

THE
BIBLICAL REPERTORY
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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.

1860. The Heathen Inexcusable for their Idolatry.

1863. Recent Explorations in Africa.

1864. Modes of Evangelization.

WILSON, JOHN LEIGHTON, was born in Sumter District, South Carolina, on the 9th of March, 1809; graduated at Union College, N. Y., in 1829, and prosecuted his theological studies in the Theological Seminary at Columbia, S. C., in the years 1831, 1832 and 1833, being one of the first class that graduated at that institution. He was ordained, and sailed as a foreign missionary to Africa in 1833, and laboured in that country twenty years, the first eight years at Cape Palmas, and the remainder of the time at the Gaboon. He reduced to writing the Grebo language, spoken at Cape Palmas; and the Mpongwe, spoken at the Gaboon, and published grammars of these languages, and translated portions of the Scriptures, and other books, into both of them. On his return to the United States in 1853, he was appointed one of the Secretaries of the Board of Foreign Missions, and continued in that position till 1861, when he went South, and has since acted as Secretary of Sustentation and Foreign Missions in the Southern Presbyterian Church.

He is the projector of the scheme of Sustentation adopted by the Southern Presbyterian Church, and the author of a volume on Western Africa, and has written several articles in the *Southern Presbyterian Quarterly Review* and the *Bibliotheca Sacra*, and papers for the Transactions of the Ethnological Society of New York.

His articles in this *Review* are,

1855. Ethnographic View of Western Africa—Idolatrous Practices of Northern Guinea.

1858. Missions in Western Africa.

WINCHESTER, SAMUEL GOVER, was born at Rock Run, Harford county, Maryland, on the 17th of February, 1805. From early childhood he discovered a great fondness for oratory, and while at school often contrived to engage his companions in a debate. As the field in which to exercise his talents he chose the law, and was entered as a student of law in the University of Maryland, in January 1825. He had been for several years an attendant at an Episcopal church, but he now occasionally went, in the afternoon, to hear the Rev. William Nevins, of the First Presbyterian church, and after a while joined his Bible-class. In March 1827, an extensive revival took place in Baltimore, of which he was one of

the subjects, and on the 6th of May he was admitted to the communion of the First church.

He had now nearly completed his preparatory studies, and the prospect of a successful career at the Bar was not doubtful, but the religious change which had been wrought in him immediately suggested the inquiry, whether it was not his duty to serve God in the ministry of the gospel, and after pondering the question devoutly and earnestly, he was constrained to give it an affirmative answer. Some of his nearest friends, including his father, was opposed to this step, but his convictions of duty would not permit him to yield to their persuasions. He had a small income, sufficient to pay his expenses, left him by his mother, and in November 1827 he entered the Theological Seminary at Princeton. In 1829 he was licensed to preach by the Presbytery of Baltimore, and in the spring of 1830, while still pursuing his studies at Princeton, he was unanimously called to be pastor of the Sixth Presbyterian church in Philadelphia. He accepted the call, and was ordained and installed on the 4th of May, 1830.

He was married to Miss Grace Mactier, of Baltimore, on the 8th of June following, and after a residence in Philadelphia of about seven years, his health became impaired, and he was recommended to visit the Southern States and Cuba. By this tour he gained considerable vigour, and in the spring of 1837 he resigned his charge, and accepted an agency from the Board of Domestic Missions. In the autumn he received a call to the church in Natchez, Miss., and believing that the change of climate would be favorable to his health, he accepted the call, and removed his family to Natchez, where he was able to discharge his duties four years.

In May 1841, he was elected a delegate to the General Assembly, and having leave of absence from his congregation six months, he availed himself of the opportunity to visit Niagara Falls, and made a short tour in Canada. He was evidently very feeble, and when he returned to New York on his homeward way, on the 22d of August he preached in the Reformed Dutch church, in Lafayette Place, an impressive discourse from the text, "Whatsoever a man soweth, that shall he also reap." This was his last sermon. At half-past five o'clock on Tuesday morning, the 31st of August, congestion of the brain took place, and he passed away. His remains were conveyed to Baltimore, and placed in the Mactier vault in Green Mount Cemetery.

"In regard to his personal appearance," says Dr. Engles, "he was above the medium height, finely proportioned, erect

and graceful in his carriage, with a face in which dignity and benevolence were happily blended. When animated in conversation, or in public speaking, his eye expressed his emotions, and beamed with light. His countenance in repose was indicative of gentleness, and when the occasion demanded it, could express firm determination and even severity. In the pulpit, or on the floor of a deliberative body, although his appearance was youthful, his person was commanding, his self-possession perfect, his gesticulation easy and graceful, his voice full and well modulated, and his whole manner peculiarly oratorical. The bent of his mind was for argument and discussion, and in deliberative bodies he was often listened to with pleasure, if not surprise, for the happy facility he displayed in developing a point of controversy, particularly when it related to ecclesiastical law. If he was not always right, he was at least always plausible and ingenious. His appearance before the Assembly in 1834 will long be remembered. The subject under discussion related to the grounds of appeal. He was young, he was comparatively unknown to the majority of the members, and nothing unusual was expected of him when he took the floor. The subject was a dry one, and seemingly afforded but little scope for the display of oratorical power; yet it was the kind of subject with which he loved to grapple. In the discussion of it the energy of his mind was fully tasked; his eye kindled, the best points of his naturally oratorical manner were brought forth, and with the self-possession of a practised debater, he reasoned his points with a cogency and fluency which carried conviction to many minds, and held the attention of the house for more than two hours.* The substance of the argument will be found in the volume for

1835. *The Doctrine of Appeals and Complaints.*

1837. *A Course of Legal Study.*

WOODBIDGE, JOHN, was born at Southampton, Massachusetts, on the 2d of December, 1784. All his ancestors, excepting his father, as far back as anything is known of them, were ministers bearing the name of John. Of course we speak only of the male line, though by a maternal ancestor he was descended from the Rev. John Eliot, "the apostle to the Indians." His mother was a woman of remarkable piety, and his father, though a physician, was fond of theological study; hence it is not surprising that their two sons devoted themselves to the ministry, and their only daughter became a minister's wife.

* This article is substantially taken from Sprague's *Annals*.