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1871.

Clanning Moore of Virginia, in that year; and to the priesthood in 1838 in Middletown, Delaware, by the Right Rev. Henry U. Onderdonk of Pennsylvania. His first parish was that of St. Andrew's, Wilmington, Delaware. Afterwards he was in Maryland and Pennsylvania, in the latter of which his labours were most richly blessed in Williamsport, where he saved the church building from the hands of the sheriff, and laid the foundation of a large and flourishing congregation. Much of his ministerial life has been employed successfully in teaching in Washington City and Georgetown, District of Columbia. After a short sojourn in Ohio, where the climate proved injurious to his health, he removed to Philadelphia. Here he was employed as agent for two local institutions, when he accepted the charge of the Episcopal church of Trinity parish, in Vineland, New Jersey. His labours there have been eminently successful, and bid fair to give an impetus to the cause of Christian truth in West Jersey. He is the author of two pamphlets, which have been extensively circulated and favourably noticed by the papers and reviews. The first of these was, "A Letter to the Committees of the Domestic and Foreign Boards" of the Episcopal Church. The second was entitled, "The National Foundry for the West: Where shall it be located? a letter to the Hon. John Sherman, United States Senator from Ohio." This letter was strongly endorsed by Senator Sherman, who gave it a very wide circulation. In addition to these he is the author of sketches entitled, "Lights and Shadows of a Country Parson's life;" "The Sponsor in Baptism," a treatise on the whole subject; and "Church Wardens and Vestry Men," defining their duties. He has a number of treatises now nearly ready for the press, which he has never found time to complete. Two of these are, "Baptism:—considered in its relation to the other parts of the Christian system;" and "Twelve Years in a School-room," relating his experience as a teacher.

He contributed to the *Princeton Review* in

1846. The Blasphemy against the Holy Ghost.

1848. The Doctrine of the Inward Light.

1849. Croly on Divine Providence—Prichard's Natural History of Man.

CLELAND, THOMAS, was born in Fairfax county, Virginia, on the 22d of May, 1778. About the third or fourth year of his age he removed with the family into Montgomery county, Maryland. "The principal object that drew my father into Maryland was to take charge of an old mill establishment,

by lease, for eight years. It was on Seneca Creek, and owned by a widow Perry, and was much out of repair. Father being an excellent mechanic soon repaired it and gained a large custom, took his wheat to Ellicott's Mills, laid out the proceeds in goods at Baltimore, and established a small country store at home; and this acquired a mill property which enabled him to rise above poverty and advance a little in the world. During this time I went to school to different teachers, Timothy Sullivan, Alexander Penman, and George Dyson. The first two were Irish redemptioners, as they were called, compelled to serve for a limited time to pay the expense of their passage across the ocean. The latter was an Englishman. Besides the common reading, he made us memorize the Lord's Prayer, the Ten Commandments, and the Apostles' Creed. The Old and New Testaments were read as school-books; and here, I may say, I received my earliest impressions, though very feeble indeed, by this course at school.

"In the fall of 1798 father made his arrangements to remove to Kentucky, Washington county, where he had procured an entry of five hundred acres of forest land. My maternal grandmother resided near Redstone, on the Monongahela river, which we reached in nearly two months, and there remained until father built a flat-boat, in which to descend the Ohio river. We left on the last day of November; I was in my twelfth year, and on account of a recent illness had to be carried to the boat. The descent of the river in these times was perilous, frequent attacks were made by the Indians on the boats descending; but a kind Providence interposed in our behalf, being safely conducted until we reached a small stream called Goose Creek, a short distance above Louisville, Kentucky.

"We were compelled, for want of better accommodations, to remain in our boat two weeks. Afterward a small cabin about twelve feet square was obtained, a few miles out from the river, belonging to Col. Richard Taylor, father of the renowned hero of Monterey and Buena Vista. In the meantime my father had gone to look for his land, and, if possible, to have erected a hasty building for our accommodation. He reached the neighbourhood, examined the premises, selected the spot, engaged the workmen, and was then taken with a violent attack of pleurisy. He was absent more than six weeks without our knowing the cause. The Taylor family, old and young, were very hospitable and kind to us. William, Hancock, and "Little Zack," as General Taylor was then called, were my play-

mates. Mrs. Taylor conceived a great fondness for my mother, and treated her as a sister.

“At length father returned, very feeble indeed; we had well-nigh lost him. About the last of April we started for our new home, at which we arrived in safety. Everything was new, rough, and wild. Late in the season as it was, we made out to inclose and cultivate twelve acres of ground. Every blade, top, and ear were saved and carefully secured, which with pumpkins, and a cellar well-stored with potatoes, we made quite a flattering appearance for persons unaccustomed to the arts and toils of farming. Here commenced a new era in my juvenile life, everything to do to obtain a livelihood—the forest to clear away, buildings to erect, the hand-mill to push around to obtain bread. Sometimes I was mounted on a three-bushel bag of corn to take to the nearest mill, which was thirteen miles distant, three miles below where Springfield now stands, then an unbroken forest.

“My father having seven children to provide for, and being in moderate circumstances, not only from this consideration, but also from flattering representations made to him by several young lawyers of his acquaintance, that a fine harvest for that profession was in full prospect in Kentucky, was induced to select for me that profession. With this object in view, and having previously made the necessary arrangements for books, boarding, &c., I set out with him for Greensburg, county seat of Green county, on the first day of January 1795. I was now in my eighteenth year. I was first under the superintendence of James Allen, Esq., who was a young lawyer, and clerk of the county. With him I commenced Rudiman’s Latin Grammar, and during my stay there, some eight or nine months, I read all the Latin authors commonly used in those days.

“The Kentucky Academy, recently established at Pisgah, Woodford county, was my next place of location. At this institution I spent eighteen months of the most interesting and important portion of my early life. During all the time of my sojourn here I pursued my literary studies with uncommon ardour and industry. Many nights I slept not more than four hours. Never did any one read with more avidity a novel or romance than I did the story of Dido and Æneas in Virgil. I sometimes got four hundred lines at a lesson. I read the Odes of Horace in nine days, including the revision. Passed rapidly through the Satires, Cicero’s Orations, the Greek Testament, Lucian’s Dialogues, and then was forwarded with the first class, which had just commenced the second book of Xenophon’s

Cyropædia, which author is as far as I ever went in the dead languages."

Mr. Cleland seems never to have had any desire to be a lawyer. His early education could not be called a religious one. Neither his father nor his mother made any profession of religion, but from the books he had read and the people he had associated with, he had come to the conclusion that "no man could be safe that was not good." He thought, "I must somehow get to be a preacher, in order to make sure of the good man when I come to die. From that day, singular as it may be, I never wavered, never hesitated one moment as to what I would choose were I ever called into public life. Here I find the germ, perhaps the embryo-existence of my earliest thoughts and impressions, erroneous as they were, that first directed and fixed my determination towards the ministry. I was always, for some reason or other, shy and reserved in the company of my father, but not so with my mother. She knew all my mind, and communicated to my father my notions on the subject of the ministry. He was entirely acquiescent, left me to my own choice, had no objection to my becoming a preacher, provided I could make a good one."

Before going to Pisgah, "external morality without an interest in Christ was all the religion I knew anything about, but now I was as one newly waken up. I commenced a regular course of *seeking* religion; attended public worship on the Sabbath, prayed in secret, or rather attempted to do so every morning and evening without fail;" and, looking back upon this period after a long life, he says, "I am better satisfied now that I was under the gracious influence of the manuduction of the Spirit, silently and gradually drawing me along, than I had any idea at the time."

The severe course of study he pursued at Pisgah brought on sickness, and for some time he was compelled to return to the farm, where he recruited his health by labour and hunting in the woods. In the autumn of 1799, when in the twenty-second year of his age, he went to Lexington to finish his education at the University of Transylvania, but his studies were in a few weeks suddenly terminated by the death, first of his mother, and shortly afterwards of his father, and from the College walls, says he, "I was suddenly translated to take my position at the head of a destitute family. I considered my literary pursuits now at an end—all access to the pulpit completely barred, so that I unhesitatingly abandoned all hope or expectation of arriving at that holy calling. I had now in a measure to occupy the place of my father. I was head of the

family; wrought on the farm day and night; and public inn-keeper, where many travellers resorted for entertainment, not knowing the death of their former favourite host and hostess. Considering the family now as my own, I thought it my duty to set up family worship. I commenced right away the same evening after my return. We needed God's assistance very much in our destitute condition, and it was proper we should ask it of him. In the discharge of this duty there were appalling difficulties enough to discourage a young practitioner; at night there would be from six to twelve travellers around the fireside, some of them infidels, with only now and then one of some Christian denomination. But amid all these outward difficulties, in addition to my own feebleness and youthful inexperience, I rejoice this day that God put it into my heart to begin, and that he enabled me to pray and not to faint. I believe now, though I did not know it then, that I was the only one who was in the habit of praying in the family in all the region round about; and soon it was noised about, to the great wonder and surprise of many, that so young a man and under such circumstances, should be found engaged in holding family worship. But this very circumstance was the introduction to my further public usefulness.

"About the middle of June 1801 was the Cane Ridge meeting in Bourbon county; it was the time of the great revival, particularly in the southern and western portions of Kentucky. The *falling exercise*, as it was called, was in full operation. I was determined, if possible, to attend this meeting, respecting which great expectations were formed. Having made my arrangements, placing the family under suitable protection, I attended the meeting. A great and solemn one it was, sure enough. But to my great disappointment I felt unmoved, cold and hard as a stone. Thus I continued till the hour of preaching next day, which was the Sabbath. The preacher in the morning was my old favourite, the Rev. Robert Marshall. The text was Cant. ii. 10, 'Rise up, my love, my fair one, and come away.' The preacher, if I may so say, 'struck the trail' of my experience some distance back, and came on plainer and plainer, and at every step more sensibly, and with more effect. At length he came right up with me—my religious state and feeling were depicted better than I could have possibly done it myself. 'Rise up, my love,' was pressed upon me in the tenderest and most affectionate manner. I thought indeed it was the heavenly Bridegroom calling and inviting his poor feeble and falling one to rise from my low condition, and come away and follow him more entirely. My heart was melted! My

bosom throbbed! My eyes, for the first time, were a fountain of tears. I wept till my handkerchief was saturated with tears. I felt like giving way. I felt an indescribable sensation, as when one strikes his elbow against a hard substance. My position was discovered by a friend standing near me. He took hold on me, and gently drew me beside him, with my head in his lap. There I continued weeping, talking, praying, exhorting, &c., till the sun was no more than two hours high. As to the duration of my exercise, it appeared to me to have been not more than an hour—something like it had, all along, been so much desired that I seemed to covet its uninterrupted continuance. To say this was the time of my *change of heart*, I will not. I hope that had taken place before. I rather considered this a revival, an enlarged manifestation of that grace which had been communicated to me before; but which had undergone much obscurity and depression."

Shortly after this he attended a camp-meeting at Hite's Spring, and was involuntarily led to pray and exhort till exhaustion took place and he was compelled to desist. He was soon sent for to converse with distressed souls, all over the country, and the desire for him to preach and exhort was so strong that he consented to hold meetings at various places. Very many were converted, but having no official authority to do anything, they were induced to join the different denominations around, as there was no organized Presbyterian church in the neighbourhood.

On the 22d of October, a few weeks after the meeting of Hite's Spring, he was married to Miss Margaret Armstrong, who continued to be his faithful helpmeet till the 24th of April, 1854, and made him the father of ten children. "The marriage took place during the session of Presbytery in the New Providence church. The Presbytery, consisting of three ministers, adjourned to the place of marriage, and some time after supper they again constituted themselves into a Presbytery, and in spite of all the objections he could urge against his further prosecution of his studies for the ministry, before they permitted him to go home, regularly entered his name as a candidate, and gave him the text, 1 Cor. ix. 16, 'Wo is me, if I preach not the gospel,' as the subject for a sermon to be read at the spring meeting. During the fall and winter I held," says he, "religious meetings regularly every Sabbath, at one place and another, and nearly every other night in the week at different points, sometimes four or five miles distant. The labours and burdens of the day, which were neither few nor small, frequently disqualified me for the night-service. But so

it was; the calls and invitations were pressing and numerous and almost irresistible."

We pass over the account of his trials before the Presbytery. He was licensed to preach the gospel on April 14, 1803, and in October 1804 he was ordained pastor of a newly gathered church in his neighbourhood, called Union, consisting of over a hundred members, all poor, and not able to invest in their call for his labours once a month more than one hundred dollars. He had two other preaching stations, Springfield, in which there was made a subscription of forty dollars, and Hardin's Creek of thirty, and "in the collecting thereof the amount fell short of those sums." Here he laboured as a messenger of the gospel to his own neighbours for the space of ten years, with great acceptance; and we will now give some examples of the way in which he laboured here for his own self-culture and the extension of the kingdom of God.

"In the year 1806 I commenced a correspondence with W. W. Woodward, a bookseller in Philadelphia, who was then publishing the best theological works the times afforded, and from him I received my first invoice of books, amounting to little upwards of nine dollars. It was indeed to me a little treasure. Here was Guise's Paraphrase on the New Testament, Brown's Dictionary of the Bible, Butterworth's Concordance, and Mason's Student and Pastor. This was the commencement of a growing select library, which for a number of years afterwards was pronounced to be the best minister's library in the whole connection. It was gathered gradually, read carefully, and digested thoroughly. I soon found that others wanted books all around me. I endeavoured to procure them at intervals, until in process of time the amount of invoices from that one man was upward of \$3000.

"By my own suggestion the following plan was carried out at Union. A small box, with lock and key, was fixed under the pulpit board, with a hole above, like a money drawer, into which were dropped small strips of paper, with such inquiries as, What is the meaning of such and such a text? naming the chapter and verse. How do you reconcile such a passage with another that seems to contradict it? Sometimes a case of conscience was stated for inquiry and advice. These papers were to be anonymous, for reasons that are obvious. The benefit would accrue not only to the unknown individual, but others would become interested. The box was to be examined every day of preaching, the papers taken out and read publicly, and the answer was to be given after the close of the sermon the next day in course. This device I found to be of considerable

service to myself. There were matters brought up in this way that I had never thought of, and which occasioned no little research and investigation in order to find out the solution.

“In these days there were no education societies, no theological seminaries; and moreover there were few young men anywhere to be found who appeared willing to set their faces toward the ministry. The General Assembly saw the great scarcity of ministers in her connection, and but little prospect of a sufficient number coming forward to supply the annual decrease occasioned by death, and having no other remedy to afford, recommended most urgently on each Presbytery to look out within their bounds for at least one poor and pious youth, who might be induced to turn his attention to the gospel ministry, to patronize him, induce the churches to help, and do anything they could to enlarge the number of the ministry. The number of young men, from first to last, that were under my supervision, as students of divinity, were some fourteen or fifteen. Some were with me six months, some twelve, and others two years. Some were in indigent circumstances and received their board gratuitously; some at half-price, or as suited their circumstances or convenience. My circumstances were by no means affluent; my salary, if it deserved the name, quite small and inadequate; my chief dependence being my own barn and store-house. My wife manufactured the most of our domestic wear for ordinary purposes; our family, too, was at an age to demand increased attention and expense. We were compelled to use the strictest economy, yet we had no lack. I never had an empty pocket entirely since I had commenced domestic life.”

Having accepted a call to the New Providence and Cane Run churches, on the 31st of March, 1813, he came into Mercer county, where he had bought a farm contiguous to the New Providence church, and entered on his pastoral duties on the first Sabbath of April. He still, however, continued to preach every fourth Sabbath at Union, but after three years, as it was twenty miles distant from New Providence, with a considerable struggle he abandoned the field he had so long cultivated and a people near to his heart.

“After the old revival in 1800-1803 there had been an awful spiritual dearth in all the churches, many churches receiving very few, some no accessions at all for upwards of twenty years. About the year 1823 we may date the commencement of a noiseless, gentle, and gradual revival of religion in the New Providence church, which continued without

any abatement for six or seven years, during which time there were added 240 members. There had been a small increase of 77 members the first ten years of my ministry. But ere long the good work commenced among the young people, and ceased not until not one young female in the whole congregation of New Providence was left out, and not more than a half-dozen of the youth of the other sex.

“About the year 1815, without any seeking of my own, commenced my literary controversy with Barton W. Stone. The manner in which I was drawn into it is explained in my introductory chapter to ‘Unitarianism Unmasked,’ which was the third and last book I published against the Arian and Socinian heresies. Though I never calculated on becoming a writer, yet almost unexpected and undesignedly I was called to take up my pen on various occasions. I here insert a list of my principal publications, which may be found in various bound volumes, and the years in which they were published. A Familiar Dialogue between Calvinus and Arminius, 1805; The Heavenly Society, Rev. vii. 9. Funeral of Mrs. Jane Horton, 1808; The Socini-Arian Detected. Series of Letters to Barton W. Stone, 1815; Letters to B. W. Stone on Trinity, Divinity, and Atonement of Christ, 1822; Reply to Right Reverend Bishop David, 1822; Brief History, &c., of Cumberland Presbyterians; by order of Synod, 1822; The Destructive Influence of Sinners, Eccl. ix. 18, 1823; Evangelical Hymns, (selected), 1825; Preservation and Perseverance of the Saints, Isa. xxvii. 3, 1827; A Wheel within a Wheel, (Sermon on Ezek. i. 16), 1829; Various articles for *Calvinistic Magazine*, 1829; Familiar Dialogue between Calvinus and Arminius on the Doctrines of Election and Predestination, 1830; Various articles for the *Presbyterian Advocate*, 1830; Difficulties of Arminianism, 1831; Strictures on Campbellism, 1833; Outward Rites and Inward Graces, not Identical and Inseparable, Rom. ii. 28, 29, 1833; Funeral Sermon of Mrs. Judge Underwood, 1835; Funeral Sermon of Mrs. Hickman, 1836; The Conservation and Preservation of the Saints, Ps. xxxvii. 28, 1836; Trial and Acquittal of John the Baptist, 1853. In addition to these an unpublished manuscript, ‘Candid Reasons for not being an Anti-Pedo-Baptist.’ I presume it was owing to my literary productions that the attention of Transylvania University was attracted, when, on the 10th of July, 1822, I received from that institution the honorary degree of D. D. This was as unexpected as it was undeserved or unmerited.

“Amid the multiplied calls and demands upon my time, both ministerial and domestic, in the kind providence of God, I

have never been prevented from attending every stated meeting of Presbytery and Synod, but once by indisposition, and once from absence on a journey to Indiana and Illinois, in the fall of 1831. As a commissioner to the General Assembly I was a member of that body at Philadelphia in the years 1809, 1820, 1824, 1829; at Pittsburgh in 1835; at Philadelphia in 1837. In these Assemblies I never made a figure; was rather a silent member, unless attending to the special business on which I was particularly appointed."

At the disruption of the church in 1837-8 he adhered to the New-school General Assembly, and was a member of that body in 1850, 1852, and 1854, making ten Assemblies in which he sat as a commissioner. The last entry in his journal was made on January 31, 1855—"One circumstance more deserves special notice. I have been compelled to give up public duties, and all my pastoral relationship to the church. In connection with feeble strength, a nervous affection at the bottom of my stomach, after a short time speaking, prevents me from proceeding, weakening my articulation, and compelling me to cease altogether. Were it not for this, I could hold forth at least an hour, without much difficulty. But it is my Master's will that I should retire from the field and take my rest, after public service for more than half a century." His death occurred three years to a day after he penned these words. On Sabbath evening the 31st of January, 1858, he gently fell asleep in Jesus, in the eightieth year of his age.

"His manner of preaching," says Dr. Humphrey, "was plain and simple, without any attempt at fine style, or demonstration of the words of man's wisdom. His address was familiar, affectionate, and conversational. His style plain Saxon, highly scriptural and didactic. His voice was remarkably clear and melodious. His enunciation, though rapid, was distinct and impressive. In the prime of his life his discourses were usually from an hour to an hour and a half in length, but they were listened to with unabated, yea, increasing interest to the last. The first hour was taken up in expounding the text, and discussing the leading topic of the discourse; and when he had gotten the subject fully before the mind of his hearers, he would then enforce the whole by a most animated and moving exhortation. His manner was earnest and vehement, but never boisterous, and the effect upon his audience was overpowering. The house was usually filled to its utmost capacity. Under these most melting appeals the whole congregation were bowed upon their seats, and forcibly reminded one of a wheat-field after a storm had passed over it. There

would not be a dry eye in the whole house. Often times many could not refrain from weeping aloud, while others rejoiced before the Lord. Sometimes scores were convicted under one such discourse. He had at one time a continuous revival of seven years in one of his churches; nor were his labours confined to his own field, other churches enjoyed the fruits of his labours."

We have condensed this delightful autobiography from "Memoirs of the Rev. Thomas Cleland, D. D., compiled from his private papers, by Edward P. Humphrey and Thomas H. Cleland." His place in this Index is given to him on account of a letter published in the volume for 1834, on "Bodily Affections produced by Religious Excitement," in which he describes what he had himself felt and seen in 1801-3.

COBB, SANFORD H., was born in New York City in 1838; graduated from Yale College in 1858, and from Princeton Theological Seminary in 1862. In 1864 he became the pastor of the Reformed (Dutch) church in Schoharie, New York, where he is still labouring. In 1867 he contributed the article "Preaching to Sinners."

COLEMAN, LYMAN, was born in Middlefield, Massachusetts, where his father was a physician, on the 14th of June, 1796. He graduated at Yale College in 1817, and for three succeeding years was Principal of the Latin Grammar School at Hartford, Connecticut, and subsequently a Tutor at Yale for four years, where he studied theology. In 1828 he became pastor of the Congregational church in Belchertown, Massachusetts, and held the charge for seven years; afterwards principal of the Burr Seminary, Vermont, for five years; then Principal of the English Department of Phillips Academy for five years. The years 1842-3 he spent in Germany in study and in travel, and on his return was made Professor of German in the College of New Jersey, from which he received the degree of S. T. D. He continued here, and at Amherst, Massachusetts, and Philadelphia, the next fourteen years, in connection with different literary institutions. Dr. Coleman again visited Europe in 1856 and extended his travels to the Holy Land, the Desert, and Egypt, and since his return he has been Professor of Ancient Languages in Lafayette College, with his residence at Easton, Pennsylvania.

His principal published works are, 1. "The Antiquities of the Christian Church." 2. "The Apostolical and Primitive Church." 3. "An Historical Geography of the Bible."