

BOOK V. very steps and inflections every way, the turns and varieties  
Ch. xxxviii. 2. of all passions whereunto the mind is subject; yea so to imitate them, that whether it resemble unto us the same state wherein our minds already are, or a clean contrary, we are not more contentedly by the one confirmed, than changed and led away by the other. In harmony the very image and character even of virtue and vice is perceived, the mind delighted with their resemblances, and brought by having them often iterated into a love of the things themselves. For which cause there is nothing more contagious and pestilent than some kinds of harmony; than some nothing more strong and potent unto good. And that there is such a difference of one kind from another we need no proof but our own experience, inasmuch as we are at the hearing of some more inclined unto sorrow and heaviness; of some, more mollified and softened in mind; one kind apter to stay and settle us, another to move and stir our affections; there is that draweth to a marvellous grave and sober mediocrity, there is also that carrieth as it were into ecstasies, filling the mind with an heavenly joy and for the time in a manner severing it from the body. So that although we lay altogether aside the consideration of ditty or matter<sup>1</sup>, the very harmony of sounds being 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 forth tears of devotion if the mind be such as can yield them, able both to move and to moderate all affections.

[2.] The Prophet David having therefore singular knowledge not in poetry alone but in music also, judged them both to be things most necessary for the house of God, left behind him to that purpose a number of divinely indited poems, and was farther the author<sup>2</sup> of adding unto poetry melody in public prayer, melody both vocal and instrumental, for the raising up of men's hearts, and the sweetening of their affections towards God. In which considerations the Church of Christ doth likewise at this present day retain it as an ornament to God's service, and an help to our own

<sup>1</sup> ["Though there was no great *It*, v. iii. 35.] 1886.  
*matter* in the *ditty*." *As You Like* <sup>2</sup> [See *Ecclus.* xlviii. 8, 9.]

devotion. They which, under pretence of the Law ceremonial abrogated<sup>1</sup>, require the abrogation of instrumental music<sup>2</sup>, approving nevertheless the use of vocal melody to remain, must shew some reason wherefore the one should be thought a legal ceremony and not the other.

[3.] In church music curiosity and ostentation of art, wanton or light or unsuitable harmony, such as only pleaseth the ear, and doth not naturally serve to the very kind and degree of those impressions, which the matter that goeth with it leaveth or is apt to leave in men's minds, doth rather blemish and disgrace that we do than add either beauty or furtherance unto it. On the other side, these faults prevented, the force and efficacy of the thing itself, when it drowneth not utterly but fitly suiteth with matter altogether sounding to the praise of God, is in truth most admirable, and doth much edify if not the understanding because it teacheth not, yet surely the affection, because therein it worketh much. They must

<sup>1</sup> [Whitg. Def. 606. "Touching singing, piping (as you call it), surplice and cope wearing, I answer with Ecolampadius, 'These things be ree unto Christians, which holy or godly bishops may either add . . . or take away . . . as the time requireth . . . Those things that be indifferent are not repugnant to the word of God.'" T. C. ii. 214. "Under pretence of *indifferent things*, he seemeth to allow of organs; which beside the popish abuse *reneweth Judaism*."] ]

<sup>2</sup> [1 Adm. ap. Whitg. Def. 742. "As for organs and curious singing, though they be proper to popish dens, I mean to cathedral churches, yet some others must also have them. The Queen's Chapel, and these Churches must be patterns and precedents to the people of all superstitions." Id. *ibid.* 605. "They ministered the Sacraments plainly, we pompously, with *singing, piping*, surplice, and cope wearing." Whitg. Answ. ap. Def. 606. "As for piping, it is not prescribed to be used at the Communion by any rule that I know. Singing I am sure you do not disallow, being used in all reformed

BOOK V. Ch. xxxviii. 3. "churches, and an art allowed in Scriptures, and used in praising of God by David." T. C. i. 168. al. 133. "I have answered before . . . especially seeing that M. Doctor will not defend the piping and organs, nor no other singing than is used in the reformed churches: which is in the singing of two psalms, one in the beginning and another in the ending, in a plain tune, easy both to be sung of those which have no art in singing, and understood of those which because they cannot read cannot sing with the rest of the church." Whitg. Def. 607. "I have heard no reasons as yet to improve the manner of singing used in this church of England, neither do I say that I allow no other 'singing than is used in other reformed Churches.' For I would not have any church to arrogate that perfection unto itself, that it should think all other churches to be bound unto it: it was the original cause of the pride of the Church of Rome. I have only said that other reformed Churches allow singing: which is true." ]

BOOK V.  
Ch. xxxviii. 3.

have hearts very dry and tough, from whom the melody of psalms doth not sometime draw that wherein a mind religiously affected delighteth. Be it as Rabanus Maurus<sup>1</sup> observeth, that at the first the Church in this exercise was more simple and plain than we are, that their singing was little more than only a melodious kind of pronunciation, that the custom which we now use was not instituted so much for their cause which are spiritu<sup>al</sup>, as to the end that into grosser and heavier minds, whom bare words do not easily move, the sweetness of melody might make some entrance for good things. St. Basil himself acknowledging as much, did not think that from such inventions the least jot of estimation and credit thereby should be derogated<sup>2</sup>: "For" (saith he) "whereas the Holy Spirit saw that mankind is "unto virtue hardly drawn, and that righteousness is the "less accounted of by reason of the proneness of our affec- "tions to that which delighteth; it pleased the wisdom of "the same Spirit to borrow from melody that pleasure, which "mingled with heavenly mysteries, causeth the smoothness "and softness of that which toucheth the ear, to convey as "it were by stealth the treasure of good things into man's "mind. To this purpose were those harmonious tunes of "psalms devised for us, that they which are either in years but "young, or touching perfection of virtue as yet not grown to "ripeness, might when they think they sing, learn. O the "wise conceit of that heavenly Teacher, which hath by his "skill, found out a way, that doing those things wherein we "delight, we may also learn that whereby we profit!"

<sup>1</sup> [De Instit. Cleric. II. 48. in Auctar. Biblioth. Patr. Colon. i. 618. "Primitiva Ecclesia ita psallebat, ut "modico flexu vocis faceret resonare "psallentem: ita ut pronuncianti "vicinior esset quam canenti. Prop- "ter carnales autem in Ecclesia, "non propter spiritalis, consuetudo "cantandi est instituta: ut, quia "verbis non compunguntur, suavi- "tate modulaminis moveantur." (Raban, Abbot of Fulda, Archbishop of Mainz, 785-856.)]

<sup>2</sup> Ἐπειδὴ γὰρ εἶδε τὸ Πνεῦμα τὸ Ἅγιον δυσάγωγον πρὸς ἀρετὴν τὸ γέ- νος τῶν ἀνθρώπων, καὶ διὰ τὸ πρὸς

ἡδονὴν ἐπιρρεπὲς τοῦ ὀρθοῦ βίου κατα- μελοῦντας ἡμᾶς, τί ποιεῖ; τὸ ἐκ τῆς μελωδίας τερπνὸν τοῖς δόγμασιν ἐγκα- τέμειξεν, ἵνα τῷ προσηνεὶ καὶ λείψ τῆς ἀκοῆς τὸ ἐκ τῶν λόγων ὠφέλιμον λαν- θανόντως ὑποδεξώμεθα.—Διὰ τοῦτο, τὰ ἐναρμόνια ταῦτα μέλη τῶν ψαλμῶν ἡμῖν ἐπιενόηται, ἵνα οἱ παῖδες τῆν ἡλικίαν ἢ καὶ ὅπως οἱ νεαροὶ τὸ ἥθος τῷ μὲν δοκεῖν μελωδῶσι τῇ δὲ ἀληθείᾳ τὰς ψυχὰς ἐκπαιδεύονται.—Ὡ τῆς σο- φῆς ἐπινοίας τοῦ διδασκάλου ὁμοῦ τε ἄδειν ἡμᾶς καὶ τὰ λυσιτελεῖν μαθαίνει μηχανωμένον. Basil. in Psal. [i. p. 125.]

XXXIX. And if the Prophet David did think that the very meeting of men together, and their accompanying one another to the house of God, should make the bond of their love insoluble, and tie them in a league of inviolable amity (Psal. lv. 14); how much more may we judge it reasonable to hope, that the like effects may grow in each of the people towards other, in them all towards their pastor, and in their pastor towards every of them, between whom there daily and interchangeably pass, in the hearing of God himself, and in the presence of his holy Angels, so many heavenly acclama- tions, exultations, provocations, petitions, songs of comfort, psalms of praise and thanksgiving: in all which particulars, as when the pastor maketh their suits, and they with one voice testify a general assent thereunto; or when he joyfully beginneth, and they with like alacrity follow, dividing between them the sentences wherewith they strive which shall most shew his own and stir up others' zeal, to the glory of that God whose name they magnify; or when he proposeth unto God their necessities, and they their own requests for relief in every of them; or when he lifteth up his voice like a trumpet to proclaim unto them the laws of God, they ad- joining though not as Israel did by way of generality a cheer- ful promise, "All that the Lord hath commanded we will "do<sup>2</sup>," yet that which God doth no less approve, that which savoureth more of meekness, that which testifieth rather a feeling knowledge of our common imbecility, unto the several

BOOK V.  
Ch. xxxix. 1.  
Of singing  
or saying  
Psalms and  
other parts  
of Common  
Prayer,  
wherein the  
people and  
Minister  
answer one  
another by  
course<sup>1</sup>.

<sup>1</sup> [1 Adm. ap. Whitg. Def. 739. "They tesse the Psalmes in most "places like Tennice Balles." Whitg. Answ. ibid. 740. "You disallow "that which is both commendable "and of great antiquity, as it ap- "peareth in an Epistle that Basilius "Magnus did write to the ministers "of Neocæsarea." T. C. i. 203. [al. 163.] "For the singing of "Psalmes by course and side after "side, although it be very ancient "yet it is not commendable, and so "much the more to be suspected, "for that the Devil hath gone about "to get it so great authority, partly "by deriving it from Ignatius's "time, and partly in making the "world believe that this came from "heaven, and that the Angels were "heard to sing after this sort: "which as it is a mere fable, so is "it confuted by historiographers, "whereof some ascribe the begin- "ning of this to Damasus, some "other unto Flavianus and Diosi- "dorus."\*  
<sup>2</sup> Exod. xix. 8; xxiv. 3; Deut. v. 27; xxvi. 17; Josh. xxiv. 16.

\* In the original edd. this is printed as part of the marginal summary, and so frequently.

branches thereof, several, lowly and humble requests for grace at the merciful hands of God to perform the thing which is commanded; or when they wish reciprocally each other's ghostly happiness; or when he by exhortation raiseth them up, and they by protestation of their readiness declare he speaketh not in vain unto them: these interlocutory forms of speech what are they else, but most effectual partly testifications and partly inflammations of all piety?

[2.] When and how this custom of singing by course came up in the Church it is not certainly known<sup>1</sup>. Socrates maketh Ignatius the Bishop of Antioch in Syria the first beginner thereof, even under the Apostles themselves<sup>2</sup>. But against Socrates they set the authority of Theodoret, who draweth the original of it from Antioch as Socrates doth; howbeit ascribing the invention to others, Flavian and Diodore, men which constantly stood in defence of the apostolic faith against the Bishop of that church, Leontius, a favourer of the Arians<sup>3</sup>. Against both Socrates and Theodoret, Platina<sup>4</sup> is brought as a witness, to testify that Damasus Bishop of Rome began it in his time. Of the Latin church it may be true which Platina saith. And therefore the eldest of that church which maketh any mention thereof is St. Ambrose<sup>5</sup>, Bishop of

<sup>1</sup> [As used in Christian families, it seems to be mentioned by Tertullian: Ad Uxor. ii. 9. "Sonant inter duos Psalmi et Hymni, et mutuo provocant quis melius Deo suo canet. Talia Christus videns et audiens gaudet. His pacem suam mittit."]

<sup>2</sup> Socrat. Hist. Eccl. lib. vi. c. 8. [Δεκτέον δὲ καὶ ὅθεν τὴν ἀρχὴν ἔλαβεν ἢ κατὰ τοὺς ἀντιφώνους ὕμνους ἐν τῇ ἐκκλησίᾳ συνήθεια. Ἰγνάτιος Ἀντιοχείας τῆς Συρίας τρίτος ἀπὸ τοῦ Ἀποστόλου Πέτρου ἐπίσκοπος, ὃς καὶ τοῖς Ἀποστόλοις αὐτοῖς συνδιέτριψεν, ὁπτασίαν εἶδεν ἀγγέλων διὰ τῶν ἀντιφώνων ὕμνων τὴν ἁγίαν Τριάδα ὑμνοῦντων, καὶ τὸν τρόπον τοῦ ὁράματος τῆ ἐν Ἀντιοχείᾳ ἐκκλησία παρέδωκεν ὅθεν καὶ ἐν πάσαις ταῖς ἐκκλησίαις αὕτη ἢ παράδοσις διεδόθη· οὗτος μὲν οὖν ὁ περὶ τῶν ἀντιφώνων ὕμνων λόγος ἐστίν.]

<sup>3</sup> Theod. lib. ii. cap. 24. [Ἡ δὲ ἀξιάγαστος ξυνορία, Φλαβιανὸς καὶ

Διδώρος, ἱερατικῆς μὲν λειτουργίας μηδέπω τετυχηκότες, τῷ δὲ λαῷ συντεταγμένοι, νύκτωρ καὶ μεθ' ἡμέραν εἰς τὸν ὑπὲρ τῆς εὐσεβείας ζῆλον διήγειρον ἅπαντας· οὗτοι πρῶτοι διχῆ διελόντες τοὺς τῶν ψαλλόντων χορούς ἐκ διαδοχῆς ἄδεν τὴν Δαυϊτικὴν ἐδίδαξαν μελωδίαν· καὶ τοῦτο ἐν Ἀντιοχείᾳ πρῶτον ἀρξάμενον, πάντοσε διέδραμε, καὶ κατέλαβε τῆς οἰκουμένης τὰ τέρατα· οὗτοι τῶν θείων τοὺς ἐραστὰς εἰς τοὺς τῶν μαρτύρων σηκούς συναγείροντες, πάννηχοι διετέλουν σὺν ἐκείνοις τὸν Θεὸν ἀνυμνοῦντες.]

<sup>4</sup> Plat. in Vita Damasi. ["Ut Psalmi quoque alternis vicibus in ecclesia canerentur, in fineque eorum verba hæc ponerentur, Gloria Patri, &c. instituit."]

<sup>5</sup> "Bene mari plerumque comparatur ecclesia, quæ primo ingredientis populi agmine totis vestibulis undas vomit: deinde in oratione totius plebis tanquam undis refluentibus stridet; tum

Milan at the same time when Damasus was of Rome. Amongst the Grecians<sup>1</sup> St. Basil having brought it into his church before they of Neocæsarea used it, Sabellius the heretic and Marcellus took occasion thereat to incense the churches against him, as being an author of new devices in the service of God<sup>2</sup>. Whereupon to avoid the opinion of novelty and singularity, he allegeth for that which himself did the example of the churches of Egypt, Libya, Thebes, Palestina, the Arabians, Phœnicians, Syrians, Mesopotamians, and in a manner all that revered the custom of singing psalms together<sup>3</sup>. If the Syrians had it then before Basil, Antioch the mother church of those parts must needs have used it before Basil, and consequently before Damasus. The question is then how long before, and whether so long that Ignatius or as ancient as Ignatius may be probably thought the first inventors. Ignatius in Trajan's days suffered martyrdom. And of the churches in Pontus and Bithynia to Trajan the emperor his own vicegerent there affirmeth, that

"responsoriis psalmodum, cantu virorum, mulierum, virginum, parvulorum, consonus undarum fragor resultat." Hexam. lib. ii. cap. 5.

Basil. Epist. 63. [al. 207. t. iii. 310, 311.]

<sup>2</sup> [Not Sabellius (who flourished a century before) nor Marcellus, personally; but partisans of their heresy who were then disturbing the Church of Neocæsarea. Σαβέλλιος ὁ Λίβυς, καὶ Μάρκελλος ὁ Γαλάτης μόνου ἐκ πάντων ἐτόλμησαν καὶ διδάξει ταῦτα καὶ γράψαι, ἅπερ νῦν παρ' ἡμῶν ὡς ἴδια ἐαυτῶν εὐρήματα ἐπιχειροῦσι προφέρειν οἱ καθηγούμενοι τοῦ λαοῦ. οὗτοι ῥητὰ καὶ ἄρρητα καθ' ἡμῶν δημηγοροῦσι. . . . καὶ τὴν αἰτίαν ἐρωτηθῶσι τοῦ ἀκηρύκτου τούτου καὶ ἀσπὸνδου πολέμου, ψαλμοὺς λέγουσι καὶ τρόπον μελωδίας τῆς παρ' ἡμῶν κεκρατηκίας συνηθείας παρηλλαγμένου. p. 310.]

<sup>3</sup> [Ibid. p. 311. Πρὸς δὲ τὸ ἐπὶ ταῖς ψαλμοφάσις ἔγκλημα, φ' ἡμῶν ταῦς ἀπλουστεροῦς φοβοῦσιν οἱ διαβάλλοντες ἡμᾶς, ἐκεῖνο εἰπεῖν ἔχω· ὅτι τὰ νῦν κεκρατηκία ἔθη πάσαις ταῖς τοῦ Θεοῦ ἐκκλησίαις σύνφωδὰ ἐστί καὶ τετιμῆνται.]

σύμφωνα· ἐκ νυκτὸς γὰρ ὀρθρίζει παρ' ἡμῶν ὁ λαὸς ἐπὶ τὸν οἶκον τῆς προσευχῆς, καὶ ἐν πόνῳ καὶ θλίψει καὶ συνοχῇ δακρύων ἐξομολογούμενοι τῷ Θεῷ, τελευταῖον ἕξαστάντες τῶν προσευχῶν, εἰς τὴν ψαλμοφάσις καθίστανται. καὶ νῦν μὲν διχῆ διανεμηθέντες, ἀντιψάλλουσιν ἀλλήλοις, ὁμοῦ μὲν τὴν μελέτην τῶν λογίων ἐντεῦθεν κρατύνοντες, ὁμοῦ δὲ καὶ τὴν προσοχὴν καὶ τὸ ἀμετεώριστον τῶν καρδιῶν ἐαυτοῖς διοικούμενοι. ἔπειτα πάλιν ἐπιτρέψαντες ἐνὶ κατάρχειν τοῦ μέλους οἱ λοιποὶ ὑπηχοῦσι· καὶ οὕτως ἐν τῇ ποικιλίᾳ τῆς ψαλμοφάσις, τὴν νύκτα διενεγκόντες μεταξύ προσευχόμενοι, ἡμέρας ἤδη ὑπολαμπούσης, πάντες κοινῇ, ὡς ἐξ ἐνὸς στόματος καὶ μᾶς καρδίας, τὸν τῆς ἐξομολογήσεως ψαλμὸν ἀναφέρουσι τῷ Κυρίῳ, ἴδιαι ἐαυτῶν ἕκαστος τὰ ῥήματα τῆς μετανοίας ποιούμενοι. ἐπὶ τούτοις λοιπὸν εἰ ἡμᾶς ἀποφεύγετε, φεύξεσθε μὲν Λιγυπτίους, φεύξεσθε δὲ καὶ Λίβυας ἀμφοτέρους, Θηβαίους, Παλαιστίνους, Ἀραβας, Φοινίκας, Σύρους, καὶ τοὺς πρὸς τῷ Εὐφράτῃ κατοικισμένους· καὶ πάντας ἀπαξαιπῶς, παρ' οἷς ἀγρυπνία καὶ προσευχαὶ καὶ οἱ κοιναὶ ψαλμοφάσις τετιμῆνται.]

BOOK V. the only crime he knew of them was, they used to meet together at a certain day, and to praise Christ with hymns as a God, *secum invicem*, "one to another amongst themselves<sup>1</sup>." Which for any thing we know to the contrary might be the selfsame form which Philo Judæus expresseth, declaring how the Essenes were accustomed with hymns and psalms to honour God, sometime all exalting their voices together in one, and sometime one part answering another, wherein as he thought, they swerved not much from the pattern<sup>2</sup> of Moses and Miriam<sup>3</sup>.

Whether Ignatius did at any time hear the angels praising God after that sort or no, what matter is it? If Ignatius did not, yet one which must be with us of greater authority did. "I saw the Lord (saith the Prophet Esay) on a high throne; "the Seraphims stood upon it; *one cried to another* saying, "Holy, Holy, Holy, Lord God of Hosts, the whole world is "full of his glory<sup>4</sup>."

But whosoever were the author, whatsoever the time, whencesoever the example of beginning this custom in the Church of Christ; sith we are wont to suspect things only before trial, and afterwards either to approve them as good, or if we find them evil, accordingly to judge of them; their counsel must needs seem very unseasonable, who advise men now to suspect that wherewith the world hath had by their own account twelve hundred years' acquaintance and upwards, enough to take away suspicion and jealousy. Men know by this time, if ever they will know, whether it be good or evil which hath been so long retained.

[3.] As for the Devil, which way it should greatly benefit him to have this manner of singing psalms accounted an invention of Ignatius, or an imitation of the angels of heaven,

<sup>1</sup> Plin. Secund. Epist. lib. x. [Ep. 101.]

<sup>2</sup> Exod. xv. i. 21.

<sup>3</sup> [De Vita Contemplativa, p. 902. "Αἰδοῦσι πεποιημένους εἰς τὸν Θεὸν ὕμνους πολλοῖς μέτροις καὶ μέλεσι, τῇ μὲν συνηχοῦντες τῇ δὲ καὶ ἀντιφώνοις ἀρμονίαις ἐπιχειρονομοῦντες καὶ ἐπορχοῦμενοι, καὶ ἐπιθειάζοντες τότε μὲν τὰ προσόδια, τότε δὲ τὰ στάσιμα, στροφάς τε τὰς ἐν χρεῖα καὶ

ἀντιστρόφους ποιοῦμενοι" . . . μῦθμα τοῦ πάλαι συστάντος (χοροῦ) κατὰ τὴν Ἐρυθρὰν θάλασσαν, ἕνεκα τῶν θαυματουργηθέντων ἐκεῖ" . . . ἐνθουσιῶντες ἄνδρες ὁμοῦ καὶ γυναῖκες, εἰς γενόμενοι χορὸς, τοὺς εὐχαριστηρίους ὕμνους εἰς τὸν σωτήρα Θεὸν ἤδον' ἐξάρχοντος τοῖς μὲν ἀνδράσι Μωσέως τοῦ προφήτου, ταῖς δὲ γυναῖξι Μαρὶὰμ τῆς προφήτιδος.]

<sup>4</sup> Isa. vi. 1-3.

we do not well understand. But we very well see in them who thus plead a wonderful celerity of discourse. For perceiving at the first but only some cause of suspicion and fear lest it should be evil, they are presently in one and the selfsame breath resolved, that "what beginning soever it had, there is "no possibility it should be good<sup>1</sup>." The potent arguments which did thus suddenly break in upon them and overcome them are first, that it is not unlawful for the people all jointly to praise God in singing of psalms; secondly, that they are not any where forbidden by the law of God to sing every verse of the whole psalm both with heart and voice quite and clean throughout; thirdly, that it cannot be understood what is sung after our manner. Of which three, forasmuch as lawfulness to sing one way proveth not another way inconvenient, the former two are true allegations, but they lack strength to accomplish their desire; the third so strong that it might persuade, if the truth thereof were not doubtful.

[4.] And shall this enforce us to banish a thing which all Christian churches in the world have received; a thing which so many ages have held; a thing which the most approved councils and laws have so oftentimes ratified; a thing which was never found to have any inconvenience in it; a thing which always heretofore the best men and wisest governors of God's people did think they could never commend

<sup>1</sup> T. C. lib. i. p. 203. [al. 163.] "From whencesoever it came it "cannot be good, considering that "when it is granted that all the "people may praise God (as it is in "singing of psalms) then this ought "not to be restrained unto a few; "and where it is lawful both with "heart and voice to sing the whole "psalm, there it is not meet that "they should sing but the one half "with their heart and voice, and "the other with their heart only. "For where they may both with "heart and voice sing, there the "heart is not enough. Therefore "besides the incommodity which "cometh this way, in that being "tossed after this sort, men cannot "understand what is sung, those "other two inconveniences come of "this form of singing, and there-

"fore it is banished in all reformed "churches." [Whitgift's Defence, 741. "How you forget yourself! "before you found fault with the "book because the people repeated "their prayers after the minister, "and that because 'the minister is "the only mouth of the people unto "the Lord;' now, as though you "were not the same man, but played "some other part, you find fault "with the order of service because "they be not their own mouths to "the Lord: then to pray with "heart was sufficient; now it is not "enough: whence this contrariety "should spring I cannot imagine, "except I should ascribe it to a "froward and preposterous desire "that you have to deface this "Church.]"

BOOK V. enough; a thing, which as Basil was persuaded, did both  
 Ch. xxxix. 5. strengthen the meditation of those holy words which were  
 xl. 1. uttered in that sort, and serve also to make attentive, and to  
 raise up the hearts of men<sup>1</sup>; a thing whereunto God's  
 people of old did resort, with hope and thirst that thereby  
 especially their souls might be edified; a thing which filleth  
 the mind with comfort and heavenly delight, stirreth up  
 flagrant desires and affections correspondent unto that which  
 the words contain, allayeth all kind of base and earthly cogita-  
 tions, banisheth and driveth away those evil secret suggestions  
 which our invisible enemy is always apt to minister, watereth  
 the heart to the end it may fructify, maketh the virtuous in  
 trouble full of magnanimity and courage, serveth as a most  
 approved remedy against all doleful and heavy accidents  
 which befall men in this present life, to conclude, so fitly  
 accordeth with the Apostle's own exhortation<sup>2</sup>, "Speak to  
 yourselves in psalms and hymns and spiritual songs, making  
 melody, and singing to the Lord in your hearts," that surely  
 there is more cause to fear lest the want thereof be a maim,  
 than the use a blemish to the service of God.

[5.] It is not our meaning, that what we attribute unto  
 the Psalms should be thought to depend altogether on that  
 only form of singing or reading them by course as with us  
 the manner is; but the end of our speech is to shew that  
 because the Fathers of the Church, with whom the selfsame  
 custom was so many ages ago in use, have uttered all these  
 things concerning the fruit which the Church of God did  
 then reap, observing that and no other form, it may be justly  
 avouched that we ourselves retaining it and besides it also  
 the other more newly and not unfruitfully devised, do nei-  
 ther want that good which the later invention can afford,  
 nor lose any thing of that for which the ancient so oft and so  
 highly commend the former. Let novelty therefore in this  
 give over endless contradictions, and let ancient custom  
 prevail<sup>3</sup>.

Of Magni- XL. We have already given cause sufficient for the great  
 ficat, Bene- conveniency and use of reading the Psalms oftener than other  
 dictus, and Scriptures. Of reading or singing likewise *Magnificat*,  
 Nunc Dimittis.

<sup>1</sup> [Vid. supr. N<sup>o</sup>. 2. not<sup>e</sup> 3, p. 165.] <sup>3</sup> (Τὰ ἀρχαία εἶθι κρατεῖται. Can.  
<sup>2</sup> Eph. v. 19. Nic. vi.)

*Benedictus*, and *Nunc Dimittis*<sup>1</sup> oftener than the rest of the  
 Psalms, the causes are no whit less reasonable, so that if the  
 one may very well monthly the other may as well even daily  
 be iterated. They are songs which concern us so much more  
 than the songs of David, as the Gospel toucheth us more  
 than the Law, the New Testament than the Old. And if  
 the Psalms for the excellency of their use deserve to be  
 oftener repeated than they are, but that the multitude of  
 them permitteth not any oftener repetition, what disorder is  
 it if these few Evangelical Hymns which are in no respect  
 less worthy, and may be by reason of their paucity imprinted  
 with much more ease in all men's memories, be for that cause  
 every day rehearsed? In our own behalf it is convenient and  
 orderly enough that both they and we make day by day  
 prayers and supplications the very same; why not as fit and  
 convenient to magnify the name of God day by day with  
 certain the very selfsame psalms of praise and thanksgiving?  
 Either let them not allow the one, or else cease to reprove  
 the other.

[2.] For the ancient received use of intermingling hymns  
 and psalms with divine readings, enough hath been written.  
 And if any may fitly serve unto that purpose, how should it  
 better have been devised than that a competent number of  
 the old being first read, these of the new should succeed in  
 the place where now they are set? In which place notwith-  
 standing there is joined with *Benedictus* the hundredth Psalm;  
 with *Magnificat* the ninety-eighth; the sixty-seventh with  
*Nunc Dimittis*, and in every of them the choice left free for  
 the minister to use indifferently the one or the other. Seeing  
 therefore they pretend no quarrel at other psalms, which are  
 in like manner appointed also to be daily read, why do these  
 so much offend and displease their taste? They are the first  
 gratulations wherewith our Lord and Saviour was joyfully  
 received at his entrance into the world by such as in their  
 hearts, arms, and very bowels embraced him; being propheticall

<sup>1</sup> [1 Adm. ap. Whitg. Def. 494. "Baptist, &c. Thus they prophane  
 "They sing Benedictus, Nunc Di- "the holy Scripture." Whitg. Ans.  
 "mittis, and Magnificat, we knowe "ibid. "By this your reason we  
 "not to what purpose, except some "may not use any of the Psalms,  
 "of them were ready to die, or "until we be in like case as David  
 "except they would celebrate the "was, or other, when they were  
 "memory of the Virgine, and John "first made."]