

UNITED STATES DEPARTMENT OF THE INTERIOR  
NATIONAL PARK SERVICE

**NATIONAL REGISTER OF HISTORIC PLACES  
INVENTORY -- NOMINATION FORM**

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SEE INSTRUCTIONS IN *HOW TO COMPLETE NATIONAL REGISTER FORMS*  
TYPE ALL ENTRIES -- COMPLETE APPLICABLE SECTIONS

**1 NAME**

HISTORIC  
Bethesda Presbyterian Church  
AND/OR COMMON

**2 LOCATION**

STREET & NUMBER Southeast side NC 5 and SR 2042, 0.2 mi. Northeast of junction with SR 2063  
CITY, TOWN Aberdeen  
STATE North Carolina  
VICINITY OF Eighth  
CODE 037  
COUNTY Moore  
CODE 125

**3 CLASSIFICATION**

CATEGORY	OWNERSHIP	STATUS	PRESENT USE
<input type="checkbox"/> DISTRICT	<input type="checkbox"/> PUBLIC	<input checked="" type="checkbox"/> OCCUPIED	<input type="checkbox"/> AGRICULTURE <input type="checkbox"/> MUSEUM
<input checked="" type="checkbox"/> BUILDING(S)	<input checked="" type="checkbox"/> PRIVATE	<input type="checkbox"/> UNOCCUPIED	<input type="checkbox"/> COMMERCIAL <input checked="" type="checkbox"/> PARK
<input type="checkbox"/> STRUCTURE	<input type="checkbox"/> BOTH	<input type="checkbox"/> WORK IN PROGRESS	<input type="checkbox"/> EDUCATIONAL <input type="checkbox"/> PRIVATE RESIDENCE
<input type="checkbox"/> SITE	<b>PUBLIC ACQUISITION</b>	<b>ACCESSIBLE</b>	<input type="checkbox"/> ENTERTAINMENT <input checked="" type="checkbox"/> RELIGIOUS
<input type="checkbox"/> OBJECT	<input type="checkbox"/> IN PROCESS	<input checked="" type="checkbox"/> YES: RESTRICTED	<input type="checkbox"/> GOVERNMENT <input type="checkbox"/> SCIENTIFIC
	<input type="checkbox"/> BEING CONSIDERED	<input type="checkbox"/> YES: UNRESTRICTED	<input type="checkbox"/> INDUSTRIAL <input type="checkbox"/> TRANSPORTATION
		<input type="checkbox"/> NO	<input type="checkbox"/> MILITARY <input type="checkbox"/> OTHER:

**4 OWNER OF PROPERTY**

NAME The Congregation of Bethesda Church  
Robert N. Page, III, Clerk of the Session  
STREET & NUMBER P.O. Box 665  
Aberdeen, NC 28315  
CITY, TOWN Aberdeen, NC 28315  
VICINITY OF  
STATE The Old Bethesda Cemetery Association  
H. Clifton Blue, Chairman of Trustees  
Aberdeen, North Carolina 28315

**5 LOCATION OF LEGAL DESCRIPTION**

COURTHOUSE, REGISTRY OF DEEDS, ETC. Moore County Courthouse  
STREET & NUMBER  
CITY, TOWN Carthage  
STATE North Carolina

**6 REPRESENTATION IN EXISTING SURVEYS**

TITLE  
DATE  
DEPOSITORY FOR SURVEY RECORDS  
CITY, TOWN  
STATE  
\_FEDERAL \_STATE \_COUNTY \_LOCAL

## 7-DESCRIPTION

CONDITION		CHECK ONE	CHECK ONE
<input type="checkbox"/> EXCELLENT	<input type="checkbox"/> DETERIORATED	<input type="checkbox"/> UNALTERED	<input checked="" type="checkbox"/> ORIGINAL SITE
<input checked="" type="checkbox"/> GOOD	<input type="checkbox"/> RUINS	<input checked="" type="checkbox"/> ALTERED	<input type="checkbox"/> MOVED    DATE _____
<input type="checkbox"/> FAIR	<input type="checkbox"/> UNEXPOSED		

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### DESCRIBE THE PRESENT AND ORIGINAL (IF KNOWN) PHYSICAL APPEARANCE

Bethesda Presbyterian Church, a mid-19th century two-story frame structure exhibiting in its form and proportion the traditions of the vernacular meeting house, stands in splendid isolation, now, as it did when constructed in 1860, near a settlement then known as Blue's Crossing (now Aberdeen.) The starkly simple church is set in a naturally landscaped park containing cedar, holly, oak, pine and magnolia trees just outside the present corporate limits of the town of Aberdeen. The rectangular frame building, resting on high granite piers and covered with weatherboards and a low hipped roof, remains unaltered since its construction except for the addition of a square steeple tower on the southeast (front) elevation. In this century the original approach to the church from the southeast was replaced by NC 5 which bisects the park and separates the church from the earliest part of its adjacent burying ground. Riveted metal arches, inscribed "Bethesda Cemetery" span NC 5 as it crosses the church property lines on the northeast and southwest boundaries. The cemetery served as the burying ground for the congregation of Bethesda Church as well as a communal cemetery for the adjacent settlements just as the church building itself has served as a symbol to its congregation and to the families of Scotch-Irish who settled in the sandhills of Moore County.

The tower, flanked at the second-story level by window openings containing six-over-nine sash, has a two-part arrangement. The taller, lower part of the tower--repeating the height of the church's elevation--acts as a vestibule while the diminuated upper portion covered with scalloped wood shingles houses the belfry. Louvered panels occur on the four sides of the belfry which is covered with a high bell-cast hipped roof surmounted by a turned spire. At the base of the tower a flight of four steps leads up to the pair of molded two-panel doors surmounted by a three-light transom and set in a plain board surround.

The northeast and southwest side elevations are identical to each other, both having entrances to the gallery immediately at their southeasternmost corners. Reached by individual flights of steps, these feature two-panel doors in the two-part molded surrounds used for all exterior openings. The remainder of the elevation has a five bay division on both stories with secondary entrances occurring on the first story in the second bay from these elevations' northwest ends. These are also reached by flights of steps and contain four-panel doors. The other bays contain nine-over-nine sash on the first story and six-over-nine sash on the second story. The northwest elevation has a four-bay division with the window openings grouped in pairs and located close to the corners of the elevations providing a side expanse between the inside windows of the pairs.

The one-room interior of the church, finished with flush sheathing, follows a two aisle plan focusing on the raised platform in the center of the northwest elevation. The molded two-part surrounds at the windows and doors have the added refinement of corner blocks. The main seating area for the congregation is separated from the platform by a cross aisle marked by the secondary entrances on the side elevations. A gallery carries at the second-story level fully across the northeast, southeast and southwest elevations. It is supported by chamfered posts which reappear at the top of the panelled balcony railing and continue to support the ceiling. The three main ranges of original pews--and all those in the church are original to its construction in 1860--built of wide pine boards are enclosed at the aisle ends and set perpendicular to the

UNITED STATES DEPARTMENT OF THE INTERIOR  
NATIONAL PARK SERVICE

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DATE ENTERED

NATIONAL REGISTER OF HISTORIC PLACES  
INVENTORY -- NOMINATION FORM

CONTINUATION SHEET DESCRIPTION ITEM NUMBER 7 PAGE 2

northwest (end) wall. The balcony, accessible only from the exterior is reached by enclosed stairs set into the east and south corners of the building; a simple railing protects the stair well. Here the pews are set on a graduated platform to enable the worshipers to look over the railing. The deeper, southeast portion of the gallery has four rows of pews while the side galleries have three rows. The late-19th century altar furniture and pump organ are the only additions of any description in this simple functional interior which has provided a place of worship for its Presbyterian congregation for over one hundred years.

Following hereafter is a copy of the specifications of the buildings dated March 31st, 1860, which still describes the church.

The following is the plan and specifications of a Presbyterian church to be built at Bethesda Viz. The building is to be 35 by 45 feet, and 19 feet between joints, with a gallery 8 feet wide on each side and 12 feet at one end, to have two doors in the front end 4 by 7½ feet, 2 doors leading into the gallery one on each side near the front end 3 by 7 feet, 2 other doors one on each side 10 feet from the off end 3 by 7 feet. The doors in the front end to have folding shutters, two panels in each neatly molded, the styling 1½ inches thick. The other four to be paneled also. The doors to be hung on butt hinges 3 by 4, with good locks on the front and gallery doors with good steps at each door 7 by 11, and stairways running up into the gallery rise 8 by 12. And to have 13 windows below, 1 at the front end between the doors, 4 on each side and 4 at the off end each to contain 18 lights, 8 by 10, and 17 windows above, 3 in the front end, 4 at the off end and five on each side 15 lights each, 8 by 10. The foundation 4 sills running each way, the size 12 by 12 inches to be of good heart pine, to be raised on 26 rock pillars, 18 of them dressed and to be 1 foot square at the top and larger below and the building to be 2 feet from the highest part of the ground (.) The sleepers to be 4 by 8 and placed 2 feet from centre to centre, the corner posts 10 by 11 and 16 braces 5 by 8, the door and window posts 5 by 7 and the small posts 3 by 5 and all to be placed 2 feet from centre to centre. The plates 5 by 8, gallery plates 7 by 8, the joists 3 by 8 and placed 2 feet from centre to centre, for gallery 9 posts 8 by 8 and 18 feet long, small plates for gallery 5 by 6, joists for gallery 3 by 6. The gallery to be 9½ feet from the floor with one foot slope above and a defence work 2 feet high in front and paneled all round, the rafters 3 by 5 and placed over every joist, and sufficiently braced. The building to be weatherboarded with good heart pine 7 by ¾ and to show 6 inches, flooring quarterboards 1½ inches thick of goodheart pine, square joints. The ceiling 7/8 inches thick tongued and grooved. The wall to be ceiled from the floor to the window sills below and above, and the balance to be plastered with 2 coats of lime and one of plaster of paris. All over head ceiled. The

12'6  
12'6  
10'4  
3-1 1/4"

lightwood  
blocks  
on  
side  
B  
4  
on top  
string  
blocks

45'6"

no, it's ceiled

UNITED STATES DEPARTMENT OF THE INTERIOR  
NATIONAL PARK SERVICE

FOR NPS USE ONLY
RECEIVED
DATE ENTERED

**NATIONAL REGISTER OF HISTORIC PLACES  
INVENTORY -- NOMINATION FORM**

CONTINUATION SHEET      DESCRIPTION      ITEM NUMBER      7      PAGE      3

---

flooring and ceiling to be well kiln dried. The building is to have boxing 18 inches wide running all round all to be neatly corniced. The building to be covered with cypress shingles 18 inches long 3/4 thick, and to show 6 inches all heart. The door and window sills 2 by 8 door and window facings 1 by 5 inches, the door and window frames molded. To have 3 blocks of seats. The legs to be 13 inches wide and 1½ thick--one inch slope at bottom and 3 in the back. The back 16 inches high with a strip of molding on top. Seat 13 inches wide and 1½ thick the back 16 inches wide and 1 thick, the ends next to the aisles closed with 16 inch plank 1 inch thick, with 2 aisles lengthwise 4 feet wide and aisles leading from the side doors 3 feet wide, each seat to occupy 2½ feet space, seats in the gallery as below, the back ones raised if necessary, with a neat pulpit raised 2 feet from the floor and a neat table, and a pantry under the stair. All to be made of the best material and finished in a good and workmanlike manner.

# 8 SIGNIFICANCE

PERIOD	AREAS OF SIGNIFICANCE -- CHECK AND JUSTIFY BELOW			
<input type="checkbox"/> PREHISTORIC	<input type="checkbox"/> ARCHEOLOGY-PREHISTORIC	<input type="checkbox"/> COMMUNITY PLANNING	<input type="checkbox"/> LANDSCAPE ARCHITECTURE	<input checked="" type="checkbox"/> RELIGION
<input type="checkbox"/> 1400-1499	<input type="checkbox"/> ARCHEOLOGY-HISTORIC	<input type="checkbox"/> CONSERVATION	<input type="checkbox"/> LAW	<input type="checkbox"/> SCIENCE
<input type="checkbox"/> 1500-1599	<input type="checkbox"/> AGRICULTURE	<input type="checkbox"/> ECONOMICS	<input type="checkbox"/> LITERATURE	<input type="checkbox"/> SCULPTURE
<input type="checkbox"/> 1600-1699	<input checked="" type="checkbox"/> ARCHITECTURE	<input type="checkbox"/> EDUCATION	<input type="checkbox"/> MILITARY	<input type="checkbox"/> SOCIAL/HUMANITARIAN
<input type="checkbox"/> 1700-1799	<input type="checkbox"/> ART	<input type="checkbox"/> ENGINEERING	<input type="checkbox"/> MUSIC	<input type="checkbox"/> THEATER
<input checked="" type="checkbox"/> 1800-1899	<input type="checkbox"/> COMMERCE	<input checked="" type="checkbox"/> EXPLORATION/SETTLEMENT	<input type="checkbox"/> PHILOSOPHY	<input type="checkbox"/> TRANSPORTATION
<input type="checkbox"/> 1900-	<input type="checkbox"/> COMMUNICATIONS	<input type="checkbox"/> INDUSTRY	<input type="checkbox"/> POLITICS/GOVERNMENT	<input type="checkbox"/> OTHER (SPECIFY)
		<input type="checkbox"/> INVENTION		

SPECIFIC DATES

BUILDER/ARCHITECT

Archie McLeod and Norman McCaskill

STATEMENT OF SIGNIFICANCE

Bethesda Church, the oldest--and for nearly a century the only--meeting place of the Presbyterian Highland Scots in Moore County, is important for its strong social and religious associations with that sect who were the earliest settlers of Moore County and the surrounding area. During its near-200 year history it has served as a focus of sentiment and affection by its original congregation, their descendants and allied families. Its architectural significance owes to its being one of the very few mid-19th century Presbyterian churches whose original specifications survive, documenting the little altered state in which it has been maintained. The congregation of Bethesda Church traces its organization to a group of Scots settlers who began meeting together near the headwaters of Rockfish Creek--a few miles north of this site--just after the Revolution. The church, first known as the Church at the Head of Rockfish Creek, was known as Bethesda Church by 1804 when the Rev. Murdoch McMillan was called to be its minister. A log church built on the present property in the early 19th century, served the congregation until 1832 when it was replaced by a frame meeting house. Some thirty years later that structure gave way to the present structure which was dedicated in 1862. Nestled in a grove whose grounds contain the graves of successive generations, Bethesda Church is a rectangular frame building, two stories high, resting on tall granite piers and covered with weatherboards and a hipped roof. Its functional simplicity expresses the retention of vernacular traditions to the mid-nineteenth century, with little or no influence of popular styles. Following the establishment of a chapel more convenient to the growing village of Aberdeen in the early 20th century the present structure came to be used infrequently and deteriorated until 1927. The affection for the church and its associations combined in the formation of the Old Bethesda Cemetery Association, now the guardian of the church and its adjacent burying ground.

Criteria Assessment:

- A. As the religious and social seat of the Presbyterian highland Scots who settled Moore County, Bethesda Church has strong associations with that group and their role in the history of Moore County and the entire Cape Fear area.
- C. Bethesda Church, unaltered and expanded only by the addition of a steeple on the east end, is a particularly well-preserved example of mid-19th century vernacular building and one of the few whose original specifications are known together with the names of its builders.

UNITED STATES DEPARTMENT OF THE INTERIOR  
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES  
INVENTORY -- NOMINATION FORM

FOR NPS USE ONLY
RECEIVED
DATE ENTERED

CONTINUATION SHEET      SIGNIFICANCE      ITEM NUMBER      8      PAGE      2

A few years after the close of the American Revolution, a group of Scottish settlers near the headwaters of Rockfish Creek began gathering regularly for worship services. They chose a location along the Pee Dee Road at the base of a ridge known locally as Mount Helion, (or Helicon) on land belonging to William Meares.<sup>1</sup> The Presbyterian Congregation seems to have received official recognition, being referred to as the Church at the Head of Rockfish by the Orange Presbytery in 1790.<sup>2</sup> Records so not indicate what type of structure, if any, served as the house of worship. Local tradition states that the earliest ministers preached from the front stoop of William Meares's home, and during extreme heat or inclement weather, a crude shelter of cross poles covered with boughs of pine or cedar protected the congregation.<sup>3</sup>

Sometime around 1800 the congregation moved a few miles southward to a spot bordering Devil's Gut between the present towns of Aberdeen and Southern Pines. Archibald Patterson, owner of the chosen site, granted permission for the erection of a log church in a grove of cedars on a little knoll.<sup>4</sup> The small structure was described as being

of limited size having two windows on each side and one behind the pulpit. Two doors allowed access to the building. As was the custom in those days through one door passed the men, and through the other passed the women and children. A narrow board nailed to the tops of the bench backs marked the boundary of the sexes.<sup>5</sup>

Precisely when the congregation moved is uncertain as is the exact date the name changed from "Head of Rockfish" to "Bethesda" Church. Both appear to have occurred about the same time, and since the records of Synod of the Carolinas last reference to the Rockfish church in October, 1799, the ca. 1800 date seems reasonable.<sup>6</sup>

The Bethesda Church establishment by 1804 can be documented through the calling of the Rev. Murdock McMillan as minister of Bethesda, Buffalo, and Union churches, all members of the Orange Presbytery.<sup>7</sup> McMillan, who was also headmaster of Solemn Grove Academy, was the first minister definitely known to have served Bethesda Church. Although the termination date of ministry is unclear, he seems to have left Bethesda in 1811 when he assumed the position of headmaster at Euphronia Academy.<sup>8</sup>

The next pastor of Bethesda Church, the Rev. John McIntyre, came late to the ministry. He had arrived in Moore County from Scotland in 1791, and until the age of forty-four had operated a farm near Drowning Creek. Inspired by an 1802 revival, he entered theological training under the Reverend McMillan at Solemn Grove Academy. Licensed by the Orange Presbytery, he served the Bethesda congregation for a decade.<sup>9</sup>

Only a few facts of the church's history before 1833 can be determined. Most of the records burned when a fire destroyed the home of John McLeod, clerk of the

UNITED STATES DEPARTMENT OF THE INTERIOR  
NATIONAL PARK SERVICE

**NATIONAL REGISTER OF HISTORIC PLACES  
INVENTORY -- NOMINATION FORM**

FOR NPS USE ONLY
RECEIVED
DATE ENTERED

CONTINUATION SHEET    SIGNIFICANCE    ITEM NUMBER    8    PAGE    3

Session, where they had been placed for safekeeping.<sup>10</sup> One record, a session book dated January 20, 1812, did survive and shows that the membership had nearly reached the century mark.<sup>11</sup>

In 1813 the hierarchy of the Presbyterian Church underwent a major reorganization. The old Orange Presbytery was divided giving birth to the Fayetteville Presbytery. The Synod of the Carolinas was split into separate North Carolina and South Carolina synods. Bethesda Church became a member of the Fayetteville Presbytery in the North Carolina Synod, a relationship still retained by the church.<sup>12</sup>

By 1832 the congregation had outgrown the log church and a new frame structure was erected about 100 feet west of the old building. The log structure was then razed and the graveyard soon occupied the site.<sup>13</sup> Mrs. Belle Blue Pleasants, daughter of Malcolm Blue, provided a partial description of the interior of the frame church:

The pulpit was closed in and the pastor entered a little gate to the pulpit. The church was divided; the negroes (sic) seated in the back and the white people in the front of the building.<sup>14</sup>

Malcolm Blue, who was to figure prominently in the future of Bethesda Church, was admitted to membership on December 22, 1833, following his marriage in October to Isabella Patterson, the daughter of Archibald Patterson on whose land the church then stood. Isabella, however, died six months later; Blue later married Flora Ray and fathered seven children.<sup>15</sup>

Malcolm Blue was an active and well respected member of Bethesda Church. His unanimous election as clerk of the Session in 1840 demonstrated the feelings of the congregation.<sup>16</sup> Clerk of the Session was a high honor in the Presbyterian Church of the nineteenth century, particularly among descendants of Highland Scots. As clerk Blue presided over the church session which passed judgment in matters pertaining to the religious and civil lives of its members. The role is excellently described by Emma and Thomas Richardson:

The session of a Presbyterian church such as Bethesda was responsible for assuring "Christian conduct" among its members and for suspending or expelling from its membership those who refused to conform to community and church mores. In addition, the church Session at Bethesda was often called upon to act as judge and jury in what we would consider civil cases; the verdicts of the Session were regarded as highly as those rendered by the county court at Carthage in the far reaches

UNITED STATES DEPARTMENT OF THE INTERIOR  
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES  
INVENTORY -- NOMINATION FORM

FOR NPS USE ONLY
RECEIVED
DATE ENTERED

CONTINUATION SHEET    SIGNIFICANCE    ITEM NUMBER    8    PAGE    4

of northern Moore County.<sup>17</sup>

Blue served as clerk for sixteen years before resigning, but he remained a lifelong member of the session.<sup>18</sup>

The Bethesda congregation continued to grow, and by 1860 had again outgrown its building. Malcolm Blue, who had acquired much of the land belonging to his father-in-law, Archibald Patterson, donated approximately one acre for construction of a new building.<sup>19</sup> Timber, mostly pine, was cut from Blue's property and made into lumber at Archibald Ray's sawmill about a mile from the church site.<sup>20</sup> The Ray family had long been members of the church and prominent in the community. The actual construction was performed by Archie McLeod and Norman McCaskill of Ellerbe Springs. McCaskill, age fifty, was a master carpenter working in Carthage in 1860. McLeod, age thirty-six, was working with him as an apprentice. Both were temporarily residing in the home of Eli Bean who was in the turpentine business, when called by the church.<sup>21</sup> Specifications for its construction survive. The finished church was described as being "of simple design with five doors--three leading into the main sanctuary and one on each side leading into a balcony, in the back of which was a gallery for the slaves to worship." There was "no vestibule or steeple with a bell" and the pews consisted of "heart pine boards and hand planed."<sup>22</sup> The church was dedicated by the Rev. James McQueen on May 10, 1862.<sup>23</sup> This is the present church building.

To a later youthful observer, Bethesda Church appeared to be "a great square box on sparse rock piers. . . . (with) tall thin windows and restful sides. . ." <sup>24</sup> Men and women, following strict Presbyterian practice, entered from opposite sides and remained separated during the service. The minister and ruling elder would enter from the front and walk down the aisle to the pulpit located in the rear of the church. On the east side near the front was the entrance to the slave gallery.<sup>25</sup> Early heating techniques remain somewhat vague, but at some point a large vertical stove was situated in the center of the building. The building specifications did not call for chimneys at all; consequently, the stove (or a similar type) may have been an original feature if the building was in fact heated at all.<sup>26</sup> The steeple appears to have been an addition made sometime between 1865 and 1890.<sup>27</sup>

The Battle of Monroes Crossroads on March 10, 1865, was fought just a few miles east of Bethesda Church, but the structure itself was unaffected by the actual fighting. It did, however, serve as a shelter for many Union soldiers under the command of General Judson Kilpatrick the night before the engagement. Officers quartered themselves inside the church while a number of enlisted men slept under the building. Many years later, some elderly members of the congregation recalled the unruly behavior of the Union troops.<sup>28</sup>

UNITED STATES DEPARTMENT OF THE INTERIOR  
NATIONAL PARK SERVICE

FOR NPS USE ONLY
RECEIVED
DATE ENTERED

**NATIONAL REGISTER OF HISTORIC PLACES  
INVENTORY -- NOMINATION FORM**

CONTINUATION SHEET SIGNIFICANCE . ITEM NUMBER 8 PAGE 5

Until the late 1880s, Bethesda stood as the lone house of worship within a twenty square mile radius.<sup>29</sup> For more than three quarters of a century it had stood as the center of social and religious life for the community, which had become known as Blue's Crossing, and for the surrounding countryside as well. Even when other denominations built their churches (Methodist, 1889 and Baptist, 1894), Bethesda retained its high rank and respect among the people. Some residents of the community even went so far as to say that, "other people went to their own church services but care was taken not to have these services conflict with the monthly service at the old church."<sup>30</sup>

In 1907 the trustees of Bethesda Church decided to establish a chapel near the town of Aberdeen, which had been incorporated in 1893. A lot was purchased from John and Fannie Blue and a church building erected. Formal dedication of the Aberdeen facility occurred in 1910.<sup>31</sup> The new structure was called the Chapel and apparently services were held in both churches for a few years.

Old Bethesda Church was abandoned except for irregularly scheduled special services. The 1862 building most often was called the "Old Church," and according to John G. Sloan, "stood silent and alone, living with its memories of the past . . . The Old Church seemed to have been deserted by all her former friends."<sup>32</sup> The property remained in possession of the trustees who also assumed responsibility for maintaining the old church and its cemetery. But they apparently neglected their obligations for about seventeen years. The frame boarding faded and the paint began to peel; windows were smashed by vandals. Briars, sassafras grass, and sprouting pines invaded the old cemetery.<sup>33</sup> One who visited the aging church during this period of decline described the interior: "Inside, the church drew tall solemnity from its plain age and darkened wood. A simple pulpit reared up in front and behind, the deep and shadowy slave gallery, long empty, brooded over us." <sup>34</sup>

Not all of the congregation had erased from memory the little frame structure that had served their families for nearly fifty years. Many deplored its condition, but nothing was done until 1927, when the pastor of Bethesda Church, the Rev. Virgil Riley Gaston, was moved by the appalling sight of the structure that had once been the home of his congregation, took action. Acting on the suggestion of Mrs. Belle Blue Pleasants who had been a member of Bethesda Church for more than seventy years, he sent out notices for a homecoming service to be held at Old Bethesda. All persons of Scottish heritage in the general vicinity and those whose ancestors had been members of Bethesda Church were invited. The worship service was to be combined with a fund drive for the purpose of restoring the old building.

UNITED STATES DEPARTMENT OF THE INTERIOR  
NATIONAL PARK SERVICE

FOR NPS USE ONLY
RECEIVED
DATE ENTERED

**NATIONAL REGISTER OF HISTORIC PLACES  
INVENTORY -- NOMINATION FORM**

CONTINUATION SHEET      SIGNIFICANCE ITEM NUMBER      8      PAGE      6

The third Sunday in October, 1927, saw the gathering of the clans to worship once again in the church of their forefathers. J. G. Sloan described the scene that followed the service:

After the morning service an ample dinner was spread beneath the towering oak trees in the church-yard. An hour or so was spent in wandering among the graves of departed relatives and friends and in reminiscing of the days of "auld lang syne." The afternoon service saw and heard the singing of old "timey" hymns and to listening to a history of the Scots and the founding of the church at the "Head of Rockfish" which became the Bethesda so well loved today.<sup>35</sup>

The success of the project initiated an annual homecoming still enjoyed by members and friends of Old Bethesda.

Shortly after the church's effort, the town of Aberdeen formed the Old Bethesda Cemetery Association, entrusting to it the care of old Bethesda Church and its grounds. The cemetery (old and new sections) were cleared and tended, and the old structure's exterior was painted as needed. A new state road was cut by the west side of the church, separating it from the oldest part of the cemetery. Two metal arches, one at the north entrance to the church grounds and the other at the south entrance were erected by 1933.<sup>36</sup> The association and the trustees of Bethesda Church currently maintain the old church and the cemetery, within the newer part of which lies buried Walter Hines Page, famous editor, publisher, and U. S. ambassador to England during World War I.<sup>37</sup>

Continued growth brought about still another move for the Bethesda congregation in the early 1970s. A new brick edifice now stands on North Sandhills Boulevard; the 1910 Chapel was sold to a different denomination.<sup>38</sup> The annual homecomings at the old church, however, serve to revitalize the congregation's appreciation of their religious heritage and their Scottish origin.

FOOTNOTES

<sup>1</sup> Charles Macauley, "Bits of History on Solemn Grove: Place of Worship and Learning for the Pioneers in the Sandhills." The Malcolm Blue Historical Society Collection, Aberdeen, hereinafter cited as Macauley, "Bits of History"; Manly Wade Wellman, The Story of Moore County (U.S.A.: Moore County Historical Association, 1974), p. 41; Edward T. McKeithen, "Origin and Early History of Old Bethesda Church Told," The Sandhill Citizen (Aberdeen), September 26, 1946, hereinafter cited as McKeithen, "Early History of Old Bethesda Church"; and Bion H. Butler, Old Bethesda at the Head of Rockfish (New York: Grosset &

UNITED STATES DEPARTMENT OF THE INTERIOR  
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES  
INVENTORY -- NOMINATION FORM

FOR NPS USE ONLY
RECEIVED
DATE ENTERED

CONTINUATION SHEET SIGNIFICANCE . ITEM NUMBER 8 PAGE 7

---

- Dunlap, 1933), pp. 121-123, hereinafter cited as Butler, Old Bethesda.
- 2 Information supplied by the Presbyterian Church Historical Foundation Archives at Montreat, hereinafter cited as Presbyterian Archives.
- 3 Butler, Old Bethesda, p. 121, see fn. 4; and Macauley, "Bits of History."
- 4 John G. Sloan, "A History of Bethesda Presbyterian Church" (unpublished pamphlet, n.d.), p. 1; and Butler, Old Bethesda, pp. 119-122. See also Researcher's interview with Martha McLeod, secretary of Bethesda Presbyterian Church, Aberdeen, February 16, 1978, hereinafter cited as McLeod interview; and McDuffies Map of Moore County, North Carolina, 1886, hereinafter cited as McDuffies Map.
- 5 Sloan, "A History of Bethesda Presbyterian Church," p.2.
- 6 Presbyterian Archives.
- 7 Orange Presbytery Minutes, 1804. Presbyterian Archives.
- 8 Blackwell P. Robinson, A History of Moore County, 1747-1847 (Southern Pines: Moore County Historical Association, 1956), p. 168, hereinafter cited as Robinson, A History of Moore County; and McKeithen, "Early History of Old Bethesda Church."
- 9 Butler, Old Bethesda, p. 126; and Emma G. B. Richardson and Thomas C. Richardson, History of Aberdeen (Aberdeen: The Malcolm Blue Historical Society, 1976), p.14, hereinafter cited as Richardson, History of Aberdeen.
- 10 Sloan, "A History of Bethesda Presbyterian Church," p. 2.
- 11 The actual session book is in the possession of Bethesda Church, Aberdeen. A copy of the membership list appears as Appendix A in Richardson, History of Aberdeen, p. 155.
- 12 Presbyterian Archives.

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INVENTORY -- NOMINATION FORM**

CONTINUATION SHEET    SIGNIFICANCE    ITEM NUMBER    8    PAGE    8

- 13    Butler, Old Bethesda, p. 123; McLeod interview; Richardson, History of Aberdeen, p. 24; and deed from Malcolm Blue to Trustees of Bethesda Presbyterian Church, October 23, 1869. The recorded copy of the deed was destroyed by fire but the original is in the Bethesda Church Records, Aberdeen, hereinafter cited as Malcolm Blue to Bethesda Trustees.
- 14    William V. Carter, Jr., "Contemporary Comment." The Sandhill Citizen, March 18, 1937, hereinafter cited as Carter, "Contemporary Comment."
- 15    Bethesda Presbyterian Church Minutes and Register, 1833-1952, microfilm in State Archives, Raleigh, Session Book I, 1833, p. 16, hereinafter cited as Bethesda Church Records. See also Richardson, History of Aberdeen, p. 24, 26.
- 16    Bethesda Church Records, Session Book I, 1840, p. 24.
- 17    History of Aberdeen, p. 25.
- 18    Bethesda Church Records, Session Book I, 1856, p. 124; and Richardson, History of Aberdeen, p. 28.
- 19    Malcolm Blue to Bethesda Trustees; and Bethesda Church Records, Minutes and Register, 1833-1875. See also "The Malcolm Blue House," leaflet published by the Malcolm Blue Historical Society. Copy in Survey and Planning Branch, Archaeology and Historic Preservation Section, Division of Archives and History, Raleigh, hereinafter cited as "The Malcolm Blue House." Acreage was determined from present church acreage at old Bethesda. Only the cemetery has been expanded over the years. McLeod interview. See also Map of Blue Family Land holdings in possession of Moore County Historical Association, Aberdeen.
- 20    Butler, Old Bethesda, p. 123, 146; and "The Malcolm Blue House." See also Map of Blue Family Land holdings and Richardson, History of Aberdeen, p. 29.
- 21    Richardson, History of Aberdeen, p. 28; and Eighth Census of United States, 1860: Moore County, North Carolina, Population Schedule, 206.
- 22    Sloan, "A History of Bethesda Presbyterian Church," p. 3.

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INVENTORY -- NOMINATION FORM**

CONTINUATION SHEET    SIGNIFICANCE    ITEM NUMBER    8    PAGE    9

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- 23 Bethesda Church Records; McKeithen, "Early History of Old Bethesda Church; and Butler, Old Bethesda, p. 123.
- 24 James Boyd, introduction to Butler, Old Bethesda, xi-xii.
- 25 Joe Latino, "Places of the Past," bicentennial series in the Times (Fayetteville), October 25, 1975, hereinafter cited as Latino, "Places of the Past." See also photographs of old Bethesda Church in Survey and Planning files and Boyd, introduction to butler, Old Bethesda, xii.
- 26 Butler, Old Bethesda, insert between p. 182 and 183; and Plan and Specifications for Bethesda Church, Moore County, March 31, 1860, original in possession of Alton McDonald (address unknown), copy in Survey and Planning files.
- 27 See fn. 22. Photograph in Bethesda Church Records dated 1890 shows church with steeple.
- 28 Butler, Old Bethesda, pp. 217-222. See also General Kilpatrick's account of the battle in R. N. Scott and others (eds.), The War of the Rebellion: A Compilation of the Official Records of the Union and Confederate Armies (Washington: Government Printing Office, 70 volumes, 1880-1901), Series I, XLVII, Part 2, p. 857 ff.
- 29 Richardson, History of Aberdeen, p. 51.
- 30 Richardson, History of Aberdeen, p. 51. Richardson cites a series of newspaper articles written by Robert N. Page in June, 1927.
- 31 The Blue's Crossing Community changed its name to Aberdeen in 1887. William S. Powell, The North Carolina Gazetteer (Chapel Hill: The University of North Carolina Press, 1968), p. 3. See also McDuffies Map. The deed for the property is dated April 29, 1907. Original in Bethesda Church Records; and McLeod interview.
- 32 See John G. Sloan "Side-Lights and Anecdotes of Old Bethesda" in Richardson, History of Aberdeen, p. 132, hereinafter cited as Sloan, "Side-Lights and Anecdotes."

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CONTINUATION SHEET    SIGNIFICANCE    ITEM NUMBER    8    PAGE    10

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- 33    Boyd, introduction to Butler, Old Bethesda, xi-xii; McLeod interview; and Sloan, "Side-Lights and Anecdotes," p. 132.
- 34    Boyd, introduction to Butler, Old Bethesda, xii. See also Latino, "Places of the Past."
- 35    "Side-Lights and Anecdotes," pp. 132-134.
- 36    McLeod interview; Boyd, introduction to Butler, Old Bethesda, xii. See also Butler, Old Bethesda, frontispiece; and photographs in Survey and Planning files.
- 37    Richardson, History of Aberdeen, pp. 64-65.
- 38    Blue interview; and Sloan, "Side-Lights and Anecdotes," p. 135.

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NATIONAL PARK SERVICE

**NATIONAL REGISTER OF HISTORIC PLACES  
INVENTORY -- NOMINATION FORM**



CONTINUATION SHEET      BIBLIOGRAPHICAL  
REFERENCES      ITEM NUMBER      9      PAGE      2

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# 9 MAJOR BIBLIOGRAPHICAL REFERENCES

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Butler, Bion H. Old Bethesda At The Head of Rockfish. New York: Grosset & Dunlap, 1933.

## 10 GEOGRAPHICAL DATA

ACREAGE OF NOMINATED PROPERTY 22.2 acres

UTM REFERENCES

F.	17	644590	388910
ZONE	EASTING	NORTHING	
H	17	644540	388910

A.	17/644660/3889880		
B.	17/644720/3889730		
C.	17/644860/3889670		
D.	17/644680/3889470		
E.	17/644440/3889690		
G	17	644520	388910
ZONE	EASTING	NORTHING	
I	17	644610	388910

VERBAL BOUNDARY DESCRIPTION

Boundaries are within area marked by red lines of Moore County Tax Map 67.  
This is Parcel #85.

LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES

STATE	CODE	COUNTY	CODE
STATE	CODE	COUNTY	CODE

## 11 FORM PREPARED BY

Criteria Assessment, Statement of Significance and Architectural Description prepared by Davyd Foard Hood, survey specialist. Historical Significance prepared by Jerry Cross, Researcher.

ORGANIZATION	Survey & Planning Branch N. C. Division of Archives & History	DATE	April 16, 1979
STREET & NUMBER	109 East Jones Street	TELEPHONE	919-733-6545
CITY OR TOWN	Raleigh	STATE	NC 27611

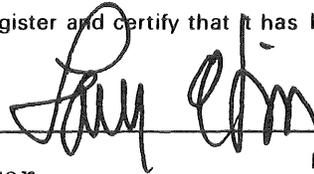
## 12 STATE HISTORIC PRESERVATION OFFICER CERTIFICATION

THE EVALUATED SIGNIFICANCE OF THIS PROPERTY WITHIN THE STATE IS:

NATIONAL  STATE  LOCAL

As the designated State Historic Preservation Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service.

STATE HISTORIC PRESERVATION OFFICER SIGNATURE



TITLE State Historic Preservation Officer

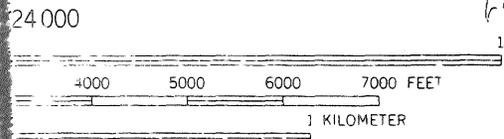
DATE 5/10/79

FOR NPS USE ONLY	
I HEREBY CERTIFY THAT THIS PROPERTY IS INCLUDED IN THE NATIONAL REGISTER	
	DATE
DIRECTOR, OFFICE OF ARCHEOLOGY AND HISTORIC PRESERVATION	DATE
ATTEST:	DATE
KEEPER OF THE NATIONAL REGISTER	



3889000m. N  
 35°07'30"  
 79°22'30"

(PINEBLUFF) CAMP MACKALL 8.2 MI.  
 LAURINBURG 25 MI.



VAL 10 FEET  
 N SEA LEVEL

AL MAP ACCURACY STANDARDS  
 URVEY, WASHINGTON 25, D. C.  
 AND SYMBOLS IS AVAILABLE ON REQUEST

Bethesda Presbyterian Church  
 SE side NC5 and SR2042, 0.2 miles  
 NE of junction with SR2063  
 Aberdeen, Moore County, N.C.

Southern Pines Quadrangle Scale 1:24000  
 22.2 Acres

- UTM REFERENCE:
- (A) 17/644660/3889880
  - (B) 17/644720/3889730
  - (C) 17/644860/3889670
  - (D) 17/644680/3889470
  - (E) 17/644440/3889690
  - (F) 17/644590/3889800
  - (G) 17/644520/3889880
  - (H) 17/644540/3889890
  - (I) 17/644610/3889830

647000m. E.

- CLASSIFICATION
- Light-duty road, hard or improved surface
  - Unimproved road
  - U. S. Route    State Route

SOUTHERN PINES, N. C.  
 SOUTHERN PINES 15' QUADRANGLE  
 N 3507.5—W 7922.5/7.5

1957

anning of an earlier printing (1960).

(SANATORIUM)

