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LIFE AND SERVICES
OF
MOSES STUART.







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A
DISCOURSE
ON THE
LIFE AND SERVICES
OF
PROFESSOR MOSES STUART;

DELIVERED IN THE
CITY OF NEW-YORK:

SABBATH EVENING, JANUARY 25, 1852.

BY
WILLIAM ADAMS,
PASTOR OF THE CENTRAL PRESBYTERIAN CHURCH.

NEW-YORK :
JOHN F. TROW, PRINTER, 49 ANN-STREET.
1852.

THE circumstances in which this discourse was prepared, are best explained by the following resolutions, adopted 17th January, 1852, at the weekly meeting of an association of more than thirty clergymen, Professors in the Union Theological Seminary, Pastors of Churches, Secretaries of Religious Societies, and others; which association includes, in its past or present membership, with the exception of two or three, all the alumni of Andover in the cities of New-York, Brooklyn, and Williamsburgh. For many years, Mr. Stuart had been accustomed in his visits to the city to meet this circle of brethren; and very recently had been in affectionate correspondence with them in reference to matters of common interest.

RESOLVED, 1. That we have heard with profound sorrow, that the Rev. MOSES STUART, Professor of Sacred Literature in the Andover Theological Seminary, is numbered no more with the living; and we deem it fitting, in view as well of his estimable and exalted character, and the prominent position he occupied in the religious world, as of the various intimate and endearing relations many of us have sustained to him, that we should take some special notice of his decease.

RESOLVED, 2. That in the death of Professor Stuart, the church and the world have sustained no ordinary loss. To a native simplicity, ardor, generosity, and transparency of character, he added, in large measure, the loftier graces of the Christian,—a deep reverence, especially, for the oracles of God, and a disposition to magnify, both in doctrine and in life, the cross of Christ. In his early labors as a pastor, he was eminently able, faithful, and successful; as many seals of his ministry, on earth and in heaven, bear witness. But it was in

the chair of Sacred Literature that his chief work was done. Assuming that chair at a time when the spirit of exegetical inquiry had greatly declined, the dogmatical and metaphysical line of study having gained the preëminence, he devoted all the powers of his active, acute, and discursive mind to the restoration of what he deemed the true method of theological investigation. He resorted—not servilely, but with discrimination and independence of thought—to treasures of hermeneutical lore which had before been generally unknown or neglected; and by the apparatus for study which his skill and patient industry furnished, by his almost unequalled power of awakening enthusiasm in his pupils, and by his numerous published discussions, he was mainly instrumental in giving a new direction and impulse to Biblical study. Nor was he merely a pioneer in this work—he maintained to the last the highest rank as a Biblical scholar; and he lived to see, in the extensive and earnest cultivation of exegetical science, the ample fruit and rich reward of his well-directed and abundant labors. Greatly indebted to him, also, is the cause of truth, for his various candid and courteous, but powerful refutations of fundamental error. Nor can we pass unnoticed his prompt and efficient advocacy of all the great Christian reforms of the age. By his many published works, he being dead yet speaketh; and precious will be his memory to all the students and lovers of the Sacred Volume, which his life so cogently commended, and his learning so abundantly illustrated.

RESOLVED, 3. That a committee be appointed, consisting of Rev. Drs. Skinner, Badger, and A. D. Smith, to prepare and forward, in our name, a letter of condolence, accompanied with a copy of these resolutions, to the widow and family of the deceased Professor.

RESOLVED, 4. That Rev. William Adams, D. D., be requested to deliver a discourse on the life and character of Professor Stuart, in the Central Presbyterian Church, on Sabbath evening, the 25th inst., at seven o'clock.

REV. AND DEAR BROTHER :—At a meeting of the ministers of the gospel, by whom you was requested to preach on the character and labors of Professor Stuart of Andover, lately deceased, a resolution was passed unanimously, that you be requested to furnish a copy of your sermon for publication.

In the name of the meeting, dear brother, we send you this request.

Affectionately and with great respect, yours,

THOMAS H. SKINNER,
MILTON BADGER,
ASA D. SMITH.

March 15, 1852.

To the REV. DR. ADAMS.

REV. DRS. SKINNER, BADGER, AND SMITH.

DEAR BRETHERN :—I have delayed a reply to your note requesting a copy of my sermon on the character and services of Professor Stuart, to the present time, because I have questioned, on many grounds, the expediency of its publication; especially after the extensive circulation of the just and eloquent Funeral Discourse by Professor Park.

I have, at length, however, concluded to publish it, as some faint expression of the high regard in which Professor Stuart was held by many at a distance from the scene of his life and death.

I wish that the Discourse had been cast in a different form. But I give it precisely as it was originally delivered, without curtailment or addition.

Very affectionately yours,

WILLIAM ADAMS.

NEW-YORK, *April 30th, 1852.*

DISCOURSE.



HEB. XI: 4.

— by it, he being dead, yet speaketh.

THE influence of good men is not confined to the times in which they live. It is not interred with their bodies. This posthumous power is a most hopeful and beneficent element of society. Sad and despondent are we when the “ancient and the honorable, the wise man, and the counsellor” die. Die? They cannot die. The good which they have done lives after them. Thousands of years after he had fallen asleep, Abel, the son of Adam, by his pious example, was speaking to the world. The old prophets are not dead. The apostles have not perished. The good and truthful men who are now toiling for the world’s advantage, are not so solitary and single-handed as their desponding thought might suggest. The confessors, the scholars, the reformers of past centuries still inhabit the world. Neither

canvass, nor marble may have left one outline of their forms and features; their ashes may have been cast to the wind; but the invisible power of their thoughts and actions, like the stars in their courses, exerts its strong attraction over all the thinking and acting of the world. The Apostle seemed to exult in this consolation, as he gathered around him a great cloud of witnesses who had lived centuries before he was born. Still more populous is the earth with good men now, than it was then. "See, there are faces there. Some of them are turned on us with a look surpassing earthly love. The heavens have touched them. They are not all strange to us. There is one; and there. We thought it dead; but it lives; and it shall live;"* and when we stand by the grave where those we have honored and loved are to be buried out of sight, let this glorious truth be our consolation, that being dead, they will still speak; for goodness is immortal.

There are many providential arrangements by which the influence of good men is perpetuated. The little defects or excrescences of personal character, often exaggerated during life-time, as a screen or obstacle to usefulness, are lost sight of after death. There is no motive to remember them.

* R. H. Dana.

They drop off and are forgotten, save when prejudice, like an animal of prey, disturbs the grave for some gloomy or ignominious purpose. Divested of what is extrinsic and casual, the substantial qualities of the character alone remain; and we are left to contemplate only the unmixed and invaluable service of a good life. Excellence, in the most illustrious men who ever lived, has been lost upon many of their contemporaries, by reason of the adventitious circumstances to which they were related; which circumstances disappear in the progress of time, leaving their names the common property and boast of the world; so that it is only after translation that their fullest power is displayed, as the arrow of Akestes was seen to blaze when it passed into the heavens. Who thinks, at this distance of time, of political or denominational distinctions, at the mention of Melancthon, Milton, Pascal, Butler, or Leighton? Private differences and personal preferences have their sway for a while, amid the collisions of life, but, at last, they are all forgotten in a general remembrance of goodness and greatness. The apostle Paul must have had this very sentiment in mind, when rebuking the Corinthians for their partialities for particular men: "Let no man glory in men: for all things are yours; whether Paul, or Apollos, or

Ceplias, all are yours,"—a sentiment which is sure to prevail, when death, generous death, has set one free from denominational prejudices, and his name becomes a part of the intellectual wealth of the world. No party, nor sect, nor nation can monopolize them.

The longevity of antediluvian patriarchs— a necessity of Providence in its time—is superseded by better methods of transmitting influence. Men may be excused from continuing long on the earth, now that the results of their life may so soon be put upon permanent record. A good book is a long, long life. He is the true Methuselah whose pen transmits good thoughts to posterity. His days are prolonged upon the earth, and he will speak to millions who are yet to be born. The "ingenious dreamer" of Bedford jail visits more families, instructs more minds, than he could have done in person, had his mortal life been protracted for centuries. Let not familiarity with the wonder render us insensible to the Providential gift, which imparts ubiquity and immortality to thought; which renders it impossible that a good sentiment should ever be lost by reason of the brief or obscure life of its author; which gives a good hymn to the Church universal; transmits the scholar's toil to the end of time, and makes the inspiration of one the teacher and the impulse of the race.

The personal influence of some men is to be

measured by the many instrumentalities which they devise and put in operation; their own agency meanwhile being purposely withdrawn from sight, and their chief endeavor being to stimulate the actions of others. It is thus that teachers live in their disciples; and principles and habits are propagated by an instructor through many different minds, till they have reached such a degree of commonness and universality, that his own agency is even undervalued or forgotten by those who are not familiar with the beginning as with the results of things. It is frequently asked why the moral essays of Addison and Johnson are not as much read and highly valued now as formerly. Not that their intrinsic value has diminished; but because the general tone of intelligent society has been brought up to their level, and is now aiming at a higher grade. To measure their real worth, we must go back to the times in which they lived, and mark how amidst general dissoluteness, they struck a new key-note, which in the subsequent combination of voices is lost in the general harmony. The true greatness and value of many lives is to be estimated by their success in raising a profession or a community to a new level, along the surface of which their own greatness is not discernible; and it is only by travelling back to the time and the place where their labors began,

that we are capable of estimating the largeness of their service.

These considerations are not inappropriate to the occasion which has brought us together. We are met, as ministers of religion, and students of the Word of God, as pupils and as friends, to do honor to one of the most illustrious names connected with the history of letters and religion in our country. He had, indeed, reached the allotted period of human life. An enfeebled frame, and an accumulation of those infirmities which beset the life of a scholar, had prepared many of us to expect at no distant time his departure; but when the tidings actually came that he was gone, that the form so familiar to our memories would be seen no more, that the lips from which we had received lessons of wisdom were sealed in death, we felt something more than the pangs of personal bereavement; even despondent regret that a great light had been extinguished, mingled with a strong desire to make some befitting testimony to the distinguished services which he has rendered to his country and the world.

We cannot reconcile it to our views of duty, that such a man should pass from the earth, without some mention of his claims upon public gratitude and veneration. Milton was certainly right

when he complained, in his day, that the world was perverse and wicked in the bestowment of its honors. The earth's conquerors and destroyers have been eulogized in history and in song, while the nobler virtues of meekness, fortitude, and patience in humble but useful toil, have passed unapplauded. Specially meet has it been judged, that here, in the heart of this commercial metropolis, amid the bustle, the glare, and the pride of life, that we should unite in honoring the memory of one who, with talents which might have led to luxury and display, borrowed no greatness from office, or from wealth; but who, with noble magnanimity, devoted a long life to the severities of Christian scholarship. That life of study was not wasted on idle theories and speculations. Great respect, indeed, have we for purely intellectual pursuits, even when their connection with material interests is not obvious to a superficial observer: for the spirit must claim its superiority to matter. But the studies of our honored instructor and friend were so rich in practical results—results which it was his reward to behold while upon the earth, that his life distinctly marks a new epoch in Biblical Literature, not only in this country, but throughout Anglo-Protestant Christendom. It is because of this that he deserves to

be honored in all suitable methods, as one of the most distinguished men in the brief, but certainly not barren history of our country.

The incidents in the life of a student are necessarily few.—Moses Stuart was born of honest but humble parentage, in Wilton, Conn., 26th March, 1780. At sixteen years of age he entered Yale College, in the second year of the presidency of Dr. Dwight, where he sustained the character of a diligent student and excellent scholar. Graduating in 1799 with the highest honors of his class, he taught an academy in Fairfield, bestowing some attention at the same time on the study of the law. In 1802, three years after his graduation, he was chosen Tutor in Yale College, in which capacity he served for two years. While a Tutor he entered as a student of law in the office of Seth P. Staples, Esq. Mr. Staples, at the present time a practitioner of youthful vigor at the bar of our own city, bears the following testimony to the character of his distinguished pupil. “Mr. Stuart was a most thorough, diligent, and successful student in the law; and when he took his certificate for admission to the bar, I thought him as well qualified as any student I ever had.” To which honorable testimony of his instructor, it may be added, as many remember, that the book to which Mr. Stuart

often referred as his favorite study, at this time, was "Ferne on Remainders," generally regarded, I believe, as one of the most abstract and metaphysical in the whole range of legal lore. Mr. Stuart never opened an office for the prosecution of his legal profession, but one case, in which he was personally interested, is often cited in judicial decisions. Warned to do military duty, a levy was laid upon his property for failing to comply. Believing that he was exempt by a statute of limitation, he carried the case before a judicial tribunal, where it was decided against him. Regarding the principle involved—the relations of military to civil jurisdiction—as very important, and persuaded of the justice of his position, he appealed the case to the higher courts, where he was rectified and vindicated by a reversal of the first decision. In subsequent life, Mr. Stuart was always ready to testify to the great advantages he had received from legal study as a very important part of his intellectual discipline. Seriously impressed, under the preaching of Dr. Dwight, with the importance of personal religion, and experiencing a decided change in his religious sentiments, his preference was given to the Sacred Profession, and after a comparatively brief season of preparation, on the 5th of March, 1806, two years after resign-

ing his office as Tutor, he was ordained Pastor of the Centre Church, in the city of New Haven. The fervor, fidelity and success of his career as a Pastor are still matters of grateful remembrance and distinct tradition. Distinguished as is the reputation which he subsequently acquired as a scholar, there are many who think that his best efforts were in the pulpit. The congregation over which he was ordained, accustomed for a third of a century to a style of discourse, clear, cold and philosophic, which deserves to be designated as "diplomatic vagueness," were startled from indifference by the short, simple, perspicuous sentences of their new pastor, and more than all by the unaffected earnestness and sincerity with which they were delivered; as the result of which, by the blessing of God upon his labors, some two hundred individuals were added to the Church under his brief ministry of four years; among whom was the celebrated Noah Webster, then in his fiftieth year, who, thirty-five years after, on his death-bed, (Mr. Stuart being at the time on a visit to New Haven) expressed to his former pastor the liveliest gratitude for the fidelity of his early ministrations. At the end of this time—in 1810—Mr. Stuart, then thirty years of age, was appointed to the professorship of Sacred Literature in the newly

organized Theological Seminary, at Andover, Massachusetts.

As it was in connection with that Seminary that the remainder of Professor Stuart's life was spent—42 years—and its name is associated with many of the results to which I am to refer, a brief allusion to its origin may not be considered impertinent.

Phillips Academy, at Andover, one of the earliest incorporated Academies in the country, was founded in 1778, and owes its origin to a young man only 21 years of age, whose name it bears, at whose solicitations, it was liberally endowed by an affluent father and uncle. While the course of study in this Academy was remarkably high and liberal, its "*first and principal* object was declared to be the promotion of true piety and virtue." In the last testament of the Hon. John Phillips, one of its founders, provision was made for the benefit of pious young men studying for the Christian ministry, till such time as a Professor of Divinity might be supported in the Academy itself. In the year 1807, the Trustees of Phillips Academy petitioned the Legislature for an increase of their incorporated rights, in order to organize a distinct school for theological education. An independent project for establishing a Theological Seminary was then under discussion in the same county, and by a happy combination of

counsels and measures, the two were united; and in 1808, the "Theological Seminary, in Phillips Academy" at Andover, was fully organized.

An incorporated, endowed institution for theological education, on the same projection, did not exist in the world before that time. Before this, with the exception of the Theological Seminary under the charge of the Rev. Dr. Mason, of New-York, preparation for the ministry in this country, had been conducted under private tuition, and in England was a mere appendage to an ordinary University education. In England, at this very day, it is customary in the education of the Dissenting clergy, to embrace in one course, what in this country, is divided into an academical, collegiate, and theological curriculum. The "New College," the consolidated Dissenting Institution, opened in London, so late as October last, at the head of which is Dr. Harris, is organized on the plan of a mixed collegiate and theological course. Much of the wisdom displayed in the organization of the Andover Theological Seminary, as a distinct institution for theological training, is due to the Rev. Eliphalet Pearson, LL. D., to whose scholarship the country is largely indebted. The first preceptor of Phillips Academy, for twenty years, Professor of Hebrew and other Languages in Harvard University, he became the first Professor

of Sacred Literature in the newly-organized Theological Seminary. He continued in this office but a single year, when Mr. Stuart was elected as his successor. Though not one of its original founders, Professor Stuart may be said to have been associated with Andover Seminary from its organization. It was not because of extraordinary proficiency in Oriental languages that he was chosen to this office, for his knowledge of Hebrew was at this time very limited. Two years' preparation for the ministry, and five years in the diligent prosecution of his profession, had not furnished large opportunities for exact and extensive study. Choice was fixed upon him, because of the general qualities which designated him as one able and willing to furnish himself for any station ; and upon that thorough qualification he entered, with characteristic enthusiasm, immediately upon his transfer to this new office.

Rightly to estimate the nature and extent of those services, which he subsequently rendered to the world, it will be necessary to take a survey of the state of Biblical learning in this country, prior to the time when his labors were commenced.

Many of the earliest ministers of the New England colonies were men of extraordinary scholarship. They had been trained at the English universities, and that at the golden age of Biblical learning. It

would be difficult to designate in English history, any other time when such constellations of talent were shining upon the earth. Whatever was his opinion of poetry and lighter literature, Cromwell, it must be admitted, was an enthusiastic admirer and patron of solid learning. Not to mention the names of Milton, Locke, Boyle, Newton, Halley, and many others whose names stand rubric in general literature and science, the period of the Commonwealth is distinguished by the honored names of Selden, Usher, Chillingworth, Barrow, Taylor, Pocock, Cudworth, Leighton, Baxter, Castell, Lightfoot, Brian Walton, Prynne, Hooker, and Owen,— the brightest stars in Christ's golden candlestick. The catalogue of evil spirits in the first book of *Paradise Lost*, evinces what acquisitions Milton had made in Rabbinic literature. The "*Syntagmata de Diis Syris*" by his friend Selden, demonstrates that Oriental studies were not superficial. It was then that Walton compiled his *Polyglot*, Cromwell permitting the paper to be imported free: that Castell published that Herculean work, the "*Lexicon Heptaglotton*;" that Lightfoot in his retired parsonage, and Pocock in Oxford, were prosecuting their thorough researches in all the Oriental tongues. With these men the first clergymen of New England were contemporary. They had been associated together

in schools, in parishes, and colleges. They shared the enthusiasm of their studies. The sympathy of scholars was not sundered by exile. Harvard College, at its very origin, included in its course of studies, Hebrew, Chaldee, and Syriac. Dr. Lightfoot bequeathed his invaluable library of Oriental books to that College, which unfortunately were consumed by fire about a century ago. Mr. Chauncy, the second President of Harvard College, was the intimate friend of Archbishop Usher, and had served as Professor of Hebrew and Greek in the English University at Cambridge. Cotton, the first minister of Boston, was able to converse in Hebrew. The thesis of Cotton Mather, when taking his second degree, was the "Divine origin of the Hebrew points." There was an intimate connection kept up for many years between the heads of Magdalen, Trinity, and Emmanuel Colleges, and the humble pastors of the small villages around Massachusetts Bay; and at no time in our history has a greater attention been given to the study of Biblical languages than in the first fifty years after the settlement of the colony. The clergy were accustomed to read the Hebrew and Greek Scriptures to their families at morning and evening worship.

It would be idle to speculate as to the causes which led to a rapid and general decline in this

department of study. The habits of the colonists were necessarily to a great degree provincial. The attention of the learned in the Old World had assumed a new direction. Cudworth and Locke, Samuel Clarke, Shaftesbury, Hobbes, Leibnitz, and Butler had eagerly entered upon the analysis of mental laws and moral actions ; and the great questions of ethical philosophy were fairly before the world. Butler's Analogy was presented to his royal mistress, Queen Caroline, in 1736. The treatises of Jonathan Edwards on the Freedom of the Will, and Original Sin, were written between the years 1751 and 1757. Never was there a body of men who, by nature, constitution, and external circumstances, were more disposed to follow the lead of their distinguished countrymen, than the clergy of New England. Their habits inclined them to great independence of thought. They had little reverence for antiquated authority. They would have reasons for their faith. We have no occasion to be ashamed of them. It would be difficult to find men superior to many of the rural ministers of those days in metaphysical acumen. Whatever may be thought of their particular dogmas, no American can fail to honor Edwards, Hopkins, Belamy, and Emmons. But the fact to be observed is, that for two-thirds of a century, metaphysical theo-

logy had gained the entire ascendancy. The study of the original Scriptures had passed into a very general desuetude. Professor Sewall at Harvard, President Stiles of Yale College, and Professor Smith of Dartmouth, were rare exceptions to the common condition. The effects of this state of things are apparent in the writings of the most distinguished men of that period. Not only are there few references to the original languages of the Scriptures, but fanciful modes of quoting and applying the common version are not infrequent. With the exception of occasional references to Pool's Synopsis and Buxtorf on the etymology of particular words, I do not remember a single instance of what may be called Biblical criticism in the writings of Edwards. In his celebrated letter to the Trustees of Princeton College, on occasion of being elected President of that Institution, he mentions as a reason why he should decline the appointment, his ignorance of the Greek classics. So uniformly severe were the studies of this illustrious man, that it is doubtful whether his voluminous writings contain many quotations from Milton or the whole range of classical literature. It is even said of Chauncy, his contemporary and acute opponent, that he was accustomed to wish that Paradise Lost was *translated*. This exclusive attention to one study was preparing the way for serious mischief.

Such was the state of things when Prof. Stuart entered upon the Professorship of Sacred Literature at Andover. With a mind not indisposed to metaphysical discriminations (for, like Robert Hall, he had read with relish Edwards on the Will, before he was twelve years old), he early saw that the revival of Biblical learning was the great necessity of the Church; and to this one purpose he addressed himself with the utmost ardor, diligence, patience, wisdom, and success. In his earliest studies he had few facilities, and but small encouragement. Public sentiment did not look upon his department with the same favor as that of Theology or Rhetoric. That sentiment it was his to correct, enlighten, and reform. Discouraging the task would have appeared to a less earnest nature; but the conquest of difficulties to him presented a peculiar charm.

His first act was to be thoroughly accomplished in the Hebrew and Greek languages. Compared with those facilities in our possession, the best of which are the fruits of his wisdom, how few the aids at his disposal. There were the imperfect Grammars and Lexicons of Buxtorf, Parkhurst and Schleusner. The Hebrew of Parkhurst was without points. The Hebrew Lexicon of Gesenius, that Thesaurus of accurate knowledge concerning the

original language of the Old Testament and its cognate dialects, was published at Leipsic in 1810-12, just as Prof. Stuart was entering upon his own studies at Andover. Some time elapsed before that book and the Grammar by the same author were known at all in this country. And when known, they were found to be unavailable, because written in the German—a language at that time known to very few in America or England. To the acquisition of that language Mr. Stuart betook himself with all ardor. A great readiness had he in acquiring languages; and the farmer's son, who, at the age of fourteen had mastered the declensions and syntax of the Latin Grammar in less than a week, was not long in availing himself of the rich stores of philological learning in the German language. All this was not accomplished without suspicion and whisperings on the part of good men, who doubted whether good could ever come from such a liberality of study. But nothing diverted him for a moment from his religious purpose to acquire all knowledge, from all quarters, which would aid the grand endeavor of his life, to elucidate the Word of God.

Of his views concerning German scholarship; of his just, early and late discriminations as to German theology, I shall take occasion to speak in

a subsequent part of this discourse. Honor to the man who, alone, unencouraged, was the first to introduce to the scholars of Great Britain and the United States, those philological researches, by which the Lexicographers of Germany have poured such light on the Greek and Hebrew tongues.

Two years after his entrance upon his professorship, Mr. Stuart had prepared a manuscript Grammar of the Hebrew language; and the classes in the Seminary (such was the meagerness of their facilities) were expected to copy this grammar from his manuscripts. The class of 1819, the class of Byington, and Jonas King; of Profs. Henry Ripley, Haddock, and Torrey; of Presidents Wheeler, Wayland, and Worthington Smith, were the first to copy the manuscript Grammar of Prof. Stuart with points. Subsidizing the help of affluent friends, fonts of Oriental type were imported; and the necessary apparatus for publishing put at his command. But there were no compositors expert in the use of Hebrew type. *With his own hands he commenced the work*, and so began the education of those compositors,* who, now in different parts of

* As these pages are passing through the press of Mr. JOHN E. TROW, of this city, it will not be regarded as invidious if special reference is made to that individual, as one of those whom Professor Stuart first instructed in the use of Oriental characters; since the

our land, have attained to a proficiency and accuracy in the use of Greek and Oriental type, beyond competition, all of whom remember him, as well they may, with filial gratitude and delight. The Codman press, at Andover, has a world-wide reputation. In the year 1821 Mr. Stuart published, at his own expense, his Hebrew Grammar, several editions of which rapidly followed; the first Hebrew Grammar in the English language of great repute. The fourth edition of that Grammar was republished in England by Dr. Pusey, Regius Professor of Hebrew in the University of Oxford; and no small praise is it that a self-taught Professor in a Theological Seminary, in a rural district of New England, should furnish text-books in Oriental philology to the English universities, with their hereditary wealth of learned treasure and lordly provisions for literary leisure. The Hebrew Chrestomathy of Professor Stuart was reprinted in like manner at Oxford soon after its appearance. The Hebrew Grammar by Dr. Lee, of Cambridge University, England, did not appear till six years after the publication of Mr. Stuart's first edition. The

University Press, under his proprietorship, has reached a degree of elegance and accomplishment, which entitle him to a special and patriotic notice. Advertisements of his art in Oriental typography, are appended to these pages.

gratification which Professor Stuart experienced in the successful issue of his own Grammar, is well remembered by several, then in boyhood, who, at his instigation, studied the several proof-sheets as they passed from the press, to satisfy him and others that a formidable language was now brought within the reach of the youngest capacity. Of the philological merits of the Grammar I do not now speak. Subsequent editions, which were in fact new books, corrected acknowledged defects. To own mistakes when discovered, and to correct them, was the manly habit of our instructor. It is truly grand to observe, in all the writings of Prof. Stuart, from the earliest to the latest, an ingenuous disposition to admit preceding errors: there was no pertinacious clinging to an opinion because it was his own; and when clearer light was obtained, and better convictions were reached, it was with the frankness of a little child that he took the lead in directing attention to the fact himself.

The enthusiasm with which Mr. Stuart was prosecuting his philological studies was soon imparted to others; who seconded his exertions, and in connection with him have acquired an honorable fame. The Hebrew and Chaldaic Lexicography of Gesenius was transferred into English by Prof. Gibbs. What Gesenius had done in Hebrew, Pas-

sow and Wahl had accomplished in Greek; and the Greek and English Lexicon by Prof. Robinson, based on them, soon followed. Both of these volumes were commenced in Prof. Stuart's family, and prosecuted under his aid and supervision; and, together with similar works, contemporaneous or subsequent, are the fruits of that revival of philological study which began with him, whose memory we are assembled to honor. Successive editions of these several lexical works have appeared in Great Britain, and are at this hour acknowledged to be standard authorities as to the languages in which inspired truth was revealed.

Whatever could cast light upon the Holy Scriptures, or the languages in which they were contained, was to Prof. Stuart a matter of exuberant delight. Whether it was a discussion by Middleton on the Greek article, or an essay by Wytttenbach on the mode of studying language, or the archaeological researches of Jahn, or the journal of an intelligent traveller in the Egean, or Lane's book on Egypt, or the explorations of the French in the valley of the Nile,* or a Greek chorus, or a discovery of an inscription in Arabia Petrea, or exhumations in Nineveh — any thing, from whatever source, which

* Greppo's Essay on Champollion was translated in his family.

explained a difficult verse in the Bible, or illustrated an ancient custom of God's peculiar people, or led to a better comprehension of the three languages in which the name of our Lord was written upon his cross — all was hailed by this Christian student with unbounded satisfaction.

The languages of the inspired Scriptures acquired,* and the acquisition of them rendered facile by grammatical and lexical helps to others, his first endeavor was to ascertain and fix the laws of Biblical interpretation. Sometimes we have doubted whether it were well to erect the rules of hermeneutics into the designation of a *science*, so simple and obvious do these rules appear. But when we recall the far-fetched and fanciful interpretations by which those simple rules have been overlaid, not merely by rationalistic writers, but by injudicious lexicographers like Parkhurst, not excepting the Hebrew scholars of the seventeenth century — when we remember that, in addition to the rules of syntax, language has a history, and that this historico-grammatical sense or *usus loquendi* must enter into all exegesis — we are convinced

* His knowledge of Hebrew was such that he read with equal ease the Hebrew and the English Bible; and often, when confined to his bed by sickness, or walking in a retired street, he would solace his lonely hours by chanting aloud the Hebrew odes of David.

that nothing is more important than a correct statement of the rules according to which the Word of God is to be interpreted. Not to speak of the wresting of the Scriptures by transatlantic commentators who could see nothing supernatural in the New Testament; who would explain Christ's *walking upon the sea* as his wading so far as he could and then swimming; not to dwell on the stupendous conceits of Origen; unhappy mistakes had been made by the best theologians of our country, in the misuse of Scripture language, during the long period of the declension of Biblical study preceding the revival of which we now speak. Not uncommon was it for these to quote from the historical or prophetic Scriptures verses which might only be employed by way of analogy, as proofs of a metaphysical distinction. It was needful that the rules which govern Biblical interpretation should most emphatically be re-stated. After all the discriminations of Morus and Ernesti, republished by Professor Stuart, if I should undertake to condense his principles and practice concerning Biblical exegesis, aside from all technical phraseology, I should characterize it by *common sense*. Admit the distinctions as to literal and tropical language which are recognized in the ordinary conversation of ordinary men, and those modifications of lan-

guage which are derived from local customs and use, and then let Scripture interpret Scripture. Compare spiritual things with spiritual, and let the *obvious meaning* of the Sacred Writings thus compared, be received as the true.

As to the personal qualifications of an interpreter, the one, in addition to all needful kinds of learning, which in his view was essential and indispensable, was such a sympathy with the religion of the Bible itself, such a subjection of the heart and life to the spirit and precepts of the Son of God, as would give a *quick understanding* of those things which the natural man could never comprehend. Here was the first point of divergency where he began to part with the most distinguished philologists of Germany. Sympathizing with their enthusiasm as scholars, honoring them for their literary attainments, feeling and acknowledging his indebtedness to them for so many aids in acquiring the knowledge of the languages in which the Scriptures were given, he early felt that the student of the Bible must be a man of God according to the requirement of the Bible: that unless he was a spiritual man himself, he must fail in that discernment, which, to a religious nature, is like instinct and life to the body.

It has been well said, that, "although there is

only one door to the kingdom of heaven, there is many an entrance to scientific divinity. And although there are exceptional instances, on the whole we can predict what class the new-comer will join, by knowing the door through which he entered. If from the wide fields of speculation he has sauntered inside the sacred inclosure; if he is a historian who has been carried captive by the documentary demonstration; or a poet who has been arrested by the spiritual sentiment; or a philosopher who has been won over by the Christian theory, he is apt to patronize the gospel to which he has given his accession, and, like Clemens Alexandrinus, or Hugo Grotius, or Alphonse de Lamartine, he will join the school where Taste and Reason alternate with Revelation, and where ancient classics and modern sages are scarcely subordinate to the men "who spake as they were moved by the Holy Ghost." On the other hand, if, fleeing from the wrath to come, through some faithful saying he has struggled into enough of knowledge to calm his conscience and give him peace with Heaven, the oracle which assured his spirit will be to him unique in its nature and supreme in its authority; and, a debtor to the scheme to which he owes his very self, like Augustine, and Cowper, and Chalmers, he will join the school where Revelation is

absolute, and where "thus saith the Lord" makes an end of every matter."*

The two great principles which were to Prof. Stuart as guides and as laws, in all his pursuits, were these; THE WORD OF GOD THE ULTIMATE AND SUPREME AUTHORITY; and THE PERFECT FREEDOM OF THE HUMAN MIND IN THE INTERPRETATION OF THAT WORD, ACCOUNTABLE TO NONE BUT ITS AUTHOR. His very aim being to deliver theology from metaphysical bondage, his first and last inquiry was, on all theological and ethical topics, What saith *the Word of the Lord*? The exercise of reason he never scouted or abjured, but, believing that the Scriptures were inspired of God, it was with him the sign and perfection of reason to bow to their supremacy. In the nature of things, he could look with no favor upon ecclesiastical authority. Revering and loving the old scholars; honoring good men, who, organized or individual, had done service to the world, he acknowledged no man as master. He put no Confession or Catechism above the Bible; and rejected none which agreed with the Bible. The honestly-interpreted language of inspired Scripture had more weight and authority with him than any creed, or council, or assembly, or church, in the world. How free his mind was in following the

* North British Review.

Scriptures, appears from the frequent instances in which he differed from some whom he had always loved and honored.

Amicus Plato, amicus Socrates, sed magis amica veritas.

How honest was his mind appears from this, that he never strained a passage to an unnatural application. Never would he rely upon a doubtful verse, preferring the greatest liberality in abandoning a questionable text, conceding some which most are unwilling to yield, rather than subject himself to the imputation of an unfair and disingenuous perversion of inspired language. Whether the discussion related to an article of the creed, the nature of sin, the doctrine of imputation, the divinity of Christ, the eternity of future punishment, the use of wine or the fact of ancient servitude, the habit of his mind and the aim of his study, as every unprejudiced man must admit, was to give the *historico-grammatical interpretation* of the inspired volume.

A happy illustration of this rule may be found in his relation to the Unitarian controversy in this country. After the discussion had proceeded between theological professors, the admirable letters of Prof. Stuart to Dr. Channing, revealed plainly enough on what ground it was necessary to rest the whole subject; an *appeal to the simple Word of God*. He

saw in an instant, that the discussion involved, as a vital principle, a belief in the inspiration and authority of the Scriptures; and now the ample stores of his Biblical study came into use and application. Men who had stood by and shaken their heads, and doubted what would come from it, when he was delving in the philological researches of German scholarship, now hailed him with admiration, with enthusiasm, with exultation, when, as the result of his wise and severe preparation, he furnished that admirable argument, founded on the grammatical interpretation of the New Testament, which, to this day, *has never been answered*. Arguments against the evangelical creed, and in favor of what is generally designated as Unitarianism, have since appeared, of various degrees of plausibility and skill; but where is there a treatise, or an attempt at one, founded as is that of Professor Stuart, on the honest philology of the original Scriptures?

The inspiration of the Scriptures was with him a belief, which admitted no reserve, or equivocation, or hesitancy. To

That first, that last, that midst and without end,

he gave the full assent of his mind and heart. That he believed when he began his acquaintance with German literature, and he believed it,

if possible, yet more, when that acquaintance had enlarged into a full understanding of transatlantic opinions. Much has been said of late, with more or less of discrimination, as to the good or evil of acquaintance, on the part of American theologians, with the theological productions of Germany. It has been suspected that one is in danger of making shipwreck of his faith by any degree of familiarity with the language in which these opinions are contained. Surely the opinion is not tenable by a sound mind, that one set to the defence of the faith, should keep himself uninformed of the sentiments which are abroad, because they are reputed to be false. Apply this principle, and you must deny to the theological student any knowledge of the fact that the evidences of Christianity have been disputed in his own tongue, and leave him unfurnished with all weapons of defence. You must lower your liberality into an exact imitation of the Papacy, and Protestantism must have its "Index Expurgatorius," its "Libri prohibiti," and ignorance must be hailed as the defence of orthodoxy. When Biblical criticism began to revive in the middle of the eighteenth century in Germany, through various causes, chiefly the low state of piety in the Lutheran church, it took a visible tendency towards Neology. Ernesti, Michaelis, and Eichhorn, enthusiasts in classical learning, applied the same principles to the study

of the Bible, which governed them in profane criticism. The distinction between the natural and the supernatural was ignored. Hence it occurred that ideas peculiar to Christianity were made to conform, more or less, to deistical notions. Every thing which we believe to be supernatural in the terms "Holy Spirit" and "Regeneration," was softened down into the common ideas of praiseworthy qualities, and reception into a religious community. The opposition between *σαφξ* and *πνευμα* was nothing more than the contrast between reason and sensuality. Such was the origin of that error which has ripened into all the later forms of transatlantic infidelity. The life of Professor Stuart began under very different auspices. Born in a land, where not only the clearest distinctions of doctrinal theology had been established, but where Christianity itself was a living power; "born again" in the revivals of New England, experiencing and observing the power of the Gospel as a regenerating agent, a spiritual man himself, he struck at once the distinction between the natural and the supernatural. The Bible was not to be looked at and judged by one faculty. He saw the fatal deficiency of German philologists. He saw it in Rosenmüller. He felt it in Kuinoel. Early did he foresee what we now see, as the result of this early heartless criticism. He forewarned every Biblical student of the dangers which were ahead. The super-

natural inspiration, and so the superhuman authority of the Word of God, was the key-note of all he said and wrote. Whenever, in later times, he detected the least tendency, as he supposed, in men like Neander, and Tholuck, whom he loved as his own soul, to lower in any degree the orthodox views of inspiration, he pointed it out with the most emphatic reprobation. In the very last criticism from his pen,* he mourns with inexpressible sorrow, that Hengstenberg, whose previous writings on the Christology of the Old Testament he had so much admired, should have so far conformed to a prevalent national habit, as to have substituted an "ideal good man" for the person of the Messiah in some of the prophetic Psalms. Such "silver fog" had no attractions for a mind so sober and honest as his. The fair interpretation of the Bible as a book inspired, and not merely the record of an inspiration, the receptacle of a volatile essence, this was his anchor and watchword to the very last. "New times and new dangers call for new and adequate defences," said he, in the article referred to, and this may be taken as his dying testimony to his country. "Our all is at stake on the Bible. As surely as its inspiration is set aside, and our people are taught that enlightened views demand them to give it up, so surely is there an end to all evangelical

* *Bibliotheca Sacra*, Jan. 1852.

religion among the masses, for they are no philosophers in casuistry, and in the theory of religion. All that pertains to mere philology, the Germans have done more effectually, in general, than any other writers whatever. But on this point of all points, the real Christology of the Bible, it seems to me unsafe to follow them. Then let a ministry be trained up among ourselves, who are able and willing to defend to the last extremity and triumphantly, that holy citadel of Christianity, *the Scriptures given by inspiration of God.*" Wise testimony with which to close a long life of discriminating and consistent instruction !

It may be proper here to observe, that so intimate and extensive was the acquaintance of Professor Stuart with the writers of Germany, that two articles prepared by him on this subject for the first volume of the "Spirit of the Pilgrims," in 1828, were republished entire in the London Eclectic Review of the same year; the first deviation from the policy of that journal for thirty volumes, in selecting and republishing what was not original matter; and this on the ground that nowhere else was it able to obtain a better statement of German opinions.

The first Commentary published by Professor Stuart, that upon the Epistle to the Hebrews, a model work of its kind, may furnish a good illus-

tration of the service which he rendered to his profession. The only Commentaries on this Epistle in our language, of any repute, prior to Mr. Stuart's, not including the learned work of Macknight on all the Epistles, were the one by John Owen, a century and a half before, republished in this country in 1811, and the other by James Pierce in 1733, much esteemed by Professor Stuart, but never republished, and but little known to Cis-Atlantic readers. The commentary of Owen, like the other huge folios made by giants in his times, is immensely prolix and excursive. Its essays on the priesthood of Christ are noble contributions to a systematic Christology; and the illustration of the Epistle is enriched by stores of Rabbinical learning: but it abounds with such a weight of doctrinal and experimental statement, with so many digressions, each worthy to be a treatise by itself, that while every theologian has consulted, few have had the valor to master it, as a whole; while the material fact was, that objections had been started to the authenticity of the Epistle itself by the later sceptics and critics of Germany, which demanded an answer. The work of Prof. Stuart was singularly methodical, comprehensive, and complete. Thoroughly furnished and disciplined by his peculiar studies, he came forward to take up the gauntlet which had been thrown down with so much vaunting by the German critics. Ques-

tions, which it had been supposed, the celebrity of Eichhorn, Bertholdt and De Wette had decided against the canonical authority of the book, were subjected to a new and rigid investigation; and sceptical conclusions in some instances with triumph, in all with satisfaction, are reversed. The authenticity of the book vindicated by its history, a new translation follows, with a commentary on the whole text; of which the chief merit is its felicitous analysis of the apostolic argument in its connection and harmony of parts; chapters and verses which before had seemed too much as "*disjecta membra*," arranging themselves in the order and relation of a compact and organic whole.*

In 1832, appeared his Commentary on the Epistle to the Romans. The original commentary by Professor Tholuck was translated into English in 1833; and Calvin on the same Epistle, in London, in 1834; both of which translations are among the fruits of that revival of Biblical literature, of which the object of this memoir was undoubtedly the author. It would be impossible for any one to write

* The London Evangelical Magazine of 1828, unhesitatingly pronounces Professor Stuart's Commentary on the Epistle to the Hebrews, as the "most valuable philological help ever published in the English language," for the critical study of this important book of the New Testament. This and the Commentary on Romans were republished in England by Drs. J. P. Smith and Henderson.

upon the Epistle to the Romans, without passing within the suspicion of theological prejudice from some quarter. But let any one peruse the preface of Prof. Stuart to this Commentary, and we cannot see how he can fail to admire its childlike honesty, or concede that the work is accomplished with as much candor as belongs to any thing human. Plain enough, he did not begin with Van Maestic or Turretin, and then resort to the Apostolic argument for proofs of his preconceived theology. He supports no views as a polemic partisan. He maintains no hypothesis as a prejudiced disputant. He presents, with a most skilful regard to the particles of connection, the reasonings of the Apostle, according to the rules of Greek syntax. In so doing, he endeavors to disentangle the web which speculative theology has woven, and set aside all that is irrelevant. The “*loci vexatissimi*” he designates with an honest announcement. Where he is not satisfied himself, he frankly avows it, counting the humility of ignorance far better than the arrogance of conceit. At one time, he differs from the paraphrase of Dr. Taylor, and again from Calvin; and if every theologian does not find in this admirable work, all which he might desire to support the dogmas to which, from the prejudices of education, he has been attached, it will be for him to show by a better philology of the Greek construction, that the original text will bear a truer meaning.

It would be impossible in the limits of this discourse, to give a full and correct historical detail of all the writings of Professor Stuart. Not the least in permanent value are his contributions to our principal theological publications, to the amount of over two thousand pages, embracing some of the most interesting and able discussions in all Biblical literature.

There is one subject upon which, did time allow, we should be pleased to dilate, both for its intrinsic importance, and the degree of study bestowed upon it by our revered instructor—the interpretation of the *prophetical* Scriptures. Two things pertaining to the prophecies did not suit his habit of thinking; that they should be overlooked and undervalued; or that they should be perverted by private interpretation into all manner of fanciful conceits. Many parts of his work on the Apocalypse controvert the common opinions of Biblical readers. But the immense amount of learning displayed in completing what may be called the natural history of the book, may wait long for a competent critic to pronounce upon its merits. Whether we believe or disbelieve his conclusions in many passages, it is alike the propriety of candor, and the absolute necessity of the case, that this attempt to elucidate a book of acknowledged mystery, of seals, and vi-

sions, and unearthly agents, should abide not only the judgment of posterity, but, as we are convinced, the disclosures of future centuries.

We are not so presumptuous as to enter upon a critical examination of the several productions of Prof. Stuart. Admit that many opinions, inaccuracies if you will, are to be found in them which you are not disposed to receive. Assert, if it be your opinion, that in his chosen line of study there are his superiors. Then will we ask you candidly to survey the labors of one, through whose service you are enabled to detect what is inaccurate, and improve upon what is defective. Then will we ask you especially to observe that we are speaking of one who never harbored the thought of personal infallibility; who was always improving upon himself; whose very characteristic was that noble magnanimity which consists not in never slipping, but always rising again, and advancing upon his own ideas of excellence; therefore, let no mistake or defect discerned by the nicest criticism render you blind to what is essentially good and great. In particular qualities he may have many equals and superiors; but in that rare combination of many excellencies which fitted him for his sphere and his times he was unrivalled. Not to admit these obligations would be to imitate the requital which

stings the bosom by which the warmth of life was imparted.

But it was in his personal intercourse with his students, and especially in the lecture room, that the influence of Prof. Stuart was the most remarkable. Place some men, of great learning and accomplishments, before a class, and their presence is weak and their speech contemptible. They accomplish far more with the pen than the voice. The reverse of this was true with our instructor. Punctual at the appointed hour, a brief and impressive prayer for divine direction commenced the exercise, and so rapid were the electric sparks which, in the form of questions, remarks and suggestions, flew off on the right hand and left, that the most sluggish nature was roused, the utmost enthusiasm excited, and when the hour was passed, a whole class hurried to the prosecution of their studies, as if they had just discovered what treasures of knowledge were opening before them, and that life was too short to waste a moment in their acquisition. Whether we can analyze the secret of it or not, he must have possessed an extraordinary power over the minds of his pupils, when the mention of his name, or a glimpse of his person, never failed to awaken a kindly emotion; when the repetition of his Latin maxims, or the imitation of a

gesture peculiar to himself, excites a grateful smile, as recalling something particularly pleasant. The personal habits of small men are worthy of no notice. The secret of all this was in the honest and hearty sympathy he felt in all that was generous and good.*

* From a note received from Rev. Mr. Byington, now superintending, in this city, the printing of the Choctaw translation of the Old Testament, I quote the following extract:—"Mr. Stuart gave great attention to our class, as it was the first that studied Hebrew under him with the points. He had great power to rouse up our minds and draw our hearts to him. I need not say how much, as a missionary, I have been benefited by his instructions during all my life among the Indians. His works have a peculiar power to make the reader feel that *he also is present*. His urging us to read some Hebrew every day has had a kind of legal force with me for many years. In my log cabin in the woods, often have I dreamed of being back at Andover, till in my dream I have wept.

"Last summer I visited Andover. I went first to the very room I once occupied; where I had prayed with Fisk and Parsons, Spaulding and Winslow, Thurston, Temple, Goodell, and Bird. My heart was full enough.

"I called on Prof. Stuart, and was directed to his study. I had not seen him since February, 1820. I was afraid he would not know me. I met him and called him by name. He approached me with open hand, looked for a moment, and said, 'Ah, yes! I know you by your eye.' Glad was I to be known on earth by such a man. So many dear friends I had met who knew me not, that the prospect of meeting others began to be painful. I inquired of him about his studies. He very pleasantly remarked, 'I feel as though I was

As to the personal character of Prof. Stuart, it was read and known of all men. Whatever faults he had, never did he subject one to the necessity of ferreting them out. Frank, confiding and impulsive, he abhorred dissimulation. Never could he afford the time, nor subject himself to the trouble of accomplishing an end by circumvention, so long as he believed that a straight line—that beautiful symbol of righteousness—was in morals, as in mathematics, the shortest between two points. He would rather have been accused of imprudence than suspected of trickery. Familiar with his person and domestic habits from my infancy, it is something for me to say that he was always the favorite of the young. Ardent in temperament, transparent in character, simple in manners, there were a thousand points where his manly sympathies touched the affinities of boyhood. The necessities of a nervous temperament obliging him to be

now about prepared for my labors.' Deep was the interest he expressed in all his old students. * * * * *

"I met him once more, when he was taking his morning walk. His greeting was specially kind. And there I parted with the man whose influence over me had been the most marked and decisive all my life. And there, in my memory, with his staff in his hand, and his kind looks on a Choctaw missionary, he lives, and will live in my memory till I go where I hope to meet him in the presence of our Saviour in heaven."

methodical in physical exercise, his ardor in working his garden, plying an axe and saw, or accomplishing his daily walk, had a charm for the people of simple habits among whom he lived; revealing to them that he was ambitious of nothing beyond sound health of body and mind, for the better prosecution of his professional pursuits. Never overstepping the proprieties of his profession, he was not suspected of any thing bordering on the artificial and sanctimonious. Leaning over a fence, when taking his accustomed walk, he had something to say to a laborer which would make him his admiring friend for life. The correspondent and friend of distinguished men across the sea, who will hear of his decease with great grief, no mourners at his funeral were more deeply moved than the farmers and mechanics whom he had accosted with kind greetings every day for forty years. Addicted to the life of a student, study was his delight. Adopting a few hours for severe and uninterrupted study, rarely exceeding three and a half—and these in the early part of the day—(his varied and immense reading in other hours would have been called study by others)—he never worked with a jaded, strained and wearied mind; consequently, hardship was never associated with his pursuits, but delight always. How often did he refer—the reference

may be met several times in his writings, and often was it made in conversation—to the marked difference between Dr. Johnson and Passow, Lexicographers, one of English and the other of Greek, as to the feelings with which they pursued their work. The former has defined a Lexicographer as “*a harmless drudge* ;” showing that Johnson, while he revelled in book-reading, was disgusted with the toils of a philologist in book-making. But Passow describes his own work after this manner: “It is common for the writers of dictionaries to complain of their tedious, protracted, hateful toil, in order, as it would seem, to set off their pre-eminent regard for the public, in submitting to be drudges so long for their profit. I have no such story to tell. On the contrary, I have labored more than twenty years on this work, and instead of being stretched on the rack all this time, I have been only swimming in an ocean of pleasure.” “*Nobly said!*” was the hearty language of approbation with which Prof. Stuart always quoted the Greek Philologist, as expressive of the pleasure he had himself derived from intellectual labors. That pleasure was never exhausted. No pursuit, no position in the world could have tempted him from those studies which were the object and the reward of his life. Because, in a recent crisis of

the country, he was constrained by his views of duty, self-moved and spontaneous as I know the act to have been, to suggest some biblical and philological facts which had a direct bearing on political questions then agitating the nation, it has been whispered in some quarters that he was ambitious of entering upon political life. Never was there a surmise more unfounded. To those who knew him best, there is in it something ludicrous and absurd. There was not an office in the world which, in his view, had greater charms, or higher honors, than that of an interpreter of the Word of God. In a letter received from him not long before his death, he says, "I am meditating fresh labors. I think of a volume on Jonah, Habakkuk, and Nahum; and am balancing between this and the Epistle to the Galatians. Often do I weep in secret places over this prospect,"—referring to new forms of scepticism—"and ardently long to do something more in defence of *authoritative inspiration*, our only charter and compass." Two days before he died he finished the revision of his Commentary on the book of Proverbs, just now about to be issued from the press, and to which a melancholy interest will always attach as the latest production of his pen.

The Commentaries of Prof. Stuart not being

adapted for popular use, but designed for professional students, their sale was never very lucrative to him. In their disposition, the noble enthusiasm of the scholar was always uppermost, often, as he has been told by others, to his pecuniary loss. With a morbid sensibility did he shun, as a thing to be loathed, the imputation of making a book for the sake of money. If the choice had been for him to make between a scholarly book, which would do honor to his profession and his country, with no gain but even a loss of money to him, and a common-place volume, designed for popularity, with immense sales and immense profits, he could not have hesitated for a moment. A love for his profession, and a religious ambition to elevate and honor it, compelled him to turn from proposals, frequently addressed to him, to prepare a series of more popular publications, and the high-toned purpose which forbade his concession to a more lucrative employment was not without some fears, shadows and anxieties as to future support, which only rendered his persistence the more manly and heroic.*

* That I speak not unadvisedly on this subject will appear from the following extract of a letter, addressed to Prof. Stuart by one of the largest publishing houses in the country. It has reference to negotiations for the publication of his work on Proverbs.

These anxieties, creating more or less of despondency, were never known beyond the confidence of private friendship. The public never suspected that his latest labors were projected and prosecuted with a secret hurt in his heart. Less we cannot utter than this decided testimony, that it would have been more for the honor of our Alma Mater to have retained this distinguished Professor in the full emoluments of that office upon which his name had shed such renown, to the very end of his days, rather than, by accepting the resignation which his own nice and delicate sense of honor had volunteered, in view of declining health, to have entailed the possibility of wounding in the evening of his life the man to whom so much of her fame was owing.* Those liberal-minded merchants, Bartlett and Brown, could never have cherished any thing but generosity for one whose success and honor were a reward and honor to themselves.

“We had supposed that the work referred to was a *popular* commentary. With a work of this kind, from your pen, and on such a subject, we could ‘take the country.’ But, creditable to us as it certainly would be, we are really afraid to commit ourselves for the publication of the more learned and critical work now proposed.”

* The writer is aware of the explanation given of this measure; that the endowments of the Seminary yielded but a certain amount of income, and that this amount was necessary to remunerate the

But here is a disparity — the inadequate rewards of literary talent and attainment — which, for its explanation, demands all our philosophy and all our religion. A man with no thirst for knowledge, and no taste for letters, rises to affluence, though unable to read the inscription emblazoned on the panels of his equipage; while another, devoting a whole life to studies which advance learning and religion, and reflect honor on the land of his nativity, poorly compensated at the best, must bear up, at last, with the despondent fear, that an unrequited toil may terminate in an old age of dependence. The essay

actual services of instructors, with no surplus for the support of others, beyond the meagre sum which was allowed the two oldest Professors on their retirement, after having been connected with the Institution for nearly half a century. The General Assembly of the Presbyterian Church generously insisted that Dr. Miller, on resigning his connection with Princeton Theological Seminary, should continue to receive the full amount of his former salary for life. And we cannot but think had the fact been known to the churches of Massachusetts that Prof. Stuart, when a year's illness, by which he had been deprived of the power to study and instruct, led him to tender the resignation of his office, was at once reduced from the ordinary stipend which habits had made essential to his comfort, to a small fraction of the amount, they would have spontaneously furnished the Seminary with the means of a more just, not to say liberal procedure, and so have saved one of the most distinguished scholars of our land from a state of mental depression, which, for two years, was as the valley of the shadow of death.

of Epictetus explains the mystery in part: all these things are commodities in the market of life, and it is by exchanges and barter that one is procured at the loss of another; and the attainments and rewards of Christian scholarship are cheaply bought at any price, even if the Word of God did not decide the balance by the promise of future reversals and promotion. "*Their works do follow them.*" The Dervise in the Arabian tale was right when he abandoned to his comrade the camels with their load of jewels and gold, while he retained the casket of that mysterious juice which enabled him to behold, at one glance, all the hidden riches of the universe.* No external advantage is to be compared with that purification of the intellectual eye, which enables us to contemplate the infinite wealth of the spiritual world.

That which gave liveliness and warmth to the character of Prof. Stuart was his undissembled piety. It was no secular ambition which impelled him. No one could have suspected such a motive. Whether as a pastor, or a student, the promotion of pure religion, the extension of the Redeemer's kingdom, was the ascendant purpose and delight of his life. There was one occasion, where his deportment was so remarkable that it never failed to leave a

* Macaulay.

deep impression on every spectator—*the table of our Lord*. So thoroughly had his mind become imbued, by long study, with all the symbolic promises and didactic expositions of that great event which the Eucharist was designed to commemorate; and so thoroughly pervaded was his heart with the gratitude and love which the scene inspired, that emotion was often denied an utterance, and the deep pathos of his prayers comes back to the memory of many, as they stirred our hearts in former years. The religion of “a broken heart” pervaded his theological science. The atonement by the Divine Redeemer was not a cold speculation, but the life of his life, and the anticipated joy of his eternity; and the fervent and indescribable manner with which he was wont to ascribe “BLESSING AND HONOR AND GLORY AND DOMINION UNTO THE LAMB,” revealed the delight which now he feels, amid the choirs of the blessed, harping with their harps, and casting their crowns before the throne, in the adorations and rejoicings of heaven.

Although he had reached the limit of three-score years and ten, many circumstances combined to create the hope that Prof. Stuart would prosecute his studies for several years to come. A slight accident, as we say, decided the case otherwise. Taking his daily walk the sled of a boy occasioned him

a fall in the street, by which the bone of the wrist was fractured. The pain and confinement which followed rendered him unable to withstand a severe cold by which he was subsequently seized, and which, passing into a typhoid fever of several days, terminated his earthly life. At times during his illness, his mind displayed its usual vigor, and he conversed on subjects of public interest with that vivacity which was common to him. No apprehensions of immediate danger were felt by his family until the day on which he died.

When his physician expressed to him at one time the hope that his sickness was not unto death, he replied, "Unto the glory of God—*but* unto death." With perfect serenity he conversed of the prospect before him; and expressing no wish to continue longer, save for the sake of his family and the execution of a "three years' work," in his favorite study, which he had already projected, his strong desire was to go so soon as God should see fit to grant him release.

Twenty-three years before—the association may be pardoned to filial remembrance—a Christian mother, in the neighborhood, was waiting the near approach of death. It was a night of uncommon severity: an unprecedented storm was raging without, but all was serenity within. Mr. Stuart, whom

neither cold nor tempest could deter from the offices of friendship, was there, to give the last consolations of religion to the dying and the bereaved. With the return of winter, the storm has come again, and it is howling over the house-tops as before. He who was the consoler before, is the sufferer now. *Sufferer* is not the word — for God had spared him pain, and in the exhaustion of death was mingled peace in believing. Knowing that the hour so often anticipated had come, he said that he *was ready* — that his confidence in the gospel had lifted his soul above all doubts, and at midnight, on the first Sabbath of the year, he quietly fell asleep.

Our venerated instructor and generous friend is gone. We cannot stifle our regret, when we think of his familiar form as buried beneath the snows of winter; but this is our joy that on earth he has accomplished a noble work, and the rewards thereof he will ever enjoy in heaven. His real life is not and cannot be lost. That which, amid many discouragements, he had undertaken forty-two years before, he was permitted to see successfully accomplished. He had rejoiced over the revival and extension of biblical studies. The idea of what was befitting a theological education had been essentially modified. He had trained up a corps of ministers, who, not deficient in other matters, are dis-

tinguished for an exegetical knowledge of the inspired Scriptures. He has left behind him many Elishas, in whose zeal and success in biblical learning he felt the deepest interest. Placed in personal contact with some fifteen hundred students, since then, the presidents and professors of seminaries and colleges, pastors of churches, missionaries of the gospel, secretaries of philanthropic societies, editors of literary and religious publications, his influence has been and will be felt in every quarter of the globe. There is one aspect of that influence which possesses a peculiar interest. The zeal which animated him in the study of the original Scriptures, and the rules which guided him in their interpretation, were repeated by his many pupils, who, going from under his immediate instruction, were set to the foundation-work of modern missions, the translation of the Word of God into so many languages and dialects of the earth. Judson in Burmese, Gordon Hall and Newell in Mahratta, Winslow and Spaulding in Tamul, Thurston and Bingham in Hawaiian, Goodell in Armeno-Turkish, Temple and King in modern Greek, Byington, Kingsbury and Wright in Choctaw, Worcester in Cherokee, Dwight and Riggs in modern Armenian, Bridgman in Chinese, Schauffler in Hebrew-Spanish, Jones in Siamese, Perkins in modern Syriac, Hall in Ojibway,

Grout in Zulu, Bryant in Grebo, Walker in Mpongwe; there was not one of these who did not remember and honor their instructor as their chief qualification for success when they prosecuted the difficult and invaluable service of rendering the Scriptures into the languages of the heathen.* Something bordering upon the romantic is there, that while he, in solitary toil, was gathering from all the dialects of the East whatever could elucidate the inspired Scriptures, his reward was to come when men trained by his wisdom, and inspired with his enthusiasm, carried his name and influence back to the Acropolis at Athens, to the isles of the Ægean, the valley of the Nile, to Jerusalem and Damascus, the Tigris and Euphrates, to Ararat and Mesopotamia, and to the remoter lands beyond the Ganges. When the fame which is founded on pride, wealth and ambition has faded away into nothingness, the righteous shall be held in everlasting remembrance, and the fruits of their labor shall be reproduced in interminable results. There is nothing in our nature or religion which inclines us to what, for

* This, by no means, comprises all the pupils of Prof. Stuart who have devoted their lives to missionary labor — about one hundred in number. I have mentioned only such as rose readily to my memory, without consulting a catalogue.

want of a better name, is so well understood in our language by "Boswellism." But we trust that we shall never be unwilling to discover and honor true excellence; that no accidental defect or association may render us blind to intrinsic and essential goodness; and that we may always be prompt to recognize those lights which God has kindled on the earth, to assist our race in knowledge, virtue, and religion.

When Philip Melancthon, that rare model of a scholar, was near his end, he mentioned several things on account of which, he felt that it would be a pleasure for him to die. The one was, that he should escape the odium theologicum; the next, that he should be refined and perfected from all sin; and that in the presence of God and the Lamb, he should find a solution of those manifold mysteries of the divine existence, about which his mind had so long and eagerly been employed. If we should add to these the anticipation of meeting the good of all times, in pure and perpetual fellowship, nothing, we believe, could better express those sources of joy, which made once the prospect, and now the fruition of heaven, so delightful to the friend, who, in more than one point, bore resemblance to the accomplished Reformer. Nothing save sin itself, did he so heartily detest as the prejudice, which, incapable

of discerning real worth, because of unimportant denominational or philosophical distinctions, repelled and debarred the honest and Christian believer from heavenly catholicity. The gradations of celestial joy, we admit, are not measured so much by intellectual attainments as moral affinities. But is there no difference in that world of light, between a child of ignorance, though sanctified in affection, and a man whose mind is vigorous through discipline, expanded and alert by divine knowledge? What joy must dilate the ransomed souls of Milton, Howe and Edwards, as they comprehend in its unity and harmony

“——— that great eternal scheme,
Involving all.”

which was the theme of their life-long study. Conjecture has given place to certainty: doubt to infallible conviction: and mystery to the brightness of the sun. It is a sublime joy we feel, when we follow the spirit of our venerated instructor to such an entire and cloudless satisfaction: and think of his admission into the society of the first-born, whose names were his admiration, and works his study while here on earth. No pagan dream ever yet conceived such a divine symposium, as that which the Holy Ghost has promised to the good, at the marriage supper

of the Lamb. Better to converse there with the old scholars, seeing eye to eye, than to attempt to understand them through the imperfect medium of human language. Better to join the royal Psalmist in the melodies of the upper temple than with dim and wearied eye to study out the import of those lyrics which he was inspired to write as the "march melodies" of the church on earth. Better to stand with Isaiah and Ezekiel, with Daniel and with John on the sea of glass amid the sublime adorations before the throne, than to labor on through wearisome days and nights to comprehend something which the Holy Ghost intended in those visions which shed unearthly splendor on the exiled prophets by the river Chebar and the isle of Patmos. Better, far better, to join with Paul, in the full admiration and joy of satisfied intelligence, seeing as we are seen, knowing as we are known, "Oh, the depths, the depths of the wisdom and the love of God," than to decipher out the alphabet and the syllables of religion amid the imperfections and mistakes of those who see in part, and know only in part. To that society of the just made perfect, death has of late been opening the door of admission for many associated with theological science; Chalmers in Scotland, Vinet in Switzerland, Neander in Germany, John Pye Smith in England, Alex-

ander and Stuart in America. By many precious spirits has the earth been impoverished, and heaven enriched. The stars are shining thicker and thicker in the firmament above. An easy transition will it be for us, as we gain and exceed the meridian of life, to pass away; for the majority of those we honor and love have preceded us, and the attractions of heaven are stronger and more numerous than those of the earth. Borrowing aid from the example of others, and most of all from the Spirit of God, may it be ours, be our stations obscure or honored, to bless the world according to that method prescribed by our divine Lord,—“who would be great, let him serve;” that when we die, to some we may still speak in lives and labors of Christian usefulness.

PROF. BELA B. EDWARDS, D.D.

JUST as the preceding pages were going to press, the afflictive intelligence was received of the decease of this distinguished scholar, long the associate, and recently the successor, of Prof. Stuart, in the Professorship of Sacred Literature at Andover. So soon are Friendship, Learning, and Religion called to deplore a second and irreparable loss.

Prof. Edwards was born at Southampton, Mass.; graduated at Amherst College in 1824, and at the Theological Seminary at Andover in 1830. Officially connected with the American Education Society, he conducted, with great ability, the Quarterly Register, one of the most useful periodicals of the country. In 1833, he established the American Quarterly Observer, a publication which reflects, in every number, his ripe scholarship, ample charity, Christian patriotism and philanthropy. After two years, the Observer was united with the Biblical Repository, then under the editorship of Prof. Robinson; and the joint publication was conducted by Mr. Edwards until after his election as Professor of Hebrew in the Andover Seminary. In the year 1844, Prof. Edwards and others issued the first number of the Bibliotheca Sacra; and to this invaluable publication did he contribute his learning and labor to the end of his life.

As a scholar, Prof. Edwards was distinguished by indefatigable diligence, accuracy and thoroughness. He had not a particle of pretence about him. He was not one of those whom Lord Bacon reproves for "*seeming* wise." All was solid and substantial. The vastness of his learning was equalled only by his singular modesty. His classmate in the Theological Seminary, the writer can testify to the wisdom of his early plans for a truly liberal and thorough culture. He laid a deep and strong foundation, and every day of his subsequent life added to his intellectual affluence. Beautiful was the enthusiasm of his scholarship, and quick his sympathies with all which related to the cause of letters and religion. The intensity of his devotion to the great pursuit of his life always made him calm and sober; and so thoroughly was he imbued with a religious spirit, that, although he was cut down in the midst of his days, with large and cherished literary hopes unaccomplished, we have no doubt that he fell asleep with the same tranquillity which characterized his manners when living. Long will it be before Christian Learning can point her disciples to a nobler model of diligence, zeal, charity, purity, simplicity and godly sincerity, than is displayed in the truly useful life, and well-balanced character, of BELA BATES EDWARDS.

Though the up-rooting of these our "trees of righteousness" by the violence of death, is like those which Æneas described in Thrace as followed by blood, we will not despair as did the son of Anchises over an unfavorable omen: believing as we do that every drop of anguish extorted by the death of men, whom our country knows not how to spare, will prove the seed of a future growth, the impulse to a nobler emulation and the promise of an endless reproduction.

Greek and Oriental Type.

G R E E K .

P I C A .

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος. Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐ-

S M A L L P I C A .

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος. Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ γέγονεν. Ἐν αὐτῷ ζωὴ

L O N G P R I M E R , N O . I .

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος. Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ γέγον-

L O N G P R I M E R , N O . I I .

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GREEK—Continued.

BOURGEOIS.

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος. Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ γέγονεν. Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν

BREVIER.

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος. Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ γέγονεν. Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· καὶ τὸ φῶς ἐν τῇ σκο-



PORSONIAN GREEK.

SMALL PICA.

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος. Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ γέγονεν.

LONG PRIMER.

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος. Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ γέγονεν. Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ

BOURGEOIS.

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος. Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ γέγονεν. Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν

BREVIER.

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος. Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ γέγονεν. Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.

HEBREW.

GREAT PRIMER.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ :
וְהָאָרֶץ תֵּהְיֶה תֵהוֹ וְבָהוּ וְהַשֶּׁשׁ עָלְפָנֵי תְהוֹם וְרוּחַ
אֱלֹהִים מְרַחֶפֶת עָלְפָנֵי תְהוֹם : וַיֹּאמֶר אֱלֹהִים יְהִי

ENGLISH.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ : וְהָאָרֶץ
תֵּהְיֶה תֵהוֹ וְבָהוּ וְהַשֶּׁשׁ עָלְפָנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת
עָלְפָנֵי תְהוֹם : וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי-אוֹר : וַיִּבְרָא אֱלֹהִים

PICA.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ : וְהָאָרֶץ תֵּהְיֶה
תֵהוֹ וְבָהוּ וְהַשֶּׁשׁ עָלְפָנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עָלְפָנֵי
תְהוֹם : וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי-אוֹר : וַיִּבְרָא אֱלֹהִים אֶת-

SMALL PICA.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ : וְהָאָרֶץ תֵּהְיֶה וְבָהוּ
וְהַשֶּׁשׁ עָלְפָנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עָלְפָנֵי תְהוֹם : וַיֹּאמֶר אֱלֹהִים
יְהִי אוֹר וַיְהִי-אוֹר : וַיִּבְרָא אֱלֹהִים אֶת-הָאוֹר כִּי-טוֹב כִּי-בָרָא אֱלֹהִים בֵּין

BOURGEOIS.

(WITHOUT POINTS.)

בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ :
וְהָאָרֶץ הִיְתָה תֵהוֹ וְבָהוּ וְהַשֶּׁשׁ עָלְפָנֵי תְהוֹם וְרוּחַ
אֱלֹהִים מְרַחֶפֶת עָלְפָנֵי תְהוֹם : וַיֹּאמֶר אֱלֹהִים יְהִי

MINION.

(WITHOUT POINTS.)

בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ : וְהָאָרֶץ הִיְתָה תֵהוֹ וְבָהוּ וְהַשֶּׁשׁ
עָלְפָנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עָלְפָנֵי תְהוֹם : וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי-אוֹר : וַיִּבְרָא אֱלֹהִים
אֶת-הָאוֹר כִּי-טוֹב כִּי-בָרָא אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ : וַיִּקְרָא אֱלֹהִים לְאֵיךְ יוֹם וְלַחֹשֶׁךְ





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