

ANNALS
OF THE
AMERICAN PULPIT;

OR
COMMEMORATIVE NOTICES

OF
DISTINGUISHED AMERICAN CLERGYMEN

OF
VARIOUS DENOMINATIONS

FROM THE EARLY SETTLEMENT OF THE COUNTRY TO THE CLOSE OF THE YEAR
EIGHTEEN HUNDRED AND FIFTY-FIVE.

WITH HISTORICAL INTRODUCTIONS.

B. B.
BY WILLIAM B. SPRAGUE, D. D.

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with so much fervour that the people said he was no minister, but an emissary of France.

I think you may rely upon the above statements as correct, as they contain nothing but what I either knew personally or received upon unquestionable authority.

I am, Rev. Sir, with much respect, yours,

WILLIAM SLOANE.

ALEXANDER McLEOD, D.D.*

1799—1833.

ALEXANDER McLEOD was born at Ardcrisinish, in the Isle of Mull, Scotland, June 12, 1774. His father was the Rev. Niel McLeod, who was connected with the Established Church of Scotland, and was Minister of the United Parishes of Kilfinichen and Kilvichewen. His mother was Margaret McLean, daughter of the Rev. Archibald McLean, who was the immediate predecessor of his son-in-law, Mr. McLeod, in the same charge. Both his parents were eminent for talents and piety. The great Dr. Johnson, in his tour through the Western Islands, was a visitor at his father's house, and, in referring to the circumstance, Johnson says,—“We were entertained by Mr. McLean,” (by mistake he used the name of the lady for that of her husband,) “a minister that lives upon the coast, whose elegance of conversation and strength of judgment would make him conspicuous in places of greater celebrity.”

At the age of five years, Alexander McLeod lost his father; but, even at that early period, his mind seems to have been alive to religious impressions; for when the tidings of his father's death were announced to the family, the child was upon his knees in prayer. From that time for several years the general conduct of his education devolved upon his mother, than whom perhaps no mother could have contributed more effectually to the development and right direction of his faculties. His mother, however, employed a tutor in the house, who immediately superintended his studies; and his uncommon quickness of apprehension and facility at acquiring knowledge, were indicated by the fact that he had mastered his Latin Grammar before he had completed his sixth year. He subsequently attended the parish school of Bracadale, in the Island of Skye, for three or four years, and availed himself also of the advantages furnished by other schools, with reference to particular branches, which were understood to be taught in them with unusual efficiency. He lost his mother at the age of about fifteen, when he was absent from home at school. So deeply was he affected by the tidings of her death, that, for a time, there were serious apprehensions that it would be the occasion of depriving him of his reason. As he was consecrated to the ministry in the intention of his parents, he seems, before he was six years old, to have formed a distinct purpose of carrying out their intention; and of that purpose he never lost sight, amidst all the subsequent vicissitudes which he experienced. He was always remarkable for an intrepid and adventurous spirit, and was not unfrequently confined by injuries which he received in consequence of too freely indulging it.

* MS. from his son, Rev. Dr. J. N. McLeod.

Having reached his eighteenth year, and enjoyed the advantages of an excellent education, it became necessary that he should engage in some occupation that might yield him a support; and, after having two or three places offered him, neither of which possessed many attractions, and one of them, involving some connection with the slave trade, being repulsive to all his feelings, he resolved to migrate to the United States. Accordingly, in the year 1792, he crossed the ocean, and landed in the city of New York. Shortly after his arrival he ascended the Hudson, and, in the autumn of that year, was employed as a Teacher of the Greek Language at Schenectady. He entered Union College in 1796, immediately after it was established, and was a member of its second graduating class. Here he maintained a high reputation as a student, and enjoyed a close intimacy with several men who were afterwards among the leading spirits of the day in the different professions.

It would appear, from a Diary that he kept, during his residence at Schenectady, that his mind was at this period deeply interested and exercised in spiritual things. The probability is that he had made a public profession of religion in his native country, though of this there seems to be no certain evidence. It is, however, matter of record that within nine months after his landing in the United States, and when he was in his nineteenth year, he became a communicant in the Reformed Presbyterian Church. The immediate occasion of this was a sermon which he heard at Princetown, in the neighbourhood of Schenectady, from the Rev. James McKinney, who had emigrated from Ireland to this country with a view to diffuse the principles of the "Covenanted Reformation." That denomination was then in the feebleness of its infancy; and it was certainly a striking evidence of young McLeod's great integrity and conscientiousness that he should have connected himself with a Body which was then only beginning to be recognized among the denominations of the country, when, by joining a different communion, he might have avoided many inconveniences, and commanded at once a much more extensive, and what would generally be considered more promising, field of ministerial labour.

He was licensed to preach at Coldenham, near Newburgh, by the Reformed Presbytery, the first organized in this country,—in June, 1799; and, as he graduated only the year before, he could not have had an opportunity for very extensive or mature preparation for the ministry. Dr. Wylie of Philadelphia and Dr. Black of Pittsburg received license at the same time; and an affectionate intimacy between him and them was kept up to the close of his life.

He was ordained in the year 1800; and shortly after received a call from the Congregation of Coldenham, Orange County, to become their Pastor. Among the persons who signed it were several who held property in slaves; and so strong was his repugnance, even at that early period, to slavery, that he found in the fact referred to a sufficient motive for rejecting the call. He, however, on being assured that the evil would be immediately redressed, consented to take charge of the congregation; and as this brought the subject regularly before the Presbytery, the result of their deliberations upon it was an enactment that no slave-holder should be retained in their communion. This regulation has always continued down to the present day. About a year after, he preached and published a Sermon entitled,—“Negro Slavery Unjustifiable;” in which he expressed his views on the subject with great clearness, and defended them with great power. This Discourse has passed through several editions, both in this country

and in Great Britain. At a later period in life, he carried out the principles which it maintains in the efficient support which he rendered to the American Colonization Society.

He remained at Coldenham but a short time; for, in 1801, he became the Pastor of the Reformed Presbyterian Church in Chambers Street, New York. The church was in its infancy, and he was its first Pastor; but, under his able and earnest ministry, it increased rapidly both in numbers and in influence. He himself, also, soon came to be known for his remarkable powers, and took his place in a constellation of the most gifted minds which perhaps the city of New York could ever boast.

In 1809 he was honoured with the degree of Doctor of Divinity from Middlebury College.

It was not strange that Dr. McLeod's brilliant career should have rendered other denominations than his own desirous of securing his permanent services. Accordingly, in 1812, he received a call from the Reformed Dutch Church in Garden Street, of which the Rev. Dr. Mathews afterwards became Pastor; but he felt himself constrained to decline it. Shortly after this, the First Presbyterian Church, having become vacant by the removal of the Rev. Dr. Miller to Princeton, as Professor in the Theological Seminary, it was unanimously resolved, at a joint meeting of the Session and Board of Trustees, to nominate Dr. McLeod as his successor; but this procedure was arrested by an intimation from the Doctor that he could not be induced to leave his people or change his ecclesiastical relations. About the same time also he received an invitation from the Trustees of Princeton College to the Professorship of Mathematics, in connection with the office of Vice President. But this also he declined, still remaining steadfast to the determination to live and die among the people of his charge. Subsequently to this, however, he did lend an ear to a project started by the late Vice President Tompkins for the establishment of a University on Staten Island, and, had the plan taken effect, he was to have been the first President of the Institution; but the purpose was ultimately abandoned.

Dr. McLeod's health had, for several years, suffered from his excessive labours; but, in the year 1824, he had a violent inflammation of the lungs, which continued for some months, and in which it was supposed originated a disease of the heart, which finally had a fatal termination. In the hope that a voyage across the ocean, and a visit to his native land, might do something to recover his energies, he embarked at New York in February, 1830, and reached Liverpool, after a remarkably quick passage, early in the month of March. He spent the spring and summer chiefly in Scotland and Ireland, and was every where met with the greatest cordiality, and was cheered by seeing the faces of some of his near relatives and the companions of his youth, from whom he had been separated nearly forty years. Wherever he went, he awakened a deep interest by his commanding powers, by his strong religious sensibility, and especially by his earnest efforts to unite Christians, holding substantially a common faith, in a closer fellowship. He returned home in the autumn of 1830, with his health so much improved as to encourage the hope that his life might be continued for many years. It, however, soon became evident that the improvement was more in appearance than in reality; but he resumed his labours with considerable zeal, and when his friends urged him to desist, he would reply,—“I wish to die with the harness on.” In the beginning of the year 1833 the congregation, which he had served with great

fidelity for more than thirty years, called his own son, the Rev. (now Dr.) J. N. McLeod, to be his associate in the ministry; and, upon the consummation of this relation, in which one of the strongest desires of his heart was fulfilled, he withdrew almost entirely from all public labours. Within three months after this event he preached his last sermon, on the text,—“To die is gain.” He addressed his people in public but once after this, and that in serving a table on a Communion occasion, within about two months of his death. The subject of his remarks was the “Tree of life;” and, while his audience were listening to him with most earnest and solemn attention, he abruptly concluded with this declaration,—“But I feel that my labours in the sanctuary below are about to close. I shall soon go away to eat of the fruit of the ‘tree of life,’ which is in the midst of the paradise above.”

From this period he undertook no public service, but spent his time in retirement, occupied chiefly in those devout exercises which so well become the spirit that is about to mingle in the scenes beyond the veil. From the nature of his disease he anticipated a sudden departure. In conversing on the subject with his son, he remarked,—“You need not be surprised, at any time when you leave me, to find me gone when you return.” But he added, with most serene composure, “Be not unduly moved; by the grace of our God, I am ready for the change. They speak of the grave as the gate of death, but I call it the gate of life; and I know that when the earthly house of this tabernacle is dissolved, I have a building of God, a house not made with hands, eternal in the Heavens.”

The death scene of Dr. McLeod was tenderly and sublimely interesting. On Sabbath morning, while his son was preparing for the pulpit, a request came from the father, then on his way through the dark valley, that the family should be collected, and once more approach unitedly the throne of grace. The son led in the exercise; the twenty-third Psalm was sung, and the dying husband and father joined in it with an audible voice. When the prayer was ended, he turned himself in the bed, fixed his eyes on each individual in the room, and then, lifting up his hands, pronounced distinctly the apostolical benediction. The family having retired, he said to his wife beside him,—“It is the Sabbath, and I am at peace.” In less than two hours from that time the earthly tabernacle had fallen. While his son was in the pulpit, conducting the devotions of the sanctuary, the service was interrupted by the mournful announcement that the Father and Pastor was gone. The voice of weeping soon filled the house, and the people were dismissed to their homes. He died on the 17th of February, 1833, in the fifty-eighth year of his age and the thirty-fourth of his ministry.

Dr. McLeod was the efficient patron, if not the originator, of various Charitable Associations. Upon no one perhaps did he look with deeper interest than the American Colonization Society; and some have claimed that the first conception of that enterprise belonged to him. He had a primary agency in the establishment of the New York Society for the Instruction of the Deaf and Dumb; and the American Society for Meliorating the Condition of the Jews also received no small share of his attention and regard. He appeared on various public occasions, as the advocate of the interests not only of piety but of humanity; and he was ready to co-operate with men of every name in doing good, on the broad basis of general philanthropy.

The following is a list of Dr. McLeod's publications:—

Negro Slavery Unjustifiable: A Discourse,	1802
Messiah Governor of the Nations of the Earth: A Discourse,	1803
The Ecclesiastical Catechism,	1806
The Constitution, Character and Duties of the Gospel Ministry: A Sermon at the Ordination of the Rev. Gilbert McMaster, in the First Presbyterian Church, Duaneburgh,	1808
Lectures upon the Principal Prophecies of the Revelation,	1814
A Scriptural View of the Character, Causes and Ends of the Present War,	1815
The Life and Power of True Godliness: A Series of Discourses,	1816
Address to the Synod of the Reformed Presbyterian Church in America, on their submitting to their consideration the Plan of Corresponding with the General Assembly,	1827

He also wrote the Historical part of the Testimony of the Reformed Presbyterian Church, the Book of Discipline, Form of Covenant, and other public documents; Six Essays on the Atonement; besides contributing largely to the Christian's Magazine, Evangelical Guardian, Evangelical Witness, American Christian Expositor, and other periodicals.

Dr. McLeod was married, on the 16th of September, 1805, to Maria Anne, daughter of John and Anne (Stavely) Agnew, of the city of New York. Mrs. McLeod died on the 16th of April, 1841, in the fifty-second year of her age. They had eleven children, only four of whom—three sons and a daughter—survived their parents. The eldest, the *Rev. John Neil McLeod, D.D.*, is Pastor of the First Reformed Presbyterian Church in New York, and also Professor of Doctrinal and Practical Theology in the Seminary of the Reformed Presbyterian Church. *William Norman* graduated at the University of Pennsylvania in 1834, studied Law in New York, and went to Michigan, where he entered into political life. He was successively a member of the House of Representatives and of the Senate, Assistant Geologist to the State, Geologist-in-chief to the Hudson Bay Company, in which service he was engaged for three years, and ultimately, having returned to Michigan, United States Attorney for the Northern District of that State. While holding this office, he died of a decline, at Mackinaw, December 29, 1853, in the thirty-ninth year of his age. The third son, *Cornelius Donald*, entered the University of the city of New York, but did not stay to graduate, first studied Law and afterwards took orders in the Episcopal Church, and is now (1863) Professor of English Literature in St. Mary's College, Cincinnati. The daughter, *Margaret Ann*, is married to the Rev. J. R. Johnstone, a Presbyterian clergyman now residing in Philadelphia.

FROM THE REV. GILBERT McMASTER D.D.

OXFORD, O., December 7, 1848.

Rev. and dear Sir: An intimate and confidential intercourse with Dr. McLeod for more than a quarter of a century furnished me with opportunities of knowing him well. To do justice, however, to the character of a distinguished man, he must be seen and described in the several relations he sustained, in the actions arising out of those relations, the principles and conditions of those actions, their mutual bearing on one another and on the whole tenor of his life. To give such a delineation of character is the province of Biography; but, in the present case, it would be too serious and extended a task for

me to attempt. Not having either time to review the records of an extensive correspondence, or space to contain their contents, all that can be given in this letter is a reference to some general points of character, a few extracts illustrative of them, and from recollections and connections that cannot yet be fully developed.

In general it may be stated—and this was acknowledged by all who had any considerable acquaintance with him—that he was a man of very powerful mind; well informed in the various departments of literature and science, of liberal sentiments, comprehensive views and great activity. Though peculiarly ardent in his constitutional temperament, he was at the same time remarkable for his self-command. The superiority of his intellectual powers and his kindness of heart, uniting with a sense of duty, saved him from being betrayed, under provocation, either into passion or utterance of unguarded language. Of either of these the manifestations were rare, and then in a very measured degree. To his credit it ought to be recorded that his great mental powers and acquisitions were put in requisition to subserve the interests of true religion and the principles of moral order among men. As a consecrated offering they were laid on the altar of the Church.

The eighteenth century, in the latter part of which Dr. McLeod entered upon the field of public action, did not, in our country, furnish Theological Schools, for preparing candidates for the Christian Ministry. To direct his course of study, the student, at the recommendation of Presbytery, usually selected the best qualified Pastor to whom he had access. After having finished his collegiate curriculum, young McLeod enjoyed the advantage of the guiding care of an able and eloquent man,—the Rev. James McKinney. The "*Institutio Theologiæ Elenctica*," of Turretin, was his theological text-book; and an extensive and well selected library furnished him with material for illustration of the subjects of his inquiry. He was a very laborious student. The structure of the minds of the Preceptor and the Scholar were, in many respects, alike. The strong and comprehensive grasp of Mr. McKinney's mind, the grandeur of his conceptions, his enthusiastic love of liberty and admiration of the great principles of the Presbyterian Reformation, with his full assurance of their final triumph in the settlement of the moral order of our world, in both Church and State, exhibited in his masculine and impressive eloquence, were well adapted to the rousing into action of the yet latent, though by no means inferior, powers of his youthful pupil.

Dr. McLeod's mind was peculiarly fitted for the investigations of Mental Science, and in those inquiries he had special delight. Of the writings of the Scottish school of Metaphysics he was master; but of the distinguished Doctors of that school he was no servile follower. With Reid, in his views of the Will, he of course differed. Of the gorgeous style of Stewart and Brown he disapproved, as being ill adapted to the precision of metaphysical thought. Of Campbell's Philosophy of Rhetoric he thought much better. Of the Senior Edwards, of our own country, both as a divine and a mental philosopher, he was a great admirer; though, as I have reason to know, by his criticism in manuscript on some of the speculations of that distinguished man, his admiration was not indiscriminate. Dr. McLeod, then a young man, and very young in the ministry, is the "ingenious and learned friend" to whom the venerable author of the Retrospect of the Eighteenth Century refers, vol. II. p. 453, and whose notes are found pp. 253—256. The first of these notes respects the misapprehension of supposing President Edwards to be the first *Calvinist*, who fully and thoroughly avowed the doctrine of moral necessity. Edwards was eminent in vindicating this doctrine, but was by no means its discoverer—it had been fully asserted long before his day.

With the younger Edwards, while President of Union College, Dr. McLeod had a personal and intimate acquaintance. The Scotch metaphysicians, especially Dr. Reid, on the subject of Moral Agency, Dr. Edwards did not greatly esteem. In a conversation with him, adverting to the "Dissertation on Liberty and Necessity," Mr. McLeod ventured to ask Dr. Edwards if, on an important point, he did not differ with his father. The Doctor inquired,— "On what point?" Mr. McLeod having specified it, the reply was,— "Yes; but though my Essay has been twenty years before the public, you are the first person I have heard notice the difference." The part of the Essay in which Dr. Edwards dissents from his father's views, is the eighth chapter, on the relation of the Divine agency to the existence of moral evil.

I have adverted to these facts as indicating the character of the associates and mental employments of Dr. McLeod when he had just entered on the ministry. The acute and playful note in the "Retrospect," on the speculations of materialists, as well as that which refers to the relation of motive to volition, intimates to us, at that early day of his public life, his acquaintance with subjects of deep philosophical and theological inquiry.

Into the various departments of liberal research his studies were perseveringly carried. His study of History was not to ascertain a mere detail of facts. His inquiries were directed to the philosophy of that study. He sought the principle that connected the facts, and that influenced the recorded events of time; that he might trace their connection with the page of Prophecy, the policy of States, and their bearing on the moral and social interests of man, and especially on those of the Church of God. How well he succeeded in this course of inquiry may, in some measure, be ascertained from his expositions of Prophecy, his Discourses on the War of 1812 with Great Britain, and by those displays of judicial talent witnessed by his friends and others in the Courts of the Church and other places. As an instance of this, I might refer to a delicate, difficult and important case of discipline, some forty years since, in one of our Presbyteries, in the investigation and disposal of which he was called to take an active part. Among others who attended as spectators was a distinguished Judge; who, afterwards, in a private party, having occasion to refer to the process, turned to the Doctor and remarked,— "I knew that you were a *divine*, but I did not before know that you were a *lawyer*." At a later date,—the day after he had exhibited great mental power in a legal case, though not in the forum, he was met by the late Chancellor Kent, who, in his own familiar and peculiar manner, addressed the Doctor, saying,— "Why Judge P—— tells me you are an able lawyer." "And why not, Mr. Chancellor?" was the reply. "Really," added his Honor, "Judge P—— says you conducted and argued that cause with great ability." If an acquaintance with the great constitutional principles of moral and social order that lie at the foundation of the State, and that ought to regulate the policy of nations, constitutes such a character, then indeed Dr. McLeod was a lawyer and a statesman too.

It was his decided opinion that a Minister of the Gospel, to be fully qualified for his work, should have the attainments of a jurist and a statesman. That the State is a moral person, the moral creature of God, and a subject of his moral government, and that Christian "ministers have the right of discussing from the pulpit those political questions which affect Christian morals," is his recorded and published avowal. But to exercise the right, the minister of religion who undertakes it must have the requisite qualifications. As an apology for ignorance and rudeness in the ministry, he always heard with great impatience a reference to the Apostles as illiterate and unpolished men. Such, he said, they were not. He held them to be no strangers to the literature of their country, and to belong to a respectable rank in society. He ear-

nestly maintained that every clergyman should not only be a good and learned man, but a gentleman also. Of such a character he was himself a fine example.

He was well versed in Physical Science also ; and on it he set a high value. As I was once speaking to him of *Physiology* and *Metaphysics*, as two interesting and noble subjects of study, he said,—“Yes, they show man’s relation to Heaven and earth; for in his constitution Heaven and earth unite.” His opinion was that no man could be a sound and thorough physiologist, who was not a sound and well instructed mental philosopher. To a defective acquaintance with mental science he ascribed the tendency of so many of the Medical Faculty to a low materialism.

In his habits Dr. McLeod was remarkably retiring; in mixed companies comparatively silent; at all times peculiarly reserved and delicate in speaking of himself or his actions. When, however, he deemed it proper to enter into private discussion, he never indulged in prolonged altercation. The first principles of a subject would be educed or referred to, and if the opposing party had sense to see their application, the controversy was ended; if not, the argument would not be pursued. In the discussion of subjects, he was somewhat impatient of entering into very minute details. The principle he would distinctly state; and in such a manner as to carry to the man of mind the evidence of its truth; but if, in the perception of his position, there happened to be great dullness, he would seldom repeat what he had said or attempt to make it plainer. In such cases, it seemed to be his purpose, by leaving the individual to himself, to induce him to exercise his own mind. Thus I recollect that, more than thirty-six years ago, when a candidate for the ministry, in a private conversation, expressed some difficulty in reference to the doctrine of the Ruling Elder, as generally held in the Presbyterian Church, the Doctor, in his usual manner, stated the principle, and briefly, though distinctly, referred to the proof; but to a continued detail of little objections made no reply. Upon the retiring of the individual, I asked the Doctor why it was that if, in these matters, one requested of him a hundred dollars, he would readily give them, but if he asked a cent, it would not be granted. His reply was,—“He may either make the cent himself or do without it.”

To modest weakness Dr. McLeod was peculiarly indulgent; but to the obtrusiveness of shallow pretensions, or the impertinence of knavery, when they came before him, he would sometimes administer an exemplary castigation; never, however, in a manner unbecoming the high bearing of a Christian Gentleman. Of this an example may be given. On a journey in the neighbourhood of one of our chief watering places, we were obliged, early in the afternoon, in consequence of a thunder storm, to seek a shelter, and to take lodging for the night, at a boarding house and half tavern, kept by a man who had once been a Preacher, and, if I mistake not, still held a license to preach. Of this landlord Dr. McLeod had no previous knowledge, but the impression made on his mind by our host was far from favourable. The company present, however, was respectable; and, in the course of the evening, the conversation turned on the relations and policy of England and the United States, and the principles and results of the then late War, (that of 1812,) still fresh in the public mind. The conversation approximated towards an argumentative discussion, to which occasion was given by the sentiments of an aged and venerable gentleman from New England, expressed in favour of the cause of the United States. In support of the views of this truly respectable person, Dr. McLeod had taken a part in the conversation; and while he was stating some facts bearing on the subject, our preacher landlord, in a tone and manner not the most courteous, interposed, saying,—“I do not know that your statement is correct.” The Doctor, turning upon him his penetrating eye, replied,

in his own emphatic manner,—“Who doubts your ignorance, Sir? What right have you to interrupt this conversation?” The rebuke was felt, and seemed to be regretted by none but its subject. At my private suggestion to the landlord, who had requested me to perform that service, Dr. McLeod was called upon to conduct the social devotions of the evening. Solicitude for the health of his family, disappointment in not receiving letters from home, and the previous animated conversation on the moral and social interests of the country, prepared the way for a prayer such as is seldom heard. In the combination of devotional sentiment, comprehensive views of the Kingdom of Christ, embracing the concerns of the Divine glory and the happiness of man, and a strong expression of faith in the promises of God in reference to those subjects, I have never heard its equal. The impression on all present was deep and solemn. Our venerable New England friend appeared delighted; drew up his chair close to that of the Doctor, and entered into an interesting conversation on the prospective bearing of American institutions, policy and character, and on the political and moral condition of the other nations of the world.

Dr. McLeod was a *Caledonian* by birth, and he loved his native land. He was likewise, on principle, and in heart, an American Republican. An enthusiastic admirer of the Government of the United States, he always heard the suggestion of its weakness with impatience, and used to say with emphasis that it is the strongest Government on earth, inasmuch as it is sustained by the people. And while he saw and lamented the ignorance, the weakness and the vices which were abroad in the land, he had strong confidence in the existing intelligence and moral power of the community, under the benign providence of the Prince of the kings of the earth, as adequate to the saving of the country.

In the spirit of these sentiments, while the port of New York was blockaded by a British fleet, he composed, preached and published his Discourses on the War of 1812; in which was found, perhaps, the ablest defence of that measure which had been given to the public. He vindicated the Government of the United States, on the principles of our Independence, by the law of nations, and above all, by that of the Bible. It is due to the memory of Dr. McLeod, as a Minister of Christ, to state that it was not in the spirit of a mere political partisan that he put forth his gigantic powers in defence of the American cause. Irrespective of all mere party considerations, he saw in the matter of contest great principles of political and national right, and he believed that with those principles were connected the interests of the Kingdom of Christ. In that conflict between the United States and the most powerful nation on the globe, he recognized a carrying out of a portion of the old Presbyterian principle of the Reformation; and to aid in its maintenance and progress he was willing to lend the labours of his head, his heart and his hands, together with the influence of his name. What his views were in writing and publishing his Discourses may be seen from the following extract of a letter addressed to myself a short time before they were published: “My object is to spread the knowledge of Reformation principles in matters civil and religious. The good of my country is the next object to the good of Zion.” And in another letter, on the issuing of the second edition of the Discourses, he remarks,—“You will not be so much disappointed about it as many others. It was intended as a display of Reformation principles; and I dare say you will think it the best I ever made. The War is but the carriage and the equipage in which the Old Covenanter travels among the cities of the land. I venture to reveal to you the secret which could not be long concealed from your own sagacity.”

A partial alienation of some of his friends was, for a time, one of the results of these Discourses. This caused some of our common friends of other denominations to regret their publication, because of the impairing of his influence among them in what they deemed matters of greater importance. On once asking him if he was apprized of the extent to which his War Sermons had alienated some of his friends and produced regret in others, his reply was,—“Yes, I know it, but when they need me they will come back.” It is, however, but justice to state that among those who thought differently from him on the causes of the War, were still found a full proportion of his most attached friends.

But it was as a Theologian and an Ecclesiastical man that Dr. McLeod was especially distinguished. As a Divine and a Preacher, he may be judged by his published works,—his Expositions and Sermons. In the pulpit he was eminently powerful—lucid in his explanations; logical, candid, animated and vigorous in his arguments; and in the practical application of his doctrinal discussions, distinct, brief and generally vehement. “God,” I have heard him say, “has given me sensibilities; and when the occasion calls for their expression, the attempt to suppress them is to do violence to my nature.” After his powerful and impressive discussions, I have seen the respectable Preacher, a stranger to him, who was to follow him in the same place and before the same audience, not a little embarrassed and agitated, and reluctant to proceed to the fulfilment of his appointment. Yet, while others were delighted and edified, this strong man was often evidently dissatisfied with his own performances. He rarely spoke of them farther than, in confidential conversation, to express the opinion that his talent for the edification of the Church lay rather in the use of his pen than in preaching. For a precise expression of his thoughts with his pen he was very remarkable. His manuscripts he had rarely occasion to correct for the press. He studied while others slept, and while many talked he thought. Often have I heard him express, in other terms, the substance of the declaration made in a letter of November 21st, 1820, in which he says,—“The Sabbath is my only day of recreation and enjoyment; or rather the pulpit itself is the principal place of my rest on earth. If I did not love it, I would be most miserable.” He loved the employment of the pulpit, because he loved Christ, the Gospel of Christ, and the souls of men; yet he was dissatisfied with his own services there, because of their defects; defects which his audience neither saw nor felt.

Profound in his theological knowledge, he was decidedly opposed to all novelties in religion, and to all curious speculations in the things of God. His impression was that, since the middle of the seventeenth century, the science of Theology had been on the decline. He was averse to the introduction of new and ill-defined terms in religious discussion, holding that the authorized standards of the Church contained her only legitimate vocabulary. The old doctrines of the Reformation, in their deep principles, but in new combinations, illustrations and practical application, as exhibited by him, often surprised, while they edified, the hearer. He was indeed an eloquent preacher. With simple elegance, in vigorous, precise and appropriate language, of which he had a remarkable command, he habitually expressed himself in the pulpit. On the various subjects of mental and theological inquiry, he had settled in his mind and always had at command a few first principles, guided by which, in new discussions, he often gave exhibitions that, to minds otherwise constituted than his own, appeared as intuition. The power of discrimination he possessed in an unusual degree; and he was much inclined to connect in discussion the principles of mental science with experimental religion. It was at his suggestion that the Theological Professor in the School of his Church was instructed to deliver to “the class of students in Pulpit Eloquence a

course of Lectures on Metaphysics, including the science of the Human Mind and Christian Experience." And in his own ministry some of his most instructive discussions evinced how much he was at home on those subjects; not in idle or amusing theories, nor in dry speculations, but in the unfoldings of the living soul under the influence of a true and living religion.

In labours he was abundant. Few constitutions could have borne up under them. Three discourses every Sabbath, an evening lecture every week, and a catechetical exercise of the youth of his church on another evening, together with stated pastoral visits to the families and fellowship prayer meetings of his congregation, until a late period of his life, formed the usual routine of his services. He was still a diligent student and a close observer of events. He slept but little and rose early. Naturally of a fine constitution, he was nevertheless subject to attacks of indisposition; but he rarely complained, judging the idea of a sickly minister to be injurious to his official reputation and influence. The fruits of his labours were found in the intelligence, piety and orderly deportment of the people of his charge. His church, though not at that time among the most numerous and wealthy, was peculiarly well ordered and ecclesiastically strong. Upon others their example was salutary. The character then impressed upon that church, through the Agnews, the Giffords, the Nelsons, the Clarkes, and their associates,—names of rare excellence of a past generation, is still found in the congregation now under the pastoral care of his worthy son and successor, the Rev. John N. McLeod, D.D.

As an Ecclesiastical man he was not less distinguished than as a Theologian. His views of the Church, as an organized Body, were enlarged and comprehensive. And when, in his public ministrations, he expatiated on the glories of the Redeemer, his Mediatorial fulness, the extent of his dominion, the riches and power of his grace, and on the origin, constitution, relations, claims, influence and destiny of Zion, he was commandingly grand. Of the universal extension over the world of the religion of the Bible, and the visible, organical union of the whole Church, his confidence was unwavering; and in order to do this, he believed in the perfect adaptation of the principles and forms of moral order, as revealed in Scripture, to the intellectual, moral and social constitution of man,—God being the author of both. And that He with whom is the residue of the Spirit, will, in due season, redeem his pledged promise, and that Zion shall then be *one* united, peaceful and blessed habitation, he did not doubt. In the mean time, while he disapproved of a thoughtless amalgamation of discordant materials in the Church of God as unprofitable, he was an advocate of a generous intercourse among all whom he considered as holding to the Head, Christ, without compromise of recognized principle.

The estimation in which he was held beyond the boundaries of his own department of the Church, may be inferred from the repeated calls made upon him by both the Presbyterian and Dutch Churches; and by the offers made him of distinguished places in their literary institutions. An acceptance of any of these offers would have greatly improved his financial circumstances; and his respectful refusal of them at least proved that, with him, neither avarice nor ambition was a governing motive.

Notwithstanding Dr. McLeod, in his writings and in his public ministry, was accustomed to deal only with principles and characters, without descending to offensive personalities, he was himself frequently the object of personal and violent attack. In writing to me in reference to one of these assaults that had been made upon him, he says,—“I fear not enemies—I fear not even Satan himself—but I fear the destitution of that greatness of soul, which alone can build the walls of Jerusalem in troublesome times.” Of character he had a high estimate, and of ministerial character he was peculiarly tender. Of those who acted towards him an unworthy part, he seldom spoke, and

never in the language of vulgar abuse. As a proof of his lofty bearing in this respect, I may mention that he once stated to me that, though he had been sixty times attacked, in his public character, through the medium of the press, yet he had never replied or taken any public notice of the attack in a single instance. When, however, character was assailed, he deemed it right that it should be vindicated; but its vindication, he thought, belonged to the friends of the injured rather than to himself; as a man is not likely, in his own case, to be the most impartial judge.

In his devotional feelings and spiritual exercises there was a peculiar intensity. The constitutional decision of his character was carried into its religious actings. Of himself, as a *sinner*, he evidently thought and felt with deepest humility—of himself as a *saved* sinner he never appeared to doubt. The provisions of Redemption by the Lord Jesus he well understood; the gracious overtures of the Gospel assured him of his right and his obligation to go to the Saviour; and under the influence of the Spirit of God he went to him in faith, and knew what he was doing. He was a stranger to that indecision of mind, that languor of action, that leaves the deed in a state of uncertainty whether it be performed or not.

Dr. McLeod sensibly felt the ills of life, but he evinced under them the most meek and quiet spirit. As an illustration of this, I may be allowed to give the following extracts from a letter dated December 9, 1815, shortly after being bereaved of two amiable and beloved children by scarlet fever:—

“Your favour reached me at a time in which private grief overcame the force of public interests. On Tuesday morning, my fine daughter breathed her last. She now lies beside her younger sister, where not the fever nor the storm shall disturb them. Blow upon blow falls upon my offending head and my deceitful heart. You know how long I have desired a release from this body of death and world of trials; but my God—for yet I shall call Him mine—refuses my wishes and my prayers, and beats me on the sorest part, by slaying my beloved babes, one by one, before my eyes. I have seen in the tortures of my infants the hatred of the Divinity against sin; and my works and my prayers, my knowledge and my experience, start up before my alarmed conscience, as a thing in which I cannot hope. Decked in their impurity and imperfection, it is I who have sinned more than these afflicted children who are torn from my bleeding heart; and both the experience and the labour of my life are a burden instead of a pillar on which my soul can rest. Oh, my brother, how inestimable is that word of truth upon which the faith of God’s elect may and doth rest! To that word I refer my all. It is my only comfort, and, resting upon the offer of the gift of God, I say,—‘Though He slay me, as He did my children, I will trust in Him.’ Excuse these effusions of a wounded spirit. You know the feelings of a father.”

Such was the Rev. Dr. Alexander McLeod. Yet he was but a man—great and good indeed, but still a man. The sun has his spots, and my illustrious friend had his imperfections. They were, however, only such as are incident to our diseased nature in its present state;—the occasional manifestation of the remains, in the saint, of “the old man,”—“the body of sin and death,” where the graces and virtues that constitute the Christian character were greatly predominant and confessed of all.

To the pages of his biography it belongs to tell of his fine constitutional proportions, of his manly gait, his commanding voice, and persuasive tones; to tell that when he wrote or spoke, it told; that, when he acted, a great man was there; and that his moral worth was in full accordance with his mental power. To them too pertains the record of his connection with the benevolent institutions of his time; of his relations to many of the great men in Church and State of the last generation; and to note his place in that constellation, whose benign and splendid light, in a by-gone age, was so profusely shed on the Churches of New York, and throughout the land. And when the distinguished names of Rodgers, Livingston, Mason, Romeyn, Linn,

Milledoler, Abeel, and others, are mentioned, and the register of his connection with them and of their high and mutual regard for each other shall be fully made out, the reputation of Alexander McLeod, as an able minister of the New Testament, will suffer no eclipse.

I am, with affectionate respect,

Truly yours.

GILBERT McMASTER.

FROM THE REV. SAMUEL B. WYLIE, D.D.

BELLEVUE, NEAR PHILADELPHIA, December 28, 1848.

My dear Sir: My acquaintance with the Rev. Dr. McLeod, concerning whom you ask for my reminiscences, commenced in 1798, and continued without interruption until the close of his earthly labours. I had formed a very favourable opinion of him from the representations of the late Dr. J. B. Smith, President of Union College, where young McLeod had graduated shortly before. To this was added the testimony of the Rev. James McKinney, who, for a short time, had been his Theological Preceptor, after he had finished his collegiate curriculum. I longed for a personal interview with one, of whose character I had been led to form so high an estimate. This desire was gratified, in the city of New York, in 1798; and then all my anticipations in respect to him were more than realized. I found a countenance beaming with no ordinary degree of intelligence; a heart fraught with true Celtic nobility; and manners at once courteous and entirely unaffected. As I take for granted that you do not expect from me any thing like a narrative of his life, I will proceed at once to give you my recollections of what he was in some of his various relations.

As a Pulpit Orator, Dr. McLeod's character is not, in my opinion, of easy delineation. He was an original. He imitated nobody. He had no model. He uttered the effusions of an elevated intellect and a sanctified heart, in all the simplicity that nature dictated. His talents were of the first order. His mental energy never flagged, even under the influence of great bodily debility. In his exhibitions in the pulpit he was not exclusively exegetical, didactic, hortatory, terrific, persuasive, but all these characters were so appropriately blended as to meet the respective conditions of the auditory. It was not the melody of his voice, nor the flow of his sentences, that fascinated the hearer; but there was an unction diffused from his discourse which was generally felt by the whole audience. His vigorous and masculine mind seized on the cardinal points of his subject; and he enforced them with an eloquence so fervid and vehement that few could withstand it. It often descended, like the mountain torrent, sweeping all before it; sometimes regardless of laws, and wrapt up in the excellence of its own originality. On doctrinal and didactic subjects, his arguments were strictly logical, and always cogent. While his mind was acutely metaphysical, it was never trammelled by what may be called the *ultraism* of that science. His was not the metaphysics of the Scholastic Doctors of the Dark Ages, or of the Aristotelian School; not the jargon of unintelligibility, but clear, conclusive, irresistible deductions. During almost the whole period of his ministry in New York, he delivered, on Sabbath evening, discourses in which he discussed some of the most important topics of Didactic Theology. These subjects he treated with so much acumen and strength of argument that large and respectable audiences, including not only many members of other congregations, but also ministers, licentiates, and students of theology, were in steady attendance.

Dr. McLeod loved to preach Jesus Christ and Him crucified. Often has he said to me, in private conversation,—“How I do like to preach the Gospel.” He seemed, when in the pulpit, in his favourite element. For myself, I can

truly say that there was, in his pulpit services, a degree of evangelical power and attraction, which, so far as my observation goes, has been rarely surpassed.

In his application of doctrinal discussions, the truths presented were closely pressed home upon the conscience. Here he was searching, pungent, affectionate and hortatory. While there was consolation administered to the penitent, the sinner, pricked to the heart, was forbidden to despond, and affectionately pointed to the Balm in Gilead and the Physician there.

In Ecclesiastical Judicatories he was always cautious, judicious and unassuming. He expressed his views of important subjects with firmness, dignity, and withal with that modesty which is characteristic of superior minds. Though he could climb to the mast-head, and command a wide view of any subject, he never arrogated to himself any superiority. His arguments of course were always listened to with attention and respect.

In the social circle he was a universal favourite. His manner, though dignified, was not distant. He was ever courteous, kind and respectful to all. His conversation was always instructive and pleasing; and, although he could not be said to be *full of anecdotes*, yet, on suitable occasions, no one could introduce an anecdote more appropriately than he, or relate it in a manner more gratifying to the company.

Dr. McLeod was among the more eminent writers which this country has produced. His published works are an enduring monument of his talents, learning and piety. His Sermon on Slavery, his Ecclesiastical Catechism, his War Sermons, his Treatise on the Revelation, his True Godliness, &c., all bear the marks of a master mind, acting under the influence of a heart warmed with the love of God.

One or two anecdotes concerning Dr. McLeod occur to me, with which I will close my communication.

Some considerable time before his decease, he was seized by a violent disease, and was given up to death by his relatives and friends. I was written to, in the most pressing manner, by several persons, to come on, if I would see him again among the living. I started on Saturday, at a moment's warning, but, from the state of the roads and stages, did not reach Dr. McLeod's house till Sabbath afternoon. On his first recognition of me, as he lay on his bed, apparently in a dying state, he immediately sat up and exclaimed,—“My dear Billy,”—a familiar name by which we were in the habit of addressing each other,—and from that time he began perceptibly to recover. Some believed that the old associations connected with “Billy” had formed the crisis of the complaint, or that it led to its taking a new turn.

In his admission of members to Church Communion he was particularly tender and judicious. On one occasion a certain woman appeared before the Session, and, on examination, was found so very defective in knowledge that the Elders were hesitating about admitting her; though all believed her to be truly pious. The Doctor, having heard them all state their opinions, observed,—“This woman appears to me like a sieve that can retain nothing, but yet may be purified by the water that passes through it.”

With much respect, I am, dear Sir,

Yours in the bonds of our common Lord,

S. B. WYLIE.

FROM THE REV. JOHN BLACK, D.D.

PITTSBURG, December 4, 1848.

Reverend and dear Sir: Understanding that you are engaged in preparing for the press a work to consist of memoirs of distinguished American clergymen, and believing that a few reminiscences of my dear friend, the late Dr. Alexander McLeod, would not be unacceptable to you, I send you the following:

My acquaintance with the Doctor commenced in 1798, when we were both on trials for licensure. This acquaintance soon ripened into friendship, which continued in unabated and increased vigour till the day of his death. He was a friend to whom you might entrust your whole heart. He was an Israelite indeed, in whom there was no guile. As you left him, you found him, the same steady, unwavering friend. Dr. Wylie, of Philadelphia, Dr. McLeod and myself were licensed together. An unbroken and indissoluble friendship subsisted among the three. Cæsar, Pompey and Crassus formed no such triumvirate as ours, for friendship, good feeling and real enjoyment. Our meetings were a jubilee.

Dr. McLeod was a scholar,—a truly scientific man. He was well acquainted with the Philosophy of the Human Mind. That he was a divine of the first order his writings bear abundant testimony. His works praise him in the gates. He was thoroughly imbued with the spirit of the Reformers. He had deeply digested the system of Theology, as he found it in the Bible, and heartily espoused it. His Lectures on the Revelation, and his Sermons on True Godliness, exhibit a master mind in the exposition of Scripture, and a Christian at home in the life and practice of a true believer. His triumphant vindication of the Universal Government of the Lord Jesus Christ, in his "Messiah, the Prince of the Kings of the Earth," evinces the deep concern which possessed his soul for the honour of his exalted Redeemer. Nor was he unmindful of the rights of man. In his politics he was an unwavering Republican; besides, he was a Christian man, and therefore felt an interest in the concerns of humanity. In his "Negro Slavery Unjustifiable," he maintains, with great ability, the position that Negro Slavery is alike at war with every principle of humanity and with the revealed will of God.

In Church Courts Dr. McLeod was pre-eminent. His chief excellence here consisted in a deep and quick perception of the point and bearing of an argument. In this respect his mind acted as if by intuition. He saw, at a glance, the strength or weakness of a position, and no sophistry could elude the ordeal of his keen perception. The fallacy, however specious, his sound penetration instantly detected.

He was a punctual and most profitable correspondent. His letters were always most welcome to his friends. The spirit of Christian charity, liberality and evangelical piety, breathed in all, even his most familiar communications.

As a Preacher, I can honestly say I never heard a man who could enchain my attention like him. His was no studied eloquence, but it was the eloquence of a great mind and a great heart, acting in all the simplicity of nature. It never could have been the product of art. He addressed every power of the soul, going down into the very depths of the heart, but it was always through the medium of the understanding and the judgment. Some speakers we admire while we are listening to them, but we bring nothing away with us. Not so in respect to Dr. McLeod. You could carry his sermons home with you and digest his arguments at your leisure. Take him all in all, we seldom meet his like. He is gone, but his memory is embalmed in the hearts of his brethren, who are soon to follow him.

With kind regards and best wishes for the success of your undertaking, I am, Dear Sir,

Yours respectfully,

JOHN BLACK

FROM THE REV. SAMUEL MILLER, D.D.

THEOLOGICAL SEMINARY, PRINCETON, January 30, 1849.

Rev. and dear Sir: In thinking of the appropriate subjects of the large work on Clerical Biography in which you have for some time been engaged, I of

course expected you to include a notice of the life and character of the late Alexander McLeod, D.D., of the city of New York. Few names among the departed have a higher claim to a place in your list, than the name of that distinguished divine. When, therefore, I was requested, as one who had enjoyed the privilege of an early acquaintance and friendship with him, to make my humble contribution towards embalming his memory, I felt as if an honour had been conferred upon me, which I could not too promptly or cordially acknowledge.

You will no doubt be furnished from another source with all the desirable historical notices concerning his nativity, his education, and the leading events of his literary and ecclesiastical life. On these, therefore, I shall not dwell; but shall content myself with merely stating my general impressions and estimate of his character, as a Man and as a Minister of the Gospel.

My acquaintance with Dr. McLeod commenced in the year 1801, soon after he had accepted a pastoral charge in the Reformed Presbyterian Church in the city of New York, where I then resided. I had never before heard of him; but my first interview with him gave him a place in my mind seldom assigned to one so youthful. His countenance beaming at once with intelligence and benevolence, his attractive manners and his conversation, though marked with a modesty becoming his age, yet abounding in evidence of intellectual vigour and unusual literary culture, mature theological knowledge and decided piety, made an impression on me which I shall never forget. This impression was confirmed and deepened by all my subsequent intercourse with him.

At the period of which I speak, there was a Clerical Association in the city of New York, which was in the habit of meeting on Monday morning of each week. This Association comprehended most of the ministers of the different Presbyterian denominations in the city. The exercises consisted of prayer, conversation, both general and prescribed, and reading compositions on important subjects. In this delightful Association I was so happy as to enjoy, for ten or twelve years, the privilege of meeting with Dr. McLeod weekly, and seeing him in company and conversation with the Pastors venerable for their age and standing, in that day; and I must say that the longer I continued to make one of the attendants on those interviews, the higher became my estimate of his various accomplishments as a Scholar, a Christian, and a Divine.

Dr. McLeod had a remarkably clear, logical and comprehensive mind. As a Preacher, he greatly excelled. For, although he seldom wrote his sermons, and never read them in public, yet they were uncommonly rich and instructive, and at the same time animated, solemn, and touching, in their appeals to the conscience and the heart. As a Writer, his printed works are no less honourable to his memory. His Lectures on the Prophecies, his Sermons on the War of 1812, and his Discourses on the Life and Power of true Godliness, to say nothing of other publications of real value, though of minor size, all evince the richly furnished Theologian, the sound Divine, and the experimental Christian, as well as the polished and able Writer. So great indeed was his popularity in the city of New York, far beyond the bounds of his own ecclesiastical denomination, that several of the most wealthy and respectable churches in the city, in succession, invited him to take the pastoral office over them. His attachment, however, to that branch of the Presbyterian Body in which he began his ministerial career, was so strong that he never could be persuaded to leave her communion.

After I left New York, on my removal to Princeton, in the year 1813, I rarely visited the city, and almost always in the most transient manner, so that, after that year, I seldom saw Dr. McLeod. I had only two or three short interviews with him at different and distant intervals. In a few years his health became impaired, and not long after so fatally undermined, that he

exchanged his ministry on earth for the higher enjoyments and rewards of the sanctuary above. In the retrospect of my life, I often call to mind the image of this beloved and cherished friend, and dwell upon his memory as that of a great and good man, from my intercourse with whom I am conscious of having derived solid advantage as well as much pleasure. But I, too, must soon "put off this tabernacle," and then I trust we shall be re-united in a better world, and be permitted to study and to enjoy together, to all eternity, the wonders and the glories of that redeeming love, which I have so often heard him exhibit with feeling and with power while he was with us.

That you and I, my dear Sir, may be more and more prepared for that blessedness, is the unfeigned prayer of your friend and brother in Christ,
SAMUEL MILLER.

THOMAS DONNELLY.*

1799—1847.

THOMAS DONNELLY was born in the County of Donegal, Ireland, in January, 1772. He evinced an early love of study and a strong desire to obtain a liberal education. Accordingly, having gone through the preparatory studies, he was entered, in due time, as a member of Glasgow College. How long he remained in connection with that institution is not known; but he left it before he had completed his regular course, and, in 1791, migrated to South Carolina. He soon found his way to the North, and was, for some time, a student at Dickinson College, Carlisle, though, as his name does not appear on the Catalogue, it is presumed that he did not graduate. On leaving the College, he returned to the South, and commenced the study of Theology under the direction of the Rev. William King,† of South Carolina, who was one of a Committee of the Reformed Presbytery of Scotland, judicially authorized to manage the concerns of the Reformed Presbyterian Church in America. The members of this Committee having, in 1797, constituted themselves into a Presbytery, under the title of the "Reformed Presbytery of the United States of America," Mr. Donnelly, in connection with Messrs. Black, Wiley and McLeod, was licensed by that Body, at Coldenham, N. Y., in June, 1799.

On the 3d of March, 1801, he was ordained and installed Pastor of the Congregation about Rocky Creek, Chester District, S. C., or "such part of that people as he should be able to superintend." Here he laboured with great diligence, often visiting remote congregations, not only in Carolina but in Georgia. About the year 1813 the congregation of which he was Pastor was divided, and the Rev. John Reily was placed over a portion of it, the part which remained to Mr. Donnelly being known as the "Brick Church." Here he continued to labour for several years; but, after a while, in consequence of some difficulty, another division took place, which left Mr. D. with a still smaller charge, though they

* MS. from Mr. Thomas Smith, of Bloomington, Ind.

† The Rev. WILLIAM KING came to this country from Ireland in the year 1792, arriving first in South Carolina. He then came to the North, and spent some time in Pennsylvania and New York, after which he returned to South Carolina, and became Pastor of a Church in Chester District. He was invited to a Conference, at Alexandria, with the Northern Ministers, Messrs McKinney and Gibson, but died before the time of meeting. His death took place on the 24th of August, 1798, at the age of about fifty.