

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.

siastical History. In 1855 he resigned the Chair of Theology, and was transferred to that of History, which he has retained till the present time.

Dr. Pond has been a diligent writer. We give the abridged titles of twenty-four volumes which have emanated from his pen. 1. Monthly Concert Lectures. 2. The World's Salvation. 3. Memoir of President Davies. 4. Memoir of Susan Anthony. 5. Memoir of Count Zinzendorf. 6. Memoir of John Wickliffe. 7. Morning of the Reformation. 8. No Fellowship with Romanism. 9. First Principles of the Oracles of God. 10. The Mather Family. 11. Pastoral Theology, (two editions.) 12. Pope and Pagan. 13. Review of Swedenborgianism, (two editions.) 14. Plato and his Works. 15. Manual of Congregationalism, (two editions.) 16. Review of Bushnell's God in Christ. 17. Life of Increase Mather, and Sir William Phipps. 18. Ancient Church. 19. Memoir of John Knox. 20. The Wreck and the Rescue. 21. The Church, (two editions.) 22. Memoir of Joseph Stone, Esq., of Ward. 23. Lectures on Christian Theology. 24. A Text-Book of Ecclesiastical History. Besides these, there are a few pamphlets which attracted considerable attention when published: "A Reply to Judson on Baptism," which passed through three editions; "Apology for Religious Conferences," with a Rejoinder in Reply to Dr. Bancroft of Worcester; "Letters to Rev. Samuel Nott;" "Review of Unitarian Tracts;" "Exhibition of Unitarianism," and about twenty sermons, of which some were published in *The National Preacher*.

There were very few magazines or religious newspapers published in this country to which Dr. Pond has not contributed; he is also the editor of several works, and a great number of Tracts published by the different publication and tract societies were written by him. He is the author of the following articles:

1862. Augustine.

1864. The Works of Plato—The Russian Church.

1866. The Missionary Enterprise and its bearing on the Cause of Science and Learning.

1868. Spectral Appearances, their Causes and Laws.

PROUDFIT, JOHN WILLIAMS, was the son of the Rev. Alexander M. Proudfit, D. D., who was pastor of the Associate Reformed Presbyterian church at Salem, New York, from 1795 to 1835. He was born in the village of Salem on the 22d of September, 1803; was educated at Union College, Schenectady, N. Y., and entered the Seminary at Princeton, New Jersey, in 1823, being then in the twenty-first year of his age.

"He was then," says Dr. Dickinson,* who was a member of the same class, "tall, imposing in person, with an expansive brow, and dark deep-set eyes. On conversing with him it was easy to perceive that he had not neglected the advantages which Union College, under the auspices of the late President Nott, afforded; still less the home influences amid which his boyhood was trained. There was a thoughtful seriousness in his mien, a conscientious studiousness, a prayerful sense of his dependence on God, which indicated a maturity of preparation, both mental and spiritual, for the theological course on which he had then entered. So far as our recollection serves us, there were few, if any, of our class at Princeton Seminary more respected, or of whose probable future a more favourable estimate was made. Nor were we disappointed. Having acquired fixed habits of study, he ultimately became familiar with the Greek and Latin fathers of the church, as well as with the best classical authors, and his mind stored with the treasures, it might be said, of ancient and modern learning; while his fondness for the languages was so decided that he always preferred the original Scriptures to the English version for daily use—so that when it became incumbent on him to instruct in the Greek language, it was his aim to perfect his pupils in the Greek Testament—those, in particular, who might have been looking forward to the pulpit. Having been very diligent and circumspect during his own college days, he was hardly less strict with his students; and if he might have made too little allowance for youthful indiscretions, it was because he was no less solicitous for their future standing in society than their present scholarship. It was his practical judgment that education should never be divorced from religion—the mental powers cultivated to the neglect of the moral. Whatever studies were to be pursued, exercise secured, company or travel enjoyed, it should alike be in subordination to the moral law of man's being; and either, without the daily recognition of our dependence and accountability, is virtual atheism. Aware, too, of the great advantage of social intercourse with men of letters to the practical development of educated mind, he was wont to avail himself of his opportunities for the interchange of thought on important points of inquiry, and seldom returned from a visit or a journey without having added something to his mental stores, to be used as occasion might serve, either for the illustration and defence of a truth, or to advance some useful cause; and thus his frequent correspondence, for which he had acquired more than ordinary facility, was marked alike

* In *The Presbyterian* of April 16, 1870.

by the extent of his observations and the justness of his reflections.

“Early taught by parental precept and example the necessity of prayer to both advancement in the Divine life and effective preparation for usefulness, he referred every matter to God, cultivated a devout frame of mind, attained to rare excellence in prayer—adoration, thanksgiving, confession, supplication. In this relation there is a diversity of gifts, and though all may be alike reverent and devout, alike weighed down by a sense of their own or the needs of others, yet all comparatively have not the same freedom and fulness, much less the same aptitude and scriptural richness in prayer.

“He had, moreover, experienced the power of *the truth* in his own soul, and hence looked on the rescue of the soul—its discipline for usefulness in this life, and preparation for the life to come, as the great end of the preached word. In accordance with this view his sermons were written, or trains of thought for the pulpit arranged; and if he lacked the qualities of voice so essential to popular attraction, he was always wrapped in his subject, and at times impressive; while his sermons, written with due study and prayer, afforded ample material for reflection, and led in not a few instances to blessed results. We might refer to some that we heard—such as that on the text, ‘Occupy till I come,’ and another on the text, ‘I beheld Satan fall as lightning from heaven;’ but we are not aware of his having published more than three; one entitled ‘The Sanctuary Consulted in the Present Crisis,’ the other, ‘The Two Lives,’ on the occasion of the installation of his nephew, the Rev. William Irving, at Rondout, and the last at the funeral of Dr. Strong, formerly Professor of Mathematics in Rutgers College. It has sometimes occurred to us that he effected as much by opportune conversation with individuals as by his occasional discourses. In this respect he was unusually gifted, and time and again cheered by hearing of some good done.

“At Newburyport, Mass., the place of his early settlement, October 4, 1827, as pastor of the Federal Street Presbyterian church, he was most assiduous in his preparation for the pulpit; his Sabbath services, and weekly meetings, and pastoral visits, were warmly appreciated; about three hundred and forty were added to the church; and the tie between his people and himself grew stronger until, in 1833, the state of his health rendered it advisable to resign his charge.

“Before this, and during his connection with the church to which we have referred, he went abroad; and while recruiting

his exhausted strength by foreign travel, aided in furthering the incipient Evangelical movement in Switzerland and France, about the year 1831. This, in connection with subsequent labours in this country, after his return, was spoken of by competent judges, both at home and abroad, as contributing in no small measure to the formation of what is now known as 'The American and Foreign Christian Union.'

"In 1834 he was elected to the Professorship of Latin and Latin Literature in the University of New York, of which the late Dr. James Matthews was then Chancellor. This he retained until 1841, when, in consequence of the troubles in which the University became involved, he, with several other of the Professors, resigned.

"About this time, the College at which he was graduated, and where his qualification for teaching was early appreciated by his appointment to a Tutorship, (which he held for a year or two after leaving the Seminary at Princeton,) conferred on him the degree of Doctor of Divinity.

"In 1841, Dr. Proudfit accepted the Professorship of Greek and Greek Literature in Rutgers College at New Brunswick, N. J.; and it was while retaining this office through nearly twenty years that he spent the most useful portion of his life. During this period he contributed articles to the *Bibliotheca Sacra* and to the *Princeton Review*; also to the *Independent*, *New York Evening Post*, and the *Ledger*; and became the editor of the *New Brunswick Review*, which, though able contributors had been secured, encountered local prejudice from its incipency, and even under more favourable auspices could hardly have been sustained, when several, if not all of our prominent periodicals laboured under pecuniary embarrassment.

"Aside from the leisure he was able to secure for writing on different important subjects, he had frequent opportunities for preaching, which he was forward to embrace, whether to officiate in the College chapel, to supply a vacant church, to assist a brother, or to go to some out-of-the-way and unoccupied field of Christian labour. Well do we recollect his solicitude for the highest interests of the members of his class. Scholars they should be—excelling in every branch embraced in the curriculum of the College; but not to the neglect of the highest of all sciences—that of the mind and will of God. In this respect he was not unlike the late President Frelinghuysen, with whom he often walked for exercise in the intimacy of Christian fellowship, and cordially united in sustaining meetings for prayer—faithful to the moral and religious interests

of the students. His influence, too, so far as it extended, was that of the scholarly mind in union with the courtesy and kindness of the Christian parent, manifest in the training of many a youth for usefulness in his day, aside from those members of his own household, who, in remembrance of his teachings, his prayers, his example at the time of their own consecration to God's service, and of the influence they are now exerting in their respective fields of ministerial duty, will bear witness that personal friendship has not warped our judgment.

"But not long after Dr. Proudfit's retiracy from his professorship, a post of duty awaited him which could never have entered into the programme of his life's work. An imperative call for armed men resounded through the land! In this momentous crisis, among the Northern clergy, perhaps, no one was more decided and fearless in the expression of his scriptural views in relation to the nature of the contest in which the nation was plunged than Dr. Proudfit; and from that crisis there was no hesitancy in his course—no abatement in his zeal. His two sons voluntarily offered their services, and became chaplains—one as chaplain in the Second New Jersey volunteers—the other in the United States hospital at Portsmouth Grove, Rhode Island—while their father promptly began his labours—and at his own expense—among the soldiers assembling in the camps. Afterwards, as chaplain, he conducted daily religious service at Fort Wood—labouring also in hospitals, and in various ways for the spiritual, mental, and physical good of the army. At last, at the instance of General Brown, he assumed the chaplaincy at Bedloe's Island, New York harbour, where, during his term of service, no less than about fifteen thousand wounded soldiers (and among them no small proportion of rebel prisoners) were confined; and where he remained till the overthrow of the rebellion—making no discrimination between the loyal and disloyal—supplying them alike with suitable reading—conversing with each in turn, so far as practicable—holding religious meetings; and then again, smoothing the pillow, moistening the lips, and whispering words of peace to the dying soldier; thus proving that Dr. Proudfit was governed by principle, not passion; by Christian sympathies, not partisan aims; and thus furnishing a signal example of voluntary humility and self-denial.

Feeling now the necessity of bodily relief, and deferring to the judgment of his physician, he again went abroad, and this time proceeded directly to the south of Europe; and though he recruited but slowly, it appears from the testimony of his son, who accompanied him, that by his observations and inter-

views with prominent Christian men in different places, he aimed to acquaint himself with the varying phases of error and superstition, to ascertain the condition of foreign churches and the spiritual needs of the people, in order that he might devise ways and means for the diffusion of Christian knowledge, and thus subserve the cause of Christ abroad as well as at home. Speaking French with facility, he preached in several foreign chapels, and to the galley-slaves in Toulon. He was absent about two years, from 1865 to 1867; and on his return, communicated the results of his observations and doings to the First Presbytery of New York, with which he was connected.

Perfectly familiar with the word of God, and ever on the alert to preach Christ, he was the first to conduct stated religious service in the Lunatic Asylum on Blackwell's Island, New York; in the county jail at New Brunswick; among canal boatmen of the Delaware and Raritan Canal, detained by closing of the lock at New Brunswick on the Sabbath; and often preferred preaching where the means of grace were not known. And with what quiet diligence he kept on the even tenor of his way in doing good as opportunity served—by preaching, by prayer, by a letter of counsel or of condolence—by a word in season, or by an act of kindness; with what meekness he submitted to misrepresentation, or bore calumny; with what resignation he aimed to glorify God in suffering his holy will; with what serene confidence he referred his future to Him who seeth the end from the beginning; and how habitually he communed with God, and walked humbly with God, is best known on earth only by those who were most intimate with him in the relations of private life.

"The second day after his confinement to bed by a cold which ultimated in pneumonia, one of his nephews referred to 2 Corinthians v. 9—'Wherefore we labour, that whether present or absent, we may be accepted of him'—quietly said, 'That has been our *ambition*, (used in the sense of the original,) uncle.' 'Yes,' he replied, 'and *shall be for ever!*' He died at New York City on the 9th of March, 1870.

"When Dr. Proudfit's death was so unexpectedly announced, we felt as if we had been deprived of a privilege—that of listening to his dying utterances—for he had loved to converse on the great things pertaining to God and the soul—a man of deep spiritual experience and heavenward aspirations; but the nature of his disease obstructed his voice. As in the case of Whitfield, whose bones still rest beneath the pulpit of the church which witnessed our departed brother's youthful labours for Christ, he too had borne his willing and untiring testimony

to the gospel of the grace of God—had worked while ‘it is called day,’ and when the night came, he had nothing to do but calmly fall asleep in Jesus.”

The three following articles are from his pen:

1851. Inspiration and Catholicism.

1852. The Heidelberg Catechism and Dr. Nevin—The Apostles’ Creed.

RANKIN, JOHN C., was born May 18, 1816, near Greensboro’, North Carolina. His early preparatory studies were directed by an older brother, the Rev. Jesse Rankin, then of Salisbury, now of Lenoir, N. C.; but most of his progress at this stage was made while teaching school, on which he entered at the age of seventeen. He had the benefit of a partial course in the University of North Carolina, at Chapel Hill, but was not graduated. Leaving there in 1836 he entered the Theological Seminary of Princeton, New Jersey, in September of the same year, where the usual three years course of study was pursued. Before closing his connection with the Seminary he was accepted as a missionary of the Presbyterian Board of Foreign Missions, but prior to embarking, spent nearly one year in visiting the churches of the West as an agent. In June 1840 he was married to Sarah T., daughter of the Rev. David Comfort, of Kingston, N. J., and in August of the same year sailed for India. After reaching his destination he soon acquired such a knowledge of the native language as to speak and write it with fluency. Besides some minor contributions to the native press, he wrote and published in the Urdú language in 1845 an extended reply to a learned and formidable Mohammedan book against Christianity; in the mean time teaching and preaching among the heathen with much earnestness and efficiency. In the midst of these labours, after spending five years on the plains of India, his health failed, and he was compelled to resort to the Himmaleh Mountains in the hope of restoration, and finding but little benefit from a residence there of eighteen months, he returned to this country in 1848. In the autumn of 1851 his health was sufficiently restored to justify him in taking a pastoral charge, and in September he was installed by the Presbytery of Elizabethtown over the church in Baskingridge, N. J., of which he is still the pastor. In 1867 he received the honorary title of D. D. from the Trustees of the College of New Jersey. His contributions to this *Review* have been,

1851. Foreign Missions and Millenarianism.

1854. Thoughts for the Ministry.