

A
B R E I F
And Full
A C C O U N T
O F
Mr. Tate's and Mr. Brady's
New V E R S I O N
O F T H E
P S A L M S.

By a true Son of the Church of England.

L O N D O N :

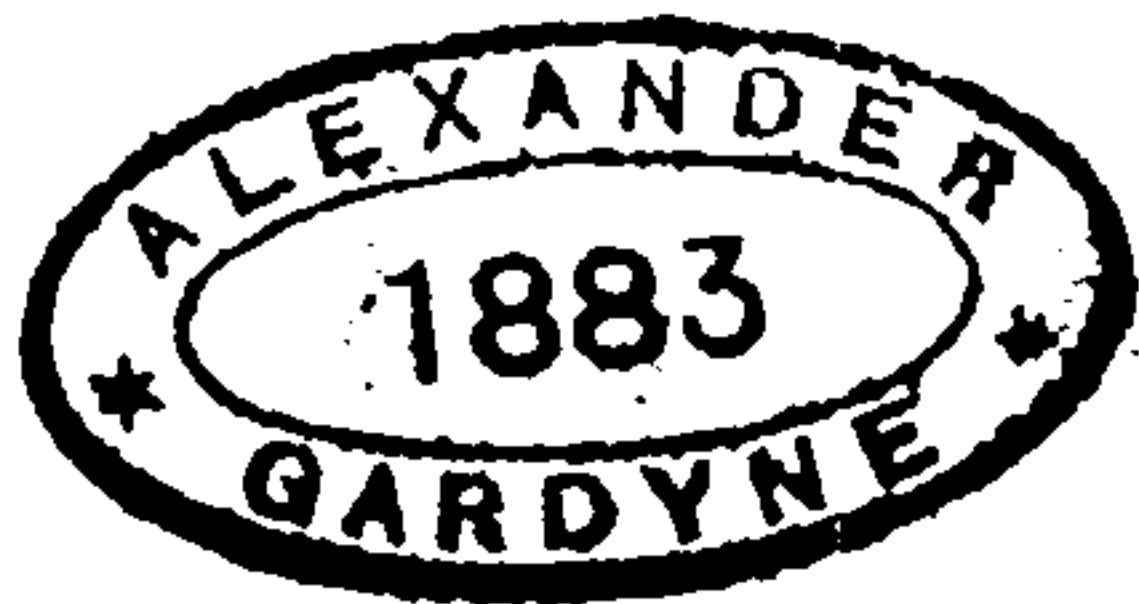
Printed for Joseph Wild, at the Elephant at
Charing-Cross, MDCXCVIII.

TO
All the Learned and Pious
PATRONS
AND
PROMOTERS
OF THE
New VERSION
OF THE
PSALMS;

This small TREATISE
SHEWING

*That the Use of them in Churches,
Chappels, and Congregations,
Having the Royal Allowance of
His Majesty in Council, and the
Recommendation of several of the
Bishops, is agreeable to the Constitu-
tions of the Church of England, and
the Authority of Convocations.*

Is Humbly Dedicated by
Their Most obedient Servant,



07-161

A
Modest Vindication
OF THE
New VERSION
OF THE
PSALMS.

THE fond Affection which Men retain for ancient Customs, is generally so very powerful and prevailing, that a Reformation even from the most prejudicial of them is hardly obtain'd, without putting an ungrateful Task upon Humane Nature; for by long acquaintance they insinuate themselves so insensibly into our Love and Esteem, that they frequently blind our Reason, enslave and captivate our Inclinations, and we can never release our
B selves

selves from their Tyranny, without mighty Struggling and Reluctance. 'Tis to these prejudices mainly, that the various false Religions in the World owe their maintenance and support; and to these likewise must be ascrib'd all those several Heats and Contests, which so grievously disturb'd these Nations at the time of our Reformation from the gross Errors of the Church of *Rome*. And to what else but these can we more candidly impute those unexpected Endeavours that have been used against the *New Version of the Psalms*? Which design'd to retrieve that part of our Devotion from the many palpable Absurdities which were in the *Old Translation*, and has been so lasting a reproach to the Honour of our Church.

However, it is hoped that this unhappy Objection may at length be taken off, and nothing retain'd in our publick Service, which may be matter of just offence to any; and that therefore we shall not indulge any Error, when we have so fair an opportunity of seeing it Corrected. And that I may vindicate our Church from such as asperse her in this particular, and are willing to impeach her Credit, and impair her Reputation by alledging that the Ancients Psalms of *Sternhold* and *Jopkins* were injoyn'd as part of her publick

publick Devotion, I must crave leave to correct this great Mistake, and do acquaint them that the *Old Version* never had any particular *Recommendation* either from the King, or *Bishops*, or *Convocation*; and that this *New Translation* is that which has obtain'd both the *Allowance* and *Recommendation* of Authority. And after I have given them a short account of its Rise and Progress, will endeavour to let them see that the publick use of it in our Churches is *agreeable to Reason*, *conformable to the Constitutions of our Church*, and *the Authority of Convocations*, and *subservient to the Advancement and Increase of Piety*. And therefore that this small Tract does hereupon humbly presume to bespeak the Favour of all such persons as have any regard for Reason, or Devotion, or the Government in Church or State. But

First, I will endeavour to give some account of the Rise and Progress of this *New Version*; which has been thought by some of the greatest Men of the times to be a Work so well perform'd, and so favourable a Providence has all along attended it, that they seem to promise it a very kind Reception and Encouragement in the World; and it has already met with considerable Encouragement. The Undertakers at first propos'd this pious

Design between themselves, but in a little time it was Communicated, and as speedily Receiv'd and Nourish'd by Persons of the Highest Rank, and principal Authority in the Nation, both in Church and State. Whose Abilities being agreeable to the Eminence of their Quality, gave them an advantageous prospect into all the convenience and necessity of so good a Work; and what a diffusive and opportune Blessing it was likely to prove to the Reform'd Church of these Dominions, particularly in removing those daily Exceptions which are made against this part of our publick Devotion. Whereupon the late Queen of Blessed and Immortal Memory, was pleas'd to promise it Her Royal Countenance. And the late Archbishop of *Canterbury*, whose excellent Endowments were so suitable to the Dignity of his Station; did freely acquaint the Translators, *That he was glad so useful a Work was carrying on in his Days.*

After the Kingdom had sustain'd so considerable a loss by the Death of those two Eminent Persons, who were such Ornaments to the Nation, the present Arch-Bishop, who was chosen to succeed in the See of *Canterbury*, and acquits himself so well in that weighty Charge which he has in the Church, was
pleas'd

pleas'd to look favourably upon this Religious Design, and support that Patronage which they had promis'd it. And many more of the learned and judicious Prelates, who were unwilling that a Design so Pious and Useful should meet with any Obstruction, gave it likewise their Encouragement. Besides these, Sir *John Sommers*, now Lord High-Chancellor of *England*, the Earl of *Pembroke*, Lord Privy-Seal, the Earl of *Dorset* and *Middlesex*, and the Right Honourable *Charles Mountague* Chancellour of the Exchequer, all Persons of singular and shining Parts; were the great support of the Undertaking, and the mighty Patrons and Promoters of this difficult and Religious Work. Among whom there are not wanting Persons of such accurate Judgment in all Poetick excellence, and of such skill in that Language wherein the Psalms were originally writ, that the very mention of their Names in such a Work as this, is sufficient to Recommend it effectually to all this part of the Ingenious World, and their Stamp upon it, to make it pass currant for Standard Verse, with all the best Masters of Poetry among us. The Translators, who attempted it, were sufficiently known to them for their Qualifications and Abilities, who were neither Ignorant of the Nature
and

and Genius of true Poetry, nor Strangers to the Learned Languages. And such as are absolute Judges in this matter, do justly own the near Relation there is between the English and the Original.

When the Work was finish'd, and had pass'd the Censure of his Grace the Archbishop, and several more of his Brethern the Right Reverend Prelates, who vouchsaf'd to peruse it, and give in their Alterations and Remarks; a Petition was presented to His Majesty in Council for allowing the liberty of a publick Reception of it in all Churches, Chappels, and Congregations; which was accordingly granted, and is now Printed before the Book, and runs thus,

At the

Court at *KENSINGTON*.

December, 3. 1696.

Present,

The King's Most Excellent Majesty
in *COUNCIL*.

UPON the humble Petition of Nicholas Brady, and Nahum Tate, this Day read

read at the Board, setting forth, that the Petitioners have, with their utmost Care and Industry, compleated A New Version of the Psalms of David, in English Metre, fitted for Publick Use; and humbly praying His Majesty's Royal Allowance that the said Version may be used in such Congregations as shall think fit to receive it.

His Majesty taking the same into His Royal Consideration, is pleas'd to Order in Council, That the said New Version of the Psalms in English Metre be, and the same is hereby Allowed and Permitted to be Us'd in all Churches, Chappels, and Congregations, as shall think fit to receive the same.

W. Bridgman.

And because a matter of this Universal Moment and Concern requir'd all imaginable Care and Industry for qualifying it for so publick an End as it was Design'd for; and that no caution might be omitted for bringing this Work to full Maturity and Perfection, the Translators invited all their Friends both in City and Country to supervise and correct what was amiss, fearing least an overweening partiality to their own Endeavours might

might bribe their Judgments, and warp their Sentiments into too favourable an Opinion of their own Performances, for knowing the variety of Humours it was to struggle with, and the great difficulty of suiting a Poem to every Temper which this was to engage, they thought of no Method so likely for mastering this Discouragement, as to try the Bent of every Genius; what Thoughts and Apprehensions they had of it, before it was permitted to venture abroad. Transcribing herein that excellent Rule of *Horace* in his Book *de Arte Poetica*, wherein he advises us to submit our Performance to the severest Censure.

— — *Si quid tamem olim
Scripseris, in Meci descendat Judicis aures.*

*Yet if it ever be your Fate to write,
Let your Productions pass the strictest hand.*
Roscom. *Transl.*

Which is a Method whereby any Author may give a remarkable Instance of his Wisdom and Humility, tho he cannot always f his Ingenuity.

After

After it had been thus Corrected by the Bishops, and the Translators Friends, and the Work it self, with the usefulness of it, had been so fairly represented to His Majesty in Council, by his Grace the Lord Archbishop of *Canterbury* and others, that it gain'd a publick Approbation by His Majesty's Royal Indulgence: The Lord Bishop of *London* thought fit to send out his circular Letters of Recommendation to all his Clergy within his Diocess: For that worthy Prelate did in this case nothing deviate either from his Native or additional Honour; but after the very first time that he promis'd this Version his Favour, he was so cautious of giving the least Umbrage of suspicion that he was unmindful of his Word, that he spread it, as much as lay in him, universally. And at the same time gave an Instance of that Respect which was due both to his Sovereign and himself, and shew'd that he was as little capable of neglecting so reasonable a thing, which his Prince had countenanc'd, as he was of violating his own voluntary Obligation. And no sooner came his Lordships Letter abroad, but it was chearfully receiv'd by several of his Clergy within the City; but no where sooner, as I am inform'd, than in that learned Auditory in Serjeants Inn in *Fleetstreet*, where

10 *A modest Vindication of the*

it was very much approv'd of, but more especially by the Right Honourable the Lord Chief Justice *Treby*, whose Judgment and Ingenuity are so unquestionable.

Much about the same time the Grave and Judicious Members of *Lincolns-Inn*, appointed it to be Sung in their Chappel the following Term, as a Mark of the publick Approbation of that Honourable Society. And several of the Bishops reading my Lord of *London's* Letter, found it a thing so thorowly weigh'd, and such excellent Reasons given for the dispersing it universally, that without any further Hesitation, they resolv'd to make that the Original for them to Copy after, and the Standard of their Direction; and therefore transcrib'd it without any alteration but that of their Names, and afterward scatter'd it throughout their respective Diocesses.

Upon which his Grace the Lord Archbishop of *York*, whom all Mankind so justly Respect and Honour, acquainted the Authors of this *Version*, by a Letter which he sent up to his Brother in the City, that he was then going his Visitation, and would *commend* it to all his Clergy as he went along; and that already some of them, pleas'd with so pious a Proposal, had sent to the City for Books for their Congregations: For his

his Grace was pleas'd to acquaint the Translators some time ago, that whenever they could obtain any Encouragement from the Government, he would endeavour to disperse it throughout his Province.

Having proceeded thus far in the History of this *New Translation*, and declar'd its Original, and that favourable *Entertainment* it has met with from Persons of such Unquestionable Judgment and Authority, of such Eminent Piety and Learning, by whose Kindness and Encouragement it has made such Steps and Progress not only in this fam'd Metropolis, but in some of the remotest parts of the Nation; I will now proceed to give some Reasons for the Vindication of that *Encouragement* which it has already met with, or hereafter may receive, and endeavour likewise to answer such Objections as may be made, either against the *Patrons* or *Promoters* of this Work. Not that I can mistrust the Reception of it in an Age so Religious and refin'd as This, but only because some persons, who can endure nothing but what is Old, may be startled at its Novelty; and look upon it, as some do upon New Fashions, which tho' never so decent, and proper, and convenient for us to use, yet they cannot bear the sight of them; because

neither they, nor their Fore-Fathers were ever accusom'd to them. And that it is only this *unreasonable prejudice* which thus imposes upon them, and so inflaves them to Antiquity in this matter, this very Argument will I hope make evident, which is, that if this *New Version* had been so long entertain'd in our Churches, as the *Old One* has been, and *Sternhold* and *Hopkins* had now offer'd their Compositions instead of it, they would certainly be rejected by all degrees of Men, with the utmost contempt.

But I will hasten to the Arguments which as I told you I design'd to make use of, to promote a general Reception of this Translation; which were the *agreeableness of this Design with Reason*; the *Conformity of it with the Constitutions of our Church, and the Authority of Convocations*; and its *subserviency to the Advancement and Increase of Piety*. By all which I will endeavour fairly to represent the *Usefulness* of this Pious and Laborious Work, friendly to remove those *prejudices* that may be rashly taken up against either the *Design* it self, or the *Favourers* of it, and amicably to reconcile the unbiass'd Reader to a candid and kind Opinion of it. *For I think the best Argument loses ground, when it looks ill-natur'd or severe.*

First

First therefore, I will endeavour to let you see the *Agreeableness* of this Design with Reason. And both this, and the other Arguments which I have chosen to insist upon are plainly intimated in the Letter of the Bishops, which is this,

HIS Majesty having allow'd and permitted the Use of a New Version of the Psalms of David, by Mr. Brady and Mr. Tate, in all Churches, Chappels and Congregations; I cannot do less, than wish a Good Success to this Royal Indulgence: For I find it a Work done with so much Judgment and Ingenuity, that I am persuaded, it may take off that unhappy Objection, which has hitherto lain against the Singing Psalms; and dispose that part of Divine Service to much more Devotion. And I do heartily Recommend the Use of This Version, to all my Brethren within My Diocess.

Now in this Letter there are three Reasons given, why their Lordships were induc'd to Recommend so cordially this Translation to their several Ministers. The first is the Respect they bore to His Sacred Majesty, as the Supreme Head and Governour of this Church, who having the Great

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fulness and Convenience of this Religious Performance, and the necessity of introducing it into the Church, represented to him by the *Lords of his most Honourable Privy Council*, was pleas'd by the Authority with which he is Vested in these Matters, to grant it forthwith His *Royal Allowance*.

Upon which, the Bishops finding how much His Majesties Care for the well-fare of of the Church was interested in this Case, thought that their Zeal and Concern ought to be no less, and therefore they seconded *his Indulgence* with their own *heartly Recommendation*. And because upon this, some scandalous Libels were publish'd in the City, in derogation of this Laudible Undertaking, and *contempt* of that *Authority* which was pleas'd to appear in its Approbation; Therefore his Grace the Lord Arch-Bishop of *Canterbury*, with others of their Excellences the Lords Justices, thinking not fit that a Work so beneficial to the Publick should be *obstructed* in its Progress; or that the *sawcy Reflections* upon that *Encouragement* which it had from *Authority*, should pass unpunish'd, order'd a Messenger of the Press to search out the *Authors* and *Printers* of the Libels, that they might be proceeded against according to Law.

The

The next Reason taken notice of by the Bishops in their Letter is *the Judgment and Ingenuity of the Work*, which appearing not only to their Lordships, but to others of the most refin'd Parts of the Age, I suppose this Argument is unquestionable, especially with Men of Candor and Judgment. And for such whose capacities are too low to find out those Perfections, they ought to acquiesce in the Sentiments of such as are qualified for it; *since nothing is so true a Judge of Sense, as Sense*.

The third and last Reason which is mention'd in this Letter, is, that *the Use of this Version* (as they own they are persuaded) *may take off that unhappy Objection which has hitherto lain against the Singing Psalms, and dispose that part of Divine Service to much more Devotion*. But of this I shall speak nothing at present, but refer it to the last particular of this Discourse, where it more properly falls in, because it is an Argument drawn from Piety and Devotion.

And now for the Reason of using this *New Version*, which is so well approv'd of; I think nothing more equitable, and therefore more rational than that *this Translation* should be favourably receiv'd, since it has been so *publickly allow'd of*, and with good
Authority

Authority recommended, meerly upon the account of that civil Observance and Respect which is due to our *Superiors*, both in *Church* and *State*. For unless some deference be paid to *their Judgments*, and *that Authority* which they have over us, even in those things wherein they do not interpose an *Absolute Command*, we shall never shew so much Ingenuity, as to conform to their Counsels and Advice freely, but put them always upon the uneasiness of dragging us to our Duty, and making use of their coercive Power over us, because we will do nothing but by constraint. And what thanks is due to my Obedience, when I find I cannot help it, if I resisted the Authority as long as I was able, and would have baff'd it if I could? For,

Certainly were my love and respect to my Superiors as cordial as they ought to be; *Obedience* to their Advice, would be my true satisfaction, and compliance with their Counsels, my great Delight; I should be so far from disputing, or opposing their pious Admonitions, that I should constantly hearken to them cheerfully, and obey them with a ready Mind. Nay, should think it my Duty to comport my self quietly and respectfully towards every one in that Order and Degree wherein

wherein they are plac'd; and not lessen their Authority by obstructing their Directions, or interrupting the Progress of their reasonable and pious Designs; for he that practices the contrary, and disputes each particular of Advice with his Superiors, is rather a Disturbance than a Blessing to either Publick, or Domestick Societies; and by a perverse and litigious temper does as much as in him lies to weaken the reins of Government, eclipse that Respect which is due to Power, and turn that Civility which should be paid to the mature Advice of our Superiors out of the World.

And certainly would Men but make this Case their own, and consider with what Patience and Equanimity they themselves would bear such usage as this from their Inferiors, what a derogation it would be to their Authority to have it slighted and overlook'd, by such as Nature or Providence had plac'd under them? They would not be so easily induc'd to transgress in this particular, nor openly infringe the natural Rights of Superiority, which are Laws of common Justice betwixt Man and Man. As for Instance,

Would any Master of a Family think it proper in a Servant to choose out his

own Task, and prescribe to himself his own Work, when he had directed him to the contrary? Would any Tutor be pleas'd with his Pupil for reading such Books as humour'd his own Fancy, when he had advis'd him to such as were much more instructive and beneficial? And would it not be extreamly indecent, and apt to grieve and incense an Indulgent Parent, to see his Child refractory to his Admonitions, and advance his own Opinion in direct opposition to his wise and kind Advices?

'Tis certain that all Men in these circumstances do expect both *Love* and *Obedience*, both *Duty* and *Respect* to be paid them by their Inferiors. What Reason therefore is there that they should not shew as willing a Mind to give, as receive this *Observance* and *Veneration*, in all matters that are equitable and just? And I am persuaded that there are few of *those Persons* who would evade a compliance with the Advice of their Superiors in this particular, but would be apt to resent the *like repulse* from other Men, were *they advanc'd* to so high a Station as would qualifie them for *recommending* it themselves. They would I believe be apt to think that there was but little either of *Modesty*, *Justice*, or *Ingenuity* in such
behaviour

behaviour towards them; as little indeed as if the *Dean* of a *Cathedral* should acquaint his *Quire*, that such a *New Anthem* he thought might very properly be Sung, and they, notwithstanding, should Tune their Voices to an *old One*, and tell him that they thought themselves more capable of judging what was fit to be Sung than he. Nor can I think that the Patrons of this Work are any more culpable for encouraging it, than a *Dean* would be for Designing a *New Anthem*; nor the Promoters of it any more to blame, than the *Quire* would be had they cheerfully obey'd him.

For these Reasons it was that a person of Honour in this Nation, living in a Parish where the Bishops *Recommendation* came to the Minister, and finding it neglected, spoke to his Pastor to this effect. Sir, *How can you expect that your Parishioners should pay a due respect to you; when you pay so little to your King, and your Diocesan? Or, readily comply with that Advice that you give, when you hearken so little to that which is sent you by your Superiors?* And for this Reason it is that so many Reverend and Devout Persons are heartily dispos'd towards the promoting this Design, because they are loath to expose the Authority of
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their Superiors to contempt, which they judge they must incur by a careless or violent Opposition to it, And which they fancy would amount to little less than this, *viz.*

When their Lordships tell them, *they cannot do no less than wish a good Success to this Royal Indulgence*; should they condemn it, it would be in effect to tell their Lordships, *nor we do less than wish it no Success at all*. When their Lordships say, *they find it a Work done with so much Judgment and Ingenuity*. Should these decry and run it down, it would look as if they should answer, *we could never find out where either the Judgment or Ingenuity lay*. And when the Bishops affirm, *that they are persuaded it may take off that unhappy Objection which has hitherto lain against the Singing Psalms*. Should these Men after this make use of the Old Ones, would it not be to tell the World, *that they think the Objection is very frivolous, and the Old Psalms are a laudable part of our Devotion?*

Thus they argue for their just compliance, and should they be of a contrary Opinion, this would be to magnifie their own Judgment in Opposition to that of their
Superiors.

Superiors. Whereas the tender Regard and Veneration they have for the Reputation and Advice of their *Ecclesiastical Governours*, and the fear of exposing their Counsels to contempt, especially in an Age so licentious and wild as this, binds them within the Rules of a filial Obedience, and engages them not to be too remiss in paying Honour, to whom such Honour is due. This therefore shall serve for the first Argument I have chosen for the Use of *these Psalms*, being drawn from Reason, which is always willing to support Government, to pay a due respect to Superiors, and a chearful compliance to their good Advice.

The Second Argument I propos'd to insist upon, for Vindicating the Design of the Patrons and Promoters of this Work of introducing it into the Churches, was deriv'd from the Conformity of it to the Constitutions of our Church, and the Authority of Convocations. And so it plainly appears as much as it is allow'd of by the King, and recommended by the Bishops. For in the Rubrick before the Sentence at the Offertory are these Words; *And nothing shall be proclaim'd, or publish'd in the Church during the time of Divine Service, but by the Minister; nor by him any thing, but what is prescrib'd in*
the

22 *A modest Vindication of the Rules of this Book, or enjoyn'd by the King, or the Ordinary of the place.* Where by the way, thus much we may observe, that no *Clark of a Parish* can Sing in the Church, but as he is directed by his Minister, and as he Acts as his Deputy.

But against the strength of this *Rubrick* I fore-see you may thus argue; That this *New Version* is neither enjoyn'd by the King, nor the *Ordinary of the Place*, as the *Rubrick* specifies, and therefore it can receive no Countenance or Authority from thence. And so far I confess the *Objection* seems to be valid; but yet, tho' neither the *King*, nor the *Ordinary* literally enjoyn, yet they allow and recommend these *Psalms*, and that *Rubrick* which impowers them to enjoyn, does much more empower them to allow and recommend; for, *Omne majus in this case includit minus.* And tho' 'tis true, I confess, that by this Authority these *Psalms* are not enjoyn'd to be Sung. Yet by the Authority of this *Rubrick* none else can be Sung, because none else are expressly allow'd of and recommended by the *King*, and the *Ordinary*.

Now we must remember that the *Rubrick* contains in it the *Power* and *Force* both of a *Convocation* and an *Act of Parliament*, because it is Establish'd by both their Authorities.

rities. And tho' in its Original it was only a Canon, yet was it confirm'd as a Law: And therefore this *Version* coming abroad, recommended by the Authority of this *Rubrick*, which impowers both the *King* and the *Ordinary* not only to enjoyn, but much more to allow and recommend, comes abroad stamp'd with the *Approbation* both of *Convocation* and *Act of Parliament*. And he seems to vacat both their Authorities who opposes that Encouragement which it has already receiv'd from *His Majesty* and the *Bishops*; and endeavours to enervate all their Efficacy and Strength by rendring them useles and insignificant. And since it has been thought fit that the Persons Constituting that Learned Body of the *Convocation* should have their Vote for approving at least what was fit to be us'd in the several Parts of the *Publick Service*; and since this very *Society*, have by their own voluntary Consent allow'd that the *King* or the *Bishops*, may enjoyn, or recommend what is fit, or decent upon occasion; whoever theretore it is that contradicts this Authority which they have freely consented should be vested in the *King* and the *Bishops*, seems directly to oppose the Power of that *Sacred Body*, and to be a direct Enemy to the Rights and Priviledges of a *Convocation*. Besides, By

By vertue of that *Authority* which is vested in our *Kings*, K. James the I. Issued out his *Royal Commission* for that *New Translation of the Bible*, which is now daily read in *Churches*. Nor can I find that ever any *Convocation* since that time have thought that *Commission* an *Infringement* of their *Rights* and *Liberties*, but rather an *Allowance* and a sign of the *Ratification* of them. And certainly it is none of the least *Honours* and *Felicities* that our *Convocations* have reason to boast of, when *Kings* are pleas'd thus to act by their *Canons*, and to be directed by their *Constitutions*; so making good the *Prophetick Character* given of them, that they should be *nursing Fathers of the Church*, Isa. 49. 23. If then the present *Version* of the *Bible* be thought fit to be used upon all occasions in our *Churches*, *Chappels*, and *Congregations*, by the *Authority* of the *King* which is backt by that of *Act of Parliament* and *Convocation*; I can see no reason why *the same Authority* should not interpose, and be allow'd of, which has appear'd in the *Approbation* of this *New Translation of the Psalms*. And as for *that Version* which has hitherto been used, it never found that *Encouragement* from any persons *legally vested* with *Authority* in *Spirituals*;

Spirituals, that *this new one* has been favour'd with, no not from a *Convocation* it self, and for the rest of the *late ones* they cannot pretend to it. And the silence of so many *Convocations* since the *Reformation* is so far from being an *Argument* for the *Old One*, that on the contrary it is a *presumptive Evidence*, that that *Religious Assembly* thought it their *Prudence* not to interpose their *Influences*, in *encouraging* such a thing as in their *Opinion* did not deserve it. Whoever therefore it is that *opposes* that *Authority* which the *New Translation* has obtain'd, seems plainly to deprive the *Convocation* of those *Signal Honours* and *Immunities* appertaining to them, which the *Parliament* has been pleas'd to confirm, and the *King* and the *Bishops* are pleas'd to Act by, who have the *executive Power*, of those *Laws* and *Constitutions* which the other fram'd, confer'd on them. As appears in that *Order* which was given by *King Charles II.* for using the three *Forms of Prayer*, which are annext to the *Common-Prayer-Book*.

CHARLES R.

Our Will and Pleasure is, That these three Forms of Prayer, and Service made for the 5th. of November, the 30th. of January,
E and

26 *A modest Vindication of the*
and the 29th. of May, be faithfully Printed
and Publish'd, and for the future annex to
the Book of Common-Prayer, and Liturgy of
the Church of England, to be used yearly on
the said Days in all Cathedral and Collegiate
Churches and Chappels, in all Chappels, Col-
leges and Halls within both our Universities,
and of our Colledges of Eaton and Winchester,
and in all Parish Churches and Chappels, with-
in our Kingdom of England, Dominion of Wales,
and Town of Berwick upon Tweed.

Given at our Court at Whitehall, the 2d day
of May, in the 14th Year of our Reign.

By His Majesty's Command.

Edw. Nicholas.

And what is more observable, these very
Forms were, with such Alterations as were
then necessary, receiv'd and us'd in the
Church, by virtue of a like Order from the
late Queen of ever blessed Memory. For
the Right that is attributed by our Laws to
our Kings, is lodged in the Constitution of
our common Laws, and is an Original Contract
between the King and the Estates of this
Realm, and that upon a civil Incorporation of
the Church, and its Powers and Ordinances
into the Civil State and Secular Authority.
Municip. Eccles. p. 136. But

But still you'll say, that tho' by this Ru-
brick, which I lately mention'd, the Use of
any Psalms but the New Ones is forbid, be-
cause they only are approv'd of, and by Au-
thority recommended; yet are we not enjoy'd
to Sing these publickly, and therefore it is
at our liberty to forbear in our Churches all
Psalmody, if we please. But in Answer to
this, I only desire that that solemn Ingage-
ment which was made to the Bishop at the
Time of Ordination may be consider'd. For
then the Bishop asks the Person that is to be
ordain'd Priest this Question. *Will you re-*
verently obey your Ordinary, and other chief
Ministers, unto whom is committed the Charge
and Government over you; following, with a
good Mind and Will their godly Admonitions,
and submitting your self to their godly Judg-
ments? Answ. *I will do so, God being my*
helper. Where it is plain, that the Priest
obliges himself by a Solemn and formal Pro-
mise, reverently to obey his Ordinary, and sub-
mit himself to his godly Judgment. there-
fore if any one reject this New Translation of
the Psalms recommended to him by his Bishop,
I cannot see how he can avoid the Censure
of casting a scandalous Reproach upon the
godly Judgment of his Ordinary and palpably
violating that religious obligation which he

solemnly enter'd into, at the time of his Ordination, before the Bishop, the Priests, and all the Congregation. But I fancy the Persons are but few who will be so hardy against their own Conscience, and cancel all that Veneration which is due both to their Diocesan and themselves, if they hope that God should be their Helper.

However it is apparent that the Use of this *New Version* is conformable to the Constitution of our Church, which lays upon all her Sons a very strict Ingagement of acting suitably to her pious Intentions. And therefore those that encourage and promote it, tell us this in their own vindication; that till a *civil compliance* with our Governors must pass for an instance of *factionous Obedience*, and the *Observance* of the Constitutions of the Church, and the *Authority of Convocations* in a thing lawful and commendable, is *Uncanonical*. Till it be prov'd that the *Governours* in Church and State, have countenanc'd a thing *impious* or *unlawful*, or have recommended a thing for which they had no just Authority, this *New Translation* cannot easily be rejected by them.

2. And they justly think it cannot be inveterately oppos'd by any, unless it be by some few persons who may envy the producti-

on,

on, because it is not their own, or because it has met with such good Success; or those that are prejudic'd against the *Royal Allowance*, because *William R.* is on the Front of it; or such as look upon the *recommendatory Letter of a Diocesan*, as only a meer matter of Form; or lastly those who are such zealous Admirers of Antiquity, that they will object against any thing, barely for its being New.

The third Argument for the reception of the *New Psalms*, is, *That they are subservient to the advancement of Piety and Devotion*. And this arises from the genuine Excellence and Composure of this *New Version*, which by many degrees surpasses the *Old*. But if any will vindicate the *Old*, and think them preferable to these, their Judgment, it seems, runs quite counter to that of the *Government*, which would never have thought fit to encourage this *New Version*, had it not esteem'd it far Superiour. And that the Wisdom of the *Government* was not herein, if any one imagin it, mistaken, I appeal to the Sense of all Mankind, who will please (as the Patrons and Promoters of *this Version* have done) impartially to peruse and compare them; and I could easily make appear by several Instances taken from such *Old*

Psalms

Psalms as are esteem'd the most *unexceptionable* among them: But I rather choose to cast a Veil upon their Infirmities, and since they formerly liv'd in some Repute, to let them die without exposing their weakneses.

Whereas in the *Translation* which is *recommended*, we commonly find such devout and shining Sense, as makes them fit to be Sung in the *Beauty of Holiness*; such heavenly Expressions, as are apt to inflame and inspire the Soul, and raise it to *David's* seraphick pitch; and with such a mixture of Majestick Gravity, as fully represents the sacred *Genius* of the *Royal Prophet*. And certainly such a spirit of Piety, and admirable variety of pathetick Devotion runs through the Body of *these Psalms*, that tho' they were not hallow'd by a *solemn Dedication* to the Use and Service of the Church, yet would they demand a very religious veneration from us upon the account of that abundant Matter which they plentifully supply for all the Exigences and Occasions of a Family, or a Closet Devotion. However, as the best of Men are not free from obloquy and aspersion; so neither are the best performances exempt from Cavils and Objections. And therefore notwithstanding all the *Encouragement* and *Applause* which *this Version* has met with from

from so many persons eminent for their Learning, Piety, and Ingenuity, yet still there are some few scruples rais'd against it, which I intend in the next place to consider.

First, they say, *These New Psalms* are too Poetical, and yet I am certain that none of them are more Poetical, than the *Original* or have bolder Expressions, or more lofty and exalted Metaphors, or more lively Flights of Fancy than those of *David*; as for Instance,

Psa. 18. v. 10. עָלֵי-כַנְפֵי-רוּחַ *he did fly upon the Wings of the Wind.*

Pf. 65. v. 14. וְעֵמֶקִים יַעֲטֹפוּ בָרֶיךָ יַחְרֹשׁוּ אֲפִי יִשְׂרָאֵל *the Vallies also are covered over with corn, they shout for joy, they also Sing.*

Psa. 98. v. 8. בְּחִזְזֹת סִיחֵאוֹ כַּפַּי *let the Floods clap their hands,* in the Greek it is *σαλδυσήτωσαν ἡ θάλασσα,* *let the Sea be moved.*

Pf. 114. v. 3. יַיָּם רָאָה וַיָּנֹס *the Sea saw and fled.* *v. 4.* הַרִים קָפוּ כִּבְנוֹ צֹאן *the Mountains skipped like Rams, and the little Hills like Lambs;* or as the *Septuagint Version* has it, *ὡς ἀρνία περιβάτων,* *as the Lambs of Sheep;* which indeed comes nearer the *Hebraism* *the Children of Sheep.*

The next Objection is, That the common People do not understand them. but certainly they are as *intelligible* as the *obsolete*

32 *A modest Vindication of the obsolete and improper expressions of Sternhold and Hopkins.* And if some Parts are obscure, is not the *Prose Translation* so too? Otherwise what need was there of so many learned Commentators to explain it? And yet, this I am sure of, that this *new Version* is in many Places more intelligible than the *Prose*, and may serve for a good *Comment* upon it. As for Instance, *Pf. 119. ver. 83.* in the *Prose* it is, *I am become like a bottle the Smoke.* In the *Version*,

*My Skin like shrivel'd Parchment shews,
which long in Smoke is set.*

Because in the Eastern Countries, before the Invention of Glass, their Bottles were made of Skins, and dried in the Smoke. *Pf. 12. v. 8.* The *Prose* is thus, *The wicked walk on every side, when the vilest men are exalted.* Which the *Version* renders much more intelligible in explaining *the walking aside of the wicked men*, by [not knowing which way to fly] and *the vilest men*, by [such as they despis'd and Vex'd.]

*Then shall the Wicked be perplex'd,
Nor know which way to fly;*

When

*When those whom they despis'd and vex'd,
Shall be advanc'd on high.*

Psa. 108. v. 9. The *Prose* runs thus, *Moab is my Washpot over Edom will I cast out my Shooe.* Upon which the *Version* is a clear *Comment* in these words;

*Moab I'll make my servile Drudge,
On vanquisht Edom tread.*

And in several places where the Sense in the *Prose* is very obscure by seeming broken and unconnected, *this* takes care to render it more plain, by maintaining the Connexion. And if any one will argue either that the *Old Psalms* express the Difficulties more clearly than these, or that in the main they come nearer to the Original, I am certain that the Original must then abound with great Improprieties of Speech, and in many places with very little Sense.

But if the Vulgar must needs decide in this matter, and the Affairs in this World must be absolutely regulated by them, is not this to Vote for the Feet that they should dictate to the Head? To make a Mans self a Servant to those who should look upon him to be their Master, Is not

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not this to appoint *Ignorance* the Judge of *Sciences*? And to comply with the unreasonable Demands of Inferiours, the better to evade those just Regards which we owe to our Superiours.

Psalmody, when it is celebrated with that Decency both in Words and Actions, which so solemn a Part of Worship does require, is in it self very heavenly; and as it is fed with that Celestial Fire which is darted from above, so 'tis always restless and impatient till it ascends thither again. Upon this Account it has ingratiated it self so much with the Reformation, not only here in *England*, but in *France*, as that the *French King* jealous of that Piety and Devotion which it fostered in the *Hugonots*, published a Prohibition of it (as I am inform'd) with very severe Penalties. Nay, to shew what Influence this *Psalmody* daily had upon his other Subjects the Romanists, he was forc'd to countenance and encourage the Use of profane Songs and Ballads, the better to countermine that noble and heavenly Exercise. And therefore notwithstanding the Weakness and Imperfection of the *old Version*, the Benefits which formerly rose to the Church from it, have been, I confess, considerable.

But

But since the numerous Defects of it are now grown so obvious that they are discovered by every weak Eye, and disliked by the most common Judgment: Since the most ordinary Capacity can discern them, and the Vulgar themselves have now found out the Meanness of the Expressions, and converted them into Proverbs of Contempt to our Service, methinks we should scarce be so tenacious of them, were we truly tender of the *Honour of our Church*, and consider'd with what singular Veneration, and profound Respect the awful Majesty of Heaven and Earth should be approach'd.

For this Reason it was that the Reverend *Dr. Burnet*, now Lord Bishop of *Salisbury*, speaking of the *Old Version*, gives it this Character in his History of the Reformation. *But as the Poetry then was low, and not rais'd to that justness to which it is now brought; so this Work, which then might pass for a tolerable Composure, has not been since that time so review'd or chang'd, as perhaps the thing requir'd: Hence it is that this part of Divine Worship, by the meanness of the Verse, has not maintain'd its due Esteem.*

From whence we may observe how this *Judicious Historian* (tho' so long ago) agreed

with his Brethren the *Reverend Bishops*, that there was a necessity of a *New and better Version*, in order to rescue that part of *Divine Service* from that contempt which in the Opinion of this *Learned Prelate* it then lay under.

From hence likewise it is, that several Ingenious Persons, who are well dispos'd to the *Liturgy of our Church*, yet frequently absent themselves from it, in Honour to Almighty God, because it is rather a *Contempt*, they say, than a *Respect*, to pay their Homage, directly contrary to what his Holy Word prescribes, both in *Psalms 47. 7. Sing ye praises with understanding.* And *1 Cor. 14. 15. I will Sing with the Spirit, and I will Sing with the Understanding also.* So that if our Zeal be never so warm, and our Spirits be never so active in Devotion, yet if this noble part the Understanding be wanting, the sacrifice will be very lame and imperfect, and unacceptable unto him, who requires the Homage, not only of the Heart, but of the Head too.

And hence likewise it is, that several sensible Persons are aw'd into Silence at the *singing* such Expressions in the *old Psalms*, as would directly lead them into that Error which *Solomon* warns them to avoid in the
House

of God, and would cause them to give the *Sacrifice of Fools.* *Eccles. 5. 1.* Which how rashly soever other ignorant Persons pronounce, and make bold with the Almighty, by such improper and foolish Phrases; yet they infallibly incur his Displeasure by it, they affront him to his very Face, and consider not that they do evil, as the Wise Man tells them in the same Place. And I am confident that should any Minister address himself to his *Congregation* in such Language as may be met with in the *old Version*, which I am too tender to instance in, that the Auditors would not only think it time ill spent to hearken to him, but likewise conclude that his Design was nothing else but plain Abuse.

And is it fit that this should be retained as a proper Oblation to the Almighty Majesty of Heaven and Earth? Must the meanest of our Services be grateful unto him, who requires the very choicest from us? And will he be so tame and weak, as to delight in that, which any Man of common Ingenuity would contemn? But offer it unto thy Governour, and see whether he will accept of it; as the Prophet very fitly expostulated
upon

38 *A modest Vindication of the*

upon such an Occasion, *Mal. 1. 8.* *And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? Offer it now to thy Governour, will he be pleased with thee, or accept thy person, saith the Lord of Hosts?* Nothing less than the most perfect Oblations that we have to offer are valuable in the Sight of this Universal and Omnipresent Sovereign, and he that offers him the Affection of the Heart, and retains the bright Faculty of the Understanding, offers him the *blind* in the very worst Sense.

But besides the many *obvious Absurdities*, there is another great Error in *Sternhold* and *Hopkins*, which no Art can rectifie, unless by a wonderful *Metempsychosis* a new Soul and Spirit were diffus'd throughout the whole Composure; And it is this; the very *same low Stile and Genius* runs throughout the whole Work, and are no more *rais'd* at a *Psalm of Triumph and Exultation*, than they are at a *Psalm of Mourning and Distress*. And both the 18 and 51, the 89 and the 119 *Psalms*, with many more, which are so *vastly different* in their Majesty and Humility, are writ in the very *same poor* and

and lifeless Strains in the *old Translation*. And yet these Psalms in the Original are compos'd in as *various a Stile*, and *Diversity of Thought*, as the lofty Expressions of the Prophet *Isaiab*, and the plain ones of the Prophet *Amos*. And therefore, to *dress* these Psalms in the *same common Garb of Speech*, is altogether as absurd, as for a Painter, who design'd to give us a *Portraiture of King David*, to represent him in the *same mean Appearance*, when he was seated upon the *Throne of Israel*, as when he was feeding his Father's Sheep. This would be as absurd, as to confound the Scepter and the Pastoral Crook, his Shepherd's Garments and his Robes of State. Which *Incongruities*, as they are none of the least, so the New Translators have endeavour'd to avoid them; and as for such Psalms as relate the Prosperity of the Church or State, those they have attempted to fill with Life and Spirit, and have given them an Air of Joy and Triumph. But such as were compos'd on Occasions of any publick or private Calamities, or are Matter of plain Precept, there their Expressions are familiar and decent, and the Lines are temper'd with doleful Words and melancholy

choly Accents, which is a noble and difficult Piece of Work, that none but a perfect Master of Verse can conquer and accomplish. And, without which, none can ever pretend to a just *Translation* of *David's Psalms*.

—Since then the *Reason* of the thing, and the *Rubrick* of our Church, encourage the Use of this *new Version*; since the *highest Powers* in Church and State acknowledge the Usefulness of it in Publick, and the *solemn Ingagement* of obeying the godly *Admonition* of the *Diocesan*, loudly calls for a Compliance herein; if People will still refuse to conform under all these *Ingagements*, what a mighty Scandal may it prove to the pious and ingenious Dissenter! And how may it seem to justify his not conforming with us! who being well convinc'd of the *Usefulness* of *Psalmody*, might otherwise perhaps be brought to join with us in this part of our Devotion, if he found that perform'd as our *reasonable Service*, and our selves conformable to the pious Judgment of our *Superiours*.

And then as to the profane and profligate Part of this World, how can we expect from them a *Reformation* in their

their *Morals*, when they see us so loath to make the least *Reformation* in our *Sence*? How can we blame them for their ill *Customs*, when they find us so *tenacious* of ours.

Till therefore the Nature of our Language is *tarnished* again with its *ancient Barbarities*, and the Politeness of the Age is *sully'd* with an untractable *Obstinacy* and *Perverseness*; till Men have *unlearned* their Sentiments of good *Sence*, and lost their Affections for fit and decent Expressions in God's Service, the *Old Translation*, tho' formerly they may have well deserv'd, may take their *Repose*, and then be allow'd to flourish again.

F I N I S.

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