

only come down to us from our parents or grandfathers; how much more when they have come down to us from antiquity of which we cannot discover the beginning!

And in time I discovered reasons for so doing, although I probably felt them before I noticed them. The different changes of posture which we make in divine service serve to draw our attention to the part which follows the change of posture. We thus renew our attention to the subject in hand and enter upon it more thoughtfully. We were before standing to praise God, or to hear His Gospel; and it is a change suitable to the profession of our faith, that the minister should thus visibly put himself in a manner at the head of the congregation in offering this profession to the Lord. Different minds feel different reasons for this. One will say that our standing, and turning all one way, with our minister at our head, fitly signifies our determination, our unanimous determination, to maintain the faith we have received. Another will feel, as I do myself, that it fitly signifies our coming forward unanimously, priest and people, to offer our homage to our common Lord, the Author and ground of our faith.

The following views on this subject have long appeared to me very appropriate. "With the heart man believes." In confessing our faith, we yield up our souls unto God. We not merely rehearse the outward standard of our faith, although that has great benefit, but we give expression to the trust and repose in God, wrought in us by the Holy Ghost.

True faith is the answer of man's spirit to God, when he says, Give me thy heart; it is the action by which it enters into fellowship with Father, Son and Holy Ghost. The creed sets forth all the sources of faith, and hope, and joy in God; and in uttering its words thus solemnly before God, this faith and these hopes and joys are revived, and specially offered before Him in one unanimous act of worship and homage to Him.

Taking the subject in this point of view, and at the same time knowing that it is a point of view which will not suggest itself spontaneously to most minds, I see a special propriety in having a special ceremony which will have a tendency to teach it. We do not so much need it in the case of prayer and praise, because the