

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;
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1871.

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.)

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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

task"—he was a constant contributor. The number of his papers and the diversity of their topics, may be learned from the list appended to this article.

James Waddel Alexander was the eldest son of Archibald Alexander, D. D., and, on his mother's side, grandson of James Waddel, D. D. Both families belonged to Virginia, and James W. was born in Louisa county, in that State, in the house of his grandfather, whose name he received, on the thirteenth of March 1804.

At the time of his birth his father was President of Hampden Sidney College, in the county of Prince Edward; but in 1806, having accepted the call of the Third Church of Philadelphia, he removed his residence thither, and reached the city with his family early in December of that year. In the sixth year of that residence Dr. Alexander was removed, by the unanimous election of the General Assembly, to Princeton, to open the first Theological Seminary of our church. "In the month of July 1812, Dr. Alexander arrived in Princeton, with his wife, then in the bloom and freshness of a health which endured to old age, and with four children, of whom the oldest was not nine years old." It was that oldest one who wrote this sentence in the life of his father in 1854. He had already begun the study of Latin in the school of James Ross, who was the author of the best Greek and Latin grammars of his day, and who could hardly be excelled at any time in the rigid accuracy with which he grounded his pupils in the rudiments of the classical languages. But it was only a beginning which he had time to make in Philadelphia, of that education which was to bear such good fruit in the future. In the Princeton "Academy," and successively under the Rev. Jared D. Fyler, Rev. (afterwards President) Carnahan, and Rev. Daniel Comfort as masters, his studies were pursued, and then, for a time, in the school of Mr. James Hamilton, subsequently a Professor in the University of Nashville. One or more of the theological students occasionally assisted him as tutors, and thus prepared he was admitted to the Freshman class in the College of New Jersey at the spring term of 1817, being no more than thirteen years of age. At the time of his matriculation, Dr. Ashbel Green was President of the College; the other chairs were filled by Dr. Philip Lindsley and Mr. Henry Vethake. The tutors were Robert W. Condit and Thomas J. Biggs. Among his classmates were several whose names have, like his own, become conspicuous in public life—such as Governor George W. Crawford, of Georgia; President Finley, of the College of South Carolina; Chief Justice and Chancellor Green, of New

Jersey; Governor and Judge Haines, of New Jersey; Rev. Dr. Kirk, of Albany and Boston; Professor Lindsley, of the Medical College, District of Columbia; President Talmage, of Oglethorpe University; Messrs. Gholson, Iverson, and Rodney, members of Congress; President Z. Butler, of Mississippi College.

In the second year of his College life Alexander began a correspondence with a friend in Philadelphia, somewhat his junior, and still a schoolboy, which was continued, with scarcely a pause, until within a few weeks of his death. His first letter bore the date May 5, 1819; the last, June 23, 1859. The whole number on his side was not less than eight hundred, and from them a copious selection has been published under this title: "Forty Years' Familiar Letters of James W. Alexander, D. D. Edited by the surviving correspondent, John Hall, D. D." In such a series of letters is to be found, besides the greatest accuracy of the facts which belong to a memoir, the best exhibition that is possible, of the development of the writer's mind and character. It not only makes the writer the best biographer of himself, but *undoubtedly* the best, and therefore the most unreserved, guileless, and complete. In this feature the Alexander "Familiar Letters" have scarcely a parallel in literature.

When he graduated, in September 1820, Alexander found no cause for congratulation upon his excellent opportunities; for he had not improved them as in his conscience he felt he should have done, to deserve the diploma he received. But about the same time his remorse was awakened for more serious than intellectual negligence. He had been living without the Christian principle. He had not honoured his church birthright. For a time, "he found no place of repentance, though he sought it carefully with tears." But at length he discovered that it was not to be found by tears. "On September 3, 1820, walking across the field, hardly daring to ask for faith or repentance, these words burst upon my mind—'*waiting for the moving of the waters.*' I saw myself the impotent man in a moment, and I thought that Christ had been saying to me, 'Wilt thou be made whole?' hundreds of times in my hearing, but now it seemed to be addressed particularly to me. From that moment I felt able to trust my whole hope and life upon the Lord." He went to his first communion April 1, 1821.

He immediately applied himself with the greatest diligence to the branches of study he had neglected in college, and found it an easy task to recover the lost ground, under the excite-

ment of what now seemed to him newly-discovered treasures. As to his future life he felt as if there were no alternative to the ministry of the gospel, because he saw no other occupation in which he could so fully devote himself to his redeeming Lord, and use his influence for good. Accordingly, in November 1822, he placed himself in the Theological Seminary at Princeton, then under the instruction of Drs. Alexander and Miller, as professors, and the Rev. Mr. Hodge as assistant teacher. In his own class, numbering about forty, and in the two other more advanced classes, making nearly one hundred in all, and in the still larger accessions of the two following years, he found in the Seminary circle all that could be desired of fellowship and stimulus in preparation for the sacred calling. The catalogues of those years present many names that were then preparing for the distinction that has since surrounded them. Bush, Barnes, Woolsey, Pressley, Kirk, Waterbury (his roommate), Peers, Brinsmade, Bethune, Proudfit, and Nevin, are among them, and scores of others who, if less known in church and college, in authorship and leadership, were among the most laborious and useful of pastors and missionaries.

It was in the second year of his Seminary course that the trustees of the College, after two previous and unsuccessful efforts, again solicited him to take the office of Tutor in Mathematics. He was now prevailed upon to consent, as he saw the advantage it would afford him of improving his mind by general study, while it would only nominally separate him for a time from the Seminary. Accordingly, he transferred his residence to Nassau Hall in May 1824. A year afterwards he exchanged the mathematical for the classical tutorship. As his engagements in the College did not wholly intermit his theological reading; so he found time also for improving himself in German, French, mineralogy, geology, anatomy, music, and English literature, and began that practice of composition, in the shape of contributions to periodical works, which became the congenial habit of the remainder of his life. *The National Gazette and Literary Register*, a daily newspaper published in Philadelphia, with Mr. Robert Walsh as editor, was, as its name imported, and its editorship insured, a resource for scholarly men, both as readers and contributors. Young Alexander sent to its well-known "outer form" a number of classical and other communications—some of the most solid of them as "from the portfolio of a solitary student." To pass the censorship of a critic like Walsh, and to have an appearance in a journal which was then unique of its kind, implied, half a century ago, more than newspaper writing does at the

present time. The successful trial of his hand upon the *Gazette* procured for Alexander a welcome from the same editor when he had established the *American Quarterly Review*. But, to use his own language, "I am willing deliberately to sacrifice the character of a man of science, of taste, of varied and elegant accomplishments, with all its ease, honours, and emoluments, for that of 'a man of God, thoroughly furnished unto all good works'—a character which is to be sought in the study of the sacred volume." He determined, therefore, to close his academical career, and to present himself to the Presbytery of New Brunswick as a candidate for licensure. After passing the requisite examinations, he was admitted to probation by that venerable body on the 4th of October, 1825. His first sermon was preached, four days afterwards (Saturday) in the session-room of the Cedar-street church, New York. On the following Lord's day he preached in one of the churches of Brooklyn, and in the Cedar-street church. In the first week of December he left Princeton for a visit to his native State, a movement which resulted in making it his first home as a pastor. Having been heard in Baltimore, he was solicited to become the colleague of the aged Dr. Glendy in that city, and in Richmond he had the opportunity of receiving a call from the Shockoe-hill congregation; but he did not yield to either. Passing by such prominent positions, the young licentiate preferred the rural spot which his father had once occupied (and in which he himself was followed by his son), and was at the same time ordained to the full ministry, and installed pastor of the Charlotte Court-House church by the Hanover Presbytery, March 3, 1827. This happy settlement, however, was soon interrupted by an illness which kept the young pastor from his work from August 1827 to June 1828, by which time he had removed to Princeton, having been compelled by the condition of his health to abandon the Southern climate entirely.

The next position he occupied was that of pastor of what was then the only Presbyterian congregation in Trenton, New Jersey, where he continued from January 1829 to the close of 1832. He was very happy in this connection, especially as it included the time of his marriage (June 1830). "I should be unwilling to exchange Trenton for any pastoral charge which I have ever seen, excepting only Charlotte Court-House." Being the capital of the State, it was the residence of a number of prominent men of the bench and bar, and officers of the government and legislature. "Under the new circumstances I feel a greater stimulus to what may be called the external

or literary part of preparation, than I ever experienced among my simple flock in Virginia." Outside of his theological reading, including daily study of the original Scriptures, he read largely in the Greek and Roman classics; added Italian and Dutch to his foreign languages; translated from the German hymnology; dipped into chemistry, physiology, and civil law, and indulged in a wide scope of miscellaneous literature. His pen was active on works which he projected and abandoned, and on some which, during these four years or subsequently, were published. It was then that he began to write for the press of the American Sunday-School Union, both for its periodicals and library—an employment he maintained till the last. His volumes, large and small, from that press, exceeded thirty in number. He had made some progress in preparing a Commentary on the Gospels for Sunday-schools, which he relinquished upon learning that the Rev. Albert Barnes was further advanced in a similar undertaking; but he completed for publication the volume of Sacred Geography which was begun by his brother Addison. The Union endeavoured to secure him as one of its permanent Secretaries in Philadelphia, but the proposal was declined, as were also overtures from churches in Lexington (Kentucky), and Baltimore, to become their pastor. He not only contributed largely to the quarterly numbers of the *Biblical Repertory*, but served for a time as its editor. It was at this period that the agitations in the church on questions of doctrine and polity were beginning to assume the serious aspect which ended in the division so lately healed by reunion. This sketch is not the place, even were it for other reasons now expedient, to state Mr. Alexander's position in the controversy. The ground taken by the *Repertory* is sufficiently well known; but the *spirit* in which he contemplated the strife is evinced in such exclamations as, "Oh for a corner where theological warfare is unknown!"—"The greatest heresy is want of love"—"What would I have? certainly peace; if possible, unity of doctrine; then unity of organization; if we cannot be 'like-minded,' we may at least be 'having the same love,' and the way to attain this seems to be 'let each esteem others better than themselves.'"

Although Mr. Alexander's pastoral work in Trenton was frequently diminished or interrupted by feeble health, his people would cheerfully have granted any amount of indulgence rather than part with him. But he was too sensitive and conscientious to retain his place under the circumstances, and having resolved to change his occupation for a time, he accepted an invitation of the proprietors of *The Presbyterian* to become

its editor. He filled this post from November 1832 to the end of 1833, and then accepted the more congenial office of Professor of Rhetoric and Belles-Lettres in the College at Princeton, where he spent the next eleven years. His associates in the Faculty for more or less of his term of office were President Carnahan, Professors Maclean, Dod, Henry, Stephen Alexander, Hart, Torrey, Topping, Jaeger, Hargous, and De Sandrans. His father, and (from 1838) his brother, and his friend Dr. Hodge, were professors in the Theological Seminary; his relative, Dr. Benjamin H. Rice, was pastor of the village church. Here was a place eminently suited for his intellectual and social contentment; but, as he said in 1840, "I have always sat in my present chair with a feeling that it was right only as a refuge during ill health." He never rested from evangelical work. His preaching averaged sixty times for each year; and for seven years out of the eleven, he served regularly as the supply of the Witherspoon-street congregation, which is composed wholly of coloured people—a class in whose welfare his Virginia life had given him a particular interest. Besides his articles in the *Repertory*, he always had something in hand for the Sunday-school Union, or for the booksellers, or newspapers, aiming at the moral and social improvement of the young and of the labouring class. To this period belongs the publication of his works entitled, "The American Mechanic and Working Man;" also his "Good, Better, Best; or, the Three Ways of Making a Happy World," which was reprinted in London, with an introduction by Dr. Candlish; and "The Scripture Guide; a Familiar Introduction to the Study of the Bible." His literary reading kept up to the wide range which it had so long taken, and which his duties in the class-room required of one who was not satisfied to take his preparations at second-hand; for he contrived to subordinate every occupation to practical use: thus, he took lessons in drawing, that he might the better assist in the illustrations of his books for children, and pored over Greek tragedy in the hope of gaining a more accurate knowledge of New Testament grammar.

In the course of these years Mr. Alexander had several opportunities offered him of resuming the pastoral office, but he was waiting for strength to justify him in making a change towards which his heart was all the time inclined. The year 1844 brought the question before him with an urgency which seemed to open the way providentially for his return to the full work of the ministry. Duane-street church, in the city of New York, and Bowdoin-street church, (Congregational),

in Boston, simultaneously importuned him to become their pastor. After anxious deliberation he believed it to be his duty to decide for New York, and he was accordingly installed there, October 3, 1844, just nineteen years after his licensure. It may be mentioned here that the honorary degree of Doctor of Divinity was bestowed on him, first by Lafayette College in 1843, and again by Harvard University in 1854.

In transferring his abode for the first time to a great city, and assuming the charge of a large congregation there, it was to be expected that a man of Dr. Alexander's piety, philanthropy, and conscientiousness would not only be surprised in the contrast with his secluded life hitherto, but that he would be more deeply affected at the new phases of misery, ungodliness, and disproportionate Christian zeal, than one who had become familiar with them all. It may be said without exaggeration, in view of the work to be done inside and outside of his parish, with his earnest desire to do good in every way, and with a nervous consciousness that it was impossible to fill the measure of his own convictions of duty, he was, throughout his life in New York, overwhelmed with labour and care. He could not confine his concern to a single congregation, steadily attending on the means of grace, and with few poor or uneducated persons in its connection, whilst tens of thousands lay around in poverty, degradation, and vice, unreached by the gospel. In every direction he saw opportunities of doing the work of Christ for the bodies, minds, and souls of a vast neglected population. Above the lowest strata of these, he saw enough in the condition of strangers, emigrants, young men, children, the respectable poor and aged, the sick and disabled, that called for more personal benevolence than the existing institutions could, or ought to be required to supply, independent of more strictly Christian effort. On the other hand, he believed that the church-system restricted itself too much to church-limits, leaned to conservatism rather than to aggression; that the humbler classes were almost excluded from worship, and consequent access of the best of friends, by the worldly show of the houses of worship and the cost of sittings; and that there was a growing spirit of worldliness and "moderation" in the church itself, which suppressed the evangelical zeal and earnestness that constitute the life of practical religion. He thought that the times demanded a mode of preaching more plain, direct, and pungent than would please the prevailing taste, and which was surrendered only at the expense of the highest success. "When shall we come down from our stilts, and be in earnest with a

perishing world?" His unvarying feelings to the end of life may be expressed in this language, used in 1851—"My mind works incessantly on such themes as these:—the abounding misery; the unreached masses; the waste of church-energy on the rich; its small operation on the poor; emigrant wretchedness; our boy-population; our hopeless prostitutes; our four thousand grog-shops; the absence of the poor from Presbyterian churches; the farce of our church-alms; confinement of our church-efforts to pewholders; the do-nothing life of our Christian professors, in regard to the masses; our copying the Priest and Levite in the parable; our need of a Christian Lord Bacon to produce a *Novum Organum* of philanthropy; our dread of innovation; our luxury and pride."

Having thus presented the state of his mind during the five years of his stay in the Duane-street congregation, it is only necessary to add that his time was occupied in doing what he could—probably more than he should have undertaken—to meet these causes of his lamentation. His new books were, "A Manual of Devotion for Soldiers and Sailors;" "Prayers and Hymns, &c. for the Blind;" "Frank Harper; or the Country-boy in town;" "Thoughts on Family Worship." Among his multifarious subjects in the *Repertory* was, "Poverty and Crime in cities." He wrote for the American Tract Society, and the Presbyterian Board of Publication, as well as for the Sunday-school Union, and for the weekly religious papers. He prepared a report for the General Assembly on Parochial Schools (1846), and preached the Assembly's sermon on Missions (1847). For a time he was a regular monthly correspondent of the Dundee "Warder" in Scotland. He took special pleasure in his class on the catechism, in conversing with and in other ways benefitting young men, in the weekday services, in promoting through the agency of his congregation and otherwise, city missions, Sunday-schools, churches for the poor and for the coloured people, and in the duties of his position on the Executive Committee of Foreign Missions, Tract Society, and several organizations for evangelical efforts in the city alone. His visits and gifts to the poor and neglected, and the influence he exerted to procure help for them in every way, constituted an important department of his efficiency, not only as a pastor, but as a minister at large.

Those who knew his temperament saw how this would end. He himself admitted that his powers were tasked to a tension which must soon be fatal. In any other light the election by the General Assembly, which summoned him to the Theological Seminary at Princeton, would have met with serious objection;

but under the circumstances there could be no resistance. Dr. Miller, having, on account of age, resigned the chair of Ecclesiastical History and Church Government, which he had so reputably filled for thirty-six years, Dr. J. W. Alexander was chosen by the Assembly of that year as his successor. He removed to Princeton and soon opened his new course of instruction, but was not formally inaugurated until November 20, 1849.

The transition from the city to the village, from the active pastorate to the sedentary school, was too great and sudden to be entirely satisfactory. Besides, he was conscious that his aptitude lay in preaching rather than teaching. "I foresaw the evils I begin to feel; but they distress me more than I reckoned for. I miss my old women; and especially my weekly catechumens, my sick-rooms; my rapid walks, my nights of right-down fatigue." The preparation of lectures occupied many of the hours he had been accustomed to give to miscellaneous writing, but he contributed to every new number of the *Repertory*, and supplied an article for each of the twelve numbers of the "Princeton Magazine" published in 1850. In that year he gave one of the lectures, in the University of Virginia, of a course on the "Evidences of Christianity," which has been published in a volume with the rest of the series. His sermons averaged more than one a week.

Long before leaving New York, Dr. Alexander had foreseen that the tide of business would soon place the Duane-street church beyond convenient reach of the congregation. In 1851 that people were convinced of the necessity of removal, and as they were still without a pastor, they proposed to their late minister to build a church in a better situation, if he would consent to be recalled. He acceded to this proposal, and also to another which was made to him by the congregation on the most generous terms, that he should first recruit his health by a voyage. He served the Seminary to the close of April 1851. On the 24th of May he embarked for Liverpool, and reached Princeton in return on the fifteenth of the following October.

The late Rev. Dr. Hamilton, of London, remarked of the "Forty Years Letters" of Dr. Alexander, "no book gives me such a picture of American life and American religion." Many Americans will make a reciprocal acknowledgment of the effect on them of the letters in that collection which were written from Europe in 1851 and during the writer's second tour. Presupposing the general knowledge which educated persons have of Great Britain and the countries usually embraced in a rapid visit to the continent, the

bird's-eye sketches of these notes bring the places, institutions, and people in a peculiarly vivid and fresh manner to the reader's mind. Few travellers are so well prepared by previous information, taste, and good feeling, as this one for the appreciation and enjoyment of such a round as he took in 1851—from England to France, Switzerland, Germany, Holland, back to Scotland and Ireland: nor could he have desired more advantages of personal introduction and attention than he found in every quarter.

The November of 1851 found him at his new home in New York. Duane-street was abandoned and the congregation worshipped in the chapel of the University while the church was in progress in Fifth Avenue. A great change had passed over Princeton, for Dr. Archibald Alexander had lingered in his last illness for just a week after his son's arrival. The history of the remaining years of his pastorate would be but a repetition of that of Duane-street as to the things that occupied the pastor's thoughts and filled his time. From the day of its opening (December 19, 1852) everything in the secularities of the church was highly prosperous. In less than a month the whole cost of the ground and building (more than one hundred thousand dollars) was paid, and all the pews (204) sold or rented. In the same month the annual contribution for Foreign Missions amounted to \$3,300; in the next month that for Domestic Missions to \$3,750; in the next, for the Board of Education, \$3,500. Other objects—secular as well as ecclesiastical—were promoted with a corresponding liberality. Outside of the church and its immediate adjuncts were sustained a large Mission Chapel, with a preacher and out-door assistants, Mission-schools, Industrial-schools, in addition to what was done through the many benevolent institutions of the city. The special interest of the pastor may be said to have been with these, for they came up more to his idea of church-work than the limited range of preaching to the same people in a church where the privilege of worship had to be bought. "Nothing tends to reconcile me more to pew-property." He felt most apostolical in the plain expository line of the lecture-room, and with his classes of youth, and going from house to house among the poor, and preaching in the mission chapels. "I think if I could support myself, I would leave my charge any day, and begin down town." Twice he declined an increase of salary, and was better satisfied to turn the liberality of the people into other channels. The continued crowding of his pews, and the acceptance which his preaching found with his stationary congregation, seemed to have a contrary effect from

that of making him contented with that as his place, and only to make him long the more for freedom to carry the gospel to the really destitute. The popular devices for effect through externals he despised, and one of his first successes in the Fifth Avenue church worship was to restore congregational singing under the lead of a single precentor, standing, as in old time, near the pulpit, and only *assisted* by the organ.

In the first six years of his ministry in the new church he took time for a few publications, in addition to his frequent appearance in the *Repertory*. "Plain words to a Young Communicant"—"The Merchant's Clerk cheered and counselled"—"The American Sunday-school and its adjuncts"—"Consolation: in discourses on select topics addressed to the suffering people of God"—indicate, as usual, the practical tenor of his writing. But the most elaborate occupation of his pen was upon the biography of his father, first published in 1854, in a volume of seven hundred pages.

Such large and various labours would seem to demand a condition of strong health to sustain them; but Dr. Alexander's life, at this stage, was frequently interrupted by indisposition, sometimes of the most painful and alarming kind; and his nervous system was never strong. In the spring of 1857, he was labouring with affections of the chest, that demanded an immediate cessation of labour, and this could be realized only by getting out of sight of New York. The generous acquiescence of his congregation enabled him to effect this object in the best manner for his comfort, by another trip to Europe, this time accompanied by his wife and youngest child. They reached Liverpool July 7, and were back by October 25, having spent the season in delightful excursions in Great Britain, France, Switzerland, Holland, Germany, and Belgium. The winter was spent with his usual activity, in and out of his particular church, and in the spring his heart rejoiced in a genuine religious awakening, that largely pervaded the city. His time was absorbed with visits to and from religious inquirers, and with the other duties required by the circumstances. He wrote sixteen tracts adapted to the occasion, most of which were afterwards collected into a volume, entitled, "The Revival and its Lessons," thousands of which were circulated in this country and in Scotland. Fifty-seven persons made their first profession in the April (1858) communion, and many subsequently; so that the year's report of the session in April 1859—the last one he lived to present to the General Assembly—gave a total of one hundred and twenty-five additions on examination. This number included some

who worshipped stately in the Mission Chapel, which then was still under the care of the one session. The whole number of communicants at that time was 711, and how well the congregation was maintaining its work as well as its profession, is seen in the fact that its pecuniary contributions to public objects amounted in that year to forty-six thousand dollars, in addition to thirteen thousand paid for corporate expenses. And they have not lost the impulse; for in the tenth anniversary of the date referred to, (April 1869,) the aggregate sum is nearly double, (\$109,500.)

In 1858 he published a volume of "Discourses on Common Topics of Christian Faith and Practice."

No recreations or vacations could permanently recruit the health of one who returned to such burdens of work, and who was so morbidly distressed by the inability to accomplish all that was in his heart. The spring of 1859 found Dr. Alexander so ill, that the session and trustees united in urging him to try a long recess. He was not well enough to take advantage of this until June 2d, on which day he left New York for Virginia. After passing some weeks at the University near Charlottesville, he proceeded to the Warm Springs, and thence to the Red Sweet Springs, where, in a childlike sleep, on the morning of the Sabbath, July 31, 1859, his spirit passed to its everlasting rest. Nothing now remained but to carry the body to its burial place in Princeton, by the side of his parents. The interment was made on the third of August, after services in the First church. Other commemorative services were held in the church in Fifth Avenue, on the ninth of October, which was as soon as the building could be used after completing some alterations which had been made, with a view to make it easier for the pastor's voice. The Memorial Sermons, preached on that day by Dr. Hodge, of Princeton, and Dr. Hall, of Trenton, were published, and contain the testimonials of two of the friends by whom he was longest and best known, to the excellence of his character, the usefulness of his life, and the value of his example.

The information more fully given, in other pages of this volume, as to Dr. Alexander's writings in the *Biblical Repertory*, will convey a better impression than anything that could be said, in this biographical sketch, of the extent of his knowledge, the versatility of his talents, his industrious use of books, and his facile use of the pen. But these were only intellectual gifts and literary accomplishments. When his writings in this journal, and in the other forms of their publication, are perused, it will be found that his prevailing object, from first to

last, was to be useful, and useful in the highest and best of human concerns. Gifted as he was with a capacity to enjoy and create the pleasures of imagination, his whole aim was to be practical. Though wit and humour had their place in his nature, they had their time too, and it was short and infrequent, compared with what passed in seriousness, and often in deep sadness. It was the soul—in its Divine and immortal relations—that was the chief object of his care, both as he considered himself and the world at large. For these concerns he watched, prayed, laboured, and lived. None could know him without believing that he was eminently and habitually pious; and that the cultivation of piety in himself, and its promotion in all whom he could reach, infinitely transcended in his estimation and pursuit every other object of human existence. The Christian grace of love or charity seldom has a more consistent and constant exemplification than was shown in him; nor is one often found, who, with such firm opinions, unites such freedom from bigotry, and such a disposition to approve and enjoy whatever has the appearance of good, and can be used for good, wherever it is found. He could not make an enemy, or lose a friend. His heart was drawn most to the sorrowing, the despondent, the broken-hearted. He excelled in comforting and strengthening, more than in arousing or alarming. His talents enabled him to hold a high place in the best kind of popular esteem, and he could make his way in what considers itself the best society, but the sphere which he enjoyed most was that in which his Divine Master and Lord walked,—separated from the world, denying himself, seeking and saving the lost, and passing through great tribulation into glory.

We add a list of the articles contributed by him:

1830. Pascal's Provincial Letters—De Wette's Review of Luther's Letters—Last two paragraphs of Oberlin's Memoirs.

1831. Modern Judaism—Works of John Howe—Hengstenberg on the First Promise of Redemption.

1832. Book of the Soul—Systems of Theology—Academical Course of Candidates for the Ministry—Life and Times of John Livingston.

1833. The Religious Condition of Holland—Life of Farel—Parables of the New Testament.

1834. Monosyllabic Languages of Asia—Life of William Farel—Tholuck on the Sermon on the Mount—Dr. Sprague on the Internal Polity of Churches—Memoir of Rev. Rezeau Brown—Jansenius.

1835. Necessity of Popular Education—Jesus Christ the Example of the Minister—Civilization of India—Natural History of the Bible.

1836. Life of Michael Servetus—Sunday-school Books—Religion and Religious Literature of Europe—Modern Miracles and Wonders.

1837. Henry's Life of Calvin—Hungary and Transylvania—Life of Savonarola—True and False Religion.

1838. Expository Preaching—American Embassy to Asiatic Courts—Peale's Graphics—Gardiner's Music of Nature—Life of Wilberforce.

1839. Transcendentalism (with Prof. Dod)—Spring's Fragments—Continuation of Henry's Calvin—Anglo-Saxon Literature.

1840. The Sacrament of the Lord's Supper—French Presbyterianism—Predestinarian Controversy, &c.—Rauch's Psychology—Macaulay's Reviews—Alexander Henderson.

1841. The Works of Zwingle—Pantheism.

1842. History of the Reformation—Emmons's Works (with his father)—Chalmers on Education and Ecclesiastical Economy.

1843. The Evils of an Unsanctified Literature—Board of Publication—Foreign Missions—Classical Studies—Kant—Education for the Ministry.

1844. Hengstenberg on the Psalms—Neander's History of the Planting of the Church—Scottish Mission to the Jews—John Foster.

1845. Baird's Religion in America—Life of Arnold—Kidder's Brazil—Connection between Philosophy and Revelation—Calvin's Institutes—Religious Instruction of the Negroes—Poverty and Crime in Cities.

1846. Attraction of the Cross—Metaphysical Theology of the Schoolmen—Hopkins's Evidences of Christianity.

1847. Dewey's Controversial Discourses—Discoveries in the Region of Nineveh—Howison's History of Virginia—Davidson's Presbyterian Church in Kentucky.

1848. Teaching a Science: the Teacher an Artist—Turretin—Life of Hegel.

1849. The History of Catechising—Beecher and Wilson on Baptism—The Arnaulds—Autobiography of Dr. Green.

1850. Presbyterianism in Virginia—General Church History—Sears's Life of Luther—Close Communion—German Hymnology.

1852. Goold's edition of Owen.

1854. *Curiosities of University Life—Preaching and Preachers.*

1855. *Remarks on the Studies and Discipline of the Preacher—Mrs. Sherwood and Henry Martyn.*

1856. *Quesnel and the Jansenists—Foote's Sketches of Virginia—Memoirs of John M. Mason, D. D.—Waldegrave on Millenarianism—Baird's Religion in America.*

1857. *Writings of Doddridge.*

1858. *Ancient Manuscript Sermons—Sprague's Annals of the Presbyterian Pulpit.*

1859. *Immediate Perception.*

ALEXANDER, JOSEPH ADDISON. The senior Dr. Alexander was the father of eight children, all of whom survived both parents, excepting a daughter who died in infancy. His first son received the name of Mrs. Alexander's father—James Waddel; another was named for himself—Archibald: to his other sons he gave the names of men of the best kind of renown—Samuel Davies, the Virginia pastor and Princeton President; Henry Martyn, the missionary; William Cowper, the Christian poet; and Joseph Addison, the pure moralist and elegant scholar.

Addison, as he was always called, was the third son, and was born in Philadelphia, April 24, 1809; but in the summer of 1812 the family removed to Princeton, and that was his home to the last. In early childhood he began to show the love of reading and the capacity of acquiring languages, which laid the foundation of his future distinction; and at the age of ten he was using a miniature Hebrew grammar, having acquired the alphabet of that language almost as soon as he had the English. The rhymes that he wrote at that precocious period show how rapidly he was gaining command of the pen, and that he had acquired the rudiments of classical knowledge before he was sent regularly to school. His first teacher, out of the family, was Mr. James Hamilton; he then attended a school taught by Mr. Salmon Strong, under the general supervision of Dr. Lindsley, the Professor of languages in the College, and upon its discontinuance studied successively under Mr. Horace S. Pratt, and (1822—1824) Mr. Robert Baird, by which time he was prepared to enter college. Under the influence of his predilection for oriental languages, stimulated by his admiration of the character and pursuits of Sir William Jones, he had made sufficient progress in Arabic to begin to use the Koran.

The young linguist entered the Junior, or second in order of