

CHAPTER III.

1799.

Until his Licensure.

IT may be proper here, before proceeding further in the memoir of Dr. McLeod, to give a brief abstract of the distinctive principles of the Reformed Presbyterian Church, to which he attached himself.

The Westminster Confession of Faith exhibits the grand articles of their creed. They embrace the system of divinity contained in the Catechisms, larger and shorter. These formulæ were received and sanctioned both by Church and State. The nation solemnly covenanted to adhere to them. They were the terms of civil and ecclesiastical communion in the British empire. The covenants, national and solemn league, considering the time and circumstances, are most valuable and important documents. It must be admitted, that the principles neither of civil nor religious liberty were then so well understood as they are at the present day. Still, when we consider the times in which our reforming ancestors lived, the circumstances with which they were surrounded, and their hereditary prejudices concerning the divine right of kings, we should indeed be astonished that they achieved so much. Verily, the presence of the Lord

was with them. Their memory and achievements should be dear to every friend of truth.

The fair fabric of British reformation, however, was lamentably demolished by the political evolutions of that notorious debauchee, Charles the Second, and his abandoned coadjutors. Still a small remnant of the Church of Scotland, with uncompromising fidelity, declined all compliance with the entangling overtures on the part of the government; they spurned all their criminal indulgences, submitted to every privation, and endured every fiery trial that diabolical malice continued to inflict, rather than defile their consciences. Thus they endured, although hunted like partridges on the mountains.

After the expulsion of the Second James, and the establishment of the prince of Orange, William the III., upon the throne, the remnant of the Reformed Presbyterian Church refused to own the revolution settlement, as being subversive of the grand national constitution which had been settled at the Reformation, and which the three kingdoms, by the solemn league and covenant, were bound to support and observe inviolate. Apostacy from former attainments, the demolition of the national constitution, sworn to by all ranks in the realm; an opposite oath on the part of the sovereign to maintain Episcopacy in England, and Presbytery in Scotland, together with his Erastian usurpation of Messiah's headship and prerogative, necessarily precluded them from any consistent recognition of the British constitution, as then modelled and essentially altered and infringed. In the maintenance of the spirit and principles of the second Reformation, this remnant grew and increased in Scotland, Ireland, and in this country by emigration, until numbers justified the erection of a separate Judicatory in America, then con-

sisting of British colonies. The Reformed Presbytery, for the first time, was constituted in America, in 1774, by Rev. Messrs. John Cuthbertson, Matthew Lind, and Alexander Dobbin, with ruling elders. This not long afterwards became extinct, in the coalescence formed between these brethren, and the associate Presbyteries of New York and Pennsylvania, in 1782, after having been five years in agitation. This was not approved by the sister judicatories, in the British isles. They considered it rather as generating and increasing schisms, than diminishing their numbers. And this was a fact. The fragments of both the coalescing parties rallied around their respective standards, and thus another denomination, designated the Associate Reformed Church, swelled the list of ecclesiastical communities.

The scattered remnant of the Reformed Presbyterians who kept aloof from the union, applied for ministerial aid to the mother country. This aid had been but very feebly and partially afforded, through lack of ministerial laborers. At the time, and in the circumstances already stated, the Rev. J. McKinney arrived in this country. Mr. McKinney was a strict and steady adherent to the whole doctrine and system of the covenanted reformation. But it ought not to be overlooked, that as he had been habitually applying those doctrines to the existing immoralities of the British government, which he was daily exposing and impugning, he frequently neglected to make that allowance for the difference between it and the government of the United States, which a just discrimination demanded. He sometimes attacked the constitutions and laws of the American Republic, with all the severity which might have been legitimately applied in Great Britain, where the covenanted constitution had been completely subverted, but which was to a great

degree inapplicable to the republican institutions of the land of his adoption.

The theory was excellent, and failed only in judicious and discreet application. The colonies of America were not, as some dreaming enthusiasts have maintained, included in the British covenants. They were not represented in the making of them. Of course, they did not, they could not, break them. They, of course, had not violated the fundamental charter. The civil institutions of the United States, no doubt, fell short, in regard to morality and religion, of what they ought to have had, and what, consequently, it must have been very desirable that they should have had. But must everything of a moral character be rejected on the score of deficiency alone? Then, we must reject all human institutions, for nothing human is free from imperfection! It is true; to identify seventy-five with one hundred would be an act of fatuity; but to refuse seventy per cent., because one cannot get the hundred, would evince something which, perhaps, is worse.

On these points similar views were entertained by Mr. King, who had some time before, as a member of Committee of the Scotch Presbytery, arrived in South Carolina. Mr. McKinney and he had a meeting in South Carolina, in which they transacted some ecclesiastical business, as a Committee of the Scottish Presbytery, Mr. McKinney acting as a corresponding member, thereby expressing, as he stated, his dissatisfaction with an organization in a committee form, subordinate to a Scottish court, at more than three thousand miles' distance. It was, however, understood that that form of organization was designed to be merely temporary, and should, with all convenient speed, be superseded by one of full Presbyterial powers. Another time and place

of meeting were agreed upon, but ere the time arrived, that worthy servant of Christ, the Rev. Mr. King, was removed by death, and had entered into his rest.

Meanwhile, Mr. McLeod was prosecuting his academical studies vigorously and successfully, in Union College, Schenectady. The president of that institution, at that time, was the Rev. Dr. John B. Smith, of the Presbyterian church. Dr. Smith was an excellent scholar, an eminent divine, and a devout Christian. He had been, previously to his appointment to the presidency of Union College, pastor of the 2d Presbyterian church, Pine street, Philadelphia. He was much attached to Mr. McLeod, and in his correspondence with several of his old parishioners in Philadelphia, made mention, in terms highly complimentary, of the general talents, metaphysical acumen, piety and industry of his respected pupil. A sense of obligation to improve the opportunity, and a laudable competition, stimulated into vigorous exercise, talents of the first order. While at college, he was a general favorite, and formed intimacies with many valuable associates, with numbers of whom, his friendship and correspondence terminated only with life. Among these we may mention Judges Thompson and Miller; Chief Justice Savage, and Doctors Linn and Romeyn. Often has he mentioned with delight, the sweet communion in science, literature and religion, enjoyed in college rooms and private walks, with those pious, noble and kindred spirits, Linn and Romeyn. Their friendship was indissoluble.

During Mr. McLeod's collegiate course, it was his custom to go out to Princetown to Walter Maxwell's, some seven or eight miles from Schenectady, on Saturday afternoon. There he spent the Sabbath, attending either on the ministry of the Rev. James McKinney, or on fellowship meetings with his

brethren, in prayer and Christian conference. Often have we heard Dr. McLeod dwell with peculiar emphasis on the hospitality and kindness, the cordial welcome and smile of genuine friendship, with which he was received by these excellent, unsophisticated Christians. After the close of the religious services of the day, whether in public worship or fellowship meetings on the Sabbath, Mr. McLeod spent the evening with the family where he lodged in interesting conversation, on such topics as were ever auxiliary to vital piety and experimental godliness. The hearts of these good people were indissolubly knit to Mr. McLeod in bonds of the purest affection. His was a soul capable of duly appreciating, and vividly enjoying the interesting though homely society of those excellent Christians. Andrew McMillan or Walter Maxwell would, on Monday morning, be up before daybreak, have the horses prepared, and the rude but safe and comfortable vehicle in readiness, to convey their guest to Schenectady, in due season for attending the duties of the college classes.

In composing this memoir we regret much that, so far as we have been able to ascertain, there remain no specimens of Mr. McLeod's composition, either in juvenile essays, or public declamations; whether preparatory to, or at the time of graduation. Destitute of any remains of his intellectual efforts during his adolescence and academical career, we have nothing to compare with the more matured effusions of his riper years. That there were manuscripts in existence which are now lost for ever, we have sufficient reason to believe. On inquiring of his son, and successor, the Rev. John N. McLeod, of New York, for documents of this description, it was found the Doctor, not long before his decease, had shut himself up in his study, and having culled out numerous

papers and manuscripts which he did not wish to survive him, or meet the public eye, committed them to the flames! Among these there were, no doubt, many of his juvenile productions, which, however interesting they might have appeared to others, and useful to his biographer, in aiding to a more finished development of certain traits of character, had, nevertheless, been in his own opinion, not deserving of preservation. His deliberate object in all his performances was to serve God and do good to mankind. Whatever he had in manuscript, which, in his opinion, might not be evidently calculated to effect this all-important end, he would not obtrude upon the world. He was a most rigorous critic on his own performances; and, doubtless suppressed much which many of his friends, impartial judges too, would have considered both pleasing and profitable.

After Mr. McLeod had received his well-earned collegiate honors, he betook himself formally to the study of Theology, under the direction of his friend and pastor, the Rev. Mr. McKinney. While the BIBLE, the book of GOD, was his grand text-book, which with much prayerful attention and diligence he studied and endeavored to understand, and on which he brought to bear all the resources of his powerful intellect; his principal systematic expounder, whom he read collaterally with the sacred text, was Francis Turretine. During his study of this profound divine, whose system of Theology stands still unsurpassed by the more modern productions, Mr. McLeod compendized the greater part of the *topics*, and thus possessed, as it were, a miniature view of the arguments *pro* and *con*, touching the grand doctrines of Biblical divinity.

About this time, in the fall of 1797, when the insurrectionary movements in Ireland—the origin of Mr. McKinney's

exile from his native land—had reached an alarming height, many, especially the more conspicuous of the Reformed Presbyterians, were under the necessity of selecting some one of these *three* consequences, some one of which must unavoidably result from their existing position. *First*, sin, by polluting their consciences in swearing an immoral oath of allegiance to a tyrannical government. *Second*, suffer, by being perhaps shot—on the instant—on the spot—or hanged without trial, at the discretion of a ruffian soldiery; or if trial was allowed, it was a mere mockery, under martial law, and in ninety-nine cases out of the hundred, resulted in condemnation. *Third*, To flee and exile themselves from the sepulchres of their fathers. Unwilling either to pollute their consciences, or become the victims of ruthless cruelty, they chose the last; exile from their dearly beloved country. In this state of things the Rev. Wm. Gibson, from Ballymena, county Antrim, Ireland, accompanied by Messrs. Black and Wylie, graduates of the University of Glasgow, were obliged to leave their native home; and, of course, directed their views to the United States, the land of liberty and the asylum of the oppressed from every clime. Messrs. Black and Wylie having completed their college education, and having devoted themselves to the service of God in the gospel of his Son, were now entering on special preparation for the sacred work. In the course of the ensuing winter, they had both obtained tutorships in the University of Pennsylvania, in the city of Philadelphia, where they were now located for a season. Here they were enabled to obtain competent subsistence; and could prosecute their theological studies, which they did under the occasional inspection of the Rev. Wm. Gibson. This gentleman officiated alternately, in equal periods of time, in New York and Philadelphia. The society

in Philadelphia was small and feeble, but very animated and nobly generous in contributing to the support of the gospel.

In the course of the spring, 1798, Rev. Mr. McKinney met Rev. Mr. Gibson in Philadelphia, and sensible that a mere committee of the Irish Presbytery was utterly inadequate to the existing exigencies of the church, in her present circumstances; and, besides, having no delegated authority from Ireland for such an organization; and, moreover, knowing that they had, from the church's Head, the key of government committed to them as well as that of doctrine; to meet these exigencies of the case, and on the footing of these principles, after much deliberation and due consultation with the elders in Philadelphia, it was finally resolved to organize themselves into a Presbyterial capacity; which resolution was immediately carried into effect.

At this meeting of Presbytery, Messrs. McLeod, Black and Wylie were formally recognized as students of theology, taken under the care of the court, and pieces of trial were assigned them, to be in readiness for the next meeting of Presbytery, in the month of August following, to be held in the city of New York.

Shortly after his arrival in Carolina, Mr. King, from the Scotch Presbytery, received under his care as student of divinity, Mr. Thomas Donnelly, a young man who had received part of a collegiate education in the University of Glasgow, and had finished it at Dickinson College, Carlisle, with a view to the gospel ministry. The Scottish committee in South Carolina having become extinct, Mr. King standing now alone, had, as has been already mentioned, contemplated a meeting with Mr. McKinney. This meeting was to have been held in the District of Columbia. Mr. King having been arrested by death before the time

appointed for meeting, Mr. Donnelly was ordered to continue the prosecution of his studies, and repair Northward at a convenient season, of which he should be duly notified, to exhibit specimens of trial for licensure. Agreeably to adjournment, Presbytery met in August, 1798, in the city of New York. Previously to this meeting, the sacrament of the Lord's supper was dispensed by Rev. Messrs. McKinney and Gibson, to a small society of Reformed Presbyterians in that city. The number was indeed small. Including the members of the same denomination present from Philadelphia and Coldenham, perhaps the whole did not amount to twenty—yet it was more than the number present at the *institution* of this eucharistic feast. It was on that occasion that Mr. McLeod first met Messrs. Black and Wylie. How anxiously expected was that interview, both by him and them! They had been, previously, mutually acquainted through the medium of Mr. McKinney. This, with many other considerations, greatly increased the interest of their meeting. They met. They conversed. They communed in the symbols of the body and blood of the Redeemer. They ate and drank into the same spirit. They became indissoluble friends through the unction of the Spirit of that Saviour, who is Himself a friend that sticketh closer than a brother. The intimacy then commenced always grew and ripened, and yielded the delightful fruits of fraternal, official and Christian inter-communion. It never experienced the scorching influence of jealousy, or the chilling blasts of distrust. It was no easy task to know McLeod without esteeming and loving him.

On the Tuesday after the sacrament, Messrs. McLeod, Black and Wylie were called upon by Presbytery to deliver, *vivâ voce*, the pieces of trial which had been formerly pre-

scribed to them. The meeting was held on a place then called "THE ORCHARD." This was the country residence of Mr. John Agnew, merchant in New York, a most staunch, intelligent, and worthy Reformed Presbyterian. The candidates were heard; their pieces of trial were severally sustained, and others assigned to them. Mr. McLeod's masculine grasp of his subject; his arrangement; his manner of delivery; his self-possession, and the *tout ensemble*, could leave no doubt on the mind of any intelligent auditor, that he possessed talents of the first order.

After a few days spent in visiting the different families, then attached to the Church in that city, as well as in pleasurable and profitable excursions through the environs of New York, Mr. McLeod separated from his new friends and associates, and returned to Galway with Mr. McKinney, who had a temporary appointment in New York, to which he repaired. Messrs. Black and Wylie returned to Philadelphia, where the yellow fever was then raging with tremendous violence, reducing the city by flight of the inhabitants to the country, almost to a desolation. These two young men were obliged also to flee to the country, which in the benignity of Divine Providence, proved a healthful asylum to them and the other refugees from pestilence.

Let us now follow Mr. McLeod, after his return with Mr. McKinney to Galway. His devotedness to the service of God in the gospel of his Son, was remarkably evinced, during the whole course of his theological studies, preparatory for licensure. This was manifested by his life and conversation among those with whom he associated. But the strongest collateral proofs have just fallen under our eye, by becoming possessed of a short journal he made after his return to New York, where he delivered his first trial discourses in public.

This journal commences, August, 1798, and is complete until November 28th, 1799. That this is only an isolated fragment, detached from its antecedent and subsequent portions, there is the strongest reason to believe. Of this we are the more confident, because we had once a glance of a similar journal of the portion of time between the last above-mentioned date, and the time of his licensure. In this diary, the manner of commencing the day, its business, its progress, and its close, are regularly stated. The whole bears evidence, that it was never by him intended for the public eye. It would be an infraction on the right of the venerable dead, to transcribe the whole. Some few selections may be profitably made in perfect consistency with the author's religious delicacy. Mr. McLeod was never ostentatious of his religious experiences. He profited by them himself, and they qualified him in humility to benefit others, who were fearers of the Lord. But he was always averse to proclaiming them on the housetops. He was a modest Christian. He felt more of the power of godliness, than he felt himself willing to proclaim to the world, as his own experience. They lost nothing by this suppression. It was always faithfully developed to his audience in showing what the real saints of God did experience. Through this medium and in this manner, he told the true fearers of the Lord, what He had done for *his* soul.

In this journal, we have an account of his devotional exercises, and studies. The books he perused, an analysis of their contents, judicious observations on the matter contained in them, and appropriate reflections both on the authors studied, and the public occurrences of that eventful period. But take the following specimens transcribed from the journal itself. We select such portions as himself, in full con-

sistency with religious modesty, might have allowed to meet the public eye.

JOURNAL.

MONDAY, *August 20th*, 1798.—“Read third chapter of Genesis; and after the usual solemnities of the morning were over, committed a short comment upon it to paper. Read thirty pages in the first volume of Turretine’s system of Divinity, and wrote an abstract of its contents. I then read through Lord Erskine’s view of the causes and consequences of the present British and French wars, contained in seventy-seven octavo pages. This is indeed the workmanship of a master artist. That disinterestedness and virtuous boldness for which the author is universally admired, shines through every page. He traces the conduct of the British ministry, through all its intricate windings, and develops to the eye of candor, its infamy and deceit. With magnanimity he professes himself a whig, and with elegance and true eloquence, he justifies certain ministerial measures in Parliament. Without invective, without bitterness, he with manly modesty, calls upon his countrymen to assert their rights. With the accuracy and the dignity of a historian, he has predicted consequences which have since been verified. He makes a true discrimination between infidelity and whiggism, which the ignorant, the hypocritical, and the designing universally combine. This is a work which will be esteemed by an impartial posterity.

“I after this wrote a letter to Mr. Myers, of the German Flats, containing indirect remarks upon his politics. In the evening I heard a flying report of Bonaparte’s safe arrival in Ireland. I rejoiced for a prospect of delivery to that injured people. Oppression seems to be drawing near its

grave. I, as usual, closed the day by secret and family prayer: for, though a single lodger now in the family of Mr. Ross, I take one-half of the day's family devotions, as the mouth of its members to God."

FRIDAY, *24th August*, 1798.—"I read thirty pages more of Turretine, and compendized them as usual; also twenty in Burke's letters to a member of the British Parliament. This great and eccentric orator, who, in the morning of his life, was the redoubted champion of public liberty; but, in the evening of his day became its venal and determined foe, burns with his own lustre to the very socket. His vehemence, his perspicuity, his pathetic eloquence, glow in every page. The beauty of his style, and the ardor of his soul, make us overlook the venality of his design. The magnitude of the subject, the truth of his premises, and the danger with which he threatens the country, almost force one to assent to the unjust conclusions which he draws. He advises to a powerful and vigorous exertion against the regicide republic, as the only possible means of salvation to Britain. The day was concluded as usual, by family and secret devotions."

WEDNESDAY, *24th October*, 1798.—"Read twenty-six pages of Thorburn's *Vindication of Magistracy*. Mr. Thorburn's style is not agreeable, but his work is abstract, argumentative, solid and accurate. As men make known their minds by looks and gestures, so does God His laws, by His works, His words, and the principles placed in the souls of men. Nevertheless, the Divine law is one, moral and natural. The moral goodness of any society on earth, must be determined by the conformity of its nature and ends, to the

dictates of the Divine law. The moral relations between rulers and ruled, and the essential duties arising therefrom, must depend upon the Divine law, which is universal and obligatory.

“His opponent, Mr. Thompson, asserts that the original radical power is in the body of the people, or body politic. That all qualifications of magistrates, and all constitutional regulations, proceed from the people alone. Mr. Thorburn affirms and demonstrates, that all power is from God. All authority bestowed on magistrates is, by Him, limited to the Divine law. All conventions of men are, in their acts, confined to its eternal dictates. Whatever contradicts the laws of Heaven is, by such contradiction, void. The power of society is derived and subordinate; not original and supreme. They have no right, by their laws, to infringe upon the laws of Heaven. Twenty pages further contain many philosophical remarks. The constitution of civil authority, as well as its institution, is divine, i.e. moral. Not, simply, as to rational agency or providential permission. In that sense, the association of robbers, and the government of thieves and devils in hell, are divine! But the essential ingredients of the constitution, should be in agreeableness to the preceptive will of God. That the power of the magistrate should be warranted by the moral law, in respect to its nature, ends, subject, manner of acquisition, and the condition upon which it is held. Power is natural and moral. Natural consists in external force and strength, and is common to us with the brutes. Moral implies a legitimate title—right and warrant to act. Right is founded upon duty and obligation; and this, in an individual, extends to the thoughts, designs and actions, including the due disposal of his property. In a State or society, it extends to the estab-

lishment of order, rule and government. It is their duty, and they have a right to establish such laws as shall conduce to their safety and happiness, and such as shall be calculated to do justice and righteousness to both God and man. Conformably to this, it is their duty, and they have a right to choose one or more executors of their designs. The power with which persons thus elected are invested is, properly, authority. Power and authority, though confounded by his opponents, are really different. Power, is the state existing under the laws of rectitude; authority, is the just delegation of that power to one or more, who shall exercise it according to existing stipulations. *Cicero de Legibus*, lib. 3. "Potestas in populo; auctoritas in Senatu." Power is directly from God, deposited in the people: authority, mediately through the voice of the people. The former, *natural*; the latter, *adventitious*. In order to constitute moral power, moral capacity is necessary. In order to constitute authority, moral ability and just means of acquisition must be super-added: both are under the restrictions and limitations of the supreme moral governor. These fundamentals he supports by the authority of Knox, Heineccius, Gordon, Harrington, Sydney, &c., &c.

"Compendized twenty-four pages of Turretine, finishing his eighth topic. Passed the evening at Mr. McKinney's. Closed as usual with self-dedication to God."

THURSDAY, *27th December*, 1798.—"Read 100 pages 'Robertson's Proofs of Conspiracy.' The frivolities of Masonry are here laid open by a Freemason. Masonic associations were first confined to builders, who met for mutual help. In 1648, Mr. Ashmade was admitted into a lodge at Warrington, as the first instance of a Freemason.

Immediately afterwards, the royalists and Jesuits constituted these private meetings, nurseries of support to the house of Stuart. The symbols of the Master's degree are manifest allusions to the suppression of democracy and the resurrection of royalty at the Restoration. Charles the Second was a Freemason. Shortly thereafter Masonry was introduced into the Continent, in order to support the sinking interest of the Pretender. But the lodges were soon converted to seminaries of infidelity. I spent the evening in society at Mr. Shearer's."

TUESDAY, *1st January*, 1799.—"With fearful and solemn steps I this morning attempted to take a retrospective view of the elapsed year. Many acts of impiety and folly have tarnished the lustre of moral beauty with which I have been endeavoring to clothe my conduct. This calls for lamentation and repentance. The journey which I performed, however, was often rendered agreeable by signal manifestations of Divine protection, sometimes discovered through the medium of kind friends, and often by the immediate consolations of the church's Comforter. This admonishes to a strong hope and permanent confidence in God."

FRIDAY, *4th January*, 1799.—"This day I commenced my regular course of study. I read a chapter in the Greek Testament, and compendized thirty-three pages of Turretine. *De officiis Mediatoris*. I also devoted some part of the time to committing my discourse on Romans v. 1. to memory. This I find an extremely arduous task. I amused myself in the afternoon with Zimmerman's Solitude.' A desultory work, which, without system, without order,

charms the heart, exalts the soul to God, and enlarges the mind with bold conceptions.”

SABBATH, *6th January*, 1799.—“Spent at Society at Mr. McKinney’s. The question discussed was suggested by Psalm ii. 11. ‘Rejoice with trembling.’ Mr. King showed the reasonableness of the injunction. I explained the nature of the exercise, and added three reasons to enforce its propriety. 1. The nature of God. 2. The nature of a Christian, and 3. The general appearance of Providence.”

THURSDAY, *31st January*, 1799.—“This morning I experienced more than usual comfort and enlargement in discharging the exercises of religious worship. My Presbyterial trials and the subsequent steps to be taken, bore upon my mind with unusual solemnity; but with serene joy. After this I perused fifty-six pages of Butler’s Analogy; devoted some time to the Hebrew grammar; committed to memory five pages more of my trial lecture; reviewed 130 pages of Nicholson’s Philosophy, and perused the Albany Register and Gazette of the 28th inst.

MONDAY, *February 11th*, 1799.—Took a private sleigh to Albany, whence upon Tuesday afternoon I set out for New York in the mail stage. After riding early and late in cold, disagreeable weather, and with bad roads, and often very bad carriages, I arrived at New York Friday afternoon, being the 15th February, 1799. The time between this and the 21st, the day appointed for the Presbyterial meeting, I designed to employ in reviewing my discourses. Monday, 18th, when preparing to review my discourses, I found that they were lost. Every attempt to find the manuscript

proved abortive. My agitation of mind was, upon this occasion, great—so great that I could not think even upon the subject of my exercises. I was also very much chagrined at the loss of a compend I had formed of the two first volumes of Turretine's Theology. Tuesday, letters bring information that the candidates there cannot come forward to the Presbytery, owing to their situation as tutors in the University. Upon this it was thought expedient to adjourn the meeting to Philadelphia, lest by impeding their progress the church should suffer."

WEDNESDAY, *February 19th*, 1799, 10 o'clock, A.M.—"Mr. Mckinney opened the Presbytery with an animated and solid discourse upon Revelation, v. 14, first clause. "And the four beasts said Amen." When expatiating on the severely agitated state of the world, he showed how the church was necessarily involved in civil commotions; and the duty of her children. The concise mode of his expressions, the energetic solemnity of his thoughts, and the feeling but dignified appearance of his countenance, commanded the attention, and arrested the passions of every auditor. He concluded. I felt much agitated upon rising immediately after him. Every eye of a full house was fixed upon me. They expected much; I knew they would be disappointed. My thoughts were gone—my eyes were fixed—my motions suspended—a single gesture I could not commend. I became confused, but still went on. I frequently knew not what I said; it might have been nonsense, but I was not conscious. My connections were neglected. I, however, delivered my lecture, in its mangled form, without stopping. I read a few lines of a psalm; while they sung, I retired—I walked in another room—I recovered myself,

and became composed. Having returned, I offered a short supplication to the throne above, and proceeded with my trial sermon. I now could look my audience in the face. I understood my subject. I felt its importance, and communicated it to my auditors with ardor and energy. Still, I felt disconcerted when, involuntarily as it were, I added to my words an expressive gesture. Both my exercises were, however, sustained by the Presbytery.”

THURSDAY, 21st, 1 o'clock, P.M.—“I sailed in company with Mr. McKinney and twelve other passengers, from New York, in the packet for Amboy. The wind was strong and fair, but the day cold and wet. We landed at Amboy at a quarter of an hour before four o'clock. At seven o'clock, P.M., on the following day, we arrived in Bordentown—intending to sail down the Delaware next morning. The weather was exceedingly cold; and though we put our baggage on board the packet in the evening, the following morning the river was frozen over, strong enough to bear a traveller on the ice. Next morning we arrived in Philadelphia. The republican simplicity in which this city is constructed, gives to posterity a lively representation of the sage, its founder. On Tuesday, 26th, Mr. Gibson having arrived, the Presbytery was constituted. The candidates, Messrs. Wylie and Black, gave in their trials, and the plans of the ensuing season were settled.”

GALWAY, *Sabbath, April 14th, 1799.*—“This morning my spirits were unusually solemn, but the solemnity was not painful. The day was spent in society-fellowship. While at prayer, I was led particularly to a sight and sense of sin.

Thoughtfulness was the characteristic of my mind. I retired to the fields. God gave my soul a comfortable visit. For weeks past my frame was cold. I had neglected the spirit of secret prayer, though not its form. I covenanted with God. He wrote a sense of pardon on my heart. I sung with delectation the 103d psalm. Depending upon the strength of Christ's grace, I determined not to neglect my studies or my duties for any earthly pleasure, however innocent it might be in itself. I laid me down in peace, and meditated upon Jesus in the night watches—when I mused, the fire burned. There is a reality in religion; my soul feels it. He that believeth hath the witness within himself. Every experienced saint has an immediate revelation from God."

MONDAY, *April 15th.*—"I rose early. The atmosphere was serene. No cloud made its appearance. The silver sky had just received its golden tint from the rising sun. The snow was hard and smooth. The warbling of the feathery songsters was heard for the first. Their soothing notes came floating over with the silent breeze. I had not proceeded far in my morning ramble, when the sun was emancipated. The snow sparkled under my feet like diamonds. The music of the grove became more sweet and audible. The sheep bleating for their lambs, ran wherever they could perceive a spot of earth, free from snow, where the tender grass discovered its green blades, in beautiful contrast with the surrounding snow. I felt a self-reproaching pang. All nature praised its God; but I was silent. This reproach was pleasurable. I embraced God in the arms of my faith. I joined the creatures in praising Him. I found comfort."

TUESDAY, *16th April*.—"Mild weather—neither clear nor cloudy, but warm and growing. Like a desponding heart which has some glimmerings of hope—like a soothing, pleasurable melancholy—it disposes my heart to feel these very emotions. I am resigned in a joyful, sorrowful frame to God—a frame which is indeed a composition of contradictions. But I seek not to exchange it."

WEDNESDAY, *May 1st, 1799*.—"The annual commencement of Union College returned. Fourteen were admitted to the degree of Bachelor in Arts. Judge Benson had a Doctorate of Laws conferred upon him. At even I delivered my address to the Philomathean Society, in the presence of a numerous and respectable body of honorary, as well as attending members. The Adelphi Society were also present."

FRIDAY, *10th May*.—"This is the first day that can be called a fine summer day. The morning was beautiful. A light fog gently floating about the air, and the sunbeams painting a thousand colors upon the distant landscape by its delicate pencil. Soon the clouds began to drop refreshing showers, warm and fructifying. I wrote a part of my exercise in English—wrote to Mr. Wylie an answer to his long and interesting letter received the first of May."

WEDNESDAY, *22d*.—"I understood Mr. Gibson had requested a meeting of Presbytery at the Wallkill, with an intention to finish the trials of the candidates immediately. Being thus taken unexpectedly, I went off to Schenectady, in order to provide myself with sources for the extraction of materials of a history of the Reformation. Dr. Romeyn gave me Spanheim and Hornius, two Latin Ecclesiastical

Histories. I got Mosheim from the college library. I was favored with letters from my worthy and affectionate sisters.”

SATURDAY, 25th.—“Finished my discourse for trials, and in the evening rode up to Mr. Montieth’s, in Broadalban. The town beautiful and level. The inhabitants are principally Highlanders, honest, religious, industrious; all sound republicans. Mr. McKinney preached here on the Sabbath, a discourse peculiarly adapted to make a favorable impression on the minds of the people. His exercise on the Psalm, his lecture, and his afternoon sermon, were all plain, argumentative, and pathetic.”

FRIDAY, 21st June, at Mr. Beattie’s, Wallkill.—“Messrs. Donelly, Wylie, Black and myself read our Latin treatises before the Presbytery. This took up about three hours. At half-past eleven Mr. Wylie delivered his exercise and addition. Mr. Black also his. The Presbytery adjourned for dinner. After constituting I delivered my exercise. Though very ill committed, I went through with presence of mind. Mr. Donelly delivered a lecture. The same evening Messrs. Wylie and Black delivered their popular discourses. Next day Mr. Donelly delivered a discourse on the ecclesiastical history of the Fourteenth Century, and I preached my popular sermon.”

We present one other extract only. It is the scene of the licensure; and by one of the parties.

MONDAY, June 24th, 1799.—“Although I had only the afternoon of Saturday, and an hour on Monday to commit to memory my ecclesiastical history, I nevertheless delivered

it *extempore* without great emotions. Messrs. Wylie and Black did likewise. Mr. Donnelly preached a popular sermon. The Court sustained them all and adjourned for dinner. Afternoon, all the candidates were examined on Latin, Greek, Hebrew, Rhetoric, Logic, Metaphysics, Moral Philosophy and Divinity; on practical religion, and our views of the Ministry. We were then requested to withdraw. After our return, Mr. McKinney, as appointed by the Court, addressed us in a warm, animated, and solemn manner. He opened the nature, and important designs of the ministry, and pronounced us all licensed to preach the everlasting Gospel to the Presbytery's connections, and all others to whom we might be, in Providence, commissioned. Thus was the arduous task imposed on the Presbytery and candidates brought to a termination. Sixteen discourses were delivered, and an examination made on the whole circle of science, Natural Philosophy only excepted. I now found myself in a solemn, impressive and awful situation. The guilt of my former sins staring me in the face. Still I was extremely comforted by the unexpected aid I received to finish my trials and examination. God be praised!"

Frequent reference is made in this journal to the fellowship meetings, or praying societies, on which Mr. McLeod so carefully attended. At a subsequent period of his life, when he had taken his place among the most distinguished in the land for theological acquirements, the question was asked him—"Dr. McLeod, where did you study theology?" "In the Societies," was the answer.

Such are a few specimens of the materials of this interesting journal. It furnishes ample evidence of a mind highly

discriminative and analytic; as well as a degree of industry and application rarely accompanying superior abilities. By a continuance, for a considerable period, until the time of licensure, this course of mental improvement, his stock of science and literature, particularly in Metaphysics, Ethics, Natural Jurisprudence, and Theology, became very considerable.

It has been already mentioned, that delivering pieces of trial before the Presbytery in New York, August, 1798, while Mr. McLeod returned to Galway with Rev. Mr. McKinney, Messrs. Black and Wylie returned to Philadelphia, whence they fled to the country from the prevailing epidemic which then raged in that city.

In the course of the winter of '98 and '99, the Presbytery met in Philadelphia. Mr. McLeod accompanied Mr. McKinney from the North, where he had delivered the piece of trial assigned him at a former meeting. Messrs. Black and Wylie now delivered theirs; and final pieces for licensure were assigned to these three young men, which they were to be ready to deliver in June following. These were delivered on June 24th same year, 1799, in Coldenham, Orange county, State of New York, at the house of Mr. Robert Beattie, a noble minded, generous, open-hearted Christian, whose house for many years was the rendezvous of the Reformed Presbyterians in that vicinity. The kindness, the care, the unwearied attention, and cordial hospitality of this excellent old gentleman and worthy family merit to be transmitted, with honorable mention, to posterity.

“Gaius, mine host, and his family, salute.”

Mr. Thomas Donnelly already mentioned, by direction of Court,

appeared at Coldenham, in conjunction with Messrs. McLeod, Black and Wylie. All their trials for licensure were sustained. And the Presbytery, after solemn prayer to Almighty God for His blessing, did license John Black, Thomas Donnelly, Alexander McLeod, and Samuel Brown Wylie, to preach the everlasting gospel; as is seen by Mr. McLeod's journal.