

Kinney, of Illinois, preached to them at the house of John Hamilton. In 1844, Robert Brown, Robert and Aaron Willson joined the society, which was then constituted. They were now supplied with preaching by the Revs. William Sloane, James Milligan, James Wallace, John Holmes and Nathaniel Allen, from time to time. The society soon became so large that it was divided, and the first Covenanter congregation in Iowa was organized by Revs. William Sloane and James Wallace, at the house of Samuel McElhinney, September 26, 1846, with seventeen members, and it was then called Linn Grove and Cedar. The elders chosen were Thomas Cox and Samuel McElhinney. The first pastor was the Rev. James M. McDonald, ordained and installed in charge, May 17, 1851. In 1852, a church building was erected on the present site, not far from the village of Linton, and the name of the congregation was changed to Sharon. The increase was large, but from time to time members were certified to constitute other congregations or removed farther West. By declining health, Dr. McDonald was compelled to resign the pastorate in June, 1872, and died a few months thereafter. The Rev. Thomas P. Robb, the present pastor, was installed in July, 1874. They occupy a commodious church building, and, in many ways, Sharon is one of the best country congregations in the body. Among the eldership and principal families here have been those of McElhinney, Baird, Willson, Glasgow, Faris, Sloss, Reid, Montgomery, Hays, McConaghy, McIntire, Huston, Henderson, Walkinshaw,

Elliott, Hensleigh, Robb, Carithers, Cubit, Cunningham, Stevenson, Marshall and Robinson.

KOSSUTH. This congregation was also situated in Des Moines County, and was formed by members from Sharon, September, 1865. Rev. Robert Johnson was installed pastor in January, 1868, and was released in July, 1875. By the death of elder William O. Lindsay, the congregation was disorganized in the winter of 1876. It was re-organized in October, 1877, and they sold their church, and erected another in the village of Mediapolis, two miles distant. Not receiving another pastor, and being greatly reduced by emigration, the congregation was disorganized in April, 1879, and the remaining members were certified to Linn Grove.

LINN GROVE. This was formed from the original Cedar society of the Sharon congregation, and organized in September, 1846, and now situated around the village of Mediapolis in Des Moines County.\* Those opposed to the office of deacon petitioned and were granted the organization of a separate congregation, but the Commission of Presbytery appointed for this work refused to do so because a deacon could not be obtained to accept the office. The matter was then carried up to Synod, and its Commission consisting of Revs. William Slater and William Milroy, with elder David Boyd, organized the Linn Grove congregation, without deacons, in September, 1856. There were twenty-five members, and Samuel Hawthorne and Daniel Cook were chosen ruling elders. The first pastor

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\*Sketch by Rev. J. W. Dill, in *R. P. & C.*, 1884, p. 437.

was the Rev. Charles D. Trumbull, ordained and installed in charge in January, 1864. At this time they erected the present church building. Mr. Trumbull remained in charge ten years, and until his release in April, 1874. The Rev. Matthew A. Gault was ordained and installed pastor in May, 1875, and released in October, 1877. The Rev. John W. Dill was installed pastor in July, 1881, and was released in September, 1887. The elders have been Samuel Hawthorne, Daniel Cook, John Logan, Thomas McConnell, Stephen Bayles, William J. McClemment and A. A. McKee.

MORNING SUN. Around this thriving town a congregation was gathered, and formed from that of Sharon in July, 1873, with forty-six members. A comfortable frame church was erected in Morning Sun, and they have enjoyed a good deal of prosperity. The Rev. Charles D. Trumbull, the first and present pastor, was installed in April, 1874. Among the elders here have been Stephen Bayles, A. W. Cavin, George Cunningham, John McIntire and S. E. McElhinney.

REHOBOTH. In the spring of 1854, a colony of Covenanters emigrated from Pennsylvania and settled near the present town of Wyman, in Louisa County, and were organized as the Rehoboth congregation in October, 1854. In December, 1854, the Rev. Robert B. Cannon, from whose congregation in Pennsylvania most of the members had emigrated, was installed the pastor. He remained in charge thirteen years, and gathered quite a flourishing congregation. In August, 1874, the Rev. Edward G. Elsey was ordained and

installed in charge, and remained nearly seven years, and until his release in April, 1881. In February, 1886, the Rev. James A. Black, the present pastor, was installed. They possess a good house of worship. Of the eldership have been A. Charleton, Jacob W. Willson, Joseph Purvis, William McCrea, John Dougherty, H. F. and L. M. Samson, William Martin, Thompson Graham, J. B. Dodds and Thomas G. Dunn

WASHINGTON. The congregation now collected in Washington was organized as Washington and Amboy, in November, 1863. The Rev. Samuel M. Stevenson, who had missionated in this field for several years, was installed pastor in February, 1865, and remained until October, 1871. In October, 1873, the Rev. W. Pollock Johnston was installed in charge. He built up a good congregation and conducted a flourishing Academy. He was released in August, 1881. In December, 1882, the Rev. Thomas A. H. Wylie, the present pastor, was ordained and installed in charge. The Amboy branch was dropped, and the members of the old Ainsworth congregation were received in October, 1873. Of the elders here are mentioned Hugh Thompson, David Porter, John Rowan, J. R. Kirkpatrick, W. J. Clyde, J. H. Willson, R. M. Stevenson, David Love, W. S. Wylie, W. B. Hay and H. F. Samson.

BURLINGTON. At different times the city of Burlington offered possibilities for becoming a center of Covenantanism, and, in 1879, was regarded as a mission station. In 1881, the Rev. T. A. H. Wylie labored here with a good degree of success under the Central Board of

Missions. The members there are in connection with the Sharon congregation.

DAVENPORT. In some respects the city of Davenport was the most promising point in the State of Iowa. For many years it was the only place above St. Louis where the Mississippi was spanned by a bridge, and, being situated most beautifully at the foot of the Rock Island rapids, in a healthy location and commanding commercial importance, was a field well worth cultivating. A congregation was organized in this city in September, 1864, principally through the efforts of John B. McElroy. It received supplies from Presbytery, but, by the removal of members, it became disorganized in May, 1869, and continued to occasionally receive supplies as a mission station until May, 1883.

HOPKINTON. Covenanters settled in Delaware County, and in the vicinity of this village, as early as 1850. In the fall of 1855, the Rev. William L. Roberts, D. D., removed from Sterling, New York, and took charge of this promising field.\* The congregation was organized in April, 1856, and was called "Maquoketa," after the river that flows past the village of Hopkinton, and was changed to the present name in 1879. Robert Gilmore and J. B. Whittaker were chosen elders, and James Kilpatrick, deacon. Mr. Roberts continued as stated supply until May, 1860, when he was regularly installed pastor. In December, 1864, the pastor was removed by death. In April, 1867, the Rev. David H. Coulter was ordained and installed pastor, and remained in charge until October, 1874. In June, 1875, the Rev. Robert

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\*Items from Mr. James Grier, Sand Spring, Iowa.

C. Wylie was installed, and demitted the charge in October, 1882, to labor in the interests of National Reform. In September, 1886, the Rev. Thomas H. Acheson was ordained and installed in charge, and is the present efficient pastor. Of the principal members have been James Grier, Robert Gilmore, Peter Guthrie, James Kilpatrick, Andrew Orr, J. B. Whittaker, William McGlade, James Douglas, William Morrison, H. M. Johnston, Patterson O. Joseph, R. L. Wallace, William McCullough.

GROVE HILL. Emigrants, chiefly from southern Ohio, settled in the vicinity of Grove Hill, in Bremer County, in 1856, and continued to gather until the congregation was organized in October, 1861. The Rev. Robert Hutcheson continued to supply them until his installation as pastor in April, 1863. He resigned the charge in May, 1867, and supplied them until the congregation was disorganized by emigration in May, 1869.

HICKORY GROVE. A few families of Covenanters from Ohio settled in Monroe County, and not far from Albia, in 1863. They were followed by the Rev. James Love in 1864, and he ministered to them until the organization as Albia in October, 1865. The name was changed to Hickory Grove in May, 1872. In April, 1866, Mr. Love was installed pastor, and continued in this relation until old age caused his release in September, 1881. In September, 1882, the Rev. James A. Thompson, the present pastor, was installed in charge. Of the elders have been Joseph Purvis and James Boyd.

WALNUT CITY. A society of Covenanters settled in

Appanoose County, and near this city, in 1865, and were organized into a congregation in March, 1868. In September, 1870, the Rev. Isaiah Faris became the first and only pastor, and was released in May, 1877. Not obtaining another pastor, many emigrated, and the congregation was disorganized in April, 1884, and was regarded as a mission station. James W. Dougherty, Matthew Chestnut, Samuel Milligan and Joseph Stevenson were among the elders.

CLARINDA. Emigrants chiefly from Sharon congregation settled in the far west Page County, as the nucleus of the present Clarinda congregation, in 1852. In those days there were no railroads in this county, and, by journeying in wagons through an almost unsettled country they found a resting place on the rolling prairie along the Nodaway river.\* In December, 1855, they received an organization when there were thirteen families and thirty-three members. In the fall of 1856, the Rev. Joseph McCracken found his way among them as the pastor-elect, but, by the badness of the roads and the isolated location, the Commission did not install him until July, 1857. He remained in charge less than two years. In September, 1862, the Rev. David McKee, the present pastor, was installed in charge. Since his settlement the country has been wholly transformed by the building of numerous railroads and the fine cultivation of the rich prairies. Of the families are those of Willson, Hutcheson, Glasgow, Brown, Gilmore, Linn, Caskey, McDowell, Tippin,

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\**Reformed Presbyterian*, Vol. 20, p. 128.

Connery, Neill, Aikin, Whitehill, McKee, Pinkerton, McCalla, McFarland.

LONG BRANCH. A little south of Clarinda, and along the Missouri State line, is situated the flourishing congregation of Long Branch. They were organized in April, 1877, and for two years enjoyed the stated labors of the Rev. Matthew A. Gault. Mr. Gault was installed the pastor in October, 1880, and remained in charge two years, when he was released to enter upon the work of National Reform in the West. In October, 1887, the Rev. B. Melancthon Sharp was ordained and installed pastor, and is now in charge. Among the elders here are J. H. Walkinshaw, William McCrory and John McElroy. The congregation suffered the loss of their church building by a cyclone a few years ago, but a more commodious one was soon erected in the town of Blanchard.

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#### MISSOURI.

SAINT LOUIS. The natural location of the city of Saint Louis on “the father of waters,” with the boundless resources of the agricultural West, with its mineral, manufacturing and commercial advantages, with transportation by water and rail, at once commanded the name of the chief city in the Mississippi Valley. A few Covenanters had gathered in this emporium of the West as early as 1840, but with no opportunity to wait upon their own services. The congregation was organized in the old Associate Reformed Church, April 2, 1846, by Rev. James Wallace, with elders

James Finley and John Donnelly, of Illinois.\* Henry Dean and John Moffit were chosen ruling elders. They worshipped principally in the Associate Reformed Church. In July, 1852, the Rev. Andrew C. Todd was ordained and installed pastor, and at that time there were forty members. In the following year, through the liberality of A. G. Gamble, Esq., then Postmaster of Saint Louis, they were put in possession of a lot of ground, now at the corner of Gamble Avenue and Mercer street, where they erected a church building. Mr. Todd resigned the charge in April, 1857. The Rev. Joseph McCracken was installed pastor in October, 1859, and was pastor for fifteen years, when he was translated to Geneva College in September, 1874. In September, 1877, the Rev. James R. Hill was installed pastor, and released in April, 1885. Uniting with Staunton, Illinois, they obtained a part of the time of the Rev. Ellsworth M. Smith, who was ordained and installed in charge in May, 1887. Among the principal families here may be named those of Henry Dean, Dr. John McKinley, John Moffit, George Thomas, Thomas Cox, Silas and Robert J. Smith, Daniel Williamson, James Kirk, Samuel W. McClurkin, Thomas Matthews, John Gass, William Patterson, James Orr, Henry and James Martin, Rev. James Wallace, John Ingram, William C. Bovard, Zaccheus G. Willson, J. P. Montgomery.

SYLVANIA. A few Covenanters settled in Dade County, south-western Missouri, and were gathered into a society chiefly through the efforts of the Rev. James

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\**Covenanter*, Vol. 2, p. 21.

Wallace. They were organized into a congregation, August 10, 1871, with forty-nine members. Fourteen of these were received from the Free Presbyterian, United Presbyterian, Cumberland Presbyterian, Methodist and Roman Catholic Churches.\* For nearly five years they were supplied by Presbytery, and, in 1876, the Rev. Josiah Dodds labored among them for two years. He was installed pastor in May, 1878, and is now in charge. W. M. Edgar, William Taylor, R. C. McGee, Thomas Crozier, James Coulter, Philip Eckard, Hugh McCluey and Dr. Robert Dunlap have been active and representative members.

CAMERON. This was a mission station, and for several years supplied by the Rev. Robert B. Cannon. No congregation was organized.

KANSAS CITY. A few Covenanters are now living in this rapidly growing city, and, chiefly through the efforts of Mr. David Boyd, arrangements are being made for the organization of a mission of which Rev. J. Milligan Wylie is in charge.

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#### KANSAS.

The congregations in the great West have been so recently organized, and the membership so changeable, that the history of Covenantanism in this vast region is not ready to be written. With few exceptions, they have at one time been cultivated by the Central Board of Missions, and some of them are now receiving help from that source. Numerous also have been the

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\**R. P. & C.*, 1871, p. 317.

laborers who have spent a few months in different localities. Societies are springing up all over the West and loudly calling for help. Home Mission work is employing laborers whose duty it is to gather scattered families into societies and congregations.

OLATHE. This is a growing town and destined soon to become a suburb of Kansas City. It is the capital of Johnson $\ddagger$  County, and in the eastern part of the State. The congregation was organized in April, 1865, through the labors of the Rev. William W. McMillan. Mr. McMillan was installed pastor in March, 1866, and labored for nearly twenty years and until his release in October, 1885. The Rev. Joseph H. Wylie was installed pastor in October, 1887. Among the families here are those of Dr. Bell, Samuel Dickey, J. M. Hutcheson, Joseph Thompson, W. S. Mitchell, Thompson and Alexander Moore, John Robinson, Walter McCrea, Samuel and Robert Galbraith, James M. Renfrew, John Acheson, James Ritchie and James Hunter.

PLEASANT RIDGE. A few miles from Olathe, in Johnson $\ddagger$  County, Pleasant Ridge is located, and was originally a part of the former congregation. It received a separate organization in August, 1871. The Rev. Matthew Wilkin was the first pastor, installed for a part of his time, in May, 1874, and was removed by death in July, 1880. In October, 1881, the Rev. R. M. C. Thompson, the present pastor, was installed. Among the elders have been J. M. Marvin, John Sterritt, T. M. and James Hutcheson.

WINCHESTER. This is the largest congregation of

Covenanters in Kansas, and surrounds the growing town of Winchester, the capital of Jefferson County. It was built up chiefly through the labors of the Rev. Josiah Dodds, and was organized in September, 1868. In November, 1868, Mr. Dodds became the pastor, and remained in this relation eight years. In August, 1877, the present pastor, the Rev. David H. Coulter, was installed in charge. Among the members here are James Thompson, John Moore, David Faris, George Thomas, W. R. Curry, Hugh Selders, John R. Reynolds, Samuel and David Dill, William McCrea, David Logan, James R. McIntire, James White and John Carson.

NORTH CEDAR. North-west of Winchester, and in the adjoining County of Jackson, is the flourishing congregation of North Cedar. It was cultivated by the Rev. J. S. T. Milligan and organized in October, 1871. Since October, 1872, Mr. Milligan has been the pastor. Of the elders have been James Keers, J. M. Law, J. L. Wright and William Wylie.

ESKRIDGE. This promising congregation is located in Wabaunsee County, southwest of the city of Topeka, and was organized in April, 1884. In August, 1886, the Rev. Nathan M. Johnston became the pastor, and is in charge.

HEBRON. There are two congregations in Clay County, and near Clay Centre. They were organized in November, 1871, as Republican City and Eagle Bend, and changed to Hebron in May, 1876. The Rev. J. S. T. Milligan supplied it for several years. The Rev. Samuel M. Stevenson was installed pastor in October, 1874, and released in April, 1876. In

November, 1876, the Rev. Matthew Wilkin was installed for part of his time, and was removed by death in July, 1880. In August, 1882, the Rev. James R. Latimer, the present pastor, was installed in charge. J. B. Porter, John T. Sanderson and A. Copeland have been elders.

TABOR. The other congregation in Clay County, and near Clay Centre, is Tabor. It was originally a part of the Republic City and Eagle Bend congregation, and received a separate existence in October, 1873. Since October, 1874, the Rev. Samuel M. Stevenson has been the pastor. Of the elders are W. B. Whittaker, William Rodgers and W. B. McElroy.

JEWELL. On the northern central border of Kansas is located the congregation of Jewell, situated in the south-eastern part of Jewell County. It was organized from the Rubens and Holmwood congregation, in July, 1885. James M. Adams and S. Y. Hutcheson are correspondents.

HOLMWOOD. This is situated in the northern part of Jewell County, and not far from Mankato. It included Rubens, and was organized in September, 1881. J. B. Alexander, John A McIntire and George M. Tippin, are elders.

STERLING. Near the center of the State, in Rice County, and upon the Arkansas river, is located the congregation of Sterling. It was organized in November, 1877, and the Rev. John M. Armour was in charge until May, 1885. The Rev. Preston H. Wylie became the pastor in April, 1887, and is now in charge. Among the principal families are those of W. J.

Connery, James Humphreys, R. H. Matthews, J. M. Davis, William Lemon, J. Selfridge, James Frem, William Davis and Nathaniel Patton.

ROCHESTER. Some forty miles south of Sterling is the young congregation of Rochester, in Kingman County. It was organized in December, 1886.

QUINTER. This newly organized congregation is situated in Gove County, and in the western part of the State. It was organized in July, 1887.

BURDETT. Some fifty miles west of Sterling, and not far from Larned, Pawnee County, lies the congregation of Burdett, organized in July, 1887. It is supplied by the Central Board of Missions.

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#### NEBRASKA.

WAHOO. The town of Wahoo is the capital of Saunders County, and situated some forty miles directly west of the city of Omaha. The other society of the congregation is at Fremont, north-east of Wahoo, in Dodge County, and on the Platte river. They were long cultivated by the Central Board of Missions, and organized as the Wahoo and Fremont congregation, in December, 1871, with thirteen members. In October, 1877, the Rev. James A. Thompson became the pastor, and was released in May, 1880. The Rev. Dr. Hugh P. McClurkin, the present pastor, was installed in February, 1884. J. M. Lee, Joseph Manners and Frank L. McClelland are among the leading elders.

SUPERIOR. Situated around the growing town of Superior, in Nuckolls County, on the Republican river

and near the Kansas line, is located this thriving congregation. It was organized in September, 1881, and the Rev. Robert C. Allen became the pastor in December, 1882, and was released in October, 1884. The congregation lost its organization in May, 1885, but was re-organized in August, 1885. The Rev. Patterson P. Boyd was installed pastor in March, 1888.

BEULAH. This congregation is situated in Webster County, on the Republican river, some fifteen miles west of Superior. It was organized in September, 1881. The Rev. William S. Fulton has been pastor for part of his time since March, 1885.

ECKLEY. Some miles north of Beulah, in Webster County, lies the congregation of Eckley, organized in November, 1878, with seventeen members. The Rev. William S. Fulton has been the pastor for part of his time since March, 1885. David and D. D. Mearns, Adam Orr and William H. Middleton are among the leading members.

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#### COLORADO.

EVANS. A colony of Covenanters, chiefly from Southern Illinois and lead by the Rev. Andrew C. Todd, settled around the town of Evans, in Weld County, in the northern part of this State, in the spring of 1871. The situation is some forty-five miles north of the city of Denver, and about twenty-five miles east of the base of the Rocky Mountains, and in full view of Long's Peak which is covered with perpetual snow. The congregation received an organiza-

tion in August, 1871, and Mr. Todd continued to minister to them. They erected a neat brick church in the town of Evans. Mr. Todd was formally installed pastor in August, 1874.

LA JUNTA. This society is situated in Bent County, in south-eastern Colorado. This is a new field. There live the families of J. C. Dodds and J. M. Hill.

DENVER. A few families of Covenanters are living in this city, but no organization has yet been effected.

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#### WASHINGTON TERRITORY.

SUNNYDALE. This society of Covenanters is situated near the villages of Sunnydale and Kent, some fifteen miles from the city of Seattle, on Puget Sound. In 1885, two families from Lake Reno, Minnesota, settled in this locality and they were joined by elder Dr. Ewing from Round Prairie, Minnesota, two years later. In October, 1887, they were visited by the Rev. N. R. Johnston, of California, who preached to them several Sabbaths. These families of Covenanters hold society meetings, conduct a prosperous Sabbath School, and form the nucleus of a congregation. The principal families are those of Dr. W. H. Ewing, D. S. Elsey and S. G. Clark.

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#### CALIFORNIA.

OAKLAND. Covenanters have reached the Golden Gate. In 1875, the Rev. N. R. Johnston and family removed to this city and opened a mission among the Chinese. A few scattered families of Covenanters reside

in different parts of the State. In August, 1879, a mission congregation was organized in Oakland, by a Commission of Synod consisting of Rev. N. R. Johnston, and elders S. M. McCloy and David Mitchell, of Santa Anna. Twenty-two members were received, ten of whom were Chinese converts, and John Rice and Ju Sing were ordained ruling elders. Mr. Johnston was placed in charge. By the removal of elder Rice the congregation was disorganized in May, 1885, and Mr. Johnston continues to preach in connection with the mission.

No doubt in many of the States and Territories of the great West there are numerous scattered families of Covenanters, but so far as is known to collators of statistics, all the organized societies have been noticed.

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#### COVENANTERISM IN THE SOUTH.

During the persecution and banishment of the Covenanters from Scotland over two hundred years ago, many of them settled on the Eastern Shore of Maryland, in parts of Virginia and South Carolina, but they formed no separate societies, and in time went into the different Presbyterian Churches as they were formed in America. During the rapid flow of emigration to this country previous to 1770, the Covenanters were not distinguished by historians from the Scotch-Irish Presbyterians, and the early history of these people, as a distinct class, is lost.

## MARYLAND.

BALTIMORE. As early as the year 1797, a few families of Covenanters resided in the city of Baltimore. At the formation of the Reformed Presbytery, in the spring of 1798, the Revs. William Gibson and James McKinney were directed to visit the people in this city. In June, 1799, the Revs. Samuel B. Wylie and Alexander McLeod, at that time licensed, were appointed to preach here, which they did as often as convenient. In 1802, the Rev. Samuel B. Wylie accepted a call to the united congregations of Philadelphia and Baltimore, and was installed in charge in November, 1803.\* Baltimore had no organization and was in a feeble condition. Mr. Wylie continued to preach here until 1806, when he demitted this branch and confined his labors to Philadelphia. The society continued to increase by emigration, chiefly from Scotland, and they continued faithful in the society meetings. In 1812, they bought the old Associate Reformed Church, at the corner of Aisquith and Fayette streets, and enjoyed regular supplies. The students of the Philadelphia Seminary were frequent in their visits, and gave the Baltimoreans an opportunity to choose a pastor. In the spring of 1818, they invited the Rev. John Gibson, then a licentiate, and who had preached for them a few days, to return to Baltimore, urging that the prospects for a large congregation were very flattering. This he declined to do; partly from motives of delicacy, and partly because ordered elsewhere by the direction of Presbytery. A unanimous

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\*From the Congregational records and other sources.

call was made out in his favor in April, 1818, and accepted. In July, 1818, Mr. Gibson came to Baltimore and began his labors, but unforeseen circumstances delayed his ordination five months. The Baltimore congregation was regularly organized by Revs. Alexander McLeod, Robert Lusk and William Gibson, December 15, 1818, with forty members, and Rev. John Gibson was ordained and installed pastor. James McCauseland, John McLean and John Anderson were ordained ruling elders, and John Mortimer was appointed to read out the lines, and sing the few tunes selected by the Board of Trustees. Probably the first Covenanters in Baltimore were James Fletcher, James McCauseland, Robert Carothers and John McLean from Scotland; Mrs. James Black, John Anderson and Samuel Moody, from Ireland. In 1819, emigration from Europe began to flow in rapidly, and among those who were added to the Church this year were Samuel Boyd, Archibald McGill, Alexander McCracken, John Neilson and James Wooden. The sacrament of the Lord's supper was, for the first time, administered on December 19, 1819, and the pastor was assisted by Revs. Alexander McLeod and Robert Lusk. In 1820, John Milroy, William and Samuel Cumming, and Samuel Russell, from Scotland; and Patrick May and Patrick Boyd, from Ireland, were among those added to the congregation. In 1821, forty persons were added to the church, among whom were the families of David Graham, Dr. J. Harper, John McElroy, John Wood, Walter Russell, James Kirkpatrick, John McElwee, Hugh Connell, Samuel Henry, James Logan, Willoughby Lewis, Robert Bates, John Little,

Joshua David, John Murphy and Arthur Baxter. In 1822, eighteen were added, among whom were James Crawford, John Campbell, Hugh McConnell, John David, James Brown, Samuel Morrison and Alexander Scott. Willoughby Lewis and David Graham were added to the session, May 18, 1822. In 1823, thirty-five more members were added to the roll, chiefly from Scotland. Of these emigrants were John Waugh, James McCollum, Samuel Boyd, Edward Spence, Patrick Dickey, George Smith, John Boyd, John Fisher, James Chartiers, Alexander Hamilton, John Hamel, Daniel Loughridge, William Stavely, William Waddell, Moses Roney, William Johnston, James Dykes, Edward Hamilton, William Pettigrew, John McQuown and John Arnold. For five or six years the congregation added many members to its communion, and, in 1830, was one of the largest and wealthiest congregations in the body. There were over three hundred members. John Mortimer, Patrick Dickey and James Smith were ordained ruling elders in April, 1828. The church now became too small to accommodate the worshippers who flocked to hear the eloquence of Mr. Gibson. In 1829, the church at Aisquith and Fayette streets was sold, and the congregation bought a large and commodious church at the corner of Holliday and Saratoga streets. Here large audiences waited upon the services, and many were added to the Church. A laxness in discipline followed this great success, and members were not always excluded from secret societies and the privileges of citizens. As a natural consequence, during the division of the Church in 1833,

Mr. Gibson and nearly the whole congregation, left the principles of the Church, and went into the Presbyterian and other bodies. The faithful remnant were left in charge of the church property, but it was too large for them to use and a debt was upon it. They then organized themselves into a society, sold the church and paid off the debt, and the same year bought a little mission church on Gallow's Hill, without seats and a brick floor, which is the original of the present church building on Harford Avenue and Chase street. They spent a considerable sum on repairs, and asked for supplies. At the re-organization, November 10, 1833, there were about forty members, and James Hunter, Samuel Reid and Hugh Crocket were added to the session. During this year Patrick Morrow, John Dickson, David Warwick, Robert McRosey, William Laughlin and John McCrory were among those added to the Church. Soon they were followed by James Duncan, Patrick Hall, Andrew Mabin and William Robinson. The Rev. William L. Roberts was installed pastor in January, 1835. During this year Matthew Cowan, James Dickson, John Henry, James Jackson, Samuel Russell, William J. Dickey, James Ganston, Gregory Barrett, James Stewart and John Russell were added to the eldership. John Ford and William Wylie were elected elders, January 23, 1837. During this year, Mr. Roberts made a protracted war upon the milk dealers who delivered milk upon the Sabbath day. As many influential members were engaged in this business, the Church suffered greatly by their suspension, and the abandon-

ment by others. Mr. Roberts resigned the charge in October, 1837, and James Hunter, Hugh Crocket, and others, went with him to Sterling, New York. Among those who supplied during the next few years, was Francis Gailey, whom they called. Mr. W. J. Dickey was the commissioner to the Presbytery meeting in New York to urge the call, but upon the way with Mr. Gailey he discovered his duplicity, and that he did not intend to accept their invitation. The call was declined. Mr. Gailey frequently returned to Baltimore and preached, and, when he made defection and was suspended in October, 1838, he took the great majority of the members with him, and they retained the church property. The congregation was again disorganized, and the few faithful Covenanters were left without a house of worship. They resorted to the prayer meetings, which were held from house to house, and generally at the home of Mr. William Cumming in the eastern suburb of the city. Preaching was occasionally enjoyed, and they were visited by Revs. David Scott, Thomas Hanna and Charles B. McKee. The case of the right of the property entered the civil courts, and the trial was postponed from time to time. In 1842, the congregation was re-organized and the Rev. Charles B. McKee, to whom all honor is due for the existence of the congregation, was made stated supply in 1844. He preached and taught a classical school, and in this way the cause was maintained. The small congregation now worshipped on the corner of Baltimore and Holliday streets, and subsequently in the church of the New Jerusalem

society at the corner of Baltimore and Exeter streets. At the re-organization of the congregation, July 17, 1842, James Wright and James Dickson were chosen ruling elders. The Rev. Charles B. McKee was installed pastor in December, 1846, and the congregation began to grow. After the church property had been in the courts for ten years, and every effort had been made to obtain possession of the church, a present member of the congregation entered the church and remained there until it was opened by the authorities, and when he was found in the building, the court decided that the Covenanters held the property by right of possession. After paying a part of the costs, the congregation has worshipped in their own house unmolested for forty years. The Rev. Charles B. McKee left the communion of the Church in December, 1852, and the congregation suffered another loss. They numbered about sixty members, and were determined to make an effort to obtain another pastor. The Rev. John Crawford was ordained and installed pastor in November, 1853. Henry Smyth and Patrick Morrow were added to the session in May, 1854. Mr. Crawford died in September, 1856, much lamented by the congregation and Church. The Rev. William W. McMillan was ordained and installed in charge in December, 1859. D. James Cumming and William McLean were ordained elders in November, 1860. Mr. McMillan had a great deal to contend with, as times were financially hard and the war of the rebellion was in progress. The city was in arms and many of the members had enlisted. Mr. McMillan resigned the charge in May,

1863, and for various reasons the congregation was greatly reduced. In August, 1864, the Rev. W. Pollock Johnston was installed in charge. In 1868, the church was wholly remodeled and a small Sabbath School room was put under the church. Matthew H. Wright and D. Oliver Brown were ordained elders in October, 1871. Mr. Johnston resigned the charge in July, 1873. The Rev. John Lynd was ordained and installed in charge in December, 1873, and resigned in November, 1877. In October, 1878, the Rev. Alfred D. Crowe was ordained and installed in charge. Captain James M. Shackelford and Joseph M. Smith were chosen ruling elders in November, 1880, and in October, 1881, James S. Mullen and George A. Maben were added to the session. Mr. Crowe resigned in August, 1884, on account of impaired health, and died a few months thereafter in Rochester, New York. In November, 1885, W. Melancthon Glasgow, the present pastor, was ordained and installed in charge. Among the members not already mentioned are recorded the names of George Crocket, John Cummings, John Coulter, Alexander Kinnear, John McGowan, Robert Lamb, John Rodgers, William Ross, John McLean, Professors James R., Hugh, and Alexander M. Newell, Dr. John Dickson, Alexander Harbison, John McKinney, Fergus and James Johnston, William Knox, John B. Crocket, William W. Russell, H. W. Calderwood, Thomas Moore, William Irwin, John Wright, James Maben, W. C. Purvis, Thomas McGowan, James Mitchell, Adam Wallace, W. J. Hughes, Robert Hunter, Robert Hughes, Captain William Hunt, George W.

Marshall, George B. and George M. Cummings, John H. McGowan, Joseph Bowes, J. Renwick Cummings, J. T. Plummer, Walter Nicholson, John F. Bachen.

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VIRGINIA.

SUFFOLK. A few families from Western Pennsylvania removed to the country below the Chesapeake Bay, and near the town of Suffolk, in the south-eastern corner of Virginia, and were organized as a mission station in November, 1876. They were sustained chiefly by the Philadelphia Presbytery; and the ministers of that court, and the Rev. James L. Pinkerton supplied them for some time. The mission was disorganized in May, 1881, by the removal of some of the colony, and others going into the United Presbyterian Church. Among the families of this colony were those of John Haslett, John Galbraith, Thompson Gilleland and John Steele.

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TENNESSEE.

HEPHZIBAH. This once flourishing congregation was situated along the Elk river, near Fayetteville, in Lincoln County. As early as the year 1807, the families of Alexander Morton, John Paul, John Murdoch, and others, from South Carolina, located in this vicinity, and were visited by the Rev. Thomas Donnelly.\* In 1809, and in 1810, other families from South Carolina joined them, and the Rev. John Kell preached to them. The congregation was organized June 12, 1812, as the Elk

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\**Reformed Presbyterian Advocate*, 1872., p. 160.

congregation, by Rev. John Reilly, of South Carolina, and elder William Edgar, of Duck river, with eighteen members. At this time Samuel Little and Alexander Morton were chosen ruling elders. The sacrament of the Lord's supper was administered in the open woods, God's first temple, beneath the shade of a wide spreading beech. In 1815, they were visited by Robert Lusk, licentiate, and, in 1818, they called the Rev. Samuel Wylie, but he declined on account of the prevalence of slavery. In the spring of 1822, Hugh McMillan, and in the fall of the same year, Gavin McMillan, came and preached with much acceptance to the people. Rev. Gavin McMillan declined a call tendered him. The Rev. Robert Lusk dispensed the next communion in a grove, in October, 1822, at which time James Blair, John Carithers and James Morton were added to the session, the former elders having removed to Illinois. In 1823, they erected a log church. In 1825, the Rev. Robert McKee, licentiate, preached six months and received a unanimous call. He declined on account of the prevalence of slavery. In 1826, the Rev. James Faris visited them, and the congregation had grown to one hundred members. In 1828, Revs. James Faris and Ebenezer Cooper dispensed the sacraments, and Thomas Morton, Thomas Blair, Andrew Carithers and William Wyatt were added to the session. Mr. cooper was now called to the pastorate, accepted, returned to the Northern Presbytery, and was ordained in June, 1828. When he came back to the congregation for settlement, which now changed its name from Elk to Hephzibah, he declined being installed pastor, giving as

reasons the prevalence of slavery and the great distance from his ministerial brethren. In 1832, Mr. Cooper, and the great majority of the congregation, emigrated to Fayette County, Indiana, on account of the evils of slavery. In 1833, the society became identified with the New School body, and is now about extinct.

DUCK RIVER. A few families from South Carolina settled along Duck river, in Hickman County, south-west of the city of Nashville, in 1810, but afterwards removed to Illinois and Indiana.

RODGERSVILLE. A small colony from South Carolina, and emigrants from Ireland, settled along the Holston river, Hawkins County, in East Tennessee, in the early part of the present century. Some of them afterwards emigrated to Cincinnati, Ohio, and other free States. Among these families were Patrick Murphy, Dr. Archibald and Samuel McKinney.

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#### ALABAMA.

SELMA. The city of Selma was selected by the Central Board of Mission as the seat of the Southern Mission in 1874, and the Rev. Lewis Johnston was placed in charge. The Selma congregation was organized May 21, 1875, with twenty-five members, four of whom were certified from the Baptist Church, three from the Presbyterian, one from the Methodist, and twelve were received from the world. Lewis Johnston, Sr., and George M. Elliott, previously ordained for the field, and Daniel W. Boxley were chosen elders. This was the first Covenanter congregation of the

sable race ever organized in America, and the Rev. Lewis Johnston was installed pastor. Mr. Johnston was suspended in November, 1876. The Rev. George M. Elliott‡, the present pastor, was installed in December, 1877. John Willdee and James H. Pickens were elected elders. The Revs. Hugh W. Reed and J. W. Dill preached at Pleasant Grove, six miles from Selma, where there is conducted a flourishing Sabbath School.

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#### GEORGIA.

There was a society of Covenanters near the present town of LOUISVILLE, in eastern Georgia, as early as 1780, to which the Rev. William Martin frequently preached. At the meeting of the Committee of the Reformed Presbytery at Rocky Creek, South Carolina, a petition was received from this society for ministerial assistance. The Committee directed the Rev. Thomas Donnelly to visit the society, and if he found it practicable to attach it to the Rocky Creek congregation; and if not, to endeavor to send them supplies. There is no record, however, of any organization in Georgia, although groups of families lived within the limits of this State.

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#### NORTH CAROLINA.

CHARLOTTE. A large number of Covenanters lived within the bounds of Mecklenberg County, and were visited by Rev. William Martin previous to 1785. They gradually emigrated back to South Carolina, and

other Sates, after the war of the Revolution, and no organization beyond the society meeting was ever effected.

STATESVILLE. Still farther north in Iredell County, and near the present village of Statesville, was a society of Covenanters in 1780, also visited by the Rev. William Martin. Indeed all through the southern and eastern parts of North Carolina there were a few societies occasionally visited by the ministers in the South, but were never formally organized into congregations or had a settled ministry.

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#### SOUTH CAROLINA.

CHESTER DISTRICT. In the latter part of the seventeenth century a few banished Covenanters settled at Port Royal and in the vicinity of Charleston, but on account of the unhealthy condition of the country they either migrated to Chester District or returned to Scotland. Soon Chester District became the stronghold of Covenanterism in the South. In 1750, soon after the removal of the Rev. Alexander Craighead to the South, a few members of the "Craighead Society" at Octorara, Pennsylvania, and other Covenanters from Virginia and North Carolina, settled in this region. Among these were Hugh and John McDonald. They settled along the Rocky Creek and were the pioneers of Chester.\* John McDonald and his wife were both killed by the Cherokee Indians in 1761, and their children were made prisoners. In

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\*Sketch by D. G. Stinson per R. B. Elder, Guthriesville, S. C.

1755, emigrants from Ireland began to settle up the country, and among these were many Covenanter families. They built a union church and the Rev. William Richardson, of Waxhaws, became the preacher. The church was called "Catholic," because Presbyterians generally worshipped there, and this general meeting house was situated on the Rocky Mount road, some fifteen miles south-east of the town of Chester. In 1770, the Covenanters separated from the others and held society meetings. They then wrote to Ireland for a preacher and made every effort to obtain a minister. In accordance with their wishes, the Rev. William Martin, of Ballymoney, Ireland, came with a colony of his people in 1772, and settled along the Rocky Creek. No imaginary picture has been drawn when a description of the manners and customs of these patriotic Covenanters is given by Mrs. E. F. Ellet in her "Domestic History of the American Revolution," and written by Mr. Daniel G. Stinson, whose father was a member of this colony. This chapter of interesting Covenanter history will here be inserted:

An interesting glimpse into the life and character of the Scotch-Irish patriots of South Carolina at the period of the Revolution is afforded in the history of Mrs. Green, daughter of Robert Stephenson (or Stinson,) a native of Scotland, who was born in the County Antrim, Ireland, in 1750. The family was reared in the strictest tenets of the Covenanter faith, in the vicinity of Ballymoney, under the pastoral care of the Rev. William Martin, who, in 1772, emigrated to America, and settled on the Rocky Creek, South Carolina. Many of the congregation quitted their country with him, and followed their pastor under impulse of the same desire of the "freedom to worship God." Among these emigrants were James, William and Elizabeth Stinson, and their brother-in-law, William Anderson, who married Nancy

Stinson before the sailing of the ship. Her wedded life thus commenced with a voluntary renunciation of home and the society of early friends, to seek a new country and to encounter unforeseen privation and difficulties. Bounty lands had been bestowed by the government as inducements to emigration, and those who received such warrants, upon their arrival took great care to fix their location as near as possible to a central point, where a meeting house might be built. Their spirit was that of the ancient patriarch, who first built an altar. The spot selected for this purpose was the dividing ridge between Great and Little Rocky Creeks. Here, in the summer of 1773, these pious Covenanters might be seen from day to day, felling trees and clearing a space of ground upon which they reared a large meeting house, many of them living in tents at home, till a place was provided in which they could assemble for religious service. A number of log cabins soon rose in the neighborhood, each with a patch of ground in which Indian corn was planted. The Irish emigrants were ignorant of the manner of cultivating this grain; but the first settlers, or "country-borns" were ready to offer assistance and took pains to instruct them in its culture. The wants of small families were supplied with small crops, for corn was only then used for making bread, the woods affording abundant supplies of grass cane and wild pea vines to serve their horses and cattle for provender the whole year round. The streams abounded in shad and various other fish in their season, and the trusty rifle that hung upon the rack over the door, was never brought back without having performed its duty in slaying the deer, or whatever small game might be sought in the forest. Often have the old men who lived in that day spoken of the abundance that prevailed; a good hunter, when he chose, could make five dollars a day in deer skins and hams, while, if generous, he might give away the remainder of the venison to the poor. The hams and skins were sent to Charleston and exchanged for powder, lead, and other necessary articles. The wealth of these primitive Covenanters consisted in stock, their labors in tilling the earth, felling the woods and fencing their fields, while they were disturbed by none of the wants or cares created by a more advanced state of civilization. Such was the condition of the Covenanters, who had left their native Ireland, for the religious liberty found in the wilds of America. During seven years after their settlement in the woods, they enjoyed a life in which nothing of earthly comfort was

wanting. Year after year the patch enlarged, the field becoming to the respectable dimensions of ten acres, and then a good clearing for a farm. Every Sabbath morning the parents, in their "Sunday clothes," with their neatly dressed and well-behaved little ones, might be seen at the big meeting-house; their pocket Bibles containing the old Psalms in their hands, and, turning over the leaves, they would follow the preacher in all the passages of Scripture cited by him, as he commented upon the verses. Their simple, trustful piety caused the wilderness to rejoice. But this happiness could not be lasting. The rumour of war which had gone over the land, was heard even in this remote section, and those refugees who had found peace could not but sympathize with their oppressed brethren. Some, it is true, from the vicinity, had been out in what was called the "Snow Campaign," an expedition undertaken towards the close of 1775 against the fierce Cherokee Indians and certain loyalists in the upper regions; and some had been present at the attack on Sullivan's Islands in 1776, and brought a report to those remaining at home. The desolation that raged in the North ere long took its way Southward, and the families which were now unmolested, and had enjoyed the pure ordinances of the gospel, were now disturbed. This immunity was of short duration. John McClure, of Fishing Creek, came home and brought the intelligence of the surrender of Charleston, and his own defeat at Monk's Corner. Still worse news came from across the river—of the inhuman massacre of Buford's command by Tarleton's corps at Waxhaws. This event gave a more sanguinary character to the war. Directly after this appalling announcement, spread the rumour that a strong party of British was posted at Rocky Mount, that the people of Wateree were flocking to take protection as loyal subjects, and that the conquerors were sending forces in every direction to reduce the Province to subjection. Such was the aspect of affairs up to a certain Sabbath in June, 1780. On the morning of this memorable Sabbath, the different paths leading up to the log meeting house were unusually crowded. The old country folk were dressed with their usual neatness, especially the women, whose braw garments, brought from Ireland, were carefully preserved, not merely from thrift, but as a memorial of the green isle of their birth. Their dresses of silk, chintz, or Irish calico—fixed each wearer with marvelous neatness, and the collars or ruffles of linen, white as snow, and the high-heeled shoes. They wore fur hats with narrow rims and large feathers; their hair

neatly braided, hanging over the shoulders or fastened by the black ribbon band around their heads, comprised their holiday attire. It was always a mystery to the dames, who had spent their lives or many years in the country, how the gowns of the late comers could be made to fit so admirable; their own, in spite of every effort, showing a sad deficiency in this respect. The men, on their part, appeared not less adorned in their coats of fine broadcloth, with their breeches, large knee buckles of pure silver, and hose of various colors. They wore shoes fastened with a large strap secured with a buckle, or white topped boots, leaving exposed three or four inches of the hose from the knee downward. It must be acknowledged that these people, so strict in their religious principles, were somewhat remarkable in their fondness for dress. They considered it highly irreverent to appear at church not clad in their best clothes, and though when engaged in labor during the week, they conformed to the customs of their neighbors, wearing the coarse homespun of their own manufacture, and on the Sabbath it was astonishing to see how much of decent pride there was in the exhibition of the fine clothes brought from beyond the seas. As the years rolled on many of the dresses and coats began to show marks of decay; but careful repairing preserved the hoarded garments, linked with such endeared associations, and only a few, who had married with the "country-born," had made any alteration in them. The peculiarity of dress gave the congregation, assembled for worship in that rude sanctuary, a strange and motely appearance—European finery being contrasted with the homespun gowns, hunting shirts and moccasins of the country people. It was always insisted upon as a point of duty by Covenanters, that children should be brought to church with parents. The little ones sat between the elders, that they might be kept quiet during Divine service, and also to be ready at the appointed hour to say the Catechism. The strict deportment and piety of this people had already done much to change the customs formerly prevalent. Men and women who used to hunt or fish upon the Sabbath day, now went regularly to meeting, and some notorious ones whose misconduct had been a nuisance to the community, now left the neighborhood. The Stroudes, Kitchens and Morrisses, formerly regarded as the Philistines of the land, were regular in their attendance upon Divine service. Upon this particular Sabbath, the whole neighborhood seemed to have turned out, and every face wore an expression of anxiety. Groups of men might be seen gathered together under shade trees in every

direction, talking in loud and earnest tones, some laying down plans for the assent of their friends; some pale with alarm and listened to others telling the news; and some, transported with indignation, stamped the ground and gesticulated vehemently as they spoke. Everywhere the women mingled with the different groups, and appeared to bear an active part in what was going on. At eleven o'clock, precisely, the venerable form of William Martin, the preacher, came in sight. He was about sixty years of age, and had a high reputation for learning and eloquence. He was a large and powerful man, with a voice that might have been heard at the distance of half a mile. As he walked from the place where he hitched his horse, towards the stand (it being customary when the congregation was too large to be accommodated in the meeting-house, to have the service in the open air), the loud and angry words of the speakers must have reached his ears. The voices ceased as he approached, and the congregation was soon seated in silence upon the logs surrounding the stand. When he arose to speak every eye was fixed upon him. Those who had been most noisy expected a reproof for their desecration of the Sabbath, for their faithful pastor was never known to fail of rebuking those whose deportment was unsuited to the solemnity of the day. But at this time he also seemed absorbed with the great subject that agitated every bosom. "My hearers," he said, in his broad, distinct Irish dialect, "talk and angry words will do no good. *We must fight!* As your pastor, in preparing a discourse suited to this time of trial, I have sought for all light; I have examined the Scriptures and other helps in ancient and modern history, and have especially considered the controversy between the United Colonies and the mother country. Sorely have our countrymen been dealt with, till forced to their declaration of independence. Our forefathers in Scotland made a similar one, and maintained that declaration with their lives. It is now our turn, brethren, to maintain this at all hazards." After the prayer, and singing of the Psalms, he calmly opened his discourse. He cited many passages of Scripture to show that a people may lawfully resist wicked rulers; pointed to historical examples of princes trampling upon the rights of the people; painted in vivid colors the rise and progress of the Reformation in Scotland; and finally applied the subject by fairly stating the merits of the revolutionary controversy. Giving a brief sketch of the events of the war, from the first shedding of blood at Lexington, and warming with the subject as he proceeded, his address became

eloquent with the fiery energy of a Demosthenes. In a voice like thunder, frequently striking with his clenched fist the clapboard pulpit, he appealed to the excited concourse, exhorting them to fight valiantly in defence of their liberties. As he dwelt upon the recent horrid tragedy—the butchery of Buford’s men, cut down by the British dragoons while crying out for mercy—his indignation reached its height. Stretching out his hand toward Waxhaws—“Go see,” he cried, “the tender mercies of Great Britain! In that church you may find men, though still alive, hacked out of the very semblance of humanity; some deprived of their arms, some with one arm or leg, some with both legs cut off, and others with mutilated trunks. Is not this cruelty a parallel to the history of our Scottish forefathers, driven from their conventicles, and hunted as beasts of the forest? Behold the godly youth, James Nesbit, chased for days by the British for the crime of being seen on his knees upon the Sabbath morning, etc!” To this stirring sermon the whole assembly responded. Hands were clenched and teeth set in the intensity of feeling; every uplifted face expressed the same determination, and even the women were filled with the spirit that threatened vengeance upon the invaders. During the interval of Divine worship, they went about professing their resolution to do their part in the approaching contest; to plough the fields, and gather the crops in the absence of the men, aye, to fight themselves rather than submit. In the afternoon the subject was resumed and discussed with renewed energy, while the appeals of the preacher were answered by even more energetic demonstrations of feeling. When the worship was concluded, and the congregation separated to return homeward, the manly form of Captain Ben Land was seen walking among the people, shaking hands with every neighbor, and whispering in his ear the summons to the next day’s work. As the minister quitted his stand, William Stroud stepped up to him. This man, with his sons, was noted for strength and bravery. They were so tall in stature, that like Saul, they overlooked the rest of the congregation. “He doubted not,” he said, “that Mr. Martin had heard of his ‘whipping the pets.’” “I rather think,” he continued, “some people will be a little on their guard how they go to Rocky Mount for ‘tection papers! Yesterday I was down at old deaf Lot’s still house, and who do you think was there? John and Dick Featherston. John said that he had been to Rocky Mount to see the fine fellows, and they were so good to him as to give him ‘tection. “Do, John, tell me what that is,” I

asked. He said "it was a paper, and whoever had one was safe; not a horse, cow or hog would the British take without paying two prices for it. So John, says I, I know now who told the British about James Stinson's large stock of cows which they drove off yesterday—knocking down Mrs. Stinson for putting up old brindle in the horse stable, so as to keep one cow to give milk for the children! Now, John, as you have British 'tection, I will give you Whig 'tection." "With that I knocked him down. Dick came running up, and I just give him a kick and doubled him up. John got up and ran, and Dick begged like a whipped boy. I told him he might carry the news that 'tection paper men should be whipped, and have their cows taken from them to pay James Stinson for his. I think this is what you call the law of Moses. And as for these Britishers, if I don't make old Nelly take in their ears, and be *dad* to them!" "Excuse me for swearing this time, if you please. Now, Mr. Martin, here is old Bill—that is two, then here is young Will, Tom, Jack, Hamp, Erby, Ransom and Hardy." The manner in which this characteristic speech was delivered may be imagined. Mr. Martin showed his acceptance of the proffered help by taking William's hand and introducing him to Captain Land. As they passed away from the stand, and on their way home from the meeting, one of the sturdy Covenanters, William Anderson, was unusually silent, as if some weighty matter engaged his thoughts. His wife spoke first, after reflecting. "I think, William, little Lizzie and I can finish the crop, and gather it in if need be, as well as take care of the stock." "I am glad of that, Nancy," was the reply. "I was silent, for I did na ken how to let you know it, but to-morrow morning I leave home. The way is now clear; the Word of God approves, and it shall never be said that the Covenanters, the followers of the Reformers of Scotland, would na lend a helpin' hand to the renewal of the Covenant in the land of America! Now, Nancy, Captain Land will be out before day, giving notice that up at the cross roads hard by, he will drill the men who are willing to fight; this was agreed upon as I left meeting." They journeyed home and ate their dinner. As they arose from the table, Mrs. Anderson said, "William, were you out at the Kirk in Ballymoney, upon that Sabbath when Mary Martin, our minister's first wife, lay a corpse in his house? No one thought he could attend to preaching in his sure distress, but precisely at the striking of the hour, he was seen walking down the long aisle to the pulpit. I never shall forget the sermon! There was not a dry eye in the whole

congregation, old men and women fairly cried out. I thought of that to-day when, after the sermon, old Stroud went up to him as if he had been one of the elders. Did you not see the man of God clap Stroud on the shoulder? Our minister is a wonderful man; he can persuade people to almost anything." Mr. Anderson looked up quietly and asked, "Did he persuade you to marry him, Nancy, when he went to your father's a courting?" "Na, indeed, William, I could na think of an old man when I had you fairly in my net. But I did a good turn in letting him know that Jenny Cheny was setting her cap for him, and sure enough he took my advice and they married." The Sabbath evening wore away amid the accustomed religious services, but the conversation frequently turned upon the war. Early upon Monday morning, the plough was left standing in the furrow, and the best horse was bridled and saddled and left standing at the food. Mrs. Anderson had been up since a little after midnight, making hoe cakes upon the hoe, and corn dodger in the oven, and while the cooking of meats was going on, she was busily plying the needle sewing up sacks and bags to hold provisions for man and horse upon a long journey. As soon as he had taken his breakfast, William bade his wife farewell, mounted and rode off. The effect of Mr. Martin's eloquence was speedily apparent. At an early hour upon Monday morning, many of the conscientious Covenanters were seen drilling on the muster-ground seven miles from Rocky Mount, under the brave Captain Ben Land, while two miles above this, at the shop of a negro blacksmith, half a dozen more were getting their horses shod. Those at the muster-ground were charged upon by a party of British dragoons, having no previous notice of their approach, and were dispersed. The man who carried to the enemy the tidings of Mr. Martin's sermon and the meeting of the Covenanters to drill, did not die in his bed. Their Captain being overtaken and surrounded by the dragoons, who attacked him with their broad swords, defended himself with his sword to the last, and wounded severely several of his enemies before he fell. The party at the blacksmith shop was also surprised, and one man killed. The dragoons then crossed Rocky Creek, and soon found their way to the rude stone hut which was the dwelling of Mr. Martin. They found the old divine in his study preparing a sermon, which was to be a second blow, and made him their prisoner, and carried him like a felon to Rocky Mount. There he and Thomas Walker were bound to the flood in one of the log huts. The enemy knew well what reason they had to dread the effect of Martin's stirring eloquence.

This colony expected to settle down close together, but the situation necessitated them to select lands at a distance from one another. Among those who came with Mr. Martin in this first colony were Andrew and James Stevenson (Stinson); William Anderson and his wife Nancy; Alexander Brady and his wife Elizabeth; the several families of the Linns and Kells, and others.\* They took up bounty land which entitled them to one hundred acres for each head of the family, and fifty for each member thereof. Mr. Martin bought a plantation one mile square of six hundred and forty acres, upon which he built a stone house. The first log church erected by Covenanters was in the spring of 1774, and was situated on the same road as the "Catholic" church, and two miles east of it. It was burned by the Tories in 1780. The hands and hearts of the Covenanters were in the trying scenes of the Revolution. The men shouldered the musket and went to the defence of the country, while the women remained at home and attended to the farms. Mr. Martin was their leader, and did much for the cause of the country in arousing all the inhabitants of Chester to their duty as citizens. As a zealous Whig, and an eloquent preacher, Mr. Martin threw all his influence on the side of the Colonists, for which he was apprehended in June, 1780, and imprisoned at Rocky Mount and Camden by the British. Here he was confined for over six months. In December, 1780, and on the day of his trial before Lord Cornwallis at Winnsboro, he stood before

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\*Sketch by D. G. Stinson per R. B. Elder, Guthriesville, S. C.

him erect, with his grey locks uncovered, his eyes fixed upon his lordship, his countenance marked with frankness and benevolence. "You are charged," said Lord Cornwallis, "with preaching rebellion from the pulpit. You, an old man, and a minister of the gospel of peace, are charged with advocating rebellion against your lawful sovereign King George the III. What have you to say in your defence?" Nothing daunting, Mr. Martin replied, "I am happy to appear before you. For many months I have been held in chains for preaching what I believe to be the truth. As to King George I owe him nothing but good will. I am not unacquainted with his private character. I was raised in Scotland; educated in her literary and theological schools; settled in Ireland, where I spent the prime of my days, and came to this country some eight years ago. As a King, he was bound to protect his subjects in the enjoyment of their rights. Protection and allegiance go together, and when the one fails, the other cannot be exacted. The Declaration of Independence is but a reiteration of a principle which our Covenanter fathers have always maintained, and have lead this nation to adopt. I am thankful you have given me liberty to speak, and will abide your pleasure whatever it may be."\* After his release by Lord Cornwallis, Mr. Martin went over to Mecklenberg, North Carolina, where he preached for some time. It was here he baptized Isaac Grier, the first Presbyterian minister born in Georgia and the grandfather of William Moffat Grier, President of

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\*Howe's History of the Presbyterian Church in South Carolina.

Erskine College, Due West, South Carolina. When the news came to him that the British had evacuated Charleston, Mr. Martin carried the word to the neighborhood, adding the comment, "the British have taken shipping, and may the d—l go with them." In the Fairfield District there lived one John Phillips, who was a man of wealth and talent. During the war, however, he became a rank Tory and was called "Tory Colonel Phillips." He betrayed the cause of the Covenanters, and those who had often saved his life when he cast himself upon the mercy of the Whigs. He accompanied Tarleton to Little Rocky Creek, where he took Archibald McClurkin from his bed, where he was lying at the point of death from small-pox, and hanged him to a tree by the roadside. This barbarous act so aroused the righteous indignation of the Covenanters, that their military aid in behalf of the Colonists was thereby greatly increased. Many cold blooded deeds were attributed to this traitor Phillips. After the war he returned to Ireland, but was not there safe from the vengeance he had provoked in South Carolina. He was shot on the street in Ballymoney by one of McClurkin's brothers, but not fatally injured. He lived in constant fear of the avenger of blood and died a drunkard, himself in despair, and his family wholly destitute. In 1781, Mr. Martin returned to Rocky Creek and resumed his labors among the Covenanters, preaching in the "Catholic" meeting house. He was dismissed for intemperate habits, in 1783, but did not cease preaching. He frequently preached at the

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\*Mrs. Ellet's "Women of the Revolution."

house of Edward McDaniel, at Jackson's Creek, in Fairfield District, at the house of Richard Gladney, and across the Catawba river, at the house of William Hicklin. A small society built him a church, two miles east of the site of the one burnt by the Tories, and he continued to preach there for many years. In 1804, his stone house was burnt, and the rest of his days he lived in a log cabin. He continued his intemperate habits and died in 1806. In the summer of 1789, the Rev. James Reid, of Scotland, came on a missionary tour to America, and visited the societies in South Carolina. He set in order the affairs of the Church as the representative of the Scottish Presbytery, and dispensed the sacraments. At that time he also organized the Rocky Creek congregation, and the elders were Samuel Loughridge, Adam Edgar, John Wyatt, Thomas Morton and James McQuiston. Soon afterwards, John Kell, David Stormont, John Rock, Robert Hemphill, Hugh McMillan and Archibald Coulter were added to the session. They represented the different societies in Chester, York and Fairfield Districts.\* In 1791, the Rev. James McGarragh was sent out by the Reformed Presbytery of Ireland, and some members came with him. He settled in the Beaver Dam society, a branch of the Rocky Creek congregation. In 1792, the Rev. William King arrived, having been sent out by the Scottish Presbytery. After an extended tour through the North and East, he settled on the south side of the Beaver Dam, near the Mount Prospect church. In 1793, Revs. McGarragh and King constituted a Committee to

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\*Sketch by Rev. D. S. Faris, in *R. P. & C.*, 1876, p. 51.

judicially manage the affairs of the Church in America. They restored Mr. Martin and the affairs of the Church began to wear a regular appearance.\* The membership was large and scattered, and required all the time of the three ministers. The majority of the Covenanters in America were settling in the South, as the lands were cheap and adapted to farming and grazing. Mr. McGarragh had fallen into intemperate habits, and was suspended by the Committee in 1795. Mr. King died in August, 1798, and Mr. Martin was again left alone in the exercise of the ministry. In the spring of 1798, the Reformed Presbytery was re-organized in America, at Philadelphia, and the Revs. James McKinney and S. B. Wylie were sent upon a commission to South Carolina to rectify disorders, and to banish slaveholders from the pale of the Covenanter Church. This commission was constituted at the Rocky Creek meeting house, (widow Edgar's) January 28, 1801, by Revs. James McKinney and S. B. Wylie, with Mr. Thomas Donnelly, licentiate, who had been preaching here for over a year, and elders John Kell and David Stormont. During the sittings of this court, Thomas Donnelly was ordained and installed pastor of the societies; S. B. Wylie was called as his colleague; William Martin was deposed for holding slaves and becoming habitually intemperate; James McGarragh's suspension was continued, and James Harbison, Alexander Martin, Hugh McQuiston, John Cunningham, David Smith, John McNinch, John Cooper, William Edgar, James Montgomery and Robert Black were chosen ruling elders.† At this

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\*Historical part of Testimony. †Minutes of Reformed Presbytery.

time the communion was dispensed, of which all the Covenanters partook. Mr. Wylie declined the call, and Mr. Donnelly entered upon the work of supplying all the societies as best he could. In 1802, the Rev. James McKinney was translated from Galway, New York, and took charge of the "Brick Church" society. He died in a few months after his settlement. Mr. Donnelly was again left alone to minister to the scattered societies. He bought a farm, on the north side of the Big Rocky Creek, from Stephen Harman, and for eleven years was the sole Covenanter minister exercising his functions in South Carolina. In 1813, Mr. Donnelly received assistance in the settlement of the Rev. John Reilly over the Little Rocky Creek and Beaver Dam congregations. Mr. Reilly died in 1820. For two years Mr. Donnelly was again left alone, and his congregation was divided. In June, 1822, the Rev. Campbell Madden was ordained and installed pastor of the Richmond society and also preached at the tent of John Orr, and taught a school at Glendon's Grove. At the same time, the Rev. Hugh McMillan took charge of the Brick Church, in which he also conducted a classical school. Dr. Madden died in August, 1828, and Hugh McMillan emigrated to Ohio with many of his congregation. About this time emigration to the northern free States set in, and during the next ten years the cause in the South became very weak on account of the prevalence of human slavery. Mr. Donnelly remained and preached to the scattered societies until his death in November, 1847. He was the last Covenanter minister in the

South, and soon the cause became extinct. At one time there were over five hundred Covenanters in South Carolina, and they composed the congregations of Rocky Creek, Big Rocky Creek, Little Rocky Creek, Beaver Dam and Bethesda. Among the names, not heretofore mentioned as members of the Church in South Carolina, are the different families by the names of McMillan, Cooper, McKelvy, Hemphill, Woodbourne, Montford, Nesbit, and others of the Brick Church; those of Ewin, McHenry, Erwin, Todd, Kell, Rock, Linn, Little, McFadden, McClurkin and Simpson, of the Beaver Dam congregation; those of Martin, Dunn, Wright, Hood, Sproull, Henry, Stormont, Cathcart, Robinson, McMillin and Richmond, of the Richmond or Big Rocky Creek Church; those of McNinch and Crawford dwelt at the McNinch meeting house; those of Smith, Faris, McDonald, Coulter, Wright, Willson, Orr, Wylie, Black, Henkle, Hunter, Boyd, Neil and McDill at the Little Rocky Creek congregation. In the old Brick Church graveyard lie the remains of the Revs. William King, James McKinney, John Reilly and Thomas Donnelly. Rev. Dr. Campbell Madden was buried at Winnsboro, James McGarragh in Paul's graveyard, and William Martin in a private burying ground near his humble abode. The inscriptions upon some of the tombstones which mark these sacred graves are here inserted, that the names of these worthy fathers may be kept in remembrance.

It is understood that the inscriptions on the stones of Revs. King, McKinney, Reilly and Madden were prepared by Mr. Donnelly.

Sacred to the  
 Memory of the Rev'd.  
 WILLIAM KING; who departed  
 this life Aug'st 24th, A. D. 1798, aged  
 about 50 years.

Within this humble tomb pale Death has laid  
 A King who mortal sceptre never swayed,  
 But he himself did rule by Jesus' laws;  
 In grace and Holy life a pattern was.  
 In love to God and man he shone conspicuously.  
 And walked with God in deep humility.  
 In faithfulness and zeal for Jesus' cause  
 Few of his fellows to him equal was,  
 But zeal in him so mixed with moderation,  
 Made even foes him view with admiration.  
 Tho' deeply skilled in human learning, he  
 Taught truths divine with great simplicity,  
 That perfect God might make his saints thereby,  
 And through his means Christ's body edify.  
 The Pastor's, Husband's, Parent's care he shew'd,  
 While he in earthly house did make abode.  
 His loss by all bewail'd, tho' felt by none  
 So much as by this people left alone.  
 His clay here lies, his soul to heaven is fled;  
 His people he left on God for to be fed.

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Sacred to the  
 Memory of  
 The Rev. JAS. MCKINNEY,  
 Who departed this life Sept. 16th,  
 A. D. 1802, aged about 45 years.  
 Death's hand, tho' cold, strikes a most certain blow  
 In wafting Zion's sons from toil below,  
 To place them in the Father's house above,  
 To see him in the fullness of his love.  
 Ecclesia wails her noble champion laid,  
 In this low tomb to Death his tribute's paid,  
 A husband kind, a tender parent he,  
 To friend and foes a friend he wish'd to be.

Tho' few in letters, human or divine,  
 Or grace or nature's gifts did so much shine,  
 Yet, hated by unworthy world, he  
 By God was thought above its company;  
 Amidst its threats his clay in quiet lies,  
 While his immortal part has reach'd the skies.  
 Truth's foes rejoiced to see her Hero fall,  
 That to their idols they may join withal.  
 Spare boasts, truth's foes, the' whirling winds to heaven  
 Elijah bore, Elisha soon was given,  
 By him who in the greatest love can raise  
 Another champion in McKinney's place.

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Sacred to the memory of  
 The Revd. JOHN RILEY,  
 Who departed this life  
 25th August, 1820,  
 Aged 50 years.

This tomb contains his dust; no more  
 His voice is heard where it was heard before.  
 His wife, his people, mourn his labors' end,  
 And friendly neighbors a departed friend.  
 His gain their loss, his life by death secure  
 In endless mansions, where joys are pure.  
 Ye mourners look to Zion's sovereign Lord,  
 Who can to you another guide afford.

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Sacred to the Memory of  
 Rev. C. MADDEN,  
 Who departed this life August 12, 1828,  
 Aged 33 years.

Insatiate death! thou sparest none;  
 To thy vast kingdom all must come.  
 Didst thou regard the widow's tears,  
 The orphans' helpless state and years;  
 Didst thou respect a lettered mind,  
 Formed to benefit mankind;  
 Didst thou regard a temper meek,

By grace refined his God to seek;  
 Didst thou regard Mount Sion's peace  
 Her cries to God for gospel grace;—  
 Our Madden had with us remained,  
 And peace and joy to us proclaimed.  
 What hast thou done? thou wast his friend;  
 Him to his Father's house didst send,  
 Where he will sing to endless days  
 The triumph and the Saviour's praise.  
 His family, his flock, his friend,  
 To heavenly grace he did commend.  
 In the Chief Shepherd's hand they're safe  
 As long as they do live by faith.

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In Memory of  
 Rev. THOMAS DONNELLY,  
 Who departed this life  
 The 28th November, 1847,  
 In the 76th year of his age,  
 And the 46th of his ministry.  
 He was a native of Ireland,  
 And for many years  
 Pastor of the Reformed Presbyterian Church  
 In this vicinity.  
 "For him to live was Christ—  
 To die, gain."

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The descendants of the South Carolina Covenanters are now generally found in Ohio, Indiana and Illinois, whither they migrated, and are in connection with both branches of the Church. The few who lived in the South after the death of the Rev. Thomas Donnelly, went into the Associate Reformed and Presbyterian Churches. To Covenanters, South Carolina is sacred ground; and within her borders are the

sepulchres of many worthy fathers. Chester District and Rocky Creek, where many a patriotic Covenanter fought for the preservation of his home and country, and maintained a faithful testimony for the rights of King Jesus, are places fraught with both tender and sad associations. Those Covenanter fathers either voluntarily forsook comforts beyond the ocean or were compelled to “flee to the land of the free, and the home of the brave” for their civil and religious liberty, and attained it at any cost. They maintained the purity of the Church, and left the comforts of the South on account of the evil influence of slavery. Rather than give up their principles they gave up their homes; and while not a single Covenanter is found in that country to-day, “they being dead” yet speak from the scores of flourishing congregations of the North-West where their works have followed them, and where their children rise up and call them blessed.

## SUMMARY OF CONGREGATIONS.

ADAMSVILLE: *Jamestown, Mercer County, Pennsylvania.* Organized by Pittsburgh Presbytery, November 14, 1873. Disorganized, October 13, 1874.

AINSWORTH: *Ainsworth, Washington County, Iowa.* Organized by Iowa Presbytery, December 17, 1867. Disorganized, October 7, 1873.

ALBANY: *Albany, New York.* Organized by Northern Presbytery, June 6, 1815. James Christie, June 12, 1822, to May 17, 1830. J. R. Willson, September 17, 1830, to May 19, 1833. David Scott, June 7, 1836, to May 8, 1842. Disorganized, May 24, 1849.

ALLEGHENY: *Allegheny City, Pennsylvania.* Organized as Pittsburgh and Allegheny by Pittsburgh Presbytery, September 9, 1833, afterwards Allegheny and Pittsburgh, and since October 17, 1865, is Allegheny. Thomas Sproull, May 12, 1834, to October 13, 1868. D. B. Willson, November 29, 1870, to October 13, 1875. J. R. W. Sloane, June 6, 1877, to May 31, 1884. J. R. J. Milligan since October 15, 1885.

BALLIBAY: *Camptown, Bradford County, Pennsylvania.* Organized by Southern Presbytery as Wyalusing, December 16, 1832. Disorganized, May 24, 1837. Re-organized by New York Presbytery as Ballibay, August 28, 1875. Disorganized, June 5, 1886.

BALTIMORE: *Baltimore, Maryland*. Society formed in 1797. S. B. Wylie, 1803, to 1806. Organized by Middle Presbytery, December 15, 1818. John Gibson, December 15, 1818, to August 7, 1833. W. L. Roberts, January 15, 1835, to October 9, 1837. C. B. McKee, December 2, 1846, to December 4, 1852. John Crawford, November 15, 1853, to September 3, 1856. W. W. McMillan, December 26, 1859, to May 5, 1863. W. P. Johnston, August 4, 1864, to July 13, 1873. John Lynd, December 4, 1873, to November 6, 1877. A. D. Crowe, October 10, 1878, to August 12, 1884. W. M. Glasgow since November 26, 1885.

BARNESVILLE: *Barnesville, Kings County, New Brunswick*. Organized by the New Brunswick and Nova Scotia Presbytery in 1846. J. R. Lawson, 1846, to October 17, 1856. J. R. Lawson, October 24, 1857, to April 12, 1882. Thomas Patton since May 26, 1887.

BARNET: *West Barnet, Caledonia County, Vermont*. Organized by New York Presbytery, July 9, 1872. D. C. Faris since June 25, 1873.

BEAR RUN AND MAHONING: *Marchand, Indiana County, Pennsylvania*. Organized by Pittsburgh Presbytery, October 15, 1870. J. F. Crozier since November 18, 1874.

BEAVER DAM: *Chester, Chester County, South Carolina*. Organized by Scottish Committee in 1792. William King, 1793, to August 24, 1798. Thomas Donnelly, supply. John Reilly, October 8, 1813, to August 27, 1820. Campbell Madden, June 18, 1822, to August 12, 1828. Disorganized in 1833.