

ANNALS

OF THE

AMERICAN PULPIT;

OR

COMMEMORATIVE NOTICES

OF

DISTINGUISHED AMERICAN CLERGYMEN

OF

VARIOUS DENOMINATIONS

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

WITH HISTORICAL INTRODUCTIONS.

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‘Grace was in all her steps, Heaven in her eye,
In every gesture, dignity and love.’

But she was a pious and discreet Christian damsel, well skilled in the mystery of preparing the Doctor’s favourite broth, and who could lilt Ralph Erskine’s “Gospel Sonnets” like a nightingale. Struck with a sudden thought, James replied, “Atweel, Minister, What’s to hinder thee from buckling with oor Lizzy here?” The good minister was electrified, seized the idea at once, wondering that it had never occurred before; and Lizzy, nothing loth, was, in a short time, installed mistress of the manse.

Their union was a “crowning mercy” to both, especially to the husband. She proved, in every respect, the very thing he needed—a Sarah, to guide his house with discretion (though she never gave him an Isaac); an Aaron to speak for him before the Pharaohs of the world, when it was needful to commune with them in the way of secular business; and a Miriam to refresh him in his hours of weariness with a Psalm of David; while, in his own proper domain, she was proud and happy to acknowledge his immeasurable superiority. Indeed, it was quite evident that, though comparing them physically, one might, without any great stretch of fancy, conceive of his creeping into her pocket, she thought him the greatest specimen of a man (the “two Erskines” perhaps excepted) that had lived since the days of the Apostles! She was never seriously offended with me but once—by my proposing that she should sing to him Burns’ famous song, “John Anderson, my Joe.” Other delinquencies met with a ready forgiveness—my felonious visits, for instance, to her honey jar and hens’ nests; the revengeful pranks on her two maidens for informing against me; and even my schismatical proceedings “anent the War”; but that I should advise her to address *Mr. Anderson* with the profane familiarity of an old tinker’s wife, threw the good soul into a terrible consternation. She was really angry, and nothing but pity on my youth restrained her from calling me outright a “Doeg, the Edomite”—nay, a very “Rabshakeh”! She did not survive him long, and is lying, as I suppose, at his side, in the little burial yard, not far from their dwelling. With my knowledge of the locality, I almost fancy that I could point out the very spot. Wherever it be, the ground is holy; for it contains precious dust; and were the question, what part of our great mother’s bosom shall be our final resting place, worth one moment’s thought, I would ask no higher honour than that of lying at their feet.

Yours with sincere regard and in Christian bonds,

ALEXANDER McCLELLAND.

THOMAS BEVERIDGE.*

1784—1798.

THOMAS BEVERIDGE was born in the year 1749, of respectable parents, at Eastside, Parish of Fossoyay, Fifeshire, Scotland. He was brought up under the ministry of the Rev. William Mair, of Muckart, author of Lectures on the first three chapters of Matthew’s Gospel; which Lectures are introduced with a preface from Mr. Beveridge’s pen. Having gone through his preparatory course, he became a student of Theology under the direction of the Rev. William Moncrieff, of Alloa.

* Brief Memoir by Rev. William Marshall.—Miller’s Sketches.—MS. from his son, Rev. Thomas Beveridge, D.D.

Not long after he was licensed to preach, he was appointed Assistant to the Rev. Adam Gib, an aged minister of Edinburgh, with whom he laboured to great acceptance, for some time, as a son with a father. In the year 1783 the Associate Presbytery of Pennsylvania having sent to Scotland for aid, the General Associate Synod appointed Mr. Beveridge to come to America; and, accordingly, after being ordained by the Associate Presbytery of Edinburgh, he came to this country in the spring of 1784. Shortly after his arrival, he took his seat in the Associate Presbytery of Pennsylvania, convened at Philadelphia.

Scarcely had he become a member of the Body, when they found occasion to put his abilities in requisition for a very important service. It was thought expedient to draw up a "Testimony for the Doctrine and Order of the Church of Christ," accommodated, in some respects, to the peculiar state of things in this country; and Mr. Beveridge was appointed to frame the instrument. This work he performed in the course of the ensuing summer; and in August of that year it was approved and adopted by the Presbytery. A request having been preferred to the Presbytery, by several respectable inhabitants of Cambridge, N. Y., that a minister might be sent to them, who should dispense the ordinances according to the received principles of the said Presbytery, Mr. Beveridge was sent, in the course of the autumn, to labour in that place; and, after he had remained there a few months, the people were so well satisfied with him as to wish to secure his permanent services.

In the spring of 1785 he visited the city of New York, and was instrumental in planting a church of his own communion there; and, though he was never afterwards directly connected with it, he seemed always to regard it with an almost parental affection.

Having received and accepted a call from Cambridge, he was inducted to his pastoral charge by the appropriate solemnities, on the 10th of September, 1789. The Sermon on the occasion was preached by the Rev. (afterwards Dr.) John Anderson.

Here Mr. Beveridge continued to labour with the most exemplary zeal and fidelity during the rest of his life. Though he was eminently devoted to the interests of his immediate charge, yet he by no means confined his labours to them, but went abroad, especially into the neighbouring towns, as occasion or opportunity offered, in aid of the great purposes of his ministry. In 1788 he presided at the Ordination of the Rev. David Goodwillie, in the Hall of the University of Pennsylvania, Philadelphia, and, in 1792, at the Ordination of the Rev. John Cree,* in the city of New York, and preached on both occasions.

In June, 1798, he set out for Barnet, Vt., with a view to assist one of his brethren, the Rev. David Goodwillie, in the administration of the Lord's Supper. In passing through the town of Ryegate, he took a draught of bad water, which brought on a violent dysentery that issued in his death. Notwithstanding he was quite ill when he reached Barnet, he preached on Saturday; and, after assisting in the administration of the ordinance, (though so feeble that he was obliged to do it in a sitting posture,) he preached again on Sabbath evening. This was his last effort in public; and it was characterized by an indescribable fervour

* JOHN CREE was an emigrant from Scotland, and was settled in the city of New York in 1791,—shortly after his arrival in this country. He was obliged to leave his congregation on account of an inadequate support, and afterwards settled in Ligonier Valley, about fifty miles East from Pittsburg, where he laboured but a few years before his decease. He left a widow and several daughters.

of spirit, which seemed to say that he was conscious of standing near the portals of Heaven. His death occurred three weeks after this; and the interval he occupied almost entirely in exercises of devotion, or in testifying to those around him concerning his experience of the power and excellence of the Gospel.

When the news of his illness reached his congregation, two of his Elders were immediately sent to ascertain his condition, and render him all needed aid; and, as they did not return at the expected time, so great was the impatience of his flock to hear from him, that two others were dispatched on the same errand; but they were too late in their arrival at Barnet even to look upon his corpse, as it had just been committed to the grave.

The disease by which Mr. Beveridge was affected, unhappily proved contagious, and was communicated to several members of the family of Mr. Goodwillie. Two of Mr. G.'s children died of it, and were buried in the same grave, previous to the death of Mr. B; and Mr. G. himself was so ill that his recovery was well-nigh despaired of. The Sabbath found them in these affecting circumstances; and when Mr. B. saw that a number of people had come together from sympathy for the afflicted family,—notwithstanding the earnest entreaties of his friends, he raised himself up in the bed, and, after prayer and praise, delivered a pertinent and excellent discourse on Psalm xxxi, 23: "O love the Lord, all ye his saints." The Church at Barnet was at that time in a divided state; and he made a most pathetic application of his subject to their peculiar circumstances, and solemnly declared that, if they persevered in their contentions, he would be a witness against them in the judgment. His sermon was an hour long; and the effort, as might have been expected, proved too much for him. In the course of the night following, the intensity of his disease greatly increased, and both himself and his friends relinquished every hope of his recovery. Just at the dawn of day he sat up in his bed, and said,—"I am a dying man, and am dying fast; but as to bodily pain, I am free from it. I feel no more of this than you do, nor is there a man in Barnet who is more at ease than I am. Did you ever witness any thing similar to this? Are you not also persuaded I am dying?" Upon being answered by one of them,—"yes," "It is well," said he, "I am not afraid to die." Mr. G. and his family having now come into the room, Mr. Beveridge remarked that he would pray with them once more before he departed; and immediately he stretched forth his hands, and commended to God, with an audible voice, the Church of Christ in general, the Secession Body in particular, his own congregation at Cambridge, especially the younger portion of it, his brethren in the ministry, Mr. Marshall in Philadelphia, and Mr. Goodwillie, by name, praying that they might be sustained under their severe afflictions; and, finally, he prayed for those who had so faithfully ministered to him in his illness; and, having committed his own soul into his Redeemer's hands, he concluded, in allusion, no doubt, to what David says in the close of the seventy-second Psalm, with these words:—"The prayers of Thomas Beveridge are now ended." After this, he addressed words of exhortation to those who were about him, accommodating himself with great felicity to their different characters and circumstances. In the afternoon he called for Mr. Goodwillie, and asked him if he knew what time the Son of Man would come; and he replied that he thought it would be about ten o'clock the ensuing night, or at latest about cock-crowing; and the answer proved prophetic; for, at just about ten, he expired without a struggle.

His body lies in the burial place at Barnet, and in the part of it appropriated to the use of Mr. Goodwillie's family, by the side of his two children who died of the same disease with himself. A suitable monument has been built over his grave.

Mr. Beveridge was married, shortly after his settlement in Cambridge, in 1789, to Jeanet Frothingham, who had come, with her widowed mother, from Scotland to this country about the commencement of the War of the Revolution. She died November 8, 1820, having lived a widow twenty-two years. They had five children, three sons and two daughters. The youngest son, and fourth child, is the Rev. *Thomas Beveridge*, D.D., now (1863) Professor of Theology at Xenia, O.

THOMAS HANNA BEVERIDGE, a grandson of the subject of this sketch, and a son of the Rev. Thomas Beveridge, D.D., was the eldest child of his parents, and was born in Philadelphia, March 31, 1830. His early intellectual developments were somewhat remarkable. At the age of ten or eleven—his father having meanwhile removed to Cannonsburgh—he commenced the study of Latin, and, in 1842, when he was only twelve, entered the Freshman class of Jefferson College. He graduated in 1847, having been kept at home for a year before entering the Junior class. His religious character was developed silently and gradually, without any sudden and marked change at any particular time. In the fall of 1847 he commenced the study of Theology under the instruction of the Rev. Abraham Anderson, D.D. and his father. After passing through the usual course of study and the usual trials, he was licensed to preach by the Presbytery of Chartiers in the summer of 1851; but, as he was then only twenty-one years of age, it was with the understanding that he should be permitted to continue his theological studies during the ensuing winter. He, accordingly, attended the Seminary a fifth session, preaching occasionally in the neighbourhood. During part of the year 1851 he was engaged in preparing for the press an account of the life of the Rev. T. B. Hanna, and a selection of his sermons, which was published shortly after. After suffering severely from ill health, and visiting various places, he went to Philadelphia in the early part of 1853, and in June of that year commenced his labours in what was then called the Mission Church, now the Sixth United Presbyterian Church of Philadelphia. He was ordained in October following. On the 13th of June, 1854, he was married to Mary Kerr McBride, of Philadelphia, by whom he had two children, both sons. In August, 1860, agreeably to a request from the congregation in Kishacoquillas, in Mifflin County, Pa., he consented to supply their pulpit for two Sabbaths. He was accompanied by his wife and children, and he enjoyed the journey exceedingly. The morning after their arrival at the house of the friend with whom they stopped, (Wednesday,) he was seized with a violent illness, which proved to be congestion of the brain, and terminated his life in the afternoon of the same day. His remains were removed to Philadelphia, and his Funeral, the next Monday, was attended with every demonstration of affectionate respect. He possessed a vigorous and highly cultivated intellect, with the most kindly and benignant spirit, and adorned every relation that he sustained. A writer in Forney's Philadelphia Press presents the following outline of his labours:—

“The life of Mr. Beveridge was a busy and brief one. He was born in March, 1830, and died on the threshold of his thirty-first year. And yet the catalogue of his labours, even though his field was in the unostentatious sphere of the ministry,—a

department requiring more labour, and exhibiting fewer immediate results, than any other human profession, is a record of unceasing toil, assiduity and attention. Let us briefly recapitulate. At twenty-one he had passed through College and the Theological Seminary. At twenty-two, he publishes a volume biographical of Rev. T. B. Hanna, (a young divine whose career much resembled his own,)—a work highly creditable to his head and heart; at twenty-three, he assumes the charge of a congregation in this city; at twenty-four, he becomes a Presbyter of the Associate Synod, and is ordained to the holy work of the Ministry; at twenty-six, he edits and transcribes for the press “Anderson’s Lectures on Theology,”—a task of wonderful magnitude; at twenty-eight, he assumes the editorship of the Evangelical Repository, the magazine of his denomination; at twenty-nine, he is chosen Clerk of the United Presbyterian General Assembly; at thirty, he is elected a member of the Assembly’s Mission Board; and, in his thirty-first year, he suddenly leaves the scene of his labours for that of labour’s reward.”

FROM THE REV. THOMAS BEVERIDGE, D.D.

CANNONBURG, January 16, 1848.

Reverend and dear Sir: As nearly all those who have personal recollections of my father have passed away, I will not decline your request that I should furnish you with some general estimate of his character, though I do it under the full consciousness of the great delicacy of bearing testimony concerning one to whom I sustain so near and tender a relation.

In respect to his early history I can add nothing of interest to the materials already within your reach, except perhaps in one particular. This relates to the opposition which he made to the principle of Ecclesiastical Establishments. He has been much blamed by some, and much commended by others, for contributing to a revolution of sentiment on this subject, both in Britain and America. At the time when the first Seceders withdrew from the prevailing party in the Established Church of Scotland, in 1733, although they complained of many corruptions in the Church as established, and in the Establishment itself, yet they made no complaint against the *principle* of Establishments. They were opposed to what they considered great corruptions in some of the laws regulating the settlement of ministers, yet they were themselves settled according to these laws, and received their salaries from the Government, the same as others. But very soon after their secession, the faults of the Establishment began to appear to some of the Seceders to be inseparable from its very nature. As Mr. Barnes says of the *abuses* of slavery, they appear to belong to the very essence of the thing. Hence they began to entertain doubts on the general question of Establishments. These were avowed first and most prominently among the members of the General Synod or Anti-Burgher division of the Secession. Some of their young men, when on trials for license, hesitated to give an unqualified assent to those articles of the Westminster Confession, which are generally considered as favouring the Civil Establishment of religion, and as giving to the Magistrate some control over the Church in matters purely religious. At first these scruples were so far removed that the Confession was received without any express limitation. My father entertained these scruples, in common with some others, and was the first one ordained with an explicit allowance of objections against the Confession on this point. Immediately after his Ordination, he sailed for the United States, and was appointed, together with Dr. Anderson, to prepare an exhibition of the principles of the Associate Church, suited to their circumstances in this country. Into this exhibition, or Testimony as it is generally called, he introduced his views of the Magistrate’s power, and a limitation of the approbation of the Confession on this subject. For doing this he was much blamed by those of his brethren in Scotland who still continued to advocate Civil Establishments of Religion. He was also severely handled by some other Presbyterian denominations in the United States, whose views of

the separation of Church and State did not extend so far as his own. This exhibition of the principles of the Associate Church was republished in Scotland, and strengthened very much the hands of those who have of late years been called Voluntaries. It was made the model of a new exhibition of the principles of the General Synod, which, after several years' consideration, was enacted in 1804. This new testimony not only follows the form of the American, but embraces nearly the same principles on the subject of the Magistrate's power. It was on this ground strenuously opposed by a few eminent men, who, in consequence of its adoption, were separated from their brethren. With the exception, however, of these men, the voluntary principle, favoured by this Testimony, has become nearly universal among the Seceders in Scotland, and appears to be extending itself rapidly throughout Britain and the other Protestant nations of Europe. It is likely that, in effecting this revolution, there were many whose influence was greater than that of my father. Yet whatever influence he had, it was exerted zealously upon this side. He, however, complained that some of his brethren had carried their opposition to Establishments to such an extreme that he could not follow them; and he is, by no means, to be identified with all the views defended at present under the name of *Voluntaryism*. He even expressed an entire willingness, so far as related to himself, that some of the expressions in the American Testimony on this subject should be altered to obviate the exceptions which had been urged against them, and particularly the expression respecting the Magistrate,—that “his whole duty as a Magistrate respects men, not as Christians, but as members of civil society.”*

Although my father did not come to the United States till after the Revolution, he was a warm advocate of the cause of the Colonies in their struggle with Great Britain for their Independence; and when appointed as a Missionary to the United States, in 1783, he consented without hesitation. At this time ministers in Scotland had almost the same horror of a mission to America as if it had been a banishment to Botany Bay. The petitions sent to the General Synod from various parts of the States were frequent and urgent, and the Synod entered upon the subject of missions with commendable zeal. Both ministers and people contributed money to bear the expenses of the missionaries, and collected libraries for them, with great liberality, yet this reluctance could not be overcome. The Synod appointed some with the liberty of returning, after a fixed time, if they were not satisfied. Such as consented to go on this condition returned at the expiration of the time appointed. Many utterly refused a mission on any terms. The Synod at last proceeded so far in their zeal that they required every young man at his license to go, so that a willingness to accept of a mission to the United States was somewhat uncommon. However, the interest which my father had felt in the cause of the Colonies, as well as his zeal for the promotion of the Kingdom of Christ in the world, made him welcome this field of labour, when assigned to him. Nor did his readiness in this case proceed from any weak and transient impulse—it was the result of principles which fortified him against the difficulties and discouragements attending his mission to a new country, and to a small society, labouring under a general odium for refusing to consent to a union which they regarded as a defection from their principles, and also for maintaining their connection with a Church in Britain, at a time when the hostile feeling to that country was still at its height. On his arrival, he was far from expressing any disappointment. In a letter written to Professor Bruce, about ten months afterwards, he gives his first impressions in terms very favourable both to the country and to the people,—and

* McKerrow's *Hist. Secession*, Chapt XI, pp. 378, *et seq.* Edition, 1841. Bruce's *Review*, pp. 118, 222, 350, &c. *Ass. Test.*, Part I, Sec. 15.

makes candid allowances for what he felt obliged to condemn. This will appear the more worthy of notice when it is added that, during all, or at least the most, of this time, he had been subjected to considerable expenses, and yet had received no compensation for his ministerial services, his funds being thus reduced so far that he began to meditate upon selling some of his books, of which he had brought over about five or six hundred volumes. This letter was published in the *Christian Magazine*, Edinburgh, 1799, and is re-published in Mr. Miller's *Sketches*, pp. 487-90. Mr. M. regards it as "a striking specimen of the quickness and accuracy of his discernment, the correctness of his observation, and the candour of his remarks." Had he been aware of all the circumstances under which it was written, it is probable he would have added that it affords equally striking proof of a disregard to the things of the world, faith in the Providence of God, and great cheerfulness of spirit. In the last paragraph of the letter, he banters Professor Bruce about coming to America, on the ground that his wife and family would not stand in his way. This would hardly be understood, as it was intended, unless the reader were apprized that the Professor lived and died a bachelor.

In this letter he expresses his opposition to ministers occupying themselves in farming, yet, soon after his settlement in Cambridge, in September, 1789, having married a lady who derived a small inheritance from her parents, he was persuaded by her to invest it in a farm, which proved a happy circumstance for her and her family of five little children, when, in less than nine years after her marriage, she was left a widow. His salary was small and the family was left destitute of any means of support, except what was derived from this farm. But though, against his own inclination, settled upon a farm, he paid little or no attention to it, so that it never diverted him from his studies or other ministerial duties.

Those who best remember his ministry all unite in testifying that he did not excel as an Orator. He retained his Scotch pronunciation, and, although of a mild disposition, it is said that, in his public speaking, his manner was somewhat severe and stern. Sometimes persons not familiar with the Scotch dialect were not able fully to understand him, and occasionally even ludicrous blunders resulted from this circumstance. At one time he had chosen for his text Rom. iii, 27: "Where is boasting then," etc.? In the course of his sermon he found occasion to say a good deal, according to his way of pronouncing it, against *bosten*. A simple-hearted hearer afterwards expressed his surprise that Mr. Beveridge should have taken occasion to deal so sharply with good old Thomas Boston. It is evident, however, that, in more important things, his qualifications for the ministry were beyond the ordinary standard; and his ministerial labours, both in the pulpit and out of it, were held in much esteem.

He has been sometimes spoken of as excelling in the appropriateness of his texts to different seasons and occasions. An instance of this has been mentioned to me, as occurring soon after his arrival in America. The War being just closed, he took occasion to address the congregation to which he was preaching from the words of the prophet Jeremiah xxxi, 2: "The people who were left of the sword found grace in the wilderness." I have seen an account, in some History of the Revolution, of this text being used by some minister of the Gospel at the close of the War. Whether the reference was to my father, or whether he and some other had been led to select the same text, I am not able to say; but of the fact of his preaching from it on this occasion I have no reason to doubt.

He was also very plain and pointed in his manner of preaching. As an instance of this, I have heard mentioned the case of one of his Elders, in all respects among the most prominent men in the congregation, who had been

charged with an aggravated offence, for which he was, after due process, deposed and excommunicated. On the first Sabbath after the affair came to light, my father took for his text the words of Christ respecting Judas,—John vi, 70: “Have not I chosen you twelve, and one of you is a devil?” It is said that the guilty person was repeatedly heard to groan with anguish during the discourse, yet he was so far from resenting it that he still continued to attend on my father’s ministrations, and was one of those who undertook a journey of a hundred and fifty miles to see him, when on his death-bed at Barnet. He always cherished his memory with the greatest regard, and often spoke of him with tears. It may not be uninteresting to add that this Elder never ceased to attend upon the ordinances of religion, and, before his death, which happened a few years ago, he was restored as a penitent to the communion of the church.

But though my father appears to have been somewhat severe and pointed in his manner as a Preacher, he was of a pacific and affectionate disposition. This is evident, not only from the testimony of his acquaintances, but from various incidents in his life. It would hardly be possible for any one who had not a kind and friendly disposition to have acquired such an interest in the affections of others as was acquired by him. One of the friends of his youth, the late Mr. Barlass,* of New York, formerly a Minister in Scotland, travelled with him, when he was setting out for this country, to a certain point where it had been agreed that they would part. During the whole journey of some miles, such was their grief that neither of them was able to speak; and when they came to the appointed place, they parted without uttering a word. This minister, having been, by a mysterious Providence, laid aside from his office, immediately set out with a view to spend the rest of his days with his old friend in America; but, to his great grief, heard of his death as soon as he landed at New York. The affection subsisting between my father and Mr. Marshall, of Philadelphia, was more like that of brothers of the same family than of common friends. Perhaps it might be more justly said that it was far beyond any affection founded merely on consanguinity. He also lived on terms of the greatest intimacy with all his brethren, both in Scotland and the United States. Such also was the regard of the members of his congregation and others in the neighbourhood among whom he had laboured, that, long after his death, they could hardly speak of him without tears.

His pacific disposition, and also his disregard of worldly things, appear from the course which he pursued in reference to his own temporal affairs and those of his congregation. He was the first Minister of any Presbyterian denomination settled in the township of New Cambridge, as it was then called, and as such he became entitled to the possession or use of some land, agreeably to certain provisions made by the original proprietors of the township; but, as this claim was in some way disputed, he quietly yielded it rather than go to law. In like manner, after the union constituting the Associate

* WILLIAM BARLASS was born in the Parish of Fowlis, about eight miles from Perth, Scotland, and was settled for some years at Whitehill, where he continued till 1797. He was a man of uncommonly fine personal appearance. In his old age one of his eyes was destroyed by a cancer, but the other was peculiarly brilliant and piercing. He was said by his countrymen to have been in the foremost rank of popular preachers. A grave charge, however, was brought against him, the truth of which he always denied, even till within a few moments of his death; and I learn from the best authority that there is good reason to believe that it had its origin in malice. Still there was so much credit given to it that he desisted wholly from the exercise of his ministry. He came to New York in August, 1798, and, for two years after his arrival, was engaged in teaching the classics. He then became a bookseller, and was very useful as an importer of rare and valuable foreign works. He remained in this business till the close of life. He died on the 7th of January, 1817. The next year a volume of his Sermons was published, to which was appended the correspondence of the author with the Rev. John Newton.

Reformed Church had taken place, he was forcibly deprived of his place of worship by a few of the friends of that union; but he persuaded his congregation, who generally adhered to him and their profession, to give up, for the sake of peace, what they all regarded as their just rights. They, accordingly, went to work, and soon erected a new and much superior church, and prospered not the less, either in their temporal or spiritual affairs, for having submitted to what they felt to be a wrong.

He was generally considered quick in discovering the true characters of men, and in foreseeing the turn which events were likely to take. Something of this talent appears in his letter to Prof. Bruce, referred to above. He appeared also to have attained, in some cases, a foresight of things, not like the extraordinary gift of prophecy, and yet beyond what could be the result of mere common prudence. Instances of this kind have occurred in the lives of good men, which can hardly be denied to be extraordinary, and they may perhaps be best accounted for as intimations which they have received in answer to prayer. He is spoken of by Mr. Marshall as eminent in prayer, and having intimate communion with God; and it is likely that, in this way, he was led to certain anticipations which appeared to be beyond what natural reason, without any such aid, could suggest. As an instance of this, may be mentioned his having told a very intimate friend that his youngest was the only one of his three sons who would succeed him in his office. The event in this case corresponded to his anticipations, although it must have appeared, at the time, no way probable. The health of the two older brothers was much more vigorous than that of the youngest, yet both of them died in their youth. There appeared to be many hindrances in the way of the youngest, particularly after the decease of the others, yet it pleased Providence to bring him forward to the Ministry. In directing his attention this way, his father's saying could have had no influence, as he had no knowledge of it till after he was engaged in preaching. That he also had some presentiment of his approaching death, before leaving his family and congregation for the place where he was attacked by a mortal disease, was generally supposed at the time. The last sermon which he preached to his people before his departure was on the words of Christ, John xvii, 11,—“And now I am no more in the world, but these are in the world; and I come to thee.” This sermon he appears to have repeated at Barnet, after he was seized with the disorder which terminated in his death. His letter to Mr. Marshall, published in the Memoir of his life, appears very suitable to the condition of a person writing under the impression that the time of his departure was at hand. His wife also noticed something uncommon in the particular manner in which he bade farewell to her and his little children, when leaving them. Such things, indeed, are often noticed after an event occurs, which would not at all be regarded but for that event; yet it is sometimes difficult to resist the impression that people have been acting under some presentiments of approaching events.

My father, as I have been informed by several persons, and as I am also told is stated in the Minutes of the Associate Presbytery of Pennsylvania, was elected by that Presbytery Professor of Theology, but declined an acceptance of this post, in consequence of which, Dr. Anderson was elected. In some branches of theological learning it is likely that he would have been found well qualified for this station, but he may have regarded the qualifications of Dr. Anderson as, in other respects, superior to his own, and declined the office in order that Dr. A. might be chosen to fill it.

From an early period of his life, he had devoted much of his attention to the study of Church History, and had collected a number of rare books in this department. It was generally supposed that he was occupied, in his leisure moments, in preparing for publication something either on the General History

of the Church, or of some portion of it. Whether he had actually written any thing of the kind I am not able to say. His hand-writing was remarkably illegible; and it being supposed, at the time of his death, that nothing could be made of his manuscripts, no care was taken of them, and they were soon destroyed. If, however, his attention to this department of literature resulted in no permanent benefit to the public from his own labours, it was of some service in giving direction to the studies and labours of another, who afterwards became both useful and eminent as an Historian. The late Dr. McCrie, in a letter addressed to myself, states that it was the report of my father's attainments in Church History which first directed his attention to the subject.

Very few of my father's writings have been published, and those which have been are all brief articles; chiefly letters and sermons. The most important work of this kind in which he engaged was the Testimony of the Associate Church in the United States. This was chiefly penned by him, as it is evidently much more in his style than that of Dr. Anderson, the other member of the Committee appointed to prepare it. He wrote with great facility, and was considered in Church Courts as much more at home in drafting papers than in making speeches. His style excels in ease and simplicity, but sometimes exhibits signs of negligence, especially in some of his private letters, the publication of which was probably not anticipated by him.

I am, my dear Sir, truly yours,

THOMAS BEVERIDGE.

DAVID GOODWILLIE.*

1788—1830.

DAVID GOODWILLIE, a son of James and Mary (Davidson) Goodwillie, was born December 26, 1749, in Tanshall, in the Parish of Kinglassie, about fifteen miles North of Edinburgh, and was baptized by the Rev. John Erskine, son of the celebrated Ralph Erskine. His father was a member of the Established Church of Scotland, and a Ruling Elder in the Parish of Kinglassie, whose minister, Mr. Currie, at first publicly favoured the Erskines and others who seceded from the Established Church of Scotland in 1733; but when, by his writings, he came to oppose the Secession or Associate Church, his Ruling Elder, espousing their cause as the cause of God, joined that Church, and became a member of the Congregation of Abernethy, twelve miles distant. When the Associate Congregation of Leslie was organized, he became a member and an Elder, and continued so till his death, which occurred in January, 1782.

The subject of this sketch is supposed to have been employed in manual labour until he was about eighteen years of age, when he began to study with a view to the ministry of the Gospel. He commenced his academical course at Alloa, and finished it at the University of Edinburgh. He studied Theology under the direction of Professor Moncreiff, at Alloa, where the Theological Seminary of the Associate Church was established. After his Theological course was completed, the Associate Synod recommended that he should be licensed to

*MS. from his son, Rev. Dr. Thomas Goodwillie, and Communication from Rev. Dr. Alexander Bullions.