

grooves of form, and thrown upon the help of the spirit. What these changes and method of form shall be, depends much on the character and circumstances of the society. They should not be introduced by a mere majority vote, against the wishes of a respectable minority, since the advantage gained would be more than counterbalanced by the feeling of dissatisfaction introduced into the congregation. Such changes may be made the subjects of interesting and useful discussion in the meetings of the society, and may be gradually introduced, according to their wishes.

We do not mean to say that one mode of worship has *no* absolute advantage over any other. We find something good in all, but some no doubt are really better and others worse. There are vicious extremes of too much of Form, running into formalism,—of too little, passing into disorder. We can conceive of a mode of worship which should combine the advantages of all others,—which should be neither bald in its simplicity, nor loaded with ornament and variety,—in which the congregation should take part orally as well as mentally, by congregational singing and responses,—which should be in part Liturgic and in part Extemporaneous,—in which there should be seasons of silence for mental prayer and contemplation,—and in which choral and instrumental music should be alternated with the hymns of the whole congregation. Such a worship might be aided by the construction of the building and its ornaments. The house should not be gloomy, but pervaded by a cheerful light, coming mostly from above. The seats should be arranged in a circular form, so as to bring the people into each other's view as well as into that of the minister,