



Alex. M. Scott



MEMOIR

OF

ALEXANDER McLEOD, D.D.

NEW YORK.

BY

SAMUEL BROWN WYLIE, D.D.

PHILADELPHIA.

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By common consent and deference, he was the head of a denomination which numbers among its ministers such men as Drs. Black, Wylie, and McMaster.

“He was called away at an age when ministerial usefulness is at its prime; when the gathered influence of years, and stores of experience render the warnings and teachings of a pastor peculiarly impressive. He was called away at a period of difficulty in the church generally, and his own section of the church, when his knowledge, and piety, and fidelity, were most needed.

“But he who seeth not as man seeth, hath sent the message, ‘Friend go up higher,’ and it ought not to be for us to repine or mourn. ‘The Lord reigneth, and will bring order out of confusion, and light from darkness, by the power of his own right hand.’

“The righteous shall be in everlasting remembrance.”

Such are a few of the obituary notices of the late lamented Dr. McLeod. They are not representations surcharged with the feelings and partialities of personal attachment. They are merely the reflections of public sentiment called forth spontaneously, on hearing the mournful tidings, that in Israel, “there was a prince, and a great man fallen.”

After the Doctor’s death, there was found among his papers, a document expressive of his last will—a document which breathes the loftiest strains of Christian piety; and in magnificence and moral grandeur takes precedence of all his other valuable and numerous writings.

#### ACT, DECLARATION AND TESTIMONY OF ALEXANDER MCLEOD.

Found among the papers of Dr. McLeod after his decease.

I, Alexander McLeod, of the city of New York, minister of the Gospel, and Doctor of Divinity, do make and ordain this DECLARATION and TESTIMONY, as the last expression of my WILL, in relation to religion, this nineteenth day of the month of March, in the year of our Lord, one thousand eight hundred and thirty two; and in the *first* place,

Being, by the mercy of God, preserved in the exercise of a sound recollection and judgment, though with indication of speedy dissolution of my mortal constitution, I perform this Act, viz.: I commend my soul to God who gave it, now, or when called for by him, to leave this body, that I may be accepted in Jesus Christ, on the footing of the Covenant of Grace, which is all my salvation and all my desire; and so read and appropriate, Ps. cxix. 57-60. After this voluntary surrender of my spirit, and in connection with my personal Covenant with God, in relation to it, I also commit to him my body, as redeemed dust, in hope of a resurrection from the dead to die no more. Accordingly, I bid farewell to this world and all the good things it contains—to my beloved spouse, the wife of my youth—to each of my remaining offspring; and I resign them all to God *their* Father and *my* friend. I bid farewell to the church militant and its delightful ordinances, and all its sanctified, though yet imperfect members and even to my long and best companion, the BIBLE, leaving all without a grudge, in order to be in heaven with the Lord, which is far better.

In the *second* place, I declare, in the sight of the heart-searching God; my unwavering conviction of the truth of the doctrine, which I preached and published from the press during my ministry. I strove earnestly and prayerfully to utter nothing that I did not know to be from God, and to publish nothing but what appeared to my understanding

and my conscience to be useful both for the illustration and defence of the truth ; and also for the good of the brethren in the church, and in the world.

I never quoted or selected from any human composition, or for any purpose, without previous examination of its truth ; and never, from the works of any man, either living or dead, except for the sake of promoting sound doctrine ; and by reference, to bestow due honor upon respectable names to whom honor is due ; or with design to refute detrimental sentiments. Seeing everything I wrote in the course of my ministry is entirely my own, and not composed hastily, I give it now, again, as a part of my declared religious belief, and affirm that all my avowed principles remain firm and unaltered, according to the form of the *Covenant* which I recently drew up ; and which is now in *overture* before the three Synods, viz., of Scotland, Ireland and the United States.

In the *third* place I give my *Testimony*, to the truth and propriety of "Reformation Principles Exhibited," in defence of Christianity, and in opposition to error—to the terms of "Ecclesiastical Communion," in the Reformed Presbyterian Church, and to the "Ecclesiastical Catechism," under my own pen. I continue in my unabated attachment to the cause of the Covenanted followers of the British Reformers, without ill-will to any organized church, or any individual on earth. Lamenting the evil causes which continue the heresies, the schisms, the prejudices, the selfish policy, and the party passions and zeal which distract, I have never advised, occasioned, or given countenance to the divisions of the commonwealth of Christ ; while endeavoring for myself, in this divided state, in which I found the church of God, to select, and faithfully to



adhere—without consulting any temporal interests—to the communion which appeared most pure, and correspondent with the Scriptures.

Finally, I call to witness for the sincerity of these my professions, the rocks, the caverns, and hovels of Caledonia; the woodlands, and barns and hills of Curriesbush, and Duanesburg—the class-rooms and lodging-houses of Schenectady, the scene of my collegiate studies, and all the delightful closets of my youthful prayers, meditations and fastings. I call upon the sun, and the moon, and the stars that adorn the heavens, to bear witness to my repeated vows to God; and now, Oh, Father! I appeal to thee, to accept of me in thy Son Jesus Christ, while I disclaim all confidence in any good works, or affections, or experience of my own, and rely exclusively upon the Lord, my righteousness and strength, who is able to save to the uttermost, all who come unto thee by Him. I, a poor miserable sinner, by nature a child of wrath, shapen in iniquity, conceived in sin, and deserving Hell, do now trust in Him for salvation, because of thy gift, offer, invitation, commandment, and assured promise, and with this confident persuasion,

I set down my name,

ALEXANDER MCLEOD.

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Thus, agreeably to Synodical appointment, I have brought to a period the required memoir of this most excellent Christian minister, and bright and shining light in the church of God. He now wears the crown of immortality, and joins in the Halleluiahs of the General Assembly,