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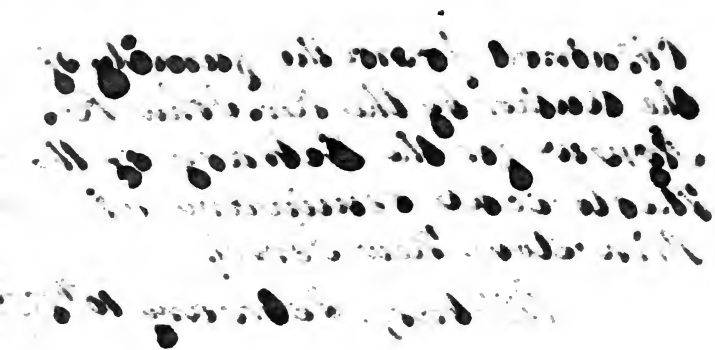
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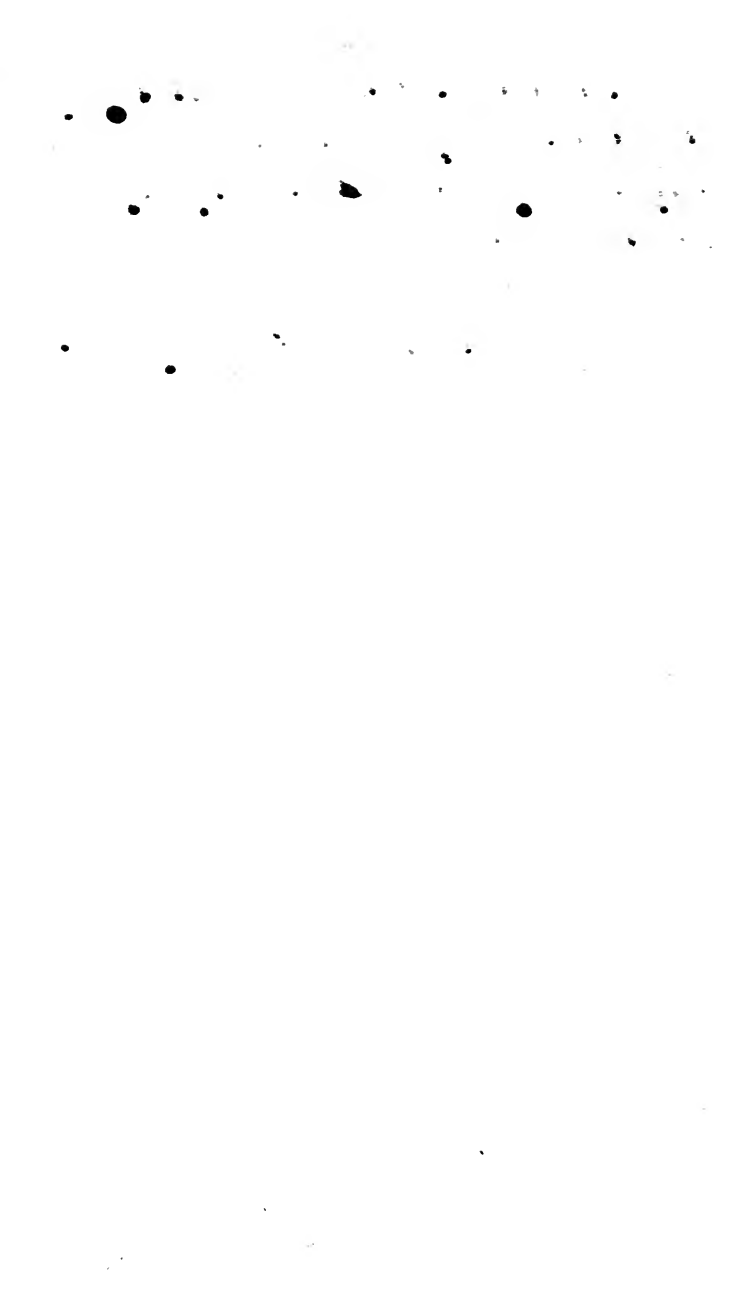
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DEFENCE

OF

AN INQUIRY INTO THE PROPRIETY OF USING AN

EVANGELICAL PSALMODY

IN THE WORSHIP OF GOD;

AGAINST THE OBJECTIONS OF REV. JOHN T. PRESSLY, D. D.

BY

SAMUEL RALSTON, D. D.

“Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in Psalms, and hymns and spiritual songs, singing with grace in your hearts to the Lord.”—Col. 3: 16.

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PREFACE.

THERE is no subject in the circle of Theology on which so much has been written for the last fifty years, by members of the different branches of the Presbyterian Church, as that of Psalmody. The Rev. JOHN ANDERSON, D. D., the Rev. Messrs. GORDON, WALKER and M'MASTERS, D. D., have written in favor of a restrictive Psalmody, or that the Church, in her praises of God, should confine herself to the book of Psalms: while, on the other hand, the Rev. Messrs. BLACK, LATTI, D. D., FREEMAN, RUFFNER and BAIRD have written in defence of what is usually called a Gospel Psalmody. The reader may reasonably suppose that the subject must have been exhausted on both sides, and may be ready to ask, what necessity can there be for another publication on the subject. The history of the present publication is this: The Rev. Mr. REED, of the Associate Reformed Church in Erie, some years ago published a treatise on the prophecies, entitled, "The seven last Plagues," in which he tells us that one or two of "the vials of the wrath of God" will be poured out on those who have introduced what he calls "human inventions in the worship of God," and among which he classes singing what is usually called hymns and spiritual songs. We deemed it a duty to notice this interpretation, in an "Inquiry into the propriety of using an Evangelical Psalmody in the worship of God," appended to our little treatise on the prophecies. Dr. PRESSLY, of the same church, and Professor in her Theological Seminary, in the city of Allegheny, reviewed this "Inquiry," and the following observations are a reply to his "Review and Remarks."

We would here apprise the reader, that he will find a considerable repetition of the same ideas in the following pages. This was unavoidable on our part; for after Dr. P. had reviewed our "Inquiry," not satisfied, as it would seem, with what he had done in his Review, he went over the same ground a second and third time, in remarks on our replies. As he was the assailant, and we the defendant, we were under the necessity of following him in whatever course he would take in

the discussion. But although the reader will meet with too many repetitions, occasioned by the course which Dr. P. pursued, still he may find some new ideas elicited by his "Remarks," and which may, in some degree, compensate him for reading a second or third time what he has already read. We would further remark, that Dr. P. has complained more than once, that we have endeavored by "sarcasm and wit" to exhibit him to the public eye in a ridiculo is point of light; and that our seventh number is not consistent with a christian spirit. To the first of these charges we would reply, that when a man offers as argument what is absurd and ridiculous, we know of no other way of answering it than by shewing that it is ridiculous and absurd. There are, however, but a very few instances where we have resorted to that justifiable and scriptural weapon of defence. 1 Kings, 13: 27.

And as to the second ground of complaint, the reader will see that we have offered him the fairest opportunity of relieving his character from the serious charges brought against him as a writer, and if he has not availed himself of that opportunity, it is surely not our default.

The reader will see that the argument for an Evangelical Psalmody founded on scripture "precedents," is altogether new, as far as we have seen and known. Indeed the argument was seen by ourself for the first time while studying the Book of "the Revelation," some years ago. He will also see that principles and practices of our opponents, not noticed nor analysed heretofore, were brought up in the course of the discussion, and that they have a strong bearing and shed considerable light on that side of the question which we have espoused. This was brought about by the wide range which Dr. P. took in the discussion, and, in fact, led to the intrinsic merits of the question in debate.

We will add only, that we had not the most distant idea of publishing in a book what we would write on the subject of Psalmody, when Dr. P. dragged us into the controversy. Had that been the case, perhaps two or three sentences would have been omitted, or thrown into a different form. But as Dr. P. had published his "Review" of our "Inquiry," some of our judicious friends thought that our reply and defence should be published also, and we have complied with their wish. And now we say of this little volume, what we have said of that which preceded and gave rise to it, "We commit it to the guidance of the great Head of the Church, for the promotion of whose declarative glory it was written, praying that he will graciously forgive whatever is wrong or amiss, and guide the reader and writer into all necessary truth."

PSALMODY.

NO. I.

Question Stated — Misrepresentation — Nadab and Abihu — Singing of Hymns — Strange Fire.

MR. ANNAN :

I have lately seen in the "Missionary Advocate," of your city, two numbers of a Review of my "Inquiry into the propriety of using an evangelical Psalmody in the worship of God," by Dr. Pressly of the Associate Reformed Church. When I saw the first number, I intended, if a reply was deemed necessary, to wait until he had furnished the whole promised series. But as I know not how many are forthcoming, and there was an interval of two months between the first and second number, and which, I am informed, is to be the case for the time to come; and as my health is very uncertain, and I cannot write in very warm weather, I have therefore come to the conclusion to reply to each number as it may appear, if a reply is deemed necessary, and my state of health permits. And, indeed, from some things thrown out in the second number, a reply as soon as possible is indispensably necessary—both on my account and on account of the cause which I advocate. For I am charged in that number with holding doctrines which I never believed, never taught, and which I reject with my whole heart; but this is nothing new in the controversy on Psalmody.

It must be obvious that I write under great disad-

vantage, as I have not the whole series before me, and at liberty to choose my own method of arranging and discussing the subject, but must follow the erratic track of my opponent. For the reasons assigned, and especially as it may be many months before Dr. Pressly has finished his review, I request that you will publish my replies to his first and second numbers, as soon as it may suit your convenience. And as the subject is of importance in regard to the peace, unity, and we believe the purity of the church; and as an act of common justice, it is here respectfully requested and expected of the editor of the "Missionary Advocate," that he will publish my replies, as they may appear in your paper, from time to time. I would have been pleased to have seen the "Review" in your Advocate, had that been agreeable to Dr. Pressly and yourself.

SAMUEL RALSTON.

WE fully agree with our opponent, Dr. Pressly, that singing the praises of God is a required and interesting part of divine worship; and are pleased that he has divested the subject of that extraneous matter with which it is often encumbered, respecting different versions of the Psalms, and reduced the discussion to the simple question, whence, or from what part of the Scriptures, are we to draw our songs of praise unto God. Our reviewer informs us, that with regard to his own opinion and practice on the subject, and he adds of the Associate Reformed Church, we should confine ourselves to the Book of Psalms, and to them exclusively. Now, as it respects our own opinion and practice, we think that we are privileged to use every part of the Old or New Testaments, that is suited to that part of divine worship.

Our opponent, however, endeavors to impress it

on his readers, that we are for excluding the book of Psalms from our songs of praise, and drawing them wholly from the New Testament. This he infers from our using the words—"Gospel Psalmody—evangelical Psalmody"—and from our opinion, that the phrase "The word of Christ," in Col. 3: 16, means the New Testament scriptures that were extant when Paul wrote those words. But a quotation from the Inquiry by himself, should, we think, have led him to a different conclusion. The quotation is this: "We think we have precept and precedent for doing so, and that our songs of praise are to be drawn from the New Testament in an especial manner." Surely the last words in this quotation clearly imply that we are to draw our songs of praise from other sources than from the New Testament Scriptures. But if the preceding words had not been sufficient to satisfy him on the point, the following sentence, in page 206, might have removed every doubt of our views on this subject:—"Then the scene which John saw in heaven, or the 'habitation of God, as recorded in the 5th chapter, is another proof that we are to take our songs of praise 'from the New, as well as from the Old Testament.'" And that we consider much of the book of Psalms as highly suited to the praises of God, even in the present dispensation of grace, he might have known from the following sentence in page 213: "But when we say that all that is typical and local in the Psalms is not suited to Gospel worship and praise, we yet cheerfully and unhesitatingly say, that whatever is devotional and preceptive, is highly suited to the praises of God, and has accordingly been used in all ages of the church, and we are persuaded will be used and relished to the end of time."

As it is certain that our reviewer has read our book, the reader may be ready to ask, how are we to account for such a palpable misrepresentation. We know not, unless that he foresaw that he could not manage his

argument against us, but by placing us in the position which he has attempted. But be that as it may, we think we may say, that such an attempt at the outset bodes not well for candor and fairness in the remainder of this discussion.

But our opponent asks us what we mean by an evangelical Psalmody, and assures us "that the Associate Reformed Church actually does not, and will not use any other." How that is the fact may be seen hereafter ; but as it regards "the way of salvation," we mean by it such a song as the Heavenly Host sung after one of them had announced to the shepherds, "that on that day, in the city of David, was born to them, (and to us,) a Saviour, which is Christ the Lord." And so sensible was the enraptured host of the high importance of the event, that the burden of their song was—"Glory to God in the highest, and on earth peace, good will towards men." Luke ii. 9, 11. And we mean by it such a song, as to the matter of it, as John composed when he was about to pen the Revelation. "Now unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father ; to him be glory and dominion for ever and ever." And when our reviewer will point out to us any Psalm that speaks of Christ as having come into our world, and bled and died for the sins, and risen again for the justification of his people, we will receive and sing it as an evangelical Psalm. For we have yet to learn that a promise, and the fulfilment of that promise, are identical ideas, however infallible the promiser may be. Nor can we believe that this day, and a day three or four thousand years ago, are to us the same portion of time.

As to what remains of the first number of the Review that deserves notice, we confess that we are at a loss to give it an appropriate name. It may be considered as an argument for singing the book of Psalms

exclusively, in the worship of God, or as an objection against singing hymns, understanding that word in its modern acceptation or meaning. But whether an argument or objection, if true, it is the strongest of which we can form any conception. It is appalling and overwhelming in the highest degree, and calculated to produce the most powerful impression on every power of the body and of the mind, unless "the conscience is seared with a hot iron." The reader who may not have seen the "Review," may be now ready to ask with some anxiety, What is it? This—that singers of hymns are exposed to the danger, and liable to the punishment of being consumed by fire sent by God out of heaven, like Nadab and Abihu of old, who were thus consumed for burning incense with "strange fire," or common fire, and not with the sacred fire from the altar, as is related in the 10th chapter of the book of Leviticus. That our opponent considers singing of hymns as this "strange fire," is apparent from his telling us that when professing christians who have embraced his views on the subject of Psalmody, happen to be where hymns are sung, "however well their hearts may be tuned, and however ardently they may desire to engage in the exercise, they are compelled to be silent, lest they should be chargeable with offering strange fire before the Lord." And that hymn-singers are liable to suffer the punishment inflicted on Nadab and Abihu, is also apparent from his saying: "And have we not reason to apprehend, that the disregard to divine authority in the worship of God, *now* subject the guilty to the displeasure of heaven as *certainly* as it did the presumptuous sons of Aaron." And then he confirms the whole, as he supposes, by that passage from Deut. iv. 24, "The Lord thy God is a consuming fire, even a jealous God."

Mr. Reed indeed says, that the fifth and sixth vials of the wrath of God, mentioned in the sixteenth chap-

ter of the Revelation, will be poured out on those churches which introduced "human inventions" into the worship of God, and of which singing of hymns is one; and here our reviewer intimates more than once, that hymn-singers are liable to be devoured by fire sent down from heaven for that purpose. This is not indeed a new argument, for we have seen it in other writings on his side of the question, but we have never before seen it so particularly pointed and applied. But to have its designed effect there is a little proof wanting, and which it behooves our opponent to supply.

I. It should be clearly shewn, that the "strange fire" offered by the unhappy sons of Aaron was symbolical of hymn-singing.

II. As it is an historical fact that hymns were sung in the christian church from near the age of the apostles to the present day, and as Jehovah is no less jealous of his glory now than he was in the days of Nadab and Abihu, then our opponent is requested to tell us how many assemblies or congregations have been consumed by fire sent down from heaven, because they were singing hymns or spiritual songs. For it is not to be supposed that in the course of sixteen or seventeen centuries there would not be some signal displays of divine vengeance against that heaven-daring sin, as it seems to be in his view. A number, or even a few well attested facts or instances of such awful and appalling burnings would have a salutary effect on a great portion of the christian world, and would, moreover, settle the question about Psalmody at once. When this is produced, we will notice it as it may deserve; until which time we will leave the argument where we found it, in "the Missionary Advocate of March, 1842," over the signature of John T. Pressly.

But it may be, that he will say that the case of Nadab and Abihu's death was designed rather as an illustration than an argument. Well, whether it was designed, as an argument, objection, or illustration, one thing is

certain, that it was designed to have an effect in this discussion ; and we have no doubt but that a powerful, and perhaps proselyting effect was expected from it ; if not, why was it introduced at all. Whatever may have been our expectations from Mr. Reed, we confess that we were not prepared to see such an argument, objection or illustration from the pen of Dr. Pressly. And it may be, that in the course of the next number something resulting from the system of Psalmody for which he contends, may appear, that looks as much like "the strange fire" of Nadab and Abihu, as singing a modern hymn ; but we do not say that it was symbolized by that fire, for we are not so deeply skilled in symbolical lore as our reviewer seems to be.

In closing this number we cannot help saying, that it is truly pitiable to hear sinful mortals trying to prove from obscure symbols, that other sinful mortals are liable to be consumed by Jehovah's special ire, because they differ from them in things not essential to the salvation of the soul. Is it not saying, "stand by thyself, come not near to *me*, for *I am* holier than thou." And is it not disregarding those wholesome sayings, "vengeance is mine, and I will repay, saith the Lord," and "judge not, that ye be not judged." It cannot relieve the case to say, such is our opinion of the above passage ; for opinions fraught with such awful and appalling consequences, ought to be founded on premises as clear as noonday ; but, that the "strange fire" alluded to symbolized hymn-singing is not so clear. And until this is proved, we hope for the honor of religion, that it will never be so applied again. In our next number we will examine our opponent's strictures on the phrases "human inventions" and "human composure," introduced into our "Inquiry."

NO. II.

Human Inventions, and Human Composure.

IN the second number of his review, our opponent, Dr. Pressly, has confined himself to remarks on the words "human inventions," and "human composure," which are so much used by writers on his side of the question, and which we have noticed in the first chapter of our "Inquiry." We presume that the greatest part of our readers know, that the writers alluded to, are in the habit of stigmatising what are usually called hymns, as "human inventions;" we therefore deemed it necessary to inquire into the real and proper meaning of these hackneyed words, both for the purpose of vindicating an evangelical Psalmody from an unfounded charge, and to undeceive those who may have been deceived by the mere sound of a word. We accordingly observed, that "human inventions" have reference to discoveries, or inventions in the useful arts; and which is admitted by our opponent. "By human inventions," he says, "I suppose any person acquainted with the English language, will understand such things as have been found out by the wisdom of man." Now as hymns and spiritual songs have a confessed reference to the plan of redemption through Christ, it was observed "that as the invention and application of that glorious and gracious plan was altogether divine, then nothing can 'be more preposterous, than to call hymns which celebrate the wisdom, love, mercy and grace of that plan, 'human inventions;' and that nothing can be more uncandid and unjust, than to charge those who sing such hymns with using human inventions in the worship of God." This he also admits in the following quotation: "And now to apply these remarks to the subject under dis-

cussion, I would say, that if God has appointed the use of evangelical hymns composed by uninspired men, then it is manifestly improper to represent the use of them as a 'human invention;' but this he denies, and tells us more than once, "that we have not proved it." We think, however, that we have done what is equivalent, in the second chapter of our Inquiry. Our opponent contends that the book of Psalms, and nothing else, was designed to be a system of Psalmody for the church to the end of time; but in that chapter we have shewn that there are, in the book of the Revelation, three songs of praise to God, two of which, in our opinion, have been sung in the church, and the other will be sung, and none of which are in the book of Psalms. And should that argument be overturned, or not deemed sufficiently clear and strong, we will give him apostolic recommendation and injunction for an evangelical Psalmody. And here, while on the subject of proof, we cannot but observe, that we have never read any piece of writing so lacking in scriptural proof, as the first and second numbers of the review. He assumes it as an admitted truth and fact, that the book of Psalms was designed as an exclusive system of Psalmody for the church, and argues from it accordingly; whereas this is the point at issue. One clear scriptural proof—one, "Thus saith the Lord," in support of his assumptions, would at the outset have settled the point at once, and put an end to the controversy; but he has not given us a single iota of scriptural proof. He has indeed given us a number of illustrations, but illustrations are not proofs; and here we would ask, by the way, what analogy there is between a modern hymn, and setting up "images and pictures" in the church, or between sacrificing "a pig instead of a kid." So much for "human inventions in the worship of God;" and of which it is to be hoped we shall hear nothing more, at least from Dr. Pressly.

As to the other hackneyed words in this controversy—"human composure," we have said in our Inquiry—"human composure," properly speaking, is something in prose or in verse, composed by man, the subject matter of which is, human views, wishes, concerns, or interests. And for the reasons already assigned, it is not proper to call a poem, the ground and substance of which is some doctrine, precept and promise, &c. in the word of God, "a human composure," as is often the case with many. To this our opponent objects, by saying, "that if the latter part of the definition were cut off, the remaining part would express the truth plainly and simply. And as we have also said, that it is not the circumstance of a poem being arranged and written by man, that makes it a human or divine composition, but what it contains; he "asks the honest reader, if this is not equivalent to the declaration that it is not the circumstance of a poem being composed by man which makes it man's composition." Now, we cannot help saying here, that there is not only a quibble but an unhandsome change of the state of the question in the above statement and remarks. Our opponent well knew that our object was to shew the unfairness and impropriety of applying the words "human composure" to a poem on divine subjects, and that too for the purpose of exhibiting it in an unfavorable and ridiculous point of light, as is not unusual with some writers on his side of the question. And we are not afraid to repeat, and submit to the decision of a discerning public, if it is not the subject-matter of any composition that gives it its "distinctive character." Nor are we afraid to say, that a poem on some important doctrine, precept, or promise in the word of God, is divine; not indeed in the sense in which the scriptures are so, but in contradistinction to a poem on human views, concerns, or interests. This, our opponent thinks "such an abuse of language as elevates the

compositions of men to a level with the word of God," and against it he "enters his solemn protest." But how this follows, we cannot possibly see. It is not said, nor pretended, that such a poem is of itself a divine revelation,—"*Absit blasphemia*," let it be rejected, but only that it contains a portion of divine revelation. And where, we would ask, is the danger or impropriety of saying that a poem of this character is divine, in contradistinction to a poem based on human affairs and concerns only. And is there any thing more common than to say that such a poem or book is on a divine subject, and of another that it is on a human subject, as politics, history, philosophy, &c? And to this we would add, that if it was right in the apostle Peter to say that true believers in Christ are "partakers of the divine nature," although at the same time, there remaineth in them much moral blindness and depravity, 2 Ep. 1 : 4; was it wrong in us to say that a song containing some of the precious and saving truths of the gospel is a divine song, although it may partake of some human weakness?

Indeed, we cannot but suspect that there was a disposition to cavil and find fault, wherever a cavil could possibly be raised, when the above strictures were written. Our suspicion is increased by what he says in the paragraph where he enters his "protest," that I did not choose to appear before the public an advocate for human composure in the worship of God; and to extricate himself from the difficulty, he has invented a convenient definition for the phrase "human composure." Now he does not, could not know, that we felt any difficulty in the case; and have we not advocated, and are we not now advocating what he and others call "human composure in the worship of God?" These words when predicated of hymns, and introduced into the controversy on Psalmody, are so insidiously stated, and spoken of so sneeringly and contemptuously, as to convey to the indiscrimina-

ting hearer or reader the idea that they originated from the composers, and have nothing scriptural or divine in them or about them, and this has made hundreds of proselytes. Our object in the Inquiry was to rescue the phrase from the unnatural and illegitimate meaning affixed to it, and restore it to its natural and obvious meaning; but little did we expect that for this our words would have been distorted from their obvious designed meaning, and doctrines imputed to us which our soul abhors.

We have also said, "that if it is unlawful to use in the worship of God, a hymn or song written by man, provided it is founded upon and agreeable to his word, then Mr. Reid's lectures, sermons and prayers are all unlawful; for although they may be agreeable to, and founded on the word of God, yet the language and arrangement are his own. But not only in this case, but every translation of the scriptures, is "human composure," and consequently it is unlawful to use or read them in the public worship of God. Our opponent is "startled" at these propositions, and "in the name of the Protestant Church of Christ, he protests against the principle which maintains that the one [a hymn or song,] can with any propriety be elevated to a level with the other, [the word of God.]"

We did not know before we saw this, "that the Protestant Church of Christ" had committed its orthodoxy and honor to our opponent's keeping. If so, it may justify this extraordinary protest to some extent; if not so, then it must, and will be regarded as a mere empty flash, either of assumed warmth, or untempered zeal, and which cannot do any honor either to himself or the important station which he holds in the Associate Reformed Church. In this point of light we are persuaded it will be viewed by every discerning reader, and more especially when it is considered that its object was to call in question his opponent's soundness in the faith, and to exhibit

him to the public in an unfavorable point of view, and prejudice the public mind against anything he might say. Besides, it was altogether uncalled for; for it so happens that the obnoxious propositions are not expressive of our own views on theological subjects, but inferences deducible from premises furnished by himself and other writers on his side of the question, and according to his own logic, "they may be logically true in one case, while they in the other do not hold." For, if the circumstance of a hymn or song containing scriptural doctrine and ideas, being composed by uninspired men, divests it of its scriptural ideas, and reduces it to the level of a mere human composure on human affairs, as some seem to think, and more than insinuate, then, both inferences are logically sound and true. But if the circumstance does not strip it of its scriptural character, then, the inferences do not follow. And for any thing we see to the contrary, such a hymn or song may be as acceptable to God, and profitable to the singer, as scriptural praying and preaching. We are aware that our opponent may say, that he does not object to a scriptural hymn or song, solely on the ground that it is "human composure," but that it is not a part of the word of God, as is the book of Psalms. But this point cannot be discussed now, nor until he produces what he supposes to be a divine command to sing the book of Psalms in the worship of God, and nothing else. In a word, on this point, according to our views, the scriptures are the rule, and the only rule of faith and practice, and all parts of divine worship, preaching, praying and singing, ought to be conformed to it; but the scriptures are one thing, and scriptural preaching, praying and singing are another. So much for "human composure in the worship of God."

Our opponent closes his review of the first chapter of our Inquiry, by endeavoring to extricate himself from another consequence deducible from his doc-

trine and practice on Psalmody. We have asked in our Inquiry, if Mr. Reid explains the Psalms to his congregation before they begin to sing them, as has been the case in the Associate Reformed Church, and where he meets with a typical expression, tells them, that "to sing with the understanding," they must not use that word in its literal but spiritual meaning; do not he and they virtually use what is called "human composure" in the worship of God? To this our opponent, as the substitute of Mr. Reid, "answers emphatically and unequivocally, no!" and expresses "astonishment" at the obtuseness of our intellect, in seeing any difficulty in the case. And what now is his own account of the design of those explanations? "It is," he says, "a perfectly plain and simple case, that the congregations of worshippers do not sing the explanation of the Psalm which they may have heard," but the explanations are given "for the purpose of stirring up devotional feelings, and of preparing the worshippers to engage in praising God with suitable affections." Now, as the word explanation signifies to render that more clear and intelligible, which was previously somewhat dark and obscure, one would think, that what is called exhortation, would be better calculated to stir up devotional feelings. And again, he says, "after a Psalm has been explained for the edification of the worshippers, they use the explanation as a help to assist them in singing with the understanding. But they do not sing the explanation which is given by man. They sing *literally* and *truly* a Psalm or song which God has provided for his church. And in doing this, they neither virtually, nor in any other sense, sing 'human composure.' "

Now whatever astonishment it may excite in our opponent, we must confess, that so dull are our apprehensions and perceptions that we cannot see in "this perfectly plain and simple case," as he says it is, any thing but glaring inconsistencies, and palpable contra-

dictions, and we do not see how it could be otherwise. He tells us, "that the congregation of worshippers do not sing the explanation of the Psalm which they may have heard," and then that they do not sing the explanation given by man, and that "they use the explanation as a help to assist them in singing with the understanding." We would be glad to know how his hearers understand it; and if he tells them as he ought to do in all honesty, to sing the Psalm literally and truly as it is in their Psalm book, without any regard to his explanations.

There is an old Latin maxim, "*exempla docent*," or examples teach—and we will now test our opponent's theory, and as he tells us, his hearers practice, by a portion of the sixty-sixth Psalm, and which we introduced into our Inquiry, but which he has passed over without the least notice, for what reason is best known to himself. The portion alluded to is—"I will go into thy house with burnt offerings; I will pay thee my vows—I will offer unto thee burnt sacrifices of fatlings, with the incense of rams; I will offer bullocks with goats." Now, when he is explaining these words, he will at least tell them, that all the Jewish sacrifices were typical of, and had reference to the "one sacrifice for sins," which Christ offered up of himself, for removing the guilt of his people; but in accordance with the above statement and theory, they must not sing that explanation, for that would be singing oral "human composure,"—but banish it from their minds. And should any of them ask him: how are we to sing those and similar words in our Psalm book—we don't mean, nor design "to offer burnt offerings of fatlings;" and although it was right in the Jews to say and do so, yet you yourself have often told us that these with every other Jewish rite expired with the death of Christ. The only answer that can be given, in consistence with his theory and statement is, that they are to sing them "literally" as one of the

songs of Zion, without attaching any meaning to them at all.

And we would ask here by the way, if singing a Psalm in this manner, is not as much like the "strange fire" which Nadab and Abihu offered of old, as the singing of a modern hymn. We have thought that every divine ordinance, under every dispensation, was designed and calculated to produce an enlightening influence in the understanding, and a purifying effect in the heart; but according to our opponent's own statements, here is a divine ordinance, that in several cases, cannot in the nature of things, produce any saving effect whatever. But we cannot think that the intelligent and serious part of his hearers believe on this subject as he does, or that they practice on his principles. We think and trust, that when called upon to sing a Psalm that speaks of the Jewish sacrifices, they try to have the eye of the mind, and the eye of faith directed to that blood which they typified, and which when received by faith, "cleanseth from all sin." The truth is, and no sophistry, however ingeniously framed, can conceal it, that while Presbyterians sing what are called Watt's Psalms, and are much blamed for it by some, our opponent's hearers sing Pressly's Psalms or explanation of the Psalms, and Mr. Reid's hearers sing Reid's Psalms. As they are both explanations, they both come under the category of what he calls "human composure;" with this difference, that theirs is mental, while that of the Presbyterian church is written; and which of them is safest, as it regards orthodoxy and the true meaning of the Psalm, the reader may judge.

NO. III.

History of Psalmody under both the Jewish and Christian Church.

As a terrifying and deleterious atmosphere has been thrown around the subject of Psalmody, by our opponent and others, by the words, "human inventions—human composure, and the compositions of uninspired men;" we have thought that a short history of Psalmody might be of use, both for the purpose of dissipating that atmosphere, and that the reader might have the subject more fully and fairly before him, than we have yet seen it presented as far as we remember.

For this purpose we would observe, that it is evident from sacred history, that the church of God was in the habit from the earliest ages, of singing songs of praise to him, and which have not formed any part of the book of Psalms; and the fair presumption is, that they were the productions of pious but uninspired men. Thus we are told in Gen. 4: 26, "that to Seth there was born a son, and he called his name Enos, then men began to call on the name of the Lord." The words, "to call on the name of the Lord," are indeed used to denote prayer; but they are also used to denote praise, or praise connected with prayer. Psalms 105: 1, 2. "O give thanks unto the Lord, call upon his name; make known his deeds among the people. Sing unto him, sing Psalms unto him, talk ye of all his wondrous works." The song of Moses, and of the rescued Israelites at the Red Sea, was an inspired song, and comes not within the sphere of Inquiry at present, but we would remark, that although referred to in the book of Psalms, it is not in that collection as recorded in the fifteenth chapter of Exodus; perhaps our opponent can tell the reason, for we cannot. "The feast of the

Lord," mentioned in the twenty-first chapter of Judges, seems to have been celebrated with religious songs, which we are told accompanied the dance. This will be evident from the next case which we shall select—the religious songs sung on occasion of David's victory over Goliath, and which were uninspired, unless all the women of Israel were inspired; but founded on a deep sense of Jehovah's protection of his church in the people of Israel, against those who were constantly seeking her destruction. 1 Sam. 18: 26—"The women came out of all the cities of Israel, with singing and dancing, to meet king Saul with joy and instruments of music;" and let it be remembered, that dancing accompanied with the song was a religious rite in those days. From this period, inspired songs were composed by David, Asaph, and others, and which now constitute the book of Psalms, and are a part of divine revelation; but who collected and arranged them in their present form, we do not positively know. These, also, come not within the sphere of our present Inquiry; but we would remark, that according to our view of the subject, they were designed and given for different good and gracious purposes. They were given as specimens, and practical examples of all that is deep and solemn, or highly impassioned in devotion; and of all that is truly sublime in sacred poesy. They were also given as an excellent fund whence the church might, in future ages, draw much of the material of her songs of praise. And we cannot but think, that they were further designed as a model or pattern for framing those songs: as the Lord's prayer was given as a pattern for prayer and supplication. And to this we would add, that a number of them are so constructed, and expressed, as to shew evidently, that those parts of them, at least, were designed as a system of Psalmody for the Jewish dispensation only; while all that is doctrinal, preceptive, or expressive of the experience, or of the joys or sorrows of true believers in

Christ, are highly suited to the Psalmody of the church to the end of time.

As it respects the present dispensation, Mr. Baird, in the fourth chapter of his "Inquiry," has adduced the testimony of Ignatius, the friend of the apostles; of Caius, a presbyter of Rome; of Clemens Alexandrinus, and Pliny's letter to the emperor Trajan, that hymns of human composition were sung in the christian congregations in the second century:—of Origen, Tertullian, Nepos, Prudentius, and the facts connected with Paul of Samosata, that this was the case in the third;—and of Augustine, Ambrose, Flavian, and Chrysostom, that this was the case in the fourth century. Mr. Baird has also shewn in the fifth chapter of his book, that the Lollards in the eleventh, and the Waldenses in the fourteenth century, both contenders for the truth in the worst ages of Popery, were singers of hymns composed by uninspired men. And that in the same century, John Huss, and Jerome of Prague, sung them when tied to the stake, and consuming in the flames. That Luther composed hymns for public worship, some of which are sung in the Lutheran churches until this day. And to this he adds, "that this subject came before the General Assembly of the Scottish church, in 1647, 1648, 1686, and the Associate, (Burgher) Synod in 1747; and that these bodies appear to have admitted the lawfulness of using in Psalmody any scripture song." And such is the array of testimony on this point produced by Mr. Baird, that we think there is no person who has read, or will read his book, but must be satisfied that the christian church has been in the habit from near the apostolic age to the present time, of singing hymns composed by uninspired men.

But although it is evident from sacred and ecclesiastical history, that the church in all her dispensations possessed, and used in the worship of God, songs composed by persons not inspired, yet it should be

kept in mind, that all these songs were founded, or thought to be founded, on a divine revelation of one kind or other; nor are we to suppose, that if not thus founded, they would, or could be acceptable to Him, "who will not give his glory to another, nor his praise to graven images." In the patriarchal age they were founded on some revelation given to some of the patriarchs by an audible voice from heaven, or in dreams, or in visions of the night, and handed down by them to their posterity. These revelations had reference to the character and perfections of Jehovah as the only true God, the only true object of all religious worship, and of the obedience due to him from man;" "for the Lord," said Moses, "is my strength and my song." From the time of Abraham to Christ, Jehovah was pleased to give farther revelations of his character and will, not only by voices, dreams, and visions, but by a plenary inspiration to the prophets, which they committed to writing, and of whom Moses was the first.

And as has been seen, songs in honor of Jehovah, and celebrating his goodness and mercy, and grace to his people, but not composed by inspired men, but founded on those revelations, were not unfrequent in the church: and one would think, that some of the 1005 songs of Solomon, one of which only formed a part of written revelation, were of this number. After Christ came into the world, God was pleased to give an additional revelation of his character and will in the New Testament scriptures; and we have also seen, that songs composed by uninspired men, but founded on those scriptures, celebrating "the glory of his grace in Christ," have been sung in the christian church in her purest times from near the age of the apostles, to the present day. These, we repeat it, were not human but divine songs, in the sense in which we have explained the words; and in thousands of instances, have been blessed to the edification and comfort of the people of God, as they them-

selves have confessed. For as already observed, we have no reason to believe that God will bless any worship, preaching, praying, and singing, that is not founded on his own word, the only rule of faith and practice: "to the law and to the testimony; if they speak not according to this word, it is because there is no light in them." And it may be necessary to observe, that the question is not, were all these spiritual songs founded on some divine revelation. It may be admitted that some of them were only remotely or obscurely so; but that they were all of this character, is what no man will venture to affirm. And where it has been, or will be shown, that any of them are not agreeable to that rule, no man will go further than the writer of this, in repudiating and lifting up the voice against them. On this point, the church judicatories, to whom it belongs, ought to be particularly careful—as careful as in the formation of her creed, or Confession of Faith; for error is apt, if not apter, to creep in through an erroneous system of Psalmody, as an erroneous creed. And if the Church does her duty in regard to her Psalmody, there is no more danger to be apprehended from that quarter, than from her Confession of Faith. On the contrary, they will both combine in recommending her to all who are enquiring the way to Zion. And here we feel it our duty to remark, that "the Presbyterian church in the United States" has been suffering somewhat in her purity and beauty, by some men, who, through a spirit of novelty, have unadvisedly introduced into her private and sometimes into her public worship, hymns which have not received the examination and sanction of her highest judicatory, the General Assembly. This, in our view, is irregular and disorderly, and lays a stumbling block in the way of some in receiving an Evangelical Psalmody.

But here may be asked, what is become of the hymns and spiritual songs which were so frequent in the primitive ages of christianity? They have perished in the course of time, like many other writings

on divine subjects: the Psalms composed under a special divine influence by some of the church of Corinth, not excepted. 1 Cor. 14: 26. But the church has not suffered any material loss by the circumstance, as she has the Bible on which they were founded, and can draw from that inexhaustible fountain of spiritual light and life, whatever she may deem necessary for perfecting her faith and practice.

We will close this number by observing, that from the compendious history of the church in regard to her Psalmody, which we have given, we may see whence it is that Dr. Pressly and others have deceived themselves, and undesignedly led others astray on this subject. In their statement of the question, and arguing upon it, they seem to take it for granted, that the hymns and spiritual songs which have been, and are in the church, are the mere inventions of the composers, and originated from them, and not from the word of God, nor founded upon it. This is terrifying to the serious but uninstructed mind, and has made many a proselyte to a Judaizing Psalmody. And from this, and this alone, can we account for the applications which they make of the cases and deaths of Nadab and Abihu, and Uzzah of old; but their statement is not true, and they do great injustice to the advocates of an evangelical Psalmody, but we would hope not intentionally. The true statement of the question is: are we in our prayers, and preachers in their sermons, to take the subject matter from those portions of the word of God that are suited to those parts of divine worship, but in our singing to be confined to the book of Psalms, those portions that relate to Jewish localities, rites and ceremonies, not excepted. We have often wondered that they did not see, that while their prayers and sermons were evangelical, a considerable part of their singing is really Jewish. But we have ceased to wonder, when we reflect on the strong hold which the prejudice of education once had in our own mind on this very subject.

NO. IV.

Precepts for an Evangelical Psalmody, shewn from Col. 3 : 16, 17, in connection with 2 Tim. 3 : 16.

IN the beginning of his third number, Dr. Pressly “desires his reader to keep in remembrance the great point in dispute in the controversy on Psalmody.” We have the same request to make of our readers, for reasons which will hereafter appear. The point is this. Our reviewer affirms “that we have no authority” to use in the praises of God any portion of scripture but the book of Psalms. On the other hand we believe that while ministers of the gospel are warranted to draw the subject-matter of their sermons from the whole word of God, and all men the subject matter of their prayers from the same source, so we are to draw the subject matter of our praises from the same inexhaustible fountain. Our reviewer says that we have not proved our position, and somewhat vauntingly affirms that there is no such proof in the scriptures. Now, the reader of our “Inquiry” cannot but remember that in the second chapter we produced both precept and precedent—the precept from Col. 3 : 16, and the precedent from songs of praise recorded in Rev. 12 : 10, 12 ; 15 : 2, 4 ; 1 : 1, 7 ; the two first of which have, in our opinion, been sung in the church, and the third will be sung, and none of them to be found in the book of Psalms, and consequently overturn his system of Psalmody. We expected that he would have turned the force of his literary and critical artillery against these in his third number, but he confines it to the demolition of the precept, as he supposes, but from which we had not argued at all, but mentioned incidentally only, as what had been successfully argued by Latta, Baird,

and others, and this accounts for our having only "a few lines on the point," and of which he complains.

But we return to the precept in Col. 3: 16, and say, that this passage when taken in connection with 2 Tim. 3: 16, establishes the right of the church to take her songs of praise from any portion of the Old or New Testament that is suited to that part of divine worship. The latter of these passages reads thus:—"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, and thoroughly furnished unto all good works." We need scarcely observe, that there are none who will understand the apostle as saying in this verse that the scriptures were given for the use of ministers of the gospel only, but for the instruction of all men, and for theirs in an especial manner. Col. 3: 16, also reads thus: "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God, and the Father by him." We would here remark, that these two passages are evidently parallels in their general scope and design, the words "All scripture" answering to "the word of Christ," when used in an extended sense, "doctrine" to "teaching," and "admonishing" to "reproof, correction, and instruction in righteousness." But if our application of the word "admonishing" will be objected to, our argument only requires that it will be admitted that doctrine and teaching mean the same thing, and this cannot be denied. Now as the apostle says in the first of these passages, that all scripture is given by inspiration of God, and is profitable for doctrine, and in the other, that christians are to teach one another in psalms and hymns and spiritual songs; it follows by inevitable

consequence, that these psalms, hymns and spiritual songs are to be taken from the New, as well as from the Old Testament. But our reviewer tells us that the chapter of which the above passage is a part, enjoins various duties, and among these to have the mind well enriched with "the word of Christ," and to sing psalms and hymns and spiritual songs, but "not to make or compose them." How that is will be seen hereafter, but we would remark, that although he does not positively say that the clause, "Let the word of Christ dwell richly in you in all wisdom," &c., is a duty distinct from praising God in psalms, &c. Yet when commenting on the verse, he speaks of it as if the singing of psalms and hymns and songs was not connected with having the mind deeply imbued with the "word of Christ," and he punctuates it accordingly. "It is (he says) undoubtedly the will of God, that the precious truths of the gospel should dwell richly in all true believers, and that they sing psalms and hymns and songs in the worship of God." But that the verse contains not two, but one duty strongly enforced, is evident from the consideration that if two distinct duties had been designed, it would have been differently constructed and worded from what it is. It would have read thus, "Let the word of Christ dwell richly in you in all wisdom, and teach and admonish one another. But the words, "teaching and admonishing" are not in the imperative mood, but in the participial form, and look back to some antecedent, from which the church in Colosse were to teach and admonish one another." But there is no antecedent but the phrase, "The word of Christ," and this not only gives the necessary information, but inseparably connects the clauses together, as containing one and the same duty.

And here an important inquiry presents itself, important for ascertaining the true meaning of the passage, namely, what are we to understand by the

phrase, "The word of Christ?" We would remark, that it is peculiar to the writings of the apostle Paul, and is never used by him but once, and that too in connection with singing psalms, hymns and spiritual songs. It would seem to us to import the same thing, as the phrases, "The word of the Gospel," or "the Gospel of Christ;" or all those doctrines, precepts and promises revealed in the New Testament, relative to the salvation of man through a crucified Christ; with all the means of grace appointed for interesting us in that salvation. We do not say, that it does not imply in it all the doctrines, precepts and promises contained in the Bible: but for the reasons assigned, and the peculiarity of the phrase itself, we think that in Col. 3: 16, it has reference to the christian dispensation, in an especial manner. And it is something of a misrepresentation in our reviewer to say, that in our Inquiry, "we have changed our tone in regard to the meaning of the phrase:" for what is more common in the scriptures, than for a word to be used in some places in a more or less extended sense, than in others. Nor does this circumstance "exalt the authority of one part of the word of God to the disparagement of another," as he says it does. We were surprised to hear him say so, and no less surprised to hear him say, that if by "the word of Christ we are to understand the New Testament exclusively, then it would seem to follow, that the Old Testament is not the word of Christ, and therefore of not equal authority in the church." We confess that we did not expect such reasoning from our reviewer. In 1 John 5: 7, it is said that "there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one;" now is there any such expression in the Old Testament that "these three are one," and does this prove "that the Old Testament is not of equal authority in the church with the New." A little reflection before he wrote would have prevented

him from falling into the above loose train of reasoning, and saved him the trouble of writing the long dissertation which he wrote for our "special benefit;" or to prove to us "that the ancient prophets were under the influence of the Spirit of Christ, as truly as were the apostles," for we have never had a doubt on the subject. It would also have saved him the trouble of writing the dissertation on the prejudice of education, as its obvious tendency is to induce those who may have received some wrong views on divine things in their younger days to persevere in maintaining them, and not to renounce them, even when clearly pointed out. Above all it would have prevented the attempt to prove that the phrase, "the word of Christ," means the whole word of God: for should he have done this, it would prove all that we desire to prove—that we are warranted to draw our songs of praise from the New, as well as from the Old Testament. It is, as he says, a phrase "very accommodating," to us, but ruinous to his views on the subject; and indeed we are surprised to find him meddling with it at all.

But as some on this subject need "line upon line," and "precept upon precept," we proceed to a farther examination of this important passage. The apostle not only exhorts the Colossians to have their minds richly furnished with "the word of Christ," but from it to teach one another in "Psalms, and hymns, and spiritual songs." A question of considerable importance in this discussion, here also presents itself—how they were thus to teach one another. We have read and heard three different interpretations of this word. I. That of some commentators who say, that it is an injunction on those who can read, to teach those who cannot, by reading or repeating to them portions of the book of Psalms. Now, as the Psalms are comparatively obscure, and speak of a Saviour as yet to come, we think that if that had been the apostle's design, he would rather have recommended the New Testament scrip-

tures, which speak of the Saviour as come, and of the way of salvation by faith in his blood.

II. That of those who think that the church is to be confined in her Psalmody to the book of Psalms, and accordingly understand the word "teach" as an injunction on ministers to explain the Psalm to the people before they sing it, that they may "sing with the understanding," or understand what they sing. And indeed, where there are churches who have embraced the above system of Psalmody, explaining the Psalm before singing is not only commendable, but in many cases indispensably necessary. It enables the weak but serious worshipper to affix the proper idea to a word that is typical, or otherwise obscure; but then this is contrary to our Reviewer's peculiar views, who tells us that the worshipper does not sing the explanations, but sings the Psalm "literally" as it is in his Psalm book, without any regard to the explanations. That he is peculiar in his views we know, from conversation with some who agree with him that the church is to be confined in her Psalmody to the book of Psalms. We have heard many such say, and justly too, that they highly esteem those explanations, as it enables them in many instances to worship God "in truth as well as in spirit." The III. interpretation of the word "teaching," in this passage, is, that of those who with ourselves believe, that it is the privilege of the church to draw her songs of praise to God from both the Old and New Testaments; and that in the word the apostle enjoins it on those who may be qualified to frame those songs, to enrich them well from the word of Christ, or with the important doctrines of the Gospel, for the instruction of others, in that part of worship called praise. And not only so, but to admonish one another, to aspire after gracious affections in singing those songs, or as the apostle expresses it, "to sing with grace in their hearts to the Lord." It is now left to the candid and discerning reader to say, which of the preceding inter-

pretations is most natural and obvious, and most consistent with the whole scope of the apostle in the passage.

But another important question in this discussion here presents itself also—what did the apostle understand by psalms, hymns and spiritual songs? Our reviewer tells us that all these are to be found in the book of Psalms, under the titles of the Hebrew words “Mizmorim, Tehillim, Shirim, signifying psalms, hymns, songs.” And we have seen by other writers on the subject, the Rev. John Brown, of Haddington, adduced as authority that psalms, hymns, and spiritual songs, denote only different kinds of poetic compositions. That venerable Father does indeed say in his Dictionary of the Bible, under the word psalm, “that the psalms may denote such as were sung on instruments, hymns such as contain only matter of praise, and spiritual songs such as contain doctrines, history and prophecy for men’s instruction, Eph. 3: 19. Now, that this division and definition is imaginary, is evident to ourselves for the following reasons. In the Septuagint translation of the book of Psalms—Psalmos, Psalm, and humnos, hymn, are both used in the title of the sixty-seventh Psalm, and according to the above definition it partakes of the character of Psalm and hymn; and moreover, the first and second verses only could be sung with musical instruments, for the remainder of it is confined to praise. In the forty-eighth, eighty-third, and ninety-second Psalms, Psalmos, Psalm, and Odee, song, are in the title. And in the seventy-sixth Psalm, which contains only doctrine and history, we find in the title Psalmos, Humnos, and Odee. And although our reviewer tells us, that Psalmos, Humnos, and Odee, are generally prefixed to many of the Psalms, he does not tell us any thing about these double and sometimes treble titles.

Besides, from the hundred and nineteenth to the hundred and thirty-fifth Psalm, Odee alone is in the titles, nor is the word *pneumatike*, spiritual, prefixed

to any of them, as is the case in Eph. 5 : 19, and Col. 3 : 16. This circumstance is worthy of particular attention. If in Col. 3 : 16, the apostle only meant the songs mentioned in the book of Psalms, why did he prefix the word *pneumatike* to them. There was no necessity for it, for the sake of distinction, inasmuch as the Colossians were familiar with those songs. But if he meant by them, songs composed by any member of the church, there was high necessity for it, to distinguish them from the songs of the heathen around them, especially the songs sung at the feasts of Bacchus, and other heathen gods. From the above circumstances and facts, we think we are warranted to say, that the writers of the book of Psalms used the words, Mizmorin, Tehillen, Shirim, as synonymous terms for any sacred poem used in the worship of God, irrespective of its particular contents, and that the above division and distinction was invented for the support and defence of a favorite principle and practice. This opinion is strengthened by another fact, that wherever Christ or the writers of the New Testament refer to any portion of the book of Psalms, they do not say, that psalm, that hymn, or that song—but “the book of Psalms,” or the Psalm, a word that simply signifies, to sing with an instrument of music. Thus, in Luke 20 : 42, Christ himself said—“And David himself saith in the book of Psalms, the Lord said unto my Lord, sit thou at my right hand, till I make thine enemies thy footstool.” Again, Acts 13 : 33. “As it is also written in the second Psalm, thou art my Son, this day have I begotten thee.” And now again, it is left with the candid reader to say, whether Paul in Eph. 5 : 19, and Col. 3 : 16, meant the above alleged kinds of poetic compositions in the book of Psalms, or those hymns and spiritual songs which were composed from divine revelations, and which we have shewn in our third number, were used in the Patriarchal, Mosaic, and present dispensations of grace.

But the proof for an evangelical Psalmody, from Col. 3 : 16, is not yet finished. After the apostle had exhorted the church of Colosse to teach and admonish one another in Psalms, and hymns, and spiritual songs, he adds:—"And whatsoever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God, and the Father by him." And here again, another question of much importance in this controversy presents itself. What are we to understand by the words, "In the name of the Lord Jesus," in this verse. Our opponents say, that they mean approaching God through the mediation of Christ, as there is no access to an infinitely holy, and just God, but through a mediator. That is indeed a prominent and cardinal doctrine of the scriptures, and although it is admitted that the doctrine is included in the words, yet we are convinced from the phraseology itself, and from a parallel phraseology in John 16 : 24, that the apostle in the words, meant something more by them, than approaching God through a mediator. In John 16 : 24, Christ said to his disciples, "Hitherto have ye asked nothing in my name." What, now, did or could Christ mean by those words? Did he, or could he, mean, that they had never prayed to God through a mediator? No—for as already observed, there is no acceptable access to an offended God, but through the mediation of another. His meaning therefore must be, that they had not prayed in his name as "the Mediator;" and who does not see, that it is one thing to approach God through a Mediator held out in the Old Testament, in a general revelation and promise, and another thing to approach him in the name of a particular person as that Mediator, "and the only Mediator between God and man."

The attention of the reader is requested particularly to these words, as a due consideration of them will, we are persuaded, lead him into correct views on the subject of Psalmody. The Mediator was made known

in the Old Testament under the names of Shiloh, Messiah, Son of God, the King, and David's Lord, but it is in the New Testament, and in the New Testament alone, that it is revealed that Jesus of Nazareth is that Mediator: and hence the exhortation and injunction—"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." We need scarcely say, that the duty enjoined cannot be discharged in the full meaning of the apostle by confining ourselves exclusively to the book of Psalms, but in songs recognising Jesus as the "Mediator of the New Covenant," and who purchased the church with his own blood. And we would now respectfully ask those who are for confining the church in her Psalmody to the book of Psalms, which speak of the Mediator only under obscure types, and as yet to come, how they can reconcile their doctrine and practice with the above apostolic injunction. And farther, how does their doctrine comport with what the apostle says on this very subject, in Phil. 2: 9, 11.—Having mentioned in the preceding verse, Christ's humiliation, and "obedience unto death, even the death of the cross," he adds—"Wherefore God hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

We have now produced an apostolic precept or command for a Gospel Psalmody in four distinct arguments deduced from Col. 3: 16, 17. 1. From the sixteenth verse viewed in connection with 2 Tim. 3: 16. 2. From the phrase, "the word of Christ." 3. From the necessary meaning of the word "teaching" in the sixteenth verse. 4. From the apostolic injunction, "that whatsoever we do, to do all in the name of the Lord Jesus." And now, what has our oppo-

ment produced in support of his affirmation, "that it is the will of God that the sacred songs contained in the book of Psalms be sung in his worship, both public and private, to the end of the world, and that we have no authority to use any other." Not one word from the word of God in either his first or second numbers: but we expect to have it in full in his third—we will see.

NO. V.

Containing Scriptural precedents for an Evangelical Psalmody.

Our readers will remember, that in our last number, at the call of Dr. Pressly, we adduced Col. 3: 16, 17, as a preceptive proof that the church is authorised to use an evangelical Psalmody in the worship of God. This proof consists in four distinct arguments deduced from that passage. 1. From the 16th verse viewed in connection with 2 Tim. 3: 16. 2. From the remarkable phrase—"The word of Christ," in that verse. 3. From the necessary meaning of the word "teaching" in that passage. 4. From the apostolic injunction in the 17th verse, "that whatsoever we do in word or deed, to do all in the name of the Lord Jesus, giving thanks to God, and the Father by him." As we have examined that passage more in detail than any writer who has gone before us, as far as we recollect, and as it contains so many distinct arguments for a gospel Psalmody, we expected that our Reviewer would endeavor in his next number to point out the insufficiency or illegitimacy of those arguments. But will not the public be disap-

pointed, and his friends mortified, when they find that his reply to those arguments is, "that when he had examined it, he was disappointed in finding, that instead of a precept to uninspired men to compose Psalms and hymns and songs to be employed in the worship of God, it is a direction to christians generally in relation to singing with grace in their hearts to the Lord." That is indeed one of the directions, but surely, that "the word of Christ should dwell richly in them in all wisdom," and that from this word, "they should teach one another in Psalms and hymns and spiritual songs" is another; and that "whatsoever they should do in word or deed, to do all in the name of the Lord Jesus," is another also. How he could, then, pass over, in such a summary manner, what we have said on that passage, may be a matter of surprise to both his friends and opponents on this question. The secret, we think, is this: In our last number we assigned reasons why the phrase, "The word of Christ," must be understood as referring to the New Testament Scriptures; and as it is enjoined on the Colossians, and by consequence, on all other churches, to draw their songs of praise from that word, we drew the obvious inference that a gospel Psalmody was, at the same time, the privilege and duty of the church. To counteract this inference, our Reviewer tried, in his last number, to prove that the phrase had reference to the old as well as to the New Testament; not seeing, until we pointed it out to him, that if he had even succeeded, it would prove all that we desire to prove, that we are privileged to draw our songs of praise to God, from any part of the Old or New Testament that is suited to that delightful part of divine worship. This accounts for the summary manner in which he has passed over that important passage, and his evident unwillingness to meddle with it again. But still he demurs, and says, "that the great question at issue is plainly this: have we authority to use in

the worship of God, evangelical songs composed by uninspired men, or have we not." That we have, is indubitably evident to ourselves from the Apostle's injunction to the church at Colosse, unless he believes, and can prove, that all the members of that church were inspired persons. It is now left to the reader to say, if the passage which we have been examining does not decide the question in regard to the use of an evangelical Psalmody, as it respects the arguments and objections of Dr. Pressly.

Although we deem a Scripture precept, either express in itself or legitimately deduced from Scriptural premises, sufficient to direct our faith and practice, yet if there are Scriptural precedents, or examples for a practice, it gives additional force to the precept. In the second chapter of our Inquiry, after adducing Col. 3: 16, 17, as a precept or command to use an evangelical Psalmody in the worship of God, we proceeded to adduce precedents, or examples for the practice. As the opponents of an evangelical Psalmody contend that we are to confine ourselves to the book of Psalms exclusively, we adduced the song of Mary the mother of Jesus, and the song of Zacharias the father of John the Baptist, recorded in the first chapter of Luke, as precedents of songs not found in the book of Psalms, from the belief at the time that our opponents could not, and would not, object to their use in the worship of God. Our Reviewer, however, objects, that as Mary and Zacharias were inspired persons, and their songs inspired, they cannot be admitted as proof that songs composed by uninspired persons are to be used in the praises of God. We were aware of all this, and as said, we adduced them only as songs which we thought might be safely sung in divine worship, but it seems they are rejected by our opponents, and those who think alike with him on this subject.

We have said in our "Inquiry," that there are in

the book of "The Revelation,"—that book, which it is to be presumed Mr. Reid has examined with particular care—three songs of praise, and to which we now add a fourth, the two first of which have been sung in the church, the third most probably, and the fourth will be sung, and which, it will not be pretended are in the book of Psalms. Dr. P. as the substitute of Mr. Reid, replies—"that it will be admitted by all who regard the Bible as the word of God, that the songs which are recorded in the book of the "Revelation" are the productions of the Holy Spirit, or in other words, that John is the author of them or spake as he was moved by the Divine Spirit." That John was under the Spirit of infallibility when he wrote "The Revelation," is admitted. It is also admitted, that he faithfully recorded all that he saw and heard in vision, but that all that he saw and heard came originally from the Spirit, or that the Spirit was the author of them in the same sense that he is the author of the book of Psalms, or of the plan of redemption through Christ, we cannot admit. For in that case, we would be compelled to admit that the blasphemies of the beast with seven heads and ten horns, mentioned in the 13th chapter, came originally from the Spirit, or that the Spirit was the author of those blasphemies. As just now said, John faithfully recorded what he saw and heard, the different actors introduced from time to time, saying and doing; but to say that he is "the author of all that he heard, whether good or bad, is worse than absurd. The sayings and doings belonged to the actors themselves, and the divine spirit is no farther the author of them, than as revealing them to John to be published for the benefit of the church.

And it is but to read the first of these songs to see, that it was composed in the church, and not by John as the immediate author of it, and sung, as we think, in the beginning of the fourth century, when the church was rescued from heathen persecution by Constantine

the Great. But before we place this song before the reader, it may be necessary to observe, that in the Apocalyptic writings, "Heaven" is the symbol of the church. Mat. 25: 1. And as this song was sung in the church, here is a precedent of a spiritual song sung in the worship of God, and the song necessarily composed by men not inspired. Rev. 12: 10, 12. "And I heard a loud voice saying in heaven," or in the church, "Now is come salvation and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before God, day and night. And they overcame him by the blood of the *Lamb*, and by the word of his testimony; and they loved not their lives unto the death. Therefore, rejoice ye heavens, and ye that dwell in them, wo to the inhabitants of the earth, and of the sea, for the Devil is come down unto you in great wrath, because he knoweth that he hath but a short time."

The second of these songs is recorded in Rev. 14: 1, 5, and has reference, as we also think, to the preservation of the uncorrupted church, symbolized by "the woman in the wilderness," from the rise of "The Man of Sin" in the sixth century, to the auspicious era of Reformation; and the subject matter of it has been sung in the Protestant churches from that time to the present day, with a few exceptions. "And I stood upon the sand of the sea, and lo! a *Lamb* stood on the Mount Zion"—another symbol of the church—"and with him an hundred and forty-four thousand"—a definite for an indefinite number,—"having his father's name written on their foreheads." "And I heard a voice from heaven," or the church, "as the voice of many waters, and as the voice of a great thunder, and I heard the voice of harpers harping with their harps; and they sung as it were* *a new song* before the throne, and

* Some copies of the Greek testament want the word translated "as it were," and read as it is in the ninth verse of the fifth chapter,

before the living creatures, and the elders; and no man could learn that *song*, but the hundred and forty and four thousand that were redeemed from the earth. These are they which were not defiled with women, for they are virgins. These are they which follow the *Lamb* whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and *the Lamb*. And in their mouth was found no guile, for they are without fault before the throne of God."

And that this *new song* had reference to the era of the Reformation, when the pure gospel of Christ was rescued from the idolatry and superstition of the Church of Rome, and preached to the nation is evident to ourselves, from the next following verses. "And I saw another angel flying through the midst of heaven having the everlasting Gospel to preach to them that dwell on the earth, and to every nation, and kindred and tongue, and people; saying with a loud voice, fear God, and give glory to him; for the hour of his judgment is come, and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel saying: Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

The third song is recorded in Rev. 15: 2—1, and which, as we think, was sung during the great revolution in France, when the vials of divine but righteous wrath were poured out on the nations who had wantonly shed the blood of the saints, during the dominant reign "of the Man of Sin. "And I saw, (says the

"And they sung a new song." But admitting that the reading of our translation is the most correct; still, the words convey the idea, that it was not one of the Old Testament songs; for in that case, it could not be called a *new*, but an old song. This is confirmed by the circumstance, that in the following verse it is said, that this song had reference to Christ: "The lamb of God who taketh away the sins of the world;" but Christ is no where represented in the book of Psalms as "redeeming his people by his blood." Such phraseology is to be found in the New Testament only; consequently, to be appropriate, the song must have been taken from that part of the Holy Writ.

Prophet) a sea of glass mingled with fire," the symbol of a slippery and insecure state, and constant exposure to persecution, "and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, standing on the sea of glass, having the harps of God. And they sung 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." It is scarcely necessary to observe that the circumstance of their having obtained the victory over the image, the mark, and the number of the name of the beast, clearly characterises the Protestant churches, or those who have renounced allegiance to the church of Rome. And who does not know, that hymns and spiritual songs composed from the scriptures, by men not inspired, are sung in all of them, with a few exceptions; and this is another precedent for singing songs of praise to God, which are not found in the Book of Psalms.

The fourth song is recorded in chapter 19: 5—8, and which will be sung, as we also think, at the commencement of the Millenium, after the battle of Armageddon, recorded in chapter 16: 17—21, when Christ will espouse the purified church as a chaste bride to himself. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, *Alleluia*, for the Lord God omnipotent reigneth. Let us be glad, and rejoice, and give honor to him, for the marriage of the *Lamb* is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of the saints," or an emblem of that righteousness. Dr. P.

tells us, "that he wants a precedent which may be pleaded by a man who can lay no claim to the spirit of inspiration, to authorise him to prepare songs of praise to be employed in the worship of God." Here, then, are four songs sung, or to be sung, in the christian church, on different memorable occasions, and consequently composed by men who laid no claim to the spirit of inspiration; for we do not know that this gift continued in the church longer than the two or three first centuries.

And to this we would add, that a new song of praise, the song of redeeming love—is foretold and promised by Isaiah, in the forty-second chapter of his prophecy. In the sixth verse, Jehovah is introduced as saying thus to his son, the promised Messiah:—"I the Lord called thee in righteousness, and will hold thine hand, and will keep thee, and will give thee *for a covenant of the people*, for a light to the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Hence, then, the whole human family are called upon in the tenth verse, "to sing unto the Lord *a new song*, and his praise from the ends of the earth, they that go down into the sea, and all that is therein; the isles, and the inhabitants thereof." It will be admitted that the preceding prophecy has reference to the christian dispensation of grace, the *new song* must therefore refer to the blessings of this dispensation purchased by the blood of Jesus of Nazareth, as "the Mediator of the better covenant," and "the only Mediator between God and Man."

And it is worthy of particular notice, that the four songs of praise which John tells us he heard sung in the church on different memorable occasions, Jesus as "the *Lamb of God* who taketh away the sins of the world," is the subject or burthen of them all. And it was with no small surprise, that we heard Dr. P. assert, "that the subject matter of these songs was

taken neither from the Old Testament, nor from the *New*, but the songs themselves were given to the church by the Holy Spirit, and are a part of the sacred volume." They are so ; but what is the fact in the case, or the history of those songs. John tells us expressly that he heard them sung in heaven, or the church. But where did the church get the subject-matter of them ? In the word of God ; but especially from those passages in the New Testament which represent Christ as "redeeming his people with his own blood, as of a Lamb without blemish, and without spot." These songs, then, were divine in their origin, or the subject-matter of them was taken from the word of God, and the Spirit of God, who is the author of that word, recognised them as his own, and led John to incorporate them in the book of the "Revelation," for our instruction and direction in the case. And viewed and traced as they may be, they are scriptural precedents for taking our songs of praise to God from any portions of the Old or New Testaments that are suited to that part of divine worship.

And here we would observe, that as we view the subject, the preceding songs are not to be considered as containing all that would be sung on the memorable occasions alluded to, but as epitomes of the subject matter of the songs that would be composed from the sacred word, when those memorable dispensations of a gracious providence would take place, in behalf of the church. What the songs were which were sung on the occasion of the merciful deliverance of the church from fiery persecution in the days of Constantine the Great, we do not know, as they have perished in the course of time ; but the 28th, 29th and 65th hymns of the 1st book of the much abused and slandered Dr. Watts, are well suited to the occasion of the second and third songs, when the enemies of the protestant church were incapacitated from persecuting her for the time to come, by the pouring out of the

vials of the righteous wrath of God upon them. But this is not all; but the singing of these and of similar songs in the Protestant church is a proof that the prophecy has been fulfilled, whereas, if the church had confined herself to the book of Psalms to the present day, there could not have been any such proof, as there is no Psalm in all the collection that can with propriety be applied to that remarkable dispensation of providence. This, we think, is a matter worthy of serious consideration to all the advocates of an exclusive Psalmody.

To conclude, we have now, as we think, given both precept and precedent for the use of hymns and spiritual songs in the worship of God. And what now has our opponent given in support of the proposition with which he commenced this discussion—"That it is the will of God, that the sacred songs contained in the book of Psalms be sung in his worship, both public and private, to the end of time, and that we have no authority to use any other." We repeat it—"not a single iota," although we have twice distinctly called upon him to do so, assuring him at the same time, that one clear Scriptural proof—one, "Thus saith the Lord," would settle the point, and put an end to the controversy at once. In our second call we expressly told him that we expected this proof in full in his 4th Number. That Number has appeared after a lapse of two months, but no proof, nor the least hint on the subject. His conduct in this case, is somewhat mysterious, and not easily accounted for. For it is not to be supposed that he would begin the assault so fiercely as he did without believing that he could not only defeat his opponent, but victoriously prove the truth of that system of Psalmody which he has embraced. He cannot but be aware that his character as a man of letters and Professor of theology must suffer in public estimation by such conduct, and that it will be suspected that he has no proof that will stand

the ordeal of public inspection, and critical examination. He is not so manly in this respect, as is his brother in the Gospel, Mr. Hemphill of South Carolina, who has printed a sermon on Psalmody, and either by himself or by some of his friends, sent us a copy for our "special benefit," or for "converting us from the error of our ways." In that sermon Mr. H. adduces what he thinks is proof for an exclusive Psalmody, and which we purpose to examine, if health permits, and give the public the result of our examination in our next number. We close by calling upon Dr. Pressly a third time for the proof of the above proposition.

NO. VI.

Reply to Mr. Hemphill.—As we use our own language in prayer, so may we in praise.

As intimated in our last number, since we commenced our defence of an evangelical Psalmody, against the attack of Dr. Pressly, a sermon by the Rev. W. R. Hemphill, of South Carolina, has been sent us by mail, either by himself, or by some of his friends, for which we return due thanks, and a few strictures on that sermon will be the subject of this number.

Mr. Hemphill, is a minister of the Associate Reformed Church, as is Dr. Pressly, and the sermon was published at the request of the Synod of the Associate Reformed Church of the Carolinas, before whom it was preached in August last. Although this sermon contains twenty-eight pages, more than the one half of it, is filled with irrelevant declamation,

bitter denunciations of what he calls human compositions in the worship of God—we wonder what the sermon itself was—and an unprofitable comparison of Rouse's and Watt's version of the Psalms. The principal proposition which he undertakes to defend is, "That no other songs of praise should be used in the worship of God, but those which are known in the scriptures as the Psalms of David." p. 4.

The first argument which he offers in support of this proposition, is—"that these inspired songs were not intended merely for the Old Testament church, but are likewise fitted and designed for the new economy." And, as a proof of this he adduces Psalm 96 : 1, where "all the earth is called upon to sing unto the Lord a new song." To this he adds, Psalm 98 : 4 ; 100 : 2 ; 113 : 3 ; and then asks—"Were the Jews to be the only people who should sing these sacred hymns ; but the declaration is 'from the rising of the sun to the going down of the same, the Lord's name is to be praised.'" We readily answer, no ; and say farther, that many of them are highly suited to every dispensation of grace, and have accordingly been sung and will be sung in the church until time shall be no more. But why not all ? Because some of them, and parts of others, have indubitable reference to the Jewish dispensation, and which Paul, in Col. 2 : 14, styles "a hand writing of ordinances that was against us, and contrary to us," and then affirms,— "that Christ took it out of the way, nailing it to his cross." This is a plain, positive, and to the advocates of an exclusive Psalmody, a perplexing affirmation ; and to evade its force, Mr. H. shifts the question, by asking—"Were David's Psalms taken out of the way and nailed to the cross." No, but all the Levitical ritual, and all the sacrifices and offerings of that dispensation were taken away ; and consequently every Psalm and portion of a Psalm, that refers to these is not suited to the christian dispensation, unless the anti-

typical language and meaning is affixed by the singer ; but that would be doing what Dr. Watts has done, and, moreover, would be singing what is called "human composure in the worship of God." And who may not see that to sing them otherwise, or to sing them literally is, so far, a virtual renunciation of Christianity, and returning to Judaism. A judicious explanation of such Psalms may relieve somewhat in this case, and direct the attentive worshipper "to sing with the understanding" and "in spirit and in truth." How far this may be the case with Mr. H's hearers we do not know, but Dr. Pressly tells us, that his hearers do not sing his explanations at all, or affix the spiritual meaning to the typical word. If so, then they are, so far, Judaizers, and a serious practical perusal of the third chapter of Paul's epistle to the Galatians, might be profitable to them. "But we are persuaded better things of them, and things that accompany salvation though we thus speak."

Mr. Hemphill's second argument for the exclusive use of the book of Psalms in the praises of God, "is drawn from the example of Christ and his apostles." And as a proof of this, he says, "that Christ had partaken of the passover for a number of years, and joined with the Jews in singing the *Hallel*, the hymn they usually sung at the close of the Passover supper, consisting of six Psalms, beginning with the 113th, and will it be pretended, that when the last passover was celebrated, and the Lord's supper instituted in its stead, the blessed Saviour laid aside his own divine hymns composed by David, and chose some hymn of human composition with which to close this interesting celebration." p. 9.

This argument has been advanced by every writer which we have seen on Mr. H's side of the question ; and yet we have not seen a single iota of scripture proof, that what is called the *Hallel*, or any other spiritual song, was sung by the Jews at the celebration

of the Passover in the days of Christ, or at any other time prior to that era. Certain it is, that there is not the least hint in the 12th chapter of Exodus, where we have a detailed account how that ordinance was to be observed, that a song of any kind was to be sung on the occasion. Nor is there the least hint that this was the case at the great passovers observed in the days of Hezekiah and Josiah, kings of Judah; and if the practice has been introduced by the Jews, at their passovers since the days of Christ, our opponents are very welcome to all the use they can make of the fact as an argument in this controversy.

Besides, that the Psalms mentioned by Mr. Hemphill were sung at the Passover, is improbable in the nature of things. That ordinance was instituted in commemoration of the gracious deliverance of the children of the Israelites, when the sword of the destroying angel slew the first born in every family in the land of Egypt. If a Psalm or song was sung at that sacred feast, one would think, that it would have reference to that distinguished deliverance. There is, indeed, reference to it in the seventy-eighth and other Psalms, but there is not the least allusion to it in the six Psalms mentioned by our author. There is indeed allusion in the 114th to the deliverance of the children of Israel from Pharaoh and his host at the Red sea, and their passage through Jordan; but we need scarcely say, that these were deliverances altogether distinct from that on account of which the passover was instituted.

And to this we would add, that we are told that after Christ and his disciples had partaken of the ordinance of the supper which was instituted immediately after the celebration of the passover, and which was to take its place, they "*sung a hymn*, and went out into the mount of Olives;" but according to our opponents no less than six Psalms were sung on occasion of the celebration of the passover. And admitting to

our opponents that the Hallel was adapted to the ordinance of the passover, and that the Jews sung it on that occasion, the question then will be, which is the most probable—that they would sing a song appropriate only to an ordinance then abolished, or a song suited to the character and design of an ordinance expressly commemorative of the Redeemer's sufferings shortly to take place; more especially when there is not the least allusion to those sufferings, in what is called the *Hallel* or *Hillel*. We think that the candid reader will say, that the probability is by far the stronger on the latter side of the question, and that Christ composed the hymn, although infinite wisdom did not see it best, that it should be recorded among his other words and deeds.

And to all this may be subjoined—that admitting that the Jews sung what is called the *Hallel* at the passover, and admitting that it was sung by Christ and his disciples at the institution of the supper, what would it amount to, and what would it prove? Would it prove, that the book of Psalms was given as an exclusive system of Psalmody, to the end of time? No—it would prove only that Christ honored and attended upon all the institutions of the Jewish dispensation under which he lived; for let it be remembered, that the Christian dispensation did not commence until after his death. That any person should adduce the Hallel, if even sung, as a proof of an exclusive system of Psalmody, has been always surprising to ourselves.

And here we cannot, and should not pass over, Mr. Hemphill's mistaken views of the character of the hymns and spiritual songs for which we contend. Having told us in the ninth page, that the apostles did not make any hymns, "either on the incarnation, the crucifixion, or the ascension of the Lord of glory;" he then says in the following page, "that the humble fishermen of Galilee had not presumption enough to obtrude their own *uninspired effusions* on the church,

as something better adapted to her state and circumstances, than the songs of the Holy Ghost." This is perfectly akin to what Mr. Reid has said on the same subject, as noticed in our "Inquiry," p. 210. "That it, at least, is bordering on blasphemy, when a man without any authority from God, and merely from *his own heart*, composes a religious song, calls it the song of the Lamb, and gives it to the churches to sing in the praises of God."

Here, it is boldly affirmed by both of these reverend authors, that every hymn, however agreeable it may be to the word of God, and may contain some of the most precious doctrines, precepts or promises of that Word, are but the "*effusions of the human heart*," because the arrangers of those doctrines, precepts or promises, were uninspired men. Does it not follow by legitimate consequence from this doctrine, that all preaching and praying, however scriptural and agreeable to the divine word, if arranged or uttered by uninspired men, are to be considered only as the effusions of the heart, that fountain of error and moral pollution. Matt. 15 : 19. We are aware that it is said, that although we may pray in our own words, and as arranged by ourselves, yet we may not praise but in the words of the scriptures, and as arranged by the Holy Ghost. How that is, we will shortly see, and admitting what our opponents say in respect to praying to be true, how will the objection in regard to preaching be removed, for preaching is a divine ordinance, as well as praising. We have not seen anything as yet on that point, and the advocates of an exclusive Psalmody are now requested to tell us why it is right for an uninspired man to compose or arrange and preach an evangelical sermon from the word of God, but wrong to arrange a spiritual song from that same word.

Some of our readers may be now ready to ask, what reasons have been assigned why a portion of the

scriptures, when versified by an uninspired man, becomes as worthless and wicked a thing as the *effusions* of the human heart, from which nothing good can come; and how is the deteriorating and contaminating effect produced, and by what means and process? We have never heard any reason assigned for this strange transformation, but the 'say so' of the advocates of an exclusive Psalmody. They may be ready to ask farther, how the translation of the Bible into English, by men not inspired, escaped the deteriorating transformation, for it has a number of supplementary words which are surely "human composure" as far as they go; and especially, how did the versification of the book of Psalms by ROUSE escape, for it has surely a great number of supplementary words, and the word "*perfect*," in the first line of the first Psalm is not only supplementary, but is not true, as it respects this life. We confess that we are utterly incompetent to account for those deteriorations, transformations, and fortunate escapes, and must refer them for solution to the superior knowledge of our opponents on this point. But although we cannot account for, nor reconcile the foregoing inconsistencies, yet we think we have seen how they unwarily fell into such absurdities. First, by supposing, or taking for granted, then repeatedly and warmly affirming, and finally believing, that the composers of spiritual songs containing some important doctrines of the gospel, were the authors of them, whereas they only arranged in verse those truths of which the Holy Ghost, speaking in the scriptures, is the author. For it is no uncommon thing for men of a certain temperament firmly to believe, and ardently to defend, what they at first received as the most probable supposition. And if this is not satisfactory, the whole can be accounted for from the almost insurmountable influence of the prejudice of education.

Our author's third proof, "that the Psalms of David are to be used in the New Testament church in the

praises of God, is drawn from the positive command of Paul and James to that effect. Paul says in the text, "let the word of Christ dwell in you richly in all wisdom teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord." And James says, "is any man merry let him sing psalms."

Now, we have said repeatedly in this discussion, that the book of Psalms was perfectly suited to the Psalmody of the church, in the former, and much of it to the present dispensation of grace. And not only so, but that the true believer will find in it, as much, if not more, appropriate to his case, as in any other part of the sacred volume: and we would say to him, "is any man merry, let him sing Psalms." Here, we have no difference with the apostle James, nor with Mr. Hemphill: but we say, that we differ with the latter—*toto cælo*—with respect to his interpretations of Col. 3: 16. As we have given our views in full on that passage in the fourth number of our reply to Dr. Pressly, we refer the reader to it as containing an answer equally to Mr. Hemphill, and Dr. Pressly. Dr. Pressly understands the phrase—"The word of Christ"—in that passage, in the same sense as the phrase, "The word of God," or as comprehending the Old, as well as the New Testament, while we think from the peculiarity of the phrase itself, and other reasons assigned in the reply, it is to be understood in that place, as having special reference to the New Testament scriptures. Mr. Hemphill, however, understands the phrase as having reference to the book of Psalms only. p. 11. He does not assign any reason for such an interpretation of the phrase, but his system of Psalmody imperiously demands such a strange restriction. But the restriction is unsupported and untenable; and Dr. Pressly's interpretation of the phrase is of no use to him in this controversy. For, if we understand that phrase as embracing both the

Old and New Testaments, it proves all that we ever contended for on this subject. It proves that we are to take our songs of praise to God from the New, as well as from the Old Testament, for the apostle enjoins on the church at Colosse, that from the word of Christ, dwelling richly in them, they shall teach one another, in psalms, and hymns, and spiritual songs. The reader will have observed, that the system of Psalmody for which we contend, laid us under no necessity to understand and explain the above phrase as having special reference to the New Testament scriptures, we were constrained to do so from the circumstances that it is called "The word of Christ," and not "The word of God." This last phrase is often used by the apostle in his epistles, to denote both the Old and the New Testaments. And we think that it must have struck every reader, that he must have had some special reason for altering the phraseology in this place. The duty which he wished to enjoin explains the matter—"teaching and admonishing one another in psalms, hymns and spiritual songs;" or taking your songs of praise to God from the New Testament as well as from the Old. Besides, the words which immediately follow "whatsoever you do in word or deed, do all in the name of the Lord Jesus," demand this exegesis or explanation. For, as observed in our reply to Dr. Pressly, it is only in the New Testament that we know, that Jesus of Nazareth is the promised Mediator, and if we will praise God in his name, it must be in songs taken from the New Testament which recognise him as such, and as having "once suffered for sins, the just for the unjust to bring us to God." We have an example of this in the apostle John which is worthy of imitation. When about to pen the "REVELATION," he wished first to raise a song of praise to him whose illuminating influences he then felt pervading every power of his soul. And what was the song? This—"Unto him that loved us and washed us from

our sins in his own blood, and hath made us kings and priests unto God, and his father; to him be glory and dominion for ever and ever, Amen." And shall not we say Amen to this, by a similar song to him, "who though he was rich, yet for our sakes became poor, that we through his poverty may be rich." We need scarcely say that such a song is only to be found in the New Testament scriptures. We will only farther remark on this subject, that the reader cannot but have observed, that Mr. Hemphill's two first arguments in favor of an exclusive Psalmody are irrelevant to the point at issue, and that Col. 3: 16, the text from which he preached, teaches doctrine just the reverse of that taught in the sermon. As a die, however tossed and turned, will always settle down a complete cube; so, the phrase, "The word of Christ," in that verse, tossed and turned, and explained as it may be, will still prove, that we are to take our songs of praise to God, from the New as well as the Old Testament, and that it is all that we have ever contended for, or now contend.

There is nothing more in Mr. Hemphill's sermon that has a bearing on the point at issue, but his reply to the argument for using hymns and spiritual songs in the worship of God, "That as we employ our own language in prayer, why not in praise." His reply is, "that the ordinances of prayer and praise are altogether distinct—that prayer is an offering up of our desires to God for things agreeable to his will; while praise is rendering to God that which is due to him; it is to extol him for what he is in himself, has done, and for what he continues to do in the works of creation, providence and grace."

That prayer and praise are distinct ordinances in some respects, is admitted; but what prevents their being occasionally mingled in the worship of the same God? And who does not know, that that form of prayer, commonly called "The Lord's Prayer," closes with

ascriptions of praise to the Giver of all good, and the God of all grace—"for thine is the kingdom, and the power, and the glory, for ever, Amen." In the course of his reply, Mr. Hemphill observes, "that we have some idea of what our wants are, and that with heaven's promised help we can make them known to God, . . . but no one who is not favored with a divine *afflatus* is competent to provide for the church a system of Psalmody setting forth the praises of the incomprehensible Jehovah." The objector seems to have forgotten when he wrote this objection, that Jehovah has been graciously pleased to reveal his own character or perfections, with some of his works of providence and grace, in his holy word; and surely it does not require any special *afflatus*, or inspiration, to collect and arrange one or more of these into a song; and when sung, it is singing his praise in his own language; for the words, or the ideas, which they represent, are his own words and ideas. Preachers are in the habit of doing this every day in their prayers and sermons; and this may be as well objected to, as collecting and arranging a spiritual song from the sacred word, now complete. And the promise of Christ to the church, "that He will be with her always to the end of the world," is a security that there will always be in her a sufficiency of talent and knowledge for this and other important purposes. The objection then in the close of the reply, that according to our argument, "every man ought to compose his own hymns, as employ his own language in prayer, as no one man in a thousand has the gift of poetry," has no bearing, and is of no force in this question. No man is required to do so. It belongs to the church in her highest judicatory, to provide a scriptural and Evangelical Psalmody, as well as a scriptural Confession of Faith; and there is no more danger to her orthodoxy and purity in this, than in her Confession of Faith, or in the ministrations of those whom she may send forth to preach the gospel.

Besides, according to the whole drift and design of the reply, there should not have been any prayers in the book of Psalms, and a reader not acquainted with the book, on reading the reply, would naturally conclude that there are none, but that it is altogether composed of adorations and praises. But who does not know that it abounds with them; and not over a dozen, if so many, Psalms can be pointed out, that do not contain one or more petitions. There are nearly a dozen petitions in the fifty-first Psalm. The 17th Psalm is entitled a prayer of David; and the 90th Psalm a prayer of Moses the man of God. The 72d Psalm is titled a Psalm for Solomon, and concludes thus—“the prayers of David the son of Jesse are ended.” True indeed, the Psalms abound with praises; but do the advocates of an exclusive Psalmody pass over the prayers, and sing only the praises? They should do so in consistency with their system of Psalmody, and never sing the 17th, 90th or 72d Psalms at all. But they sing them, and in doing so, act as inconsistently as when they declaim against what they call “human composure,” and at the same time explain the Psalm to their hearers, that they may sing with the understanding; for to sing some of the psalms literally, or to affix the literal idea to the words, would be rank Judaism.

The fact is, that although preaching, praying, and praising are distinct ordinances, yet the doctrines which are to be preached, and expressions of prayer and praise, are occasionally so intermingled in the scriptures, as to produce the best effect on the reader or hearer, reminding him, at the same time, of the various duties which he owes to God. This is the case especially, with prayers and praise in the book of Psalms; and the attempt to separate them, as in no wise connected, for the purpose of supporting an exclusive system of Psalmody, not only does violence to the sacred word, but indicates a material defect in the

system itself. And we have been surprised that the advocates of this system do not see, that the mixture of praise and prayer in many of the Psalms, completely dissipates their objection to our argument—"that as we use our own language in prayer, so may we in praise." We think we may now safely say, that Mr. Hemphill has not answered our argument; and we will venture to say more—that we consider it unanswerable.

NO. VII.

Typical Psalm — Misrepresentation Confirmed — Preacher.

OUR readers will remember that in the close of our fifth number, we called upon Dr. Pressly, our reviewer, for a third time, for the proof of his main position in this controversy—that no portion of the scriptures is to be used in the praises of God but the book of Psalms, assuring him at the same time, that one clear scriptural proof would satisfy us, and put an end to the controversy at once. He has published his fifth number since that time, but not one iota of proof, nor even an allusion to the important point, is to be seen. This is really very strange in a man who tells us in the first number of his "Preacher," which we have accidentally seen, that he was selected by his brethren as the champion in the pending controversy. And indeed it would seem to us, that some of his brethren themselves will be under the necessity of stepping forward and producing the required proof. They cannot but be sensible that nothing less than this will satisfy the public in this stage of the discussion;

and if they do not, it will be justly inferred that they are not in possession of any thing that they dare offer to a discerning public, notwithstanding the incessant clamor which they have kept up on the subject of Psalmody for many years past. Why keep back what would put an end to the controversy at once, and restore peace to all the branches of the Presbyterian Church, long distracted on this subject?

Having made these necessary remarks on the unaccountable conduct of our reviewer on the preceding case; we will now examine this fifth number itself. And, indeed, this is a somewhat difficult task, not because of the strength of the argument, but from its miscellaneous character, much of which has no relation to the main question, and the controversy on the part of our opponent is now descending into trifling cavils, and a war of words.

In the first place he endeavors to fix on us a second charge of heterodoxy, bordering on infidelity. And although he had promised in his first number, that the discussion on his part should be confined to the merits of the question, and not to the relative merits or demerits of different versions of the Psalms; yet he introduces Watts' version of the Psalms, and charges the Doctor and his version as laying the foundation of a principle that is "hostile to the inspiration of the scriptures," and which he says we have embraced. And what now have we said, that involves this wicked principle? This, that we have said in our "Inquiry," "that when we say, that all that is typical and local in the Psalms is not suited to gospel worship and praise, we yet cheerfully and unhesitatingly say, that whatever is devotional or preceptive is highly suited to the praises of God." And what now is there in the preceding opinion that is hostile to the inspiration of the scriptures? "This," says our reviewer, "the Psalms are the productions of the Holy Spirit. They are denominated by the divine author, Psalms or

songs of praise. In them the praises of God are set forth in such a manner as seemed proper to infinite wisdom. And shall man undertake to sit in judgment upon those divine hymns of praise, and say that some parts of them are not suited to the purpose of praising God under the gospel dispensation."

The reader has now before him the premises from our "Inquiry," and the conclusion drawn by our opponent that they involve in them a principle "hostile to the inspiration of the scriptures." It may be that some of our readers may be ready to say that they do not see how our reviewer, who it is presumed is a logician, could draw such a conclusion from the premises. He drew it in this way. Instead of proving, although thrice called upon for the purpose, that the book of Psalms is only to be used in the praises of God, he takes it for granted, and in all he has published on the subject, argues from this assumed principle. But as that is the point in dispute, and we are of a contrary opinion respecting Jehovah's design in giving us the book of Psalms, we may say that some of the Psalms, those especially that speak of Jewish rites and sacrifices, are not suited to the worship of the Christian Church, without being charged with hostility to the inspiration of the scriptures. And we would now ask any judicious and unprejudiced reader—we would almost venture to ask Dr. Pressly himself, if the following portion of the 66th Psalm, and to which he alludes in this number, is suited to the praises of the Christian Church, unless the anti-typical meaning is affixed to the typical words: "I will go into thy house with *burnt offerings*. I will offer unto thee *burnt sacrifices* with fatlings, with the incense of rams: I will offer bullocks and goats." It was perfectly right in a Jew to say and do so; but would it not be rank Judaism in a professing Christian to say so, without the qualification mentioned above. As said in a former number, a judicious explanation of

such passages in the Psalms, and the officiating minister opening up to the unlearned worshipper the spiritual meaning of the Old Testament types, and telling them to sing that meaning, may enable such a worshipper "to sing with the understanding, and to worship God in spirit and in truth." But alas! for Dr. Pressly's hearers, if what he says of them is true, that they do not sing his explanations, but sing such Psalms "literally" as they are.

We turn to another portion of another Psalm, also adduced by himself, and which has reference to the sanctification of the sinner, as the one now examined has to his justification before God. The Psalm alluded to is the 51st Psalm, 7th and 19th verses, as conjoined by our reviewer. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." "Then shalt thou be pleased with the sacrifices of righteousness with whole burnt offerings: then shall they offer bullocks on thine altar." Our reviewer then adds, "Here we have typical language in which is a direct reference to the rites and sacrifices of the law. And will any one say that these verses are not suited to gospel worship and praise." We boldly say so; unless the worshipper understands what was meant by sprinkling a leprous person with a bunch of hyssop dipped in the blood of a bird killed in an earthen vessel, over running water. Lev. 14: 3, 7. It is evident from the phraseology, "purge me with hyssop, and I shall be clean," that the Psalmist had reference to this rite as typical of the way in which sinners are cleansed from the leprosy sin, by the almighty power of the Spirit of God on their hearts. And we would now ask in the language of our reviewer, "will any one presume to say," that the words purge me with hyssop, and I shall be clean are as well calculated to teach us how the leprosy of sin is expelled from our nature, as what Christ says on the subject, "It is the Spirit that quickeneth, the

flesh profiteth nothing." Or what Paul says to believers, "but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God;" if those or similar passages were thrown into the form of a hymn or spiritual song. And we appeal to any reader of good common sense if the preceding portions of the 66th and the 51st psalms, the one relating to the justification of the sinner, and the other to his sanctification, can possibly be sung to edification and divine acceptance, without a judicious explanation, and the unlearned worshipper remembers, and sings those explanations.

There are a couple of sentences near the close appertaining to the point in hand, and which we have read with no small degree of astonishment, as coming from a Professor of Theology in a Presbyterian church. These sentences are as follows: "Typical expressions are doubtless frequently employed in the divine songs, but the Psalms themselves are not typical. Language abounds in the book of Psalms which conveys an allusion to the rites and ceremonies of the law, but will any one say, that any of the Psalms themselves are among the shadows of good things to come." Yes, we again say boldly, that the 150th Psalm, for instance, is altogether typical, and portions of others are so, and therefore, "the shadows of good things to come." The Apostle Paul is our authority for believing and saying so. In Heb. 10: 1, he expressly says: "For the law or the Jewish ritual—having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." Here the sacrifices of the Jewish ritual are expressly called "the shadow of good things to come;" and in his epistle to the church at Colosse, alluding to the whole of that ritual, he calls it "a hand-writing of ordinances that was against us, and

contrary to us," and then affirms that Christ "blotted it out, and took it out of the way, nailing it to his cross." And that the sacrifices called "burnt offerings" in the 51st and 66th Psalms, were all typical of Christ's sacrifice of himself for removing the guilt of his people, is evident from what the Apostle says, Eph. 5 : 2, "Walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God, for a sweet smelling savour." Is there a reader now who will not be constrained to say "that there must be something very defective in that system of Psalmody, which to defend, compels a man to deny that the Jewish burnt offerings were typical of the death of Christ.

The foregoing remarks contain in them an answer to an objection with which our reviewer closes this Number. That the apostle Paul uses typical language in the 10th chapter of the epistle to the Hebrews when inculcating christian duties. He does so, but not as having reference to a future sacrifice for sin, and the two positive institutes of the present dispensation, Baptism and the Lord's supper, are not typical of other ordinances yet to be introduced into the church.

But he may say, and has said, "that if any of the Psalms or part of them are among the types of the legal dispensation, then beyond controversy they have vanished away, with the rest of those rites which were the shadow of good things to come." We presume that by the Psalms "vanishing away" he means as a part of divine revelation. But how this conclusion follows his premises, we do not see, nor can we see why they should cease to be part of the word of God, although the typical part has vanished as no longer suitable for the praises of God, unless the substance is substituted and sung instead of the shadow. This Dr. Watts has attempted to do and for which he has received and is receiving much abuse and reproach.—

But to return to the objection, Dr. P. might as well infer; that the book of Leviticus has vanished away as a part of divine revelation, because its ritual has expired by the introduction of the christian dispensation of grace.

We have said in our Inquiry, "that the frequency of the objection to an evangelical Psalmody, that the book of Psalms contains* inspired songs but hymns are the production of uninspired men tends more to unhinge the minds of well-meaning, but weak persons,

*"*Uninspired Hymns,*" and "*Uninspired Men.*"—The reader has met, and will frequently meet with this phraseology in our quotations from Dr. Pressly; a remark or two on it, may therefore not be amiss. Notwithstanding we have distinctly said, that no hymn or spiritual song that is not clearly founded upon, and agreeable to the word of God, should be admitted into the Psalmody of the Church, yet he and other writers on his side of the question, frequently introduce the phrase—uninspired hymn—without telling their readers, what our ideas of a hymn or spiritual song, really are. To the well-meaning, but weak and unlearned mind, the words themselves are calculated to convey the idea that hymns or spiritual songs do not contain any scriptural or divine ideas, but are "human inventions;" and to heighten the opposition, and aversion to them, they add—"composed by uninspired men." Is this ingenuous, or honest, or honorable? We do not positively say that they intend to convey the above ideas to their readers, but from the great frequency, and the connection in which the phrases are used, it would seem that this is their design. But be that as it may, there is no doubt, but that they are so understood by their readers; and this has been a special mean of proselytism, and we are persuaded that some, if not many of their people have been proselyted by these means. But if it is a great sin in uninspired men to versify portions of the scriptures for the purpose of singing them in the praises of God, it is surely as great a sin in such to use them in praying and preaching. If our opponen's will but fairly tell their readers what we understand by a hymn or spiritual song, they may use the words "uninspired hymns, and uninspired men" as often as they please; but we have never met with a writer among them, who has done so fairly and fully.

Besides, it is preposterous to call a hymn or spiritual song founded on some portion of the scriptures, "a human invention"—for how can the circumstance of that portion being versified by an uninspired man divest it of its divine character. If so, then every prayer and every sermon, although founded on, and extracted from the word of God, is a "human invention." We will not quarrel about words, and if the phrases "an inspired hymn," or "divine song," do not sound well in the ears of some, let it be admitted—what cannot be denied—that they contain inspired ideas, and we ask no more. It will then be incumbent on such to assign good reasons why they may not be used in celebrating the praises of God. This will shorten the controversy and bring it to a point.

and to enlist them under the standard of a Judaizing christianity, than anything that has been written on the subject. This language, our opponent "conceives tends to cast an unworthy reflection on the spirit of inspiration." How it does so, we can neither perceive nor conceive, and the question is, is it fact, or is it not. It remains yet to be proved that we are to confine ourselves to the book of Psalms in our praises of God, and until this is proved, the objection lies as strongly against the preaching and praying of uninspired men, as against signing a hymn, founded on the word of God. And whether Dr. Pressly's scheme of singing the Psalms "literally," and without affixing the spiritual meaning to the types, is a Judaizing christianity, is left with the reader to say. If it is not altogether that Judaizing christianity which Paul condemns and reproves in his epistle to the Galatians, it has certainly some of its features. The apostle enjoins it upon us in one epistle, "that whatsoever we do in word or deed, to do all in the name of the Lord Jesus," and in another, "that at the name of Jesus, every knee should bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the father." We would now ask, if refusing to celebrate his name as mediator, and redeemer, and singing of him only in typical and obscure language, and as yet to come, is not something like a Judaizing christianity? Is it not, practically "not confessing that Jesus Christ is come in the flesh;" and which the Apostle John says, "is not of God," or not agreeable to his holy word.

We have also said in our "Inquiry," "that had the churches of the Reformation used the book of Psalms until this day, we would not have any evidence that they are delivered from the dominant power of "The Man of sin," as there is no Psalm in all that collection which can be called "The song of Moses and of the Lamb." This, our Reviewer, thinks, is not consistent with that respect which is due to the produc-

tions of the Spirit of God, "and imports that the book of Psalms as a collection of divine songs is very defective." And as proof that there are Psalms which may be called "The song of Moses and the Lamb," he quotes that song, and then those Psalms, for the purpose of comparison. The song of Moses and the Lamb is this—"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," Rev. 16: 3, 4. The first of the Psalms which Dr. P. adduces as equivalent to this, is Psalm 105: 5—7, "Remember his marvellous works that he hath done, and the judgments of his mouth. O ye seed of Abraham, his servant, ye children of Jacob his chosen. He is the Lord our God, his judgments are in all the earth." Psalm 86: 8—10, "Zion heard and was glad, and the daughters of Judah rejoiced, because of thy judgments O Lord.—Among the gods, there is none like unto thee, O Lord neither are there any works like unto thy works. All nations which thou hast made shall come and worship before thee O Lord, and shall glorify thy name. For thou art great, and doest wondrous things; thou art God alone."

To this we reply, that there is no defect in the Psalms. They answer most admirably the end for which they were given—to be a system of Psalmody for the Jewish church, and contain, moreover, much devotional and instructive matter, suited to the praises of God's people, under the present dispensation of grace. But there is a great defect in the proof adduced by our opponent to shew that there are in the book of Psalms, Psalms that may be called the song of Moses and the Lamb. Besides the circumstance that the above Psalms are applicable to the Jews only, but Christ the "Lamb of God who taketh away the

sins of the world," and is the deliverer of his church from her enemies, is not mentioned in those Psalms as such, nor yet in any Psalm of the whole collection. This is what gives the song of Moses and the Lamb its distinctive character; and as it has been, or will be sung in the Christian church, it is an unquestionable precedent that songs of praise have been sung in the church at present which are not in the book of Psalms. As for the precepts mentioned in Eph. 5: 19; and Col. 3: 16, 17, to sing "Psalms, hymns, and spiritual songs," our Reviewer says in the beginning of this number that they are "entirely unsatisfactory." This is a compendious way of settling a disputed point; but we are satisfied that if he could have overturned our arguments from those passages, he would have tried it, and until this is done, we will consider that we have produced both precepts and precedents for an evangelical Psalmody. There is nothing more of any importance in this number but what we have noticed, and we are not to be diverted from our main object by entering into an irrelevant discussion respecting the relative merits or demerits of Rouse's or Watt's version of the book of Psalms—we have a more important object in view.

THE PREACHER.

It would seem that we are to be altogether overwhelmed at once. Besides the occasional attacks in the *Missionary Advocate*, a friend sent us a few days ago, a new religious Journal, edited by Rev. John T. Pressly, D. D. in which he makes his debut, by charging us with gross and grievous misrepresentations of himself, in our reply to his Review. The first is, that we represent him as endeavoring "to put us in a false position" in the beginning of the discussion, by his stating in his first number that we hold that our songs of praise, are to be taken from the New Testament exclusively. And as a proof that we hold this

doctrine, he produces our saying in our "Inquiry," that the phrase "The word of Christ" in Col. 3: 16, means the New Testament exclusively. And from our asking in p. 207, "where did the church militant on earth, and the church triumphant in heaven, get the subject matter of the preceding songs, and then saying, "Assuredly not from the book of Psalms; for Christ is no where in that book represented as a Lamb slain, and redeeming his people by his blood; but from such expressions as these—"we have redemption through his blood," &c. Now, how he could infer from these passages, that we hold that in our praises of God, we are to confine ourselves to the New Testament exclusively, must be surprising to every reader of good common sense. The true state of the case is this:—We hold that it is the privilege and duty of the church to draw her songs of praise from both the Old and New Testaments, and the above passages were adduced as proofs of the latter proposition. But that we did not exclude the Old Testament from our songs of praise, is evident from the following passages in our "Inquiry," p. 206:—"The scene which John saw in heaven, or the habitation God, as recorded in the fifth chapter, is another proof that we are to take our songs of praise from the New, as well as from the Old Testament." Again, p. 213: "But when we say, that all that is typical and local, in the Psalms, is not suited to gospel worship and praise, yet we cheerfully and unhesitatingly say, that whatever is devotional and preceptive, is highly suited to the praises of God, and accordingly has been used in all ages of the church, and we are persuaded, will be used and relished to the end of time." Dr. Pressly had read these passages, and how he could with these and similar passages before his eyes say, that we are for confining the songs of the church to the New Testament exclusively, is to us altogether unaccountable, unless he calculated that we were too old and in-

firm, to reply to his review. And however he may writhe under it, the charge of misrepresenting us, is now for the second time, irremoveably nailed down upon him, and for bringing it again before the public eye, he has himself alone to blame. And here, we hand back to him for his own proper use and improvement, this good advice in Prov. 25: 8—"Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbor hath put thee to shame." He seems to have forgotten who was, and is the assailant in this controversy.

Another charge is, that we have represented him as saying, that hymn-singing exposes the singers to the punishment inflicted on Nadab and Abihu of old, for offering "strange fire before the Lord," but which he denies. He admits having said—"And have we not reason to apprehend that disregard to divine authority in the worship of God, *now* subjects the guilty to the displeasure of heaven, as certainly as it did the presumptuous sons of Aaron." But he withholds another sentence of his own, and which completely exonerates us from the charge. It is this: that when professing christians who have embraced his views on Psalmody, happen to be where hymns are sung, "however well their hearts may be tuned, and however ardently they may desire to engage in the exercise, they are compelled to be silent, lest they should be chargeable with offering strange fire before the Lord." And now we appeal to the reader, if he has not identified the singing of hymns with the "strange fire offered by the unhappy sons of Aaron;" and if he has not said that hymn singers are now exposed to the punishment inflicted on those presumptuous young men. He now says, however, in his "Preacher," that he did not mean that particular punishment, but punishment in general, for disregarding the divine command. Be it so; and it is to be hoped, that he will be more cautious for the time to come, in expressing his opinion of the enor-

mous guilt of his neighbors in the matter and manner of their worship, and examine more closely how it is at home. For there are not a few, who think that the worship of his own hearers in singing the typical parts of the Psalms "literally," as he says they do, is more like "the strange fire" alluded to, than singing any hymn in the collection of the Presbyterian church. His best friends will say, that he ought not to have brought up this subject again.

As for the witticisms which he has thrown out respecting "our undaunted courage—holy horror—and our blood being excited by the heat of the weather when we wrote," we will pass them by as harmless things which can do no honor to himself, nor dishonor to us. They indicate only a lack of argument. He closes this attack by giving us what he calls his "first lesson." When he reads this, he will see clearly that we have not neglected but attended to it; and we now return the favor by giving him one also. It consists of two good advices. The first is, that as he has made preparation for entering extensively into controversy in the "Preacher;" then we advise him always to quote his opponents, and himself too, fairly and fully, and not by halves. This will save him a good deal of trouble, and it may be, some shame, in his reviewing and editorial career. The second is, that as he is, or thinks he is possessed of a fund of wit, and is not backward to let it flash occasionally, then, for the credit of the Doctorship, let it be that of a Dr. South, and not of a Joe Miller—"Thus endeth our first lesson."

NO. VIII.

Definitions of Human Inventions and Human Composure sustained—Misrepresentation.

We have said in our last number, that the discussion on Psalmody, between Dr. Pressly and ourselves, was fast descending, on his part, into trifling cavils, and a war of words. . . Whether he has finished his review of our "Inquiry" we cannot tell; but be that as it may, he has, in the first and second numbers of his "Preachere," commenced what he calls "Remarks" on our reply to his Review. We have made a few strictures in our last number, on the first number of his Remarks; and our object in this is to make a few also on his Remarks, No. II.

And indeed we scarcely know how to begin, as it necessarily must be a war about words, and not about doctrines, precepts, or things. We have said in our "Inquiry," that "human inventions," strictly and properly speaking, mean something devised by human wisdom in the useful arts and sciences; and that the words "human composure" also mean something composed by men, the subject matter of which, is human interests or concerns; and that it is improper to apply them to any composition relating to the plan of redemption by Christ, as the devising and application of that glorious and gracious plan was altogether divine. On the other hand, Dr. P. from Mr. Reid understands by "human inventions," "every doctrine, every mode of worship, and every church regulation, for which there is no authority in the word of God;" and then says, "that we have not brought forward any scriptural proof in support of our definition of the words." We have no objections that every thing relating to this controversy be tried by that infallible standard; and since he demands scriptural proof on

this point, he shall have it. In second Chron. 26 : 15, it is said of king Uzziah, that he made in Jerusalem engines *invented* by cunning men, to be on the towers, and upon the bulwarks, to shoot arrows and great stones withal. And in the prophecy of Amos, 6 : 5, certain persons are mentioned "who chant to the sound of the viol, and *invent* to themselves instruments of music like David." As for Psalm 106 : 29, where it is said that the Jews "provoked God to anger with their inventions," and which Dr. P. adduces for his use of the words, they were, properly speaking, spiritual inventions, devised by "spiritual wickednesses in high places," and of which, the worship of Baal-peor mentioned in the preceding verse was one. And what now is the difference between Dr. P. and Mr. Reid, and ourselves in regard to those words. We understand them as strictly and properly meaning inventions in the arts and sciences; but they apply them to what they deem deviations from the true worship of God. It was of this that we complained in our "Inquiry," as throwing a terrifying atmosphere around the worship of God, where hymns and spiritual songs are used in his praise, unless it can be positively proved, that in that part of his worship, we are not to sing any versified portion of the Scriptures but the book of Psalms. But this has not been proved as yet, and until it is proved, we repeat it, that the frequent use of these words as applied by our opponents, is throwing a darkening, terrifying and deleterious atmosphere around the subject of Psalmody, and filling the well-meaning but weak mind with perplexity, and, as we think, with groundless terror.

As for the phrase "human composure," or composition, we still adhere to our definition of the words in our "Inquiry," that it is something in prose or in verse, composed by man, the subject matter of which is human views, wishes, concerns, or interests. Dr. P., however, says, "that the latter part of this defini-

tion is not only unnecessary, but imposes a restriction upon the meaning of the words defined, inconsistent with their plain import." After this he gives us his own definition of the words thus—"A human composure is something composed by man." That is, human composure is human composure; and as according to his definition it has no relation to human affairs, it is therefore about nothing under the sun. The definition is indeed neat and concise; but we cannot adopt it, because it is like what Esop in one of his fables tells us the fox said of a well formed likeness of the human head which he saw in a barber's shop—"O! what a beautiful head, but it has no brains."* He does indeed afterwards say, "that it may be immaterial what may be the subject-matter of the composition;" but if the latter part of our definition is "*unnecessary*," it excludes all sublunary ideas whatever. There are indeed many compositions in the world that are very scanty of ideas, but we have never read any that had not some ideas, more or less. And here, by the way, we would observe, that as Dr. P. is printing his part of this discussion, his readers will find a great scantiness of ideas respecting "human inventions and human composure," and also on what he has said respecting his hearers not singing his explanations of the Psalms; for all he has said on those points in this number, he has said in the second number of his review. We do not remember an additional idea in the second edition, and why he introduced them again we cannot tell, unless it was to increase the size of the book. But on the point more immediately at hand, we would farther remark, that although the phrase "human composure"

* Dr. Pressly had given the above definition of "*human composure*" in the second number of his review; but we took no notice of it, from the persuasion that every intelligent reader would see that it was absurd and ridiculous. But when he introduced it again and with the air of an unanswerable argument, we thought it necessary to notice, and exhibit it in its true character, that we might not be troubled with it again.

has evidently reference to compositions in prose or in verse, on human affairs, yet as there are many compositions in verse on divine subjects, it is improper to apply it to such. The circumstance of their being founded on the divine word, removes them from "human composure," strictly and properly speaking; for Dr. P. himself acknowledges and admits, "that it is the subject matter of a composition that gives it its distinctive character." And as already observed, to apply the phrase to a hymn, or spiritual song, has a tendency to fill the serious but weak mind with terrors, lest singing such hymns would be worshipping God with what is human, and not divine, or not founded on his word.

To put an end to this state of perplexity and terror, we have repeatedly called on Dr. P. for the proof of his assumption "that the book of Psalms was designed as an exclusive system of Psalmody for the church," but we have called in vain. And here we confess that we could scarcely believe our eyes, when we read the following sentence: "And I appeal to every intelligent reader, while I say that there is not a particle of truth in this unqualified declaration, that I assume the point at issue." One would expect that after this unqualified charge on our veracity, he would refer the reader to those Scripture passages which he has adduced, to prove that we are to confine ourselves to the book of Psalms in the praises of God. The reader who has not seen his Review, may be ready to ask and does he not do so? No, not a single passage to that purport. What then? "That he exhibited as clearly as he could the principle for which his author contends, and stated his own. But the statement of the principle for which one contends, is certainly a very different thing from the point at issue." Very true; but when the principle for which one contends is called in question, as we do his, then proof is indispensably necessary. This is what we demanded and called for; but all to

no purpose. He concludes this strange and we must say reckless paragraph thus—"I assume no principle in dispute, without producing what I regard sufficient proof in support of it." He has assumed that the church in her praises of God is to confine herself to the book of Psalms; and we repeat it, that he has not given a single iota of proof from the Scripture, in support of the assumption. But there is a ray of hope in this case, for he says in the last words of the paragraph—"On this subject the reader will have more full and satisfactory evidence as we advance." We will see.

And here we could not but smile at the apology which he makes for not proving the position with which he set out in the first number of his Review—"That it is the will of God that the sacred songs contained in the book of Psalms, be sung in his worship both public and private to the end of the world, and that we have no authority to use any other." He says that the reason why he did not adduce any Scriptural proof in support of this proposition was—that he wished to overturn the system of Psalmody taught in our Inquiry, and then bring forward the proof for his own. Now, we would think, that the best method would have been first to prove the proposition, and then from that proposition, demolish the system of his opponents. But instead of this, he takes the proposition for granted, and then argues from it as an admitted truth. We wonder what system of Logic he was taught—it was certainly not "Watt's Logic"—and if he teaches his theological students that in framing their sermons, they are first to unfold and explain the doctrines which they wish to teach, but not prove them as they go along, but when they have finished, then to bring forward the proof. If he does not teach them so by precept, he has taught them so, by a most palpable and striking example in this discussion. He says also, that the reason why we called upon him

for the proof of his proposition was to divert him from his assaults on our "Inquiry." He is altogether mistaken, and could not know that we had any such design. We called for proof, because we felt indignant that he should take his proposition for granted, while we offered what we believed, and still believe to be proof of our proposition;—that every part of the word of God which is suited for praise, may be employed for that purpose, as well as in preaching and praying.

We cannot dismiss this point, although in a great measure a war of words, and groundless assertions, without noticing a syllogism which Dr. P. has been so kind as to frame for us. He says, "that in the first place we set out with the assertion, which may be admitted, that hymns composed by uninspired men relate to the plan of redemption. But the plan of redemption is a matter of divine revelation, and not a human discovery. Therefore—what? The propriety of using hymns composed by uninspired men."—Now, there are no such assertions or reasonings in any part of our "Inquiry," nor any thing said by us from which such a conclusion can be legitimately drawn.—If there is, we here call upon our opponent to produce it; and if he does not, we must and will consider the above passage a gross misrepresentation. On the contrary, we have said in the chapter respecting "human inventions, and human composure" (p. 190) what expressly contradicts his conclusion, and which he has read. The sentence is this—"we are not now enquiring if it be lawful to use hymns in the public worship of God, but into the real meaning of the hackneyed words—human inventions." This is not the first time that we have had reason to complain of Dr. P. for not quoting us "fairly and fully." And "indolent" as he says our mind is, and impaired as its faculties are by age, and its accompanying infirmities, it is not yet reduced to such imbecility, as that we could rea-

son in such a silly manner as he represents in the above quotation. Indeed, from the recklessness of assertion and palpable contradictions in this No. it would seem to us, that from some cause or other, his own mind was in a state of perturbation when he was writing it. Was it from a view and consideration of the many difficulties which surround his system of Psalmody?

When Dr. Pressly had given us a second edition of all he had said in the 2d number of his Review respecting "human inventions, and human composure," he proceeds to tell us that the people of the Associate Reformed church do not sing the explanation of the Psalm given by their ministers, but "sing the Psalm itself, literally and truly; the very words of the Psalm, and not the explanation which they have heard."—We confess that we were shocked when we read these words, more full and definite than his first declarations on the point in the 2d number of his review. We were shocked, because if true, it exhibits a scene of mental lying in the house, and in the more immediate presence of God, of which we had no previous conceptions. For instance when he selects the 66th Psalm to be sung, he will tell his hearers, we presume, that the words, "I will go into thy house with burnt offerings, I will offer unto thee burnt sacrifices," were typical of the sacrifice Christ offered up of himself for the sins of his people, but then in singing them they do not sing the explanation, or direct the eye of the mind or the eye of faith to that sacrifice for acceptance with God, but sing them "literally and truly" as they are, and tell Jehovah to his face that they will offer him burnt sacrifices, when at the same time they have no design to do so. If this is not awful lying with the mind and with the tongue, in the more immediate presence of God, we know not what can be so denominated. We will suppose again, that he selects some of those Psalms in which the Psalmist says that

he will praise God, or calls upon others to praise him, with “harps, psalteries, cornets, organs, ten stringed instruments, trumpets, and high sounding cymbals;” he will tell them we would also presume that these instruments of music, symbolized and denoted high and holy affections in praising God; but then, according to his theory and practice on the subject, they are not to regard his explanations, nor look to God for those affections, but sing those Psalms “literally and truly” as they are in their Psalm book, and when at the same time there is not one of these instruments of music in the church, nor persons to play upon them. What, we would again ask, is this, but a most solemn mockery of that God who will not be mocked with impunity, nor give his praise to graven images. If there are churches who sing the praises of God according to the preceding plan, we must say of them—“O my soul come not thou into their secret, unto their Assembly my honor be not thou united.” But we cannot believe that there are such churches, and if such individuals there are, their number is small.

He concludes this paragraph with an illustration which he no doubt thought would completely silence us, and vindicate his own theory and practice on this subject. He supposes that Dr. Ralston sometimes explains a chapter of the word of God for the benefit of his hearers—that if a head of a family who had heard it should read the same chapter in family devotion, and repeat our explanatory remarks, he then asks, if they read Dr. Ralston’s Bible, or do they read the word of God? Now, although we believe that this illustration was designed not only as a vindication of his theory, but as a very witty retort for what we have formerly said about “singing Pressly’s Psalms,” it militates strongly against him. For why would a head of a family repeat our explanations to his household but that they might affix our ideas to any part of the chapter that may be obscure when they should

read or meditate upon it, if they would profit by their reading or meditation. But not so is it in the case under consideration. No matter how typical or otherwise obscure the Psalm may be, and no matter how judicious or evangelical the explanations may be, the people are not to make any use of them in singing, notwithstanding the apostle expressly enjoins it upon us, "to sing with the understanding." It is enough, it seems, according to Dr. P's theory, that what they sing is the word of God, whether they understand it or not, or whether it is suited to the worship of the Jewish or of the Christian dispensation of grace.—Some of our readers may be now ready to ask, of what use, then, is the explanation, and what could induce Dr. P. to contend for such a manner of singing. The secret is this, to admit of our singing the explanation of a typical, or otherwise obscure Psalm, would be to admit mental "human composure," as he calls it, in the worship of God, but that would overturn his whole system of Psalmody. We admit that every Psalm in the collection may be profitably sung when the antitypical idea taken from the epistle to the Hebrews is affixed to the typical word, but to sing them according to his plan is, in our apprehension, alike absurd and impious.

We will close this number by remarking, that from the poverty of words in all languages, many words are necessarily used in a lesser and more extended sense. This is the case with the word "divine" in our own language. It is used in its most extended sense to denote the character of the Scriptures as altogether divine, because the writers were divinely inspired. It is also used to denote any hymn or spiritual song founded on the divine word. In this sense we used it in our "Inquiry," p. 192, as is evident from the drift and design of our argument. But Dr. P., in the 2d number of his review, represents us as using it in its most extended sense, and thereby "ele-

vating a hymn composed by uninspired men to a level with the word of God." And then, first in his own name, and again "in the name of the Protestant church of Christ, enters his solemn protest" against the impious doctrine. In our 2d number we noticed and explained the matter, and we reasonably expected that should he recur to this point again, he would make the necessary apology and announce to his readers that he had mistaken our meaning of the word. But instead of this, he introduces us in the paragraph last examined as saying "that evangelical hymns composed by uninspired men are divine compositions," without telling his readers in what sense we understand the word "divine" when predicated of hymns in this discussion, but leaving them to understand it in the sense against which he had so pompously protested. Now we must say, that this was neither ingenuous nor honest. Although he had in the second number of his Review distinctly identified the singing of hymns with the "strange fire" offered up by Nahab and Abihu of old; and although he had as distinctly said, that the singers were now liable to be consumed by fire from heaven as were those unhappy young men; yet when he said in the 1st number of his "remarks" that he did not mean that kind of punishment, but punishment in general, we felt it to be our duty to announce it to our readers, as we did in our 7th number. Any man in the course and heat of controversy may use a word of doubtful meaning, without sufficient explanation, and which may be interpreted to his disadvantage. But when he has explained himself, it is the duty and honor of his opponent to publish his explanation, and not to do so is alike disingenuous and dishonorable. As Dr. Pressly is about to enter largely into controversy in his "Preacher," the preceding observations may be of use to him in his future literary career—"Thus endeth our second lesson."

NO. IX.

History of Psalmody Defended.

That our readers might have a full view of the subject under discussion, we presented to them in our 3d number a brief history of Psalmody, from the earliest ages to the present period of the church. We observed, "that it is evident from sacred history that the church of God was in the habit, from the earliest ages, of singing songs of praise to him, and which have not formed any part of the book of Psalms, and that the fair presumption is, that they were the productions of uninspired men." As proof of this, we referred to Gen. 4 : 26 ; Judges 21 : 19, 20, and 1 Sam. 18 : 26, in all of which religious songs are said to have been sung in honor of Jehovah, but none of which are in the book of Psalms. And how now does Dr. P. meet and answer this argument? Does he attempt to show that those songs were composed by inspired persons, or that they are in the book of Psalms. No—he does not even mention or refer to them, and it was prudent in him not to do so, but he makes no little noise about our saying that it is "a fair presumption" that those songs were of a religious character, or in other words, that our argument is only of the presumptive kind. We acknowledge that the word "presumption" was not well selected, as it conveys a fainter idea than was intended. But as it is our own, we have a right to change it for a better, and to remove the cavil, we now say, that until he proves that those songs were not of a religious character, and not acceptable to Jehovah, it is a *fair inference* that they were the productions of pious but uninspired men, and founded on some revelation of the character and will of God. We have said in a former number that this discussion, on the part of our opponent,

was fast descending into trifling cavils, and a war of words; and it is left with the reader to say, whether or not, the preceding objection is of this character.

But we did not stop here. We shewed in a condensed narrative from the late Rev. T. D. Baird's "Inquiry" on the subject of Psalmody, that spiritual songs composed by uninspired men were sung in the christian church from the Apostles' age to the present day,—that they were used, and are still used, if not in all, yet in the greatest number of the churches of the Reformation,—“That the subject came before the General Assembly of the Scottish church in 1647, 1648, 1686, and the Associate Burgher Synod, (from which we are told Dr. P. is ecclesiastically sprung,) in 1747, and that those bodies appear to have admitted the lawfulness of using in Psalmody any Scripture song.

And to this we would add, that Dr. P. tells us in the 2d number of his "Preacher" "that in consequence of difficulties arising out of a disposition on the part of some of the Eastern brethren to conform to the usages of other churches, the General Synod of the Associate Reformed church was resolved into three independent co-ordinate Synods, the Synod of the West, the Synod of the South, and the Synod of New York." Now, what were those "usages," a conforming to which produced this separation? Did it not arise from the members alluded to occasionally singing hymns in Presbyterian churches, when they happened to be providentially present? Here, then, we have the history of an evangelical Psalmody brought down to the present day, even among those who are dissentients from the church of Scotland, and the Presbyterian church in the United States of America. As Dr. P. says that the Associate Reformed Synod of New York is a "co-ordinate" Synod with the Synods of the North and of the South, we would be glad to know how he treats those brethren, who, according to his opinion, occasionally "offer

strange fire before the Lord," when he happens to meet them, does he commune and interchange pulpits with them? If he does, then what is this protracted discussion about? If he does not, on account of their occasionally using an evangelical Psalmody, why call them Associate Reformed Presbyterians at all, and the Synod of which they are members a co-ordinate Synod with that to which he belongs. One would expect, that when endeavoring to invalidate the argument in favor of an evangelical Psalmody, deducible from the preceding short history, he would notice and endeavor to explain the foregoing facts, so as not to counteract his theory and practice. But he is also prudently silent on those points, and confirms the truth of the old adage, "that the legs of the lame are not equal."

In the course of our compendious history we observed, that the song of Moses and the Israelites at the Red Sea, was an inspired song, and therefore came not within the sphere of our inquiry. We observed, also, that this song is not in the book of Psalms, and why it is not, our opponent perhaps can tell us the reason, for we cannot. On this Dr. P. remarks thus—"Why he should have noticed this song at all, it is not easy to discover, unless it was to display his wit, for which he is so remarkable." Whether the reader can discover any thing witty in the above quotation, we cannot tell; but we who wrote it, have not seen, nor can we see, any thing in it, but a simple confession of ignorance on the point. And when we read his remark, by that law of mind called "Association," the following appropriate distich of the witty author of *Hudibras*, came bolting into our memory, impaired as it is—

"Optics sharp, they have, we ween,
Who see what is not to be seen."

After this, Dr. P. gives us an instance and proof of his extraordinary mental vision, by telling us, "that

the song was prepared and designed by its divine author for a particular occasion. And not being designed for permanent use in the worship of God he did not think proper to give it a place in the book of Psalms. We meet with divine songs in almost every part of the Bible. *But God has given his church one book of Psalms only.* Those divine songs which were designed for permanent use in the worship of God, occupy a place in the book of Psalms; while those which were not designed for this purpose are found in various other parts of the Bible." He tells us also that it affords him unspeakable pleasure "to give us the above information."

We thank him for his benevolence and beneficence, and tell him, that it will give us, if not unspeakable, yet great pleasure, if he will produce proof that will substantiate the foregoing items of his information, for it will put an end to this controversy, protracted by him beyond all reasonable bounds. In the first place, we ask for proof that the song of Moses alluded to, was designed for a particular occasion only, and not for permanent use in the church. It was composed and sung on occasion of a most notable deliverance which the church of God had experienced from those who sought its utter destruction, and is one of the sublimest pieces of sacred poetry. And from its being referred to in "the Revelation" by John, and coupled with the "song of the Lamb," one would think that it was designed for permanent use in the church, and we are persuaded that the time will come, when it will form a part of her Psalmody. Secondly, we want information respecting the person or persons, who, by divine authority or command, collected the Psalms under the Jewish dispensation, and arranged them with a view of their being an exclusive system of Psalmody to the end of time. The designation of a particular number of Psalms, as a system of Psalmody for the church in all ages, implies all this. And

as faith is founded on testimony, then, it is necessary for our faith and obedience in the case, that we should know who those persons were, and if they were divinely appointed to that office. And if their names cannot be ascertained, yet proof that some person or persons were thus divinely appointed, is indispensable for commanding our faith and obedience in the premises. In the course of our reading, we have met with some writers who allege, that the book of Psalms was collected and arranged by Ezra, and others, that this was done by a man called "Simon the Just;" but we know nothing more on the point. Dr. P., however, speaks so positively on the subject, as leads us to suppose that he knows who the collectors and selectors were, and can produce the divine command for their doing what they did. Our own limited views of the matter have been, that the Psalms composed by David and Asaph for the service of the temple were first collected as a system of Psalmody for that dispensation of grace, and that the others which had been floating in the church from the days of Moses, and had the impress of divine inspiration upon them, were added in process of time, but by whom we do not know. But it is expected, that Dr. P., who, doubtless, has sounded this subject in all its depths, will, out of his benevolence, tell us all about it, and prove it too; for it is not to be supposed, that a Professor of Theology would speak so positively on the subject, without being able to produce the proof. Thirdly, we want proof that the book of Psalms was designed to be an exclusive system of Psalmody to the end of time. We have been calling for the proof for nearly twelve months, but hitherto we have called in vain. In the second number of his "remarks," Dr. P. promised this proof as he "advanced."—When we read the following words in the third number, "God has given his church one book of Psalms

only,” we thought that the oft requested, and long looked for proof was come at last, but as we proceeded, we found that we had nothing for it but his bare assertion. As the case now stands we must exercise patience for some time longer; and when this proof comes, it will be expected, that it will be so lucid, so plain, and so convincing as to put an end to the controversy forever.

We have also said in our history of Psalmody, “that the Psalms were given as an excellent fund whence the church might draw, in future ages, much of the material of her songs of praise.” We have likewise said, “that we cannot but think, that the book of Psalms was further designed as a model or pattern for framing our songs, as the Lord’s prayer was given as a pattern for prayer, and supplication.” This, our opponent pronounces bold “dogmatizing, and drawing largely on the credulity of the christian public,” and then says, that he “wants proof of this from the word of God.” How consistent this is with his own conduct in this controversy, we have lately seen, and in all which he has written and published on this subject—taking the main question for granted, and arguing from it as an undoubted truth. But in regard to the above quotations, they were not offered as dogmas, or doctrines, which the christian public were to believe on this subject, but simply our own opinions, and which the reader might receive or reject without affecting his orthodoxy on the point.—The words “*we cannot but think,*” are proof positive, that we were only expressing an opinion, and surely a man may express a private opinion, without being arraigned as teaching and inculcating erroneous and dangerous doctrines. And now, let the reader say, if we were wrong when we said, that this discussion was fast descending, on the part of our opponent, into trifling cavils, and a war of words.

Dr. P. closes this No. of his “Remarks,” by charg-

ing us with saying, "that he takes it for granted, that the hymns and spiritual songs which have been, and are in the church are the inventions of the composers, and originated from them;" whereas, he "freely admits that there are some uninspired hymns in use, which are evangelical as to their matter." Whether designed or not, this statement is not only deeply sophistical, but self-contradictory. For what is it for a hymn to be evangelical as to its matter, but that it contains inspired matter, and as stated, it is inspired, and uninspired at the same time. And as we have observed elsewhere, it is the prefixing of the word "uninspired" before the word hymn, that has thrown a darkening and terrifying atmosphere around the subject of Psalmody, to the serious but indiscriminating reader. But passing this by, we have said as above, and were led to say so, from his own high reprobating language of hymns as "human composure, and human inventions, in the worship of God,"—and as abhorrent to Jehovah, as "sacrificing a pig instead of a kid" of old, and now, as "setting up, and worshipping pictures and images in the church." To this may be added, his identifying singing of hymns with the "strange fire which Nadab and Abihu offered before the Lord;" for although he has disavowed intending to convey the idea that the singers are liable to the punishment inflicted on these presumptuous young men, yet he has said nothing respecting hymns as not being in themselves as bad as the strange fire. If we have erred, or fallen into a mistake on this point, his own high reprobating language and illustrations have led to the mistake. For we could not reconcile such language and illustrations with the idea that any hymn had any thing good or evangelical in it; more especially as Mr. Reid, whose cause he has espoused, says, that hymns are the productions of the composer's "own hearts," from which nothing good can come. Dr. Pressly may be able to reconcile these things, but without any

design or disposition to be witty, we confess—"that we cannot." But as he now admits, that there are some hymns, not so bad as Mr. Reid's language and his own illustrations seem to import; courtesy, and christian charity require that we should believe him, and not charge him hereafter, with holding that all hymns and spiritual songs contain nothing but the effusions of the human heart. But although he admits that there are evangelical hymns in the church, he adds, "that there are thousands and tens of thousands which teach error in all its various forms." We suppose that he is speaking hyperbolically in this sentence; and that there are a number of erroneous hymns in some churches, is readily admitted; but this is no more an argument against the use of those which are sound and evangelical, than erroneous Confessions of Faith are against the use and importance of those that are orthodox and scriptural.

And here we would observe, that self-respect forbids us to reply particularly to the following language which he has used on this occasion—"culpable indolence of mind"—and that we have "inhaled so much of the deleterious atmosphere thrown around the subject of Psalmody, as not to understand what we are writing about." Such things are certainly not wit, and we do not choose to write their true name. They indicate only a lack of argument, and when preceded by the fulsome epithets of "venerable father, and venerable author," must be disgusting to every reader of the least taste and discernment.

We will close this number by observing farther, that as Dr. P. and ourselves have been settling what he calls our "accounts current," and as he has addressed us personally, and "gently whispered some things into our ear," we will address him personally also. And now Rev. Brother, we would gently "whisper into your ear," that there is a small item of debt due to us, which we think, you should settle as

soon as possible. We allude to your attempt to place us in a false position in this discussion, by misrepresenting our sentiments on Psalmody in the first number of your "Review." Justice to ourselves required that we should notice it, nor did we intend to advert to it again. But, of your own accord, you brought it again before the public eye in the first number of your "Remarks," and added injury to injury, by attempting to convince your readers, that our charge against you for misrepresenting us, was a misrepresentation of yourself. Self-defence required that we should nail down our charge upon you, and which we did, and we think irremoveably too. Now, justice to us, and a regard for your own reputation, require that you should give such an explanation of these circumstances, as may be satisfactory; and if you do not, we need not tell you, in what point of light you must and will be considered as a controversialist. This is our third lesson, and we hope that we will not be under the necessity of giving you a fourth.

We see that you have published the note which we sent you, with your answer, in regard to publishing our numbers on Psalmody in your "Preacher." We have not complained that you refused to do so; for it is admitted that every editor has an exclusive control over his own Journal. But we complain that your apology for not publishing them is evasive and deceptive; for neither ourselves or friends claim, or have any control over Mr. Annan's "Presbyterian Advocate." Open honesty is the best policy.

NO. X.

Preceptive proof for an Evangelical Psalmody, from Col. 3 : 16, 17, defended.

It may not be amiss to state again the question between Dr. Pressly and ourselves, in this controversy. Dr. P. contends, that in the praises of God the church should confine herself to the book of Psalms. On the other hand, we think that every suitable portion of the Old and New Testaments may be employed in that part of divine worship, as well as in preaching and praying. Although repeatedly called upon for the proof of his proposition, he has hitherto withheld it, and yet in the third number of his review he called upon us for the proof of our own. This we gave in the fourth number of our defence, and he has assailed it in the fourth number of his remarks. Our proof was taken from Eph. 5 : 19, and Col 3 : 16. In this last passage the Apostle says—"Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in Psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." From this passage we argued in the first place, that the phrase—"The word of Christ," when taken in connection with 2 Tim. 3 : 16,—“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,” establishes the fact that we may take our songs of praise from both the Old and New Testaments. Our inference was founded on the circumstance, that as in 2 Tim. 3 : 16, “all scripture is said to be given for doctrine, so in Col. 3 : 16 Christians are enjoined to teach one another in Psalms and hymns and spiritual songs, from the word of Christ or the gospel of Christ.” The reader will have ob-

served that in both passages it is said that the doctrines to be taught are to be taken from the whole of the inspired volume.

And how now does our opponent meet, and try to overturn this argument. He separates the two passages from which we have argued in connection, and frames a couple of syllogisms from 2 Tim. 3: 16 itself, and palms them upon us as deducible from our reasoning. The first is, "that as the scriptures are inspired, therefore uninspired men may prepare songs for the use of the church, to use in the worship of God." The second is like the first—"That as all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction and instruction in righteousness, therefore every man who comes under a poetic impulse has a right to compose songs to be employed in the worship of God." Now, we have nothing whatever to do with these syllogisms. They belong exclusively to Dr. P., and he may do with them whatever seemeth best in his own eyes.—For we have not argued at all in favor of an evangelical Psalmody from 2 Tim. 3: 16, by itself, and he could not but know that we did not. But as already observed, we have argued for it, from that passage, and Col. 3: 16, taken in connection, from their being parallels in some important respects, and our reasoning was as above. That as the apostle says in the first of those passages, "that all scripture was given by inspiration of God, and is profitable for doctrine," and in the other, that christians "are to teach one another in Psalms and hymns and spiritual songs," it follows by inevitable consequence that those hymns and spiritual songs are to be taken from the new and old Testament alike. If there was anything defective in our inference, it was fair in him to point it out, and thereby destroy its force. But it seems he found this to be rather a hard task, and as he must say something to keep up the spirits of his friends, he resorted to

what, we are persuaded, every discerning reader will say, was neither honest nor honorable.

A second argument for an evangelical Psalmody was drawn from the necessary meaning of the phrase, "The word of Christ" itself in Col. 3: 16, and its necessary connection with singing Psalms, hymns and spiritual songs. It was observed that the injunction of "teaching and admonishing one another in Psalms and hymns and spiritual songs" looked back to some antecedent, whence the Colossians and other churches were to teach one another. That "the word of Christ" was this antecedent, and that its necessary meaning in this place referred to the New Testament, whence those hymns and spiritual songs were to be drawn in an especial manner.

To this our opponent objects, that in our "Inquiry" we have said that the phrase refers to the New Testament exclusively, and thence he infers an inconsistency in coupling it with 2 Tim. 3: 16. We readily admit that the word "exclusively" is too strong for the idea which we intended to convey, and in the 4th number of our defence we changed it into the words—"in an especial manner." Dr. P. saw this in that number, and we are sorry to have it to say that he had not the candor to say so. And now we adopt the language of the Rev. John Brown, in his dictionary of the Bible, under the term "WORD." Speaking of its second meaning, he says: "And chiefly the gospel is the word of Christ, as he is the author, subject-matter, and end of it. Col. 3: 16." This is an authority to which, we expect, Dr. P. will not object, as that great and good man was one of his ecclesiastical fathers.

Our opponent also objects, "that it is an instance of great temerity, not to say of unwarranted presumption, to take up a phrase which occurs but once in the Bible, and impose upon it an interpretation to suit a favorite hypothesis." All Trinitarians are guilty of

this temerity and presumption, for they "take up" the words—"these three are one" in 1 John 5:7, as proof of the doctrine of the Trinity, and these words are not found in any other part of the Bible. Besides, the words of the perplexing phrase are not dark, or ambiguous, but clearly import the same thing as "the word of the gospel," or "the gospel of Christ." And we have said, that although it has special reference to the New Testament, it yet embraces "all the doctrines, precepts, and promises of the old." He also spends some time in proving what we never disbelieved, and which has no relevancy to the point in hand, that the Old and New Testaments are alike the word of God.

And here we would remark farther, that the Apostle, in his epistles, when speaking of the scriptures, styles them, between ten and twenty times, "The word of God." In the present passage which we are now examining, he styles them "the word of Christ," in connection with the duty of singing Psalms, hymns, and spiritual songs. Now, can any man account for this departure from his usual phraseology, in this passage, but that he designed to inform us that our songs of praise are to be taken from the New Testament in an especial manner. And to this we would add, that had Dr. P. proved, or could he prove, that the phrase "The word of Christ," meant the Old and New Testaments, without any special reference to the New, what would it prove? This only, that we are to draw our songs of praise to God from both, and this is virtually all we ever contended for, or now contend. Is there a reader of plain common sense who does not see this; and that all he has said now and formerly on this point is nothing but "beating the air."

A third argument for a gospel Psalmody was deduced from the injunction to "teach and admonish one another in Psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Dr.

P. says that the apostle's object in the passage was only to enjoin singing the praises of God with suitable affections. That was indeed one object, as expressed in the last clause—"singing with grace in your hearts to the Lord." But the Colossians were enjoined to teach one another in Psalms, &c., and the question now is, how were they thus to teach one another; for we need scarcely say that the duty was distinct from that of singing. In our 4th number we mentioned three different interpretations of this injunction which we had read and heard of, and then left it with the reader to choose that which appeared most agreeable to the drift and design of the Apostle, for we have not heard of a fourth. The first is that of some commentators who think that the apostle in those words enjoins it upon those who could read to teach those who could not, by reading or repeating to them portions of the Psalms. This we rejected, because as the Psalms are comparatively obscure, and speak of the Saviour as yet to come: the apostle would have rather recommended the New Testament scriptures, which speak of the Saviour as come, and of the way of salvation by faith in his blood. The second is the opinion of those who think that in the above words the apostle enjoins it on Ministers to explain the Psalm to the people before they sing it, "that they may sing with the understanding," or understand what they sing. This we also reject, because its advocates take it for granted that the book of Psalms was designed as an exclusive system of Psalmody for the church, but this has not as yet been proved. The third is, that those who have qualifications for composing hymns or spiritual songs for the use of the church, should enrich them well from "the word of Christ" or the gospel of Christ, in its doctrines, precepts and promises. This we prefer until we meet with a better, but against it Dr. P. raises the following objections. He says that the qualifications which we allege as necessary for

composing a hymn or spiritual song may be transferred to the duties mentioned in the preceding verses.—These duties are—“setting the affections on things above, v. 2—mortifying our members which are upon the earth, v. 5—and not lying one to another, v. 9.” He has transferred and prefixed the word “qualified” to those duties, and produced a reading, ludicrous enough. But, in the name of common sense, what have these duties to do with the duties mentioned in the 16th verse, of “teaching one another in psalms, hymns, and spiritual songs.” A knowledge of the doctrines of the gospel, and of the true meaning of any portion of the scriptures to be versified, are necessary qualifications for composing a useful hymn, or spiritual song; but are they necessary for discharging the preceding duties? We think that there is not a discerning person who will read this objection, but will be constrained to say, that it is not only utterly irrelevant to the point in hand, but all over contemptible.

2. He objects also, that the scriptural knowledge of the Colossians was very limited, as they had but lately emerged “from thick darkness and superstition of Pagan Idolatry,” and that the writings of the New Testament had not been completed, and those which were in existence were accessible to few. At what time they were converted to the christian faith, we are not told: but according to Dr. Scott’s chronology, the epistle sent to them by Paul was in the year 64; and this was 31 years after the commencement of the christian era. Besides, Dr. P. tells us, “that they were acquainted with the book of Psalms in which there are a variety of sacred poems, bearing the titles of Psalms, and hymns.” From these considerations, it would seem, that they were not so ignorant and unqualified for composing others, as he at first represents them. But it matters not as to the objection whether any of them composed a spiritual song, or not; for it

should be borne in mind, that the apostolic injunction, whatever it meant, was not given to the church of Colosse alone, but to the church in all future ages to the end of time. It is in this point of light that we have considered it in this discussion and when viewed in this light, the objection has no bearing whatever.

3. Dr. P. has another objection to our interpretation of the words "teaching one another in Psalms, hymns, and spiritual songs," and on which he places considerable stress. It is founded in the circumstance, "that a talent for writing poetry is one of those natural gifts, which God has conferred on comparatively few." In reply to this, we would observe, that Poets are inventors, and a great power of invention is one of the distinguishing characteristics of great Poets, as Homer, Virgil and Milton. Sometimes they invent the story on which the poem is founded, and if the story must be radically true, they invent, if not the whole yet the greatest number of its incidents. The objection, would seem to take it for granted, and indeed Mr. Reid expressly says so, that the subject matter of hymns and spiritual songs originate in "the hearts of the composers." And notwithstanding Dr. P. has said "that there are some uninspired hymns that are evangelical as to their matter;"—a self-contradictory proposition, by the bye—yet the objection would seem to import that the subject-matter was invented by the composers. But the subject-matter of an evangelical hymn was invented by infinite wisdom, is revealed in his inspired word, and all the invention necessary in a composer is, to arrange that inspired matter so as to fit it to be sung in the praises of God. And is "this as unreasonable as the conduct of Pharaoh, who would not supply the Israelites with straw to make brick, and yet rigorously exacted the full tale of brick?" For surely it does not require any extraordinary talents to arrange the lines of a hymn into a

certain number of syllables, or poetic feet, as they are called. And whatever difficulty may arise to us who look for what is called rhyme, neither Jews, nor Greeks, nor Romans were so fettered. It required only a correct knowledge of the meaning of the portion of scripture to be versified; and is not this attainable without any poetic inspiration, or “*afflatus*” as it is called. And if it is said that the composer may mistake the meaning of the portions of scripture which he versifies, so may translators, and so may preachers; but is that an argument against the translation of the scriptures, and the preaching of the word. The objection, then, is founded on what Logicians call “*ignoratio clenchi*,” or an ignorance of the subject, or of the true state of the question.

4. In the 3d No. of his Review, Dr. P. produced with some degree of pomp, the Hebrew words, “*Mizmorim, Tehillim, Shirim*,”—Psalms, hymns, songs, as proof that there are in the book of Psalms, three distinct kinds of sacred composition, and that the Apostle alluded to these in Col. 3: 16. In our 4th No. we showed that in the Septuagint translation of the book of Psalms, sometimes two, sometimes three of those words are in the titles of some Psalms, and consequently that the alleged division and distinction is fancied and false. This has lowered his tone on this point, and brought him to acknowledge “that it is a matter of no consequence to his argument, what is the distinctive import of these different terms.” And it was prudent in him to do so; for so far as we know, the Jewish writers never mention the division and distinction alleged by him and others; and that the above words are synonymous, importing the same thing as Ode and Song with us. The division and distinction, then, belong to the Apostle Paul, and in our opinion, by Psalms he alludes to the book of Psalms, and by hymns and spiritual songs, other portions of the divine word, versified for praising him who hath graciously

given us the New as well as the Old Testament scriptures. And to this we would add, that the phrase "spiritual songs" is not once mentioned in the book of Psalms, but is peculiar to the New Testament, and the New Testament dispensation of grace, emphatically called, "the ministration of the Spirit." This circumstance is entitled to no small weight in this controversy.

A fourth argument for a gospel Psalmody, was deduced from the words of the seventeenth verse, "whatsoever ye do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God and the father by him." In unfolding this argument it was observed, that there is no access to an infinitely holy and just God, but through a mediator. That this cardinal doctrine was included in these words, but that we are convinced from the phraseology itself, and from a parallel phraseology in John 16: 24, that the Apostle meant something more by them, than merely approaching God through a mediator. The words in John are the words of Christ himself to his disciples.—"Hitherto ye have asked nothing in my name." It was then asked, what did, or could Christ mean by these words? Did he, or could he mean, that they had never prayed to God, through a mediator? No—for there is no acceptable access to God, but through the mediation of another. His meaning therefore must be, that they had not prayed to God in his name, as "The Mediator;" and it was again asked, "who does not see, that it is one thing to approach God through a Mediator, held out in the Old Testament in a general revelation and promise, and another thing to approach him in the name of a particular person as that Mediator, and 'the only Mediator between God and Man.'" From this was drawn the obvious inference, that the duty of praising God in Psalms, hymns, and spiritual songs, cannot be discharged in the full meaning of the Apostle, by confining ourselves to the book of Psalms, but in songs recognizing Jesus as "the mediator of the New Covenant," and who hath purchased the church

with his own blood." And to this was added the declaration to the church by the Apostle in Phil. 2 : 9, 10 ; "that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Dr. P's. remark on the preceding statement, is truly astonishing. He represents us as teaching "that believers under the Old Testament approached God, they knew not through whom. It was through a mediator held out through the general revelation and promise, but who this mediator was, it seems they knew not. We have observed in our fourth number that the mediator was made known in the Old Testament under the appellations of "Shiloh, Messiah, Son of God, and David's Lord ;" but did they know, or could they possibly know, that Jesus of Nazareth was the mediator, until he was manifested in the flesh, had they even lived until that day. He says also, "if the author's views on this subject are correct, it would seem, it might be said of the eminent believers who lived before the incarnation of Jesus Christ, as our Lord said of the Samaritans, "ye worship, ye know not what." And could they not, and did they not believe in, and worship him as "The Son of God," exhibited as such in the second Psalm. But as said, had they also lived to that day, how possibly could they have believed in Jesus as the Son of God, and the promised mediator, until they had seen the characteristics of a mediator in his life, doctrines, miracles and death. And as proof that Abraham had as clear a view, as we have, that Jesus was the promised Messiah, he adduces the words of Christ himself—"Abraham rejoiced to see my day, and saw it, and was glad." And how did that Patriarch see his day? Was it not by the eye of faith, and he saw it as substantially and clearly (Heb. 12 : 1,) as if he had seen it with the eye of the flesh, because of the unchangeable character of Him who had prom-

ised, "that in his seed all nations of the earth should be blessed." This is the import of the passage, and to apply it in any other way, is preposterous, and distorting it from its real meaning. It seems that our saying that it is one thing to approach God through a mediator held out in the Old Testament in a general revelation and promise, and another thing to approach him in the name of a particular person as that mediator, is what has perplexed and bewildered Dr. P. on this subject, "and he asks the Doctors of the Presbyterian church, if this is the Theology of the Bible, or of the Confession of Faith." We cannot answer for others, but for ourselves we will say, that we do not think there is a D. D. in the Presbyterian Church so superficial a Theologian as not to see that the distinction is clear and scriptural. Perhaps Dr. P. himself would see it, if connected with any other subject than that of Psalmody. We suspect that it is not so much the doctrine itself he dislikes, as the consequences following from it, legitimately demanding a song of praise to HIM "who loved us, and washed us from our sins in his own blood, to make us kings and priests to God and his father, to whom belongs the glory and dominion, forever and ever."

From the whole, we think we may safely say, that our four arguments for a Gospel Psalmody, deduced from Col. 3: 16, 17, have not been answered by Dr. Pressly. We have no doubt but that he put forth all his strength on this occasion, as the credit and currency of his restricted views depended very much on his success; but he found those verses, particularly the phrase "The word of Christ," too stubborn to bend to his exclusive system. But it may be necessary to observe here, that we do not consider, nor have we offered our third argument as a positive preceptive proof in the case, but only as highly probable, but the other three we offer as positive, and unanswerable.

NO. XI.

Charges of Misrepresentation repelled—Mental human composure sung by the Associate Reformed Church.

Although Dr. Pressly had promised in the second number of his "Remarks" that as he "advanced," he would produce the proof of his main proposition, "that the church is to confine herself to the book of Psalms, in singing the praises of God," he has published three numbers since that time, but not an iota of proof, nor even an allusion to the important point, is to be found in either of them. The last of these, No. 5, is occupied with an objection to one of our arguments for a gospel Psalmody, and two or three strange complaints against ourselves. We have said, as he states, "that the Psalms speak of a Saviour to come, therefore they are not suited to the use of the church, since the Saviour has now come." To this he replies, "that it so happens that everywhere throughout the book of Psalms, the Saviour is presented to our view as already to come," and in proof he refers us to the 2d, 22d, and 68th Psalms. The Saviour is indeed exhibited in the 2d Psalm as the Son of God, but it "so happens" that the promise of the Father to him is not in the past or present, but in the future tense, or time. "Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." Christ is also exhibited in the 22d Psalm as a suffering, and in the 68th as a risen and exalted Saviour. But who does not know that it was usual with the prophets to represent future persons, times, and things as present, because of the unchangeable character of the predictor or promiser, and to impress our minds more deeply with the unfailing certainty of the prediction. Thus it is said in Isa. 9 : 6, "that unto us is a child born, unto us a son is given,"

when at the same time the administration of his kingdom of grace, as it respects the present dispensation, is represented as future—"and the government shall be on his shoulder." And that Christ is not always represented in the Psalms as having suffered for sin, and exalted to God's right hand, as that this shall be the case, is evident from the last verse of the 110th Psalm, where he is spoken of as a suffering and exalted Saviour. He *shall* drink of the brook by the way, therefore he *shall* lift up the head. And now we appeal to every reader, we appeal to Dr. P. himself, if the Messiah is not praised in these Psalms as a Saviour who was to come, and our argument for an evangelical Psalmody derived from that circumstance, is firm and untouched. We confess that we were astonished at a question which he asks us on this point, as coming from a man who has been in the ministry for a considerable number of years, and who has made an exclusive use of the book of Psalms in the praises of God during that time. He asks us where in the book of Psalms is the Saviour spoken of as yet to come, and adds, "when you lift up your pen again, will you be so good as to mention the Psalm and the verse where the Redeemer is spoken of as one who is yet to come." We cheerfully comply with the request, and now tell him that besides the Psalms now adduced, in the 40th Psalm and 7th verse, the Redeemer is introduced as saying to his Father—"Lo, I *come* in the volume of the book that is written of me, I delight to do thy will, O my God: yea thy law is within my heart." And as this has a mighty bearing on the point at issue, and may have a salutary effect on Dr. P. himself, we will present him with another. In the 118th Psalm, 26th verse, the Redeemer is thus characterised—"Blessed is he that *cometh* in the name of the Lord, we have blessed you out of the house of the Lord." And now we would ask, if the coming of Christ is spoken of in these verses as past, or future

to the time in which the promises were given—a thousand years at least before his incarnation and birth. Every boy and girl can answer the question, and these passages of themselves should decide the point in debate, if there was nothing else.

And to this we would add, that as there is no acceptable approach to God but through a Mediator, it is therefore of the last moment to know who this mediator is, and if he is come into our world, or is yet to come. As observed in a former number, the Apostle John thought this point an all-important one, and accordingly says, 1 Ep. 4 : 5, “Every Spirit that confesseth not that Jesus Christ is come in the flesh, is not of God.” He had his eye, no doubt, on the Jews who denied that Jesus of Nazareth was the promised Messiah and Mediator between God and man. We do not charge Dr. P. or his friends with denying that the Redeemer is come in the flesh, but we would respectfully and affectionately ask them if they do not deny the doctrine in practice, when they sing those portions of the Psalms to which we have adverted, unless they substitute in mind the past for the future tense. Certain it is to ourselves that John with his principles would not, could not, sing them literally as they are. There are many other Psalms, however, that may be sung by us literally and profitably.

The objection “that if the Psalms are not suitable to be sung in the praises of God, it is not proper that they should be read in the worship of God,” is really silly. According to our opponent’s system of Psalmody, “The Song of Solomon” is not fit to be sung in the praises of God, then his reasoning will prove that it is not fit to be read in his worship. The Church is one and indivisible in all the dispensations of Grace. And may there not be some ordinances and means of grace suitable in one dispensation that are not suited to another, while there are some things in each which

are suited to every dispensation. This is the case with the book of Psalms, in respect to singing the praises of God. Whatever in them is doctrinal, preceptive, or devotional, is suitable to be sung in the praises of God to the end of time, while all that respects Jewish rites and sacrifices, and the time of the coming of Christ, is only suited literally to that economy of grace.

Having answered, and we hope satisfactorily, the objections brought against our argument for a gospel Psalmody deduced from the circumstance that Christ is represented in the book of Psalms as coming into our world, we will now consider our opponent's complaints or charges against us. He charges us with "misrepresenting him in almost every argument, and an almost continual ascription to him of sentiments and statements for which there is no foundation." He has, however, adduced only three instances, and it is to be presumed that they are the strongest which he could muster, and these we will now examine in their order.

The first of these cases is, that we have said in our first and seventh numbers that he attempted to place us in a false position in this discussion, by representing us as holding, that we are to take our songs of praise to God exclusively from the New Testament scriptures. We have thought so, and said so, and we still think it will be apparent to all who have read, or will read, the first number of his Review. In justice to ourselves we noticed it at the time, and treated it as tenderly as we thought it deserved; but we did not then positively say, nor do we now say, that it was a designed misrepresentation. For we are aware that one man may misrepresent another, by mistaking his meaning, or through inattention to all which he may have said on the subject. We suppose that it is in allusion to this case, that he says—"that if any of our brethren in his own name, will point out a single

instance in this Review, in which he has attributed to us a sentiment which our own language does not teach, according to the ordinary meaning of words, he pledges himself to the christian community to acknowledge his error, publicly, and to correct it." As we are conscious that we have not the least desire, that Dr. P. should suffer the least detriment in the public estimation by us, we here propose what we think will be more likely to settle existing heart-burnings between us. Let him select a clerical friend, and we will select another, and let them consider what Dr. P. has said on this point in the first number of his Review, and the first number of his "Remarks" in his "Preacher;" and what we have said on the same point, in our first and seventh numbers, and if they say that we had no ground for saying that he misrepresented us, we will conclude, and say, that we have unhappily mistaken his meaning. And should they find that there was ground for the charge, yet if they are of opinion, that the misrepresentation was not designed, we will receive it as satisfactory. For we admit the justness of Dr. P's observation, and which we expect he extends to himself, "that we are too deeply concerned in the case, to be a competent witness." Indeed, had he but said at the beginning that he did not design to misrepresent us, it would not have come for a third time before the public eye; but let it be remembered, that for bringing it the second and third times, he has himself alone to blame. We wish to put an end to these querulous complaints, for the binding obligation of the ninth commandment apart, we would scorn as a man to misrepresent him. We may have mistaken him, but to misrepresent him, we never have in a single instance. Indeed we had no temptation to do so.

The second complaint, or charge is, that we have represented him in our seventh number as being "selected by his brethren as their champion in the pend-

ing controversy." And was not this the fact? His own statement proves it. He has said in the first number of his "Preacher," "that in conformity to the wishes of some of his brethren, the editor entered upon the task of reviewing our Inquiry." Now, do not these words imply and import, that there was a consultation on the subject between him and some of his brethren; and what was his "undertaking the task of reviewing our Inquiry in conformity to their wishes," but that he was selected by them for that purpose? And what is a champion, but one who not only fights his own battles, but the battles of others, whether civil, or ecclesiastical—by the arm of the flesh, or by the sword of the Spirit. And if adroitly dodging the main question, spending the time on collateral or unimportant points, and protracting the issue, by wearying out his opponent, as it would seem, deserves a large meed of thanks from his constituents, he deserves it richly. They could not, we are persuaded, have selected a more suitable person for the above purposes.

But the above high crime and misdemeanor was aggravated by the circumstance, that our 7th No. was published at the time that the convention of the three Synods of Pittsburgh, Wheeling, and Ohio, sat in Pittsburgh. And as we were there, he charitably "apprehends that we were not in the most happy frame on the occasion, for giving a fresh impulse to the cause of religion." Now, how did he, or could he know, what was our frame of mind on the occasion, and what should have disturbed it? Our publishing what he himself had previously published to the world. We have no answer to this; and let the reader now say, if the charge "of our making statements that have no foundation in fact," is not altogether groundless; "and if the pious reader had reason to be astonished, because there is no such statement in the Preacher." Let the reader also say, if we were wrong, when we said that this discussion is

descending fast, on the part of our opponent, into trifling cavils, and a war of words. But all will be unavailing, for the day is coming when he must produce the proof of his main point, or the public see and say, that he has none. This will be expected more especially, as this is the second time that he is travelling over the same ground.

The third complaint, or charge is,—that we misrepresented him in respect to his hearers not singing his explanation of the Psalms, and he closes with representing us as saying—“that to sing the very words of an inspired Psalm, is to exhibit a scene of mental lying in the house of God.” Now, there never was a more palpable misrepresentation than this. The reader will have observed, that Dr. P. represents us as saying so in respect to all the Psalms; whereas, we only have said so in respect to some portions of some Psalms, and that only, according to his own system of Psalmody. We had said more than once, that every Psalm might be sung profitably, if the singers sung the explanations which they may have heard from the officiating minister, previously to their singing of the Psalm. Dr. P. denied that they did so, but sung the Psalm, “literally and truly,” as it is in their Psalm book.—This appeared strange to us, as he said at the same time, that they made use of the explanation “as a help to assist them to sing with the understanding.” This led us to ask, if singing the words of the 66th Psalm, “I will go into thy house with burnt offerings,” would not on his system be mental lying in the house of God, as no one designed to offer sacrifice, and they were not to affix the antitypical idea to the word “offering.” We added that this must be the case, or the alternative was, affixing no idea to typical words at all. And this explains, and is an answer to another charge, “that in singing the Psalm, they have no regard whatever to its meaning.” The reader will perceive that the above statement is very different from

saying absolutely, "that to sing the words of an inspired Psalm is to exhibit a scene of mental lying in the house of God." Besides, to have it said so, would be at war with what we have repeatedly said of the excellency and suitableness of many of the Psalms for the praises of God, as he could not but know. In this 5th No. of his Remarks, Dr. P. alludes to himself as a "Christian and a Gentleman." We do not dispute his claim and title, but we are persuaded, as either or both, he cannot review the preceding charges without feeling his cheek suffused with the blush of shame, and making that acknowledgement and reparation which a Christian and a Gentleman ought to make on such an occasion. This shame must be increased upon the reflection that this gross misrepresentation was made in the very No. in which he charges his opponent with misrepresenting himself. If agreeable to Dr. P. we have no objections that this case be also submitted to our mutual friends.

And here it is necessary to remark, that there has been all along, something mysterious and incomprehensible to us in Dr. P.'s saying, that the people do not sing his explanations of the Psalms, and yet that they use them as "helps to assist them to sing with the understanding." There appeared to be a glaring inconsistency in the two statements; and therefore we adverted to the subject oftener than we would otherwise have done, with the expectation of obtaining more light on the point, and we think that we have obtained that light from the last No. of his "Remarks." If we now understand him aright, the state of the case is this. His hearers in singing, as we believed, do affix the spiritual ideas appertaining to a ritual or typical word, and which they may have heard in the explanation but they do not sing the explanation itself; consequently his saying that they do not sing the explanation, was founded on a sorry and contemptible quibbling in words. We say contempti-

ble, because we have repeatedly said that by singing the explanation of a Psalm, we meant affixing the antitypical idea to the typical word which was pointed out in the course of an explanation, yet as we used the word explanation he still persisted in denying that they sung the explanation, meaning, thereby the very words of the explainer.—This is a refinement in language and logic, to which we were not accustomed, and we did not expect our opponent would have taken refuge under it in this case, for he could not but know what we meant by singing the explanation of a Psalm. He is welcome to it, however, and to all the aid which it can give him in this controversy, but the reader cannot but see, that the cause cannot be good that compels a man to resort to such low and contemptible means to support it. Such are not the weapons of an honest and honorable warfare.

And what, now, are the consequences which in many instances legitimately flow from singing the book of Psalms in the foregoing manner. This—that the Presbyterian, and the Associate Reformed Churches, both sing what is called “human composure,” in the worship of God. The only difference is, that Presbyterians sing written, and the Associate Reformed Church sings mental human composure. This is evident from the circumstance, that when the singer affixes the antitypical idea to the typical words, as “the blood of Christ,” for the “blood of bulls and of goats,” the external form of the Psalm is changed, or assumes a new and different aspect to the Christian worshipper. It is not true, then, that he sings the Psalm “literally and truly,” for the literal meaning of the word is dropped, and the spiritual meaning properly substituted in its place. To affix the literal meaning to the word, would be renouncing Christianity, and returning to Judaism. And we would here ask, of what advantage can it be, to sing the express words

of a Psalm, when in many instances, to sing with the understanding, a different idea is applied to them from what they literally import. To express the spiritual meaning of many words in the Psalms in New Testament language, is what is improperly called "human composure," and it makes no difference in the case, whether that meaning is committed to writing, or expressed mentally, or by the mouth. The inquiry should be: is what we sing suited to the praises of God, and does it contain inspired matter, or a part of divine revelation? The two churches, then, in respect of singing Psalms, are nearer to each other than has been generally imagined, and it requires but a little sober reflection to bring together those who have been alienated from each other, by this ill-understood question. And we are persuaded, that the time is coming, and perhaps not very distant, when the Church will have a version of the book of Psalms, in which all typical, ritual, and otherwise obscure words will be omitted, and the antitypical or spiritual idea expressed in suitable language taken from the New Testament. This is what Dr. Watts designed and attempted, but with what success is not now the question. But candor constrains us to say here, we never have been perfectly satisfied with his version of the Psalms. Not because he has mistaken the meaning of the types, or introduced any thing inconsistent with the analogy or proportion of faith, but because he has in some instances almost diluted the spirit of the original, by a too expansive paraphrase, or explanation. As to hymns and spiritual songs, as the Apostle calls them, we would like a collection executed on the plan of the General Assembly of the Church of Scotland—a select number of passages from the Old and New Testaments, versified as near to the originals, as the nature and laws of versification will admit. This, we think, will be always safest and best.

NO. XII.

Dr. P.'s saying that there are no types, but only typical language mentioned in the New Testament, refuted and exposed.

Dr. Pressly introduces the 6th number of his "Remarks" by complaining that we have endeavored by "wit and sarcasm," to exhibit him to the public in a "ridiculous" point of light, while he has "treated our hoary hairs with merited respect." If he has, it has been in the manner of Joab when he said to Amasa, "art thou in health, my brother, and kissed him, and then smote him in the fifth rib." Many instances of this kind of respect might be produced from his Review and Remarks, but the following from this very number will, we think, be ample proof.— "There is something so exceedingly *puerile* in the *vain boasting of our venerable author*, that it is really painful to have to expose it." Again, "*anile nonsense*," or the nonsense of an old woman. We are not to be understood as complaining of such things, for they cannot do us any harm, and we have never complained but when our words have been distorted from their real meaning, or our sentiments misrepresented in a palpable manner.

But passing this by, we will now re-examine what he reiterates and tries to defend in this number, respecting some portions of the Psalms:—"That typical expressions are frequently employed in the Psalms, but the Psalms themselves are not typical."—"That language abounds in the book of Psalms which conveys an allusion to the rites and ceremonies of the law, but will any one pretend to say that the Psalms themselves are among 'the shadows of good things to come.'" He also says, "that no one wants proof to satisfy him that the sacrifices of the law were typical."—Let this be remembered.

We adduced a portion of the 66th Psalm as proof that portions of the Psalms are typical, and typical too of the death of Christ, as appears from Eph. 4 : 2, for the principal phraseology of the latter would seem to have been borrowed from the former. In the 66th Psalm David says, "I will go into thy house with burnt offerings—I will offer unto thee burnt sacrifices of fatlings with the incense of rams ; I will offer bullocks with goats." And in Eph. 4 : 2, the Apostle says, "walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savor." The reader will have observed that in the 66th Psalm there is a positive declaration and promise of the Psalmist to offer burnt sacrifices to Jehovah, as was his duty as a Jew to do, and which he had been in the habit of doing from time to time." This surely is something more than using typical language, and alluding to the injunctions of the Levitical law, and proves our point, unless Dr. P. will prove that the word "sacrifice," when used in the Psalms, loses its typical meaning, and means something else, or nothing at all. And to this may be added that we are told in the 110th Psalm that Melchisadeck was a type of Christ in his priestly office—"thou art a Priest for ever after the order of Melchisadeck." Dr. P. might as well say that the Psalmist uses typical language only, for there was no type in the case, as to say that the burnt sacrifices mentioned in the 66th Psalm were not typical of the sacrifice which Christ offered up of himself for the sins of his people. We confess that we have never known a stronger instance of the darkening and bewildering influence which an unscriptural system has on the human intellect than Dr. P.'s system of Psalmody has on his understanding, in regard to the meaning of that Psalm, and portions of some other Psalms.

But to our views on the subject he objects by saying, "that if there are parts of the Psalms that are

types, the shadow of good things to come, they have consequently vanished away with the typical institutions of the law. And if this principle be correct, it would now be as improper to sing those Psalms as to offer a bullock in sacrifice, or to keep the passover." It would so, if they are to be sung "literally," but as all the burnt sacrifices were typical of the death of Christ, (Eph. 4: 2.) and the passover was typical of the christian feast of the supper, (1 Cor. 5: 7, 8,) then, as we have repeatedly said, if the antitypical ideas are affixed to the typical words of those Psalms they may be sung profitably and acceptably, but surely not otherwise. For we cannot conceive of any other way of singing them but literally, and that would be rank Judaism, or of not attaching any idea to them at all.

But as Dr. P. writes darkly and not explicitly on this subject, we would remark farther, that if by "vanishing away" he means that the Psalms must have ceased to be any part of divine revelation, if any part of them are typical, he may as well say that the book of Deuteronomy has ceased to be such, because it contains the Levitical law, which was "the shadow of good things to come." Besides the Levitical law, the book of Deuteronomy contains the moral law, and other important precepts, and is therefore a valuable part of the Bible. So is it with the book of Psalms. Besides some typical representations of Christ and his Priesthood, and vicarious death, it contains many very valuable doctrines and precepts for the direction and consolation of the people of God, and is therefore an invaluable part of divine revelation also. We do not see, and we think that no man can shew any inconsistency or discrepancy in this view of the subject.

He objects also to our saying, "that the Psalms cannot be possibly sung to edification and divine acceptance without a judicious explanation, and the unlearned worshipper remembers those explanations."

We have said so, and we think that we have the authority of the Apostle Paul, and of common sense, for what we have said. In 1 Cor. 14 : 19, speaking of preaching, praying, and singing, he says,—“Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.”

And again, 5 : 15, “I will pray with the Spirit and I will pray with the understanding also : I will sing with the Spirit, and I will sing with the understanding also.”

And who does not see that we cannot be profited by singing what we do not understand, any more than if we sung a Psalm in an unknown tongue. The church of Rome is properly blamed for performing their worship in an unknown tongue.

The words “purge me with hyssop,” in the 51st Psalm, were also produced in our 7th number as typical expressions, to which it is necessary to fix the antitypical idea, if we would sing with the understanding, and to divine acceptance. There is in the phrase an evident allusion to the means appointed for cleansing a leprous person, and in singing it, it is necessary to drop the literal meaning of the phrase, and affix to it the antitypical idea, the cleansing influences of the Spirit, or as Paul expresses it, “the washing of water by the word.” And that Dr. P. should oppose this manner of singing it, has surprised us ; but we forgot that this would be singing mental “human composure,” and subvert his system of Psalmody. We will add only on this point, that in the close of this Psalm the Psalmist does not allude to sacrifices as typical language only, as Dr. P. would persuade us, but actually promises that they shall be offered to Jehovah. “Then shalt thou be pleased with the sacrifices of righteousness, with burnt offerings, and whole burnt offerings, then shall they offer bullocks upon thy altar.” And admitting that the Psalmist uses typical language only, still that typical language

must have some meaning, but what that meaning is our opponent has not been so kind as to tell us.

We have said that the 150th Psalm is altogether typical. Dr. P. closes this number by saying, "that I am the first man since the creation of the world, who has advanced the ridiculous affirmation that the 150th Psalm is altogether typical, and portions of others are so, and therefore 'the shadow of good things to come.'" We did not know before this that the book of Psalms was as old as the creation. But passing this by, we think that there are few men now existing, who would understand us as saying, that every word in the 150th Psalm is typical, but the substance of it only; and that he dares not deny, and this was the point at issue between us. And yet, every word in it, the words "praise—mighty acts—excellent greatness," excepted, are either typical or figurative. The word "sanctuary," and perhaps "the firmament of his power," in the first verse, are typical, and the words "every thing that hath breath," in the last verse, are figurative, and the difference between typical and figurative language is, that "a type is a person or thing, that by the destination of God prefigured something relative to Jesus Christ, and his church."—Brown's D. B. Then to praise God, "with the sound of a trumpet—with a psaltery and harp—with stringed instruments and organs—and with cymbals, the high-sounding cymbals," was highly, and altogether typical.

In our apprehension, these instruments of music typified or denoted high and holy affections in singing the praises of God. From the preceding extraordinary objection and criticism, the reader has seen the scantiness of argument to which Dr. P. is reduced in this discussion. There are few men who would not be ashamed to adduce such a silly and miserable objection before an intelligent public. And we think, that his readers cannot but have observed, that in his "Remarks," he writes sometimes, like a man desper-

ate and reckless, and at other times like a drowning man catching at straws. What else can be said of his criticism respecting the 150th Psalm. And on the whole, we have not seen any thing from his pen, so dark and self-contradictory as this sixth number of his "Remarks." We say self-contradictory, for can any man reconcile his saying, "that no man wants proof to satisfy him that the sacrifices of the law were typical," and then saying, that the sacrifices mentioned in the fifty-first and sixty-sixth Psalms, were not typical of the death of Christ. They are utterly irreconcilable, and as opposed to each other, as the Arctic is to the Antarctic pole. And now, can any unprejudiced person embrace a system of Psalmody that involves such jarring interpretations, and self-destructive principles.

We had written the preceding in reply to the sixth number of Dr. P.'s "Remarks," and purposed to fill up our own with whatever answer his seventh number would seem to require. We expected that his seventh number would necessarily refer to the information which we requested in our ninth number respecting the person or persons who, by divine command, collected and selected the book of Psalms, with the view that it was to be the exclusive system of Psalmody for the church to the end of time. As observed in that number, this is not only reasonable in itself, but indispensably necessary for commanding and securing our faith and obedience in regard to his system of Psalmody. But what was our surprise on receiving the seventh number of his "Preacher," to find that he had dropped the controversy on Psalmody, and entered upon a new one, with a Rev. George W. Clarke. The omission could not be owing to a want of room in that number, a great part of which is taken up with a fourth edition of his "Review" of our "Inquiry." Our readers, and his readers, will certainly be

surprised at such an abrupt and unceremonious dismissal of this important subject, and will naturally enquire how it is to be accounted for.

Perhaps some of our witty readers may think and say, that he was guided by the prudent maxim of the hero of the celebrated author of *Hudibras*, the two first lines of which he applied to us in the fourth number of his "Remarks," but very unjustly, for we are still in the field. The maxim is this:—

"He that in battle runs away,
May live to fight another day:
But he that is in battle slain,
Will never live to fight again."

If then, Dr. P. has "run away from the battle," rather than run the risk of being slain outright, we think that it must have been for the following reasons. As observed above, he had positively affirmed in the third number of his "Remarks," that the book of Psalms was selected by some person or persons divinely appointed, to be an exclusive system of Psalmody for the church; but when called upon for the proof, he found that he had none to give. And what was still more perplexing, that although he had assumed in the outset of this discussion,—"that it is the will of God, that the sacred songs contained in the book of Psalms, be sung in his worship, both public and private, to the end of the world, and that we have no authority for using any other;" yet when repeatedly called upon to tell us where this will of God is recorded, he also found that he had no answer to give, not even one solitary text of scripture. For ourselves, we do not know of any such passage in all the word of God; but we thought that he must have had some such passage or passages in view, but it seems that when he examined them closely, he found them to be as irrelevant as those adduced by his brother, Mr. Hemp-hill. For surely such passages, as where "all the earth is called upon to sing unto the Lord a new song,"

and that "from the rising of the sun to the going down of the same, the Lord's name is to be praised," do not prove that the book of Psalms was given as an exclusive system of Psalmody to the end of time. They prove that praise is to be a part of the worship of God in his church, but they prove nothing more.

What now will a discerning public say in this case, and what will Dr. P.'s own particular friends say? We are persuaded, that they will feel disappointed and mortified. For we have no doubt, that those who appointed him as their champion in this controversy, expected that he would forever silence his and their opponents on the subject of Psalmody. We are also persuaded from the manner in which he commenced this discussion, that he expected a certain and brilliant victory over his opponent worn down by old age, and its accompanying infirmities of both body and mind. We think, however, that he will pay more attention for the time to come, to the wholesome advice which the king of Israel gave to Benhadad, king of Syria—"Let not him that girdeth on his harness, boast himself, as he that putteth it off." It was with great reluctance that we entered upon this controversy, as we foresaw from the ground which our opponent took in the two first numbers of his Review, and from what we thought was his constitutional temperament, that it would be a protracted discussion. But we do not now regret the range which the discussion has taken, as the relative and intrinsic merits or demerits of the two systems of Psalmody, his and ours, have been thereby brought before the public mind in a point of light not presented heretofore. And not only so, but all the objections against an evangelical Psalmody, which ingenuity could devise, have also been brought forward in this discussion. Some of them were stated in an imposing attitude, and doubtless thought to be unanswerable, but we trust that they have not passed unanswered through our hands. Others of them were

weak, exceedingly weak, as our readers have seen, but according to the old adage, "drowning men will catch at straws."

We will close with observing, that what Dr. P. has been lacking in argument, he is endeavoring to supply by spreading his "Review" far and wide. First, in the "Missionary Advocate," and then twice in his own "Preacher;" and as if that was not sufficient, he has printed it in a little book. We think, however, that his best friends will say, that it was neither fatherly nor judicious, to send the poor thing into a carping, criticising, and laughing world, without a text of scripture, or even a fig leaf, to cover its unscriptural nakedness. It was, doubtless, expected that in his "Remarks," he would supply the great defect; but the public has seen the issue, and such ever will be the issue in any attempt to defend the unscriptural system of Psalmody, which he has been defending for the last twelve months. We repeat it, that he has not produced an iota of proof that the book of Psalms was given as an exclusive system of Psalmody to the church to the end of time, whilst we think, that we have produced scriptural precept and precedent for using in the praises of God, any portion of the Old or New Testaments that is suited to that delightful part of divine worship. Without any pretension to a spirit of prophecy, we venture to foretell, that the day is not very distant, when this will be the case, in all the different branches of the Presbyterian church. We speak so from "the signs of the times." If our information is correct, the subject of Psalmody is canvassed; if not in all, yet in a great number of the Presbyterian churches, and from the particular attention which we have been compelled to pay to the subject, we fear not to predict the issue in due process of time. It requires only a fair discussion, for the people to see that a system of Psalmody has been imposed upon them, that has not a single text of scripture to support

its fundamental principle. And a system, too, that excludes from the praises of the church, the blessings of the new covenant as purchased by the blood of Jesus, and delineated in the New Testament, in all their full, free, gracious, and heart-attracting colors.

NO. XIII.

Objections to our Review of Mr. Hemphill's sermon answered—Puseyism.

After a cessation of six weeks, Dr. Pressly has again "lifted up his pen" against us; but not in reply to our last, or 12th No., but in defence of his friend Mr. Hemphill, of South Carolina, whose sermon on Psalmody we had reviewed in our 6th No. He charges us with falling into three mistakes respecting that sermon. 1. That we have said, that it was preached before "the A. R. Synod of the Carolinas," but he tells us that besides the two Carolinas the Synod covers the states of Florida, Georgia, Alabama, Tennessee, Mississippi, and part of Kentucky, and that its proper name is "the Synod of the South." This may be all true, and we have no desire to narrow its limits. 2. That we have said the sermon was preached before the Synod in August last; whereas, he tells us, that it was preached before his own congregation in August, and then again before the Synod in October. 3. As it is said, in the title page, that the sermon was "published by request," we concluded that the request came from the Synod; but Dr. P. tells us, that it came from his own church at Bethel.

He makes no little noise about these trifling and irrelevant mistakes, and which any man might fall into, and yet he has fallen into a greater mistake, if a mis-

take it is. We have said that one half of the sermon is filled with "irrelevant declamation, bitter denunciations of what he calls human compositions in the worship of God—we wonder what the sermon itself was—and an unprofitable comparison of Rouse's and Dr. Watt's versions of the Psalms." The words, "we wonder what the sermon itself was," Dr. P. interprets as an allusion to the Synod, "as an ignorant body of men," whereas they obviously refer to the words immediately preceding—"human compositions in the worship of God." Or as Mr. H. was declaiming against human compositions in the worship of God, we wondered if the sermon itself was a divine or human composition. And we seriously think, that there is no man whose mind was not disturbed, and embittered, and desirous of finding fault where there is none, would understand and interpret the words as he has done. The Synod may be a respectable body of men, for any thing we know to the contrary, and nothing was more distant from our mind at the time, than to allude to them in a disrespectful manner, or to allude to them at all.

But it seems that we have fallen into another mistake, in representing as Mr. Hemphill's first argument for an exclusive Psalmody, what was not designed as an argument, but was designed for a different purpose—"to show from the contents of many of the Psalms, that they could not have been designed exclusively for the Jews. We acknowledge, that, strictly speaking, this is not laid down numerically, by Mr. H., as his first argument, and we had doubts whether we should consider it as such. But as it is intimately, if not vitally connected with the subject in dispute, we concluded to consider it as an argument; for an argument it certainly is,—lest it might be said, if we passed it by, that we were afraid to encounter it. The truth is, the contents of the sermon are so hud-

dled and jumbled together, and arranged in such an illogical manner, that we felt at a loss where to begin, and examine it, so as to be understood by our readers. The reader will have perceived, however, that we have not done Mr. H. any injustice by passing by any thing that was relevant to the point at issue. Indeed, according to Dr. P., we have done him too much justice, by noticing, what, according to the laws of fair argumentation, we might have entirely passed by.— But the reader may now be ready to ask, how do all these trifling cavils prove that the church in her Psalmody is to confine herself to the book of Psalms to the end of time. Dr. P. can tell, but we cannot.

When Dr. P. intimated in his “Preacher,” that he would review our remarks on Mr. H’s sermon, his friends doubtless expected that he would defend his brother’s argument for an exclusive Psalmody deduced from what is called the “Hallel,” and his interpretation of Col. 3: 16. With respect to the “Hallel,” he does not even mention it, much less attempt to defend it. As to Col. 3: 16, we had observed that Dr. P. considered the phrase “The word of Christ” in that passage, as having reference to the whole word of God, and Mr. H. to the book of Psalms exclusively, and the Dr. tries to reconcile these jarring interpretations, and to shew, that Mr. H. and himself are of the same opinion on that point. We have nothing to do with this family dispute, and they may settle it the best way they can; but that will not prevent others from seeing and saying, that their interpretations of the phrase are contradictory, the one to the other.

Dr. P. overlooks altogether, Mr. H’s answer to our argument,—“that if we may use our own words, and arrangement of divine truth in preaching and praying, why not in singing. He does not attempt to defend or strengthen the answer, and it is prudent in him to do so; for in our view the argument is unanswerable, and level to the weakest capacity.

Dr. P. charges us with the error of saying, that

some of the Psalms require “a judicious explanation” to be sung with profit, and to divine acceptance: and “he asks the Protestant reader, what he thinks of the sentiment that we cannot with propriety use certain portions of the word of God in his worship, unless we have the help of a judicious explanation. We do not believe in the Popish doctrine of what is called “*opus operatum*,” or that ordinances of themselves confer divine grace. This doctrine under the name of “Puseyism” is making rapid progress in the present day in the Episcopal churches; but we were surprised to see something like it in a branch of the Presbyterian church; and it behoves Dr. P. to ask himself, if his implicitly saying that we can be profited by singing what we do not understand is not very like it, if not the doctrine itself.

With this is connected another charge, that we have said that his hearers do not sing his explanation of the Psalms, but sing them “literally and truly.” He has said so more than once. And what is it to sing a Psalm “literally and truly.” Is it not to sing not only the very words, but to attach to those words the ideas which are attributed to them by common consent. Now, in the 66th Psalm so often referred to, it is said, “I will offer to thee (Jehovah) burnt sacrifices with fatlings, with the incense of rams.” A Jew could sing these words “literally and truly,” because he intended to do so, but do Dr. P.’s hearers mean to do so. No—what then? “As the believer under the legal dispensation did not rest in the sacrifices of the law, but through them looked to Him who is the end of the law for righteousness to every one that believeth,” so believers now, when they sing those words, look through the type to Christ the antitype, for acceptance of their persons and services. This is all very well, and what we believed they did; but then they do not sing them “literally and truly,” but antitypically or spiritually. And he should not have used words so calculated to convey false ideas on the sub-

ject, and now when their impropriety is pointed out, candor should induce him to retract them. Again, in the 118th Psalm, Christ is exhibited as the stone which the builders rejected, but is become the head-stone of the corner; and then it is said of him, "blessed is he who cometh in the name of the Lord." Now do Dr. P.'s hearers sing those words "literally and truly." No?—The intelligent part of them substitute the past for the future tense, and to do otherwise would be to deny practically that He is come in the flesh, and singing of a Saviour who is yet to come. And what now is all this but singing what is called "human composure," and wherein does it differ from a modern hymn which is founded on the advent, life, and death of Christ, as giving himself as an atoning sacrifice for the sins of his people. They differ only in this, that the one is mental human composure, founded on the singer's previous knowledge, or on the ideas he may have received in the course of the explanation, but the other is written and adopted by the church. Were we wrong, then, when we said, that while Presbyterians sing what is called Watt's Psalms, or explanation of the Psalms, Dr. P.'s hearers sing Pressly's Psalms, or explanations of the Psalms. There may be a difference of opinion as to the character of the two explanations, but the principle on which both act is the same. The object of both is, to make the subject of the Psalm clearer and fuller to the less learned singer; and our object in mentioning these things again, is to promote the unity, peace, prosperity, and purity of the church.

Near the close of this No. he advances the following doctrine in favor of his exclusive system of Psalmody. "That the songs contained in the book of Psalms are the word of God, while those hymns which have been composed by men are not the word of God, but are human views of the word of God. The most that can be said of them is, that they may be conformable to the word of God." We confess,

that we were astonished and startled at the reckless, and we think impious assertion,—that although the book of Psalms when versified for the praises of God, is his word, yet every other portion of the scriptures, when versified for that purpose, ceases to be his word. Mr. H. had thrown out the same idea in his sermon, and in reviewing it, we were led to ask, and we ask again, how the contaminating and transforming effect is produced; for we believe with the wise man, that “every word of God is pure,” wherever it may be placed or found. It may indeed be misapplied, as we think it is in the present case, but that cannot contaminate the pure word itself. Besides, according to the preceding doctrine, there should be no preaching or praying, but in the very words of the scriptures, for every honest preacher preaches and prays according to his own views of the divine word. And if the hymn or spiritual song is not a literal or close translation, but only founded upon, and agreeable to the word of God: still the ideas in it are inspired ideas, as far as they are conformable to that standard, and consequently must be as acceptable to Jehovah, as an orthodox sermon, or an orthodox prayer.

Dr. P. closes this 7th No. by saying, “that such are some of the evil consequences resulting from a departure from that system of Psalmody which God has provided for the use of his Church.” The reader need not be told, that by this exclusive system of Psalmody; he means the book of Psalms, and although he was called upon time after time, for better than thirteen months, for the proof of this assertion, he has not produced a single iota, but takes it for granted, and argued from it accordingly. The reasonable conclusion then must be, that there is none; at least, that he does not know of any such proof. To support his system, it is indispensably necessary to prove the two following propositions. First, that God designed, that some of the songs of praise of the Old Testament dispensation should

be a system of Psalmody for his Church to the end of the world. Secondly, that some person, or persons were divinely commissioned to make that selection, and collection, and that the book of Psalms is that collection. Dr. P. has repeatedly affirmed the truth of both of the propositions in one form or other, and when repeatedly called upon for the proof, declines it, if such there is. The question and discussion then is at an end, until he produces this proof; and hundreds of disquisitions on collateral points are of no avail in this case, and if the discussion is to be continued, it must be confined to those two points—every thing else is “beating the air,” and labor in vain. For surely we have had enough of extraneous and irrelevant matter in this discussion, but the reader knows that it was not our fault; for in an early stage of the controversy, we called for this proof, but it was postponed from time to time, notwithstanding promises that it would be produced. We repeat it, that if the discussion is to be continued, it must be confined to those two important and vital points, and if so, we will pay that attention to what may be offered, to which it may be entitled, otherwise, the discussion is closed on our part. But here it may be asked, how are we to account for the circumstance, that many serious and intelligent persons who wish to “worship God in Spirit and in truth,” have embraced a system of Psalmody that has not a single text of Scripture to support it; at least its advocates have not been able to produce such a text. Some have embraced it from the strong influence of the prejudice of education. Some have not the means, or a sufficient degree of literature for enquiring accurately and closely into the subject. And some, from hearing it frequently affirmed in the pulpit, that while the Psalms are the word of God, “hymns are not the word of God,” but human inventions, and to sing them is offering strange fire before the Lord,” have been led to think, that any particular inquiry into the subject is

unnecessary. And not only so, but the bold assertion, that singers of hymns and spiritual songs are liable to be smitten down by the immediate hand of God, like Uzzah for touching the ark, or to be consumed by fire from Heaven, like Nadab and Abihu—the frequent repetition of these things from the pulpit, is not only highly calculated to proselyte the weak minded, and illiterate, but to keep the proselyted steady to their allegiance. Hence it is, that some who have embraced Dr. P's restricted, and exclusive system of Psalmody, have been astonished that the system has not only been questioned, but shown to be destitute of Scriptural support and defence, and adverse to the unity and purity of the church. This consideration ought to induce all who love “the truth as it is in Jesus,” to bring not only their own individual opinions, but the doctrines which they hear in the pulpit,—“to the law and to the testimony; if they speak not according to this word, it is because there is no light in them.” Ia. 8 : 20.”

NO. XIV.

*Dr. P.'s proof for a restricted Psalmody Examined—
The Book of Psalms designed for a directory of
praise and prayer to the Jewish church.*

In our last number we observed, that to sustain his exclusive system of Psalmody, it was indispensably necessary for Dr. Pressly to prove the two following propositions, which, although inseparably connected, are yet distinct in themselves. “First, that God designed that some of the songs of praise of the Old Testament dispensation should be a system of Psalmody to the church to the end of the world. Sec-

only, that some person or persons were divinely commissioned to make that selection and collection, and that the book of Psalms is that collection." Every reader will see that this is the gist of the question, and where, we think, any other man would have begun, when entering upon its discussion. But instead of this, he has published in the course of fifteen months, eleven or twelve numbers on collateral points, and now in the thirteenth number of his "Preacher," he has given us, what it is to be presumed, he supposes is the justly demanded proof. Although long delayed and often called for, we are glad to see it even at this late stage of the discussion, and as promised, we will now examine it and try its strength.

This important proof consists in a brief scriptural history of Psalmody from the days of Moses, to the reign of Hezekiah, king of Judah; and whether any of his quotations, or all of them put together, prove that the book of Psalms was designed to be the only system of Psalmody for the church, to the end of time, will be left with the reader to say. The first of the songs adduced as proof in this case, is the song of Moses and of the Israelites at the Red Sea, recorded in the fifteenth chapter of Exodus. "Then sung Moses and the children of Israel this song unto the Lord; and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously, the horse and his rider he hath thrown into the sea." We confess that we were surprised when we saw this song adduced as proof of the foregoing proposition, and that for two reasons. First, it is not in Dr. P.'s exclusive system of Psalmody; and secondly, that in Rev. 15:3, it is coupled or connected with the song of the Lamb. The next of these songs is the song of Deborah and Barak recorded in the book of Judges, 6:1—"Praise ye the Lord for the avenging of Israel." This is all that Dr. P. has quoted from that song, and whether there is in it, or in the whole song itself any proof for his

exclusive system of Psalmody, is also left with the reader to say. From these he passes on to the days of David, and refers to 2 Sam. 23 : 12, for additional proof of his exclusive system of Psalmody, as it would seem. "Now, these be the last words of David, David the son of Jesse said, and the man that was raised up on high, the anointed of the God of Jacob, and the sweet Psalmist of Israel, has said, the Spirit of the Lord spake by me, and his word was in my tongue." He closes his proof on the first proposition with a quotation from 2 Chron. 29 : 25, and as he has italicised the concluding words, it is to be presumed, that he considered it as very strong and decisive proof in the case. "And he [Hezekiah] set the Levites in the house of the Lord, with cymbals, psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and of Nathan the prophet, for so was the commandment of the Lord by his prophets."

Upwards of forty years ago, when we came to this western country, the war about Psalmody was as hot if not hotter than it is at present. And we have frequently heard not only the above quotation, but the words of the thirtieth verse advanced as unanswerable arguments for an exclusive Psalmody. But we had no colleges, or schools of Logic, or of "the art of right reasoning" then, but as literature and knowledge increased, their pertinency and force passed away, and we expected never to have heard them advanced again on the same controversy. The verse alluded to is this—"Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the Lord in the words of David and Asaph the seer." What now were the facts and circumstances, that gave rise to this command. We are told in the close of the foregoing chapter, that Ahaz the father of Hezekiah "sacrificed to the Gods of Damascus—cut in pieces the vessels of the house of the Lord—shut it up, and

made him alters in every corner of Jerusalem, to burn incense to other Gods." When Hezekiah, who was a pious prince, ascended the throne of Judah, he gave orders that the house of the Lord should be opened, cleansed, and the worship of Jehovah re-established, and among other things that the Levites should praise the Lord in the words of David, and Asaph the seer. Now, was there any thing extraordinary in this, or any thing but what a good man would do in similar circumstances, and that any person should infer from it that the book of Psalms is to be an exclusive system of Psalmody to the church, is surprising indeed. Besides, if the command to sing the praise of God in the words of David and Asaph and nothing else, is perpetually binding on the church, so is the command to accompany them with cymbals, psalteries, harps, trumpets, &c. for the command is as peremptory in the one case, as in the other. And not only so, but according to the inference no part of the book of Psalms is to be used, but the Psalms composed by David and Asaph—all others are excluded by the command.

As Dr. P. has not produced a single jot or tittle of proof either express, or legitimately inferential, for his exclusive system of Psalmody, many, if not all of our readers, may be ready to say, that we must have misapprehended him, and that his design was only to present us with a brief history of Psalmody under the Jewish dispensation of grace. We would have thought so, had it not been for the inference which he has drawn from that history; for inferential proof is to be admitted on this subject as well as on any other. His inference is this—"that if it can be made appear to the satisfaction of the reader, that the songs contained in the book of Psalms were given to the church to be used in celebrating the praise of God, it will then be admitted that the point in dispute is settled, for with all who receive the Bible as the rule of faith, it is a received principle, that in the worship of God,

divine appointment is our guide." The reader will have now perceived, that he intended his history as argument in the dispute, and not to prove that the book of Psalms is to be used in the praises of God; for this we have said repeatedly in this discussion, but we contend also that every portion of the Old or New Testaments that is suitable for the purpose, may be used in that part of divine worship. *

* In the ninth number of his "Remarks," Dr. P. denies that he designed the above brief history of Psalmody, as a proof that the church, in the praises of God, is to confine herself to the book of Psalms. We have assigned our reasons why he did consider it as designed for that purpose; and we think that there are few, if any, who will attentively consider the above quotation from his sixth chapter, but will be led to the same conclusion. But as he now says that he had something else in view, courtesy requires us to admit it, and to apprise the reader of this, was one end which we had in view in writing this note.

The reader may now consciously ask, what then is his proof? This—if we understand him aright; for he tells his readers in this and preceding numbers, that we are laboring under a "culpable indolence of mind." "In pleading," he says, "for the use of the sacred songs contained in the book of Psalms, my principal argument is drawn from the DIVINE APPOINTMENT of these songs to be employed in the praises of God." And then he adds—"The inspiration of these songs is admitted by all, they are the songs, not of fallible men, but of the spirit. We argue that these songs were given to the church to be sung in the worship of God, from—

The peculiar character of their matter.

The titles from which the Holy Ghost designates them.

The use which was originally made of them by the church of God."

Dr. P. will probably impute it to "the indolence of our mind," but we must confess that we cannot see in this statement, "a jot or tittle" of proof for the exclusive use of the book of Psalms in the praises of God, more than in his brief scripture-history of Psalmody. It is freely admitted that the book of Psalms was written by inspired men, and that it was given to be a system of Psalmody to the church under the Jewish dispensation of grace; while all that is perceptive, practical and devotional, is suited to the praises of God under every dispensation. But still we want proof that it was designed to be an exclusive system of Psalmody for the church to the end of time. This, he tells us, "he draws from the divine appointment." But where is this divine appointment, or in what chapter and verse of the Bible is it recorded? We have repeatedly called for this, and now, after a lapse and labour of eighteen months, he cannot produce a solitary text from the word of God, which he himself will venture to say is proof in the case. And if all which he has written on the subject was reduced to a syllogism, it would stand thus—It is evident from sundry passages in the Old Testament that the book of Psalms was designed to be a system of Psalmody for the church under the Jewish dispensation of grace. It is also evident that in some of the Psalms, sacrificing is mentioned as a duty incumbent on the mem-

And as to the second proposition—"that some person or persons were divinely commissioned to make a selection and collection of the songs of praise under the Jewish dispensation, to be a system of Psalmody to the church to the end of time, and that the book of Psalms is that collection, the reader will see that he is as lacking of proof on that point as on the other. He affirms that we should believe and act on this point as he does, under the penalty of "offering strange fire before the Lord;" and when called upon for testimony on which to found our faith and obedience, he tells us "that it is highly probable that the selection was made by Ezra, and that this probability is founded on "Jewish tradition." But admitting that the Jewish tradition is correct, still we want proof that the selection and collection were made to be an exclusive system of Psalmody to the end of the world. Such is the oft-requested and long-looked-for proof, which Dr. P. has brought forward in support of his exclusive system of Psalmody. We are persuaded that there is not an intelligent reader, although he may be somewhat prejudiced in his favor, but will say that this is a poor foundation on which to build our faith and obedience.†

bers of that church, but sacrifices, with the whole Jewish ritual have passed away, being "nailed to the cross of Christ, Col. 2: 14;" therefore, according to Dr. P.'s logic, the book of Psalms was designed to be an exclusive system of Psalmody for the christian church to the end of time. The syllogism is founded on our opponent's acknowledged doctrines, but every reader of good common sense will see, that the conclusion is false, not being contained in the premises; and that a contrary conclusion, or that the book of Psalms was not designed to be an exclusive system of Psalmody for the christian church, necessarily flows from the preceding premises. We would observe, however, that the book of Psalms is not excluded from the Psalmody of the Christian Church. It constitutes a part of it, and may be sung profitably if the antitypical idea is affixed to the typical word; for in Col. 3: 16, the Apostle enjoins it upon us to sing Psalms, and not only Psalms but "hymns and spiritual songs," taken chiefly from "the word of Christ," or the New Testament scriptures.

† Dr. P. thinks that it is a matter of little, or of no importance, who selected and collected the book of Psalms into a system of Psalmody. But as it respects our faith and obedience, it is, in our opinion, a matter of great importance. For if it was selected to be an exclusive system

We would, however, say that the poverty and insufficiency of the proof is not to be imputed to a want of zeal, or of taste and talents for controversy in Dr. P., but that there is no such proof in all the word of God, as far as we know. And we would farther say, that there is as little proof, from the same source, for those who think that the church may not use every scripture-song in the praises of God, but confine herself to those songs. It is but for such to take another step, including the whole word of God, and they will find themselves standing on a firm and sure foundation—"the foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone—in whom all the building fitly framed together, groweth into an holy temple in the Lord." And to induce them so to do, we would beg to recommend to them a serious and attentive perusal of the following words in Col. 3: 17—"And whatsoever ye do in word or deed, do all *in the name of the Lord Jesus*, giving thanks to God, and the Father by him."

Before we close this number, we would offer an observation or two on another argument which Dr. P. has offered for his traditional faith and practice on this subject, because from the great number of times in which it is mentioned, it would seem that he places great dependence upon it. It amounts to this—that there is no system of Psalmody in the New Testament, but there is a system of Psalmody in the Old Testament; therefore we are to use it in the praises of God. But there were reasons why a system of Psalmody was indispensably necessary under the Jewish, but not necessary under the christian dispensation of grace.—When it pleased God that his church should assume a visible form in his chosen people, the Jews, he ex-

of Psalmody in all future ages of the Church, one would expect clear and abundant proof from the divine word, that it was so designed and selected for that very purpose. Can he mention an important doctrine in the circle of Theology which demands our belief, and for which there is so little proof, or rather no proof at all?

pressly commanded them to worship him through the ordinances of sacrificing, praise and prayer. When that dispensation commenced, the revealed will of God to man was very limited, and, until the days of Moses, was traditional, or handed down from fathers to their children. Although some of the Patriarchs were considerably instructed in divine things, yet, for the reasons assigned, the mass of the Israelites must have been very ignorant in regard to the real character of Jehovah, and of the worship that would be acceptable to him, and profitable to themselves. Hence, then, in the nature of things, an express and precise revelation respecting sacrificing, praising and praying, were indispensably necessary, and as a directory for sacrificing acceptably, the book of Leviticus was written. For the same reasons, a system of Psalmody was also necessary, and hence the book of Psalms. And it cannot but have been particularly observed by all who have read that book attentively, that prayers are mixed with the praises, and thus it answered a two-fold purpose, directing them at the same time for what they were to praise God, and for what to supplicate "the throne of grace." Both duties are inseparably and wisely connected; for every true worshipper of God knows that when he "praises with the spirit" he feels a disposition to pray for needed blessings, and when he "prays with the spirit," to praise God for all his goodness, whether of a temporal or a spiritual kind and character. Indeed the inspired songs of that dispensation appear to have been as necessary for praising and praying acceptably, as the book of Leviticus for sacrificing in an acceptable manner, on the prescribed occasions. It was, moreover, in many things, a typical dispensation, or "a shadow of good things to come," and divine truths and things seen as through a glass darkly. But when Christ, the great antitype, came into our world, and holy men were inspired to give us a fuller and clearer revelation of the way in

which God desires to be worshipped now, no system of sermons, or of praises, or of prayers, was necessary, but the minister of the gospel required to conduct the several parts of divine worship, in accordance with the whole WORD, the infallible rule of truth and righteousness. "For all scripture," saith the Apostle Paul, "is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness—that the Man of God may be perfect, thoroughly furnished unto all good works." Let it be particularly noted here, that the above declaration and suggestion were given to Timothy in regard to the whole of his ministerial duties, whether preaching, praying, or praising God. They clearly and unequivocally direct every "Man of God," or the Minister of the Gospel, to take the matter of his ministrations, not from a part only; but from the whole word of God that is suited to the occasion. But according to the views of some, when the Apostle said that "all scripture was given for doctrine," &c., and that Timothy was to take the matter of his ministrations from the whole of the divine word, he should have told him that there was an exception; for that in singing the praises of God he must confine himself to the book of Psalms. Unfortunately for such, and Dr. P., Paul did not make the exception.

The foregoing considerations have satisfied ourselves why it was necessary that the book of Psalms should form a part of the Old Testament as a directory for praise and prayer under that dispensation of grace, but not necessary for the church in future ages; but whether they will be satisfactory to others, we do not know. But be that as it may, it remains yet to be proved, that a book of Psalms, belonging to a dispensation that was typical, and the "shadow of good things to come," should be an exclusive system of Psalmody to another dispensation which enjoys the full blaze of all the spiritual light and revelation that

God designed to bestow upon man. We conclude by observing that unless some other proof for the two propositions stated in the beginning of this number is brought forward, this is to be considered as closing the discussion on our part. We think we may say that Dr. P. has not produced even the shadow of a proof for his exclusive system of Psalmody, and we will not carry on an interminable war of words about collateral and immaterial points.

NO. XV.

Miscellaneous.

When we closed our last number we said that unless Dr. Pressly brought forward some scriptural proof in defence of his exclusive system of Psalmody, the discussion was to be considered as closed on our part. But as he has produced one scripture passage for that purpose, which will be examined in the proper place, and published four additional chapters of "Review" since that time—this and some other considerations have induced us to write and publish another number at least.

We therefore observe, that when we wrote our 13th number the 5th number of Dr. P.'s "Remarks" had not come into our hands, nor did it reach us for some weeks after that time. It contains, however, nothing with which we are concerned, but a supposed piece of wit, which, no doubt, gave him much delight, as he adverts to it a second time, and we feel no disposition to disperse the pleasing sensation. He says that we have admitted in our 13th number that he has smitten us to death as Joab smote Amasa, but that he had no

such design, but only to draw a little blood to cool our fiery temperament. But whether through design or a lack of perspicuity, he has committed a palpable mistake in regard to this famous witticism. Our readers, we think, will have observed that we did not allude to the act and efficiency of Joab in smiting Amasa, but to his "manner" of doing it, saying—"Art thou in health, my brother, and kissing him," while malice, arising from disappointed hope and expectations, was rankling in his heart. And it is left with Dr. P.'s readers to say if his conduct to us in this controversy has not been something like that of Joab to his brother Amasa, as he called him. Throughout the discussion he has addressed us as "venerable Father," and "venerable author," while at the same time he represents us as destitute of moral rectitude, in misrepresenting him in many instances, not one of which he has sustained, and we fearlessly say cannot sustain. Many instances of this might be produced, but the very first paragraph of this Sth number furnishes sufficient proof. In that paragraph he addresses us as "venerable author," and then says—"that from some infirmity of nature, it is impossible for us to give a correct exhibition of the views of our opponent." And on what now is this serious and sweeping charge, affecting not our literary but moral character, founded? That we have represented him as complaining "that we have endeavored by wit and sarcasm to exhibit him in a ridiculous point of light, while he has treated our hoary hairs with *merited respect*." And has he not so complained? That cannot and will not be denied. On what, then, is this very serious charge founded? On this—that we have quoted from his "Review, and not from his Remarks." To make the matter a little more clear, he tells us that he is possessed of "two different styles of writing." That of the "christian and gentleman," which he says in a preceding number he is, and which he used in his

Review; and another, to which we do not think proper to give a name, but which he himself calls wit, and which he used in his "Remarks,"—and that the words "merited respect" are quoted from the Review, and not from his Remarks, where it seems they are not, nor were designed to be. This is the foundation of the above serious charge, and whether it will justify him is left with the reader to say. We do not envy him of this diversified gift or talent, but we would beg leave to say, that he should change the name of his religious journal, for we are persuaded that some of his best friends will say that the language occasionally used respecting ourselves, the editor of the Presbyterian Advocate, and some others, is not becoming in "a christian and gentlemanly PREACHER." We are not complaining of such things, for they can do us no harm, but only stating facts as they really are, and placing things in their true point of light, that the reader may decide correctly in the case.

Our readers will remember that in our 11th number we proposed to Dr. P. to select a clerical friend, and we would select another, and submit to them the misrepresentations alleged on both sides, and pledged ourselves that if they would say that we had misrepresented him in anything, we would make the necessary acknowledgments, while we expected the same course of conduct from Dr. P. He has not availed himself of this opportunity of removing his grievances, if he feels himself really aggrieved. We will now leave it with the reader to draw his own inference, why it was that he did not embrace this fair opportunity of relieving his character from the charge of more than one misrepresentation preferred against him, one or two of which were material in regard to the point at issue.

The 7th chapter of Dr. P.'s "Review" consists in a train of loose argumentation, for the purpose of prov-

ing that as there is no book of Psalms in the New, we should therefore confine ourselves in the praises of God to the Psalms of the Old Testament. As we have given our views on this subject in our last number we do not think any thing more necessary, and will leave him to settle the point with those of his brethren who think that we may warrantably use any religious song in the Old or New Testaments. We will only further observe, that he has not made any attempt to prove that a special book was necessary for praising, but not for praying and preaching, under the present dispensation of grace. We have never met with a writer who takes so many things for granted as our opponent, Dr. Pressly.

We have observed in a preceding number that Christ is represented in some of the Psalms as coming into our world, and that in such Psalms, if we will sing "with the understanding," and according to truth, we must substitute the past for the future tense or time. That this is what Dr. P. calls "singing human composure in the worship of God," and which he so much condemns. For, what is human composure in this sense but substituting the spiritual meaning of a typical word, or arranging in verse a portion of the Scriptures somewhat differently from what it is in the original language, retaining the meaning or ideas of the original. In answer to this, Dr. P., in the 8th chapter of his Review, adduces passages from the Psalms in which Christ is represented as "suffering, dying, arising from the dead, and ascending up on high, leading captivity captive." As it was not unusual with the prophets to represent future events as present, for the purpose of assuring us of the unfailing certainty of the event, so is it in some of the Psalms, in respect to the death, resurrection, and ascension of the Son of God to glory. And such Psalms may be sung without any variation, or substituting one word and its idea for another, but will any man say that we can, accord-

ing to truth, so sing portions of the 40th, 110th, 118th, and some other Psalms, which represent him as not come, but coming into our world.

There is a little piece of sophistry in Dr. P.'s argument on this point which we cannot pass over, inasmuch as it affects our own argument, but whether designed or accidental we will not say. It consists in changing the true state of the question to one akin to it, a practice not unusual with some writers when sound argument is lacking. "It so happens," he says, "that every where in the Psalms the Redeemer of the church is presented to our faith not as one who should appear in some distant age, but as already engaged in the accomplishment of his Mediatorial work." But the present question is not when did he undertake his Mediatorial work, but when did he come into our world for that gracious purpose—surely not before the book of Psalms was written.

The remainder of the chapter is taken up with a severe attack on Watts' version of the Psalms. This is contrary to his own promise in the 1st chapter of his Review, that the discussion should not relate to any version of Psalms, as they have nothing to do with the main question, or the point at issue. We will repeat it, for Dr. P. seems to forget both it and his own promise. The question then is—"Are we to take the subject matter of our praises to God from any portion of the Scriptures that is suitable to that part of divine worship, or are we to confine ourselves to the book of Psalms." We believe, and contend for the former proposition, and Dr. P. contends for the latter. The reader will see that everything that is not to this point is irrelevant and unprofitable wrangling.

Although Dr. P. has headed his 9th chapter "a Review of Ralston's Inquiry," yet he scarcely notices us or our Inquiry, but makes another severe attack on what is usually called Watts' version of the Psalms. Although we do not intend to assail or defend any

version of the Psalms, yet this attack is so manifestly unjust as entitles it to a passing notice. He will not allow it to be a version at all, but an "Imitation," and in proof quotes Watts' own words in his preface—"I have chosen rather to imitate than translate." But what did Dr. Watts mean by imitating the Psalms? Hear *his* own words as quoted by Dr. P. "My design," he says, "in short, is this, namely to accomodate the book of Psalms to Christian worship, and to make the Psalmist speak like a Christian," or as he would have spoken, had he lived under the Christian dispensation of grace. That is, when he met with a typical expression, as the blood of bulls and goats as intended sacrifices, he substituted the words "the blood of Christ," which they typified, and so of all similar typical expressions. When Dr. P. and his brethren explain the psalm to their hearers before they sing it, do they not tell them, that to sing such passages with the understanding, they must substitute the words "the blood of Christ," by which, and by which alone, the guilt of sin can be removed. Now, what is this; but doing the very thing, for doing which, they severely condemn Dr. Watts. And we have often wondered that they did not see the strong and glaring similarity between their own practice and that of Dr. Watts in regard to explaining the Psalms. The principles on which both parties have acted is precisely the same—to point out the spiritual meaning of typical and obscure words, that the worshippers may sing to divine acceptance, and their own spiritual profit, for we still believe that we cannot be profited by singing that which we do not understand. There may indeed be a difference in the two imitations, in regard to orthodoxy, but which does not affect the principle on which both parties have acted. Watts' imitation* of the

*We have no reason to doubt that Dr. Watts called his versification of the Psalms an "imitation." We do not know that he has given a definition of the word in his preface; but from what he says was his de-

Psalms, as he calls it, has been strictly examined and amended by the Presbyterian church, in its principal judicatory, and judged to be agreeable to the scriptures and our Confession of Faith, and is open for the examination of all who please to do so ; but the orthodoxy of theirs depends on the Biblical knowledge, and soundness in the faith of the explainer of the Psalm. There is another little difference between these imitations, but which also does not affect the principle on which they are both based. In his imitation Watts has changed the typical word and its literal idea, but they retain the literal typical word, and tell their hearers that they must affix the spiritual meaning to the word while it is dwelling on their lips. How it may be with others, we do not know, but we always found it to be difficult, and tending to produce a jumbling of ideas, and confusion of thought.

In a word, the principle is correct and good, and when judiciously applied, is highly useful, and sanctioned by the practice of the writer of the Epistle to the Hebrews. And from the preceding considerations, we think that Dr. P. might extend to the Presbyterian church a little of that "forbearance" which he says he exercises to those who think that they must use any scripture song in the praises of God, and not publicly brand her as he has done, with "offering strange fire before the Lord." If we are in error on this subject, so are they, although it may be in a less degree.

In his 10th chapter Dr. P. endeavors to answer an argument of ours in this controversy—"that as we use our own language in prayer, so may we in praise." He tries to obviate the argument by pointing out in four particulars the difference between praise and prayer in composing it, we think that he might have chosen a more appropriate name. He tells us that his design was "to accommodate the book of Psalms to christian worship," then, in our humble opinion, explanation would have been a more appropriate title than imitation. We are not now enquiring how he succeeded in the execution of his design—that is another consideration, and belongs not to the present question, and the point at issue.

er; and then draws the conclusion, that they are so different that a system of praises was necessary for the church, but not for prayer. The two ordinances are indeed different in some respects, but not so different and "dissimilar," as to forbid their being used at the same time in the worship of God. If that was the case, then, one would expect that they would never be mentioned conjointly in the same act of worship, and that the book of Psalms would consist altogether of praises. But let any man examine the book for the purpose, and he will find not over a dozen of Psalms in which prayers are not intermingled with praises. And not only so, but he will find prayer following praise, and praise prayer without any intervening matter whatever; and it proves what we have already said on this point, that when the believer "praises with the Spirit," or in a spiritual frame, he will pray for needed blessings, and when he "prays with the Spirit," he will praise God for all his goodness and grace. Thus, in the 12th verse of the 119th Psalm, the Psalmist says—"Blessed art thou, O Lord; teach me thy statutes." And in the 118th Psalm, 25th verse, the Psalmist prayeth thus—"Save now, I beseech thee, O Lord; O Lord, I beseech thee, send now prosperity." And then he immediately adds—"Blessed is he that cometh in the name of the Lord; we have blessed you out of the house of the Lord." According to Dr. P.'s views on this point, and to be consistent with himself, he should never sing a Psalm in which there is a prayer or prayers; and if he sings such a Psalm, he should pass over the prayers, because of the great "dissimilarity" between prayer and praise. And not only so, but when he prays, or leads in prayer, he should never bless God for his goodness and grace, but simply pray for needed blessings. But we are persuaded that the reverse is the fact; and thus the objection is overthrown, not only by scripture facts, but by his own constant and proper

practice. We will therefore only again say, that the argument is unanswered, and we believe unanswerable.

Dr. P. concludes the argumentative part of this chapter by producing 1 Cor. 2 : 13, as proof that in singing the praises of God, we should confine ourselves to the words of the scriptures, and of consequence to the book of Psalms. The verse reads thus—"which things we also speak, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." We have often seen and heard these words adduced as proof for a restricted system of Psalmody; and we expected that Dr. P. would refer to them in the course of this discussion. If they referred to Psalmody, they would indeed prove that in praising God we should confine ourselves to the express words of Scripture, but they would not prove that the book of Psalms contains those words exclusively. But that they have reference only to the preaching of the Gospel is evident from the preceding context. In the 4th verse the Apostle says—"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and with power." The same thing is also evident from the phraseology of this 13th verse—Man's wisdom—speaking—teaching—comparing spiritual things with spiritual—all of which words have reference to the preaching of the word, and not to singing the praises of God. We confess that we were astonished to see this verse applied as it is, by a man of Dr. P.'s age and standing in the Church. May we not say again that he has not produced even the shadow of a proof for his exclusive system of Psalmody.

It would seem that this discussion is to be interminable. Not satisfied, as it appears, with his prowess, and literary achievements in warring over the same ground twice, once in his "Review," and a second time in his "Remarks," Dr. P. has commenced a third

campaign in the 23d No. of his "Preacher," under the caption of "The Text book of the Synod of Pittsburgh on Psalmody."

In the 1st No. of this campaign, he assails the Synod for requesting us to publish our Nos. on Psalmody in a "book form," and affirms that the Synod is responsible for all which we have said on the subject. Few men but Dr. P. would suppose or assert that a simple request imports all this; and we are persuaded that such a foolish and extravagant idea never entered into the head of a single member of that Synod. A number of men have heard Dr. P. preach, and have requested him to preach to them again. He complies; and does the request make them responsible for all he has said or may say in the pulpit. We alone are responsible, and whatever he may have to say farther on the subject, let him say it to us, and we will answer as we can, and as we think we ought.

In this No. he brings forward three charges against us, or rather against the Synod of Pittsburgh through us. Two of these charges are specified in the 1st and 2nd Nos. of his "Review," and replied to by us, and it is to be presumed that our friends in the Synod have seen the replies, and been satisfied with them in general. However, that he may have no ground to complain, we will again briefly state these charges with their replies, that the reader who may not have seen them, may be able to decide for himself.

The first is, that we have charged him wrongfully by saying, that he charged us with "holding doctrines which we never believed, never taught, and which we rejected with our whole heart." And has he not charged us in the 2nd No. of his "Review," "with elevating a modern hymn to a level with the word of God," and against which, "in the name of the Protestant church," he entered a pompous protest, as if the Protestant church had committed her orthodoxy and honor to his safe-keeping. Our views against

which he has so pompously protested, may be briefly summed up thus—every hymn or spiritual song which is strictly founded on the word of God, may in a certain sense, be termed “divine,” because it contains a portion of that word, but it is not in itself any new or additional divine revelation. And we appeal to the reader if it is not calculating too highly on human forbearance; first, to charge a man with holding a dangerous error, and then blame him for mentioning the charge for the purpose of exonerating himself.

The second charge is, that we represent him as saying, that hymn-singers are liable to be devoured by fire sent down from heaven for that purpose. Let his own words decide in this case. He had told us how Nadab and Abihu had been consumed by fire from Heaven, for offering strange fire before the Lord; and then says, that if any who approve of his views on the subject of Psalmody, happen to be where hymns are sung, “they are compelled to be silent, lest they should be chargeable with offering strange fire before the Lord.” If there is not a complete identification of the two cases here, we know not what identification means.

As connected with these, he charges us with drawing the following inference from the preceding premises—“That it is truly mournful and pitiable to see puny and sinful mortals desirous of seizing upon the thunderbolts of Jehovah’s ire, for the purpose of hurling them at the heads of fellow sinners, because they differ from them on points not essential to the salvation of the soul.”

We remember that when we wrote this sentence, we had in view James and John, (Luke 9 : 54,) who in a fit of intemperate zeal, once desired fire from heaven to consume the Samaritans, because they worshipped God in a manner different from what they did. And as such good men were liable to such ebullitions of false and fiery zeal, we knew not but that it might

be the case with Dr. P. and his identifying the "strange fire" of the unhappy sons of Aaron with hymn singing more than half convinced us that it was the case. But as he has heretofore disavowed having any such desire, and now disavows it a second time, it is not to be imputed to him again, and we have accordingly remodelled the above sentence, and changed the word "desirous" into "trying to prove," as will be seen, if our Nos. should be published in a volume. The occasion induces us to remark, that if Dr. P. would re-examine some of his language respecting ourselves, he would find that some of it would not lose by a change in the phraseology. But be that as it may, we consider it not only a duty but an honor to correct a mistake which we may have fallen into from any cause whatever. To this we will add only, that he now says, that all he has said about Nadab and Abihu—strange fire and hymn singing—and consuming fire from heaven, was only to inculcate the necessity and importance of worshipping God agreeably to his own appointments; and that he had no reference to the kind of punishment due to those who do otherwise. If that was only his design he took a very unhappy way of communicating his ideas on the subject. But christian charity and courtesy require that we should admit of his explanation; and it is hoped that the cases of Nadab and Abihu, and singers of hymns, will never again be identified as an argument in any future discussion on Psalmody. It is a scandal to religion, and a disgrace to any minister of any branch of the Presbyterian Church.

The third charge is, that we have said that Dr. P. "assumes it as an admitted truth and fact, that the book of Psalms was designed as an exclusive system of Psalmody for the church, and argues from it accordingly, whereas this is the point at issue." We could without fear appeal for the truth of our assertion to all who have read his "Review" and "Remarks," but

he himself has furnished us with ample proof in this very No. For although we repeatedly called upon him for the proof of his exclusive system, yet it was not until the 6th chapter of his "Review" that he told us, "the principal argument for his system was drawn from the divine appointment." His apology for this delay is, that he was engaged in reviewing our "Inquiry." But every reader of good common sense, who never read a treatise on Logic, will see and say, that the proper method of conducting this controversy was,—to bring forward at first, what he supposed to be proof for his beloved system, and then any other passages from Scripture that would conduce to strengthen or illustrate that proof. And when after a lapse of twelve months, he produced his principal argument, what proof from the divine word does he produce to sustain it. Will his friends and admirers believe it? Not a text—not a solitary text from the word of God, and no other proof can be admitted in the case. And now may we not say that Dr. P.'s restricted system of Psalmody, is an unscriptural and culpable restriction of the privileges of the church under the christian dispensation of grace, and that his attempt to defend it has issued in a most pitiable manner. At least, we think so.

We have now replied in this No. to every thing material in the last four chapters of his "Review," two Nos. of his "Remarks," and the first assault on the Synod of Pittsburgh; and whether we will write another No. or more than another, depends upon contingencies.

NO. XVI.

Objections answered—Charges of Misrepresentations refuted.

As it was in the 1st, so is it with Dr. Pressly in the 2d number of his third campaign on Psalmody—there is not a single new idea but one, which will be noticed in the proper place. As if conscious that he had lost all the ground for which he had battled, first in his “Review,” and again in his “Remarks,” he breaks ground the third time, where he first began, with the famous words—“human inventions, and human composure.” But we are at a loss to see the new wounds which he has inflicted on these unfortunate victims of his wrath—“human inventions”—as he has not said any thing against them which he has not said in his “Review” and “Remarks.” It is with reluctance that we repeat what we have already said—but it is unavoidable, or suffer falsehood and sophistry to prevail over what we believe to be an important truth. In our “Inquiry” we have said that “human inventions have reference to discoveries in the useful arts and sciences.” This is the primary, proper and obvious meaning of the phrase; but we did not say that it may not be used, as it is by Dr. P. and others, in an improper and unusual sense, to denote compositions on divine subjects; but their using it in this improper sense does not change its primary and proper meaning.

We have also said, “that it is the subject-matter of a composition, whether in prose or in verse, that gives it its distinctive character,” and which is admitted by Dr. P. and others, “that there cannot be a greater perversion of the established meaning of words, than to call a hymn or spiritual song, founded on the character and perfections of God, as developed in the works of creation, providence or grace, “a human

invention." Every reader, of good common sense, will see, that unless it is proved that the plan of redemption through Christ was a human and not a divine invention or device, that his definition of the phrase is improper, and that the one which we have given is proper, and agreeable to the obvious meaning of the words.

But, says Dr. P., "the Psalms, when correctly translated, are strictly divine;" but hymns or spiritual songs, though founded on the word of God, "are not the word of God." If he means that they contain no part of it, it is not true, and as containing a part of it or founded upon it, they may be as lawfully used in divine worship as his own sermons and prayers, which are not a strict translation of any part of the divine word, but only extracted from, or founded upon it. And it remains yet to be proved, that praying and preaching thus extracted may be acceptable worship, but not praising, unless the very words of the scriptures are sung.

The other victim of his displeasure—"human composure"—is mentioned transiently only by Dr. P., and, we are persuaded, to the great disappointment of his friends and readers. For it was doubtless expected that he would either defend or amend his definition of that phrase, and which we have said we could not adopt. He defines it thus—"Human composure is something composed by man;" or, in other words, human composure is human composure. We have acknowledged in our 8th number that it is neat and concise, and we believe without a parallel. And we are persuaded, that should Johnston's and Webster's Dictionaries be searched from beginning to end, a similar definition could not be found. We have said that we could not adopt it, because it is as destitute of brains as the wooden head in a wigmaker's shop; and as we are under no obligation to furnish it with that organ of perception and thought; and until Dr. P. will put brains into it, we must abide by our own defi-

nition—"that it is a composition relating to human affairs and concerns."

And what now, if his improper definition of the phrase "human inventions," and his brainless definition of "human composure," were right, and ours wrong, would that prove the divine appointment of the book of Psalms to be a system of Psalmody for the Church to the end of time? That is the point at issue—and every thing that does not tend to this is a war of words; and it may be asked, why does Dr. P. contend so tenaciously for such irrelevant and unimportant points? They are terrifying words to the serious, but weak-minded, and found to be the most efficacious means for proselyting such. And all who make use of them for that purpose well know that to wrest them from them, by shewing that their definitions are irrational, or absurd, reduces them to a state somewhat similar to that of Micah, when he said to the Danites—"Ye have taken away my gods, (or the idols in which he trusted for success,) and what have I more." "*Hinc illæ lachrymæ*"—hence those tears and lamentations; and hence it is that those terrifying words must be contended for, to the utmost extremity. We think that his best friends will say that he should not have brought this point a third time before the public eye.

In this number Dr. P. also introduces another subject which has undergone considerable discussion, and in which he gives us, not argument, but much dark and equivocating declamation. It respects the manner in which his hearers sing some of the Psalms, after he has explained them. We would here remark, that whatever is moral in its character is suitable to the worship of God, under every dispensation of grace. There is much of this in the book of Psalms, and such Psalms may be profitably sung without any explanation. But there are other Psalms, and portions of Psalms, that relate to the Jewish economy, and mode

of worship, and the question is, how are these Psalms to be sung to divine acceptance, and the spiritual profit of the worshipper. Dr. P. told us that his hearers sung them "literally and truly," even when the Psalmist said that "he would go into the house of God with burnt sacrifices of fatlings, with the incense of rams." We were astonished at this, and observed that it was rank Judaism, and that we had always understood that one object of explaining the Psalm before it was sung, was—to tell the singers that in singing such Psalms they should attach the spiritual meaning to the typical words, "the blood of Christ," which those sacrifices typified, and that this is singing what he calls human composure in the worship of God. He continued sullen and silent for a considerable time, but galled by our adverting to it at different times, he at length complained in the 5th number of his "Remarks" that we had misrepresented him on the subject, and, if we understood him aright, affirmed that his hearers sung such Psalms in that manner. How it is with him now, let the reader judge from the following quotation:—"It is maintained in this *Text book*, that in all such cases where there is an explanation of the Psalm before it is sung, the congregation sing the explanation which has been given, and therefore sing human compositions. The reader who possesses but a limited store of common sense, will naturally ask, how can this be? The Psalm is read—the worshipper has the book before him, and sings the words of the Psalm—how, then, the reader who has not entirely lost his senses, appropriately enquires, can the worshipper at the same time sing the explanation."

It may not be amiss to observe here, that when this subject came first under discussion, Dr. P. resorted to a sorry quibbling on words, and it is left with the reader to say if he does not take refuge under the same contemptible covering at present. We had said that his people sung his explanations, and that this was virtu-

ally singing human composure. This he denied by saying, that by "*explanation*" he meant the very words of the explainer; although we think that we made it sufficiently plain that we meant by the word, attaching the spiritual meaning to the typical words of a typical Psalm. The whole, however, may be briefly summed up and stated thus. If Dr. P.'s hearers sing typical Psalms "literally and truly," then they sing Judaism and not christianity. But if they affix the spiritual meaning to typical words, then they sing mental human composure. There is no alternative but not affixing any ideas at all to such Psalms. We expect that he will not admit either the first or third of these alternatives; then, we ask, if written human composure may not be as orthodox and profitable as that which is mental, or gathered from the explanation.

Although there is not a new idea in all which he has said about human inventions, human composure, and singing the explanations of typical Psalms, yet he informs his readers that we have "felt rather uncomfortable" throughout this discussion, and have been "a stranger to equanimity while in the field." This is a new idea to ourselves, and when we read it we expected some proof, but, according to custom, he takes it for granted, as he has done with many others of his affirmations. We acknowledge that it was with reluctance that we entered into this controversy, but when engaged through necessity, it is left with our readers to say if we have betrayed "an uncomfortable spirit, or a want of equanimity" throughout the discussion. Our health was and is feeble and precarious, but yet we were not under the necessity of going southward for a single day, for the purpose of recruiting perturbed spirits and shattered health.

He closes this number by trying to throw off the odium of being the assailant in this controversy, by saying, "that he is only defending 'the advocates of the songs of inspiration' against the charge that they

use a system of Psalmody which is not evangelical." He forgot to tell his readers that our "Inquiry" is a defence against the charges of the Rev. Mr. Reid, whose champion he is, and who says in his book entitled "the Seven last Plagues," that two of the vials of the wrath of God, mentioned in the 16th chapter of "the Revelation," will be poured out on those churches who use what he calls "human inventions" in the worship of God. When Dr. P. publishes his second edition of his "Chapter of History," he is requested to publish this, as a matter of right and justice.

In the 3d number of his third campaign, Dr. P. has given the public a few strictures on our "Brief History on Psalmody," and which, we think, the reader will say is as reckless as anything that has yet dropped from his pen. We have said, "that it is evident from sacred history that the church of God was in the habit, from the earliest ages of singing songs of praise to him, and which have not composed any part of the book of Psalms, and that the fair presumption is, that they were the productions of pious but uninspired men." In this history we mentioned the song of Moses, and of the Israelites at the Red Sea, because it is the first on divine record, but at the same time we distinctly said, "that it came not within the sphere of our Inquiry," because it is an inspired song. Now, will not the reader, when he reads the following conclusion, say either that Dr. P. wrote under the influence of a perturbed mind, or that he is reckless of what he may say, provided it will prop up his sinking cause in the smallest degree. He desires his readers "to pause and contemplate this admirable specimen of reasoning. The first song which was sung by the church of God was an inspired song, therefore the fair presumption is, that the songs which were employed in the Church of God in singing his praise were uninspired songs. Should Dr. P. ever have mentioned the word *misrepresentation*?

But that is not all. He passes over what we have said on that subject from Gen. 4 : 26, compared with Psalm 105 : 1, 2, and what is said of the religious songs sung at “the feast of the Lord,” mentioned in the 21st chapter of the book of Judges. He says that the song sung by the women of Israel, on the occasion of David’s victory over Goliath, who had “defied the armies of the God of Israel,” or of the churches, 1 Sam. 18 : 26, was not a religious song at all. To say is one thing, and to prove is another : and had he proved it, still the other instances which we have adduced sustain our affirmation, for he does not dare even to look at them.

The next objection is—that we have said, “that among the other purposes for which the book of Psalms was given to the church, we cannot but think that it was given as a model or pattern for framing her more evangelical songs, as the Lord’s prayer was given as a pattern of prayer and supplication under the present dispensation of grace. The reader will have observed, that this is only a private opinion, and as Dr. P. has not shewn that it is wrong, we must abide by it until the error is pointed out. We would not have noticed this at all, had it not been for another conclusion which he has drawn from the preceding premises. “Where,” he asks, “is it revealed in the Scriptures that these songs (the book of Psalms) are no longer to be sung, but to be regarded as a fund whence the Church is to draw *much* of the *material* of her songs of praise.” Now, our readers know, and Dr. P. cannot but know, that we have repeatedly said, that they may all be sung profitably, even the typical portion of them, when the antitypical idea is affixed to the typical word. How to account for the above charge we know not, unless from the causes lately mentioned.

Another objection is, that we have said “that a number of the Psalms are so constructed and expressed

as to shew evidently that those parts of them at least were designed as a system of Psalmody for the Jewish dispensation only." We have said so when viewed literally, and so says Dr. P., although he contended for a long time that his hearers sung them "literally and truly" as they are, without any regard to the explanations given by the officiating minister. Alluding in the close of this number to the words of the 51st Psalm—"purge me with hyssop, and I shall be clean, wash me, and I shall be whiter than snow," he says—"It was evidently not for a literal washing that he (David) prayed, but for that spiritual cleansing which is effected by the Holy Ghost." This perfectly comports with our own views of the subject, but to sing these and other typical passages *literally*, could be done with propriety by a Jew only, whose duty it was to apply the water of purification on particular occasions, and to offer the sacrifices mentioned in the close of the Psalm. We were glad to see this at last from Dr. P., for he was far from being open and ingenuous on this point in the course of the discussion, and sometimes shrouded himself in pitchy darkness, and at other times took refuge in a sorry quibbling on words.

In the 2d number of the 2d volume of his Preacher, Dr. P. closes this discussion of twenty-two months continuance. The reader is aware that we are not accountable for such an unreasonable protraction of the controversy. He was the assailant, and we the defendant; we were therefore under the necessity of following him in his course, however errant that course might be. As it is the last, we would have been glad to see in it something of the dignified and kindly spirit of "the christian and gentleman," and not that of a chagrined and disappointed controversialist, as his readers cannot but have observed.

In taking his leave of us, he reminds us that we have said that he has adduced 1 Cor. 2 : 13, as proof

for his restricted system of Psalmody, whereas he now says that it was not intended as proof for any system whatever. We did not say that he offered it as direct proof, but as inferential only; and whether we were mistaken in our interpretation of his design, the reader will judge when he reads his own words. "The praises of God," he says, "are exhibited in these divine songs, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." Now, we would ask, how came it to pass that Dr. P. connected the book of Psalms with the Apostle Paul's expressions, "words which the Holy Ghost teacheth," unless as a proof that the book of Psalms were designed to be a restrictive system of Psalmody for the church. Besides, this was in perfect unison with the expressions, "inspired Psalms, and inspired songs," which pervade the whole of the discussion, and which every reader knows were designed to convey the idea that no portion of the scriptures are to be used in the praises of God but the book of Psalms.

A charge of a similar kind and character immediately follows this. That we have said in our 14th number, "that his important proof for his exclusive system of Psalmody consists in a brief scriptural history of Psalmody from the days of Moses to the reign of Hezekiah; but which he says was not designed for that purpose at all. The reader will judge for himself in this case, from the following introduction to that history:—"If it can be made appear to the satisfaction of the reader, that the songs contained in the book of Psalms were given to the church to be used in celebrating the praise of God, *it will then be admitted that the present dispute is settled*; for with all who receive the Bible as the rule of faith, it is a received principle that in the worship of God, *divine appointment* is our guide." That the above quotation is a species of syllogism, will not, cannot be denied. We concluded, therefore, that the following history of Psal-

mody, if not the whole, was at least the principal part of the premises from which he drew his conclusion of "divine appointment." Public preaching, praying, and praising, are divine appointments in the worship of God. And "line upon line, and precept upon precept," have been produced in proof of the two first of these appointments, but will the reader believe it, Dr. P., after nearly two years labor and research, cannot produce a single text of scripture in proof of the last of these appointments, as he understands the subject; for he says that his scriptural history of Psalmody was not designed as any proof on the point. There are indeed various places in the Old Testament, especially in the book of Psalms, where the church was enjoined to sing Psalms of praise to God, and under the present dispensation the Apostle Paul enjoins it on her to sing not only Psalms but hymns and spiritual songs, "in the name of the Lord Jesus," as the mediator between God and man. But Dr. P. says that all these are comprehended in the book of Psalms; although a single Psalm, or portion of a Psalm, has not, and we believe cannot be pointed out, which speaks of Jesus of Nazareth as that mediator. Some of our readers may be ready to say, this is strange, very strange indeed. For we were led to believe that the advocates of a restrictive Psalmody could at any moment produce scores of texts in proof of their restricted system, but now when pressed for the proof, they cannot produce a solitary text—at least this is the case with Dr. Pressly. Let the well-meaning but unlearned reader, who wishes to know the truth on this subject, keep his eye intently fixed on this circumstance, and it will finally lead him into all necessary truth in the case. We add only, that admitting that the two preceding charges are well founded, what would they amount to—to misapprehensions only, but not to misrepresentations.

But the comparison which we drew in our last number between the conduct of Dr. Watts and of Dr.

Pressly and his brethren, in explaining the typical portions of typical Psalms, for the purpose of accommodating them to christian worship, seems to have incurred Dr. P.'s highest displeasure, and most marked reprobation—so marked as to exclude us from all pretension to a regard for moral rectitude. We have said that when Dr. Watts met with the words, “the blood of bulls and of goats,” he substituted the words “the blood of Christ,” which they typified, and that Dr. P. and his brethren did the same thing in their explanations. On what we have said respecting Dr. Watts' explanation, Dr. P. remarks thus:—“All this is said with as little hesitation as though it were a reality! But there is not a single particle of truth in the statement.” On what, now, is this very severe charge founded? Does he mean that the blood of the Jewish victims was not typical of the blood of Christ? That would be contrary to the whole drift and design of the Apostle in the 9th and 10th chapters of his epistle to the Hebrews. On what, then, is it founded? On this—that although the phrase, “the blood of goats,” is used in the Psalms—and, by the way, this neutralizes the one half of the charge—yet the phrase “the blood of bulls,” is not used in connection with it. It is, however, implied and involved in the 13th verse of the 50th Psalm, and we remember that we had that verse in view when we wrote the condemned phrase. In that verse Jehovah is represented as saying in reference to the Jewish sacrifices—“Will I eat the flesh of bulls, or drink the blood of goats.” We need now scarcely say, that before the flesh of bulls could be prepared for sacrifice, their blood must be previously shed, and this warrants the propriety and appropriateness of the phraseology. And not only is this the case, but we are persuaded that from that verse the Apostle Paul framed his phraseology, “the blood of bulls and of goats,” in Heb. 9 : 13, for we do not know of any other passage where bulls and goats are mentioned together as sacrifices appointed by God.

Some may think that the 15th verse of the 66th Psalm, "I will offer bullocks with goats," contains a similar phraseology. But be that as it may, we could not be far wrong when we used the Apostle's phraseology; and it is not alleged that we have changed the spirit or the meaning of the passage; on the contrary, we have retained and preserved both. Dr. P.'s objections, then, come under the category of what is called "hypercriticism," or criticism stretched and wrenched on a rack, and to which no man resorts but when defending an untenable and sinking cause. Perhaps he may say that we have overlooked his objection to our saying, that Dr. Watts, in his versification of the Psalms, substituted "the blood of Christ" for the blood of the Jewish sacrifices, and which he seems to deny. Let any man read Watts' versifications of the 51st Psalm, and deny it if he can. We will add only, that we are not to be considered as complaining of Dr. P.'s unqualified assertion, "that there is not a single particle of truth in our statement, for, we repeat it, it cannot do us the smallest harm; but we would remark, that in the meantime our comparison of Dr. Watts, and of Dr. P. and his brethren, as explainers of the Psalms, stands firm and unshaken.

In the 3d number of the 2d volume of his "Preacher," Dr. P. brings forward an objection to one of our arguments for an evangelical Psalmody, taken from Col. 3: 16, and 2 Tim. 3: 16, taken in connection, and it is the only new objection in the whole number. He says that the words, "All scripture is given by inspiration of God," in 2 Tim. 3: 16, refers to the Old Testament only. Why? Because it is said in the preceding verse, "that Timothy, from a child, had known the scriptures"—that the New Testament was not then written—and that the usual language of the New Testament writers, when speaking of the Old Testament, was, "the scripture, or the scriptures." It may be that none of the New Testament was writ-

ten while Timothy was a child ; but how was it when Paul wrote his second epistle to him. According to the chronology of Dr. Scott, that epistle was written in the year 67 ; and according to the same authority, the whole of the New Testament was written before that year—the 2d epistle of Peter, the epistles of John, the epistle of Jude, and the REVELATION excepted. And not only so, but the four gospels, and the Acts of the Apostles, were written upwards of thirty years before that year. It is to be presumed that Timothy, as a preacher of the gospel, possessed those writings ; for if we are to believe Dr. P., they are not called “ Scriptures ” in the New Testament. But that Peter called those parts of the New Testament which were extant in his day, “ *the Scriptures,* ” is evident from his second epistle 3 : 16. In that verse, alluding to the writings of his brother Paul, he speaks of certain unlearned and unstable men, who wrested his “ epistles, as they did also the other *scriptures,* to their own destruction.” Now, whatever the other scriptures alluded to were, it is here evident that Peter classes Paul’s epistles with them as scriptures. And had he even succeeded in detaching 2d Tim. 3 : 16, from Col. 3 : 16, as a preceptive proof for an evangelical Psalmody, still the phrase, “ the word of Christ,” in the latter passage, of itself would prove the precept, even according to Dr. P.’s own definition of the phrase. He says it means both the Old and New Testaments. Be it so, and what is the consequence ? That the Colossians were from this “ word ” to teach one another in Psalms, and hymns, and spiritual songs ; and that is all that we have contended for, or now contend. In closing our reply to the preceding objection, we cannot but observe, that one would expect that a Professor of Theology would have been better acquainted with the chronology of the book which he professes to teach.

By comparing Col. 3 : 17, “ whatsoever ye do in word or deed, do all in the name of the Lord Jesus,”

with John 16 : 24, we have thought that both passages teach us, that in acts of worship we are to approach God through Christ as a mediator, and “the only mediator between God and man.” Dr. P., however, understands the words, “in the name of the Lord Jesus,” as importing only, “that on the performance of duty, whether civil, social or religious, we should have respect to the *authority* of Christ as our rule.” Understanding the words so, let us now see how they will read in John 16 : 24. They are the words of Christ, addressed to his disciples respecting the duty of prayer, and are as follows—“Hitherto have you asked nothing in my name.” Now, if we will read them according to Dr. P.’s interpretation, they will read thus—“Hitherto have you asked nothing by my *authority*—I authorize you to pray now; ‘ask and you shall receive, that your joy may be full.’” We deem it unnecessary to say a word on this point.

Dr. P. also objects, or rather repeats for the third time, that we have said, “that many of the songs in the book of Psalms are typical, and cannot now be used in the worship of God, and that the use of them tends to introduce a Judaizing christianity.” * * * *
 “And that we have said that they are the shadow of good things to come.” We have not said that the book of Psalms should not be used in the praises of God; but we have said, that to sing the typical Psalms “literally,” or without affixing the spiritual meaning to the typical word, is not only introducing “a Judaizing christianity,” but singing Judaism itself.*

* In the 3th number of the 2d volume of his “Preacher,” Dr. P. presents us with extracts from the commentaries of Henry, Gill and Scott, in regard to the excellency of the book of Psalms. We cordially agree with those Commentators in respect to the general excellency of those sacred songs, as a part of divine revelation, especially as it respects devotion; but we must be allowed to demur a little, when it is said that they are “an abstract or summary of both testaments.” We have shewn in our “Inquiry” that some very important doctrines in the Christian system are revealed but obscurely in the Psalms; one radical doctrine—the Trinity in Unity—is not mentioned at all, but

And as for our saying that the typical portion of the book of Psalms, and indeed of the whole Jewish economy were the shadow of good things to come, we have the authority of the Apostle Paul for the assertion in Col. 2: 16, 17, and Heb. 10: 1. In the first of these passages the Apostle alluding to some of the rites and ceremonies of the Jewish dispensation, says—

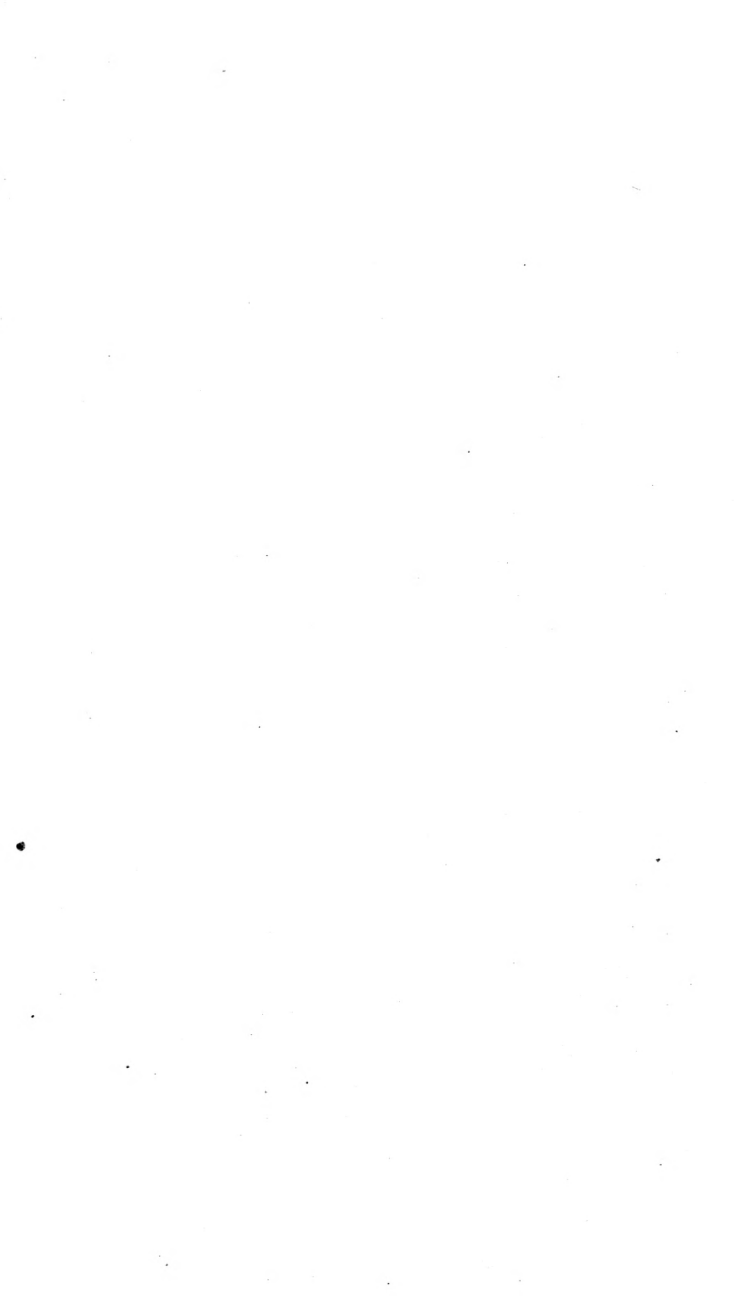
clearly revealed in the New Testament. They contain, however, all the divine light that was necessary for that age of the church.

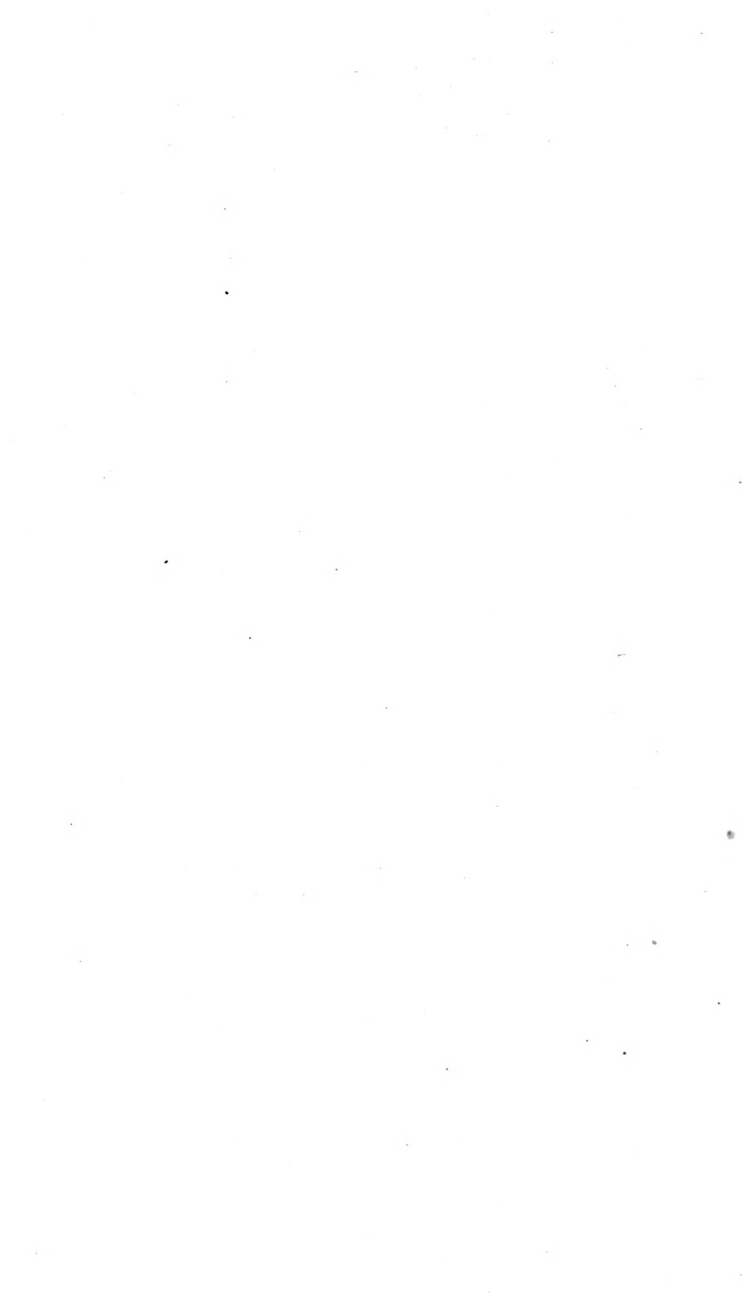
But as it is evident from references and quotation in this article, that it was written against us, we demur altogether against "the consequence" which he draws from the above recommendations. The consequence is this—"that the principle which maintains that the use of the scripture Psalms in the worship of God, tends to introduce a Judaizing christianity, is emphatically **NEW SCHOOL DIVINITY.**" As it respects ourself, we demur against this "consequence," for the following reasons. 1. Our readers know, and Dr. P. should have known, that in this discussion we have repeatedly said that the book of Psalms ought to be used in the praises of God. 2. We have not said that the use of the Psalms in the worship of God tends to introduce "a Judaizing christianity," but that the abuse of them, or singing the typical Psalms literally, has this tendency. 3. We have not known, nor heard before this, that Psalmody was the cause of the late division in the Presbyterian church, into what are called Old and New School men, and that we are classed with the latter. Now he should have proved all this, and disproved what we have said respecting "a Judaizing christianity," before he drew his "consequence;" and until he does so, his consequence falls to the ground, notwithstanding he has ordered the words "**NEW SCHOOL DIVINITY,**" to be printed in capital letters.

We will close this note by observing that this is not the first time that we have had reason to express our surprise at Dr. P.'s *dialectics*, or logical syllogisms. Objectionable, as we have shewn, many of his "consequences" or conclusions are in this discussion, yet the one which we have been examining is so palpably absurd, that we have been astonished that any man of common sense would allow it to be seen by the public eye. Nor can we account for it on any other principle than that he expected to discredit our book by representing its author as having embraced "the New School Divinity"—a word so indefinite in its meaning as to include any kind of doctrine, good or bad, sound or unsound. This is no new thing in the controversy on Psalmody; for as remarked in the close of our "Inquiry," all the writers before us on the same side of the question have been represented by their opponents as "Semi-Infidels, or Semi-Socinians, or virulent enemies to the book of Psalms," and therefore we did not expect to escape without some charge against us of unsoundness in the faith. But as these pitiful, and worse than pitiful controversial tricks are now too old and stale to do any harm, and will finally recoil on the heads of their authors, and the cause which they support, we will dismiss the unpleasant subject with something of a hope that they will not be repeated.

“Which are a shadow of things to come, but the body is of Christ,” or Christ is the substance of those shadows. The reader will have seen that the difference between Dr. P. and ourself in singing the typical Psalms is this: he prefers singing them “literally,” in a literal translation, such as ROUSE’S; while we prefer singing them in what is called a free translation or version; and in New Testament language, like that of Dr. WATTS; inasmuch as they contain blessings purchased by the blood of Christ, the “body” of all the Jewish types, or shadows. Or as it is expressed by John in the first chapter of the REVELATION; we prefer to sing of him, and by his name “Jesus Christ, who hath loved us, and washed us from our sins in his own blood, to make us kings and priests unto God and his father.” The reader need not be told that this is a New Testament song of praise to Christ as mediator and redeemer, and of itself, should settle the point at issue.

We have now replied to every thing that was deemed material and relevant on the subject of Psalmody, as advanced by Dr. PRESSLY. And in the close we would say, that notwithstanding he assailed us when in a very feeble state of health, and protracted the discussion beyond all reasonable bounds: and notwithstanding he has endeavored in the discussion to fix upon us unsoundness in the faith, without a shadow of proof, and to exhibit us to the public eye, as destitute of moral rectitude, we freely forgive him, and wish him well—we wish him long life and good health, and “grace, mercy, and peace, from God our Father, and Jesus Christ our Lord.”







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