

wearied of kneeling or standing. How unedifying to a well and scripturally enlightened mind is this jumble of Pharisaism. To hear a preacher in his prayer teach doctrine to saints and exhort sinners to obedience and faithfulness, relate experiences, &c., and finally ask the Lord for various things that he has never promised, which things if God should bestow they and their congregations would share the fate of the Captain's fifties that the Prophet Elijah prayed for, is indeed sad and lamentable.

Again, to hear the preacher for himself, and in behalf of his flock, adopt the language of the prophet and Psalmist, spoken in reference to backsliding rebellious Jews and idolatrous pagans, and say they are all gone astray, that from the crown of the head to the sole of the feet they are full of wounds and putrifying sores, and also confess they are miserable sinners, the worst of sinners, yes, worse than the worst, is still more lamentable.

Words are the signs of ideas. Now we can come to no other conclusion than that those who thus pray are actually such characters as they represent themselves, or that they say things they do not believe. Now, in which ever light we view this matter, it looks bad enough.

Thinking persons naturally conclude from such statements, that those who make them are false professors, or that religion is a farce, a fable, as the infidel says, got up and perpetuated by priestcraft. They see no beauty, loveliness, or purity in religion, and will stand aloof from the Church unless a union with it will put them in a way of making a little more money. These are some of the bad effects of the abuse of the truly precious and heavenly exercise of *prayer*. When prayers are offered up according to his will, we know that God hears us, and will grant our requests. "His eyes are over the righteous and his ears are open to their prayers." But if any one ask for things not promised, there is no assurance of his being heard. "Ye ask and receive not, because ye ask amiss." Should any professor of Christianity have reason to consider himself in this light he should confess, repent, and turn from his evil way; but the place for him to confess is in his closet, where there is no eye to see or ear to hear but God's, and there in the depths of humility unbosom all his anguish before him who sees in secret, and who will reward openly.

Now let me ask our brethren, Are any of you guilty of making such prayers? If so, it is high time you reformed in this department. Seek a pure speech—take the prayers recorded in the New Testament