

ENCYCLOPÆDIA  
OF THE  
PRESBYTERIAN CHURCH  
IN THE  
UNITED STATES OF AMERICA:

INCLUDING THE NORTHERN AND SOUTHERN ASSEMBLIES.

ALFRED NEVIN, D.D., LL.D., EDITOR,

ASSISTED BY

B. M. SMITH, D.D.,	ELLIOTT E. SWIFT, D.D.,
W. E. SCHENCK, D.D.,	M. B. GRIER, D.D.,
L. G. BARBOUR, D.D.,	E. P. HUMPHREY, D.D., LL.D.,
B. M. PALMER, D.D.,	J. W. DULLES, D.D.,
WM. BLACKWOOD, D.D., LL.D.,	J. B. STRATTON, D.D.,
J. RUMPLE, D.D.,	R. M. PATTERSON, D.D.,
T. L. CUYLER, D.D.,	J. I. BROWNSON, D.D.,

AND OTHER EMINENT MINISTERS OF THE CHURCH.

Including a Description of the Historic Decorations of the Pan Presbyterian Council of 1880,

By REV. HENRY C. McCOOK, D. D., LL. D.

*Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following—PSALM XLVIII, 12, 13.*

ENTERED ACCORDING TO ACT OF CONGRESS, IN THE YEAR 1884, BY D. R. B. N., FOR THE PRESBYTERIAN ENCYCLOPÆDIA PUBLISHING CO.,  
IN THE OFFICE OF THE LIBRARIAN OF CONGRESS AT WASHINGTON, D. C.

PHILADELPHIA:  
PRESBYTERIAN PUBLISHING CO.,  
No. 1510 CHESTNUT STREET.

In 1835 he was installed the first pastor of the only Presbyterian church in Cleveland; he found the church weak in numbers, but under his vigorous, though conservative ministry, it became prosperous and strong. When he had been sole pastor of this church for twenty-three years, Rev. Dr. William H. Goodrich became his Associate Pastor, Dr. Aiken remaining Pastor Emeritus, and receiving from the church a liberal annuity for the twenty remaining years of his life. It is not easy to sum up the results of Dr. Aiken's labors in Cleveland, for they flowed into all the other Evangelical congregations in the city. "The Old Stone Church" has a numerous family of daughters, all of whom rise up and call her blessed. Dr. Aiken's spirit and example will long live in the churches of Cleveland, and thousands speak his name with reverence and love. In person he was tall, well proportioned and of pleasing and impressive countenance. Socially he was a model gentleman. His mental powers were of a high order, and as a preacher and pastor he stood in the first rank.

**Alden, Joseph, D. D., LL. D.**, was born in Cairo, New York, in 1807, and graduated at Union College in 1829; after which he studied theology in Princeton Seminary, and was two years a Tutor in the College. He was then successively Professor of Rhetoric in Williams College, Massachusetts; Professor of Moral Philosophy in Lafayette College, Pennsylvania; President of Jefferson College, Pennsylvania, and Principal of the State Normal School, Albany, New York, 1867-80. Dr. Alden is the author of several instructive works for the young, and has been a constant and popular contributor to the periodical literature of the country. In the volume of the *Princeton Review* for 1830, he reviewed Payne's Elements of Mental and Moral Science, and Dugald Stewart's works.

**Alden, Rev. Timothy**, was of Puritan ancestry. He was born at Yarmouth, Mass., August 28th, 1771. He entered Harvard in 1790, and graduated in 1794. He seems to have engaged somewhat in the study of theology during his collegiate course. Whilst teaching at Marblehead, Mass., he was licensed to preach the gospel. November 20th, 1799, he was ordained as co-pastor with Dr. Haven, over the church of Portsmouth, N. H. He resigned his charge, July 31st, 1805, but continued his labors there until 1808, when he opened a ladies' school in Boston. In 1810 he took charge of the young ladies' department in the Academy at Newark, N. J., and after a few years opened a school for young ladies in the city of New York. July 28th, 1817, he was inaugurated President and Professor in the Faculty of Allegheny College, Meadville, Pa. He became a member of the Presbytery of Erie, April 2d, 1816. He delighted in missionary work, and for many successive years labored for a time among the Seneca and Munsee Indians, who had reservations in northwestern Penn-

sylvania and southwestern New York. Mr. Alden's connection with Allegheny College terminated in November 1831. He opened a boarding school in Cincinnati in 1832, and in 1834 took charge of the Academy at East Liberty, Pa., becoming also stated supply to the congregation of Pine Creek, in that region. He died, July 5th, 1839. Besides many occasional sermons and addresses, Mr. Alden published, in 1814, "A collection of American Epitaphs," in five volumes, 18mo, and in 1827, a "History of Sundry Missions," and in 1821, a "Hebrew Catechism."

**Alexander, Archibald, D. D., LL. D.** No other name on the records of the Presbyterian Church carries with it a greater charm than this, to the denomination of which he whom it designates was so distinguished and beloved a representative. It is



ARCHIBALD ALEXANDER, D. D., LL. D.

blended with the most endearing and enduring associations, and invested with an admiration and an honor which are imperishable.

Dr. Alexander was born near Lexington, Va., April 17th, 1772. His classical and theological studies were pursued under the direction of the Rev. William Graham, of Liberty Hall, afterward Washington College. He was licensed at the early age of nineteen, and on expressing his diffidence, Presbytery assigned him for a text, "Say not I am a child" (Jer. i, 7). After spending a year or more in missionary labor, according to the rules of the Synod, he was ordained, and installed pastor of Briery Church, November 7th, 1794. In 1796 he was chosen President of Hampden-Sidney College, at the age of twenty-four. May 20th, 1807, he was installed over Pine Street Church, Phila-

delphia. In the same year, being thirty-five, he was elected Moderator of the General Assembly, and in his sermon made the suggestion of a Theological Seminary. In 1812 he was appointed Professor in the Theological Seminary just established at Princeton. Here he remained for the rest of his life, moulding, during forty years, the studies and characters of two generations of ministers. His name was widely known in other lands, as well as our own. When the late Dr. Thomas Smythe, of Charleston, S. C., was a student in Highbury, England, and thought of coming to America, he asked his Professors to what seminary he should direct his steps. They told him, by all means, to go where Drs. Alexander and Miller were.

When in the prime of life, Dr. Alexander was thin, though he afterwards grew more stout, with an inclination to corpulence; his complexion was clear, and his soft brown hair already beginning to be silvered, albeit, it never became altogether white; his countenance was wonderfully mobile and animated, and his eye like that of an eagle. Latterly he had a stoop of the shoulder and a characteristic swaying, irregular gait. A broad cloak hung at an angle on one side, and he would dart sudden downward glances to the right or left. He was of mercurial spirits, and in the social circle and at the home fire-side often full of vivacity, affectionate gaiety, and humor. In his best moods it would be hard to find his equal as a *raconteur*. He was, however, subject to fits of silence and depression. Few men were ever more deeply revered or widely loved. His life was "hid with Christ in God." For an hour, at twilight, every evening, he suffered no interruption of his privacy, and was believed to be then engaged in devotional or serious meditation. His face came to show unmistakable traces of a mellowed Christian experience. His very appearance was that of a holy as well as aged and benevolent man. When preaching the funeral sermon of his colleague, Dr. Miller, he announced his own departure as near at hand, and made his preparations for the great journey as calmly and methodically as if he had been going back to Rockbridge, among his native mountains in old Virginia.

Dr. Alexander was seized with his final illness in the summer of 1851. When Dr. Hodge visited him for the last time, he expressed his desire that Dr. John McDowell should preach his funeral sermon, but with the injunction that he should not utter one word of eulogy. He then, with a smile, handed Dr. Hodge a white bone walking-stick, which had been presented to him by one of the chiefs of the Sandwich Islands, saying, "You must leave this to your successor in office, that it may be handed down as a kind of symbol of orthodoxy." In his illness, his early days seemed to pass in review before him, and during one of those nights in which his devoted wife was watching by his side, he broke out into a solilo-

quy, rehearsing God's gracious dealings with his soul. "He was especially thankful," says his son, "that our dear mother was permitted to wait on him to the last, and when approaching his end, he said, with great tenderness, 'my dear, one of my last prayers will be that you may have as serene and painless a departure as mine.'" He died October 22d, of that year. The Rev. William E. Schenck, D.D., who was at that time pastor of the church with which Dr. Alexander's family was connected, thus refers to the closing scene: "There was nothing excited, nothing exultant, and yet it seemed to be thoroughly triumphant, a calm, believing, cheerful looking through the gloomy grave into the glories of the eternal world. It was the steady, unflinching step of a genuine Christian philosopher, as well as an eminent saint, evincing his own thorough, heartfelt and practical belief in the doctrines he had so long and so ably preached, as he descended into the dark valley of the shadow of death."

On Friday, October 24th, Dr. Alexander's precious remains were deposited in the cemetery at Princeton, in the presence of a group such as had seldom been gathered in one spot in any part of our land. There were the students and Faculty of the College of New Jersey, and those of the Theological Seminary, the entire Synod of New Jersey, and many members of the Synods of New York and Philadelphia, besides a crowd of other spectators, a numerous company of God's ministers and people, all feeling that a great man in Israel had fallen.

As a preacher, Dr. Alexander was equaled by few and surpassed by none. There was a charm in his ministrations that no one who ever heard him can forget. His unique and inimitable manner, so simple, so vivacious, so earnest, was sure to rivet the attention. His discourses were replete with instruction drawn fresh from the fountain of wisdom. He had the rare faculty of making didactic and familiar topics interesting, even to persons of no religion, for his sermons partook of the vitality and freshness of his mind, which was like a perennial fountain sending off its sparkling waters. He also possessed the capacity of exciting religious emotion in a most remarkable degree. He could set forth the gospel in its adaptation to the endlessly diversified states of human feeling, with a skill and effect truly wonderful. And the facility with which he could awaken emotions of gratitude, praise, contrition, joy, and the like, gave him a rare control over any Christian auditory. Another element of his power in the pulpit was his earnest sympathy with his kind. He never sank the man in the philosopher, nor the citizen and patriot in the divine. His sterling common sense formed a bond of union between himself and his fellow men, which neither his scholastic pursuits nor his high spiritual attainments ever weakened or tarnished; but, above all, his eminent piety was the source of his great power as a preacher, and in all the spheres he occupied, it

was to his character what the soul is to the body—the pervading, life-giving, governing principle, and it would be difficult to speak of him in any of his relations or pursuits without recognizing the fact of his singular attainments in holiness. It was his rare fortune to maintain an unsullied reputation for superior piety, wisdom, benevolence and consistency, throughout a ministry of nearly sixty years.

Of American divines, the names of Edwards and Alexander take the first place, and between the lives of Brown, of Haddington, and Dr. Alexander, there is a striking resemblance; they both, in early life, were educated under difficulties, with irrepressible desires for knowledge; they not only overcame their disadvantages, but became distinguished for their learning. Their studies and their works were to advance the practical and the useful. They both became the educators of numerous ministers who treasured their instructions and revered their virtues. They were both happy in their domestic circumstances, and left behind them a numerous family of children and grandchildren, who, trained under happier auspices, built on the foundation they had laid, and made the names more illustrious. They were respected by the men of their own time, and their names, and their writings will descend as the heirlooms of the godly to all generations.

Dr. Alexander's published writings are too numerous to recite here. We may only mention "History of the Colonization Society," "Evidences of the Christian Religion," "Thoughts on Religion," "Counsels to the Aged," "Practical Sermons," all of which are works of much interest and value. He also published numerous tracts, and was a frequent contributor to the *Princeton Review*.

**Alexander, Rev. Caleb**, was born in Northfield, Mass., on the 22d of July, 1755. He graduated at Yale in 1777, and took his second degree at Brown University in 1789; on the 14th of October 1778, he was licensed to preach the gospel by the Eastern Association of New London county. February 28th, 1781, he became pastor of the church in New Marlborough, and on April 12th, 1786, was installed over the church in Mendon, Mass. In 1801, he was appointed by the Massachusetts Missionary Society to visit the churches and Indians in the western part of New York. He resigned the charge of his church, December 7th, 1802, to go west. On his return to the State of New York, he divided his ministerial labors among the three churches of Salisbury, Norway and Fairfield. When Hamilton Academy, at Clinton, was advanced to the dignity of a college, he was, July 22d, 1812, unanimously elected its President, but did not accept the position. The same year he became Principal of an academy at Onondaga Hollow. After resigning the place, he engaged with great zeal and energy in the founding of the Theological Seminary at Auburn. He died at Onondaga, April 12th, 1828, in the seventy-third year of his age.

**Alexander, Rev. David**, was a native of Ireland. He may have been educated at the Log College, and licensed by Newcastle Presbytery. He was ordained and installed pastor of Pequea Church, in the Presbytery of Donegal, October 18th, 1738. The West End (Leacock) petitioned that a portion of his time might be given to them. In 1741 Leacock was declared by the Synod entitled to all the privileges of any vacant congregation. Mr. Alexander let no man outstrip him in his violation of all rules in his treatment of those whom he esteemed "opposers of the work." He was suspended by his Presbytery till "satisfaction was given for his disregardful conduct to them, and his refusal to submit to the government of Christ's Church in their hands." The conjoint Presbyteries of New Brunswick and Newcastle appointed him, on account of "the necessity in the Great Valley," to supply there. From that time his history cannot be traced.

**Alexander, Rev. James Calvin**, was born of Scotch-Irish parents, in Lincolnton, North Carolina, October the 2d, 1831, but spent the most of his childhood and youth in Statesville and Iredell county, North Carolina. He completed his education at Davidson College, North Carolina, with the class of 1855, and was prepared for the ministry at the Theological Seminary in Columbia, South Carolina, graduating, after the full course, in 1859. In April of the same year he was licensed to preach by the Presbytery of Concord, and in April, 1861, was ordained and installed pastor of Buffalo and Bethel churches, Guilford county, in Orange Presbytery, in which charge, venerable for age, he has continued to the present time (1883).

Mr. Alexander has taken rank as one of the most useful ministers and acceptable pastors in the Synod of North Carolina. As a preacher, he has not cultivated, nor is he remarkable for, the graces of oratory; but he is, by reason of the strength of his convictions and the earnestness of delivery, a very effective speaker. His sermons are characterized by the simplicity of their style, scripturalness, clearness of exposition, and vigor in the application of truth. He possesses the gift of sound judgment and practical common sense in a high degree. His Presbytery (Orange) has for years entrusted to him the management of missionary and evangelistic operations within its bounds, the delicate and onerous duties of which important post he has continued to discharge with entire acceptance to the Church. The people of his charge are warmly attached to him, and the feeling is reciprocated in the continuance of a pastoral connection formed upwards of twenty-two years ago.

**Alexander, Rev. James H.**, was the oldest child of Josiah Pinckney Alexander, and Margaret Amina (Steele) Alexander, and was born in Pulaski, Giles County, Tenn., July 16th, 1826. Having graduated at Oglethorpe University, July, 1849, he entered the Theological Seminary at Columbia, S. C., and