

THE HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

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SUGGESTIONS ABOUT THE RECORD.

In bringing the Second Volume of the Home and Foreign Record to a conclusion, we respectfully call the attention of the Church to our position and prospects. The Record was established by the General Assembly, and is the only organ authorized to disseminate information on the four great divisions of the Church's operations—it is, emphatically, the paper of the Church.

To make the Record what it ought to be, a more general interest ought to be awakened in its behalf, and we would suggest a few thoughts for consideration by our brethren in the ministry and in the church membership.

Our missionaries in India, China, Africa, and among the aborigines of our own country, contribute regularly to the Record, and through its columns make us acquainted with the manners, customs, history and physical peculiarities of the countries in which they labour, and with the trials and anxieties of missionary life; and no one claiming ordinary intelligence ought to be ignorant of these things.

In the Domestic field we have as regular contributors the hundreds of missionaries scattered all over the land, telling us of the waste places whither they have gone, of the progress of their seed-sowing, and of the ingatherings of their harvest seasons. Ought our people not to know what is going on upon their own soil? Are not portions of this home-field almost as luxuriant with noxious vices as the jungles of India, or the wastes of Africa? Should we not be enlightened about Oregon, California, New Mexico, Texas, Utah, Minnesota, Iowa, Wisconsin, and even Arkansas, Missouri, Mississippi, and many regions in the older settled States? Are there not among our teeming population, heresies and errors well nigh as strange and dangerous as Mohammedan-

ism or Hinduism? Everywhere there is destitution of the word of life; and the attention of the Church should especially be called to those cities which are every year springing up in the desert. God is now in a degree never before witnessed, delivering up the kingdom of nature to the dominion of mankind; and it is demanded of the Church that she should put forth all her energies, that all should be laid at the feet of the King of Righteousness.

In the Department of Education there are most important themes in reference to which information and instruction is required. The necessity of raising up an enlightened and efficient ministry; the duties and privileges of God's people in this regard; the manner of teaching, the subjects taught, the character and duties of the teacher and his pupils; the wants of the Church, and of particular regions of country, and the best means of supplying them, are the subjects discussed in this important department.

The Board of Publication here also let the Church know what it is doing in the matter of providing and circulating a sound and sanctified literature, and the interesting incidents from colporteur life, the various and happy results attending the reading of books and tracts, together with notices of the works which the Board is constantly adding to its catalogue, are well adapted to attract attention and excite an interest in this invaluable branch of the Church's labours.

In the Miscellaneous Department we are bound to no class of subjects, and are glad to collect all the stray rays of thought that might otherwise pass into oblivion. In some respects, this portion of the Record offers advantages unequalled by any other Presbyterian publication; for though our circulation is much smaller than it ought to be, it is yet larger than any other, and is the only periodical which reaches *all* the ministers of our Churches.

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OBITUARY.

ARCHIBALD ALEXANDER, D. D.

The death of ARCHIBALD ALEXANDER, the venerable Senior Professor in the Theological Seminary at Princeton, N. J., has filled the Church with mourning—with mourning tenderly mingled with praise and thanksgiving to the God of the living and of the dead.

It is right and proper that the records of the benevolent operations of the Church should contain an affectionate memorial of one who was identified with them all, and who occupied the post of Professor in one of our Theological Seminaries. The following notice has been condensed from a very eloquent and appropriate discourse, delivered by the Rev. *S. Irenaeus Prime*, and published in the *New York Observer*—a discourse which ought to be issued in pamphlet form, for general circulation in our Church. Our selection of extracts has been made from the more historical portions of the discourse.

“Archibald Alexander was born April 17, 1772, in Virginia, near the banks of the South River, and about fifteen miles from the Natural Bridge. His ancestry were Scotch, and both his immediate parents emigrated to Ireland, and afterwards to America, and thus he is reckoned among the Scotch-Irish, a stock that has produced some of the noblest men in the Church and the State.

After a long, severe, and painful season of spiritual conflict, through which how as made to pass, that by experience he might afterwards know how to succour those who are similarly tried, he was led to the enjoyment of the life of God in the soul, and soon to devote himself to the sacred ministry. Mr. Graham was for about two years his teacher in divinity, and on the first day of October, 1791, just sixty years and one month ago, he was commissioned by the Presbytery of Lexington to preach the gospel of Christ. As a missionary preacher through the mountain regions of Virginia, and in parts that now belong to Ohio, he travelled widely, proclaiming the way of life to the ignorant and destitute, and gathering the lost into the fold of Christ. Preaching

without notes, with strange discrimination of personal experience, for one so young, and with an energy of thought and pathos of delivery rare in the young or aged, he spread the doctrines of divine truth wherever he went, and sowed seed that has yielded successive harvests for more than half a century, and will continue to bear fruit till the angels are sent forth to gather the last sheaves.

But the power as a preacher, and the reputation for genius, piety, and learning which he acquired at a period of life when most men begin to preach, may be learned from the fact, that at the extraordinary early age of *twenty-five*, he was called to the Presidency of Hampden Sidney College. This was in 1797. Probably in no country, unless we except the case of Wm. Pitt, Prime Minister of England at 22, was a more distinguished reputation won so early: never was one earned that was purer or more enduring. In addition to his labours as President of the College, he was pastor of three churches in Prince Edward, Charlotte and Cumberland counties. Such service was beyond the physical abilities of the youthful President, and in 1801 he resigned his post: but resumed it again after spending part of the year 1802 in travelling by horseback in the Northern and Eastern States. Before he made this tour, he had fears that he was declining into pulmonary consumption: seasonable respite enabled him to recover health and strength, and a long life of usefulness was saved to the Church and the world.

In 1806, Dr. Alexander accepted a call to the pastoral charge of the Third Presbyterian Church in Philadelphia, corner of Pine and Fourth streets. Here he was an eminently useful preacher and pastor, and here he might have stood till he died, an able, learned, and persuasive minister of Jesus. But the Presbyterian Church had felt the need of a Seminary for the systematic instruction of her sons in the word of God, preparing them for the ministry of reconciliation. She looked around among all her pastors and men of learning, and wisdom, for the man to be a guide to her youth, to mould their minds and form their views in the great science of divine truth. There were giants in those days, and among them all, the mantle was thrown on the shoulders of Archibald Alexander. Single handed and alone he was sent to Princeton in 1812, to lay the foundation of that school of the prophets from which has now been taken its “master and head.” In 1813, he was joined by Dr. Miller, who was called to the Seminary from the First Presbyterian Church, New York; together they laboured, with mutual respect, confidence, affection, and harmony, until they were parted like the two prophets, Elijah and Elisha, by the ascension of one to his reward and joy, in the month of January, 1850.

How did he die? He died as he lived. Until about five weeks ago, he continued to perform full duty in the Seminary, and to maintain his usual amount of labour in the study. Old age had long been on him. The three-score years and ten were numbered, and by reason of strength they were even four-score. “But his bow abode in strength.” He was attacked with dysentery, which had been prevailing to some extent in that region, and the fears of his many friends were at once awakened that the blow would be fatal. Ripe fruit falls readily, when smitten, and he was like a shock of corn fully ripe. He continued to sink gradually, conscious that his days were numbered, and that the time of his departure was at hand. One son (the Rev. J. W. A.) was upon the ocean, and the father earnestly desired that

he might see him ere he died. The desire was granted, and more, for the son returned just one week before the father fell asleep.

Calling to his bedside the Professor, on whom his mantle falls, he gave him the most minute expression of his views respecting the interests of the Seminary, dearer to him in death than in life, and having committed it to Him who is the head over all things for the church, he was ready to depart.

Into the scenes of domestic sorrow it is not our design to intrude. But it is right to say that the grief of those dearest to him was calmed when they sat by the bedside of the dying saint, and saw the serenity of perfect peace reposing in his eye.

He called the pastor of the Church in Princeton to his chamber, and gave him his parting counsel, assurances of his strong affection, sent messages of love to his family, and then bade him receive his blessing. The young man knelt by the couch and the patriarch laid his trembling hands upon his head, and lifted up his voice and prayed for the God of Abraham, and Isaac, and Jacob to bless him with the richest of heaven's grace.

By a remarkable, but deeply interesting direction of divine Providence, the Synod of New Jersey one year ago adjourned to meet in Princeton on the third Tuesday in October, 1851. It came, and it was the day before the one on which their venerable father expired. He was looking forward to their meeting with great pleasure, and a few days before, with a power of memory rare, perhaps unparalleled, in perfect health, he repeated over the names of one hundred and fifteen of the ministers of that body who had been his pupils! A sweet thought to each of them that they were thus recalled in the dying hours and prayers of one they so revered. His memory of his pupils has always been remarked as extraordinary. He had a distinct recollection of each one of them, their location and progress, watching them in all their ways like as a father watcheth the children of his love.

"Death never appeared to me so delightful as now, when it is near," he said to those around him, and often as strength allowed he spoke of the peace that dwelt in his soul. The records of these last hours will be precious to the Church, and they will be found to illustrate and confirm the *experience* he has written in his letters and sermons, as the fitting close to a life of faith.

The great THEOLOGIAN who had preached theology sixty years, who had taught theology to other preachers forty years, who was known in two hemispheres as one of the most learned and distinguished Professors of *theology* of the age, was now on his death-bed, and he made this observation in the hearing of his friends, and we are permitted to repeat it for the first time, but it will never be forgotten; it will be written and re-written, and repeated a hundred years hence: it was a casual remark, but a transcript of the great man's mind and heart; he said, "*All my THEOLOGY is reduced to this narrow compass, JESUS CHRIST came into the world to save sinners.*"

For three days prior to his departure, the lamp of life was burning so low in the socket, that he was able to converse but little, and few besides the immediate members of the family were permitted to go into "the chamber where the good man met his fate, privileged" as it was "beyond the common walks of life, quite in the verge of heaven." Gradually, almost imperceptibly, the silver cord was loosed, and at six o'clock on the morning of Wednesday, October 22d, 1851, the wheel at the cistern stood

still. He fell asleep in Jesus—so peacefully, that the moment of his spirit's flight was scarcely to be detected by the anxious watcher's eye.

And now what remained but to commit the dust of the honoured dead to its kindred dust. On Friday, the 24th October, the borough of Princeton was thronged by the multitude who had come together from various parts to testify with the friends and neighbours, their sense of the general bereavement. The Synod of New Jersey was still in session, embracing 173 ministers and elders from as many churches; not all of them, but a great number were present; with clergy and laymen from New York, Brooklyn, Philadelphia, Baltimore, and other cities and places near and more remote; probably a larger number of clergymen than were ever assembled on a similar occasion in this country.

At half-past two, P. M., they met in the Chapel of the Theological Seminary, and forming a procession four abreast, accompanied the remains to the First Presbyterian Church. The students of the College and the Seminary filled the galleries; the body pews were occupied by the clergy, and the citizens generally the side pews and aisles.

The Rev. Dr. Murray, of Elizabethtown, N. J. conducted the opening devotional services, and Rev. Dr. Plumer, of Baltimore, the closing.

The Rev. John McDowell, D. D., of Philadelphia, preached the sermon at the request of the deceased, who had enjoined it upon him to attempt no delineation of character and no eulogy upon the occasion. The sermon was therefore a simple exhibition of the gospel, from the familiar words, "Blessed are the dead who die in the Lord."

Of all who participated in the inauguration of Dr. Alexander, in 1812, none survive but Dr. McDowell and the venerable Dr. Milledoll.

The services in the church being concluded, the mournful procession was again formed. The students of the College preceded. The Presbytery of New Brunswick claimed the privilege of carrying their honoured father to the grave with their own hands, and it was granted them. The sons, and one who was always called by him his son, followed, and then a long line of clergymen and others, and the students of the Seminary, and a multitude of the inhabitants walked to the house appointed for all living. Forming a circle about the open grave, the brethren let down the remains of their father into the silent tomb and mingled their tears with the dust which covered his clay.

The Rev. Dr. Magie, of Elizabethtown, N. J., then said; "Eighty years of life on earth are ended here. Sixty years in the ministry of the gospel are ended here. Forty years in the instruction of a rising generation of ministers are ended here. All that was mortal of our father and friend we have just committed to this silent tomb. It does look cold, and dark, and dreary, but it is no more so than the grave in which his Master lay, and they who sleep in Jesus will God bring with him." After a few words more he led the assembly in prayer, and dismissed them with the apostolical benediction.

There his remains are lying within an enclosure that contains the ashes of such men as Dickinson, and Burr, and President Edwards, and Finley, and Smith, and Davies, and Witherspoon, and Green, and Dodd, and Miller, such a line of Presidents and Professors as distinguish no other cemetery in this land. Genius and learning and virtue made these men great, and their tombs will be honoured by the friends of sacred science for ever.

No less than 1837 young men have received instruction in Princeton from his lips, and of this large number 1640 are believed to be still among the living. These will extend his influence to the end of time.

“And I am glad that he has lived so long,
And glad that he has gone to his reward;
Nor deem that kindly nature did him wrong,
Softly to disengage the vital cord,
When his weak hand grew palsied, and his eye
Dark with the mists of age—it was his time to die.”

Full of years and usefulness and honours, he has rested from his labours and his works do follow him. The Head of the Church still lives, and will raise up others to take the places of the fathers when they fall asleep.

I. MINISTERIAL EDUCATION.

“Pray ye the Lord of the harvest, that He would send forth labourers into His harvest.”

NEW CANDIDATES.

The following table shows the number of new candidates received under the care of the Board of Education for the three months ending November 1st, together with the names of their Presbyteries:

Albany, - - - - -	1
Troy, - - - - -	1
New Brunswick, - - - - -	2
Philadelphia, - - - - -	1
Philadelphia, 2d, - - - - -	1
Carlisle, - - - - -	1
Huntington, - - - - -	1
Blairsville, - - - - -	3
Redstone, - - - - -	1
St. Clairsville, - - - - -	1
Columbus, - - - - -	1
Muncie, - - - - -	1
Rock River, - - - - -	1
Lexington, - - - - -	1
Western District, - - - - -	2
Cherokee, - - - - -	3
<hr/>	
Restored, - - - - -	2
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Total, - - - - -	24

The number received during the first quarter of this year was 13, making for the six months, 37. During the same period last year, the number received was 47. According to these statistics, the number of our candidates, thus far, has decreased.

MORTALITY AMONG CLERGYMEN.

In connection with the fact of an apparent decrease this year in the number of candidates for the ministry, we place on record the increased mortality among our ministers. The number of deaths last year was 29; and the preceding year 26. During

the first half of the present ecclesiastical year the number is 19; as follows:

NAMES.	PRESBYTERIES.	AGE.
Ezekiel B. Currie,	Orange,	84
John Mark Fulton,	Upper Missouri,	63
James Hopkins,	Chillicothe,	31
John Barr,		28
James Y. McGinnis,	Huntingdon,	35
Jonathan T. Ely,	Elizabethtown,	49
Jonathan Cross,	Donegal,	young.
William M. Hall,	Huntingdon,	51
John Kennedy,	Kaskaskia,	66
Jer. Chamberlain, D.D.,	Mississippi,	56
Wm. A. McDowell, D.D.,	Philadelphia,	63
Samuel Ralston, D.D.,	Ohio,	96
Robert T. Breese,	Peoria,	
Hugh Shaw,	Tennessee,	
Richard Graham,	Findlay,	
Arch. Alexander, D.D.,	New Brunswick,	79
Hamilton Scott,	Brazos,	
Samuel L. Graham, D.D.,	West Hanover,	
Jacob Green,	Bedford,	61

THE SYNOD OF CINCINNATI AND THEOLOGICAL SEMINARIES.

The following is the action of the Synod of Cincinnati in reference to the Theological Seminaries at New Albany and Cincinnati:

The following resolutions in reference to New Albany Theological Seminary were passed without opposition:

1. This Synod have heard with pleasure the report of the Board of Directors of the Theological Seminary under their care, and approve of the same.

2. Synod would record their gratitude to God for the measure of success which has attended the efforts of the Synods united in the support of that Seminary, in the work of training a ministry adapted to the wants of the Church and our rapidly increasing population.

Messrs. T. E. Hughes, S. R. Wilson and P. D. Gurley, D.D., ministers, with N. Wade, J. S. Todd and D. Osborne, elders, were elected Directors of the Seminary for the term of three years.

A letter from the Synod of Kentucky, proposing to the various Synods having control of the New Albany Seminary to place it under the care of the General Assembly, was read and placed on the docket. The subject was afterwards taken up, and, after some consideration, it was indefinitely postponed.

A communication was received from the Board of Directors of the Cincinnati Theological Seminary, announcing officially to Synod the organization of this Seminary, and giving a brief outline of its history, plan, and prospects. After the reading of the communication from the Board, the following resolution was offered:

Resolved, That the Synod have heard with deep interest, the statement of the Board of Directors of the Cincinnati Theological Seminary, and rejoice in the measure of success thus far attending their efforts to train young men for the work of the ministry, and hope that under the blessing of the Head of the Church it may prove eminently useful in the important work on which it has entered.

This resolution, after some discussion, was passed by a vote of sixty-two to nineteen—two being excused from voting.