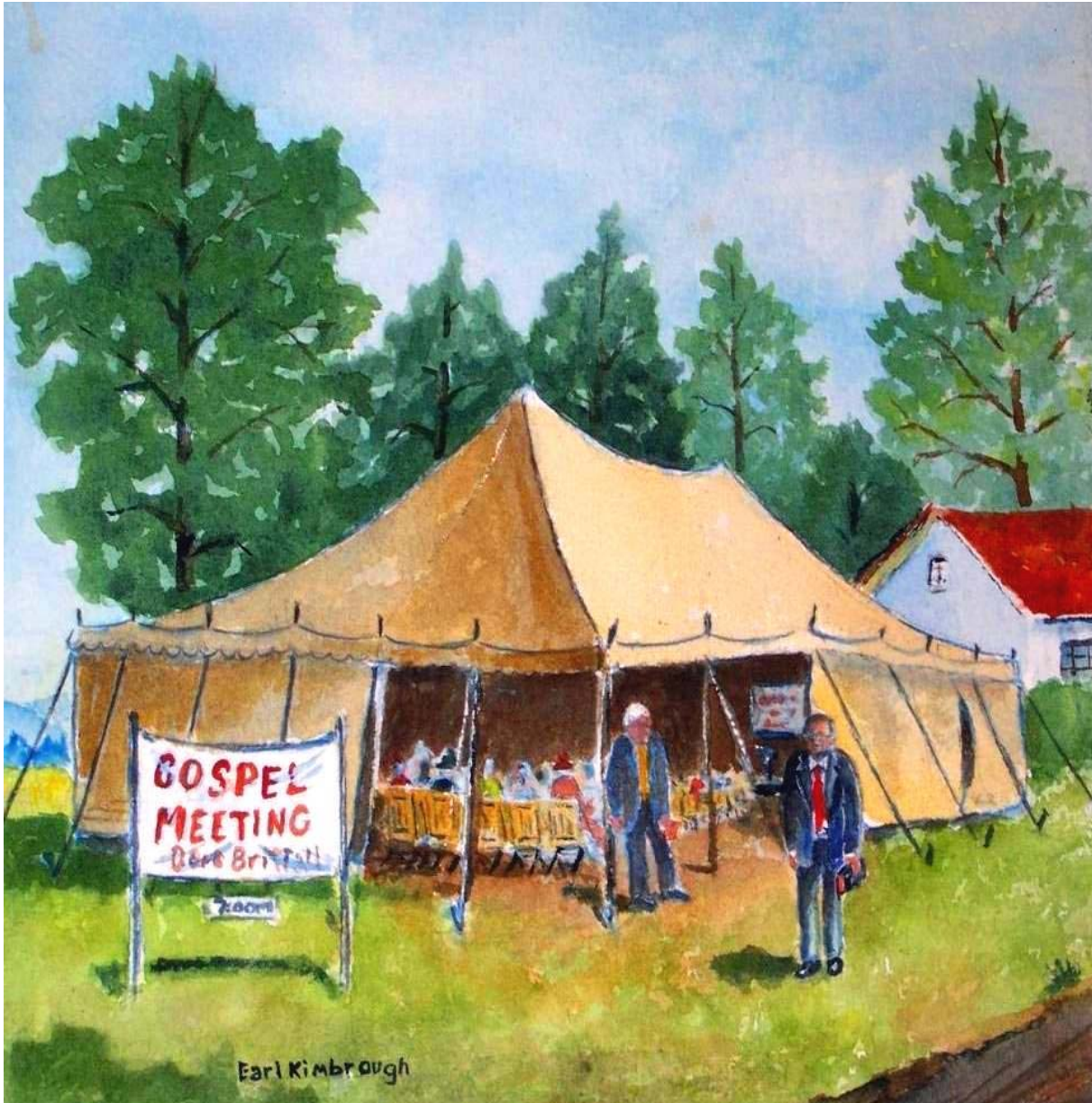


The Alabama Restoration Journal

An Historical Perspective of
Churches of Christ In Alabama



Alabama Tent Meeting

VOLUME 3

ISSUE 1

April 01, 2008

STATEMENT OF PRINCIPLE

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

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

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

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

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

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

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

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

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

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

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

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

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

The Editors

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OUR COVER

Earl Kimbrough has done his usual great job on our cover. This one should bring back some memories, especially if you are over 50. The men in the picture are Eugene Britnell and yours truly.

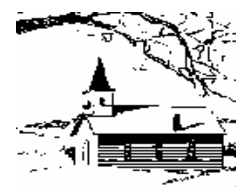
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The Alabama Restoration Journal

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



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EDITORIAL

Larry Whitehead

The first half of the 20th century was an exciting time for the Lord's church. From 1906, when David Lipscomb notified the Federal Religious Census that the Church of Christ had separated itself from the Christian Church, until the mid to late 1930s, the church experienced its greatest growth since the days of the Apostles. This growth was accomplished in several ways, one of which was the use of tent meetings to reach the people. The idea was if you couldn't bring the masses to church to hear the truth, take the truth to the masses. The tents were attractive for several reasons, one being their mobility. They could be folded and hauled on a wagon or later a small truck or trailer and set up almost anywhere there was a flat spot of ground. Two or three men could set one up in an hour or two. Many times sawdust or wood shavings would be spread on the ground under the tent to keep down dust. Folding chairs would be set up, song books placed on the seats, a portable podium set up and they were ready for services.

Another factor in the popularity of the use of tents was that most gospel meetings were held in the summer months. In the deep south, before the days of air conditioning, buildings could become extremely hot due to lack of ventilation. Tents, on the other hand, had flaps on the sides that could be rolled up so that a breeze could flow through. Consequently, many times tents would be erected in the parking lot of a church building and the meeting held in the tent rather than the meeting house. Many people attended, no doubt, because of the novelty of meeting in a tent. Most of these meetings, especially in the urban areas, were held in working class neighborhoods. Men could come home from work and have their evening meal and attend without the need to "dress up" as many felt they should to attend services in a normal building. The same held true in the rural communities where the men worked the fields during the day.

John T. Lewis probably did as much as any preacher in Alabama to popularize the use of tent meetings because of his tremendous success in Birmingham. It is believed that at one point in his early ministry, he held tent meetings all around the city for 99 consecutive weeks. The result was the establishment of churches throughout the city. Gus A. Dunn, a popular preacher from Texas, held tent meetings each year in

rural Northwest Alabama. Dunn had a connection to Northwest Alabama, in that he was the first President of Alabama Christian College of Berry in Fayette County. He was well known and respected throughout the area. His meetings were some of the most successful. Our own Hilda Logan obeyed the gospel under the preaching of brother Dunn while he was in a tent meeting in Russellville in the 1950s. Hal P. McDonald, who followed Dunn as President of the school, was another preacher that used the tent meeting concept extensively. The Eldridge Church in Walker County, bought a tent and hired McDonald as an outside evangelist with considerable success. The Cordova Church also used his services in the same capacity. He reported his success to the *Gospel Advocate*. Charlie Wheeler was another popular preacher that conducted many tent meetings. Scott Harp's grandmother was baptized by Wheeler at one of these meetings. Gus Nichols held many tent meetings in Walker County and the surrounding area in the early days of his ministry.

The downside was the poor lighting. In the early days gas or kerosene lamps were used. Later electric lights took over. Since there were no screens on the tent, insects could be a problem. John T. Lewis was preaching in a tent meeting one time and a sizable bug flew in his mouth. Startled, Lewis inadvertently swallowed the bug. Several in the audience gasped as others chuckled. Brother Lewis said "that's one bug that won't bother any one again" and returned to the sermon without missing a beat.

The popularity of tent meetings began to wane in the late 1940s and faded out by the late 1950s. New meeting houses were built that included central heat and above all, air conditioning, and were more comfortable. As congregations grew so did their contributions. They were able to afford nicer and larger meeting houses and brethren saw no more need for the tent meetings. At the same time, members became more affluent. They could afford automobiles and could drive longer distances to services and felt there was no need to bring the meetings to their neighborhoods.

Thus an important tool for spreading the gospel faded from the scene among our brethren and with it much of our ability to bring the good news to our neighborhoods. I am not sure that it was for the good.

News & notes

An Apology

The recent issue of the Journal that featured the Randolph family had the wrong volume and issue number on the cover as well as some duplicate page numbers. We were experimenting with some different computer software and mistakenly sent the wrong file to the printer. The correct numbers are **Volume 2 – Issue 4**. Please accept our apology for this error.....LEW

Thanks

We continue to receive notes, pictures and other interesting information from our readers. For this we are grateful. In the past we have published some of these and will continue to do so. We recently published a photo of several preachers among whom was the lamented W.T. Grider, submitted by sister Drue Wright of Indiana. Sister Wright is a transplanted South Alabamian. In this issue we have an article on the Winfield, Alabama church. Much of this info was supplied by sister Patsy Johnson. Patsy is a descendant of Nichodemus Hackworth and also helped with information on a recent article about the Hackworths. Fred McCaleb also supplied some information on this church as well as other congregations in the area. We have drawn on the work done by Foy Anthony. Sister Sue Northern of Montgomery has submitted some interesting photos which we will publish later. Sister Joyce White of Arab, Alabama, has sent us a congregational history. Brother Leo Plyler has furnished much info, as have others.. Thanks to all for their help and interest and we solicit more of our readers to participate.....LEW

New Columns

We begin three new columns in this issue. One is entitled Voices From The Past . This column will feature articles from some of the great men who have gone on. Also, we are adding as a regular column Pioneers which will be re-prints of a column from Sound Doctrine by the lamented W.T. Grider. Brother Grider hailed from South Alabama. All of his columns dealt with Pioneers and churches from that section of the State. The final new addition, which will run from time to time is called Lessons From Life which will feature different writers.

Next Issue

Beginning with the next issue, we will increase the size of the print. This should make the copy easier for our subscribers to read. We will make additional changes in the future with the view to making the Journal more enjoyable,

The next issue will feature Brother John Taylor, a great old pioneer preacher from Northwest Alabama. His story is a thrilling one indeed and we are certain you will enjoy the issue

In This Issue

This issue features the old time tent meetings of many years ago. *Larry* has the first article on remembering those days. *Brother Kimbrough* has a great article he calls *Preaching Under Tents* followed by his article on *The Old Brush Arbors*. *Brother Frank Richey* has an article with a strange Alabama twist called *John Henry: The Walking Bible*. *Earl* has another offering; a touching account of a pioneer preacher's death, titled *The Death Of John Vickers*. A re-print of an article from an issue of *The Bible Banner* from 1938 by the lamented *C.A. Norred* titled *A Tribute to Preachers*. This is our *Voices of The Past* column for this issue. *Brother C. Wayne Kilpatrick* begins a series on a pioneer that is generally overlooked by most historians, *James C. Anderson*. *Wayne* chronicles the great work accomplished by this dedicated man of God. The *Gathering Home* column by *Earl Kimbrough*, remembers some that *H. Leo Boles* referred to as God's Heroes. The *Where The Saints Met* column for this issue, is a short history of the *Winfield Church*, one of the last started by the pioneer preachers. *Brother Earl* has an offering titled *The Leader In Lectureships* that has a surprising conclusion. *Larry* has an article on the introduction of the instrument into the worship in Texas. He calls it *Incident at Thorp Springs*. This too, has an interesting Alabama connection. *Earl Kimbrough's Highways and Hedges* column is titled *The Old Military Road Over Little Mountain*. This article chronicles the trip *Tolbert Fanning* made to *Russellville* that resulted in the establishment of the church there. *Larry* has another article about a period of controversy in the church, called *Those Unity Meetings*. *Uncle Isaac* takes his usual shots at much of the silliness in many of the churches today. *Earl* does a great job with the *Restoration Ramblings* column, especially the piece about Old Preachers he has known. *Lea Lane Kimbrough Harris* has the first article in our new *Lessons From Life* column, a moving story called *Hand Me Down Prayers*. *Brother W.T. Grider* has the first of what we plan will be several re-prints from the 1940s on pioneer preachers from South Alabama. The column is called simply *Pioneers* and this article is on *Dr. S.I.S. Cawthon*. *Brother Scott Harp* has a biographical piece on one of Montgomery's much loved preachers, *Brother Clyde Fulmer*. *Earl* has a tribute to one of our favorite people. *The Nostalgia Page* has photos of four great preachers that most will recognize and *Larry* has *The Final Say*..... Hope you enjoy.....LEW

Looking

We continue our search for old photographs, documents, congregational histories, stories, etc, that pertain to the history of the movement in Alabama. If you have any, or know where such is available, please let us know and we will make arrangements to copy them. Contact us at: **(256) 668-3135 or P.O. Box 398, Russellville, Alabama 35653**.....LEW

PREACHING UNDER TENTS

Earl Kimbrough

Tents are frequently mentioned in the Bible. Jubal, a descendant of Cain, is called the father of those who lived in tents. The patriarchs, Abraham, Isaac, and Jacob, are said to have dwelled in tents, as did many other nomads in the Old Testament. Then, of course, Saul of Tarsus was a tent maker. The kind of tents he made and their use is not disclosed. The employment of tents in the spread of the gospel in apostolic times may only be surmised by their common use at the time. However, there is no indication of “tent meetings” as such.

The English word “tent” denotes a collapsible, moveable structure made of tough fabric or animal skins held up by poles and kept in place by ropes and pegs. Traveling preachers in pioneer days sometimes carried personal tent rolls while wandering in wilderness areas. When camp meetings became common in the early nineteenth century, people in attendance set up family tents in the woods to provide shelter for several days while the camp meeting was in operation, or they made makeshift shelters over their wagons and carts. But the preaching was done in the open spaces in the woods usually under a brush arbor. Camp meetings were numerous in the counties of North Alabama in the 1820s and 1830s when the cause of Christ was being planted in that region.

In the early twentieth century, and perhaps before, canvas tents were found to be useful in preaching the gospel. Many, if not most, gospel preachers of that era used tents at times in that heyday of “gospel tents.” Some men were especially drawn to this kind of evangelism, but none in Alabama used tents more abundantly or more effectively than John T. Lewis. Many of the churches of Christ in and around Birmingham began with tent meetings. Ottis Castleberry says: “The first tent meeting held [in Birmingham] by Brother Lewis in the autumn of 1907 attracted honest searchers for the truth; however, the prospects for establishing a strong church in the area appeared rather dismal.” (*He Looked for a City*, 28.)

However, if the prospects of Lewis’ first tent meeting were dismal, the undaunted brother did not pay much attention to it. In 1910, a tent was purchased for his use in gospel meetings and he kept it in active service. His method was to find a vacant lot near a streetcar line on which to set up his tent. The streetcar line was an aid to him, as that was his common mode of travel at the time, and it was convenient for members of the church in other parts of the city to support the meeting. In advertising a tent meeting Lewis distributed brochures in the adjacent communities telling the day it would begin and the hour of its services, along with some sermon topics. He rarely advertised the closing date of a tent meeting, intending to continue it as long

as interest was good. Perhaps the peak of his tent meetings came in about 1916 when he reported in the *Gospel Advocate* that he had spent ninety-nine weeks in tent meetings with eighty-two baptisms.

Tent meetings by gospel preachers are not to be confused with those associated with “holiness” and “healing” campaigns. Most of our brethren simply used the tent as a suitable place to preach the gospel where there were no meeting houses, or on city lots where tents were believed to be more conducive to a broader attendance than the meeting house. Sometimes they were used on lots that had been purchased for a meetinghouse. This means of spreading the gospel seems to have flourished among Christians until a few years after World War II. The Russellville church used tents at times for gospel meetings, sometimes in close proximity to their commodious meeting house, apparently with good success. The last of these was probably one held in the city by Gus A. Dunn, Sr. in the early 1950s. After that, the use of tents was not uncommon, but their time was running out.

No doubt many churches of Christ in Alabama that were established in the early years of the twentieth century had some tent meetings in their origin. Ronald and Brenda Pettus in their *“History of Killen,”* say the church of Christ at Killen, in Lauderdale County, had its beginning in the early years of the twentieth century. They add that some of the gospel preachers who preached in tent meetings there during the beginning years were E. C. Fuqua, William H. Behel, and J. T. Harris. The Grant Street church in Decatur could also look back to humbler times when the brethren were not too proud to hold a meeting under a tent. A history of the church says: “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] and enlarged it to more than double its seating capacity.” (Grant Street Church, Website.) So there was a tent in the beginning. Similar histories could be given of many churches of Christ in the state.

Several factors no doubt contributed to virtual disappearance of tent meetings by churches of Christ in the later years of the twentieth century. Not the least of these were the difficulties in heating and cooling tents, providing comfortable seats, and otherwise satisfying a pampered populace that was becoming accustomed to increasingly comfortable homes and church buildings. In pioneer times brethren would meet in poorly sealed log houses with no heat. Since then, they have passed

through several stages of increased creature comfort, until they would hardly meet at all without central air and heat. The discomfort of a tent in the broiling sun is indicated by Foy E. Wallace, Jr. at Wichita, Kansas, in the summer of 1933. He told the over-heated audience: "I am aware of your discomfort. A tent is a mighty hot canopy for a summer day. I shall deliver the sermon with as much dispatch as possible. We have a special theme, however, and it will require extra time." (*Certified Gospel*, 209.) "Extra time" to Wallace may have meant two to three hours at best.

Long sermons on hot summer days may have helped end the day of the tent for meetings. But Paul Williams in describing the use of tents in Africa gave another reason that may have helped speed their demise: the logistics. Times had changed from the day when J. D. Tant could handle the job almost single handedly; or when Dr. T. S. Jones, Sr., treasurer of the Russellville church, would simply pay a man with a mule and cart for "drayage." Williams spoke of problems with pickup trucks, trailers, poles, lights, generators, amplifiers, projectors, song books, and several other items related to a "modern" tent meeting. But the changing times no doubt was the greatest force in hastening the gospel tents' little-mourned passing.

Brethren were now erecting larger and more comfortable buildings with padded pews, plush floors, large attic fans, soon replaced by central air conditioning, good sound systems, and latest electronic visual aids. Hand operated funeral home and furniture store fans were nothing compared with the continual flow of heated or cooled air through a well equipped climate control system. Cool buildings in contrast to sizzling tents, hard slatted wooden chairs, and an abundance of water and mud in rainy weather, helped encourage brethren to abandon the tents as a tool of evangelism. Long before the end of the twentieth century tents for preaching the gospel had almost gone the way of the dodo bird. Even the great Barnum and Bailey Circus abandoned the tent for enclosed arenas. The writer attended the circus the last year it met under the big top, the erection and dismantling of which were wonders to behold. He once got literally mobbed, hauled up, and tossed across a road while passing out flyers near Oral Roberts big circus tent in Tampa, Florida, but that was more than fifty years ago. Such pleasures are now a thing of the past, as are tent meetings for the most part.

Rock Creek Philosophy

There is no doctrine that is exactly in harmony with the doctrine of the Bible, except the doctrine of the Bible itself....*F.B. Srygley*

THE OLD BRUSH ARBORS

Earl Kimbrough

Writing about preaching the gospel under tents calls to mind that brush arbors may well have been forerunners of tent meetings. Both were temporary shelters from the sun and rain that provided places for preaching the gospel. An arbor is a shaded structure formed by the leaves and branches of trees and plants that interweave naturally. The brush arbor got its name from the "roughed-in shelters made of upright poles driven into the ground over which long poles were laid across the top and tied together in lattice fashion to serve as support for a primitive roof of brush or hay to protect the worshipers and seekers from the elements." (*Brush Arbor Quarterly*, Website.)

Lorenzo Dow, the maverick Methodist preacher, is said to have introduced the camp meeting among the Wesleyan Methodists in England when he was visiting in that country in 1806. The next year, two somewhat rebellious Wesleyan preachers arranged such a meeting on a rough mountain between Staffordshire and Cheshire. The meeting resulted in many being "saved." But the Wesleyan Church refused to admit them to fellowship, which led to a division that resulted in the organization of the Primitive Methodist Society in about 1810.

Most camp meetings with brush arbors, historically, are associated with "holiness" type revivals attended by loud exhortations from the pulpit punctuated by shouting from the happy-souled hearers in the pew. Country music artist George Jones in 1965 produced an album of hymns called, "Old Brush Arbors." He wrote and recorded the title song. Apparently the brush arbors in his song were the rollicking sort where more error than truth was preached and more emotion than reason displayed. The lyrics of the song contain the lines: "Old brush arbors by the side of the road. Where I learned about salvation From the book of Revelation. And in arbors by the side of the road." The lyrics also describe the meetings, saying: "There was prayin' shoutin' singin' till the country side was ringin' Brush arbors by the side of the road." That doesn't sound much like our brethren.

The pioneer gospel preachers of the Restoration Movement employed the camp meeting and its customary brush arbor largely during the decades of the nineteenth century preceding the Civil War. Some of these were held in open spaces under trees in wooded areas, but they mostly were under brush arbors constructed in forest clearings to provide the place for the meetings with the people camped in the surrounding woods.

Earl Robertson, who has had a lot of experience with latter day tent meetings, told a story he heard from John T. Lewis about James W. Harding preaching in a meeting in Alabama. During the meeting Harding was staying with a brother. Each morning, Lewis said,

Harding would go off into the woods alone and be gone for an hour or so. The brother he was staying with got curious and followed the preacher one morning. After a while, he spotted him sitting on a log with the blue smoke from a cigar billowing up from the site. The brother said, as I remember it: "Well, Brother Harding, are you burning incense to the devil?" Harding replied: "Yes, but I didn't expect him to find me so soon." I later learned that Harding was in Alabama at the time this occurred holding a brush arbor meeting. So we guess it fits this story.

Some of the first churches of Christ in North Alabama began in camp meetings under brush arbors, and perhaps the great-great-grand parents of hundreds of Christians living in the state and elsewhere today became Christians upon first hearing the gospel under an old fashioned brush arbor.

(George Jones' song can be heard sung by Margie Sullivan, of the Ledgeary Sullivan Family, at Sullivan Family Website.)



RETURN

TO

THE OLD PATHS



A HISTORY

OF

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MOVEMENT

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TENT MEETING

West End
Poplar St. and 1st Ave.

PREACHING BY
JOHN T. LEWIS, Evangelist

Subjects for week beginning June 11, 1916

Sunday, 3:30 p. m.—The Church.

Sunday, 7:45 p. m.—The Mission and Destiny of The Church.

Monday, 7:45 p. m.—"Preach The Word."

Tuesday, 7:45 p. m.—A Proper Division of The Word.

Wednesday, 7:45 p. m.—The All Sufficiency of The Word.

Thursday, 7:45 p. m.—Obedience.

Friday, 7:45 p. m.—God Wills The Salvation of All Men.

ALL ARE CORDIALLY INVITED
Come, Let Us Reason Together



The story of John Henry, the steel driving man, is the stuff of which legends are made. As with most legends, they are usually based on some truth. John Henry, the steel driving man, was a former slave, born in Holly Springs, Mississippi, and became famous when he won a race with a new contraption called the steam powered steel driver. Witnesses stated that John Henry beat the steam drill in a contest that took place on Oak Mountain near Birmingham, Alabama in 1887, and died almost immediately after the contest, when he became weak and his wife was called to his side. He died in her arms. The measurement showed that the steam drill had drilled 21 feet and John Henry 27 ½ feet.

While many have heard of John Henry, the steel driving man, few are aware of another John Henry. This John Henry was a gospel preacher. He was a man of great physical presence and even greater mental capacity. The story of this John Henry is worthy of legendary status, though few even know his name. This John Henry never desired fame, but evidently felt as the apostle Paul, when he stated in 1 Corinthians 9:16, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" Henry felt that he must also preach the gospel to the best of his ability to a lost and dying generation that was in desperate need of preachers.

John Henry was born in Washington County, Pennsylvania on October 1, 1797. His religious background was Presbyterian. He was converted in 1828 under the teaching of Adamson Bentley at a school house in Austintown, Ohio, where William Hayden was the schoolmaster. (William Hayden would later become one of the great gospel preachers of the restoration movement.) At the conclusion of Bentley's first discourse, Henry presented himself for baptism. His wife was baptized at the same time. Henry would become a powerful force of the restoration movement in the Western Reserve, known today as Ohio.

John Henry was a plain man. It was noted that he always wore the plainest of clothing, and was just as plain in his preaching. He was described as an untiring laborer, quick to decide and prompt to act.

A. S. Hayden, in his book History of the Disciples on the Western Reserve, said that John Henry was "tall, rather spare, with sandy complexion and sharp features, quick in movement, as in the operations of his mind, and when he walked he planted his feet with a tread which showed the firmness of the man. Cheerful at times almost to levity, very social, kind hearted, and with a wit like a polished rapier, whatever 'his hand found to do he did with his might'" (Hayden, p. 134). Hayden also said, "Though uncultured, he was not rude. He was high-minded and honorable, and immensely popular with the people." On one occasion John Henry and Alexander Campbell met near Minerva, Ohio, where both were scheduled to speak. Most of the people did not know Henry from Campbell, and as Campbell finish his oration, many of the hearers said,

"We wish that man would sit down, and let Campbell get up, for he knows how to preach" (Hayden, p. 135)! Though not trained in oratory, Henry was considered a great orator, even greater than Alexander Campbell in the estimation of many. Hayden said that "as a speaker, few equaled him in instructive and entertaining discourse. But the power of his sermons was much in the authority with which they were spoken," and that "he often moved on great assemblies with a mastery that chained attention for two hours" (Hayden, p. 134.)

William Baxter, in his biographical book, Life of Walter Scott, gave this description of John Henry. He "was tall, spare of flesh, and angular." John Henry began to speak publicly somewhat by accident. Baxter said that "on one occasion when some rude fellows made a disturbance at a baptism when he was present, and he felt impelled to reprove them, which he did with such force and vigor, that many who were present discovered in him the elements of a successful public speaker; the result was, that he was called upon to speak at the meetings of the church, and in a short time his success exceeded the most sanguine hopes of his friends. He did not seem to have thought himself possessed of any such ability; but as soon as it became evident, he lost no opportunity of usefulness. He supported himself by the labor of his hands; and when his labors were demanded in the gospel field, he only required that a man should be put in his place to do the customary work on the farm, and he, in the meantime, would labor quite as faithfully in the pulpit and from house to house."

Baxter said, "He was at the time of his conversion a plain, industrious farmer; distinguished, however, by a ready natural wit and a musical talent, which was truly wonderful. On wind and stringed instruments, he was a ready player, and sang with fine taste and feeling; and even composed music with ease. When the Bible was substituted for creed and catechism, he eagerly devoted himself to its study, and with such success that few men ever became more familiar with its language. His knowledge of it was so full and accurate that he was said to have committed the whole inspired volume to memory, and was commonly spoken of as the Bible with a tongue in it, or the Walking Bible; one thing, however, is certain, he could quote, without the least hesitancy or mistake, all the passages upon any given subject, at the same time giving chapter and verse, and could recite at will chapters from the Old or New Testament, from the Gospels, Epistles, Prophets, or Psalms, with the greatest facility; and, in addition to this, he seemed to have a clear conception of the scope and meaning of the whole. He was quick at repartee, and the object of it had never to weary himself to find the point of the retort—that was always felt."

Dwight Stevenson, in his book, Voice of the Golden Oracle said, "He (Henry) also had an elephantine memory. Reputedly, he memorized the whole Bible. He was later known far and wide as the 'Bible with a Tongue in It,' or the 'Walking Bible.' It was said that he could quote all passages on any subject with chapter and verse. His

preaching, delivered in rapid syllables as fast as the ear could catch them, was nearly all in scriptural language. Mixing preaching with farming at the beginning, farming soon became the avocation, and was then crowded out entirely, as this earnest man followed a pattern which was to become common on the Western Reserve."

Henry K. Shaw, in his book, Buckeye Disciples, said that Henry had a "great power of oratory" and that his speech was "exceeding rapid." The power of his speech was the "clearness with which he set forth his views and the deep and unaffected earnestness of his manners." Henry understood the "various religious systems of the day, and in his exposure of departures from the Word of God and the substitution of human inventions, he often reminded his hearers of the prophets who reproved the Israelites for their departures from the law of their God." Henry came to be in such demand as a preacher that he had "to give up his farm life and devote himself to sowing the good seed of the Kingdom, which he did so successfully that many in whose hearts the good seed fell, to this day thank God for his faithful and earnest labors."

One of the earliest references to John Henry in the literature is a letter sent to Walter Scott and published in The Evangelist in 1832. Scott said he received a letter from brother William Hayden on the Western Reserve "where he, brother John Henry, and three others, are laboring. We are informed one hundred and thirty have been immersed within a few months" (Evangelist, 1832, p. 24). On September 17, 1836, A. S. Hayden wrote the Millennial Harbinger saying, "Brother Henry assisted us in a two day's meeting in Deerfield, ending last Lord's Day. The disciples were much enlivened, and six joyful and intelligent persons submitted to the Saviour" (MH, 1836, p. 478). On February 13, 1839, W. O'Connor wrote from Euclid, Ohio, of a gospel meeting in which brother Henry preached and reported 10 baptisms. He said, "May the Lord bless the labors of brother John Henry, that he may turn many to righteousness and receive a crown of rejoicing in the kingdom of Jesus! And God shall have the praise through Jesus Christ" (MH, 1840, p. 184). A letter to the Millennial Harbinger dated December 5, 1839, sent by John Henry to brother Campbell, stated, "I take this opportunity to inform you that I set out in the month of October last, to hold a few meetings with the brethren in this part of the world, and had the misfortune to have my ankle bone put out of place the very first day. Our first meeting was in Fairfield, Columbianan (sic) county...Nineteen obeyed the gospel...The second meeting was in Sharon, and ten obeyed. The third was in Hartford, where six obeyed. The fourth was in Southington, where eleven obeyed and two received on confession, and five were added to our congregation since the third Lord's day in October. So from the above date I have seen fifty three confess the Lord" (MH, 1840, p. 41).

By 1841, John Henry's ability as a preacher had developed to the point of him participating in a number of debates. John Henry claimed he had engaged in four debates recently on the subject of baptism, "and no one hurt" (MH, 1841, pp. 331-332).

One of these debates took place in the autumn of 1841. Some of the Methodist preachers had taken a vow to root

out the so called "heresy" since they determined the teaching of the Disciples in the Western Reserve to be false. The most important of these encounters took place at Newton Falls, in the autumn of 1841.

A Mr. Waldo was selected to destroy the Disciples. He was a well educated man, a classical scholar and a man of learning. No doubt he felt like Goliath facing David as the battle of words began. John Henry was chosen by the Disciples to champion and defend the word of God. Henry's vast knowledge of the Bible and ability to quote the Book proved to be a wise choice on their part. Baxter said, "His thoughts were well defined, and uttered with a rapidity which required the closest attention to keep up with them; so self-possessed that it was impossible to throw him off his guard; perfectly original in his treatment of his subject; without an equal in that region in a knowledge of the Scriptures, which he quoted from memory as readily and accurately as others could read from the open book; quick and keen in repartee, and able to preserve his gravity while giving utterance to things that convulsed his audience with laughter, and yet so deeply and solemnly in earnest as to often make his hearers feel as if the judgment day were at hand."

William Baxter tells the following account of this debate. When Mr. Waldo arose to speak, "he could neither conceal his confidence in his own abilities and advantages, nor his contempt for the views he was to assail and the foe over which he expected to gain an easy victory. Indeed, he did not regard the subject as one requiring serious argument; the views of the Disciples were only fit themes for ridicule, and to the use of this weapon he applied himself in a strain somewhat as follows: 'The Campbellites have never understood the religion of Christ; they have never got into its heart; they are foolishly pecking away at the outside; they are sticking in the bark; they are like the old fiddler who was standing on a bridge looking at the stream flow by; his fiddle fell from its case into the river, and, as it floated away, one of the bystanders said, 'Your fiddle is gone.' 'Never mind,' said the fiddler, 'all is right; I have got the case all safe,' and he hugged the box that had contained the instrument closer than ever before. He then proceeded: 'I give the Campbellites warning, that they may expect rough handling. I was accustomed, as well as my opponent to swing the axe and the maul when I was young. I know how to give hard blows; let them look out. The Campbellites are like a parrot, ever repeating the same thing, always crying out 'water! Water! It is water that purifies the heart! These poor creatures do not understand the Bible.'"

"He, for some other reason, compared the Campbellites, as he called them, to a pair of sheep-shears, and with such material made himself merry, wholly unconscious of the reckoning so near at hand; and, having fully exhausted his quiver of every shaft of wit and satire, with an air of perfect complacency and self-satisfaction, he took his seat."

"John Henry's usually impassive features underwent frequent changes during this singular speech, and when he arose to reply, there was a dangerous light in his keen, piercing eyes. He was perfectly cool and collected, but it was the calm which precedes the blinding flash and the terrible thunder peal, and soon the bolt fell. He began by

saying: "My brethren have appointed me as a true yoke-fellow with Mr. Waldo, and I intend to follow him jump for jump; he has told of his great learning, his long study, his knowledge of the Bible, and every thing connected with it; while we, listening to his threats and boasts, sat in wonder and amazement at the mighty things that we were to hear and see today. But alas! Alas! How we have been disappointed! The sum and substance of his speech, the entire fat and marrow of it, the product of his great learning and preparation, absolutely all the points he brought forth for me to answer are these, which I have noted down on this bit of paper— namely: 'hickory bark,' 'an empty fiddle-case,' 'a parrot,' and 'a pair of sheep shears;' these are the potent arguments to which he expects me to reply"— and, holding up his left hand, he enumerated them upon his fingers: 'First, hickory bark; second, an empty fiddle-case; third, a parrot; fourth, a pair of sheep shears'— and upon these he rung the charges, and made the task of answering them seem so hopeless, and at the same time so ludicrous, that the audience was convulsed with mirth and his opponent overwhelmed with shame and mortification. But the end was not yet. He proceeded: 'My friend, Mr. Waldo, has informed you that, though now a great scholar, he was once a laboring man; that in his youth he swung the axe and mallet. All I have to say on that point is, that his being here today alive and well is a certain proof that he knew better how to use those tools than he does how to use the Bible; for if he had handled the axe and mallet as awkwardly as he does the Bible, it's a God's blessing that he did not beat his brains out long years ago.'"

"He then assailed, in the most merciless manner, Mr. Waldo's method of quoting Scripture. 'My friend,' said he, 'has given us but little proof of his biblical knowledge; the little he did quote— 'Faith that works by love purifies the heart'— was inaccurate; he took two unconnected passages and stuck them together, and quoted that for Scripture. You can make any thing you please out of the Bible in that way. Let me try.' On the last great day of the feast, Jesus stood and cried, By the Gods of Pharaoh ye are all spies.' 'Thou shalt not muzzle the ox that treadeth out the corn, for of such is the kingdom of heaven.' 'Judas went out and hanged himself; go thou and do likewise, and what thou doest, do quickly.' There, that is the way Mr. Waldo quotes Scripture."

"The effect of this speech, rapid and sharp as the discharge of musketry, was truly wonderful; the audience was convulsed with laughter, and the blow came so sudden and unexpected upon Mr. Waldo that he looked upon Henry in blank astonishment; the smiling and self-satisfied look with which he had taken his seat but a short time before gave place to such a sudden and ridiculous sobriety as was ludicrous in the extreme, and the most serious man in the house could not restrain himself at beholding his puzzled, amazed, and confounded look. This terrible onslaught Henry followed by a clear and convincing presentation of the teaching of the Bible on the points at issue, which was perfectly overwhelming."

These were difficult times for the Disciples and the preachers that went forth teaching the Bible. There was much prejudice and many untruths told about gospel

preachers during that time. In A. B. Green's account of the Austintown meeting, he testified "that a Methodist preacher nearby was combating 'Campbellism' by preaching that several persons had been strangled or drowned on being immersed! In spite of this, one of the converts of this preacher requested immersion, and he had to take him to the river. Green and the Methodist minister met in public debate that same month" (Shaw, pp. 114,115).

Reports of John Henry's work continued to flow to the Millennial Harbinger over the years. Most of the reports were by others appreciative of Henry's work. A report, dated January 1843, from the Bedford church, said they had "held a successful meeting in (sic), with J. H. Jones and John Henry preaching. Dr. J. P. Robison reported, "The last three weeks in Cuyahoga County, some two hundred have yielded in obedience to the faith of the prophets and apostles (MH, 1843, p. 46). J. P. Robison reported from Bedford Ohio, in a letter dated January 19, 1843, "We have just closed a meeting in our place in which we were assisted by brothers J. H. Jones and J. Henry. Eighty-four penitent believers were baptized (MH, 1843, p. 142). The same year a report stated, "Brother J. H. Jones and A. B. Green... (went) to Aurora, with brother John Henry, and immersed 38 persons (MH, 1842, p. 334).

By 1842, John Henry had reached his stride as a gospel preacher. He was constantly in demand and his demanding schedule required him to move about to different locations. Several reports tell us of the desire of the brethren to have John Henry remain with them so that the sheaves could be gathered in their community. Benjamin Pritchard said, "If they (Henry and Lanphear) could have continued eight or ten days, there would have been a great deal done (MH 1840, p. 280). J. Turner wrote of Henry and said, if only "could he have tarried a few days longer, I think many more would have obeyed the gospel" (MH, 1842, p. 90). J. G. Nikerson wrote, "Could brother Henry remain a few days longer, I think many more would obey the gospel. All that is wanting here to insure success, is a proper teacher" (MH, 1940, p. 189).

Two months before the death of John Henry, a brother R. Downing wrote to Barton Stone's paper, the Christian Messenger, telling of the work of John Henry and others as they continued to convert disciples from the Methodist churches which assured these men of being recipients of the wrath of preachers for these groups. Downing said, "Through the labors of John Henry, J. J. Moss, James E. Gaston and others, we have lately had about one hundred additions to the good cause at four or five different points near this place, and we are much indebted to our Methodist friends for their quota of the above number, for the Truth has drawn upon their ranks very liberally in so much that we hereby acknowledge the receipt of some thirty or forty Lambs from their Episcopal Fold, which has caused no little dissatisfaction among the Shepherds of this Methodist Israel. However we have the "Vantage ground" for we have not as yet heard of their obtaining a single addition from the Christian ranks, neither have they sprinkled any of our Babes and Children" (Christian Messenger, February 1844, p. 319).

As with most preachers of his time, Henry felt that the brethren neglected to support gospel preachers. In a

letter to the editor of the Millennial Harbinger in 1841, Henry complained “of the poor remuneration received for his services. What he wrote was an indictment of the manner in which ministers were treated by the churches.” He wrote, “There is an evil under the sun of which even Solomon, I believe, has not spoken—namely, the brethren are always writing to us to come and preach for them, and they forget to pay the postage. Hence my letter tax costs me more every year than my clothing. Will the brethren reform, and not lay a burden on us that neither our fathers nor we are able to bear” (Shaw, p. 31).

It is likely that John Henry’s converts numbered in the thousands and perhaps additional thousands could be added if he continued to live. This was not to be. Henry died of typhus fever when he was only forty-seven years old.

The report of his death was sent to Alexander Campbell and he responded to the sad news by saying, “From the above melancholy tidings it appears that a great man has fallen in our Israel. Brother John Henry, as a preacher of a particular order of preachers, had no equal—no superior. He was not only mighty in the scriptures as a preacher and teacher, but was also eminently exemplary in the social virtues of Christianity. His praise is in all the churches in the Western Reserve and circumjacent country. His age, I presume, was not more than 50. His labors in the cause of reformation were very considerable. The useful life and excellent character will long be remembered in many of his acquaintance and brethren. We sincerely sympathize with his bereaved wife and afflicted family. Well for them that there is one of omnipotent power and whose ‘mercy endureth forever.’ Who has promised to be, among the saints, a husband to the widow and father to the fatherless” (MH, 184, p. 288)!

A detailed obituary appeared later in the Millennial Harbinger. Written from Warren, Ohio on May 13, 1844 by William Hayden and Cyrus Bosworth, the report said, “Dear brother Campbell—At the request of several of our teaching brethren present at the funeral, we communicate to you the intelligence of the death of our beloved brother in Christ, JOHN HENRY, who departed this life on the 1st instant.

“He was born October 1, 1797, of Presbyterian parents, who early instructed him in moral and religious sentiments. He embraced the principles of the gospel under the preaching of brother Bentley in 1828—soon became a most indefatigable and successful laborer in t “the word”—a man of the most ardent temperament, warmth of affection, untiring zeal for the truth—a fearless and uncompromising advocate for the word of the Lord, which dwelt in him richly in much wisdom.”

“A special messenger on the 12th of March reached him in Jefferson county (sic), with the intelligence of sickness in his family. He returned on the 13th, much fatigued from his journey and previous preaching in that region for several weeks, witnessed the recovery of his wife, and subsequently the death of his oldest son, a disciple of much promise—took sick, and anticipating his change, with triumphant resignation, while his senses remained, after

some sixteen days confinement he died on the first of May. His funeral was numerously attended on the 2d. Discourse by brother Bracket from 1 Thess. 4:13-14 to a deeply afflicted audience.”

“In his death society had lost a pillar; the church, a chief man; the teaching brethren, a fellow-laborer. Few, if any, can fill the place to a wife and children, of a kind husband and affectionate parent. In commending them affectionately to the Father of the fatherless and the widow’s God, we trust they will have the deepest sympathy of such as truly ‘visit the widow and the fatherless in their affliction, and keep themselves unspotted from the world’” (MH, 1844, p. 335).

A. S. Hayden said, “There was lamentation in all the churches when he died. The feeling is well remembered and distinctly defined. Brother John Henry, as a preacher of a particular order of preachers, had no equal—no superior. He was not only mighty in the Scriptures as preacher and teacher, but was also eminently exemplary in the social virtues of Christianity. His praise is in all the churches in the Western Reserve and circumjacent country” (Hayden, p. 135).

In his fourteen years as a Christian, John Henry memorized the Bible and became recognized as one of the great preachers of his time. No doubt, there are multiplied thousands of Christians today who are descendants of those men and women converted to the truth under the teaching of John Henry, The Walking Bible.

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THE DEATH OF JOHN VICKERS Earl Kimbrough

“Precious in the sight of the Lord is the death of His saints.” The Christian’s attitude toward death, especially in the face of its reality, should be in keeping with that of the righteous in the Bible, when confronted with the knowledge that the end is near. True Christianity does not look upon the death of the righteous as a tragedy, but rather as a blessing. Yet, there are times when dying may be viewed, at least from this life, as a catastrophe. The death of the young, the death of one who seemingly is in the midst of an abundant life, and the death of one who is so much needed by others, cannot but bring a measure of anguish to the dying and grief to those loved ones left behind.

The death of John Vickers in the early part of the nineteenth century could have caused him some vexation. He was a fairly young man of 46 who might have anticipated nearly twice as many years on the earth. He had, only *about two months* before become acquainted with the truth, whereupon he united with the Lord’s church and immediately began preaching the gospel. Further, his death came from gangrene, which took place in his foot and brought great suffering to his body. Under such circumstances, even one who expects a home with God might look with trepidation on suddenly coming face to face with death. But for those two months, Vickers was a faithful Christian and a zealous worker in the Restoration cause. Although he preached the ancient gospel for such a short time, his zeal was such that he is often named among the pioneer preachers who planted the cause of Christ in South Alabama.

John Vickers was born in 1783, probably in Georgia. For 19 years, he was a member of the Calvinistic Baptist Church and experienced what he believed was a call to preach, but his disbelief in unconditional election kept him from it. However, in 1829, he was led to the truth by Jacob Johnson, an early gospel preacher who labored in various parts of Alabama, but at the time was preaching in South Alabama near Montgomery. Johnson writes: “I had an interview with him, through which he became acquainted with the Christian belief and united with the church to our great joy, hoping that the Lord had sent another laborer into his vineyard. But how soon our hopes were blasted, and we were left to mourn with joy.... On the 15th of Nov. he was confined to his bed—was a little delirious from Sunday until Tuesday evening, after which he came perfectly to his senses. One of his brethren named to him that he thought death was upon him. He seemed not the least alarmed, but continued to exhort all around him, telling them he was happy—Jesus was his—his way was clear. At length raising his hands and

looking at them [he] said, how did you know that death was upon me before I did? The brother said, I saw it. Said he, it is upon me—I am surrounded with death ... but glory to my Jesus, he is mine and I am his—about sunset I shall be ready to lay out, which accordingly was so.”

Continuing, Johnson said: “His son, the only one of his affectionate family that was with him, wept bitterly. Said he, my son, I am sorry to see you so much like a child—heaven is just before me—I am going to my Jesus—I shall soon be with him, where trouble, pain and sorrow are known no more—then taking his son by the hand, he directed him what to do for his tender mother and the family—telling all around that his life had been a scene of unremitted happiness since he became a member of the Christian Church—that he never understood the principles of gospel liberty before—said he, there is nothing to fear but ourselves; the scriptures alone are all sufficient—brethren stand fast on that rock—don’t be carried about with human creeds. Fixing his eyes steadfastly, he said, I see my Jesus—my way is narrow, but plain, clear and easy—he saw by faith the paradise of God—I shall soon be there—Lord, what a worm am I!—but Jesus is all sufficient—he is my advocate at the right hand of God. At length with a smiling countenance, his speech lost, his lips moving with praises to God, while his hands told us the same, he expired.” (*Christian Messenger*, Feb. 1830.)

It is not man’s choice about the length of his service to the Lord. James’ death came much nearer the beginning of the church than his brother John’s. The influence of John Vickers’ momentary ministry may, through converts he made, be far greater than the mind of man can comprehend. Eternity alone can finish the story.

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I often find myself pondering tenderly the memory of an incident which occurred on a crack train about one hour out from one of the cities of the South. One seat ahead and across the aisle sat a little withered grandmother way up in her eighties. Directly in front of me sat her grandson, a rugged type of man somewhere in the early fifties. As we had ridden together for at least twelve hours we had become sufficiently acquainted for them to know that I was a preacher. In a little snatch of conversation between the two, the grandson assumed a mock air of remonstrance and said for my benefit, "We shouldn't talk like that in front of a minister." Then still playing, he said to her, "But of course we all know that preachers are no better than the rest of us." Then the cultured face of the little old woman from Kentucky, while holding all the tender light of the mirth of the playful moment, seemed somehow to reflect rebuke, and she said: "How beautiful are the feet— !" The grandson sincerely dropped his head and said, "Excuse me, grandmother, 'How beautiful are the feet of them that preach the gospel.'" Then I recalled that fine old passage: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth!"— and which is divinely rendered by Paul: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

Messenger of Peace

The preacher is divinely committed to the proclamation of the gospel of peace. The original passage literally designated the messenger who brought Zion the good news of the end of the Babylonian captivity, but Paul divinely applies it to the gospel of Christ and the peace of salvation. Unfortunately our interests and impulses are so carnal that when peace is mentioned, we think of it in a political way. Of course, even political peace is desirable. But spiritual peace that is interrelated with obedience to the gospel is the real content of the expression. And of this deeper peace that which is generally thought of as peace is merely a by-product. The passage therefore sets forth the preacher as divinely committed to the labor out of which arises such a measure of world peace as we shall ever know and the peace of God which is the accompaniment of salvation in Christ. The preacher is the one person I know among us who is actually divinely designated as one on whom the salvation of the souls of others depends!

Spiritual Civilization

This means that the preacher is the keeper of

spiritual civilization. The gospel is the only hope of peace. But the preaching of the gospel depends upon the preaching of the preacher. When, therefore, I am tempted to sun myself in the light of public favor, to adapt my ministrations to the interests of those who are headed away from God I must sternly remind myself that He who bought me with His blood has committed me to keeping spiritual civilization by keeping the traditions committed us of Christ. This is exactly what Paul had in mind when he said, "I have kept the faith," for the word *kept* translates a word whose meaning is that of guarding. Paul had the same thing in mind when he said, "O Timothy, keep that which is committed to thy trust." As ludicrous as it may appear to some, it falls to the preachers to keep the purity of the traditions on which civilization and salvation depend.

Badge of Faithfulness

And this work will entail its hardships. As a little boy I saw a preacher in a pulpit put forth his foot and make a joke about the feet of preachers. I was shocked then, and I am shocked now as I remember it. I felt even then that there must be something fine and beautiful back of that figure. And there is; for it names the poverty that is the badge of faithfulness. The military messenger, bent on blood, had a chariot in which to ride. The messenger that was the emissary of merchants had his caravan to bear him along in comfort. (Do you recall the caravan of slave-dealers that took Joseph down into Egypt?) But the faithful preacher of the gospel will go on foot! Of course, I do not understand this figure as meaning that it is sinful to go any way except that of walking, for Paul sailed of his own accord from Troas to Philippi. But I do know that the faithful minister will find it necessary to get along without the helps that worldly men are glad to put at the disposal of those who serve their interests. There were days when I smarted under this apparent injustice. But I would a thousand times over choose to see my sons standing straight and strong in the ranks of the righteous and clad in the simple garments of honest poverty than to see them enjoy a luxury that was the reward for evil. "Let the million-dollar ride!" As for me and mine we count it a privilege to walk with Jesus and those other worthy souls who in sandaled and weary feet walked about in the task of keeping men for God. Blessed little old grandmother from Kentucky. As we poor mortals have a way of doing, I let her slip away without my telling her how much I appreciated her. (*Bible Banner-Vol. 1 issue 2-Aug. 1938*)

JAMES CLARK ANDERSON
PART ONE
C. Wayne Kilpatrick

Many men, who have played an important role in changing the world, have been born into obscurity. Who knows the parents of Genghis Khan or Attila the Hun? Yet these men made a change in the world. The subject of our sketch is such a man. Hardly anything is presently known of his earliest days of life. Even the family records of the Andersons give no help in this matter. We know not the state of his nativity, or his parents' names; neither do we know when or how he came into Jackson County Alabama.

It is not, however, the "unknowns" upon which this sketch is written. Many pieces of his life have been recorded in the brotherhood journals. They reveal an interesting picture of his life's service. With the help of journal notes and some legal documents we shall unfold the life of James Clark Anderson.

He was born in 1802. By 1825 he was living on Jones Creek in Jackson County, Alabama, in what was called the Price neighborhood. It was while living in this community that Anderson heard Benjamin Franklin Hall preach "Baptism for the remission of sins" for the first time. He responded at the end of the lesson and was baptized in to Christ.

Hall had just finished a gospel meeting on Crows Creek, located near the Alabama-Tennessee line. Hall stated:

"Our next meeting was in the upper edge of Jackson County, Alabama, in what was called the Price neighborhood. Here again I preached the ancient gospel and immersed for the remission of sins some twenty-three persons, among them a James C. Anderson and a brother Russell. They had both been Methodists".

Anderson, a few years later, said of his baptism:

"I was immersed by him (B.F. Hall) together with many others, on the 15th day of September, 1825 or 1826, in the State of Alabama, Jackson County, in Jones' Creek. At that time he preached faith, repentance, and baptism for remission of sins, but not so fully as it is now preached"

Hall confirms that Anderson was baptized in September of 1826.

James began working in the Lord's Kingdom almost immediately. This is confirmed by a certificate of approbation issued to Anderson on February 12, 1827. The certificate reads as follows:

"This may certify to all whom it may concern, that our beloved Brother James Anderson is authorized to preach the word of truth where ever he may have opportunity by approbation of the congregation at Antioch, of which he is a faithful member.

Signed: Elisha Price
William King
Andrew Russell
Elders, Church of Christ at Antioch."

In September of that year, brethren from Kentucky, Tennessee, and Alabama met at Antioch,(which was in Jackson County, Alabama)for a conference. This list of ministers, who attended was published in Barton Warren Stone's Christian Messenger. James C. Anderson was listed as an attendee and as an un-ordained minister.

The next year he was ordained to preach the Gospel. A fragile old original copy of his "Ordination Certificate" has been preserved in the Anderson Family records. The certificate reads as follows:

"Be it remembered that on the 4th day of February 1828 our Beloved James Anderson was publicly and solemnly set apart for the work of the Ministry by the imposition of the hand of the Presbytery.

Given Under Our Hands
E.D. Moore, E.C.C.
John Langley."

The E.D. Moore, who signed the certificate, was Ephraim D. Moore of Florence, Alabama. Moore was the first minister to move into Lauderdale County. He worked there until he moved to North-East Texas to work the remainder of his life.

From May to July of 1828, James Anderson was in the area of Winchester, Tennessee on a preaching tour with brethren Matthews and McDonald. In September of that same year, he was in conference with the brethren at Murfreesboro, Tennessee.

1829 finds Anderson on preaching tours in Limestone County, Alabama. An entry in the Marriage Book states the following:

"State of Alabama:

County Court Clerk of Limestone County, October 26, 1829. This day James Anderson produced here in open court a certificate setting forth he is an ordained minister of the Gospel and in regular communion with the church of Christ. It is therefore ordered by the court that the same James Anderson be licensed to celebrate the rites of matrimony, in the state agreeably to the laws of said state."

The court under the hand of Robert Austin, Jr., gave Anderson leave to perform weddings. Over the next five or six years we find Anderson making tours into Limestone County.

In the U.S. Census of 1830 for Jackson County, Alabama, James Anderson is listed as head of a household with a wife and small son. Whatever became of his wife and son is unknown. They may have died of disease and that could possibly explain why he moved away from Jackson County. During that year his work was mostly in Middle Tennessee. He was the object of criticism from the Tennessee Baptists.

Garner M'Connico of Franklin, Tennessee, in a letter

dated July 22, 1830, attacked James Anderson, Willis Hopwood and Andrew Craig as destroying Baptist Churches in that vicinity. Hopwood and Craig had been Baptist ministers, who had converted to the New Testament Church. Hopwood may have influenced Wade Barrett to leave the Baptist church at Robertson Forks, in what was then Giles County, Tennessee.

By January 3, 1831, Anderson was living in Franklin, Tennessee. He was listed as agent for Campbell's Millennial Harbinger in that city. He had sent in subscriptions for Andrew Craig and A.H. Olmstead. Again in April he sent in a subscription for J. Benton. This shows that Anderson was already well established in the Franklin area. Anderson also appears as an agent for Barton Warren Stone's Christian Messenger for 1831. This year had been very good for Middle Tennessee. Tolbert Fanning reported to Stone that he had been preaching for 12 months in the Rutherford County area. He wrote that the workers were few, but he alone had baptized about 150. In September of that year James E. Matthews reported that in Tennessee and Alabama there were 47 ministers and he named them. James Anderson was present with Fanning and many others. Nineteen were baptized during this meeting. It was at this conference that all formalities were dispensed and the conferences in Alabama and Tennessee, from that time forward, were simple Preacher's meetings and/or Gospel Meetings. They were no longer conducted as a kind of legislative body. It was this same year that the Campbells and Walter Scott disbanded the Mahonning Association. A more autonomous approach was taken in our movement.

By April 1832, James C. Anderson was riding an evangelistic circuit in McNairy County, Tennessee. Mansell Matthews described him as "a young man of talents and piety-well qualified to clear the gospel of the traditions of men, and present it in its native simplicity". Even though Anderson was still a young preacher, he was working diligently for the Lord. Matthews further stated: "He immersed more or less each tour." By the end of the year, Anderson had been invited to make a preaching tour into South Alabama, especially in the Montgomery Area.

Ishmael Davis of Montgomery wrote that: "Brother Anderson travels in this country and has lately baptized 12. Anderson had arrived the first of December, 1832. By July he had immersed a total of 58 souls. He said that the Methodists and Baptists had problems over their "Ways and Means", other words-the Missionary Societies. Anderson said that his course was a straight forward one, not to turn to the left nor the right, to attend to speculations! He said that he had "...endeavored to teach the people the Gospel as near its simplicity, beauty, and purity, as he could. By August, Anderson had left the Montgomery area. Anderson and William Mothershead had baptized over 100 souls during Anderson's South Alabama tour. By the last week in August, a church was organized in Franklin Tennessee

and was meeting in Anderson's house. Fanning wrote of the citizens of Franklin: "There for the first time, did they see sixteen intelligent disciples give themselves to each other to worship according to the Apostles' teaching". He further stated that they would be meeting in Brother Anderson's house. Anderson worked in Middle Tennessee the rest of 1833 and the first quarter of 1834.

By April of 1834 he was preaching on a tour of South Alabama again. From Greenville, Alabama, Anderson wrote that he had baptized 15 at the end of a month's labors. By September he was back in Middle Tennessee on preaching tours. Thacker V. Griffin wrote that he and J. C. Anderson had been working together for about a month and had baptized 20 souls. Griffin said the sects were forming an alliance to fight against the "cause of the reformation". This shows the amount of progress the restoration movement had made in Tennessee. In October of that year Anderson and Griffin immersed 10 persons at Poplar Creek in Limestone County, Alabama. This was Brother John Favor, Jr.'s home congregation of Mt. Pleasant which had been Separate Baptists until the entire church was converted. Even though James Anderson was living in Franklin, Tennessee, Alabama was still dear to his heart.

In Need Of A Bath

Joe Warlick and Ben Bogard once traveled together to a debate they were to have in a small Texas town. When they arrived, they found that all but one of the rooms had been taken and the only one left had only one bed. Even though they were, and had been disputants in many debates, they had become personal friends. It was decided they would have to sleep together. Bogard opened the debate and immediately told the audience that he had to sleep in the same bed with the Campbellite preacher the night before. He then announced to all that he took a bath immediately upon rising the next morning, whereupon Brother Warlick spoke from his seat and said, " I would to God you had taken the bath the night before."

Rock Creek Philosophy

Money has a tendency to make people dictatorial. It gives men a feeling of superiority and power, and, therefore, causes them to have less respect for the rights of others.

**

Men who are enjoying the benefits of the gospel, unmixed with human error, are enjoying these benefits because our fathers fought for the truth...*F.B. Srygley*

"Man Goes to His Eternal Home,
And Mourners Go about the Street." Eccl. 12: 5.

GATHERING HOME Earl Kimbrough

Why do we linger at the side of old graves and read, often with great difficulty, the words inscribed on their lichen covered stones? Why do we read the obituaries of folks we never knew and who have long ago left the earthly scene? We know not what draws others to old cemeteries or musty pages of old papers, but for us it is simply the stories they tell. Well written obituaries can encapsulate in a short space a life that spanned as much as a century. Even gravestones tell stories that we can learn to read. Our interest in stories of the past rests in their morals for the present and, in the case of graves and death notices, hope for the future. Death has no real meaning for the Christian if there is no resurrection.

In the obituaries below we find it interesting that the Brother Moody was so familiar with "Sister Tillery" that he found that epithet sufficient identity. He refers to her husband who was one of those pioneer preachers whose work today is largely known but to God. The headstone of J. M. Wade and his wife bears twin epitaphs. Her's reads: "An honest woman's the noblest work of God"; while his echos: "An honest man's the noblest work of God." Walker Ellis's wife was a descendant of one of Alabama's earliest gospel preachers: Elisha Randolph. His example in reading his Bible daily is worthy for any Christian.

Sister Tillery. "On December 27, 1932, Sister Tillery, the widow of Elder John Tillery, of Cullman County, Ala., passed to her reward, at the age of ninety-six. Sister Tillery was one of the most remarkable women I ever knew. She rarely missed a Lord's-day service, did most of her housework, and looked after her business affairs with the agility of a much younger person, right up to her passing. Her faithfulness to the church and her family were the crowning principles of her life. On November 19, 1859, she was married to John T. Tillery, a pioneer gospel preacher. To this union were born eleven children, seven of whom are yet living. Several times during her sickness she called them to her bed and exhorted them to be faithful to the Lord and meet her in heaven. She leaves a most faithful family of Christian children to mourn her loss. May the Lord bless them all.—B. F. Moody, Joppa, Ala." (*Gospel Advocate*, April 27, 1933.)

J. M. Wade. "James Wade, a faithful gospel preacher of Fayette County, Ala., recently passed into the great beyond. Brother Wade lived above reproach and was loved by all who knew him. He had no children, but was a great lover of children. He supported himself and his faithful wife and did much preaching among the poor. He loved the church and did much to develop the members, where he labored in purity of life. Brother Wade was eighty-four years old. The writer spoke at the funeral a few words of comfort. Gus Nichols." (*Gospel Advocate*, Jan. 2, 1930.) Jim Wade (1845-1929) was a companion of Alabama pioneer preacher "Parson" John Taylor. F. B. Srygley became acquainted with him on a missionary tour with Taylor through Marion and Fayette Counties in 1882.

Wade is buried at the New River church cemetery in Fayette County. On the joint tombstones of Wade and his wife are the words: "They Died as They Lived, a Christian."

Walker Ellis. "Walker Ellis was born March 20, 1875, and went to rest December 17, 1938, on his wedding anniversary. He was married forty-one years before to Miss Ella Randolph, a daughter of Virgil Randolph, a gospel preacher of Fayette County. For thirty years of Brother Ellis' life he was a daily Bible reader. He was not only a faithful Christian, but was an elder of the church at old Cleveland, near Bankston, Ala., where he served his community and generation well. Brother Ellis was a close Bible student and continued to study his Bible even after he was confined to bed. He was ill for two or three years; was in bed more than a year, yet was always patient. I went to see him once and he had me read and pray with him. He was buried on the Lord's day. Houston Haney and the writer spoke words of commendation and comfort. I hope to meet Brother Ellis some sweet day.—Gus Nichols, Jasper, Ala." (*Gospel Advocate*, Mar. 30, 1939.)

Restoration pioneers who faced tough choices



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THE WINFIELD CHURCH

Larry Whitehead

In the late 1800s, possibly 1888, Joe H. Holbrook, Virgil Randolph and possibly Jeremiah Randolph, decided to work toward establishing a church in the village that later was named Winfield. (It is doubtful that Jeremiah did much preaching as he was nearly invalid the last few years of his life. He died in 1894), These three men had established churches all over Northwest Alabama and Northeast Mississippi. They all lived at New River in Fayette County. The nearest church meeting according to the New Testament order, was Berea located some ten miles to the southeast in Fayette County. With the lack of modern transportation and roads in that time, this was a long journey to travel to worship. Virgil Randolph had two daughters living in the village and several of his wife's kinsmen. These would include, in addition to the Randolph girls, the McCollums and Astons as well as several members of the Whitehead family. These families were from both the Berea and New River communities where strong congregations were located. Other families that provided several members were the Elisha Vickery family, the Thomas Smith family and others. The church would begin with twenty-four charter members.

The first efforts at preaching the gospel in the village, were held in the schoolhouse and later someone arranged the loan of the Methodist meeting house for occasional services. These temporary arrangements would last until 1895, when Elisha Vickery donated an old store building and the land to the new congregation. The building was remodeled and the church began meeting there in late 1895. Brother Holbrook moved to Florida the next year and Virgil Randolph continued the effort for a few more years until brother Charlie Wheeler came to assist. Wheeler held the first gospel meeting for the church and continued to preach for them once a month for the next several years. By 1912, the congregation was on sound footing and growing steadily. Brother G. A. Dunn, Sr., who was at that time president of Alabama Christian College then located at Berry, AL, preached monthly and held summer meetings for 2 or 3 years. He was assisted by other members of the faculty whose names are not mentioned in the records, but would likely include Frank Baker and James B. Nelson. Later Hal P. McDonald became President of the school and he likely preached for the church at Winfield on occasion.

From its very beginning, the church was fully organized with elders and deacons. Men who served in that capacity over the next forty or fifty years and at different times were, elders: brethren Tom Smith, Elisha Vickery, Newt Whitehead, A.G. "Big" Williams, Rueben Rose and Sterling Pate: Deacons: J.B. Whitehead, Newt Whitehead, Sterling Pate, Barney Vickery and several

others. Under the leadership of these men, the church at Winfield grew into one of the best in the area. Chester Estes came to work with the church in the 1920s and served for 8 years. He was there during the great



depression and was forced to teach school to supplement his income. A new brick building was built in 1933 on the property originally donated by Elisha Vickery. This building stood until the mid 1950s and housed the

church during its greatest period of growth. J.O. Jones followed Estes and worked with the church for the next five years. He was from the area and was a popular preacher. He was followed by John McCleskey, who was there for three years. Jimmy Faulkner followed him and served 3 years. Wesley Thompson worked with the church for 2 years and taught in the high school. Curtis W. Posey came next for 2 years, then Ferris Havard for 1 year. The Marshall Wyers family came in 1954. His son, James Wyers, has been preaching for the church since 1986.

During the 1920s,30s and 40s, the Winfield church was recognized as the strongest in Marion County, This era saw some of the most prominent men in the brother hood coming each year for gospel meetings. These included A.G. Freed, C.R. Nichol, John T. Lewis, Foy and Cled Wallace and N.B. Hardeman, E.R. Harper, John D. Cox and John O'Dowd. The reputation of the church was enhanced by its strong leadership and continued growth during this period. The building built in 1933 was destroyed by fire in 1957. This writer has fond memories of this building and particularly the baptistry scene painted by brother Pemberton. In my child's eyes, it was so realistic that when someone was baptized, it appeared as though they were in the stream. The scene made an impression on me, that sixty years later, I can still remember. A new building was erected one block north of the site where the old building stood.. The church meets in this building today.

This congregation came into being due to the efforts of three of the great pioneer preachers of the restoration movement in Alabama and the determination of a dedicated group of Christians to see that the old Jerusalem gospel was brought to the citizens of Winfield, Alabama. Through hard work and the blessings of the Lord, they were successful. Most of the charter members were relatives of this writer and many members today are relatives. Here's hoping the current members realize the heritage handed down to them and the great legacy that is theirs to carry to the next generation.

THE LEADER IN LECTURESHIPS

Earl Kimbrough

A compendium of definitions of a lecture indicates that it is a formal discourse given before an audience for instruction on a special subject. It is very often associated with an educational institution. A lecture differs from a sermon—"a religious discourse delivered in public usually by a clergyman as a part of a worship service." However, as the term is commonly used among churches of Christ, one may be hard pressed to distinguish between a lecture and a sermon, except that the speaker may give more time and care in preparing for a lecture.

A lectureship among churches of Christ is a series of addresses usually with different speakers discussing assigned themes. Lectureships differ from gospel meetings and "revivals" in that the lectures are usually given on college campuses before large audiences from many places. Further, college lectureships are conducted by the administration of the host college rather than the elders of a congregation. They are looked upon as annual occasions for brethren to get together to study the Bible and related subjects under the leadership, theoretically, of the most competent, experienced, and knowledgeable brethren, while also enjoying social fellowship with attending brethren. Of course, some churches have lectureships that are typically miniatures of college lectureships.

From the beginning of the Restoration Movement, brethren have felt a need to meet periodically with others of "like precious faith" from a wide area. In pioneer times, brethren held conferences in various regions to hear preaching, enjoy fellowship, exchange news, and find encouragement at a time when the churches were often scattered, had only itinerate preaching, and were looked on as "outcasts" by their religious neighbors. Some of these evolved into institutions for evangelistic purposes known as missionary societies. There were also annual camp meetings in pre-Civil War times that provided occasions for brethren to get together. Conferences were often held in conjunction with camp meetings. Several such gatherings were held annually in the northern tier of Alabama counties from about 1825 to about 1850. There is a record of camp meetings being held each summer from 1825 to 1849 at Green Hill campground five miles northwest of Athens in Limestone County.

The fact that college lectureships have drawn a great many preachers, editors, writers, educators, and other leaders among churches of Christ has given them a great influence on developments among the churches. Their being conducted solely under the direction of the sponsoring institution has also made them a mixed blessing at times. Typically, men who differ from a college's agenda are rarely permitted a place on its lecture program. So long as a school is devoted to the

Restoration ideal, this is good, but when one departs from "the old paths," its influence becomes spiritually unhealthy. "Lectureships" among churches of Christ is an early twentieth century phenomenon. Craig S. Churchill, in a brief review of "Lectureships" among churches of Christ, names what he considers among the most influential lectureships. He also includes the date of their beginning. Of those that began before the end of World War II, he names Abilene Christian College (1918), Harding (1924), Freed-Hardeman (1937), and Lipscomb (1947). (*The Encyclopedia of the Stone-Campbell Movement*.) Churchill found no space for Florida College whose lecture program began under the leadership of L. R. Wilson in 1946.

However, our purpose in this article is to call attention to the fact the earliest college lectureship among churches of Christ had its beginning during the short existence of Alabama Christian College of Berry, Alabama, (1912-1922.) Gus A. Dunn was the first president of the school. Hal P. McDonald, another Texas preacher who succeeded him, "introduced the concept of an annual lectureship after he took the reins in 1916." (*Alabama Restoration Journal*, Feb., 2007.) One of the great and enduring influences of the Berry College was its lecture program that brought to the mountains of Northwest Alabama some of the most outstanding preachers of that day. Some of these returned often to the area for gospel meetings. It was from the little school in Berry that the practice of an annual lectureship among churches of Christ had its beginning. Its "father" was Hal P. McDonald.

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“INCIDENT AT THORP SPRING”

Larry Whitehead

Immediately after the war with Mexico, the migration from Alabama to the new Republic of Texas grew from a trickle to a flood. Thousands of Alabamians headed to the “promise land” in search of the riches they felt the new land held for them. Among these were an entire congregation of Christians from Lauderdale County. (see story in Vol 1-Issue 2 of the Journal) This group established the first church of Christ in Texas.



Included in this group of Christians, was a young lady named Esther “Hettie” D’Spain. Esther was a granddaughter of Benjamin Lynn who some believe was the first gospel preacher to preach the ancient gospel in Alabama. Hettie met Joseph Addison Clark, a land surveyor in the town where her family had settled.. Young Clark had Alabama connections also. He had lived with an uncle in Selma and had attended the University of Alabama. They were married in 1842. Through Esther’s influence and after reading the debate between Alexander Campbell and Robert Owen, Clark became a Christian and spent most of his remaining life as a Christian educator, preacher, and journalist. Clark became interested in journalism and began to write for local papers. He wrote extensively and was published in journals across Texas and later became the editor of *The Texas Christian*. He also had a growing interest in education. He conducted two schools prior to starting one himself in 1873. He and his two sons, Addison and Randolph, acquired land and built a school at Thorp Spring, Texas. Clark named the school “Add-Ran College.” The school opened its doors in the Fall of 1873 and was to be devoted to Christian education. The school was reasonably successful for the first years with the enrollment approaching 500 students by 1890. A strong congregation was also on the campus and with the students, the congregation had several hundred members.



The American Christian Missionary Society had been formed in Cincinnati, Ohio in 1849. Within a short few years opposition to this “innovation” grew and divisions began to occur. Nowhere were the battles filled with the rancor and bitterness, than they were in Texas.

By the 1890s, it could be said the a full scale war was going on between the “progressives “ and the “conservatives.” As the “progressives” became more emboldened, “conservative” brethren were forced from their buildings in many instances and much bitterness ensued. Then a new innovation was brought in; instrumental music. This was the straw that broke the camel’s back, so to speak. It is with this backdrop that we give some of the facts about the “incident at Thorp Spring. *This following account is excerpted from a term paper, prepared by Kevin Griffith, for a history class taught by Earl West.*

Trouble on the Horizon

On Sunday evening October 8, 1893, Sallie Clark wrote a letter to her son Addison Clark Jr., who was a student at the University of Michigan. In this letter she spoke of her failing heath, of the warm weather at Thorp Spring and of Randolph’s sermon that morning. She mentioned that Dr. James Headly was to lecture at the school and pondered who might entertain him. Then she followed with the phrase “Oh, I do feel so bad over this trouble. Mr. James Feagin, a student at Add-Ran at this time, claims Mrs. Clark was referring to the “organ trouble” that had the church and community of Thorp Spring all “a stir.” An article, written by Joseph Clark, that appeared in the October 26, 1893 issue, of the *Gospel Advocate* confirms Mr. Feagan’s claim. In this article Joseph expressed disappointment over the progressive tendencies he sees in the brotherhood. He compared how people resolved controversies then as opposed to now. He lamented over the introduction of societies, the pastor system, and especially the organ. Joseph’s views on how to solve each of these controversial matters can be ascertained in the following quote:

“In all our work and worship then we were governed by the Bible. If in anything we could not agree, we would refer to the Bible to settle the question. If the Bible said nothing about it, the thing was settled.... Now, if there be a matter upon which we cannot agree, ‘sanctified common sense’ settles the question by a majority vote.

A storm was brewing at Add-Ran, and Joseph was at the center of it.

“The Organ Incident”

According to Mrs. Bertha (Mason) Fuller, the organ was already in use for young people’s meetings and sometimes in morning chapel. A compromise had been reached that allowed the students to use the organ for these events, but the organ had never been used for Sunday worship services. This, no doubt, was what had spurred Joseph on to write the article cited above. As was the custom of the students at Add-Ran, an annual meeting was to be held at the college. The

student religious organizations were responsible for the planning of the event, including the invitations that were to be extended to the visiting evangelists. This was commonly referred to as "Religious Emphasis Week." A Brother B. B. Sanders was approached and invited to conduct the meetings. Mr. Sanders was known to favor the use of the organ in his meetings. And, according to Mr. Feagan, this was what caused the entire town to be "all a stir." In another letter, dated February 11, 1894, Sallie relates to her son that the Jacobs had "sold out and were moving to Cleburne." She expressed joy over the move for the Jacobs were on the side of the "Antis," the name that was given to the Anti-organ group. She also lamented that a new board had been elected at the church, all of which were on "that side." She listed Joseph Clark among these board members elected, and concluded, "The Antis want to run things and I fear there will be trouble."

The meeting began on Sunday, February 18th, with B. B. Sanders at the helm. Tuesday night, February 20, 1894, the event came to a climax. Addison had promised the students that they would be able to use the organ during their meeting and he intended to keep his word. Sallie Clark relates in another letter to Addison, Jr., that on that Tuesday night the whole town had come out, "every chick and babe," to see what was about to unfold. One eyewitness estimated 565 people were present. It was rumored that the "Antis" had gotten up a petition to take the organ out. Many conflicting details have been preserved that relate what actually did happen next, but the gist of the story is essentially the same. Before the meeting started the elder Joseph Clark rose and asked his son if he might say a prayer for unity. Addison relented and Joseph said a few words and led the prayer. But after the prayer he produced a petition with 139 signatures and attempted to read the document to the audience. Due to failing eyesight he was unable to read the petition thus he prevailed upon Ples Taylor to finish reading it. Addison and Randolph, as was their custom, conferred in front of the congregation in quiet whispers for a few minutes. Then Addison turned to his father and stated he had given the students his word that they could use the organ in their meeting and that he intended to keep his word. After this he turned, raised his right hand, pointed in the direction of the organist, Miss Bertha Mason, and said, "Play on, Miss Bertha!"

As the sound of the organ filled the building, Joseph Clark walked out "punctuating the rhythm of the music with his cane" and followed by a large crowd amid much "weeping and groans." Eyewitnesses vary on the exact number of the people that walked out. Those on the "Anti" side claimed a full two-thirds of the congregation left with Mr. Clark, and that the meeting was a complete failure. Those in the Pro-organ camp claimed only about 140 walked out, that the meeting was a successful endeavor for the students, citing 11 baptisms as a result of the week's revival. But regardless of the number that walked out, or whether the meeting was a success or not, the

school would never be the same.

Fallout from the Incident

Many of the objectors that left were furious over the incident. Sallie Clark, in a letter dated February 25, 1894, related to Addison, Jr., "I thought they would break all the windows they were so furious." She also related that someone had cut the rope to the school bell, someone had wired their gate and the college gate shut, and that someone had "thrown and broken a window light." She also stated that she was surprised their house had not been set aflame. C. W. Howard, in a letter written to his sister, described the furor outside the meeting hall: "Add Hall and a bunch came to me on campus and wanted me to advise them to go and get the devilish machine [organ] and cut it up with an axe and throw it in the creek. I told them they could not afford it. It would ruin their cause. They withdrew." He then quotes Randolph Clark's concern over the fallout that will result from the episode. "The next day Randolph said to me: 'It will ruin us. These old brethren in the country will not let us in the school houses,' and it did."

On that day after the incident, Randolph Clark was able to circulate a second petition seeking a peaceful compromise. This was interpreted as some to mean Randolph was on the side of the "Antis," but this was not the case. It was consistent with his nature to play the peacemaker. The second petition stated that the undersigned would return to the service if the organ were removed. Sanders agreed to the compromise and the organ was removed for the rest of the week, with Ples Taylor taking his regular turn in the pulpit on February 25th. However, many of the "Antis" did not return to the meeting. The following week Sanders proceeded the meeting with the use of the organ.

The Demise of Add-Ran Christian College

Colby Hall admits that the incident is an example of an emotional, explosive open break between Disciples of Christ (Pro-organ) and Churches of Christ (Anti-organ). In the 1892-93 session the school had reached an enrollment of 445 students, one of its highest totals. This slipped to 370 students in the 1893-94 session. Yet in the 1894-95 session the enrollment was only 270 students, the lowest total since 1877. If, as Mr. Hall claims, the enrollment was down due to the locals pulling their children out of the "progressive" institution, then it stands to reason that the financial burdens brought on by the drop in enrollment can be attributed to the "organ incident," rather than the financial panic of 1893-94. Further evidence supporting the claim that the "organ incident" hastened the demise of Add-Ran can be obtained from another one of Joseph Clark's articles written to the *Gospel Advocate* and published in the February 20, 1896 issue. Joseph wrote: "A progressive organist, with his organ grinder, came to 'test the religious character of the school,' as they said. The school and the church had grown up together in their religious work and worship, all meeting for worship

at the same time and same place. The effort to force the organ into the worship was signal failure. There was not one in six of the whole church that was in favor of it. But the President of the University determined he would run the thing anyhow on the high plane of fad and fancy, ignored the church, converted the school into a quasi church, and ran the school down and down until he squeezed the life out of it. ...they suddenly asserted that Thorp Spring was a miserably poor location for a college as one of them said, 'It ought to be in Waco or some other progressive city of the state.'

Joseph became somewhat of a hero to the conservatives living in Texas and especially around Thorp Spring. He remained true to his convictions and lived out the remainder of his days in Thorp Spring where he died "brokenhearted" in 1901 He is buried next to his wife Hetty in the Thorp Spring Cemetery. *Kevin Griffith – 2001*

Joseph Lynn Clark, grandson of Joseph Clark, says in his book *Thank God We Made It!*. . . "the organ episode . . . at Thorp Spring had far-reaching effects . . . the reverberations of the conflict were felt throughout the state and beyond its borders. Involving, as it did, the Brotherhood's school, whose patrons were scattered throughout the region, news of the affair spread rapidly to the churches, raising local tensions, crystallizing personal opinions, and splitting congregations."

After moving to Waco, which proved unsatisfactory, the school was ultimately moved to Ft. Worth and became what is today Texas Christian University.

The whole sad incident points up the destruction caused by brethren when they determine to have their way, regardless of the scriptures and when the unity of God's people takes second place to their worldly designs. The net result is, most often, the destruction of the local church, as in this case, and the effects, many times, reach far beyond the local scene.

"*Play On Miss Bertha*" became somewhat of a rallying cry to those Texas Christians who battled the tide of liberalism that swept over the church in the late 1800s, much like that more famous cry, known to all Texans, "*Remember The Alamo*" had earlier become the rallying cry for the Texans in the war against General Santa Anna and Mexico.



Addison Clark



Randolph Clark



Monument Erected at The site of the school with ruins in the background. The State of Texas has preserved the site.



Wide angle shot of the campus ruins.

These photos by Scott Harp. More photos can be found at his website URL shown below.....

A detailed account of the "Incident" as well as more biographical information on Add-Ran and the Clark family can be found on brother Scott Harp's excellent website at: www.therestorationmovement.com

Writing

Trying to write an article for publication can be a frustrating task. It sometimes causes one to wish he had paid more attention in his English class. Concern about punctuation, spelling and the proper use of the King's English, reminds me of a famous quote from Sir Winston Churchill. He said, "Ending a sentence with a preposition is a silly bit of nonsense up with which I do not intend to put."*LEW*

THE OLD MILITARY ROAD OVER LITTLE MOUNTAIN Earl Kimbrough

In the Parable of the Great Supper, the Master, in seeking guests for his feast, instructed his servants to: "Go out into the highways and hedges, and compel them to come in." (Luke 14:23.) No characteristic of the pioneer gospel preachers of Alabama and the nation was more apparent than their zeal to go literally into the "highways and hedges" with the gospel of Christ. However, in pioneer times, the going was more often among the "hedges" than along the "highways," and the "highways" were often little more than rough and rutted trails for horse drawn wagons and ox carts.

What came to be known as Gen. Andrew Jackson's Military Road (now Jackson Highway) as originally surveyed was constructed between 1816 and 1820. It was planned as a military route after the War of 1812 and eventually ran from Nashville, Tennessee, to Madisonville, Louisiana. This is the road that Tolbert and Charlotte Fanning traveled in a one-horse buggy on their eventful 1842 tour when they established the first church of Christ in Russell's Valley. A portion of that road in Alabama took the couple over the Little Mountain range between Tuscumbia and Russellville.

Writing in *The Agriculturalist*, a monthly farm journal that he helped found and edit, Fanning vividly described that portion of the Old Military Road they followed across the rugged mountain in the winter of that year. When the Fannings left their home at Elm Crag five miles east of Nashville, where they had established a school in 1840, the dirt and gravel roads south through Franklin, Columbia, and Lawrenceburg, Tennessee, were narrow and rough. The light and willowy carriage in which they rode was drawn by Jacob Faithful, a Morgan stallion described as "a fine horse of great endurance and extra qualities," such as was needed for the journey.

The Fannings traveled slowly, perhaps partly because of the roads, and stopped for several days in the principle towns along the route, where he preached and they together encouraged the Christians they met. After crossing the Tennessee River at Florence "on the substantial bridge" that was nearly a mile long, they reached Tuscumbia on Monday, February 7, and stayed a week with a Sister Cayce while Fanning preached several days in the village. A church of Christ had been established at Tuscumbia a few years before through the labors of Dr. William H. Wharton who yet resided there.

Early on Monday morning, February 14, 1842, the Fannings began the slow and arduous journey on the section of the Old Military Road that crossed the Little Mountain range. Little Mountain was an outcropping of the Cumberland Mountains, not connected to any other mountain, and was about six to eight miles wide. The north side facing the Tennessee Valley is the bluff side of the mountain. Toward the south it gradually subsides for a few miles until it merges with Russell's Valley, but

one cannot tell on that side where the mountain ends and the valley begins. The leg of the Old Military Road that wound its tortuous way up the steep bluff side and along the twisting and hilly crest of the mountain was apparently the roughest part of the Fanning's journey from near Nashville to Columbus, Mississippi.

Describing this part of their journey in the farm journal that he co-edited, Fanning said: "Monday, Feb. 14, we left Tuscumbia for Russellville, the county seat of Franklin, a distance of 18 miles. Five miles of the road was through pleasant country, till we reached one of the fragments of the Cumberland mountain, which arose quit abruptly some three or four hundred feet. On reaching the summit, we had a full view of Tuscumbia, La Grange, and the beautiful valley for some fifteen or twenty miles. Were we in the habit of painting scenery, we would try our hand at the enchanting views from this superb mountain." (*Journal of Muscle Shoals History*, 8/1980/42.) On another occasion, Fanning said he then desired the skill of an artist so he might stop time in its flight, that he might transpose to canvas the tranquil scene of the valley below. But he knew that only God could paint such a scene as they beheld.

However, Fanning's breathtaking and emotional description of the vista from atop Little Mountain did not extend to the road on which they reached that summit and continued their journey to Russellville. About five miles out of Tuscumbia, the winding road became very steep as they began the ascent out of the Tennessee Valley. Even a good horse like their faithful steed found the ascension hard. Where the road was more especially steep, the thirty-two year old Fanning got out of the buggy and walked to lighten the load. But they found little comfort in the rest of the crossing. Even as they neared the village of Russellville, the road became so craggy that Jacob Faithful pulled the buggy with difficulty on level ground.

Fanning's view of the thirteen mile trip over Little Mountain was expressed in unflattering but colorful terms. He wrote in his journal: "In our journey to-day we found roads sufficiently rough to provoke the best saint of his Italian holiness, and to the people of Franklin [County], we cannot think this road is any credit." (Ibid.) It was late in the day when the Fannings finally reached the little settlement of some three hundred people. However, the weariness of their journey did not keep them from gathering a few souls for a meeting that night in the court house. An unusual occurrence the following day set in motion a series of events that brought the Russellville church of Christ into existence. Fanning always believed that the events were providential. However, that assessment probably did not extend to the condition of the Old Military Road over Little Mountain.

THOSE UNITY MEETINGS
Larry Whitehead

Claude Witty, preacher for the church of Christ and James DeForest Murch, a leading member of the Christian Church, began a move in the late 1930s, to unite the church of Christ and the Christian Church. Many leading preachers and elders in the church of Christ seemed to be enthusiastic for such an effort. Foy E. Wallace and the writers for the *Bible Banner* mounted an aggressive opposition to the idea. As Witty and company called for a series of national unity meetings, the *Banner* became the leading journal among our brethren to oppose such and ultimately were largely responsible, along with a devastating speech by H. Leo Boles at the Cincinnati meeting, for the defeat of the idea.

In view of the fact that history tends to repeat itself, we think publishing some of the letters the *Banner* received in support of their position (the truth) would be interesting. Even though this took place over sixty years ago, many of the names will be recognizable to our readers.

Count me as one who favors unity, but also count me as one who believes the so-called "Unity Meetings" are unscriptural, therefore I do not attend. —

C. D. Plum, Wheeling, W. Va.

• * *

As to that Murch-Witty affair, I had given it but little serious consideration inasmuch as I looked upon it as the work of men that cared but little for the Truth. When any one begins to lobby with that Digressive crowd I at once decide that he is not loyal to the Truth. You can do nothing with them as a class. It has been tried since 1849. They can not be reformed. The only thing that can be done is to teach as many among them as possible. It is a joy to me to see that you are weakening on no point of the truth with the many that you are battling. Never think of a compromise on any thing.— G. A. Dunn, Dallas, Texas.

• * *

May I too speak fully regarding, "The National Unity Meeting." So far, it seems a victory to the Digressives, a weak cause for "The Church." A compromising of the truth, a closing of discussion and a display of make believe. Let it be shown up also.— H. M. Phillips, Murfreesboro, Tenn.

• * *

What the Christian Church means, and what our brethren (who patronize such gatherings) mean is, that we may all be "won." (Won to the world and sectarianism, as the Christian Church is.) I, for one, do not intend to have or approve by my presence, this kind of "won-ness."— W. L. Wharton, Jr., Plainview, Texas.

• * *

For two men who cannot agree between themselves to undertake to lead two groups to agreement is a rather silly thing to try. Before joining Murch in a "unity movement" Witty should get Murch to give up instrumental music in worship, if he expects to accomplish anything at all. Has Brother Witty ever told the preachers of the Christian Church that their practice is sinful and there can be no fellowship till they abandon their instrumental music in worship? Until he does, he can always get them to join him in a conference. They are the "conferringest" people I know of. They are either in a conference or on the way to one nearly all the time. If anything good has ever resulted from these conferences, I do not know what it is. Some say it has helped to bridge the gap between the two groups; but I deny a bridge across the gap is a good work.

We need no bridges between truth and error. The gap must be removed, not bridged. If the Christian Church will abandon its unscriptural practices, the gap will vanish.— Cecil B. Douthitt.— Louisville, Ky.

• * *

*Compromise is not God's plan of bringing about religious unity. The Christian Church has sinned exceedingly. Let those of its members who realize this step out boldly for the right and admit that they have sinned. The only way this will be accomplished is by the faithful preachers of the church loudly proclaiming the fact that the very existence and position occupied by the Christian Church is **wrong**. The "Unity Meetings" are a "lot of bunk." — James M. Tolle, Winter Haven, Fla.*

I am for you 100% and if it were not for some one to expose the error among our preachers where would we end? We do not want to merge the church with the Christian Church. I, for one, don't think we should receive one of them for membership until he has repented of his wrongs and confesses before the congregation as any other erring member.— J. J. Whitlock, of Fort Worth, Texas.

• **

We appreciate the work you are trying to do in the Bible Banner. One of the greatest compromises of this century is "Witty-Murch's" combination. If the church of Christ and the digressives can work together, then I have been wrong all these years Until the Lord provides us with a new Bible, I am holding to the old course. I did not give up the church of my mother, and all my friends and associates of the christian church, when I was boy, for nothing. . . . Two or three real sound sermons, would about put an end to this unholy alliance, between the church's most bitter enemy, and some "Sampson's" who delight to flirt with Delilah.— C. G. McPhee, Beamsville, Ont., Canada.

I think it wise for the brethren to speak out against the so-called "Unity Meetings." Such meetings have not Bible authority. They are possible because a "common ground" in error has been found on some other question. In this case, most, if not all of "Unity" meetings. Now is the time for the Bible Banner to nip this thing in the bud.— W. C. Graves, Birmingham, Ala.

• **

Continue to publish the Truth. Let the conditions of any situation be made known, keeping in mind the salvation of souls. Error must be exposed. The church of Jesus Christ must be made to stand out in bold relief, if some of our near greats appear slightly faded.— W. H. Nelson, Daytona Beach, Fla.

• **

Recently while preaching in a meeting in an Alabama town some back copies of the Bible Banner came into my possession. I read them with interest. I am convinced that I have been so busy fighting the denominations that I have been silent about some things in our own midst that should be fought. My Prayer to God is that he will bless you as you continue the fight to keep the church pure. It is growing in circulation. May it continue. I never want to miss a single copy of your good paper, for it is the duty of every Christian to fight any error that would cause people to stray from the New Testament.— Farris J. Smith, Florence, Ala.

I enjoy your paper more than any that is published and I do not intend to go delinquent so don't miss me. I know you are waging a valiant fight, one that has been needed a long time. I traveled for about five years among the churches over several states, and wife and I often wondered if some one would come along and have the nerve to tell the church about conditions. You and Cled are certainly doing a good job.— L. F. Martin, San Diego, Calif.

• **

You have a lot of staunch friends here in Springfield. As far as I have been able to determine they are behind you to a man. You are undoubtedly knows that the conditions presented in the Bible Banner are true.— J. Louis Langston, Italy, Texas.

I am against all this Unity meeting business, Christians will not engage in such. I want to help keep the Bible Banner unfurled in the breeze.— W. G. Bass, Orange, Texas.

• **

We still love you and pray that you are spared many years yet to fight the good fight of faith.— Dr. J. W. Pruett, St. Louis, Mo.

Uncle Isaac Sez



Comes now one of the churches of Christ in Florence sponsoring the "largest circus in the world." The first circus was "Circus Maximus" in Rome 2000 years ago. The heathens entertained themselves by throwing the Christians to the lions. I guess now it could be said the brethren are entertaining themselves by throwing the Church to the lions of denominationalism. Things have truly come full circle. You can buy tickets to view this carnage at the church office. **WARNING!** May be too graphic for women & kids. Be sure and take a sick bag. You'll probably need it.

Heard where a church calling themselves a church of Christ in Atlanta, Ga. had a Christmas pageant and partook of the Lord's supper on Christmas eve night. Keep in mind, Christmas eve was on a Monday night, mind you. It should be in order to ask for the scripture authorizing the communion on any but the first day of the week, never mind the pageant. This lady said they had a manger scene on the building lawn, complete with the wisemen and all the trimmings. As ole Isaac has asked many times, "where does it end?" Some of our brethren are so far off in the weeds, they will never find their way back. They've already passed the Baptist and Methodist and have now pulled neck and neck with the Catholics. Better start shoppin for rosary beads. I guess anybody can call themselves "a church of christ."

A local businessman asked me what I thought about him opening a new catfish restaurant in Florence. I told him that he'd better stay out of that area, that one of the local churches of Christ had the catfish business wrapped up. Everybody in town is braggin' about their fish fry. Said it was the best they had ever had and the prices were reasonable. When questioned about the authority for such, one of the members was heard to say that "the Lord fed the multitudes with fishes." Yeah, but he only used two fishes.... Maybe they should call it "Holy Catfish." This congregation is known for its catfish cuisine and not for its spirituality. This may be unfair because they probably have the plan of salvation stamped on the menu, between the hush puppies and cole slaw. Maybe a choice of a side order of scripture readings with your onion rings. Nothing better than a Campbellite recipe for tasty fixins.

One of the more "upscale" churches of Christ in Birmingham has been offering Yoga classes for the membership for sometime. That was a hard one to digest, but now they have announced on their website that they are also offering ballet lessons. Help me folks! I can't stand much more. I think I'm goin' crazy. I've been fantasizing about attending the ballet classes. In my fantasy, I get to photograph the preacher and elders pirouetting around in purple tights or, if I'm lucky, one of the 240 lb. sisters in her tutu standing on her tiptoes. Oh yeah,. the Minister of Ballet is one of the good sisters.....Please, come quickly Lord Jesus.....

I was telling Old brother Josh about this foolishness and he said "Say it ain't so, Isaac, say it ain't so. If somebody should tell me my Lord Jesus died on the cross for this,,,,, I'd be tempted to slap their face."

Just finished reading brother Dave Miller's review of Rick Atchley's sermons where Atchley attempted to justify instrumental music in the worship. Atchley preaches for the world's largest church of Christ in Dallas. Atchley said the Holy Spirit told him several years ago that instrumental music was acceptable (Rick may have been watching too many of the Rev. Pat Robertson's T.V. shows) Question...I have been a member of the Lord's church nigh on to fifty years. The Holy Spirit has never spoken to me. Not so much as a howdy, thank you. Bout to give me a complex. I thought the Lord was no respecter of persons.....Seriously, Atchley's statements are pathetic. This from a man that would have you believe that he is a gospel preacher. With all due respect to brother Miller, he is wasting his time. Atchley and those of his ilk, have no respect for the authority of the scriptures and Miller's efforts are futile. If brother Miller tried to "review" all of Atchley's "strange views", it would be a fulltime job. Instrumental music is just one symptom of the cancer that he would have to cure. At this stage of the game, God-fearing men like brother Miller remind me of Don Quixote riding against the windmills. I guess they must try. God bless them.

Speakin of brother Atchley, he is one of the leading lights in the move to unite with the Christian Church denomination, I recently re-read H. Leo Boles speech at the last big unity hullabaloo in the 1940s. Boles is credited with sending the uniters running for cover. Oh, for a modern day H. Leo Boles. Sadly, I don't see one on the horizon. Preachers and Elders today have buried their heads in the sand and hope the Rick Atchleys of the world will just go away. Ain't going to happen folks. This bunch is bound to take control and run the show. The horse is out of the barn and there ain't no getting him back.

The Presidential election cycle is in full swing. Lies, lies and more lies. Brother Josh said some commentator was sayin the other day that one of the debates would deal with "same sex marriage." Josh said he could'nt believe what he was hearin'. He said "of course when you see some of the 'men' wearing pony tails and earrings and some of the women with tattoos, pierced noses, etc..mmm. The Lord might aughta come on back before things get so sorry he might decide not to come back after all." I agree with brother Josh.

Politics is an ugly business. David Lipscomb was likely right when he said a Christian had no business being involved in such. When you hear the "would be leaders" of the country endorsing such things as abortion, homosexuality, same sex marriage, etc., it makes you wonder where we as a nation are headed.... I'm afraid I know...Did someone mention a hand basket?.....Til next time.....*Isaac*

RESTORATION RAMBLINGS

Earl Kimbrough

SUPPORTING MISSIONARY WORK

The Alabama Christian Missionary Corporation was established at Selma, in 1885. Joseph H. Halbrook at the time was living in Fayette County, Alabama. F. B. Srygley recalled an event that took place while Halbrook lived there. Srygley said: "Many years ago, when the human organizations first struck Alabama, Brother Halbrook had bought about forty acres on New River, with a few acres on higher land for his house, garden, and a small orchard. One of the agents of this human organization wrote him and asked: 'How much money can you raise in your field for missionary work?' He answered: 'I cannot tell yet. I have my field planted in cotton, and if it makes anything, I expect to use it all in missionary work.' At that time he was perhaps doing more real missionary work in Alabama than the entire bunch that was using this unscriptural institution." (*Gospel Advocate*, May 11, 1939.)

KNOWING OLD PREACHERS

From my earliest memories, I have loved gospel preachers. I used to think they had names that were prettier than those of other people. I once mentioned that to my mother and was disappointed when she did not share my view of the matter. I know now that the beauty I saw in their names I had simply transferred from the person. Dr. A. C. Henry held a gospel meeting at Belgreen, Alabama, in the summer of 1883. In writing about it, he said: "We also met the venerable John Taylor, a pioneer of the cause, worthy of double honor 'for his work's sake.' He informed me that he had baptized with his own hands over forty-five hundred. He is quite old and feeble (about seventy-six), but, oh, how he loves the cause of the Master." (*Gospel Advocate*, Nov. 12, 1883.) I missed knowing John Taylor and Dr. Henry by a good many years, but the story reminds me of some of the older preachers I had the joy of seeing, hearing, and, in some cases, knowing in my early preaching days. Some day I'll make a list of these. Among the preachers I knew that were often associated with Alabama were L. B. Jones, Van Bradley, I. B. Bradley, John T. Lewis, Gus Nichols, G. C. Brewer, E. H. Ijams, H. Leo Boles, I. A. Douthitt, and G. A. Dunn,

OVERLAPPING GENERATIONS

F. B. Srygley remembered John Taylor from childhood at Rock Creek, Alabama, as an old man. It was under his preaching that the boy grew to young

manhood and it was from him that he learned the gospel as preached by Peter on Pentecost. Near the end of Taylor's life and the beginning of Srygley's gospel ministry, their lives came together again in a never-to-be-forgotten occasion. As Srygley described it: "When I was through school [at Mars' Hill College] in June, 1882, I went with Brother Taylor, at his earnest solicitation, into the counties south of us, where he had spent the greater part of his life. [Taylor came to Alabama in 1827 and lived most of his life in the state, from 1842-1885, near Frankfort in Franklin County, but he continued to preach in the counties to the south where he had lived earlier.] He knew all of the older brethren and familiarly called them by their given names. We must have been on that evangelistic trip six weeks or two months, as I kept a record of the number of sermons I preached, with the number baptized, and the record was sixty-five sermons and sixty-five baptized. The dear old brother got sick before our work closed, and he missed two or three meetings at night. He was able to ride horseback to his daughter's home, where I told him good-by for the last time. I felt in leaving him that afternoon it would perhaps be the last time I would see him on earth, and it was the last." (*Gospel Advocate*, Dec. 3, 1936.)

Taylor's preaching reached back to 1829, while Srygley's continued on to 1940. Together their ministries cover more than a century of New Testament Christianity. The overlapping of the two men for a period of about twenty years helped bind Srygley to the beginning of Restoration Movement. This, in turn, made him a living link to the time of two otherwise remote generations.

Piloting The Strait

by Dave Miller

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HAND-ME-DOWN PRAYERS

LeaLaine Kimbrough Harris

Being the youngest and smallest girl in my family chain, most of my clothes were hand-me-downs. I was much older before I realized what a blessing those hand-me-downs were. I have also come to realize that not only was I blessed with hand-me-down clothes I was also blessed with hand-me-down faith in prayer.

My grandmother (Inez Golson Cutts) was an amazing woman with an unshakable faith. She believed strongly in the power of prayer. I learned recently from a story she had written in her diary that her faith in prayer began at an early age. She wrote about an event that happened when she was about five years old. It was a summer afternoon in south Alabama. She was traveling with her family in a horse drawn surrey when a storm suddenly came up. The lightning was cracking and the thunder clapping loudly all around them. Hail was pounding their bodies. They had only a summer lap robe for protection. She told how her two younger brothers cried while the two older brothers tried to be brave and how she prayed silently. That was her comfort.

My grandmother studied the Word, she shared it with others and she prayed without ceasing. Prayer was how she found her comfort, solved her problems and made her requests of God. She always showed her gratefulness to God through prayer and constantly reminded us that the blessings we had were a result of God's answers to prayer.

My mother (Rosemary Cutts Kimbrough) continued to hand-me-down the wonderful gift of faith in prayer. With each problem that arose or question that we had in life you could be sure that whatever the advice, it would end with "we'll just have to pray about it". She didn't always have an answer but she knew who did.

I didn't know when I was young how much I was going to need prayer in my life. I learned quickly one day when I was told that my mother had breast cancer. I began to pray and prayed with all my might that her cancer would go away and that she would be able to live to see her grandchildren grow up. She had to have a radical mastectomy and we were told that the cancer had spread. I began to doubt my faith. I had prayed so hard and I was sure my prayer would be answered.

It's been twenty-five years since my mother's

surgery and the years of agonizing treatments that followed. Today my mother is seventy-seven years old. She is cancer free and has lived to see all five of her grand children grow up. She is also raising the oldest of her nine great-grandchildren who came to her at the age of two months; in March she will be nine.

I've learned not only a lot about faith in prayer but a little about patience too. I'm thankful for the hand-me-downs I've been given and I plan to hand them down to my children and grandchildren. I might even be around to hand them down to my great-grandchildren.

A Money Maker

The Gospel Advocate ran ads for patent medicines, firearms and other oddities over a long period of its existence until the 1940s. We are certain these ads were designed to defray some of the costs of publishing the paper, even as they seemed "out of place" for a religious publication.

Uncle Isaac says he knew some ole boys in Marion and Franklin counties that spent time in the big house for "manufacturing" a similar product. He said it was supposed to cure most anything. It was made from a local crop. Says they called it "CORN SQUEEZINS." Says most of their advertising was "word of mouth." He never did say whether or not he tried it....The following ad was in a GA issue in 1941. ...LEW

MESSAGE OF THANKS

We are indeed thankful for the many calls for BATES FORMULA coming from Gospel Advocate readers, and for the many, many letters telling of glorious relief. This makes us know we are serving humanity, and we are truly grateful. To those who have not tried this grand external medicine for relief of soreness, aching, and pain, we say: No matter whether you suffer from Rheumatic Aches and Pains, or miserable aching feet, or superficial cuts, burns, scalds, bruises, or other externally caused irritation, inflammation, or congestion, or from common cold sore throat or chest, let BATES FORMULA come into your home and speak for itself. Send one dollar for large bottle. Use it. Test it. Prove it. If you do not find it the best external medicine you have ever used, write us and we will return your dollar. No strings. No conditions. You are the judge, and your word is good.

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Editor's Note: For several years, brother W.T.Grider, beloved gospel preacher from South Alabama, wrote a column for *Sound Doctrine*, a journal published by brethren in Montgomery. His column generally consisted of short bio's of pioneer preachers of an earlier time in South Alabama. We expect to reprint some of his columns over time. ..Brother Grider, "Tip" to most who knew him, was one of the most popular preachers in South Alabama.



W.T. "Tip" Grider

I am unable to learn very much of the early life of Dr. Cawthon. He was not interested in family history, neither did he glory in the flesh. Through the scant information I can secure he was born, possibly in Barbour County, Alabama. His father was a large slave owner. It is natural to suppose as a boy he had many advantages, such as a splendid education, which finished into the degree of M. D. Dr. Cawthon was born August 9, 1836. Just when he became a Christian is not known. He was married to Miss Lydia Pines, but I could not learn the date. To this union two sons and one daughter grew to above the average age.

Dr. Cawthon came to Andalusia, Alabama, between 1876 and 1878. From this time he devoted most of his time to preaching the gospel. The town of Andalusia was young, not a railroad in that section. The few stores and even the Court House were all wooden buildings.

Brother Cawthon no doubt could have become the leading physician of the now thriving city, had he devoted his efforts to the practice of medicine. But his love for the cause of Christ caused him to forsake all and count them as refuse in order to gain Christ. He traveled far and near, on horse back, road cart, and later by buggy. There were few places in the entire section of South Alabama where he did not preach the gospel. He made many converts by stopping in private homes. He conducted meetings in school houses and in arbors. No crowd was too small or too large for him to tell the sweet old story of Christ. Hundreds of people learned from his lips the truth of the gospel. His zeal and earnest sacrifices made a great impression on those who knew him.

Dr. Cawthon was counted by many as a hard preacher. He had no compromises to offer anyone.

He knew and believed all the Lord said, and insisted if man wanted to be saved he must obey the will of the Lord.

He conducted a meeting at Hamilton's Cross Road once for forty days and used one subject, "Preach the Word!" This was his theme regardless of the subject, whether how to study the word, "What must I do to be saved," or any other subject.

Brother Cawthon was an able debater and often was thrown into discussions. He was able to defend the truth against any opponent. Naturally Brother Cawthon had some enemies, some even among the brethren. I believe he cared for none of the praise and glory of man. No doubt oftentimes he was misjudged as to his real purpose and sometimes people said he was prejudiced, narrow and even a bigot. Those who knew him best loved and admired him for his great determination to place the whole truth before the world.

Brother Cawthon was a splendid writer. He could write more on a post card than many could in a letter. Brother Cawthon would condemn a friend when wrong or commend an enemy when he was right. This truly should be a lesson to us. Why can't I see the good in my fellow man as well as the mistakes he may make?

August 31, 1913, during a meeting conducted by himself and Brother Ernest Garrett the death angel called and said it is enough, come home. Blessed are the dead who died in the Lord for they shall rest from their labors and their works do follow them.

It can be said of him "Being dead yet speaketh."
Sound Doctrine – Vol. 1, No. 15 – Oct. 10, 1941



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From Gospel Advocate 1933

CLYDE E. FULMER

Adapted by Scott Harp

Clyde Edward Fulmer was born January 15, 1912, at New Matamoras, Ohio. He was the son of Henry A. and Myrtle (Edwards) Fulmer. He attended Marietta High School in Marietta, Ohio. To further his education, he attended David Lipscomb College and Harding College. At David Lipscomb College, he served as editor of the school paper, *The Babbler*. On May 15, 1935, Clyde Edward Fulmer married Miss Constance Renfro. To this union, three girls were born: Constance Marie, Eunice Myrtle, and Clydetta.

Fulmer was baptized by Oliver Johnson in March, 1927, and began preaching in 1929 in Marietta, Ohio, at the age of seventeen. He preached his first gospel meeting at Rich Fork, Monroe County, Ohio, at age eighteen. In 1933 he preached at Clarrington, Ohio. Places where he did full time local work were Nacogdoches, Texas; Kirbyville, Texas; Mt. Enterprise, Texas; E. Tallahassee, Alabama, 1936; and Capital Heights in Montgomery, Alabama (he preached in Montgomery, Alabama, for 40 years). States in which he held meetings were Ohio, Mississippi, Alabama, Florida, Texas, Georgia, West Virginia, Louisiana, and Arkansas. In his lifetime he was instrumental in helping to start many congregations.

Fulmer worked at the General Delivery window at the U.S. Post Office for 40 years. He received several awards from the Postal Service for helpful suggestions.

In addition to the places where he did full time local work in the States, he also did mission work in Aylesbury, England.

Though Fulmer held a full-time position with the U.S. Post Office Department, no gospel preacher in Montgomery visited more sick people in their homes and in the hospitals, or conducted more funerals or performed more weddings or held more gospel meetings within a 75 mile radius of Montgomery than did he.

In all of the 50-year ministry, there was never a question raised against his moral character, or against his sincerity of purpose, or against the doctrine which he proclaimed.

One of his greatest contributions to the cause of Christ was his work as a radio evangelist. For twelve years, he conducted a 30-minute Sunday morning program called "Words Of Life" over WBAM, a powerful 50,000 watt station. Every sermon that he delivered over that station was carefully prepared, and the visible results testified to the effective teaching that he did. Only eternity can reveal the total results.

He also conducted, for a five-year period, a 5-minute devotional program over station WCOV, entitled

"Into My Heart." He also had radio programs on WAYS in Charlotte, N.C. and WFMC, Monroeville, Alabama

Having preached for more than 50 years, Clyde Edward Fulmer died March 27, 1981, at this home in Montgomery, Alabama. He was survived by his wife, Mrs. Constance (Renfro) Fulmer; three daughters, Dr. Constance Fulmer, Mrs. Eunice (Fulmer) Wells, and Miss Clydetta Fulmer; two grandchildren, Joel Dawson Wells and Carolee Wells; one brother, Floyd Fulmer; two sisters, Mrs. Ruth Cham and Mrs. Helen (Fulmer) Ulmer.

Funeral service was conducted in the Leak-Memory Chapel in Montgomery, Alabama, with Rex A. Turner, Durden Stough and George Herring, officiating. Burial was in Montgomery, Alabama, with interment in Greenwood Cemetery.



Clyde Edward Fulmer



“NOT A WHIT BEHIND THE VERY CHIEFEST.”

Earl Kimbrough

(Editor’s Note: While Eugene Britnell’s ministry belongs to the period immediately after the time covered by *The Alabama Restoration Journal*, the *Journal* itself owes its existence to him. He is probably not aware of this fact, but he is the *essential link* that connected the primary elements that made the *Journal* a reality. For that reason, as well as for the encouragement he has given to this work, we submit this brief sketch in appreciation of this faithful man of God.) See back cover.....

Ollie Eugene Britnell began preaching in Franklin County, Alabama, soon after World War II.



Eugene Britnell

Although he preached in Russellville four years, 1987-1990, most of his “located” work has been outside of Franklin County. I have often thought that of the perhaps more than thirty gospel preachers of the twentieth century who have had roots in Franklin County, the one who has had the greatest impact within its borders is Billy Norris, and the one with the greatest impact outside the county is Eugene Britnell. I long have regarded Eugene Britnell, not only as a beloved brother in Christ and fellow minister of the gospel, with common roots in the soil of our hallowed Franklin County, but also as a very dear and special friend. His ministry has been and is such that it will live long after him, but the man himself needs to be remembered for his untiring service as a faithful preacher in the cause of Christ.

The character of Britnell’s preaching in some ways has long reminded me of the preaching of those men of old who blazed the trail for apostolic Christianity in nineteenth century Alabama, as I envision it from records of the times. He would share the view of F. B. Srygley who said: “I dislike to see the gospel preachers catering to this sickly sentimentalism which will not allow a man the right to preach the full gospel freely, even to the point of controversy when necessary.” (*Gospel Advocate*, Jan. 10, 1929.) He would also likely share the attitude of Srygley, who said: “When I see a man so pious that he cannot preach the truth and oppose error, I naturally think he needs watching.” (*Ibid.*, Jan. 19, 1939.)

Eugene Britnell was born in Russell’s Valley, at Tharptown near Russellville in Franklin County, Alabama, September 28, 1924. He married Eunice Madelene Vandiver March 14, 1942 and was baptized by Tennessee evangelist Mark Love at Tharptown on August 20 of the same year. The Britnells have two sons, Olen Eugene Britnell, born October 29, 1943 and Charles Keith Britnell, born December 12, 1953.

They have six grandchildren and nine great-grandchildren.

Eugene began preaching at Tharptown in 1948 and has now (2008) been preaching sixty-one years, and still going strong. He has served churches of Christ in Manila, Newark, Tuckerman, and Little Rock, Arkansas, and Russellville and Athens, Alabama. His longest local work was twenty-seven years with Arch Street in Little Rock. He has been with the Hays Mill church at Athens, Alabama, since 1990.

In addition to local work, Britnell has, up to this time, preached in twenty-eight states, conducted 466 gospel meetings, and preached 6,250 sermons. He has also participated in fourteen formal religious debates, including discussions with Guy N. Woods, whose friendship he retained until Woods’ death. Britnell is one of the most productive and enduring radio preachers among churches of Christ, being on the radio continuously for fifty-five years. He has preached on sixty-two stations, preached 5,000 thirty minute programs and 3,000 fifteen minute programs, as well as hundreds of three and five minute programs. He presently preaches on seven stations each week. The press has also been effectively utilized by him. He has edited *The Sower* for over fifty years and distributed hundreds of thousands of copies. He edited the *Gospel Guardian* in 1975, has written and published several booklets and tracts, and some of his debates are in print.

It is doubtful that few men, if any, living today could match the volume of work in the service of Christ done by Eugene Britnell, when the totality of his ministry is considered. Although he has never sought rank in the Lord’s kingdom, I believe it could be truthfully said, paraphrasing Paul, that: “He is not one whit behind the very chiefest preachers.” Eternity alone can reveal the good he has done. Thanks, Eugene, not only for your great work in the service of Christ, but also for your role in making possible *The Alabama Restoration Journal*.

(I am indebted to Olen Britnell for much of the information in this sketch.)

NOSTALGIA PAGE



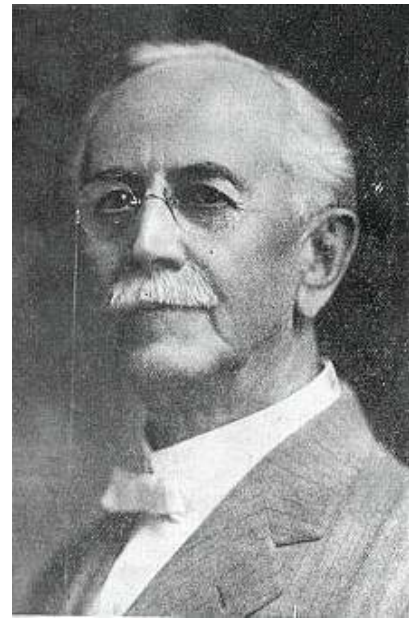
R.N. Moody



E.A. Elam



Pryde E. Hinton



A.G. Freed

Tell it, Brother

Recently brother *Hugh Fulford*, a well known, well respected gospel preacher and native Alabamian, made the following observation: *"I know some Baptists, including some close personal friends, who might take offense at being told that some in churches of Christ "are Baptists in all but name." The Baptists with whom I am personally acquainted are far too conservative to want to be associated with some of 'us'!"*

In view of the rush to "doll" up our meeting houses with crosses on the steeple, over the pulpit and anywhere else convenient, these thoughts from the pen of brother Porter some 60 odd years ago are fitting. ...*LEW*

**Kneel At The Cross
By W. Curtis Porter**

"... there is a vast difference between 'kneeling at the cross' and 'kneeling at a cross'). A failure to distinguish this difference would condemn Paul for the language he used and the attitude he took in the long ago. Paul gloried in the 'the cross.' He said: *"But God forbid that I should glory, save in the cross of our Lord Jesus Christ." Gal. 6:14.* Certainly Paul did not glory in 'a cross.' In 1 Cor. 1:18 he spoke of 'the preaching of the cross.' In all such statements 'the cross' is a symbol--it does not refer to a piece of wood or metal. To glory in the cross is to glory in that which the cross represented the suffering of Jesus for the redemption of man. And to preach 'the cross' was simply to preach the gospel, among the facts of which is the death of Jesus, which is the power of God to save men. And to 'kneel at the cross' simply means to bow in submission to the demands of the cross--to humble ourselves in obedience to the requirements of the gospel--and in not other way can any man be saved. If Paul could 'preach the cross' and 'glory in the cross' without being an idolater, then we can surely 'kneel at the cross,' bow in submission to its demands--and even sing about it--without being guilty of idolatry. Brethren, please learn the difference between 'the cross' and 'a cross.' "

A Man of Conviction

Our hat goes off to a certain brother in a certain congregation. When his daughter refused to abandon an adulterous marriage which she had willfully entered, and the church withdrew from her, this heart-broken father affixed his own signature to the letter announcing the withdrawal to other congregations in the area. Such devotion to duty is rare in these days, as it is heartening.

Big Foot

A Methodist preacher once told J. D. Tant that the place in the Jordan River where Jesus was baptized was so small, one could damn it up with his foot. Tant responded that he would travel further to see that foot than he would to see the Jordan River!

Dragging Into Church Services

Some people are like the cow's tail— in the rear, or always dragging behind. Just about the time the song leader announces the hymn, or even after the preacher has read his text, here they come. Now notice the confusion. Here they go from one side of the house to the other trying to find the seat of their choice. And those already seated; well, sister "look-back" looks up and around to see what kind of hat and dress sister "always-late" has on. Those in the rear have a clear picture of the dress attire of those ahead of them. When the services are over those in the rear are out in a jiffy and those in the front never see them. Brethren, if this is mutual edification; shaking hands and getting acquainted with one another, and knowing the membership as all should: then I have read my Bible for naught...**W.C.Graves** – *Sound Doctrine Vol.1-Issue 1 3/10/1941*

Lipscomb Said It

'There is not a point of more delicacy in the Christian's life than that of conducting himself at once with that gentleness and kindness towards his fellowman that is becoming, and yet exhibiting that earnest but firm determination to maintain in their purity the teachings of the Lord Jesus, which his disciples must do. We should certainly cultivate kindly feelings to all. Yet, brethren, if we make the impression on the sects, that they are Christians without complying with the law of God, we do them an injury, we dishonor God—we destroy our influence for good over them and on the world. We have never objected to others preaching in the Disciples' houses of worship where there was a perfect understanding. Truth will never suffer by free and full presentation of it, or the presentation of error with it. But in doing this we must have it understood we do not endorse or approve their errors. All wire working and human scheming to make Christians of men arise from a lack of confidence in God's appointments to bring men to God. All these devices of organs, pew-renting comes from the same source. We have never yet learned where a servant of the Lord found his warrant for inviting any one to the Lord's table. The Lord gave the invitation to his own feast, and his servant many not change or alter that invitation." -- **David Lipscomb**, *Gospel Advocate*, Vol. IX, No. 28 (July 11, 1867): 556.

NOTE: In the last issue of this journal we stated our intentions to make available bound volumes of the journal. We stated that this issue would contain a card that which would enable you to let us know if you have an interest in the bound volumes. Recently, we have learned that because of Postal regulations, this will not be practical. If you would have an interest in the bound volume, let us know by email: lw3000@bellsouth.net

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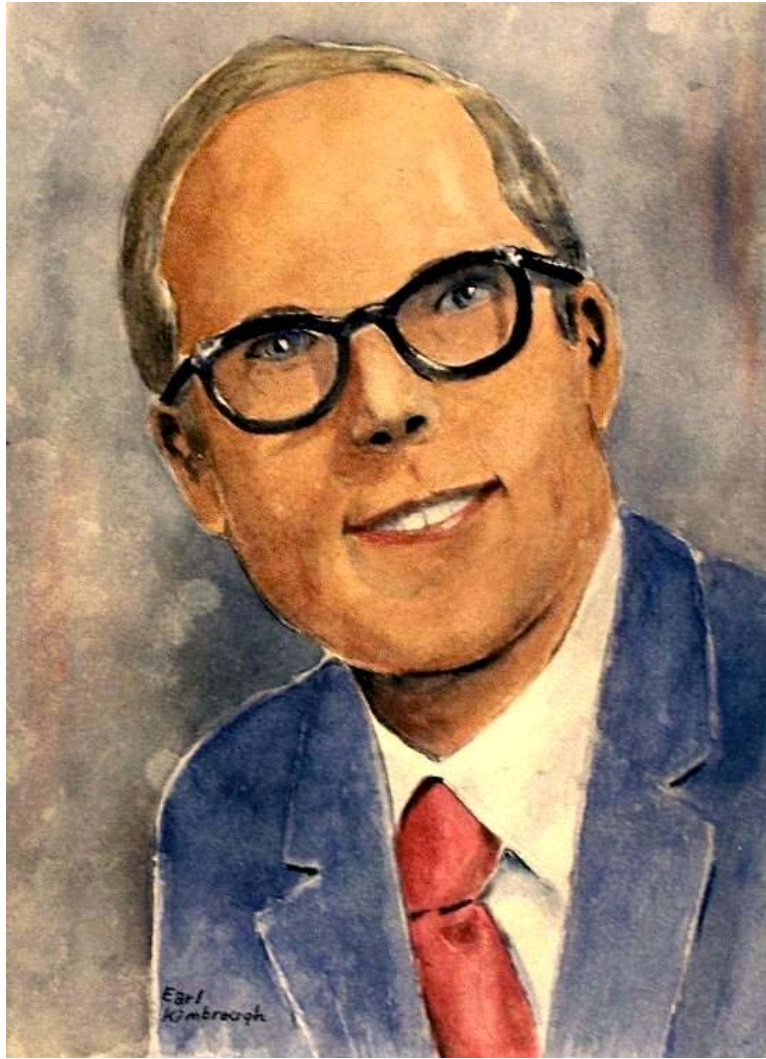
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