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recollections of his memory. When about twelve years of age he lost his dear father; and his widowed mother, though limited in means, judiciously devoted all her available resources to the education of his intellect and of his heart. As that mother said to the writer, 'The happiest day of my life was the day when I first saw him stand in the sacred desk, and heard him preach that same Jesus to whom I had dedicated his person and his life.'

"Charles B. Magill was eminently worthy the precious circle of family relationships by which his early life was encompassed. His maternal grandfather was the late Rev. Mr. Waters, formerly of Galesburg, Ill. His father was a Presbyterian clergyman. The late Rev. Merwin Johnston, of Carlisle, Pa., and the late Rev. Robert Johnston, of Peoria, Ill., and the Rev. W. T. Adams, of Washington, Ill., were his maternal uncles, to all whom Charles was endeared by fond affection and cherished hope.

"The profound solicitude and constant attention bestowed upon the young pastor by his physician, by the members of his Session, and indeed by the church and community, indicated the deep hold he had already acquired in the confidence and affection of that people. His afflicted mother and sister, when apprized by telegram of his illness, hastened from their residence in Steubenville to his side, to minister as mother and sister only can, to his wants, and soothe his departing hours. During the lucid intervals of his severe and protracted illness, he recognized all his friends, and was frequently engaged in his chosen work, preaching and praying, and sending messages of love to his bereaved and sorrow-stricken people.

"To the inquiry propounded by his mother, 'Is Jesus precious?' his prompt reply was, 'Precious, very precious! precious all the time.' To the question, 'Do you love Jesus more than you do mother?' he said, 'Yes, yes, and you know what that means.' Perfect love had cast out all fear of death, and his victory over sin and Satan, earth and death, was apparent to every weeping eye. His work is done. His conflicts are over. He sleeps in Jesus, unconscious in death, as perhaps in life, of the affectionate interest he had awakened in the bosoms of hundreds. Thus, like an early flower that had just begun to unfold its beauties, to expand its leaf, and diffuse its fragrance and sweeten the atmosphere around him, he was suddenly translated to a loftier and a holier sphere, 'where light forever shines, and joy forever smiles.'

"On Sabbath morning, August 28th, a vast concourse of sympathizing friends attended his earthly remains to the church in which he had just begun his labors, where appropriate services were held, conducted by Rev. S. C. McCune, of Fairfield, assisted by Rev. J. M. McElroy, of Ottumwa. It was a sad parting by that people, with their young and dearly beloved pastor."

His remains were taken to Peoria, Ill., and laid beside his relations.

MARSHALL, WILLIAM*—The Second Presbytery of New York, having at their last stated meeting been informed of the decease of one of their oldest members, the late Rev. WILLIAM MARSHALL, appointed the Moderator to draft a minute expressive of their respect for his memory.

But few particulars can now be gathered respecting his early life. he having been the youngest of his father's family, all of whom preceded him to the grave, and himself leaving no descendant. All that we have

* This Memoir was prepared by R. W. DICKINSON, D.D., of Fordham, New York.

been able to ascertain is, that he was born at Perthshire, Scotland, probably in the year 1789, as his baptismal record at Blair-Logue bears date the 25th of October of that year, and his death ensued in his seventy-fifth year; that he was educated at Glasgow, where he passed seven or more years; and that he preached a number of years—probably settled—at Calinshaw, Fifeshire.

On coming to the United States he brought letters from the Relief Presbytery of Dysart, and was received, April 17, 1832, by the First Presbytery of New York, and by the same installed November 13, 1832, pastor of the church at Peekskill. Our acquaintance with him did not commence until the fall of 1838, when he, with the church at Peekskill, was set off by the Synod of New York to the Second Presbytery; and though he was never prominent in Presbytery, he was much respected for the regularity of his attendance and the courteousness of his deportment, his attention to every matter that came under Presbyterian cognizance, his scrupulous regard for the doctrine and discipline of the Church, the importance which he attached to a thorough classical and theological education, the pertinency and discrimination with which he was wont to conduct the examination of candidates for the ministry; and, in general, the soundness of his judgment in all matters which respected the present and future interests of the Church at large. Though not conspicuous in the discussions which resulted in the division of the Church in 1837, he was most decided, yet without bitterness, in his doctrinal views; and strenuously opposed—as might have been expected from his conservative proclivities—what were then termed “new measures.” And in 1843, when the “marriage question” engaged the attention, and called forth not a little of the talent and Biblical lore of the Church, he made the argument in that relation before the Synod of New York—an argument of marked ability, and which was afterwards, with an appendix, published by Newman, in a small, closely printed volume of 212 pages, entitled, “An Inquiry Concerning the Lawfulness of Marriage between Parties previously related by Consanguinity or Affinity; also, A Short History of Opinions in Different Ages and Countries, and of the Action of the Ecclesiastical Bodies on that subject.”

Though presenting an exterior that was in no wise adapted to impress one with an idea of his intellectual qualities—being, in fact, dull in his appearance, his mind, when brought to bear on a given point, was comprehensive and penetrating. It was by slow processes of thought that he worked out his conclusions; but when once attained, he was not to be moved by any objections unless a flaw could be detected in his premises—so logical was he in his mode of presenting any scriptural subject that had impressed his mind with sufficient force to lead him to devote days—it might be as many weeks—to its investigation. In his powers of analysis, as might be shown by a reference to some of his sermons, he was remarkably exact; and in conversation would not unfrequently call attention to a passage which had escaped general observation, and by a single remark, it may be, either present it in a new light, or show in what way it might be treated at once to confirm and animate faith, and silence, if not convince, the skeptic. Yet Mr. Marshall, with all his resources for the pulpit, so far from being an attractive preacher, was not acceptable to a promiscuous audience; and this was owing not to any prejudice against his character—for he was regarded as a good man—but simply to a manner that was far from prepossessing, and to a peculiarity of accent that rendered him, in public, not easily intelligible, and, in general, tiresome to his hearers—thus serving to illustrate the importance of voice and manner to one who would become an interesting and effective minis-

ter of the New Testament, the comparative futility of all preparatory students for the pulpit in case one has neither the natural nor the acquired power of appropriate utterance. A poor delivery may divest the best sermon of all its studied meaning and force. He whose carefully prepared discourse requires a very different elocution from his own to secure from an audience that attention which its essential merits demand, is not the man for the modern pulpit. Even John Foster, with all his power of written thought, was so uninteresting in the pulpit that he could never retain a congregation.

This defect became more apparent as Mr. Marshall advanced in age; but during the latter years of his pastorate, it was difficult to say which was the more to be admired—his quiet, persevering industry, without the prospect of success in his work, or the patient, uncomplaining spirit of the members of his church. It was a curious, if not suggestive spectacle—he preaching without discouragement, and they listening without interest; he in no wise relaxing his studious preparation for the pulpit, and they becoming only more listless and inert. Meanwhile the congregation, as a matter of course, became smaller; even the old church edifice, sympathizing, as it were, with the low state of religion within, betrayed ominous signs of speedy decay. At last, on reference being made of the state of the church to the Second Presbytery, a committee was appointed to visit the church, and to express their judgment after a free conversation with the pastor, and those among his people who might attend the church by appointment. The result was that the pastor consented to resign his charge, and the trustees to pay him all arrears of salary.

Such was the action of Presbytery through the committee, of which the writer of this was the chairman; and ever since we have regarded it as the duty, as well as the right of a Presbytery so to supervise the churches under its care that no church shall suffer through the want of adaptation on the part of any minister whom we have installed; for had Mr. Marshall pertinaciously refused to resign, that church, in all probability, would have become extinct. But no sooner had he retired than another was called, who, under God, was the means not only of re-collecting the scattered members of the congregation, but of building a new church, which of late years has been enlarged, and where there are still the indications of continued growth and influence under the pastoral care of one whose labors have been, at intervals, signally blessed.

Such, we are inclined to think, would be the result in other parallel cases, did our Presbyteries oftener act with reference to the general interests of the cause of Christ, instead of being restrained by motives of false delicacy, or mistaken kindness towards a particular pastor, who either does not know himself, or looks to his present means of support rather than to the improbability of being useful to the church over which he might have been injudiciously placed, or where he may have been too long. The pastor himself, in some other relation, might be at once happier and more useful. Deferring to the judgment of the committee, Mr. Marshall resigned his charge without a murmur, or betraying any unkind feelings towards his people; and no one rejoiced more than he on looking back to the favorable change which had taken place in the field of his former labors. But when he left there with his scanty means, it was to throw himself on the providence of God, and await his will; for he knew not that he should ever be settled again—nor was he. Every door seemed closed; and at this juncture, and at our suggestion, he determined to engage in the business of teaching; but on revising his academic studies he found himself so deficient in algebra that, though then about sixty years of age, he engaged a competent teacher to instruct him in

that branch!—an instance, we apprehend, that has not many parallels, serving to evince his fondness for study, no less than the strength of his purpose.

From that time he continued to teach, first in connection with a school in the city of New York, and afterwards at Port Chester, until the death of his wife, Lydia Knapp, an excellent lady, whom he had married in 1837—to whom, under Providence, he was indebted for his domestic comfort, and much of his personal influence while at Peekskill, and who by education, taste, and a most amiable disposition, was well fitted to aid him, as she did, in the work of instructing youth. Feeling his loss, and becoming somewhat infirm, he removed from Port Chester to Cabin-hill, Delaware County, there to spend his remaining days. But for this retirement from the duties of public life he was prepared both by his scriptural views of life, and by his habits of solitary thought; so that he became neither a burden to himself nor a tiresome visitor to his friends. Social intercourse he enjoyed at intervals; conversation with some intelligent friend he highly prized; but he was always averse to interrupting any minister who might be engaged in his study; and instead of going about spending his hours in gossiping idleness, availed himself of his own resources, finding company, as well as profit, in his readings and meditations.

Still, his heart was in the ministry of reconciliation, and feeble as he became, he never neglected an opportunity, were one given, of supplying some pulpit, or assisting some neighboring minister; and towards the close of his life continued to wait on God in the ordinances of the sanctuary—to take the same interest in God's word and Christ's servants, and an increased interest in meetings for social prayer; thus proving that though he might have succeeded better in some other relation in life, yet that he entered the ministry from right motives; and to the last not only held fast the form of sound words, but maintained a consistent walk with God.

Few might have listened to his pulpit utterances, but by all who knew him he was greatly esteemed. Few will note the sequestered spot of his humble burial, but we doubt not that "his record is on high"—his "testimony in heaven."

MITCHELL, WILLIAM LUTHER—The son of William and Eleanor Mitchell, was born in Maury County, Tenn., July 11, 1828. He was converted at the age of twelve years, under the preaching of Rev. Daniel Baker, D.D.; graduated with honor at Jefferson College, Pa., August, 1854, and at Princeton Seminary, N. J., May, 1857; was licensed to preach the gospel by the Presbytery of Lafayette, Mo., Sept. 1857; supplied the First Presbyterian Church, Burlington, Iowa, a year and a half; was ordained and installed pastor of the Presbyterian Church, Hillsboro', Ill., by the Presbytery of Hillsboro', December, 1859. A short but successful ministry, he finished his labors and entered into rest, February 23, 1864.

It was in this field of labor he was eminently useful and successful. He died, February 23, 1864, of measles.

Rev. ALFRED N. DENNY, of Moro, Ill., writes of him as follows:—
"He was a minister of more than ordinary ability and attainments. He became a Christian at twelve years of age, awakened under the preaching of the late Dr. Daniel Baker. His piety was such as none could cavil at; his life was religion exemplified. His early advantages were limited, but his vigorous mind and energetic will enabled him to take an honorable place among the best trained and most gifted both in College and