

will be excited ; and ministers will find that "daily in the temple and from house to house" they must, like the apostles, "cease not to teach and to preach Jesus Christ."

It is feared that excitement may lead to *unbecoming familiarity* (1.) in prayer. "The actors in these exciting scenes," it is said, "show a forwardness and presumption of communication in their addresses to Almighty God which a man would not dare show his next door neighbor." What the preacher may have heard in another land we of course cannot say, but within the range of our own experience the danger has never been realized. We have listened to child-like prayers uttered by those who had been taught the New Testament doctrine that a Christian is a child of God, dependent upon a Father in heaven, who is not offended by being asked for "daily bread." We have heard earnest prayers with deep satisfaction, because we remembered "that the kingdom of heaven suffereth violence and the violent take it by force;" imploring prayers seldom if ever equalled by the pleading of the Syro-Phenecian woman, "truth Lord, yet the dogs eat the crumbs which fall from the children's table," or the entreaty of the blind man, "Thou Son of David have mercy upon me;" and we have heard stately prayers, such as addressed to a next door neighbor, would lead him to ask, Is the man in earnest? Of the two kinds we admit a strong preference for the former. It is just possible that there may be irreverence in prayer, irreverence amounting even to a trespass upon the fourth commandment, but the danger is much greater where cold, lifeless souls ask for what they do not mean, than when souls in earnest ask for what they feel they must have, and are entitled to claim according to the promises of a Father in heaven.

Respecting familiarity, 2ndly, in speaking of the hope that is in us, a few words may be said. It is remarked that "man cannot without loss expose to every curious gaze the holiest feelings of his soul, or talk often of his secret experiences without these becoming things of the past." There are treasured up in the memory of all earnest Christians recollections of joys and experiences of which they cannot speak: if they would, for they are "unspeakable and full of glory;" they only can be spoken of freely, when the mortal shall put on immortality; yet,