

Watauga Democrat.

VOL 7

BOONE, WATAUGA COUNTY, N. C.

THURSDAY MARCH 28, 1895.

NO. 21.

MAJOR HARVEY BINGHAM DEAD.

After a Protracted Illness He Passed Away Tuesday.

Statesville Landmark, 21st.

Major Harvey Bingham died at his home in Statesville Tuesday at 12.10 p. m. He had been in failing health for two or three years and for several months all hope of his recovery had been practically abandoned. Death was due to a form of Bright's disease.

Major Bingham was born on a farm in Watauga county February 13th, 1839, and was therefore 56 years old on the 13th of last February. At the age of 18 he had a very limited education—only such as could be acquired in the common schools of that day. Having a thirst for knowledge he hired himself to a neighbor to split rails to get money to go to school. While engaged in this labor he built and lived in a tent on the mountain so as to be near his work. With the money thus obtained he went to school at Taylorsville, Tenn., one session and one session at New Hope Academy, Wilkes county. The latter school was then conducted by the late Hugh Stoke. At the end of the session at New Hope his money was exhausted and he expected to have to quit school, but on the closing day he made a speech which so impressed Sydney Stokes, a brother of the principal, that he told young Bingham to continue in school and he would pay his tuition. Mr. Bingham did so but afterward, when he had made money of his own, he repaid Mr. Stokes.

While attending this school Mr. Bingham was married to Miss Nancy Ann Miller, of Wilkes county, at the age of 22. In the spring of '61 he returned to his farm in Watauga and made a crop. In the fall of that year he entered the Confederate army, serving about two years, when he was discharged on account of ill health. After returning home he organized a company of home guard, in which he served until the close of the war. It was during his service in the home guard, we infer, that he obtained the title of major, by which he was familiarly known during his residence in Statesville.

Desiring to get out of the way of the bushwhackers who infested the mountain counties, in 1865 Major Bingham moved to Buncombe county. Being still desirous of bettering his education he attended school for a time at Sandy Hill Academy, seven miles west of Asheville, and also taught one session of school in Buncombe. He then moved back to Boone and taught school for a year or two. Having decided to study law he moved to his farm in the country and in the intervals of tending his crops read law at odd times. He studied along and had little assistance, not reciting more than a dozen times to any one. At the age of 30 he obtained license and at

once began the practice and teaching of law.

In 1875 Major Bingham represented Watauga county in the constitutional convention, and in 1876 was elected to the State Senate from the district in which Watauga was then embraced. He declined a re-election.

In February, 1882, Major Bingham moved to Statesville. He was induced to come here by J. S. Adams, Esq., now of Asheville, who was at that time solicitor of this district, and after coming here he was a law partner of Mr. Adams up to the time the latter left Statesville. Soon after coming to Statesville he was elected the presiding justice of the Inferior Court of this county and held the position till the court was abolished in the spring of 1885. In 1888 he was a candidate for the Democratic congressional nomination in this district and Irredell delegates were instructed for him, but he was defeated by Hon. John S. Henderson. Soon after Mr. L. C. Caldwell came to Statesville he and Major Bingham formed a law partnership which was continued up to a few weeks ago.

Major Bingham was in many respects, as his brief history herein given shows, a remarkable man. He was in the truest sense what is commonly termed "a self-made man." His education and legal learning were attained practically by his own efforts, and considering the fact that he began his education rather late in life and married before he had finished it, thus taking to himself the burden of a family before he had even prepared himself for a profession—we say considering these things which the world would regard as great obstacles—it is remarkable that he attained the success in his profession which he did. It is proof that there was something much above the ordinary in the man.

As a lawyer Major Bingham stood high and while in health enjoyed a good practice. Civil law was his forte and he was what his legal brethren termed a great "common-law lawyer." His knowledge of common law was surprising and it is said that in this he equalled if he did not surpass any of his brethren in this State. He was not an orator and did not rank high as an advocate, but some of his efforts before juries attracted attention. Probably the last suit in which he appeared, a civil case in Wilkes county last year, his address to the jury was remarked upon as superb and attracted much attention. After he became a lawyer Major Bingham taught a law school and prepared large numbers of young men for the bar; and his pupils always stood well in the examinations before the Supreme Court. In politics Major Bingham was an earnest Democrat and in every campaign before his health failed he took the stump for

his party.

As a man he was a most agreeable and pleasant gentleman. He was jovial and good-natured, and had much of the milk of human kindness in his bosom. He professed religion in early life and soon after the war joined the Methodist church, of which he remained a consistent member. Realizing, perhaps even before his friends did, that his end was near, he did not repine. He met death bravely and passed peacefully to the court of the Most High.

Deceased leaves a wife and seven children—five daughters and two sons. His married daughter, Mrs. Summers, of Wilkesboro, was telegraphed for a few days ago and all his family were with him when the final summons came.

The funeral services were conducted from the Methodist church at 10 o'clock yesterday morning by the pastor, Rev. Dr. Atkins, assisted by Revs. Webb and Wilson and Dr. Wood. Mr. L. C. Caldwell made remarks eulogistic of the deceased. The interment was at Oakwood cemetery. The pallbearers were Messrs. W. D. Turner, J. A. Hartness, L. C. Caldwell, H. P. Grier, B. P. Young and W. C. Feimster.

A good man has gone, is the universal verdict of the community. Peace to his ashes.

THE SABBATH.

Editor Democrat:

Recently there appeared in the columns of your paper an "anonymous communication from Mast, N. C., purporting to be a recital of a court trial in Florida, in which a man was prosecuted (your correspondent wanted to put it *persecuted*) for working on Sunday. I take it that your anonymous correspondent is a Seventh Day Adventist, who believes in observing Saturdays for the Sabbath. It may not be wise to allow theological discussions in secular newspapers, but when one side of a question is admitted, at least, a brief reply from the other ought to be tolerated.

If Saturday the Jewish Sabbath, is binding on Christians, then circumcision and the Jewish passover must be binding also. The Jewish Sabbath was a part of the Mosaic economy, given in the wilderness, and if it is binding, then all the rest must be too. The Bible teaches that we are under grace and not under law. Christ is the end of the law for righteousness. By the deeds of the law no flesh shall be justified. Whosoever is justified by the law, is fallen from grace. If the Jewish Sabbath is binding on us, then its penalties are too. No one must so much as kindle a fire on the Sabbath, or Seventh day. He must not bear any burden whatever. "Abide ye every man in his place, let no man go out of his place on the Seventh day." Ex. 16:30. It was death by the law to travel on the Sabbath. It was finally allowed that a

Jew might go to the synagogue on the Sabbath. There fore, a Sabbath day's journey was only about a mile. A man was found picking up sticks on the Sabbath once, and was stoned to death. See Num. 15:32-36. If we have the law Sabbath, let us have the penalties too. The Jews were commanded to keep the Sabbath in remembrance of their deliverance from bondage in Egypt. Deut. 5:15. The Sabbath was also a sign between God and the house of Israel. Therefore the design of the Jewish Sabbath can apply to no people on earth except the Jews. Christ himself sustained his disciples in their violation of the Jewish Sabbath, which he would not have done, if it was to be binding on his people under the new dispensation. I mean the instance of their plucking the ears of corn on the Sabbath. It is so strange that some people are so prone to mix up the new dispensation with the old. The Savior said it was not wise to patch an old garment with a new piece of cloth, or to put new wine in to old bottles. The Old Testament scriptures are not binding upon Christians except so far as the principles and doctrines of the Old are reaffirmed in the New, and the New is silent as to a Sabbath with any such restriction and penalties as the Old. Christians keep Sunday, or the first day of the week, in memory of Christ's resurrection from the dead. His resurrection was the crown event of his atoning work. It is not denied that Jesus arose from the dead on the first day of the week. Therefore this day has been more highly honored than any other day. Certainly it is the day to worship in the congregation of the risen Savior. On the Jewish Sabbath Jesus lay in the grave. Surely this cannot be the day set apart to the public worship of the risen Savior. That day as a Sabbath should be left in the grave with the Jewish ordinances that were nailed to the cross. The resurrection of Christ was of such importance that he left an ordinance in the church to memorialize it. In baptism we have a picture of Christ's burial and resurrection, and of our death to Sin and our faith in the future resurrection of our bodies. If we keep the Seventh day, in memory of what do we keep it? It must be in memory of the deliverance of Israel from Egyptian bondage. But one says, we keep it in memory of the Seventh day of creation. It is true God rested from all his works on that day, and blessed and sanctified that day, but did not command any body else to observe it. See Gen. 2:2-3. Then it must be that the Seventh Day Adventists with some Seventh Day Baptist are keeping Sabbath in memory of the deliverance of the Jews from Egyptian bondage. Better keep the first day of the week or the Lord's day, in memory of the risen

Christ. Jesus arose on the first day of the week; he appeared to the disciples on the first day of the week; Paul preached at Troas and broke bread on the first day of the week; let every one of you lay by him in store etc., on the first day of the week, and John was in the Spirit on the Lord's day. Ignatius, pastor at Antioch at the close of the first century, and contemporary with the apostle John, says: "Let every one that loves Christ keep the Lord's day, the queen of days, the resurrection day, the highest of all days. Let us no more Sabbathize, but let us keep the Lord's day in which our life arose." Barnabas, Justin, Martyr, Clements, Origen, Tertullian and many others testify that the first day of the week was the day observed by the early Christians as the Sabbath. The Seventh Day Adventists make great ado about the Roman Catholics legalizing the first day of the week as the Sabbath, and that we ought not to observe it on that account. The first day of the week was observed as the Christian Sabbath long before the Roman Catholic church had any existence. The Catholic church had no organized existence till near 600 years after Christ. The fact that Rome legalized the first day of the week as the Christian Sabbath has no weight with well informed people.

Then the Seventh Day Adventists are rather young to set themselves up as authority for keeping the Seventh instead of the first day. They originated as a sect in 1844. The Seventh Day Baptist date back to about the middle of the sixteenth century, and therefore are too young to be regarded as authority. I can't think the Lord allowed his people to grope their way in error as to the proper day to be observed as the Christian Sabbath to the middle of the sixteenth and nineteenth centuries. Some will be enthusiastic, now and then, insists on working on Sunday, and the law, in some States, deals with him, and then the Seventh day people raise the cry of persecution. They apparently avail themselves of that means to advertise themselves.

I. W. THOMAS.
March 20th '95.

Those who never read the advertisements in their newspapers miss more than they presume. Jonathan Kenison, of Bolan, Worth county, Iowa, who had been troubled with rheumatism in his back, arms and shoulders, read an item in his paper about how a prominent German citizen of Ft. Madison had been cured. He procured the same medicine, and to use his own words: "It cured me right up." He also says: A neighbor and his wife were both sick in bed with rheumatism. Their boy was over to my house and said they were so bad that he had to do the cooking. I told him of Chamberlain's Pain Balm and how it had cured me, he procured a bottle of it and it cured them up in a week. Fifty cent bottles for sale by W. L. Bryan.

W. L. DOUGLAS

\$3 SHOE

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