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help that we try to afford one another, and get from one another. But, what shall we say of those who presume to sit in the presence of their Maker, with knee unbent, with wandering eye, with closed lip? Are they offering to God an acceptable sacrifice? Are they thinking of God at all? Is it possible that any mortal man would dare to presume in God's own House to say prayers to Him, sitting at his ease before Him? I hope not. I hope that those who sit during the prayers do not add to their irreverence the worse irreverence of deluding themselves into thinking that they can thus pray. Of course. I do not speak of those persons who from infirmity cannot kneel, or not without so much difficulty and distress as to hinder their devotional feelings. Indeed such persons when devout are seen to be so by their whole demeanour, though they do not kneel. My Brethren, I fear to say all that I feel as to the great irreverence of the habit of sitting at prayer in Church. I know the power of inveterate habit, and how hard it is to shake off that false shame, which cannot endure to show any solemnity or earnestness even in God's House. But God's House is the very place where reverence should be shown, and where a reverent demeanour should be exhibited. Nothing can excuse a healthy person for sitting at his prayers in Church, when kneeling is possible. "O magnify the Lord our God, and *fall down* before His footstool for He is Holy." "O come let us worship and *fall down* and *kneel*, before the Lord our Maker."

But for you, young Christians, to whom I am speaking to day, remember that outward reverence is no small or unimportant matter. If you saw a boy outwardly disrespectful to his father could anyone persuade you that he was really