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Wm. M. Lee, Editor.
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BLUE RIDGE BAPTIST, No. Wilkesboro

THE LEWIS' FORK BAPTIST ASSOCIATION. ART. NO. 7.

It is to mean distinction that was enjoyed by these Baptists and Patriots in the Yadkin county from 1770 to 1787. It required manhood, the strength of personal conviction and a large stock of inward grace to surmount the trials and carry on revivals, build up churches and organize Associations.

The reader of the Histories of those times will find it often repeated that these Associations had no Moderators and no clerks. These were probably jests when first spoken and when head poisoned the ear of the hearer. The regular Baptists never held an Association without a Moderator and it will be seen that the Yadkin Baptists were of the old regular description. The churches on the Holston river in Tennessee affiliated with the Sandy creek, but the Yadkin river and Mountain churches affiliated with the old Ketchikan Association in Virginia and the Charleston Association in South Carolina. The old Jersey Settlement church was organized by Elder Benjamin Miller in 1755 and took precedence of the Sandy creek organized in December the same year. From the beginning it affiliated with the Charleston Association, and is recorded one of its churches in 1759 during the pastorate of Dr. John Gano. It has astonished the writer somewhat that the writers of our Baptist History have overlooked these facts. Not only the Jersey church but five churches of the old Kehukee Association prior to its organization in 1765 were members of the Charleston Association, to wit: Fishing creek, Granville Co.; Bladen county; Kehukee, in Edgecombe county; Three creeks, in Johnson county; Cashaway, or Mount Pleasant church. The Anson county Baptists in an early day also affiliated with the churches of South Carolina for which the reader will please consult Wood Furman's History of Charleston Association at page 53. This proves much concerning the genesis of the Yadkin churches. But I am not done, and yet in this sketch I will be obliged to express my judgment. The History of the Ketchikan Association by Elder William Fristoe, would give me the light I desire, but it is not at hand, neither do I know where a single copy of it can be found. I will proceed with off-hand reasons as follows:

Elder Andrew Baker, one of the several pioneers in the Yadkin valley, was doubtless the oldest preacher in the Association when it was organized. I do not believe that he lived South of the Blue Ridge. Semple's History does not contain a mention of his name. Elder Baker was the pioneer preacher at the head waters of the Holston in Washington, Smyth and Grayson counties, Virginia; and Ashe, Watauga and Wilkes, North Carolina, before the Revolutionary war. This generation does not know him nor did the generation just passed away. In 1803 he removed to Grayson county. He was a godly man and full of self-denial and good works. None could do more in the gospel than was attempted by him and his ministry was greatly blessed. It has already been stated that he organized the churches at Senter and Old Fields as early as 1772. He probably died before the year 1810, for he is not named by the historians Semple nor Benedict. His name would have appeared had he been living. It now appears probable that Elder Baker went to the head waters of the Yadkin with the Cleavelands and Coffees, or with others and about the same time. It is possible that he went with Micajah Lewis. The Lewises of Lewis's Fork were pioneers there and went from Boutetourt county, Va. The extreme point of the old Strawberry Association was the church at the Peaks of Otter in that county. He evidently knew Elder John Cleaveland and preached with

him. They were no doubt acquaintances prior to his itinerant missions into North Carolina. He had doubtless known this family of Lewises. I might also relate here that he may have known General Andrew Lewis the hero of the Battle of Point Pleasant in West Virginia May 10th 1754, in which the Indians were defeated and driven beyond the Ohio river. This General Lewis was the older brother of Major Micajah Lewis for whom the two sparkling streams of the Yadkin bears a name to-day. But Elder Baker preached the gospel there and assisted in laying foundations to which it would be a pleasure to give a better and more extended sketch.

The settlement of the Cleaveland family in Wilkes county was a contribution from the Ketchikan Association—the very Bull Run settlement so famous in our civil war, and the scene of the ministry of that man of God, Elder Richard Major, under whom a great revival prevailed in those parts prior to the removal of the Cleavelands to Wilkes county, N. C. Large numbers were brought to a saving knowledge of the Truth; preachers were licensed and some were ordained, and many of these converts, soon after, went to the new and growing communities on the Yadkin, the Holston and Kentucky rivers.

The name of Elder John Cleaveland has heretofore appeared in these articles, and Elder Cleaveland came from the Bull Run country. I do not have a genealogy of this family before me and so must record facts on such credible evidence as I possess. Elder John Cleaveland was born as early as the year 1769, was brought up in Eastern Virginia and came to North Carolina in the year 1770 to 1772. Benjamin, Robert, and Larkin were younger brothers. His mother's maiden name was probably Miss Martha Coffee. His grand-parents lived to about the year 1770 and died at the age of about 100 years. They were of old English stock, and for generations had been known as dissenters probably Baptists or Presbyterians. They claimed some kinship or descent from the Protector Oliver Cromwell, and were of rich and high toned bearing—no doubt but that in youth the Cleavelands enjoyed as high culture as was afforded. So that in speaking of Elder John Cleaveland as the Moderator of the Yadkin Association, we speak of an Ancient Master of assemblies. He did not remain in Wilkes county long after the Yadkin Association was organized but removed from there to the Tugaloo country in the North Western corner of South Carolina where col. Benjamin Cleaveland also migrated and settled. In 1799 he was a pastor of one of the churches of the Hephzibah Ga. Association, and in 1819 he is mentioned by Benedict, the Historian, as a visitor to the session of the Sarepta Georgia Association, then beyond the ripe old age of 90 years. The wicked speeches of Benjamin and Robert have long been reported but the piety and prowess of Elder John Cleaveland remains to be told. Tell it ye who hear.

The evidences required will further appear but not in argumentative form. Enough has been shown to prove the point made that the Yadkin churches in the main follow the regular Baptist model, although the Separates of Sandy creek or many of them settled this country.

John Wright was mentioned as clerk of this Association and Elder John Meglamre appears in it as pastor of the Providence church. Elder John Meglamre was a regular Baptist—once pastor of the old Kehukee church in Eastern Carolina, its Moderator for years, and the uncle of brother George McGlamry, named as a messenger from the New Hope church to the Lewis Fork Association. It is probable that a more extended sketch of Elder Meglamre will appear later on. John Wright, the clerk, was possibly a Baptist preacher, converted under

the preaching of Elder Baker and was useful in keeping the minutes in a very legible hand and transmitting them to this generation so they can be read. It is said by Prof. J. T. Alderman, who has examined these minutes, that the writing would do credit to any graduate of a commercial college of the present time. Notwithstanding which some intelligent Pedobaptists at this day send missionaries to our mountain homes and take public collections for that purpose. This is enough to hoist the visables of men who know. But let it pass. We are educating and doing it ourselves.

This article has spun itself out to a considerable thread already, but the clerk of the Association for 1787 has almost been forgotten. He continued in this position to the year 1792, and left a fine record for this generation. col. Richard Allen, heretofore named, was a native of Baltimore, Maryland, came to Wilkes county in 1770, then being about 31 years old. He served as a soldier in the cross creek Expedition in 1776; was a sergeant in the continental army, and in 1780 he commanded a company that went from his country to the relief of Charleston, S. c. He also was in the expedition that punished the Tories under col. Bryan, and after that led his men in the King's Mountain campaign. He also served a term of duty under General Greene in 1781. He was the first sheriff of Wilkes county and a member of the House of Commons in 1793. He attained the rank of colonel in the militia, and died in Wilkes county October 10, 1832 in his 91st year.

These were men of towering strength. These were giants in those days.

W. H. E.

Greensboro, N. C.

Dear Bro. Lee,—I see upon opening my paper this morning that the first sentence in article No. 6 contains a grievous error. It should read:

As might be anticipated the Sandy Creek Association organized in 1758, but did not contain all the Yadkin churches. I am now of opinion that it affiliated with none of them, or rather none of them affiliated with it. I, with many others, formed my opinion without having read Wood Furman's History of the Charleston Association. By the kindness of Dr. C. C. Brown, of Sumter, S. C., I have this little History on my table at this writing, and it is the best evidence.

Sincerely,

W. H. E.

Children's Day at Mt. Zion.

The morning exercises were opened by singing by the choir—accompanied by the Organ and prayer by our Pastor, Rev. Asa Brown, after which, Rev. E. L. Wilson preached an excellent sermon and a liberal collection for missions was taken up. Then the large and well ordered audience adjourned for dinner, to which all were invited to partake. The long table in the grove was beautifully spread with many of the good things the kind and hospitable ladies of this locality know so well how to prepare. After all had eaten and the fragments had been gathered up, the people again assembled in the meeting house, and Rev. E. L. Wilson preached a splendid sermon to the children—his text was Isaiah the 11th chapter and latter clause of the 6th verse—"And a little child shall lead them." His discourse was delivered in a plain and forcible manner, and from the close attention manifested by the children we trust it will result in much and lasting good to the entire audience.

After the sermon, the children went through with their exercises, which consisted of songs and declamations. The introductory address was delivered by Miss Flora Nor-

(Continued on 2nd page.)