

taught, and to decide whether there was anything in it which was in derogation of the Book of Common Prayer or the Thirty-nine Articles. It was true that there were a multitude of works by most eminent divines as to the meaning of the several Articles, but the Court could not consent to make use of them. These works appealed to the Holy Scriptures, but the Court could not enter into so wide a field as that, inasmuch as all the Court had to do was to ascertain the plain grammatical meaning of the Articles and Book of Common Prayer, and to determine whether the writings of Mr. Heath were or were not in accordance with them. With great anxiety he had endeavoured to ascertain the principles which should govern him, and with this view he had carefully considered the Gorham case. On reading Mr. Heath's works he found that he had misused words, and held erroneous opinions not permitted by law, and not in accordance with the plain grammatical meaning of the Articles. He thought that every clergyman was bound to keep in mind the Articles of Religion in every sermon he preached, and it was no excuse for him to say that he did not bear the Articles in mind when he composed a sermon, and that he had no intention to violate them. He thought that Mr. Heath's doctrines were fanciful and erroneous. There was no reference in Mr. Heath's sermons to the Articles, and he thought that what Mr. Heath really meant was that the Almighty would put everything right at last. If he had only taught his objectionable doctrine in a single passage he should have been reluctant to declare that he had contravened the Articles, but he had maintained the doctrine in many subsequent passages which could not be reconciled with the plain grammatical sense of the Articles. He could not consider Mr. Heath's to be harmless innovations, because he avowed doctrines totally different and distinct from those of the Articles, to which he was bound to declare them repugnant and contrariant. With reference to the Second and Thirty first Articles, which set forth that Christ was crucified, dead, and buried, and that by his death he had put away the actual sins of men, he found that Mr. Heath by his teaching had denied those doctrines. Any one who denied that Christ's death was sufficient must be declared to hold views contrary and repugnant to the Articles of Religion. Mr. Heath spoke of the forgiveness of sins as a detestable doctrine, and stated, moreover, that "guilt of sin," "going to heaven," "going to hell," were phrases which had vanished from his system. He had no alternative but to condemn Mr. Heath as being guilty of publishing that which was contrary to the Articles of Religion, and in derogation of the Book of Common Prayer. He had come to the consideration of this painful case with no disposition to restrict the clergy to any narrow construction of the Articles, but, on the contrary, to allow every possible latitude. To go further would be to abandon the duties of the office he held, to release the clergy from their obligations, and to repeal the provisions which Parliament had thought fit to enact by its authority. The learned Judge then gave his judgment against Mr. Heath, and intimated that he should defer the sentence of the Court, as a power of retraction was given under the statute.—*Guardian (Glasgow)*.

#### POSTURE IN PUBLIC WORSHIP.

The late Revival did much good in various ways, directly and indirectly, but its interference with our time-hallowed forms of Presbyterian worship cannot be classed among the benefits which it produced. Some of our congregations have steadfastly, and properly, as we think, adhered to the old postures of standing at prayer and sitting during the singing; others, in accordance with the innovating spirit, have reversed these attitudes, sitting at prayer and standing when at praise; while a third class present a painfully heretogeneous aspect, inasmuch as a half or more of the members may be seen seated when singing, and the other moiety standing; while during prayer they are still more diversified: sitting with head bowed down—sitting erect—standing bent forward or bolt upright. We confess that we should like to see the former resorted to in every case, of standing at prayer and sitting during the psalmody. Sitting at prayer is but a travesty