

SKETCHES
OF
VIRGINIA
HISTORICAL
AND
BIOGRAPHICAL.

BY THE
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PHILADELPHIA:
WILLIAM S. MARTIEN, 142 CHESTNUT STREET.
1850.

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F689s

Entered according to Act of Congress in the year 1849, *

By WILLIAM S. MARTEN,

In the Clerk's office of the District Court for the Eastern District of Pennsylvania.

ber 20th, 1794, it appears Mr. James Welch had been appointed missionary on recommendation of Transylvania Presbytery;—and the following minute respecting him, shows the principles of the Commission. “The Commission have been informed that Mr. Welch, shortly after he received a commission, married a wife, and thereby rendered it impracticable to answer the designs of the Commission; therefore, unanimously agreed that said Mr. Welch be struck off from the list of missionaries.” Information was sent to his Presbytery, with a request—“to consider him in the same standing as when he left them; the Commission having nothing against him, saving only that he did not answer the purposes of the Commission.” He was settled pastor of the churches in Lexington and Georgetown; and for several years Professor of Languages in Transylvania University.

In 1795, the Commission appointed Robert Stewart and Samuel Ramsey, on recommendation of Lexington Presbytery.

There were no new appointments in 1796.

In June, 1797, Mr. James Robinson, of Winchester Presbytery, was chosen missionary. He settled at the Cove, in Albemarle, and there closed his life and labours. On 29th of September, Mr. John Lyle “presented a dismissal and recommendation from the Presbytery of Lexington, to ride as a missionary,” and was received. The next summer Mr. Lyle settled in Kentucky. The prominent part he acted in the affairs of the church in Kentucky, requires a separate notice of his life.

During the years 1798, 1799, 1800, and 1801, the Commission could not obtain new missionaries. Those who had been in their employ, were all settled as pastors. The Commission therefore proposed to Synod, in 1801, a dissolution of the body. Here the file of records stops. The remaining records are probably irrevocably lost. The Commission was continued for some years under the names of the Commission East of the Alleghany, and the Commission West. The records of Assembly show that the Commission was active, and paid attention to the Indian tribes on the frontiers.

NASH LEGRAND.

Nash Legrand was a descendant of the French refugees, or Huguenots, who settled upon the James River, at Manakin town, a few miles above Richmond, the latter part of the seventeenth century. His grandfather was one of these settlers. “His father, Peter Legrand”—says Dr. Hill in his manuscript, which will be freely used in this sketch, sometimes verbatim and sometimes condensed—“removed to Prince Edward, and became possessed of a farm within two miles of Hampden Sid-

ney College, where he lived and died. His mother was sister to Colonel John Nash of Templeton, in Prince Edward, who had been raised in ease and affluence, and was one of the most accomplished ladies of her day, moved and associated with the first circles of society, and became one of the most pious and exemplary Christians to be found." Her husband unhappily fell into intemperate habits; consequently he made poor provision for his increasing family, and became stern, uncourteous, and sometimes rough. This trial she bore as a Christian. Col. Nash had taken under his care the eldest son of his sister, the subject of this sketch, and given him a classical education at Hampden Sidney, then under the Presidency of Rev. John B. Smith.

Young Legrand, at the time the revival commenced in College, under Dr. Smith, in the year 1787, was prosecuting his studies preparatory to the practice of medicine. In his personal appearance he was remarkably handsome; his frame tall, spare, and well proportioned, graceful, easy in its movements; his manners prepossessing; his countenance open; his hair dark brown, and his forehead high; his eye soft and expressive; his voice melodious. In company that pleased him his conversational powers were extraordinary, seldom surpassed for sallies of wit or amusing anecdote. At the same time he had a degree of hauteur and sternness which made him unpopular with the students, excepting those he selected as associates. His capacity for close reasoning and deep research was not of the first order; but subjects he did grasp he could exhibit in a most forcible and prepossessing point of view. But unhappily he was not free from profanity in his language, nor the taint of vice in his habits, and a mischievous indulgence in frolicsome pranks. The good steward of College was heard to say when Legrand professed conversion—"I am in hopes now, I may have hogs which can walk upon four legs."

When the revival began to be seen in prayer-meetings in College and the neighbourhood, Legrand withdrew from company and kept himself at Templeton, devoted to the study of medicine. Reports, however, of what was doing reached him; and the conversion of his college mates rendered him uneasy. The Rev. Drury Lacy, spending a night at Templeton, was put to sleep in the same room with Legrand, of whose uneasy state of mind he was entirely ignorant. The young man could not sleep, but lay tossing from side to side all night. Discovering in the night that Mr. Lacy was not asleep, he inquired if he might put a question. Lacy readily granted leave. "I wish," said Legrand—"to know what would become of a man, who had led a vicious life, and had determined to reform, and had broken off from wicked practices, and commenced to seek reli-

gion, but had not yet attained it; if he should die in that state, what would become of him?" Mr. Lacy replied—"if that be all, he must go to hell and be damned with the rest of the 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 in the great day shall seek to enter in and shall not be able." "If that be so,"—said Legrand—"there is no time for me to be loitering in my bed." He instantly rose, retired to the garden, and spent the remainder of the night in groans, and lamentations, and prayers to God for pardoning mercy.

This took place about the beginning of the spring vacation of 1788. In that vacation Carey Allen and William Hill had gone to the Guinea neighbourhood, in Cumberland county, and were diligently employed in holding prayer-meetings among their relations and friends in the evening, and conversing by day with the serious inquirers. The morning after the conversation with Mr. Lacy, Legrand took his horse and rode to the house of Mr. Daniel Allen, the father of Carey Allen, and step-father of William Hill, an entire stranger in the neighbourhood, and known to these young men only as one opposed to the revival, and by his unexpected appearance excited no little surprise. According to the etiquette of the country, the stranger was courteously received and kindly treated, and not questioned as to the cause of his visit. As evening approached the young men informed him that an appointment had been made for a prayer-meeting at the house of Mr. Nathan Womack, distant about two miles; and with hesitation, as he had said nothing of his state of mind, they invited him to accompany them. His prompt acceptance of the invitation surprised them, and excited some suspicion that he was in trouble of mind. They ventured to propose the subject of personal religion; he frankly told all his experience, and declared that religion was the sole object of his coming to visit them. Somewhat incredulous, they treated him as one in earnest. At the appointed place and hour, a large room was filled with serious worshippers. Religious worship commenced; and it was soon visible from his deep drawn sighs, and many tears, that no one present was more in earnest than young Legrand.

As the exercises progressed his distress increased; the meeting being prolonged on account of his condition and that of some others, he gave vent to his feelings in groans and cries of—"what shall I do?"—"what shall I do?" At length he fell prostrate on the floor, silent and apparently insensible. Laid upon a bed he remained without muscular motion till morning light; his respiration feeble, barely perceptible; his

pulse very weak, and a little tremulous; his flesh approaching to cold. The young men continued conversing and singing in the room, and also occasionally praying. About the dawn of day he began to move,—set up,—arose,—and began praising God for the great things he had done for him; and seemed full of joy, and overflowing with love to God his Saviour, to his friends, and to all creatures. Looking at the rising sun, he declared it possessed beauties hitherto unseen by him; and all creation was clothed with new charms. He said he never lost his consciousness all the time he lay upon the floor and bed in that apparently insensible state; that his mind was deeply exercised, all the time with terror or with joy.

Sudden conversions were then rather matters of suspicion than desire. Dr. Smith and others placed little confidence in sudden conversions, especially if connected with bodily prostration, and great mental agitation. The young people around him had received a religious education; and there was no fear of proselyting efforts in his charge. He therefore did not hasten his young people to profess religion; but gave them time to ponder the subject well and consider their situation, weigh their hopes, and examine their principles and views, and not hastily to cry “peace, peace,” to themselves. He would often try their hopes and joys, by throwing a doubt upon the reality of their experience of the things that were true and great. He tried Allen; and it distressed him exceedingly. He tried Legrand, but could not shake him off from the position—“I know in whom I have believed”—and—“whereas I was blind, now I see.”

The change professed by Legrand was a consistent one; it was a change of principle and of feeling and conduct, all contemporaneous, and visible. His temper and deportment were that of a Christian; and his professed views 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 could give, and were the ground of his joy and rejoicing.” The effect of his sudden conversion and great joy, was peculiar, as in the case of Carey Allen, a few months previous. Others desired the same rapturous exercises; and sought the same preceding distressing views of themselves as sinners. “They wished to feel such a load of conviction for sin as would crush them to the earth; and then such a sudden deliverance as would fill them with ecstatic joy and rejoicing. Many were the attempts to throw away all they had experienced before, begin anew, and get religion in the way Allen and Legrand had obtained theirs. But it is foolish and dangerous to set up the experience of any man as a standard for all others; though the work is substantially the same in all,

there is in nothing a greater diversity than in the circumstances attending the conversion of different persons. 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 the sinner. In fact, we scarcely find in the New Testament any other conversions than sudden ones, as in the day of Pentecost, the succeeding preaching, in the case of the Eunuch and of Lydia and the jailor. This appears to have been the common mode of conversion in apostolic 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. Miracles never yet converted a sinner."

As soon as Mr. Legrand returned from Guinea in Cumberland, to Prince Edward, he threw aside his medical books, and commenced the study of Theology under the direction of Dr. Smith, and pursued it with vigour. At Cumberland meeting-house, October 10th, 1788, "the Presbytery being informed that Mr. Nash Legrand was desirous of offering himself as a candidate for the ministry, he was introduced; and having been examined as to the dealings of God with his soul, his acquaintance with experimental religion, and his motives for desiring to enter upon the ministry, to the satisfaction of Presbytery, he was admitted to further trials." Mr. Clement Read was admitted to trials the same day. William Mahon and Drury Lacy were ordained, the next day, as Evangelists. "The Presbytery having continued Mr. Legrand and Mr. Read on trials, and the necessities of the church apparently requiring despatch, an intermediate Presbytery was appointed to be holden at Buffalo meeting-house in January, for the purpose of furthering them in their trials. Mr. Legrand was appointed to produce at the same time an essay on regeneration, and a Presbyterial exercise on John xiv. 23." At the appointed time "Mr. Legrand read an essay on regeneration, which was sustained." On the next day, January 15th, 1789, Cary Allen was received on trials. Mr. Legrand's Presbyterial exercise was read; and he was appointed a lecture on the 23d Psalm; and a popular discourse on Romans v. 1 and 2, to be exhibited at the next stated meeting of Presbytery.

At a meeting of the Presbytery at Buffalo, April 24th, 1789, there were present, Rev. Messrs. Richard Sankey, John Todd, Archibald McRobert, John B. Smith, William Mahon, and Drury Lacy; Elders, Charles Allen, Bernard Todd, Samuel Graham, and Stephen Petties. Mr. Legrand opened the Presbytery with a popular discourse, on Romans v. 1 and 2— "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access

by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Mr. Legrand also read a lecture on the 23d Psalm. On the next day, April 25th, these pieces were sustained as parts of trial. "Presbytery entered upon the examination of Mr. Legrand respecting his knowledge in the learned languages and sciences, and in the doctrines of religion; and Mr. Legrand having produced a diploma from the College of Hampden Sidney, it was considered a sufficient evidence of his learned qualifications; and his answers upon divinity were esteemed a competent proof of his acquaintance with the doctrines of religion. The Presbytery therefore, having received from Mr. Legrand a profession of his accepting the Westminster Confession of Faith as now received by the Presbyterian churches in America, and of subjection to the Presbytery in the Lord, proceeded to license him to preach the everlasting gospel of Jesus Christ." This year that had passed between the hopeful conversion of Mr. Legrand, and his licensure to preach the gospel, was one of intense excitement, in Prince Edward, Charlotte, Cumberland, and Campbell, on the subject of religion. The revival with which this country was visited for some time was at its height of interest. There were calls for preaching in every direction.

Soon after his licensure, Mr. Legrand was prevailed upon by Rev. Henry Pattillo to visit his charge in Granville county, North Carolina. There his labours were greatly blessed. Passing on from Granville he visited Orange and Caswell counties. In the latter county the greatest excitement on the subject of religion was felt, particularly at the Red House, and the Hico settlements. Rev. James McGready carried the work into counties further south, particularly Guilford, and part of Orange, and about this time gathered in a great company of youth.

Mr. Legrand's preaching was more than usually attractive. His sermons did not give evidence of superior learning, deep research, finish of composition, or close reasoning. Many of his contemporaries far surpassed him in these particulars, and yet fell far behind him in the pulpit, both in popularity and usefulness. His disposition, which inclined to taciturnity, and sometimes to a gloomy reserve, was sweetened by the comfort he enjoyed in religion; and the ardour with which he engaged in the work of the ministry carried him so above all impediments that these defects were not seen in his early ministry. He was free from levity in manner or conversation. 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, and attracted attention, without any special regard to the subject matter of his discourses; but combined with the import-

ance of the truths which he set forth with clearness and solemnity, few could resist the influence. The deep and all pervading impressions of godliness, with which his soul was imbued from the time of his conversion, remained with him for many years without apparent abatement, and created an atmosphere about him which every one felt that approached him. He lived near to God, and enjoyed religion more and more uniformly than is usual; he excelled in prayer, as one who dwelt near the throne of grace; the presence of his Saviour accompanied him; and in the pulpit all these things imparted such an unction to his sermons and exhortations, that few persons could sit and hear him preach without feeling more or less conviction for sin. He had a peculiar talent for addressing backsliders and arousing the stupid consciences of lukewarm professors. He was a favoured instrument of awakening professors of religion to the necessity of living up to their profession. Under his preaching many old professors were made to doubt the reality of their religion, and to set out to seek a better and more scriptural hope; and some hesitated not to say they were convinced they had never had experienced true conversion before; and some ministers of the gospel were known to make similar confessions while attending on his ministrations, and their future course of usefulness confirmed this opinion.

He did not write out his sermons in full, as his talent lay more in readiness for expressing in the pulpit, the things he had prepared, than in selecting proper words while inditing with his pen. His sermons were on common subjects, filled up with plain truths, delivered in a simple plain style. He was entirely free from ranting, or loose declamation; was modest, grave and unassuming, with a heart for his work. This strain of preaching, with which he commenced, he carried on through all his active life. None of the ministers licensed during or immediately after the great revival, among his associates, were so sought after by men, or as much honoured by God as Legrand. While this often had an humbling influence on them, it never seemed to exalt him with pride.

The latter part of the summer he returned from his most successful tour in Carolina, and was present at Briery in August, when Graham from Rockbridge made his first visit, accompanied with his young people, and delivered his masterly discourse from the words—Comfort ye, comfort ye my people. To this meeting in Briery, many young people, from Carolina, came in companies, earnestly seeking salvation; and an intercourse on communion seasons commenced whose consequences were of great benefit to the cause of religion. When the Rockbridge company returned he accompanied them to Bedford, where there were religious services protracted for some

days in Mr. Mitchell's charge, then enjoying the revival. James Turner had just professed conversion, and multitudes were inquiring what they should do. The company from Rockbridge were induced to stay some days in attendance on religious services; and Mr. Legrand accompanied them to Lexington. A revival commenced at the meeting held the first evening after their return; and Mr. Legrand proved a most acceptable preacher. Some account of the revival that followed is given in the sketch of William Graham.

In October the Presbytery of Hanover met at Pisgah in Bedford county, in the midst of the revival. At this meeting of Presbytery, William Moore a Methodist minister, was received on trials, and after examination was ordained to the full work of the gospel ministry. William Hill and David Wiley were upon due examination received on trials for licensure. Carey Allen exhibited parts of his trials and was examined on theology. So the two young men, Hill and Allen, on whose religious services Legrand was attending, when he was hopefully converted, were slowly advancing into the ministry while their young friend was preaching with the greatest acceptance. The ministers in attendance at this meeting were Archibald McRoberts, John Blair Smith, James Mitchell, William Mahon and Drury Lacy. William Graham and Samuel Carrick, from Lexington Presbytery, were present. Sankey, Todd, Waddell, Irvine and Blair were absent. On Saturday, 17th, 1789, the records state—"A supplication was presented to the Presbytery from the congregations of Winchester, Opeckon and Cedar Creek for supplies, especially for such preachers as are not already settled in churches. As these congregations are in the bounds of Lexington Presbytery, Mr. Chipley, the Commissioner, informed Presbytery that they would have regularly applied for leave to make their application to this body, but that the present meeting being a week before that of Lexington Presbytery, the congregations were prevented in their intended application. Messrs. Graham and Carrick assured the Presbytery that their brethren would cheerfully acquiesce in the measures that might be adopted on this occasion, for supplying said congregations according to their request. On Monday, 19th—"Mr. Legrand was appointed to supply in the congregations of Winchester and Opeckon and Cedar Creek, during the months of March and April; and the rest of his time, at his discretion till our next." Where he passed the winter is uncertain; probably in North Carolina, as most pressing means were used by Mr. Pattillo and the people in North Carolina to induce him to labour in the counties bordering on Virginia, either temporarily or stably. God blessed his preaching; and Pattillo

desired to secure that preaching for the waste places of Carolina.

In the fall of this year, 1789, the Synod of Virginia determined to carry on the missionary concerns in its wide bounds by a Commission consisting of four ministers and four elders. Of this committee the Rev. William Graham was chairman. In the month of April, 1790, while Mr. Legrand was on his visit of supply to Cedar Creek, Opeckon and Winchester, this Commission appointed him their first missionary.

At a meeting of the Presbytery of Hanover at Briery, May 6th, 1790—"a call was presented to Mr. Legrand from the people about Dan River, in Virginia, and on Hico, in Caswell county, North Carolina. Another call was presented to Mr. Legrand, from the united congregations of Winchester, Opeckon and Cedar Creek. Mr. Smith also, in the name of the Commission of Synod, urged Mr. Legrand to accept of their appointment of him to be one of their missionaries. Mr. Legrand took the calls and request under consideration; but desired time before he returned an answer." At this meeting, Presbytery took the necessary steps—"for raising a sum of money for the purpose of sending forth and paying missionaries to preach the gospel in vacant congregations and other places, where they may think proper." This act was in obedience to a resolution of Synod, in order to sustain the Commission of Synod, in their efforts to evangelize the extended borders of Virginia, westward and southward. Individuals were named by Presbytery, for all the churches in its bounds, who should receive the donations for this purpose. This Commission of Synod, during the period of its existence, was energetic and successful.

On Saturday, May 8th, 1790, at the same meeting—"Mr. Legrand was called upon to determine respecting the calls which were presented him; whereupon he accepted the appointment of the Commission of Synod at present; and in the meantime desired to retain the calls for further consideration." On the same day Carey Allen was licensed to preach the gospel.

Of Mr. Legrand's services under the appointment of the Commission of Synod, Mr. Graham, the chairman, reported to the Assembly, in May, 1791,—“Mr. Nash Legrand, a probationer, under the care of the Presbytery of Hanover, was chosen a missionary in April, 1790. He commenced his circuit in the beginning of the following June, and passed through the counties of Bedford, Rockbridge, Botetourt, Montgomery, Augusta, Rockingham and Frederick, an extent of three or four hundred miles, with a marked success in engaging the attention of the old and young, to the concerns of their immortal souls, and in a general attendance on the means of grace wherever he came.”

This is the modest account given by the Commission, of their first missionary's tour—a tour important as the first of a series under the care of the Synod's Commission,—and remarkable for success in such measure as seldom falls to the lot of a missionary. The generation that witnessed the extension of the revival under the labours of Legrand, in that missionary tour, have nearly all passed from the stage of life, and few have left any written memorials of the excitement on the subject of religion. But the name of Legrand has always been pronounced with reverence by those Christians who felt the power of his ministry. There are still living a few who heard his voice; to them, the mention of his name recalls the vision of an angel of mercy, whom multitudes will bless forever.

At an intermediate meeting of Presbytery, held at Buffaloe, July 7th, 1790—"Mr. Legrand was called upon, at the request of Mr. Warren, Commissioner for the congregation of Hico, in North Carolina, to return an answer to the call presented to him by those congregations. But being yet undetermined upon that subject, he requested still to retain the call, leaving the said congregation, nevertheless, at full liberty to call any other, whenever they please." On the next day William Hill was licensed.

At the fall meeting of the Presbytery, at the Bird meeting-house, October 18, 1790—"a Commissioner from the congregations upon Hico in North Carolina, and Dan River in Virginia, appeared, requesting an answer from Mr. Legrand to the call which had been presented to him. But as Mr. Legrand, in consequence of a call from Winchester, &c. had agreed to reside there for a term of time, he petitions for supplies." On the same day Carey Allen and William Hill were recommended by Presbytery to the Commission of Synod, as proper persons for missionaries.

From the fall of 1790, for a period of years, Mr. Legrand lived and laboured in Frederick county, Virginia, in the congregations of Cedar Creek and Opeckon. At the time of his visit in the spring of this year, these old congregations, which had been greatly dilapidated, were aroused, the pious enlivened, and very many were inquiring what they should do to be saved. The large Presbyterian population in this beautiful and fertile part of the Valley lying between the North Mountain and the Blue Ridge, awakened to earnestness in religion, prevailed upon Legrand to become their resident minister. Among these people there had been, from the first settlement of the country, much both of the spirit and the forms of religion, according to the Presbyterian faith: and Legrand found much warm piety to cheer him, in gathering in a harvest to the church. Here was a large company of young people

who had been religiously brought up, with few hopeful Christians among them; and a number of old professors, some of whom rejoiced in God. Crowds attended on his ministry, and men began to profess faith in Christ under his preaching.

At a meeting of the Presbytery at Briery, April 2d, 1791—“From a representation of the state of the churches about Winchester, where Mr. Legrand has resided for some time, from the desires of the people, as represented by him, to have him ordained to the whole work of the ministry, and from his own desire, for several reasons, to be ordained, as he has a prospect of residing amongst that people for a considerable time, although he does not wish to be installed at present to that particular charge; the Presbytery agreed to ordain him at this meeting and appointed Monday for that business. Resolved, that Mr. Legrand preach on Monday previous to his ordination upon any popular subject he may choose, as there has been no opportunity of assigning him a particular subject; and that Mr. Graham preside and give the charge upon that occasion.” The ordination was put off from Monday 4th to Tuesday 5th, when—“Mr. Legrand preached upon John iii. 14th and 15th, previous to his ordination. After which Presbytery having taken a solemn profession of his faith, and of his adopting the Confession of Faith as received in this church, and of his subjection to the brethren in the Lord, proceeded to set him apart to the whole work of the gospel ministry, by prayer and the imposition of hands; and he took his seat as a member of Presbytery. In October, 1791—at Colonel Morton’s “Mr. Legrand applied for a dismissal from this Presbytery to join the Presbytery of Lexington; which was granted.” At the same meeting Dr. Smith was dismissed from his charge, and from the Presbytery, to remove to Philadelphia; Mr. Turner was licensed, and William Williamson taken under the care of Presbytery.

The success attending Mr. Legrand’s preaching was great; all three of his congregations were revived, and attention to religion become very general. In Winchester there was a place of preaching, but no organized church; the professors of religion were in connexion with the Opeckon church about three and a half miles from the village. While the congregations of Cedar Creek and Opeckon were harmonious in the revival, that of Winchester was divided. The part opposed engaged another preacher to give them part of his services; and the dissension ran so high, that Mr. Legrand ceased to preach in Winchester and confined himself to the other two congregations, which afforded ample room for the exercise of his ministerial talents. In these he was blessed with success, for a series of years, beyond the lot of ministers of his day. Many whole families

became professors of religion; and scarce a family could be found, in the range of his ministerial labours, in which there was not one professor of religion.

In 1794, on the 4th of December, the Presbytery of Winchester held its first meeting according to appointment, in the town of Winchester, having been set off from Lexington Presbytery, in the preceding September. The members were Moses Hoge, Nash Legrand, William Hill, John Lyle, and William Williamson. The history of this Presbytery for the first fifty years of its existence would form a volume of rich materials of interest and instruction. Mr. Legrand, by the testimony of one of the original members, who has long survived him, was the leading character in usefulness, in the early days of the Presbytery.

About the time of the formation of the Presbytery, Mr. Legrand was united in marriage to an accomplished young lady, Margaret Holmes, a member of the Cedar Creek church. One of her brothers became judge in Virginia, and another governor of Alabama. By this lady he had five children, two sons and three daughters. During her life he was happy in his domestic relations, and happy in his ministry. His congregation at Opeckon finding their house of worship too small, removed the log building and erected the stone church in which their descendants now worship. Before it was finished, the report from Kentucky excited a spirit of emigration amongst the youth, and companies sought a home in that "dark and bloody ground." The congregation on the Opeckon was much diminished by the removal of families of enterprise and piety. But the loss to the pastoral charge of Legrand was gain to Kentucky; and the Lord continued to bless the labours of his servant, and he was happy in his charge.

But the current of human things cannot flow with an unchecked tide of happiness even to the laborious servants of God. Legrand must be taught in the school of affliction and learn obedience by suffering. The wife of his bosom was smitten, and withered by his side. The bruised flower gave forth its odour of loveliness, and the husband's heart was beguiled by its sweetness, while the stealthy step of death entered his house. The fifth child was welcomed to the little family; but the joy of that welcome was speedily checked by the departure of the mother and the wife, lovely in life and lovely in death. Sorrow for her loss, and the weighty cares of his family, weighed down a frame already tottering from his ministerial labours. It was thought advisable for him to travel on horseback. He left his charge for a time, and made excursions; but without regaining his strength; till discouraged by his continued weakness, he relinquished the post he had held, with so much approbation, for

years, and returned to his native county. In October, 1809, he applied for dismissal from the Presbytery of Winchester, and was united with the Presbytery of Hanover, that had ordained him more than eighteen years before. It is no reproach to those worthy ministers that preceded and succeeded him, to say those eighteen years were the best years the congregations of Cedar Creek and Opeckon ever saw.

Mr. Legrand never again became the stated pastor of a congregation. His ministerial labours were given to vacancies and desolate neighbourhoods, as far as his health permitted. In the course of time he was united in marriage with an amiable and pious lady, Mrs Paulina Read, widow of Major Edmund Read, of Charlotte county, whose praise has been in the churches for her piety and benevolence. His residence was afterwards on the estate of his wife, with whom he enjoyed the comforts of an ample fortune.

On a visit to Frederick county to attend to some business, in the fall of 1814, he was seized with sickness which soon prostrated his feeble frame. He lay at the house of Hugh Holmes the brother of his former wife, and was treated with great kindness and medical skill. Feeling his end approaching, he caused his wife to be sent for, and the last fortnight of his life was cheered by her tenderness. In the month of October he breathed his last, in the exercise of that faith, which the searching questions of Dr. Smith, soon after his conversion, could not shake; and over which the despondency of his natural temperament could cast only an occasional cloud. At the time of his death he was about forty-six years of age.

“Thus lived,—and thus died one of the best and most successful ministers of the gospel, Virginia ever produced. His labours 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. He lived fast, and did much in a short time.”

The apparent inefficiency of his latter years may be, in a great measure, attributed to the prostration of his health, and his consequent inability to make those great efforts, with which his success had been previously connected. He had previously preached under great excitement. This, in the latter part of his life, he could not bear for any length of time, for want of bodily strength. He had laboured through the disastrous period of the French revolution; and when the baneful influences of French infidelity were withering so much of Virginia, Cedar Creek and Opeckon were flourishing. No other preacher in the State held his people more closely to the gospel standard, or ex-

tended his influence farther, or left behind a sweeter remembrance.

REV. ROBERT MARSHALL.

The grave of one of the most interesting men, who ever died in Kentucky, is covered by a marble slab, near the pulpit window, at the west end of Bethel Church in Fayette county. The annals of the American church, from her rich stores, will not present a parallel, in one particular, to the companion of Carey Allen through the wilderness to Kentucky. There is something peculiar in the appearance of Bethel; and the first question that rises to the lips of the observer, finds its answer in the life of this remarkable man, and the history of the most exciting times known in Kentucky and in all the west. The church and the grave are easily found. Passing along the railway from Frankfort to the deep cut, about nine miles from Lexington, about five hundred yards to the left, a passenger may behold two one-story brick buildings, apparently about the same age, of different shapes, of about the same capacity, within a few yards of each other, yet entirely disconnected, and both, evidently at first sight, intended for places of public worship. These are in a great measure the product of one man's spirit, and in part the labour of his hands; and were intended for worshippers of antagonistic creeds. Between these buildings stood, many years since, the original log church put up by the emigrants of the Presbyterian Church from Virginia and Pennsylvania, under the pastoral care of Rev. Samuel Shannon, that man for labour and endurance. When Allen and Marshall visited Kentucky in the year 1791, the people of Bethel united on Mr. Marshall for their pastor; he accepted their call, fixed his habitation near the meeting-house, and after a ministry of forty years laid his bones near his pulpit. Honest, frank, warm hearted and energetic, Marshall began his ministry fresh from the great revival of 1789 and 1790, in the Valley of Virginia, and laboured with acceptance and honour, amid the discouragements of the new settlements in Kentucky till the great revival which spread its influence over all the South and West at the commencement of the nineteenth century. In the excitement of that agitated period, like many before his day and many since, he lost sight of the great principles of his faith, abandoned the Presbyterian church, and became the leader of a new sect, which he verily believed would embrace the world. Those of his charge who embraced his new sentiments, united with him in erecting the brick church nearest the road, more