

BLUE RIDGE BAPTIST.

Wm. M. Lee, Editor.
VOL. 3 NO. 37

DEVOTED TO RELIGION, EDUCATION AND TEMPERANCE.
NORTH WILKESBORO, N. C. JUNE 25, 1903.

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

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Prayer meeting every Thursday eve.
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BLUE RIDGE BAPTIST, No. Wilkesboro

THE LEWIS' FORK BAPTIST ASSOCIATION. ART. NO. 5.

It could not be expected to result otherwise. The people in the dispersion, if they were not in favor of the "standing order" before the battle, would be against it forever after their dispersion. The use of the sword never yet converted a sinner to the Savior. The McNeils, Callaways, Wellborns, Smiths, Vannoy's, Ellers, Yateses, Lewises, Churches, Howells, Wests, Fergusons, Browns, Barneses, Mitchels, Robertsons, Hayses, Holders, Freemans, Curtises, Kirbys, Carltons, and many others gathered about the head waters of Yadkin from the lower parts of Carolina.

General James Robertson, then a young man, with sixteen families passed along to the Watauga, and in 1772 the Watauga Association was organized. His colony was made up of Regulators, and while the name he chose was Baptist, the organization he effected was secular. They asked the Legislature for aid and protection in 1776, but this was sought by petition as citizens. In 1778 they were constituted the county of Washington.

Daniel Boone and his company did not stop till they reached the waters of the Kentucky. Others went in the direction of Duck river near Nashville, Tenn., and as they went they planted the Cause of Christ and churches sprang up to organize with the declaration of peace. The persecution of Baptist Ministers in Virginia obliged them to go in the mountain districts which brought Baptist population of Virginians with the Cleavelands, Coffeys, Martins, McGlamerys, Tinsleys, and others, some of whom were also preachers. It is hard to say how many Baptist families came to the Yadkin from Virginia; but the Virginians generally went to the Holston country or beyond.

South Carolina probably gave Elder Andrew Baker, and for the time, it sent us that tower of strength—Richard Furman who was among our settlers for several years as a place of safety. Joseph Murphy, Cleaveland Coffey, John Cleaveland, George McNeil, William Petty, William Hammond, John Stone, and Daddy Parsons were the pioneers. These Mountain Baptists fell into line with the Baptists along the Eastern slope of the Blue Ridge and follows the system of the Charleston as combined with the United Baptists of Virginia, so call for the reason that separates and regulars combined. After the Revolutionary war, Cleaveland moved to Georgia; Murphy, to Tennessee; Baker, to Grayson Co Va.; and Dr. Furman removed to his beloved flock at Charleston.

The revivals which so mightily prevailed in Virginia and the Carolinas before the Revolution ceased with the movements of the armies and rigors of war, but when peace was restored, God again visited his people. Indeed one cannot say that God forsook them in war—for he did not leave them. His great power was signalized at the gathering of the forces of these mountain patriots under Shelby, Sevier, Cleaveland, Campbell, and the McDowels not to mention the South Carolina reinforcements under Williams and Hambright. The gathering of this force of Volunteers and their unanimity, their sustenance, and the sufficiency of their equipment appears the work of God. The battle that followed attested His presence and power. Haywood in speaking of the battle of King's Mountain says: "The mountain was covered with flame and smoke and seemed to thunder." Still the firearm in use by the Volunteers was the ordinary field piece used in getting their game. Harry Lee said that Ferguson's chosen field for battle was more assailable by the rifle than defensible with the bayonet; but Ferguson was a veteran of battles and chose his own ground. The eloquent Bailie Peyton of Tennessee says: "When the conflict begun the mountain ap-

peared volcanic, there flashed along its Summit and around its base, and up its sides, one long sulphurous blaze, and yet we did not have a six pound cannon in our armor." Lossing, the historian, says: "It was a strange place for an encampment or a battle and to one acquainted with the region it is difficult to understand why Ferguson and his band were there at all." But God had suffered him to stand in his own light and fall by his own folly. The world here learned again that the battle is the Lord's. The victory that was won will stand as the turning point in the strife for civil Liberty so long as the moon endures, or the sun continues to shine, and peoples will forever bless the memories of these mountain heroes who won it.

I said in substance that generally the spirit of war destroys the spirit of revivals. This must forever be true for God has never been the author of those struggles among men which result in the shedding of human blood. We must solve this mystery of sin by solving the will of man who enlists men, declares war and threatens in the name of Jehovah under shelter of forms and liturgies. They invite destruction by opposition to God Most High and are overthrown as were the Enemy at King's Mountain.

Revivals followed peace and in 1790 to 1808 multitudes were brought to the saving knowledge of the Truth. As these revivals are part of our history, we will take them up in some future number of this paper and try to hasten to the men and times that are known to the reader.—W. H. E.

Greensboro, N. C.

Speakers at the Lookout Mountain Conference, Tennessee.

Among those who are expected to speak or assist in the Conference for Young People's Leaders to be held on Lookout Mountain, July 1-8, are as following:

Rev. W. R. Lambuth, D. D., Secretary of the Missionary Society of the Methodist Episcopal church, South, Nashville, Tenn.

Rev. John F. Goucher, D. D., President of Woman's college, Baltimore, Md.

Prof. O. E. Brown, of Vanderbilt University, Nashville, Tenn.

Mr. Luther D. Wishard, chairman of the Executive committee of the Young People's Missionary Movement, New York City.

Rev. Ira Landrith, D. D., Editor of the Cumberland Presbyterian, Nashville, Tenn.

Mr. S. Earl Taylor, Young People's Secretary of the Missionary Society of the Methodist Episcopal church, New York City.

Rev. A. L. Phillips, D. D., Superintendent of Sabbath School and Young people's Work of the Presbyterian church, South, Richmond, Va.

Rev. H. F. Williams, Editor of the Missionary, Nashville, Tenn.

Rev. W. R. Dobyns, D. D., Kansas City, Mo.

Mr. J. E. McCulloch, Young People's Secretary of the Missionary Society of the Methodist Episcopal church, South, Nashville, Tenn.

Rev. T. H. Maccauley, D. D., Chattanooga, Tenn.

Messrs. Moffat, Stuart and Preston, of the Forward movement.

Rev. William F. McDowell, D. D., Secretary of the Board of Education of the Methodist Episcopal church, New York City.

Rev. S. H. Chester, D. D., Secretary of Foreign missions of the Presbyterian church, South, Nashville, Tenn.

Rev. G. L. Wharton, D. D., of India.

Rev. W. J. Willingham, D. D., Secretary of the Board of Foreign missions of the Baptist church, South, Richmond, Va.

There is every indication that this conference will be the beginning of a new and bet-

ter organized missionary effort in the churches of the Southern States.

The character of the program is quite different from anything that has previously been attempted in the South. The conference is a training school rather than a convention, and has for its purpose the preparation and equipment of leaders in the more effective prosecution of distinctively denominational work.

GALL TO STATE TEMPERANCE CONVENTION.

After careful consideration the Executive Committee of the North Carolina Anti-Saloon League has called a Temperance convention to meet at Raleigh July 7, 1903.

This convention is demanded by the conditions:

1. We have a vast amount of temperance sentiment in the state, but it is unorganized. In the process of organizing it, this convention is necessary.

2. We are about to enter a great campaign.

3. We must greatly strengthen our operations.

We cannot cope with the situation on the present basis. The present Executive committee needs enlargement, and those who shall lead our cause need the support of a convention representing the commonwealth.

The present manager of the campaign cannot find time to carry all his duties. We must put a man in the field who will give himself wholly to this work. Until we shall do this, we cannot reckon ourselves as very seriously engaging in conflict with the giant Drink Evil.

The convention will have for its purpose: (1) The marshalling of the Temperance forces of our State for the conflict now so close at hand; (2) the reorganization of our executive department; (3) the selection of one or more field men; (4) the putting our work upon an adequate basis; (5) the work of forming our policy.

Now, who shall attend this convention? Every one that is earnest in this great cause. If our convention shall fail, it will be taken as a sign that interest is not great. Every county should be represented. Our prohibition counties owe the cause in active counties sympathy and support. Besides, many of them need organization for law-enforcement. Every incorporated town, and especially such as are not protected against saloons and distilleries, should be represented.

The ministers of North Carolina are counted upon to attend in large numbers. Every Anti-Saloon League in the State should send a delegation; and every place that intends to organize a League or institute a campaign against the drink evil should send representatives.

The business men and the citizens who feel an interest in this great work are especially urged to be present. We shall need them most of all.

Remember the date, July 7, and the place, Raleigh. Railroads rates one fare for round trip.

J. W. Bailey,
Manager for Executive com.

ORGANIZE ANTI-SALOON LEAGUES.

Now that the municipal campaigns are out of the way, it becomes the people of this State to immediately organize with a view to removing the curse of the saloon from our towns and cities. I hope that we are going into this work in the most serious frame of mind. It will amount to nothing to effect prohibition unless it shall be effected by an intelligent and alert and indomitable public sentiment, directed by a strong organization.

(Continued on 2nd page)