

THE
BIBLICAL REPERTORY
AND
PRINCETON REVIEW.

INDEX VOLUME

FROM
1825 TO 1868.

PHILADELPHIA:

PETER WALKER, 1334 CHESTNUT STREET:

CHAS. SCRIBNER & CO., NEW YORK; REV. A. KENNEDY, LONDON, ONTARIO;

REV. WILLIAM ELDER, ST. JOHN, NEW BRUNSWICK;

REV. ROBERT MURRAY, HALIFAX, N. S.;

AND TRÜBNER & CO., LONDON.

1871.

and graceful in his carriage, with a face in which dignity and lenevolence were happily blended. When animated in conversation, or in public speaking, his eye expressed his emotions, and beamed with light. His countenance in repose was indicative of gentleness, and when the occasion demanded it, could express firm determination and even severity. In the pulpit, or on the floor of a deliberative body, although his appearance was youthful, his person was commanding, his self-possession perfect, his gesticulation easy and graceful, his voice full and well modulated, and his whole manner peculiarly oratorical. The bent of his mind was for argument and discussion, and in deliberative bodies he was often listened to with pleasure, if not surprise, for the happy facility he displayed in developing a point of controversy, particularly when it related to ecclesiastical law. If he was not always right, he was at least always plausible and ingenious. His appearance before the Assembly in 1834 will long be remembered. The subject under discussion related to the grounds of appeal. He was young, he was comparatively unknown to the majority of the members, and nothing unusual was expected of him when he took the floor. The subject was a dry one, and seemingly afforded but little scope for the display of oratorical power; yet it was the kind of subject with which he loved to grapple. In the discussion of it the energy of his mind was fully tasked; his eye kindled, the best points of his naturally oratorical manner were brought forth, and with the self-possession of a practised debater, he reasoned his points with a cogency and fluency which carried conviction to many minds, and held the attention of the house for more than two hours.* The substance of the argument will be found in the volume for

1835. *The Doctrine of Appeals and Complaints.*

1837. *A Course of Legal Study.*

WOODBIDGE, JOHN, was born at Southampton, Massachusetts, on the 2d of December, 1784. All his ancestors, excepting his father, as far back as anything is known of them, were ministers bearing the name of John. Of course we speak only of the male line, though by a maternal ancestor he was descended from the Rev. John Eliot, "the apostle to the Indians." His mother was a woman of remarkable piety, and his father, though a physician, was fond of theological study; hence it is not surprising that their two sons devoted themselves to the ministry, and their only daughter became a minister's wife.

* This article is substantially taken from Sprague's *Annals*.

The subject of this sketch entered Williams College while in his sixteenth year and graduated in 1804, at which time he delivered a poem which excited considerable notice. He had given great attention to the cultivation of English literature while in college, and the year after leaving college he devoted to the study of law, and writing political articles for the newspapers. Becoming dissatisfied with this life, though not yet a professor of religion, he put himself under the tuition of the Rev. Asahel Hooker of Goshen, Connecticut, to prepare for the ministry. His fellow-students were the Rev. Dr. Humphrey, Dr. Tyler, Rev. Joshua Huntington, and the Rev. Frederick Marsh, of whom all excepting the last are dead. He was licensed to preach in June 1807, and entered upon his work with much ardour, having found Christ in the study of his word, and consecrated himself entirely to his service.

For a time he laboured as a home missionary in the western part of New York; afterwards he preached in the Tabernacle church at Philadelphia, but he declined a call from that people and accepted one from the church at Hadley, Mass., of which he was ordained pastor on the 20th of June, 1810. In 1830 he removed to New York and became pastor of the Bowery Presbyterian church till 1837, when he removed to Bridgeport, Conn., where he only remained two years. At this time the New Haven controversy was at its height, and as he strongly opposed the speculations of Dr. Taylor, both in New York and Bridgeport he met with considerable opposition. From Bridgeport he went to New Hartford, Connecticut, where he found a quiet and pleasant home for three years, when he returned to Hadley, and became pastor of the newly formed Russel church till 1857, when he resigned on account of his increasing infirmities, being then in the seventy-second year of his age. He now resides with his children in Chicago, the gospel which he preached so long being still his consolation, and in the retirement of his chamber blessing the world by his prayers and the example of a holy life.

He was married to Mary Anne Seymour of Hartford, Conn., who became the mother of nine children, seven of whom survive. She died on the 15th of January, 1858.

In 1825 the degree of D. D. was conferred upon him by Williams College. While pastor of the Bowery church he published a work on "Practical Religion," and has written a great many articles in *The Literary and Theological Review*, *New York Observer*, *Boston Recorder*, *New York Evangelist*, and some of the publications of the American Tract Society. His only article for the *Princeton Review* is a review of a

work by Dr. Snodgrass. It is entitled, "Perfect Sanctification," is in the volume for 1842, and was reprinted in the Princeton Theological Essays.

YEOMANS, JOHN WILLIAM, was born in Hinsdale, Massachusetts, on the 7th of January, 1800. His parents were in humble circumstances, and when a boy he was apprenticed to a blacksmith, but he had an ardent desire for learning, and had made good use of the opportunities afforded him for acquiring knowledge, and before his apprenticeship was completed, he bought up the unexpired time, and supported himself by teaching. He entered Williams College in 1824, and was graduated with the second honours of the class. In 1826-7 he was a tutor in the College, after which he studied theology in the Seminary at Andover, and in November 1828 he was ordained and installed pastor over a small congregation in North Adams, Mass., which he had gathered while acting as a tutor in the college. He now collected funds to build for them a house for worship, and continued with them till 1832, when he accepted a call to the First Congregational church in Pittsfield, Mass. At the end of two years he resigned this for the First Presbyterian church in Trenton, N. J., where he became the successor to Dr. James W. Alexander. In 1841 he accepted the presidency of Lafayette College, Easton, Pa., which he resigned in 1844, and after a short residence in Philadelphia became the pastor of the Mahoning church in Danville, Pa., the duties of which he discharged till his death, which took place on the 22d of June, 1863.

He held a high place in the esteem of his brethren in the ministry, and was elected Moderator of the General Assembly in 1860, and had the degree of D. D. conferred upon him simultaneously by three colleges, the College of New Jersey, Williams College, and Miami University.

His desire for knowledge was so powerful that he was never idle. His life was continuous labour, but his aims and his standard of perfection was often too high to be reached. He did not live to complete any of the great works that he had undertaken. He left in an incomplete state Commentaries on the Gospel of John and the Epistle to the Romans. Many of the sermons which he left in manuscript had never been preached by him, probably being laid aside for other strains of thought that had been suggested during their preparation; and some of those preached had been prepared one, two, and three years before they were delivered. He was a good classical scholar, and well acquainted with Mathematics and