whether the pfalms, hymns and spiritual fongs we are to fing in folemn worship, be such as are of human composure or such as are contained in scripture: we have a fufficient answer in the Lord's giving us a body of them expressly bearing these very denominations; as has been shewn, and also in the divinely recorded and approved example of his church; which, as hath been thewn, is not an example of what was to be abrogated at the commencement of the new testament dispensation, but of what is to continue till the end of time. With regard to what we are to fing in folemn worship, nothing more can be required by this text, than that we fing what comes fully up to the import of thefe three names, pfalms, and hymns, and spiritual fongs; and that we adhere to the more particular direction which the Lord hath given us in other parts of his word. But we do fo, when we fing the fcripture fongs. Therefore, the conscience has a solid ground of fatisfaction in the finging of them, as the whole of what is here enjoined with respect to the form of plalmody to be used in solemn worship*.

^{*} The author of the examination, &c. page 8. intimates that the writer of the discourse on the divine ordinance of singing psalms, should have proved, that the scripture-songs are bere meant exclusively: whereas it was certainly sufficient to the purpose of that discourse, to shew the suitility of the reasons that are pretended to be derived from this text for the singing of human composures in solemn worship. It has been proved, by comparing with this other places of scripture, that the psalms, hymns and songs which are appointed to be sung in public and solemn worship are to be understood of those only or exclusively,

WE now proceed to the confideration of another text adduced by such as plead for the singing of human composures in our solemn worship, which is, I Corinth. xiv. 26. How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a

tongue, buth a revelation.

In the preceding verses of this chapter, the apostle treats of the extraordinary gifts with which the Corinthian church was so abundantly furnished. He reproves them for their undue preference of the gift of tongues, of which, it appears, they were very oftentatious. He shews them the folly of using that gift so as to hinder the church from being edified by other gifts, particularly, by that of prophefying. From the 26th verse to the end of the chapter, the apostle shews how all those gifts might have a place in the public administrations, and be exercised to the general edification. In this verse we have an enumeration of these extraordinary gifts. The expollulatory form of this enumeration feems to imply a reproof of the Corinthians, not only for their diforder, but for the vanity of the pretensions of many among them to these gifts. Hence the apostle, in a following verse, directs, that, while two or three prophefy, the others should judge.

WE may observe, with respect to the gifts here enumerated, that most of them are included in that of prophesying. That revelation and interpretation were included in it, will not be doubted, when we consider that it

which are found bearing these titles in the sacred scriptures. But if it be meant, that we should prove by this text alone, or without considering it in connexion with what is taught in other places of scripture, that human composures are not to be used in the solemn worship of the church, the requisition is as unreasonable as it would be to require us to disprove by this text alone, or without considering it in connexion with what is taught in other places of scripture, the affertion of some, that all church members, according to their gists or ability, are like warranted or authorised to teach and admonish publickly: for according to the punctuation of the accurate Bengelius and others, the text stand thus: Let the word of Christ dwell in you richly,—in all two slow teaching and admonishing one another,—in plasms, hymns and spiritual songs, singing with grace in your hearts to the Let d.

was the office of the prophets in the times of the apoftles, to interpret by an extraordinary gift of the spirit, the prophecies of the old testament, and to shew their exact agreement with those things that were taught by the apostles and evangelists. The apostles, indeed, were prophets of the most eminent rank; but there were some prophets who were not apostles. Thus, it is said of Judas and Silas, that, being prophets, they exhorted the brethren with many words, and confirmed them, Acts xv. 32*. "The gift of prophecy," fays Voetius, a man, whom the judicious Dr. Owen calls moneyadeera-" ros, ob raram eruditionem; pietatem fingularem, ac " veritatis amorem nunquam fatis laudandus, the gift of "prophecy may be faid fometimes to coincide with the "gift of wildom, fometimes to differ from it, as the " whole from a part. For to some was given prophecy, "by which they might dextroufly interpret and judici-" outly apply theological or doctrinal matters only, I "Corinth. xiv. in preaching, in conference and difputa-"tion, in prayers and hymns, v. 3, 4, 25, 31. And " this coincides with wisdom and knowledge; and, in v. " 26 is distinctly pointed out by the fynonimous terms of " a pfalm and a doctrine. To others was given prophe-"cv, by which they might not only do what is now "mentioned, but also know and foretel hidden and fu-"ture things by divine revelations and visionst." It. has been justly observed by Withers and others, that the gift of prophecy is represented in scripture as exercise in finging the divine praises. Of this we have a remarkable instance in I Sam. x. 5, 6, when Samuel says to Saul: When thou art come to the city thou shalt meet a company of prophets, coming down from the high place, with a pfaltery, and a tabret and a harp before them, and they shall prophecy; that is, they shall utter such songs of praise as were immediately fuggested by the holy spirit. The denomination of prophecy was not given to every fong on a religious or facred subject; but to those only that were uttered under an extraordinary and immediate agency of

^{*} Witsius miscel. sacr. de prophetis.

[†] Voctii disputat. de signis et charismatis.

the Holy Spirit; as is intimated in the following words of Samuel to Saul. And the spirit of the Lord shall come, or, as it is in the margin of some bibles, shall break, upon thee, and thou shalt prophecy with them. Withius thinks, that those who presided in this company of prophets, began an extraordinary afflatus of the spirit to sing some facred hymn, and that the rest partaking of the same spirit, followed with their voices and instruments. For, in this case, their minds were in unison, like the strings of several musical instruments equally wound up; so that one of them was no sooner touched by the spirit of God than the rest answered in the same tone, thus making the sweetest harmony imaginable.

The pfalm which the prophets in the Corintiian church are here faid to have, was either one of the old testament psalms, which the Holy Spirit directed them to sing, as peculiarly adapted to the purpose of administering that correction or instruction which the case of the church at that time required: or some other song which was immediately suggested to them by the Holy Spirit, and which they were immediately directed to deliver with such modulations of the voice as are called

finging.

IT is to be observed, in the first place, that this was not dictating a pfalm to be fung by the church in her ordinary folemn worship: for this singing was no other than the prophefying mentioned in the fire book of Samuel already referred to: in which none joined but the company of the prophets, or fuch as were under immediate inspiration. Nay, according to Tertullian's account of the remains of this gift in his time, only one feems to have fung at once. Post aquam manualem et lumina, ut quifque de scripturis fanctis vel de propria ingenio potest, provocatur in medium Deo canere: i. e. "After water " for their hands and lights were brought, every one" (not of the whole congregation furely, but of fuch as were esteemed to be, in some measure, possest of the gift of prophefying) "is called upon to fing publicly to God "either out of the holy scriptures, or from his own "gift." We have no ground to suppose that any of thefe fongs, thus delivered, were ever used by the church

in her ordinary folemn worship. It is one thing, to have a new psalm to be sung by the prophet himself in the exercise of his extraordinary gift: another thing, to have a new psalm to be dictated to the whole church in order to be sung in her ordinary solemn worship. That the new testament prophets might have new psalms for the former purpose, is allowed; but that they had any

for the latter purpose, is denied.

In the next place, we observe, that the circumstance of the prophets or persons endowed with extraordinary gifts having uttered pfalms, which are not contained in the holy scriptures, will not warrant others who are deftitute of fuch gifts, to dictate pfalms for our ordinary folemn worship; for it is a maxim absolutely necessary to the right understanding of the scriptures, that what is recorded in any place of scripture to have been done by virtue of an extraordinary gift is, when taken fingly or by itself, no proper warrant for any thing in our ordinary worship or practice; nor is at all to be imitated, except we have a warrant for it in some other place of scripture. Unless this is allowed, we may pretend a warrant for the greatest extravagancies; we may pretend, for example, to imitate Jeremiah in hiding his girdle in the hole of a rock, or Ezekiel in eating a roll, or book. Unless we adhere to this maxim, the plea of quakers and other enthulialts, from the exercises defcribed in this chapter, must be admitted, to the utter fubversion of the institution of a gospel-ministry. But if-this maxim be adhered to, then we will find nothing in the text under confideration to justify the dictating of pfalms for the ordinary folemn worship of the church, by any man destitute of the extraordinary gifts of which the apostle is here treating: for it cannot be denied, that the having or uttering a pfalm, in the text, was by virtue of an extraordinary and miraculous gift. But if it be alleged, that our warrant to imitate the exercise of that gift, in this circumstance, is in some other place of scripture; then the warrant for it in this place is given up: the thing, which in that case, is presupposed, being the very thing in question.

OBJECTION. "We cannot, indeed, reason from the existence of this spiritual gift in the first ages of christianity, to the existence of it now. From the necessist ty of it then we cannot inser that it is necessary now. "Nevertheless, the duty performed by the help of this gift, which was then but not now necessary, is in every respect of a common and ordinary nature*."

Answer. As the gift itself was, so were the peculiar acts of it: if the former is not necessary now, neither are the latter; for the gift was for the sake of the peculiar acts of it. That the having or uttering a psalm in the way of prophefying is by virtue of an extraordinary gift, is not denied. That it is a peculiar act of that gift, can as little be denied, unless it could be shewn from some other place of scripture, that it might proceed from another cause; and then the proof would be from

that other place, not from this.

THE objector fays, the duty performed by the help of this gift, is, in every respect, of a common and ordinary nature. But how knows the objector, that it is fo? Not from any thing faid in this text. If it had been faid, that a pfalm was dictated to be fung in the ordinary folemn worship of the Corinthians; if it had been the act not of prophets, or extraordinary officers, but of the ordinary pastors of the church in the ordinary exercise of their office; if these things had been plainly expressed, or deducible from what is expressed by necesfary consequence, there would have been reason to look upon it as an example of an ordinary duty. But the matter is far otherwise. We have no more reason from any thing in the text to confider this having or uttering a pfalm, in the way of prophecy, as a common and ordinary duty, than we have to consider the having a revelation in that light. Both evidently arise from the extraordinary gifts belonging peculiarly to an extraordinary office, which has long ago ceased in the church. It is true, some of the particulars here mentioned are allowed to be ordinary duties of the pastors of the church, as the having a doctrine or an interpretation. And we do not deny that some ordinary duties may be performed in

^{*} An examination, &c. page 71.

the exercise of an extraordinary gift. But surely we never could have known them to be ordinary duties from the account of that exercise. So if we could not prove doctrine and interpretation to be ordinary duties of the palloral office, from other places of fcripture and from the nature of the thing, we could not warrantably conclude them to be fuch from their being here represented as exercises of the extraordinary gift of prophefying. Supposing, then, (what from all we know of the matter cannot be granted) that these prophets had dictated pfalms for the ordinary worship of the church: yet fince it cannot be pretended, that, in the true meaning of this text taken by itself, this dictating of pfalms is reprefented as an ordinary duty, it is plain, there is nothing here to prove that it is such a duty. For, to suppose that other places of scripture, or the nature of the exercise, evidence it to be such a duty, is to suppose the very thing for which the objector adduces this text: If it appears to be an ordinary duty from other texts, or from the nature of the exercise, the proof is in those texts or in the nature of the exercise; not in this text: the arguing from it is a mere begging of the question.

OBJECTION. "What is it that was of an extraordin"ary nature in the cafe referred to? Was it the exer"cife of finging praife? No, this is an ordinary duty.
"Was it the matter of their fongs? No, this was fuch
"as was fuited to the gospel dispensation then existing;
"and therefore, such as will be suitable to it, as long as
"it shall continue. The only extraordinary thing in
"the cafe under consideration, is the spiritual gift or
"extraordinary manner in which they were furnished

"with their fongs of praise. ""

Answer. Here the objector distinguishes between what is ordinary and what is extraordinary. But what he says can make nothing for his purpose; unless he means, that the distating of plalms to be sung in the solemn worship of the church, belongs to the ordinary duty of the church. This he does not pretend to find in

^{*} An examination, &c. page 70.

the text, though it was the very thing he meant to prove by it. So that hereby, according to him, in order to prove by the text, that the dictating of pfalms for the folemn worship of the church is an ordinary duty, we must first allow upon some other grounds that it is an ordinary duty; that is, the text will prove the point, if the point itself be already allowed upon other grounds.

As to the distinction itself, it is readily granted. We are agreed as to finging being an ordinary dayy of the church; and also, that the matter fung should be fuited to the gospel dispensation to the end of the world. Nor would there have been much objection to the proper use of these words, " that the only extraordinary "thing in the case was the extraordinary manner in "which," as he supposes, "the church was furnished "with fongs of praise;" which extraordinary manner was not an extraordinary gift; for the gift by which the church was furnished with fongs, must be distinguished from the manner in which it was furnished with them. The manner in which the church was furnished with fongs, according to the objector, was by the prophets dictating them: and the manner he allows, or feems to allow to be extraordinary. But we cannot agree to his supposition, that the songs which the prophets are here faid to have or fing, were those with which the church was then furnished for her ordinary folemn worship: 1. Because this singing appears to have been altogether peculiar to the prophets, like that in I Sam. x. 2. Because we have no proof that ever a song dictated by a new testament-prophet was actually fung in the ordinary worship of the christian church. 3. Because if they had been fung, they would have been preferved and committed to writing. Nay, it is hardly conceivable, how they could otherwise have been used in ordinary focial worship. Such fongs as were dictated by the extraordinary gift of prophelying, were given by inspiration: and if they had been committed to writing for the use of the church in her ordinary worship, they could not have been diftinguished from what belonged to the canon of scripture. This proposition, therefore, of the objector is groundlefs.

OBJECTION. "All divine discoveries, when first made, "were such as had not been known or in use before. "Therefore, because they were once new, and disco-"vered, too, in an extraordinary manner—by immediate inspiration, must we conclude that they are not to be of common use, and as a standing directory. We must, then, throw aside all divine revelation. The matter of the first christian songs, then, though communicated in an extraordinary way, was not of a temporary nature. It was such as the new testament, asterwards compleated, contains at large; and which is
designed for ordinary use in praising, praying and

" preaching to the end of time. ""

Answer. This peculiar exercife was faid in the Difcourse on Singing Pfalms to be extraordinary, not because the divine will concerning it was newly revealed at that time; or because it was communicated in an extraordinary way or by inspiration; but because this exercife was revealed as peculiar to perfons of fuch a defcription, pamely, prophets or perfons endowed with those extraordinary gifts, which were to cease with or foon after the apostolic age. It would be a ridiculous conclusion, indeed, that the scripture-revelations are not of common use, or to be regarded as a standing directory, because they were once new and delivered in an extraordinary way: But who can fee what this conclusion has to do with our afferting, that a particular practice, being the exercise of an extraordinary gift, was to cease with the gift itself; and that the recording of the practice, like the recording of other miracles, may be useful and necessary for the church, till the end of time, though the practice itself be limited to a particular period? As to the chief matter of the christian's fong, namely, the mystery of redemption through the blood of Christ, it was communicated in the first gospel promise, and is not far from being as old as the creation.

WE conclude, that no man, who pretends to make pfalms for the folemn worship of the church, can, with any colour of reason, attempt to justify his pretension by

^{*} An examination, &c. page 70.

the prophets being faid in this text to have a pfalm, while he is destitute of the extraordinary gifts here treated of; and also, that there is nothing in this text that countenances the finging, in our solemn worship, of any psalms or hymns whatever, which are not found in the facred scriptures.

It is faid in the discourse on Singing Psalms, that there is no hint in scripture of the use or necessity of set forms of prayer; nor a single approved example of singing in ordinary social worship, in which it can be proved that any other words were used than those of the in-

fpired fongs.

OBJECTION. "The writer of that discourse must " have forgotten, that Christ taught his disciples a set " form of prayer, as John had taught his disciples be-" fore: Now, whether we believe this prayer to be de-" figned as a form, to which they were to confine them-"felves, or only as a pattern according to which, in ge-" neral, they were to pray; still we must conclude it " was useful; otherwise we must believe that Christ did "an useless thing. And I leave it to the candid and " rational reflection of every one, whether, if a man "were really defirous of praying in his family, and " were fo disqualified for the duty, at first, as to utter " absurdities, and give pain, instead of edification, to "those who joined with him; whether, I fay, it would " not be useful and expedient for such a one to use a " form, until, by the divine bleffing on the use of means, "he would become better qualified for free prayer."*

Answer. When the use of set forms was mentioned in the discourse on the singing of psalms, what the writer meant (and what seems to be commonly meant by that expression) is the practice of reading or repeating the words of a previously prescribed form in the actual performance of the duty of prayer. Such an use of set forms does not appear to have been taught either by John or by Christ. It has been shewn abundantly by presbyterian writers, that our Lord's design, in giving that form which is commonly called, the Lord's prayer.

^{*} An examination, &c. page 33.

was not to prescribe so many words or syllables in which we should pray; but to teach us for what fort of things and in what manner we should pray. Our Lord no more prescribed a form of words for prayer, in the expression, Say ye, Our father, &c. than he prescribed a form of words for preaching, in the following expreffion, Go preach, faying, The kingdom of heaven is at hand: Luke's expression, Say, our father, &c. is explained by that of Matthew, After this manner pray ye. The variations between these two evangelists in the words of this prayer shew that it was not recorded as a prescription of the words in which we should pray. It is also of great weight, that we never find the faints, recorded in scripture, using this or any other prescribed form of words in the actual performance of the duty of prayer: but they are still represented as using such words, as they were led to use from the present occasion and the present exercise of their hearts. The very perfection of the Lord's prayer as a pattern in which all other warrantable prayers are comprehended, is an argument against the use of it as a form of words: because our weakness renders a specifying of particulars and our dwelling fometimes more on one particular, fometimes more on another, necessary to the exercise of prayer. The truth is, there is a remarkable speciality in the use of the Lord's prayer, as a most perfect pattern of prayer; but as to the words and expressions, they are no more sacred, and particularly, are of no more use in prayer, than words or expressions suitable to that exercise, recorded in other places of the facred fcriptures. Nor is the doctrine now advanced any thing against the observation, that it is better to pray by a form than to utter abfurdities or to neglect prayer altogether: but we cannot conclude that fuch a particular manner of performing this duty is to be accounted the right and warrantable manner of performing it, because it is not so bad as the uttering of groß absurdities or the utter neglect of it.

OBJECTION. "As to finging other words than those of the inspired songs, the reader is desired to cast his eye on Luke xix. 37, 38. where we are informed that when Christ rode into Jerusalem on an ass's coit, the

" whole multitude of the disciples began to rejoice and praise "God with a loud voice for all the mighty works which " they had feen, faying, Bleffed be the king that cometh in the " name of the Lord; peace in heaven, and glory in the high-" eft. Mark in his xi. chap. 9th and 10th verses, re-" cords some more particulars of this song, thus, They "cried &c. This was certainly an act of focial wor-" ship; yet the words used are different from any in-" spired song. Again, in Acts iv. 23, 24. Peter, John, "and their company fung a fong of praise, in which "there is a reference to two verses of the second " pfalm; and which might teach christians how to form "their fongs. It is well worthy of being analysed .-"They introduce two verses of David's pfalm; but " not in an exact literal translation. And to mention " no more, John has recorded two fongs which should " ferve as a model of christian psalmody to the end of "the world. Revel. i. 5, 6, and v. 9, 10*."

Answer. The account we have of the acclamations of the multitude upon our Saviour's entrance into Jerufalem, is allowed to be an inflance of worship; but not of that ordinary focial worship, which continues in the church, and which was manifeltly what the writer of the discourse intended, when he spoke of singing in social worship: This instance of worship appears, in the occasion, the place and the manner of it, to be fingular and extraordinary. It was on a fingular and extraordinary occasion, namely, our Saviour's entrance into Jerusalem, as foretold by the prophet, Zechar. ix. 9. It was not in an affembly of people come together for the purpose of joining in the exercise of religious worship; but the religious exercife here described, was altogether surpriling and unexpected. If there was no example of the finging of an inspired plalm here; there was as little an example of finging any other hymn which had heen made beforehand. They all spoke, at once, as been made beforehand. they were moved by the Holy Spirit: and under his immediate inspiration were their acclamations and their application of the words of the 118 pfalm to Christ.

^{*} Examination, &c. page 38, 29, 105.

But it may be enquired, whether there was finging at all on this occasion? The expression, they praised God with a loud voice; will not prove that there was. The word praise does not necessarily imply singing. When it is faid, Let another praise thee, and not thine own mouth ; there is no necessity to suppose that singing is meant. It is most agreeable to the parallel passages to suppose that they expressed their joy and praise in crying and proclaiming these words, Hosannah to the son of David, &c. When the people, upon hearing Herod's oration, gave a great shout, faying, It is the voice of a God, and not of a man, they might well be faid to praise him with a loud voice. The like remark might be made on the Ephesians, when they all, with one voice, for the space of two hours, cried out, Great is Diana of the Epheli-Nobody will fay there was any finging in either of these cases. In short, no reasonable person will say, that, in the passage under consideration, there is any example of finging, other than the inspired fongs in the ordinary folemn worship of the church.

As to the passage in Acts iv. 24, 25, 26, 27. it seems strange that any one should represent as an example of singing what the inspired writer expressly calls prayer, ver. 31. Surely it is not necessary to understood listing up the voice of singing, as is evident from the common use of this phrase in scripture: we need go no surther than this book for examples. Acts ii. 14. xiv. 11. xxii. 22. As to the translation of the words of the second psalm, it is the same which we have in the Septuagint, and is undoubtedly an exact literal one. The Greek words which are rendered gathered together certainly correspond with the Hebrew verb and adverb. In the verbs, the Hebrew preterites answer to the Greek acrists. They

are both often used for the present tense.

As to the passages adduced by the objector from the first and fifth chapters of the Revelation, the singing of literal translations of them, would be a singing of inspired words, which is a quite different thing from the singing of human composures. It may also justly be doubted, whether these passages be intended to be forms of psalmody. The first of them is not called a song, but is

fuch an afcription of praise as we meet with in many passages of scripture, where it will not be pretended there are forms of psalmody, I Tim. i. 17. Jude 24, 25. As to the last of these passages, it is part of a divine allegory, and surely it would be very absurd, to suppose that the form of our worship ought to be according to the grammatical or literal sense of the words of an allegory. The design of this passage is rather to exhibit, in general, the state of the church under the new testament, and what is continually the matter of her triumphant song, than to prescribe in proper words the outwards form and order of her worship.

Thus we fee how vainly our opponents attempt to find an approved example in feripture of finging any other than the infpired fongs, in the ordinary folemn wor-

ship of the church.

ARGUMENT SECOND.

THE fecond argument against the use of any other than the scripture-psalmody in solemn worship arises from the scripture-fystem of plalms being of such extent' and variety, that it fully answers all the purposes of singing in solemn worship. If some of the psalms be in a very fublime strain, as the xviii. and civ. the strain of others is more plain and fimple, as the xxv. the xxxvii. and xli. If many of them respect the case of the church, as the lx, lxxiv, lxxvi. there is a still greater part of them that respect personal cases. So plainly and faily. do the plalms of David testify of Challe, the "from "them," fays Withus, "may be learne the more of "those things which are to be held concernue the " offices, states, and benefits." Ex iis pleragre min liceat, que de ipsius persona, officiis, statibus et beregon . nenda funt. " And a great many passages of the parties," adds he, "pertaining to these subjects are frequency in "the new testament alleged by Christ and his apostle, "not in the way of an elegant allusion, but for the folid "proof and confirmation of the doctrines which they "delivered*. "What is it," fays Bafil, "what is it

^{*} Witsius de prophetis, libr. i. chap. xviii.

" I pray, which you cannot learn from the pfalms? Do " they not teach you the most honourable fortitude, the "most exact justice, a grave temperance, a discerning " prudence, the right manner of repentance, the rules of " patience, and every good thing that can be mention-"ed? Here is a perfect theology, or system of divine "knowledge: the declaration of Christ who was to " come in the fresh, the threatenings of judgment, the "common hope of a bleffed refurrection, the fear of -" punishment, the promife of glory, the revelation of " mysteries. There are treasures of all things brought " into, and laid up, in the book of pfalms, as in a great

" and common store-house or magazine."

"This book," adds Junius and Tremellius, (from whose preface to the Pfalms, Proverbs, &c. the words of Basil now recited are taken) " is an epitome of the. " old testament, a looking-glass of the grace of God, "a complete anatomy of human nature: it abounds " with instructions concerning the promises of God, "concerning his works that are gracious towards his "own people, severe towards his adversaries, and faith-"ful towards all; concerning our-faith in his promifes; " concerning our obedience; concerning our infirmi-"ties, patience, constancy, and deliverance in adversity; " concerning the right use of benefits and thanksgiving "in prosperity; and, in general, concerning the whole " of our duty towards God, and his faithfulness to-" wards us in Christ; of whom the most elegant and "illustrious prophecies are here every where intersper-" fed for the consolation of the church." Luther-used to call the pfalms his little bible.

Such was the judgment of these eminent lights of the church, concerning the book of pfalms refulting from a most accurate study of them, and from a folid experience of the use and application of them, in the various trying fituations in which the Lord was plea-

fed to exercise their faith and patience.

OBJECTION. " If the scripture-system of psalmody " contains all that the discourse on singing psalms af-"firms, undoubtedly there can be no need of any other " scripture: it will answer every purpose of doctrine,

"reproof, correction, and infraction in righteoufness for the perfecting of the man of God*."

Answer. It is faid in the discourse, that there is no article of scripture-doctrine but what is more or less infifted upon: the representation of a doctrine may be fufficient for all the purposes of psalmody, that would not be sufficient for all that instruction of those that are quite ignorant of it, and for all that conviction of those that deny it, which the Holy Spirit defigns by more largely infifting upon it in other places of scripture. The concife mention of a doctrine in the pfalms does not superfede the necessity of that full explication of it, and of those various lights in which it is placed in the other facred books. It is possible to have the idea of a a poem on the late war fo complete, as that not one of the scenes or operations which are described in the histories of Dr. Gordon and Dr. Ramfay would be omitted, but would be dwelt on more or less, as the purpofes of poetry might require; yet it would be very ridiculous to fay, that fuch a poem would render the information of these valuable histories useless or unnecessary. On the contrary, as fuch a poem well written would recommend the fludy of those histories: so the more concise representation of a doctrine or duty in the psalms, is a mean of exciting us to feek the further instruction concerning it to be found in the other parts of scripture.

OBJECTION. "The writer of the discourse should have descended to particulars, and pointed to places where every article of doctrine, spiritual exercise, &c. &c. contained in the whole compass of revelalation, is to be found in the scripture psalmody, or have produced some text of scripture to support it:
when he undertakes to do this, I will shew him many foripture-doctrines which are not contained in it+."

Answer. When the objector fays the scripture psalmody is imperfect, and that some point of christian doctrine or experience which ought to be in our psalmo-

^{*} An examination, &c. page 77.

[†] An examination, &c. page 77.

dy, is not to be found in it; it is furely incumbent on him to declare what that point is; and not leave others to form conjectures about what it may be. Enough has been faid to shew, in general, that the peculiar doctrine of the gospel about the way of salvation through a Redeemer is contained in the psalms. For particulars we must refer to Calvin, Mollerus, Ainsworth, and other

judicious commentators.

The objector boasts that he will shew many scripture doctrines which are not contained in the scripture psalmody: when he points out any one article of faith concerning the nature and perfections of God, concerning the covenant of grace, or concerning his dealings with his church and people, or their exercise towards him, asserting that it is an article neither contained in the express words of any scripture song, nor deducible therefrom by necessary consequence, his mistake will be easily evinced: but till then, it cannot be done.

Obsection. "The new favours received from God "fhould be with us as they were with the Jews of old, continually the subject of new songs, and the very minute circumstances of the present providence should be described in them; their matter, style, and all their ornaments being suited to the present occasion. This paints matters to the life—presents objects as they really are—and consequently gives to expression ener-

"gy to touch the heart "."

Answer. This exception is proposed and answered in the discourse on singing psalms. It is there observed, that there are no dispensations of providence, but we may find a form of words in some of the scripture songs, suitable to express our sense of the Lord's doing therein. It may be surther observed, that the songs which the Jewish church used in her ordinary solemn worship, after the times of David and Solomon, were not such as were newly composed on the occasion on which they were used. In Hezekiah's time, the songs that were used in solemn worship were those of David and Asaph, which had been delivered to the

An examination &c. pages 101, 102.

church nearly three hundred years before. It may be added, that the fort of reasoning used in the objection does not go at all to prove that fuch a scheme of psalmody is warrantable: the import of it is, that it is pity that it is not warrantable, and that people now have not a warrant to make plalms for public worship, as well as Moses, Deborah and David had: for there are many now well qualified for this work: and we judge it to be the best scheme. But, as Bishop Butler, in his analogy, observes with respect to the truth of christianity in general, the only question is, whether it be a real revelation, not, whether it be attended with fuch advantages as we should have looked for beforehand: for of these, in revelation, as well as in the acknowledged conflitution and course of nature, we are incompetent judges; fo we may observe with respect to the singing of any other than the scripture fongs in our solemn worship, the only question is, whether it be a real institution of Christ; not whether it be agreeable to our preconceived opinions about what is best adapted to the end. We should never forget that man's wildom, in these matters, is foolishness.

ARGUMENT THIRD.

THE third argument against finging any other than the scripture songs in solemn worship is to this purpose: that in respect of the qualities of the scripture songs, their infinite excellency sorbids any other to be brought into competition with them, or to possess the same place with them in the solemn worship of the church. For,

1. No other fongs have the authority of the scripture songs. No other has the Holy Spirit given forth under the form and designation of his songs. They alone bear the stamp of, Thus saith the Lord. Of some other poems on divine subjects, it may be said, that they are agreeable to the word of God, and serve to illustrate some truths contained in it, but it can be said of none but the scripture songs, that they are formally his word.

2. No other have the majesty of the scripture-songs. What is said in Psal. xxix. 4. The voice of the Lord is full of majesty; is undoubtedly applicable to his voice in his word. This majesty of the word arises from the wonderful greatness and sublimity of the things set forth in the name of God, and in words chosen by himself to

express these things.

3. The words of scripture have a pregnancy and fulness of meaning, which is not to be expected in any other words. Though the sense of scripture is always but one determinate sense, yet it is so large and comprehensive, that, though the weakest christian may come to know, that such an opinion is not contained in such a particular text; and that another doctrine, reproof or instruction is truly contained in it; yet is there a proficient in scriptural knowledge who will venture to say that he has learned all that is to be searned even from a text that is accounted one of the plainess? Hence other songs must be very insipid to a person of spiritual discernment, when they are compared with the scripture songs.

4. No other fongs can justly be accounted so pune and holy, so absolutely faultless, so free from all the effects of human vanity, as the scripture songs. Prov. xxx. 5. Every word of God is pure. Psal. xii. 6. The words of the Lord are pure words: as silver tried in a furnace of earth purified seven times. This purity makes the Lord's people prefer the scripture songs unspeakably to all others. Psal. cxix. 140. Thy word is very

pure; therefore thy fervant loweth it.

5. No other fongs are comparable to the feripture fongs in point of efficacy: for the word of God is quick and powerful, sharper than any two-edged sword, piercing to the dividing afunder of the foul and spirit, and is a different of the thoughts and intents of the heart

As these properties are manifest in the scriptures in general, we may expect to find them more especially so

in the fongs of it.

HENCE it is evident, that the scripture songs are adapted to the use of the church in her solemn wor-

hip in fuch a manner as no other fongs are or can be.

ARCUMENT FOURTH.

THE last argument against the introduction of any other than the scripture songs into the solemn worship of the church is taken from the native tendency of their introduction.

OBJECTION. "The arguing against the new psalmo"dy from consequences, is like that of the church of
"Rome against the reading of the scriptures by the
"common people: namely, that they would pervent
"them, and dangerous consequences would follow.
"What one thing is there which we must not give
"up, if the possible bad consequences following from

"it be a fufficient reason for setting it aside" ?"

Answer. Our divines have often shewn in the most convincing manner the falsehood of this allegation ofthe Papifts. They shewed, that the reading of the scriptures, instead of tending to the seduction of the people, was the only mean of preserving or delivering. them from it; they shewed that misapprehensions of the meaning of fcripture, instead of being caused, are removed by the ferious reading of it accompanied with prayer. They shewed, that the hearing of the word, which the Papists allowed, was as much liable to abuse. from men's corrupt dispositions, as the reading of it. It is always unjust to charge any fentiment or practice with confequences that are only accidental; that may or may not attend it. But if they be consequences that are of the same nature with that sentiment or practice; if, by a fair deduction, they can be shewn to follow from its very nature; the imputation of them is every way reafonable. It is even no more than a necessary explication of fuch a practice or fentiment: it is only warning people whither they are going, when they follow it. Therefore the tendency of the scheme of finging human composures in the folemn worship of the church,

^{*} An examination, &c. page 86.

instead of the fcripture-fongs, ought to be carefully examined.

- I. This scheme, then, cannot be vindicated from a tendency to the disparagement of the scripture-songs. This is particularly the case with the book of psalms, when it is represented as proper for the worship of the Jewish church, not for ours. It will be vain to say, it is only for singing that it is improper; for it is a book given to us under the title of a book of solms or songs: and what shall we think of a book of songs that are improper to be sung? And what views can we have of the mercy, wisdom and faithfulness of God in giving us such a book; a book under that particular denomination?
- 2. This scheme cannot be vindicated from a tendency to gross error about the old testament dispensation, Here we are not left to draw inferences. This is done to our hand by one who tells us, that it was his business to establish principles; the principles upon which this scheme proceeds. According to him, it is one of these principles, "That what we have written in the "old testament, as well as what we have in the new, " was not dictated to be a perpetual rule to the church " of God on earth:" Which is directly contrary to the doctrine taught, agreeably to the holy scriptures, in the fecond question of our shorter catechism: "The "word of God (which is contained in the scriptures " of the old and new testament) is the only rule to di-" rect us how we may glorify and enjoy him." Another principle of this scheme is, "That the medium through "which mercy and grace are communicated; and how " the communication thereof is confistent with the oth-" er divine attributes and government, appears to be the "discovery of the new testament;" that is, it was not discovered at all in the old: "that the old testament does " not lead us to God through Christ; nor teach us to " regard Christ as the only Mediator between God and "man; or to rely on his obedience and death as a fa-" tisfaction to justice in the stead of the sinner, and the "only ground of his access to and acceptance with " God."

ALL which is contrary to the doctrine taught, agreeably to the holy scriptures, in our confession, of faith, chapter vii. fect. 5. "The covenant of "grace was administered under the law by promises, " prophecies, facrifices, circumcifion, the pafehal lamb, " and other types and ordinances, delivered to the peo-" ple of the Jews, all which fore-fignify Christ to come, "and were, for that time, fufficient and efficacious, "through the operation of the spirit, to instruct and " build up the elect in faith in the promifed Mesliah, by "whom they had full remission of fins, and eternal fal-"falvation." And fect. 6th. "There are not two co-" venants of grace differing in substance; but one and "the fame under various dispensations." Here we are taught, that the elect, under the old testament, had faith in the promised Messiah: consequently, they knew the medium through which mercy was communicated to them; for furely the knowledge of Christ essentially belonged to their faith in him. Christ was revealed to them by their prophecies and types; for by these they were instructed in the faith of the promised messiah. In a word, the gospel of the old testament was for substance, that is, as to all the articles of it, one and the fame under the old testament that it is now under the new: the same covenant of grace, which includes the whole gospel, being administered under both dispensations; and the difference between them being wholly and only in the manner of administering that covenant. The fame truth is taught in that form of found words, the Heidleberg catechism. Question xviii. "Who is "that Mediator, who is, at the same, the true God and "true and perfectly righteous man? Answer. Our Lord " Jesus Christ, who is made of God unto us wisdom, " righteousness, fanctification and redemption." Queftion xix, "How know you that? Answer. From the " gospel; which God first revealed in paradife, and af-"terwards propagated by the patriarchs and prophets; " shadowed forth by the facrifices and other ceremonies " of the law; and at last accomplished by his only be-"gotten fon." "It is beyond all controverfy," fays the Confession* of the Elector Frederic iii. Count Palatine of the Rhine, "that all the patriarchs and the "godly in the old testament, when they offered their "lambs and other beasts, comforted themselves by faith "with this, that the seed of the woman, who is our "Lord Jesus Christ, should, in like manner, be slain, "and so make full and perfect satisfaction for sin." From these quotations it appears, that the principle of the advocates for the new psalmody, with respect to the old testament dispensation, is a new and strange doctrine in the Protestant churches. The tendency of this doc-

trine of has been shewn in another placet.

3. This scheme cannot be vindicated from a tendency to Deifm. In support of this scheme we have been taught, "that the words of the scriptures in a " translation, are no more the words of the Holy Ghost " or the inspired form of Scripture, than English is "Hebrew or Greek;" that is, not all. Confequently, fuch as read the scriptures in a translation have none of the words, nothing of the form of that revelation which God hath given us. Now this is the very thing which a Deist denies that we have. He will allow. that whatever truth is in the book we call the Bible, ought to be believed; and he professes to have as much regard to whatever truth he can find in this and other books as any man. What conflitutes Deifin is not properly the denial of the truths contained in the scriptures; but the denial of the communication of these truths, in the words of an immediate revelation from God, or in the words of the Holy Spirit. If it be faid, that the worlt that can be made of the scheme in question is, that it denies the divinity of the form of the scriptures, as exhibited in a translation. We answer, that this is bad enough, as it deprives more than ninety nine hundredth parts of professing christians of divine revelation as fuch, making it no better to them, in point of authority, than the writings of Xenophon or Plato: for it is our duty to receive the truths contained in

^{*} In the Syntagma Confessionum.

⁺ Chap. II. Sect. 4th.

them; because they are truths. And our duty with respect to the bible, when divelted of its inspired form, (which lies in the words of it being the very words of God) can be no more. But this is not all: for the form of the bible which we have in our translation, and which the new scheme denies to have been given by inspiration, and accordingly treats as a thing which there is no harm in changing or diminishing at men's pleasure, and as a thing to be received only fo far as is thought proper or fuitable, includes in it the particular fort of discourse that is employed, the connexion the metaphors and fimilies, which cannot be denied to be the same in a just translation that they are in the original: whoever is the author of the original, is the author of thefe: fo that when the abettors of the new scheme of psalmody represent these particulars (which undoubtedly belong to the form of the scriptures) as not given by inspiration; they deny that the original was given by inspiration; or that we have any divine revelation at all. Many of the abettors of the new scheme of psalmody, it is allowed, have no fuch thought: but nothing is more common than for persons to be blind to the nature and tendency of the fnare in which they are entangled.

4. This scheme, being itself an instance of will-worthip or superstition, cannot be vindicated from a tendency to the increase of it. The pretence to find any warrant for the making of hymns by ordinary church members for the ordinary folemn worship of the church, in scripture, particularly in Col. iii. 16-in 1 Corinth. xiv. 26-in Acts iv 24-in Luke xix. 37, 38. must appear vain to any person who is not prepossessed in favour of that schieme. But the circumstance which makes the tendency of the scheme to superstition conspicuous is this: that their chief plea is not, that the making of new pfalms or hymns for the folemn worship of the church is a divine appointment. Among the commendations of this scheme the Lord's authority binding us to it is feldom heard: but a profusion of other pleas are employed.

THE finging of the feripture fongs is faid to be a poor low exercise, which would fink the g spel beneath

the level of Judaism. Nay, it is said to disturb rather than promote devotion. It is faid to be a finging of one thing and meaning another; which must be sad work indeed. But when they turn their attention to the favourite scheme of psalmody, what a delightful feene opens! Why, to use the words of a great author, on a very different subject, it is, it seems, " so full of " goodly prospects and melodious founds on every fide, "that the harp of Orpheus was not more charming." For here we have fongs adapted to our fuperior knowledge, and to the variety and warmth of our devout affections: the ardour of which was damped by the Jewish psalmody. Here we are not taken up with what respected the peculiar condition of the Jewish church: but we have fongs that describe our own fituation, which paint matters to the life, present objects as they really are, and confequently give to expression energy to touch the heart. The fongs recorded in scripture and used in old testament-worship were composed on occasion of fuch and fuch present dispensations of providence; and why should not we compose ours in the same manner? we are furely in a capacity of furnishing ourselves with songs fuitable to our circumstances, as well as the old lews were. How can we have the new fong spoken of in the Revelation, without a new pfalmody? fome that are not acquainted with the enthunam of this scheme will be apt to suspect that what is now ascribed to the defenders of it is rather exaggerated and fatirical: but all that are acquainted with their writings know that it is a fimple rehearfal of topics on which they delight to dwell and expatiate.

The substance of such declamation, when put into the form of an argument, is to this purpose: what is most agreeable to our ideas of substances and fitness for promoting devotion, should be used in our solemn worthip. But the new scheme of psalmody is most agreeable to our ideas of suitableness and fitness for promoting devotion. Therefore, the new scheme of psalmody should be used in our solemn worship. Now, a devotee of the church of Rome would deare no more to be granted him for the justification of his cruciaxes,

his images, his reliques, and all the other trumpery of superstition, than the first of these propositions. There will be no end of innovations in the worship of God, if men be suffered to regulate it according to their notions of what is calculated to promote devotion. Will-worship is just our doing something in the worship of God which is right in our own eyes, according to our own thoughts, Isai. lxv. 2. in opposition to a simple and implicit acquiescence in the prescriptions of the word of God concerning the manner of his worship.

CHAP. IV.

Of the use of Musick in Religious worship.

In the discourse on Singing Psalms, the following proposition was laid down, That, in the public praises of the church, the outward part ought to be conducted with decency and simplicity; but the spiritual part ought chiefly to be regarded. The objections that have been made to the illustration of this proposition in the discourse gives occasion to what is offered in the following sections.

SECT. I. Of the agreement of worshippers represented by joint singing.

IT was observed in the discourse, that the decency which ought to be studied by worshiping samilies and congregations is such an agreement or harmony of voices, as may fitly represent an agreement of minds in understanding and believing what is sung, and in the exercise of suitable gracious assections. To this it has been objected, "that singing is neither a natural nor an in"fituted sign of the agreement of minds*."

^{*} An examination, &c. page 26.

Answer. It is true, that finging, abstractly considered, is not a figh of fuch agreement; but focial finging, like the outward performance of all other focial worthip, is undoubtedly fo. Thus, joint prayer is represented as our agreeing together touching what we alk, Matth. xviii. 19. Surely an agreement of minds is represented by singing together with the voice in Isai. lii. 8. The watchmen shall lift up the voice; with the voice together shall they sing : for they shall see eye to eye. The true ministers of Jesus Christ are said to sing together with the voice, because, as Vitringa observes, idem sentiunt, idem docent, they think and teach the fame thing. It is true, there may and always will be, in the visible church on earth, some diversity in the views and exercises of worshippers: yet what is becoming and fit to be expressed in the outward part of focial worship, and what the worshippers should fludy to attain, is not diverfity, but agreement; or that they may with one mind and one mouth glorify God.

SECT. 11. Of the Effect of Mufick in Religious Worthip.

THE Discourse on Singing Psalms has been charged with inconsistency, because it represents this as a natural sentiment, that poetry and musick should be used to express suitable affections in the worship of the Supreme Being: it allows singing to be a natural and proper expression of our affections; and, as the ordinance of God, to be a mean which he makes effectual in promoting gracious affections: and yet afferts that, though musick, as an art, serves to excite natural affections, it is a delusion to suppose that it will, in like manner, excite those that are supernatural and heavenly*.

In the first of these passages it is meant, that the light of nature, in the heathens, led them to think that they should worship the Deity with songs of praise. There was a glimmering of truth in this sentiment; yet it was far from being any suitable apprehension of the spiritual nature of that worship which God reveals in his word. Following the imagination of their own heart, and thinking that God was one like them-

^{*} An examination, &c. page 27.

felves, they concluded that he was pleafed, when their own natural affections were excited by musical founds. They were fo far right, in supposing that the Deity was to be worshipped by praying and singing: yet they knew nothing of the right manner of performing either.

It is necessary to distinguish between natural affections, and those that are supernatural and spiritual. It is allowed that music is a proper mean of exciting the former, but not in like manner, of exciting the latter. It is likewise necessary to distinguish between the divine ordinance of singing psalms and the art of music. Many observe the singing of psalms as God's ordinance, and have their spiritual affections thereby promoted; who are altogether ignorant of music as an art. Upon a candid consideration of these distinctions, one should think that it might be allowed, that the appearance of inconsistency complained of was owing to an endeavour to express the truth with precision, and to guard against dangerous extremes.

For the father explanation of this subject, the fol-

lowing observations are offered.

1. VERY little music as an art, is necessary for promoting our attention to the Lord's word and for expressing our joint adherence to it. Perhaps greater improvements in the art of music may not always do harm; but is delution to imagine, that they contribute to render our exercise more suitable, or our affections more pious.

2. It is dangerous to represent the word and music as means of the same order or nature for promoting gracious and supernatural affections. The word cannot be received according to its genuine nature, without exciting spiritual affections: but music may not only affect the outward senses, but also raise the natural passions to the highest pitch, while the soul remains utterly entranged from spiritual affections.

3. Supposing the natural affections to be ever formuch moved by mufical founds, fuch affections have, at best, no religion in them, nor are of any farther use in religious singing, than as they are means of preventing distraction, and engaging the attention to the works that are sung. Which words, according to their true

meaning, are the proximate or nearest outward mean of divine appointment for exciting spiritual assections.

4. THEY who fay, that finging is a proper mean of godly forrow, because the plaintive sounds that are made use of therein are proper for exciting the natural affection of sorrow; or that singing is a proper mean of exciting spiritual joy in the Lord, because the lively sounds made use of are proper for exciting the natural affection of joy, suppose that the agreeableness of the singing to the animal part of our nature makes it, or con-

tributes to make it profitable to our fouls.

5. It is granted, that there is much of the goodness of God manifested in ordering what belongs to the mere outward performance of religious duties, to be, in general, what is eafy and agreeable to the animal part, and, in this respect, to be remote from the austerities and bodily labour of superstition; yet if we look upon that agreeableness to our animal part as what renders the duty a mean of spiritual good to our fouls, we shall be in as great and dangerous a mistake, as they are in, who confider aufterity and bodily pain in that light. The easiness or agreeableness of the outward part of religion makes men's neglect of it the more inexcufable; yet it is far from being that which renders, or even fo much as contributes to render it profitable to our fouls. There is reason to suppose that placing religion in the agreeableness of an exercise to the senses and imagination, is even more dangerous and delufive than placing religion in the difagreeableness of it. This supposition appears to be verified by what we see of both extremes in the church of Rome. The aufterity of a few individuals is oftentatiously displayed, but it is manifest that their pardons, their indulgences, the pomp and magnificence of their worship, and almost all their superstitions, are calculated to gratify the fenses and imaginations of the multitude.

6. To suppose that singing is a more proper mean of promoting spiritual affections in proportion as the music is better adapted to the animal part of our nature, is enthusialtic and delusive in itself, and opens the door to an inundation of enthusiasm and superstition; for as the

supposition that a thing is a mean of good to our fouls, because it is adapted to the animal part of our nature, is fuperstitious and enthusiastic; fo when the introduction of fuch observances into religious worship is once begun, there is no end of it. One will find one contrivance well adapted, to human nature, another will find fome-

thing elfe better adapted and fo forth.

7. It is in vain to reply, that finging is a divine institution; for where is it to be found in scripture, that finging is an appointed mean of good to our fouls, because it is adapted to the animal part of our nature, or because there is some analogy between the fensations produced by mufical founds and our natural affections? Where is it revealed that one mode of finging is a more proper mean of exciting spiritual affections than another; finging the parts, for example, than finging otherwise? If it were fo, it would be the duty of every charlian to learn that particular mode of finging, and the most expert in it might be expected to be the most lively chrif-

8. We do not fay, that more complex or artificial finging, as finging the parts, is, in itfelf, unlawful or fuperstitious; but whenever we suppose, that it is necessary, or a whit more proper, for promoting spiritual affections than a more simple mode of singing, we deviate into folly and superstition. Modes of singing are indifferent in themselves; but the representing of a particular mode of finging as necessary, or as a better mean of promoting spiritual affections than another, is to be rejected as an attempt to introduce superstition and to entangle the consciences of men.

9. WITH regard to outward order, two extremes are to be avoided; a rude confusion of voices, on the one hand; and, on the other, a manner of finging which is too complex and artificial; and the attainment of which would require too much time and attention. For it is but idleness and folly for church members, and especially the riting generation, to throw away the time and attention upon the foppery of mufical founds, which ought to be employed in the diligent use of means for acquainting themselves with the principles of our holy religion, and for establishing themselves in the truth, in opposition to the prevailing errors and corruptions of our times. If church-members were concerned, like the men of Islachar, to have understanding of the times and to know what Israel ought to do, to know the present duty and danger of the church and of particular christians, they would have little time to spare for the learning of new modes of music.

This fection may be concluded in the words of a late valuable publication, entitled, The Christian Remembrancer. "I cannot," fays the author of that performance, "but shake my head, when I hear an officer of "the church calling upon the people, "to fing to the " praise and glory of God;" and immediately half a "dozen merry men, in a high place, shall take up the "matter, and most loudly chant it away to the praise and glory of themselves. The tune, perhaps, shall be "too difficult for the most part of the congregation, " who have no leifure to study crotchets and quavers. "and so the most delightful of all public worship shall be " wrested from them, and the praises of God taken out " of their mouths. It is no matter whence the custom "rose. In itself it is neither holy, decent, nor useful; " and therefore ought to be banished entirely from the " churches of God.-I am no enemy to music as an hu-"man art; but let all things be in their place. The " pleasures of the ear are not the gracious acts of God's " fpirit on the foul; but the effects of vibrated matter " on an outward ienfe. This may be indulged as an in-" nocent and ingenious amusement; but what have our " amusements to do with the solemn and facred adora-"tions of God? Would not this be carnal, and after the " modes of the world, and not after Christ."

SECT. III. Of the use of Instrumental Music in reliligious worship.

THE Discourse on Singing Pfalms has been censured for representing the use of instrumental music in divine worthip as not belonging to the moral, but to the ceremonial law. Some reasons are given, which have been often

made use of by Presbyterians, and which (when the favour of a fair examination can be obtained, and the calm voice of reason heard) will be found solid. For the farther explanation of this subject, the following observations are offered.

- 1. We observe; that the faints in the old testament shurch were not led to the use of instrumental music in their worship by the dictates of human reason, but by a pofitive institution of God, Numbers x. 8. The fons of Aaron the priest shall blow with the trumpets: and they shall be to you for an ordinance for ever throughout your generations. The same language is made use of about the passover, Exodus xil. 14. Pfal. lxxxi. 3, 4, 5. Take a pfulm, and bring hither the timbrel, the pleafant harp with the pfaltery. Blow up the trumpet in the new moon: in the time appointed on our folemn feast day. For this was a statute for Ifrael; and a law of the God of Jacob. There can be no doubt, that the appointments of muficians, which were made in the days of David, were by divine inspiration, since they were communicated to the church by inspired men; by David, Afaph, Heman, and Ethan. Nay, this is expressly declared, 2 Chron. xxix. 25. Hezekiah fet the Levites in the house of the Lord with cymbals, with pfalteries, and with barps, according to the commandment of David; of Gad the king's feer, and Nathan the prophet : for fo was the commandment of the Lord by his prophets. Hence it is mere vanity to affect to find the reason of this old testament-ulage in the power and influence of the art of mufic.
- 2. We observe, that, if this were not a ceremonial, but a moral command, then it must be binding on all christian churches; and each of them ought to use cymbals and psalteries and harps in their worship; and that as belonging, not to their occasional, but, as much as any thing else, to their stated worship: And then it would follow, that something belonging to the stated and ordinary solemn worship, that God had appointed to be observed in the christian church, was utterly neglected by the church under the direction of the apostles, and

for more than fix centuries after them: which is mani-

feftly abfurd*.

If this command to use instrumental music be obligatory on us, we must either be restricted to the particular instruments specified in that command, or not so. If we are not restricted to these instruments, by what rule shall we determine what or how many ought to be used in our churches? But if we are restricted to them, then this command has been disregarded even by those new testament churches that have admitted the use of instrumental music in their worship: for we know not any of them that pretend to have cymbals and psalteries. Nay, the use of them seems to be now impracticable, the knowledge of them being, in a great measure, lost. The Jewish writers themselves, says Calvin on the xxxiii. psalm, have nothing solid or that can be depended on

with respect to the form of these instruments.

4. THE command to use instrumental music in divine worship is like the other commands of the ceremonial law in this respect, that the subject-matter of it, confidered in itself, is a carnal unmeaning thing, and utterly unprofitable to the foul. Hence Arnobius, in his book against the Gentiles, justly represents the instrumental music which they used in the worship of their gods as ridiculous, "What is there," fays he, "in the "tinkling of brass, that your divinities should be so " mightily delighted with it? Or, perhaps, as infants " are frightened from their foolish fcreaming by the " shaking of a rattle; so your gods, even in their terri-" ble fits of rage, are much frightened at the fqueaking " of your pipes, and are foftened to the meekness of "lambs by the repeated strokes of your cymbals." Instrumental music has no meaning but what it owes either to imagination or to inflitution. Confidered as deriving a meaning from imagination, it is hurtful in religion:

Protestants should be assumed to plead for the use of instrumental music in the worship of God, after Bellarmine has confessed, that the use of musical instruments agreeth not alike with the perfect and with the imperfect, and that therefore they began but of late to be admitted in the church. De Con. operlibr. 1.

Confidered as deriving a meaning from institution, it is of the same nature with the other typical ordinances of

the old testament dispensation.

5. THE use of instrumental music in the worship of God, which we read of in the reigns of David and Solomon, manifestly belonged to the peculiar fervice of the temple: and there is no probability in the supposition, that it was used in families or synagogues.

OBJECTION. "Instrumental music in divine worship " was practifed before either tabernacle or temple exist-"ed; as appears from the instance of Miriam and all " the women of Ifrael, using timbrels in praising God " for their deliverance from Pharaoh, to have been a "common practice; otherwise we cannot conceive how "they all at once could touch that instrument in a fuit-" able manner. The company of prophets mentioned " I Sam. x. 5. having a pfaltery, a tabret, and a pipe, "and a harp before them, is another instance to the same

" purpofe "."

Answer. Suppose these women to have frequently practifed instrumental music before; yet it does not follow, that they had practifed it before in religious worthip; because it might be used on a civil account; as appears to have been the case of the instrumental music which the women used in the congratulation of Saul upon his victory over the Philittines, I Sam. xviii. 6. And supposing inftrumental music had been used in religious worship before, the case was the same with other observances of the ceremonial law. Many of the laws respecting these observances had been made known to the people of God before; but Moses committed them to writing, and when the people of Ifrael were formed into a nation and church, many ceremonial offices, which had before been performed in almost every professing family, were appropriated, by an express appointment of God, to the priesthood in the tribe of Levi, and were at last limited to the tabernacle or temple. This was undoubtedly the case with facrifices. In a word, the case of Miriam and the women in this text might us well be alleged for the

^{*} An (xa nination, &c. rage : 3.

moral and perpetual use of dancing in religious worship; as for the use of instrumental music in it. As for the other text in I Sam. x. 5. we have considered it already, and shewn it to be of an extraordinary nature. Only it is worthy of observation, that, though the singing of the prophets in this passage and that of the new testament-prophets in I Cor. xiv. may well be considered as parallel to one another in other respects, yet they differed in this; that the former was with, and the latter was without instrumental music; intimating that no such music was to be used in new-testament worship.

OBJECTION. "Although David instituted a felect "choir to attend constantly the place where God pecusiliarly placed his name, yet it would be a strange way of reasoning to infer from thence, that the use of instituments in the worship of God every where esse, was

" thereby interdicted *."

Answer. Every circumstance in the appointment of the singers in the temple speaks its peculiar nature. The musicians were appointed to the service of song in the house of the Lord, and in no other place, I Chron. vi. 31. and xxv. 6. They were divided into twenty sour classes: which classes were restricted not only to one tribe, but to certain semilies in that tribe. Surely it will be hard to find such restrictions with respect to any moval duty, or with respect to any thing which is, (as the objector represented the use of instrumental music in divine worship;) the duty of every one who has a talent or capacity for it.

When it is faid, that David appointed fingers, we are to understand it in the same sense in which it is said that Moses commanded such and such usages; for the appointment of the singers to their office in the temple, as was before observed, was by an express command of God;—a command no less so, than that by which the

high-prieft was appointed to his office.

If it be faid, that the general command to praise God with musical instruments would warrant any one that was instructed in such rause to use it in the worship of

^{*} An Examination, &c. page 53, 54.

God, we answer, that, after the special appointment of the fingers in the house of the Lord, such a command would no more warrant any one, that did not belong to the classes before mentioned, to use musical instruments in the worship of God, than the command in Psal. lxxxi. 3. Blow up the trumpet in the new moon, would warrant any other than the priests to do fo. Such general commands are always to be understood according to other places of feripture, which define particularly by whom and in what manner fuch a duty is to be performed. If it be faid, that David himself was none of these classes; yet he reprefents himfelf as praifing God with mufical inftruments. We answer, that we may understand this finging of that which was peculiar to the prophets; of which we have already spoken. Betides, David might be faid to fing on these instruments, because he, as a prophet, appointed the Levites to this service, and gave them their fongs. In a fimilar fense, he fays, in Psal. Ixvi. I will offer bullocks upon thine altar : because the priest would offer the bullocks upon it, which he brought to them.

OBJECTION. "It never can be proved, that the Jews "had any fynagogue-worship, till after the Babylonish "captivity; and when fynagogues were erected, it can"not be proved, that the singing of psalms was a part "of the worship there performed. There is just the "fame reason to believe the Jews might and did use in"strumental music in their ordinary worship, in the syn"agogues and private families, as that they sung the
"praises of God in them; for scripture is equally si"lent with regard to both"."

Answer. That synagogues were in use among the Israelites long before the Babylonish captivity, says a learned writer, is credible: For not only does king David in psal. lxxiv. 4. complain that the enemies roared Heb. Bechereb mognadecha, which Pagninus renders, in the midst of thy synagogues; and which Luther also interprets of the schools and synagogues in which the word of God is taught: and in verie 8. They have burnt Heb. Kul mognadei

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^{*} An examination, &c. page 53.

el, all the synagogues of God in the land. But the law concerning the fabbath in Levit. xxiii. 3, 4. will hardly fail to persuade the candid that the Israelites had, all along, their congregations or fynagogues which they attended on that day. The words of the facred text are: Six Jays skall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the fabbath of the Lord in all your dwellings. These are the feasts of the Lord, holy convocations, which ye shall proclaim in their feasons. Now it seems plain, that when the people were fettled in the land of Canaan, and were engaged fix days of the week, in their ordinary labour, they could not attend at Shiloh, or afterwards at Jerusalem, from which many of them were at so great a distance, for holding a holy convocation or affembly for religious worship, every sabbath, as this text requires. Wherefore, fince fuch worshipping affemblies were so necessary for preferving and propagating the true religion, we may well believe, that the children of Israel, from the time of their settlement in the land of Canaan, had fynagogues or places of meeting for focial worship. Several authors, indeed, have placed the origin of the fynagogues after the return of the Jews from their captivity in Babylon; and suppose that the order and ceremonies of the fynagogues was after the example of that reading and explaining of the law which we have an account of in Nehem. viii. With regard to the synagogue fervice, as confifting of various particular rites and ceremonies which, in course of time, were gradually introduced, we may allow that it was after the Babylonish captivity; but it feems plain that, long before it, the people had public affemblies for focial worship, and for hearing the discourses of such as instructed them in the knowledge of the divine word*.

As to the fynagogue worship, we know that the reading of the prophets was a part of it, Acts xiii. 15, 27. nor can we suppose, without absurdity, that prayer and praise, which are indispensable duties of the moral law,

[•] Pritius's Introduction to the reading of the new testament, chap. 46.

were neglected. As to instrumental music, what of it is represented in scripture, as ever having place in the stated worship of the church, is so manifestly restricted to the temple, that we cannot, without absurdity, suppose it to have any place in the synagogue worship, unless there

were fome declaration to that purpose.

SINCE the scripture represents singing praise with the voice as the ordinary duty of all forts of men; but the religious use of instrumental music as restricted to particular persons, times, and places; it cannot be faid to be equally filent of the practice of the former in families and fynagogues as of the practice of the latter. No family could have a fuitable regard to the duty of praifing God with the voice as a good, a pleafant, and a comely exercife, Pfal. cxlvii. 1. and yet live in the neglect of it. Befides, it is expressly declared in Pfal. cxviii. 15. that the voice of rejoicing and falvation is in the tabernacles or devellings of the righteous. There feems to be nothing to hinder us from understanding tabernacles here as comprehending both fynagogues and private families. Our Lord's finging a hymn with his disciples is an instance of family praise*: and as what he did on this occasion was agree-

^{*} It was hinted in a note at the beginning of the Discourse on Singing Pfalms, that, in the original text, we have not a fubitantive noun answering to the word bymn, though it be implied in the participle. This was taken notice of purely to shew how far the Evangelist is from determining what particular composition it was, which our Lord made use of on this occasion. The author of the Examination, page 5. pretends there is an ambiguity in this note, as if the expression in the original, might fignify in the Greek language; but it is hoped, there are few that read with any attention that will complain of this ambiguity. He adds, that " the observations, in his fermon, on that expression, remain un-"affected." It is allowed, that this was the least material of any thing that was urged; and therefore the pretended Examiner thought proper to fix on it, while he passes over what was, indeed. intended for argument. He fays, in his fermon, that there are " none of the pfalms which directly apply to that ordinance." If by applying directly to this ordinance, he means a composition which gives an account of the actual institution of this ordinance, his principle is absurd; as if we are never to consider a bymn as applicable to any occasion; unless that occasion be expressly mentioned in it. We have taken notice of the abfurdity of this supposition already, in chap. iii. under the 2d argument. But we

able, we have reason to believe, to the ordinary practice of families in celebrating the passover, it is a proof of what is also attested by the Jewish writers, that there was on this occasion, singing of psalms in the families of Israel. All this is surely more than any thing which can be found in scripture, with respect to the use of musical instruments in the worship of God in synagogues and families.

6. It is also to be observed, that the Holy Spirit makes use of instrumental musick, as a figure or emblem of what was to be suffilled in Christ and his church. Thus, when it is said, in the xlvii. Psalm, God is gone up with a shout, the Lord with the sound of a trumpet. This being understood, as it undoubtedly ought to be, of Christ's ascension, the sound of a trumpet must be taken figuratively. Thus, the trumpets and the harps

have abundance of passages in the book of psalms that are directly applicable to the subject-matter of this ordinance : such as, these which describe the sufferings of Christ, as in the 22d and 69th Pfalms: and fuch as describe Christ and his benefits under the notion of fuitable and abundant provision, as in Pfalm xxii. 26. xxiii. I, 5. xxxvi. 8. It is manifest that the subject matter of the passover and that of the Lord's supper are one and the fame : both are feals of the fame covenant of grace : both fet forth Christ's obedience unto the death as the proper condition; and eternal life as the great promise of it: thus the subject matter was the same, the difference between them lying only in the outward fymbols, and circumstances: hence it appears, that when we argue from the usual singing of psalms on occasion of the celebration of the paffover to our Saviour's finging them on occasion of both the passover and the Lord's supper, we are not chargeable with " fuch reasoning as if one were to say, the pre-" mifes are different, therefore the conclusion must be the fame:" it is rather reasoning in this manner : that there was no necessisty of using other hymns than those which had been commonly used at the celebration of the passover, on account of the institution of the Lord's supper; because the subject-matter of the Lord's supper was the same with that of the passover: and therefore authentic records of what the Jews used to fing on occasion of the passover, which our Lord had just been celebrating, may warrantab'y he made use of to throw light on the passage under confideration, especially confidering that, if there had been any thing fingular in what our Lord fung on this occasion, we have reason to suppose, that it would have been taken notice of by one or another of the evangelifts.

in Reve. viii. 6. and xiv 2. are to be understood as emblems taken from the ceremonial usages of the old teftament. So the following analogies between the futtrumental music of the temple and the preaching of the golpel, taken notice of by a very learned and ingenious writer", appear not to be without a real foundation in scripture. I David, as an inspired prophet, appointed the ceremonial worship by mutical instruments; so the preaching of the gospel to all nations was appointed by Christ the spiritual David, Ezek. xxxiv. 23, 24. Hosea iii. 5, 2. The instrumental music began and ended with the burnt-offering; fo the preaching of the gospel is founded on the facrifice of Christ, and is indeed no other than a commemoration of it. 1 Cor. i. 23. 3. The variety of the mulical instruments in matter, form and use, might represent the variety of articles in the great mystery of godliness, and of gifts employed in preaching it, I Cor. xii. 7-10. 4. In order to make an harmonious concert, it was necessary for the players on these infiruments to observe the notes, or what was equivalent to notes of mulick, accurately, and to express them by distinct founds. In like manner, to produce harmony in the faith and profession of the truth, it is necessary that the preachers and professors thereof adhere fledfaftly to the rule of God's word, and that they declare the doctrine thereof plainly and distinctly. Corinth. xiv. 7, 8, 9. And even things without life giving found, whether pipe or harp, except they give a diftinction in the founds, how that it be known what is piped or barped? For if the trumpet give an uncertain found, who shall prepare limself to to the battle? So like wife you, except ye utter by the tongue words eafy to be understood, how shall it be known what is spoken? for ye Shall speak in the air. 5. The different tones of the musical instruments deserve notice. The founds of some are more clear and shrill; those of others more soft and fweet; and those of others more deep and grave. So, in the pure preaching of the gospel, there is a diversity of matter. Sometimes it commends itself to the babes

[·] Adolphus Liampe, in his differtations on the 45th Plalme . .

in Christ by its simplicity; fometimes it elevates the mind by its sublimity; fometimes it breathes the sweetness of the promises; and sometimes the horror of the threatnings. 6. As to the found of the temple-musick, it was heard at a great distance, commending itself by its peculiar sweetness. So the preaching of the gospel is a most sweet and joyful sound, which hath already extended to almost all the regions of the earth, and shall extend still farther, Rom. x. 18. But I say, have they not heard? Yea, verily, their sound went into all the earth, and their words unto the ends of the world. Lastly, In this consideration of instrumental music, the natural influence of it is not to be overlooked. The effects of it are enumerated in the following verses.

Music exalts each joy, allays each grief, Expels difeases, foftens every pain, Subdues the rage of poison and the plague.

These effects of musick serve to shadow forth the supernatural efficacy of the gospel in the hand of the Spirit: for it opens the eyes of sinners; it turns them from darkness to light, and from the power of Satan unto God, that they may receive the forgiveness of sins and inheritance among them that are sanctified by faith that is in Christ. It is the power of God unto salvation to every one that believeth.

CHAP. V.

Confisting of Miscellaneous matters.

SECT. I. Of the rules of the Interpretation of Scripture.

I T is observed, in the discourse on Singing Psalms, that if the literal sense of a passage of scripture be contrary to the current of scripture-doctrine, if it be

trivial, affording no fpiritual or practical inftruction, if it be unfuitable to the fcope and connection of the place; then it is necessary to depart from the literal sense.

OBJECTION. "This is not the rule by which we may "know when a passage is to be taken siguratively: but "the rule is this, when the literal sense of a text would "involve an absurdity, we must conclude, it is sigura"tive; and also when the scripture itself discovers any "particular passage in it to be so. There are some scrip"ture passages which have what may be called a double "fense*."

Answer. Some have defined the literal fense to be that which the Holy Spirit sirst intended to signify by the words, whether they be used in the simple grammatical sense or figuratively. This is indeed the only true signification of the words of scripture, from which we are never to depart. But here, in speaking of the literal sense, we mean that sense ouly in which the rules of grammar teach us to take any passage of scripture; as contradistinguished to the sense in which some passages or expressions are to be taken, according to the rules of sigurative language. The question, then, is, when a particular passage is to be taken in a literal, and when in sigurative sense. This being premised, we offer the following observations on the subject.

1. What the objector lays down as a rule may and indeed ought to be understood in a sense perfectly agreeable to what is said in the discourse: because all the things that are specified, as rendering it necessary to take a passage of scripture in a figurative sense, are such as involve great absurdity. For, in the first place, to suppose that a text contains a sense contrary to the current doctrine of scripture, is to suppose that the scripture contradicts itself: In the next place, to suppose that the sense of a text is such as is no way profitable, either for doctrine, or for reproof, or for correction, or for instruction in righteousness, is likewise to suppose that the scripture contradicts itself; because it expressly afferts that all scripture is profitable for these purposes, and

^{*} An examination, &c. pages 55, 53.

that whatfoever was written aforetime was written for our learning, that we, through patience and comfort of the scriptures, might have hope, 2 Tim. iii. 16. Rom. xv. 4. Some can fee little or no instruction in the account of Samfon's collecting fo many foxes. But there is no necessity to depart from the literal fense here, for want of instruction; fince the connexion of it with Samfon's just refenment, and the confequent overthrow of the enemies of God's people, is abundantly instructive and affords rich matter of meditation. Nor is there the least necessity, for the sake of instruction, to depart from the literal sense of the list that is given us of the dukes of Edom: for these are a cloud of witnesses to the fulfilment of the promifes which had been made to Efau. And whereas the Edomites are represented as in a flourishing condition, while the chosen people of God were in a state of poverty and oppression; his people, in all after-times, may hence learn, that no strange thing happens to them, if they fee their enemies enjoy great outward profperity, while themselves are in great distress. We frequently overlook the inftruction that is contained in a passage of scripture; but to suppose there is none in it is rash, blasphemous, and absurd. If we can see little instruction in a text considered by itself, let us attend to its connexion with, and dependance on, what goes before or follows it; and we shall readily see something of the necessity and usefulness of it: and suppofing we should not be able to see so much; nothing less can be implied in a due reverence of the word of God, than a persuasion that there is precious instruction, even, where our inattention or unbelief hinders us from apprehending it.

As to the danger of always having recourse to the supposition of a figure or allegory, where it is difficult (not to say impossible; for that would be a denial of the perspiculty of the scripture, which is necessary to its answering the end for which it was given) to find the meaning of a passage, where the structure of its sentences may be perplexed, the terms ambiguous, or where it may refer to customs and facts with which we are unacquainted,

or the subject may be beyond our comprehension, &c*. it is but an imaginary danger; in fuch cases we are to acknowledge our ignorance: we are in no condition to determine the sense of the text to be either literal or figurative: the danger is equal whichever way we take it: all we have to do in this case is to mark where knowledge ends and ignorance begins. In fuch cases, we may venture to fay, that the rash attempts of some learned men to accomodate the literal sense of texts to their apprehensions, by pretended emendations of the text and by artful criticism, have done as much harm to the church of God, as the more obviously impertinent attempts of others to find allegories and mystical meanings in such parts of scripture. In the third place, it is abfurd, to suppose that a text may be taken in a fense which is unsuitable to the scope and circumstances thereof. For where any writer or speaker is manifestly pursuing some purpose, and exposition which makes any part of his discourse bear a sense which is no way fuitable to that purpose, and has no coherence with what goes before or what follows, must be either foreign to the mind of the writer or speaker; or it must represent his discourse in a ridiculous light. It is an ancient rule for the interpretation of scripture, From antecedents and consequents the true sense of scripture is gathered.

2. But what the objector means by abfurd is, it feems, fomething different from and previous to the confideration of the analogy of faith, or the fcope and circumftances of the text: for, fays he, "you must first determine by another rule whether the text be really "literal or figurative: and having determined this, then "the fense of it must be regulated by the analogy of faith—or the scope of the place—or both†." So that the absurdity he means is not what arises from inconsistency with what is plainly the doctrine of the bible or the manifest design of the Holy Spirit in such a pas-

^{*} An examination, &c. page 56.

[†] An examination, &c. page 56.

fage, but inconfiftency with his natural reason and preconceived opinions. Here we entirely differ from him: for, in the first place, though the literal sense of a pasfage or expression, taken by itself or without regard to the context, be confistent with reason or common sense, yet it will not always follow, that it is not to be taken figuratively. It is necessary to take the following pasfages figuratively, though there is nothing in the literal or grammatical fense of them that involves absurdity, that is, inconfiftency with reason or common sense: Song ii. 12. Lo, the winter is past, the rain is over and gone. The flowers appear on the earth: the time of the finging of birds is come, and the voice of the turtle is heard in our land. John xii. 24. Verily, verily, I fay unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. John xi. 9. Tefus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he feeth the light of this world. But if a man walk in the night, he stumbleth because there is no light in him. Upon the principle of the objector, namely, that, if a paffage of scripture can by any means be brought to bear a literal meaning, confiftent with natural reason or common fense, it must be taken literally, the Socinians proceed, when they deny the allegorical and spiritual sense of the Song of Solomon, representing that part of the facred fcriptures as an ecloque or idyllium, like those of Theocritus and Virgil, in which Solomon, they fay, in the character of a shepherd, sings his love of Pharaoh's daughter; a supposition, which, however, has been often shewn to be as contrary to the history of the bible, as it is to the supernatural scope and design of it.

In the fecond place, it is most dangerous to conclude, that the literal sense of a text involves an absurdity previous to the consideration of the analogy of faith and the circumstances of the text; and, upon the sooting of such a conclusion, to determine that the text is to be taken figuratively. This is the very course that Socinians take with those texts which, literally understood, set forthe the vicarious nature of the death of Christ. Hence they say, that redemption by the blood of Christ is not a

literal, but a figurative or metaphorical redemption; and the true reason of this affertion is, that they have already concluded that a proper redemption by a satisfaction to divine justice, is impossible and absurd. In the same manner, they hold the true and proper divinity of Christ to be absurd; and therefore, they reckon themselves under a necessity of taking all the places of scripture in which he is called God in an improper and sigurative

fense, as when civil magistrates are so called.

In condemning this method of procedure in the interpretation of scripture, it is not meant that there can be any thing really absurd or contradictory to right reason in the true sense of scripture; but that, when we meet with a passage that seems so to us, we should conclude, not that we are to understand it figuratively, but either that it sets forth some mystery, which is above the sphere of our reason, or that we do not, as yet, understand it: in which case it must be rashness to determine how the words are to be taken till we have examined them more closely, till we have considered their connection with what goes before and follows, and compared them with other texts, that relate to the same subjects.

3. What the objector fays about some passages of scripture having a double meaning, is very exceptionable; for, though he tells us that the only rule for determining what passages of scripture have this double, sense, in the discoveries of the mind of God in them by his inspired messengers*;" yet what he says, implies that a person may have a just view of the sense of a particular text according to the scope and connection of the place where it is; and yet the same text may have a quite different sense put upon it by an inspired messenger. The objector seems herein to agree with the Papilts, who maintain that, in the same words of scripture, different senses are contained. We join with the bulk of Protestant divines in opposition to this opinion, for such reasons as the following:

^{*} An examination, &c. page 58.

FIRST, This scheme of the words of scripture having more fenses than one, has no foundation in the fcripture itself. Bellarmine and other Popish doctors produce various places of scripture, which, they fay, are to be taken literally in the old testament; and yet are explained in a spiritual and mystical sense in the new. Such, according to them, are those which speak of the coming of the Ifraelites out of Egypt, of their paffage through the Red Sea, of the manna, of the water that came out of the rock, and the like.

WITH our divines, we answer, that, in some places of the new testament, where they pretend that a new sense is put upon some passage of the old testament, there is no fuch thing. There is only an accommodation of the words to express or illustrate a subject, to which fomething that is meant by the words, in the place where they are found in the old testament, bears a certain analogy or refemblance: There feems to be fuch an accommodation of this expression of the nineteenth Pfalm. Their words to the end of the world, in Rom. x. 18.

AGAIN, it is not denied, ahat there are, in scripture, many allegories, that is, continued metaphors, or images of things expressed by words; and types, that is, images of things expressed by things; but we asfert that an allegory has as much one determinate fignification as what is to be understood literally: and also, that a type under the old testament, and the thing fignified by it, did not, properly speaking, constitute two fenses, but two parts of one and the same sense; for it would be abfurd to fay of a picture of king William the third of England, that it represented two perfons, for it is plain, that, confidered as a portrait anfwering the intention of the painter, it would represent that prince alone. Types were pictures of their antitypes.

IT is farther argued against the scheme of putting more fenses than one upon a passage of scripture, that it has no foundation in logic, grammar or rhetoric. What cannot be understood according to the rules delivered in these arts, is not intelligible at all: but no passage can be understood as having more fenses than one, according

to these rules: therefore, a passage having more senses than one is not intelligible at all. But it is contrary to the perspicuity of the scripture, (than which there is no other property of it more certain) to fay, that there is any thing in it that cannot be understood according to the rules of human speech; fince God speaks in condefcenfion to our capacity, and in order to be understood. We allow, that natural men do not apprehend spiritual things according to the representation, of them in the word; but this is owing not at all to any obscurity or ambiguity in the manner of expressing these things; but to the unfuitableness of their natural apprehensions to the spiritual and sublime nature of them. The words are the fittest that human language could afford for expressing these things; and all our commentaries and difcourses on them are no farther to be valued, than as they ferve to point out that fitness and engage our attention to it. We allow also, that we experience an obscurity in the typical and allegorical parts of scripture; but this arises from our want of that knowledge (which never could be faid to be absolutely unattainable) of what is fignified by the words or by the typical things; or from our overlooking some of the numerous circumstances that are necessary to be attended to in order to the due understanding of such passages. All this is quite different from the hypothesis of the scripture having more fenfes than one.

We cannot conceive that our Lord and his apostles, in arguing with the Jews and others, from passages of the old testament, understood these passages otherwise than according to the common rules of logic, grammar or rhetoric; that is, so as, the people they had to deal with were obliged to acknowledge, they ought to be understood: for the rules delivered in these arts are no other principles of common sense admitted and practised by all mankind, abstractly considered and reduced to systems. Our Lord and his apostles were far from imposing any sense upon the old testament, but proceeded up at what their opponents could not deny to be its true meaning, or, in other words, they reason djustly from it.

OBJECTION. How does it agree with this doctrine concerning the unity of the fente of feripture, to make the facrifices under the law both typify the death of

Christ and represent the services of believers?

Answer. It is, indeed, one thing to typify or prefigure; and another thing, merely to reprefent or express. The death of Christ was, in a primary and proper fense, a facrifice to fatisfy divine justice : and it was fitly typified or prefigured by the umbratile or shadowy sacrifices of the ceremonial law. But this is no way inconfishent with the confideration of the prefenting or offering of these facrifices as an instance of the obedience of believers, or with the employment of it to represent or express other instances of their obedience, I Pet. ii. 5. Ye are an holy priesthood to offer up spiritual facrifices. For though the offering of facrifices, as it was an institution of the ceremonial law, was purely typical, a shadow of good things to come; yet, as it was a figual instance of acceptable obedience to God's command, it was of the fame nature with any other part of religious worship required in the moral law. The offerer of a facrifice, fo far as he was rightly exercised, acted faith in the death of Christ as the sole ground of his pardon and acceptance with God; he made the revealed will of God the only rule and reason of his obedience, and made a solemn dedication of himself to God. In respect of these things, which are manifestly of a moral nature, the offering of facrifices is fitly made use of in scripture to express the fervices of believers in general. In this view, it did not typify but represent* or express: in this view, it did not fignify what was to come, but what was always prefent in the church, namely, the spiritual services of believers. Here are not two different senses; but, as is frequently the case, one sense comprehending two things; one of which is, the typical form of the act shadowing forth the

^{*} To reprefent here means to put the name of one thing for that of another, as when our Lord calls Herod a fex; or it is to put an individual for all of the fame kind; as in Jerem. viii. 7. the first, the crane, the fivallow, are put for bords in general of their feveral kinds. So when Ifaiah fays, The ox kneworth his cruner, he means oxen in general.

death of Christ; and the other, the spiritual service of the offerer, which might be used to express any other instance of acceptable service: So it is used to express prayer, Psal. cxli. 2. Offices of charity, Heb. xiii. 15. godly forrow for sin, Psal. li. 17.

WE shall conclude this part of our subject with a few remarks on the treatment of some particular texts, by the objector who has been so often mentioned in the preced-

ing pages.

In the Discourse on the divine ordinance of Singing Psalms some observations had been offered on the lxxxiv. psalm, in order to shew that the words of that psalm are not without instruction suitable to the new testament dispensation. This excites the objector's resentment. "In order," says he, "to make way for the application of his false rule" [that of the writer of the above-mentioned discourse] "about spiritual instruction, he consistent did a company of says he, "to digging of a well (excluding every consideration of the reason of it) and to a company of structies in their way to Jerusalem, no "matter who they were, whether pedlars or cow-drivers, "or any thing else, according to him. Having dressed the subject according to him that, he cries out, "that no ferious christian can be fatisfied*."

Answer. In the Discourse on the divine ordinance of Singing Psalms, it was meant to separate that part of the psalmist's meaning which we cannot sing with truth as applicable to new testament worshippers, from what of it may be sung as applicable to them. Now, what is not at all applicable to us under the new testament, namely, the circumstance of the Israelites digging a well in their way to Jerusalem, no christian can be satisfied with as the whole of the psalmist's meaning. That circumstance is what the objector attempts to ridicule; though it be all the meaning which his own argument (if there were any,) allows the words of this passage: Accordingly the very appearance of his argument is lost, when he allows the words of the psalmist to mean "the "providence of God supporting and protecting the pious

^{*} An examination, &c. page 61.

"travellers, their enjoying the communications of his "love, and experimental acquaintance with the pleafures "and benefits of the public ordinances of divine wor-"fhip*;" for it is obvious, that in this fenfe, the words may be fung with as much truth and propriety under the new testament as under the old. On the other hand, what the objector turns into ridicule is only such a fense as has nothing applicable to worshippers under the new testament, and could not be sung as the sense of the psalmist under any dispensation.

The writer of the discourse, in representing the construction which is put upon the psalmist's words by the reasoning of his opponents, spoke of the Israelites journey to Jerusalem, exclusive of any consideration of the true reason of it, because that reason or inducement is the same under both the old and new testament dispensation, namely, the comfortable refreshment which the special providence of God affords church-members in their at-

tendance on ordinances.

We conclude, therefore, that the passage under confideration may be sung with truth and propriety by church-members under the new testament dispensation, as not only instructive, but, in a great measure, applicable to themselves; unless it be taken in such a sense would make it applicable, as the objector observes, "to "any company of Israelites no matter who they were, "whether pedlars, cowdrivers, or any thing else; which, "to be sure, would be a poor, hungry, dry, insipid mor"fel: and we need not think it strange, if a serious "christian make many a wry sace in swallowing, and grow lean in feeding upon it."

With regard to what is faid in the discourse, concerning the cl. psalm, the objector says, "that the wri"ter of the discourse discovers that he can add to the
"text, when that addition is necessary to support his
"error." And what is the ground of this accusation?
Why, it seems, the writer says, it is absurd to suppose
that all men are here commanded to play upon musical
instruments; meaning that the text contains no such

^{*} An examination &c. page 63, 64.

command: and therefore fays the objector, he adds to the pfalm, "because it contains no such command*."

Is not this fine reasoning?

The objector speaks as if the psalmist had said expressly that some were to praise God with instruments, and some with the voice; but we find no such division in the psalm. It appears that the psalmist employs the mode of praising the Lord prescribed to the Levites in the temple worship, (we do not say to typify, but) to represent or express all the ways or means in which the Lord hath appointed church-members to praise him either under the old or new testament. Thus we have observed that the offering of sacrifices are employed to represent or express other instances of acceptable obedience.

To take occasion from a text to compare a person or thing mentioned in it with another person or thing, for the fake of illustration, is different from giving the fense of that text. Were a minister, discoursing on the parable concerning the man that fell among the thieves and the kind offices of the Samaritan toward him, to tell his hearers that by the Samaritan they were to understand our Lord Jesus, his interpretation might be cenfured, as difagreeing with the scope of the parablet. But were he to tell the people, that, according to the defign of the parable, the character of the Samaritan was that of a man who is enabled to give fuitable evidence of genuine love to his neighbour; that some measure of this love is to be found among them that love our Lord Jefus Christ: but that he himself is the great pattern of it; that he found finners in a far worfe condition than the man was found in that had fallen among the thieves; that he did infinitely more for them than the Samaritan could do for that poor man; that faith's apprehension of this love of Christ is the only way to attain that love of our neighbour which it is the scope of the parable to enforce; the minister, in all this, would be blameless; though fome inattentive hearers should be so injurious as

^{*} An examination, &c. page 59.

[†] An examination, &c. page 57.

to go away and report that the minister had turned the whole parable into a figurative representation of Adam's fall, and of his recovery by Jesus Christ. Such reports are but wretched materials even for common conversation; but they must be much more so, for a printed performance.

THE making of a moral or practical reflection upon a fact recorded in a particular text of fcripture is a very different thing from giving the fense of that text. Hence nothing could be more unjust than to represent a minifter who had read in Ezra i. 9. that, among the veffels of the house of the Lord, that were brought from Babylon, there were twenty nine knives, as putting a figurative meaning upon that text; merely, because he took occasion from the fact therein recorded, to mention the special providence of God exercised about the concerns of his worship. As to the fact now mentioned being a memorable instance of that providence, it is no lefs than impiety to deny it. The very hairs of our head are all numbered; how much more is the superintendency of providence to be acknowledged in the concernments of the church of God? And how much more, still, in those things which had been the subject of a particular prophecy? Jerem. xxvii. 21, 22. The veffels that remain in the house of the Lord, shall be carried to Babylon, and there they shall be, until the day that I visit them, faith the Lord: then will I bring them up, and reflore them to this place.

SECT. II. Of the light which is faid to be rifing on the Church with respect to the duty of finging in public worship.

THE light that is faid to be rifing on the church*, is that of the opinion, that the finging of the book of pfalms is wholly or partly to be laid aide from the folemn worship of the church of God as unsuitable to the new testament dispensation; and that christians are now warranted to make pfalms for themselves and for the public worship of the church.

^{*} The preface to an Examination, &c.

WE allow, that the church may receive an increase of light with respect to truth and duty: but there is both a true and a false light: and it behoves us carefully to distinguish the one from the other; for the latter is gross darkness. The following differences between them ought to be observed.

1. THE true light carries conviction to the confciences of men as being no other than the light of God's word. Whatever the true light discovers as truth or duty, has Thus faith the Lord, or Thus it is written for its warrant. But false light always tends to bring us under some other influence or authority than that of God speaking in his word.

Thus, in the present case, there is no plain scripturewarrant offered for fetting afide the scripture fongs from the folemn praifes, of the church; and for substituting human compositions in their place. We are told a great deal indeed about the superior advantages and suitableness of these human compositions; and about the disadvantages of continuing to fing the fcripture-fongs. But is this written? Does the scripture fay, that it is fuch a difadvantage to fing any part of the pfalms? Is their position to be found either in the express words of scripture or in the necessary consequences of the words? Is it not rather a grievous error, which a great many other errors are employed to support; such as, that we may not fing the pfalms as the words of David and Afaph describing their own frames and exercises, and recorded for our instruction; that the old-testament faints did not view Christ as God's way of mercy to them, and their way of access to God; that the words we fing in the pfalms are not the words of the Holy Spirit, &c. ? It cannot be shewn that the pfalm mentioned in 1 Cor. xiv. 26. was not a feripture falm; and even if it were shewn, yet the uttering of a psalm by a new testament prophet, can never warrant those who are no prophets to dictate plalms for the ordinary folemn worthip of the church. The other paffage in Coloff. iii. 16. is as little to their purpose, since it cannot be shewn from any thing in it, that the apostle meant psalms,

hymns and spiritual songs of human composure to be used in the solemn and formal worship of the church.

2. The true light never shews us one truth or duty without shewing us its agreement and connexion with other truths and duties of God's word. The increase of true light, with respect to some of these, tends to establish us in the rest. False light, on the contrary, leads to facrifice many truths to one favourite opinion. Thus, for the sake of this idol of the necessity of singing other than the scripture songs in solemn worship, the old testament church is given up to absolute ignorance of the meaning of their own types, and of Christ himself as the channel of the communication of spiritual blessings to their souls. For the sake of this idol, the words of scripture are denied to be the words of the Holy Ghost.

3. The true light leads us to cleave to whatever conformity to the Lord's word his church has attained in doctrine, worship, discipline and government, according to his solemn charge, Hold fast that which thou hast. But salfe light leads to a contempt of these attainments. Thus, the light about singing hymns of human composure prevails much among the avowed enemies of reformation-principles; among Methodists, Baptists, Mora-

vians, &c.

Surery, the true light will increase our regard to the scriptural examples and attainments of those that have gone before us. Christ directs the spouse to go her way forth by the footsteps of the flock : it will lead us to ask for the old paths, as we are commanded to do in Jerem. vi. 16. But false light leads men to difregard and disparage the example of the church and people of God. Thus, in the present case, the advocates for the scheme of singing other than scripture-fongs in the folemn worship of the church, make light of the contrariety of their scheme to the profession and practice of our reforming ancestors. But, certainly, there are feveral things that entitle their example in this matter to a very ferious and attentive They are things which will be found to confideration. be very weighty, when the Lord arifes to plead his cause with backfliding churches and professors.

1. Our reforming ancestors in Britain and Ireland about the middle of the last century were favoured with a very fignal outpouring of the influences of the Holy Spirit, giving them remarkably clear views, not only of particular articles of revealed truth, but of the fystem of it in general. We cannot fix upon any period, fince the times of the apostles, in which the church, as such, attained to fuch an enlarged and accurate testimony, as the church of Christ in Britain then attained, against error and corruption in doctrine, worship, discipline, and government. Of this the confession of faith, the catechisms larger and shorter, the form of church government, and directory for public worship agreed on by the Westminster affembly, are lasting monuments. 'Nor is the oath of God, into which multitudes of all ranks cheerfully entered for abiding by the reformation they had attained, ever to be forgotten.

2. It was more especially the concern of our reforming ancestors in that period, to attain purity of worship, and to bear an ample testimony against all those human

devices by which it had been corrupted.

3. PRESBYTERIANS in the last century appear to have been unanimous in their opposition to the singing of hymns of human composure, as then practifed among various sects.

We are far from looking upon our ancestors as infullible: yet we should not lightly charge them with actual error. And either they who took the finging of the book of plains for fuitable new-tellament worship, or our opponents who reckon it ceremonial and antiquated, must be chargeable with error and delusion. With whom the delufion is, we may know by a diligent and impartial attention to the Lord's word and by prayer. For delufion may be known in the cafe of a people by fuch feriptural marks as the following. I. Lukewarmness to the truths of God as his truths, bearing the stamp of his authority. 2 Thessa. ii. 10, 11. They received not the love of the truth that they might be faved. And for this cause God shall send them strong delusion, that they should believe a lie. Reve. iii. 16. Because thou art lukewarm, and neither cold nor hot,

I will spue thee out of my mouth. 2. A fondness for novelty, or fomething to tickle the ears and engage the fancy in matters of religion. 2 Timothy iv. 3, 4. For the time will come, when they will not endure found doarine, but after their own lusts, shall heap up to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. Deut. xxxii. 17. They facrificed to gods whom they knew not, to new gods, that came newly up, whom your fathers feared not. 3. Another symptom of delusion is men's high opinion of their own understanding and righteousness, disposing them to treat any plain or explicit testimony that is offered against their corruptions with contempt, representing those who are engaged in it as a sect unworthy of any regard or confideration, John vii. 46, 47, 48. The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharifees believed on him? But this people who knoweth not the law are curfed. John ix. 39, 40, 41. And Fefus faid, For judgment I am come into the world that they who fee not might fee; and that they who fee might be made blind. And some of the Pharisees who were with him, heard thefe words and faid unto him, Are we blind also? Jesus said unto them, If ye were blind, ye Should have no fin; but now ye fay, We see: therefore, your fin remaineth. Acts xxii. 21, 22. And he faid unto me, Depart, for I will fend thee far hence unto the Gentiles. And they gave him audience unto this word, and then lifted up their voices and faid, Away with fuch a fellow from the earth; for it is not fit that he should live. Luke xix. 6, 7. Zaccheus made bafte, and came down, and received him joyfully. And when they faw it, they all marvelled faying, That he was gone to be guest with a man that is a sinner. Neh. iv. 1,2. But it came to pass that when Saballet heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews. And he spake before his brethren and the army of Samaria, and said, What do these seeble Jews? Will they fortify themselves? Will they facrifice? Will they make an end in a day? Will they revive the stones out of the heaps of the rubbish, which are burnt? 4. Another symptom of delusion is indis ference and inattention to what is, in a peculiar manner, the duty of the present times. Matth. xvi. 3. O ye bypocrites, ye can discern the face of the sky; but can ye not discern the figns of the times? Ifai. xxii. 12, 13. And in that day, did the Lord God of hofts call to aveeping and to mourning, and to baldness, and to girding with fack-cloth: and behold joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine: Let us eat and drink, for to-morrow we shall die. And it was revealed in mine ears by the Lord of hosts, Surely this iniquity shall not be purged from you, till ye die, faith the Lord God of hofts. Luke xix. 41, 42. And when he was come near, he beheld the city, and wept over it, faying, If thou hadft known, even thou, at least in this thy day, the things which belong to thy peace! But now they are hid from thine eyes. They shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation. 5. Another symptom of delusion is when persons make their own thoughts, their own imagniations and reasonings, their rule in matters of religion, Prov. xiv. 12. There is a way which feemeth right to a man: but the end thereof is the ways of death. Deut. xii. 8. Ye shall not do after all the things, that we do here this day, every man whatsoever is right in his own eyes. Judges xxi. 25. In those days there was no king in Israel: every man did that which was right in his own eyes. Ifai. lxv. 2. I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts. Ifai. viii. 20. To the law and to the testimony, if they speak not according to this word, it is because there is no light in them. 6. Another fymptom of delution is an obstinate attachment to their idols, to their corrupt principles and practices, in oppofition to all the means of reproof and conviction, difregarding the evidence which is offered, though fufficient for shewing the error of their way, pretending that they want fome other evidence. Jerem. xliv. 15, 16, 17. Then all the men who knew that their wives had burnt incense unto other gods, and all the women that stood by, a great multitude, even all the people that deveit in the land of Egypt in Pathros, enswered Feremiah, saying, As for the word that thou hast stoken to us in the name of the

Lord, we will not bearken unto thee: But we will certainly do what foever thing goeth out of our own mouth; to burn incense unto the queen of beaven, and to pour out drink-offerings unto ber, as we have done, we and our fathers, our kings and our princes in the cities of Judah and in the streets of Ferusalem; for then had we plenty of victuals, and were well, and fare no evil. Hosea iv. 17. Ephraim is joined to his idols; let him alone. John xi. 47, 48, 53. Then gathered the chief priest and Pharisees a council, and said, What do we? for this man doth many miracles. If we let him thus alone, all men will believe on him, Then from that day forth they took council together to put him to death .. John x. 24. Then came the Jews round about him, and faid unto him, How long dost thou make us doubt? If thou be the Christ, tell us plainly. John ii. 18. Then answered the Fews, and faid unto him, What fign shervest thou unto us? 7. Schemes of delusion evidence themselves to be such by their nature, tendency, and proper fruits. Matth. vii. 15, 16. Beware of fulfe prophets who come to you in sheep's clothing; but inwardly are ravening avolves. Ye Shall know them by their fruits. Matth. xv. 6. Te have made the commandment of God of no effect by your tradition. Ifai. xxix. 9, 10. They are drunken, but not with wine : they stagger, but not through strong drink. For the Lord hath poured out upon you the spirit of deep fleep. 8. Boafting of light, and other spiritual gifts is also a common fyinptom of delufion, Revel. iii. 17. Thou fayeft, I am rich, and increased with goods, and have need of nothing. I Kings xxii. 24. Zedekiah the fon of Chenaanah went near and smote Micaiah on the cheek, and faid, Which way went the Spirit of the Lord from me to Speak unto thee? Lattly, Delufion is attended with deep fecurity, ferem. vi. 14. They have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace. I Theffa. v. 3. When they shall fay, Peace and fafety, then fudden destruction cometh upon them, as travail upon a guoman with child, and they shall not elcabe.

THESE inflances of delufion are recorded for this very purpose, that we may know what we are to account delufion. It is highly necessary to try the various

schemes of religion, and the methods of propagating them in our day by such marks as these: that professors may be no more children tossed to and fro, and carried about with every wind of dostrine, by the sleight of men and cunning crastiness whereby they lie in wait to deceive. We should be much in prayer for the spirit of wisdom and revelation in the knowledge of Christ, to teach us the right use and application of his own word. It is the concurrent testimony of all the faints, that the right application of the word, whether in a personal case or in that of the church, is to be attained in the way of servent and believing prayer. But we have an infinitely greater testimony here, that of him who hath said, If any man lack wission, let him ask it of God, who giveth to all liberally and upbraideth none; and it shall be given him.

SECT. III. Of the chargeof afperfing the character of what is called the General Affembly of the Prefbyterian church in North America.

A CHARGE has been brought against the writer of the Discourse on the Singing of Psalms, of attempting to aspersethereputation of the General Assembly of the Presbyterian church in the United States of North America*. Two passages of the discourse are adduced in support of this charge. The first of these passages is in answer to what had been urged in favour of the new psalmody, namely, That our Saviour had not left a system in the precise words of which we should either pray, or praise, or preach.

In was natural to observe here, what the objector could not contradict, that there must be some system, some form of psalmody: and as, according to the objector's hypothesis, there is no divine system or form of psalmody, it follows, that the church must have a human one: it was also natural to observe the easy transition from the recommendation of a human system to the appointment of it. Nor was it less natural, especially since the objector had represented prayer, as, in this re-

^{*} An examination, &cc. page 40.

spect, upon the same footing with praise, (indeed, he allows no difference between them at all, but in respect of the music) to observe the progress from humanly devised forms of prayer. All this was saying nothing about any man or body of men; but merely what is incident to human nature in its present state of universal proneness to evil. In reading the debates of the British house of commons, we find it usual with the members, in arguing for the repeal of particular acts of parliament, to represent these acts as tending to the destruction of the national virtue or civil liberty. This is not accounted calumny, but a rational freedom of debate.

As to the other passage, the matter of it was suggested by the view which the writer had been led to take of the state of religion in Europe. A little before he wrote that paragraph, he had been reading Dr, Lowth, Bishop of Oxford, on Isaiah, and accounts of new publications in some numbers of the monthly review, which had been put into his hand. He could not but observe how the pretended critics of the present age employed themselves in cavilling at the text of the Hebrew and Greek originals of the holy scripture, which had been so ably defended by the Buxtors the Glassius, the Leudens of the last age. He was led to mention this evil, from its analogy to that of denying that we have the inspired forms of the psalms in our translations of them.

The general affembly is not mentioned in the paragraph of the difcourse now referred to; nor is there any thing in it by which it can justly be appropriated to that body; since the evils complained of are common to multitudes of other denominations in Europe and Ame-

rica.

As to the objector's defiance of any one to shew that the members of the general assembly are heretical in their judgment, with respect to the authenticity of passages which Socinians represent as irreparably corrupted, he may, perhaps, be safe enough; as this is a controversy, which, from the state of theological learning in this country, sew of these members are, probably, much acquainted with. The efforts that have been made by the inhabitants of the united states in erecting and endowing schools and colleges for the cultivation of classical and other learning, are highly commendable, and tend eminently to preferve the liberty and promote the welfare of the states. But the means, which have been in common use in every country, where theological learning has flourished, are still, in a great measure, desiderata in the united states. The want of an opportunity of attending the lectures of a public teacher or professor of divinity, is a very great difadvantage to those who study with a view to the holy ministry. There also appears a want of dispofition to remedy this defect: A gentleman, eminent in the republic of letters, who had quitted his native country with a view to be inftrumental in promoting the interests of literature and of religion in this, entered upon a course of theological lectures in the academy in which he prefides, and proposed to continue them. But there is ground to fay, the propofal was not encouraged.

What can be expected but that ignorance will prevail of the first, the sublimest, and incomparably the most useful and necessary of all sciences, while people evidence their contempt of it by neglecting to erect schools for the accurate study of it? We should have schools and teachers of theology in them, as the church had under the old testament. See I Sam. xix. 20. 2 Kings ii. 3,

4. Acts xix. 9.

WITH respect to the Latitudinarian scheme of churchcommunion, it is doing no injustice to that assembly to
say, they bear no proper testimony against it. The writer of the Discourse on Singing Psalms is persuaded that
the word of God requires the church to exclude, from
her communion in sealing ordinances, not only the grosly immoral before the world, but all such as result to
make a consistent profession of our holy religion; all
known or professed enemies of any article of our confession of faith, as Methodists and Baptists; all that deny
Presbyterial-church government to be the only form of
it which the Lord hath appointed in his word, as the
Episcopalians and Independents. In a word, he cannot
understand how a church can hold communion with any
avo wed enemy of Christ's truths, or of any of his com-

mands, of which that church has attained the knowledge and profession; without being chargeable with trampling upon his royal authority interposed in such words as these: Hold fast that which thou hast. Whereto ye have already attained, walk by the same rule, mind the same thing. Mark them who cause divisions and offences contrary to the destrine which ye have heard and avoid them. Withdraw from every brother that walketh disorderly. Now I besech you, by the name of our Lord Fesus Christ, that ye all speak the same thing; and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. It was needful for me to write unto you and to exhort you, that ye should earnessly contend for the faith which was once delivered unto the saints.

LATITUDINARIAN objections are often offered; but have been frequently answered. Because the apostles reprefent various errors and diforders prevailing in the churches to which they wrote: it will not follow, that it was the duty of these churches to receive such as were obitinate in fuch errors and diforders into their commu-Because the godly, under the old testament, in times of prevailing corruption, had to attend the worship of the temple, which was then the centre of the public ordinances of the whole visible church of God upon earth; it will by no means follow, that we ought to keep communion with an obitinately corrupt particular church, which cannot pretend that there is any duty which cannot be performed, or any ordinance which cannot be enjoyed out of her communion. But what is most insisted on is, the pretended necessity of this Latitudinarian febeme of church-communion, for preserving peace and union: But it ought to be well confidered, whether it . be genuine and feriptural peace, which a particular church attains by receiving fuch as bring another doctrine, another form of worship or government, than that which Christ hath delivered to us in his word; or that obstinately refuse to walk in some of his ordinances or commandments.

WITH respect to purity of doctrine in the general affembly, if we may judge of it from some late publications of its members, we have reason to apprehend there

is a most grievous departure from it. The writer whose objections have been fo particularly confidered, in fupport of an unfcriptural mode of worship, teaches, " that "the medium through which the mercy and grace of "God is communicated to finners was not discovered in "the old testament; that the types were not for the be-"nesit of those that lived under the old testament dis-" pensation; that the old testament is not a rule of faith "and practice to us as well as the new testament; that "the words of scripture, when translated, are not the "words of the Holy Spirit." About four or five years ago, we had a publication confifting of three fermons, Mr. Whitefield's letter on Predestination, and an addrefs to the Deifts, by Mr. Patillo, a minister belonging to the general affembly of the Presbyterian church in the united states, whose manuscript, as he informs us, had been carefully perufed and corrected by another minifter of that body. In that publication we are taught, "that there are probably teachers in heaven; that " when an infant foul or pious pagan first arrives there, "fome one, learned in the great falvation, may be em-" ployed to teach them the faviour." This is directly contrary to what we have been taught according to the word of God: " They whoh aving never heard the gof-" pel, know not Jesus Christ, and believe not in him, " cannot be faved." Large Cat. quest. 60. And again, " Unto the catholic visible church, Christ hath given the " ministry, oracles and ordinances of God for the gather-"ing and perfecting of the faints in this life." Confest. chap. xxv. And again, "The communion in glory with "Christ which the members of the invisible church en-" joy immediately after death, is, in that their fouls are "then made perfect in holinefs, and received into the " highest heavens, where they behold the face of God in "hight and glory." Again, we are taught by Mr. Patillo, "that the human foul of Christ existed from the "beginning of the world; that it is the wildom who " speaks in the eighth chapter of the Proverbs; that the " first person of the godhead, previous to the covenant of " of redemption, brought into existence the foul of " Christ, by an act of his almighty power, which he calls

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"begetting; that then God was a father, and never till "then: That it is doubtful whether it be good divinity " to call Christ, the eternal Son of God, if any more be " meant than the existence of his foul, prior to all crea-"tures; that the proceeding of the Holy Spirit from "the Father and the Son is not from eternity." This is contrary to what we have been taught agreeably to the holy scriptures: "In the unity of the godhead there " be three persons of one substance, power, and eternity; "God the Father, God the Son, and God the Holy "Ghost. The Father is of none, neither begotten nor " proceeding; the Son is eternally begotten of the Fa-"ther; the Holy Ghost eternally proceeding from the "Father and the Son." Confession chap. ii. Again, "It pleased God, in his eternal purpose, to choose and " ordain the Lord Jesus, his only begotten Son, to be me-"diator between God and man; -unto whom he did " from all eternity give a people to be his feed .- Who "did, when the fulness of time was come, take upon him " man's nature, with all the effential properties thereof." Confess. chap. viii. Again, we are taught by this writer, "that it was possible for our Saviour, while on earth, to "have been guilty of fin; or that the will of his human "nature might have chosen evil." This is also contrary to found doctrine: " It was requisite that the Me-"diator, who was to reconcile God and man, should him-"felf be both God and man, and this in one person, that " the proper works of each nature might be accepted of "God for us, and rested on by us as the works of the "whole person." Larger Cat. Quest. 40. Thus it is evident that the proper works of the human nature may be ascribed to the whole person: so that if the human nature could fin, then fin might be the work of the whole person, which is the height of blasphemy. How infignificant is the adherence of the general affembly before mentioned to the Westminster confession and catechifms; and how far is it from being any fecurity, or evidence of foundness of the faith, among them, while their members are propagating, by the press, such permicious and blasphemous errors, without censure?

SECT. IV. Of the Appendix to the Discourse on the Divine Ordinance of Singing Psalms.

IT has been faid, that fome historical account of pfalmody which is given in the first number of the appendix to the Discourse on Singing Psalms, is partial. And what is the reason? Why, "the writer does not " pretend to give a compleat history of pfalmody "." One should think, that common sense or common candour would allow any writer to felect fuch a part of a fubject as he feems to have fome materials for managing. Enough, however, is faid in that number, to prove that, though it could be shewn that the singing of human composures had obtained so early as the beginning of the fecond century, it would be infufficient to vindicate the practice from the charge of superstition; that some pasfages of ancient history had been made use of, particularly, Pliny's letter to Trajan, as relating to the custom of finging fuch composures in the ordinary public worship of the church, with little or no colour of reason; and that the scripture-pfalms were fung in the public worship of the church before the fourth century.

" REMARKABLE," fays Withus, in his ix. differtation upon the creed, "is the account which Jerom gives of the "christians in his time in a letter to Marcella, inviting " her to the country about Bethlehem. Here, fays he, " you cannot walk out into the fields, but you will hear " one, while he holds the plough, finging hallelujahs; "another, while he reaps, entertaining himself with "pfalms; another, while he prunes the vines, finging " fome of the words of David. We have no other fongs "or ballads in this province. What Strada, the Jefuit, " reprefents as matter of reproach, is greatly to the ho-"nour of our ancestors. The version of the pfalms, " fays he, by Marot and Beza, having been rejected and " and condemned by the catholics, continued to be in "the greatest esteem among the heretics; who from "that time might be known by their cultom of finging "the pfalms in French to the Geneva tunes, not only

^{*} An examination, &c. page 71.

"in their worshipping affemblies, but even when they were journeying or following their business in the

" fhops."

THE fecond number confifts of eight fections. The first remarks on the impropriety of calling Dr. Watt's imitation a translation or version. The design of the fecond section is to shew, from the example of the first psalm, how much the manner of expression in Dr. Watts's imitation departs from the phraseology and sense of the original; and that even where he has not the pretence for such deviation, of references to the usages of the ceremonial law. Little reasoning was necessary here: the difference between them is obvious.

What is called a tree in the 3d verse, is, in the doctor's imitation, a plant. It has been observed in defence of the imitation, that, in various places of scripture, the idea of a plant is annexed to that of a tree*. This is not denied; but because one idea is connected with another, we are not, therefore, to confound them. No ideas are more easily distinguished than these two: the state of a vegetable production, when it is come to maturity and bearing fruit, which is plainly what the psalmist here meant, and the state of it, when it was only a plant. The word tree, indeed, may sometimes denote the kind as distinguished from herbs, as in Gen. i. 29. Levit. xix. 23. But here it denotes not only the kind of the production, but the state of it. The verse is not ill rendered by an old Scots poet.

That man shall be like to a tree, That, planted by the running river, grows; Which fruit doth bear in time of year; Whose leaves shall never sade nor root unlowse.

THE third fection confifts of examples of erroneous or dangerous expressions. These expressions struck the writer, when he perused the book, in the light wherein he has represented them: and he greatly mistakes, if even a favourer of the imitation, with a tolerable por-

^{*} An examination, &c. page 112.

tion of candour, would not wish that the author had ex-

preffed himself in a more guarded manner.

THE next four fections, namely, the 4th, 5th, 6th, and 7th, are of great importance with respect to the matter in dispute, concerning the use of this imitation in folemn worship. For it cannot be vindicated, unless the particular mode of speaking and arrangement of matter, which Dr. Watts hath chosen, be shewn to be preferable or more suitable to new testament worship, than the particular mode of speaking and arrangement of matter which the Holy Spirit had made choice of; and unlefs, with respect to the metaphors and verses omitted, it be shewn that the omission is preferable to the retaining of them; each of them being unfit to have a place in the pfalmody of the new testament church. After all, it will be necessary to shew, that the preference of the alterations made by Dr. Watts in the form of difcourse, in method, in metaphors, is consistent with a due esteem of the holy scriptures; that is, with an esteem of them as the word of God, with which we cannot suppose any writings of men to be equal or even comparable,without profanity and blasphemy.

WITH respect to the eighth and last section, it is of no importance to the matter in debate. Though each of the passages adduced were shewn to be unexceptionable in a literary point of view, the merits of the cause would not be affected: because the matter in question is, whether it be warrantable to use any songs of human composure at all, in the solemn worship of

the church?

It feems firange that any reasonable person should represent the writer of these remarks as opposing his authority to that of Dr. Watts. It never occurred to him, that offering his opinion, concerning some of the Doctor's expressions, would have the remotest tendency to suggest such an idea. He neither expected nor desired his opinion to be any otherwise regarded than according to the reasonableness of it.

It has been represented as sufficient for the consutation of the whole of these remarks, to point out the error of two or three of them. In this representation there is about as much justice as there would be in representing a proof of a position by an induction of sifty particulars as insufficient, because three of these particulars had been found to be so. It is as equitable a sentence as that of a judge would be, who, in a case in which the evidence arose from the deposition of siftywitnesses, should determine to proceed upon the deposition of three of them, that were apparently the most exceptionable of the whole number.

LET us, however, take a view of the defence which has been offered of two passages, which appeared faulty

in the imitation.

WITH respect to to the following line-

While I purfue my God;

it has been faid, that, in scripture, we are exhorted to purfue love and peace; and that the word is applicable to every object which we defire to obtain*. The writer of the appendix will not be positive. He may however offer some farther explanation of his opinion; though, in doing fo, it feems, he runs the rifque of being charged with a supercilious and arrogant manner, with counting all the learned world pigmies, with ignorance, With regard to the remark that was and fo forth. made on this word, the application of it to perfons only was meant. There are various applications of it to things which are very proper, as to purfue peace, to purfue a method, to purfue a thought. But the application of it to persons is of distinct consideration. here perhaps, it will not be found that any good author uses it, to express the exalted esteem, the ardent affection, or the profound veneration that is paid to a perfon of superior excellence and dignity. Prosequi aliquem amore et reverentia, is allowed to be according to the Latin idiom: but to pursue with love and reverence, is not what corresponds thereto, according to the idiom of our language. It would be proper to bid a fervant purfue a thief; but hardly so, to bid him pursue his master;

^{*} An examination, &c. page 112.

when it was meant, that he should endeavour to overtake him. In psalm lxiii. 8. Dabkah naphshi signifies my soul cleaves or adheres to; but on account of the preposition achareicha after thee, our translators have rendered it follows hard.

Again, it had been observed; that the ellipsis in the following two lines is not agreeable to the genius of our language.

Thou mak'ft the fleeping billows roll, The rolling billows fleep.

In an ellipfis which is proper, the words to be supplied are necessary to render the sentence agreeable to the rules of syntax, as in this, Modesty is peculiarly becoming in youth, prudence in old age. It is plain that there must be an ellipsis in the last part of this sentence, because every nominative must have a verb agreeing with it, either expressed or understood. To say that an ellipsis is necessary, because the sense requires it, is only saying that we have sound the expression to be nonsense; and therefore something must be arbitrarily supplied to make it sense:—a method which manifestly tends to render language quite vague and indeterminate.

It is alleged that the ellipsis in Luke vii. 22. is parallel to this*. It is allowed, that if the connecting particles how that had been left out, there would have been some resemblance. But as it is, the structure of the sentence in the Evangelist is not liable to the remark which was made on that imitation. But the following

is a fentence fimilar to that of the imitation:

Canst thou, O Night, indulge one labour more? One labour more indulge?

Night Thoughts.

Here, according to the idiom of our language, we understand the poet as first inquiring whether the night could indulge another labour; and then praying that she

^{*} An examination, &c. page 113.

would indulge it. But, according to the ellipsis of the imitator, the last member of this sentence would be merely a repetition of the first.

THE fame observation may be made with respect to

the following passage of a a Hymn on the Creation:

He bids the clouds ascend on high; The clouds ascend.

WE conclude with fome addition to the lift, formerly given, of passages exceptionable in point of composition; the admirers of the imitation must excuse other people, if they cannot see the propriety or elegance of the following examples.

Pfal. ix. fecond part, v. 8. And put their heart to pain.

xviii. fecond part, 5. The good and faithful fouls shall find

A God as faithful and as kind.

xxv. fecond part, 4. Their feed shall taste the promises
In their extensive grace.

Third part, 4. My heart Is defolate and low.

xxxvii. fecond part, 4. His lips abhou to talk profane.

Third part, 3. Makes them heirs A. Of bleffings long to come.

xxxix. first part, 3. The pious thoughts I feel.

xliv. 6. Though dragons all around us roar,

With their destructive

With their destructive breath.

xlix. first part,

2. And boast as though his fieshwere born

Of better dust than they.

	,		
Pfal.	lxviii. third part,	1.	And loads our days with rich supplies.
	lxi.	2.	Oh lead me to the rock That's high above my head.
	lxix. first part, v.	3.	More than the hairs around my head.
	lxxiii. first part,	10.	Yet I was kept from full despair.
	lxxv.	5.	Nor can the wind fuch blef- fings blow.
	lxxxiii.	6.	Convince their madnefs.
	lxxxix. first part,	3•	Thy throne Shall stand eternal like my own.
	Fifth part,	1.	And tempt mine anger down.
	xc. short metre,	ı.	What a feeble piece.
	xci. first part,	6.	The poison'd air Grows pure, if Israel's God be there.
	xcii. first part,	5.	I shall share a glorious part.
	xcv.	6.	The Lord in vengeance drefs'd.
	cvii. fecond part,	4.	That difmal shade That hung so heavy round their head.
	ex. fecond part,	1.	Eternal shall thy priesthood be,
			And change from hand to hand no more.
	exxvi.	4.	Will shout to see the harvest yield
			A welcome load of joyful sheaves.

Pfal. exxxvii.

8. Here let him bold a lasting

exlviii. prop. met. 4. He mov'd their mighty wheels

In unknown ages past.

ry chord.

Long met. 12. Speak of the wonders of that love
Which Gabriel plays on eve-

Extrads from Bishop HORNE's Preface to the Commentary on the Book of Psalms. (Philad. Edition.)

"ITH regard to the Jews, Bishop Chandler very pertinently remarks,—that was the Mefis not concerned in the psalms, it were absurd to
celebrate twice a day, in their public devotions, the
the events of one man's life, who was deceased so long
ago, as to have no relation now to the Jews and the
circumstances of their affairs; or to transcribe whole
passages from them into their prayers for the coming
of the Messiah." Page xiii.

"The pfalms have advantages, which no fresh compositions, however finely executed, can possibly have;
since, besides their incomparable fitness to express our
fentiments, they are, at the same time, memorials of,
and appeals to former mercies and deliverances; they
are acknowledgments of prophecies accomplished;
they point out the connection between the old and
new dispensations, thereby teaching us to admire and
dedore the wisdom of God displayed in both, and furinishing, while we read or sing them, an inexhaustible
variety of the noblest matter that can engage the contemplations of man." Page xiv, xv.

"The offence taken at the supposed uncharitable and "vindictive spirit of the imprecations which occur in

" fome of the pfalms, ceafes immediately, if we change "the imperative for the future, and read, not let them be " confounded, &c. but they shall be confounded, &c. " Of which the Hebrew is equally capable. Such paff-"ages will then have no more difficulty in them, than "the other frequent predictions of divine vengeance in "the writings of the prophets, or denunciations of it " in the gospels, intended to warn, to alarm, and to lead "finners to repentance, that they may fly from the wrath to come. If the imprecatory form be still con-" tended for, all that can be meant by it, whether ut-"tered by the prophet, by Messiah, or by ourselves, must "be a folemn ratification of the just judgments of the "Almighty against his impenitent enemies, like what " we find afcribed to the bleffed spirits in heaven, when "fuch judgments were executed. Rev. xi. 17, 18. xvi. " 5, 6, 7. See Merrick's Annotations on Pfal. cix. and "Withi Miscellan. Sacr. Lib. I. Cap. xviii. Sect. 24."

Page xxv. xxvi.

"The pfalms of David convey those comforts to "others, which they afforded to himself. Composed " upon particular occasions, yet designed for general use: " delivered out as fervices for Ifraelites under the law, " yet no less adapted to the circumstances of the Chris-"tians under the gospel: they present religion to us in "the most engaging dress; communicating truths which " philosophy could never investigate, in a style which "poetry can never equal. - Calculated alike to profit " and to pleafe, they inform the understanding, elevate " the affections and entertain the imagination. Indited "under the influence of him to whom all hearts are "known, and all events foreknown, they fuit mankind " in all fitnations, grateful as the manna which descend-" ed from above, and conformed itself to every palate. "The fairest productions of human wit, after a few " perufals, like gathered flowers, wither in our hands, and "lofe their fragrance; but theie unfading plants of pa-" radife become, as we are accustomed to them, still " more and more beautiful; their bloom appears to be "daily heightened; fresh odours are emitted, and new " fweet; extracted from them. He who hath once tafted "their excellencies will defire to taste them again; and he who tastes them oftenest, will relish them best." Page xxx, xxxi.

F I N I S.

The reader is defired to correct the following escapes.

Page 75	line 37	For persevere read preserve.
78	28	For faying read finging.
87	- 19	Expunge as.
92	- 29	For in read is.
104	_ 6	Expunge most ceremonial and.
111	- 9	Of the note, For like read alike.
112	- 28	For exercise read exercised.
113	_ 6	Read began under.
117	- 40	For proposition read supposition.
122	- 24	For understood read understand.
132	- 18	For not all read not at all.
137	- 26	For but is read but it is.
153	_ 18	For and read an.
171	- last	For any avorved enemy of read an
- / -		avowed enemy of any of.
179	_ 28	Before imitation read of the.