

performances of the day, correcting any past deficiency, and your connection with the Choir will be a source of delightful profit to yourself and others. God will "open your lips, and your mouth will shew forth His praise."

The following *extracts* from approved church authorities corroborate what is said in the foregoing pages :

*First.* From Hooker's Ecc. Pol., book v., chap. xxxviii.—"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, the faults prevented, the force and equity 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 have hearts very dry and tough, from whom the melody of Psalms doth not sometime draw that wherein the religiously affected delighteth. 'For' (says St. Basil) 'whereas the Holy Spirit saw that mankind is unto virtue hardly drawn, and that righteousness is the least accounted of, by reason of the proneness of our affections to that which delighteth; it pleased the wisdom of the same Spirit to borrow from melody that measure, which, mingled with heavenly mysteries, causeth the smoothness and softness of that which toucheth the ear, to convey, as it were by stealth the treasures, of good things into man's mind. To this purpose were those harmonious tunes of Psalms devised for us, that they which either are in years but young, or touching perfection of virtue not yet grown into ripeness, might, when they think they sing, learn. O! the wise conceit of that heavenly teacher, which had by his skill found out a way, that doing those things wherein we delight, we may also learn that whereby we may profit!'"

The *second extract* is from a sermon of Bishop Horne on Church Music:—  
"The power of music is too well known, by fatal experience, when it is misapplied—applied to cherish, and call forth the evil that lies concealed in the heart of fallen man; to recommend and excite in him all the follies of levity and dissipation, of intemperance and wantonness. What are we to do in this case? Are we to renounce and disclaim Church Music? No; let us employ music against music. If the Philistines sing a chorus in honour of their idol, let the Israelites sing one louder to Jehovah. In the heathen mythology we are told, that when the syrens warbled the soft seducing strains, to allure heedless mortals into the paths of unlawful pleasure, two different methods were made use of to escape the snare. Some rendered themselves incapable of hearing, while others overpowered their songs by chanting divine hymns. The story is fabulous, but the moral just and apposite to the subject in hand. For there is no doubt but that the heart may be weaned from every thing base and mean, and elevated to everything that is excellent and praiseworthy, by sacred music. The evil spirit may still be dispossessed, and the good spirit invited and obtained, by the harp of the Son of Jesse. Talk we of LIFE, and JOY, and PLEASURE? thou, O Lord! shalt show us the path of LIFE; in thy presence is the fullness of JOY, and at thy right hand there is PLEASURE for evermore."

The Bishop also quotes the following from Milton, whose taste got the better of his prejudices:—