

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 27th 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 BROTHER:—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 Accetes 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

Cephas, 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 unappreciated. 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, Bellamy, 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 host 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 F. THORP, 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 Wyttenbach on the mode of studying language, or the archaeological researches of Jahn, or the journal of an intelligent traveller in the Eggean, 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 metaphorical 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-



