

reland. He was born in Free-
 as graduated at the college of
 residency of Rev. Aaron Burr ;
 . M. at Harvard in 1763. He
 resbytery of New Brunswick
 ordained by the same pres-
 l in the bounds of Hanover
 s. In 1764 he was invited to
 oses Dickinson, then advanced
 o this he consented on condi-
 tion with the presbytery. The
 ook measures for his install-
 k, to which the congregation
 attempt to draw them under
 al explanations being made,
 stalled, still retaining his con-
 an acceptable ministry of six
 to the Independent church in
 en invited to Boston as a col-
 rton—(Webster, p. 402) ; and
 ously resisted by his people,
 is charge and repaired to the
 ; afterwards a deacon in this
 : B. M. Palmer, sen., came out
 ngregation, April 12th, 1772,
 ability and energy of char-
 eat favor, and wielded a com-
 ulpit and out of it. October
 ent suggested to his congre-
 use of worship. In a written
 racteristic ability, he showed,
 rleston required it, there not
 s then existing for more than
 ion. The price of pews was
 f England having been sold
 of the congregation demanded
 xtent of church accommoda-
 e compelled to resort to other
 terest required it. Numbers
 rom oppression. A new church
 y. 4th. Two ministers were
 er such a climate. The dan-
 foreover, a sum of money was
 t amounting to £9,000. The

congregation acceded to the proposition, and appointed a building committee, who estimated the cost of the new church at £13,000, recommended that both houses should be common property of the society, the ministers serving each alike. The morning sermon in one church should be the afternoon sermon in the other. All these measures were adopted, and a new house, sixty-five feet by fifty in the clear, the walls twenty-eight feet in height, was built in Archdale-street, covered in and the pews put in before the war of the Revolution. Various unsuccessful attempts were made to obtain a colleague to Mr. Tennent. In 1773 Rev. Daniel Jones, of Philadelphia, was invited, and though he discouraged it, they made out a formal call, promising him a salary of £200 sterling, or £1400 currency, which call was enforced by letters both from Rev. Josiah Smith and Mr. Tennent. This call Mr. Jones declined. February 27th, 1775, they wrote to Robert Stewart to visit them as a candidate. He promised to do so when licensed. The same year Mary Lamboll and Josiah Smith, junior, made over property adjoining the new church, which, under no pretence whatever was to be withdrawn from the use of the congregation, worshipping at "the White Meeting-house" in Meeting-street. The number entitled to vote at this time was sixty-eight, of whom twenty were members in full communion.

Mr. Tennent, though devoted to his clerical duties, could not be indifferent to the great issues of the American Revolution. It early took firm hold of all his powers, and to it he devoted no small share of his energies, putting forth in its cause some of his most eloquent efforts. He rarely introduced its topics into the pulpit, but elsewhere he was its earnest and enthusiastic advocate. A favorite of the people, they elected him a member of the provincial congress, and afterwards of the commons house of assembly. "In the different hours of the same day his voice was occasionally heard both in his church and the state house, addressing different audiences with equal animation, on their spiritual and temporal interests." He was appointed with others as a committee of intelligence to communicate to the back country every kind of necessary information, with power to hire horses and send expresses for this purpose. In the same year, 23d July, 1775, with the Hon. W. H. Drayton he was commissioned by the committee of safety to make a progress through the back country to explain the causes of present disputes between Britain and the colonies, to secure a general

union; and they were authorized by Henry Laurens, president, "to call upon officers of the militia and rangers for assistance, support, and protection."

On the 19th of April the battle of Lexington was fought, and the news of this engagement was forwarded by express from one committee of safety to another, or, where they did not exist, to prominent individuals in the different localities. The communications of each committee were enclosed in the one next in the order of progress, till in twenty-one days the original news, enveloped in the missive of the first committee, reached its destination, the city of Charleston. The originals of these were preserved until the burning of Columbia, February 17th, 1865, and the evidences of interest they disclose are very exciting. "Disperse the material passages through all your parts." "If you should be at a loss for a man and horse the bearer will proceed to the next station." "For God's sake send the man on without the least delay, and write to Mr. Marion to forward it by night and by day." The country was roused as by the sound of a trumpet. The night after the arrival of these despatches in Charleston, the royal arsenal was seized and the arms removed. The general committee summoned the Provincial Congress, and they set on foot an "association" in which those who subscribed to it bound themselves by "every tie of religion and honor" to stand up in defence of South Carolina and their country. They resolved to raise troops, and appointed a committee of safety, to whom they delegated some portion of their authority, and a general committee with legislative and advisory powers to act in the present emergency. They recommended to this general committee to have "the association" signed throughout the province and to demand their reasons of the recusants; of non-subscribers an oath of neutrality was demanded, and, at least in the town of Charleston and its vicinity, those who refused were disarmed and confined to their houses and plantations. Committees of gentlemen were appointed in the several districts and parishes of the province to consult for the public safety, and the committee of intelligence addressed them all in a circular letter rehearsing the events that had occurred, and calling upon the inhabitants everywhere to associate and pledge their lives and fortunes in defence of their rights as freemen against the tyranny which oppressed them.

It was under these circumstances that Wm. Henry Drayton and Rev. William Tennent, accompanied by Col. Richard

Richardson, of the Camden the Rev. Mr. Hart of the Baptist the 2d of August, 1775, on try, to strengthen the friends of wavering. On the 5th they re the vicinity of Granby, where addressed on public affairs. M garee and addressed a crowd a He visited the churches of Ja Rocky Creek, Chester; he ac ander to his preaching place waters of Bullock's Creek, in Y on Thicketty, thence to Goude ter at Ford's on the Enoree; th in the church of Little river, at King's Mountain, where he Little river, and then at his of the 31st he preached at "one o at Boonsborough on Long Car 2d of September at Bull Tow from the Indian line, to one o he ever saw. On all these oc vices were over, he harangued country, gave them a "touch o ample discussions, and obtain ciation. Sometimes Drayton, him, but often he was alone. Fletchall, the Cunninghams, an and many of their followers. himself in raising a company o companies of volunteers. At l the Savannah, he gave orders mounting the cannon, and pre reviewed the troops, addressed so took his departure. Simila observation were exhibited on Capt. Hammond at his "forted houses of Augusta, strives to ol nah, in the neighborhood of Be in Georgia, and returns home, at the ferry of the "Two Sister Carolina, 1; Gibbes' Document

Had our space permitted, w extracts from the interesting an

orized by Henry Laurens, president of the militia and rangers for action."

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Richardson, of the Camden regiment, Joseph Kershaw, and the Rev. Mr. Hart of the Baptist church, set out from Charleston the 2d of August, 1775, on a tour through the upper country, to strengthen the friends of resistance and to win over the wavering. On the 5th they reached "the Congaree Store," in the vicinity of Granby, where after sermon the people were addressed on public affairs. Mr. Tennent then crossed the Congaree and addressed a crowd assembled for a public election. He visited the churches of Jackson's Creek, Fairfield, and of Rocky Creek, Chester; he accompanied the Rev. Mr. Alexander to his preaching places—to Beersheba on the head waters of Bullock's Creek, in York, to another meeting-house on Thicketty, thence to Goudelock's, and to the general muster at Ford's on the Enoree; thence to James Williams's, elder in the church of Little river, and the Col. Williams who fell at King's Mountain, where he preached for Mr. Creswell at Little river, and then at his other church at Ninety-six. On the 31st he preached at "one of Mr. Harris's preaching sheds," at Boonsborough on Long Cane Creek, Abbeville, and on the 2d of September at Bull Town meeting-house, fifteen miles from the Indian line, to one of the most crowded assemblies he ever saw. On all these occasions, after the religious services were over, he harangued the people on the state of the country, gave them a "touch of the times," was led often into ample discussions, and obtained subscriptions to the association. Sometimes Drayton, Richardson, or Hart was with him, but often he was alone. In this tour he encountered Fletchall, the Cunninghams, and Brown, leaders of the Tories, and many of their followers. On one occasion he employed himself in raising a company of mounted rangers and three companies of volunteers. At Fort Charlotte, below Vienna on the Savannah, he gave orders for the erection of platforms, mounting the cannon, and preparing everything for defence, reviewed the troops, addressed them, prayed with them, and so took his departure. Similar vigilance, activity, and quick observation were exhibited on his return home. He visited Capt. Hammond at his "forted house," describes the fortified houses of Augusta, strives to obtain a meeting at New Savannah, in the neighborhood of Beach Island, crosses Briar Creek in Georgia, and returns home, crossing from the Georgia side at the ferry of the "Two Sisters."—(Drayton's Hist. of South Carolina, 1; Gibbes' Documentary Hist.)

Had our space permitted, we would have given extended extracts from the interesting and exciting journal of this tour,

because it illustrates so much the character of the man, as persevering, public spirited, energetic, and fearless; eloquent and convincing when he opened his mouth to speak; because it shows the trusts confided to him and the influence he exerted; and above all because it reveals so much concerning the condition of the upper country at the opening of the Revolution, and shows the conflict of opinion and the views held as to public duty in the region over which he passed. It is very evident that this journey of Messrs. Tennent, Drayton, and their companions was of eminent service to the interests of civil liberty; that it brought many over to the cause of the colonies who would otherwise have taken up arms for the king; that it assisted honest but wavering minds to reach opinions which they afterwards steadfastly maintained, and for which they periled their lives. The country they traversed was the most disaffected portion. Dr. Ramsay says the non-subscribers to the association in Charleston amounted to about forty, who in great part were officers living on salaries paid by the king, and that the great body of non-subscribers were found between the Broad and Saluda rivers.

We find Mr. Tennent after this engaged in the duties of his vocation as a minister of Christ amid the events of the Revolution, which were becoming every day more stirring. He employed his pen from time to time in the public prints in the cause of civil freedom, and on 11th of January, 1777, he delivered an eloquent speech in the House of Assembly, Charleston, advocating a petition penned by himself, to which had been attached the signatures of many thousands, against the church establishment which the Church of England had always enjoyed under the colonial government. In this speech he contended that ecclesiastical establishments were an infringement on civil liberty.

"That the rights of conscience were unalienable, and all laws binding it are, *ipso facto*, null and void; that neither those laws which lay heavy penalties on men for their religious opinions, nor those which make odious distinctions between subjects equally good, ought to be tolerated. Of this last, he contended, were the laws prevailing in Carolina. The laws acknowledge the society of the one as a Christian church—it does not know the others at all. Under a reputedly free government, licenses for marriage were refused by the ordinary to any but the established clergy. The law builds superb churches for the one—it leaves the others to build their own. The law enables the one church to hold estates, and to sue for rights; but no dissenting church can sue at common law. They are obliged to deposit their property with trustees. The law vests in the Church of England power to tax their own people and all other denominations for the support of the poor. The sums advanced by the public treasury for the support of the Church of England for the ten years preceding the 31st of December, 1775, amount to £164,027 16s. 3d. The ex-

pense of the year 1772 was £18,000 or less from the purses of all dissenters. If the dissenters have ment, the sum taken out of the which they did not worship, mu ten years aforesaid; and a very large, and churches, lies in the pocket of England. Meanwhile the establishment many of them very small, while seventy-nine, and much larger, be furnished with a clergy. But the sum very considerably. To Mr. Tennent asks if it would cost to be *barely tolerated*, that is, *not* selves. To the declaration of it merely as a matter of superiority, ment of civil liberty. It was n roused all the virtue of America. proposal to establish all the deno objects that the establishment of ment at all. Religious establishm growth of a free state. That st most liberal plan will be the mos it. With the new constitution le and order of men in this state. consent that the estate which sh or less from the purses of all den three hundred and eighty thous and be fixed there. Let her only. We seek no restitution. Let her spacious burying-grounds, her co other church estates, and let her any longer. It is demanded tha if the time is left to them, it will execution was left to himself: it executioner could never make his Is it not a fact that we are now designed only as a *pro tempore* stand? If this matter is not now be established by law under the tional church? Must we sit still o to be dangerous to grant this requ to that situation that it is danger arise from the dissenting denomin petitions. Will the danger arise pleasure of knowing too many signed the petition. Many more liberal terms. They do not des Grant them the prayer of this peti expression. Let it be a foundatio shall be no establishment of one r erence to another. That none sh worship in which they do not fr American freedom and glory, an wide continent in the liberality of

Such is an outline of the delivered by Mr. Tennent in 1

sh the character of the man, as energetic, and fearless; eloquent and his mouth to speak; because to him and the influence he exerted reveals so much concerning the country at the opening of the Revolutionary opinion and the views held as over which he passed. It is very Messrs. Tennent, Drayton, and nent service to the interests of many over to the cause of the se have taken up arms for the but wavering minds to reach s steadfastly maintained, and for s. The country they traversed ion. Dr. Ramsay says the non- on in Charleston amounted to were officers living on salaries e great body of non-subscribers l and Saluda rivers. this engaged in the duties of his st amid the events of the Revo- very day more stirring. He em- me in the public prints in the 11th of January, 1777, he de- he House of Assembly, Charles- nned by himself, to which had of many thousands, against the ne Church of England had al- al government. In this speech al establishments were an in-

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pense of the year 1772 was £18,081 11s. 1d. The religious estate, drawn more or less from the purses of all denominations by law, would probably sell for £330,000. If the dissenters have always made more than half of this govern- ment, the sum taken out of their pockets, for the support of a church with which they did not worship, must amount to more than £82,018 within the ten years aforesaid; and a very large sum of their property, in glebes, parson- ages, and churches, lies in the possession and improvement of the Church of England. Meanwhile the established churches are but twenty in number, many of them very small, while the number of dissenting congregations are seventy-nine, and much larger, and would pay £40,000 annually could they be furnished with a clergy. But the deficiency of gospel ministers diminishes the sum very considerably. To the objection that dissenters are tolerated, Mr. Tennent asks if it would content our brethren of the Church of England to be *barely tolerated*, that is, *not punished* for presuming to think for them- selves. To the declaration of those who would keep up the establishment merely as a matter of superiority, he answers that this operates to the abridg- ment of civil liberty. It was not the *three pence on the pound of tea* that roused all the virtue of America. It is our birthright that we prize. To the proposal to establish all the denominations by law and pay them equally, he objects that the establishment of all religions would in effect be no establish- ment at all. Religious establishments discourage the opulence and cramp the growth of a free state. That state in America which adopts the freest and most liberal plan will be the most opulent and powerful, and will well deserve it. With the new constitution let the day of justice dawn upon every rank and order of men in this state. Let us bury what is past forever. We even consent that the estate which she has for a century past been drawing more or less from the purses of all denominations—an estate of no less value than three hundred and eighty thousand pounds—remain in her quiet possession and be fixed there. Let her only for the future cease to demand pre-eminence. We seek no restitution. Let her be contented with her superb churches, her spacious burying-grounds, her costly parsonages, her numerous glebes, and other church estates, and let her not now insist upon such glaring partiality any longer. It is demanded that this be delayed till a proper time. I think if the time is left to them, it will prove as it did to the man the time of whose execution was left to himself: it so happened that all the persuasions of the executioner could never make him believe that the time present was proper. Is it not a fact that we are now reviewing the constitution; that what was designed only as a *pro tempore* affair may become so perfected as to be fit to stand? If this matter is not now attended to, will not the Church of England be established by law under the new constitution and become the constitu- tional church? Must we sit still out of mere compliment? By some it is said to be dangerous to grant this request at the present time. But are we reduced to that situation that it is dangerous to do common justice? Will the danger arise from the dissenting denominations? No: it answers the prayer of their petitions. Will the danger arise from the Church of England? I have the pleasure of knowing too many of them to think so. Many of them have signed the petition. Many more have declared their sentiments in the most liberal terms. They do not desire any longer to oppress their brethren. Grant them the prayer of this petition; grant it in substance if not in the very expression. Let it be a foundation article in your constitution, 'That there shall be no establishment of one religious denomination of Christians in prefer- ence to another. That none shall be obliged to pay to the support of a worship in which they do not freely join.' Yield to the mighty current of American freedom and glory, and let our state be inferior to none on this wide continent in the liberality of its laws and in the happiness of its people."

Such is an outline of the noble and effective speech de- livered by Mr. Tennent in the House of Assembly while the

new constitution was under consideration. The civil revolution of which he was so earnest an advocate, brought with it this revolution in the government of the church and its entire severance from the control of the State, which the rights of conscience and the principles of popular government so clearly demand.

Mr. Tennent did not long survive these efforts in favor of ecclesiastical and civil freedom. His father, William Tennent, senior, of Freehold, New Jersey, a minister of singular piety and usefulness, whose name is widely known for the trance in which he lay for a long time, apparently dead, but from which he recovered, in which he seemed to himself to be caught up to the third heaven and to behold things which it was not lawful to utter—this venerable man died on the 8th of March, 1777. In the course of the following summer, he went to Freehold to bring to his own home his widowed and aged mother. He had reached the high hills of Santee, about ninety miles from Charleston, on his way home, when he was attacked with a nervous fever which terminated his life. He died on the 11th of August, 1777, in the thirty-seventh year of his age, prematurely cut off, as we are wont to say, in the very noontide of his usefulness. "I was with him," says the Rev. (afterwards Dr.) Richard Furman, in a letter to Mrs. Tennent, "in his last moments—his life went gently from him, almost without a struggle or a groan. He told me almost in the last words he spoke, that his mind was calm and easy, and he was willing to be gone."

The testimonies to his character by his cotemporaries show the high estimation in which he was held. Mr. Simpson met with him May 14th, 1772, before he, Mr. S., left the province for Scotland, and speaks of him as a "very worthy and excellent minister of Christ, very catholic, a fine scholar, a polite gentleman, a real exercised Christian." On the 31st of May he attended in the forenoon "the White" or "New England meeting-house," where, says he, "I heard Mr. Tennent preach an excellent sermon from Phil. iv. 5, last clause, 'The Lord is at hand.' Was delighted to hear such evangelical preaching, and so great an attachment to our Lord and Saviour."

"Few preachers," says Rev. Hugh Allison of James Island, in a sermon occasioned by his death, "had a more majestic and venerable presence, or a more winning and oratorical address. Animated with a sacred regard for the honor of his divine Master, and the salvation of precious, immortal souls, he spake the word with all boldness. A lively imagination, added to a careful study of the Scriptures, enabled him to bring forth out of his treasure things new and old; yet he never entertained his audience with scholastic niceties or subtle questions, which minister strife and endless disputation, rather than godly edifying, which is in faith. Elegance of style, majesty of thought, and clearness of

judgment, appeared in his discourses, an ing and instructive. Or shall we view l
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passionate master, and a faithful, affecti
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judgment, appeared in his discourses, and concurred to render them both pleas- ing and instructive. Or shall we view him as a patriot? His honest, disinter- ested, yet flaming zeal for the country's good demands from us a tribute of re- spect. Impressed with a sense of the justice, greatness, and vast importance of the American cause, he engaged in it with an ardor and resolution which would have done honor to an old Roman. For this, indeed, he was censured, and perhaps too liberally, even by his friends. In many of his speeches, which he delivered in the Provincial Congress and General Assembly, of which he was successively a member, he displayed great erudition, strength of argu- ment, generosity of sentiment, and an almost boundless eloquence. His nat- ural genius was prodigiously strong and penetrating; and the unavoidable consciousness of his native power made him sanguine, bold, and enterprising. Yet the event proved that his boldness arose not from a partial, groundless self-conceit, but from a true self-knowledge. Upon fair and candid trial, faith- ful and just to himself, he judged what he could do; and what he could do, when called to do it, he attempted, and what he attempted he accomplished. But Mr. Tennent's principal ornament was his unaffected and substantial piety. He was remarkably humane and benevolent in his disposition, and possessed every personal grace and qualification that could attract the esteem and reverence of his fellow creatures. He was a kind, affable, and tender husband; a prudent, cautious, and indulgent parent; a generous and com- passionate master, and a faithful, affectionate, and steady friend. His appear- ance in company was manly and graceful; his behavior genteel, not ceremo- nious; grave, yet pleasant; and solid, but sprightly too. In a word, he was an open, conversable, and entertaining companion, a polite gentleman and devout Christian at once."

He left five children: two sons, William and Charles, and three daughters. One of his daughters married Mr. Charles Brown, one Dr. Joseph Hall Ramsay, and one Mr. Samuel Smith. The church erected a monument to his memory in their Archdale-street house of worship, of which he was the father. On it is the following inscription:

"In memory
of the Rev. WILLIAM TENNENT, A. M.,
pastor of this Church,
and principally instrumental in the
erection of this building,
dedicated to the worship
of Almighty God,
who died at the High Hills of Santee,
August 11th, 1777,
in the thirty-seventh year of his age.
He was distinguished
for quickness of perception,
solidity of judgment,
energy and firmness of mind,
for inflexible patriotism
and ardent public spirit,
for the boldness with which he enforced
the claims of the Deity,
and vindicated the rights of man.
As a preacher he was prompt,
solemn, instructive, and persuasive—
of every social virtue he was a bright example.
Blessed are the dead which die in the Lord."

This monument was transferred to the interior wall of the Independent or "Circular" church when it was refitted in 1858.

Several descendants of Rev. William Tennent yet survive in the city of Charleston and elsewhere, and manuscript copies of his sermons are in existence in the hands of sundry persons.

The congregation do not appear to have remitted their efforts during the lifetime of Mr. Tennent to obtain a colleague pastor. On the 9th of March, 1777, five months before the death of Mr. Tennent, they directed a letter to be written to Dr. Rodgers of New York, whom they had called before in the year 1765, inviting him to a temporary settlement, urging that New York was then occupied by British troops, and that a wide field of usefulness was opened before him in Charleston. They hastened the work on the church in Archdale-street, that it might be commodious for worship. They continued their correspondence also with Mr. Stewart, who at length wrote, discouraging their efforts to obtain his services. On the 17th of August Mr. Edmonds preached for them, and announced the death of Mr. Tennent. On the 31st a call was made out to Dr. Rodgers to become their pastor as the successor of Mr. Tennent, and was signed by the congregation. The salary of Mr. Tennent was continued to his family through the year, and the funeral sermons of Mr. Allison and Mr. Hart on Mr. Tennent were requested for publication. During the remainder of this and the following year their supplies were irregular, and there were frequent adjournments of the congregation without preaching.* In January of the following year, 1778, the constitution of the church, drawn up by Dr. Ramsay, and presented on the 30th of November, 1777, was adopted. The title of the church was declared to be, "The Independent or Congregational Church worshipping in Meeting and Archdale-streets." And it was further declared that "the denomination of this church, the mode of divine service therein, and the government thereof by its own members and supporters, independent of all extrinsic

* The following, from an old account book, mentions some of the supplies :		
1778. To paid Mr. Edmonds for six Sabbaths, between 1st January and instant April, at £15	Between 8th March and 15th	Oct.
£90	Rev. Mr. Gourlay 2, at £20	£40
Rev. Mr. Harris for 1, 22d	" " Henderson, 3	60
Feb.	" " Edmonds, 9	180
15	" " Allison, 2	40
Rev. Mr. Henderson 1, 8	" " Hill, 3	60
15		
" Mr. Allison, 8 March	15	

authority, as stated in the 9th forever remain unalterable, as by the concurring voice of two supporters thereof." On the 2nd son was commissioned to appear before them, and to become their pastor, and to be offered to Dr. Rodgers, and if he refused, to Rev. Mr. Duffield, or to Dr. Rodgers, on the 3d of May, the congregation considered the matter, and on the 13th of May, they invited the Rev. Mr. Alexander McWhorter, D. D., to become their pastor, at a salary of £2,100. A letter was sent to the presbytery of New York and Newark, urging them to accede to the appointment of Dr. McWhorter, 1. Because of the usefulness afforded by him in the state and city; 2. On account of the usefulness afforded by him to the infant state of literature, and the must accrue to civil liberty, and religion over the whole state, from the ministry of Dr. McWhorter. On the 1st of June, Dr. Rodgers declining the offer, the congregation held it still under consideration, and on the 13th of June, Dr. Rodgers might induce him to accept the salary offered was augmented to £2,100. On the 20th of January, 1778, Dr. Rodgers, in an interesting letter from Dr. Rodgers, the ravages of war had driven the congregation continued dejected, and could be obtained. Charleston was occupied by British general Prevost, who in his march towards Charleston in the direction of Lieutenant-Governor Moultrie, every effort to fortify the city laid waste, and lines of defence were burned, and lines of defence from Ashley to Cooper rivers, across the city, however, though they appear

red to the interior wall of the church when it was refitted in

7. William Tennent yet survive and elsewhere, and manuscript existence in the hands of sundry

appear to have remitted their

Mr. Tennent to obtain a col-
March, 1777, five months before
y directed a letter to be written
whom they had called before in
a temporary settlement, urging
pied by British troops, and that
opened before him in Charles-
k on the church in Archdale-
odious for worship. They con-
also with Mr. Stewart, who at
eir efforts to obtain his services.
dmonds preached for them, and
ennent. On the 31st a call was
become their pastor as the suc-
as signed by the congregation.
continued to his family through
mons of Mr. Allison and Mr.
quested for publication. During
e following year their supplies
frequent adjournments of the
g.* In January of the follow-
n of the church, drawn up by
n the 30th of November, 1777,
ie church was declared to be,
ational Church worshipping in
" And it was further declared
this church, the mode of
government thereof by its own
adependent of all extrinsick

t book, mentions some of the supplies :

Between 8th March and 15th Oct.			
Rev. Mr. Gourlay	2, at £20		£40
" " Henderson,	3 "		60
" " Edmonds,	9 "		180
" " Allison,	2 "		40
" " Hill,	3 "		60

authority, as stated in the 9th, 10th, and 11th articles, shall forever remain unalterable, and no part shall be altered but by the concurring voice of two-thirds of the members and supporters thereof." On the 22d of March Mr. Richard Hutson was commissioned to apply to Rev. Mr. McWhorter to become their pastor, and to offer the same terms as were offered to Dr. Rodgers, and in case of his failure, to apply to Rev. Mr. Duffield, or to some other. On Sunday the 3d of May, the congregation ordered the eight doctrinal articles, the consideration of which had been postponed at a previous meeting, to be entered in the church-book as fundamental articles. On Sunday the 17th, they subscribe the five doctrinal articles of the state, and resolve to secure an act of incorporation, and add three more articles. On Sunday, July 5th, they invite the Rev. Messrs. Piercy and Hill to preach for them, and on the 13th make out a call to the Rev. Alexander McWhorter, D. D., of Newark, New Jersey, with a salary of £2,100. A letter was addressed to the moderator of the presbytery of New York, and another to the church at Newark, urging them to accede to their wishes in relation to Dr. McWhorter, 1. Because of the melancholy state of religion in the state and city; 2. On account of the great opportunity of usefulness afforded by this pastorate; 3. They plead the infant state of literature, and the great advantages which must accrue to civil liberty, and the interests of learning and religion over the whole state, from the established reputation of Dr. McWhorter. On the 20th of September they were ministered to by Rev. Mr. Henderson, and received the letter of Dr. Rodgers declining their call. He was requested to hold it still under consideration, as the destruction of New York might induce him to cast in his lot among them. The salary offered was augmented to £4,000 "during these dear times." On the 20th of January, 1779, they received an interesting letter from Dr. Rodgers, dated at Sharon, Conn., whither the ravages of war had driven him, declining their call, and the congregation continued dependent on such supplies as could be obtained. Charleston was again threatened by the British general Prevost, who had crossed the Savannah on his march towards Charleston. The inhabitants, under the direction of Lieutenant-Governor Bee and the council, made every effort to fortify the city landward. The suburban houses were burned, and lines of defence and an abbatiss were extended from Ashley to Cooper rivers, across Charleston Neck. The enemy, however, though they approached the city and held parley

with the garrison, did not make the expected attack. It was on this occasion that Major Benjamin Huger, who had ventured with a party of men without the lines, was fired on and killed by his own countrymen in mistake. We still find the church laboring to keep up its religious services in the midst of these alarms. On the 18th of July they extended an invitation to Rev. Mr. Edmonds and Dr. Percy of the Episcopal church, to fill their pulpit till the following October.

Of the CONGREGATIONAL CHURCH at WAPPETAW, in Christ's Church parish, the notices continue to be very scanty. The Rev. John Martin was its minister in the beginning of this decennium. Mr. Zubly says, writing to Dr. Stiles of Yale College, January 30th, 1772, "I also send you a dissenter's Address to Dissenters, by the Rev. John Martin, A. M., a member of the presbytery and minister on Wando Neck." —(Stiles' MSS., Yale College.) About this time Mr. Martin removed to the Wiltown church. There is in existence a manuscript addressed to the Independent church in Charleston, when the Wappetaw church applied to that church to send its pastor and delegates to aid in the ordination and installation of Rev. Mr. Allen.* Mr. Tennent speaks of the obligations of the city church in Charleston to the church at Wappetaw for the large sum of money they had contributed to aid the former in their schemes of building, and speaks of them as of the same sentiments with themselves. The Rev. Moses Allen, to whom reference is made, was born in Northampton, Mass., September 14th, 1748, was graduated at the college in New Jersey in 1772; and was licensed by the presbytery of New Brunswick, February 1st, 1774, and recommended by them as an ingenious, prudent, and pious man. On his way to the south he spent some days with his friend James Madison of Virginia, where he was solicited to pass the winter. Pursuing his way, however, he arrived in Christ's Church parish, South Carolina, where he was ordained on the 16th of March, 1775, by Mr. Zubly, Mr. Edmonds, and William Tennent, and installed as pastor of the Independent or Congregational church at Wappetaw. He preached his farewell sermon to this church on the 8th of June, 1777, and removed to Midway church, Liberty county, Georgia, to which place he had been called. The British army under General Pre-

* Mr. Caster, in his pamphlet, "The Claims of Wappetaw," p. 6, says in 1770 or 1771. But Mr. Tennent did not receive his call till November, 1771, nor commence his labors in Charleston till April, 1772; nor was Mr. Allen ordained till 1775.

vost dispersed his congregation worship, and the dwelling-house destroyed the rice-then in stack prisoner at Savannah, and inst on parole with the continental the prison-ships. He was cha and his animated exertions in incurred the peculiar resentment standing his clerical profession in the hour of battle, and the p post of honor. Wearied of his quarters, he sought to escape river and swimming to an adjacent the attempt, on the evening of of thirty years. His body was island, found by some of his friends the captain of a British vessel procure them.—(Allen's Biog. & History of Midway Church.)

Rev. Mr. Atkins succeeded him we are not able to say. His next decennial period of this his

CHAPTER

THE Congregational church of had probably but a feeble existence Simpson spent Lord's-day, the 1 Hill, and administered the Lord of baptism. In his MS. diary severity of the weather, concluded one. There was a large and full and attentive auditory." He then invitation to preach regularly in tance and other duties, and received services of Mr. Edmonds, who live fifteen or sixteen miles from to preach around in vacant places Edmonds to them in the warm mended to them to repair their This they could not do unless he promised to read their address

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Claims of Wappetaw," p. 6, says in
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vost dispersed his congregation in 1778, burned the house of
worship, and the dwelling-houses of several of the people, and
destroyed the rice then in stacks. In December he was taken
prisoner at Savannah, and instead of being sent to Sunbury
on parole with the continental officers, he was sent on board
the prison-ships. He was chaplain of the Georgia brigade,
and his animated exertions in the pulpit and the field had
incurred the peculiar resentment of the British; for notwith-
standing his clerical profession he was among the foremost
in the hour of battle, and the post of danger was to him the
post of honor. Wearied of his confinement in his loathsome
quarters, he sought to escape by throwing himself into the
river and swimming to an adjacent point, but was drowned in
the attempt, on the evening of February 8th, 1779, at the age
of thirty years. His body was washed on a neighboring
island, found by some of his friends, who requested boards of
the captain of a British vessel to make a coffin, but could not
procure them.—(Allen's Biog. Dictionary, and J. B. Mallard's
History of Midway Church.)

Rev. Mr. Atkins succeeded Mr. Allen, but at what interval
we are not able to say. His melancholy end belongs to the
next decennial period of this history.

CHAPTER II.

THE Congregational church of DORCHESTER and BEECH HILL
had probably but a feeble existence at this time. Archibald
Simpson spent Lord's-day, the 14th of January, 1770, at Beech
Hill, and administered the Lord's Supper and the ordinance
of baptism. In his MS. diary he says, "On account of the
severity of the weather, concluded to put two sermons into
one. There was a large and full congregation, a most serious
and attentive auditory." He thanked them for their pressing
invitation to preach regularly for them, plead his great dis-
tance and other duties, and recommended them to secure the
services of Mr. Edmonds, who had left Georgia and come to
live fifteen or sixteen miles from them on his wife's estate, and
to preach around in vacant places. He recommended Mr.
Edmonds to them in the warmest manner. He had recom-
mended to them to repair their meeting-house at Beech Hill.
This they could not do unless he would collect for them. He
promised to read their address to his congregations. Mr.

gether Campbell or Martin came
ent up to the General Assembly
account says he preached one
he dissatisfaction of the people;
most destitute until the presby-
et off from the presbytery of
Mr. Martin's coming to preach
erwards, there was a wonderful
f inhabitants within the bounds
nts from Ireland. But the in-
l rather to weaken than to in-
ngregation. Some were Cove-
nd some were what were called
l those loose and latitudinarian
had prevailed to such a degree

nearby in the centre of Chester
the court-house, borders upon
urch, and has been united with
times past. It was originally
As a congregation it presented
call for the labors of James
d in connection with one from
ained with Catholic one year
six months, according to the
earsed. After the removal of
continued in a very broken
ly to the war, nor did it at all

urens district, near the line of
ved during the early part of
well, who also labored in the
s, in the northeastern part of
church, in the edge of Union.
r at Rocky Creek, now Rock
f his death. He was licensed
ng Spring, May 2d, 1764, and
Carolina, October 6th, 1765.
the Saluda. Mr. Tennent, in
peaks of him also as minister
f more than ordinary activity
om the pulpits he filled, their
mber of carefully-written ser-
are kept by his son in perfect

preservation for more than half a century, and at last were
destroyed by those mischievous enemies of old manuscripts,
the rats. A few exist, not much mutilated, in the hands of his
grandson, D. Creswell, of Eutaw, Alabama, written in a small,
compact, and beautiful handwriting, and in an easy and schol-
arly style. In the memorable tour of William Henry Dray-
ton and Rev. William Tennent, Mr. Tennent preached at Little
River, August 25th, 1775, to a large and concerned audience,
and afterwards spoke for two and a half hours on the subject
which then agitated the people. He spoke of this congrega-
tion as the centre of the opposition in Fletchall's (a wealthy
and influential Royalist) regiment. While in this region Mr.
Creswell's house was for some days Mr. Tennent's place of
rendezvous.

Mr. Tennent also preached, August 27th, at Ninety-Six,
from Nehemiah, ii. 3—"Let the King live forever; why should
not my countenance be sad, when the city, the place of my
fathers' sepulchres, lieth waste, and the gates thereof are con-
sumed with fire." It is easy to see how this text could have
been made the occasion of patriotic appeals which should
have moved the hearts of the men of that day.

On the 1st of July, 1776, the Cherokees fell upon the frontier
settlements, massacring the inhabitants without distinction.
They butchered the family of Aaron Smith, killing him, his
wife, five children, and five negro men; Mr. Stringer and one
child, and three or four of Gilaspy's family. The inhabitants
along the Saluda and Rabun's Creek took refuge in Lindley's
Fort, where a part of Col. Williams's regiment were assem-
bled. They were attacked by eighty-two Indians and one
hundred and two white men, many of whom were painted and
dressed as Indians. They were repulsed by the garrison, and
in the rout thirteen of the white Indians were made prisoners,
nine of whom were painted. They were sent to Ninety-Six
for safe keeping. A letter of Rev. James Creswell to Hon.
William Henry Drayton, dated July 27th, 1776, details these
and other facts connected with the times. "Such of us," says
he, "as are in forts have neither suitable guns nor ammuni-
tion for the defence of our lives and little ones, as we were
obliged to furnish our army with our best arms."

In Mr. Creswell the advocates of a free government found a
congenial spirit, and he continued to exert himself against the
Tory influence which was so powerful in that region, and had
his life been spared, would have been an actor probably in
the scenes which shortly ensued. He died, it is believed, in