very steps and inflections every way, the turns and varieties 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, 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 tempcr 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.

[3.] 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 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 devotion. They which, under pretence of the Law ceremonial abrogated, require the abrogation of instrumental music, 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, those 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

1 [Whitg. Def. 606. "Touching singing, piping (as you call it), surpriseth and cope wearing, I an swer with Cappadius. '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."

2 [1 Adm. ap. Whitg. Def. 742. "As for organs and curious singing, though they be proper to proper 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, surpriseth, 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 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.

3 See Ecclus. xlvii. 8, 9.]
have hearts very dry and tough, from whom the melody of psalms doth not sometime draw that wherein a mind religiously affected delighted. Be it as Rabanus Maurus 1 observeth, that at the first 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 is spiritu1, 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 2: “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 proeness of our affections 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!”

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 acclamations, 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 adhering together as Israel did by way of generality a cheerful promise, “All that the Lord hath commanded we will “do,” 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

1 [i Adm. ap. Whit. Def. 739. “They tosse the Psalms in most places like Tertullian Balles.” Whit. “time, and partly in making the Answ. ibid. 740. “You disallow that which is both commendable and of great antiquity, as it app- peareth in an Epistle that Basilus which as it is a mere fable, so is Magnus did write to the ministers of Neocassarea.” T. C. i. 203. [al. 163.] “For the singing of Psalms by course and side after works, and that the Angels were heard to sing after this sort: “it is confuted by historiographers, “whereof some ascribe the beginning of this to Damascus, some other unto Flavianus and Dion.

2 [Exod. xix. 1; xxiv. 3; Deut. v. 27; xxvi. 17; Josh. xxiv. 16.

* In the original ed. 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 ghastly 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. Socrates maketh Ignatius the Bishop of Antioch in Syria the first beginner thereof, even under the Apostles themselves. 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. Against both Socrates and Theodoret, Platina 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, Bishop of Milan at the same time when Damasus was of Rome. Amongs: the Grecians 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. 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, Phæncianists, Syrians, Mesopotamians, and in a manner all that revered the custom of singing psalms together, 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 affirme, that
the only crime he knew of them was, they used to meet to-gether at a certain day, and to praise Christ with hymns as a God, secum invicem, “one to another amongst themselves.” 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 of Moses and Miriam.

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 Esaie) on an 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.”

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, 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.” 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 through; 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

1 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 whereas they may both with "heart and voice sing, there the "heart is not enough. Therefore besides the incommodie 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-
enough; a thing, which as Basil was persuaded, did both strengthen the meditation of those holy words which were uttered in that sort, and serve also to make attentive, and to raise up the hearts of men; 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 cogitations, 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, “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 main, 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 avouch’d that we ourselves retaining it and besides it also the other more newly and not unfruitfully devised, do neither 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.

Of Magnificat, Benedictus, and Nunc Dimittis.

XL. We have already given cause sufficient for the great conueniency and use of reading the Psalms oftener than other Scriptures. Of reading or singing likewise Magnificat,

1 [Vid. supr. No 2. note 3. p. 165.]

2 (Τὰ ἀρχαία τοῦ φαρέτρου. Can.

3 Eph. v. 19.

Benedictus, and Nunc Dimittis, 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 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 dispose 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 notwithstanding 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 prophetical