

Our Pulpit.

SHORT SERMONS.

BY SIDNEY J. HUNTER.

"Humble yourselves in the light of the Lord, and be still, for the Lord is at work."—1 Peter 5:6.

1. We must humble ourselves before we can receive any spiritual blessings. We must be brought to despair of obtaining help from ourselves, or from any created being, before God appears for our relief.

This appears from the account in Scripture given of God's dealings with his people. Joseph, before his great advancement in Egypt, must lie low in the dust to fill his brethren with the honor that awaited him. The children of Jacob, before Joseph revealed himself to them, and they receive the joy and honor consequent upon it, must first pass through a trial of adversity, until they feel their guilt, and then we see any guilty concerning our brother. Joseph, before he became the joyful news that Joseph is alive and governor over Egypt, and sees the weeping Joseph sent for him, must first experience great distresses appearing with Benjamin.

Before the children of Israel are delivered from Egyptian bondage, much work must be put upon them, and the task-masters tell them that they must go down into the land of Egypt, and there they shall be made a nation, and they shall be a great people. Afterward, the Lord will be with them, and they shall be a great people.

Before God brings them into the land of Canaan, he leads them through the wilderness during forty years, feeding them with manna and causing them to drink of the stream that proceeded from the rock, to humble them and show them the emptiness of their hearts. And whenever Israel went astray from God's pathway, he gave them into the hands of their enemies, until they were sufficiently humbled and sought help from him, and then he delivered them. The children of Israel cry unto the Lord, saying, we have sinned, inasmuch as we have forsaken our God and served Baalim. The Lord says to them, did I deliver you from the Egyptians, the Amorites, and various other heathen tribes? Yet ye have forsaken me and served other gods: therefore, I will deliver you no more. Go now, to the gods that ye have chosen, let them deliver you in the time of your distress. Then the children of Israel say, we have sinned, but deliver us, we pray thee this time, and they put away the false gods from among them, and served the Lord, and he saved them from the hands of their enemies, and he delivered them.

God says, if they shall confess their iniquities, and their proud hearts shall be humbled, then I will have mercy upon them. We must be deeply sensible of the plague of our hearts—namely, our sin and misery, and earnestly pray for any blessing before we can receive it.

How did Christ humble the woman of Canaan, and make her feel her unworthiness, before he answered her and healed her daughter? When she continued crying after him, he gave no answer. When she came and worshipped him, saying, Lord, help me, he said, it is not meet to take the child's bread and cast it to dogs. And when she was so humbled that she continued still to press her petition, saying, truth Lord, yet the dogs eat of the crumbs that fall from their master's table—then he granted her request.

2. We must be deeply humbled before we can obtain regenerating grace. Regenerating grace is the greatest blessing God ever bestows on any one in this life. There are many temporal blessings God bestows on us—strength, food, clothing, the company of friends, and the like. But none of these are to be compared with that great mercy he bestows on every one, whom he renews by his grace.

Before God gives this blessing, he makes us sensible of the sin we have committed and are guilty. Once we were very careless of this. We went on a musing, and saw no cause why we should trouble ourselves about it. But when we were awakened, we were brought to reflect on our guilt—our sins were set in order before our eyes. Old sins that we had forgotten came fresh into our memories, and we saw that we were thoughtless, and we were guilty—so that the guilt covered up to heaven. Some said that we had committed worse before we were awakened, and the size we had committed showed it.

Before we can get regenerating grace we must be brought to see that we are in a dreadful condition on account of sin.

We must be brought to see that God's displeasure is very dreadful. Before we were awakened, we could hear of the wrath of God, and not be moved by it. But when we were awakened, we felt that it would be a fearful thing to fall into the hands of the living God—to die without an interest in Christ, and go down to the bottomless pit, and feel the worm that never dies, and the fire that shall never be quenched.

Before we can obtain saving comfort, we must be sensible that our sin exposes us to this punishment, and that we are in a dreadful condition on account of sin. After our first parents sinned, they felt great distress, and great fear, before pardoning mercy was revealed to them. Those three thousand who were crucified by Jesus, were first convicted to the heart by a feeling sense of their guilt and danger. Paul before he had his first conversion, trembled and was distressed. And did not nothing during three days and nights, which we need great distress.

The jailer, before he experienced saving comfort, was in great distress. He called for a light and found it, and came trembling and fell down at the apostle's feet, and said, what must I do to be saved? Christ, and salvation is especially given to the weary and heavy-laden. When David was a certain way, every one who was in his way was distressed to him. Christ is the true way, in which those who are in fear may find themselves and be saved. The name of the Lord Jesus Christ is a strong tower, and righteousness may be found in it.

The name of Christ, when he speaks comfort to a sinner, is a still small voice, but this voice is generally perceived by the strong wind, the earthquake, and the fire, as it was in Mount Horeb of old, when Elijah was there.

Before we can experience saving mercy, we must be sensible that we are in a dreadful condition on account of sin. Before we were awakened, we may have had some idea of the magnitude of the portion of the wicked, but we did not feel it. We were made up of sin, and we were in a dreadful condition on account of sin.

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When first awakened, we felt that the Lord was at work, and we felt that we were in a dreadful condition on account of sin. We felt that we were in a dreadful condition on account of sin, and we felt that we were in a dreadful condition on account of sin.

Before we can experience saving grace, we must feel our helplessness. When first awakened, we think we will help ourselves. We think we will bring ourselves to love God and trust in Christ. We know that the only way for us to be saved is to put our trust in Christ for salvation. And the mistake we make is this, we think we will trust in Christ by means of our own strength, without looking to Christ for his strength to enable us to trust in him. Or we think we must make ourselves a little better, before we come to Christ, so that Christ will more readily receive us. But before we can be saved, we must feel that we are utterly helpless in and of ourselves, and to despair of obtaining help from ourselves.

Christ proclaims liberty to the captives, and the opening of the prison to them that are bound. But before Christ sets us free, he causes us to see and feel that we are close prisoners, and that nothing but his power can take us out of the prison in which we are. Sometimes when awakened, we try to see without Christ's eye-salve, but we find that we are as blind as ever, and that all around us is Egyptian darkness. We try to make our hearts better, but they seem to grow worse. The prodigal tried to fill himself with the hogs and swine did eat, but when he despaired of obtaining help in this way, then he entertained thoughts of returning to his father's house.

3. After our regeneration, God bestows mercy upon us from time to time in this way—namely, after we humble ourselves and seek it.

Christians have their seasons of darkness. God gives us light and comfort at the time of our conversion. And some of us have more light than others. Some have but little darkness for years. God favors some above others, in keeping them from these seasons of darkness into which he lets others fall, and in giving them the light of his countenance. But we have times when the sweet influence of the Spirit are withdrawn. Once we had spiritual discoveries of the beauty of Christ, now we have none. We cannot read spiritual things in the heart we once did. Once, when we read the Bible, every word interested us: now it is a cold, dry, unmeaning something. Once we felt longings after God and Christ, but not so now. We are delighted to be in the sanctuary, to hear the praises of God sung, public prayer, and the word preached: now we feel no interest in it. Once we loved to pray, but now when we attempt to pray it is a poor, lifeless performance, and we feel that we might as well not pray at all, as do it in that poor way.

Now we begin to doubt whether we are Christians. When we look into our hearts and look at the fruits of our lives, we see little evidence of it. The delightful feelings we had at the time of our conversion are almost forgotten. We have inward darkness. God frowns on us, and lays us in the lowest pit of darkness in the deeps.

Sin is the cause of all our darkness, uneasiness, and trouble. God is not wanting in love to us—his hand is not shortened that it cannot save, neither is his ear heavy that it cannot hear. Our sins separate between us and our God.

This darkness may arise from our having only a small amount of grace. The work of God in the hearts of all who are renewed are the same in kind, they are turned from Satan unto God. But the work of God in those who are renewed, is very different in respect to the amount of grace given. Some seem to have more light and love, and a much more eminent work of grace on their hearts than others. Some seem to have only a small amount of grace, and much inward sin.

Our darkness generally arises from bad habits into which we fall.

None of us are perfect and the best of us sometimes get into very improper habits. We become proud, worldly-minded, light and vain, don't care about the interests of our souls, wagon on the Sabbath day, take a little too much liquor, neglect family worship, hate our neighbors, and the like. We get into these evil habits by neglecting secret prayer. We pray a little shorter and a little less earnestly each time, until we have no prayer at all.

When we go astray from God, our inward trouble will be greatly increased, before we experience fresh comfort and forgiving love. If we are Christians, and go into any evil way, we will certainly suffer much distress of mind, sooner or later on account of it. Unrenewed men may sin and never feel any uneasiness for it in this life, if they never are regenerated; but this is not the case in regard to Christians. It is true, that when we get into any evil way, we will be in a great degree insensible of the evil of it, for the more we practice any sin, the less harm we will see in that sin. But before God sets us right, he will let us see our true situation, and what sin we have committed.

Now we feel distressed, but we are beginning to come to ourselves. And often just before God forgives us, we have a great sense of his displeasure against us, and his wrath seems to lie heavy on us. We can say as David: "Thy arrows stick fast in me, and thy hand presses me sore. There is no soundness in my flesh because of thy anger, neither is there any rest in my bones, because of my sin. For my iniquities are gone over my head as a heavy burden to be borne by me."

God will not suffer Christians to stay away from him always. Christ's sheep may wander, but Christ the good Shepherd will bring them to the fold again. God may be provoked to hide his face from us, but it is only for a moment. For a small moment have a forsaken them, but with great mercies will I gather them. In a moment I will lead them from thence for a moment, but with everlasting kindness will I have mercy on them. Weeping may endure for a night, but joy comes in the morning.

ELISHA said, "Turn to God one day before your death." His disciples said, "How can a man know the day of his death?" He answered them, "You should turn to God to-day, perhaps you may die to-morrow; thus every day will be employed in retaining."

Theodora, Volume 2nd—C.

AN EPIGRAM AND THEODORA'S PRAYER. THEODORA'S PRAYER IN SEARCH OF THE CHURCH.

NO time of succession of any church can cross a stream of blood which it has with its own hands drawn from the hearts of the martyrs of Jesus! A thrilling passage—read it!

We quote from page 292 to 297, of the work: "What is OUR NEXT STEP?"

"It is, that No true Church can be a persecuting Church."

"Then surely the English Church cannot be true; for though she has not been, like Rome, at all times a perpetual and relentless persecutor, yet her hands are red with the blood of more than one of the followers of Jesus. Henry the Eighth laid the very foundation of the Church in blood. He, as head of the Church, persecuted and destroyed both Papists and Protestants: the Papists because they preferred the Pope to the King, and the Protestants because they could not receive his Church, which contained the whole of Popery except the Pope."

"Edward the Sixth, the youthful and amiable successor of Henry as the head of the Church, would gladly have been delivered from the necessity of killing his best subjects, because they could not think about religion as his bishops did; but he was urged and goaded by the clergy into the condemnation and execution even of tender women, whose only crime was non-conformity to the Church of England. Cranmer, the archbishop, had great difficulty in overcoming his natural kindness of heart, and inducing him to sign the warrant for their death by burning, but he did succeed, and it was done."

"Surely," exclaimed Theodora, "you do not mean to say that Archbishop Cranmer, the martyr, had been the means of bringing others to the flames! I have always thought he was one of the best and holiest of men. I remember there was in the catechism I used to study, a picture of him as he stood at the stake, holding out his right hand in the fire to punish it for signing his recantation."

"Yes, Mrs. Percy, I mean to say that Cranmer was a murderer and a persecutor. So also was he heart that other saint of whom you had a picture in your catechism, representing John Rogers at the stake, surrounded by his wife and nine little children, one yet a nursing babe. John Rogers was so far a persecutor, that when he was solicited to seek pardon, or at least some milder mode of death for a woman condemned to the flames, he obstinately refused to say one word in her behalf."

"I must believe you, Mr. Courtney, but still it seems to me almost incredible."

"I grant, madam, that it is almost incredible, but I will show you such authorities that you shall be convinced that Rome herself, even in her worst estate, was never a bloodier persecutor for conscience sake, than this new-made Church of England. Look at Bishop Burnett's History of the Reformation, vol. ii. p. 112. See also Strype's Ecclesiastical History, vol. ii. p. 214; or Neal's History of the Puritans, or Trimmer's History of the Puritans, pages 88-90. In the year 1549, a commission was given to Archbishop Cranmer and several others, by the King as the head of this so-called Church of the gentle and loving Jesus, to 'search after all Anabaptists (the same people now called Baptists), all heretics and contemners of their Book of Common Prayer, and, if they would not be reclaimed, to excommunicate, imprison, and deliver them over to death.' There was a Baptist woman, Mrs. Joan Boucher, sometimes called Joan of Kent, of whom Strype says, 'She was a great reader of the Scriptures, and who risked her life to circulate the Scriptures among the ladies at court. She could not conform to all that the bishops taught, and was therefore arrested and condemned. When the young king refused to sign her death-warrant, Cranmer urged him, with great earnestness, to authorize her execution. The king could not answer the arguments of the learned prelate, and knew not how to resist his importunity. He signed the warrant, but did it with tears in his eyes, and protesting that he did it only on the authority of the Archbishop, who had declared that God required it; and said, if it should be wrong, that he (the prelate) should answer for the sin in the great day of judgment.' The bishop took the warrant, and thus said: 'Her blood be upon my soul.' Now in Fox's Latin edition of the Book of Martyrs are a few sentences which the English has omitted, and which are thus translated by Mr. Fierce in his answer to Nicholas, p. 33: 'In King Edward's reign some were put to death for heresy. One of these was Joan Boucher, or Joan of Kent. Now, says Mr. Fox, when the Protestant bishops had resolved to put her to death, a friend of Mr. John Rogers, the divinity reader in Saint Paul's Church, came to him, earnestly desiring him to use his influence with the archbishop, that the poor woman's life might be spared, and other means used to prevent the spreading of her opinion, which might be done in time, saying that, though while she lived she infected few with her opinion, yet she might bring many to think well of it by suffering death for it. He pleaded, therefore, that it was better she should be kept in some prison, without an opportunity of propagating her notions among weak people; and she would do no harm to others, and might live to repent herself. Rogers, on the other hand, pleaded that she ought to be put to death. 'Well, then,' said his friend, 'if you are resolved to put an end to her life, together with her opinion, choose some other kind of death, more agreeable to the gentleness and mercy prescribed by the gospel; there being no need that such tormenting death should be taken up in imitation of the Papists.'"

"Rogers answered, that burning alive was no cruel death, but easy enough. His friend bearing these words, which expressed so little regard to poor creatures' suffering, answered him with great vehemence, and striking Rogers' hand, which before he held fast, said to him, 'Well, perhaps it may so happen that you yourselves shall have your hands full of this mild burning.' And so it came to pass. Mr. Rogers was the first man who was burned in Queen Mary's reign. 'I am apt to think,' added Mr. Pierce, 'that Mr. Rogers' friend was no other than Fox himself.'—(Crabtree, vol. i. p. 61. Trimmer, p. 92.)

"In the few remaining years of Edward's life, and while the religion of the realm was under the control of Cranmer, many other persons were burnt at the stake for their religious sentiments. After the king's death, the Catholics had the supremacy for a little season, under the reign of her whom historians have been pleased to call the Bloody Mary, because she killed the Protestants for the same reasons that they had killed the Papists, and other so-called heretics."

"When Elizabeth came to the throne, the Papists expected toleration, and began openly to avow their sentiments. But they were fearfully mistaken. They were burnt with just as little pity as the Catholics themselves had ever shown. Indeed, Mr. Neal, upon imaginary laws were made in her reign, that in these of her predecessors. Her hands were stained with the blood of both Papists and Protestants: the former were executed for denying her supremacy; the latter for adhesion and non-conformity. Nor did the persecutions cease when Elizabeth had got her account, and came to the head of the Church. It was continued after James had died, and his successor, James VI. had come to the leadership of the Church. Fines and imprisonments, whipping and mutilating, branding, torturing, and tormenting the saints; God, who held the authority of the Sacred Word to be above the diets of the bishops, were not only inflicted by the laws, but earnestly enforced upon the unfortunates by the synods of the Church. (See the Constitutions and Canons of 1640.) But we have enough of this."

"Who would deny that the English Episcopal Church was a persecuting church, would deny that Rome ever persecuted for conscience sake. Not only is the testimony in the English history, across the seas, but the men are living yet, among ourselves, whose ancestors in this country were, by the English Church laws, condemned to fines and imprisonments, if not to death. The jails are standing yet in which they were confined. The iron bars are yet in place through which the Baptist prisoners of Virginia preached to their people, while Virginia was subject to the head of the Episcopal Church. Now, let me say one word, and I have done with this disgusting subject. From the Church of England a persecutor for conscience sake, she is as a church of Christ, even on the supposition that she had been one before that time. So, whether you derive her from Rome, her persecuting mother, or whether you try to trace her origin to the Apostle Paul, through the ancient English Churches, is of no consequence at all. She ever had it, when she began to shed the blood of the martyrs of Jesus. Trace your succession of Christians Churches downwards from Christ; or trace it upwards towards Christ; but, either way, it cannot be that stream of blood which flows out from the hearts of the martyrs of Jesus. Every link in the chain of succession may be perfect, from Paul down to the first of the martyrs whose life was taken by the so-called church, for his religion; but when the executioner lets fall his bloody axe, by church authority or instigation, the chain is severed for ever. That is no Church of Christ that burns Christ's people at the stake. Those gory hands, which are red with the blood of the martyrs of Jesus, cannot confer the sacraments of his church. Yet the advocates of Episcopacy will have us believe that this is, forsooth, the church, and out of our there are no ordinances, and so Christian ministry."

"Mr. Courtney spoke with an energy of manner that was quite unusual for him; and when he ceased, there was perfect silence for a little time, till Theodora, looking at her tablet, remarked that she had only one mark more, which is, that no apostate church can be a Church of Christ."

Bible Marks.

"If there come any person unto you and bring the doctrine, receive him not into your house, neither bid him God speed, for he that bideth him God speed is partaker of his evil deeds."—2 John 10, 11.

The doctrine referred to in this passage of Scripture is the doctrine of Christ. This is evident from the preceding verse—He that abideth in the doctrine of Christ, he hath both the Father and the Son. These things which Jesus taught are termed his doctrine. When he ended his sermon on the Mount, "The people were astonished at his doctrine; for he taught as one having authority, and not as the Scribes." Matt. 7: 28. The word of God contains the doctrine of Jesus Christ, and is a perfect rule of faith and practice; and by this rule the doctrines which men hold and teach must be tried, and if they are found to be too short, or too narrow—according to the word of truth—they must be rejected. Nothing but the identical doctrine of Christ is to be received and encouraged.

Taking the word of God for guide we can easily learn our duty in reference to the reception of those who hold and teach errors, for it is plainly written, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." According to this Scripture we, who take the word of God as our only rule of faith and practice, cannot receive errors, and recognize them as true ministers of Jesus Christ and invite them to preach with us, for us, or bid them God speed by words or by acts.

In order that there may be a scriptural affiliation those that come unto us must bring the pure doctrine of Jesus Christ. A union on any other principle is worthless and unholy.

The Saviour, who is our great leader, taught his disciples, by example and precept, to avoid errors. When speaking the pernicious doctrines of the Pharisees and Sadducees, he said unto his disciples, "Take heed, and beware of the leaven of the Pharisees and Sadducees." Could the disciples have complied with this command of their Lord, by associating with this people, and encouraging them in their errors, by inviting them to preach with them and for them? Surely this would not have been guarding against the spread of their destructive doctrines. It is the nature of leaven to spread sensibly from one particle of meal to another until the whole lump is under its influence, and in order to keep it from spreading it must be kept separate. So errors when encouraged will spread, and errors will multiply, and in order that truth may spread and errors cease, we must keep ourselves separate from them—beware of them. Receive not those who teach false doctrine, but "from such turn away." (Titus 3: 6.)

Christ never recognized the Pharisees or Sadducees as teachers of the truth. He never invited them—that we have any account of—to preach with him or for him. When he instituted the Supper he paid no attention to them; but in his teachings and in his acts he rejected them, and warned, not only his disciples, but all those who attended his ministry against their poisonous doctrines. Although Jesus lived to be he had not forgotten the instructions and examples of Christ, when he said, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed."

Some wish to excuse themselves from obedience to these Scriptures, saying, "We believe fully in the doctrine taught by the Saviour and the apostles; in reference to the rejection of errors and errors; but the time has not come for us to refuse affiliation with those who fail to keep the doctrine of Christ. It would not be good policy to us to pursue such a course now. If the time has not come for us to obey the Scriptures on this and all other subjects, when will it come? If now

is not the time to show the difference between truth and error—between the commandments of Jesus Christ and the traditions and commandments of men, we will not be permitted to see the time. The time is coming, and now, when every lover of the truth should refuse to encourage errors and errors of every description, and receive nothing but the pure doctrine of Christ. It is, the Scripture is plain and definite in reference to this; it plainly teaches us that when any one comes unto us, and does not bring the doctrine of Christ, that very time we must refuse to receive him, and refuse to bid him God speed, without waiting to see whether it will please men or not, or if it will increase or diminish our popularity. It is our duty to follow Christ though all men may forsake us, and abuse us in bitter terms. It is better to have the approbation of Christ than the smiles of men."

If we take the law of Christ for our guide we cannot receive Pedobaptist ministers, and recognize them as teachers of the truth, because they are living in disobedience to the teachings of the Saviour, having never attached themselves to the Church of the living God, and have never been buried with Christ in baptism, and even ridicule this ordinance.

We cannot receive them and bid them God speed, because they fail to bring the doctrine of Christ, when they teach that infants—little babes—are proper subjects for baptism, and that "Baptism is rightly administered" by pouring or sprinkling water on the person. There cannot be found in the word of God any such doctrines as these. They are purely the commandments of men, and form no part of the doctrine of Christ.

We cannot receive them, or the Campbellites, and bid them God speed, because they fail to teach the doctrine of Christ in reference to the efficacy of baptism. The Presbyterians, Methodists, and Campbellites teach—and I suppose believe—substantially the same doctrine in reference to baptismal regeneration. The Presbyterians teach in their Confession of Faith that, "The sacraments become effectual means of salvation; and they minister by the sacraments Baptism and the Lord's Supper. See page 393. Matthew Henry, in his Treatise on Baptism says, 'Baptism wreaths the keys of the heart out of the hand of the strong man armed, that the possession may be surrendered to him whose right it is. The water of baptism is designed for our cleansing from the spots and defilements of the flesh. In baptism our names are engraved upon the breast-plate of the High Priest. This, then, is the efficacy of baptism; it is putting the child's name in the gospel grant; we are baptized into Christ's death, that is, God doth, in due ordinance, seal confession, and make over to us all the benefits of the death of Christ.' This is in perfect unison with the doctrine taught in the Confession of Faith."

The Methodists teach that "By baptism, we who were by nature the children of wrath, are made the children of God." And again, "By water then, as a means, the water of baptism, we are regenerated or born again."—Wesley's Works, vol. 6, pp. 15, 16; and also Doctrinal Tracts published by the Methodists. The same doctrine is taught by the Methodist Discipline.

The Campbellites teach that "It is not our faith in God's promise of remission, but our going down into the water that obtains the remission of sins," and "no one is a child of God until he is immersed."

This is not the doctrine of Christ. Christ says that we are justified by faith, (Rom. 5: 1), and that we are children of God by faith, (Gal. 3: 26), and we are baptized because we are dead to sin, (Rom. 6: 6). Peter commanded the Gentiles to be baptized, because they had received the Holy Ghost. Acts 10: 44.

By their unholy doctrine they make God a deceiver. An individual becomes anxious for salvation, but God cannot save him, according to their doctrine, until some minister is pleased to baptize him. His new birth depends on the will of man.

We cannot receive them and bid them God speed, because they fail to bring the doctrine of Christ, when they teach that seekers of religion are fit subjects to unite with the Church, and that all who unite with the Church are to be received on six months' trial. The word of God contains no such doctrine.

We cannot receive them and bid them God speed, because they bring not the doctrine of Christ in their church government—their higher and lower order of ministers.

Their society and the government of it is unscriptural.

We cannot receive them, and bid them God speed, and associate as ministers of the truth, because they are the direct descendants of the mother of harlots, and the abominations of the earth. They bring visible marks of their perdition. Infant baptism, baptismal regeneration, and a persecuting spirit.

There is no circumstance under which we could be placed, that would justify us in holding pulpit communion with them, for the Scriptures—as already seen—emphatically forbid it.

Some, perhaps, would urge the propriety of uniting with them on certain and peculiar occasions. Such as funerals, or protracted meetings, where many were in attendance, who had been brought up under Pedobaptist influence, &c.

If we should unite with them in preaching funerals, we would be adding unscriptural acts to unscriptural acts; for there is nothing taught by the Saviour as funeral preaching. It certainly must be an idle relic of Popery. The Bible teaches us plainly and positively that we shall not receive those who come unto us, and bring not the doctrine of Christ. "Receive them not into your house, neither bid them God speed." This is given to us without any exceptions. The request of friends, or the death of friends cannot make it right to violate the Scripture.

There is no necessity—even if the Scripture sanctioned such a course—of inviting Pedobaptist or Campbellites to preach with us and for us, for our preachers (i. e. Baptists) are better preachers, and are better qualified to instruct the anxious, or seekers of salvation, than the errorists. The manner of the Pedobaptist instructions is calculated to deceive souls, and make them believe that they have religion, when they have not. This is our great reason why they have so many among them who seem to run well for a while, and then return to their former practices. When you invite them to unite with you in these meetings they will teach the young converts, and thus they will strive to pervert them again. We would not seek union with them.

In the year past I have not to the best of my knowledge—invited a Pedobaptist, and after a long and fruitless search, I have not been able to find one who will unite with us.

By receiving the Presbyterians, Methodists, and Campbellites, and inviting them to preach with us and for us, we become partakers of all the evils that grow out of the errors they teach. "For he that bids him God speed is partaker of his evil deeds." How can those who believe the truth, and to be guided by the truth, feel willing to partake of the evils of infant baptism, baptismal regeneration, the doctrine of apostasy, the negation of the unconverted into the Church, and to the Lord's Supper, and their unscriptural government, &c. Surely Baptists are not willing to endorse such doctrines as these.

J. M. D. C.

For the Tennessee Baptist.

"The Lord's Prayer"—No. 2.

We shall in the next place notice the third item of address, as recommended, when we approach the mercy-seat for prayer.

"Hallowed be thy name."—By the name of God, we are to understand, God himself. In the holy book we are exhorted to "give unto God the glory due unto his name." We find that all that the metaphorical titles attached to him, as representative of his name, are fraught with sublime significance—such as should not be held in derision, but cherished by all living. In his name, The Rock of Ages! Then, we should "hallow" that name, for its durability and power. It is called the Bread of Eternal Life! Every heaven-born child should "hallow" that name, and live forever. It is called the Fountain of Living Water! Let us rejoice that we may "hallow" that name, drink, and never thirst again. It is called "The Saviour!" Then, let rocks and hills their lasting silence break, and all harmonious human tongues, their Saviour's praise speak. These, with many more names equally significant, are attributed to God. "Our Father, who art in heaven," whose name we are commanded to "hallow."

We are not in any wise exonerated from this service, which should be, and doubtless is, delightful to every obedient child of God. This heaven-born service can in no wise be done away. Nay! all in heaven, and all on earth, are commanded to "hallow" and "glorify" his holy name.

We next proceed to notice what it is to hallow that holy name—the name of "our Father, which art in heaven."

To hallow, means to sanctify; see Isaiah 8: 13; 29: 23; it signifies to hold sacred, to reverence, to adore, &c. We may be said to "hallow" God's name, when we hold it sacred, and never pronounce it but with reverential awe.

This is opposed to all profane, or light, moon-siderate uses of it. We too often profane that name in this way, instead of hallowing it. It is said of the Jews, that they always pause before, and after pronouncing that name. The thought and sound of it seems to strike them with holy awe.

We should theoretically "hallow" his name, by entertaining proper conceptions of his divine character and perfections. We should not understand him to be a being of wrath and terror to his children, nor as a being of all mercy to the ungodly; nor yet a being indifferent to human actions, &c. but we should conceive of him, as the intelligent ruler of the universe, glorious and perfect in all his attributes, and blessed in all his ways and works.

When we act towards him as a being of these perfections, we hallow his name.

"If we adore his greatness—revere his purity—fear his justice—delight in his mercy and grace—we are grateful for his goodness—trust in his truth, we hallow his name." But we must not only hallow his name theoretically, but we must do it practically. This is done by letting our light shine that others may see our good works, that they too may be constrained to hallow it.

We are to do it by doing justly, loving mercy, and walking humbly before God. By visiting the fatherless and widows in their afflictions, and keeping ourselves unspotted from the world.

And, in conclusion, I would say of ministers, that they too may hallow his name as above stated, but they may hallow it by "taking heed unto themselves, and unto the doctrine." By "studying to show themselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth," and, moreover, by so doing they shall both save themselves and those who hear them.

By receiving the Presbyterians, Methodists, and Campbellites, and inviting them to preach with us and for us, we become partakers of all the evils that grow out of the errors they teach. "For he that bids him God speed is partaker of his evil deeds." How can those who believe the truth, and to be guided by the truth, feel willing to partake of the evils of infant baptism, baptismal regeneration, the doctrine of apostasy, the negation of the unconverted into the Church, and to the Lord's Supper, and their unscriptural government, &c. Surely Baptists are not willing to endorse such doctrines as these.

J. M. D. C.

For the Tennessee Baptist.

"The Lord's Prayer"—No. 2.

We shall in the next place notice the third item of address, as recommended, when we approach the mercy-seat for prayer.

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SATURDAY, FEBRUARY 7, 1887.

GENERAL ITEMS.

EDITORIAL TELEGRAMS.

Will not the active communication aid in so desirable a work? I desire neither for or against, but in promoting our cause.

SPECIAL ARTICLE.

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Ministers Read This!

VERNON, Miss., Dec. 13th, 1886.

DEAR BROTHERS: Several of the churches in our association (VERNON) are now, or will be the first of next month, without a pastor or supply. I will mention these: Hiram, Yaxo City, Baymond, Union, Mount Bluff, and very probable some others, that I am not well enough informed about their arrangements for next year, to mention names. Some of these mentioned have made calls; but very recently learned their calls are not accepted, and are now at a loss where to look for ministers to fill their pulpits. They pay well. A majority will pay enough for half support of a preacher for half his time, and there is some understanding between them of calling a minister to supply two at least.

IF Brethren T. H. Compere and Haynes, Ark.—We can admit no more personal articles, save those which we hope are long to receive, informing us that all matters are settled and ourselves reconciled. In communication from brother Compere before us, he presents a personal character, and the right hand of fellow laboring in the Master's vineyard. He is most a Christian who will take the step.

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I. The Religious Aspect of Korea and the East. II. The True Mission of Baptists. By J. B. Jeter.

III. The Times of Communion in the Early Christian Church. By G. H. Orchard, Bog.

IV. An article on Baptism, by W. Jones of England, to be followed by his Review of Campbellism and his opinion of its author.

V. A Review of Wayland's "Principles and Practice of Baptists."

VI. Our Lord's Great Prophecy, or the Harmony and Exposition of the 24th and 25th chapters of Matthew.

VII. The Independent not the first to advocate Religious Liberty. By E. B. Underhill, Eng.

VIII. The History of the Planting of Baptist Churches in Sweden, and their present status, &c. IX. Notices of New Books.

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