

ANNALS

OF THE

AMERICAN PULPIT;

OR

COMMEMORATIVE NOTICES

OF

DISTINGUISHED AMERICAN CLERGYMEN

OF

VARIOUS DENOMINATIONS

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

WITH HISTORICAL INTRODUCTIONS.

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WILLIAM MARSHALL.

1763—1802.

FROM THE REV. JAMES P. MILLER.

SOUTH ARGYLE, N. Y., April 12, 1850.

Rev. and dear Sir; You ask me for a sketch of the late Rev. William Marshall of Philadelphia. I am quite willing to comply with your request, though, in doing so, I must be indebted chiefly to some notices of Mr. Marshall written shortly after his death by Mr. David Hogan, one of his intimate friends, and a Ruling Elder in his congregation in Philadelphia, during the whole period of his connection with it. I think it probable that this is now the only source of any extended information concerning him that can be relied on. A number of years ago, I made diligent inquiry among the members of the congregation to which he formerly ministered, for reminiscences concerning him; but I found only a solitary individual,—a very aged lady, who had any recollections of him; and those were so general as not to be worthy of special consideration.

WILLIAM MARSHALL was born about the year 1740, near Abernethy, in the County of Fife, 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 Moncrieff, one of the four ministers who first seceded from the Church of Scotland.

Having gone through his preparatory studies, he was admitted into the Divinity Hall, under the inspection of Mr. Moncrieff, of whom he always spoke with affectionate regard. After attending the usual course of Lectures, he was taken under the care of the Associate Presbytery of Perth, with a view to his being licensed to preach the Gospel, and with the particular design of his being sent to America. His several discourses delivered before the Presbytery having been approved, he was in due time licensed to preach, and was immediately sent on a mission to Pennsylvania.

He landed in Philadelphia in August, 1763. In October, 1764, the congregation at Deep Run, Buck's County, gave him a call to become their Minister. The Congregations of Octorora and Muddy Creek also made out calls for him soon afterwards. These three calls were presented to the Presbytery that met, on the 1st of November, 1764, at Octorora. The Presbytery having referred it to Mr. Marshall to make his own selection, he accepted the call from Deep Run, giving, as reasons for doing so, the unanimity of the people, their having been formerly disappointed, and the fact that their local situation rendered it difficult for the Presbytery to supply them with preaching. He was, accordingly, ordained at Deep Run, on the 30th of August, 1765, the Sermon on the occasion being preached from John iii, 10, by the Rev. John Mason.

Petitions for supply of preaching being sent to the Presbytery from Philadelphia, Mr. Marshall preached there; and, in 1768, a call for him was presented to the Presbytery from the Congregation in Philadelphia, with reasons for his removal. After considerable delay, the Presbytery loosed him from his charge at Deep Run, on the 19th of April, 1769, and presented to him the call from Philadelphia, which he accepted with this limitation,—“that his installment be delayed till the Lord grant him further light about it.” This was agreed to.

For two years after, he preached mostly in Philadelphia, and on the 30th of April, 1771, the pastoral relation between him and the congregation was fixed. Mr. Annan preached on the occasion from Isaiah liii, 11.

Mr. Marshall was the first of the Associate Presbytery that officiated in Philadelphia. The number of the people was small, and, as they had no place of worship, he preached in a vendue store. A small farm-house was afterwards occupied in Shippen street; but this being limited by deed to a congregation in connection 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. But the expense of the building far exceeded the ability of the people; and, notwithstanding the vigorous efforts of Mr. Marshall in collecting money, a heavy and embarrassing debt remained on the congregation for many years.

In the contest between Great Britain and her Colonies, Mr. Marshall was decidedly in favour of the latter. When the British took possession of Philadelphia in 1777, he was obliged to take refuge in the country, and for some time preached to the people of his former charge at Deep Run. His Congregation at Philadelphia suffered much at this time from the evils of War. The church was converted into a hospital for the Hessians; the pews were torn down and destroyed, and the windows nearly all broken; the people were scattered through the various parts of the country, and several of them never returned. A good deal of Mr. Marshall's furniture was carried off; so that, when the British left the city in 1778, he and the congregation had to begin the world anew; and it was some time before the church was fully repaired.

No transaction in which Mr. Marshall was ever engaged, was followed with so important consequences to himself, and to the Church with which he was connected in America, as the opposition he made to a union with the Reformed Presbytery, or, as they are commonly called, Covenanters.

From the commencement of the American Revolution, the ministers of the Associate Presbytery were unanimously in favour of it; and the ministers of the Reformed Presbytery took the same side. One difference between the two Bodies seemed thus to be done away; and a union was, accordingly, proposed. A conference on the subject was held in Lancaster County in 1777. Mr. Marshall, however, was opposed to this union from the beginning, on any plan but that of the Reformed Presbytery's giving an explicit approbation of the principles of the Associate Presbytery. He was against any compromise, or the drawing up of articles of union in terms of doubtful construction.

On the 13th of June, 1782, the union with the Reformed Presbytery was agreed upon by the casting vote of the moderator, Mr. Prondfit. The minority protested and appealed to the Synod in Scotland. This appeal being refused, Mr. Marshall read another protest,—taking the ground that the powers of the Associate Presbytery were vested in those who adhered to its true principles and constitution; and he, as Clerk, took up the minutes and papers of the Presbytery, and, with the minority, retired to the Session House, chose a new Moderator, and, having done some business, adjourned.

Mr. Marshall had the satisfaction to find the part he had taken approved by the Associate Synod, and the number of his adherents constantly increased. His situation in his own congregation, however, was not agreeable—some of his people, among whom were four or five Elders, leaned towards the union; and,

though they attended his ministry, mutual jealousies arose, which finally issued in an open rupture.

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; urging that this was improper on the ground that the Colonies were independent. The petition was carried through the congregation, and signed by a number of its members, and 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. At length a bill was brought in which annulled the subordination to the Synod, and, besides, added a clause 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.

Matters were hastening to a crisis in the congregation. The Elders were cited to appear before their Presbytery, which met in Philadelphia on the 31st of May, 1786. Their conduct was voted 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 connection with the Presbytery since 1782, but belonged to another denomination. After reading this paper, the Presbytery, on motion of Mr. Marshall, immediately proceeded to censure. They deposed four of the Elders, suspended one, and excluded all five from the fellowship of the church.

The excommunication, according to the Deed of Trust, deprived the Elders of their office as Trustees also; 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 door and windows, and kept guard around the building. On the next Sabbath morning, Mr. Marshall, acting by legal advice, went to the church to demand entrance. He was met by the armed Elders and their adherents, and forbidden to enter; upon which he retired and preached in an adjoining building. The next Sabbath, the Elders procured a minister belonging to the Associate Reformed Synod, to preach in the church; they keeping guard as on the preceding Sabbath. Mr. Marshall went to the church for admittance, but was again met 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.

Mr. Annan, within a few Sabbaths after Mr. Marshall had been thus violently kept out of his meeting-house, came on from Boston, and was employed to preach in it, under circumstances that induced the suspicion, on the part of Mr. Marshall and his friends, that the course which had been adopted might have been the result of collusion between him and the Elders. He was afterwards installed as Pastor in that meeting-house, and by the authority of Synod; but, as the effort to gather a congregation was less successful than had been expected, he left it, and removed from the city only a few weeks before Mr. Marshall's decease.

In consequence of these violent proceedings, Mr. Marshall instituted a suit for the recovery of his meeting-house. In the mean time, the Trustees of the

College unanimously granted him their Hall to preach in, until the case was determined. Here he continued about five years, until his new church was finished.

At the session of the Legislature 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 several of the members of Assembly, who even entered a protest against it.

Able lawyers were employed on both sides in the trial before the Supreme Court. A mandamus was issued, ordering the Trustees to restore the pulpit to Mr. Marshall, or show cause why they would not. Their answer to the order 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 that, therefore, he had no right to the pulpit; and therefore could not be restored." To this plea Mr. Marshall put in a replication that "the church was for the use of the 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 came before a Jury, in January, 1789. Clergymen of various denominations were brought before the Court, or their depositions read, in order to give information about various ecclesiastical matters that occurred in the cause. 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 was given at this trial, as the Jury was equally divided. The case was again brought up in July, 1790. The pleadings of the lawyers were able and eloquent. Judges McKean and Rush, who were on the bench, gave opposite charges to the Jury. The verdict was against Mr. Marshall.

This was a period in Mr. Marshall's life, in which he suffered much reproach, vexation and loss. He had always had a very slender income,—not quite two hundred and twenty dollars; but, notwithstanding his own poverty, and that of his congregation, and though he was in the decline of life and without a place for public worship, yet he does not seem to have been at all discouraged, but to have borne his adversities with firmness and resolution.

The congregation resolved immediately to erect a new house for the worship of God, purchased a lot in a central situation, and finished the edifice within about a year. It was opened for the first time, July 31, 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."

After having been long in the fire of contention, it was grateful to Mr. Marshall and his people to settle down in peace. The temporal affairs of the church were also prosperous.

About the year 1795 Mr. Marshall, as Moderator of the Presbytery, licensed the first Preacher, belonging to his denomination, who had been educated in

America. 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 21st of May, 1801, and was opened with a Sermon by Mr. Marshall, who was the first Moderator. A friend said to him, a little before the meeting,—“If you live to preach the Synodical Sermon and to constitute the Synod, you may almost say, with old Simeon,—‘Now let me depart in peace!’” He cheerfully replied,—“You think I may then sing my *nunc dimittas*.”

His public services were now nearly at an end, as he only lived to see the second meeting of Synod, in May, 1802. He was, shortly after this, attacked with a disease of the liver, which was aggravated and hastened to a fatal termination by his going, in the course of the summer, to New York to assist in ordaining Mr. Hamilton, and to Carlisle, to install Mr. Pringle. He died on the 17th of November, 1802, in the sixty-second year of his age and the thirty-eighth of his ministry. On the Sabbath but one before his decease, he preached, sitting in his chair, from Psalm cxix, 75,—“I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me.” The inscription upon his tombstone contains the original Hebrew of the passage,—“I know that my Redeemer liveth.”

Mr. Marshall published a Sermon on Psalmody, preached before the Associate Presbytery in 1773, designed to show that the Psalms of David only are to be sung in worship, and that Watts' Psalms and all other Hymns are unlawful to be used in the Church. He afterwards published a Catechism for Youth, to which was annexed an explanation of religious names and sects. In conjunction with Mr. Beveridge, he wrote a 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.” He also wrote a Vindication of the Associate Presbytery in answer to an attack upon it by Mr. Annan, in 1791. 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.

I may mention, in connection with the last named but one of Mr. Marshall's publications, an anecdote illustrative of the facility with which he could make an apt retort. As he was leaving Philadelphia, at one time, on account of the Yellow Fever, a man on the other side of the street accosted him, saying,—“The wicked flee when no man pursueth, but the righteous are as bold as a lion.” To which Mr. Marshall replied,—“A prudent man foreseeth the evil and hideth himself, but the simple pass on and are punished.”

Mr. Marshall was esteemed by the whole Body of Christians with which he was connected, as well as by others, for his usefulness and his good conduct as a citizen. As an evidence of the high estimation in which he was held, his Funeral was attended by the Governor and Chief Justice of the State and a large number of most respectable citizens.

Mr. Marshall, in person, was of the largest size. He was some two or three inches over six feet high, and withal quite fleshy. I remember hearing the following anecdote told of him in Pennsylvania. In the primitive churches in that

State, especially in the German Counties, the pulpits were very small. They resembled a deep flour barrel placed upon its end, much more than a modern pulpit. And the opening for the door was in proportion to the size of the enclosure. Mr. Marshall being called to preach in one of those pulpits, the door of which was too small to allow him to pass into it, he, without anticipating any difficulty of this kind, walked up the steps and attempted to enter, when he found his ingress most unexpectedly arrested. He saw at once that he had no way of entering the pulpit but by raising his body above the top of it. He effected his purpose by placing his hands on the upper edge on each side of the door, and then raising his body so high that he could draw his legs in through the opening. Of course such a circumstance could not occur without producing a visible smile in the congregation. Mr. Marshall immediately commenced his worship by reading the common metre version of the 100th Psalm, in which occur the following lines:—

“Know ye the Lord that He is God;
Not we, but He us made.”

The following extract of a letter from John Adams, the second President of the United States, to his daughter, dated Philadelphia, March 30, 1777, bears a rather singular testimony to the patriotism of Mr. Marshall, as well as of his people, in reference to the great struggle which issued in our Independence:—

“I have been this afternoon to a place of worship which I never attended before. It is the church of Scotch Seceders. They have a tolerable building, but not yet finished. The congregation is not large and the people are not very genteel. The Clergyman who officiates here is a Mr. Marshall, a native of Scotland, whose speech is yet thick and broad, although he has officiated in this place near ten years. By his prayer and several passages in his sermon, he appears to be a warm American; from whence I conclude that most of his congregation are so too; because I generally suppose that the Minister will, in a short time, bring his people to his way of thinking, or they will bring him to theirs, or else there will be a separation.

“After service, the Minister read a long paper, which he called an Act of the Presbytery of Pennsylvania, appointing a Fast, which is to be kept next Thursday. It is as orthodox in politics, as it is pious and zealous in point of religion.”

Mr. Marshall was married, it is believed, in or about the year 1774, to a Mrs. Marshall, the widow of a sea-captain. They had four children,—only one of whom, *William*, lived to mature years. Mrs. Marshall died at the house of Mrs. Walker, her oldest daughter by the first marriage, (who had previously been the second wife of Dr. Witherspoon, President of Princeton College,) near Carlisle, July 14, 1804. For many years previous to her death she had been helpless from palsy.

If the above sketch of one of the Fathers of that branch of the Church with which I am connected will answer your purpose, I shall feel gratified in having placed it at your disposal.

With much respect yours truly,

JAMES P. MILLER.

FROM JOHN McALLISTER, ESQ.

PHILADELPHIA, February 28, 1853.

Dear Sir: Mr. Marshall, concerning whom you inquire, was the first minister of whom I had any knowledge. My father was an Elder of his church. He baptized me, and I was accustomed to sit under his preaching till I was sixteen years old,—the period of his death. He was a frequent visitor at my father's house, and I often saw him at his own.

Mr. Marshall was a tall man, of a large frame, and held himself very erect. He had a commanding intellectual forehead. Before the period from which I can recollect him distinctly, he had been afflicted with something like a cancerous affection, which had eaten off a part of one side of his nose; but I presume that, previous to that, he had been rather a handsome man. The members of his family severally were, I think, very large, well-formed people. I remember to have seen it stated in an obituary of his brother, Dr. Andrew Marshall, of London, that he once fought a duel with a Dr. Walsh, who was small and thin, and who, when he had taken his station, placed himself so as to present the smallest surface to his antagonist; and Dr. Marshall regarded this as cowardly, and turned "the whole of his large front" towards Walsh, contemptuously desiring him to take good aim.

Mr. Marshall's manner was always dignified—he seemed like one who had been accustomed to move in good society, and to be treated with deference and respect. He always walked with a cane, which, at every step, he struck heavily on the ground or pavement, but without inclining his body. He was very much attached to Dr. Anderson, the first Professor of Divinity in his denomination. Dr. Anderson was very small of stature and allowed his head to droop forward. When he visited this city, he was always Mr. Marshall's guest; and I can remember how much I used to be struck with the contrast when they were walking in company;—Mr. Marshall's height seemed to be towering, and the contrast was the greater for Mr. Marshall's holding himself erect, while Dr. Anderson bent forward.

Mr. Marshall made himself very generally acceptable in the ordinary intercourse of society. He was a cheerful and agreeable companion, had a large fund of anecdotes at command, and knew how to relate them very effectively. His wife, previous to her being married to him, was a widow lady, who kept a genteel boarding house; and, as her husband's salary, from his small congregation, was not adequate to the support of a family, they still continued to take boarders. As the Old Congress generally sat in Philadelphia, some of the members always boarded at Mr. Marshall's; as did also some of the members of the Convention of '87, which formed the Constitution of the United States. I have often heard my father speak of the very pleasant evenings which he spent at Mr. Marshall's in those days, in listening to the remarks of himself and his boarders.

Of Mr. Marshall, as a Preacher, I am not able to say much from my own recollection; but I believe his general ability in the pulpit was never questioned. He always "prefaced" the Psalm at the beginning of the morning services. His discourses in the morning were generally from two, three or more verses; and this was called "Lecturing." He was strongly in favour of continuing the Scotch practice of "lining" the Psalm in singing. My father generally performed the duties of "Precentor" even to the last; and he would fain have changed to reading two lines at a time, or even dispensing with the reading altogether; but Mr. Marshall could never consent to such an innovation.

He was very strenuous on the subject of keeping up all the services on Sacramental occasions, namely,—the observance of a Fast on the Thursday

previous and a total abstinence on that day from business; a Sermon on Saturday afternoon, after which the tokens were distributed; and two Sermons on the Monday morning succeeding. He very much regretted the "defection" in the Associate Reformed Body in relation to the Fast Day, as he did also the publication of Dr. Mason's book bearing on that subject. The services on the morning, when the Sacrament was dispensed, were very long; the Action Sermon, fencing the tables, etc., occupied so much time that, although we began precisely at ten o'clock, it was about two o'clock before the communicants were seated at the first table. Then his addresses at the table were very long; and I believe we did not get away until from four to half-past four in the afternoon. While he was distributing the tokens on Saturday afternoon, he would repeat the Song of Solomon in what I suppose would be called "Intoning."

I am aware that Mr. Marshall was thought to be irritable. I do not recollect to have ever witnessed any demonstrations of that temper; and I am quite sure that, in his treatment of children at least, he was remarkably kind and affectionate. His amusement was the cultivation of a small piece of ground, in the rear of his dwelling, as a flower-garden. His little study adjoining his parlour opened into this garden. I often spent an afternoon there with him. After passing some time in the garden, he would ask me into his study, when he would address me on the subject of religion. On one occasion, a few days after I had proposed to my father to let me leave the Grammar School of the University and prepare myself for some active business, Mr. Marshall introduced the subject, and, in a most affectionate manner, urged me to continue at my studies with a view to the Ministry. He then asked me to kneel beside him, and he poured forth a most fervent prayer that the Lord would incline my heart to his service in the Ministry of the Gospel. The whole scene is fresh in my recollection.

Mr. Marshall was extensively known and very highly esteemed in Philadelphia; and that too by our most respectable citizens. He and Dr. Rush were intimately acquainted. Dr. Rush's great medical practice prevented his attending church very regularly; but I can remember his coming occasionally to hear Mr. Marshall. They were in the habit of conversing familiarly on religious subjects; and Dr. Rush would sometimes borrow of Mr. Marshall volumes of sermons by some of the old Scottish divines. When the Spruce Street Church was built, in 1770, Mr. Marshall wished to call on the citizens for contributions, and it was necessary to procure the permission of the Governor. The Brief was obtained through the influence of Dr. Rush; as Mr. Marshall states in a manuscript which is in my possession. The Brief itself is now before me, with the bold, strong signature of John Penn, and of his Secretary, Joseph Shippen, "By his Honour's command." It authorizes Mr. Marshall and the Elders and Deacons to apply, "in a decent and becoming manner," for contributions to an amount not exceeding one thousand pounds, and limiting them to twelve months from the date, March 25, 1771. Mr. Marshall says, in the manuscript referred to,—“Such was my assiduity that I was known in the city as ‘the sturdy beggar.’ My salary then was only £80 per annum.”

On the 4th of July, 1780, the honorary degree of A. M. was conferred upon Mr. Marshall by the University of Pennsylvania—at the same time it was conferred upon six other clerical gentlemen, and on one person not clerical, who was no other than Thomas Paine. There is a full account of that Commencement in Dunlap's paper. It was the first after Dr. Ewing became Provost, and his Address is published *in extenso*. There seems to have been some "flourish" on the occasion. Chevalier Luzerne, Minister from France, and other distinguished characters are named as being present; and we may

imagine that as many of the Reverend gentlemen who were to be honoured with the A. M. as could be got together, would be ranged before the audience, and in the midst of them "Mr. Thomas Paine," as Dunlap styles him.

About the time that Mr. and Mrs. Marshall ceased taking boarders, probably about 1791, the Vicomte De Noailles arrived here, driven from France by the fury of the Revolution. He rented from Mr. Marshall his dwelling house, and Mr. M. withdrew to a small building which he had rented in the rear, reserving the privilege of passing through the entry of the main building. De Noailles was a fine looking, gentlemanly man. He had many conversations with Mr. Marshall, who was much entertained by his society. While residing in that house, he would hear, from time to time, of some member of his family perishing by the guillotine; and Mr. Marshall would of course sympathize with him in these afflictions. The Duke of Orleans, with his two brothers, Duc de Montpensier and Duc de Penthièvre, made their home with Vicomte de Noailles for some time after their arrival in Philadelphia. When Mr. Cass was Minister to France, Louis Philippe related to him the adventures of himself and brothers in America; and Mr. Cass understood him to say that, while in Philadelphia, he occupied the lower part of a house belonging to the Rev. Mr. Marshall in Walnut Street, above Fourth Street. There is some slight error here—Mr. Marshall's dwelling was in Spruce Street above Third, but his church was in Walnut above Fourth.

Mr. Marshall's congregation was never large. They were almost all very plain people,—old country folks,—Scotch with a considerable sprinkling of Irish.

With sentiments of respect,

I am sincerely yours,

JOHN McALLISTER.

JAMES CLARKSON.*

1772—1811.

JAMES CLARKSON was born, and educated, and became a Minister of the Gospel, in Scotland, but of the details of his early history, it is believed there is, in this country at least, no record. He migrated to America about 1772, soon after the arrival of the first ministers sent hither by the General Associate Synod of Scotland. Shortly after he came, (in 1773,) he was ordained to the work of the ministry, and was settled as Pastor of the Associate Church in Guinston, York County, Pa. He took an active part in the discussions which terminated in the formation of the Associate Reformed Church, by the union of the Associate and Reformed Presbyterian Bodies, in 1782; and distinguished himself particularly by being one of the only two ministers (William Marshall being the other) who finally held out against the union. He was chosen Moderator of the Associate Synod in 1802. His congregation was in that part of York County called "the Barrens," where the land is proverbially poor, and the people in those days were as poor as the land; the consequence of which was that his salary never much exceeded two hundred dollars per annum; but with this, and the proceeds of a small farm, he was enabled to support his family. He continued in the diligent discharge of his pastoral duties, till within a few years of

*Miller's Sketches.—MSS. from Rev. Dr. Beveridge, and Rev. Thomas Goodwillie.