

# FIRST (SCOTS) PRESBYTERIAN CHURCH

NOVEMBER 5, 2023 AT 11:15 A.M.

SCOTTISH HERITAGE SUNDAY

## THE VISION OF GOD

### PRELUDE

Loch Lomand      Scottish Folk Song/arr. Stephen DeCesare  
*Flute: Allison Beskin, Regina Yost*

(May the beginning of the prelude serve as an invitation to silent meditation and prayer.)

### WELCOME AND OPPORTUNITIES FOR DISCIPLESHIP

The Rev. Dr. L. Holton Siegling Jr.

### †PASSING OF THE PEACE

#### INTROIT

“Worship the Lord, Rejoice and Sing”

arr. Hal H. Hopson

*Kirk Choir*

### †CALL TO WORSHIP

Mary B. Robinson

Leader: O Lord, strengthen our faith;

People: **kindle it in eagerness and love toward you and our neighbors, for your sake.**

Leader: Suffer us not to receive your Word in vain any longer;

People: **but grant us always the assistance of your grace and Holy Spirit, that in heart, word, and deed, we may sanctify and worship your name.**

Leader: Help us to amplify and increase your kingdom;

People: **that whatever may come our way, we may be content with your good pleasure and will.**

Leader: Let us not lack the thing without which we cannot serve you;

People: **but so bless all the works of our hands that we may have what we need to be helpful and not hurtful unto others.<sup>1</sup>**

### †PROCESSION OF THE TARTANS

“Highland Cathedral”

Organ & Bagpipe

### †BLESSING OF THE TARTANS

Leader: Raise the Tartans!

*(Banner Bearers lift high their tartans.)*

We raise these tartans on behalf of all clans represented here.

People: **In gratitude for our Scottish heritage, we raise these tartans before Almighty God and pray God’s blessings upon His children in every land!**

Leader: May God bless these symbols of heritage, and grant that those who wear them, and the families they represent may do justly, love mercy, and walk humbly with the Lord.

People: **We proclaim that we are all united in the covenant of Jesus Christ, for there is but one Lord, one faith, one baptism, one God and Father of us all.**

*(The Banners are posted.)*

### +†MORNING HYMN

“God of the Ages, Whose Almighty Hand”

Hymn No. 262

### PRAYER OF ADORATION

## THE CONFESSION OF SIN

CALL TO CONFESSION (A pause for silent confession follows.)

<sup>1</sup> From a prayer by John Knox (d. 1572), founder of the Church of Scotland (Presbyterian)

† *Those who are able, please stand.*

+ *Those arriving for worship are invited to take their seats at this time.*

## PRAYER OF CONFESSION (unison)

O God, we confess to Thee the wrong ideals and sinful living which have cut us off from you. We have been greedy. We have sought to hide behind barricades of selfishness. We have tried to isolate ourselves from the wounds of the world. In our self-sufficiency, we have not sought your help. We have wasted time while the world bled. We have sought to solve our differences only through self-interest. Lord God of Hosts, forgive us, we pray. O God, by Thy guidance and Thy power, may we be keenly sensitive to all the unresolved injustice and wrong still in our midst. Hear this our prayer, and grant that we may confidently expect to see it answered in our time; through Jesus Christ, our Lord. Amen.<sup>2</sup>

## ASSURANCE OF PARDON

### †GLORIA PATRI

“Glory be to the Father”

Hymn No. 579

*Glory be to the Father, and to the Son, and to the Holy Ghost;  
As it was in the beginning, is now, and ever shall be, world without end. Amen, Amen.*

### +†CHILDREN’S HYMN

“How Firm a Foundation” (verse 1)

Hymn No. 361

*How firm a foundation, ye saints of the Lord,  
Is laid for your faith in God’s excellent Word!  
What more can be said than to you God hath said,  
To you who for refuge to Jesus have fled?*

## THE TIME FOR CHILDREN

(Children through 5yrs old are dismissed to the Massie Building for Children’s Church.)

## THE TIME FOR TEENS

## THE WORD OF GOD

### PRAYER FOR ILLUMINATION

MMCM(SS) Paul B. Clark USN (Ret.), Chairman, Clan Fraser Society of North America (8:45)  
Slade Metcalf (11:15)

### THE WORD READ

Old Testament: Psalm 23 (KJV)	(pew Bible, page 435)
New Testament: John 16:7-8	(pew Bible, page 878)
Romans 8:15-16	(pew Bible, page 919)
Galatians 5:22-23	(pew Bible, page 948)
1 Corinthians 12:7-11	(pew Bible, page 933)

Leader: The Word of the Lord.

People: Thanks be to God.

### THE WORD PROCLAIMED

“GHOSTED BY JOHN KNOX”

The Rev. Dr. David Renwick

## THE RESPONSE TO THE WORD

### †THE AFFIRMATION OF FAITH (unison)

The Rev. Dr. L. Holton Siegling, Jr.

We confess and acknowledge one God alone, to Whom alone we must cleave, Whom alone we must serve, Whom only we must worship, and in Whom alone we put our trust. Who is eternal, infinite, immeasurable, incomprehensible, omnipotent, invisible; one in substance and yet distinct in three persons, the Father, the Son, and the Holy Ghost. By Whom we confess and believe all things in heaven and earth, visible and invisible, to have been created, to be retained in their being, and to be ruled and guided by His providence, and to the manifestation of His own glory.<sup>3</sup>

<sup>2</sup> From a prayer by Peter Marshall (b. Scotland 1902), originator of the service of the Kirkin’ o’ Tartan in the United States

<sup>3</sup> From *The Scots Confession of 1560*

†*Those who are able, please stand.*

## Psalm 23 (KJV)

**23** The LORD is my shepherd; I shall not want.

<sup>2</sup> He maketh me to lie down in green pastures: he leadeth me beside the still waters.

<sup>3</sup> He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

<sup>4</sup> Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

<sup>5</sup> Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

<sup>6</sup> Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

## **John 16:7-8**

Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Advocate will not come to you; but if I go, I will send him to you. And when he comes, he will prove the world wrong about sin and righteousness and judgement:

## **Romans 8:15-16**

For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, 'Abba! Father!' it is that very Spirit bearing witness with our spirit that we are children of God,

## **Galatians 5:22-23**

By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. There is no law against such things.

## **1 Corinthians 12:7-11**

To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses.

## PRAYERS OF THE PEOPLE AND LORD’S PRAYER

Our Father who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil. For thine is the kingdom and the power and the glory, forever. Amen.

## PRESENTATION OF TITHES AND OFFERINGS

(We celebrate that some people choose to give electronically or by texting FIRSTSCOTS to 73256)

## OFFERTORY ANTHEM

“A Scottish Blessing”

David Blackwell

## †DOXOLOGY

“Praise God, From Whom All Blessings Flow”

Hymn No. 592

*Praise God, from whom all blessings flow; Praise Him all creatures here below;  
Praise Him above, ye heavenly host; Praise Father, Son, and Holy Ghost. Amen.*

## †PRAYER OF DEDICATION

## †HYMN OF COMMITMENT

“Lead On, O King Eternal”

Hymn No. 447

## †CHARGE AND BENEDICTION

The Rev. Dr. David Renwick

## †BENEDICTION RESPONSE

“A Gaelic Blessing”

John Rutter

## †RECESSION OF THE TARTANS

The Charleston Pipe Band

## †POSTLUDE

Bagpipe Band on the Portico

The Charleston Pipe Band

+ + +

ALL MEMBERS AND GUESTS are invited to our Scottish Heritage Reception in Molly Wier Hall following each service.

+ + +

TODAY WE WELCOME GUEST MUSICIANS Alison Beskin (flute), Regina Yost (flute), and The Charleston Pipe Band.

+ + +

OUR SERVICE OF WORSHIP EXTENDS BEYOND THE WALLS OF THE SANCTUARY in the form of video recording and livestreaming. Your presence with us today signifies consent to the possibility that your image may be included as part of our media broadcast.

+ + +

SPECIAL THANKS to our Scottish Heritage co-chairs Anne Smith and Chris Bucknam for their hard work and dedication to Scottish Heritage Sunday.

+ + +

THE FLOWERS IN THE SANCTUARY are given to the glory of God and in memory of Russell (Rusty) H. Stout, Jr.  
by Linda Stout.

+ + +

## FIRST (SCOTS) HISTORY TOURS

Please join us for a guided tour and brief history of First (Scots) following the conclusion of worship.

Please come up and meet your docent directly in front of the harpsicord following the service.

The tour will last approximately 10-15 minutes.

Today’s docent is LW McAnally (8:45 a.m.) & David Warren (11:15 a.m.)

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## CEUD MILE FAILTE

From its founding in 1731, First (Scots) Presbyterian Church has been a faithful participant in the life and growth of Charleston. Throughout the years, the earthquakes, hurricanes, and wars have all served to underline and strengthen the church’s conviction that not only its religious efforts, but its responsibilities to the community are important.

Of its many activities, one of the most meaningful and enjoyable comes from its close ties with the Charleston Scottish Games and Highland Gathering — a role it has played since the second gathering in 1974. As host of the Kirkin’ O’ the Tartan, First (Scots) has become the traditional final event of the weekend.

Although certainly not every First (Scots) member traces his or her personal, family or spiritual roots to Scotland or the Church of Scotland, the church’s founding families, many of its ministers over the years, and its Christian doctrines do. And so, once each year, we celebrate our Scottish heritage and welcome all to join with us.

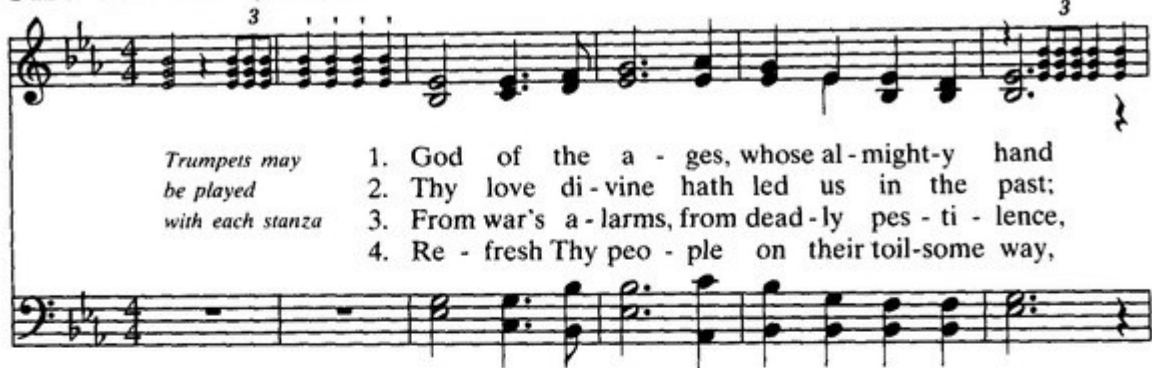
GOD

# 262 God of the Ages, Whose Almighty Hand

NATIONAL HYMN 10.10.10.10

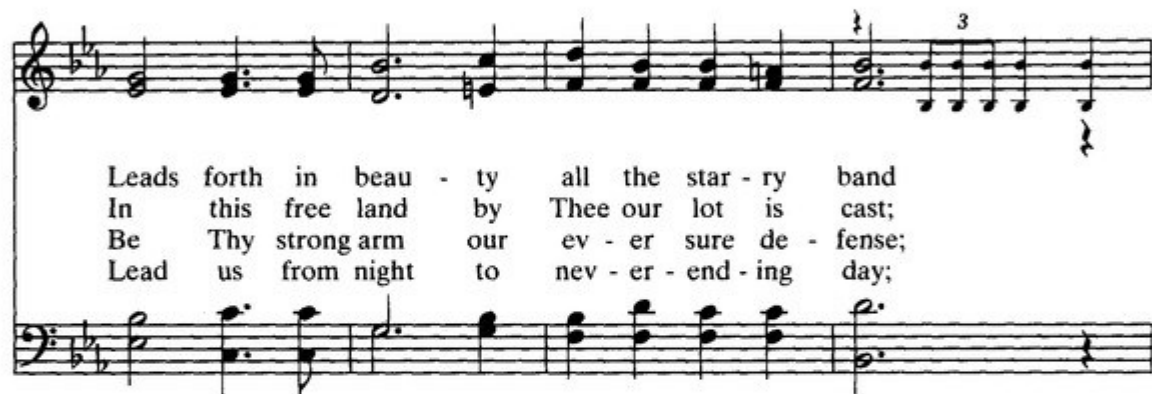
Daniel Crane Roberts, 1876; alt.

George William Warren, 1892



*Trumpets may  
be played  
with each stanza*

1. God of the a - ges, whose al - might - y hand
2. Thy love di - vine hath led us in the past;
3. From war's a - larms, from dead - ly pes - ti - lence,
4. Re - fresh Thy peo - ple on their toil - some way,



Leads forth in beau - ty all the star - ry band  
In this free land by Thee our lot is cast;  
Be Thy strong arm our ev - er sure de - fense;  
Lead us from night to nev - er - end - ing day;



Of shin - ing worlds in splen - dor through the skies,  
Be Thou our rul - er, guard - ian, guide, and stay;  
Thy true re - li - gion in our hearts in - crease;  
Fill all our lives with love and grace di - vine,



Our grate - ful songs be - fore Thy throne a - rise.  
Thy word our law, Thy paths our cho - sen way.  
Thy boun - teous good - ness nour - ish us in peace.  
And glo - ry, laud, and praise be ev - er Thine.

# Amazing Grace, How Sweet the Sound 280

AMAZING GRACE CM

Stanzas 1-4, John Newton, 1779

Stanza 5, *A Collection of Sacred Ballads*, 1790

Virginia Harmony, 1831

Arr. Edwin O. Excell, 1900

1. A - maz - ing grace, how sweet the sound, That saved a wretch like me!  
 2. 'Twas grace that taught my heart to fear, And grace my fears re - lieved;  
 3. Through man - y dan - gers, toils, and snares, I have al - read - y come;  
 4. The Lord has prom - ised good to me, His word my hope se - cures;

I once was lost, but now am found, Was blind, but now I see.  
 How pre - cious did that grace ap - pear The hour I first be - lieved!  
 'Tis grace has brought me safe thus far, And grace will lead me home.  
 He will my shield and por - tion be As long as life en - dures.

5. When we've been there ten thousand  
 years,  
 Bright shining as the sun,  
 We've no less days to sing God's praise  
 Than when we'd first begun.

*Choctaw*

Shilombish holitopa ma!  
 Ishmminti pulla cha  
 Hatak ilbusha pia ha  
 Is pi yukpalashke

*Kiowa*

Daw k'ee da ha dawtsahy he tsow'haw  
 Daw k'ee da ha dawtsahy hee.  
 Bay dawtsahy taw, gaw aym ow thah t'aw,  
 Daw k'ee da ha dawtsahy h'ee.

*Cherokee*

Ooh nay thla nah, hee oo way gee'.  
 E gah gwoo yah hay ee.  
 Naw gwoo joe sah, we you low say,  
 E gah gwoo yah ho nah.

*Creek*

Po ya fek cha he thlat ah tet  
 Ah non ah cha pa kas  
 Cha fee kee o funnan la kus  
 Um e ha ta la yus.

*Navaho*

Nizhónígo jooba' diits' a'  
 Yisdáshítinígí,  
 Lah yóóíiyá, k'ad shénáhoosdzin,  
 Doo eesh'íí da ní't'éé.

Text: Phonetic transcription Cherokee, Kiowa, Creek, and Choctaw: Oklahoma Indian Missionary Conference;  
 Navaho: phonetic transcription by Albert Tsosie.

## Lead On, O King Eternal

LANCASHIRE 7.6.7.6 D

Ernest W. Shurtleff, 1888

Henry Thomas Smart, c. 1835

1. Lead on, O King e - ter - nal, The day of march has come;  
 2. Lead on, O King e - ter - nal, Till sin's fierce war shall cease,  
 3. Lead on, O King e - ter - nal: We fol - low, not with fears;

Hence - forth in fields of con - quest Thy tents shall be our home:  
 And ho - li - ness shall whis - per The sweet a - men of peace;  
 For glad - ness breaks like morn - ing Wher - e'er Thy face ap - pears;

Through days of prep - a - ra - tion Thy grace has made us strong,  
 For not with swords' loud clash - ing, Nor roll of stir - ring drums;  
 Thy cross is lift - ed o'er us; We jour - ney in its light:

And now, O King e - ter - nal, We lift our bat - tle song.  
 With deeds of love and mer - cy The heav - en - ly king - dom comes.  
 The crown a - waits the con - quest; Lead on, O God of might.



### Four Week Advent Study

**WHAT:** *Heaven and Earth - Advent and the Incarnation* by William H. Willimon

**WHEN:** 5:30 p.m. - 6:30 p.m. on November 14th & 28th, December 5th, 12th  
(We will not meet November 21st - Thanksgiving Week)

**WHERE:** Massie Building, Room 203

**RSVP:** Ruthie Edwards, halvesouthern1@gmail.com

It's not within our own power to make a fresh start. If we're to have a future different from the past, it must come as a gift, something not of our devising. What we need is a God who refuses to be trapped in eternity, a God who not only cares about us but is willing to show up among us and do something with us, here, now.

*In Heaven and Earth: Advent and the Incarnation*, Will Willimon introduces you to the God who does just that, bringing heaven to earth and changing everything. In Advent we celebrate and anticipate the earth-shaking, life-transforming good news that God is coming to us.

Get ready. God is on the way.

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### Thornwell Home for Children Emphasis Month

It's turkey time again, which means that it is time for Thornwell Emphasis Month! For more than 145 years Thornwell Home for Children in Clinton, SC has carried out its mission to walk alongside children and families in need. The very familiar turkey coin holders will be given out in Kirk Club and Sunday School classes. There are slots in the turkeys for coins to be inserted and the money is used to help buy clothes and shoes, as well as pay for school supplies for the children of Thornwell. During the month of November, we also invite you to prayerfully consider making a financial gift to Thornwell Home for Children. Should you choose to do so, Thornwell will receive 100% of your donation which could have a significant impact on the life of a child.

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### Missing Listening Devices

Several listening devices are currently missing from the sanctuary. If you might have accidentally taken one home with you, please make sure that it is returned to the sanctuary.

Thank you!

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### Reserve Sanctuary Flowers for 2024

We are taking reservations for Sunday sanctuary flower arrangements for 2024. This is a wonderful way to honor or remember loved ones, celebrate an anniversary or child's baptism, or even commemorate a special Sunday.

The cost to sponsor sanctuary flowers is \$165.

Don't miss this special opportunity to recognize someone in your life.

If interested, please contact Karen Kuhn, kkuhn@first-scots.org, in the church office.

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### 2023 Veterans Day Parade

Please be advised that the 2023 Veterans Day Parade will be taking place today, Sunday, November 5th. The parade is set to begin at 1:00 p.m. and last until 4:00 p.m. and will result in the closures of portions of Market, East Bay, and Broad Streets (from the intersection of East Bay and Broad to Colonial Lake). This means that following the worship service today you will likely need to exit the peninsula via Chisolm Street.



### Wednesday Chapel Service

Please join us for worship on Wednesday, November 8th in the chapel at 5:30 p.m.

### Wednesday Night Supper!

Please make your reservation to Karen Kuhn (kkuhn@first-scots.org or 843-722-8882) in the church office by **NOON on Monday, November 6th** to give Chef Nancy time to prepare.

### Menu for November 8th

Fish & Chips, Vegetable

Kids: Pizza (please specify if needed when making reservation)

November 8th Program: get-to-know-you officer panel

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### Youth Group, November 5th from 5:00 p.m. - 7:00 p.m.

The **High School Youth** are meeting at the Kirk House and considering Light in Darkness on time change weekend. In the midst of the darkness of our world, where do we see the light of God shining through? How can we shine light? Martin Luther King Jr., said, "Darkness cannot drive out darkness: only light can do that.

Hate cannot drive out hate: only love can do that" (from *A Testament of Hope: The Essential Writings and Speeches*). Join us for dinner and this important conversation!

Questions about this event? Please contact Youth Advisor Carrie Simpson (simpson.carrie@gmail.com).

The **Middle School Youth** are meeting at the Kirk House and planning to be Secret Angels for others. Jesus says, "A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another." Join us as we draw another person's name and try to discreetly serve as their "guardian angel" by caring for them in the coming week, month or year.

Questions about this event? Please contact Youth Advisors Chris Bucknam (bucknamc@gmail.com) and Matt Bucknam (mbucknam@gmail.com) or Youth Leadership Team Member Bee Dawson.

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### Presbyterian Women November Circle Meetings and Board Meeting

The **Women at the Well Circle** will meet at 6:30 p.m. on Thursday, November 9th at the home of Jessica Hudson. For more information, please contact Tori Bohren, vs.bohren@gmail.com, Circle Co-Leader.

The **Betty Noble Circle** will meet at 9:30 a.m. on Tuesday, November 14th at the home of Margaret McCormack. LallaLee Campsen will speak on prayer. For more information, please contact Teresa Tarrant, teresatarrant@aol.com, Circle Leader.

The **Seekers Circle** will meet at 11:30 a.m. on Wednesday, November 8th at the home of Ginny Thaxton. Betsy Martin will lead their continued study of *Sacred Encounters: The Power and Presence of Jesus Christ in Luke-Acts*. For more information, please contact Anne Dukes, 843-577-0479, Circle Co-Leader.

The **Unbroken Circle** will meet at 10:00 a.m. on Tuesday, November 14th at the home of Linda Stout. They will continue their study of *Sacred Encounters: The Power and Presence of Jesus Christ in Luke-Acts*. For more information, please contact Julie Cannell, jmcannell@aol.com, Circle Leader.

The **Presbyterian Women November Board Meeting** will take place on Tuesday, November 7th at 9:30 a.m. in Room 202 of the Massie Building.

For additional information, please contact Debbie Rice-Marko, dricemarko@gmail.com, 843-367-8089.

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### ASSISTING WITH THE SERVICE TODAY

**GREETER (8:45 A.M.):** Whit Smith

**GREETERS (11:15 A.M.):** Tita Massie, John Robinson

**COFFEE GREETER:** Courtney Buxton

**USHERS (8:45 A.M.):** Greg Robinson (Captain), Chad Covert, Rachel Herbert, Ashley Nutley, John McNeill

**USHERS (11:15 A.M.):** Jim Buckley (Captain), Tap Gresham, Chase McNair, John Robinson

**DEACONS (8:45 A.M.):** Susan Leland (Lead Deacon), Chett McCubrey (Assist. Deacon)

**DEACONS (11:15 A.M.):** Jason Wall (Lead Deacon), Courtney Buxton (Assist. Deacon)

**BEADLE (8:45 A.M.):** Paul Clark **BEADLE (11:15 A.M.):** Stephen Carnie

**DOCENTS (8:45 A.M.):** LW McAnally **(11:15 A.M.):** John Robinson

**MEDIA MINISTRY:** Bob Dawson

**PASTOR ON CALL** (November 6 - November 12) - The Rev. Dr. L. Holton Siegling, Jr. (865-456-2235)

**ELDER ON CALL** (November 6 - November 12) - Strait Fairey (843-412-1540)

**DEACON ON CALL** (November 6 - November 12) - Mayrelle Semken (843-860-6611)

# FIRST (SCOTS) PRESBYTERIAN CHURCH

*53 Meeting Street, Charleston, South Carolina 29401*

Organized 1731



The 51st Kirkin' O' the Tartan

SERVICE FOR THE LORD'S DAY

SCOTTISH HERITAGE SUNDAY

NOVEMBER 5, 2023



# What is the Kirkin' O' the Tartan?

## THE HISTORY . . .

The ceremony of Kirkin' O' the Tartan is of American origin, though based on Scottish history and legend. After Bonnie Prince Charlie's Scottish forces were defeated by the English at the Battle of Culloden in 1746, Scotland once again came under British rule. To control the Scots, an Act was passed that forbade the carrying of arms and the wearing of kilts or tartan which represented Scottish heritage. Orders were given for British troops to kill any person dressed in or displaying the tartan.

## AS THE LEGEND GOES . . .

This Act prompted the stubborn Scots to secretly carry with them a piece of their tartan as they went to the Kirk. The minister then slipped a blessing (a Kirkin') into the service for the tartans. The prohibition against tartan lasted for nearly 50 years. When at last repealed, the Church of Scotland celebrated with a Service of Family Covenant, at which time the tartan of each family was offered as a covenant expression for the Lord's blessing.

## THE FIRST KIRKIN' . . .

The Saint Andrew's Society of Washington, D.C. held the first Kirkin' during the early years of World War II. The late Dr. Peter Marshall, an eloquent Scot, then Chaplain of the US Senate as well as a pastor, led the service in 1943, choosing "Kirkin' O' the Tartan" for the title of his sermon. He had preached many sermons in support of the British War Relief and the Scottish Clans Evacuation Plan. His sermons were so popular that a request was made for their publication, with the proceeds designated for war relief programs. As the war continued, the Washington D.C. St. Andrew's Society continued to hold prayer services for the British subjects. These became known as Kirkins.

## THE SERVICE . . .

The worship service is of traditional content, using much of the Church of Scotland form. Central to its theme is the presentation of various tartans — through flags and the wearing of tartans — for a blessing. The kirkin' is intended to encourage all participants to reflect with thanksgiving on their own family and ethnic heritage, and to celebrate God's grace poured out for all generations.



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## Today's Guest Preacher: The Rev. Dr. David Renwick

David grew up in Edinburgh, Scotland, graduating from St. Andrews University in Scotland with a major in Applied Math.

He came to the Union College, in Schenectady, NY, as an exchange student in 1971, and then to Gordon-Conwell Seminary in Massachusetts in 1974. In 1987 David received a Ph.D. in New Testament from Union Seminary in Richmond, VA.

David's wife, Currie, comes from Gainesville, Georgia. Currie and David met in St Andrews, Scotland, where Currie was a Junior Year abroad student from Tulane University. Currie has a master's degree in Library Science, and has been a school librarian for over 35 years. In May, 2022, she retired from DC Public Schools where she occasionally continues to be a substitute teacher. David and Currie have three adult children, living in Washington DC; Covington, Louisiana, and Richmond, Virginia. They have five grandchildren. David retired in September 2022, having served congregations from 17 members to 2500 members for the past 45 years in . . . .

Labrador, Canada (over 750 miles north of Montreal);

Appomattox County, Virginia;

San Antonio, Texas;

Lexington, Kentucky;

Spartanburg, South Carolina;

Most recently, from 2011-2022, in Washington, DC, at The National Presbyterian Church.

Publications include David's dissertation ([Paul, the Temple and the Presence of God](#) published in the Brown University Series in Judaic Studies by Scholars Press, 1991), and regular book reviews and occasional articles for the journal "Interpretation." David was also an associate editor of the American Bible Society's "Learning Bible."



# First (Scots) First Gravesite

Little is said in our graveyard records about Sarah Witherspoon. In December 1734 at the age of two, Sarah died and was the first person buried in our graveyard. Today, there is no existing marker. But, from a memoir written by her brother Robert fifty years later, we learn a great deal about her Scots-Irish family and their difficult move from Ulster, Ireland. They'd come to settle in what became Kingstree, South Carolina after landing at Charleston.

In 1730, there was little settlement of this state beyond Charleston, Georgetown and Beaufort. Prosperity for the colony required expansion beyond these seacoast towns, and, eventually, South Carolina's Royal English Governor, Robert Johnson, established a "township scheme" to attract inhabitants. Nine townships were named and surveyed by 1732, including Williamsburg, one of the first expansion targets. An enticing package was offered to settle in what was then Carolina backcountry – land (10-20,000 acre lots), money, tools, and provisions for a year.

The family of Sarah Witherspoon — her parents, grandparents, and siblings — were among the earliest of several thousand Scottish Presbyterians of Northern Ireland to take advantage of this offer. It was typical of the Ulster Scots to emigrate in groups, generally organized by their Presbyterian ministers who negotiated with shippers to arrange passage.

The family went on board ship September 14, 1734 and lay wind bound at Belfast two weeks before starting a very stormy crossing in a leaking ship with the mariners at their wits end. Only two days out, their grandmother died and was interred overboard, "an afflicting sight to her offspring." About three weeks before Christmas they landed in Charleston, including the four children David, Robert, John, and Sarah. But, Sarah died within a few days of landing. In his memoir, her brother Robert (then six) writes "the inhabitants were very kind and we remained in town until after Christmas." Over the next several years thousands of Scots-Irish came to settle the "backcountry" and landed in Charleston. One can imagine that upon landing they might have spent some of their time partaking of fellowship and worship at our new Scotch Meeting House.

The week after Christmas, the Witherspoons boarded an open boat in the dead of winter and were taken up the coast to Georgetown, then 20 miles inland on the Black River. Their year of provisions were taken up further than they were to "the king's tree," including one still mill per family, an ax, broad ax, and hoe for each person over sixteen, Indian corn, rice, flour, beef, pork, rum and salt. They landed in wilderness with only the help of a few earlier arrivals and their personal fortitude to survive and settle. Sarah's grandfather, John Witherspoon, and his sons helped establish the Williamsburg Presbyterian Church in Kingstree by 1736. The eventual plantation home built in 1749 by Sarah's father, James Witherspoon, still stands today restored and owned (albeit moved) by the Williamsburg Historical Society. Later, many of Sarah's direct family fought in the American Revolution, including several Witherspoons as part of the Francis Marion/Swamp Fox brigade.

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## Clan "Plant" Badge

A clan badge is an emblem — usually a sprig of a specific plant — used to identify a member of a particular Scottish clan. They are usually worn on a man's Scottish bonnet behind the crest badge, or attached at the shoulder of a lady's tartan sash. Popular lore says clan badges were used as a means of identification in battle. An early known example of plants as an emblem were sprigs of oats used by troops during the sack of Aberdeen in 1644. The clan badge of our



Scottish Yew

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## The Carolina Tartan

The official state tartan of both North and South Carolina was designed in 1981 by Peter MacDonald of Crieff, Scotland. It is based upon a version of the Royal Stewart tartan believed to be the set used as ribbons on the coat of King Charles II for his marriage in 1661. It was chosen because the Carolinas were land grants of King Charles. MacDonald proposed his idea of a Carolina tartan to the St. Andrews Society of Charleston and North Carolina, both of which approved of the idea. The Carolina tartan was adopted as the official tartan of North Carolina in 1991. South Carolina enacted legislation adopting the design as its official tartan in 2002. It is the first tartan created for any state in the US.



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# First (Scots) Presbyterian Tartan

Created from tartan colors and elements of seven known founding families.

It can be worn by any member of First (Scots).

James Abercrombie



Abercrombie

John Allen



Sept of MacFarlane

John Bee



Sept of Angus

Daniel Crawford



Crawford

George Ducaff



City of Aberdeen

First (Scots) Presbyterian Church



James Paine



Sept of Paisley

John Fraser



Fraser

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## The Bagpipe Cannot Be Ignored!

No other musical instrument inspires such contradictory responses than the beloved or despised bagpipe. It is a unique instrument in many ways, and, because it has four sets of reeds, it is obnoxiously easy to play out of tune — only a bagpipe ‘skirls’ or ‘produces a high, shrill, wailing tone.’ It is the only surviving European folk instrument without a ‘regular chair’ in the symphonic orchestra. Unlike the early fiddle, flute, and various horns, the bagpipe followed its own evolutionary path. Ironically, the origin of this most Scottish of things was ‘imported.’

The bagpipe uses a double reed. Two pieces of cane, tied together, vibrate against one another as air passes between the blades. The double reed was invented in the Middle East thousands of years ago, and, by the time of Christ, pipers began putting a bag between the mouthpiece and the pipe. This allowed musicians to play continuously, even while taking in a breath. Roman soldiers occupying the Middle East adopted the early bagpipe and likely brought it to Britain during the Roman occupation.

Surprisingly, during most of its earliest migration and mutations, the bagpipe was known for a soft, sweet sound suited for dancing and festivals. Only in Scotland and Ireland did the instrument mutate into a weapon of war. The **Great Highland Bagpipe** developed the volume to signal warriors and intimidate the enemy over the din of battle. Many an enemy feared the stirring effect the pipes had on Scots as a martial spirit and symbol of fearless might. The piper came to be held in higher esteem in Scotland than anywhere else. As early as the year 1000, bagpipes were popular throughout the country, and by 1500 every clan chieftain worthy of the name had a piper in his retinue.

It is the Highland bagpipe which has grown in enormous popularity while most European and Middle Eastern pipes have faded away. Even Pakistani and Jordanian military bands choose Scottish Highland pipes. Innovations continue, as does the joking, but the great pipe has assumed its place on an international stage — a most noteworthy, if not peculiar, ambassador of Scotland.

