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## THE PULPIT.

(For names of pulpits see the advertisement, under the name of the pulpit, in the list of contributors, on the inside of the front cover of this issue.)

### THE PULPIT.

By Rev. James C. Hays, D. D.

The Lord will hear me, for I have sinned.

Satan often suggests that he will not.

Unbelief falls in with the suggestion.

The believer, looking at his own unworthiness,

imperfections, and want of faith, fancies the falsehood

must be true. Thus often when going to pray,

while praying, and after prayer, we are tossed,

troubled, and tormented. But we may be

sure of this, if Satan believed the lie, he would

not tempt us to believe it. But because he

believes the text, and knows the power of prayer,

therefore he tries to hinder our exercising faith.

"The Lord will hear when I call unto him,"

thus said the Psalmist; but when we have used

the words, it has seemed almost as if we heard

a voice saying, "He will not hear you." But

why not? Because you are such a sinner. Be-

cause you have such dreadful corruptions in

your heart. Because such trifling things en-

gage your attention, or such horrible thoughts

pass through your mind, while in prayer. Be-

cause you have not a full assurance of your

salvation, and you are not certain that the

privileges of the Lord's people belong to you.

"He will not hear you," Satan, begone! he

will hear the prayer of the destitute, and not

despise their prayer. He smothereth the longing

soul, and filleteth the hungry soul with goodness.

Therefore men ought always to pray, and not

to faint.

Let us then, first, look at THE EXERCISES RE-

QUIRED—calling upon God. Prayer proceeds

from God, and returns to God. It is the effect

of divine life, the result of divine teaching, and

of the promise of the presence of the Holy Spirit.

Nature may pray, but it never calls

upon God. The form of prayer will satisfy

the dead, but only the power of prayer will

satisfy the living. God calls upon us by His

Spirit, in a way of grace; and then we call

upon God, in heartfelt earnest prayer. Till we

hear God speaking to us, he never hears us cry

unto him. Prayer is calling upon God for

what we want or desire. The Spirit of God

shows us our needs, and kindles in our hearts

good desires. Prayer at first is a strange em-

ployment; but in time it becomes natural, nor

can we live without it. The soul of God's

child turns to its Father in all its needs, and

calls upon God for all its wants. The spirit of

prayer is one of the best evidences of regener-

ation. Prayer brings down the Lord to listen

to our cry, and prayer takes us up into heaven

to commune with our God. In prayer we call

upon God for wisdom to direct us in our dif-

ferences. We often feel that we know not what

to do. Our path is so rough, our way is so

trying, our difficulties are so many, and our foes

are so powerful, that we feel quite at a loss how

to proceed. Then the direction of God's Word

meets us: "If any man lack wisdom, let him

ask it of God, and it shall be given him,"

and we draw forth the spirit of prayer

within us, and we begin to call upon God in

good earnest, that he would give us wisdom,

teach us to do his will, and guide us into the

right path. In prayer we call upon God for

strength, on account of our weakness. One of our

daily lessons is, to learn out our own weakness,

and our need of divine strength. In order to

do this, we are sometimes put upon the per-

formance of difficult duties, or are required to

carry a very heavy cross, or are burdened with

internal and external troubles. Now we feel

that we are weak indeed. Nature says, "It is

impossible to do and endure this." Satan in-

stantly says, "The Lord's people are strong, and

that our growing weakness is a proof that we

do not belong to the family. But the Word

points to Jesus, and says, "He is the strength

of the poor, and the strength of the needy in

his distress." Now we lift up the heart and

the voice, and say to the Lord that he would

strengthen us with might, according to his glo-

rious power in the inner man. The result is,

and we learn to testify with one of old, "I cried

unto the Lord, and he heard me, and strength-

ened me with strength in my soul." In pray-

er, we call upon God for comfort under all our

sufferings and sorrows. We are often brought

into circumstances in which none but God can

comfort us. No voice, but our Father's voice,

can give us rest; no power, but our Saviour's

power, can calm the troubled ocean within.

Man may try, but he will fail: if an angel were

to attempt it, he would be insufficient. Like

some children, when they are distressed who will

be comforted by none but the mother's voice, will

be comforted only by the mother's bosom; so

the Lord's people sometimes—our sufferings

are so great, their sorrows are so deep, their

minds are so distressed, that no one but the

Lord can comfort them; they feel that, and as

the book represents the Lord as saying, "As

one whom no man comforteth, so will I com-

fort you;" therefore they call upon him, nor

cease to cry until it is said again, "The Lord

hath comforted his afflicted." In prayer, we

call upon God for patience in affliction. We

find that we have need of patience, that when

we have done the will of God, we may inherit

the promise. We have stood quietly under the

burden for some time, but its weight increases,

and our strength sensibly diminishes. We have

feared the storm, and braved the dangers of

the battle-field with man's fortitude; but the

enemies increase, and the strife becomes

deadly. Fears will arise and work; unbelief

will operate and smother; dangers will

threaten, and the flesh will cry out. But as

God is the God of patience, so he makes the

very tribulation his people endure; to produce

patience in them, we are impelled to call upon

him to give us patience, that in us may pro-

duce our souls. In prayer, we call upon God

for deliverance in danger. Our enemies often

come to increase with our years, and wherever

we look, we see danger staring on in the face.

Does the world from us? We are in

danger. Does it smile? Our danger is greater

still. Is Satan hurrying and tormenting us?

We are in danger. Is he silent and still? Our

danger is increased. We are in danger from the

storm, but in more danger from the calm; we

are in danger from our sins, but in greater dan-

ger from our righteousness; we are in danger

from our foes, but in more from our friends;

we are in danger in the world, but at

times we are in greater danger in the Church.

We are in danger from without, but in greater

danger from within; we are in danger from

others, but in the greatest danger of all from

ourselves. Thus, placed in the very midst of

danger, we need to be watched every moment,

and to be kept as the apple of the eye. Be-

lieving our danger, we feel timid and fearful;

but we read, "He who hath delivered, and doth

deliver, in him I trust that he will yet deliver

me." This raises the eye, excites the desire,

and produces the cry, "Deliver me, O Lord,

from mine enemies; I see unto thee to hide

me." And the reply is, "He will deliver thee

in six troubles; and in seven shall no evil touch

thee." Prayer is often occasioned by our

troubles, or fears, or the desire to attain to ex-

cellence; but whatever may be the means that

leads us to call upon the Lord, the Holy Spirit

is invariably the author of all true prayer to

God. But we will now,

Second, consider THE CONFIDENCE EXPRESSED.

"The Lord will hear when I call upon him."

Others may refuse if I ask them; they may

neglect me, if I lose confidence in them; they

may be misled, if I apply to them; but will

not the Lord; he will hear me; he will sym-

pathize with me; he will treat me as a

child; he will take occasion from my diffi-

culties, dangers, sorrows, and afflictions, to

show me more of his loving heart, more of the

truth of his Word, and will glorify his perfec-

tions in my supports, supplies, and deliverances.

The Lord will hear me, for he has promised

to do so. How often in his Word has he said,

"Call upon me, and I will hear thee." Nor

does he rest his promise upon any goodness

possessed, or good works performed, by those

who call upon him. No, but he rests it upon his

own paternal love, his tender pity, his great

mercy, and his immutable faithfulness. The

Lord will hear me, for he has done so before

Past mercies ensure future favors. If the Lord

begin a work, he never leaves it in the middle

if he had intended to refuse me now, he had

not heard me before. His love in the past

forbids me to doubt his love at present

or in the future. He had a mind to bless me

once, and he is in the same mind now, for who

can turn him? It was in his heart to bless

me when I was dead in trespasses and sins,

and he is without variableness, or the shadow

of a turning. Yes, he has heard, he has an-

swered, he has granted blessings before, and

he will bless me to the end. The Lord will

hear me, for he always hears his own people

in the Lord's. He sent his Word home to

my heart; he put a cry into my soul; he al-

lowed me from all my false refuges; he led me

to cast myself on Jesus; he shone into my

heart, and doubt, fear, darkness, and bondage

fell; he allowed me to plead with him, as a

man pleads with his friend; he produced the

conviction in my soul, that he had loved me

with an everlasting love, and therefore with

loving kindness he drew me to his bosom. "I

could not doubt once; why should I doubt

now?" No, I will not doubt; I must be the

Lord's poor, sinful, and unworthy though I

be. The Lord will hear me, for my Advocate

is with him. Yes, I have an advocate with

the Father—Jesus Christ, the righteous. He

did for my sins, he rose for my justification,

and he ever liveth to make intercession for me.

Therefore he is able to save them to the utter-

most, to save them that come to God by him,

and he will never cast away any that come

unto him. He will hear me, for he has prom-

ised to do so. How often in his Word has he

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THE FAMILY.

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MAYVILLE, SATURDAY, OCTOBER 14, 1888.
WOMEN WRECKERS OF A LITTLE OF BEAUTY.
"Isn't she the old girl?" said a young man...

POLYGAMY IN AFRICA.

POLYGAMY IN AFRICA.
"Dear DATTIN—In reply to your inquiry made a week or two ago, I state that there is no law in Africa, which directly compels a man to have a plurality of wives. There is a law, however, which may involve him indirectly. The parents of a boy may betroth several girls for him, and when he comes of age, he is obliged to take them or else to divorce them. A man may divorce his wife but he can not do it without great inconvenience and expense, unless for cause; which are satisfactory to his friends. In Africa a man's whole kindred are responsible to the State for his conduct. Girls may be betrothed by their parents to a man who has several wives, and they are obliged to submit. The law allows them no discretion in this matter. Yours truly, T. J. BOWEN, Greenboro, Ga.

THE DIFFERENCE BETWEEN ASSOCIATIONS AND COMMUNITARIAN.

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An association which is founded in truth and justice, is an instrument for a crime. Communitarianism is the formal endorsement of the guilt of the accused. The sentencing of the accused, on proof of his guilt, to that punishment which his crime is supposed to deserve. But, inasmuch as every man has it in his power to excuse another, even though the latter is guilty of a real offense, inasmuch as every, justiciary or lawyer may at times lead an individual to take steps for the overthrow of one who is disliked, even human wisdom is demanded that a man shall be "considered, regarded, treated as," unconvicted, until he has proved guilty. Society could not long exist without this wholesome provision. If an individual is to be disfranchised, simply because some one may be found, who will say, "I am his enemy," it might happen that every citizen in our Republic would be deprived of the rights of suffrage, and be ineligible to office. Hence it is that all reform governments have decreed that no citizen shall be deprived of his rights as a citizen, until his guilt has been established. To establish any other principle, contrary to this, would incur the guilt of condemning without a fair trial—a policy which the heathen continued. The same great principle has been acknowledged, from time immemorial, by the Baptist Church. The propriety of this is seen more plainly, if possible, in Church policy, than in governmental. In this day, where Christianity is popular, men are indeed, in many cases, to make a profession of religion, that they may succeed in accomplishing some wicked design, some ignominious end. Such men will forever alienate the best and honest claimers of truth, if the mere preferring of a charge condemns them. The most worthy ministers might possibly never be permitted any more to enter the sacred desk! How is this? simply this: if condemnation is put on any one as soon as a charge is preferred, he will be silenced, at least until he establishes his innocence. But by the time he does this, another charge may be brought against him, and this will deprive him of his rights until he prove it to be false, and then another and another may follow in regular succession, so that what is said above may come to pass, viz, that the best and best ministers of the gospel may never be permitted to preach again. Every Church meeting, District, and General Association is liable, in this way, to be broken up. A Church may have in it a few bad and contentious members; these may prefer charges against all the other members, and thus every member may stand accused. Now, if accusations is synonymous with condemnation, it might happen, that there would never be another Church Conference. In the case of District and General Associations, all that would be necessary to prevent their organizing, would be for some one or more to ascertain a few days before the time of meeting, who are appointed delegates, and then charges of some nature could be easily fabricated against them, and the several Churches not daring to investigate them before the meeting of the body, they would each be unworthy of a seat. We see at once, that this course of policy would destroy, in a very short time, the visible Kingdom of Christ. "But, says some one," where there is so much noise, there is likely to be some fire. In reply to this, I affirm, that he has read, either profane, or sacred history, to little purpose, who does not know that the greatest number of most grave charges has been brought against the purest and best men. Socrates, the wisest philosopher of antiquity, the most devoted friend of Athens, whose life was governed by principles too refined to be observed by the vulgar, had many grievous charges urged against him. Cicero, too, the great law-giver of Rome, suffered in a similar way. Then if we turn to the Bible, what groundless charges do we find preferred against the most holy men, even against our Saviour himself! The inspired Word says: "Those that live godly in Christ Jesus, shall suffer persecution." Again: "Happy are ye, when men shall persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad, for so persecuted they the Prophets that were before you." Once more: "We note him, of whom all men speak well." With all these lights before us, do we not see the great importance of not forming a hasty conclusion against a brother, simply because charges are brought against him; much less of condemning him before he is proved guilty. A MEMBER OF DEER RIVER ASSOCIATION. He who would know others must study himself. He who would rule others must overcome himself. He who would perfect others must first perfect himself. He who would teach others must first be taught. He that would save others must first be saved himself.

RESOLUTIONS, ETC.

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KINGSPORT IMPROVED METHODIST.
WHEREAS, a body of Peloponians, and wicked men, remembering the Jewish inquisition of 1806...

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