

## CHRISTIAN MONITOR.

Price \$ 2 per Ann.) Printed by JOHN WARROCK. ( in advance.

vol. II.] Richmond, (Va.) Saturday, April 12, 18 . [NO. 16.

[The following communication from a highly respected correspondent, has no relation whatever, to the controversy between Baptists and Pedobaptists. It respects a subject on which there is a diversity of opinion and practice in the Presbyterian Church, and is accordingly addressed to the members of that society alone. It is a subject, as appears to some, of considerable practical importance, and therefore well deserving temperate discussion. The Editor recommends the authorities and arguments produced by Philander to the attention of his brethren; and at the same time, gives notice that the Christian Monitor lies open to any well written essay on either side of this question. The Editor only wishes that the truth may be made known, and received in the love of it. This subject is not one of local or temporary interest. Taking into view the whole limits of the Presbyterian Church in this country, perhaps no question in Theology has produced as great difference of opinion, and practice, as this—Let it then be fully and fairly discussed, without asperity, without impeachment of the motives, or reflections on the conduct of those who differ from us—and may the spirit of grace lead us into all truth !]

FOR THE CHRISTIAN MONITOR.

*Some Remarks on the proper subjects of Baptism, humbly addressed to the Ministers of the Presbyterian Church.*

It is agreed amongst us that every professing Christian, not already baptized, should forthwith be recognized by baptism as a member of the visible church; and that the children of such professor, being under his or her care and authority, should be baptized also. I think we agree, farther, in the principle that no parent has a right to present his child to baptism but upon such a profession of religion as would entitle the parent himself to be baptized. But there exists in our church a difference of opinion and practice in regard to the question, who are to be deemed professing Christians. Some hold that all those should be received as professors who have been baptized, who say in general that they believe the holy Scriptures to be the word of God, and who lead what is commonly called a sober, moral life; though they may not express a hope that they are converted to God, nor exhibit one symptom of vital, practical piety, nor even pretend to be earnestly engaged in seeking the way to heaven. Others, without arrogating to themselves either the right or the power to search the hearts of their fellow men, consider a profession of religion, entitling the party to the ordinance of baptism for himself or his offspring, to be a widely different thing from that which has been above stated. They understand by it a profession, apparently intelligent and sincere, of personal, experimental repentance towards God, and faith towards

our Lord Jesus Christ, including the dedication of the soul and body with all their faculties to the service of God; accompanied with a cordial submission to the wholesome discipline of the church, and evidenced as time passes on, by a life and conversation becoming the gospel. They believe that such professors alone ought to receive baptism for themselves or their children, or be admitted to a place at the table of the Lord. However unpopular this doctrine may be, and however reviled by many, as excessively rigorous and narrow, I have long felt myself bound to adopt and act upon it. And I shall endeavour to support its correctness by the following considerations.

It appears to me that the whole current of scriptural testimony, respecting the profession requisite in order to baptism, runs in my favour. Let us survey some of the most decisive particulars. On the day of Pentecost, the preaching of the Apostle Peter was, "repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.— And with many other words did he testify and exhort, saying, save yourselves from this untoward generation." And what was the result? "Then they that gladly received his word were baptized. And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." We are not expressly told what these disciples professed; yet I think we can be at no loss about it, in relation to the point in hand. They certainly professed something infinitely better than a mere cold, unholy, speculative faith in the Redeemer. What was the profession of the eunuch, in order to his baptism? Having heard the gospel preached by Philip, he said, "see, here is water; what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." By believing with all the heart, a living, practical faith is distinguished from that which is dead and inoperative. And such a living faith the eunuch must have meant to profess; otherwise his answer was impertinent and wide of the mark. After his baptism, "he went on his way rejoicing." In the case of Lydia, which, by the way, I take to be the most decided example we have of the baptism of a household upon the professed faith of its head, we have fresh and powerful evidence for the sentiment I am maintaining. The Lord "opened Lydia's heart, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought the preachers, saying, if ye have judged me to be faithful to the Lord, come into my house and abide there." This account assuredly implies that Lydia made a profession of religion; not of a mere opinion of the truth of the gospel, but of her cordial, practical submission to it as the rule of her life. For it was impossible that any one could "judge her to be faithful to the Lord," even with the most liberal spirit of judging, unless she had declared her determination so to be. In the case of the jailor, who was baptized,

he and all his, I draw the same conclusion with the same confidence. He was exhorted to believe in the Lord Jesus Christ for salvation.— He must have professed, not a frosty, dead faith, but that very saving faith which was enjoined. For immediately after his baptism we find him rejoicing in the heavenly treasure which he had obtained.— These quotations from scripture, and remarks upon them, seem to me sufficient to settle the point. Whatever degree of weight they may have, I do not remember any thing that can be produced in favour of the opposite side.

I proceed to argue the matter with my Presbyterian brethren from the standards of our church, which we all have solemnly professed to adopt and obey, as founded upon the word of God. Our confession of faith says, "not only those that do actually profess faith in, and obedience unto Christ, but also the infants of one or both believing parents, are to be baptized." The same doctrine is repeated in both the catechisms. Now I ask any man of candour whether professing faith in, and obedience unto Christ means no more than an acknowledgment of the truth of the scriptures, confessedly without any renovating sanctifying influence upon the heart and life, and only accompanied with a decent morality of conduct in society? With what face of consistency can any man call himself a disciple of Christ, who avowedly remains disobedient to his commandments, who refuses to deny himself, take up his cross daily, and follow Christ? Our religion is essentially a spiritual, a practical, a holy system. To call a profession of mere opinions, however sound they may be, a profession of the Christian religion, is, in my view, a thing marked with the most glaring self-contradiction. Do you say, that this impenitent, unpraying, worldly-minded, decently moral man is nevertheless sincere? I ask, sincere in what? Not in loving God and his laws; he does not pretend to this; and his life would contradict any such pretension. Not sincere even in seeking the favour of God as his highest object; for then he would not wear this dead, merely moral aspect. But sincere in disregarding the most important commands of that divine Master whose word and authority he acknowledges to be supremely binding upon him. This man wishes to be in the church, for the credit which may be attached to such a standing. But you never see him commemorating the love of the Saviour at his table; nor does he discover any signs of remorse or anxiety about the omission. He lives a sober kind of life, free from the grosser vices; but not a life of devotion, and of warfare against every sin. He desires to have his children baptized; but does not set them an example of piety to God as well as morality towards men. Can this man be such a professor of religion as our church intended to describe? Does she mean to receive and retain such members in her communion? If any man can think so, I know not upon what principles he combines language and ideas together. I have, indeed, once or twice heard it insinuated that the mere act of presenting a child to baptism might be construed as including a profession of religion. Shall I be censured for harshness when I say that this position is in a high degree false and absurd? It is an inference from a fact, supported, at best, only by the

very slightest degree of presumption. I venture to pronounce it notorious that applications are sometimes made for baptism by persons ignorant of the very fundamentals of the gospel, and sometimes by persons grossly immoral in their lives. It is also pleaded by some that all are in the church who have been baptized in infancy, who have never been cut off by a formal sentence, and who live regular, moral lives; and consequently that, as members of the church, they have a right to have their children baptized. I answer, baptized persons put themselves out of the church, of course, when they cease to belong to the household of the professing believer, without making a personal profession of religion for themselves. The link which connected them with the church is dissolved. They are out, to all intents and purposes, with the single exception, which applies also to persons formally excommunicated, that if they ever return, they are not, so far as I can see, to be rebaptized. Before I leave this point, let me say a few words about this same morality on which so great a stress is laid. All conduct useful to mankind is doubtless better and more respectable than its contrary. But when the question relates to the religion of the bible and the sacred ordinances of God's sanctuary, is it a mighty thing to be barely exempted from a charge of fraud, theft, drunkenness, adultery, and the like? And is it nothing to be living, strangers, contented strangers, to regeneration, hearty sorrow for sin, loving faith in Jesus Christ, prayer to God and communion with him by the grace of his Holy Spirit? That this exemption from gross vices and this utter destitution of godliness may be united in the same individual, we all very well know. It is daily exemplified before our eyes. The wonder to me is that any body should ever think of clothing such a character with the title of a professing Christian.

Again, let us look at the nature of baptism, and compare it with the principles and practice which I oppose. Among the things implied in this ordinance, I take it for granted one is the religious dedication of the party baptized to the service of God. Indeed we commonly require parents who offer their children to baptism to avow this dedication expressly. Now how can any parent who knows himself not to be influenced by a true faith in God, pretend to make such a dedication of his child, without grievously ensnaring his own soul? And how can we justify it to ourselves to be knowingly accessory to such a transaction? Farther, I ask, how can any man, without manifest and impious inconsistency, pretend to consecrate his child, or any thing else, to the glory of God, while he knows that his own heart is withheld from God, and devoted to the world? And if we are privy to this daring profanation, and aid its execution, how shall we clear ourselves from the heavy charge of delivering over a holy institution of Christ to mockery and contempt?

If I am not mistaken, we are witnessing a host of dreadful evils which naturally result from this large and loose administration of baptism. Our churches are filled up, in a great measure, with a strange kind of half-way members; people who sometimes say Lord, Lord,

but do not obey the commandments of the King of Zion; who "have a name that they live, but are dead," utterly destitute of spiritual life and activity. Family religion is neglected, and become obsolete. The arm of discipline in the church is palsied; and the few who mourn over the growing corruption, and strive to introduce reformation, make themselves a prey to clamour and opposition, and have to bear the reproach of being disturbers of the peace of God's house and people. In a word, as to every purpose of valuable distinction, the barriers between the world and the church are thrown down and levelled with the dust. A few forms, namely the ordinances of the gospel sunk into unmeaning ceremonies, constitute all the difference between those who are called Christians and those who openly proclaim that the world is the God of their idolatry. Whether these things are fictitious or real, let those who fear God enquire and judge.

I have laboured much to discover why parents who have no religion, and who know or ought to know they have none, are yet so exceedingly tenacious of the privilege, as they call it, of having their children baptized. At length I think I have found two causes by which to account for the fact. One is, that they deem it discreditable to have their children grow up, like heathens, unbaptized.— And here again a terrible scene of inconsistency presents itself. These people cannot bear the disgrace of having their offspring unbaptized, or as they phrase it, unchristened. But they feel no disgrace in violating every pretension to christianity by living like heathens who know not God; by conducting their houses as destitute of domestic prayer and praise as the wigwam of the western savage; by training their little ones, if not in more outrageous vices, yet in all the pernicious follies and dissipations of fashion, the pomps and vanities of this wicked world. The other reason, as I conceive, is a superstitious, popish notion that the mere ceremony of baptism, operating like a charm in some unknown way, confers important benefits upon those to whom it is administered. The faith of the parent in offering his child to God is not considered necessary. The obligation to bring it up strictly in the knowledge and fear of God is not felt nor regarded. The benefits which it may derive from the care of the church are not esteemed nor sought. The ceremony itself is expected to work some wonderful good to the poor infant, independent of every other consideration or concern. Surely it is time that such superstitious fancies were banished from the church of Christ. It is time that the true nature and purposes of baptism were universally understood. It is not an incomprehensible, short cut to salvation; but a reasonable service, a means of religious improvement. The advantages of it do not flow from the simple application of water, whether little or much; but from the blessing of God upon faith and prayer; and in the case of children, from the solemn recognition of the duty of the parents and of the whole church to "bring them up in the nurture and admonition of the Lord." To every serious and reflecting mind it must be perfectly sickening to see people, with a grave face, getting their children baptized, while they probably never once pray that

God would bestow upon them and theirs the rich blessings of his grace; and give abundant cause to apprehend that they ordinarily think and care no more about the religion of the heart than if they had never seen a bible, nor heard a Saviour's name pronounced.

I know well enough how vain it is to pretend to form a church perfectly pure upon earth. But whether we are not warranted and bound to aim at a greater degree of purity than we now frequently see, deserves to be very seriously investigated. The apostolic churches were composed of people "called to be saints." This does not imply that every individual was a real saint in the sight of God. But it implies that the profession of Christianity in those days was a profession of holiness; and that those who made this holy profession were expected and required to adorn it by a corresponding deportment both towards God and towards men. How far some of our churches have degenerated from the primitive model is but too manifest to every attentive observer.

I have expressed my thoughts with plainness and freedom; but, I trust, without bitterness of temper. The promotion of the kingdom of righteousness in the world is my object. If my views be erroneous, I wish to see them corrected; and shall be obliged to any brother who will, in a brotherly spirit, set me right.

PHILANDER.



FOR THE CHRISTIAN MONITOR.

—  
ON HAWEIS' CHURCH-HISTORY.

Excepting those who are enslaved by the bewildering influence of novels, every person who loves reading at all, loves to read history. And I should think the most interesting kind of history to a Christian must be that of the church of Christ. Besides the various improvement to be obtained from it, his sympathies must be most strongly excited in tracing the progress, the successes and the sufferings of that all-important community for which the world was made and is preserved, for which the Saviour's blood was shed, and for which he now employs his wisdom and his care. Many Christians have neither money to purchase nor time to peruse works so voluminous as those of Mosheim and Milner. To such I beg leave to recommend the history of the church by Dr. Haweis. It is in two volumes, octavo; and may be obtained for about five dollars. The author is a minister of the church of England, but remarkably free from sectarian feelings. In the midst of our long and melancholy wranglings about things of inferior concern, it is lovely and delightful to see a man come forth in a catholic spirit, seeking and finding the true church of God among the various denominations of Christians ancient and modern, and treating with brotherly love all who appear to love our Lord Jesus Christ in sincerity. His pages exhibit an energy of talent, and a spiritual style of writing, in no ordinary degree, with a continual glow of piety, resulting from a cordial attachment to the doctrines of sovereign grace. He appears to have written in deep ear-

est, for the best of ends; to advance the cause of pure and undefiled religion, and to unite all the disciples of Christ in the precious bonds of Christian friendship. We are not permitted to doze in apathy over his statements and reflections. In my opinion, the work will either be loved or hated more than a little by those who read it. The author seldom refers to his authorities, which to the bulk of readers would have been of little use. But I think we are easily led to confide in his industry and impartiality in the execution of his undertaking. The inquisitive mind sometimes wishes for fuller information than he affords; but this is precluded by the narrow limits of the performance. In the mean time, I venture to say that these two volumes give us the substance of whatever is truly valuable and interesting in ecclesiastical history,

PHILANDER.

REVIEW.

**True Liberality.** A sermon preached in Boston on the first Anniversary of American Society for educating pious youth for the Gospel Ministry. October 23, 1816; by Samuel Worcester D. D.—Pastor of a church in Salem. Published by order of the society.—Andover. Flagg and Gould, 1816,

It hath pleased God to commit the rich treasure of the gospel to "earthen vessels, that the excellency of the power might be of God, and not of man". Since the time of our Saviour, and indeed since the organization of the church of God on earth, men have been employed, as instruments, in carrying on the designs of heavenly mercy in this world. Doubtless, could we take into view this subject in all its bearings, the wisdom and goodness of the appointment would be apparent. The passage of scripture just alluded to, assigns a reason for it, the force of which must be admitted by all. Had angels been ordained ministers of the gospel, into the high and holy truths of which they desire to look, we know not what might have been the result; but when thro' the ministrations of frail and fallible men, christianity prevails against the pride, the ambition, the avarice, the lust, and all the unhallowed passions of our degenerate race; transforming "the lion into a lamb; and the vulture into a dove", we are constrained to acknowledge that "the gospel is the power of God, and the wisdom of God unto salvation". The institution of the gospel ministry was the occasion of forming a new relation in human society, which has, in innumerable instances called forth the most generous affections, and afforded pleasure of the highest and purest character. The relation is that of a pastor and his flock. Few connections are more endearing, where there are no jealousies, no suspicions, to interrupt enjoyment—No hope sheds a more cheering influence, none throws a brighter radiance over the dark and wearisome path of life, than this, that the faithful pastor, and his flock will return at last to the mount zion above; will meet in that mansion which Jesus Christ has gone before to provide, and rejoice together in the complete understanding of divine truth, and the perfect enjoyment of all the fruits of God's "omnipotent eternal love".

It must however be acknowledged that numbers have born the name, and worn the badges of the sacred office, who have been any thing but blessings to society. When the fatal policy of alliance between church and state was adopted, and spiritual influence was enlisted in support of government, the simplicity and purity of the ministers of the gospel were corrupted and destroyed. Modesty and piety were pushed aside, and the bold, the ambitious and avaricious, were the successful candidates for church preferment. And it ever will be so, until avarice and ambition, and all the bad passions of human nature shall be exterminated by the universal reception of evangelical truth. This horrid perversion of the name and functions of the Christian Ministry, has given rise to a prejudice against the order, which is not founded in reason. We admit indeed that no jealousy can be too great, no watchfulness too active, in relation to men who are by law raised above the rest of the people, supported at public expence, and clothed with a power which extends its influence to every place and situation, and controls even the consciences of its subjects. But it is utterly unfair to infer that, because worldly men, under temptations operating on the love of wealth or power, have sought and obtained admittance into the ministry of the gospel, therefore ministers under no such temptations, are ill designing and wicked men. Directly the reverse, indeed, ought to be the conclusion; and this especially when the genius of christianity is considered. Such indeed is the powerful influence of this system of divine truth, that even where the temptations have been greatest, there have been found numbers, who have adorned their name and profession by holiness, by purity, by long sufferings, by charity, and indeed by every good word and work. Of this we could give many instances—we shall only mention two, Fenelon, and Massillon—Their names are sufficient.

In our own country we are happily free from all ecclesiastical establishments, and therefore exempt from the curse of a rich, powerful, and overbearing clergy. So may it ever be! It might seem needless to say any thing on this subject to a people as jealous of their religious liberty as the citizens of these states—But it ought to be remembered: that we are yet under a sort of intellectual vassalage to Europe. It has not been the policy in our country to promote education, and endow large literary establishments. We still look for instruction to men who have been taught from their infancy, to give to *loyalty*, that place which we allow to *patriotism*; whose earliest recollections, and highest toned feelings are associated with the idea of allegiance “to their most gracious sovereign.” From the *first book for children* up through every stage of literature and science, we have no stores of our own. For Poetry, History, Law, Physick, and Divinity we go to Europe. Foreign Critics instruct us what to admire, and what to condemn; what works we must purchase, and what regard as the refuse of literature. And while they kindly furnish us with these important lessons, in plain and downwright phrase they tell us that we are a set of dunces and semi-barbarians. We very patiently bear the reproach, and apply again to these good teachers.—While this state of things continues, it is impossible to foresee what

changes these foreign masters may gradually, and imperceptibly effect in the opinions and sentiments of Americans. In these days of *legitimacy* then, and of continued intellectual dependence it is not amiss to hold up before the American people the monstrous evils which have resulted from religious establishments. At the same time it becomes every citizen, as it may be in his power, to promote the literature of the country. In this point of view, it is highly important that regard should be had to the literary qualifications of those who are depended on as the moral and religious instructors of the people. Men appointed to deliver weekly lectures on the most interesting subject that can occupy the attention, will have an influence on the taste, feelings, and sentiments of their hearers. If preachers are men of cultivated minds, and heartily give all their aid to the cause of sound and good learning, the progress of improvement will be greatly accelerated. Every well educated man will be disposed to diffuse knowledge as widely as possible.

But these considerations, altho' by no means unworthy of notice, are in the view of the evangelical preacher, of subordinate value.—The ministrations of the gospel are to be regarded as means of accomplishing an end of unspeakable importance. It is universally true indeed, that as far as any effect is produced, the excellency of the power is of God, and to him is to be ascribed the glory. Yet it would surely be injurious to his wisdom to deny the aptitude of the means appointed by him, to the production of the effect intended. In truth, means not calculated to produce an end, are no means at all. It is therefore a contradiction to speak of the preaching of the gospel as a means of effecting the reformation or salvation of men, and maintain that it is perfectly indifferent in what manner the gospel is preached. We are almost ashamed to argue on a question which appears to us so plain—Yet such is the diversity of opinion on this subject, that as far as the scanty limits of this paper will admit, we must take the liberty of showing our opinion. We utterly protest however against any consideration of it as a party question. It is to the general interests of the church of Christ that we look; and the welfare of our common country that we have in view. We heartily wish all Christian denominations to adopt those measures most likely to promote the glory of God, and the salvation of men, and every individual to take that way which will lead him most directly to heaven.

1. We would observe then in the first place that the revelations recorded in the Bible were commenced in the earliest period of human history; and the Canon of scripture was not closed until after the four thousandth year of the world. In this connected series of divine communications, all of which the Christian must believe are profitable for instruction in righteousness, there are many allusions to laws manners and customs now obsolete, and strange to us. The interpreter of scripture ought doubtless to make himself acquainted with them, otherwise these parts of scripture will be unintelligible to him.

2. The holy scriptures were written in two ancient languages the idiom of which is very different from that of our own. Surely he who

undertakes to explain the dictates of the Spirit, should understand the languages which the heavenly teacher saw fit to use.

3. A great and most important part of the preacher's duty is to ascertain, and communicate, with precision the true meaning of the written word of God; it is therefore highly important that he should have a mind exercised in legitimate criticism, so as to apply with readiness and propriety those rules of sound interpretation, which all judicious men admit.

4. Christianity is to be defended against the assaults of learned and subtle infidels, who have, with a zeal worthy of a better cause, endeavoured to enlist history, and philosophy in all its branches, in support of their unholy devices. Doubtless the advocate of Christianity would do well so to furnish himself, as to be able to repel those assaults, and bring out with full effect the testimony which the God of nature has given in support of the truths of the Bible.

5. The doctrines of the scriptures have been, and continue to be subjects of controversy; and frequently have agitated the minds of men, in a manner not at all creditable to the cause of religion. It is highly important, then, that preachers of the gospel should bring to their important work, habits of careful examination, and temperate discussion, matured judgments, and ardent love of the truth.

To these brief remarks it may be added that our Saviour, altho' it was his purpose to furnish his Apostles with miraculous powers, chose them in the beginning of his ministry, and kept them with him, in training for their office as long as this ministry lasted. And when an additional Apostle was selected for the most important services, by whom the principal part of the New Testament should be written; *Saul of Tarsus was the man*. Of him we know, that he was versed in all the learning of the Hebrews; and was not ignorant of the literature of Greece—We might adduce farther evidence on this subject; but our limits forbid.

In the discourse, which has given rise to these remarks, the truth which has been stated, seems to be taken for granted. It is for this reason that we have extended our observations farther than might have been expected. We shall only observe, once more, that frequently the true state of the question has been misconceived. It is not whether men without a regular, or what has been called a liberal education may preach or not? But whether it is, or is not, highly expedient and proper that ministers of the gospel should, in addition to fervent piety and zeal, be furnished with all the aid which literature and science can afford in the discharge of their duty. If this question should be decided in the affirmative, then it is an important enquiry by what means shall the several denominations of Christians in our land be supplied with a competent number of ministers thus qualified; and how shall our continually increasing population be instructed in the doctrines and duties of religion? The inducements to enter on this laborious, and highly responsible profession, as far as regards temporal interests, are very small. The present situation of our country proves this beyond all contradiction. Counting ministers of all denominations, there are not many more than five thousand in

our country; and of these, however meritorious and useful—and there is no disposition to deny their worth and usefulness, nor to disparage them in the least degree—of these, not more than half have enjoyed those advantages of education which we think, so expedient. Here then, allowing our population to be ten millions, and that one pastor can attend to one thousand souls, there is a deficiency of at least five thousand ministers.

But how is the case in other professions? In what court is there a deficiency of lawyers? In what neighbourhood is there a want of physicians? What office in government, what Clerkship in a Bank, or counting house is vacant for want of candidates to fill them?

The view of the subject which has been given, and a consideration of the probable situation of our country, when the population shall have outgrown all the means of religious improvement that can be afforded, has made a deep impression on the minds of many of our citizens, laymen as well as clergy. And in several states in the Union, different societies have adopted measures to supply the great and growing deficiency of religious instructors in our country. This is true of the Congregationalists. The Presbyterians, the Associate Reformed Churches, the Baptists, and it is believed of the Episcopalians also. We wish them all success in this most laudable undertaking. There is no occasion for jealousy here. More, than the united exertions of all will effect, is necessary to preserve many parts of our country from becoming scenes of spiritual desolation and death.

The title of the sermon, which stands at the head of this article, sufficiently explains the occasion on which it was preached, and its general design. The text is Isaiah xxxii. 8. *But the liberal deviseth liberal things; and by liberal things shall he stand.*

The style of this discourse is remarkably plain, and simple; entirely free from those *ambitious* ornaments, that superfluity of figures and flowers, which load and encumber many modern orators. There is a tone of sincerity, and earnestness in the preacher, which manifests that he forgot himself, and was only solicitous as to the effect which his reasonings and statements might have on his audience.—He considers the text as containing two propositions.

- i. The liberal deviseth liberal things.
- ii. By liberal things shall he stand.

“The first proposition” the author remarks, “may be understood either as a definition or a prediction”. He first considers it as a definition “distinctly enunciating that he, and he only, is truly liberal, who deviseth liberal things.” And in explanation of the term liberal, he refers to the gift of the Holy Spirit, who is characterised in the 51st Psalm by the term used in the text—“Uphold me by thy *free* Spirit”. Allusion is also made to the fruits of the Spirit “Charity seeketh not her own—The wisdom that is from above is full of mercy and good fruits, without partiality. This is the character of genuine liberality”. But, continues the author, “we have the fullest and brightest view of liberal things in the gospel of the grace of God”. This remark is exemplified in a rapid sketch of the chief things recorded in the history of the life and death of Jesus Christ the Son of

God. The preacher then alludes to the awful truths implied in these wonderful facts, namely the depravity and guilt of human nature; its helplessness and misery; with which he connects the precious yet alarming doctrine. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life". The inference from all this is that "the salvation which is by Jesus Christ, and through faith in him, is the highest good of mankind—for what is a man profited if he gain the whole world, and lose his own soul?" After some remarks on the vanity of earthly things; the benevolent preacher infers again that "designs and acts, plans and enterprizes, endowments, largesses and distributions, which have for their object *merely the temporal benefit* whether of few or of many, however great, however splendid, are not in sacred estimation, or in scriptural style, liberal things"—"We may bestow all our goods upon the poor, and yet be utterly destitute of charity". The benevolence of God looks to the recovery of man from sin—"the same also is the object of all genuine liberality in human action or design".

"Every word of the text" continues the preacher, "has a particular emphases, and a pregnant meaning. The liberal *deviseth* liberal things, not only occasionally does them, *but studiously exercises his mind in contriving, performing, and promoting them.*" After illustration of this idea, the clause under consideration is regarded as a prediction, having reference to the dispensation under the Messiah, when the vile person shall no more be called liberal, and the niggard no more shall be called bountiful. For the liberal shall devise liberal things. "The prediction," says the preacher, "has been verified—And in proof he gives a brief but animated view of the labours of liberal men in diffusing the blessings of the gospel. This naturally leads to a consideration of the purposes of heavenly mercy revealed in the scriptures; and it is shown to be the design of God to make known his salvation to all nations. This is to be effected by the instrumentality of such men as are described in the text." And here it is pertinently enquired, "what will be thought in the day of glory of those who stand aloof, and bear no part in this work of beneficence? Of those who exclaim with fastidious indignation to what purpose all this waste?—Of those who sordidly hoard their treasures or apply them only to purposes of earthly splendour or renown—whose mis-named charity begins at home, is always confined at home and never lifts itself from the earth?"

In considering the latter clause of the text the preacher is very brief. "By liberal things shall he stand, abide, be established, rise, increase. The original word has all this extent of meaning"—The truly liberal are joined to the Lord in one spirit, and will stand in his strength, and in his love forever—"By the liberal things which they are continually devising and performing, they increase in favour with God, grow in likeness to him, advance their interests in his promises, and augment their treasures in his kingdom. With such sacrifices God is well pleased, and his promises of reward are rich and sure. "The liberal soul shall be made fat; and he that watereth shall be watered also himself. If thou draw out thy soul to the

hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day." &c.

The use which the pious preacher makes of his doctrine is, the exciting of his hearers to devise liberal things in general, and particularly in relation to the education of poor and pious youth for the ministry of the gospel. To enforce this particular duty, he makes an estimate of the number of ministers of the gospel, in this country.— And of the number necessary to be sent as missionaries to those who sit in darkness and have no light. Supposing the 600 millions of heathen who are now upon the earth to be distributed among the nations of Protestant Christendom, according to their respective numbers, and abilities for supplying the means of salvation, not less than 100 millions would fall to the share of our own nation! What number of Christian Missionaries ought we, then, to send to them? One for every fifty thousand would leave a most deplorable deficiency. But at this rate, besides the supply necessary for our own country, there are demanded of us, as a people, at least two thousand missionaries to the heathen. Is this an alarming statement? "Let it be considered that upon us the momentous command has been, for two hundred years, continually pressed by all the authority and pathos of infinite love, "Go ye unto all the world, and preach the gospel to every creature." And now we have ten or twelve men employed as Missionaries to the heathen!"

The Author (pa 22.) makes some estimates to show that by proper exertions, this vast deficiency might be supplied in little more than twenty years; and in the following page he assures us that a competent number of preachers might be supported in this country, and 2000 Missionaries among the heathen, for less than one sixth part of what is annually expended in our country for ardent spirit!! And with very great force he asks "might not one sixth part of the expense for ardent spirits well be spared from that enormous and destructive consumption, and applied to the best and most important of all objects? One sixth as much for saving men, as for destroying them!"

We have not limits to proceed—The sermon is recommended to the perusal of all who can procure it.

We were gratified to learn from an appendix annexed to the sermon, that the society at whose request it was preached, had collected nearly \$6000, and have nearly forty young men in a course of education.

COMMUNICATED FOR THE CHRISTIAN MONITOR.

THE LORD'S PRAYER ILLUSTRATED.

*Our Father, Isa. 63, 16.*

By right of creation, Mal. 2, 10.

By bountiful provision, Psal. 145, 16.

By gracious adoption, Eph. 1, 5.

*Who art in Heaven, 1 Kings, 8, 43.*

The throne of thy glory, Isa. 66, 1.

The portion of thy children, 1 Pet. 1, 4.

The temple of thy angels, Isa. 6, 1.

*Hallowed be thy name, Psal. 115, 1.*

By the thoughts of our hearts, Psal. 8, 11.

By the words of our lips, Psal. 51, 15.

By the works of our hands, 1 Cor. 10, 31.

*Thy kingdom come, Psal. 110, 2.*

Of providence to defend us, Psal. 17, 8.

Of grace to refine us, 1 Thes. 5, 23.

Of glory to crown us, Col. 3, 4.

*Thy will be done on earth, as it is in heaven, Acts. 21, 14.*

Towards us without resistance, 1 Sam. 3, 18.

By us, without compulsion, Psal. 119, 36.

Universally, without exception, Luke 1, 6.

Eternally, without declension, Psal. 119, 93.

*Give us this day our daily bread.*

Of necessity, for our bodies, Prov. 30, 8.

Of eternal life, for our souls, John 6, 34.

*And forgive us our trespasses, Psal. 25, 11.*

Against the commands of thy law, 1 John 3, 4.

Against the grace of thy gospel, 1 Tim. 1, 13.

*As we forgive them that trespass against us, Matt. 6, 15.*

By defaming our characters, Matt. 5, 11.

By embezzling our property, Philem. 1, 18.

By abusing our person, Acts. 7. 60.

*And lead us not into temptation, but deliver us from evil, Matt. 26, 41.*

Of overwhelming afflictions, Psal. 130, 1.

Of worldly enticements, 1 John 2, 15.

Of Satan's devices, 1 Tim. 3, 7.

Of error's seduction, 1 Tim. 6, 10.

Of sinful affections, Rom. 1, 26.

*For thine is the kingdom and the power, and the glory, forever,  
Jude 1, 25.*

Thy kingdom governs all, Psal. 103, 19.

Thy power subdues all, Phil. 3, 20.

Thy glory is above all, Psal. 148, 13.

*Amen, Eph. 1, 11.*

As it is in thy purposes, Isa. 14, 27.

So it is in thy promises, 2 Cor. 1. 20.

So be it in our prayers, Rev. 22, 20.

So shall it be to thy praise, Rev. 19, 4.

*From Bernard's Thesaurus.*

## LITERARY NOTICES.

Just published, and for sale by the booksellers in this city. **A History of the United States from their first settlement to the year 1808.** By the late Dr. Ramsey. Continued to the treaty of Ghent by Samuel Stanhope Smith, D. D., and other literary gentlemen, 3 vols. 8 vo.

Continuation of Burk's History of Virginia, by Jones and Girardin.

The lamented author of the first of these publications, was one of the best native writers that we have ever had. He was a man of talents, learning, and industry—his devotion to the cause of his country was fervent, his zeal for her improvement in every thing that can really enrich or adorn a nation, was active and unwearied. With all his opportunities to grow rich, Dr. Ramsay died poor. He left no legacy to his children, but his good name, his good example, and a large historical work, of which the volumes above are a part, ready for the press. The publication of the volumes, above noticed, is made for the support and education of Dr. Ramsay's orphan children.

Concerning the continuation of the History of Virginia, the Editor can only now say, that the author is a man of learning and science, and appears, judging from a few minutes of inspection of his volume, to have used very commendable diligence in searching for the truth.

## LITERARY NOTICE.

FOR THE CHRISTIAN MONITOR.

## DWIGHTS' SYSTEM OF DIVINITY.

MR. EDITOR,

It was with great pleasure I observed in your last number, the "Proposals for publishing by subscription, a System of Divinity, in a series of Sermons, by Timothy Dwight, D. D. L. L. D. late President of Yale College." As I once had the happiness to hear the work delivered from the pulpit, I am glad to see that it will soon be given to the world in another form; and I hope the publication will receive the patronage which I am sure it deserves.

The fame of the author indeed it too well established to require any commendation; and his works will speak for themselves without the help of critics. The System of Divinity in particular, composed and finished with the utmost care and diligence, is perhaps the best monument of his piety and talents. It is true the sermons cannot now appear with as many advantages, as when they came warm and glowing from the lips of their author. Alas! that tongue of eloquence is now silent in the grave! We shall miss, (those of us who have listened to his voice) the charm of that clear, distinct, and judicious elocution, which gave new force to argument, and new sweetness to persuasion. We shall miss too the influence of that commanding figure, and that expressive countenance, which served to embody

sound, and enliven the dulness of hearing with the vivacity of vision. Still the work itself contains beauties and virtues of a higher strain, that could not perish with their author; but must forever live in his pages, and embalm his memory in the hearts of his readers.

The System of Divinity, according to its title, presents a view of all the great doctrines of Christianity, on their order, connexion, and harmony. Nor does it present them in the mere nakedness of outline; but with all the force and spirit of colouring and relief. Thus the various topics of the work are discussed with a strength of judgment, a force of argument, a copiousness of knowledge, and a splendour of illustration, perhaps never so well united before. Then as to the style, it is worthy of the subject. The language is always clear and forcible, often elegant and picturesque. In short the whole execution is eminently happy. In this respect particularly, the work is probably superior to any Theological System now in the possession of the public. It is indeed a BODY of Divinity—and with a SOUL too,—not a mere assemblage of bones put together with all the curious but disgusting nicety of professional skill. The skeleton is at last taken down from the wall, clothed with flesh, adorned with beauty, and animated with fire from Heaven.

With the general idea of the merit of the work, it will not be thought strange that I should wish to see it have an extensive currency in Virginia. And I have only to add the expression of my confidence, that any fair expectation which this brief notice may excite, will be fully justified by the work itself.

Crito.

— ❦ —  
*From the Religious Remembrancer.*

—  
 PLEASING INTELLIGENCE.

In the neighborhood of Lexington, Kentucky, Jesus the desire of all nations, is riding forth conquering and to conquer. "Within the last three months he has been wonderfully displaying the riches of his grace in the salvation of sinners. More than 120 have already been baptized in the name of their Lord. Great seriousness continues to be manifested. Hundreds are, with broken hearts, enquiring the way to Zion." We hope soon to hear that the Lord in his infinite mercy has, to *their* souls also spoken peace.

— ❦ —  
 There is a considerable revival of religion in Fairfax (Vt.) and in many other towns. It is supposed, that half the towns in that State are now visited with gracious tokens of the divine presence. A letter states, that in every town from Burlington to Manchester, a distance of more than 100 miles, there is a revival, or at least more than ordinary concern.

— ❦ —  
 The Obituary of Miss ARIANA BURWELL, will appear in our next.