

THE
BIBLICAL REPERTORY
AND
PRINCETON REVIEW.

INDEX VOLUME

FROM
1825 TO 1868.

PHILADELPHIA :

PETER WALKER, 1334 CHESTNUT STREET:
CHAS. SCRIBNER & CO., NEW YORK; REV. A. KENNEDY, LONDON, ONTARIO;
REV. WILLIAM ELDER, ST. JOHN, NEW BRUNSWICK;
REV. ROBERT MURRAY, HALIFAX, N. S. ;
AND TRÜBNER & CO., LONDON.

1871.

verse in the Bible that he had not investigated, so as to form a matured opinion in regard to it."* He was therefore well prepared for the work he had undertaken; and with a vigorous mind sharpened by its conflicts with difficulties, he threw his whole soul into the work, and at the close of his seventeen years of trial and labour, the verdict of his brethren, and we have no doubt of his Lord, was, "Well done."

Dr. Matthews was tall and spare rather than fleshy. He was an example of temperance in eating and drinking. In his manner he was grave and dignified, but not morose and assuming. He had a happy talent in administering reproof. While at Hanover he was passing by one of the college students who was cutting wood; the student, not knowing he was near, and being vexed about something, uttered a profane oath. Dr. Matthews approached him, and said very kindly, "That is good exercise you are taking this cold morning." He then asked him if his axe was dull; and taking hold as if to examine it, he commenced chopping the stick of wood, to the great amusement of the young man, till he had cut it through, then turning to the student he said, "See there now I have cut that stick without fretting or swearing, and why could not you do the same?" The young man apologized for his profaneness, saying, "I did not know that you were near, sir." "Yes, but God is always near, and hears every word you say—you ought to remember that," was the answer.

Dr. Matthews laboured without intermission almost to the close of his life. He had been urged to submit to a surgical operation for an internal malady, and finally consented to it, but the operation proved fatal at the very moment of its being performed. He died at New Albany on the 19th of May, 1848, in the seventy-seventh year of his age.

Dr. Matthews was twice married, and left a family of nine children, six of whom were graduates of colleges, and three of them ministers of the gospel. His most important publications are his "Letters on the Divine Purpose," and "The Influence of the Bible." In 1844 he contributed to this *Review* the article on "Ecclesiastical Polity."

MILLER, SAMUEL, was a son of the Rev. John Miller, a native of Boston, Massachusetts, who, after being licensed to preach the gospel, visited Delaware and Maryland, and having accepted a call from the churches of Dover and Duck Creek Cross-Roads, (now Smyrna, Delaware,) passed over forty years

* Dr. James M. Brown.

in the same charge. He had nine children; and Samuel, who was the eighth, was born on the 30th of October, 1769. He was not sent to any school or public seminary, but was educated by his father under the parental roof, till he was eighteen years of age, when he entered the Senior Class of the University of Pennsylvania, on the 21st of July, 1788, and graduated at the close of the session in the following year with the first honours of the class. The next two years were devoted to theological study under the direction of his father, and on the 19th of April, 1791, he was taken on trials by the Presbytery of Lewes, and licensed on the 13th of October, 1791. His father had died in July of that year, and on the first two Sabbaths after his licensure he was appointed to supply the churches made vacant by his death, but as soon as he was free from presbyterial appointments, he hastened to Carlisle and put himself under the care of the Rev. Charles Nisbet, D. D., then President of Dickinson College, for further theological instruction.

Mr. Miller remained in Carlisle till the beginning of May 1792, when he accepted an invitation to preach in a vacant church on Long Island. In passing through New York, to fulfil this appointment, he called on Dr. Rodgers, an old friend of his father, who had formerly been settled at St. George's, Delaware, and was prevailed upon to tarry two weeks, and preached repeatedly in the city, and after returning to Delaware supplied the pulpit of the Dover and Duck Creek church till the beginning of June. In April the Presbytery met at Laurel, when a call was put into his hands from the Dover and Duck Creek church, but he had received an invitation to preach again in the New York church, and without accepting the call, he proceeded again to that city in the month of June, and preached there every Sabbath for a month with great acceptance. Being desirous to visit the Eastern States, from which his family had come to Delaware, he now set out on a leisurely tour through them, and did not return to New York till the end of September.

The second visit to New York resulted in a call to the church in that city, and after receiving his dismissal from the Presbytery of Lewes, he returned to make his permanent abode there, in January 1793. The First church in New York had then two buildings, one in Wall street, and the second the Brick Church, in which the pastors, Drs. Rodgers and McKnight, preached alternately, but had only one board of trustees and one bench of elders. Dr. McKnight's health being somewhat impaired, a third pastor, Mr. Miller, was called to

the collegiate charge, in order that three services might be kept up each Sabbath in the two churches. The usual routine of public service seems to have required at first, and for several years, only one sermon each Sabbath, but that sermon twice delivered. "From the commencement of his ministry," says Dr. Sprague, "Mr. Miller enjoyed a reputation in some respects peculiar to himself. Besides having the advantage of a remarkably fine person, and most bland and attractive manners, he had, from the beginning, an uncommonly polished style, and there was an air of literary refinement pervading all his performances, that excited general admiration, and well-nigh put criticism at defiance. He was scarcely settled before his services began to be put in requisition on public occasions; and several of those early occasional discourses were published, and still remain as a monument of his taste, talents, and piety."

Among these is his first published sermon, which was preached before the Tammany Society of New York, on the 4th of July, 1793, and published at their request. In it he says that "It is a truth denied by few, at the present day, that political and domestic slavery are inconsistent with justice, and that these must necessarily wage eternal war. . . . The American patriot must heave an involuntary sigh at the recollection that, even in these happy and singularly favoured republics, this off-spring of infernal malice, and parent of human debasement, is yet suffered to reside." The same sentiments were expressed in equally strong language in the fifth of his published discourses, an oration delivered April 12, 1797, before the Society for Promoting the Manumission of Slaves, and Protecting such of them as have been or may be liberated. He entered heartily into all the popular movements of his day, to such a degree as to cause regret in after life; and among the resolutions he made when he came to Princeton was, "On coming to Princeton in 1813, I resolved to begin a new course in regard to politics. I resolved to do or say as little as could be deemed consistent with the character of a good citizen—to attend no political meetings—to write no political paragraphs—to avoid talking on the subject much either in public or private—to do little more than to go quietly and silently to the polls, deposit my vote and withdraw; and in the pulpit never to allow myself, either in prayer or preaching, to utter a syllable from which it might be conjectured on which side of the party politics of the day I stood."

On his first settling in New York, Mr. Miller simply took boarding, but in 1796 he prevailed upon his brother, Dr. Ed-

ward, to give up his practice in Dover, Delaware, and come to New York, where the two brothers kept house together. This arrangement continued till October 1801, when Mr. Miller was married to Miss Sarah Sargent of Philadelphia, who from this time took charge of all his household matters. In 1809 the collegiate relation in the First Church was broken up, and in the division of labour that ensued Mr. Miller became the pastor of the Wall street church. During the first nine years of his pastorate he published eight discourses, but in January 1804 he published a work of a more ambitious character, which had cost him much labour, and made him generally known both in America and Europe. This was "A Brief Retrospect of the Eighteenth Century," in two octavo volumes, in which he gave a review of the progress that had been made in science, politics, history, art, philosophy, and religion, in every part of the globe. This drew to him the attention of scholars throughout the world, and brought upon him a great foreign correspondence; and in testimony of its approbation, the University of Pennsylvania, from which he graduated, conferred upon him the degree of D. D. It was not usual that any one so young should bear this title, and he was by some styled "the boy doctor."

During his residence in New York several attempts were made to draw him from the pastoral office, by the offer of the Presidency of a College, particularly by the University of North Carolina, and Hamilton College, N. Y., but he resisted all their offers. He had however, in conjunction with Dr. Ashbel Green, been greatly instrumental in founding the Princeton Theological Seminary, and in 1813, when the General Assembly elected him to the second professorship in that institution, he did not feel at liberty to reject the appointment. On the 29th of September, 1813, he was inaugurated into the chair of Ecclesiastical History and Church Government, and returned to New York for his family; but here he was seized with a violent inflammatory fever, which degenerated to typhus, and he did not again reach Princeton till the third of December.

In regard to how he taught and how he lived after he came to Princeton, we have the privilege of presenting to our readers the reminiscences of a student who once sat at his feet, and who was afterwards associated with him in that triad of instructors which made the Seminary at Princeton illustrious.

"Dr. Miller came to Princeton in 1813 and retained his connection with the Theological Seminary in that place until his death in 1850. No one not intimately acquainted with

him during this important period of his life can duly appreciate his character. None knew him so well as his students and colleagues. By strangers he was often misunderstood. He had always the demeanor and carriage of a polished gentleman. But there was also the appearance of precision and formality about him, which made the impression on casual acquaintance that he was deficient in emotion, cheerfulness, and vivacity. This, however, was a great mistake. He was always cheerful, and the life of every social reunion. The professors of the College and Seminary were accustomed to meet once a fortnight for social intercourse and the discussion of matters of interest at the moment. These meetings were often rather dull and prosy, until Dr. Miller made his appearance. As soon as he entered every one would brighten up, and conversation was sure to become animated and instructive. It is a common impression that Dr. Miller was destitute of humour. But this too is a mistake. He had a fund of anecdotes which he was accustomed to tell with great effect. On every Friday evening the professors and students were accustomed to meet for the discussion of some topic previously assigned. On these occasions Dr. Miller would convulse the audience by some appropriate anecdote. This neither of his colleagues ever did or could do, but they enjoyed the benefit and the pleasure. The writer is almost ashamed to say how often in Princeton, even yet, some pithy sentence or witty saying is introduced by the words, 'as Dr. Miller used to say.' But even this trait of his character sheds a pleasing lustre on his memory.

"Dr. Miller as a professor was diligent, faithful, and instructive; and to an extraordinary degree kind and forbearing. Our class, one of the earliest, tried his patience a good deal. We were not bad, but boyish. One particularly, afterwards one of the most distinguished and useful ministers of our church, the late Dr. William Nevins of Baltimore, was so full of fun and wit, that he kept us in a constant titter. The good Doctor wore out his lead-pencil in thumping the desk to make us behave, but was never irritated. He made allowance for us as boys, knowing that we loved and revered him. There was one unfortunately constituted member of the Seminary, whom the Doctor had found it necessary privately to admonish, and who was often positively disrespectful. Dr. Miller never resented, and did not even seem to notice it. To the credit of the students it should be stated that this is the only case of intentional disrespect of a student to a professor, of which the writer, during the fifty years of his connection with the Seminary, has any recollection.

“Dr. Miller’s self-control was exhibited on all occasions. At the ministers’ meetings above referred to, it could not fail that at times the discussions should be animated, and decided diversity of opinion be elicited. It so happened that one evening Dr. Miller took one side, and all the other gentlemen, to the number of six or eight, the opposite. The Doctor had, therefore, for some two hours to sustain the contest against arguments and queries directed against him from all sides. He never for a moment lost his self-command or evinced the slightest irritation. When the discussion was over and the Doctor had left the room, Dr. James W. Alexander gave expression to the feeling of all present, by exclaiming, ‘How beautifully Dr. Miller behaved this evening!’

“The deep reverence and affection entertained for Dr. Miller arose from a conviction of his thorough goodness. There are different kinds of good men. Some are good in one aspect and not in another. The Germans say a man is a *Strass-engel* and *Haus-teufel*, an angel in society and the opposite at home. But apart from such extremes, there are often great inconsistencies in really good men. Some are good ministers, but not good fathers or neighbours. Some are good God-ward, but not so good man-ward. Some have good feelings, but are not governed by principles; while others have good principles and very unlovely dispositions. Dr. Miller was thoroughly good; good in every aspect, because he was good in principle. It was this that made him generous, faithful, kind, and devoted to his duties. In him as in other men, as his friends at times observed, the first impulse was wrong. Most men would yield to that impulse and afterwards repent. With Dr. Miller it was immediately suppressed, and the right thing almost uniformly said or done. The fact that for over thirty years he was intimately associated with colleagues to whom he never said an unkind word or exhibited an unkind feeling, is proof enough of his habitual self-control. He bore with the infirmities of other men without calling on them to bear with his. It is not said that he was perfect, but we record the facts of our own experience. It is a melancholy satisfaction to lay even this late and withered garland upon his tomb.

“Dr. Miller’s association with Dr. Alexander, a man so differently constituted, served to bring out in the clearest light the peculiar excellencies of his character. Dr. Alexander had extraordinary emotional power—the power of expressing and exciting feeling. This is a gift which perhaps more than any other gives its possessor ascendancy, especially in the sphere of religion, over those who come under his personal influence.

Dr. Miller cheerfully, uniformly, and sincerely recognized this and all other endowments of his venerated colleague. Indeed he was disposed if not to exaggerate the gifts of Dr. Alexander, at least unduly to depreciate his own. In the summer of 1819 Dr. Alexander delivered to the then senior class a lecture which so impressed his pupils, that Dr. William Nevins said to his classmates that it was a shame they should enjoy such instructions and do nothing to secure the same advantage for others. He, therefore, proposed that we should endeavour to found a scholarship, to be called 'The Scholarship of the Class of 1819.' To this the class assented, and a committee was appointed to inform the professors of our purpose. When the committee waited on Dr. Miller, Dr. Nevins with his characteristic naive frankness told him the whole story, and dwelt on the enthusiasm cherished by the students for Dr. Alexander. Dr. Miller, having heard him through, expressed his pleasure in view of what the class had done, and then lifted his hand and said, 'My young friend, I solemnly believe that Dr. Alexander is the greatest man who walks the earth.' When we left the Doctor's study, Nevins said to his associates in the committee, 'Well, if Dr. Alexander be the greatest, Dr. Miller is surely the holiest man who walks the earth.' We were boys then; but this incident serves to show how Dr. Miller was regarded by his pupils.

"There is one other incident which is perhaps almost too sacred to make public. Yet as it is eminently characteristic, and casts, as it seems to the writer, a halo round the dying bed of a distinguished servant of God, we may be pardoned for referring to it. The last interview we had with Dr. Miller was a short time before his death. He was very weak, but was sitting in his study in a large chair, propped up with pillows. He referred in his usual tone of self-depreciation to his life as a professor in the Seminary, and said of Dr. Alexander, that his memory would be a means of grace to the Seminary as long as the institution existed, and then added these words, 'As for me, I have nothing to do but to wrap my rags about me, and slink into the grave.' Holy man! In him doubtless was verified the words of the Lord, 'He that humbleth himself shall be exalted.'"

On the 7th of January, 1850, Dr. Samuel Miller died, in peace with God and man, surrounded by a family by whom he was loved and venerated, and watched over by her who had been the faithful partner of his life. "Of all the deaths I ever knew," wrote Dr. J. W. Alexander to his friend Dr. Hall, "this is the most surrounded by all the things one could

desire." His sufferings were not severe; and no cloud intervened to hide the glories which the eye of faith had during his long life set before him. We cannot however here enter into particulars. Those who desire to know more of him and his times, can be amply gratified in an admirable "Life," in two volumes, prepared by one of his sons. In the *Annals* of Dr. Sprague, who was an intimate friend, there are also many loving memorials. To these works we must refer for a list of his writings, but there are a few volumes on which his reputation will chiefly depend, and which ought to have a place in every good library, which we will enumerate.

1. A Brief Retrospect of the Eighteenth Century, 2 vols., 1803. 2. Letters on the Constitution and Order of the Christian Ministry, 2 vols., 1807, 1809. 3. Letters on Unitarianism, 1821. 4. Letters on Clerical Manners and Habits, 1827. 5. An Essay on the Warrant, Nature, and Duties of the Office of the Ruling Elder in the Presbyterian Church, 1831, 1843. 6. Infant Baptism scriptural and reasonable, 1834. 7. Presbyterianism the truly Primitive and Apostolical Constitution of the Church of Christ, 1835. 8. The Primitive and Apostolic Order of the Church of Christ vindicated, 1840. 9. Letters from a Father to his Sons in College, 1843. 10. Thoughts on Public Prayer, 1849.

His papers in this periodical are,

1830. Review of Cooke on the Invalidity of Presbyterian Ordination—Remarks on certain Extremes in pursuing the Temperance Cause—Use of Liturgies.

1831. The Temperance Society—Works of John Howe—The People's Right defended.

1832. Memoir of Rev. J. S. Christmas.

1833. Brittan on Episcopacy.

1834. Remarks on the Epistles of Ignatius.

1835. The Present State and Prospects of the Presbyterian Church*—New Ecclesiastical Law—Episcopacy tested by Scripture—Annual of the Board of Education.

1836. Christian Union—Title of the Sabbath—Toleration—Mitchell's Church Member—Thoughts on Evangelizing the World.

1837. Decline of Religion.

1838. Attention to Children—Henry's Christian Antiquities (with J. A. A.)

1839. Bible-Class Manual—Dr. Griffin's Sermons—The Intermediate State.

1842. Stone's Life of Red Jacket.

* See Note, p. 66.

MILLER, JOHN, son of Dr. Samuel Miller, was born at Princeton in 1819; graduated at the College of New Jersey in 1836; entered the Theological Seminary at Princeton in 1838; and was licensed to preach by the Presbytery of New Brunswick in 1842. In 1843 he was ordained pastor of the church at Frederick City, Md., which he resigned in 1848, and spent the next year in travel in Europe. On his return he received a call to the Eleventh or Vine street church in Philadelphia, and during his pastorate his people built the West Arch street church, into which they entered in 1854. In 1855 he removed to Virginia, and is now pastor of the Washington street church, Petersburg, Virginia. In 1846 he published a 12mo volume on "The Design of the Church, as an Index to her real Nature and the true Law of her Communion;" and reviewed in this periodical in

1845. Palmer on the Church.

MILLER, SAMUEL, Junior, son of Dr. Samuel Miller above, was born at Princeton, N. J. in 1816, and graduated at the College of New Jersey in 1833. After a short tour in Europe to restore his health, he acted as Tutor in the College eighteen months; studied law, and was admitted to practice at the Philadelphia bar in 1838. While at the bar he published the "Presbyterian Church Case" in 1839, and the d'Hauteville Case in 1840. Giving up the practice of law he entered the Seminary at Princeton in 1842, and was licensed to preach in 1844. In 1845 he was ordained as an Evangelist and became stated supply of the churches of Mount Holly and Columbus, to which was added Tuckerton and Bass River in 1857. He was also Principal of the West Jersey Collegiate School from 1846 to 1857. In 1850 he was installed pastor of the Mount Holly church, and these other charges were gradually relinquished to other pastors, and he now devotes his time to Mount Holly alone. He received the degree of D. D. from his *alma mater* in 1864; and in 1869 he published the Life of his father in two volumes 12mo. He wrote for this periodical in the volume for

1840. The Presbyterian Church Case.

MOFFAT, JAMES CLEMENT, is a native of the south of Scotland, and came to this country in 1833, with the intention of following his profession as a printer; but soon after landing he was introduced to Professor Maclean of Princeton, and learning from him that he was qualified to enter the Junior Class in the College of New Jersey, his love of learning