



ENGRAVED BY J. SARTAIN — THE ORIGINAL BY J. NEALE

ALEXANDER HAMILTON

*Alexander*

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Miscellaneous Articles.

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THE RECIPROCAL INFLUENCE OF THE EVANGELICAL  
DENOMINATIONS.

It may seem to be quite a discovery to find a subject on which no book has been yet written, and it may also seem that one lays the world under no obligation to him for suggesting a new topic. But would not the world be the better for a volume that should skilfully trace the providential design of permitting so many diversities as are found in the creeds and forms of the Christian Church? Might not a McCosh add "Ecclesiastical" to the title, "The Method of the Divine Government, Physical and Moral?"

At least one chapter of such a work should be headed as the present article is. The general influence of the variety of denominations in provoking one another's zeal, and thus multiplying the means of grace for the world, is plain enough. But it would be curious and instructive, and promotive of Christian harmony, could we see that there is a mutual action and reaction going on through all the existing diversities of the Church, the final end of which is to preserve and vivify the substantial and essential faith.

In thinking how our own section of the great family would stand in such a review, both as to the influence imparted and received, our position strikes me so favourably, that I could scarcely trust my impartiality to write the first part of that chapter. But I have made a few notes on the latter branch of the inquiry, which are at any body's service.

I suppose that Presbyterianism receives both a favourable and unfavourable effect from each of the other forms of Christianity with which it comes into association—that is, wherever any or all of the other forms exist in the same place with itself.

herself to the circle of her domestic duties, and had never been tempted to look beyond it; and that, latterly the overwhelming course of events had left her, as might well be supposed, still less leisure for any speculations of this kind. It would, moreover, (such was the conclusion of her little speech,) be readily forgiven her, the wife of Kossuth, a man, whom the general voice, not more than her own heart, pronounced distinguished, if she submitted herself entirely to his guidance, and never thought of emancipation."

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## Biographical and Historical.

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### THE REV. ARCHIBALD ALEXANDER, D.D.

ARCHIBALD ALEXANDER, born April 17th, 1772, was descended from the Scotch-Irish race, the texture of whose character, in its best developments, has the four-fold ingredients of intelligence, piety, the love of liberty and of Presbyterianism. His ancestors fought at the siege of Londonderry. The mansion, located just below the town at the place where the boom was thrown across the river to prevent vessels from ascending, and called Boom-Hall, is yet occupied by members of the family. His grandfather, Archibald, emigrated to Virginia in 1737. The early training of the young man, who was to have so great influence in the Church, was in "the nurture and admonition of the Lord." The advantages of a superior education were also his inheritance. "At an early age he commenced his course of classical learning." His father, William Alexander, was one of the original trustees of Liberty-Hall Academy, incorporated by the Legislature of Virginia in 1782. Among the incidents of his early life, Dr. Alexander used to relate that, when he reached Liberty-Hall Academy, he observed, on unpacking his trunk, a book whose strange name attracted his notice. It was *Soame Jenyns* on the Evidences of Christianity, which had been placed in his trunk by his mother, without his knowledge. He immediately began to read it, and became so much interested in its contents that he did not stop until he had finished it. May not eternity disclose a connexion between that thoughtful act of a mother's care and the salvation of her son, as well as the future preparation of the Professor to write "Alexander's Evidences of Christianity?"

In a late number of the *American Messenger*, Dr. Alexander gives the following account of the early religious exercises of an

"old disciple." The Editor, however, states that it relates to A. A. At the period referred to, Dr. Alexander must have been sixteen or seventeen years old; probably a year before he paid his memorable visit over the Mountains in 1789.

"When a young man, the writer resided for some time in a part of the country where the gospel was seldom preached, and we were doomed, for the most part, to silent Sabbaths. Indeed the family, with one exception, were little sensible of their need of religion. The writer confesses, to his shame, that he was ignorant of the nature of religion, and, consequently, did not feel its necessity. He thought that religion consisted in becoming *good*; and this, he was persuaded, he could do whenever he should so determine. And he therefore felt no concern about the matter. But there was an old, infirm lady, who, though she had once lived in affluence, was now, through the profligacy of a bad husband, reduced to poverty and dependence, and occupied the situation of a superintendent of the nursery in the family in which the writer was a teacher.

One of these vacant Sabbaths, when we were at a loss how to dispose of the lingering hours, she brought her book into the parlour, and requested me to read to the family, and pointed out the part which she wished read. It was a part of the discourses on the text, 'Behold, I stand at the door and knock,' etc. I took the book with reluctance, and read until I came to the word 'stand,' on which the author expatiates on the long-suffering and patience of Christ in waiting so long on sinners, while they pay no attention to his calls. This discourse impressed my mind in a manner it never had been before; and I was so affected with the truth that I was unable to proceed, but making an apology, closed the book and sought a place of retirement, where I wept profusely. And this was the commencement of impressions which were never entirely effaced. From this time secret prayer, before neglected, was frequently engaged in; and although I had no idea that I was converted until months after these first impressions, yet from this time my views in regard to religion were entirely changed. I now found a pleasure in reading out of Flavel to the good old lady, and even borrowed the book to peruse it alone; so that my first practical knowledge of the nature and evidences of true religion were derived from this excellent author."

In 1788, the congregations in Virginia, south of the James river and east of the Blue Ridge, were visited by a remarkable outpouring of the Spirit of God. In this state of things, the Rev. William Graham, Rector of Liberty-Hall Academy, complied with an invitation from President Smith, and in the month of August, 1789, made a visit to Prince Edward, to attend a communion season in the Briery congregation.\* He brought some of his young students with him, hoping that, in the midst of the revival, they too might receive the grace of God. His hopes were not in vain. Dr. Alexander was one of that young company; and he himself gives the following incidents of the visit:

"The sermon of Mr. Graham on the text 'Comfort ye, comfort ye my people,' &c., was the first sermon which he preached on his first visit to Prince Edward, when I accompanied him. It was preached at Briery, immediately after the administration of the sacrament; and Dr. Smith said to me that he had never heard more than one sermon which he liked as well, and that one was preached by the Rev. James Mitchell. I did not hear the first part of this

\* For this and other interesting facts in this sketch, I am indebted to Dr. Foote's *History of Virginia*—an invaluable work.

discourse, for there being a prospect of rain, the communion was administered in the house, and the non-professors, to which number I belonged, were requested to remain under the arbour and hear sermons from the Rev. Nash Legrand and the Rev. Samuel Houston. But the rain came on and drove us into the house, as many as could press in. I remember the peculiarly solemn appearance of the congregation when I entered the house. The speaker was then addressing such as were not the people of God, and he commenced every paragraph with—*O comfortless ye!*\*

It was during this revival that Archibald Alexander, then in the eighteenth year of his age, became the subject of divine grace. He returned home, glorifying God. Mr. Graham, on his way back, preached at Lexington; and after the sermon, called upon two young men, one of whom was A. A., to lead in prayer. The effect on the congregation was electric. The sight of a pious young man had been rare, of late years, in Lexington; and to hear an address to the throne of grace in public, under so solemn circumstances, had a melting effect upon many minds. A revival took place which extended to almost every Presbyterian congregation in the Valley of Virginia. It is delightful thus to trace the providence of God in the conversion of this great man, and to learn that he was born again in the fervour of one of the purest religious awakenings that has ever blessed our Zion, and that he was early made an instrument to promote its extension.

A number of educated young men were among the converts, who now turned their attention to studies preparatory for the ministry. Mr. Graham took charge of this *first class of theological students ever formed in Virginia*. Archibald Alexander was in that class.

On Oct. 1st, 1791, he was licensed to preach the gospel, at the age of 19. There is a tradition that he was very reluctant to assume the responsibilities of the ministerial office at so early an age; but Mr. Graham and others of the Presbytery, were so earnest in favour of the measure, that his own scruples were overcome. His trial sermon before the Presbytery, the text having been given, as is said, by Mr. Graham, was, "*But the Lord said unto me, say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.*"—Jer. i. 7.

Mr. Graham was sitting in the pulpit watching the progress of the sermon with intense interest, and from the time the young preacher, who was his favourite pupil, began to warm in his subject until the close, the old prophet's face was bathed in tears. During the recess of the Presbytery, Mr. Graham remarked to a little circle in the grove, with much emotion, as follows: "I have prayed most earnestly to God for the conversion of that young man, and I have lived to see it. And I have prayed earnestly that he might become a minister of the gospel; I have lived to be his instructor in theology, and he will soon be licensed to preach. I am now satisfied to leave the

\* Foote's Hist., 466, 7.

world at any time, for I feel that I have not lived altogether in vain."\*

Dr. Alexander commenced his ministerial life as a missionary. The General Assembly having directed each of the Synods to recommend "two members well qualified to be employed in missions on our frontiers, for the purpose of organizing churches, administering ordinances, ordaining elders," &c., the commission of the Synod of Virginia, composed of four ministers and four elders, of whom the Rev. Wm. Graham and John Blair Smith were two, on April 9th, 1792, "elected Mr. Archibald Alexander, a probationer under the care of Lexington Presbytery, to the office of missionary."†

This missionary tour had a decisive influence upon Dr. Alexander in cultivating that free, sparkling, colloquial style of preaching, for which he was so eminent; in enlarging his acquaintance with men and things; and in enlisting his sympathies for those who were destitute of the means of grace, and who needed missionaries to break to them the bread of life. An interesting anecdote is told of him whilst engaged in missionary service. Owing to a mistake in giving notice, he once reached a church and found no hearers, except the family with whom he had lodged the previous night. He preached to them, and not in vain. One of them was converted, became a mother in Israel, and reared a large family, of whom one is now a minister of Christ. How much good the youthful missionary did and received, can never be known on earth.

In November, 1792, the Rev. Drury Lacy, Vice-President of Hampden Sidney College, proposed to the trustees to associate with him in the institution, with equal authority and emoluments, Mr. Alexander, then only twenty years of age, and in order to secure a support, suggested the union of several neighbouring congregations under their united charge. Accordingly, in 1793, a call was presented to the young licentiate to become associate pastor, with the Rev. Drury Lacy, of the congregations of Cumberland, Briery, Buffalo, and Cub Creek. Mr. Alexander, though not prepared to accept the call, consented nevertheless to supply the pulpit for a season.‡

On the 7th of June, 1794, the Presbytery of Hanover proceeded to ordain Archibald Alexander to the work of the gospel ministry, as an evangelist. Mr. Alexander preached from John xvii. 17; "*Sanctify them through thy truth; thy word is truth.*" Mr. Lacy delivered the ordination sermon from Col. iv. 17; "And say to Ar-

\* The above anecdote was furnished by the Rev. *William Brown*, pastor of the *Augusta Church*, Va., in which Dr. Alexander preached his sermon for licensure. His authority is "*Dr. James Allen*, an elder of my church, who died four years ago, in the 84th year of his age."—Dr. Alexander's licensure took place a few days after in *Winchester*, during the meeting of Synod.

† The first tour assigned these missionaries was "Mr. Alexander and Mr. Grigsby to itinerate in company through Amelia, Prince Edward, Nottoway, and Amelia to Petersburg; then Mr. Grigsby through Lancaster, Prince William, Fauquier, and Loudon; and Mr. Alexander through Nottoway, Lunenburg, Mechlenburg, Halifax, Pittsylvania, Franklin, Henry, and Patrick. [See the map.] In 1834, the writer took a missionary tour through the five last counties, (excepting Franklin,) and the tradition of the labours of Presbyterian missionaries in the oldest time was yet current.—Ed.

‡ Dr. Foote's *Virginia*, 498.

chippus, take heed to the ministry, which thou hast received in the Lord, that thou fulfil it." Mr. McRobert delivered the charge.

At the meeting of Presbytery, October 22d, 1794, "a call was presented from the united congregations of Briery and Cub Creek, for the Rev. Archibald Alexander to take the pastoral charge of said congregations. Which call being read and presented to him by the Moderator, was accepted." It seems that the arrangement with Mr. Lacy did not continue long; as the funds of the college were not sufficient to authorize it. In 1796, Mr. Lacy having resigned his connexion with the college, the offer of the Presidency was made to Archibald Alexander, at that time 25 years old. He was installed the following year, and alternated with Mr. Lacy in Briery, College, and Clumberland. This arrangement continued till 1806.

We must here mention that in 1796, Mr. Alexander was sent to the General Assembly, in Philadelphia; and so great was his fame as a preacher, that the Pine Street Church gave him a call to succeed the celebrated *John Blair Smith*, who had accepted the Presidency of Union College. This call was declined. The popularity of Mr. Alexander's ministry was great with all classes, high and low. The most intelligent persons in Virginia, and in Philadelphia, wherever he preached, were edified and delighted by his ministrations, whilst in his native State, he was the admiration of the coloured people, who flocked in crowds to hear him.

His Presidency in Hampden Sidney formed an era in that institution. Commencing his administration when the college was at its lowest point of depression, he was permitted to see it rise to its highest prosperity. It is said that the institution never had as many students as during his administration. The celebrated John H. Rice and Conrad Speece were tutors at this time. Dr. Alexander displayed great tact in managing young men. He had unbounded influence over them; and though perfectly mild and retiring in manners, he seemed born to command. The eagle quickness of his eye, and the calm confidence of his spirit were always elements of power in his intercourse with students.

In 1801, the young President was again sent to the General Assembly. His health had begun to decline under his arduous duties, and relaxation was resorted to as the only hope. The Assembly of 1801 passed the famous Plan of Union; and Dr. Alexander, being a delegate to Connecticut, was also present when it passed the Connecticut Association.\* His journey through New England must have been one of remarkable interest. Dr. Sprague, of Albany, records the following incident, as one with which "he was familiar from childhood." "In the parish of Columbia, Connecticut, there was an extensive revival of religion about the beginning of this century, and Mr. Brockway, the pastor of the church, had, on one occasion, appointed a lecture at the meeting house, to be held early

\* During the last summer, we wrote to Dr. Alexander, as the only surviving member of the Assembly of 1801, for an account of the proceedings about the Plan of Union. He was kind enough to honour us with a very interesting reply.—Ed.

in the afternoon. A stranger—as I used to hear the story—entered the house, and was invited by Mr. Brockway, to preach; and his preaching was so remarkable, that it has not ceased to be talked about by the old people to this day. All that was known of the preacher, was, that he was a Mr. Alexander from Virginia, and went on his way immediately after the service. From the traditions still in existence concerning the sermon, and indeed, from the testimony of living witnesses, I take for granted, it must have been one of his remarkable efforts. I think the text was, ‘I am the way.’”

Similar impressions followed Dr. Alexander’s preaching in many other places in New England, and probably no man since the days of Whitefield, was more popular, or longer remembered. Having attended the commencement at Dartmouth College, he left so favourable impressions that he was invited to be Professor of Theology at that institution. On his way home, he preached in the First Presbyterian Church in Baltimore, and the congregation presented an urgent call for his services as pastor, which he declined.

While he was President of the College, in 1806, the Presbytery (no doubt at his own suggestion,) resolved, 1st. To establish, at Hampden Sidney, a complete theological library, for the benefit of students in divinity. 2d. That an attempt be made to establish a fund for the education of poor and pious youth for the ministry of the gospel. 3d. That the Rev. Messrs. Archibald Alexander, Matthew Lyle, Conrad Speece, and John H. Rice, ministers, &c., be a standing committee to manage the business, &c.” These resolutions were the germ of a theological seminary.

In 1806, the Pine Street Church, in Philadelphia, again sent a call to Dr. Alexander. His arduous duties at the College, together with providential circumstances, determined him at this time to comply with the invitation. The history of his ministry in Philadelphia bears testimony to his indefatigable industry in building up the Redeemer’s kingdom. His pulpit performances were earnest, serious, evangelical and practical. The church was crowded during his ministry. He was faithful as a pastor, and not only worked himself, but set others to work. He took the elders with him in his visits, and made much of “helps” in organizing prayer-meetings in different parts of the city. It is said that upwards of twenty of these meetings were established through his instrumentality. The religious interest in his church, though never amounting to a revival, was always visible; and during his ministry of five or six years, one hundred and ten members were added to the church by profession of their faith.

In 1807, at the age of thirty-five, Dr. Alexander was chosen Moderator of the General Assembly. In the following year, he preached the opening sermon from the text, “*Seek that ye may excel to the edifying of the Church,*” 1 Cor. xiv. 12. On this occasion, he made a memorable suggestion about establishing a theological seminary for the education of candidates for the ministry. Dr. Green, referring to some preliminary consultations about a seminary, says: “Still



nothing was said about a theological seminary till some time afterwards, when *Dr. Alexander*, after he had been Moderator of the General Assembly in 1807, mentioned it in the opening sermon of the following year. Encouraged by this, I used all my influence in favour of the measure."\* It thus appears that Dr. Alexander was the first man publicly to propose in any of our Judicatories, the establishment of this great institution. Indeed the subject was not new to him; for he had been trained in Graham's theological class, and had formed the plan in Virginia of having a library as the nucleus of a theological seminary.

Four years pass away. After consulting the Presbyteries, the Assembly decide upon establishing a seminary. A day is appointed for the election of a professor. The Rev. Mr. Flinn, of Charleston, South Carolina, was Moderator. It was unanimously resolved to spend some time in prayer previous to the election, and that not a single remark should be made by any member with reference to any candidate, before or after the balloting. Silently and prayerfully these guardians of the Church began to prepare their votes. They felt the solemnity of the occasion, the importance of their trust.

Not a word was spoken, not a whisper heard, as the tellers passed around to collect the result. The votes were counted, the result declared, and the Rev. Dr. Alexander was pronounced elected. A venerable elder of the church, in Philadelphia, of which Dr. Alexander was pastor, arose to speak. But his feelings choked utterance. How could he part with his beloved pastor? His tears flowed until he sat down in silence. The Rev. Dr. Miller arose, and said that he hoped the brother elected would not decline, however reluctant he might feel to accept. The Rev. Mr. Flinn called on the Rev. Dr. Woodhull, of Monmouth, to follow in prayer. He declined. Two others were called on, and they declined, remarking that it was the Moderator's duty. He then addressed the throne of grace in such a manner, with such a strain of elevated devotion, that the members of the Assembly all remarked that he seemed almost inspired; weeping and sobbing were heard throughout the house.†

The following is the *official record* in the Minutes of the Assembly:

"June 2d, 1812. It being the order of the day for this morning, the Assembly proceeded to the election of a Professor of Didactic and Polemic Theology in the Theological Seminary. After special prayer for direction on the subject, the ballots were taken and read, and the Rev. Archibald Alexander, D.D. was declared duly elected. The election being closed, a special prayer was made for a divine blessing upon the Professor and the Theological Seminary," p. 512.

Thus was Dr. Alexander elected Professor amidst the prayers and tears of the Church. It is well known that he was very reluctant to accept the office. Dr. Green says: "At the first meeting of the Board of Directors of the Theological Seminary, at Princeton, [held June 30th, 1812,] I had preached a sermon in which I laid down the doctrine that every minister of the gospel is a *devoted man*;

\* Dr. Green's Life, p. 332.

† Taken from a statement in the *New York Observer*, by a surviving member.

bound by the tenor of his vocation to serve God in any place and in any manner to which divine Providence should call him. My special reference in this statement was to Dr. Alexander, who at that time had not explicitly consented to assume the station which he has ever since most acceptably occupied."\* Dr. Alexander was inaugurated Professor of Didactic and Polemic Theology on August 12th, 1812. The subject of his discourse was most appropriately, *the Holy Scriptures*—their genuineness, integrity, authenticity, and inspiration; their authority as a rule of faith and practice; the principles of their interpretation; the helps in searching the Scriptures; and the motives to their diligent perusal.†

We stop now to note the fact that Dr. Alexander was chosen to commence the Seminary when he was only 40 years old. How came he to be appointed so unanimously, and at such an age to so important a post? Simply because he was a remarkable man, and peculiarly suited in Providence to the office. His training was pre-eminently of the right kind. First a missionary, then a country pastor, then the President of a College, and then the pastor of a large city church, he had passed through various preparatory stations well adapted to call out his gifts, to enlarge his practical knowledge, and to qualify him for all that the Church could expect in his new department.

He was a Professor in the Seminary for more than 39 years, during all which time he commanded the confidence, the respect, and the veneration of the entire Church.

In giving a brief summary of Dr. Alexander's traits of character, we begin with his *piety*, which was earnest, simple-hearted, equable, transparent, commanding in influence, constantly cultivated, predominating through life and sustaining to its end. His peculiar piety was the basis of all his excellence. His *mental endowments* were marked by a shrewd vigour, an ability of concentration, and a ready facility for general investigations. His sagacity was quick-sighted as his eye; his memory was uncommonly retentive; his powers of association and of logical suggestion rapid, fertile and available at all times.‡ His *learning* was various rather than pre-eminently deep; but it was not superficial, although extended in its range of topics; it was the learning of a great philosopher rather than of an immured student, prejudiced to any particular department; it was learning so steady in its acquisitions that the Hebrew, Greek and Latin were regular studies, and so precise and familiar, that

\* Dr. Green's Life, p. 338.

† This Discourse, together with all the Inaugural Exercises, has just been re-published in the "*Presbyterian Education Repository, or HOME, THE SCHOOL, AND THE CHURCH,*" an annual Magazine of about 200 pages, edited by the Corresponding Secretary of the Board of Education.

‡ When he took his excursion into New England in company with Dr. Coffin, of Tennessee, in 1801, the latter, who was an *Emmonsite*, naturally arranged a visit to the celebrated Dr. Emmons, where he left Dr. Alexander for several days. The acute New England philosopher in vain tried his theories upon the young Presbyterian divine; and Dr. Emmons afterwards remarked, that Mr. Alexander had baffled him more than any man he had ever met with.

his devotional singing was in the language of the sweet psalmist of Israel. His *enterprise* was unailing even at four-score years. His motto was to "spend and be spent;" he was active in making plans for usefulness, in maturing their execution and in developing the co-operation of others. Unlike old men, who are often faint-hearted for work, and who commonly think that their own day is over, he was a youth down to old age, and as alert, to all appearance, as ever. This is no exaggeration. When the Assembly assigned to him, last May, the subject of church government—which he had never *particularly* attended to—he commenced the investigations necessary to a course of instruction, with an ardour and vivacity rarely seen in a special devotee to that department.\* At our last visit paid to the venerable man, at his own request, he stated that he had a plan for establishing a *Presbyterian Normal School* in some town in New Jersey, and he thought that the Board of Education ought to take immediate measures to secure the object.† The *simplicity of his character and manners* gave a charm to his presence. It was delightful to see greatness without guile, and condescension blending with the authority of an august and venerable mien. His manners reminded us of our great Chief Justice Marshall—plain, characteristic; the comparatively unimportant things which a man of sense never overvalues. His *knowledge of human nature, his power of casuistry, his searching methods of applying truth*, these were the exhibitions of a *common sense* which gave to the preacher, the professor, and the man, a sceptre of dominion. His *social habits* were generally free and unreserved. When in health and before friends, he had plenty of anecdote, real wit, colloquial vivacity, and at times a way of pleasant, hearty laughter, which was extremely and delightfully contagious. He knew, however, how to maintain his personal rights; and sometimes his "flashes of silence," as Sydney Smith calls them, were awful. The students had access to his study at all hours; the old gentleman was rarely out; his well-known "come in" has welcomed visitors thousands of times; he made it a point to give up every thing for their accommodation; and if they wanted advice he gave it; and they knew when it was time to go.

In *personal appearance*, he was rather under the middle stature; in youth, he is said to have been remarkably handsome; with a forehead broad rather than high; an eye twinkling with genius and goodness, and a mouth expressive of decision. His shoulders were bent with the weight of years, but his step, at eighty, was as elastic and quick as that of any member of the Third Class.

\* We accidentally saw at Dr. Hodge's, a manuscript volume of Dr. Alexander's written preparations, commenced during the last summer, which is a great curiosity indeed. The volume is written in really a *beautiful* manner, with scarcely an erasure, and is a model of carefulness and neatness. The volume is prefaced by a list of 22 books on the general subject, every one of which he is said to have mastered, preliminary to putting his own thoughts on paper.—Ed.

† We requested him to communicate his views to the Board in writing, but his sickness soon occurred, and we never beheld him more. His plan must *live*. We have thought that, if all the persons who saw Dr. Alexander during the last summer, were to give an account of their last interview, the combined narrative would alone prove him to have been one of the most remarkable and enterprising men that ever lived.—Ed.

His death was a becoming termination of a remarkable life. "He knew in whom he had believed." On his sick bed he was calmly triumphant, and a holy serenity beamed around. His faculties were *literally* unimpaired, and he seemed—rather than to die—to be translated, not in a chariot of fire, but in a tranquil "taking of God." His death occurred at 6, A. M., October 22d, 1851.\* The Synod of New Jersey, which was in session at Princeton, attended his funeral, with a large multitude of mourning friends; and his beloved and loving co-Presbyters were allowed the last privilege of carrying his body to the grave. "The souls of believers are, at their death, made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection." "Because I live, ye shall live also."

## HISTORY OF A LICENSURE AND ORDINATION SIXTY YEARS AGO.

### ARCHIBALD ALEXANDER LICENSED AND ORDAINED.

[We have obtained, by permission of the Rev. *William Brown*, Stated Clerk of the *Presbytery of Lexington*, the following extracts from the Minutes of that Presbytery, referring to Dr. Alexander's introduction into the ministry of the Presbyterian Church. The Presbyterial books being temporarily in the hands of the Rev. Dr. *Wm. H. Foote*, we are indebted to him for his kindness in transcribing.

These extracts are interesting, not only in their relation to Dr. Alexander, but as illustrating the care of our Church in sifting the qualifications of candidates.]—Ed.

### ARCHIBALD ALEXANDER TAKEN UNDER THE CARE OF PRESBYTERY.

At Brown's Church in Augusta. Vol. I., p. 67, *Wednesday, Oct. 27th, 1790*.—Information was made by a member that Mr. Archibald Alexander, of Lexington, desired to be taken under the care of this Presbytery as a candidate for the gospel ministry; and Presbytery having a favourable account of his moral and religious character, and literary accomplishments, introduced him to a conference, in which, having given a narrative of his religious exercises, and of his evidences of faith in Christ and repentance towards God, together with his call and motives to the gospel ministry, and a specimen of his skill in cases of conscience—Presbytery having considered the same, do approve thereof, and agree to take him under their care as a candidate for the gospel ministry. Mr. Alexander is appointed as parts of trial an Exegesis on the following theme, *An fide sola Justificamur?*—and a homily on this theme, *What is the difference between a dead and living faith?*—to be delivered at our next.

### PROGRESS OF HIS TRIALS FOR LICENSURE.

Page 79. Sessions at Hall's Meeting-house, Rockbridge county. *Wednesday, April 27th, 1791*.—On motion, Messrs. Lyle and Alexander were introduced and examined on the Latin and Greek languages. Mr. Alexander also read an Exegesis.

\* For a number of interesting particulars of his death and burial, see the December number of *The Home and Foreign Record*, 1851, which contains extracts of a sermon by the Rev. *S. Irenaus Prime*, originally published in the *New York Observer*.