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1871.

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

the four classes of the College of New Jersey, in the fall term of 1824. At that time the President was Dr. Carnahan; the other members of the Faculty were Dr. Philip Lindsley, Rev. Luther Halsey, Dr. John Maclean, and Mr. Robert B. Patton. At graduation his class numbered twenty-nine, and its catalogue has the names of men since known as Chief Justice Napton, of Missouri; Professors (in Medicine) Arnold, of Georgia, and Warner, of Virginia; Professor (in Law) McCall, of Pennsylvania; George W. Bolling, Esq., Rev. J. D. Condit, Ezra F. Dayton, James R. Talmage. At the Commencement, (September 1826) McCall, Napton, and Alexander, having shared the first honour, the latter took by lot the Valedictory, and his coequals the two Salutatories.

Being but seventeen years of age when he left College, Addison had time for maturing his studies before it was necessary to determine his profession; and declining a proffered tutorship in College, he gave three years to a wide circle of reading, but chiefly in his favourite department of Asiatic language and literature. At this early period he employed himself also in writing a large number of fugitive pieces for the periodical press, and for a time was co-editor, with one of his brothers, of the *New Jersey Patriot*, a newspaper published weekly in Princeton. He contributed several articles, in poetry as well as prose, to the *Philadelphia Monthly Magazine*. Some of these effusions show that he was competent to write on Persian literature, and the whole miscellany is characterized by the versatility of learning, wit and satire, gravity and levity, in each of which he always seemed to be equally at home. Through his familiarity with the Latin he, of course, easily acquired French, Italian, and Spanish, and he soon added German. It was his custom for many years to pursue his studies in all the languages that have been mentioned, *daily*. During his nineteenth year he read entire in the original languages the first eight books of the Bible, the Koran, Don Quixote, Gerusalemme Liberata, Luther's version of the Gospels, besides portions of other works. Among his English readings about this time were Coke upon Littleton, Vattel, Kent's and Blackstone's Commentaries, Chitty on Pleading, the Federalist, and Dugald Stewart's Philosophy.

Not satisfied with his College Greek he recommenced the study of that language from the grammar, and read afresh the poets and historians critically. He added the dialect of modern Athens to that of the classical ages. In the year 1829, in partnership with his brother James, he compiled "a Geography of the Bible" for the American Sunday-school Union.

It was as early as the third year of the first series of the *Repertory*, (1827), and when Addison was but eighteen, that he began to give his valuable assistance to our work. It was then done in a translation from the Latin of Turretin, and followed by another from the Greek of Justin Martyr. So soon as the *Repertory* was opened more fully for original articles, and especially for reviews, his writing became frequent, so that from the volume for 1833 to that of 1859, no year passed without some contribution from him. The list annexed to this notice will give the best information of their number, and the scope of the subjects treated. In 1830 he found time to prepare three papers for the *American Quarterly Review*, of which Mr. Robert Walsh was editor. These were on his most congenial topics—Mohammedan History, Sadi's Gulistan, and Anthon's edition of Horace. Mr. Walsh was also the editor of the *National Gazette and Literary Register*, a daily newspaper of Philadelphia, which was another of the receptacles for the lighter essays of both James and Addison.

In the third year after graduation young Alexander, for he was still in his minority, accepted a position as teacher in the High-school, opened in Princeton in November 1829, by Mr. Robert B. Patton, who had been a Professor both at Middlebury and Princeton. "Edgehill," where the school stood, was situated a little out of the village, and the main object of its establishment was to enable students to enter College with the best preparation. Alexander was with Professor Patton from the beginning, and resided with his family in the school-building, where also a number of students boarded. One of the means of self-improvement which he most appreciated whilst in this connection, was the assistance he gave to Professor Patton in preparing the American edition of Donnegan's Greek Lexicon: his principal work being the translation from the Greek-German Dictionary of Passow the definitions not found in Donnegan. He remained at the Edgehill school until his election, in July 1830, as Adjunct Professor of Ancient Languages and Literature in the College.

When it is considered how much the Scriptures of both Testaments had been the material of his critical study as a linguist, and necessarily therefore as an interpreter, for years, and how from childhood his associations in every way had been with the most decided class of Christians, it may seem remarkable that we have not till now reached the date of the effectual power of Divine truth on his heart. There can be no question of his intellectual faith and pure morals up to the time of his going to Edgehill; but it was not until the month of January 1830,

that he could make record of having been "deeply engaged in a study new to me, and far more important than all others—the study of the Bible and my own heart." The passages copied by his nephew and biographer,* from his uncle's private journal for the first four months of 1830, prove that the awakening, conviction, and repenting of his soul toward God was no superficial, or merely mental operation. In the agitated and anxious experience that ensued, the human productions that were most useful to him were such as John Newton's Letters, Edwards on the Affections, Owen on Spiritual-mindedness, and the Life of Henry Martyn. At length, on the day he was twenty-one years old, he formally consecrated himself to God, solemnly renounced sin, and bound his conscience to watch against all temptation; at the same time avowing entire distrust of every reliance but that which he placed upon Divine grace, whether for mercy or a new life, and all through Christ.

In this new state of mind he took up his abode within the walls of the College, and there continued for nearly two years and a half. The duties of his post were easy, but a new field of employment was opened by the determination to direct his studies with a view to the ministry. Without interfering with the instruction of his classes, or attaching himself to the Seminary, he devoted his reading to the philological, theological, and practical study of the Scriptures, to metaphysics or mental philosophy, and church history. For relaxation he took up a survey of modern European literature as found in the periodical Reviews of the preceding century. A specimen of the habitual thoroughness of his studies is seen in his resolution to consult Gesenius's Lexicon for every principal Hebrew word and read the entire article—thus accomplishing the perusal of nearly the whole dictionary—a volume of more than two thousand columns. To all these he added the study of the Portuguese, Danish, and Turkish languages, as he found, or made, opportunity, and not omitting fresh excursions among the Greek and Roman classics. To exercise his memory he committed the whole book of Psalms, both in Hebrew and English, and the epistles of Romans and Hebrews in Greek and English. Then he mastered the Syriac and Chaldee grammars. His subjects in the *Repertory* through these few years, and his treatment of them, are conclusive evidence that there was nothing cursory or superficial in his more recondite studies, wide as was the range they took. This was not the only

* The Life of Joseph Addison Alexander, D. D. By Henry Carrington Alexander. 2 vols. Scribner, New York, 1870. 900 pages.

channel for his pen, and the rapidity and diversity with which he could use it is exemplified in his throwing off forty paragraphs or papers for the weekly *Presbyterian* in the two months from the end of November 1832.

When we hear of his resigning his professorship at the close of the term mentioned above, it comes to us as a welcome announcement that the unceasing application of some fifteen years is to have the intermission of a journey abroad. In April 1833, Mr. Alexander embarked in a packet-ship at New York, and passed a year in visiting the great points in England, Scotland, France, Germany, Switzerland, and Italy. At Halle he found a congenial spirit in Professor Tholuck, and heard several lectures from him, Professors Pott, Rediger, Fuch, and Wegschneider. Dr. Barnes Sears, President of Brown University, whom Alexander was so fortunate as to meet in Halle, has written of this visit, "He was a great favourite of Dr. Tholuck's—more so than any other American or English visitor. After he left Halle for Berlin, Tholuck often spoke to me of him in terms of the highest eulogy and admiration. 'He is the only man,' said he, 'who could *always* give me the right English word for one in German, apparently untranslatable.' Indeed, these two men were, in several respects, very much alike. They were both fond of the languages, classical, ancient and modern, and were adepts in them, being able to speak I know not how many of them. I have heard them both speak at least six. Both were great readers, and remembered every thing they read."

After passing more than two months in this interesting and profitable society, our traveller proceeded to Berlin. There he heard Strauss, Lisco, and Henry (Calvin's biographer) preach, and Hengstenberg, Neander, Bopp, Schleiermacher, von Gerlach, and Ritter, lecture. Alexander gave two months to Berlin, studying in the intervals of lectures, and reading Rabbinical Hebrew with Biesenthal. The principal professors showed him every kind attention. Thence he went to Gottingen, where he heard Ewald lecture once, and had an interview. In Bonn, he met Professors Rheinwald, Augusti, and Nitzsch, and attended a lecture by the last. Returning to Paris, (where he found Cousin and de Sacy), he remained in France a short time, and reached home from Havre, in May 1834.

He found a new situation awaiting him. Before his return he had been appointed an assistant instructor in the department of Oriental learning in the Theological Seminary; and although abundantly qualified for licensure for the pulpit, he deferred that step in the belief that Providence had designated

a position for which his peculiar training had better fitted him. His special function in the Seminary was the teaching of Hebrew: but he formed of his own accord private classes for such of the students as chose to undertake, in addition, the Arabic, Syriac, or Chaldee. He set his mark of scholarship so high, that it required an amount of time and application, which put the earnestness of the young men to a strong test. For himself, among his new studies were the Ethiopic and Sanserit grammars. In 1834 he began to lecture on Isaiah, and thus to lay the foundation of the elaborate commentary, which he gave to the public twelve years afterwards. We get a glimpse of the state of his spiritual mind at this time by such entries as the following in his journal of January 1835. "Mercy and help, O Lord, my Sovereign Lord! Thou who lovest little children, make me a little child. Make me humble, simple-hearted, tender, guileless, and confiding. Kill my selfish pride. Shiver my hard heart. Break my stubborn spirit. Make me love my kind by making me to love Thee. O soften me, my Saviour, by showing me thy own tender, bleeding, melting heart. Purge envy from my heart by causing me to live and work for thee. O that this foul fiend were wholly dispossessed! I bless thee for trials: may they do me good. Compel me to remember that I am not my own. Save me from being the object of envy or ill-will. Save me from the wickedness of trying to excite it. Lord, I would give the world for true humility. O make me—make me humble!"

The rank of assistant-teacher contented him, but the General Assembly of May-June 1835 wishing to give his position more prominence, elected him "Associate-Professor of Oriental and Biblical Literature." The Board of Directors reported to the Assembly in 1836, and again in 1837, that while he had been engaged in giving instruction in that department, he had not yet accepted the appointment, but had it under consideration. It was not until the session of 1838 that they were able to inform the Assembly that the Professor-elect had declared his acceptance. The uncertainty of the issues of the church-controversy then prevailing were probably the chief reason for this delay. While the matter was in suspense as to Princeton, an effort was made to induce him to accept the full Professorship of the same department in the Union Theological Seminary in the city of New York; but he preferred remaining where he was; and if the immediate demands of his classes did not take all his time he found extra-occupation in investigating the Polish, Malay, and Chinese languages, and in preparing several lads for college. In December 1837 he writes of hav-

ing "undertaken four distinct courses of exegetical instruction in the Seminary, all of which require attention, and two of them laborious study." He not only continued his contributions to the *Repertory*, but for a time served with Professor Dod as its editor.

When Mr. Alexander made up his mind to accept the professorship, a new motive arose for his entrance upon the ministry. Accordingly, in February 1838, he appeared before the Presbytery of New Brunswick, and was admitted as a candidate. In the following April he was duly examined, and licensed for probation. His trial-sermon was preached in the Lawrenceville church, where the Presbytery was convened, and his first sermon as a licentiate was delivered in the Princeton church. His preaching at once became attractive through the beauty, and often the eloquence, of the composition, though not accompanied with any of the arts of elocution, unless such as are found in a melodious voice and earnest manner. There was such variety and inequality, however, in the structure of his sermons, that they can hardly be described. They were sure to be original, evangelical, forcible, elegant, and tending to practical effect upon the conscience; sometimes transparently didactic, sometimes brilliant in imagination, but sometimes also too entirely devoted to instruction and careless of dress to meet the standard of popularity. Since his death forty-three of his discourses have been published in two volumes, and in them may be found a fair exhibition of his gifts for the pulpit, and the elements of his power as a preacher.

It was, in every way, a happy change in the monotony of his habits when it became requisite to prepare sermons, to preach in churches far and near, and to mingle in general society, from which he had a morbid shrinking that dated in his childhood. He could now be an example, as well as teacher, to candidates for the ministry, and found himself instructed as a Professor by his new experience, with its vicissitudes of failure and success. His inauguration, which took place on the 24th of September 1838, made no change in his course of instruction; neither did his ordination, a year after his licensure and by the same Presbytery, make any in his employments as a preacher. The latter ceremony took place at Lambertville on the day he was thirty years of age—April 24, 1839. Through the twenty years that remained to him he took pleasure in meeting the opportunities that opened for preaching, and as he was everywhere acceptable, these were not few—sometimes extending to the supplying of a pulpit for months in succession. Not the least profitable to himself and hearers

were such services as he sometimes conducted every Sabbath afternoon for a whole season in a school-house in the suburbs of Princeton.

In 1853 Dr. Alexander (he had received the title from Rutgers' College) made another visit to Europe. He left New York—this time in a steamship—May 18th, and reached Boston on his return the last day of August. This was a tour of recreation, not of study. He heard many of the famous preachers of the day—McNeile, Candlish, Hamilton, Cumming, Binney, Melvill, A. Monod, Coquerel, Pressensé. In Westminster Hall he heard or saw Talfourd, Jervis, Pollock, Campbell, Shea, and other notables of the bench and bar.

Dr. James W. Alexander having resigned the chair of History in the Seminary, the General Assembly of 1851 transferred Dr. J. Addison Alexander to it, with the title of "Professor of Biblical and Ecclesiastical History." This continued to be his department until the Assembly of 1859 sanctioned another reconstruction of the Faculty, which gave him the Professorship of "Hellenistic and New Testament Literature." He had occupied this position but a few terms before his death, but a volume of his fragmentary "Notes on New Testament Literature and Ecclesiastical History" was posthumously published (Scribner: 1861). In 1851 appeared his "Psalms, translated and explained," in three volumes. In 1857 "The Acts of the Apostles explained," in two volumes; in 1858 "The Gospel according to Mark explained," in one volume. The Commentary on Matthew was unfinished at his death, but so much as he had prepared was published in 1861, as the last work on which his pen was engaged. His work on Isaiah, and in a measure that on the Psalms, were designed to set before critical students of the original, materials and helps for their investigations, rather than an explanatory commentary of his own; but the New Testament Explanations come fully up to their title as adapted to make intelligible every part and phrase of the three evangelical histories to which he put his hand.

It was in the summer of 1859 that Dr. J. A. Alexander's health began to show decided symptoms of failing. The death of his eldest brother in August of that year aggravated his depression. In November he had to abandon his lectures, but was still going about, even travelling as far as Philadelphia. The day before he died, though feeble, he took a drive, but after returning went to bed—in his study—and on the next afternoon, January 28, 1860, he gently expired. On the following Tuesday, the 31st, the funeral services took place in the

First Church of Princeton; Dr. Hall, of Trenton, preaching, Drs. Spring and Potts of New York, and Macdonald, pastor of the church, assisting in the solemnities, after which his body was laid beside those of his father, mother, and brother.

Enough has been expressed in this outline of Professor Alexander's life to indicate his most prominent qualities—such as those of a very learned man, indefatigable student, of brilliant and diversified talents, and constant culture, an able writer, eloquent preacher, and enthusiastic instructor. His propensity to the humorous was so characteristic, that it cannot be omitted in any enumeration of his traits; but, like his fondness for children and the great amount of amusement he afforded by writing for them and playing with them, what seems frivolous in comparison with the grave occupations of his life was but the incidental relaxation of an irrepressibly active and cheerful disposition. Of a character such as his, no mere biographical statements can convey an adequate impression. It must be seen in the many lights and particulars, such as those in which it has been placed by the copious memoir which his nephew has written, to be appreciated.

He is the contributor of the following articles.

1829. "Flatt's Dissertation on the Deity of Christ," and "Antitrinitarian Theories" were translated by J. A. A.—The Druses—Life of Erasmus.

1830. Life of August Hermann Francke—Madden's Travels.

1832. Arabic and Persian Lexicography—Historical Statements of the Koran—Gibbs's Manual Lexicon—De Sacy's Arabic Grammar—Hebrew Grammar.

1833. Murdock's Mosheim—Life of Farel—Theories of Education—Bush on the Millennium—Cyrillus Lucaris.

1834. German New Light—Rowland Hill—Guericke's Manual of Church History—Roger Williams—Antiquity of the Art of Writing.

1835. Commentary on the Book of Psalms—Stewart's Sketches of Great Britain—Barnes on the Gospels—Stuart's Greek Grammar—Bush's Hebrew Grammar—New Theory of Episcopacy.

1836. The late Professor Rosenmüller—Hengstenberg's Christologie—The English Bible—Colton's Reasons for preferring Episcopacy—Life of Augustine.

1837. Gleanings from the German Periodicals—Robinson's Gesenius—Isaiah vii. 8.

1838. Melancthon's Letters—Henry's Christian Antiquities (with Dr. Miller)—Nordheimer's Hebrew Grammar—Hengstenberg on the Pentateuch.

1839. Critical Study of the English Bible.

1840. Kenrick's *Theologia Dogmatica*.

1841. A Plea for Bishops—New Works on Isaiah—Nordheimer's Hebrew Syntax—Bishop Doane and the Oxford Tracts (with Dr. Hodge)—Robinson's *Biblical Researches*.

1842. Smyth's Lectures on Apostolic Succession—Works on Genesis—Whately's *Kingdom of Christ*.

1843. Barnes on the Apostolic Church—Smyth on Presbytery and Prelacy.

1844. General Assembly of the Church of Scotland (with Dr. Hodge)—Junkin on the Prophecies—Bush on Ezekiel's Vision—Moderatism—The High Low Church.

1845. Sacramental Absolution (with Dr. Hodge)—New Edition of Pascal's Remains.

1846. Coit's Puritanism—Kitto's *Cyclopedia of Biblical Literature*.

1847. The Eldership—Historical Theology—University Education—Modern Jewish History—The Apostolical Succession.

1848. Bonar on Leviticus—Dr. Spring on the Power of the Pulpit (with Dr. Hodge)—The Gospel History.

1849. The Official Powers of the Primitive Presbyters—Davidson's Introduction to the New Testament—The Apostleship a Temporary Office.

1850. Grinfield's Apology for the Septuagint.

1851. The True Test of an Apostolical Ministry—Fairbairn's Typology—Free Church of Scotland—The Relation of the Old to the New Dispensation—Schaff's Church History.

1852. Hengstenberg on the Book of Revelation—Robert and James Haldane.

1853. Prophecy and History.

1854. Method of Church History—The Historical Scriptures.

1855. The Plan and Purpose of Patriarchal History—The World in the Middle Ages—The Coptic Language.

1856. Harmonies of the Gospels—Eli Smith's Arabic Bible.

1857. Giesler's Text Book of Church History.

1859. Praying and Preaching—Sawyer's New Testament—Trench on Revision—The Presbyterian Church in Ireland.

1860. Primeval Period of Sacred History.

1863. Micah's Prophecy of Christ. [One of his Lectures which it was thought desirable to print in the *Review* after his decease.]

ALEXANDER, SAMUEL DAVIES, the fifth son of Dr. Archibald Alexander, was born at Princeton, New Jersey, about the year 1819, and graduated at the College of New