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ART. I.—REVIEW.

Book on the Soul, First part. Book on the Soul, Second part. By the Rev. T. H. Gallaudet, &c.

THERE is, perhaps, no field for benevolent enterprise, which has been more neglected, or which promises a richer harvest to the cultivator, than the preparation of suitable books for children. It is somewhat surprising that the attention of philanthropists has been so little turned to this subject, and that while so much has been published of late on the importance of education, and of commencing our efforts early, so little has been done in the way of furnishing the means of communicating knowledge to the minds of children. At first view, it seems an easy task to prepare such books as are needful for the instruction of youth; yet when we come to ponder the subject deeply, we cannot but confess, that it is a work of extreme difficulty. We do not speak of the elementary books which are needful to teach the art of reading: these, however useful, communicate no instruction to the mind; they only furnish one means of acquiring knowledge. We refer to books adapted to the minds of children in the several stages of their development, and which are calculated, especially, to train the thoughts, 'to teach the young idea how to shoot;' and by which their

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ART. VIII.—MEMOIR OF THE REV. JOSEPH STIBBS
CHRISTMAS.

Memoir of the Rev. Joseph Stibbs Christmas. By E. Lord. New York, Haven & Leavitt. 12mo. pp. 213. 1831.

THIS is a memorial of a remarkable young servant of Christ, who, to highly respectable talents, added fervent piety, unwearied activity during his short course in the cause of his Master, and those peculiarity attractive and amiable qualities which excite ardent affection, as well as respect, and which rendered his early removal by death, a peculiarly mournful event to those who knew him.

Joseph Stibbs Christmas was born in Georgetown, Beaver county, Pennsylvania, April 10th, 1803. His father was a native of England, who had settled in this country a number of years before. He very early manifested an ardent thirst for knowledge, and an elegant taste in the imitative arts. After passing through the usual preparatory academic course, he entered Washington College, Pennsylvania, in which institution he graduated in 1819; the first honours of his class having been, without hesitation, conferred upon him by the Board of Trustees. In the summer of that year, while a member of college, his mind underwent a happy revolution on the subject of religion. In his own opinion, and that of his friends, he then practically embraced the faith and hope of the Gospel. It was not, however, until the month of May, 1821, that he united himself in full communion with the Church. The account of his religious experience, which he delivered, in writing, to the Church Session, on that occasion, is preserved in this memoir, and affords a pleasing proof, at once, of the intelligence, the candour, and the piety of the writer.

Soon after thus becoming united with the Church, he resolved to devote himself to the work of the ministry; and, with that view, in the autumn of 1821, he entered the Theological Seminary at Princeton. Here he continued nearly three years; and in the course of his connexion with the institution, manifested that piety, talent, love of knowledge, amiable temper, and polished manners, which distinguished him to the end of his course.

Mr. Christmas was licensed to preach the Gospel, by the Presbytery of Philadelphia, in the month of April, 1824, a few days after he had completed his twenty-first year. He immediately received an urgent invitation to visit a Presbyterian Church, which had been recently organized in Montreal, Lower Canada, with which he thought it his duty to comply. After preaching to that flock three or four Sabbaths, he was unanimously called to become its Pastor. This, also, he was prevailed on to accept. And having transferred his relation, as a licentiate, from the Presbytery of Philadelphia to that of New York, he was, by an act of the latter Presbytery, ordained to the work of the ministry, and installed Pastor, in the city of Montreal, August 1st, 1824, when he took his seat as a member of the Presbytery by which he had been set apart to the ministerial office.

In the month of June, 1825, he formed a matrimonial connexion with Miss Louisa Jones, daughter of Mr. Perez Jones, of the city of New York, a young lady who, as the writer of the memoir assures us, "by her piety, intelligence, and wisdom, her meek and affectionate spirit, and the dignity and amiableness of her manners, was singularly well suited to him, and to the station she was called to occupy."

In Montreal he continued to reside, and to labour with indefatigable diligence for about four years. The climate, indeed, was soon found to be too rigorous for his delicate constitution; and the inconveniences and disabilities to which he was subjected by the operation of the ecclesiastical establishment, under the malign influence of which Canada is placed, threw many obstacles in the way of a comfortable discharge of his duty. Nevertheless, amidst infirmity, opposition, and many trials, with zeal, firmness, and perseverance, he held on his way: and God was pleased to crown his labours with a very gratifying degree of success. Early in 1827, his ministry was attended by a powerful revival of religion, as the result of which, about one hundred souls appeared to be savingly benefited, and were added to the communion of his Church. In the autumn of the same year, his ministrations were blessed to the hopeful conversion of about thirty more, residing at St. Andrews, a town about forty-five miles west from Montreal, to which he paid a visit of a few weeks. And near the close of the same year, a renewed religious attention appeared in his own pastoral charge, and about twenty more were added to the communion of the Church.

It is gratifying to find, from this memoir, that amidst all the active labours which were necessarily connected with these revivals of religion, and amidst all the trials of his faith, arising from infirm and frequently interrupted bodily health, and the obstacles thrown in his way by government, and by individual adversaries, he was not only sustained in remarkable constancy and fortitude of mind, and animated, from time to time, with new degrees of zeal and ardour of pursuit; but that he also redeemed time enough to make very sensible progress in the cultivation of his mind, and the enlargement of his knowledge. Besides preparing for the pulpit, he studied daily to improve his acquaintance with the original languages of Scripture; to become more intimately familiar with every part of the English Bible; to extend and mature his acquirements in systematic theology; and to make a liberal use of his pen, composing a number of small works, several of which were subsequently published. This was a noble example. It is deeply to be lamented, that so few occupants of the sacred office, even in early life, seem to take this view of their obligations, or to be inspired with this laudable thirst for knowledge. That pastor who is called upon to address the same people from Sabbath to Sabbath, for a considerable time, who does not, besides making immediate preparation for his public services, take pains to enlarge his stores of knowledge; above all, to become more intimately acquainted with the Bible, and, in some good degree, to keep pace with the progress of literature around him—may be a zealous preacher, may be in some measure useful, and may maintain an ephemeral popularity; but he cannot “feed the people continually with knowledge and with understanding;” he cannot “let his profiting appear unto all;” and he will be apt, by and by, to sink down into a dull, vapid repeater of his own “common places,” and to fall into mental imbecility, for want of that intellectual exercise and aliment which our better part, as well as our corporeal nature, undoubtedly demands.

When Mr. Christmas left Montreal, he seems to have seized upon the occasion, as an epoch in his life, to settle the account of his acquirements while there. He drew up a general statement of what he had attained and done; the books he had read; the works he had written; the departments of knowledge in which he thought he had made some progress, &c.; to which he added, what he called “an esti-

mate of his knowledge and ignorance, together with a plan for future acquisitions." Exercises of this kind are often as useful and as important in intellectual pursuits, as keeping regular books and often balancing his accounts are to the adventurer in mercantile enterprise. They indicate sincerity and earnestness in intellectual culture, a desire to know how the account with ourselves really stands, and a willingness, at once, to profit by our past mistakes, and to make a more faithful use of our time in future. For want of such a settlement and record, many know not *how little* they read, or how great their ignorance: and others are not aware *how much* they have accomplished in a given period, and how great reason they have to be encouraged for the time to come. Order is the soul of business, and intelligent, honest adjustment of order.

Another commendable practice of Mr. Christmas, during his preparation for the Gospel ministry, and in the course of his pastoral life, is worthy of particular notice here. We refer to the unwearied pains which he appears to have taken to attain the *grace* as well as the *gift* of PRAYER. By the *grace* of prayer, we mean that large participation of the spirit of faith, love, humility, and filial confidence, in other words, that genuine taste for intercourse with God, through a Mediator, which renders prayer delightful. By the *gift* of prayer, we understand a *happy talent* of giving utterance to our desires in simple, natural, fluent, happy language, without hesitation, and without impropriety. In short, by the *grace* of prayer, we mean a truly and deeply devout spirit; and by the *gift* of prayer, the power, at all times, of giving expression to our requests with readiness, judgment, and taste. These are not always found *united*. We have known, on the one hand, both private Christians and Ministers, who appeared ardently and even peculiarly pious, whose manner of conducting social prayer was by no means judicious or happy. And, on the other hand, we have been acquainted with a few instances—not many indeed—but with some remarkable instances of those, who, with a very peculiar and impressive talent for leading in prayer, manifested, when nearly approached, very little of the genuine spirit of devotion. Mr. Christmas seems to have possessed *both* in rather an unusual degree. He took more than ordinary pains to cultivate both; by devoting special attention to the subject; by reading the best authors who had treated on it; by making an extended

and minute analysis of the several departments of prayer; by writing much on the subject; by composing many prayers, particularly on special occasions; and by committing to memory large portions of Scripture, which he deemed peculiarly adapted to furnish proper topics and language for this elevated exercise. By these and other allied means, in connexion with an unusual share of devotional spirit, he seems to have become qualified for leading in this part of the public service of the sanctuary, in a deeply solemn, acceptable, and impressive manner.

"It may well be supposed," says Mr. Lord, "to have been owing, in no small degree, to his having so faithfully studied this subject, and enriched his mind with it, that he excelled so remarkably as he did in public prayer. Highly interesting as his public ministrations were wont to be, generally, no portion of them was more edifying and impressive, or gained more upon the attention of his hearers, than his prayers. They were characterized, not only by variety, copiousness, and fervency, but by a happy method and arrangement, an appropriateness and ease, a singular felicity of expression, a dignity, propriety, and reverence which could hardly fail to be observed by every one. This was evidently a most agreeable exercise to him; and being performed with all the natural ease and sweetness of his voice and manner, it won the attention and sympathy of the hearer, and seemed to abstract him from the world, and carry him, with the speaker, up to the throne of grace."—pp. 33, 34.

We fully concur with the respected biographer of Mr. Christmas, when he remarks:

"To excel in public prayer is by no means common. How seldom, indeed, is this service performed in such a manner as to fix the attention, and impress the mind of the hearer! How often, on the contrary, do public prayers exhibit almost every species of fault, in regard to the general spirit and manner, the topics introduced, the careless, affected, drawling, or hurried pronunciation, the frequent repetition, and perhaps, irreverent use of the sacred names, the introduction of unusual and inappropriate words, and of highly figurative language and allusions, of long and involved periods, of didactic and controversial matter, of laboured description, hyperbole, and metaphor? How often, instead of a calm and collected state of mind, do we witness haste, effort, and irreverence; and instead of what would be appropriate, a surprising crudeness and flippancy in matter and manner, which would not be tolerated in a sermon, and would be very ill thought of in a closet?"

If any ask, how these evils shall be avoided, and the opposite excellencies attained? We answer, we know of no methods more direct and effectual than those which were adopted by the subject of this memoir. Let that candidate for the holy ministry who desires to excel in public prayer, devote early, habitual, and close attention to the subject. Let him, first of all, and above all, labour to cultivate a devotional spirit, by daily communion with God; by a devout study of the Scriptures; and by a deep and intimate familiarity with the throne of grace in secret. Let him read and think much on the great subject of prayer; not merely on its *duty* and *importance*, but likewise on its *nature*; its constituent *parts*; and the best *sources of aid* for its acceptable performance. Let him often embody, and express on paper his thoughts in relation to these points. Let him carefully peruse the best works, both on the general subject, and on particular branches of it, which he may be able to find. Let him abound in devotional composition; in other words, let him, every week, for a number of years, exercise himself, more or less, in composing prayers, more particularly on special and interesting occasions. Let him labour, by thus putting his devotional thoughts in writing, to acquire a simple, natural, filial, humble, tender mode of addressing the High and Holy One. Let him carefully commit to memory, every day of his life, for the first ten years—and frequently afterwards—select portions of Scripture, the spirit and language of which may appear peculiarly adapted to the exercise of prayer. Let him sacredly avoid all high-flown, rhetorical, quaint, ostentatious modes of expression, in this solemn, elevated service. Let it be his constant aim to have incorporated in his prayers as much as possible of the diction, as well as the spirit, of the word of God; remembering that no language can possibly be more appropriate, more suitable, more touching, and more likely to move and impress than that which is drawn immediately from the sacred oracles. Let him, whenever he is called upon to perform any public devotional service of a peculiar kind, adjust his thoughts for the purpose by careful, devout premeditation. In a word, let him labour, in all the variety of ways, which will readily occur to an active and pious mind, to lay up in store the richest materials to which he can obtain access, and which may help to prepare him for performing this part of his public work, not only with acceptance, but with the deepest impression. And, finally, after

making every other preparation, let him always, as far as opportunity will allow, go from his knees in secret, to meet the public assembly, and to become its mouth to the throne of the heavenly grace.

Let none say, that this is taking too much pains with the subject before us; and that so much study and labour will tend to restrain rather than cherish the aid of the Holy Spirit. This is an utter delusion. Why should preparation for public prayer tend more to restrain or banish the influences of the blessed Spirit, than preparation for public preaching? The truth is, the more thoroughly any man will enter the *whole system* of preparation which has been described, the more richly will he experience the result which the lamented subject of this memoir experienced. The more he will live in the element of prayer—the more its spirit, as well as its diction, will fill his mind—the more ready, pertinent, affectionate and abundant will be the flow of expression as well as of feeling. The more his whole soul will be kindled into those sacred fervours in which light and heat together hold a united and consecrated reign. Does any man restrain the Spirit, by importunately seeking his aid, studying his inspired word, aiming to speak as he speaks, and trying to catch the holy flame which he kindles? Of all the absurdities which inconsideration can admit, surely this is one of the most strange and unreasonable.

We have been told, that the late Dr. Witherspoon, when addressing those who studied theology under his direction, on the subject of conducting public prayer, was accustomed to relate the following anecdote. The Doctor was an early and intimate friend of the celebrated Dr. Gillies, the compiler of the well known work, entitled “*Historical Collections,*” the object of which was to record the triumphs of divine grace in some of the most remarkable revivals of religion, both in Europe and America. Dr. Witherspoon remarked, that of all men with whom he had ever united in public prayer, Dr. Gillies was decidedly the most able and edifying: that there was in his public prayers, a richness, a variety, an appropriateness, a fervor, an ease, a tenderness, and a scriptural character throughout, which, on the whole, exceeded what he ever heard from any other man. He stated that, on a certain occasion, in the freedom of intercourse with his venerable friend, he asked him by what means he had been so happy as to attain this unusual excellence. Dr. Gil-

lies replied to the following effect:—"I know not that my prayers are entitled to any such commendation as you have thought proper to bestow upon them. But it is certain that I have taken no small pains to prepare myself for that part of my public duty, as well as for preaching. For many years I never wrote a sermon, without writing what I deemed an appropriate prayer, particularly adapted to the subject of the discourse, and to be used in connexion with it."

We are not prepared to recommend precisely this kind of stated preparation for the service in question; but we *are* prepared fully to recommend all the measures in relation to prayer which the subject of this memoir adopted, and those which we have above suggested. In truth, we believe that the chief value of the careful *composition of prayers*, consists, not in the subsequent committing them to memory, and making use of the *ipsissima verba*, in public (though this, to many persons may be entirely advisable); but in the influence which the process of composition will naturally exert, as an intellectual and moral discipline, in habituating the mind to proper arrangement, to suitable matter, and to chaste, simple, and scriptural diction in prayer; and this influence might remain of great value, even if every prayer, in five minutes after being prepared, were committed to the flames.

Among many other characteristics of remarkable excellence in Mr. Christmas, on which we might dwell, did not our prescribed limits forbid, we shall notice only one more, and that is the *ardent love to immortal souls*, and especially to the people of his pastoral charge, which is so strongly impressed upon every record that remains either of his conduct, or his pen. The persevering diligence and zeal with which he laboured for the spiritual benefit of his fellow men; his unwearied efforts, in the midst of feebleness and ill health, to spread the knowledge of the Saviour; and the long and affectionate farewell letter with which the volume closes—all evince the ardour of love to souls by which he was continually actuated. And what drudgery would his course have been without this governing affection! His toil had been without sweetness; his privations and sufferings without countervailing enjoyments. But it really seemed to be "his meat and drink" to do good; nay, "he counted not his life dear to him, that he might finish his course with joy, and the ministry which he had received of the Lord Jesus."

Here lies the great secret of a happy ministry, and one of

the best pledges of a successful one. Let a minister truly and ardently love the souls whom he addresses from day to day; let him take a deep and tender interest in their temporal and eternal welfare; let him desire above all things to be the happy instrument of bearing them onward with him to the heavenly world; and he will be willing to "spend and be spent" in promoting their eternal well being. He will find labours, and even privations, sweet. He will experience an impulse more effectual than a thousand rules can impart in attaining a hallowed and elevated eloquence. He will cheerfully consent to suffer and to die if he may be the means of "winning souls" to Christ. If we were about to give a single comprehensive counsel to one who was just entering on this most delightful of all employments, when pursued from proper motives, we should say to him, "Let LOVE CONSTRAIN YOU; let your WHOLE HEART be in the great work of doing good, and all will be well."

The remainder of Mr. Christmas's course was short and eventful. He left Montreal in the summer of 1828, with some faint hope of regaining his health, and of continuing his pastoral labours in that city. Finding, however, after a few weeks, that relaxation and travelling failed of restoring his strength, he solicited a dissolution of his pastoral relation, to which the people of his charge reluctantly consented; and his connexion with them was dissolved, by the Presbytery of New York, in the month of October following.

In December, of the same year, he prepared for a voyage as chaplain of one of the ships of the United States, which he hoped might prove beneficial to his health; but finding that the ship was not likely to sail so soon as he had expected, and as was thought his health urgently required, he gave up that engagement, and, early in January, 1829, went to New Orleans, as an agent for the American Bible Society. The climate of that place, however, proving unfavourable to his health, and being unable to engage in any active service in pursuance of his mission, he soon returned to New York, where he had left his wife and two children. In a few days after his return, both his children were removed by death; and in August following, Mrs. Christmas, whose health had been, for several months declining, sank under the pressure of a rapid pulmonary consumption, and in the exercise of a joyful hope, fell asleep in Christ. She appears to have been an excellent woman.

To a mind of such peculiar sensibility as that of Mr. C., these repeated and sore bereavements were, of course, heavy indeed. But, though afflicted, he was not forsaken. Though "cast down, he was not destroyed." Sustained by his Master's grace, and feeling as if his own tenure of life was peculiarly frail, (soon, alas, realized) he seems to have cast about at once for some suitable sphere, in which he might make the most of what remained of life for his Master's glory.

In the following October, he accepted the unanimous call of the Bowery Presbyterian Church in the city of New York, to be its pastor; and was installed on the 14th of that month. Here, for a short time, his indefatigable labours were highly acceptable, and decisively blessed to the spiritual benefit of numbers. But in the midst of usefulness, and when sanguine hopes were entertained that his health might be restored to more than its wonted firmness, he was unexpectedly called, after a short illness, in the month of March, 1830, in the 27th year of his age, to follow his beloved companion, and their children, to a better world. Thus, in less than twelve months, in the mysterious providence of God, this whole interesting family, his two children, his wife, and himself were in rapid succession translated to that blessed society, where sin and suffering are alike unknown.

The last illness of this lamented young minister, was violent and rapid. Neither he nor his friends were at all aware of the approaching event, until within a very few hours of its occurrence. In this short season, however, he was enabled to feel and exemplify, in the most unequivocal manner, the preciousness of "a good hope through grace" in a dying hour; and to give such testimonies in favour of the glorious gospel which he had preached, as will never be forgotten by those who witnessed them.

We should be glad to transcribe, with expressions of affectionate concurrence, many of the general statements and remarks with which Mr. Lord closes the memoir before us: but the space to which we are confined forbids it.

The compiler of this biographical sketch has subjoined to the memoir a sermon on "Christian Intercession," written while Mr. C. was a student in the Theological Seminary at Princeton—a "Discourse on the nature of that Inability which prevents the sinner from embracing the Gospel"—and the "Farewell Letter which he wrote to the American Presbyterian Society of Montreal." All these compositions furnish

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honourable testimonials of the piety and talents of their author. With some of the *theology*, however, of the "Discourse on Inability," we are not able to concur. To pass over some common-place remarks on the much vexed question of "natural and moral ability," into the discussion of which we have no desire, at present, to enter, we were greatly surprised to see, from the pen of Mr. C. the following remarks:

"If men possess natural ability to do and to be all that God requires, it follows that *they are not passive in regeneration*. The common opinion, that depravity consists in a depraved heart, existing anterior to depraved feeling; that it is a constitutional and *physical* depravity independent of our will; and that regeneration, which remedies it, is a miraculous creation of a new nature, from which holy feelings spring; the production of a *new faculty*, which the sinner never possessed before; and the infusion of a new principle, which must be possessed in order to render him capable of holy feelings, is inconsistent with man's natural ability to do all that God requires; or, shall we not rather say, that the doctrine of man's natural ability is subversive of such an idea of his passivity in regeneration. God commands men to make them new hearts, and a new spirit. He makes it their duty to be regenerate. And men have natural ability to do and to be all that God commands. But if regeneration be the creation of a *new physical faculty*, an operation in which man is passive, he has no ability to be regenerate. Nay, if God requires that of us in which we are *passive*, he requires *nothing* of us. He requires that we should be *acted upon*, not that we should *act*," &c. &c.

On this passage, taken in connexion with some of the sentiments which precede and follow it, we have three remarks to offer. We offer them with the most unfeigned respect for the memory of the beloved and lamented youth whose opinions we are constrained to question. But while we shed a paternal tear over the early grave, and the blighted promises of "a choice young man and a goodly," fidelity to his Master and ours compels us to be faithful in maintaining what we deem truth in relation to an important point in Christian theology. In truth, the more excellent, and the more worthy of admiration and love his character was, the more likely will be any erroneous opinion which he may have patronized to exert a baneful influence.

The *first* remark we have to make is, that the opinion here opposed is not fairly stated. Nothing is more certain than that the amiable author *intended* to state it fairly and correct-

ly; but it is quite as certain that he has not done so. The opinion which he professes to oppose, he says, is "the common opinion," that is, the opinion commonly entertained by writers esteemed orthodox, or Calvinistic, according to the old nomenclature. Now, we are constrained to say, that, in all our reading or hearing, we never met with a theologian who maintained that the change which occurs in regeneration was a "physical" change, or consisted in the "creation of a new physical faculty." On the contrary, we have scarcely ever read or heard a formal discussion of this great subject, either in the pulpit, or from the press, in which it was not maintained, that it consists, *not* in the creation of a new faculty; but in giving a new impulse and direction to our old faculties. Not in infusing into the soul any new power; but, by a divine moral influence, producing a new disposition or tendency in the soul, disposing the man to make a proper use of his old powers—to choose and love the most worthy objects. How it happens that a disclaimer so explicitly and constantly made, and so frequently repeated, should be either so entirely overlooked, or so strangely misapprehended, we cannot pretend to explain. No one entertains the opinion which Mr. C. professes to reject, at least in the form in which he states it.

Our *second* remark is, that we regret to observe the use which is made in this sermon of the doctrine of the venerable President Edwards, as exhibited in his Essay on the Will. There is no writer in the English language who has more clearly, strongly, and abundantly maintained the doctrine which Mr. C. here opposes, than President Edwards. If there be any theological writer who has placed beyond all doubt, by the most explicit declarations, and the most formal reasonings, that he believes in the existence of a *disposition, tendency, or propensity* of soul, anterior to moral acts—and leading to them—it is the illustrious Edwards. In his work on the Will, above referred to, and in that on Original Sin, if any opinion is taught, *this* is taught. Mr. C. indeed, has not directly asserted in this discourse, that President Edwards did not hold this opinion; but he has quoted from him, with approbation, a doctrine so closely and necessarily allied to that which he (Mr. C.) has rejected, that his readers will be apt to suppose that he considers himself as agreeing with the venerable man whom he so respectfully cites, in reference to the whole subject. We have felt the more willing to offer this remark from having observed, that in several recent pub

lications, and by men of no mean powers, President Edwards is confidently cited as maintaining that there is, and can be, no moral character in any thing but voluntary exercises! If that great man has not taught a doctrine *directly opposite to this*, as clearly and decisively as it can be expressed in words, then we despair of being able to prove that he ever taught any doctrine whatever.

Our *third* and *last* remark is, that there must, surely, have been some misapprehension in the mind of Mr. C. respecting the common meaning of terms, or he could not have expressed himself as he does in the sermon under consideration, in maintaining that man is *active* in the production of his own new nature. There must be either a strife about words, or a serious error here. While Mr. C. contends, as we have seen, that man is not passive, but active in his own regeneration, he grants, at the same time, that a new heart is *God's gift*. That man is naturally unwilling to serve God; but that the Spirit of God *makes him willing*; and that when he thus removes his obstinacy, and makes him willing to love, repent, and believe, he is said in Scripture, to *give* him love, repentance and faith. Now, the question is not, whether man is *active* when he really *exercises* repentance, faith and love. These are *acts* of the soul; and surely no one will maintain that the soul is *passive* in *acting*. But the question is *this*: Is it the power of the Holy Spirit which, in all cases, leads, prompts, disposes the impenitent sinner to repent and love God? Does this power or influence of the Spirit on the mind always *go before* the first holy act or choice? Do this power and the consequent act stand in the relation of cause and effect to each other? If so, then this operation of the Holy Spirit always *precedes*, and efficiently *causes*, the first holy act in man. Of course the sinner is not active, in any holy sense, anterior to this first act; and, consequently, he is the *subject* of a gracious operation; in other words, is *acted upon* by the Spirit of God, anterior to his first act of holy choice. Now, these acts of the Holy Spirit are not the acts of the man, but *cause his first acts*. In these previous acts of the Spirit, then, is the sinner active or passive? We doubt not that the moment spiritual life is imparted, he begins to put forth holy acts. But is he active in those divine acts of the Great Sanctifier, which, by the concession of our opponents, must necessarily, at least in the order of nature if not of time, precede his own first holy acts? Now this divine,

efficacious operation of the Holy Spirit on the soul, exciting and disposing to holy acts, is what we, and all of the old Orthodox divines, call regeneration. Conversion, consequent upon it, is man's own act. But to suppose that man is active in the first production of his own spiritual life, is, we must believe, *either* in the first rank of absurdities, or a virtual adoption of the Arminian doctrine of the self-determining power of the will—a doctrine which we do not believe Mr. C. adopted; but which we cannot, for a moment doubt, is really the basis of some old, but newly vamped and circulated opinions, which we are aware have a plausible appearance in view of many, but which, we trust, will have only a confined and transient popularity in our country.

ART. IX.—GIBBS'S MANUAL LEXICON.

A Manual Hebrew and English Lexicon, including the biblical Chaldee. Designed particularly for beginners. By Josiah W. Gibbs, A. M. Professor of Sacred Literature in the Theological School in Yale College. Second edition, revised and enlarged. New Haven. Hezekiah Howe. 1832. 236 pp. 8vo.

WE are heartily in favour both of manual lexicons and manual grammars, as preliminary and auxiliary to more copious works of reference. The extreme opinions upon this point will, we trust, be soon exploded, if they have not been already, by the publication of a few such books as this. Even adepts and proficients may congratulate themselves on seeing scholars like Professor Gibbs employed in this way. For ourselves, we must confess, that we are glad, now and then, to escape from the leviathans of lexicography. If there is a mental exercise which may be called laborious, it is that of threading the inextricable mazes of a first rate lexicon. After literally sweating through a few such articles as those of Wahl upon the Greek prepositions, or almost any in Barker's New Thesaurus, in quest of something which we never find, it is truly refreshing to escape into the columns of a work containing a mere statement of *results*. In the one case, we are treading the wine press of philology; in the