

The Rev. Dr. Alexander M'Leod

An Annotated Bibliography

With Extracts from his Diaries

By Wayne Sparkman

Annotated Bibliography for
Alexander McLeod [1774–1883]

Archival Resources—

McLeod Family Papers, Special Collections, University of Delaware Library, Newark, Delaware. A finding aid is online at <http://www.lib.udel.edu/ud/spec/findaids/mcleod.htm>.

Biographical works concerning Dr. McLeod—

Rowan, Stephen N., *Tribute to the Memory of Alexander McLeod, D.D., a discourse delivered in the Presbyterian Church, Canal Street, New-York, on the evening of the 10th of March, 1833* (New-York: Peter Hill, 1833) 37, [1] pp.; portrait; 22 cm.

Wylie, Samuel Brown, D.D., *Memoir of Alexander McLeod, D.D., New York* (New York: Charles Scribner, 145 Nassau Street, 1855) 535pp.; 23 cm.; Chapter XXI [pp. 503-535] and general editing by John Niel McLeod.

Bibliography—

1802

Negro Slavery Unjustifiable: A Discourse (New York: T. & J. Swords, 1802) 42pp.; 24 cm. Other title: *The Practice of Holding Men in Perpetual Slavery Condemned*.

Reprints:

1. (Glasgow: Printed by Stephen Young, 1804) 40pp.; 21 cm.
2. (Glasgow: Printed by Andrew Young, 1831) 43pp.; 17 cm.
3. (Paisley: Alex. Gardner, 1846, 3d edition) vii, 32pp.; 22 cm.
4. (New York: A. McLeod, 1860, 10th edition) 46p.
5. Online at <http://www.pcahistory.org/findingaids/mcleod/negroslavery.pdf>

1803

Messiah, Governor of the Nations of the Earth: A Discourse (New York: Printed by T. & J. Swords, 1803) 47pp.

Reprints:

1. (Glasgow: Printed by Stephen Young, 1804) 48pp.; 21 cm.

2. (Edinburgh: W.P. Kennedy, 1843) 30, [1] pp.; 22 cm. [Note: “with a sketch of the author’s life”]

1807

The Ecclesiastical Catechism, being a series of questions, relative to the Christian Church, Stated and Answered, with Scripture Proofs (New-York: Printed by Hopkins & Seymour, 1806) vi, 129pp.; 17 cm.

Reprints:

1. (Danville [Vt.]: Printed by Ebenezer Eaton, 1807) v, 112pp.;
2. (Paisley: Stephen Young, 1821) viii, 9-143, [1] pp.; 2d British edition.
3. (New York: G.F. Bunce, 1831, 7th edition, from the 3d British edition).
4. (Aberdeen: Gray, 1834).
5. (Edinburgh: John Johnstone, 1841) vi, 88pp.; 14 cm. [“with copious notes and additional illustrative material”].
6. (Edinburgh: John Johnstone, 1843) vi, 88pp.; 15 cm. [“with copious notes and additional illustrative material”].

1808

The Constitution, Character, and Duties of the Gospel Ministry: A Sermon, preached at the ordination of the Rev. Gilbert McMaster, in the First Presbyterian Church, Duanesburgh (New-York: Printed by J. Seymour, 1808) 72pp.; 21 cm. [Note: “Published at the request of the hearers”].

1810

Introduction to *The Duty and Doctrine of Baptism, in thirteen sermons*, by Thomas Bradbury (New York: Published by William Barlas, 1810) 310pp.; 18 cm. Introduction by Alexander M'Leod and Notes by John B. Romeyn.

1811

Wylie, Samuel Brown and Alexander M'Leod, *An Address to the*

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Members of the Reformed Presbyterian Church; recommending Exertions for Raising a Fund for the Support of the Theological Seminary (New York: Published by S. Whiting & Co., Theological and Classical Booksellers, 96 Broadway. Paul & Thomas, Printers, 1811) 10, [2] pp.

Reprinted in *The Constitution of the Theological Seminary of the Reformed Presbyterian Church; with an Address to the Members of the Reformed Presbyterian Church...* (New-York: S. Whiting & Co., 1811) 12pp.; 23cm.

1813

The Larger Catechism, with the Proofs from the Scripture, revised by Alexander McLeod (New-York: Stereotyped and printed by J. Watts & Co., for Whiting & Watson, theological and classical booksellers, June 1813) 142pp.

1814

Lectures upon the Principal Prophecies of the Revelation (New York: Whiting & Watson, 1814) xii, 480pp.; 23 cm.

Excerpts reprinted as *The Character, History, Death, and Resurrection of "The Two Witnesses"* (Edinburgh: W.P. Kennedy, 1843, 3d edition) 24pp.; 21 cm. and again, (Edinburgh: W.P. Kennedy, 1843, fourth edition) 24pp.; 21 cm.

1815

A Scriptural View of the Character, Causes and Ends of the Present War (New-York: Eastburn, Kirk and Co., 1815) 224pp.; 22 cm. [Note: Regarding the War of 1812, presented in five sermons.] Reprinted, (New York: Published by Eastburn, Kirk and Co., Whiting and Watson, and Smith and Forman; Paul & Thomas, printers, 1815, 2d edition) viii, 235pp.; 21 cm.

1816

The Life and Power of True Godliness, described in a series of discourses (New-York: James Eastburn and Co., and William Gilley; A. Paul, Printer, 1816) 424pp.; 23 cm.

Reprints

1. [Second edition, details presently lacking].
2. [Third edition, details presently lacking].
3. (New York: Robert Carter, 1845, fourth edition), with an introductory essay by J.N. McLeod.
4. (New York: Robert Carter, 1847, fifth edition).
Contents include: 1. The distinguishing characters of evangelical religion; 2. The nature and origin of the Christian life; 3. The several degrees of personal religion; 4. The spirit of adoption; 5. The means of growth in grace; 6. Assurance of a saving interest in Christ; 7. The evidences of true religion in man; 8. The duty of those who have not assurance; 9. The consolations of true religion; 10. The stability and perfection of true religion in man.

1822–1823

Sermons begun 6 Jan'y 1822 (New York: The author, 1822-1823) 229pp.; 16 cm. One copy located at the Reformed Presbyterian Theological Seminary, Pittsburgh, PA.

1827

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 (New-York: Published by G. and C. Carvill, 1827) 48pp.; 23 cm.

Reprinted, (Paisley: Printed and published by Stephen Young, 1828) 44pp.; 23 cm.

1831–1833

Editor and contributor to *The American Christian Expositor: designed to promote the influence of sound principles and social order* (New York: H.C. Sleight, 1831-1833), Monthly periodical, 22 cm.

Undated

Letters to James Renwick Willson (Beaver Falls, PA: typescript prepared by Elizabeth F. Carson, 1987) 117 leaves; 29cm. One copy preserved at the Reformed Presbyterian Theological Seminary, Pittsburgh, PA.

Other Writings.

Dr. McLeod also wrote the Historical section of the *Testimony of the Reformed Presbyterian Church*, the Book of Discipline, Form of Covenant, and other public documents; Six Essays on the Atonement; and as well contributed largely to *The Christian's Magazine*, *The Evangelical Guardian*, *The Evangelical Witness*, *The American Christian Expositor*, and other periodicals.

See also:

Ware, Henry [1794-1843], *Two Letters to the Rev. Alexander McLeod, D.D., pastor of the Reformed Presbyterian Church, containing remarks upon the texts from which he preached on the evenings of April 30, and May 7* (New York: Printed by C.S. Van Winkle, 1820) and reprinted as *Two Letters on the Genuineness of the verse, 1 John v. 7, and on the Scriptural argument for Unitarianism, addressed to the Rev. Alexander McLeod, D.D. of New York.* (Boston: Published by J.W. Burditt, no. 94, Court Street, 1823, 3d edition) 36pp.; 18 cm.

**Extracts from the Diaries of
Alexander McLeod [1774-1883]**

Sadly, the Rev. Alexander McLeod is largely forgotten today. He was remarkable for having led the Reformed Presbyterian Church to take a clear stand against the practice of slavery, in 1800, and should be better remembered by the Church today. As the pastor of a prominent New York church, he was also a close friend of Samuel Miller, Archibald Alexander and Ashbel Green, was a noted author and an able preacher.

Thus it was a real joy to discover last year that his papers, along with those of his son John Niel McLeod had been preserved. The collection consists primarily of diaries kept by both men during the years of their ministry, and these materials were donated in 1972 to the University of Delaware for preservation. Most archives typically will not let researchers handle materials that have not been arranged and described (i.e., “processed”) and the processing of the McLeod collection only occurred late in 2005. So when I was asked to join in the celebration of the 325th anniversary of Fairfield Presbyterian Church in Fairton, NJ last October, that occasion proved a providential time to also take an hour’s drive across the border into Delaware to examine the McLeod papers in person, accompanied by Dr. David Calhoun and the Rev. Michael Schulke, pastor of Fairfield PCA. The following are a few excerpts from his diaries, to give some flavor of what the collection contains. The earliest of these diaries begins in 1798 when Alexander McLeod was candidating for the ministry.¹

FROM THE 1798 DIARY OF ALEXANDER McLEOD:²

Thursday August 23 [1798]

After the morning exercise was finished, I read & took notes of 6 pages of Turretin & then went to Mr. Pross’s to hear Mr. McIlhenny examine the congregation & give a charge to the intended communicant to prepare for that solemn worship.

This continued until 5 o’clock in the afternoon. After my return I read 50 pages in Callender’s *Sketches*. His usual accuracy of statement & perspicuity & neatness of ability is here manifest. His theory for the assistance of the poor appears somewhat visionary. It is rather impracticable, & perhaps it is more natural to have no positive support provided for that class of people by Law. It is undoubtedly a duty & good policy

to defend them from oppression. After this I as usual closed the day.

Friday August 24th [1798]

Morning exercises being finished I read the remaining 40 pages of Callender’s *Sketches*. He finishes more luminous and determinate than he began. Without justifying France he fastens a stigma upon the Federal Administration of America,.... [Page 10] I read 30 pages more of Turretine, and 20 in Burke’s letter to a member of the British Parliament. This great & 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 & determined foe, burns with his own lustre to the very socket. His vehemence, his perspicuity, his pathetic eloquence glows on every page. The beauty of his style, the ardour of his soul makes us overlook the venality of his design. The magnitude of the subject, the truth of his premises & the danger with which he threatens the country almost forces to assent to the unjust conclusions which he draws. He advises to a powerful vigorous exertion against the regicide republic as the only possible means of salvation to Britain.

The day was concluded as usual.

Saturday, 25th August.

After Breakfast I walked to Schenectady 15 miles. There spent some agreeable moments in the entertaining and instructing conversation of Messrs. Linn and Ellinge. Drank tea with Mr. Beaty and walked along with him to Princeton 9 miles.

After ending the day as it was begun by a personal but private devotion, retired to bed.

Sabbath Day, August 26th

After the morning services, walked to Princeton Church, where Mr. ___[?]- introduced his lecture by a remark upon the important consequences of seemingly trivial causes in the providential disposal of events, a short paraphrase upon 105 Ps. 24-37. He then lectured upon Cant. 2 – It being the preparation before the sacrament of the Lord’s Supper & in the afternoon preached a sermon from Mat. 22.4. *All things are ready come unto the marriage.*

1. Some extracts from McLeod’s diaries appear in Samuel Brown Wylie’s *Memoir of Alexander McLeod, D.D.*, New York (New York: Charles Scribner, 145 Nassau Street, 1855).

2. The McLeod diaries are part of the McLeod Family Papers. McLeod Family Papers, Special Collections, University of Delaware Library, Newark, Delaware.

DIARY OF ALEXANDER MCLEOD, 1825

THE LAW & THE GOSPEL

TUESDAY 4TH, JANUARY 1825.

Gal. 3:12. "The Law is not of faith."



Every man who watches the progress of society has observed that principles change rapidly & imperceptibly. The Apostolical Churches furnished examples. Here Paul the friend of orthodoxy distinguishes the Gospel from what prepared for it. 1.6-8. No salvation by the Law, verse 10. Faith justifies & they who are of faith are they who embrace the Gospel. Verses 8, 9. The words of my text signify that the Law is different from the Gospel. This, my subject.

I. Some *Truisms* which deceive the Legalist.

1. The *Old* is not the *New Testament*.
2. *Mosaic ritual* is not the *present mode of worship*.
3. The *Commandments* are not the *Covenant of Grace*.

II. The Law & Gospel are distinguished radically.

1. As they respect man the subject. A moral agent—ruined sinners.
2. God the Author. Necessary emanation—voluntary Grace.
3. Their form; Law *imperative*; Gospel *indicative*;
4. Their connection with the proposed blessings.

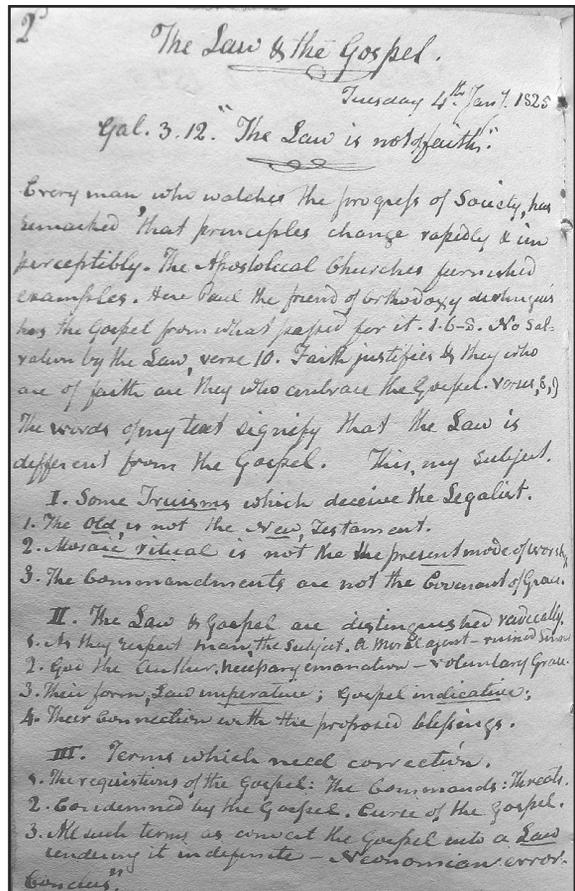
III. Terms which need correction.

1. The requisitions of the Gospel: The Commands: Threats.
2. Condemned by the Gospel. Curse of the Gospel.
3. All such terms as convert the Gospel into a *Law* rendering it indefinite—Neonomian error. Conclusion.

On Property, by Alexander McLeod [excerpted from his diary for 1825]

Exod. 20.15. Thou shalt not steal.

Property is necessary to the maintenance of man; and as every man has a distinct personality, he must appropriate to his own nourishment and dress some-



Pictured above is a photograph of the page from Alexander McLeod's 1825 Diary containing the sermon outline as transcribed to the left. The diary is part of the McLeod Family Papers, Special Collections, University of Delaware Library, Newark, Delaware. Used with Permission.

thing that cannot possibly be enjoyed in the same manner by any other person in the universe. Whatever communion we may have with others either in friendship or in law; and howsoever we may devise our enjoyments from the same table or store, there is a separation made at last; and every individual takes an exclusive right to that which he eats and drinks & wears for himself. A sense of property is an ultimate fact in the constitution of human nature. It soon appears in the emotions of infancy; occasions many of the contentions of our children; & causes wars among the rulers of the nations as well as innumerable other litigations in society. Property is essential to life; to procure it & enjoy it, an unalienable right; to defend it, a common duty; and to regulate both the acquisition & and the preservation of it is the design of the eighth commandment. ■