

*Reasons in Favour of Instrumental Music.*

I. It is denied that instrumental music, as an accompaniment to singing, was an *essential part* of the ceremonial law of the Jews : and that for the following reasons—namely :

(1.) That the ceremonial law is found, in its perfection, in the Books of Moses ; and, that, therein we find no requirement of either singing or instrumental music properly so called, in the worship of God. The only instruments of a musical kind required, were the silver trumpets, which were not accompaniments to singing, but were used for calling assemblies, ordering the march of camps, summoning to battle, announcing the approach or commencement of seasons or festivals ; and latterly, they were used in the Temple to call the Levites to their desks for the music ; and to sound, at sacrifice, during the intervals of music while the people worshipped in silence. The silver trumpet seems to have answered, in religious affairs, among the Jews, the purpose of the bell among christian nations. From the days of Moses, until those of King David, embracing a period of several hundred years, sacrifices were usually offered without psalms and without their accompanying instruments. Therefore, instruments of music were not *essential* to sacrifice, and, indeed, formed no part of it.

(2.) In the days of David both the psalms and instruments of music were divinely appointed innovations, not in the *sacrificial* but in the *devotional* part of the public service of the sanctuary. The instruments equally with the psalms were for the purpose of *praising the Lord*. But the service of *praise* and the service of *typical sacrifice* were then as they were before the days of David, totally and essentially distinct. And as to the instruments themselves they belonged to the psalms or service of praise, but not to the service of sacrifice.

(3.) The instruments of music, in the Temple, were not, so far as we know, typical of anything. Even with regard to the silver trumpets the Bible is silent as to any typical meaning which they had. In the Book of Revelation mention is made of the harp as a symbol ; but so are other things such as vials, trumpets, horses, &c., which we do not on that account alienate from their proper literal use. It is, therefore, considered better for both parties to keep the Apocalyptic harp out of the present question. But as to “the instruments of David,” it is nowhere affirmed, implied, or hinted at, either in the New or Old Testament, that, that they typified anything whatever. Neither is there anything in their nature or use which seems to lead to anything like a typical or symbolical meaning. The only thing which the Bible declares as to their purpose is, that they were for *praising the Lord*.

(4.) The chief reasons for the use of instrumental music in connection with sacrifice, were chiefly these, namely :—

(1.) The Jews were a musical people, and it was right that they should use their musical talents, acquirements, and instruments for the glory of God. They used instrumental music at marriages, at social feasts, (Isaiah v, 12 ; Luke xv, 25 ;) in celebrating victories and the praises of the victors ; in allaying angry passions, and in consulting God, (2 Kings iii, 15 ; 1 Sam. xvi, 18 ;) in going to sacrifice and in returning from it, in the schools of the prophets, (1 Sam. x, 5 ; Isaiah xxx, 29 ; 2 Sam. vi, 5, 15 ; at funerals, (Matthew ix, 23 ;) and in the palaces of Kings, (Ecc. ii, 8.) There was therefore a fitness that the house of God—the palace of the Great King, (Chron. xxix, 19 ;) when it was built have, with other things befitting a palace, the ordinance of instrumental music.

(2.) The hour of sacrifice was the “hour of prayer,” when *Psalms* were sung. But the Psalms were written, or composed, expressly to be sung