

THE

SPIRIT OF THE PILGRIMS.

VOL. II.

MAY, 1829.

NO. 5.

COMMUNICATIONS.

INSPIRATION OF THE SCRIPTURES. NO. VII.

Application of the Doctrine to different parts of Scripture.—Perfection of the Bible.

THAT *all Scripture is given by inspiration of God*, is a doctrine, indescribably precious to every Christian, and in the highest degree important to the interests of the world. And it is a doctrine which must be happy or dreadful in its consequences, to all who enjoy the light of revelation.

In order to guard against hurtful mistakes relative to this doctrine, and to give the contemplation of it the most salutary influence, it is important that we should well consider *the particular manner in which it is to be applied to different parts of Scripture*. This is one of the few remaining points to which I shall invite the reader's attention.

No one can be so absurd as to suppose that the speeches of uninspired men, recorded in Scripture as historical facts, were themselves originally dictated by the Holy Spirit. The object of the sacred volume requires, that it should record the speeches of wicked men, as well as of good men; and the speeches of good men who were not inspired, as well as of those who were inspired. For example, it was important that the Evangelists, in their history of the Saviour, should relate the cavils, reproaches, and false accusations, which his enemies uttered against him. But who ever imagined that his enemies were prompted to utter these by the Holy Spirit? The Evangelists have recorded the words which Peter used in denying his Lord. But who ever imagined that he was prompted to utter those rash and sinful words by the influence of the Spirit? When we say, *the Scriptures are divinely inspired*, our meaning is, that the divine Spirit guided the *writers*. Whether those persons whose words are recorded, were inspired or not, must, in every case, be determined by the records themselves. In some instances they evidently were inspired; in other in-

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A GRAMMAR OF THE HEBREW LANGUAGE. *By Moses Stuart, Associate Professor of Sacred Literature in the Theological Institution at Andover.* Third Edition. Andover: Flagg and Gould. Codman Press. 1828. pp. 240.

A HEBREW CHRESTOMATHY, *designed as the first volume of a course of Hebrew study.* *By Moses Stuart, Associate Professor of Sacred Literature in the Theological Institution at Andover.* Andover: Flagg and Gould. 1829. pp. 244.

The Codman press at Andover has already become celebrated both in America and Europe; and should Professor Stuart, with his learned coadjutors, be spared to continue their labors, it will ere long go far to rival the most ancient and splendid of the typographical establishments of the other continent. The labors of Professor Stuart, already accomplished, entitle him to the gratitude of the American public, to a degree of which they are but just beginning to be sensible. We recollect no individual who has exerted so powerful an influence in any single department of learning, as this gentleman has, in advancing among us the science of Biblical interpretation and Hebrew Philology. Profound Biblical literature in this country may almost be said to have commenced with him; and the publication of the Hebrew Chrestomathy, with a third and much improved edition of his Grammar, will, we doubt not, cause an advancement in this branch of learning, unexampled for its rapidity and extent.

Before we proceed to a particular examination of the excellencies and defects in these works, we shall lay before our readers a sketch of the progress of sacred literature, under the auspices of Professor Stuart, at the Andover Institution. Mr. Stuart entered on the duties of his professorship in 1810. In about two years, notwithstanding his many cares—always heterogeneous and perplexing in a youthful seminary, but peculiarly great at that period—he had prepared in manuscript a Hebrew Grammar without the points, for the immediate use of his own pupils. For some time, those who possessed the energy to avail themselves of its assistance, were compelled to copy it from the author's written sheets. More than twenty copies, we believe, were taken—some by a young lady, who displayed a zeal in the pursuit of Hebrew, which would do honor to a grave professor, and who assisted the author in revising the proof-sheets when it was printed. In 1813 he published it, wholly at his own expense. No aid, we believe, was solicited: and if it had been, so little were other minds aroused to the importance of the object, that it could not, perhaps, have been obtained. At this period, our author coincided in opinion with those who advocate the study of the Hebrew without the vowel points; but the

progress of his studies soon led him to the conclusion that the vowel system is an important and almost indispensable assistance in obtaining a radical knowledge of the Hebrew language. After the publication of this grammar, he continued his researches, calling in the aid of those 'natural philologists' and biblical annotators, the Germans. In the pursuit of his German investigations, Professor Stuart was compelled to encounter not a little jealousy and suspicion on the part of many, who doubted what might be the result of his excursions to the country of heretical opinions. He, however, was not to be daunted or discouraged in the prosecution of studies, through which he labored steadily for the attainment of truth; nor was he, with such an object before him, to be driven from his advanced post of observation, by opposition even of a much fiercer nature than any he was obliged in reality to encounter. He persevered in his researches, until the publication of his letters to Dr. Channing, in 1819, a work to which no answer has yet been attempted save in the form of a hasty periodical review, completely put to flight the phantoms which had haunted the imaginations of his friends.

With the publication of the enormous volume of Gesenius, containing more than nine hundred pages, in 1817, commenced an important epoch in the science of Hebrew Grammar. With this noble assistance before him, Professor Stuart returned, with new ardor, to the task of preparing a work for the use of his own pupils, and of the students in this country; and, in 1821, published the first edition of his larger grammar. He took the general plan of Gesenius for his model, embodying the results of his own experience with the improvements of that distinguished writer. In his preface, the author says,

"He has spared no pains to render the work as complete as was in his power. He owes it to himself, however, to say, that, as he could not remit the usual duties of his office, and has had to struggle with imperfect health, he has not been able to make it so complete, in all respects, as he hopes to do at some future day, should Providence permit. He flatters himself still, that nothing very important will be found wanting, as the substance of Gesenius' great work is incorporated in it."

In connexion with this edition of the grammar, he published, with notes, a translation of the admirable dissertations of Jahn, and others, on the best method of studying the oriental languages.

In 1823, a new edition of the grammar being called for, its author applied himself with much assiduity and labor to its improvement. He says, in his preface,

"Every important part of the grammar has undergone an investigation *de novo*, independent of any preceding grammar; and the present edition contains results in some important respects, and in a multitude of minor ones, which are drawn from no other source than the author's own experience and investigation."

This revision, with the author's changes and improvements, cost him much more time and labor than were expended on the

original composition. In 1824, Mr. Gibbs published his translation of the Manual Lexicon of Gesenius, adapted to the grammar of Professor Stuart; a task which was undertaken at his suggestion. In 1828, our author prepared a third edition of his grammar, compressed within much narrower limits than either of the former.

"In order to execute this," says his preface, "nearly the whole of it has been written entirely over, and some of it three, four, and a small part even seven or eight times over. It would be of no use to state the reasons for such a labor, any farther than to say that want of due arrangement, or of explicitness, or of completeness in representation, whenever I discovered it, was deemed a sufficient reason for repeating my labor, until I became better satisfied. But, after all, I have not accomplished all I could desire. The ideal of a more complete grammar seems to be before my mind; but years of labor would be necessary to accomplish a plan such as I have mentally sketched out."

To the imperfections of the grammar, as it now stands, Professor Stuart appears more sensible than we think the public will be. We only wish him leisure and health to give substantial reality to that ideal of excellence which is still before his mind.

Simultaneously with the grammar, an abridgement of the Hebrew Lexicon was published by Professor Gibbs. This was followed, in the first month of the present year, by the publication of the Hebrew Chrestomathy.

Most of the volumes here noticed, have been issued from the Codman press. This name is given to the press, which in reality belongs to the printers, on account of a donation by Rev. Dr. Codman, of Dorchester, in May, 1821, of one thousand dollars, for the purpose of procuring a Hebrew font, or full set of new and elegant Hebrew types. Since that period, the Institution has procured fonts of the cognate dialects; and an importation has been lately received of the Coptic, Armenian, Rabbinic, Ethiopic, and Samaritan, which, with the former stock, make fonts of type for eleven oriental languages and dialects.

The term Chrestomathy is a new one in the English language, but one well adapted to express the signification for which Professor Stuart has used it. It is derived from the Greek, *χρησθημαθη*, simple or easy instruction. We believe the first Chrestomathy of any language, on the general plan which our author has adopted, was published, in 1784, at Leipsic, for the aid of students in Arabic, by William Frederic Hetzel, der Weltweisheits Doctor, and Professor in the University at Halle. Most languages now have their Chrestomathies; and it seems to us surprising, considering their great and obvious utility, that the Hebrew should have remained so long destitute of what will henceforward be deemed indispensable to its easy acquisition. Professor Stuart calls his Chrestomathy an experiment; "not claiming to have accomplished all which may be desirable, but aiming at least to break the way in which others may follow,

and do for the Hebrew that which has in some cases been so admirably accomplished for other ancient, and for the modern languages." This description agrees better with the unassuming character of the author, than with the real, intrinsic merits of the work.—The following statements and remarks in the preface, deserve to be particularly considered by the public :

"The expense of publishing books of criticism on the Hebrew language," says the Professor in the course of it, "is a thing that is yet but very imperfectly understood in our country. That the public may be enabled to make some proper estimate of it, and so to judge, on good grounds, whether the price of books like the present is put too high, it is proper to state, that the labor of correcting a printed sheet of Hebrew with the accents, is at least *twenty-five times as much* as that of correcting English, printed with a type of the like size ; and that the labor of the printer, in setting up and correcting such a sheet, is at least *six times as much* as that of executing a sheet in English. Then the labor of the original writing or composition, when so many Hebrew words are to be written as occur in the notes to this volume, is at least *four times as much* as that of composing a like quantity in mere English. Besides all this, no sheet is contained in the present volume, which has not, in the printing, gone through at least *five several corrections, or revisals*, besides the corrections of the printers. Let those who know how to estimate the severity of such labor judge, in view of these facts, whether the present book, and others of a similar character, can reasonably be asked for at a lower price than that at which they are actually sold."

The volume before us consists of extracts from the Hebrew Scriptures, with notes appended, to obviate the grammatical and exegetical difficulties, which lie so thick in the path of the learner. The selections of the author are well calculated, by their simplicity of construction, beauty of style and sentiment, and deep interest of subject, to beguile the tedium of the learner, while they lead him insensibly to a knowledge of the language. But the nature and purpose of the work will be best made known by another extract from the preface.

"My plan has been to take that which might serve to aid and instruct the beginner ; which is easy and yet instructing ; and in following this plan, I have of course omitted most of the awfully sublime parts of the Old Testament, nearly all of which are replete with exegetical and grammatical difficulties. I have extended the selection so far as may serve the purposes of an introduction to the regular exegetical study of the Hebrew. My views of the importance of accurate grammatical analysis, are sufficiently explained in the notes appended to this volume. In estimating the present work, I must beg the reader to remember, that my principal design is to aid the student in the grammatical study of the Hebrew. All else besides this is added for the sake of smoothing the way, and making it more attractive. No student of any understanding can long content himself with the mere study of words, forms, and syntactical constructions ; he must understand, in some good degree, the meaning of what he reads, in order to take any pleasure in it. Recognizing this principle of our nature, I have all along, from the very outset, added such brief exegetical remarks as may assist the beginner, and make his progress more agreeable to him. As the notes advance, they become, as is proper, more exegetical and less grammatical."

The notes in this volume are generally excellent. They are plain, yet profound ; and learned, without the parade of learning. The author tells us his opinion with a simplicity and conciseness truly refreshing to the mind which is burthened with the tedious

accumulations of Rosenmueller, and wearied, near to fainting, with the omnifarious speculations of some of the German annotators. It is a truth, on which he might have enlarged with much feeling, that "some of the investigations made at the close of various pieces in this selection have cost time and effort, which critical students, and probably such only, will know well how to estimate." He has sometimes given us, in a single paragraph, the fruit of hours, and perhaps days of wearisome study. "Many talk of the truth," says the venerable Hooker, "who never sounded the depths from whence it springeth." The most important principles in all science, when once discovered and unfolded, are the simplest in their mien; but they lie the deepest in the fountains of knowledge. In Biblical science, the plain truth is often so deeply concealed, under the glosses of schoolmen, the vagaries of infidel commentators, and the expositions of unwise but headstrong defenders of the faith, that it requires an iron diligence to clear a path through the accumulated rubbish.

The prevailing deficiency in these notes is, that, through a fear of tiring, by diffuseness, our author has incurred "the imputation of having written too briefly." The grammatical explanations seem to us too scanty in the annotations on the Psalms. In general, the notes may be sufficiently copious for theological students at the commencement of their course; but our author should have remembered, that his book will be read not merely by beginners; and that a greater freedom of annotation, while it would not have injured the work, as to its main purpose, nor diminished its interest to the minds of his own pupils, would have made it more interesting and useful to clergymen and practised theologians. We hope that in the future volumes, which he has encouraged us in his preface to expect, he will bear this in mind; and, while he is preparing materials for the instruction of those who enjoy his personal teachings, and those who are elsewhere commencing, under similar advantages, their studies preparatory to the ministry, he will have an eye also on the wants of those who have already entered the field of labor.

Our limits forbid us to go into so particular an examination of his exegetical remarks as we could wish. He has briefly refuted most of the objections urged by sceptics against the Mosaic account of the creation. The notes upon the six days of creation, upon the deluge, and upon the position of the garden of Eden, may also be mentioned as peculiarly excellent. On page 83, may be found a curious and interesting explanation of the Turkish phrase, 'Sublime Porte,' in much better accordance with oriental customs than the explanations commonly given. Professor Stuart is of opinion that the diversity of languages ought not to be traced back to their confusion at Babel. We

cannot yet see why the hypothesis, which traces that diversity to this event, is not perfectly satisfactory. The fact that it is the only one which agrees properly with the narration of the Scriptures, taken in its literal and plain meaning, is a circumstance which should go far, according to our author's principles of interpretation, to make us receive it as the truth.

Our author's comment on the history of Eve's temptation and fall, does not afford us the same pleasure which we have received from the perusal of most of his notes. He supposes the whole account of the Serpent and its conversation with Eve to be merely figurative of the suggestions of Satan, addressed, not to her senses from any visible shape, but presented by the invisible and spiritual tempter to her imagination. The conversation, therefore, was carried on solely in her own thoughts. The serpent, being the known emblem of sagacity in the east, was for that reason selected as an emblem of the insinuating artifices of the evil spirit. When asked, how this explanation can be consistent with the address of Jehovah to the serpent, and with the curses pronounced upon it in the presence of our first parents, he answers, that this is only a necessary method of keeping up the figurative style to the end of the story! We have neither time nor room to present all our objections to such an interpretation of this interesting and simple narration. We would only ask if the learned Professor has not, in this instance, departed from his own established principles of interpretation. An important one is, always to receive the literal explanation of a passage, unless there be something in the passage itself, in the context, or in the nature of the case, to make that interpretation evidently wrong. Professor Stuart would agree with us, that this part of Genesis is to be accounted, not poetry or fiction, but historical prose. But the figurative dress, which he makes it assume, is such as is never used, except in the enthusiasm of poetry, and that too, in its highest and boldest flights. Herder, himself a poet, and a distinguished critic on ancient oriental poetry, in his letters on the study of theology, rejects, with singular energy and beauty of composition, the metaphorical explanation of the passage. "I read it," he says, "and read it again; no tone of song strikes upon my ear; no more than in the whole history of the Israelites, or of their fathers. Yet in the songs of Lamech, in the songs of Moses, of David, of the prophets,—the discourse at once rises with such marked, such evident distinction, that no one, who has the least feeling for song or poetry, can mistake its thrilling, its elevated tones. Who hears these tones in the beginning of the Bible? Where does the song begin, where does it end? Where does the fable begin, where does it end? Is it not all poetry, all fictitious allegory,—paradise, the tree, the serpent, sin, Adam, Eve?"

When Professor Stuart can show us another passage of historical narration, which bears indisputably the dress of poetry in its

wildest garb, then perhaps we can agree in his acceptance of the chapter before us. At present, the laws of exegesis, which he has done so much to explain and defend, are an insuperable bar to that interpretation.

The only consideration, so far as we can judge, which has prevented Professor Stuart from adopting the literal interpretation of the passage before us, is, that it attributes to Satan a miraculous power. We see, however, no greater miracle here, than we find in the account of a legion of demons entering into a herd of swine, and compelling them to rush down violently into the sea and perish in the waters; and we believe our author prefers the literal interpretation of that history, to the labored, farfetched explanation of Farmer. Who can believe that it requires a greater degree of power, for Satan to enter into the body of a Serpent and exercise an influence upon it, than for a legion of his emissaries to enter into and "possess" a whole herd of swine?

If any person chooses to follow the explanation which Doederlein has given of the chapter in question, we are not very eager to disprove it, though for ourselves we should still prefer the one which is more strictly literal; but that which denies altogether the actual physical form or presence of a serpent puts every rule of interpretation at defiance, and cannot therefore be adopted. "Salva fide et Salva ecclesia." Doederlein supposes that a real serpent ascended the tree, and ate of the forbidden fruit in the presence of Eve, and then, with inviting gestures, *et sibilo ore*, allured her, at length, to follow his example.

We question much whether it does not involve as great a miracle—at least, as great a difficulty—to suppose that Satan operated by suggestion on the mind of Eve, imperceptibly, artfully, and unsuspected by her, and yet without impairing her free agency, or diminishing her accountability in the slightest degree, as to suppose that he entered into the body of a serpent, and tempted her under this physical shape. The perplexity arising from the supposition of a miracle is not, by either method, completely avoided. The permission of the Supreme Being is in both cases equally necessary.

In the following note on the occurrence in the wilderness, when the Lord brought water from the rock for the murmuring children of Israel, our author supposes that the sin of Moses cannot be ascertained.

A very true and important sentiment; but a more apposite text

"From Psalm cvi. 33, and Deuteronomy. xxxii. 49, 52, it appears that Moses sinned on this occasion; but the nature of his offence is not particularly specified in either passage. In the Psalm it is said that 'he spake unadvisedly with his lips'; in Deut. that he did not 'sanctify the Lord in the midst of the children of Israel'; but by Numbers, xx. 12, it appears that Moses and Aaron themselves indulged in a spirit of unbelief on this occasion. It was for this they were excluded from the promised land. Well may we conclude that an unbelieving spirit is offensive to God!"

might be found for its illustration, than that from which it is here deduced. To us it is evident, that the guilt of Moses and Aaron, on this remarkable occasion, consisted in exhibiting a spirit of angry pride and self-sufficiency—in appropriating to themselves the authority and the power which they ought reverently and humbly to have attributed to Jehovah. Instead of saying ‘Shall the *Lord* fetch you water,’ &c., the angry exclamation of Moses was, “Hear now ye rebels; must *we* fetch you water out of this rock?” He was, moreover, commanded by Jehovah only to “*speak unto the rock* ;” instead of which, after thus angrily addressing his brethren the Israelites, he seems to have proceeded, in his impatient indignation, to *SMITE* the rock twice,—and that without any visible reference to the Supreme Being. Thus expounded, the passage affords, like the history of Herod who was smitten by the angel, a monitory lesson of the heinousness of our guilt, when we ascribe to ourselves, and not unto the Lord, the glory due to his holy name ; when we applaud ourselves for the talents, or the success, or the authority, which are but a brief loan to us from the Almighty, to be employed in his service and according to his will.

Of the execution of this volume we can hardly speak in too high terms. The Hebrew print is clear and definite, and almost entirely accurate, presenting a rich and beautiful page. We have discovered a few errors and omissions, to which we refer in the accompanying note, that they may not mislead the student, and that they may be corrected in another edition.*

On page 185, we have the following amusing definition of a valley ; “ *A Wady*, as the Arabians call a ravine, WITH BANKS MORE OR LESS STEEP, AND EITHER NARROW, OR OF SOME CONSIDERABLE

* Page 83, in the 19th line from the top, Hiphil is written when it should be Piel. Page 84 and 23d line from the top, Hiphil is inserted where it should be Hithpael. Page 94, 8th line from the bottom, רָמַן signifying to be high, is incorrectly stated as derived

from רָמָה which signifies to shoot ; in the Piel conjugation to deceive. The word in reality comes from the verb רוּם In the text, Page 44, No. 33, verse 7, we find the word

וּשְׁנַנְתָּם In the note on this word, page 184, it is written וּשְׁנַנְתָּם in the

first case, with Qamets, it is the second person singular of the verb, with the suffix pronoun for the third person plural masculine, and signifies *and thou shalt inculcate them*. In the last case, with Seghol, it is the regular form of the verb in the second person plural, and signifies, *and ye shall inculcate*. It is correct in the text. This is an example of the manner in which a change in a single Masoretic point, will alter the form of a word, and sometimes the meaning of a whole sentence. In the last line but one, Page 183, the word קֵאֵד all the vowels of which are immutable, is placed under the sixth Declension ; contrary to the principle of classification in the grammar, which assigns all nouns, that have all their vowels immutable, to the first declension. הָאָרוֹן verse 14, Page 46, presents a difficult anomaly, being in the construct state, and yet having Qamets under Aleph, contrary to the regular form with a composite Sheva, which occurs several times on the same page. This anomaly should have been mentioned in the notes, and a satisfactory solution, if any exists, presented to the student.

In the notes on the history of Samson, whenever the name of that hero occurs, it is invariably written with a p, *Sampson*. This could hardly be an error of the printers, and we are at a loss to conceive how the superfluous letter should always have crept in, where it evidently has no business.

WIDTH." For its singular definiteness, this deserves to be placed alongside of Dr. Johnson's celebrated definition of *network*; "Anything reticulated or decussated at equal distances, with interstices between the intersections."

We have noticed, in Professor Stuart's English style, a recurrence of new words, both technical and common, so that he has often transgressed the grand principle—never to coin an epithet, when there is one already existing to express with energy the precise idea in the mind. In the *Chrestomathy* we observe the word *linguistic*, an awkward substitution for the usual term *philological*; and *Epexegetis*, to signify one text, or one part of a text or passage, explanatory of another. We mention these instances, because we think that a gentleman so eminently skilful in dead and foreign languages, should be watchful to preserve the purity of his own.

Our author has, with great propriety, added the accents to the Hebrew text of the present volume. The form of a word, and even the construction of a sentence, may sometimes depend upon them. They serve a purpose in the Hebrew language somewhat analogous to that of the particles and accents in the Greek; and Professor Stuart has been as successful in dissecting and explaining their operation in the one language, as he has in apprehending and chaining down the vagrants in the other.

By the publications before us, Professor Stuart has made Hebrew accessible, in the words of his preface, "to all classes of people who may wish to learn it. Private persons, for their own advantage and gratification; may study it. I venture to affirm, without the fear of being contradicted by those who have had experience, that the Hebrew is now more accessible than Latin or Greek, and may be learned in less than half the time which these languages cost." We have no doubt of the truth of these remarks. Much as the difficulties formerly attendant on this study were lightened by the first publication of his large Grammar, with the *Lexicon* translated by Mr. Gibbs, he has now increased, many fold, the ease and pleasure with which the language may be acquired. The same degree of knowledge, which, even but two years ago, it cost the student in Theology almost a twelvemonth to obtain, may now be secured, perhaps in a third part of that period. With these increased facilities, we trust the day is not distant, when the influence of Mr. Stuart's labors will be evident, even to the dullest apprehension, in the flourishing state of Hebrew literature in the United States—in the eagerness with which many will advance to its pursuit—and in the manner and degree in which it will be cultivated in our literary institutions. We anticipate the day, when the study of the Hebrew will form a part of the established course in all our colleges; when the perusal of those sacred models, so far superior in sublimity and beauty to the best of the heathen

writings,* will accompany, if not supersede in part, the application which has been lavished on the remains of Grecian and Roman literature—a literature often noble and elevated, sublime and beautiful, yet oftener immoral, wordy, conceited and tame. The time, we think, will come, when the thrilling Songs of David will be the subject of translation and recitation, at least as often as the Odes of Horace, or the mythological fables of Ovid.

There is another respect in which we think the publications we have examined will exert a highly salutary influence. We have witnessed and lamented, in years past, the almost total neglect into which most theological students have suffered their Hebrew to fall, after the lapse of the year which is devoted chiefly to its pursuit. This has been owing, in a degree, to the slowness of their progress, with helps so far inferior to those of the present day, and to their not becoming firmly grounded in the knowledge of Hebrew, before they were obliged to leave it for other studies. This difficulty will now be removed. Before the end of the Hebrew year, the classes will have become so much imbued with the spirit of the language, and so intimately acquainted with its forms, that the daily perusal of a portion of the Hebrew Scriptures will afterwards be a delight, rather than a labor. Still there will remain to be guarded against, the natural indolence of the human mind, which forever disposes us to leave that to a future hour, of which there is no immediate and pressing need. We would earnestly recommend, therefore, to all who are commencing their course of theology, the diligent prosecution of this important branch of their studies; and the continued habit, even amidst other harassing duties and pursuits, of devoting to this one object some daily portion of their time. If they do not vigorously prosecute this department of sacred literature, who will? Let it be remembered, that among *them* must be sought the future supporters and teachers of Biblical learning.

More than four hundred and fifty students have already completed their course of study at the Theological Institution in Andover. Of these, many have gone to their eternal dwelling place, whose remains are deposited, not only in their native land, but in distant regions, where their lives had been spent in the service of their Saviour. Some sleep in the Holy Land; some in the fathomless ocean; some in the plains of India; some in

* Excellent as is our English translation of the Scriptures, it is certain that it does not breathe the full spirit of the Hebrew poetry. Whoever wishes to experience its inexpressible pathos and beauty, its awful sublimity, its vivid and burning energy, must study it in its original and native garb. He would be well repaid, in the enlargement, the elevation and the increased vigor of intellect, (to say nothing of its influence upon his moral feelings) if it cost a much greater labor, than at present it requires. Milton's unequalled genius was moulded and elevated far more by his study of the Hebrew Scriptures, than by the poetry of Greece and Rome.

We have been informed that the senior class in Amherst College have lately, to a man, engaged in the study of the Hebrew.

the islands of the sea. Of those still living, many are missionaries or pastors in the United States; some are the messengers of glad tidings to the heathen; and some are connected with our literary or theological institutions; but most are necessarily prevented, by the pressure of active duties, or the want of early advantages, from any but the prayerful and practical study of the word of life. It belongs then to those who have not yet entered the vineyard of the Lord, and especially to those who are commencing their studies with the numerous facilities which are now afforded, to remember their responsibilities, and not disappoint the reasonable expectations of their Christian friends. If they become dead to the love of divine knowledge, and cold in this respect to the claims of the church, who then shall be found to stand in the breach, when the present promoters of sound Biblical learning shall be gathered to the graves of their fathers?

MISCELLANEOUS.

RAMMOHUN ROY.

Our readers need not be informed that this is the name of a distinguished Hindoo Bramhun, who is said to have renounced polytheism and idolatry, and to have embraced a species of Unitarianism. He is one with whom the Unitarians of Calcutta have been in close alliance, and in whose praise much has been said by Unitarians in Great Britain and America.

The object of these remarks will be answered, by exhibiting, first, the views of American Unitarians respecting Rammohun Roy; and, secondly, his true religious character, so far as we have the means of ascertaining it.

The views of Unitarians among us respecting this man, will be given, as nearly as possible, in their own words.

The Christian Disciple represents him, not only as "a Christian convert, but a Christian controversialist, fit to be compared with Europeans of the highest name, for learning, penetration, and judgement."*

The Unitarian Miscellany speaks of his "conversion to Christianity," and affirms that he "became a Christian in spite of the missionaries." "With heathenism on the one hand, and Trinitarianism on the other, he rose from his studies a *Unitarian Christian*," and "has converted one missionary who was sent to convert him."†

* Vol. v. p. 383.

† Vol. iv. pp. 166, 169, and v. p. 202. The missionary here spoken of is the Rev. William Adam, who was sent out by the English Baptist Missionary Society, and was originally connected with the Baptist Mission in the East. By the influence of Rammohun Roy, he was led to renounce his belief in the Trinity, and the doctrines of grace—was separated from the Baptist connexion—and has since been employed, for a time, as a Unitarian missionary at Calcutta. We shall have occasion to refer to his letters in the course of this discussion.