

put suitable and sensible words there; and not such stuff (in some cases really ridiculous and highly improper) as is uttered by a large portion of our (self-called inspired) brethren.

8th. The compilers and composers of our Liturgy, I fully believe possessed those holy dispositions before mentioned. Yea I believe they were true Christians. And by the aid of human learning, they were enabled to express their desires in words, or indite them on paper.

9th. From what has been said, it follows that no one should attempt to pray extempore in public, except he have a good gift of speech, or both. And those people who are so "wise in their own eyes," as to pretend that they can make better prayers than those made for us by pious men set apart for that purpose; ought, I think, to humble themselves a little more and examine their hearts a little better, lest peradventure there be pride at the bottom.

10th. But do not think that I condemn the practice of extempore prayer. I think it commendable, and even necessary for all of us to exercise ourselves in this duty. For we are sometimes called upon to pray where we have no suitable forms: and, besides, we all have some sins to confess, some mercies to beg, some thoughts to express, (in private,) which there can be no form for, and which in some situations of life, might vary daily; and which we must therefore express before God, as well as we can.—But in those instances wherein we have to leave our form to express, or give vent in the before mentioned particulars, to the overflowing of our hearts, we should be very cautious how we speak, and what we say; for Job says, "Thinkest thou that God will bear vanity, or that this Almighty will regard it." And Solomon says, "Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: For God is in Heaven, and thou upon earth; therefore let thy words be few."

11th. Now, it will occur to the mind of any reasonable and thoughtful person, that the spirit which dictated the above quotations, differs very much from the spirit which dictates the prayers of our inspired praying brethren in these days.

CELEBRATION OF THE LORD'S SUPPER.

There are many objections to the mode in which the Church celebrates this Sacrament, by most of the dissenters except the Methodists, who allow their people to communicate in the church: and who celebrates the sacrament in the same manner as the church, except in delivering the elements in which they require less time.

As for "using a form of prayer" I have spoken pretty fully on that subject already. The next chief objection is kneeling.

Ans. 1st. The particular posture in which the disciples received this sacrament from our Lord is not described by any one of the Evangelists. We do not know whether it was standing, kneeling or sitting. Our Saviour distributed the elements immediately after supper, while he was preparing the Bread and Wine they might have risen and kneeled. But if Christ intended that it should be essentially necessary for us to follow the same posture, no doubt but he would have caused that posture to be particularly described.

- 2d. Our Saviour had on a coat with it seam.
- 3rd. The sacrament was administered in an upper room.
- 4th. In the evening.
- 5th. No females were present.
- 6th. Immediately after eating supper.

Now whoever contend that the posture (admitting it to have been sitting) should be observed, must (if he be consistent) contend also for the observation of the other particulars, which none do.

Seeing then that we are not bound to any particular posture, who can say that kneeling is not as convenient and suitable as any other.

In Noel in 1830 or 1831, (I was informed) the board placed by the side of the Table tipped over, while full of men and women, who all fell over together; now such inconvenience cannot happen where they all kneel around the altar. But though our bodies kneel outwardly, (at the table of wood) yet our souls sit at the Lord's spiritual table. Yes our spirits sit there to meet their Saviour spiritually. And for-

asmuch as this sacrament is a thanksgiving and the highest act of divine worship we can prefer in this world, I cannot but think that kneeling is a more suitable posture than any other.

But the church does not require those to kneel whom bodily infirmity prevent. I myself have seen it administered to persons lying, standing and sitting, I think therefore that the practice of the church is more consistent than that of the Presbyterians who have ordained that the communicants shall sit.—Concluded.

For the Colonial Churchman.

A WORD IN SEASON FOR ELECTIONS.

Being a Sermon founded on Exodus, 18 ch, 21 v.—"Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them"

This chapter of the Book which treats of the departure of the children of Israel from the land of Egypt towards the land of promise, records a meeting which took place between Moses and Jethro his father-in-law, who brought unto him his wife and two sons, as soon as he heard of what the Lord had done for him in delivering him out of the hands of Pharaoh.—The meeting was one of great rejoicing on all sides, not unmixed with religious adoration, and thanksgiving to God for all his mercies.

Without dwelling particularly now on the interview between Moses and Jethro, I shall just remark, that when Jethro observed the laborious duties of Moses, in sitting as Judge over the people, and deciding their various differences from morning until evening, he reminded him that his was too much for any one man, and that he would soon wear himself out—"Thou wilt surely wear away both thou and this people that is with thee, for this thing is too heavy for thee: thou art not able to perform it thyself alone." He therefore advised him—"Be thou for the people to Godward—that thou mayest bring the causes unto God." In all matters of a high and religious nature, to act himself—to teach their ordinances, and laws, and show them the way wherein they must walk, and the work that they must do.—But with regard to others, "Thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and of hundreds, rulers of fifties, and rulers of tens, and let them judge the people at all seasons." Moses complied with this advice, and in future all the hard causes were brought unto him, but every small matter they judged themselves.

I have chosen the words of my text as the groundwork of a few remarks connected with the exercise of a most important civil privilege, which at present seems to be the absorbing, the too-absorbing subject of interest from the one end of our land to the other; and with regard to which I consider that I am quite within the line of professional duty in now making some observations to those entrusted to my charge. For ministers to step forward and take a prominent part in such measures in the ranks of their fellow men, and especially to attempt to create party or personal feelings towards one or the other, would be indeed inconsistent with their high and holy calling as the ministers of Christ, and would materially affect their usefulness in that character. But to lay down before their hearers, those principles which are drawn from the Bible, for their guidance in all departments of duty, is strictly within the compass of their office. Since they are the appointed interpreters and expounders of God's word, it is their duty, if they would rightly divide that word—if they would give to every one his portion according to his necessities—to set it forth as the light and lantern for the Christian in all the varied relations of life—that their hearers may know what God expects of them in all of these,—that they may be thoroughly furnished unto all good works. We see how carefully, not only the social family and religious duties are enforced by our Lord and his Apostles, but those more strictly of a public and political nature—requiring us to render to Cæsar

the things that are Cæsar's,—to pay needful obedience to civil rulers—to be put in mind that we must be subject to principalities, and powers, and obey magistrates—honor and obey the Queen, and to pay the custom and tribute laid upon us—and in general, to submit to every ordinance of man for the Lord's sake.—And we read how tenacious St Paul was of his civil privileges, and how indignantly he pleaded that he was a 'Roman citizen,' 'free born,' a citizen of Tarsus, no mean city when those privileges were invaded. And when it is considered what an important bearing the privilege to which you are now called has, not only upon the internal peace, comfort, and prosperity of the country and its inhabitants; but also upon the higher interests of Religion,—the persons now to be chosen being those who are to frame or continue the laws, by which our lives and property are protected, and liberty of conscience secured, and the worship of the true God maintained—it will be seen how important the right which our happy constitution gives to every freeholder in the land, to have his voice in the matter. How serious the responsibilities of both electors and chosen: and how necessary it is that both should be guided by Christian principles, and those alone, whenever the laws of the land give them the opportunity of acting.—It may well be feared that in this as in too many other ways the Bible is too much lost sight of as the only sure rule of conduct. Hence we find on occasions like the present, the worst of passions and motives are sometimes at work. Malice, envy, ill will, a spirit of insubordination and opposition too often pervade those whose duty it is to choose. Ambition, self interest, a love of popularity, not seldom hold their ignominious sway over the minds of those who present themselves as the object of choice. And so must it ever be when men depart from the word of God, as the standard in all things.

The present are times, my brethren, which demand in an eminent degree, the application of Christian principles to all our public duties. A spirit of restlessness and discontent with old and tried institutions is abroad. Those that are "given to change" whom the Bible commands us not "to meddle," are at work. In the parent country they are seeking to overthrow the civil and religious institutions which have been the glory of the land, and have preserved it safe amid the destruction of surrounding kingdoms. All that is venerable for age, or estimable for soundness, solidity and worth, is the object of attack. What we and our fathers have been accustomed to love and reverence, they malign and asperse.—They are not ashamed to speak evil of dignities. I am sorry must the lover of order be to see such a spirit creeping in as it is into our quiet corner of the world. Not an honest and manly spirit of reform of real grievances—but one of a low and leveling kind—that would, if it had the power, prostrate the distinctions of society, without which experience has proved that no society can long exist. At such a time, my hearers, I feel that I am not acting unfaithfully of the character of an humble servant of an High and mighty Ruler of the universe, of whose "Infinite wise dealings with man, order and subordination, are distinguishing features—'who hath ordained and constituted the services of angels and men in his wonderful order'—I feel, I say, that I am not to waste this opportunity of addressing you when I would exhort you, as you would fear God and honour the Queen—and as you desire to preserve to yourselves the blessings of peace and order which we now enjoy—that you will exercise your privileges on the appropriate occasion, as becomes Christian citizens. And all may consider themselves as accountable to "him who is ready to judge the quick and dead," for as for all the "things done in the body." So let me then to remind you, briefly, of the correctives which the text affords for the bad spirit, and bad motives, and bad conduct, which too often are discerned in such scenes, as those that are now before us. In the text we have qualifications laid down for those to be set as judges over the people, which may be applied to any important office of public duty. 1. "Provide able men"—men of competent talents to conduct the business entrusted to them, sound judgment—able to perceive what measure of a good—or of a bad tendency—and able to form and maintain a right judgment concerning