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poor frail body sunk into a posture of rest and quiet. He was, as he had constantly been, in the perfect exercise of all his senses and faculties. After a few moments he said, 'Nothing is impossible with God;' and a little after—'God is with me.' These were his last words."

His contributions to this journal were, in

1830. The Claims of Foreign Missions.

1832. Sprague on Revivals of Religion.

BRECKINRIDGE, ROBERT J., a younger brother of Dr. John Breckinridge, was born at Cabell's Dale, Kentucky, March 8, 1800. He pursued his studies successively in Princeton, Yale, and Union Colleges, at the last of which he graduated in 1819. He then commenced the study of law, and practised in Kentucky during eight years (from 1823), in which period he was several times a member of the State legislature. In 1829 he united with the Second Presbyterian church in Lexington upon profession of faith, and soon after commenced the study of theology, with the view of entering the gospel ministry, and, as a ruling elder, was a member of the General Assembly in 1831 and 1832. In October of 1832 he was ordained and installed pastor of the First Presbyterian church of Baltimore, (succeeding his brother, Dr. John Breckinridge, in the pastorate), in which charge he remained during thirteen years, and rose to eminence as an eloquent and successful preacher of the gospel. In 1845 he accepted the Presidency of Jefferson College, Pennsylvania, and together with the duties of this office supplied the pulpit of a church in a neighbouring village. In 1847 he returned to Kentucky and became pastor of the First Presbyterian church of Lexington, and accepted also the office of "Superintendent of Public Instruction" for the State. The duties of this latter office were at that time exceedingly onerous, requiring in their discharge the full amount of the wisdom and energy and resources of no ordinary mind; but he was enabled so to discharge its responsibilities as to establish the present common-school system of the State, and to leave but little for his successors therein to accomplish, except to carry out the plans and suggestions which his judgment had matured or pointed out. He resigned this charge, together with his pastorate in Lexington, in 1853, having been elected by the General Assembly Professor of Exegetic, Didactic, and Polemic Theology in the then newly established Seminary in Danville, Kentucky, an office which he retained until December 1, 1869, (the end of the Seminary term), when he

resigned in consequence of the action of the General Assembly of that year in relation to the Seminary.

Dr. Breckinridge has participated largely in the religious, moral, and philanthropic discussions of the last forty years and upwards. While in Baltimore he edited the *Literary and Religious Magazine*, and the *Spirit of the Nineteenth Century*: and having during his visit to Europe in 1835 purchased and transmitted to this country a large collection of rare and valuable literature, (patristical, ecclesiastical, exegetical, and theological), he was enabled to sustain with signal success the principles of the Protestant Reformation in his controversy with the Papists in Baltimore. In the General Assembly of the Church (of which he has been very frequently a member), he has always exerted a commanding influence. He took an active part in the controversies which resulted in the division of 1837-8, steadfastly maintaining the old theology against all attempts at innovation, though always aiming to base the discussion upon fundamental principles, and discarding all merely personal aspects of the case. It was mainly through his action that the Managers of the American Bible Society receded from their resolution to adopt the revised edition of the Bible as their standard. He likewise took an active part in the anti-slavery discussion which so long agitated the country, (and when in Scotland held a public discussion of the subject with Mr. George Thompson, which was published), but was very decided in his opposition to extreme views on either side. While in Baltimore he received, for his kind services to the free blacks of Maryland, a piece of gold plate, as a present from more than a thousand of them.

In 1838 he published two volumes of "Travels in Europe;" and in 1843, "Presbyterian Government not a Hierarchy, but a Commonwealth," and also, "Presbyterian Ordination not a Charm, but an Act of Government." In 1845, "The Christian Pastor One of the Ascension-Gifts of Christ." In 1851 he delivered his elaborate discourse on the "Internal Evidences of Christianity" before the University of Virginia, which presents the question in some respects in a new and very striking aspect; and in 1852 was issued his tract, "On the Use of Instrumental Music in Public Worship." And then, in 1857 and 1858 (for we omit a number of other tracts and essays), he published in two volumes, "Theology, Objectively and Subjectively considered," the system to be completed in a third volume, which will treat of "Theology Relatively considered." These volumes have had a very extensive sale; and the view which they present of the doctrine of the imputation of Adam's

sin to his posterity, while it rejects utterly the Realistic or Placean notion, varies somewhat from the views entertained by the conductors of this work.

In 1861 Dr. Breckinridge, along with several other clergymen, established the *Danville Review*, which strongly supported the Federal Government during the late war; and also the utterances of the General Assembly on the same subject. On January 4, 1861, (the day of National Humiliation), he delivered at Lexington, Kentucky, a discourse on the state of the country, and its duty in the then existing crisis, which produced a profound impression through the whole nation. It was widely published by the newspaper press, both secular and religious, and was, besides, issued in immense numbers in pamphlet form, and simultaneously in the cities of Louisville, Cincinnati, and Baltimore. The effect of this discourse was most marked and happy in dissipating utterly the figment of State-rights as entertained by the Secessionists; and the view of the subject which it presents became at once the acknowledged view of all the supporters of the Federal Government. This discourse was immediately followed by a series of articles in the *Danville Review*, sustaining the government, and which were in like manner republished by tens of thousands and scattered broadcast over the land. And so important were they deemed to the true interests of the country, that in order to facilitate their dissemination the Adams Express Company gave orders to all their agents from Maine to California to transmit the publications of Dr. Breckinridge free of charge. The writer of this sketch, when with the army at Little Rock, Arkansas, (1864), was informed by a highly respectable clergyman, (then on a visit from California), that the first two of those essays were really instrumental in saving California to the Union. He, being a loyal man, was greatly distressed by the vacillating condition into which the emissaries of secession had brought the State, even till she seemed ready to unite with the South. But on receiving the number of the *Review* containing the first of those articles, hope awoke within his soul, and he immediately made himself master of the argument, and went rapidly through the State delivering it to the masses, and so too when he received the second. A gentleman of great political influence on hearing the argument, immediately united with him in presenting it, and the result was, secession was repudiated.

But of all the labours of Dr. Breckinridge that upon which his heart was most set was the Seminary in Danville, which the General Assembly had placed mainly under his charge, to

establish and bring forward to usefulness and efficiency. He had succeeded in obtaining for it a noble endowment, all things considered; and never did parent entertain a fonder affection for a child than he for this institution. It was the child of his matured strength and manhood, and the fondest hope of his declining years. Its interests were as dear as life to him, and over them he watched with all the fondness of parental love and anxiety to subserve them every way in his power. He had originated the idea, had devised mainly its admirable "Plan;" and his happiness knew no limit as he saw it rise and prosper, and year after year send forth from its halls many able ministers of Christ to enter upon their great work in the Master's vineyard. And though this prosperity (with that of all the literary and theological schools in the Border States and in the South) was interrupted by the late war, he had, in view of the resuscitation of the Seminary, devised and adopted all the requisite measures to secure a return of that prosperity in proportion as the partisan feeling should pass away from the minds of our Southern brethren. He deemed it unwise to seek this return by compromising the position defined by the General Assembly in her utterances during the war, and in his own articles aforesaid. But at this stage, in consequence of a course of procedure referred to in his resignation itself, he has felt compelled to resign his professorship, as above stated.

Dr. Breckinridge is still in full possession of his faculties, and there are some years of hard work in him yet if his life be spared.

He received the degree of D. D. from Union College, New York, and that of LL.D. was conferred upon him first by Jefferson College, Pennsylvania, and afterwards by Harvard University, Massachusetts.

While in Baltimore he wrote two articles for this *Review*, one on "Colonization and Abolition," which contains on pp. 293, 294, that remarkable definition of American slavery, which has perhaps been oftener cited and referred to than any other utterance elicited during the discussion of the Slavery question in this country. The other a short "Treatise on the Scapular," containing a severe exposure of that frontless conglomerate of Papal superstition, blasphemy, and impiety. They are both in the volume for 1833.

BROWN, REZEAU, was the son of the Rev. Isaac V. Brown, D. D., and was born at Lawrenceville, New Jersey, on the 30th of September, 1808. In boyhood he was feeble in constitution, but distinguished by an early developement of his