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in an illustrious but long suffering country. They have been the favored agents in repaying, to some extent, the debt the whole world owes to the ancestors of the existing Hellenic race. To only a few among the greatest benefactors of mankind, has such an opportunity been afforded; still fewer have had the wisdom given them from on high to turn such an opportunity to account. They started right, and they have made no mistake; — and now, as the evening of life begins to descend upon them, they are surrounded by the blessed results of their long labors. I am not much disposed to envy others; but I confess I do envy them the happiness they must feel in the consciousness not only of duty faithfully performed, but of great ends successfully achieved. They shall find their exceeding great reward, when the Master, whom they have obeyed, shall receive them with the welcoming words, ‘Well done, good and faithful servants.’” — pp. 37 – 40.

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18. — *Suffolk Surnames*. By N. I. BOWDITCH. Third Edition. London: Trübner & Co. Boston: Ticknor and Fields. 1861. 8vo. pp. 757.

THIS edition is seven times the size of the first, and about twice that of the second. We duly noticed the second, and described the genesis, progress, and scope of the work. When that appeared, Mr. Bowditch was in the prime of his strength; the preparation of this has beguiled the weary hours of premature infirmity and decline. The additions to the former issue are not mere names, but with them very many of those traits of wit and humor which can give zest to the driest theme. We might not have recurred to this work now, had its author remained with us; but we cannot lose the opportunity of adding ours to the universal tribute of regret and honor. A clear and keen mind, generous culture, scholarly tastes, genial manners, integrity for which the universe had no sufficient bribe, generosity which neither forgot the near in behalf of the remote, nor yet, while it began at home, ever rested there, the virtues which most honor and the graces which most adorn humanity, make us thankful that he has lived, and thankful for the many in whose gratitude he will still live.

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19. — *New England Congregationalism in its Origin and Purity: illustrated by the Foundation and Early Records of the First Church in Salem, and various Discussions pertaining to the Subject*. By DANIEL APPLETON WHITE. Salem. 1861. 8vo. pp. 319.

THE separate contents of this volume are of a merely local interest; but its purpose and conclusions appertain to the meaning, theory, and

history of Congregationalism. The First Church in Salem, constituted A. D. 1629, was the first church *formed* in New England. The earliest record of that church has not been preserved. There exists, however, a book, in which the original entries commence in 1660, and are preceded by transcripts from a former book. Among these transcripts is what purports to be the original covenant of the church, which is silent with regard to disputable dogmas, refers only incidentally to the fundamental articles of religious faith, and is entirely filled with the details of domestic, social, ecclesiastical, and religious duty. This same covenant is quoted in full by Mather in his *Magnalia*, as the original covenant. He, indeed, in speaking of the mode of admission to the church, says: "Some were admitted by expressing their consent unto their *confession* and covenant"; but there is no vestige extant of a confession distinct from the covenant, and hendiadys is by no means an unusual figure with the Mathers, both father and son. Moreover, Mather evidently had before his eye, when he wrote, Morton's Memorial (1669), in which the formation of the church in Salem is narrated, the phrase "confession of faith and covenant" occurring several times in the narrative. The question at issue is, whether there was not in addition to the "covenant," which is extant, a "confession of faith," which is irrecoverably lost. The affirmative has been on several occasions maintained very strenuously, and by inferential reasoning of no little force; the negative has had in three several discussions Judge White's able advocacy. We regard the preponderance of argument as manifestly and strongly on his side, and we believe that almost all that can be ascertained with regard to the early church-covenants of New England tends to the conclusion that dogmatic creeds or "confessions of faith" had no place in the primitive church-order of New England. But both parties to the Salem controversy have been intentionally discussing behind this an ulterior question, namely, whether the founders of our New England churches were indifferent to dogmatic variance, and looked only for the evidences of a Christian character as prerequisite to church-membership. Here we cannot agree with Judge White. We suppose that dogmatic subtleties were left out of the church-covenants, because it was not considered even possible that dissenters from the general belief should seek admission to the church. Fences are not a primitive institution, and would not exist were there no errant cattle. Exclusive creeds could hardly have been agreed upon till there were persons to be excluded. This very Salem covenant was renewed in 1660, with the addition of a paragraph, the pith of which is contained in these words: "Therefore we doe Covenant by the help of Jesus Christ to take heed and beware of the leaven of the doctrine of the

Quakers." Had there been Quakers, or anti-Calvinists of any description, endeavoring to plant heresies among the good people of Salem in 1629, the church covenant would have included, no doubt, a sufficiently stringent creed.

But while we are not inclined to magnify the importance of this controversy, we cannot but admire the Christian candor, calmness, and courtesy with which it is conducted on Judge White's part. The finished volume was brought to him on his death-bed, and there certainly could not have been a word in it which, in his closing hours, he could wish unwritten. We are glad to have this parting and valued memorial of one whose scholarly gifts and endowments, civic services, social graces, and saintly virtues gave him a large place and insure for him a blessed memory in the heart of our whole community.

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20. — *Memoir of Nathaniel Emmons ; with Sketches of his Friends and Pupils.* By EDWARDS A. PARK. Boston : Congregational Board of Education. 1861. 8vo. pp. 468.

WE doubt whether in the theology of New England any other man has been so influential as Dr. Emmons. Never has there lived a man who was more completely the master, or more abjectly the slave, of logic than he. It would be as easy to find an ill-made joint in a Vulcan-wrought suit of armor, as a loose link in his reasoning. But where there was no flaw in his argument, the intrinsic improbability of a conclusion, or its inconsistency even with fundamental beliefs, made no impression whatever upon his mind. A *reductio ad absurdum* would have been wholly void with him ; for he never started from premises that he doubted, and he knew himself incapable of false deductions from his premises. His error no doubt consisted in his regarding the truths of theology and the facts of religion as all measurable by logical standards, whereas many of them, "passing all understanding," are beheld by direct intuition, or received by a simple act of faith. We are not going to criticise Dr. Emmons's doctrinal system ; for such criticism would be out of place here ; but in all his statements of doctrine, where we agree with him as well as where we differ from him, we notice a certain anthropomorphism, as if he were incapable of imagining a Supreme Being or a moral universe greater than he could define and comprehend.

But while he undoubtedly developed the logical faculty to such an inordinate degree as to derange somewhat the proportions of his intellectual nature, he was a truly great man in mind, life, and character,—one of the giants whose race we fear has become extinct. His indus-