ON FAITH IN ITS PSYCHOLOGICAL ASPECTS.

The English word "Faith" came into the language under the influence of the French, and is but a modification of the Latin "Fides", which is itself cognate with the Greek \( \pi\acute{\iota} \tau \iota \varsigma \). Its root-meaning seems to be that of "binding". Whatever we discover to be "binding" on us, is the object of "faith". The corresponding Germanic term, represented by the English word "Believe" (and the German, "Glau-\( \beta \nu \epsilon \)n") goes back to a root meaning "to be agreeable" (re-\( \beta \epsilon \acute{\iota} \mu e \nu \epsilon \)nted by our English "lief"), and seems to present the object of belief as something which we "esteem"—which we have "estimated" or "weighed" and "approved". The notion of "constraint" is perhaps less prominent in "belief" than in "faith", its place being taken in "belief" by that of "approval". We "believe" in what we find worthy of our confidence; we "have faith" in what compels our confidence. But it would be easy to press this too far, and it is likely that the two terms "faith", "belief" really express much the same idea. In the natural use of language, therefore, which is normally controlled by what we call etymology, that is, by the intrinsic connotation of the terms, when we say "faith", "belief", our minds are pre-

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1 The Hebrew יְבָדָא הָעָם go back to the idea of "holding": we believe in what "holds". In both the sacred languages, therefore, the fundamental meaning of faith is "surety". Cf. Latin "credo".

2 Cf. M. Heyne's German Dictionary sub voc. "Glaube": "Glaube is confiding acceptance of a truth. At the basis of the word is the root \( \lambda \beta \mu \)b, which, with the general meaning of agreeing with and of approving, appears also in erlauben and loben."
A LIST OF THE WRITINGS

OF

SAMUEL MILLER, D.D., LL.D., 1769-1850

SECOND PROFESSOR IN PRINCETON THEOLOGICAL SEMINARY 1813-1850*


Discourse before the Grand Lodge of the State of New York, New York, June 24, 1795. New York, 1795, 32 pp., 8°.


Discourse before the New York Society for Promoting the Manumission of Slaves, and Protecting such of them as have been or may be liberated, Apr. 12, 1797. New York, 1797, 33 pp., 8°.


Sermon before the New York Missionary Society, at their annual meeting, Apr. 6, 1802. New York, 1802, 71 pp., 8°.


Two letters concerning Thomas Jefferson, to Rev. Mr. Gem-

* Prepared by his granddaughter, Margaret Miller—Ed.

——— The same. Reprinted in various papers. 1803.


——— The same. Reprinted in various other papers. 1803.


——— [The same. In various other papers, 1803.]


Address of the Presbytery of New York, as to the education of candidates for the ministry [in conjunction with Mr. Griffin], Oct., 1805. A circular, 8°.


The Primitive and Apostolical Order of the Church of
Christ Vindicated. [Substantially an abridgement of above Letters Concerning the Constitution and, etc. Philadelphia, 1840, 388 pp., 12°.


Discourse commemorating the discovery of New York by


Sermon, At the Request of * * * Young Gentlemen of New York, Assembled to express condolence with the Inhabitants of Richmond, on the * * Mournful Dispensation * * in that City. Jan. 19, 1812. New York, 1812, 50 pp., 8°.

Report (Resolutions) on Temperance, June 1, 1812. [Samuel Miller chairman.] Minutes of the General Assembly of the Presbyterian Church, 1789-1820, pp. 511, 512. Philadelphia, [1847].


The Duty of the Church to Take Measures for Providing an Able and Faithful Ministry. A sermon at the inauguration of Rev. Archibald Alexander, D.D., as Professor of Didactic and Polemic Theology, in the Theological Seminary of the Presbyterian Church, Princeton, Aug. 12, 1812. [n. d.] 50 pp., 8°.


The Medical Works of Edward Miller, M.D. Collected; and accompanied with a Biographical Sketch of the Author. New York, 1814, cxi + 392 pp., cr. 8°.


Sketch of the Rise, Progress, and Present State of the Theological Seminary of the Presbyterian Church in the United States: To which is Subjoined a Copy of the Constitution of the Seminary. Elizabethtown, 1817, 19 pp. 12°.

A Brief Account of the Rise, Progress, and Present State of the Theological Seminary of the Presbyterian Church in the United States, at Princeton; Including the Constitution of the said Seminary, a Catalogue of those who have been Members, and a List of the Present Officers and Students. Philadelphia, 1822, 87 pp., 12°.


The same, “Together with its Constitution, Byelaws, etc.” Princeton, 1838, 45 pp., 8°.


Open Letter to Rev. Dr. James Richards. [Signed also by Dr. Archibald Alexander, but apparently Samuel Miller’s.]


Constitution of the Education Society of the Presbytery of New Brunswick. [In conjunction with Dr. Alexander.] Adopted at Pennington, Oct. 6, 1819. Trenton, 1821, 5 pp., 16°.


A Letter to the Editor of The Unitarian Miscellany, “in reply to an attack, [etc.]”. Baltimore, 1821, 34 pp., 8°.

LETTERS ON UNITARIANISM. Trenton, 1821, 312 pp., 8°.


The Literary Fountains Healed. A sermon at the College of New Jersey, Mar. 9, 1823. Trenton, 1823, 42 pp., 8°.
Sermon at the opening of the new Presbyterian Church, Arch St., Philadelphia, June 7, 1823. Philadelphia, 1823, 32 pp., 8°.

A Latin Address, being a charge to the Rev. Dr. James Carnahan at his inauguration as President of the College of New Jersey, August, 1823. MS.

Sermon, before the Synod of New Jersey, for the benefit of the African School under the care of the Synod, Oct. 22, 1823. Trenton, 1823, 28 pp., 8°.


The Utility and Importance of Creeds and Confessions. Introductory Lecture at the opening of the summer session of the Theological Seminary, Princeton, July 2, 1824. Princeton, 1824. 84 pp., 8°.


The same. Ibid. Philadelphia, 1840.

The same (i. e. as revised). Philadelphia, 1839, 119 pp., 24°.

The same. Philadelphia.


The same. In *American Journal*, Nov. 5, 1825. [Princeton, evidently.]

Why are there at Present so few Ministers of the Gospel Really Eminent in their Profession? Outline of Intro-


A Letter to a Gentleman of Baltimore, in reference to the Case of the Rev. Mr. Duncan, Jan. 25, 1826. Princeton, 1826, 91 pp., 12°.


Social Amusements. Two or more articles. New Jersey Patriot, about 1826. Princeton.


The same, 2nd edition, New York, 1827, 12°.


Articles in The Biblical Repertory and Princeton Theological Review, 1830-1842:


Review of "An Apology for Conforming to the Protestant


Introductory Remarks. Early Rupture in the Presbyterian Church, Jan. 16.
Voluntary Associations, Jan. 30.
Voluntary Associations and Ecclesiastical Boards, Feb. 6.
The same, continued, Feb. 13.
The same, concluded, Feb. 20.
Adherence to our Doctrinal Standards, Feb. 27.
The same, continued, Mar. 6.
The same, continued, Mar. 13.
Revivals of Religion, Mar. 20.
The same, concluded, Mar. 27.
Adherence to Presbyterial Order, Apr. 3.
The same, concluded, Apr. 10.
Selecting and Licensing Candidates, Apr. 17.
Religious Education of the Children of the Church, Apr. 24.
Doing Good as a Church, May 1.
Sectarianism: Conclusion, May 8.


Open Letter in same controversy, Princeton, May 9, 1835. Ibid., June 5, 1835.


Christ the Model of Gospel Ministers. A sermon before the alumni of Princeton Theological Seminary, Pittsburgh, June 1, 1835. Princeton, 1835, 32 pp., 8°.


Report on a Memorial praying for the redress of certain grievances, June 6, 1835. [Presumably Samuel Miller’s, as chairman.] Minutes of the General Assembly of the Presbyterian Church, 1821-1835, pp. 484-487. Philadelphia, [n. d.].


The Earth Filled with the Glory of the Lord. A sermon before the American Board of Commissioners for Foreign Missions, Baltimore, Sept. 9, 1835. Boston, 1835, 34 pp., 8°.


**INFANT BAPTISM SCRIPTURAL AND REASONABLE, AND BAPTISM BY SPRINKLING OR AFFUSION THE MOST SUITABLE AND EDIFYING MODE:** In Four Discourses. With additional notes. Philadelphia, 1835, 148 pp., 16°.


--- The same. With same. Another edition, 1840.


--- The same. Philadelphia, 1837.

--- The same. Philadelphia, 1840.

--- The same, Philadelphia, 1842.


--- The same, with same. Another edition. Philadelphia, 12°.


--- The same. Ibid. 1847.


Letter to Dr. Lyman Beecher [personal]. About 1828. Published by Dr. L. Beecher or his friends, about 1835.


The same. Tract No. 48, Presbyterian Board of Publication. Philadelphia, 12°.


Recommendation in "Letters on the Sacrament of the Lord's

Letter discussing assertions of Bishop Ives [personal], Princeton, Sept. 8, 1841. Published without the author’s permission in The Lincolnton Republican, before Nov. 10, 1841. Lincolnton, N. C.


LETTERS FROM A FATHER TO HIS SONS IN COLLEGE. Philadelphia, 1843, 344 pp., 12°.
LETTERS ON THE OBSERVANCE OF THE MONTHLY CONCERT IN PRAYER. Being the above four articles “in a revised and somewhat different form.” Philadelphia, 1845, 104 pp., 24°.


Address, on the dedication of a monument to the memory of the Rev. James Caldwell, who on Nov. 24, 1781, fell by the hand of an assassin, Elizabethtown, Nov. 24, 1845. Elizabethtown, 1846, 24 pp., 8°.


Report of Committee appointed to frame a directory for the administration of baptism to adults, and admission of persons to the Church on public profession of faith. 1849, 4 pp., folio. [See Minutes of the General Assembly of the Presbyterian Church, 1849, p. 266. Overture 39: laid on table. Philadelphia, 1849.]


"An Introduction to 'A History of Popery by Harvey'" is enumerated in a list of Samuel Miller's works in his "Life," vol. II, p. 507, (Philadelphia, 1869); but the book has not been traced.

Dr. Miller's frequent articles in periodicals (including The Princeton Repertory) cannot all be identified. Also, it is impossible to specify all editions and reprints of his books; the Presbyterian Board of Publication having republished a number of them repeatedly; in some cases, even to this day.

Many of his letters are printed in his "Life."


At the University of Pennsylvania, his alma mater, there are several volumes of his manuscript "Notes," upon lectures attended there as a student, in 1788-89.

His collection of letters received is in the Library of Princeton University.

Dr. Miller wrote the epitaphs for the tombs of: Rev. Robert Finley, D.D., Rev. Samuel Stanhope Smith, S.T.D., LL.D., Chief Justice Andrew Kirkpatrick, The Hon. James Sheafe, and Rev. George S. Woodhull. This last was probably not used.

There is a practically complete collection of this writer's works, including manuscripts and a few letters, in the Library of Princeton Theological Seminary.