

SOUTHERN PRESBYTERIAN REVIEW.

NUMBER II.

OCTOBER, MDCCCLIV.

ARTICLE I.

THE DOCTRINE OF THE TRINITY, NOT THEORETICAL OR SPECULATIVE, BUT PRACTICAL IN ITS NATURE, AND FUNDAMENTAL IN ITS IMPORTANCE.

In our previous article on the doctrine of the Trinity, we laid it down that this was a question plainly above and beyond the capacity and limits of the human mind, and altogether incomprehensible, undiscoverable, and indeterminable, by the human reason. It is purely a question of revelation; and the only proper inquiry respecting it is, whether, how far, and for what purposes, it is revealed. To say it is impossible for God to exist as a Trinity in Unity, is, therefore, contrary to reason; which has no premises from whence to conclude one way or the other: and to say, that the doctrine of the Trinity is contradictory, is to contradict the very term Trinity itself, which affirms that in God there is a unity of such an infinite and unfathomable nature, as to admit and require a trinity, and a trinity which can only co-exist in a unity.

“When,” says Milton, whom Unitarians so proudly and yet so deceitfully appeal to as a Unitarian, in the posthumous work on Christian Doctrine attributed to him,* “when we speak of knowing God, it must be understood with reference to the imperfect comprehension of man; for to know God as he really is, far transcends the powers of man’s thoughts, much more of his percep-

* Vol. i., page 19, Treatise on Christian Doctrine, supposing this to be Milton’s

very homes, is the highest and most important end, to which our thoughts and labors can be directed. Judged irrespective of the magnitude of the objects, perhaps the blacks have the greatest claims upon us. They are dependent upon us; they are without the intelligence or the means of supplying themselves with the Gospel. And viewing the relation as one of reciprocal advantage, of the duties arising on our side, it certainly seems this one of giving them the Gospel, should have great prominence, and be esteemed especially sacred.

The whole subject of our duty to this people, is one of vast importance. A solemn and fearful responsibility is imposed upon us, through the relation we sustain to them. Their happiness and their salvation, are largely committed to us. At the great tribunal, the bar of God, we have to account for our trust. The subject deserves to be studied in all its bearings, and to be discussed freely and prayerfully.

ARTICLE VIII.

THE LIFE OF ARCHIBALD ALEXANDER, D. D.,

First Professor in the Theological Seminary at Princeton, New Jersey. By JAMES W. ALEXANDER, D. D.
Third Thousand. 700 pp., 8vo. CHARLES SCRIBNER.
New York: 1854.

This biography of one of the greatest and best divines of our land, will be found, we think, especially to the pious reader, one of the most suggestive, as well as profitable issues from the press of the age. It deserves more than a passing notice.

To the laggard Christian, this record of an active, useful life, will read a humiliating lesson: whilst to those who are striving to follow the "faith and patience" of the saints who have gone before them, the perusal of this book will prove a powerfully stimulating exercise.

Follow the life of the subject from his childhood to his touching death-bed scene in his eightieth year. He was born of comparatively humble, though respectable parentage, in a new settlement in the valley of Virginia, of Scotch-Irish lineage, on the 17th of April, 1772. See him in his youth, hunting his father's straying cattle,—taught in childhood by two "redemptioners" in succession, one of whom was bought in Baltimore as a transported convict by his father, and employed as the best teacher available for the neighbourhood; being somewhat acquainted with Latin and Greek. See the little fellow encountering a dangerous flood in crossing a stream on his way to a store to procure a penknife for the "master" to mend the pens of the scholars. See him in his attempts to cultivate the "queue," the almost necessary appendage at that time for boys as well as for men; and from the thinness of his hair gaining the nick-name among his school-fellows, of "My Lord Pig-tail." With such anecdotes he delighted to entertain his children.

Follow up the history of this man of God, until he occupies the commanding and dignified position of religious instructor of more than eighteen hundred candidates for the Christian ministry. At the age of seventeen he engaged himself as tutor in a private family. At the age of nineteen, with diffidence and timidity, and great misgiving, he entered upon the sacred profession of the ministry. We then follow him through various stages of a missionary; the youthful President of Hampden Sidney College; Pastor of several large and interesting country churches in Virginia; Pastor of a church in Philadelphia; Professor for nearly forty years in the Theological Seminary at Princeton: and then find him an octogenarian in full vigor of mind, and with better health than in youth or middle life, calmly surveying the past and the future. From this point he could look back upon a life uncommonly protracted, and to pursuits the most solemn that man ever undertakes. From the pulpit,—from the Theological Professor's Chair,—from the press in all its forms, quarterly, monthly, weekly, daily; in the religious and secular column; and in all parts of the land,—and from the printed volume, trans-

lated and circulated through various nations and continents,—he had often spoken to his fellow-men on topics of immeasurable import.

In this biography we pursue its subject in early life through scenes of deep spiritual darkness and doubt,—struggling after light and religious comfort,—and then we see him gradually mellowing into a piety intelligent and happy,—until in old age it assumed a positive joyousness, and gilded with calm and lofty grandeur the close of a glorious life. The mode in which the intellect of this great man was developed and stored, is no less interesting. He began life with a limited education, having in the school of his judicious and beloved teacher, the Rev. William Graham, gained a pretty thorough knowledge of the rudiments of learning,—of Latin and Greek,—and to some extent of Natural Philosophy and Mental Philosophy, with other sciences. After studying theology with his favourite teacher, Mr. Graham, and exercising his gifts in prayer and exhortation, he entered upon the work of the ministry. Such was his insatiable thirst for knowledge, and his love of books, that he searched every private library and every stray volume that fell in his way. His capacity for receiving knowledge, and his eagerness to know all that could be of value to him on every subject, made him an apt scholar, and secured for him surprisingly rapid and varied acquisitions, wherever he happened to pause,—so that it was a matter of astonishment, to those who subsequently knew him intimately, to hear him speak of the books he had casually met. After an interval of forty or fifty years, he would tell the time and place, when and where he had only once in his life met a particular work. He would refer to a striking idea that he had met for the first time, in a particular part of the book,—almost referring to the very page on which it might be found,—and would then in a few sentences give you the character of the book, with its virtues and errors,—beginning, middle, and end.

During his scholastic training, arrangements were made at one time, to send him to Princeton College. The plan was arrested by the state of his health, and finally abandoned under the advice of friends. It is a

doubtful question, perhaps, whether in his peculiar case, the regular college course would have increased his ultimate influence and learning. He had that unyielding perseverance and eager desire for knowledge, which overcame obstacles that proved insuperable to ordinary intellects. He had more to struggle against than those who have the common facilities of books and College Professors provided to their hand, but he had the energy that could surmount the obstacles in his way. He had a good foundation laid in the judicious training in the school and the theological class of his beloved preceptor, Mr. Graham, who was a graduate of Princeton, and a man of vigorous intellect and extended acquirements,—and he could improve where others would have failed;—although he never saw a Hebrew Bible until he had been for some time in the ministry, he made himself a good Hebrew scholar,—whilst many a one goes from a Theological Seminary who never improves the knowledge of Hebrew there learned.

It certainly affords no valid argument against Colleges and Theological Seminaries that some men become learned who never enjoyed their advantages,—and some never improve these advantages when enjoyed. For, ordinarily, men will become intelligent or remain ignorant, according to the facilities provided for them in youth, whilst every rule has its exceptions.

The book before us is the production of the eldest son of the venerable man of whom it treats. And if the author was honored in having such a father for his subject, the father was also favored in leaving such a son behind him to record his life.

The author, in his preface, intimates his doubts of the fitness of a son as a biographer, and expresses his fears lest he may be found making overstatements of character. In his own case, at least, he has illustrated the groundlessness of his apprehensions. He dwells mainly on facts, and manifests great candor and caution, and the most consummate delicacy, whilst there is very obvious throughout the work a latent enthusiasm, the absence of which we would have regarded as a defect. We think that no stranger, on a review of the facts, will prefer the charge of exaggeration, whilst the numerous

personal friends and acquaintances of old Dr. Alexander would have been disappointed had less been said.

We consider this biography as in no respect inferior, and in some particulars superior, to Dr. Hanna's admirable life of his father-in-law, Dr. Chalmers.

This book illustrates truthfully and strikingly the manners and customs of the times, gives pleasant contemporaneous history and biography, and particularly of the Presbyterian clergy of the day. We particularly refer to the sketches of such men—and there were giants in those days—as Witherspoon, Rodgers, Nisbet, Woodhull, McWhorter, Tenant, Miller, Ashbell Green, the Smiths, Hoge, Rice, Speece, and a host of others whose names are identified with the history and progress of the church. We have an account of the various phases of the religious developments of the day, and of the excellencies and defects of the revivals in Virginia. Dr. Alexander's two first visits to the General Assembly of the Presbyterian Church, at Philadelphia,—first as a youthful elder, and afterwards a clerical delegate,—are narrated by himself in a most entertaining manner. We have also, from his own pen, his tour through New England in his early life, giving graphic sketches of the character of the people and their religious views, with their leading ministers, such as Doctors Strong, Emons, Hopkins, &c., all of whom he had the best opportunity to see and know. His sermons on that tour attracted great attention; and the number of conversions that resulted from his preaching, is truly surprising, as the facts were revealed to him, many of them long years after his return. Travelling with his eyes and ears open, and his mind fully awake to the scenes that transpired during his visit, he brought back with him a wonderful fund of information, such as only a most enquiring, discriminating, and active mind could gain.

His early struggles on the subject of the validity of Infant Baptism, as narrated by himself in the 9th chapter of the book, will be perused as one of the most curious, and to many readers one of its most interesting portions.

During his youthful ministry, he fell into doubts as to the Scripture authority for the ordinance, and informed

his parishoners that he could not conscientiously any longer baptize their children. They yielded to his scruples, knowing him to be honest in his convictions of duty, and believing that after so candid and able an investigation as his strong mind could bring to the subject, he would be lead to results mutually satisfactory. He devoted much of the time of one year to a laborious examination of all that he could find written on both sides of the question, and a pains-taking review of all the arguments. He determined to follow the evidence faithfully to whatever conclusion it might lead, and addressed himself with the utmost intensity to the question. On one occasion, he was so intent on a train of reasoning he was pursuing, that he spent the whole night without sleep. "Two considerations" he informs us, up to this time, "kept him from joining the Baptists. The first was that the universal prevalence of infant baptism, as early as the 4th and 5th centuries, was unaccountable on the supposition that no such practice existed in the times of the Apostles. The other was, that if the Baptists are right, they are the only Christian church on earth, and all other denominations are out of the visible church. Besides, I could not see how they could ever obtain a valid baptism."

On a thorough examination of the early Fathers and Councils, he traced the universal usage of infant baptism to a period, between which and the times of the Apostles, he satisfied himself that it was absolutely impossible that the usage could have been interpolated, and especially, without a shred of notice to be found of the change. The historical argument seemed to him invincible. This prepared him to examine the Scripture argument, free from the *bias that had taken possession of his mind* against the doctrine. The argument from the analogy of circumcision with baptism he found complete. He derived much additional aid in his investigations, from a volume of Dr. Hammond, on infant baptism, which, at this date, fell in his way. But the process and force of the arguments which influenced his mind, can be appreciated fully only by a perusal of his own narrative.

In relation to the mode of baptism he held it to be a

dispute about a very trivial matter. He considered the *element* of water, and not the *mode* of its application, the emblem to be regarded. Baptism is not, like the Lord's Supper, set forth in Scripture as a commemorative ordinance. It never refers in Scripture to the burial and resurrection of Christ, but to the remission of sins.

Even if it could be demonstrated, he maintains, that John and the Apostles baptized by immersion, we should be no more obliged to use this mode than the Baptists feel obliged to use unleavened bread at the Lord's Supper, and although no other kind of bread was used at the Passover, and consequently at the first institution of the Lord's Supper. It is not the *kind* of bread in which the emblematic meaning is found, but the "*breaking*" of bread, setting forth the mangling of the body of Christ. Baptists do not recline on couches, as the Saviour and his disciples did at the institution of the ordinance of the Supper; and yet there is as much reason here for a rigid conformity to the undisputed original mode, as to any particular mode in the application of water in the other sacrament. "But," he adds, "we have conceded too much. So far is it from being true, that all baptisms mentioned in the New Testament were by a total immersion of the body, it cannot be proved that this was the mode in a single instance."

We were somewhat disappointed in not finding, in the biography, a greater extent and variety of correspondence with his old pupils. Many letters, we doubt not, might have been secured, of great practical value in reply to enquiries propounded to him. In difficulties, they naturally turned to him for counsel, and his advice was entertained with the profoundest reverence. There are, however, many passages in the work containing counsels and suggestions of great value, on a variety of subjects of practical concern. To unemployed young ministers, who, to the disgrace of their profession, are ever hanging about our city churches as candidates, and unwilling to accept of a country charge, we recommend the following: "There is a very wrong opinion frequently entertained of congregations in such a place as this (a city;) as if all the members were well informed people. The truth is, there is much less religious knowledge among

the bulk of the people here than in the country. Multitudes grow up with very little knowledge of the doctrines of religion; and many, after they are grown, join themselves to a congregation by taking pews, who were never instructed at all. These require very plain preaching, and when they become serious, need to be taught the very first principles of the doctrine of Christ." "Some congregations, it is true, require men of the best learning and talents, but many others demand preaching of the plainest kind, and less learning and polish than almost any country congregation, however remote."—Pages 283, 285. Speaking of the pastoral relation and duties, we have the following sentiments, "In my opinion no situation is so desirable for a preacher as a pastoral charge; and no man called to the ministry ought to relinquish it for any other business, unless there be an evident prospect of greater usefulness; or some physical disqualification for the work. When a man alleges that he cannot visit, or perform other parochial duties for which he has bodily strength, it is just as if a servant should pretend that he cannot do the work for which he was employed. A minister of Jesus Christ must divest himself of fastidiousness, and exercise self-denial in the performance of his duties. In regard however, to what is duty, (in the matter of personal visits,) every man must judge independently for himself, and not be governed by the whims of well-disposed, but weak, women. In a large city, preparation for the pulpit is the main thing; and except in cases of illness, comparatively little good is accomplished by running from house to house. The preacher who ably fills the pulpit will, on the whole, get along very well. The course in such a place as Baltimore would be, first, to prepare for his pulpit exercises on the Sabbath; next, he should be attentive to Bible classes, Sunday schools, and catechising; and should visit the sick. And as to visiting, he should appropriate certain portions of time, and conscientiously perform what appertains to that time. His calls ought to be very short, except in special cases. It is poor economy for a man to exhaust his strength in talking to one at a time, when he has an opportunity to say the same thing to hundreds or thousands."—Page 515. In connection with

this extract we would refer to an amusing account given (p. 169,) by Dr. Alexander of one of his first essays with an elder at pastoral visitation. He was compelled to spend the whole day with one family, before he could get rid of their pressing hospitality. He adopted the method, as no progress could be made in this way, of preaching in private houses in different parts of his charge. But even here, he found a burdensome display of hospitality, for "the old Virginians never count the cost of dinners, even when they give very little for the support of the Gospel." And here is the crying sin of many a Christian man, who greatly contracts his capacity for beneficence by his sumptuous way of living.

In other extracts from his correspondence and other writings, we have weighty counsels and cautions in relation to the nature and proper management of a true revival,—the danger of too sudden an admission of new converts into the church,—the evils of receiving young children to the communion. With regard to the religious instruction of children, however, he is very emphatic in pressing its claims. He writes, "I have a favorite notion that this is a rich uncultivated missionary field. There should be a class of preachers for children alone. If I were a young man, I would, God willing, choose that field."—Page 533. And again, "Sermons suited to children can be preached. I have tried it over and over, and I never had an audience more attentive, or who better understood my meaning. I delight in such discourses, and if I had health and leisure, would have one every week. Perhaps I shall, as it is."—Pages 534, 535. In connection with the discussion of the proper mode of addressing children, and the faults of certain speakers in this particular, he adds a remark which is of general application in relation to public speaking, "Another dear old brother screams at the top of an astounding voice, and they gaze in stupid wonder. Too much noise drives away thought. No man can have any variety of ideas, nor any connected train, beneath the deafening roar of a cataract." This reminds us of the anecdote of the old Georgia Baptist Preacher, who, when remonstrated with for being a calmer speaker in old age than in early life, replied: "When I was

a young man, I thought it was the thunder that killed, but I have since found that the killing belongs to the lightning."

Dr. Alexander was a sagacious observer of the times and the tendencies of things. He long ago predicted that abolitionism would run into infidelity, and he lived to see it fulfilled. He also predicted (which may Heaven forbid,) that abolitionism would one day rend this fair Union.

Though a rigidly temperate man, he never took an active part in the movements of the day on that subject; for which he subjected himself to the severest censures. He feared the associations would be abused to the injury of evangelical religion. And he lived to see many imprudent leaders in the temperance cause abusing the Christian church as a defective organization, far inferior in value to the temperance platform. He lived to hear men, occupying the Christian pulpit on the Sabbath day with harangues that substituted one form of external morals as an all-sufficient substitute for the preaching of Christ and him crucified.

Dr. Alexander's position, as the first theological instructor of the first Seminary instituted on the continent by the Presbyterian church, was one of peculiar responsibility and difficulty. At a time of unsettled and changing theological opinions in many parts of the land, and of a restless love of change and innovation, as to the proper modes of promoting the cause of religion, his students often represented every type of the fluctuating opinions afloat all over the land. Many of them being young men of great smartness, and who were the centre of admiration of some local circle, as having borne away the honours of their Alma-Mater, were full of the rashness of inexperience, and the overweening arrogance that often attaches to the flush of success. They thought they could instruct their teachers, and pressed the claims of their new discoveries of truth.

It required consummate discretion, prudence, and firmness, to control and mould such materials in the right way. Dr. Alexander was the very man for such an exigency,—and the church will never be able fully to appreciate what he has done for her in giving the

right bias to the hearts and minds of many of the young candidates who were to minister at her altars. He seemed to have an intuitive knowledge of character. He could read the human heart more thoroughly than any man we have ever known. To the arrogant youth he knew how to administer a withering rebuke, that seemed to modify his whole tone and character. To the modest, he was kind. To the timid and desponding, he had always an encouraging word. One of his old pupils has informed us, since beginning this article, that his own case illustrates the wisdom of Dr. Alexander's mode of treatment. He exhibited a vain desire, when in the Seminary, to oppose common and received opinions, and to adopt new and fanciful views, in all the themes his Professor gave him to write on. By this he hoped to attract the attention of Dr. Alexander, and to give him trouble. The Doctor passed by the exercises without a solitary comment, rebuking only by assigning him afterwards topics connected with dry facts and duties; and by treating his speculations with contempt, brought him to self-humiliation.

The searching appeals of the Professor to the hearts of the young men at the *conferences* on Sabbath afternoons, when they met their teachers to discuss some great practical or experimental religious truth or duty, will never be forgotten, as they have been instrumental in saving many a young candidate from self-deception, and leading him to a deep and thorough searching of his heart. Of all men we have ever met, he seemed to have the most intimate knowledge of the human character. There were three books he had closely, for a long time, and intimately, studied,—the first throwing a flood of light on the other two. They were the *Bible, his own heart, and his fellow men*, as their personal conduct, and history, and biography, depicted them. Hence, he was perhaps, the most skilful experimental preacher our country has produced.

Dr. Alexander had a peculiar mode of giving personal and private counsel. When consulted in relation to a course of duty, he seldom gave positive advice; but presented such a flood of light under the various suppositions and conditions that the case afforded, that you

went away with a judgment sufficiently enlightened to decide for yourself as to the course to be pursued.

His Introductory Lectures, which in turn with his fellow Professors, he delivered at the opening of the scholastic terms of the Seminary, abounded with the richest thought, and the sagest counsels. We give a brief extract from the bare outline of one of these lectures, delivered in 1818:

“Never forget the importance of the great object you have in view. Let your trust and hope be strongly fixed on God. Habitually consider the weakness of the human understanding; yet, depend on your own faculties, rather than on those of other men. Learn to use your own understanding. Search for truth without a slavish regard for human authority. Think for yourselves, and expect to make progress rather by following out your own thoughts, than by borrowing those of other men.—It is not intended to undervalue the literary labours of the wise. In many things our knowledge must necessarily be derived from books; and on every subject we may gain important assistance from good treatises, commentaries and sermons. But if we accustom ourselves merely to follow the reflections of other men, we shall never attain a respectable proficiency in knowledge.—We may, indeed, accumulate ideas. We may fill our memory with stores of learning, and may know what every distinguished author has said on any subject.—But this might almost as profitably be laid up in common place books or libraries. Granting that every subject has been investigated more fully by others, those thoughts and opinions which are the fruit of our own mental exertions are more profitable to us, than those of other, and even superior minds; for every mind is like a mint, which has its own peculiar stamp. What we think out for ourselves, is, by the very process, interwoven with our other thoughts, and intimately incorporated into our own system. That peculiarity which ideas receive by passing, in the manner now described, through any mind, is what is called *originality*; and how much this single quality adds to the interest which we take in any discourse, spoken or written, is known to every one. At first, we are ready to suppose we can make no pro-

gress in the pursuit of truth by the mere exercise of our own faculties, and are, therefore, deterred from the endeavour. But this is a mistake which, in every instance, experience would correct, if we could only be persuaded to make the attempt. All we have to do is to fix the attention on the subject, and revolve in our minds the ideas we already possess. The difference between men, as to powers of investigation, is perhaps chiefly in the capacity for fixing the attention closely," &c.

Among his writings, which are numerous, able and timely, we would direct attention particularly to the following: Evidences of Christianity; Religious Experience; Canon of the Old and New Testament; Practical Sermons; Outlines of Moral Science, and History of Colonization of Western Africa.

He was a man of strong and vigorous intellect—of symmetrical and compact mind—of the soundest and most healthful judgment. His knowledge was various and extensive, and on those subjects to which his attention was particularly addressed, profound. He made himself conversant with the exact sciences, and kept up wonderfully with the scientific and literary progress of the age. He was familiar with the best English classics, and has been surpassed by few in a felicitous, fluent, and easy use of the purest idiomatic Saxon English.—The very simplicity of his style causes the reader to overlook its beauties. He was a living illustration of his own beautiful figure, in which he compares style to window-glass. That which is without a flaw or stain, lets in the light without our perceiving the medium through which it is conveyed. He conceived so lucidly, and expressed himself so clearly, that he often cheated his hearer into a profound thought by making it look common-place.

He has been charged with deficiency of imagination. Portions of his writings, as well as his descriptive appeals in speaking, when he gave the rein to his full powers, redeem him from this charge.

He was deeply read in mental and moral science, indispensable branches of study for the theologian, and of vast importance to every public speaker.

Dr. Alexander was an orator in the best sense of the

word. To the mental capacity and endowments of which we have spoken, he added, in an eminent degree, what we consider the two grand requisites of the orator, so far as delivery is concerned, viz: *naturalness* and *earnestness*. He was a perfect child in his unaffected simplicity of manner, and was incapable of acting a part. He had, by nature, an ardent temperament, and his devoted piety had imparted a deeper intensity to his natural feelings.

The power of his oratory, in his best days, has often been illustrated. We may mention an instance or two. One is related by a native of Virginia, who subsequently became a Judge in Georgia. He went to hear him in company with a skeptical lawyer, who was on his guard against religious appeals. The text was, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear." The orator depicted, in vivid terms, the trials, temptations, infirmities and falls of the Christian, and conducted him through great difficulties to his rest. He then depicted, in glowing language, the dangers to which the sinner was exposed, having infinitely more than all the besetments of the Christian to drag him downward, and no power of resistance to stop his headlong course. The skeptic sat fixed, motionless, and breathless, under the strains of the speaker. When the orator said, "And now, where shall the ungodly and the sinner appear?" the spell-bound hearer, rising involuntarily with every muscle strung, with a violent gesture, and in a voice audible to all near, replied, "*inevitably damned.*" He seemed to remain lost to his situation, until his friend pulled him by the skirt of his coat, and recalled him to himself and his embarrassing situation. We have heard of a charity sermon preached by Dr. Alexander, in New Brunswick, N. J., in which he dwelt upon the character of Dorcas. Whilst he was describing a benevolent woman approaching the door of the sick and afflicted, and gently lifting the latch, the whole congregation looked round to see the visitor enter.

We well remember the last sermon we ever heard him preach. He had gone down to Philadelphia, on a Saturday during the sessions of the General Assembly, and it was announced that he would preach for Dr. Board-

man on Sabbath morning. Many of his old pupils who were delegates, and engaged to preach in various churches, might have been seen running in all directions to be released from their engagements, that they might once more enjoy the luxury of hearing their beloved instructor. Some fifty persons might have been seen mingling with the audience. The text was, "Who can understand his errors? cleanse thou me from secret faults." As the "old man eloquent" opened the secret chambers of the human heart, and unravelled and exposed the impurity and wickedness of human conduct, we felt as though our heart was turned inside out. And as we cast our eye over the large crowd that sat entranced under the eloquent strains, we imagined we saw depicted on every countenance, just what we felt,—a sense of utter worthlessness and vileness. We all seemed to be sitting there like a company of condemned criminals.

Dr. Alexander was a beautiful model of a laborious preacher, even to old age. On almost every Sabbath, he might be found occupying some pulpit,—either aiding in some revival, or supplying some destitute church, or pleading the claims of some great Christian charity. His conduct, in this respect, speaks loudly to many professors in Theological Seminaries, who spend too many silent Sabbaths for their own good, as ministers of the gospel, and the influence of their example on the candidates under their care.

The devout piety, with an entire freedom from cant, and the lovely domestic traits of the subject of this biography, have been beautifully and truthfully depicted by the author.

His modesty and humility were rare qualities for so great a man. Said a gentleman to us, a few years ago, having enjoyed an interview with Dr. Alexander, "I have been conversing with the first truly great man I have ever met, who seems never to have found out that he is more than an ordinary man." It is a rare mark of true modesty that he never alluded to himself in his Inaugural Address at Princeton,—and that his own children never once heard him allude to the honours conferred on him,—such as his election as President of the State College of Georgia, &c.

His greatest deficiency was considered to consist in a want of polish of manners. And yet, his beautiful simplicity gave a raciness and a freshness to his intercourse with friends, that no mere refinement of manners could have atoned for. This defect, however, was abundantly supplied, so far as his theological students were concerned, in his revered colleague, Dr. Miller, the most finished specimen of a true Christian gentleman we have ever met,—whose profound research in Church History, and able treatises on Church Polity, united to his devoted and exemplary piety, made him a fit associate for his beloved fellow Professor. And here we may remark, that the church seems to have been directed in the good providence of God to the two very men, the fittest in all her ranks, for the arduous and responsible posts assigned to them, as the first Professors in her Seminary.

Among the touching and tender incidents connected with the eminently happy and Christian death of Dr. Alexander, we must allude to the simple fact of his presenting to Dr. Hodge, his successor in the chair of Systematic Theology, the white bone walking stick, carved and presented to him by the Sandwich Island chief, and adding with a smile, "You must leave this to your successor in office, that it may be handed down as a kind of symbol of orthodoxy." May that memorial ever remain, as a standing protest against all future invasions of heresy. Would that Cotton Mather had left some such remembrancer, to rebuke his degenerate Unitarian successors in Harvard College.

Dr. Alexander was a thorough Presbyterian by conviction, as to articles of faith, and polity,—but he was no part of a bigot. He had those elevated, capacious, and unselfish views, that could do ample justice to all men, opinions, or measures, that possessed real merit.

On a full view of his life and labours,—which should be a study, to all young ministers especially,—we are drawn irresistibly to the conclusion, that he was the greatest blessing of all the men God ever gave to the American church. And let his example be followed, and his memory be held in grateful and lasting remembrance.

Among the crowd of reflections which the perusal of

this work has suggested to our minds, we cannot forbear the mention of two.

The one is the influence which a pious, intelligent, and industrious man exerts upon his race. If we could detect moral influences by the eye or outward sense, as we do those in the natural world,—for instance, the effects of wholesome or poisonous food;—of a gunpowder explosion; of a miasmatic pool, or a disinfecting agent,—we should feel that it was a solemn thing to live. We should more diligently appreciate and heed the Divine injunctions, “Let not your good deeds be evil spoken of,”—“avoid the appearance of evil,”—“be not partaker of other men’s sins,”—“let your light shine.” And not only the influence of example but of opinions would be deeply pondered. Truth is a powerful weapon. Error of opinion is not only like poisoning the food one eats, but like adulterating the medicine one uses. The very remedy may kill the soul.

The other reflection is the influence of races, as well as of individuals. Dr. Alexander was of Scotch-Irish blood and training. He and his father before him,—and probably a line of ancestors in long progression,—were thoroughly taught the Westminster Catechism, that strong breast-work against the assaults of error. The race that has accomplished most for all the solid and substantial interests of this nation, are the descendants of the Scotch and Scotch-Irish emigrants to this land. They settled largely in New Hampshire, New Jersey, Pennsylvania, Delaware, Virginia, North and South Carolina, and subsequently in Georgia, Kentucky, and to a limited extent in all parts of the country. Wherever you find a Scotch or Scotch-Irish settlement, you find an intelligent community,—the friends of law and order, and enlightenment,—appealing to the Bible as the supreme authority, and therefore sturdy advocates of the rights of conscience. They are eminently free from the fanaticism, and false philosophy, and pseudo-philanthropy, and new-fangled opinions which agitate other communities. And if this union is saved, it must be from a combination of these conservative materials against the ultraisms which press upon us on all hands, and which seem to be hopelessly irreconcilable.

We owe a debt of gratitude to the reformers of Germany and Holland. We have been aided in no small degree by that noble race the French Huguenots. We are largely indebted to the English Puritans—but there is something sadly defective in the character of the descendants of the Pilgrim fathers, which mingles great evils with the good, and which is now developing weaknesses and tendencies to declension painful to contemplate.

It was of this Scottish stock that the Mecklenburg Convention was formed. Dr. Witherspoon, a member of the Conventions that framed our National Constitution and the Constitution of the General Assembly of the Presbyterian Church, and a man of large and controlling influence in both bodies, was a Scotchman. The nation is, to an extent not yet considered, indebted to that source for her Divines, and scholars, and teachers, and patriots and substantial citizens, and intelligent, active and public-spirited Christians. Among her men of mark in the civil department, Daniel Webster was of Scotch blood, and Andrew Jackson and John C. Calhoun were born of Presbyterian Scotch-Irish parents.

ARTICLE IX.

CRITICAL NOTICES.

1. *Types of Mankind: dedicated to the memory of SAMUEL GEORGE MORTON, M. D., (late President of the Academy of Natural Sciences at Philadelphia,) and illustrated by contributions from Professor L. AGASSIZ, L. L. D.; W. USHER, M. D., and Professor H. S. PATTERSON, M. D. By J. C. NOTT, M. D., and GEORGE R. GLIDDON, Philadelphia: LIPPINCOTT, GRAMBO & Co. 1854: pp. 738, 4 to.*

This is a volume of great pretensions. Its execution as to typography and variety of illustration is creditable to the American press. It certainly exhibits throughout a zeal worthy of a