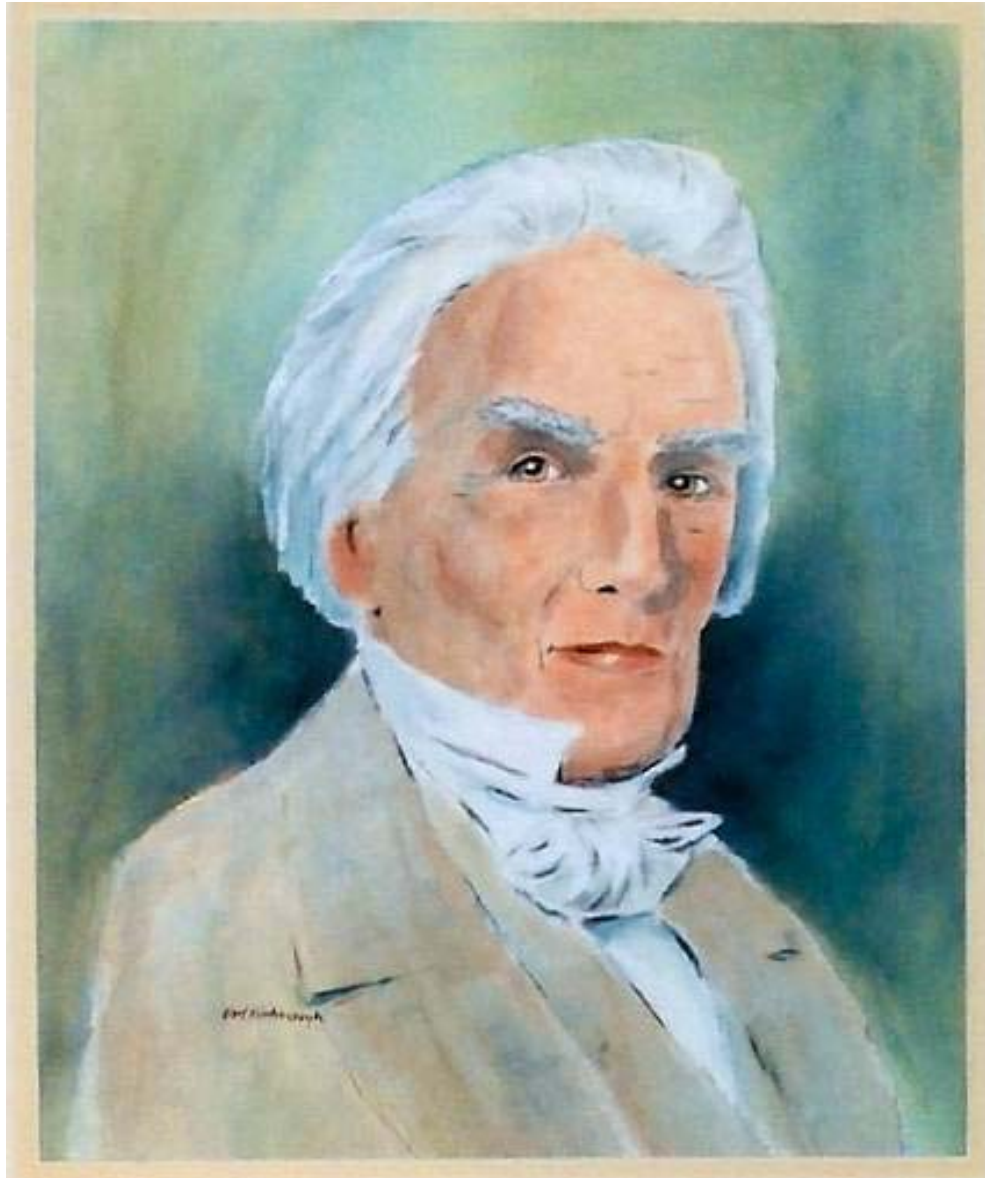


The Alabama Restoration Journal

An Historical Perspective of
Churches of Christ In Alabama



Alexander Campbell
1788-1866

VOLUME 2

ISSUE 3

September 01, 2007

A 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

As Usual, Earl Kimbrough has done another splendid job of painting the covers for this issue. The back cover is a copy of an early oil that Earl did of the Brush Run meetinghouse where Campbell first worshipped. If you would care to order a print, you may contact us at (256)668-3135 LEW

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 E. Whitehead
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Scott Harp
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Administration

TELL ME WHY?

Larry Whitehead

I remember the old song from my childhood days. *Tell me why the stars do shine, Tell me why the ivy twines, Tell me why the skies are blue, And I will tell you just why I love you.* Thus the title for this article; Growing up in the 1940s and 50s in rural Fayette County and later in the Birmingham area, I remember a much kinder and gentler time than today. I remember "going barefoot" to school when the weather was warm and wearing "401 overalls." Still later, in my mind's eye, I remember Juanita (my bride of 45 years) and me walking hand in hand window shopping on Saturday night in downtown Birmingham, especially during the holidays and enjoying the beautiful displays. We had no money, but it was a chance to enjoy each other's company. One would only feel safe today if accompanied by a police escort. Times have changed. Oh, how they have changed! Tell me why?

The intervening years have wrought many changes in society and in the Lord's church. As I go back in my memory, I can remember Brother Gus Nichols preaching at Old Berea in Fayette County. My mother would bring a blanket and make a palette for my sister and me to lie on if we became tired of one of Brother Nichols' extended sermons. She would fan us with an old paper fan with a funeral home logo on it. I can remember attending tent meetings conducted by brother Gus Dunn in Marion County. I remember the beautiful singing. Oh what wonderful singers country folk were. And the old songs, the beautiful old songs. Brother Kimbrough says that no where else in the world does the singing compare to the singing in the hill country of Northwest Alabama and I agree. They had a zeal and enthusiasm that is missing today. Tell me why?

Later I can remember Brother John T. Lewis as he proclaimed the ancient gospel at Ensley in Birmingham. Such a kindly old white haired gentleman, much loved by all and especially me and my young friends. And Sister Lewis; what a kind and Godly lady. It is doubtful if few men ever had a lifetime of work in the Lord's vineyard to surpass Brother Lewis'. Still later, the sainted Granville Tyler as he paced the podium and slapped his thigh with his Bible to emphasize a point. His habit of calling some brother's name during his sermons may have been to make sure we stayed awake lest our name was called. And of course the inevitable tears he would shed as he spoke of the horrible death of our Savior or some tragedy in a member's life. Will our children and grandchildren have memories of such wonderful and Godly men? Probably not. Tell me why?

While these are pleasant memories of a much happier

time and a most pleasant childhood, more importantly are the changes in the Lord's church over these years. Brother Alan Highers in a recent issue of *The Spiritual Sword* writes; *"The worship of the time among churches of Christ had no "praise teams," no church choirs or soloists, no women in public roles in the assembly, and certainly no instruments of music to accompany the singing. The preaching emphasized book, chapter, and verse, rather than psychology, theology, and philosophy. Gospel meetings were well attended not only by local members but also by fellow Christians who would drive each night from distant places to be in the audience."*

To this we would add, no contemporary worship, no pressure for the modern idea of unity with those whom we were taught were in error, nor a myriad of other things and denominational ideas that have become commonplace in many churches of Christ across this nation. Tell me why?

What has happened? What was wrong with the old ways, the ways of my youth? What was wrong with the ways Brother Highers describes? Why was it necessary to change the beauty and simplicity of the times that I remember so fondly? When going to church was a deeply spiritual experience. When one knew, even as a child, that it was serious and important. A time when we didn't need some entertainer or social function to draw us there. We went because we knew the Lord expected us to. When we dressed in our best, as Brother Lewis would say "to meet the Lord for he said he would be in our midst." When the adage that profoundly proclaimed "the family that prays together, stays together" applied. When Sunday was truly "the Lord's day" and no business was conducted on that day.

A time when gospel preachers were respected as men with the most important role in the world, and that was to tell folks what to do to be saved. When they proclaimed the word because they were dedicated and loved the souls of their fellow men. When their role was more than just a job and a paycheck. A time when being an Elder was not just an honorary title, but the highest office one could aspire to. When they were the most learned men in the congregation who took their roles seriously to "guard the flock against all error" and were courageous enough to quickly deal with the error when it raised its ugly head. A time when error was roundly condemned from our pulpits without fear of "being judgmental" as so many are prone to accuse us of today, even many who claim to be members of the Lord's church. A time when a "Thus Saith The Lord" was the accepted standard for all that we did in religion. When we respected the worship service and knew that what we were doing was commanded

by God and that not attending was never considered an option. A time when Christians were “not ashamed to own their Lord” and would quickly announce to the world with pride that they were members of the church of Christ. A time when members of the church were rarely challenged by outsiders because the members were known as “people of the book.” When we wore the Apostle Peter’s admonition in “1 Peter 2:9 that “*ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people*” as a badge of honor and were proud to be a “peculiar people.” When we knew this was what made us unique in the religious world. When our motto was “We speak where the Bible speaks and are silent where the Bible is silent” and we all truly believed it and applied it. It was a marvelous time. Such wonderful memories. Why has it changed? Please, tell me why?

News & Notes

IMPORTANT ANNOUNCEMENT

As much as it pains us, we are announcing a subscription rate increase effective with the 1st issue of the coming year. The rates were set too low in the beginning and the recent postal rate increase added to the problem. We believe the quality of the Journal is such that the publication is worth the new price. The new rates are as follows:

1 Yr. \$ 15.00 2 Yrs. \$ 27.00 3 Yrs. \$ 36.00

All Back Issues \$ 4.00 each

We will accept new subscriptions and renewals at the old rates until December 1st, 2007. The old rates are as follows:

1 yr, \$10.00 2 Yrs. \$18.00 3 Yrs. \$ 25.00

Those who take advantage of the old rates before the cut off date will recognize a savings of 45%. We dedicate ourselves to continuing to put out a quality publication and one that is both enjoyable and informative to our readers. Thank all of you for your support.

Those who write for and those who volunteer to help with the publication of the Journal, do so without compensation. We did not anticipate ever making a profit from the paper. It was our goal, and still is, to reach as many people as we possibly can with the glorious stories of the pioneering men and women who loved the Lord’s church and dedicated themselves to the same. However we must cover the costs of printing and mailing, thus the reason for the rate increase. We do not want to fill the pages of the paper with advertising in order to survive. The limited advertising that we do is for the small percentage that we make from the sales of the books and materials that we do advertise and this helps pay the overhead. Thank you for your support.....**LEW**

New Subscription Drive

We are announcing a drive for new subscriptions. We will be advertising the Journal in some of the publications published by the brethren over the next months. You can help by telling your friends about the Journal. If you have sons or daughters or grandchildren or possibly a young person in the congregation where you attend, whom you think would be interested, think about a gift subscription for them. You don’t have to limit the gift to young people.

If the emails and letters we receive are an accurate indication of the way our readers truly feel about the Journal, you will be doing these good people a favor by making them a gift of a subscription. We have a limited number of congregational subscriptions. You might consider approaching the elders where you worship about subscribing for the membership or we will be glad to work out a bundle rate.....**LEW**

Southerners In Blue

Most of our readers are aware of the book we advertise by the above title written by Don Umphrey, distinguished Professor at SMU (recently retired). Don’s roots are deep in the soil of Alabama, specifically Bear Creek and the Haleyville area. He has written a play based on the book and the Senior Class of Phillips High School, will present the play as the Senior Play on November 17, 2007 at Bear Creek, Alabama.

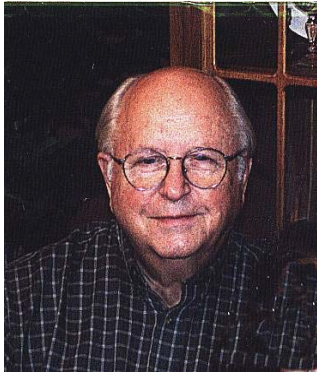
Bound Volumes

Several of our readers have inquired as to whether we will offer bound volumes of the Alabama Restoration Journal. We are considering doing so. If we do, it will be a costly undertaking. We have decided to let you, our readers determine whether we offer the bound volumes or not.

In the last issue of this year, we will include a card for you to mail to us indicating whether you would be interested in purchasing one or not. We would probably offer two years of issues (Vol. 1 & 2) in a nicely bound hard cover into one volume.. The price will likely be between \$ 25 and \$ 30 per book plus shipping. If we get enough positive responses, then we will offer the bound volumes every two years.....**LEW**

Threescore & Counting

On August the 10th, 2007, Earl Kimbrough reached a milestone in a life of Godly service. This date was the anniversary of his six decades of preaching the old Jerusalem gospel. From the time as a young man when the sainted Granville Tyler arranged for him to preach his first sermon in his beloved Franklin County Alabama, until this very day, his humility and his love for the truth of God's Holy Word is evident in his life and in his preaching as well as his wonderful writing.



Earl Kimbrough

It has been my pleasure to have been associated with him for the last two years in the publication of the Journal. I only wish I had known him many years before. I have learned so much from this gentle man. His vast knowledge of Restoration history simply is amazing. His ability to turn this knowledge into wonderful, readable stories that are inspiring to the reader is a unique talent. I have said about him before, any historian can give us the facts and statistics. Earl puts them into a delightful and inspirational story. As most of our readers know, he is also a very talented artist. His portraits and lifelike portrayals on the covers of the journals add so much to the uniqueness of the publication and his willingness to write an article any time we need one to complete an issue is characteristic of his unselfish desire to see the Journal succeed.

Earl's roots are deep in the soil of the hill country of Northwest Alabama. I know of no one who loves the area more. Recently, while driving him from B'ham to Florence, we came to the top of Lacon Mountain between Cullman and Moulton. When we topped the mountain with the beautiful, lush green fields with a springtime haze covering them in the valley below and the mountains in the distance, one could see for miles. Earl gazed on the scene for a few moments and exclaimed, "that is one of the most beautiful sights in all God's creation."

On a recent tour of many of the Restoration sites in Kentucky, Earl was invited to speak to the tour group at a devotional service from the pulpit of the Old Cane Ridge meeting house. To speak from the same podium that Barton W. Stone first proclaimed the New Testament gospel, by one who loves the glorious story of the restoration as does Earl, was only fitting. It must have been a thrilling experience.

It has been my delight to meet his wonderful family, his daughters Katrina and LeaLaine personally, and his delightful bride of 54 years, Rosemary, on the phone many, many times.

It is our hope and prayer that he has many more years in the service of his King. Thanks, Earl, for all you do and thanks for being our friend.....**LEW**

In This Issue

Our first offering is an excellent piece by *Earl Kimbrough* entitled **Country Preachers And Alexander Campbell**. *Brother Kimbrough* details a trip the great preacher made into Alabama which was heard by four of Alabama's finest and chronicles their reaction. Our next article, **Meditations at a Grave**, was written by the esteemed *Bill J. Humble* in 1956, but could not be more timely for our purposes, than today. Brother *Frank Richey* has an article on the **Campbell Family Connection In Alabama**. Most people probably don't know of the connection to the Tennessee Valley of this noble family. *Frank* does his usual great job of detailing the families connection to our State. *LeaLaine Kimbrough Harris* has a tribute to her Dad in this issue's **The Poet's Corner** entitled **A Small Boy's Dream**. *Alexander Campbell*, himself, reports on his first trip through South Alabama in 1839 in a piece titled **The State Of Things In Alabama**. Next is part 2 of a series by *Earl Kimbrough* on James A. Butler of South Alabama. Butler was converted to the truth by reading Campbell's writings in *The Millennial Harbinger*. The series is titled **The Trials of James A. Butler**. *Earl* has an article in our **Women of The Restoration** column on the mother of J.M. Barnes entitled **The Influence of A Godly Mother**. A letter from Selina Campbell to T.B. Larimore fills our **Pioneer Letters** column. *Scott Harp* has a fine article on **The Influence of Alexander Campbell In Alabama**. This is a transcript of *Scott's* presentation at the Faulkner University Lectures earlier this year. We will have the audio on our website later. *Uncle Isaac* presents an update from A.D. 52 on the travails of the church at Drifterville, Bythinia. *Earl* takes us on a nostalgic trip in his regular column; **Heart of Dixie: Restoration Ramblings**. *Larry Whitehead* gives us the story of an unpleasant exchange between two giants of the faith in a piece called **Larimore and Tant**. *Brother Earl* notes the passing of two of the beloved elders of the Grant Street Church in Decatur as this issue's offering in our popular **Gathering Home** column. *Earl* follows this with a great article about Campbell's travels in Alabama. He titles it **Travelling In Antebellum Alabama**. *Earl*, offers a companion piece to the **Gathering Home** column, a short history of the Grant Street Church in Decatur, under the **Where The Saints Met** column. *Larry* has the **Final Say**. Hope you enjoy....

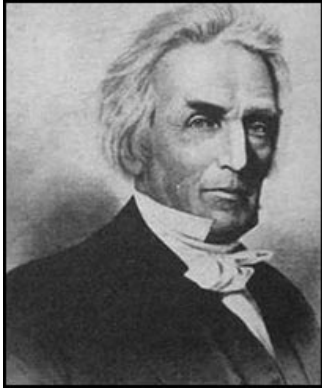
Rock Creek Philosophy

Man under the teaching of his Creator, can develop and has developed to his present position; but turn the race loose with no God over it and no Bible to instruct man, and he will go back to heathenism.

COUNTRY PREACHERS AND ALEXANDER CAMPBELL

Earl Kimbrough

Alexander Campbell made several trips to Nashville, Tennessee, and his travels at other times took him into South Alabama, but there is no record of his having ever visited or preached in North Alabama. The nearest to an authentic account of his preaching close to that region



Alexander Campbell

was made by F. B. Srygley, who based it on what he heard from John Taylor in 1882. Srygley recalled in print on two occasions, forty-eight and fifty-four years later, what Taylor told him about going on horseback with two other Alabama preachers to hear Campbell preach two hours in a court house some distance from Fayette County.

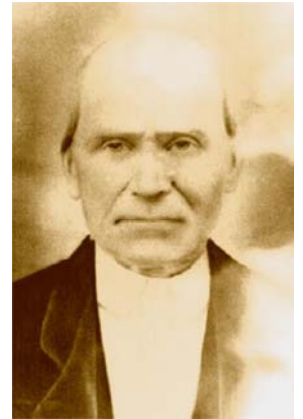
This much is certain. However, relying on his memory of what Taylor told him about the event, Srygley erred in identifying the place, and gave differing accounts of some details.

In 1936, he told about a preaching tour that he made with John Taylor the year he graduated from Mars' Hill College. He said at the time that he stayed with J. H. Halbrog who then lived near the New River church, while Taylor visited among brethren he had known for half a century. It was in reference to that country that Srygley wrote: "Old Brother Taylor and the two older Randolphs [Jerry and Lorenzo Dow] rode on horseback from that part of the state, sixty or seventy miles, to Tuscumbia to hear Alexander Campbell preach. He preached for two hours on the change of the law. The three men left immediately after the meeting for their homes in Fayette County. Soon after leaving, one of the Randolphs said: 'After hearing that man preach, I do not feel that I could ever preach again.' The other one said: 'After hearing him preach, I do not feel that I ever have really preached.'" (*Gospel Advocate*, Sept. 3, 1936.)

A little more than six years earlier, Srygley wrote of the same event. He said: "After this, Mr. Campbell made a trip through the South and came to Tuscumbia, Ala. It must have been fifty or sixty miles from Marion county, where [Taylor] lived to Tuscumbia, but he and two others (I think it was Jerry Randolph and a Brother [Mat] Hackworth) made the trip through the mountains on horseback to hear Mr. Campbell. He preached in the courthouse, and the three poorly clad mountain preachers went in to hear Mr. Campbell. Brother Taylor said the three slipped into the courthouse and sat down on the back seat to hear an educated man preach, the first that either of them had ever heard. He said Mr. Campbell preached on 'The Contrast Between the Law and the Gospel.'

When the meeting was over the three returned to where their horses were, and Brother Randolph said: 'Brethren, I do not feel that I can ever preach again after hearing that man preach.' But Brother Hackworth said: 'Brethren, I do not feel like I ever have preached, after hearing him.' They returned to their homes happy over the fact that there were those who preached just as Peter did on the day of Pentecost." (Ibid., April 24, 1930.)

Although Campbell visited Alabama three times—in 1839, 1857, and 1859—he never visited Tuscumbia or North Alabama. After carefully considering what Srygley wrote from memory and what is known about Campbell's 1857 visit to the state, there is good reason to believe that John Taylor and two other mountain preachers heard Campbell in the courthouse at Tuscaloosa rather than Tuscumbia. Aside from the fact that Campbell never preached in Tuscumbia, there was no courthouse there for him to preach in until a year or two after his death. Further, in 1857, Taylor's home was in Franklin County, not Fayette County, although he had lived in Marion County prior to the 1840s and it and Fayette County remained in his regular field of labor as long as he lived, or at least within two or three years of his death. New River in northern Fayette County was about fifty-sixty miles over country roads from Tuscaloosa. It is likely that



John Taylor

Taylor was preaching in Fayette County when news came that Campbell would be preaching in Tuscaloosa, or somewhere within the area, which prompted the preachers' trip on horseback to hear him.

But did Campbell ever preach in Tuscaloosa? While there is no mention of it in available records, there was an occasion when he could have preached there. On his 1857 tour, he traveled by boat from Cairo, Illinois, to New Orleans. He then came to Alabama from New Orleans by way of Baton Rouge, Louisiana. In a letter to his wife from Baton Rouge, March 30, 1857, he wrote: "I expect to speak in Marion, Alabama, next Lord's day." His biographer says: "Subsequently, he visited *some points* [emphasis added] in Alabama, and at Marion, met Jacob Creath, Jr., who had been laboring successfully for some time in several of the Southern States ... At Columbus, Mississippi, he found a large attendance and many students of Bethany College assembled from considerable distances." (Robert Richardson, *Memoirs of Alexander Campbell*, 2/628,629.) Creath had a daughter living in Marion. Campbell wrote at length about Creath. He said Sister Creath was spending the winter with her children at

Marion while her husband preached throughout the South.

Before preaching in Columbus, Mississippi, Campbell fulfilled in appointment to preach in Marion. This was the city of Marion in Central Alabama, not to be confused with Marion County, which lies about a hundred miles to the north. After preaching in Marion, Campbell went to Columbus, Mississippi, and returned "by stage" to Marion before going home through Atlanta, Georgia. Tuscaloosa lay between Columbus and Marion by a northern route. This may have been one of the unnamed "points" in Alabama where Campbell preached at that time. Tuscaloosa was the former state capitol and the site of the State University. Given his interest in education, Campbell would not likely have passed close to or through the town without preaching there, if the occasion permitted. A main road ran from Marion to Tuscaloosa and another from Tuscaloosa to Columbus.

Campbell remained in Columbus for nearly a week, which would have allowed time for arrangements to be made for him to preach in Tuscaloosa on his return to Marion and for word to be sent to brethren over in Alabama. Of course, it cannot be precluded that the Alabama preachers could have heard Campbell in Columbus, Mississippi, which was about fifty miles from northern Fayette County. But the similarity of the names, and the fact that Srygley made the mistake twice, lends support for the view that Campbell's preaching, which Taylor and the others heard, was at Tuscaloosa. The circumstances make it not only possible, but even likely, that Tuscaloosa was the place.

Further, Taylor's confusing the third preacher who was with him in going to hear Campbell adds to the plausibility of Campbell preaching in Tuscaloosa. Dr. Matt Hackworth for a while practiced dentistry in Columbus, Mississippi, and at about this time. In fact, Campbell mentions meeting him in Columbus. Referring to his stay in that city, Campbell said: "Having made our sojourn for the most part with brother [Daniel] Williams, we had the pleasure of meeting many of



Matt Hackworth of our brethren from different localities, amongst whom were brethren [B. F.] Manire, [William] Baxter, [Robert] Usury, and Dr. [Matt] Hackworth." (*Millennial Harbinger*, Sept. 1857.)

If arrangements were made while he was in Columbus for Campbell to make a brief stop to preach in the courthouse at Tuscaloosa on his return to Marion, Matt Hackworth would most likely have known about it and sent word to his brethren in Alabama to come and hear him. Hackworth had two sisters who were members of the Berea church in



B.F. Manire in Columbus at the time may account for Srygley naming him in one of his recollections of the event Campbell never preached in North Alabama; but at least on one occasion he came within "a stone's throw" of the Northwest Alabama counties and was heard by four of that area's most noble country preachers, as he preached on the difference between the law and the gospel. This was an experience they never forgot.

Backing Up

John T. Lewis and Foy Wallace were in a gospel meeting in rural Mississippi. A brother who had been in attendance and was identified with the one-cup group, sent for them to come to his home. Assuming he was interested in uniting with that congregation, they proceeded to drive the several miles to his home. A severe storm came up and they had a difficult time on the country roads to his home. He met them on the porch and said, "I just wanted you to know that I can't fellowship you." Stunned, Lewis asked the man if he was born with a blank mind. "Sure," he responded; "everyone is." Lewis said, "you've regressed."

Both Were Disappointed

It seems some years ago the church in Carman, Manitoba, invited a certain Texas brother up to preach for them. After the brother had been there for some time, and made no mention of a wife or family, certain ones began to grow curious. With typical Canadian reserve, however, they would not approach him directly about the matter, but did appoint Brother Daniel Stewart (deceased) to write down south and make some investigation about the man. Brother Stewart wrote to the Leader-Way, the Firm Foundation, and to J. D. Tant, whom he knew. Replies are not on record from the two journals, but Brother Tant wrote back, "Yes, Brother _____ married the Widow Brown. He thought he was marrying a fine farm, and she thought she was marrying a man, and they were both disappointed.".....*Vanguard*

MEDITATION AT A GRAVE

BILL HUMBLE

Last week, as I stood beside a grave on a beautiful rolling hillside near Bethany, W. Va., it was a moment for serious meditation. The grave was not a new one, for the tall marker at the head of the grave carried the dates: 1788-1866. This grave had already been on that peaceful hillside for sixty years when I was born into the world; yet, I realized that my life had been made richer by the man at whose resting place I stood. Further down the hillside stood the old mansion where he had been married, where he had rocked his fourteen children and where he had died. Outside the mansion was the octagonal study, lighted by small windows at the top to symbolize the owner's desire to be guided only by that light which comes from above; and I realized that within this study had been prepared volumes which I had perused with interest and profit.

For I was standing beside the grave of Alexander Campbell. Nearby was the final resting place of his father, Thomas Campbell, who had coined that familiar plea, "Where the Bible speaks, we speak: where the Bible is silent, we are silent." To others this would have been just another grave, but to one who has been interested in the cause of restoring New Testament Christianity, it was a memorable experience and a moment of meditation.

Each of us must leave his small mark in the world, but Alexander Campbell was one whose mark was larger, more impressive and more enduring. It is not often that truly great men arise, but Campbell was such a man, gifted to guide others. It was within the little octagonal study that Campbell had studied and prayed in preparing to debate Bishop John B. Purcell of the Roman Catholic Church, but many years later Purcell, who was then America's ranking Catholic prelate, paid this tribute to Campbell: "History will place him on the same pedestal with Luther and Calvin and Wesley, the peer of either of them." Remarkable praise for a remarkable man!

Campbell's greatness was many-sided. He was a profound student of the word of God, and he accepted it as the all-sufficient revelation of God's will. As a preacher he could hold audiences spellbound for hours, and he is one of the few men to preach to both houses of our Congress. Campbell was probably the most gifted debater ever to grace the American religious scene; yet, he engaged in only five formal debates.

Campbell knew the Bible, and he understood that denominationalism and division were sinful. Campbell never founded a denomination; he did not establish the church of Christ. Christ's church had been founded in the first century, a perfect pattern of what the church should be in every century; and Campbell was simply one among many who pleaded for a restoration of that first century

body of Christ. They planted the seed and the kingdom grew. But as I stood beside that grave, I mused, "His greatness should not blind us to his mistakes." For Campbell was a man, and men make mistakes. Campbell made his. Earlier in his life, he had challenged all organizations which questioned the sufficiency of the church to do its work; but later he pleaded with his brethren to establish an organization through which the congregations might work in carrying the gospel to others. When the organization was created, Campbell became its first president. The mantle of charity will hardly excuse this mistake; for when he thus abandoned his earlier faith in the all-sufficiency of Christ's church, he opened the door for the digression and apostasy which engulfed much of the church after his death. And unfortunately, the Christian Church, born of that mistake, has never been able to close the door.



Alexander Campbell's Tombstone

Not far from that hillside grave, there stands Bethany College, the school which Campbell founded. Today, it is probably typical of most Christian Church schools; it is worldly, liberal and modernistic. Christian churches frankly admit that they do not believe in the verbal inspiration of the Scriptures, the miracles of the Bible or the essentiality of baptism. They have abandoned their faith in the New Testament as a perfect blueprint for what the church should be in every century; yet, they profess to be following the same principles which guided the Campbells. As I stood beside that grave, I thought, "How many times Campbell must have 'turned over' in this grave at such a turn of events. Behold, how great an apostasy a little deviation kindleth!

The lives of great men always serve to inspire and influence others. Campbell set out in search of the ancient order, unaided as are we by others' efforts; and we can be thankful that his influence for a restoration of the Lord's church does not lie buried in yon' hillside grave. But how important it is that we remember the warning of Paul that we follow men, but only as they are followers of Christ!
The Preceptor, April, 1956

THE ALEXANDER CAMPBELL FAMILY CONNECTION TO NORTH ALABAMA

Frank Richey



“Alexander Campbell preached here” is about as common among members of churches of Christ as “George Washington slept here” on the signs of inns from Virginia to New York. I have heard brethren in North Alabama over the years exclaim that Campbell preached in their community. The truth is that Campbell never

Alexander Campbell made a trip through North Alabama and the closest he came to North Alabama was Tuscaloosa to the south and Nashville to the North. Campbell kept meticulous records, wrote of his travels and published them in the Millennial Harbinger. If he ever traveled through North Alabama, he failed to mention it. Filo Bunyan Srygley tells an interesting story of three gospel preachers from North Alabama who rode on horseback sixty or seventy miles to hear Campbell speak in Tuscaloosa. “Old Brother (John) Taylor and the two older Randolphs (Jerry and Lorenzo Dow) rode on horseback from that part of the state (Fayette County) to hear Campbell preach. Campbell preached for two hours on the change of the law. The three men left immediately after the meeting for their homes in Fayette County. Soon after leaving, one of the Randolph’s said: “After hearing that man preach, I do not feel that I could ever preach again.” The other one said: “After hearing him preach, I do not feel that I ever have really preached.” (Gospel Advocate, Sept. 3, 1936)

With this said, it is interesting to note that Alexander Campbell had members of his immediate family living in North Alabama in Lawrence County, having moved here after Campbell’s death. His two daughters, Decima, and her husband, Dr. John Judson Barclay, and Emma (an adopted daughter and niece of Alexander’s wife, Selina), and



Selina Campbell her husband Dr. Robert G.

Barclay, and several grandchildren lived on Ingleside Plantation in Lawrence County, Alabama across the road and just north of General Joseph Wheeler’s plantation at Pond Spring. Emma was raised in the Campbell household at Bethany. Selina Campbell (Alexander’s widow) lived at Ingleside Plantation for a while after Campbell’s death and worked on her book, Home Life and Reminiscences of Alexander Campbell, which was published in 1882.

The Barclay boys were the sons of Dr. James Turner Barclay and his wife, Julia. The Barclays were a prominent Virginia family, having bought Thomas Jefferson’s mansion, Monticello. The Barclay boys were born at Monticello. James T. Barclay was the first missionary of the American Christian Missionary Society, formed in 1849. He was sent to Jerusalem where he accomplished little other

than writing a book entitled The City of the Great King. He returned to America in 1855.

After Dr. James Barclay returned to America, President Franklin Pierce placed him in charge of the Philadelphia mint to conduct experiments to prevent counterfeiting and deterioration of the metallic currency. Barclay was successful in this attempt. When the matter of remuneration for his discovery was brought before Congress, a bill passed the House giving him \$100,000.00. It failed to pass the Senate by one vote. In 1858, James Barclay returned to the



James Barclay & sons, Robert and Judson

missionary work in Jerusalem, but when the Civil War broke out in 1861, he resigned his position and returned to the United States. In 1868, he moved to North Alabama where he spent the remainder of his life. He organized the church in Wheeler, Alabama, near Ingleside Plantation and spoke in other settings as opportunities came (John T. Brown, Churches of Christ, 1904). One of his lectures was given at Florence, Alabama in the Court House. The Moulton Advertiser, May 21, 1869, reported: “Elder Barclay—This Reverend gentlemen (sic), as will be seen from the notice elsewhere in our columns, will preach in the Court House here, on Friday night, the eleventh of June next. Mr. Barclay has been for many years a Missionary in Palestine, and we may all expect to have a rich treat from his discourse.—Florence Journal”

Dr. James T. Barclay died in North Alabama and was buried in the Ingleside Plantation cemetery. Confusion over where James T. Barclay was buried has been a controversy for many years among restoration historians. John T. Brown’s Churches of Christ, printed in 1904, gives a biographical sketch of James T. Barclay, which was written by his grandson, Julian T. Barclay. Julian stated that his grandfather Barclay was buried in Alabama. However, there is no stone for him in Alabama and there is a beautiful stone in the Campbell cemetery in Bethany bearing his name and the name of his wife, Julia Ann Barclay. The answer to this mystery is that Dr. James Barclay was buried in Alabama and his body exhumed in 1906 (two years after John T. Brown’s account) and was moved to Bethany. According to the Moulton Advertiser newspaper (May 18, 1906), Decima Campbell Barclay’s husband, Dr. J. Judson Barclay, exhumed his father’s body in 1906 and carried it back to Bethany, West Virginia, to be buried in the Campbell family cemetery, God’s Acre, a short distance from the Bethany mansion. The newspaper account is as follows:

“Decatur, Ala., May 12—Dr. J. J. Barckley, (sic) of Virginia, who has been here on a visit, has just had the body of his father exhumed. His father was buried near

Hillsboro in the year 1874, where it has remained ever since. The body was buried in a metallic casket, and when exhumed, the body, and even the clothing was in a perfect state of preservation. For many years Dr. Barckley (sic) lived near Wheeler station, on the Southern railroad, sixteen miles west of Decatur. He married a daughter of the Rev. Alexander Campbell, the founder of the Campbellite church. Dr. Barckley (sic) is himself a minister.”

The Campbells and Barclays were close through the marriage of their children, but Julia Barclay and Selina Campbell were the closest friends and confidants, and had been for years. Not only had their children married each other, Selina and Julia were alike in many ways. Both of their husbands were preachers and Selina and Julia shared their innermost thoughts through a number of letters. This union was made closer when Dr. James T. Barclay and his wife, Julia, moved to Lawrence County after the Civil War and Dr. Barclay preached at the church near the plantation.



Selina Campbell shared much of her time between her daughters, Virginia, in Kentucky, and Decima, in Alabama, and was able to see her old friend, Julia Barclay, on a regular basis. The church near Ingleside Plantation was known as Ingleside Chapel. Dr. James T. Barclay (who had been one of the most prominent men in the brotherhood) preached for the

Decima Campbell Barclay little church. Selina Campbell gave money for the erecting of the chapel and when dedicated, T. B. Larimore, David Walk, and J. M. Pickens spoke at the dedication of the chapel. (World Evangelist, June 1987)

There were at least two reasons why Mrs. Alexander Campbell returned to Alabama again and again. First, Selina was comforted in the faithfulness of her daughters and their families. Selina was disappointed in the lack of spirituality among several of Alexander’s offspring. But Decima and Emma were strong in the faith and had married strong Christian men. Selina’s son-in-law, Judson Barclay (Decima’s husband), was a gospel preacher and a writer for one of the brotherhood papers, the Southern Christian Weekly, published at Mountain Home, Alabama (only a few miles from Ingleside) from 1872-1879. In his secular work, he was the president and a director of Kaolin and Mineral Company of Decatur, Alabama (Barclay box, Lawrence County Archives) and is mentioned in several places as Dr. J. J. Barclay. (His brother, Robert G. Barclay, is listed in the 1870 Lawrence County, Alabama census as a physician.)

Secondly, Selina Campbell was especially close to her granddaughter, Virginia Huntington Barclay, Decima’s daughter. Virginia (Virgie) was born in Cyprus in 1864, while her father, John Judson Barclay, was with the U. S. Consul in Cyprus. When the Barclays returned to the United

States, Virgie was a toddler. The child was a sickly one, having experienced several physical problems, including an accidental poisoning. Selina Campbell held a great fondness for Virgie and she enjoyed spending time with her young granddaughter.

Virgie had to wear a steel brace on her neck and a tightening jacket with a chin cup that was painful to wear and those around her suffered to watch her. Dr. Loretta Long in her book, Selina Campbell, A Fellow Solider of the Cross, says, “The family letters say more about Selina’s relationship with Virgie than about any relationship Selina sustained with her other grandchildren.” Long also goes on to say that “the girl was the light of the home in which she lived. Even though often bedridden, she still sang hymns and remained cheerful and happy.”

In spite of Virgie’s physical difficulties, she grew into a beautiful young woman. However, in June 1882, the favorite grandchild of Selina Campbell died when she fell victim to what was termed “a congestion of the brain.” (Today this condition is called encephalitis.) She was eighteen years old.

The Moulton Advertiser ran two obituaries of Virgie Barclay in its Thursday, September 28, 1882 edition. One was from the Wheeling, West Virginia Daily Intelligencer account, dated September 16, 1882, and the other was the local newspaper account. The following is the Daily Intelligencer account of Virgie’s death:

Wheeling, West Virginia Daily Intelligencer, September 16, 1882—The many friends and acquaintances in this city of Miss Virgie Barclay, of Alabama, who has been spending the summer at the home of her uncle, Col. Aleck Campbell, at Bethany, were greatly shocked yesterday to learn of her death. This sad event occurred about 10 o’clock the night before, after an illness of ten days, which finally resulted in congestion of the brain. The fate of this accomplished and lovely lady, who had just turned her eighteenth year, is inexpressibly sad. She was the only daughter of her parents, Mr. and Mrs. J. J. Barclay, of Lawrence county, Alabama, and she had been born to them and partially reared in a foreign land, when Mr. Barclay was the United States Consul at the island of Cyprus, in the Mediterranean. She had grown up and been educated amidst all the endearments and refinements of her home in the South, and seemed more like a younger sister than a daughter to her devoted parents. They had lavished on her a world of affection, and her accomplished mother seemed to literally live in the light of her eyes. Scarcely a wish of her life had been left ungratified, and her hopes and prospects for the future seemed as fair and enchanting as any that earth could offer. “None knew her but to love her, nor named her but to praise.” And yet the grim monster whose arrow always seeks a “shining mark” leveled suddenly at this dear and sweet spirited girl, the dart that laid her low, and all the hearts of near and dear

relatives are crushed by the inscrutable blow. Her funeral will take place this afternoon at 2 o'clock, from the home of Col. Aleck Campbell, and the remains be interred in the family burying grounds adjoining the old mansion of her grandfather, the lamented Alexander Campbell."

In June 1868, Tolbert Fanning traveled from Nashville on a tour into Alabama and Mississippi. He traveled from Nashville to Athens and on to Decatur. From Decatur, the train heading west passed by the Ingleside Plantation. Dr. James Wilburn, in his biography of Fanning, The Hazard of the Die, stated, "He passed the farm of J. T. Barclay, son-in-law of Alexander Campbell and the first man sent out by the American Christian Missionary Society, who had returned from his work in Jerusalem." This statement is obviously wrong and needs to be corrected. J. T. Barclay was the first missionary of the American Christian Missionary Society, but he was not Campbell's son-in-law. J. T. Barclay was the father of Campbell's son-in-law.

Selina Campbell stayed very busy after the death of her husband, Alexander. She was a prolific writer and loved to read. In a letter to T. B. Larimore headed, Ingleside Plantation, near Wheeler's Station, December 14, 1874, Mrs. Campbell applauded Larimore's forthcoming journal, Angel of Mercy, Love, Peace, and Truth. (Volume 1, Number 1 was dated January 1875.) Mrs. Campbell was highly pleased with the journal. From the letter, we find that Larimore had asked Mrs. Campbell to write for the journal, but she refused, stating the need to leave for Louisville, Kentucky to visit her daughter there, and she said that she "was under a great trial, in seeing a lovely little daughter greatly afflicted." Mrs. Campbell went on to say, "Under the circumstances, I requested J. J. Barclay, to write for me, and say to you, 'that it would indeed afford me the greatest pleasure to assist, if it were in the smallest way, in the moulding (sic) of the thought or in the training of the young'. But such were my engagements that I feared and hesitated to promise."

The circumstances of her "greatly afflicted" daughter in Kentucky, was the marital and financial difficulties of her daughter, Virginia Thompson. Virginia's husband, William Thompson, an attorney, had developed a drinking problem which affected his ability to earn a living for his family, and had piled up debts that could not be paid. Selina was troubled about Virginia's situation. Virginia was on the verge of loosing everything, and was facing a public auction to liquidate her household possessions to satisfy the debts to her creditors. Mrs. Campbell was able to help Virginia in securing some personal items, but at this time Mrs. Campbell was also in financial difficulties (Long, pp. 162-163).

When Alexander Campbell died, his farm was one of the most successful farms in Virginia and he was a wealthy man. However, the estate was divided among several children and the farm soon declined, probably from lack of proper management. The money simply ran out. Mrs. Campbell concluded the letter to T. B. Larimore by saying in a postscript, "I enclose \$5.00 as a small token of my desire for its success. I could wish it was (sic) Ten Fold as Much as it is. I do hope you will succeed in raising much to aid you in

the paper and the building."

The financial woes of Selina Campbell continued. In 1876, her son William decided to sell the Campbell mansion, claiming that his mother had signed the house over to him as collateral on a loan he needed, and therefore the mansion was on the note. Decima tried to purchase the mansion for her mother, but was unable to do so. The mansion was sold and no longer belonged to the Campbell family. However, three years later, in 1879, Decima was able to regain possession of the property from a subsequent owner, and Selina Campbell moved back into the mansion in 1879 (Long, pp. 156-157).

Eventually, Judson and Decima moved back to Bethany to the Campbell mansion. Judson Barclay who had experience in the diplomatic corps (having served as vice-consul to Beirut, Syria in 1858 and as consul at Cyprus from 1859-1865) was appointed consul general to Tangier, Morocco from 1893-1896. Decima, who appeared to be the "pack rat" of the family, preserved a number of her father's private documents. Among these documents was Alexander Campbell's diary, which Campbell had entitled "Journal of a Voyage from Ireland Towards America, 1808." These documents and The Journal were discovered in 1964, in Australia, and were given to the Disciples of Christ Historical Society, located in Nashville, Tennessee.

How did the documents end up in Australia? Decima's son, Julian T. Barclay, had married a girl named Mary, who was born in Australia. Julian and Mary decided to immigrate to Australia. Decima died on the eve of Julian and Mary's departure for Adelaide, Australia. Julian and Mary's three children, Julian, Audine and John, traveled with them. Julian and Mary lived in Australia from 1920 to 1929 and from 1935 to 1938. The family then returned to the United States. Julian died in 1948 and is buried in the Campbell Family Cemetery Plot #30. Sixteen years after his death, an old trunk was found which contained the lost documents including valuable manuscripts and scores of sermons preached by Alexander Campbell when he was in his early 20s. Julian's daughter, Audine Andrews, in 1960, found the old trunk. Not knowing the value of the contents, the trunk was stored in a shed until 1964. While cleaning out the shed in 1964, Audine was faced with the problem of what she could do with these family documents. Eventually they were reported to someone associated with the Australian Churches of Christ. The finding of these documents and their contents was reported to the State Executive Committee, and on Friday, June 19, 1964, Audine Barclay Andrews' cousin, Mrs. E. V. Lawton, delivered these documents to the State Executive Committee of the Australian Churches of Christ in a soap powder box. They decided to have them microfilmed and then sent to the Disciples of Christ Historical Society. This treasure trove of Campbell materials has now been preserved. On a trip to the Disciples of Christ Historical Society a few years ago, this writer had chill bumps as he gazed upon Campbell's personal diary that was found 156 years after Campbell began writing it. This diary had endured the shipwreck of the Hibernia in 1808, and was one of the items Campbell was able to save from the sinking ship. The diary had taken an amazing journey from Ireland to America,

America to Australia, and from Australia back to America.

Julian T. Barclay's wife, Mary, must have been married to Julian while in Lawrence County, Alabama. Several letters from Miss Annie Wheeler* (daughter of CSA and US General Joseph Wheeler) were written to Mary from 1942 to 1945, and show that a great friendship existed between the two women. The Wheeler plantation was very close to the Barclay plantation. It is evident that Julian and Mary were back in the United States at that time and that Mary had inquired about moving to Florence, Alabama. (Julian and Mary had returned from Australia in 1938.) In one of the letters, Annie Wheeler responds to a letter from Mary about Jim Barclay (son of Emma and Robert G. Barclay), who was still living on the plantation. Annie writes, "I rarely see him. He is still living the same way at old home. He begun many years ago studying our Bible, and then joined so many Bible Societies in different parts of the world - being a hermit - I am told that he has never left the place since the day in 1917 that he went to Hillsboro and saw the boys leave for France." Jim Barclay may have been a hermit, but his personal ledger dated 1942, shows a competent and astute business manager, detailing every expenditure for the plantation.

Robert G. and Emma Barclay stayed in Alabama. Robert Barclay died in 1876 and Emma lived another fifty-two years and died at the age of eighty-six in 1928. Both are buried in the Ingleside Plantation cemetery in Lawrence County, Alabama.

When Robert G. Barclay's estate was probated in 1877, it was reported that his personal estate consisted of 685 acres of



Emma's Tombstone

land and that his widow, Emma C. Barclay, and four minor children, Julia Barclay, Louisa Barclay, James (Jim) Barclay, and Selina Barclay, survived him. Their son, Jim Barclay remained at Ingleside through 1944. On December 28, 1944, Probate Judge Isaac Johnson, Jr. heard a petition against Jim Barclay, now seventy-seven years old. The petition was designated a "lunacy inquisition". Jim Barclay was found to be "non compos mentis," described in the petition as having a weak mind, and not able to look after the estate. He was confined to the "Bryce Hospital in Tuscaloosa, Alabama, an institution for the feeble minded." Jim Barclay would not remain in Bryce Hospital for long. He died on July 2, 1945, six months after being sent to the mental hospital. (Court Documents)

In one of Miss Annie Wheeler's letters to Mary Barclay, she told of Jim Barclay being removed from Ingleside. She said, "When the papers were all fixed up, he (Barclay Phinzy, Jim's nephew) got the Sheriff and others went to him - they having arranged previously with one of the colored men to remove the pistol, without his notice. Barclay went in first and asked him if he would go to Texas and live with him, he said most 'emphatically (sic) "NO"'. Then the sheriff went in and spoke in a calm and kind but strong and

firm voice, telling him it was out of the question for him to stay there and the decision was made to move him to a comfortable place, where he would be under the care of specialist and capable nurses, and he made no further objection...He had to be taken up and dressed just like a baby, but made an easy and successful trip..." (Annie Wheeler, letter to Mary Barclay, December 30, 1944)

After the death of Jim Barclay, court documents show that four nieces and a nephew brought suit claiming they were the rightful heirs to Ingleside Plantation. In the final court settlement, the judge ruled that the property be sold, attorney's fees and court fees be paid, and that the proceeds of the property be divided among the heirs according to the percentages set by the court. Some of the plantation had been sold to the Tennessee Valley Authority and its size already reduced. After Jim Barclay's death, the plantation ceased to exist and the home has been torn down. Thus ends an interesting story of the Alexander Campbell family connection to North Alabama.

Note: Miss Annie Wheeler, friend of Mary Barclay, lived a most interesting life. Her father was Civil War Confederate General Joseph (Fighting Joe) Wheeler.



General Wheeler was shot three times and had sixteen horses shot out from under him. After the war, he spent twenty years in the U. S. Senate and Annie was a member of the social scene in Washington. When the Spanish-American War broke out, Joseph Wheeler was given a commission in the United States Army as General, and was given a cavalry division. (Theodore Roosevelt served under General Wheeler.) His daughter Annie, volunteered as a nurse and Clara Barton put Annie in charge of a newly organized hospital where work with sick and wounded soldiers earned her the title of "Angel of Santiago." A year later she went with her father to the Philippines during the insurrection, and again nursed in a military hospital. Then, when World War I began, she joined the Red Cross and served in England and in France.

In her letter to Mary Barclay dated August 19, 1942, Annie, now 74 years old, spoke of housing army officers in her home at Pond Spring who were stationed at the Courtland Air Base in Lawrence County, Alabama for flight training during World War II. Annie said of this, "neither the doctor or my sisters know of this yet. When they do they may forbid its continuance."

Rock Creek Philosophy

An old Bible teacher one time said this to his class: "To get the meaning of a passage out of the text, I call that exposition; but to stuff something into the text that is not in it, I call that imposition."

Poets Corner

A Small Boy's Dream

One day in North Alabama a little boy stood up on the stump of a tree. He pretended to be a preacher because he knew that's what he wanted to be.

He wanted to preach the gospel and tell others how to get to heaven At the age of twenty-one he preached his first sermon, the date was August 10, 1947.

While there are no records of how many souls he helped to save or how many he's married or seen laid in their grave.

He has had the pleasure of fifty-four years with his wife and he raised two daughters without too much strife.

He's seen his five grandchildren answer the call. And he had the joy of baptizing them all.

Now when he turned eighty he didn't celebrate loudly but he has celebrated the births of nine great grandchildren proudly.

It's been sixty years since he began to preach. For him this is the greatest milestone he's been able to reach.

But as happy as he is to reach this date he won't use it as a reason to celebrate.

It will be just like any other ordinary day. He'll be in his office preparing for Sunday!

LeaLaine Kimbrough Harris... For her Dad-Earl Kimbrough



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Alex and the weed

W.C. Rogers in his "Recollections of Men of Faith" gives this bit of information concerning Alexander Campbell: "He came to Harrodsburg (Kentucky) where I, with many other school-boys, heard him speak on a chosen theme. The hour for preaching, at 11 o'clock A.M., had nearly arrived when Mr. Campbell alighted from his carriage and walked into the law office of the Hon. Frank Ballinger, near the meeting house in which he was soon to speak. Having seated himself, he called for a small piece of tobacco, not to chew, but to take a bad taste out of his mouth. A young brother preparing for the ministry hied away into the burg, and soon returned with the desired quid, and the unpleasant taste was at once removed.

"We've heard of corn whiskey for medicinal purposes, but tobacco?"

A PREACHER STORY

A certain preacher was in a meeting in a town where a mental institution was located. One of the deacons was employed at the institution, and he asked the preacher to come and make a talk to the patients. Soon after beginning his lesson, one of the patients stood up and said, "That's the worst preaching I've ever heard." The preacher was flustered, but managed to continue, where upon the patient again stood and exclaimed, "That's the worst preaching I've ever heard." Becoming somewhat concerned about possible violence from the patient, the preacher turned to the deacon and said, "May be I should stop?" The deacon responded, "Oh, no, don't do that. That's the first sensible thing that man has said in eight years!".....*Vanguard*

A HARDER LICK

The sermon was long, long, and monotonous. The fat, baldheaded brother tried desperately, but in vain, to stay awake. His embarrassed wife finally gave him a resounding thump on the head, having failed with her elbow punches to the ribs. The sleeping brother slowly opened one eye, managed to get it in focus on his steaming spouse, and drowsily said, "Hit me harder. I can still hear him."*Vanguard*

“THE STATE OF THINGS IN ALABAMA”

Alexander Campbell

(Note: In his informative descriptions of his evangelistic and educational journeys, Alexander Campbell shows himself to have been an astute observer of the lands through which he passed and the people that inhabited those lands. This added original insight into his life and times that is of great historical value. Campbell spent two weeks in Alabama in January 1839. His preaching in the state was mostly in Montgomery, Lowndes, and Dallas Counties, but he spent three or four days in Mobile, where he spoke twice, before sailing from there to New Orleans. In writing about incidents in the state, Campbell gave the following evaluation of “The state of things in Alabama” as he saw them in the year of his first visit to “the heart of Dixie. *EK*)

The state of things in Alabama is not, indeed, very flattering to the Christian preacher. Fortune-making is the one thing needful. It is the mania of the whole South. A worldly spirit and the Holy Spirit are as antipodal as heaven and earth. “No man can serve God and Riches;” and therefore all those who are vainly striving to serve both are spoiling both, and serving neither. There is no cure for this disease but conversion to God. “To be carnally minded is death: to be spiritually minded is life and peace.” A person with his soul fixed on cotton and Negroes [slavery], on lands and tenements, is as unfit for heaven as heaven is unfit for him—unfit for heaven as leviathan for the clouds, or an eagle for the depths of the sea. Cotton, land, and Negroes are not among the joys of heaven, nor the beatitudes of the happy.

The Baptists in Alabama have been somewhat leavened with the doctrine of reformation, principally through the great liberality of brother [James A.] Butler, who has dispersed thousands of dollars worth of books and pamphlets among that community and their friends, superadded to his own labors, and those of brother [Alexander] Graham and others. Many of the preachers are, as we learned, a sort of *days men*, half-way reformers, *formally* opposing, but *really* teaching the doctrine on various grand subjects of Christianity. This is an uncandid and unchristian course, and the Lord will not thank them for such services. There is, on the whole, a manifest misgiving in the confidence of multitudes in the doctrines, usages, and customs of the Baptist, as in those of other communities. But the want of biblical knowledge is so general, that little can be expected, until the people learn to read the Bible.

They have no measure, rule or standard by which to ascertain what is truth. Many prove and approve what they now hear, by what they have heard. Like Mary Simple, they prove what mother said by what the preacher says; and then prove what the preacher says by what mother said. The notion that men are regenerated without the word, is the parent of all this apathy about the knowledge of God and of Jesus Christ. I say, the notion that men are regenerated *without the word*; for this was the doctrine of the Baptists till

very recently, and it still is the doctrine of many of them. The present heads of families were generally educated under the theory of waiting for God’s time to come, and therefore they train up their children as themselves were trained—without the knowledge of the Bible.

In some places we find an eager desire on the part of the Baptists to amalgamate the doctrine of the restoration with their Fullerism, Gillism, or Calvinism. It will not do. “No wise man putteth new wine into old leather bottles, nor a patch of new cloth upon an old garment.” The new wine of the gospel will burst the old bottles of St. Austin, or St. Chrysostom. Let them keep their Baptist wine in Baptist bottles, if they wish to preserve their bottles. Those *would-be* reformers of the Baptists, who seek to stay among them and gradually imbue them with the doctrine of reformation, most generally become old pitchers, to be placed on their sideboards, or mantle ornaments, like Dr. Johnson of South Carolina. The Baptists keep them quiet by throwing them a bone to pick; meanwhile the sheep and lambs are saved from greener pastures, cooler shades, and more limpid streams.

It will not do. We must come out from among them that will not obey God rather than man. The Lord’s commandments are not kept in any sect built in whole or in part upon any human creed. The Baptist society, like all other societies, has some excellent spirits that would do honor to the Christian profession, if placed in circumstances favorable to the culture and development of the Christian graces. But one might as rationally look for tropical plants in Siberia, as expect a growth in grace and in the knowledge of God and Christ and eternal life, under a monthly sermon from the fourth part of a verse, in some figurative or symbolic passage, which only serves as an occasion for the preacher to tell his dreams; or to retail, under new labels, the obsolete and musty theology of days of darkness long since enrolled with years beyond the flood.

The whole economy of religious administrations in South Alabama is at fault. The house for meeting in, and the conduct of the meetings in those houses—the preaching, and the praying, and the singing, and all the rest greatly need reformation. This can only be effected by a more intimate acquaintance with the Bible; but this acquaintance will never be formed through the instrumentality of the present Baptist ministry. The people must read, examine, and think for themselves, or remain where they now are to the day of eternity. (Incidents on a Tour to the South, No. V, *Millennial Harbinger*, May 1839.)

Rock Creek Philosophy

It is not always a compliment to be able to say of a man that he has no enemies, but it is a compliment to be able to say of one that he is not the enemy of any man.

ALABAMA TRIALS OF JAMES A. BUTLER

PART TWO

Earl Kimbrough

BUTLER'S STYLE

If Butler's manner of preaching was comparable to his writing, it was highly colorful, to say the least. He assailed the errors of the day and advanced the simple truth of the New Testament, as he understood them, in clear and unvarnished, but richly metaphorical, terms. He described the denominational leaders of that day as "the chief priests and scribes of the people." The Baptist custom of taking the Lord's Supper he called "the unscriptural quarto-yearly arrangement" and a human creed as a "humanizing, carnalizing, and secularizing instrument." On one occasion, after telling how sorely his former Baptist friends perverted the teaching of John 3:5, he added: "Is it not enough, my dear brother, to make one weep tears of blood, to hear the word of God so traduced? and by men, too, who claim to be specially called to preach! And men who claim much originality. O, that God would call them again; and that the next call might be from such 'Gillism,' to the words of Jesus Christ and the Apostles." (*Millennial Harbinger*, Oct. 1834.) "Gillism" apparently referred the works of John Gill (1697-1771), the first Baptist to write a complete systematic theology and commentary on the entire Bible.

Restoration idealism permeated the writings of Butler. The "Ancient Gospel" was dear to his heart and he longed for "the restoration of pure speech." But he was not content with external forms alone. He believed that: "If the advocates of the restoration of the ancient gospel will but cultivate—not the temper and spirit of brother [Uriel B.] Chambers, of pamphlet memory—but) of the High Priest of their profession, even Jesus, the conquest is sure." (Ibid., Dec. 1834.) Chambers was a Kentucky Baptist preacher who made malicious and scurrilous attacks on Alexander Campbell. Butler's expectations for the success of the gospel reflect the post-millennial view common with the pioneer Restorers, that the whole world would be conquered for Christ. To him the gospel seemed, "destined, with the velocity of the playful lightnings, to ransack the whole earth." (Ibid., Oct. 1834.)

The evangelist's writings display an intelligent and unaffected knowledge of the Scriptures, classical literature, world history, the English language, and current events far and wide. He also possessed a keen sense of human nature. All of these qualities contributed much to his effective teaching in the pulpit and parlor, as well as in the press, and no doubt contributed to Campbell's high regard for him. He appears to have been a man of deep emotion, with elements of pathos, along with his serious-mindedness. However, all of one's qualities are not apparent in his writings, especially when they are concerned largely with grave subjects.

Metaphors and picturesque words, leaning heavily toward figures of warfare and sailing, flowed with ease from Butler's pen. In an age when adjectives were in high favor, he was a master of description. In referring to "a Baptist orator of 'Calvinistic memory,'" who "filed a bill of indictment, against what he was pleased to call Campbellism," Butler said: "The pathos of his soul was fanned by this breeze, John 3:5. After ordering his compass and needle, he set sail into the depths of metaphysical perplexity; and after passing many friths, and losing much of his tacklings, he disappeared!" (Ibid.)

In a brief report of his work, Butler described an aged man whom he had baptized as "an old veteran from the Methodist army," and told of a Baptist that was "now under guard for faulting his old regimentals." He also spoke of the "confusion in the (sectarian) camps," with "new alliances" being formed between the sects; but he assured the brethren that "the battle is God's." (Ibid.) He described God as "he who circumscribed the proud gulf and shaped the 'floriferous peninsula.'" (Ibid., May 1834.)

A LESSON IN COMMUNION

Like most preachers of the time, Butler preached by monthly appointments at several places in and near his home community. Writing from Carlowsville in the summer of 1834, he said: "The disciples here, break the loaf once a month—it being as often as I can attend with them, on Lord's days." (Ibid., Oct. 1834.) In December 1835, more than a year later, Corbly Martin of Lebanon, Ohio, addressed a wordy inquiry to his Alabama brother through the *Millennial Harbinger* concerning the monthly communion practice of the church at Carlowsville. Martin ended by saying: "Why cannot the brethren break the loaf in brother Butler's *absence* as well as in his *presence*? or does the above sentence mean ... I break the loaf for the disciples here once-a-month, it being as often as I can attend with them on the Lord's days?" (Ibid., Feb. 1836.)

The immediate and contrite response of Butler exhibits more clearly than probably any of his extant writings the noble spirit of the man. He wrote: "Order is Heaven's law; and, in the discipline of the christian Church, [God] has alone the right to dictate. The institution of breaking the loaf belongs by divine legislation to the disciples of Christ, and I erred in making the impression that *my presence* was necessary to the right observance of this ordinance ... It was the language of Ashdod and not the pure speech of Canaan, a part of my vernacular idium—a clannish brogue. So hard it is to escape the domineering influence of my early tuition! O, Lord! ever keep me humble for thy great mercy's sake, in not only giving me to see the truth as it is in Christ, but

affording me faithful brethren to watch over me, and affectionately reprove the vestiges of my former captivity.” (Ibid., May 1836.)

Campbell was so profoundly moved by Butler’s response to Martin’s, “Query—To Brother J. A. Butler, of Alabama,” that he reprinted it, perhaps to focus more clearly on, “Brother Butler’s Response.” Between the two items, he entered a bracketed statement of his own complimentary to Butler and commending his thoughts to others. Campbell said: “The following answer to the above query from brother Corbly Martin, which appeared in a late number of this work, is worthy the admiration of every disciple. It dries [sic] more honor to the respondent than the most labored and successful defense which ingenuity could devise. We propose it as a model of the good spirit which the gospel inspires and commends.” (Ibid.)

In Butler’s reply to Martin, he took occasion to notice the patient work of Campbell in trying to steer Dr. John Thomas away from his errors. He considered both Campbell and Martin as fulfilling the duty of faithful brethren who watch and reprove for the good of a wayward brother. He concluded: “What an admirable picture, to see brethren in the spirit of the gospel admonishing one another—with faithfulness reproving and with patience bearing reproof, and thus growing up into christian perfection. Oh, frailty! to thee we are all heirs, but thank God for that gospel which is the power to salvation, which makes us strong unto victory and life. While the modern Timothys regard the whole of Paul’s charge (2 Timothy 3:16—4:2) I, for one, with pleasure submit to the correction which is according to inspiration.” (Ibid.)

It takes courage and character to give correction without being censorious, but it takes greater courage and character to receive correction without being resentful and antagonistic. In this regard at least, Butler was a great man. Would to God Campbell had been as successful in reproving the aberrations of Dr. Thomas, as Martin was in correct-ing the error of James A. Butler.

THE DISCIPLE

The last issue of the *Millennial Harbinger* for 1835 carried an announcement of a new periodical to be called *The Disciple* and edited jointly by Butler and Alexander Graham. Its purpose was to “advocate a restoration of the primitive christian faith, worship and morals.” The prospectus for this “purely religious work” stated precisely why these men believed a restoration was in order. “A contrast between primitive and modern Christianity will show the excellence of the former. The spirit of prophecy predicted, and the pen of history has recorded a shameful departure from the simplicity and purity of apostolic doctrine and practice. Professed disciples of Christ are turned away from the truth and the

favor which came by him, and are following opinions and schemes of human origin.” (Ibid., Dec. 1835.)

The prospectus also explained how the desired restoration would be accomplished: by adhering to the New Testament. It said: “The doctrine of Jesus Christ, as taught in the writings of his Evangelists and Apostles, will be contended for, in opposition to the ‘doctrines and commandments of men,’ or the theory of any man. The square shall not be altered to the timber, but the timber to the square. No human creed shall have precedence of the Bible; but the Word of God shall be the standard. (Ibid.)

While *The Disciple* intended to “carefully avoid any interference in politics” and would “countenance none of the ycleped benevolent societies of the day,” it would, through “selected and original essays,” develop “the principles of religious reformation, which we have been pleading, for some time, in this state.” But at the same time, the editors promised that “well written pieces, for or against our sentiments, will be admitted on our pages.” The journal was thus committed to literary excellence, sound doctrine, and editorial fairness, in the tradition established by Alexander Campbell.

Graham, a native of Sumner County, Tennessee, united with the disciples of Christ at Paris, Tennessee, in 1834 and started a congregation near Gallatin the same year. He migrated to Alabama in 1835 where he lived for a year in Butler’s home and joined him in their journalistic venture the following year. Graham left the state in 1837 and settled in Springfield, Illinois, where he taught school, preached, and edited *The Berean*, a monthly periodical. At the end of 1838, he returned to Marion, Alabama. There he built a meeting house, four-fifths of which he paid for. The building was still standing in the 1960s. He served as principal of Marion Female Seminary (now Judson College) in 1842, and again in 1849. He was a respected educator, as well as a faithful gospel preacher. In 1846 he was on the editorial staff of the *Bible Advocate*, published by John R. Howard, considered the first paper in Tennessee to promote a return to “primitive Christianity.”

Graham’s portrait, painted by Nicola Marschall, who designed “The Stars and Bars” of the Confederacy, hangs in the Department of Archives and History in Montgomery. A companion portrait of Graham’s wife by the same artist is on display in the Disciples’ Historical Society in Nashville. Marschall lived for a time in Marion and taught art at the Seminary. When Graham died in 1851, his biographer, P. B. Lawson, a fellow gospel preacher, described him as “one of the first standard-bearers of the cross among the ranks of ‘The Disciples of Christ,’ in the South.” (George H. Watson and Mildred B. Watson, *History of the Christian Church in the Alabama Area*, p. 44.)

The balance that Butler and Graham attempted to achieve between learning and teaching, and between firmness of purpose and fairness of practice, is seen in their attitude toward their role as editors. They said: “We

made choice of the name ‘Disciple’, because we have so much to learn ourselves; we have rejected the dogmas of self-constituted Rabbis; and we entreat all inquirers after *the truth* to become students under the Heavenly Teacher.... If we let slip any unguarded expression, calculated to wound the feelings of a dear christian brother, we shall be very sorry, and ready to make any reasonable acknowledgments. But we will not promise, for we cannot use hypocritical suavity towards those errors and vices which deserve exposure and reprehension, or pay court to popular titles and authoritative seats.” (*Millennial Harbinger*, April 1836.)

In a note to the announcement about *The Disciple*, Campbell said: “I know of no brother in the great valley of the Mississippi, whose zeal and devotion, superadded to intelligence, is more deserving of the hearing and a patronage of those favorable to the cause we plead, than brother Butler of Alabama. His associate in the proposed publication, we understand, is well furnished for the good work. (Ibid., Dec. 1935.)

Only one volume of *The Disciple* is known to exist today. A bound copy of the first twelve issues is at the Disciples of Christ Historical Society in Nashville. According to historian J. Waller Henry, the paper was moved to Columbus, Mississippi, in 1843 and lived but a short time after that. Early in 1837 Campbell announced that *The Disciple* “exerted a good influence in Alabama, and is continued as formerly.” (Ibid., Feb. 1837.) However, the journal appears not to have been published for the next three years. In 1839 a prospectus appeared in the *Harbinger* noted that “the second volume of the Disciple,” was to be published in 1840 by Butler and James H. Curtis. Butler said, “We are encouraged by this undertaking for the good success the first volume of the Disciple met, both as to patronage and conquest over sectarian delinquencies.” (Ibid., Nov. 1939.) Perhaps no more than four or five volumes were published.

Telling It Like It Is

“When pomp, and power, and ignorance enthrone themselves in the kingdom of God, humility and piety are at an end; and the kingdom rapidly degenerates. Such was the case then; and such will always be the case.” *Moses Lard... Commentary on Romans*

Rock Creek Philosophy

The church was led into apostasy by emphasizing the “preacher” as a special class, a minister in a special sense. This will lead again to preacher rule, and to the kingdom of the clergy.

WOMEN OF THE RESTORATION

THE INFLUENCE OF A GODLY MOTHER **Earl Kimbrough**

Justus McDuffie Barnes was a faithful preacher of the Gospel in Alabama for nearly sixty years, from 1856 until his death in 1913. When the Alabama Christian Missionary Cooperative was formed at Selma in 1886, Barnes was present for the occasion and raised strong objection to the organization, contending there is no scriptural authority for such. Afterwards he was instrumental in steering many preachers and churches away from this innovation that opened the door for the Christian Church digression in the state. His persuasive power for truth and right was immense throughout the years of his ministry. H. Leo Boles said of him, "No preacher has had such an influence in Alabama as J. M. Barnes."

Mary Lumpkin Barnes, the mother of J. M. Barnes, was a young woman when she was baptized in 1828 by William McGauhy, one of the pioneer preachers in South Alabama. She later married Elkana Barnes and to their union J. M. Barnes was born. Mary Barnes was a remarkable woman, known for her "clear reasoning and unerring knowledge on religious subjects." "Her profound Biblical information and superior wisdom in matters of business as well, were often appealed to by saint and sinner alike, and many were the business entanglements unraveled by her, out of court, for her friends and neighbors." (*Alabama Christian, Feb.1906, p. 1.*)

In 1854 J. M. Barnes left his father's plantation near Strata to attend Bethany College, the school operated by Alexander Campbell at Bethany, Virginia. As he was preparing for his departure, his mother handed him a sheet of paper on which she had written some words of religious counsel and encouragement. "Her heart was heavy with sorrow to see him go, and her tears fell fast on the paper as she handed it to him. He tacked the paper to the lid of his trunk, where it remained until it was destroyed by the fire which burned his home in 1883. Among the words he still remembers on that paper (this was written around 1897, EK), he quotes the following: 'Be kind and courteous to every one. Be polite and respectful to those older than yourself. Treat others as you would have them treat you. Trust God and serve him, and he will take care of you.' " (F. D. Srygley, *Biographies and Sermons*, p. 399.)

Mary Barnes' words of wisdom to her young son, as he left to venture far from home for the first time, would have meant little to him had they not been undergirded by her righteous life. These simple words of truth may seem old fashioned to us, and they are. But they are still good advice to young people as they try their wings in the world and cut the apron strings of home. Parents today could do no better thing for their children, to help them for time and eternity, than to instill these basic principles of right conduct. How vastly different the home, the church, the country, and the world would be if the children of the present generation walked in the shadow of women like Mary Barnes.

Pioneer Letters

On January 1, 1875, T.B. Larimore introduced a new publication to the brotherhood. The paper was named: **The Angel of Mercy, Love, Peace & Truth**. Below is a picture of the front cover graciously sent to us by Bro. Terry Gardner of Indianapolis, Indiana. Brother Gardner has an extensive collection of Restoration artifacts and we are grateful for his willingness to share some of them with us. The following column carries a letter from Mrs. Alexander Campbell to Larimore extolling the paper. ..LEW



Correspondence ANGEL

letter from our venerable, noble, talented and devoted sister in the Lord, MIS. ALEXANDER CAMPBELL.]
INGLESIDE PLANTATION,
NEAR WHEELER'S STATION,
December 14, 1874

Beloved Brother Larimore:

I have delayed much longer than I intended before addressing you upon the publication of your valuable contemplated paper for the edification and improvement of the Pupils of "Mars Hill Academy," by the diffusion of all that is lovely and exalting to our race—in discussing those

heaven-born themes that shall be wafted upon the wings of your "Angel of Mercy, Love, Peace and Truth."

But allow me, dear brother, in the first instance, to pen a word or two, apologetic in regard to myself When you addressed me upon the subject of contributing my mite, to the columns of the paper in prospect, I was just upon the eve of leaving for Louisville, to visit my daughter there, who was under a great trial, in seeing a lovely little daughter greatly afflicted. Under the circumstances, I requested J. J. Barclay, to write for me, and say to you, "that it would indeed afford me the greatest pleasure to assist, if it were in the smallest way, in the moulding of the thought or in the training of the young. But such were my engagements that I feared and hesitated to promise. But it appears that a misunderstanding has occurred somehow— not, however, of an unpleasant character—for let me here again assure you, that it would afford me much pleasure, at my advanced age, could I be successful (even like the widow with her two mites) in dropping a pearl or two of thought, that would spring up in after days to elevate the soul, and urge it on, in zeal and courage heavenward!

While reading your prospectus, I was struck with the thought, that the Title of your Paper carried with it the incipency of the introduction of the Glorious Millennium! What! "Not a bitter word, nor an uncourteous reference, to tarnish its pages!" Oh, if all our Brotherhood's pages could be inspirited by the same noble, refining and elevating character, HOW SOON WOULD ALL BICKERINGS AND CONTENTIONS CEASE! LOVE WOULD ROLL ON LIKE A MIGHTY RIVER. CONQUERING AND TO CONQUER!

You speak of the "Immortal Reformer," who has passed away! You also speak of the strong opposition to the teachings of the Old Jerusalem Gospel, that still rages amongst us terrifically. Yet you say "we know no such word in the ranks as FALTER, FEAR OR FAIL!" When God gives the armor and the courage, it cannot be otherwise. It was so in olden times! "One could chase a thousand." Ah! let me here drop a word to the memory of the Hero of whom you speak. In his day, the Battle-cry was heard, long and loud, from the opposition, and the storm and tempest raged and lowered blackly over his head; yet he quailed not; for he knew his Captain could defend him, and the Master whom he served would reward him abundantly. He did not fight, or write, for victory as it regarded himself; but for Truth, and the Cause of the Might God of Truth.

His heart overflowed with kindness and love. His motto was, "Good will to man, and glory to God in the highest Heaven. In the advocacy of the apostolic teaching, he used the "Sword of the Spirit," which shall still prevail, until all the nations shall come to bow to Him whose right it is to reign!!

I expect soon to visit the tomb where he quietly reposes in the glorious hope of the resurrection from the dead, and a blessed immortality in the Heaven of heaven. The Title, Angel, in connection with the topics proposed, forebodes good. Angel denotes office, and also signifies good and evil beings. It is said in Hebrews, that God makes winds His angels and flaming fire His ministers. But I will here quote a passage or two from the Appendix of the New Translation.

“Angel, or Messenger, occurs one hundred and eight-three times in the Christian Scriptures, and is applied to Celestial Spirits; to men, good and bad; to the agents of Satan; to the winds, fire, pestilence, and every creature which God employs as His agent It is the name of office, and not of nature. The nature of the Celestial Spirits is not revealed to us; but they are known as Messengers of God, of great intellectual and moral endowments, and as excelling in wisdom and power.”—A. C.

It would greatly enlarge our horizon, could we have all the Scriptural references indelibly impressed upon our memories. We should then see what a deep interest they take in the affairs of men. The malignity of Evil Spirits would also be better understood. Thus, while we would be encouraged as Christians by the assurance that Good Angels are Ministering Spirits to us, we should also be on our guard against those who seek to injure us—often under a false guise.

It is written, that, our adversary can transform himself into an “angel of light.” I have found many persons who appear to be almost totally ignorant of these opposing spirits. Hence, I remark, it would be profitable to take note of all the places in the Bible in regard to both good and evil messengers; and would suggest to the young the importance, while reading the Bible through, —it would aid them in the prosecution of so desirable an acquisition of knowledge—to have a blank book by them, and, from the first of Genesis to the end of Revelation, make a note of whatever is connected with it, in regard to angels.

Brother Lseeing I have made a few references to the first part of your Title—”Angel” —I propose, if life and health permit, to furnish a few thoughts upon the others in connection, as they follow. Themes, they are, so full of interest, and affording scope to abler minds and pens than mine— for the good of humanity and the glory of God.

I shall, at the present, take leave of you, with my best wishes, and earnest prayers for abundant success to attend your great undertaking, I again add, may it be crowned with God the Father’s Blessing.

Your sister in the Faith and
Hope of the Gospel,

MRS ALEXANDER CAMPBELL

P. S. —I enclose \$5.00 as a small token of my desire for its success. I could wish it was Ten Fold as Much as it is. I do hope you will succeed in raising much to aid you in the paper and the building.....*Submitted by Terry Gardner*

Rock Creek Philosophy

I am anxious to see everything on Christianity safeguarded that is worth safe-guarding; but anything about Christianity that is not valuable enough to be in the New Testament is not worth safeguarding.



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TO
THE OLD PATHS*



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Yes Sir!

From this point of view, therefore, it would be impossible to say "we as a people" compose the church of Christ. Many who yet remain among us as a people may have long since passed the limit of God's forbearance by apostasy. The safer plan, therefore, is for every man to "fear God and keep his commandments." *F.D. Srygley*

THE INFLUENCE OF ALEXANDER CAMPBELL IN ALABAMA

Scott Harp

How do you measure the success of the contributions of any one person? Where would the state of Alabama be if not for the work of Gus Nichols, Rex Turner, Leonard Johnson, or even V.P. Black? In their youth, these men began their work on the shoulders of other great men, such as Charlie Wheeler, J.M. Barnes, T.B. Larimore, John T. Lewis, and others. However, their rise to fame was built upon still others in this great state, others whom most do not readily call to remembrance.

Reflecting on the earliest work done in Alabama to call for the restoration of the ancient order of things, the efforts of Alexander Campbell comes to light as a solidifying influence. His work and personal involvement was felt greater in the southern regions of this state in the early days than any other man of prominence within the Restoration Movement. Men of this region who independently began to be released from the shackles of denominationalism, in part, owe their release, and especially the development of their commitment to the first century church concept, to Alexander Campbell.

Preachers such as James A. Butler in Carlowville, and Dr. David Adams of Pine Apple in Wilcox County, Alabama; A.B. Walthall, of Marion, Perry County, Alabama; or W.H. Goodloe, of Mt. Hebron, Green County; or Alfred Berry, of Selma, Alabama; Jabez Curry, of Oak Grove; Arnold Jolly of Mt. Hebron in Green County; William Payne of Sandy Ridge in Lowndes County; P.F. Strother of Clinton in Green County; P.B. Lawson of Marion, Alabama; of W.C. Kirkpatrick of Fair Prospect in Montgomery County; and J.M. Barnes of Montgomery, Highland Home, and Strata in Montgomery, County; were the men on the cutting edge of Restoration in the southern part of this state. If all these men were alive today, and asked who contributed more to the molding of the movement for 1st Century Christianity, Alexander Campbell, would be the first to be named.

Early Life Of Alexander Campbell

Alexander Campbell was born in Ballymena, County Antrim, Ireland, September 12, 1788. He was the eldest son of Thomas and Jane Campbell. Thomas was a Presbyterian minister in Ireland, who due to health problems came to America in May, 1807. It was two years before the family was reunited. During that two years of separation both father and son came to the point of recognizing that Presbyterianism was foreign to the ancient order of things; separating, independently their connections with Presbyterianism.

During the summer of 1809, Thomas Campbell penned the words of the *Declaration and Address*, a document now recognized as a chief cornerstone text in the Restoration Movement. When Alexander, his mother, and siblings arrived in October, 1809, it was one of the first things he studied. The young 21 year old studied for the first time, principles like, “we will speak where the Bible speaks,

and remain silent where the Bible is silent,” and “We will do Bible things in Bible ways.” Formulating conclusions he had come to in his own study, he was a young man set on a pace for a work that would continue the rest of his life. It was not until the following July that Alexander preached his first sermon on Matthew 7:24-27, the wise man who builds his house on the rock!

He married Margaret Brown of Bethany, Virginia in May of 1811. With the birth of their first child, Jane, in March of the following year, Alexander began an in-depth study of the Scriptures on the subject of baptism to determine as to whether he should have his daughter sprinkled, as was the practice of the church of his youth. After careful study it was determined that not only was his daughter not to be sprinkled, but that he should submit to immersion himself. So, on June 12, 1812 he, his wife and parents were, immersed by Elder Matthias Luce, Of the Baptist Church, On the confession of faith in Christ as the Son of God, in Buffalo Creek near their home.

By the end of the summer, his father Thomas had conceded leadership of the movement to him. Alexander was 24 years old. Being baptized by a Baptist, he and his family, along with the little church they organized at Brush Run, were admitted to Redstone Baptist Association. However, standard Baptist doctrine was never what he taught. The result was that he was often set at odds with Baptist leadership, and embroiled in controversy. For example, the annual meeting of the Redstone Baptist Association met at Crosscreek Baptist church in August of 1816. It was here that Alexander preached his now famous, *Sermon On The Law*. In that sermon he made distinction and demarcation between the old Law of Moses, and the Law of Christ found in the New Testament, an interpretation of the Scriptures no one had known, much less preached among Baptists, or for that matter, any religious group in that day. This sermon, like the *Declaration & Address* authored by his father, bolstered Alexander to the forefront of a movement that set him at odds among general Baptists, but opened the door for thousands to find Christ and His church.

The Effect Of Campbell's Debates

Subsequently, Campbell's influence began to be felt in numerous ways right throughout the country. That influence was escalated through his involvement in numerous debates held over the next twenty-five years. The influence of these debates affected the work of so many within the Restoration Movement, including those in Alabama. In October of 1823, Campbell debated the Presbyterian, William L. McCalla in Washington, Kentucky, on the subject of Baptism. It was in that debate the Campbell expressed that baptism was not only full immersion in water, but was also to be done for the remission of sin. Until that time, such was not being publicly expressed from pulpits in this country.

Other key debates included the 1829 debate that Campbell had with the well-known atheist and Scotsman, Robert Owen, on the subject of the Existence of God. It was in this debate that Campbell taught, in a twelve-hour discourse, on the subject of the Existence Of God.

Another debate worthy of mention was the 1843 Campbell debate with N.L. Rice, a Presbyterian, in Lexington, Kentucky, on the subject of Baptism. The debate lasted 16 days. These and other debates he participated in served to influence many throughout the country, especially in Alabama for the cause of New Testament Christianity.

The Influence Of Campbell's Journals

Perhaps the greatest single influential effort of Alexander Campbell in Alabama had to be the work brought about in his monthly journals, initially *The Christian Baptist*, and later the *Millennial Harbinger*.

Alexander Campbell published the *Christian Baptist* from July 4th, 1823 to July 5, 1830 from his home in Bethany, Virginia. It was during the production of this journal that men as far south as Alabama began to buy subscriptions to the paper, and some to offer to be agents for their area for the promotion of the paper in their surrounding communities. Under the title, "New Agent For Alabama," Elder John Favor of Limestone County, Alabama is listed.ⁱ Limestone County is a northern county located between Huntsville and the Florence area. Later, purchases of back issues of *Christian Baptist* were paid for by "Bishop John Favor" of Limestone County.ⁱⁱ Other requests were noted under the title "New Agents," by Jonathan Wingate, of Bellville, Alabama.ⁱⁱⁱ

With the closing of the *Christian Baptist*, and beginning of the *Millennial Harbinger* January 4th, 1830 more of the personal efforts in Alabama began pouring in and being reported by Campbell.

For instance, the personal efforts of a James A. Butler, of Carlowville, Wilcox County, in a letter dated May 27, 1833, was reported in the *Harbinger*. He was a Baptist who began reading the *Harbinger*. He wrote,

Brother Campbell, After a prayerful and deliberate examination of Scripture facts, as arranged and developed in your voluminous compositions, and the attendant reasons for such developments, I am necessarily and satisfactorily h-ought (sic) to acknowledge the high benefits which their truths have afforded me.

Before God, angels, and men, I have no other motive in the espousal of *the ancient order of things*, as contended by you in your labors of love, than the honor of my King, the benefit of others, and peace of my own soul. I have not come to a conclusion upon the merits of your writings, without a minute and critical examination of them with my Bible (Blessed book!) before me, and my God in my mind.^{iv}

In a letter dated from Carlowville, Alabama, July

9, 1833, Butler wrote,

It is now 10 o'clock. A.M. The heavens are overspread with portentous clouds. I have been shut up in my studying room over your preface to the four gospels. Tomorrow I am called to attend a congregation over which I have presided 15 months, to show cause why sentence of death should not be pronounced against me, seeing that I have embraced *the ancient order of things*, contrary to the custom of the clergy. My dear brother, if heaven be not the ultimatum of those who contend for this order, no where else can an equivalent be found.

You are charged with every thing which falsehood can instigate. You are said to be Arius' friend, Arminius', & so on—but above all, to deny the operation of the Holy Spirit upon the heart of the sinner in conversion; teach regeneration in water, an enemy to textuaries; the Bible's sufficiency; special call, (O how this hurts!!) your salary for mental labor is reported to be worth 50 or 60,000 dollars per annum, and so on and so on.^v

In the same letter he noted that, "Every denomination here is on the alert."^{vi} The trial took place and Butler withdrew from the Baptist Association. The report of the trial was reported in the pages of the *Millennial Harbinger*.

Then, in a report sent in on July 10, 1833 Butler said,

Dear Brother—On Saturday last, the congregation over which I presided, and at which my membership was, took up my case in the following manner: "Brother Butler, you are charged with preaching Campbellism, which we believe to be a great digression from the old orthodox way." After several attempts to justify his teachings, all met with interruption and negative response, he said, "I told the congregation that I had truly embraced Campbell's views." They replied, "That's enough."^{vii}

He then reported, "The moderator put this question: 'You brethren, have heard brother Butler. Those who oppose him, rise.' None rose. I knew that a part would be forced to vote against me. I thought it most expedient to withdraw. Did so. Preached the next day (Isaiah 2) to an over-crowded house."^{viii}

At the end of the report, Campbell consoled this man in Alabama, along with others who would be touched by what J.A. Butler was facing, "The more good you do, the more you will be reproached. The more slander, obloquy, and reproach, the better for the cause; and the more suffering, the more happiness for righteousness."^{ix}

Reports appeared from J.A. Butler on a regular basis. In August, 1834, from Williamson, Lowndes County, he reported more confrontations among the Baptists because of Campbell's influence.^x In subsequent letters over the next few months other letters were written asking Biblical

questions on worship, and reporting on baptisms of two men. A later report by Butler mentioned the baptism of a Methodist minister.^{xi}

In the first issue of the *Millennial Harbinger* in 1835, under the title of “Reformation Periodicals,” it was announced that a new publication out of Tuscaloosa, Alabama was being produced by James A. Butler, and a Brother A. Graham under the title of “The Disciple.” This would be Alabama’s first church related periodical. Upon conclusion of the paper’s introduction Campbell noted, “I know of no brother in the great valley of the Mississippi, whose zeal and devotion, super added to intelligence, is more deserving of the hearing and patronage of those favorable to the cause we plead, than brother Butler of Alabama.”^{xii}

The following year Campbell followed up with more praise for Butler when he said, “Brother Butler is long known to our readers as the morning star of the restoration in Alabama”^{xiii}

In the January, 1839 issue of the *Millennial Harbinger*, Campbell began a series of articles under the title, “Incidents On A Tour To The South.” He said,

In obedience to the many calls from the South, we have been induced to take a long journey into those regions, and so spend a few months scattering the seeds and principles of that reformation of faith and manners—of systems and of men—of sinners and of saints to which we have consecrated our lives and labors.^{xiv}

As a way to further clarify: he did not report in any issue of any determination at this point in time of starting Bethany College. At this point he is still lending support for the young Bacon College in Georgetown, Kentucky. It was not until January of 1840, that Campbell began promoting the idea of starting a college in Bethany in the pages of the *Millennial Harbinger*.

First Tour To The South

Alexander Campbell’s first *Tour Through The South* took place between November, 1838 and March, 1839. The near six month tour included the states of Maryland, Virginia, the Carolinas, Georgia, Alabama, Louisiana, Mississippi & Kentucky. He completed his 5000 mile trip on March 28, 1840. During the trip he preached almost every day he was traveling either through public meetings or fireside discussions.

The trip included stops in over 47 cities. Beginning January 9th, 1839, Campbell visited the cities of Montgomery, Hayneville, Mt. Willis, Mt. Pleasant near Portland; Carlowsville, then boarding a boat traveled down the Alabama River to Mobile, where they caught a ship across to New Orleans.

According to a letter appearing in the May issue of the *Millennial Harbinger*, Campbell reported,

No sooner had we arrived at Montgomery, Alabama, than we were met by brother Butler, so well known to our brethren as the herald of reformation in this state. He was accompanied by brothers Kelley, of

Hayneville; Duckworth, of Dallas; and Lavander, of Illinois—men of high reputation among the brethren. Brother Davis, of Montgomery, also met us in the spirit of the gospel on our arrival in that city.

The Presbyterian, Methodist, and Baptist meeting-houses were shut against us, and the people cautioned against our heresy. Next morning, January 10th, we addressed a considerable collection of gentlemen in the court-house.^{xv}

In summarizing his work in Alabama he observed, “The Baptists in Alabama have been somewhat leavened with the doctrine of reformation, principally through the great liberality of brother Butler, who has dispersed thousands of dollars worth of books and pamphlets among that community and their friends, superadded to his own labors, and those of both Graham and others.”^{xvi}

He further noted concerning the lack of potential to grow spiritually in Alabama when he said,

The whole economy of religious administrations in South Alabama is at fault. The house for meeting in, and the conduct of the meetings in those houses—the preaching, and the praying, and the singing, and all the rest greatly need reformation. This can only be effected by a more intimate acquaintance with the Bible; but this acquaintance will never be formed through the instrumentality of the present Baptist ministry. The people must read, examine, and think for themselves, or remain where they now are to the day of eternity.^{xvii}

This further expresses a wider problem that affected not only the people of Alabama, but right throughout the South. Bigotry against taking the Bible as the final authority in all spiritual matters was rejected throughout. He noted,

We offered to the sects of the South a religion built on the Bible, the whole Bible, and nothing but the Bible; and none of the sects, as parties, would receive it. They would have a profession built on the Bible, and on something more or less than the Bible; but would not take the whole Bible, and the Bible alone. Some said they took the Bible, the whole Bible; but not one would say they would take the Bible alone.^{xviii}

Religious blindness brought about by people blindly following their religious leaders brought about Campbell’s further explanation. He wrote, “We found society in the South as we found it in the West some twenty years ago. The people are safely lodged in the hands of the priesthood; and, in a good measure, leave it to the pastors to feed them where and how they think best.”^{xix}

Perhaps one of the problems was the lack of education among the people of the south. He observed, “. . . education is at a very low ebb in the South. I learned from the most respectable sources that a large portion, say one half of the

poor white population, cannot write, and many of them cannot read.^{xx}

Interestingly, in a report in February, 1843, Campbell showed the literacy rates in the nation. Illiteracy was much higher in the south than in the north. Statistics showed that among whites over the age of 20, one in every fifteen people in Alabama could not read or write. It was even worse in Kentucky, Georgia, Virginia, Arkansas, Tennessee and North Carolina.^{xxi}

Control by political and religious leaders added to the difficulty to make inroads among the people of the south. In the 1839, under the title, *Incidents on a Tour To The South No. IV*, Campbell wrote,

Demagogues in religion and politics are a more respectable and influential class in the South than in the North. They are the sovereigns of the sovereign people. A southern politician dictates the policy of his constituents, and then having created them, he very agreeably represents them. . . The great preachers follow the great statesmen, and having nullified the investigation and election of the people, dictate to them what they ought to think, believe, and do.^{xxii}

Accordingly, in the seventh report at the end of the tour, Campbell summed up the success as follows,

Thus ended a tour of six months, lacking a few days, in which we passed over more than five thousand miles in our meanderings through the states of Virginia, the Carolinas, Georgia, Alabama, Louisiana, Mississippi, and Kentucky. We spoke almost once every day, and were all the time in a current of human beings incessantly in conversation. Though often in apparently imminent peril on land and sea, on mountains and rivers, by night and day, in the public stages, rail-cars, and steamboats, we suffered not the slightest injury nor accident. We found many friends and some brethren every where, and succeeded mainly in the great object of our tour, which was not that of immediate proselytism; for not more than about forty confessions were made in our presence during the journey: our great object being similar to that of our first tours in Ohio, Pennsylvania, Virginia, and Kentucky—that of dispossessing the demons of prejudice, and propitiating an imperial and candid hearing of our whole pleadings with this generation.^{xxiii}

The Influence Of Education

Any report on the influence of Alexander Campbell on the state of Alabama must include the emphasis he placed on education. Between 1818 & 1823, Buffalo Seminary was operated out of the home of the Campbells. However, due to lack of interest, discipline problems, and his many calls to visit areas away from Bethany, the school was closed.

In the back of his mind, his desire was to start a school once again. In 1836 the brethren opened Bacon College in Georgetown, Kentucky, a school that Alexander Campbell endorsed and supported. However in the January, 1840 edition of the *Millennial Harbinger*, he announced his desire to open a College at Bethany. School buildings were built, and students began enrolling. The school opened November 1st, 1841. In the 166 year period since the founding of the school, only 43 graduates of Bethany College have come from the state of Alabama. Six graduates before the Civil War included R.D. Boykin, who was graduated with the BA degree in 1847. In 1848 Samuel T. Boykin and Thomas L. Ricks graduated. In 1855 C.L. Randolph graduated. The 1856 graduation classes included J.M. Barnes and J.H. Hundley. It was another 20 years before another Alabamian would graduate from Bethany, and only one other from Alabama graduated before the turn of the 20th century.^{xxiv}

Bethany College was also financially supported by people in the south. A report was made that a W.D. King of Alabama had contributed \$3000.00 for the college, and an additional \$1000.00 was given to the Bible Union. It was a cash donation.^{xxv}

A Second Tour To The South

In the fall of 1856, Campbell published a letter he had received the previous June from P.B. Lawson of Crawfordsville, Mississippi. Lawson wrote,

Brother Campbell—Dear Sir: As Corresponding Secretary of the South Alabama Co-operation, I write you to solicit a visit from you the coming fall. Our Co-operation will hold its Annual Meeting in the city of Selma, commencing Friday before the 1st Lord's day in November. Our brethren will be represented there, and are exceedingly anxious you should be with them, to comfort and strengthen them.^{xxvi}

Further analysis of the letter reveals additional motivation for Campbell to make the trip when Lawson said, "Great anxiety is manifested in all the South for you to pay us one visit, and a willingness expressed to do all their power towards endowment of Bethany College."^{xxvii}

A period of eighteen years passed before a second tour to the south took place. The two-fold cause for the tour included numerous pleas from Christians throughout the south calling for Campbell's coming to once again to "plead the cause of First Century Christianity." He further explained, "second, as farther subservient to it, the claims of Bethany College."^{xxviii} He left Feb. 26th, 1857, with his son, Alexander traveling with him.

The second tour began February 26th and concluded May 3rd, 1857, covering about 6000 miles. The tour route is shown to the right. He traveled initially to Illinois and traveled on River Boat down to New Orleans.

He departed New Orleans on April 1st and sailed to Mobile. He arrived in Selma, Alabama on April 4th. On the 7th he went to Marion, Alabama. While in Marion he visited with his old friend and co-worker, Jacob Creath, Jr. whose

daughter and son-in-law lived there. Also while there he met Robert T. Goree, a wealthy member of the congregation. Brother Goree contributed \$5000.00 to Bethany College.

This highly charitable contribution is linked to a very sad incident. Under the title, "Obituary Notices" a letter had been received from P.B. Lawson, in Marion, Alabama, February, 3, 1858. He wrote:

Brother Campbell—It becomes my painful duty to announce the death, by his own hands, of our friend and brother, Robert T. Goree. This sad event took place on Tuesday, 18th of January, and he died on Wednesday the 19th. He had for some time previous shown signs of periodic derangement, had requested to be sent to the Asylum, and arrangements were making to remove him thence, but before consummated, in a fit of perfect insanity he stabbed himself in two places eventuating his death about fifteen hours after.^{xxix}

Brother Lawson went on to describe how this 35 year old man had been married twice, his first wife dying about two years previous. He had remarried, and his wife was away visiting family at the time. He was described as, "a kind husband and relation, a tender father, a most liberal Christian." Lawson further reported that after the loss of a lot of blood, "brother G. became entirely calm and restored to reason. He expressed extreme regret that he should have taken his own life, and found consolation only in the fact that what he did was unconsciously done, or rather that he was not in a state of mind to reflect on the consequences of his act. He asked for forgiveness, and asked the brethren to pray for his forgiveness of what he had done to himself.^{xxx} This was very sad story in the history of the church in the little town of Marion, Alabama in 1858.

A Third Tour To The South

A final tour to the south should be mentioned. This tour was not planned so soon after the previous trip except for the fact that Bethany College suffered a terrible setback. In the late hours of the 10th of December, 1857, the school buildings on the Bethany College campus caught fire, burning the buildings and library, resulting in the complete destruction.

Cries of help were raised and heard all over the country. People gave liberally to the restoration and rebuilding of the college. However, though older, in fact 70 years of age, and in declining health, Alexander Campbell determined that another trip to the south was important. In the next issue of the *Millennial Harbinger* he said,

Nothing but absolute necessity which seems to be laid upon me by the burning of our College Building, Libraries, Apparatus, &c., could at this season and at my time of life with the many pressing demands calling for my presence at home, to take the arduous labor which are thus placed before me. If I did not feel that

it is the Lord's work, and that he will be my helper, I would shrink from the task.^{xxxi}

Therefore a tour for Bethany College was planned and executed on March 14th, 1859. The route was intended to make travel as simple as possible, as most of it took place on river travel. Not much information is mentioned concerning the daily activities of Campbell on this journey. He wrote very little in the way of reports of his activities. It is mentioned that he visited Alabama in his Memoirs, pages 640,641. Campbell returned home on June 7th, and included a brief summary to the trip in the following issue of the *Millennial Harbinger*.

On March 4th, 1866, then in his 77th year, the old sage of Bethany went home to be with the Lord. It happened just before midnight. As he took his last breath he was with his wife who said, "The blessed Savior will go with you through the valley of the shadow of death." He replied: "That He will! That He will!" These were Alexander Campbell's last words.

His remains were removed to God's Acre, the family cemetery on the hill just above the old mansion, where others had gone before. His grave is inscribed: In Memoriam, Alexander Campbell Defender Of The Faith Once Delivered To The Saints, Founder Of Bethany College, Who Being Dead Yet Speaketh By His Numerous Writing And Holy Example, Born In County Of Antrim, Ireland Sept. 12, 1788, Died At Bethany, Virginia, March 4, 1866.

In summary it must be expressed that perhaps no one more powerfully influenced the work of restoring the ancient order of things in America than did Alexander Campbell. Though records indicated that Campbell's travel in Alabama was only in the southern regions, only eternity will know the extensive influence he had throughout the rest of the state, the south, and the whole country.

Accuracy with a vengeance

We doubt if any man ever lived who was more set on being absolutely accurate and exact in his speech than the late M. C. Kurfees. (This very trait made him probably the most thorough and reliable scholar in the church in this generation). One time when F. B. Srygley was preaching in Louisville, Brother Kurfees made a date to meet him next day for lunch at the Watterson Hotel. Srygley, arriving early for the appointment, went into the lobby and waited for his host to make his appearance. The designated hour arrived, but Kurfees didn't. After a rather long wait, Bro. Srygley got up and began to wander around the hotel in search of his host. He finally found him, watch in hand, nervously pacing back and forth on the sidewalk in front of the hotel. "Well, Brother Kurfees," said Srygley, "you're late. I've been in there in the lobby half an hour waiting for you." Kurfees fixed a stern and disapproving eye on his guest. "Brother Srygley," he said, emphasizing every word with short, choppy gestures, "I told you I'd meet you at the Watterson not in the Watterson." *vanguard*

Uncle Isaac Sez



**CHURCH OF CHRIST
DRIFTERVILLE BITHYNIA
A. D. 52
Paul the Apostle
Antioch, Syria**

Dear Paul,

Just a short update on the situation here at Driffterville. Dr. Jehosophat, our pulpit minister, has accepted appointment as editor of the Gospel Tattler, published of course in Jerusalem. He left immediately. The Elders have decided to elevate Dr. Demas to the position of pulpit minister. Elvis Turilian, a local night club entertainer, will assume the duties of youth minister. Some questions have arisen about his qualifications, seeing as how he has been out of duty for fifteen years, however we feel he will grow into the job and besides, he is a great singer and guitarist and the kids love him. He has already recommended to the elders that we add an outreach program for wayward musicians and pot smokers. As you know, we already have outreach programs for infidels and temple priests and we have plans to include ex-roman politicians in our outreach programs.

We were somewhat taken aback at the reaction of some of our older members when we announced Demas' appointment. There was quite a bit of booing and we became concerned that the situation might get out of hand. Dr. Demas rose to the occasion, being the leader that he is, and suggested that the congregation sing "The Battle Belongs To The Lord" and things then calmed down.

Dr. Demas went to work immediately, He is an organizational genius. He organized our seniors into a special group and calls them "The Moonlighters for Jesus." He then asked the elders to authorize the purchase of a new eight horse, twenty seat chariot for our chariot ministry. He received his CDL license from Jehu's School of Chariot racing in record time. The new chariot was delivered from the official Church of Christ chariot mfg. company in Jerusalem the next month. The moonlighters have already started the ministry. They went to Ephesus and toured the Temple of Diana. They ate at the world famous Burnt Offering Bar & Grill. The bazaar was open for shopping and they "shopped til they dropped." They all said they had a great time and that the Lord was glorified. The chariot ministry is off to a good start.

There was an upsetting occurrence, however. Sister Precious Reingold was hit in the face by a flying horse shoe. It broke her glass eye and she and her lawyer are suing the church, the blacksmith, Demas and the elders for damages in the amount of 1 million farthings. They contend Demas was driving recklessly and that he, the blacksmith and the elders, conspired to leave the shoes loose, thus saving on the cost of horseshoe nails and that Demas got a kickback on the horseshoeing. Both she and the attorney are faithful members of the church, however, so we hope to settle out of court.

We had our first baptism in over three years last Sunday. Lora Whittlesmeir came forward. Brother Rank Fichelsly was our guest speaker. It was so moving. When

Lora came up out of the water, the audience stood and gave her an ovation. The applause was deafening. Timothy was visiting and was overheard complaining that it appeared to him to be a circus atmosphere. He is so negative. Paul, you just must take him aside and teach him the way more perfectly.

Our Guys & Dolls speech team will leave for the annual convention in Jerusalem Haloween weekend. The theme for this year's convention is "Wear a smile each day." Brother Smiley Jankowitz will receive the award for the longest smile; forty two years. What a guy! He says the biggest hurdle he had to overcome was holding the smile while eating broccoli soup.

Our cheerleading team will also make the trip. Because they finished third in the brotherhood competition, they were invited to attend and have the honor of leading the new cheer for the Guys & Dolls.

One of our Deacons presented a petition to the Elders suggesting that Sister Micklestein, an accomplished harpist, be allowed to play the harp during the serving of the Lord's supper each Lord's day. We agreed, provided there was no singing. We feel that a little mood music would be nice and would relax the membership so that they could keep their minds on the reason for the supper. Of course we had to listen to the same old complaints as usual, but we prevailed and the first service was last week and was so moving. However we did have to remind Sister Micklestein that "When the Saints go marching in" was a little much and that "For he's a jolly good fellow" was not appropriate. Other than that small glitch, everything went smoothly. One of our older, rather portly, sisters was so overcome with emotion, she fainted. Unfortunately, she was in the balcony and fell over the railing and landed on our beloved elder, brother Comp Romise, breaking his hip in the process. Afterwards she exclaimed "it was so meaningful. It was just darling." Brother Romise, after under going hip replacement surgery, stated however, that he had just as leave it wasn't quite so meaningful.

We had three of our young ladies place in the top ten of the Miss Mediterranean Beauty Pageant. Some of our older members complained about them competing, dressed in what they considered "immodest" apparel. The elders believe that Timothy stirred the pot by stating publicly that the church here was filled with worldliness and that the three young sisters make public confession for bringing reproach on the church. Have you ever? Paul, don't you think Timothy is sowing discord here?

On a sad note, our Hand-Ball team made it to the semi-final round in the regional championship tournament, However we felt compelled to forfeit the match against the church at Abyssynia because we are not in fellowship with them because of their stand with the new progressives and their association with the instrument crowd. The team members were devastated and three have cancelled their membership in our congregation.

Such is the difficult task of elders. We felt that we had to make a stand for the truth at some point or else this modernism will take over the church.

Broad-mindedly yours,

The Elders:

I. M. Worldly
R. A. Liberal

Comp Romise
M. I. Modern

RESTORATION RAMBLINGS

Earl Kimbrough

“THE FLY IN THE OINTMENT”

In the 1930s some efforts were made to bind churches together in various missionary endeavors. The practice was for a few brethren to get together, lay out a program of missionary work without the knowledge and consent of the churches, and then appeal to the churches to support it. John T. Lewis wrote about such a program that was put together by “a few brethren in a small town” in Alabama. It called for thousands of dollars, but only had “the possible backing of one small congregation.” Lewis said: “They did this without my knowledge or consent, but thus far they were in their rights. But when it got to where enthusiasm and hot air could not run it, and cash was needed and called for, the promoters sent out an SOS call. They wanted all the gospel preachers in the State to attend a special meeting, which they had called for a certain time. After I had received an invitation to attend the meeting, I met one of the promoters, and he asked me if I was coming. I told him no, and he asked my why. I told him I was busy. He then said: ‘Are you going to let it fail?’ I told him no, it was none of my business, and, therefore, I was not responsible for its failure.” No one could justly claim the John T. Lewis, who established so many churches in Birmingham, was anti-missionary, but he had no patience with brethren who wanted to start something for others to pay for. He said: “The habit of starting things you cannot put over, and then wanting to make the churches or others the goat when it fails is ‘the fly in the ointment.’” (*Gospel Advocate*, Feb. 21, 1935.)

VIRGIE A. PHILLIPS SRYGLEY

The January, 1934 issue of the *Gospel Advocate*, carried the death notice of Virgie A. Phillips, the wife of J. C. Srygley. Virgie, a daughter of John R. and Mary Phillips, was born in December of 1869, four years after the Civil War, and was living in Abilene, Texas, at the time of her death. Her parents are featured in the book, *Southerners in Blue*, by Don Umphrey, which tells the story of John and Mary’s anguish, hardship, and suffering during the Civil War, when John sought to avoid Confederate conscription and enlisted for service in the Union Army. Virgie Phillips Srygley’s obituary, written by her daughter, Ora Srygley, said: “She was baptized at the age of twelve, and was always glad when the time came to ‘go to the house of the Lord.’ Her life was characterized by strength, courage, and devotion to her family and the church. Her determination to succeed in spite of ill health was an inspiration to her friends. She is survived by her husband, three sons, one daughter, and two grandchildren. Services were conducted by Homer Hailey at the College church of Christ, Abilene, Texas.” (*Gospel Advocate*, Jan. 11, 1934.)

GRUNTIN’ FOR JOHN TAYLOR

While narrow-minded and bigoted men were bitter enemies of John Taylor, he had many good friends who were not Christians, even some from the coarser element of society. Some of these were always ready to defend him against the unfair treatment he often received from those who opposed him because of the truth he preached. When the Civil War began and “the boys” in the Franklin County, Alabama, neighborhood where Taylor lived enlisted for military service, a “union meeting” of the religious leaders was called to pray for divine protection to accompany them on the eve of their departure for conflict. All the preachers of the area were present for the occasion, including ‘Parson John.’

“Many and earnest were the prayers offered by the preachers of all the churches and loud and deep were the ‘Amens’ and ‘Lord Grants’ chorused by the brethren. But, while John Taylor was invited to lead in prayer once or twice, his prayers were not backed up by any heavenly groans from the brethren as were the prayers of the other preachers. At this one of the boys—a noble hearted man, he was; but a wretched sinner—became indignant and swore right out in the meeting that he could lick any church member who couldn’t grunt for John Taylor’s prayers. After that, John Taylor had all the ‘gruntin’ he could wish to hear when he prayed.” (F. D. Srygley, *Smiles and Tears*, 41,42.)

Too Much Chloroform

W. E. Brightwell told a story about F. D. and F. B. Srygley at Rock Creek, Alabama, where they were born and reared. He no doubt heard the story and related it as it was told to him by F. B. Srygley. He said when the Srygleys were young men, they often returned to preach in gospel meetings at the old Rock Creek church. Once when F. D. returned there for a meeting there was a young man about his age in the congregation. The young man was very frank in his speech. “He did not have the advantages of an education, and many would say he was lacking in polish, the implication being of course, that he might not have been so frank had he been better educated, But if he had not been as frank as he was, there would be no story to relate.

“After hearing F. D. preach a few times, he said: ‘I do not like your preaching as well as the other boy. You use too much chloroform. They don’t know that you are operating on them. I think they ought to know about it, They know they had an operation when F. B. gets through with them.’”

“F. D. got many a laugh out of what the young man said.

He not only appreciated the humor of it, but agreed with the point of wisdom involved.” (*Gospel Advocate*, June 27, 1935.)

LARIMORE AND TANT

Larry Whitehead

T.B. Larimore must be considered by any historian and any student of Restoration History to be one of the greatest if not the greatest Gospel Preacher certainly since



T.B. Larimore

the great Campbell. One only has to read some of his sermons and especially his funeral sermon delivered at the services of his student and friend, F.D. Srygley, to realize that he was a wordsmith without peer. He recognized this great gift that he had and was known to express his concern on more than one occasion that he

was concerned that many of his hearers were swayed by his oratorical skills rather than the simple New Testament Gospel he preached. He was not making a haughty or immodest statement for he, more than any one else knew that he could hold audiences "spellbound" for 2 hours or more. He, with all his great speaking ability and influence over those that heard him, however, was not given to controversy and would go to great lengths to avoid same. A former student at Mars Hill, O.P. Spiegel, knew of Larimore's reluctance for controversy when Spiegel tried to "draw" Larimore out on the Missionary Society question. He would simply not let himself be drawn into controversy. Over the years, he suffered much criticism from such men as J.D. Tant for this reluctance to "take sides."

While researching for an article on Spiegel, we came across the following by Yater Tant in an old issue of the *Gospel Guardian*:

In the 1890's the beloved T. B. Larimore held a six-months meeting at Sherman, Texas, and baptized something like 250 people. His prestige there and his influence were almost comparable to Paul's in Galatia at the time the Galatians "would have plucked out their eyes" and given them to the apostle.

Some months after the great Larimore meeting, the digressives moved into Sherman and literally swept the church off its feet. Of the people Larimore had baptized, something over 200 joined the digressive church. The loyal brethren, trying desperately to stem the tide sent for J. D. Tant, and worked up a debate between J. D. Tant and a leading digressive preacher of the day (we believe it was A. B. Rogers, but would have to check the records on that before saying for certain.) The debate attracted wide attention. Tant stayed in Sherman for nearly a month; he told this writer (his son) that he made more than 500 personal calls during the time he was there, talking with those who had gone astray, pleading with them to return to the truth, pointing out the error of digressionism. He made as many as six or eight calls on some families, staying in some places until three o'clock in the morning, reading the Bible, teaching, and praying with them.

When the time came that he had to leave all except about thirty of the 200 or more who went to the digressives had returned to the truth. Tant wrote Larimore that so great was the affection in which he was held in Sherman that it was his (Tant's) judgment that one simple statement from Larimore to the effect that he believed instrumental music in Christian worship to be sinful would be sufficient to cause the entire number of those still in digressionism to return to the church.

Brother Larimore replied that he had wept much over the divisions which were developing among his brethren, that he knew there were godly men and women on both sides of these questions, and that he had made up his mind "not to take sides" with either the one group or the other. He did not write the statement Tant had asked for.

Long before his death, however, Larimore realized that it was impossible to be "neutral" in a fight between truth and error. He did make the statement Tant had asked for, and many, many others pleading with his brethren to remain true to the Book. He repented of his long years of indecision and "neutrality" and wrote Tant that he deeply regretted his unwillingness to declare himself during the Sherman crisis. He had made a grievous mistake, and he wished it were possible to repair the damage his silence had done.



J.D. Tant

While Larimore only wanted to preach, as he said, Jesus and him crucified, there comes a time in every man's life, as a Christian, when he must stand for truth regardless of the consequences. Had T.B. Larimore spoken out on the issues that ripped the church apart in the 1800s and early 1900s, no doubt with his great influence and the respect shown for him by the many thousands whose lives he had an impact on, he would have had the enormous outpouring of love and affection by a grateful brotherhood showing its gratitude for his stand. Much more, even, if such would be possible, than he had in his lifetime.

J.W. McGarvey, one of the great scholars of the Restoration Movement had a similar experience. He endorsed the Missionary Society while condemning instrumental music in the worship. Consequently, he sent confusing signals to his concerned brethren and his effectiveness was hindered as a result.

The lessons for us today are obvious. Truth cannot be compromised. It is our obligation to stand firm for truth and make certain that we have the truth and demand a "thus saith the Lord" for all that we do in religious matters.

ELDERS JOINER AND CAMPBELL
Earl Kimbrough

A church that clings to the apostolic order is usually led by faithful elders, taught by faithful evangelists, and consists of faithful members who love the truth of God's word. The loss of good overseers is not only traumatic for a congregation, but it can greatly affect the manner of its service to the Lord. Faithful elders are, and should be, esteemed "very highly in love for their works sake." (1 Thes. 5:13.) As we remember the noble preachers of ages past, we should also remember other Christians who gave exceptional service in the cause of Christ. In reporting the death of Charles U. Campbell, **James R. Greer**, also recalled the death of another faithful elder who passed away nearly a decade earlier.

A.C. JOINER (1876-1930).

Greer wrote: "The **Grant Street Church in Decatur, Ala.**, has lost during the present decade two of the finest congregational elders it has been this writer's privilege to know. A. C. Joiner fell with a stroke of apoplexy while teaching his Bible class in the auditorium one Sunday morning in November, 1930."

CHARLES U. CAMPBELL (1876-1938).

"On January 1, 1938, C. U. Campbell, who had served with Brother Joiner in the eldership since the church was organized in **Decatur** [1911], died of pneumonia after a week's illness. Charles Urban Campbell was born August 12, 1876, at **Eagleville, Tenn.** He obeyed the gospel at the age of eighteen. He was married to **Miss Minnie Edna Murray**, August 31, 1904, at Decatur. He spent more than thirty years of his life in the mercantile business in Decatur. He was a very capable businessman, honest, upright, and fair in all his dealings. Brother Campbell and his wife worshiped for some time with the **Moulton Street Christian Church** in Decatur. In May, 1911, **R. N. Moody** came to Decatur at the invitation of A. C. Joiner and conducted a tent meeting and organized a small congregation. Brother Campbell was out of town at the time, but upon his return he and his wife united with the new congregation. When they cast their lot

with this congregation, they thought, and continued to think, they were united with a people who respected the New Testament as their sole and complete guide in doctrine, worship and everyday life. The church met for fourteen years on East Jackson Street, where it grew rapidly under the teaching **J. Petty Ezell**, who worked un-tiringly in Decatur for seven years. The congregation moved to Grant Street in 1925 and built a handsome and commodious building. Brother Campbell had a very active part in every progressive step made by the church and contributed generously to every undertaking of the church. Brother Campbell's wife was one of the finest of Christian characters and workers, died February 14, 1930. Brother Campbell was remarried, April 1, 1934, to **Miss Lillian Wheelis**. He is survived by his companion, one son ... [and other relatives]. The writer, assisted by **Lindsay Allen**, conducted the funeral service in the Grant Street Church building in the presence of a large audience, and the body was laid to rest in the city cemetery beneath a gorgeous array of flowers—**James R. Greer, Tusculumbia, Ala.**" (*Gospel Advocate*, Mar. 3, 1938.) Greer served as minister of the Grant Street church 1927-1930, and Allen preached for the church at the time of Campbell's death.

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TRAVELING IN ANTEBELLUM ALABAMA

Earl Kimbrough

Today, when preachers can board jetliners and transverse the continent in a matter of hours, or ride at high speeds in air conditioned automobiles on superhighways, to their “appointed rounds,” it is difficult to imagine the travel conditions met by the pioneer gospel preachers of the land in the nineteenth century. Alexander Campbell very likely traveled farther from home and visited more places than almost any gospel preacher contemporary with the times in which he lived. In his colorful travelogues, he often spoke of the means of his travel, although, for the most part, he did not dwell at length on it. Being a wealthy man, he no doubt chose the best mode of transportation available on his journeys, but even so, they were elementary when compared to the present. However, his travels often took him off “the beaten path” where accommodations were poor.

On October 8, 1838, Campbell began a six months long journey, which he called *A Tour of the South*. He reached Montgomery, Alabama, January 9, 1839. The inter-vening three months took him to Maryland, Washington DC, Virginia, the Carolinas, and Georgia. All the places named on his way to Alabama indicate a journey of zigzagged, up and down, and retraced segments. He entered South Alabama from Georgia after spending some time in places along the Georgia and South Carolina border, ranging from Savannah to Anderson and Greenville, reaching out in both directions from Augusta. In the latter place, he preached three days, January 4-6, in the Unitarian meetinghouse and assembled with a few disciples at nine o’clock Sunday night of the last day at the home of “sister Tubman” to break bread. He said: “On the morrow, very early in the morning, we departed, our beloved brother [E. A.] Ephraim having seen us into the rail cars for Warrenton, Georgia. In sixty hours staging and fifty miles railroad, we arrived at Montgomery, Alabama, situated on the beautiful river which has given a name to the state, distant from Augusta about 320 miles.” (*Millennial Harbinger*, April 1839.) This was Campbell’s first visit to the state.

The fifty miles by rail probably took Campbell to Milledgeville, Georgia, near which the Old Federal Road through Georgia and Alabama began. This postal road through the Creek Nation began in 1806, with the Creeks’ permission. It ran from Ft. Wilkinson near Milledgeville to Columbus, Georgia, and from there through Montgomery to Ft. Stoddert, north of Mobile, Alabama. Campbell’s southern tour in 1838-1839 came only about two or three years after the power of the Creek Nation was broken, permitting other routes through the territory. So it is likely that Campbell’s journey to Montgomery, involving the “sixty hours staging” that he referred to, was

along the Old Federal Road. The Alabama and Georgia stages ran between Milledgeville, Georgia, and Montgomery, Alabama. The journey would involve overnight stands along the way, where food and lodging often left a lot to be desired. Horses were changed in relay stations every twelve miles and averaged about thirty-six miles in ten to twelve hours. Stagecoaches had strong springs, but they rolled and pitched as they traveled over rough roads that were murky in one season and dusty in another.

Beginning in the 1820s, pioneers from Georgia and the Carolinas came in hordes along the Old Federal Road, especially in the 1830s in what was known as “Alabama fever.” Some early settlers traveled by boat, but most from the northeast made their way to Alabama and beyond over the Old Federal Road through the Creek Nation. The immigrants walked, rode horse-back, or used a variety of vehicles, including ox carts, crude wagons, hogsheads, light carriages, and, sometimes, an Indian-style drag. “And they shared the road with stagecoaches.” Such were some of the sights that Campbell would have seen as he jostled along at about three and half miles an hour through the picturesque rolling hills of central Georgia and Alabama. The stagecoaches seated nine persons. Baggage was stored in the rear and leather curtains could be drawn to protect the traveler from the weather and dust.

In describing the Old Federal Road as “a Pioneer Road,” Beverly Whitaker writes: “The road often climbed sandy ridges and rambled. Once the vegetation was removed from the surface of the sandy loam, the land eroded rapidly, especially on the slopes. On up and down grades, the pressure of the horses’ hooves and the iron bands on the wagon wheels disturbed the soil ever more. Gullies were visible everywhere.” (Beverly Whitaker, *Genealogy Tutor*, Website.) One requirement for the road was that stumps were “not to exceed six inches above the ground, and pared round the edges.” Even with good springs, padded seats, steady horses, and skilled drivers, a stagecoach ride over such bone shaking roads must have been exceedingly wearisome, especially on a “sixty hour” jaunt. But apparently in just such a manner, Campbell made his grand entrance into Alabama in 1839. He was met in Montgomery by James A. Butler who accompanied him during most of his brief stay in the state. He visited such places as Haynesville, Mount Willing, Bragg’s Store [Butler’s home], Carlowsville, and Portland. Campbell seems to have spent most of his time in Lowndes and Dallas Counties.

At Montgomery, the Old Federal Road turned southwest into southern Lowndes County. It is likely that Campbell followed the road a few miles south of Montgomery, until it branched off into other narrow,

bumpy, winding, hilly, rutted, and often muddy roads, which at best in good weather were little more than wagon trails. However, during this time in the state, he was transported locally by private conveyance. In summarizing this portion of his tour through South Alabama, Campbell wrote: "Under the conduct of our indefatigable and truly magnanimous brother Butler, we passed a few days very comfortably in the state of Alabama, not only enjoying his hospitality and kind assistance on our journey, but also the hospitality of his fellow-citizens and brethren wherever we went." (*Millennial Harbinger*, May 1839.) He occasionally mentioned taking a meal or finding lodging with a distinguished family, including those of Butler, Randal Duckworth, a "liberal" Baptist preacher, and Esq. Frances Boykin, of Dallas County.

During a very busy week in that region, Campbell traveled in fine carriages of wealthy citizens, which no doubt made the rough roads a little smoother. He writes: "We parted with our much esteemed and beloved brother Butler on the morning of 16th January; and being conveyed to Portland by brother Duckworth in one of the carriages which had transported us some 80 miles through the counties of Montgomery, Lowndes, and Dallas, we embarked on board the Tapaloosa, for Mobile, some 400 miles down that river, where we safely arrived in about 40 hours." (Ibid.) The journey by steamer took nearly two days, giving Campbell some time for rest and writing. He continued writing for the *Harbinger* while he was on extended journeys from home. Campbell traveled at the height of the steamboat era in Alabama. There were more than 200 landings along the Alabama River. These were social centers, as well as places where cotton, fat pine fuel, and travelers were loaded and unloaded. The journey from Portland to Mobile would no doubt have furnished Campbell with scenic vistas, lively conversations, and needed rest, along with enlightening panoramas of antebellum plantations in South Alabama.

On his voyage down the Alabama River, Campbell wrote two letters that give some details of his travel. In one he said: "I sketch this in a crowd in the cabin of the steamboat." Aboard the "Steamboat 'Tapaloosa,'" he wrote a letter to Robert Richardson in which he spoke of the fatigue of his travels, saying he was "almost done out" at night, "yet as fresh in the morning as ever." In accomplishing this, he said: "I perform daily ablutions, either sponging or *rantizing* [sprinkling with water] the whole person, followed up by friction *sweats*; which lustrations, being performed about the dawn of day, greatly invigorate and fortify against colds and the accidents of new lodgings and a very variable climate." In a later letter to his wife, Selina, Campbell gave another reason for his being "as fresh in the morning as ever." He said: "I always sleep well by land and by sea, and although we almost ran aground on a shoal in the night, and had a good deal of backing out and noise, I did not

hear anything of it, but slept sweetly for seven ours, from nine to four." Underlying safety of his travel was his ever-present trust in God. He wrote: "That eye that slumbers not has watched ... all our paths. No shield like that of Jacob's God, no munition like the Rock of Ages." (Robert Richardson, *Memoirs of Alexander Campbell*, 2/451-453.)

Campbell remained in Mobile three or four days, but he spoke in the city only twice, although "many more assembled than could possible be accommodated even with a place to stand." From Mobile Bay, he "sailed thence on board the Giraffe, a splendid and sea-worthy boat, by the way of the Gulf of Mexico and Lake Ponchartrain, to New Orleans; at which place we arrived after a pleasant and safe voyage, on Tuesday morning, the 22d inst." (*Millennial Harbinger*, Ibid.) Thus ended Campbell's colorful and rewarding tour through South Alabama. In a letter to his wife Selina, Campbell said: "We had a very pleasant passage from Mobile to New Orleans. We unfortunately lost much of the pleasure of the voyage through the Gulf of Mexico, having passed through the most of it during the night." (Richardson, *Memoirs*, 2/455.)

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John T. Lewis

GRANT STREET CHURCH, DECATUR, ALABAMA

Earl Kimbrough

Recently, while writing a *Gathering Home* column about two men who served as elders of what became known as the Grant Street church of Christ in Decatur, we found a brief history of the congregation published by the church. They gave a picture of the first building owned by the church and where the brethren met from near the beginning in 1910 until the present building, as originally constituted, was constructed in 1925. The history, by an unidentified author, gives the following information.

“The Lord's church had its beginning in Decatur with the start of what is now the Grant Street congregation. In 1910 a tent meeting was conducted on the spot where the building now stands. With R. N. Moody assisting, seven members rented a hall on Second Avenue. In a short time they rented a school house on Jackson Street in what was then [Old] Decatur or Albany. Soon they bought [the first building pictured] and enlarged it to more than double its seating capacity.”

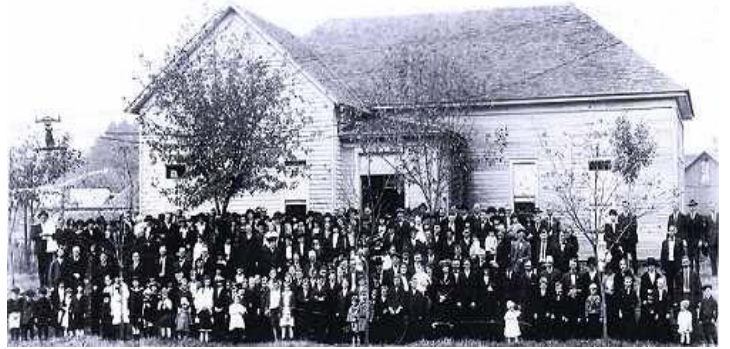
Albany was the earlier name for the western part of Decatur. The *Wikipedia Encyclopedia* says: “New Decatur was a city that rose out of the ashes of former [Old] Decatur west of the railroad tracks. New Decatur was founded in 1887 and incorporated in 1889 across the tracks from Albany. At the turn of the century in the early 1900s, the two cities melded to form one City of Decatur.”

The church history continues: “In 1914, J. P. [Petty] Ezell began work with the congregation and remained until 1921. Brethren Moody and Ezell laid a good foundation for its continued growth. The first elders were: Joseph Ward, A. C. Joiner, C. U. Campbell, Davis Hodges, J. W. Flowers, and Wheeler Wilson. Claude Woodruff worked with the church for two years following J. P. Ezell, then in 1924, Thornton Crews came. The present building, or the main part of it was erected during the ministry of Brother Crews in 1925.” [See the second photo below.] “J. [James] R. Greer worked here from 1927 until 1930. The church was without a regular preacher until 1934, when George Emptage came and stayed until 1936. R. [Rufus] D. Underwood followed him and Lindsey Allen came in 1937.” Other preachers who served the church before World War II were Charles R. Brewer, Charles Chumley, and Irvin Lee.”

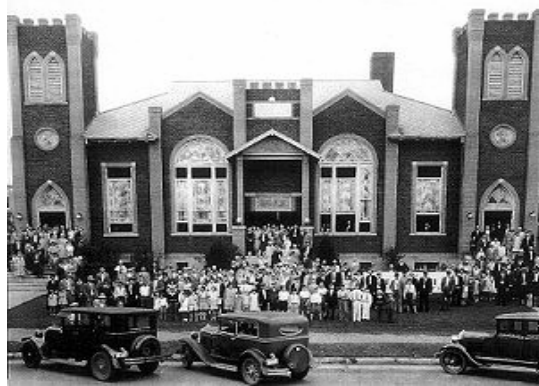
Editor's Note:

We are looking for congregational histories for this column. If you have access to one or know where we can find same, please let us know. Please send to:

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The Grant Street Congregation in 1910.



The Grant Street building erected in 1925. The congregation in front of the building in 1928. The open windows and doors and light clothing suggest summertime.

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The Final Say

We recently came across the following comments from the editorial of a brotherhood journal of sixty odd years ago. Thought it would be thought provoking...LEW

God—old pal, old pal!

We're not saying we couldn't be wrong about it, and maybe just getting squeamish with advancing age, but to our sensitive soul there is something jarringly sacrilegious about the familiarity with divinity which some of the brethren manifest in their public prayers. Increasingly frequent in recent years, for instance, have been the occasions in which we've noticed the familiar "you" used in addressing God. We assume that every Christian in his private meditation and devotion at times feels an intimacy, a nearness to God, a spiritual closeness that might make the "you" not only acceptable, but entirely proper and fitting. But for one to use that form in leading a public prayer is, to our way of thinking, extremely poor taste. The very fact that it is a formal (public) rather than an informal prayer would seem to exclude such usage. We are aware, of course, that to an Elizabethan Englishman "thee" and thou" had the same meaning that "you" has to us; but through the years there has grown up around those stately forms a respect, a hallowed association, a reverential connotation, that in no sense attaches to "you." The use of the intimate, blunt, and familiar "you" sounds almost as though the one praying were giving Jehovah a resounding whack on the shoulder and saying, "God, old pal, old pal." Its use smacks too much of equality to sound befitting from the lips of a devout Christian.

Confusion

Bystander: "Look at that youngster—the one with the cropped hair, the cigarette, and the trousers. Is it a boy or a girl?" **Worker:** "It's a girl—my daughter, sir." **Bystander:** "My dear sir, please forgive me; I never would have been so outspoken if I had known you were her father." **Worker:** "I am not her father, sir; I am her mother."
.....*Jack Meyer*

Regular attendant

Then there was the fellow who prided himself on being such a regular attendant at church — why, he hadn't missed an Easter in more than twenty years.

Burnett's Budget

One of the sharpest pens of the past generation was that wielded by brother T. R. Burnett, who wrote under the caption "Burnett's Budget." In the Gospel Advocate of 1895, he had this to say about church choirs: "And now comes the report that a lady committed suicide in church while the choir was singing. It seems impossible for a long-suffering world to say or do anything that will cause the choir to commit suicide."

Warm Weather

In a little town in the wheat section of western Kansas one summer, G. K. Wallace was having a very poorly attended meeting. After several listless services Bro. G. K. announced to the church, "I think I might as well close this meeting and go home. You brethren have made so much money off your wheat you simply aren't interested in going to heaven. And you've lived in this scorching Kansas heat so long that you are no longer afraid of hell. There is little good I can do you!"

New Business

A story out of Hollywood tells us of a new business that has recently begun. Seems a clothing chain is opening a series of shops that will cater to pregnant brides. Their ad says "Wedding dresses for the pregnant bride." Says early signs are that business is booming. Look for openings in your area, soon. Nothing else needs be said...LEW

Big Talker

Then there was the lady whose husband died after a long lingering illness. The preacher asked the little boy, "and what were your father's last words?" "He didn't have any" replied the child. "Mamma stayed right with him til the end."

Today's Misses

"Girls when they went out to swim Once dressed like Mother Hubbard.
Now they have a bolder whim; They dress more like her cupboard."

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Below is a partial listing of some of the great books of The Restoration Movement. Brother Bennie Johns has spent countless hours scanning this material and making it available to the public.

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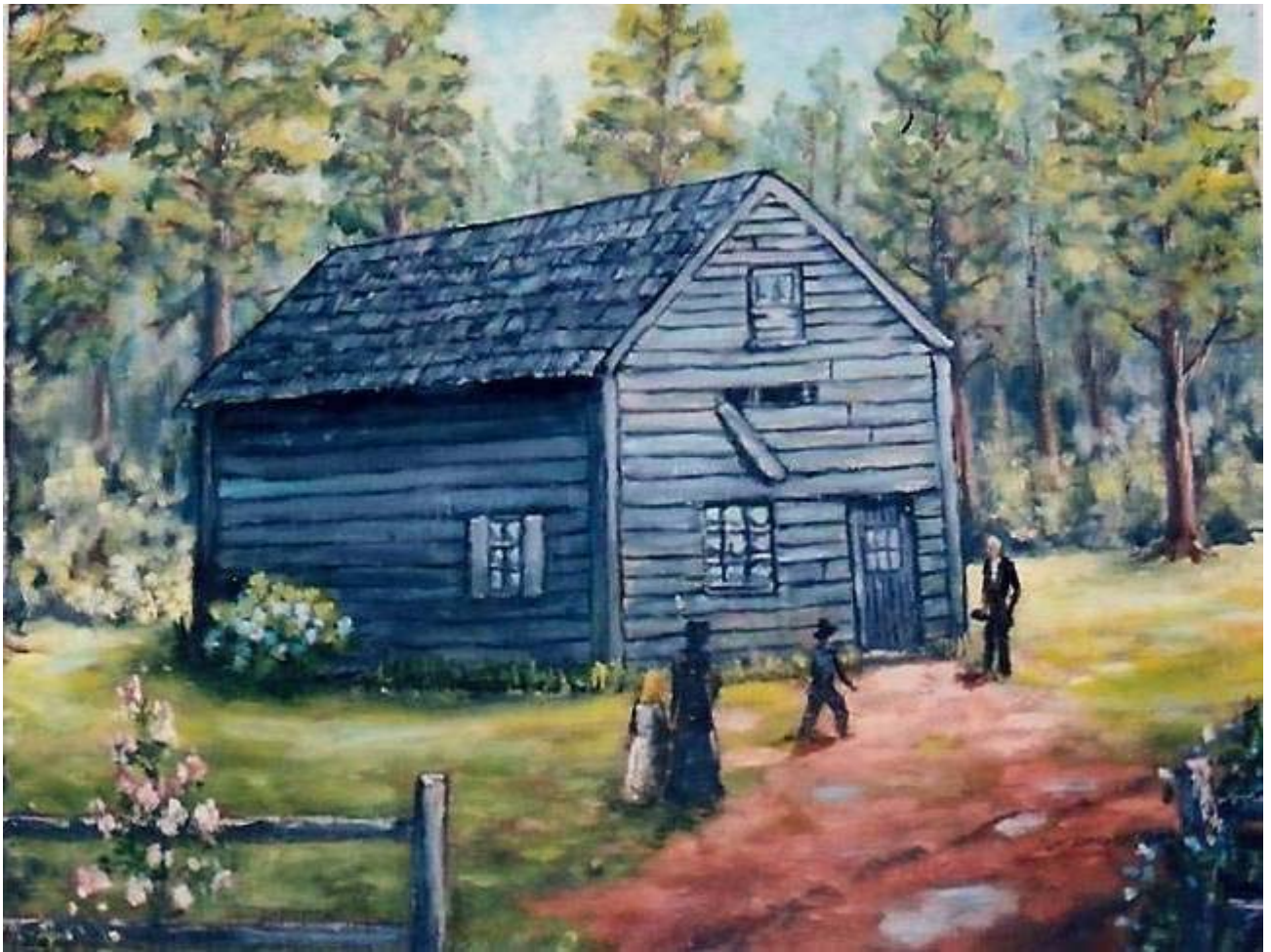
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