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Dartmouth College. In 1866 he was appointed professor in the same department in the College of New Jersey, which he held till 1869, when he was elected President of Union College, Schenectady, New York, his present position. He is the editor and translator of "Lange's Commentary on the Book of Proverbs." The articles contributed by him to this *Review* are, 1867. Epicureanism—Dr. Schaff's Church History. 1868. Whitney on Language.

ALDEN, JOSEPH, was born in Green county, New York, in the year 1807, and graduated at Union College in 1828, after which he studied theology in Princeton Seminary, and was two years a tutor in the college. He was then successively Professor of Rhetoric in Williams College, Massachusetts; Professor of Moral Philosophy in Lafayette College, Pennsylvania, and President of Jefferson College, Pennsylvania; and is now (1869) Principal of the State Normal School, Albany, New York. In 1838 he received the degree of D. D. from Union College, and in 1857 that of LL.D from Columbia College, New York. He is the author of several instructive works for the young, and has been a constant contributor to the periodical literature of the country. In the volume for 1830 he reviewed Payne's Elements of Mental and Moral Science, and Dugald Stewart's Works.

ALEXANDER, ARCHIBALD, the son of William Alexander and Ann Reid, was born April 17, 1772, in an old-fashioned log-house, about seven miles east from Lexington, in the romantic county of Rockbridge, Virginia. His father was an industrious farmer and storekeeper, and considered to be in very good circumstances, according to the notions of that period.

Archibald was the third of nine children, and at a very early age was taught his letters and to read the Testament. When he was about five years old his father went on a trading expedition to Baltimore, and there bought several convicts that had been transported from England for crime; among them was a youth of eighteen or twenty, called John Reardon, who had been for some time at a classical school in London, and could read Virgil and a little Greek. As he had not been accustomed to manual labour, Mr. Alexander concluded that Reardon might teach a school, in default of a better, and erected for him a log-house near a little spring, in his neighbourhood. "This place," says Dr. Alexander, in those delightful reminiscences which he has left of his early life, "was a mile from our house, and

thither I trudged along every day, with my short legs and little feet, when not more than five years old. The master, as being my father's servant, lodged at our house, and often carried me in his arms part of the way. I had no fear of him, as at home I was accustomed to call him Jack, and often conveyed my father's commands to him." Before the year was out, the war of the Revolution commenced, the teacher became a soldier, and the school was broken up.

From this time, till he was ten years of age, Archibald attended various schools, but not regularly, and in the intervals assisted his father in the business of the store and the farm. Dr. Alexander used repeatedly to tell his children that his father gave him a rifle the day he was eleven years old; and how he would spend days in the mountains in search of cattle which were lost, able to catch and discriminate the bells of his father's herd at a distance which seems almost incredible. He was an expert swimmer, and grew up with that perfect knowledge of horsemanship which is still common to all young Virginians.

At this time the Rev. William Graham, a graduate of the College of New Jersey, opened an academy at Timber Ridge Meeting-house, and his father, having determined to give young Archibald a liberal education, sent him to this academy. Here Dr. Alexander began his classical education, and in after-life to no man did he acknowledge himself so much indebted in regard to the direction of his studies and the moulding of his character as to Mr. Graham. Towards this instructor he ever felt an overwhelming debt of gratitude, and when, in old age, relieved of a portion of his former duties in the Seminary, he employed his leisure hours in writing a memoir of his early friend.

In his seventeenth year he had made such progress in his studies that he was engaged in reviewing his course, with the intention of graduating, when his father obtained an engagement for him as tutor in the family of General Posey of the Wilderness, a place twelve miles from Fredericksburg, now rendered memorable in the history of the United States. He was compelled instantly to leave the academy and enter upon his duties. Though at that time it was seemingly to him an adverse providence, yet he afterwards saw it to be one of the most blessed circumstances in his life. When he commenced his duties as a tutor, he found that his pupils had been carefully educated, and nearly as far advanced as himself, and he had to study at night the lesson for the next day. To these studies he attributed much of the accuracy he afterwards

acquired in reading Latin; and his general knowledge was much increased by reading the works of Rollin, Rapin's History of England, the works of Flavel, and the Internal Evidences of Religion by Soame Jenyns, a work which made an indelible impression upon his mind. "This year, 1788—89," says he, "was in many respects the most important of my life. If I had not the beginnings of a work of grace, my mind was enlightened in the knowledge of truths of which I had lived in total ignorance. I began to love the truth, and to seek after it, as for hid treasure. To John Flavel I certainly owe more than to any uninspired author." At the close of his engagement, which seems to have been for one year, he returned to his home, with a determination to supply the defects of his intellectual training, and "we find him therefore retiring for days to the woods, and devoting himself to Euclid and Horace."

This is the period known in the Southern churches of America as the Great Revival, and young Alexander did not pass through it uninfluenced. Till recently he had no experience of religion as a personal concern, and no assurance of his salvation, or of his state before God. He heard of ecstasies and joys and hopes to which he was a stranger, but now he longed to know assuredly that he was among the number of God's people. He walked far into the dense woods, and in the caves of the mountains gave himself for days to the reading of the Scriptures and prayer, but found only a temporary relief, a momentary gleam of light, and relapsed into darkness and despair. He sought God in his ordinances, and for the first time approached the table of the Lord, but he only added to his other fears the harassing thought that he had drunk damnation to himself. In this state of mind he continued till his second communion, when the power of Christ to save was appropriated by his mind. On reviewing this period of his life, with the wisdom of experience, he says: "This shows how seldom believers can designate with exactness the time of their renewal. Now, at the age of seventy-seven, I am of opinion that my regeneration took place while I resided at General Posey's, in the year 1788."

Mr. Alexander was now at an age when it became necessary for him to choose some profession. The work of the ministry was clearly his choice, but he felt himself altogether unfit for it. By the persuasion of his friends and teacher, however, he was prevailed upon to offer himself as a candidate for the ministry, and was received by the Presbytery of Lexington on the 20th of October, 1790.

At this time there were no theological seminaries, and Mr. Alexander began the study of theology under the Rev. William Graham, who at first had only another student,—a number of young men who had been arrested in their academical course by the Revival were however soon added to the class. Mr. Graham was eminently qualified for training the youthful mind. He was a thoroughly educated man and a vigorous thinker, who had unweariedly studied the mysteries of his own mind, and knew how to impress the minds of others. He continually insisted upon independent research into all the subjects of study, and taught the students to depend upon their own resources rather than upon the opinions of authors. But with this he had no latitudinarian views, and a perfect consciousness of the correctness of his own opinions. The instructions of the school he also wished to reduce immediately to practice, and at the meeting of Presbytery at which he received his first pupils, he also obtained leave from the Presbytery for them to exhort in social meetings for religious worship. In a very short time Mr. Alexander was called upon to make his first public effort, and he thus describes it himself: "Although I did not know a single word which I was to utter, I began with a rapidity and fluency equal to any I have enjoyed to this day. From this time I exhorted at one place and another several times every week."

Mr. Graham was appointed a delegate to the Assembly of 1791, and conceived the very strange idea of taking Mr. Alexander with him as a ruling-elder. As he was small in stature and his whole appearance very boyish, he felt the ridiculous position he would occupy, and refused; but Mr. Graham would take no denial, and they set out on horseback together to Philadelphia. The Assembly that year comprised many notable men, and his sketches of what he saw and heard form a delightful fragment of the history of the church; but the circumstance which was most important in its results may be related in his own words. "While in Philadelphia I was frequently at the house of old Mrs. Hodge, the grandmother of Professor Hodge." He doubtless saw in this the first providential link in the chain that bound him to her grandson, and led him, when he entered the Seminary, to claim him as "his own son in the faith."

At this time there was a great need of more ministers in Virginia, and though Mr. Alexander had gone through the prescribed course of study, he was very reluctant to be licensed, on account of an abiding sense of unfitness, but the Presbytery and his preceptor had no idea that he would gain fitness by

inaction, and at their solicitation he submitted to be licensed "as a probationer of the holy ministry" by the Presbytery of Lexington, on October 1, 1791; but he says, "My feelings were awful, and far from being comfortable."

It was his intention to return home after his licensure, and prepare himself by study for his duties, but Providence had for him a course of preparation of another kind. "After the Synod adjourned (for Synod and Presbytery met at the same place at this time) I went with Mr. Le Grand to an appointment which he had, some fifteen miles from Winchester. He told me that I must preach, but I positively refused. He said nothing at the time, but when the congregation was assembled he arose and said, 'Mr. Alexander, please to come forward to the table, and take the books and preach.' I knew not what to do, but rather than make a disturbance I went forward and preached my first sermon after licensure, from Galatians iii. 24, 'Wherefore the law was our schoolmaster to bring us unto Christ.' My next sermon was preached at Charleston, from the text, Acts xvi. 31, 'Believe in the Lord Jesus Christ, and thou shalt be saved.' I had prepared a skeleton of the sermon, and placed it before me; but the house being open, a puff of wind carried it away into the midst of the congregation. *I then determined to take no more paper into the pulpit; and this resolution I kept as long as I was a pastor,*" or, as he says in another place, "for twenty years."

A religious awakening had begun in Jefferson county, and the ministers there solicited him to come to their aid; so with no other clothing than that he had taken with him for a few days of absence, he obeyed the call, and in fifteen months preached thirty-two sermons, and did not set his face homeward till March 1791. "I had no books," says he, "with me, but my small pocket Bible, and found very little to read in the houses where I stopped; I was therefore thrown entirely on my own thoughts. I studied my sermons on horseback, and in bed before I went to sleep, and some of the best sermons I ever prepared were digested in this way and at this time."

"When I reached home," so he wrote almost half a century after the event, "there was a great curiosity in men, women, and children, to hear me preach. They had often heard me speak in public, but preaching was another thing. Accordingly, on the next Lord's day, a great congregation filled the court-house, which was then used for public worship, for at that time there was no church in the place. My text was, John ix. 25, 'One thing I know, that whereas I was blind, now I see.' My delivery in those days was fluent and rapid.

I never appeared to hesitate or be at a loss for words; my thoughts flowed too fast for me. I laboured under two great faults as a public speaker; the first was extreme rapidity of utterance, not so much from indistinct articulation as neglect of pauses. I ran on till I was perfectly out of breath, so that before I was done, my inhalations became audible; the other fault was looking steadily down upon the floor. This arose from a fear of losing the train of my thought; for my sermons were closely studied, though not written. My voice, though not sonorous, was uncommonly distinct and clear, so that without painful exertion I could be heard in the largest churches, or by a great assembly out of doors.

“As my health was now good, and I had no thought of taking a pastoral charge, I embraced an offer to travel as an itinerant missionary in Eastern Virginia. This mission was in pursuance of a plan adopted by the Synod of Virginia,” and Mr. Alexander and Mr. John Lyle having received the appointments, they were directed to proceed to Petersburg, and there separate. From thence Mr. Lyle was to go eastward, while Mr. Alexander was to turn westward along the North Carolina line. The incidents of this tour preserved by Mr. Alexander, are very interesting, and copious extracts from his manuscript are given in the *Life* by his son; but we can only state here that it occupied six months, at the end of which he reported to the Commission of Synod, and returned home, October 1792.

At this time there were several vacancies in Charlotte county and no ministers to fill them, and after consultation, it was determined that all the vacant churches should unite upon two ministers, who should serve them in rotation. The Rev. Drury Lacy and Mr. Alexander received a call to this charge, but the field covered an area of sixty miles by thirty, and the people were so much separated from their pastors, that it was soon found to be unsatisfactory, and a division of the diocese agreed upon. Mr. Alexander received for his share the churches of Briery and Cub Creek. Calls were put into his hands from these churches, and on November 8, 1793, he was received from the Presbytery of Lexington into the Presbytery of Hanover, and on June 7, 1794, was ordained to the pastoral office at Briery. In the retirement of his charge, he had more leisure to devote to systematic study than he had hitherto enjoyed; and in the short period of three years, he had so gained the affections of the people, that when they were no longer able to obtain his ministrations, they extended a call to his son, and afterwards to his grandson.

Hampden Sidney College, which had been founded in 1783, was now in a very low condition. Its president had resigned, and its trustees, after a vain endeavour to get the Rev. William Graham to accept the office, turned to Mr. Alexander. "I was," says he, "very averse to an undertaking of so little promise, but at length I was persuaded to make the trial, and the consideration had much weight with me, that if I did not succeed, I should leave matters no worse than they were, but that if I had success, I might be doing some public good. I accordingly consented in the autumn (1796) to go to the college in the following spring." He accordingly resigned the charge of the Cub Creek church on April 11, 1797, and took his seat as President of the college on May 31, 1797.

In the preceding winter he had looked out for colleagues to aid him in his work, and was successful in obtaining the services of John Holt Rice and Conrad Speece, men under whom the college in after years attained a high reputation, and who for many years were leading men in the church in Virginia. While Mr. Alexander was president of the college, he was diligent in accumulating knowledge, as well as in imparting it to others. "At the same time he was laborious in preaching the gospel, not only to his two congregations, but, according to the custom of the country, in many places on every side." These labours were too severe for his naturally feeble constitution, and he was compelled to resign the charge of the Briery church on November 16, 1798, and in the spring of 1801 the presidency of the college.

He had long had a desire to visit the New England States, and Providence seemed at this time to point to travel as a means of restoring his health. An expectation, however, prevailed among the people that he would soon return, and no effort was made, either by the trustees of the college or the elders of the churches, to supply the vacancy. Taking advantage of his going east, the Presbytery of Hanover elected him their delegate to the General Assembly, and putting his money and his clothes into his saddle-bags, he set out upon his journey. The first night after leaving home he was robbed of his money, and on the next day he was seized with so violent a fever that he was obliged to turn into a house, not far from the roadside, and ask for permission to lie down. After getting a little able to proceed, by an effort he reached the house of the celebrated blind preacher, Dr. Waddel, where he stayed several days to recruit his strength. Here we was struck with the beauty and accomplishments of Janetta Waddel, and



determined to seek her hand. He was accepted, and proceeded on his journey under a pleasing obligation to return.

Dr. Alexander reached Philadelphia in time to meet with the Assembly, which this year comprised several eminent men, among whom were Dr. Jonathan Edwards, Dr. McMillan, Dr. Green, Dr. Woodhull, and Dr. McKnight. But more memorable to him, here, also, he first met with the Rev. Samuel Miller, now in the bloom of manly vigour, with whom he was destined to spend more than thirty-five years of harmonious labour.

As it was known that Mr. Alexander intended to go further north, the Assembly elected him a delegate to the General Association of Connecticut, and finding a companion in the Rev. Charles Coffin, they set out together on horseback. This year the Association met at Litchfield, which they reached early in the day of convocation. In his reminiscences, he says, "The appearance of the old country clergymen was to me novel and grotesque. They came into town on horseback or in chaises, wearing cocked hats, and sometimes queues dangling down the back. The opening sermon was preached by Dr. Perkins, of Hartford. The ministers all met at the house of the pastor, Mr. Huntington, and the first thing was a distribution of long pipes and papers of tobacco, so that the room was filled with smoke."

When the meeting of the Association closed, Mr. Alexander visited Boston, Newburyport, and other places in Massachusetts, going as far as Dartmouth College in New Hampshire. "In the retrospect of this tour he was accustomed to speak of it as one of the most agreeable and instructive portions of his life." He made the acquaintance of the most distinguished men in the New England States, and so favourable was the impression he had made upon some of them, that at the Annual Meeting of the Trustees of Dartmouth College, in August 1802, he was elected by them Phillips Professor of Theology. He had, however, other views, and in the fall returned to Virginia.

"His return to Prince Edward and the College was hailed with much cordiality, and the old president's house was put in repair in expectation of his new relations." On the 5th of April 1802 he was married, and in the month of May he resumed his charge of the College, with Mr. Rice as his principal coadjutor. Here, while we suppose he is enjoying the sweets of domestic happiness, we will insert the loving tribute of Dr. James Waddel Alexander to the memory of his mother. "It may be safely said that no man was ever more blessed in such

a connection. If the uncommon beauty and artless grace of this lady were strong attractions in the days of youth, there were higher qualities that made the union inexpressibly felicitous during almost half a century. For domestic wisdom, self-sacrificing affection, humble piety, industry, inexhaustible stores of vivacious conversation, hospitality to his friends, sympathy with his cares, and love to his children, she was such a gift as God bestows only on the most favoured. While during a large part of middle life he was subject to a variety of maladies, she was preserved in unbroken health. When his spirits flagged, she was always prompt and skilful to cheer and comfort. And as his days were filled with spiritual and literary toils, she relieved him from the whole charge of domestic affairs. Without the show of any conjugal blandishments, there was, through life, a perfect coincidence of views, and a respectful affection, which may be recommended as a model. It pleased God to spare to him this faithful ministry of revering love to the very last, and when the earthly tie was broken, to make the separation short."

After his return from New England he received several invitations from churches to become their pastor, among these an invitation to visit the Third Church in Philadelphia. This was at first declined, but a second invitation was received in September; and coming at a time when the students had displeased him by their insubordination, he set off for Philadelphia, preached for them two Sabbaths as well as during the week, and received a unanimous call to the Pine Street church. On his return home, he procured a meeting of the Presbytery and of the Trustees of the College on the same day, and requested to be dismissed from both charges; and his friends seeing that he was perfectly decided in his purpose interposed no obstacle to his dismissal.

On the 24th of November he began his journey from Virginia and reached Philadelphia on the 8th of December; and on the 21st of April 1807 he was received into the Presbytery of Philadelphia, and installed into the pastorate of the church on the 20th of May. Here he "enjoyed health, and had on the Sabbath large assemblies of attentive people; and the preaching did not seem altogether without saving effect." The vivacity and freedom of his discourses, always during this period pronounced without the aid of any manuscript, attracted very general admiration; and their solid contents and evangelical unction made them peculiarly welcome to experienced Christians. Being now brought nearer to libraries and learned men, and the means of acquiring books, he entered with great freshness

of zeal into several interesting walks of clerical study." He took lessons in Hebrew from a learned Jew, perused the Septuagint, collating it with other versions, and pushed more deeply his researches into the original of the Old Testament, and filled his shelves with those folios and quartos of Latin theology which always continued to be characteristic of his library. He made himself also familiar with the Christian Fathers, both Greek and Latin, and studied the progress of doctrine in the church from the earliest periods to the writings of Hopkins and Emmons, which were now exerting a powerful influence upon the theology of New England. In this laborious study he seems only to have been searching for truth—gratifying his desire for knowledge—without any ulterior object in view, but God was preparing him for his life-work.

In 1807 Mr. Alexander was a commissioner to the General Assembly, and elected Moderator, and agreeably to custom he delivered the opening discourse at the Assembly of 1808. This sermon was published, and is upon the text, 1 Cor. xiv. 12, "Seek that you may excel to the edifying of the church." In 1810 he received from the College of New Jersey the honorary degree of Doctor of Divinity, and was elected President of the University of Georgia, but declined the appointment.

At this period the Presbyterian Church in America had no Theological Seminary, or "Divinity Hall." The training of young men for the ministry was entirely left to the pastors, many of whom were indifferent, or felt unwilling to take upon themselves so much often thankless labour; some, from a want of proper education themselves, were incapable of training others, and the necessity of having men specially set apart for the work was seen to be a necessity. Dr. Ashbel Green had addressed an overture to the Assembly on the subject in 1805, and Mr. Alexander, in his sermon before the Assembly in 1808, suggested that "every Presbytery, or at least every Synod, shall have under its direction a seminary established for that single purpose." Encouraged by this, Dr. Green, in 1809, introduced an overture from the Presbytery of Philadelphia, distinctly proposing the establishment of a theological school. This met with the approval of the Assembly, which decided upon having a seminary organized, with at least "three professors, who shall hold their office during the pleasure of the General Assembly." A board of directors was elected to carry this resolution into effect, and some preliminary preparations having been made in 1811, the Assembly of 1812 resolved to go into the election of one professor. "Silently and prayerfully these guardians of the church began to

prepare their votes. They felt the solemnity of the occasion, the importance of their trust. Not a word was spoken, not a whisper heard, as the teller passed round to collect the result. The votes were counted, the result declared, and the Rev. Dr. Alexander was pronounced elected." Dr. Miller arose and said that he hoped the brother elected would not decline, however reluctant he might feel to accept; that if he had been selected by the voice of the church, however great the sacrifice, he would not dare to refuse. Little did he dream that on the following year he should be called by the same voice to give up the attractions of the city, to devote his life to the labours of an instructor."

It was a deep sense of duty that prompted Dr. Alexander to loose the bonds between himself and his charge, and accept this professorship. In many respects he felt his unfitness for the position, but who at that time could have been found that was more fit? He had by patient labour acquired an extensive acquaintance with Greek and Roman literature, but had not enjoyed that training in the niceties of language which was desirable in a teacher. He had a great volume of knowledge, but it had been acquired as it came within his reach, and to teach it, it needed to be digested and applied. But he loved learning, and felt that he was called of God to teach, and he set himself assiduously to perfect that which was wanting; and looking back upon his life and labours, it is the unanimous verdict of posterity, that no man in the church could have been found better fitted for the founder of the Seminary than him who was chosen by the Assembly.

On the 29th of July 1812, with his wife and four children, he set out for Princeton, New Jersey, and on the 12th of August he was inaugurated into his office. Being the only professor yet elected, the whole contemplated course of divinity, oriental and biblical literature, and ecclesiastical history and church government, demanded his attention. "As yet there were no buildings; the professor's house was at once library, chapel, and auditorium. The handful of pious young men gathered around their preceptor almost as members of his family; going freely in and out, sitting at his board, joining in his domestic worship, and, in a sense, not merely learning of him, but living with him. This continued to be the case for a number of years, for the Seminary began with three, and did not attain the number of thirty until the fifth year of its existence. In such a state of things, there is more freedom and frequency of intercourse than when more than a hundred are collected, when it would absorb all the time and strength of a

professor to bestow the same personal attentions. In later years, it is but just, however, to observe, that Dr. Alexander gave as free access to his study as pupils ever enjoyed of a teacher. Few moments of the day passed without a knock at his door; and as his apartment was but a few steps from the principal edifice, it was resorted to by the young men with the greatest familiarity, and on every sort of errand, both temporal and spiritual."

Shortly after entering upon the duties of his professorship he was visited by a train of most distressing symptoms—chilliness, nervous perturbation and dyspepsia, with wakefulness, which often kept him the whole night without refreshing sleep. He became haggard and thin, and excepting in short intervals this was his condition for many years. This was no doubt the effect of intense application to study, but he never made it a reason for abstaining from duty, and continued to push forward his researches in every direction.

We will here take a glance at the inner life of the household of Dr. Alexander, as presented by his son. "He was now between forty and fifty, slender in person, clear in complexion, with a slight silvering of his abundant brown hair. His body was open to sudden impulses, seldom long at rest, and prone to motions and gestures, which were highly animated and expressive rather than graceful. Like most newcomers from a city, he for a time devoted himself to horticulture, but it never gained his heart, and he pursued it less than even his respected colleague, who likewise fell off in his zeal. He was always an early riser, and the older inhabitants of Princeton bear in mind his frequent long walks with his three elder sons, who were then little boys. He long retained his youthful fondness for a horse, and indulged moderately in riding and driving. Sometimes visiting the seaside, he used to vaunt that he could swim as boldly as when he was a boy. His delight was in his family. After being deeply absorbed in teaching, he would come in, full of animation, and ready to relax at the fireside. It was always his custom—a most delightful one for all about him—to pour out the fulness of his thoughts upon all that interested him, at the table and in the domestic group. Coming from his newspapers, his books, his class, from visits, church or journey, he gave forth a perpetual and vivacious flow of information. Nothing had escaped his eye, and nothing, even of details, seemed to be withheld in his narrative, yet without tedium or repetition. These daily conversations were the chief entertainment of his life, as they are the most delightful recollections of his household. Through

his whole life his house was much frequented by guests, but at this period, though his quarters were never so strait, he was most visited from abroad. Giving a hearty welcome, and most elated when his table was fullest, he gave himself little care as to display or fashion. Many who may read these notices will recur with a melancholy pleasure to the days and weeks which they passed under his simple but hospitable roof. He was addicted to sacred music, and as both he and Mrs. Alexander were gifted with clear and pleasing voices, the hours of family intercourse were enlivened by many a psalm and sacred song. When such men as Dr. John H. Rice, or Dr. Finley, or Dr. Janeway, were added to the circle, the conversation took a higher flight, and we remember in his fireside discourses of that day, a vehemence and impressiveness which were wanting, except at some favoured moments, in his later years. In all that regards the indulgence of the table he was frugal and plain in his tastes, and happily temperate, without anything like dietetic rigour.

“Nothing more characterized him than his fondness for communicating instruction on every subject, even the most elementary, within his reach. It might be the alphabet, or Hebrew and Syriac grammar, or geometry and surveying, in which he was well versed, or metaphysics; he was unwearied and delighted, if only he had willing learners, and he had the art of making every learner willing. Though he sent his boys to school, always giving his suffrage for the day-school method, he was constantly teaching his children. Every one of them received from him, and commonly on his knee, the rudiments of spelling, arithmetic, geography, algebra, geometry, and the classic languages. He would pass hours in a day giving lessons in the alphabet; breaking off a hundred times, as he observed the first symptom of weariness. For in regard both to himself and others, he acted on Shakspeare’s adage, ‘No profit grows, where is no pleasure taken.’ Every corner of the house was occupied by bits of paper, flying like Sibylline leaves, and covered with spelling-lessons, executed by himself in printing characters, and decorated with bold but most unartistic drawings of beasts, birds, and houses. As the little ones got on to the dead languages, which on his plan was very early, similar papers contained lists of Latin words to be committed to memory; and in the case of one son the number of such words amounted to thousands. He quoted with approval the testimony of Dr. Witherspoon, who in presbyterial trials, used to examine the candidates on ‘vocables’ rather than on translation of books. These avocations were con-

fined to no hours. It might seem strange how he could endure the interruption; but it was his peculiarity that he seemed incapable of being interrupted. Except in hours of devotion his study was always free to his children, even the youngest; noise made no difference; their books and toys were on his floor; and two or three would be clambering upon him, while he was handling a folio or had a pen in his hand. In times of health and spirits his manner of playing with his children was amusingly romping and even boisterous, and he threw them about with a sprightliness which often extorted a momentary cry of fear or pain. To this may be ascribed the unusual freedom which they always had in his presence, but which was checked in a moment when he grew suddenly sad or grave, as was often the case. Before dismissing the matter of family training, we ought to mention his constant and animated conversations with his children. It was his solace, at home and by the way. Without the slightest appearance of plan, but with an easy and spontaneous flow, he was, during some hours of every day, pouring forth a stream of useful information on all subjects, but chiefly on religion. The whole wealth of his extended reading and observation seemed at one time or another to be distilled in these familiar interviews. All the romantic and stirring events of his early mountain life, the tales of Indian massacres, to which his grandmother had fallen a victim, his journeys in new countries, and his school-boy days, came in for their share. He excelled in graphic narration, and attracted the attention of guests and strangers, even when directly addressing himself to babes. As soon as a child could comprehend the subject, he began with the beautiful stories of the Bible, and repeated them again and again, until the little ones were perfectly acquainted with them, long before they could make use of books. It was a common thing for his hearers to be melted to tears. This natural and extraordinary gift led him to indulge in biblical narrative in the pulpit, to a degree which we believe to be uncommon, and gave a singular attraction to certain discourses, especially on the parables and miracles of our Lord. For the same reason his addresses and sermons to children were incomparably winning, and his labours in this kind were sought for, far and near, much beyond his ability of supply. Without trying to speak in monosyllables, as if they were more intelligible than longer words, he always made himself perfectly intelligible to the humblest capacity."

When the number of the students of the Seminary became too great to be accommodated in the houses of the professors,

they were permitted to meet in the lecture-room of the College, and the use of the College library was also granted to them. In 1817 they numbered over one hundred, and in 1818 they took possession of a building erected for their own use. "About the same time Dr. Alexander removed into the commodious dwelling in which he spent the remainder of his days. In the new circumstances, Dr. Alexander felt himself invigorated and advancing. With his colleague, Dr. Miller, he maintained the most pleasing and harmonious intimacy; and when an additional helper came, it was in the person of the Rev. Charles Hodge, whose talents he had early discerned, and whom he regarded more as a beloved son than even as a cherished pupil. He had by this time accumulated and digested much of what was to be the matter of his teachings; at least he had surveyed the entire field, and distinctly marked out its boundaries and divisions. His study-door was over against the Seminary entrance, and very near to it. These few steps he might be seen to take day by day, at the appointed hours, always in full time. And during many years of his life, this may be said to have been the only exercise he took; as he was now sliding into that habit which afterwards became inveterate. It is not believed that he seriously undervalued the importance of this means of health in others, but it is certain that in the last thirty years of his life, he used as little bodily motion as any man of his times, confining himself not only to one apartment, but to one chair. This was in striking contrast to the customs of Dr. Miller; and there was an amicable but incessant controversy between them on this point, often waged with as much ability as jocoseness. This proximity of the Seminary, and Dr. Alexander's habit of never denying himself to visitors, contributed very much to that frequency of intercourse with his pupils, which so many of them remember with pleasure. At all hours, and often in an unbroken succession for hours, he would receive visitors, and listen to them commonly with patience. He was certainly to be forgiven, if sometimes, in the presence of the more wearisome ones, he took up his pen, or gazed abstractedly upon that distant horizon marked by blue hills, which he loved to contemplate from his eastern window. Besides the perpetual work of preparation, in which he was now employed literally every day, his regular public services may be stated as follows: He gave one lecture, daily, which with the accompanying examination of his classes, occupied at least an hour. On Tuesday evening he attended an exercise of speaking, at which every student, at stated periods, pronounced a discourse of his own composi-



tion, on some religious subject. To this was added, during some years, the delivery of complete sermons by the students. All these were subject to the professors' criticism, and in these exercises the labours were shared by Dr. Miller. On Friday evening there was a debate, on some point in theology or allied subjects, in a theological society, comprising almost the whole Seminary. The utmost freedom was allowed, and the debate was concluded by the summing up of the professors, who were both always present. As this was a period of very active controversy in our church, on those points of theology which have since divided us, there was, as might have been expected, a peculiar animation in these discussions; and in our opinion he never shone more, or more displayed his stores of knowledge, his grasp of great subjects, or his acumen and dialectical force, than in some of these disputations, when, after being warmed by hearing the defence of specious error, he closed with the establishment of sound doctrine. The professors by turns attended evening prayers with the young men; the morning service being conducted by the senior students. At these exercises Dr. Alexander sometimes expounded a passage of Scripture, and sometimes made a brief but pointed exhortation. He was accustomed also to join his colleague in the meeting for prayer, known as the Monthly Concert. One day in each month was left vacant for the class prayer-meetings of the young men, and for their more solemn private devotions, to which many of them added fasting; and it was common for the professors to meet the whole body at a certain hour of the day. From this time forward, even before the erection of a separate chapel, there was a discourse to the students on the morning of the Lord's day, delivered alternately by Dr. Alexander and Dr. Miller.

"But there was no exercise which more impressed its character on the students of that day than the Conference of Sunday afternoon, which has been already mentioned. This meeting, it is believed, owed its origin entirely to the suggestion of Dr. Alexander, and was kept up as long as he lived. Indeed, there were some peculiarities in the manner of conducting it, which may be said to have grown out of his remarkable aptitude for free colloquial descant on religious topics. As the other exercises of the Seminary were intended to give fitness for the external work, this was directed solely to the cultivation of the heart, and there are not a few who bless God that they were ever brought under its sacred influence. Nothing could be more simple than the mode of managing this colloquy. After singing and prayer, a subject in experimental or practi-

cal religion, which had been named the week before, was discussed. The conversation was opened by one of the students, whose turn it was; any others were allowed to express their views, as they were called on in order, until a sufficient time had been spent. The professors then closed with a familiar discourse of from twenty to thirty minutes. As we have intimated, this was an occasion which more than any other Dr. Alexander used for the outpouring of his profound personal experience of Divine things. There was scarcely a topic in regard to vital piety which did not come into discussion during the Seminary course. As he sat in his chair, he would begin with a low voice and in the most ordinary tones of conversation, evidently relying upon the feeling of the moment, as raised by foregoing remark, for all his animation. As he went on and drew more largely on his recollections and his consciousness, he seldom failed to kindle, and sometimes at the conclusion left all present in a state of high emotion. These remarkable effusions sometimes almost took the form of soliloquy, as, losing sight of all around him, he uttered the serene or enraptured feelings of a soul in communion with God. Singing and prayer closed the service, which commonly occupied about an hour and a half. It is but just to add that Dr. Miller also delighted in this meeting, and contributed to it some of his most valuable thoughts."

"During all this time he was preaching as much as many pastors. Both to his own students and to those of the College he was always welcome in the pulpit. For a time, he and Dr. Miller, assisted afterwards by Mr. now Dr. Hodge, preached on Sunday evenings in the village church. We have said before, that during his whole life as a pastor, Dr. Alexander used the free method, and carried no manuscript into the pulpit. After his arrival at Princeton, he began to change his method in a certain degree, making more experiment of written composition in sermons on important topics. And what he wrote he also read; for he frequently declared his inability to commit a discourse to memory. We are bound to say that so far as manner and impression are concerned, these efforts fell far below his ordinary discourses. The matter was always equally valuable, and the train of thought was often close and felicitous; but he was sometimes indescribably trammelled by his paper, and was not a rhetorical reader; so that whole congregations used to brighten up as with a ray of sudden sunshine, when towards the close he would throw up his spectacles, cast about his penetrating glances, and, as if indignant at his duress, break forth in the liberty of his natural eloquence

No two preachers were more unlike than was he in the two portions of the same discourse. For this reason those who never listened to him at home, or were acquainted only with his discourses on great occasions, which were carefully written and read, have but the faintest idea of what he was as a preacher. And the period of which we are writing was that in which he condensed into his pulpit exercises the greatest amount of theological instruction, with the still unwasted vivacity of his earlier years. In two classes of sermons he especially excelled; first, in those which clearly and connectively set forth the different parts of doctrine, in the way of definition and proof, so as to bring them within the scope of the humblest minds; and secondly, those in which he gave the history of a religious experience, in its origin, progress, and consummation, with minute dissection, graphic detail, and moving appeal to the heart. In the latter of these there were many who considered him unsurpassed."

It now becomes necessary to notice the commencement of his career as an author. Few men whose works fill so many volumes began to publish so late in life. In Philadelphia he had published his sermon at the opening of the General Assembly, and another called forth by the burning of the theatre in Richmond, Virginia, and had contributed several articles to various magazines, but he was more eager to acquire knowledge himself than to appear before the public as an author. To this, like the former part of his life-work, he was directed by an overruling Providence. In 1823 he was made aware that there was a knot of sceptics in the College, and as it was feared that their opinions might be diffusive, he was requested by one of the tutors to preach a sermon on the evidences of Christianity. He complied, and was requested to publish it, and having made some additions to it, it was brought out in an 18mo volume from the Princeton press, under the title of "Outlines of the Evidences of Christianity." This work has now been translated into several languages, and is the textbook in many schools and colleges. In 1826 he published "The Canon of the Old and New Testament Scriptures ascertained; or, the Bible Complete without the Apocrypha and written tradition," intended as a supplement to the above. This work has been republished in various forms both in this country and in Great Britain. In 1835 it was incorporated into the *Biblical Family Library*, published in Edinburgh, with notes by Dr. David Dickson, who characterizes it as "by far the most complete view of the whole subject that has hitherto been published."

In 1825 Professor Hodge began the publication of the *Biblical Repertory*, the original design of which was to bring within the reach of the English reader those stores of learning on biblical matters which were then only accessible to the readers of Latin and German. In 1829 its pages were opened for original matter, and from that time Dr. Alexander became a constant contributor.

In 1833 he published a "History of the Patriarchs," and in 1839 he contributed to a religious journal those "Thoughts on Religious Experience" which were in 1840 collected in a volume and published by the Presbyterian Board of Publication. This is perhaps the most original of his works. Much of it is his own experience, developed in the mental struggles of his youth, and subjected to the severe scrutiny of his riper years; the rest of it is the result of his daily contact with distressed souls, who by letter and personally resorted to him for counsel and relief. "As he advanced in life," says his son, "these confidential applications, both in person and by letter, were surprisingly increased, until the labour became almost burdensome. But it was by this very means, noiseless and unobtrusive as it was, rather than by formal teaching, by sermons, or by authorship, that he built up that character and attained that influence which were so universally recognized in the church. He lives now, in the memory of great numbers, especially of the clergy, as eminently a wise counsellor and a spiritual guide. In regard to such communications his reticency was almost extreme, and of his large correspondence on such topics he committed every vestige to the flames."

In 1841 he published "The Log College" and "The History of African Colonization," and during this period there was scarcely a week in which he did not contribute some paper to the religious journals.

"It has often been observed with justice," says his son, "that though Dr. Alexander had removed from his native State, he never lost influence there. Until his last breath he was intensely a Virginian; and nothing more kindled his restless eye, or animated his nervously mobile frame, or called out his colloquial fires, than any occasion for vindicating the honour of the 'old colony and dominion.' In return, his opinions continued to have much weight in the Virginia churches. More than once they sought to win him back to their bosom." In 1820 he was again elected President of Hampden Sidney College. The congregation of Cumberland simultaneously tendered to him a call to become their pastor, with the understanding that he was also to preach at the College church and at Briery. Im-

mediately after this the Synod of Virginia chose him for their professor of theology; and these attempts to bring him back to his native State were renewed in 1831, when the Synod of Virginia urged him to accept the professorship of divinity in the Union Theological Seminary. He visited his old friends in Virginia frequently, preaching everywhere to immense gatherings; and as it regards his judgments, feelings, and policy, he was decidedly a Southern man.

Though Dr. Alexander was the leading expositor of the old Calvinistic, or, as it is often called, "Princeton theology," he was always tolerant of those who differed from him. He also considered it unbecoming in a teacher of theology to be foremost in a field of strife, and while the contest between the Old and New-school raged in the church, in writing to Dr. Weed, he says: "We go on here upon our old moderate plan, teaching the old doctrines of Calvinism, but not disposed to consider every man a heretic who differs in some few points from us." He was opposed to all schemes that tended to the division of the church, and even as late as in 1837 he says: "I say, no division. Let us hold together as long as the foundation can be felt under our feet." He took no leading part in the division which took place in 1838, and never gave his assent to the Act and Testimony; but he never shrank from giving his opinion upon what he considered right, and all the influence of his judgment was thrown into the Old-school side.

When Dr. Alexander approached his seventieth year his mental vigour was not abated. He never had better health, and feeling little inclination to take out-door exercise, he prosecuted his literary and professional labours with untiring assiduity. The variety of his studies may be seen from the titles of the articles appended to this sketch; and he now completed his "Outlines of Moral Science," added several new lectures to his course, projected and wrote several hundred pages of a new work on Patristical Theology, composed a great number of biographical sketches and memoirs, and preached upon an average once every Sabbath.

"On the day of his entering his seventy-eighth year he visited the house of his eldest son, played gayly with the children, and seemed as alert and keen as in his best days. His attention to his grandchildren was remarkable. They clambered upon his knees as freely as their parents had done before them, were instructed by his drawings and his tales, and seemed to give him unmingled delight. He often prayed over them, laying on them his hands in benediction.

"It was almost a daily remark in the house, that these were

his best days, even in natural things, and that he never had so vivid an enjoyment of life. Such was his own delightful admission: 'Old age,' said he, 'is not an unpleasant part of life where health and piety are possessed.' A host of physical evils which had beset him in earlier days had now been mercifully removed. His simple nourishment was enjoyed without rule or scruple, and the morbid vigils which once distressed him gave place to balmy sleep. It was apparent to every one that he was in higher spirits, even if sometimes his alternations of depressed feeling would return. Occasionally he would break out in conversation with all the exuberance and glee of his youth; but the characteristic of his temper was a benignant serenity. From our earliest recollections he had been accustomed to sit and muse in the evening twilight, often prolonging these hours far beyond the time when lights are usually demanded. These moments, though solemn, appeared to be pleasurable. In these he pursued his most fruitful trains of thought. As he grew older, this solitary exercise was more frequent and protracted; and in no instance did it seem to merge into anything like slumber. It was a period to be gratefully remembered as one of singular peace."

From the general tone of his correspondence it may be gathered that he was habitually meditating on his approaching departure; but this gave no sombre colouring to his manners or his words. He saw beyond the grave "a heaven of joy and love," and in his family prayers, and especially in his sermons and addresses at the Lord's table, his countenance was often radiant with spiritual joy.

"Old age never seemed to occur to him as affording a motive to relax from labour. His principle was that the faculties were to be kept in vigour by perpetual use." Writing to Dr. Plumer, he says, "On this day week I expect to enter on my eightieth year; and of course I cannot expect to continue here much longer. I have no intention of resigning while my health is good and my mind sound. If I should be seized with paralysis, or some other disease which would disqualify me for performing the duties of my office, I might deem it expedient to resign; but it is my general purpose and hope to die in the harness." No one ever observed any appearance of decay in his mental powers. "At the stroke of the bell he might be seen, without fail, issuing from his study door, and going across the small space which divided the Seminary from his grounds; much bent, and with eyes turned to the ground, as he paced slowly on, wrapped in his cloak, and with his profuse silver locks waving in the wind; but often, as if at some sudden dash

of thought, he would quicken his steps almost to running, and ascend the threshold with alacrity. This was a peculiarity of his motion all his life. His children always knew his whereabouts by the vivacity of his changes, and used to say jocosely that he never closed or opened a door softly, and always ran up stairs. With his manuscript rolled up in his hand, he took the chair, and after a short and pertinent prayer, began his instructions. They were always such as kept his pupils in wakeful attention, and, so far as we know, were not less acceptable than those of his younger life."

The summer-heat of the year 1851 extended into the month of September, and had a debilitating effect upon his system. He was seized with a diarrhœa, which weakened him much; as it increased, it gave him no rest night nor day. With a clear perception of his approaching end, he sent for Dr. Hodge and committed to him his account book of the scholarships, and explained to him what he wished done in reference to them, and gave him some general directions as to his funeral. His son James at this time returned from a visit to Europe, and on the 17th of October, "taking him by the hand, he gave thanks to God for having preserved him, and for allowing this interview, which he had greatly desired. He then proceeded to give a number of directions and orders, with perfect composure and the deliberation of one who utters a series of charges from a memorandum. There was an air of unearthly authority which we remember with awe. He said that his end was approaching, and that all arrangements had been completed for the comfort and sustenance of his family. To his son he then gave the Hebrew Bible, which had been his daily companion for forty years. He designated for his eldest grandson the fine Clarendon Cicero, in ten quarto volumes, and caused us, for the second boy, to choose between Hesychius and Burmann's quarto Quintilian. He had previously pointed out for little William Alexander, one of his grandchildren, the walking-stick which he had long used. These things were done with all the calmness and cheerfulness of his most untroubled days. He proceeded to name two of his sons, who should have the entire control of his manuscripts, and of any notice that might be published of his life. He said that his treatise on *Moral Science* was in his judgment the most worthy of being edited. After having thus settled his last worldly affairs, he proceeded to talk freely about the work of God in the Reformed churches abroad, and when his strength was exhausted, dismissed his son. In all that he uttered he was

clear, succinct, and decided, speaking with a mien which carried something of command."

On the same day Dr. Hodge saw him for the last time. To him he expressed his desire that Dr. John McDowell should preach his funeral sermon, but with the injunction that he should not utter one word of eulogy. He then, with a smile, handed him a white bone walking-stick, which had been presented to him by one of the chiefs of the Sandwich Islands, saying, "You must leave this to your successor in office, that it may be handed down as a kind of symbol of orthodoxy."

On the morning of the Thursday preceding Dr. Alexander's death, the Rev. William E. Schenck, then pastor of the First Church of Princeton, called to inquire after his health, when Dr. Alexander desired to see him, and, in an interesting interview, among other things said to him: "I feel confident that I am not mistaken. I shall not live long, nor have I any wish to stay longer. I have lived eighty years, which is more than the usual term of human life, and if I remain, I have little to look forward to but infirmity and suffering. If such be the Lord's will, I feel thoroughly satisfied, and even would prefer to go now. My work on earth, I feel, is done; and it seems to me (he added with great earnestness) as if my heavenly Father had in great mercy surrounded me with almost every circumstance which could remove anxiety, and make me feel that I can go without regret. My affairs have all been attended to, my arrangements are all completed, and I can think of nothing more to be done. I have greatly desired to see my son James before my departure, and sometimes feared I should not have that privilege, but the Lord has graciously brought him back in time to see me, having led him safely through much peril on the ocean. My children are all with me. The church of which you are pastor is prosperous and flourishing. The Seminary Faculty is again full, and the institution is in an excellent condition. The more I reflect upon the matter, the more all things seem to combine to make me perfectly willing to enter into my rest. The Lord has very graciously and tenderly led me (he added, closing his eyes and clasping his hands in a devotional manner) all the days of my life—yes, all the days of my life; and he is now with me still. *In Him I enjoy perfect peace.*"

In his illness his early days seemed to pass in review before him; and during one of those nights in which his devoted wife was watching by his side, he broke out into a soliloquy, rehearsing God's gracious dealings with his soul. On this occasion more than on any other, his emotions approached the



form of holy rapture. "He was especially thankful," says his son, "that our dear mother was permitted to wait on him to the last; and when approaching his end, he said, with great tenderness, 'My dear, one of my last prayers will be that you may have as serene and painless a departure as mine.'"

"On Saturday, October the 18th, his weakness was extreme, and from this time he refused to take any anodyne. He said he knew that death could not be far off, and he wished his mind to be entirely free from the effects of stupefying drugs. During the night he suffered more pain than at any time previous, but in the intervals was perfectly calm and peaceful—more than peaceful—he seemed as happy as if he was already in heaven." In this state he continued, getting feebler every day, till Wednesday, the 22d of October 1851, when he entered into his rest.

By previous appointment, the Synod of New Jersey met this year at Princeton, on the 21st of October. Dr. Alexander had looked forward to this meeting with anticipated pleasure, and one day, a little before his death, had recalled by memory the names of one hundred and fifteen of the members who had formerly been his pupils. When the day came he was too sick to see them, but it was a dispensation of Providence grateful to their feelings, to permit so many of them to assemble around his bier. The Presbytery of New Brunswick, of which he had long been a member, claimed the honour of carrying him to the grave, and it was granted them. His sons, and one whom he always called his son, followed as mourners; then a long line of clergymen and others from the surrounding country swelled the melancholy train, for all felt "that a prince and a great man had fallen that day in Israel."

Janetta Waddel, the faithful partner of his life, and six sons and a daughter survived him.

Of American divines, the names of Edwards and Alexander take the first place; and between the lives of Brown of Haddington and Dr. Alexander there is a striking resemblance. They both in early life were educated under difficulties; with irrepressible desires for knowledge, they not only overcame their disadvantages, but became distinguished for their learning. Their studies and their works were to advance the practical and the useful. They both became the educators of numerous ministers, who treasured their instructions and revered their virtues. They were both happy in their domestic circumstances, and left behind them a numerous family of children and grandchildren, who, trained under happier auspices, built on the foundation they had laid, and made the

name more illustrious. They were respected by the men of their own time, and their names and their writings will descend as the heir-looms of the godly to all generations.

For further information concerning Dr. Alexander, we refer to "The Life of Archibald Alexander, D. D., LL.D., by his son James W. Alexander, D. D.," 1 vol. 8vo, or in a condensed form, one vol. 12mo. It is almost an autobiography, written in the later years of Dr. Alexander's life, and is exceedingly interesting. The passages above marked quoted are taken from this work. It was reviewed by Dr. Hodge in the *Princeton Review* for 1855. There is a short sketch in Sprague's *Annals of the American Presbyterian Pulpit*, with letters from Drs. Boardman, Hall, and Schenck. In the *Presbyterian Magazine* for 1852, there is a short memoir, with extracts from the *Minutes* of the Presbyteries of Lexington and Hanover, and in the *Home and Foreign Record* for 1851, there is an account of his funeral, by Dr. Van Rensselaer, and of his works issued by the Board of Publication, by Dr. Leyburn.

He contributed the following articles to this *Review*:—

1829. The Bible a Key to the Phenomena of the Natural World—Smith's Discourses on the Priesthood of Christ—Cause and Effect.

1830. Early History of Pelagianism—Dr. Daniel Wilson's Evidences of Christianity—Dr. Green's Lectures on the Shorter Catechism—The Doctrine of the Church on Original Sin.

1831. Dr. Woods on Inspiration—Dr. Matthews' Letters—On Inability of Sinners—Christian Baptism.

1832. Organization of the Presbyterian Church—Character of the Genuine Theologian—Articles of the Synod of Dort—The Formation of Opinions and Pursuit of Truth.

1833. German Works on Interpretation—Bishop McIlvaine's Lectures—The Racovian Catechism—Jay's Works—Life of Rev. George Burder—Becon the Reformer—Melancthon on Sin.

1834. Catechism of the Council of Trent—English Dissenters—Evidences of a New Heart—The Church Establishment of England.

1835. Established Church of Scotland—The Present State and Prospects of the Presbyterian Church\*—The Scottish Seceders—Wayland's Moral Science—Woods on Depravity.

1836. Abercrombie's Man of Faith—Symington on the

\* This article is claimed to be the production of Dr. Alexander, in his *Life*, by Dr. James W. Alexander, p. 407. It is however attributed to Dr. Miller by others. See *Life of Dr. Miller*, by his Son, vol. ii. p. 271.

Atonement—Practical View of Regeneration—Letters on the Difficulties of Religion—Luther at Worms—Library of Christian Knowledge.

1837. Samuel Blair—Godwin on Atheism.

1838. Incidents of Travel in Egypt—General Assembly of 1638—Indian Affairs—Presbyterian Missions.

1839. Life of Joseph Brant—Memoir of Mrs. Hawkes—Auchterarder Case—Moral Machinery Simplified.

1840. History of the American Colony in Liberia—Justification by Faith.

1841. Pastoral Fidelity and Diligence—The works of Dr. Chalmers, (with J. W. A.)—Origin of the Aborigines of America.

1842. Independent Nestorians—Review of Gurley's Mission—Emmons's Works (with J. A. A.)

1843. Instruction of the Negro Slaves—Universalism Renounced.

1844. Mr. Kennedy's Report—Presbyterian Church in Ireland—Deistical Controversy in the West—Debate on Baptism.

1845. The Scotch India Mission—Life of Milner—Principle of Design, &c.

1846. Struthers's History of the Relief Church—Housman's Life—Works of Andrew Fuller.

1847. *Horæ Apocalypticæ*—Charles Simeon—Davidson's Presbyterian Church in Kentucky—Brown's Second Advent.

1848. Chalmers's Mental and Moral Philosophy.

1849. The Free Church Pulpit—The Calcutta Review.

1850. Robert Blair—President Wheelock—Close Communion.

ALEXANDER, JAMES WADDEL. Next to that of the founder, this name is the most prominent in the history of the *Biblical Repertory*. In September 1824, when he was a tutor in the College, he writes, "You have here another prospectus of another Princeton work which I trust will prove honourable to us, and useful to the cause." In the following December he writes again: "Mr. Hodge's new work will appear on the first of next month. I have been hard at work for some days, translating some German-Latin for him." And on January 11, 1825, "The first number of Mr. Hodge's new work is issued, and has a fine appearance." From that date until April 1859, when premonitions of the end were signified in his correspondence by such expressions as "the finger stutters in writing"—"writing, which was a solace, has become a very burdensome