

THE  
PRINCETON REVIEW.

JANUARY, 1857.

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No. I.

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ARTICLE I.—*A Familiar Treatise on Christian Baptism.*  
Illustrated with Engravings. Designed for Young Christians  
and Baptized Children. By JAMES WOOD, D. D. New  
Albany: John B. Anderson.

*Plain Words to a Young Communicant.* By JAMES W. ALEX-  
ANDER, D. D. New York: Anson D. F. Randolph. 1855.

THESE excellent little books, by two of our eminent and judicious divines, are among the pleasing proofs that our Church, while, with all true Protestants, it recoils from "condensing the sacraments into idols," also refuses to join the rationalists in evaporating them into airy nothing. That of Dr. Wood is well fitted to fortify our people against the plausible attacks which our principles, as to the mode and subjects of baptism, suffer from the Baptists, while it affords much valuable instruction to Christian parents and their baptized children, as to the significance and importance of infant baptism, and the privileges and duties which result from it. It maintains and develops the doctrine of our standards as to such children being members of the Church, and under its inspection and government.

Dr. Alexander's little manual is a model of its kind. While it does not undertake to supersede such larger works as Mat-

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not only opposed to the common judgment of men, but it is contrary to the faith of the whole Christian Church. We trust that this language will not be attributed to a self-confident or dogmatic spirit. We recognize no higher standard of truth apart from the infallible word of God, than the teachings of the Holy Spirit as revealed in the faith of the people of God. It is beyond dispute the doctrine of the Church universal, that Adam was created holy; that his moral character was not self-acquired. It is no less the doctrine of the universal Church, that men, since the fall, are born unholy; and it is also included in the faith of all Christian Churches, that in regeneration men are made holy, not by their own act, but by the act of God. In other words, the doctrines of original righteousness, of original sin, and of regeneration by the Spirit of God, are, and ever have been the avowed doctrines of the Greek, Latin, and Protestant Churches: and if these doctrines are, as these Churches all believe, contained in the word of God, then it cannot be true that moral character, in order to be the object of approbation or disapprobation, must be self-acquired. A man, therefore, may be justly accountable for acts which are determined by his character, whether that character or inward state, be inherited, acquired, or induced by the grace of God.

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ART. VI.—*Annals of the American Pulpit; or Commemorative Notices of distinguished American Clergymen of various Denominations, from the early settlement of the country to the close of the year 1855. With Historical Introductions.* By WILLIAM B. SPRAGUE, D. D. Vols. I. II. New York: Robert Carter & Brothers. 1857.

WE give a cordial welcome to these long expected volumes. The original design of Dr. Sprague, as he informs us in the Preface, was to prepare a single volume, commemorative only of the *most* brilliant lights that have adorned the American Pulpit, without regard to denomination, or chronological order. It was a happy inspiration which prompted him to conclude

that he had prescribed to himself too narrow limits, and to enlarge them to such extent, that the field of his labours embraced all who have been in any considerable degree distinguished, from the earliest settlement of the country to the present time. Every one acquainted with Dr. Sprague, we are sure, will agree with us when we say, that he is eminently, and even singularly qualified for the task upon which he has expended ten of the best years of his life. And we are not less confident that the work, of which these volumes are the first instalment, will be regarded as a most valuable addition to the enduring literature of our country.

We have, in our language, biographical collections, various in character and worth, but we are not acquainted with one that possesses all the features of these Annals. The work before us is so constructed as to serve, in a very considerable degree, the double purpose of biography and history, the several memoirs being arranged in chronological order. In the next place, a great many names, well worthy of being kept in the remembrance of the Church, have been rescued from the oblivion which would otherwise have been their fate. The reader of these volumes will become acquainted with a great many local celebrities, with ministers who lived and died unknown to the Church at large, but who, within their own narrow spheres, exerted a commanding influence, and whose memory is still affectionately cherished by the descendants of those among whom they laboured. But the most remarkable characteristic of the work is to be found in the letters appended to the biographical sketches, and which, with rare exceptions, are written by gentlemen who were personally acquainted with the subjects of the memoirs. Some may think that these materials should have been incorporated by the author with his narrative of the life of the person to whom they refer. We are of opinion that the plan adopted by Dr. Sprague, of presenting these contributions exactly as they came from the pen of their authors, is decidedly preferable. They give the work a quite novel feature, and impart to it a peculiar interest. These letters of recollections, in a merely literary point of view, are of various degrees of excellence. All of them, however, are worthy of the place they occupy, while many of them are really exquisite productions,

furnishing as well finished specimens of word-painting as can anywhere be found. In the list of epistolary contributors are the names of Rufus Choate, Josiah Quincy, Miss Sedgewick, Mrs. Sigourney, Professor Huntington, Professor Park, Professor Felton, Drs. Waterbury, Robbins, Osgood, Dana, Porter, Taylor, Jenks, Hawes, Francis, Frothingham, Williston, Bacon, Storrs, Poor, and many more than our space will allow us to mention. Indeed, we have access to know that the work when completed will contain communications from a large number of our most distinguished statesmen and men of letters, as well as from the most eminent ministers in every branch of the evangelical Church of Christ.

There is another feature of the work, which we feel it would be an injustice to Dr. Sprague not to notice. We refer to the foot notes. These contain a great mass of information in regard to a multitude of persons mentioned in the text; in fact all the information respecting them which the most painstaking research could gather. The briefest of the notes supply the facts which have a special value to the ecclesiastical statist and the genealogist, while many of them swell to the dimensions of memoirs, and in every point of view are not inferior to the more formal biographies to which they are appended.

We cannot doubt that this work, the great one of its author's life, though his pen has been both a prolific and an honoured one, is destined to have a wide circulation, and will obtain place in the libraries of all lovers of good books who have the means to purchase it. It is worthy of such a place regarded only as a contribution to our biographical literature, as a repertory of information which can be found nowhere else. But we hail its publication more especially for the happy and healthful influences which it can scarcely fail to exert wherever it goes, for the sake of the catholic spirit it is so well fitted to nurture, and of which its author is himself so fine an example. The reader of it is made acquainted with the ministry of former generations—with the ministry not of this or the other sect alone, but of the American Church, or as we may say, the catholic Church of this country, in the true sense of that much abused phrase. It takes him out of the narrow sphere of sect within which he may have been accustomed to move, and bids him contemplate the

living faith, the holy zeal, the labours of love of men whose names in his mind have been perhaps associated only with opinions or practices, against which he has deemed it his duty to bear the most trenchant testimony. Lutherans, Methodists, Baptists, Congregationalists, Episcopalians, Presbyterians of all classes, German, Dutch, Scottish, American are here brought into pleasant fellowship, and each may find something in the others to love, of which they were before ignorant. These volumes will furnish ample proof that the highest excellencies of ministerial character are by no means confined within any of those denominational lines that have grown out of diversities of polity and modes of worship. They will show that in all the communions into which the evangelical Church is divided, there have been pastors who "by pureness, by knowledge, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left," have commended themselves as the ministers of the gospel, and whose labours have been crowned with glorious success in winning souls to Christ. We detest the spurious charity whose arms are equally open to embrace the man who "holds the Head even Christ," and the man who "denies the Lord that bought him." We have no sympathy with the indifferentism which regards all forms of polity and discipline as equally good and equally fitted to develop the energies of the Church. But we do desire the wider spread of that charity, which, while rendering due honour to denominational peculiarities, and due support to denominational interests, can still rise above them, and as it surveys the wider field of the Lord's husbandry, can say with heartiness and joy, "Grace be with all them who love our Lord Jesus Christ in sincerity."

Such is the spirit which this work is fitted in a high degree to awaken and diffuse. Nor is this all. It abounds with models of excellence of various mould, the proper study of which will quicken the zeal, the holiness, the diligence, the patience of those who are now serving God in the gospel of his Son. Many worthies whose history is recorded in these volumes were compelled to maintain a lifelong struggle with difficulties and hardships, which would have worn out the courage and resolution of

the most stout hearted, unless they were fed by the faith that has "respect to the recompense of reward." Among these honoured names are those of ministers, who, amid all the discomforts of the wilderness, with few of the appliances of intellectual culture, far from libraries and with not many books, won for themselves no mean rank as theologians, producing works in theoretical and practical divinity, which the Church will not willingly let die. These examples show how much the pastor of resolute heart, and who is covetous of his time, can accomplish by his pen as well as by his preaching, no matter what, or where, may be the lot in which Providence has placed him, whether it be on that tide of emigration which is perpetually advancing over the vast regions of the west, or in the quiet rural parish, or amid the excitement and bustle of the city.

Then again there are biographies which seem to us replete with instruction in regard to the secret of ministerial success, of the power of the pulpit, and in emphatic tones warn us against the mistakes into which many a good man has fallen. In reading some of these memoirs, the subjects of which were men of undoubted piety, and famous in their generation, we have been exceedingly struck by the comparative fruitlessness of certain kinds of preaching, particularly that sort in which metaphysical refinement, and the logic which undertakes to reason out everything from first principles, are predominant elements. Of course no intelligent man will deny the value of metaphysical science, or assert that logic is needless in a sermon. There is a place for metaphysical speculation, and for the application of the most exact forms of logic to the articles of our faith; but we submit, that the pulpit is not that place, and we think that the history of the pulpit clearly sustains the statement. We could name parishes presided over by men of distinguished ability and real piety, but fond of this kind of sermonizing, in which the congregations, once numerous, have dwindled away until they were upon the point of extinction. We could name others, in which the very heresies against which their pastors had been arguing with resistless logic for many years, sprang up the very instant the preacher's voice ceased to be heard. That this class of men to whom we refer, were useful as the teachers of those who were or expected to

become teachers of others, by their oral instructions, and by the printed page, we are not disposed to question. We here view them simply as pastors; and the fact that appears to us so worthy of being pondered is, that the fields which, in their way, they cultivated so laboriously, are precisely those in which we discover the greatest looseness of opinion, and the largest growth of what have been styled the "isms" of the day. Let any candid person compare the several results of the preaching that is cast in the metaphysical mould, and of the preaching whose staple is the simple word of God, which not only is content with a "thus saith the Lord," but accepts it as the most decisive demonstration, and he will be at no loss to determine which is best adapted to meet the wants of man, to fix his principles, to shape his character, in a word, to attain all the grand ends for which the office of the ministry has been established.

The two volumes now before us contain three hundred and forty-three distinct memoirs. Among all these the only one whose title to the place it occupies, we are inclined to question, is that of John Robinson, with which the series opens. We must confess that it does strike us "as at least of doubtful propriety, that a work that professes to be devoted exclusively to *American* clerical biography, should find its first subject in an individual who never set foot on American ground." Nor do the considerations which the author suggests why Robinson should be numbered among the lights of the American pulpit, entirely remove our doubts; still, we do not complain that he has incorporated with his work the sketch of the life of this father of Congregationalism. It is only giving us a little more than we had a right to expect.

As the memoir of Robinson is before us, we will venture to make a critical remark or two upon it. The English biographer Ashton, and the editor of the latest edition of Robinson's works, have led Dr. Sprague into an error in regard to Baillie, who is represented as saying that "Robinson was a man of most excellent parts, and the most learned, polished, and modest spirit that ever separated from the Church of England." Baillie's own words, which we quote from his *Dissuasive*, p. 17, are, "Master Robinson, the most learned, polished, and modest spirit that ever that sect enjoyed," viz. the Brownist. In this

eulogy, Baillie expresses his view of Robinson's character as it appeared towards the close of his life. During his earlier years, and even long after he left England, he had been identified in sentiment and fellowship with the most rigid Separatists, but in his last days and some years after the emigration of his church to America, he saw reason to modify his extreme opinions. "He came back indeed—says Baillie—the one-half of the way; he ruined the rigid separation, and was the author of a semi-separatism, printing in his later times against his former books, the lawfulness of communicating with the Church of England in the word and prayer, albeit not in the sacraments and discipline." As Baillie's eulogy is quoted, while he himself is spoken of as having "denounced the whole denomination of Independents in no measured terms," we must be permitted to say a good word on his behalf. Of his extensive erudition and profound piety it is needless, perhaps out of place, here to speak. He was indeed a decided Presbyterian, but at the same time the opposite of an extremist; a man of kind heart, and as the times were then, of an unusually catholic temper. However much he might oppose the opinions of others, his dislike of what he deemed error did not blind him to the personal excellencies of the errorist, as appears from his eulogy of Robinson, and an equally warm one, which he pronounced upon Roger Williams, with whom he maintained relations of personal friendship.

It is quite true, that he wrote a "Dissuasive from the Errors of the Times," as held by the principal sects, "who divert from the high, open, and straight way of the Reformed Churches," the Brownists, the Independents, the Anabaptists, the Antinomians, and the Seekers; and it is also true, that the style of the book is a good deal like that of other controversial productions of that age. But the charges which he brings against the Brownists and the early Independents—who really differed in little else than in name\*—such as their denial of the Church of England to be a true Church of Christ, their condemnation of liturgies, bells, organs, marriage rings, and even metrical psalms and hymns as Popish corruptions, and of the nature of

\* Hanbury's Historical Memorials, Vol. I., we think, makes this abundantly evident.



idolatry; their rigid separation from, and refusal to commune with, other bodies of Christians—these charges he endeavours to prove by references to the most eminent Independent or Brownist authorities. At the end of each chapter he gives his “testimonies,” consisting of not merely the titles of the books, but large quotations; thus furnishing his readers with the means of judging whether his charges were calumnious or true.

There is another statement in the memoirs of Robinson containing “the last though not the least” reason for the removal of the Puritans from Leyden, to which our Dutch brethren will probably take exception, as savouring of injustice to their fatherland. Some of the terms employed, we think, are stronger than history warrants. Governor Bradford, in his New England’s Memorial, does indeed describe Leyden as a place “of great licentiousness to children,” but he evidently uses the word in the sense of license, and not in its modern meaning, for he immediately adds, that “they (the Puritans) *could not give them due correction*, without reproof or reproach from their neighbours.” With regard to “the desecration of the Lord’s day,” of which Bradford complains, it may be observed that the law of the Sabbath, as expounded by the Puritans, was much more rigid than the law which the churches of Holland accepted as binding upon Christians.

That the first generation of New England ministers were imbued, in a considerable degree, with the narrow views of the earlier separatists from the Church of England, respecting modes of worship, polity, and church fellowship, appears even from the necessarily brief memorials of them in the Annals. The venerable John Cotton, for instance, and others of his fellow emigrants, left the mother country simple Nonconformists, recognizing the Church of England as their mother, though unable to comply with some of the ceremonies she had imposed upon them. Indeed, Mr. Cotton, only a short time before his departure from England, wrote to some of the members of the church at Plymouth, earnestly remonstrating with them on account of their separatist principles, which he says “they received from Master Robinson.” And yet within a short time after his arrival in the new world, probably through the pressure of the public sentiment of the colony, he aban-

doned his old views, and avowed principles of church fellowship, identical with those held by the most rigid opposing catholic communion. "Were I again with you," he writes to his old friends in England, "I durst not take that liberty which sometimes I have taken; I durst not joyn in your Book prayers. I durst not now partake in the Sacraments with you, though the Ceremonies were removed. I know not how you can be excused from Fellowship in their sins, if you continue in your place. While you and some of my other friends continue with them, I fear the rest will settle upon their Lees with more security."

Our Congregational brethren sometimes allow themselves to indulge in statements calculated to produce the impression that they are in the strictest sense of the terms the heirs of the principles of the Pilgrim Fathers, and that their Independency is in all its great features identical with the primitive Independency of New England. These Annals, though they do not claim to give more than a summary account of the eminent men of former times, nevertheless contain enough of history to correct the misapprehensions which such language as we occasionally hear, is fitted to produce in the minds of those who know little more about the Pilgrim Fathers than that they were Calvinists in theology, and Independents in church government. As we read the lives of Wilson, Brewster, Cotton, Norton, Hooker, and others of their contemporaries, we cannot resist the feeling, that if they could rise from the grave, and visit some, or even all the churches, that now bear and glory in the name of Puritan and Pilgrim, they would scarcely be able to recognize their children, either by the doctrines they would hear, or the usages they would witness. Or if they did observe some of the old features of those churches, which, amid tears and toils they founded, on the wilderness coast of New England, they would still be compelled to exclaim *quantum mutatae!* That they were in their theology Calvinists of the highest type, he must be a bold man who will venture to deny. In their forms of worship, they sought to carry out their principle that all rites or usages not expressly warranted by the word of God, involved those who allowed them, in the sin of will worship, to which category belonged organs, hymns, and holidays. The "plat-

form" of polity which they sought to erect, was a singular compound of Independency and Presbyterianism, and we are somewhat at a loss to decide which element predominated. In the matter of discipline each church was an autonomy, and from the decision of the brotherhood there was no appeal. But synods were summoned to draw up creeds, which for a considerable period were held to be the authoritative standards of the faith of the churches. Again, in many if not all the churches, there were Ruling Elders; and the Cambridge Synod solemnly declared that the office is one of divine appointment, and should be permanently maintained, while the synodical definition of the design and duties of the office, many Presbyterians, we apprehend, would accept as sufficiently accurate.

How strange, that the founders of the churches and commonwealths of New England, themselves the victims of religious persecution, should have formally avowed the doctrine for which Presbyterians have been so often abused, as if it were one of their peculiar tenets, that the civil magistrate in a Christian land is bound to extirpate heresy and idolatry, and in so many cases acted on the principle embodied in their public creed. The fact clearly shows, that while Providence drove them forth of their own much loved native land, and sent them to a distant continent that they might there lay the foundations of a city of refuge, in which the oppressed of every clime, and the followers of every faith should find shelter, and not merely be tolerated, but be able to claim as a right, the most entire freedom to believe what they liked, and to worship God as they pleased, the Pilgrim Fathers themselves came to their new homes with no such design. They fled to the new world in order that they might there enjoy freedom to worship God, but they had no idea of sharing the goodly territory which they had purchased from the Indians and redeemed from the wilderness, with those who had no sympathy with their faith and forms. They came here to found a commonwealth, which, they perhaps hoped might one day grow up into an independent "state without a king;" but they had no idea of extending its immunities to any who were not in principle and practice exactly such "pilgrims" as themselves. And accordingly they have hardly gotten a firm footing upon Plymouth rock, and the hills of

Boston, ere we find them involved in an earnest struggle with Antinomians, Familists, Baptists, and Quakers.

But with all their faults, that first generation of New England ministers was a grand and noble one. They were not wholly exempt from the follies and prejudices of their age. In the school of Christ they made large attainments in that science of sciences, which teaches how sinful men may become new creatures, meet for the inheritance of the saints in light. And though they came out of the school of suffering ignorant of some lessons which they should there have learned, we cannot join in the strong invectives which have been uttered against them on account of their dulness of apprehension. However censurable the intolerance of the early Pilgrim Fathers may have been, we do not believe that the sectaries whom they drove away would have manifested a more liberal spirit, if relative position of the parties had been changed. And on the other hand, we have little doubt that this very intolerance was overruled for good; that if New England in its infancy had been a common receptacle for the multiform sectarianism which was born in Britain during the Puritan age, its whole condition and history would have been widely different from what they actually became.

These holy men, if somewhat narrow in their views, had themselves enjoyed and knew how to appreciate liberal culture. They were scholars, and deeply read theologians, as well as popular preachers. To the precious faith of God's elect, they clung with the utmost tenacity. Upon the churches of New England they left the imprint of their character in lines so deep and broad, that it retained almost its original freshness long after the Wilsons, Cottons, and Hookers had been gathered to their fathers. Their memory deserves to be, and we are sure will be, fondly cherished, not only by those who are their children in the flesh and in the faith, but by all who reverence goodness, in every branch of the American Church. Whether they had the far-reaching designs, and the almost prophetic vision which have been sometimes ascribed to them, or not, they were at least the honoured instruments of Providence in opening a fountain, whose waters have already covered vast regions

with wealth and beauty, so that the ages have, and will ever have, ample reason to rise up and call them blessed.

During the first century after the settlement of New England, the ministry and the membership of the churches were, in a remarkable degree, "joined together in the same mind, and the same judgment." The large accessions to the population from abroad, in the main consisted of those who were homogeneous with the original Pilgrims, both in race and religion. And, with the exception of the difficulties occasioned by Mrs. Hutchinson, Roger Williams, and the Quakers, there was little to disturb the peace of the church. In all the pulpits throughout the length and breadth of the land, the doctrines of the cross were preached, in the form in which they are exhibited in the Confession drawn up by the Cambridge Synod. Nowhere, in the whole Protestant world, would it be possible to find a church with whose clergy the ministry of New England would not favourably compare. Indeed, viewing them as a class, we do not believe their superior could be named for piety, intelligence, zeal, and success. A gradual change had been going on, no doubt, as the country grew in wealth and population; the effect of which was the relaxing, to some extent, of the extreme rigidity of the primitive Puritans, and also the development of the Congregational element in the constitution and practice of the churches. But from the old scriptural faith of the Puritans, there does not appear to have been any serious departure.

The Puritan age of these Churches may be said to have closed with that singular man—the glory and shame of New England, as we are tempted to call him—Cotton Mather. Living so near to the primitive times, and intimately acquainted with many of the men who had figured in them, he had the best opportunities for gathering up the precious fragments of history which were in danger of being irrecoverably lost. Providentially his taste and turn of mind exactly fitted him for the task. His *Magnalia* is in some sort an image of the man. Covered over with the oddest conceits and the most fantastic pedantry, it is yet full of inestimable treasures for the biographer and the historian. If it reveals the vast and multifarious reading of its author, it also abounds with most striking proofs of his intense credulity. But with all its defects, it is a noble tribute of his

deep and overflowing affection for the land of his birth and his mother Church, and the reverent love which prompted him to preserve everything which might serve as an enduring memorial of the heroic virtues of his fathers. How lamentable that a man to whom New England is so much indebted should have had a chief hand in transactions which form the subject of one of the darkest and saddest chapters in her history. Cotton Mather seems to have had his heart fixed upon the presidency of Harvard College, and there certainly were not wanting grounds for the hope that he would be called to occupy it. Twice it was vacant, and twice another was chosen to fill the much coveted place. It was a bitter disappointment, and his exercises at the time, as set down in his diary, would be extremely amusing, if they did not so palpably betray the weakness of a man whom we have been ever accustomed to venerate for his piety, his learning, and his "essays to do good" to his own and succeeding ages.

Even in Cotton Mather's day there were signs of spiritual declension in the churches. A religious coldness began to spread itself over the land, bringing the soil into the condition best suited to nurture those germs of a so-called "liberal Christianity," which we are assured then existed. Some have pronounced this decay of vital piety to be the natural result of Independency; others have insisted that it was the immediate fruit of the "half-way covenant." But the churches of New England were not alone in their lukewarmness. During this very period the same spirit of slumber invaded the Episcopal and Dissenting Churches of England, and the Presbyterian in Scotland and Ulster. As if to demonstrate that no scheme of polity, and no mode can effectually guard against declension, various causes may have contributed to the result, yet one is tempted to regard the change as a kind of natural rebound from that intense excitement about matters pertaining to government and worship, by which these churches had been so long pervaded.

Then followed the great awakening under the ministry of Whitefield, Edwards, and other honoured men. Thousands were aroused and awoke to newness of life, and probably their number would have been greatly increased, but for the perni-

cious influence of some of those taking part in the movement, whose fiery zeal carried them into the wildest extravagance. Davenport and his followers were precisely the men to render the evangelistic labours of Whitefield and others perfectly nugatory with a large class of minds, and to deepen the slumbers of those who remained asleep. The awakening may be said to have introduced a sort of formative age, to which can be traced the existing divisions among the Congregationalists of New England. The lack of spiritual life in many churches prepared the way for the Arminianism which ultimately ripened into the Socinianism that has so long reigned over the most ancient seats of Puritanism. At this same period the so-called New England theology had its origin—that theology which claims the great Edwards as its founder, but was subsequently developed by Bellamy, Hopkins, West, Benton, Emmons, and others. These are considered by many as the great names of New England, as the men who have rendered inestimable service to theological science. One of their ardent admirers in portraying the “characteristics of New England theology” declares that “it is more scriptural than the Apostles’ Creed, or than the Nicene Creed, than the theology of Luther and Melancthon, of Knapp and Tholuck, than that of Leighton, Butler and Magee, than that of Symington and Chalmers, or than that of Calvin and Turretin.” When we ask, what are the improvements introduced into theology by these great and good men, who were at work upon it for more than half a century, we are told by one occupying a high and responsible position, and who should be a most competent authority, that they consist of these three principles, “that sin consists in choice, that our natural power equals, and that it limits, our duty.” We honour the memory of the authors before named, and have no doubt they were, in the pastoral spheres in which they laboured, good ministers of Jesus Christ. But we think that the improvements ascribed to them, are only new modes of stating old errors. Have they added anything to the power of the pulpit in those portions of the church in which they have obtained? Are those ministers who take especial pains to indoctrinate their hearers in the radical principles—that sin consists in sinning, and that a man’s ability is the measure of his obliga-

tion, more successful in winning souls to Christ and in edifying saints, than are those who adhere to the old faith of Augustin, Calvin, and the Puritans? Our exhausted limits forbid our giving an extended reply to these questions, and we shall only say, that the Annals of the Pulpit in our own and other lands authorize us to return for answer a decisive No.

We again heartily commend these delightful volumes to all our readers, who, if they adopt our advice, will become as impatient as ourselves for the early appearance of those which remain behind.

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ART. VII.—*Grammatik der Huzvâresch-Sprache, von FR. SPIEGEL.* 8vo. pp. 194. Wien, 1856.

THIS grammar of the Huzvaresh or Pehlevi language is the first of a series to be issued under the general title of Introduction to the traditional writings of the Parsis. The second, whose preparation is already far advanced, is to contain a discussion of the Huzvaresh literature, and of the literature of the later Parsis generally. A glossary will conclude the whole. Spiegel's aim in bringing out these volumes now, before concluding the translation of the Avesta which he has begun, is to justify the principles of interpretation which he has adopted, and the deference paid in his version to traditional authority. In order to do this, it was necessary to furnish the facilities for an acquaintance with what have hitherto been sealed books and an unknown tongue.

The Huzvaresh is one of the Iranic, or old Persian languages, succeeding the Zend and preceding the Parsi and the modern Persian. One of its most marked characteristics as distinguished from both the antecedent and subsequent forms of the language, is the extensive introduction of Semitic words. These have evidently come from the Aramean, and, as is shown by the frequent confounding of the gutturals and other indications, from some corrupt form of the Aramean like that which was in use among the Zabians or Nabatheans. The contiguity and even political connection of Iranic and Aramean nations under