

THE
BIBLICAL REPERTORY
AND
PRINCETON REVIEW.

INDEX VOLUME

FROM

1825 TO 1868.

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1871.

red flames on the border of the sun, as observed in the annular eclipse of 1838.

21. Experiments on the phosphorogenic ray of the sun, from which it is shown that this emanation is polarizable and refrangible, according to the same laws which govern light.

22. On the penetration of the more fusible metals into those less readily melted, while in a solid state.

Besides these experimental additions to physical science, Professor Henry is the author of twenty-two reports giving an exposition of the annual operations of the Smithsonian Institution. He has also published a series of essays on meteorology in the Patent Office Reports, which, besides an exposition of established principles, contain many new suggestions, and among others, the origin of the development of electricity, as exhibited in the thunderstorm; and an essay on the principal source of the power which does the work of developing the plant in the bud, and the animal in the egg.

He has also published a theory of elementary education, in his address as President of the American Association for the Advancement of Education, the principle of which is, that in instruction the order of nature should be followed, that we should begin with the concrete and end with the abstract, the one gradually shading into the other; also the importance of early impressions, and the tendency in old age to relapse into the vices of early youth. Youth is the father of old age rather than of manhood.

He was successful as a teacher, and never failed to impart to his students a portion of his own enthusiasm. His object was not merely to impart a knowledge of facts, but mainly to give clear expositions of principles—to teach the use of generalizations—the method of arriving at laws by the process of induction, and the inference from these of facts by logical deduction.

His papers in the *Princeton Review* are,
1841. The British Scientific Association.

1845. The Coast Survey—Observations on Colour Blindness.

HODGE, CHARLES, the originator, editor, and leading contributor of this *Review*, was born in 1797, in Philadelphia, where his grandfather, a merchant of Scotch-Irish descent, had settled in 1730. His father was Dr. Hugh Hodge, a physician of great promise and large practice, who died at the early age of forty-three, leaving a widow and two sons. To the influence of this mother, a lady of rare excellence and endowments, both the distinguished brothers are greatly indebted for the mental

and moral culture, to which they owe, under God, much of their fame and usefulness.

The subject of this notice passed his early life in his native city. At twelve years of age he commenced his classical studies at the academy in Somerville, N. J., and afterwards pursued them at a school in Princeton. He entered the Sophomore Class of Nassau Hall in 1812, the year when Dr. Ashbel Green became President, and immediately took a high standing, and on graduating delivered the valedictory oration. During a memorable revival in the College in 1815, he, with many others, (among them the present Bishops McIlvaine and Johns, of the Episcopal Dioceses of Ohio and Virginia) made a profession of religion. The next year, the three friends, Hodge, McIlvaine, and Johns, entered the Princeton Theological Seminary; and the affectionate intimacy, then begun and confirmed, has continued to the present day.

It was probably owing to Dr. Alexander's advice and influence that Dr. Hodge turned his attention to that form of his professional life, in which he has been so distinguished. That revered friend, "who early discerned his talents, and seems to have ever regarded him more as a beloved son than even as a cherished pupil,"* induced him, not long after he left the Seminary as a student, to accept the appointment, in it, of assistant teacher of the Original Languages; and in 1822 the General Assembly elected him Professor of Oriental and Biblical Literature. Soon after his election, by the advice of the Professors and Directors of the Seminary, he went abroad for the advantages of European universities, and spent parts of three years in Paris, Halle, and Berlin, resuming his duties in Princeton in 1828. After filling that chair for more than twenty years, he was transferred to the Professorship of Exegetical and Didactic Theology; Dr. Alexander, on account of his age and impaired health, desiring relief. And on the death of Dr. Alexander, in 1852, Polemic Theology was added.

The first number of the *Biblical Repertory* was issued by him in 1825. At the outset it was restricted to selections from foreign works in the department of Biblical Literature. But on his return from abroad it was deemed expedient to enlarge its scope, and *Princeton Review* was added to its title. The "association of gentlemen," who then consented to assume with him its responsibilities before the public, formed a truly brilliant and effective corps. Their varied talents, learning and temperaments, the peculiarities of each admirably supplementing and harmonizing with those of the others, at once

* Life of Dr. Archibald Alexander, page 381.

gave the *Review* a prominent position among the leading quarterlies of the age. Little did they realize what an influence in moulding and sustaining the opinions of numbers in and out of the church was then set in motion. While it was published as the work of an association, the editor not only had the chief care, but also contributed the largest number of articles, on the greatest variety of subjects, besides preparing the best portion of the "Notices," which to many so greatly enhanced the value and interest of each number. His associates unquestionably gave to it a very important part of its reputation and success. The value of the contributions by the Drs. Alexander, Dr. Miller, Professor Dodd, and others, cannot be overestimated. But circumstances devolved upon him the chief labour, and made him the principal exponent of its plans and aims. So they felt, and such has been the general sentiment. It was not only projected by him, but also styled "Mr. Hodge's work." Dr. Addison Alexander once said playfully to a friend, who was urging him to write upon a particular theme, "Dr. Hodge, you know, frames our constitution, and then we enact the laws; you must get him to open on that subject." And the editor himself said, in 1865, that "he had carried it as ball and chain for forty years, with scarcely any other compensation than the high privilege of making it an organ for upholding sound Presbyterianism and the honour of our common Redeemer."*

These forty years comprised a period of as great agitation and anxiety as any other of equal extent in the history of American Presbyterianism. "New Divinity" and "New Measures" were beginning to assume a positive and polemical attitude. Voluntary societies, seeking to embrace the various Presbyterian as well as Congregational bodies, were supposed to be spreading these "novelties" throughout our church, and to this state of things the *Review* was principally directed. Its most prominent feature, that which has elicited the most general interest, has been its discussion of questions connected with these subjects; the burden of which has fallen chiefly upon Dr. Hodge, as will appear, by a glance at the list of his articles,

* "In the year 1825 a quarterly publication was issued at Princeton, under the title of the *Biblical Repertory*. It was projected and undertaken by Professor Hodge, under whose auspices it has continued to flourish till this day. * * * Through good and evil report, it has pursued its way, and has contributed more than any other agency to make known those opinions which belong to what some have chosen to call the Princeton school. * * * Its pages contain ample discussions of all matters relating to the defence of Calvinism and Presbytery, the policy of the Church, the charities of the age, new divinity, new philosophy, and new measures." *Dr. Alexander's Life*, pp. 393-394. See also p. 67 of this *Index*—and vol. xxxvii., p. 657 of the *Review*.

in the sequel of this notice. These discussions, covering so much of the field of theology and ecclesiology, attracted as much attention, and exerted as wide an influence as almost any of the kind in the last half century.* They aimed to propagate no new system of doctrine, but simply to vindicate that contained in our standards; and this they did with great force and clearness. We have no "Apologies" that could take their place. They have served as much as any with which we are acquainted to correct erroneous views of the Calvinistic system, and to preserve doctrinal integrity in the church. Professor Shedd but expressed a general opinion, when he declared, in the Assembly of '68, "Dr. Hodge has done more for Calvinism than any other man in this country.† To engage in such a vindication, was a task by no means to be coveted, even when the principles involved were supposed to lie at the foundation, and to be essential to the power of religion. But such defences have often, under God, resulted in a more definite understanding and wider reception of the truth. And for this, Divine providence seems to have especially qualified him. His natural temperament, his early training, and the years he devoted to the critical study and teaching of God's word,‡ laid a broad foundation for the service. And the church in the future, we doubt not, will look back gratefully to this "life work," as Dr. Shedd styled it, of him who originated, and in so great part sustained this *Review*.

His articles were not confined to theological discussions. During the earlier years of the *Repertory*, Dr. Miller, who then filled the chair of Church Government in the Seminary, contributed the leading papers in defence of Presbyterian church polity. Subsequently Dr. J. Addison Alexander pre-

* We need here but refer to the articles on "The Knowledge of God;" "The Ground of Faith in the Scriptures;" "What is Christianity;" "Inspiration;" "Original Sin;" "Imputation;" "Free Agency;" "Human Ability;" "The Atonement;" "Regeneration;" "Sacraments;" "Finney's Theology;" "New Divinity Tried;" "Park's Theology of the Intellect and Feelings;" "Stuart" and "Barnes on Romans;" "Beman on the Atonement;" "Beecher's Great Conflict;" "Bushnell's God in Christ;" "Vicarious Sacrifice;" "Baird's First and Second Adam," and various others.

† "Debates," p. 95.

‡ "He is the greatest and best theologian who has most accurately apprehended the meaning of Scripture, and by comparing and combining its statements, has most fully and correctly brought out the whole mind of God, on all the topics on which the Scriptures give us information, as is best fitted to commend them to the apprehension and acceptance of men, and most skilfully and effectively defended them against the assaults of adversaries. In this work there is abundant scope for the exercise of the highest powers and the application of the most varied and extensive acquirements." "Theology of the Reformers," *Essay vi.* John Calvin, by Principal Cunningham, p. 296.

pared those brilliant, learned, and effective essays and reviews on this subject, which attracted so general attention and interest. Dr. Hodge was at first indisposed to take any part in the Prelatic controversy, because, as he once intimated, "the scriptures are so clear on it, while the testimony of the fathers is so ambiguous." When, however, Dr. Miller's health declined, Dr. Hodge was called to lecture for a time on Ecclesiology, that department being intimately related to his own. In 1845 more than usual attention was called to some aspects of the subject, by discussions in the church on Romish baptism. The action then taken by the General Assembly being so different from what many had regarded as the doctrine of the Presbyterian and other Protestant churches, an earnest but temperate paper by him appeared in the July number of that year's *Repertory*, which was replied to in the *Presbyterian*, and in the *Watchman of the South*. This seems to have induced that series of able articles on "Theories of the Church," "Idea of the Church," and kindred themes, some of which were reprinted in Edinburgh, with notes by Dr. Hanna and an introduction by Principal Cunningham. During the same period he wrote the reviews on the "Oxford Tracts," "Mr. Goode's Vindication of the doctrine of the Church of England on the validity of Presbyterian Ordination," and "Bishop McIlvaine's Sermons" in which he vindicated the true idea of the church, and exposed the ritualistic theory, which makes the church and the ministry the channels of grace, and strikes at the roots of the most vital doctrines of religion. In 1855, the *Church Review* in a criticism upon his "Address before the Presbyterian Historical Society," called the author's attention to what was represented to be an unanswerable argument, by his old friend Bishop McIlvaine, in favour of the "Permanency of the Apostolic office." Dr. Hodge at once replied in one of his most effective articles, with great courtesy to his friend, but utterly demolishing the argument. These and a number of hardly less useful discussions on "Presbyterian Liturgies," the "Rights of Ruling Elders," and kindred topics, comprise one of the most valuable portions of this department of the *Review*.

Another class of his contributions related to the prerogatives and duties of the church in developing its life, preserving its purity, and exerting its influence. The rise and spread of doctrinal novelties had early drawn attention to the agencies by which the ministry was to be trained and sent forth. According to the theory of the church prevalent in New England, these were entirely outside of ecclesiastical organizations.

The Presbyterian Church had its Boards, but the advocates of voluntary societies called in question the right or competency of church courts to exercise such supervision and control; and they used every means not only to prevent the formation of a new Board of Foreign Missions, but also to do away with existing ones. As the decision of this might soon determine the doctrinal character of the church, it gave rise to a very serious and wide-spread controversy. The discussion in favour of Ecclesiastical Boards, in opposition to Voluntary Societies, in the *Repertory*, commenced in the first volume of the "new series." The replies to Professor Stuart of Andover did not indeed go into the real question, but they prepared the way for that full consideration of the subject that soon became necessary; when it underwent so thorough an examination, and the policy of ecclesiastical control received so complete a vindication, that it seems to have become finally settled. To this result the articles of Dr. Hodge largely contributed. Subsequently the right of church courts to entrust this work to Boards, even of their own appointment, was controverted by some of the friends of ecclesiastical control, and Dr. Hodge vindicated it with great force. In this connection may also be noticed his papers on the extent of the control to be exercised over Missions and Mission Churches, and the superintendence of Foreign Missions, which discuss principles of great interest and importance with reference to the work of the church.

Others of his contributions on the policy of the church related to measures for its reform. In the controversy, which resulted in the division of 1838, the Princeton Association, although in doctrinal sympathy with their Old-school brethren, was charged with an unfaithful liberality. Dr. Hodge as the chief exponent of this "moderate party," and the author of the articles on the "Act and Testimony," "Mr. Barnes' trial," "The excising of the three Synods," &c., received a full share of the censure of both extremes. The same may be said of his part in the re-union movement. We need not revert to these controversies at this time. It may be noticed, however, in passing, that although regarded as so "moderate" and "time serving" in 1837-8, he is considered in 1867-9 an ultraist for adhering to the same principles; the church not being disposed at this time to go even so far as the "moderates" then went. The tone of these discussions was very fraternal and conciliatory, as no little regret was felt in differing from brethren with whom there had been for the most part so cordial a sympathy.

The remaining point under this general head had reference to the relations and duties of the church in respect to the country. As early as 1855, some of our Southern friends who had taken extreme ground on the policy of Boards, raised a further question as to the prerogatives of the church respecting matters that had secular relations and bearing. Dr. Hodge, in the *Review*, earnestly opposed the extreme action carried by a small majority at Indianapolis. A harmonious understanding, however, seemed to have been reached, after the warm though courteous debate at Rochester in 1860. But when the church in 1861 apparently leaned over to the opposite extreme, he still adhered to the principles of the Rochester action. No articles from his pen have attracted more general attention, or called forth more praise and censure, than those on the state of the country and affiliated subjects. During the excitement of the times, the radical friends of the North and the ultra friends of the South, criticised him with unmeasured severity; but the church and the country appears to be gradually returning to his moderate position. He has fully explained his views, and defended his course on these questions, in the article on "The Princeton Review and the State of the Country."

From these topics we pass to mention briefly a different, but valuable class of Dr. Hodge's papers, on such questions as "Sunday Mails," "Slavery," "Abolitionism," "Conscience and the Constitution," "Temperance," "New Translation of the American Bible Society," "Christian Economics," "Diversity of Species," and many others, which may be seen in the appended list. Although directed to temporary aspects of these subjects, the discussion is treated on such broad, comprehensive principles, and in so able a manner, that they greatly enhance the permanent value of the *Review*.

Before concluding this notice we must call attention to a series of articles of special importance, although they cover some of the ground already gone over. In 1835 he commenced giving an annual review of the proceedings of the General Assembly of our Church. From the excitement of the public mind at the time, they soon began to be looked for with as much interest as any of his more elaborate articles; so much so that one of his associates said, "there is no inducement to prepare a good article for the July number, because every one turns at once to that on the General Assembly, which absorbs all the interest." They not only contained a clear and condensed account of the state of the church, the origin, modifications and operations of its various Boards,

agencies and seminaries; its legislative enactments, judicial decisions, and general recommendations; but also a summary of all the discussions of the most important controversies in the church, such as its division and re-union, the elder and quorum questions, demission of the ministerial office, examination of ministers, Romish baptism, marriage question, appeals and complaints, declaration and testimony, state of the country, which were warmly contested in their day, and still having practical interest. Altogether they present a full view of the proceedings of the church during a most important period. They give a concise but clear representation of the opposite views advocated in these various questions, with impartial criticisms upon them. Dr. Hodge's extensive knowledge of the general history of church doctrine, polity and policy, as well as his sound judgment, candour and moderation, peculiarly qualified him for this work. Here may be found some of his ablest and most valuable suggestions on important questions connected with the prerogatives and practical working of the church. The advocates of opposite extremes in exciting times, may not agree with some of his arguments and conclusions, yet even when we differ from him in opinion, his calmness and impartiality in presenting both sides, glossing over nothing, exaggerating nothing, and his dignified fraternal courtesy, make them historically very valuable. For often what is objected to, during the excitement of debate, will afterwards be highly appreciated by those who have not mingled in the conflict. A better service for the information of the coming generation of ministers could hardly be rendered, than that of collecting and republishing this series of articles on the General Assembly.

This notice has been prepared under some embarrassment. The time has not come for a full expression of opinion and feeling respecting the life and character of its subject. Yet the publisher and public would feel it to be a strange omission in this "Index to the authors of the *Review*," not to make some mention of its originator and efficient editor, whose contributions comprise more than one-fifth of its pages, and have commanded the greatest attention, exerted the widest influence, and rendered the most important service. The prevalent impressions of his intellect and erudition, the soundness and penetration of his judgment, his candour and conscientiousness, have been formed as much perhaps from this *Review*, as from any other source. Most of its readers would say, "*Si quaris monumentum, circumspice.*" To regard him, however, only as he has here made himself known and felt, he might be presumed to have been distinguished chiefly as an able and

accomplished theologian, remarkable for his skill in didactic and polemic discussions. But this is a very subordinate aspect of his true character and real power. Since 1835 Dr. Hodge has been eminent in various departments of authorship. His "Constitutional History of the Presbyterian Church in the United States," which aims to exhibit its true character in regard to the principles on which it was founded, both as to doctrine and order, was a work, in the estimation of many, much to be desired. In yielding to the request of some of our most judicious clergymen and laymen that he would prepare it, he rendered a most valuable service to the church, as well as added to his own reputation. He also published, at the solicitation of the American Sunday-School Union, "The Way of Life," in which he has given a clear, simple, and very able exhibition of the evidences and teachings of the Scriptures as the word of God. This work contains one of the most satisfactory doctrinal and practical expositions of the gospel plan of salvation in our language; and has rendered valuable service to inquirers after the way of life, having gone through many editions in this country and Great Britain. The works, however, which first gave him general reputation as an author, were his expositions of the books of the New Testament. In 1835 he published his Commentary on the Epistle to the Romans, which, from the state of the church, and the character of the work, combining, as it did, rare exegetical tact, with fine analytical power, interpreting the principles and reasonings, as well as the words and phrases of the sacred writers, attracted unusual attention, not only in this country but also abroad. Subsequently he was induced to unite with Dr. J. A. Alexander in preparing a series of notes on all the books of the New Testament; he agreeing to write those on the doctrinal and epistolary parts, and Dr. Alexander those on the historical and prophetic books. Dr. Hodge had completed his part on First and Second Corinthians and Ephesians, when Dr. Alexander's unexpected decease put an end to the undertaking. As exegetical, doctrinal, and practical expositions, they have been held in the highest estimation by general and professional students of the sacred Scriptures.

But during these labours through the press, his real life-work and power have been in far higher and better relations and efforts. Dr. Hodge has been for full half a century employed in training successive generations of young men for the sacred ministry—devoting his time and energies, with ever accumulating experience and resource, to the most difficult and responsible office in which a Christian minister can be

engaged. He has become the Theological Professor, by pre-eminence, of our Church; known in this and other lands as the erudite and devout guide and counsellor of our rising ministry. No other man has held such a place and influence in these relations. Those only whose privilege it has been to listen to his instructions and counsels, to be led by him in the devotions of the class-room and the oratory, to hear him in the Sunday conference, to feel the power of his gentle and generous sympathy in perplexity and sorrow, can know comparatively anything of the best elements of his character. But such, if no others, will be able, as they look back over the critical and interesting history of the last forty years of our church, to form some adequate estimate of the value of having one, so qualified and trained, providentially placed in the position, which he has held as the founder and editor of this *Review*.

The following is the list contributed by him to this series:

1829. Introductory Lecture—Public Education—Reply to Dr. Moses Stuart's Examination of the Review of the American Education Society.

1830. Reply to Dr. Moses Stuart's Postscript to his Letter to the Editors of the *Biblical Repertory*—Regeneration and the Manner of its Occurrence—Review of an Article in *The Christian Spectator* on Imputation.

1831. Sunday Mails—Sprague's Lectures to Young People—Doctrine of Imputation—Remarks on Dr. Cox's Communication.

1832. Hengstenberg on Daniel—The New Divinity Tried.

1833. Suggestions to Theological Students—Stuart on the Romans.

1834. Lachmann's New Testament—The Act and Testimony.

1835. The Act and Testimony—Barnes on the Epistle to the Romans—The General Assembly—Narrative of Reed and Matheson.

1836. Rückert's Commentary on Romans—Slavery—The General Assembly.

1837. Voluntary Societies and Ecclesiastical Organizations—Bloomfield's Greek Testament—General Assembly.

1838. Oxford Tracts—State of the Church—The General Assembly—West India Emancipation.

1839. Clapp's Defence of the Doctrines of the New England Churches—General Assembly—Dr. Dana's Letters—Testimonies on the Doctrine of Imputation.

1840. Latest Forms of Infidelity—Presbyterianism in Virginia—Dr. Hill's American Presbyterianism—New Jersey

College and President Davies—The General Assembly—Discourse on Religion by Mr. Coit.

1841.—Bishop Doane and the Oxford Tracts (with J. A. A.)

1842. The Theological Opinions of President Davies—Milman's History of Christianity—The General Assembly—Rule of Faith.

1843. Rights of Ruling Elders—The General Assembly.

1844. General Assembly of the Church of Scotland (with J. A. A.)—Claims of the Free Church of Scotland—The General Assembly—Abolitionism.

1845. Beman on the Atonement—Thornwell on the Apocrypha—Schaff's Protestantism—The General Assembly.

1846. Theories of the Church—Is the Church of Rome a part of the Visible Church?—General Assembly—Neill's Lectures on Biblical History—Religious State of Germany—The late Dr. John Breckinridge—Life and Writings of Dr. Richards.

1847. Finney's Lectures on Theology—Support of the Clergy—General Assembly (with Dr. Hope)—Bushnell on Christian Nurture.

1848. Doctrine of the Reformed Church—General Assembly—Dr. Spring on the Power of the Pulpit (with J. A. A.)

1849. American Board, Special Report of the Prudential Committee—Bushnell's Discourses—The General Assembly—Emancipation.

1850. Memoir of Walter M. Lowrie—The General Assembly—Prof. Park's Sermon.

1851. Civil Government—Remarks on the *Princeton Review*—The General Assembly—Prof. Park and the *Princeton Review*.

1852. The General Assembly.

1853. Idea of the Church—The General Assembly—Visibility of the Church.

1854. Beecher's Great Conflict—Dr. Schaff's Apostolic Church—The Church of England and Presbyterian Orders—The Education Question—The General Assembly.

1855. Memoir of Dr. Archibald Alexander—Bishop McIlvaine on the Church—Presbyterian Liturgies—The General Assembly.

1856. The *Church Review* on the Permanency of the Apostolic Office—The *Princeton Review* and Cousin's Philosophy—The General Assembly of 1856—The Church, its Perpetuity.

1857. Free Agency—The General Assembly—The American Bible Society and its New Standard—Inspiration.

1858. The Church—Membership of Infants—The General Assembly—Adoption of the Confession of Faith—The Revised Book of Discipline.

1859. The Unity of Mankind—Demission of the Ministry—The General Assembly—Sunday Laws.

1860. What is Christianity?—The First and Second Adam—The General Assembly—Presbyterianism.

1861. The State of the Country—The Church and the Country—The General Assembly.

1862. Are there too many Ministers?—England and America—Diversity of Species in the Human Race—The General Assembly.

1863. The War—The General Assembly—Relation of the Church and the State.

1864. Can God be known?—The General Assembly.

1865. Nature of Man—Principles of Church Union, and the Re-union of Old and New School Presbyterians—President Lincoln—The General Assembly—The *Princeton Review* and the State of the Country and the Church.

1866. Sustentation Fund—Bushnell on Vicarious Sacrifice—The General Assembly.

1867. The General Assembly.

1868. Presbyterian Re-union—The Protest and Answer.

HODGE, ARCHIBALD ALEXANDER, the eldest son of Dr. Charles Hodge, was born at Princeton, N. J. in July 1823; graduated at the College of New Jersey in 1843; and after acting one year as Tutor, he entered the Princeton Theological Seminary. On leaving the Seminary he was ordained as a missionary, sailed for India in August 1847, and was stationed at Allahabad two years, but owing to the ill-health of his wife he returned in May 1850, and in 1851 accepted the charge of the church of Lower West Nottingham, Maryland; and in the fall of 1855 resigned this charge for that of Fredericksburg, Va. While here he composed his "Outlines of Theology," which were published in 1860; but upon the breaking out of the war in 1861, he removed to the north, and became the pastor of the church at Wilkesbarre, Pa. In May 1862 he was elected by the General Assembly to the Chair of Didactic, Historical, and Polemic Theology in the Western Theological Seminary, and he removed to Allegheny City in the fall. In 1867 he published his work on "The Atonement," and in 1869 his "Commentary on the Confession of Faith." In 1862 the College of New Jersey conferred upon him the degree of D. D. He contributed in

1851. The Vedantists of Young Bengal.