

THE HOME AND FOREIGN RECORD

OF THE

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For the Home and Foreign Record.

HOW WILL YOU SPEND THE YEAR 1852?

This is an important question. You may not spend the year just begun, in time at all. A very small portion of it may elapse before, to you at least time shall be no more. When the next New Year arrives, bringing joy to many hearts, your's may have been for months before cold and pulseless in the dust, and the going out of the old year, and the coming in of the new, be alike unheeded in your long and lonely sleep. Who knows but that the reader whose eye now falls upon these lines may not already have entered upon 'the year whose end he shall not see? If so, where will you spend the year—part of it in time, the other, and probably the greater part, in eternity. Think of your so soon being in eternity—the land of spirits, the land of retribution for the things of life, the land where the state once fixed cannot be changed, the land where the great truths which pertain to God, to Christ, to salvation, as well as to the soul's immortal loss, are felt realities. Are you ready for an entrance into that mysterious, solemn, spirit-land?

How do you purpose to spend the year, if life be spared? As the last? This might be doing better than in former years, but does the last satisfy you? In looking back over its sanctuary and closet privileges, its public and private duties, its reading, its praying, its heart-watching and heart-keeping, its kindly benevolence, and its active labours for the Saviour and perishing souls, do you see no cause for regret that nothing has been left undone, and nothing badly done—are you satisfied that 1852 shall be a perfect counterpart of 1851? When that midnight bell rung out the knell of the year just dead, could you from your heart have uttered the prayer, "Lord, let the year begun be but as well and faith-

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fully spent as that just gone?" Or did not the notes which tolled out of life the dying year, wake up in your soul unfeigned regrets that so many of those moments, now for ever gone, had run to waste, that so many priceless privileges had been allowed to pass unimproved?

Will you not strive to spend the year 1852, so that it shall bear to the judgment, and to your own conscience, a better report than any one which has preceded it. If a Christian at all, why not be a Christian in earnest? Why compromise with the world, and sin, and self, when your happiness, your usefulness, your high and holy obligations to God and to his Son, demand an entire, cordial, cheerful, obedience. The beginning of a year is a favourable time for laying aside what has been evil, and seeking that which is good. Reader, with this year begin to live your Christian life anew. Seek the grace which cometh from above, to guide you, keep you, strengthen you, help you. Walk with God, walk in the footsteps of the Saviour, walk under the teachings of the Spirit, be ready for every good word and work, and then the year begun will be a year rich in its results and rewards both in time and in eternity.

For the Home and Foreign Record.

"IN MAJOREM DEI GLORIAM."

"FOR THE GREATER GLORY OF GOD."

This is a truly Christian motto. It expresses a truly Christian aim. It reveals the purpose of all true Christian labour. It is the high end of the whole scheme of Redemption. In its beginning and its end—its wonderful inception and glorious consummation the gospel ministers to the "greater glory of God."

Yet this motto, so expressive of what is good and true, has flamed for centuries on the banner of the most

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Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to the Rev. C. VAN RENSSLAER, D. D., *Corresponding Secretary*, No. 265 Chestnut Street, Philadelphia.

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OBITUARY.

ANOTHER PROFESSOR GONE.

SAMUEL L. GRAHAM, D. D.

Another of the leaders of our host has been summoned to his rest. Dr. Graham, Professor of Ecclesiastical History in the Union Theological Seminary, Va., has followed his preceptor, the venerable Dr. Alexander, into the world of spirits. He was a man of shining piety and excellent sense. He was among the most learned men in our Church—that class, whose unpretending modesty prevented all display, and whose true worth was best known to his own friends. We became acquainted with him in 1834, and shall never forget a meeting we attended with him in North Carolina, appointed for the religious instruction of the blacks. Dr. Graham's heart was always in his work; and he excelled, in our judgment, *as a pastor.*

The following notice is taken from the "*Watchman and Observer.*"

DEATH OF THE REV. DR. GRAHAM.

Just one week after the venerable Archibald Alexander died, there followed him to the world of spirits one who had loved him on earth, had heard lessons of sacred knowledge from his lips, and, like him, had been a "teacher of teachers."

Samuel L. Graham died on the morning of the 29th of October, and his remains now rest by the side of Doctor Baxter, in the burial ground of Union Theological Seminary in Prince Edward county. He was a professor in this institution for more than thirteen years. He was born in Bedford county, Va., on the 29th of February, 1794. His father was Michael Graham, brother to the Rev. William Graham, who was the teacher of Dr. Alexander, and one of the Fathers of Washington College, and whose body now lies in the grave-yard on Church Hill, in Richmond. Samuel Graham was a student in the Washington College, and graduated with distinction, having taken one of the honours awarded to his class, at a time when College honours were not gained with less labour than at present. His heart led him to be-

come a minister of the gospel. He entered the Seminary at Princeton, and passed through the full course of three years, before he undertook the great work to which he felt called. After being licensed, he devoted himself to missionary labour in the West. He visited several of the Western States lying on the Ohio river, and preached in the wilds, where the settlements were thin and the dangers of the pioneer life had given way to very few of the comforts of civilization. On his return, he preached for a time among the mountains of Virginia; but was soon called to pastoral labour in North Carolina.

For many years he was pastor of the Churches of Oxford, Grassy Creek and Shiloh, and he was the instrument of collecting and building up the church now gathered in Clarksville, Va. In 1838, he was chosen by the College electors Professor of Oriental Literature in Union Seminary, which office he filled till 1849, when he was transferred to the Chair of Ecclesiastical History and Church Government, and in this he continued until a few days before his death. This brief outline necessarily omits many important incidents of his life, but it may suffice to give to those who did not know him the assurance that he was no idler in his Master's vineyard.

As a Professor, he was punctual and laborious, his love of learning was great, and urged him to accumulate rich stores of knowledge connected with his duties, which appeared in the written lectures he delivered to his classes. His mind was active and inquiring, but a sound judgment saved him from errors in religious theory into which many bright minds have fallen.

As a Preacher, he was fervid and often pathetic; his style had little of ornament, and owed its force rather to matter than form. His voice was not strong, but when warmed with his subject, he then spoke so as to still and subdue the hearts of his hearers.

As a Pastor, he was much loved by every flock to whom he ministered; affectionate and sympathizing, he knew how to encourage the desponding, to comfort the afflicted, and to guide those who wandered from the way.

But it was as a Christian that he shone most brightly; his natural modesty was great, and under the influence of divine grace, it manifested itself in a true and dignified humility. He was ever ready to sacrifice self, and to pursue with zeal the course duty seemed to require, however painful it might be. When in error, he was ready to acknowledge, and, if possible, to repair it. He never forgot friends, of whom he had many; he always forgave enemies, of whom he had few. If persecution came, he met it with courage, but without vindictiveness. When reviled, he reviled not again, but exhibited a calmness and forbearance, surprising to those who know not what a true follower of Christ can do.

His last days on earth were full of peace and joy, in view of the happiness awaiting him. He "set his house in order," and, not long before his death, called his family around him, and took leave of each in a few brief and touching words. Dr. Rice, the pastor of the College Church of Prince Edward, said to him, a short time before he died, "Dr. Alexander has got home before you." He opened his eyes, and raising his hands, said, "Oh! is it so? I had almost shouted Glory! Heaven has seldom received from earth such an inhabitant—a great and good man—his society will be precious."

The life and death of Dr. Graham will long be remembered, and will teach the power of revealed

truth in forming a Christian—"the highest style of man."

THE PRESENT BASIS OF THE BOARD OF EDUCATION.

It is important that our ministers, elders, and congregations should distinctly understand the PRESENT BASIS OF THE BOARD OF EDUCATION OF THE PRESBYTERIAN CHURCH. Attention is, therefore, requested to the following explanations:—

Until the year 1847, the Board of Education was exclusively confined to the education of *candidates for the ministry*.

The General Assemblies of 1847 and 1848 enlarged the basis of the operations of the Board, so as to include the subject of Christian Education in *Schools, Academies, and Colleges*. These two departments were, and still are, kept distinct; namely, first, Ministerial Education, or the training of *Candidates*; and, second, General Christian Education, or the establishment of *institutions of learning*.

The General Assembly of 1851 made a few modifications, which are substantially as follows:

I. In the department of *Ministerial Education*, the Board is authorized, 1st, to give the appropriations the form of *Scholarships*. 2d, to dispense with *written pledges*; the candidate, however, being required, as heretofore, to be examined by his Presbytery on his purpose to enter the ministry, and to declare that purpose as a condition of his receiving aid from the funds of the Church. He is also required to refund whatever he may have received, if he abandons his studies for the ministry. 3d, A renewed examination before the Presbytery is required, after receiving his College Diploma, and previously to entering upon his theological studies officially under the care of the Presbytery.

II. In the department of *General Christian Education*, the last Assembly authorized the Board to aid in the education of teachers, or young men of suitable character, who are not candidates for the ministry, *provided funds are specially given to this purpose*.

Upon the basis, as thus defined, the Board expect to conduct their operations WITHOUT ANY OTHER CHANGE,—excepting, of course, what may be ordered by the Assembly. The funds of the Board, therefore, are to be appropriated, 1st, to the education of young men, who have the ministry in view, as heretofore; 2d, to the establishing of Christian Schools, Academies, and Colleges; and 3d, to the education of teachers, and others, not candidates, provided funds are specially designated to this object. The funds are not applied indiscriminately to these three departments; but *each* has its *own treasury*, and is independent of the others.

No other changes are contemplated by the Board.

I. MINISTERIAL EDUCATION.

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

THANKFUL AND DESIRING.

The dearth of candidates should not cause us to forget God's undeserved favour in giving to our Church as many as we actually possess. A gentleman was once stopped in the streets of London by a stranger, who asked him, "Did you ever thank God for your reason?" "I don't know that I ever did," the gentleman replied. "Do it quickly, then," said the stranger, "for I have lost mine." If we are not grateful for the gifts bestowed by a gracious Providence, we may lose those we have received, instead of securing more. Our Church cannot be too thankful for the great company of ministers whom God has raised up, during the last century and a half, to bless her borders. And though the number of our candidates is small in comparison with our wants, it is great in view of our sins. Let us be *thankful*.

But gratitude for the gifts in possession does not forbid an earnest *desire* for more. On the contrary, spiritual favours prompt towards their own enlargement. The graces of the Holy Ghost aspire, from their very nature, to an increase. And the fact that Christ "gives gifts to men," in the form of ministering servants, is itself the argument and justification for seeking them in abundance. Let us be *desiring* as well as thankful.

We should desire more candidates, because it is in the line of commanded effort. "Go ye into all the world, and preach the gospel to every creature" is the record of our Saviour's will. From whence are to come the men for this great work? *From Himself alone*. And what is our encouragement? "*Pray ye the Lord of the harvest, that He would send forth labourers into his harvest.*" Our prayers are the measure of our desires. Let us pray much. Grateful for what we have received, let us be spiritually importunate for more. Let us be thankful and desiring.

UNION THEOLOGICAL SEMINARY, VA.

The columns of "The Home and Foreign Record" cannot be used more advantageously than by being made the vehicle of intelligence respecting the operations of our Church in its various departments of effort. Although the Board of Education have no official connexion with the Union Seminary, there is great advantage in making known to our whole Church the condition of our different Theological institutions. "The Home and Foreign Record" is the only paper that circulates freely throughout the bounds of our Church, North, South, East and West; and such documents as the one below give information useful and interesting to all. Moreover, many