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1825 TO 1868.

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1871.

continued to be the pastor of the church in that city till the present time.

He contributed to this *Review* the following articles.

1852. Moral Æsthetics—National Literature the Exponent of National Character.

1853. Henry Martyn.

1855. The Zurich Letters.

ATWATER, LYMAN H., was born in New Haven, Connecticut, on February 23, 1813. He was prepared for College by Dr. H. P. Arms, now pastor of the Congregational church in Norwich, Connecticut; entered the Freshman Class of Yale College in 1827; and graduated with honour in 1831. As college students, Dr. Atwater and his life-long friend, Dr. Porter, now Professor of Metaphysics in Yale College, were noted for their devotion to the study of Intellectual Philosophy, both indicating at an early period a predilection for the sciences which it has become their life-work to teach. After leaving College, the next year was occupied in teaching the classics in Mount Hope Seminary, near Baltimore, and in the fall of 1832 he commenced the study of theology in the Yale Divinity School. In 1833 he was appointed a tutor in the College, but continued to prosecute his theological studies, and in May 1834 was licensed to preach the gospel by the New Haven West Association; and on July 29, 1835, was ordained and installed pastor of the First Congregational church of Fairfield, Connecticut. This is one of the oldest and most important churches in Connecticut, having been organized in 1650, and having had for its ministers a series of distinguished men. Mr. Atwater now became a member of Fairfield West Association, and in it, in conjunction with the late Dr. Nathaniel Hewit, Dr. Theophilus Smith, and Dr. Edwin Hall, distinguished himself as the advocate of orthodox opinions, in opposition to the errors of Drs. Taylor, Bushnell, and others. These errors had also insinuated themselves into the Presbyterian Church, and were one of the causes of the disruption of the church in 1837-8.

Dr. Atwater's first article in this *Review* was contributed in 1840, on "The Power of Contrary Choice," and since that time he has been a constant contributor. The mental power expressed in these articles, and the bold stand he had made for orthodox opinions in New England, brought him under the notice of the Faculty of the College at Princeton, who in 1851 conferred upon him the degree of D. D.; and in 1854 he was appointed Professor of Mental and Moral Philosophy in the College of New Jersey.

In 1863 the General Assembly elected him Professor of Theology in the Western Theological Seminary, but he did not accept the appointment; but for some years he has delivered a course of lectures to the students in the Princeton Theological Seminary on "The Connection between Revealed Religion and Metaphysical Science." In addition to his course on Mental Philosophy, Dr. Atwater in 1860 delivered a course of lectures in the College on Political Economy, and in the changes made since Dr. McCosh became Principal, his chair has been made to embrace Logic and Moral and Political Science. In 1867 he published a "Manual of Logic," which is now used as a text-book in several colleges. In 1869 he was associated with Dr. Hodge as editor of the *Princeton Review*; and had contributed the following articles to this series.

1840. The Power of Contrary Choice.

1842. Dr. Woodbridge on Revivals.

1843. Edwards's (the younger) Works.

1847. Inauguration of President Woolsey.

1848. Coleridge.

1851. The Method of the Divine Government.

1852. The True Progress of Society.

1853. The Ventilation of Churches—Doctrinal and Ecclesiastical Conflicts in Connecticut—The Bible in the Counting-house—Outlines of Moral Science, by Archibald Alexander, D. D.

1854. Modern Explanations of the Doctrine of Inability—The True Barrier against Ritualism and Rationalism.

1855. Recent Works on Mental Philosophy—Congregationalism—The Logic of Reason.

1856. Comte's Positive-Philosophy—Mill's System of Logic—Miracles and their Counterfeits—Lyll's Mental Philosophy—The Matter of Preaching.

1857. The Children of the Church and Sealing Ordinances—Ferrier's Demonstrative Idealism—Moral Insanity—Old Orthodoxy, New Divinity, and Unitarianism.

1858. Brownson's Exposition of himself—Butler's Lectures on Ancient Philosophy—Haven's Mental Philosophy—Jonathan Edwards and Successive Forms of New Divinity.

1859. Religion in Colleges—Transcendentalism in Political Ethics—Hickok's Rational Cosmology (with Prof. S. Alexander)—Dr. Taylor's Lectures on the Moral Government of God.

1860. Classification and Mutual Relation of the Mental Faculties—Reason and Faith.

1861. The New Oxford School, or Broad Church Liberalism—Liverpool Missionary Conference of 1860, or Results of

Missionary Experience—The Physical Training of Students—Knowledge, Faith, and Feeling, in their Mutual Relations—Some late Developments of American Rationalism.

1862. The Human Body as related to Sanctification—The Nature and Effects of Money, and Credit as its Substitute—Vindication of Hickok's Philosophy—A Plea for High Education in Presbyterian Colleges.

1863. Hopkins's Moral Science—The Manner of Preaching—Witherspoon's Theology—The Children of the Covenant, and their Part in the Lord.

1864. Shedd's History of Christian Doctrine—The War and National Wealth—Whedon and Hazard on the Will.

1865. Herbert Spencer's Philosophy, Atheism, Pantheism, and Materialism—The late National Congregational Council.

1866. Imperfect Rights and Obligations as related to Church Discipline—Dr. Spring's Reminiscences of his Life and Times—Rationalism—McCosh on J. S. Mill and Fundamental Truth—*Ecce Homo*.

1867. Drs. Hedge and Woolsey on College Studies and Government—Emanuel Swedenborg—Recent Discussions concerning Liberal Education—Dr. George Duffield on the Doctrines of New-school Presbyterians.

1868. Truth, Charity, and Unity—Professor Fisher on the Princeton Review and Dr. Taylor's Theology—The General Assembly.

AXTELL, HENRY, was the second of three sons of the Rev. Henry Axtell, D. D., of Geneva, New York, who all became ministers of the gospel. He was born in Mendham, New Jersey, in 1801, from which place his father removed to Geneva a few years after. Henry graduated at Hanover College, Clinton, New York, with the first honours of his class, as his older brother had done before him, and, after his graduation, he received the appointment of tutor in the College, which he held for some years. He subsequently studied theology two and a half years at Andover, and one year at Princeton, and was licensed to preach by the Presbytery of New York on the 15th day of October 1829. His first pastoral charge was in Lawrenceville, New Jersey, to which he was called in 1830; and on September 10th of that year he was married to Miss Juliet Say, daughter of John Say, Esq., of Clinton, New York. From Lawrenceville Mr. Axtell removed to Orange, New Jersey, in 1835, having been called to the Second Presbyterian Church of that place. This charge he resigned in 1838, in consequence of a bronchial affection,