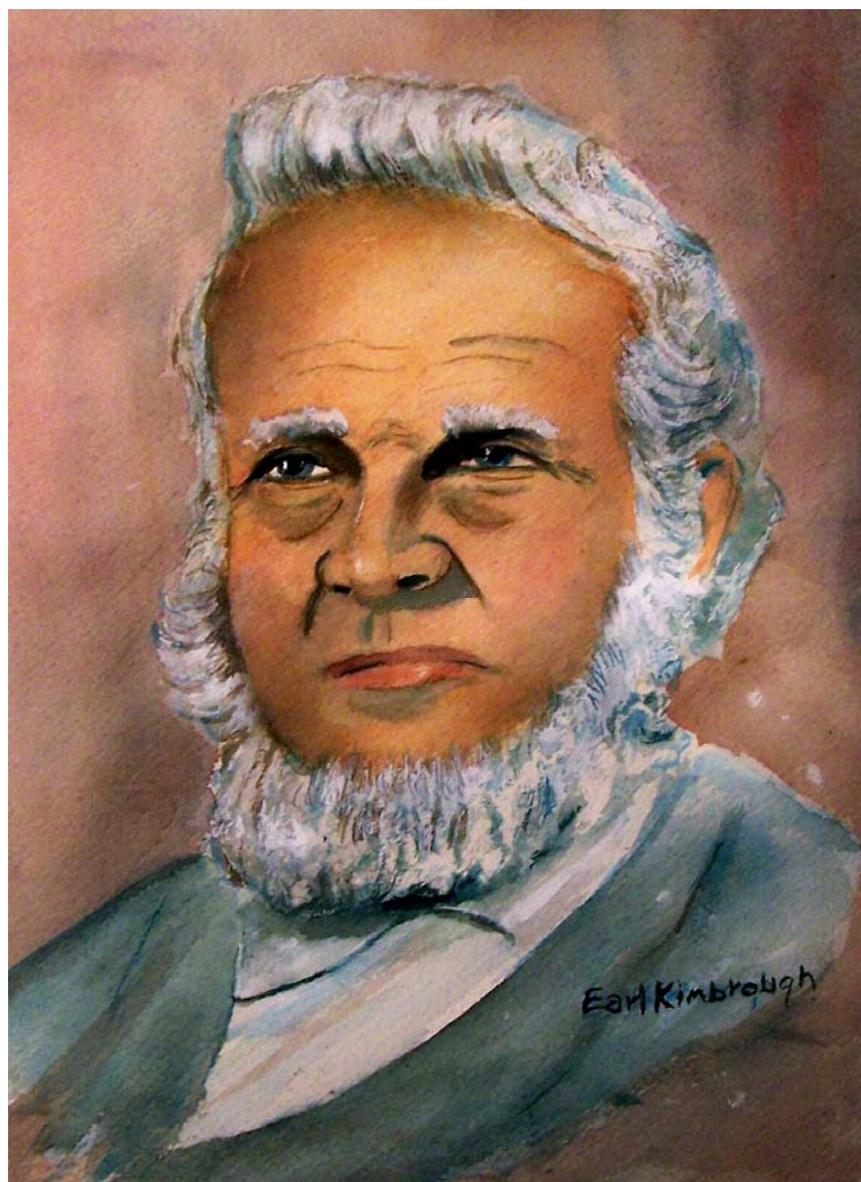


The Alabama Restoration Journal

An Historical Perspective of
Churches of Christ In Alabama



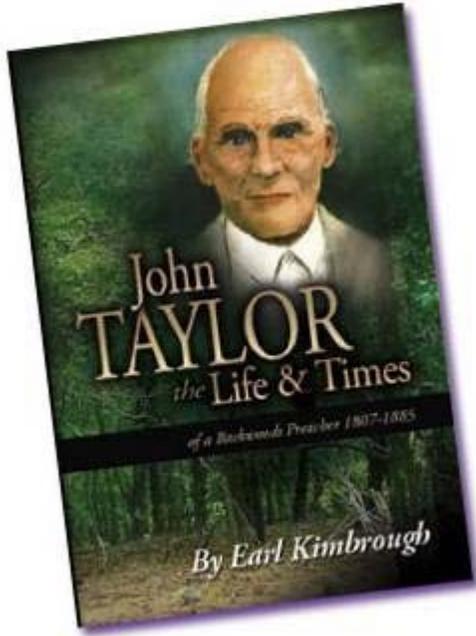
John Mulkey
1773-1844

VOLUME 5

July 01, 2012

ISSUE 4

Earl Kimbrough's Latest.....



John Taylor-*The Life & Times of A Backwoods Preacher*

The life of John Taylor, one of the most beloved of the pioneer gospel preachers ever in Northwest Alabama, is a story that must be told. Who better to tell this story than Franklin County's own, Earl Kimbrough.

In writing this book, *John Taylor, the Life and Times of a Backwoods Preacher*, Earl comes home—home to the hill country of Franklin County, Alabama. Earl was born and raised in Russellville, the county seat of Franklin County. This is a story close to his heart. We are greatly indebted to Earl Kimbrough for telling this story of joys and sorrows of John and Polly Taylor, as they labored for the Lord until the time of their deaths.

\$24.95, 260 pages, cloth bound with dust jacket.
+ 3.50 Shipping

Earl Kimbrough, who gave us *The Warrior from Rock Creek: Life, Times, and Thoughts of F. B. Srygley (1859-1940)* in 2008, has, out of his vast knowledge of Restoration history and superb writing talents, given us another Restoration classic, *John Taylor: The Life and Times of a Backwoods Preacher (1807-1885)*.

Taylor labored among the poor in the hills of Northwest Alabama. Reared under the prevailing religious influence of the day--Calvinism--he sought to "get religion." Having never heard of Alexander Campbell, Barton W. Stone, Walter Scott, or any of the other leaders of the Restoration Movement, Taylor, on his own study of the Bible, learned the way of truth.

"While Taylor was unknown outside his field of labor, he was contemporary with Alexander Campbell and Barton W. Stone. He was preaching the Bible alone and establishing New Testament churches [in Alabama] at the time of Walter Scott's great Restoration evangelism on the Western Reserve of Ohio" (page 21).

As Kimbrough states in the Introduction to the book, "The purpose of the work is to honor the memory of a man who pioneered, circulated, defended, and preserved New Testament Christianity, mostly among the poor people that inhabited the rugged hills and meandering hollows of Northwest Alabama in the nineteenth century."

Any one who loves the church of our Lord and the plea for non-sectarian Christianity will thrill at reading this beautifully told story.

--Hugh Fulford

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STATEMENT OF PRINCIPLE

The object of The Alabama Restoration Journal is to preserve and disseminate an historical record of the Restoration Movement primarily as it functioned in Alabama prior to World War II.

Brotherhood controversies as they unfolded in the years following this period are not included in this history, not because they lack historical validity, but because they do not fall within the frame of our primary time and area of coverage and because our interest is basically in our common roots.

Some articles and items may extend beyond our borders of state and time period, when the editor deems them pertinent to the main objective, when they are reflective of, or connected directly with, earlier history, or when they are purely of a human interest nature.

The Journal is not a "church paper" and is not designed to teach doctrine as such. It will not promote any hobby, controversy, or theological point of view that does not fall within the scope of the Restoration ideal within the time and area of primary interest.

The editor and contributing editors are responsible for keeping the material they submit for publication, whether written by them or selected from other sources, in keeping with the objects of The Journal.

The editor will retain the right to make the final determination of whether an article, or a portion thereof, fits the objective of The Journal.

No editing of material, other than routine editorial work, will be made on any writer's work without his prior knowledge and consent.

All historical material submitted for publication must be verifiable by documentation. Any opinions or conclusions based in part or whole upon supposition, while valid, will be given as such and not as historical facts.

Simple documentation may be supplied within the articles published, but it will be our purpose generally to omit footnotes.

The editors may not agree on all aspects of New Testament Christianity as currently practiced, but they have a common interest in Restoration history that transcends other differences, hold one another as brethren in Christ, and consider each other as committed to and capable of representing the Restoration ideal of speaking where the Bible Speaks and being silent where Bible is silent.

The writing of a particular story or the recording a particular event should be understood as reflecting the editor and associate editors perception of history and not necessarily as reflective of their own personal view.

Every effort will be made by the editor and writers to record history as it is and not to rewrite it as they might like for it to be. Historical revisionism is not the object of The Journal and will be excluded to the extent of our ability.

Source information for all articles will be available for those who request same.

The Editors

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Our Cover

Earl Has done one of his best ever on the portrait of John Mulkey. His art work adds so much to each issue....

The Alabama Restoration Journal

An Historical Perspective of churches of Christ in Alabama

"Stand in the ways and see, And ask for the old paths, where the good way is," Jer 6:16

Editor

Larry Whitehead

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Earl Kimbrough C. Wayne Kilpatrick Frank Richey Scott Harp

Bennie Johns Bobby Graham Kenneth Randolph Hugh Fulford

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Hilda Logan Lavaga Logan

Volume No. 5

Issue No. 4

Date July 01, 2012



FORGOTTEN HEROES

Larry Whitehead

Hilda Logan recently asked a young lady about some material on Gus Nichols. The young lady, a member of the church, asked, "who is Gus Nichols?" I was giving a presentation on the history of the church in Birmingham. I handed out a paper that I had done on John T. Lewis. A young man said to me, prior to the presentation, "I have heard the name, who was John T. Lewis?" Still more recently, I mentioned the name of Gus A. Dunn to a young preacher friend. He said, "never heard of him." Makes one want to scream, JUST THREE OF THE BEST GOSPEL PREACHERS TO EVER GRACE A PULPIT! All three were household names in the home of every Christian, not only in Alabama, but across the country. These three led untold thousands to obedience. How soon we forget? We have raised a generation that knows nothing of our history and the great men and women of our past. What a shame. Our colleague, C. Wayne Kilpatrick is fond of saying "we are standing on the shoulders of giants."How can we know this, if we don't know who these heroes were?

John Mulkey, featured in this issue, is one such hero and is another of the almost forgotten ones of the restoration cause in Alabama. He was among the first to make several pilgrimages to this new frontier to aid in the spreading of the ancient gospel in the early days of Alabama statehood. It is not known when he made his first trip to the State, but he baptized Mansel Matthews in Spring creek near Tusculumbia, in 1823, likely being brought to the area by his longtime friend, Abner Hill. Hill, formerly a prominent Baptist preacher, had worked with Mulkey, also a former Baptist, in Kentucky earlier.

He worked closely with Elisha Randolph in Morgan and Blount Counties in several camp meetings and is mentioned in many of James E. Matthew's reports to the *Christian Messenger* throughout the 1820s and 30s. The connection between the Mulkeys and the Randolphs went back many years.

Mulkey was one of the best known gospel preachers

in Kentucky and Tennessee. He was closely associated with James E. Matthews, Abner Hill and B.F. Hall. This group were chiefly responsible for persuading Barton Stone to open the pages of the *Christian Messenger* to a lengthy discussion of the idea of baptism for the remission of sins. In fact Hall is credited as being the first to preach this doctrine. Following is a report submitted by James E. Matthews to Stone's *Christian Messenger*:

Religious Intelligence.

Bartons, Ala. Dec. 12, 1831.

DEAR BROTHER;—Our Conference commenced on the last day of Sept. During the meeting 19 persons were immersed, and a number more professed faith in Jesus; most of whom have been baptized since. In Limestone county 23 were immersed, and others confessed the Lord Jesus. In Morgan Co. 4 were immersed; and in Blount county 8 were baptized, and several from other societies united with us. At all the camp-meetings in North Alabama, and in the South of Tennessee, about 176 persons put on the *christian name* by immersion, and from the best information that I have received probably 180 more have been added to the churches since. The following Elders were present at Conference, viz. John Mulkey, Isaac Mulkey, John Hooton, William Hooton, John M'Donald, Elisha Randolph, Eph. D. Moore, James Anderson, Tolbert Fannin, Mansel W. Matthews and myself. In Conference, we dispensed with the etiquette usually observed. No bishop was called to the chair, nor was any clergyman or lay-member chosen President. We entered no *resolves* upon our minute book, nor did we take the name of an "*Advisory Council*." But "with one accord, in one place" we mutually engaged in arranging the appointments for our next annual meetings, so as to best promote the cause of the Redeemer; and agreed to request you to publish said appointments in the *Christian Messenger*.*

JAS. E. MATTHEWS. *Bartons, Ala. Dec. 12, 1831.*

Frank Richey has a marvelous article on the great pioneer, John Mulkey, that follows.....

News & Notes

We recently attended the *Friends of The Restoration* lectures as part of the annual lectureship program at Faulkner University. We had our usual luncheon with members of our team present. Frank, Bobby and Bennie were there as was Larry, Kenneth and his Janice. Earl and his Rosemary, daughters Katrina and LeaLaine and ggranddaughter Kylie. Terry Gardner and Eric Dishongh also joined us. Wayne and Scott were there. Ancil Jenkins, Cherrill Schmid and Lloyd Barker were also with us. A great period of fellowship was had by all. We look forward to this every year

Eric Dishongh gave a very interesting and very informative lecture on The Early Restoration Movement in New Orleans. Our own Kenneth Randolph gave a wonderful lecture on his ancestor, Elisha Randolph. Kenneth takes much pride in his ancestry, as well he should. Terry Gardner gave an excellent lecture on that grand old pioneer, Daniel Sommer at 80. Greg Tidwell, editor of the *Gospel Advocate*, gave a stirring address titled Restoration: A Promise for the Future and a Blessing for Today. The entire program was great and the renewal of acquaintances and visiting wonderful friends was delightful.

On Thursday evening, an appreciation dinner was given by the school, honoring Kenneth Randolph for his long years of service to the school and to the cause of Christ. Kenneth and his charming wife, Janice, are much beloved by all who know them. Both worked for the University for many years and are now retired, enjoying their children and grandchildren.

Taylor Biography

After several delays, Earl Kimbrough's great biography of John Taylor is almost ready to be shipped. We apologize for the long delay. It was your editor's great honor, to speak at the morning and evening services at the Berea church, which Taylor began in 1829. To stand in the pulpit where such great men as John Taylor, Elisha Randolph and his sons, Jeremiah, Dow and grandson, Virgil, the Srygleys, T.B. Larimore, Jno. T. Lewis, G.A. Dunn, Gus Nichols, Willett Black and on and on. A virtual roll call of many of the outstanding soldiers of the cross over the last 183 years. It was both an honor and an humbling experience.

The Taylor biography is a wonderful story of one of the most beloved gospel preachers to ever live and work in Alabama, told by a masterful storyteller, our own Earl Kimbrough.

You can order this book, as well as any of the books and materials, with your credit card through PayPal if you have access to the internet. Of course you can pay by check. Call us at **205-668-3135** or write us at **P.O. Box 398, Russellville, Alabama 35653.....LEW**

In This Issue

Larry opens with a piece he calls **Forgotten Heroes**. Frank follows with our feature on the hero who graces our cover. He has titled this article **John Mulkey: Standing On The Bible Alone**. Frank does his usual great job. Earl tells us about a gospel meeting held in Huntsville in the early days, he has named the piece **The Huntsville Thespians**. Kenneth writes about a preacher, editor and educator that he had a close relationship with, in an article titled **Leonard Johnson**. Earl has as his second article, a piece called **Missing Churches Of Clay County**. Larry has the second in his series on **The Movement: Civil War & Reconstruction 1860-1875**. Hugh offers his regular column **Restoration Tidbits: Old Brother Srygley**, a great piece about a great man. We began a new column that will appear from time to time, we name **The Sacred Music of Zion**. Earl begins a 3 part series for this column that he calls **John Daniel Patton, "A Franklin County Boy Who Taught the South to Sing."** Bobby is next with his continuing series on opposition to the cause. This one is titled **Opposition To The Restoration Cause By The Christian Church**. Larry has an article on **The Wade Baptist Church And The Restoration Movement In Alabama**. The **Voices From The Past** column is titled **John Taylor On Debates**, by the great man himself. Earl offers his regular column, **Restoration Ramblings In The Heart Of Dixie** highlighted by a humorous piece on Marshall Keeble. Scott has a wonderful article on sister O.C. Lambert, he calls **A Godly Woman**. Earl writes our **Beyond Our Borders** column this issue with a great piece called **The Puzzled Dutchman**. Isaac takes his usual shots in **Uncle Isaac Sez. The Final Say** column is a reprint of an editorial from the pen of Brother *Alan Highers* in **The Spiritual Sword** of a year or so ago. The article is titled **What's Happening To Us**. It carries a dire warning and is a must read by every reader of this journal.

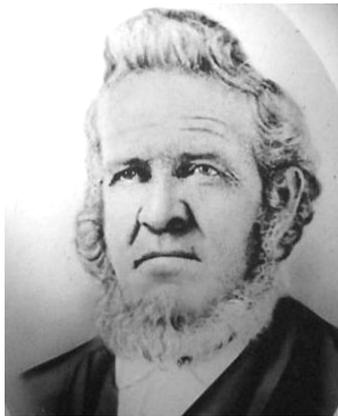
Next Issue

The next issue will feature another forgotten hero, Carroll Kendrick. He was another of the pioneers who blazed the trail for us. Wayne will have the feature article and Earl, Frank, Bobby and Larry will have articles and Hugh and Earl have their regular columns. Future issues will cover Austin McGary, David Lipscomb, Marshall Keeble and Justus Barnes and his mother, Mary Lumpkin Barnes. Look for these issues and while you are thinking about it, think of a friend who might be interested in the ARJ and either recommend it, or subscribe for them. There is no other journal published by the brethren like this one.

JOHN MULKEY *Standing on the Bible Alone*

Frank Richey

John Mulkey was born in South Carolina, January 14, 1773, and began at an early age preaching the doctrine that had been preached by his grandfather, Phillip Mulkey, a talented preacher. John's father, Jonathon, also a preacher, was described by Isaac T. Reneau as "one of the most eloquent, pious and virtuous Baptist preachers in the State." By the age of twenty (in 1793), John Mulkey had commenced preaching in East Tennessee and became a very popular Baptist preacher. In the same year, he married



John Mulkey

Elizabeth (Betsy) Hayes. John was ordained to the ministry by the Holston Association prior to 1796 and was among the first delegates to represent the Mill Creek congregation at the annual session of the Mero District in 1798. John made his way to Mill Creek from East Tennessee, traveling by the way of the Cumberland River, which is about eight miles east of Mill Creek, near present day Tompkinsville, Kentucky. John and Elizabeth raised a family of ten children at Mill Creek. Reneau said, "All of their sons, save one, became a gospel preacher. Two of them, Isaac and John Newton, went on to be outstanding proclaimers of the gospel."

At Mill Creek, John Mulkey became the minister of the Mill Creek Baptist Church. The oldest record of the church is dated September 11, 1798. The record says, "Church met at Harland's and after divine worship proceeded to business as follows: John and Nancy Compton joined by letter and Bartholomew Wood by living testimony." The second item of business was, "John Mulkey and John Wood chosen delegates to the asso(ciation)." The next record of the church is dated October 13, 1798. In this record, we find, "Church met at the meeting house and after divine worship proceeded to business." This record proves that a meeting house was being constructed and was completed between the September 11, 1798 business meeting and the October 13, 1798 business meeting. This building was not to last for long. It burned five years later in 1803.

A second building was constructed in 1804. The April 12, 1804 minutes of the Mill Creek church stated, "Appointed a committee of seven members, John Wood, Nathan Breed, James Harlin (sic), Ephraim Ellis, Francis Baxter, Joseph Guest and Thomas Sullivan, (sic) at this place on the 28th of this April to fix a plan for building a

meeting house." The May 11, 1804 minutes reported "that the meeting house is to be 50 feet long, 30 wide, shingled with joint shingles, 5 windows and three doors. A man to be hired to build it and paid in trade by subscription." The work was carried out and the meeting house was built. This is the building that stands today.

The earliest problem the church had to deal with was drunkenness. The minutes of the March 9, 1798 meeting stated that Hannah Penington (sic) (and) Susanah (sic) Cummings made a complaint against "Brother Enoch Job (Jobe) for being intoxicated with liquor and he (was) suspended from privileges." However, on June 8, 1799, we find that "Brother Enoch Jobe came forward and satisfaction being gained he was restored." On May 11, 1799, the church granted "a certificate to Brother Jno (sic) Mulkey in order for him to obtain (a) license to mary (sic)." In 1799, he made application in Barren County, Kentucky for a license to perform marriages. According to the records of the Pioneer Baptist church Records of south-central Kentucky and the Upper Cumberland of Tennessee 1799-1899, by C. P. Cawthorn & N. L. Warnell, Mulkey was granted the license to perform marriages. It stated:

"On motion of John Mulkey licens (sic) is granted him to Solemnize the rites of Marriage agreeable to Law he having produced credentials of his Ordination & of his being in regular Communication with the United Baptist Church and made Oath according to Law."

The church at Mill Creek had elders according to the New Testament pattern. On January 2, 1799, John Wood was appointed as an elder and in the May 1800 record, Benjamin Gist was called to the office of "elder in this church, having been previously ordained." The same record says that Philip Mulkey and Josh Gist were "to be set about to the office of deacon by ordination."

The Mill Creek Baptist Church records, which are available on microfilm at the Southern Baptist Historical Library and Archives in Nashville, Tennessee, are informative. There are many cases of fellowship being withdrawn for various sins. For example, in August 1800, John Maddox and wife were dismissed with no reason stated, but in September 1800, James Tedlock was "excommunicated for the sin of fornication." James Tedlock was "acquitted" on July 10, 1801, and was accepted into fellowship. But the same day, Edmund Wade was excluded for the "act of adultery." For the next several years, the church record mentions several cases of marital infidelity and sexual sin—some being restored to the church after confession of sin, others were dismissed for failing to do so.

John Mulkey labored to build up the congregation which eventually had perhaps over three hundred in attendance. The 1809 roll had 171 names. In some cases, this did not

include the spouses' names and did not include the names of children. The first record of any financial support given to Mulkey was stated in the December 12, 1801 minutes which said, "The church agrees to make up some provisions such as corn and pork for the support of Brother John Mulkey."

The two great revivals at the turn of the century in Kentucky caused new winds of the ancient doctrine to blow across the land. Beginning in 1800, with the Red River Revival near Russellville, Kentucky, and in 1801, at Cane Ridge near Lexington, Kentucky, these revivals put mainline religions on guard that there were challenges to the man-made doctrines of the various denominations. Under attack was the old Calvinist Doctrine that had become so much a part of the majority of the denominations. Many ministers began to reject the old established tradition of being required to adhere to the Philadelphia Confession of Faith. No longer were people satisfied with the doctrines of total depravity, irresistible grace, unconditional election, limited atonement, and preservation of the saints. New thinkers began to question whether they were, indeed, born in sin when the Bible stated that "sons shall not bear the iniquity of the father" (Ezekiel 18:20). Irresistible grace required that one have a "religious experience" in order to be saved and the mourner's bench type of religion was the religion of the day, with sinners trying to find a sign of their salvation.

John, initially, was very much opposed to these new religious thoughts, but over time, he began wrestling with these thoughts. The doctrine of going back to the Bible alone as a guide, promoted by Barton W. Stone, had reached the Stockton Valley Baptist Association. John Mulkey was invited to come to the Baptist church on Big Barron River (later called Gamaliel), to turn Lewis Byrum from his acceptance of Stone's views. It was Abner Hill who wrote Mulkey and asked him to come to Big Barrens to turn Byrum back to the Baptists. Abner Hill would later become a gospel preacher after the New Testament order, and had a positive influence preaching the gospel in Alabama and Tennessee. (It was the preaching of Abner Hill that convinced a young W. D. Carnes to accept the gospel. Carnes became the president of the State College of Tennessee at Knoxville, now the University of Tennessee. He was also president of Franklin College near Nashville, Tennessee, Burritt College at Spencer, Tennessee, and Manchester College at Manchester, Tennessee. Educators seem to run in the Carnes family. James R. Cope, the great grandson of W. D. Carnes, was president of Florida College for many years. James Cope's brother, Quill Cope, served as president of Middle Tennessee State University for several years.)

Mulkey began to consider the idea that one could be saved without any manmade confession, creed, discipline, or manual. At first, he rejected these new thoughts. Then he struggled with them. Finally he embraced them, believing that man could be saved apart from any manmade doctrine and that salvation could be gained by standing on

the Bible alone. Isaac T. Reneau wrote of Mulkey's break with the Baptists. He said, "In 1809, Mulkey was delivering a sermon on John 10 at the home of William Sims. While making a diligent effort 'to establish Calvinism,' his own argument convinced him that the doctrine was false. Being an honest and plain-spoken man, he expressed a change of conviction on unconditional election and other doctrinal matters."

The Calvinistic doctrine of unconditional election became a real concern for Mulkey. This doctrine held that God pre-determined before time that certain ones would be saved (elected) and that others would be lost and that there was nothing the individual could do to change this. No doubt, Mulkey began to question why he should preach if certain ones would be saved and others lost, and his preaching would not change anything concerning the hearer's salvation.

Reneau, in writing of this problem, said, "A storm of controversy erupted in the Mill Creek Church and in the Stockton Valley Baptist Association. He (Mulkey) was charged with heresy and notified to stand trial at the August meeting of the Association. At that session, his opponents could not secure a guilty verdict. They called on five sister churches to assist them and scheduled another inquisition for October. After the charges were reiterated, they called for a show of hand, and the majority still favored Mulkey. At the November session, the same accusations were received. Mulkey proposed that they 'drop all disputes and bear with one another,' but they replied, 'Never, till you come back to the very ground from which you started.' Mulkey then proposed to dissolve the Mill Creek Church which was unanimously accepted."

The record book of the Mill Creek Baptist Church contained this entry for the second Saturday in November 1809:

"Church met and a decision took place and those whose names are above written declared that they would no longer remain under the constitution of the church and withdrawd (sic) from us consequently are no more of us."

The Mill Creek Baptist Church had been experiencing difficulties over the preacher, John Mulkey, for some time and the problem came to a head in late summer of 1809. The August 1809 record of the church stated:

"Charges constituted against Brother John Mulkey in consequence of which the church agrees to send for help to assist us at our October meeting."

Isaac T. Reneau stated in the obituary of Mulkey, that the church agreed to call on five sister churches to help

assist them with the problem they were having with Brother Mulkey. However, this is not mentioned in the minutes of the Mill Creek Baptist Church. When time for the October meeting came, the problem over John Mulkey was still unresolved and was continued to the November meeting. The minutes of the church business meeting, dated the "second Saturday October 1809" stated:

"Church met agreeably to appointment with the helps and proceeded to hear the charges again constituted against Brother John (Mulkey) with other charges of like nature and when again hearing the charges debated and debated, we then concluded that he denied the essential doctrine of the Gospel such as denying in our esteem that Jesus Christ satisfied the demands of Law and Justice for his people and died as our surety or that any man is saved by the Righteousness of Jesus Christ imputed to them, also finely (finally) for treating the church with contempt and going away and leaving us in our unpleasant situation."

As with many church problems, the solution is not compromise but division. This was the case of the Mill Creek Church. On Saturday, November 18, 1809, John Mulkey stood at the pulpit on the north side of the Mill Creek Baptist Church. The die was cast. The division took place with Mulkey inviting those who favored his teaching to exit by the west door and those who wished to continue in Baptist Doctrine to exit the east door. The majority exited the door to the west. The building was retained by the majority. The Baptists moved about a half-mile east of the old Mill Creek building to the other side of Mill Creek, and established the new Mill Creek Baptist Church. The old Mill Creek Baptist Church became known as "Old Mulkey."

In a paper by Clayton Gooden, found at the Disciples of Christ Historical Society, Nashville, Tennessee, Gooden wrote of the incident: "Now all you who believe as I do, follow me out the west door.' The words reverberated through the rough-hewn beams of the Mill Creek Baptist Church. It was Saturday morning, November 18, 1809. The congregation of some two hundred had gathered for the last time; and the words of John Mulkey were like a broad axe splitting the timbers of the Baptist traditions from top to bottom. All across Kentucky, Ohio, Tennessee, and South Carolina there were rumblings of discontent. Congregations were declaring themselves 'separate' or simply 'Christian Churches.' The restoration plea was being heard throughout the Western Reserve. And fervent revivals brought thousands to a great awakening of religion on the American frontier."

"John walked slowly to the right of the long pulpit that stood on the north side of the building. Approaching the low

door at the west end of the church, he bent slightly to clear the lintel and stepped out into the crisp air of the autumn morning. A snow had fallen leaving the ground a deep rust sprinkled over with a fine covering of white that resembled sugar. Gusts of wind were now blowing the frozen granules across the wooded cemetery where several Revolutionary War veterans lay resting from their struggle to win their country's independence. John looked out across the rough hewn stones. He was trying to win some independence, too... He wondered if the price would be as dear..."

Among those who chose to leave the Baptist church for the Bible only religion taught by Mulkey was Hannah Boone Pennington. Hannah was the sister of the famous Daniel Boone. Her first husband, was a Kentucky pioneer and a companion of Daniel Boone in his early exploration of Kentucky. He was killed by Indians. Hannah later married Stewart Pennington and settled at Mill Creek. This writer recently met a descendant of Hannah Boone Pennington. Max Ray, Hannah's descendant, is a member of the Grandview Church of Christ in Tompkinsville, Kentucky.

Another somewhat famous member of the newly established congregation was Nathan Breed. Those who have followed Revolutionary War history are familiar with the great battle of Bunker Hill. The Battle of Bunker Hill was actually fought on Breed's Hill. Nathan Breed was the owner of the property. Both Hannah Boone Pennington and Nathan Breed are buried in the cemetery at the Old Mulkey Meetinghouse.

After the division in the Mill Creek church, the Baptists continued to demand the preaching credentials of John Mulkey. On October 20, 1810, the church minutes stated:

"Brethren Ezekiel Springer and Thos. Wiley appointed to visit Brother John Mulky and demand his credentials..."

Mulkey refused to give up his credentials and again on December 20, 1810, an attempt was made to secure Mulkey's preaching credentials.

"Church met. The brethren that was (sic) appointed to demand brother John Mulky's credentials make report that he refused to give them up at the time."

There is no record of John Mulkey surrendering his preaching credentials. Perhaps he did at a later date.

There were others in south central Kentucky preaching that people should return to the Bible alone for salvation and not put their hope in the doctrine of men. Among these were Rice Haggard and his brother, David, who lived in neighboring Cumberland County not far from Mulkey. Jerry Rushford, in his book, Christians on the Oregon Trail, said that Benjamin Lynn and Lewis Byram "were having a powerful impact on the thinking of a Baptist preacher named

John Mulkey.”

Benjamin Lynn of Harrodsburg, Kentucky had been a Baptist preacher and had experienced the same struggles of conscience that Mulkey was experiencing. By 1805, Lynn had determined to leave the Baptists to preach New Testament Christianity without the shackles of human creeds. He studied his Bible and came to the conclusion that he needed to be baptized for remission of sins. He knew of Barton Stone and his work at Cane Ridge, Kentucky, and Lynn walked from Harrodsburg to Cane Ridge to ask Stone to baptize him. Because Mulkey was experiencing the same struggle, Lynn was an important influence on Mulkey. About the time of the division in the Mill Creek Baptist Church (November 1809), Lynn’s sons-in-laws, John Chisholm, Jr., and Marshall D’Spain, were in Alabama buying property in Madison County, with plans to move their families to Alabama, as well as wife’s parents, Benjamin and Hannah Sovereigns Lynn. Lynn established a church in Madison County, Alabama in 1810, which was, perhaps, the first Christian Church in Alabama. He and his wife died in 1814 and were buried in the church graveyard. The site of this building is unknown as well as the graves of Benjamin and Hannah Lynn. The Lynn’s daughters, Esther Chisholm and Rachel D’Spain, and their families left Madison County, Alabama, in 1816, and moved to the newly opened Indian lands of Lauderdale County, Alabama, in the northwestern corner of the state. The Chisholms started a congregation on Cypress Creek. The church is one of the oldest continually meeting churches in Alabama. Today it is known as the Stoney Point Church of Christ. The D’Spains moved to western Lauderdale County and settled in the community of Waterloo where they established a church. This church continued to meet and grow at Waterloo until the fall of 1834, when most of them migrated to Texas and became the first Church of Christ in Texas. This church was probably a large congregation because they ordered three hundred song books from Barton W. Stone in 1832. Stone wrote, “Also, we have sent 300 Hymn Books to Waterloo, Alabama, consigned to James Witherspoon for Elders James E. and Mansel Matthews of Barton’s, Lauderdale co. Alabama” (Christian Messenger, p. 380, 1832). The church members settled at Melrose, Texas, a few miles south of present day Nacogdoches, Texas. One of the leaders of this group was Benjamin Lynn D’Spain, the grandson of Benjamin Lynn. Benjamin Lynn D’Spain was a well-known gospel preacher, as was his son, Alonzo Lynn D’Spain.

John Mulkey continued with the Mill Creek church for several years, but he was in demand in other areas as well. In 1823, he held a meeting in Tuscumbia, Alabama. His old friend, Abner Hill, who had tried to sway John back to the Baptist, had become a gospel preacher and was living in Tuscumbia. It is probably through this connection that Mulkey came to Tuscumbia. Not much is known of this meeting, except that he baptized Mansel Matthews in Spring Creek. Many years later Matthews would recall his

baptism at the hands of John Mulkey in a letter to the Gospel Advocate (GA, August 22, 1888). Mansel Matthews became a medical doctor and gospel preacher. It was Matthews, along with Benjamin Lynn D’Spain, who led the church from Waterloo, Alabama, to Texas. David Crockett, who lived in Middle Tennessee, near where Matthews preached, was persuaded to serve as a guide for this church, and he agreed to lead them to Texas. However, Crockett, in a hurry to get to the war in Texas, left the church in Memphis, only to get to the Alamo by March 1835, and get killed. Matthews continued to preach in Texas until his death in 1891. His influence and conversion of, perhaps, thousands is a result of the truth that he learned from John Mulkey.

In 1825, John Mulkey moved his family to McMinn County, in southeast Tennessee. In a paper by John Waddey, entitled John Mulkey—Early Pioneer Preacher in McMinn County, he states:

“Isaac Newton Jones knew John Mulkey well when he was a boy in McMinn County. He wrote a candid description of our subject in 1897. ‘Old John Mulkey, as he was then called, was of medium height and slightly corpulent, weighing, I suppose, one hundred and eighty to two hundred pounds. He was a graceful horseback rider...Though he was not a rigid logician, his musical voice, aided by ideality, sublimity, and an easy-flow of language, readily fixed the attention of an audience; and when desirable, he could carry away his hearers by a whirlwind of natural eloquence.’”

Waddey goes on to say,

“John Mulkey’s success in refuting the doctrines of the various denominations, putting their preaching champions to flight and winning their members over to the truth infuriated his sectarian neighbors. On one occasion, some of the more belligerent of them posted a sign on a tree in the forks of a road in McMinn County that offered ‘twenty dollars reward for any man or set of men that will whip old John Mulkey and Rees Jones.’ Such threats did not intimidate or deter him from his mission. He was thoroughly prepared to endure hardness as a good soldier of Christ Jesus.

While in McMinn County, Mulkey wrote his old friend, Barton Stone, about a successful meeting in McMinn County. Stone quotes from Mulkey saying, “A letter under the date 9th Sept. from Eld. J. Mulky (sic) at Meesville, Tenn—informs us, that he has immersed between 30 and

40 persons since his last. May the Lord speed the labors of our beloved brother in the Lord" (Christian Messenger, vol. 8, 1834, p. 318). This was not the first letter to Stone concerning his work, nor would it be his last. Six years earlier, in 1828, Abner Hill wrote Stone, "I have had the satisfaction of being with the following preachers of the Gospel:--John Mulkey, Phil. Mulkey, Elihu Randolph, Wm. D. Carns (sic), and brother Hobbs." Hill then pleads with Stone to deal with the subject of baptism for remission of sins. He said, "Some of the brethren believe and preach that for a soul to believe and repent and be baptized for the forgiveness of sins, is the gospel plan for entering into the kingdom of Christ; others oppose this idea. This is a subject of great importance. I wish you would embrace the subject in a plain, forcible manner. This, no doubt, would have weight with the readers of the Christian Messenger" (Christian Messenger, vol. 3, 1828, pp. 42-43). Interestingly, the next year beginning in April 1829, Stone published three articles on the subject of baptism for the remission of sins written by James E. Matthews, of Lauderdale County, Alabama. It is believed that these articles caused Stone to re-evaluate his middle-of-the-road position on the necessity of baptism and by 1832, had once again begun to preach what he had preached twenty-five years earlier—the necessity of baptism for the remission of sins. This led to the union of the Campbell and Stone groups in January 1832.

While in McMinn County, John Mulkey became associated with Elihu and Robert Randolph. According to Larry Whitehead, editor of the Alabama Restoration Journal, Elihu and Robert were brothers of Elisha Randolph. Robert and Elihu worked with Elisha in Morgan County, Alabama, in the early 1820's. About 1832, Elisha moved to Blount County, Alabama, and started the church on Lacon Mountain. About ten years later, he moved to Fayette County, Alabama. He is buried near his home in Fayette County.

According to the Christian Messenger, November 25, 1826, Robert and Elisha Randolph attended a conference the previous August in Murfreesborough, Tennessee. Also in attendance were a number of gospel preachers, including Ephraim D. Moore, B. F. Hall, Abner Hill, James E. Matthews, Elisha Price, Wm. D. Carnes, and John and Phillip Mulkey.

Mulkey traveled throughout lower east Tennessee and worked in north Alabama. The legacy of John Mulkey extends far from the area of south central Kentucky. His preaching would plant the seeds of New Testament Christianity in many states, including Tennessee, Alabama, Texas, and Oregon.

Jerry Rushford's book, Christians on the Oregon Trail, tells of the influence of John Mulkey in Kentucky and Oregon. Rushford holds Mulkey in esteem as a pioneer of the gospel in Kentucky. But John Mulkey's influence in Oregon is perhaps greater. Influencing his family, we find

that John Mulkey's son, Phillip Mulkey, arrived in Oregon in 1853. He and his son, John F. Mulkey, were preachers in Oregon. Philip Mulkey's nephew, Isaac Newton Mulkey, arrived in 1871. Three Mulkey brothers, nephews of John Mulkey, headed for Oregon in 1847. Thomas Mulkey died of "Mountain Fever" before reaching Oregon, but his brothers, Luke and Johnson Mulkey, arrived in Oregon and were staunch members of the church.

John Mulkey not only influenced his family to obey the truth. Many of his family became preachers of the gospel. Mulkey had a great impact on others as well. One of these men was James McBride, who had been a Baptist preacher



Old Mulkey, built 1804

in Kentucky and a member of the Stockton Valley Baptist Association, was influenced to leave by Mulkey. (Within two and a half years, more than half of the preachers of the Stockton Valley Baptist Association left to preach the Bible alone.) In 1847, Dr. James McBride and his son, Thomas McBride, migrated to Oregon and had a great work in preaching the gospel.

John returned to Kentucky and lived there in his later years, dying at his farm near Tompkinsville. The obituary

John Mulkey was printed in the

Millennial Harbinger and the Christian Review, May 1845.

Isaac T. Reneau concluded the obituary saying, "John Mulkey spent the most of his time in preaching till about three years ago, when his health became so precarious that he was compelled to desist. The last year he was confined to his home, and the delightful company of his intelligent, pious and virtuous wife. He frequently and freely conversed with her on the subject of his "Departure for the land of rest," as he called it. Told her he had not dreaded death since he became a Christian; but that he was more than ordinarily willing to change worlds at this time. And to one of the elders he said—"You cannot think how willing I am to die!" Some days previous to his "departure," he requested his beloved to have two of his most favorite pieces sung while he should be dying; the one beginning "Jesus, thou art the sinner's friend"—the other, "The angels that watch'd round the tomb." But when his final dissolution came on, the friends were so immersed in grief for the dying father, saint, evangelist, that they could not sing. So in the midst

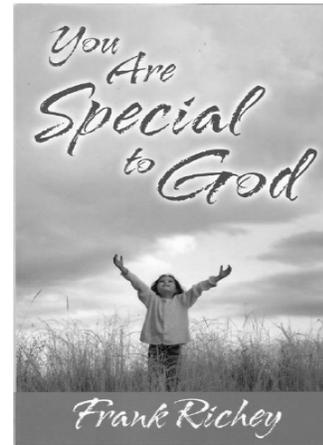
of children, grand-children, brethren, and weeping friends, he calmly fell asleep in Jesus—Dec. 13, 1844—15 m. before 1 o'clock, A. M. Father Mulkey delivered, in 51 years, upwards of 10,000 discourses himself, and left two sons eminent preachers, and a grandson just commencing. Will they imitate his noble example? That they, and many more, may imitate it, is the prayer of this writer, ISAAC T. RENEAU."

The church at "Old Mulkey", as it was called, continued to meet until the 1830's. At that time, services were moved to private homes and to the Tompkinsville Courthouse where the church met for several years. In the early 1870's a building for the Tompkinsville Church of Christ was planned. On November 16, 1871, two acres of land were purchased from Jefferson Gee for two hundred dollars. In 1872, the meeting house was constructed in downtown Tompkinsville. This building was replaced in 1932 by a new building that is still in use today.

After the church quit meeting at "Old Mulkey," the building fell into disrepair. In the 1890's, Winfield Emmert began an effort to restore the old church building. For a while the building was used for special services and other meetings, but over time, once again fell into disrepair. In the 1920's, there was a renewed interest in the "Old Mulkey" building and local citizens contributed funds, supplies and labor to repair the building and clean up the grounds. In 1931, the meeting house and grounds became a part of the Kentucky State parks system. It is the only state park dedicated to preserving a religious site in Kentucky. In 1995-1996, another restoration of the building took place, removing rotten logs and raising the church to add a stone foundation to eliminate similar problems in the future. The chinking between the logs was also replaced. A wood shake roof was added, similar to the kind used in the early 1800's. Today, the meeting house is used for special services, meetings, weddings, and family reunions celebrating their heritage. Over 40,000 individuals visit the site annually.

Looking Back

Chester Estes, Winfield, Ala., January 2: "We had a splendid crowd and good interest here last Lord's day. Many were away, but we had many visitors. We have engaged for our meeting, beginning September 1, Foy E. Wallace, Jr., as preacher, and Marion Davis, of Fayette, as singer. They will also conduct the meeting at Fayette following the one here. I work half time with Fayette. Brother Davis is to be with me at Vernon the first Sunday in August. Brother and Sister Davis are great workers in the church at Fayette and highly commended by the church there. There is no better singer in the brotherhood. He has work in Fayette, but would like to spend more time in evangelistic singing." GA 1/17/1937



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THE HUNTSVILLE THESPIANS

Earl Kimbrough

In January 1834, Ephraim A. Smith of Kentucky preached several times in Huntsville, Alabama. But due to unfavorable weather, he had but few hearers. However, during that time, he excited a good deal of enquiry and as well as much opposition. In his travels in the state at that time, Smith "passed through" Tuscumbia where he visited Dr. William H. Wharton. In a letter to Walter Scott, Wharton introduced himself to the editor, saying: "I am a resident of Tuscumbia, Alabama, [and] I have an introductory letter to you from Bro. E.A. Smith of Ky. who passed through our place some six weeks since."

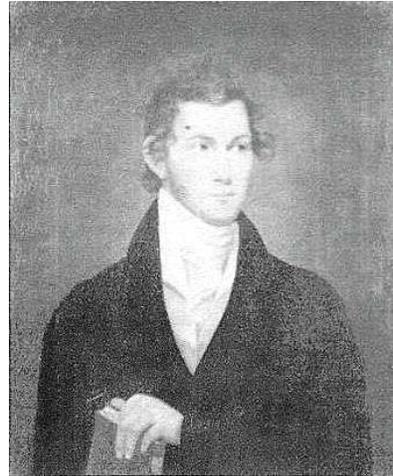
Wharton told about Smith's preaching in Huntsville and his visit to Tuscumbia. He also said that two or three weeks after Smith left, he, Wharton, went to Huntsville "by the peculiar request of some of the brethren there and remained a week." Apparently the interest aroused there by Smith's preaching moved the brethren to send for Wharton. Even though he had formerly resided in Huntsville and was acquainted with most of the citizens, he was denied the use of any meeting house in that place. But the Officers of Justice permitted him to use the Madison County courthouse, which was "an old and inconvenient building."

Wharton said: "...after my first appointment, we had quite a respectable audience, which continued to grow in number as long as I remained, and indeed we were compelled to adjourn to some other house." But no other place could be obtained, even through "several of their 'Churches' were unoccupied." It was at this point that help came from an unexpected source. A group of resident performers known as the Thespian Company heard of Wharton's plight and kindly permitted him to "occupy the Theatre" for the remainder of the week.

The young doctor said he succeeded in "introducing two into the kingdom of our Lord." He added: "The public mind is at this time much excited upon the subject of this great salvation; at that place as well as at other parts of North Alabama every form of misrepresentation and opposition has been used; but our trust in the living one is, that the veil of prejudice which has been thrown over the minds and hearts of people will be rent in twain, and truth, radiant truth, majestic and sublime, will shine into their hearts and give to dying mortals the light of the knowledge of the glory of God in the face of Jesus the anointed one."

Walter Scott, then living in Carthage, Ohio, introduced Wharton's letter with an extended

comment. This great advocate of Christian unity said: "The followers of Thespia, or to speak more plainly, the Play Actors have more communion with the Ancient Gospel and those who proclaim it than this detested thing called Sectarianism. Who would have thought that in a place in which houses built professedly for the worship of the living God, a man

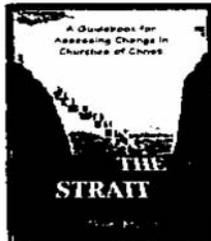


calling the people to reformation of life through the faith of the gospel would have been compelled to retire to the Theatre and make the true God and Jesus Christ debtors to a strolling party of Play Actors! But we have seen, from the very day the Ancient Gospel was restored, that there can subsist not the slightest religious fellowship between its supports and those who advocate 'another gospel.'" (*The Evangelist*, June 1834.)

Neither W.H. Wharton, nor any of the pioneer gospel preachers of Alabama and the nation, was too proud to make use of any place where the gospel of Christ could obtain a hearing. When lost souls were in the balance, their main consideration was to preach the word.

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Leonard Johnson

Kenneth L. Randolph

Calvin Leonard Johnson was born November 18, 1910 to Madison and Ada (Trantham) Johnson at Frankewing, Tennessee in Lincoln County. He had a great love for his place of birth and was proud of his home state. He said one could not go to heaven except through Middle Tennessee. His father was the oldest son of James Angus Johnson and Ella Cordelia Alexander of Lincoln County. His father became ill, the doctor who was called operated for appendicitis at home on the kitchen table. He died a few days later at the age of twenty-two. Leonard was three years old and his only sibling was a sister, Jewel, a babe in arms. His mother remarried but died in the influenza epidemic in 1918 at the age of twenty four when Leonard was eight years old.

When the mother remarried, the two children were taken in as part of their grandparents' family and were reared by them until they were grown. Angus and Ella's youngest son, Woodie, was only twelve years older than Leonard and seemed more like a brother than an uncle. Perhaps the greatest influence in his life, besides Bernice, his wife, were his Johnson grandparents. They schooled him and his sister in godliness, hard work and responsibility. His grandmother Ella (Ma) lived with Leonard, Bernice and family for about the last twenty years of her life. She was a woman of sterling character and gentle spirit. Bernice said that she and Ella never had a cross word with each other in all the time she was there.

Leonard attended an elementary school nearest their farm, but could go only a few months of the year. He began plowing when he was nine years old and doing all that belongs to farm work. He was primarily schooled in the rigid discipline of hard work, which no doubt was a vital part of his successful life. He graduated from Boones Hill high school where he was valedictorian of his class of ten students in 1928. He played basketball on a team that went to the state finals. Years later he would be invited to be the speaker at the fiftieth anniversary of the school.

He had never heard of David Lipscomb College until a teacher at Boones Hill told Jewel, his sister, that he should go there. He had a dream of attending Vanderbilt and becoming a lawyer. He wrote for information from the schools and decided to go to David Lipscomb. His travels from home before his graduation were the basketball trips to play other teams, the longest to the south being a trip of about forty miles to Huntsville, Alabama, and the longest north was about fifty miles to Murfreesboro, TN. He had also gone to Nashville once with his uncle Woodie and his wife. That

lack of travel may have triggered the wanderlust that grew in his heart to travel as much and as far as he could while sowing the gospel seeds, up to four weeks before his death.

When the time came to leave for college he caught the train at Winchester, TN traveling to Nashville. On the train he sat behind two girls who were talking about going to David Lipscomb College, so he just kept them in sight and followed them to the campus. He enrolled in the fall of 1928, and said he nearly starved until he found a tree of green apples on the campus.

Like so many others before him, the good examples and the Bible instruction had a great impact on him and provided the foundation for his life's work. He was greatly influenced by H. Leo Boles, president of the college, and S.P. Pittman, both outstanding preachers and teachers. Boles and Pittman became friends, counselors and guides to him. Leonard named his first child David Pittman Johnson. Leonard had been baptized when he was fifteen and had taught a class of teenagers at Cyruston, the church he had attended while at home in Lincoln county. Now the opportunity to preach came to him when a man in Nashville who had ambitions to start a church in his area asked Leonard to come and preach. That was his first sermon just before he turned eighteen. A church was started there and he continued to preach for them for some time. The church is now one of the largest on that side of Nashville. He considered it an honor when he was invited to go back and preach on the fiftieth anniversary of the church.

Leonard met his life-mate, Bernice Cagle, at the beginning of the fall semester of his second year. She was from Pikeville, Tennessee located in the beautiful Sequatchie Valley over the mountain beyond Chattanooga. The fertile valley runs north and south between Cumberland Mountain and Walden's Ridge, fingers of the Appalachian Mountains.

Bernice and others of her family were taught and baptized by Charles Holder, well known and loved preacher from Bridgeport, Alabama. He held meetings for most of the rural churches in the Valley. Bernice said, "Brother Holder didn't own a car. He came by bus or train. He would write a letter to the church telling when he would come and ask someone to meet him at the bus or train. He was a very powerful, but humble, preacher and baptized many people, including my two brothers and me."

Bernice's paternal grandparents were Littleton Cagle, Jr. and Sarah Elizabeth (Sutherland) Cagle. Her maternal grandparents were Martin and Mary Ann (Colvard) Debord. Her parents were Grover Cleveland Cagle and Mary Virginia (Debord) Cagle. Her Cagle grandparents had twelve children and seventy-five grandchildren. The Debord side of the family had only eight children and thirty-one grand-children, so Bernice

had a total of 102 first cousins.

During the summer of 1929, the President of Lipscomb, H. Leo Boles, and his wife came by to visit the Cagles in Pikeville, no doubt because Firm Cagle, Bernice's older brother, was planning to attend in the Fall. When Boles learned that Bernice lacked only two and one-half credits to finish high school, he proposed that she come with Firm and take those classes at Lipscomb High School plus some college classes. They enrolled in the Fall semester and Bernice's first Bible class was taught by A. G. Freed, who had been the Freed part of Freed-Hardeman College in West Tennessee.

Leonard and Bernice were married in Pikeville on June 6, 1932, with S. P. Pittman officiating at the wedding. In the Fall of 1933, they went to visit old friends and teachers at Lipscomb, and Bernice went on to visit her parents while Leonard stayed on in Nashville, undecided about future plans for his life's work. On the advice of H. Leo Boles and S. P. Pittman, Leonard decided to go to Harding College, then located in Morrilton, Arkansas. He left Nashville with \$1.50 in his pocket and a \$5.00 bill in his hand when he shook hands goodbye with Brother Pittman. He rode the streetcar in Nashville as far west as it would go, then hitchhiked the rest of the way to Morrilton. In a few days Bernice got a card from him from Morrilton saying that he had decided they would enroll at Harding "for their future benefit." So she began to prepare to make the 500 mile journey to Morrilton and she and Firm made the journey in her father's truck loaded with furniture and canned goods. They crossed the Tennessee River at Savannah, Tn, by ferry boat. Leonard was already enrolled in college, teaching Latin in the high school and keeping the library part-time. Bernice did not enroll in the Fall but did attend J. N. Armstrong's (President of Harding) Bible class.

Leonard spent his weekends in the Fall preaching in congregations in that part of Arkansas, usually traveling by "thumb." In December he had an interesting experience on a preaching trip to Clarksville. He left home on a Saturday at 3:30 pm but did not get a ride all afternoon, so he walked to a small town where he knew a church member lived although he had never met him. He asked to spend the night, but the good brother refused, so he spent the night in the train depot. Sunday morning he started walking but did not get a ride and arrived in Clarksville after the morning service at the church was over, and the church did not meet at night. However, he was allowed to preach at a Methodist church singing Sunday afternoon and to spend the night. He made it back to Morrilton on Monday afternoon.

In the Summer of 1934, Harding College moved from Morrilton to Searcy, Arkansas. Leonard stayed for the Summer to assist in the move while Bernice had a good stay with her family in Pikeville. When Leonard

graduated, he was asked to stay on as principal at Harding Academy and remained until Bernice had completed her degree at the college in June, 1936. They then moved to Nashville where he preached for 2 years for the 12th Avenue congregation of over 600 members.

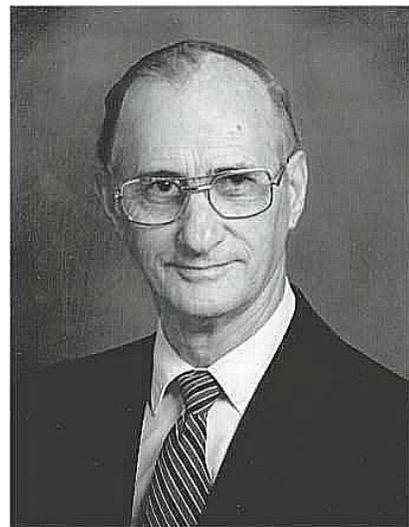
Leonard got a call from the Chisholm

church in Montgomery, *Calvin Leonard Johnson* Alabama, and they made the move to begin work there in January, 1938. The church was mission-minded and allowed Leonard to hold meetings for small churches throughout the area and to start churches where there were none. The church also had as many as three tents going at the same time during the summers, as well as helping the African-American brethren get a new congregation started.

His close co-workers in Montgomery were Rex Turner, Sr. and Joe Greer. Turner had preached at the Chisholm congregation but had begun preaching for the Panama Street church in the city. Rex and Leonard were kindred spirits in many ways especially in sounding out the gospel message in the entire southern half of Alabama and the bordering states of Georgia, Florida and Mississippi. They preached in tents and homes and by radio and their work was successful. They also co-edited the gospel paper Sound Doctrine for several years. However, they would not have had the success they did but for another man, Joe B. Greer, owner of many acres and a successful farmer who served as an elder in the Chisholm congregation. He gave much time and money to promote the preaching and teaching that Johnson and Turner did.

In 1942, Johnson, Turner and Joe Greer, with the help of other brethren, opened Montgomery Bible School, which later became Alabama Christian College (now Faulkner University), and for several years he and Rex were co-presidents. For five years during that time, he rose at 3:30 every morning to deliver 650 newspapers ("throwing" the paper to the front porch of each house) with the help of some of the male college students and his son David.

In 1954 he moved his family to Chattanooga where he served as principal of Boyd-Buchanan School and preached at the Signal Mountain church. But an opportunity arose that called him and his family to West



Africa. They spent 1956-1958 in Nigeria where he superintended eleven Christian schools, taught in Ukpom Bible College, and preached throughout much of Eastern Nigeria.

Returning to Chattanooga from Africa in 1958, he served again as principal of Boyd-Buchanan School while also preaching at the Signal Hills church.

From 1960-1962 Leonard was president of Madison Academy in Huntsville, Al, and preached at Mastin Lake Road and Paint Rock churches.

Moving from Alabama to Oklahoma the family spent two years in Oklahoma City where Leonard taught Bible at Oklahoma Christian College (now University) and preached at Kingfisher, OK.

In 1964, they moved back to Tennessee where he taught Bible and Psychology at Freed-Hardeman College (now University). He also preached at the Linden church, and for six years, at Jack's Creek church. During his time in Henderson at FHC he led student groups on Spring Break Campaigns to assist congregations in Tennessee, Alabama, Mississippi and Louisiana. He also went with a group of preachers to Nigeria for six weeks of mission work and the same year went with George Bailey and a large group for a tour of the Holy Land.



Leonard & Bernice

In 1973 he and Bernice moved back to Montgomery, AL where Leonard served as Academic Dean and Chairman of the Bible Department at Alabama Christian College. The college, place and people were dear to their hearts and where they had lived the longest. During the five years they remained there he preached one year at the College church and four years at Chisholm, the same place he had preached when

they first came to Montgomery in 1938. He also led student campaigns to Georgia and Tennessee.

Being sixty-eight years old one would suppose that he would remain in Montgomery for the rest of his life. Three of his five children and six grandchildren lived in Alabama and he and Bernice were among beloved friends, some from up to five decades past. But he decided to return to Freed-Hardeman and complete years sufficient for retirement. He taught at the college and preached again for the Jacks Creek congregation. He retired from the college at the mandatory age of seventy in 1981.

As Brother Johnson was a man of unusual energy, possessed of good health, he yet had productive years ahead of him. Therefore, he returned to Montgomery, Al, in 1983 to teach again at Alabama Christian College (now Faulkner University), which he continued until four weeks before his death. During this time he continued to hold meetings and preached for the churches at Wetumpka, Jemison, Piedmont and Alexander City (Southview congregation). During his last years his interest in mission campaigns intensified. He made a trip to Mexico with Joe Greer and others to work for three weeks in 1985. In 1986 he went to Scotland with Buddy Baker and a group of 15 students to the cities of Glasgow and Dunoon. From 1986 through 1990, he made annual campaigns to Scotland with students and sometimes old friends, such as Burney Bawcom, with whom he had worked in Nigeria in the 1950's, and with Howard Jones, with whom he had worked at the Chisholm church in the 1930's, 1940's and 1970's. Bernice went with him in 1989, two of his granddaughters went (Karen Terry, twice, and Rachel Randolph, once).

From 1992-1994, Leonard made mission trips to Vienna, Austria to teach conversational English using Marks's gospel for a textbook to teach students from different countries at the International Christian University. The primary intent of this method was to acquaint the student with New Testament Christianity. In 1993 and 1994 he also taught The Pentateuch and Survey of the New Testament. In these three annual trips to Austria he took Faulkner students in '92, Bernice and Faulkner students in '93, and went alone in '94.

Leonard was losing weight and his appetite was not good when he returned home in July. He underwent numerous tests and had to have emergency surgery on September 7th which revealed cancer. He passed away at 5:45 pm on October 5, 1994.

His funeral service was conducted by H.A. Beasley, E.R. Brannon and Rex Turner, Sr. at the Landmark church building in Montgomery, and he was buried at Serenity Gardens Cemetery, also in Montgomery. A joint memorial service of Alabama Christian Academy and Faulkner University was held in his honor at the

Faulkner University Rotunda October 10 at which President Billy Hilyer, Howard Jones, and Jerry Atkinson spoke. A quotation he used in speaking of the "Golden Years" aptly expresses the closing years of his life:

"Like the evening sun which seems to hang a long time on the horizon to lighten the earth and spread abroad its beauty, the old are left to serve as examples, patterns of faith, hope, dedication and patience in suffering."

A broad sweep over Johnson's life reveals him as a preacher, teacher and missionary. He preached his first sermon November 11, 1928, and 66 years later preached his last sermon August 28, 1994. His first teaching was Latin at Harding High School in 1933; his last was Bible Geography and Life of Christ at Faulkner University, August 24 and 25, 1994, culminating 59 years in the classroom. His ambition was always to extend his work to broader fields and distant places, hence mission work at home and abroad.

But he also maintained a lifetime interest in Tennessee Walking Horses. He raised, trained and showed his horses until he was nearing eighty years old. Wherever he lived he usually bought a farm or leased some property to care for his horses, and a trip to Shelbyville, Tn for the Championship Walking Horse Show was his annual pilgrimage.

Johnson was a link to some noble leaders of the past. He came under the influence of H. Leo Boles at David Lipscomb College (University) who also served as an elder where he preached for two years at the 12th Avenue church in Nashville. He considered Boles the best teacher he ever had. Johnson was a student at Harding College (University) the last year it was at Morrilton, Arkansas, and the first year it was at Searcy. The sacrificial spirit, integrity and administrative ability of J.N. Armstrong, President of Harding, left a sustaining influence upon him. F. B. Syrgley, J.M. McCaleb, A. G. Freed, Foy Wallace, Sr., G. C. Brewer, Hall L. Calhoun, and S.P. Pittman were a host of outstanding preachers with whom he was acquainted and who influenced the direction of his life.

Among numerous honors he received were the 1985 Alumnus of the Year from the School of Education, Harding University, and Distinguished Alumnus Award from David Lipscomb University in 1989. Perhaps his greatest legacy is the inspiration and guidance he gave to young people over fifty-nine years in the classroom. He had a great love of teaching. He was demanding and challenging. He pressed his students to deeper personal consecration and to wider fields of service. Throughout the world are Christians whose lives were enriched by association with Leonard Johnson.

* * * * * Note: Sister Bernice Johnson kept a record of her life beginning when she was young, and two years after Brother Johnson died she wrote the life history of Leonard and Bernice Johnson: Their Lineage, Love, Life and Labors Together." Janice typed it and it was made into a soft-backed booklet of about 50 pages. It was well done and it served as the primary source for the above article. KLR.

In 1961, I married Leonard and Bernice Johnson's daughter, Ella Janice, and began teaching under him at Madison Academy in Huntsville, Al. For the next 33 years I knew him about as well as one can be known by a son-in-law, a generation removed from him and 29 years younger. We would from time to time work together in building projects, on the farm and at school. We traveled together attending meetings, conventions, and lectureships. I taught under him at Alabama Christian and I also taught with him as a fellow teacher in his later years. He held the pacifist position for the Christian regarding warfare and he took much the same position as David Lipscomb and John T. Lewis regarding civil government also. He believed the extent of the Christian's responsibility to government was found in Romans 13 and I Timothy 2: Pray for rulers, pay taxes to the government and obey the laws of the land. He was a "teetotaler" when it came to coffee, tea and soft drinks (coca cola, etc.), and he would usually deliver a chapel speech about every semester chiding the students for wasting money on what he termed "slop water." I never knew of him drinking anything except milk or water. Brother Johnson never seemed to "halt between two opinions" about any matter of discussion, but knew his mind quickly and without reservation. He felt at home wherever he was, making no distinctions regarding position in society, race or worldly goods. He was always courteous and always expressed appreciation for anything that was done for him. He was never rude nor coarse. His preaching was characterized by simplicity and boldness; one never wondered what he meant nor ever doubted but that he believed, with his whole heart, what he preached. His heart was tender, and certain people, words and scenes could often provoke from him a tear. He could so easily accommodate himself to almost any situation. He had a ready smile and loved to laugh, especially at himself, with others, at country tales and backwoods jokes. He appeared at all times, except in his last sickness, to feel vigorous, to be active and to have incredibly good health. He seemed to need no rest for long periods of time and comparatively little sleep. Above all, he loved the Lord and His cause and energetically spent his time in promoting it. He recognized and loved the lost and his greatest ambition was to bring them into the fold of eternal safety. KLR

**MISSING CHURCHES
OF
CLAY COUNTY**

Earl Kimbrough

We frequently read about churches of Christ in many parts of Alabama that no longer exist. Improved economic conditions, good roads, better transportation, population shifts, and peculiar circumstances are responsible for the "missing" churches in the state. The pioneer preachers were successful in planting numerous congregations in earlier times, often in remote areas. Sometimes groups of Christians met within a few miles of one another. No doubt many small churches bloomed for a short time as light-bearers for the Lord and then flickered out and were forgotten.

Olin Warmack of Montgomery, in a report prepared in 1995 for the Clay County Historical Society, told about several now "missing" churches in Clay County. There were no doubt others less known, or completely forgotten. Occasionally one comes across the name of church of the past that none now living seem to know anything about. These, of course, did not just suddenly "die out," although the death of members in some places contributed to a church's demise. In most cases, the members simply moved away to other places.

Sometime in the 1860s, one of the earliest churches of Christ in Clay County was active in the Delta community. "Due to changing conditions which resulted in a decrease in membership the church finally became inactive. Today nothing remains to designate the location of the church building." (Olin Warmack, *Churches of Clay County*, Unpublished Manuscript.) Delta is ten miles north of Lineville near the Cheaha Wilderness.

Nearly a hundred years ago there was a church of Christ identified as Horse Creek in Clay County's Talladega Mountain. The congregation went back to about the time of World War I. But the members all eventually moved away and the church ceased to be. A church at Millerville in southern Clay County, was active as early as 1920. It is said to have met "in the back room of a home."

"Big Spring church was located on a knoll above the Big Spring about half way between the spring and school house. It was built of lumber with wooden benches with a 1" by 4" for a back rest. The fathers were seated on the right of the pulpit and the mothers on the left. A big pot-bellied stove was in front of the pulpit. Oil lights (lamps) with bright reflectors hung on the wall for night meetings." (Quoted from, *From*

Rags to Riches in a Changing World, Author Unknown.)

A church known as Dowdy's Chapel was "Located across the Talladega Mountains from Erin in the general vicinity of the Horse Creek Church of Christ. The building is believed to have been constructed in the early 1900's. The church was organized and built primarily by the efforts of Marcus Lafayette (Fate) Dowdy. The land and building material was given by Pink Bunn. In the early years there seems to have been frequent exchange of visits between the congregation at Dowdy's Chapel and Horse Creek."

Further describing Dowdy's Chapel meeting house, Warmack says: "During the week-days the building was used as a school known as Dowdy's Chapel but listed in the Clay County Board of Education Minutes as Horse Creek No. 2 and as a church on Sundays.... The church and school were closed in about 1946, because most of the people living in that general area had moved away." The building itself was torn down in the 1950s.

Another old church described by Brother Warmack is called Campbell Springs, originally known as Campbell Cross-roads Church of Christ. "The first church building made of logs was probably erected shortly after 1874. Daniel L. Campbell and his wife were baptized during a gospel meeting in 1874 which was conducted by J. M. Barnes of Montgomery.... Some years later this building burned and the church building site was moved to a location near Campbell Springs and the name changed to Campbell Springs Church of Christ. Daniel L. Campbell bought the lumber of the old Methodist Church in Ashland of which was constructed a church house near Campbell Springs which was known as Campbell Springs Church of Christ. Later, through the efforts of Staten Tate and Otho Atkisson, some special blocks, or brick, were secured to put up another building which yet stands. While the congregation continues, it borders on the class of "missing" churches because of its earlier meeting in an old building at Campbell Cross Roads. Some "missing" churches did not cease to function but simply relocated in a different place with a different or an altered name. This is true of Campbell Springs church. While this is not true of this church, some old churches are "lost" historically when they move to a new location, change their name, and records, if any, go back only to the new location. Thanks to Brother Warmack for making it possible to preserve the record of some "missing" (or "moving") churches in Clay County, Alabama."

THE MOVEMENT – 1860 – 1875
The Civil War & Reconstruction
Part Two

Larry Whitehead

When the Confederate forces fired the opening volley at Fort Sumter, it created a breach that today, 150 years later, has not completely healed in this country. The church of our Lord was impacted as well. Fifty years of relative peace and harmony and unprecedented growth, came to an end with that canon shot. For the churches of Christ in the South, it signaled the beginning of years of devastation and hardship that embittered the brethren in the South toward their Northern brethren and would have far reaching implications for the future in the battles over progressivism in the church which will be covered in the next article.

The Civil War and Reconstruction set back the restoration movement in the South by many years. Alabama had been admitted to the Union only in 1819 and was hardly out of pioneer days when the war came in 1861. North Alabama, where the majority of the churches in the movement were located, was unique in one respect. Approximately 60% of the populace was against secession. In Winston, Morgan, Marion and Northern Fayette Counties, sentiment against the war was even higher. This meant that in any given congregation, brethren were divided in their loyalties. The result was devastating. Most of the churches simply had to close their doors. Only a few of the churches in North Alabama were able to continue meeting during the war. Stoney Point in Lauderdale County met regularly. Mooresville in Limestone County was another. Union on Buttahatchee in Marion County met sporadically. The preacher at Union was a Union loyalist and engaged in covert operations for the Union army. The church in Moulton met regularly during this period. These were the exceptions, however, as most simply closed their doors. The church at Russellville was one that closed. This church was considered a strong congregation prior to the war. The Berea church in Fayette County was another that likely closed. The church was the largest in that area of the state. Being located near Glen Allen, a hot bed of divided sentiment, night riders and militia activity and the church fairly evenly divided, it seems it would be impossible to attempt to come together for worship under those extreme circumstances. The eldership was even divided. Andrew McCaleb was a Union loyalist while Thomas Thornton was loyal to the old South.

The families of many church members were divided in their sentiments toward the war. An example of the divisions among Christian families is the Randolph and

McCaleb families. These families were considered to be stalwarts in the church. Jeremiah was a Union loyalist. His son, Montgomery Campbell was hanged in Missouri for his activities on behalf of the Union and another son, Madison Asberry served in the Union army. Lorenzo Dow Randolph's family was divided in their loyalties. Their sister, Anna Mariah Billingsley, had several sons who joined the Confederate army. (*Records of H.C.Randolph*) The McCaleb family was also divided. Andrew McCaleb, an elder at Berea, was a Union man. His oldest son fought under the Union flag. He had two brothers fighting for the South. Their sister, Jennie Logan, had eight sons who joined the Union army. Such were the tragedies of the times.

During the four years of the war, many of the church buildings were either destroyed or damaged by marauding armies or militias. Most of the physical destruction occurred in the Northern part of the state where loyalties were so divided. The southern part of the state was clearly behind the Southern cause and did not have to endure the invasion of the armies and subsequent occupation, as did those in the Tennessee valley. Not only was property destroyed, the people were destitute by the end of hostilities. One historian designated these as "silent years" for the restoration cause in Alabama. It is true that Disciples of Christ never officially split over the issue of slavery, as did almost every other group, never the less division of thought certainly existed.

The leadership considered slavery a political issue, not a religious one. Alexander Campbell wrote in the *Millennial Harbinger* in 1845:

To preserve unity of spirit among Christians of the South and of the North is my grand object, and for that purpose I am endeavoring to show that the New Testament does not authorize any interference or legislation upon the relation of master and slave, nor does it either in letter or spirit authorize Christians to make it a term of communion.

Another writer for the Harbinger, Samuel Church of Pennsylvania wrote:

Slavery, be it good or bad, is not the voluntary choice of the present generation in the South. They inherit it, and all their established habits of thinking and acting, individually and socially—morally, politically, and religiously—are more or less identified with it. If its existence be sinful, they are not conscious of it, and are unlikely to be enlightened by calling them thieves and villains.

Tolbert Fanning's sympathies were with the South,

he nevertheless pleaded with southern Christians to remain aloof from the hostilities. He denounced the Civil War as "unnatural, ungodly, cruel, barbarous, unnecessary, meaningless, fruitless, and disgraceful" and counseled Christians to avoid military service.

There are several reasons why Disciples did not split over the issue of secession and slavery. One was the lack of a central organization, without any machinery for excluding churches or seceding from any group. Another, perhaps, was the pacifism of many church members and especially the leadership. Also, the very basis on which the movement began and that was unity and a desire to establish the "ancient order of things."

In 1861, the American Christian Missionary Society, meeting in Cincinnati, Ohio, passed a resolution condemning the South and by implication the southern brethren, Tolbert Fanning was furious. He wrote: *"Should we ever meet them in the flesh, can we fraternize with them as brethren? How can the servants of the Lord of this section ever strike hands with the men who now seek their life's blood? We do not know how this matter appears to others, but without thorough repentance, and abundant works demonstrating it, we cannot see how we can ever regard preachers who enforce political opinions with the sword, in any other light than monsters in intention, if not in very deed. How can Christian men of the South do otherwise?"* --*Gospel Advocate*, November, 1861. p. 348.

As the war progressed, postal service to the South was stopped. This effectively cut off the Southern brethren from receiving the journals that had been mainstays of their reading. The *Gospel Advocate*, which had begun in 1855, stopped publication in 1861. Southern brethren were thus isolated from the world. As the war dragged on, feelings became more pronounced and an attitude "us against the world" developed among Christians in the South. Many Christians became caught up in the patriotism toward the southern cause and focused more on politics than on the spiritual. Tolbert Fanning encountered this feeling on a tour, early in the war. He recounted that on a visit to Montgomery, he found the city *"in such a turmoil that no one had time or thought about the Lord."* Fanning continued to Atlanta to visit A. G. Thomas, a minister of the Restoration. Earl I. West in *The Search for the Ancient Order*, quoted Fanning as saying:

"Dr. A. G. Thomas is a brother of fine address, superior talents and leadership, and learning, but we saw him with a feather in his hat and a glittering sword in his right hand, and doubted if he would be able to hold the sword of Georgia in one hand and the sword of the Spirit

in the other."

Christians responded to the call for volunteers on both sides. James A. Garfield, then president of Hiram College in Ohio, later President of the United States, raised a regiment for the Union cause. This regiment saw service near Huntsville. On the other hand, many men, prominent in the cause, joined the Southern side, as recorded by Garrison and DeGroot in *The Disciples of Christ, a History*:

The South received earnest support by many Disciples. The eldest son of Alexander Campbell wore the gray of the Confederate cavalry. Dr. W. H. Hopson was a chaplain with the rank of colonel under General Morgan. Dr. B. F. Hall was chaplain with troops commanded by Barton W. Stone, Jr., "rode a fine mule, carried a splendid rifle and stipulated expressly that when there was any chance of killing Yankees he must be allowed the privilege of bagging as many as possible!" . . . T. W. Caskey carried a double-cylinder sixteen-shooter revolver and a Colt rifle and was known as the "fighting parson." Robert C. Cave never became reconciled to the Union and wrote much against it.

There were Christians who maintained the Christian spirit through the conflict. In 1863, then General James A. Garfield was camped with his army near the village of Mooresville in Limestone County. The preacher at Mooresville was a medical Doctor named J.H. Hundley. Hundley had been converted by reading Walter Scott's *The Evangelist*. At least one member of the Mooresville church had perished in the war, fighting for the South, and Hundley had two sons languishing in a union prison camp in the North. Hundley's family had been terrorized by rogue Union soldiers and robbed. Garfield, in a letter to his wife during this period, told her that he had been invited to preach at Mooresville, no doubt the invitation was extended by Hundley. All evidence suggests that Garfield did indeed preach for this church. If ever a Christian spirit was manifested during the war, it was shown by the Christians at Mooresville and by General Garfield himself. A beautiful story in the middle of the darkest time for God's people since the days of the Romans.

When hostilities ceased, after four years of the most brutal conflict in history, the South was totally decimated. *The Governor of Alabama estimated that 122,000 men from that state had been in the Confederate service of whom 70,000 had been either killed or wounded. The first winter after the war many families in the state lived in the woods with no shelter except the pine trees. By the spring of 1866, 75% of*

the state's 80,000 widows were in want. (The Trials Of The Ancient Order –pg. 379

Homes were destroyed, farms lay idle and worse many of the church buildings were destroyed. When the troops returned home, those who were able, they found their livestock had been killed or stolen. They needed these both to eat and the horses and mules to farm. Seed for their crops was no where to be found and they had no money to buy supplies if they were available. If the four years of war were terrible, they would soon find that reconstruction was worse.

A letter to the *Harbinger* from Justus M. Barnes throws light upon the condition of Alabama Disciples.

"The storm of war has passed over and the calm has come—and indeed it is a calm; we are shut out from communication with the world. I have not heard one word, definitely from the brethren North since the war began and especially since it closed." Barnes described conditions around Montgomery: Internal commotions indeed trouble us. All the evil consequence that could possibly arise from the sudden transition of a class of uneducated, uncultured slaves, from a state of bondage to a state of perfect, yea, the most licentious freedom, are upon us. Still we are trying to let none of these things move us, believing that there is a life above, "and all that life is love."

A request was made by Barnes to Campbell to send fifty hymn books so that he might continue evangelizing. He reported that a great field of evangelism was opening in Alabama for "primitive Christianity." He mentioned Dr. David Adams, Cyrus Reeves, W. C. Kirkpatrick, R. W. Turner, and Brother Neely as co-laborers. He reported that since the Federal Army took control, they ~~Asad~~ converted 148 souls.

The condition of the Restoration cause in the South is well illustrated in a letter from B. F. Manire, who wrote the *Millennial Harbinger* from Mississippi:

Our churches are languishing under the baneful effect of the war. Cut off from all our periodicals, schools, etc., we have suffered more than any other religious body in the South. I am teaching school, and preaching for the only two congregations we have in this county Our brethren regret that they are cut off from communications with Bethany. We pray that the days may not be far distant when, in peace and quiet, we may again receive the visits of the Harbinger and enjoy the instruction of you both. The abject poverty of the people can be judged from a letter to the Harbinger from C. S. Reeves, August 5, 1866. Reeves and W. C.

Kirkpatrick had borrowed money to travel in Chambers County where they organized thirty-three new members into a congregation. Their efforts were cut short because of the necessity for gathering their crop of fodder. As Reeves said, Oh, if we only had the means to furnish our families with food and raiment, so that we could devote a few months to the work in Southern and Eastern Alabama! Thousands instead of tens might be garnered into the fold of Christ. Never was there such a spirit of inquiry among the people as now. . . . Here is a field for missionary work, crying as loud for help as any across the ocean. We have ten or a dozen preaching brethren in the State, unsurpassed for intelligence and devotion to the cause, whose efforts are almost entirely paralyzed on account of POVERTY, and nothing else! We do not so much need more proclaimers, as we need help for those already in the field.

- A. R. Moore would write of the preaching brethren who were fighting to restore some semblance of order to the churches:

The men who passed through the "baptism of fire" did the best they could under the circumstances by which they were surrounded. Among them were such men as Alexander Graham, Pinckney B. Lawson, Dr. C. S. Reeves, A. C. Borden, Prof. J. Mack Barnes, Dr. David Adams, J. M. Baird, L. D. Randolph, and Jerry Randolph, men who were tried and found true. A little later came such men as T. B. Larimore, J. M. Pickens, Dr. A. C. Henry, Dr. N. B. Wallace, Dr. S. I. S. Cawthorn, J. M. Curtis, and Dr. James Watson

As bad as the situation was among the Christians in South Alabama, it was much worse in North Alabama. The North Alabama churches were for all practical purposes simply non-existent. The membership was scattered and those that remained were more concerned about something to eat and shelter for their families. Brother Thomas Butler, fresh from a tour of the area in 1866, wrote in the *Christian Standard*.

"From Decatur we traveled 100 miles through the Northern part of Alabama. There might have been more desirable and inviting lands through the South, but I have rarely seen a richer and more beautiful tract of country than that extending from the Tennessee River to Corinth, Miss. The population of the region seems like 'a few souls' saved from a tornado, which, far and wide—co-extensive with the rebellion, swept with the scourge of death. Florence, Alabama,

once had a population of 2,000; now it contains 100 souls.The ruins of happy homesteads are piled in solitary heaps, and the trail of the war is broad, deep, and black. The hammer, axe, and saw are dexterously applied to the work of reconstruction within the former lines—the woods are paying heavy tribute for fencing, and the lands are being rapidly enclosed with millions and millions of rails.” (Christian Standard, May 5, 1866.)

Both the *Millennial Harbinger* and *Gospel Advocate* carried appeals for "the destitute brethren in Alabama and Georgia during these lean years. Justus M. Barnes acknowledged receipt of \$100 from W. K. Pendleton, editor of the *Harbinger*, and \$200 from Metcalf, agent for Southern Relief in Nashville. This money was to be used to help those of both races in need. Editorially, W. K. Pendleton sought to raise \$1,200 to sustain Reeves and Kirkpatrick, writing that both men could be employed for this amount and would evangelize the whole state. These same names appeared in the *Gospel Advocate* appealing for help for themselves and their brethren. In addition, there are found the names of Joseph Wheeler, who acted as agent for relief in Calhoun County, and J. M. Pickens, who sought help for the people around Tuscumbia and Moulton. Pickens said of conditions around Tuscumbia: "*It is sad to tell of the havoc which time and neglect have made of that once large and nourishing church—the members scattered, the house torn to pieces and almost destroyed, and the candlestick removed out of its place.*" The *Advocate* carried a report in 1866 of a correspondent who said: "*I have just returned from a trip South. I was at Selma, Ala., fifteen days. Found the citizens engaged in building up the demolished buildings destroyed by the ravages of war. I found some ten to twelve disciples, and the house still standing, but learned they were not meeting to worship the Lord. ... I found the disciples rather cold with a few exceptions.*" *Richard James....History of The Disciples....*

There were some churches in the North that sent relief in the form of clothes, seed corn and money. This relief was appreciated but the need was so massive, the relief was only a pittance of the overall need. The cause in Alabama after the Civil War was in a serious condition. Into this terrible situation came such men as John Taylor, J.M. Pickens, Jesse T. Wood, L.D. Randolph, Jerry Randolph, John McCaleb and a few others, to try and re-organize the despondent membership and restore the churches to a sound footing. Their task was overwhelming, but slowly, they were partially successful.

A few preachers from the border states such as Kentucky and Missouri made trips to the State to aid in

restoring the spiritual life of Christians. Jacob Creath,,Jr. who had made many visits to the State prior to the war , came from Missouri and spent considerable time. From his memoir from 1870 we find the following: *On the 14th of March, I left home for Corinth, Mississippi, and preached there one week, and one in Baldwin, and then proceeded to Marion, Alabama, and preached there several weeks. I then went to Chattanooga, Tennessee; then to Huntsville, Mooresville, Athens, Mountain Home, Moulton, and Danville, and returned home in June.* There were a few others who helped, but the task was great and the years of struggle were difficult.

The Berea church in Fayette County, where John McCaleb was a member, is an example of the dilemma that many Christians faced. If the Mooresville Church, mentioned earlier, manifested a Christian spirit during the war, the Berea Church did the same during reconstruction. Located in the northern section of Fayette County, it was in an area where the militias and nightriders had harassed the citizenry throughout the war. The community was divided politically between those who supported the Union and those loyal to the Confederacy. Consequently, the church was divided and had ceased meeting during the war. When hostilities ceased, the harassment continued with more violence directed at those who had remained loyal to the Union. One of the members at Berea, a Union loyalist, was murdered and his body thrown in his yard for his wife and children to witness, One of the leading members at Berea, Joseph Pinkney Whitehead, a veteran of the Union army, was appointed Justice of the Peace. He asked the Governor for assistance and troops were sent to restore order. The church members, realizing their shameful and sinful condition, came together and forgiveness was freely given. The church, within a short time, began to grow and grew to near 200 members. Sadly, the example of Berea was the exception rather than the rule.

Unfortunately, some churches would never meet again and many that did faced long years of struggle before they returned to the status of pre-war days. Many members moved their families to Texas and points west with the hope of a new life and beginning. It would be after the turn of the next century, before the growth that was once so promising across the state would be restored....We will deal with another battle in the next installment...

RESTORATION TIDBITS

"Old Brother Srygley"

Hugh Fulford

F. B. Srygley was one of the great preachers and writers of the latter part of the 19th and the first part of the 20th centuries. He was a native of Alabama, being born at Rock Creek in what is now Colbert County, but, at the time, a part of Franklin County. Earl Kimbrough, native son of Russellville, Alabama, has written the defining work on the life, times, and thoughts of F. B. Srygley in his monumental work *The Warrior from Rock Creek*, published in 2008.

For many years brother Srygley served on the editorial staff of the *Gospel Advocate*. In the September 29, 1932 issue of the *Advocate*, then under the editorship of Foy E. Wallace, Jr., attention was given to Srygley's seventy-third birthday, celebrated on September 10 of that year. Under the caption of "Brother Srygley's Seventy-Third Birthday," Wallace wrote: "We have the following letter from Brother Srygley in response to the shower of greetings received from his many friends in every part of the country. The *Gospel Advocate* rejoices with Brother Srygley in the excellent health he is enjoying and far more in the confidence and esteem in which he is held by so many people. He says:

"It turned out to be not a 'shower,' but almost a 'deluge' of cards. They came from many parts of the country, and they seem to be still coming. I was out in the country about ten miles northeast from Red Boiling Springs, Tenn., attending to my own business, or at least letting other people's business alone, and preaching the gospel to some good, honest country people when this thing broke upon me without warning. The first day I got four cards, one from Brother and Sister J. W. Grant. It touched my heart to think that these two good people should remember that I, like them, was growing old, and I decided I must answer these four cards; but the next day I received twelve more, and the next day twenty-seven; then I saw I was 'snowed under,' so to speak. The next day there were still more; and without counting all the names, there must have been, in all, more than two hundred names. I appreciate everyone of them more than I can express, but I realize that the standard my friends have set for me may work a hardship on me in trying to live up to it. If people think you are good, you have to try to be good; if they think you are smart, you should try not to disappoint them; and here is where the hardship

comes in. Of the number who wrote me, two had the same birthday as mine. One was a preacher, Brother Fannmg, of Cleveland, Tenn.; and the preacher's wife, Sister Horton, of St. Louis, Mo. One card was from Ira C. Moore, of the *Christian Leader*, whose seventy-third birthday comes the twenty-seventh of next February. I mention his name here that I may congratulate him on his seventy-third birthday now and be done with it. I enjoyed my association with him very much at the Moundsville (W. Va.) debate.



F.B. Srygley

It is a hardship to have to grow old, but it is very encouraging to have a host of friends that you know will stand by you in the right. While I am thanking these brethren and sisters for their many kind wishes for me, I want to tell them not to call me 'old Brother Srygley.' I admit I am getting a little old, but I do not want it thrown up to me. I now begin to see why Brother Larimore hated to be called 'old Brother Larimore.' I thought when I began to write this I would only make a general acknowledgement of all the nice cards I received and extend my heartfelt thanks for all the nice things that were said about me, but I cannot keep from calling especial attention to the many nice things that were said of me by so many good preachers that have stood for the truth against all opposition. May the Lord bless every brother and sister who so kindly remembered me on my birthday. One brother got his figures changed and congratulated me on my thirty-seventh birthday; but he admitted he *perhaps* had the figures reversed, which I am sorry to admit was true. One big card that was especially appreciated came from the *Gospel Advocate* office with eighteen names on it."

Looking Back

G. A. Dunn, 823 West Tenth Street, Dallas, Texas, September 17: "Last night I closed a meeting in Winfield, Ala., with forty additions-thirty-five baptisms. Several were from the "sects." The crowds were large; the singing was good. The brethren at Winfield are completing a very nice brick house that will be very convenient and beautiful. I began a meeting today in Haleyville, Ala."

GA 9/28/1933

JOHN DANIEL PATTON, Part 1

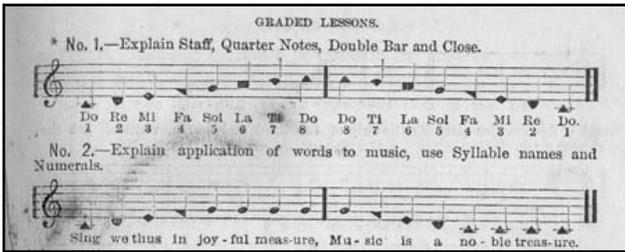
“A Franklin County Boy Who Taught the South to Sing”

Earl Kimbrough

John Daniel Patton, one of the South’s greatest gospel singers and teachers of vocal music, was born in Russell’s Valley in the little community of Waco east of Russellville, Alabama, in 1868. He came from some of the earliest and most prominent families of that region. His grandfather, Aaron Patton, was the forbearer of the Patton family in Franklin County. J.D. Patton’s maternal grandmother was Elsie Srygley Morgan, a near relative of

Portion of Singing Lesson Book

F.D. and F.B. Srygley. His parents were Aaron Thomas Patton and Sallie McGill Patton. The McGills were among the first settlers in Russell’s Valley in the early 1800s.



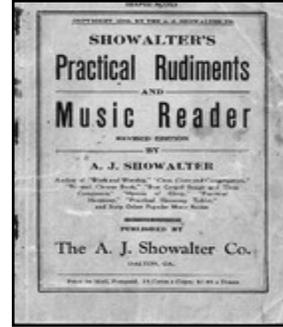
J.D. Patton’s family was not wealthy and he was reared in the Reconstruction era, when the South suffered under military oppression. His mother, a lady of intelligence and refinement, taught her children at home. She not only taught her three sons and four daughters the basics of education, but also instilled in them lessons in morals, manners, and citizenship. Sallie Patton possessed a voice of “unusual power and sweetness.” It was evidently from her that J.D. obtained his natural musical ability.

The Pattons moved from Russell’s Valley to the mountains northwest of Russellville when J.D. was a child. He and his older brother, Luther, attended school at Sweet Gum Thicket taught by J.S. Daily, one of Franklin County’s most prominent teachers after the War Between the States. J.D. later went to school at Rock Creek, where he also attended his first singing schools conducted by John W. Wallace. Robert Leslie James, a Franklin County historian who knew the Pattons well, said: “J.D. Patton was a boy of keen, poetic sense, and a deep religious nature and often felt an indescribable emotion when listening to those grand old [gospel] songs of long ago.”

An old register of the Rock Creek church of Christ includes the name of Sallie (Morgan) Patton, who had been “received from the Baptists Aug. 6, 1873.” J.D.’s father is not listed, but his brother Luther is said to have been “received by immersion” the same year, when J.D. was five years old. Luther also had musical ability and became a song leader in the church. He was leading singing at the Antioch church of Christ near Russellville in

1886, when he suffered an attack of appendicitis from which he died after a few days. Their younger brother, Edward, was killed in a train wreck in Oklahoma.

J.D. Patton began to lead singing at “a very early age.” Most likely at the Rock Creek church of Christ. He taught his first singing school in 1885, at the age of 17. Later that year he taught singing schools in Franklin, Colbert, and Lawrence Counties. James writes: “He now admits that these singing schools were not great successes, but at the time very few people could much more than sing a tune. So we believe



that he really did much good since he improved to a small degree, at least, the singing in various churches.

“One of his first singing schools was taught at Antioch (Kimbrough’s Chapel) on the Waterloo Road, six miles northwest of Russellville. At that time he was a strong, robust, cheerful boy of about seventeen

or eighteen years of age. He was not fashionably dressed, but his pleasing personality, his charming manners and his wonderful voice won for him many friends and admirers. Some of the students in that school were old enough for his parents. They were, for the most part, members of the Antioch Church, who were deeply interested in the improvement of the singing.... ‘Little Johnny Patton,’ as he was affectionately called, was one of the most popular and most honored young men of Franklin and Colbert Counties in those days [the late 1800s].”

While Patton began teaching singing schools at an early age, he progressively improved his ability by seizing the opportunities afforded to study music under some of the best musical masters of the South in that day. One of these was Hamilton Riley Turbyfill, an outstanding Franklin County music teacher and also a member of the church of Christ. In 1887, Patton attended two schools taught by Turbyfill. That same year, Turbyfill attended a session of A.J. Showalter’s Southern Musical Institute at Vernon, Alabama. Patton also studied music under Showalter and later became closely associated with him as a student and a partner in conducting singing normals and in the publishing of gospel music. It was probably through Turbyfill that Patton first became acquainted with Showalter, owner of The A.J. Showalter Co., of Dalton, Georgia.

Turbyfill taught music at Belgreen, Alabama, in 1891-1892. At that time he again “had the privilege of instructing J.D. Patton.” In speaking of this, “Mr. Turbyfill said: ‘It is a great pleasure to know that though one’s own efforts in a given line are not a success, that he has been of some help to one who is about to make a success.’” Turbyfill held such respect for J.D. Patton that he felt that had he done nothing else in the music world, his teaching J.D. Patton near the beginning of Patton’s musical career alone would have kept his own career from being in vain. This also testified to the esteem in which Patton was held during the later years of the 19th century.



Hamilton R. Turbyfill In 1891, Patton attended the first of several singing normals (schools designed to teach men how to teach singing). This was at Mount Hope, Alabama, under S.J. Oslin. In 1892, he attended his first session of the Southern Normal Musical Institute, presided over by A.J. Showalter. This apparently was the beginning of Patton's close and life long asso-ciation with Showalter. In 1893, he attended another of Showalter's normals at Eden, Alabama, (east of Birmingham). It was near this time that he began to seriously study composition with Showalter.

In 1893, Patton conducted his first Normal Musical Institute at New Hope Church near Days Gap, Alabama. After this, he taught other successful institutes at Independence, Mississippi, in 1894, and at Big Spring, Mississippi, in 1895. His success in these institutes launched his career in that field, apparently in association with Showalter.

It was as a teacher in these Normal Musical Institutes that Patton gained his greatest recognition in the field of music. By 1925, he had taught more than 300 Institutes, and had instructed more than 30,000 students. One who studied Harmony and Composition under Patton was Luther G. Presley who wrote "When All of God's Singers Get Home" with V.O. Stamps.

A.J. Showalter said of Patton: "He enjoys the special distinction of having taught more normal musical schools than any man living or dead, giving him a record in this respect, such as no teacher ever had." When one considers that much of Patton's teaching was in teaching men who in turn taught many others, James' description of Patton as "A Franklin County Boy Who Taught the South to Sing" seems to be more factual than hyperbole

Robert Leslie James, speaking of Patton's character as a whole, said: "One is not satisfied with one glance, he must look again, and he perceives that J.D. Patton is no ordinary person." He adds that, "He is a member of the Church of Christ."

Note: The quotations from Robert Leslie James are from his book, *Distinguished Men, Women, and Families of Franklin County, Alabama*. James lived in the community where Patton lived in early life and also knew him well in later years. Patton was yet living when James wrote a chapter in his book about this Franklin County vocal music teacher.

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OPPOSITION TO THE RESTORATION CAUSE FROM THE CHRISTIAN CHURCH

Bobby Graham

WHAT A CHANGE TWO CENTURIES HAVE WROUGHT!

How could a movement which began in distinction become so indistinct? How could a people once demanding book, chapter, and verse turn so dramatically that they make no such demands and even disparage those who do? Why could leaders of groups who once called upon any Christians among the sects to leave them to be just Christians, members of the church of the Lord, "radicalize" this call and tell the same people they are fine where they are and being what they are? The answers to these challenging questions suggest the title for this final past of the "Opposition to the Restoration Cause" series appearing in recent issues of *Alabama Restoration Journal*. The sad reality is that one of the evolving branches of the American Restoration Movement—Disciples of Christ/Christian Church—occupies the very ground just described in the series of questions starting this paragraph. This sad reality also proclaims that many in churches of Christ have no more regard for the ground once occupied by proponents of the Restoration Cause and for the Scriptural principles hallowing that ground than those in Disciples of Christ/Christian Church. The plea of the Restoration Movement now means nothing, because they have abandoned the distinctiveness demanded by its principles in their attempt to blend into the general religious scene.

Developments over the past two hundred years clearly shows the gradual changes in this segment, now self-identified as a denomination among the many denominations of "Christendom"; but it has not always been so. Some statements issuing from people associated with this very group manifest the change in thinking and practice easily observed by objective historians. We urge readers to consider carefully the following quotations from twentieth century writers among the Disciples:

Charge of Being Argumentative, Divisive

The period from 1825 to 1860 among the Disciples in Alabama may be thought of as an "evangelistic" periods [sic]. It could also be called a "come-outer" period. It was a time when itinerant preachers went from place to place condemning the "sects" and pleading for the people to "come out of" sectarianism and unite with all "God's children" on the simple plan of the Word of God...These preachers used every opportunity to spread their message. They held public debates. Controversies were very frequent, both in

the realm of theological questions and in the matter of the ownership of a church buildings. Magazines were published in an attempt to further the cause. The preachers would often secure the permission of the Baptists or Methodists to use their meeting houses and then split those congregations upon the question of "Union." Paradoxical as it may seem to those who are members of the Disciples, it appears that during this period in Alabama, they were a divisive force rather than a unitive one. (Richard L. James, *The Disciples of Christ in Alabama, 1830-1860*, Intro.).

The Stone movement contributed a powerful evangelism to Alabama, while the Campbell movement was largely argumentative, creating splits in the Baptist churches and winning converts from the Methodists and Presbyterians (Richard L. James, *The Disciples of Christ in Alabama, 1830-1860*, p. 14).

To James' writing must be added that of the Watsons, who also occupy the vantage point of Disciples observers of the Twentieth Century:

In its early years the Christian Church was unfortunately divisive, causing bitter denouncement from ministers of other faiths. An interesting example of this is found in the account of the establishment of the church in Mooresville, Limestone County, now a Church of Christ.

It appears that there was a union church in this small community taken over by the Cumberland Presbyterians. According to clippings in the scrapbook of the Athens Christian Church, an article was written by Pat Jones in the *Huntsville Times* and reprinted in the *Alabama Courier* in Athens, May 2, 1905. The article states:

The Christians, or Campbellites, had fought diligently against the change from the union church around 1840, but had bowed, along with the Methodists and others, to superior numbers. They did not, however, lose heart. In fact, the setback created stronger than ever a desire among them to increase their own strength.

A site for a Christian Church was purchased from James Clements of Madison County for \$20 with sixty-seven men and women backing the purchase. The two-story frame building was completed in 1854. Great was the disturbance among the Presbyterians when the word was spread that the building was ready to be occupied. They passed the little church without looking in its direction, and then stopped a few houses farther along to gossip about it.

To add to the excitement, the Reverend Mr. Johnson, facing his congregation of Cumberland Presbyterians and feeling none too well for a Sunday morning, pointed in the direction of the new addition to town, without once taking his eyes from the faces of his listeners, and declared: "The Christian Church is an egg of the devil hatched under the mud sills of Hell." His eyes snapped as he spoke, and blood vessels stood forth on his forehead. Much prayer and thought had been devoted to that sentence (*History of the Christian Churches in the Alabama Area* (Watson), pg. 16-17).

WHAT CAUSED THE CHANGE?

The change which we here affirm is more one of attitude than anything else, though it certainly manifests itself in words and actions. The change is discerned by movement away from the positions held and ideas advocated by the early leaders of the Restoration Movement. While these leaders did not immediately have fully developed Biblical positions, as they understood more of the Bible's teachings, they promptly allowed its precepts to mould their teaching and practice.

Barton W. Stone, a former Presbyterian preacher, clearly separated himself from former Calvinistic ideas. Stone spoke out concerning the gospel's universal scope of salvation and its requirement of faith in the sinner as a condition of his salvation—both principal aspects of his early teaching being in conflict with the creeds and teaching to which he had formerly held and most still held. Lengthy article from Stone's pen in his *Christian Messenger* show that he did not lend approval to people in the denominations staying where they were.

Alexander Campbell, former Presbyterian and later Baptist, plainly distinguished his later teaching and practice from his former, as any reader of the *Christian Baptist* and *Millennial Harbinger* can vouch—the former ceasing publication when Campbell broke with the Baptists. His many debates with that day's leaders from the different prominent religious groups likewise demonstrate his difference with them over cardinal points of teaching or practice. No honest soul can believe that Campbell thought the denominations were safe haven for any.

These early leaders and their second generation spiritual descendants took decisive positions in favor of Bible positions and against what they perceived to be false teaching, while later heirs of this movement began to waffle on the ideas and ideals of the founders of the

movement. Why did such change take place? Why did increasingly strong opposition to the founding ideals of the Restoration come from within the movement? Why was there weakening faith in those ideas? Why then did later Disciples reject the same principles which Stone, Campbell, Scott, and others fervently advocated?

THEIR FAITH CHANGED

If there is one change prominently appearing in the fabric of Disciples' faith during the last half of the nineteenth century, it is their diminishing confidence in the inspiration and inerrancy of the Bible. They began losing faith in the Bible's divine origin, bowing rather to the developing European rationalism, which soon migrated to American shores. The first cousin in unbelief was the burgeoning doubt concerning Jesus' divinity. Because unbelief begets further unbelief, the offshoot of this early doubt was their dissatisfaction with the authority of the Scriptures. When the Bible's origin is thought to be with man, not God, then it is viewed as a collection of merely human ideas, as people searched after God and institutionalized their traditions and findings.

With the Bible no longer holding special esteem as inspired by God, the next step was to reject it as completely furnishing people unto all good works (2 Tim. 3:16-17). The departure which had already begun with the formation of the unscriptural American Christian Missionary Society, became a deeper plunge into other unrevealed practices, including the use of the instrument in worship; the use of titles in reference to preachers; a developing clergy system; the use of women in public worship and local-church organization; resorting to fairs, bazaars, pie suppers, etc., for raising funds; inter-denominational meetings and connections; and, finally, the decision by the Disciples to restructure their organization into a full-fledged denomination. The departing trickle had become an apostate flood! Such is the usual course of apostasy.

ASTOUNDING EFFECTS OF A CRUMBLING FAITH

The lessons of history along this line speak loudly and clearly. Whenever the foundation of strong faith begin to crumble, no bulwark remains to prevent the inevitable results of unbelief. Erratic guidance replaces the steady and reliable direction of truth found in the Scriptures. A diluted morality replaces the fixed and unchanging course which the Bible sets for morality and ethics, so that the gray area becomes the prominent factor in situation ethics instead of the black and white of the Word, The mission of the church, once spiritual, soon becomes a social one - taking the people out of the slums instead of removing the

slums from the people, with “mission” work becoming community improvement rather than soul saving. Commitment to truth and to Christ, who is Truth, weakens without an absolute standard. What remains is religious formalism, the stressing of the externals and the keeping of religious festivals and holidays. Timid discipleship characterizes the adherents of such weakened commitment. Even faith in the reward and punishment of the gospel system becomes more of a doubt than the confident resolve once fueling spiritual pursuits. These results, which could make a lesson for another time and circumstance, have been easily discerned by careful students focusing on what has transpired among one-time disciples of Jesus.

CONCLUSION.

What a change two centuries have wrought! People who once believed the Bible to be from God no longer do so. Positions once held on the authority of the Scriptures have been abandoned. The former willingness to stand for something, even when doing so makes people different from the religious landscape, has gradually changed to the desire to blend into the religious surroundings. Is it possible that these developments of the past two hundred years could again happen?

For the sake of future generations, may we delineate in clear detail what happened:

1. Faith in the Bible’s inspiration and inerrancy waned.
2. Doubt about the divinity of Jesus grew.
3. In the vacuum created by the erasing of all standards of religious authority, the ideas and preferences of human beings became preeminent.
4. The flood of human teaching and practice grew even stronger.
5. Dire effects of crumbling faith soon and regularly appeared.

We repeat these steps toward spiritual oblivion because what has happened within one branch of the Restoration Movement can happen again among others. Symptoms of step number one have been in evidence for a number of years among others claiming a Restoration heritage. When we become like the Jews of Jesus’ day, by depending upon our spiritual ancestry and heritage, we desensitize ourselves to the appeal of truth and think that we know the truth or, worse yet, that we are the truth! What folly that we fail to learn from others who made these mistakes!

“Therefore let him who thinks he stands take heed lest he fall” (1 Cor. 10:12).

Restoration pioneers who faced tough choices



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PHONE# 256-668-3135

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WADE BAPTIST CHURCH
&
The Restoration Movement In Alabama

Larry Whitehead

Hosea Holcombe is considered by many to be the greatest historian of the Baptist church in Alabama. In 1840, he wrote his first history titled *The History Of The Rise And Progress Of The Baptist In Alabama*. In this volume, he chronicles the growth of the Baptist and their battles with the "Reformers" or "Campbellites" until 1840. He would later add to this, other volumes.

Holcombe tells the story of a young, dynamic Baptist preacher from Franklin, Tennessee, named Nathan Roberts who came to Alabama in 1817, two years before Alabama became a State. Roberts and his family settled in what is now Tuscaloosa County. As stated earlier, Roberts was an energetic young preacher and by January, 1818, he had established the first Baptist church in Tuscaloosa City. It was named the Ebenezer Baptist Church. In October of the same year, Roberts was instrumental in establishing the Cahawba Baptist Association with ten churches, most of which he started, in Cahawba and Bibb Counties. He soon turned his efforts southward into Greene County and planted several Baptist Churches there. He was instrumental in establishing the Tuscaloosa Baptist Association. It seemed that his success had no bounds. By the early 1820s, he turned his attention northward into Pickens, Fayette, Walker and Marion with much the same result.

Records determine that the Wade Baptist Church near the New River community in Northern Fayette County was established in 1825. the earliest membership rolls list Nathan Roberts as a member. (*Records of Fred McCaleb*) One must assume that he was the Pastor and likely the one who established this church. Holcombe states that "he was in charge." (page 204) This church would be known by three different names, The Wade Baptist Church, The Union Baptist Church and The New River Baptist Church. Since it was built on land owned by the Wade family, the family name was likely the most common, however, Holcombe refers to it as Union.

Young Mary Taylor joined the Wade Church soon after she and John migrated to Alabama in 1828. The story of her husband's conversion is well known and is documented in Earl Kimbrough's biography of John Taylor and the writings of the Srygley's and others. It was at this church where the providential hand of the Almighty led a Baptist preacher to quote Acts 2:38 during a service attended by a distraught John Taylor. Distraught because he had been unable to have the required experience Calvinism taught and therefore assumed that he was doomed to the Devil's hell, without hope. Upon hearing the above scripture quoted, he instantly knew the way of salvation had been revealed to him and his life, and thousands that would hear him over the next half century, was changed forever.

Taylor found a Baptist preacher to baptize him and Mary for the remission of their sins. In an interview Earl had with Paralee Gassaway, Taylor's granddaughter, over sixty years ago, she stated that Taylor told her that he, in turn, baptized the Baptist preacher for the remission of his sins. Holcombe in relating Nathan Roberts great accomplishments for the Baptists, never missed an opportunity to remind the reader that Roberts later left the Baptists and joined the Campbellites. Was Nathan Roberts the preacher who baptized John Taylor? If not Roberts, could the baptisms have been administered by one of his associates, Richard Holley or Phillip May, who would later be accused of leaving the Baptists for the Campbellites?

Taylor began preaching the "Bible only" shortly after his baptism. Within a short time he was "turned out" of the church by the Wade Baptists. The following is a quote from Holcombe's book on a problem in the Wade or as he called it, the Union church about the time of Taylor's dismissal:

"there had been a serious difficulty in the church, growing out of an act, of which Roberts was much, and perhaps principally to blame in receiving at an improper time some disorderly members into the church: but which act had been overruled by assistance from other churches". (Page 205)

This report is most likely a reference to the Taylor dismissal. The term "disorderly" most likely refers to Taylor's preaching as well as his refusal to abide by the Calvinistic rules for admission into the Baptist Church. It would stand to reason then that Nathan Roberts used his influence and position to allow Taylor to preach for the church. It is certain that Taylor would not have been allowed to preach without Roberts' consent and likely encouragement. One can assume that Roberts was having second thoughts about his Calvinistic views at this time also. Obviously there was opposition among some of the members, but not enough to force Taylor out without outside help. Note Holcombe's statement *"but which act had been overruled by assistance from other churches".(page 205)*

It would soon become apparent that a sizeable number of the membership was sympathetic to Taylor as he was invited to preach at the home of David Thornton, a leading member of the Wade Church, whereupon Taylor baptized forty souls for the remission of their sins and established the Berea church. One has to assume that many, if not most of these good folks came from the Wade Baptist Church. One such person was Thomas Thornton, oldest son of David Thornton. Thomas would marry Orpha Randolph, youngest daughter of Elisha Randolph and become one of the first elders at Berea.

The bitterness over the Taylor affair was obviously deep and hurtful, especially to the members at Wade. Several families were divided. James K. McCollum was the longtime treasurer at Wade. His daughter, Leah, would

marry Andrew McCaleb, later to become an elder at Berea and serving in that capacity over fifty years. McCollum's oldest son, Newman T., would later serve as an elder at Berea. The large family of John Hollingsworth was divided between the two groups. One of Hollingsworth's daughters married Nathan Robert's son, Matthew. Some members of the Hallmark family were divided, as well as were members of the McDonald family. These family ties, no doubt, added to the strain between the two churches. A short three or four miles separated the two groups. Over the next thirty-five years, several skirmishes occurred.

During the Civil War, both churches closed their doors as both were located at ground zero for militias and night riders representing both sides in the terrible conflict. Also the Berea church was growing and capturing members from other Baptist churches. Holcombe reports on a split at the Smryna Baptist Church, evidently located in the area whereby half the members left and followed the dreaded "Campbellites." This may have spelled the end of Smryna as no evidence of such a church can be found today. These dissident members would have likely united with Berea, as it was the only New Testament church in that country. This would have fueled the fire and fanned the flames of hatred at Wade.....Fast forward now some thirty five years.....

In the Spring of 1868, the following report was submitted to the Millennial Harbinger, by C.S. Reeves, a gospel preacher from Columbus, Mississippi.

I have visited the brethren at two of their places of worship in Fayette co., Ala. And (as I cannot communicate all the good results with pen and ink) will say, I commenced preaching at night to the brethren at Berea, on New river, near Doublin, in Fayette co., as before; continued over Lord's day,—audiences increased in size from the beginning.

On Saturday evening a Baptist brother came in and was introduced, who arose and stated [he was a preacher, and said to be a most excellent man] that the Baptists from his congregation, some four miles south of where we then were, had sent him up to invite me down on Lord's day to preach for them. The invitation was accepted, and after morning service at Berea, I, with the congregation at Berea, went down to preach for the Baptists at 4 o'clock P. M. A very large audience assembled, for a country meeting. I arose and sung, " Let Christians all agree And peace among them spread," knelt and prayed, arose and read the 17th chapter of John, and spoke an hour and a half, urging the union of Christians upon the foundation laid in Zion—the first article of the Baptist "Confession of Faith,"— at the close of which a proposition to this effect was submitted, viz.: to throw away to the moles and bats all partyism and human creeds as bonds of union and communion among Christians, and unite IN FACT on the foundation of prophets and apostles. Descending to the floor from the pulpit, an aged Baptist arose with tears running thick and fast down his furrowed cheeks,—"I give you my hand and

my heart to this work,' said he; "I have long prayed for it, and believed Christians ought To be united, but could not see how it could be done, until you explained the difference between faith and opinion." So saying, he extended his hand. Next came the preacher; then a perfect rush of all the Baptists, numbering, I judge, some 60 or 75 persons, including males and females. All came forward and extended the hand. Then our brethren, all shaking hands and actually hugging each other. Never but once have I witnessed such a scene. Some shouted, some laughed, others cried. And "I too wept, though not to weeping given." To prove their sincerity in this glorious union movement, the Lord's table was spread (at Berea) at night, and there around one common table they met and ate and worshiped together. Oh! surely, no one present will ever forget this meeting! And if there is joy in heaven over one sinner that repenteth, what a commotion was then created among those heavenly messengers! The Lord grant that this may be the commencement of one grand and yet more glorious movement for union between our brethren and the Baptists in Alabama! I left them Monday morning trying to agree upon another union meeting, to come off some time between this and the coming Fall. Some of the other brethren there propose to give you other particulars, which will obviate the necessity of my extending further this already too lengthy epistle.

C. S. REEVES

This gathering, signaled the end for the Wade Baptist Church. The Baptist preacher, mentioned by Reeves that invited him to preach at Wade, was almost surely James Madison Wade, who was the preacher for Wade at that time and whose family donated the land for the Wade Church.. Later that same year, he would marry Leah Catherine McCaleb, daughter of Andrew McCaleb, an elder at Berea. Young Wade would become one of the most beloved gospel preachers in Northwest Alabama over the next fifty years. How many of the sixty to seventy-five Baptists mentioned by Reeves as extending their hands of fellowship at the meeting became simple New Testament Christians, is unknown, but it must be assumed that many did, as Berea's membership grew considerably soon thereafter and swelled to near two hundred members by 1870. Many of the family names listed on the rolls at Wade suddenly appeared at Berea. Within a short time, the exact time is not known, Wade closed its doors forever.

What kind of impact did the Wade Baptist Church have on the restoration movement in Northwest Alabama and beyond? First by "turning out" John Taylor from their fellowship, they inspired Taylor to develop his views of the proper concept of the New Testament Church without creeds and confessions of faith to corrupt his mind at that stage of his young life. Thus, he was free to preach the simple New Testament gospel in its purity. Had he continued his association with the Wade Church, this may well have not been the case. Over the next fifty years, John

Taylor would baptize thousands and establish churches according to the ancient order all over Northwest Alabama. Second, the result was the establishment of the Berea church, which over the next seventy-five or eighty years became one of the most evangelistic minded and successful rural churches of Christ in Alabama. Again, had Taylor not been excluded from the Wade fellowship, this church would not have been established.

The following is a partial list of gospel preachers whose family roots are at Berea, some who have gone to their reward and still others who are preaching today.

John A. McCaleb-Virgil Randolph- James M. Wade-John Tyler McCaleb-A.F. Anthony-Robert Anthony-James S. Wood-Linwood Bishop-Wiley Hollingsworth-Wesley Thompson-Willis Logan-Charles Cook-Charles Curtis-Gary Colley-Glenn Colley-Curtis Cates-Foy Anthony

What of Nathan Roberts? He was excluded from the Baptist fellowship by the early 1830s, charged with the heresy of Campbellism and being a reformer. Holcombe makes numerous references to this charge in his history. Note the following:

Tuscaloosa City formerly called Ebenezer, was established 24th January, 1818, and in April, following Elder Nathan Roberts, who has since gone off to the Reformers, (Campbellites) was chosen, pastor, and continued with them about three years.

Friendship church, of 57 members, in Tuscaloosa county, Alabama, under the pastoral care of Nathan Roberts, who afterwards turned over to Campbellism.....

October, 1832, it appeared that three of their ministers, viz.—Nathan Roberts, Richard Holly and Phillip May, had been excluded from their respective churches, and a committee was appointed to examine into their standing. The committee reported that they understood these men were excommunicants, but still retained their credentials, therefore, the Association warned their churches, and the community at large, to beware of the impositions of these men. We believe, they had embraced Campbellism.....

Warned the community at large! These Campbellites were dangerous people indeed...*lew*.

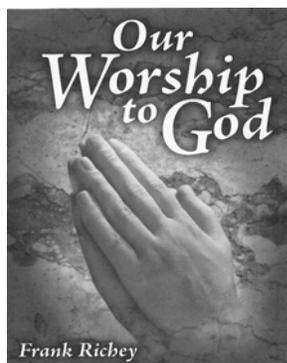
Nathan Roberts now fades from the scene. By 1835, he was living in Mississippi. There is some evidence that he moved to Texas in the great westward migration of the 1830s and 40s. I have been unable to find more information about him. Whether he influenced Taylor or whether Taylor influenced him is unknown. We should however be thankful for his efforts to turn people in error to the truth of God's plan.

As to the Wade Baptist Church. Only a few rocks are left to designate the foundation of the building. A few yards

from the site, stands the tombstones of many who participated in the events noted above. Most were members at Wade and some who were members at Berea. Clarence McCaleb, longtime member at Berea, owns the property today and recently had the Wade Cemetery registered as a historic cemetery with the Alabama Historical Society.

What of Berea? It still stands today contending for the faith once delivered to the saints as it has for 182 years. It is much smaller than in times past, but still stands like a rock against error from whatever source, glorying in the grand legacy left by those gone before....

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JOHN TAYLOR ON DEBATES

John Taylor

FRANKFORT, ALA., April 9, 1859.

BRO. CAMPBELL—*Dear Sir:*—Presuming that you and your readers take a deep interest in every thing immediately connected with the progress of the cause of the Redeemer, I have concluded to give you a short history of the church at this point, leaving it to your judgment, to decide whether it shall be published or not. I commenced sowing the good seed in this place, about three years ago; found thirteen disciples in a disorganized condition. We organized; and, since that time, our number has gradually increased to sixty-three. I have also attended a church in Itawamba county, Miss., about ten miles from Fulton, numbering sixty-seven. I have likewise attended, during the same time, a church in Marion county, Ala., numbering fifty-six.

There is a great deal of opposition manifested in this country, to the ancient order of things, especially by the Missionary Baptists. One of their preachers challenged me to meet him in a public discussion of some of the most prominent differences between the Christians and the Missionary Baptists. I accepted, and we agreed upon these propositions; namely: 1st, Faith, Repentance and Baptism are prerequisites to remission of past sins. This I affirmed, and Mr. Rahauf (the Baptist preacher, denied. 2d, A man can know that his sins are pardoned, outside of the Holy Scriptures. Mr. Rahauf affirmed, and I denied. In the discussion, it was acknowledged by Mr. Rahauf's own brethren that he made a total failure on his part, and they asked that, at some future time, another and more able man, might be substituted for Mr. Rehauf, which, being acceded to, we met, at the Court House in the town of Frankfort, on the 22d of February last, and debated four days, and I consider that the second man also made a failure, and backed out.

The propositions for debate were the following: 1st, "We plead that all the converting power of the Holy Spirit is exhibited in the Divine Record." I affirmed; and Wm. Alexander, who was the Baptist preacher denied. 2d, "The principles set forth in 'Christianity Restored,' an Bible principles." I affirmed; Alexander denied. The first three days were taken up in discussing the first proposition. In my opening speech, I showed that the Holy Spirit operates upon the heart, in conversion through the word. In reply, it was said that the Baptists had never denied this—"there was not a Baptist on earth, who did not believe it." But, still, something more

wanecessary; there must be a Divine, supernatural operation of the Spirit, *independent* of the word.

In my second speech I attacked the word *independent*, and called for one single passage of Scripture, showing that the Holy Spirit ever had, in conversion, operated *independently* of the word; and I asserted that the Holy Spirit never did, in a supernatural manner, enter into any man to make him a good man or a christian, and I called upon Mr. Alexander to controvert it if he chose; and he could not, or at least did not do so. In reference to his assertion, that there must be an operation *independently* of the word; his reply was, that he did not mean that this took place *in conversion*. This, I conceive, to be tantamount to surrendering the whole proposition. With the exception of what I have above stated,

Mr. Alexander employed his time, during the first two days of the debate, in abusing Alexander Campbell, for having (as he maintained) caused a schism in the (Baptist) church. Affirming that he (Campbell) had done more harm than any man in the World; and that he (Alexander) had paid out of his pocket one dollar to get hold of "*Christianity Restored*," that he might expose it; and that he was anxious to get on the 2d proposition, that he might do so. His first objection to "*Christianity Restored*," was against the title page; because, he maintained, it intimated that the ancient Gospel and order of things had been LOST, contrary to the prediction of Christ. My reply was that the church had *apostatized*, and departed from the simplicity of the ancient Gospel, and that the object of "*Christianity Restored*," was to induce a return to the original Gospel, as preached by the Apostles, and to that order, instituted by them at Jerusalem and elsewhere. To this he made no reply, but said he was satisfied. His second objection was against this position laid down in "*Christianity Restored*," "The Holy Spirit calls nothing personal regeneration except immersion." Upon this objection I spoke for half an hour. He made no reply, but said he was satisfied. His third objection was against the tenth proposition under the head of Remission of Sins—namely, That "Immersion and washing of Regeneration are two Bible names for the same act." On this, also, I spoke for half an hour. Again he made no reply, but declared himself satisfied..

His fourth objection was against the following sentence, taken from "*Christianity Restored*"—"If immersion be equivalent to regeneration, and regeneration be of the same import with being born again, then being born again and being immersed are the same thing." This I disposed of, by a short explanation, with which he

said he was satisfied.

There was a third proposition agreed upon between myself and another Baptist preacher, who acted between me and Alexander in getting up the debate, which, when it came for the debate, Mr. Alexander refused to discuss.

The general impression, on the part of the brethren is, that I sustained fully every proposition; and on the non-professing part of the community the impression so far as I have been able to ascertain it is, that I sustained the cause I plead, triumphantly. I subscribe myself your brother in Christ,

Looking Back

NOTES FROM SOUTH ALABAMA. BY W. O. NORTON.

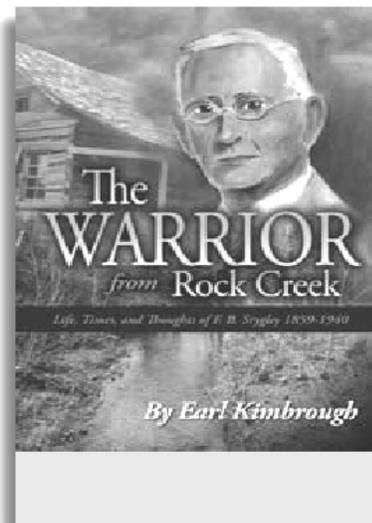
The church here in Bay Minette is gaining ground. Our attendance and general interest are increasing. We have some very live members who are doing their best to carry out the New Testament order. We have some problems before us, but, by the help of the Lord, we hope to solve them. This is the only congregation in Baldwin County that owns its building. There is only one other congregation, that at Robertsdale. The people there are true. They are struggling to pay for a lot and then build a house in which to meet. There are numbers of towns in the county where a loyal preacher has never taught.

The work in Mobile County is in its infancy. So far as I know, there is only one congregation in the county. It is in Mobile. There are fifteen or twenty members there who meet in a rented hall. They are trying to buy a house in which to meet and for Bro. John F. Crews to live in. This is a field that should be looked after by the stronger congregations. Why not some of the stronger congregations 'send in the five hundred dollars they need now to buy the property? The congregations that are in this part are doing' well. They deserve help. Remember the work in Mobile in your prayers and in your contributions.

GA 3/8/28

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RESTORATION RAMBLING

In the Heart of Dixie

Earl Kimbrough

Preaching in Greek

All of the aids that a gospel preacher, or any other Christian, has available, if used with a good measure of common sense, are no doubt of great value in understanding the Scriptures. However, it is not a *divine* requirement for preaching the gospel for one to know the original languages of the Bible. If it is, surely the Lord would have said something about it. If understanding Greek is essential to *preaching* the gospel, why is it not also be essential to *hearing* the gospel. If the hearer does not know Greek, how does he know the preacher is using it correctly?

I would rather trust the handling of God's word to an honest man who doesn't know Greek, than to Greek user whose honesty cannot be verified by book, chapter, and verse. One may have reason to suspect any doctrine that cannot be presented in an English translation. Men can use Greek to mislead people as well as to enlighten them. The following item from Brother Hugh Fulford makes a good and valid point.

"On one occasion Marshall Keeble was in a debate with a denominational preacher. In one of his arguments the preacher referred to the Greek. B.C. Goodpasture, who was in the audience, said he wondered how Keeble, barely proficient in proper English, would handle the argument. When Keeble came back to the podium, he asked the audience how many of them knew Greek. No one raised a hand. Keeble turned to his opponent and said, 'We better just stay with the English; don't anybody here know Greek!'"

Hugh concluded: "I would hate to disqualify a man as a preacher of the gospel because he did not have an acquaintance with the biblical languages. Keeble baptized 30,000 people over the course of his ministry."

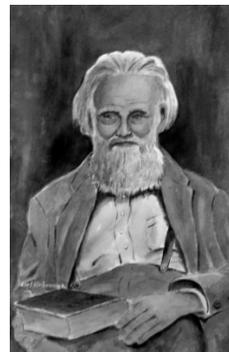
If Alabama had waited for the pioneer gospel preachers to learn Greek before they undertook the Restoration movement in the state, it most likely would never have come to pass.#

184 Years Ago

Camp Meeting

In a letter to Barton W. Stone, dated Oct. 12, 1927, E.D. Moore reported the results of a Camp Meeting near Florence, Alabama, that ran October 4-9. He said the laboring brethren were luminously dispensing divine truth, the fervent prayers of many were "reaching the ears of the Lord of Sabaoth, and Elijah's God answered by fire." That must have been some meeting. "The consequences were in accordance with the hopes of the pious. Conviction seized the sinner; the cry was extorted, 'What shall I do to be saved?' The brethren, forgetful of the circuitous mode of instruction, simply directed the inquiring souls to believe and trust on the Lord, in obedience to his Word." The Word working effectively in those that believed resulted in 26 baptisms "straightway" and 15 to 20 more to obey the Lord at their next monthly meeting." (*Christian Messenger*, Oct. 1827.)#

William W. Kimbrough



Uncle Billy Kimbrough (Dates Unknown)

"William W. Kimbrough was the son of Mamaduke and Elizabeth Allen Kimbrough. He lived east of Russellville near the old Boston school, close to Newberg.

"Mr. Kimbrough left Newberg in the 1870s and settled east of Oak Grove [southeast Franklin County]. There he built the log church known as Kimbrough's Chapel in 1878 or 1879. He devoted the rest of his life after the building was built to preaching and teaching. Kimbrough, his wife, and daughter became the first members of the church in 1879." (Stanley Allison, *Reflections*.)

If my memory is correct, Uncle Billy Kimbrough was a brother of my great-great-great grandfather, Goldman Kimbrough, Jr.#

The Way Back Home

No matter how foul the weather,
No matter how dreary the day;
When the direction we go is home
The weather is fair all the way.

No matter how rocky the road,
No matter the mountain is high
When road and hill lead to home,
The way is as smooth as a sigh.

No matter how long we're gone,
No matter the harvest how blest,
When the time from home is ended,
The time has returned for sweet rest.

Earl Kimbrough#

"Our Lord was the greatest of all preachers, but he was not a pulpit preacher, unless we call everything a pulpit where the truth is taught." F.B. Srygley, 1939.)

"It is one thing to take the book of God, as the only rule of faith and practice, and another to be governed by it." John Irvin, 1832.

A GODLY WOMAN

Excerpt From Scott Harp's Website
TheRestorationMovement.com

The story of Sallie Russell Lambert parallels the growth of the church in the first half of the twentieth century and exemplifies the beautiful qualities of character that have caused the church to grow across the whole panorama of Christian history. It is a record of preachers who lived and labored on \$30.00 per month and Sallie Russell, a lovely young school teacher who refused to eat lunch in order that she might give an extra \$2.00 per month to the evangelist and his family. The story covers that period of time when churches on the Gulf coast rented quarters above dance halls, old carriage houses and other out of the way places. Many saints, both old and young, found the problems too great for their faith. Some went with the denominations and others merely quit. Sallie Russell helped supply the labor, the prayers, the tears, the personal teaching and the money to bring about growth.

Sister Lambert was born September 27, 1900, near Winfield, Alabama. She was baptized by Gus Dunn in her thirteenth year. Early schooling was received by her in the local schools of Fayette and Marion Counties. She was graduated from high school at Marion County High of Guin, Alabama. Sister Lambert attended college in Florence, Alabama at State Normal College where she was graduated in 1925. This was accomplished by teaching school terms in the winter and attending college when local schools were not in session.

During the period from 1921 to 1929, Sister Lambert often worshipped and taught a Sunday School class at old Poplar Street Church. After graduation at Florence she taught one year (1925) in Jasper, Alabama. A young man named Gus Nichols was beginning to preach in that area. The church met in the Walker County court house and Sister Lambert still remembers the strong unpleasant smell of the spittoons.

The years from 1925 to 1929 were spent, for the most part, in Florence. The summer of 1927 found her in school again at Auburn, Alabama. Sister Lambert described the situation as follows.

All during my teaching career, I would take extension courses and summer classes at different colleges. In the summer of 1927, I went to Auburn. When I got there I found no church of Christ, only a small Christian Church. Through the school office, I found two other members. I also talked with two of the professors who went to the Christian Church. The first Sunday we were there we went to the Christian Church, explained

our situation, and asked if they would leave off the music that summer in order that we might worship with them. Much to our surprise they did and as was my custom I taught a class. I had been places where the congregation had no meeting house but Auburn was my first experience where there was no one to meet with and no place to meet. (*From A Sketch of My Life, Sallie Russell Lambert, Original and Unpublished Mss., p. 3, Heritage Christian University Library*)

From 1925 to 1929 Sister Lambert taught a class for exceptional children at old Brandon School in Florence. In the fall of 1929 a special school for problem boys was opened in Mobile, Alabama. The young Sallie Russell was invited to join the faculty as the only woman teacher. When she arrived in Mobile the church was not to be found. She put ads in the newspaper, inquired at the Chamber of Commerce and asked all her friends but no one knew of the Church of Christ. Finally she wrote to a gospel journal to see if any papers were mailed to Mobile. An address was returned to her of the only Mobile subscriber and in this way she came in contact with the church.

Her first Sunday with the group is still well remembered. The location was a little room on State Street, a slum area of town. Sister Lambert remembers that there were thirteen chairs and five people present. A Sister Holt and the Robert Ruble family made up most of the membership. A bit later Brother Ruble found a dance floor that could be rented.

Sister Lambert was soon active in beginning a ladies class that would meet for the next fifteen years and would finally average fifty women in attendance. At this time, however, she "rounded up" nine girls to begin the class. Class members were secretaries and sales girls she knew in Mobile. None were members of the church. Soon all nine were baptized! Indicative of her impact on the church is the fact that the average attendance for the school year of 1931-32 was fifteen for the whole church and nine of these were ladies recruited by Sister Lambert!

In 1931 Sister Lambert wrote N.B. Hardeman for advice on establishing the church on a permanent basis. Brother Hardeman came to help. As an outgrowth of his visit, Brother A.H. Maner was secured to work on a full time basis and the church bought an old carriage house on Church Street. Remodeling work was done by members who donated their time and the first Sunday they had thirty-five people present in their new meeting place.

The next twelve years saw Sallie Russell settle into routine that was greatly productive in saving souls. She taught school for a livelihood and devoted evenings, weekends, and summers to the Lord's work. She visited, recruited, cleaned the building, taught classes and did "cottage meeting work." During this period she taught

Catholics, Baptists, Presbyterians, and members of the Christian Church. The church in Mobile grew strong and several other congregations began.

In 1943 she married O.C. Lambert, whom she had known since childhood. It was a union of two hearts completely dedicated to Christ. Very few couples could be found so alike as these two. Both came from Winfield, Alabama. Both obeyed the gospel young in life and began at once to work for God. Neither ever looked back. Both struggled for their education, both taught school, both were superlative workers and either would have died for the faith. The chief difference in their background was a ten year age differential. Brother Lambert's first companion had been called away by death and he was left with young sons. Sallie Russell began a new career as wife and mother on March 21, 1943.

From 1943 until the passing of Brother Lambert in 1972, these two Christians walked the road together. Of this period in their lives, Sister Lambert has written:

In 1929 Lambert's youngest son was born. I claim him as my own, for after his mother's death he courted me almost as hard as his father did, taking part in all our plans. So when we were married, our work was the same as one. The two of us could and did make more converts, some of them at great sacrifice to all concerned. (*A Sketch of My Life, Sallie Russell Lambert, Unpublished Mss., p. 7, (Heritage Christian University Library)*)

Again she wrote:

Lambert converted more Catholics than any man of his time. He held more debates than any man I have known. Like me, he never refused to go and preach (or teach) when an opportunity presented itself. (Op. cit., p. 7.)

There is so much to be told that would bless younger Christians, but how can we put it in a short (or long) article? We can marvel at the books Brother Lambert wrote and rejoice at the debates conducted and the churches established. We can look at the pictures and see two people who appear to be good looking, intelligent and possessed of grace and charm. In so doing, we will not see a fraction of the true picture. No one but a preacher's wife can understand the stress of making a home for a man who is generally underpaid but is constantly involved in preaching, personal evangelism, debating, writing and publishing. We will not see the heroic, tight-lipped battle that O.C. Lambert fought for thirty years with spirit breaking, disabling, grinding pain. We will miss the twenty-five years of school teaching that Sister Lambert carried on the help finance their many good works and we will not hear of the days and nights when she nursed him through five major operations.

The following paragraph, written a few weeks ago by Sister Lambert is very revealing of the character of this lady. In it she tells how she began her service to God, the things that were most important over the years and in

unequivocal language declares her present outlook. With this we close. As important and rewarding as my teaching was to me, it was nothing compared to the church and its work. I obeyed the gospel when I was thirteen. I wanted to when I was twelve, but my father was a Methodist and rather prejudiced and since I loved him dearly, I put it off. The following summer, I was baptized by Brother G. A. Dunn, Sr. The baptizing was done in Luxapalia Creek just below the mill dam.

That was the first time I ever remember seeing my father cry. By the time I was baptized, I had read the Bible through five times, skipping all the big words of course, but I knew and felt the duties and responsibilities of being a Christian. I began teaching a Sunday School class at a very early age and continued to do so until I had to give it up to care for my invalid husband who passed away March 5, 1972. (Op. cit., p. 2.)

-*World Evangelist, May, 1973, pgs. 6,7*

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THE PUZZLED DUTCHMAN

Earl Kimbrough

Samuel Klinefelter Houshour, an Indiana preacher of the nineteenth century, wrote a book that W.D. Frazee calls *Altisonant Letters* that he describes as “a singular book and a literary curiosity.”



This is probably the book entitled, *Letters to Esq. Pedant, in the East, by Lorenzo Altisonant, an Emigrant to the West*, actually written by Houshour and published in 1844. This is an amusing “spooof on pedantry” in the form of letters from Indiana by this pioneer preacher and educator.

Houshour (1803-1883) although educated as a

Samuel K. Houshour Lutheran became a gospel preacher and an educator. He preached much in Wayne County, Indiana, and operated schools at Centerville and Cambridge City. He was a trustee of Indiana University and later president of what became Butler University. Houshour was a Dutchman and proficient in five or six languages. He became known as “The Puzzled Dutchman,” because of a story he related about a Dutchman who was puzzled by a sectarian preacher’s explanation of “into” in regard to the baptism of the Ethiopian eunuch by Philip: “And both Philip and the eunuch went down *into* the water.” (Acts 8:36.)

As Frazee tells it, after Houshour’s arrival in Indiana, he attended a pedo-baptist meeting and heard a sprinkling preacher preach on baptism. “The speaker said: ‘Into’ in the Bible was a bad translation, for it says Moses went up into the mountain. So going down into the water should read, going down to, or near by the water and they were then baptized by pouring or sprinkling. He then gave an invitation to any one to speak, whereupon, I am told, this strange Dutchman rose” and gave the following speech, in a heavy Dutch accent.

“Mister Breacher, I ish so glad I vas here tonight, for I has had explained what I never pelieved before. Oh, I ish so glad dat into does mean only close by. We read dat Taniel vas cast into te ten of lions, and came out alive.

“Now, I neffer could pelieve dat, for the wilt peasts would shust eat him right up, but now it ish explained. He vas shust close by. Oh, I ish so glad I vas her tonight. We reat dat de Hebrew children vas cast into de firish furnace and dat always look like a beeg story too, for day would have been pnrrnt up, but it ish plain to my mint, for day vast shust cast py or close to the firish furnace. Oh, I vas so glad I vas here tonight. And den Mr. Breacher, it is said dat Jonah was taken into de whalesh pelly. Now I never could pelieve dat, but it is all plain, he shust shumt on to his pack and rode ashore. Oh I vas so glad I vas here tonight.

“And now, Mr. Breacher, if you will shust explain two more passages, I shall be, oh, so happy dat I vas here tonight! One of them ish where it saish de vicked shall pe cast into a lake dat burns mit fire. O! Mr. Breacher, shall I pe cast into dat lake if I am vicked, or shust close by or near to, shust near enough to be comfortable? Oh I hope you will tell me I shall pe cast py a good way off, and I vill pe so glad I vas here tonight. De odder passage is dat vich saish blessed are day who do dese commandments, dat dey may enter troo de gates into de city. Now, Mr. Breacher, if I was good, shall I go into de city or only shust close py or near enough to see vhat I have lost. Please explain and I shall pe so glad I vas here tonight.” (W.D. Frazee, *Reminiscences and Sermons*.)

(An aside: The dialect of *The Puzzled Dutchman* brings back memories of a favorite comic strip of bygone days: *The Captain and the Kids*, with characters created by Rudolph Dirks in 1897, and originally called *The Katzenjammer Kids*. Mama, Der Captain, Der Inspector, and the mischievous kids, Hans and Fritz, were the characters and all spoke with a German accent very much like that of *The Puzzled Dutchman*.)

For Sure

The inclination to speak where the Bible speaks reminds me of an incident up in Macon County, Tennessee, some years ago. It seems that the Baptists were having a revival and people were coming to the mourner's bench for salvation. Some seemed to "get it" and some were unable to do so. One old boy was at the mourner's bench every night throughout the meeting. The next year he did the same thing, and the next, and the next. Finally he told the preacher he was going home to get his Bible and that he wasn't going to lay it down until he learned what to do to be saved. As he passed out the door, the preacher said to one standing by, "*He'll wind up a Campbellite!!*"

Uncle Isaac Sez

Elsewhere in this issue is an article by brother Alan Highers entitled "What Is Happening To Us?" This a



reprint from *The Spritual Sword* which he edits. Brother Highers notes some of the appalling changes that have and are taking place among our brethren and their attitudes around the country. We recommend that everyone read this timely and shocking article. For the last fifty or so years, some of us

have been warning of major changes that were subtly taking place in the brotherhood. In the last few years, these changes are no longer subtle. They are occurring at an alarming rate and congregations of God's people have bought into them hook, line and sinker. Most of these changes are being touted as authorized by a "new hermeneutic," or more simply a new way of interpreting the scriptures. This "new hermeneutic" just appeared out of thin air. In reality, it is a code word for "we no longer believe God's Holy word." What the Bible teaches is of no concern to these people. By their actions, they mock the idea of having a "thus saith the Lord" for what we practice in religion. They intend to do things their way regardless of the consequences. The promoters of this modern day rebellion, just don't have the courage to admit their disbelief that God has laid down a pattern for his people. They mock those who do as "patternistic." I think it was J.D. Tant, who warned 75 or 80 years ago that there had always been an element in the church that was envious of the denominations and wanted to be like them. Well, brother Tant, I fear they are no longer an element. They may have in fact, become the majority. As I have said before, these purveyors of false doctrine are not willing to go out from us and build their own sandbox to play in; they are bent on taking over and destroying that which godly men and women have built over the years and they are succeeding at an alarming rate. Most of our so called "Christian" schools are filling the minds of our young people with the modernistic mush that destroys the students faith and they then go back home and spread the disease.

A preacher friend recently expressed shock that one congregation had announced they would now accept associate members. I don't know why he was surprised. This has been the policy of several congregations for years. Many take the next step and

proudly practice open membership without any requirements whatsoever. One announced their new rules in their bulletin several years ago. They are an old, one time faithful congregation, located a few miles from New Jerusalem, Tn. I believe the lamented James A. Harding started this church. David Lipscomb preached there. Both, I'm sure would be proud of their modern turn. Their announcement basically stated that they had no requirements for membership. If The individual was satisfied, so were they. This episode is no more shocking to me than churches of Christ having women in leadership roles in the church, celebrating catholic holidays, classes in Ball Room dancing, rock concerts for which they charge admission or ballet classes, jazz concerts with their choirs, instrumental music and a host of other foolishness that to list them all would fill this journal.

Let it be said here that those who apostasized over a hundred years ago, at least attempted to justify their views by the scriptures with their writings and willingness to debate. Not so with this modern crowd. They could care less. If one dares raise an objection, they are accused of being judgemental, legalist, fanatics, old fogeys and lately as New Antis. (This last one will scare the daylights out of many christians) They have the gall to stand in the pulpits and ridicule the very men whose dedication and hard work are responsible for them to have a place to preach.

A friend told me of an incident a few years ago, when she objected to some of the tomfoolery they were promoting where she worshipped. She was told she could move on, that she didn't want to stand in the way of progress. She was a charter member of almost fifty years at that congregation. If believing that God's word is the only authority in religion makes me a legalist or questioning something I believe to be wrong makes me judgemental or objecting to some unscriptural scheme makes me an anti, and if writing about these things makes me an old fogey or as one fellow put it, a cranky old man, so be it. I wear all as badges of honor. Like Joshua of old, "as for me and my house".....

Speaking of associate members, a Texas preacher recently told a tale about a church in Texas that had the good fortune to have oil discovered on their property many years ago. They immediately closed membership. Didn't want to share the black gold income with any new additions. Of course, when word leaked out about their good luck, they probably would have more new members than they could count. Their solution; associate members. The associates were not privy to the fortune.....Lord, please come quickly.....Isaac

WHAT IS HAPPENING TO US?

Alan Highers

It was my privilege to grow up in the church. My mother and father did not grow up in the church, but they were baptized into Christ before I was born. They were members of the Central Church of Christ in Muskogee, Oklahoma, where such men preached as Coleman Overby, Cleon Lyles, and J. A. McNutt. I can remember attending this congregation as a child. My father was a businessman, but he began to preach from time to time until he decided to sell all his business interests and to start preaching full-time. We moved to Haskell, Oklahoma, for his first local work.

It was at Haskell that I was baptized into Christ by my father. On many occasions I can remember that my brother and I would ride in the back seat of the car as our parents drove to gospel meetings in our area. It was not unusual for us to travel thirty miles each way. Preaching was filled with book, chapter, and verse from the Bible. Many preachers in that day would use the chalkboard or cloth charts with diagrams painted on them. Douglas H. Perkins from Denver, Colorado, called them “rag sermons.” Themes such as the church and the steps to Christ were enunciated with clarity and buttressed by scripture. People in the community would talk about these special evangelistic meetings, and it was not uncommon for thirty to forty people to be baptized during a ten-day meeting. In 1965, United Press International called us the “fastest growing religion in America.”

Every congregation was not the same. Some were “city” churches, others were “country” churches, some sang from songbooks edited by L. O. Sanderson, others from books published by Will W. Slater, some churches had a higher educational level, others were comprised of farmers and laborers, but some things were the same in every congregation. If you were traveling or visiting away from home, you could be sure that each congregation would have a *cappella* singing (no instrumental music), every congregation would emphasize the necessity of baptism “for the remission of sins,” and in every congregation there would be Bible-centered preaching with an emphasis on “thus saith the Lord.” There was a closeness among members of the church, no matter where you were or in what part of the country you visited.

I think of the rich experiences in my own childhood. I once heard Will W. Slater lead the congregation in his famous composition, “Walking Alone at Eve.” I heard Paul Epps direct the singing in numerous meetings in which my father preached. I heard preachers such as Cleon Lyles, John Banister, Raymond Kelcy, Delmar Owens, and, in my high school years, men such as G. C. Brewer, Horace W. Busby, and Jack Meyer. In my college days and after, I

heard N. B. Hardeman, Foy E. Wallace, Jr., V. P. Black, Gus Nichols, Guy N. Woods, and G. K. Wallace. There is no doubt that my life was shaped and molded to a large degree by the influence of such men.

There was opposition to the church in those days. Some called us “Campbellites,” alleging we were followers of Alexander Campbell. Preachers in denominational revivals often poked fun at churches of Christ and amused their audiences with stories and jokes which were aimed in our direction. It is fascinating to remember that these attacks and criticisms served to draw us closer together and to make us stronger in the faith. From time to time, there were debates with denominational representatives in which gospel preachers defended the truth face-to-face with their critics. Some of the great debaters included men such as Joe S. Warlick, C. R. Nichol, J. D. Tant, and James A. Harding. These debates led many to Christ and made the religious world aware of our devotion to the scriptures. The time came when most denominational bodies would not engage us in debate because they could not withstand the truth.

Things That Bound Us Together

What were the influences which drew us together in those days? The following factors were very significant:

1. Distinctive preaching. Perhaps no other activity fashioned and formed us, made us distinct from the world, distinguished us from denominationalism, and strengthened our resolve more than straightforward biblical preaching. Members of the church knew *what* we believed and *why* we believed it. Young people rarely ever grew up in the church and then left us to join some denomination. “It pleased God by the foolishness of preaching to save them that believe” (I Cor. 1:21). Note that men are saved by the “foolishness of preaching,” not by the “preaching of foolishness.” Read and study the sermons delivered in earlier days, and give attention to the themes and emphasis—*Hardeman’s Tabernacle Sermons*, N. B. Hardeman, *The Gospel Preacher*, Benjamin Franklin, and *McGarvey’s Sermons*, J. W. McGarvey. We have a whole generation which knows Phillip Yancey, John Stott, and N. T. Wright, but which knows not Hardeman, Franklin, and McGarvey, and it shows in the pulpit as well as in the doctrinal comprehension of many churches.

2. Outside opposition. We were stronger when we had opposition from those around us. In the days of the early church, it was said: “The blood of the martyrs is the seed of the kingdom.” In other words, the more the church was persecuted, the more it grew. Likewise, when the denominations oppressed us, when the world scoffed at us, and when we had to stand up for what we believed, we were stronger, more zealous, and we converted more people. The apostle Paul said, “Yea, and all that will live godly in Christ Jesus shall suffer persecution” (II Tim. 3:12). There is little reason for us to be persecuted today. The pulpit is generic, and the pew is unmoved. Not much

is said from the pulpit that would stir up opposition. Generally, although certainly not in every case, our children grow up without much grounding, and some leave the church for which Jesus died and join a denomination that was established by men. When we had to endure the persecution, opposition, and disdain of the world, it seemed to strengthen us and draw us closer to one another.

3. Separate identity. There was a time when gospel preachers did not belong to the “ministerial association.” We did not participate in “sunrise services” or “unity meetings” with denominational bodies. We endeavored to be a “peculiar people” or a “people for God’s own possession” (I Pet. 2:9). The word “church” refers to a “called out” people, and we were striving to be called out of the world and separate from the world. It is one thing to be “in” the world and another thing altogether to be “of” the world (Jn. 17:11, 14). Churches of Christ always tried to be “in,” but not “of.” The plea of pioneer preachers was for people to “come out” of denominations and to be “Christians only,” without human creeds, sectarian names, and unscriptural doctrines and practices. In many respects, churches of Christ stood almost alone in the religious world—no piano, organ, or other instrument in the worship, an emphasis upon the essentiality of baptism as a condition of salvation, and “book, chapter, and verse” preaching that challenged the creeds and doctrines of men. Because of our unique status in the religious world, we tended to stand together, to be united in our efforts, and not to compromise or waver either to the left or to the right.

Things That Have Changed

Just as there were some factors that pulled us together, so there have been some influences that have wrought change among us. What are these?

1. Crisis in the pulpit. Just as there was a time that distinctive gospel preaching rang out from pulpits across the land, so there came a time that the pulpit became soft and generic. The apostle Paul said “the time will come when they will not endure sound doctrine” (II Tim. 4:3). There will always be a core of people in a congregation which knows the truth, either through their own study or the preaching and teaching they have heard; but, without a doctrinal influence from the pulpit many in the church will grow lax and loose in the foundation of their faith. Whereas churches of Christ once stood like a great stone wall against the digressions and innovations of men, one may now find churches of Christ using instrumental music in worship, women taking a leading role in the public assembly, and multiple departures from the doctrine of Christ. “Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God” (II Jn. 9). We are reaping the harvest of thirty to forty years of indistinct preaching in many pulpits.

2. Material prosperity. We are a more prosperous people than people were in the past. According to an

Denominational Dangers

article in the *Reader’s Digest* (February 2009), the typical American house in 1950 “had one floor with 1,000 square feet, two bedrooms, and one bathroom. . . . Nearly half of Americans didn’t own their homes, and more than a third of homes lacked complete plumbing facilities.” Compare that to today when “more than two thirds of Americans own their homes, and the typical new house has two floors, at least three bedrooms, two and a half baths, and more than 2,200 square feet of space for the family.” My grandmother lived most of her life in a house without electricity or indoor plumbing. Instead of four rooms and a bath, she had “four rooms and a path.” Yet, some of my happiest memories were of days and nights spent at her house where we had kerosene lamps and wood-burning stoves. We undoubtedly have a higher standard of material possessions now than then. Yet, our material wealth seems to have had consequences. Members of the church join country clubs, play golf with their business associates, and associate with friends at their workplace. These advancements are not wrong within themselves, but there has developed a corresponding desire to “fit in,” to be like other people, not to be “different” or “peculiar.” So, some have become uncomfortable with preaching or teaching “there is one body” (Eph. 4:4), or “baptism doth also now save us” (I Pet. 3:21), and, thus, doctrinal preaching has receded more and more into the background. Israel was ruled by judges, but they reached the point where they cried out for a king to rule over them in order to be like the nations around them (I Sam. 8:5). They did not want to be different. They just wanted to blend and to be like everyone else. Christians do not have to be harsh or overbearing toward others. We should seek to “live peaceably with all men” (Rom. 12:18), yet Christians should be different, walking in the light “as he is in the light” (I Jn. 1:7), and not compromising our convictions in order to blend with the world (Tit. 2:11-12).

3. Denominational tendencies. For many years, churches of Christ have emphasized the restoration plea—the plea to go back to the Bible, to be what people were in the first century, to obey what they obeyed and become what they became. We have emphasized that we are not a denomination, that we do not wear a denominational name nor subscribe to a denominational creed, but rather we are endeavoring to be guided by the New Testament and to be only what people were in the New Testament. This is a worthy plea, an honorable plea, and a scriptural plea. Unfortunately, it has also become a neglected plea. Many young people in the church have never heard what we mean by the restoration plea. Some grow to adulthood without understanding what we mean by undenominational, first-century Christianity. As a result, some denominational ideas and tendencies have crept into the church, and it has weakened our plea to be undenominational and scripturally oriented.

I recently accessed the website for a prominent

congregation in Texas and found the following listings:

Executive Minister
Administration Minister
Connections Minister
Spiritual Formation Minister
Children's Minister
Student Life Minister
Worship Minister
Concern Minister
Technology Minister

These were all ministers in the *same* congregation! The word "minister" means "a servant, one who serves." The minister of a congregation is one who *serves* the church. An executive is "one who has managerial authority, the chief officer of an organization." The words "executive" and "minister" do not go together. This oxymoronic expression shows just how far some have departed from "the simplicity that is in Christ" (II Cor. 11:3). It is not wrong for someone to serve the church in administrative matters, planning the worship, or scheduling Bible classes, but "minister" describes the service one renders. When it becomes an inflated "position" and a "title," it approaches the same type of elevation as calling the preacher "Reverend." Who can imagine the apostle Paul being styled the "Executive Minister" of the church at Corinth, or the apostle John being known as the "Senior Minister" at Ephesus? Brethren, these things ought not so to be.

Leadership roles have always been areas of danger for the church. The earliest apostasy away from the truth came from within the leadership. Paul warned elders that "of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:30). This is why the apostle especially wanted elders to "take heed therefore unto yourselves" (Acts 20:28). This is why it is unwise to designate one elder as the "senior elder" or to exalt the preacher to the status of "executive minister." A study of early church history will demonstrate that this is the sort of practice that culminated in departures from the truth.

Shocking Revelations

This issue of THE SPIRITUAL SWORD may be shocking to you. Many, even yet, do not realize the departures that have taken place in the brotherhood. Read the headings at the beginning of each article in this issue. If you are stunned by some of the things that are taking place, this issue to some degree will have accomplished its purpose. We need to be shocked. We need to have conviction about right and wrong. We need to have our spirit stirred within us as Paul did at Athens in the presence of idolatry (Acts 17:16). We have been complacent too long—"now it is high time to awake out of sleep. . . the night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of God" (Rom. 13:11-12).

The church was purchased by the blood of Christ. We

are privileged to be members of nothing more than people were in the days of the apostles. Leroy Brownlow stated that his parents came out of denominationalism to become undenominational Christians. When his mother began to see changes transpiring in the church, she said to him: "Son, do not let the church become what we left behind." That should be the prayer of each one of us—to remember the plea for New Testament Christianity and to stand up for the purity and simplicity of the New Testament church.

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ESSAYS ON THE CHURCH

About the Book



How is an undenominational church supposed to thrive in a denominational world? This is a question that Christians ask themselves today when others reject the teachings of God in order to follow a more 'convenient' or 'fulfilling' path. Throughout his fifty years of preaching, Hugh Fulford has seen the Lord's church face many of these same oppositions and questions. This volume of essays deals specifically with the identity of the church as God planned it, Laying aside all modern opinions, expectations, and prejudices, Fulford goes to our one and only true source for the answers we need. Using the Bible as a guide, we can find

out what it really means to be an undenominational Christian.

About the Author

Hugh Fulford began preaching the gospel when he was 15 years old, beginning full-time work in 1958. He has preached for over fifty years, serving churches in Kentucky, Tennessee, Alabama, and Texas. Since July 2000, Fulford has preached in gospel meetings, spoken in lecture ships, preached by appointment, and worked with congregations on an interim, or part-time, basis. He continues his active work of writing.

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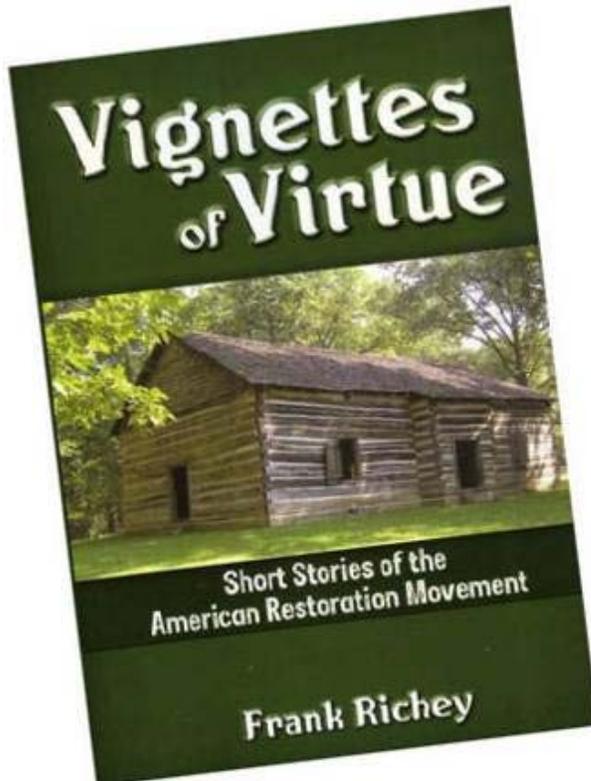
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