

May 1874

# Centennial Addresses

SYNOD OF NORTH CAROLINA



*Delivered at Alamance Church, Greens-  
boro, N. C., October 7, 1913*

# CENTENNIAL ADDRESSES

SYNOD OF NORTH CAROLINA

Delivered at

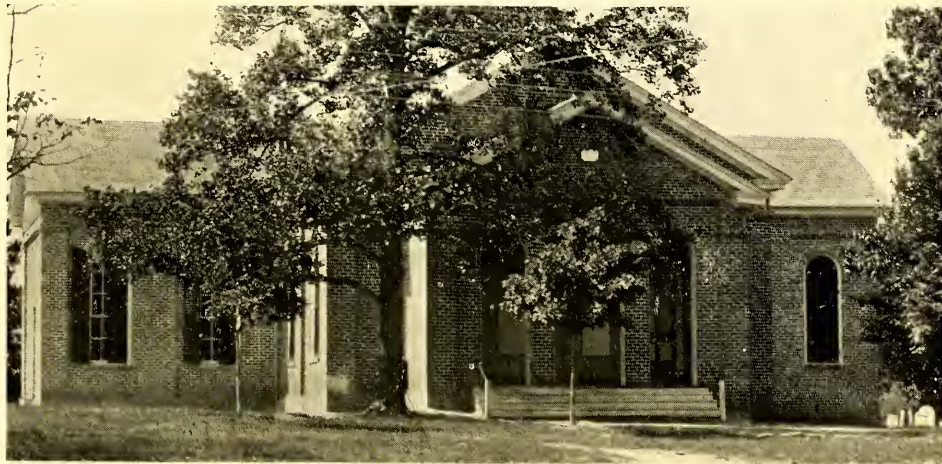
ALAMANCE CHURCH

GREENSBORO, N. C.

OCTOBER 7, 1913



In the church  
on this spot  
THE SYNOD OF  
NORTH CAROLINA  
was organized  
OCT. 7th 1813



ALAMANCE CHURCH

THE BEGINNINGS AND DEVELOPMENT OF THE  
PRESBYTERIAN CHURCH IN NORTH CAROLINA  
TO 1863

---

REV. W. W. MOORE, LL. D.

President of Union Theological Seminary  
Richmond, Va.

---

FONS ET ORIGO

The Presbyterian Church in North Carolina is mainly the result of two streams of immigration from Northwestern Europe—one from the north of Scotland, and the other from the north of Ireland. Both streams were set in motion by the oppressions of the British government. Both the Scotch and the Scotch-Irish came to the New World seeking the civil and religious liberty which was denied them in the Old. The Scotch entered by the port of Wilmington and occupied the Cape Fear country in and around what is now Cumberland County; and the Scotch-Irish entered mainly by the ports of Philadelphia and Charleston and occupied chiefly the Piedmont region farther west.

EARLIEST PRESBYTERIAN SETTLEMENTS

To this day these two parts of the State are the chief centers of our Presbyterian strength. Yet it is an interesting fact that the earliest of the Scotch-Irish settlements was not on the Yadkin or the Catawba, but in Duplin County, where a colony of Presbyterians from Ulster settled about 1736. Their principal place of worship was called Goshen Grove, and was about three miles from what is now Kenansville; and to this venerable congregation the present Grove Church at Kenansville traces its origin. Farther down towards Wilmington, in what was called the Welsh Tract, in New Hanover County, was another early settlement, at first composed of Welsh emigrants, but shortly afterwards reinforced by other families. In the northern part of the State also (known later as Granville, Orange and Caswell Counties), Scotch-Irish settlements began about 1738.

THE FIRST MISSIONARY, WILLIAM ROBINSON—1742-1743

The religious needs of all these scattered Presbyterian settlements in North Carolina were met in a measure for a number of years by missionaries sent from Pennsylvania and New Jersey, where there was already a large and rapidly growing Scotch-Irish population. The first of these missionaries, and the first Presbyterian minister that ever preached in North Carolina, seems to have been William Robinson, who

spent a part of the winter of 1742 and 1743 among Presbyterian settlements in this colony. His work as a missionary in Virginia had been remarkably successful, but the results of his labor in Carolina were very small. We do not even know what the places were that he visited on his tour, but as the Presbyterian settlements in Duplin and New Hanover were the oldest in the State, it is probable that these were among the places that he visited, as well as the settlements in Orange and Granville.

HUGH McADEN'S MISSIONARY JOURNEY—1755-1756

No such uncertainty attaches to the movements of the next missionary who is known to have preached in these parts, Hugh McAden, for, in a full and interesting journal—which has happily been preserved almost entire, and which is the most valuable document that has come down to us from those early days—he describes in detail the extended missionary journey through Virginia and the Carolinas on which he was sent as a young licentiate by Newcastle Presbytery in 1755 and 1756, a journey which occupied a whole year. Traveling horseback and preaching as he went, he passed through the Valley of Virginia from the Potomac almost to the Peaks of Otter, hearing as he came with sorrow and dismay the news of Braddock's defeat, crossed the Blue Ridge, then the Dan River and entered North Carolina July 29, 1755. Without undertaking to enumerate all the places at which he preached in homes or meeting houses after entering the State, let us mention a few in order to get a general idea of his route: Hico, Eno, Grassy Creek, Fishing Creek, Hawfields, Buffalo, Yadkin Ford, Rocky River, Sugar Creek (October 19th), the Broad River country in Upper South Carolina, the Waxhaws; then back into North Carolina, revisiting some of the places touched on his southward journey and including Coddle Creek, Thyatira and Second Creek; then east to the Highlanders on the Cape Fear, preaching at Hector McNeill's (The Bluff), Alexander McKay's (where Longstreet Church now stands), Bladen Court House, and other points; then to Wilmington, where, on February 15, 1756, he preached in the morning "to a large and splendid audience", but in the afternoon to only "about a dozen", a slump which greatly surprised and depressed him. The next two Sundays he preached at Mr. Evans', in the Welsh Tract, and the people there took some steps towards raising a salary and calling him as pastor. In March we find him at the house of Mr. Dickson, the Clerk of Duplin County, where he preached to a considerable congregation, most of whom were "Irish", as he calls them, meaning of course "Scotch-Irish". It must always be remembered that by this name is meant not a mixture of Scotch and Irish, but Scotch people of pure strain who had lived for a few generations in the north of Ireland. McAden pursued his journey northward as far as Edgecombe; then westward, coming again in April to the Granville County region, which he had traversed the preceding summer, and passed out of the State on his homeward journey on May 6, 1756. On his return to Pennsylvania, he seems to have visited James Campbell, a Scotch minister, who was then preaching in Lancaster County, in that State, and turned his attention to the condition of his countrymen on the Cape Fear, with

the result that in the following year (1757) Mr. Campbell moved thither and became their minister.

#### FROM CULLODEN TO THE CAPE FEAR

These Scotch settlements on the upper Cape Fear antedated those of the Scotch-Irish on the Yadkin and the Catawba. Some Scotch families are known to have been there as far back as 1729, when the province was divided into North and South Carolina; and, when Alexander Clark arrived with his shipload of emigrants in 1736, he found "a good many" Scotch already settled in Cumberland. But the great influx of the Highlanders began ten years later, after the disastrous Battle of Culloden, where their unworthy and ill-starred leader, Charles Edward, the Young Pretender, was utterly routed, and after five months of wanderings and hardships, aided by the heroic Flora McDonald and others, escaped to France. His misguided but devoted followers were hunted down and slain in large numbers, their houses burned, their cattle carried away, their property destroyed, and their country ravaged with a ruthless hand. Many were carried captive to England, and scores of them publicly executed there as rebels. Finally, however, George II, with tardy clemency, pardoned a great number of them on condition of their taking the oath of allegiance. But even then they were subjected to much petty oppression and many indignities, being forbidden to own any weapons or to wear their ancient national dress, and being surrounded by armed men and spies of the government. These were the conditions that gave rise to the large settlements of the Scotch on the Cape Fear. Hundreds of the Highlanders sailed for the New World. In 1749, a company of about three hundred, under the leadership of Neil McNeill, landed at Wilmington and settled in the region of which the community then known as Cross Creek, afterwards as Campbellton, and now as Fayetteville, was the center. These were followed by other large companies of their countrymen who wished to escape persecution and improve their general condition, and so in time they spread through all the territory now comprised in the counties of Cumberland, Bladen, Sampson, Moore, Harnett, Montgomery, Robeson, Hoke, Scotland, Richmond and Anson.

#### THE FIRST SETTLED PASTOR, JAMES CAMPBELL—1757-1780

These immigrants of 1749 brought no minister with them; and, as there were here no established Presbyterian Church, dividing the country into parishes by civil authority, and no collections of ministers' salaries by law, as in the old country, and, as the immigrants could not immediately invent and introduce a new method—they seem to have had no regular public services till the arrival of James Campbell in 1757, after his interview with McAden. We have already seen that, in the preceding year (1756), McAden had visited these settlements and preached at various places to the Highlanders, some of whom—knowing only Gaelic—understood but little of what he said; and that it was mainly McAden's reports of their spiritual destitution that influenced Campbell to come. He settled on the Cape Fear, a few miles above Fayetteville, and began to preach principally at three points. In 1758, he was given

a formal call signed by twelve representative men in the community, in which it was stipulated that he should receive a salary of one hundred pounds per annum. In a short time, three churches were organized, since known as Bluff, Barbecue and Longstreet.

It was Mr. Campbell's custom to preach two sermons each Sabbath, one in Gaelic for the benefit of the Highlanders, and the other in English for the benefit of the less numerous families of Lowland Scotch, Scotch-Irish and Dutch, who were mingled with them. In a few congregations of Fayetteville Presbytery, this custom of bi-lingual preaching was kept up for about a hundred years. That Mr. Campbell's people were well trained by his "exegetical and practical" preaching in the two languages and by his thorough catechetical methods; that they had the Scotch genius for theological discussion, and were formidable "sermon-tasters", is clearly shown by a remark of Rev. John McLeod, who was for a few years Mr. Campbell's assistant. He said: "He would rather preach to the most polished and fashionable congregation in Edinburgh than to the little critical carls of Barbecue". This church was Flora McDonald's place of worship while she lived at Cameron's Hill. For nineteen years Mr. Campbell prosecuted a laborious and fruitful ministry. For more than a year of this period he also served the people of Purity Church, South Carolina, making the long journey across the country at regular times for that purpose. He was thus the first minister of what is now the flourishing church at Chester. When the Revolutionary War broke out, his mettle was still further tested; for, in spite of the fact that most of his parishioners, mindful of their former sufferings and their special oath of allegiance, supported the Crown, he, like all other Presbyterian ministers throughout the land, promptly espoused the cause of the colonies. This led to his withdrawal from his charge for four years, during which he preached in the upper part of the State; but in the last year of his life he returned to his home, and there in 1780 he died. To James Campbell, then, belongs the distinction of being the first ordained minister to take up his abode among the Presbyterian settlements of North Carolina.

And yet the honor may well be shared by two of his contemporaries—one in the west and the other in the east; for in 1758, the same year in which Campbell received his formal call to the Cape Fear congregation, Alexander Craighead was installed pastor of Rocky River Church, not far from the present town of Concord; and in the following year, 1759, Hugh McAden was installed as pastor in Duplin and New Hanover. It is thought by some good authorities that McAden's settlement preceded that of Campbell. I follow the dates given in Foote's Sketches. Campbell, Craighead and McAden—this is our triumvirate of pioneer pastors. These three we honor as the fathers of our Synod.

#### MCADEN AND OTHERS IN DUPLIN AND NEW HANOVER

McAden labored for about nine years in Duplin and New Hanover; and then, for reasons of health, moved to Caswell in the Dan River valley, where he spent the rest of his life, thirteen years, preaching to the



people of that county and the neighboring county of Pittsylvania in Virginia. He died in 1781 at his home near Red House Church.

The work in Duplin and New Hanover languished after McAden's departure, but some other beginnings were made in that region which it behoves us to notice briefly before turning our attention to the planting of Presbyterianism in the upper parts of the State. While "Wilmington had no organized church till long after the Revolution", the people there enjoyed the occasional services of certain scholarly men who acted in the double capacity of school teachers and ministers. The first of these was Rev. James Tate, who came from Ireland to Wilmington about 1760 and "for his support opened a classical school, the first ever taught in the place. He educated many of the young men of New Hanover who took an active part in the Revolution". He was a staunch patriot, and for a while during the war for freedom he had to withdraw from Wilmington, making his home at Hawfields. Though declining all offers to become a settled pastor, he made frequent journeys through New Hanover and the adjoining counties, particularly up the Black and South Rivers, preaching to the people and baptizing their children. "He received a small fee for each baptism, either in money or cotton yarn; and this appears to have been all his salary and all the remuneration for his journeyings and services."

About the year 1785, Rev. William Bingham, also from Ireland, began to preach in Wilmington and the surrounding country, and he, too, supported himself by teaching a classical school. His success as a teacher was extraordinary, not only in Wilmington, but also in Chatham and Orange Counties, whither he moved later. He was the progenitor of a famous line of headmasters to whom Church and State are alike deeply indebted.

The first church building on Black River was erected about 1770. Rockfish, Keith and Hopewell were organized under the ministry of Rev. Robert Tate, who came to New Hanover in 1799.

#### ALEXANDER CRAIGHEAD AND THE SEVEN CHURCHES OF MECKLENBURG

So much for Presbyterianism in the east down to 1800. Now we turn to the beginnings of our church in the west, the Piedmont region, stretching from the Dan to the Catawba. The first minister to settle in this part of the State, as already noted, was Alexander Craighead, a man of ardent temperament and strong convictions, a warm admirer of the methods of Whitefield in religious work, a fearless champion of civil and religious liberty, and a progressive from spur to plume. Himself a native of Ireland, he was well acquainted with the oppressions to which his people had been subjected by the bigots who ruled England; and, when he came to America about 1736, he came burning with indignation and panting to oppose any similar tyranny here. He was far in advance even of his Scotch-Irish brethren in his views on this subject. A pamphlet which he published gave great offense to the Governor of Pennsylvania. The Governor laid it before the Synod of Philadelphia, of which Craighead was a member, and the Synod expressed its disapproval of Craighead's views. Other differences arose between him and his more

conservative brethren, and in 1749 he moved to Augusta County, Virginia, and made his home for six years in the bounds of the present Windy Cove congregation. Braddock's defeat in 1755 left the people of Craighead's charge exposed to the murderous incursions of the Indians. Many of them therefore left their homes, crossed the Blue Ridge, turned southward, and settled permanently in the beautiful country between the Yadkin and the Catawba, much of which was then covered with tall grass, open prairies alternating with heavy cane-brakes and forests. Craighead came with his people; and thus it was that North Carolina secured her great apostle of independence. Already other settlers of the same sturdy stock were established there, and there McAden found them in 1755. In 1758, Craighead was installed pastor at Rocky River, which then included Sugar Creek, the first Presbyterian minister to settle in the western part of the State, and here for the remaining eight years of his life among a homogeneous and highly intelligent people, thoroughly agreed in their general principles of religion and church government, far removed from the seat of civil authority, he preached the pure Gospel and poured forth his principles of civil and religious liberty. The seed he sowed in this congenial soil yielded a mighty harvest, for though he died in 1766, yet it was his voice that spoke in the ringing resolutions of the men of Mecklenburg in May, 1775.

For eight years Craighead was the lone star in this region, "the solitary minister between the Yadkin and the Catawba", the one settled pastor in "the beautiful Mesopotamia of Carolina", the chief teacher of the people in religion, the chief molder of public opinion on questions both of Church and State. But other congregations were now growing up around the mother church, and in 1764 the Rev. Messrs. Elihu Spencer and Alexander McWhorter were sent to North Carolina by the Synod of New York and Philadelphia to aid these congregations in adjusting their bounds and in effecting a more perfect organization. In 1765 they reported to the Synod that they had performed this mission. Among the churches thus organized were Steele Creek, Providence, Hope-well, Center and Poplar Tent; and these, with Rocky River and Sugar Creek, constituted the historic group of seven congregations from which all the delegates came who ten years later at Charlotte declared their independence of the British government.

#### JAMES HALL AND FOURTH CREEK

In the same year (1764-5), and on the same tour, Messrs. Spencer and McWhorter organized the two oldest congregations in Rowan and Iredell—namely, Thyatira and Fourth Creek, the latter now represented by Statesville, Bethany, Tabor, and Concord in Iredell. These Fourth Creek settlements and that at Cathey's (now Thyatira) had begun some years before, perhaps not far from 1750, and had been supplied with occasional preaching by missionaries from the Synod of Philadelphia and New York, as we know from synodical records dating back to 1753. In 1765 these two congregations called Rev. Elihu Spencer, but failed to secure him, and neither of them seems to have had a settled minister till

about twelve years later, shortly after the beginning of the Revolutionary War.

The first regular pastor of Fourth Creek was James Hall, who had grown up among the people of this congregation, and who became their pastor in 1778. Graduating at Nassau Hall, Princeton, with the degree of A. B. in his thirty-first year (1774), he studied theology under the celebrated John Witherspoon, president of that institution, from whom also he imbibed his well known political views, and, declining the position of teacher of mathematics in the college, he returned to North Carolina and began among his own people a beneficent and arduous career as pastor, missionary, patriot, soldier and educator. He fired the hearts of his countrymen to resist British tyranny. He called his people to arms in defense of their liberties. He served in the field in the two-fold capacity of cavalry commander and chaplain of the regiment. Tall, sinewy, courageous, cool, exact, resourceful, and decided, of fine voice and commanding presence, he was every inch a soldier, and it is no wonder General Greene offered him a commission as brigadier-general. But he was even more a soldier of the Cross than of his country, and, while ever ready to serve in an emergency, with tongue or sword, to rouse his countrymen from their lethargy or lead them against the foe, he never lost sight of the fact that his supreme work was to preach the Gospel, and, believing that others without his responsibilities and opportunities as a minister, could render the military service needed better than he could, he declined the proffered honor in order to devote himself more fully to his proper work. He made many missionary journeys and was the pioneer Protestant missionary to the lower valley of the Mississippi. He attended the General Assembly in Philadelphia sixteen times, riding the whole way on horseback or in a sulky, and was once moderator.

Besides his contribution to the intellectual life of his people by his preaching, he founded a circulating library, organized debating societies, formed classes in grammar, for which he wrote his own text-book, afterwards published, and established a school of classical, scientific and theological study, where many of the leading men of the time in all walks of life were educated, including at least twenty prominent ministers, whose names we know and whose labors extended and perpetuated Dr. Hall's influence throughout the Carolinas, Georgia, Tennessee and Kentucky. He was present at the formation of the American Bible Society and was the first President of the North Carolina State Bible Society.

An incendiary commander, who ravaged a fair land during our Civil War, burning the houses of the people and turning women and children and invalids into the wintry weather without shelter, said with full knowledge, "War is hell". He was referring to physical conditions, but it is largely true in the moral sense also. The demoralization which always accompanies war manifested itself at the close of our Revolutionary struggle in an appalling increase of vice—profanity, drunkenness and gambling. Dr. Hall's spirit was stirred within him when he saw the country so given to sin, and he prayed and preached more earnestly than ever. God graciously blessed his efforts and granted to his charge the first revival of religion in Concord Presbytery after

the Revolution. At one communion about eighty members were received on profession of faith, and at another about sixty.

Such were the strenuous and varied activities of the father of Presbyterianism in Iredell.

#### OTHER REVOLUTIONARY WORTHIES WEST OF THE YADKIN

Craighead and Hall have been somewhat fully sketched as representing the pre-Revolutionary and Revolutionary periods of our Church's history in the region between the Yadkin and the Catawba. The limits of this paper forbid our speaking with equal fulness of Hall's contemporaries and successors in the territory now comprised in Iredell, Rowan, Cabarrus and Mecklenburg, and in parts of Lincoln and Gaston—of Samuel E. McCorkle, the first pastor of Thyatira (1777), who married the daughter of Mrs. Steele, of Salisbury, the patriotic friend of General Greene; who founded the classical school in Rowan from which six of the seven members of the first class at the University of North Carolina came; who trained forty-five boys who afterwards entered the ministry, besides many others who served their country at the bar, on the bench, and in the chair of state; who was himself elected the first professor in the University at Chapel Hill, a position which he declined; who devised and operated in his congregation with the aid of his elders a method of systematic and comprehensive Bible study, which probably secured as good results in the way of Scriptural knowledge as any of the advanced methods of this present time; of Hezekiah James Balch, pastor of Rocky River and Poplar Tent, the only minister who sat in the Mecklenburg Convention of 1775; of Ephraim Brevard, the Christian physician and statesman, who framed the resolutions adopted by that Convention; of Thomas H. McCaule, the patriotic pastor of Center, who accompanied his people to the camp and was by the side of Gen. William Davidson when that brilliant young officer was killed at Cowan's Ford, leaving behind him an illustrious name which will live forever in connection with our great college for young men; of Humphrey Hunter, who, when Liberty Hall Academy, at Charlotte, was broken up by the invasion of Cornwallis, joined the army along with other students, was captured in the defeat of Gates at Camden, fought and vanquished with pine knots a British cavalryman fully armed with sword and pistols, and shortly afterwards with a few fellow-prisoners seized and disarmed the guard and escaped, was wounded at Eutaw Springs, studied theology after the war, and became pastor of Unity, in Lincoln, and of Goshen, in Gaston (where my own forebears worshiped and are buried), and later of Steele Creek, in Mecklenburg, where he spent the last twenty-two years of his life, acting also as free physician to his people as well as their pastor, because of the scarcity of regular doctors at that period—a good type of the intrepid, active, versatile and devoted patriots and preachers who won the liberties of this land and laid the foundations of our society in the fear of God; of the Alexanders, Grahams, Johnsons, McDowells, Osbornes, Morrisons, Ramsays, Wilsons, Caldwelles, Harries, Robinsons, Irwins, Phifers, Averys, Polks, Pharrs, Griers and many others, the rank and file, the bone and sinew of the staunch popula-

tion which dwelt between the Yadkin and the Catawba in that formative period, and whose faith and force of character gave to the Presbyterian element the preëminence in all that region which it maintains to this day—of all these nothing can be said in this paper beyond this bare allusion.

THE FATHERS OF THE CHURCH IN GRANVILLE, CASWELL, ORANGE AND GUILFORD

Besides Duplin and Cumberland in the east, and the Yadkin-Catawba country in the west, there is a third portion of the State in which important foundation work was done in the pre-Revolutionary period, the northern portion, the region extending eastward and northward from the place where we now stand to the Virginia line. Dr. D. I. Craig has pointed out that, if the graves of the three patriarchs of Presbyterianism in North Carolina—Campbell, Craighead and McAden, near Fayetteville, Charlotte and Milton, respectively, be taken as starting points and lines be drawn from one to another, those lines will form an almost perfect triangle, including the central portion of the State, the core of the commonwealth, and will touch most of the territory in which the earlier Presbyterian settlements were made, with the greater part of our strength clustering around the three angles. Two of these angles, those near Fayetteville and Charlotte, we have considered, and now turn to the third, the one projecting into the northern tier of counties, Granville, Caswell, Orange and Guilford (which then extended to the Virginia line). Scotch-Irish Presbyterians began to settle along the Eno and Haw Rivers about 1738 and were visited at intervals by missionaries sent out by the Synods of New York and Philadelphia. We have already noted the fact that McAden visited them in 1755, and that about 1768, after his nine years ministry in Duplin, he became resident pastor in Caswell, preaching at Dan River, Red House and North Hico (Grier's). Three years before McAden's settlement there, that is, in 1765, the Presbytery of Hanover convened at Lower Hico Church (afterwards called Barnett's) in what is now Person County (the first meeting of a Presbytery ever held in the State), and had ordained Rev. James Creswell pastor of Lower Hico and of Grassy Creek and Nutbush Churches, in Granville County, where Presbyterian immigrants from the neighborhood of Richmond, Va., had settled some years before. Grassy Creek is said to have been organized in 1753 and Nutbush in 1757.

HENRY PATILLO

At the same meeting of Hanover Presbytery at Lower Hico (1765), Rev. Henry Patillo was called to Hawfields, Eno and Little River Churches, which he served for nine years. In 1780 he succeeded Creswell as pastor of Grassy Creek and Nutbush. Patillo, a native of Scotland, had been trained in theology by the celebrated Samuel Davies, then living near Richmond, Va., and had preached for six years in that State. His ministry in Orange and Granville continued for thirty-five years.

Although he made an imprudently early marriage in 1755, and lived in a "house sixteen by twelve and an outside chimney, with an eight-foot shed—a little chimney to it", as he tells us in his journal, a house in which there were eleven people, six of whom were his scholars, on the day that his little chimney was shattered by lightning; and although he was not college bred, he made himself one of the best educated men of his time. This is attested by the fact that, in 1788, thirty-two years after his marriage, and twenty-nine years after his ordination, he received the honorary degree of Master of Arts from Hampden-Sidney College. In the same year he issued from the press at Wilmington a volume of sermons. He seems to have used his pen freely and a number of manuscripts on various religious subjects have been preserved, but the most interesting of all his writings is his *Geographical Catechism*, printed in Halifax in 1796, "the first text-book written in North Carolina". The original manuscript of this work is now in the library of Union Theological Seminary at Richmond. A reprint of it was published by the University of North Carolina in 1909. Into sixty-two pages he has packed an astonishing amount of information about astronomy, the air and the different countries of the world, all written with admirable vivacity and all pervaded by a profound religious spirit, his chief purpose being to give his readers more just conceptions of the wonderful works of God, as he states in the preface.

During virtually the whole of his adult life, he was a teacher. At Hawfields, Williamsboro and Granville Hall, he conducted schools which were nurseries not only of learning but of piety and patriotism as well.

Like Craighead, who laid the egg of independence; like Balch, who helped to hatch it in the Meeklenburg Convention; like Hall and Hunter, who bore arms in the field; like McCaule, pastor of Center, who once ran for governor and fell but little short of election, and, indeed, like all the Presbyterian ministers of those stirring times, Patillo took an active interest in public affairs. He was one of the prominent men chosen by Governor Tryon to pacify the Regulators. He was sent as a delegate to the first Provincial Congress of North Carolina at Hillsboro in 1775; was chosen as one of the chaplains of that body, and was called to preside in the Committee of the Whole. He was also a member of the Committee of Safety for the Halifax District.

Not the least of Patillo's claims to honorable mention on the present occasion, particularly, is the fact that he organized Alamance Church. That was in the year 1762, one hundred and fifty-one years ago.

DAVID CALDWELL

In the year 1764, Rev. David Caldwell, a young licentiate of New Brunswick Presbytery, was sent to North Carolina as a missionary, and visited Alamance Church, and also the sister church, Buffalo, which had been organized in 1756. He did not come as a stranger. Many of these people had known him in Pennsylvania before their emigration to North Carolina, while he was preparing for college, and, when they left Pennsylvania, they had themselves suggested that, when he was licensed, he should come to Carolina and be their minister. And so it came about,

though it was not till 1768 that he was formally installed as pastor, Rev. Hugh McAden conducting the installation service. His biographer, Rev. Eli W. Caruthers, who was also his successor as pastor of this charge, says he exerted a more extensive and lasting influence than any other man belonging to that eventful period, and that "his history is more identified with that of the country—at least so far as literature and enlightened piety and good morals are concerned—than the history of any one man who has lived in it." For that reason, as well as for the reason that he was for sixty years the minister of this church and was pastor of it when the Synod of North Carolina was organized in 1813, it behoves us to include in this paper at least a brief sketch of his life and work.

He was born in Lancaster County, Pa., in 1724, the son of a farmer in good circumstances. He was reared in a Christian home and received the rudiments of an English education. He then served as an apprentice to a house carpenter till he was twenty-one years of age, after which he worked at his trade for four years on his own account. He was twenty-five years old before he ever saw a Latin grammar, but his heart was set on the ministry and he labored with unwearied perseverance for an education. Let the young men of this hurried age note the fact that he was thirty-six years old when he received his degree of Bachelor of Arts at Princeton College. After teaching school for a year, he returned to Princeton and served as tutor in the college, pursuing at the same time his studies in theology.

The salary promised him in North Carolina was only two hundred dollars a year, but by the cultivation of a small farm and by the teaching of a school, he managed to provide comfortably for his family. As there was no physician in the neighborhood, he procured the necessary books and by diligent study fitted himself for the practice of medicine, which he pursued with such success that he became scarcely less celebrated as a doctor than as a minister and teacher. Blessed with a powerful constitution and leading a temperate life, retiring at ten and rising at four, studying diligently in the early hours of the day, getting sufficient physical exercise by labor on his farm and by pastoral visitation, systematizing the work of his large school and his two large congregations, he performed his multifarious duties as preacher, pastor, physician and teacher, in a manner which entitles him to a unique position among the makers of our commonwealth.

The gracious wisdom and tact which he showed as a very young man in composing the differences between the Old Side and New Side parties in his two congregations were but an earnest of his invaluable services throughout his long life as an adviser and mediator in both private and public affairs. Many of his people were involved in the struggle of the Regulators, and he labored to the last, both with them and with Governor Tryon, to prevent the shedding of blood, and on the morning of the disastrous battle on the Alamance was riding along the lines, urging the men to go home without violence, when the command to fire was given. But he was heart and soul with his people in their opposition to British tyranny. He was a member of the Halifax Convention called in 1776 to form a new system of government. His active advocacy of the cause

of the colonies among his own parishioners made all the men of his congregations thorough-going Whigs and rendered him so obnoxious to Lord Cornwallis that he offered a reward of two hundred pounds for Caldwell's apprehension; and, when the main body of the British army encamped for a time on his plantation, they plundered his house, burned his books and valuable papers, destroyed his property and consumed or carried away all provisions. Mrs. Caldwell and her young children were compelled to take refuge for two days and nights in the smoke-house, with no food except a few dried peaches which she chanced to have in her pockets. The doctor himself had lain in hiding for two weeks or more in the wooded low-grounds of North Buffalo, and after a narrow escape from capture had made his way to General Greene's camp. The Battle of Guilford Court House, which was fought in one side of the Buffalo congregation and within two or three miles of Dr. Caldwell's house, was the beginning of the end. Cornwallis retreated, and in a few months his surrender at Yorktown gave the land peace.

An ardent patriot, a wise counselor, a skilful physician, a faithful pastor, a strong preacher, Dr. Caldwell rendered services of the most varied and valuable character to his generation; but in no capacity did he render a more important service or achieve a more lasting renown than as a teacher of youth. He had peculiar tact in the management of boys and extraordinary skill in the development of their powers, so that his log cabin school, opened in 1767, speedily became known as the most efficient institution in the State. Not only so, it attracted students from all the States south of the Potomac. He usually had fifty or sixty scholars, a large number for the time and circumstances of the country. He was "instrumental in bringing more men into the learned professions than any other man of his day, at least in the Southern States. Many of these became eminent as statesmen, lawyers, judges, physicians and ministers of the Gospel." Five of them became governors of states, including the late Governor Morehead, of North Carolina. About fifty of them became ministers, having received from him their whole theological as well as literary training. Among these were Rev. Samuel E. McCorkle, of Rowan, already referred to; and Rev. John Matthews, who succeeded Patillo as pastor of Nutbush and Grassy Creek, and later founded the theological seminary at New Albany, Indiana, which was afterwards moved to Chicago and is now known as McCormick Seminary.

That so many young men entered the ministry from this school was due in large part to Dr. Caldwell's wife. In 1766, he had married Rachel Craighead, the third daughter of Rev. Alexander Craighead, of Sugar Creek, whom he had known as a child in Pennsylvania some fifteen years before. She bore him twelve children, and vastly increased the usefulness of his life in other ways. The current saying through the country was, "Dr. Caldwell makes the scholars and Mrs. Caldwell makes the ministers".

Dr. Caldwell died in 1824, in his one-hundredth year, leaving to these congregations and the Synod and the State the memory of a consecrated life, of varied talents wisely used, and of a busy and beneficent career in the service of God and his fellowmen.



Mr. Moderator: I have deliberately taken the risk of wearying the Synod with this great mass of local and personal details, because I believed that it was only in this way we could get any vivid impression of the amount of labor performed by the fathers of our Church in this State—such as Campbell and McAden, Craighead and Hall, Patillo and Caldwell—and any just idea of the value of their services in propagating a pure and strong religion, in bearing almost the whole burden of education in the formative period of our history, in determining so largely the staunch character of the people of this commonwealth and in promoting the cause of civil and religious liberty. “Without any disposition to disparage the labors or the influence of others, it is believed that North Carolina is more indebted to their enlightened and Christian efforts for the character which she has ever since sustained for intelligence, probity and good order than to any other cause.”

#### THE SUCCESSION OF CHURCH COURTS

As to the Church courts, under whose auspices the early work of our church in North Carolina was done, we have already seen that the early missionaries were sent into this region by the Synods and Presbyteries centering about Philadelphia and New York. In 1755, the year of McAden's tour, the Presbytery of Hanover was formed, embracing the whole South, North Carolina included. Four meetings of Hanover Presbytery were held in this state—one at Lower Hico (Barnett's) in 1765, one at North Hico (Grier's) in 1766, and two at Buffalo in 1768 and 1770 respectively. In September, 1770, Orange Presbytery was formed at Hawfields Church, in Orange County, with seven ministers—McAden, Patillo, Creswell, Caldwell, Joseph Alexander, Hezekiah Balch and Hezekiah J. Balch—and about forty or fifty churches, with a membership of perhaps two thousand. In 1784, the Presbytery of South Carolina was set off from Hanover with six ministers. In 1788, the year in which the General Assembly was organized, the Synod of the Carolinas was erected and held its first meeting in Center Church in Iredell, David Caldwell preaching the opening sermon and presiding as moderator. In 1795, the Presbytery of Concord, embracing the territory west of the Yadkin, was set off with twelve ministers: Samuel McCorkle, James Hall, James McRee, David Barr, Samuel C. Caldwell, James Wallis, J. D. Kilpatrick, L. F. Wilson, John Carrigan, Humphrey Hunter, J. M. Wilson and Alexander Caldwell. In 1812, the Presbytery of Fayetteville was set off from Orange with eight ministers—Samuel Stanford, Wm. L. Turner, Malcolm McNair, Murdock McMillan, John McIntyre, William Meroney, Allen McDougald and William Peacock—and held its first meeting at Center Church in Robeson County, October 21, 1813. The Synod of the Carolinas existed for twenty-four years and was then divided in 1812 into two Synods—the Synod of North Carolina and the Synod of South Carolina and Georgia. The Synod of North Carolina held its first meeting in Alamance Church on October 7, 1813, and it is the centennial anniversary of this event which we celebrate today. There were twelve ministers present at that meeting a hundred years ago—David Caldwell, Robert H. Chapman, James W. Thompson, William Paisley, Samuel

Paisley, Robert Tate, Murdock McMillan, John McIntyre, James Hall, Samuel C. Caldwell, John M. Wilson, and John Robinson—and three ruling elders—Hugh Forbes, John McDonald and William Carrigan. The opening sermon was preached by Rev. James Hall, D. D., from the text, “Go ye into all the world and preach the gospel to every creature,” and Rev. R. H. Chapman, D. D., was elected moderator and also stated clerk.

#### GROWTH OF THE SYNOD FROM 1813 TO 1863

The Synod thus organized was composed of the three Presbyteries of Orange, Concord, and Fayetteville, and comprised thirty-one ministers, eighty-five churches, and about four thousand communicants. By 1832, there were sixty-four ministers, one hundred and twenty-seven churches, and about eight thousand communicants—that is, the number of both ministers and members had doubled in twenty years, and the number of churches had increased by forty-two. In 1860, when the Synod met at Statesville, there were three Presbyteries, ninety-two ministers, one hundred and eighty-four churches, and about fifteen thousand six hundred communicants; that is, in about thirty years there had been a gain of twenty-eight ministers (less than one a year), fifty-seven churches (only about two a year); but the number of communicants had again nearly doubled. Then the country was plunged into war and the growth of the church was rudely checked. In the half century stretching from 1813 to 1863, the number of churches had more than doubled, the number of ministers had trebled, and the number of communicants had grown from four thousand to nearly sixteen thousand, a fourfold increase; but during the four years of conflict in the 60's the Synod gained only eight ministers and five churches, and lost more than two thousand communicants, mostly young men, the strength and hope of the church, who were killed in battle or died in prison.

#### SPECIAL FEATURES OF THE CHURCH'S WORK

This sketch of the history of our church in North Carolina during the one hundred and twenty years from the time that William Robinson preached the first Presbyterian sermon in the State (1742) to the time of our Civil War would not be complete even as a bird's eye view without a more definite mention of certain special features.

#### POLITICAL

1. The services rendered by our ministers and people in the struggle for national independence.

The revolt of the American colonies was spoken of in England as a Presbyterian rebellion. When Horace Walpole said, “Cousin America has run away with a Presbyterian parson”, he was doubtless referring particularly to Rev. Dr. John Witherspoon, President of Princeton, whose speech in the Colonial Congress swept the waverers to a decision in favor of the Declaration of Independence and who was the only minister of any denomination who signed that immortal document. But it was a remark that might well have been made with the Presbyterian ministers of North Carolina in view. These thoughtful and consecrated men well

knew that with the common course of politics ministers should have nothing to do in the pulpit; but they believed also that there were crises which justified their intervention as ministers, when everything was at stake, including even their right to worship God according to their own understanding of His requirements, and that "measures of government that proceed from a want of moral principle, that are fraught with injustice and corruption", and that involve the destruction of civil liberty and freedom of conscience, "are as legitimate objects of denunciation and warning from the pulpit as anything else." And they acted on the belief. They instructed the people in their rights. They called them to arms in defense of their liberties. They sat in the councils of state. They endured the privations of the camp and the fatigues of the march, and they fought beside their parishioners on the fields of bloody strife. It is not too much to say that the American Revolution could not have succeeded but for the Presbyterian ministers. While some denominations in Carolina were opposed to war under any circumstances, and therefore preferred submission to armed resistance; and while the clergy of some other denominations supported the Crown and bitterly opposed the movements for independence, the Presbyterian ministers throughout the whole country gave to the cause of the colonies all that they could give of the sanction of religion, and wherever a minister of that denomination was settled, the people around him were Whigs almost to a man. This is now gratefully recognized by our brethren of all denominations, and whatever the indifference or shortcomings or hostility of their own ministers to the people's cause in the Revolutionary struggle, they all now alike honor the Presbyterian ministers who denounced the oppressions of the mother country and fired the hearts of the people to resistance and fought and suffered to secure the freedom in which all alike rejoice today.

## APOLOGETIC

2. The services of our ministers in stemming the tide of French infidelity which swept over our country after the Revolutionary War.

As a result of the timely aid given us by France in our struggle with Great Britain, the citizens of the new republic were kindly disposed towards the French people, and were, therefore, the more ready to give a sympathetic hearing even to their skeptical philosophy. The country was flooded with their infidel publications. Many of our people and at least one of our ministers, afterwards a professor in the State University, were swept from their ancestral faith. But the great body of our ministers were not only unaffected by it themselves, but withstood it boldly and successfully, and in the end rolled back the tide and rescued their people. Being well-trained and well-equipped, they brought all the resources of their learning and all the force of their logic to the contest, and eventually routed the disciples of Voltaire and Paine, and so saved their country alike from the horrible demoralization of infidel France and the paralyzing unbelief of Unitarian New England. Witness the work of James Wallis at Providence in counteracting the influence of the talented and wealthy debating society of infidels in his neighbor-

hood, with its baleful circulating library—and the work of Samuel C. Caldwell at Sugar Creek, and of Joseph Caldwell at Chapel Hill, the first president of the University—and many others. The educated ministry of the Presbyterian Church had come to the kingdom for such a time as that.

#### REVIVAL

3. The Growth of the Church in Periods of Revival. The revival in Rev. Dr. James Hall's congregations in Iredell, just after the Revolutionary War, has already been referred to. A much more extensive revival, which began about 1791, under the preaching of Rev. James McGready, continued for some years in what is now the upper part of Orange Presbytery, affecting the congregations of Hawfields, Cross Roads, Alamance, Buffalo, Stony Creek, Bethlehem, Haw River, Eno, the churches on Hico and the waters of the Dan, and also those in Granville. In connection with this revival, the first camp meeting in North Carolina was held at Hawfields in 1801, the people coming from a distance in their wagons and remaining for five days. Such meetings soon became common all over the south and west. From the churches of Orange Presbytery, the interest spread to those of Concord and Fayetteville Presbyteries. In a long and interesting letter written by Dr. James Hall in 1802, he describes a meeting in Randolph County in January of that year which he and three other ministers of Concord Presbytery attended with about one hundred of their people, traveling fifty to eighty miles on horseback and in wagons for that purpose; another in the same month in Iredell, conducted by eight Presbyterian, one Baptist and two Methodist ministers, and attended by four thousand people, notwithstanding the inclement wintry weather; another near Morganton; another of five days in Iredell in March, conducted by twenty-six ministers (seventeen Presbyterians, three Methodists, two Baptists, two German Lutherans, one Dutch Calvinist, and one Episcopalian), when there were eight thousand to ten thousand people present on Sunday, divided into four worshiping assemblies; another two weeks later in Mecklenburg almost as largely attended; another in May near the Guilford and Rowan boundary. The writer says: "We are extremely happy in the coalescence of our Methodist and Baptist brethren with us in this great and good work. Party doctrines are laid aside and nothing heard from the pulpit but the practical and experimental doctrines of the gospel."

In these meetings hundreds of people were deeply affected and great numbers were added to the churches. But, as in Kentucky and elsewhere, the judicious ministers were not a little perplexed by the "bodily exercises" with which the religious excitement was connected, when, as if by an electric shock, men, women and children, white and black, learned and ignorant, indifferent and skeptical, robust and delicate, would be struck down, crying for mercy, or lie motionless and speechless sometimes for five hours; for it was observed that "persons who had no sense of religion were seized by them both at places of public worship and while about their ordinary business, and sometimes were left as unconcerned as ever." The ministers studied these phenomena closely,

generally discountenanced them, and had the satisfaction of seeing them gradually disappear while the real religious interest continued.

As a result of these meetings, the existing churches were greatly enlarged, new congregations were formed, and many ministers of the Gospel were raised up. "Throughout Carolina, wherever the revival prevailed, the community received unspeakable blessings."

In 1832, there were again notable revivals in various parts of the Synod, especially in Concord and Orange Presbyteries. "It is said that one hundred and sixty-three persons were added to Rocky River Church, one hundred and twenty-six to Poplar Tent and Ramah, and one hundred and thirty to Charlotte and Sugar Creek Churches. It is estimated that there were two thousand conversions within the bounds of the Synod, and that six hundred of them were in the counties of Mecklenburg and Cabarrus."—(Craig: *Development of the Presbyterian Church in North Carolina*, 24.)

#### MISSIONARY

4. The curious contrast between the activity of the Church in Home Missions before the Revolution and the comparative neglect of this work after the Revolution.

The gospel was faithfully preached to the churches already organized, but for a good many years there seem to have been no settled plans and no systematic and persistent efforts to carry the work into the regions beyond. The Synod was not marching but marking time. Napoleon Bonaparte said, "The army that remains in its trenches is beaten," and our Church had to pay the inevitable penalty for its inactivity during the early decades of the Nineteenth Century. It lost many golden opportunities, and our more active brethren of other denominations, to their lasting honor, came in and possessed much of the territory which should have been evangelized by the church which was first on the field, which for long had the largest numbers, and which has always had the largest resources and the best trained ministers. There were, of course, occasional creditable exceptions in both Foreign and Home Missions, the most notable of which was the work of a young man fresh from Union Seminary, Daniel Lindley by name, who became pastor of Rocky River in 1832, and in less than three years received into the church two hundred and fifty-two members. It is said (Morrison Caldwell: *Historical Sketch of Rocky River Church*) that "he felt called to carry the gospel to the forgotten people of the mountains of North Carolina", but that Concord Presbytery denied him that privilege. If that be true, it was one of the most disastrous and far-reaching mistakes a Presbytery ever made. But the missionary spirit which Lindley had imbibed from John Holt Rice was strong within him and would not be thwarted. He sailed for South Africa, taking with him Dr. Alexander E. Wilson, of Rocky River, and for forty years labored in the Dark Continent to the everlasting good both of the native Zulus and the Dutch Boers. When he returned to America in 1874, I was a freshman in college and heard him make a moving address in the Old Chapel (now Shearer Biblical Hall) at Davidson.

There were doubtless other instances of genuine missionary zeal and activity in both the Home and Foreign work, but the fire did not spread, and the splendid advance of the Synod as a whole on both these lines has been the achievement of a later day.

## EDUCATIONAL

5. The noble record of our Church in Christian Education. This subject has been very properly given a separate place on the programme of this celebration and will be fully treated by the able speakers to whom it has been assigned, so that nothing more than a passing glance at it is called for here. The view taken by our Presbyterian forefathers of the relations between the Church and education was this:

“She dreads no skeptic’s puny hands  
While near her school the church spire stands,  
Nor fears the blinded bigot’s rule  
While near her church spire stands the school.”

Hence that remarkable succession of classical schools to which for so long a time the State was indebted for nearly the whole of its education beyond the mere rudiments of English—Queen’s Museum (afterwards Liberty Hall) at Charlotte, Grove Academy in Duplin, the schools of Tate at Wilmington, Bingham in Orange, Patillo in Granville, Caldwell in Guilford, Hall at Bethany, McCaule at Center, McCorkle at Thyatira, Wilson at Rocky River, and Wallis at Providence—the forerunners of all our present institutions of higher learning. When the State University was projected, the people naturally looked to the Presbyterians to do the work. They did it. The institution has been in existence for one hundred and twenty-four years. During the whole of this period, with the exception of only twenty years, its presidents have been Presbyterians, and a large proportion of its professors as well. The first president and the real father of the institution, Rev. Joseph Caldwell, not only founded the University firmly, but stemmed the tide of infidelity there after the defection of Kerr and Holmes, and put the abiding stamp of religion upon its character.

The only educational institution that has ever been under the direct care and control of the Synod as such is the theological seminary formerly at Hampden-Sidney and now at Richmond. In 1827, this Synod and the Synod of Virginia associated themselves in the joint ownership and control of the institution, and in commemoration of the alliance it was given the name of Union Seminary. For eighty-six years the relation has been one of unbroken harmony and of abounding advantage to the Seminary and the Synod. The Synod has supported the Seminary with unwavering loyalty and generosity, and the Seminary has supplied the Synod with the great majority of its ministers. Of the 235 ministers now on your roll, 135 were trained at Union Seminary; that is, nearly two-thirds of the whole number.

Ten years after the action in regard to the Seminary, that is, in 1837, the Presbyterians of North Carolina took another great creative step in educational work by founding Davidson College. As a result of

these two movements, they have long had and have today the largest and most fruitful of all our theological seminaries and the largest and most fruitful of all our Christian colleges.

One other educational factor of great importance which came into existence in the period assigned to this sketch is The North Carolina Presbyterian, now known as the Prebyterian Standard, which was established in 1858, and which for fifty-six years has informed and instructed and edified our people.

These then, fathers and brethren, are some of the salient features of the history of our Church in this State during the one hundred and twenty years from the beginning by Robinson, the first missionary, down to the year 1863. It is a history that we do well to cherish, for it will move us to profound gratitude to God for the gift of this land to our fathers and for the gift of our fathers to this land; it will remind us that we are the sons of noble sires, men who played the leading part in forming the character and institutions of this commonwealth; it will thrill us with the thought that the heritage of truth and freedom and opportunities for service which they bequeathed to us is not only a legacy but a summons, and that we can best honor their memory by emulating their services; and it will inspire us with the ambition to transmit this heritage to our posterity not only undiminished but enlarged. As we enter upon the second century of our existence as a separate Synod, let us hear across the century the earnest voice of Hall, uttering in the old yellow frame building near this spot in 1813 the words of the great commission, "Go ye into all the world and preach the gospel to every creature;" and let us resolve with all our hearts to obey that commission, to replenish the ranks of our ministry with the choicest of our youth, to seek earnestly the power of the Holy Ghost promised by our Lord, and to be faithful witnesses unto Him both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth.