

proper sense of the term. We therefore proceed to consider the ordinances of the Mosaic ritual in reference to this subject. In these ordinances there is no distinct command for vocal praise. This, however, was not necessary, as the people were already accustomed to it. Whether there was any singing in connection with the ordinary Tabernacle services in the early period of the Jewish state we are not informed. But in the temple service which was not a new system, but merely an enlargement of the Tabernacle rites, singing together with playing on various instruments of music was used in immediate connexion with the offering of sacrifice, and though it did not form part of the Mosaic ritual, yet we will see that it existed in very close connexion with it.

The only musical instrument used in connexion with the tabernacle was the trumpet of which Moses was commanded to make two of silver. These were used for various purposes. During the stay of the Israelites in the Wilderness, they were used for announcing the movements of the tribes on their march. They were used for the purpose of summoning the people to the solemn assemblies, (Numbers x. 2-7) and therefore served somewhat of the purpose of modern bells. They were also to be blown on occasions of going to war.—(Num. x. 9.) “There can be no doubt that the shrill, powerful, rousing peal of the trumpet is commonly represented in scripture as an image of the voice or word of God. Hence the voice of God and the voice of the trumpet on Mount Sinai were heard together, (Exodus xix. 5, xviii. 19.) first the trumpet sound as the symbol, then the reality, so also St. John heard the voice of the Lord as that of a trumpet (Rev. i. 10, iv. 1,) and the sound of the trumpet is once and again spoken of as the harbinger of the Son of Man, when coming in power and great glory, to utter the Almighty word which shall quicken the dead to life, and make all things new (Mat. xxiv. 31; 1 Cor. xv. 52; 1 Thes. iv. 16.) The sound of the trumpet then was the symbol of the majestic omnipotent voice or word of God.” (*Fairbairn's Theology* II. 538.)

The sound of the trumpet thus according to the Mosaic law primarily spoke as the voice of God to man, rather than as expressive of any service from man to God. But in using this as the appointed symbol of proclaiming to man God's power, there was an invocation of that power so that it was the means through which it was exercised, and hence it is said that on blowing the trumpet as they went to war, “ye shall be remembered before the Lord your God, and ye shall be saved from your enemies.” (Num. x. 9.) Of the use of it in this way in subsequent times we have examples in Num. xxxi. 6; Jud. vii. 19; 2 Chron. xiii. 12, 14, &c.

But it is the use of it in the Tabernacle service that we have now to consider.—According to the Mosaic ritual the trumpet was to be blown on the feast of the New moon, (Psal. lxxxi. 3.) but more especially the New moon of the 7th month, which was observed as a day of rest and holy convocation and which was therefore distinguished by an additional series of offerings, and is commonly called the feast of trumpets. (Num. xxix. 1; Lev. xxiii. 24.) Viewing the trumpet as we have described it, it was appropriate that the seventh month should thus be signalized, as not only did its number specially point it out as sacred, but it was the month, of which the services afforded the greatest manifestations of the wonderworking grace of God. On the 10th of that month was the great day of atonement, observed with the only fast of the Mosaic ritual and symbolic of the sufferings and death of the Messiah for the sins of men, and this was followed on the 15th by the feast of Tabernacles, symbolic of the glory that should follow.

But the true place of the ordinance of praise in the Mosaic ritual will be found in the peace-offerings, and in the corresponding services of the great festivals. The regulations for the peace-offering are fully laid down in Lev. VII. They were of three kinds, the sacrifice of thanksgiving or praise, of a vow or of free will. The two latter were special expressions of gratitude for special mercies, the first was more general in its nature and was the most impor-