

# OUR BANNER.

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## *REMINISCENCES OF THE R. P. CHURCH IN SOUTH CAROLINA.*

BY THE REV. D. S. FARIS, SPARTA, ILLINOIS.

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There lives in Randolph county, Illinois, a member of Old Bethel Congregation, a daughter of Rev. James McGarrah, Eleanor by name, whose mother, a godly woman, survived the birth of her child only a short time. She was born immediately after her father's arrival in America. Her age is eighty-four, and she forms the connecting link between the present and a generation long since past from earth.

All that the church knows of Mr. McGarrah, is condensed into a few sentences in our historical testimony. Her recollection of her father's case supplements and explains the published records. Having lost the wife of his youth, and being cumbered with the care of a farm, he needed a house-keeper to keep things in order during his frequent professional journeys. He engaged the services of a woman—a victim of intemperance, and a low character. The association was damaging to his ministerial and social standing. Finally, he proposed to marry her. The elders remonstrated. The ministers refused to celebrate the marriage. He managed to have it done, however, by a magistrate. This marked the crisis of his life. The bad temper and drunken habits of the wife fully account for the early loss, to the church, of a minister who might have been highly useful when faithful ministers were seldom seen.

Mr. McGarrah's great-grand children, through this daughter, are yet mostly members of our church. She married Henry Linn, a nephew to the preacher, and a member of the Associate Reformed Church. Eleanor McGarrah, by prudence and holy zeal, secured the return of her husband to the cause of the Covenanters. In an argument about distinctive principles,

with the Rev. John Hemphill, she managed the case so well as to compel the preacher to confess that the Covenanters were the best, and the Associate Reformed were next to them. On relating the circumstance to her father, he said, "And why did you not tell him that what is next to the truth, is a great lie." One Sabbath morning the husband and wife set out together on horseback—the one to hear Mr. Donnelly, and the other to hear Mr. Hemphill. Both had been absent, but had been expected to preach at home that day. Mr. Linn turned at the division of the road and went his way; she kept straight forward on her way. His church was nearest. He arrived, found no preaching, and went home. She had the same experience, came home, and found her husband reading his book. The husband remarked that it was strange they could not go together. The next Sabbath they set out together, but Mr. Linn this time, went on with his wife, and they parted in worship no more. He continued a staunch Covenanter till his death. Himself and children are all gone, but in some of the grand children the name Linn is still perpetuated among the brethren. Mr. McGarrah died a private member of the Reformed Presbyterian Church, but deprived of the right to exercise his ministry. His case was finally disposed of by the committee of Presbytery that met in South Carolina, in the Spring of 1801.

The Rev. Wm. Martin came to the state in 1773. He was of a very eccentric character. In those days sleeping in church was prevented by rising up and standing till the spell was broken. Mr. Martin one day observed a certain person standing, who had on a pair of new breeches. He stopped in the midst of his sermon and accosted him; saying, "Mon, you may sit doon now, they ha'e a' seen your new breeks." At another time he publicly chided his brother for being too late. "Davy, how comes it you are so late the day." The reason was not given in public, but it was known to have been caused by the long family prayer at a house where he called to get a saddle to ride to church on. These were praying times. Notwithstanding the oddity of Mr. Martin, he was a man of sound principles, and his preaching for the seventeen years before the visit of Rev. James Reid to Carolina, prepared many to enter the church. Owing to his irregularities, however, those already members of the church had little to do with him. Yet his preaching during that dreary period did much to keep alive the Covenanting cause. He was restored in 1793, when Rev. Wm. King settled in the South, and King, Martin, and McGarrah constituted a committee of the Scotch Reformed Presbyterians. Mr. Martin soon again fell into his old habits, and, in a disorderly manner, withdrew from the committee while charges were pending against him. For these and other offenses of an aggravated nature, he was deposed by the committee of the Reformed Presbytery in 1801, from the ministry in all its parts. He still continued to preach and administer baptism to those that would unite with him, but his services thenceforward were

of little use to the cause of reformation. Some of his posterity, through a daughter, may yet be found in Randolph county, Illinois, in each branch of the Reformed Presbyterian Church.

Rev. James Reid, missionary from Scotland, visited Carolina in 1790, constituted the session, received applicants for membership, set in order the affairs of the church, and administered the Lord's supper. Thomas Smith, now an elder in Bethesda congregation, is positive that he has heard his father, David Smith, then about nineteen years of age, say again and again, that that session took the first disciplinary steps in regard to the sin of slavery. They required all slaveholders before going to communion to give their pledge that they would comply with the decision of the first presbytery having jurisdiction over them, that should act on this subject. All the members of the church, but one, were willing to give their pledge, and submit to the judgment of the church. This person was then deprived of his privileges. Mr. King and the session carried out this policy till 1801, when the subject was finally disposed of, according to the law and the testimony, by the committee of the Reformed Presbytery.

Rev. Wm. King came to America in 1792, settled in a pastoral charge in Carolina in 1793, and with Mr. McGarrah constituted a committee of the Scotch Reformed Presbytery, and restored Mr. Martin, and under these "the affairs of the church began to wear a regular appearance."

There must have been quite a number of members in the congregation at this time. It was composed of several societies, considerably scattered, and requiring the services of three ministers. The majority of the members of the church in North America, were at this time in South Carolina. During the time of his pastorate, Mr. King received a visit from Rev. James McKinney, who was missionating in the North. The mutual joy of these brethren in meeting together was on that occasion expressed, with more than ordinary emphasis. Mr. King was holding a sacrament, and expecting Mr. McKinney. The latter arrived Saturday morning at the camp where the communion was to be held. The session was constituted. Mr. King seeing Mr. McKinney at the outskirts of the camp, left the chair and met him where he was. They put their arms around each other and greeted one another with a holy kiss. See how they loved each other! The anecdote is given on the authority of David Robeson, son of John Robeson, who was an elder in the church, perhaps at that time; at any rate, certainly afterward. David Robeson is now a member of Sharon congregation, Iowa. Mr. King married Nancy Neil, daughter of Thomas Neil, by whom he had two daughters, Nancy and Sarah. Nancy married John Cooper. Her descendants may be found about Xenia, Ohio, among the New Lights. Sarah married Archibald McClurkin, and the children were lost to the church and mingled with the world. Mr. King died in 1798.

Rev. James McKinney came to Carolina in 1802, as colleague pastor

with Mr. Donnelly, but died shortly after his installation. He was not only a great preacher and divine, but extraordinarily proficient in other departments. He had studied medicine, and could prescribe even in difficult cases. Shortly after settling in Carolina, he visited a member of his charge, lying in a very critical condition. He examined the symptoms of the disease. The patient said, "Tell me, candidly, what you think of my case." The reply was, "Hopeless, except by the use of one remedy, as likely to kill as to cure. Said the patient, "Is there no hope without it?" Ans. "None." "Then I will take it. Prescribe for me." The prescription was made. The family physician had learned of the prescription at the drug store, and as he was going to make his daily call, met Mr. McKinney coming away, and challenged him thus: "What did you make that prescription for?" The characteristic answer was, "Oh! just because I did;" and he rode on. The man got well. At the time of his death, he lay at the house of George Tippin, one of the members. Feeling very ill, he asked for a glass, and looked at his tongue. He then said, "It is all over with me. I would need to have the anchor cast within the veil, for I have not many hours to live." He died within a day or two.

He was very magnanimous. As he was new to the people of the South, they flocked to his preaching from all quarters, and even came past Mr. Donnelly's church. He was displeased at this, and told them, that if they idolized him in that way, God would soon take him away from them. This was the last time he preached.

Who the elders in 1790 were can only be guessed. The session reported five dead in 1801, viz: Samuel Loughridge, Adam Edgar, John Wyatt, Thomas Morton, and James McQuiston. There were yet living and acting, John Kell, David Stormont, John Rock, Robt. Hemphill, Hugh McMillen and Archibald Coulter. There were, no doubt, others whose names are not known, or if known, the date of their ordination is not. In 1801 the following persons were nominated and elected with a single substitution, and ordained to office. They were so chosen as to represent all the societies. The names are: James Harbison, Alexander Martin, Hugh McQuiston, John Cunningham, David Smith, John McNinch, John Cooper, William Edgar, James Montgomery and Robert Black. The substitution lies between James Montgomery and Robert Black, but whose name was substituted we cannot now tell, as the record is deficient. There were in 1801, at least 16 elders—a number sufficient to have represented a large constituency.

The Rev. Thomas Donnelly was ordained and installed pastor of Rocky Creek and vicinity, March 3, 1801. He demitted the majority part of the congregation in 1819. Several scattering societies still adhered to him. Those in his immediate neighborhood, built him a church, in 1823-4, and called it Bethesda.

Mr. Donnelly received a thorough education, begun at Glasgow, Scotland, and finished at Carlisle, Pa. He studied theology under Rev. Wm. King. His thoroughness is attested by his hearers until the present day. The criticism made by Rev. J. McKinney, on the trials of Messrs. Wylie, Black, McLeod and Donnelly, when they were licensed in 1799, will illustrate the discernment of the critic, as well as the capacity of the candidates. After some less serious remarks, he said, "That Wylie is the linguist, Black the philosopher, McLeod the orator, but Donnelly is your divine." The late Rev. James Milligan, used to tell the following story which will also attest the superior attainments of Mr. Donnelly as a theologian. When Mr. Milligan was a student he found some knotty point of theology, on which he sought the opinions of the ministers of greatest repute in the church. He had talked with the principal ministers at the North, but none of them could answer without time for reflection. At length Mr. Donnelly came North to attend a meeting of Presbytery. Mr. Milligan was disappointed in the appearance of the man, and thought it would be vain to propound to him his hard question. But reflecting that it could at least do no harm, he presented the point. Without hesitation, Mr. Donnelly explained the difficulty to his satisfaction. Mr. Donnelly was one of the five worthies who took part in framing and publishing the Reformed Presbyterian Testimony in North America. This was finished and published in 1806. They and their predecessors performed gigantic labors, to found in this land an organization to bear aloft the standard of divine truths, and maintain it by a consistent exemplification. Covenanters then embraced every opportunity to present their principles—pulpit, press and convention. Tradition hands down the following, which in our time would be put under the head of National Reform. In his younger days Mr. Donnelly was a very active witness for Christ's kingly power in the state. When the New Constitution for the State of South Carolina, was framed, the plan was for the citizens to meet by representation, in District conventions, and make their recommendations. Then the general State convention received the recommendations of the local conventions adopted the Constitution and submitted it to a vote of the people of the State.

Mr. Donnelly and other Covenanters were in the Chester District Convention. A shrewd politician tried to exclude them by a resolution imposing the oath to the old Constitution. Mr. Donnelly took the negative in a masterly argument, the pith of which was, that it would be absurd to bind those about to make a new Constitution, to an old one acknowledged to be defective. The resolution was voted down. The Covenanters sat. A few persons refused to sit with them, withdrew and formed a minority convention. The recommendations of the regular district convention, were however received by the State convention. And one noble Huguenot from the lower country, pleaded for their adoption

in the State Constitution. But they were defeated. Thus our principles were presented, but the time was not yet for them to prevail.

The sin of a few individuals belonging to the Reformed Presbyterian church, gave an early opportunity for the Presbytery to declare its Testimony on the subject of slavery. It is probable that the Presbytery of 1798, the first after the war of Independence, declared the Testimony of the church on this subject; but the records are not forthcoming. The earliest extant record on this subject is that of the committee of the Reformed Presbytery which held several sessions in Chester District in the spring of 1801. The minutes of their proceedings during the years 1800 and 1801, are contained in an old manuscript, found among Mr. Donnelly's papers—evidently authentic, and in a tolerable state of preservation. This manuscript is in the hands of the writer, with leave from the family of Thomas Donnelly, Jr., from whom it was obtained, to present it to Synod should it be thought desirable to deposit it with the archives of the church.

The following extracts will forever vindicate the Reformed Presbyterian church from the charge of any participation in the sin of slavery. The public opinion of Covenanters was strong enough to prevent most of the members of the church from dealing in slaves. Although, as we have seen, there was a constituency large enough to require sixteen elders, there were not more than ten or twelve families involved in slaveholding.

EXTRACTS OF MINUTES OF THE COMMITTEE OF THE REFORMED PRESBYTERY, ON THE SUBJECT OF SLAVERY.—*Minutes of February 11, 1801.*—“A petition came in requesting a reconsideration of the business respecting slaveholders, so far as this species of traffic might be supposed to affect Christian-communion—and that such steps might be taken in the premises, as should place that whole affair on such a moral basis as the principles of our common profession, seem imperiously to demand.” “It was agreed prior to the further consideration of this subject that all slaveholders in the communion of this church, should be warned to attend the next meeting of the Committee, and that there the merits of the petition aforementioned, shall be particularly attended to.”

*Minutes of February 18, 1801.*—“The consideration of the state of the enslaved Africans was introduced this day into the Committee. The purport of the discussion was to ascertain whether those who concurred, more or less, in the enslavement of these miserable subjects, should be considered as entitled to communion in this church. It was unanimously agreed that enslaving these, our African brethren, is an evil of enormous magnitude, and that none who continue in such a gross departure, from humanity and the dictates of our benevolent religion, can have any just title to communion in this church.”

To carry this resolution into effect, the following note was sent to every

member of the congregation, not then present, involved in the evil, viz: "Sir, you are hereby informed, that none can have communion in this church who hold slaves. You must therefore immediately have it registered, that your slaves are freed, before the sacrament. If any difficulty arises to you in the manner of doing it, then you are desired to apply to the Committee of Presbytery, who will give directions in any circumstances of a doubtful nature in which you may be involved, in carrying this injunction into execution."

At this time the Rev. Wm. Martin was deposed from the office of the ministry, having been found guilty of several heinous sins and scandals, among which the third in order belongs to the present subject, and illustrates the faithful application of discipline to remove slavery from the church.

"31, That he sold some time since, a negro man then in his possession, thereby doing everything in his power to prevent himself from ever having it in his power to liberate a poor wretched fellow-mortal in any other period in his life, putting this price of blood among his substance, while he left his fellow-mortal to languish out the last moment of his life, under the galling chains of slavery without one scanty ray of hope of ever obtaining deliverance any other way but by the hand of death, and all this after the determination of the court and church to which he belonged had marked African enslavement with the strongest degree of abhorrence." The last words quoted undoubtedly point to Presbyterian action on the subject of slavery or at least to the action of a committee of Presbytery prior to the deed of selling the slave. This action was thereafter taken by the Scotch Presbytery itself or by its committee, as that was the court to which Mr. Martin belonged until he gave in his submission in 1801 to the committee of Reformed Presbyterians in the United States of America. Mr. Martin's want of proper feeling in reference to his sin, appears from the plea he made for himself. "Ye a' see I'm opposed to slavery for I ha'e sold mine."

As the communion season was near at hand, and they were not familiar with the legal formalities in the deed of emancipation it was found necessary to settle the matter in preparation for the sacrament by binding the parties under heavy penalties to carry out the liberation of their slaves "as soon as it could possibly be ascertained" how it could be legally done. "It was accordingly agreed that said bonds be in the meantime delivered into the hands of Rev. Thomas Donnelly, who is held responsible for the same; and that the said Rev. Thomas Donnelly, John McNinch, and Robert Hemphill be appointed a committee to inquire into the peculiar circumstances of each of the slaves to be liberated, as also into the true legal forms of emancipation; that the intentions of the Reformed Presbytery in purging out the accursed thing from among them, may be carried into the most speedy effect." This last language implies

that the American Presbytery had also given orders on this matter. Indeed, it is well understood that the committee of Presbytery came to the South specially empowered by Presbytery to abolish slavery in the church. It was further ordered that Mr. Donnelly should make an early report to Presbytery in reference to this matter. It will thus be seen, that Covenanters always viewed with the utmost abhorrence the *crime* of slavery; and while they provided for the natural freedom of the enslaved, they enquired about their circumstances, it is presumable, in a spiritual as well as a temporal point of view. The records do not show that Mr. Donnelly ever reported the matter to Presbytery and therefore to bring it to a close, we must depend on tradition. It is said that of all those that gave bonds, only four persons failed to carry out their obligations. One of these, James Kell, was afterwards taken in the act of adultery with his own slave—a second died a vile drunkard—and a third was reduced to abject poverty, and was caught stealing the nails to make his wife's coffin. Thus the brand of Cain was put on the sin of slavery and that in connection with the discipline of our church. The blessing of God followed those that turned from their sin, and some of their children and grand children became ministers and elders in the church.

Some of the slaves then freed also became members of the church. Three children of Will and his wife, the former set free by James Hunter, and the latter by John McDill, are now members of Church Hill congregation in Illinois.

The ministers of the church all habitually denounced the judgments of God on the nation for the sin of slavery. If there was any difference in the degree of abhorrence felt against the inhuman and revolting traffic, it was on the part of the ministers and people of the South. They had seen the monster sin, not to pity and embrace; but to hate and abhor. The underground railroad found its most daring conductors and station agents among Carolina Covenanters. Having abolished slavery among themselves, they were not ashamed to be called abolitionists; and they were not afraid to incur the wrath of citizens and civil officers by helping the fugitives. It was part of their religion.

Mr. Donnelly retained his fervid hatred of the system to the end. His hearers say, that as he had always consistently opposed the iniquitous institution, his severe denunciations and arguments were overlooked, with some such remark as, "Oh, it is only old Donnelly, let it go;" while if a Northern man had said the same thing it would have secured him a coat of tar and feathers. Nor was he at all a respecter of persons in reproving this sin. After his son became a Presbyterian and a slaveholder, they must needs discuss the irrepressible subject. The son claimed that there were Christian slaveholders. The father replied, "It may be so, but a slaveholder among Christians is like a *black* swan in the flock." Slavery was certainly the principal cause of the exodus of Covenanters

from the South. Rev. James Faris used to say that he would have made South his home, had it not been for the danger to his family through the temptations held out by the peculiar institution.

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### NOTES FROM BRITAIN.

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BY THE REV. JAMES KERR, GREENOCK, SCOTLAND.

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Very deep interest is being taken throughout Scotland in the great missionary enterprise in Africa, recently originated, known by the designation, LIVINGSTONIA. At the first Free Assembly after Livingstone's death, a missionary from Africa suggested that the best monument to commemorate Livingstone's heroic labors, would be the institution of a settlement of an industrial, educational, and missionary character in some suitable place in the centre of Africa, which would be likely to grow into a town, and, afterwards, a city, and become a great centre of evangelization to the benighted Africans; the settlement he would call Livingstonia. Preliminary measures toward the practical execution of the noble enterprise, so happily suggested, were at once adopted. An exploring party were of opinion that the shores of Lake Nyassa, the central part of Southern Africa, would be the place best adapted for the contemplated mission. Access to the region would be comparatively easy by means of the Zambesi, and a small steamer traversing the lake would bring the missionaries into contact with a thick population all around it. Considerable means were needed for setting the whole work a going. Men competent as directors of the company to the appointed spot up the Zambesi and past the waterfalls near Nyassa, missionaries, artisans, a small steamer for the river and the lake, &c., were required. But the amount necessary poured into the treasury without any pressure. The principal agent in the work was the Free Church. The other churches took part with cheerfulness. The Established Church sent out a missionary with the party, whom they had instructed to survey carefully the country with the view of recommending to them a suitable locality where they might commence a similar settlement. The whole party set sail from London on the day on which the General Assemblies of the Free and Established Churches met in Edinburgh, 21st of last May.

After being importuned by several societies interested in geographical discoveries, Mr. Disraeli consented some time ago to send out, under governmental direction, an expedition of discovery to the North Pole. As soon as the order was issued to the Admiralty steps were taken to carry it out. An officer experienced in the Northern seas, and, at the time, on H. M. S. *Challenger*, on a voyage of discovery around the world, was selected to command the expedition. Two vessels, one of which was purchased and the other selected, were put under repairs, strengthened and every way fitted up for the voyage. Special equipments were made ready for the men for use in the coldest climate. Sledges of the most durable material and lightest possible build, were secured. A large number of volunteers—all men who knew something of a sailor's life in the Arctics—presented themselves. The *Alert* bears 9 officers and 52 non-

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## *PRACTICAL QUESTIONS RELATING TO THE TITHE.*

BY THE REV. T. P. STEVENSON.

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Those who believe that God has reserved for himself the tenth of man's increase in worldly goods, on the same principle that one-seventh part of time is reserved for holy uses, are met by several practical questions which every man must decide for himself according to the light that he possesses. It is important to remember that men who heartily agree in accepting the doctrine of tithes may arrive at very different conclusions on some of these subordinate questions. No dispute, therefore, on points of detail should be allowed to estrange those who agree on the fundamental principle, and no difference of opinion or practice should weaken their confidence in one another. "Who art thou that judgest another? Every one of us must give account of himself to God."

At the same time, these questions are not to be dismissed as unworthy of attention. The right answer to them all is certainly discoverable by patient and united investigation. Many good men, moreover, are hindered from embracing the law of tithes, because they cannot see in advance the answer to these questions, or because they see the rule differently understood and obeyed by those who accept and advocate it. To some of these questions the writer ventures an answer, hoping that his effort will at least stimulate inquiry and contribute to a clearer understanding of the law and a more uniform method of observing it.

I desire, in advance, to express my obligation for much that is contained in this article to the very excellent treatise of C. W. Boase, entitled "Tithes and Offerings." The author is a member, as I infer, of the Episcopal Church of Scotland, and his peculiar opinions on church gov-

our strength renewed; in spiritual and heavenly-mindedness mounting up as on eagles' wings, and in the power of renovated life, ardor, and zeal, run in the way of righteousness without being weary, and walk without being faint.

JAMES KENNEDY, }  
S. O. WYLIE, } *Committee.*  
T. P. STEVENSON. }

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REMINISCENCES OF THE R. P. CHURCH IN SOUTH CAROLINA.

BY THE REV. D. S. FARIS, SPARTA, ILLINOIS.

(Continued from page 349.)

SOUTHERN COVENANTERS AND THE WARS.—The members and adherents of the Reformed Presbyterian church, were, to a man, for the war of Independence. As there were many Tories in South Carolina, the friends of liberty were exposed to peculiar dangers in that State. There were several persons in the Revolutionary army, members of the church, at the time or afterwards, or, at least, their connections were members. Among these we may mention John Smith, an Irish Presbyterian, who came to Carolina in 1772. The late Rev. James Smith of the Reformed Presbyterian church, Ireland, was a nephew of his. He was well affected to the Reformation cause, but died in 1784 from the effects of cold taken in the camp. Rev. Thomas Donnelly married his daughter Agnes in 1801. John Faris, uncle of Rev. James Faris, and brother-in-law of John Smith, fled to the army to escape the wrath of the Tories, and was killed at the battle of Hanging Rock. Thomas McClurkin, afterwards a veteran Covenanter, and grandfather of the preachers of that name, fought through the war. He was at the battle of Fridus Fort, and of Eutaw Springs. At the former the firing was so brisk that their guns were heated to a blue heat—almost hot enough to ignite the powder. At the latter they fought under the famous old flag extemporized from the silken cover of an old-fashioned chair. Archibald McClurkin, a brother of his, was taken out of a sick bed when at the very point of death, and hung by the Tories. Thomas Neil, afterwards father-in-law of Rev. Wm. King, fought through the war. Many others did duty as soldiers in that war, and yet afterwards proved to be staunch Covenanters as well as friends of liberty. Chester District was a stronghold of the American cause because the Covenanters were there.

In the war of 1812, the Southern Covenanters were enthusiastic supporters of the nation's rights. Those who conveniently could, went into the army voluntarily. Others were drafted. Many names might be set down, if necessary. The part taken by Covenanters in both wars show how false is the imputation, sometimes made against our profession, that we are British subjects.

In these wars no oath of Allegiance was imposed on soldiers as now required in the army regulations of the United States.

The enthusiasm of the Revolutionary war, and the active part taken by

Covenanters in the army turned the heads of many, and was followed by the dissolution of the Reformed Presbyterian, and the formation of the A. R. Presbyterian church in North America. The war of 1812 also gave an impulse to thought and action, that by degrees changed the minds of many as to the true application of our principles to the United States government. But it is by no means true that all that fought in these wars forgot their principles so as to confound the act of aiding in national defense in a just cause, with the act of incorporating with the nation in a Constitution of government essentially defective and immoral. Nor did those who after the war of 1812, finally departed from the ground of *dissent* from the constituted authority of the nation, change their views at once. The history of the matter shows that the final defection was reached by approaches so stealthily that many firm Covenanters were almost carried away with the dissimulation. The coming of Rev. John Riley to the South in 1813, as pastor of Little Rocky Creek and Beavercreek, marks the beginning of that gradual change in the principles and discipline of the church commonly called New Light. He belonged to "Dr. Wylie's party," as Mr. Donnelly used to style it, and advocated liberal views. T. Smith and John Donnelly both distinctly remember to have heard Mr. Donnelly say, that Dr. Wylie had sent Mr. Riley to the South to form a party. Riley was judged by Mr. Donnelly and his friends to be a superficial preacher. But he had a powerful personal presence and a genial winning way, and there is no doubt his influence contributed much to lay a foundation for wide-spread defection, not only in South Carolina, but in Ohio, Indiana and Illinois. The popularity of the man is proved till the present day, by the number of persons bearing the name *Riley* and *John Riley*, among the descendants of Southern Covenanters. And that he would have espoused the new side if he had been spared till this time, is almost as clearly proved by the fact that his admirers are now generally found on that side of the house, except where they have taken an additional step and landed in the U. P. church, or farther down. At any rate his coming was the signal for strife and contention in that part of the church. The trouble among the people arose as to whether Covenanters might sit on juries or act as justices of the peace. When these questions came into the courts, there were diverse views among the ministers. Mr. Donnelly stood his ground, and to the last contended for strict construction, such as all held at the adoption of the Testimony of 1806. For his earnestness in protesting against the novelties of the day he incurred much ill-will, and finally to get rid of the difficulty, he found it necessary to demit the charge of the majority of the Brick church. No doubt personalities mixed themselves in these disputes; but the real bone of contention was the duty or sin of sitting on juries, &c. At the time of the demission, Mr. Donnelly's adherents were bitterly reproached for standing by their pastor. An elder on the other side tendered David Smith, the chief elder and supporter of Mr. Donnelly, the parable of Jotham, the Abiezrite, to stigmatize himself and friends for adhering so devotedly to Mr. Donnelly. He said, "I accept it against yourselves, for raising a party to thrust Mr. Donnelly out, after all he has done for the congregation." Mr. Riley died soon after this in 1820. Mr. Donnelly's friends were also much annoyed by being summoned to sit on the jury; and they attributed it to the suggestions of their liberal brethren. Thomas McClurkin, a brother-in-law of Mr. Donnelly, and an elder, was called thrice, time after time, to sit on the jury, though the law provided against a third

term in immediate succession. For each time he was fined twenty dollars for refusing to sit. James Smith, brother to Mrs. Donnelly, and an inoffensive man, was also summoned; but Mr. Donnelly wrote a letter to the judge, and by wise management, he was excused. David Smith and four or five others were summoned at another time. He took the Testimony, and showed the court our religious scruples in reference to incorporation with the government, and pleaded the constitutional right to have the conscience respected, so well that they were not only excused at that time, but they had no more trouble afterward.

Before Mr. Donnelly left the Brick Church, Mr. Hugh McMillan a graduate of Columbia College, S. C., was examined by the session to be received into the fellowship of the church. His answers on the subject of civil relations were so unsatisfactory that they could not extend to him the right hand of fellowship. What the Southern sessions could not do, that of Dr. Wylie in Philadelphia, easily did. Mr. McMillan was not only received into the communion of the church, but was taken under the care of Presbytery as a student of divinity and finally licensed without any change of views about civil government. He became pastor of the Brick Church in 1822, which post he occupied for several years, until he voluntarily removed, with a great part of his congregation, to Ohio. The members of his charge nearly all joined the new side. The party that followed Mr. Donnelly, almost to a man, took the old side, and their descendants are till this day an important element in the church west.

Mr. Riley was succeeded in 1822 by Rev. C. Madden, a man much beloved, whose influence, in part, corrected the views of his predecessor. He sided with Mr. Donnelly on the questions that then agitated the church. The memorable communion, held by Rev. John Kell, was understood by the other side to be a distinct movement in the interest of New Light. Mr. Donnelly was not invited to unite with the rest, although it had always been customary for all the ministers and congregations to come together at a communion season; and strenuous efforts were made to secure the attendance and fellowship of the lay-members. Indeed the judgments of God were denounced against those that refused to commune in their company. Their friends of the Testimony could neither be persuaded nor intimidated. James Cathcart, an elder of Mr. Madden's congregation, then vacant by his death, was solicited to embrace this, perhaps, the last opportunity, to enjoy *sealing ordinances*. He replied that the way they were conducting the exercises it would be more like *sealing judgments*. In some part of the communion service, some say at the last table, Mr. Kell invoked the judgments of God to decide the strife between the parties. Just after distributing the elements, he fainted. Mr. Andrew Black, licentiate, rose and continued the address to the table. Mr. Kell, partially recovering, came to, and, before Mr. Black was through, dismissed the table in an abrupt and disorderly way. On Monday he spoke of the matter, to show that it ought not to be viewed as a judgment, but only as an ordinary Providence. Mr. Donnelly's friends were present, though not communicating. These facts made a deep and lasting impression on their minds against the party and their proceedings.

The Reformed Presbyterian church certainly owe a great debt of gratitude to Rev. T. Donnelly, not only as a founder of the church, but as a main pillar of support against defection in the South and West. Old age, distance and some personal grievances prevented his direct co-operation

with the old side ; but he had no connection with the other side except to oppose, and his influence and example were according to the original footsteps of the flock. Robert Fee wrote to him from Bloomington, Indiana, for advice, in relation to the parties. His letter in reply was shown to Thomas Smith, who gives it substantially in Mr. Donnelly's words: "That in the point of order, the New Lights might perhaps have it on their side ; but is a point of order to be set against principle? And that there would be few such men in that party as James Harbison, Robert Hemphill, and John Rock ; and that many of those men would be ultimately found among the office seekers and politicians of the day." As a consequence of this advice, Robert Fee held to the old side till the end of his life.

Before the church in South Carolina began to decline, there were five meeting houses, besides a number of societies or out stations where there was occasional preaching. The center and parent of all, was Edgar's meeting house, afterwards called Rocky Creek, and finally the Brick Church. It was called Edgar's, because Adam Edgar, one of the earliest elders ceded the ground on which it stood. (He came from Pennsylvania to the South. William Edgar, elected elder in 1801, was his son ; and one of the two elders who in 1819 formed the first session of Bethel congregation, Illinois.) This house was called Rocky Creek from the stream near which it stood ; and afterwards the Brick Church, when the old log structure was removed and a comfortable brick building erected. Near this house was one of the tents—the shelters provided for the ministers when the great union out-door sacraments were held. This spot, with the burying ground near it in which lie the remains of King, McKinney, Riley, and Donnelly, may well be viewed with a kind of sacred regard by Covenanters. If the old ground could be occupied as a mission by our church, it would be a great gratification to many whose memory still lingers, about the place of their fathers' sepulchres, and the scenes of their childhood. The second congregation, Riley's and Madden's, had two places of worship ; the one Beaverdam, and Little Rocky Creek the other, the latter also called Waterer. The fourth in order was that built by John McNinch. This singular man, who built a church at his own expense, and whose name appears in the records of church courts, deserves some notice. He was finally excommunicated by Rev. T. Donnelly, in his own church for repeated acts of a very scandalous nature. When the sentence was to be pronounced, he was called forward, but came only after a second invitation, and received the sentence submissively. Those present remarked that the occasion produced a singular presentiment of the awful doom of the wicked in the great day of judgment. Mr. McNinch moved North, and was afterwards restored, though somewhat irregularly, by the session of York, then under the care of Mr. Fisher. Being restored, McNinch returned to the South, and died a member of the church. Was discipline, in this case, sanctified to the salvation of a notorious offender ?

The fifth and last of the meeting-houses, was that built by Mr. Donnelly's friends after he gave up the brick church. His opposers tried to prevent the organization of the new congregation. They carried the case to Synod. Their plea was, that a few persons, were straining every nerve to sustain Mr. Donnelly. He replied that if they were, they should not be hindered. When the people went North, the Bethesda church was sold and the sale money was divided among the donors. David Smith received his part, and invested it again in the church near Bloomington, Indiana, also called Bethesda, after its southern parent.

The descendants of the Carolina Covenanters constitute a full tribe in our spiritual Israel. They are found chiefly in the West. Indoctrinated by the sound preaching of Mr. Donnelly, they are generally strong in the faith of reformation principles, and adorn their profession by a consistent life. A fair proportion of our ministers trace their pedigree to a Southern origin, most of these are still living, though some of the older have gone to their reward. In order of ordination they are: James Faris, J. J. McClurkin, H. P. McClurkin, J. M. McDonald, A. C. Todd, D. S. Faris, J. C. K. Faris, J. C. Smith, D. H. Coulter, J. M. Faris, Isaiah Faris, and D. C. Faris. Licentiate, S. R. McClurkin. Student of Theology, J. R. Latimer. Of the ministers belonging to other churches, that claim the same origin, the writer knows only a part and therefore omits to name any. Their names, moreover, are not now familiar to the readers of our magazines.

If the facts above narrated contribute anything to the edification of the reader—if they serve to awaken in the children the laborious zeal and devotedness of the fathers; and especially if they help to stir up the present generation to a faithful maintenance of the Testimony of Jesus, in all that concerns his royal prerogatives, the writer will feel fully repaid for the trouble of gathering, attaching and preparing for the press these reminiscences. May the Lord grant that the cause that was planted and watered by such self-denying labors on the part of the fathers; may continue to be upheld by children worthy of their ancestors.\*

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## OUR PULPIT.

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“*JESUS ONLY.*”

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BY THE REV. S. G. BURCHARD, D. D., NEW YORK. †

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The mountains of Scripture are associated with the most startling and splendid of historic events. Sinai, Moriah, Horeb, Nebo, Carmel and Zion are inseparably associated with Moses, the patriarchs, and the prophets; while Hermon, Tabor, Calvary and Olivet are linked in undying memory with the works and wonders of the incarnate Son of God. The curtain has just dropped upon the sublimest of mountain scenes. The Son of Man has been transfigured before the representatives of the church of earth and heaven. The voice from the Golden Cloud has proclaimed his divine Sonship. The great law-giver has honored him who is “the end of the law for righteousness sake,” and the representative of the prophets has bowed in submission to him “of whom all the prophets

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\* For additional facts concerning our Church in the South, the inquiring reader may refer to the *Covenanter*, Sept. 1848, page 46, and Feb. 1849, page 217; and to the *Reformed Presbyterian and Covenanter*, 1875, pages 80 and 101; also to obituaries of South Carolinians in the *Magazines* from their first publication.

† Preached at Saratoga, August 8th, 1875, from Matt. xvii. 8.

# OUR BANNER.

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## *NATIONAL CHRISTIAN CONFEDERATION.*

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BY THE REV. J. B. WILLIAMS, WHITE LAKE, N. Y.

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The Pope at Rome, taking a deep interest in the cause of Prince De Chambour, uttered the maxim, "Political affairs live by conciliation, religion alone rests on absolute principles." It was this moral recklessness which ruined France, and is now threatening the decadence of the whole political system in America. As there are no two ways of being honest, so there are not two ways of being religious; whatever Jesuitism may say to the contrary. True religion will fill every faculty of the soul of man, and every department of human society. The wisest of statesmen have always acted on this principle.

Our subject leads us back in thought to the beautiful vale of Nablus, unsurpassed for loveliness and fertility by any thing in the land of Palestine. Imagine the lofty range of the mountains of Ephraim running north and south, cleft open to its base at right angles to the line of its extension. This broad fissure forms the valley in which was located ancient Shechem, agreeably memorable in the history of the Patriarchs. It is supposed that the oak, or "terebinth," whose shady branches protected Joshua when the memorial stone was set up, may possibly have been the same under which Jacob had buried the idols and charms found in his family. Joshua, whose years were prolonged beyond expectation, after he had already given his farewell address to his beloved people, once more summoned the representatives of the Hebrew nation to give them his final charge. Possessing the highest authority and influence, he would secure permanent results from the past experience of the Divine goodness; and at his wise suggestion they entered into a National

## CHURCH NEWS.

The congregation at Walton, N. Y., enjoyed a very large increase to their membership at the last communion—fourteen by examination and one by certificate.

### NOTE FROM D. S. FARIS.

Two errors occurred in the "Reminiscences of the R. P. Church in S. C." *First*, Mr. McGarrah was not married by a squire. "He did it himself." *Second*, Rev. W. W. McMillan is a full-blooded Southerner. How I overlooked and forgot the fact in the case of so intimate an acquaintance and friend I do not know.

I notice also two typographical errors, 1. "Waterer" for *Wateree*, page 394, 32d line. 2. "Attaching for *attesting*", page 395, 20th line.

The pulpit of the second congregation, N. Y. has been declared vacant—Rev. J. O. Bayles performing this service in the name of the Presbytery on Sabbath, Oct. 31st. To those who have so long enjoyed the pastoral services of Rev. A. Stevenson, D.D., this announcement was painful. The Doctor's failing health rendered it necessary. The congregation have resolved to hold an election for a pastor on the third Thursday of November. Dr. Stevenson's salary will be continued until the first of May. This liberal congregation will make ample provision for the future temporal support of their former pastor.

### REPORT OF COMMITTEE ON SUSTENTATION SCHEME OF ILLINOIS PRESBYTERY.

WHEREAS, The salaries of some of our pastors are entirely inadequate to their support, and whereas it is the duty of the strong to help the weak; therefore,

*Resolved*, 1. That all the congregations and missionary stations, should there be any, be directed to take up a semi-annual collection, and that personal donations be solicited for a fund which shall be known as the pastor's sustentation fund of Illinois Presbytery.

*Resolved*, 2. That the minimum of pastor's salary be eight hundred dollars, except in St. Louis, where it shall be twelve hundred.

*Resolved*, 3. That the following conditions must be complied with by any congregation before it can draw from this fund: 1. That its pastor's salary is below the minimum established by Presbytery. 2. That it has taken up the collection for this fund. 3. That its members either contribute on the tenth system, or pay at least ten dollars per member per annum, for preaching in their bounds.

*Resolved*, 4. That the amount which any congregation may draw, shall be to its deficit, as the amount in the treasury is to the deficit of the congregations drawing; or in case there should be more in the treasury than would make out the minimum to each congregation desiring it, the minimum only shall be made out, and the remainder shall be used for missionary purposes by Presbytery within its bounds.

*Resolved*, 5. That when any congregation's salary is fully supplemented, the pastor shall not engage in any business which will interfere with his pastoral duties.

J. M. FARIS, D. G. THOMPSON, ROBT. RAMSEY, WM. WIER.	}	Committee.
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