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. T" omas McClurkin, afterwards a veteran Covenanter, and grandfather of the preacher 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 Beaverdam, 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-