

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.

which occasioned a loss of voice, and removed with his family to St. Augustine, Florida, for the sake of the climate. Here he lived for some years, in partial demission from ministerial work. He became a member of the Presbytery of Georgia in 1840. While at St. Augustine, he officiated at the burial of the remains of the soldiers who were killed in the Florida war, which were brought there for interment, having been gathered with great care from battle grounds. At the instance of Colonel Belknap, commander at Fort Brooke, Tampa Bay, that was created a chaplaincy post in 1843, and Mr. Axtell received the appointment of chaplain, which he held until 1849, when he was transferred to New Orleans Barracks. Here he remained as chaplain until the spring of 1853, when he became disabled from duty through disease affecting his mind. He was removed to Philadelphia for proper care, where he died the following year. He had requested to be buried in Orange, New Jersey, to which place his remains were removed in July 1854, and were there interred with those of two of his children, who had died during his ministry in that place; and the people of his former pastoral charge then erected a monument to his memory. His widow and three daughters still survive him.

Mr. Axtell was a man of great delicacy of taste and tenderness of feeling. He was cultivated in intellect and refined in manners, and was gifted with exquisite perception of the beautiful in nature and art, and loved the true in the works and word of God. His contributions to this work were, in

1831. Biblical Eloquence and Poetry.

1834. Memorial of James Brainerd Taylor.

BAIRD, D. D., ROBERT, born in Fayette county, Pennsylvania, October 6th, 1798, studied at Washington and Jefferson Colleges, graduating from the latter in 1818. Entered the Theological Seminary at Princeton 1819, and graduated in 1822. From 1821 to 1822, he was tutor in the College of New Jersey. From 1822 to 1827, he taught an academy at Princeton with great success. Among his pupils here was the late Prof. J. Addison Alexander. Meanwhile, in 1822, he was licensed to preach the gospel. In 1827, he became engaged in the enterprise to supply the destitute in New Jersey with the Bible, and with Prof. Maclean superintended the whole work until its completion within the year 1828. In 1828, he was ordained by the Presbytery of New Brunswick. Being providentially prevented from going as a missionary of the American Bible Society to Colombia, he next directed his attention to the cause

of education, in connection with the New Jersey Missionary Society, and by personal efforts secured the establishment of the present common-school system of New Jersey. Of this school system the Rev. J. W. Alexander, D. D. wrote: "It owes its passage to the zeal and labour of a single man, Rev. Robert Baird, who has been keeping the subject before the minds of the people, in newspaper essays for some months." From 1829 to 1834, he was general agent of the American Sunday-school Union, in whose service he travelled through almost every State and Territory of the United States. In 1835 he went to Europe, sent by the French Association, to explore the field for Christian operations, and returned in 1838. After the formation of the Foreign Evangelical Society, he again visited Europe, remaining there, with the exception of a few months, from 1839 until 1843, and making several briefer visits subsequently. His labours were chiefly in awakening among American Christians an interest in the conversion of the Roman Catholic population of Europe, and in organizing the means to assist the native Protestants in their efforts in this direction. But besides, he was deeply interested in the progress of other good causes. In Sweden, Norway, Denmark, and Finland, he was wonderfully successful in arousing an interest in Temperance, by his book on Temperance Societies in America; which was translated and published in Sweden at the expense of the king (Bernadotte). So striking were the results, that in his subsequent visits he was received with the most grateful and flattering attentions. In Russia he was instrumental in inducing the government, which had long refused to permit the existence of Bible Societies, itself to cause the Scriptures to be translated in modern Russ and published in a popular form. He became Secretary of the American and Foreign Christian Union, when the Foreign Evangelical Society was merged in it, in 1849, and was connected with the Union as secretary or director until his death, March 15, 1863. His scholarship, especially in the classics, was thorough and accurate; his memory wonderfully retentive; his acquaintance with the history of all nations so minute that he was at home in speaking or writing of any country, rarely forgetting a name or a date. His turn of mind was eminently practical, and his administrative ability was exhibited by the remarkable success of all the Christian organizations with which he became intimately connected. All his faculties were well balanced, and conveyed the impression of a full and healthy development. Added to this, personal manners gentle and courteous, a modesty that led him always to prefer others to himself; and,

above all, a large-hearted, child-like, and engrossing Christian piety, secured him the love of thousands whom in his extensive travels he had occasion to meet.

His principal works were: "Religion in America," (London and New York, 1843, and new edition, New York, 1857,) reviewed in *Princeton Review*, by Dr. J. W. Alexander; "Visit to Northern Europe," 2 vols. 1841; "Protestantism in Italy," 1845 and 1847; "History of the Temperance Societies," 1836; "The Union of Church and State in New England," 1837, &c. Several of these works have been translated into French, German, Swedish, Danish, Finn, &c., and the last two were never published in English. His contributions to the periodical press—to quarterlies, &c., but especially to the daily and weekly journals—were extremely numerous. We think it probable that several of the articles on education in the early volumes of the *Review* were written by him, but can with certainty credit him with the following:

1830. American Sunday-school Union.

1832. Valley of the Mississippi.

1836. The Reformation at Genoa.

BAIRD, HENRY M., Ph. D., son of Dr. Robert Baird, was born in Philadelphia, January 17, 1832; after graduating from the University of the City of New York in June 1850, he spent the years 1851–3 in Greece and Italy, in the former country studying in the University of Athens. On his return to this country, studied theology in the Union and Princeton Theological Seminaries, graduating at the latter in 1856. From 1855 to 1859 he was tutor of Greek in the College of New Jersey. In 1859 he was elected Professor of the Greek Language and Literature in the University of the City of New York; this chair he continues to fill. He was ordained to the gospel ministry in April 1866. Besides a number of articles in the periodical press—the *New Englander*, *Methodist Quarterly*, etc.—he is the author of "Modern Greece: A Narrative of a Residence and Travels in that Country," etc., and of "The Life of Rev. Robert Baird, D. D." In 1863 he contributed to this *Review* the article on "The Liberties of the Gallican Church."

BAIRD, SAMUEL JOHN, was the son of the Rev. Thomas Dickson Baird, and was born at Newark, Ohio, in September 1817. His father having lost seven children by a former marriage, was at this time childless, and at the birth of this son, he received him as a gift of God in special prayer, and