

subject—though none the less dangerous on this account. This I have attempted to do by investigating the subject of posture in prayer. I have endeavoured to found my opinions on reason and the best authorities; with these weapons to meet every issue on its merits, and to deal with each as summarily as the circumstances seemed to require. It is not safe to toy with a serpent.

I have studiously endeavoured to avoid giving undue importance to form, and if a charge of this kind can be made against any one, it is assuredly against the innovator who would clothe non-essentials in religion with an importance not their own, and then dexterously attempt to escape the odium of his act by shifting the burden of responsibility on those who are satisfied with the formula that obtained in the Church of their fathers. To sow the seeds of discord with the hand and to shout peace with the lips, is an artifice too glaring, to escape condemnation.

Presbyterians cannot be said to have a bigoted attachment to their forms of worship; and as proof of this, few Congregations have refused to stand during singing when it was explained to them that this posture was better adapted, on scientific grounds, for engaging in this religious exercise than sitting, and when the request was unaccompanied with a proposal to change the whole character of their form of service. They have very properly been tenacious of the traditions and standards of their Church, and in this opinion many of the best and wisest divines have concurred. Let us hear the testimony of one of these, one whose name has hitherto at least been much revered by christians of all denominations in Canada; it will not be less respected because it comes from the tomb. He may perhaps speak with some authority—the professed servant of God for nearly half a century, a man of genuine piety, whose dignity of bearing, unabated in the presence of Royalty, preserved the indisputable *Status* of our Church,—but I should be