

language used teaches it: but if we have no special ceremony for the Creeds, then we shall naturally rest contented with supposing that they are only a public profession of our faith, for our own mutual encouragement, and for a testimony to the world at large. It is true that they are that; but they are something more than that; and the change of posture of the minister, and as many of the congregation as are not looking already towards the chancel end of the Church, draws attention and leads to enquiry, and thus leads to the enquirer's being instructed in the full force of our Creeds, as recited in public worship. This in fact is one divinely appointed use of ceremonies, viz., to cause enquiry and thus lead to instruction in truth. See Exod. 27, 28.

These then have been the leading reasons why, notwithstanding that for some years I was almost solitary, and was liable to be misunderstood by uninstructed and narrow-minded persons, and be called a Puseyite, I have felt it my duty both in my own person and in training others to retain this ancient custom, and to urge upon others in authority the propriety of sanctioning it by their example. There are, however, other reasons, which some may regard as fanciful, but which I think merit due consideration.

It appears that in some parts of the world, the early Christians addressed *all* their worship towards the East; and that others, probably all others, addressed portions of their worship in that quarter. One reason given by them was that they expected Christ to come from the East, when he comes to judgment at the last day; and that they used that posture to keep themselves in memory of the judgment, and their minds and hearts in a posture of readiness to meet him.

This reason appeals to our imagination, a faculty of the mind which is weak amongst English people, and especially in men. I confess that I once thought it rather fanciful; but as there are many persons in every congregation whose imaginations are a great help in their religious life, even if I could never realize it myself, I should think it unreasonable that others should not be enabled to do so. It is my case with some hymns. I cannot enter into them myself, but I see no impropriety in them, and do not wish to discourage others in what seems to be a help to their devotion, and so I join in singing them.