

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.

future State," was also given to the press; but the best labours of his life he considered as contained in his "Notes on Scripture," which in his last illness he directed to be published, and which was edited by his widow, and published by Alfred Martien of Philadelphia, in 1860. A few years afterwards, by request, the addition of "Jesus and the Coming Glory" was made to the title. It was his purpose to take up one or more of the Epistles of Paul, and from them develop his view of the person of our glorious Lord, considered in the threefold character of the Son of God, or Second Person of the Trinity, the Son of Man, his Adamic character, and as the Christ or Head of the redeemed Church, or that glorious kingdom of kings and priests which our Lord will associate with himself in the government of the Universe; but the answer to his oft-repeated prayer, "Show me thy glory," arrested his pen. His contributions to the *Princeton Review* were

1836. On the Perpetuity of the Church.

1837. On Protestantism—Civil and Religious Liberty.

JONES, JOSEPH HUNTINGTON, brother of the preceding, was born in Coventry, Connecticut, August 24, 1797. His great thirst for knowledge and aspirations for some pursuit more intellectual than that of a farmer or a merchant early determined him to begin a course of liberal study. He graduated at Harvard University in 1817, with George Bancroft, Caleb Cushing, Asa Cummings, Stephen H. Tyng, Alva Woods, and other men of mark.

While at the University he was at one time in imminent danger of being led astray by the erroneous teachings of the Unitarian leaders of that day. But he had a praying mother—a woman of great force of character, who wielded a vigorous pen, and whose thorough acquaintance with the doctrines of the Bible qualified her to warn and instruct, and to save her son from the snare. To that godly mother were the members of this family chiefly indebted for the honour and usefulness which they attained. One, who knew them well, wrote: "It was especially upon the minds and hearts of her children that she left the deepest impression of her character. They resembled her physically. Her ways of thinking, her very tones of voice they caught. Her prudent caution, her natural reserve, her adherence to principles were theirs. And every one of them was brought into the church, and the youngest since her happy death; and most of them are filling and adorning positions of distinguished usefulness. One is an eminent jurist, worthy of the place once occupied by a Mar-

shall. One is a clergyman known in all the church for his abilities and amiable virtues. One was the lovely wife of a minister whose sun went down before it reached its noontide. One died in hope, the wife of an army-surgeon, and was buried by the waves of the Mississippi. And two others, in the spheres in which they move, are serving their generation according to the will of God. That mother is gone; but her influence lives in her children, and will be transmitted to her children's children to the remotest times. Such a life as she led is immortal."

After taking his first degree Mr. Jones was for a time employed as Tutor in Bowdoin College, Maine. Having been brought by divine grace to a saving knowledge of Christ, he turned his thoughts to the sacred ministry, and after much prayer, not without many doubts and perplexities, he was forced to the conclusion that "necessity was laid upon him" to preach the gospel. He completed his course of study in divinity at the Princeton Theological Seminary, where he spent one year, 1823-4. He was licensed as a probationer, September 19, 1822, at Braintrim, Bradford co., Pa., by the Presbytery of Susquehanna; and was, by the same Presbytery, ordained as an Evangelist, April 29, 1824, at Wilkesbarre, Luzerne co., Pa. On the 1st of June, 1824, he began his labours in the Presbyterian church at Woodbury, New Jersey, and was shortly installed as pastor, having been received into the Presbytery of Philadelphia, June 8, 1824, by certificate from the Presbytery of Susquehanna. That church was, at this time, almost extinct, and steps were about to be taken to dissolve it. Mr. Jones entered on his duties with great zeal and activity, and "threw his whole soul into the work of the Lord." By the raciness and fervour of his preaching, his constant attention to pastoral visiting, and his personal efforts for the salvation of sinners, new life was infused into the church, the moral aspect of the town was changed, and during the short year of his ministrations, which was in every good sense a year of revival, thirty-three were added to the roll of communicants—thirty-one on confession, of whom eleven were baptized. Within the same period fourteen infants were baptized. At the same time he supplied the feeble church of Blackwoodtown, which shared the blessing enjoyed by that of Woodbury. Thus he was the instrument of saving one church, and probably two churches, from extinction.

Before the expiration of a year he was called to the pastorate of the Presbyterian church at New Brunswick, New Jersey, of which he announced his acceptance, April 21, 1825.

Having been received from the Presbytery of Philadelphia by the Presbytery of New Brunswick, April 26, 1825, he was duly installed pastor on the second Wednesday of July following. Here he remained thirteen years, preaching "in season, out of season," and "from house to house," proving himself to be "a workman that needed not to be ashamed." His ministry was honoured of God by at least three seasons of religious awakening, namely, in 1832, 1833, and 1837, the last of the three being one of the most remarkable revivals known in this country during the present century. Of the fruits of that work of grace about one hundred and fifty persons were enrolled as communicants. The results of his labours are thus briefly but significantly summed up.

Three hundred and thirty-eight received on confession, of whom one hundred and seven were baptized;—on certificate, one hundred and sixty-five were received, and three hundred and thirteen infants were baptized. In February 1837, this congregation entered their new and beautiful house of worship just in time to accommodate the great increase of hearers, and the large accession to the number of communicants.

Having received an urgent invitation from the Sixth Presbyterian church in Philadelphia, his pastoral relation with the church at New Brunswick was dissolved, April 24, 1838, and upon his reception by the Presbytery of Philadelphia he was shortly after installed pastor of the Sixth Church. In this field of labour he continued twenty-three years. Beginning with a church reduced so low that a resuscitation was deemed well nigh impossible, and struggling with difficulties that would have discouraged ordinary men, a manifest blessing crowned his efforts. He gathered in three hundred and seventy-seven on confession, of whom seventy-nine were baptized, and two hundred and seventy-two by certificate, and by baptism brought into the visible fold three hundred and sixty-four infants. Wherever he went, the infants were baptized, the lambs of the flock were cared for in the family and in the Sabbath-school, the sick and bereaved were visited and comforted, the poor found in him a helper, the inquiring a safe guide, and those who were sunk in deep waters the needed sympathy and aid. Having had a deep experience in the varied trials of the Christian life, and in conflicts with the powers of darkness, in addition to a familiar practical acquaintance with the word of God, he was well fitted to be a Christian teacher. Always in delicate health, and often the subject of painful religious depression, produced by physical causes, he was never idle, but toiled

on through darkness and light, a faithful steward in his Lord's service. He was a model-pastor.

On the 28th of May, 1861, that he might be able to give his whole time to the Secretaryship of the Committee on the Fund for Disabled Ministers, &c., his pastoral relation to the Sixth Presbyterian Church of Philadelphia was dissolved. For seven years he had already served the church in this cause without compensation; and now for five years more the Fund was to be saved from charge by the private bounty of several who were anxious to see this work advanced. In the Report for 1867, Dr. Jones writes: "The cause having been sustained for fifteen years from its inception, with little expense to the church, it was obviously proper that, like other institutions, this, when able, should support itself. During the past year, therefore, the sum which has been contributed annually by a few friends to sustain the Secretary has been drawn from the treasury. And although every article of subsistence has become doubly expensive since this agency began, yet the stipend, which was inadequate at first, has not been increased. In the meanwhile, all the labour of visiting the churches, or making collections, diffusing information, and of managing this whole concern, has been performed in the least expensive manner, without any charge for office-rent or for assistance rendered by others. Letters in answer to many inquiries of interested persons, official communications with Presbyteries, appeals to neglectful churches, solicitations of donations and bequests, words of sympathy in cases of special affliction, and expressions of thanks for marked favours done to the cause, have called for no little exercise of the mind and of the pen. Few have an adequate conception of the amount of effort demanded in meeting the claims of such an agency on the Secretary."

This last work of Dr. Jones' life may be regarded as in some respects his noblest and best. For what he achieved in this cause, he deserves the lasting gratitude of the church, and in the eternal world many "will rise up and call him blessed." He died suddenly, as it were with the harness on, December 22, 1868.

He was married in 1825 to Miss Anna Maria Howell. In 1843 he received the honorary degree of Doctor in Divinity from Lafayette College.

Of his principal work, "The effects of Physical Causes on Christian Experience," Dr. J. W. Alexander wrote: It is "a valuable and entertaining book."* Dr. Jones also published a

* It was reviewed by Dr. W. J. R. Taylor in the volume for 1860.

Memoir of the Rev. Ashbel Green, D. D., a History of the Revival at New Brunswick in 1837, and several Sermons. His only article to the *Repertory* was in 1839. The Present Distress.

JUNKIN, GEORGE, was born in a stone farm-house which is still standing near to the present town of Kingston, in Cumberland county, Pa., on the 1st of November, 1790. His father, Joseph Junkin, was born near the same place in 1750, and his mother, Eleanor Cochran, was a native of Franklin county. Both branches of Dr. Junkin's ancestry were attached to the covenanting section of the Scottish Church; and Dr. Junkin's great-grandparents were of those who took refuge in Ireland from the persecution of the Stuarts.

The youth of Dr. Junkin was passed upon his native farm in Cumberland county, but in 1806, the family removed to Mercer county, which was then sparsely settled, and contained the lingering remnants of the Leni Lenappe Indians. In 1809 he entered Jefferson College, Pa., and graduated in 1813. During his college course he attended chiefly upon the ministry of Dr. John McMillan, the apostle of Western Pennsylvania, and sometimes upon that of Dr. Ramsay, of the Associate Church. In an autobiography, begun but not completed, he dates his first religious convictions, and also, he thinks, the renewal of his heart, as early as 1799, in his tenth year. Thenceforward he maintained regular habits of secret devotion. Under Dr. McMillan's preaching his religious impressions were often quickened, but he mentions the ministrations of his pastor at Mercer, the Rev. James Galloway, (subsequently his brother-in-law) as the instrumentality employed by the Spirit of God in giving him such clear and satisfactory views of the plan of salvation, and of his personal acceptance in Christ, as led to a public profession of religion during his college course in 1811. In 1813 he entered upon the study of theology with Dr. Mason, in New York, and was licensed to preach the gospel by the Associate Reformed Presbytery of Monongahela, on the 16th of September, 1816, and preached his first sermon in the court-house at Butler, Pa.

After licensure he spent a few months in missionary labour in the states of New York, Pennsylvania, and Maryland, and was ordained at Gettysburg on the 29th of June, 1818. In the early part of the next year he accepted a call to the united congregations of Milton and Pennel, (McEwenville, Pa.) a charge which he held for eleven years—marked by abundant labours, the influence of which is felt to this day. Here he