

with the more homely Saxon. For the sake of illustrating the difference between them, and to show more clearly the object now proposed, let me request the reader to take up any of Mr. Wesley's sermons that occurs to him. Mr. Wesley's style is remarkable, as is that of every writer of the Addisonian school, for the "native English unde-filed" which it contains. Take a sentence or two from the beginning of his first sermon,—that "on Salvation by Faith,"—for an illustration of what we mean. "All the blessings which God has bestowed upon man are of his mere grace, bounty, or favour." This would probably have been expressed by those who are more fond of the Norman than the Saxon part of our language, thus: "All the benefits which the Deity has conferred upon the human race proceed from his spontaneous bounty or favour." In this version, although the sentiments are the same, the words are mostly of Latin or French origin, and are certainly any thing rather than an improvement upon the original. To return to Mr. Wesley, the second paragraph begins thus:—"Wherewithall, then, shall a sinful man atone for any the least of his sins?" Here every word is native English; not a single foreigner is found in the whole sentence. This cannot of course, always be secured, even by the best writers. Nor is it contended that to dismiss all words of Latin or French extraction, even if it were possible, would be desirable. Great part of the copiousness of the English tongue results from the twofold source of its riches; which enables us to find synonymous terms to express almost all our ideas, with an agreeable variety. But the difference is wide between the Latinized English of Dr. Johnson, and the plain native style of Mr. Wesley. And that there is room for a still nearer approach to the exclusive use of Saxon terms, may be seen by that best specimen of what we are recommending, namely, the English translation of the Bible.

"In one of my early interviews with Mr. Hall," says Dr. Gregory, "I used the word 'felicity' three or four times in rather quick succession. He asked, 'Why do you say *felicity*, Sir? *Happiness* is a better word, more musical, and genuine English, coming from the Saxon.' 'Not more musical, I think, Sir.' 'Yes, more musical; and so are words derived from the Saxon generally. Listen, Sir,—*My heart is smitten, and withered like grass*; there's plaintive music. Listen again, Sir:—*Under the shadow of thy wings will I rejoice*; there's cheerful music. Listen again:—*Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling*; all Saxon, Sir, except *delivered*. I could think of the word *tear*, Sir, till I wept. Then, again, for another noble specimen; and almost all good old Saxon-English:—*Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.*"

The first advantage which will result from the use of genuine English terms will be, that they will be more easily, and especially they will be more fully, understood. We wish particularly to insist on the completeness with which their meaning will be apprehended by hearers generally, because there are many different degrees in which speech may be intelligible. A dim and insufficient light of meaning may gleam through a discourse, while, after all, it may be but a mere moonlight vision, where nothing is seen distinctly. Or the meaning may be plain enough to the educated portion of the audience, to whom the words of foreign extraction have become familiar. But it may be laid down as a general maxim, that the language of ordinary intercourse, and especially that which is in most common use with those who constitute the bulk of every congregation, consists, in a very large measure, of words purely Saxon in their origin; and it must follow, that, what is spoken in terms which they are in the constant habit of using, is most likely to find entrance into their minds. And

let not any one content himself with the persuasion, that he speaks so that all might understand him, if they will attend. There is a considerable difference (as Quintilian observes) between speaking so that your hearers may comprehend your meaning; and, on the other hand, so speaking that they cannot but understand. There is a wide distinction between that measure of light which barely enables the spectator, with some straining of the sight, to perceive the forms of nature, and the full splendour of mid-day, by means of which all objects are discerned without the least effort. If any one doubt whether the fact be as stated above, let him make an experiment with the first person he meets, whose mind has not been cultivated with much reading; (and such constitute the large majority of every Christian congregation;) he will certainly find that a truth couched in terms as purely English as those which have been adduced from the Bible, will be much more fully and readily taken into the mind, than when expressed in words of Latin or French derivation.

Nor is this all, such words will commonly be found to possess a superior degree of force, as well as of lucid clearness. If the correctness of this assertion be doubted, we have to reply, that so far as we have been able to judge, the best speakers, when they wish to be particularly impressive and forcible, have recourse (sometimes, perhaps, unknown to themselves) to a style abounding in Saxon terms in a more than usual proportion. Take the conclusion of that most forcible sermon of the Rev. Robert Hall, "On the Sentiments proper to the present Crisis;" a peroration of which, it has been truly said, that nothing superior to it, for force of sentiment and language, exists either in the production of ancient or modern times. Let the reader remark the preponderance of Saxon words in comparison of the very few derived from Latin or French. "And thou sole ruler among the children of men, to whom the shields of the earth belong, gird on thy sword thou Most Mighty; go forth with our hosts in the day of battle. . . . Pour into their hearts the spirit of departed heroes; inspire them with their own. And while led by thine hand, and fighting under thy banners, open thou their eyes to behold, in every valley, and in every plain, what the Prophet beheld by the same illumination, chariots of fire, and horses of fire. Then shall the strong man be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them." Or, to prove the same point, let a portion of Scripture be selected, and let the sense of it be expressed, as literally as may be, in a modernized language. "If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Now, for this genuine English, let other and more modern terms be substituted. "If then the Deity so adorn the vegetable productions, which continue for a very limited period, and are subsequently applied to the most ordinary domestic uses, will he not provide you with the necessary adornments?" &c. This may read as smoothly as the other. Perhaps it might, by a perverted taste, be even preferred. But it is, in comparison, altogether flat and spiritless. All the force of the sentiment has entirely evaporated.

But it may, perhaps, be feared, that we should thus keep our language unsightly and uncouth; that in order to secure an increase of intelligibility and force, we should incur the charge of barbarism, and revolt the feeling of those whose attention we desire to win. So far from their being any danger of this, however, would be easily capable of proof, if it were worth while to prove it, that, even in point of elegance, these ancient parts of the language often surpass their more modern competitors. On this point one of the latest and best writers on the characters of style, expresses a very decided opinion. "It is worthy of notice," (says Archbishop Whately,) "that

style composed of while it is less characteristic of are below the deportment, so garity constantly scious that they the extreme of which has been to a certain degree in point of eleg

The plain and of Archbishop his decision. praise of a grad Wesley's writing son, who appears, his chief as we have him portion of pur

The Preache out acceptable goads, and faste ed. All this c the attention far as it is a m To warn and to do this "in power," is hi still he hears divine Spirit, in advising th to use great p their own lang mend what i ject, and that great Master

December 1

THE followin —About the town on the the western s mountainous ticut and On gathering bl was heard, a fast approach no place of til he arrived of the woo down with p off his sadd house. Sur with an inf sudden appe but permit violent. T one had h much terrifi he, "shoul of God, and and commi ing with he ther she ha told him sh whether th had heard there to pr once, but regard to ed to be p

The rai ture smile expressed and his e