

A BRIEF
DISCOURSE
CONCERNING
SINGING
IN THE
Publick Worship of GOD
IN THE
GOSPEL-CHURCH.

By J. M.

Isaac Marlow



LONDON,
Printed for the Author, MDCXC.

LIBRARY
3.8
FEB 4 1936
THEOLOGICAL SEMINARY

John Anderson

1810

...

...

...

...

...

...

...

...

...

Concerning SINGING in the
Worship of God.

Seeing it hath pleased the Almighty God by his special Providence to deliver his poor afflicted People in this Nation out of the Hands of their greatest Enemies, to serve him without fear; what then is expected from us, but that in all things we should serve him with one Consent, in Holiness and Righteousness all the Days of our Lives? To which end he hath given us his blessed and holy Word as a Rule for our Faith and Practice.

But that which is most unhappy to many Saints who sincerely labour for, and long after the perfect Union of the Church of Christ, is, That we cannot all attain to one and the same Conception of the Mind and Will of God revealed to us in the holy Scriptures. And though there are divers Things of lesser moment in which we differ, yet there are others of greater Consequence that ought to be duly weighed in the Ballance of the Sanctuary, lest through the Imbecillity or Weakness of some Christians, and by the seeming plausible Arguments of others, there should be a falling away from

Concerning Singing

the Truth so clearly manifested to us by the Holy Scriptures, and witnessed to by the Sufferings of the purest Churches in our Age, who have born a lively Testimony not only against the humane prescribed and precomposed Forms of Prayers, but of singing of *David's* Psalms, and other Hymns or Songs precomposed by Man, as they are frequently used as part of the constant and ordinary Worship of God instituted in his Gospel-Church.

This being the Subject of the following Discourse, I shall proceed to treat of it with as much Brevity and Clearness as I can, to convince the Judgment of the mistaken Readers (and to confirm and prevent others) from the practice of so great an Error as will lead them to Apostacy or Backsliding, who in this matter have less to say for themselves, than others have who are for a Form of Prayer.

Ephes. 5. 18, 19.

*And be not drunk with Wine, wherein is Excess; but be filled with the Spirit: Speaking * to your selves in Psalms, and Hymns, and spiritual Songs, singing and making Melody in your Heart to the Lord.*

Gr. In. See
Paul's An-
notations.

Col. 3. 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.

That

That which is needful, before we come to take notice of the several Heads to be treated of, is, to consider of those two Texts which are made a Foundation for a vocal Singing together in the constant Worship of God in the Gospel-Church, tho' some things therein I leave to discourse hereafter.

1st. Ephes. 5. 19. *Speaking to your selves in Psalms, &c.* Neither from these Words, nor the Context relating to them, is there any Warrant for a vocal Speaking; but otherwise it must be understood of speaking to your own Heart, as it's said, 1 Cor. 14. 28. *But if there be no Interpreter, let him keep silence in the Church, and let him speak to himself, and to God.* So that speaking to your selves, may be taken, as this is expressly said, of keeping silence in the Church, and not of a speaking vocally to one another, but inwardly in their Hearts. And this is farther confirm'd by the word *in* in the Original; for there it is not read *speaking [to,]* but *speaking [in] your selves, in Psalms, and Hymns, and spiritual Songs, singing and making Melody in your Hearts to the Lord.* Wherein it's plain, that both the Speaking and the Melody is inwardly in the Heart. *But singing must be with the voice,*

2dly. Coloss. 3. 16. *I confess that vocal Singing is here to be understood, otherwise it could not be teaching and admonishing to others in Word and Deed, ver. 17. but yet herein is nothing to prove a vocal Singing together by all the Church: For teaching and admonishing one another in Psalms, &c. is meant*

*speaking in
silence: i. e. to
Paul's Annot
among 7th self*

with the voice,

*singing &
making M
body exp
of the out
rd arken t
inward
frame.*

of the ministring Brethren, whose Work and Office it was to teach and admonish the other Members, according to the Gifts of the Holy Spirit they had received: And none can prove any more by these words [*one another,*] than what must be understood from *Heb. 3. 13. But exhort one another daily, while it is called, To day, &c.* And therefore as the Word of Exhortation is not used in the Service of God in the Church, but in an orderly ministerial Way, by one at once; so *teaching and admonishing one another, &c.* must be used also according to Gospel-Rule, *1 Cor. 14. 30. 31.* Nor can *1 Cor. 14. 26. How is it then, Brethren, when you come together, every one of you hath a Psalm, hath a Doctrine, &c.* be understood of a vocal singing all together; for I think none will say that those words, *Every one of you hath, &c.* were spoken of their all having of all those spiritual Gifts, which cannot be thought of every Minister in that Church, *ver. 28.* and much less of all the Members: therefore it follows, that as all the ministring Brethren were not supposed to have all those Gifts, but every one of them had one or more of the Gifts of the Holy Spirit; so there is no Conclusion can be made, that all the Ministry had the Gift of Singing, or that there was any distinction of its Universality in Delivery more than of other Gifts in the same Text; besides, the Context, from *ver. 27 to 32.* speaks of single Persons that must exercise in the Church, and therefore those words, *Every one of you,* can't be meant of all together. That

*if there be
a vocall
singing in
the Church
granted,
why then is
it not pro-
vided,*

That Spiritual and Vocal Singing was used in the Primitive and Apostolical Church of Christ, is undeniable; and that such spiritual Singing is ~~not~~ allowed, is freely granted: but the Question is, Whether *David's* ^{is not David's} Psalms, or any humane prescribed, or pre-^{vid's Psalms} composed Matter, may or ought not to be ^{or any other} vocally sung by all the Church together, as ^{prescribed} part of the publick, constant and ordinary ^{form, must} Worship of God, instituted in his Gospel-^{it then} Church. To demonstrate which, I shall ^{not be at} treat of these six Particulars. ^{all.}

- I. Of the Essence or Being of Singing.
- II. Of *David's* Psalms.
- III. Of prescribed or precomposed Songs and Hymns.
- IV. Of Womens Singing.
- V. Of the Order of Singing.
- VI. Of Scriptural and other Objections.

I. Of the *Essence of Singing.*

Though intelligible Singing for teaching and admonishing others cannot be without the use of the Organical Instruments of the Voice, yet the *Essence* or Being of Singing consists in an inward spiritual Exercise of the Soul or Mind of Man. And this must be granted: for we all do own that true Prayer may be made in our Hearts to God without the use of our Voice; otherwise we deny all worshipping of God in the Church, save only what is done by the Minister, and

exclude the Members of it from adding to, joining with, or having any share in Divine Worship; and consequently that nothing can be properly called *Sin* that is only in the inward exercise of the Spirit, but that which is so manifested by Words or Deeds. And as I think that none will deny either the Principal, or its contrary Consequences; so the Scriptures do clearly witness that the Essence of Prayer and Praises, and of Sin, do all consist in an inward Exercise of the Soul or Spirit.

First, The Essence of Sin is in the Spirit;

Rom. 7. 7. for Paul saith, That he had not known the Sin of Lust, except the Law had said, Thou shalt

Psal. 94. 11 not covet. And the Lord knoweth the Thoughts of Man that they are Vanity: And that every

Gen. 6. 5. Imagination of the Thoughts of his Heart are only evil continually. And Christ saith, That

Mat. 5. 28. whosoever looketh on a Woman to lust after her, hath committed Adultery with her already in his Heart. So that the Essence of Sin consists in the corrupt and evil Thoughts and Imaginations of the Hearts and Minds of the Sons of Men, tho not expressed by Words or Actions.

Secondly, The Essence of Prayer is in the

Neb. 2. 4. Heart or Spirit: for *Nehemiah* while he was in the King's Presence made his Prayer to God; which most rationally must be taken for secret Ejaculations and Heart-Prayer.

And *Hannah* in the bitterness of her Soul prayed and spake in her Heart; only her Lips moved, but her Voice was not heard. And for

1 Sam. 1. 13, &c.

the

the sighing of the Needy now will I arise, saith Psal. 12.5.
 the Lord. Let the Sighings of the Prisoners Psal. 79.11
 come before thee. And the Lord heareth their Ps. 102: 20
 Groanings. And this kind of Prayer our
 Lord himself used; for looking up to Heaven, Mar. 7.34.
 he sighed when he was opening the deaf Ears.
 And these are the Prayers that the Apostle Rom. 8. 26
 calls unutterable: for many times there is
 more in our inward Sighings, Groanings,
 Longings, Pantings, Breathings, and Suppli-
 cations of Heart and Spirit, than can be ex-
 pressed by our Tongues; and God looketh on
 the Heart more than on the outward Appearance: 1 Sam. 16.7
 for he being a Spirit, seeketh spiritual Wor-
 shippers: And they that worship him, must wor- John 4. 23,
 ship him in Spirit and in Truth. And herein 24.
 lies the Excellency of a true Christian, who
 being sanctified by the Holy Spirit in the
 Faculties and Powers of his Soul, he out-
 doth the most refined Hypocrite in the
 World, who may glorify God with his
 Tongue, while his Soul is destitute of the
 Graces of the Holy Spirit; but the true
 Christian being bought with a Price, glorifies 1 Cor. 5. 20
 God not only in his Body, but in his Spirit, which
 are the Lord's.

Thirdly, If the Essence of Prayer be in-
 wardly in the Spirit, why not of Singing
 also? I will pray with the Spirit, and I will 1 Cor. 14.
 pray with the Understanding also: I will sing 15.
 with the Spirit, and I will sing with the Under-
 standing also. The Apostle expresses them
 alike, because their Essences are alike in-
 wardly in the Soul or Spirit.

But some will say, This is meant of vocal Singing in the Church, and therefore comes short of proving the Essence of Singing in the Spirit.

True, this is meant of Vocal Prayer and Singing in the Church, which the Apostle *Ver. 11, 13, 14, 15, 16, 17.* calls Speaking, *viz.* in Prayer, Singing, and giving Thanks. But in *ver. 28.* it is said, *That if there is no Interpreter; let him keep silence in the Church, and let him speak to himself, and to God.* And that this speaking to himself, and to God, relates to the Gift of Singing as well as to other Gifts, is manifested, *ver. 26, 27.* in that, with other Gifts, a Psalm is there mentioned, and to be delivered or interpreted in a known Tongue: but in case there is no Interpreter, then the Psalm, &c. must be spoken to God, and to himself, for improving his own Soul. Now what can be more plain than that Singing and other Gifts of the Holy Spirit, have their Essences in our Spirits, wherein we are capable of worshipping God without the verbal and vocal Instruments of the Body? Moreover, as the Holy Spirit is the Spirit of Prayer; so the same Spirit is also the Spirit of Joy: and as there is *unutterable Prayer*, so there is *unspeakable Joy, and Rejoicing full of Glory, viz.* inward Glory and Melody in the Heart; see the Text. The Essence of Singing is in the Heart, such as cannot be vocally expressed by Words of the Tongue. And though vocal Joy and Singing may be teaching to others, yet the speaking

Phil. 3. 3.

Rom. 8. 26.

1 Pet. 1. 8.

Speaking to (*Gr. in*) your selves (*viz.* in your own Hearts) in *Psalms and Hymns, and Spiritual Songs, singing and making Melody in your Hearts to the Lord,* is Musick of an higher strain, surpassing all verbal and vocal Melody in the Ears of God; as *unspeakable Joy and rejoicing full of Glory,* excels that which is speakable.

Indeed we find in Scripture another kind of unspeakable Singing, which is more inferior than this we have treated of, *viz.* the virtual Singing of the Creatures. *Let the Fields rejoice, and all that is therein; Then shall the Trees of the Wood sing out---. The Pastures are clothed with Flocks; the Vallies also are covered over with Corn; they shout for Joy, they also sing.* Now if the flourishing State of the Creatures, and of the Fruits of the Earth, are called a *Singing,* how much more properly may the harmonious Melody of the Spirit of God with our Spirits be called *Singing,* which is the Essence and Being of it.

1 Chron.
16.32, 33.
Psalms 65.
13.

II. *Of David's Psalms.*

First, There was no Institution of Singing before *David's* time: for though we find the Song of *Moses,* containing a propheticall Description of the State and Accidents of the Jewish Church for time to come, yet this was no present Institution for the Church in the constant Service of God, but a way of Conveyance of his Word, which in those times

Deut. 32.
Ex. 19. 19.
ch. 20. 22.
Gen. 31. 11.
Gen. 37. 7,
8, 9, 10.
ch. 15. 12,
13.

Num. 24. 4. times was in divers manners delivered to us,
Heb. 1. 1. viz. by Dreams, Visions, Words, Songs
 and Musick, but now by Jesus Christ. And
Num. 12. though we find the Songs of *Moses*, and of
 6, 7. *Deborah*, occasioned from those great Deli-
 verances of the Children of *Israel*, yet
 2 *Kings* 3. none was instituted for the Levitical Wor-
 15. ship and constant Service of God till *Da-
 vid's* time, who had prepared, prescribed
 1 *Sam.* 10. and set in Order, Matter, Persons, and
 5. Things for the most splendid and perfect
 Worship of God, and Temple-State of the
 Church which should be in *Solomon's* Days.
 Now as the Law was a Shadow of good
 things to come, let us see what the Jewish
 Church in her Wilderness afflicted unsettled
 Tabernacle-State may be said to prefigure
 out to us in the case of Singing.

As for her Minority in the Wilderness
 through Sin and Unbelief, they had many
 Judgments which did befall them, and cut
 them short of the promised Rest, so that of
 six hundred Thousand Footmen that came
 out of *Egypt*, there was but two that en-
 tred into the Land of *Canaan*, wherein
 there were many Wars and Troubles that
 did attend them till the latter end of *Da-
 vid's* Reign: therefore while the Jewish
 Church met with so many Sorrows, Trou-
 bles and Afflictions, the Worship of God
 was suited to her State; but when they had
 Rest from all their Enemies in *David's* time,
 and *Solomon* a King of Peace and Type of
 Christ to reign over them, God was pleased
 to

to beautify, inlarge, and perfect his Service and Worship according to the Temple-State, top-Glory and Happiness of his Church and People.

Now if these things were a Figure of Gospel-times; what may we then say, but that as *Moses* and *Deborah*, for the signal Deliverance of that Day, sung to God through the Gift of the Holy Spirit; so the Church of Christ under the New Testament have their occasional Songs, as the 144000, being the first Fruits unto God and to the Lamb, who sang not *David's* Psalms; for no Man could learn their Song, but the 144000 which were redeemed from the Earth. Rev. 14.3, 4. ch. 5.9. And the new Song for the opening of the Book of the Revelations, and the Song of *Moses*, and of the Lamb, by those that had gotten Victory over the Beast, and over his Image, and over his Mark, and over the Number of his Name, about the going forth of the seven Vial-Angels with the seven last Plagues of the Wrath of God; but none of these were *David's* Psalms, or do warrant the singing of them, or any other precomposed Songs in Gospel-times, in the constant and ordinary Worship of God by all the Church, any more than those particular Songs of *Moses* and *Deborah* were an Institution for the Jewish Church for the constant Service of God in their Day. For there was no such Institution of Songs in the Wilderness, nor while that Church was under Troubles, until *David's* and *Solomon's* time

Concerning Singing

Eccl. 3. 11. time, for the Temple-Worship. For every
Prov. 25. 20. thing is beautiful in his time. As he that taketh
 away a Garment in cold Weather; so is he that
 singeth Songs to an heavy Heart. And some-
 times it was unseasonable while it was yet an
Psal. 137. 1, 2, 3, &c. Institution. By the Rivers of Babylon there
 we sat down,--we hanged our Harps upon the Wil-
 lows--: They that carried us Captive, required of
 us to sing one of the Songs of Sion. How shall
 we sing the Lord's Song in a strange Land? Is
Jam. 5. 1. any afflicted? let him pray: Is any merry? let
 him sing Psalms. So then if Singing be the
 expressing of Joy, Gladness, and Mirth of
 Spirit, and the Church of Christ be now in
 a WilderNESS, Mourning, Sackcloth-State;
 why should we imagine that Christ should
 appoint such an Ordinance for her constant
 universal Practice, while she is in such Estate
 that is so improper and contrary to her
 State and Spirit, but that the Typical
 Glory of the Jewish Church in Solomon's
 time shall be compleatly answered in the ex-
 ternal and spiritual Glory of the Church of
 Christ in her Kingdom-State.

Secondly, The Singing of David's Psalms
 were suitable to all the rest of the Levitical,
 Ceremonial, and external instituted Wor-
 ship of God in the Old-Testament-Church,
 in its most perfect splendant State in David's
 and Solomon's Days, consisting of a wordly
 Temple; for if the Sanctuary was worldly,
 the Temple was also worldly; and of car-
 nal Ordinances, which was a Figure for the
 time then present, and Pattern of Heavenly
 things.

Heb. 9. 9,
10, 23.
& ch. 7. 12.
ch. 8. 13.
ch. 10. 1.

things, and Shadow of good things to come, but not the very Image of the things; and were imposed on them until the time of Reformation, and change of the Priesthood, Law, Temple, and Service, or Worship of God; which things being all removed by Christ the Body and Substance of them, who hath taken off that Yoak, and delivered us from the Law, that we should serve in Newness of Spirit, and not in the Oldness of the Letter, to bring in any part of the Levitical Ceremonial Institutions into Gospel-Worship; for that is a mingling of Letter and Spirit, of Law and Gospel together.

Acts 15.

10. 28.

Rom. 7. 6.

2 *Cor.* 3. 6.

Thirdly, *David's* Psalms were instituted, appointed and appropriated, not only to vocal Singing, but to divers kinds of musical Instruments, which are all named, *viz.* Cymbals, Harps, Psalteries and Trumpets, together with vocal Singing; and limited by the Spirit, as divers are of opinion, to certain Tunes or Parts of Musick, ordained and commanded by the Spirit of God, and of as great Force as Singing was. And therefore to follow the Old-Testament-Institution of *David's* Psalms, there will be a Necessity of having *David's* Instruments of Musick, and Tunes or Parts; and of the Courses and several Orders of the *Levites*: which Antichrist somewhat imitates, mixing together the Christian, Jewish, and Pagan Religion, instead of conforming to the true Apostolical Institutions and Pattern of Divine Worship.

1 *Chron.* 15.

15 to 25.

See Dutch

Annot. on

Psal. 9.

Psal. 22.

Psal. 16.

& 1 *Chron.*

15. 20, 21.

1 *Chron.* 13.

ch. 14. ch.

28. 12, 13.

Fourthly,

Fourthly, The matter of *David's* Psalms, and of other Holy Mens, contained in the same Book, suited to the Levitical Service, and not to Gospel-Worship; for many of them were suited to particular Occasions and Experiences, and Accidents of that Day, as you may see by divers of their Titles; others were general, of *Israel's* Deliverance out of *Egypt*, and from divers other Enemies. Some were clear Prophecies of the Sufferings of Christ (which to sing now were to deny that Christ is come in the Flesh) and of his Church, and the Glory that should follow, under the Types and Names of *David* and *Solomon*; and many legal things, in which Gospel-Mysteries are wrapped up: some of which are hard to be understood by the greatest Proficients of our Day; and therefore improper to be sung by all the Church, who can't sing them with Understanding; and others of them being Prayers and miserable Complaining, may as well justify the singing Prayers as singing Praises.

Fifthly, The Psalms of *David* were limited to Persons, viz. the *Levites*, who were the Ministers of the Songs, both by Voice and Musical Instruments; for the People did not sing together with the *Levites*, but only bowed the Head and worshipped, and concluded with *Amen*, and praised the Lord with *Amen*, *Hallelujah*; or, *Amen*, *Praise ye the Lord*. Therefore from this Davidical Institution there is no Ground, Pattern, or Example, for the Gospel-Church to sing together.

Sixthly,

2Chron. 29.
25, &c. to
31.
1Chron. 16.
4. to 8. &
ver. 36.
ch. 25. 1
to 8. ver.
36, 41.
Psal. 106.
48.

Sixthly, Such singing the Psalms of *David* is no where instituted, ordained or practised, either by Christ or his Holy Apostles; there is no Instance can be given in the New Testament that any of *David's* Psalms were ever sung by any Persons or Churches, or that Christ or his Holy Apostles did ever use them, but as they did other Scriptures; or that the Holy Apostles when ever they had occasion to translate any one Text out of the *Hebrew* into the *Greek* Tongue, did ever turn them into Metre; and therefore finding no Institution nor Example, we have no Warrant for the Singing of them.

III. *Of prescribed and precomposed Songs and Hymns.*

First, If the Essence of Singing (as before is shewed) consisteth in an inward spiritual Exercise of the Soul or Mind of Man, and that (as I shall farther demonstrate) both the Matter and the Melody of it proceedeth from the inward Graces and Operations of the Holy Spirit with the Word; then surely no humane prescribed or precomposed form of Singing can be accepted of God, but that which proceedeth from the Word of God, by the Dictates and Teachings of the Holy Spirit, which is manifest from those two Texts, *Ephes. 5. 18, 19. Col. 3. 16.* saith the Apostle, *Be filled with the Spirit-- Let the Word of Christ dwell richly in you, in all Wisdom, &c.* Here is the

the

the Fountain of Gospel-Worship, viz. the Word and Spirit of Christ, not the Word alone, for that cannot enrich the Soul in all Wisdom, without the Spirit of Wisdom to understand it: for to have the Word in the Head only, is but a poor thing, but we must have it to dwell richly in our Hearts by the Holy Spirit, to sing with the Understanding and with Grace in our Hearts to the Lord. And as the Word in the Head only cannot create Melody in the Heart without a Fullness of the Spirit; so the Spirit works not without the Word, but fills us with matter from the Word, and is witnessed to by the Word; otherwise we know not the Spirit of Truth from the Spirit of Error. Now the Essence of Singing consisteth of these two Parts, viz. Matter from the Word, and Melody by the Spirit; so that neither the Word nor the Holy Spirit can be wanting: and therefore whatsoever Forms are used which proceed not from within us, out of a Fullness and Enrichings of the Word and Spirit, cannot be spiritual Gospel-Singing.

Secondly, That no humane prescribed or precomposed Forms are to be used in Gospel-Prayer or Singing, appears from the Ministration and Conveyance of the Spirit and Power by the Gospel.

First, The Gospel conveys the Spirit, as Paul saith, *Who also hath made us able Ministers of the New Testament, not of the Letter, but of the Spirit; for the Letter killeth, but the Spirit*

Spirit giveth Life, or quickneth. Here the Law is called the Letter, and the Gospel, Spirit; not because the Law was not spiritual, and the Gospel was not transcribed in the Letter; but 1st, Because the Law required *perfect Obedience* to the Letter, on Pain of Eternal Death, and the Gospel *sincere Obedience* through the Spirit. 2^{dly}, Because the Legal Worship was more formal in the Letter, than the Gospel-Ministration, which is in Spirit. *For we are the Circumcision, which worship God in the Spirit—; and have no Confidence in the Flesh, viz. in the formal and carnal Ordinances of the Law, and much less in the humane precomposed forms of Men.* 3^{dly}, Because the Law did not minister nor convey the Spirit to us it commmanded in the Letter, but gave no spiritual Power to perform Obedience to it, which the Gospel did, by giving the Spirit with the Word. Therefore the Apostle calls the Gospel, *the Law of the Spirit of Life.* Rom. 8. 2. And it is not through the Works of the Law that we receive the Spirit, nor minister the Spirit, but through the hearing of Faith. And this agrees with that great Commission which Christ himself gave to his Disciples, *Go ye therefore and teach all Nations—.* Lo, I am with you always even *to the End of the World.* Not only by his outward Providence, which is over others as well as they, but by his Spirit, which shall abide with us for ever. And the Prophet saith, *As for me this is my Covenant with*

Rom. 8. 2.

Gal. 3. 2,
5, 14.Math. 28,
19, 20.John. 14.
16.

them saith the Lord, My Spirit that is upon thee, and my Words which I have put in thy Mouth, shall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seeds Seed, saith the Lord, from henceforth and for ever. Here the Word and the Holy Spirit are conveyed throughout all Generations to the end of the World, by the Covenant or Gospel of Jesus Christ. And as none can say that the Words which the Lord had put in his Mouth, were a humane prescribed form: but, as Christ himself saith, *The Words that I speak unto you, they are Spirit, and they are Life*: So the same Words proceeding from us by the same Spirit, are Spirit, in opposition to humane and legal forms, which reject and deny the sufficient successive Gifts of the Spirit. So that it is clearly manifest, that the sufficient Gifts of the Holy Spirit do still remain, and shall remain, for the Service and Worship of God, to the end of the World.

Secondly; The Gospel doth minister and convey Power. For where the Spirit is, there will be Power. The Apostle saith, *Ye have not received the Spirit of Bondage* (viz. of the Law) *again to fear; but ye have received the Spirit of Adoption, whereby we cry, Abba, Father.* The Spirit gave a sufficient Power not only to the Apostles as such, or to the Saints in Rome, as partaking of the extraordinary Gifts of the Holy Spirit in that present Day, but, *Gal. 4. 6. Because ye are Sons, God hath sent forth the Spirit of his*

John 6. 63.

Rom. 8.
15, 16.

his Son into your Hearts, crying, *Abba, Father.* Here is the Reason of their Power, *because ye are Sons*: therefore all that are Sons according to the measure of the Spirit of Adoption, which beareth Witness with our Spirits that we are the Children of God, have Power to pray to God as to their Father. *For God hath not given us the Spirit of Fear, but of Power, and of Love, and of a sound Mind.* *And the Kingdom of God is not in Word, but in Power.* There were some in the Church of *Corinth* that were puffed up in their Minds, whose Speech the Apostle would not know or regard: but the Power of Religion was that which he looked for, and did expect to find amongst them; because the Kingdom of God (*viz.* his Gospel-Church) is not in Word, but in Power. A humane prescribed Form is no Power, and therefore is none of this Gospel-Kingdom. *Jude 19. These are they that separate themselves sensual, having not the Spirit.* And the Apostle *Paul* prophesied of such a professing People that should arise in the last Days; *Having a form of Godliness, but denying the Power thereof;* and from such we must turn away. They had an outward Form of Godliness, but not the inward Power; contrary to true Godliness, which hath its Form from the inward Power and Workings of the Holy Spirit with the Word. Now it is no Wonder that this formal People deny the Power of Godliness; for an invented Form, and the Power are Opposites,

2 Tim. 1.7.

1 Cor. 4.

19, 20.

2 Tim. 3.5.

and are inconsistent with each other : for if there be a spiritual Power, it refuses and denies the invented Form ; for then there is no need of a prescribed nor pre-composed humane Form : and if we use such a Form, we deny the Power, and reject the sufficient successive Gifts of the Holy Spirit, by relying on that Form. And so the Apostle argues, that *as Jannes and Jambres withstood Moses, so do these resist the Truth : Men of corrupt Minds, Reprobate concerning the Faith.*

2 Tim. 3.8.

Thirdly, Seeing that those Persons with whom I am chiefly concerned, do not only oppose, deny, and refuse the Use of a humane prescribed and precomposed Form of Prayer, but also of that Prayer which our Lord taught his Disciples ; of which they rightly say, that it was but an Epitome of all Prayer, and was never intended to confine Prayer to the Compass and Form of those Words. For we find that none of those many Prayers in the New Testament were so limited, but according to the State and Circumstances of Persons and things, they made Supplication by the Holy Spirit : and so must Singing also be left to the Liberty of the Holy Spirit of God. And one might think that I need not use farther Arguments ; for their own Practice confutes their Error in Singing prescribed Forms, and testifies the Truth I am pleading for : for what Reason can be given for Forms of Singing, when they deny all Forms of Prayer ? and how can they reject a Form of Prayer, or the Form of Prayer

Prayer which Christ hath left us in the New Testament, while they maintain the use of a humane Form of Singing, which is no where found in the Holy Scriptures?

IV. Of *Womens Singing.*

That Women ought neither to teach nor pray vocally in the Church of Christ, is generally believed by all Orthodox Christians, and is asserted from 1 *Cor.* 14. 34, 35. *Let your Women keep silence in the Churches: for it is not permitted unto them to speak:* And 1 *Tim.* 2. 11, 12. *Let the Women learn in Silence with all Subjection: but I suffer not a Woman to teach, nor to usurp Authority over the Man, but to learn in silence.* I therefore greatly marvel that any Man should assert and admit of such a Practice as Womens Singing; and that any Woman should presume to sing vocally in the Church of Christ, when he positively and plainly forbids them in his Word: for Singing is Teaching, *Coloss.* 3. 16. and Speaking, *Ephes.* 5. 19. both of which are plainly forbidden to Women in the Church. And besides, they are commanded *to learn in silence with all Subjection.* And if this be not Truth, I am at a loss how to find it. And such as deny the Authority of these Scriptures to forbid Womens Singing, do of necessity destroy the Authority of the Word of God, and leave us destitute of a Rule of Worship.

But some may say, *Were there not Singing-Women in the Time of the Law?* True, we read of Singing-Women; but as there was no Institution of them amongst the Priests and Levites, who were set apart by Name in their several Orders; so we find them nowhere concerned as such in the Worship of God, but either for Mirth and Delight, or as Mourners for the Dead, in which they were very skilful in making of Lamentations both by Voice and Instruments of Musick, as was the Jewish Custom: which you may plainly see by these Scriptures, 2 Sam. 19. 35. 2 Chron. 35. 25. Jer. 9. 17, 18. Amos 5. 16. Eccles. 2. 1, 8. Mat. 9. 23.

V. Of the Order of Singing.

This we have plainly and clearly delivered to us in 1 Cor. 14. 26 to 34. *How is it then, Brethren? when ye come together, every one of you hath a Psalm, hath a Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation. Let all things be done to Edifying.* Here the Apostle speaks of the several Gifts of the Holy Spirit, and lays down a general Order for their Delivery. 1. The Tongue must be by two, or at most by three, and that by course: *And let one interpret*; that is, That in case there were many could speak with Tongues, they should not all exercise, to take up the whole time with that Gift, but only two or three of them, and that by course or turns. *And if any thing be revealed to another, that*
sit-

sitteth by, let the first hold his Peace: for ye
 may all prophesie one by one: the Dutch tran-
 slate it, one after another. Here is the
 Rule for our Practice, one by one, or, one af-
 ter another, by course or turns, they may
 speak with Tongues, and prophesy. And
 though only these two Gifts are particula-
 rized in the Rule, yet the Order stands for
 all the rest, as having relation to it. The
 universal Practice of all Christians allows
 this Order in the Gift of Doctrine, and we
 our selves in the Gift of Prayer, that but
 one is to pray at once. And therefore see-
 ing that this Order is observed in the Gift of
 Prayer, which is not mentioned amongst
 those several Gifts; then surely we must al-
 low the Psalm, as one of those Gifts named
 in the Text, and relating to the Rule to be
 delivered after the same Order appointed
 for the other Gifts. And there is not the
 least colour of pretence why any should
 break the Rule in one of these Gifts more
 than others, but that as they are named to-
 gether, and a general Order appointed for
 their Use and Delivery in the Church, so it
 must be observed for the Psalm, as well as for
 any other of those spiritual Gifts. And if
 I should see a Song delivered by the Gift of
 the Holy Spirit in this Order, I hope I should
 bless the Lord for so great a Presence of his
 Spirit amongst his People.

*where is any
 that sets ab
 the practise
 of it, or gal
 prayers for
 this Gift
 of the Holy Spirit*

no doubt but they ^{B 4} do what they can, ^{VI} & practise
 this or any other duty according to the best of their
 knowledge, tho' defective, yet are the more Excuse-
 able than those who do neglect altogether.

VI. *Objections Answered.*

First Objection is, *That Moses, and Deborah and Barah, sang together with the Children of Israel: and therefore it was in use before David's Time in the Church.*

Answer 1. It is certain that *Moses* delivered his Song by the Gift of the Holy Spirit, and wrote it, as he did other Scriptures, for a Memorial of *Israel's* Deliverance to future Ages: but that it was then brought in, or any part thereof, till *David's* Time, to the Levitical Service in the ordinary Worship of God, is no where evident. Nor can this Singing be any Rule either for Levitical or Gospel-Institution: for then we must bring in Dancing as well as Singing; for *Miriam* the Prophetess, the Sister of *Aaron*, took a Timbrel in her Hand, and all the Women went out after her with Timbrels, and with Dances.

2. If we should suppose that *Moses, Miriam* and *Israel* sang vocally together at one and the same time; we may rather take it for an extraordinary Extasy of Mirth, Joy, and Gladness before the Lord, expressed by Dancing as well as Singing, (as *David* when he danced before the Ark,) than for any part of instituted Worship.

3. If we should conclude that all *Israel* did not vocally sing with *Moses*, but those whose Hearts the Lord had touched with a sense of that great Deliverance joined in Spirit

Spirit with him, it is no more than what is evident from the like manner of Speech of *Acts 2. 42.* the three thousand new Converts that continued stedfastly in the Apostles Doctrine and Fellowship, and in breaking of Bread, and in Prayer : for they did not all vocally pray together, nor actually break Bread ; but joined with, and partook of those Ordinances by the Ministry. So that if you take it in either sense, it will make nothing for the establishing of a vocal Singing together in Gospel-Worship.

Secondly, It is said, *Then sang Deborah* *Judg. 5. 1.* and Barak : But *Deborah* did only vocally sing, and *Barak* joined in Spirit with her in the chiefest part of the Song : for how could *Barak* call himself *Deborah* ? saying, *Until that I Deborah arose, that I arose a Mother in Israel ?* And it is plain that she only did vocally sing unto the Lord, *ver. 12. Awake, awake, Deborah ; awake, awake, utter a Song : Arise Barak, and lead thy Captivity captive, thou Son of Abinoam.*

Second Objection is, *That in Saul's Time Musick was used by the Prophets ; and therefore* *1 Sam. 10. 5* *why not Singing and Musick too in their Worship ?*

Answer. As others besides the Levites were *Numb. 11 .* Prophets ; so I do not find that any of those *16, 24, 26,* Prophets were Levites, to whom alone both *Ex. 24. 11 .* the Songs and Musick were afterwards limited, as the Ministers thereof in God's Service : and there being neither Institution nor Practice of it to be found, we have no ground
to

to believe that it was in use in the constant Worship of God before *David's* Time.

Third Objection is, That if Musick and Singing commences its Date from *David's* Institution, and was to continue for constant Temple-Worship, till Temple and Temple-Service was made void, by the Coming of Jesus Christ to erect a more spiritual Worship; why should not Gospel-Singing continue in constant use while Gospel-Temple remains, *viz. till the second Coming of Jesus Christ without Sin unto Salvation?*

Answer 1. As God did separate literal *Israel* from the *Egyptians*, and all other Nations, to be his peculiar Treasure and Kingdom of Priests, to worship him: so by the first Promulgation of the Gospel, he called his Church out of the World, and separated them *as a Chosen Generation, for a Royal Holy Priesthood and Nation*, to worship him according to his Will.

Exod. 19.
5, 6.

1 Pet. 2. 5,
9.

2. Though the words *Temple* and *Tabernacle* are variously used in the New Testament, and sometimes for one and the same Thing and State of the Gospel-Church; yet the Apostle doth plainly show that the Dedication of the Tabernacle by *Moses* with the Blood of the First Testament, was the Patern and Figure of the Erection and Dedication of the Gospel-Church, the Heavenly Tabernacle, by the Blood of the Second Testament, *viz. of Jesus Christ*; so that the first setting up of the Gospel-Church is not the Antitype of *David's* and *Solomon's* Tem-

Heb. 8.

Chap. 9.

Temple, but of *Moses's* Tabernacle; and *Solomon's* Temple is a Figure of greater things to come.

3. As in the time of the Levitical Tabernacle-Worship, Singing was not established as part of that constant Service, but was only a Gift on extraordinary Occasions, till the more glorious and perfect Temple-State of the Church should be erected: so under the first Institution of Gospel-Worship there were extraordinary Gifts of Singing, suitable to the then extraordinary Circumstances and Presence of God in his Church, which may possibly on extraordinary Occasions, now and then on fresh Effusions of the Holy Spirit, still appear in the Church in her now not perfect Temple, but rather Tabernacle-State, till this be ended, and that more glorious and perfect spiritual Temple and Temple-Worship, whatever it be, shall be erected, when the Winter of Afflictions is past, and the time of singing of Birds is come, at the Appearing and Kingdom of Jesus Christ, in which time there shall be the most glorious Perfection and full Completion of the spiritual Temple and Worship of God that ever was or shall be extant upon Earth.

Cant. 2. 11,
12.

4. And as the Old Testament-Tabernacle-State of the Church was to be beautified, perfected and enlarged in the Temple-State and Temple-Worship, and was to continue till the Change and Translation of it into the Gospel-Church or Kingdom of Heaven: so this Gospel-Tabernacle-Church-State shall be

be perfected, enlarged, and beautified in the glorious *New-Jerusalem-Temple* and *Worship of God*, which shall continue to the end of the *World*, and then be translated into the *Eternal Kingdom of Heaven*. Now as *David* and *Solomon* were *Types of Christ*; and the *Old-Testament-Temple* and *Worship* were *Shadows of the New-Jerusalem-Temple* and *Worship of God* in the *thousand Years*: So the *Institution of Singing* in the *Levitical Temple-Worship*, shall be compleatly answered in the glorious *Antitype* and *spiritual Temple-State* in the *thousand Years of Christ's Kingdom* here on *Earth*, after such manner as *God* shall be pleased to appoint for *suitable Worship* to that *Day*, when the whole *Creation* that now *groaneth* under the *Bondage of Corruption*, shall be then delivered into the glorious *Liberty of the Sons of God*.

Rom. 8.
21, 22.

Fourth Objection is from *Isa. 52. 8, 9.* *Thy Watchmen shall lift up the Voice, with the Voice together shall they sing: for they shall see Eye to Eye, when the Lord shall bring again Zion. Break forth into Joy, sing together ye waste Places of Jerusalem: for the Lord hath comforted his People, he hath redeemed Jerusalem.* From whence some do assert a *Singing together* in the *Gospel-Church*.

Ans. 1. That this *Scripture* hath no proper *Relation* to the *meer Gospel-Sion* and *Gentile-Jerusalem*, is clear from the *Text* it self, which speaks of the *waste Places of Jerusalem*, and *Redemption of literal Jerusalem*,

lem, the Captive Daughter of *Zion*, when there shall no more come into her the Uncircumcised, and the Unclean; which cannot be accomplished until the Return of literal *Israel* into their Kingdom-State at the second Coming of Jesus Christ.

2. Then *her Watchmen*; it is not said her People, but her Watchmen, *viz.* her Prophets and Ministers, they shall sing together. The *Dutch* Translation reads it, they shall *jubile*, or cry, or shout for Joy, or rejoice together: and *verse* 9. they translate, make ye a noise or sound, *jubile*, or shout for Joy together, ye waste Places of *Jernsalem*. Which Scripture most properly relates to the great *Jubile*, or thousand Years of Christ's Kingdom; and cannot be understood of a constant vocal Singing together by all the Church in the Worship of God in the Gospel-Tabernacle-State.

Fifth Objection is from those Words, *Matth.* 26. 30. *And when they had sung an Hymn, &c.* From whence they do assert, that Christ and his Disciples sung an Hymn vocally together.

Answ. 1. The Word *sung* is not in the Greek, but it is there read, *And they having hymned*; which Word is taken by divers learned Men to be of a general Signification of all kinds of Praises or Thanksgivings, and not confined to Songs only. Some of our old English Translators read that Text, *And when they had said Grace.* And the *Dutch*, do not limit the word *Hymnos* only to
Songs

See Dutch Annot. on Eph. 5.19.

Songs of Praise, but do admit of it to signify saying Thanks, or Thank-giving to God: or

I Sam. I. II, 13.

2. There is no Reason to conclude that the Disciples vocally sung together with Christ; but that Christ as their Minister hymned, and they in their Spirits joined with him: as Hannah said: --- And spake in her Heart: for I have not met with any of

in y^e text. 26th Mat. (He said. v. 26th of. Luke broad. & He took y^e Cup. Bul. 102. 30. they sung an hymn.

our Reformed, how zealous soever they are to promote a vocal Singing together, that will admit that the Disciples, in Acts 4. 24, &c. prayed all vocally together; but that they lift up their Voice by their Minister, with whom they joyned only in Spirit, but not with Voice: Notwithstanding the Text is stronger for it, than any Text in the New Testament is for their way of Singing: read the Text, ver. 23, 24. And being let go, they went to their own Company, and reported all that the Chief Priests and Elders had said unto them. And when they heard that, they lift up their Voice to God with one

Ver. 31.

Accord, and said, &c. And when they had prayed, the Place was shaken, &c. It is here said, they lift up their Voice to God with one

must the word They allway signify one acting & others consenting, if it must be so understood in ver 31. must it be so understood ver 23: where it is said they went to their own company?

Accord? But in Matth. 26. it is only said, They hymned. Now if the word [they] must prove their vocal Singing together with Christ, much more will those words, [They lift up their Voice to God with one Accord and said] prove their vocal Praying together. And let me plainly tell you, that if you assert a vocal Singing together from Matth. 26. you cannot deny a vocal Praying together from Acts

me. spirit. Celebration of God's great-works by. Soody in the King's Annotations.

Acts 4. And if you assert a prescribed Form of Singing, you cannot possibly avoid the bringing in of a Form of Prayer: for the same Arguments used for the one, will serve to promote the other, with this Advantage, that we have a form of Prayer prescribed by Christ himself in the New Testament, but none of Singing, except what relates to those mysterious Prophecies in the Book of the *Revelations*, which are no Rule for constant Singing.

But lest any weak Christians should from hence imagine that there is some ground for a vocal Praying together, as the manner of some is, I shall say something farther, to demonstrate that this Prayer was not made by all the Church vocally together, but by the Minister only, as their Voice to God. For the proper Signification of the words cannot be otherwise understood; It is said [*they*] in the plural Number, because not only the Minister, but the whole Church did with one Accord and Agreement of Spirit lift up *their Voice* (Gr. *the Voice*) to God; not Voices, in the plural Number, for then all did vocally pray together, but Voice, in the singular Number, so that though many were of one Accord in Spirit, yet they all had but one single Voice, *viz.* of their Minister, which they, by Agreement of Spirit with him, lifted up, as their Mouth to God in Prayer. And after this manner the Apostle proveth that the Promises made to *Abraham's Seed*, were made to Christ, be-

Gal. 3. 16,
29.

cause

cause they were made to *Abraham*, and to his Seed, in the singular Number. And therefore if the Apostle proveth that the Promises were made to Christ from the Word *Seed*, as of one, in the singular Number, there is as much Reason to assert that the Word *Voice* was put in the singular Number; properly to explain that by one Voice they expressed themselves to God in unanimous Prayer. And we find that the Spirit of God useth the singular and plural Number, not so much to follow the Grammatical Rules of humane Learning, as to express and demonstrate the Truth to us, as *Gen. 1. 1. Elohim Bara*, the Almighty he created; which is significantly expressed for our learning, that a Plurality of Divine Persons, the Trinity in the Unity of Essence, were concerned and wrought together in the Works of Creation. So that these seeming Difficulties do not arise from any real Absurdities or Errors in the Holy Scriptures, but from our Ignorance and want of Light to understand the Mysteries of God contained in them.

Sixth Objection is from *Acts 16. 25. And at Midnight Paul and Silas prayed. and sang Praises unto God; and the Prisoners heard them.* Here also the word [*sang*] is not found in the Greek Tongue, and the Word *hymnos*, is to praise; they prayed and praised God in Prayer so loud, that the Prisoners heard them. And as this could not be by a prescribed form, for then we should deny them

See William Street, in his dividing of the Hoof.

metrall
praise or
praising in
Metaph. as
(your own
quotation)

of the Dutch Annot's Preface.

them to have a sufficient Gift of the Holy Spirit; so there is no Evidence that they prayed and praised vocally both together, but while the one prayed and praised, the other might only joyn in Spirit, and so each of them might vocally pray and praise the Lord by turns.

Seventh Objection is from *Eph. 5. 19.* *Speaking to (Gr. in) your selves in Psalms, and Hymns, and spiritual Songs, &c.* which three Words are three several sorts of Titles of Psalms, taken out of the Book of Psalms, viz. 1st. in Heb. *Mizmore*, Gr. *Psalmos*, Engl. *Psalm*. 2^{dly}. in Heb. *Tehilla*, Gr. *Hymnos*, Engl. *Hymn* or *Praise*. 3^{dly}. Heb. *Shir*, Gr. *Ode*, Engl. *Song* or *Lays*: which three Words are found in the Titles of these Psalms. And some do say they signify three things or kinds of Songs, viz. 1st. Psalms, the Psalms of *David*; others, all sorts of spiritual Songs to be sung with Musick. 2^{dly}. Hymns for humane pre-composed Songs of Praise. And 3^{dly}. Spiritual Songs from the immediate Inspiration of the Holy Spirit; and, as others say, are Songs composed, wherein are contained all sorts of spiritual Teachings. And from hence they assert the Singing of *David's* Psalms, and precomposed Hymns, as well as spiritual Songs.

Ans^w. 1. I think it is clear from the Scriptures, that however the Words may differ the one to the other, as to the Extent of their Significations, yet they are used but

See Ainsworths Annot. on Psal. 3.

Hymns or Praise. Psal. 145. Songs, Psal. 30.

Psalm 45. Psal. 48. 120, &c. to Ps. 134. Psalms, or many other Psalms.

for one manner of compounded Worship. *1st.* For though the matter of a Song is so confined that it cannot be externally expressed without a humane Voice of Words, yet the Tone or Tune may be expressed either by Voice, (though never used in the Worship of God without the matter) or by musical Instruments: both of which, as they were used according to the Institution in the Old Testament-Worship, were Praises, or praising God; sometimes both in matter and manner; but at other times, the matter not properly being Praises, it consisted only in the manner of Delivery; as Psalm 17, is call'd *a Prayer of David*, and Psalm 50 was *a mournful Prayer when Nathan came to David after he had gone in to Bathsheba*; but yet it was delivered to the chief Musician. And so are Songs sometimes Praises, and sometimes Prayers and Complaining, *Psalm 48, 120, 123, 130.* And the whole Book of Psalms, though the matter of it is not all Praises but Prophecies, mournful Prayers and Lamentations, yet it is titled *Tehillim*, Hymns or Praises, because, as all of it, whether called Psalms, Hymns, or Songs, were after the same manner composed by the infallible Inspiration of the Holy Spirit, so they were (many of them, if not all) alike delivered to the chief Musician, and sung by melodious Voices and Instruments of Musick together; which outward Glory and Grandeur, suitable to that Temple-State, was to the external Honour and

1 Chron.

16. 19.

2 Chron.

29. 27,

28.

1 Chron.

16. 5, 6.

ch. 15. 16,

to 25.

and Praise of the most high God, whatever the matter of those Songs were. And as the matter of those Songs differ (not from the Titles of them) but yet were alike composed and delivered for Temple-Worship : So what spiritual Songs hath been, or hereafter may appear in the Gospel-Church, by the special Gift of the Holy Spirit, though the matter may somewhat differ (not from the Titles of them, nor as those in Mourning and Lamentation) yet they were and shall be composed and delivered alike by the Holy Spirit according to Gospel-Order.

2 Chron. 29. 25, 26, 30.
 Psal. 4.
 Psalm 6.
 Psalm 48.
 Psal. 120.
 Psal. 123.
 Psal. 130.
 Psal. 145.

2. Those three Words, *Psalms, Hymns,* and *spiritual Songs*, cannot be understood of three different things in the New Testament from the different Extent of their Significations. 1st. Because no ^xOld-Testament-Names do prove the Nature of New-Testament-Things, as Circumcision, Censer, Incense, Alter, Sacrifice, Passover, City Jerusalem, Temple, are all things of a different Nature in the Old-Testament, to what they are sometimes used for in the New : So that Old-Testament-Names given to New-Testament-Singing, do no more prove either the matter or manner to be the same, nor establish Old-Testament-Singing in the Gospel-Church, than the other Old-Testament Names do those Old-Testament-Things in Gospel-Times. 2^{dly}. As those three Words are before proved to be indifferently applied to one and the same thing in the Old Testament ; so there is less Reason that they

^x do not prayer to us singing may believe more fully compared then things in concord

rd those three rd psalms, Hymns, songs, being by the spirit of God here put together, have made it unquestionable that there ought to be a vocal singing in the church

should have different Significations in the New: for you may find that several Old-Testament Names are given to one Gospel-Thing; as the Saints are called a spiritual House and Temple, an Holy Priesthood, and Jews; and Christ is called an High Priest, a Sacrifice, an Altar and Temple: and therefore it being usual to call Gospel-Things by divers Names of different Natures, in the Old Testament, there is no Reason that those three Names, *Psalms, Hymns, and spiritual Songs*, which, as *Pool* confesseth, were promiscuously used, and which are here demonstrated to intend but one thing in the Old Testament, should be understood of any more than of one thing or sort of Gospel-spiritual-Singing, respecting its Composure and Delivery.

1 Pet. 2. 5.

Eph. 2. 21,

22.

Rom. 2. 29.

Heb. 4. 14.

ch. 9. 26.

ch. 13. 10.

1 Cor. 5. 7.

John 2. 19,

21.

See *Pool's*

Annot on

Col. 3.

16.

Does such a deny
singing to be
practise that one
sort of spr. Gospie
singing.

Eighth Objection, It is a moral Duty for wicked Men to pray and sing Praises to God, which they are not able to do without a Form; and therefore Forms are lawful.

Prov. 21.

4, 27.

ch. 15. 8.

Ans. 1. The Scriptures say that *the plowing of the Wicked is Sin*, and that *the Sacrifice of the Wicked is an Abomination to the Lord*: and wherefore, but because whatsoever Good he doth, or desireth, it is not for good Ends, to serve and glorify God, but to consume his Mercies upon his Lusts; he turneth all into Sin, and therefore all he doth is but Sin: if he prays for Grace, he doth but play the Hypocrite with God, for as he knoweth not what it is, so he doth not desire it, for he loves his own Sins and Lusts

more

more than Grace; and therefore his Prayers cannot be pleasing to the Lord, whilst he remaineth a hardned Sinner.

2. All Men ought not only to pray, and praise God as their Creator, but to keep the whole Law in the perfect State of Innocency in which they were created in *Adam*; but now they have no power in themselves to perform the inward spiritual Works of the Law, to love the Lord their God with all their Hearts, &c. and to pray, and sing Praises to him; they can do neither of these sincerely in their Hearts: for *the Law is spiritual*, and requires spiritual Obedience; but *they are carnal, sold under Sin*, and blinded in their Minds. And as they have not a true sense of their Sins, nor see their need of Christ; so they know not that they have cause to sing his Praise for their Being: And therefore for such to use a Form of Prayer or Singing, when they have no Sense nor Understanding of what they pray for, or that they have cause to sing, is to mock God with their Lips with that which they have not in their Hearts. Besides, the putting of Persons on formal Worship, is not the way to get the Spirit, but to rest on formal Duties, which hinder their coming to Jesus Christ.

Rom. 7.14.

3. As Forms are many ways sinful and hurtful to the Souls of Men, so there is no need of them, as Crutches for Lame Men, to bring them to Jesus Christ; for where there is a true Conviction and sense of Sins,

that Soul can cry against them; and if it be but with *Lord, be merciful to me a Sinner*, he shall (as Christ saith) be rather justified than with a formal Prayer, without Convictions: And when they are Sons, God sendeth forth the Spirit of Adoption into their Hearts, *Gal. 4. 6.* that crieth, and teacheth them, whereby *Rom. 8. 15.* they cry, *Abba, Father*, without the help of humane Forms.

Ninth Objection, *All true Believers and sincere Christians have continual cause to rejoice in the Lord, and magnify God in the highest Celebration of his Praise: and therefore it is their Duty in his constant Worship to sing his Praise.*

Answ. Whatever Cause we have to rejoice in the Lord, and to glorify God in the highest Celebration of his Praise, for Redemption-Grace, and those sure and everlasting Mercies confirmed to us in the Blood of Jesus Christ, yet it doth not from thence follow that we should constantly sing to God in his publick Worship.

1. Because that in this Life the Joys and Consolations of our Redemption-Grace, *is any afflicted? let him pray: is any merry? let him sing psalms. 13.* is mixed with Sorrows for Sins, Temptations, Troubles and Afflictions, which deprive us of the constant exercise of the Grace of Joy in our Souls. And, as *Solomon* saith, *Eccles. 3. 1, 4.* *To every thing there is a Season, and a Time to every Purpose under the Heaven: A Time to weep, and a Time to laugh; a Time to mourn, and a Time to dance.* And the Times of the Church of Christ are differently set forth, *Cant. 2. 11,* and compared by the Holy Spirit to *Winter*
and

and Summer; when the Flowers appear on the Earth, and the Time of the singing of Birds is come. And, as I shewed before, that the Jewish Church, through Sin and Unbelief, had her Wilderness and Tabernacle-State and Time of Trouble, which called for Mourning and Humiliation more than Singing, so the Gospel-Church hath her Wilderness and Sackcloth-State, in which she must prophesy 1260 Days. Now as Sackcloth, which betokens Mourning, and Singing, are inconsistent with each other; so we should not imagine that God requireth such Opposites in Nature both together. For he hath appointed unto them that mourn in *Zion*, to give unto them Beauty for Ashes, the Oil of Joy for Mourning, the Garment of Praise for the Spirit of Heaviness. And as the Apostle saith, *Is any among you afflicted? let him pray: Is any merry? let him sing Psalms.* From which it is manifest that Affliction and Prayer, and Rejoicing and Singing, have their different Seasons: and that until the one be taken away, the other is not given. But some may think that the two Sackcloth-Witnesses in *Rev. 11.* are not the Church of Christ, but two particular Persons and eminent Witnesses that should arise. But to me it is plain that they must be understood of the visible Church of Christ: for if the three Days and an half of their lying dead, as is generally owned, and cannot be otherwise understood, be the space of three Years and an half of Time; then also by the same Rule

Isa. 22. 12.

Isa. 61. 3.

Jam. 5. 13.

the 1260 Days of their prophesying in Sackcloth must be taken for 1260 Years, which is too long a time for one Age, or two particular Persons to continue: And therefore the two Sackcloth-Witnesses are the visible Church of Christ, which the Beast shall make War upon and overcome. And so also must the Woman in the Wilderness be understood of the Church of Christ under her Troubles and Persecutions in the Kingdom and Patience of Jesus Christ. For all that will live *godly in Christ Jesus, shall suffer Persecution. And we must thro' much Tribulation enter into the Kingdom of God.* Seeing therefore it is given to us not only to believe on Christ, but also to suffer for his Sake; and that God has appointed his Church her Days of Mourning; and that thro' her falling away from her primitive Love and Zeal, she has lost much of those blessed Gifts of the Holy Spirit she then had. Let us not deceive our selves, and think to recover the Gift of Singing with our carnal Spirits, in an improper and contrary Season, *Israel-like*, when we should mourn for the great Apostacy, Pride, Covetousness and Carnality of Spirit which is found in the Church of Christ, and fast and pray for the Pardon of Sins, the full Deliverance of the Captive Daughter of *Sion*, and the Return of the Holy Spirit, that the Wilderness may become a fruitful Field. And therefore as our Sins deprive us, and as God hath not allotted to us a Heaven of continual Joy and constant Singing in this present evil World;

so the different Graces of his Holy Spirit, and Duties required of us, are suited to the different Circumstances of our Lives, which are mostly filled with Troubles, Sins and Temptations. And though particular Saints may and oft-times do rejoice and glory in Tribulations when the Spirit of Glory rests upon them, and raises their Hearts above their Troubles; yet this is but now and then at certain Times through a sight of Faith, when God is sealing his Love upon their Spirits, to encourage their Souls to persevere: Otherwise if it were constant, Troubles would be no more Troubles, nor Afflictions no more Afflictions; or, if their Joys were greater and more constant than their Sorrows, it could not so properly be called a Sackcloth, mournful, afflicted State; for either of them which is most constant, and in which we have the greatest Share and Exercise of our Lives, deservedly beareth the Name. And therefore if particular Souls, or the Church of Christ in general, be in a State of Trouble and Affliction, they are so far incapable of the constant Exercise of the Grace of Joy, and consequently of constant spiritual Singing in the publick Worship of God, as their Troubles and Sorrows must needs exceed their Joys; and then the Graces and Duties suitable to that State should be in exercise, as Long-suffering, Patience, Faith of Reliance, Meekness, Watching, Praying, &c. which are more strongly enjoined, and oftner pressed on us in the New
Testa-

Testament for our constant Practice, than Singing is, and that because our Troubles and Sorrows are more constant than our spiritual Raptures : So that from our Incapacity of maintaining a constant and sufficient Exercise of the Grace of Joy in our Souls, through the Troubles, Sins and Temptations of this World, the Weakness of our Faith, and want of the sufficient Gift of the Holy Spirit, we are not now able to sing with the Spirit, and with the Understanding also, in the constant and publick Worship of God, and to press it beyond our Understanding, proportion of Faith, and measure of the gracious Gift of the Holy Spirit, when other Graces should be in exercise, is a Sin.

2. Every true Christian, nor the Church of Christ in general, is not capable to sing Praises to the Lord in his publick and constant Worship ; because the greatest number of Christians, as it is believed, especially in our Day, have not attained to a sufficient Faith of Assurance of the Love of God in Christ Jesus unto their Souls, (which made the Apostles to rejoyce with Joy unspeakable, and full of Glory) but have their doubtings between Hope and Fear of what shall become of them to all Eternity : And therefore while they are in the new Birth, or Babes in Christ, and have not met with the witnessing Power, or perswasive Influence of the Holy Spirit with their Spirits, that they are the Children of God, they cannot sing his Praise for their Redemption: for if they are not

Rom 5. 1 to 5.

1 Pet. 1. 8.

Rom. 8. 15.

not sufficiently assured of it by Faith, they cannot so rejoice in it. And we should not think that God requireth more of his Church and People than he hath given Ability and Qualifications to perform.

Tenth Objection, *Formal Prayer and Singing were used under the Law: and therefore why not formal Prayer and Singing under the Gospel?*

Answer. As the visible and successive Ministers of the Worship and Service of God under the Law, were not called as spiritual converted regenerated Believers, but were an Election out of the natural and carnal Seed of *Abraham* in their Generations, by Succession unto the Ministerial Office: so the Body of the Old-Testament-Church were not called into that visible Church-State as spiritual regenerated Believers, but as the natural and carnal Seed of *Abraham*, *Isaac*, and *Jacob*. And therefore as that People were carnally and nationally imbodyed into a visible Church-state; so their instituted Worship was formal, literal, ceremonial, carnal and typical, suitable to them, and the Design of God to make them and their Church-State a Type, Shadow and Figure of his calling a spiritual People into a more spiritual Church-State, to serve him in more spiritual Ordinances in Spirit and in Truth: And therefore since Christ is come in the Flesh, and hath removed and abolished the Mosaical and Levitical Church-State, *Heb. 7. 12,*
the New-Testament-Writers have described *17, 18.*
Gospel-Things in opposition to them, as *Chap. 9. 8*
to 11.
Power

Rom. 2. 20, Power to Form, as Spirit to Flesh, as Spirit-
 29. tual to Literal and Carnal, as spiritual Seed
2 Cor. 3. 11. to fleshly or carnal Seed, as Shadows to Bo-
Gal. 3. 2, 3. dies, as Worldly to Heavenly, as Types and
2 Cor. 3. 6. Figures of good Things to come: So that
Rom. 7. 6. there is no legal instituted Worship, as found
Chap. 1. in the publick Levitical Service and Circum-
 28, 29. stances, that can be either proper or a suffici-
Phil. 3. 3. ent Warrant for our Practice in Gospel-
Gal. 3. 29. Times; and therefore it is our Duty to look
Chap. 4. 21, more directly into the Gospel-Institutions
Eccl. 29 to the End. for Gospel-Worship, than to confuse the
Heb. 10. 1. Minds of weak Christians with Questions
Chap. 9. 1, from the dark Shadows of the Law, which
 11, 23. tend to Bondage, and have proved very mis-
Col. 2. 17. chievous to the Gospel-Church; for which
 cause many, whom God hath graciously en-
 lightned in the Holy Scriptures, have been
 forced to treat the more largely on Legal
2 Cor. 3. Ceremonies, to remove the Vail of the Law,
 14, 15, 17. which to this day too too much remains on
 the Minds of many Christians.

Eleventh Objection, *Prayer under the Gos-
 pel is an Ordinance of the same Nature as it
 was under the Law; and therefore Singing under
 the Gospel may also be of the same Nature, and
 intend the same thing as it did in the Legal
 Worship.*

Answer. It is true that private Prayer is a
 Duty of the same Nature under the Gospel
 as it was under the Law, both with respect
 to the like Occasions, Wants and Necessities
 of the Saints; and to the same Spirit, by
 which all true Believers do offer up spiritual
 and

and effectual Prayers to God. But as to the Conveyance and Delivery of Prayer as an Ordinance, in and for the publick ministerial and ordinary instituted Service of God in his Church, there is a Difference in Gospel-Times to what it was under the Law: for such publick Prayers were conveyed and delivered formerly with dark Shadows, and carnal Ordinances, by which means the Spirituality of spiritual Persons (as *David*, of whom it is said, that he praised God by the Ministry of the Priests and Levites) in the publick Worship of God was greatly veiled to what it now is, since all those Forms, Ceremonial Shadows, and carnal Ordinances are removed: for while the Priests were offering the Sacrifices, the Priests and Levites, in Songs with Instruments of Musick, delivered such Psalms of Prayers and Praises as were appointed for the publick Service of God. So that publick Prayers in the ordinary and constant Worship of God in the Old-Testament-Church, was ministred in a different manner to what it now is, and ought to be under the Gospel; and therefore whatsoever Singing hath been, or still may be in Gospel-Times, may as well differ from the Old-Testament-Temple-Singing. But having before shewed that Temple-Singing was no Type of Singing in the Gospel-Tabernacle-Church-State, there is the less need of any Reply to this Objection.

2 Chron. 7, 6.
2 Cor. 3.
13, 14, 15.
2 Chron. 29.
25 to 31.
Nehem. 11.
17, 22.

Twelfth Objection, *Since the extraordinary Gifts of the Holy Spirit are ceased, we must*

now pray and preach by its ordinary Gifts ; and if we are allowed to use precomposed Forms of Preaching, why not of (they might say Prayer and) Singing also.

Isa. 52. 9.
Isa. 29. 13.
 Answ. 1. I do acknowledg and assert that we should not neglect Prayer, till we have an extraordinary Gift or Impulse of Spirit unto Prayer ; but we should constantly go to God as we can, not only for Continuance of those Mercies we have, but for further Supplies of our inward and outward Wants, which are the chiefest part of Prayer. But Singing proceeds from a Fulness of Injoyment, and is called a *Breaking forth*, and therefore requires a greater Measure of the Holy Spirit. For we can pray for what we have not, but we should break forth into Singing from what we have ; otherwise we mock God, and draw nigh unto him with our Mouths, and honour him with our Lips, when our Hearts are far from him ; and our Fear towards him is taught by the Precepts of Men ; and therefore when I consider the present State and Frame of the Churches of Jesus Christ, I much wonder that so many should be for Singing, when their Hearts are so much below Prayer : for if we should go from Saint to Saint, we should find that this is the general Cry, I have a dead and stony Heart, saith one ; and another mourneth under the Strength and Power of Sins and Temptations ; and a third for the Light of God's Countenance : and the great Complaint is, I am dull and heavy,

heavy, and cannot profit in Ordinances ; and that which is worst of all, I am shut up in my Spirit, that I cannot pray, I want the Spirit of Prayer and Supplications. Now if thus it be, then where is the Spirit of Singing ? Will you lie, and express that with your Lips to God which you have not in your Hearts ?

But some of these will say, *Singing will raise my Spirit, I find Refreshment by it, and therefore I am for Singing.*

To this I answer, That there may be a natural sensual Joy in the Heart when it is not from the Light and Influence of the Holy Spirit, and therefore we must beware that we make not our Spirits a Standard for the Worship of God, but that we try our Spirits by the Scriptures.

2dly. As to Forms of (*Prayer and*) Singing, I have sufficiently treated of them before, and that the sufficient Gifts of the Holy Spirit shall continue for the Worship of God in the Gospel-Church to the end of the World ; and therefore my Business here, is, only to shew that the using a Form of Preaching, is no Example for a Form of Singing : if it be, why not of Prayer also ? which you deny, because there is Reason for a Form of Preaching from the Word of God, and Example of Christ himself, who read a Text, and then preached from it ; though as he was not, so others are not limited to that, or any other particular Forms ; yet it is lawful for them, and required of them,

to

to compare spiritual things with spiritual; to
 1 Cor. 2. attend on Reading and Meditations, and to hold
 13. fast the Form of sound Words, rightly dividing
 1 Tim. 4. the Word of Truth as a Workman that needs not
 13, 15. to be ashamed of his Work: as Paul, who saith,
 2 Tim. 1. These things, Brethren, I have in a Figure trans-
 13. ferred to my self, and to Apollos for your
 ch. 2. 15. sakes. So that where the Scriptures do give
 1 Cor. 4.6. us Liberty, we may use it: but it is our Sin
 to take it where it is forbidden; as I have
 shewed it is to use a Form of Prayer or
 Singing.

I could say more of the different Nature
 of Preaching to that of Prayer and Singing,
 but I think it is needless here, and therefore
 I shall conclude, with my humble Request to
 all those that are for Singing of *David's*
 Psalms, or any prescribed Forms of Singing,
 as the Custom is, that they would be pleased
 seriously to consider of these several things
 following.

1. That the vocal Singing together, ei-
 ther of *David's* Psalms, or any humane pre-
 composed Forms, is a corrupting of the
 pure Worship of Jesus Christ, in mingling
 of Law and Gospel, or humane and divine
 things together.

2. It will lead us to Apostacy, to return
 from whence we came, as a Dog to his Vo-
 mit, and as a Sow that is washed to her wal-
 lowing in the Mire.

3. Consider seriously, you that are Leaders
 of the Lord's People, and are for such for-
 mal Singing, Whether the same Arguments
 you

you now urge to your Fellow-Brethren will be pleadable for your Practice at the Bar of Jesus Christ : you may plead them here to us, but will you not be ashamed to own them there ? The Lord give you a true Sight and Sense of the evil Consequences of this your Error, that you may not cause his People to sin, but may yet with sound Doctrine strengthen the weak Hands, and confirm the feeble Knees, *and make straight Paths for your Feet, lest that which is lame be* Heb. 12.
turned out of the way, but let it rather be 12, 13.
healed.

4thly. Consider, that if you err from the Rule of Christ in offering your Praises to God, contrary to his own appointed Way, therein you do worship God in vain : and I fear it will be said of you, as it was to him that offered the Thank-offering under the Law, which was to be eaten on the first and second Days : and if any of the Flesh of the Sacrifice of his Peace or Thank-offering were eaten at all on the third Day, that it shall not be accepted, neither shall it be imputed unto him that offereth it : it shall be an Abomination, and that Soul shall bear his Iniquity. Levit. 7, 11 to 19.

5thly and lastly. It is the Duty of all, and of every individual Christian, studiously to judg of the Doctrine delivered to them, whether it be of Man or of God ; and to conform to the Authority of the Holy Scripture ; as the noble Bereans did, *who searched* Acts 17.
the Scriptures daily, whether those things, 10, 11,
D
preached

preached by *Paul* and *Silas*, were so or no. And I am perswaded that it is for want of Zeal and Love to the Truths of Christ, and through that slothful and idle Spirit attending so many Christians, that the Errors of Men do so prevail.

But to leave what I have said, I do beseech you courteous Reader, christianly to overlook that Weakness you may espy in my Delivery, and seriously to take notice not so much of that, as of the main of this Subject, without straining my Words beyond the drift and design of the body of my Discourse; and to consider, that the Authority of the Holy Scriptures is repugnant to such formal and customary Singing herein mentioned, and treated of; not with any Design to move Controversies, or trouble others, but to prevent the Divisions that possibly may arise amongst our selves, through the Endeavours of some Persons to promote this Error in our Churches. And as I hope the Lord hath engaged my Heart herein; so he will bless my poor Endeavours, to settle the Minds of my wavering Brethren, and to prevent any farther In-croachments of this Error, which hath been so generally rejected by us for many Years.

F I N I S.

ERRATA.

Page 45. line 8. for *formerly* read *formally*. P. 47. near the end in Margent, add the Text *Luke 4. 17, &c.*

ADVERTISEMENT.

There is now coming forth a Book intitled, *A Treatise of the Holy Trinitie, in two Parts: The First asserteth the Deity of Jesus Christ and the Holy Spirit, in the Unity of Essence with God the Father. The Second, in Defence of the former, answereth the chiefest Objections made against this Doctrine.* By J. M.

Chap. I. **T**HE Case is briefly stated.

Chap. II. Sheweth that there is but one God, the Creator and Former of all things.

Chap. III. Asserteth a Plurality of Divine Subsistences.

Chap. IV. Of the Father.

Chap. V. Proveth the Deity of our Lord Jesus Christ.

1. By his Names. 2. That God in the Old Testament in divers Places is Christ in the New. 3. By seven particular Texts of Holy Scriptures. 4. That Christ pre-existed his Incarnation in his Divine Nature, and is no Angel incarnate, but is Coeternal with the Father. 5. His Deity is proved by his Works. And 6. By Divine Worship given to him.

Chap. VI. Proveth the Deity of the Holy Ghost.

1. That he is a Person. 2. His Deity is asserted from several Texts of Scripture. 3. By his Works. 4. By Divine Worship given to him.

Chap. VII. Proveth the Unity of the Holy Trinitie.

Chap.

ADVERTISEMENT.

Chap. VIII. Containeth some Explications of the Holy Trinitie. 1. Of the essential Being of God. 2. Of the Divine Persons, the Father, the Son, and the Holy Spirit. 3. Of the Distinctions of the Divine Nature and the Persons, and some Shadows by way of Comparison of the incomparable and inconceivable Being of God, and of the Union of Christ's two Natures.

PART II.

Chap. I. Answereth Objections against the Scriptural Proofs of Christ's Deity.

Chap. II. Answers to Objections drawn from several Texts of Scriptures.

Chap. III. Answers to several Arguments against the Deity of Christ.

Chap. IV. Answers to several Objections against the Scriptures, that prove the Deity of the Holy Ghost.

Chap. V. Answers to some Objections drawn from divers Scriptures to disprove the Deity of the Holy Spirit.

Chap. VI. Answers to some Scriptures from whence our Adversaries assert that the Father only is the true God. With a general Answer and Conclusion.

Price bound one Shilling.