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# HISTORY OF
# BARBECUE PRESBYTERIAN CHURCH
# HARNETT COUNTY
# NORTH CAROLINA

By Reverend James D. McKenzie

(Presented to Rear Admiral A. M. Patterson by the author.)

1965

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# HISTORY OF BARBECUE CHURCH

- BY REV. JAMES D. MACKENZIE

THE GOOD MEN OF THE PRESBYTERY OF INVERARY LEANED FORWARD TO LISTEN THAT COLD DAY IN FEBRUARY, 1739, AS DUNCAN CAMPBELL STOOD UP TO SPEAK. THREE YEARS BEFORE, DUNCAN, ALEXANDER MCALLISTER, THE MCNEILL BOYS, DUG AND DAN (DUGALD AND DANIEL), AND OTHER RESTLESS SOULS HAD SAILED OFF TO EXPLORE THE WILDS OF - WHAT WAS THAT PLACE? OH YES, NORTH CAROLINA. AND NOW THEY HAD COME BACK AND ORGANIZED A COLONY. THE ARGYLL COLONY, OF COURSE, FOR THIS WAS IN ARGYLL-SHIRE, SCOTLAND. WONDER WHAT HE WANTS FROM PRESBYTERY? WELL, LET'S LISTEN IN:

"PETITION, THE ARGYLL COLONY TO THE PRESBYTERY OF INVERARY: WE ARE NOW FULLY DETERMINED TO SETTLE THIS YEAR IN SOME PART OF THE CONTINENT OF AMERICA; AND CARRYING A CONSIDERABLE NUMBER OF PEOPLE THERE, WE WOULD FAIN HOPE THAT WE ARE ENTITLED TO ALLTHE FAVOURS THAT A PARISH THAT MAKES UP A NEW ERECTION MAY EXPECT. IT IS NOT RIGHT TO DISCOURAGE THEM, THOUGH THEY DESIRE TO HAVE ONE ALREADY FIXED IN ANOTHER CHARGE TO BE THEIR MINISTER. ALLOW WE ARE TO BE A GREAT DISTANCE FROM OUR NATIVE COUNTRY, WE SHALL NEVER BE UNMINDFUL OF IT, NOR OF THE CHURCH OF SCOTLAND WHOSE SONS WE SHALL ALWAYS BE.

"IT IS WELL KNOWN HOW MUCH MOST PARTS OF AMERICA NEED TO HAVE THE GOSPEL PREACHED AND PROPAGATED AMONG THEM. FEW OF THE NATIVES HAVE YET BEEN CONVERTED TO OUR HOLY RELIGION. THOUGH THE MEMBERS OF THE COLONY CANNOT PROMISE MUCH FOR THEMSELVES, THEY NEVERTHELESS HOPE THROUGH GOD'S GRACE TO ENDEAVOUR BETTER THINGS THAN THEY MIGHT HAVE DONE IN TIMES PAST.

"AT THE LAST GENERAL MEETING OF THE ARGYLL COLONY, THEY WERE ALL UNANIMOUS FOR MR. FULLARTON (MINISTER AT GLASSARY) TO BE THEIR MINISTER, MOST OF THEM FROM THEIR OWN EXPERIENCE BEING WELL PERSUADED THAT HE IS WELL QUALIFIED FOR BEING A MINISTER TO A YOUNG COLONY THAT IS TO BE SET UP IN OUR WAY, IN A BARBAROUS AND DISTANT PART OF THE WORLD; THAT IF THE PRESBYTERY SHOULD REFUSE TO CONCUR WITH THEIR CALL TO HIM, IT IS MUCH TO BE FEARED WE CANNOT NOW MAKE ANOTHER CHOICE, AND SO SET OUT WITHOUT ANY TO PREACH AMONG US. THE CONSEQUENCES OF WHICH WILL BE (IT IS TO BE FEARED) THAT WE WILL SOON GROW COOL IN MATTERS OF RELIGION, AT LAST BE EASY WHETHER THE GOSPEL BE PREACHED AMONG US OR NOT, AND OF COURSE BECOME VERY BACKWARD IN GIVING ANY ENCOURAGEMENT FOR HAVING GOSPEL ORDINANCES AMONG US.

"WHEREAS IF THE REVEREND PRESBYTERY SHALL LOOSE MR. FULLARTON'S RELATION TO THE PARISH OF GLASSARY IN ORDER TO

SERVE AS OUR PASTOR, WE SHALL GIVE HIM ALL DUE ENCOURAGEMENT, AND THE SAME RIGHT TO IT AS THE MINISTERS OF THE CHURCH OF SCOTLAND HAVE TO THEIR STIPENDS (SALARIES), FOR WHICH WE WILL GIVE IN OUR OBLIGATIONS OR SECURITY IN HIS FAVOURS TO THE PRESBYTERY AS WELL AS TO HIMSELF FOR THE SAME; AND LIKEWISE BIND US ALL IN OUR COLONY TO GIVE HIM ALL THE REGARD DUE TO A PASTOR.

"MAY IT THEREFORE PLEASE YOUR WISDOMS (REFERRING TO THE MEMBERS OF THE PRESBYTERY) TO TAKE THE PREMISES UNDER YOUR MOST SERIOUS CONSIDERATION, AND GRANT OUR DESIRE WHICH IS SO JUST AND REASONABLE, AND YOUR PETITIONERS SHALL EVER PRAY.

SIC SUBSCRIBITUR DUNCAN CAMPBELL
DUG MCTAVISH "

IN ADDITION TO THE ABOVE, A MORE INFORMAL DOCUMENT, EXPRESSING AN EVEN GREATER NOTE OF URGENCY, WAS SUBMITTED TO THEIR "WISDOMS":

"TO DUNCAN CAMPBELL OF KILDUSKLAND, ESQ.

SIR:

IN CONSEQUENCE OF YOUR AND OUR RESOLUTION OF GOING TO THE CONTINENT OF AMERICA IN SUMMER NEXT AND FIXING A COLLONY THERE, AND OUR DESIGN OF HAVING A CLERGYMAN THAT CA N SPEAK THE HIGHLAND (GAELIC) LANGUAGE, SINCE FROM THAT COUNTRY (I.E. THE HIGHLANDS OF SCOTLAND) ALL OUR SERVANTS ARE TO BE, MANY OF WHICH CANNOT SPEAK ANY OTHER LANGUAGE, AND THAT WE ARE NOT OF OURSELVES ABLE TO GIVE THAT ENCOURAGEMENT TO A CLERGYMAN AS MAY ENABLE HIM TO GO ALONG WITH US, NOTWITHSTANDING OUR SINCERE INTENTION OF HAVING THE WORSHIP OF GOD MAINTAINED AMONG US AND NOT DEGENERATING INTO THAT SLOTHFULNESS (TO SAY NO MORE) WHICH WE ARE GRIEVED TO HEAR OUR COUNTRYMEN IN THOSE PARTS ARE FALLEN, WHEREFORE WE BEGG YOU TO GO TO EDINBURGH AND PETITION THE MEMBERS OF THE SOCIETY FOR PROPAGATING CHRISTIAN KNOWLEDGE, AND THE COMMISSION OF THE KIRK TO MEET THERE IN MARCH NEXT, AND ENDEAVOUR TO GET AN AID FROM THEM TO SUPPORT OUR CLERGYMAN. THERE'S NO TIME TO BE LOST IN PROSECUTING OF THIS: WE DOUBT NOT YOUR DILIGENCE AND THEIR ASSISTANCE TO SO LAUDABLE A DESIGN: WE WISH YOU ALL SUCCESS AND WE ARE SUBSCRIBITUR:

SIR,

YOUR MOST HUMBLE SERVANTS,

DUGALD MCTAVISH
DAN MCNEILL
ARCH CAMPBELL
JAMES MACLACHLAN

P. S. AS WE HAVE UNANIMOUSLY MADE CHOICE OF MR. FULLARTON TO BE OUR CLERGYMAN, WE BEGG YOU USE ALL THE NECES-

SARY STEPS FOR TRANSPORTING HIM FROM THE PARISH OF GLASRY."

A CALL FROM THE ARGYLL COLONY WAS SUBMITTED TO THE PRESBYTERY, WHICH NOTED SOME SINGULARITIES IN THE CALL BUT WERE IMPRESSED WITH THE "EVIDENT AND CORDIAL SINCERETY" OF THE PETITIONERS. IT WAS DECIDED TO HEAR WHAT THE PEOPLE AT GLASSARY MIGHT HAVE TO SAY ABOUT THE MATTER.

AT THE APRIL MEETING OF PRESBYTERY THE ARGYLL COLONY PRESENTED A PAPER, OBLIGATING THEMSELVES TO PROVIDE PROPER FINANCIAL SUPPORT FOR MR. FULLARTON, AND HE IN TURN PROFESSED A READINESS TO BE DIRECTED BY THE PRESBYTERY. PRESBYTERY, HOWEVER, CONSIDERING THE NOVELTY OF THE CASE, AND NOT HAVING ANY RULES TO GUIDE THEM, DECIDEDTO WRITE FOR ADVICE TO ALL THE NEIGHBORING PRESBYTERIES. LATER IN THE DAY THE PARISH OF GLASSARY COMPLAINED ABOUT THE EFFORTS OF THE ARGYLL COLONY TO STEAL THEIR PREACHER FROM THEM, AND THE WHOLE MATTER WAS REFERRED TO THE NEXT MEETING OF SYNOD, TO BE HELDIN JULY.

THE EMIGRANTS SAILED WITHOUT A MINISTER!

TWO YEARS LATER, IN JUNE, 1741, THE ARGYLL COLONY IS AGAIN MENTIONED IN THE MINUTES OF THE PRESBYTERY OF INVERARY. IT IS RECORDED THAT THE SOCIETY FOR PROPAGATING CHRISTIAN KNOWLEDGE WERE PREPARED TO GIVE ONE ANDTWENTY POUNDS PER ANNUM (NOTE, ABOUT $100) TOWARDS ENCOURAGING A MINISTER FOR THE ARGYLL COLONY IN AMERICA, AND RECOMMENDED THEY BE ON THE LOOKOUT FOR THE RIGHT MAN FOR THE JOB, BUT SINCE THERE WAS NO CERTAIN WORD THE COLONY HAD BEEN SUCCESSFUL, WHICH THE PRESBYTERY HAD REASON SOON TO EXPECT, THEY PUT OFF CONSIDERATION OF THE AFFAIR.

THEY PUT OFF CONSIDERATION OF THE AFFAIR! ONE WONDERS HOW OFTEN THIS SENTENCE APPEARS IN THE HISTORY OF THE CHRISTIAN CHURCH. THEY PUT OFF CONSIDERATION OF THE AFFAIR! T O PUT IT IN PLAIN ENGLISH, PRESBYTERY WAS GIVING THEM THE OLD RUN-AROUND. IN EFFECT, THEY SAID TO THE ARGYLL COLONY, "DON'T CALL US, WE'LL CALL YOU."

BUT THE ARGYLL COLONY, BEING SCOTS, WERE STUBBORN, AND NOT INCLINEDTO BE EASILY DISCOURAGED. SO ONCE AGAIN THEY TRIED. NOVEMBER, 1741: "THERE WAS A REPRESENTATION AT THIS TIME LAID BEFORE THE PRESBYTERY BY DUNCAN CAMPBELL OF KILDUSKLAND, FOR HIMSELF AND THE ARGYLE COLONY SETTLED AT CAPE FAIR IN NORTH CAROLINA

SHEWING THEIR EARNEST DESIRE FOR HAVING A MINISTER SOON SETTLED AMONG THEM, WHERE THERE IS A CONSIDERABLE NUMBER FROM OUR BOUNDS ALREADY SETTLED, AND A PROSPECT OF A GREAT NUMBER OF THE POORER SORT YET TO FOLLOW, AND WHO ARE IN DEPLORABLE CIRCUMSTANCES FOR WANT OF GOSPEL ORDINANCES, THERE BEING BUT TWO OR THREE MINISTERS IN THE WHOLE PROVINCE, AND THESE OF A POOR CHARACTER, WHO BESIDES HAVE NOT THE LANGUAGE SPOKE AND ONLY UNDERSTOOD BY THE MAJOR PART OF THE COLONY. THE PRESBYTERY WROTE A LETTER TO THE SOCIETY FOR THE PROPAGATION OF CHRISTIAN KNOWLEDGE TO GIVE A YEAR'S SALARY FOR DEFRAYING THE COST OF TRANSPORTATION."

AND THERE THE MATTER ENDS. THE ARGYLL COLONY NEVER BOTHERED THE PRESBYTERY OF INVERARY AGAIN. INSTEAD THEY LOOKED NORTHWARD, TO THE SYNOD OF PHILADELPHIA.

FROM WHERE I SIT I GET THE DISTINCT IMPRESSION THESE COLONISTS HAD CAREFULLY CONSIDERED EVERY LAST MINISTER IN INVERARY PRESBYTERY, AND FELT THAT ONLY ONE, MR. FULLARTON, WAS WORTHY TO BE THEIR MINISTER. FORTUNATELY, AND PERHAPS OF NECESSITY, THEIR DESCENDANTS ARE NOT SO PARTICULAR!

THE SAD STATE OF RELIGION IN NORTH CAROLINA AT THIS TIME IS CONFIRMED BY GEORGE WHITEFIELD, THE ENGLISH EVANGELIST, WHO HAD VISITED THE STATE, AND PREACHED TO A CONGREGATION OF SCOTS IN THE COURT HOUSE AT NEW TOWN OF THE CAPE FEAR RIVER, SUNDAY, DECEMBER 30, 1739, REMINDING "THEM OF THE NECESSITY OF LIVING HOLY LIVES, THAT SO THEY MIGHT PROVE A BLESSING TO THE PROVINCE, AND GIVING PROOF OF THEIR ZEAL FOR THOSE TRUTHS WHICH THEY HAD HEARD PREACHED TO THEM, WITH GREAT PURITY AND CLEARNESS, IN THEIR NATIVE COUNTRY." SAID WHITEFIELD: "IN NORTH CAROLINA THERE IS SCARCELY SO MUCH AS THE FORM OF RELIGION....THERE ARE SEVERAL DANCING MASTERS, BUT SCARCELY ONE SETTLED MINISTER; SO THAT IN MOST PLACES THEY HAVE READERS, WHO READ A SERMON EVERY SUNDAY TO THE PEOPLE, FOR WHICH THEY PAY FIVE SHILLINGS A QUARTER OF THEIR CURRENCY....HOWEVER, THE GOVERNOR, I HEAR, HAS MADE PROPOSALS TO THE SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS, TO SEND MISSIONARIES. BUT I SHOULD RATHER THE PEOPLE HAD NO MINISTER THAN SUCH AS ARE GENERALLY BEING SENT OVER; AND I CANNOT SEE THE CHARITY OF CONTRIBUTING TOWARDS SENDING OUT MISSIONARIES, UNLESS GREATER CARE BE TAKEN IN THE CHOICE OF THOSE WHO ARE SENT." (NOTE: WHITEFIELD SPOKE HERE OF CHURCH OF ENGLAND MINISTERS).

THAT THESE EARLY SETTLERS WERE PRESBYTERIANS IS A FOREGONE CONCLUSION. TYPICAL SCOTS PRESBYTERIANS! THE FIRST TRICKLE OF A STEADY STREAM OF HIGHLANDERS THAT WOULD REACH FLOOD PROPORTIONS BY THE TIME OF THE AMERICAN REVOLUTION, AND

CONTINUE TO FLOW UNABATED FOR WELL OVER A CENTURY. FROM ARGYLL AT FIRST, THE KINTYRE PENNINSULA, AND THE ISLES, JURA AND ISLAY. LATER, BEGINNING ABOUT 1770, FROM SKYE. THE "WELL-TO-DO" CAME FIRST, AND TOOK-UP THE BEST LAND. THE "POORER SORT" FOLLOWED AS THEIR SERVANTS, WORKING FOR YEARS TO PAY THE COST OF THEIR FARE. THEY BROUGHT THEIR CUSTOMS AND THEIR LANGUAGE WITH THEM. EVEN THE SLAVES SPOKE GAELIC! THE STORY IS TOLD OF THE SCOTSWOMAN WHO STOOD AT THE THE RAILING, GAZING AT THE SHORE AS HER SHIP PULLED INTO WILMINGTON. THERE SHE SAW HER FIRST NEGROES, AND ASKED THE CAPTAIN WHAT THEY WERE. "OH, EVERYBODY TURNS BLACK LIKE THAT AFTER A FEW MONTHS IN THIS CLIMATE," HE ANSWERED. AS SHE DISEMBARKED, SHE WAS DELIGHTED TO OVERHEAR TWO MEN CONVERSING IN THE GAELIC TONGUE. ASSUMING THEY WERE FELLOW SCOTS, SHE DREW NEARER, ONLY TO DISCOVER THAT THEIR SKIN WAS BLACK. SHE TURNED BACK TOWARD THE SHIP, BUT WAS STOPPED BY A LARGE, FRIENDLY COLORED LADY, WHO EMBRACED HER AND GREETED HER WITH "CEUD MILE FAILTE!" (GAELIC FOR "ONE-HUNDRED THOUSAND WELCOMES!"). SHE RUSHED UP THE GANGPLANK AND DEMANDED THAT THE CAPTAIN TAKE HER BACK TO SCOTLAND. IMMEDIATELY, IF NOT SOONER!

WHY DID TNEY COME? SIMPLY BECAUSE THEY WERE POOR, AND WANTEDTO BETTER THEIR WORLDLY CONDITION. THE LAND IN THE HIGHLANDS WAS NOT TOO FERTILE TO BEGIN WITH, AND THE POPULATION, DUE TO A VARIETY OF FACTORS, HAD INCREASED SO RAPIDLY, IT WAS SIMPLY NOT ABLE TO SUPPORT THEM.

AND THEN THERE WAS CULLODEN! THE BLOODY BATTLE THAT DESTROYED THE HIGHLANDWAY OF LIFE FOREVER! THE CLAN SYSTEM WAS A FAMILY AFFAIR ("CLAN" MEANS "CHILDREN"). THE HIGHLAND CHIEF CONTROLLED THE LAND, AND FELT A FATHER'S RESPONSIBILITY FOR HIS TENANTS. THEY IN TURN TILLED THE LAND, AND FOUGHT FOR THEIR CHIEF. EACH CLAN WAS BOTH A FAMILY AND AN ARMY. BUT CULLODEN DESTROYED ALLTHAT. CLAN WARFARE WAS FORBIDDEN, AND THE KILT WAS BANNED. THE HIGHLAND CHIEF MOVED TO ENGLAND, AND BECAME "CULTURED." HE BECAME A LANDLORD INSTEAD OF A FATHER. FOR CENTURIES HIS WEALTH WAS RECKONED BY THE SIZE OF HIS "ARMY." NOW HE DID NOT NEED MEN, BUT MONEY. THE LANDS WERE CLEARED OF EXCESS PEOPLE, AND NEW METHODS OF AGRICULTURE WERE INTRODUCED. WHERE WOULD THE TENANTS GO? WHERE BUT TO NORTH CAROLINA, "WHERE TWO CROPS A YEAR CAN BE MADE AND YOU CAN EAT APPLES OFF THE TREES WITH YOUR HANDS BEHIND YOU." WHY DID THEY COME? IN 1792 A BAND OF EMIGRANTS ABOUT TO LEAVE FOR NORTH CAROLINA STATED THAT THE THREE MAIN CAUSES OF EMIGRATION WERE "POVERTY, OPPRESSION OF LANDLORDS, AND ENCOURAGING LETTERS FROM FRIENDS ALREADY SETTLED IN AMERICA.

A HARDY RACE OF FOLK THEY WERE! EDWARD BURT, AN ENGLISHMAN, TOLD OF A CHIEF WHO WAS TAKING HIS MEN OVER THE HILLS ON A WINTER FORAY AGAINST ANOTHER CLAN. THE RAIDERS STOPPED FOR THE NIGHT IN A HIGH CORRIE, AND THE CHIEF ROLLED SOME SNOW INTO A BALL, PLACING IT BENEATH HIS HEAD FOR A PILLOW. SEEING THIS, HIS MEN MURMURED AMONG THEMSELVES, "NOW WE DESPAIR OF VICTORY, SINCE OUR LEADER HAS BECOME SO EFFEMINATE HE CANNOT SLEEP WITHOUT A PILLOW." (AT TIMES ONE SUSPECTS THE SCOTS WHO REGALED MR. BURT WITH STORIES LIKE THIS WERE IN REALITY PULLING HIS LEG).

BUT TO GET BACK TO OUR HISTORY: THESE EARLY SETTLERS WERE, FOR THE MOST PART, STAUNCH PRESBYTERIANS, BUT THEY BROUGHT NO MINISTERS WITH THEM. WHY? THIS IS THE GREAT UNANSWERED QUESTION OF NORTH CAROLINA HISTORY. FOOTE SUGGESTS THAT, ACCUSTOMED TO A STATE CHURCH, WHERE THE MINISTER'S SALARY WAS NOT PAID DIRECTLY BY HIS PEOPLE, THEY SIMPLY DID NOT KNOW HOW TO GO ABOUT CALLING AND SUPPORTING A MINISTER. LAWYER JAMES BANKS BLAMES THE SHORTAGE OF MINISTERS IN SCOTLAND. OTHERS LAY IT TO THE RELUCTANCE OF SCOTTISH PREACHERS TO LEAVE COMFORTABLE HOMES IN THE OLD COUNTRY FOR THE RIGORS OF A BARREN AND DESOLATE WILDERNESS (NORTH CAROLINA) (THOUGH THE AVERAGE HIGHLAND PARISH IN THOSE DAYS WAS NO "FLOWERY BED OF EASE"). THE MINUTES OF THE PRESBYTERY OF INVERARY QUOTED ABOVE MAY SUGGEST YET ANOTHER REASON: ECCLESIASTICAL RED-TAPE.

WHATEVER THE REASON, IT WAS TWENTY YEARS BEFORE THEY SECURED THEIR MINISTER. MEANWHILE THEY TAUGHT THEIR CHILDREN THE CATECHISM AND FED THE FLAME OF THEIR DEVOTION WITH FAMILY WORSHIP, PRAYER AND THE SINGING OF PSALMS. (NOTE: THE BELIEF THEY BROUGHT THEIR GAELIC BIBLES WITH THEM IS INCORRECT. THERE WAS NO TRANSLATION OF THE BIBLE INTO THE GAELIC TONGUE AT THIS TIME). AND THEY WROTE LETTERS TO THE SYNODS OF PHILADELPHIA AND NEW YORK, REQUESTING A PREACHER.

FINALLY HE CAME. IN 1755 THE SYNOD OF PHILADELPHIA SENT HUGH MCADEN, ON HORSEBACK, ON A RECONNAISSANCE. WHAT HE FOUND ISRECORDED IN HIS JOURNAL, WHICH IS PRESERVED IN FOOTE'S SKETCHES. IN SOUTH CAROLINA HE MET AT OLD GENTLEMAN WHO HAD SAID TO THE GOVERNOR OF SOUTH CAROLINA WHEN HE WAS IN THOSE PARTS, THAT HE HAD "NEVER SEEN A SHIRT, BEEN IN A FAIR, HEARD A SERMON OR SEEN A MINISTER IN ALL HIS LIFE." THE GOVERNOR PROMISED TO SEND HIM A MINISTER, THAT HE MIGHT HEAR ONE SERMON BEFORE HE DIED. THE MINISTER CAME AND PREACHED, AND THIS WAS ALL THE PREACHING THAT HAD BEEN HEARD IN THE UPPER PART OF SOUTH CAROLINA BEFORE MCADEN'S VISIT.

THINGS WERE JUST ABOUT AS BAD IN THE OLD NORTH STATE, ALONG THE CAPE FEAR. THE BAPTISTS WERE OUT BEATING THE BUSHES, BUT HAD FAILED TO REACH THE HIGHLAND SCOTS BECAUSE OF THE LANGUAGE BARRIER. BUT FOR GAELIC WE WOULD ALL BE BAPTISTS. SUAS LEIS A' GHAIDHLIG!

MCADEN HAD THE SAME PROBLEM. "AT SOME PLACES WHERE I PREACHED," HE COMPLAINED, "THE PEOPLE UNDERSTOOD SCARCELY A WORD I SAID. THE POOREST SINGERS I EVER HEARD IN ALL MY LIFE." WEDNESDAY, JANUARY 28, 1756, HE PREACHED AT ALEXANDER MCKAY'S "TO A SMALL CONGREGATION, MOSTLY OF HIGHLANDERS, WHO WERE VERY MUCH OBLIGED TO ME FOR COMING, AND HIGHLY PLEASED WITH MY DISCOURSE. THOUGH, ALAS, I AM AFRAID IT WAS ALL BUT FEIGNED AND HYPOCRITICAL." HIS REASON FOR THIS FEAR WAS THAT SOME REMAINED AROUND THE HOUSE ALL NIGHT, DRINKING AND CURSING, AND DEPRIVING HIM OF SLEEP.

ONE WONDERS JUST WHAT, AND HOW MUCH HE TOLD REV. JAMES CAMPBELL WHEN HE RETURNED TO THE CULTURED CONFINES OF PENNSYLVANIA. WHATEVER IT WAS, CAMPBELL WAS PERSUADED TO LEAVE HIS CHURCH ON THE BONNY BONNY BANKS OF THE CONNEGOCHEG AND CAST HIS LOT WITH HIS COUNTRYMEN TO THE SOUTH, IN A PLACE WHOSE NAME HE COULD PRONOUNCE.

JAMES CAMPBELL WAS BORN AT CAMPBELTOWN, KINTYRE, SCOTLAND, ABOUT 1700, AND CAME TO AMERICA ABOUT 1730. HE LANDED AT PHILADELPHIA, AND BEGAN TO PREACH TO A CONGREGATION OF HIGHLAND SCOTS IN PENNSYLVANIA. HERE HE MET AND MARRIED A MISS KENNEDY, WHO LATER ACCOMPANIED HIM TO NORTH CAROLINA.

IN TIME, FOR ONE REASON OR ANOTHER, HIS MIND BECAME UNEASY ON THE SUBJECT OF HIS CHRISTIAN FAITH, AND BEING AN HONEST MAN HE CEASED TO PREACH. IN THIS CONDITION HE HEARD THE FAMOUS WHITEFIELD PREACH, AND WAS MUCH IMPRESSED. AND WELL HE MIGHT HAVE BEEN! WHITEFIELD WAS A PREACHER, NOT A TALKER; A MAN OF INTENSE PURPOSE AND CONVICTION, ON FIRE FOR GOD. FROM HIS ORDINATION IN 1736 UNTIL HIS DEATH IN 1770 HE PREACHED SOME 18,000 SERMONS, AND AND REACHED HIS GENERATION FOR CHRIST. ONE STORY THAT IS TOLD OF HIM WILL ILLUSTRATE NOT ONLY THE STYLE OF HIS PREACHING, BUT THE ALERTNESS OF HIS MIND. HE WAS PREACHING ON HELL, ON A HOT DAY IN NEW ENGLAND, WHEN A FLY BUZZED INTO THE CHURCH AND LIT ON THE PULPIT. "YOU WILL BE DESTROYED AS SURELY AS I DESTROY THIS FLY," HE CRIED, BRINGING HIS FIST DOWN TO WHERE THE FLY - WAS. THE ASTONISHED CONGREGATION WATCHED THE FLY FLY OFF JUST IN TIME, AND WONDERED WHAT THE PREACHER WOULD DO NEXT.

A LESSER MAN WOULD HAVE PRONOUNCED THE BENEDICTION, THEN AND THERE. BUT GEORGE WHITEFIELD WAS EQUAL TO THE OCCASION. "BUT THERE IS ALWAYS A WAY OF ESCAPE, IF YOU WILL BUT TAKE IT," HE CONCLUDED.

BUT BACK TO OUR STORY. CAMPBELL SOUGHT AN INTERVIEW WITH THIS MAN, WHO MANAGED TO REMOVE HIS DIFFICULTIES, AND WHO ENCOURAGED HIM TO RESUME HIS MINISTRY.

JAMES CAMPBELL CAME TO NORTH CAROLINA IN 1756, AND SETTLED ON A 200 ACRE TRACT ON THE CAPE FEAR, OPPOSITE TO WHERE THE OLD BLUFF CHURCH NOW STANDS. WORD THAT A GAELIC PREACHER WAS AMONG THEM SPREAD THROUGH THE SCOTTISH SETTLEMENT LIKE WILDFIRE, AND HE WAS INVITED TO HOLD SERVICES IN HOMES THROUGHOUT THE AREA.

ONE OF THESE WAS ALEXANDER MCKAY'S ON THE "LONG STREET" (CROSS CREEK - HILLSBOROUGH ROAD), WHERE HUGH MCADEN HAD SPENT A SLEEPLESS NIGHT THE PREVIOUS YEAR. ANOTHER WAS RODGER MCNEILL'S (BY THE BLUFF). STILL ANOTHER WAS JOHN DOBBIN'S, ON BARBECUE CREEK.

JOHN DOBBIN HAD BEEN A MEMBER OF CAMPBELL'S CONGREGATION BACK IN PENNSYLVANIA, AND HE AND THE NEW PREACHER WERE OLD FRIENDS. ABOUT THE YEAR 1746, DOBBIN MARRIED THE WIDOW OF DAVID ALEXANDER IN PENNSYLVANIA, WHO HAD ONE DAUGHTER, ANN ALEXANDER. THE DOBBINS REARED ANOTHER DAUGHTER, JEAN. ABOUT 1750 THEY MOVED TO BARBECUE, AND OPENED AN ORDINARY, OR INN, ON THE CROSS CREEK - HILLSBOROUGH ROAD, NEAR BARBECUE CREEK. THERE ANN MARRIED GILBERT CLARK, WHO OWNED A VAST ACERAGE REACHING FROM THE ROAD TO LITTLE RIVER. IT IS BUT NATURAL THAT CAMPBELL SHOULD LOOK UP HIS OLD FRIEND, AND EVEN MORE NATURAL THAT DOBBIN AND HIS YOUNG SON-IN-LAW SHOULD URGE HIM TO HOLD SERVICES AT THE ORDINARY.

"AND HERE," WRITES LEON MCDONALD, WHO HAS DONE SO MUCH TO MAKE BARBECUE HISTORY LIVE, AND TO KEEP IT ALIVE, "ARISES A POINT OF PECULIARLY INTERESTING SPECULATION. IN THE ORDINARY ORDINARY OF THAT DAY THE TAP ROOM WAS THE LARGEST ROOM; THE PUBLIC ROOM, THE PLACE WHERE LARGE ASSEMBLAGES COULD GATHER WITHOUT DISTURBING GUESTS, OR MEMBERS OF THE INNKEEPER'S FAMILY. IN THAT ROOM THE MOST CONVENIENT CONTRIVANCE AVAILABLE FOR AN IMPROVISED PULPIT WOULD LOGICALLY BE A BARREL. COULD THE FIRST SERVICE IN THE OLDEST CHURCH IN THE CAPE FEAR VALLEY HAVE BEEN HELD IN A TAP ROOM, THE TEMPORARY PULPIT A BARREL? ODD, BUT CONCEIVABLE UNDER CONDITIONS ENCOUNTERED TWO CENTURIES AGO."

INTERESTING. PECULIARLY INTERESTING. BUT, AFTER ALL, ONLY "SPECULATION." MR. MCDONALD MAY WELL BE RIGHT. HE USUALLY IS. ON THE OTHER HAND, JUST ABOUT ANY ROOM IN ONE OF THOSE OLD HOUSES WOULD HAVE BEEN LARGE ENOUGH FOR THE FIRST CONGREGATION OF BARBECUE. AND THERE WAS NO FEAR OF DISTURBING THE INNKEEPER'S FAMILY; THEY WOULD ALL BE AT THE SERVICE. ALL, THAT IS, BUT THE ONE MINDING THE TAP ROOM. THE INNKEEPER WOULD BE FAR MORE FEARFUL OF DISTURBING THE PAYING CUSTOMERS BY HOLDING, OF ALLTHINGS, A WORSHIP SERVICE IN THEIR FAVORITE GATHERING PLACE.

STILL, IT IS INTERESTING TO SPECULATE!

BY OCTOBER 18, 1758, THESE THREE PREACHING POINTS WERE STRONG ENOUGH TO BE ORGANIZED INTO REGULAR CHURCHES AND ON THAT DATE TWELVE GOOD MEN AND TRUE REPRESENTING MCKAY'S (LONGSTREET), RODGER'S MEETING HOUSE (BLUFF), AND BARBECUE, EXTENDED TO REV. CAMPBELL THE FIRST CALL EVER EVER ISSUED TO A PRESBYTERIAN MINISTER IN NORTH CAROLINA:

> "KNOW ALL MEN WHOM THESE PRESENTS DO OR MAY CONCERN, THAT WE WHOSE NAMES ARE UNDERWRITTEN, FOR AND IN CONSIDERATION OF THE DUE AND FAITHFUL MINISTRY OF THE GOSPEL (ACCORDING TO THE DOCTRINES AND DISCIPLINE OF THE CHURCH OF THAT PART OF GREAT BRITAIN CALLED SCOTLAND, BY LAW ESTABLISHED) FOR SOME MONTHS PAST, AND HEREAFTER TO BE ADMINISTERED TO US AND OTHER GOOD PEOPLE OF OUR COMMUNION IN THE COUNTY OF CUMBERLAND, PROVINCE OF NORTH AMERICA, BY THE REV. JAMES CAMPBELL, A WELL QUALIFIED MINISTER OF THE PRINCIPLES OF THE SAID ESTABLISHED CHURCH, AND FOR DIVERS GOOD CAUSES AND CONSIDERATIONS MOVING US THERE TO, HAVE COVENANTED, PROMISED, GRANTED AND AGREED, AND BY THESE PRESENTS DO EACH OF US COVENANT, PROMISE AND AGREE TO AND WITH THE SAID JAMES CAMPBELL TO PAY CONJOINTLY, OR CAUSE TO BE PAID THE SUM OF A HUNDRED POUNDS IN GOOD AND LAWFUL MONEY OF NORTH CAROLINA TO THE SAID JAMES CAMPBELL, HIS HEIRS, EXECUTORS, ADMINISTRATORS, OR ASSIGNS, TO COMMENCE FROM THE TWENTY-SECOND OF JUNE LAST (PROVIDING THE SAID MR. JAMES CAMPBELL DOTH, AS SOON AS HIS CONVENIENCE PERMIT, ACCEPT OUR CALL, TO BE PRESENTED TO HIM BY REV'D PRESBYTERY OF SOUTH CAROLINA, AND BE BY THEM ENGAGED TO THE SOLEMN DUTY OF A PASTOR FOR US,) AND THIS TO BE PAID TO HIM, HIS HEIRS, EXECUTORS, ADMINISTRATORS OR ASSIGNS YEARLY, AND EVERY YEAR DURING HIS FAITHFUL MINISTRY WITH US.
>
> IN WITNESS WHEREOF WE HAVE HEREUNTO SET OUR HANDS,

AND SEALS THIS EIGHTEENTH DAY OF OCTOBER IN THE YEAR OF HIS MAJESTY'S REIGN XXXIIND AND OUR LORD ONE THOUSAND SEVEN HUNDRED AND FIFTY EIGHT.

SIGNED, SEALED AND DELIVERED IN THE PRESENCE OF ARCH'D MCNEILL AND ARCH'D CLARK.

| | |
|---|---|
| HECTOR MCNEILL | (SEAL) |
| GILBERT CLARK | (SEAL) |
| THOMAS GIBSON | (SEAL) |
| ALEX MCALLISTER | (SEAL) |
| MALCOM SMITH | (SEAL) |
| ARCHIBALD MCKAY | (SEAL) |
| JNO. PATTERSON | (SEAL) |
| DUSHEE SHAW | (SEAL) |
| NEILL MCNEILL | (SEAL) |
| ARCHIBALD BUIE | (SEAL) |
| ANGUISH CULBREATH | (SEAL) |
| JONH MCPHERSON | (SEAL) |

THE CONTRACT WAS NOT ADMITTED TO RECORD, HOWEVER, UNTIL 1760, BECAUSE OF ANOTHER OBSTACLE THAT REARED ITS UGLY HEAD. THE CHURCH OF ENGLAND (EPISCOPAL) HAD A VIRTUAL MONOPOLY OF RELIGION IN THE COLONIES, AND IN NORTH CAROLINA, AS ELSEWHERE, NONE DARED PREACH WITHOUT SUBSCRIBING TO CERTAIN ARTICLES OF THE ANGLICAN CREED. THUS WE READ IN THE MINUTES OF THE JANUARY TERM OF COURT: "...THE REV. JAMES CAMPBELL IN OPEN COURT READ AND SUBSCRIBED SUCH OF THE ARTICLES OF THE CHURCH OF ENGLAND AS THE LAW REQUIRES."

FOOTE LISTS THE FIRST ELDERS OF OUR CHURCH: "GILBERT CLARK...DUNCAN BUIE...ARCHIBALD BUIE OF GREEN SWAMP; ANDDANIEL CAMERON OF THE HILL (NOTE: CAMERON'S HILL, OF COURSE). THESE MEN WERE PIOUS, AND DEVOTED TO THE CAUSE OF RELIGION AND THEIR DUTIES AS ELDERS, AND FOR THEIR STRICT ATTENTION TO THEIR DUTIES GOT THE NAME OF 'THE LITTLE MINISTERSOF BARBACUE.'"

IN HIS EXCELLENT BOOK, JURA,AN ISLAND OF ARGYLL, REV. DONALD BUDGE RIGHTLY NOTES THAT "THE FIRST THREE OF THESE ARE OBVIOUSLY JURA MEN." AND THIS RATIO WOULD HOLD TRUE FOR THE REST OF THAT FIRST CONGREGATION, ABOUT THREE FOURTHS OF THEM WERE FROM JURA. THERE THEY HAD ATTENDED THE OLD CHURCH AT KILEARNADIL AND LISTENED TO THE SERMONS OF ANOTHER CAMPBELL, REV. NEIL. REV. CAMPBELL WAS ALSO PASTOR OF THE ISLANDS OF SCARBA, COLONSAY, ORONSAY, GIGHA AND CARA. IN HIS SPARE TIME WE WROTE LETTERS TO PRESBYTERY, ASKING TO BE TRANSFERRED TO SOME OTHER PARISH; ANY OTHER PARISH. HERE IS HIS STORY AS ONE OF HIS SUCCESSORS, REV. BUDGE, TELLS IT:

"REV. NEIL CAMPBELL...HOLDS THE RECORD FOR LENGTH OF SERVICE OF ALLTHE MINISTERS OF JURA. HE WAS ADMITTED IN 1703, AND WAS STILL MINISTER OF THE PARISH IN WHAT APPEARSTO BE THE YEAR OF HIS DEATH, 1757. IT WAS NOT ALL OF CHOICE THAT HIS MINISTRY ON THE ISLAND WAS SO LONG, FOR ON SEVERAL OCCASIONS DURING HIS LONG MINISTRY HE APPLIED TO HIS BRETHREN OF THE PRESBYTERY FOR TRANSFERENCE ELSEWHERE, WHICH REASONABLE REQUEST THEY AS OFTEN REFUSED....AT THE TIME OF NEIL CAMPBELL'S INDUCTION THE PRESBYTERY WERE NOT AT ALL SATISFIED THAT THE SALARY BEING OFFERED HIM WAS SUFFICIENT. THEY SUGGESTED TO THE HERITORS THAT THE SALARY BE INCREASED, BUT THE SUGGESTION MET WITH NO ACCEPTANCE, THE HERITORS CLAIMING THEY WERE NOT IN A POSITION TO DO SO. THEY OFFERED TO BE RESPONSIBLE FOR TRANSPORTING THE MINISTER IN HIS JOURNEYS BETWEEN THE VARIOUS ISLANDS OF THE PARISH, AN UNDERTAKING WHICH DOES NOT APPEAR TO HAVE BEEN CARRIED OUT. ENQUIRY WAS MADE ABOUT MANSE AND GLEBE (GARDEN), BOTH OF WHICH APPEARED TO BE LACKING. THE HERITORS SIGNIFIED WILLINGNESS (TO PROVIDE) MANSE AND GLEBE, OR TO GRANT HIM COMPENSATION. MR. CAMPBELL LATER FOUND THIS AN EMPTY PROMISE, AND TOOK THE MATTER UP WITH THE PRESBYTERY...NOTHING WAS DONE. AFTER THIS, IN 1705 AND AGAIN IN 1707 HE CRAVED THE PRESBYTERY TO REMOVE HIS GRIEVANCES, OR ELSE RELEASE HIM FROM HIS PARISH, WITH NO RESULT (NOTE: THIS WAS THE PRESBYTERY OF KINTYRE. SOMEHOW OR OTHER IT REMINDS ME OF THE PRESBYTERY OF INVERARY). FROM NOW ON HIS APPEARANCES AT PRESBYTERY WERE VERY FEW, AND WHEN HE DID APPEAR IT WAS AS THE RESULT OF COMPULSION BY THE PRESBYTERY. WHERE THE POOR MAN RESIDED WE KNOW NOT....YEARS LATER WE FIND HIM INFORMING PRESBYTERY OF HIS INCAPACITY, BY REASON OF AGE AND INFIRMITY, TO DISCHARGE HIS MINISTERIAL WORK, AND BEGGING THEM TO CONSIDER THE DEPLORABLE CONDITION OF JURA AND COLONSAY (I E, THEIR LACK OF AN ADEQUATE MINISTRY). WHEN THIS PROVED OF NO AVAIL HE LEFT THE ISLAND, FAILING THE PERMISSION OF THE PRESBYTERY AND WENT TO LIVE ON THE MAINLAND. HIS DEATH SEEMSTO HAVE TAKEN PLACE SOON AFTER..."

YET HIS LABOR WAS NOT IN VAIN IN THE LORD, AND WE AT BARBECUE ARE MORE DEEPLY INDEBTED TO THIS MAN THAN EVER WE REALIZE. HE IT WAS WHO SOWED THE SEEDS OF CHRISTIAN FAITH HARVESTED YEARS LATER, INDEED, THE YEAR OF HIS DEATH, IN ANOTHER LAND, BY ANOTHER CAMPBELL. GOD HAD HIS PURPOSE IN KEEPING THIS MAN ON JURA - THE PURPOSE OF BARBECUE, BLUFF, AND LONGSTREET; INDEED, THE PURPOSE OF ALL OF FAYETTEVILLE AND A GREAT PART OF ORANGE PRESBYTERIES.

BUT BACK TO NORTH CAROLINA, AND THE HISTORY OF BARBECUE.

JAMES CAMPBELL EARNED HIS 100 POUNDS A YEAR, SERVING A VAST TERRITORY THAT COVERED MOST OF THE PRESENT COUNTIES OF CUMBERLAND, HARNETT, HOKE, MOORE AND LEE; WITH OCCASIONAL SIDE VISITS TO RAFT SWAMP IN ROBESON, AND PURITY IN SOUTH CAROLINA, AND "OTHER DESTITUTE SETTLEMENTS." HE WAS BY NO MEANS THE FIRST PRESBYTERIAN MINISTER TO PREACH IN NORTH CAROLINA, BUT HE WAS THE FIRST TO SETTLE DOWN AND SERVE A REGULAR CONGREGATION. AS DR. ARROWOOD WRITES: "MORE THAN TWENTY PRESBYTERIAN MINISTERS PREACHED IN NORTH CAROLINA BEFORE JAMES CAMPBELL LIFTED UP HIS VOICE TO PROCLAIM THE UNSEARCHABLE RICHES OF CHRIST TO THE PEOPLE ALONG THE CAPE FEAR...THE DISTINCTION OF JAMES CAMPBELL IS THAT WHEN HE CAME, HE CAME TO STAY, 'LIKE A TREE PLANTED BY THE RIVERS OF WATER, WHO BRINGETH FORTH HIS FRUIT IN HIS SEASON.'"

DR. ARROWOOD CONTINUES: "AMID A COMMUNITY OF HOMES AND HOME-LOVING PEOPLE HE ESTABLISHED HIS HOME...HE BROUGHT HIS FAMILY WITH HIM AND SET UP HIS HOUSEHOLD. HIS SON JAMES WAS ELEVEN YEARS OLD WHEN THEY CAME. WE DO NOT KNOW THE AGES OF HIS OTHER CHILDREN, BUT THERE WERE AT LEAST THREE SONS AND ONE GIRL."

UNFORTUNATELY, JAMES CAMPBELL DID NOT WRITE LETTERS TO PRESBYTERY IN HIS SPARE TIME. IF HE HAD, PERHAPS WE WOULD KNOW MORE ABOUT HIM AND HIS WORK THAN WE DO, AND THIS HISTORY WOULD BE MORE COMPLETE. INSTEAD, HE WORKED HIS LAND. "HE EARLY BOUGHT A FARM FROM DUNCAN BROWN ON THE CAPE FEAR OPPOSITE THE PLACE THAT BLUFF CHURCH WAS TO BE BUILT. THE FARM CONSISTED OF 200 ACRES FOR WHICH HE PAID THE EQUIVALENT OF $400.00. ONE-HALF OF ANY GOLD FOUND WAS RESERVED FOR THE KING. HIS LAST TAX RETURN REVEALS THAT HE OWNED, IN 1780, 290 ACRES OF RIVER LAND, 930 ACRES OF SAND LAND, AND 400 ACRES IN GUILFORD COUNTY" (ARROWOOD). AS WE SAID, WHEN CAMPBELL CAME, HE CAME TO STAY!

WHAT KIND OF A PREACHER WAS JAMES CAMPBELL? ACCORDING TO HIS GRANDSON, REV. D. A. CAMPBELL, "HIS PREACHING WAS NOT SO MUCH THE DIDACTIC AND POLEMICAL AS EXEGETICAL AND PRACTICAL - EXPOUNDING AND EXPLAINING CHAPTERS OR PORTIONS OF THE SCRIPTURES. IN THIS HE IMITATED WHITEFIELD, TO WHOM HE FELT MUCH INDEBTED. HE WAS STRICTLY PRESBYTERIAN, BUT OF THE AMERICAN CAST, AND MAY BE RANKED AMONG THE NEW LIGHTS OF HIS DAY, AS WERE THE TENNENTS OF NEW JERSEY, AND OTHERS WHO SYMPATHIZED WITH WHITEFIELD. THE SHORTER CATECHISM HE PRIZED, AND MADE IT THE DUTY OF ALL TO TEACH TO THEIR CHILDREN." DUNCAN MCCORMICK, WHO WROTE THE

FIRST HISTORY OF BARBECUE (ABOUT 1898), AND TO WHOM ALL FUTURE HISTORIANS MUST BE INDEBTED, TELLS US THAT "MR. CAMPBELL PREACHED ONE-THIRD OF HIS TIME AT BARBECUE, ONE-THIRD AT THE BLUFF, AND ONE-THIRD AT LONGSTREET. AT EACH OF THESE CHURCHES HE WOULD PREACH TWO SERMONS AT EACH APPOINTMENT - ONE IN GAELIC, AND ONE IN ENGLISH FOR THE BENEFIT OF THOSE FEW WHO COULD NOT UNDERSTAND GAELIC. THE CONGREGATION OF BARBECUE BEING DECIDEDLY SCOTCH, HE WOULD OFTENER PREACH TO THEM IN GAELIC."

IT WAS SEVEN YEARS BEFORE A PERMANENT PLACE OR WORSHIP WAS ERECTED. DURING THIS TIME SERVICES WERE CONDUCTED IN THE VARIOUS HOMES OF THE COMMUNITY (DOBBIN'S, GILBERT CLARK'S) AND LATER, SOME BELIEVE, IN A TEMPORARY, MAKE-SHIFT SHELTER SOMEWHERE BETWEEN THE DOBBIN HOUSE AND THE PRESENT CHURCH. FINALLY, IN 1765, WAS RAISED THE FIRST PERMANENT PLACE OF WORSHIP IN WHAT IS NOW HARNETT COUNTY. A PLAIN, UNPRETENTIOUS BUILDING IT WAS, MADE OF LOGS AND UNENCUMBERED WITH FLYING BUTTRESSES, GRINNING GARGOYLES AND LOFTY STEEPLE. COULD YOU SEE IT TODAY, YOU WOULD SAY, "BUT IT JUST DOESN'T LOOK LIKE A CHURCH!"

THE BUILDING HAD NO CHIMNEY, FOR THE WORSHIPPERS INSIDE DID NOT BELIEVE IN BEING COMFORTABLE IN CHURCH. THERE WAS NO PIANO OR ORGAN THERE, FOR THEY DID NOT BELIEVE IN USING INSTRUMENTAL MUSIC IN THE WORSHIP OF GOD. NOR WERE THERE HYMNBOOKS. THEY DIDN'T BELIEVE IN HYMNS, EITHER. THEIR HYMNBOOK WAS THE BIBLE, AND THEY SANG THE PSALMS OF DAVID, WHICH HAD LONG BEFORE BEEN RENDERED IN VERSE FORM AND SET TO MUSIC. THERE WAS NO CARPET DOWN THE CENTER AISLE (IF THERE WAS A CENTER AISLE!). AND NO UPHOLSTERED PULPIT FURNITURE. BUT THE LOVE OF GOD WAS THERE, AND THIS WAS SUFFICIENT FOR THEM.

AT THE DOOR OF THEIR CHURCH ONE MORNING THEY FOUND THE BODY OF A STRANGER, FROZEN TO DEATH. HE HAD TRIED TO GAIN ENTRANCE DURING THE NIGHT, BUT THE DOOR WAS LOCKED. HE WAS THE FIRST PERSON TO BE BURIED IN BARBECUE CEMETARY, AND EVER SINCE THE DOOR OF BARBECUE CHURCH HAS BEEN LEFT UNLOCKED.

(NOTE: IN THE SPRING OF 1965 OUR BARBECUE YOUNG PEOPLE CLEARED OFF THE OLD SITE, AND FOUND ONE OF THE SILLS STILL THERE, AND FOUR OLD HAND-MADE NAILS IN IT. THE SILL AND NAILS HAVE BEEN REMOVED TO THE PRESENT BUILDING FOR INCLUSION IN OUR HERITAGE ROOM. AND THE OLD CHURCH SITE HAS BEEN MARKED WITH A CAIRN. WHAT'S A CAIRN? CAIRN IS A GAELIC WORD, AND IT MEANS "A HEAP OR PILE OF STONES, LOOSELY THROWN TOGETHER." THE HIGHLAND SCOTS WERE TOO POOR, MOST OF THEM, TO AFFORD

EXPENSIVE MEMORIALS, SO THEY BORROWED AN IDEA FROM THE OLD TESTAMENT AND ERECTED CAIRNS INSTEAD. THEY CAN BE SEEN THROUGHOUT THE HIGHLANDS, MARKING SITES OF HISTORICAL INTEREST, AND AS MEMORIALS TO THE DEAD. IN PRE-REFORMATION TIMES IT WAS THE CUSTOM, WHEN PASSING THE BURIAL-PLACE OF A LOVED-ONE, TO PLACE A STONE ON HIS GRAVE AND REPEAT A PRAYER FOR THE REPOSE OF HIS SOUL. THE SAYING, "CUIRIDH MI CLACH 'NAD CHARN" (I WILL ADD A STONE TO YOUR CAIRN) STILL SPEAKS OF A FRIENDLY INTENTION, AND PROMISES THAT ONE'S MEMORY WILL BE KEPT ALIVE. IT IS SAID OF THE EARLY SETTLERS, THAT OFTEN, AS A GROUP OF THEM WERE LEAVING FOR AMERICA, THEY WOULD PAUSE AT THE TOP OF THE HILL AND TURN FOR ONE LAST LOOK AT THE GLEN THAT HAD BEEN THEIR HOME, ANDTHE HOME OF THEIR FATHERS FROM TIME BEYOND MEMORY. THEN EACH MEMBER OF THE PARTY WOULD TAKE A STONE, ANDTOGETHER THEY WOULD ERECT A CAIRN AS A SILENT REMINDER TO ALL WHO WOULD PASS THAT WAY IN LATER TIMES THAT ONCE THEY HAD LIVED THERE, BUT LIVED THERE NO MORE. WHEN THEY REACHED THESE SHORES THEY BUILT NO CAIRNS, BUT THEY DID BUILD HOMES, AND SCHOOLS. AND THEY DID BUILD CHURCHES. CHURCHES LIKE BARBECUE, ANDBLUFF, AND LONGSTREET. AND WE AT BARBECUE BELIEVE IT FITTING THAT WE, TO WHOM THEY BEQUEATHED THAT WHICH THEY VALUED MOST HIGHLY, THEIR CHRISTIAN FAITH, RAISE A CHARN CUIMHNE (CAIRN OF REMEMBRANCE) AS A REMINDER TO US, ANDTO ALL WHO PASS THIS WAY, THAT ONCE THEY LIVED, AND WORSHIPPED HERE; AND AS A PLEDGE THAT WE WILL BE AS FAITHFUL IN PASSING ON OUR CHRISTIAN FAITH TO FUTURE GENERATIONS AS THEY WERE. AMONG THE STONES IN OUR CAIRN ARE ONE FROM FLORA MAC DONALD'S LAST HOME ON SKYE, PENDUIN, AND ANOTHER FROM THE OLD CHURCH ON JURA WHERE THE FIRST MEMBERS OF BARBECUE CHURCH FIRST HEARD THE OLD OLD STORY OF JESUS AND HIS LOVE FROM THE LIPS OF REV. NEIL CAMPBELL.

ABOUT 1770 THE EMIGRATION FEVER REACHED THE ISLE OF SKYE, AND THOUSANDS OF MACDONALDS, MACQUEENS, MACLEODS AND OTHERS SET SAIL FOR A NEW HOME IN A NEW LAND. SO INTENSE WAS THE PASSION TO EMIGRATE THERE WAS EVEN A POPULAR DANCE TUNE: "DOL A DH' IARRAIDH AM FORTAN DO NORTH CAROLINA" (GOING TO SEEK MY FORTUNE IN NORTH CAROLINA). THE WAVE OF EMIGRATION FROM SKYE BROUGHT TWO MOST INTERESTING PEOPLE TO BARBECUE, FLORA MACDONALD, AND REV. JOHN MACLEOD.

LADIES FIRST - AND FLORA WAS EVERY INCH A LADY. AND A HEROINE TOO! TWENTY-FIVE YEARS BEFORE, AFTER CULLODEN, SHE HAD SPIRITED "BONNIE" PRINCE CHARLIE OUT OF SCOTLAND TO SAFETY. YOU KNOW THE STORY. HE PUT ON ONE OF

LADY CLANRANALD'S LAST YEAR'S DRESSES ANDPASSED AS BETTY BURKE, FLORA'S IRISH SERVANT MAID. THE SKYE FOLK HAD NEVER SEEN ANYTHING QUITE LIKE BETTY BURKE! "SEE THAT STRANGE WOMAN!" CRIED ONE EXCITED PEASANT. "BEHOLD THE WIDE STEPS OF THAT RUDE, LONG-LEGGED DAME! WHAT A BOLD; UNTIDY, SLOVENLY, UNCOUTH FEMALE SHE IS!" ONE WONDERS, DID HE CALM DOWN WHEN THEY TOLD HIM "SHE" WAS ONLY FLORA'S NEW IRISH SERVANT? POOR FELLOW! HE PROBABLY WENT TO HIS GRAVE BELIEVING THAT ALL IRISH WOMEN WALK LIKE THAT!

FOR HER PART IN THE ESCAPE OF THE PRINCE, SHE (FLORA; THAT IS) WAS TAKEN TO LONDON TO BE TRIED FOR TREASON, ANDWAS CONFINED IN THE FAMOUS TOWER. PUBLIC SYMPATHY WAS WITH HER, HOWEVER, AND SOON SHE WAS "RELEASED" TO THE CUSTODY OF LONDON FRIENDS WHO WERE HELD RESPONSIBLE FOR HER APPEARANCE. IN 1747 THE ACT OF INDEMNITY WAS PASSED, AND SHE WAS SET AT LIBERTY. FREDERICK, PRINCE OF WALES, PAID HER A VISIT AT THIS TIME, AND ASKED HER HOW SHE DARED TO ASSIST A REBEL AGAINST HIS FATHER'S THRONE. SHE REPLIED THAT SHE WOULD HAVE DONE THE SAME THING FOR HIM IF SHE HAD FOUND HIM IN LIKE DISTRESS.

SHE RETURNED TO SKYE ANDMARRIED ALLAN MACDONALD, SON OF THE LAIRD OF KINGSBURGH. TOGETHER THEY CAME TO NORTH CAROLINA IN 1770, SETTLED AT CAMERON HILL, AND ATTENDED BARBECUE CHURCH. TRADITION INSISTS THEY WERE MEMBERS HERE, BUT AS THE OLDRECORDS NO LONGER EXIST THIS CAN NEITHER BE CONFIRMED NOR DENIED. FOOTE QUOTES ONE WHO SAW HER AT BARBECUE CHURCH, "A DIGNIFIED AND HANDSOME WOMAN, TO WHOM ALL PAID GREAT RESPECT." "TO THE CLOSE OF HER LIFE," HE CONTINUES,"SHE WAS OF A GENTLE AND AFFABLE DEMEANOR, AND GREATLY BELOVED; HER MODESTY AND SELF-RESPECT WERE BLENDED WITH KINDNESS AND BENEVOLENCE...SHE WAS EDUCATED, LIVED AND DIED IN THE PRESBYTERIAN FAITH, THE FAITH OF THE CHURCH OF SCOTLAND...AN IMMENSE CONCOURSE OF PEOPLE WERE ASSEMBLED AT HER FUNERAL; NOT LESS THAN THREE THOUSAND PERSONS FOLLOWED HER CORPSE TO THE GRAVE (A WALK OF SOME TEN OR TWELVE MILES!) IN THE CEMETARY OF KILMUIR, IN THE ISLE OF SKYE. ACCORDING TO A REQUEST LONG PREVIOUSLY EXPRESSED, HER SHROUD WAS MADE OF THE IDENTICAL SHEETS IN WHICH PRINCE CHARLES REPOSED THE NIGHT HE SPENT AT KINGSBURGH - THUS CARRYING TO HER GRAVE THE ROMANTIC SPIRIT OF HER YOUTH." TWO YEARS LATER, IN 1792, THE BODY OF HER HUSBAND WAS PLACED BESIDE HER.

AND THEN THERE WAS REV. JOHN MACLEOD! HISTORIANS

HAVE NOT DEALT TOO KINDLY WITH JOHN MACLEOD, SIMPLY BECAUSE OF ONE REMARK HE MADE THAT HAS COME DOWN TO US. THE BARBECUE FOLK, THEIR MINDS HONED RAZOR-SHARP ON THE SHORTER CATECHISM, WERE NOT IMPRESSED WITH HIS ELOQUENT FLIGHTS OF ORATORY. ONE SUNDAY THEY ACTUALLY INTERRUPTED HIS SERMON TO ARGUE WITH HIM. EXASPERATED, HE SNAPPED BACK, "I WOULD RATHER PREACH TO THE MOST FASHIONABLE CONGREGATION IN EDINBURGH THAN TO THE LITTLE CRITICAL CARLS OF BARBECUE." (NOTE: "CARL" IS A SCOTTISH WORD MEANING "BOOR").

AND IF YOU SMILE AT HIS RETORT, IT IS ONLY BECAUSE IN YOUR INNER HEART YOU SUSPECT HE WAS PROBABLY RIGHT!

DESPITE THIS INCIDENT, IT IS QUITE EVIDENT MR. MACLEOD WAS A GOOD AND FAITHFUL PASTOR, WHO LOVED HIS PEOPLE AND WAS LOVED BY THEM. THERE STILL EXIST TWO COMMUNION CUPS PRESENTED BY A FRIEND IN SCOTLAND "TO THE PRESBYTERIAN CONGREGATIONS IN CUMBERLAND COUNTY UNDER THE CARE OF REV. JOHN MACLEOD." HIS CONGREGATIONS REMAINED LOYAL TO HIM THROUGH THE REVOLUTION, THOUGH MANY, ESPECIALLY AT BARBECUE, STRONGLY DISAGREED WITH HIS LOYALIST SYMPATHIES. AND AT CHARLESTON, AWAITING THE VESSEL THAT WAS TO CARRY HIM BACK TO HIS NATIVE LAND, HE WROTE A LETTER OF FAREWELL TO HIS PARISHIONERS. FOOTE DESCRIBES HIM AS "A MAN OF EMINENT PIETY, GREAT WORTH, AND POPULAR ELOQUENCE."

MACLEOD, LIKE CAMPBELL, WAS BI-LINGUAL, AND THE TWO OF THEM WORKED TOGETHER IN THE THREE CHURCHES. FROM FOOTE IT WOULD APPEAR THAT MACLEOD SETTLED WITHIN THE BOUNDS OF THE BARBECUE CONGREGATION AND SERVED THIS CHURCH AND LONGSTREET, WHILE CAMPBELL DEVOTED MOST OF HIS TIME TO BLUFF. (THIS WOULDEXPLAIN WHY ALLAN AND FLORA MACDONALD, WHO WERE CLOSE FRIENDS OF MACLEOD, ARE REPORTED TO HAVE ATTENDED BOTH BARBECUE AND LONGSTREET, BUT NOT BLUFF).

CAME THE REVOLUTION - ANDTHE TWO PASTORSTOOK OPPOSITE SIDES. CAMPBELL ESPOUSED THE CAUSE OF THE AMERICANS, MACLEOD THAT OF THE CROWN. THE PEOPLE WERE SPLIT ALSO. GENERALLY THE OLDER SETTLERS WERE REVOLUTIONARIES, THE MORE RECENT ONES LOYALISTS. MOST OF THE BARBECUE CONGREGATION FAVORED INDEPENDANCE - BUT NOT ALL. ONE SUNDAY MORNING CAMPBELL PRAYED FOR THE SUCCESS OF THE AMERICAN ARMS. AFTER THE SERVICE HE WAS APPROACHED BY AN OLD TORY SCOT, MCALPIN MUNN, WHO SAID, OR WORDS TO THIS EFFECT, "MEENISTER, I ENJOYED YOUR SERMON THE MORNING. THEY GET BETTER EVERY SABBATH. BUT IF EVER YE PRAY AGAIN AS YE DID

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THE DAY, THE BULLET IS MOLDED AND THE POWDER IS IN MY HORN TO INSERT IT IN YOUR HEAD!" THE MINISTER KNEW HIS PEOPLE WELL ENOUGH TO RECOGNIZE THIS AS A SINCERE WARNING, GIVEN IN LOVE BY AN HONEST MAN WHO SAW CLEARLY AHEAD A DUTY HE WISHED DESPERATELY TO AVOID. CAMPBELL WAS AN HONEST MAN TOO, AND WOULD NOT ALLOW ANOTHER MAN TO DICTATE THE CONTENT OF HIS PRAYERS. BETTER FOR HIM TO STEP ASIDE AND LET HIS YOUNGER ASSOCIATE CARRY ON. CAMPBELL NEVER PREACHED AGAIN AT BARBECUE. INDEED, FOR THE SECOND TIME IN HIS LIFE HE QUIT PREACHING ALTOGETHER. UNTIL THAT DAY HE HAPPENED TO OVERHEAR A WOMAN CURSING. THIS WAS NOT SO COMMON THEN, AND HE WAS SHOCKED. WHEN HE REBUKED HER, SHE ANSWERED, "NO WONDER THE DEVIL MAKES THE MOUTH OF THE WOMAN TO SWEAR WHEN HE CAN STOP THE MOUTH OF THE PREACHER." THE WORDS WENT STRAIGHT TO HIS HEART; AND HE RESUMED THE MINISTRY. BUT THIS TIME IN GUILFORD, A SAFE DISTANCE FROM MCALPIN MUNN, AND HIS BULLET, AND HIS POWDER HORN.

INCIDENTALLY, MALCOLM FOWLER TELLS US THAT MCALPIN MUNN'S OLD POWDER HORN AND BULLET MOLD ARE STILL IN EXISTENCE. BUT THEN, SO IS PREACHER CAMPBELL'S OLD CHURCH!

MEANWHILE, THE SCOTS ON CAPE FEAR WERE MAKING HISTORY. THE TORIES AMONG THEM RAISED AN ARMY, AND STARTED OUT FOR WILMINGTON. THEY NEVER MADE IT. DEFEATED AT MOORE'S CREEK, THEIR LEADERS WERE TAKEN PRISONER AND THE PRIVATE SOLDIERS WERE RELEASED TO RETURN TO THEIR HOMES AND LIVE PEACEABLY. MACLEOD, WHO HAD GONE ALONG AS A CHAPLAIN, WAS CONFINED IN HALIFAX JAIL, ALONG WITH ALLAN MACDONALD ANDOTHERS. ACCORDING TO BANKS, "MR. CAMPBELL ON HEARING OF THIS, TRAVELED FROM GUILFORD TO HALIFAX AND IMPORTUNED CONGRESS TO LIBERATE HIS CO-LABORER IN THE CAUSE OF CHRIST. THE PROVINCIAL CONGRESS LISTENED TO HIS APPEAL, AND RESOLVED THAT MACLEOD MIGHT BE RELEASED AND ALLOWED TO DEPART AND REMAIN IN THE FRIENDLY CUSTODY OF MR. CAMPBELL." MACLEOD MADE HIS WAY TO CHARLESTON, AND SAILED FOR SCOTLAND. HIS SHIP WAS NEVER HEARD FROM AGAIN, AND WAS PRESUMED LOST AT SEA.

FLORA RETURNED TO SKYE, WHERE SHE WAS EVENTUALLY JOINED BY HER HUSBAND. SHE IS GIVEN MUCH CREDIT AS BOTH THE RECRUITER AND THE INSPIRATION OF THE TORY ARMY, BUT ONE WONDERS HOW DEVOTED SHE REALLY WAS TO THE LOYALIST CAUSE. IN A LETTER TO A FRIEND, SHE WROTE: "ALLAN LEAVES TOMORROW TO JOIN DONALD'S STANDARD AT CROSS CREEK, AND I SHALL BE ALONE WI' MY THREE BAIRNS. CANNA YE COME AND STAY WI' ME AWHILE? THERE ARE TROUBLOUS TIMES AHEAD, I WEEN. GOD WILL KEEP THE RIGHT. I HOPE

ALL OUR AIN ARE IN THE RIGHT, PRAYS YOUR GOOD FRIEND, FLORY MACDONALD." I HOPE ALL OUR AIN ARE IN THE RIGHT! SHE WRITES AS THOUGH SHE DOUBTED IT. LATER SHE WOULD REMARK THAT SHE HAD RISKED HER LIFE FOR BOTH THE HOUSE OF STEWART AND THE HOUSE OF HANOVER, BUT SHE NEVER SAW THAT SHE WAS ANY THE BETTER FOR IT.

IN 1780, FEELING HIS LIFE WAS FAST DRAWING TO A CLOSE, JAMES CAMPBELL RETURNED HOME TO DIE, ACCOMPANIED BY ELDERS OF THE CHURCHES IN GUILFORD HE HAD SERVED SO WELL. MEANWHILE HIS ELDEST SON, JAMES, HAD RETURNED TO THE BLUFF TO RECOVER FROM WOUNDS RECEIVED IN THE WAR. NOT FINDING HIS FATHER, HE STARTED OUT FOR GUILFORD. JUST BEYONE LITTLE RIVER HE CAME UPON A LITTLE COMPANY OF MEN KNEELING IN PRAYER BY A LOG. AS HE DREW NEAR HE RECOGNIZED THE VOICE OF HIS FATHER. HE AND THE ELDERS WERE ABOUT TO PART - HE TO CONTINUE ON TO THE BLUFF, THEY TO TURN BACK TO GUILFORD. BUT FIRST THEY WOULD HAVE ONE LAST PRAYER FROM THEIR BELOVED MINISTER. ONE IS REMINDED OF PAUL'S FAREWELL TO THE EPHESIAN ELDERS: "AND WHEN HE HAD THUS SPOKEN, HE KNEELED DOWN AND PRAYED WITH THEM ALL. AND THEY ALL WEPT SORE...SORROWING MOST OF ALL FOR THE WORDS THAT HE SPAKE, THAT THEY SHOULD SEE HIS FACE NO MORE." (ACTS 20:36-38).

JAMES CAMPBELL DIED THAT FALL, AND IS BURIED NEAR HIS HOME, BESIDE HIS WIFE. THIRTY YEARS LATER, COLIN McIVER WROTE OF HIM, "HE IS SPOKEN OF ABONE OF THE EXCELLENT OF THE EARTH; AN EMINENT CHRISTIAN AND AN ACTIVE, ASSIDUOUS AND USEFUL MINISTER OF THE GOSPEL."

WHICH BRINGS US TO DUGALD CRAWFORD. DUGALD WAS BORN MAY 15, 1752, THE SECOND SON OF DAVID CRAWFORD, FARMER, AT SISGAN, KILMORIE, EDUCATED AT THE UNIVERSITY OF GLASGOW, LICENSED BY THE PRESBYTERY OF DUNOON, MARCH 27, 1781, AND ORDAINED BY THE PRESBYTERY OF EDINBURGH AS DEPUTY CHAPLAIN TO A REGIMENT SERVING IN AMERICA, THE THIRD DAY OF OCTOBER, 1781. HIS VITAL STATISTICS ARE PLACED FIRST BECAUSE CRAWFORD WOULD HAVE WANTED IT THAT WAY. HE WAS A VITAL STATISTICS SORT OF MAN.

SOME TIME AFTER THE CLOSE OF THE WAR, JOHN McCORMICK AND DUNCAN McEACHERN PERSUADED HIM TO COME TO THE RAFT SWAMP CHURCH IN ROBESON COUNTY. IT WAS A MISTAKE. BARBECUE SECURED HIS SERVICES ALSO. AND THIS WAS ANOTHER MISTAKE.

CRAWFORD WAS UNHAPPY HERE. LEON McDONALD MENTIONS A LETTER FROM HIM ON FILE IN THE LOYALIST CLAIMS "DATED

ABOUT 1784 WHILE HE WAS STILL IN NORTH CAROLINA, SAYING THAT CUMBERLAND WAS NO PLACE FOR A SCOTCHMAN, AND WOULD NOT BE 'FOR A HUNDRED YEARS.' HE BEMOANS THE FACT THAT HE WENT INTO THE PRESBYTERIAN MINISTRY, AND REGRETS THAT HE DID NOT TAKE ORDERS IN THE ESTABLISHED CHURCH, SETTLE DOWN IN ENGLAND, AND LIVE A PEACEFUL LIFE."

CRAWFORD CONDUCTED HIS SERVICES WITH MILITARY PRECISION, AND WITH ABOUT AS MUCH WARMTH AS THE CHANGING OF THE GUARD. HE SPOKE TO NO ONE, AND RECITED HIS SERMONS AT A RAPID PACE. BANKS MENTIONS ONE HE WROTE IN VERSE FORM, "BUT IN SUCH A MANNER AS PROVED HE WAS NOT A POET." SOON AFTER HE CAME HE PREACHED HIS FAMOUS SERMON ON THE SUBJECT, "A MENTAL TOOTHPICK FOR THE FAIR SEX" (IN BOTH GAELIC AND ENGLISH, OF COURSE). ONE WONDERS WHAT THE CRITICAL CARLS THOUGHT OF THAT ONE. EVEN THE LATE JOHN MACLEOD HAD NEVER PREACHED ON "A MENTAL TOOTHPICK FOR THE FAIR SEX!"

THEN, SUDDENLY, HE MELLOWED. FOR IN THIS HOWLING, DESOLATE WILDERNESS, AMONG THESE UNCOUTH "SHANTY-SCOTCH," THERE BLOSSOMED A FAIR FLOWER INDEED! JEAN DOBBIN, THE CURRENT BELLE OF BARBECUE.

HER BROW WAS LIKE THE SNAWDRIFT,
HER NECK WAS LIKE THE SWAN;
HER FACE, IT WAS THE FAIREST
THAT E'ER THE SUN SHONE ON!

IT MAY BE HIS CONGREGATION FELT HE WAS BEGINNING TO PREACH TOO OFTEN ON LOVE FOR A WELL-BRED CALVINIST. BUT IF THEY DID, THEY MADE ALLOWANCES. AFTER ALL, HE WAS A CELT. AND HE WAS YOUNG. AND HE WAS IN LOVE!

ALAS, LIKE THE GIRLS IN THE HILLBILLY BALLADS, JEAN DID NOT RETURN HIS LOVE. SHE MAY HAVE BEEN REPELLED BY HIS STERN, FORBIDDING MANNER. OR PERHAPS THAT MENTAL TOOTHPICK GOT STUCK IN HER THROAT. MORE LIKELY, IT WAS SIMPLY THAT SHE WAS PROMISED TO ANOTHER. DUGALD CRAWFORD ARRIVED ON THE SCENE WITH TOO LITTLE, AND TOO LATE.

IT WAS TOO MUCH FOR THE YOUNG SCHOLAR. HIS MIND BECAME IMPAIRED, AND HE RETURNED TO SCOTLAND, WHERE HE SOON RECOVERED. AND ALONG ABOUT HERE LOCAL TRADITION GETS DOWNRIGHT MUSHY. THE STORY PERSISTS THAT HE DROWNED HIMSELF THE DAY OF JEAN'S WEDDING, THE VICTIM OF A BROKEN HEART. IT'S A GOOD STORY, BUT UNFORTUNATELY FOR LOVERS OF MELODRAMA IT JUST DIDN'T HAPPEN THATAWAY. OH YES, HE DID DIE BY DROWNING. "WHILE GOING OUT ON A SMALL BOAT TO GET ON A VESSEL ON ITS WAY TO GREENOCK HE WAS DROWNED, 22 MARCH, 1821, ABOUT A MILE FROM PLADDA ISLE." HE WAS ALMOST 69 YEARS OF AGE - AND JEAN WAS SOMEBODY'S GRANDMOTHER BY THIS TIME.

DUGALD CRAWFORD NEVER MARRIED.

HE WAS FOLLOWED BY REV. ANGUS MCDIARMID, ANOTHER SCOT, WHO CAME TO THESE SHORES IN 1793 AND SOON BEGAN TO PREACH AT BARBECUE. HE REMAINED NEARLY TEN YEARS.

MCDIARMID WAS A MAN OF FORCEFUL PERSONALITY, A GOOD PREACHER AND A FINE SCHOLAR. ABOUT 1790 THE HIGHLAND SCOTS HADBEGUN TO EMIGRATE AGAIN, AND THERE WAS A RAPID INCREASE IN POPULATION. BUT NO MORE RAPID THAN THE INCREASE IN THE BARBECUE POPULATION. FROM NEAR AND FAR THEY CAME TO HEAR THE GLORIOUS GOSPEL PROCLAIMED IN THE WARM ACCENTS OF THEIR NATIVE TONGUE - THE ANCIENT TONGUE OF EDEN. "EVEN THE BABIES SEEMED TO CRY IN GAELIC!" THE OLD LOG CHURCH COULD NOT ACCOMMODATE THEM ALL, SO A NEW CHURCH WAS BUILT, A FRAME BUILDING THAT STOOD UNTIL 1896, WHEN IT WAS DISMANTLED AND REBUILT INTO A DWELLING HOUSE (THE HOME OF DAVE GODFREY).

MCDIARMID HAD A GOOD FRIEND, A FELLOW MINISTER AND A FELLOW SCOT, COLIN LINDSAY. AND WHAT FOLLOWED CAN NEVER BE BETTER TOLD THAN IT WAS BY DUNCAN MCCORMICK NEARLY SEVENTY YEARS AGO: "ANGUS MCDIARMID WAS GENERALLY ADMIRED AND LOVED BY THE CHURCHES OF HIS CHARGE. UNDER HIS MINISTRATION (LIKE IT WAS UNDER MOST OF HIS PREDECESSORS) THE CATECHISM AND THE CONFESSION OF FAITH WERE TAUGHT IN THE CHURCHES, AND BY FAMILY FIRESIDES, AND WERE REQUIRED TO BE RECITED IN THE FORENOON ON EVERY SABBATH OF PREACHING....IN 1802 THE GREAT REVIVAL COMMENCED. HE LOOKED UPON THE IRREGULAR AND EXTRAVAGANT CONDUCT OF THE REVIVALISTS WITH GREAT MISTRUST, AND TRIED TO PREVENT SUCH FANATICISM BY WARNING THEM OF ITS DELUSIVENESS. THE REV. COLIN LINDSAY, WHO WAS A NATIVE OF SCOTLAND, DID THE SAME. LINDSAY, LIKE MCDIARMID, WAS A MAN OF EXTENSIVE EDUCATION, OF FINE APPEARANCE, AND A TALENTED SPEAKER. THESE TWO PREACHERS THOUGHT IT THEIR DUTY TO DISPEL THE 'DELUSION,' AS THEY CALLED IT. BUT THE EXCITEMENT WAS TOO GREAT. SOME MINISTERS WERE STRONG REVIVALISTS, AND THE CONTAGION SPREAD RAPIDLY. THE REVIVALISTSEXHIBITED GREAT BODILY EMOTION - HOWLING, JUMPING, DANCING ETC. - IN TIME OF PUBLIC WORSHIP. THIS SO PROVOKED MCDIARMID AND LINDSAY THAT THEY DENOUNCED THE PREACHERS THEMSELVES AS FANATICS, ILLITERATE BLOCKHEADS ETC., TILL VERY BAD FEELINGS ENSUED. THE MATTER WAS CARRIED TO PRESBYTERY, AND SO GREAT WAS THE FEELING THAT MCDIARMID AND LINDSAY WERE DEPOSED BY ORANGE PRESBYTERY, AND DENIED THE PRIVILEGES OF THEIR CHURCHES. THIS LED TO FURTHER DIFFICULTIES. THEY FORMED A PRESBYTERY OF THEIR OWN, AND DECLARED THEY WERE THE ONLY TRUE PRESBYTERIANS...THEY MET AT VARIOUS

PLACES IN THE NEIGHBORHOOD, ORGANIZED CHURCHES, ORDAINED ELDERS, AND ADMINISTERED SEALING ORDINANCES. THEY WERE SUPPORTED IN THEIR OPINIONS BY NUMBERS OF THEIR PEOPLE. WE THINK MCDIARMID AND LINDSAY USED EXTREME MEASURES AGAINST THE REVIVAL. WHEN THEY WOULD BEGIN TO PREACH, THEY (ESPECIALLY MR. LINDSAY) WOULD SAY TO THE CONGREGATION, 'IF ANY OF THE DEVIL'S CHILDREN ARE PRESENT, LET THEM HOLD THEIR PEACE TILL GOD'S MESSAGE IS DELIVERED TO HIS CHILDREN,' AND LIKE EXPRESSIONS. THE REVIVALISTS WOULD TELL THEIR HEARERS, WHEN UNDER THE EXCITEMENT, TO JUMP, CRY OUT, SHOUT, DANCE, JERK, OR EXERCISE SUCH BODILY EMOTIONS AS THEY THOUGHT PROPER IN TIME OF PUBLIC WORSHIP. THEY THOUGHT IT WOULD BE PLEASING TO THEM, AND NOT DISPLEASING TO GOD. THE EXCITEMENT DID NOT PREVAIL AT BARBECUE TO A VERY GREAT EXTENT; BUT ON CERTAIN OCCASIONS, SOME OF THE GOOD PEOPLE WOULD SHOUT FOR JOY, AND SOME FEW DID DANCE WHAT THEY CALLED 'THE HOLY DANCE.'

"ON ONE OCCASION AT BARBECUE, MR. JOHN SMALL BECAME EXERCISED, AND IN HIS EXCITEMENT BEGAN TO CLIMB ONE OF THE LOFTY OAKS THAT SURROUNDED THE CHURCH, FROM WHENCE TO FLY AWAY TO HEAVEN. AT THAT TIME AN OLD SCOTCHMAN BY THE NAME OF BARKSDALE WAS LIVING IN THE COMMUNITY, AND WAS PRESENT. HE SAIDHE WOULD CURE JOHN. HE JERKED HIM DOWN FROM THE TREE, ANDLAID HIS RIDING WHIP ON HIM HEAVILY; AND IT DID CURE JOHN. MR. SMALL, WHO LIVED A LONG TIME IN THE NEIGHBORHOOD OF BARBECUE, AND WHO WAS ALWAYS NOTED FOR HIS PIETY AND DEVOTION, EXPRESSED HIMSELF AS HAVING A LASTING OBLIGATION TO MR. BARKSDALE FOR HIS CORRECTION, ALTHOUGH THE BLOWS WERE HEAVY AND THE STRIPES WERE LONG. HE SAID IT WAS THE MEANS UNDER GOD OF SAVING HIS LIFE, AND ALSO OF SAVING HIM FROM SUCH WILD FANATICISM."

AFTER LINDSAY'S DEATH, MEMBERS OF HIS CHURCH BEGAN TO BOAST THEY'D HEARD A MAN PREACH WHO WAS TWICE BURIED. THE STORY WENT THAT HIS MOTHER WAS TAKEN SICK SHORTLY BEFORE HIS BIRTH, AND APPARENTLY DIED. SHE WAS PLACED IN A VAULT, A VALUABLE GOLD RING STILL ON HER FINGER. THAT NIGHT A GANG OF GHOULS BROKE INTO HER BURIAL PLACE TO STEAL HER RING. IT WAS TOO TIGHT, SO NATURALLY THEY PROCEEDED TO CUT OFF HER FINGER. THE FINGER MOVED, AND THEY FLED. THE NIGHT AIR, AND THE PAIN, HAD AROUSED HER FROM HER TRANCE. SHE RETURNED HOME AND KNOCKED ON THE DOOR. WHEN HER HUSBAND OPENED IT SHE HELD UP HER HAND AND SAID, "HAD IT NOT BEEN FOR THIS RING, I WOULD NOT BE HERE TONIGHT." (UNFORTUNATELY, THERE IS NO RECORD OF WHAT HER HUSBAND SAID; THOUGH IT IS UNDERSTOOD THAT WHEN SHE DIED, YEARS LATER, HE REMOVED THE RING BEFORE HE BURIED HER).

IT'S A GOOD STORY - THOUGH, FRANKLY, I DON'T BELIEVE IT. THE SAME TALE WAS BEING TOLD IN SCOTLAND ABOUT THE ERSKINE BOYS, RALPH AND EBENEZER, LONG YEARS BEFORE COLIN LINDSAY WAS BORN. HE PROBABLY USED IT AS A SERMON ILLUSTRATION, PERHAPS OF THE OVERRULING PROVIDENCE OF GOD, AND THOSE WHO RECALLED IT IN LATER YEARS THOUGHT HE MEANT HIS OWN MOTHER.

STILL - LET'S FACE IT - IT IS A GOOD STORY, AND THAT SHOULD COUNT FOR SOMETHING! IT IS JUST TOO GOOD A STORY TO LET THOSE SCOTS HAVE ALL TO THEMSELVES!

(NOTE: ON THE OTHER HAND, A SCOTTISH MINISTER AT MAXTON ON A PULPIT-EXCHANGE SOME YEARS AGO, WAS ASKED ABOUT THIS AND REPLIED THAT IT IS NOT LEGEND BUT FACT. HE SAID THAT AS A RESULT OF THIS INCIDENT SCOTS LAW TO THIS DAY FORBIDS BURIAL OF ANY PERSON UNTIL A CERTAIN TIME HAS ELAPSED. HE WENT ON TO SAY, HOWEVER, THAT THE GRAVE-ROBBERS WERE NOT SO MUCH INTERESTED IN THE RING AS THEY WERE THE BODY. THEY WERE MEDICAL STUDENTS! WHEN ONE OF THEM DISCOVERED MRS. LINDSAY WAS ALIVE HE TOOK HER TO HIS HOME AND SWORE HER TO SECRECY BEFORE RELEASING HER. MRS. LINDSAY NEVER TOLD WHO HE WAS).

BUT BACK TO BARBECUE. THROUGH THE EARNEST EFFORTS OF COLIN MCIVER, MCDIARMID WAS LATER RESTORED TO FELLOWSHIP; AND AFTER MANY YEARS OF SERVICE WENT TO BE WITH HIS LORD, AND WAS BURIED AT LONGSTREET. HIS STONE READS, SIMPLY; "REV. ANGUS MCDIARMID. BORN ISLAY. DIED APR. 1, 1827. 69 YRS. 5 MOS."

THE NEXT FEW YEARS (FROM 1802 UNTIL 1811) OF BARBECUE HISTORY ARE NOT AT ALL CLEAR TO ME, AND I HAVE NOT AS YET HAD OPPORTUNITY TO DO ADEQUATE RESEARCH ON THEM. WE DO KNOW THAT ON THE TWENTY-SEVENTH OF MARCH, 1801, ORANGE PRESBYTERY HAD MET AT BARBECUE CHURCH AND LICENSED THE FOLLOWING STUDENTS OF DR. DAVID CALDWELL TO PREACH THE GOSPEL: MALCOLM MCNAIR, DUNCAN BROWN, MURDOCK MURPHY, MURDOCH MCMILLAN, JOHN MATTHEWS, HUGH SHAW, AND EZEKIEL B. CURRIE (FOOTE, BY THE WAY, WAS SO IMPRESSED WITH THIS HE MENTIONED IT AT LEAST FOUR TIMES IN HIS BOOK!). TWO OF THESE MEN, MURPHY AND MCMILLAN, TOGETHER WITH THE REVS. WILLIAM PAISLEY AND JOHN GILLESPIE, FIGURE IN OUR HISTORY FOR THIS PERIOD. IT WOULD SEEM THAT PAISLEY, GILLESPIE AND MURPHY SERVED A WHILE AS TEMPORARY SUPPLIES, EACH GIVING WHAT TIME HE COULD TO THE WORK OF OUR CHURCH WHILE HE SPENT MOST OF HIS TIME AT THE CHURCH OF WHICH HE WAS THE REGULAR PASTOR. IT WOULD FURTHER APPEAR THAT MURDOCH MCMILLAN THEN CAME ON A MORE REGULAR

BASIS, AND SERVED AS PASTOR UNTIL 1811. HE WAS A YOUNG MAN, AND JUST WHAT BARBECUE NEEDED AT THIS TIME. IT HAS ALWAYS BEEN BARBECUE'S GOOD FORTUNE THAT AFTER A STORM THERE IS APERIOD OF CALM. QUIET, UNASSUMING, MCMILLAN FILLED THE BILL.

MEETING AT PROVIDENCE CHURCH, MATTHEWS, OCTOBER 5, 1812. THE SYNOD OF THE CAROLINAS SET OFF THE FOLLOWING MEMBERS OF THE PRESBYTERY OF ORANGE TO FORM THE PRESBYTERY OF FAYETTEVILLE: "SAMUEL STANFORD, ROBERT TATE, WILLIAM L. TURNER, MALCOLM MCNAIR, MURDOCH MCMILLAN, JOHN MCINTYRE, WILLIAM B. MERONY, ALLAN MCDOUGALD, AND WILLIAM PEACOCK. BARBECUE, OF COURSE, WAS ONE OF THE CHURCHES INCLUDED IN THE NEW PRESBYTERY.

THOUGH ALLAN MCDOUGALD WAS A NATIVE OF MOORE COUNTY, HE WAS A BARBECUE BOY, HAVING BEEN RAISED NEAR CAMERON'S HILL BY "SHOP" DANIEL CAMERON (WHO IS NOT TO BE CONFUSED WITH "HILL" DANIEL CAMERON). LICENSED BUT A SHORT WHILE BEFORE THE FORMATION OF FAYETTEVILLE PRESBYTERY, HIS FIRST FIELD OF SERVICE INCLUDED HIS HOME CHURCH. HE REMAINED FOURTEEN HAPPY YEARS, AND THE CHURCH PROSPERED WELL IN HIS HANDS. MANY WERE UNITED TO CHRIST AND HIS CHURCH DURING THIS PERIOD. FOOTE WRITES OF HIM, "HIS LABORS WERE VERY ACCEPTABLE, TILL THE INFIRMITIES OF AGE DISABLED HIM FOR ACTIVE SERVICE. HE PASSED TO HIS REWARD IN A GOOD OLD AGE." SAID BANKS, REFERRING TO HIS MINISTRY AT BLUFF, "HE PREACHED TO THE PEOPLE OF THIS CHURCH FAITHFULLY AND AFFECTIONATELY FOR A LONG TIME, AND W ALKED IN AND OUT BEFORE THEM, FEARING GOD AND LOVING MAN. HE RESTS FROM HIS LABORS IN THE MILL PLACE GRAVE YARD, IN HARNETT COUNTY, BUT HIS WORKS FOLLOW AFTER HIM; HIS MEMORY IS STILL PRESENT WITH YOU, ESPECIALLY WITH THOSE WHO UNDER HIS MINISTRY WERE CONVERTED TO CHRIST."

SOME MEMENTOES OF THIS GOOD MAN ARE STILL PRESENT WITH US ALSO. THERE IS, FOR EXAMPLE, THE OLD CONTRACT: "WE THE UNDERSIGNED DO PROMISE TO PAY TO REV'N ALLAN MACDOUGALD THE SUM AFFIXED TO EACH OF OUR NAMES FOR HIS SERVICE FOR THE YEAR EIGHTEEN HUNDRED AND TWENTY ONE

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|---|---|---|---|
| ALEXANDER CAMERON | 2.50 | DAVID CLARK | 2.60 |
| MALCOM BUIE | 1.25 | DUNCAN PATTERSON | 2.00 |
| NEILL CLARK | 1.25 | ALEXANDER MCBRYDE | 1.25 |
| JOHN MCLEOD | 2.25 | ARCHIBALD CLARK | 2.50 |

AND SO ON. THERE ARE 42 NAMES, AND ALL TOGETHER THEY PROMISED $54.75. THE PREACHER DIDN'T EAT TOO HIGH OFF THE HOG THAT YEAR; HIS CONGREGATION WERE DETERMINED TO HELP HIM STAY HUMBLE. BUT THEN HE WAS ALSO PASTOR AT BLUFF, AVERASBOROUGH AND TIRZA, AND PERHAPS WITH THEM

ADDED HE MADE WHAT WOULD HAVE BEEN CONSIDERED A LIVING WAGE IN 1821 (ASSUMING, OF COURSE, THEY ALL PAID WHAT THEY PROMISED). LET'S SEE, FOUR TIMES $54.75 . . . .

IN 1824 COLIN MCIVER PUBLISHED A BOOK: "THE SOUTHERN PREACHER: A COLLECTION OF SERMONS FROM THE MANUSCRIPTS OF SEVERAL EMINENT MINISTERS OF THE GOSPEL, RESIDING IN THE SOUTHERN STATES." NO LIST OF EMINENT MINISTERS WOULD BE COMPLETE WITHOUT THE PASTOR OF BARBECUE, AND ALLAN MCDOUGALD IS REPRESENTED BY A SERMON ON THE RESURRECTION OF THE BODY. IT IS AS GOOD A SERMON ON THIS SUBJECT AS I HAVE SEEN - SCRIPTURAL, THOROUGH, INTERESTING, AND PRACTICAL. INDEED, IT IS ONE OF THE FEW OLD SERMONS I HAVE READ THAT WOULD APPEAL TO THE AVERAGE SERMON LISTENER OF TODAY. AND ONE SUNDAY I INTEND TO PREACH IT AT BARBECUE, JUST TO SEE IF ANYONE REMEMBERS.

MCDOUGALD WAS FOLLOWED BY ANOTHER LOCAL BOY, ARCHIBALD BUIE, SON OF "LITTLE MINISTER" ARCHIBALD BUIE OF GUM SWAMP. AS I WRITE I HAVE BEFORE ME A FEW MEMENTOES OF HIS MINISTRY ALSO. THE OLD SESSION MINUTES: "BARBACUE CHURCH NOVR 29TH 1833. SESSION CONVENED. PRESENT, A. BUIE, MODERATOR - - D. PATTERSON, D. CAMERON, M. MCLEOD, ALLEN MCDONALD, A. L. MCDONALD. THOMAS MCINNES CENSURED FOR FIGHTING. EXPRESSED SORROW. ADMONISHED AND RESTORED. SATURDAY, 30TH. PRESENT AS ABOVE. JOHN RAY FOR DRUNKENESS. REINSTATED BY CONFESSION AND REPENTANCE. SUND. DECR 1ST. SEVERALS CENSURED FOR DANCING AND FROLICKING. ADJOURNED TO MEET THE FIRST SUNDAY IN JANRY 1834. PREACHING PREVENTED IN CONSEQUENCE OF BAD WEATHER. PREACHING LAST SUNDAY IN JANUARY 1834, PREACHING 1ST SUNDAY IN MARCH." WE MAY SMILE AS WE READ THE OLD RECORD, BUT IT MEANT SOMETHING TO BE A CHRISTIAN BACK THEN, AND CHURCH MEMBERS WERE EXPECTED TO LIVE DIFFERENTLY THAN THOSE WHO MADE NO PRETENSE OF RELIGION. AND SIN WAS SOMETHING TO BE ASHAMED OF, NOT SOMETHING TO DEFEND AND JUSTIFY.

LIKE MCDOUGALD, ARCHIBALD BUIE WAS AN EARNEST SEEKER AFTER SOULS, TAKING SERIOUSLY THE WORD OF THE LORD, "GO OUT INTO THE HIGHWAYS AND HEDGES, AND COMPEL THEM TO COME IN, THAT MY HOUSE MAY BE FILLED." OUT HE WENT, AND BEFORE LONG THE HOUSE OF GOD ON BARBECUE CREEK WAS INDEED FILLED, FILLED TO OVERFLOWING. THERE WERE PEOPLE EVERYWHERE, AND THE NEED TO ESTABLISH A NEW CHURCH WAS FELT. THE FOLKS OVER ON CYPRESS AND BEAVER CREEK WANTED A CHURCH MORE CONVENIENT TO THEM, AND IN 1826 CYPRESS WAS ORGANIZED. THEN, IN 1835, THE UPPER LITTLE RIVER COMMUNITY PULLED AWAY TO FORM MT. PISGAH. MOST OF BAR-

BECUE'S MEMBERS LEFT TO UNITE WITH ONE OR THE OTHER OF THESE, AND THE OLD MOTHER CHURCH WAS LEFT HELPLESS, WITH NO PASTOR, ONE ELDER, AND BUT FEW PEOPLE. THINGS WERE SO BAD THAT TWO METHODIST MINISTERS, MURCHISON AND CARR, CAME TO HOLD AN OCCASIONAL SERVICE. FAYETTEVILLE PRESBYTERY MET TO DISCONTINUE THE AULD KIRK, BUT COLIN MCIVER CRIED OUT, "NO, NO! I WILL SERVE IT! WITHOUT MONEY AND WITHOUT PRICE IF NECESSARY!" HE BECAME PASTOR ABOUT 1839 AND CONTINUED UNTIL THE FALL OF 1849, AT WHICH TIME HE HAD BECOME TOO FEEBLE TO MAKE THE TRIP FROM FAYETTEVILLE. THE CHURCH REVIVED UNDER HIS INSPIRED LEADERSHIP, AND CONTINUES TO THIS DAY BECAUSE OF HIS EFFORTS.

MCIVER WAS BORN AT STORNOWAY, ISLE OF LEWIS, SCOTLAND, MARCH 9, 1784, AND CAME TO FAYETTEVILLE TO TEACH ABOUT 1809. IN TIME HE BECAME CLERK OF THE SESSION OF THE FIRST PRESBYTERIAN CHURCH, THEN OF FAYETTEVILLE PRESBYTERY, AND FINALLY OF THE SYNOD OF NORTH CAROLINA. HE WAS A MAN OF FORCEFUL PERSONALITY, TENACIOUS OF HIS OPINIONS, BUT WARM-HEARTED AND GRACIOUS. IT WAS SAID OF HIM, "UNTIRING IN ZEAL, UNIFORMLY CONSISTENT, SCRUPULOUS IN THE DISCHARGE OF HIS DUTIES, UNWAVERING IN HIS RELIGIOUS PRINCIPLES, WITH A MIND WELL CULTIVATED AND STORED WITH INFORMATION, HE WAS MOST HIGHLY APPRECIATED WHERE MOST INTIMATELY KNOWN." HE WAS AN ORTHODOX PRESBYTERIAN OF THE OLD SCHOOL, AND HAD BUT LITTLE PATIENCE WITH RELIGIOUS NOVELTIES.

DURING HIS MINISTRY A NUMBER OF NEW FAMILIES FROM THE HIGHLANDS AND ISLANDS OF SCOTLAND SETTLED IN THE COMMUNITY, AND SOON THE OLD CHURCH WAS FILLED ONCE AGAIN WITH MCLEODS, CAMERONS, DARROCHS, CAMPBELLS, MACLEANS, MACGREGORS, MCKAYS, MACDONALDS AND OTHERS WHO CAME "AS IF SUMMONED BY THE FIERY CROSS TO HEAR THE OLD OLD STORY OF THE CRIMSON CROSS IN THEIR BELOVED OLD GAELIC TONGUE."

COLIN MCIVER WAS NOTED FAR AND WIDE FOR HIS ABSENTMINDEDNESS, AND MANY ARE THE STORIES TOLD OF HIM IN THIS CONNECTION. ONE SUNDAY MORNING HE CAME TO FILL HIS APPOINTMENT AT BARBECUE. THE OLD ROAD RAN BY THE OLD CHURCH, AND THE CONGREGATION HAD GATHERED IN THE YARD TO AWAIT HIS COMING. HE APPEARED AT THE USUAL HOUR, DRIVING DOWN THE ROAD WITH HIS EYES FIXED ON THE GROUND, COMPLETELY LOST IN HIS THOUGHTS. HE PASSED ON THROUGH THE CONGREGATION WITHOUT NOTICING THEM AND CONTINUED DOWN THE HILL, ACROSS THE BRANCH, UP THE SLOPE BEYOND, AND THE ASTONISHED CONGREGATION WATCHED HIM DISAPPEAR OVER THE NEXT HILL. BUT THEY KNEW COLIN

McIver, and waited. Sure enough, he soon returned, entered the church, and conducted the service as if nothing unusual had happened.

But then, nothing unusual had happened. Colin McIver was like that!

On another occasion he started from his home in Fayetteville to fill his appointment at Barbecue, and rode about three miles out of town before he realized he had left his sermon manuscript back in his desk at home. He drove off the road and hitched his horse. Then he walked back for his notes. Returning, he unhitched his horse and drove on. It never occurred to him he might have driven back for his sermon notes.

He was related to the McIvers in the Buffalo Church in Sanford. On his way to visit them, and also to conduct a service there the following Sunday, his gig became hopelessly mired in the mud. He called to a little colored boy at work in the field nearby, "Go tell your master that Colin McIver, Stated Clerk of the Synod of North Carolina, is stuck in the mud. Please come and help him out." The message as delivered, "Massa, dey's a white man down dar wid a cole an' a fever, and he stated he's de derndest sinner in North Caliny. Please come help him outen de mud."

Said D. P. McDonald, "His faults (absentmindedness) even endeared him to his people. His spotless religious character would have placed him far above the average man. If it were not for his failings he would have lived in a sphere too remote to extend his influence to ordinary mortals. But his people, knowing his weakness, felt the nearer to him."

"Oftentimes," said Lawyer Banks, "I have met this good old man in his old stick gig, plodding over the dreary sandhills of Cumberland, but a happy smile ever beamed on his face; he felt that he was in his Master's service; travelling towards some one of His holy temples, bearing with him the glad tidings of Salvation to be delivered on the coming Sabbath day. On that blessed day, how devotional the old man looked! How devotional he was! And if his constitutional absence of mind sometimes prevailed, it was his gain - it was his hearer's gain - for he was ever present in the Spirit and ready to bring forth for their edification things new and old."

"FATHER" McIVER (FOR SO HE WAS ACTUALLY CALLED BY THOSE WHO LOVED HIM SO DEARLY) DIED IN FAYETTEVILLE, JANUARY 19, 1850. HIS LAST WORDS, SPOKEN IN THE GAELIC, WERE A REQUEST TO BE BURIED IN HIS TIME-HONORED SILKEN GOWN AND GENEVA BANDS.

REV. HECTOR McALLISTER THEN CAME TO FILL THE BARBECUE PULPIT. BUT SOON HIS HEALTH FAILED, AND HE WAS FORCED TO RETIRE FROM THE ACTIVE MINISTRY. HIS SUCCESSOR WAS DANIEL JOHNSON, A TEACHER AND PRINCIPAL OF THE SUMMERVILLE ACADEMY AT TIRZA CHURCH. HE WAS A HARD WORKER, ESPECIALLY AMONG THE YOUNG PEOPLE, AND WAS PRIVILEGED TO LEAD MANY OF THEM TO SAVING FAITH IN CHRIST. JOHNSON IN TURN, WAS FOLLOWED BY DR. ARCHIBALD SMITH, OF WHOM DUNCAN McCORMICK, WHO REMENBERED HIM, WROTE, "HE WAS ALWAYS IN THE SPIRIT, AND PREACHED CHRIST, AND HIM CRUCIFIED, WITH POWER. HE WAS VERY STRICT IN DISCIPLINE URGING ITS USE IN ALL CIRCUMSTANCES, WHENEVER REQUIRED." THESE THREE MEN SERVED THE CHURCH FOR BUT A SHORT WHILE EACH, AND UNFORTUNATELY I KNOW NO MORE OF THEM THAN WHAT I HAVE WRITTEN HERE.

THEY WERE FOLLOWED BY DUNCAN SELLERS, A LICENTIATE OF FAYETTEVILLE PRESBYTERY, WHO ALSO TAUGHT SCHOOL IN THE COMMUNITY. HE WAS HIGHLY REGARDED, BOTH AS A GOOD TEACHER AND AN EARNEST PREACHER. HIS DELIVERY WAS RAPID, SO RAPID IT WAS WELL NIGH IMPOSSIBLE TO DISTINGUISH ONE WORD FROM ANOTHER. YEARS LATER HE WAS STILL REMEMBERED FOR ANNOUNCING HIS CUSTOMARY OPENING HYMN SO FAST THAT, WERE IT NOT THAT HE BEGAN WITH THE SAME HYMN EVERY SUNDAY, NO ONE WOULD HAVE KNOWN WHERE TO TURN:

"LET-US-ALL-PLEASE-TURN-TO-HYMN-NUMBER-316:
HOW-HAPPY-ARE-THEY-WHO-THEIR-SAVIOUR-OBEY
AND-HAVE-LAID-UP-THEIR-TREASURES-ABOVE."

WHICH BRINGS US TO 1858, AND TO JOHN CAMPBELL SINCLAIR, THE LAST OF THE GREAT GAELS. JOHN SINCLAIR WAS BORN ON THE ISLE OF TIREE ABOUT 1800, AND MARRIED MISS MARY JULIA MACLEAN IN 1822. THEY HAD NINE CHILDREN, OF WHOM FIVE LIVED TO MATURITY. ONE OF THESE, ANNIE CAMPBELL FRASER SINCLAIR, MARRIED REV. DAVID A. CUNNINGHAM, WHO WAS FOR MANY YEARS PASTOR OF THE FIRST PRESBYTERIAN CHURCH IN WHEELING, WEST VIRGINIA. ANOTHER, PETER, WAS EDITOR AND PUBLISHER OF THE FAYETTEVILLE NORTH CAROLINIAN UNTIL HE RESIGNED TO SERVE AS A COLONEL IN THE CONFEDERATE ARMY. TWO OF THEIR SONS, ALEXANDER AND JAMES, WERE MINISTERS.

THE SINCLAIRS EMIGRATED TO NOVA SCOTIA IN 1838, AND WENT FROM THERE TO PRINCE EDWARD ISLAND, WHERE HE SERVED FOR TEN YEARS AS A HOME MISSIONARY. TO SECURE A MORE LIBERAL EDUCATION FOR HIS CHILDREN, HE MOVED HIS FAMILY TO NEWBURYPORT, MASSACHUSETTS IN 1852. WHEN ALEXANDER AND JAMES WERE READY TO PREPARE FOR THE MINISTRY, CHOICE WAS MADE OF THE WESTERN THEOLOGICAL SEMINARY, AND THE FAMILY MOVED TO PITTSBURGH. MRS. SINCLAIR DIED THAT YEAR OF CANCER.

IN 1857 JAMES SINCLAIR BEGAN HIS MINISTRY IN FAYETTEVILLE PRESBYTERY, AND LIKE HUGH MCADEN A CENTURY BEFORE, HE SOON SAW THE DESPERATE NEED FOR GAELIC-SPEAKING MINISTERS IN THIS AREA. AND LIKE MCADEN HE TURNED TO PENNSYLVANIA, AND PERSUADED HIS FATHER TO SEVER HIS TIES WITH THE NORTH AND SETTLE IN THE SANDHILLS.

JOHN SINCLAIR WAS INDEED WELL RECEIVED BY HIS FELLOW GAELS. FROM HITHER AND YON THEY CAME TO HEAR HIM - AND TO HITHER AND YON HE WENT TO PREACH TO THEM. SOON AFTER HIS ARRIVAL A LETTER TO A FRIEND IN SCOTLAND WAS PUBLISHED IN THE INVERNESS COURIER: "THE GAELIC LANGUAGE IS SPOKEN IN ITS PURITY BY MANY IN THESE COUNTIES (CUMBERLAND, BLADEN, ROBESON, RICHMOND, MONTGOMERY, MOORE AND HARNETT), AND IN BOTH OF MY CHURCHES I PREACH IT EVERY SABBATH. ON LAST SABBATH I ASSISTED AT THE DISPENSATION OF THE LORD'S SUPPER IN A CONGREGATION 40 MILES DISTANT FROM MY HOME AND SERVED A TABLE AT WHICH UPWARD OF 150 HAD TAKEN THEIR SEATS, WHO HAD NOT HEARD A SERMON IN THE LANGUAGE OF THEIR NATIVE HIGHLANDS FOR THE LAST TEN YEARS. MANY TEARS WERE SHED DURING THE SERVICE, MANY A WARM SHAKE OF THE HAND, SUCH AS A HIGHLANDER CAN GIVE, AND MANY A BLESSING WAS BESTOWED UPON YOUR CORRESPONDENT AT PARTING WITH THE WARM-HEARTED PEOPLE."

IN 1864 HE ORGANIZED ST. ANDREWS PRESBYTERIAN CHURCH, AND ADDED IT TO HIS FIELD OF SERVICE. HE REMAINED AT BARBECUE THROUGH THE DIFFICULT WAR YEARS, UNTIL 1865. ON OCTOBER 6 OF THAT YEAR, FAYETTEVILLE PRESBYTERY MET AT BARBECUE CHURCH AND APPOINTED A COMMITTEE TO EXAMINE CERTAIN RUMOURS BEING CIRCULATED ABOUT HIS SON, JAMES. THE FATHER FELT THE PRESBYTERY WAS BEING UNFAIR TO HIS SON (WHO, BY THE WAY, HAD SKIPPED PRESBYTERY THAT DAY), AND "REQUESTED A LETTER OF DISMISSION TO CONNECT HIMSELF WITH THE PRESBYTERY OF THE ISLAND OF MULL, ARGYLESHIRE, SCOTLAND. WHEREUPON, ON MOTION, THIS REQUEST WAS GRANTED, AND THE STATED CLERK WAS REQUESTED TO GIVE HIM THE USUAL TESTIMONIALS" (MINUTES OF FAYETTEVILLE PRESBYTERY). BOTH HE AND JAMES, HOWEVER, RETURNED TO NORTH CAROLINA UNDER THE BOARD OF

DOMESTIC MISSIONS, PRESBYTERIAN CHURCH, U. S. A. (NORTHERN), TO PREACH TO THE NEGRO FREED-MEN. THE FATHER ORGANIZED THE CHURCH NOW KNOWN AS LOVE GROVE, AND PREACHED THERE FOR A FEW YEARS, UNTIL HIS HEALTH FAILED. HE THEN WENT TO LIVE WITH HIS DAUGHTER IN WHEELING, WHERE HE PASSED AWAY, APRIL 23, 1878.

IN 1872 HE WROTE AN ARTICLE ON THE NORTH CAROLINA HIGHLANDERS FOR AN GAIDHEAL (THE GAEL), A GAELIC AND ENGLISH MAGAZINE PUBLISHED IN TORONTO, CANADA: "THE COUNTRY INHABITED BY THE HIGHLANDERS OF NORTH AND SOUTH CAROLINA IS HEALTHY, THE SOIL IS LIGHT AND SANDY, PRODUCING INDIAN CORN, COTTON, OATS, WHEAT, TOBACCO, SWEET POTATOES AND EVERY KIND OF VEGETABLE. THE HIGHLANDERS OF NORTH CAROLINA STILLADHERE TO THE RELIGION AND CHARACTERISTICS OF THEIR FOREFATHERS. THEY ARE STRICT, CONSCIENTIOUS PRESBYTERIANS, HONEST IN THEIR TRANSACTIONS, HOSPITABLE TO STRANGERS; BUT GREATLY IN LOVE WITH THE MIGHTY DOLLAR. THEY WERE VERY COMFORTABLY SITUATED BEFORE THE WAR, THE GENERALITY OF THEM BEING SLAVE-HOLDERS, BUT THE WAR HAS REDUCED THEIR FORMER COMFORTABLE CONDITION VERY MUCH... I HAVE MET WITH A NUMBER OF COLOURED PEOPLE WHO SPEAK THE (GAELIC) LANGUAGE AS WELL AS IF THEY HAD BEEN RAISED IN ANY OF THE HEBRIDES. THERE IS NO GAELIC PREACHED IN THE CAROLINAS NOW, AND NOT LIKELY TO BE IN THE FUTURE. I WAS THE LAST GAELIC MINISTER IN THE NORTH STATE, AND PREACHED IN THAT LANGUAGE FOR EIGHT YEARS AMONG MY COUNTRYMEN."

HE WAS THE LAST, SIMPLY BECAUSE THERE WAS NOT ANOTHER TO BE HAD. AND WE HAVE NOW REACHED THE WATERSHED OF BARBECUE HISTORY; THE END OF THE OLD, THE BEGINNING OF THE NEW. THE ERA THAT BEGAN WHEN MR. FULLARTON MISSED THE BOAT, THE ERA OF JAMES CAMPBELL AND JOHN MACLEOD, OF FLORA AND ALLAN MACDONALD, OF MCDIARMID, MCDOUGALD, MCIVER AND SINCLAIR, IS ENDED. MODERN BARBECUE HISTORY, LIKE MODERN AMERICAN HISTORY, BEGAN IN 1865 AND '66.

THE CHANGE WAS ALMOST IMPERCEPTIBLE AT FIRST. REV. GEORGE A. RUSSELL, PASTOR AT SUMMERVILLE, FILLED THE PULPIT FOR THE FIRST MONTHS OF 1866. THEN LATER THAT SAME YEAR, REV. D. D. (DUNCAN DANIEL) MCBRYDE OF LITTLE RIVER ACADEMY TOOK CHARGE OF THE CHURCH.

MCBRYDE WAS A REMARKABLE PERSON. HIS COMMANDING PRESENCE AND PENETRATING BLUE EYES WERE ENOUGH BY THEMSELVES TO AWE ANY CONGREGATION INTO SUBMISSION. BUT HE WAS A POWERFUL PREACHER AS WELL, AND POSSESSED AN ENGAGING PERSONALITY. D. P. MCDONALD CALLED HIM "...ONE OF THE MOST POPULAR MINISTERS IN FAYETTEVILLE PRESBYTERY. HIS PERSUASIVE MANNER WAS IRRESISTABLE." HE WAS BORN IN RICHMOND COUNTY, JUNE 12, 1827, AND RECEIVED HIS HIGHER EDUCATION AT DAVIDSON COLLEGE AND COLUMBIA THEOLOGICAL

SEMINARY. FOR ALMOST FOUR DECADES, FROM HIS ORDINATION SEPTEMBER 2, 1854, UNTIL 1892, HE GRACED THE PULPIT OF SARDIS CHURCH, AND FROM 1855 UNTIL 1889 HE WAS PASTOR OF BLUFF CHURCH AS WELL. THIS BELOVED MAN OF GOD SERVED OUR CHURCH FAITHFULLY AND WELL UNTIL 1870.

AS I WRITE I HAVE BEFORE ME HIS ACCOUNT BOOK FOR THESE YEARS, CONTAINING A RECORD OF SALARY PAYMENTS MADE TO HIM BY INDIVIDUAL MEMBERS OF THE CHURCH. EACH CONTRIBUTION, BE IT SMALL OR LARGE, IS LISTED. "JAMES CAMERON 20.00; D. MCCORMIC 10.00; L. CLARK (COL) .25; UNKNOWN .50; SCION HARRINGTON 7.50; SANDY MCRAE 2.00; DANL DARRACH 2.00; W. HOLDER 2.00; ANGUS MUNN 2.00; D. H. MCNEILL 1.00; HUGH MCLEAN 3.00;" AND SO ON. THE SALARY PROMISED WAS $400.00, BUT THE CONGREGATION, BEING SCOTS, FINISHED THE YEAR STILL OWING HIM $46.71½. BUT THE PREACHER WAS SCOTCH TOO, AND HE KEPT A RECORD!

FOLLOWING THE OLD CHURCH PHILOSOPHY, "IF AT FIRST YOU DON'T SUCCEED, DON'T TRY TO DO SO MUCH NEXT TIME," THEY ONLY PROMISED HIM $333.33 1/3 IN 1868. AT THE END OF THE YEAR THEY STILL OWED HIM $87.58 1/3. AND SO IT WENT, FOR TIMES WERE HARD. BUT THEY DID THE BEST THEY COULD, AND THE PREACHER DID THE BEST HE COULD, ANDTHE OLD CHURCH GREW AND PROSPERED.

D. D. MCBRYDE WAS FOLLOWED IN 1870 BY REV. JAMES MCQUEEN, PASTOR OF ST. ANDREWS CHURCH (FOR TWENTY FIVE YEARS, FROM 1867 UNTIL HIS DEATH IN 1892). "HE WAS A MAN 'IN WHOM THERE WAS NO GUILE.' SO PLAIN AND UNASSUMING THAT EVEN THE YOUTH FAILED TO LOOK UPON HIM WITH THE RESTRAINT THEY CONSIDERED DUE TO THE 'PREACHER.' HIS EVERY WORD AND ACT A SERMON, OR AN INSPIRATION. OTHERS MAY HAVE BEEN MORE ELOQUENT, BUT NONE WHOSE CONGREGATIONS FELT NEARER TO THEIR PREACHER THAN HIS DID. IN THE FALL OF 1878, ASSISTED BY THE REV. MR. MCBRYDE, HE CONDUCTED A REVIVAL AT BARBECUE, DURING WHICH TIME ABOUT 65 PROFESSED THEIR FAITH, AND 58 JOINED THE CHURCH" (D. P. MCDONALD).

MCQUEEN WAS A DESCENDANT OF ONE OF THE MOST REMARKABLE LINE OF MINISTERS EVER TO SERVE THE CHURCH OF SCOTLAND. NINE OF THEM, SPANNING SEVEN GENERATIONS, SERVED CHURCHES ON THE ISLE OF SKYE FOR A COMBINED PERIOD OF 291 YEARS. THE LINE HAS CONTINUED IN THE U. S. AND NUMEROUS MC QUEENS HAVE SERVED, AND STILL SERVE, OUR CHURCH AS MINISTERS. (INCLUDING REV. MACK CARMICHAEL MACQUEEN OF CLINTON, MODERATOR-NOMINEE OF THE SYNOD OF NORTH CAROLINA).

THE NEXT MINISTER TO STAND BEHIND THE PULPIT OF BARBECUE CHURCH WAS REV. JAMES P. MCPHERSON, WHO BEGAN TO

PREACH THE FOURTH SUNDAY IN MAY, 1882, AND CONDUCTED SERVICES ONCE A MONTH UNTIL 1890. DUNCAN MCCORMICK, AN ELDER OF BARBECUE CHURCH AT THIS TIME, WROTE OF HIM, "MR. MCPHERSON, LIKE MCIVER, WAS FOR YEARS STATED CLERK OF FAYETTEVILLE PRESBYTERY. HE VISITED HIS CONGREGATION AS FAR AS HE WAS ABLE, AND PREACHED AT DIFFERENT HOUSES OF THOSE WHO WERE UNABLE TO ATTEND CHURCH. MR. MCPHERSON WAS A PLAIN PREACHER, AND PREACHED THE TRUTH FEARLESSLY. ALTHOUGH ADVANCED IN YEARS HE POSSESSED UNUSUAL (MENTAL) VIGOR. AT LAST HE BECAME INCAPACITATED FOR THE LABOR OF THE MINISTRY. HIS LAST DAYS WERE MARKED BY A GRADUAL DECLINE OF HIS FACULTIES TILL HE FINALLY ENTERED INTO REST AT HIS HOME NEAR JONESBORO. MR. MCPHERSON WAS AN ABLE DEFENDER OF THE DOCTRINES OF THE PRESBYTERIAN CHURCH, AND IT SUFFERED A GREAT LOSS BY HIS DEATH." (MCPHERSON DIED THE DAY AFTER CHRISTMAS, 1894. HE WAS BORN MARCH 26, 1808, WHICH MEANS HE WAS EIGHTY-TWO YEARS OF AGE WHEN HE PREACHED HIS LAST SERMON AT BARBECUE).

THE CHURCH NATURALLY TURNED TO ITS PASTOR OF 20 YEARS BEFORE, AND D. D. MCBRYDE, NO LONGER A YOUNG MAN EITHER, RETURNED TO DEVOTE THE LAST SIX YEARS OF HIS LIFE TO BARBECUE CHURCH. GLORIOUS YEARS THEY WERE! NONE MORE FRUITFUL IN OUR ENTIRE HISTORY!

IN 1894, "IN THE FACE OF STRONG OPPOSITION" (MCCORMICK), HE ORGANIZED A CHURCH AT SPOUT SPRINGS, AND SERVED AS ITS FIRST PASTOR. (IN 1898 THIS CHURCH WAS MOVED TO CAMERON HILL. IT IS INTERESTING TO NOTE THAT THE CAMERON HILL CEMETARY IS CONSIDERABLY OLDER THAN THE CHURCH BESIDE IT. THE FIRST GRAVE WAS THAT OF AN INFANT OF ALLAN CAMERON, WHO CAME HERE FROM FIFE-SHIRE, SCOTLAND, IN 1791. HE IS THE ANCESTOR OF OUR BARBECUE CAMERONS. HE AND HIS WIFE, MARY STEWART CAMERON, LIVED ON BAKER'S CREEK IN BLADEN COUNTY. WHEN THE INFANT DIED (SOME TIME BETWEEN 1791 AND 1800) ITS BODY WAS CARRIED ON HORSEBACK TO CAMERON HILL BY AN OLDER BROTHER, ARCHIE, AS THEY DID NOT WANT TO BURY IT IN LOW GROUND).

THE YEAR OF HIS DEATH, 1896, ALSO "IN THE FACE OF STRONG OPPOSITION" (MCCORMICK), HE LED THE PEOPLE IN RAISING A NEW SANCTUARY TO THE GLORY OF GOD - THE ONE THAT IS STILL IN USE. SADLY, HE DID NOT LIVE TO ENJOY IT. HE WAS CALLED HOME OCTOBER 21, AND HIS GRIEF-STRICKEN SESSION MET TO MEMORIALIZE HIM, AND TO "EARNESTLY AND UNITEDLY PRAY THAT THE GREAT HEAD OF THE CHURCH GIVE US ANOTHER WHO SHALL AS EARNESTLY, FAITHFULLY, TENDERLY AND WITH BOLDNESS PREACH THE GOSPEL AS HE PREACHED IT."

During the summer of 1897, the old church was served by a young seminary student, D. P. (Daniel Patrick) McGeachy of Robeson County. "He spent his vacation preaching at Barbecue and her neighboring churches, Flat Branch and Spout Springs. He, like his Scotch predecessors, was highly esteemed by the people of the church. But not alone because he was of Scotch descent. His humility of spirit and Christian character were almost as impressive as his preaching" (McCormick). That fall, his vacation over, he returned to the seminary to rest up. Daniel Patrick McGeachy went on to become one of the leading ministers of our Church, serving as Moderator of the Synod of West Virginia in 1916, and of the Synod of Georgia in 1929. Two sons and at least one grandson are at present ministers in the Presbyterian Church, U. S.

His place was immediately filled by Rev. J. S. Black, who came as our regular pastor (he was also pastor of St Paul's, Summerville, Sardis, Hope Mills, Mt Tabor, Spout Springs and Flat Branch off and on during these years), and conducted services the first Sabbath of each month until, apparently, the summer of 1899. A succession of ministers then lined up for the honor of filling the Barbecue pulpit (J. L. Zandle, G. T. Pace among them) until the fall of 1900 when K. A. McLeod became our regular minister. Kenneth Alexander McLeod, who was also serving the Jonesboro, St Andrews, Salem, MtPisgah and Pocket churches at this time, was a native of Richmond County, and the brother of Malcolm Archibald McLeod, a pioneer educator in both Harnett and Moore Counties. Malcolm's son, M. A. McLeod, Jr., was, until his recent death, Superintendent of Sanford Schools, and his daughter is Mrs. Alton (Margaret McLeod) Harrington of Olivia.

But back to Uncle Kenneth. The church grew by leaps and bounds under his guidance, and every month new members were added to the roll. Twenty-one new members on profession of faith the first three months of his pastorate. He stressed family worship, and soon the people of the area, like their Gaelic ancestors a century before, were praising God in the family circle and teaching their children the Shorter Catechism. "We acknowledge with thankful hearts to the Great Head of the Church some special evidences of Spiritual life and growth..." wrote A. A. Clark, Clerk of Session, the last day of March, 1901. McLeod continued to serve the congregation with dedicated zeal until 1908 when he left to serve the Sherwood and Big Rockfish group of churches in this Presbytery. He died at Fayetteville, April 30,

1917. He was but fifty-nine years of age, and had been privileged, by the grace of God, to preach His Gospel to the very end of his days.

He was succeeded by Rev. C. V. Cavitt of Texas, an ex-cowboy, who spent a year (summer, 1908 - summer, 1909) as pastor of Barbecue, Mt Pisgah, Broadway and Salem, until ill health forced an early retirement. He died at his home in Sanford, September 6, 1923.

Meeting October 23, 1909, the congregation issued a unanimous call to Rev. Charles Louis Bragaw, who was serving at that time as Stated Supply of the Lillington and Sardis Churches. A native of Alabama, he had ministered to congregations in Kansas, Washington, D. C., Maryland and Nebraska, before coming to North Carolina. "He occupied the new manse near Mt. Pisgah, where he also preached. He was jovial, loved to tell jokes and visit the people in the community where he preached. It was a familiar sight to see him on his way to visit some of his congregation; driving his black horse that he called 'Cold Molasses, because he runs so slow.'" (D. P. McDonald).

One of Mr. Bragaw's big toes was missing, which is fortunate as the explanation he delighted to give illustrates the personality of the man. "It happened in Indian Country, of course. I was sleeping on my back one moonlit night, when a sound awakened me. The window was at the foot of my bunk, and sitting up a bit I saw what seemed to be two feathers of an Indian head-dress silhouetted against the sky. 'I'll blast that Redskin's feathers and scare him away,' I thought as I reached for my gun and shot.'" He was a good shot; at least at close range. Whether the story is true or not, he was known for miles around as "The pistol-packin' preacher."

Bragaw early saw the need to evangelize, and established a mission at Rock Branch (Olivia) in 1911, and at Leaflet in 1912. These two children of Barbecue owe their existence to Charles L. Bragaw.

Early in 1914 a latent lung trouble made it impossible for him to continue in the ministry, and he requested the congregation "to dissolve the pastoral relationship between himself and this church...and the congregation reluctantly agreed." But not before they authorized the Session to draw up the following resolution: "We, the Congregation and Session of Barbecue Church, hereby,

IN SOME MEASURE ENDEAVOR TO EXPRESS OUR APPRECIATION OF THE FAITHFUL SERVICES OF REV. C. L. BRAGAW DURING ALL THE TIME HE HAS BEEN WITH US, FOR HE HAS SERVED US WELL. HE HAS BEEN STRONG AND PLAIN IN PREACHING THE GOSPEL OF OUR LORD AND SAVIOUR JESUS CHRIST, AND HE HAS BEEN AN EARNEST WORKER, ALWAYS TAKING A DEEP INTEREST IN ALL THINGS WHICH TEND TO OUR DEVELOPMENT AND UPBUILDING IN ALL THINGS WHICH ARE GOOD, AND WE ALL, YOUNG AND OLD, HAVE LEARNED TO LOVE HIM...WE HAVE PROFITED FROM HIS LABORS, AND WILL MISS HIM MUCH IN THE PULPIT AND AT OUR FAMILY FIRESIDES, AND HIS KIND WORDS OF COUNSEL. IT BRINGS A FEELING OF SADNESS TO PART WITH HIM AS OUR PASTOR" (MINUTES OF SESSION, MARCH 29, 1914).

REV. BRAGAW HAD BUT TWO YEARS LEFT TO LIVE. HE WENT TO NEW MEXICO TO REGAIN HIS HEALTH, BUT DIED THERE MARCH 8, 1916. HE WAS BUT FORTY YEARS OF AGE.

MR. BRAGAW HAD DONE SUCH A GOOD JOB THAT THE CONGREGATION VERY NATURALLY LOOKED AROUND FOR ANOTHER NATIVE OF ALABAMA, AND FINALLY SETTLED ON REV. R. S. (ROBERT STEPHENS) LATIMER, PASTOR OF THE FAIRMONT GROUP OF CHURCHES IN FAYETTEVILLE PRESBYTERY. THOUGH BY NO MEANS AS GOOD A MIXER AS HIS PREDECESSOR, MR. LATIMER WAS AN EXCELLENT PREACHER, EVANGELISTIC IN EMPHASIS, AND WAS USED OF GOD TO WIN MANY IN THE COMMUNITY TO SAVING FAITH IN CHRIST. HE TRANSFERRED TO MECKLENBURG PRESBYTERY IN 1917, AND WAS SUCCEEDED BY REV. JAMES ALEXANDER CALIGAN, WHO HAD BEEN RAISED NEAR CARTHAGE, AND WHO HAD MARRIED A GIRL FROM SPOUT SPRINGS. HE HAD STARTED OUT AS A SCHOOL TEACHER, BUT HEARD THE CALL TO PREACH, AND RESPONDED BY APPLYING TO FAYETTEVILLE PRESBYTERY FOR ORDINATION. HE SERVED ANTIOCH CHURCH FOR A NUMBER OF YEARS (1901-'06) UNTIL HIS HEALTH FAILED. ABLE TO RESUME THE ACTIVE PASTORATE AGAIN, HE CAME TO BARBECUE AND MT. PISGAH, AND REMAINED UNTIL EARLY IN 1920, WHEN HE LEFT TO BECOME PASTOR OF THE FIRST PRESBYTERIAN CHURCH, MCCOLL, SOUTH CAROLINA.

AND THIS BRINGS USTO E. B. (EUGENE BLACK) CARR, AND THE TREMENDOUS IMPACT HIS MINISTRY HAD, AND STILL HAS, ON THE LIFE OF THE BARBECUE AND PISGAH CONGREGATIONS. FOR SIXTEEN YEARS (1920-'36) HE SERVED THIS CHURCH WITH SELFLESS DEVOTION TO HIS HIGH CALLING. HE WAS IN TRUTH GOD'S MAN AT GOD'S PLACE IN GOD'S TIME. WITHOUT HESITATION WE MAY CALL HIM BARBECUE'S OUTSTANDING PASTOR OF THE PRESENT CENTURY, AND INCLUDE HIM WITH THAT SELECT FEW (CAMPBELL, MCDOUGALD, MCIVER AND MCBRYDE) WITHOUT WHOM THERE WOULD BE NO BARBECUE CHURCH TODAY.

TO APPRECIATE THE POWER OF HIS PERSONALITY, WE NEED ONLY TO GLANCE THROUGH THE OLD RECORDS; FOR EXAMPLE, THE SESSIONAL REPORT FOR 1924: "52 MEMBERS RECEIVED ON PROFESSION, AND ONE BY LETTER; AVERAGE ATTENDANCE AT COMMUNION SERVICES, 90%; THE LORD'S DAY IS OBSERVED; CHILDREN ARE PRESENTED FAITHFULLY BY PARENTS FOR BAPTISM; THE CATECHISM IS TAUGHT THE CHILDREN BY PARENTS AND IN THE SABBATH SCHOOL; HYMNS AND SCRIPTURES ARE ALSO MEMORIZED; FIFTY-FIVE (OUT OF 153) MEMBERS TITHE."

AND YET, THE PEOPLE OF THE CHURCH NEVER TOOK THE FULL MEASURE OF E. B. CARR UNTIL THEY SAW HOW HE REACTED TO ADVERSITY. THE HARD TIMES BEGAN IN 1929, AND CONTINUED THROUGH THE REMAINING YEARS OF HIS PASTORATE. YEAR AFTER YEAR THE CONGREGATION WAS SIMPLY UNABLE TO PAY HIM HIS FULL SALARY, BUT HE TRUSTED GOD, AND BY HIS FAITH INSPIRED OTHERS TO DO THE SAME. UNABLE TO BUY GAS FOR HIS CAR, HE CONVERTED IT TO A CART AND HITCHED A HORSE TO IT. OFTEN HE WOULD WALK THE FIVE MILES FROM PISGAH MANSE TO BARBECUE CHURCH TO PREACH. "I HAD TO WALK THIS MORNING," HE ONCE EXPLAINED, "MY BUGGY HAD A FLAT TIRE."

REALIZING THE CONGREGATION WAS HOPELESSLY BEHOLDEN TO HIM, HE CANCELLED THE I. O. U. S ON HIS BACK SALARY AND ENABLED US TO GET BACK ON OUR FEET ONCE MORE. YEARS LATER, IN BETTER TIMES, HE RETURNED TO PREACH A REVIVAL, AND THE GRATEFUL PEOPLE RAISED A SPECIAL LOVE OFFERING FOR HIM CONSISTING OF $330.00.

E. B. CARR HAD A PECULIAR PRACTICE OF STARING AT THE CEILING WHILE HE PREACHED, AND WAS NEVER KNOWN TO FAVOR HIS CONGREGATION WITH EVEN SO MUCH AS A GLANCE. CUTHBERT MCDONALD ONCE ASKED HIM WHY. "WHEN I FIRST STARTED OUT," HE REPLIED, "I WAS PREACHING ONE MORNING IN AN UNHEATED CHURCH NEAR WILMINGTON. AND A COLD MORNING IT WAS! AMONG THE CONGREGATION WAS A TEEN-AGE GIRL WITH THE MOST LUXURIOUS CROP OF FLAMING RED HAIR I HAD EVER SEEN. ABOUT MIDWAY THROUGH THE SERMON I GLANCED HER WAY AND NOTICED A SMALL BOY BEHIND HER HOLDING HIS HANDS UP TO HER HAIR AS IF TO WARM THEM. IT WAS TOO MUCH! I CLOSED THE SERVICE AS BEST I COULD AND DISMISSED THE CONGREGATION WITHOUT EVEN TAKING THE OFFERING. AND FROM THAT DAY TO THIS I HAVE BEEN UNABLE TO LOOK AT MY CONGREGATION, ESPECIALLY IN A CHURCH LIKE BARBECUE, WHERE IT'S MORE THAN LIKELY I'LL SEE A RED HEAD."

P. H. BIDDLE ACCEPTED A CALL TO OUR CHURCH EARLY IN 1937 AND SPENT TEN HAPPY YEARS AS OUR PASTOR. HAPPY

FOR HIM, AND HAPPY FOR US. IT WAS DURING HIS MINISTRY THE COMMUNION SET, INSCRIBED:

PRESENTED BY
MR. & MRS. DAVID G. WORTH
OF WILMINGTON, N. C.
TO
BARBECUE CHURCH
AUGUST 1896
AS A MEMORIAL OF THEIR
FORMER MEMBERSHIP OF
FORTY YEARS AGO
AND AS A TOKEN OF THEIR
CHRISTIAN LOVE AND ESTEEM

WAS STORED AT THE HISTORICAL FOUNDATION, MONTREAT, "AS PROPERTY OF BARBECUE CHURCH." TO KEEP THE RECORD STRAIGHT, THE FOLLOWING IS QUOTED FROM A LETTER FROM S. M. TENNEY, CURATOR, DATED JULY 26, 1938: "...REV. P. H. BIDDLE HAD BEEN IN THIS AFTERNOON AND JUST DELIVERED THAT BEAUTIFUL COMMUNION SERVICE SENT BY YOU CONSISTING OF ONE TANKARD, 2 GOBLETS, 2 PLATES. SINCE THE ABOVE PIECES...ARE A DEPOSIT, I AM REMINDING YOU THAT THEY ARE AND CONTINUE TO BE THE PROPERTY OF BARBECUE CHURCH, AND ARE AT ALL TIMES SUBJECT TO YOUR CONTROL..."

ALSO DURING MR. BIDDLE'S MINISTRY, JULY 25, 1943, "THE SESSION MET TO CONSIDER A GIFT OF MONEY ON A COMMUNION TABLE BY ROGER LYON. ON MOTION IT WAS ACCEPTED, $25.00, AND MR. HOLMES WAS APPOINTED TO CONFER WITH HIS WIFE ABOUT MAKING THE PURCHASE..." THIS, OF COURSE, IS THE TABLE NOW IN USE.

ROGER WAS AWAY IN THE SERVICE OF HIS COUNTRY IN 1943, AS WERE MOST OF THE YOUNG MEN OF THE CONGREGATION. AND THE FALSE PROSPERITY OF WAR IS INDICATED BY THE SIZE OF HIS GIFT. SIX YEARS BEFORE, WHEN MR. BIDDLE WAS NEW ON THE FIELD, THAT WAS HIS SALARY FOR A MONTH - IF HE COULD GET IT. VANCE CAMERON WAS TREASURER THEN, AND A NERVE-RACKING JOB IT WAS. ONCE THE PASTOR ASKED TO SEE THE BOOKS, THAT HE MIGHT KNOW JUST WHO WERE NOT GIVING THEIR FAIR SHARE. JEALOUS OF THE OFFICE OF DEACON, AND OF TREASURER, VANCE PUT HIM OFF WITH, "MR. BIDDLE, YOU PREACH THE GOSPEL, AND I'LL PREACH THE MONEY."

PERHAPS THIS IS WHY MR. BIDDLE TOOK TO DROPPING IN AT MEALTIME. BUT HE WAS A GOOD EATER, EASY TO PLEASE, AND GOOD COMPANY AS WELL, SO HE WAS ALWAYS A WELCOME GUEST. MRS. DICK MCNEILL, VANCE'S DAUGHTER, RECALLS THE DAY HE SAT DOWN TO A REPAST OF GRAPE HULL PRESERVES, FATBACK AND BISCUITS. "NOTHING LIKE GRAPE HULL PRESERVES AND FATBACK AFTER A HARD DAY'S WORK," HE SAID AS HE TUCKED IN HIS NAPKIN, "AND THESE LOOK AS GOOD AS MY DEAR OLD

GRANDMOTHER USED TO FIX. WITH A FEAST LIKE THIS, I'LL BE BACK MORE OFTEN." AND HE WAS!

DURING HIS PASTORATE, IN 1946, SIX SUNDAY SCHOOL ROOMS WERE BUILT BEHIND THE CHURCH AUDITORIUM. TIMBER WAS CUT FROM THE WOODS BEHIND THE CEMETARY AND SENT TO A SAWMILL TO BE FINISHED. THE MEN OF THE CHURCH DID THE WORK THEMSELVES, AND DID IT WELL. HERE IT IS ALMOST TWENTY YEARS LATER, AND THE ROOMS ARE STILL THERE!

MR. BIDDLE WILL LONG BE REMEMBERED FOR HIS WARM APPEAL TO CHILDREN AND YOUNG PEOPLE. HE TOOK AN ACTIVE INTEREST IN THEM, AND WAS TO THEM AS ANOTHER PIED PIPER OF HAMELIN, ONLY HE LED THEM ARIGHT. ONE MOTHER RECALLS SAYING TO HIM, WHEN HER PRIMARY-AGE DAUGHTER INSISTED ON UNITING WITH THE CHURCH, "I DON'T KNOW WHETHER SHE'S JOINING YOU OR BARBECUE." BUT THE YEARS HAVE CONVINCED HER THAT DOT KNEW WHAT SHE WAS DOING!

MANY OF YOU ADULTS WHO READ THESE WORDS STILL CHERISH THE MEMORY OF SINGING IN HIS JUNIOR CHOIR. UP AT THE FRONT OF THE CHURCH THE CHILDREN WOULD GATHER EACH SUNDAY,

ALL THE LITTLE BOYS AND GIRLS,
WITH ROSY CHEEKS AND FLAXEN CURLS,
AND SPARKLING EYES AND TEETH LIKE PEARLS,

SOME STILL IN DIAPERS, OTHERS ALMOST OLD ENOUGH TO SHAVE, TO SING THE HAPPY LITTLE GOSPEL SONGS AND CHORUSES HE TAUGHT THEM. AND SOME OF YOU ADULTS STILL CATCH YOURSELVES SINGING, IN UNGUARDED MOMENTS,

"I'VE GOT THE JUNIOR CHOIR SPIZZERINKTUM
DOWN IN MY HEART!"

HE LEFT FEBRUARY 1, 1947, AND THE PULPIT WAS SUPPLIED BY REV. J. HOGE SMITH OF OLIVIA UNTIL JULY, AND FROM THEN UNTIL THE FOLLOWING JULY BY REV. L. A. MCLAURIN, RETIRED. MR. MCLAURIN WAS NO STRANGER TO OUR COMMUNITY, HAVING SERVED AS PASTOR OF THE OLIVIA CHURCH FROM 1914 UNTIL 1922. WHEN HE CAME TO THAT FIELD HE COULD LOCATE BUT SIX MEMBERS, AND THEY MET IN THE SCHOOL HOUSE. WHEN HE LEFT EIGHT YEARS LATER THERE WERE NINETY-SIX, MEETING IN THE BEAUTIFUL BUILDING THAT IS STILL THE OLIVIA PRESBYTERIAN CHURCH.

SEPTEMBER, 1947, MR. JAMES A. NISBET, A YOUNG SEMINARY STUDENT, BEGAN COMING DOWN TO SUPPLY BARBECUE AND OLIVIA, AND THE FOLLOWING JUNE THE TWO CHURCHES UNITED IN EXTENDING TO HIM A CALL. THE GROUPING HAS BEEN FORTUNATE, NOT ONLY BECAUSE THE TWO CHURCHES ARE BUT FOUR MILES APART, BUT ALSO BECAUSE THEIR MEMBERS ARE GOOD FRIENDS, AND THEIR CHILDREN ATTEND THE SAME SCHOOL.

MR. NISBET, A NATIVE OF SANFORD, IS DESCRIBED IN THE ANNUAL REPORT OF THE WOMEN OF THE CHURCH FOR 1949 AS "...A YOUNG MAN, WELL PREPARED, HAS A FINE DELIVERY, AND A GREAT MAN TO GET THINGS DONE."

"A GREAT MAN TO GET THINGS DONE!" THE WORDS WERE ALMOST PROPHETIC! HE IT WAS WHO STARTED THE BALL ROLLING ON OUR BUILDING PROGRAM, A BALL THAT KEPT ON ROLLING, AND GAINING MOMENTUM, FOR WELL OVER A DECADE. THE BUILDING PROGRAM WAS CARRIED ON THROUGH THE MINISTRIES OF THREE PASTORS, MR. NISBET, MR. NELSON AND MR. HOWELL. WE WILL SEE IT BETTER, HOWEVER, IF WE SEE IT ALL AT ONCE. DECEMBER, 1949, THE CONGREGATION APPROVED PLANS FOR "REMODELING AND IMPROVING THE APPEARANCE OF THE CHURCH," AND THE MEN BEGAN IMMEDIATELY TO DO JUST THAT. THE ENTIRE INTERIOR OF THE SANCTUARY WAS DONE OVER, COLORED GLASS WINDOWS WERE DONATED BY INDIVIDUAL FAMILIES, AND DOUBLE DOORS BY BOB MILLER OF THE MILLER FUNERAL HOME. (HE HAD FOUND IT WELL NIGH IMPOSSIBLE TO WORK A CASKET AND SIX PALLBEARERS THROUGH EITHER OF THE TWO OLD NARROW DOORS THAT HAD BEEN IN USE UP TO THAT TIME). IN 1952 MR. H. C. CAMERON OF THE H. C. CAMERON LUMBER COMPANY, AND A NATIVE SON OF BARBECUE, OFFERED TO PROVIDE NEW FLOORING FOR THE SANCTUARY - BUT BEING A SCOT, HE ADDED AN "IF." "IF THE CONGREGATION WOULD PURCHASE NEW PEWS." ONCE AGAIN THE PEOPLE ROSE TO THE OCCASION, AND ERE LONG DIFFERENT FAMILIES IN THE OLD CHURCH HAD PURCHASED ENOUGH PEWS TO CLAIM HIS PROMISE. THE OLD PEWS WERE GIVEN TO BLACK'S CHAPEL - THAT IS, ALL BUT THE ONE THAT THREW YOU OFF ON THE FLOOR EVERY TIME YOU SAT ON IT.

JANUARY 6, 1952, A SESSION MEETING WAS CALLED "FOR THE PURPOSE OF CALLING A CONGREGATIONAL MEETING TO ACT ON A MATTER THAT GREW OUT OF A DISCUSSION IN THE MEN OF THE CHURCH MEETING OF THE NEED FOR A RECREATION BUILDING." AND FROM THIS GREW OUR BEAUTIFUL NEW FELLOWSHIP HALL AND KITCHEN, AND THE FOUR SUNDAY SCHOOL ROOMS CONNECTING IT TO THE CHURCH. THE MEN DID ALLTHE WORK ON THESE, TOO, MANY OF THEM SPENDING HOUR AFTER HOUR AND NIGHT AFTER NIGHT AT WORK. BY 1957 THE HALL AND ROOMS WERE COMPLETED; AND PRESENTED THEIR BEAUTIFUL BRICK EXTERIOR TO THE WORLD.

BUT ALAS - THE OLD WOOD CHURCH LOOKED OUT OF PLACE, SO ONCE AGAIN THE CONGREGATION MET, THIS TIME TO APPROVE PLANS "FOR BRICK VENEERING THE MAIN PART OF THE CHURCH, WHICH IS NEEDED FOR THE PRESERVATION OF THE BUILDING." THE PROJECT INVOLVED "EXTENDING THE CHURCH TOWARD THE ROAD 20 FEET, ADDING A NEW PORCH WITH NEW ENTRANCE WAY. SANCTUARY SPACE WAS INCREASED TO ADD SIX NEW PEWS," AND TWO SMALL ROOMS WERE ADDED ON EITHER SIDE OF THE ENTRANCE HALLWAY. THE DOOR AND FACING WERE GIVEN BY MR. AND MRS.

C. W. HOWARD IN MEMORY OF THEIR SON, CAREY, JR.

MR. NISBET REMAINED UNTIL APRIL, 1951. AND HE REMAINED "A GREAT MAN TO GET THINGS DONE," UNTIL THE VERY END.

THE SABBATH EVENING OF SEPTEMBER 30, 1951, THE LANGUAGE OF ADAM AND EVE WAS HEARD ONCE AGAIN WITHIN THE WALLS OF BARBECUE CHURCH. THE PREACHER WAS DR. DONALD MAC KINNON OF THE FREE KIRK, KENNOWAY, FIFE, WHO DELIVERED AN INSPIRING SERMON FROM ROMANS 8 ON "THE ASSURANCE OF ETERNAL LIFE." THEN, ON REQUEST, HE READ HIS TEXT FROM THE GAELIC BIBLE AND REPEATED A PORTION OF HIS SERMON IN THE OLD LANGUAGE. "A DEEP HUSH FELL ON THE CROWDED CHURCH, AND ON THE THRONG GATHERED OUTSIDE TO LISTEN BY MEANS OF AN AMPLIFIER. THE ATTENTIVENESS SEEMED TO INSPIRE THE SCHOLARLY CLERGYMAN, SO THAT HE SPOKE THE ONCE-KNOWN LANGUAGE OF THIS COMMUNITY OF SCOTTISH NAMES AND PEOPLE FOR SOME LENGTH OF TIME. SOME OF THE ELDER INDIVIDUALS COULD CATCH AN OCCASIONAL WORD REMEMBERED FROM CONVERSATIONS HEARD YEARS AGO." DR. MACKINNON'S DAUGHTER, MAIRI (MARY), ADDED TO THE SERVICE BY SINGING THE TWENTY-THIRD PSALM IN GAELIC.

MR. NISBET WAS SUCCEEDED BY REV. T. E. NELSON (DECEMBER, 1951 - DECEMBER, 1956), A SAINTLY MAN WITH A HEART FILLED TO OVERFLOWING WITH LOVE FOR GOD AND THE SOULS OF MEN. IT WAS MY GREAT PRIVILEGE TO KNOW MR. NELSON PERSONALLY DURING THE CLOSING YEARS OF HIS LIFE, AND FROM THIS ACQUAINTANCE, AS WELL AS FROM WHAT I HAVE HEARD FROM ONE OR ANOTHER OF THE BARBECUE PEOPLE, I KNOW WHAT MRS. DAVID GRAHAM SAID OF HIM IN HER EXCELLENT HISTORY OF THE OLIVIA CHURCH IS ALSO TRUE OF HIS MINISTRY AT BARBECUE: "ALL PHASES OF THE LOCAL CHURCH WORK PROGRESSED UNDER THE LEADERSHIP OF THIS SERVANT OF GOD, REV. THOMAS E. NELSON, AND HIS WIFE, LOUISE NELSON, WHO WAS A GREAT HELP AND INSPIRATION TO THE CHURCH AND COMMUNITY."

THE NEXT PASTOR WAS REV. BILLY SHAW HOWELL, JR. (SEPTEMBER, 1958 - JULY, 1964). ONE WHO SAT UNDER MR. HOWELL'S MINISTRY, AND WHO COUNTED HIM AS A DEAR FRIEND AND PASTOR, HAS W RITTEN THIS APPRECIATION OF MR. HOWELL FOR ME: "THIS WAS HIS FIRST ASSIGNMENT AND CALL AFTER COMPLETING HIS SCHOOLING. MR. HOWELL WAS A DEDICATED PERSON. HE FELT ORGANIZATION WAS IMPORTANT, AND UNDER HIS DIRECTION A CHOIR WAS STARTED; AND REGULAR MEETINGS OF SESSION, BOARD OF DEACONS, AND CHRISTIAN EDUCATION COMMITTEE WERE HELD. WHAT HE DID AND/OR SAID WAS FOR THE WHOLE - NOT ONE PERSON OR GROUP. HE WAS VERY PLAINLY OUTSPOKEN IN HIS BELIEFS. NOT TO HURT ANYONE, BUT TO HELP EVERYONE.

IN HIS STUDY AT BARBECUE WAS A WELL-STOCKED LIBRARY, AND MR. HOWELL ENCOURAGED EVERYONE TO MAKE FULL USE OF HIS BOOKS. WHILE SERVING AT BARBECUE, THE CHURCH WAS BRICKED TO MATCH THE NEW EDUCATIONAL BUILDING. ALL DEBT ON BOTH BUILDINGS WAS PAID OFF, AND THE CONGREGATION ASSUMED ITS FULL SHARE OF THE PASTOR'S SALARY. EACH YEAR HE ENCOURAGED THE IMPORTANT FACT OF BENEVOLENCES, AND THE CHURCH DID INCREASE THE AMOUNT OF BENEVOLENCES EACH YEAR. MR. HOWELL GAVE HIS TIME, TALENT, AND SUBSTANCE TO THE WORK OF THE CHURCH, BELIEVING THAT EVERYONE IN 'HIS KINGDOM' SHOULD DO LIKEWISE!"

NOVEMBER 23, 1958, AT A CONGREGATIONAL MEETING, THE HIGH HONOR OF ELDER EMERITUS WAS BESTOWED ON MR. BRUCE CAMERON. HE WAS ORDAINED FEBRUARY 5, 1911. BOTH HE AND HIS BROTHER, LEE (ORDAINED OCTOBER 3, 1915) ARE STILL ELDERS IN THIS CHURCH. ANOTHER BROTHER, MORRIS, SERVED AS AN ELDER AT CYPRESS CHURCH FROM 1909 UNTIL HIS DEATH, AND STILL ANOTHER, H. C. (HUGH), AT OLIVIA CHURCH FROM 1917 UNTIL HIS DEATH. ALL TOLD, THESE FOUR REMARKABLE BROTHERS HAVE BEEN ELDERS IN THE PRESBYTERIAN CHURCH FOR SOME TWO-HUNDRED YEARS!

AND SO, AS DUNCAN MCCORMICK WROTE SO MANY YEARS AGO, "CONTINUES THE WORK WHICH HAD BEEN STARTED SO LONG AGO, AND WHICH SINCE THEN HAS BEEN CARRIED ON BY SO MANY DIFFERENT LABORERS - DIFFERENT IN SO MANY RESPECTS, AND YET ALL WORKING WITH THE SAME PURPOSE, TOILING UNCEASINGLY AT THAT WORK THAT WILL NEVER BE FINISHED TILL HE COMES."

AND SO TO ONE AND ALL THE AULD KIRK STILL OPENS ITS DOORS - PAINTED DOORS NOW - AND EXTENDS THE HEARTY GREETING, "CEUD MILE FAILTE!"

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CORRECTION: PAGE 35: THE LOVE GIFT TO MR. CARR WAS MORE THAN $600.00 RATHER THAN $330.00. THE DEBT HE CANCELLED WAS SOME ELEVEN HUNDRED DOLLARS.

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NOTES:

1. WHERE DID "BARBECUE" GET ITS NAME? THE STORY OF THE BRITISH FORCES HOLDING A BARBECUE ON THE CHURCH GROUND DURING THE REVOLUTIONARY WAR MAY BE TRUE, BUT THE CHURCH DID NOT GET ITS NAME FROM THIS. LAND GRANTS AND OTHER RECORDS MENTION BARBACUE CREEK SOME TWENTY YEARS PREVIOUS TO THE REVOLUTION. THE MOST

LOGICAL EXPLANATION IS THAT SAILOR NEILL MCNEILL, WATCHING THE MIST OF EARLY MORNING RISE FROM THE CREEK, WAS REMINDED OF BARBECUE PITS HE HAD SEEN IN THE WEST INDES, AND NAMED THE CREEK FOR THEM. THE CHURCH, LIKE MOST CHURCHES OF EARLY TIMES, WAS NAMED FOR ITS LOCATION: BARBECUE CREEK.

2. WHERE WERE THE FIRST TWO CHURCHES (1765 AND 1800?) LOCATED? THERE ARE TWO DEEDS WHICH LIMIT THE POSSIBLE LOCATIONS. THE FIRST, DATED 1771, IS FOR ONE ACRE OF LAND (THE NORTH-EAST ACRE OF OUR PRESENT PROPERTY), AND STATES THAT A MEETING HOUSE STOOD ON THAT ACRE. THIS WOULD BE THE OLD LOG CHURCH, ERECTED ABOUT 1765. THE SECOND DEED, DATED 1884, IS FOR THREE ADDITIONAL ACRES. THIS DEED DESCRIBES THE ORIGINAL ACRE, AND ALSO STATES THAT A CHURCH STOOD ON IT. THIS WOULD BE THE SECOND CHURCH, THE FRAME BUILDING THAT STOOD FROM ABOUT 1800 UNTIL IT WAS TORN DOWN IN 1896 AND REBUILT INTO THE HOME NOW OCCUPIED BY DAVE GODFREY. THIS MEANS THAT WE MUST LOOK FOR BOTH OF THESE CHURCHES ON THIS ORIGINAL ACRE. THE FIRST CHURCH WOULD HAVE STOOD BEHIND THE SECOND. EARLIER THIS YEAR THE YOUNG PEOPLE CLEARED OFF THE TRADITIONAL SITE OF THE OLD LOG CHURCH AND FOUND TWO BEAMS, ONE IN FAIR SHAPE, THE OTHER ROTTED AWAY, ABOUT 27 FEET LONG AND 27 FEET APART, RUNNING ALMOST DUE NORTH AND SOUTH. THIS WOULD BE THE OLD LOG CHURCH, AS THERE IS NO ROOM BEHIND IT ON CHURCH PROPERTY FOR ANOTHER BUILDING. THE SECOND CHURCH WOULD HAVE TO STAND BETWEEN THIS BUILDING AND THE SOUTH BORDER OF THE ACRE. I DO NOT KNOW WHERE, BUT STRONGLY SUSPECT IT WAS IN THE CLEARED PLACE AT THE BACK OF THE CEMETARY WHERE THERE ARE NO MARKERS. THIS IS VERIFIED BY MR. WILL MCLEAN, WHO REMEMBERS SEEING THIS CHURCH AS A BOY, AND ALSO BY LAWYER JAMES BANKS' STATEMENT IN 1858 THAT BARBECUE CHURCH WAS LOCATED IN A BEAUTIFUL GROVE, AND THAT ALL WROUND THE CHURCH SLEEP THE MOTHERS AND FATHERS.

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ACKNOWLEDGEMENTS:

JAMES BANKS: ADDRESS AT THE CENTENNIAL OF THE THREE CHURCHES DELIVERED AT OLD BLUFF, OCTOBER 18, 1858.

FOOTE: SKETCHES OF NORTH CAROLINA

HISTORIES OF BARBECUE BY DUNCAN MCCORMICK AND D. P. MCDONALD, AND HISTORICAL WRITINGS OF LEON MCDONALD.

CORRESPONDENCE WITH THREE CHURCH OF SCOTLAND MINISTERS:

REV. NORMAN MACDONALD OF INVERNESS, WHO HAS PATIENTLY AND GRACEFULLY ANSWERED ALL MY QUESTIONS, NO MATTER HOW TRIVIAL SOME OF THEM MUST HAVE SEEMED TO HIM!

REV. ALEXANDER FRASER, ALSO OF INVERNESS-SHIRE, WHO SO KINDLY SUPPLIED HIS NOTES FROM THE PRESBYTERY OF INVERARY MINUTES, REPRODUCED ON THE FIRST FOUR PAGES OF THIS HISTORY. THIS INFORMATION IS OF GREAT VALUE, AND WAS UNKNOWN TO LOCAL HISTORIANS.

REV. DONALD BUDGE, AUTHOR OF JURA, AN ISLE OF ARGYLL; FROM WHICH I QUOTE AT LENGTH ON PAGES TEN AND ELEVEN.

FLORA MACDONALD'S STORY IS SO WELL KNOWN THAT IT HARDLY NEEDS TO BE DOCUMENTED. ONE SOURCE OF MY INFORMATION WAS A LIFE OF FLORA MACDONALD BY REV. ALEXANDER MACGREGOR, INVERNESS, 1882. AS I WRITE I HAVE RECEIVED WORD FROM REV. BUDGE THAT HE HAS HAD SENT TO ME THE BOOK "THE TRUTH ABOUT FLORA MACDONALD," BY A. R. MACDONALD, WHICH IS THE STANDARD WORK ON HER LIFE.

THE INFORMATION ON DUGALD CRAWFORD WHICH IS IN ADDITION TO, AND IN SOME RESPECTS CONTRADICTORY TO, LOCAL TRADITION COMES FROM FASTI ECCLESIAE SCOTTICANAE, A SET THAT PROVIDES BIOGRAPHIES OF SCOTTISH MINISTERS.

THE MINISTERIAL DIRECTORY, 1861 - 1941
THE MINISTERIAL DIRECTORY, 1861 - 1951
THESE TWO VOLUMES PROVIDE BIOGRAPHICAL INFORMATION ABOUT PRESBYTERIAN CHURCH, U. S., MINISTERS. THE FIRST VOLUME I BORROWED FROM DR. ARROWOOD; IT IS QUITE RARE, AND HE WAS ONE OF THE FEW PERSONS I WAS CERTAIN WOULD HAVE ONE. IT WAS DR. ARROWOOD, I BELIEVE, FROM WHOM I FIRST HEARD THE TRADITIONAL REASON OUR INLAND SCOTS ARE SO FAR SUPERIOR TO THOSE WHO SETTLED NEARER THE OCEAN. ACCORDING TO THE STORY, AS THEY DISEMBARKED FROM THE BOAT, THERE WAS A SIGN THAT READ, "BETTER LAND FURTHER ON." THOSE WHO COULD READ CONTINUED INLAND, AND SETTLED IN THIS AREA.

LOCAL PEOPLE WHO HAVE HELPED ME WITH THIS HISTORY ARE SO NUMEROUS I HESITATE TO LIST THEM LEST I FORGET SOMEONE. BUT CERTAINLY HUGH ARCHIE MCCORMICK, WHO STILL POSSESSES HIS GRANDFATHER'S MANUSCRIPT, SHOULD BE MENTIONED, ALONG WITH OTHERS: ALTA WARWICK FOR COPYING VALUABLE INFORMATION I HAD BEEN ABLE TO BORROW; DOT HALES FOR ALLOWING ME TO USE HER HISTORICAL MATERIAL; MRS. ADDIE CAMERON, DAVE GODFREY, CAREY HOWARD, MRS. DICK MCNEILL, MRS. R. A. CAMERON AND OTHERS WHO TOLD ME WHAT THEY KNEW AND LOANED ME THEIR NEWSPAPER CLIPPINGS AND OTHER INFORMATION. MRS. PERRY CAMERON IS THE SOURCE FOR THE PARAGRAPH ON THE FOUR CAMERON BROTHERS. I ALSO USED THE MATERIAL IN THE POSSESSION OF MALCOLM FOWLER, AND IN

THE HISTORICAL ARCHIVES OF SYNOD AND AT MONTREAT.

STILL, IT SHOULD BE RECORDED HERE THAT THIS IS BUT A ROUGH DRAFT OF A HISTORY, WRITTEN IN A HURRY TO MEET A DEADLINE, AND TYPED DIRECTLY ON THE MIMEOGRAPH STENCILS. ONE DAY, GOD WILLING, I HOPE TO WRITE A BETTER ONE, AND TO THIS END I SOLICIT ANY ASSISTANCE YOU, THE READER, MAY BE ABLE TO GIVE ME. ANY CORRECTIONS, ADDITIONS, CRITICISMS, WILL BE GRATEFULLY RECEIVED, AND PERHAPS TOGETHER WE MAY COMPILE A HISTORY WORTHY OF THE OLD CHURCH. THIS ONE WAS WRITTEN OVER THE SPACE OF A FEW WEEKS, AND AS I TYPE THIS CLOSING SENTENCE, IT IS TUESDAY MORNING, AUGUST 24, 1965.

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THE BYGONE YEARS - A POEM BY ADDIE H. CAMERON

THE BYGONE YEARS

AS WE SPEAK THESE WORDS,
SOME HAVE GONE FROM THIS CHURCH,
WHERE YEAR AFTER YEAR WE MET,
A MERRY AND JOYOUS CIRCLE OF FRIENDS.

MANY OF THE HEARTS THAT THROBBED SO GAILY IN THE LONG AGO
HAVE CEASED TO BEAT.
MANY OF THE FACES THAT SHINED SO BRIGHTLY THEN
HAVE CEASED TO GLOW.
AND MANY OF THE HANDS WE CLASPED HAVE GROWN COLD.

THE EYES WE SOUGHT HAVE HID THEIR LUSTRE IN THE GRAVE, AND YET,
THIS OLD CHURCH, THIS GROUND, THE MERRY VOICES,
THE SMILING FACES, THE LAUGHTER, THE TRIVIAL CONVERSATIONS
CONNECT US WITH THOSE HAPPY MEETINGS OF LONG AGO,
AND CROWD UPON OUR HEARTS AT EACH REOCCURENCE OF THIS GATHERING....
JUST AS IF THE LONG AGO ASSEMBLAGES HAD BEEN BUT YESTERDAY.

HAPPY ARE THE TIMES THAT CAN WIN BACK FOR US OUR YOUNGER DAYS,
THAT CAN RECALL FOR US, THE HAPPINESS OF OUR YOUTH, ONCE MORE,
BEFORE OUR EYES ARE CLOSED FOREVER AND
WE ARE NUMBERED AMONG...

THE BYGONE YEARS.

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