

is made to posture in the mention of public prayer, without presenting to us the picture of a kneeling company of worshippers—and, *next*, to say plainly whether it is or is not their duty, to conform to the explicit rules of their own Church. Such and such devotions are directed in the prayer-book to be said "*all kneeling*" or "*all devoutly kneeling*." If we look off from the prayer-book to the people, we see, in too many of our congregations, some standing, some leaning or lounging over the pew, some actually sitting; and among those who kneel, some facing *this* way, some facing *that*—which last mentioned irregularity, I would particularly beg the Clergy to correct, for it may be presumed of those who do kneel at all, that they are accessible to pastoral influence.—And the effect of the irregularity, among other objections, is *this*, that at *Confirmations*, where I not unfrequently see the whole body of worshippers turn the *wrong way* in kneeling, i.e. with their *backs* to the *Minister*, the actual administration of the Apostolic rite, admitted on all hands to be a touching and edifying spectacle, is not witnessed by the very parents and friends of the recipients.

Perhaps I may not be chargeable with any impropriety if, before dismissing this particular topic, I proceed to quote from myself. The few observations relative to it which here follow, are taken from a pamphlet which I printed some years ago.

"I will here illustrate my meaning by a familiar example in point. The laxity of observance which has crept over our own Church, has produced the painful exhibition to be witnessed in our army and navy, of *bodies of men sitting*