

HOME,

THE SCHOOL,

AND

THE CHURCH;

OR THE

PRESBYTERIAN EDUCATION REPOSITORY.

EDITED BY

C. VAN RENSSELAER,

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ARTICLE I.

RELIGIOUS INSTRUCTION AT HOME.

BY THE REV. JOHN P. CARTER, MARYLAND.

IF the importance of a Christian duty is to be estimated by the emphasis with which it is enjoined in the word of God, then the religious instruction of the young demands a degree of attention which, we fear, it does not ordinarily receive.

No sooner had the Lord instituted his covenant with Abraham, by the rite of circumcision (Gen. xviii. 9-14), "to be a God unto him and to his seed after him," than that father of the faithful, "took Ishmael, his son, and every male of his household, in the self-same day, as God had said unto him," and administered unto them the token of the Lord's covenant. And in the following chapter is recorded the testimony of God to parental faithfulness: "I know Abraham, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." (Gen. xviii. 19.)

At the institution of the Passover, commemorating the redemption of God's people from the servitude of Egypt, and in immediate connexion with the ceremonial observances to be attended to in that impressive ordinance, the parent is commanded: "Thou shalt show thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt." "And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the Lord brought us out from Egypt from the house of bondage." (Ex. xiii. 8, 14.)

And when Moses would impress the people with a deep sense of their exalted privileges, as a nation, in having "Jehovah their God so nigh unto them in all things that they called upon him for;" and having statutes, and judgments so righteous as all that law which he

ARTICLE XII.

EXCELLENCE AND IMPORTANCE OF THE OFFICE OF  
THE GOSPEL MINISTRY.

BY THE REV. ARCHIBALD ALEXANDER, D.D.\*

THE idea of an office instituted by God himself, has in it something awful as well as sacred. All civil and secular offices, however dignified, owe their existence to human authority; but the preacher of the gospel acts under a commission from heaven. Supposing the existence of the Church as an organized body, officers are necessary. Indeed they enter essentially into the organization of such a body. The Church is Christ's school, and all Christians, of whatever age, are disciples, that is, learners; and where there are scholars, there must be teachers.

Christ himself is the GREAT TEACHER; but he employs subordinate instructors to publish and explain the lessons which in his word he has given. When Philip asked the Ethiopian nobleman, "Understandest thou what thou readest?" he candidly answered, "How can I, except some man teach me." The people need, not only to have the Holy Scriptures in their hands, but they need some qualified persons to expound them, that they may understand what they read. And it is evident that no person has a right to assume the office of teacher in the school of Christ, unless appointed mediately or immediately, by himself. What is said of Aaron is true universally of all sacred offices, "No man taketh this honour on himself, but he that is called of God, as was Aaron." And this rule is by the apostle applied to the priesthood of Christ himself. "So also Christ glorified not himself to be made a high-priest, but He that said unto Him, Thou art my Son, this day have I begotten thee." Those, of old, who ran without being sent of God, were false prophets, against whom the heaviest woes are denounced; and under the New Testament, there were "false apostles,"—men who corrupted the word of God, and for filthy lucre, taught such things as they ought not. And the Church has been solemnly warned both by Christ and his apostles against false teachers, who are compared to wolves in sheep's clothing, who by enticing words and fair speeches endeavour to inveigle simple souls, and to lead away disciples after

\* This venerable servant of the Lord Jesus Christ, lately called to his rest, worked to the end. No service, that it was proper for him to undertake, was declined. He practised on Calvin's motto, "*Prompte et sincere in opere Domini.*" In response to an invitation to contribute an article to the pages of our Magazine, if Providence permitted, he promptly forwarded this article. Although in the 80th year of his age, the manuscript was written in a clear, bold, running hand. He was a minister of few promises, but of *great performance*. The cause of ministerial and of general Christian education, always found in him a zealous advocate, an enlightened counsellor, and a liberal benefactor.—ED.

them. Though such present themselves to the Church in sheep's clothing,—though they make great show of love and devotion,—yet there is one mark by which they may be detected: “By their fruits shall ye know them.” As in heart, they are wicked men, and have some selfish and sinister end in view, their true character cannot long be concealed: their prevailing motives will become manifest by their conduct.

Prophets and apostles were called to the ministry immediately; either by the inspiration of the Holy Ghost, or by the authority of Christ, while upon earth; but since inspiration and miracles have ceased, men, possessing the requisite qualifications, are inducted into the sacred office of the ministry by those already in office. And, that unsuitable persons might not be ordained, particular directions are given in the word of God, in regard to the character and qualifications of those who should be introduced into the ministerial office. And it behooves Presbyteries to feel their solemn responsibility to the Head of the Church, in the execution of this part of their trust. No more important duty can devolve upon any set of men, than the conferring on others the sacred office of rulers and teachers in the Church of Christ. The sacred deposit of divine truth should not be committed to novices, but to faithful men, able to teach others, and to convince or silence gainsayers.

That man who possesses the requisite qualifications, and whose heart God has inclined to seek the office of the ministry, ought to be considered as called of God; neither can we consider any particular impulse or impression other than this, as now necessary to a call to the ministry. Any other doctrine leads to enthusiasm, and should not be inculcated. No doubt the exercises of different individuals are very different in relation to the sacred office; some are much more deeply impressed with the awful responsibility of the office, and experience much more solicitude about their call; and the desire of the office is much stronger in some cases than in others; but the main inquiry should be, “Do I possess the prescribed qualifications? Are my motives pure? Do I seek the glory of God as my supreme end in aspiring to the ministry? Am I influenced by sincere love to my fellow-men? Am I willing to encounter difficulties, and undergo sufferings, in order to promote the salvation of perishing sinners?” When these questions can be honestly answered in the affirmative, candidates for the ministry need not vex their souls with anxious doubts about their call to the sacred office.

But, our object in this discourse is not to treat of the nature of a call to the gospel ministry: but to speak of the excellence and importance of the work. “He that desireth the office of a bishop desireth a GOOD WORK.”

The excellence of the work may be inferred from what has been said; namely, that the office is *instituted by the King of Zion*: and also from the fact, that those entering upon it rightfully, are *called of God* to undertake the work, and by his Spirit and Providence *have acquired the requisite qualifications*.

The dignity and excellency of the office of the holy ministry, may also be inferred from the *titles* given to ministers in the Scriptures. They are called "stewards of the mysteries of God." The office of a steward is one of trust and responsibility. He has deposited in his hands the most valuable goods and property of his master, which he is bound in honour and honesty to keep safely, and see that it suffers no injury. It is also his duty to dispense the goods placed in his hands wisely, and impartially, and faithfully, according to the directions of his lord; giving to all, in proper season, that which is due. This officer, therefore, has a striking similarity to that of the minister of the gospel; for he has a sacred treasure committed to him, which he is laid under solemn obligations to preserve from all adulteration or loss. And from this treasury his duty is, to draw forth whatever may be suitable and profitable to the people of his charge. It is evident, therefore, that fidelity and wisdom are the traits of character which should be prominent in stewards. And the ministers of the gospel, having the precious treasure of the gospel committed to them for safe keeping, fidelity is especially requisite, that the truth of God should be preserved, and transmitted to posterity unadulterated and in its simple purity. And as their office is to dispense the truth to their hearers, they should do this with impartiality and skill; rightly dividing the word of truth, so that all may receive their portion in due season. No work of man requires more wisdom and faithfulness, than the preaching of the word: and that office, instituted for the purpose of preserving and dispensing the word, must be excellent and important above all others.

But ministers of the gospel are ambassadors—ambassadors of Christ. They are so called, because they are commissioned by the Son of God to negotiate a treaty of peace with rebellious men. "All things," says Paul, "are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now, then, we are ambassadors for Christ, as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God." As the reason why Paul and his coadjutors are called ambassadors, was not on account of any miraculous gifts, but because they were sent to reconcile men to God by proclaiming the gospel, it is evident that this title was not peculiar to the apostles or other inspired men, but common to all ministers of the gospel; for to all who are called to this work, the ministry of reconciliation is committed.

Let ministers remember, then, their high and honourable mission: they are commissioned ambassadors from the court of heaven. And let the people to whom they are sent, consider that the ambassador comes clothed with the authority of his Sovereign, so that whoever despises or rejects the ambassador, will be considered as despising

and rejecting the King of kings, according to the words of our Saviour to his disciples, "He that heareth you, heareth me; and he that despiseth you despiseth me, and he that despiseth me despiseth Him that sent me." How little do many think in what an important transaction they are engaged, while hearing the preaching of the gospel! How few of the multitude of hearers consider that they are parties to a negotiation, which in its issue involves life or death to every individual. As Paul says, "We are a sweet savour unto God, in them that are saved and in them that perish; to the one, we are a savour of life unto life; and to the other, of death unto death." The thought of his awful responsibility, led the apostle, on making this statement, to cry out, "And who is sufficient for these things?" This view of the importance of the ministerial office, should lead the people to reverence those who are invested with it. Veneration for the ministers of the gospel has greatly diminished, even since the first remembrance of the writer. Formerly, preachers of the gospel were treated with much more reverence than of late years. The fact is certain, and is a sad sign of degeneracy; but it falls not within our design to investigate the causes of the change. Christ's ambassadors ought, undoubtedly, to be highly respected for his sake, in whose name they come to offer to the people gracious terms of reconciliation: and if they should be maltreated, or their message rejected, we are assured that He will resent the affront. But if any who bear this office act unworthily of their high and sacred calling, so as to bring it into contempt with the world, they incur a weight of guilt which we have not words to express. It were better for them, if a mill-stone were tied round their neck, and they cast into the depths of the sea, than thus to lay a stumbling-block in the way of sinners; yea, it had been better for them never to have been born.

The true method of estimating the excellence and utility of any office or work, is to consider the end which it aims to accomplish—its efficiency in producing that end—the means which it employs—the benefits which incidentally flow from the discharge of the duties of the office, and the benefits which accrue to the persons who faithfully perform these duties.

Let us then, in the first place, consider *the end* of the gospel ministry. At what does it aim? Why was the office instituted? The most important offices among men, have for their object the temporal welfare of the human race: their health, their reputation, their property, and their peaceful abode. These are all valuable objects, while men reside upon earth; but their importance is limited by the short time which men are permitted to remain here below. But here is an office, which aims at the everlasting welfare of men; which seeks to rescue them from the bondage of iniquity, to redeem them from the curse of the law, to renovate their character, and to conduct them to an inheritance in heaven.

Who can estimate the value of a single soul? Eternity alone can

declare it. And what an honour, what a privilege is it, to be the instrument of saving, not merely one, but many immortal souls! Oh that ministers felt, as they ought, the excellence and efficiency of that gospel which they preach! If they did, they would be incessant in their labours, "instant in season, and out of season, re-proving, rebuking, and exhorting, with all long-suffering and doctrine." How delightful the feelings of that minister, who, in heaven, shall be surrounded by a multitude of saved sinners, brought to the knowledge of the truth by his ministry. These will, indeed, be as jewels in the crown of glory which will encircle his brow. To save one soul from the pains of the second death, from everlasting torment, and to raise it to the height of heaven for ever,—to rejoice in the favour and love of the Redeemer, is of infinitely more value than all the honours and riches of this world; but the gospel will be the means of rescuing from eternal misery a multitude which no man can number.

That the gospel is indeed *the efficient means* of communicating life to souls dead in sin, is evident from many plain declarations of Scripture. It should be remembered, however, that the efficiency of the word is not in itself, but in the Holy Spirit, who attends it by his divine influence, rendering it "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Christians are represented as "being born again, not of corruptible, but of incorruptible seed, by the word of God, which liveth and abideth for ever." "Who, of his own will, begat us by the word of truth." It is evident from these and many other Scriptures, that the word or gospel, which ministers preach, is made the efficient instrument of communicating spiritual life. No other instrumentality is attended with such effects. The office of those, therefore, who are appointed to preach the word, is the most excellent and important of any in the world. The most excellent endowment of man is spiritual life, and this is communicated by the word preached,—for "faith comes by hearing." Not but that the word read may be blessed to the conversion of souls, but God's usual method is to honour the ordinance of preaching with his divine blessing.

And as the word is the instrument of *conversion*, so it is of *sanctification*. The life at first communicated, like natural life in infancy, is at first feeble, and needs to grow to maturity, by that nutriment which is adapted to it. Christ is the bread of life. His flesh and blood, spiritually apprehended, afford nourishment to the soul. But Christ is nowhere found by the believer but in the gospel; there we learn who Christ is, and what he has done. This knowledge is intimately connected with growth in grace, as we learn from the exhortation of the Apostle Peter: "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." That sanctification is by

the word, is manifest from the prayer of our Lord: "Sanctify them through thy truth, thy word is truth." Hence the Saviour's gift of all classes of teachers in the Church, is declared to be "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, until we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ." (Ephes. 4 : 12, 13.)

Not only is strength derived from the word, but it is the channel through which divine *consolations* are received by mourners in Zion. Ministers are honoured with the agreeable office of being comforters of the distressed. They must not break the bruised reed, nor quench the smoking flax; God's message to them is, "Comfort ye, comfort ye my people." The Apostles and early ministers were comforted in all their troubles: "Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." (2 Cor. 1 : 4.) There is no peace enjoyed on earth, comparable to that which Christ bestows on his sincere disciples, through the promises of the gospel, which are exceeding great and precious, and all and all, "yea and amen, to the glory of God in Christ Jesus." These divine consolations ministers of the gospel are privileged to dispense by their preaching, and by their conversation. The excellence of this part of the pastoral office will appear more evidently, if we consider, that, by means of these gracious words of promise, pastors are the instruments, not only of comforting the afflicted and drying the mourner's tears, but of preparing the soul for its departure out of the body, and for its entrance into the world of glorified spirits. When the art of the physician has failed; when the dark shadows of death hover around the dying Christian, then the precious promises of God's word, administered by the minister of the gospel, have cheered with lively hope, and comforted with the bright prospect of future felicity, thousands of souls, who have by this means been able, not only to resign themselves into the hand of God, and submit themselves to his will, but to rejoice in hope of the glory of God, and to sing in the language of triumph, "O death, where is thy sting? O grave, where is thy victory?"

The excellence of the pastoral office will moreover be manifest from the benefits which it confers *on all those who enter it with sincere piety*, and perform its duties with fidelity and diligence. If candidates for the sacred office had regard merely to temporal advantages, they would choose some other profession. In our country, this office does not usually lead to wealth and ease, or to dignities and honours. Much self-denial is required of all true and faithful servants of Christ. But their reward does not consist in worldly honour and prosperity, but in intellectual and spiritual blessings. All their studies, and all their employments have a tendency, when rightly pursued, to elevate, to strengthen, to sanctify, and comfort the minds of those engaged in this high and holy calling. The

motives to a cultivation of piety, and the means of growth in grace, are greater to the minister than to others. His mind becomes enriched with sacred literature, and his heart enlarged by the benevolence which the gospel inculcates and inspires. If he is not wiser and better than most other Christians, it must be his own fault. What pleasure does the true servant of Jesus Christ enjoy, in dispensing the precious truths of the gospel! When the preacher's feelings are in harmony with the truths which he delivers, the very exercise of preaching is delightful: no work on earth affords so much genuine pleasure. And when his labours are crowned with any measure of success,—when he sees the word taking effect on the minds and hearts of his hearers, and beholds careless sinners awakened and converted to God, and backsliders reclaimed, and the people of God edified and comforted, his spirit rejoices with the joy of the Holy Ghost. Certainly, taking the ministers of the gospel as a class, they excel all other classes of men for wisdom and piety. And though subject to many anxieties and sorrows, yet they probably have more pure, spiritual comfort than any other men. And the more unreservedly they are devoted to their Master's work, the greater the benefits they will derive from the office, and the happier they will be. I am of opinion, that there are no happier men on earth, than faithful missionaries. But the pious minister does not expect to receive his reward in this life. He entertains the joyful hope of being crowned with a crown of life, in the world to come. Hear Paul, when a prisoner in chains, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing." "They that be wise shall shine as the firmament, and they that turn many to righteousness as the stars, for ever and ever."

The excellency of the ministry *in promoting the order, morality, and prosperity of civil society*, is far greater than mere politicians are willing to allow. How much force is given to human laws, by the religious impressions which the gospel makes on the minds of many who never embrace it, cannot be estimated. No doubt the light given to the conscience, in ten thousands of instances, prevents crimes which otherwise would have been perpetrated. Indeed, the restraints of religion, on those who attend the preaching of the gospel, is far greater than the fear of civil penalties. Civil rulers should therefore do all they consistently can to promote religion, and especially the preaching of the gospel. Compare that portion of society who are regular hearers of the gospel, with those who neglect it altogether, and what a remarkable difference!

The incidental benefits which the Christian ministry confers on society are great. The advantage which civil government derives from the influence of religion on the minds of men, by which they are, in thousands of instances, restrained from perpetrating acts of

iniquity, has already been brought into view; but there are other things intimately connected with the administration of justice,—the good order of society, which derive much of their force and utility from the public instructions given to the people from the pulpit. Among these there are two which deserve a special notice. The first, the sacredness of an oath. Unless men can be brought, in giving evidence in courts of justice, to speak the truth, justice and right cannot be maintained. Not only so, but by false testimony, the lives, the property, and the reputation of men may be sacrificed under the forms of administering justice. Now, it is found that the sanctions of a solemn oath,—which is the calling God to witness the truth of what we say, with an imprecation of his just vengeance if we knowingly speak what is false,—has a mighty influence on the minds of most men; especially when the oath is administered with due solemnity. We are aware that among some, as the Romans, for example, the oath was regarded with much reverence; and this had a mighty influence both on citizens and soldiers, in the last days of that commonwealth. But true religion, as exhibited in the Holy Scriptures, will have a much more salutary effect on the minds of a people, than a false religion. It has been objected, that the testimony of Quakers, Mennonites, and others, who refuse an oath, is as credible as that of those who swear on the Bible or with the uplifted hand. To which it may be answered, that a solemn affirmation, in which an appeal is made to the omniscient and heart-searching God, is an oath, only wanting the outward ceremony, which is no part of its essence. And it may be true, that if all persons who are called to give testimony, had received as careful a training as the children of the sects referred to, the necessity of a solemn oath would not be so necessary; but taking men as we find them, an oath though not effectual in every case, has a powerful tendency to elicit truths which are necessary to the impartial administration of justice. And in every community, much depends upon the standard of morality which is established, and on the public reproach which follows certain crimes. The preaching of the gospel, undoubtedly, produces a deeper feeling of moral obligation than would exist without it.

The other institution, which receives much of its sacred character from the precepts of the gospel, is marriage. How much this single institution contributes to the peace, purity, and good order of society, it would take a volume to show in all its extent. The prohibition of licentiousness, to which the corrupt nature of man is so strongly inclined, is a matter of great importance to the health, increase, and morality of any people. And especially when adultery is held up to view in all its turpitude and enormity, as is the fact whenever the gospel is faithfully preached, the beneficial effects of the ministry must be acknowledged by all considerate persons; but still one half the benefits derived from it are not appreciated, because they are of the negative kind, and consist in the prevention of evils, which but

for this restraint would have poured forth their deleterious influences like a flood. If those Socialists, who wish to do away with this sacred institution, should ever prevail in any country so far as to abolish marriage, and introduce their genuine principles, it will be seen how important is the institution of marriage, and how corrupt and wretched will be the state of that society in which no such institution exists, or where its inviolable and sacred nature is disregarded.

One other benefit of the order of the holy ministry ought not to be passed over in silence. I mean its tendency to preserve and promote good education, and to foster and preserve in purity institutions of learning, and the productions of the press. Who that has any acquaintance with history, does not know that in all ages, the clergy have been the repositories of the learning of their respective ages, and also the principal instructors in all schools and universities? Even in the dark ages, when few could read, what little learning there was, existed in the cells of the monks and among the secular clergy. And above all others they have been the chief labourers in publishing books useful to the public, both before and since the invention of the art of printing.

And at this time we are more indebted to the ministers of the gospel for books of salutary instruction on religion and morality than to all other classes put together. And even in matters of literature and science, they have contributed their full share. And if it had not been for the ministers of the gospel, our higher seminaries of learning would scarcely have now an existence; or if founded, competent teachers would have been sadly deficient, if the clergy had not assumed the important duty of giving instructions in these institutions.

The object of the foregoing remarks in showing the importance and excellency of the holy ministry, is not to induce ministers to think highly of themselves, but of their office; as Paul says, "I magnify mine office." The more highly they think of the dignity and value of the office with which they are invested, the more solicitous will they be to possess the requisite qualifications, and the more zealous and conscientious in performing with diligence and fidelity the arduous duties of their sacred office. Where there is found the proper temper and feelings in ministers, every consideration of this subject will tend above almost every other thing to produce humility; and also to excite to diligence and fidelity in the discharge of the duties of their office.

And in the close, we would bring to the view of ministers and candidates for the ministry, that *glorious reward* which will be graciously bestowed on every faithful labourer in the gospel harvest. Christ, when he shall come in his glory, will confer on them such honours and rewards as will fill their hearts with unutterable and everlasting joy. He will say unto them, "Well done, good and

faithful servants, enter into the joy of your Lord." Paul anticipated this reward, when he said shortly before his departure, "I have fought a good fight, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only, but unto all them that love his appearing."

"Be faithful unto death, and I will give thee a crown of life."

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ARTICLES XIII., XIV., XV.

INAUGURATION EXERCISES

AT THE OPENING OF THE THEOLOGICAL SEMINARY, AT PRINCETON, N. J.

[We intended to preface the Discourses which follow, by the history of the Theological Seminary, established by the General Assembly of the Presbyterian Church, at Princeton, N. J. It is with *great reluctance* that the historical sketch is postponed for another year; but the pressure of many engagements has prevented its preparation in season for the present number of this Magazine. It is a part of our plan to give the history of all our Theological Seminaries, and to reprint the various Inaugural Discourses which have been delivered from time to time.

The Services at the Inauguration of ARCHIBALD ALEXANDER, D.D., as Professor of Didactic and Polemic Theology, were as follows:

I. The duty of the Church to take measures for providing an able and faithful ministry: a Sermon, delivered at Princeton, August 12, 1812, at the Inauguration of the Rev. Archibald Alexander, D.D., as Professor of Didactic and Polemic Theology, in the Theological Seminary of the Presbyterian Church, by Samuel Miller, D.D., Pastor of the Church in Wall Street, New York.

II. An Inaugural Discourse, delivered in the Church at Princeton, New Jersey, in the presence of the Directors of the Theological Seminary, on the 12th of August, 1812, by Archibald Alexander, D.D.

III. Charge to the Professor and Students of Divinity, by Philip Milledoler, D.D.

The Discourses were delivered in the Presbyterian Church at Princeton, N. J., on August 12th, 1812.

The publication of the Discourses was made by authority of the Board of Directors, according to the following extract from their Minutes: "The Directors of the Theological Seminary, desirous of making known to the Christian public the views and designs with which the Institution under their care has been founded, and is now open for the reception of pupils; and believing that these views and designs cannot be better explained, than by the publication of the Discourses this day delivered, at the Inauguration of the first Professor:

"Resolved, That the thanks of this Board be given to the Directors and Professor who delivered those Discourses, and that they be requested to furnish copies for the press.

"Dr. Romeyn and Mr. Zachariah Lewis were appointed a committee to superintend the printing, distribution, and sale of the impression.

"A true extract.

JOHN McDOWELL, *Secretary.*"

The following is the title, in full, of the Pamphlet, which contains 122 pages:—

"The Sermon delivered at the Inauguration of the Rev. Archibald Alexander, D.D., as Professor of Didactic and Polemic Theology, in the Theological Seminary of the Presbyterian Church, in the United States of America. To which are added, the Professor's Inaugural Address, and the Charge to the Professor and Students. Published by order of the Board of Directors. New York: Published by Whiting and Watson, Theological and Classical Booksellers, No. 96 Broadway. J. Seymour, Printer, 1812."

The above has been recited in detail, on account of the historical interest of the pamphlet.—Ed.]