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THE BIBLE IN THE PUBLIC SCHOOLS.

IN the last annual report of Professor Wickersham, Superintendent of Public Schools in Pennsylvania, occurs the following interesting and gratifying statement:

“In 14,500 of our 17,000 schools it (the Bible) is now read without giving serious offence to anybody.”

There are two things in the above deserving attention. The first is the fact that the present system of education gives general satisfaction. If any one has an opportunity of knowing with what degree of favor the reading of the Bible is regarded by teachers, parents and scholars, the State Superintendent has. It is his business to visit the different counties, attend the teachers' institutes, receive the reports, &c., &c. Any dissatisfaction that may exist he is likely to be the first to hear, and if it be great, it is his duty to refer to it in his annual report. It is not likely there would be any hesitation on the part of Professor Wickersham to refer to any dissatisfaction occasioned by the reading of the Bible, if such existed, as he states clearly his willingness to exclude it entirely from our schools if there be manifested much opposition to its use. It appears from his statement, that notwithstanding all that has been said about sectarianism and sectarian teaching, the Bible continues to be read in six-sevenths of our schools without giving “serious offence to anybody.”

There is really no general dissatisfaction with our present system of public education, not even among the Roman Catholics. The priesthood unquestionably is opposed to it, but not the great mass of the people. From them come no complaints. They express no wish for a change. So satisfied are they with the instruction received in the schools as at present conducted, and so unwilling are they to have their children go to the church schools, where are inculcated the dogmas of their creed, that in different places threats have been made to withhold the sacraments from those who

was that delivered on the first Sabbath of the new year to the Memorial church in Rochester by Dr. Anderson. The report which we publish herewith might be read with advantage in all our congregations. We commend its practical suggestions to the careful consideration of the readers of the *Reformed Presbyterian and Covenanter*. *

Dr. Anderson being introduced, delivered the charge to the people, which charge embodied some plain truths and was greatly enjoyed. It was, as the speaker said, a charge from the pew rather than from the pulpit, as it had been his fortune to have been a member of a Christian congregation for many years. The great problem of Christianity was to reclaim those who were not accustomed to worship in the holy sanctuary. No man had a right to enter into a congregation unless he intended to unselfishly devote himself to the good of others. It was not the right of any one to go to church for the purpose of hearing sermons of a highly intellectual order. No minister unless endowed with that exceptional quality which we call genius, can produce brilliant sermons every Sabbath for years. The attending of lectures had a demoralizing effect. There they heard a lecture by an expert who had spent months of intense thought and labor in the preparation, and they then expected their pastor to produce an effort of equal merit. A congregation had a right to demand good, common-sense, Christian preaching and principle, but they had no right to complain of a steadfast worker in the faith because he was not a genius. Dr. Anderson then made a direct appeal to the congregation of Memorial church. If they showed that they were bound to do service for the Lord they were sure of success. If they felt in this way it would be easy to preach to them, and it would be easy for them to hear. They must furnish the pastor with ideas. No pastor could preach otherwise. They must visit the sick and furnish him ideas in the prayer meeting. They should not criticize, but advise. Carping criticism often cut the sinews of a pastor's strength. They must remember that there was a limit to a pastor's powers; he was compelled to perform a countless number of duties. They must co-operate with their pastor in whatever he undertook. A plan vigorously carried out was better than no plan, and what did not seem to be the best for individuals might be the best for the pastor. The pastor had rights, personal rights, which they were bound to respect. They had no right to interfere with a pastor's social relations. They had no more control over the pastor's wife than they had over any other Christian member of the congregation. It was the pastor that they installed, not the pastor's wife. They paid the pastor's wife no salary, and until they did should not presume to control her actions.

REMINISCENCES OF THE REFORMED PRESBYTERIAN CHURCH IN SOUTH CAROLINA.

BY REV. D. S. FARIS.

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 passed from earth. All that the church knows of Mr. McGarrah is condensed in 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 housekeeper 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 purposed to marry her. The elders remonstrated. The ministers refused to celebrate the marriage. He managed to do it himself. This marked the crisis of his life. The bad temper and drunken habit 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 this preacher to confess that the Covenanters were best, and the Associate Reformed were the next to them. Upon relating the cir-

cumstances 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, the other to hear Mr. Hemphill. Both had been absent, but were 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 and found no preaching, and went home. She had the same experience, and 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 in 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 1861.

The Rev. Wm. Martin came to the States 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 down noa, they hae a' seen your new brecks." 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. Those were praying times. Notwithstanding the oddity of Mr. Martin's manner, he was a man of sound principles, and his preaching for the seventeen years before the visit of Rev. J. 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 again in 1793, when Rev. Wm. King settled in the South; and King, Martin and McGarrah constituted a committee of the Scotch Reformed Presbytery. 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 offences of an aggravated character he was deposed by the committee of the Reformed Presbytery of North America, 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 of Bethesda congregation, is positive that he has heard his father, David Smith, who at that time was 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.

Mr. Wm. King came to America in 1792, and settled in a pastoral charge in Carolina in 1793, and with Mr. McGarrah constituted a committee of the Scottish Reformed Presbytery; restored Mr. Martin, and under them 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 required 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 expressed with more than ordinary emphasis, as follows: 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 embraced and greeted each other 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 the time, at any rate afterwards. David Robeson is now a member of the 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, O., in the New Light Church. 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 his symptoms. The patient said: "Tell me candidly what you think of my case." The reply was: "Hopeless, except by the use of one medicine, as likely to kill as to cure." Said the patient: "Is there no hope without it?" Answer: "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.

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, Robert Hemphill, Hugh McMillan 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, Wm. 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 thus in 1801 at least sixteen elders, a number sufficient to have represented a large constituency.

The Rev. Thos. Donnelly was ordained and installed pastor of the church of Rocky Creek and vicinity, March 3, 1801. He demitted the majority part of the congregation in 1816. 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 till 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 capacities of the subjects. 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 in 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 truth, and maintain it by a consistent exemplification.

Covenanters then embraced every opportunity to present their principles in the pulpit, by the press, and in 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 a 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 Thos. Donnelly, Jr., from whom it was obtained, to present it to the 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 a dozen families involved in slaveholding.

Extracts of the 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 committee, and that there the merits of the petition above mentioned 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 the 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 direction in any circumstances of a doubtful nature, in which you may be involved in carrying out 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. "3d. 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 of his life, putting the 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 would undoubtedly point to presbyterial action on the subject of slavery, or at least to the action of the committee of Presbytery prior to the deed of selling the slave. This action was therefore taken by or under the Scotch Presbytery, as that was the court to which Mr. Martin belonged until he gave in his submission to the committee of the Presbytery in the United States of America in 1801. Mr. Martin's want of proper feeling as to his sin appears from the plea he made for himself: "Ye a' see I'm opposed to slavery, for I hae sold mine."

As the communion season was near at hand, and the members 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 be possibly ascertained" how it could be legally done.

"It was accordingly agreed that said bonds be in the meantime delivered into the hands of Rev. Thos. Donnelly, who is held responsible for the same, and that he, the said Rev. Thos. 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 especially empowered by Presbytery to abolish slavery in the church. It was further ordered, that Mr. Donnelly should make an early report to Presbytery in respect 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 inquired about their circumstances, it is presumable, in a spiritual as well as in a temporal point of view. The records do not show that Mr. Donnelly ever reported the matter to Presbytery, and therefore, to bring the matter 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 them, 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 the Reformed Presbyterian 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 revolting and inhuman 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 fugitive. It was part of their religion.

Mr. Donnelly retained his firm 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 this 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 undoubtedly the principal cause of the exodus of Covenanters from the South. Rev. James Faris used to say, that he would have made the South his home, had there not been danger to his family through the temptation held out by the peculiar institution.

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 dan-

gers 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 such. 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. He 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 to 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 battles of Fridus Fort and Eutaw Springs. At the former the firing was so brisk that their guns came to a blue-heat, almost hot enough to ignite the powder; at the latter they fought under that famous old flag that was taken off an old-fashioned chair. Archibald McClurken was taken out of a sick bed when at the very point of death, and was hung by the Tories. Thomas Neil, afterwards father-in-law of Rev. Wm. King, and many others, were soldiers and staunch 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. A multitude of names could be set down, if necessary. The part taken by Covenanters in both wars shows how false is the interpretation 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 Presbytery and the formation of the Associate Reformed 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, and confounded the act of aiding in national defence 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 steadily, 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 Beavertown, 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 styled it, and advocated liberal views. J. 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's friends to be a superficial preacher; but he had a powerful personal presence, a genial winning way, and there is no doubt his influence contributed much to lay a foundation for widespread 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 United Presbyterian Church, or farther down. At any rate his coming was the signal for strife and contention in that part of the church. The trouble arose among the people as to whether Covenanters might sit on juries, or act as justice 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., &c. At the time of the dissension Mr. Donnelly's adherents were bitterly reproached for standing by their pastor. An elder on the other side gave 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 turn Mr. Donnelly off after all he has done for the congregation." Mr. Riley died soon after in 1820. Mr. Donnelly's friends were also much annoyed by being summoned to sit on the jury, and they attributed it to the suggestion of their liberal brethren. Thomas McClurken, a brother-in-law of Mr. Donnelly's, also an elder, who left the Brick church at the same time he did, was called three times together 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 incorporating with the government, and plead the constitutional right to have the conscience respected so well that they were not only all excused at that time, but they had no more trouble afterwards.

Before Mr. Donnelly left the Brick church, Mr. Hugh McMillan, a graduate of Columbia College, S. C., was examined before 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 session could not do, that of Dr. Wylie easily did. Mr. McMillan was not only received into the communion of the church, but he was taken under 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 members 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 till this day are an important element in the church in the West.

Mr. Riley was succeeded in 1822 by Rev. O. Madden, a man much beloved, whose influence in part corrected the views of his predecessor. He sided with Mr. Donnelly on the question that then agitated the church.

The memorable communion held by Rev. John Kell was understood by Mr. Donnelly and his friends to be a distinct movement in the interest of New Light views. He 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. The 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 rose and continued the address to the table. Mr. Kell partially recovering, came, and before Mr. Black had concluded, 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 occurrence. 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 owes a great debt of gratitude to Rev. T. Donnelly not only as a founder of the church, but as the main pillar of support against defection in the South and West. Old age, distance and some personal grievances prevented his direct identification with the old side. But he had no connection with the other side, except to oppose; and his influence, example and teaching 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 the advice substantially in Mr. Donnelly's words: "That on 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 ultimately be found among the office-seekers and politicians of the day." As a consequence, Robert Fee held to the old side to 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 centre 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 land on which it stood. (He was an American from Pennsyl-

vania. 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 meeting-house was the tent, a permanent shelter for the ministers to stand in when the great union sacraments were so often held. The 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, Beaverdam and Little Rocky Creek or Wateree. The fourth meeting-house in order was that built by John McNinch, and usually called McNinch's meeting-house. This singular man, who built a church at his own expense, and whose name appears so often 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. 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 support Mr. Donnelly. He replied, that if they were so anxious to do so, 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, Ind., 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. Indocinated 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 yet living, though some of the older have already gone to their reward. In order they are, James Faris, J. J. McClurkin, H. P. McClurkin, J. N. McDonald, A. C. Todd, D. S. Faris, W. W. McMillan, J. C. K. Faris, J. C. Smith, D. H. Coulter, J. M. Faris, Isaiah Faris, 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 towards 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 the present generation up 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, attesting 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.

For additional facts concerning our church South, the inquiring reader may refer to the *Reformed Presbyterian and Covenanter*, 1875, pages 80 and 101; also the *Covenanter*, Sept. No., 1848, page 46, and Feb. No., 1849, page 217; also, obituaries of South Carolinians in the magazines from their first publication.

A CHILD needs smiles as much as flowers need sunbeams. Children look little beyond the present moment. If a thing pleases, they are apt to seek it. If it displeases, they are prone to avoid it. If home is the place where faces are sour, and words harsh, and fault-finding are ever in the ascendant, be ye sure they will spend as many hours as possible elsewhere.