

hitherto interested themselves in those races to spare us a repetition of them. For the sake of the city, for the sake of our youth, for their own sakes, we earnestly ask this. Let our young men boat, swim, cricket, as much as possible. Let them have friendly contests, if not for laurel leaf or pine or parsley, at any rate not for money. Let them go into manly sports themselves, in their spare hours, and not by proxy. And if they wish to carry off prizes from strangers, let them go from home for the purpose, or, at any rate—spare us another visit from the Biglins. G. M. G.

### Postures during Public Worship.

We do not attach much importance to postures in public worship. Whether we should stand, kneel, sit, or lie prostrate on our faces, seems to be matter of indifference, for Scripture speaks of all such modes, and of one or two others. But we do attach some importance to things being done "decently and in order." And a regiment reviewed by the Queen with some of the men standing up, and others lounging, and others sitting, is not much more unbecoming than the spectacle usually presented by most of our city congregations now-a-days during prayer. Some—probably the old—are standing reverently. Some are looking round, inspecting their neighbours, the late comers, or the flies on the ceiling. Others—probably the young and the would-be-fashionable—are sitting. What a piebald, pitiable, disorderly spectacle it is!

But which is the right way? Certain!—in a matter of indifference—the historic way. And the historic way in our Church is to stand at prayer. It is also the *most* scriptural. For though all possible modes are lawful, the custom in public worship, as far as Scripture indicates, was always to stand. So it was in the early Church. So we find it in the rude sculptures and pictures in the catacombs. Luxurious people, or those who wished to be more reverential than the Lord, began to innovate, but the first general Council of the Church—that of Nicæa, held in the fourth century, passed a canon positively forbidding any other posture than standing at public prayer on Sunday, at any rate, because it was the day of the risen Lord. So is it to

this day in the conservative East, and all the world over in the synagogues of the Jews. Verily we stand in good company.

But it is so fatiguing to stand. So we have heard ladies say who think it no punishment to stand shopping, or to stand in ball rooms for hours together. But to stand for five or ten minutes praying is another matter. Yes, the heart is not in that, and so the time seems interminable.

In this, as in so many other things, our good Queen sets us a good example. She is a woman of sense, and no snob. She is a member of the Church of England, but when she worships in the Church of Scotland, she always stands, though she is now an old woman, and though the prayers are usually longer in the old country than here.

We have seen congregations where only a few commenced to innovate in this way. But others soon followed, for it seemed more fashionable, and anything that ministers to carnal ease needs no argument to enforce it now-a-days. We hope for a recoil, if for no better reason, than because the fashionable people may come to consider it vulgar to sit. But is not sitting equally good? Certainly it is not. Were we presenting an address only to a bailee or a churchwarden, we would hardly call for chairs when it was being read. It is not respectful, not to speak of reverent.

But, again it is urged, we have tried, and it is so fatiguing. Be reasonable. You expect your minister, young or old, to stand during the whole service. If he can stand for an hour and a half or two hours, can you not bear it for a few minutes? By not doing so, you show that you prefer your individual ease to the congregational life. At home, do as you like. In the House of God, do as the congregation does. Let the worship be that of an united body, a living organism, not of a fortuitous concourse of atoms. HALIFAX.

### Notes of a Sermon on the Occasion of the Centenary of Pictou.

Pictou, which has attained its centenary, has its history, though it be not like that of older countries—one of revolutions and wars, nor, like the neighbouring Republic, one of revolt and indepen-