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numerous editions, and have been republished in England. Dr. Edwards has also written several of the tracts or works issued by the American Tract Society: "The Advantages of Sabbath-schools," 1833; "The Time not Come," 1837; "I must Pray in Secret," 1840; "The Fatal Mistake, or the Midnight Shipwreck," 1850; "The Power of the Bible," 1856; "Take Care," (a prize tract for soldiers), 1861; and "The Good Fight," (also to soldiers), 1862. He has been a frequent contributor to the *Christian Spectator*, *New Englander*, *Biblical Repository*, and other periodicals of note, both literary and religious; and was, for many years, editor of the *Family Christian Almanac*, which, as published by the American Tract Society, had an immense circulation. In 1848 he received the honorary degree of D. D. from Wabash College. While a student at the Theological Seminary he contributed to this *Review* the article on "Hasty Admissions to the Church."

ELY, ELIAS P., a native of Connecticut, who graduated at the Theological Seminary of Princeton in 1832, wrote the article "On Independence of Thought," in the July No. for 1833. We have not been able to ascertain anything of his subsequent history.

ENGLES, WILLIAM MORRISON, was born in the city of Philadelphia, on the 12th of October, 1797. Of pious ancestry of English and Scottish descent, he inherited a vigorous physical frame, with corresponding moral elements of strength and solidity. His father was Captain Silas Engles, of the Revolutionary army, a citizen of high character in his day for intelligence and integrity. His mother was Anna Patterson, a lady of a family, both then and since, distinguished for intellectual gifts and attainments. He was the youngest of their children, and was baptized in the Scots Presbyterian church, which they attended, then under the ministry of the Rev. Dr. Annin.

His education, which was begun in the best schools of that period, was pursued in the University of Pennsylvania, in which his uncle, Dr. Robert Patterson, was at that time a distinguished Professor. At the Commencement, January 10, 1815, he stood among the first of his class, with the honour of the "Ethical Oration."

After his graduation, he studied theology for three years with the late Dr. Samuel B. Wylie, of the Reformed Presbyterian Church, and on the 21st of October, 1818, he was

licensed as a preacher of the gospel by the Presbytery of Philadelphia.

His first work in the ministry was a missionary tour, upon which he was sent by the Presbytery, in the Valley of Wyoming, where his preaching, which was then without notes, and had the freshness and zeal of a young evangelist, attracted great attention. He loved to look back to this period in after years, and often spoke of his adventures on horseback in that beautiful region, and of the families in which he was made welcome, forming friendships which continued through life. His earnestness and spirituality, combined with lively and agreeable manners, made many salutary and lasting impressions; and the experience which he gained was, no doubt, a valuable training for his subsequent work.

On his return to Philadelphia, he was soon called to a pastoral charge. A colony of English Independents, then worshipping in a building in Ranstead Court, familiarly called the "Tabernacle," having been led by various events to connect themselves with the Presbytery, were organized as the Seventh Presbyterian church, and Mr. Engles was called by them to be their first pastor. He was ordained and installed July 6, 1820, and continued in office until September 4, 1834, when a disease of the throat, which threatened to disable him from public speaking, led to his resignation.

The ministry of Mr. Engles was faithful and attractive. Although he did not visit his people as often as some pastors, yet his care for their spiritual good was shown in the appointment of special meetings for religious inquiry, as well as by fidelity in his round of duties. In the pulpit his manner was deliberate and quiet—didactic rather than hortatory; and his matter, which was always strictly evangelical, had more of the practical than the doctrinal element. Some of his sermons, after the lapse of many years, are still remembered as having made a deep and lasting impression; and among the converts due to his ministry, were two of the most distinguished jurists of the State. But whatever success of this kind he might have been capable of attaining, it would seem that the pulpit was not to be the sphere of his greatest usefulness.

The Presbyterian, from the editorship of which Dr. James W. Alexander was then about to retire, was placed under his direction, and from that time until the day of his death, a period of thirty-three years, he was the chief editor. Of his connection with that paper, his successor, Dr. Grier, lately said, "The history of *The Presbyterian* is the history of the

greater part of Dr. Engles's life. He found it weak, restricted in its circulation, with an uncertain future, and surrounded by rivals and opponents. He has left it securely established, with a large and increasing list of subscribers, and with a character for which it is very largely indebted to his hand."

In May 1838, four years after entering upon this editorship, he was appointed editor of the Presbyterian Board of Publication, a post which he held from the time of its establishment until the year 1863, during a period of twenty-five years. After his withdrawal, and on the decease of the Rev. Dr. Phillips, he was elected President of the Board, in testimony of his valued services, and was in that position at the time of his death. The degree of Doctor of Divinity was conferred upon him by Pennsylvania College about the time he was appointed editor to the Presbyterian Board of Publication.

He was chosen Moderator of the General Assembly in the year 1840, and at the close of its sessions appointed Stated Clerk, a place which he filled during six years.

Those unacquainted with the state of Dr. Engles's health frequently wondered that one seemingly so robust should keep himself aloof from ministerial duty. But those acquainted with him knew that he suffered from heart disease, which manifested itself in giddiness and fainting, and that over-excitement was liable to cause death at any moment. Frequent attacks of this mysterious ailment warned him and his friends of his danger. Often he would awake at night as in the very struggle of death. In the winter of 1866 an illness of another kind brought him to the brink of the grave. But he had apparently so rallied his strength that fears were beginning to be allayed, when a fresh seizure, attended with congestion of the lungs, made it plain to his physicians and to himself that the end was near. He resigned himself prayerfully to what he felt to be inevitable; submitted, though without hope, to the remedies which were used; endured with patience the laboured breathing and suffocation, which taxed so painfully his still vigorous frame; and at length, in one of the paroxysms of the disease, ceased to live—expiring so suddenly, it was hard to believe that his spirit was gone. He died on Wednesday night, November 27, 1867, after an illness of six days, in the seventy-first year of his age.

On reviewing the life thus briefly sketched, we must look at the eventful character of the period in which it was passed. It was a period fraught with great movements. During the last fifty years, the political map of the world had undergone

surprising changes in both hemispheres, affecting the interests of nations and races; human society passed through a new and marvellous phase of civilization in the arts and sciences, and Christianity had been diffused over the earth, even in heathen lands, as with the glory of the latter days. Dr. Engles was in a position such as few men have enjoyed to discern the signs of the times, and review events as they passed before him, not only in the world at large, but especially in his own church, which he was called habitually to survey. He became familiar with every event or question of general interest throughout its borders; he beheld several generations of pastors pass through its pulpits, and he lived to see its organization strengthen and extend itself, until its churches, missions, schools, and presses were scattered through the whole land and over the globe. And in all these scenes the part which he himself bore was by no means inactive or unimportant. There may have been, and doubtless were, some more conspicuous figures before the church; and yet no one can even glance through its public records without seeing, that to erase that name and all that it represented, would be most seriously to mutilate its history.

As *Editor of the Presbyterian*, he made that journal what it soon became, the accepted organ of the Old-school. From the outset it became, in his hands, a trumpet of no uncertain sound. He rallied to its support the best writers in all parts of the church, acquired general confidence in it for its unswerving orthodoxy and evangelical sentiments, and imparted to it a tone of Christian dignity and respect toward surrounding denominations. His own contributions to its columns, as collected and preserved, fill several large albums; and the influence which he has quietly put forth from its editorial chair is beyond any power to estimate. During a whole generation he became a spectator and chronicler of public events, moulding and reflecting the mind of the church upon all current questions, not only in regard to its own doctrine and policy, but also in the related departments of morals, politics, philosophy, science, and literature. For thirty years he stood as in a watch-tower and bulwark of Zion, sounding the alarm and rallying to her defence, against all infidelity without and all heresy within her walls. He was every week a preacher at our firesides, and a herald of good tidings to our hearts.

In the other literary station which he filled, as *Editor of the Board of Publication*, his services were not less marked and valuable. That institution, indeed, might almost be said to have been the child of his brain. If the idea of it did not

actually originate with him, he was at least one of its active founders, a leading member of its original Executive Committee, and during its history a ruling spirit in its counsels. Its publications, for twenty-five years, bore the impress of his mind and taste. Besides his editorial revision of the numerous standard works which were issued, his own contributions to its literature, in the form of abridgments, compilations, original treatises, and tracts, reached a circulation amounting to thousands, and, in some instances, hundreds of thousands of copies, and the mere testimonies to their value would themselves fill volumes. Multitudes, indeed, owing to the wide circulation which they obtained through the agencies of the Board, have received good from him without knowing their benefactor;* pastors who have his "Records of the Presbyterian Church" on their shelves; sessions who have been instructed by his tract on the "Duties and Qualifications of Ruling Elders;" church members who have been stimulated by his "Hints to Congregations;" Sabbath-schools in which his "Bible Dictionary" and children's books have been used; invalids and aged people who have been comforted by his "Sick-Room Devotions;" retired Christian homes in which his "Book of Poetry" and "Fountain of Wisdom" have blended entertainment with instruction; while beyond the sphere of the church, in the army and navy, his "Soldier's Pocket Book" and "Sailor's Companion" have cheered thousands of the sick, the wounded, and the dying. The very titles of these works, and others, such as "The World and its Influences," "Prevailing Errors," "Evenings' Entertainment," indicate the varied practical tendencies of his writings, and the incalculable good which must have ensued upon their wide diffusion. As Editor of the Board of Publication, for many years his labours were greatly lightened by his brother, Mr. Joseph P. Engles, who was at the same time Publishing Agent. Mr. Engles was an accomplished classical scholar, and unwearied in his endeavours to have everything accurate that passed under his eye, and to his care the works going through the press were entirely committed. The brothers met almost daily to consult upon their labours, and after discussing the business matters, they seemed always to have some pleasant anecdote or witty pun prepared for each other, and often separated with a peal of laughter.

As a presbyter, too, he still served the church in its deliberative assemblies, and on all occasions requiring the applica-

* Until the issue of a late Catalogue of the Board, his own publications contained no hint of their authorship.

tion of its rules and principles in practice. He was often consulted in regard to new and difficult questions of order or policy. His experience, good judgment, fairness, and equable temper, made him, now and then, an accepted umpire between conflicting parties in sessions or congregations; and in boards and public bodies, when contending interests seemed incapable of adjustment, and both the wisdom and patience of the disputants were exhausted, his more calm, sensible view, would come in at the last moment, as a kind of reserve corps, to decide the doubtful battle.

As to the public character or reputation which he acquired in these different positions, it was, as might be expected, in keeping with the services he had rendered. His theology could hardly help being of a polemical cast. He came upon the stage in times when doctrine was valued as the only source of duty, and sound words were more prized than decorous forms; when opposite views and parties were forming upon what were thought to be vital questions; and it was made an ecclesiastical virtue to "contend earnestly for the faith once delivered to the saints." And his own opinions were so clear and settled in his mind, so much to him the very word and truth of God, that he could, as he did, throw his whole heart, with all his powers, into their defence.

His love of harmony and desire for union among Christian brethren were not less ardent than his zeal for truth. As much as was possible, he lived peaceably with all men; and when controversy came, as it must come, sometimes with friends no less than foes, he knew how to treat honourable opponents with due respect and fairness, and he claimed for himself the same meed of just consideration at their hands.

As a writer, his style reflected mainly the solid qualities of his mind, and was dressed in that grave and stately diction befitting the themes upon which he wrote. His editorial articles, which could easily be recognized, were correct, lucid, and judicious, at times relieved by some sportive sally or sedate fancy, but always strictly spiritual in their tone. And his permanent works, if they cannot be cited as specimens of mere fine writing, according to the reigning taste, have at least the sober graces of a former and perhaps more earnest age, and will long remain to do their silent work of usefulness, with no line which any friend would now wish to blot.

On passing from the public to the more private aspects of his character, we are at once struck with apparent contrasts. There was a certain reserve, which to some was the most obvi-

ous trait, while by others it was not even perceived or felt, but which can only be justly rated in connection with its accompanying qualities. It is certain that if any thought him consciously cold or distant, they wronged one of the kindest hearts that ever beat. But while some who knew him only by reputation can scarcely be said to have known him at all, owing to this repellent, not repulsive, quality, others who knew him personally may have found it difficult even to recognize his public character, owing to a supposed inconsistency between it and certain of his private traits, with which they were more familiar.

The opponents of Calvinism have sometimes depicted its grave features as drawn into an habitual frown upon all that is bright and fair in the scene of life, and unable, with any native graciousness, ever to relax into a genial smile of human kindness. But if there was ground for such a view in the founder of the system, or has been ground for it in any of his followers, too many other examples have shown it to be but a caricature; and among them none more strikingly than the one before us. This champion of orthodoxy, whom the stranger expected to find bristling with controversy, proved on acquaintance to be one of the mildest and gentlest of men. This leader of the strictest sect, without any peril or sacrifice of his principles, made Roman Catholics, Quakers, and Unitarians his warm, admiring friends. This believer in total depravity entered with the keenest zest into whatsoever things are lovely and of good report. A lover of books, he was also a true lover of men. A student of the Bible, he was not less a student of nature. While he enjoyed the doctrines and services of a supernatural religion, he still delighted with a calm pleasure in all objects of natural science and art; in birds, and shells, and ferns, of which he made rare collections; in exquisite specimens of taste and skill; in coins, and relics, new inventions, and things quaint and curious. His study, which was flanked with the heavy tomes of his grand old creed, contained upon its table the new poem or the freshly plucked flower; and the grave student himself could in a moment lapse into a playmate of little children, who flew to his arms with instinctive love. Young people did not simply venerate him at a distance, but perplexed their elders by a certain romantic freedom with which they gave him their confidence. Indeed, so much of this kind of youthfulness of feeling did he retain, with so little of the prejudice or infirmity of advancing years, that none who knew him can ever think of him as old.

.. He might often be seen, as many of us remember him,

passing out of the city on one of his solitary rambles to the banks of the Schuylkill, every nook of which he knew well; pausing here and there to talk with workmen about their craft, or to notice some simple thing in nature which others would have passed unheeded—a squirrel in the path, or bird upon the branch; and at length returning home again, as from the last walk that was taken, with a fragment of moss or an autumn leaf, and forgetting all fatigue in rapt admiration of its delicate tracery.

When good men die, we sometimes please ourselves by finding fit presages of their death in little incidents which would otherwise have been forgotten. It may not, therefore, seem trivial, in this instance, to mention coincidences which are certainly noticeable enough to appear providential. His last remark, on leaving the place of his life-long labours, was a pleasantry in allusion to the time, soon coming, when others would be speaking of him as he had just been speaking of some gone before him. His last editorial message to his readers, pondered by them after the hand that wrote it was cold in death, was that "Walk towards Zion," which now looks so much like a dying confession of faith. And his last private reading, left marked in his book of daily devotions, happened to be for that date upon the motto, "O grave, where is thy victory?"

But to understand fully that victory, as he was about to experience it, we must recall all that death meant to him, and in what spirit he encountered it. He met it as no unknown terror, but as the dread messenger, for whose coming, through many years, he had been daily waiting. The very beating of his heart had made it familiar to his thoughts. It was the shadow in which he walked on the bright earth by day, and the spectre which woke him, as with a mortal throb, at night. If ever any man habitually looked death in the face, it was he. And when therefore he came to that last conflict, the moral victory, which through Divine grace was to be achieved, was something more than the courage with which brave men are said to die in battle, amid the wild excitement of the moment; something more even than the rapture with which martyrs have clasped death as the angel of glory; it was the calm ascendancy of reason and faith over sense, and doubt, and fear; it was the triumph of grace over nature, effected without noise or display, in lowliness and secrecy, alone with God.

All night long, in the pauses of that intense suffering, were heard broken prayers and whispered texts, and self-applied solaces, until at length, as if the moment had been reached

when the sting of the monster was plucked away, and the spear shivered, came that utterance of an assured hope and faith, no more of this world, telling that the victory was won: "Dear Saviour, take me to thyself, and give me a crown of glory."

This sketch of his life we have adapted from the eloquent Discourse upon his Life and Services delivered by the Rev. Charles W. Shields, D. D. After twenty years of intimacy with Dr. Engles, we can only add our testimony to the justness of the portrait, and as far as we were able, have used the language of the discourse. Dr. Engles's only article in this periodical was contributed in

1833. On Dangerous Innovations.

EWING, FRANCIS ARMSTRONG, was named in memory of his maternal grandfather, the Rev. James Francis Armstrong, of Trenton, New Jersey, who was Moderator of the General Assembly of 1804, and died in 1816, having ministered to the Trenton church thirty years. His other grandfather was James Ewing, who held several public offices under Congress and the New Jersey Legislature, and was a ruling elder in Trenton at the time of his death in 1823. His son, and Dr. Ewing's father, was Charles Ewing, Chief Justice of the Supreme Court of New Jersey, who died in 1832.

Dr. F. A. Ewing was born in Trenton, September 1, 1806; graduated at Princeton College in 1824, and as Doctor of Medicine in the University of Pennsylvania in 1828. In 1840 he was ordained to the ruling eldership in Trenton, and was a devoted member of the Session until his death, which took place December 10, 1857. He made his first profession of faith during the ministry of Dr. James W. Alexander, who has written of him that "though a professional man by title, he was in fact and of choice much more a man of letters, and a recluse student of science. In the classical languages, in French, in the natural sciences, and in all that concerns elegant literature and the fine arts, he was singularly full and accurate. In matters of taste he was cultivated, correct, and almost fastidious. Music was his delight, and he was equally versed in the science and the art."* It may be added, that he was a well-read theologian, and one of the strictest adherents to the constitution of his church in doctrine, worship, and polity. In Dr. Alexander's "Letters" it is stated (1856), that Dr. Ewing projected the preparation of a vocabulary of the

* Dr. Hall's History of Trenton Church, p. 415.