No. 170.

On Hallowing the Name of God.
Matth. vi, 9. "Hallowed be thy name."

This part of the Saviour's prayer seems not, like many other parts, to have a special reference to the circumstances of the time. It is general in its meaning and may belong equally well to any other prayer. After the address to God, as the common Parent of all, this comes in very naturally, as a most suitable expression of that humble reverence and devout adoration with which man should ever approach his Maker. The name of God, in the text, in conformity with a very common usage of language in Scripture, is the same as God himself; and when we pray that his name may be hallowed, it is the same as praying, that God may be adored and reverenced by all, that a strong feeling of the majesty and greatness of God may rest upon man's mind, that all the means, by which such feelings may be expressed or nourished, may be cultivated and cherished.
In the first part of this admirable volume, the idea of God was brought to view in all the tenderness of insignificance of the parental relation; in this, we see Him in these relations, as a friendmore, generation of humility, bringing us to the feeling, that we dwell in the dust, so that God is enthroned above all heights.

We are forced to consider, as the most appropriate subject to be drawn from our text, the ways in which we may honor the name of God. In this, the movie, in which we may ourselves cultivate a heart felt reverence for the Mighty Being, when we address as God.

1. We may honor the name of God by habitual solemn reflections on His character, & perfections. With regard to ourselves, this is one of the surest ways of cherishing profound awe in reverence for the Great Supreme. And it is no trivial or ordinary task to bring home to our minds such contemplations, as will produce this effect. We may think of the Almighty, but not think of Him in any such manner, as to honor the thought. There is a caresering of spirits, all sometimes accompanies our views of God, with leads to any thing but care & felt solemnity. The subject is so often presented to us, that it is difficult to present its own light.

We may converse the mind to同志们 of the inherent. Some had grown up from our infancy in utter ignorance of such a being as God. If we knew nothing beyond ourselves & the surrounding moment, & then in the full maturity of our faculties, the idea of this Being, with all His glorious attributes of perfections, were offered to the mind, how sure would this sublime thought strike upon the mind, has it would assert everywhere the soul, & that not every thing like indifference or activity. Then we should in truth hollow the name of God. But familiarity with any idea, though it may make it musical, does but too often destroy its beauty & kind effects upon our minds. Thus it is that, though from our childhood we have been taught to believe in the Almighty, though not aware of coming from nature or from revelation, that does not proclaim to us the living God, yet we generally discover the thought, as something too distant & abstract, & heavy among all the thoughts of humanity, that make us seem so. In such a state, the mind cannot honor the name of God. This is to be done only by making the contemplation of God a subject of frequent & earnest meditation, by impressing His being & presence, as living & moving realities. If you
would think of God, so as to make the thought a hell
love, & sanctified one—you must never suffer yourself
to view the manifestations of mercy & wisdom in the world
without regarding them, nor proceed solely from them—you
must find the footsteps of the Deity in the world without
spending the world within you—in your faculties, showing
means of improvement—you must go abroad & mark the
great good greater, in the air that encompasses us on the
earth, like an ocean of celestial fluid, in the diurnal beauty
of spring, the effulgence of summer, the richness of plentiful
autumn, the storms & majesty of winter—in the sun that
flares around as its flood of revolving lights, in the moon
that walks in her brightness all night, in the fountain
of the flood, the ocean of the land—in all that is grand &
beautiful, glorious throughout the works of His hand; or
you may look nearer home, 3 see him in the sky, that
gives you pleasure & sustenance, the ornament that adorns
the habitation that shelters you; in the domestic enjoy-
ments, all gather fast around your fireside, in the hands
& lips of heaven, in the means of mental / mental
improvement, enlightening elevate you; or you may take
a yet nobler subject, & consider the All as the Author
of the pure & holy religion, which raises us from the dust
& makes us heirs of heaven, so designing by this mighty in-
strument to renovate the world, to give space / glory to
the noble sons of men, through the great Captain of our sal-
tion, & with a made perfect, that leads on / in / to lead us
on the path toward perfection of never ending bliss. When,
who, we dwell much, often upon these meditations of
the perfection of the All, when we consider it, practically see
in everything, every thing in it, when we feel its
day, this works in all that is sublime, impress of per-
forming to our nature, in all that we enjoy, yea that are
ours. When joy, we dwell upon these thoughts that tell us
that its own within us, if you lives is so felt in our words, the
more happy sense, we call it, this. And do not deem
this a picture of the fancy. No, the mind is capable of
distinctora, divine contemplation, I have painted no dream of the rel-
ity, but the other realities of what is experienced by
many sublime or humble minds. O, if we would but give
to each, bellowing center, that passion on half the carelessly,
our half the unceremonious attention, we shall feel the
that we devote to our little, foolish, degrading phase, tripping
purposes here on earth, we might in body, as much


out the guilty shame of conscious hypocrisy, utters the solemn phrase—"hallowed be thy name!"

2. We may hallow the name of God, by holding up to view the perfection of God as our own imitation, as far as the weakness of man will permit. This is the common rule. For himself—"be ye holy, for I am holy." When we speak on himself, therefore, we best suit his name. By the name of God, Christians profess the same rule, when he says—"be ye perfect, even as he that is in heaven is perfect." It is the privilege of the time that he revealed a God, whom it is his happiness to Imitate; to cultivate a sense of his own weakness is more natural than of our own. The friends, whom we imitate in love, we wish to imitate. The good, noble qualities, which we admire, it is of course our aim to transcribe into our own. And the same principle extends to the view of the character of the Deity. We shall not imitate every good, perfect holy quality, though in them they are infinite in degree; yet this is an object, to our endeavor to imitate them, since moral qualities are the same in the Highest Being as in man. Except that in the former they are perfect, we settle, originally, in the latter degree, weak as it yields to infinity. They are the same in nature or

kind, though not in degree. There is not, therefore, a moral attribute in the All, which may not imitate, in such a measure of imprecision, as his nature will allow. For instance, we are told, that "God is love." Now, afterward, he hallow his name, we must manifest something of the same heavenly temper; hence follows. We must show, that we too dwell in love. It is love, which prompts God to provide all the means of happiness for man, of the enjoyment of the suns influences of the love of God. It is in love, which sustains worlds, which blesses the countless multitudes of beings, who people those worlds. It is his love which makes heaven of earth to man, as he goes forth to meet the prodigal, the outcast, and turn again the sinner to the heart of love. At times, only, we truly reverence the high, holy name, we shall know it. By giving evidence that our hearts are not alienated from the celestial spirit of love, of love to God, of love to man. He has never called the name of God, who reflects not the image of His love— who offers his heart to be given over to the spirit of self-sacrifice, who is like the cords of strife, kindles even the fire of passion among neighbors, who, though with a heart of cold blood upon the sufferings of others, who are ever on the alert to meet with blackest receiving malignity, making oneself in coming up in the elements of quarrel, desire
who is restless himself, till he has made every body that
him restless and uneasy... So, peace out, who he may be, or
what may be his pretensions, he has no reverence for the
name of God... He shallers the name of God, for it emulates
God, who presides highly of cherishing in themselves the kind
fictions of dispositions of the heart, who presumes entertain
love to the best interests of mankind, who makes desire
peace & diffuses peace, who subdues every rising of encom-
ungracy, bitterness towards his fellow man, who is out to
forego & eschew to relieve, who looks with deepest grief
when all these things that alienate men from one another.
This is the stain, of whom the Apostle, says, "be that dwelleth
in love, dwelleth in God, of God in love."

Again, God is a Spirit, i.e. He is far removed from all the
pollution of earthy sensible objects, from all the encumbran-
ces or matters, from all that can defile & degrade... Would we
bless the name of God? Let us then strive, let us, to be
spiritual, to disembarass ourselves as much as possible from
the impieties of the objects, amidst which we live. We are composed
of two very different parts, one part alleys us with earth
is the brute creation, the other arms us to heaven, is purified
spirit is to God himself... Now it is in our power to give the
ascendency to the spiritual noble over the animal of love.

part of our natures. Woman, do this, by cultivating their
pleasures, as worthy of rational of immortal beings, by
looking to no meaner pursuits for happiness... By tak-
ing compassionately the pains about the body, by gaining out
strengths & passions to the improvement of the body &
the mind... In proportion as we do this, we become more God,
we bless his name. Let us withdraw, as our eyes from
the, from those impure influences of earthly things, which
leave upon the soul a kind of sediment, that almost, in
suitably kills the seed of virtue, goodness. May should
not write the best of our days in considering those are bulked
of earth, or wither that we shall be other, or in things
that are mere, we lose the image of God within us, but
and ruined under the roughness of objections, thoughts, that
we throw upon it; it is not ours, that we can recover
God... Again, God is the enemy of sin, if we bless his name
our ten shall be the enemies of sin. This is that, and less
waste the moral creation of the Deity, it is that whatever
defies his worth, we must enter into a hearty opposition
against it, if we cannot reverence bless that's name, as is all beholding privacy... We should not
look upon multitudes with a smile, as a pleasant sight,
it should excite our indignation of eternal opposition. We
should show it no quarter—like our Lord Jesus, we should
be kind to the sinner, but against sin in all its forms we
should wage an unyielding warfare. We should follow it
into its lurking places, strip of the fair disguises with
which it assumes, strike away the foundations on which it plants itself, cease unceasing hostility unto its borders. We must
can be too zealous against immorality. Of course, it is
not that we do not feel that some portion of that deal, as
men gave to doctrinal discussions were turned into this
channel. We should at least see the name of God more truly and sincerely hallowed, than its name is.

These are words in which no man dare as reverence for God, by
imitating the glorious perfections of his character.

5. There is another way, in which we may hallow the name
of God; of which I direct you to the 32 of the Mosaic com-
mandments. "Thou shalt not." Reverence for God may
be shown in outward expressions, whether by words or actions.
If he who truly desires to hallow the name of God shall
set a guard upon his lips, as well as upon his tongue, he
shall indicate through his heart hardened as a difference
to the sternness of the great Jehovah. There is a strange insensibility on this point. One words
suppose that having as we do, that the faithful
speech was given us by God, we should never employ it to
hallow the name of the great Giver, to insult the third
city of heaven on earth. Now, the habit of using
the name of God with levity is indifference does not always
indicate open, deep-set settled impurity. But it does indi-
cate a strange want of feeling, an unpardonable indiffer-
tence, an estrangement of heart from all pure and honora-
ble views of the Lord his government. Who do not think
it in vain, to call down God's anathema with all the terror
whem any accident, or disturbance the cheerfulness of that
lives? We think that he who takes heaven is always ready
to avenge this wrong, that the Deity is not watchful
to bless these nameless blessings. Those whom this case.

They make use of God's name to expiate the evidence
of their own foolish passions, to shield the edge of those
tristling vexations, which entail us when we all in our
havoc through the world. "When heart does not think
within him, when it bears the name of God of it as
appealed to in the storms of passion, in the头脑; may
be, is it the brutal outrage of intemperance? And next
man, it always my heart to say it, such things are
always do heat almost everyday. You never not go far.
to have our ears wound with the deistical profession, whereas to act by strict obedience, to drive the Atheist more to vindicate his infant name. Profanity walks abroad in the streets, is what is worse, invading the sanctuaries of the family circle. Many flatter themselves that it is a very trifling affair to use the name of Gd, in this careless and indignant manner, because they say it cannot be affected by any thing man can either. But, mark, it is not a light or trifling thing with regard to its influence on ourselves. It breaks down the outward fences of religion, as brings the mind into a habit of indifference towards all serious thoughts or subjects. It is almost inhuman that any man should ever think, disrespectful of Gd, as allows himself in the habitual practice of using Gd's name profanely. Suppose such a man to come into the sanctuary of Gd, be engaged in the duty of prayer, with not the thought that he is addressing a Being, whose name he every day pronounces, come over him with a most sublime and overwhelming influence? Is it not perhaps an hour since he was introducing the Atheist to his angry and foolishness, he can he now God? Bring to him, with anything like sincerity of purpose? The same remarks may be made with regard to the influence of the practice of swearing on the parts of religion. It breaks up every good holy association connected with serious subjects, puts in their place the worst of mortals having associations. Its deadly effects on the young mind especially are almost beyond calculation. I appeal to every mind of the least sensibility, what is more dreadful than the lips of children employed in profaning Gd's name? and how can we not ache at the thought, that this child is growing up under the influence of this diabolical practice to destroy, perhaps, his serious things, that this young heart of immortality is in training for every bad unrighteous practice? It is enough to make every friend to the moral welfare of society means, to think that such cases do exist, among us, of every heart now knowingly allows this evil, is an occasion in the crime... It is in a manner would shudder the name of Gd, let us never be guilty of the vulgar sin of profaneness, nor suffer any within the reach of our influence, to be guilty of it... Let us, the sinners in every word of action relating to the subject, express the most heartfelt reverence of the holy name of Gd. This we shall connect every part
I am in retirement, a solitude; we may direct to think that from the soul, or when it comes from the altar of the heart, it is worshipped in vain. The deepest may be made the scene of some of the best religious exercises. It is here that the soul is perhaps most effectually drawn out into reverence and devotion. We ought to have such hours of secret prayer for flexion, if for no other purpose, in order to give more strength to our good resolutions, more firmness to our purposes, more preparation to meet the trials we encounter by the discipline of life, or a stronger disposition to hallow the name of God. And in another form, this habit of prayer once may be cultivated in the family circle. The name of God may be hallowed by family devotion. And think you not, that if looks upon this with approbation, what can be more appropriate than making the scene of our best blessings the scene of our best reverence and present adoration. It is no so holy way of beginning and ending the day,8 as that in which it is often the duty to recognize the relation of man to God. And in a more private way, we may hallow the name of God. We may commune with him in our own hearts, he still
the early of permanent habits of hollowing the name of God. In these three ways, then, in the house of God, in the privacy of retirement, in the tranquility of the breast of a family, may be most effectually performed. In these methods, then, let us whisper, set our sense of the relation in which we stand with regard to the He. There is in each chamber of devout expression, that awe will go back to the heart, if she abroad. These must purify, refreshing influence.

I'm going along with one in this brief sketch of the ways in which we may hallow the name of God. Shakes, think for that you have constantly borne with you the refrain, that is, thoughts on this subject will be all in vain, if they do not become effectual principles of action. There is something of elevating about the very act of contemplating these things, nor is it to satisfy the mind, without engaging the detail of practice. We forget that it is much easier, but less valuable, to meditate than to do. If we would then, that we are in earnest, there is but one method of directing our lives must be a daily declaration that we hallow the name of God.

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