

ing, makes an unhappy impression. It is supposed to pledge the Professor, at his inauguration, to a polemic service. But the Creed, in this statement, simply follows the methods of theological creeds from the Nicene down. And all careful students of the history of symbols are aware that such specified antagonisms are indications and limitations of the intent and meaning of a Creed. Any interpretation of the Andover Creed which opens the door to any specified heresy is illegitimate. On the other hand, its correlative Articles are properly held so long as the truths are maintained which exclude these specified errors. No Universalist can take that Creed, even though he accept the brief Biblical phrase in which the future condition of the wicked is described. But the Creed does not point out, nor undertake to point out, by a literal and a *lute* definition, how in all time to come these various specified errors are to be met, and what forms Christian Theology shall take in excluding them. It draws certain definite lines. It gives also a wide liberty, outreaching at various points its special phrases. True loyalty to the Creed lies in preserving its substance in forms adapted to the progress of Christian Theology, and the practical necessities of the Christian pulpit." It is the old question of how far the utterances of a dead past are to bind the energies of the living present, which can only have one solution. The growing Samson *will* burst the cords that would bind him; were he permitted to simply use them, they would prove objects of his reverential care.

A DISCUSSION is now going on among our English brethren regarding liturgical services in their places of public worship. More correctly, the question deals with improvements in the forms of worship which have been followed in the nonconforming chapels. Several suggestions have been made, *e.g.* that responsive Scripture reading should be frequently practised, that prayers should be shorter, that parts of the prayer-book litany should occasionally be used, and that another voice than that of the minister's should be heard during the service, either in a prayer or in a Scripture reading. The interest evidently taken in the matter manifests an uneasy desire for something not possessed. Is it the restless spirit of the age, ever changing,

and, as in dress, striving for some *new* thing? or a legitimate longing, for that which satisfies the nature with which our Creator has endowed us?

I purpose to present a few root thoughts which may tend to direct our temper and judgment in a scriptural direction, and practically aid us in fulfilling each our part in what we are pleased to call the public worship of God.

I. Is the distinction implied in "*place* of public worship" and "*public* worship" a scriptural one? It will not be questioned that such passages as Psalms v. 7 have reference to outward acts expressive of reverence and adoration: "But as for me, I will come into Thy house in the multitude of Thy mercy; and in Thy fear will I worship toward Thy holy temple;" nor that the New Testament declaration, James i. 27—"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the word"—finds its anticipation in the prophet's call, Isaiah lviii. 3-8: "Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable way to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward." We cannot therefore be wrong in concluding that whilst the true litany is the joy of doing good, and acceptable worship the dealing out of bread to the hungry, Scripture