

quired to become members of one of the great political parties of the day. Are not such measures in open violation of God's word, and must there not be a very great, we doubt not an honest mistake in this matter? Has any association a right thus to impose terms of Christian communion? This system arrays a whole community in the employments of recrimination, it takes away judgement from the rules of the gospel, and puts that into the hands of an irresponsible body of men which belongs to none but God and his word.—Do not those who take the course against which we express ourselves transgress that law which came forth from the lips of the Almighty, and which St. John has recorded in the closing chapter of the Book of Revelation? We shall hereafter, we hope, prosecute this subject further. If Christians are anxious to see an improved state of morals, let every one of them put forth the powerful influence of a good example, whether it be in a temperate use of meats and drinks—in abstaining from the haunts of lasciviousness in a scrupulous regard to truth,—in a careful observance of candour and honesty in dealing—in moderation in dress, or in the promotion of the great purposes of religion.

PRESENCE OF MIND.

Lord C. after receiving his rents, was in the habit of retiring with his steward to his study; and there after settling his accounts and depositing his money in his strong box, till next day when the steward was sent with it to the bank. This man had lived with his Lordship's father, and was so beloved by the family, that they placed implicit confidence in his integrity and worth. For some time his Lordship had upon inspecting the banker's book, and upon reference to his private account, found that the sum they credited him was always short of that sent. This being continued, led to severe investigations; but no result that came out, satisfied him how the deficiency could happen. Some of the servants came under his displeasure, and they were at various periods dismissed.—On one particular rent day, he placed the money in a different room, still having for his confidant the old steward; who of course joined with his lord in regretting his late losses. On the same night, the housemaid went to this room to see that the shutters were safe; and recollecting that she had to clean it out very early, she thought it not worth while to go to bed, but determined to lay herself down on the sofa. She did so, and put out the candle.

When half asleep, she was awakened by a noise at the door, and she was just going to ring the bell, thinking it were thieves, when it slowly opened, and in walked the old steward. He looked cautiously round and hesitated; but seeing no object, went to the escutcheon where his lord had locked his rents up. After opening the lock, he took out what he pleased, and then locking the drawer, he went out, when—the reflection of the candle upon the servant's clothes caught his eye! He started. But, she might be asleep, and his transgressions not witnessed. To be assured of this, he went to the sofa, and flashed a candle backwards and forwards before her eyes. The girl lay still. He put his hand into his pocket, drew out a knife it across and across, till she could feel the edge almost cut her. She was now aware that silence alone could save her life: for did she move, he would of course, murder her. She had presence of mind he fast asleep, he closed the knife, and walked out of the room. The frightened girl waited till she heard his footsteps faint away, and then rushed up to the chamber of her lord, and awakening him, she detailed the whole of the scene, begging his lordship to satisfy himself with the truth. She had no sooner told her story than she fainted. Lord C. hardly credited her; but he arose, leaving Lady C. servants, proceeded to search for the steward.

His apartment being in a different wing of the house, they looked all about, and then cautiously made their way to his room.—One of them climbed up to the window, and saw the old man counting money. He told this; and then they rushed into the room; and before the villain could hide his prize, they had him a prisoner. His Lordship identified the bank notes found upon him, and he was, after a severe examination sent to prison.—Afraid of being executed, and dreading to face his injured Lord, and various other gentlemen who had placed confidence in him, he put an end to his life by cutting his own throat; but not before he had left a letter detailing the sums he purloined, and where his master could find them. Justice being frustrated by his not being made an example of, his Lordship was not sorry to be spared accusing his old hitherto supposed faithful servant, and the whole was hushed up as much as possible.

FORMS OF PRAYER.

One objection to a ritual, or regular form of worship, more accounted for formerly than at present, is, that it restrains the operations of the Holy Spirit, without whose aid we cannot pray as we ought. To this we answer, that though the necessities of men, in respect of both Providence and grace, are many, they do not greatly vary in different individuals: the wants of one person are not so unlike the wants of another, as to require that the Spirit should in worship, conduct each one in a separate track. The prayer of one Christian, for the mercies which are usually asked in public, is in substance what should be the prayer of every one present. It is both safe and sufficient, in all ordinary supplications to follow the guidance of those who, we trust, were led by the Spirit. Besides in all public devotion whatever the mind must be restrained to some common standard; the whole assembly must agree when praying, either to the extemporary prayers of their leader, or to his prayers previously composed, or to an established and regular liturgy; every individual present, except the speaker is as much restrained in the former cases of prayer, indited by an individual, as in the latter, of a settled form; in the speaker only is the Spirit free, in the manner contended for, not in any other individual in the congregation.

This argument, therefore, against a liturgy, that it restrains the movements of the Holy Spirit, is an argument against any manner of leading the devotion of others; it is an argument against all social worship. It need scarcely be added, that when an objection proves too much, it must be founded in error. The Spirit sanctifies constantly prayer in which our understandings are led; or else every family and public altar must be unblest.—He is not restrained by this docility of the mind. The only real point therefore under this head is, whether devotion is best led by the effusion of an individual, or by a liturgy composed and corrected by the united talents and piety of a body of holy men? For such a question, we think there can be but one answer, from all impartial and unsophisticated minds.

Under this head we cannot but notice the opinion of the celebrated Mr. Baxter, * that a liturgy is no more a form, than are extemporary prayers, to the hearers. To this question, "is it lawful to impose forms on the people of public worship?" he answers, "yes, and more than lawful, it is the pastor's duty to do so; for whether he forethink what to pray or not, his prayer is to them a form of words; only, some pastors impose the same form many times over, and others impose every day a new one." Such a view of the subject is a full answer to the objection, that a liturgy restrains the Spirit in exciting our devotional feelings.—*Prot. Episcopalian.*

* V. 1. p. 669, of this Practical Works, in 4 vols. folio.

African Chief.—The following singular account of the African Chief of Kiama is given in Clapperton's Travels:—"I was left alone till the heat of the day was over, when I received a visit from Yarro himself. He came mounted on a beautiful red roan, attended by a number of armed men, on horseback and on foot. The most extraordinary persons in the train were himself and the bearers of his spears, who were six young girls, from fifteen to seventeen years of age. The only thing they wore was a white bandeau, or fillet of white cloth, round the forehead, about six inches of the ends flying behind, and a string of beads round their wrists; in their right hands they carried three light spears each. Their light form, the vivacity of their eyes, and the ease with which they appeared to fly over the ground, made them appear something more than mortal as they flew alongside his horse, when he was galloping, and making his horse curvet and bound. A man with an immense bundle of spears remained behind at a little distance, apparently to serve as a magazine for the girls to be supplied from, when their master had expended those they carried in their hands.

Solid comfort may be copiously derived from the following sources: a quiet conscience, health, liberty, one's time one's own; or if not usefully and innocently employed by others—a freedom from inordinate passions of all kinds—a habit of living within one's income, and of saving something for extraordinary occasions—an ability arising from rational economy to defray all necessary and expedient expences—a habit of good humour, and aptitude to be pleased rather than offended—a preparation for eternity—love of one's family—sincerity to friends—benevolence to mankind—and piety to God.