

THE  
BIBLICAL REPERTORY.

---

JULY, 1833.

---

No. III.

---

---

ART. I.—*Hints on Colonization and Abolition; with reference to the black race.*

THEY who are wise enough to place implicit confidence in the statements of the Bible, as to the origin of the human race, find no difficulty in tracing the three distinct races of men who inhabit this vast continent to the patriarch Noah, as the second head and progenitor of mankind. Nor is the difficulty great, to reach the assurance that the three sons of that patriarch were respectively the heads of three races which surround us: all things concurring to prove that the North American Indians are of Asiatic, that is of Shemitish origin, whilst the origin of the white and black races is not only matter of familiar knowledge and full experience, but is stamped upon the very aspects and lineaments of the beings themselves, in characters which time is not able to erase. Indeed we think we see in the very state of things which are passing before us, the evidence of the truth of God, in the exact fulfilment of a prophecy, which, from the distance of forty-two centuries, seem to point steadfastly to us. "God shall enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his ser-

preparations for it, yes, brethren in the gospel ministry, and brethren in expectation of it, and more especially of the latter would we inquire, in the view of our responsibility, do we not need strength of body, independence of mind, and singleness and grandeur and devotion of purpose?

---

ART. IV.—*Standard Works of the Rev. William Jay, of Argyle Chapel, Bath. Comprising all his works known in this country; and also, several which have not heretofore been presented to the American public; from a copy furnished by the Author to the Publishers. In three volumes. Baltimore, Plaskitt & Co. and Armstrong & Plaskitt. 1832.*

THERE is, perhaps, no living preacher who has attracted more attention, and been heard with more pleasure, than the Rev. Mr. Jay. His popularity has not been, like that of some other preachers, a transient burst of applause, but has continued through a long series of years, in a place celebrated, above most, for the refinement of its inhabitants, and visited by multitudes of the highest rank. Mr. Jay's reputation as a pulpit orator, suffers no perceptible diminution. Most persons who visit Bath, though of a different persuasion from the preacher of Argyle chapel, are desirous of gratifying their curiosity, even when there is no higher motive, by hearing this Christian orator; and many of these are persons who, perhaps, have never attended the ministry of any other dissenter. And, indeed, his discourses are so little tinged with any of the peculiarities of his own sect, and so replete with the sentiments of our common Christianity, that none need wonder to find him a favourite preacher with the pious of almost all denominations. His situation, too, as a pastor, in the city of Bath, has rendered his preaching accessible to many who otherwise would not have been likely to attend on his ministry, or on that of any other dissenter.

It often happens, however, that the popularity which eloquent preachers obtain in the pulpit is by no means maintained in their discourses as published from the press. This was remarkably the fact in regard to Whitefield, Kirwan, and other famous orators. Indeed, where the effect on the audience is in a great degree produced by an attractive and impressive delivery, it

cannot be otherwise. The impassioned and penetrating tones, the various expressions of countenance, especially of the eye, the significant and striking gesture, and the emphatic pauses of the orator, are all absent from his discourse, when it appears in print; and these are the circumstances which gave such wonderful effect to the sentiments uttered.

From what we have heard of the simple but fascinating manner, and the mellow and impressive tones of Mr. Jay, we entertain no doubt that his sermons suffer much diminution of force by being transferred to paper; and that we, who only have the opportunity of reading them in print, can form no adequate conception of the charm and power which accompanied them, as delivered by their author from the pulpit. If an orator regarded nothing but his own reputation, he should never permit, if he could avoid it, a single sermon to go to press; since to those who have heard the discourse from his living voice, it will appear flat and insipid; while they who have not heard will be able to form no correct idea of it, as delivered. The truth is, that on paper we have a mere *skeleton* of an impassioned oration as little like the original, pronounced with oratorical expression, as the mere bones of the human frame are like the animated subject.

But we are persuaded that Mr. Jay has been actuated by far higher motives than a regard to his own celebrity as an orator. Having enjoyed the unspeakable privilege of proclaiming the truths of the Gospel, for a long series of years, to every class of society, and having been made an instrument of good to multitudes, he has been led by that pious benevolence which is the animating principle of his life, to aim at the extension of the influence far beyond the narrow sphere which his voice can reach, and to seek usefulness, not only in the present generation of men, but among those also who may come after him.

To enable our readers to form a correct judgment of the character of Mr. Jay, as a public preacher, we subjoin two sketches, the first taken from a recent English publication, entitled "THE GEORGIAN ERA;" the other extracted from an unpublished letter of a distinguished American preacher, who, while on a visit to Europe, became intimately acquainted with Mr. Jay.

The anonymous writer, just referred to, furnishes us with the following striking sketch:

"This celebrated pastor was born at Tisbury, Wiltshire, on the 8th of May, 1769. Being of humble parentage, he was educated at a school in his native village, until having, through the avidity displayed in the pursuit of knowledge, obtained an intro-

duction to the Rev. Cornelius Winter, as a youth possessing abilities, which, if they could be improved, might render him useful, he was admitted to that gentleman's establishment for young men intended for the dissenting ministry. In this seminary his progress as a student was so rapid, that at the age of sixteen, he was encouraged to enter the pulpit; and so successful were his juvenile efforts as a preacher, that he was invited to the metropolis, where he officiated for two months, at Rowland Hill's chapel, in Blackfriar's-road.

“Modestly declining a regular pastoral charge, on account of his youth and inexperience, he now retired to a village near Chippenham, where he zealously prosecuted his theological studies, and occasionally preached to the poor inhabitants, for about two years; at the end of which period, having then, although scarcely of age, delivered upwards of one thousand discourses, he was with some difficulty persuaded to officiate at Hope chapel, Stotwells; when after the expiration of a few months he removed to Bath, having, at the earnest recommendation of his predecessor, when at the point of death, been chosen minister of the Independent congregation in that city, on the 31st of January, 1793. Argyle chapel, the meeting-house of his hearers, has, since that period, on account of his popularity, been repeatedly enlarged; and whenever he has officiated at other places, great crowds have invariably been attracted to his pulpit.

“In 1798, at the request of the Evangelical Society, he preached for a few weeks in Ireland; and it appears to have been his custom, since his first essay in Rowland Hill's chapel, to officiate there regularly once a year. On these occasions, it is said, that above sixty ministers and students in divinity have sometimes been counted among his hearers. In 1810, the College of Princeton, in America, conferred on him the degree of D.D. on account of his reputation as a pulpit orator, and the great merit of his literary productions. Mr. Jay has attained a high degree of reputation, both as a preacher and an author. In his discourses, many of which have been frequently reprinted, he is said to display a deep and chastened spirit of piety, combined with an extraordinary power of so revealing the deceitfulness of the human heart, as to arrest the progress of religious delusion. He always brings home his subjects to every man's business and bosom; and never leaves truth in a state of speculation, but renders it practical and experimental in all its bearings. According to a writer in the *European Magazine*, his eloquence is sometimes highly animated, but more commonly tender and pathetic.

“His voice is described by the same writer, as possessing such



peculiar 'witcherics,' that by the enunciation of a single sentence, he has often been known to produce the most singular emotions in his hearers; yet he appears to be so utterly destitute of affectation, that Sheridan characterized him as being the most perfectly natural orator he had ever heard.

"His general observations are, an account of the practical and perspicuous style of his preaching, so frequently applicable to individuals among his congregation, that he has been accused of descending to undignified personalities; a charge totally destitute of foundation, nothing being at greater variance with the tenor of his conduct and life than such a practice. It has also been excepted against him that he is too *textual* in his sermons; but in reply, it has been triumphantly observed, that his intimate knowledge of the sacred writings enabled him to clothe his ideas, in scriptural language, than which nothing, under such circumstances, from the lips of a divine, can be more powerful, or in better taste. His sermons, of which he merely sketches the outline in manuscript, and adds the details extemporaneously, are frequently embellished with appropriate anecdotes. In the Monthly Review, it is observed, 'that his discourses are regular without being formal; animated without being rhapsodical; and explanatory without being paraphractical.' 'His principles,' says the same writer, 'are tinged with Calvinism, rather than rigidly Calvinistic; and while he boldly avows his own convictions, he evinces the greatest liberality of sentiment.'"

The American divine, whose letter we are permitted to publish, writes thus:

"Your letter making inquiries respecting the Reverend Mr. Jay, I have just received. When I was in England I had the pleasure of visiting him at his residence in Bath, and afterwards passed several days in his company at Bristol; and I can truly say that few persons of whom I have known little or much, have ever left on my mind so delightful an impression respecting their character. Nevertheless I fear I shall be able but very imperfectly to meet the object of your request. The few facts which I know respecting him, and the general impressions which I collected from the short acquaintance to which I have referred, I will give you as they occur to me.

"Mr. Jay, if I have been correctly informed, was born of very obscure parentage, in a town, the name of which I do not now recollect, not very remote from the place of his present residence. The earliest incident of his life that I have heard, was his being taken up and educated by the Rev. Cornelius Winter. This venerable man, as has been represented to me, was preach-

ing before an association of ministers, and was particularly attracted by the uncommonly interesting and devout appearance of a little boy whom he observed in the congregation. This boy proved to be William Jay; and Mr. Winter immediately resolved that, if providence should seem to favour it, he would make an effort to bring him into the ministry. The boy was delighted with the proposal, and his parents readily consented to it; and he was immediately taken into Mr. Winter's family, with a view to be trained for the sacred office. Winter is said to have regarded him with more than parental fondness; and to have been impressed from the beginning with the conviction, that in educating this youth he was rendering a most important service to the church. Jay has fully reciprocated the warm attachment of his venerable friend and benefactor, and never speaks of him but with filial gratitude and veneration. I remember to have heard him say, that he had known but one man who had apparently so much of heavenly-mindedness as Mr. Winter, and that was John Newton. Mr. Jay began to preach while he was a mere boy; for Robert Hall informed me that at the age of sixteen, his popularity as a preacher was so great, that he was advertised in the public papers as 'the prodigy.' At an early period he was settled in Bath, where he has remained, the pastor of a large and flourishing independent church, ever since. There is no minister of any denomination in that part of England, perhaps not in any part of it, who is equally popular, both in the established church and with dissenters; and no one, I presume, who is so often called from home to preach on special occasions. He is a great favourite with Wilberforce and Mrs. Hannah More, both of whom have at different periods attended upon his ministry, and have often expressed the highest admiration of his talents and character. The same admirable spirit of Christian liberality which pervades all his writings, comes out in every thing that he says and does; and I am sure that no Christian, let his denomination be what it may, who is not bound hand and foot with the cords of bigotry, can hear him converse without being strongly attracted towards him as a brother in the liberal and holy fellowship of the Gospel.

"The preparation which Mr. Jay makes for the pulpit is substantially the same with that of most of the English dissenters. He carefully arranges his thoughts, and writes a full outline, trusting to the suggestions of the moment for appropriate language. The sermon which I heard from him (and I had the pleasure of hearing *but* one) was of this character; but he spoke with such perfect correctness, that I could not imagine that the language could have been at all improved if the discourse had

been carefully written. His manner in the pulpit is altogether attractive. His person is dignified; his countenance singularly expressive, combining at once mildness and energy; his voice melodious and sufficiently commanding; his gesture natural and graceful, without the least attempt at parade: in short, I can conceive of nothing that is wanting to render him a fine model of public speaking. At the same time I ought to say that neither the matter nor the manner of his preaching seemed to me adapted to awaken the strongest and deepest emotions: no one, I imagine, could hear him without being delighted and edified; and yet I do not suppose he ever takes his audience up, and bears them away as Robert Hall sometimes did with the rapidity of a whirlwind and the majesty of a storm. The sermons which he has given to the public, are, I understand, a fair specimen of his ordinary preaching; and I remember to have heard it remarked by one of his constant hearers, that his weekly lectures on which he bestowed little or no effort in the way of preparation, were frequently of a much higher order than his sermons on the Sabbath. He is about sixty-three years old, has unusually vigorous health, and for aught that appears, may retain his activity and usefulness for many years to come.

“Few men can render themselves so interesting as Mr. Jay, in all the intercourse of life. His inventive mind, and fine spirit, and good humour, throw a charm over his conversation which every one feels who is privileged with his acquaintance. You discover in his remarks in private the same aptness of expression and felicity of illustration for which he is so much distinguished in the pulpit. For instance, to an inquiry which I made of him respecting the state of his family, he replied that he had one child *with* Christ, three *in* Christ, and two *near* Christ. Speaking of hearing three sermons on the Sabbath, he remarked that they rather *battered* the mind than *impressed* it. He is exceedingly charitable in the judgments which he forms of others, and keeps you constantly impressed with the conviction, that while he is really a great man, he is utterly unconscious of it. It is hardly necessary to add that his conversation, while it is uncommonly free from religious cant, exhibits a most familiar acquaintance with the word of God, and a deep and earnest piety. In short, I think I may say with the consent of all who know him, that he is equally attractive as a man, exemplary as a Christian, and engaging and eloquent as a preacher.”

But the works of Mr. Jay, contained in the volumes now presented to the American public through the press, do not consist chiefly of sermons, but of meditations and prayers, intended to



aid the devotions of the pious, and of some pieces of interesting Christian biography.

The writings of the Rev. Mr. Jay are remarkably adapted to be useful to professing Christians. They do, in fact, supply an important *desideratum* in our system of practical instruction. It has long been a subject of regret, that the Christian public has been so poorly supplied with aids to devotion; especially, the devotions of the closet. The necessity of works of this description can scarcely be doubted by any one, who knows how difficult it is for common Christians to confine their thoughts, or to recollect such scriptural truths, as are needful for meditation. These impediments to the pleasant and profitable attendance on devotional exercises, have proved a great discouragement and hinderance to many serious Christians. Now, if such persons are supplied with judicious and evangelical manuals, containing appropriate reflections and meditations, and also forms of prayer couched in scriptural language, and adapted to the various conditions in which believers are found, there is reason to think, that the time devoted to the exercises of the closet would not only be spent much more pleasantly, but that there would be a much more rapid advancement in the divine life.

It has, indeed, been admitted by all judicious persons, that the composition of such works as have been referred to, is no easy task; and it must have been confessed, that most of the attempts to prepare such helps for the pious, have not been altogether successful. They have, sometimes, been written in a style too florid or artificial; or they have been wanting in vivacity; or deficient in that pure fervour, which is the essence of all devotional compositions. How seldom do we meet with a prayer, in print, which combines gravity with perspicuity and simplicity; evangelical fervour with exact propriety of expression, and which contains no allusion unsuitable to the solemnity of an address to the Deity, and nothing so quaint and low, as to create disgust in the minds of the greatest refinement. In pious meditations and reflections, it is a rare thing to meet with an author, who has been able to hit that peculiar style which properly belongs to devotional compositions: for, often, while we approve the sentiments and piety of the discourse, we cannot but be sensible, that on account of its dullness, or some other defect, we soon grow weary of it; so that we find it to require an effort to finish what is intended for one occasion. There may, indeed, be a fault in the reader, a want of spiritual appetite, which renders him fastidious, and causes him soon to become weary of these holy exercises; but what we need, is something which may prove a remedy for this very disease; and something, which by



its pungency will penetrate the stupid mind; by its vivacity will enliven the dull feelings; and by its heavenly matter elevate the grovelling affections of the heart. Now, it seems to us that Mr. Jay has come nigher to what is needful in such compositions, than most of his predecessors. There are, indeed, a few devotional pieces in the English language, which possess so much of the simple dignity, and pure, pious aspiration, which should characterise devotional compositions, that we almost despair of seeing any thing equal to them. Of this kind are the *SACRA PRIVATA* of bishop Wilson; and various prose compositions in *HICK'S DEVOTIONS*. Dr. Watts, who excelled so much in infusing the genuine spirit of devotion into his poetical compositions, has availed himself freely of the last mentioned collection. Some of his sweetest and most experimental hymns, are nothing more than a version of some of the pieces referred to.

It is a pleasing fact, that such works as these are in demand, and have the prospect of being widely circulated; and as far as there has been an expression of public opinion, it is altogether favourable to these devotional compositions of Mr. Jay. Already, have several of these volumes been stereotyped in this country; and in this edition the whole of Mr. Jay's works now, for the first time, offered to the American public, prepared from stereotype plates, and in such a form, as will render the work attractive in its exterior appearance. The zeal and enterprise of our booksellers, in furnishing the public with cheap and handsome editions of the best European productions, is deserving of high commendation. We think, however, that they frequently err, by too rigidly consulting economy. The fashion of condensing two or three volumes into one, may bring the work to purchasers at a lower price, and thus the number of copies put into circulation may be greater; but a book is only useful so far as it is read; and if we do not greatly mistake the state of the fact, this method of publishing books has the effect of diminishing the number of readers: for it is a painful task for aged and weak eyes, to peruse a volume, in which so much matter is condensed in a page. We are happy to observe that the publishers have wisely avoided the error of which we speak, by selecting a type sufficiently large for all eyes.

To return to Mr. Jay, we would observe, that he excels in vivacity, perspicuity, and point. His sentences are commonly very short, and he adopts words which are familiar to the common reader. There is often also an original turn of thought which serves to keep attention awake; and, uniformly, the exhibition of an excellent spirit. No man can read these volumes without being deeply impressed with the conviction, that the

heart of the author is deeply imbued with piety and benevolence; and that his temper is in all respects benign and amiable. But that, which, above every other property, characterizes the style of these compositions, is, the frequent and felicitous introduction of Scripture language. It is easy for any man to quote a multitude of texts from the Bible, which have some relation to the subject in hand; but it is not common for a writer to cite passages of Scripture as frequently as is done by Mr. Jay, and yet always avoid a strained and unnatural application. This single trait in the character of the style of these volumes is of inestimable value, and will go far to secure their continued popularity; and it is an excellence which no man could attain without a long and thorough acquaintance with the Bible; not merely with its doctrines and sentiments, but with the very words, which have been selected to convey to us the mind of the Spirit, speaking in the Scriptures. Another thing in which this pious and amiable writer has been successful in overcoming an obvious difficulty, is in maintaining an agreeable variety in his remarks. In works where something was required to be said for every day in the year, twice over, it was no easy task to avoid falling into a frequent sameness of thought and expression; for what would be suitable for one day would be so for another, and the best memory cannot recollect all that has been said in the composition of so many pieces. No doubt, a very exact scrutiny might lead to the detection of some repetitions; and it might be shown that the same train of thought and mode of expression can be found in different parts of these EXERCISES; but it is rather remarkable, that sameness has been so successfully avoided; and that so great a variety of thought and illustration has been exhibited, by the ingenious author. Undoubtedly this has been an object constantly kept in view, and assiduously prosecuted; and that deservedly, for in a work of this kind, variety is absolutely necessary, to keep up attention.

It may be a question, whether Mr. Jay, in his CLOSET EXERCISES for every day in the year, and in his EVENING EXERCISES for every day in the year, has not furnished us with more matter than was needed. At first view, we were inclined to adopt this opinion; but upon second thoughts, we have been more disposed to acquiesce in the plan of the judicious author. For, if the pious find themselves instructed and edified by the reflections which he has prepared for the morning, will they not wish to enjoy a similar aid and benefit, at their evening devotions? Certainly, helps are as much needed at one period as the other; and what objection can there be to the plan of having a devout medi-

tation, associated not only with every day in the year, but with every season of regular devotion?

And this leads us to remark, that this method of associating certain instructions with each day, has a sensibly good effect on all minds. Every person, when he takes up such a book, prefers reading the lesson for the day, rather than any other; and with the common people, all books founded on this plan are pleasing and popular.

Indeed, this method of associating particular lessons, prayers, and meditations for every day, must be founded on some common principles of our nature; for, from the earliest times of Christianity, certain portions of Scripture were appropriated to certain days; and the custom seems to have been universal, as appears by the directions which are found in the most ancient versions of the New Testament; and from the ancient tables of lessons, to be read, on Sundays and other days. If this method had no other advantage than that of fixing the attention at once, it would be a recommendation of it; for, often, the mind for want of some circumstance to decide its choice of a passage, wanders from thing to thing, and thus time is lost, and the thoughts are scattered.

The intelligent reader will observe a considerable difference of style in these several works. In the volume of sermons, which Mr. Jay first published, there is much more study of elegance, than in his later writings. Indeed, the style of these sermons some would call ambitious; but every thing is in good taste; and beauties of this kind may have the effect of attracting and charming the youthful reader; and nothing should be neglected which can be turned to advantage in winning souls to Christ. The preacher should choose out acceptable words, that his salutary doctrines may be conveyed to the hearts of his hearers, so as to produce their proper effect. Paul became all things to all men, that he might gain some. Ministers of the Gospel are fishers of men, and he would be considered an unskilful or careless fisherman, who neglected to bait his hook. We should not therefore condemn all attentions to the decorations of style, if these be sought, not for vainglory, but with a view to benefit certain classes of hearers. The other sermons contained in these volumes, entitled "THE CHRISTIAN CONTEMPLATED," are, in our opinion, among the happiest efforts of the author's pen. The design is simple, yet beautiful. A comprehensive but just view is taken of the Christian, as being *in Christ*, as he appears in the closet—in the family—in the church—in the world—in prosperity—in adversity—in spiritual sorrows—in spiritual joys—in death—in the grave—and in heaven. This outline is filled

Up by the ingenious author with great felicity of thought and expression. A rich vein of practical and experimental piety pervades these discourses; and they are well adapted to persons in every condition of life. These lectures, we would, therefore, cordially recommend to the perusal of all who wish to read for edification; and we can scarcely conceive how any serious reader can arise from the perusal of these short and pithy discourses, without deriving from them, real benefit, as well as experience sensible pleasure. And this leads us to remark, that all the compositions of Mr. Jay are so carefully guarded, that nothing can be found in them calculated to wound the feelings of pious persons, who do not agree with him in all points of doctrine, or church order. These devotional helps may with pleasure and profit be used by all sincere Christians. There is, however, no disingenuous concealment of the truth, nor any indifference to it; but when evangelical truth is viewed in its connexion with the feelings of devotion, it has nothing in it which can be offensive to any mind imbued with genuine piety.

Mr. Jay's 'Life of Winter,' which I believe was his first publication, is a very interesting piece of biography, and brings us into acquaintance with one of the best men who ever lived. This work acquires also a peculiar interest from the relation which subsisted between the subject of the Memoir, and the writer; and from the facts here disclosed, relative to the early history of Mr. Jay, and the circumstances connected with his youthful piety and preparation for the Gospel ministry. How wonderful are the dispensations of God's Providence! A little boy, in the most humble circumstances, is raised up to be an eminent minister of the Gospel, enlightening and blessing thousands by his popular and evangelical preaching, in one of the gayest societies in the world; and, now, by his published works, diffusing the light of truth still more extensively, and enjoying the rare privilege of fanning the flame of devotion at ten thousand altars, on both sides of the Atlantic. Such a man must enjoy a sweet satisfaction in contemplating the providence of God towards himself; and in a mind so thoroughly imbued with the spirit of piety as that of Mr. Jay, the consideration of what God has wrought by his instrumentality, will not so much tend to elevation, as to deep humility, and unfeigned gratitude. For, the interrogatory, "who maketh thee to differ?" will be ever present, and also that "what hast thou, which thou hast not received?" His *Life of Clark* is also an interesting work.

Mr. Jay's 'Prayers for the use of families' is a useful book. Many ought to pray in their families, who have neither the confidence nor the readiness of conception and utterance, requisite



to lead in prayer, to the edification of others. Such persons should feel no scruple about making use of such forms of prayer as are here provided. If the heart be sincere, it matters not whether we pray in our own words, or those of another. And there are few persons who may not at times derive benefit from the perusal of well-composed forms of prayer; pertinent and seasonable petitions, happily expressed, often have the effect of exciting the desires of which they are the expression.

As to the matter of these prayers, there is scarcely any room to find fault, for they are almost entirely made up of the language of Scripture. This book may also serve as an excellent manual for candidates for the ministry, who wish to get their minds enriched with Scripture phrases, suitable to be used in prayer. And here, we would remark, that, considering how much the edification of the people of God depends on the manner in which this part of public worship is performed, too little attention is given to the preparation. Clergymen will spend many days in the composition of a sermon, to be delivered to the people, and scarcely allow as many minutes to the preparation of a prayer, to be addressed to God, in the name of the whole congregation.

We are pleased to find, in these volumes also, several valuable discourses on the subject of marriage. The duty of Christians to marry "in the Lord," and not to be "unequally yoked with unbelievers," is urged by many weighty considerations. The chief difficulty on this subject is to ascertain the extent of the prohibition; but when there is a doubt, it is always best to lean to the safe side.

The discourse on *the duties of husbands and wives* is deserving of attention. It is a judicious and seasonable admonition on a subject not often treated in sermons. And the discourse entitled "THE WIFE'S ADVOCATE," contains a solemn, tender, and faithful expostulation with husbands in relation to the treatment of their wives. There is, perhaps, no more cruel tyranny in the world than that which is exercised by husbands towards those whom they have solemnly vowed to love and honour. A faithful notice of secret crimes from the pulpit, and from the press is peculiarly necessary. It is but a small part of the crimes which are committed by men, which can be reached by the civil law. It is highly important, therefore, that religious teachers should endeavour to prevent such crimes by representing them in their public discourses so clearly and pointedly as to affect the consciences of the guilty.

The friendly relation and affectionate regard which is often found to subsist between eminent and pious men, who belong to different denominations, and occupy widely different stations in

society, is a subject of pleasing contemplation. This remark has been elicited by observing that Mr. Jay has dedicated his "EVENING EXERCISES" to WILLIAM WILBERFORCE, Esq.; in which he gave us to understand, that this eminent philanthropist and Christian had acted the part of a faithful friend and counsellor towards him when he first appeared before the public as a preacher of the Gospel; and that the friendly relations then formed, had not, in the space of forty years, been interrupted. There are few living men in the world, to whom more of the good influence at this time pervading the world can be traced, than to that of this patriarch of liberty, who now totters on the verge of the grave—or ought we not rather to say, of heaven? This eminent civilian will stand up in strong relief, in the history of the age, and his character will be more approved and admired, than any of the mighty men who wielded the sceptre of power, or who contended for empire in the grand arena, amidst garments rolled in blood. WILBERFORCE, the friend of liberty, the friend of man, the advocate of the truth, and the humble disciple of the meek and lowly Saviour, is a name that will be in everlasting remembrance, and will be pronounced with veneration and gratitude, in the four quarters of the world, until time shall be no more.

---

ARTICLE VII.—*A Commentary on the Epistle to the Romans, with a translation and various Excursus. By Moses Stuart, Professor of Sacred Literature in the Theological Seminary at Andover.* Andover: printed and published by Flagg & Gould. New York: J. Leavitt, No. 182, Broadway. 1832. \*pp. 576.

PROFESSOR Stuart's Commentary on the Epistle to the Romans is, undoubtedly, one of the most important productions of the American press. Whether we consider the importance of the subjects which it discusses, or the research and learning which it displays, it is clearly entitled to this elevated rank. Every reader must observe that the author is familiar with all the usual sources of modern criticism, that he has been long trained in the school of philological interpretation, that he is habituated to minute examination, and that, on all ordinary matters, he has a clearness of view, and a perspicuity and order of style and method which confer on his work a great and lasting value. This value