

Some BRIEF

Animadversions

UPON

Mr. ALLEN's ESSAY,

To Prove

The Common Practice of Singing in
Rhime, with conjoined Voices, as
it is now used in their Congrega-
tion, to be a Christian Duty :

WHEREIN

His Arguments are Examined and Refuted.

By *William Russel*, Doctor in Physick,
of the famous University of Cambridge.

יהוה הוא בני יודי אשר בו רציתי אלוהי שמיני

*Hic est meus charissimus Filius, qui mihi acceptus est,
hunc audite, Mat. 17. 5.*

*Nec enim sumus ut multi, qui divinam doctrinam
cauponantur : — For we are not as many, which
corrupt the Word of God, 2 Cor. 2. 17: which
mix their own Inventions with it.*

LONDON, Printed for the Author, 1696.

T H E

Epistle Dedicatory,

T O

The Messengers, Elders and Brethren
of the Baptized Churches: Grace
and Peace be multiplied unto you,
through the Knowledge of God,
and of Jesus our Lord.

Much honoured Fathers and Brethren,

I Do the rather choose to dedicate this Treatise unto you, because some of you are the most competent Judges of the Controversie herein contained. It is also your Business, in a more especial manner, to preserve the Churches of Christ committed to your Care and Charge, from all Error and Innovation in matters of Religion, so far as it's possible: You being God's Watch-men, whom he hath appointed to give Warning to his People, upon the knowledge of any approaching Dangers.

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And having communicated to many of you, when lately assembled in this City of London, my Design in this Publication; as also to divers worthy Brethren who reside therein: And meeting with a sufficient Encouragement and Approbation thereto, as a thing tending to the Glory of God, the Preservation of the Churches from Error, and the reducing such that have gone astray, and restoring them to that Peace and Union they enjoyed, before the time they were disturbed and divided by some late Troublers of the Churches, who have introduced this new Humane Invention of Singing David's Psalms in Rhime and Metre, with conjoined Voices, &c. as a Church-Ordinance, amongst us, for which there is neither Precept nor Precedent in all the New Testament; I have therefore proceeded in the Publication thereof, and in this Dedication to you.

Honoured and Beloved Brethren,

You will find in this Treatise several things (which to me seem very considerable) that I have animadverted upon. As,

1. Their Justifying several Additions to the Word of God, upon which much of the Controversie depends; as the Word Sung, &c. which is added in divers places in our late English Translation, and is not to be found in the Original Greek Text.

2. Their


2. *Their Detracting from the Word of God, in leaving out several words that are in the Original Hebrew Text; as in Psalm 148. 1. they have left out these words, הַלְלוּ יְהוָה Halclu & Jehovah, which contains seven Syllables, and fifteen Letters; and is in English, Praise ye the Lord. And this is done on purpose to deceive their unlearned Reader, as you will see by what I have observed at large upon the place.*

But I am told by some, it hath been said in their defence, That there is a stroke — betwixt the other words, to signify this omission.

I am sorry that any Man of Understanding should frame such an Excuse, either for Himself or Friend: For it is not only manifest to all that understand Hebrew, that there are two such strokes — in the Original Text, in that very line; but also to every Reader, that Mr. Allen hath put down two strokes — also in the same line, in his Book: And twice more, in the second Verse, there is the same stroke — put in by him: And twice more in Psal. 8. 4. although he hath not left out any one word in those other places which are in the Original Text. And in case I should bestow the Pains and Trouble to examine it, I doubt not to produce Five hundred places in the Book of Psalms, in Hebrew, and some Thousands in the Old Testament, where the same stroke is used to unite words to-

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gether. Makkaph is the name by which this (—) stroke is called by the Hebrews, and is put to join two, and sometimes three words together, as appears by the following Example:

Gnal-paalgei-majim,  (see Hanterd Knollis, Rud. Heb. Gram. pag. 8. and Ludov. de Dieu, Gram. Hebr. &c. but never to signify words omitted, as they pretend. It's often used in English words, in the same sense, as, Priest-hood, Man-hood, Birth-right, Four-footed Beasts, Easter-day, Whit-Sunday, Common-Prayer, and many other words wherein it's used, not to signify any thing left out, but to unite them together. But however, this is an acknowledgment of their leaving out those words I have charged them with, out of the Original Text: And the reason is obvious, because it should seem to be metre, to make good his Assertion, although it was otherwise in the Word of God. But who gave them Authority to deal thus deceitfully with the Divine Oracles? And indeed, this Excuse serves only to aggravate their Offence.

I do not therefore any longer wonder to find them sometimes make so bold, as some of them do with humane Authors, to mis-represent them, when they dare to deal thus by the holy Scripture.

There are divers Abuses of that kind took
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notice of by those Elders who examined the Writings of Mr. Keach, and his learned Hand, about Singing, who have charged the same upon them in print, to which I refer the Reader.

There is one Instance I shall observe in this place; and the rather, because Mr. Allen refers us to that learned Hand, about the word *ᾠδὴ*, and calls him a Learned Minister of Christ, &c. where, speaking about the signification of *ᾠδὴ*, hymnesantes, in Mat. 26. 30. he saith, The following words not being well render'd by Mr. Tymme, I shall set down, they are these, Græcum verbum laudem quidem; maxime quæ Deo debetur, includit; non autem necessario evincit; quod Cecinerint. The Greek word indeed includes Praise, chiefly that which is due to God; but it doth not necessarily evince that they sung. But I pray, how doth this learned Minister (who is one of Mr. Allen's five Champions) render it?

The Greek word indeed, (saith he) includes Praise, chiefly that which is due to God; but undoubtedly it doth evince that they Sung. From such Translators; Liberos Domine. What an Abuse was this upon his English Reader? For they could not examine the matter themselves, (although every one that understands Latin, might see the fallacy at the first view.) But they know that

Book was most likely to fall into the hands of more that did not understand it, than of those that did, and of such who would take it upon trust from so learned a Hand.

These are some of those Stratagems wherewith they endeavour to beguile ignorant and unstable Souls; and so long as they shall continue the Use of such Practices, they must expect to hear of them, that sincere Souls may avoid being taken in the snare.

3. I have also took notice what small regard they have hitherto taken of some of the most material Passages that have been alledged against this their Practice of Singing in Rhime, &c. by Mr. Isaac Marlow; Mr. Kiffen, Mr. Steed; Mr. Barrett, Mr. Man, and the Author of the late Queries; and of their presenting the World at Print with the same Arguments which had been sufficiently confuted, and that some years before Mr. Allen and these five Gentlemen usher'd his Book into the World. This is indeed the way to enrich the Printer, but not to put an end to the Controversie, nor satisfy the Consciences of sincere Christians by the Word of God. It is very troublesom to contend with such that will not be persuaded to cease practising that which hath no Foundation in the Holy Scriptures, but is built purely upon humane Authority, when it is made out so to be with the greatest clearness of evidence that
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men can desire. I see it's a great mischief, even to the best of men, publickly to defend an Error, for they lie under a temptation to continue that Opposition, for Reputation-sake: And therefore how cautious had all Christians need to be, how they espouse any one thing without undoubted Authority.

The Philosophers of our Age are far more cautious of being deceived in the knowledge of Natural things, than our Divines are about Spiritual; for they will not admit of any one thing to be true, upon the highest Probability imaginable, unless there can be given a Demonstration of it, suitable to the nature of that Science: And therefore Des Cartes lays this down as a Rule to direct them, That nothing be admitted for truth, but what they can have a clear and distinct knowledge of; and therefore saith in his Book, Principiorum Philosophiæ, par. i. pag. 11. Certum autem est, nihil nos unquam falsum pro vero admissuros, si tantum iis assensum præbeamus, quæ clarè & distincte percipiemus.

Now, in Divinity we have as certain a Rule to walk by, both in the Credenda and Agenda, and a more certain than they can have in Natural Philosophy, and yet men Err more about it; Credenda esse omnia quæ à Deo revelata sunt, quamvis captum nostrum excedant.

Agenda esse omnia quæ à Christo precepta sunt. *We are to believe all things, which we know to be divinely revealed, as they are so revealed, altho' the Modus Operandi be unknown to us. As in the Creation of the World, and the Incarnation of the Son of God, &c. we are bound to believe these things, to be true, because revealed, altho' we cannot form any Idea in our minds how either the one or the other was effected, or else you must deny all the Fundamental Truths of Religion, even God himself.*

As to the Agenda, the things to be performed in Divine Worship, we have a most certain Rule to direct us from God himself, for he hath commanded us to hear his Son, the Lord Jesus, in all things relating thereunto: He hath appointed him (as Mediator) to be the Priest, Prophet, and King, in and over his Church, to teach and govern them by his Laws; he is that one Law-giver, who is able to save and to destroy.

We have therefore nothing to do about instituted Worship, but to search into the Scriptures of the New-Testament, to find what Christ hath commanded, and to obey him in it.

And if any one proposes any thing to us about Divine instituted Worship that is not there written, to reject it.

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And therefore we refuse to practise singing, as our Brethren do, because there is no Precept nor Precedent for it, from our only Lawgiver, the Lord Jesus. And we have great reason so to do, for it is written, The Prophet that shall presume to speak a word in my Name, which I have not commanded him to speak, even that Prophet shall dye, Deut. 18. 20. much more if we shall presume to practise a device of our own, or others, as a Church-Ordinance, which our Lawgiver hath not commanded us, (as is the case of our Brethren about their mode of singing) and yet have the confidence to say it is so commanded; it's to belye the Son of God, and to procure that dreadful Curse threatned, Rev. 22. 18, 19.

4. I have Animadverted upon their pretence of singing, as they practise it, to be a moral duty, and have enumerated all the Evidence they have given for it, and I hope they will not insist upon that any more.

But I cannot pass by one thing, which is worthy Observation, that some of those five ministers who have affixed their Names to Mr. Allen's Book, by way of approbation, should yet omit to practise it in their own Congregation: Especially when they tell us in that Book it is a moral Duty, and as such good in its self, good in its own nature, antece-

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dently to God's commanding it in his Word. Originally written in the Heart of man by nature, and may in a great measure be discerned without any special Revelation, and therefore of an universal and immutable Obligation. I desire to know of them, who gave them this power to dispence with Precepts simply moral?

I shall argue upon it, and so pass it.

Whatsoever is a Duty simply moral, may be proved so to be without Scripture.

But their practice of singing in Rhime by a set form, cannot be proved a duty without Scripture.

Ergo, It is not a duty simply moral.

That which cannot be proved to be a duty simply moral by the light of Nature, nor a positive duty by the light of Holy Scripture, is no duty at all.

But singing in Rhime, as our Brethren practice it, cannot be proved to be a duty simply moral by the light of Nature, nor a positive duty by the light of Holy Scripture.

Ergo, It is no duty at all.

And I hope God will help them in time to see their Error herein, and reform.

But in the mean time I cannot but grieve to think how they have corrupted the minds of some of our young Men with this Notion of theirs about singing; And more particularly that hopeful young Branch, Mr. Tho-

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mas Harrison, who is prevailed upon by them to run retrograde to all that Pious and Learned Instruction given by his Reverend Father upon this Occasion, an account of which you have in Mr. Robert Steed's Epistle against the common and popular way of singing, pag. 2, 3. as follows,

Speaking to his Congregation, he saith, That you might (by the Grace of God) be confirmed in your abstaining from that humane invented way of common singing, &c. what I have preached to you, was that which I was instructed in by the Grace of God, partly by searching the Scriptures, and partly by the information I had in the days of my youth, by converse with those worthies who were then as burning and shining lights in those Congregations, but are now for the most part fallen asleep. And among the rest, (that I may give Honour unto whom Honour is due) I shall mention one who was well known to many of you, which was Mr. Harrison, (of blessed Memory) the late Pious, Prudent, Laborious, Learned, Faithful Pastor of the Church, formerly meeting at Petty France, he once declaring in my hearing, how he was for several years in his Judgment and Affection greatly addicted to, and much in the practice of the common way of singing, till such time as it pleased the Lord once greatly to awaken him,

him, first in the very midst of his singing (Note, Mr. Harrison had been a Parish-Minister before he was a Baptist) and after more maturely to ponder his path, whereby through an impartial search of the Scriptures he was perswaded that this common way of singing was to be avoided, as Will-worship, as much as Common Prayer, or Infant-sprinkling, which Scripture ground he then declared; whereby he was greatly Instrumental in the hand of the Lord to help and settle me in that matter. This being considered, it did not bespeak that Respect and Honour he ought to have had to his Father's Memory, when he set his Hand to Mr. Allen's Book, directly opposite to his Pious and Learned Sentiments, till he had been able to answer (with all modesty), the Grounds of his Fathers Opinion to the contrary, who declared it to be Will-worship, as much as Common-Prayer and Infant-sprinkling. But I rather blame those who were the Instruments to draw him into such an indiscreet Action than himself; for I have more honourable thoughts of him than is proper for me to express in this place.

5. They tell us in that Pamphlet with seven-
 teen Names to it, whereof two of these
 who have set their hands to Mr. Allen's
 Book are of that Number. viz. Mr. Jo-
 seph Maisters and Mr. William Collins,
 that

that there is no other way prescribed for singing under the Gospel, than what was under the Law, and therefore they assert we ought to sing, as they sung under the Law: This was spoken further to in those Queries presented lately to the singers, but they give it the go-by, as they do many other things; altho' it be sufficiently proved by the Querist, that their practice is contrary in many respects to that under the Law, particularly as it referr'd to Temple-worship, and now in Mr. Allen's Book the same men are pleased to tell us, there is no particular prescription for their singing in Rhime in the New-Testament: But according to that general Rule, do all things decently and in order, the major part of Mr. Allen's Congregation have power to impose it upon the rest, they judging it most for Edification.

Now if it were a duty simply moral; and taught by the dictates of the Light of Nature, as they affirm, they could never want Direction how to perform it, because they would then always carry their guide about them, where-ever they went, but now they have it to seek from the Law, and say they have no other Direction for it. And anon from the major vote of Mr. Allen's Congregation, in what manner, and by what musical Tunes they shall think fit to perform it by, this seems to be

very contrary to their other assertion, that it is a moral Duty, but we can no ways help their being self-condemned.

There are many other things I had a purpose to have spoken so in this Epistle, but the limits allotted me will not permit it.

And I doubt not but I shall have reflections from them for what I have already done, having met with that before for my Introduction to the Queries, altho' I did it with all the modesty and caution the nature of the subject would admit, especially when I consider their unkindness to their old Servant who wrote the Queries; for they have turned him out of his House, and took away all his Salary from him, notwithstanding he was one of their own members, and had served them faithfully even to old age, and is yet in full communion with them. However, I will not render evil for evil, but endeavour in meekness to instruct those that oppose themselves, altho' they should trample it under their feet, and turn again and rent me: Hoping that God for Christ's sake (whose cause I am engaged in) will assist me with his spirit to bear it with Faith and Patience.

I shall now recommend these weak endeavours to the Blessing of God, and the serious consideration of you my Brethren; being it may be of use to establish the minds
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of some, and reduce others who have erred from the Truth.

And wherein I have been deficient, I hope God will stir up the Spirits of some others, who have more Leisure, greater Learning, and better Parts, to give a more full Answer to Mr. Allen's Essay, and to set the Truth we contend for in a clearer light, that we may all call upon the Name of the Lord, and serve him with one consent, which is the earnest desire, and hearty prayer, of your unworthy Brother in the Lord Jesus,

From my House in
Barbican, July, 11.
1696.

William Russel.

I have only this Request to Mr. Allen, and the other Brethren embark'd with him in this Controversie, that if they shall write again, they would please to lay down the true state of the Question, before they enter upon the Controversie, for an Omis- sion of this in Mr. Allen's Essay did necessitate me to go thro' his Book, from the beginning even to the end thereof, before I could collect all the parts of that one proposition he intended to prove. And if

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they shall not be so happy as to find out a more proper Question, I desire their Answer to this that follows, being well assured if they can prove it in the affirmative, it will not only be full satisfaction to my self, but to all others that dissent from them.

The Question is,

Whether Jesus Christ as Mediator of the New-Covenant, hath commanded his Churches under the Gospel in all their Assemblies, to sing the Psalms of David, as translated into Metre and Musical Rhime, with Tunable and Conjoined Voices of all the People together, as a Church-Ordinance, or any other Songs or Hywms that are so composed, to be sung in Rhime, by a prelimited and set form of Words?

Some BRIEF

Animadversions

UPON

Mr. ALLEN's ESSAY, &c.

AFTER I had written several Pages in Answer to Mr. *Allen's* Book, I took a view of that excellent Treatise written by that ancient Servant of Christ, Mr. *William Kiffin*; and several other Ministers, entituled, *A Serious Answer to a late Book, styled, [A Reply to Mr. Robert Steed's Epistle concerning Singing,]* printed Anno 1692. wherein I find so full and solid an Answer to those pretended Authorities produced by Mr. *Allen*, for their Practice of Singing in Rhime, there is little more remains to be spoken upon that Subject; and therefore I do heartily recommend it to the perusal of all such who desire Satisfaction therein.

And indeed, it begat in me no small Wonder, to see Mr. *Allen's* Book emitted into the World four years after, and make no further advance: It seemed to me to be only *actum agere*, to do that which had been done before, and fully confuted by them and Mr. *Marlow*.

So that in case he had not exercised his Talent, in contradicting some things mentioned in an Introduction to some *Queries* lately presented to the Consideration of the Singers, I had resolved to have past it by in silence; but now I find my self obliged to make some few *Animadversions* upon it, leaving the Body of his Book to be answered by some other Hand.

The first thing he notes in that Introduction, is, That the Author thereof saith, ‘ They have ‘ innovated a Form of Worship never practised ‘ (as he finds in all History) by any of our Bre- ‘ thren before us, nor indeed in the World by ‘ any other, till about the time of *Beza* and ‘ *Calvin*, in the last Century.

And that is, to sing in Rhime by a set Form, and that by all the People together, whether Saints or Sinners, Members or no Members, whether they are Young or Old, understand or not understand what is sung.

He divides this into Two Parts :

I. He tells us, *That several of the Baptized Churches have been divers years in the practice of it.*

I suppose he means Mr. *Keach*'s, and some few others; which is no Contradiction to what I said, for it's them I am speaking of.

And pray let him who is become their Advocate, tell me of any of our Brethren of the Baptized Churches, who did practice Singing as they now do, before this Age. He hath not done it yet, nor I suppose ever will.

As for his Instance of one Mr. *Skinner*, whom he brings in, saying, ‘ That he, and the Church ‘ under his care, were none of those that refused ‘ singing of Psalms to the Honour of God, which

was published above forty years ago in a Preface to a Book against *Infant-Baptism*; I answer,

1st. Mr. *Allen* doth not tell us this Man was a *Baptist*: For I have known many in my time who have opposed *Infant-Baptism*, and never submitted to it themselves upon Profession of Faith; and I have not his Book to interm me. But suppose he were, what is Forty, to almost Seventeen hundred Years? A mighty Instance of Antiquity!

But 2^{dly}. There being nothing in those words (as cited by Mr. *Allen*) to prove that his Church were in the practice of singing *David's*, or any other Psalms, as translated into English Rhime, it makes nothing to his purpose. But I perceive a sinking Man is willing to lay hold of the least Twig for his Support, although it fail him in the issue.

But 2^{dly}. He saith, *Yea, we are further told, not only that this Practice is New among us; but also, that it was never used in the World by any other, till about the time of Beza and Calvin, in the last Century.*

The Testimony that is alledged for this he cannot deny; yea, himself says enough to evince the truth of it, to any that did not believe it before: But however, he is in a grand Passion, saying, *That R. Watson, D. D. though he be cited with the splendid Title of Reverend, he is a very scurrilous Author*; and quarrels mightily with him, for some Difference that happen'd long ago betwixt him and Dr. *Cosin*, about another Controversie; which is nothing at all to this Matter about Singing, and serves only to raise a Dust to blind the Eyes of his unwary Reader.

As for his passionate and unwary Expressions against a Doctor in Divinity, and of the Church of *England*, and (I suppose) yet living, I shall take no further notice of, but leave it to the Doctor himself to chastise him for it, and to demand Satisfaction for not allowing him the Title of *Reverend*, and shall return to the Matter in hand.

The Reverend Dr. *Watson* saith, in his Book against *Singing in Rhime*, printed at *London*, Anno 1684. pag. 19. ‘ The Original of this Device (viz. of turning the Psalms of *David* into ‘ Rhime and Metre) was not in *England*, but first ‘ taken up by one *Clement Marot*, a Groom of the ‘ Bed-Chamber to the *French King Francis I.* and having told us how he made Songs for the King to sing, he adds, pag. 20. ‘ That he was ‘ prevailed with by *Fr. Vatablus* to relinquish his ‘ triking Doggrel, and to turn *David’s Psalms* ‘ into French Metre ; That he did the first thirty, ‘ and the King sung them, as he had done his former Ballads. He further saith, That *Beza* and ‘ *Calvin* did afterwards encourage him (when at ‘ *Geneva*) to turn more of them into Rhime, and ‘ after that brought them into use in their Assemblies. Now this is the Matter of Fact about the Original of this Device, as reported by our Author, and it is either true or false.

Doth Mr. *Allen* deny this to be true ? No ; he is so far from that, that his Modesty will not permit him, or his Reading not furnish him with any Instance of a higher Original than the last Century ; and therefore is so kind to furnish us with Two corroborating Testimonies besides, to prove the truth of our Assertion, which are as follows :

1. Saith

1. Saith he, *We are informed by Dr. Burnet, an Historian whose Credit none I suppose will question.*

You are unhappy in your Guess; for I should much question a Report that had only his single Authority to support it: For I have not forgot what occasion'd the Parliament to order a Book of his (which had a grand Error in it, in point of History) to be burnt by the common Hangman; which was accordingly executed, in the presence of too many Witnesses to be denied.

But what is it this so much admired Doctor of his saith? That the *Psalms* being translated into Verse, were much sung by all that loved the Reformation; and that the Affections of Men to the Work of Reformation were every where measured by their Singing or not Singing these *Psalms*.

A blessed Standard to measure Mens Religion by, when the most Profane (if instructed therein) may sing in musical Notes, with tunable Voices, better than the most Solid and Sincere Christian!

And that we may be sure to know that his Historian carries it no higher than the beginning of the Reformation, he further adds his other unquestionable Instance. For,

2^{dly}. Mr. Allen tells us, Mr. Quick saith, *That the Psalms being translated into French Metre at the beginning of the Reformation, were sung by all sorts and degrees of Men, &c.*

Thus you see, for all his mighty bluster against Dr. Watson, yet he hath fully proved his Testimony to be true, by a Bishop of the Church of England, and a learned Minister of a Presbyterian Congregation; for which I thank him.

But the man seems to be sorry for this Inequity, in a Page or two after; for he tells us of some *Egyptians*, about the second or third Age, who spent part of their time in composing Songs and Hymns to the Praise of God, of all sorts of Metre, and Musical Verse, which they writ in grave and solemn Rhimes, *subuōis*, Numbers.

Now how shall we know the truth of this? Why, he sends us to *Eusebius*, and then to *Egypt*; and when we come there, to search the Egyptian Records for Thirteen or Fourteen Hundred Years past. And what is all this for? Why, he tells us, *That we may know that the time of Beza and Calvin, in the last Age, is not the most ancient date of Singing in Metre and Rhime, as is pretended.* And this is the only Instance he gives.

Hath the man forgot already what he was talking of? Was it not the Translation of the *Psalms of David* in Metre, and common Rhime? And did not himself grant, nay, prove, that this was done at the beginning of the Reformation, as *Dr. Walsin* had said? and was then brought into common use, even more common than the *Common Prayer*, if *Mr. Quick* say true, as he is quoted by *Mr. Allen*? And shall he now give us an Instance of what some private Christians might do to make themselves Pastime with, or to make others merry? Surely his Business had been to have proved, that the *Psalms of David* had been translated into Rhime in some vulgar Language, and sung by some Church of Christ, as they now practice it, after the *Geneva* fashion, whom they Ape and Imitate, as their beloved Founders.

But not one word of this. For,

1. The *Psalms of David* are not so much as mention'd ; but instead thereof, Songs of their own making.

2. There is not the least syllable of their being translated into Rhime ; which was the only thing he should here have proved, if he had known how : For that was the case of *Clement Maror*, in the days of *Beza* and *Calvin* : He translated them first into *French Metre* ; and I still say, they were never (as I find) translated into *Metre* in any Language before. If he knows they were, let him give his Instance, or forbear fooling thus with his new Mode of *Ballad-singing*, for it is no better.

3. Nor yet is there the least mention made of bringing those Songs, after they had writ them, into their Assemblies, and reading them line by line, and all the People making a noise like madmen, in singing after them. So that this Instance may be discarded, as impertinent to what he brought it for, it not being *ad Rem*, but a faint Flourish only, suitable to that weak and unscriptural Cause he hath unadvisedly undertaken.

But suppose he could have pickt out any one Instance out of *Eusebius*, in the second or third Century, that some one Church had so sung as they do, (which it's plain he cannot ; for we had heard of it before now from some of the Singlers who have written about Singing, in case there had been any) yet (I hope) this is no Rule for us to walk by ; for he may find Instances within that space of time, of *Infant-Baptism*, and other corrupt Practices, which we are not to follow as our Example.

For we are not to go to Fathers and Councils for our Direction, but to Christ and his Apostles, who are the only infallible Guides about all the Parts of instituted Worship now under the Gospel; and if any one (although he were an Angel from Heaven) speak not according to their words, we are not to receive, but to reject his Testimony.

And I perceive Mr. *Allen* doubts of his Abilities to prove from the written Word of God, that their mode of Singing is a part of the revealed and instituted Will of Christ in these Gospel-times; because he leads us to that imperfect Guide, the Light of corrupted, depraved Nature, from thence to be instructed into their way of Singing, it being (as he conceives) a Moral Duty.

But this hath been sufficiently confuted by others, and I shall have occasion to speak more particularly to it in another place: However, I must say this of it at present, It is certainly the most insipid way of Reasoning, and the weakest Subterfuge that ever Men of Parts had recourse to, that when they are not able to shew that their Practice is any part of instituted Worship under the Gospel, they should send us to that blind Guide of corrupt Nature.

It is as if you should tell us, It is true indeed, that our way of Singing, by a prelimited Form of Words, with conjoined Voices of all the People together, in Musical Rhimes, and Tunable Notes, was never commanded by Christ, taught by his Apostles, or practised by the Primitive Churches. But if you will hearken to the Light within, and mind what the Dictates of a corrupt Humane Understanding will teach you, then you shall be better

better informed than they can do it ; for that
 faith, it is a *Moral Duty*, and therefore the *Duty*
 of all Men, and consequently of every Christian. See
 Mr. Allen's *Essay*, p. 14.

I shall now mind him of what follows in the
 Introduction, after the Account of *Clement Ma-*
rot's translating the *Psalms* into French Metre and
 Rhime.

We may infer from thence, as we usually do
 upon another Subject, ' That seeing our Adver-
 saries cannot prove from Scripture, or any au-
 thentick History, that any Infant was Baptized
 in the two first Centuries, it was because the
 same was not commanded by Christ, nor taught
 by his Apostles : And surely the case will hold
 good here also, seeing that Fifteen hundred
 Years were gone and past since our Saviour's
 time, and no Instance to be given of any Church
 of Christ that ever sung in Rhime.

This I thought had been of moment for him to
 have answered ; but he passes it by, as if no such
 thing had been written.

I shall therefore offer some Arguments to prove
 the Validity of this Assertion ; and I demand of
 our Singers a positive Answer to each of them,
 if they shall think fit to make a Reply.

If it doth not appear from Scripture, or any authen-
tick History, that the Psalms of David were transla-
ted into Rhime and Metre, until the Sixteenth Century
after the Birth of Christ,

Then it was impossible that any Church of Christ
could so sing them as our Brethren now do :

But it doth not appear from Scripture, or any au-
thentick History, that the Psalms of David were

translated into Rhime and Metre, until the Sixteenth Century after the Birth of Christ: Ergo, It was impossible that any Church of Christ could so sing them as our Brethren now do.

The *major* is undeniable. The *minor* I thus prove:

If it be so recorded, that they were translated into Rhime and Metre before that time, you or some other are able to shew it:

But neither you nor any other are able to shew it: Ergo, It is not so recorded.

Now as the *major* of this Argument cannot be denied, so the *minor* will also stand good till you give an Instance where it is so recorded, the Argument being a universal Negative: And therefore I shall thus infer upon you,

If Singing in Rhime and Metre was never practised by any Church of Christ until the Sixteenth Century, it was because the Lord Jesus had not commanded it so to be:

But it was never so practised by any Church of Christ before that time: Ergo, The Lord Jesus hath not commanded it so to be.

The *minor* stands good till you give your Instance. The Consequence of the *major* I thus prove,

If the Lord Jesus had so commanded it, then his Apostles would have taught the Churches to have so practised it:

But they did not so teach the Churches: Ergo, It is not so commanded.

The Consequence of the Major I thus prove,

If the Apostles were faithful in the discharge of their Ministry, and kept back nothing that was profitable to the Churches, but declared unto them the whole Counsel of God, then they did teach the Churches all things their Lord had commanded them. But the Apostles were thus faithful in the discharge of their Ministry: Ergo, They did teach the Churches all things their Lord had commanded them.

There is no part of this Argument can be denied, without raising up the very Foundation of Christianity. I shall therefore proceed to prove the *Minor* of my former Syllogism, by the same way that I proceeded before.

If the Apostles did teach the Churches of Christ to sing in Rhime and Measure, with conjoined voices by all the People together, with musical tunes, by a prelimited form, as a Gospel-Ordinance, then it is somewhere so recorded in the New-Testament. But there is no such record to be found in all the New-Testament: Ergo, The Apostles did not teach the Churches of Christ to sing as aforesaid.

The Consequence of the *Major* is natural from the premises, and if you deny the *minor* Proposition, you are (as before) obliged to shew us where it is so written in the New Testament.

Thus you may apprehend what a Circle you have brought your selves into, (by pretending your way of singing to be a part of Instituted Worship under the Gospel) out of which I

conceive you cannot easily extricate your selves, you had better have owned it to be a Humane Institution, and have told your members you had agreed upon it at a Church-meeting, as that which would render you like other People in your Assemblies; even as *Israel* would have a King, because they would be like other Nations; and God gave them their Request, but it was in anger, and tended to their ruin; as this way of Ballad-singing hath a tendency to yours, having begun already to diminish your Numbers, and force two Congregations to unite into one, to keep up their Reputation, and supply that deficiency singing in Rhime had made in the loss of their members. This, as it is a great truth, so it is really a matter of Lamentation: Nay farther, a great part of your members that remain, are so dissatisfied, that so soon as you begin to tune your Pipes, they immediately depart like men affrighted. If you were strong, (as you suppose your selves to be) you ought to bear the Infirmities of the Weak, and not thus foolishly to please your own selves, and give the World an occasion to reproach you for your Divisions.

The Second thing which Mr. *Allen* seems so much concerned at, is this.

That in those Queries it is suggested, that the Word *Sung* is added by the Translator in all these places following, viz. *Mat.* 26. 30. *Mark* 14. 26. *Acts* 16. 25. *Heb.* 2. 12. because in none of them it is to be found in the Original, and that consequently all that assert singing from these and the like Scriptures, deceive

others, and do very ill in justifying the Translators in adding to the Word of God.

' This Mr. *Allen* saith is a bold presumption indeed for any, but especially such as know not a word of the Original Text, thus to arraign our Bibles.

But, pray Sir, why so hasty? how come you to know this to be true? what if they who have affirmed it (whom the Querist refers to) should understand both *Greek* and *Hebrew* as well as your self; where then will this bold presumption be found?

' But, saith Mr. *Allen*, to print and publish against their own Teachers and Brethren such a heavy Charge as this.

I answer, If Members may not oppose their own Teachers, when they impose upon them Humane Inventions, in the stead of Christ's pure Precepts, the Church may quickly be brought under sad Circumstances in matters of Worship.

' But, saith Mr. *Allen*, let not any Christian be startled at this bold presumption, for I assure you 'tis as groundless as 'tis bold. Excellent Rhetorick, and a proof in *verbo Sacerdotis*.

Now after all this Noise, might not a man reasonably expect, he would have proved that *ᾠδὴ*, or some other word that signifies to sing, had been joyned with *ᾠδῶν*, or *ᾠδῶσαντων*, in some of these Texts? but of this he saith not one word.

And altho' it be not there, yet he labours to persuade his Reader the Translator did well in putting it into our Bibles; and the reason he assigns is,
because

cause *Calvin, Beza, Piscator*, the *French Translators*, and many others have ascribed singing to our Saviour in those Texts, so that he would have us to think it was lawful for them to err with a multitude.

I answer, *First*, Negatively : It is not said that our Saviour *sung* in either of those Texts, notwithstanding *Mr. Allen* hath so often asserted it in his Book, and makes it the main Pillar upon which his singing with conjoined Voices is built.

And therefore as they all fail him in their Evidence, so they are not to be admitted by us as Witnesses, (in their own cause) they being parties.

But cannot *Mr. Allen* prove the word *sung* to be in any one of those Texts? No, not in one of them.

2. But suppose it were as he saith, (for I would grant my Antagonist all the fair play that he could desire) yet unless he could also prove, that this Hymn was sung in Rhime, by a prelimited form of words, in musical verse, as a Gospel-Church-Ordinance, it will not in the least answer his End.

But to put the matter out of doubt, (altho' if their Memories had not failed them, they might have spared my pains herein, it having been done sufficiently already by *Mr. Marlow* and others) I will set down the words in the *Greek*, as they stand recorded in all those places:

In *Mat. 26. 30.* *Kai ὑμνωσάτε*, which *Arias Montanus* renders, *Et Hymno dicto*; and *Mr. Allen*, A Hymn being said.

In *Mark* 14. 26. Καὶ ὑμνοῦσάν τε. Et Hymno dicto,
and a Hymn being said.

In *Acts* 16. 25. Παῦλος ἔ; Σίλας προσευχόμενοι
ὑμνοῦν τον Θεόν. *Arias Mont.* Paulus & Silas orantes
laudabunt Deum. Paul and Silas praying praised
God.

In *Heb.* 2. 12. ὑμνήσω σι, Laudabo te, I will
praise thee.

I shall add a fifth place, where the word *sing*
is not in the Original.

James 5. 13. The Greek Word is Ψαλλέτω,
Pfallar; Let him psalm, and not sing Psalms, as
they have translated it.

And herein I have not only *Arias Montanus*,
and the Learned *Cassellio*, on my side, but Mr.
Allen's Old Friend and merry Companion, *Beza*,
who also leaves out the word *sing* in this Text,
altho' he adds it in the rest.

'But saith Mr. *Allen*, Tho' some of our old
'Translations render it, they said Grace, or
'they Praised God, yet none of them tell us,
'they did it not by singing.

Nor is there any reason why they should, if
Mr. *Allen* say true, That to render it a Hymn
being said, or to tell us they sang it, implies
the same thing.

But will he take this for current Coin from
a Pede baptist, when he shall tell us, 'The Holy
'Scriptures do indeed say, that Believers were
'baptized, and that by dipping: But they no
'where say, that Infants were not baptized,
'and that by sprinkling; and therefore take
'it for granted that they were; I suppose not.
'And we have as little reason to admit it in
'this.

I hope by this time it's manifest to the Reader, that we have neither abused Mr. *Allen* nor the Translators.

But saith he, 'If this should be believed, it would leave all English Readers in perplexing doubts, when they read the mind of God in their Bibles, and when instead thereof they read the Additions of men.

I perceive he is not so solicitous about the matter, whether it be true, or not true; but he would not have the English Readers to be told so, because they may then call his Authority for singing into question: But I hope we that labour to undeceive them, are not to be blamed for so doing; but those who have known they were deceived by a corrupt Translation, and would not inform them. This is the true state of the Case betwixt you and us.

But why should this be thought such a Bugbear by Mr. *Allen* and his five Champions? Some of them know we say true, that there are Errors in our English Translation, (and that in the case depending;) have they not often told the People in their Pulpits, (and I doubt not but they will do it again) that the Original hath it thus or thus, different from that in our English Bibles: They it seems (when they please) may shew their Skill in the Original, but we must not do it.

But that I may shew you, we are not singular in our assertion in this point, I will give you the Opinion of that Eminent Learned and Holy Man of God, Mr. *Henry Jessey*, as you may read it at large in the History of his Life and Death; he doth indeed tell us, it

is no dishonour to the Translators, to affirm, that the knowledge of the Hebrew and Greek hath been improved even to Admiration since that time.

Besides, mention might be made of some unhandson dealing, not in the Translators, but in a great Prelate of that time, the chief Supervisor of that Work; who, as the Reverend Dr. Hill declared in a great and honourable Assembly, would have it speak the Prelatical Language, and to that end alter'd it in fourteen places.

Instances of some of them follow:

In *Act. 12. 4.* for *Πάσχα*, he struck out *Passover*, and put in *Easter*.

Act. 1. 20. instead of *Charge*, he put in *Bishoprick*; which was *Judas* his Bag, or nothing.

Act. 2. 31. he struck out *Grave*, and put in *Hell*; that it might suit with that blind expression in the *Creed*, (which both puzzled all the World) *He descended into Hell*.

In *Heb. 9. 1.* where the word is *ἱερατικῶν, Institutions of Worship*, he puts down *Divine Service*; because they had got a trick to call the *Common-Prayer* by that Name.

In *Act. 19. 37.* instead of *Robbers of the Temple*, he puts in *Robbers of Churches*.

These and such like Alterations were indeed not only against the minds of the Translators, but also of the then Bishop of *Gloucester*, who was joined with the other as a Supervisor, and complained of it himself; But (saith he) *he is so patient, there is no contradicting him.*

The Church of England doth not exempt our last Translation from all deficiency, but do shew

[10]

in their Pulpits continually how the Text may be better translated, so, or so.

And when Dr. *Burges* gives his Opinion about subscribing to Scriptures not rightly rendered, he saith, ' Our Subscription to the *Common-Prayer-Book*, is to approve the reading of such Scriptures as are there appointed to be read, and ' not to justify the Printers or Translators Errors therein.

These Interpretations King *James* accepted, and the then Archbishop of *Canterbury* affirmed to be the true Sence, Meaning and Intention of the *Church of England*.

Were I minded, I could give you much more of this kind; but lest it should be thought I had some other Intention than what I have proposed, I shall forbear doing it till a further Occasion shall offer it self.

By this time I hope it will not seem to Mr. *Allen* to be so great a Crime as he thought it had been, to question him for justifying our Translation in some few particular Instances.

But why should I trouble my self to contend with one who either is not a competent Judge of Translations, or else is not sincere, but guilty of handling the Word of God deceitfully, and doth what in him lies (in the Case before us) to cheat the Understanding of his English Reader.

For in the close of his Book he saith, ' It being asserted in this Treatise, that the Divine Book of *Psalms* were written by the holy Penmen in Hebrew metre, and some of them in Rhime, not only in the Original Sence of the Word, as it denotes no more than Verse or Number, but also in the Vulgar Notion of it.

The

The Vulgar Notion is equal Feet, and a Chyming at the end, such as is found in the Writings of our English Poets and Ballad-makers, in imitation of which, *Marot* began to translate the *Psalms* into French, for the use of the King, which he sung as he had done his other Ballads; and which *Hopkins*, *Sternhold*, and others, did afterwards imitate in English Rhime.

Let not the word *Ballad-singing* sound amiss in the Ears of our new upstart Singers; for we have an English Translation that calls the *Song of Solomon*, *The Ballad of Ballads*. And if Mr. *Allen* can prove this Assertion of his to be true, *Erit mihi magnus Apollo*.

But to proceed: He further saith, ' It was desired by a worthy Minister that I should set down two or three Examples of it; which I was the more willing to comply with; because of the Confidence of a late Writer, who denies it.'

The Examples (he gives) follow, and I believe they are such that no mortal that understands *Hebrew* would have given, except himself; for all Rhime is Metre, though all Metre is not Rhime: But there is not one of all his four Instances Metre.

Now suppose he had pick'd out three or four true Verses, both in Rhime and Metre, out of an Hundred and fifty *Psalms*, can any man in his right Wits conclude from thence, that the whole are in Rhime and metre? Surely, No; but that it rather fell out by chance, as it sometimes happens in our common Discourse.

And when I have made it appear, that Mr. *Allen* hath been so unhappy as to fail in all his Instances,

then I hope the Reader will be satisfied, that it is not such a bold, ignorant and confident Assertion, but a great Truth, to affirm, That the *Psalms of David* were not originally written in Rhime.

I shall observe this method, for the English Reader's better Satisfaction :

1. Set down the Hebrew Words in Hebrew Characters.

2. The Hebrew Words in English Characters.

3. The matter of them in English Words and English Characters, that it may be made obvious to all.

I shall begin with his first Example, *Psal. 8. 5.* but the words are in *ver. 4.*

מִה־אֲנִישׁ כִּי־תִזְכְּרֵנּוּ

וּבֶן־אָדָם כִּי־תִפְקְדֵנּוּ

Mah anosh ki-tizkerennu ?

1 2 3 4 5 6 7 8

Uben adam, ki tiphkedennu ?

1 2 3 4 5 6 7 8 9

What is man, that thou art mindful of him ?

And the son of man, that thou visitest him ?

Here it's manifest, 1st. That these are unequal Feet, one having eight Syllables, and the other nine. 2^{dly}. That the English, although it be Prose, and intended for no other ; yet it's as good Rhime as the Hebrew, and as good metre ; for the first line is ten and the second is eleven

His second Example is *Pfal.* 63. 3. but the words are in *ver.* 2.

I doubt the Contrivance is not his own, because he hath twice mist the right Verse.

כֵּן בְּקֹדֶשׁ חַיִּיתִיךָ

לְרֵאוֹת עֹזֶךָ וְכְבוֹדֶךָ

Ken bakkodesh chaziticha,

1 2 3 4 5 6 7 8

Livot gnuzzecha uchebodecha.

1 2 3 4 5 6 7 8 9 10

*To see thy power and thy glory,
So as I have seen the in the sanctuary.*

1st. Observe how unequal the Feet are.

2^{dy}. That the English is as good Rhime as the Hebrew, and for metre they are both alike; for in the Hebrew there is eight syllables in one line, and ten in another: In the English there is nine syllables in one line, and eleven in the other; and yet we all know that the Reading Psalms were never intended for either Rhime or metre.

His third Example is *Pfal.* 116. 7.

שׁוּבוּ נַפְשׁוֹ לַמְנוּחָיו

בְּיַהֲדוּתָהּ נִמְלֵךְ עָלָיו

Shubi napsi limnuchoi,

1 2 3 4 5 6 7 8 9

Ki-Jehovah gamal gnalajechi.

1 2 3 4 5 6 7 8 9 10.

Return unto thy rest, O my Soul,

For the Lord hath dealt bountifully with thee.

The fourth and last Example he gives, is
Psal. 148. 1, 2.

הללו יה מן השמים

הללוהו בפרומים

Hallelujah min hashshamajim ;

1 2 3 4 5 6 7 8 9

Halleluhia bammeromim.

1 2 3 4 5 6 7 8

Praise ye the Lord from the Heavens ;

Praise him in the heights.

Thus Mr. *Allen* hath set it down in his Book, and yet it is not metre; for one hath nine syllables, and the other hath but eight.

Let us now see how the words are in the Hebrew Text :

הללויהו יהוה מן השמים

הללוהו בפרומים

Hallelujah halelu et Jehovah min hashshamajim ;

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16

Haleluhu b. Ammeromim.

1 2 3 4 5 6 7 8

*Praise ye the Lord; Praise ye Jehovah from the
Heavens :*

Praise him in the heights.

So that you see plainly the vast difference between the words in the Text, and as set down in Mr. Allen's Book; for there is in the Hebrew sixteen syllables in the first line, and but eight in the last.

Doth this look like Rhime and Metre? This must be done on purpose to deceive his English Reader; for he hath left out these words in the Hebrew Text, *Halelu et Jehovah*, which con-

1 2 3 4 5 6 7

tains seven syllables, and fifteen letters, on purpose to make his Reader believe it was both Rhime and metre.

From hence it's plain, the most Sacred and Incommunicable Name of God, which denotes his Essence, viz. *Jehovah*, must be razed out of the Book of God, to make it Rhime for the pleasing of their Fancies. Doth this become those five Ministers who have set their Names to Mr. Allen's Book? It looks as if they were resolved, *fas aut nefas*, right or wrong, to bear down all that stands in their way, rather than lay down this humane Invention of Ballad-Singing.

The second Verse is thus,

הללוהו כל מלאכיו

הללוהו כל צבאו

Haleluhu col-malachain

1 2 3 4 5 6 7 8 9

Haleluhu col-tzaba-au

1 2 3 4 5 6 7 8

Praise ye him all his Angels;

Praise ye him all his Hosts.

This you see is not Metre, and therefore never intended for Rhime; for the first line hath nine, and the last but eight; and *Solomon* saith, *The legs of the lame are not equal.*

Now you see what is become of the Advice of his worthy Servant, for he hath failed him in all his Examples.

I desire the Reader to observe by the way, that if Mr. *Ailen* shall pick and choose, out of a Hundred and fifty Psalms, what Verses he pleases, from *Psal.* 8. to *Psal.* 148. and yet cannot find one true Verse, then all his huffing against me and others will avail him nothing. For suppose he had been bound to defend any one whole Psalm to be Rhime, what a hard Work would he have undertaken?

But to be trifled with no longer by him, I affirm, That any man that understands Hebrew, may as easily know that the *Psalms* were not originally written in Rhime, as he may know the difference between our *Reading* and the *Singing Psalms*. But if men will be wilful and foolish, and put themselves and others to trouble, their Ignorance and Pride must be exposed to the view of all, when it comes in competition with God's Word: And in case they shall any more insist upon this Subject, I will make it so manifest, that every English Reader shall be capable to understand it; and then whether these Ministers will confess their wilful or ignorant Opposition against the Truth, or not, I cannot help it.

For if all these Gentlemen do understand Hebrew, then it is a wilful and premeditated Cheat: If they do not understand it, then it's Presumption in them to oppose such that do, and at the same time tell them, they know not a word of the Original Text.

But now suppose all this were true, (which is indeed utterly false) that they had been written in Rhime, and that select men in the Church of the Jews had sung them so, with their Instruments of Musick, what had this been to us under the Gospel? For we are delivered from that Yoke of Bondage the Jews lay under, by the Coming of the *Messiah*: He hath, by his Death, took away the First Covenant, that he might establish the Second. We are now under the New Covenant, which is a better than the Old; it hath a better Mediator, better Laws, better Promises, and is (in the whole of it) a more Spiritual Dispensa-

Glory, or with common Musical Singing and Dancing, and great External Splendour ; but the *King's Daughter* now is all glorious within, endowed with the Gifts and Graces of the Holy Spirit, and is to act all her Duties from a principle of Grace and Holiness within ; she needs no Instruments of Musick to stir her Affections, nor any Flesh-pleasing Tunes, or musical Rhime, to make her merry ; for the Spirit fills Her with Joy and Peace, through Believing ; and when he hath a mind to glorifie himself by any Outward Melody, he will not want the Assistance of our Singers to indite Tunes to express it by. And indeed, it's strange they should think, that no Praises offered up to God, in and through his Son, should please him so well as the Rhimes of *Hopkins*, *Sternhold*, and others.

I had thought here to have put a stop to my Pen, and have said no more at this time upon this Subject ; but by the Importunity of several worthy Friends, I was prevailed with to take notice of some few things more in Mr. *Allen's Essay*, lest it should be supposed by some I had omitted some of the most material Passages therein.

I shall therefore, in answer to their Desire, observe what follows :

In Mr. *Allen's Essay*, chap. 1. pag. 5. he tells us, ' He shall endeavour to shew, that Singing
' the Praises of God is a Christian Duty, and
' that it was not peculiar to the Jewish Dispensation.

But why doth not Mr. *Allen* state the Question as it ought to be stated, but leave out the most

Mr. *Allen* gives us the Reason of it in his Epistle; for he saith, "That what he hath omitted in any one place, he hath endeavoured to supply in another, for our full Satisfaction.

Now in his Fifth and Sixth Chapters he gives his Judgment for Singing in Verse or Rhime, rather than Prose, and that in Musical Verse, by Artificial Tunes; which is indeed their way of Singing, and therefore we are bound to understand him in that sence, according to his own Explanation.

I shall therefore lay down his Position, as he would have us understand it :

‘ That Singing the Praises of God, not in Prose, but in metre and Rhime, with an extention of the Voice, and a peculiar modulation thereof in musical Verse, by Artificial Tunes, with conjoined Voices of all the People together, and that by a prelimited Form, (*viz.* the *Psalms of David*, as translated into Rhime,) is a Christian Duty, and not peculiar to the Jewish Dispensation.

This (saith he) *I shall prove these three ways :*

First, *From its being a Moral Duty.*

Secondly, *From the Example of our Lord Jesus herein.*

Thirdly, *From the Apostolical Injunctions thereof.*

I shall briefly consider these Three ways by which he Essays to prove it, in the Order he hath placed them.

First, He saith it is a *Moral Duty* : And before he proceeds to prove it, he tells us a long Story of the distinction betwixt *Moral* and meer *Positive Duties*, and gives several Instances in things wholly foreign to the matter in Controversie.

But

Est in *Pag.* 8. he saith, ' It's a *Moral Duty*,
 ' for men to praise God with all the Faculties
 ' wherewith he has endowed them; and because
 ' they are able to praise him with their Mouths as
 ' well as their Hearts, therefore they ought to
 ' do it.

Now I know not of any Adversary he hath
 in the World in this Point; for it's generally
 agreed that we ought so to do, and that we are
 so taught by the Dictates of Nature; so that he
 hath spent several Pages to no purpose.

But after this he tells us, ' That it is not only
 ' to be done by Speaking, but also by Singing his
 ' Praise.

Now we must enquire, what he means by *Sing-*
ing? He tells us, in his Answer to this Question,
 what *Singing* is, *pag.* 29, &c. ' That the word
 ' שָׁרָה, *Shur*, with its Derivatives, is used in
 ' Scripture above a hundred times, to denote
 ' *Singing*, and signifies primarily to *Extend*, and
 ' to *Sing*, because therein there is an Extension
 ' of the Voice: Whence (saith he) 'tis evi-
 ' dent, there is no Singing properly without an
 ' Extension of the Voice; which will be more
 ' clear by considering another word, שָׁרָה, *Ranan*,
 ' whose primary and general sense is, to make any
 ' loud Noise: And therefore he tells us, it's
 thence used to denote Singing; plainly intima-
 ting to us, that that consists properly in making
 a loud Noise with our Voices.

Now if this be so, then I perceive we may
 perform this Duty in *Prose* as well as they can
 in *Rhime*, if we do but make a loud Noise with
 our Voices when we render Praises to God.

But the whole stress of the Controversie consists in this ; Not, whether Praising God be a *Moral Duty* ; but, whether such a Praising of God in Rhime, which they contend for, is a *Moral Duty* ?

I answer, It is not ; nor can it possibly be so, for this Reason : Because the Light of Nature, although it may teach that there is a God, and that this God is to be worshipped, and that we ought to worship him according to his own Prescription, so far as he shall reveal his Will to us, yet it never could teach us how this God must be worshipped ; and until our Singers can prove it in any other instance, they ought not to insist upon it in this, it being a baffled Cause in Mr. Allen's Congregation long ago.

Secondly, He saith, Singing the Praises of God was a Duty performed to him by the heavenly Angels, at the discovery of the glorious Perfections in the Creation, and therefore infers, it is a *Moral Duty*. To prove his Assertion, he quotes *Job 38. 7. When the morning stars sang together, and the sons of God shouted for joy.*

I shall first deny, that there is any other thing intended by *Stars* in that place than the material ones ; for divers of them are called by their Names in that very Chapter, as in *ver. 31, &c.* there is mention'd the *Pleiades*, (or Seven Stars) *Orion* with his *Bands* : And its said, *Canst thou bring forth Mazzaroth in his season ?* The Hebrew word מַזְזָרוֹת, *Mazzarot*, signifies the *Planets*, or Twelve Signs in which they move, which are so many Constellations of the Stars, giving their Influence upon the Earth. And there is particularly men-

tioned *Arcturus* with his Sons, which is a Celestial Constellation in the form of a Bear, about the North Pole ; and after this, it follows, *Knowest thou the ordinances of Heaven? canst thou set the dominion thereof in the earth?* So that this hath no relation to the Angels, but sets forth the blessed Harmony there was in all the Works of the Creation in this lower World, before Sin had marr'd it by the Fall of *Adam*.

Besides, if he will bring a doubtful Interpretation from a Text, he ought to prove his Interpretation from some plain Text : But he hath not given us any Instance that the Angels did ever sing, and I know of none there is to be given ; if there be, let him produce it, and then he may expect an Answer to it, and not before.

But further, Had not Mr. *Allen* been resolved to Trifle in this matter, for want of Proof, he would have took notice of what Mr. *Marlow* has said upon this Text, in his *Truth soberly Defended*, in Answer to Mr. *Keach's Breach repair'd* ; where all that he hath said upon it is fully answer'd, four years before his Book was published.

It's a sad thing to have to do with such men, that neither know how to give or receive Answers.

But suppose the Angels had sung, which remains yet to be proved, this is no necessary consequence, that therefore the Light of Nature teaches us so to do.

But whilst he was writing this, he had certainly forgot what the Angels are in their own Beings: They are Spirits devoid of Bodily Organs, and of a Nature very distinct and superior to ours: And yet when he is to prove, that Singing the
Praises

Praises of God with our mouths is a *moral duty*; he brings in the Angels for an Instance: It plainly appears from hence he is unacquainted with the Doctrine of Spirits, and of the manner by which they perform their Operations; for as they take up things by an intuitive knowledge, so they act in a way suitable to their own Natures, not to be demonstrated by us whilst we live in Houses of Clay.

Thirdly, He saith, Whatsoever was practised in the Church of God, and approved by him before the giving of the Law at Mount *Sinai*, and never afterward declared to be typical, is a moral duty.

Where the Logick of this lies I know not, but we will examine it, and see if we can find it out.

1. Why before the giving of the Law upon Mount *Sinai*? was there no moral duty practised by the Church of God after that time? how comes this distinction of time to prove this or that a moral duty?

Pray let Mr. *Allen* tell us, whether that prohibition given to *Noah*, Gen. 9. 4. *But flesh with the life thereof, which is the blood thereof, shall ye not eat*, be a moral duty; for it was practised by the Church of God before the giving of the Law upon Mount *Sinai*, and unless he can shew us that it was declared typical, and tell us what it was a Type of, it must be a moral duty in his understanding.

If he ask his Friend Mr. *Stentet*; who is one of his five Champions; he must tell him, that the seventh-day-Sabbath was a moral duty, al-

tho' it were typical, and given before the Law upon Mount *Sinai*. And on the contrary, Mr. *Allen* must deny it to be a moral duty because it's typical; how these Men come to set their Hands to a Position, so opposite to each others understanding, I know not; but tho' they differ in many other things, it seems they can agree about singing, and that is now become their *Shibboleth*.

I had thought that all Christians had generally agreed, that the Summ of all moral duties had been comprehended in the Law of the Decalogue, altho' they are not agreed, that as it was there delivered, the whole of it is simply moral; and if so, then Mr. *Allen's* best way had been to have proved singing to be commanded (not before, but) at the giving of the Law upon mount *Sinai*, and that would have appeared with a more seeming probability to have furnished him with an Argument to have proved it a moral duty.

2. But why doth he say, that singing was practised in the Church of God as such?

To prove it, he brings only this single Instance, *Exod. 15. 1. Then sang Moses and the Children of Israel this Song to the Lord.*

I answer, 1. By denying that this was done as a Church-act: That they were not excited to it from any spiritual and Internal Joy, stirred up by an encrease of any Gifts or Graces of the Spirit bestowed upon them at that time, as Members of the Church of God, but from some other considerations, is evident from the account given in the Text.

For it was upon that mighty deliverance that
 God

God gave them at the Red Sea, when *Pharaoh* and his Host were pursuing them with rage and malice, to have destroyed their Bodies by the Sword, because they were leaving his Countrey; and he should loose so many Subjects and Vassals, whom he had enslaved to their great affliction, and his great profit. Now God having preserved them in that miraculous manner, and so eminently signalized his power in the destruction of their Enemies, they therefore brake forth into this great extatic of singing his Praises; having the great Prophet of the Old Testament to direct them in it.

So that it doth not at all appear, that it was performed as a Church-act, but upon an outward and civil consideration: Besides, how he will do to prove they were then formed into a Church-state, when all the Laws for the establishing the *Jewish Oeconomy* were given after that time, I cannot readily apprehend; nor yet how he will prove that they sung in Rhime; seeing the Song it self, as recorded in the Scripture, is not in Rhime.

Furthermore, It may be observed, that they did not perform this Duty as Mr. *Allen* and part of his Congregation do, by singing promiscuously, Men and Women together, for the Women had more modesty (I perceive) than some of our Women have now; for they did not sing together with the men, but went out by themselves; for in *Exod. 15. 20, 21.* it's said, *And 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; and Miriam answered them, Sing ye to the Lord, for he hath*

triumphed gloriously, the Horse and his Rider hath
be thrown into the Sea.

And pray let Mr. *Allen* give us in his next
a better reason than he hath yet done, why sing-
ing for this outward deliverance from *Egyptian*-
Slavery should not be as good a Type of our spi-
ritual deliverance by Christ, and the Joy that
results therefrom, as that of the use of timbrels
and dancing should be a Type of Joyfulness of
Heart under the Gospel, as he tells, but hath
not proved it. And in case that the matter of
their Song was typical, then by his own Ar-
gument it was not a moral duty.

But for your further satisfaction in this mat-
ter, if you will but consult the Scriptures, you
will find that before the Temple-worship was
erected, it was frequent for those People, upon
any National Deliverance, or any great Victory
obtained over their enemies, to sing and dance
with Instruments of musick, as you have an account
of the Song of *Deborah*, *Judg.* 5. upon that ac-
count, and that of *Jephthah's* Daughter, and the
Maidens her Companions, *Judg.* 11. and that of
the womens going out of all the Cities of *Israel*,
singing and dancing, to meet King *Saul*, when he
returned from the slaughter of the *Philistines*, with
Tabrets, with Joy, and with Instruments of musick,
1 Sam. 18. 6. the like we read about *David's* bring-
ing back the Ark to the City of *David*, *2 Sam.*
6. 14, 15, 16. and if their singing was a moral
duty, the other must be such also, (if the di-
stinction of time makes a thing to be, or not
not be a moral duty) and I am sure he has
not yet proved it otherwise.

And I desire the Reader to observe, that in
all

all these places there is not one word of their singing in Rhime, which is the thing he should have proved, if he could have done it, for otherwise it is nothing at all to his purpose.

But, *Fourthly*, He saith, that such singing is enjoined upon all men of all Nations, and therefore a moral duty.

Observ. 1. That he hath omitted a principal member in this Argument: For he should have said, that such singing was enjoined upon all men of all Nations by the light of Nature, and therefore a moral duty: And if he had proved that, then the consequence had been good; but instead of that, he tells us it is so revealed in the Word of God, and brings several Texts of Scripture to prove it.

I shall therefore in the *Second* place examine those Texts by him alledged for probation thereof, *Psalms* 98. 4. and 100. 1, 2. and 47. 7. in *Psalms* 98. 4. *Make a joyfull noise all the Earth, make a loud noise, and rejoyce, and sing;* those Words, *All the Earth*, seem to fall under that Trope called by Rhetoricians *Senecodoché totius integralis*, divers Examples of it are to be found amongst those eminently Learned; *Ut cum posuit Cicero, orbem terrarum pro Imperio Romano;* the like figure of Speech is used *Luke* 2. 1. *There went out a Decree from Cesar Augustus, that all the world should be taxed;* whereby is intended, only that part of it in subjection to the *Roman Yoke;* For *ἡ Γῆ*, *Areiz*, is a Noun primitive, signifying Earth or Land, and it's applied to a particular Countrey, *viz.* the Land of *Egypt*, in the *De-*

cause God had done marvellous things, his right Hand, and his holy Arm hath gotten him the Victory: In the 2d. verse, He hath done this in the sight of the Heathen: In verse 3d. He hath remembered his mercy and his truth toward the house of Israel: And in the verse he hath cited, we have a further Exhortation to these People, for whom these great things had been done, and this Victory obtained, to make a joyful noise, and to sing; and in the following words they are directed how to sing, with the Harp, and the voice of a Psalm, with Trumpet and sound of Cornet. Now as it is here applied to the People for whom this was done, and the House of Israel particularly express'd, and only said to be done in the sight of the Heathen, altho' the word *Earth* be here used, it's more probable it's to be taken for the Land of *Canaan*, for whose Inhabitants God had done such great things, than for all the Inhabitants of the Universe; and unless Mr. *Allen* can prove it to be otherwise, it doth not avail him to prove it a moral Duty. Besides, if that mode of singing, there express'd, be a moral Duty, viz. to have Harps, Trumpets, and the sound of of Cornets joined with it, why do not they practise it? For I do not hear that they have as yet brought into use any such Instruments of musick in their Assemblies.

In Psalm 100. ver. 1, 2. *Make a joyful noise unto the Lord, all ye Lands, serve the Lord with gladness, come before his presence with singing*: Now the same word that in the 98th. Psalm is rendred *All the Earth*, is here rendred *All ye Lands*, intending thereby those Lands which God had given them

from before them; and this is plain in *ver. 3, & 4* where it is restrained to his People, and the Sheep of his Pasture, when they enter into his Gates with thanksgiving, and into his Courts with Praise: So that this cannot be intended all the World.

In *Psalms 47. 7. God is the King of all the Earth, sing ye with understanding*: Here Mr. Allen dislikes the Translation, and would have it be rendred, *Let every one that hath understanding sing praises unto him.* He may (I perceive) quarrel with the Translators, but we must not: Now I will take it as he would have it, for it's reasonable to allow him all we can, but then we must consider who it's spoken to, not all the World, but the Children of *Israel*, God's peculiar People only, therefore every one of them that have understanding should praise him; that it is so, is evident from the Scope of the Place, as also for that they are not only named by Name, but also distinguished from all other Nations, *ver. 3, 4. He shall subdue the people under us, and the Nations under our feet: He shall choose our Inheritance for us, the Excellency of Jacob whom he loved, Selah.* And in *ver. 9. They are called the People of the God Abraham.*

It was wisely done of Mr. Allen, not to set down these Texts at length, lest thereby he should have confuted himself, and saved me the Labour.

gly. Mr. Allen saith, 'Whatever is preferr'd before the most Excellent Parts of Ceremonial Worship, as more pleasing to God, is a moral duty. Now I expected it should have followed, But singing in Rhime, as we practise it, is preferr'd before the most Excellent Parts of Ceremonial Worship, and therefore it's a moral

Duty: But perhaps he may not be skilled in Logick, and then it must not be expected from him.

But it follows, To know God, and to love him above all, to love our Neighbour as our selves, to do Justice and Judgment, to be merciful to the miserable, these are preferr'd before the most excellent sacrifices, which were the chief parts of the Ceremonial Worship, therefore, &c. it should have been: 'But, saith he, and why? But because the former are moral & Duties, and good in themselves; whereas the latter are only positive Duties, and good because commanded.

But what is all this to his Purpose, to prove singing in Rhime, as they practise it, with tunable voices, &c. a moral Duty?

Take his own Answer, 'And that singing to the Praise of God is a Duty of the same Nature, I conclude; because 'tis like them, preferr'd before the most excellent Sacrifice, as being more pleasing to God; and is not content to give us his own *Ipsè dixit* for it, but saith also, thus the Psalmist tells us, *Psal. 69. 30, 31.*

This is saying of things which are liable to very great Exceptions, and a confused loose sort of way of reasoning, as is obvious to every considerate Reader."

But, Sir, every like is not the same; I pray, how come singing to the praise of God in metre and rhyme, with tunable and conjoined voices, to be like to, and equal with our knowing and loving God above all, and our Neighbour as our selves, &c? whereas the latter are the highest acts of the rational Soul, and the most substan-

tial parts of Religion, and the former only a mode of Worship, never commanded by God? and if it had, could have been only positive, and a meer ritual?

We will now examine the Text he urges to prove it.

Psalm. 63. 30, 31. I will praise the Name of God with a Song, and will magnifie him with thanksgiving: This also shall please the Lord better than an Ox or Bullock that hath horns and hoofs.

For our better understanding these words, we will consider the Scope of the place, which is a true guide in the Interpretation of Holy Scripture. The Design therefore of the Psalmist being to set forth the state of Christ in his Humiliation and Sufferings, when he was upon the Earth, it ought to be applied to him.

That it is so applied, I shall instance in some few passages, *ver. 9.* is applied to Christ in *John 2. 17. His Disciples remembered that it was written, the zeal of thine House hath eaten me up: And the words following are so applied by the Apostle Paul, Rom. 15. 3. For even Christ pleased not himself, but as it is written, the reproaches of them that reproached thee fell on me: The 21st. verse was also fulfilled in the Person of our Saviour when upon the Cross, They gave me also Gall for my meat, and in my thirst they gave me Vinegar to drink; as you may see fully testified in *Mat. 27. 34,* and *48. Mark 15. 36. John 19. 29.* This therefore cannot be denied to be the true Scope of the place, when we have three Evangelists and an Apostle to assert it.*

Now the Psalmist being let into the Knowledge of our Salvation by Christ, he seeing this
be.

before, spake of it as a thing already past, and in the 29th. verse acknowledges his own miserable state, as being *Poor and sorrowful in himself*; but seeing there was Salvation to be had from Christ, that is sufficient to comfort him, he pours out this Earnest Prayer to God, *Let thy salvation, O God, set me up on high!* and what would David do then? *I will praise the name of God with a Song, and will magnifie him with thanksgiving*: And this resulted from the sense he had upon him, of that full satisfaction God had accepted for Sinners in the sacrifice of his Son, as is plain from the scope of the place, and is also fully exprest in the verse following; this (*viz.* the Sacrifice of Christ) shall please the Lord better than all the Sacrifices under the Law, which were but Types of him, who is the great and most acceptable Sacrifice; and therefore he puts down *Inster omnium*, an Ox or Bullock, the most chargeable of their Sacrifices.

From hence you may see, It doth not respect his mode of praising God, but the matter of it, the Sacrifice of Christ.

I have now replied to all those ways by which he hath attempted to prove their mode of singing a natural or moral Duty, and have shewn you, that his Assertion from those Topicks is altogether groundless, and therefore must fall together with his large Superstructure he hath built upon it.

I had a purpose in this place to have made it manifest, that the Light of Nature, when it was at the height of its perfection, as it was in *Adam* in the day of his Innocency, was not capable (without Divine Revelation) to in-

struct. man in all the Duties he owed to God, nor in any mode of worship he was to perform, much less is it capable so to do since the Fall. But seeing Mr. *Marlow* hath largely insisted upon it, in his *Truth soberly defended*, p. 12, 13, 14, 15. I refer the Reader thither for satisfaction, and shall proceed to the next Section.

‘*Self.* 2. Mr. *Allen* saith, he shall prove singing to the Praise of God is the Duty of every Christian, from the Example of Christ.

I desire the Reader to keep in mind what sort of singing he intends his Reader should understand by these words, *viz.* singing in rhyme, with a tunable voice, &c. or else it's nothing to his purpose. And I pray take notice (once for all) that his dividing his position into so many parts, and speaking to each of them by themselves, was on purpose to blind the minds of his unwary Reader, and never prove the thing in question between us; and therefore his way is all along to conclude what he hath never proved, and from thence to infer in his next, as if he had proved it without exception: and that hath occasioned his drawing so many false Conclusions, because he hath not well established the Premises upon which they are built, before he leaves them.

But how doth he prove our Saviour sung? That this was his practice in Religious Worship, (he saith) is recorded, *Mat.* 26. 30. *Mark* 14. 26. I wonder at the Man's confidence, to bring these Texts to prove his Assertion, when there is not one word spoken of it in either of the places. For,

that our Saviour *sung*, and let him prove it if he can.

Ford have already shewed, that the word *Sung* is not in the Original, and I do here sell him again, that in his sence it's neither expressed nor included.

2. I deny that there is an account in any other place in the New Testament, that our Lord Jesus did sing at any other time; if there be, let him assign it.

If he shall instance in *Heb. 2. 12.* I have already shewed that the word *sing* is not in the *Greek*, but added in the last translation.

But seeing it's the Opinion of some, and that with some seeming probability, that this Epistle being written by a *Jew*, to his Brethren the *Jews*, was first composed in the *Hebrew* Tongue, as well as the Gospel of *Matthew*, and therefore the quotation being from *Psalms 22. v. 22.* which was originally written in *Hebrew*, we will see how it agrees with the *Hebrew*, in the Epistle to the *Hebrews*, Chap. 2. 12.

The words in both are the same, but our Translators have added *sing* in the one, but not in the other: And that you may be satisfied I do not deceive you, I will set down the words, as they stand recorded in both places.

Psalms 22. v. 22.

אֶפְרָחִי שִׁמְחָה לְאֵחָיו בְּתוֹךְ קְהֵל אֲבוֹלֵלָהּ

Asapperah Shimcha le-echai; besoch kabal abolelecha.

אֶסְפְּרָה שִׁמְחָה לְאָחֵי בְרִיתִךְ קָהָל אֲהֲלֶיךָ

Asapperah Shimcha le-echai ; betoch Kahal a halelecha.

Thus you see they are the same, *verbatim* and *literatim*.

And indeed who could imagine, that the great Apostle of the *Gentiles* should falsifie the words he pretends to cite, so that the words are to be read, *I will declare thy Name unto my Brethren, in the midst of the Congregation will I praise thee*: And the word *sing* is not in the *Hebrew* in either place: See *Robertson's Hebrew New-Testament*.

Besides in divers old Bibles in *English* we have the words *ὑμνοῦσθε*, *hymneso se*, rendered, *I will praise thee*, without the addition of the word *Sing*.

Now the reason why our last Translators have made this addition, was not from a different understanding of the Words, because they have rendred them so in *Psalms* 22. v. 22. but their affectation to singing in Rhime, it being then brought into common use, moved them to make this addition in *Heb.* 2. 12. and the same reason hath excited our present Singers to justify their additions to the Word of God; a sad thing! that Opinion should be preferr'd to the truth of the Sacred Scripture.

Thus you see there is no sufficient reason to conclude, that our Lord sung this Hymn with his Disciples, (or that they themselves sang at that time) nor any undoubted Instance of his singing praises to his Father as our Pattern, so
that

that Mr. *Allen* hath failed in this Instance, from the practise of our Saviour, to prove that singing the Praises of God is the Duty of every Christian; because he hath not proved that our Lord did sing, either at this, or any other time.

‘ *Sect.* 3. Mr. *Allen* tells us, his third Argument is grounded upon the Apostolical Injunctions thereof.

He begins with the Apostlle *James*'s words, *James* 1. 13. *Is any merry, let him sing Psalms.*

I answer, The word *sing* is not in the *Greek*, and he knows it is not there, and therefore such a Quotation is horrid trifling, both with the People of his Congregation and the Word of God: And I am ashamed to think, that Men of such Parts as his five Champions are, should set their Hands to justify so many known untruths as are in his Book: For they know the whole stress of the Controversie depends upon the addition of the Word *sing*, and they know it is added in the Translation.

The words are *ἔνθυμῶν πρὸς ψαλλεῖται*, it's rendred by *Arias Montanus*, *Aquo animo est quis? Psallat*; *Castellio* hath it, *Letitia est quis? Psallat*; *Is any merry? let him psalm*; it is not *sing Psalms*, as they have rendred it in our last translation. I will add thereto the Testimony of *Beza*, who was the principal man to bring singing in Rhime into use, as it's now practised; and of whom it's reported in a Book long since printed, to set forth the time of bringing humane Inventions into the Church, *Beza* being much diverted with Poetry, made his pastime to become

come a part of the vulgar devotion; hence they have been styled by some, *Geneva Jigs*.

Now this man leaves out the word *sing* in this Text, altho' he hath added it in the other places; his words are these, *Bono animo est aliquis? psallat*; Is any of a good mind? let him psalm. By all this it's manifest, the word *sing* is not in the Text.

Quest. But it may be asked, What is the meaning of the word *Psalm*?

I answer, the *Hebrew* word תְּהִלָּה, *Tehillah*, signifies praise, or praising, a Psalm, *pl. masc.* תְּהִלִּים, *Tehillim*, Psalms, Praises: Hence the Book of *Psalms* hath its Name, *Sepher Tehillim*, the Book of Psalms or Praises. And from the same Radix with the other comes that word *Hallelu*, which being joined with a Name of God, is, הַלְלֵי יְהוָה, *Hallelujah*, Praise ye the Lord, it being composed of the Imperative *Piel*, הַלְלֵי, *halelu*, Praise ye, and the proper name of God יְהוָה, *Yah*, this is the proper and prime Signification of the word.

If we consider the *Greek* word ψάλλω, *psallo*, it is properly to touch, whence it is that *Euripides* saith, that Musicians do ψάλλοντες χορδας, *Psallein Chordas*, touch the Strings: And hence with respect to the use of it under the Law, and among the *Grecians* also, they used to express themselves thus, *Filius caro*, to sing or play on a Lute or Harp; so qui scit sibilus ludere, he that knew how to play on such an Instrument, was called ψαλμὸς ἢ ψαλμος, one skillful therein; and ψαλμος is properly a song play'd upon the Psaltery or Harp, and therefore (with their good leave) he that composed the

the Psalm, sent it to those Masters of Musick, to play it upon the Harp, the Timbrel, the Psaltery, &c. See *Psalm* 81. 2, &c. their Instrumental musick was, 1. *Shalishim*, an Instrument of three strings, 1 *Sam.* 18. 6. 2. An Instrument called *Sbusan*, *Hexachordon*, with six strings, *Psalm* 60. in the Title. 3. In the Title of the 4th. Psalm, *To the chief Musician on Neginoth, a Psalm of David*; and of the 6th. Psalm, upon *Sheminith, an Instrument of eight strings*. 4. *Grashur*, *Decachordon, An instrument of ten strings*; with others too tedious to relate.

It is true *Odē*, *Ode*, is a general word, and signifieth a Singing that is framed by an humane Voice, but the other, *Psalmos*, a Psalm, was to be used with some musical Instrument, and was so appointed under the Temple-worship, as appears by the Titles of the Psalms.

Now if our Brethren will not understand it according to its prime and proper Signification in the *Hebrew*, which is to praise without singing, but will force upon us the use of Singing in the practice thereof, let them avoid those Arguments that are brought for the use of Organs, Lutes, Harps, or Psalteries, if they can.

But when all this comes to be weighed in the Balance of the Sanctuary, it will be found too light: For, let's *First* consider, That this was not an Injunction to the Church, how they should behave themselves in their Assemblies, but to such of them only that were merry, and when they were so only. 2. It was only to Psalm, and not to sing Psalms, unless by the use of an Old-Testament-word be will force

force an Old-Testament-practice upon us, and then he brings in the use of musical Instruments also. 3. That seeing Praising is Psalm-ing, without Rhime and Metre, these Christians might be obedient to this Exhortation, if they praised God in their private Capacities, after the best of their skill and knowledge, from the sense of that spiritual Joy they found in their Souls: So that Mr. *Allen's* first proof fails him; but he is loth to part with it, and therefore saith, it is Objected, This is a Command only to those that are merry:

His Answer is, 'Tis certainly the Duty of every Christian to be merry or chearful, or of good cheer, or (which is the same) to rejoice in the Lord, whatever be their outward condition; and from thence concludes, 'tis his Duty to sing Psalms.

There are so many Exceptions against this last Answer, that indeed my time will not permit me to follow him in them all: But I hope some other hand may take him to task thoroughly for such mistaken Assertions. I shall only Note these few things:

1. He makes a time of Mirth and a time of Affliction both one; and even in this place where the Apostle makes such a real Distinction betwixt them.

2. A praying under the sense of Affliction; and a singing for Joy, must be both the same thing; for whatever their outward condition is; 'tis their duty to be merry; and to sing Psalms: But I will follow that part of it no further, because I doubt the Man did not well consider what he said when he wrote it, and I will not aggrava-

vate against him that advantage he hath put into my Hands, it being obvious to every considerate Reader.

But to proceed, I have told him before, that the word Sing is not in this Text, and therefore we might have dismiss it, had he not resolved to shew his skill in the Greek, upon the word *merry*, which gives me occasion to examine him a little further.

I perceive my Friend *Allen* doth not think the Translators have rendred the word *ευθυμει*, *Euthumei*, to the best advantage for his cause; for instead of rendring it *merry*, as they do, he will have it be chearful, or of good chear, or to rejoyce in the Lord.

That it signifies to be chearful, or of good chear, he quotes *Acts* 27. 22, 25. but for that other signification, which he saith is the same, viz. To rejoyce, he cites *Phil.* 4. 4. and *1 Thes.* 5. 16. We will now examine these Texts; in *Phil.* 4. 4. the Greek is, χαίρετε εν Κυριω, *Rejoice in the Lord*, in *1 Thes.* 5. 16. it's *κρατουμεν χαίρετε*, *Rejoice evermore*: So that it's not the same in either of these places, but another word, and of a different signification; for in *James* 5. 13. the word is *ευθυμει*, *Euthumei*, which signifies a good and chearful mind, and the other in *Philippians* and *Thessalonians*, is *χαίρετε*, *Chairete*, which signifies the act it self of rejoycing.

Well, this poor Man hath lost all his labour, for he hath not found out the Word *sing* in the Original, nor proved it a Duty to sing in Rhime, therefore we will proceed to his next Instance.

Another manifest Injunction of this Duty we

have (saith he) from *Paul*, in *Eph. 5. 19.* *Speaking to your selves in Psalms, and Hymns, and Spiritual Songs, singing — to the Lord.*

1. I observe that in setting down the words he leaves out these, *and making melody in your hearts.*

Perhaps the reason was, lest his Readers should suppose, if those words had been inserted, it might only have intended those spiritual revivings they might have had in their Souls, (without singing in Rhime) by the Operations of the Holy Spirit upon them; without expressing their Joy to others by a prelimited stinced form of words, because it's said in the verse foregoing, *Be filled with the spirit, speaking to your selves in Psalms, and Hymns, and Spiritual Songs, singing and making melody in your Hearts to the Lord.*

Besides, this seems to be spoken to them as private Christians, and not as a Church-Ordinance, when assembled together, to be performed with conjoined voices, as many other such private Duties are exhorted to in this Epistle, as you may see in the *4th.* Chapter; *v. 25, 26, 27, 28.* to the end of that Chapter; and in the *5th.* Chapter, and the beginning, he dehorts them from several particular Evils, with the reasons thereof, and the rest of the Chapter is spent chiefly about the Duties Husbands owe to their Wives, and Wives also to their Husbands; and in the *6th.* Chapter he begins with Childrens Duty to their Parents, and Parents to their Children; and so of Servants to their Masters, and of Masters to their Servants: And I hope he will allow, there are divers particu-

lar and relative Duties to be pressed upon the Members of a Church, which cannot belong to them as a Community, when assembled together; And that it is one thing what their work may be in a Personal and Family-relation, in respect of the Duty required in this Text, and another thing to extend the Exhortation so far as to make it a Church-Ordinance, which he can never do from these words, because they are exhorted to speak to themselves, and to sing, and to make melody in their hearts to the Lord. Not that I suppose there was no Gift in the Primitive Church for singing forth the praises of God in their Assemblies, for in 1 Cor. 14. we have both a Direction and Example; and because it is so well express'd by those eminent Servants of Christ, and of his Church, Mr. *Kiffin* and others, in their serious Answer against singing in Rhyme, with conjoined voices, according to the vulgar practice of it, I shall deliver my self in their words: 'We find according to the Direction of our Lord and Law-giver, a Psalm is to be managed after another manner in the Church of Christ; for in 1 Cor. 14. 26. where it is mentioned plainly with reference to the Publick Worship of God in the Church, it is most evident by the context, from ver. 24, to 31. that there it is under the general regulation of the Gift of Prophecy, and the exercise thereof limited unto one, as farther appears from the 16th. and 17th. verses, without the least intimation of its being confined or restrained to any thing musical or in metre, in the delivery of it.

And as it was performed by any one as a

Gift of the Holy Spirit, (I will sing with the Spirit) so it was delivered for the Edification of the whole, as the Gift of Tongues and other Gifts were in that day, of which we have an Instance in *Acts 2. 4.* *And they were all filled with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them utterance.*

And wheresoever God shall bestow this Gift upon any one, he will not need their musical Notes, as Crutches to enable him to express the mind of the Spirit by, for the Edification of the Church.

But as our Brethren believe they may Preach without such an extraordinary Gift, and are to do it according to this General Direction, one by one, so I believe we may praise God in an acceptable manner, according to the Gifts we have received, one by one, without any set form of words.

‘ But, saith he, we find a third Apostolical Injunction of this Duty in the Epistle to the *Colossians*, Chap. 3. 16. where all that are commanded to have the *Word of Christ dwell richly in them*, are also required *To teach and admonish one another in Psalms, Hymns, and Spiritual Songs, and to sing — to the Lord.*

Here Mr. *Allen* hath again left out these following words, *With Grace in your hearts.* I confess it's more suitable to their promiscuous way of singing, to have left it out than put in : But we must not take away from what is written, lest we incur the Curse denounced against such that so do.

Besides, I know not of any duty required in the Gospel, that is acceptable to God, or profitable

fitable to Men, if it be performed without Grace in the Heart. -

But seeing Mr. *Allen* hath asserted that it is a moral Duty, enjoined upon all men, of all Nations, and the greatest number of them are without the sanctifying Graces of the Spirit in their Hearts, Christ's flock being but a little flock compared with the rest of the world, he must believe that the greatest part of the world are to sing without Grace in their Hearts, that they are enjoined so to do, and that it is their sin if they do not.

But I had rather assert with the Apostle, That those only are required to do it, who can sing with the Spirit, and have the Word of Christ dwell in them richly in all wisdom, and have Grace in their Hearts to fit and qualifie them for such a spiritual undertaking, than to conclude with Mr. *Allen* that they ought to sing, altho' they want Grace and Wisdom to perform it.

They have therefore contrived a practise very agreeable to their Notion, to sing by a stinted and pre-limited form of words, in Rhime and Metre, with conjoined Voices of all the People together, Saints and Sinners, even the most ungracious and prophane, that will but joyn with them in so doing.

Whether this looks like a Gospel-Church-Ordinance, let all sober Christians judge. All the seeming difficulty in this Text to difference it from that in *Eph. 5. 19.* is in these words, *Teaching and admonishing one another.*

If we consider it only thus, as it is in our English Translation I know no advantage this

will give them, to countenance their practise of singing: Because, if they are all Teachers, then there are no Learners, for they all sing together at once. Had they practised it by having one Man speak to them in a Psalm or Song, and all the rest had kept Silence at the same time, it would have given some umbrage to their practice, altho' it had been by a pre-limited and stinted form of words: For the words are sometimes used in that sence, they may be said to exhort one another when one speaks at a time, and several of them take it by turns. But let them shew us if they can, that ever such a form of speaking was used, when all that were present spake together, and there were no Hearers.

The words here are διδάσκοντες κὶ ναθετεύετε αὐτοὺς, *Arias Montanus, Docentes & commoneutes vosmetipsos*, Teaching and admonishing your own selves.

The word αὐτός, in the singular, signifies himself; it is a pronoun relative, and being compounded becomes reciprocal; or hath recourse to the other word with which it is joined, as φιλαυτός, one that loves himself, of φίλος, a Friend, and αὐτός, himself; and in 2 Tim. 3. 2. in the plural, φιλαυτοὶ, seipfos amantes, which we render, *Men shall be lovers of themselves*, and φιλαυτία is the *Love of ones self*. And to bring it directly to our present purpose, αὐτὸς διδάσκει, (of διδάσκει, to teach, and αὐτοὺς, himself) one that teacheth himself, and as it is here used, teaching (and admonishing) themselves. So that it appears to be the true scope of the place, that they were to *Teach and admonish their own selves in Psalms and Hymns and Spiritual Songs: Sing*

ing with Grace in their Hearts to the Lord.

I need not add any more, because it's impossible for our Singers to prove their practice, or any thing like it, from this Text.

That there is no divine Prescription for the use of artificial Tunes, in singing the praise of God, Mr. *Allen* doth honestly confess, in *Chap. 6. Sect. 1.* And in justifying the lawfulness thereof, and for the better clearing of it up, he doth not urge any Text of Scripture, either from the Old or New Testament, that it was ever commanded by God, or practised by either the Church of the *Jews*, or by the Gospel-Church in the Apostles days: For he must needs be conscious to himself there was no instance to be given.

But, 2ly. He desires that these things may be considered.

1. That we are commanded to do all things in the Worship of God decently and in order.

Let the Reader observe by the way, That all the Christian Ceremony-mongers have constantly made use of this Text by a corrupt Exposition thereof, to justify all their Innovations in Religion, and Additions to the Worship of God, and Mr. *Allen* is now become their Advocate,

2. He saith, ' That in many of the External Modes and Circumstances of Divine Worship, there is no particular prescription in the Word: But Christian Churches are left at liberty in these things, to order them so as they shall judge most for Edification,

In answer to this, I shall first deny the whole

of his Position, and shall demand of him what those things are which are a part of Divine Worship, and yet have no particular Prescription in the Word? 2. How he came to know they are a part of Divine Worship, they not being declared so to be by the Word of God? 3. Who gave the Christian Churches that liberty to bring them into the worship of God, and determine them to be a part of divine worship?

It is (in my Opinion) exceeding dangerous to allow it, having a tendency to root out, change and alter all the external modes of instituted worship, and is that which hath brought the Church of Rome (by a long tract of time) to be the Mother of Harlots, and abomination of the Earth, altho' she were in her Original as true a Church as Mr. *Allen's*.

By Christian Churches I suppose he means every particular individual Church: (For I cannot apprehend how one Church should have a Superiority over another, *de Jure*,) and then we may quickly have as many different modes of worship as there are Churches, and yet all pretend to act by virtue of Christ's Authority, and this will not argue their being guided by one and the same Spirit.

In the 3^d. place he is pleased to condescend so far, as to pretend to explain this, but that Explanation is scarcely free from a Contradiction. I am sorry the man hath espoused so bad a Cause, that he must be forced to be self-condemned.

For he saith, 'This Liberty, as I conceive, does not authorize any number of men in a

Christian Church, to prescribe Rites and External Modes of divine worship according to their own Judgments, and impose them upon all others in their Communion; but these things ought to be ordered by the mutual Agreement of at least the *Major* part of the several Members of it.

How he will reconcile the former part to the latter, I know not; unless in his Conception the *Major* part of the Church are not included in these words, *Any number of Men*: I hope he is not for making the Women sole Judges in this matter,

I would therefore desire him to answer me a few Questions.

1. Whether by Churches he doth not intend the Brethren in each Church that have the power of Discipline?

2. Whether there be not some of them particularly appointed as helps in Government, with power to act in all affairs relating to the Discipline of the Church? and whether seven of those are not a *Coram*?

3. Whether this be not the present form of Government exercised in Mr. *Allen's* Congregation?

4. Whether four of these seven, upon any difference arising, have not power to determine the matter; they being the *major* part?

5. Whether if any Rites or external Modes of divine worship be determined by them as most fit for Edification, they have not a power to impose them upon all others in their Communion?

I suppose it agreeable to his own Position.

because he saith, these things ought to be ordered by the mutual agreement of at least the *major* part of the several members of it: And if he shall extend the power of Discipline further, yet it must terminate in the *major* part of all the Brethren at a Church-meeting.

But how doth Mr. *Allen* prove this?

Why, he tells us in the *fourth* place, 'That 'tis the duty of all the Members of a Religious Assembly to sing the Praises of God, and that with conjoined Voices. I perceive one Error being granted, more will follow after, for upon this he infers, 'It is necessary, to the end that this may be done decently and in order, that some general rule should be agreed upon, according to which each may so order their voice, as that the whole Assembly may sing harmoniously and without confusion. It seems he is conscious to himself there is none of this appointed by Christ, he hath took no care to prevent Confusion in his Church about singing, but hath left the matter to be determined by Mr. *Allen*, and the major part of his Congregation, as they in their great wisdoms shall think fit.

But what is this general Rule that they have agreed upon?

His answer is, 'Now such a general Rule is, that which is usually called a Tune, which therefore is necessary to the orderly performance of this duty.

But how can a Tune be a general Rule? he ought to explain himself in his next.

But pray Observe, *First*, He tells us 'tis the Churches liberty so to do; then if they had not done it, they had not sinned, and then the
omit-

omitting to sing the Praises of God with a tunable Voice had been no sin, if their determination had not made it so.

But, *2^d*. ' He tells us, that such singing is necessary.

Either it was necessary before the Church appointed it, or their appointment made it so. If it was necessary in it self, previous to that appointment, then there were some reasons grounded upon Scripture to make it necessary before that appointment was made; and then I hope they are able to produce them, that we may judge of their validity as well as themselves.

But if their simple appointment thereof, and agreement thereto, makes their singing with a tunable Voice necessary, and a part of divine worship, I hope those that did never concern themselves in that agreement, except to oppose it, are not under any obligation so to sing.

For, granting things enjoined, antecedently to their Injunction, to be indifferent in their own nature, and at the Churches liberty, and then afterwards to give reasons taken from themselves, as from their decency and order, their conduciveness to Edification, their tendency to the encrease of Devotion, their significancy of this or that, is to speak amazing contradictions.

And to make things necessary by an agreement of the *major* part of the Church, not enjoined by the Word of God, is an act purely of Power: And so far as it is affirmed to be a part of divine Worship, it is an Invasion upon the Regal Authority of the Son of God.

Is not this the very Argument that all the

Usurpers in the World, both Princes and Priests, have alledged, for imposing their Humane Inventions upon the Consciences of men about divine worship? And will Mr. *Allen* (who hath dissented from them about the external modes of some parts of instituted worship) take upon him to justify those Men in their so doing? Surely his Brethren have cause to take it ill at his hands: For he that builds again the things he hath destroyed, makes himself a Transgressor.

And I pray consider, All our Obedience in the Worship of God is the Obedience of Faith; and if the Scripture be the Rule of Faith, our Faith is not in any of its concerns to be extended beyond it, no more than the thing to be regulated is to be extended beyond its Rule.

The Famous *Basil* could say, *Φανέρα ἑκπίστας, καὶ ὑπερηφανίας κατηγορία, &c.* It hath the manifest guilt of Infidelity and Pride to reject any thing that is written, or to add or introduce any thing that is not written. And this is the sum of all we contend for.

And in his Epistle 80. *ad Eustach.* he rejects all pretences of Customs and Usages of any sort of Men, and will have all differences to be determined by the Holy Scripture.

Chrysostom in his Homily on *Psalms* 95. speaks after the same manner: Who is this that promises these things? He answers, *Paul*: For we are not to say any thing without Testimony, or upon our meer reasonings: For if any thing be spoken without Scripture-testimony, the minds of the hearers fluctuate, now assenting, anon hesitating; sometimes rejecting what is spoken as trivi-

frivolous, sometimes receiving it as probable: But where the testimony of the Divine Voice comes forth from the Scripture, it confirmeth the Word of the Speaker, and the mind of the Hearer.

The same Author, as in many other places, so in his 13th. Homily, on the second Epistle to the *Corinthians*, expressly sends us to the Scriptures to determine all things, as being the exact and perfect Canon, Balance and Rule of Religion.

Hierom also saith, *Quod de Scripturis Auctoritatem non habet, eadem facilitate contemnitur, qua probatur*; Whatsoever hath not the Authority of Scripture, may as easily be contemned as approved.

Among the *Latin* Fathers *Tertullian* is express to the same purpose, for in his Book against *Hermogenes*, he saith, *Adoro plenitudinem Scripturæ, quæ mihi factorem, &c.* I adore the fulness of the Scripture, and let *Hermogenes* prove what he saith to be written, or fear the Woe denounced against them who add to, or take from the Word of God.

And in his Book *De carne Christi*; *Non recipio quod extra Scripturam de tuo inferis*; I do not receive what you bring of your own, without Scripture.

Also in his Book *De prescriptionibus*: *Nobis nihil ex nostro arbitrio indulgere licet, sed nec eligere quod aliquis de arbitrio suo induxerit, Apostolos Domini habemus Auctores, &c.* It is not lawful for us (in these things) to indulge our own wills, nor to choose what is brought in by the will of another; we have the Apostles of our Lord for our Example, who brought in nothing of their own minds

or choice, but what they had received from Christ, they faithfully communicated to the Nations. And this must needs be a great truth, because Christ is the only Law-giver to his Church; God hath appointed him to be Head over *all things* to the Church: All power is given to him as Mediator in Heaven and Earth, we are to hear him in all things whatsoever he hath said; *His sheep hear his voice, and a stranger they will not follow, for they know not the voice of strangers:* We are to contend for that Faith (and no other) which was once delivered to the Saints, not what hath been since brought in by humane Invention, under the pretence of Decency and Order; for we are not to add to his Words, lest he reprove us, and we be found Liars.

It was the high Commendation of the Church at *Corinth*, That they kept the Ordinances, as *Paul* had delivered them, and that they followed him therein, as he followed Christ, and we are to walk so, as we have them for an Example. Away therefore with all this pretence of Decency and Order, where we have neither command nor Example for our Guide, as there is none in all the Holy Scripture for this mode of singing which they have set up.

But I hope it is not yet so bad with them as it was with that Enemy of the Christian Religion, *Samuel Parker*, D. D. and late Bishop of *Oxford*, to say as he doth in his *Eccl. Polity*, pag. 178. 'That all the pious Villanies that ever have disturbed the Christian World, have sheltered themselves in this grand Maxime, that Jesus Christ is the only Law-maker to his Church. And also opposes the Maxime it self.

But

But however, they may (if the Grace of God do not prevent) come in time to be of his mind : For I perceive, they do not own that Christ hath made sufficient provision for his Church, by Laws of his own making, but hath left the modes of Worship to the discretion of the *major part* of Mr. *Allen's* Congregation, to be done decently and in order, according to their agreement. And if Mr. *Allen*, or any of his five Champions, will oppose the Maxime it self, (as all Will-worshippers are forced to do) I am of Opinion, whatever apprehensions they may have of their own Abilities, they are no way competent to disprove this Foundation-principle of the Gospel.

It's true, all political worldly Government consists in the exercise of Principles of Natural Right, and their just application to Times, Ages, Persons, and Occasional Occurrences, wherein Mens Ease and Profit (not their Consciences) are concerned. But in the Worship of God things are quite otherwise, for they have a regard to the pleasing of God, and to Man's Eternal Felicity.

The former indeed, as they respect Civil Government, are liable to alterations, according to the various circumstances of Persons, Times and Places.

But the matters of divine instituted worship being spiritual, and depending only upon the will of the Law-giver, and his Acceptation of the Persons and Services of the Worshippers, are not capable of any humane Variation whatsoever : They have no respect to Climates, Customs, Forms of civil Government, or any other

other thing of the like nature: For the worship of God under the Gospel is (and ought to be) the same at all times, in all places, amongst all People, in all Nations: And the order of it is fix'd and determined in all particulars that belong unto it.

And let not any (especially our Brethren) pretend the contrary, who have separated from other Churches for their Innovations in matters of worship, until they can give an instance of any such defect in the Institutions of Christ; as that the worship of God cannot be carried on, nor his Church goverred and edified, without an addition of something of their own for the Supply thereof, which therefore should and would be necessary to that end, antecedent unto its addition: And when they have so done, I will subscribe to their mode of singing, or any other thing they shall so add.

I can scarcely satisfie my self without prosecuting this to its utmost limits, because I see the Declension that is in our day requires it, but my leisure will not permit me at this time.

One thing more I should speak to, before I close these Animadversions; and that is, to answer those silly Reflections which Mr. *Allen* makes upon some of the Queries, about the use of the Verb *Subito*, and its derivatives, that it doth not only signifie to praise, but also to lament.

I shall therefore repeat the two Queries,

Qⁿ. 6. Whether the term *ψαλμοὶ*, *hymnes*, *psalms*, doth not as strongly imply that they were sung, as that they were sung and rejoiced?

F

Q. 7. Whe-

Qu. 7. Whether there is not a greater probability, that they mourned or lamented, than that they sung and rejoiced at that time ?

But Mr. *Allen* saith, ' This is ignorantly (to say no worse) intimated by a late *Querist*.

This man seems to have a great Opinion of his own (late) acquired Knowledge, that at every turn he must be upbraiding others for their Ignorance, I hope all the World are not ignorant besides himself.

I will prove that (in this point) the ignorance (not to say worse) lies at his own door.

For the Learned *Leigh*, in his *Critica sacra*, saith, *Verbum ὑμνῶν, Non solum laudes dicere significat, sed etiam conqueri* ; The verb *hymnein* doth not not only signifie to speak Praises, but also *conqueri*, viz. to lament, to complain, to make moan, as that word signifies ; and *conquestio* and *conquestus* is a complaining, lamenting, or crying out, as used by *Livy* and others, and is well known to the Learned to be used in that sence.

Also Mr. *Alexander Rowley*, in his *Συμπερὶ τοῖς Μαθηταῖς*, tells us, the word *ὑμνῶν*, *hymneo*, signifies conqueror, viz. complain, make moan, lament.

Likewise Mr. *Keach's* Learned Hand, at the end of his *Breach Repaired*, when he hath recited Mr. *Marlow's* words, that *hymno* signified conqueror, to complain, and that *hymnein* was put for *lamentari*, to lament, which he cites out of *Constasice's Greek Lexicon*, he saith, this I readily allow, and (if I am not misinformed) this is Mr. *William Collins*, one of his five Learned Champions, who have set their hands in commendation of Mr. *Allen's Book*.

I could cite many other Testimonies, if there were occasion; but these are sufficient to curb his Insolency against the Querist, and to prove that he only, and not the Querist, is an *Ignoramus*.

But (saith he) I have searched all the places where this word is used by the *Seventy*; and can find nothing in them for this Suggestion.

This seems to be done on purpose to make his Reader believe the Querist had directed him to the *Seventy* for his Authority; whereas he saith not one word about them, therefore (rather than want business) he hath set up a man of straw of his own to fence against.

But I wonder how he dares affirm, that he hath searched all the places where it's used by the *Seventy*, when the Learned *Weemse*, in his Christian Synagogue, saith, ' This Translation of the *Seventy* perished when the Library of *Ptolemy* was burnt by *Pompey*, therefore they are but fragments of it which we have now.

Besides, the *Seventy* were not θεοπνευστοι, divinely inspired, and therefore might err as well as others. It is recorded of them, that they purposefully changed some places; for fear of giving offence to *Ptolemy* and his Queen.

As they do not translate the *Hebrew* word by λαγών, a Hare, but σαουμάδα, roughfoot; because the Queen was called *Arnbath*, a Hare, lest she should suppose they mocked her, *Levit.* 11. 6.

And in *Dent.* 32. 8. where they should have rendered it the Children of *Israel*, they translated it Angels of God, lest the Heathen should be offended with *Israel's* being equalled with the rest.

of the World; thirteen such places they thus translate, as *Josippus* and the *Talmud* testify.

They have likewise added a hundred years to the Lives of each of the Fathers mentioned in *Gen. 5.* that they might seem to match the Fabulous *Egyptians* in the number of their years; and they added three or four verses at the end of *Job*, which are not originally set down in the *Hebrew*.

And as I would not take that for a good testimony which is not, so on the other hand I would not reject any thing that deserves commendation in its due place.

That which is *Authentica Veritatis*, is the *Hebrew* of the Old Testament; and the Translation of the *Seventy* is only *Ecclesiastica universalis recepta*, where the first cannot be come at, but not esteemed of equal Authority with the *Hebrew*.

Moreover, to return to Mr. *Allen*, he doth give his Concession, that it may have been used in that sense, even by *Greek* Authors: For he saith, 'And tho' any Instance should be found 'in prophane Writers of its being thus used 'by way of Antithesis, (I shall leave him to be corrected by another hand for the improper use of that word) yet, saith he, 'I think it 'would be very unreasonale to take it in such 'a strained sense in the Scripture.

It is not the first time Mr. *Allen* hath been mistaken in his thoughts: For, must we suppose that none of the Learned *Greeks* understood the true *Etymology* of their own Native Language, besides the Pen-men of the New Testament.

And 2^{ly}. I will suppose they understood their own Native Language better than Mr. *Allen* is capable to do; and knowing the Customs of their own Countrey, were better fitted to adapt *Greek* words to those things they treated of than one of another Countrey, and so far remote both as to Place and Time.

3^{ly}. After all this noise about the *Seventy*, the Question is not how it was used by them in their translation of the Old Testament, but how it is used by *Matthew* and *Mark*, in those two places the Querist refers to? so much for the sixth Query.

Qu. 7. Whether there is not a greater probability that they mourned or lamented, than that they sung and rejoiced at that time?

I shall essay to make that good, from the present state the Apostles were in, and the Circumstances that attended them at that time.

1. From the sence they had upon them that their Lord and Master was to be betray'd and crucify'd, which must needs be a very afflictive consideration, *Mat. 26. 21, 22. And as they did eat, he said, verily, I say unto you, that one of you shall betray me; and they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?* the like account you have in that Parallel Place, *Mark 14. 19. They began to be sorrowful;* and in *John 13.* which appears (by comparing it with the former) to be at the same time, both by *Judas's* betraying him, and the other concurring circumstances, we find they were so filled with sorrow, that our Saviour observing, forbears to proceed any further, before he had used means to comfort them, *John.*

¶ 4. 1. *Let not your hearts be troubled:* And again, in *ver. 27.* *Let not your hearts be troubled, neither let it be afraid;* and in *Chap. 15. 19, 20, 21.* when he had told them how they should be hated and persecuted by the world, as also in *Chap. 16.* and the beginning, he doth again observe how greatly they were afflicted thereat, and therefore saith to them in *ver. 6.* *Because I have said these things unto you, sorrow hath filled your hearts:* And in *v. 22.* *And ye now therefore have sorrow;* and in *Chap. 18. 1.* *When Jesus had spoken these words, he went forth with his Disciples over the Brook Cedron, where was a Garden, into the which he entered, and his Disciples, and Judas came with a band of Officers, who seiz'd him, bound him, and led him away;* as you may see more at large in that Chapter.

If it should be supposed, that our Saviour's words had taken off this Grief and Sorrow before he instituted his last Supper, as the contrary is evident from the place it self, so it is also manifest that it remained upon them after they were in the Garden, by the concurrent testimony of the several Evangelists to this matter, *Mat. 26. 43.* *Their eyes were heavy:* And the same account in *Mark 14. 40.* And most expressly by the Evangelist *Luke, Chap. 22. 45.* *And when he was come to his Disciples, he found them sleeping for sorrow.*

From all which it's evident, that the Querist's Suggestion, that it was more probable that they mourned or lamented, rather than rejoiced at that time, was not the effect of Ignorance, or worse, but from a Solid Judgment, grounded upon the word of God: And that it was Mr.

Allen's Ignorance (not to say worse) that made him ridicule the *Querist*, (altho' an ancient Member of his own Church, and one that hath been both a Deacon and an Elder in time past) and speak so diminutively of him as he hath done in divers places of his Book.

But Mr. *Allen* is not satisfied with this, but makes a further remark upon it, and giyes it this fine name of a Fancy.

His words are these, 'I shall therefore dis-
'miss this Fancy with only Noting, That should
'this new Interpretation be admitted, then
'where 'tis said, *Paul and Silas sang praises to*
'*God, and the prisoners heard them*, the meaning
'would be, *they lamented so loud, that the prisoners*
'*heard them*.

I answer, 1. By letting him know, there are many words in Scripture used in a very different signification.

As for instance, the word בָּרַךְ, *barach*, is rendred, *he blessed*, in many places in the Old Testament; and in other places when it is spoken of Cursing God, it being accounted by the *Hebrews* so horrid, they will not express it by a proper word of cursing, but put *blefs* for it; as in the case of the false witness against *Naboth*, 1 Kings 2 L. 10, 13. the words are, *Thou didst blefs God and the King*; and in v. 13. *Naboth did blefs God and the King*: Now in this place it must be understood *to curse*, and therefore our Translators have rendred it according to the true Scope, *Blaspheme God and the King*. In Job 2. 5. the word is *barach*, *he blessed*, but it's thus translated, *He will curse thee to thy face*; and in v. 9. it's the same word, and yet it's rendred *Curse God and dye*.

Again, the word **לֶחֶם**, *lechem*, signifies to eat bread, and yet it's sometimes rendred (and that rightly) *to wage war*; and they give this as a reason for such a use of the word, that War devours Men, as Men devour Bread.

Also **רוּחַ**, *ruach*, signifies *spirit, breath or wind*, it's sometimes put for the Holy Spirit, sometimes for the Soul of man, sometimes for the breath inspirid' and expired by a living Animal, and at other times for the wind it self.

Besides these, there is an instance in the case depending, which had he been skilled in the controversy, he might have understood.

For the word **בָּלַל**, *balal*, in the conjugation *bal*, signifies he was mad, but in the 3d. conj. it is **בִּלְלַל**, *bilal*, he praised; and hence *tehillah*, praise, or praising, a Psalm, and in the *pl. masc. tehillim*, praises, from whence that Book hath its name, *Sepher tehillim*, the Book of Praises.

Now I pray observe Mr. *Allen's* Logick.

If there be a word of a different or contrary signification, it must be used in one of those senses only; for he tells us, that if we will understand it so in *Mat. 26. 30.* and *Mark 14. 26.* that they lamented, then we must understand it so in every other place where it's used, or else else his Argument is a *Non-sequitor*, for he saith we must use it so in *Acts 16. 25.* without assigning any other reason.

We will therefore try it in these few Instances:

1. If *Barach*, he blessed, because it's sometimes put for Cursing, should always be used in that sense, where-ever it occurs, then in all places where the Prophet *David* saith, *Bless the Lord*,

O my Soul, it must be meant, *Curse the Lord*, *O my Soul!* And where he saith, *Bless the Lord*, *all ye his Saints*, it must be intended, he exhorted them to Curse him: And then what fine work would he make of interpreting Scripture; but these things are easily understood by the scope of those places where the word is used.

2. Because *Lechem* is sometimes put for War as well as for Bread, by Mr. *Allen's* Rule where ever Bread is intended we must call it War.

3. Because *Ruach* is sometimes put for Breath, doth he think it good Logick to assert, that where ever the Soul of Man is intended thereby, it is nothing else but his Breath? or, because it doth sometimes signifie the Wind, therefore when it's put for the Divine Spirit, it's the Wind only that is intended? But this is his way of arguing.

4. Because the word *Halal* in the first conjugation signifies *he was mad*, that where ever we meet with it as used in the third conjugation, which signifies *he praised*, &c. and find it written, *they praised*, or *sung praises*, must we from thence conclude that all that did so were mad? I do not think Mr. *Allen* will allow of such an Interpretation.

I shall therefore dismiss this *Fancy* in the words of Mr. *Keach's* learned hand, in his Answer to Mr. *Marlow's* Appendix.

As to what Mr. *Marlow* saith of the use of the word *uvew, hymneo*, to reproach, to accuse, to complain, &c. I readily allow — But the use of the words to these ends doth not at all prejudice its primary signification, which is certainly true.

So that you may see, if Mr. *Allen* had but read what this Gentleman had written five Years agoe, he might have saved himself and me all this trouble.

But he proceeds to tell us, It is Objected, That had this Hymn belonged to the Lord's Supper, doubtless the Apostle would have mentioned it, when he sets down the Institution of this Ordinance, as he had received it from the Lord, 1 Cor. 11. 23, &c.

To this he replies, That were there any force in this Objection, we might also thence conclude, that giving thanks before the Cup doth not belong to it; of which, tho' it be plainly exprest by the Evangelist, yet the Apostle makes no mention.

This is a bold stroke, I could not but admire at this Assertion; for if he had but read the place cited by himself, he might have been satisfied he was in an Error: I will therefore set down the words at length.

1 Cor. 11. 23, 24, 25. *For I have received of the Lord that which also I delivered unto you, (I hope he doth not think the Apostle was going to tell them a Lye) That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, Eat, this is my body, which is broken for you; this do in remembrance of me: After the same manner also he took the Cup, when he had supped, saying, This Cup is the New Testament in my Blood, this do ye, as oft as ye drink it, in remembrance of me.*

I pray observe how this Institution is laid down.

He Saith the Apostle, He took Bread.

2. That before he brake it, *he gave thanks.*

And touching the Cup, he thus expresses it ;
After the same manner also he took the Cup : And
 in Chap. 10. 16. *The Cup of Blessing which we bless.*

Now I must confess, if the Apostle had not told us, that Christ gave thanks before he broke the Bread, there had been some umbrage for this pretence ; but when the Apostle saith expressly, *After the same manner also he took the Cup ;* it must be to denote that he gave thanks before he gave it to them, or else the words are neither Sense nor Grammar.

I conclude therefore, (to use his own Rhetorick) It's a bold and confident assertion, contrary to truth, and to the plain meaning and scope of the place : And how his five Champions come to be guilty of such an oversight, I know not, unless they set their Hands to a Book they had never read.

I conclude again therefore, That this Hymn might belong to the Passover, and cease with it, not being mentioned in any of the Apostolick Writings, as practised by any Church of Christ in those dayes. And also, because Mr. *Allen* himself doth confess there was a Hymn belonging to the Passover, altho' he thinks that both that and the Supper were included in it at that time, and that it was performed at least especially (they are his own words) upon the occasion of his own Supper, but doth not give us any one instance that our Lord Jesus did ever sing, either at that or any other time.

There is one thing I had like to have forgot, That Mr. *Allen* doth so slightly pass over that Objection, without giving it its due weight, *viz.*

They

That by the same Rule they bring into the Church a prelinced and set Form of singing in Rhime, they may also introduce a set Form of Prayer.

I do aver, There is more to be said for such a Form of Prayer than for their Form of Singing.

First, Because we have Forms of Prayer expressly set down in the New Testament, as in *Mat. 6. 9. John 17. Acts 4. 24, &c.*

But we have no mention of any Song or Psalm translated into Rhime in all the New Testament, or any instance of any of those Primitive and Apostolick Churches that ever sung as our Brethren do.

Secondly, I would fain know, how they will prove that any part of the Book of Psalms, much less the whole, were translated into Greek, or any vulgar Language, in the Apostle's days, into Rhime and Metre, as they now practise it.

Thirdly, If they cannot prove it, then all those Churches were under an utter impossibility of singing them in Rhime, as they now do, altho' they tell us 'tis a moral duty, and so the duty of all the men in the World.

Fourthly, This Consideration alone renders all they have said for their practise doubtful, until they have proved it, and till then we shall forbear to practise it.

Postscript.

Postscript.

Since I had finished my Animadversions, I have met with this Objection from a man of no mean Estimation; That whereas Mr. *Allen* saith, in p. 5. Chap. 1. 'That *singing* the Praises of 'God is a *Christian* Duty, from its being a 'moral Duty: He doth not believe that he intends thereby *singing* in *Rhime*, with *conjoined* voices of *all* the People together, as they now practice it in *their* Assemblies.

Having therefore some few *spare* pages, I thought good to return this Answer thereunto.

Either he *intends* their way of *singing* to be a *moral* Duty, or he doth *not*; if he *doth*, I have took him *fairly*, if he doth *not*, then it's *nothing* to his purpose.

For if there should be any *other* mode of *singing* a moral duty, it doth *not* in the least prove *theirs* to be so; his Business was to prove *their own* practice to be a *moral* Duty, for every man is to prove his own work, *Gal.* 6. 4. and unless he intended so to do, he hath blotted innocent Paper to *no* purpose.

There is no reason to blame me for taking his words in the *most* favourable acception; especially when in his Epistle he saith, 'What is 'wanting in one place he hath endeavoured to 'supply in another: It being also his *design* in *that* part of his Book to prove *their* practice to be a *Christian* Duty, because it's a *moral* Duty, and consequently the Duty of *all* men; not *only* to *speak*, but also to *sing* his praise; see pag. 8,

9. of his Book, and in the *Contents* of that Chapter he hath these very words, ' Proving singing of Psalms a *Christian Duty* from its *morality* : So that he must intend *that* or *nothing*, for it's the only *medium* he makes use of (in that place) to prove it to be a *Christian Duty*.

If therefore our Brethren will stand by *this* position of theirs, and prove *their practice* to be a *moral Duty*, taught by the *light within*, or a *positive Duty*, taught by the *light* of Scripture, I will be satisfied.

For, I would have *all men know*, I do not contend with my Brethren (whom I love and honour) *without cause*, but I do it for the *sake* of truth, and to prevent a *gradual Apostacy* in *matters of Worship* ; for they have already brought in this *humane Invention of singing* into the Church, and joined it with the *worship* of God, and where they will *fix their Standard*, as yet we know not, but we have reason to believe they will proceed *further* : Because they have told us in Mr. *Allen's Book*, Chap. 6. pag. 89. ' That in *many* of the *External Modes* and *Circumstances* *of Divine Worship* there is no *particular prescription* in the *Word* ; but *Christian Churches* *are left at Liberty* in *these things*, to order *them* so as they shall judge *most for Edification*. But *this* I have sufficiently animadverted upon in pag. 55. &c. to which I refer you.

I shall close all with a brief enquiry into the *Nature* of *those Songs* mentioned in the *New Testament*, and in what *manner* it is recorded that the *most eminent* Servants of God, even the *Son* himself, did offer up *their Praises* to him.

Those *Songs* I shall (at present) take Notice of.

of, that are recorded in the *New Testament*, you may find in *Rev.* 5. 9, 10. *Chap.* 15. 3, 4 both which I shall take notice of. As for that in *Rev.* 14. 3. It's indeed called a *New Song*, but the *matter* of it is not recorded, and therefore I shall pass it by. *Rev.* 5. 9, 10. *And they sung a New Song, saying, Thou art worthy to take the book, and to open the Seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and Nation; and hast made us unto our God Kings and Priests, and we shall reign on the Earth.* *Rev.* 15. 3, 4. *And they sang the Song of Moses, the Servant of God, and the Song of the Lamb, saying, Great and Marvellous are thy works, Lord God Almighty; Just and true are thy ways, thou King of Saints. Who shall not fear thee, O Lord, and glorify thy Name, for thou only art holy; for all Nations shall come and worship before thee, for thy Judgments are made manifest.*

Here are several things to be observed :

1. That *these* are called *Songs*.
2. That the *matter* of them are *Praises to God*, and to the *Lamb*.
3. That they are in *Prose*, and not in *Rhime*, and yet called *Songs*.
4. We may from *hence* infer, that such a *Mode of praising God* is a *singing* of his *Praise* in a *true* and *proper* sense, or else these could not be called *Songs*.
5. It is therefore *most evident*, that when we *praise God in Prose*, after the best manner we can, it's as *acceptable* a *Sacrifice to God* as the best *Musical Notes* in the *World*.

Besides, If our Brethren will please to consider, there are many *Forms* of *praising God*, by some of his most *eminent Servants*, yea, by the *Son himself*,

self, recorded in the *New Testament*, which are written for our Instruction, tho' not to oblige us to express our selves in those *very words*: And yet there is *not one* Example among them of their praising God in *Rhime*, as our Brethren do.

I shall give you some few Instances, desiring you would read at length all those following quotations. *Luk. 1. 41, 42, 43, 44, 45. And Elizabeth was filled with the Holy Ghost, and she spake out with a loud voice, and said, &c. Also Luk. 1. from ver. 46, to ver 55. And Mary said, my soul doth magnifie the Lord, &c. Zachariah the Priest, Luke 1. 67, &c. being filled with the Holy Ghost, prophesied, saying, Blessed be the Lord God of Israel, &c. Here was the high praises of God in his mouth joined with Prophesie.*

It is left upon record, how the Lord Jesus gave thanks to his Father, *Mat. 11. 25, 26. Luke 10. 21. In that hour Jesus rejoiced in spirit, and said, I thank thee; O Father, Lord of Heaven and Earth, &c.*

And in *Acts 4. 24, &c.* we have an account of the Apostles and their Company lifting up their voice to God, both in praising of him, and praying to him at the same time, which may serve as an Example to us, to mix our Praises to God with the prayers we make unto him, according to that Exhortation, *1 Tim. 2. 1.* Thus you see that in all these places there is used neither *Rhime* nor *Metre*, but a praising God in *Prose*, which met with the highest acceptation from him, through the Intercession of Christ. And I hope our Brethren for the time to come, will be pleased to follow such Praise-worthy Examples.