

Miscellaneous Extracts.

DR. ALEXANDER'S PRAYERS.

Dr. Hall, in his *Journal of Health*, thus speaks of the public prayers of Rev. Dr. James W. Alexander. "If asked what was the most distinguishing thing about him, we would most unhesitatingly say it was his prayers. Of all we have ever heard uttered, or read of the uninspired, Dr. Alexander's were the most devotional, the most heavenly. There was no human condition they did not reach. He seemed to get right at once into the presence of his maker, and as if wanting to improve the opportunity before he got away, his great broad heart would take all humanity within its folds.

"He seemed familiar with every phase of human sorrow. In a single prayer, and we made note of it at the time, he petitioned for those who were kept from the house of God by inclement weather, by the sickness of themselves or near relations, by the compulsion of others; for those who were suffering in their good name in person, or in the person of others; for those who were in actual want of food or raiment; for those who were anticipating revelations which would affect their social position; for those who were made bankrupt; for those who were anticipating the loss of fortune; for those who were writhing under the apprehension of failure to meet maturing pecuniary obligations; for those who were hardened by worldly entanglements; for those whose hearts were wrung by the mental derangement of their friends, or of their own families; for those who were afraid they should themselves go mad; for those who felt they were castaways from God, and believed their perdition sealed. The impression made on our mind was so strong at the time, we felt almost ready to exclaim audibly, 'What a miserable congregation this is!' His prayers were uniformly most impressive. Forgetting himself and his congregation, he would carry away at times in his great warm heart the wants of a world, and lay them right down at the mercy-seat, for God to look at, and pity, and deliver."—*American Messenger*.

NO LIFE WITHOUT DOCTRINE.

There could be no life without doctrine; this thesis might be established both on principle and by experience. A distinction must be made between the true life and the false. The Pharisees had a certain kind of life. Doctrine could not be separated from life without ignoring sin. Without doctrine there might be beautiful actions, but justice could not be recognized. There were two different notions formed of the Saviour. According to the one, He appeared as a wise man and a moralist; according to the other, as a Mediator and Redeemer. Doctrine alone could restore the guilty from the abyss and make them Christians.

Christianity never moralized without dogmatizing. When Paul wished to correct the Corinthians for their spirit of litigiousness, he recalled to them that they had been justified by Jesus Christ. All Christian morality reposed upon Jesus and him crucified. The work could only be solid which was founded on the work of Jesus and his apostles.

Jesus was the source of this life; but it could not be understood without a supernatural influence on the intellect and the heart. The agent of this influence was the Holy Ghost. The means which supported this life proved again the necessity of uniting faith and doctrine. The attempt to produce life without doctrine was an attempt to seek the effect without the cause. Experience proved this. Who had converted the world? The apostles. Was it by preaching morality without doctrine? No, it was by preaching doctrine. The missionaries who had converted so many souls preached doctrine. What did Calvin preach? Doctrine. To what did we owe the Reformation if not to doctrine? What had produced the religious revival of our continent except doctrine again?