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THE LEWIS' FORK BAPTIST ASSOCIATION. ART. NO. 6.

As might be anticipated the Sandy Creek Association organized in 1758 and containing all the Yadkin churches, in 1770 was completely paralyzed by the Regulators War, and the battle of King's Mountain had no restorative properties. Religion's Liberty was won in 1780 and 1781 but it was only permissive for it had no positive power and simply put the people, and the missionaries who met them, at ease for persecution now ceased.

There were two causes that rendered the Sandy Creek bodies powerless, the first of which was their wholesale dispersion. The whole body on Deep river and the whole body at Abbotts creek moved away, but 16 were left at Sandy creek and Little river and other bodies were left without preachers and without members or nearly so. Second, Dear old brother Stearns brought with him some of his New England ideas of independent hierarchy and was rather favorable to King George. It so appears at this time. To say the least he was not aggressive for freedom in his later years and a threat was made of Ex-communication at the Association in 1769 in case "any of our members shall take up arms against legal authority." It followed upon the death of this venerable man, that there was no one left to command the situation nor lead the churches. Breed had gone to South Carolina, Tidance Lane to Tennessee, Murphy to the Brushy Mountains and the Virginia preachers were in active contest with the authorities of that commonwealth. There is the added reason that a state of revolution is incompatible with christian effort. The war of Revolution itself continued the full period of seven years and the agitation that proceeded and followed it amounted to fully seven years more. This period of about fifteen years was a stranger to revivals in the Yadkin Valley and its mountain slopes, and when revivals did come they were not brought by the victory of Kings Mountain, nor by the surrender of Cornwallis at Yorktown.

We must therefore look to our brethren in Virginia in order to catch the first revival wave that reached the waters of the fast rolling stream constituting Lewis' Fork.

The scene of preparation must be marked in 1776, the organization of the first offshoot from the separate Baptists of the Old Dominion known as the Strawberry Association. In its early days its talent was the Pedigos, the Halls, the Stocktons, and the Anthongs. But its Evangelists were Elders Samuel Harris, William Murphy, Joseph Murphy and Dalton Lane. Joseph Murphy was then in the limits of the present Davie County N. C., and affiliated with the Virginia body from its organization to 1786 when the Yadkin Association was first organized. This organization had its Virginia system brought by its Virginia founders. Joseph Muphy was the most useful pastor of the Carolina churches and Robert Stockton of those in Virginia. Indeed its churches were few but its "arms" were many. It extended from the Peaks of Otter in the one state to the Ouaker Meadows in the other, and accurately speaking covered all the Piedmont territory for the space of 75 miles wide lying between. These lines zigzagged with the mountain sides and in some instances swept beyond them.

It was but natural that this body should divide at no late day, and after the great revival which began on the banks of the James river in 1785 had swept to the distant homes of Cleveland Coffee, George McNeil and Andrew Baker in North Carolina, it was proposed to take their churches with those under the care of Joseph Murphy now numbering several hundreds and organize the Yadkin Association. This was accordingly done. These churches were in very good condition as to doctrinal fitness for self gov-

ernment. Their older members had been instructed by Shubael Stearns, John Gano, and during the revolutionary struggle, by Dr. Richard Farman a refugee from Charleston, S. C. This was probably an intelligent and cultured body of christians and fully competent to conduct their own affairs which they did.

When organized Elder John Cleveland became Moderator and John Wright Clerk. Letters from eleven churches were read and recorded. This session was held at Pettys Meeting House, October 13, 1786. The next year the Association was held at Bennetts Old Meeting House, Elder Geo. McNeil Moderator, and Richard Allen Clerk.

But it is not my purpose to do more than sketch the rise of this Association which still exists and whose plans in the alphabetical order of Associations is now the Fifty Sixth. Her churches 38 and her communicants 3097, although her territory now includes a greater number of Associations and communicants than we had altogether in 1786 in the borders of America. It was my purpose to outline the revival that followed the proclamation of Peace in 1782 and which began on the James river in Virginia and swept westward. The Yadkin and four other Associations was the immediate fruit of this work of grace in the borders of the Strawberry Association. When this work began it burned like a forest fire and while it spread to the North-westward it soon covered all Virginia. In fact, 1786 was an era of grace also and the work spread until after the turn of the nineteenth century. The experiences were remarkable and the interest almost unbounded. There were very few churches that did not profit by it. It reached the Presbyterians and even the few churches of the standing order were blessed by its salutary influences. As it always occurs in a work of God, there were many strange and extraordinary things said about this revival during its progress and for years after it ceased. And some things occurred that were accounted counterfeit in after years. Notwithstanding, while the hand of the Lord prevailed mightily and multitudes were saved. As it was most generally in Baptist churches, it was Baptist churches that received the converts and were blessed by the ingatherings.

It has always occurred, however, that when the Husbandman sowed his grain by day that the enemy cast in his tares by night, and these churches had to learn the use of discipline as a part of the instruction which God's righteousness has provided for the preservation of Gospel Order.

As God's grace has come to us by his seasons of revival, so let us ask Him to remember us again.—W. H. E.

(Greensboro, N. C.)

Something Very Impressive.

We have told you of the death, and a very little about the life of sister Lou Smith, of Stony Eork, N. C. She still lives in the hearts of the people, and her works are still following her. In last Jan. she remarked that she would not live long. She told her mother that after she joined the church, she became much troubled—fearing she was not "good enough" to belong to the church. She resorted to prayer, and going alone, she at times prayed out aloud. Later, she said, "mother can Jesus save sinners?" Her mother answered, "I believe he can, and sister Lou's reply was, "I know He can mother." She wrote in her Tablet thoughts on faith, and on other subjects, also quotations from the Bible, which the family found.

I will here give them as they were found in her Tablet.

"Let us have the faith that makes us right, and in that faith let us do our duty as we

understand it."

Her thoughts on one of her young uncles led her to write the following; "Should a little child like you remember God? Remember now thy creator in the days of thy youth. Remember! Donn Eller!"

"The will of the Lord be done." "A prayer from me Lord," "what wilt thou have me to do?"

"I am as happy as happy can be."

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."

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth its-If aright. At the last it biteth like a serpent, and stingeth like an adder."

"Blessed are the peace makers: for they shall be called the children of God."

"Blessed are the dead which die in the Lord."

"The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth."

Lou E. Smith.

The foregoing are only a few of her sayings. She was heard praying aloud for dear father and mother and the three dear children who survive; she prayed for Lillie, George and the baby boy—told them to begin to live right while they were young, and if they lived to be old they would have a pleasant life to look back over. She plead with older and younger to live christian lives.

Her highest ambition was to do something for others—to make them better—to make them happy.

She was one of the most humble and obedient children and christians I was ever acquainted with. May others improve by her example and follow her as she followed Jesus.

Her Pastor.

P. S.

Her father is one of the most intelligent Deaf Mutes. He was a student of the school at Raleigh for the Deaf and Dumb.

To the Young Girls.

Dear Girls,—Let your lights shine in the wide world, and walk in the foot-steps of Christ and let the glory of God be your greatest desire while on this earth. Teach your little friends beautiful lessons about Jesus, teach them to love Him and fear Him, because He has first loved them. Dear girls, speak well of your church and praise it, for it is the light of the world, with which we should worship God.

Far above, and over all rests a golden splendor that we cannot see. It thrills the heart with a promise tender, of coming gladness in days to be.

With every rising of the sun, Think of your life as just begun.

The past, let lie buried deep, And in its grave, there let it sleep.

Never seek to summon back one ghost of the innumerable host. concern yourself with but to-day; woo it and teach it to obey your pure will and wish. Since time began to-day has been the friend of man. Some in blindness and sorrow look to yesterday and tomorrow. Dear girls, you to-day have a soul sublime, and the great pregnant hour of time, you have God Himself to bind the lovely twine which holds you close to heaven. Again, I say go forth to-day and attain the glory of God in death, which for you will be Glory forever and forever. My last, dear girls, I wish to say, when your life is done, you'll leave the world a shining light till days and hours are gone.

Annie Lee.