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ARTICLE VI.

DAVID TAPPAN STODDARD.¹

BY REV. JOHN P. GULLIVER, NORWICH, CONN.

THOSE who were connected with Yale College during the period included in the academic years 1837-38, will retain a vivid remembrance of the scientific *furor* which then pervaded that institution. It was the time when an honored Professor was specially engaged in verifying his theory of meteoric showers and of their periodical recurrence. The phenomena of the aurora and of the zodiacal light, called forth a vast amount of enthusiastic attention in the same connection. Not only the matured and well-wrought theories of Olmsted, but the tireless activity and most wondrous zeal of Herrick, afterward the well-known college librarian, and still more the genius of Mason, among the under-graduates, whose ardor in the pursuits of the observatory afterward brought him to an untimely grave, together with a notable development of scientific talent in other students, contributed to this result. That this scientific excitement always exhibited itself in severely scientific modes, could not be claimed. There was not a little of boyish sport mingled with the star-gazing of the devotees, who nightly lay upon their backs in the college yard to count the meteors which might cross their assigned sections of the heavens. And when the resounding cry of "aurora," from some midnight observer brought every sleeper to his window, and in case of the finer exhibitions called the whole body of students out upon the Green, we doubt not that the eyes of anxious college officers were occupied with other irregularities than those of the starry sphere. Still it cannot be doubted that much of

¹ Memoir of Rev. David Tappan Stoddard, Missionary to the Nestorians. By Joseph P. Thompson, D. D., Pastor of the Broadway Tabernacle Church. New York: Sheldon, Blakeman and Co. Boston: Gould and Lincoln. London: Trübner and Co. 1858. pp. 422. 12mo.

this interest was genuine and profitable, though in most cases it was of course transient. Many minds then received an impulse in scientific studies which affected their whole subsequent career as scholars.

David T. Stoddard will always be associated, by those who knew him in his college days, with these scenes. How far he should be considered as having been inspired by the prevailing enthusiasm, or how far he was the inspirer of it, cannot well be determined. Certain it is that he was one of the most prominent and zealous actors in those transactions, and that he soon rose to distinction in scientific pursuits. He was invited to make a free use of the college laboratory, and was appointed assistant in the observatory, a position which gave him access to the philosophical and astronomical instruments. A machinist in town granted him the privilege of using all his tools, "comprising those in almost every department of the arts." During his junior year he received the offer, from the U. S. government, of a post in the South-sea Exploring Expedition. During his senior year, he constructed, of very rude materials, a telescope of small size but of excellent quality. Not satisfied with this, he engaged in the manufacture of another, a reflector, having an aperture of five and a half inches and a focal length of six feet. In this most difficult mechanical operation, he became completely absorbed. His room was converted into a work-shop. He infringed upon other duties in order to find time to polish his "mirror." He could be seen, at almost any hour of the day, with his sleeves rolled up and with blackened hands; and, on one occasion, he received a severe reprimand from a college tutor for accidentally appearing, in this plight, among a party of merry companions in the hall. His fellow students were sometimes amused by his unflagging enthusiasm. He had a frank, child-like, unsuspecting way of expressing his interest, which made him an admirable target for the jesters, who gave him the title of "*speculum*." Yet he was universally loved and respected. His scholarship, both in the languages and mathematics, was of a high order. His scientific attain-

ments were unquestionable, and his telescope was a "perfect success." His joy at this result knew no bounds. His fine countenance would be overspread with a beaming expressiveness, more beautiful than the shifting, shooting, culminating aurora itself, as he described to his somewhat incredulous companions the powers of this wonderful instrument in resolving double stars and revealing the moons of Saturn. Troops of eager spectators were collected about the mystical black tube, every fine evening, and the praises of Stoddard were upon every tongue. All rejoiced in his success. He was not the man to provoke envy. He was so humble, so unpretending, so sympathizing, so frank, and at the same time so unquestionably superior in ability and attainment, that both respect and affection were bestowed upon him with a hearty good-will. Much, however, as we admired the man, and much as we praised his telescope, both were destined to a dignity of usefulness of which we had little conception. At his graduation he took a high rank in general scholarship; having, however, chiefly distinguished himself in the mathematics and the sciences to which they are applied.

Tracing still further his history as a scholar, as it is sketched by his biographer, we find him passing the first year after his graduation, as a tutor at Marshall College, Mercersburg, Pa. His duties here called his special attention to the Latin and Greek. The interest which he took in these studies, and the accuracy he exhibited in investigating the more delicate shades of grammatical and idiomatic usage, show that he might easily have taken a high rank as a linguist, although, to use his own words, "These were not my favorite pursuits in college, so that when I graduated, I understood telescope-making much better than Tacitus or Sophocles." During this year he received an invitation to take the professorship of natural sciences at Marietta College, Ohio. This flattering and attractive appointment was not declined without a severe struggle. His taste and talents peculiarly fitted him for such a position. But he had devoted himself to the ministry of the word, and he would

not turn aside. God was reserving him for a far grander work, though he knew it not. An invitation of a similar kind from Western Reserve College was declined on the same grounds.

At the close of this year, he entered the theological seminary at Andover. Says his biographer :

“ At Andover we find him pursuing Hebrew grammar and New Testament Greek with the same zest with which he had pursued astronomy at Yale and Latin at Mercersburg. ‘ Our Hebrew,’ he writes, ‘ is at present troublesome ; however, I am resolved to master it, for I think that it is otherwise labor lost. Students spend six months or a year, often, in getting the elements of the language ; and, as soon as they leave the seminary, throw up the study and sell their lexicons, grammars, and Bibles for a song. This is foolish — so says our Prof. Stuart — and so I mean *not* to do.

“ Like every student at Andover in those days, Mr. Stoddard became greatly enamored of Prof. Stuart, both as a preceptor and as a preacher. His letters contain frequent references to the originality of thought, the enthusiasm of manner, the vivacity of speech, and the fervor of devotion with which the revered ‘ rabbi Moses ’ stirred the minds and hearts of his youthful pupils. So engrossed was he in the studies of the junior year, that he resisted the urgent appeals of his brother, Prof. Stoddard, to join him in his labors at Middlebury college.” — pp. 76-7.

At the close of his year at Andover he returned to his Alma Mater as tutor. While discharging the duties of this office, he continued his theological studies under the venerated Dr. Nathaniel W. Taylor, whose system, without any servile imitation, he substantially adopted. After two years thus spent, he applied to an Association in western Massachusetts for a license to preach the gospel, which appears to have been most reluctantly granted, in consequence of the suspicions which were entertained of the New Haven divinity. A most striking example, surely, of the error of exalting the mere philosophy of a doctrine into the place of the doctrine itself! Says his biographer :

“ Now that both the pupil and the master have passed from earthly studies and labors into the perfect knowledge and blessedness of heaven, it may be profitable for those who are called upon to examine candidates for the ministry, to remember that David Stoddard, with his intellectual culture, his mature piety, his ardent love of truth, his high-toned consecration to Christ, was well-nigh refused a certificate of approbation to preach the

gospel, because his metaphysical theory of depravity and regeneration differed, in points not affecting the integrity of the doctrines, from the theory of some of his examiners. He writes to a friend :

‘ Before we had been long together, I saw very plainly that I had a stiff set to deal with, who abhorred New Haven and New Haven divinity. They examined me two and a half hours, particularly on regeneration and total depravity. They then bade me retire, and after discussing nearly an hour over my case, called me in again. They had concluded to license me, but told me in substance that I was very heretical on some points, and that, as I was a young man, they hoped I would live to repent. I do not mean to ridicule them at all, for I must say they breathed a good spirit, and treated me very kindly ; but I think they were prejudiced, and inclined to be suspicious at the outset. I was *barely passable* in their view — not from a deficiency in knowledge, so much as from heretical notions.’ — p. 87.

Before advancing further in the history of Mr. Stoddard’s career as a scholar, we must retrace our steps, to observe the various stages of his religious progress, up to that turning-point in his life when he decided to become a missionary. The biography very properly opens with a full account of the “godly ancestry” of its subject, tracing this, on both sides, to honored names in the civil and ecclesiastical history of Massachusetts. We say that such an introduction is very properly given, not because it is a sort of biographical necessity, nor because a man is worthy of any special honor, on account of the excellence of his progenitors, but because it illustrates anew the grand declaration with which Peter opens the dispensation of the gospel : “The promise is to you *and to your children*.” In the brief chapter devoted to this spiritual pedigree, we have a new demonstration of the fact, that in Heaven’s book of heraldry there is “a chosen generation, a royal priesthood, a peculiar people.” The value of a cordial faith in this foundation truth cannot be overestimated, whether it be regarded in connection with the personal comfort of the believer, or as an incitement to prayer and faithfulness. Years afterward, when the dying missionary was struggling in the grasp of a typhus fever, he drew a heroic courage from the treasures of this “everlasting covenant.” These are his beautiful words : “Perhaps it seems strange to you that I think and say so little about my sins and unworthiness ; but I have no strength

to look over them now. I have given myself to Jesus, and I look upon him as a *family* Saviour. He was my grandmother's Saviour, my mother's Saviour, Solomon's Saviour, Harriette's Saviour, and I know he will be mine."

An interesting account of early religious impressions is followed, in the biography, by a narrative of the circumstances of his conversion. This occurred during his sophomore year, at Yale College, in connection with one of those powerful revivals which form so marked a feature in the history of that institution. He was then a stranger, having recently transferred his relations from Williams to Yale. In accordance with a plan adopted by the religious members of the class, he was visited by a friend, who called his attention to the subject of personal piety. This friend, who, as the reader will readily infer, is no other than the biographer himself, was cheered, a few days afterward, by the intelligence that, through the Divine blessing, his efforts had been made instrumental in producing a more marked change in Mr. Stoddard's religious feelings. The special exercises of his mind at that time are narrated, in a simple and beautiful manner, by Mr. Stoddard, in letters to his mother and brother. The change was evidently thorough, and the consecration which he made of himself to the service of God was unreserved and cheerful. As is usually the case, his conversion furnished the type of his whole subsequent religious life. One incident mentioned by his biographer is worthy of special note, as illustrating a point to which reference has already been made.

"The doctrines of the Scriptures concerning household consecration, the prayer of faith, and the influences of the Holy Spirit, are all strikingly illustrated in the conversion of Stoddard. *What* led one to whom religious truth and duty had been so long familiar, but who had been growing callous toward both, on a sudden to give his whole mind to the question of personal duty, and to yield his heart to the claims of Christ? It was not the influence of excitement — for he had been to no religious meeting other than the usual service in the college chapel, had heard no sermon with more than ordinary attention. Rooming alone, retired from college halls, he did not even partake of the measure of religious interest which began to pervade their atmosphere. There was nothing in the conversation of a classmate who

had but little experience in the Christian life, to give a new attractiveness or power to truths which he had heard from the lips of parents who honored and exemplified them in their lives. The Bible alone offers a satisfactory solution of such a change, regarded merely as a psychological phenomenon. 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.' The result witnessed, the phenomenon itself of conversion, argues the supernatural operation of the Spirit of God.

"Why was that operation now induced, or for the first time made effectual? The ultimate answer lies in the gracious sovereignty of God. 'Of his own will begat He us with the word of truth.' But was there no human link in the chain of influences that now fastened conviction upon the child of many prayers, and drew him into the kingdom? The answer to this question was given in a letter from his mother which the young convert received the very morning after he had found peace in Christ. In that letter his mother, knowing nothing as yet of the change in his feelings, reminded him that in infancy she had consecrated him to Christ for the work of the ministry, and informed him that on the day of prayer for colleges, *she had spent a great part of the day in prayer for his conversion.*"—pp. 50-1.

The next point of prominent interest in the narrative is his decision to become a missionary. Dr. Justin Perkins, the honored pioneer of the mission to the Nestorian Christians of Persia, was then in this country, and had retired to spend a Sabbath of quiet and rest at Middlebury, Vt. Mr. Stoddard, an entire stranger to him, occupied the pulpit. His first impressions are best given in his own words :

"In the autumn I went to Middlebury, Vt., to pass a quiet Sabbath after protracted and exhausting labors. After I entered the meeting-house, on Sabbath morning, there came in a young man and ascended the desk, whose appearance was quite youthful, yet very mature, and whose whole air seemed to me more angelic than human. I was no prophet. But hardly could the mind of Samuel of old have been fastened more confidently on David, the son of Jesse, as the future king of Israel, than did my heart fix on *David T. Stoddard* from the moment my eye first rested on him, as the young man whom, of all I had ever seen, I could wish to have as our companion in the toils, and trials, and joys of missionary life, and whose prayers and labors here the Lord would delight to honor in the salvation of souls. In all the subsequent years of our intimate missionary connection, the vividness of that first impression has never faded from my mind."—p. 91.

An interview immediately followed, which is thus spoken of by Mr. Stoddard :

"This evening Solomon and I have made a very pleasant call on Mr. and Mrs. Perkins, who are here on a flying visit. Mr. Perkins is very anxious that I should go with him to Persia. I promised him that I would consider the matter, though I hardly think I shall go anywhere as a missionary."— p. 89.

These first faint impressions were deepened amid the glowing scenes of the missionary convocation at Norwich, Conn., soon after, when, under the influence of Dr. Perkins, he decided *with all his heart* to become a missionary — a decision which never wavered for an instant afterward. From the moment it was formed, it spread a cheerful light over his existence, and imparted strength to his whole being. He writes:

"The more I review my decision, the more does it stand scrutiny; and I do believe it will stand the test of the great day. My fear now is, that my motives will not be such as they should be. I want to feel as Paul did, that *the love of Christ* constraineth me. Love of novelty, romance, desire for the approbation of others, and even a hope of heaven, are low motives in the comparison. O let us never rest till in *all* our plans we can heartily say: "The love of Christ constraineth us."— p. 94.

He was soon afterward united in marriage with Miss Harriette Briggs, with whom he set sail from Boston for Smyrna on the 1st of March, 1843. The embarkation was an affecting scene. The wharf and deck were crowded with the friends of the six missionaries who were then going, together, to a land of darkness. A lowering morning and the pattering of a gentle rain, were in full accordance with the spirit of the occasion. The solemn services over, a tearful leave-taking followed. But in the midst of that absorbing scene, when, if ever, the missionary might properly be lost in the son and the brother, Stoddard, true to the passion which burned through his after life, seeing a college acquaintance standing at a distance, with whom he had before conversed on the subject of missions, pressed his way out from the group about him, and, calling his friend, with a warm grasp of the hand drew him on board, and said with deep emotion: "I want you to come out to Persia. I know you have weak eyes, but I will try to find a place in the mountains, if not

upon the plain, where you can labor. Promise me that you will come." And there he stood completely absorbed, during those precious moments while the crew were casting off the hawsers, the last connecting link with home and friends, apparently forgetful of all besides, and only able to say, as he returned to the impatient company of weeping relatives: "Wist ye not I must be about my Father's business?"

Such was the intellectual equipment which the young missionary took with him to his distant work, and such was the spirit with which he entered upon it. The people to whom he was destined were Christians; they had been missionary Christians; they were governed by an enlightened and powerful people, about whom history and romance had thrown their brightest fascinations, whose very name had become classic in missionary history from its association with the holy life and heroic deeds of Henry Martyn. To a man of such antecedents such a work must have presented the grandest outlines. We cannot wonder that Stoddard entered upon it with all the enthusiasm of his earnest nature. The tastes of the scholar, the sympathies of the man, the aspirations of the Christian, were brought to a focus in the thought, "I am a missionary!" From the commencement to the end of his career, this single idea burned in his soul. Whether crossing the ocean, while sad memories were yet green, or visiting from station to station of the Turkish mission, or climbing the weary mountains of Armenia, or stumbling through the early experiences of a missionary's life, when he is practically both deaf and dumb amid the surrounding activities of social intercourse, or standing before a group of noisy, half-clad children, teaching the veriest rudiments of knowledge, or proclaiming Christ with a faltering tongue in a strange language, never, even in these depressing and humbling circumstances, did he lose sight of the true sublimity of his work. He repeatedly declares that he would not exchange his position for any, even the most honorable, at home. "I feel as much pleasure in my work as if I was pastor of the Old South, or even bishop of New York." "I am teaching ten or a

dozen boys in my family with just as much interest as if I was a preacher in Park Street Church ; and I do not envy the situation of any living man." He joined the mission when several of its members were thoroughly discouraged. But even in the midst of the drudgery of his first year's labors, he can see only the cheerful aspects of affairs, and within six months after his arrival he preaches a Thanksgiving sermon to the mission, the object of which is to prove that "the prospects of our mission are decidedly favorable."

Mr. Stoddard's career as a missionary furnishes a decisive answer to those who assert that only inferior men should be sent to the heathen, superior scholarship and the gifts of eloquent speech, being demanded entirely for home use. We believe the assertion may be safely made, that none of the fields of intellectual and scholarly activity, which opened to him so invitingly in this country, would have given one-half the scope to his powers, as a man of learning, as a man of thought, or as a man of action, which he found in his missionary life. His first care, after his embarkation, was to acquire a knowledge of the Turkish language, to which study he devoted himself earnestly during his outward voyage. Most characteristically he unites with this the study of Geology. For he says: "It is very desirable that we should have a pretty good knowledge of this science, for we are going over one of the most striking geological countries in the world, and a country, too, very little explored. I am one of those who believe that science can be made subservient to the spread of the Gospel. And while neither this nor any thing else should divert us from our great work — the *one* great work of preaching Jesus Christ — I trust we shall do much indirectly to improve the Persians in civilization and comfort. The discovery of coal-beds would be an immense blessing to that country, and no one but a geologist could hope to find them."

A few weeks of delightful intercourse with the veterans of the Turkish Mission, during which he "feasted" upon the "surpassingly beautiful" scenery of the Bosphorus and the Ægean, were followed by the long and perilous overland

passage from Trebizond ; and the entrance, after a month's journeying, upon the magnificent plain of Oroomiah, over which they were escorted to their "home" by a cavalcade of rejoicing natives — "a triumphal procession." "Our company," he writes, "now consisted of forty or fifty horsemen, and it was a moving sight, I assure you, to look on such a company. We were riding over a magnificent plain, covered with the richest verdure. The day was beautiful though warm ; the natives' hearts were glad, and so were ours. We knew that friends were following us with their sympathies and prayers. We knew we went to a city whose name is dear to many a Christian heart. All behind was bright and cheering ; all before us full of hope."

The cordiality of the welcome which they received from the Nestorians made the heart of the Christian scholar swell with anticipations of coming achievements. He at once applied himself to the Turkish, the language of business in Persia, and to the Modern Syriac, the spoken language of the Nestorians. Almost immediately, "while he was yet a stammerer in the native dialects," his scientific attainments were brought into requisition in a most important direction, and the telescope which drew such crowds upon the porch of Yale College Chapel, was produced upon a mountain of Persia to lead one of the "Wise men of the East" to the true religion. This man was the chief astronomer of his province, and the author of the Persian almanac. He embraced the Ptolemaic system of the universe, though not unacquainted with that of Copernicus, simply because the *Koran* demands the former and rejects the latter. To convince such a man of his astronomical errors was therefore of great importance. A short extract from Mr. Stoddard's account of the exhibition of the telescope will set in a clear light the important relations of science to Christianity :

"I first pointed it at Saturn, which was near its culmination ; at the first glance, the menajim bashee declared that he saw neither satellites nor rings. At this I was, of course, not at all disappointed, and asked him to have a little patience and he would have his curiosity gratified. After a little, he obtained a good focus, and saw the ring. This almost made him leap for

joy. He looked again and again, and delighted me by his enthusiasm. Presently he exclaimed that he had a distinct view of the division in the ring, and one of the satellites. That night three or four were visible, but it was not strange that a novice should be unable to detect them. I had, however, a keen-eyed companion; for though disposed to make every objection, and admit nothing on testimony, he was satisfied that he saw the division in the ring and the shadow of it upon the planet. He tells me that there is a record, many years old, in their possession, which states that Saturn was once seen in the *shape of an almond*; but that they know nothing of any rings or any satellites belonging to it.

"We now turned to Jupiter; and he was lost in astonishment. There were its four moons, and several broad belts crossing the disc of the planet — all too plain to admit of a doubt. Looking up to me, the astrologer earnestly said: 'Tell me *anything* you please about these moons, and I will accept it.' You will readily believe I was exceedingly gratified. We next looked at Mars; the gibbous state of which he readily admitted. It was too near the horizon to be seen to advantage; yet some of the dark spots on its surface were discernible.

"At a late hour we retired to rest, promising ourselves the pleasure of seeing Jupiter and Venus the next morning. As soon as the menajim cast his eyes on Jupiter, he could hardly contain himself. One of the satellites was on the other side of the planet, and all had changed their positions. 'Jupiter then has moons,' said he, 'and they revolve around him — you are certainly in the right.' — pp. 138-9.

At the same time a discussion arose concerning the approaching solar eclipse, which the menajim declared would be invisible in Persia, Mr. Stoddard maintaining the contrary. Mr. S. made the necessary calculations, and gave the menajim the time of the eclipse and the number of digits obscured. The result proved the accuracy of Mr. Stoddard's computation. He thus refers to the influence of this prediction:

"December 21st, 1843. Rose quite early that we might finish breakfast in time to see an eclipse of the sun. We took particular interest in it, because I had spent considerable time on the calculation, and the menajim bashee (the chief astronomer), had repeatedly said it would be invisible. Mr. Jones also is now lecturing to the seminary on this science, and has more or less inveterate prejudice to contend with. We, who have been taught from our cradles that the earth turns round and travels through empty space, can hardly realize how difficult it is for these rude people to admit it. It contradicts the *Bible*, which speaks of the everlasting foundations of the earth; it contradicts the old Syrian *melpanas*, who declare the

world is a plain, and rests on something, which rests on something else, which in its turn rests on something or nothing, just as you please. This is a caricature of their belief, but not a whit less rational. You will not wonder then that all of us felt much interest in the result. It was the first prediction of the kind made by the mission, and natives as well as our own company were eagerly on the watch. At the right time the sun rose eclipsed, as we expected, and assuming just the phases that I had before drawn on paper. I have no doubt this little circumstance, which would seem very trifling in America, will do much to open the way for science in our schools." — pp. 150-1.

Five months after his arrival, such had been his success in acquiring the language, he was put in charge of the male seminary. Mr. Perkins makes the following statement:

"As soon as his knowledge of modern Syriac was sufficient for the purpose, the male seminary was reorganized and committed to his care. We all felt that no living man could be found more competent to assume the very responsible task of rearing a generation of well educated and pious Nestorian preachers, whether we regarded the very high order of his own intellect, his finished culture, his moral character, or his holy walk or conversation. And the result has shown that we did not misjudge in the matter.

"He soon became able also to preach in the Syriac language, and whether preaching in Syriac or in English, how often have we been moved and thrilled by his affecting and powerful performances!" — p. 149.

In the seminary his scientific attainments and manual dexterity came at once into requisition. "I am trying," he writes, "to instruct my pupils in chemistry and natural science, and I hope to carry them through a full course of study for several years. We are furnished with some apparatus, and I am gradually making more. Recently, I astonished the natives by producing a solar microscope, magnifying fifty-four thousand times; and more recently still a camera-obscura." His biographer adds:

"In many ways the mechanical skill of Mr. Stoddard was of great service to the mission. At first he found it difficult to secure punctuality in the exercises of the seminary, and the religious services of the Sabbath, for want of a common standard of time. To remedy this, he constructed sun-dials at various points, so that all the pupils, and the different families on the mission premises, could have the same notation of the passing hours. 'In this sunny land,' he writes, 'these have served an admirable purpose,

and, I am of opinion, have saved us many hours of waiting for one another, and, I may add, a great deal of wear and tear of feeling, which even an angel would be liable to if his companion was not punctual. But the sun does not always shine, even here; and a sun-dial is, of course, a useless thing in the evening.' So he sent to America for a large plain clock for the seminary; this he learned to clean and regulate; and, as there was no competent watchmaker nearer than Constantinople, he wrote to a watchmaker in Northampton a series of questions for specific instruction in the care of watches, and thus became the regulator of time for the entire mission. 'Making telescopes and solar microscopes,' said he, 'is not cleaning watches; but he who has learned to do one may easily learn to do the other.' Mr. Stoddard was also as expert in repairing a wagon as in cleaning a watch, and was able to superintend and direct the unskilled Persian mechanics employed in erecting or repairing the buildings for the use of the mission."— p. 180.

The following extracts will give us a glimpse of his school-room :—

" April 23d, 1845. I have just opened the exercises of the day in the seminary, by reading the Bible and prayer, and am now seated with all my bees around me to write you a letter. And if there is no great logical order or clearness of ideas, you will please to remember under what circumstances it was brought into being. It is the universal custom in these countries for scholars to read aloud, and it is very difficult to break them of it. They will promise to try, but as soon as your back is turned and you are engaged about something else, there will be all the noise of a bumblebees' nest. So much by way of explanation of my present position."— p. 182.

" My assistant teachers are pious, excellent men, and, to a certain extent, to be fully trusted. But they are far from having our ideas of neatness, order, or systematic study. When I am absent a few days the pupils rise irregularly, the bell is irregularly rung, the classes are mixed up, and neither study nor recite with system, and though both teachers and pupils may be doing as well as they know how, *every thing goes wrong*. You can hardly conceive how wearing it is to keep up such an establishment, when I have to look after everything myself, be bell-ringer, teacher, superintendent, etc., all in one. My dear wife looks after the domestic department, and finds that also a very great care. I am often reminded of a wagoner, who is trying, with a crazy wagon and worn-out horses, to drag a heavy load up a muddy hill. The lynch-pins fail, the tire falls off, the whipple-tree splits in two, the horses sink in the mire, and he is ready to give up all for lost. So we the past year."— pp. 248-9.

The institution grew upon Mr. Stoddard's hands until it became not only a scientific school of a high order, but a

theological seminary also, where native preachers were thoroughly trained for their work. This extended course demanded the addition of Biblical exegesis and of systematic theology to the studies at first pursued. Mr. Stoddard carefully prepared courses of lectures on these subjects in the native language. At the same time his fine scholarship was called into requisition in aid of the great work which Dr. Perkins had specially in charge, the translation of the "*Peshito*," the ancient Syriac version of the Scriptures, into the modern Syriac. The manuscript and proofs were all passed by the translator through Mr. Stoddard's hands. During the same period, while daily engaged in the study of the Turkish and Persian languages, he commenced the preparation of a grammar of the modern Syriac, which was afterwards published in the *Journal of the American Oriental Society* for 1856, a work which received a complimentary allusion from Rödiger, the first living authority upon the Semitic languages. In connection with this grammar, he makes the following remarks in a letter to a friend :

"I determined to make thorough work in my investigations, and have made a full and minute comparison of the modern Syriac, first with the ancient Syriac, and then with the Hebrew. It only remains now to give a careful attention to the Jews' language, the modern Chaldee, and trace it to its origin. As you may not possibly be aware of the interest which attaches to these inquiries, far beyond the mere aid they afford new comers and others in acquiring the language, let me say a word on this point. Of the three great branches of the Semitic family, the Hebrew, the Arabic, and the old Aramean, the first two languages are by far the best understood, and we have literary monuments, extending back, in the case of the Hebrew, to the Pentateuch, and in the case of the Arabic, to a time long before the birth of Christ. But, in regard to the Aramean, as it was originally, nothing has been known. Its literature was all supposed to have perished. This Aramean split afterward into two great branches and was developed in two different forms. 1st. The Hebraistic form, which we call the Chaldee, and which was the language of the Targums. 2d. The Syriac form, which developed, with an alphabet of its own, a Christian literature for a long course of centuries. From this no doubt the Modern Syriac was derived; but it probably retains many idioms and words in daily use from the old Aramean, which have never found their way into books or lexicons. As for the modern Jews' language spoken here, some have affirmed that it was derived directly from the ancient Chaldee, while others have main-

tained, with at least a show of plausibility, that the modern Chaldee and the modern Syriac were each derived from a common source, and that this proved the common origin of the Nestorians and the Jews. On this point I do not feel clear yet. If it shall appear that the modern Jews' language is no nearer the modern Syriac, than the ancient Chaldee is to the ancient Syriac, then one of Dr. Grant's strong arguments for the Jewish origin of the Nestorians will be undermined. Until recently, as I have said, it was supposed the old Aramean literature had entirely perished; but the researches of Colonel Rawlinson have shown that this Aramean, or, if you please, Babylonian, is substantially the language of the monuments. Now, would it not be most interesting if Colonel Rawlinson, on the one hand, should find certain words and phrases on those ancient monuments, which are to be found in no grammars hitherto extant, and we, on our part, should find those same words and phrases current among the Nestorians and the Jews around us?"—pp. 343-4.

While thus absorbed in the studies more immediately connected with his great work, this indefatigable scholar did not forget the physical sciences. He writes thus concerning some of his astronomical observations :

"I have written Sir John Herschel at length on these observations, and given him, in addition, a number of test-objects, that he may the better judge whether my account is entitled to credence. I wrote *him* rather than any one else, hoping he would interest himself to fit out an expedition to Oroomiah, and take advantage of this magnificent climate. It may be doubted whether there is a position in the world, at least one easily accessible, where a good astronomer, with good instruments, would reap such a harvest of discovery. You can hardly have an idea of the magnificence of our summer evenings. We are elevated more than *a mile* above the ocean, have no dew, and rarely see a cloud during June, July, August, and September. Stars do not twinkle when forty degrees above the horizon, and Venus is so brilliant that I have distinguished by its light, when fourteen feet from the window, the hands of a watch, and even the letters of a book.

"But I cannot dwell on this subject. Perhaps Professor ⁸⁰ Olmsted may like one or two of the test-objects which I gave Sir J. Herschel. In Ursa Major, two faint stars are seen any favorable night, one on each side of ζ and 80, thus : ζ
Can these *ever* be seen in America? Again, when I lie on my back, the view of 4 and 5 ε Lyra, as they pass near the zenith, is very similar to that I have often had of Castor in a good telescope. Again, the two small stars in the neighborhood of the pole-star, and in the general direction of γ caphei, thus (* *) are seen distinctly, and almost every night in summer, as a single point of light. Can these latter objects ever be seen in America? I shall be much interested to know."

Sir John Herschel very courteously acknowledged this letter in the following :

“ Sir: I have received, and beg to thank you, for the interesting communication of your observations of the satellites of Jupiter, the oblong form of Saturn, and the small companions of certain stars — with the naked eye — in what you may indeed, by your account of it, most truly call a magnificent climate for astronomical pursuits. I think I shall best do justice to your communication by placing it in the hands of the Astronomical Society for reading at one of their meetings. Your account of the country, too, is most inviting. I think I may anticipate the usual vote of thanks on communication of observations to the Society, and I beg leave to add my own, and remain your obedient servant,
F. J. W. HERSCHEL.

“ P. S. — I find it recorded, in Bessel's Life, as an extraordinary instance of his sharpness of eye, that he could see ϵ and 5 Lyræ as two separable stars. But I have never heard that Saturn had ever been noticed as oblong, before the invention of the telescope.”

Upon this, Mr. Stoddard remarked to a friend: “ I was, of course, gratified with Sir J. Herschel's letter, and, from the interest he manifests, hope to hear from him again, or some of his compeers. An expedition here would, I am sure, pay better, so far as science is concerned, than one to the North Pole.” — pp. 350-51.

We know that we are doing injustice to this devoted student, by lingering so long upon his scientific attainments. He was indeed a scholarly man ; but he was more, — he was a holy man. He was, it is true, an inquisitive philosopher, but he was more, he was an ardent missionary. His brethren styled him the “ *seraph* missionary.” All his literary attainments were as nothing compared with his wisdom and zeal in the revivals of religion with which his mission was blessed so signally. His science as well as his whole soul were hid with Christ in God. The impression which he made upon public audiences and personal friends, during a visit of nearly three years to his native land, made necessary by impaired health, was such as might have been expected of Brainard or Martyn. He lived constantly in the higher regions of Christian thought and feeling. He lifted the assemblages which he addressed to an elevation where all the coming triumphs of Christ's kingdom could be seen as absolute verities, and often so brought down about us the glories of Heaven, that the spontaneous exclamation was : “ It is good for us to be here.” The close

of his life was in full harmony with its progress. Having spent six years after his return from America in still more important and successful labors than before, he was prostrated by typhus fever. An important and anxious mission to the Civil Functionaries at Tabreez, followed by increased labor in his seminary, seems to have been the immediate cause of the attack. He sunk gradually and was fully conscious of his situation. There were no raptures attending his last hours, but a calm, intelligent peace, the fitting close of the life of a thorough scholar and a holy man.

We need only add that the biography has been prepared in the best possible taste. It is clear, simple, concise. The reader is not wearied with details, and yet he rises from the volume, well possessed of the character and history of its subject. The biographer has attempted no labored analysis of character. He allows Stoddard to speak for himself. The narrative is transparent. We seem almost to hear the voice of our friend again, and to see the beautiful glow of his countenance as he greets us. This volume will be a precious keepsake to the early friends of Mr. Stoddard. Those who knew him best prize him most, and most unqualifiedly pronounce his eulogy. And it is a circumstance as rare as it is beautiful, that the most intimate companion of his college studies and sports, should have been made the instrument of his conversion to God, should have been permitted to witness his splendid career of usefulness from its commencement to its close, and finally should be able to give to the world the completed results of that single act of Christian faithfulness, in the biography of his friend.

Mr. Stoddard's remains were deposited upon Mount Seir, near the spot where, at the opening of his missionary life, he had pointed a representative of the ancient Magi to a "star of Bethlehem," and where, during the last years of his life, he had presided over his beloved "Seminary." There he sleeps well on the field of his battles and his victories. There, in the still clear night, the Nestorian youth gather about his grave, and fill the air with melodies of grief. There, will future disciples come, as to a holy shrine.

And when the millions of Asia shall again hear the gospel of Christ, that spot, not less than the tomb of Martyn at Tocat, will be visited with grateful veneration, as the last resting place of the "Seraph missionary."

ARTICLE VII.

HYMNOLOGY.¹

A good Hymn Book must be a good manual of religious experience. The Ideal of a perfect Hymn Book is that of a perfect expression of the real life of the church, in forms perfectly adjusted to the service of song. It excludes, on the one hand, lyric poetry which is *only* poetry, though it be on sacred themes; and, on the other hand, it is equally unfriendly to devotional rhymes which, though truthful, are so unworthy in respect of poetic form as to degrade the truths they embody; and yet again, it rejects, as unbecoming to the sanctuary, those religious poems which are both true to the Christian life and unexceptionable in their poetic spirit, and yet are of such rhythmic structure as to be unfit for expression with the accompaniment of music. Genuineness of religious emotion, refinement of poetic taste, and fitness to musical

¹ "The Sabbath Hymn Book: For the Service of Song in the House of the Lord." Edited by Edwards A. Park, Austin Phelps, and Lowell Mason.

The present Article is designed in part as a more extended Introduction of this volume, than could properly be published in a Manual of Psalmody for public worship. The writer of the Article is indebted for its historical notices to Warton's History of English Poetry; Burder's History of Music; Burnet's History of the Reformation; Holland's Psalmists of Great Britain; Hooker's Ecclesiastical Polity; Milner's Life of Watts; Southey's Life of Watts; Conder's 'Poet of the Sanctuary'; Montgomery's 'Christian Poet'; Lightfoot's Temple-Service; Works of Isaac Watts; Carey's Early French Poets; Turner's History of England; Eusebius's Ecclesiastical History; Augustine's Confessions; Perthes's Life of Chrysostom; and Lateinische Hymnen und Gesänge — von Königsfeld.