

It may be said that the ordination vow of a minister is too stringent. Clergyman themselves should be the best judges of this matter. The laws and usages of the Church of Scotland are not unchangeable, like those of the Medes and Persians, but until they are changed it is perfectly legitimate to insist on their observance, and to protest against sinister attempts at ignoring their existence, on the part of those who are presumedly the best acquainted with them. It would probably be the better course, for persons wishing to promulgate opinions inconsistent with moral science, to contravene the constitution of our Church, and to tamper with matters calculated to disturb its peace and harmony—to look for some more congenial atmosphere beyond its pale. Or, if this sentence should appear too harsh, it assuredly is not unreasonable to demand, that those conscientiously desiring reform should at least be able to specify and prove the abuse, and to employ none but legitimate means in effecting its redress.

Now briefly let us assume that standing were legally displaced by the proper Court, and kneeling substituted therefor, in some leading Presbyterian Church, say in St. Paul's, which I only instance by way of illustration, as in it, happily, there are no restrictions respecting posture in worship. It has its peculiarities, but these are not in question at present. In St. Paul's, then, the result of the change, apart from the evil effects of investing forms with a presumed importance, would probably be twofold. First, it would be obnoxious to those attached to the old form, who, even should they be a small minority, would be entitled to have their opinions respected. Schism would be engendered, and the peace and harmony of the Congregation would be disturbed. It is no easy matter to persuade an aged person, deeply attached to the service of his Church that certain forms, which his judgment has approved for half a century, are becoming obsolete, and are now suscepti-