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OF THE LATE

REV. WILLIAM MARSHALL.

**PASTOR OF THE ASSOCIATE CONGREGATION
IN PHILADELPHIA.**

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LIFE

OF THE LATE

REV. WILLIAM MARSHALL.

THE late rev. Mr. William Marshall was a public character. His opinions and conduct, not only affected himself, but had an extensive influence in the religious society with which he was connected. The events that befel him were remarkable; and ought to be rescued from oblivion. From an account of his life we may receive information and instruction.

WILLIAM MARSHALL was born about the year 1740, near Abernethy, in the county of Fife, in Scotland. His father was a respectable farmer; and for many years an elder in the Associate congregation under the pastoral care of the rev. Alexander Moncrief, one of the four ministers who first seceded from the established church. His two sons that attained the age of manhood, had both a liberal education, being designed for the ministry; but Andrew, the youngest, changed his views, and chose

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the profession of physic, and has been for many years in London.

Mr. Marshall having gone through the preparatory studies of the Latin, Greek, and Hebrew languages, and philosophy, was admitted into the divinity hall, under the inspection of Mr. Moncrief; a very pious and able professor, of whom he always spoke with affection. After attending the usual course of lectures, he was taken on trials by the Associate Presbytery of Perth, with a view to his being licensed to preach the gospel, and with a particular design of sending him to America. There was another young man taken on trials at the same time, and with the same view. The texts given them by the Presbytery to preach from were suited to the occasion. That of Mr. Pierie was Isaiah vi. 8. the middle part of the verse, "*Whom shall I send, and who will go for us?*" Mr. Marshall was to preach from the last clause, "*Here am I, send me.*" Mr. Pierie did not fulfil his mission; and soon afterwards joined another religious denomination. The several discourses delivered by Mr. Marshall before the Presbytery, were approved: some of them are in possession of the writer, and bear evident marks of his diligence, genius, and piety, at that early period of his life. They are dated October and November 1762. He was licensed to preach, and immediately missioned to Pennsylvania: and he obeyed according to his text, *Here am I, send me.*

In August 1763 he landed at Philadelphia. About

a dozen years before this time, a number of people in Pennsylvania, not being satisfied with various proceedings in the Presbyterian church, applied to the Associate Synod of Edinburgh for ministers to be sent over to preach to them. Several came accordingly, and were constituted into a body called the Associate Presbytery of Pennsylvania. To them Mr. Marshall presented his credentials, was received, and preached as he was appointed by them.

The petitions to the Presbytery for sermon, were numerous from various parts of Pennsylvania, Virginia, and Carolina. Mr. Marshall was a popular preacher at that time; the congregation at Deep Run, Bucks County, gave him a call, October 1764. Soon after the congregations of Octorara and Muddy Creek, also drew up calls for him to be their minister. These three calls were presented to the Presbytery that met on the 1st November 1764, at Octorara. The Presbytery after reasoning on the affair, agreed, that Mr. Marshall should have his choice, except Mr. Henderson, who had it marked on the minutes, that he was of opinion, that the Presbytery ought to decide the business. Mr. Marshall was called, and informed that he might make choice of any of the three calls. He accepted the one from Deep Run; and gave several reasons for his doing so. The principal of which were, the unanimity of the people; their being formerly disappointed; their local situation rendering it difficult for the Presbytery to supply them with sermon. The Presbytery immediate-

ly gave him his trial discourses in view of ordination; which being delivered at an interim meeting, and sustained, he was ordained at Deep Run on the 30th August 1765. Mr. John Mason preached the ordination sermon from John iii. 10. and fixed the pastoral relation. Mr. Anan preached in the afternoon from 1 Cor. ii. 2. But previous to the ordination, Mr. Marshall requested of the Presbytery, that it might be marked in the minutes, that he took charge of this scattered congregation on this condition, that if in a few years they did not increase so as that one or two places could support the gospel, the relation betwixt him and them would of course be dissolved. The Presbytery called the heads of the congregation, and informed them of his request. They agreed to it: and the Presbytery granted the limitation.

Mr. Marshall continued in the congregation of Deep Run about four years. In a pamphlet, published about thirty years afterwards, Mr. Anan blames him for being the cause of that congregation dwindling away. Mr. Marshall in another pamphlet denied the charge; but imputed its decrease to the people's moving to the back country. The writer is in possession of several of Mr. Marshall's manuscript sermons preached at Deep Run, which are nearly at full length, and exhibit the marks of diligence and study; he has sometimes four, five, and six sermons on one text. His plan of catechising he also digested before he went to the public; and the principal ques-

tions he meant to ask are noted down, with suitable answers : so that no blame apparently can be attached to him, on account of the decrease of that congregation.

On the 9th June 1767, a *pro re nata* meeting of Presbytery was called, with Mr. Marshall's consent, for completing a coalescence with the rev. Mr. Telfair, and Mr. Kinloch, a probationer. These gentlemen were from Scotland, and in communion with what is there called the Burgher Associate Synod. This Synod was formerly one body with the Anti-burgher Synod ; but differed about the meaning and lawfulness of a clause about the true religion, which must be sworn in some towns in that kingdom, before a man can become a burgher or freeman. By this oath the swearer professes to "allow and defend the true religion as professed and authorised by the laws." The one party said, that it was the true religion that was sworn to, as authorised at the time the oath was enacted ; the other party said, that it was religion as presently professed and authorised when the oath is taken, and which is meant by the magistrate who administers it. And as Seceders were testifying against several points of the established religion, they could not swear this oath consistently with their public profession. A great deal of perplexing argument was used in this debate. At length a rupture took place in the Synod. This breach caused much animosity between former brethren ; and the party who were against

swearing the oath, and were the majority, excommunicated those who were in its favour. On account of the cause of the difference, the name Burgher and Anti-burgher were imposed on them by the public; who often, contrary to the inclination of parties, give them appropriate appellations. Both, however, claimed the name of the Associate Synod. In America, where no such oath existed, it was supposed that the members of both communions might unite. A union had been formed with the rev. Mr. Clark, a burgher, in 1765; Mr. Telfair and Mr. Kinloch signed the same articles, with some small variation; in which it is expressly said, that "neither party shall justify the burghess oath, nor the censures inflicted on those who held the lawfulness of it; and that they look upon themselves as standing on the same footing as before the rupture." Mr. Marshall seems cheerfully to have concurred in this union. But it might have been foreseen that it could not be carried into effect on the plan proposed; for both parties professed subjection to their former Synods in Scotland, and application was to be made to both, for preachers to be sent to America. The Presbytery would thus be a mixture of various denominations, and be subject to two opposite religious bodies. But no man can serve two masters; and no master will employ a man who continues in the service of his adversary. Accordingly, the Anti-burgher Synod refused to have any farther connexion with the Presbytery. However,

on application of the people, they sent the rev. Mr. Rodger and Mr. Smith to America, with instructions, that if the Presbytery deleted their minutes relating to the union, they were to take their seats in it; but if not, they were to constitute a Presbytery by themselves. The Presbytery accordingly agreed on the 5th of June 1771 to have no farther connexion with the Burgher brethren, but refused to delete the minutes. Mr. Kinloch before this went to Scotland, and never returned; Mr. Telfair also went, but returned, and in 1771 claimed his seat, which was refused him; Mr. Proudfit, the moderator, telling him, that the union was broken, and that it was sinful ever to have made it. Mr. Telfair afterwards, for many years preached in Philadelphia, without having connexion with any religious denomination in America. Mr. Clark still continued in the Presbytery; he seems entirely to have given up his connexion with the Burgher Synod.

Petitions for supply of sermon being sent to the Presbytery from Philadelphia, Mr. Marshall preached there in Feb. 1764. In 1768 the congregation petitioned for the moderation of a call, which was drawn up for him, May 16th, and presented to the Presbytery on June 22d, the same year; with reasons for his removal. The Presbytery having cited the people at Deep Run to appear at their next meeting, delayed the consideration of the call till then. On the 31st of August the Presbytery met again, and heard the reasons of Philadelphia people for

Mr. Marshall's removal, and those of Deep Run against it, and delayed the decision till next meeting; and it was then further delayed till a meeting at Philadelphia, April 19th, 1769, when the Presbytery unanimously loosed Mr. Marshall from his charge at Deep Run, and presented to him the call from Philadelphia, which he accepted with this limitation, "that his instalment be delayed till the Lord grant him farther light about it." This was agreed to. For two years afterwards, he preached mostly in Philadelphia, and on the 30th of April 1771, the pastoral relation betwixt him and the congregation was fixed. Mr. Anan presided on the occasion, and preached from Isaiah liii. 11. There were thirty signers to the call; and his salary was \$213.33: but living then was much cheaper than it is now.

Mr. Marshall was the first of the Associate Presbytery that officiated in Philadelphia. The number of the people was small; they had no place of worship, and he preached in a vendue store. A small frame house was afterwards occupied in Shippenstreet; but this being limited by deed to a congregation in connexion with the Burghers, and a contest about the property being likely to ensue, it was resolved to build another place of worship. A lot of ground was purchased in Spruce street, and the church erected in 1771. As the congregation was encreasing, a large house was built—too large for the number of people that attended, and to this day (1806) under its various ministers, it has never been

filled with constant hearers, nor galleries erected. The expences incurred was also far above the ability of the people, few or none of them being then in affluent circumstances. The congregation, it is said, did not advance above 800 dollars. Recourse was had to soliciting subscriptions; and for two years Mr. Marshall was so earnest in this business, that he spent five days every week in collecting money. He was in a considerable degree successful, and obtained about 2700 dollars in Philadelphia, and near 600 dollars in Baltimore and New York. For all this toil and trouble he neither received nor expected any pecuniary recompence: he counted himself amply rewarded by having a decent place to exercise his ministry in, according to his religious principles. Notwithstanding the exertions made to obtain pecuniary aid, a large debt encumbered the congregation for many years afterwards.

Another and more serious evil was the consequence of the long, strenuous, and constant exertions of Mr. Marshall in collecting money. He was thereby much exposed to company of various sorts; too little time was devoted to study, and the other duties of his office; and so there was a falling off in his public discourses. This was injurious to his comfort and success in the work of the gospel; and it was some time before he recovered his former liveliness and accuracy in preaching.

The building being finished, Mr. Marshall's next care was to have it secured for that religious society

to which he belonged. A Deed of Trust was drawn up with great precision, and the peculiar principles and particular connexions of the congregation plainly expressed ; with a limitation, that none could act as trustees, who were excommunicated.

Every thing having succeeded about the building according to his most sanguine wishes, Mr. Marshall was highly gratified, and was no doubt ready to say, "*I shall die in my nest.*" But man walks in a vain show ; his hopes and his fears are often equally vain. It was but little satisfaction Mr. Marshall enjoyed while in possession of this building. His salary was always small ; his hearers often few ; his people sometimes dissatisfied ; and at length when the prime of his life was spent, he was forcibly kept out of the church. And even the strict limitation of the Deed of Trust, which promised so much security, proved injurious ; as will afterwards appear. "*Who knows,*" saith Solomon, "*what is good for a man in this life.*" The periods in which he enjoyed most comfort, was before that house was built, and after he was excluded from it.

The name of the church was the Scots Presbyterian, which it still bears, as professing to hold the doctrine, worship, and discipline of the true reformed church of Scotland. The name being national, it attracted the notice of emigrants from that country ; and a number of course resorted to it. Mr. Marshall was very active and useful in assisting his

countrymen on their arrival in Philadelphia; and it was often in his power to be of service to them.

Several papers passed between the Synod of Philadelphia and New York, and the Associate Presbytery, in 1770 and 1771 concerning a coalescence between these bodies. Mr. Marshall was of the committee on this business, and had a chief hand in drawing up the papers; and was opposed to a union on the plan proposed by the Synod.

In the contest between Britain and her colonies, Mr. Marshall was decidedly in favour of the latter, and continued firm to the end. When the British army took possession of Philadelphia, in 1777, he was consequently obliged to take refuge in the country; and he preached mostly among his old people at Deep Run. The congregation of Philadelphia suffered much at that time. The church was made an hospital for the Hessians; the pews were tore down and destroyed, and the windows mostly broke; the people were scattered through various parts of the country, and several of them never returned. A good deal of his household furniture was carried off. When the British left the city in 1778, he and the congregation had the world to begin anew; and it was some years afterwards before the church was fully repaired.

A dissention broke out at this time in the session and congregation. Some of those who left the city, accused them that remained with the British as Tories, insisted they should be excluded from the sa-

craments; and some of them went so far as to forbid the dispensation of the ordinance of the supper till they were satisfied, and said their chief complaints were against the minister and session, for not being more strict with some of those who had been in the city. After a good deal of altercation, the affair was referred to the Presbytery. A committee of their number met on the business on the 11th of August 1779, and after sitting two days, hearing parties, they issued the matter, by finding both the session and the complainants blameable; and recommended brotherly love. Some concessions being made to those that were offended, both parties seemed willing to be reconciled, and declared their grievances were now removed. But it soon appeared that the harmony with some was only in words, for shortly after several of them left the congregation and joined Mr. Telfair. This was the common resort of those who were dissatisfied. Mr. Marshall blamed him for encouraging these people, and hence a coolness subsisted between these gentlemen during their lives.

The Associate Presbytery in 1776 consisted of thirteen members, scattered through Pennsylvania and New York. Finding it difficult to meet together in Presbytery, they agreed on the 20th of May to divide into two, and keep up a correspondence. By this division they became two distinct independent judicatures, who might pursue different or contrary plans. And they actually did so; as will after-

ward appear. Had the Presbyteries agreed to meet together as a Synod, for revising the deeds of each other, the plan of division would have been of use.

No business that ever Mr. Marshall was engaged in, was followed with such important consequences, to himself, and the churches of his connexion in America, as the opposition he made to a union with the Reformed Presbytery, or, as they are commonly called, Covenanters. There was a Presbytery of this name formed in Scotland in 1744, afterwards there was one erected in Ireland, and the Presbytery in America was formed about 1773. It consisted of three ministers, who preached mostly in Pennsylvania. The difference between these denominations, as appears from the proposed terms of union, consisted chiefly in two articles, viz. the qualifications of civil magistrates, and the extent of the benefits of Christ's death. The Covenanters plead, that magistrates ought to have scriptural qualifications; and that those not so qualified, are not lawful, and ought not to be acknowledged. In Britain they say the king is not a lawful magistrate, because he has not sworn the National and Solemn League and Covenants which were imposed upon Charles II. before they would allow him to be crowned in Scotland, whereby the Presbyterian religion was established, and no other tolerated: and even in America, no member of their church can become a citizen of the United States, or acknowledge the government; because the President and other magistrates do not

profess the true Reformed Religion ; by which they do no doubt mean, religion as professed by them. For though all are ready to acknowledge the weakness of human reason, yet each party and sect, religious and political, often claim infallibility.

The Associate Body plead, that the magistrates lawful power does not depend on his being of the true religion ; that he has no power to judge his subjects in matters of religion ; that his authority and office lies within the compass of natural principles ; and that while he protects the people in life, liberty, and property, he is to be acknowledged and submitted to. At the same time they grant, that the magistrates professing the true religion, and ruling in the fear of God, and as accountable to him, tends greatly to the benefit of the people, and to secure a just administration. In Britain, accordingly, they acknowledge the government, support and defend it. They do not however, nor cannot, according to their religious principles, accept of any offices in Britain, on account of certain oaths and qualifications required of civil officers : in America they become citizens, and hold offices. The other point of difference consisted in this : the Covenanters say, that common benefits, such as meat, drink, clothes, even to the wicked, are all fruits of Christ's death, and were purchased by him : the Associate Presbytery say, that Christ by his death purchased only saving and spiritual benefits, such as pardon of sin, justification, &c. and that common benefits come to all from God,

as the Creator and Preserver of the world; though real saints have a sanctified use of these common benefits, and use them for God's glory.

At the commencement of the American revolution, the ministers of the Associate Presbytery were unanimously in favour of it; the ministers of the Reformed Presbytery took the same side. One difference between the two bodies seemed thus to be done away; they both acknowledged the government of the country where they lived. It was proposed to unite. A conference for this purpose was held in Lancaster County, in 1777. Mr. Marshall, however, was opposed to this union from the beginning, and on any plan, but that of the Reformed Presbytery giving an explicit approbation of the principles of the Associate Presbytery. He was against any compromise, or drawing up articles of union in terms of doubtful construction. Several years were spent in agitating this union. In the meantime the Reformed Presbytery, who had united with Mr. Telfair, formed a coalescence with the Associate Presbytery of New York in 1780.

Mr. John Smith, who had a few years before come from Scotland, with instructions to break the union with the Burgher brethren, as they were called, was the principal speaker in favour of this new union. A considerable degree of agitation on this subject subsisted among ministers and people; and several attempts failed for having the union accomplished; and it seemed at one time to be entirely given up.

At length articles were drawn up by some members, and brought into the Presbytery that met in the church at Pequea, on the 12th of June 1782. After considerable debate they were agreed to on the ensuing day. Messrs. Smith, Logan, and Murray, ministers, and Messrs. Miller and Bogle, elders, voting for them; and Messrs. Marshall and Clarkson, ministers, and Messrs. Thomson, Moor, and Hunter, elders, voting against them; the casting vote being given in their favour by Mr. Proudfit, moderator. Upon this vote being passed, the minority protested, and appealed to the Associate Synod in Scotland. The Presbytery would have received the protest, but they refused the appeal.—Whereupon Mr. Marshall read another protest, that as the Presbytery had refused their protest and appeal, the powers of the Associate Presbytery were vested in those who adhered to its true principles and constitution; and he as clerk, as had been before concerted, took up the minutes and papers of the Presbytery, and with the minority retired to the session house, choose a new moderator, did some business, and then adjourned.

Thus a union and breach took place at the same time; the Presbytery gained four new members, and lost two of their old friends. As to the breach, it may be observed, that the Presbytery seem to have been in a disagreeable situation for some time before, and not at all united in their views about various points of their peculiar principles. A church can hardly prosper when internal schism rankles un-

der the bond of a public profession.—As to the union it may also be observed, that it was some years before the members could agree about a public statement of their principles; an evident token that they had been too hasty in going into it. This confirmed what Mr. Marshall said, that it was a union in words, and not in sentiment. In a few years Mr. Henderson, the oldest member in the Associate Presbytery, left the union, and joined the Presbytery of which Mr. Marshall was a member; Mr. John Smith, and his elder, Mr. Miller, who voted for the union at Pequea, also returned to the said Presbytery, and Mr. Logan never seemed fully satisfied. Of the members of the Associate Presbytery of Pennsylvania, only Mr. Proudfit continued firm for the union: and it was not till most of the original members that closed the union, on both sides, had either left it, or were dead, and new members arisen, that they agreed on a public profession of their faith. It may further be observed on the union, that it was not a healing divisions in the church, but an encreasing of them; for the Associate and Reformed churches exist in America; and a new denomination is sprung up, formerly unknown. This was foretold by Mr. Marshall. In a conversation with Mr. Mason, of New York, he said, “Suppose all the ministers were to join in this union, a number of the people of both sides would not. They will get ministers for themselves; and so there will be a new division in the church.”

The evening after this breach took place in the

Associate Presbytery, Mr. Marshall, in a conversation with his great opponent, Mr. John Smith, said, it would be advisable, if neither party should inflict any censures on the other; which would leave the way clear for a re-union, if it was found that those who made the union were still maintaining their former principles. This was a candid proposal in Mr. Marshall, and did him credit. For it would certainly be often more for the honour of religion, when parties disagree, to part peaceably, than to excommunicate or depose each other. Censures are, no doubt, sometimes necessary; but it is a high point of christian wisdom, to inflict them on proper occasions, and in a proper manner. However, the majority of the Presbytery immediately declared the conduct of Mr. Marshall and Mr. Clarkson, highly schismatical, and warned people against their administrations. This warning appears to have passed while the minds of the members were warm with the debate, and irritated at the breach that followed; for it was never read to their congregations, tho' a very important use was afterwards made of it.

Mr. Marshall being a man of abilities, and of influence among the people, some pains were taken in order to induce him to join the union. These overtures were uniformly rejected; and he adhered firmly to his own plan; to which he was encouraged by the approbation his conduct met with from the Associate Synod. They approved the proceedings of him.

and Mr. Clarkson, and acknowledged them as the true Associate Presbytery, in union with the Synod.

Mr. Marshall soon got help from Scotland; Mr. Anderson and Mr. Beveridge, ministers, arrived, and gave him their hearty assistance. Mr. Anderson published a series of letters on the constitution of the Associate Reformed Synod, as the union party called themselves; which had considerable effect in detaching some people from them, and keeping others stedfast in their adherence to the Presbytery.

This Presbytery being united in their views, resolved to publish a declaration of their principles to the world. In May 1784, Mr. Beveridge was appointed to make a draught of the work. He did so. It was laid before them, read, and judicially enacted in August the same year. It is entitled "A Declaration and Testimony for the Doctrine and Order of the Church of Christ;" and contains the distinguishing principles of the Presbytery; to which all that join them must give an explicit approbation. To this work is prefixed a Narrative, which, being chiefly historical, people are not required to assent. This work also met with the approbation of the Synod in Scotland:—and the Presbytery received accessions of people from various parts of the United States; who approved their testimony, and put themselves under their inspection.

Mr. Marshall had thus the peculiar satisfaction to find the part he had taken, in opposing the union, approved, and to see his adherents encreasing; and

he was justly esteemed as the head and chief member of the Presbytery. However, his situation in his own congregation was not very agreeable. A number of his people, among whom were four of his five elders, leaned towards the union; and though they attended his ministry, yet, he knowing their disposition; harmony between him and them was marred, mutual jealousies took place, animosities increased, and at length it came to an open rupture.

In the meantime, the congregation was increasing, and a number in it were in favour of Mr. Marshall. They likewise began to be offended at the conduct of the elders, and suspicious of their designs; and in order to have some persons in the session, in whom they had confidence, petitioned in 1785, for an addition to the eldership. This, though agreeable to Mr. Marshall, the session flatly refused. The petitioners, as their request was reasonable, were offended; and the congregation fell into two parties, one adhering to the minister, and another to the elders.

In the beginning of 1786, a petition was produced at a meeting of trustees, several of whom were elders, to the Assembly of the state, to annul that clause in the Deed of Trust for the church, which confined it to a congregation in subordination to the Associate Synod in Scotland: this, they said, was improper, since the colonies were independent. It has been noticed formerly, that great pains had been taken to introduce this limitation. It was now a bar...

in the way of those who wished to join the union, and to bring the house of worship with them. Two of the trustees, suspecting their design went further than what they professed, refused to join in this petition. It was carried through the congregation, and signed by a number of the members. It was afterwards presented to the Assembly. Mr. Marshall drew up a remonstrance against altering the Deed of Trust, which was also signed by his friends, and given in to the Assembly. Both parties were heard before a committee of that body. But the petitioners at length obtained leave to bring in a bill. This they did; and besides annulling the subordination, added a very absurd section, whereby church officers were obliged to take the oath of allegiance to the state. The Assembly threw out this last section; and, as was the mode at that time, postponed the third reading of the bill till their next session. During the pending of this bill, the opposers of Mr. Marshall very ungenerously insinuated, that the Presbytery and their people were subject to a foreign jurisdiction, and so were dangerous to the state. They succeeded so far, as, for a while to raise considerable agitation in the city. Mr. Marshall and his people were not intimidated; but resolutely defended themselves before the Assembly, and in newspapers and pamphlets. Their opponents were vexed at the firm stand made against them, and tried other means besides argument, to get them silenced; but without effect.

At an election held for three trustees, in May 1786, both parties exerted themselves to have their friends chosen. It terminated in favour of Mr. Marshall, by 36 to 22. But six trustees were on the other side.

Matters, however, were hastening to a crisis in the congregation. The Presbytery that met at Pequea in April 1786, offended at the elders, and suspicious of their designs, cited them to appear before them at Philadelphia on the 31st of May, to give an answer to the Presbytery, "Whether they were friends or enemies?" This at the time, appeared to some an improper and unwise proceeding; for the Presbytery had no right to ask questions about a man's sentiments, the answer to which might render him liable to censure; and it seemed highly improbable any answer would be returned. The Presbytery met, and the elders attended. They refused to give any reply to the question proposed; but said they would answer a libel, when put into their hands. The Presbytery did not libel them; but found certain charges undeniable, and granted by themselves; such as applying to the legislature to break their religious connexions, and impose a civil test on church officers; refusing to answer the Presbytery's question, &c. For these things they resolved they were censurable. But before they proceeded to any censure, a paper was read, signed by four of the elders, signifying that they neither were, nor had been in connexion with the Presbytery since 1782, but belonged to another denomination. This seemed a

strange assertion to many that heard it. After reading this paper, which gave new offence, the Presbytery, on motion of Mr. Marshall, immediately proceeded to censure; and deposed four of the elders, suspended one, and excommunicated all the five.— The elders withdrew in great wrath,

This was an affecting scene. The conduct of the Presbytery was rash and injudicious: hasty censures never do any good, especially in cases like the present, where no immorality was charged, and when parties may be somewhat under the influence of passion; for irritating language had passed on both sides. Mr. Marshall did not act herein with his usual sagacity. Some of his friends were displeased; and his opponents immediately took occasion to effect a plan, which perhaps they would never otherwise have got accomplished.

The excommunication, according to the deed of trust, deprived the elders also of their office of trustees; but they, in retaliation, resolved to hold their offices by force; and to expel Mr. Marshall. Accordingly in a day or two, they sent him a written notice, forbidding him to enter the church. They barricaded the doors and windows, and with sticks and cudgels kept guard around the building. Here again appeared another effect of passion, in rash proceedings; for some of the people, who would either have been neuter, or perhaps gone over to the elders, were so offended at their improper and unjust manner of excluding Mr. Marshall from the

church, at their own hand, and by force, and at their collecting a rabble to assist them, that they became their determined opponents.

On next Sabbath morning, Mr. Marshall, according to the advice of lawyers, went to the church to demand entrance. He was met by the armed elders, and their adherents, and forbid to enter. On which he retired, and preached in an adjoining building. The Sabbath after that, the elders got a minister belonging to the Associate Reformed Synod, to preach in the church; they keeping guard as formerly.—Mr. Marshall went to the church for admittance, but was met, and was again prevented by the armed men. On being refused entrance, he read a paper, protesting against any person occupying his pulpit, to which he had not forfeited his right. He then retired and preached as before.

A guard was kept at the church near the whole summer; but no further attempts were made by Mr. Marshall personally to demand entrance. He instituted a suit for the recovery of his pulpit, in the civil law. In the meantime the trustees of the college unanimously granted him their hall to preach in, till the cause was determined. This was a very convenient place. The trustees and professors were very friendly; and he continued here about five years, till his new church was finished.

A few weeks afterwards, Mr. Anan being requested by the elders, came to their assistance. He was afterwards installed as minister of the church. As

he was reckoned a more popular orator than Mr. Marshall, hopes were entertained by his friends, of gathering a large congregation. But it dwindled away; and afterwards he and they parted by mutual consent, and with some disgust.

Mr. Marshall used to complain particularly of Mr. Anan's readiness to occupy his pulpit. They had been fellow students. Mr. Anan fixed Mr. Marshall's relation to the congregation; and advised to insert the subordinating clause in the Deed of Trust. But Mr. Anan became zealous for the union; and in the heat of controversy, the former ties of fellowship were broken, as a thread of tow is broken when it toucheth the fire. It is noticeable, that Mr. Anan removed from Philadelphia, only a few weeks before Mr. Marshall's death.

At the session of the Legislature, that met in the fall of 1786, the bill for breaking the Deed of Trust was again taken up; and a renewed opposition made to it by Mr. Marshall, principally on the ground that the contest was at issue in the supreme court. The bill however passed into a law; but not without considerable opposition from a respectable number of the members of Assembly, who were so convinced of the injustice of the measure, that they entered a solemn protest against it. The party in the Assembly who carried through this law, were at the next election thrown out of power, and continued so for many years.

After some time Mr. Marshall's suit came on be-

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fore the supreme court. Very able lawyers were employed on both sides. The manner of conducting the cause was : Mr. Marshall applied for a mandamus, or peremptory order to the trustees of the church, to restore him to his pulpit. The propriety of this application was argued by the lawyers, before the judges. A mandamus then issued, ordering the trustees to restore Mr. Marshall ; or shew cause why they will not. Their answer to the order, shewing why they could not restore him, in substance was, “ that Mr. Marshall, being in a minority in the vote about closing the union, schismatically separated from the Presbytery, and appealed to a foreign Synod, to which Americans are not subject ; that the Presbytery, in consequence of this conduct, by their warning, dismissed him from his pastoral charge ; and therefore he had no right to the pulpit, and so could not be restored.” To this plea Mr. Marshall put in a replication, asserting, that “ the church was for the use of a congregation under the inspection of the Associate Presbytery, as said Presbytery is subordinate to the Associate Synod of Edinburgh ; and that he was not dismissed from the pastoral care of the congregation in June 1782, nor deposed according to the form of discipline in use among Presbyterians.”

The plea and reply was brought before a jury in January 1789. It was a long trial. Clergymen of various denominations were either brought before the court, or their depositions read, in order to give

information about various ecclesiastical matters that occurred in the cause ; the chief of which will be mentioned immediately. The court in the charge to the jury said, it was a new case in law and fact ; and that they must decide according to the first principles of reason. No decision, however, was had at this trial ; the jury were equally divided ; and were discharged by the court because they could not agree on a verdict.

In July 1790, another trial was had. This lasted three days, wherein the former topics were all gone over again. The pleadings of the lawyers were very able and eloquent. The court patiently heard both parties. Judges M'Kean and Rush were on the bench ; and they gave opposite charges to the jury, The verdict was now against Mr. Marshall.

It was once proposed to move for a new trial ; but the cause had been so long in suspense, that this idea was given up.

It is very remarkable, that a dispute in this small congregation, consisting of not quite sixty legal male voters, should be of such difficulty and importance, as to divide assembly, judges, and jury. But the cause was new, became interesting, and was strenuously contended by the parties ; and the discussion involved several nice points, such as, the unconstitutionality of the Assembly intermeddling with, and breaking a deed of trust, especially when there was a division among the people concerned in it ; the impropriety of an ecclesiastical judicature being subor-

dinate to a Synod in a foreign country; the legal right every society had to be protected in their peculiar principles and connections; whether a minister was bound to follow the majority of a Presbytery in forming a union, when he thought they were wrong; the difference of principles betwixt the Associate Presbytery and the union party; if Mr. Marshall was lawfully deposed by the Presbytery at the breach; and whether they had power so to do. The two last were the turning points with the court; for the act of those who kept him out of the church by force, was allowed to be illegal, if there had not been a superior authority for it. Neither was it pretended that Mr. Marshall had changed his principles; but it was held that the majority of the Presbytery had a right to make the union, and might censure such of their members as left them on that account; though it was questioned, whether his opponents, after having countenanced his ministry four years, could afterwards expel him, on pretence of the deposition, supposing it to be legal.

Perhaps what operated most strongly against Mr. Marshall in court, was a passage in the Narrative prefixed to the Testimony of the Associate Presbytery, and signed by himself as moderator, where, in their zeal to criminate those that made the union, they say, that the warning against Mr. Marshall and Mr. Clarkson, was a deposition from the ministry, only not according to the usual form, and by those who had no power to do it. This paragraph was in-

serted contrary to Mr. Marshall's opinion; but he had now to abide the consequences of the declaration. For if it was in reality a deposition, the court held that its being informal did not render it invalid.

The part that the Associate Reformed Synod took in this business deserves notice. That body, after finding their efforts to gain Mr. Marshall fruitless, seemed to enter into the dispute with all the acrimony of the more interested parties. Mr. Telfair, a minister of their connexion, had a place of worship in Philadelphia, yet they sent others to preach in Mr. Marshall's church. It being more convenient, and much more handsome than the other, most of Mr. Telfair's people came to it; and he was neglected and offended. In 1788, while the law-suit was depending, the elders and trustees requested the Synod to define the force and extent of the warning against Mr. Marshall, in 1782. They did so: and, forgetting both dignity and propriety, construed it in the most rigid sense, declaring it to be really a deposition; though the same Synod in 1785, and one of their Presbyteries in 1786, had addressed him as a minister in office. It was certainly absurd for the Synod to pretend to find out the meaning of a sentence passed six years before, and after it was put in execution. It was condemning a man, punishing him, and then condemning him again for the same crime. This explanation of the sentence was brought into court in order to affect the issue of the cause. But it is not the first time church-censures have been

prostituted to secular purposes. The Synod had made great pretences to peace, and seemed anxious to guard against the abuse of ecclesiastical censures; but in the case of Mr. Marshall, and on a very small temptation, they soon forgot these laudable purposes and principles. Ministers may talk like angels; but they often act like mere men.

It remains only to be remarked on this warning or deposition, that it spent its whole force on Mr. Marshall; it never affected Mr. Clarkson, who was equally guilty. Such of his congregation as favoured the union gave him no trouble.

Few occurrences in any congregation have been more remarkable, or could be more disagreeable, than the division among Mr. Marshall's people. It is but seldom such an event can take place in the church. The contest was long; angry passions were frequently indulged; and that wisdom which is pure, peaceable, and easy to be entreated, was often absent. "A brother offended," saith Solomon, "is harder to be won than a strong city; and their contentions are like the bars of a castle."

An unpleasant, but not an uninstrucive part of this narrative is now finished. A period in Mr. Marshall's life, in which he suffered reproach, vexation, and loss; but which he bore with a considerable degree of firmness and resolution. Matters now took a more pleasing turn. It has been often observed, that there is an ultimate point of depression

in the affairs of men, from which they begin again to ascend. This low point with Mr. Marshall was, when the verdict was given against him. He was without a place for public worship; his congregation was not numerous; and none of them were very wealthy.—But he was held in esteem by a great number of his fellow citizens; and from the discussions that had taken place before the Assembly and court, it appeared he had been harshly used; that nothing had been laid to his charge, but continuing stedfast in his religious principles and connexions. For allowing that the union party had not changed their principles, neither had he. After spending the prime of his life in the service of the church in Spruce street, to be deprived of it, and thrown destitute, under the flimsy pretence of a warning tortured into a deposition, and that four years after the fact, seemed unjust. Several gentlemen, who had no particular connexions with Mr. Marshall, advised him to build another place of worship, and offered him their assistance.

The congregation had been stedfast and unanimous during the whole of the contest. They were not now discouraged. Most of them were beginning to prosper in the world, and they were always liberal. They met; and resolved immediately to erect a new church.

A lot was purchased in a central situation, and the house was finished in about a year. Mr. Marshall, however, did not solicit subscriptions, as he

did for the church in Spruce street. He applied only to a few particular persons; and several gentlemen gave very liberally. But there was an zealous old man in his congregation, named James Slater, who collected considerable sums.

The house was small, but neat, and when finished was nearly clear of debt; and the remaining sum was paid off in a few years by the congregation. In the deed for the new church, no national name was used, nor connexions specified; it was declared to be for the use of a congregation, adhering to the Declaration and Testimony emitted by the Associate Presbytery. It is styled, The Associate Church.

When the verdict of the jury was given against Mr. Marshall, his opponents thought it was all over with him in Philadelphia; and even that the Associate Presbytery had got a fatal blow. It was matter of surprise to them, to see the new church so speedily erected, and the Presbytery still encreasing. It was generally allowed at that time, that the ministers in connexion with Mr. Marshall were inferior in pulpit talents to those of the union party. One of that party in a pamphlet, publicly reproached the Associate Presbytery with the weakness of their public administrations. This insult might have been spared. If the talents of the Presbytery were not shining, they must have been solid; for they made equal, if not more progress than the Synod. It was acknowledged they held the genuine principles of the secession church; and they were active in pre-

pagating and defending them. Their zeal, indeed, led them out at times, if not to depreciate the personal abilities of their opponents, yet to be forward in pointing out the defects of their public profession; so that by a different road, they fell into the same snare with them.—But orthodoxy may surely consist with charity; and firmness in our own principles, with candour to those of our neighbours. Extolling ourselves and debasing others, may feed pride and self-conceit; but will not promote truth, nor serve the cause of genuine christianity.

The church was opened for public worship on Sabbath July 31st, 1791. Mr. Marshall's first discourse was from Haggai ii. 7, 8, 9. "And I will fill this house with glory, saith the Lord of hosts. The silver and the gold is mine. The glory of this latter house shall be greater than the glory of the former; and in this house will I give peace, saith the Lord of hosts." It was a suitable subject; and in some degree descriptive of what took place in the two churches. In the first house in Spruce street, there was little of the glory of peace, but much contention; in the last house, he was in a very pleasing degree of harmony and peace, till his death; in the first, the silver and gold seemed always scarce, the church in debt, and his salary small; in the last house, the debt was small and soon discharged, and his salary encreased considerably.

After having been so long in the fire of contention, it was agreeable for Mr. Marshall and his people to

sit down in peace. They felt then how good and how pleasant it is for brethren to dwell together in unity. The temporal affairs of the church were also prosperous. Mr. Marshall being at ease in his worldly circumstances, and having little to harrass his mind, seemed, in his public administrations, to renew the days of his youth: His discourses, in the last part of his life, were solid, judicious, and lively, and left a pleasing impression on the minds of many of his hearers.

Perfect happiness, however, is not to be found in this world. Mr. Marshall was visited by personal and family afflictions. A cancerous disorder, symptoms of which had appeared some years before, broke out in his nose, back, and legs. He was unable for a while to go to the church, but sat and preached in his own house. Contrary to all expectation, he recovered, and attained his usual health.—His wife was afterwards struck with the palsy, and continued in a helpless situation till her death.

In the spring of the year 1793, Mr. Marshall preached a series of sermons on the duty of public covenanting, and afterwards the majority of the congregation joined in this solemn work. An act of the Associate Presbytery for this purpose, had passed in 1791. The Presbytery first entered into this engagement themselves at New York. This is a peculiarity in the religious profession of the Associate church; as renewing and taking upon themselves the obligations to reformation, and stedfastness in the

truth, which their ancestors did in Scotland. This practice is much traduced; but it is certainly warrantable, and sometimes highly necessary. Some years afterwards this work was again gone about by some new members who had joined Mr. Marshall's congregation.

In 1793, when the pestilential fever was ravaging Philadelphia, Mr. Marshall left the city, without giving notice to the session or congregation. This gave considerable offence to some of his people, as they thought he had deserted them in time of extremity: On his return, he explained the matter; for this was a trait in his character, that in any thing that did not affect his profession, he was ready, when he offended any person, to make concessions, for the sake of peace. As to his religious tenets he was immovable.

The Associate Presbytery had hitherto been supplied with ministers from Scotland; but Mr. John Anderson being appointed professor of divinity, educated some young men. About the year 1795, the first minister was licensed by Mr. Marshall, as moderator of the Presbytery. Others were afterwards licensed, and by some accessions, the Presbytery increased so as to divide into four Presbyteries, and erect itself into a Synod. The first Associate Synod met in Philadelphia, on the 20th May 1801; Mr. Marshall opened the Synod by a sermon, and was the first moderator. This was, no doubt, a glad day to him. To see the Associate body rise from two min-

isters, whom much pains had been taken to crush, triumph over all opposition, and in a few years become a Synod, under his care and management, gave him the highest satisfaction; especially, as that testimony for truth, which he considered so pure, was now likely to be continued, and spread throughout America. Soon after this, two ministers in Carolina acceded to the Synod, and were formed into a Presbytery; making in all, five Presbyteries, and about twenty-five ministers. People increased in greater proportion.

It was said to Mr. Marshall by a friend a little before the first Synod met, If you live to preach the Synod sermon, and constitute the Synod, you may almost say with old Simeon, Now let me depart in peace, for I have seen that which I once never expected to see. He cheerfully replied, you think I may then sing my *nunc dimittis**. And, indeed, his public services were near an end. He lived to see the second meeting of Synod, in May 1802. He soon after went to New York, to assist in ordaining Mr. Hamilton. He seemed outwardly in health, but disease had attacked his vitals. He was considerably disordered on his return. Afterwards he recovered, and seemed well during the remainder of the summer. In September, he went to Carlisle, to install Mr. Pringle. There his disorder returned, and he was for some time confined. Getting a little better, he set out for Philadelphia, but was taken ill on the

* Departing song.

road, and obliged to tarry some days at Lancaster. He then performed the rest of his journey, and arrived at his house in much distress. His complaint was a consumption of the liver, and the journies that he took in the summer, aggravated the disorder, and hastened its fatal termination. The disease, however, was flattering, and he often thought he had got the better of it; and said, he would soon be able to preach. One Sabbath morning, he insisted on preaching in the house. He notified a number of his people, who attended. He appeared very weak, and sometimes seemed as if he would stop. But he went through the work of the day, sitting in his chair. His last text was, Psalm cxix. 75. "I know, O Lord, that thy judgments are right; and that thou in faithfulness hast afflicted me." It was very solemn and affecting, to see a man, like a corpse, just on the brink of the grave, preaching the gospel. It was like those servants, who, when their Lord comes, he finds watching and working, and who will meet with acceptance and approbation from him.

He was not the worse for speaking, and said he would preach again next Sabbath; but by that time he was very bad, and did not attempt it. On Tuesday he began to lose his senses; but in the intervals of recollection, still said he would recover. About a quarter past 12 o'clock, on Wednesday the 17th November 1802, he was seized with vomiting, and immediately expired.

He was led to hope his recovery, from the relaxa-

tion of the disorder at times, and from his being formerly very bad, and yet surviving. He was desirous to be again employed in the work of the gospel, to preach Christ, as he said, to perishing sinners. He had also a great concern for the public interests of the religious society he belonged to, and was anxious to see it prospering under his eye. Though not expecting immediate death, he was seriously exercised during his illness; and his friends were frequently employed in prayer with him.

He was about sixty-two years of age, forty of which he spent in the ministry. About the year 1775, he married the widow of captain Marshall. She was a Scotswoman, about his own age, with two children. She survived him about a year. He had several children, who died in infancy; one son only remained, who was his heir. He died possessed of a good house, but not quite clear of debt.

The most remarkable of his private amusements was gardening. He had a lot behind his house, which he took great pleasure in cultivating and adorning. It was a very pleasant spot.

Through the helpless state of Mrs. Marshall, he was deprived of the cheering and consoling company of a wife, during his last illness; but Providence supplied the loss in a great measure, by the faithful attendance of his youngest sister.

Mr. Marshall was of the largest size; and inclined to be corpulent. He had a strong voice. His visage was long and pale. He was near-sighted, and did

not know his acquaintances till he was pretty close to them; which made some think he did not wish to speak to them; and blame him for being haughty. He was cheerful in conversation; an excellent companion; had a fund of humour; and of a very friendly disposition.

In the early part of his ministry, he used to write out his discourses pretty full. Afterwards he only wrote the doctrine and the heads, with the texts he meant to cite; for he had a ready invention. Some of his discourses were very animated, of which short notes only remain. At times it was otherwise. Men of talents sometimes trust too much to them, and fail. For what mind is always in equal vigour? But people soon discover, by the public exhibition, whether the private preparation has been accurate or not.

It is needless to observe, that Mr. Marshall never used notes in the pulpit, for none of the Associate ministers are allowed to read their sermons. This is a practice he used to condemn. And, indeed, the best composed sermon loses much of its effect in reading. To gain the attention of an audience, let a minister "speak boldly, as he ought to speak."

In his sermons, he generally followed the old way of raising a doctrine from the text; and then dividing his doctrine into heads for illustration. He was well acquainted with the system of divinity; and all his discourses were evangelical, and conformable to the analogy of faith.

At the opening of public worship on Sabbath mornings, he went regularly through the Psalms; and gave a short explanation of the verses to be sung.

He used to preach three times every Sabbath in Philadelphia, till the time he was threatened with the cancer. He catechised, and visited his congregation ministerially, once every year. In his ministerial visitations, and when persons were admitted to communion, he was strict in enquiring if family worship was kept up; and if each individual made conscience of secret prayer; and recommended ejaculatory prayer, that the mind might be always kept in a praying frame, and under the influence of religious impressions.—The sanctification of the Sabbath, and a steady attendance on public worship, were earnestly inculcated by him.

In private meetings for religious purposes, Mr. Marshall's discourses and prayers, had often a peculiar warmth and energy, and were most pleasing and instructive, on the practical and experimental parts of religion. No diary, or account of his experience has been found.

He had a large and valuable library, consisting chiefly of divinity and general history. His memory was tenacious, and he was well acquainted with authors, ancient and modern; with the various sects in religion; and with the most remarkable events in church or state. He was particularly fond of biography.

Besides the oversight of his own congregation, he

had the care of all the churches of his connexion upon him. Ministers and people sought to him for advice. Being the oldest minister, and esteemed steadfast, zealous, and able, he was looked up to as a father. He had peculiar talents for the management of ecclesiastical affairs; and was thought to be the most capable of business of any minister in the Associate body in America.

Mr. Marshall was particularly attached to the distinguishing principles of his profession; as exhibited in the Testimony published by the Associate Presbytery, 1784. He counted the doctrines there stated as the present truth, which he was to contend earnestly for. The practice of occasional hearing was that about which he had most trouble with some of his congregation. It vexed him when any of his people had been attending in other churches. He often reproved them. For he held it as a principle, that if we can join with a church in one ordinance, we ought to join in all; and so ought not to keep up a separate communion. And it appeared to him inconsistent to testify against what was wrong in a church, and yet countenance them by attending on their worship. Some of his people either would not, or could not understand these nice distinctions; and saw no evil in hearing a gospel sermon, at times, in another church.—Those that married without publication of banns, were always called to account; for it was reckoned that hasty marriages were improper; and that church members, as well as relations, ought

to be apprised, when this important connexion was formed; and if any impediment is in the way, this mode of publishing would bring it to light.—The connexion between the Associate Synod in America, and the General Associate Synod in Scotland, was also cherished by him. This subordination, indeed, was more in name than reality; it however at one time, subjected him to considerable reproach. But the reproach was uncandid; for the Associate Presbytery till the union, were rigidly attached to this subordination. It was then instantaneously thrown off, and many bad things said of it, in order to serve a purpose. It was afterwards, by mutual communication, defined, and the plan inserted in the public standard of the Associate church.—Public covenanting was another peculiarity that Mr. Marshall strenuously contended for: this is also explained in the Testimony, so as to obviate the misapprehensions and prejudices that many entertained about that duty, as well as to direct those that engage in it.

Mr. Marshall had a very peculiar mode of debarring persons from the Lord's supper, immediately before dispensing that ordinance. In explaining the ten commandments, he excluded not only those persons who were immoral, and grossly erroneous, but also those who practised modes of worship, as he supposed not founded in scripture; such as, kneeling at the Lord's supper; using the sign of the cross in baptism; singing psalms or hymns of human composure in public worship; kissing the book in swearing, &c.

He always explained this, however, as not saying, that those were not true churches, or good people, who practised these things; but only while they practised them, there could be no public communion betwixt the Associate church and them; for "two cannot walk together unless they are agreed." It was mentioned to him, some time before he died, that there seemed little propriety in this mode of debating, as none of these people were seeking admission from him. He said, he had always been used to it. He only dispensed two sacraments afterwards, and then did not go into this mode so extensively as formerly.

A fast day before the dispensation of the Lord's supper, and preaching on Saturday and Monday, Mr. Marshall was zealously attached to. This subject became matter of controversy some years before his death. Considering the scattered situation of the Associate churches, and particularly how difficult it was for him to travel, some of his people thought it would be better to omit some of these preaching days, than take long journeys for that purpose, to the risk of health; and in the mean time leave a congregation vacant. But any hint of this kind always displeased him. Indeed, stedfastness in that profession he had embraced, and an unwillingness to deviate from it any particular, was a prominent feature in his character; and he was uneasy even at any proposed deviation from it, by his people.

Mr. Marshall was esteemed an agreeable writer;

and his publications were read with approbation, except when a zeal for his own religious profession sometimes led him rather to depreciate that of others. He published a sermon on Psalmody, preached before the Associate Presbytery in 1773, wherein he asserts, that the literal version of the Psalms of David, is only to be sung in public worship; and that Watts' Psalms, and all other hymns are unlawful in the church.—He afterwards published a Catechism for Youth; to which was annexed an explication of religious names and sects. This he enlarged, and a new edition was published a few weeks before his death.—He in conjunction with Mr. Beveridge, wrote a first Catechism for Children.—Between him and Mr. Beveridge a very intimate friendship subsisted; and after the death of the latter, Mr. Marshall wrote some remarkable passages of his life.—A Vindication of the Associate Presbytery was written by him in answer to an attack on it, by Mr. Anan, under the signature of a Ruling Elder.—A Theological Tract, on the propriety of removing from places where the yellow fever prevails, was addressed by him to the serious people in Philadelphia and New York; some of whom had scruples about this matter.—An Act of the Associate Presbytery against occasional hearing, being printed, he accompanied it with a Review of the different religious denominations in the United States, in order to illustrate the propriety of the Act.—He used sometimes to contribute an essay for periodical publications.

His correspondence was very extensive both in America and Britain. He was the centre of information and intelligence in America, for that branch of the church to which he belonged; and he was esteemed by the whole body of his religious connexions, for his usefulness among them; and by others, for his general good conduct as a citizen.

Before Mr. Marshall's death, several of his old congregation occasionally attended his ministry, and social intercourse with some of them began to revive. A letter, of which the following is an extract, was written by one of his late elders. "July, 1799. My old friend, I have read your account of the rev. Thomas Beveridge. You did well to tell us of him; you have done his character great justice; and though I had reason, in some small measure, to be offended at him, yet I hope he belonged to the Lord; and you have said nothing but the truth. I am sorry to hear you are unwell. You keep at a distance, and I do not like to intrude. These matters might by this time be closed. Your old friend." The offence he had from Mr. Beveridge was, his concurring in the censures of the elders, as moderator of the Presbytery; and particularly some unguarded reflections then used. But he still continued to esteem him for his abilities, and his evangelical strain of preaching. The letter does the writer credit; and it must have been agreeable to Mr. Marshall; for they used to be very intimate. They are both dead; and though a

difference once took place betwixt them, they were gathered to their graves in peace.

Mr. Marshall's funeral was attended by the governor and chief justice of the state, and a large number of respectable citizens. His congregation, assisted by some of his particular friends, erected a handsome monument to his memory, in front of the church, with this inscription :

In Memory of
 The Rev. WILLIAM MARSHALL,
 A Native of Scotland,
 and first Pastor of this Church,
 Who died Nov. 17, 1802,
 in the 62d Year of his Age,
 and in the 38th of his Ministry.

*Be thou faithful to the Death, and I will
 give thee a Crown of Life.*

Rev. ii. 10.

THE END.

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