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ARTICLE I.

THE ABRAHAMIC COVENANT AND THE NEW TESTAMENT
CHURCH.

THE covenant of God with Abraham under the old dispensation, and His covenant with men in these days of the Gospel, compose His great church arrangement for the salvation of the world.

In exposition of this statement, let it be observed, that the Church of God, as to its *origin*, was intimated to man at the moment of his fall, but found its first development in the Abrahamic covenant; as to its *essence*, the unity of the Church in earlier and in later times is established by identity of parties, relations, agencies and objects; as to its *form*, it was encumbered by a multitude of observances, ceremonial and political, in ancient times, while its modern administration is marked by simplicity and spirituality; and as to its *force*, while the Abrahamic covenant worked as a temporal arrangement to the close of the first dispensation, it clearly carried at the same time a spiritual bearing, coëxtensive with the general features of the Christian Church in the gospel dispensation.

We affirm, therefore,

VOL. III.—34

The theory of the Solar System proposed by Professor Whewell, in the tenth chapter of his essay—his speculations in regard to the nature of the fixed stars and the constitution of the nebulae—the religious aspect of the question—Sir David Brewster's Bible argument in favor of the doctrine of a plurality of worlds—all are points of interest which we had intended to consider, but which we find our present limits will not permit us to discuss. We have endeavored to weigh without prejudice the evidence afforded by recent investigations in regard to the physical constitution of the heavenly bodies, and—whatever the *future* progress of astronomy may indicate—we have no hesitation in saying, that the general tendency of telescopic discoveries during the *last* three quarters of a century, has been decidedly adverse to the theory, that the planets and stars are the abodes of sentient and rational existence.

ARTICLE III.

[From the manuscripts of the late Rev. Dr. HILL.]

REV. NASH LE GRAND.

The grandfather of the Reverend Nash Le Grand was one of the Huguenots who fled from the relentless persecution which followed the Revocation of the Edict of Nantz, and settled upon James River, a short distance above Richmond. The name Le Grand sufficiently indicates a French origin. His father, Peter Le Grand, removed to Prince Edward County, and became possessed of a farm within two miles of Hampden Sydney College, where he lived and died. His mother was sister to Col. John Nash, of Templeton, in Prince Edward; she had been nurtured in ease and affluence, was one of the most accomplished ladies of her day, associated with the first circle of society, and became one of the most pious and exemplary Christians to be found. But she, though brought up in affluence, was destined to pass through many and severe trials; all which

she bore with great patience and submission to the will of God. Her husband, Peter Le Grand, was a poor provider for his increasing family, and became very stern and rough in his common conduct toward those who were subject to his authority.

This induced Col. John Nash, whose daughter Dr. John B. Smith had married, to adopt Nash Le Grand, the eldest son of his sister, and who was named after his uncle. He took him into his family and defrayed all the expenses of his education.

In the year 1776, when the writer of these sketches entered college as a student, and became first acquainted with Nash Le Grand, he was living and prosecuting his further studies in college as a resident graduate. He was a remarkably handsome youth, and capable of being very polite and agreeable in his deportment to others, when he chose to be so; but he had a degree of hauteur and sternness about him, which made him unpopular among the students, except the few which he selected as his associates. His frame was tall and spare, yet well proportioned, and he was very graceful and easy in his movements and manners. With a fine open countenance, dark brown hair, a high forehead, a soft expressive eye, and a melodious and well modulated voice, in company that pleased him he displayed conversational powers seldom surpassed, including sallies of wit and amusing anecdote.

His mental capacity was not of the first order for close and clear reasoning or deep research, but every way sufficient to grasp common subjects, and exhibit them in a forcible point of light.

But with all these personal qualifications, he was vicious in his habits, profane in his language, and much given to frolicksome pranks and mischiefs, which the other students, and the fowls and pigs of the steward of college, could testify. This good steward was heard to say, when Mr. Le Grand professed conversion, "*I am in hopes now I may have hogs which can walk upon four legs.*"

When the revival had fairly commenced, and prayer meetings were appointed in College and the neighborhood, as is contained more at large in Dr. Smith's memoir, in the spring of 1787, Mr. Le Grand kept himself at as great a distance from

these things as possible, was seldom seen at College, and shut himself up closely at Templeton, Col. Nash's residence, which he called his home, and commenced the study of medicine. But he could not shut himself up so closely, but reports of what was going on, who of his old companions were under religious impression, &c., would reach his ears and hold his mind very uneasy. While he was in this state of mind, the Rev. Drury Lacy was induced to spend a night at Col. Nash's. He was put to sleep in the same room with Nash Le Grand. During the night, such was the uneasy and unsettled state of Le Grand's mind that he could not sleep. Some time during the night, he found, by some means, that Mr. Lacy also was awake. Weary with tossing from side to side, and to beguile the tediousness of the slowly passing hours, he called to Mr. Lacy and asked him, if he would be so good as to suffer him to ask him a question. Leave was readily granted. "I wish, Mr. Lacy, to know what would become of a man who had led a vicious life, and had determined to reform, and had broken off from his wicked practices, and had commenced to seek religion, but had not yet obtained it, if he should die in that state?" "If that be all," said Mr. Lacy, "he must go to hell and be damned with the rest of a wicked world; many go that far, with the stony ground hearers, and never produce the true fruits of faith and repentance. It is not he that seeks religion, but he that gets it that shall be saved; for many at the great day shall seek to enter in and shall not be able."

This was a nail fixed in a sure place. "If that be so," said Le Grand, "and it looks like nothing but the truth; there is no time for me to be loitering in my bed." He instantly arose, dressed himself, went out into the garden, and spent the rest of the night in bitter groans, lamentations and prayers to God, to have mercy upon him and pardon his numerous sins. From that time he became in earnest in seeking the salvation of his soul.

This took place about the beginning of the spring vacation in College. Cary Allen and the writer had gone down to the Guinea neighborhood in Cumberland, where the revival was going on with great power; these two students from college were diligently employed among their friends and relatives, holding

prayer meetings almost every night, and conversing with others during the day upon the subject of religion. Mr. Le Grand had heard what was going on in that neighborhood, and in the anxious state of his mind, after the conversation with Mr. Lacy the night before, in the morning he got his horse, and came down to Mr. Daniel Allen's, the father of Cary Allen, and step-father of the writer, where we both were. A more unexpected visitor could hardly have made his appearance among us. Le Grand was a perfect stranger in the neighborhood, and we, though fellow-students with him in college, having never been upon terms of intimacy with him, and having never known him but as a reviler and contemner of religion and pious people, hardly knew how to receive him, for we had not heard that he had any serious impressions, but supposed that he was still the same kind of person we had heretofore known him to be. We received him politely, and treated him courteously, though nothing was said upon the subject of religion. As evening drew on, we told him that we had made an appointment to hold a prayer meeting at night at Mr. Nathan Womack's, about two miles off, and ventured to ask him if he would accompany us. He promptly agreed to do so, which a little surprised us, and made us begin to think that something more than common was agitating his mind. We then ventured to broach the subject to him, when he fully, and for the first time, opened his distressed state of mind to us, and told us that that was the object of coming so unexpectedly among us. We were still a little incredulous, like the apostles respecting Saul of Tarsus, but determined to proceed as if we had full confidence in his declaration. At the time and place appointed, the large room was filled with a crowd of serious worshippers. Religious exercises commenced, and it was soon visible, from Le Grand's dejected appearance, his deep drawn sighs, and his many tears, that none were more in earnest than he was. As the exercises progressed his distress increased, so that it was with difficulty he could refrain from crying out. On his account, and some few others, whom we were endeavoring to counsel and direct, the meeting was prolonged to a later hour than usual. At length he began to give vent to heavy groans, and to exclaim, "What shall I do! What shall I do!" till at

length he fell prostrate from his seat upon the floor; perfectly silent, and apparently in an insensible state. He was taken up and laid upon a bed, where he lay in the same state, immoveable, until it was day. His respiration was very feeble, and barely perceptible, his pulse very weak and a little tremulous, his flesh approaching to cold, and without muscular motion of any kind. We continued singing, prayer, and conversation in the room about him, till it began to be light; when he of his own accord began to move, first to sit up, and then to arise, praising God for the great things he had done for him, and appeared as joyful and happy as he could be, overflowing in love to God his Saviour, and his friends, and all creatures. He went to the door and saw the sun just rising, which he said, with all creation around him, wore beauties which they had never possessed before. He said he never lost his consciousness all the time he lay in that state, and that his mind was deeply exercised all the time, with terror or with joy.

It may be necessary to say a few things respecting the suddenness and remarkable manner of Mr. Le Grand's conversion, which was very much out of the common way that persons generally professed religion, and joined the church in this revival.

The inhabitants of those parts were better instructed and more enlightened than was usual with Virginians. They had been accustomed to hear a great deal of good preaching; the young people were children of the Church, who had been brought up by parents who were communicants, and had received what is generally called a religious education. When first awakened, they continued generally for weeks and months, and some much longer, under distress from the condemned sentence of God's holy and violated law, seeking to work out some sort of a righteousness of their own, as their legal and self-righteous principles would prompt them. Dr. Smith would advise them not to be in too great haste in crying peace to themselves, and professing a thorough change of heart; but constantly to examine the foundation of their hopes, lest they should deceive themselves with a name to live while dead.

As there were no other sects among them, to try to proselyte them, Dr. Smith was not afraid of losing his young con-

verts, but would let them pass through a sufficient time of probation before he would receive them to the full communion of the Church. This was one reason, no doubt, why the subjects of this revival wore so well, and there were so few apostates among them.

Very sudden conversions after a short law-work of conviction for sin, were rare occurrences. Dr. Smith and many others placed but little confidence in very sudden conversions, especially if accompanied with bodily prostration, and great mental agitation. This caused him to subject Cary Allen and Nash Le Grand to a rigid process of reading and self-examination, as these were the most remarkable and uncommon instances that had occurred. When Allen saw that Dr. Smith was so suspicious of the genuineness of his religion, it depressed him very much, and caused him often to try to give up his hope and get a better, but his same hope would return again. But Le Grand could never be brought to doubt, and would say, "I know in whom I have believed, and that I was once blind, but now I see."

A more thorough and manifest change of character, principles, temper, conduct, and whole deportment, than was visible in Mr. Le Grand, was never seen. The views he now had of the character, law, and government of God; of the plan of a sinner's salvation by the renewing of the Spirit of God, and the atoning blood and righteousness of the Lord Jesus Christ, were as correct as any one could give, and were the grounds of his joy and rejoicing.

But these extraordinary cases were a cause of perplexity and doubt to many other new converts and seekers of religion. They wished to feel such a load of conviction for sin, as would crush them to the ground; and then such a sudden deliverance as would fill them with ecstatic joy and rejoicing. Many were the attempts that were made to throw away all they had experienced, begin anew, and get religion just in the way that Allen and Le Grand had obtained theirs.

It is both foolish and dangerous to set up the experience of any one man, as a standard for all others. In nothing is there a greater diversity than in the manner and attendant circumstances of the conversion of different persons. But the work

is substantially the same in all, whether their convictions are overwhelming or more gentle and rational; whether of a long or short duration, or whether their deliverance is instantaneous or gradual.

On the other hand, it is equally weak and presumptuous to limit the Almighty, as to the time required to convert the soul, and regenerate the heart of a sinner. In fact we scarcely find in the New Testament any other conversions than very sudden ones. Witness the three thousand on the day of Pentecost; the five thousand a few evenings afterward; the Ethiopian eunuch; the jailor and Lydia at Philippi, and the thief upon the cross. This appears to have been the common mode of conversions in apostolical days. Conversion was precisely the same thing in those days that it is now, and effected by the same agency of the Divine Spirit; and not by miraculous operations as some suppose, to produce such powerful effects in so short a time. Miracles never yet converted a sinner, though they may have accompanied the attendant circumstances of the occasion.

As soon as Mr. Le Grand returned to Prince Edward, after the extraordinary revolution he had gone through in Guinea, in Cumberland, he threw aside his medical books, and commenced the study of theology under Dr. Smith's directions, which he assiduously pursued till he was licensed to preach the gospel.

At the Presbytery in Cumberland, October 10, 1788, Mr. Le Grand applied to be taken under their care as a candidate for the ministry, and after a very careful examination into his experience of religion, and his motives for desiring the gospel ministry, he was received. After appearing before Presbytery, at several successive meetings, and passing all the usual trials, with universal approbation, in April 25, 1789, he was licensed to preach the gospel.

There was something in Mr. Le Grand's preaching which rendered it more than usually attractive wherever he went. This was not owing to any evidence of superior learning, deep research, finish of composition, or close reasoning, for there were several of his cotemporaries who could surpass him in these respects, who fell far behind him in popularity and use-

fulness. His disposition, naturally, was taciturn, and somewhat inclined at times to a gloomy reserve. But the comfort he enjoyed in religion, and the ardour with which he engaged in the work he had entered upon, lifted him so far above these impediments, that they hardly ever were seen in the commencement of his ministry; though he carefully avoided running into the opposite extreme of levity and talkativeness.

But the comeliness of his person, the easiness of his manners and gestures, and especially the music and modulation of his voice, were admirably fitted to the pulpit, without any special regard to the subject matter of his discourses; but combined with the solemnity, importance and clearness with which he uttered divine truth, were calculated to make impressions that few could resist. The deep and all-pervading impressions with which his whole soul was imbued from the time of his conversion, and which remained with him for many years without apparent abatement, created an atmosphere about him which every one felt in his presence. He was a living epistle of Christ, known and read of all men.

He lived near to God, and enjoyed religion more uniformly than is common. He excelled in prayer, as one who dwelt near God's throne of grace; and the presence of his Saviour accompanied him in an unusual degree. All these favorable circumstances would follow him into the pulpit, and imparted a holy unction to all he would say. Few sinners could sit and hear him preach without feeling more or less conviction for sin. But one of his peculiar excellencies was a talent to arrest backsliders, and arouse the stupid consciences of lukewarm professors and worldly formalists. He was one of God's favored instruments in awakening professors of religion to the necessity and importance of living up to their profession. Many old members of the Church were made to doubt the reality of the religion they had heretofore professed, and to set out to seek a better and more scriptural religion, and some hesitated not to say, they were convinced they had never experienced true conversion before; and more than one minister of the gospel who might be mentioned, and who had been preaching for years, were known to make similar confessions under his preaching;

and their subsequent preaching and usefulness gave reason to believe they were not mistaken in this conclusion.

He seldom preached a sermon, but visible effects were left behind it. None of the licensed ministers among his youthful associates were apparently as much honored of God for success, or so sought after by men as was Le Grand in those days; which had a very humbling and mortifying effect upon other ministers themselves. And yet it would have been hard to tell what there was in his preaching that was so efficacious. Others had as much good sense, close reasoning, and scriptural truth in their sermons as Le Grand. His sermons had nothing uncommon in their matter; were simple and common truths; their composition was unstudied and quite plain. He never wrote them in full, for his talent lay more in extemporizing than in the use of the pen. He carried his sermons about him, in his heart, and dealt them out from thence as occasion would require. Yet he was clear of ranting and unmeaning declamation, modest, grave and unassuming, but *semper paratus*, for he had a heart for his work.

The general character and effects of Mr. Le Grand's preaching have been given, not as they appeared in one place or another, for they were very similar wherever he went or labored.

From April, 1789, when he was licensed to preach, he was induced by the earnest solicitation of the Rev. Henry Patillo and his young people, to visit Granville County in North Carolina, and spend some time in those bounds. Here his labors were remarkably blessed of God, and a very considerable revival ensued. After spending some time in Granville, he bent his course westwardly, through the northern parts of Orange county, and so on into Caswell county. Throughout all this course the same effects were produced and the same results followed him.

But the greatest revival took place in Caswell county, about a place known then as the Red House, at Hico, and settlements upon Dan River. He continued his useful labors in those regions till October, 1789, when he had to leave them and attend the fall meeting of the Presbytery, which met at Pisgah, Bedford county, in the bounds of the Rev. James Mitchell's congregation. Mr. Le Grand was followed by commissioners,

with pressing calls from Hico and Dan, for him to settle in those vacant bounds and become their permanent pastor. A revival had commenced in Mr. Mitchell's bounds already, when Presbytery met at Pisgah, which was rather a diffusion or spreading of the revival which began in Prince Edward.

The preaching and other religious exercises which were carried on during the meeting of Presbytery, gave a mighty impulse to this work, till it reached the mountains, about Liberty and the Peaks of Otter. During the meeting of Presbytery, among many others, a remarkable conversion of a very extraordinary man, Rev. James Turner, took place, as noticed in the sketch of his life.

At this meeting, Mr. Le Grand was very pressingly urged by the Commission of the Synod of Virginia to accept an appointment as a missionary under their direction. Mr. Graham and others from Rockbridge were equally pressing for him to come and labor awhile among them in the valley over the Blue Ridge, and a commissioner from Winchester, Opeckon and Cedar Creek, although one hundred and fifty miles distant, was present and earnestly importuning him to visit that region and labor awhile among them. Mr. Le Grand was unwilling as yet to locate himself in any place, but took all of these solicitations under consideration until he could see his way clear, leaving them all at liberty to obtain the labor of any other minister if an opportunity should offer, as it was entirely uncertain what he should ultimately determine to do.

Such a tide of popularity and such success in his labors required a more than ordinary degree of grace, to prevent a young man from being puffed up with pride; but his extraordinary conversion had so completely cut down his pride and vain glory, and laid him so entirely in the dust of humility and self-abasement, that it appeared to have no other effect upon him than to stimulate him to fresh and renewed exertions.

It was determined by the Presbytery, with his own full consent, that he should cross the mountains and spend the winter months in the Valley, in Rockbridge and part of Augusta counties, in the stiff and formal regions of Scotch-Irish Presbyterianism, and in the Spring, spend the months of March, April

and May in Winchester, Opeckon and Cedar Creek congregations.

In the congregations of Rockbridge and Augusta where he labored, a revival of religion commenced, from the first, with unexpected power and efficiency. The churches in those regions had long been in a state of torpid stupidity and dry formality. It was expected, as well as feared, from the Scotch-Irish, stiff and unyielding character, and their opposition to change, common to all merely formal professors, that strong opposition would have been made to Mr. Le Grand's preaching and manner of conducting the revival. But in this there was an agreeable disappointment. There was a general waking up, and the churches were completely revolutionized before any serious opposition could become organized. The gracious showers of divine grace fell thick among the people of all ranks. Ministers, elders and members, old and young, were convinced of the necessity of a better state than the lifeless one in which they had been so long.

There were a few, and but very few, who raised the old clamor against Watts' Psalms and Hymns, and their new tunes, and such like objections; but if those few did not soon become ashamed and were not borne along in the mighty current, they withdrew and joined the few Seceders who were scattered among the inhabitants, and the only opposition that was heard of, was from this straitest sect of the Pharisees, which had very little influence among the great majority of the people.

Old professors appeared to be converted anew, and many formalists for the first time, backsliders were reclaimed, and the young people were alarmed and inquiring what they should do to be saved. The ministers, among the rest, underwent a great change, and began to preach as they never had done before.

Mr. Le Grand's exertions were greatly successful among the young men, who were students at that time in the Seminary, under the care of Rev. Mr. Graham. Many were soon brought to profess religion, and soon after became zealous ministers of the gospel. Some of the names are now mentioned, without a strict regard to exact order: Archibald Alexander, Benjamin Griggsby, Robert and James C. Wilson, the two John Lyles,

Matthew Lyle, M'Nutt, M'Pheeters, Samuel Brown, George A. Baxter, John P. Campbell, Thomas Poage and others. These young men stood up to the work manfully, and located themselves, some in East and some in West Virginia, some in Kentucky and Tennessee, and some in North Carolina, carrying the savor of vital piety wherever they went.

At the time prescribed by the Presbytery, Mr. Le Grand arrived at Winchester, and commenced his labors at that place, Opeckon and Cedar Creek. The two last mentioned places were among the oldest organized Presbyterian congregations in Virginia, had been vacant for some time, and were in a very languishing condition. When these congregations were first organized, the site where Winchester now stands was in a forest state. As Winchester grew and increased in numbers, the members of the Church residing in town were considered as belonging to Opeckon congregation, which was only distant about three miles and a half. There was no organized Presbyterian Church in Winchester up to the time when Mr. Le Grand came among them. They had an unfinished hall of a house which was used as a place of worship. Mr. Le Grand began preaching alternately at these three places. He had been but a short time among them before the Lord accompanied his preaching with the blessed effects which had attended his labors elsewhere, and a precious revival of religion commenced in these bounds. A violent opposition, however, sprung up in the town of Winchester against Mr. Le Grand and his style of preaching. A considerable proportion of the inhabitants of Winchester were immigrants lately from Ireland, who brought over with them their hereditary religion, consisting of a dry formality, and hardly that in some instances. These foreign Presbyterians had among them a young Irish clergyman lately from Ireland, to whom they all adhered. The town was now divided in two parties, who became so virulent, that first one party would get in the house of worship and lock the other out, and then the other would do the same. The business was brought before the Lexington Presbytery, which embraced this place within its bounds, and they had more than a little trouble in managing these violent parties. At last, for peace sake, the Presbytery decided that the house of worship might be used by each party alternately, without

incommoding each other, as it could be only used as a place of preaching, not having an organized church among them. This plan lasted but a short time, the Irish preacher gave up the ministry and commenced the practice of law. Although this left the house of worship clear to Mr. Le Grand and his friends, party animosity was carried to such a height that he judged it expedient to give up preaching in Winchester, and confine himself exclusively to Opeckon and Cedar Creek churches.

The friends of Le Grand and of the revival, who lived in Winchester, had to attend his preaching at Opeckon; while his enemies would not hear him at all.

Mr. Le Grand was by this means completely freed from further molestation, and he exerted all his influence in furthering the revival in the bounds of his two organized churches, where he had not a single opponent. He was almost incessantly employed in preaching, and conducting prayer meetings, in the different neighborhoods around. Scarcely a family was to be found in which one or more of its members had not become subjects of the revival, and in many instances, every adult member of the family. This work continued to spread for several years without any manifest abatements, with this difference only, that after a while, there were fewer awakenings, evidently because there were fewer subjects to work upon. The additions of new members to the church, soon more than doubled the old members.

Mr. Le Grand had now made up his mind to accept the call from Opeckon and Cedar Creek congregations, and become their pastor, and having made known this determination to his Presbytery, preparations were made for his ordination, which took place at Briery, by the Presbytery of Hanover, April 2d, 1791.

Mr. Le Grand, having now settled down as the pastor of a particular charge, discontinued his removal from place to place, as heretofore, and confined himself closely to the duties of his office, and lived in peace and quietness among a thriving and prosperous charge for many years.

In about three years after his location he became united in marriage with Margaret Holmes, an accomplished young lady,

and a member of Cedar Creek Church, by whom he had two sons and three daughters.

Mr. Le Grand was now about to pass through the severest affliction which had ever befallen him. Mrs. Le Grand's health had become very feeble and declining for some months, and after the birth of their youngest child, she was removed by death, leaving her husband with five young children, without a mother to take care of them. He was wonderfully supported by the consolations his religion afforded him, but after awhile he found that he was utterly incapable of managing such a family, with its many cares and anxieties.

His own health began to fail very perceptibly, and gloom and melancholy, to which his constitution had always had a strong pre-disposition, gathered about his mind; all which united, unfitted him for the duties of his office. He broke up house-keeping; distributed his children among their friends and relations; and commenced travelling for the recovery of his health and spirits.

After travelling for a year or two and finding his health not in the least recruited, he resigned the charge of his congregations. A deep melancholy settled upon him, from which he was only partially relieved at times. He continued travelling, and preaching only occasionally as his health and spirits would admit, for some years, seldom visiting his former congregations, which now had another minister, the Rev. Andrew Shannon.

A travelling and solitary life became so irksome and comfortless to him that he made propositions of marriage to a very estimable and pious lady of Charlotte County, with whom he had been long acquainted, Mrs. Paulina Read, the widow of Major Edmund Read, who, after some deliberation, accepted the offer. This lady had no child, and was possessed of a large fortune and a comfortable home of her own, and as he had a family of five children, and she many relations, a marriage contract was entered into, by which she made over to him a considerable portion of all her personal property, reserving her home and real estate to herself, to dispose of as she thought proper. He, with the most of his children, resided with her upon her estate in Charlotte County. But as this was in the bounds of the pastoral charge of the Rev. Clement Read,

Mr. Le Grand had no church that he could take charge of as a pastor; and as his health was still very delicate, he only preached about in vacant districts, at intervals. At length an arrangement was made with Mr. Clement Read and his people, for Mr. Le Grand to preach regularly at one of the three places of preaching which Mr. Read supplied, as his assistant; but this did not last long, a jealous rivalry arising because a preference was manifested by some of Mr. Read's members, and for peace's sake it was dropped, and Mr. Le Grand ceased to preach in the bounds, except when invited.

The farm and its appendages where he formerly resided, in the bounds of Cedar Creek, were reserved by Mr. Le Grand as his own right; these he disposed of and managed as he pleased, as a separate concern. It was while he was attending to business of this kind that he was taken sick, and lay for a considerable time ill at Major Hugh Holmes', in Winchester, the brother of the first Mrs. Le Grand. Letters were written to his family in Charlotte, and Mrs. Le Grand arrived eight or ten days before his death, which occurred in October, 1814.

He was buried in the Presbyterian burying-ground in Winchester. His exercises and state of mind during his sickness were very much such as might have been expected from the life he had lived; calm, peaceful, and resigned, except occasionally a transient cloud from his native gloomy temperament might overshadow him for a few moments. "Mark the perfect man, and behold the upright, the end of that man is peace."

Thus lived, and thus died, one of the best and most successful ministers of the gospel Virginia ever produced. His labors had been more extensive in spreading the revival than any other agent employed in the work; the sinners who were convicted and converted under his preaching, and the number of hopeful additions to the different churches, were more numerous than could be ascribed to any one else. Yet he died while comparatively a young man, in the midst of life. His age at his death was about 46 years.

It is to be lamented that the afflictions of his latter years, accompanied by his want of health and depression of spirits, should have so far eclipsed the brilliant career of the earlier years of his ministry. And it is equally to be lamented, that

he became so much involved in worldly cares and perplexities after his second marriage, as seriously to mar his own peace and comfort. But his course was short. He lived fast; and did much in a little time. "I heard a voice from heaven, saying, Blessed are the dead who die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

ARTICLE IV.

1. *The Ministry and Worship of the Protestant Episcopal Church.* By Rev. MONTGOMERY SCHUYLER, Rector of St. John's Church, Buffalo. "Prove all things. Hold fast that which is good." 1 Thess. v. 21. Buffalo: Phinney & Co., pp. 228.
2. *The Church: Its Ministry and Worship. Being a reply to the recent work of Rev. M. Schuyler, A. M., on the same Subject.* By M. LA RUE P. THOMPSON, Pastor of the First Presbyterian Church of Buffalo, N. Y. "He that is first in his own cause seemeth just: but his neighbor cometh and searcheth him." Prov. viii. 17. Buffalo: T. & M. Butler, pp. 335.*

WE do not propose noticing the above named works any further than as they refer to a particular topic which has interested us.

This controversy originated with the republication by the Rector of St. Paul's Church, Buffalo, of Dr. Hook's tract on the Three Reformations; prefaced by the editor with some of the usual high and dry amenities towards Christians of other denominations. Dr. Thompson shortly after preached an installation sermon on the Office of a Bishop; and printed it with an appendix in which he replied to Dr. Shelton's preface.

* We consider the part of this Article relating to the "Charge" as interesting and ingenious, and as such commend it to our readers, but are not quite prepared, as we are in relation to the part on the "Ordination," to adopt it as our settled opinion. EDITORS.