

Meeting registration is on p. 7.

North Carolina Presbyterian Historical Society

Summer, 2018

Raleigh, Saturday, October 13

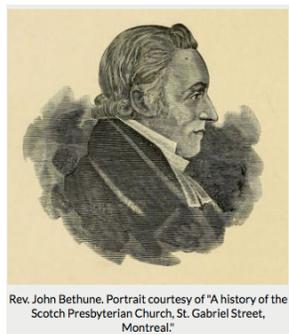
Early Scottish Ministers in NC and the Kirks Where They Preached



Early church building at Mt. Carmel in Richmond Co.

Our Fall Meeting this year will be held at William Peace University in Raleigh, and the program promises to be a most interesting one. Donald C. McLeod of Southern Pines has made an extensive study of the migration of Scots to North Carolina, the Scottish ministers who came in response to the many appeals for clergy, and the early churches or “kirks” where they served. These were pioneering preachers who for the most part knew little of the conditions they would meet. They are linked in this talk with images and information about their churches. Their stories range from the 1750s well into the 19th century and are quite varied. Some spoke Scots Gaelic, others did not. Some stayed only briefly in North Carolina. Most served more than one congregation. Some sympathized with those opposing British rule, others with those loyal to the Crown. Some were stern Calvinists, a few indulged too much in “ardent spirits.” Their numbers included leaders in the Great Revival and staunch opponents.

Some of the ministers he



Rev. John Bethune. Portrait courtesy of “A history of the Scotch Presbyterian Church, St. Gabriel Street, Montreal.”

will be discussing are Hugh McAden, James Campbell, John MacLeod, John Bethune, Colin Lindsay, Angus McDiarmid, Archibald McQueen, Colin McIver, John McIntyre, Evander McNair, and Martin McQueen. The twenty or so early churches they served were mainly in the region of the upper Cape Fear River, the Lumber River, and over to the Little PeeDee, in what was known as the Sandhills.

Our spring tour of Richmond County in 2017 included a visit to Mt. Carmel church. John Bethune organized the church in 1776 before joining the loyalists at Moore’s Creek, being imprisoned, and
(Cont’d on p. 2)

Symposium on the Regulator Uprising, 1766-1771

An excellent symposium on the Regulators will be held at Elon University on Saturday, Sept. 22, and members of our society have been invited to attend. Speakers will include Dr. Carole Troxler of Elon University (and NCPHS member along with her husband George), Dr. Gary Freeze of Catawba College, Vann Evans of the NC State Archives, and Mark Chilton, Orange County Register of Deeds. Chilton will be speaking on the Presbytery of Orange in the Regulator Uprising, specifically the roles of the Reverends Caldwell, McAden, Pattillo, Creswell, Alexander, Balch, and Craighead.

At the symposium Chilton will also be exhibiting a series of maps he has created from the old deed books of Orange, Rowan, and Guilford counties. Some of these show land ownership in the vicinity of places such as Buffalo and Alamance churches in Guilford Co., and Hawfields Church in Alamance Co.

The program is being held in conjunction with the Alamance Battleground Historic Site, but the meeting will be in Johnston Hall, Elon University, 9:30 a.m. to 3:30 p.m. Admission of \$20 includes lunch and a one-year membership in Friends of the Alamance Battleground Historic Site. Space is limited, and registration is required! For more information, call (336) 227-4785 or email alamance@ncdcr.gov.

(Cont'd from p. 1)

moving to Ontario where he established other Presbyterian churches. His successor was Colin Lindsay, certainly one of the more colorful ministers of whom we will hear.

Scottish Presbyterian churches in the 17th and most of the 18th centuries did not sing hymns, which were poems in praise of God written by contemporary humans. They sang only psalms from the Holy Bible. They had been translated of course, and often put in metre and rhymed, but they were still the Word of God, not Man. They were not accompanied by musical instruments. They were “lined out” by a leader, then repeated by the congregation. At the end of his talk, Don MacLeod will play the singing of psalms in this way, recorded in the islands of Scotland.

Don McLeod is a native of Richmond County and lives in Southern Pines, where he is a member of Brownson Memorial Presbyterian Church. Having taken his degrees in pharmacy at UNC, he served on the pharmacy faculties of several universities and conducted clinical drug research for 20 years. Now retired, he practices community pharmacy part-time. He has a strong interest in Scottish-American history and culture and has just completed a 2-year term as president of the St. Andrew’s Society of North Carolina. He is active in the Moore Co. Historical Society and in the philanthropic foundation for Clan MacLeod USA. He will definitely be wearing his kilt and invites others to do the same! ♦



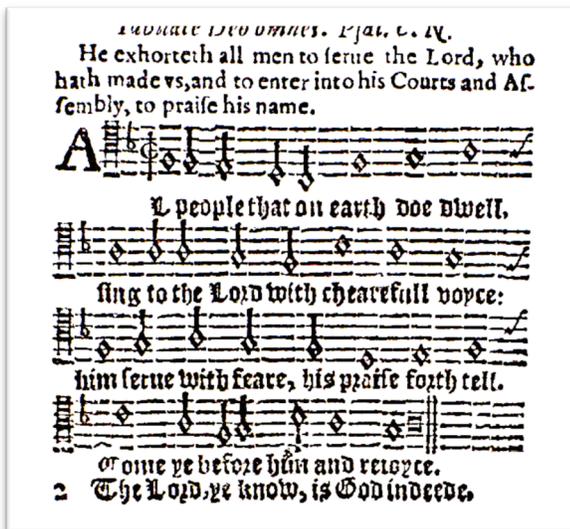
Don McLeod on the Isle of Skye

A Brief History of Metrical Psalms

Summarized from Wikipedia: Metrical Psalter.

Before the Reformation, lay members of the congregation did not sing hymns. The Mass was in Latin, and singing was done by the priest or choir. John Calvin, however, wanted singable versions of the Psalms and other Christian texts for communal singing. The Genevan Psalter was authored for the French-speaking Protestants and is still used in Huguenot churches. It was translated into German in 1573, and that version is still used by the Amish.

Metrical psalms were written in English during the 16th century and were printed for the first time with musical notation. A single note was given for each syllable, to encourage attentiveness to the words. Almost all psalms were written in Common Metre, 8.6.8.6. The Sternhold and Hopkins Psalter was the most popular. Between 1550 and 1640, various versions of it were reprinted more than 200 times.



From the 1628 printing of the Sternhold and Hopkins Psalter.

The *Bay Psalm Book* of 1640, the first book published in the British colonies in America, was a new metrical psalter. In 1650 the Church of Scotland published the Scots Metrical Psalter. By 1658 the first fifty psalms had been translated into Scots Gaelic, and all were translated by 1651.

Then in 1719 Isaac Watts published *The Psalms of David, Imitated in the Language of the New Testament...*, in which the psalms were interpreted rather than strictly translated. Charles Wesley and others continued the move toward singable poetry that captured the spirit of the text. The question of whether or not to allow the singing of Watts’s hymns split some churches in North Carolina.

Most congregations in the Associated Reformed Presbyterian Church and the Reformed Presbyterian Church of North America still sing only metrical psalms. In Northern Ireland the Reformed Church still uses “split leaf” hymnals, in which the music at the top can be matched with the words of various hymns in the same metre. ♦

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Awards: If you know of a recently published church history or a completed church history project that you feel is worthy of consideration for an award, please send the book or a description of the project to Awards Chairman Mrs. Connie Hudson, 2305 Byrd St., Raleigh, NC 27608. Her other contact information is above. Awards are given in the spring for works published or completed in the previous year or in a recent year.

News from the PHS in Philadelphia

If your church has original records that need to be preserved, you can apply to the Presbyterian Historical Society for a [Heritage Preservation Grant](#) of up to \$500 for digitizing the records. Applications are due October 31. PC(USA) congregations with less than 250 members and more than 50 years of history are strongly encouraged to apply. Further information can be found at their website, www.history.pcusa.org/services.

By-laws Changed and Officers Elected

A called meeting of the society's membership was held on April 6, 2018, before dinner at the Spring Meeting in Wilmington. The purpose was to consider changes to the by-laws and to elect two officers. The changes had been proposed at the fall meeting, discussed by the board at its January meeting, and published in the Winter newsletter. After the called meeting was opened with prayer, the changes were explained again and were approved by the membership without opposition. In brief, these changes allow officers to serve more than two two-year terms; made the treasurer an appointed rather than an elected officer; and added the publicity chair as an appointed officer.

After passage of the changes, John Goodman was elected to another term as president, and Sarah Alexander was elected to another term as membership chair. We are grateful to them for being willing to serve for another two years. Dan and Flo Durway had offered to resign as co-secretaries because of health problems, but it was decided to support them in office and continue with temporary appointments as needed.

After the treasurer's report, the meeting was closed with prayer.

April Board Meeting

After dinner, the officers of the society met in the breakfast room of the Wilmington Comfort Inn. After opening prayer, the minutes of their January meeting and the treasurer's report were distributed and approved.

Program Chairman Steve McRae reported that the fall meeting would be held in Raleigh on October 13, 2018. Future meeting sites were also discussed. It was felt that renting a van to bring participants from Raleigh to Wilmington had been a success. Sam Martin moved that we continue to make transportation available from Raleigh to future meetings, and the motion was seconded and carried.

There were brief reports by various officers, and the meeting was closed with prayer.

Last April in Wilmington

(photos by Barbara Cain)

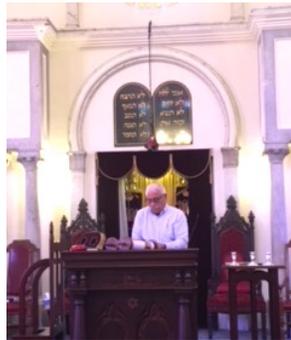
Because in the past there have been folks in Raleigh who wanted to go on one of our tours but didn't have a ride, the Board decided to try renting a van for the trip to Wilmington in April. Although that led to a delay at the start, it was fun to travel together, and more people were able to come. In light of this success, the Board voted to provide transportation for future trips whenever possible.



Our first stop in Wilmington was beautiful Airlie Gardens where those of us on the van hadn't time to walk through all the extensive grounds, but did see the azaleas in bloom, the 400-year-old live oak, and the amazing glass memorial to Minnie Evans, the artist who worked for years as a gatekeeper at Airlie.



We met up with the rest of the group at historic Thalian Hall, built in 1858 when Wilmington was the largest city in the state. We were treated to a marvelous tour of the theatre, led by Executive Director Tony Rivenbark. He began where a portion the original theatre curtain is displayed in all of its classical glory. Inside the theater all the original decoration has been beautifully restored. In the hallways are photographs of some of the famous actors who played there. We also saw the room where Frederick Douglass spoke.

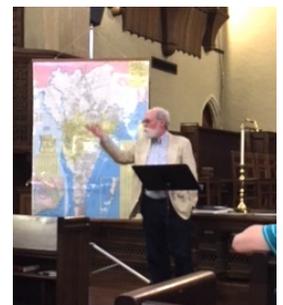


We then walked over to the Temple of Israel. The congregation was organized by forty families in 1872, and the synagogue was completed in 1876. Over the years the Jewish community played a significant role in the economic and political life of Wilmington. Joel Frank told us about the history of the congregation and what it is today. He also invited us to come up to see the Torah.

Friday evening we held a called business meeting to change by-laws and elect officers (see p. 3) and had a fine dinner at The Basics in the old Cotton Exchange.



Saturday morning we met at First Presbyterian Church, where one of our members, Dr. Walter Conser, gave an excellent talk about the settlements of Presbyterians in the Cape Fear region, and the history of First Church. Fire destroyed their first three buildings, and the present English Gothic structure was completed in 1928. We met in the sanctuary with its beautiful stained glass windows, and then visited the Norman-style Kenan Memorial Chapel.





The restored Bellamy Mansion is one of the highlights of any visit to Wilmington. It was built in 1859-60 for Dr. John Bellamy, his wife, and their nine children. The house has 22 rooms on four floors, and a brick house for nine slaves in the back garden. In summer the heat could rise

through the house to escape through louvers in the belvedere at the top. The slave house had rooms upstairs and a laundry room and privies downstairs. The whole had fallen into considerable disrepair before it was given to Historic Wilmington in 1972.



St. James Parish was created in 1729 as part of the established Church of England, but a church building was not completed in Wilmington until 1751. The present beautiful church was built in 1839. As our visit was the week after Easter, the sanctuary was filled with lilies. Ed Turberg met us and talked about the history of the church. He also showed us the “Ecce Homo,” a Spanish painting recovered from the sea after a storm. The graveyard was the city’s only cemetery until 1850. The St. Francis Memorial Garden now contains the cremated remains of parishioners.



Spotlight on Church Anniversaries

This year Sam Martin has delivered Certificates of Recognition to seven churches that are celebrating a significant anniversary in the history of their church. In the last newsletter we wrote briefly about Brittain and Matthews-Murkland. Another celebrant is Crossnore in Avery County in the Presbytery of Western North Carolina.

Crossnore’s 100th Anniversary—The Miracle in the Hills



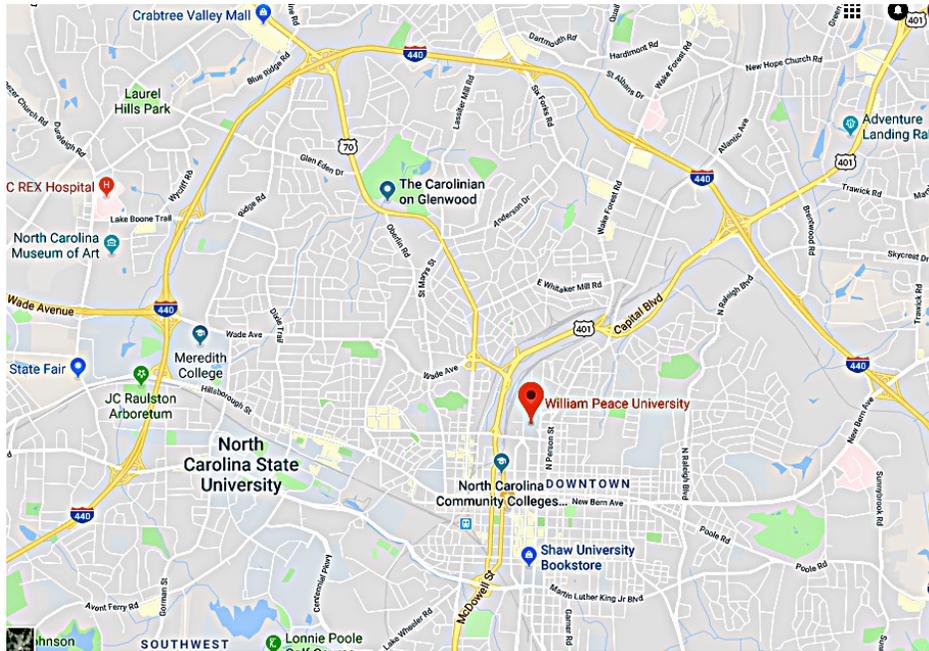
This was accomplished in 1918. Drs. E.H. and Mary Martin T. Sloop, founders of the Crossnore Orphanage and Crossnore School, were among the 13 charter members. In 1924 a new church building was begun, designed by architect Leonard White of Greensboro but built to these plans by local stonemason and carpenter “Uncle” Will Franklin who, at seventy years of age, could neither read nor write. Two hundred loads of rocks were hauled by horse and wagon from the banks of the Linville River. The ceiling is made of chestnut bark, and the life-size hand-hewn cross was made from a century-old log of local white pine. On either side of the two flower stands are twelve raised stones representing the twelve tribes of Israel and the twelve apostles. Into the front of the pulpit the builder placed a thick sheet of metal bent into the shape of an open Bible. The glass windows contain scores of painted Biblical symbols. When completed in 1925, the church was lighted with electricity generated by the power plant built by Dr. Sloop on the Linville River a half-mile below the church.

In the early 1900s a small group in Crossnore began meeting for Sunday School and worship led by a layman, Dr. E H. Sloop, in the home of Mr. and Mrs. Potter Brown. In 1916 a small chapel was built for \$300, and the next year they petitioned Holston Presbytery of the Synod of Appalachia to be organized.

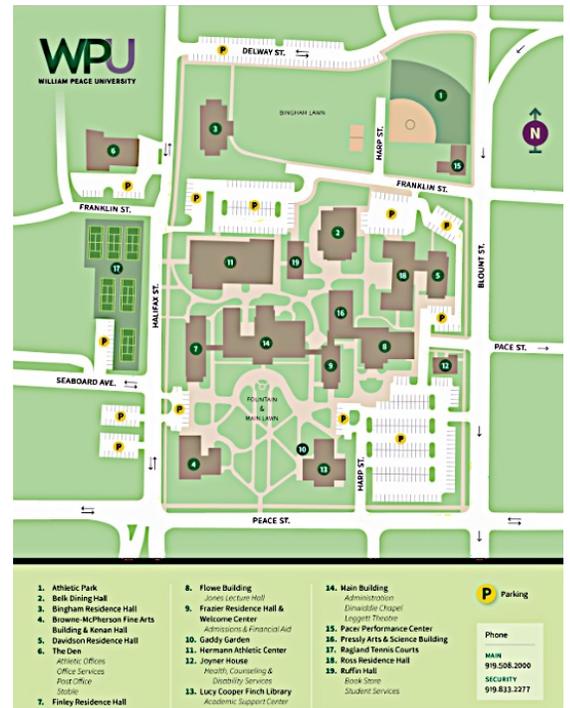
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The story of the Sloop’s medical and educational mission in Avery County was told in 1953 by Mary Martin Sloop herself, with the help of LeGette Blythe, in her book *Miracle in the Hills*. For this centennial, a history of Crossnore Church was written by the Rev. Margaret Lauterer: *Crossnore Presbyterian Church Ministry and Mission: The First 100 Years*.

The centennial celebration was held on July 22. It included an anthem written for the occasion by Dr. Michael Richardson and dedication of the centennial quilt. Crossnore native Henry Smith, Jr., led the singing of the hymn he composed, “Give Thanks.” Speakers included past and present pastors. The offering was for the church’s ongoing missions in connection with other mountain Presbyterian churches, with larger churches in Charlotte and Wilmington, and with a partner congregation in Guatemala. ♦



Photos from www.peace.edu
 Meeting will be in the lobby of the Main Building at Peace.



**North Carolina Presbyterian Historical Society
2018 Fall Meeting
Raleigh, NC**

Saturday, October 13

9:30 – 10:30	Registration and social time, Main Building, William Peace University, 15 E. Peace St., Raleigh 27604.
10:30 – 11:45	Greetings and opening prayer Welcome to William Peace University Introduction of speaker by Steve McRae Donald C. McLeod: “Highland Scot Churches and Ministers in Early North Carolina.”
12:00 – 12:45	Lunch
12:45 – 1:30	Business meeting
1:30	Adjourn

Motels: If you wish to stay the night before or after the meeting, there are numerous motels in Raleigh. There also are many Airbnb homes in the area. If you need assistance in booking, contact Barbara Cain.

Directions (see map on p. 6). Parking will be allowed in any of the university parking lots.

Registration fee is \$20. This includes coffee and refreshments Saturday morning and lunch. Please send the form below and check (payable to NCPHS) *by October 5* to NCPHS, P.O. Box 20804, Raleigh, NC 27619-0804. If you have questions, please contact Acting Program Chairman Barbara Cain, 919-782-0944, btcain@nc.rr.com.

Registration, Fall Meeting, October 13, 2018

Name(s): _____

Address: _____

Telephone: _____ Email: _____

Registrations: _____ @ \$20.00 = \$ _____

Dues if included (Individual \$15; Family \$20; Individual Life Membership, \$125): \$ _____

Total enclosed: \$ _____ Please send this form with your check (made out to NCPHS) **by Oct. 5** to NCPHS, P.O. Box 20804, Raleigh, NC 27619-0804.

If you can do so, please put the following announcement in your church bulletin or newsletter:

The North Carolina Presbyterian Historical Society will hold its Fall Meeting on **Saturday, Oct. 13**, at **William Peace University, Raleigh, N.C.** We will have a wonderful audio-visual presentation by Donald C. McLeod about the Scottish emigration to NC, the very interesting mix of Scottish Presbyterian ministers who answered the calls for clergy, and the early churches or kirks in which they preached. Registration is \$20, including lunch. The schedule, registration form, and address are on our website at www.ncphsociety.org, or contact Acting Program Chair Barbara Cain at 919-782-0944.

**** If you haven't paid your 2018 dues yet, please send them with the registration form.
Individual \$15 Family \$20; Individual Life Membership, \$125. ****

North Carolina Presbyterian Historical Society
P.O. Box 20804
Raleigh, NC 27619-0804

Fall Meeting: October 13 at William Peace University, Raleigh, NC
See registration form on p. 7.