

# BLUE RIDGE BAPTIST.

Wm. M. Lee, Editor.  
VOL. 3 NO. 34

DEVOTED TO RELIGION, EDUCATION AND TEMPERANCE.  
NORTH WILKESBORO, N. C., JUNE 4, 1903.

D. W. Lee, Associate Editor and Manager.  
WEEKLY, 50c. A YEAR.

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Work together for good—what can be better?

Examine yourself very carefully and see what you really are, not what you appear to others to be.

Look good, feel good, and be good—Do you possess all these qualities at the same time?

Are we as anxious to spend a little time in God's service as we are in doing things that pertain only to worldly affairs?

God never loses sight of the poorest of his followers. God's grace makes all rich who possess it. Are you rich?

Aim high in life, do grand and noble deeds on earth, and at last reap your reward in heaven. You will be rewarded according to your deeds.

## The Struggle for Life, or the Struggle for the Life of Others.

Progressive Farmer.

The struggle between duty to self and duty to others, or, as Clara E Laughlin puts it in the June Delineator, between the Struggle for Life and the Struggle for the Life of Others, is one that comes to thousands of young men and women with impressive significance. Self-development along chosen lines, or renouncement and devotion to those who may need you—is a question that can be decided only by the individual; and whichever way he may take, if he be guided by the best light that he has, he will do all that is expected of him. The two great evils to be guarded against are: lest the development of self make us selfish, or devotion to others make us negligent of self. A "true balance" should be aimed at.

## GOD GRANT IT.

It is estimated that several hundred distilleries in North Carolina will be forced to close July 1, on account of the Watts Bill. In Indiana five hundred saloons have been closed on account of the Nicholson law. In Tennessee liquor can be sold only in twelve towns. In Virginia many saloons will be forced to close. The same story comes from all parts of our great country. The days of the saloon are fast being numbered. The liquor dealers see the hand writing on the wall and are greatly alarmed.

The good people of North Carolina have the opportunity of crushing the liquor traffic now, so there will not be a protected gate to hell in our beloved State when the year 1904 dawns upon us. —Atlantic Messenger.

## A Blessed Secret.

Progressive Farmer.

It is a blessed secret this of living by the day. Any one can carry his burden, however heavy, till nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly, and purely till the sun goes down. And this is all that life ever really means to us, just one little day.

Do to-day's duty, fight to-day's temptations, and do not weaken and distract yourself by looking forward to things you cannot see and could not understand if you saw them. God gives nights to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier and give us one of the blessed secrets of brave, true, holy living.

—Christian Work.

## THE LEWIS' FORK BAPTIST ASSOCIATION. ART. NO. 3.

By W. H. Eller, Greensboro.

The closing paragraphs of my previous article call for a clear statement in the beginning of this Article. The words "no record" and "minutes not committed to print" being used it would follow that the demand for records destroyed by the adversary would not shift the Burden of Proof and oblige him to present it. This requires some explanation. The adversary is not answerable to us when we keep no records, neither is he to be held to the account when it appears that we have destroyed our own records. In the latter event the presumption of law is against us. What the writer means you should understand is that the condition of the country under the pressure of the Standing Order made it either unsafe or impossible to have records and to preserve them, and hence the burden of proof is shifted to the adversary.

The Associations did not have Moderators prior to the Revolutionary war and this placed the responsibility upon the shoulders of the whole body. The minutes were kept so that in cases of arrest the full proceedings could be shown in court. The deliberative bodies of our British ancestry from the year 1647 were called Associations.

The Quaker, George Fox, preached his first great sermon that year at an English Baptist Association at Broughton in Leicestershire. In Wales and America these Associations were formed and operated for the instruction of the churches and the evangelization of the world. They are our old time Missionary societies. The orderly manner in which they proceeded with several sermons at a sitting were well calculated to present the Gospel to every creature, also to fully account to the standing national order for every step that was taken. When, therefore, the strife set in for Disestablishment upon the one hand and Establishment on the other hand, even the meagre records kept by Baptists with their testimony became the property of courts. On this subject every Baptist preacher should procure and read and reread and lend Dr. Curry's little book entitled—Establishment and Disestablishment, containing 96 pages, costing 10 cents and to be had of one Publication Society at Philadelphia, also Vedders Short History of the Baptists—327 pages that costs but 25 cents.

For the information of persons not familiar with our history as mountain Baptist, we must therefore go back a little and make it clear to the readers, for if we assume too much, my articles will read like mere "gush" and the reader will remain uninformed. The question that here arises is the attitude of the Colonial government in North Carolina toward the Baptist. Concerning this we must begin with the administration of Gov. Tryon. This covered a term of seven years and two months. His pass time was used in his effort to erect a ten thousand dollar mansion at Newbern and the opposition of his people against taxation for that scheme. His constituents lived in cabins generally constructed of logs with puncheon floors. But few of them had brick houses. The children in some cases had been born in rail pens or cabins but little better than sheds. They were opposed to taxation to build a palace for a ruler with a royal revenue for his salary. This question was the subject of conversation at every public gathering and only ceased while our gospel ministers presented the higher claims of the gospel of Christ. Aside from this the Regulators war had three causes: 1. The averice of public officers. 2. The Stamp act. 3. The effort of the Governor to "grub up the layers" of the Baptist. North Carolina had more cause to rebel from the crown than any other of the thirteen colonies for the reason that the crown here began to use that force which is the logical

result of the Episcopal System. That I may here present the record is to me a pleasure and, to my readers, can never be a burden.

In his speech of Inauguration delivered to the Legislature of North Carolina in the afternoon of May 3rd 1765. Gov. Tryon used this language:—"In this instance I must more particularly address myself to the Members of the Church of England and desire them to reflect on the present state of religion in this Province and of the little prospect there appears of its ever being Property Established if they but a little while longer suffer their persuasion to lay under a general neglect. I ground my opinion on the Increasing Numbers of the Different Sectaries in this Province, who in a short period of Time may be the Majority in all Public Assemblies, each of which may then possibly Incline to Establish his own Persuasion in Preference to the Established Religion at home.

If I have pointed out any consequences that are likely to attend the continuance of the Neglect of our Religion, I hope no person of a Different Persuasion will imagine I am an enemy to Toleration. I profess myself a warm advocate for it in the fullest extent of his Majesty's Indulgence. Yet I must inform them I never heard Toleration in any County made use of as an Argument to Exempt Dissenters from bearing their share of the support of the established Religion I therefore hope to meet with your joint concurrence in framing this Act and trust you will be convinced it is for the Happiness of the Country that Religion should have but one head, how many Members soever there may be to the body."

The capitals are his and the meaning requires no remark. May and June, 1771, interprets for us.

This speech had the effect of carrying the infamous Vestry Act of 1765 in both branches of our Assembly over the plain provisions of our original charter. The terms under which our fore-fathers settled the counties of Orange, Bladen, Ansen and Rowan; provided homes for "tender consciences" with freedom in all matters of religion. This act was so constructed that that Test oaths were taken by public officers and required of public citizens. The Chief Justice himself at Salisbury in 1767 took this oath in which he stated "I do believe in my conscience that there is not any transubstantiation in the sacrament of the Lord's Supper or in the elements of bread and wine at or after the consecration thereof by any person whatever, etc." See Colonial Records of N.C. Vol. VII Page 522.

The Baptists did not regard this oath to be necessary in Brunswick county to the tops of the Alleghany or Blue Ridge Mountains, the Baptists cried out against it. The Methodists did not reach North Carolina until 1785 after the struggle for religious liberty was over and won. They had no voice for the reason that they were not present to speak. The Presbyterians and Quakers were satisfied with Toleration but the Baptists contended against the Vestry Act and favored full freedom for conscience sake.

The reader will notice the closing words quoted from Tryon's speech. "It is for the happiness of the Country that Religion should have but one head." It will be noticed that the word head is spelled with a small "h." This is entirely correct as to the head referred to by the governor for this referred to king George, the III. How insignificant it appears to us in this generation. The Baptists had as clear heads and warm hearts then as they have now, but the great Head of the church was the great Shepherd of the sheep. The speech of the governor is the logical expression of Episcopacy whatever form soever it may assume. History sustains this assertion of its real nature.

W. H. E.— Greensboro, N. C.