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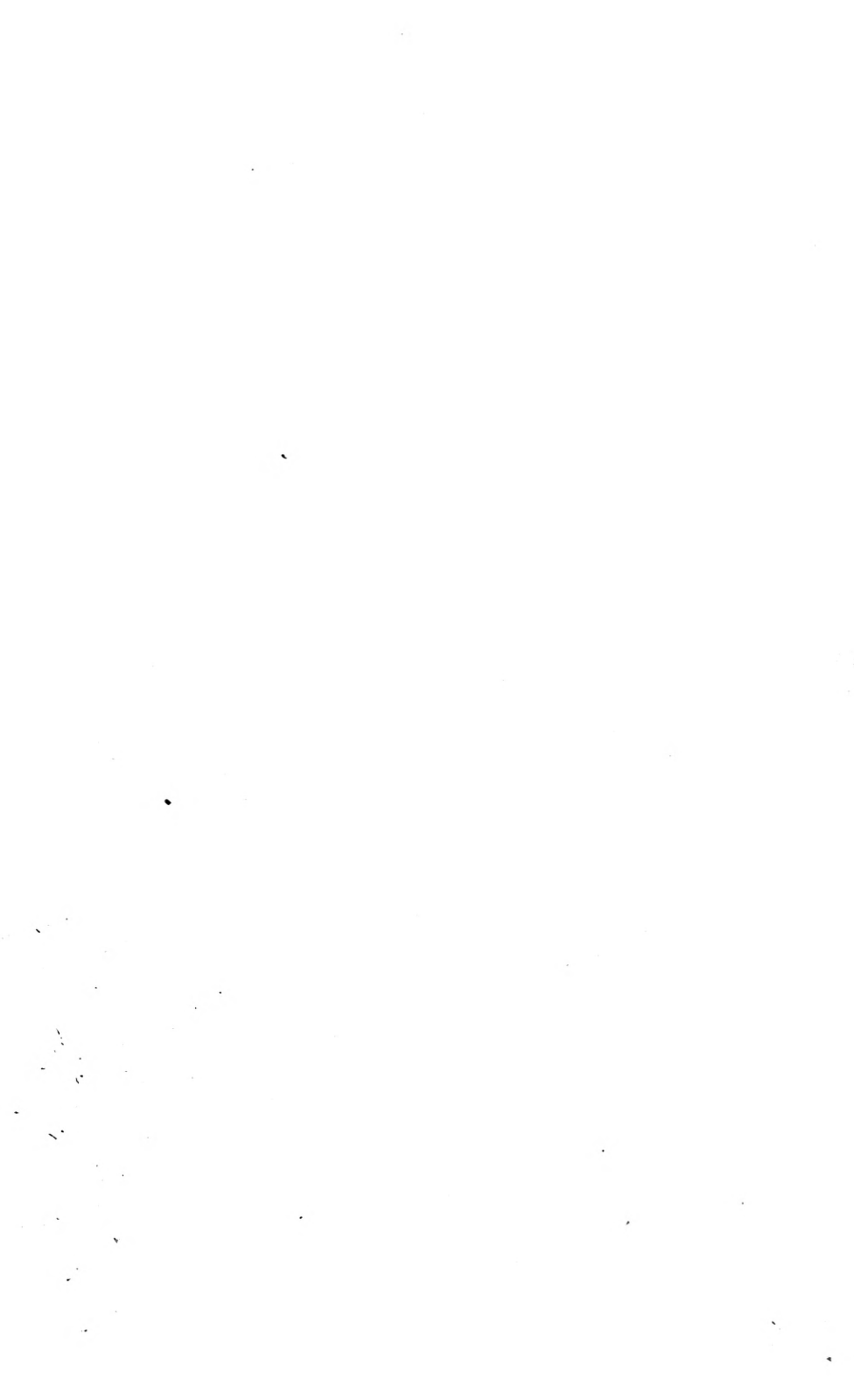
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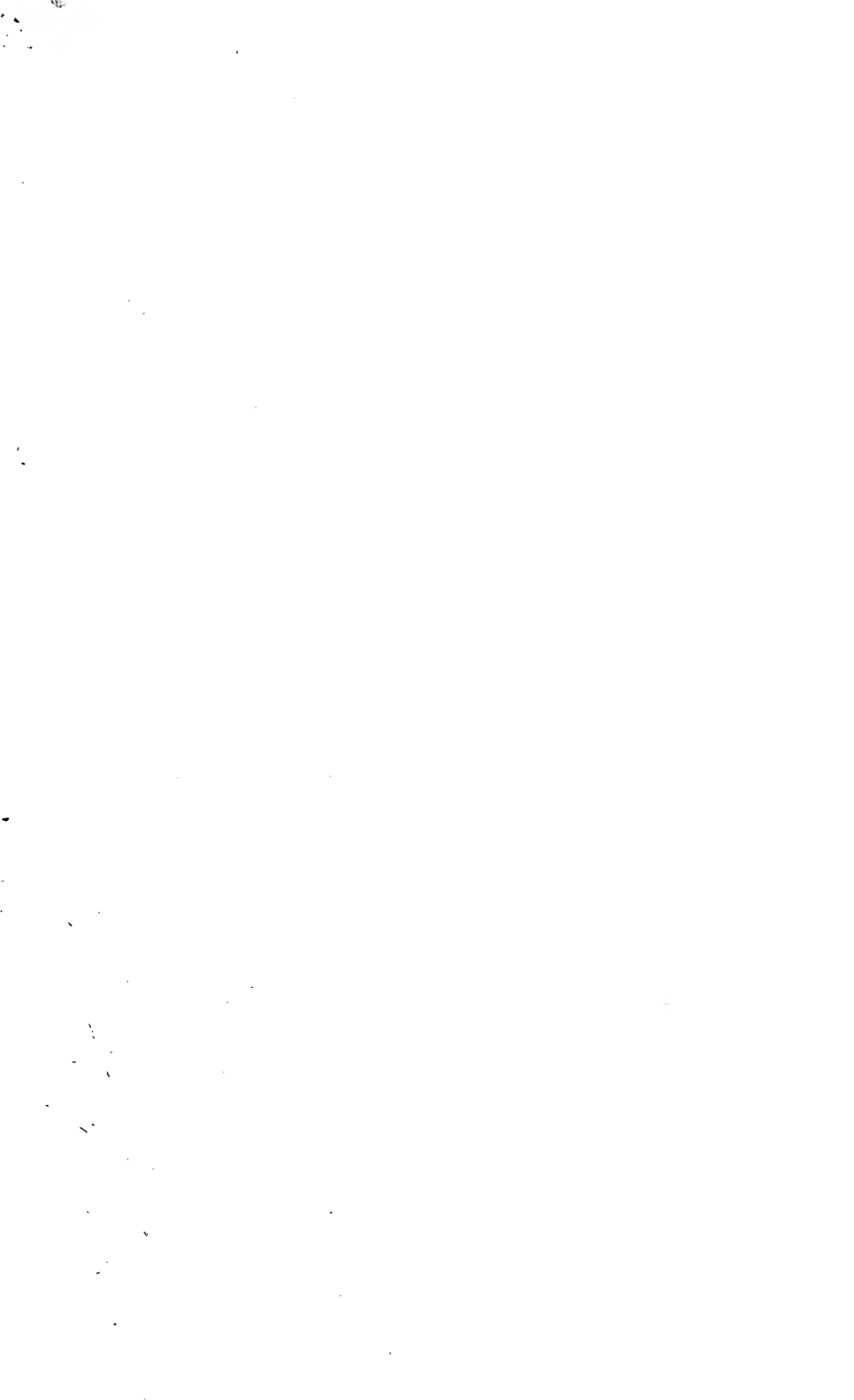


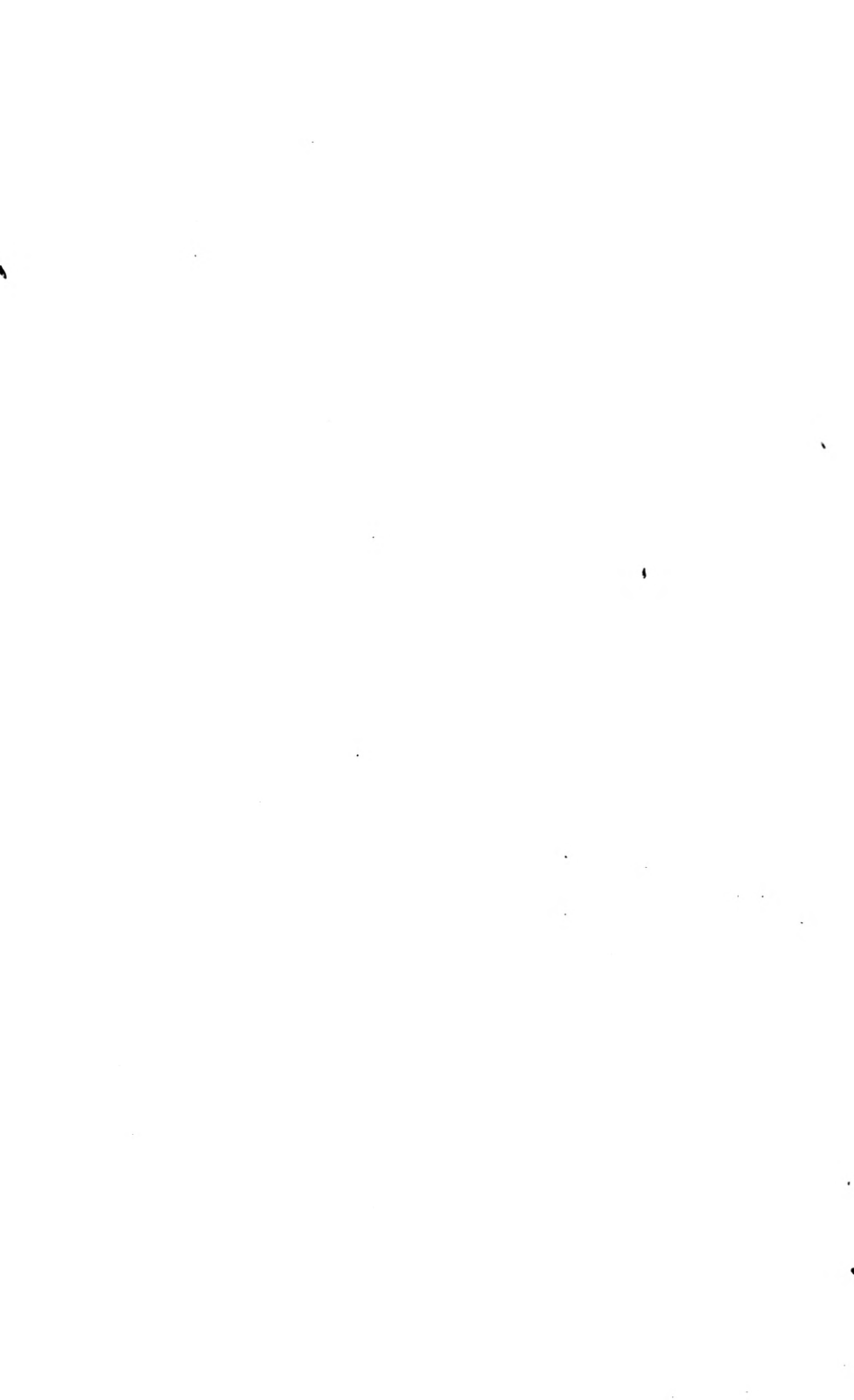


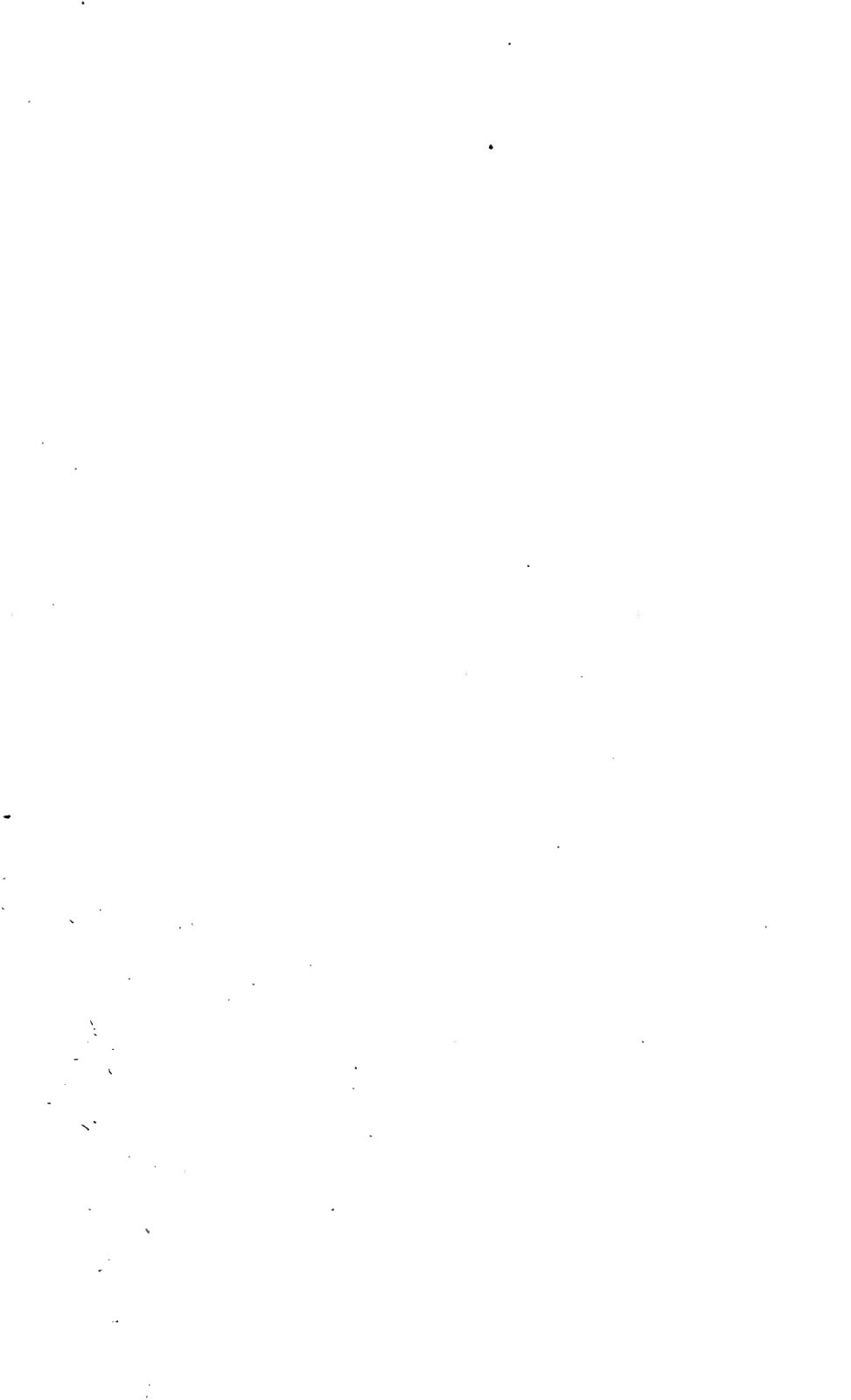


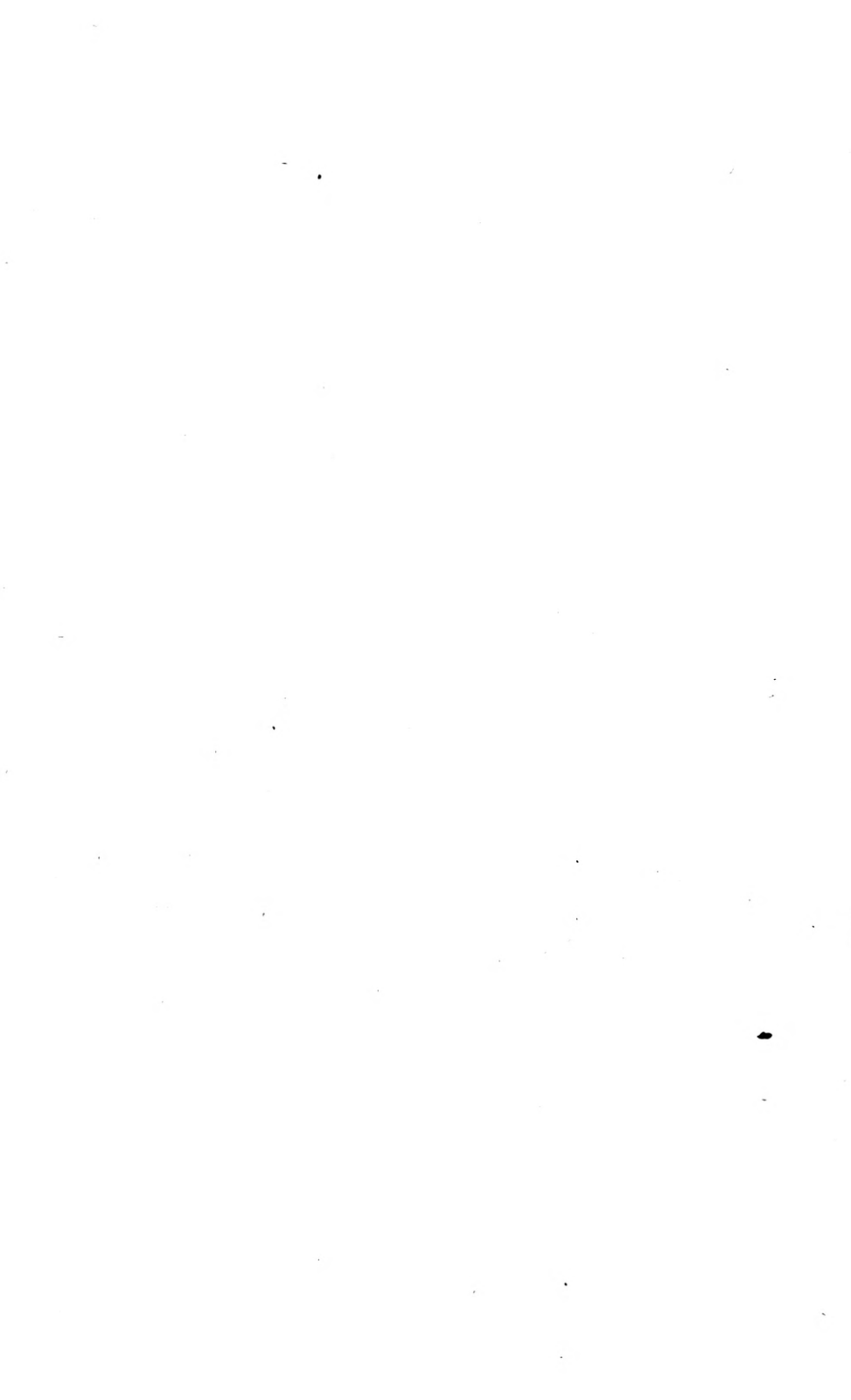


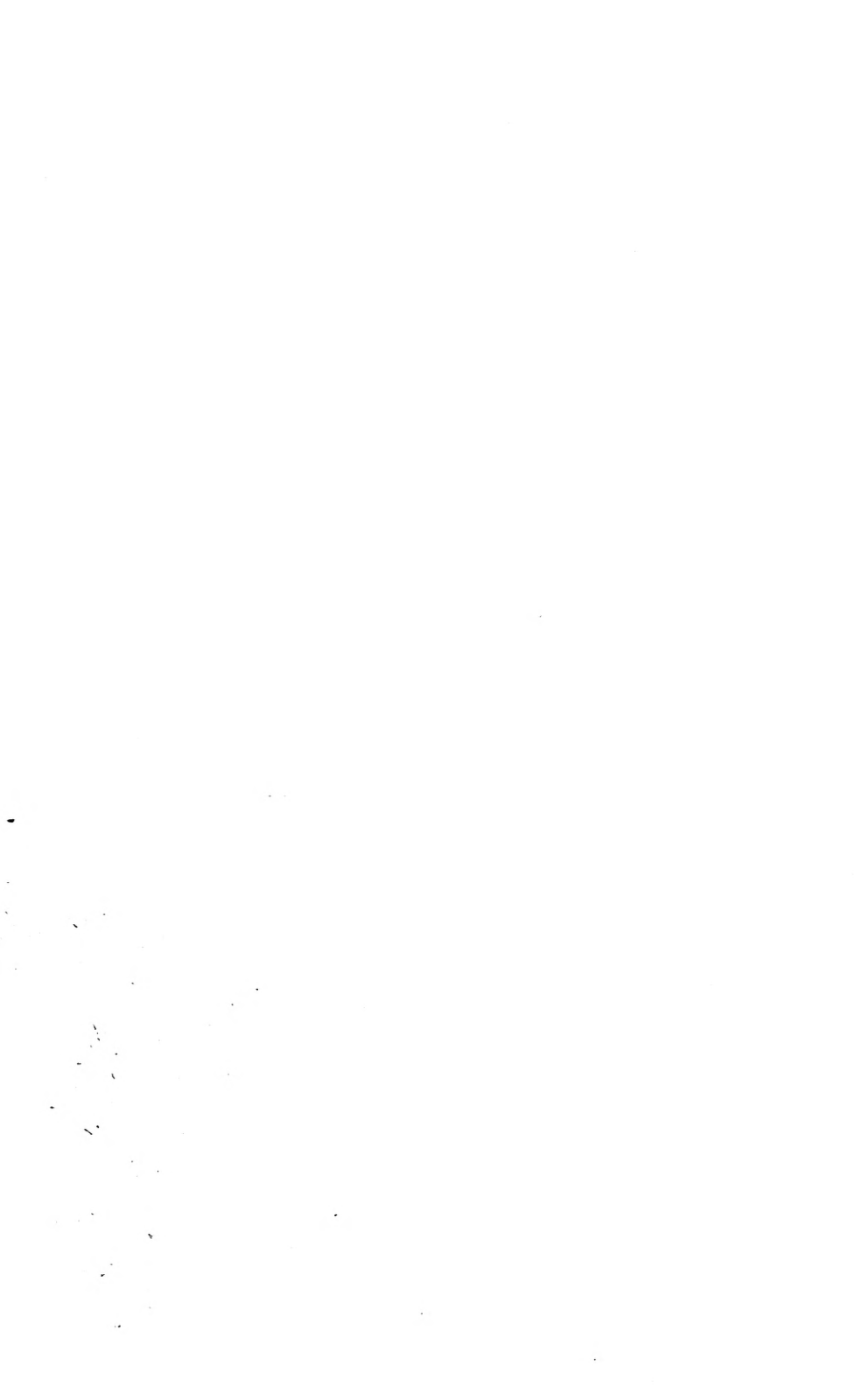






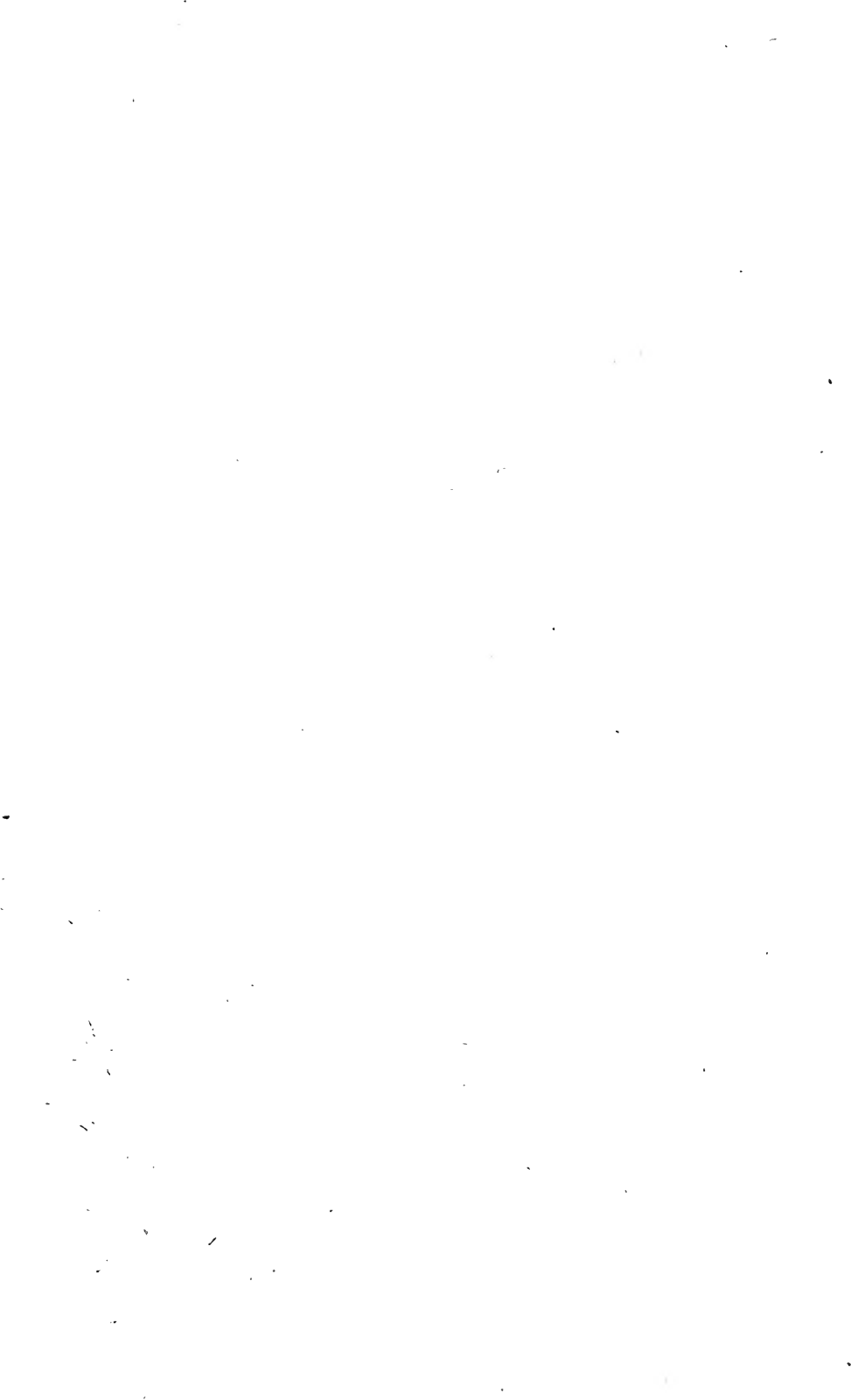












## Errata in the Preface.

**P**Age 12. l. 4. Popish r. Popery. l. 28. give r. gave Instances, p. 26. l. 13. Perswasions, r. Pensions p. 31. l. 9. when they had r. when he had, p. 32. l. 13. enjoyned in it, blot in, p. 55. l. 27. blot out them, r. That it is, l. 28. r. Then that it was not, p. 59. l. 19. this r. the.

## E R R A T A.

**P**Age 9. l. 1. propagating. p. 33. Leaprosy. p. 44. l. 24. πῶ l. 25. κακῶρον. ib. ὑμᾶς. l. 26. ὑποχέσει. p. 46. l. 18. a Comma after directly. p. 58. μαρσικιά. p. 63. l. 7. divided. p. 63. l. 21. it's. p. 66. l. 15. Testament. p. 70. l. 19. disprov'd. But. l. 22. [after] Scriptures [add] now also to have produced the Scriptures. p. 71. l. 12. ἐιλικεινεία. l. 19. ὁ μετ. l. 20. ἀπλότηπ. l. 24. Βουnteουίνεβ. p. 73. l. 4. sacred Dancing. p. 74. marg. πρεσβυτέιον the rest of that Testimony of Ignatius is omitted, or false printed. It should be thus, ἐν τῇ ὁμονοίᾳ ὑμῶν χειρὸς ἀδεταί· ἢ οἱ κατ' ἀνδρα χειρὸς γίνεσθε, ἵνα σύμφωνοι ὄντες ἐν ὁμονοίᾳ χεῖμα θεῶ λαβόντες ἀδύτε ἐν φωνῇ μιᾷ διὰ Ἰησοῦ χριστοῦ τοῦ πετεῖ, &c. Ep. ad Ephes. N. 4. This is continued afterwards p. 75. marg. where it should be blotted out. p. 75. l. 6. Apocryphal. l. 10, 11. Ciemens mentions. l. 15. notoriously. l. 13. improbable. p. 76. l. 13. Instrumental. l. 17. accompanied. p. 77. l. 12, 13. practis'd. p. 82. l. 28. βαμοί. p. 84. l. 19. [after] to [add] be. p. 87. l. 1. particular. l. 8. Heavenly. p. 88. l. 8. peace. p. 90. l. antep. Deference. p. 91. l. 26. Deference. p. 97. l. 7. and the voice of the Bride, shall. l. 18. Festivities. p. 99. l. 4. was l. 25. del. often. p. 100. l. 16. granted r. grounded. p. 102. l. 4. Antecedent. l. 5. indeed. l. 12. must. l. 20. of the Divine displeasure. l. 21, 22. Action. p. 104. l. 11, 12. Wittings. p. 108. l. 23. of these del. it is twice. p. 116. l. 24. elsewhere. p. 118. l. 15. the things. l. 25. Communion p. 119. l. 2. del. x. p. 120. l. 18. Israelitish. l. 27, 28. joined. p. 122. l. 24, 25. Collector. p. 123. l. 8. indeed. l. 11. Christian. p. 126. l. 1. αὐτῶν. p. 127. l. 6. Revelations. p. 128. l. 7. τελεία.

A  
TREATISE  
Concerning the  
LAWFULNESS  
OF  
*Instrumental MUSICK*  
IN  
**Holy Offices.**

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By *Henry Dodwell*, M. A.

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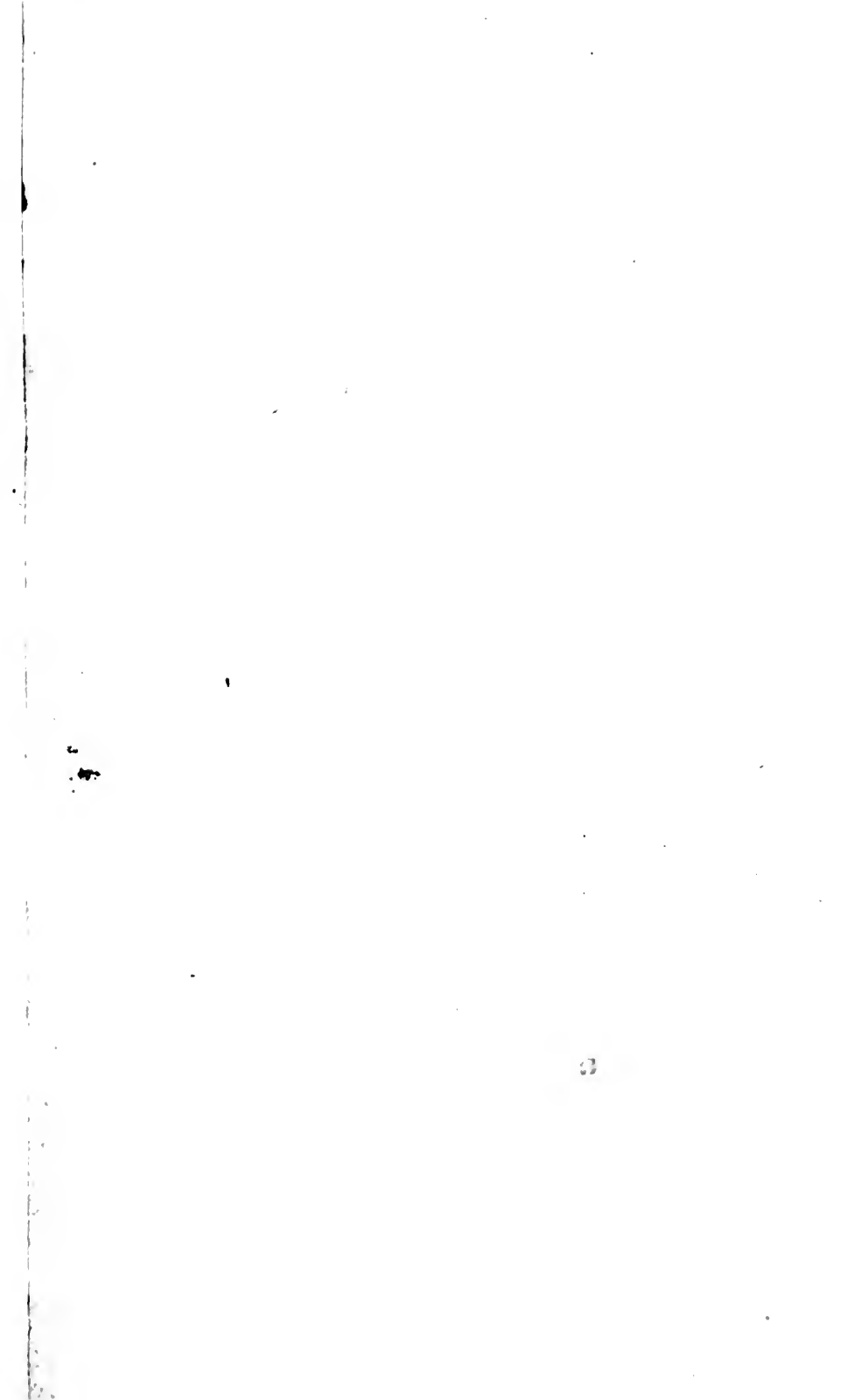
To which is prefixed, a Preface in Vindication of Mr. *Newte's* Sermon, concerning the Lawfulness and Use of Organs in the Christian Church, &c. From the Exceptions of an Anonymous Letter to a Friend in the Country, concerning the Use of *Instrumental Musick* in the Worship of God, &c.

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The Second Edition, with large Additions.

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L O N D O N,  
Printed for *William Hays*, at the *Rose* in *Ludgate-street*, MDCCLXXXIII.



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T H E  
P R E F A C E  
T O T H E  
R E A D E R.

**T**H E Learned Author of the following Treatise, having read a Sermon, Preached at *Tiverton*, in the County of *Devon*, Concerning the Lawfulness and Use of Organs in the Christian Church, occasioned by the late Erecting of an Organ in the Church of that Parish; and the Answer to it, set forth by an unknown Author, entitled *A Letter to a Friend in the Country, concerning the Use of Instrumental Musick, in the Worship of God, &c.* Wherein he found this Practice of our Church, after a popular manner represented as *Jewish* and *Popish*, inconsistent with the Purity and Sincerity of the *Gospel Worship*, and introduced without sufficient Warrant, either from

the Scripture, Apostolical Practice, or present Authority, &c.

He was concerned at the Abuse and Misrepresentation, having a just esteem for the Reformation, and for the *English* Constitution, which is by far the best Part of it, and so approved of, by the most eminent Foreign Divines, as will appear by their Opinions concerning it in the following Discourse.

As to its being a perverse Imitation of the *Jewish* Practice, and inconsistent with the Purity and Simplicity of the Gospel Worship: He has so fully and closely Answered the Allegations of the Adversary, that 'twill be a vain Attempt to make a Reply to him. But from so silly, as well as false and groundless an Aspersion, as its being *Popish*, he thought it not worth the while to Write any thing in its Vindication, since 'tis no other than an old base and scandalous Objection, against the innocent Rites and Ceremonies of the Church of England, which has been Answered over and over again, to the Confusion, though not Silence of a restless Party.

However, since he was pleased to favour me with a Copy of his Treatise, which, it seems, partly through my Occasion and Request, but more through the Impor-  
tunity

tunity and Solicitation of some Friends, he has oblig'd the World with, with Liberty to prefix a Preface to it, in Vindication of that Sermon, from the Aspersions and Mistakes, as well as Misrepresentations of the Answerer. I shall beg leave of the Reader, to detain him a little, from his perusing the Treatise it self, while I briefly Reply to his most material Objections, and rectifie some Mistakes and Abuses which will be found therein, in Defence of this innocent and useful Practice of our Church. But I shall not think my self obliged to follow him in every needless Excursion from the Subject in Hand, into the whole Controversie between us and the Dissenters; or throw away so much Time as it would take up, to Reply to every trifling or contemptible Remark, or those captious Questions which are made in it.

The Answer seems so Artificially to be formed, that it may be read without consulting the Sermon, or comparing them together, otherwise some imperfect Citations, and other abusive Reflections there in would be too apparent.

And 'tis to be observed, That it supposes all along a Separation of *Instrumental* from *Vocal Musick* in the Service of

## The P R E F A C E.

God; whereas, the drift of the *Sermon*, is to join them together, and to shew, That the one is more Orderly and Harmonious and Beneficial for the other. And after all the tedious Harangue is made, there is no tolerable Reason given, why, if we do allow of *Vocal Musick*, we should not also allow *Instrumental*, which does so very much improve the same, and mainly conduce to clear the Mind, to excite the Affections, to help out and assist the Voices, and to keep them from the greater Discord in our Devotion.

Ans. p. 2.

But to be more particular, the Answerer begins with a sly but false Suggestion, to make it a little the more popular, *That the Organ was Erected at a time when the Poor were ready to Starve, and when there was a stop put to Trade by the Prohibition of Clift Money, &c.*

Anno. 1696.

Now in that very Year, when the Organ was Erected, the Poor had the most ample Provision made for them in the Parish of *Tiverton*, that ever they had. The Poors Book at that time amounting to 946 *l.* 14 *s.* 4 *d.*  $\frac{1}{2}$ , which was above 100 *l.* more than ever they had before in one Year: Besides, in publick standing Donations Yearly, they have about 400 *l.* more, and in private  
Cha-



Charities very considerable to my own knowledge.

Neither was the Erecting the Organ any Expence at all to the Parish, as 'tis insinuated; for the far greater part of the Money risen to defray its Expence, was by Subscriptions; and the remaining part was taken out of Money in Arrears due for Church Rents, which without Sacrilege could not be employ'd but for the Churches use; and that being a very decent one, and needing but little reparations, the Parishioners thought fit to employ a part of the Surplufage towards the Erecting of the Organ, which had been Sacrilegiously pulled down before. Ans. p. 66.

So likewise the Sallery of 30*l.* per *Annum* for the *Organist*, goes Yearly out of certain Rents and Dues belonging to the Church, without being a burden to the Parish.

What the Answerer says concerning the Dedication to the Bishop of *Exon*, is very trifling, and needs no Reply. Ans. p. 3. 4.

And his several times accusing the Author of the want of Charity, and making many *spightful Reflections upon Protestant Dissenters*, is very groundless, for he cannot find any such thing throughout his Sermon, nor such Instances of Ans. p. 24.

*the eruption of his Gall, nor of the stirring up of his Spleen, in the Course of his Life, as he would insinuate.*

But methinks it should be very strange that the Answerer should accuse the Author of the want of Charity, or any one else, when his Pamphlet from the beginning to the end, has so very little of it, 'tis scarce any thing else but a malicious Invective against the *Church of England*; and a scandalous Intimation, which is another way of accusing her, as being Popishly affected, and that her Rites and Ceremonies partake of the Innovations and Superstitions of the corrupt Church of *Rome*. Abundance of this sort of Dirt is thrown upon her at every turn; but 'tis easily rub'd off. And tho' there is really nothing in the Accusation, nor any tolerable ground for such a Report, however it comes to pass, that among the unthinking, injudicious and deluded Multitude, it is frequently given out as a popular Argument against any thing in the Service of our Church, which our Adversaries dislike, or rather, which they would seem to be offended at, more out of a pretence to keep up a Separation, than that any Offence can be justly taken at the things themselves.

And that this is no uncharitable or groundless surmise, is evident from their Aversion to Alterations, in the time of the Sessions of the last *Convocation*, as they were before in that of 1660. And the *Conference at the Savoy*, when they might have been satisfied in any thing, could they have agreed in what would have satisfied them; besides a total Subversion of the *English Constitution*, which is at this time in an especial manner, and always has been since the Reformation, the greatest Bullwark of the Protestant Religion against Popery, of any in the whole Christian World. And 'twas sadly apparent what great advances Popery made in the late times of Anarchy and Confusion, when this excellent Constitution was subverted, and thro' the Policy of the Church of *Rome*, her most Zealous and Religious Defenders were traduc'd as Popishly affected, and by their Instigation cut off, because in truth they were the most irreconcilable Enemies to the Tyranny and Corruption of that Church, as any People whatsoever: Witness, besides the *Royal Martyr* himself, the incomparable Arch-Bishop *Laud*, \* who; if Times would have favour'd him, had Zeal and Courage, and Learning, and Interest enough to have driven

\* Called by Mr. Long the Papiſts Scourge and Horreur.

driven Popery out of any Kingdom in Christendom: And for certain the return of it in this Kingdom, will for ever be prevented, whatever is pretended by ill designing Men, if the *Doctrine and Discipline of our Church* be but maintain'd with a like Resolution and Christian Bravery, as he maintained them, when he adorned the *See of Canterbury*.

The sticking close to which, is the readiest Course that can be taken to keep out *Popery*, and nothing else will be able to do it. For notwithstanding the Out-cry of Popery be at every turn made against our Church Service, (which is one of the grossest and foulest Slanders that ever was invented or credited, and could proceed from nothing so much as an ill Design against her, \* or from great Ignorance of what Popery is) were this excellent Constitution destroy'd, Popery in all probability would soon destroy the Protestant Religion quite, and we should be clearly over-run with the Tyranny, as well as Superstition of that corrupt Church, which at present domineers over so great a part of Christendom, and threatens Ruin and Desolation to all the rest.

\* Nothing can make an honest Man suspect our Church of Popery but his Ignorance what Popery is. *London Cases.* p. 493.

We see too much what would be our own Case, by the barbarous Persecution of

of the Protestants in *France, Savoy, &c.* notwithstanding the Edicts, and Oaths, and Declarations of those Princes to the contrary, if we should through the subtilty of the Court of *Rome*, be perswaded by any of our Dissenters to alter our *English* Constitution, or so much as admit of the desired Comprehension, under the plausible pretence of Union; but in truth it would be a means of dividing and weakning us the more among our selves, than we could hope to win from abroad. 'Tis plain we might gratifie our Enemies thereby, but we should never oblige our Friends, nor strengthen our Interest, nor one jot the less be calumniated as Popish.

But that the Church of *England* is free from any such Imputation of Popery, is so clearly and candidly evinc'd by the learned *Dr. Hooper, the present Dean of Canterbury*, in his excellent Treatise on that Subject, at the end of the *London Cases*, that it will be needless for any one to say more to it; for those that will not be convinced of the contrary by his Reasons, do but expose their Ignorance to the World, or what is worse, their Prejudice or ill Design.

Among other things, which some of those who dissent from us dislike, and  
against

against all Honesty and Reason make to be a part of Popery, is the Practice of *Instrumental Musick* in our Church Service: But 'tis a very ridiculous Argument to say so, because the *Church of Rome* uses it, and very uncharitable and unjust; while the generality of *Protestant Churches* abroad (as well as ours at home) which are any where established, have the use of it, as well as that, and have had so ever since the Reformation. Our first Reformers were certainly wiser than to account that for Popish, and to be quite abolished, which was as useful then in the Christian Church as before, and which they did Reform where they found it grossly abused, but did never think fit to abolish the use of it, or account it a piece of Popery to be cast off.

Those excellent Men were not possessed with such a Spirit of Opposition, as against all Sense and Reason to run away from every thing in Divine Worship, which the Papists did use or allow; this would be bad indeed, and a much greater Errour than that which they pretend to avoid; for then they must disown God, and his Son our Saviour *Jesus Christ*, because the Papists believe them; then they must lay aside the *Hierarchy*, because the Papists maintain it; and have no *Places*,

nor *Times* set a part for divine Worship, nor *set Forms of Prayer* to address themselves by to the great God of Heaven and Earth, because the Papists have them; nor indeed have any Decency or Comeliness in the House of God, because such are to be seen in the *Church of Rome*.

No, 'tis the Corruptions and Superstitions of the *Church of Rome* we are Reform'd from, and 'tis not requisite we should be still a Reforming what is thought Decent, Regular, Primitive and Edifying in our Church.

And I Challenge any, even the most Bigotted *Dissenters* from the *Church of England*, to shew any one Superstitious Rite, or corrupt Doctrine of the *Church of Rome*, which is allowed or maintained in our establish'd Church.

They may accuse the *Surplice* for being such, but with what shew of Reason to satisfy an unprejudiced Man? Why, they may as well account a Black Gown to be Popish, or a Judges Scarlet, *being the Garb of the Whore of Babylon*; or a grey Cloak, because it is worn by some of the *Friars*. And so for the \* Cross after *Baptism*, for there is no such in it, the *Ministers* making that Sign as a significant Ceremony, that *in Token hereaf-*

Rev. 17. 4.

\* This Sign, both *Tertulian* and *St. Cyprian*, allow was u-

ter,

fed from the time of the Apostles, & continued in use in the time of *Constantine the Great*, and therefore could not be an Invention of the Papists.

*Opus. p. 326.*  
*Mr. Long's*  
*Calv. Redivivus, p. 72.*

*ter*, the Child which is Baptized, shall not be ashamed to confess the Faith of Christ crucified, &c. is no more Popish than the speaking those Words is Popish; nor those decent and significant Rites and Ceremonies, which our Church Governors have thought fit to appoint, for the more orderly and solemn Performing the Service of God in his Church, are no more Popish than the Time and Place of Prayer, nor the kneeling at it; nor that very Form of Prayer which our Saviour taught his Disciples. And the use of *Instrumental Musick* is no more Popish than the use of *Vocal* is, since they are both made use of in the Protestant, as well as Popish Churches, and both for the same excellent Ends, namely, for the more lively and affectionate Praising of the Goodness of God, and the more effectual raising their Minds in Devotion towards him, as well as to regulate the Voices of the People, and to make them the more Harmonious.

And nothing is more evident, than that the generality of Protestant Churches abroad, as well as ours at home, do use *Instrumental* as well as *Vocal Musick* in the Worship of God. I give Instances in the *Lutheran*, as most of the Foreign are, which are planted in *Germany*, such as the Dominions of the Elector of *Saxony*,  
 the



the Duke of *Brandenburg*, the House of *Lunenburg*, and many imperial Cities, in the large Territories of *Denmark*, *Sweden*, *Poland*, *Russia*, &c. Also in the few Churches which were Reformed according to *Calvin's* Model, in part of *Switzerland* and *Holland*. The Reformed in *France* I do not mention, because they have been all along so kept under, as not to be able to obtain an Establishment according to Primitive usage and their own Desire, otherwise they would have had the *Hierarchy*, and I Question not a like Decency in their Church Service, as other Reformed have.

This they Zealously Petitioned for in the time of *Cardinal Richlieus* Administration. \* But that great Minister was too Politick to admit of their Petition for an *Hierarchy*, foreseeing that such an Apostolical Institution, and those Decencies in Divine Worship, would make their Church too Beautiful and Regular, and soon draw many from the *Romish* Establishment to their Communion.

\* The judgment of the Foreign Reformed, &c,  
P. 47.

Now this use of Instrumental Musick so universally obtaining in most, if not all National Protestant Churches, being a proper help to excite and enliven Mens Minds in Devotion, as well as to regulate their Voices, as most unprejudic'd  
Peo-

People find ; it is no great matter if some few of singular Humours, and unreasonable \* *Scruples* are dissatisfied about it, and dislike such a Practice. For 'tis impossible to please every Body in any one established Church whatsoever.

\* *Scrupulus est formido Temeraria, & sine fundamento, atque a deo non potest obli-gare.*

Amesius de Conf. l. 1. s. 6.

The Rules for Decency, however Innocent and Instructive, will not meet with such an universal Approbation but some will be prejudic'd against them, and then 'tis much, if through the Craft of others, they be not easily brought to dissent from them. There is scarce any one part of our Church Service, though never so excellent and edifying, but some or other dislike it, and some dislike all ; shall we therefore lay aside our *Book of Common Prayer* ? 'Tis very unreasonable surely, unless there were a better substituted in its room ; and such a one I believe, neither this Age nor the next will be able to produce.

But to please whom shall we be persuaded to lay aside or alter our Church Service ? Why, some few, who will not otherwise join with us therein. I am well satisfied could that heal or remove the *Schism* that is among us, it would have been done a long while since. But our Church Governours know too well, that the Spirit and Genius of the dissent,

is of such a Nature, that nothing will satisfy that Medley of People, and the different Parties concerned in it, otherwise their Charity is so great, that they would have condescended to the Satisfaction of the meanest Party. But then again, their Prudence does direct them to consider, there is a far greater number of People, which make a more considerable Body of the *Catholick Church*, which would be offended if that Service, and this excellent Constitution were laid aside; and who then should be rather satisfied? Those who are for a regular and decent Church Service, according to the Primitive Pattern, as that of the Church of *England* is, or those who being Biassed by some unreasonable Scruples oppose the same, and are really for no such thing.

And what does it matter if some few inharmonious Souls do dislike the Organs in our Church, as some others through Prejudice dislike our Church Service; and both through extreme Ignorance, or an ill Design, account them Popery. Will it be reasonable to expect our Governours should so far neglect their Duty to the Church, and their regard to the most considerable Body of Protestants, to gratify these few, by altering

the one, and laying aside of the other? When at the same time, by such a silly Objection of *Poper*y, (which is given by many as a common Term of Reproach to any thing which they do not like in the Church) they must also accuse all Foreign Churches of the same Guilt, while all of them well approve of our *Church Service*, and of *Instrumental Musick* too. And it is very little to the purpose to Object against the universality of this Approbation, as the *Answerer* does. Because some very considerable *Dutch Churches* have no *Organs* in them, as that at *Leyden* for Instance, and some others, *though they may be supposed to be of Ability to procure them*. But I am credibly inform'd, that there are Eight Churches in that City, and only one without *Organs*. Why, there are none in the *Popes Chappel* at *Rome*, and yet this is no Argument that they are not approved of by the *Pope* in the *Romish Church*.

Ans. p. 37.

All this Out-cry of *Poper*y is nothing else but Artifice and Design against our Church, without any tolerable Reason, or justifiable Grounds to support the Imputation, chiefly raised and fomented and encouraged by the *Papists* themselves, that they may by means of that,  
Slander,

Slander, Distract and Divide us, and make us become an easier Prey to them. This is so very evident, that in that little *Tra*ct, called *Foxes and Firebrands*, set forth by Dr. *Nalson*, it is undeniably so. Anno 1685<sup>†</sup>  
*It being a Specimen of the Danger and Harmony of Popery and Separation; wherein is proved from undeniable matter of Fact and Reason, that Separation from the Church of England, is in the judgment of Papists, and by sad Experience, found the most Compendious way to introduce Popery, and to ruin the Protestant Religion.*

By this means Popery does by degrees continually get Ground; and our Protestants not uniting among themselves; for want of joining in our excellent Church Service, will not be able to hinder the Progress of it for the future.

And to speak freely, an ungrateful but certain Truth, I concur with some worthy Men in believing, \* *The Imputation of Popery may be clearly laid at the Dissenters Door*, and we have no reason to account any thing Popery in the Kingdom, nor to fear any Danger of it, but from those few who are professed Papists themselves, or such as too near agree with them in Principles and Practices, \* and who are, and always have been their prime Agents and Instru-  
 ments;

<sup>†</sup> I have seen a MSS bearing that Title, which fully proves the matter; of Fact, and it is hoped will shortly see the light.

\* Another MSS. written in the time

of *Q. Eliz.*, called a duriful Adver-  
tisement to beware of  
the Puritans

ments, I mean the several Sects among  
us, which dissent from the Church of  
*England*.

by the Papiſts, and of the Papiſts by the Puritans; discovering the  
great Coherence and agreement between both the Sects, in manifold  
and divers regardable both erroneous and perillous Positions, &c. See  
this at large, proved, in the *Compendious History of all the Popish and  
Fanatical Plots and Conspiracies against the established Government  
in Church and State, in England, Scotland, and Ireland, from the  
First of Queen Elizabeth, to 1684.* By the Reverend Mr. *Tho. Long* of  
*Exon.*

Which Church is by far the greatest,  
if not the only Support of the Prote-  
stant Religion and Interest, and con-  
sequently the greatest Enemy the Church  
of *Rome* has in the World. 'Tis look'd  
upon to be so, by those of that Com-  
munion, and therefore is it become the  
Object of its greatest Fury and Envy;  
to destroy which is its greatest aim,  
and if by any means it can be effected,  
they may truly think they have done  
the business of the Reformation.

This Church had beyond others of  
the Protestant Profession, a great advan-  
tage in the Reformation, for when *Lu-  
ther*, who first began to reform the Er-  
rors and Corruptions of the Church of  
*Rome*, and to separate from it, had  
made a great step that way; he not-  
withstanding left a great many things  
unreformed, which were offensive and  
could not be justified by Primitive An-  
quity

quity, such as the two great *number of Ceremonies*, and almost all the external Worship in the *Church of Rome*; *Auricular Confession*, the use of *Crucifixes in Devotion*, but without Adoration; *the absurd Pictures of the Trinity*, and the Doctrine of *Consubstantiation*, determining the Mode of the real Presence, instead of the absurder Popish Doctrine of *Transubstantiation*.

The use of the Crucifix allowed by Mr. Baxter and called, *Causa Motiva*, &c.

Afterwards *Calvin* carried on the Reformation at *Geneva*, to which Place he was invited by the Citizens, *A. D. 1536*. when they had expelled their Popish Bishop, who was also their Temporal Lord, and refused to re-admit him, unless he would disclaim Popery, upon whose refusal they took the Government of Church and State into their own Hands, which soon occasioned great Disorders and Confusions. And upon this, to gratifie the Magistrates, and yet to keep the Authority of the Church; he suits his Model of Government to the exigence of the Times, and upon this account, was in a manner necessarily obliged to make a direct opposition to Popery, the great Measure of his Reformation, for which Reason he laid aside the *Hierarchy*, notwithstanding its being *Primitive and Apostolical*, be-

*Cure of Ch. Div.*

See Mr. Longs *Calvin's Reformation*, p. 10. &c.

cause he must not come near the *Popish Government*.

*Calvinus in  
Libro de ne-  
cess. Reform.  
Ecclesie.*

But yet he plainly approves of it, and very sharply rebuked those *English Men* who did dissent from it. *If any* (says he) *be found, that do not reverence such an Hierarchy, (i. e. such as is in England) and subject themselves to the same with the lowest Obedience, I confess there is no Anathema, whereof he is not worthy.*

However his Model was never received in the Church of *England*, nor suited to it, and his assistance was not accepted by Arch-bishop *Cranmer*, who with Bishop *Latimer*, Bishop *Ridly*, Dr. *Taylor*, and our other worthy Reformers, had the Honour of *Martyrdom*, for the sake of that transcendent Part of the Reformation, which they had established among us.

This was so admirably well contriv'd as to be in the moderate way between that of *Luther*, and the other of *Calvin*. They did not carry matters so high, as this latter, by running from one extreme to the other, That because the Church of *Rome* was over-run with Abuses from the Hierarchy; and its Service burdened with a vast number of Ceremonies, and the outward Ornaments of the Church, being so extravagant,



gant, had almost destroyed the inward Beauty of it, and turned its Worship into Shew and Appearance, and made to affect more the outward Senses of the People than their Hearts and Minds; therefore he did not seek to reform those Abuses so much, as to destroy the Ancient Government of the Church, and utterly to abolish all its Rites and Ornaments.

*Which, says the Learned Puffendorf, proved a main Obstacle to the increase of the Protestant Religion, and caused an aversion and Animosity in the common People against that sort of Reformers, and increased their Zeal for that Religion which they had received from their Ancestors.*

In his Introduction to History, p. 406.

Neither did our Reformers fall so low in their establishing the Reformation, as Luther at first did, by retaining too much of the Popish Service, and making very little Alterations in outward Matters. But they kept an excellent Mean, and a regular Disposition of the whole Constitution, according to Primitive usage, before Popery had Corrupted it. Their Business was to Reform the Christian Church from Popish Superstition and Error, and not to fashion it according to their own Humour and

Fancies, or for the pleasing of others, to make a direct Opposition to Popery the measure of the Reformation. But the Method they took, was by Examining into what was most agreeable to the Sense of the Scriptures, and the Opinion of the Primitive Church, concerning those Rules for *Deceny, Order* and *Edification*, which these only recommended in general to the Governours of the Church: But the particular appointment of such things, was left to their Prudence and Care, so as to fit particular People and Nations, only they were to be careful so to manage the Affairs of the Church, as not to do any thing in contradiction to those general Rules of the Apostle: *Let all things be done unto edifying. And Let all things be done Decently and in Order.*

1 Cor. xiv.  
26. 40.

Agreeable to which, those excellent Men our *English* Reformers, settling the Doctrine, Discipline and Worship of our Church, did not fly so high, as not to allow the Papists to be right in any thing, nor go so low as to comply with them in any one Superstition and Corruption, which two Extremes the other Reformers fell into, but ours keeping the middle way between them, did by their moderate and discreet Proceeding, produce

duce our incomparable Establishment, which we are now blessed withal, beyond any other Protestant Church.

For which Reason, ours is look'd upon as the *Center of Union, and Harmony of all the Protestant Churches in the World.* And so accounted by the most eminent Foreign Divines, whose Judgment and Opinion of it, I should here set down, but lest I be too tedious, I will mostly Refer to them in the Margin.

*Casaubon*, a very learned *French Man*, says, *The Church of England comes nearer the Form of the flourishing Christian Church of old, than any other. It hath taken a middle way betwixt those Churches which are amiss, either through Excess or Defect. If my Judgment doth not deceive me, the most sound part of the whole Reformation is in England.* And by its being in *England*, he means plainly that part of the Reformation which is Established by Law in the Church of *England*. This I quoted in the Sermon, but 'tis strangely wrested by the Answerer to a contrary meaning.

His Letter to King James the First.

Epist. 40. ad. Clem. Salin.

Serm. p. 14.

Ans. p. 39.

His learned Country-man the famous *Bochart*, who was the Glory of the *French Reformed*, speaks very great things in the Praise of the Church of *England*, not only

Epist. to Bp. Morley.

only as his own Opinion, *but of all the Pastors of the Reformed Religion in France.*

In the Preface to his Fathers Answer to Peroron.

To the same effect speaks *Peter du Moulin*. See also what Characters of Commendation are given of it in those three Letters written to the Bishop of London, by *Monsieur le Moyne*, *Monsieur l'Angle*, and *Mr. Claude*, concerning the *Nature of our present Differences, and the unlawfulness of Separation from the Church of England*, Published by *Dr. Stillingfleet*, in the latter end of his *History of Separation*.

In his View of the Government and publick Worship of God in the Reformed Churches beyond the Seas, and shewing their Agreement and Conformity with the established Church of England, p. 91, 92.

*Monsieur le Moyne*, in his Letter to *Dr. Brevint*, and Published by *Dr. Durel* and *Dr. Durel* himself.

To which I will add, what *Monsieur Ronee* a French Ambassador in England, once told King *James I.* when he saw our solemn Rites and Services: *That if the Reformed Church of France had kept the same Order among them, which we have, he was assured, that there would have been many Thousands of Protestants more than now there are.*

If we look farther abroad, and take the Opinions of the Learned from *Geneva*. In the first place, *Calvin* gives a very

very ample Testimony in Commendation of the Doctrine, Discipline and Worship in the Church of England \*.

\*At large set forth by Mr. Long in his *Calvinus Redivivus*.

Next to him *Beza*, in his Letter to Arch-bishop *Whitgift*. *Spanhemius*, Professor at *Geneva*, in his Letter to Arch-Bishop *Usher*, A. D. 1638. And his Successor *John Diodate*, in his Answer to the *Assembly of Divines at Westminster*, when they desired his Opinion about their Proceedings.

If we look into *Holland*, we have the two famous *Vossius*'s, the two *Junius*'s, *Grotius*, and other excellent Men, giving the like Testimony. And these are the Men of the greatest Note, who have been of *Calvin's Reformation*.

Then for the *Lutheran Churches*, they are all for us, we have their Approbation and Agreement in Discipline and Worship, as *Denmark, Norway, Sweedland, &c.*

See the Letter to a Member of the House of Commons, shewing the judgment of Foreign Reformed

Churches, concerning the Rites and Offices of the Church of England, 1690.

So that we may well say with Arch-Bishop *Bramhal*, *All Protestants, both Lutherans and Calvinists, did give unto the English Church the Right-hand of Fellowship*. But yet no *Luther*, no *Calvin*, was the square of our Faith, &c.

P. 494 of his *VVorks*.

Sir *Edwin Sandys*.

And

And is it not now very strange, That this excellent Church, so great an Ornament to the Reformation, and so much applauded and commended by all Foreign Divines, whose Articles and Canons, and Homilies, and Rubricks, so plainly directing, its being truly Orthodox in Doctrine, Government and Worship, and so expressly declaring against the Superstitions and Corruptions of the Church of *Rome*, from which it is so well Reformed, should by the Artifice, and Design and Perswasions of that corrupt Church, be notwithstanding represented as Popish, and by some Ignorant, and other Hypocritical designing Men, be look'd upon as such? This is strange indeed, and what amazes all sincere Protestants, both at home and abroad to consider of it\*.

\* *London Cases*, p. 493.  
Folio.

So much I have thought fit to say in a general Vindication of our Churches Rites and Service, and the use of *Instrumental Musick*, from the *Imputation of Popery*, because these things are many times hinted as suspected of it in the *Answer*. But I shall now attend to what it says more particularly.

Several Pages are taken up with Remarks and Observations upon the Argument for this Practice, from the *Light*  
of

of Nature, or the natural fitness of the thing: And for saying, *The early and general use of Instrumental Musick, seems to argue such a way of Worship to proceed from the Dictates of natural Religion.*

But methinks this obvious distinction will be able to Vindicate that Particular from so great a Clamour; and shew the Instance is brought by the *Answerer* out of *Dr. Taylors Ductor Dub.* to be little to the purpose. That by the *Light of Nature*, or the *Dictates of a natural Religion*, I do not mean such a Primary, and Necessitous Preceptive Dictate, as is perpetually Obligatory upon all People, and upon all Occasions, *Necessitate Precepti*, as the Phrase is; but that it is Secondarily so, and directive to all Nations: *The natural fitness* of Musick prompting them to the use of it, at least to a general Assent and Approbation, as the effect abundantly shews that it does.

Ans. p. 11.

And to this agree the Writers which I have met with upon this Subject, *Dr. Hammond* mentions how early it was used by *Moses, Miriam* and the *Prophets*, upon a Religious account. And as to the *Heathen* Practice, he quotes *Homer*, giving an account of the *Greeks* usage of *Musick* in the Praise of their Gods, &c.

Annot. in Pf.  
150.

And

And just before he has these Words. *The universal usage of Instrumental Musick, among all Nations that we read of, gives Cause much rather, to assign it a Place in the natural Religion, which the common Light of Reason directed all Civilized Nations to, in attributing Honour to God, than to number it among the Ceremonies of the Mosaical Law.*

Duty of singing, Ch. 2d. 3d, and 4th.

Dr. Wetennal, Bishop of Cork speaks much to the same effect. To these I add two others, Mr. Baxter calls it an *Help partly Natural, and partly Artificial,* And Dr. Hickman, in his Sermon at the *Anniversary Feast of the Lovers of Musick,* says, *That God is to be Worshiped with solemn Musick, is so ancient and so universal an Opinion, that it may well be looked upon, as one of the Prime Notions of a rational Soul, one of the fundamental Laws of Nature, which like the Worship of God it self, we receive not by Imitation, but by Instinct. It was not inculcated into us by Education, but we sucked it in at our very Birth, or rather it was infused into us at our Creation. And as the Opinion, so the Practice of it is universal too, and therefore the Psalmist directs his Precept not to the peculiar Church of God, but to All Lands, to serve the Lord with gladness*

On St. Cecilia's Day 1695. in Pf. 100. 1. P. 11, 12.



ness, and to come before his Presence with a Song.

To which I will add the Words of a very eminently Learned Man, who speaking of *Instrumental Musick*, says, *It has the Advantages of being Recommended by Natural Religion, and of having been required by Divine positive Institution, &c*

See Origen  
Sac. p. 159.

I suppose I need not seek for better Authorities to justify the drawing an Argument from the *Light of Nature*, for this Practice in the *Christian Church*. However, I can by no means allow the Case of *Sacrifices, Dancing, and Circumcision*, to be of a like validity in point of Argument, as he pretends: For, to his first Instance, in the Case of *Sacrifices*, I Reply, That tho' *Sacrifices* be discontinued in the Times of the *Gospel*, because the use of them is abolished; and the reason of their being abolish'd, is because of the great Sacrifice of our Saviour on the Cross, of which they were but so many Types and Figures. This Substance being come into the World, leaves no Reason for those things, which were but the Shadows of him to continue. The same Reason cannot hold as to *Instrumental Musick*; which is granted by our Adversary, to have been established in the Worship of God under

Ans. p. 2.

under the Law. But we cannot find either any Reason for its discontinuance in the Times of the Gospel, or where the use of it is Abolish'd, or spoken against by our Saviour, or his *Apostles*, to warrant its being unlawful now: They all Communicated in the *Jewish Church*, where that was used. And as long as the use and expediency of it holds good, as it will do in all Ages, being an allowed proper Help to raise the Spirits in Devotion; it is altogether as reasonable it should be continued in the Times of the Gospel, as well as it was under the Law. \* There being such a Sympathy between Sounds and Passions, as are by Turns the Natural Effects and Causes of each other: And if so, then true Devotional Musick will excite or heighten our Devotional Passions, and for that Reason is to be continued still, while *Sacrifices* losing their proper use, are Abolished.

His 2d. Argument, to invalidate the use of *Instrumental Musick*, is by making it as lawful to justify *Dancing in the Worship of God*, as that. And the Reason he draws from the Antiquity of the one, as well as the other, because *Miriam and the Women Danced*, as well as plaid with *Timbrels* in the Service of God.

And

\* Dr. *Sherlocks* Sermon at *St. Pauls*, *Novem. 22. 1699.*

Ans. p. 9.

EX. XV. 20.

And *David Danced before the Ark*, and devout Men among Gods own People did *Praise him in the Dance*, &c.

9 Sam. 6, 14.  
Pfal. 149. 3.  
150. 4.

They did so in their Proceffions, when they welcomed the Ark, which did signifie Gods Presence among them; at its being removed from one Place to another. And as they went to meet *Saul*, when they had the additional Honour of being admitted among the Prophets.

And since the Modes and Circumstances of Reverence in Devotion are alterable, so as they may serve particular Occasions; Where would the Absurdity lie, if now, on some Solemnities, a Grave, Sober and Religious Dance was instituted and allowed by good Authority? Truly I do not see, neither does the *Answerer* advance any thing to prove it absurd; but by styling it a *Capering Devotion*, as among the *Corybantes* of old. And altho' he adds a Confidence of saying: *That no Man of Thought will allow such a Conclusion to pass for Warrantable*: He may find the *Author of the following Treatise*, who perhaps has as close and consistent Thoughts as any Man in the Kingdom; is of another Opinion; and gives such a Reason for it, as I

presume he will not be able to Confute.

His 3<sup>d</sup> Argument is by making *Circumcision* as allowable now, as *Instrumental Musick*, because of its *Antiquity*, and the general Consent of Nations for it. To which I reply, That tho' all or most Nations did use the Rite of *Circumcision* heretofore; and the *Jews* most particularly, having an express Command from God for it. As before *Abraham the Father of the Faithful* was enjoyned in it in token of the Covenant between God and his Seed; yet this was painful to the Flesh, far from being adapted to their Natural Tempers, as *Musick* was, only to be observed by a Temporary Command, and to last no longer than the *Jewish State* was to last.

Levit. xii. 3.  
Gen. xvii.

The Institution of which, was to give Admission to the *Jewish Profelytes*, and to distinguish them from other Nations, in imitation of which, the *Egyptians*, *Phenicians*, *Syrians*, *Arabians*, *Aethiopi-ans*, and other *Gentiles*, might take up the same Practice, and yet be no Argument for its continuance still, neither does any one say, that I know, That consent of Nations is an Argument of validity, when it is nothing else but Imitation, and therefore the refutation of  
Mr.

Mr. N. from Dr. *Taylor's Duct. Dub.* lib. 2. p. 371. is very needless. For the Instituted Rite of *Circumcision* among the *Jews*, which might be imitated by the *Gentiles*, was to cease of course in the times of the Gospel, when another initiating Rite, *viz.* that of *Baptism* was appointed to succeed in its Place: But *Instrumental Musick* was not to cease, nor to have any other Rite to succeed it; neither was it made use of at that time in the *Jewish State*, or *Heathen*, nor since in the *Christian*, meerly because of the *consent of Nations for it*: But because it had the Institution of God at first, the prescriptions of all Ages since; no where forbidden; and by Experience found to be a great help to Devotion, being adapted to the Tempers of Men; and to which they have a natural Inclination; wherefore it may be as useful and fit for the times of the Gospel as before; and being plainly practised by the generality of all Nations, *Christian* and *Heathen*, may without any false Logick be admitted as an Argument for an universal Practice, and for better Reasons to be observed than *Circumcision*.

The 2d Argument made use of, in Defence of the *Organ*, needs no Vindication

Serm. p. 9. cation from the Exceptions of the *Answerer*; neither do I see an Absurdity in saying, *That the inspired Prophets introduc'd into the Church among the Jews, the use of such Instruments as were thought fit by them, being so Divinely Inspired, to raise the Spirit of Devotion among the People, &c. Being so Divinely Inspired,* shews sufficiently it was a Direction from God; and therefore he needed not have Carped at the Expression; [*As were thought fit by them*] had he not left out the following Words [*being so Divinely Inspired*].

Ans. p. 12. But then for a sure Retreat, he says, *Shew us a Command in the Gospel, for the use of Organs in publick Worship.* So say the *Anabaptists*, *Shews us a Text to command the Baptizing of Infants in the New Testament.* And a Man who Marries one too near of Kin to him, may say the same thing, *Shew me a Text in the New Testament against it.* But I conceive a few Words will take off the edge of the Objection, and shew there is no need of a Text directly to command either of them. For the Reason of a Law continuing, and that Law being no where forbidden, either directly, or by necessary Consequence, it is still in force, and then the Conscience is bound  
to

to the observation of it, according to a known Rule of the Canonists, *Ratio Legis est nexus Conscientie*. This is agreeable to the Practise of the Church in those several Instances, as well as that concerning *Instrumental Musick*. The admitting *Infants* into the *Jewish Covenant* by *Circumcision*, was a positive Law of the *Old Testament*, and for the same Reason, *Infants* not being forbidden to be admitted into the *New Testament Covenant* by *Baptism*, are as capable of receiving the *Sacrament* of *Baptism* now, as they were of *Circumcision* then; the Reason of it being still the same. And if this way of arguing from Scripture by just and necessary Consequence be not allow'd, then *Infants* are in a worse Condition since the coming of *Christ*, than they were before; and the *Gospel Priviledges* are now straiter and narrower to them than before, which is very absurd to affirm. So the State of *Marriage within the Degrees and Limitations* of *Lev. 18, &c.* is not expressly Comanded in the *New Testament*; yet is of force still, and the Reason of it is taken from the *Old Test.* because it remains still the same, the *Old Testament*, as to *Moral Precepts*, being as much the Object of our *Faith* and *Practise* as the

Gen. 17. 7.  
Deut. 10. 10,  
11, 12.  
Mat. 28. 19.  
Acts 2. 39.

New: 'tis both together, and not one singly makes the Rule we are to walk by.

1 Chron. 15.  
16. 4. 25. 6.  
2 Chron. 29.  
25.  
Pfal. 149. 3.  
150. 4.

In like manner *Instrumental Musick* in the Worship of God, being expressly Commanded in the *Old Testament*, and not being forbidden in the *New*, and there being still the same Reason for its continuance, does shew the Lawfulness and Expediency of it now, altho' there be no express Text for it in the New Testament. To exact a particular Command or Precept in Scripture for a Practice of this Nature, is as reasonable (says the Bishop of Cork) as to require a Text for having convenient Churches, or decent Places to assemble in, for having Seats in Churches, or Cushions to kneel or lean upon, or for any such useful accommodation, and honest Advantage of Divine Worship. So if we do not allow Scripture Consequences; \* How shall we prove Women ought to receive the Sacrament of the Lords Supper? or that the Sabbath is to be changed from the Seventh to the first Day of the Week, &c.

Duty of Singing, p. 403.

Mr. Burket of Infant Baptism, p. 8.

But then 'tis said, That Organs or Instruments of Musick were permitted the Jews, for the sake of their Weakness, to stir up their Minds to perform their external Worship with some Delight; and for this St. Chrysostom is Quoted, and the

In Loc.

Author



*Author of the Questions and Answers; in* Ans. p. 21, 22.  
 Justin Martyrs Works, for saying this  
 use was to Persons in a State of Child-  
 hood, after the manner of the Law. To  
 the same effect Isidore Pelusiota, Clem.  
 Alexand. &c. And in the Reign of David,  
 'tis intimated, *That God suited such means* Ans. p. 77.  
*to the Infant State of the Church.* To  
 which it may be Answered, That these  
 Fathers do not by their Allegorizing the  
 150 Psalm, argue against the use of In-  
 strumental Musick Absolutely, but shew  
 rather the true use of it is, because of  
 the Imperfection and Weakness of Hu-  
 mane Nature, and that God condescend-  
 ing to a regard of the same, did not  
 only permit and allow *Instrumental Mu-  
 sick* in his Solemn Worship, but expressly  
 commanded it.

*And tho' the Command was delivered by  
 David and the Contemporary Prophets to  
 the Nation of the Jews, yet it is obliga-  
 tory still, (at least by way of Direction to  
 the Governours of the Church) in like State  
 of Affairs, thro' all Ages and People, be-  
 cause the Reasons hereof are not Tempo-  
 rary, but likely to last as long as the  
 World does.* So we may make our Ap-  
 peal to what St. Chrysostom says as the In Psal. 150.  
 Reason of it, with which agrees Clem.  
*Alexandrinus, that it was Instituted and* Pædag. 1. 2.  
C. 4.

Commanded rather than permitted, for the sake of Mens Weakness, to stir up their Minds to perform their external Worship with some Delight —. And as he goes on, ' For that God had a Mind to bring them to a great deal of Diligence by such Allurements. For God considering their Sordidness, and Sloth, and groveling Nature, contrived by this means to awaken them, mixing with the labour of Attendance the pleasingness of Melody. Much like this speaks St. Basil, and from such Authorities as these it was urged, to be as useful under the State of Christians as of the *Jews*, ' because they have sometimes the same Deadness and Dulness, and spiritual Indisposition in the Service of God which the *Jews* had, which lack to be shaken off. And since the Members of the Christian Church, in the performance of their Worship, labour under the same defects of these sorts, therefore they stand in need of some such Helps and Assistances to move their Affections, to raise their Devotion, to shake off their Drowsiness, and to inspire their Thoughts with Chearfulness and Zeal, with Love and Veneration when they make their Addresses unto him in Prayer and Thanksgiving.

Basil Homil.  
in Psalm 1.  
Ser. p. 9. 10.

Neither

Neither does this use for those Reasons, in the least reflect upon the Wisdom of our Saviour, by not enjoining of it, as it is not very handsomly insinuated. For our Saviour himself, and his *Apostles*, did not disallow of, nor speak against the Practice of *Instrumental Musick*, when they Communicated with the *Jews* who used it in the *Temple*; as certainly they would have done if they had disliked it, or thought it improper for *Christian Worship*. Neither did the Primitive Christians declare their dislike of it, or judge it unlawful. But the State of the Church did not admit of it at that time, when Christianity was under Persecution, nor *Instrumental Musick*, as the Answerer Mistakes me, no more than the *Jewish* did, when under the *Babylonish Captivity*, they hung up their *Harps upon the Willows*, and refused to Sing the Songs of *Sion* in a *strange Land*, to those who carried them away Captives.

Ans. p. 14.  
p. 83.

Ans. p. 18.

Psalms 137.

And 'tis no wonder, that in the Primitive Times of Christianity, there should be a discontinuance of it. For we know the outward Modes and Circumstances of Divine Worship, must give way to the exigencies of the Times, and have been ever Modelled and altered according

Duty of singing. p. 464.

ing to the outward State of the Church. *And this is the Reason why Instrumental Musick so slowly came into the Church, both Jewish and Christian. At first the State of neither would admit it, when the Jewish Church arrived at a settled Estate, it came in thereto by Gods appointment. The Christian Church remained longer under Persecution and in an unsettled Condition; and hence it comes to pass, that as the Primitive Christians took up only the most simple way of Singing, such as their Condition would admit, so the advances to Art were more leisurely, and came on by such gradations, as Providence has given way and occasion for.*

Serm. p. 15.

And therefore I said, *To the Bene esse and Flourishing State of the Church, the use of the Organ, with respect to the suitability of the Times, and usefulness of the Thing, does abundantly conduce.* The

Ans. p. 41.

latter part of the Sentence the Answerer leaves out, and then he takes occasion most notably to descant upon his own Fancy. I shall not speak of the Fathers Allegorical Expositions of Ps. 150. without the Literal meaning sometimes, which the Answerer mentions in three

p. 20, 21, 22.

Pages, because their Sentiments and Mistakes in this Matter are Discourfed in the Treatise following. *Clem. Alex-*

*andrinus*

*Andrinus* particularly is observed somewhere, to have spoken against *Church Musick*, but he does it not in pursuance of the Principles of the Christian, but of a Philosophical Religion then in Vogue; somewhat like that of the *Quietists*, or of our *Philadelphians*, who are for a mental Religion, abstracted from all that is external or sensible.

I come now to the next thing to be taken notice of, which is, *The Antiquity of Instrumental Musick in the Christian Church*. To say when, or by whom it was introduced therein at first, is not certainly known, and for that Reason it is thought to be the more Ancient and more Early received, for it being generally used in Divine Worship by *Jew* and *Gentile*, it passed insensibly into the Practice of Christians, as many other innocent Customs, in which they were bred up, ordinarily did. But to make it favour of Popery, the Answerer likes those Authors who alledge it was introduced into the *Christian Church* by Pope *Vitalian*, about the Year 656, or rather, that it may not want the *Mark of the Beast in the Revelations*, it was say the *Magdeburg Centuriators*, A. C. 666.

He is well pleased if it can be thought to be of Popish Extraction, therefore  
he

he mentions it twice, but yet confesses  
 Anf. P. 17. *Some think that this sort of Musick was*  
 and P. 32 *not of so early an use in the Christian*  
*Church. 'Tis no great matter who is*  
*of this Opinion, but there be Authors*  
*of good Credit, who make it to be of*  
*a much ancientser use by several Cen-*  
*turies of Years. The present Subdean of*  
 Dr. Battel in *the Chappel Royal, hath these Words, We*  
 his Sermon of *may and ought to look upon it, as the ne-*  
 the Lawful- *cessity of the first Christians, rather than*  
 ness and Ex- *their choice, and that they had not where-*  
 pediency of *withal to be at the Charge of those Aids*  
 Church mu- *and Ornaments to their Religious Worship,*  
 sicks, p. 9. *rather than that they withheld the Expence*  
*because they thought it unlawful, or unbe-*  
*coming their Assemblies.*

For no sooner did the Church begin to  
 Flourish, but they grew into Use and Esteem:  
 And we read of St. Ambrose, who lived a-  
 bout the latter end of the Fourth Century,  
 A. C. 373. *soon after Constantines Time, that he*  
*joined Instruments of Musick with the pub-*  
*lick Service in the Cathedral Church of*  
*Millan, where he was then Bishop; which*  
*Example of his was so well approv'd of,*  
*that by degrees it became the general Practice*  
*of other Churches thereabout, and has since*  
*obtained in almost all the Christian World*  
*besides.*

‘ Others have referred this to another  
 ‘ Cause namely, that as Inspiration in  
 singing Psalms, (which was doubtless  
 ‘ an extraordinary Gift common to the  
 ‘ primitive Christians) began to cease,  
 ‘ Instruments and Skill were brought  
 ‘ in its Room, even as Learning and or-  
 ‘ dinary Means took place instead of  
 ‘ those extraordinary Gifts.

The Bishop of Cork says, *St. Ambrose* Chap. 2. p. 298.  
*took up a more Artificial and Melodious way*  
*of Singing from the Easterlings.* And  
*Dan. 3. 5.* will inform us that the *Eastern*  
*Practice, had the Sound of the Cornet,*  
*Flute, Harp, Sackbut, Psaltery, Dulcimer*  
*and all kinds of Musick in the Worship*  
*of their Idol Gods.*

In the time of *St. Ambrose* flourish'd  
*St. Basil* and *St. Chrysostom*, who both  
 mention the use of *Instrumental Musick*  
 as Advantages to the Weak in Devotion,  
 regarding humane Infirmary. And *St.*  
*Augustine* being a Contemporary of *St.*  
*Ambrose*, and who as some say, joined  
 with him in Composing the *Te Deum*,  
 which at this day is sung in our Churches,  
 might in all probability be so much mov-  
 ed, as he says he was with the melodious  
*Hymns* in the Church, of *St. Ambroses* \*  
 Composing and Improvement.

\* Lib. Conf.  
 9. c. 6.  
 \* 'Tis said he  
 Composed  
 37 or more.  
 And *St. Hi-*  
*lary, St. Gre-*  
*gory and St.*  
*Bernard* did  
 Compose!  
 many others  
 for the Ser-  
 vice of the  
 Church.

*Justin*

*Justin Martyr*, or whoever was the Author of the famous *Questions and Answers* Bound up with his Works, Quoted by \* *Scaliger* and † *Eusebius*, mentions the use of Instrumental Musick in the Church for the same Reason which *St. Chrysostom* and *St. Basil* did before; which Book is Confessed by all to be very Antient, and to be Writ, some say, in the *Fourth Century*, the Bishop of *Cork* says in the beginning of the *Third*. These Authorities must needs shew that Instrumental Musick was much earlier in the Churches Service than *Pope Vitalianes* Time, and so could not be introduc'd by him.

However, 'tis not to be expected we should find this Religious use in the very Primitive Times: But that can be no Objection against such an use of them now, for Christianity was not got then to that Height and Grandeur as to admit of such an Ornament, and we need not stand much upon the early Use of it, since its sober use is of so great an Advantage in Christian Assemblies, now the Art is brought to a greater Perfection than formerly, . And since some Men of great Estates are at a vast Charge to adorn their Houses, and to have the helps of Musick for civil Purposes, it is somewhat

• De emend.  
Temp. l. 7.  
p. 68.  
† Hist. Ec-  
cles. l. 2. c. 7.  
H. Istit. Pelus  
l. 1. c. 90.



what unreasonable they should judge the Expence Burdensome in Sacred ones.

Whensoever, or by whomsoever this Advantage was at first Introduced into the Christian Church, and made use of *inter Sacra*, it was certainly done out of a great deal of Wisdom, Zeal and Devotion. And they did therein, but that for which they had so good a President as *David*, who did the like in the *Jewish* Church, and what greatly tends to *Edification*.

*For Musick may be such, and of that Efficacy, as to carry the Mind as it were into Extasies, filling it with heavenly Joy for the Time, and in a manner severing it from the Body (as says our judicious Mr. Hooker) the Harmony of Sounds, if we lay aside the Consideration of Ditty, and Matter framed in due sort, and carried from the Ear to the Spiritual Faculties of our Souls is by a native Puissance and Efficacy, greatly available to bring to a perfect Temper whatsoever is there troubled, apt as well to quicken the Spirits, as to allay that which is too eager, sovereign against Melancholy and Despair, forcible to draw out Tears of Devotion. The Prophet David, having therefore singular Knowledge not in Poetry alone, but in Musick also, judged them both to be most neces-*

Eccl. Pol. c.  
5. P. 37.

*necessary for the House of God, and left behind him to that purpose, a number of Divinely Indited Poems, and farther added Melody both Vocal and Instrumental; for the raising up Mens Hearts, and sweetening their Affections towards God, &c.*

And why may it not be still an Ornament to Gods Service, and an help to our Devotion, while it makes our Church an Emblem of the Heavenly Quire, which is represented as praising God after this manner, compare *Rev.* 14. 2, 3. with *1 Chron.* 16. 5, 42. It cannot be presumed we should have read in Holy Writ of *Citharists* and *Harpers* in *Heaven*, if such *Instruments* of Musick were offensive to God on Earth; or say there is no Musick in *Heaven*: Yet as one well observes, there is a kind of *Heaven* in Musick, and such as raiseth the Soul to Angelical Exaltations.

Serm. Nov.

22. 1699. P.

12.

11. 6. 1, 2, 3.

‘ If the Temple Worship, (says the Reverend Dean of *St. Pauls*, speaking of *Isaiah’s* Vision just before ) ‘ be a fit  
 ‘ precedent for the Worship of Angels;  
 ‘ why may it not be a precedent for the  
 ‘ Worship of Christians, whose Wor-  
 ‘ ship as pure and as Spiritual as it is;  
 ‘ falls vastly short of Angelical Wor-  
 ‘ ship, &c.

But

But yet observe what he said before; *Musick whatever it be, or how well soever performed, is of no use or value in Religion, but as it serves the true ends of Devotion* — And again, *All true Christian Worship, whatever the externals of it are, is the Worship of the Mind and Spirit. It is the Mind only that can praise God, tho' the Tongue must Sing his Praises. The best composed Hymns, the most musical Instruments, the most charming Voices, are but lifeless mechanical Sounds, till they are animated and inspired by the Devotion of the Heart* —

*As far as the Harmony of Voices, or Musical Instruments serve this end, of moving the Affections of the Mind towards God; they are excellent helps to Devotion; and 'tis only their subserviency to the Devotion of the Mind, which gives them any value, or allows them any place in Religious Worship.*

So that we may speak against *Vocal*, as well as *Instrumental Musick* in the Service of God, if it does not help us in Devotion. And 'tis but a foolish Fancy, to think that *Organical Musick* is a part of *Popery*, for it is no more such than *Singing* is.

And, notwithstanding the Scoffs and Reflections are made on the Men of that

\* Dr. Bur-  
ner's Hist. of  
the Refor-  
mation, Pt.  
1. p. 326.  
Fox's *Acts*  
*and Monu-*  
*ments.* p.  
1104 2.  
60. p. 1107.  
2. 70.

Employment, by the Enemies of *Church Musick*, we are told, that \* *Robert Testwood*, and *John Marbeck*, two Singing-Men at *Windsor*, were as early Protestants as any, and as constant and hearty in the Reformation; the one suffered Martyrdom for it, and the other was Condemned to be Burnt, but obtained his Pardon for his great Industry and Ingeniousness, in being the first who Composed an *English Concordance*.

Having now given some account of the early use of *Instrumental Musick* in the Christian Churches, and shewn, That it can neither be *Popish* nor *Jewish*, tho' used in the *Jewish* and *Popish* Worship. It was used in the Christian Church, before Popery had corrupted it, and before the Reformation, and since, in almost all Nations and Countries. It came first into the *Temple Worship* by Divine Institution, and into the *Christian Church*, upon just and reasonable Grounds, as being a proper Help to Devotion, and a great Ornament to Christian Worship. It was no part of the *Mosaical Law*, to be abrogated by the coming of our Saviour. It is very advantageous for the stirring up the Affections, and raising in the People a more Heavenly Temper of Mind, when they

they are about the sacred Offices of *Prayer and Praise to Almighty God*. It will strike a Reverence and Awe upon their Spirits, and keep their Minds in a grave and serious Temper. It will both raise and calm our Passions, as occasion requires. \* *True Devotional Musick, will excite or heighten our Devotional Passions; Why then should any Man think it improper for the Worship of God? &c.*

\* Dr. Sherlock's Sermons p. 7.

\* *St. Crisostom is of Opinion, That Organs, or Instruments of Musick, were to stir up mens Minds to perform their external Worship with some Delight.*

\* Homily in Pf. 150.

In the Old Testament it served to stir up the Spirit of Prophecy, as in the Case of Saul, *When the Prophets came down from the high place, with a Psaltery, and a Tabret, and a Pipe, and an Harp before them, and they Prophefied. i. e. Their Minds (says the Bishop of Cork) being hereby quickened, and their Intentions raised towards God, the inspired Principle in them began to move in the Divine Praise. It is remarkable, That Instrumental Musick alone, is there made use of, as a means to awaken their inspired Souls, &c.*

I Sam. 16 v. 5.

Where you find that *Learned Man*, makes use of the same Expression in a

P. 59.

manner, which is so much Carped at by the *Answerer*, when also to raise the greater Cavil, he makes a notable Remark of false Grammar, of [*these*] instead of [*this*] But 'tis to be observed, he first leaves out the remote Antecedent, *viz.* *Instruments of Musick*, to which [*these*] in the Sentence plainly refers. So also to shew his Criticisms, he finds fault with this Expression, *In the use of Instrumental Musick, that it will regulate untuneable Voices.* For the same Reason he may excuse the *unprofitable Servant* in the *Gospel*. But this is trifling with a Word.

P. 59.

Notwithstanding, there may be many other uses of *Instrumental Musick*, which it might be proper to mention here; for it singly, and without Voice or Psalms joyned thereto, served for raising the Soul towards God, for quieting tumultuous Passions, and begetting a sedate serious Temper, fit to receive Divine Impressions, as in the Case of *Elisba*, being Consulted by the wicked King *Jehoram*, who being discomposed thereat, and afterwards importuned by him and *Jehosaphat* together, he changed his Mind, and for the composing it when disturbed with Passion, said; *But now bring me a Minstrel; and it came to pass when*

2 Kin. 3. 13.

v. 15.

when the Minstrel plaid, that the Hand of the Lord came upon him, i. e. the Spirit of Prophecy, or the inspired Principle of his Soul was stirred up in him.

Josephus says, being Inspired at the Voice of the Musick. He directs a miraculous Course for their Relief, on which Words

the Learned Munster thus speaks; \*Bring me a Musician, who by the sweetness of his Instrument, may remove this perturbation of Mind, and appease these tumultuous Thoughts of mine, which suffer not the Spirit of Prophecy to move in me. This is directly contrary to what the Answerer has thought fit to deliver as his Opinion, p. 59. where he flatly denies that Instrumental Musick in the alleged Case, was made use of to stir up the Spirit of Prophecy in the Person mentioned.

\*Asserte mihi Psalter, qui Sc. Instrumenti Melodiâ auferat perturbationem animi & tumultuosos in me sedat Cogitationes quæ Prophecie non admittunt Spiritum.

At other times, it generally served for the raising of mens Affections in the Service of God, for the quickening of Devotion, and preparing their Minds for it, as now it is used in the Christian Churches, Protestant and Popish, Foreign and Domestick. 'Tis much abused in the Popish Churches, but regulated by the Reformation in the Protestant, and if we will be but consistent with our selves, the regulating this and other Abuses, is the proper end of

Reformation, and not quite to abolish the use of it, because it has been abused, if so, I wonder what we should retain.

*Luther's* Opinion was doubtless for *Instrumental Musick*, but he did not expressly declare for it at that very juncture, when he began to separate from the Church of Rome, and wrote his *Formula miss. & comun. pro Ecclesia Wittenberg*, because he was not then clear, what in such outward Decencies he would have settled.

But he then professes, *He never designed to abolish the whole Order of Worship then in use in the Roman Church, but to Purge it from the vile Additions, with which it was corrupted, and to shew its Godly use* —

'Tis very plain in that Treatise, he never design'd to Condemn *Church Musick* and *Organs*, but as they were abused by the Papists, for he allows much more of *Musick* in the Communion Service than we do, tho' not so much as the Papists use.

And whereas the *Answerer* says, *He is inclined to believe, that he never approved, but disliked it.* The Reason of which is, from his Quoting *H. Eckard*, who was one of his Followers, and Su-  
per-



perintendent of the Church of *Schwartzburg*, for saying, \**That Luther numbers Instrumental Musick amongst the Badges of Baal*, which looks as if he was no Friend to this sort of Musick. But had he Quoted this Disciple of *Luthers* more fairly in this matter, and not left out what follows, I am inclined to believe, he might have been of another Opinion: For, *Luther* having reckoned up a large Catalogue of Abuses in the Communion Service, &c. calls *Churches*, and *Altars*, and *Fonts*, and *Chalices*, and *Organs*, &c. *The Ensigns of Baal*, but upon what account? He does not call them simply so, *Sed si singularis aliquis Cultus illis affingatur*: But if there be any singular Worship ascribed to them, this quite alters the Case, and for the same Reason he may speak against *Churches*, *Altars*, *Fonts*, &c. as well as against *Organs*, and so would any one, should they be made Idols of, and not as we say, only Utensils for the more orderly, comely and devout Worshipping of God. To which I will add what *Sethus Calvisius* Quotes him for, in *Epist. ad Senselium Musicum*. *Plané judico, nec pudet asserere post Theologiam esse nullam Artem quæ possit Musicæ equari.*

\* In his *Fasticulus Contravers. Theol.*

Bp. of Cork  
P. 434.

So for *Calvin's* inconsistency in this matter; 'Tis apparent, that he sometimes speaks favourably for it, when he says, \* *He doubted not at all, but the Christians from the very beginning, Imitated the Jewish Custom in Singing Psalms.* Now that we know was with *Instruments.* And in his Comment on

\* Com. in  
i Cor. 14.

\* *Psalms est in quo Concinnando, adhibetur Musicum ali-quod Instrumentum præter Linguam.*

*Col. 3.* he says, \* *That it is the Nature of a Psalm, that in the Singing thereof, some Musical Instruments be joyned with the Voice.*

At other times he speaks against it, and reckons *Instrumental Musick* among the number of the legal Ceremonies, introduc'd into the Christian Church through inconsiderate Zeal, &c. This certainly is an inconsistency with himself. And from his Temper and Practice, it may without contempt be truly said, That he was a Man of an intemperate Heat and Passion, however great he was as to his Learning and Zeal, in carrying on the Work of the Reformation.

Comment.  
in Ps. 33. 2.

And notwithstanding his Opinion, the primitive Christians in the main were of another, and did not think *Instrumental Musick* peculiar to the *Jewish* Oeconomy, and so might well be revived under Christianity.

Now

Now the Followers of *Luther* and *Calvin*, who in all probability, may be supposed to understand their Master's meaning best, have the general use of *Instrumental Musick* in their established Churches, as in *Germany, Poland, Swedeland, Denmark, Switzerland, Holland,* and others of the *Helvetick Confession*; as well as in *England*.

And tho' it cannot be supposed, that every Parish Church in those Countries, should be able to have so great an Advantage in the Worship of God; yet their Approbation and Desire of it, is sufficiently shewn by their union with the chief Towns and Cities, where in their respective Countries, their Abilities are great enough to procure it. \* Mr. *Duret* says, The Reformed *Hungarian* and *Transilvanian* Churches have them; and likewise *Trumpets* sounding at the Church-doors.

\* *View of the Government* &c. p. 39.

If they have not in these in *Piedmont* and *France*, the Reason of it is, their unhappiness, being suppressed and kept under by the Papal Power.

This is flatly denied by the *Def.* p. 41.

Than that it was not in *Scotland*, is no more to be wondered at now, than it was not in *England* in the long Rebellion; none I suppose, will take a President from them in Devotion, who have now

a third time since the Reformation, cast of almost all Decencies in Divine Worship, and for about ten Years last past, have changed their Glory, from being an uniform Christian Church, (according to the Primitive and Apostolical Pattern) into the Novelty of a National Conventicle. They have not 'tis true, like the \* *French Nimrod*, Draggoned the Episcopal established Church, into a Non-conformity, but they have done almost as bad. \*

\* Anſ. p. 37.

\* See *Ravil Redivivus*. Letters from the Borders.

But that new Establishment may not be design'd to stand long, being Built upon a bad Foundation: And I have been credibly Informed; tho' the *Cameronian* Party have carried the Day, and got Presbytery to be for the present in the Nature of an Establishment; yet throughout the whole Kingdom, there is not one in Five approves of it, or one in Three is a Presbyterian; and among the civiliz'd Parts of it, not one in Ten; and of Persons of the best Quality and Education, not one in Thirteen. I shall conclude this Digression, in the Words of \* *Diodate* to the Assembly of Divines at *Westminster*; when they had done the same thing in *England*, and desired his Opinion of it. *What a sad Spectacle is it, to see that Church*

\* See the Judgment of the Foreign Reformed, &c. in a Letter to a Member of the House of

*Church troden under Foot! An horrid thing ye have done, and never before heard of amongst the Reformed Churches! We are struck with Horrour at the change of the glorious Face of that Church! May God restore it to its high Estate and pitch of Holiness and Glory again.* And give true Repentance to the Abettors and Promoters of that Change, which is so Monstrously for the worse, that they may in time make what Satisfaction and Restitution they can, tho' not fully, yet to the utmost of their Power, for the manifold Injuries they have done.

And tho' I must confess, I am not of Age enough to remember the Transactions of those Times in *England*, which the *Answerer* says go to the Tune of *Forty one*, yet I utterly deny any Fal-  
 sity in the Paragraph of the *Sermon*, p. 16. Relating the Miseries of them; some of which I have felt: My much Honour'd \* Father being forced to remove his Family seven times, because of that unnatural War, his *Sequestrators* threatening to throw his Children out into the High-way: But being all now gone to their proper Place, without making a suitable Repentance, or offering a Satisfaction, I shall leave them to  
 Judg-

Commons  
 p. 45.

\*The Reverend Mr. Richard Newte, Rector of *Tiver-*  
*ton.*

Judgment, without mentioning their infamous Names.

And to return, I know not what Reason the *Answerer* has, for saying, *That all the Reformed Churches in Germany, Worship God without Organs.*

Many of them 'tis true, are so suppressed and kept under, that they can no more have the benefit of them, than they can of the *Hierarchy*; nor than the *French* Protestants could of both, before they were unmercifully Banished out of the Kingdom: But these are in the Churches at *Hamburg, Munster, Hessen, Cassel, Dort, Heidelberg*, and several other great Places, where Peoples Abilities, and their Governours will give them leave. So likewise they are in *Helvetia*, as at *Bazil, Bern, &c.* But that they should be any where in the *Greek* Churches is much, since they are generally very Poor; for which Reason, in the *Eastern Asiatick*, they cannot be expected, because they are much Poorer.

I will not here omit, what my \* *Author* speaks of, *Zanchy* particularly, (because he is Quoted by the *Answerer*, against this sort of *Church-Musick*) and *Diodate*, two Followers of *Calvin*.

The former says; \* *Manifold and great is the use of this Musick, 1st. That*

the

\* *Duvel's View, &c.*  
p. 32. 39.

\* *Ep. of Cork*

Ans. p. 56.

\* On Col. 3.  
16. *Multi-plex & Mag-*

*the Glory of God may thereby be made more Illustrious and August. 2dly. The mind of Man is after a marvelous sort affected therewith. 3dly. Our Heart being by this Musick made the more Chearful, the Grace of God dwelling in us, is stirred up.*

*nus est usus  
hujus Musi-  
ce, &c.*

The same is the Judgment of *Diodate*, and many of the later *Calvinists*, who, tho' it was the Fate of some, of them, to be necessitated to be without Organs in their Churches, have declared their Desire of them. And from this Consent of their Doctōrs, undoubtedly it is, that Organs are at this Day in use in most Places of the *Belgick Churches*, and long Time have been, is as evident by the Decrees of their *Synods*, forbidding this use of them upon Political and Common occasions, out of Divine Worship, and Commanding they should sound nothing but Psalms and the Praises of God. And not only they, but several of the Pastors of the Reformed *French Churches*, who live in Places where they can conveniently have Organs, have also introduc'd them, as the worthy \* *Dr. Durel* testifies touching the Reverend *Rochfort*, Pastor of the *French Church at Rotterdam*, and others.

\* *Vind. Ec-  
cles.  
Angl. c. 27*

And

And now with what Confidence can  
 Anf. p. 43. the *Answerer* say, that the *Hungarian,*  
*Transilvanian, Helvetian,* and all the  
 Reformed Churches in *Germany,* are  
 those that do Worship God without  
 the use of Organs ) When the direct  
 contrary is as notoriously evident, as a-  
 ny thing can be. So true it is, that all  
 Serm. p. 16. the best established Churches in the whole  
*Christian World* do concur with us here-  
 in, who are of Ability to make so great  
 Provision for the better carrying on the  
 Worship of God in the Assemblies of his  
 People. That except our Dissenting Con-  
 gregations, and their Brethren in *Scot-*  
*land,* there is scarce any where any  
 considerable Number of Christians Dis-  
 sent from us, so as not to approve of  
*Instrumental Musick* in their Devotion,  
 tho' many be so unhappy as not to have  
 it.

But now our Adversaries being pres-  
 sed with this plain matter of Fact, can-  
 not with any Colour of Truth, deny  
 the frequent use of them in the Churches  
 under the *Helvetick,* as well as o-  
 thers of the *Ausburg* Confession, (which  
*Calvin* Signed as well as *Luther,* tho'  
 they would make the Distance between  
 them to be ir-reconcilably great) they  
 would seek to evade the chief Design  
 and



and use of them, by saying, *That altho' the Dutch have Organs in their Churches; yet they pretend not, (as the Author of the Sermon does) that they are to exalt their Devotion, and the more to excite their Affections; but they use them to regulate the Voices of the People, and to direct them in the Tune of the Psalms they are to Sing.* Ans. p. 37.

In Answer to which, three things will evidence the quite contrary to be true. *1<sup>st</sup>. Ex Confesso*, he grants in the Case of *Elisba*, *That this sort of Musick was enjoyned then, for the quickening of Devotion.* And again, *Instrumental Musick was Commanded by God then and Blessed for the exciting of Mens Affections in his Service now*; if so 'tis very absurd to turn off the stress of the Argument upon the Divine Command as he does there, whereas 'tis as clear as the Sun, that the quickening of Mens Devotions, was by the means, and therefore the Design of *Instrumental Musick*, and not by the Divine Command which enjoys it. Ans. p. 37.

*2<sup>dly</sup>.* The Nature of the thing is always the same; if it had that Efficacy under the Law, to quicken and excite Mens Affections in Devotion, as 'tis certain it had, and for that Reason

son was enjoyed by the Divine Command, it has not altered its Nature since. And tho' it be granted, there is no exprefs Command for it now, while there is none against it, and the Reason and use of the thing still continuing, it may very well be allow'd and approv'd of, as serviceable for the same end.

But, 3<sup>dly</sup>. Matter of Fact is directly against this Allegation of the *Answerer*. For, to shew that the Design of the Organ in the *Dutch Churches*; is to raise Mens minds, and to quicken their Affections for Devotion, and not solely to regulate the Voices of the People, and to direct them in the Tune of the Psalm. It is notoriously evident, as I have an Account from some who have Lived and Conversed among the *Dutch*, and their Neighbours for several Years, and found it to be their Practice. For the Organs to Play their *Voluntaries* for an Hour commonly before the Service begins, and while the Congregation is filling; and then afterwards when the Organ stops, the People Sing a Psalm, and the Organ does not Play all that while to regulate their Voices, but did before to raise their Affections, and to cheer their Minds for Devotion: This

is done particularly at the *Hague*, at *Am-*<sup>Dr. Durel</sup>  
*sterdam*, at *Hambourg*, &c. At *Hassen*, they<sup>nforms, ut</sup>  
 have a peculiar kind of alternation in Sing-  
 ing their *Psalms*. The *Precentor*, or *Ma-*  
*ster of the Musick with his Scholars*, who are  
 like our *Singing-Boys and Choristers*, Sing  
 out the first Verse, with all the *People*,  
 then the *Organs Play the second*. The *Mu-*  
*sicians and People sing the Third Verse as*  
*the First*, the *Organs Play the Fourth as*  
*the Second*, Some such way they have at *Bre-*  
*men, Cassel, &c.*

In many of the *Dutch Churches*, for  
 the Reasons aforesaid, is the *Musick* up-  
 on their *Bells*, where they have *Forty*  
 or *Fifty* in a *Steeple*, upon which they  
 play some taking ravishing *Tunes* for  
 an *Hour* or more together, before the  
 Church Service begins; not so much for  
 the calling the *People* together to their  
 Devotion, because they are to be heard  
 but a little way, being small and well tu-  
 ned for variety of *Parts*; to play several  
 Lessons upon, according to the occasions  
 of the Solemnity and the Seasons of the  
 Year; but the better to fit them for their  
 Devotion, and to strike a reverential  
 awe upon them when they come to  
 Church, to raise the Passions of Joy or  
 Grief, to enliven their minds when dull

and heavy, and to compose them when vain and roving, &c.

Next he says, *It deserves Consideration, That Organs were introduced into the Dutch Churches by some Magistrates against the consent of the Ministers.* If so, they shewed a better regard to the welfare of the Churches than the Ministers did, and deserve Commendation for it. But doubtless the *Dutch Ministers*, would never have Communicated with the *Dutch Magistrates* in their Churches, where *Instrumental Musick* was generally used, if they had thought the use of it unlawful in the *Christian Church*; neither can we well suppose their *Ecclesiastical Synods* would ever have suffered it to continue so long as it has done, had they had any interest among their *Magistrates* or any *Authority* left in their *own Churches*, if they had not thought it *Expedient* also and *useful*, as well as *Lawful* in Holy offices, whatever is pretended by our Adversary to the contrary, to favour his dislike of the *Dutch Magistrates*, for their Adhering to so advantageous a practice, as he Saith against the consent of the *Ministers.*]

Ans. p. 39.

I need not now, as the *Answer* would lead me, prove the *Discipline* of the *Church of England* exceeds that of the *French Protestants Churches*, the *Dutch*,  
*Scot's*

Scot's, &c. than I need prove the Sun shines at Noon day. And then touching *the holiness of its Members in Life and Conversation*. He seems very partial by insinuating as if the vast number of *Debauched, Profane and Atheistical Sots*, were of that Communion, and not among the Dissenters. Truly these are a great Scandal to any Party whatsoever, who profess so holy a Religion as the *Christian*: And I believe all Parties among us need a great Reformation on that account, and have too little cause to upbraid each other. But yet I knew a very noted old *Non-conformist* Preacher in the *West*, who having sufficiently experienced the Practices of his own Party for along time, did some short time before his Death, advise his Children rather to trust a Church of *England* Man in Dealing than a Dissenter from it.

The preceding Discourse I suppose sufficiently Vindicates the Sermon from the Exceptions of the *Anonymous Letter* written against it. I have answered the main Objections in the Argumentative part, and rectified several Misrepresentations and partial Quotations which are found therein. Should I have followed the *Answerer* in all his Excursions and needless Repetitions, I should have drawn this Reply

to a much greater length; I fear it is too long already. The Arguments and Authorities I have brought together, do I hope, abundantly justify the *Lawfulness of Instrumental Musick in divine Offices* to all unprejudiced Readers, and for others 'tis in vain to go about to perswade.

As he says  
Anf. p. 43.

And if my Adversary *cannot close with the judgment of his beloved Mr. Baxter in this Matter* (who offers the same Arguments I do *but with more Strength* he says, p. 12. But why with more Strength? Had he spoken these things it might have been perhaps with a greater Tone; but surely the reason is the same when fairly quoted, and at large in the very same Words) I cannot suppose he will close with the Judgment of such *great Worthies of our Church as the Judicious Mr. Hooker, Dr. Hammond, Bishop Stillingfleet, Bishop Wetenhall, Dr. Comber, &c.* quoted by the *Author* whose Authorities and Opinions he thought not fit to take any notice of. But by some means or other, the Separation must be kept up, and before there will never be wanting pretences enough for that purpose.

The sentence  
following  
veries out that  
Pr. are di-  
rected to the  
Gentiles, to  
all People in

To which I shall subjoin what *Dr. Comber* says in his Comment on *Psalms 98*.  
*Since the Glory of God is manifested to all Lands, they ought all to joyn in Praising his holy*

holy Name, and that by all due means which the Christi-  
an Church. may express an hearty Joy, particularly by all sorts of Musick, by stringed Instruments, and Voices, and by Wind Instruments also; for Musick is the Gift of God, and tends not only to express, but to beget the Affection of Joy; it doth compose the Thoughts, calm the Mind, and put the Soul into a posture of grateful Seriousness, and therefore we shall find it of as early use in Divine Worship as any where else; and since all Ages have used it so, we may use it in more solemn Places, and on more extraordinary Occasions without just offence to any unprejudiced Persons, especially being Commanded in this and other places of Holy Scriptures.

And also the Judgment of Dr. Gauden Bishop of Exon. I know, says that Reverend Prelate, \* some have been more at discord with the Liturgy, because they find in Cathedrals, and other great Churches, the use of Musick both Vocal and Organical, have been applied to some parts of it; which certainly is as Lawful as any Meeter, Psalmody, Hymnology, or singing to Tunes; which was never questioned by learned and godly Men for lawful in the Worship of God, publick or private, especially that of Praising and giving Thanks: Nay, there is no scruple but

\* In his Considerations touching the Liturgy of the Church of England, p. 35.

that even in Prayer, and the deepest notes of that, viz. Penitentials, both Musick of Voice and Instruments may be so gravely and solemnly applied, as may very much fit the temper of Mens Spirits, and the Spirits of that Duty; when either sad and solemn with Grief, or chearful and exalted with Joy: Who doubts but David and the whole Church of the Jews served God in Spirit and in Truth, amidst those joyful and Harmonious Noises, they used with Singers and Musical Instruments? The Gift and use of Musick is so sweet, so Angelical, so Heavenly and Divine, that it is pity God should not have the Glory and Honour of it in his Service, and the Church an holy Comfortable use of it. That such an Orient Pearl may not be used only in civil Conventions, or abused in wanton Carols and vain Effusions, which is to put a Jewel in a Swines Snout: Certainly the Christian Church hath more cause to rejoyce than the Jews had, and we see the Angels at Christ's Nativity began the Church Musick with the heavenly Quire. And having given his Judgment for some discreet Regulations of Church-Musick in the next Paragraph, he concludes, It was only fit for those Mens rudeness to abandon Church-Musick, who intended to fill all things with the Alarms of War and Cries of Confusion.

But



But in requital for the Citation of Mr. Baxter and the *Assembly of Divines* for Instrumental Musick, he brings two Church-men *directly against it*, as he says. The one Mr. *Maxwel a Scotish Divine*, and the other Bishop *Taylor*.

I have not seen the Book \* he quotes of Mr. *Maxwel*, and so can say but little to it; only I cannot imagine what those *Reformed Divines are which he agrees with*, that should say, *Instrumental-Musick is neither a help to, nor a part of Divine or Ecclesiastical Worship*. For I am sure, I have Impartially shewn in the foregoing Discourse, the most eminent and learned Reformed *Divines*, both Foreign and Domestick to be of another Opinion, and therefore I may doubt of the fairness of the Quotation; or well suppose, without prejudice to the subject in Hand, that every individual Person of Note and Learning, may not have the same Sentiments and good Opinion of it which the generality have.

And as for Bishop *Taylor*, \* He is not *directly against it*, because he allows *Instrumental-Musick may add some little advantages to Singing*, and in the same Page says, *I cannot Condemn it, if it be used as an help to Psalmody*. (But then indeed he says) *It is more apt to change Religion into Air*

Ans. p. 49.  
Entitled the  
Excellency  
of the Ch. of  
England a-  
bove that of  
Gentius.

Duo. Duo.  
l. 3. p. 670.  
Fourth Edi-  
tion.

and Fancies, &c. *i. e.* When it is not used as it ought be, and therefore against the abuse of Church Musick, and preferring that of the Voice before Instruments, which most People doubtless do; he finds fault 'when it is made so accurate and curious that none can joy in 'it but Musicians, who do not sing and 'express the Words so plainly, that they 'which Hear do understand, and by this 'means the greatest benefit and use of 'Edification is lost.

I shall not enlarge this Discourse by bringing more Authorities in Justification of the lawfulness of *Instrumental-Musick* in Christian Worship. And I think there needs nothing more be said in Vindication of the use and advantages of it: For I do not find what is written against those mentioned in the *Sermon* do at all lessen their Expediency. Neither shall I need farther to trouble my self with Answers to the Objections, which I also there mentioned, as commonly brought against Church Musick.

*Non habet  
Deum Pa-  
trem qui non  
habet Eccle-  
siam Ma-  
trem. Cyr.*

\* Anf. p. 82,  
83, and 84.

But in Vindication of this Practise of our Holy Mother, the Church of *England*, from those Four popular Objections which are made against it by the \* *Answerer*. I shall give a brief, and I hope

hope a full and satisfactory Reply, and so conclude.

One of these we are Threatned with before, and here at first reading being propos'd with an Air of Confidence in an Argumentative way, may deceive the unwary Reader, if he takes them upon Trust; but when examined into, will be found to be very fallacious, and to carry more of Popularity than Truth and Weight in them.

The 1<sup>st</sup>. of them is, *That the use of* Obj. I. *Organs in Christian Assemblies for Divine Worship, is Condemned as unlawful by the Book of Homilies.* Now that it is so, is so far from being most plain, as he says, p. 82. That scarce any thing can be plainer to any one that heedfully reads that Homily of *the Time and Place of Prayer*, Part II. (out of which the Objection is made) but must see the true use of Organs in Divine Worship is not at all Condemned therein; but only the great Abuse and Superstitious use of them, as suppos'd in the Times of of Popery, against which the Homily is mainly bent.

This Abuse and Superstition, *the Church of England* is now sufficiently Reformed from; and being so, as it is plainly expressed in the Homily, it is ve-  
ry

ry evident, that the use of Organs among other things there mentioned, is so far from being Abolished by the Reformation, or disliked by the Composers of the Book of Homilies, that they are by the very same Homily, which is Quoted by our Adversary, adjudged *Decently to be retained in the Church, as things that God is either Honoured with, or his People Edified by*, which I hope, if made good, will clearly overthrow this the most formidable Objection against the use of Organs in the *Church of England*.

Let us then attend the Place of the Homily, which is towards the latter end of it, and there we shall find, That after it has inveighed very severely against the many *Corrupt, Superstitious and Idolatrous Practices* in the Church Service before the Reformation; as against the *Images and Idols, and numbers of Altars, with an infinite number of Toys and Trifles, to make a goodly outward Shew, &c.* which it rightly accounts, a *Mocking and Blaspheming of Gods holy Ordinance*: It comes at length to blame those who refused to frequent the *Parish-Churches, because they were scoured of such Gay gazing Sights, as their gross Fantasie was delighted with, because they see the false Religion abandoned, and the true restored.* This it does under the  
 Re-  
 repre-

Representation of a Woman thus Discouraging her Neighbour on that occasion. *Alas Gossip, what shall we now do at Church, since all the Saints are taken away, since all the goodly Sights we were wont to have are gone, since we cannot bear the like Piping, Singing, Chaunting, and Playing upon the Organs that we could before.*

To which the Reply is, *But, (dearly beloved) we ought greatly to Rejoyce, and give God thanks that our Churches are delivered out of all those things which displeased God so sore, and filthily defiled his holy House and his Place of Prayer.*

Where, observe, the Complaint of the Person, who refused to come to the Parish-Church, was not among other things, that there simply *was no Playing upon the Organs there*, as the *Answerer* Ans. p. 82. would insinuate, but expressly that there was not the *Like* Playing upon the Organs. The Words are; *Since we cannot bear the like Piping, Singing, Chanting, and Playing upon the Organs that we could before.* Where the Word [*Like*] being Craftily left out, the Sense and Meaning of the Homily is quite inverted. For the *Like* use of Singing, and Playing upon the Organs, most apparently refers to the superstitious Use, and abominable

minable Abuse of these things, which by the *Reformation* was clearly taken away; but the Discreet and Sober use of these in God's Service, was never absolutely Abolished, or ever accounted justly so to be; neither was it ever the Opinion of the *Church of England* in the Days of *Queen Elizabeth*, (or since) *That Organs in Churches are displeasing to God, and filthily defiling his House*, as 'tis untruly mentioned by the *Answerer* in two Places.

For 1<sup>st</sup>. In the Days of *Queen Elizabeth*, when these Homilies were Composed, and ordered to be read in Churches, it is to be Noted, that the use of the *Organ* was allowed and approved of every where; and was in most *Parish Churches in England*, not only in the greater Towns, but in abundance of lesser ones, in some very small *Parish-Churches*, where either pious Benefactors, or Peoples Abilities did reach to Maintain them; and this continued so, throughout her long and happy Reign; and afterwards, in the Reigns of King *James I.* and King *Charles I.* which Practice is so manifest, that it cannot be denyed with any degree of Truth; which certainly nobody could suppose would have been, if it were the meaning of the  
Homily

Homily to Condemn them, and to account them as *Displeasing to God, and filthily defiling his House.*

II. It is also to be considered, That if we allow this Reasoning of the *Answerer*, from the Homily against the use of Organs, by the same we must argue against Singing too, for that is expressly mentioned with it. *Since we cannot bear the like Piping, Singing, Chaunting, and Playing upon the Organs, that we could before.* Where the superstitious and corrupt Use of either *Singing* or *Playing* upon the *Organs*, is only adjudged by the Church to be taken away and not the use of either, or both of them to be Abolished. And indeed I think not only from thence, but well nigh as much may be Objected on other accounts against *Vocal*, as against *Instrumental-Musick* in the Church, since both are equally capable of Abuse: But yet both of them may be of excellent use, if Grave, Discreet, and Regular, and of singular advantage for the promoting the Praise of God, and the Edification of his People, when skilfully joyned together.

And then III. The Opinion of the *Church of England* is the same as to this matter, with what I have said above, as will appear by consulting the subsequent

Words

Words of the Homily, which are these  
 — ‘ This ought we greatly to Praise  
 ‘ God for, That such Superstitious and  
 ‘ Idolatrous manners, as were utterly  
 ‘ nought and defaced God’s Glory, are  
 ‘ utterly Abolished, as they most justly  
 ‘ deserved: And yet, those things that ei-  
 ‘ ther God was Honoured with, or his  
 ‘ People Edified, are decently retained, and  
 ‘ in our Churches comely Practised.

Among which things, our Church  
 does reckon the use of the *Organ*, where-  
 with God is honoured, and his People  
 edified, and for those Reasons, *was it*  
*decently retained, and in our Churches*  
*comely Practised*, both at the Reforma-  
 tion, and in *Queen Elizabeths* time,  
 when it Flourished as much as ever,  
 and ever since when it did. ’Tis very  
 strange now, that the Church Practice,  
 which is so clear in this matter, should  
 be so strangely misconstrued and misre-  
 presented, as if it spake against the same  
 thing, which it so decently retains and  
 allows, and finds so great Benefit by.

But to shew farther, That it cannot  
 be the profest Judgment of our Church  
 to Condemn the use of *Organs* in it, as  
 the *Answerer* positively avers it is, from  
 the *Homily*, altho the obsolete expression  
 of its being delivered from Superstition  
 and



and abuse *in the Place of Prayer*, seems repugnant to its constant Practice: Take this short Story, ‘The Lord Chief Justice ‘*Cook*, was made a *Sheriff* by King *James* ‘1<sup>st</sup>. with a design of Displeasure, and ‘upon account of his being of the Re- ‘publican Party. He to excuse himself ‘insisted on a particular of the *Sheriff*’s ‘Oath not then repealed, and perhaps ‘not yet, whereby he was obliged to ‘Prosecute the *Lollards* for Heresy. Will ‘the Adversary therefore conclude that ‘he was obliged to Prosecute the Pro- ‘testants under a Protestant Government, ‘and after so many Laws made in fa- ‘vour of Protestantcy, only because this ‘particular had escaped their observation ‘and was not actually repealed? Could ‘he think his not Prosecuting the Prote- ‘stants prevaricating with the design of ‘the Legislators, who had signified their ‘sense by so many more and clearer Laws ‘than were to the contrary? or could ‘he think, that the sense of the Legis- ‘lators of the past Age were to over-rule ‘the sense of the Legislators of the pre- ‘sent Age in a case of Contradiction?

His 2<sup>d</sup>. Objection is, ‘That if the Obj. II.  
‘Praising of God with *Organs* be thus  
‘Lawful in the Worship of God, then  
‘will it for the same Reason be Lawful  
‘to

‘to introduce other Musical Instruments;  
 ‘in the Worship of God, as Harps, Trum-  
 ‘pets, &c. The consequence of which  
 is very true; and at present in some Or-  
 gans, there are such *Stops*, as represent  
*Drums, Trumpets*, and divers other sorts  
 of *Musick*. And where is the Fault, that  
 so useful an Art is now much improved  
 beyond what it has been?

\* Dr. Durel informs us, *That at Hef-  
 sen they Sing Anthems, not only with Or-  
 gans, but with loud Instruments, and Vi-  
 olins too. At Bern they have Cornets,  
 and Sacbuts, which Play in the Churches  
 when they Sing the Psalms. Upon Festi-  
 val Days they have also Trumpets in  
 Hungaria and Transilvania, which Play at  
 the Church Door, &c.*

1 Cor. 14.  
 26. 40.

And what if our Church-Governours  
 think fitting to introduce other Rites  
 too? They may do so, keeping with-  
 in the Apostles general Rules of *Decen-  
 cy, Order, and Edification*, and yet not  
 at all Act repugnant to the Nature of  
 the Gospel Worship. For these Modes or  
 Circumstances of Worship being variable,  
 may be altered with respect to different  
 Times and Places.

See the *Pre-  
 face* to the  
 Book of  
 Common-  
 Prayer, writ

But yet I will not call their Piety  
 and Prudence in Question; or be so un-  
 charitable to think, they will ever suffer  
 the

the Church Service to be burdened with such a numerous Company of Ceremonies, as shall be rather an Hinderance than an Help to our Devotion.

by Bp. Sanderson. And of Ceremonies, why some be abolished & some retained. Obj. III.

His 3d. Objection against *Instrumental-Musick*, is a *Syllogism*, wherein the *minor Proposition*, upon which he lays the stress of his Argument is utterly false; and so being denyed, will let the whole fall to the ground. For, *The granting Instrumental-Musick to be the most proper means to quicken our Hearts, and to raise our Affections, and to make us the more Devout in the Worshipping of God.* Will not in the least impeach Christ and his Apostles of the want of Wisdom in making provision for the Edification of the Church. Altho' we grant that they have not Instituted Instrumental-Musick in the Service of God, for the raising Mens Affections, and quickning their Devotion: And 'tis a gross Mistake to say, *That they did Institute Vocal Musick*, as the *Answerer* supposes most certainly they did, and that Mistake will destroy his Argument.

Ans. p. 34.

For the Institution of *Vocal Musick*, as well as *Instrumental*, was long before the Writing of the *New Testament*, and perhaps before the Writing of the *Old*. We read indeed of no particular Time;

when either of them was first Instituted, tho' we may when they were first used. *Singing seeming to be as Ancient and Natural as publick Worship.*

And *Instruments* must be owned to be helpful to Singing, where an unreasonable Prejudice does not hinder the Understanding. Both were in use before the Law was given; as the *Song of Moses*, and the Practice of *Miriam* do testify; but we have no Reason to think this was the first beginning of them, when the one Sung, and the other Plaid.

And both being of eternal use, for the raising of Peoples Affections, and quickning their Devotion, where conveniently they may be had; does not reflect upon the *Wisdom* of Christ and his Apostles, or the primitive Christians in not having them; but, if he will, it may upon their Poverty, and the Afflicted State of the Church in their Days, when it was constantly under Persecution, this denied those Advantages in the Primitive times, which some Prosperous after

Ephes. 6. 19. Ages had.

See the Criticks. *Pro-* The Apostles Admonition, *To speak*  
*prie Refer-* *to one another in Psalms and Hymns, &c.*  
*rum ad In-* does not exclude *Instruments*, but allows  
*strumenta,* them where they may be had; and  
*not. itq; mo-*  
*dulationes* then they may well exalt their Affections

in

in Devotion, according to the Mind of *Artificiosus certisæjuris & minoris incitus---*  
Christ and his Apostles.

*Plamos o-*  
*lim ad Harpam h. e. Ψαλθητοιον vel Mazaiv decantatos fuisse. Cui rei & Patres Astipulantur, Hilarius, Augustinus & alij. Qui quomodo Mysticum etiam in hoc Instrumento quæstverint Concertum, in Ipsorum Scriptis videre est Gualterus in Loc.*

I do not here account, and I see no reason I should, that Devotion consists more in Singing alone, than it does with Instruments; neither is one more Ceremonious than the other. Devotion properly consists in neither, not in the Voice or Musick, not in speaking or Singing, but in the Heart and Mind; the Affections of which are hereby raised, sometimes by *Vocal* sometimes by *Instrumental Musick*, and most likely by both together, *when meet Instruments are added to make up the Harmony, the Efficacy is much greater, and to Minds in any indifferent aptitude well nigh irresistible.* Bp of Cor<sup>th</sup> P. 443.

*True devotional Musick will excite or heighten our devotional Passions; and make us more or less ardent and affectionate, as our Souls and Tempers are disposed, by being more or less freed from, or disturbed with contrary Humors and Passions.* Di. Sturib. e.

His Fourth and last Objection has little of weight in it, but because he has a mind to ask the Author of the Sermon this Question; *Whether according to the* Obj<sup>ct</sup> 4.

*Act of Uniformity, and the Constitution of the Church of England, the particular Pastor of a Parochial Church is allowed to introduce new Rites or Modes of Worship into his Parish Church, over and above what are appointed, &c.*

I will give him this short and plain Answer, That I believe he has not : But then I must needs say the Question is nothing to the Purpose, unless he can prove that the erecting of an Organ in a Parish Church where one formerly stood, and never was pulled down by lawful Authority, is the introducing a new Rite or Mode of Worship, which I believe will be an hard task to do.

'Tis certainly a very old Rite which is of more than a Thousand Years standing in the *Christian Church*. And how long in the *Church of England* I cannot tell, but we are sure it was a long time before the Reformation, and has continued so ever since, while the Church stood.

And the Prescription of so many Years, for such an use is a sufficient warrant for the doing of it, especially with the consent and approbation, and encouragement of the *Diocesan*, which is very agreeable to the Constitution of the *Church of England*. The allowance of which,

is as Authentick altogether as the *Singing our Psalms in Meeter*. And I heartily wish, when the expence of the War is over, that other *Parishes* who are of ability would follow so good an Example. I am very confident they will have the like Authority to countenance and encourage them, in so pious and Charitable a Design, which none I suppose will distrust the sufficiency of for their so doing. And I Question not but the benefit and advantage of it will abundantly recompence them for their Charges and Experience in procuring and maintaining it. Our Experience herein must oblige us to acknowlege so clear a Truth. And I can with the greatest satisfaction say, That I verily believe since the late erecting of the *Organ* in our Parish-Church of *Tiverton*, and much by the means of it, we have as *Regular and decent*, and I hope as *Devout* a Congregation as any in the whole *Diocefs*. And for *Psalmody*, I may be bold to say, much beyond any that I have been informed of.

And now, I may presume the Reader will be convinced that tho' as the Answer says *Something more has been said against the use of Organs in Sacris, than what is* Ans. p. 84. *to be found among the Objections in the Author's Sermon*; yet a very mean Reply which

which has been given by one, will shew that what has been farther and more closely Objected by the *Answerer*, does not at all invalidate the Lawfulness, Use and Advantages of *them* in the Christian Church.

After all, I have one thing to Advertise the Reader, that to avoid prolixity as much as I well could, writing not a compleat Tract, but only a Preface to one; I have frequently in quoting the *Answerer* and other *Authors* not set down their words at large, but the Sense in brief, referring to them in the Margin; and that without any the least design of Unfairness or Partiality. And in the whole I hope my unknown *Adversary* cannot say but I have treated him with all becoming Candor and Civility; I wish the *Reader* could say so too, having kept him so long from the following Treatise.

John Newte.

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# The Contents.

- I. **T**He Apostles Communicated with Instrumental Musick after their declaring against the obligation of the Mosaick Law on Gentile Profelytes: and therefore could not thereby intend to Condemn it as unlawful. p. 1.
- II. So did the Gentiles also as far as it was in the Power of the Apostles to permit them. p. 5.
- III. The Apostles reasoned from the Law to the Gospel otherwise than our Adversaries do now. p. 7.
- IV. And indeed were to be presumed most likely to do so considering their Education. p. 10.
- V. The chief new Revelation made to the Apostles, was that the Gentiles might be admitted into the new Peculium, Immediately without Circumcision. p. 13.
- VI. This was Consequently a repeal of the Mosaical dispensation, so far as it was inconsistent with it. p. 16.
- VII. Those particulars were indeed inconsistent which are supposed unlawful in the N. T. p. 20.
- VIII. This inconsistency cannot be pretended in the case of Instrumental Musick. p. 21.
- IX. The Apostles Argue even in Abrogated instances from the Law to the Gospel so far as the Parity of Reason holds. p. 25.
- X. The same Reasons which made Instrumental Musick fit for Sacrifices in the Apostles Days, make it fit still. p. 28.
- XI. The Benefit of Musick in holy Offices thought Natural, and not ascribed to any Extraordinary Providence. p. 32.
- XII. The Influences of good and evil Spirits upon Man, such as may be promoted or obstructed by Instrumental Musick. p. 36.
- XIII. Such a notion of the Spiritualness, of our Religion, as makes incapable of Sensible Assistants, as is fundamentally inconsistent with the Doctrine of the Apostolical Age. p. 47.
- XIV. The same Reasons that proved bodily worship useful in the Mosaick discipline, prove it so still. p. 52.
- XV. The worship of God in Spirit not opposed to that which is sensible and Corporeal, but to the literal sense of the Law of Moses. p. 55.
- XVI. Nothing therefore can be objected to Instrumental Musick that is inconsistent with the Spiritual Nature and worship of the Gospel. p. 61.
- XVII. Pomp

## The Contents.

- XVII. *Pomp and Magnificence of the External worship is not inconsistent with the design of the Gospel.* p. 65.
- XVIII. *Magnificence not Repugnant to the simplicity of the Gospel.* p. 70.
- XIX. *Sacred Dances not unlawful, but not therefore necessary to be Restored if Instrumental Musick be so.* p. 71.
- XX. *The Jewish Circumcision contrary to the design of the Gospel, the Gentiles nothing to our adversaries purpose, the Case of neither of them like that of Instrumental Musick.* p. 77.
- XXI. *No Bloody Sacrifices whatsoever were fit for the design of the Christian Sacrifices.* p. 80.
- XXII. *No Reason for opposing the first Imposition whilst Lawful; for fear of Rigours afterwards.* p. 87.
- XXIII. *The Ceasing of Instrumental Musick. Rev. 18. 22. describes a great Calamity, but does not prove its unlawfulness.* p. 93.
- XXIV. *Dr. Lightfoot's observation that the Temple worship was wholly ceremonious, and the Synagogue worship wholly Moral, is not true.* p. 97.
- XXV. *The Instrumental Musick had been a Shadow of the Organical worship of our bodies under the Gospel, that would not prove it inconsistent with it, yet that it was a Shadow of it cannot be easily proved.* p. 105.
- XXVI. *All Symbols of those times did not foretell any future innovations which should abolish them. Instrumental Musick could not be abrogated by the Organical worship of the body being a Shadow of it.* p. 108.
- XXVII. *The Harping in Heaven could not by the Reasoning of that Age, be taken for a Shadow.* p. 112.
- XXVIII. *Incense might have been used by the Apostles after the destruction of the Temple.* p. 120.
- XIX. *The Reasonings of the Fathers produced by our Adversary in this Cause, are quite different from those of the Apostolical Age it self.* p. 125.
- XXX. *The next Age to the Apostles seems to have discontinued Instrumental Musick, without any dislike of it. The true design of the Reasoning from the estate of Child-hood and weak and Beggarly Elements, Explained.* p. 128.
- XXXI. *So Explained They conclude nothing to the purpose of those Fathers, or our Adversaries.* p. 137.

Concerning the

# LAWFULNESS

O F

*Instrumental* MUSICK

I N

## Holy Offices.

**F**OR proving the *Lawfulness* of *Church Musick* now, I desire no more than what is notoriously true in *Fact*, and not denied by our *Adversaries* themselves, that it was *actually* practis'd among the *Jews*, at least in the *Temple* Worship, with their *Sacrifices* and *Sacrificial Hymns*. Hence I infer, That none who communicated in their *Sacrifices* and in *Hymns* Sung on those Occasions, could avoid *Communicating* with the *Instrumental Musick*, to which those *Hymns* were Sung; and there-  
 fore

The *Apostles* communicated with *Instrumental-Musick* after their declaring against the obligation of the *Mosaic Law* on *Gentile Profelytes*; and therefore could not thereby intend to condemn it as unlawful.

fore that the *Apostles* could not avoid it. For the *Apostles*, who were all *made* before it was thought *lawful* to receive any into the new *Peculium* besides *Jews*, or *Profelytes* of *Justice*, (who are reckon'd as *Jews* by *Nation* upon that *Profelytism*) must therefore have been *Jews* by *Nation*, and therefore oblig'd upon a *National* Account to appear *Personally* before the Lord in the *Temple*, as all *Males* were on the *three* annual *Festivals* of the *Passover*, *Pentecost* and *Tabernacles*, and to *communicate* in the *Sacrifices* and *Sacrificial Hymns*, Sung to the *Instrument*s appointed for that Service. But this they would not have done, if they had known of any *new* Revelation forbidding it under the *new Peculium*. Yet certainly they did it long after they had declared against the Imposition of the *Law* on *Gentile Profelytes*; and therefore could not possibly have been understood to have *condemn'd* Instrumental Musick by those Declarations. St. *Paul* himself usually contriv'd to be at *Jerusalem* at those annual *Solemnities*, not only to bring the *Alms* of his *Nation*, which were to be laid out on those who were then *assembled* in obedience to the *Law*, but also to shew *that himself* walked *orderly*, according to the *Law*. The *last*

Acts xx. 16.

Acts xxi. 20,  
21, 24.

Act

*Act* mention'd of him in the *Acts* before his *Imprisonment*, and his being sent as a *Prisoner* to *Rome*, was his offering the *Sacrifice* of a *Nazarite*, purposely to satisfy the many *Myriads*, who, as *St. James* told him, were *zealous* for the *Law*, and to clear himself from the *Scandal* of teaching an *Apostasy* from the *Law*, and to convince them that he as a *Jew*, thought himself oblig'd by the *Law* of the *Temple* upon the *Jewish Nation*. It was therefore impossible that he could, in his former *Preaching*, have condemn'd that as *sinful*, which he hereby own'd himself as oblig'd to, on account of his *Jewish* Extraction. So far he was from condemning *Instrumental Musick* as *unlawful*, as that he could not condemn the *Sacrifices* themselves in *Jews* by extraction. If therefore our *Adversaries* will prove even *Sacrifices* unlawful for *Jews* by Extraction, they must do it by *Testimonies* later than this *Practice* of *St. Paul*. It must on the contrary appear that all their *Testimonies* for this purpose, drawn from his *Epistles*, written before this time, were manifest *misunderstandings* of his *Words*; when drawn to a *Sense*, in which it is impossible that he could intend them, without *contradiction* to his own *Practice*. Indeed they can produce nothing to this

purpose, even from the *latest* of the *N. T. Writings*. The *Christians* in the *Acts* had *separated* before that time from the *Synagogue* Worship in many Places. But we find nothing *there*, nor in any of the *N. T. History*, that they ever *attempted* it with relation to the worship of the *Temple*. *St. James the Just*, the Bishop of *Jerusalem*, the Bishop of the *Apostles*, frequented the *Temple* Worship, not only then when he advis'd *St. Paul* to do so, but also afterwards, if we may believe *Hegesippus* and *Josephus*. For he was *Martyr'd* there, and the *Church of Jerusalem* is represented in the *Revelations* as having *Harpers* playing to *Hymns*. The *Archetypal Church* in all likelihood, after the way of *Prophetick Visions*, according to the *Customs* of the *Ectypal*. And rather the *Christian Archetypal* than the *Jewish*, because there is no mention of *bloody Sacrifices*, but such as became the *new Peculium*, when the *Temple* was destroyed. Nay, *Justin Martyr*, admits even in his time, that *Jews* by *Extraction* might observe the *Law of Moses* in their own *Persons*; on Condition that they would not impose it on the *Gentiles*. So far *St. Hierom's* Observation is from being true, that the *Rites* of the *Law* were *mortiferous* after the destruction of the *Temple*.

Dialog. cum.  
Tryphon.

*Temple.* Thus far therefore it was impossible, that there could have been any *Revelation* to the *Apostles*, concerning the *unlawfulness* of *Instrumental Musick*.

BUT perhaps our Adversaries may say, That the *Apostles* might allow it to the *Jews*, such as *themselves* were; and yet believe it *unlawful* for the *Gentiles*, such as we are now. Indeed the *Gentiles* were, by the *Discipline* of the *Temple*, excluded from the *Sacrifices* themselves, and the *Sacrificial Hymns*, and consequently from the *Instrumental Musick*, to which these *Hymns* were Sung. They were not permitted to *come* into that *Holier* part of the *Temple*, where the *Sacrifices* were offered. All *Jerusalem* was alarm'd by it, when they thought *St. Paul* had brought an *Ephesian Gentile* into *that* part of the *Temple*. But the *Apostles* were so far from adding to the severity of that *Discipline*, that they not only permitted, but obliged, *Gentile Christians* to partake of that *Musick*, as far as it was in their *Power* to do so, whilst the *Discipline* of the *Temple* was kept up by such *Jews* as were by *Principles* profess'd *Enemies* to the *Christian Religion*. They admitted *Gentiles* indeed into the new *Peculium*, without the *Profelytism* of

II.

So did the *Gentiles* also, as far as it was in the *Power* of the *Apostles* to permit them.

*Justice by Circumcision.* But plainly on such Terms as oblig'd them to depend on the Terms of *Judaism*, for the *benefits* of the *Peculium*. They were oblig'd to be one *Body* with the *Apostles*, to be *built* and *superstructed* on *them*, if they could pretend to any share in the *corner Stone*. They oblig'd them to be *grafted* into the *natural Olive*, if they would have any of the *Sap* and *Fatness* of it. This gave a *Prerogative* and *Precedency* to the *Jews* so long as this *engrafting* lasted, acknowledged by the *Apostle* himself, when on this account he reckons the *Jews first*, then the *Gentile*. For what can that *Fatness* and *Sap* of the *natural Olive* be, but the *Mystical benefits* of their *Sacrifices*, and their *Temple Solemnities*? The *Gentiles* therefore, as oblig'd to *Communicate* with the *Apostles*, must also have *Communicated* with the *Sacrifices* and other *Solemnities* of the *Temple*, in order to the obtaining those *Mystical Benefits*, of which the *Jews* were made partakers by those *Solemnities*, among others, by their *Hymns*, seconded with *Musick*, not only *Vocal*, but *Instrumental*. How so, if that *Instrumental Musick* had been *unlawful*, even to the *Gentiles*?



A Doctrine, in it self so incredible, ought in Reason to have very *evident* Proof before it be receiv'd. And what *Proof* can our Adversaries pretend to that can be thought so *evident*? Have they any express *Testimonies* of the *N. T.* that *Musical Instruments* in the Service of *God* are *unlawful*, sufficient to counter-vail that notoriety of *Fact*, avowedly *practic'd* to the contrary? If this cannot be pretended, have they at least any *evident Prohibition* of it, that might *make it unlawful* for the *future*, when this *dependence* of the *Christian Church* on the *Jewish Establishment* was to *expire*? I know no *Evidence* of either kind that themselves pretend to, Well then, will they pretend to any *evident Proof* of any other Proposition, from whence *this* must necessarily *follow*? They tell us indeed, that all the *Jewish Law*, that was not *Moral* or *Judicial*, was in course not only to *cease* to be *obliging*, but also to begin to be *unlawful*, from the *Promulgation* of the *Gospel*. But what *Proof* can they produce for *this* Proposition, so *crudely* and so *generally* express'd? No plain *Testimony* of the *N. T.* that I know of. Can they therefore say, that it is at least *supposed* in the *Reasonings* of the *N.*

III.

The *Apostles* reasoned from the *Law* to the *Gospel* otherwise than our *Adversaries* do now.

T? Where do they find that the *Apostles* argue, that any thing was to be *anti- quated* under the *New Testament* for no other Reason, but because it was *pre- scribed* under the *Old*? So far from that, that we have many *Examples* of the *Apos- tles*, and *Apostolical Writers*, Reasoning from the *Old Testament* to the *New*. The Adversaries of *Tythes* pretend that *Tythes* are not to be paid to the *Ministers* of the *Gospel* now, because they were *imposed* as a *Duty* to the *Levitical Priesthood*. St. Paul argues directly contrary, that because the *Levitical Priests* lived by the *Altar* then, therefore they, who *Preach* the *Gospel* now, should also *live* by the *Gospel*. He reasons the same way when he proves, that because the *Law* required that the *Ox's Mouth* should not be muz- led when he *trod* out their *Corn*, ( that was the ancientest way of *Threshing*, in imitation, as it should seem, of their *Treading* out their *Vintage* ) therefore the *Clergy* shoul *partake* of the *Contribu- tions* of the *Church*, which themselves laid out for the use of the *Poor*, who were maintained by those *Contributions*. So he allows the *Reasoning* against *Chri- stians* Marrying Persons of another *Com- munion*, from the *Jews* Obligation not to *Marry* Persons of another *Nation*, in or- der

1 Cor. ix. 13.

14.

1 Cor. ix. 9.

10.

1 Tim. v. 17.

18.

der to their Propogating a *holy Seed*. So he also *Reasons* himself, that, as the *Jews* 1 Cor. vii. 14. did allow that the *holiness* of one Parent was sufficient to entitle their *common* Off-spring to the *Fæderal holiness* of *Circumcision*; so the *holiness* of one Parent, by the Rules of *Christianity*, was also sufficient to entitle the *Children* of such *Marriages* to the *Fæderal holiness* of *Christianity* by *Baptism*. This he supposes, when he thence infers, that the *Believer* was under no Obligation of *breaking* such a *Matrimonial Contract*, on account of that *Objection* insisted on for doing so, that is, of the *holiness* of the *Seed*, with which such *Marriages* were conceived inconsistent. For *himself* had *Circum-* Acts xvi. 1. *cis'd St. Timothy* on account of his *Mother* who was a *Jewess*, tho' his *Father* was a *Heathen*. No doubt, on account of the *receiv'd* allow'd *practice* of the *Jews*, whom he design'd to *gratify* by doing so. On the same Topick his Fellow-labourer *St. Clement* concludes the *Sacredness* of the *Gospel Ministry*, from all the ways God had used for asserting the *inviolable Sanctity* of the *Levitical Priesthood* against *Laical* encroachments. How contrary is this whole way of *Reasoning*, to that used by our *Adversaries*, on many *others* as well as this *Occasion*?

And

IV. And yet it was indeed no other than what was to be expected in their *Circumstances*, considering the History of those *Times*. Our Adversaries may be pleased to remember, that when those Scriptures were *Written*, (on which they ground their contrary way of *Reasoning*) the *whole Church* was Govern'd by the *Apostles*, whose place of Residence, as of a *Body*, was at *Jerusalem*. They may remember farther, that the *Apostles* themselves, as *Jews*, were possess'd with the same prejudices of *Education* as the rest of their Nation, in favour of their *present Establishment*, and against unnecessary *Innovations*. *St. Paul* had *Persecuted* the *Church* on account of his *Zeal*. And *St. Simeon* for the same Reason had got the Sirname of *Zealot*. And *St. Peter's* concern for the *Law* he had been bred in, appeared on all occasions. His *Hunger* could not make him eat what his *Education* had oblig'd him to believe *common* and *unclean*. And he avoided eating with the *Gentiles*, that he might avoid offence of the *Jews* which came from *Jerusalem*. It also thence appear'd how *cautious* the *Apostles* themselves were oblig'd to be, in admitting *Innovations*, if they would maintain the good Opini-

And indeed were to be presumed most likely to do so, considering their *Education*.

on they were possess'd of, with their own Charge of *Jerusalem*, who were also, as *St. James* assures us, *Zealous of the Law*. We have therefore reason to believe, that they would not admit of any *Revelation* that was not very *clear* against the *then* received Opinions. Whatever their own *private* Opinions might have been, yet we have reason to believe that they would not have ventured to *publish* and *practice* Opinions in favour of *Innovation*, without such *Evidence* as as might satisfy *others* as well as *themselves*, if they would preserve the good Opinion of the *Zealots* mentioned by *St. James*, and keep them with their *Zeal* from *Apostatizing* from the *Christian Religion*, notwithstanding *Innovations* so *contrary* to the Opinions they had been bred in. But where can our Adversaries find any *Testimony* so express in the Writings of the *N. T.* that all the *Ritual* and *Ceremonial* Precepts of the *Law* were to be *abrogated* upon the promulgation of the *Gospel*, that even the *Jews* by *extraction* should be *discharg'd* from the *Obligation*, under which they had been formerly, of observing them? Whence can they prove that thenceforward it must have been *unlawful* by the *Law of Christianity* for them to *observe* them,

them, tho' with *no* regard to the *former* divine *Legislation*, which had *impos'd* those *ceremonial* Precepts on the whole *Peculium*, but, on account of the *humane* Authority, whereby *particular Churches* may provide for their *Bodies*, without *imposing* on *other Churches* of equal *Authority* with themselves? Whence can they prove, that even *Gentile Churches*, who *never* were oblig'd by the *ceremonial* Law, whilst they continu'd *Gentiles*, might not by the *Authority* of their *particular Bodies*, resume any of those Rights if they should judge them edifying in their own *Circumstances*, without any *regard* to the *Legislative* Power, by which they had been *formerly* imposed? I know very well, our Adversaries of the Separation are possess'd of Opinions very contrary to what I have now discours'd. But if they will be pleas'd to examine them impartially, they will find no better Authority for them, than the modern *Systems* since, and the *School-men* before, the Reformation, and the *Reasonings* of some *Fathers*, not near to, nor acquainted with, the *Originals* of *Christianity*. But these are Authorities by which they are unwilling to be concluded in *other* Cases. If therefore they will be true to their *Principles*, they will do well to lay  
aside

aside these Prejudices, and see what they can find for those Opinions in the *Scriptures* themselves, which are the only *Authorities* they pretend to follow. But when these Prejudices are laid aside, they will not find those things so *clearly* decided *there* as they have been used to believe. No, nor in the *Writings* of the *first* and *purest* Originals of the *Christian* Religion.

AND yet I do not deny but that *several* of the *Mosaical* Precepts were indeed *abrogated* by the *Gospel*, and so *abrogated*, as that it is now *unlawful* to insist on them as they were then imposed. What I design, is only to shew that the *general* way of *Reasoning* us'd by our *Adversaries*, neither *has*, nor *can* have, the least Countenance in the *Writings* of the *New Testament*. This alone will suffice to shew, that before they can make Application to our Case of *Instrumental Musick*, they should first shew upon what *Consequence* it comes to pass, that any of the *Mosaick* Rites are made *unlawful* by the Establishments of the *Gospel*; and then, that this particular of *Instrumental Musick* is concern'd in that *Consequence*. This has not been, that I know, *attempted* by them, tho' absolutely

v.

The chief new Revelation made to the Apostles, was that the Gentiles might be admitted into the new *Peculium* immediately without *Circumcision*.

ly

ly *necessary*, if they will reason *acurately*. For this purpose, I shall desire them to remember, that the great dispute of the *Apostolical* Age, was concerning the *Coalition* of the *Jews* and the *uncircumcis'd Gentiles* into one *Society* and *Communion* of Gods *peculiar* People, in order to the *partaking* of the same *publick* *Worship* on *Earth*, and their being thereby entitl'd to the *Spiritual* *benefits* promis'd by God, as his part of the *Covenant*, to that *peculiar* People, which he was pleas'd to *own* as *his*, and to receive into his *Covenant*. For the Principal thing design'd in those *new* *Revelations* made to the *Apostles* in the *Acts*, was to shew that the *Gentiles* were to be admitted into the new *Peculium*, without any *Obligation* to observe the *Law* of *Moses*, as it had been *particularly* impos'd on the *Jewish* *Nation*. That is, without any *Obligation* to *incorporate* themselves into the *particular* *Nation* of the *Jews*. This God shew'd by his effusion of his *Holy* *Spirit* on *Cornelius* and his *Companions*, tho' *uncircumcis'd*, purposefully to let *St. Peter* know that they were not to be reputed as *common* and *unclean*, and *uncapable* of *joyning* in *Holy* *Offices* on the *Terms* of the new *Peculium*, on that account *alone* of their not being *Circumcis'd*, as *St. Peter* hath thought before,



before, when he saw the Vision of the *unclean* Beasts and *Reptiles*. The design of this, was not to assert their *actual Holiness*, or being *actually* of the new *Peculium* without *Baptism*, as many of our separating Adversaries have understood it. That was no Dispute at that time; but it was only to let St. *Peter* know that they were capable of being admitted into the *new Peculium* immediately by *Baptism*, without being *Circumcis'd*. So St. *Peter* understood it, who took care they should be *Baptized*, tho' he did not insist upon their being *Circumcis'd*, which he would never have done, if he had thought them as much *excus'd* thereby from *Baptism* as from *Circumcision*. This *Revelation* to St. *Peter*, was that which satisfied the *rest* of the *Apostles*, when they Expostulated with him concerning his freer Conversation with *Cornelius* than was allowable by their former Opinions. Afterwards they were farther Confirm'd by the miraculous effusions of the *Spirit* on the *Gentiles* Converted by St. *Paul* and St. *Barnabas*, without any *Circumcision* that might qualify them for it. But most of all, by those ordinary *Manifestations* of the *Spirit* then accompanying their *Baptisms*, even of Persons *uncircumcis'd*;

nay,

Acts xi. 18.

Acts xiv. 27.

XV. 4. 12.

Gal. iii. 2.

may, which *Circumcis'd* Persons could not pretend to, till they were also *Baptized*. It being the peculiar *Prerogative* of our blessed *Saviour's Baptism*, that it was not only of *Water* but also of the *Spirit*. Thence *St. Paul* argues to the *Galatians*, as a thing very notorious, that they had not receiv'd the *Spirit* by any *ritual* Observances of the *Lam*, but by the *Obedience* of *Faith*. And very solidly, even according to the *Notions* of those times. For the *Holy Spirit* being own'd for the Principle of *Consecration* of the holy People, I mean of the *Mystical*, which was also own'd for the only *true* Consecration; it thence appear'd that *Baptism* alone, without *Circumcision*, was sufficient for admitting a Person into the *Holy People*, which was one of the proper *Titles* of the peculiar *People*, which were in immediate *Covenant* with the *Supreme Being*.

VI.

*NOW* this *Constitution* of the *new Peculium* was perfectly inconsistent with the *Old* one. The *Old* one admitted none to their *Sacrifices*, by which *Gods Covenant* with them was transacted, but only *Circumcis'd* Persons. No *Gentiles* therefore could be *admitted* into it till they were first *Circumcis'd*, that is; *In-*

*corporated* into the *Jewish Nation*, and thereby made liable to all the *Impositions* on that *Nation*: And that by the express *Command* of *God*, who had *exclud- ed* all *uncircumcis'd* Persons from partaking of those *Sacrifices* of the *Jewish Temple*, and consequently from the *Archetypal Heavenly Sacrifices* represented by them, and from all the *Mystical Benefits* of the *Archetypal Sacrifices* which were apply'd to the *Communicants* in the *external Sacrifices*, as well as represented by them. By the *new Covenant* grounded on these *new Revelations*, the *Gentiles* were admitted into the *new Peculium* by *Baptism* immediately, without any *Obligation* to *Circumcision*, or to *Incorporation* into the *Jewish Nation*. Both of them therefore being confessedly *divine establishments*, were to be receiv'd as far as they were consistent with each other. The *first* was to take *Place* confessedly till the *second* was introduced, because so long it had no *Rival* that might pretend *equal Authority* with its self. Afterwards it was to give *way* on account of that *general Authority* every *Legislative Power* has to *repeal* its own *Sanctions*, and on the *general account* that where the *repeal* is not *express*, the *latter Sanction* is to take *Place*, in *Case of inconsistency*, as

being the *Sense* of the *Legislative Power*, at least from that time forwards. This could not have been Disputed, if the *Jews* had *granted*, that their own Establishment was *design'd* only for a *time*. But observing in the Old Testament, frequent mention of an *everlasting Covenant*, it was very natural for them to apply it to *that* of which they were already possess'd, and of which their *Education* had given them so great an *Opinion*. And when this *Opinion* had obtained, it was then very natural for them to gather farther, that God had thereby declared that their *present* Constitution should last for *ever*: and that therefore whosoever should pretend to *repeal* it, either *wholly*, or in any *part*, was for that reason to be presum'd not to be from *God*, because it was in their *Opinion* so contrary to his former express *Declarations* against any *future* Innovation. This Mistake therefore, the *Christians* of that *Apostolical* Age Dispute against. They observe in those Writings of the *Old Testament*, express mention not of one alone, as the *Jews* conceiv'd, but of *two Covenants*, an *old* one which then obtained, and a *new* one which was to *succeed* upon the *abrogation* of the *first*. Then they prove that it was only the *latter* of these

Gal. iv. 24.  
 Heb. viii. 6,  
 §. xii. 24.

these that could be intended to be *everlasting*. That the *former* could not be so, because if it had been so, there could have been *no Place* for the *latter*. There could have been no *second* if the *first* had lasted for *ever*. Besides, because the *first* *Covenant* is called *Old*, and that which is *Old* is *ready to vanish away*, Heb. viii. 13. And because the *Tabernacle* of *Moses* was made in imitation of another *Pattern*; which had been shew'd him in the *Moant*. This was observ'd as well by *Philo* as *St. Paul*. Understanding therefore by the *Tabernacle*, the whole *Mosaical* Dispensation, they thence inferr'd, that all the *efficacy* of *that* was derived from this other *latter* Dispensation; as from that which was *Principal* in Gods *Design*, tho' *latter* in *Execution*, and in order of *time*. Hence it followed in this *Mystical* way of *Reasoning*; (which was indeed the properest way of *Reasoning* in explaining *Prophecies*) that the *latter* *Covenant* was to take place of the *former*, and to be taken so far as a *Repeal* of it; as a *practice* of both of them were mutually *inconsistent*. And *this* way of *Reasoning* will suffice for *abrogating* all that *part* of the *Mosaical* Establishment, which is supposed to be *abrogated* in the *Reasonings* of the *N.T.* and of the *Apostolical* Ages.

I mean with reference to the *Design* of those *Reasonings*, that is, as *Impositions* on the *new Peculium*.

## VII.

Those *Particulars*, were indeed *inconsistent* which are supposed *unlawful* in the *N.T.*

Thence it appear'd that *Circumcision* as a *Condition* of being reckon'd of the *new Peculium*, that is, as *impos'd* on *Gentiles* by *extraction*, must necessarily be taken away before it was possible that *Gentiles*, not yet *Incorporated* into the *Jewish Nation*, could be counted as *Fœderally Holy*, according to those new *Revelations* of the *Gospel*, of which I have already spoken. So also it was necessary that the *Peculium* must no longer depend on the *Temple Sacrifices*. For those were not in the Power of the *Apostles*, nor could they admit whom they pleas'd to them. *They* were perfectly at the disposal of the *Jewish Sanhedrin*, who were profess'd *Enemies* to our *Saviour*, and would admit no *uncircumcis'd* Person to partake in them, nor could do otherwise whilst they *disown'd* the *new Revelations* of the *Gospel* by the *Apostle*. So also that *Ceremonial Holiness* of *abstaining* from certain sorts of *Meats*, could no longer be *required* in order to the *Holiness* of the *Peculium*. For those had never been required from any *Nation* besides that of the *Jews*, and therefore

fore could not be expected from the *Gentiles*, when they were no longer obliged to an *Incorporation* into the *Jewish Nation*, in order to their being entit'led to the highest *Benefits* of the *Peculium*. Nor could the *Jews* insist on these things as requisite for their *communicating* with the *uncircumcised* *Gentiles* in *Holy Offices*, if themselves would partake of the *mystical Benefits* of the *new Peculium*, on its *own Terms*. Their doing so made the *Wall of Partition*, mention'd by the *Apostle*; and made it impossible for them to *coalesce* into *one Body* with the *uncircumcis'd*, as the *new Revelation* of the *Gospel* requires. It were easy by this Reasoning to account for all the *particulars* of the old *Mosaical* Institution, that are suppos'd unlawful in the *Gospel*.

If this which I have given be the true *Original* how it came to pass that some *Mosaick* Rites have been *abrogated* by the *Gospel*; there will thence follow no pretence for *condemning* them as *universally* unlawful now, for no other reason but because they were Duties *then* upon *positive*, as well as upon *Moral* and *universally obliging*, Reasons. All that will follow from this Topick will be, That only *those Particulars* of the *Mosaick* Institution

VIII.

This inconsistency cannot be pretended in the Case of Instrumental Musick.

stitution will be thus affected, that are *inconsistent* with the *Gentiles* free admission to the *highest Priviledges* of the *new Peculium*, immediately without *Circumcision* or *Profelytism* of *Justice*; and which being admitted would have made that *breach* of *Communion* which was principally disputed against by the *Apostles* and *Writers* of the *Apostolical Age*. Those could not be things wherein the *uncircumcis'd Gentiles* were already agreed, as they were in the use of *Instrumental Musick*, in their *Sacrificial Hymns*, and in their *publick Solemnities*. How could that have made a breach between them, wherein they did not differ? How could that have excluded *Gentiles* from the *new Peculium*, without submitting to the *whole Law* of *Moses*, which was already practis'd by the *Gentiles*, before they concerned themselves to *know* what had been requir'd by *Moses*? How could that have been taken for an *Imposition* which they had freely taken upon themselves, without any regard to the *practice* of the *Jews*? Then all that *Dispute* was concerning what might be lawfully *impos'd* on the *Gentiles*, not concerning what may be lawfully *practis'd* by the *Jews* by *Nation*. This is so certain, that even the most *indisputably abrogated*

in-



instance of *Circumcision*, and the *Temple Sacrifices* were used by the *Apostles* themselves, as being *Jews* by *Extraction*; by *St. Paul* himself, the most zealous *Opposer* of those very same Rites, as *impos'd* on the *Gentiles*; and that *after* he had said and done so many things against their *Imposition*. If therefore even these *Particulars*, neither were, nor could be thought *unlawful*, How can our *Adversaries* gather it concerning those many other things against which they can pretend no other *Exception* but their originally *Mosaick Imposition*? The *Apostle* himself rather implies that some of the *Mosaick Institutions* did, and ought to, remain according to the design of the *Gospel*. What else can he mean? when applying that Passage of *Haggai*, concerning the state of the *Gospel*, that *That God would shake not the Earth only, but also Heaven*, he subjoins the event of that *shaking*, and tells us, that it signified the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. What this *shaking* means may easily be understood from what I have already Discoursed. That *Convulsion* depended on the *inconsistency* of the *Doctrine* of the *Gospel*, by which the *Gentiles*

Acts xxi. 26

Hebr. xii.  
26, 27.

were admitted into the *new Peculium* without any *Incorporation* into the *Jewish Nation*, with the *Mosaick Establishment*, whereby the *Peculium* was by God himself *confin'd* to the *Jewish Nation*, and could not be *Communicated* to the *Gentiles* on any other *Condition* than *Profelytism* of *Justice* and *Incorporation*. This new *Establishment* must in course remove all these *Mosaical Constitutions*, which either *suppos'd* or *caus'd* this confinement. But all those other *Mosaick Constitutions* as well *Positive* as *Moral*, which were *consistent* with this *enlargement* of the *Peculium*, could not therefore be thought *shaken* or *remov'd* by it. If therefore they were not *shaken*, what can hinder by the *Apostles reasoning*, why they should not still *remain*? Possibly not as to the *obligation* which they had receiv'd from the *Mosaick Sanction*; yet so, at least, as to continue in their own native *indifference*, which may qualify them for a new *Ecclesiastical Sanction* by the *Power* of the *Church*. Such an *Ecclesiastical Sanction* would plainly suppose no *antecedent Obligation* from the *Law* of *Moses*, and therefore could be no *Imposition* on the liberty of the *Gentiles*, whilst it pretended to no other right of *Obligation* than what it *receiv'd* from their own *Act*.

Nor

Nor is there any thing in this *Obligation inconsistent* with this true *notion* of the *new Peculium*, nor *repugnant* to the *union* of *Jews* and *uncircumcis'd Gentiles* in *one Body*, on the *terms* of the *new Peculium*. Of this nature is the Subject of our present Dispute, I mean *Instrumental Musick*, as impos'd not by a *Mosaical* but an *Ecclesiastical* Authority. I cannot for my part, foresee any solid *Consequence* from this way of *Reasoning* of the *Apostles*, that can possibly affect it.

So far the *Apostles* were from admitting this way of reasoning us'd by our *Adversaries*, of even making *indifferent* things *unlawful*, upon no other account but that of their *former Imposition*, in things *unconcern'd* in the change made by the *Gospel*; that even where there *had been inconsistency*, and therefore a *change* was really made, they yet allow a *reasoning* from the *abolish'd* Constitution of the *Law*, to that which *answer'd* it under the *Gospel*, as far as the *Case* might be prov'd *equal*. *Circumcision* had been *appropriated* to the *old Peculium*, and had therefore *Baptism* substituted *instead* of it, of which the *uncircumcis'd Gentiles* were as *capable* as the *native Circumcis'd Jews*. Yet I have shewn the *Apostle* argues from the *Holiness* of the *Seed* in *Circumcis'd*, to  
 IX. The Apostles argue even in abrogated Instances from the Law to the Gospel, so far as the parity of reason still holds.  
 the

the *Holiness* of the *Seed* of *Baptis'd* Persons. So the *Gospel Priesthood* was not confin'd to the Tribe of *Levi*, or the Family of *Aaron*, as that was instead of which it was substituted. Yet in other things I have given instances of *Arguments* from the *Levitical* to the *Evangelical Priesthood*, allow'd by the *Apostles* and *Apostolical Persons*. So the *Eucharistical Sacrifice*, in which *Gentiles* also might *Communicate*, succeeded the *bloody Sacrifices* of the *Temple*, which had been appropriated to the *Jews* alone: Yet even here also *St. Paul* reasons from one to the other, 1 Cor. x. 18. and *St. Clemens* also in his unquestionable *Epistle* to the *Corinthians*. None can doubt but the precept of not *muzzling* the *Mouth* of the *Ox that trod out the Corn* was *Levitical* and *Temporary*. Yet the *Apostle* argues thence also, that the *Presbyters* also should *partake* in the *Ecclesiastical Alms* which they *ministred* to those who were to be *maintain'd* by them. If this way of arguing be design'd to prove a *Duty* in a matter so *arbitrary* as this is, concerning the *Persons* who were to *partake* of the publick *Contributions*; it will follow that even in these abrogated Particulars, they still judg'd it to be the *Divine Pleasure* that the *old Sanction* should

should still continue, where the *Reason* holds the same. Had the *Reasons* been, without any regard to the *Legislator*, drawn from the *nature* of the things themselves; such might have prov'd the things rather *Prudent* than *Obliging*, and rather fit to be made *Laws* than to have had any Sanction from the former Legislation. But the Reasoning here insisted on, why the *Ox* should not be *muzzled* when he trod out the *Corn*, is to shew the *Sense* of the *Legislator*. *Doth God take care for Oxen? Or saith he it not for our sakes?* 1 Cor. ix. 9. 10.

Why so, if *God* had not been to have been regarded in the *Duty* here insisted on? If as a *Law-maker*, then even the *Sanction* will continue, by which such *Laws* as these obliged formerly: So they will still oblige as *Laws*, whilst the same *reason* continues for which *God* was at first pleas'd to *impose* them. If as an infallible *Judge* of *Reason*, still it will follow, that whilst the *Reason* holds, they will be so far from being made *unlawful*, in such particulars wherein the *Reason* does indeed hold, that their performance will still be *acceptable* to *God*, tho' not *commanded* by him. Either way of Explication is sufficient to overthrow this whole way of *reasoning*, as manag'd by our Adversaries.

But

X.

The same  
Reasons  
which made  
Instrumental  
Musick  
fit for Sacri-  
fices in the  
apostles days,  
make it fit  
still.

But what if we should turn this way of *reasoning*, us'd by the *Apostles*, against our Adversaries? What if we should conclude, That because *Instrumental Musick* was us'd then in their *Temple Sacrifices*, therefore it should still be at least fit and *acceptable* in our present *Eucharistical Sacrifices*? I cannot foresee what they could say, why we should not have *reason'd* as the *Apostles* did; or how the *Apostles* could blame us for doing so; or why our Adversaries *should* blame us, who profess themselves such *Enemies* of *Impositions*, if they did not *impose* upon us more than the *Apostles*, in so easily *condemning* matters of this nature as *unlawful*. They can pretend no more *condemnation* in other places of the Writings of the *Apostles* in *this* Case, than in those *others* wherein the *Apostles* themselves allow this way of Arguing. And I *know* no *reason* from the *natures* of the things themselves, that even our Adversaries can pretend to be *Temporary*, or that will not make *Instrumental Musick* as suitable to our present Worship, as it was to that of the *Apostles*. No sort of *Sacrifices* were more proper for *Hymns* than those that are *Eucharistical*, and such all *ours* are now, but were not so

in the Days of the *Apostles*. And the use of *Hymns* neither is, nor can be denied by our Adversaries, as well in the *private Synaxes* of the *Apostolical Christians*, as in the *Worship of the Temple*. The *Hymn to Christ as a God*, in *Pliny*, appeal'd to in the latter end of the second Century, as a very early evidence of the belief of his *Deity*, seems to have been joined with the *Eucharist*. For *Pliny* tells us, on the same occasion, of the *Covenant* the *Christians* entred into against all the liberties us'd by wicked Persons. And the publick *Singers* are mention'd in the earliest distinct Accounts we have of their Offices, not as newly introduc'd, but as actually obtaining without any memory of a late Original. Had the reasons of the things been all that had been requisite for raising of the *Affections*, I cannot conceive any need our Adversaries can pretend for *Singing*: That does no otherwise contribute to the raising of the *Affections*, than as the assistance and Improvement of the *Imagination* may be supposed to contribute to it. The *Singing* does not add a new Reason, nor improve the old ones, why the *Affections* should be raised. But however they do dispose the *Affections* to follow Reason,

more

*Pli. l. x. Ep.*

97.

more readily and more vigorously than they would if they had not the assistance of a favourable *Imagination*; and that by the Nature of the things themselves; and in that regard, *Musick Instrumental* also was acknowledged to have the same influence that *Singing* had by the *Imagination* over the *Affections*; and to add to the advantages of *Singing Vocally*: So it was that *David's* playing on the *Harp* cured *Saul* of the *evil Spirit*, by curing that *Melancholy* which disposed him to receive the Influences of the evil Spirit: So it was that the like use of *Instrumental Musick* dispos'd *Elisba* for the Influences of the *good Spirit*, by composing that *Passion* which his *Zeal* against the Idolatry of the *King of Israel* had put the Prophet into; it made him capable of being acted by the *Spirit of Prophecy*. For chearfulness of Temper is one of the Dispositions required by the *Rabonical Jews* themselves, for fitting Men for *Prophecy*. That may possibly be the *Reason* why the *Scriptures* mention *Instrumental Musick* as receiv'd in the *Schools* of the *Prophets*, especially when they were actually *Prophecying*; as it should seem

1 Sam. x. 5.

1 Chr. xxv. 1.

to *dispose* them for the freer Influences of the *Divine Spirit*. The *Singing Hymns* to such *Instruments* is call'd *Prophecying*;



in the places now mention'd. So far the nature of the *Spiritual* Worship of the *Gospel* is from *superfeding* this assistance of *Instrumental Musick*, as our Adversaries would have us believe, that on the contrary it contributed to it, if we would rather believe the *Scriptures* and the actual *Opinions* of the *sacred Writers*. So *Miriam* Prophefied with a *Timbrel*, the *Instrument* most us'd by *Women*: So *Samuel's* Disciples, the *Sons* of the *Prophets*, the *Candidate* expectants of that sacred Gift: They also *Prophefie* with a *Psaltery*, a *Tabret*, and a *Harp*, and a *Pipe*: So the ordinary Officers in the *Jewish Liturgicks*, were to *Prophefie* with *Harps* and *Psalteries*, and *Cymbals* according to the order of King *David*, 1 Chr. xxv. 1, 2. And *Jeduthun* is said to *Prophecy* with a *Harp*, to give *Thanks*, and to *Praise the Lord*, v. 3. Why should we therefore think it strange, that the *Church of Jerusalem* in the *Revelations*, should be represented *Harping* with the *Harps of God*? Rev. v. 8. xiv. 2. xv. 2. We see it was the proper Employment of *Prophets*, according to the sense of the *sacred Writers*; that is, of those wherein that *Church of Jerusalem* did so much abound. How could those *Sacred Writers* judge *Instrumental Musick* improper for a *Spiritual* Dispensation, when they thought it so

use-

*useful* in an *ordinary* way, to *dispose* Men for the receiving the *Spirit* of *Prophecy*.

XI.

The *Benefit* of *Musick* in *Holy Offices* thought *natural*, and not ascrib'd to any *extraordinary Providence*.

If our *Adversaries* would *learn* from the *Scriptures*, they should reason from the *Opinions* received in the *Ages* of the *Sacred Writers*, rather than from *prejudices* imbib'd from *Modern Systems*. That would be the way to *reason* as they did *then*, and the best expedient for finding the *Sense* of them who were us'd to that way of *Reasoning*. They pretend that all the efficacy of *Instrumental Musick* then, was due to a particular *Interposition* of God seconding his own *Institution*. Had the *Institution* been singular and different from the *Customs* of other *Religions*, or the *event* other than what would have been expected, according to the *opinions* then receiv'd among those who had no regard to the *Mosaical Institution*; there had been indeed some pretence for ascribing the *Benefit* rather to the *extraordinary* *Interposition* of *God*, than to the *Natures* of the *things* themselves. The *jealous* *God*, who will not give his *Glory* to another, makes choice of the most *unlikely* means in the *opinions* of those with whom he has to deal, when he designs to challenge the *Glory* of the *event*

event, entirely to himself. So it was when he was pleas'd to restore the *Sight* of him that was *born Blind*, by anointing his Eyes with *Clay*: So when *Naaman* was to be Cured of his *Leaprode* by Washing in *Jordan*, rather than in *Abana* and *Pharpar*, the Rivers of his own Country: So when he reduc'd the *Numbers* of *Gideon's* Army, from many *Thousands* to 300. Here, on the contrary, those very means are us'd, which even the *Heathens* themselves had agreed on as most *naturally* conducive to the same end, and which least *needed* an *extraordinary* Interposition of *Providence*, in the *Opinions* of those who were to use them: It was easy to foresee that they would ascribe the event to the natural Course, of second *Causes* themselves, and that, in the way of *reasoning* suited to their Capacities, they would also think they had *reason* to do so, and that *God* intended they should do so, whilst he signified nothing to the contrary: And therefore *God* must have indeed intended they should think so, if he did at all intend they should understand him rightly: And who can think *Saul's* Servants particularly *inspired* when they recommended a *Musician* to their Master, as an expedient against the Ailings caused by the

*evil Spirit*? The reason in all likelihood why they recommended it, was because they knew it a likely Cure of *Melancholy*, and they believed withal, that when the *Melancholy* was cured, the *evil Spirit* who was confin'd to *Rules*, could not exercise his Malignity on a subject *indisposed* to receive his Influences. This is a plain Account how the thing might be done, in their *Opinions*, by *Instrumental Musick*, as an ordinary means, without any pretence to *Revelation*, which they neither did, nor had any reason, to pretend to. The like Account seems most probable of the Case of *Elisha*, when he also made use of *Instrumental Musick* for disposing himself to receive the Spirit of *Prophecy*. He pretends no *Revelation* for it; nor indeed could he do so, if he was yet *indispos'd* for it, till he had us'd the remedy of *Musick*. For if he had been capable of *Inspiration* without the use of *Musick*, he might as easily have answered the *principal* Question demanded of him, as have used one *Revelation* for an expedient to qualify him for a *second*. But it has appeared that the *practice* was already received in the *Schools* of the *Prophets*, which might easily put *Elisha* in mind of it, when he found his case required it. And for its being receiv'd; in  
hose

those *Schools*, no *divine Revelation* is, that I know, so much as pretended. The most likely original therefore, is its *natural* conduciveness to dispose the Mind for being acted by *Prophetick Inspirations*. The *Heathens* used it for that end, purely on account of its *natural* usefulness for that purpose. The *Priests* of *Cybele*, the *Galli*, advanc'd their *Enthusiasm* by the use of *Cymbals*: So did the *Baccha* in the Rites of *Bacchus*, who for the time were transported besides themselves, and knew not what they did; so absolutely they were under the power of that emotion of Mind which they believed *Prophetick*. They brought themselves to that Condition among other means, by this also of *Instrumental Musick*. The Passage of *Nero*, ridicul'd by *Persius*, is famous to this purpose: *Torva Mimalloneis imple-runt cornua bombis*. To the same purpose, I conceive, may be referr'd those Passages of the *New Testament* that require our *rejoicing always*; that forbid our grieving, as well as *quenching*, of the *Holy Spirit*; that require perfect *Concord* between *married Persons*, that their *Prayers* might not be *hindred*. By all these things it appears, that, in the received *Opinions* of those *Ages*, *Cheerfulness* of Temper was thought to *dispose* for the

Influences of the *good Spirit*, and *Melancholy* for the Influences of the *evil* one; and that *Musick Instrumental*, as well as *Vocal*, contributed to promote that *Cheerfulness*, and to remove that *Melancholy*. These *Opinions*, being *supposed* and *alluded* to in the *Scriptures*, ought therefore to be taken for the measures of *Interpreting* them. And what is there in this Hypothesis, that can, in Reason, be *suppos'd Temporary*? Can we suppose God to have made *new Rules*, for the Influences of the two Spirits now, that were not in the Age of the Apostles? Or, supposing the Rules the same, Can we suppose any Change in the Nature of Instrumental Musick, that may now make it unuseful, for those very same ends, for which it was then believ'd so very Advantageous?

## XII.

The Influences of *Good* and *Evil* Spirits upon *Man*, such as may be promoted or obstructed by *Instrumental Musick*.

OUR Adversaries, who have been always more intent on the *Words*, than the *Reasonings* of the *Scriptures*, have not, I think, so well consider'd the Rules of Providence, by which both *Spirits* are confin'd in Acting upon Mankind. The rather, because they are rather *supposed* than *delivered* in express Terms. But God does not deal with Mankind *Arbitrarily*, nor suffer *Spirits* to Influence

ence him otherwise, than may be consistent with that *Free will* that he has given him, in order to the making him capable of *Rewards* and *Punishments*, and of *Political Government*. That the *good Spirit* suggests *good Thoughts*, and that the *evil Spirit* tempts by injecting *evil* ones, is undoubtedly supposed in the *Scriptures*. But the *manner* how this is done, is not so clearly Explain'd. Yet it is certain, that *neither* of them do it to the *uttermost* of their *Natural Power*. The *Holy Spirit* being *Omni-potent*, could do more *Good*; and the *Evil Spirit*, tho' *Finite*, yet being so much *Superiour* to *Man*, could do more *Mischief* than we see is done by them. They *might* assume *Bodily Shapes*, and propose their *Arguments* as *visibly* to us, as we do to one another. But this is not the way of *Conversation* observ'd. They might impress *Ideas* *immediately* upon our *Imagination*, if God had been pleas'd it should have been so. But that had been too great an *Imposition* upon our *Humane Liberty*. As for that *immediate* *Conversation* with them which *separated Spirits* have with each other, of that we are *incapable* whilst we ourselves are in *Bodies*. Even our *superiour* *Soul*, uses the *Imagination*, and is inca-

pable of framing any *distinct Ideas* of things that are not *Material*. The way therefore remaining, how *Spirits* may Influence us, without *violence* to our *Liberties*, is by their *Exciting* or *Compounding* Ideas already in us on fit *Occasions*, when external *Objects* are before us, that may *Invite* us to what is *Good*, or *Insnare* us to what is *Evil*. So the *Inspiration* of the *Good Spirit*, is call'd *ἐπιμνησκαι*, a putting us in *Mind* of what we knew before, on the *Season* wherein we are to *Practice*. For the adapting *Thoughts* to the *Seasons* of *Practice*, is that upon which the *Event* does principally depend. This therefore the *Good Spirit* may do undoubtedly, as well in *Ideas* of the *Understanding*, as of the *Material* Faculties. And there was no sort of *Prophecy*, wherein both sorts of *Faculties* were not concern'd. *Prophetick Dreams* had their principal Scene in the *Imagination*. *Prophetick Visions* not only there, but also perhaps in the *External Senses*. The *Bath Col.* was to the Sense of *Hearing*. Even the *Mosaic* Degree of *Prophecy*, was a *Conversation* with the *Deity*, under a *sensible* Representation, tho' not of any particular *living Creature* that might have been Represented by an *Image*. The

*Jews*



*Jews* therefore do reasonably require in him who would be dispos'd for the *Spirit of Prophecy*, a lively *Imagination*, as well as a good *Understanding*. So that no good *Man* who wants either of them, is by his *Goodness* alone, dispos'd, as is requisite, for receiving the Gift of *Prophecy*. But the *Imagination* requisite for the Influences of the *Good Spirit*, was such as was *Calm* and *Sedate*, free from tumultuous *Passions*, and ungovernable *Fancies*, and consistent with the most accurate use of *Reasoning*. This therefore was the Reason, why the first *Christians* imputed the *Heathen Divinations* of the *Pythia*, the *Sibyls*, the *Baccha*, &c. rather to *Enthusiasm* and *malignant Spirits*, than to a Gift of truly *Divine Prophecy*, because of the *Brutish Transports*, and indecent, undisciplin'd, Behaviour, into which those Persons were driven, when they surrendred themselves to the Conduct of those pretended Deities. And what difficulty is there, why grave and grateful Tunes of (*Instrumental* as well as *Vocal*) Musick might not contribute to the allaying the *Passions*, and to invigorate the *Imagination* to such a degree, as would still be consistent with *Decorum*, and perfect *Subjection* to the Nobler *Faculties*, which

this Divine Principle kept in possession of their Native Right of Government? On the other side, the *Evil Spirits* were not believed, in the Apostles Days, so pure from *Matter* as they have been since the modern *Aristotelean* Philosophy, received at Second-hand from the *Spanish Arabians*, has prevail'd. It was rather the *Grossness* of their *Aërial Cloathing* that was then thought to *Confine* them to these *Aërial Regions*, and to make them need the *Nidour* of *Bloody Sacrifices* for their *Nourishment* and *Delight*, and that inclin'd them to that *Malignity of Nature*, that made the *Devils*; that ungovernable *Pride*, that *Envy* at the Prosperity of others, that *Relish of Cruelty*, and doing ill Offices to their fellow *Creatures*, which are the *Characteristicks* of those *wicked Beings*. This being suppos'd, must make them incapable of *Acting* the reasonable, but only the inferiour material, *Faculties*. Their Power therefore was conceiv'd to be only in the *Imagination*, and the *material* *Faculties* depending on it. These being suited to their *degenerated Nature*, they can therefore *Act* upon them as far as the *Rules of Providence* shall give them leave, for the tryal of *free Agents*, in order to *Rewards* or *Punishments*.

Their

Their way of *Tempting* therefore, is to awaken those *Ideas* which lie *Dormant* in the *Imagination* and *sensitive Memory*, as the effects of *vicious Inclinations*, confirm'd by frequently repeated *vicious Acts*. I mean, to awaken them at the *Presence* of *vicious Objects*, and suitable *Opportunities*. This may be allow'd them, if they be permitted to *Act* upon the *Brain*, the *Seat* of the *Imagination*, and the other *material Faculties* and *Ideas* which raise the *Passions*, and make them *Head-strong*, and consequently affect the whole *Body*, in the *Disturbances* following upon them. Accordingly *Madnesses*, which arise from Disorders of the *Brain*, were usually ascrib'd to *Devils* in those Times. The Excellent Mr. *Mead*, has long since made this Observation on those Words of the Evangelist: *He hath a Devil, and is Mad; why hear ye him?* Joh. x. 20. So having a *Devil*, is the same with being *Mad*, in the Language of that Age. *Thou hast a Devil: Who goeth about to kill thee?* Joh. vii. 20. And when the *Jews* charge our Saviour with *Inconsistency* in his Discourse, they tell him that he had a *Devil*, Joh. viii. 48. but more plainly v. 52. *Now we know that thou hast a Devil; Abraham is dead,*  
and

Apology.

and the Prophets, and thou sayest, If a Man keep my saying, he shall never taste of Death. So St. John x. 21. These are not the Words of one that hath a Devil. From the Coherence of our Saviour's Discourse, they infer that he had no Devil. The same Opinion is represented by St. Justin Martyr, as the Sense of the Christians of his Age, that Mad Persons were believed to be *Demoniacks*. As therefore King Saul was Punished by having an evil Spirit sent him from the Lord; so also, frequently in the Poets, the ancientest Writers of the Greeks, and the Personators of the eldest Antiquities they knew of, it is mentioned as the Punishment of *piacular* Persons; that they were delivered over to *Furies*, and by them alienated from their Senses, and driven into *Madness*. So in the Case of *Athamas*, of *Hercules*, of *Alcmaeon*, of *Orestes*, &c. And their Cure was usually by *Expiations* and Offices of Religion, rather than *Physick*, which proved the Aylings to be caus'd immediately by *Spirits*. Yet sometimes also by *Physick*, which proved withal, that the *Disposition* of the matter was removeable by *Natural Expedients*, and that when it was so, the *Evil Spirits* had no longer Power to molest those  
 who

who were so Cur'd, by the Rules pre-  
scrib'd to them by Providence. This  
*Hippocrates* proves particularly in the  
Case of the *Morb. Sacer.* Besides these  
*Distractions of Mind*, there were also  
other *Aylings* and *Diseases* inflicted by  
way of *Punishment* on Criminals by the  
Sentence of God, and the Intervention  
of *Evil Spirits*. Such were the *Falling-  
Sickness*, such were *Aylings* returning  
with the Changes of the Moon, such  
were *Leprosies*, such several sorts of *Fe-  
vers* and *Agues*, such all those Molesta-  
tions which were removable by *Charms*,  
and the like suspected means of *Cove-  
nants* and *Intercourse* with *Evil Spirits*.  
For it was the receiv'd Opinion, as  
*Tertullian* shews, that the *Devils* could  
Cure no *Maladies* but such as had been  
caus'd by them, by ceasing to use the  
*Means* that had caus'd them, when they  
were adress'd to in the ways appoint-  
ed by themselves, and permitted by  
Providence for the *Punishment* of those  
who rely'd on them, and maintained  
such unlawful *Intercourse* with the *Spiri-  
ts* that had appointed them. They  
did not so much as pretend to Cure all  
sorts of *Diseases* by *Charms* and *Expi-  
ations*. I believe all those *Diseases* which  
were so Cured, may be reduc'd to the  
Brain;

de Morb.  
Sac.

Brain; that part which I have shewn was thought liable to the *Devils Influences*. I mean, including the *Spinal Marrow*, which is of the same Nature with the *Brain*. This also is included in the Part allowed to the *Devils* to Act by the Romancer, under the Name of *St. Clemens*, in the third Century; and therefore a good Witness of the *Opinions* receiv'd among the Christians of that Age. This is express'd less clearly in the *Recognitions*, whereof we have only the Translation by *Rufinus*, in these Words. *Ante omnia ergo intelligere debetis deceptionem Serpentis antiqui & calidas ejus suggestiones, qui quasi per prudentiam decipit vos, & velut ratione quadam serpit per sensus vestros; atq; ab ipso vertice incipiens, per interiores dilabatur medullas; lacrum magnum computans deceptionem vestram.* But more clearly in the *Greek*, perhaps more Faithfully preserved in the *Clementines*: Περ πάντων ἔν ἐννοηθῶναι ὀφείλετε τῷ τῷ ἐν ὑμῶν ἀτατῶν ὀφείως κερκερῶν ἐπίνοιαν. ὅς φρονίμως ὑμᾶς ἀπατᾷ, ὑποχεσσει κρείττον ῥογισμῶ, ἔρπων ὑμῶν ἐν τῷ ἐγκεφάλῳ εἰς τὸ νωπαῖον μυελόν, καὶ μέγα κέρδι ἠγέμευ ἢ ὑμετέραν ἀπίπῳ. It is no great matter whether the *Tradition* be true, that is mentioned by the Ancients, that the *Spinal Marrow* of a Man, when corrupted

Recog. l. v.  
c. 17.

Clem. Hom.  
κ. c. 10.

rupted turns into a *Serpent*. Such as it is, we have it from Authors ancient, and not contemptible, *Ovid*, *Pliny*, *Plutarch*, and *Ælian*. However, we know, even pretended *Physiology* is taken, by the *Mystical* Interpreters of the *Old Testament*, as a Rule of *Mystical* Interpretation, and doth really serve the end of God, for recommending *Mystical* Senses to the observation of the Reader, better than truer *Physiology*, that had not been so well understood by the Readers of those *Times*. Besides, we know what a Subject the *Fall of Man*, and the *Devils* concern in it, under the Allegory of a *Serpent*, the *Old Serpent*, as he is called in the *Revelations*, afforded of *Mystical* Interpretations. We know withal, that even among the *Heathens*, a lower sort of *Demons*, especially those called *Heroes*, were usually represented under the Symbols of *Serpents*, possibly in memory of this Scripture History, as has been observ'd by the late Learned Bishop of *Worcester*, in his *Origin. Sacr.* Why might not then this Natural History be adapted to signify the *Seat* of the *Devils* Influence? There is a not-unlike Experiment pretended by the *Pythagoreans*, for Explaining their *Symbol* for *Abstaining* from

*Ovid. Met.*

xv. v. 389.

*Plin. N. H.*

x. 66.

*Plut. Cleomen.*

*Æli. de animal. l. 1.*

c. 51.

*whaues*, the rather apposite to this purpose, because they, as well as our *Sacred Writers*, *design'd mystical Senses*, especially in their *Symbols*. But I cannot allow my self at present, to follow this Argument as far as it would lead me. It suffices now, to observe that this *Hypothesis* seems generally alluded to in the *Sacred Writers*, especially of the *New Testament*, and therefore cannot indeed be thought so *precarious* as our Adversaries might otherwise conceive, if they will suffer themselves to be led away with *popular Prejudices*, without *examining* it. The *New Testament* plainly enough distinguishes the Gift of *Healing*, which Cured *Diseases* not caus'd by *Devils*, directly from the Curing *Infirmities* caus'd by *Devils*, which were sufficiently Cured by casting out the *Devils* that caus'd them. And I think also, that they mention no Aylings of the latter sort, which may not be accounted for by their Power allow'd them by God on the Parts now mention'd. However, this *Difference* between *Divine Prophecy* and *Diabolical Enthusiasm*, seems to have been generally agreed on, that *Prophecy* requir'd *Imagination*, but perfected and duly *subordinated* to the Nobler Faculties; but *Enthu-*  
*thu-*



*thusiasm* went no farther than the *Imagination*; and therefore disorder'd and hindred the *Understanding*, and the immaterial Faculties depending on it. And our Adversaries must be very difficult indeed in their Concessions, if they can doubt whether *Instrumental Musick* can affect the *Imagination*, so as to Compose or Disorder it. Yet this alone is sufficient for disabling *Devils* to Influence it, if their Power be confined by Providence to disposed Matter, and *Musick* may indispose the *Imagination* for their Influences, and it be not withal, in their Power to make or hinder Dispositions.

BUT our Adversaries have a strange XIII.  
 Notion of the *Spiritualness* of our *Christian* Religion, as if all *Bodily* and *External* Assistances were now perfectly *useless* and *inconsistent* with the Nature of our present Dispensation. On this account, they are averse to all Assistances of our *Senses*, as well as this of *Instrumental Musick*. But why should God have Instituted *Sacraments* for Assisting our *Senses*, if the whole kind of such Assistances had been so derogatory to the Nature of his new Establishment? Why should he have allow'd even *Vocal*

Such a Notion of the *Spiritualness* of our Religion as makes *unable* of *Sensible* Assistances, is fundamentally *inconsistent* with the Doctrine of the *Apostolical* Age.

*cal Musick*; if even our *Senses* could contribute nothing to the raising of the Devotion of our *Spirits*? I know our Adversaries are more willing to impute this *Usefulness* of *Instrumental Musick*, rather to the extraordinary Interposition of God, seconding his own Institution. But why should they think it derogatory to the Providence of God, that he should make use of the Power, himself has given to the Natures of Things? Or why should they deny the Experience of so many *Heathens*, who, tho' they regarded not the Institutions of the God of the *Jews*, yet receiv'd the same Practice of *Instrumental Musick*, on account of the Devotion they pretended to feel rais'd in themselves by it, in their several false Religions. This could be imputable to nothing but the Natures of the things themselves. But where have they learned such a Notion of the *Spiritualness* of the *Christian* Religion, that should exclude the *Use*, or even the *Necessity*, of *Corporeal* Assistances. The Scripture is not more express in requiring a *Spiritual* Worship, than it is in requiring that also of the *Body*. Our *Bodies* are *Temples of the Holy Ghost*, and we are accordingly requir'd to *Glorifie God in our Bodies*, as well

well as our *Spirits which are his*, 1 Cor. vi. 19, 20. *The unmarried Woman*, is so to care for the things of the Lord, that she may be Holy both in Body and in Spirit, vii. 34. We are to present our Bodies a living Sacrifice, holy, acceptable to God, which is our reasonable Service, Rom. xii. 1. And our whole Spirit, and Soul, and Body, are to be preserved Blameless unto the Coming of our Lord Jesus Christ, 1 Thes. v. 23. If Service be expected from the Body as well as the Spirit, How can it be disagreeable to the Nature of our *Spiritual* Religion, that such Parts of *Bodily* Worship may be retain'd or introduc'd as may in their own Nature contribute to the Worship of the Spirit? There was indeed near the *Apostles* times, an *Opinion* introduc'd among the *Philosophers*, *Nu- menius* perhaps may be the first that brought it in, from whom *Porphyry* owns *Plotinus* to have borrowed what he has to this purpose, That the Soul alone was the *Man*, and that the Body was no part of the *Man*, but a Prison to the Soul, and therefore preternatural to it, and to be avoided by it, that it might be qualified for a perfect State. And these did indeed so insist on the *Spiritual* Nature of Religion, as to dis-

charge the *Body* from any share in it. The *Good Man* with them was the only Priest, the *Soul* it self the only acceptable Temple, the Devotion of the Mind the pleasing Sacrifice. And the the way to union with God, was to alienate themselves as much as was possible from the *Body*, and from the *external Societies* of Men, and to enure themselves to abstracted Operations of the Mind, in order to the Cultivating of the Spirit, which was the only Power that they thought capable of an Union with the Supreme Being. This is that *Philosophical Religion* so much Celebrated by *Plotinus*, *Porphyry* himself, and *Hierocles*, and several other of the later Philosophers. *Porphyry* particularly was very much pleas'd with it, as appears from his Sentences, and his Books *de Abstinentiâ*, but especially from his Epistle to *Anebo*, where he does by these Principles undermine all Obligation to the *Externals* of the *Heathen*, as well as the *Christian Religion*. This put him on Starving himself in his *Lilybean* Retirement, if his Master *Plotinus* (whom he follow'd in these Opinions) had not reclaim'd him. This seems to be the Original of all that *Enthusiasm* that has decry'd the external Ordinances and Sacraments

Ap. Jambl.  
de myst E-  
gypt.  
Porphy. vit.  
Plotini.

craments even of *Christ* himself, upon Pretences to greater Perfection, and several Fancies of the old *Monks* relating this way in *Anastafius Sinaita*; of the Popish *Mystical Divinity* and *Quietism*, of the *Familists* and *Quakers*, of the *Bourignonists* and *Philadelphians*, &c. It is strange, our *Presbyterian* Adversaries who dislike these *Consequences* in others, so destructive of their own Discipline, are notwithstanding insensible of the advantage they have given to others, of justifying *Separation* from *themselves*, by these Pretences of the *Spiritual* Nature of the *Evangelical* Worship, by which themselves defended their own *Separation* from their own Superiours. This might at least have warned them to a more accurate Examination of the Principle, when they found they could not justify the *Consequences* which followed from it. For us it is abundantly sufficient that this *Doctrine*, tho' taught by the Adversaries of the Apostles Age, was notwithstanding perfectly different from the Sense of the *Apostolical Church* it self. The *Hereticks* by this means evaded the *Resurrection* of the *Body*, pretending the *Resurrection* promis'd was already past, in their *mystical Resurrection* from Sin. For the rising of the *Body* could not be

thought a Reward, if the being in the *Body* was preternatural, and a State of Punishment. Thence also it proceeded, that so many of those first *Hereticks* defiled the *Flesh*, as not belonging to them, and condemn'd *Marriage*, as contributing to confine Souls to Bodies, upon this very Pretence of being themselves *Spiritual*, and being therefore for a more *Spiritual* way of *Worship*. But it is as certain, that this *Doctrine* was different from the *Doctrine* of the *Apostles*, as it is certain the *Apostles* were for the Holy Treatment and Resurrection of the *Body*, and that they Condemn'd those for *Hereticks*, who Reason'd from this Principle insisted on by our Adversaries, of which they had otherwise no better means of Information. How therefore can our Adversaries Reason loosely for the *Reformation* of Christianity from that same Principle which we see was contrary to the very Foundations of truly *Primitive Apostolical Christianity*? Which was the Foundation of most of those *Hereses* which were then Condemn'd by that Unquestionable Authority.

## XIV.

The same Reason that prov'd *Bodi-*

FOR my part, I can see no *Difference*, in this particular, between the *Old* and the

the *New Peculium*. We have *Bodies* as well as they, and of the same frail Make and Constitution as theirs were. Our Souls are also of the same Kind, as dependent on our Bodies as theirs, and as apt to be Influenc'd by them. *Providence* has impos'd no new Rules, that we know of, for the Influences of *Good* and *Evil Spirits*, from what were impos'd then. What then should hinder, but that still our Minds should be Influenc'd by the *Good* and *Evil* Dispositions of our *Bodies* as much as formerly? And that in order to the receiving the Influences of both sorts of *Spirits*. And certainly they cannot think that *Musick* has lost any of that Influence on our *Bodies* that it had formerly. How can they therefore doubt, but that it might still have the same effect on the like *Bodies*, alike Influencing the same kind of *Souls*? The Church is still as much a Body as it was then, and as much oblig'd to Worship God in Assemblies, tho' not confin'd to one particular Nation, as it was then. And the Apostle requires that all Acts of the Worship in Assemblies, were to be perform'd with a design of Edifying the whole Assemblies. He permits no Exercise of Gifts, even of the Divine Spi-

ly worship  
useful in the  
*Mosaick* Dis-  
cipline,  
prove it so  
still.

rit there, but such as were for common Edification. But the Edification of Assemblies is not otherwise performable than by Sensible and Corporeal Significations. These are the only means by which the whole Body can Communicate in the Devotion of every particular, by which they can mutually give and receive Edification. It is therefore still as impossible to signify a great Honour for the *Deity* Ador'd in such Assemblies but by Signs greatly affecting the very Senses. And what is done in the Name of the whole Body, ought to be suited to the Dignity of the Body represented. That must be by Signs by which Bodies usually signify their great Respect by the Customs of such *Bodies*. But *Bodies* do not usually signify their great Respect in their Worldly intercourse otherwise than by *Pomp* and *Magnificence*. They cannot therefore signify it in Affairs of *Religion* by Signs, mean and ordinary. Especially if their Design be to signify it to the Senses, and for the Edification of others. For certainly Signs which signify a mean or no Respect on other occasions, cannot be thought to signify a great one in the Affairs of *Religion*. It is on the contrary taken as an Affront to *Hon-*



our excellent Persons in a way unsuitable to their *Character*, tho' the same Significations might justly be reputed *Honourable*, if perform'd to an inferior Person to whom they had been proportionable. This Consideration must make all Significations short of the utmost that can be done dishonourable when paid to an Infinitely Perfect Being. The *Magnificence* therefore of the Worship of God, ought to be such as it us'd to signify the greatest Respect to the Senses of the *Spectators*, if the Respect be to be signified Sensibly. I know not how our Adversaries can deny any part of this Reasoning on the Principles now mentioned.

## XV.

BUT I know they do pretend Authority for this way of Arguing, *God is a Spirit*, says our Saviour, *and they that Worship him, must Worship him in Spirit and in Truth*, St. Joh. iv. 24. This is spoken with relation to the Worship of the *Jews* at *Jerusalem*, and the *Samaritans* on *Mount Gerizim*; and therefore must signify something Spiritual in the *Christian* Religion, which was not so in the Worship of the *Jews* and the *Samaritans*. But this might very well be true without making *external* Wor-

The VVorship of God in Spirit, not oppos'd to that which is Sensible & Corporeal, but to the Literal Sense of the Law of *Moses*.

ship inconsistent with the *spiritual* Nature of the *Christian* Religion. The true Account of this Matter, I take to be this: That in what was common to the *Jews* and the *Samaritans*, there were two Parts, the *Sensible* and the *External* Part, which was proper to themselves, and which the *Christians* were not concern'd in; and the *Mystical* and *Spiritual*, which was principally design'd by God, which was thenceforward to obtain as the peculiar Glory of the *Christian* Religion. So the *New Testament* is oppos'd to the *Old*, that it is not of the *Letter* as the *Old* was, but of the *Spirit*, 2 Cor. iii. 6. that is, that the *New Testament* is really the same with the *Old*, the same thing in the *Spiritual* Sense, which was prefigur'd by the *Literal* Sense, of what was enjoyn'd on the *Jews* then. Thus the *Letter* and *Circumcision* are taken for *Circumcision* in the *Literal* Sense, Rom. ii. 27. by a known *Hendiadis*, and *Circumcision* of the *Heart*, is said to be in *the Spirit*, not in the *Letter*, v. 29. So the *Service in newness of the Spirit*, is oppos'd to that which had been in *the oldness of the Letter*, Rom. vii. 6. And when the *Jews* understood our Saviour's Discourse concerning *Eating his Flesh*,  
and

and Drinking his Blood in a Carnal Sense, he Corrects their Mistake, by telling them, *That the Words he had spoken to them were Spirit and Life*, St. Joh. vi. 63. that is, by warning them, that his Words were to be understood not *Literally* but *Mystically*. *Life* is join'd with *Spirit* in our Saviour's Words, exactly as it is by the Apostle, when he also tells us, that the *Letter killeth*, but the *Spirit giveth Life*, 2 Cor. iii. 6. intimating, that the *Life* promis'd by *Moses*, when he set *Life* and *Death* before the *Israelites*, was not to be expected from the Observation of the *Literal* Sense of the *Mosaical* Law, but the *Mystical*, which was a strong Obligation to the *New Peculium*. Because the *Mystical* Sense even of the *old Law*, which was the principal Sense design'd by God, was suppos'd to be the same with the Gospel. So *Spirit and Truth* are also fitly join'd together in the Discourse of our Saviour with the *Woman of Samaria*. For the *Mystical* Sense, was the Sense truly intended by God, and the *Literal* no other wise then as conveying the *Mystical*. The *Truth* here is also oppos'd to the *Shadow*. So the Apostle tells us, that the *Law was a* Heb. viii. 5.  
*Shadow of things to come*, that is, x. 1. Of Col. ii. 17.  
those

those which were to be fulfilled under the Gospel. The *Shadow* is oppos'd to the *Body* that causes it, therefore the Word *Body* as signifying *Truth* in opposition to the *Shadow* of the *Body*, is apply'd to the *Realities* of the Gospel, even in things not properly *Corporeal*. So *the fullness of the Godhead* was said to dwell in our blessed Saviour *Bodily*. Not like that which was in the *Tabernacle of Moses*, which was but a *Shadow* of the true *Tabernacle*. That the *Mosaick Tabernacle* was but a *Shadow*, was granted by the *Mystical Interpreters* of the *Law*, as appears from *Philo*. They gather'd it from the Name of *Bezaleel* who made the *Tabernacle*, which signifies so, and from its being made in Imitation of the *Pattern in the Mount*, which *Pattern* the *New Testament Reasonings* suppose to be meant of the *Gospel*. This way of *Reasoning*, tho' it would be *precarious* in other things, yet is the properest for understanding *Prophecies*, which were usually understood by the God that gave them in that Sense which seem'd otherwise most remote from their *Literal Signification*. This is so notorious, that not having leisure for it, I cannot think it necessary to heap Examples. Our Saviour's Design there-

Col. ii. 9.

Heb. viii. 2,  
5. ix. 24.

Ερμηνεύεται εν Βε-  
σαλειλ, εν  
σκιαι ο θε-  
ος. Philo.  
Alleg. Leg.  
l. 11. p. 79.  
εν σκιαις  
ποιων ερ-  
μηνεύεται  
de Plantat.  
Noe. p.  
218. ερ-  
μηνεύεται  
εν σκια θε-  
ου de Somn p.  
596.

therefore in this Discourse with the *Woman of Samaria*, is to shew that the confinement of the solemn Worship of God to one Place, either *Jerusalem* or *Mount Gerizim*, was disagreeable to the *Nature* of the Worship of the *Gospel*, and therefore to be *Abrogated* by it. And as to that particular Design, I take our blessed Lord's Reasoning to be this. The original *Consecration* both of the *Tabernacle* and the *Temple*, was by the Descent of a Luminous Body on them, as a *Symbol* of the Majestatick Presence of God, which the *Rabbins* call a *Schechinah*. This visible Appearance at first, was suppos'd to be the cause of the *Consecration*, which lasted afterwards, long after the visible Appearance it self had disappeared, as the *Jews* say it did under the second *Temple*. This way of *Consecration*, confin'd *Consecration* to Places. The *Schechinah* it self, as a Body, could not be otherwise than confin'd. And whilst God was pleas'd to reserve this Power to himself, that besides the *Consecration* of Men, which was requisite to separate the Place *Consecrated* from common uses, no Place however should be counted Holy, till God himself had signified his own Acceptance of it, by  
such

such a visible *Symbol* of his own Presence; it followed necessarily, that if God shewed this *Symbol* only in one Place, no other Place besides that one could be counted Holy as accepted by him. But the true Presence of God signified by that *Symbol*, our Saviour observes, and that by the *mystical* way of *Reasoning* then receiv'd, to have been suitable to the Nature of God himself, who was a Spirit, and therefore Spiritual, and might as well be (if God pleas'd) in Places where no such Appearance was to the Senses, as where it was. Withal, that these invisible *Archetypes* were the Eternal things that were to hold when the visible *Ectypes* were abolished; this was also granted him in the *Platonick* Reasonings of that Age. When therefore the Gospel was to take place, which was a State of those very *Archetypes* which were Prefigur'd in the Law, from that time forward God was not to insist on that way of Consecration, by visible *Schechinahs* which had been required before. But as the separation of a Place from common use, was sufficient on Man's part to Consecrate it, if God should be pleas'd to accept it; so when this way of signifying the Divine acceptance immediately by a *Schechinah* was laid aside, the Divine acceptance would

would be sufficiently signified by the acceptance of the Priest whom God had Invested with an indefinite Authority, of not only representing, but obliging, him to ratifie what he was to do in his Name, in things wherein God had not particularly oblig'd him to expect a more particular Signification of his Pleasure. When therefore this mystical Dispensation was to take place, then as every City was to be equal with Mount *Gerizim*, or even *Jerusalem* it self, then the Bishops of particular Cities, were to be equal with the High-Priest of *Jerusalem*, and might as freely Consecrate as he, and exercise the supreme Power of the Evangelical Mystical Sacrifice within his own Jurisdiction. This I take to be the true Design of our Saviours Discourse in that Place, to prepare both *Jews* and *Samaritans*, not to be surpriz'd at this Change, which was punctually fulfill'd in the Event, how contrary soever it seem'd to their present receiv'd Opinions and Expectations.

## XVI.

AND what is there in all this Reasoning, wherein our Adversaries can think our present Cause concern'd? Spiritual we see here, is not oppos'd to Bodily, but Literal, that is Literal of

Nothing therefore can be Objected to *Instrumental Music* that is inconsistent with the *spi-*

the

ritual Nature  
of the  
Worship of  
the Gospel.

the Law of *Moses*, where it was to interfere with the Mystical Sense, which was principally intended by the *Legislator*. Do we revive the Literal Sense as it concern'd the particular Nation of the *Jews*? Or do we extend the Obligation of it farther so as to oblige other Nations, on whom it was not impos'd then, and for whom it was never intended, under the Spiritual Dispensation of the Gospel? Do we so urge the Literal Sense as to exclude the Mystical, so as to exclude *Gentiles* from the Benefits of the *Law*, whilst they do indeed more comply with the true Design of the *Legislator*, than if they had observed the Literal Sense? Do we exclude any from the new *Peculium*, who have the Circumcision of the Spirit, for no other Reason, but because they want the Circumcision of the Letter? This had indeed been repugnant to the Design of the Gospel, which was to convince us, that, in all things inconsistent, the Observation of the Mystical Sense was to take place of the Literal, and thenceforwards to take away its Obligation. And do we say otherwise? Or do we say, that *Schechinahs* are to be expected for Consecrations now, or any other Significations of the Divine Acceptance of what is separated for his use



use by Men, besides the acceptance of them, who are Authoriz'd in general to represent and oblige him in things whereof he has made no particular exception? Can they pretend, that our present Dispute has any Relation to those which divided the *Jews* and *Christians* in the Apostolical Age? They very well know, that our present Dispute is wholly between *Christians*, and has no relation to the Obligation of the *Mosaick* Law in any Sense. It is very true, that the Literal Sense of the *Mosaick* Law usually related to External Sensible Things, and the Mystical to Things Insensible and Spiritual. And the Mystical Sense being the Spiritual, may give the occasion why our Adversaries fancy that the Mystical Sense should always relate to Spiritual Things. But it is not being oppos'd to Sensible or Bodily, but Literal, shews plainly that the things concern'd in the Literal Sense, are not consider'd in this Reasoning, as Sensible and Corporeal, And on the other side, in the Reasonings of the *New Testament*, the *Evangelical* Institutions even in this World, are all suppos'd to belong to the Spiritual Sense of the old Law. And for that very Reason it is inferr'd, that they were  
 princi-

principally regarded by God, because the mystical Sense of the Law was more principally intended by him than the Literal. The whole Evangelical Institution, is, in the same *Reasoning*, suppos'd to be the Pattern shewed to *Moses* in the *Mount*, in Imitation of which, the *Tabernacle* was to be made. And this in order to the proving, that the Evangelical Institutions were to be Eternal, because the *Ideal* Patterns of things were in the *Platonick* way of *Reasoning* suppos'd to be so. This Eternity concern'd in this Dispute, can only be meant of that which was to last as long as this World; so *the everlasting Hills*, Gen. xlix. 26. And *the everlasting Mountains*, Hab. iii. 6. And the Land of *Canaan*, is said to be given for an *everlasting Possession*, Gen. xvii. 8. xlviii. 4. For in this Sense, the *Everlastingness* of the Gospel; is oppos'd to the Duration of the Law, which was; even in this Life, to give way to a more lasting Establishment. But it is certain, that those very Institutions of the Gospel, which have succeeded the abrogated Institutions of the Law, and which are therefore suppos'd to be Spiritual in this Sense, as Spiritual is oppos'd to the Literal Sense of the Law, are not-

with-

withstanding themselves Sensible and Corporeal. So is Baptism, which has succeeded in the Place of the abrogated Circumcision of the Letter. So also is our Eucharistical Sacrifice, which now answers the abrogated Bloody Sacrifices. These therefore must be suppos'd to be Spiritual in this Sense of the Word, notwithstanding their being Sensible and Corporeal. Our Adversaries therefore do certainly mistake the meaning of this Reasoning, when they hence gather that any Observations are contrary to the Spiritual Nature of the Gospel, on that account alone, because they are Sensible and Corporeal.

BUT, tho' Sensible Assistances should not be inconsistent with the Nature of Evangelical Worship, yet our Adversaries think, at least, that Pomp and Magnificence must needs be so. One would think, by the gradation, that their Arguments on this Head were more cogent and convictive, but it proves quite the contrary. Not one Text can they pretend against the Pomp and Magnificence of the publick Worship of God. rather all the appearance of Scripture Reasonings is against them. The Worship of the Old Testament was manifest-

XVII.

*Pomp and Magnificence of the external Worship, is not inconsistent with the Design of the Gospel.*

ly very Magnificent ; nor can our Adversaries deny that it was so ; what have they therefore to say, why it ought not to be so still ? Can they shew any Text of the *New Testament* against it as a thing that was to cease and to be no more practis'd ? I know of none they do pretend either in the *same*, or in *equivalent* Terms. Can they then pretend any thing *inconsistent* with it in the constitution of the *Gospel*, or of the *new Peculium* ? These things I have shewn to be the true *Originals* of the *abrogation* of what was indeed *abrogated* in the old *Mosaick Law*. The *reasoning* of the *Old Test* ; as well as the *positive* Precepts of it, rather *favour*, than *contradict*, the *Magnificence* and *Sumptuousness* of the *publick Solemnities* of the *divine Worship*. *David* would not offer *Burnt Offerings* unto the Lord his God, of that which cost him nothing. 2 *Sam.* xxiv. 24. and *Malachy* makes *men's Sacrifices* to redound to the contempt of the *Religion* wherein they were used. He makes them to be a *polluting* God's *Altar*, and interprets the offering them as if the Offerers of them had said, *The Table of the Lord is contemptible*, *Mal.* i. 7. He *Expostulates* concerning them farther, v. 8. *Offer it now to thy Governour, will he be pleased with thee, or accept thy*

*Person saith the Lord of Hosts? Plainly intimating, that God did as much expect expensive Sacrifices from those who were able to Offer them, and had reason to do so, as any of their Governours; and would as much resent the contrary as an affront, as Governours would mean Presents from such as were able to offer great ones. The Reasoning is the very same in Is. xl. 16. Lebanon is not sufficient to burn, nor the Beasts thereof for a Burnt Offering. Arguing for the Magnificence of the Offering from the greatness of the Person to whom it is made. And I have already shewn how in the N. T. the Reason even of abrogated Precepts is owned as still obliging, as a reason approv'd by God. Much more in cases wherein our Adversaries can prove no abrogation, such as is this of Instrumental Musick. But the divine Authority of the N. T. does also plainly approve the same Reasoning. It is a clear instance of it, when our Saviour values the poor Widow's Mites as more than the Offerings of the Rich, who had cast in greater Sums out of their greater abundance, St Mar. xii. 43. St. Luke xxi. 3. This plainly shews, That as God does graciously accept of mean things from those who are able to give no more, so he does not excuse them from Magnifi-*

S. Mat. xxvi.  
7. &c.  
S. Markxiv.  
3.  
S. Luke. vii.  
36.

cence whose *Abilities* may afford it. Our Saviour *reasons* the same way in the case of the Woman who *anointed* his Feet with the *Alabaster* Box of very *precious* Ointment. The same Objection was made *then* which is made by our Adversaries *now*, that it might have been *sold* for much and given to the Poor. Yet our Saviour *commends* the *seasonableness* of the Gift, as will as the Gift it self, and returns the Woman an honourable *Memorial* for it, *wherever* his Gospel should be *preach'd*. The Objection would indeed be greater *then*, when the *numbers* of the Poor were *greater*, and the *Abilities* of the *Christians* for Contribution were less, than they are *now*. Yet even so our Saviour did not *approve* of our Adversaries Reason. He allow'd a *liberality* in shewing their respect to the *Temple* of his Body, as a token of what he would also judge commendable if us'd to the *material* *Temples* that should *afterwards* be *Consecrated* to his Worship. And in giving a *precedent* for *teaching* his *Disciples* what he would have *them* do *afterwards*, and *introducing* it, he did not allow even the present *Necessities* of his *Disciples* to overrule him. Thus, I am very apt to think, the *generality* of his *Disciples* were then *inclined* to *understand* him. And therefore

fore *thus*, in all likelihood, he *design'd* they should understand him, when he gave them no *warning* of *misunderstanding* him in such a way of *Interpreting* his *Mund* as he *foresaw* them *inclinable* to follow by the way of *reasoning* of that Age. It was a *receiv'd Principle*, that our Saviours *Actions*, as well as his *Discourses*, were *Prophetical* and *Instructive*. And that they *signified* many things which were not to be understood at *present*, but afterwards when they were *fulfilled*, and when Providence had fitted circumstances for *practising* them. Especially in things which were not *practicable* at *present*, as not fitted to their present *Circumstances*. This was plainly the Case then in relation to the Subject of our present Discourse. The Poverty of the Apostolical Christians, disabled them for all things Sumptuous and Magnificent. Nor was there then any Prospect of a Change for the better which might make it prudent to provide expressly for the Case. Withal our blessed Saviour knew that his Sense would be gathered from his Actions. Himself had train'd up his Disciples to do so. And the *Jews* in their mystical Interpretations of the History of the Old Testament had, even in his time, taken up the Custom of gathering the Sense of God from the Pro-

S. Joh. xiii. 7.

phetick Instincts and Actions of their own Patriarchs. The leaving them therefore to those Inferences, which he foresaw them inclinable to make from his Actions and Intimations was a very prudent, a very sufficient Provision for a Case which was to fall out at such a distance afterwards.

XVIII.  
*Magnificence not repugnant to the Simplicity of the Gospel.*

THE only Reason this present Adversary insists on for proving the Inconsistence of Magnificence with the Nature of the Worship of the Gospel, is that the *Romanists* are usually censur'd for their excess in this kind. This he only takes for granted, and draws Inferences from it; but never offers any Proof that it is indeed blameable. The same way he takes in his use of the other popular Prejudices now disprov'd but, methinks, it would have better become them who so usually appeal from humane Authorities to the Scriptures, (if they could find any) that even themselves could judge favourable to their Design, before they had ventured on drawing Inferences. That would have made their Dissent look more like a reverence to greater Authority, than Resentment and an Averfation to their Adversaries against whom they are concern'd in this whole Dispute. But I cannot, indeed, imagine what they can pretend from



from the Scriptures against the Magnificence of Gods Worship in those who are able to bear the Burthen of it. They may fancy, perhaps, that the Simplicity of the Gospel may be inconsistent with this Magnificence. But the Simplicity of the Gospel is never (that I know of) us'd concerning the *Worship* of the Gospel itself, but concerning the *good meaning* of the *Persons* who *Preached* the Gospel. It is plainly oppos'd to πανουργία 2 Cor. xi. 3. It is us'd as synonymous with εὐλικεινεία 2 Cor. i. 12. which plainly shew that it signifies *Sincerity* and *Heartiness*, only in opposition to *double Dealing*. But so far it is from implying *Inexpensiveness*, that on the contrary, it rather sometimes denotes *Liberality*, when it is used concerning a *subject* that is *capable* of it. So, ὁ μεταδίδως ἐν ἀπλότητι. Rom. xii. 8. As the ἀπλῶς ὀφθαλμοὺς is oppos'd to that which is call'd πονηροὺς S. Mat. vi. 22. 23. And as the πονηροὺς ὀφθαλμοὺς is oppos'd to ἀγαθότης S. Mat. xx. 15. as that signifies *Bounteousness* and *Liberality*. In this way of Interpretation the *Simplicity* of the Gospel signifies the *Generosity* of the Gospel, and will rather *countenance* Magnificence than *discourage* it.

BUT our present *Adversary* is solicitous for the *Consequences* that may follow

XIX.  
Sacred Dan-  
ces not un-

*lawful*, but from the restitution of *Instrumental Mu-*  
 not there-  
 fore necessa-  
 ry to be re-  
 stor'd, if In-  
 strumental-  
 Musick beso.

*sick*. He conceives that by the like *In-*  
*ferences* we may restore *Circumcision* and  
*bloody Sacrifices*, and the old Custom of  
*Dancing to the Instrumental Musick*. And  
 what if we should grant him his last  
 Consequence concerning *Dancing*, so far  
 at least, as to acknowledge that the  
*Church* might lawfully reduce it? I doubt  
 he would be hard put to it to prove it *un-*  
*lawful*. It must be so, at least, if he would  
*confine* himself, as they pretend to do, to  
 the *Scriptures*. He cannot sure think there  
 is any Argument in the irreverent *Expres-*  
*sion* he uses concerning it. It is no other  
 than what *Michol* would, probably, have  
 used if she had spoken *English*. But  
*David* was contented to bear the Re-  
 proach of it, and to justify it against her.  
 And I believe our Adversaries will not  
 easily question but that we are safer in  
 following the Sense of *David* than they  
 are in following that of *Michol*. The De-  
 sign of the Objection in both Cases, both  
 of our *Adversaries* and of *Michol*, is to  
 Charge the Posture of *Dancing* with the  
 Imputation of *Levity*. As if there could  
 not be *Grave* and *Decorous Dances* as well  
 as *Grave* and *Decorous Tunes*; and as if there  
 could not be *Grave* and *Decorous* tunes  
 on *Instrumental*; as well as on *Vocal*, Mu-  
 sick.

sick. At present, it is sufficient for us now, that if their Objection had been *true in general*, God would neither have allow'd *sacred. Dancing* then, nor would *David* have avowedly defended it, nor would God have *seconded* him in doing so by inflicting a *Punishment* on *Michol* for her Prophane upbraiding her Prince and *Husband* with it, as if in Practising it he had done any thing beneath the *Dignity* of his Station. If they will defend *David* in it, they are as much oblig'd, as *we* are, to own the weakness of this *general* Charge. I think therefore the Practice, if it had been again receiv'd, secure enough if they will be pleas'd to admit no Objections against it *now* that would have prov'd it unlawful *then*. For we have a greater Evidence, than any their Reasons can pretend to that it was not unlawful *then*. But supposing it *lawful*, yet the Apostle himself will assure them that all things indeed *lawful* are not on that account alone to be therefore own'd as *expedient*. 1. Cor. vi. 12. x. 23. And therefore fit to receive a *new Sancti-on*. There will be no more Obligation to revive *that* ancient Custom *now*, than many others which were undoubtedly *allowable* and *prudent* in those *times* wherein they were universally *receiv'd*; but have

have now lost the reason that made them useful *then*, by their being *since* as universally diffus'd. *Singularity* alone is an inconvenience in a thing *indifferent* in its own Nature, where there are not more *momentous* Considerations to make *amends* for it, and to recommend it. However the genuine *Ignatius* in his uninterpolated Epistles reasons from allusions to *holy Dances* and *Instrumental Musick*. This shews that, whether they *practic'd* them or not, yet the Christians, of that Age at least, did not *Condemn* them. And there is reason to believe they did not. The *Pythagoreans* greatly approv'd them, as we know the *Jewish Essenes* were great admirers of the *Pythagoreans*, who deriv'd many of their own *Customs* to the whole *Body* of the *Christians*. Such were their *Praying* to the *East*, their great *aversness* even to lawful *Oaths*, their *Reconciliations* before *Sunset*, their use of *Milk* and *Honey* as a *Symbol* of the *new Birth*. These things we find the Church possess'd of in very antient Monuments, without any Account of their first *Original*. And the *first* and *last* are not so accountable from any other *Original* as this of their being brought among the *Christians* by the *universal* Conversion of the *Essenes*. So the Author of the

Τὸ ἀξιολό-  
μασονύμαον  
πρεσβυτη-  
σειον τῆ  
θεῶ ἀξιον,  
ἕτας σιω-  
ήρωσαι  
τῶ ἱποχό-  
των, ὡς ἔορ  
δινιθαρά  
δια τὸ ἐν  
τῇ ἰμορία  
ἰμῶν χει-  
σεῖς ἀδεταί  
κῆ ἰ κῆτ'  
ἀνδρα.

Plutarch,  
πεὶ εὐα-  
σεβίας.

Book of *Judith* makes the *Jews* expref-  
 fing their *Joy* for the defeat of *Holofer-*  
*nes's* Army by *Dances* with *Mufick* alfo

*Instrumental*. This appears partly from  
 the *Greek*, partly from the *Latin*, which  
 in thofe *Apocryhal* Books are ftrangly dif-  
 ferent. This fhews, at leaft, the *Sense* of  
 the *Jews* in that *Age* wherein that *Book*  
 firft appeared. That could not be later  
 than the *Apoftles* time becaufe *Clements*  
 mention *Judith* in his *Epiftle* to the *Co-*  
*rinthians*. And indeed, within fresh *Me-*  
*mory* of *Ignatius*, the *Apoftolical* Church,  
 which was the *Head* of all other *Church-*  
*es*, had notoriously approv'd and *communi-*  
*cated* with *Instrumental* *Mufick*, at leaft  
 in the *Worship* of the *Temple*. It is not  
 alfo improbable but that the *Apoftles* con-  
 tinued it in the *Head* Church, whether  
 in *Pella*, or in the *Ruins* of *Jerufalem*,  
 after the *Diffolution* of the *Worship* of  
 the *Temple*. That mention of *Harpers*  
 with it in the *Vifion* of the *Revelations*  
 has nothing joyn'd with it Characterif-  
 tick of the *Jewifh* *Worship* before the *Dis-*  
*folution*. And therefore may represent  
 the *Fact* truly as it was in this *Interval*  
 between the *Deftruction* of the *Temple*  
 and the new *troubles* which befell the  
*Chriftians* in the latter end of *Domitian*,  
 but efpecially under *Trajan*. This is a  
 time,

Jud. xv.  
 χορῆς ἡμε-  
 ρείνα συμ-  
 φωνοῦντες  
 ἐν ὁμονοίᾳ  
 ἡχοῦμα θεῶ  
 λαβόντες  
 ἄδοντες ἐν  
 φωνῇ μιᾷ  
 διὰ Ἰησοῦ  
 χριστοῦ τῷ  
 πατρὶ, &c.  
 Ep. ad E-  
 phes. N. 4.

time wherein we have no Monuments that can inform us any thing to the contrary. And *within* this time it must have been that St. *John* saw that Vision in his *Exile* at *Patmos*. The eldest Testimony produc'd by our Adversary from *Clemens Alexandrinus* is considerable, later than *Ignatius*, when the memory of the Traditions of the Apostolical Church of *Jerusalem* was now much forgotten by the many Disturbances which followed on the Ruin of the Temple. It is not improbable that the Instrumental Musick was the Prerogative of that Supreme Church, as it seems also to have been of the Temple Worship of the Jews in *Jerusalem*. The Musick usually accompanied the Sacrifices, which by the Jewish Law were to be Offer'd only at *Jerusalem*, we never find it mention'd in the Synagogue-Worship. And *this* may give a probable Account, why it was not receiv'd in other Christian Churches besides that of *Jerusalem*. They were form'd in imitation of the Jewish-Synagogues at first, with the same dependance (in many regards) on the Church of *Jerusalem* that the Synagogues had on the Temple. And when after the Decease of all the Apostles, the other Churches succeeded into the full Rights of the Head Church of *Jerusalem*; the disorders of

of

of the times had so long *discontin'd* that Custom even in the *Head Church*, that tho' *Ignatius* might, yet it might be very possible that *Clemens Alexandrinus* might not remember it. No, not even with the Assistance of those old *Witnesses* of *Apostolical* Tradition from whom *Clemens* receiv'd his Informations of the *Apostolical* Affairs, as he Strom. 1. himself tells us. But 'tis not likely that any of those *Witnesses* could be near so old as *Ignatius*. But the *Musick* describ'd in the *Revelations* is such as might likely be practis'd by the *Apostles* in the Ruins of *Jerusalem* after the *Dispersion* of the *Jews*, and the *Abolition* of the *Temple-Sacrifices*.

HOWEVER our Adversary con- XX.  
 ceives that *Circumcision* and the old bloody The Jewish  
*Sacrifices* might be restor'd by the same Circumcisi-  
*Consequence* that *Instrumental Musick* were, on contrary  
 if any Church should think fit to do so. to the De-  
 He might well think so, whilst he believ'd sign of the  
 that the only *Reason* which made *Circum-* Gospel. The  
*cision* and those *Sacrifices* unlawful now, Gentile no-  
 was their having been observ'd *formerly*. thing to our  
 But I have shewn how contrary that way Adversaries  
 of *Reasoning* is, to the way of *Reasoning* purpose.  
 us'd by the Writers of the *N. T.* and The Case of  
 have thereby prov'd a necessity of set- neither of  
 tling an *Hypothesis*, by which we may be them like  
 able to distinguish what is *Abolish'd* from that of In-  
 what is *not* so. And the *Hypothesis* now strumental  
Musick.  
 given

given, affords a *Rule* sufficient, to shew why *Instrumental Musick* may still be *Lawful*, tho' neither *Circumcision* nor *bloody Sacrifices* were so. That is because *Instrumental Musick* is no way repugnant to the Constitution of the *new Peculium*, which is not true of the *Jewish Circumcision*, nor the *Jewish Sacrifices*. For no uncircumcis'd Person could partake of the *Jewish Sacrifices*, and he that was *Circumcis'd*, was thereby *Incorporated* into the *Jewish Nation*. Whilst these two things were insisted on it was impossible for a *Gentile* not *Incorporated* into the *Jewish Nation* to be admitted to the *Benefits* of the *new Peculium*, which was directly *contrary* to the *new Revelations* of the *Gospel*. But our Author urges the *Circumcision* of other Nations as if their Agreement in it would have gone as far to have recommended it for a *Law of Nations* as their Consent in *Instrumental Musick*. But he did not remember that no other Nation that used *Circumcision* did pretend to use it as the *Jews*, as a Ceremony of Admission into the *peculiar People of God*, which is the only Consideration, that made it *inconsistent* with the Constitution of the *Gospel*. Several of them seem'd to have us'd it, not as an *Initiation* to their *Nation*, but to their *Sacerdotal Dignity*. to quali-



sic Men for being admitted to the Secrets of their *Religion*. So it seems to have been in the Cases of *Pythagoras* and *Apion*, who were *Circumcised* among the *Aegyptians*. And therefore also among other Nations who deriv'd their Circumcision from the *Aegyptians*, as particularly the *Colchians* are said to have done by *Scsostris*. And perhaps this may be the Reason why the *old Peculium* is call'd a *Royal Priesthood*, as well as a *Holy Nation*, because the right of *Admitting* into that *Nation* was equal to that which among other *Nations* was thought sufficient to confer that *higher Degree* of *Sanctity* which all Nations ascrib'd to their *Priests* above the ordinary *Holiness*, thought requisite to partake of the *National Sacrifices* which were common to the whole Nation. But no Nation however beside the *Jews* pretended to be the peculiar People, who were favour'd with the immediate Patronage of the *supreme Being*. They could not therefore impose *Incorporation* into themselves as a *Condition* of *Admission* into the *new Peculium* on other Nations besides themselves, tho' their *Circumcision* had been design'd as a Right of *Incorporation*. Their *Circumcision* therefore not being impos'd as a *Condition* of the *Peculium*,

had been as Innocent as that of the *Jews* was, when observ'd only by their own Nation, and not impos'd on others, as a Condition requisite to qualify them for the *Spiritual Favours* of the *Peculium*. Upon those terms the *Jews* themselves, were permitted the use of it whilst they *Communicated* with the *Uncircumcis'd Gentiles*, in the Offices of the *Christian Religion*. Much less could it be *Condemned* in other Nations, who never impos'd it farther than their own Nation: There was therefore neither parity of *Reason*, nor sufficient Consent of Nations to prove the *Jewish Circumcision* lawful now, tho' we should on, those Accounts, grant that *Instrumental Musick* were so.

## XII.

No *Bloody Sacrifices* whatsoever were fit for the Design of the *Christian Sacrifices*.

*BUT Bloody Sacrifices*, our Adversary conceives might at least pretend to them. Not certainly so as to unite all Nations into one Body, which was the true Design of our *Evangelical Eucharistical Sacrifices*. The *Jewish Sacrifices* none were capable of, but one only Nation, that of the *Jews*. The same was the Case of many others of the *publick National Sacrifices*. None were indeed suppos'd to have a *Right* in them, but the Nation for whose use they were originally *Instituted*. Some were as severe as the *Jews* themselves, to make it *Piacular* and

*Capi-*

*Capital*, if one of another Nation did but come into that part of their Temples, where the publick Sacrifices were Offered. So it appears that it was only the remissness of their Discipline above that of the *Jews*, that made them allow others that were not of their Nation, to partake of their publick Sacrifices. *Augustus* when he was in *Egypt*, Suet. Aug. c. 93. would take no notice of *Apis*, and commended his Grandson *Caius*, because he would not Pray at *Jerusalem*. The like was the Practice of *Hadrian*, who pretended to an *Inquisitiveness* into all things, and to be a severe *Observer* of *Discipline*. Spartian Adri. And it was a Favour usually desir'd from the *Senate*, that other Nations might have leave to Offer their Donaries at the *Roman-Altars*. These are sufficient Evidences of what was generally taken for the Rule, which is the only thing to be regarded in this Reasoning. It is true the *Jews* allow'd publick Sacrifices for the *Persian Kings* and the *Roman Emperours*. But not so, as to suffer any *Heathens* to partake in them. Yet even this was blamed by the strictest Pretenders to the Observation of the Law among them, the *Galileans* and the *Zealots*. Tho' otherwise if any other Nation could admit others to their National

onal Sacrifices, the *Jews* had more reason to do so. They by their own Confession Worshipped a God, to whom all other Nations ought Duty as well as themselves, which other Nations did not pretend concerning their own Deities. There was therefore no Sacrifice of this kind, that all Nations with their National distinctives could pretend an equal Right to. How could they therefore unite all Nations into one Body, as it was the Design of our Christian Religion to unite them? None of them pretended to a Right to be confirmed in Heaven, besides that of the *Jews*, which yet could not unite all Nations, whilst it was believed to be the Right of one only Nation. There were no Bloody Sacrifices in the World, which being received into one Place, gave a Right to all other Sacrifices in the World. I do not now insist on what *Porphyry* has endeavour'd to prove at large, that the first Sacrifices received among the Nations, were not Bloody, but Innocent, and such as were perfectly agreeable with his *Pythagorean* Notions, which were for the *εωου ἀναίμακτοι*. They did not either know or regard the most ancient Example of *Abel* to the contrary. However he has said very considerable

*Porphyry de  
Abit.*

rable things for it, from the Histories of the *Heathens*. That is enough to disprove that sort, at least of Sacrifices, from being a *Tradition* of the Law of Nations. And the Reputation of being ἀναιμαρτοί, had then prevail'd not only in those Cities which had submitted to *Pythagorean Legislators*, but also among the *Romans themselves*. I am apt to think this was the Reason, why so many of the good Emperours who affected *Felicia Tempora*, affected also that their Reigns might be ἀναιμαρτοί, free from the *Piaculum* of shedding Civil Blood, at least of the better Quality. But the *Pythagorean Doctrines* were particularly grateful to the *Jewish Essenes*, who were as I said, the best disposed to the Christian Religion, and who seem therefore to have been extirpated by an universal Conversion, upon the appearance of it. They were most addicted to the Mystical sense of the Law, which is the Foundation of most of the Reasonings of the New Testament. *Numenius the Heathen*, who first joyned the Mystical Interpretation of the Law of *Moses* with the *Heathen Philosophy*, was a *Pythagorean*, and so was *Philo the Jew*, and the *Essenes*, as the same *Philo* teaches. This alone was

sufficient to dispose the *Essenes* to an aversion to Bloody Sacrifices, and to have the better Opinion of the Christian Religion, when they understood, that by it they could satisfy the Design of the *Legislator* without them. If they could once free themselves thereby, from the Obligation of the Bloody Sacrifices, required by the Law of *Moses*, there were no other in view, that were likely to be substituted instead of them, at least by them. But the Mystical Interpretations of the Old Testament, afforded an easier account of the Change which was to be made by the Gospel, and more grateful to the Relish of the *Pythagorean Essenes*, and the *Philosophical Ascetics*. The everlasting Priesthood which was to answer'd by that of the Gospel, was suppos'd to be that of *Melchizedek*. So 'tis expressly called by the *Psalmist*, as the Apostle has observed: No doubt as granted him by the Mystical Reasonings of those Times. His Sacrifice, (*αρεσπουγ*) is the Word us'd by *Philo*, concerning him, as well as by *St. Paul*, concerning our Saviour) was *Bread* and *Wine*, exactly the same with that of the Gospel. The Notion of a Priest implies an Offering, by the Reasoning in the Epistle to the *Hebrews*,

Heb.

Heb. viii. 3. And no other thing but *Bread* and *Wine* is mentioned in the Story of *Melchizedeck*, that can be called an Offering. Our *Eucharist* therefore, must, by this Reasoning, be the everlasting Offering or Sacrifice, relating to his everlasting Priest-hood. 'The rather because there is a *Bread* from Heaven, mentioned also in the *Old Testament*, a very fit original *Archetype* to answer our *Evangelical Terrestrial Sacrifice*. That was the *Manna* which was called *Bread* by *Moses*, and was indeed *Rained* from *Heaven*, and is called the *Food of Angels* by the *Psalmist*. No doubt to shew its *Heavenly Mystical Nature*, far exceeding the Nature of our common *Bread*. It is called also a *Body prepared*, as the same Apostle Quotes the Words of the *Old Testament*. These are the very Expressions us'd by our blessed *Saviour*, concerning his own *Sacrament* in St. Joh. vi. He also calls it *Manna*, *Bread from Heaven*, and his own *Body*, exactly according to these *Mystical Reasonings* from the *Old Testament*. We never find any mention of an *Archetypal Heavenly Beast*, answering those *Bloody Sacrifices*. Yet the whole Benefit of these Sacrifices depended on these *Archetypal Patterns* answering them in *Heaven*. Thence fol-

low'd the Obligation of God, to ratify in *Heaven* what was performed by the Priest on *Earth*, in giving or denying the *Mystical Benefits* of the *Sacraments*, as the Priest shall think fit to give or deny the *Sacramental Elements*. Thence the Union between the *Church Militant* and the *Church Triumphant*, on account of the Union between the *Celestial Archetype*, and the *Terrestrial Eucharistical Sacrifice*. Thence the Union between the *Patriarchal Church* of the *Old Testament*, and the *Apostolical* of the *New*, because the whole efficacy of those old Sacrifices of *Beasts*, was derived from their representing and applying the Death of our blessed *Saviour*, as commemorated and apply'd in our *Christian Eucharistical Sacrifice*. Thence the Union of all the visible Churches in the World with the *Celestial Church*, and among themselves, and the Reason obliging all particular Churches in Earth, to ratify each others Censures, which was that which made their Admissions into *Communion*, and their Excommunications *Catholick*, tho' the Acts themselves, were only the Acts of single Churches. The Reason was, because every particular in admitting a Member, intitled the Member so admitted to the *Heavenly Church*,  
with



with which all the particularly Churches in the World were one, and therefore were obliged to own such a Member, for a Member of themselves. And every particular Church in Excommunicating a Member, deprived the Excommunicated of his Right to the Heaven Church; which whosoever wanted, could not be owned by any particular Church, which pretended to be one with that which was Heavenly; of so much consequence was this whole Mystical Reasoning, greater perhaps than our Adversary was aware of. However, this Reasoning gives a clear Account, that tho' *Instrumental Musick* were as indifferent as we conceive it to be, it would not therefore follow, that it would be Indifferent, or in the Power of any Church, to restore the Custom of *Bloody Sacrifices*.

I know not whether it be worth the while, to take notice of another Consequence, much insisted on by the Party; that is, the Danger of exceeding in Impositions, if the first Impositions be submitted to. But truly conscientious Reasoners, would first have prov'd the Hurtfulness of many lawful Impositions, if submitted to by the Ecclesiasti-

XXII.

No Reason for eppoling the first Impositions whilst Lawful, for fear of Rigours afterwards.

cal subject. The Government might indeed be blamed for it ; but in the subject, (for whom they are concern'd) tho' the Imposition were indeed hard, yet submission to it for Peace sake, would for that Reason be highly commendable, as an Act of the greater self-denial and the greater Zeal for Peace and Discipline, and the greater Abhorrence of needless Division, whilst nothing Sinful were impos'd. Then they would have given some *μετρήσια* concerning the due Number that might be impos'd, that might neither be too small nor too numerous. This they would have done, if they had desir'd to have purged themselves to God, and their own Consciences, that they had not oppos'd subjection to those who were *over them in the Lord*, but *Rigours* of those who had abus'd the just Authority committed to them. But to stop at the first Impositions, before they can pretend them *Rigorous*, looks as if Flesh and Blood, as if Stomach and Resentment, as if an averfation to subjection it self, had been the original of their Quarrel. It runs into the opposite extreme, as indeed their Defences of their Schism generally do, as if the Authority it self, not any Tyrannical use of it, were the thing regretted by them.

The

The Topick it self they cannot defend, nor justify the Consequences of it, who are notwithstanding so forward to warn others of Consequences. There is hardly any thing necessary in Humane Life, but what excess may make pernicious. Eating is so. Yet how great a part do Surfeits make in our Bills of Mortality? Will they therefore think it reasonable for avoiding Surfeits, to disswade from Eating? If they had no design of running into an extreme of opposing all Impositions in things indifferent; our Churches Impositions, (whatever the Out-cry has been against them) have been so few, that I cannot tell how, even our Adversaries themselves, could charge our Churches Impositions with being excessive, if they had allowed of any Impositions at all: If they allow of none, they would do well to own that their Disputes are not against Abuses only of Authority, but against Authority it self. Their doing so, would let the Favourers of Comprehension see, that our Disputes are not indeed of so trivial an Importance, as they are commonly conceiv'd to be. That they are indeed, whether we shall have any Authority which our Adversaries shall think themselves oblig'd in Conscience to own,  
and

and to be concluded by, when nothing but Conscience can oblige them to it, in a State of Persecution. That is indeed whether we our selves shall have any Body Politick, when they are once receiv'd into it. For we cannot any longer have such a Body than we have the Authority essential to the Constitution of such a Body. Then it would become the Favourers of Comprehension to consider whether any Grants of our Adversaries can make amends for so great a Concession on our Parts, as the Dissolution of our selves? Or whether any other independent Body in the World, would think fit to admit Enemies to their Constitution, into their Body together with their hostile Opinions; or whether they could think any Pretences, how fair soever they might seem otherwise, to be sufficient to compensate a Reconciliation of so fatal Consequence. The rather so, because it perfectly discharges Persons reconcil'd on such Terms! from all Obligations to perform, what should afterwards be perform'd as a Condition of the Reconciliation on their Parts. For it is only their Difference to our common Authority, that can make them really one with us, when they are admitted into our Assemblies:

semblies. The giving this up to them as a Condition of their coming in to us, is like opening a Gap which may seem to let them in whilst themselves please, but lets them out again as soon as their old Animosities shall put them on laying hold of new Pretences, or retrieving the old ones. But a regular Admission of them, should be by the Gate. And the same Power of the Keys, which opens the Gate to them at their Admission, should lock them in after they are once admitted. I know no possibility they have of avoiding these Consequences, unless they can shew, either that a Body Politick can subsist without Government, or that Government can subsist without a right of imposing in things indifferent, either of which indeed would be a great Performance. If therefore (to avoid the odium of so hard Terms imposed on us, of an Admission which when it is made, shall give us no longer security of their Union with us, than themselves please) they will pretend a Deference to our Common Ecclesiastical Authority that may keep them ours by Principles afterwards. I could then wish, that they would be pleas'd to consider farther, that when a true Authority is once admitted, That  
 must

must be allowed to judge concerning the Exigences of the Society to which it is related, and therefore to judge concerning the true mean between both extremes, of what is deficient and what is superfluous. I mean so as to conclude the subject in Affairs of that Nature. This Consideration will shew, that were there indeed any excess, yet the Authority would be responsible for it, but not to the Subject to whom it owes no account, but to God, from whom the Authority is indeed received. This will shew that the subject cannot be responsible for the Sin of the Imposition, so long as there can be prov'd no Sin in submitting to the Imposition, because the Imposition is a right to which the Subject cannot pretend. Where therefore the Sin of Imposition is separable from the Sin of Submission, there certainly the Duty of Submission still holds. The Reason is manifest, because the Subject cannot deny its Duty for a Cause that does not concern it to enquire into, and for which it is not responsible unto God, whatever may be amiss in it. And this will always be the Case, whilst the Impositions are only in matters of their own Nature indifferent.

BUT

BUT our Author pleases himself particularly with a Passage in the *Revelations*, where it is foretold concerning *Babylon*; *That the Voice of Harpers and Musicians, and of Pipers and Trumpeters should be heard no more in her*, Rev. xviii. 22. He urges it modestly, and it became him to do so, having before decried all Arguing from that same Book, because of its Obscurity. The Reason holds in reference to Facts to come. These are the things wherein the Prophetical Style is professedly obscure, even to those who were then living; not so in Facts, then being or past. These, there is no Reason to believe that God intended to conceal from the meanest Capacities, because they were not likely to hinder the Free-wills which were to contribute their Parts in fulfilling the Prophecies here delivered. And of this kind are the Allusions, for which we are at present concern'd, to the then present Customs of the Church of *Jerusalem*. But to urge the Authority of this Book, as our Adversary does, with relation to the State of Antichrist, is to urge it in a Sense wherein God usually design'd that his Prophecies should not be understood till they were fulfilled, that they might not give warning to those who were to fulfill them,

The ceasing of Instrumental Music, Rev. 18. 22. describes a great Calamity, but does not prove its unlawfulness.

them, as they must certainly do, if they could certainly be understood before. Till therefore this Propheſie (if it relate to Antichriſt) be fulfilled, it is not to be expected that it ſhould be underſtood ſo certainly as to be Argumentative. But, to give him the utmoſt that he can, with any Reason deſire, all that he can make of it, is only to have it underſtood as a Propheſie, not as a Law; as a Prediction of the event, not as a Determination of what was lawful or unlawful. It is very common in the Prophetick Scriptures, to foretel Judgments by the deprivation of what was delightful on any account, Good or Evil, even on account of Religion as well as Luxury. So *Hofea* Propheſies that the Children of *Iſrael* ſhould abide many Days without a King, and without a Prince, and without a Sacrifice, and without an Ephod. *Hof.* iii. 4. Can our Adverſary therefore gather, that *Kings*, and *Sacrifices*, and *Ephods*, were Sins then? No, but it is denounced as the moſt afflictive thing to them, who in the miſt of their Impieties, were full of their Pretentions of Zeal for God and for his Temple, *Jer.* vii. 4. The like Predictions againſt the Temple, as a Punishment of the unworthy Worſhipers in it, are fre-



frequently mention'd on other occasions also, which can by no means be interpreted as a **Condemnation** of the Temple then, but rather of the People, as unworthy of so great a Favour. So, in the *Babylonish* Captivity, they are represented as *hanging their Harps on the Willows*, when their Adversaries insultingly demanded of them *one of the Songs of Sion*, Psal. cxxxvii. 2, 3, 4. We cannot therefore conclude, that the Temple-Songs play'd on their Harps, were sinful then, but unseasonable, not suitable to the Condition they were then in, and the Behaviour that became them in the desolation of the Temple. So God threatens to turn their *Feasts into Mourning, and their Songs into Lamentation*, Am. viii. 10. Hof. ii. 11. We must not therefore say, that their *holy Feasts or Songs* were sinful. All that is imply'd thereby, is only this, that they should be so estranged from Joy, that it should find no place in their holiest Offices, even of Religion. So *Job* expresses the sadness of his Condition: *My Harp also is turned into mourning, and my Organ into the Voice of them that Weep*, Job. xxx. 31. So in *Isa.* xxiv. 8. *The mirth of Tabrets ceaseth, the noise of them that rejoice endeth, the Joy of the Harp ceaseth.*

And

And in Ezek. xxvi. *I will cause the noise of thy Songs to cease, and the sound of thy Harps shall be no more heard.* Who sees not, from these and the like Places, that these Expressions are used to describe a State not Sinful but Penal rather and Calamitous? The same appears from the other things following in this very Text, concerning which we are disputing, of the *Revelations*. It follows, *And no Crafts-man of whatsoever Craft he be, shall be found any more in thee.* Will our Adversary therefore say, that all sorts of *Crafts* are here condemn'd as unlawful? It is easie to observe, that there is nothing more foretold in these Words, but the failing of the Trade of *Babylon*, for which she had been so very famous. It follows farther, *And the sound of a Millstone shall be heard no more in thee; and the light of a Candle shall shine no more at all in thee.* Must *Millstones* therefore and *Candles* be unlawful also? This only shews a Famine that should befall them, and a want of Corn to employ the *Millstone*, as *cleanness of Teeth* for want of Bread to fowl them is likewise threatned, *Am. iv. 6.* Teeth as well as Mills are called the *Grinders*, *Eccle. xii. 3, 4.* It also describes the Disconsolateness of their Condition,

dition, when they should want the common comfort of *Light*. Exactly parallel to the Passage in *Jer. xxv. 10.* where it is threatned that *the sound of the Millstone, and the light of the Candle should be taken away.* Next it is added, *And the Voice of the Bridegroom, and of the Bride, shall be heard no more at all in thee.* The Adversary himself will not, I believe, conclude that the rejoycings in *Marriage* are therefore *unlawful*. This is also another way of signifying a very dejected State in the Prophetical *Poetick* Stile. So *Jer. vii. 34. xvi. 9. xxv. 10.* Thus it was counted to have no share in those few Solemnities of Joy, which were allowed in States not utterly ruin'd, at least at *Nuptial* Festiualties. So clear it is, that tho' we should grant that these things were to be understood of *Antichrist*, yet they would not prove the *Sinfulness* of the things of which he was to be deprived, but the *Calamity* of the *Deprivation*.

BUT our Author has an Observation XXIV. from the very learned Dr. *Lightfoot*, Dr. Lightfoot's Observation, that the Temple Worship was wholly Ceremonious, and the Synagogue Worship wholly which if it had been true, would, I confess, weaken what I have said for Instrumental Musick; *Christ*, says that excellent Person; *abolish'd the Worship of the Temple as purely Ceremonious; but he perpetuated the Worship of the Synagogue, read-*

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crus.

*ing the Scriptures, Praying, Preaching and Singing of Psalms, and Transplanted it into the Christian Church as purely Moral.* For I have already granted that *Instrumental Musick* was used not in the Worship of the *Synagogues*, but of the *Temple*. But there are no *Words of Christ*, that I know of, that could be so much as pretended for shewing what he designed concerning these two *Worships* in *General*, and much less to shew that this was *Christ's* design concerning them. We have seen withal, that the *Apostles* did *separate* from the *Synagogue* worship, tho' they never did so from that of the *Temple*. This would rather imply the *contrary* to what that great Man has advanc'd, if Arguments were allow'd to proceed *universally* on either side. But as there is no *Text*, so neither is there any *Reason*, to pass this Judgment concerning both these kinds *universally*. I know not why *singing of Psalms* should be counted *Moral*. Especially according to our Adversaries Opinion, which ascribes its *efficacy* for promoting *Devotion*, not to its own *Nature*, but to its *divine Institution*. This must needs take away the *antecedent Reason* of its *Institution*. So far it is from allowing it an *Antecedent Reason*, that it must *necessarily* and *universally* oblige *without* any *positive* Sanction.

Sanction. This is usually thought necessary according to the commonly received notion of a *Law of Nature*. And on the contrary the use of *Lots* were taken by the Apostles from the use of the *Temple* Worship, where it was usually made use of, for determining which particular *Priests* of the whole *congregatio* were to perform the duty of the *Week*. This could be used by the *Jews* no where but at *Jerusalem*, because there was no other place where *Priests* could lawfully officiate. But by the *Apostles* it was made use of not only for choosing a new *Apostle* of their own order, as in the Case of *St. Mathias*, but also for determining the *Persons* that were to be invested with *Ecclesiastical* Sacerdotal Power. And that very consequently, because the exercise of the *Evangelical* Priesthood was not confin'd to one place as that of the *Jewish* Priesthood was, to *Jerusalem*. This was used so generally, that from thence the name of *Clerus* came to be appropriated to the sacred Order in opposition to the *Laity*, as I have often shewn elsewhere. It is therefore a plain instance that the general way of Reasoning will not hold that any thing must be unlawful now, on that alone account, that it had been used in the Worship of the *Temple*. I know no ground the Doctor could have

Diff. Cyp. 1.

for this Distinction, but that he seems to have believed, that the *Temple* worship was *universally* settled by a *positive* Law of God, as having no *antecedent* reason why it should have obliged without such a *positive* Sanction; and that the *Synagogue* worship having no *positive* Sanction in the *Scriptures* (without which our *Adversaries* allow no proof of a *positive* *Divine* Sanction) must therefore have received the *Sanction* it *pretended* to from the *nature* of the *things* themselves, and therefore as *immutable* as those *natures* of *things* from which they thought it was *deriv'd*. This is indeed so far suitable to our *Adversaries* *Principles*, granted on *popular* receiv'd *Prejudices*, that in things of *this* nature they allowed no *humane* Sanction to be of any force. This *precarious* Supposition did naturally put them upon finding a *Divine* original for all the *old* Establishment of the Worship of the *Synagogue*, which because they could not pretend to find in the *Scriptures*, they were oblig'd to derive from the *Moral* Law, which was indeed suppos'd to derive its *Authority* from a *divine* Legislation. But the *Moral* Law, being founded, as they thought, on the *Nature* of the things, they must therefore believe its *Obligation* as *Eternal* and *Immutable*, as those

( 151 )  
those *Natures* were supos'd to be. So on the contrary, because the *written* Law was written with a *prospect* on one *fixed* Place for their solemn *Assemblies*, which *fixation* was made by a *positive* divine Sanction, which was designedly to *cease* upon the *Destruction* of the *Jewish* Temple, and the *Dispersion* of the *Jewish* Nation; therefore they think the whole *written* Law relating to the *Temple*, was to have an *end* with the *Temple*, for the use of which it was contrived. But neither way does the *Argument* proceed as our Adversaries are concerned for it. The *Synagogue* Worship not being a thing *expressly* provided for in the *old* Testament) where there is no mention of *Synagogues* in the *latter* Sense of the Word) I should rather have taken for an Argument against the *Reasonings* of the *Nonconformists*, from the Testimonies of the *old* Testament, for the *necessity* of an *express* divine Command for every indifferent *Circumstance* of *Divine-Worship* when the whole kind of *Synagogue-Worship* cannot pretend to a *divine* Command in the *Scriptures*. And without the *Scriptures*, there can be no *divine* Command pretended, by *their* Principles, but what is *Moral*, which must therefore be grounded on *Eternal* and *Immutable* Reasons, which will not

be so easily found for every particular of the Worship of the *Synagogue*, as our Adversaries may fancy before they consider it. Every *antecedent Reason* will not do. For indeed no *Law*, however *positive* can be thought *prudent*, that has not an *antecedent Reason*, that might move the *Legislator* to add his *Sanction* to it. But if that had been alone sufficient to *oblige* the *Subject*, there could have been no *necessity* of the *subsequent Law*. The reason therefore requisite for a *moral Law*, must be such as must hold *necessarily* and *universally*, and so as to expose the Person who is not ruled by it, not only to *inconvenient Consequences*, and *prejudicial* to his *Temporal* concerns, but so as to involve him in the guilt of *sin*, with relation to *God*, and the consequent indefinite *Effects* of the *divine Displeasurs*, besides the *natural Consequences* of the *Actions* it *self*. Such Reasons as these, our Adversaries will not be so easily able to find for all the particulars of the *Synagogue-Worship*, when they shall be pleased to consider it sedately. I am sure the *Worship* of the *Body*, and of the *Mouth* too may be without *singing*, if they will allow no more *natural* conduciveness to *Vocal Musick* for raising the *Imagination* and the *Affections*, than they do to that  
 which



which is *Instrumental*. The *Reasons* mentioned in the *things* Sung, receive no more *accession* of *strength* by their being *Sung Vocally*, than they would by being *Sung Instrumentally*. I am apt to think the whole *Synagogue-Worship* was introduc'd after the *Captivity* perhaps instead of the *Schools* of the *Prophets*, that is, after that *ordinary* way of *Educating Prophets* in *Schools* had fail'd of which we find no more mention after the *Captivity*. From that time forwards the *failing* of the *ordinary* use of *Prophets* is owned in the *Scriptures*. Pf. lxxiv. 9. Nehem. vii. 65. Contr. Api  
on. and *Josephus*, as well as in the less certain *Testimonies* of the *Rabbins*. At least as to *Colleges* and *Schools*. Whilst, those *ordinary* Bodies of the *Prophets* were still in *being*, the *People* seem to have made the same use of them, as was afterwards made of the *Synagogues*, for performing those *parts* of the *Offices* of their *Religion* with them, which by the *Law*, were allowed to be performed *elsewhere* than at *Jerusalem*, 2. Kings iv. 23. The *new Moons* and the *Sabbaths*, are mentioned as *ordinary occasions* of having recourse to them. If so, the whole *Synagogue* way of *Worship* must have been settled by *prudential* *Provisions*, which could alone take place upon the *failing* of the *Spirit* of *Prophecy*.

Especially if we will not allow any proof of *Prophetick* discoveries, by those *few* Prophets which even *then* remain'd after the *Prophetick Colleges* were generally dissolved. This our Adversaries are *averse* to on *other* occasions. If they be true to themselves on this occasion also, I do not foresee how it is possible for them to pretend any *Divine* Revelation for this way of Worship in the *Synagogues*, from those *few* *Prophets* yet remaining, whose *Writing* we have extant. And how can they possibly prove a *Revelation* that is no where *Written*? What then will become of their *Negative* Arguments from our present *Scriptures*? Nor does their *Argument* hold on the other side, that every *particular* of the *Temple* Worship, must for that only Reason, because it was so, be *unlawful* now. They might indeed infer that its *confined* use in the *Temple* must *cease*, when the *confinement* of all *sacerdotal* Offices to that *Temple*, was its self *abrogated* and *repealed*. But they very well know our present Dispute, is not whether *Instrumental-Musick* be to be *confined* now, as it was formerly, to that particular *Temple*. They might say, farther, that the *Obligation* it *then* had from that *Mosaical* Sanction, is expired when the *Mosaical* Sanction is it self *repeal'd*  
from

from whence that *Obligation* was deriv'd. But neither is that our present Question, whether the same *Instrumental-Musick* shall oblige us *now*, on account of that *Mosaic* Imposition, which even *then* was never intended for *uncircumcis'd Gentiles*, such as we are *now*. All that can be thence inferred by any *regular Reasoning*, is, that, upon the *Revocation* of the *Confinement* of *sacerdotal* Worship to the *Temple*, *Instrumental-Musick* returned to its own *Nature* as it was before, either to remain as it was at first, *Indifferent*, or to *receive*, or *retain*, some *other* Sanction distinct from that. But that it must be thenceforward *unlawful*, is more than I think our Adversaries will ever be able to prove from this concession alone, that it was formerly a *part* of the Worship of the *Temple*.

ANOTHER pretence the Adversary has for proving *Instrumental* Musick *abolish'd*, is, because it was a *shadow* of something then to come, of our Praising God with the *Organs* of our *Bodies* under the *Gospel*. This would indeed hold if it so *signified* somewhat to come, as to be guilty of *false* Signification, when the thing *signified* was *actually* come to pass. If this had been the Case, that, while *Instrumental* Musick was used, it *signified* Bodily Worship

XXV.

Tho' *Instrumental* Musick had been a *Shadow* of the *organical* Worship of our *Bodies* under the *Gospel*, that would not prove it *inconsistent* with it. Yet that it was a *Shadow* of it, cannot be easily prov'd.

Worship only to *come*, our Adversaries would do well to consider how it could have been used by the *Jews*. even in the time of the *Mosaick* Law. For it is certain that the *Jews* used the Worship of the *Organs* of their *Bodies* together with their *Instrumental* Musick, not only of their *Mouths* as we do, but also of their *Feet*, in their *Religious Dances*. If *bodily* Worship being used at the same time with it made a false signification inconsistent with the *futurity* which it is pretended to signify *now*, Why should it not do so *then* also? If even *then* when it was designed as a *Prophetick Symbol* of the *Organical* Worship of the *Body*, that same *Organical* Worship of the *Body* might notwithstanding be used at the same time with it, Why not *now*? This was, one would think, sufficient to shew that it's *signification* of *bodily Organical* Worship, was not so *essential* to it but that, when that *particular* Reason should fail, it might notwithstanding be continued on *other* Considerations which might give no pretence of *false* signification, and *inconsistency* with the present *Innovations* of the *Revelations* peculiar to the *Gospel*. This I have shewn to be the only true *Reason* of the *abrogation* of *all* the particulars of the old *Mosaick* Law, as *abrogation* is understood

derstood by our Adversaries, not only to make things *unobliging* but *unlawful* also. But how does our Adversary know that *Instrumental* Musick was a *Type* of our *bodily organical* Worship under the *Gospel*, or of any other particular Practice *now* in use? No other Reason is pretended, but the general precarious *presumption* that all usages then practis'd, that were not *Moral*, must needs be so. The Apostle does indeed acknowledge, that of *events*, they were *types* of what we might expect in the like Cases, *1. Cor. x. 11.* He also owns that the *Law* in general had a *shadow* of good things to come. *Heb. x. 1.* But that every *particular* Imposition of the *Law* was a *shadow* of some *particular* Imposition that was to answer it under the *Gospel*, I know no *Text* our Adversaries can pretend to that could inform them. Many of the *positive*, as well as the *Moral*; Precepts of the *Jewish* Law, were adapted to the particular *Exigencies* of that *Nation*. Many were fitted to the *Vices* that *Nation* was generally more inclined to than *other* Nations, as *Idolatry*, *Covetousness*, &c. Many to those they were more in danger of, on account of their particular *Situation*, the *Vices* of their *Neighbour* Nations. Many to other Reasons and customs long since *antiquated*, as *Maimonides* has

has judiciously observ'd from the *Caldean* Writings by him ascribed to the *Zabij*. Many to particular *Favors* of Conversation, which *God* was in *those* Ages pleas'd to grant to other Nations, as well as his *Peculium*. Such were those of the *Waters* of *Jealousy*, of the ways of *atoning* unknown and involuntary *Murthers*, and the *Oracles* of *Lots*, and *Prophets* and *Urim*. Why should we think that such *Laws* as *these* should have any prospect farther than *those* Ages, and that Nation for which they were design'd? Especially since the *reasons* of many of them fail'd long before the Publication of the *Gospel*; and when they obtain'd, concern'd no other *Nation* whatsoever besides that of the *Jews*.

## XXVI.

All Symbols of those times did not foretel any future Innovations which should abolish them. Instrumental Musick could not be abrogated by the Organical worship of the Body, as being a shadow of it.

OUR Adversaries might have been pleas'd to consider that the way of delivering even known *Moral Duties* under *Mystical Symbols*, was the usual Custom of those of those *earliest* Ages, even where no farther *future Innovations* were ever thought of. Such were the ancient *Oracles*, the *Fables* and *Parables* and *dark Sayings* and *Riddles* of the *Wise*. Such the *Pythagorean Symbols*, taken up from the Observations of the *Customs* of those *Oriental Nations* thro' which *Pythagoras* had travell'd for Cultivating his Knowledge,  
by

( 109 )  
by the Inventions of those Nations that were then *famous* for Inventions. And so the *Jews* of the *Apostles* Age understood that by prohibiting the *eating* of *Animals*, God's true design was to forbid the *Vices*, of which those *Animals* were counted *Symbols* by the received Traditions of the *Physiologers*. So *Philo* and *St. Barnabas*, that I may confine my self to the *Age* that I am speaking of. These had no more relation to the times of the *Gospel* than of the *Law*, nor could be thought to be more obligatory *then*, than *now*. The *Vices* design'd by those *Animals* the *Jews* were oblig'd to avoid as much as *we* are, and in order thereunto, were obliged to *understand* the *Mystical* Senses intended by those *Symbols*. Nor are *we* more excused from the *Mystical* Sense than *they*, tho' *we* be not obliged by the *letter* of the Prohibitions of those *Animals*. The reason why such things were delivered by *Mystical* *Symbols* was not to *conceal* them from the Persons to whom they were delivered for any time, much less till distant *events* might come to pass; but only to dispose the Hearers to receive them with the greater Reverence, according to the Customs of those times, wherein all *wise* and *sacred* Documents were so recommended, that too much  
*familiarity*

*familiarity* might not expose them to *contempt*. *Clemens Alexandrinus* has at large shewn that to have been the Fashion of those *Ages*. But the *Symbols* we are concern'd for in judging what *particulars* of the *Jewish Ceremonial law* were to be *abrogated* in our Adversaries Sense, so as that from the time of the *Publication* of the *Gospel*, they were to become *unlawful*, and uncapable even of any new *humane Sanction*, were quite of another kind. These were purposely contrived to be *Symbolical*, that they might *not* be understood till the *Gospel* was clearly publish'd; and that, when it was sufficiently published, it might then be understood that all the *changes* that followed upon the new *Revelations* of the *Gospel*, were *Originally* designed by *God*. By their not being understood before they found themselves oblig'd, *not* to admit *Gentiles* to the Privileges of the *new Peculium*, without *Profelytism* of *Justice* and *Incorporation* into that particular *Nation* of the *Jews*. Perfectly agreeable to what *God* himself *design'd* till then. But from that time forward *God* intended his *new Establishments* of the *Gospel* should take Place, whereby *Gentiles* were to be admitted to these *same* Privileges, without the Condition of *Incorporation*. Thence forwards therefor



fore it was necessary that there should be that *evidence* concerning what was to be *abolished*, that might satisfy, even the *Jews* by *Nation*, of their *Duty* of admitting *Gentile* Profelytes into the *Peculium*, without exacting from them, those particulars of the *Mosaick* Law, which were *abrogated* by the new *Revelations* of the *Gospel*. For they were *Jews* by *Nation*, who had *then* the Power of admitting into both *Peculiums*. The *Old* was in the Power of the *Sanhedrin*; the *New* was in the Power of the *Apostles*, who were themselves also *Jews* by *Nation*, and under the same prejudices of *Education* with other *Jews*, from which they were to be reclaim'd by the *Evidence* of these new *Revelations* of the *Gospel*. This being so, it plainly appears, that it is not every *shadow* that is sufficient for our Adversaries purpose of proving a thing *unlawful*. A *shadow* consistent would only return to its own nature of Original *indifferency*, and would still be as capable as formerly of receiving a new Obligation from a new lawful *Sanction*. But the *Symbolical* shadowing, we are here concerned for, was to *perfigure* and *predict* a new and *ungrateful* Innovation of the *Gospel*, which should in course repeal some Custom, they

they were *then* in possession of as *inconsistent* with it, such could not be the *Singing* with the *Organs* of our *Body*, as *shadowed* by the old *inanimate Organs*. For *vocal* Musick was even *then* also in *present use*, not only *future*. It was not *ungrateful* to the *Jews* themselves, and therefore had no need of being *conceal'd* from them, till the times of the *Gospel*. It was not *inconsistent* with any other received Custom of theirs, which might have been *abrogated* by that *inconsistency*, not with that very Practice of *Instrumental* Musick which is pretended to have *shadowed* it. So far from that, that *even* then the *Jews* had been used to Practice them *together*. There can therefore be no pretence here for *shadowing* a thing to come, when that same thing was in present use among the *Jews* themselves, and which could not therefore seem *strange* to them, and against which they could not therefore be possessed with any *prejudice*.

## XXVII

The *Harping* in *Heaven* could not by the *Reasoning* of that *Age*, be taken for a *Shadow*.

SO little our Adversary would gain by it for his purpose, tho' his Observation had been *true*, that *Instrumental* Musick had been one of the *shadows* of the *Mosaic* Law. But the *contrary* will appear more likely, if he will be pleas'd to remember, that it is mentioned in *Heaven*, in the *Revelations*: Which by the way will  
make

( 113 )

make the way of Arguing from those Passages in the *Revelations* which mention *Harping* in the *Heavenly Jerusalem*, stronger than perhaps our Adversary was aware of. For in the *Reasonings* of the *Apostolical Age*, the *shadows* of the *Law* which were made, as I have shewn, by *Bezaleel*, are directly oppos'd to the *Heavenly things themselves*, which are suppos'd to be the *Pattern* shewn by God to *Moses* in the *Mount* that was to be copied by *Bezaleel*. The *shadow* is said to be ἡ ἐκείνων, Heb. viii. 5. as an imitation of them. The *shadows* therefore are call'd ὑποδείγματα ἢ ἐν ἑαυτοῖς, to which the αὐτὰ τὰ ἐπερᾶνια are professedly oppos'd by the same Apostle, Heb. ix. 23. If therefore *Harping* have any place in Heaven, it cannot, by this way of Reasoning, be reckon'd among the *shadows* of the *Mosaic Law*; which were to be abolished. These *Archetypes* are the θεοφανερῶσις hidden in the λόγος according to St. Paul, Col. ii. 3. exactly answering the *Hellenistical Platonical Language* of that Age from which the Apostle Reasons. The *Platonists* plac'd their ἐπισήμη in the Contemplation of those *Idea* in the λόγος. The *Pythagoreans* from whom *Plato* borrowed his *Timæus*, and who were more closely follow'd by *Philo* and the *Hellenists*,

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nists, call the same thing *γενεσις*, which the *Platonists* call *ἐπισημν*, as appears in their golden Verses. And the same Word is used by the LXXII, who are followed by *Philo*, who represent the Request of *Moses* thus, *ἵνα γνωσῶς ἴδω σ*. And *θνοσεως* and *γενεσις* are Terms used in this same matter, by the same *Philo*. It is further observable, in the same Reasoning, that the *Heavenly* things are suppos'd to be *Eternal*. So the *Platonists* of their *Idea*. Their *αὐτοδύθρωπ* (so they called their *Archetypal* Man) was thought free from that *Generation* and *Corruption* to which *Individuals* were believed obnoxious. So *St. Paul*, *The things which are not seen are eternal*, 2 *Cor.* iv. 8. And *eternal in the Heavens*, v. 1. and where he speaks of the shaking of the *Heaven* and *Earth*, he mentions this event of that shaking, that it should be, that the things which cannot be shaken should remain, *Heb.* xii. 27. Who sees not that those Words of the Apostle, are designedly us'd concerning these very *Changes* which were to be made by the *Gospel*? And that the *Heavenly* things, are those which are suppos'd incapable of that shaking, and therefore to remain? *Μένειν* is the Word us'd by *St. Paul*, and plainly signifies the same thing with

Μένειν

*μένειν εἰς αἰῶνα*, in St. *John*. ii. 17, and  
 elfewhere frequently. The fame Word  
 is ufed on the fame occafion, and in the  
 fame Senfe by *Philo*, ὅστις ἐν ἅπῳ ἅψ̄ γερνύτων  
 τὸ αἶνον γνῶσκει, ὡς ἅπῳ ΣΚΙΑΣ τὸ ΜΕΝΟΝ. Leg. Alleg:  
L. 11. p. 79.  
 And we fee how he *opposes* it to the *σκιάι*.  
 By this *Reasoning* therefore, *Harping* can-  
 not be reckon'd among the *shadows*, nor  
 can it be fuppofed *abolished* by the *Inno-*  
*vations* of the *Gospel*, if it be reckon'd  
 among the *Celestials*, which are not ca-  
 pable of being affected by the great  
*shaking* of the *Gospel*; and which muft  
 therefore remain *unmoved* under the *Gospel*  
*Dispensation*. This *Argument* will re-  
 ceive a farther *Confirmation*, if he will  
 be pleafed to remember farther, that the  
*Gospel State* fuppofed in the *Reason-*  
*ings* of the *N. T.* is really fuppof'd to  
 be the fame with that of the *Celestial*  
*Patterns* fhewed to *Moses* in the *Mount*,  
 in *imitation* of which the *Mosaic* *Dispen-*  
*sation* was formed. And that even in  
 this *World*, before its compleat *Perfecti-*  
*on*, which it is to receive in the *future*  
*State*. Hence it is, that it is faid, that  
 the *Jerufalem* above, is even now, *the*  
*Mother of us all*; That even now, we are  
*Fellow-Citizens with the Saints in Heaven*;  
 That our *πολιτεία* is there; That here we  
 are *πῆροικοι* and *παρεπίδημοι*, as having here

*no abiding City*; that we are said to have actually *sat down in Heavenly places*. Who can therefore wonder, that considers this, if the *Heavenly Jerusalem* described in the *Revelations*, represent the present State of the *Church of Jerusalem* then on *Earth*? Our *Circumcision* is the *Circumcision made without Hands*, Col. ii. 11. oppos'd to the *Jewish Circumcision, made by Hands*, Eph. ii. 11. Exactly as our Saviour is said to be a *High Priest of good things to come, by a greater and more perfect Tabernacle, not made with Hands*, that is to say, *not of this Building*, Heb. ix. 11. And as he is said, *not to have entred into the holy places made with Hands, which are the figures of the true; but into Heaven it self*, v. 24. If the *Tabernacle, and the Holy Places made without Hands*, be *Heaven it self*; why should we doubt, but that the *Circumcision made without Hands*, should have been then thought *Mystical and Heavenly*? The same Apostle gives it else-where, as a *Character of the things that were to be abrogated by the Gospel*; that the Reason of their abrogation, was their being made. So he tells us, *yet once more signifieth the removing of those things that are shaken, as of things that are made*, Heb. xii. 27. It seems plainly to allude

to the *Ectypes* of the *Tabernacle* which were made by *Bezaleel*, in opposition to those *Patterns* of which there is no mention of their being *made*, but only *shewn* by *God* to *Moses* in the *Mount*. For their not being *mentioned* as *made*, is the same Reason for reckoning on them as not *made* in this *mystical* way of *Reasoning*, as it was to reckon on *Melchizedeck's* having *no Father, no Mother, no Genealogy, no begining of Days, nor end of Life*; because none of these particulars are *mentioned* concerning him in the *Scripture*. Nor must this be call'd *precarious Reasoning*, in *Interpreting Prophecies*, being the usual way taken, ever since there were *Prophecies* in the *Prediction* of *dis-stant future* Events. The same thing is suppos'd in all those *Places*, where the things of the *Gospel* are called *Eternal*, in opposition to the things *answering* them under the *Mosaic Law*. So the *Life* promised in the *Gospel*, is call'd *Eternal*, in opposition to the *Life* promised by *Moses*, in *Deuteronomy*. So the *Salvation* of our Lord *Jesus*, is call'd *Eternal*, *Heb. v. 9.* in opposition to that of the *Jewish Jesus*, the *Son of Nun*. So his *Redemption* also is call'd *Eternal*, in opposi-  
Heb. ix. 12.  
tion to the many *Redeemers* mentioned in many places of the old *Testament*, where  
the

the same Word is used in the LXXII. So the *Inheritance* of the *Gospel*, is likewise call'd *Eternal*, in opposition to the *Inheritance* of *Canaan*. So the *everlasting Destruction*, the *everlasting Consolation*, 2<sup>d</sup> Thes. i. 9. The *everlasting Covenant*, Thes. ii. 16, The *everlasting Kingdom*, Heb. xiii. 20. The *everlasting Gospel*, Rev. xvi. 6. By the same Allusion it is, that the things of the *Gospel* are said to be *things themselves*, and the true *things*. So the *Gospel Worshippers*, are the true *Worshippers*, St. Job. iv. 23. The *Eucharistical Bread*, the *true Bread*, in opposition to the *Manna* of the *Israelites*, St. Job. vi. 32. The *Holiness* of the *Gospel*, the *true Holiness*, Eph. iv. 24. The *Tabernacle* of the *Gospel*, (which none can doubt to be *Heaven* it self) the *true Tabernacle*, Heb. viii. 2. For the *Archetypal Idea*, were supposed only to have *Truth* in them, according to the *Platonists*. So *Grace* and *Truth* which came by *Christ*. is opposed to the *Law* given by *Moses*, St. John i. 17. And being *stedfast* to the *Gospel Communion*, in opposition to the *Communion* of the *Hereticks*, is said to be the *abiding* in the *Truth*. All these Forms of Speech understood according to the Custom of that Age, do plainly suppose, that all the *Heavenly Archetypes* of the *Law* were *Evangelical*,



( 117 )  
gelical, and incapable of any *revocation* that should make them *unlawful* under the *Gospel*; and that all the *positive* Institutions of the *Gospel*, were reckon'd on as *Heavenly*, and therefore *Harpers*, being mentioned in the *Heavenly Jerusalem*, must needs be supposed to have place among those antient Customs that were *not* to be *abrogated*. It is certain that *Instrumental* Musick could be it self no *Shadow*, according to the Doctrin of the *Gospel*, seeing the *Evangelical* Writers reckon it among the *Heavenly* *Archetypes*, which were the *Truth* and the *Body* that answered those *Shadows*. Nor is it any more difficult to prove *Harp*s in *Heaven*, which the Adversary insultingly requires, than to prove a *Circumcision* there *not made with Hands*; than it is to prove a *Manna* and a *Bread* there, that is the *Food of Angels*. This sure, is an easier Account of that *Idiome* in the Style of the new Testament, which my late excellent Friend Dr. *More*, called *Israelitismus*, than that insisted on by our Adversary. He might have been pleas'd to remember, *two Israelitisms* there mentioned, the *Mystical*, which by the *Christians* of that Age, was believed to be perfectly the same with their *own* Constitution, as consisting of a *Body of Gentiles ingrafted*

upon the *Apostles*, who were themselves *Jews* by Extraction; and the *Literal*, which was in some things *contrary* to the new *Revelations* of the *Gospel*, and so far, as it was so, *abrogated* by them. And it is certainly much more rational to Interpret them by the *Israelitism* they *professed* rather, than by that which they *opposed*. This was no other than the *Native Language* that was, in course, to be expected in their *Circumstances*. But the *Event* of this way of Interpretation will be quite contrary to what the interest of our *Adversaries Cause* will require. It will argue that the *Israelitish Customs* so alluded to, were still *receiv'd* by the converted *Christians*, and that they could be no part of those old *Israelitish Customs* which were *antiquated* on account of their *inconsistency* with the *Gospel*. This therefore will confirm what I said before, that the *Apostles* still continued this *Instrumental Musick* in their capital residence, at least, whilst the *quietness* of their *Circumstances* in those troublesome times would allow them to do so.

XXVIII. BUT there are *Odours* also, *θυμιάματα*, joined with the *Harpers*, Rev. v. 8. and the viii. 3. 4. joined with the *publick Prayers*; exactly as among the *Jews*. This the *Adversary* makes an argument of, that

*In case might have been us'd by the Apostles after the destruction of the Temple.*

that it must have been the old *antiquated Judaism* that was here alluded to, not that which was *approv'd* by the *Christians*. I suppose he may think himself the more secure here, because even our Churches do not practice what here seems to have been *practis'd* by the *Apostles*. But he might have remembred that there were also several other *undoubted* Apostolical Practices which have been since discontinued generally, at least in the *Reformation*. Such were those of the Ecclesiastical *Deaconesses*, the Kiss of *Charity*, and the *Feasts* of *Love*. He, I confess, cannot account for this, who makes all things either *Sins* or *Duties*, that are taken from *Precedents* of that *Age*, and allows no *mean* between those two Extremes. We can easily do so who believe that the *Apostles* themselves, as well as other *Ecclesiastical* Governours, took some things into the use of the *Church* from the *civil* Usages of their *Age*, which as they were prudent *then*, when they were in *Civil* use, so they may as prudently be *disused* now, when they have been so long *antiquated* as to their *Civil* use, and the particular *Exigencies* of those *times* are now ceased, which were the principal Considerations that *then* recommended them. But I see no reason why our Adversaries should believe

lieve that the use of *Incense* was not continued, even after the Destruction of the *Temple*, in the principal *residence* of the *Apostles*. It is to this Day practised by a far greater consent of the *ancientest Churches*, *Greek* as well as *Latin*; nor can we find any *Original* of it, that can prove it *later* than the *times* of the *Apostles* themselves. It appears in the first and *ancientest Liturgies* of both *Tongues*. It is mention'd in those *Canons* which are therefore called *Apostolical*, because they who first gathered them into a *Body*, knew no *Original* of their *Practice* *short* of the *Apostolical* times. It is *St. Jerome's* rule, that the *Immemorial* Customs of each *Church* should be presum'd to have been *Apostolical*. This Rule was probably followed by this Author. Thus therefore there is reason to presume that this Custom might have descended from the *Apostles* themselves. We have indeed an express mention of it in an Author considerably *antienter* than the *Collect* of these *Canons*, that is, of the *ancient Hippolytus*, the *Disciple* of *St. Irenaeus*, and a *witness* of *Apostolical Traditions*:  
 So he *πρῶτον ὃ αἱ ἐκκλησίαι πένθῃ μέγα, διότι ἔτι  
 πρῶτον ἔτι θυμίαμα ἐπέλεῖθ*. *Tertullian* is the *eldest Latin Christian Writer* extant, and he also mentions the *cost* the *Christians*  
 were

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Ora. de con-  
 sum. Mund.

were at in buying *Frankincense*, Tert. Apol. c. 42. *Thuraplane non emimus*. Those are the Words of the Objectors, not of Tertullian. His own Answer follows, *Si Arabiae queruntur, Scient Sabæi pluris & carioris suas Merces Christianis Sepeliendis prosligari quam Dijs fumigandis*. He mentions indeed no other use of it but in *Burials*. He elsewhere excludes it from *Sacrifices*, where he tells us, That the Oblation offered by the *Christians* was not *Grana Thuris unius assis, non Arabiæ arboris Lachrymæ, &c. c. 30.* unless possibly he might intend some Emphasis in the Words *unius assis*, as a reproof of their *Niggardiness* in it, as *Alexander* the great is said to have reprov'd his Tutor *Aristotle*, for his having obstructed his native Magnificence, after his Conquering *Arabia*. This might have been oppos'd to the greater *Expensiveness* of the *Christians* on *Frankincense* mentioned in the former Place. But I am rather apt to think, that the Case of the *African Churches* might be somewhat singular. *Tertullian* mentions their being at first Converted by the Church of *Rome*, *Præsc. c. 36.* And as it should seem, at a distance from the Apostles, *ib. c. 32.* After the Church of *Rome* had taken a liberty of *Innovating* from the Practice

Practice of the *Ephesian* College of *Apostles*, in the keeping of *Easter*, under *Xystus*, It might do so in this Case as well as the other. But *Hippolytus* was originally of the *East*. It is certain the first *Jewish* Christians, the *Apostles* themselves, found it actually practis'd. It is withal certain that they as *Jews* were prejudic'd in favour of received Customs, so as not to disuse them, but upon some great evidence of *Divine Revelation* to the contrary. And where can our Adversaries find any express Revelation of the *N. T.* against this Custom? Where can they find any new *Establishment* of the *new Peculium inconsistent* with it? On the contrary the Apostle alludes to it in those Words of his, concerning the *Alms* of the *Philippians*, when he calls them an

Phil. iv. 18. *Odour of a sweet smell, a Sacrifice acceptable, well pleasing to God.* These Words exactly answer the Custom of joyning *Incense* with their *Oblations* then practis'd in the *Temple* Worship, as it was also afterwards among the *Christians*. I see no reason why the Practice should be *discontinued* by the *Christians*. For these were *Sacrifices* allowed by the *Pythagoreans* themselves, who were against the *bloody* Sacrifices then generally received. This is plain from *Porphyry*. There is therefore

no reason why they should be *ungrateful* to the *Essenes* themselves, who were of all the *Jews* best dispos'd to the *Christian* Religion. Withal they were common to the *Jews* with the *Heathens*, and therefore fittest for the *old* and *new Peculium* to unite in. So far from any *repugnancy* to that *Union* which I have shewn to have been the true reason of the *abrogation* of those *old Jewish* usages, which were indeed *abrogated* by the *Christian* Religion. If our Adversaries ask how we can discharge our *selves* from the obligation of these things if we believe them *lawful*, the answer will be very easie on the *Principles* now propos'd. By being excused from *Circumcision*, we *Gentiles*, are discharged from all the *Impositions* *God* was pleas'd to lay on the *Jewish Nation*, since we are not now any longer *oblig'd* to any *Incorporation* with them. And this is sufficient to leave things of this nature in their original *indifferency* as to *Us*, as if they never had been *impos'd*.

HOWEVER our Adversary pretends, That the *Fathers* reason as he does; that they also own *Instrumental Musick* peculiarly fitted to that State of *Nonage*, in which the *Apostle* supposes the *Jews* under the *old Law*. *St. Chrysostome* makes such *Musical Instruments* rather *permitted* than *imposed*.

XXIX.

The reasonings of the *Fathers* produc'd by our Adversary in this Cause, are quite different from those of the *Apostolical* Age it self.

*imposed.* Διὰ τὴν ἀδένεια ἀνθρώπων. *Isidore Pelusote* says, they were born with διὰ τὴν ἄδένειαν τῶν ἀνθρώπων τῶν ἐκείνων νηπιότητι. And the Author of the *Quest. ad Orthodox.* very probably *Justinus Siculus*, who lived in the time of *Pope Felix II*, tells us, that it is not so proper for a State of *Infancy*, νηπιότητι, to sing *Simply*, but to sing with *inanimate Instruments*, &c. If these things had been true, it would have been an *Indignity* below the honourable State of the *Gospel* to have used these things *now*, and a *false signifying* that we were not yet *past* that State of *Childhood*, from which it was the design of the *Gospel* to free us. But we must always distinguish between the *Reasonings* and the *Testimonies* of those original Conveyors of our Christian Religion to us. In their *Reasonings* they had no more advantage than *other Men*: Especially where they lived at any *distance*, and were therefore any way suspicious of not keeping close to the *Reasonings* of that Age whose *Traditions* they pretend to gather by their *Reasonings*. For of these *Reasonings* we can also judge as well as they, whether they were agreeable to the *Reasonings* to which the *H. G.* accommodated his *Revelations*, that they might be rightly understood in the sense in which he intended them. For the



the *Reasonings* of their own Age could no farther contribute thereto, than as they still continued the same with those of their Age, wherein the *Holy Ghost* was pleased to discover and publish his new *Revelations* relating to the peculiar constitution of the *Gospel*. But the *reasonings* of the Age of *Clemens Alexandrinus*, who is the first of those produced by our Author, were by no means fit to *inform* him in this matter; much less of those later Fathers, who lived at so much a greater *distance* from the Age of the *Apostles*. They cannot, they do not, pretend any one Author of the *Apostolical* Age who shewed them a *Precedent* of this way of *reasoning*. They had none of that Age that ever reckoned *Instrumental Musick* among the *Rudiments* and *Elements* of the *Childish* State, which were in course to be antiquated as soon as the *Peculium* should attain to their *perfect* and *adult* Age. On the contrary its being mentioned by the *Apostle* in *Heaven*, shews that it was impossible by the *reasonings* of that Age, that it could have been reckoned among the *Rudiments* and *Elements* of *Children*. For there all are supposed to have arrived to the *fulness* of the *measure of the Stature of Christ*: Which Words do plainly describe the *Age* of *Adults*

*Adults*; in opposition to that of *Children*. And indeed *ἡλικία* in that place would be better Translated *Age* than *Stature*, being oppos'd rather to the *Age* than the *Stature of Children*. So the *Saints in Heaven* are said to be *perfect*, as the *πλήρῃ ἡλικία* is oppos'd to *ὑπιότις*, not only in the *Scripture*, but also in ordinary *Classick Authors*. Nor can I understand how our *Adversaries* could possible excuse the *Apostles* themselves from this *Notion of Childishness*, whilst even they *Communicated* with this *Instrumental Musick* of the *Temple*, if the bare *Observance* of, that *Musick* had been taken for an *Element* and *Rudiment of Children*. These *Reasonings* from the *Sense and Practice* of the *Apostolical Age and Writers*, are far more certain for proving the *Sense* of that *Age*, than the *reasonings* insisted on by our *Adversary* from the *Sense* of those *Fathers*, who however *superiour* to us, were yet confessedly *later* than the *Age of greatest Authority*, that of the *Apostles*

XXX

THOSE very excellent Persons did not sufficiently consider how very easy it was, for matters of this Nature to be *discontinued*, without the least *dislike* of those immediately succeeding Ages, that discontinued them. Supposing this *Musick* proper for the *Jerusalem Sacrifices*, as they were

Then the age to the Apostles seems to have discontinued Instrumental Musick without any dislike of it. The reason is.

were

were plainly in the *Temple of Jerusalem*, sign of the Reasoning from the State or Childhood, and Weak and Beggarly Elements explained. there could be no *pretences* to them in any other *Church* in the World, besides the *Head Church* of *Jerusalem*, where the *first Apostle* had the same right over all the *Churches* in the World, as the *High Priest* of the *Jewish Sanhedrin* had over all the *Jewish Synagogues*, in all their *Dispersions*. This was an easie Account why this Practice of *Instrumental Musick* might have been *reserved* to the *Apostolical Church*, till that Church was utterly *extinguished* by the *Death* of the *last Apostles*. After the last *residence* of the *Apostolical Body* at *Ephesus*, in *Trajan's* time, all the *Churches* in the World, were equal to that *Church* where the *Apostles* had made their *last residence*, and *equal* withal among *themselves*. Then they *might*, if they pleased, have taken up that same Custom universally. But were very *unlikely* to do so, having never till that time used it. And for any one *single Church* to have *done* so, when the rest did *not* so, would have been thought *invidious* and *assuming*. It might have been *Interpreted* as a *Challenge* of the *Catholick Jurisdiction*, to have *alone* exercis'd the *Prerogative* of that *Church*, which before had a *Right* to a *Catholick Jurisdiction*. So *Solomon* *Interpreted* it in his Brother *A-*  

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*donijah*, that de desired one of the *Royal Concubines*. For they also *followed* the *right* of the *Crown*, as appears from the 2 Sam. xii. 8. This was far from the *Humility* of those *Times*, and gives a clear *Account*, why it might have been univ-  
 fally *disus'd*, how *lawful* soever it might have been thought otherwise. But this could be no *hindrance* why it might not have been *resumed* afterwards, by any *particular* Church that pleased, when there was no *danger* of that *Consequence*. When the *memory* of the *Apostolical prerogative* was lost, and when no *Title* could be pretended for any *particular* Church in the *World*, why it should *succeed* to the *Apostolical prerogative*. The *pretence* of the *Church* of *Rmeisfar* later than these earliest itmes of *Christianity*, of which I am now speaking. However it was very natural for their *earliest Successors*, when they found this *Practice discontinued* in *Fact*, to impute the *discontinuance* of it, to some *disapprobation* it had receiv'd from the *Christian Religion*; and to bethink themselves of some such *Reasons* as these produc'd by them why it might have been disliked by them who *discontinued* it, as unfuitable to the *Dignity* of the *new Peculium*. But I have shewn, that this *Reasoning* of *theirs* in  
 this

this particular, could not possibly be the Reasoning of the Apostolical Age, who both actually Communicated with Instrumental Musick, and who allowed it a place in Heaven, which was not accounted the Place of Rudiments and Children, according to the Hypothesis of mystical Reasoning. This is abundantly sufficient to discharge us from any Obligation to be concluded by the Reasonings of these Fathers in this particular, how great a Veneration soever we may profess for their Authority in attesting Traditions, either of their own Age, or the Apostles. Indeed the whole design of this Topick of Reasoning from the State of Nonage and Rudiments was, not to prove the observation, even of the externals of the Mosaic Law unlawful, but the stopping at them, so as not to admit the farther Discoveries of the Gospel. The *ὑπόθεσις* is opposed to the *ἀντὶς τέλει*, the *μετὰς ἡλικίας τῆς πληρώμα* τῆς Χριστοῦ. Eph. iv. 13. And to the *πλήρωμα χρόνου*, which was when God sent his son made of a woman made under the Law, Gal. iv. 4. This was to stop at the *παιδαγωγός* (so the Law is called, Gal. iii. 24.) whose Office was to bring us to Christ, if then they refused to be taught by Christ, but chose rather still to continue under the Discipline of the Pedagogue.

That was indeed a keeping themselves back from enjoying the Benefit of that fullness of Age, which, as we have seen, commenced with our Saviour's Dispensation. And it was a lifting themselves with Children, to keep still to the *Padagogue*, who by the Discipline of that Age, was a perpetual *Companion* and *Guardian* of the *Morals* of *unadult* Persons, till they reached those Years of Discretion that might make it safe to trust them to themselves. This did not therefore in the least make the *practice* of the *Law* *Childish*, whilst they used it as the *Apostles* themselves did, in *subordination* to the new Discoveries of the *Gospel*, that is, whilst they observed only those *particulars* of the *Law*, which were *consistent* with the *Gospel*. Which will neither save the ends of those *Fathers*, nor our *Adversaries*. The *σοιχηα* plainly allude to the things wherein those Youths which were under the Discipline of *Padagogues*, were usually Instructed. Especially during the *former* part of that Discipline. That was *Grammatical* Learning, wherein they were Instructed by their *Grammarians* and *Literators*, the *Letters* themselves being properly call'd *σοιχηα*. But as this Word is used *here*, it plainly denotes the *Etymal* resemblances of the *Law*, in *opposition* to the *Evangelical* *Heavenly*

venly Archetypes, which were supposed to answer them under the Gospel. So Mount Sinai is said, *συσιχεῖν τῇ νῶ Ἱερουσαλήμ*, Gal. iv. 25. Here we have the true Notion of *σοιχεῖον*, as it is used by St. Paul. Mount Sinai in Arabia, the portion of Hagar the Handmaid, is supposed to be a *σοιχεῖον*. That is in opposition to Mount Sion, the Mountain of the true Peculium, which answered is as the portion of Sarah the Free-woman, the Mother of the true Peculium. So the very antient Author teaches, *de Montibus Sinai & Sion*, by some ascribed to St. Cyprian. Agreeably enough to the Notions of the new Testament, where we frequently find Mount Sion mentioned, as that wherein the Archetypal Mystical Peculium was alone concerned Rom. ix. 33. xi. 26. Heb. xii. 22. 1 Pet. ii. 6. Rev. xiv. 1. This being indeed the Title by which the Peculium is designed in the old Testament, wherein it is so frequently called the Daughter, and the Virgin Daughter of Sion, never of Sinai, tho' thence it was, that Moses received his Law. Accordingly the Jerusalem that is now, is said also to be a *συσιχεῖον*, that is another Fellow *σοιχεῖον*, in the same Sense, wherein the Word had been used of Mount Sinai in opposition to the *ἡ ἀνω Ἱερουσαλήμ*, which is the Mother of us all. Gal.

iv. 26. In both Cases the *Worldly Figures* are so called in opposition to the *Heavenly Archetypes* of the *Gospel*. They are therefore called the *σειχῆα τῆς κόσμου*, Gal. iv. 3. Col. ii. 8, 20. As *κόσμος* is opposed to *ἕξουσία*. It is the *κόσμος τῆς αἰῶνος τέτης*, Eph. vi. 12, in opposition to the *μέλλων αἰών*, which is always ascribed to the *Messias*. So the *ἄγιον κοσμικόν*, Heb. ix. 1, is opposed to the *αὐτὸς ἕξουσία*, v. 24. And as I have shewn, that the *Church* here on *Earth* is called *Heaven*, so the *deserting* the *Church* is called, *the loving this present World* *τὸν νῦν αἰῶνα*, 2 Tim. iv. 10. opposed as I said to the *μέλλων* of the *Messias*. These *σειχῆα* are called *ἀδενῆ καὶ πωχά*, Gal. iv. 9. They are *first* called *ἀδενῆ*, as *ἀδενήματα καὶ ἀδωάτων* are joyed together. Rom. xv. 1. So the *ἀδωάτων τῆς νόμου ἐν ᾧ ἠδένει διὰ σαρκός*. Rom. viii. 3. The plain Importance of these Expressions seem to have been this, That in the *Reasonings* of the *New Testament*, in matters of this Nature, the *mystical Benefits* represented and covenanted for, by these *Symbols* of the *Law*, were never supposed to be *performed* by the *Symbols* themselves, otherwise than as they *represented* and *applied* the *Archetypes*, answering them under the *Gospel*. Thence it followed that in *separation* from those *Evangelical Archetypes*, the *Legal Symbols* must have been perfectly



perfectly *useless* and insignificant, in relation to those greater *Benefits* expected by them which of themselves they were no way able to perform. So the Apostle to the *Hebrews* tells us, that it was *not possible that the blood of Bulls and Goats should take away sins*, Heb. x. 4. Why so, but to let his *Nation* see the necessary *Obligation* that lay upon them to *qualifie* themselves for being received to the *Christian Eucharistical Sacrifices*, which answered those *bloody Sacrifices* under the *Gospel*, if they desired the *mystical Benefit* of a true *Expiation*: So he again Warns the *Galatians*, That in *Christ Jesus*, neither *Circumcision* availeth nor *Uncircumcision* ἰχὺς, any thing, but the new *Creature* καὶνὴ κτίσις, Gal. vi. 15. Here we see the ἰχὺς in opposition to the ἀδύναμις and ἀδυναμία is ascrib'd to the καὶνὴ κτίσις in *Baptism*, which was Instituted instead of *Circumcision* under the *Gospel*. For the καὶνὴ κτίσις was alone to be expected by the *Spirit*, which was the Prerogative of our *Christian Baptism*. This was the ἀνακρίνωσις τοῦ νοῦς. Rom. xii. 2. and the ἀνακρίνωσις πνεύματος. Tit. iii. 5. which is joined with the λατρεῖν κατὰ γνώσιν. Tit. iii. 5. which could be no other than that of our *Christian Baptism*, as it is also described St. *Job*. iii. 5. This, by the way gives a clear account why the *Law* is said ἀδυνατεῖν διὰ σαρκός. Rom. viii. 3.

For *Flesh* is ordinarily used in the *old Testament* also as a *Symbol* of *Weakness*, as the *Spirit* is of *Strength*. And the *Apostle* plainly warns that the *Spirit* was not received *by the works of the Law*, but *by the hearing of Faith*. Gal. iii. 2. So the *Apostle* shews that the *literal Jerusalem*, to which the *separating Jews* pretended, could give no *Title* to that *Liberty* which both *Parts* agreed to be a privilege of the *true Peculium*, as the *Offspring of Sarah the Free Woman*. So far from that, that he observes that *that Jerusalem* was even then *in Bondage with her Children*. But the *Jerusalem*, continues he, *which is above, is Free, which is the Mother of us all*. Gal. iv. 25. 26. So he also elsewhere observes, that it was the *Seed of Abraham's Faith*, not of his *Flesh* that had a just *Right to Inherit* the *Promises* made to his *Seed*. Rom. iv. 10, 11, 12, 13, 17, 18. ix. 7, 8. This therefore seems to be the true account why the *legal Symbols* are called ἀδερῖν when compared with the *Originals* which were to succeed them under the *Gospel*. The same σοιχεῖα are also said to be πωχὰ, Gal. iv. 9, Plainly in *opposition* to the πλεῖστον which is frequently ascribed to the *Mystical Spiritual Benefits* expected by them, but in vain. For the *Reasoning* of the *Apostles* supposed, that

that they are really to be expected only from the Rites which were to *succeed* those legal Symbols under the *Gospel*. So we read the  $\pi\lambda\epsilon\tau\omicron\ \tau\ \chi\epsilon\iota\sigma\omicron\tau\eta\iota\omicron$  Rom. ii. 4. the  $\pi\lambda\epsilon\tau\omicron\ \tau\ \delta\acute{\omicron}\xi\eta\varsigma$ , Rom. ix. 23. Eph. iii. 16. Col. i. 7. the  $\beta\acute{\epsilon}\theta\omicron\ \pi\lambda\acute{\epsilon}\tau\epsilon\ \kappa\acute{\iota}\ \zeta\omicron\phi\acute{\iota}\alpha\varsigma\ \kappa\acute{\iota}\ \gamma\nu\acute{\omega}\sigma\iota\omega\varsigma\ \theta\epsilon\acute{\omicron}$ . Rom. xi. 33. Alluding all to the *Mystical Senses* of the *Law*, and the *Benefits* signified and conveyed by them. So again the  $\pi\lambda\epsilon\tau\omicron\ \chi\acute{\alpha}\epsilon\iota\iota\omicron$ . Eph. i. 7. with relation to the *Spiritual*  $\chi\acute{\alpha}\epsilon\iota\sigma\mu\alpha\tau\omicron$  so literally poured out then upon the *Christians*, but not on the *dividing Jews*, who kept to the *literal* Institutions of the *Law*, which afforded them no *Riches* of this kind, whilst they obstinately persisted in their *Separation*. Justly therefore they might be stiled in this Sense *Poor*, when compared with the *richer* Institutions of the *Gospel*, which in that Age, yielded these invaluable *Treasures of Wisdom and Knowledge* in so very great abundance. The same Expression of  $\pi\lambda\epsilon\tau\omicron$  with relation to the *mystical Benefits* of these *external σοιχεῖα* thus explained, is used also in *Philo* \* before *St. Paul*, as well as *Ignatius* \*  $\pi\lambda\acute{\epsilon}\sigma\tau\alpha\iota$   $\kappa\acute{\alpha}\epsilon\iota\tau\epsilon\varsigma$ , *Phil. de* *Opf. Mu-* *act, p. 5.*

THESE

XXXI. THESE things thus explained, will  
 So explain'd they con-  
 clude no-  
 thing to the  
 purpose of  
 those Fathers  
 or our Ad-  
 versaries.

make it appear how very different the  
*Reasonings* of these *Fathers* and our *Ad-*  
*versaries* are in these Matters, from those  
 of the *Apostolical* Writers from whom  
 they borrow them. The whole design  
 of them as used by the *Apostolical* Wri-  
 ters, is against *Jews*, who either would  
 not *come over* to the *Christian* Communi-  
 on on the *terms* prescribed by the *Gospel*  
 of Communicating with the *Uncircumcis-*  
*ed Gentiles* in the Holy *Offices* of the *Chris-*  
*tian* Religion, or who were inclined to a  
*defection* from it, as soon as they under-  
 stood that these *terms* were *expected* from  
 them, out of *zeal* for their former Noti-  
 ons, which were *contradicted*, and at  
 length *abrogated*, by these new Revelations  
 of the *Gospel*; and out of *zeal* for their  
 whole *Law*, which was imposed on them  
 as a *particular Nation*, and on the *Gen-*  
*tiles*, whilst their *Incorporation* into that  
 particular *Nation* was required by God  
 as a *Condition* of their *Admission* into the  
*true Peculium*, which now they found *re-*  
*pealed* by these new Revelations of the  
*Gospel*. The using these *Rudiments* with-  
 out a design of *defection* was so far from  
 being *blamed* by the Arguments now  
 mentioned, that it was *practised* by the  
*Apostles* themselves, as *Jews*, till the *dissol-*  
*ution*

*lution of the Temple*; that it was urged and insisted on by those many *Myriads of believing Jews*, who were *zealous for the Law*, with a perfect good understanding with the *Apostles*; that *St. Paul* himself, who had said most of any against the *Obligation of the Law*, comply'd with ACT. XXI. 20. 23, 24. them, and was urged to do so by the chief *Apostle St. James*, But a *breach* is plainly supposed in the *Arguments* insisted on by our *Adversaries*. A *not coming over to Christ*, or *relapsing* from him, and *stopping* with the *Padagogue* who was to, *bring them to Christ*, was that which was to continue them *in*, or reduce them to the *State of Childhood*. This made them *Rudiments* and *Elements*, when they went no *further* than the *Mosaick* Institutions. This made them *weak* and *beggariy* when *separated* from the *Gospel* Institutions, which were alone supposed *able* to confer the *mystical Benefits* Convenanted for, as well as represented by those *legal Symbols*. This made them *beggerly* when they kept them off from the *Evangelical Archetypal Symbols*, which were thence forwards appointed by *God*, as the only ordinary conveyancers of that *riches of Grace* which the *separating Jews* in vain expected from their own *Symbols*. This was the true dispute of great *Importance* in that *Age*,

Age, in which the Arguments now mentioned, were insisted on with great *Prudence* and *Strength*. The Error confuted was the *depending* on *Circumcision* for the *Incorporation* into the *true Peculium*, which could no longer be expected without our *Christian Baptism*. And the *depending* on the *Temple Sacrifices* for all the *Benefits* of the *Heavenly mystical Sacrifice*, which were thenceforward to be expected from our *Christian Eucharist*. The contenting themselves with the *literal Circumcision* in the *Flesh* for their intitling themselves to the name of the *Seed of Abraham*, and the *Promises* made to them that were so, without the *Faith* of *Abraham* in the *Messiah*, which he had when those *Promises* were made to him before his carnal *Circumcision*, as the Apostle observes. *Rom. iv. 9, 10, 11, 12.* These and the like were the *Weak* and *beggarly Elements* spoken of by *St. Paul*, when *depended* on for the *Benefits* which they were not able to perform; and that in *separation* from those means by which alone they could be performed by the *new Revelations* of the *Gospel*. And this *Reasoning* was very proper to *oblige* all *Jews* to *come* into the *Christian Communion*, and to *continue* in it, if they desired the *mystical Benefits* conferred *formerly* in the *Jewish Communion*

nion alone, *before the Gospel Revelations* had altered the Case, but not afterwards. But then these Reasonings conclude nothing against the very same *abrogated Symbols*, if practiced in *unity* with the *uncircumcis'd Believers* much less if the same things had been observ'd by the *Ecclesiastical Power of the Church*, without regard to the *old Imposition of Moses*. For the *latter* could oblige all its own *Subjects*, which the *former* could not do, being only *obligatory* to the *Jewish Nation*. Here therefore there was no *Enmity*, no *Wall of Partition*, which might any way tend to the *dissolution* of their common *Body and Communion*. Withal it is plain that this *Reasoning* extends to no *other Jewish Customs* but those only who were thought to entitle to some *mystical Benefits* represented and conveyed by them, till God had declared it otherwise by his new *Revelations*. And therefore it is to no purpose, in reference to this design, to find a thing represented by the *Jewish Symbol*, unless it be a *mystical Benefit*, to which it was to entitle from God as a *Covenanting Symbol* Instituted by him. In vain therefore does our Adversary pretend that *Instrumental Musick* shadowed our *Worship* with the *Organs of our Bodies*. Had that been true, yet it had been nothing  
to

to the purpose in relation to the design of these *reasonings*. That had been a *Duty*, not a *Benefit*, which is plainly supposed as pretended to in all the *Instances* of these *Reasonings*. It was their *losing* the *Substance* conveyed by the *shadow*, on which all the force of the Argument depends, that is drawn from the Appellation of *shadows*. The *Weakness* of the *Elements* or *Rudiments* of the *Mosaick Law*, as argumentative in this Case, implies their *insufficiency* to convey the *Benefits*, as their *Beggarliness* implies their *Inability* to confer the *Mystical Riches* that were expected from them. If therefore our Adversary will make *Instrumental Musick* a *Shadow* or a *Rudiment*, he should bethink himself of some *Mystical Benefit* represented and conveyed *by it* under the *Law*, but *now* conveyed by some *other Institution* succeeding it under the *Gospel*. For this is absolutely requisite to make it *now* an empty *Shadow*, and a *weak and beggarly Element*. And what may that be? Is it the admitting us to the *Joys* of the *Heavenly Society*, represented by *Instrumental Musick*? And why may not the like use of *Instrumental Musick* entitle us to that *now* as well as *represent* it? I have shewn that the *Gospel Symbols* are supposed as best qualified to give us a *title* to any thing



thing *Heavenly*, by the *Reasonings* of the *New Testament*. I have shewn, that by the same *Reasonings* the same *Title* is *denied* to the *legal Symbols* in a *Statee of Separation* from the *Communion* of the *Church*. I have shewn that the *contrary* is supposed, by the same *Reasonings*, concerning the *Symbols* of the *Church*, that *they*, and *they alone*, are supposed *sufficient* to perform what is *represented*, and *Symbolically Covenanted* for by them. The *weakness* and *beggarliness* of what would otherwise have been useful, do more concern our *Adversaries* than *Us*, who practice even their *Vocal Musick*, as the *Jews* did, in a *Seperation* from the truly *Original Apostolical Commanion*. The good God open their *Eyes*, and make them truly sensible of it. Thus I think I have obviated all that *has* been said or *can* be said, from our *Adversaries Principles*, with relation to my *own* principal *Argument*? And I have not leisure to follow him in things less necessary to my own design.

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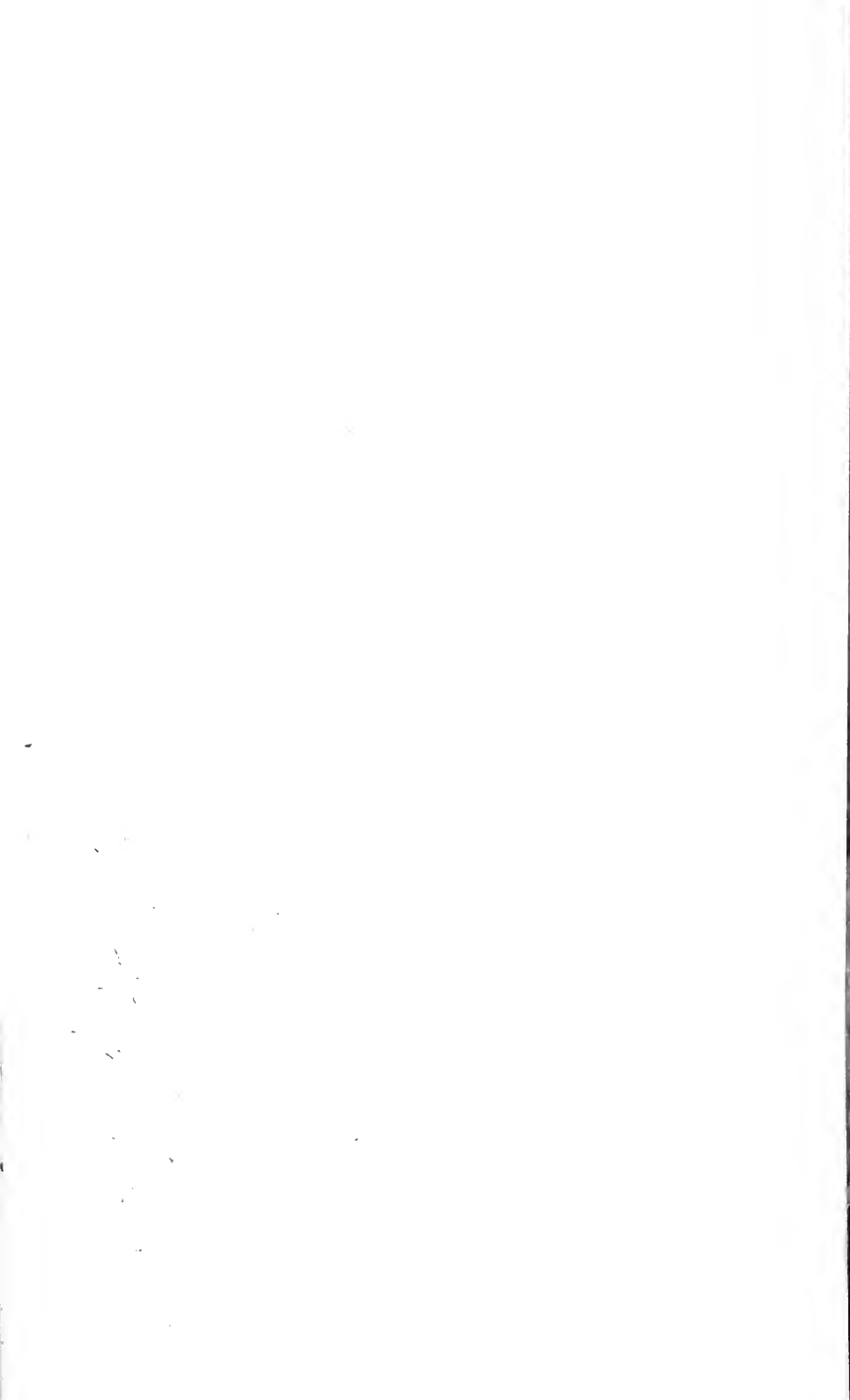
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70





