

THE BLUE RIDGE BAPTIST.

Wm. M. Lee, Editor.
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WEEKLY, 50c. A YEAR.

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Sunday School 10 A. M.

Prayer meeting every Thursday eve.
Rev. W. R. Bradshaw, Pastor.

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Sunday School 9:30 A. M.

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THE LEWIS' FORK BAPTIST ASSOCIATION. ART. NO. 4.

Questions and Answers.

1st. Do we understand you to say that these Mountain Baptists or any considerable number of them were driven from the lower counties of the colony prior to the Revolution because of their views on the subject of religion?

2nd. Do you plainly declare that the Episcopal Establishment had taken steps to compel the Colonists of North Carolina to support its establishment here by taxation?

3rd. Do we understand you that the Baptists did not ask for recognition and support by taxation and that on this question they stood alone?

4th. What further proofs do you offer to sustain what you have said regarding the persecution of the down country Baptists by the British Governor Tryon and his government?

To question one, two and three I answer yes—this embodies in brief just what I want you to understand. Do not think that I mean less than your questions imply.

To the fourth question I must answer at greater length and must depend upon the readers to consult the public records of North Carolina found in the custody of every clerk of the superior court at the court house and accessible to all. The history written about 50 years ago by J. H. Wheeler is also good authority. Wheeler, however, was not familiar with Baptists.

The assembly of 1764 was emboldened by its majority of churchmen to pass Governor Tryon's Vestry Act and other oppressive measures. The resistance of the settlers against unjust taxation during many years passed had not matured the wisdom of our Provincial Governors and now the Vestry Act increased the rage of our yeomanry to organized effort at self protection. This organization became known as Regulators. Its object was self government, religious liberty and home rule. Winsor in his book entitled *The Western Movement* defines this "a body of associates against horse thieves and tax gatherers." It was a body of farmers whose homes were in every county of the Province. The collectors of public monies were then in arrears as much as \$70,000.00. The courts were corrupted. The established church allied itself with the royal party. Governor Dobbs had died March 28, 1765. His successor was well calculated by his bigotry and zeal to attempt an enforcement of the Vestry Act. This he tried without offering any redress to the oppressed taxpayers. The publication of the Stamp Act that year added by its weight other and threatened indignities from the crown.

The regulation began by the issuance of citizens proclamations, some ten in number, the first of which was issued June 5, 1765. It proceeded from Nutbush in Granville county and suggests the observation that Nutbush was the home of Herman Husbands the patriot and agitator, and, in fact, the central figure in the regulation. He was the friend of the Baptist preachers Shubal Stearns and Daniel Marshall. Here near Nutbush had been organized the Grassy Creek Baptist church prior no doubt to the organization made in November, 1755 at Sandy Creek in Guilford (now Randolph) county. For ten years prior to this first "serious address" Stearns, Marshall, Col. Harris, Jeremiah Walker and others had preached a pure gospel to an oppressed people, and this first protest had their approval. It is as pure as the driven snow in its terms but was grievous to the oppressors at whose greed it was aimed. These proclamations were each of them issued from the immediate vicinity of some Baptist local organization or arm. In fact,

Husbands entered large tracts of land on Sandy creek in November 1755, the same month in which the Sandy Creek Baptist church was organized, and continued to enter lands for some time afterward in Randolph county. Husbands and Stearns stood side by side until the regulators defeat stilled their hopes and Elder Stearns went to his reward.

The effort of Governor Tryon was made with the purpose of effecting the organization of a Vestry in every county in the Province. This was contested by the liberty loving Baptists and their Patriotic friends. Tryon himself understood this joint effort of Baptists and regulators. He said it was aimed at overturning the church of England.

Woodmason's account was written in 1765 and we will quote from it the following passages:—"The Anabaptists of Pennsylvania resolving themselves into a body and determined to settle their principles in every vacant quarter began to establish meeting houses also on the borders and by their address and assiduity warmed the Presbyterians out of all these strong-holds and drove them away so that the Baptists are now the most numerous and formidable body which the church has to encounter with in the interior and back parts of the province." Again he says, the Baptists have great prevalence and footing in North Carolina and have taken such deep root there that it will require long time and pains to grub up their layers.

This is the situation to which Governor Tryon as a churchman addressed himself from the 28, day of March 1765 to the 30, of June 1771 when he took shipping to New York. His acts were never disavowed by King George. He was simply made the subject of a poor Jest.

The trial at arms between Governor Tryon and the regulators occurred on the 16, of May 1771 in the highway on the south side of the Alamance river in Alamance county, then Orange. The Governor's loss after two hours engagement was 71; the regulators lost about 30, killed and wounded. It was the first blood in America that was let in opposition to our freedom. It was not accidental, but was premeditated on the part of the royal forces who were ready for conflict and came near losing it. Here they camped. Some of them dipped their fingers in the blood of the wounded regulators and marked the walls of the hut in which they were placed as kings prisoners. The old logs stood within memory of the present generation to show this barbarity. On the 21, of May Tryon moved to the farm of Herman Husbands within two miles of Sandy Creek Baptist church and pastured down the standing grain, collected taxes, intimidated women, administered oaths, levied cattle and drove consternation in the inhabitants to Wednesday the 29, when they moved to Deep river about 12 miles away. Here had also been a Baptist congregation. An advance force had gone ahead to destroy and intimidate. On the 30, they encamped on the Uwharrie, another Baptist community, but here also the orders of the Governor had been obeyed in advance by his advancing forces. On the 30, they came to the Platt swamp and Vannoy fish dams where more Baptists resided where the ancestors of more than one of the delegates and preachers of the Lewis Fork Association according to her records, then lived. On June 1, he encamps in the Jersey settlement and here his conquests ended and his triumphs began. This was the Baptist strong hold of the Yadkin country. Captains Merrill and Wesson whom Tryon hanged lived near.

June 1, fell upon Saturday and this warm supporter of Episcopacy issued part of his orders for the day following as follows: "Divine Service to be performed to-morrow morning at nine o'clock. The horses, bridles and saddles that were taken in battle and

now in camp to be brought to the head of artillery at 12 o'clock to-morrow. The horses to be branded with a Brand T. The commissary to brand all the cattle brought in from the settlements according to requisitions made on them. When Sunday came the worshipful Governor issued an additional for a "court martial to be held at 5 o'clock for the trial of the prisoners of the army." I hope the type will show the intelligent spelling of the Governor as it might otherwise be deemed the "intelligent" spelling of his ignorant copyist. From the 3, of June began his march of triumph by Moravian town to Hillsboro. On the morning of the battle this worthy propagator of the Thirty nine Articles with his own hand in a moment of rage and prior to hostilities shot and killed Robert Thompson the bearer of a peaceful message from the the Baptists and regulators. On the 17, he hung the poor monomaniac James Few a nephew of Husbands whose mind had lost its balance by reason of the seduction of his intended bride by Fanning one of Tryon's officers.

Now, my brother, all this had been done in the name of the Episcopal church of which the king was the avowed head in North Carolina; and the above are a few of the many facts that answer question four.

Morgan Edwards was a Baptist minister who lived in New England. He came to the Sandy creek field in 1771 and turned apologist for the Baptists. He declared that he could learn of but seven of their number among the regulators, but his statement regarding the number of 1500 families beyond the mountains sufficiently refutes his assertion. It is said that Edwards was the only tory certainly known in the Baptist ministry during the Revolutionary war. The others were all patriots.

W. H. E.

Greensboro, N. C.

ADVICE TO NEWLY MARRIED FOLKS.

I don't know how many of the newly married folks read the Blue Ridge Baptist, but among so many who have recently married there must be some that do, and I thought it would be a good idea for some one to drop an article in this little paper for the newly married people to contemplate upon; and, perhaps, it would not do those who have been married for years any harm to read it. There may be many causes for which people marry. Some may marry to get to be at a wedding, others because some body else has married, not regarding the solemn oath by which they are joined together, while some marry through pure motives and conjugal affections, and this should be the only cause for which any person should unite in wedlock. If this was always the case I think there would be more peace and harmony realized in many families than doubtless there is. I just want to drop a word of advice and encouragement to the newly married husbands and wives. Be kind to each other, always try to speak kindly and gently to each other, for "a soft answer turneth away wrath." Be congenial to each other, preferring one another in love. Let your conversation be of a Godly sort. Try to live blameless before all men. Young wives, reverence your husbands. "Husbands, see that you love your wives and be not bitter against them." Remember that the pleasures and enjoyments of life are what you make them. So if you have cares in life that trouble you, cast them all on Jesus who will help you bear them and help you live good, exemplary lives and so make you shine as a light to all around you. May God help you all to hold up a little light to the world that all the storms of persecution cannot blow out.

L. C. Blackburn.