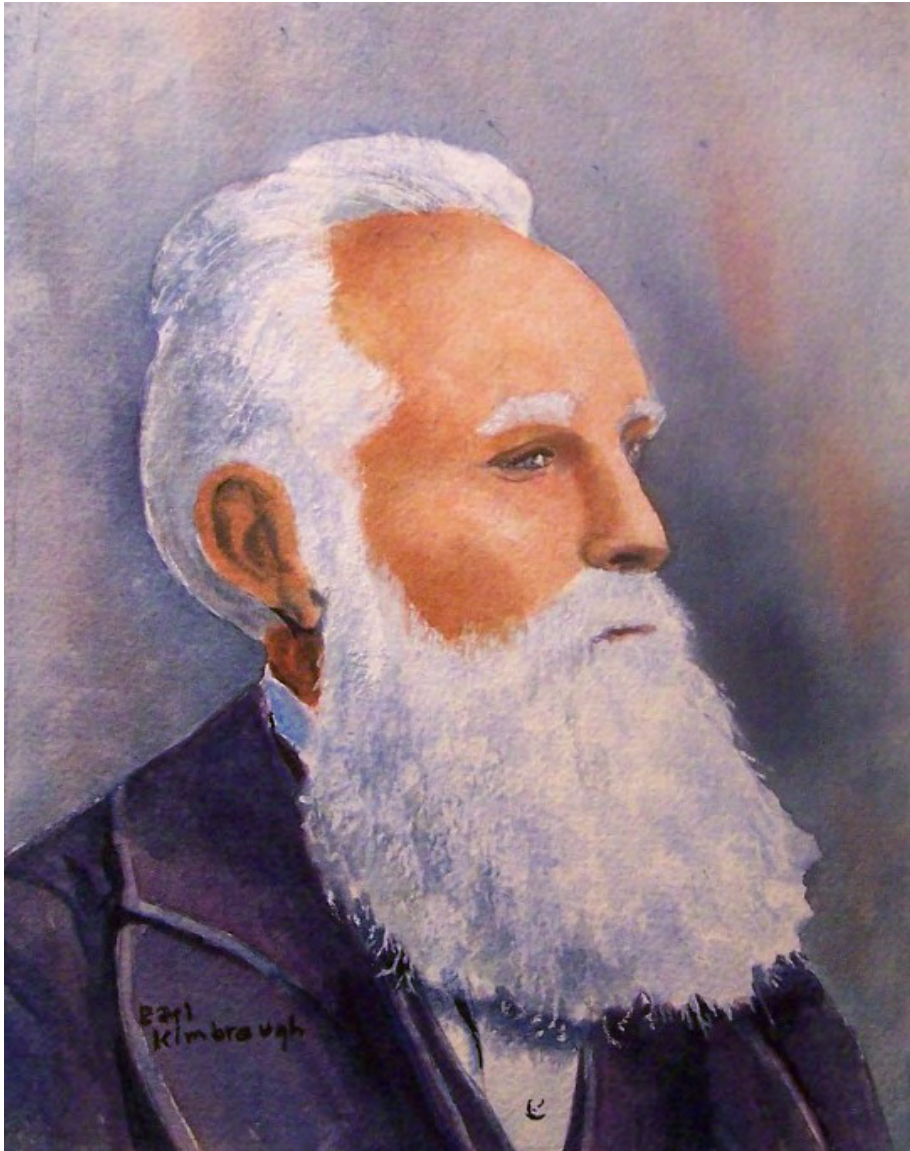


# The Alabama Restoration Journal

An Historical Perspective of  
Churches of Christ In Alabama

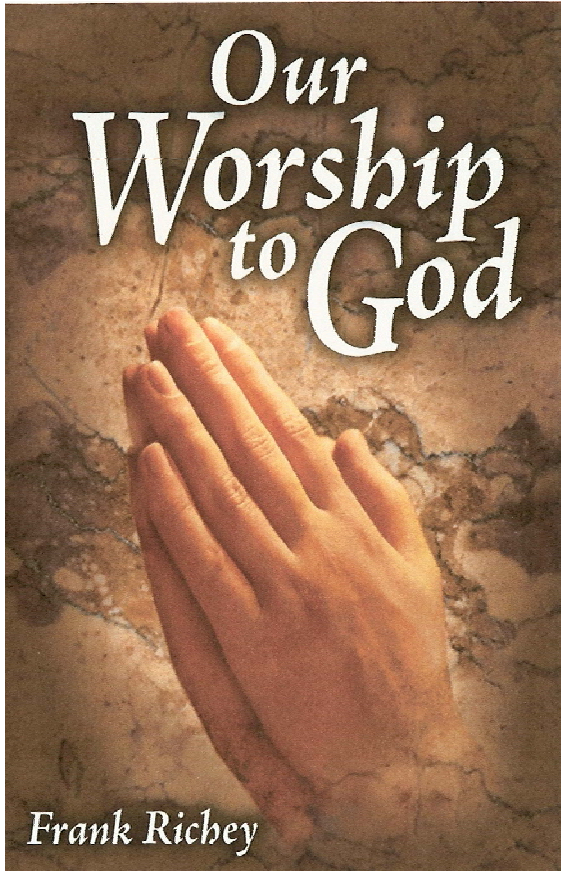


**Justus McDuffie Barnes**  
**1836 - 1913**

VOLUME 3

ISSUE 4

*April 01, 2009*



This book explores worship in the modernistic, materially minded, entertainment crazed world. Frank Richey explores modern day worship and compares it to the worship of the New Testament church.

144 pages

Price: **\$11.95** + 2.00 Shipping

**Order from:**

**Clay Publishing**

**P.O. Box 398**

**Russellville, AL 35653**

*A Must Read-* This marvelous book by brother Richey should be required reading by every New Testament Christian.....In a day and age when respect for God's word and his precepts are ridiculed by the secularist in our society and when our own brethren sometimes seem to forget.....Brother Richey reminds us of the purpose and the importance of proper worship.....He sets forth the Biblical principles governing our worship in a way all can clearly understand.....This book would make a wonderful study guide for Bible classes as well...Contact us about congregational discounts.....*LEW*

**Call Us At (256) 668-3135**

## A STATEMENT OF PRINCIPLE

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

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

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

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

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

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

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

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

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

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

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

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

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

The Editors

\*\*\*\*\*

## Content

1.	Montgomery & South <i>Larry Whitehead</i>	Page 1
2.	News & Notes - In This Issue <i>Larry Whitehead</i>	Page 3
3.	The Church At Fair Prospect <i>Earl Kimbrough</i>	Page 4
4.	Justus McDuffie Barnes <i>Larry Whitehead</i>	Page 5
5.	"Old Strata" <i>C.A. Norred</i>	Page 7
6.	The Beginning Of Montgomery School <i>Kenneth Randolph</i>	Page 9
7.	Bernice (Cagle) Johnson <i>Janice Randolph</i>	Page 13
8.	The Pitchy Darkness Of A Tempestous Night <i>Earl Kimbrough</i>	Page 14
9.	Remembering Two So. Alabama Preachers <i>Hugh Fulford</i>	Page 15
10.	Uncle Isaac Sez <i>Isaac</i>	Page 16
11.	The Church Of Christ-Montgomery, Ala. <i>John E. Dunn</i>	Page 17
12.	Going Home <i>Yater Tant</i>	Page 19
13.	Obituary <i>Willis Nall</i>	Page 20
14.	William McGaughy <i>Earl Kimbrough</i>	Page 21
15.	David Adams <i>C. Wayne Kilpatrick</i>	Page 22
16.	Restoration Ramblings <i>Earl Kimbrough</i>	Page 25
17.	An Old Document <i>W.T. "Tip" Grider</i>	Page 26
18.	The Lonrly Ministry Of Jacob Johnston <i>Earl Kimbrough</i>	Page 27
19.	Lipscomb's Tribute To J,M, Barnes <i>David Lipscomb</i>	Page 28
20.	James Clark Anderson – Part 3 <i>C. Wayne Kilpatrick</i>	Page 29
21.	The Final Say <i>Larry Whitehead</i>	Page 31

\*\*\*\*\*

### OUR COVER

Once again, Earl Kimbrough has done another outstanding cover for this issue. This painting, of Justus McDuffie Barnes is one of Earl's best. Of course we say the same thing about each of them. They're all great. If you would care to order a print, you may contact us at (256)668-3135 ..... LEW

\*\*\*\*\*

# The Alabama Restoration Journal

*An Historical Perspective of churches of Christ in Alabama*

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



Editor

Larry Whitehead

Contributing Editors

Earl Kimbrough C. Wayne Kilpatrick Frank Richey Scott Harp Bennie Johns Bobby Graham Kenneth Randolph

Administration

Hilda Logan Lavaga Logan

Volume No. 3

Issue No. 4

Date April 1, 2009

## MONTGOMERY & SOUTH

Larry Whitehead

Most everyone agrees that the Rocky Springs church in Jackson County is the oldest, continuously meeting congregation in Alabama. Some contend that this church was started in 1807 but the best evidence points to its beginning between 1811 and 1815. It has been assumed that the Rocky Springs church was established by those who first introduced the restoration plea to what would later become the State of Alabama. There are some historians that believe a primitive version of the restoration plea was introduced by a group following the views of James O'Kelly, in 1807 in South Alabama. It seems that these people migrated from the Carolinas along the Federal Road from Athens, Georgia to a point south of Montgomery and north of Mobile. It is believed that they started a small congregation.

The church in Montgomery has a glorious history. The first preaching of the ancient gospel was done in the late 1820s by Elisha Davis and William McGauhy. McGauhy sent reports of the progress in this area to Barton Stone's paper, *The Christian Messenger*, as early as 1827. On October 21, 1828 he wrote:

*On the 21st of December last I commenced preaching in the lower parts of Alabama, in Montgomery and the adjoining counties. No Christian preacher has labored there, except Bro. Ishmael Davis, whose labors, though limited, have been blessed. I preached to large and attentive congregations. We met with much opposition from the sectarians; yet within a few months we have organized three churches—one with three members, another of four, to which thirteen new converts have been added and another of twelve, all new converts. If any fellow servant should feel disposed to visit the brethren here he will be gladly received. There is a great door open for preaching the gospel here.*

By 1840, William H. Hooker, a gospel preacher from Tennessee, was preaching in the area and established the Fair Prospect Church a few miles south of Montgomery. This church would later move to Strata and would become the largest church of Christ in Alabama with some 500 members. This was the home congregation of J.M. Barnes for many years.

Cyrus White came with a group from Georgia in ca. 1830. They brought the restoration ideal to the

southeast section of the state. White settled in Chambers County and started a congregation. Since he had broken from the Baptist, his followers were called "Whiteite Baptists" Later George White (possibly a relative) preached in the area covering southeast Alabama with some success. Still later the White family settled in Searight, a town near Troy, southeast of Montgomery. They established a work there and their descendants are active in the Lord's church today.

Prior Reeves was another Georgia preacher who did much work in the southern part of the state. Reeves is particularly interesting because of the circumstances surrounding his conversion. He was a circuit preacher for a Baptist association consisting of 13-16 churches in Lee County and parts of Georgia including Columbus. He challenged T.A. Cantrell, a gospel preacher to a debate on "Campbellite" doctrine. Cantrell won the debate and in the process converted Reeves to the truth. The two men, working together, proceeded to turn nine of the Baptist churches in the association to the ancient gospel.

One of these churches divided over the issues and the Watsons, in their book *"The History of The Christian Church In Alabama*, give the following account:

*On November 15, 1846, the Restoration group in Shady Grove organized with William P. Allen as moderator, D. G. Reeves as clerk, and fifty-one members comprising the new church roll. By an unusual agreement, use of the church was divided between the Baptists who did not join the Reformers and the Disciple group. The Baptist group kept the church records and worshiped in the building two days a month, while "on the other part those who wish to assume no name but what the New Testament gives...have equal rights, unmolested, to two days a month." There is no indication as to how long the Baptists continued the separate worship before the church became one. (History of the Christian Church in Alabama.)*

Little is known of Prior Reeves later work. I did find his death record in Lowndes County in 1865. He is buried in the Payne Cemetery at Sandy Ridge.

John M. Barnes was another early preacher in the southern part of the state. He was from Tennessee and his name shows up from time to time in some of the reports. Some confusion results from

some of the reports because his initials were the same as Justus M. Barnes.

Dr. S.I.S. Cawthon did monumental work in Butler County and the surrounding area. The church at Greenville was a strong church as early as the 1840s due in large part to the work of Dr. Cawthon.

Brother Kimbrough, in his three part series on James A. Butler, gave us an insight into his work. Butler lived at Bragg's Store in Lowndes County and covered a wide area from there. He worked with Prior Reeves and C.S. Reeves (likely kinsmen). C.S. Reeves also worked in northwest Alabama (see ARJ Vol, 2 Issue 4) Butler also was greatly influenced by Alexander Campbell and his writings.

The great gospel preacher, Jacob Creath, Jr., did considerable preaching in southwest Alabama. His daughter and her family were members of the church at Marion in Perry County. This church was one of the strongest in the state prior to the Civil War. Among its membership were some of the wealthiest planters in the state. Alexander Campbell made three visits to this congregation raising money for Bethany College. On one of his visits, he received what was then believed to be two of the largest contributions to a religious school up until that time, \$10,000 in gold. This would be an enormous amount in today's dollars. (*History of The Christian Church In Alabama*)

W. H. Hooker, Ambrose Lee, Jacob Creath, Jr. and T. W. Caskey were early leaders in the beginning of the work in Greene County in the southwestern section of the state. Hooker has already been mentioned as doing extraordinary work in Montgomery and was the first gospel preacher recorded to have preached in Jones Valley in Jefferson County, which later (1870s) became Birmingham. By doing so, he prepared the way for Justus Barnes, who came several years later.

A Church meeting according to the New Testament order was established in Lowndes County near Hayneville several years before the Civil War through the efforts of early leaders such as James A. Butler, Ambrose Lee, David Adams and J. M. Barnes. It is believed that Alexander Campbell also preached in the community when he traveled through that part of Alabama in 1859.

Elder Jacob Johnston, another preacher of the Stone movement, was like James E. Matthews in many ways and evangelized in several parts of the state. Johnston preached in Covington and Wilcox Counties in the southern part of the state. A letter from him, written in the winter of 1829 to the *Christian Messenger* from Montezuma, Alabama, reported the baptizing of twenty-five persons. He wrote:

*"A good part of my life has been spent in parts where the Christian doctrine has never been heard. The*

*excitement it awakens is surprising. Indeed, many soon see the propriety of the Christian cause; the more intelligent first give into it. But the clergy of all other denominations seem to unite their skill in opposition to us; but truth has nothing to fear."*

Apparently he was finding opposition from the Baptists, for early in 1830, he wrote from Wilcox County that some "*Calvinistic Baptists*" branded as "*damnable doctrine*" the faith he embraced. He remained optimistic and reported many were throwing off human creeds and uniting with the Christians.

(*History of The Christian Church In Alabama*)

Dr. James Matthew Hackworth, a dentist and gospel preacher from North Alabama, moved to Marengo County in the 1840s. He preached whenever he could gather a crowd and had limited success. He was an excellent debater and had several debates, including one with a Mormon. He bemoaned the fact that more preachers were not coming to this "hard field of labor."

Isham Hicks was another early preacher associated with the Stone Movement. He was originally connected with Cyrus White and was active in the "Whiteite" movement in its early stages. Hicks and McGauhy, along with others, laid the foundations of the churches of Christ in South Alabama but left few records of their work. Their converts carried on the work in Montgomery and adjoining counties.

One of their converts was Bartlett Hilliard of Montgomery County who did faithful work for many years in cooperation with Ephriam R. Smith of Butler County. Several years later this movement and the Campbell movement under the leadership of Butler, Hooker, and others, met in Butler County. At a conference in 1841, the leaders of the two movements found their teachings to be very similar and combined their efforts in one movement.

There were many others who sacrificed for the cause in South Alabama. We plan on covering these in more depth in later issues.

The spirit of unity and purpose manifested by these early pioneers was shaken after the Civil War, when some began to promote the missionary society on the churches. After several failed attempts to vote the society in, largely defeated each time by the efforts of Justus M. Barnes, they were successful by a vote of only twelve preachers at a called meeting in Selma in 1885. Thus the Alabama Missionary Co-operative came into being. Sadly, much of the hard work and many of the churches were lost to the digression and the introduction of instrumental music soon followed, further disturbing the churches. For some reason, the majority of the churches that joined the digressives, were in south Alabama (60-70 percent.)



We welcome brother **Hugh Fulford** to the pages of the Journal. Brother Fulford is a well known and much respected gospel preacher as well as an excellent writer. He writes for the *Gospel Advocate* and the *Spiritual Sword*. He lives in Gallatin, Tennessee, but his roots are in Alabama. He was born in South Alabama and is a graduate of Mars Hill Bible School. We are delighted to present his article to our readers and hope this is the beginning of a long relationship.

**Announcement**

Please note the addition of two new names to our list of contributing editors on our masthead. Accordingly, we are pleased to announce that brethren **Kenneth Randolph** and **Bobby Graham** have agreed to join our editorial staff. Both men are known and appreciated by our readership and are well thought of among the brotherhood. We look forward to a long association with these good men. and thank them for their long service in the cause of Christ.

We attended the Annual Fall Workshop at Heritage Christian University in September. Two members of our staff were invited to speak. **Earl Kimbrough** spoke on the life of F.B. Srygley at the Friends of the Restoration luncheon. This was held at the historic home of T.B. Larimore. **Frank Richey** spoke on Myths and Finds of restoration history. Both men did an excellent job and their speeches were well received.

One of those in attendance said to us, “ you are so fortunate to have men of the caliber of of these men writing for the Journal.” Our response was, “don’t we know it and we thank God every day for them,” It sure does make the job of your editor easy. If there are more knowledgeable and capable men than those who write for the Journal, we haven’t met them. Their love for the church and its history is a wonderful thing to behold. We count ourselves fortunate indeed.

**Subscription Drive**

We continue to get letters and calls complementing the Journal. We appreciate these very much. We would like to double our subscription list so that more Christians can enjoy the wonderful history of the church in our state.

We ask each of our subscribers to share your copy of the Journal with at least three of your fiends and/or relatives and encourage them to subscribe. Everyone that subscribes to the Journal seems to enjoy it. We need your help to accomplish the goals we have set for the future.

We will be announcing, soon, some exciting plans for the future.....**Editor**

*Larry* opens with an overview of some of the men and the early work in Montgomery and south Alabama. *Earl Kimbrough* has the **Where The Saints Met** column for this issue with an article on one of the most prominent churches, **The Church At Fair Prospect**. *Larry* follows with the man who preached for this church for many years and became one of the most beloved preachers ever in Alabama, **Justus M. Barnes**. *C.A. Norred* has a piece from the *Gospel Advocate*, on the **Old Strata Church**, which was started when the brethren at Fair Prospect decided to relocate at Strata. *Kenneth Randolph* gives us a marvelous history of **The Montgomery Bible School**. It is fitting that Kenneth writes this article. His wife, Janice, is the daughter of Brother Leonard Johnson, one of the founders of the school and Kenneth knew these men personally. *Janice Randolph* gives us a view of Sister **Bernice Johnson**, widow of Leonard Johnson. *Earl Kimbrough* has an article about Alexander Campbell’s first trip to Alabama. Earl has named it “**The Pitchy Darkness Of A Tempestuous Night.**” *Hugh Fulford* gives the first, of which we hope are many, an article he has titled **Remembering Two South Alabama Preachers**. *Isaac* takes the old cannon out of storage and fires a few shots at some of the brethren in **Uncle Isaac Sez**. A reprint from the *Montgomery Journal* of March 15, 1908. is a report of a sermon delivered by J.E. Dunn at Catoma Street. It is titled **The church of Christ, Montgomery, Al**. Our *Voices From The Past* column for this issue is a wonderful article by *Yater Tant* titled **Going Home**. *Earl* has an article on a young gospel preacher who pioneered the gospel in Montgomery and had a profound impact on the church in this state. **William McGaughy** was his name and his obituary is on the preceding page. You will want to read both pieces. *Wayne Kilpatrick* has an excellent article on **David Adams**, a pioneer preacher who did monumental work in the southern part of Alabama. Hopefully, Wayne will have more on this great preacher in later issues. *Earl Kimbrough* does his usual great job in his regular column from deep in **The Heart Of Dixie-Restoration Ramblings**. *W.T. “Tip” Grider* brings us the contents of **An Old Document** in this reprint from *Sound Doctrine*-1942. *Earl* has an article on another old pioneer preacher he has titled **The Lonely Ministry Of Jacob Johnston**. *David Lipscomb* pays **Tribute To J.M. Barnes** in a reprint from the June 19, 1913 *Gospel Advocate*. *Wayne Kilpatrick* has part three of his fine series on **James Clark Anderson** who did work in the early days in the Montgomery area. As usual, *Larry* has **The Final Say**. Hope you enjoy this issue.

\*\*\*\*\*

## THE CHURCH AT FAIR PROSPECT

Earl Kimbrough

Fair Prospect has been described as "a wooded hill" in Montgomery County, Alabama. The hill is located near what is now U.S. 331 about thirty miles south of the state capital. The Fair Prospect Cemetery that remains there is at Naftel between Sellers and Highland Home. It was at Fair Prospect that one of the earliest churches of Christ in South Alabama began in about 1840, under the preaching of Dr. William H. Hooker. Hooker was a Tennessee evangelist who began preaching in Alabama in the 1830s, centering his work at first in the western part of the state, in the vicinity of Sumter and Green Counties. In about 1840, he preached in the community where William McGaughy had baptized Mary Lumpkin (Barnes) in 1828. Apparently no church was established there until Hooker came about a dozen years later. This is thought to be the church at Strata, but the meeting place of the church was not moved to Strata until about 1870.

J. Waller Henry, in a 1906 history of the Restoration Movement in Alabama, writes: "For many years [the Strata] congregation possessed the distinction of being the strongest in the state. In her palmy days (1870's) she had had as many as 500 names on her roll book, and has raised as much as \$1,000.00 in one great meeting for evangelistic purposes. The congregation first had its meeting place at Fair Prospect, a wooded hill two miles south of the community of Strata, at which place it remained until the 1870's." So this church was located at Fair Prospect for more thirty-five years before it became known as the Strata church.

"During the latter part of that decade [1870s] the building [at Fair Prospect] was struck by lightning and partially destroyed by fire. The congregation decided not to rebuild there but to move their place of worship to Strata, to meet in one of the buildings belonging to the Strata Academy, which had been established by J. M. Barnes [in 1856]. They continued to meet in the building as it was until the Academy was moved to Highland Home [in 1881], then the building, which was facing a side road was turned around to face the main highway going south from Montgomery. The building continued in use until the late 1960's when it was torn down and replaced with a new brick edifice." (Durden Stough, *A History of the Catoma Street Church of Christ.*)

When the church at Fair Prospect decided to move their place of worship to Strata, no doubt with encouragement from J. M. Barnes, the remains of the old building yet stood and contained a lot of lumber

that had not been damaged by the fire. The church took the good lumber from the old building to construct a meeting place of the black congregation in Strata, not far from their own place of meeting. The black congregation came into being largely through the efforts of Mary Barnes who had taught the Bible to the slaves on her husband's plantation. The black church was composed of these and other Christians in the community. "They were all taught and baptized for the remission of sins."

Two pioneer preachers of Alabama are buried in the Fair Prospect Cemetery: Thomas J. Golson and Col. M. L. Kirkpatrick. There is also a monument in the cemetery erected, Dr. M. B. Kirkpatrick, a nephew of J. M. Barnes, "To the Memory of J. M. Barnes" who died from an auto accident in 1913. The monument states that Barnes' remains rest in the Greenwood Cemetery in Montgomery. On top of the monument is a bronze tablet that reads: "BARNES, JORDAN, KIRKPATRICK, PREACHERS, TEACHERS, AND PLANTERS, WHEN THIS WAS WILD FRONTIER, TAUGHT WITH LOVE UNSTINTED, HELPED BRING RELIGION HERE. KITH AND KIN TAKE NOTICE: THESE LEADERS 'NEATH THIS SOD SHAPED A GROWING COUNTRY THEIR MONUMENT TO GOD.

Col. Kirkpatrick and Samuel Jordan were brothers-in-law of Barnes and assisted him in operating the Strata Academy, Highland Home Institute, and Highland Home College. The Strata Academy, a privately owned and operated school, remained at Strata until 1881 when it was moved eight miles south to Highland Home.

Thomas J. Golson, with his wife Mary, is buried near the center of Fair Prospect. They are great-grandparents of Rosemary Cutts Kimbrough, the writer's wife. So the "wooded hill" known as Fair Prospect has special value to them and to the many descendants of Brother and Sister Golson scattered from Montgomery County to various places throughout the country.

\*\*\*\*\*

### Modernism

"A few years ago, gospel preachers particularly and faithful Christians in general, were much concerned with keeping "modernism" out of the churches. That is no longer the problem. A new one has arisen to take its place. The problem facing us now is GETTING modernism out of the churches." — *Floyd Thompson, GG-1954*

\*\*\*\*\*

## JUSTUS McDUFFIE BARNES

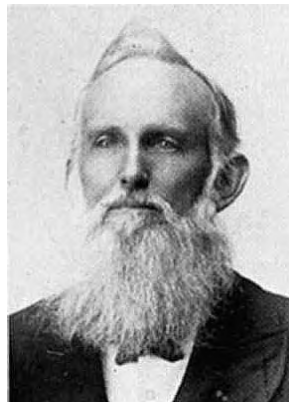
Larry Whitehead

Few men, if any. Had as much influence on the church in Alabama, as did Justus M. Barnes. Born into a wealthy family, Barnes was educated at the feet of Alexander Campbell at Bethany College. Thereafter, he devoted the rest of his life to the spread of the gospel and educating the young. He was most successful at both. Barnes spent most of his life near Montgomery. He started a school at Strata, some twenty miles south of Montgomery and named it Strata Academy. Later he moved the school to Highland Home and renamed the school, Highland Home College. The foundation for "Mack" Barnes' work in the area was laid by William McGauhy, who came into the area in 1825 and baptized Barnes' mother, Mary Lumpkin in 1828. A short time later W.L. Hooker came into the area, preaching the ancient gospel. Both these men were associated with the Stone movement, started earlier in Kentucky. Brother N.L. Walker, beloved elder at the Catoma Street congregation would later say: *"if those in this part of the state, during that time, who were worshipping according to the pattern of the New Testament, had called themselves by a name other than Christians, it would not have been Campbellites, as they were often called, but should have been Stoneites, because the gospel was first preached here by men who were part of the movement undertaken by Barton W Stone, and those associated with him, to return to the principles of faith as revealed and taught in the New Testament."* Alexander Campbell may get too much credit for introducing the New Testament gospel to South Alabama. He made three trips to the area, but did very little preaching. Campbell's visits were primarily for raising funds for Bethany. Walker's statement would seem to justify this view and leads one to conclude that, as in North Alabama, the Stone influence was far greater than Campbell's.

Mary Lumpkin Barnes was impressed enough with Campbell, that she elected to send her son, Justus, to Campbell's school at Bethany, Virginia. Young Barnes received his degree and came back ready to assume his duties as a worker in the kingdom. He decided to build a school at Strata and began construction shortly after his return from Bethany. Thus was born Strata Academy.

This was a privately owned school and was not considered a "church school," although the Bible was taught on a regular basis. The school was an immediate success. Several years later, (1881) the school was moved to Highland Home, upgraded to college status and became known as Highland Home College. There, it continued operation until 1916.

Students who were qualified were accepted, whether they had the funds to pay the tuition or not. The school drew students from all areas of the State. The writer had relatives who attended from Fayette County in northwest Alabama. One was O.B. Anthony, who would later (1907) provide a home for bro. John T. Lewis in his first two years of work in Birmingham. Meanwhile, Barnes kept his commitment to preaching at every opportunity. He preached regularly for the Fair Prospect church, south of Montgomery, and continued this role after the church relocated to Strata.



**Justus McDuffie Barnes** During his time there, the church grew to as many as 500 members and was one of the most influential and reputed to be the largest in the State. As his reputation grew, he was in demand for gospel meetings. He began to write for brotherhood papers, such as The Gospel Advocate, The American Christian Review, edited by the venerable Ben Franklin and The Southern Christian Weekly, published in Moulton, Alabama, and edited by J.M. Pickens. Over the next years, he became closely associated with David Lipscomb. The two men agreed on most points of doctrine and worked closely together until Barnes death in 1913.

After deciding to leave Highland Home College in 1898, Barnes moved to Montgomery where he was instrumental in establishing the Herron St church. (This church would later become the Catoma Street church.) He also opened a private school; in Montgomery.

When the digressive brethren began to push the idea of a missionary society in Alabama, Barnes attended the meetings and spoke out boldly against the organization. He argued that such was without scriptural authority, just as the scriptures did not authorize synods and such. His influence was so great that he was successful in beating back the tide for several years, however at the meeting in Selma in 1885, the decision was made by the organizers to refuse to recognize him to speak and the organizers were successful in organizing the Alabama Missionary Cooperative. Barnes was bitterly disappointed and continued to preach against the society for the rest of his life. When instrumental music was introduced within a few years, he was just as adamantly opposed to that. His feelings are best described by Barnes himself in an article he wrote concerning the death of Ben Franklin in



The American Christian Review in 1885.

*"No doubt there are men who claim to be brethren that rejoice that he (Ben Franklin) is dead. But they should remember that, like Abel, "though dead, he yet speaketh." His great works will live far into the periods of the future, and the unborn will call him blessed. He was truly a great commander, one that could see far into the future, and as such often has he lifted his warning voice to the host, among whom he so nobly battled, and sought to lead to higher scenes and purer joys. Often has he pointed out to the brother hood a Judas, with his innovations, and time has proven him correct. Men hated him then, and now they hate his name and influence. But, Brother Rice, there will grow out of the church of Christ, in the United States, a sectarian party. They will be composed of the progressive and organ element. Let them go; the sooner, the better. They are a curse to the cause we plead. (ACR-1885)*

Brother Kimbrough believes and this writer concurs, that J.M. Barnes and J.M. Pickens were the two men most responsible for holding off the tide of digression in Alabama in the early years. Pickens in north Alabama and Barnes in south Alabama made a formidable duo against the tide of digression that swept so many churches away from the old paths. They influenced others such as the Randolph brothers in North Alabama. Together they fought tirelessly against the innovations that were being pushed on the churches. The states on either side of us lost 80% or more of the churches to the digressives, while Alabama was just the reverse, losing only 15-20%. Such was the influence of these godly men.

Justus McDuffie Barnes had a unique style of preaching. Those who heard him said that he had the ability to explain the scriptures in such a simple way, that a little child could easily understand them. He would frequently leave the pulpit and wander through the audience. When he had a thought or felt he needed to handle a given situation, he would stop and do so. David Lipscomb said his sermons were somewhat disjointed but highly effective. An example of one such episode is as follows: Brother Barnes was conducting a gospel meeting in Nashville, Tennessee. He came down from the pulpit and recognized brother H. Leo Boles in the audience. Barnes asked, "Brother Boles have you prayed for this meeting?" Boles responded, "no." Barnes then said, "Let us all kneel while brother Boles prays for this meeting." While his style was different, his successes were many and many congregations were started and built up by his preaching.

In the mid 1870s, he realized that the new city of Birmingham was ripe for the harvest. He came to the

city, when his schedule would permit, and preached in the courthouse. W.H. Hooker had been to the area much earlier. Hooker had held a meeting in the village of Elyton and had baptized a few souls. Barnes had only limited success in his efforts, baptizing 15 or 20 over a 10 to 15 year period. He organized a small congregation meeting in the Foxhall and sent to David Lipscomb for help. Lipscomb sent him John T. Lewis, a young single, former student of Lipscomb's. Lewis and Barnes worked together in several gospel meetings and the work soon began to grow. The two men, one an old battle scarred soldier of the cross and the other a young energetic tireless worker, formed a close friendship that lasted until Barnes' death. While Lewis gets most of the credit for the great success in building up the cause in Birmingham over the next half century, Barnes planted the seeds and laid the foundation as well as being responsible for the invitation to Lewis to come to the city. Barnes was a tremendous help and encouragement to young Lewis in the early days of his ministry as the two worked together to build up the cause in Birmingham and the surrounding communities. The two, started the church in Childersburg, where Barnes second wife was from.

As has been noted earlier, his interest in educating the youth continued and he was instrumental starting another school in Montgomery. This school survived him by several years, with his son, E.M. Barnes at the helm. It is likely that he would have given his support, some three decades later, when the Montgomery Bible School was begun, (*See article by Kenneth Randolph elsewhere in this issue*) which later became Alabama Christian College and today is Faulkner University, with a beautiful, modern campus in that city.

Brother Barnes continued his work in Montgomery and south Alabama. It is said that he was such a humble man and his sincerity was so apparent, with such a caring spirit for those in need, both physically and spiritually, that he became one of the most beloved preachers to ever preach for the Lord's church in Alabama. His untimely death in 1913 was caused by an automobile accident. He saw someone he knew and waved to them, evidently taking his eyes off the road. The car left the road, crashing and throwing him from the vehicle. He succumbed to his injuries a short time later. His death was mourned by brethren across the state. By this time in his life, "Mack" Barnes was a household name among Christians all over Alabama and beyond.

Thus another chapter in the glorious story of the restoration movement in Alabama, came to an end and a great voice for the Lord's cause was stilled, but his legacy and the cause he worked so diligently for and so loved, lives on and his life continues to inspire faithful Christians.

## “OLD STRATA” CHURCH IN ALABAMA C.A. Norred

In Alabama the plea for a return to the apostolic order of the church without denominationalism appears to have made its earliest headway in what is generally referred to as the “Black Belt.” And it might be well that we pause here and impress upon our minds the truth that the “Black Belt” does not, as might be supposed, derive its name from the preponderance of colored people in that section, but rather from the nature of the soil. In fact, it might be helpful for us to remind ourselves that, like virtually all states, Alabama has certain observable natural divisions. The northern end of the state is marked by the vanishing terminations of the Appalachian Mountains. This section extends well to the center of the state. Lying immediately southeast of this is what is called the “Piedmont” region. Across the southern end of the state is a low, coastal country sometimes referred to as the “Wiregrass” section. Then running diagonally across the middle of the state from northwest to southeast is a strip of black, waxy, fertile soil. This is the “Black Belt.”

Naturally this section was early in attracting settlers and in giving large returns in general prosperity. The consequence was that this section soon became outstanding in the state. In a previous article reference was made to a visit by Alexander Campbell to Alabama in 1839. It is in point to say that a considerable part of Mr. Campbell’s time on this visit was devoted to points in the “Black Belt.”

It is probably only fair to state that Mr. Campbell was not wholly well pleased with what he saw in the country, for, among other things, he took occasion to offer the following statements:

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

But we begin to gather up the particular threads of our immediate story when we observe that in 1840, and therefore about one year after the visit in this section by Mr. Campbell, a gospel preacher, Dr. W. H. Hooker, went into a community on the headwaters of the Pintalla, in the southern tip of Montgomery County, for the purpose of holding a meeting. The people were amazed at the preaching, for they had never heard anything like it. The exact truth is that they were not entirely displeased. However, the whole thing was so new to their experiences that they found themselves involved in considerable uncertainty. But just here begins to develop a factor destined to reach far in history. Just across the creek from the community in which Brother Hooker was preaching there resided a wealthy plantation man, Mr. Elkanah Barnes. Mr. Barnes had emigrated from Maryland, and was of an Episcopalian background. His wife, Mary, familiarly referred to as “Polly” and formerly Miss McElwain, was evidently of a background of the Scotch Presbyterians. Mrs. Barnes was known as a thoughtful reader of the Bible, and had impressed her neighbors with her general good judgment. The community which found itself so undecided under the preaching of Dr. Hooker resolved to have Mrs. Barnes listen to the preaching and give the community the benefit of her judgment. At the close of the second sermon she was baptized! And immediately sixty people of the community were baptized! Thus there sprang into existence a church. After some initial indecision, the group settled on a meeting place at Strata (Strayta), where a congregation has carried on for the Lord to this day. This community is about twenty-five miles south of Montgomery. The “Old Strata” congregation has sown the seed over a wide area. Perhaps among her greatest contributions, though, was that she made in the person of Justus McDuffie Barnes. “Mack,” as he was called, was the son of Elkanah and “Polly” Barnes. Although he could have followed a lucrative career, he chose, on his graduation from Bethany College under Alexander Campbell, to return, in 1856, to his boyhood home to devote his life to the ministry of the word. Thus began a career destined to loom large in the religious history of Alabama.

Almost from the beginning of his labors Brother Barnes gave much influence to the idea of planting a school in his section of the state. Soon, therefore, he organized a school at Strata. Later the school was removed to Highland Home, a few miles to the south. Immediately this school began to attract around it a

very excellent circle of Christian families. More and more there went from Strata and the school at Highland Home' a group of gospel preachers and Christian families who took the plea for "the ancient order of things" to almost every community of the state.

In his last years Brother Barnes resided in Montgomery. On one occasion, in 1913, he was visiting back in the territory of "Old Strata." Before that time he had taken up the use of the automobile. On this occasion, as he was passing along the highway, a colored man working in the fields recognized him, and in spontaneous greeting waved his hand and shouted: "Howdy, Brother Barnes!" In his interest in returning the greeting of the colored friend Brother Barnes momentarily took his attention from the car he was driving. The result was that the car ran off the highway. In the accident Brother Barnes sustained injuries from which he died a short time later. Thus ended the earthly labors of Justus McDuffie Barnes and surely no one can fail of perceiving the color of friendliness and sweetness in which the ending was set.

The mortal remains of Brother Barnes repose in Montgomery. His work, though, lives on. It is astonishing how many persons even now pause and quote from Brother Barnes. He seemed to have a way of making phrases that would live. And he goes on in countless communities even today. And the "Black Belt," despite Brother Campbell's strictures, did not turn out so badly after all! (GA Oct 28, 1948 pg. 1045)

**EDITOR'S Note:** Brother Norred was incorrect in stating that Mary "Polly" Barnes was baptized by Brother Hooker. She had actually been baptized in 1828 by William McGauhy. There was, however, no congregation for her to attend until the meeting by Hooker in which some 60 souls were baptized and the result being the establishment of the Fair Prospect Church.

\*\*\*\*\*

### Prayer and Rabbits

John T. Lewis was in a meeting in a rented store building in Pratt City. The weather was cold and some brother had stoked up the old warm morning heater and forgot to close the damper. Several of the men came in from the cold and sat between the heater and the wall. The heater was beginning to get cherry red when an old brother began the prayer. As Lewis would later tell the story "the brother was way behind in his praying. The prayer went on and on and the heater got redder and redder. Finally when the amen was said, the brothers came out from behind the old warm morning heater like rabbits out of their hole."

\*\*\*\*\*

### Words of Wisdom

"No virtue will exist where envy resides—it is leprosy of the soul." C,R, Nichol

## Prior Reeves

Prior Reeves' tombstone is located in the Payne Cemetery in Lowndes County, Alabama, Notice on his



tombstone, his name is spelled "Prier." In many of the records it is spelled "Prior." In fact, it was likely "Pryor." He was one of the early pioneer preachers in south Alabama. He served churches in Lee County in the 1830s and 40s. We plan to have an in depth article about his ministry in a later issue....LEW

Thanks to C, Wayne Kilpatrick for the photo...

.....  
\*\*\*\*\*

## Looking Back

### Porter Makes His Point

**Editor's Note:** W, Curtis Porter was one of our greatest debaters. From time to time we will run excerpts from his book, 'Quibbles That Backfired'...

In 1951, over near Monette, Arkansas, I met John L. Causey in debate. When discussing the scripturalness of the church, he said, "Now the Baptist church is mentioned in the next verse after you read about the Church of Christ." I had been placing on the blackboard, Baptist church and Baptist churches; and church of Christ and churches of Christ, insisting that he give us some scriptural reference with respect to a Baptist church. He said the Baptist church can be read in the next verse after you read of the church of Christ. I said, "Well, fine. In Romans 16:16 Paul said, 'The churches of Christ salute you.' Mr. Causey said the next verse talks about the Baptist church. The next verse says, "mark them which cause divisions and offenses contrary to the doctrine which you have learned and AVOID them." *Quibbles That Backfired – Page 7*

\*\*\*\*\*

### Gems of Pullias

"That the church is drifting from the pure word of God in worship and work, no one can deny." (C.M. Pullias, *Life and Works*, 58.)

Subscribe For A Friend.....

## THE BEGINNING OF MONTGOMERY BIBLE SCHOOL

Kenneth L. Randolph

While the date of 1942 may extend a little beyond the parameters of this journal, many of those who planned and promoted the founding of Montgomery Bible School began their lives and training early in the century. Furthermore, older Bible schools which existed back into the 1800's and some in the early 1900's certainly impacted their lives. Alabama Christian College at Berry had a significant influence upon men such as Gus Nichols and Gus Dunn who were co-workers with the founders of Montgomery Bible School. John T. Lewis was a graduate of Nashville Bible School under David Lipscomb and he was a genuine supporter of Montgomery Bible School. Leonard Johnson was a graduate of the Nashville Bible School after its name was changed to David Lipscomb College. Also, all the founders and most of the friends of the school from the beginning have passed from the scenes of the living and their lives have now entered into that realm we call "history." One exception is Bernice Johnson, widow of Leonard Johnson, and one of the six original teachers yet remains at ninety-eight years of age. Perhaps, therefore, it is fitting to put pen to parchment about the beginning and those who started it to be preserved as Alabama Restoration History before the details are lost in the oblivion of time.

Entering the Harris Parker Bible Building on the Faulkner University campus in Montgomery, Alabama, the visitor approaches a black obelisk on which monument are the sculptured likenesses of the heads of three founders of the school: Joe Greer, Leonard Johnson and Rex Turner, Sr. It is fitting that this memorial to these men is located in the atrium of the building where the Bible is taught daily to all students because that was the aim and focus of their efforts to begin and sustain a school which they named, simply, Montgomery Bible School. Soon after its beginning it also was called Montgomery Bible College because in its first year the decision was made to add a second year of college and become a junior college. While there was no legal change in the name it was referred to as Montgomery Bible College in the school publications and continued until 1953 when a formal change was made to Alabama Christian College.

The following quotation from the 1944-1945 Catalogue states the purpose these men and all their supporters had in establishing Montgomery Bible School.

*The supreme purpose of the Montgomery Bible College is to build men and women of character. A vital element of genuine character is the religious and moral nature.*

*Hence, the Montgomery Bible College will*

*Teach the Bible as the most effective means of cultivating the moral and spiritual nature. It is the desire as Lipscomb and Harding expressed it, "to teach the Bible as the recorded will of God as the only sufficient rule of faith and practice, and to train those who attend in pure Bible Christianity." Each student is required to take an hour of Bible work daily, and a chapel period is conducted each day. Like churches, schools have a natural tendency to "depart from the faith." It is the purpose of Montgomery Bible College to "ask for the old paths and walk therein." It contends wholeheartedly for "the faith once delivered to the saints," and seeks to instill into the students the responsibility of "speaking as . . . the oracles of God" without favor or fear of position, honor or person. The Montgomery Bible College seeks to motivate its students to "pluck up" sectarianism; "break down" traditions and institutionalism; "destroy" sin and worldliness; "overthrow" the influence of false teachers within the church; "build" upon the rock of ages and "plant" for future generations.*

### THE FOUNDERS



**Leonard Johnson – Rex Turner, Sr. – Joe Greer**

The founders of Montgomery Bible School commonly are said to be Rex Turner, Sr., Leonard Johnson and Joe Greer, but it would be amiss to omit the names of the first board of trustees because without them (as well as others who later served) the school could not have been started. At the first formal meeting on April 13, 1942 at the Panama Street church building in Montgomery, when as yet the school had no location, no funding, no faculty and no students, the following men were asked to serve as trustees: Joe B. Greer, Jack McDonald, Solon Whitehead, Brooks Boothe, John L. McDonald, Charlie Womack, Elly Bird and Wilbur Slauson. They gave two hundred thirty-five

dollars on that day. Joe Greer was asked to serve as chairman of the board, which position he held for about twenty-five years. (Incidentally, G.A. Dunn, who had been a part of the former Alabama Christian College in Berry, Alabama, also was present in the meeting.)

### JOE B. GREER

Joe Greer was born on Pond Creek, Cheatham County, Tennessee just north and west of Nashville on April 12, 1907. He was the son of A.N. "Newt" and Rebekkah Garland Greer. Joe's maternal great, great grand-mother was the sister of Raccoon John Smith. His father was baptized by David Lipscomb in 1894. Two sisters attended the famous Fanning School in Nashville. Thus there is a direct tie with the pioneers of the church of the Lord in America.

The question, "How did Joe Greer get to Montgomery?" reveals an "unusual happenstance" which many would say is the providence of God. Five Tennessee Christian families read a discarded paper which offered land for sale near Montgomery, Alabama just east of the Tallapoosa River and decided in 1919 to buy and move to a large farm just south of Wetumpka, Alabama. Joe Greer, at the age of thirteen, rode the wagon train that brought the families from Tennessee to Alabama. Two of the five men were gospel preachers, L. L. Jones and J. S. Mores, and the other three were capable Bible teachers. There was no church in or near Wetumpka and only two or three in Montgomery: West End, Catoma Street and perhaps Highland Avenue. The five families began meeting for worship in the Greer home and later a tenant house was turned into a church building.

When Joe was fifteen years old he was baptized into Christ. L. L. Jones and J. S. Moores began preaching in the Wetumpka/Montgomery area and Brother Moores often took Joe and other young men with him on his preaching appointments. Thus Joe learned to publicly read scriptures, lead prayer and lead singing.

In 1923 the Greers sold their land on the east of the Tallapoosa River and bought land west of the river and soon bought the two thousand acre farm where Joe lived for the rest of his life. In 1924 the Greer family and a few other Christians began meeting in Chisholm, near the farm, in the home of a Mr. Ferguson. In 1926 the Chisholm church built its first building and began helping other churches in and near the city. Joe helped Cold Springs in Elmore County build its first building. He and others built the original Highland Gardens building in one day (on New Years Day) so that Floyd Decker preached in it that night. Joe also built or helped to build meeting houses at Prattville, Madison Park, Newtown, Alexander City, Mt. Hebron and Elmore.

Greer's work with the church in those days

was principally in three areas: tent work, building church houses, and teaching and preaching. His love of tent work probably came from the numerous tent meetings that were conducted in Chisholm in the early days of its existence, one of which was by John T. Lewis.

Joe was a very strong man physically, with a good clear mind, great faith in God, and a stubborn will. He thought he could do just about anything and he just about could. To handle a two-thousand acre farm with floods, drought, insects, predators and debts to fight, most men would think they had little or no time for church work. But from early spring through fall Greer was busy erecting tents, removing tents, hauling them to the next site. It was not uncommon, at the time when he and his field hands were busiest with the crops, for him to take off from his work, take two of his best hands out of the fields, load up a tent, chairs and a P. A. system and take them as far as the Gulf Coast. He would unload, erect the tent, and lead the singing a night or two before going back home. Almost every night of the week he attended some gospel meeting, usually taking a truck load of people with him. Many new churches were started and many struggling congregations were strengthened because of the efforts he made, the money he spent, and the encouragement he gave to the brethren where he went.

Joe Greer was color-blind regarding the human race. He and his family taught the many African American men and women who worked in their fields and in their home. Some of the young women whom they brought to Christ married men who became gospel preachers, reared Christian families and have been a great blessing wherever they lived. One summer alone Joe and Brother Whitaker established six new churches among the African-Americans in Montgomery, Prattville, Autaugaville, and in the Selma area. He spent much time and money in helping and encouraging their preachers. He helped with his hands and paid many of his own hired workers to erect buildings for them. As early as the 1950's he became interested mission work in Mexico. He spent the rest of his life traveling deep into Mexico each year, and often more than once a year, encouraging the work there, financially supported the work, and traveled continually raising funds and interest in churches and individuals in the states.

For several years Greer did no public preaching, but as time went by he began to exhort and encourage the brethren and little by little moved into more preaching. He never considered himself a great preacher, but he did much good by the soundness of his teaching, by the urgency of his lessons and by the strength of his good and godly life which accompanied his preaching. Also, many song leaders, class teachers, elders, deacons and preachers got their first start in training classes he conducted or promoted in the



churches over a period of decades beginning in the late 1930's.

Joe married Winnie Bell Wynn and they had two sons and two daughters. Joe, Jr. (Little Joe) died while yet a young man and Sally, Suzy and Beau live on or near the farm, and their descendants continue good influences for the cause of Christ in the Montgomery area."

Leonard Johnson said, *"From 1938 to 1946, it was my good fortune to work with the Chisholm church and therefore with Joe and his family. A closer, dearer, more loyal and understanding friend I have never had . . . . Perhaps no one in Joe Greer's area of Alabama has done more to promote and encourage the preaching of the gospel. He was a man of unblemished character, honest, truthful and pure. He had a great faith in God and his highest ambition was to live right and serve his Saviour and his fellow-travelers on the road to eternity."*

Rex Turner, who served as Co-President for six years and President for twenty-five years of the first thirty-one years of the school's existence, said of Greer:

*Without Joe B. Greer there would be no Alabama Christian College as it stands today. (He was the man of the hour because he contributed so liberally to the financial needs of the institution. Joe B. Greer gave of his time, his money and himself for both the church and Alabama Christian college. Even when his back was to the wall financially, he still went to the bank and borrowed money and gave it to the school so that the school could pay the cost of its operation. Others contributed to the school also, but no other individual Christian in Montgomery and parts handled anything like the money that Joe B. Greer did in those days.*

The church at Chisholm hired its first fulltime preacher, Floyd Horton, in 1935. In 1937, Rex Turner began working with the Chisholm church and thus began a relationship whereby this church in the next few years would bring together the three founders of Montgomery Bible College in a close bond that produced many good fruits for Christ in the years ahead.

Leonard Johnson, who preached at Chisholm from 1938 to 1946 said, *"When Rex Turner began working with Chisholm in 1937, Joe and Rex formed a great team. Both were young, strong and zealous for the cause of Christ. Joe helped Rex to start the first daily radio program in the Montgomery area among churches of Christ, and Rex, with his powerful Scriptural sermons stirred to action a great Central and South Alabama."*

#### **REX A. TURNER, SR.**

Rex Allwin Turner was born February 13, 1913

in Corner, Alabama (located just north of Birmingham) to Elijah Jesse Turner and Odessa Fikes Turner. He married Opal Shipp of Corner and they had two daughters and one son. Turner grew up on a farm but he early had an inclination toward education and preaching. He attended the University of Alabama, Jacksonville University, Samford University, Auburn University, Jones Law School and Harding Graduate School. He obtained a B.A. degree from Samford, an M.S. from Auburn, an LL.B. from Jones Law School and an Ed.D. from Auburn. Turner's early preaching was in Warrior and Quintown, located in the general area of Corner. He was also principal of Mt. High Elementary School in Blount County for two years and instructor at Boyles School in Tarrant City for one year before he made the move to Montgomery where he spent the rest of his life.

Gus Nichols said of Turner: *"I have known Rex A. Turner since he began preaching . . . . In the beginning of his ministry, he lived in my home for two weeks. I helped him prepare sermon outlines, and I arranged for his first gospel meeting. I have followed his work with great interest and satisfaction. He has distinguished himself as an able evangelist, educator and author . . . . Few men know more about the prophetic books of the Old Testament than does he."*

Rex A. Turner's name is synonymous with Christian education in Montgomery and in Alabama. He presided over the affairs of the school from its infancy and through the first thirty-one years of its existence. He rightly enjoys the adulation of multiplied thousands of its students, faculty, board and Christians in the South. He carried a heavy load, for in addition to being president of the school, he preached regularly as a local minister as well as holding gospel meetings. He, along with Leonard Johnson, and with the help and support of Joe B. Greer, was instrumental in starting and nourishing many churches in Central and south Alabama. Turner was also a regular teacher of Bible classes in the college, most often in the prophets. He also was a prolific writer and left a legacy of materials including sermons on various themes and studies in the prophets of the Old Testament.

When Turner left Chisholm to preach at Highland Avenue in Montgomery in 1938 Leonard Johnson moved from Nashville to preach for Chisholm. Johnson served as Co-President for the first six years of the school's existence and in some leading capacity until he left in 1954 to do local work, mission work, and served as president of two Bible elementary and secondary schools. Always, he was preaching and teaching.

#### **LEONARD JOHNSON**

Calvin Leonard Johnson was born in Lincoln County, at Harms, Tennessee, in 1910. When his parents died early in his life, he and his sister went to live with his father's parents who reared them to adulthood. He was baptized at the age of sixteen by J. C. Dixon at which time he decided to be a preacher. He was immediately asked to teach a class of young people, which started a thirst for knowledge of the Bible and a desire to teach. He attended David Lipscomb from 1928-1930 and came under the tutelage of H. Leo Boles, President, whom he always considered to be the best Bible teacher he had ever known. A. G. Freed, S. P. Pittman and J. R. Robertson were others at Lipscomb who helped to shape his future. His classmates who preached were such well-known names as Dan Harless, T. J. Ruble, Anthony Emmons, Clyde Fulmer, Chester Hunnicutt, J. V. Copeland, Marvin Powell and O. P. Baird. While at Lipscomb he met and married Bernice Cagle from the Sequatchie Valley town of Pikeville, Tennessee. They went to Arkansas to finish the third and fourth years of college at Harding, which was then in its last year at Morrilton. They spent that year and then helped to move the college plant to Searcy where they completed their work. He taught Latin in the Harding Academy. He earned a B.A. in History and Bible and later the M.A. in Education from Auburn. Johnson taught two years at Oklahoma Christian College and twelve years at Freed-Hardeman College. He returned twice to Montgomery and served as an administrator and taught at Alabama Christian/Faulkner University, from 1972-1978 and from 1983 until his death in 1994 at the age of eighty-four. Leonard and Bernice had three sons and two daughters.

Johnson was always ambitious to do mission work, which included a two year stay for his family in Nigeria where he preached and also superintended the schools in which the Bible was taught in that region. He made shorter but regular summer mission trips to Africa, Livingston, Scotland and Vienna, Austria, as well as consistently taking students on campaigns in the U. S. He had spent the summer in Vienna three months before his death in 1994.

Johnson's experiences at Bible colleges early on instilled within him a desire to start a school in some area where it was needed. After graduating from Harding he preached in Pensacola, Florida for two years and in Nashville for two years, then moved to Montgomery to work with the Chisholm church. This move brought Johnson, Turner and Greer together in preaching the gospel and unified them with the ambition to begin a Bible school in Central Alabama.

E. R. Brannan, former President and class of 1943, explains how Greer, Turner and Johnson were brought

together and how out of this bond was born the dream and reality of a Bible School:

*Two streams of thought united as one in the founding of the Montgomery Bible School. Leonard Johnson had sat at the feet of great men of God at David Lipscomb College and Harding College. He appreciated the value of Christian education for all-those preparing to preach as well as those who would not. Rex A. Turner had not attended one of the Christian colleges . . . but he had come under the influence of great gospel preachers like Gus Nichols, John T. Lewis and G. A. Dunn. He recognized the need for preachers to have training in the Bible and related subjects.*

*Providence brought these two men together at Montgomery in 1938. Turner, who had been preaching for the Chisholm church, moved to the Highland church. Johnson followed Turner as the minister of the Chisholm church. Turner had formed a fast friend-ship with Joe Greer, a leader in the Chisholm church. Johnson and Greer worked together and became good friends. This naturally brought the three men together.*

*Johnson and Turner became close friends, They worked together and held a number of mission meeting together. The Panama Street church, (where Turner began preaching about 1940 and continued for twenty-five years, KLR) and the Chisholm church, held joint training classes. This helped cement the growing friendship of Turner and Johnson and impressed on both men the importance of more training.*

*Johnson recalls talking with the late John L. McDonald about starting a Christian school. McDonald was enthusiastic about the idea . . . . Johnson and Turner discussed starting a school and went to see Joe B. Greer, who also was very interested. These three men were the nucleus, and a dream moved toward becoming a reality. (Unpublished Document of a Speech, Faulkner University: The Early Years: The Montgomery Bible School, delivered in 1992) . .*

Johnson and Turner started a religious paper, Sound Doctrine, in 1941 which was published monthly for about seven years. In the April 25, 1942 issue the back page announced the opening of Montgomery Bible School on September 14, 1942. However, at that time there was no sure place to meet.

But in the June 25, 1942 issue an announcement was made of the purchase of a permanent location, a two-story building and twenty-six acres at 914 Ann Street. The announcement included a description of the

property and building and of the plan of courses to be offered. It concluded with the following:

*The Montgomery Bible School is a non-profit corporation, and its main goal is to build Christian character. The school is being launched that your boy or girl may receive Bible teaching, and good moral training while they are in school. The school will be under the management of Leonard Johnson and Rex Turner. Leonard Johnson will serve the school in the capacity of Principal of the High School, and Rex Turner will serve in the capacity of Dean of Bible. Each student will pay a nominal tuition fee of \$5.00 per month. The out of town students will pay \$20.00 per month for room and board.*

A special opening service was held on September 14 and speeches were made by John T. Lewis, G. A. Dunn, Sr., I. L. Boles, J. R. Ezell and J. S. Moores. The first faculty were Rex Turner, Leonard Johnson, Bernice Johnson, Arthur Butler, James Benson and Beulah Sessions. They taught the first year without pay. Twenty-three students were enrolled the first day, four college students and nineteen in grades 9-12. The first year college students were Curtis Duke, James Turner, Mrs. Rex Turner and Van Ingram.

In 1959, Leonard and family had just returned from a two-year stay as missionaries in Nigeria, Africa, and he was asked to speak at the Founder's Day Ceremony, April 24. In reflecting on the school from its beginning, he said,

*A more exciting, utterly thrilling day some have never known. Tears of joy were unashamedly shed for dreams and visions were beginning to come true. The school was founded on faith in God, on a firm belief in the worth of man, and on a spirit of individual sacrifice for what one believes to be right. . . . From the first day the teachers and students have made almost unbelievable sacrifices, and have done so willingly. Those early struggles have left their mark upon the character of the school. . . . I rejoice in the progress of your past. I have confidence in your future, and I hope the time never comes when the great principles upon which the school was established are neglected or forgotten. They are your very life and soul. They have made you unique as a school. May you cling to these principles as to life itself. . . .*

*O God, forgive the mistakes of the past and lead us all into the light and glory of better days.*

**Tell Your Friends About The Journal.....  
Check Your Renewal.....**



**Bernice (Cagle) Johnson  
by  
Janice (Johnson) Randolph**

Bernice Johnson was born in 1911 and raised in Sequatchie Valley in and around Pikeville, Tennessee. She was the oldest daughter of Grover Cagle & Mary (DeBord) Cagle. In 1930 her older brother, Firm, was to enter David Lipscomb College and during a visit to their home, President H. Leo Boles persuaded her to enter college with her brother and finish her high school credits as well as take some college courses. It was at Lipscomb she met Leonard Johnson and after finishing the two years of work offered at that time, they were married at her home in 1932 by S.P. Pittman, a much loved teacher at the college. They were encouraged to go on to Harding and there they received their B.A. degrees. She majored in Home Economics and became an accomplished seamstress and cook and also taught the subject in the early days of Montgomery Bible School.

Her greatest accomplishment is as a wife and mother of 5, grandmother of 12, and great-grandmother of 12. Her example of love, faithfulness and courage, along with her positive and accommodating disposition, are a blessing to all. She resides in a nursing home in Moulton, AL, near one of her daughters, Marilyn Terry. She enjoys receiving cards and visitors.

Her address:

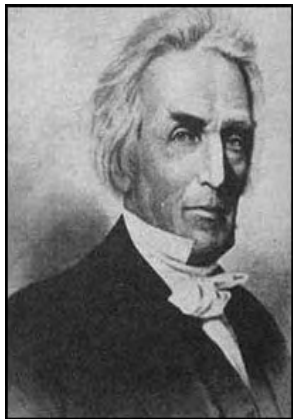
Bernice Johnson  
National Health Center, Room 135A  
300 Hospital Road  
Moulton, AL 35650

**Editor's note:** *We hope to interview Sister Johnson and preserve some of her wonderful memories. She was one of the original faculty of Montgomery Bible School.*

## “THE PITCHY DARKNESS OF A TEMPESTUOUS NIGHT”

Earl Kimbrough

When Alexander Campbell made his first preaching tour through South Alabama in January 1839, he spent most of his time in Montgomery, Lowndes, and Dallas Counties. He traveled about eighty miles through that region, preaching in various scattered communities. He was transported from place to place by carriages that belonged to well-to-do brethren and other obliging citizens of the area. Sometimes his entourage was too large for one carriage and another was brought into



service, the carriages traveling in tandem. This happened in Dallas County, west of Montgomery, near the end of Campbell's 1839 visit to the state, when the two carriages encountered one of the state's fierce winter storms. Campbell spoke of having the pleasure of spending "part of a night with Mr. Bissel and his amiable lady, after having been almost cast away and benighted in one of the darkest and most rainy nights we have ever met with, some of our company having been out till midnight, about five hours in traveling two or three miles."

As Campbell described the ordeal: "We had an appointment in Carlowsville, which we were hasting to fill, while we were overtaken in the pitchy darkness of a tempestuous night. By the aid of a flambeau, we, in the van of our company, reached the spot in time to speak an hour to the attentive audience. The rest of our company with brother [James A.] Butler, not having yet arrived, messengers were dispatched in quest of them. They had sat for some two or three hours in their carriage on the side of a hill, unable to escape from the difficulties around them. There they stood, in *dubiis rebus*, with 'scotched' wheels, in a deep gloom, irradiated only by an occasional flash of lightning. In this imminent slough of despondency they waited for some star of hope, till despair itself had seized the reins, and for some time held them fast against the efforts of four relief mules superadded to the original team, which rather held them from backsliding, than facilitated their onward march in to the desired villa. They were finally rescued from the dangers of their unenviable position and on the next day were ready for the next station." (*Millennial Harbinger*, May 1839.)

Campbell had spent several days in Alabama in the company of "our indefatigable and truly magnanimous brother Butler," who had conducted him on his journey through that part of the state. The day following that "tempestuous night" in Dallas County, Campbell departed with his "esteemed and beloved brother Butler" on January 16, being transported to Portland on the Alabama River, where they boarded the Tallapoosa bound for Mobile, safely arriving in Alabama's port city "in about 40 hours."

\*\*\*\*\*

### Overseeing The Flock!

"Brother Joe Ratcliff, of Bardwell, Kentucky, tells about going to a place one time for a meeting. He got there after the crowd had assembled on a Sunday morning, and found the house full of people. As he walked to the platform, with a grip in each hand, he noticed two men sitting on opposite ends of a bench at the back of the platform, and facing the audience. He asked them, when they arose to meet him, if they were preachers. The reply was 'No.' He then asked if they were there to lead the prayer. Again the answer was 'No.' He inquired what they were doing up on the platform. They replied that they were the elders, and were 'overseeing the congregation!!'"

\*\*\*\*\*

### You Know The Answer

A recent item in the newspapers tells of the increasing numbers of clergymen who are being treated by psychiatrists and in mental hospitals. Probably we ought not to mention this to our readers, but since we have we pass on the following: "It is a statistical fact," said a woman lecturer, "that there are thirty percent more men in mental hospitals than women." A little man in back row leaped up and yelled, "Okay, okay, but who put them there?!"

\*\*\*\*\*

### They've Quit

Some of our smoking brethren have been so terrified by reading the horrendous magazine articles tracing the high correlation between cigarette smoking and lung cancer that they have decided to quit reading.

\*\*\*\*\*

## REMEMBERING TWO SOUTH ALABAMA PREACHERS

Hugh Fulford

Today I am reminiscing about two well-known south Alabama preachers who had both a direct and indirect influence on me when I was just a young boy (pre-teen and teen).

### W. T. (Tip) Grider

Brother Grider lived in Rose Hill, Alabama and made preaching forays down to Florala, Alabama and into northwest Florida near my home of DeFuniak Springs. At that time, my daddy was not a Christian and my family was not involved in the church, though my mother was a member of the church. My maternal grandparents, who were members of the church, lived in the Liberty community in Walton County, FL, and a small group (15-20) would gather in the Liberty school house on Sunday afternoons for services. Frequently, W. T.



**"Tip" Grider**

Grider would come from Rose Hill to preach for them. Additionally, brother Grider conducted some tent meetings in the Liberty community. My mother and daddy (who was a nominal Methodist) would attend.

Daddy began listening closely to brother Grider's preaching, noting carefully the difference between what brother Grider preached and what he had been taught as a Methodist. He would go home and check out the preaching in his Bible. While daddy did not obey the gospel under brother Grider's preaching, I remember him saying more than once that it was "Tip" Grider who got him to thinking, to reading his Bible, and to seeing the truth as it is in Christ. Thus, brother Grider indirectly had a great influence on my family.

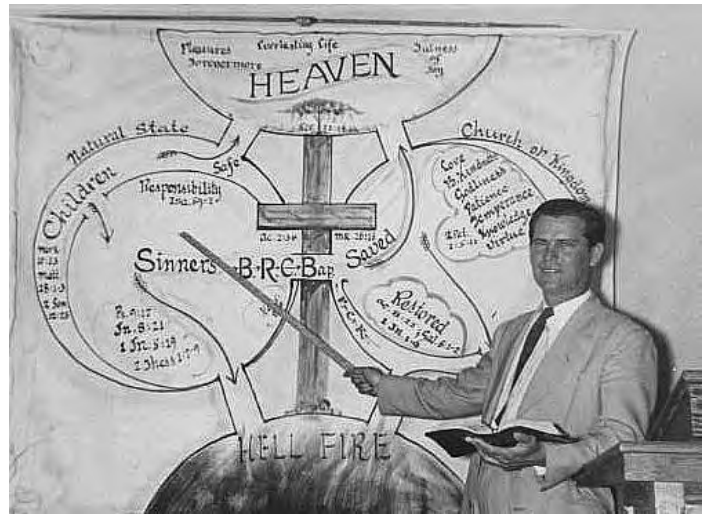
### Willard W. Willis

Brother Willis preached for the church in Luverne, a small town south of Montgomery, Alabama, for a number of years. He conducted scores of meetings all over south Alabama and northwest Florida. After my father was baptized in 1948 by Paul O. Simon, our family became very active in the church. We would attend gospel meetings within driving distance of our home, and one of our favorite preachers was Willard W. Willis.

Brother Willis preached in church buildings, school houses, and under tents, and was responsible for starting several congregations.

In the early 1950s he conducted a meeting for our

home congregation in DeFuniak Springs, Florida. He made a deep impression upon me with his knowledge of scripture, and though I had already been thinking of becoming a preacher, brother Willis further motivated me in this direction. He preached from charts and made the truth of the gospel and of the New Testament way so plain that even a boy could understand it. I copied down several of brother Willis' charts, and some of my earliest preaching efforts were from materials I had gotten from brother Willis. A picture of him standing before one his charts preached in DeFuniak Springs, Florida in April 1953 is below.



### Willard W. Willis

Brother Willis was killed in a car wreck on September 21, 1972 when a teenager attempted to pass another car on the top of a hill and crashed head-on into Willis' vehicle, killing both drivers instantly. Brother Willis was fifty-six years old and in the prime of his life and of his work in the kingdom of Christ.

I am grateful for the labors of such men as W. T. Grider and Willard W. Willis, and for the impact for good that they had on my life -- both directly and indirectly.

\*\*\*\*\*

### The Law

"The New Testament is the sole statute book for the church." .....C.R. Nichol – *A Preacher of Righteousness*

\*\*\*\*\*

**A Subscription To The Alabama Restoration Journal Will Make A Great Gift.....**



## Uncle Isaac Sez

We have just come thru another Christmas season. If I heard "Jesus is the reason for the season" once, I heard it 25 times. I have a news flash for you folks. Jesus had nothing to do with it. The companies that sell all the merchandise are the culprits. The "season" starts in October. How long will it be before it starts on the 4<sup>th</sup> of July? Don't be caught blaming the Lord for the "season." How many times did you hear our own brethren, in their prayers, ask the Lord "to remind us to put Christ back in Christmas?" Makes me think about running out in heavy



traffic..... Each year, we see more and more of our brethren making a big show of celebrating Christmas as a religious holiday, Will some of these brethren kindly, or unkindly, write me and tell me where the scriptures authorize the church to celebrate such. I can read over and over about celebrating the Lord's death, burial and resurrection. No mention of Christmas. Where is it folks? Before you call me "scrooge," or dismiss me for saying "bah, humbug" tell me! Prove me wrong! Just because it is a time of joy and family and giving of gifts and it makes us all feel good, does this give us the right to impose such on the Lord's church. Some churches have gone so far as to put Christmas trees in the building, nativity scenes on the church lawn, Santa and his elves visiting services and singing Christmas carols during worship. Doesn't it stand to reason that if the Lord wanted us to celebrate his birth he would have told us? He did tell us what he expected us to do in worship. Have we totally abandoned the restoration principle of speaking where the Bible speaks and being silent where it is silent? If not, then show me where it speaks about celebrating the birth of Jesus, and I will shut up. Don't tell me what a wonderful time of year it is or how the kiddies love it or all the good times associated with it. I don't want to hear about Rudolph and Frosty the snowman or how great Bing sounds singing White Christmas. Please, just show me the authority. I'm tired of being a scrooge.

Now comes the news that a man in Michigan is suing Zondervan and Nelson publishing companies for \$70 million dollars. Seems he has been traumatized by I Cor 6:9, wherein the Apostle Paul lists those who will not inherit the kingdom of God. On the list are homosexuals. The plaintiff alleges that he has suffered emotional distress and mental instability because of this passage of scripture. I certainly can believe that, especially the mental instability part. Could be worrying about the heat from the fires is the the cause of the emotional distress. The Judge in the case seems to believe the case has "merit." The Judge may suffer a

little "hot" emotional distress himself. By the way the man is serving as his own lawyer. Must be that the lawyers in the town were concerned about the heat from the fires, also..... Lord come quickly.....

One of the bright lights who is a member of one of the "progressive" churches of Christ in town, (bro. Josh calls them Church of Christ Country Clubs) asked the other day; Why do "you people" believe we must have scriptural authority for every thing we do in the church? Why is that so upsetting to "you people?" Part of "YOU PEOPLE'S" answer was...The old Belmont church in New Jerusalem, Tennessee, was once a strong, vibrant New Testament church. Such stalwarts as James A. Harding and R.V. Cawthon preached there. In the mid 1970s, Don Finto, a professor at Lipscomb, took over as the preacher. Along the way, he threw away the whole idea of Biblical authority. Today, "Pastor Emeritus" Finto and his group of misguided souls offer faith healing, practice open membership, charismatic hogwash and every other denominational trick one can think of. Oh yes, one of the country music stars was grounded in the faith there. Whether before or after leaving her husband for another music star is not known. Folks, if you want to see what the face of liberalism and turning away from biblical principles and scriptural authority looks like, take a nerve pill and your blood pressure medication and visit their website at [www.belmont.org](http://www.belmont.org) and ramble around. You'd be surprised at how many congregations around the country are playing catchup trying to match Belmont.

Having the above conversations with this character, reminds me of a call brother John T. Lewis received from a member at Ensley. The brother asked excitedly, "brother Lewis what is the church of Christ's teaching on the Jehovah's Witnesses?" There was a long pause and Lewis said, "the church of Christ doesn't have any teachings." Then he hung up the phone. Ignorance is a sad thing, especially for Christians.

The official church of Christ newspaper reports that our brethren in Brunswick, N.J. have come up with a new wrinkle to cope with the ever rising price of gasoline. They are offering a \$.25 a gallon discount on gas, to folks who attend their services. That figures about \$5.00 per tank full. Using a little Campbellite math, and supposing that the average offering comes to about \$20. per attendee and supposing everybody fills their tank, the brethren are giving back 25% of the contribution to get folks to worship. Paying folks to come to worship! No doubt the "worship" is pleasing and acceptable to the Lord. The paper carries a picture of a little lady standing on the side of the road with a big sign announcing the church of Christ gas deal. Brother Josh says the whole affair gives him gas. Ridiculous is not a strong enough word. Try ludicrous. Even better, try mockery...Still better how about a 1<sup>st</sup> cousin to blasphemy.....Lord, please come quickly before any more of our brethren go stark raving mad.....Til next time.....Isaac

## The church of Christ, Montgomery, Al. Montgomery Journal - 1908

In A sermon delivered at the church of Christ, corner of Church and Catoma Streets, on Sunday, March 15, at 11 A.M., John E. Dunn gave a brief sketch of the origin and growth of the church in Montgomery. A large and appreciative audience was present. Mr. Dunn held the attention of his audience as he told the story of the church and set forth the principles for which it stands, pointing out to the members the great mission before the organization. He said: "In giving a history of the church of Christ in Montgomery, it is proper to mention a reformation inaugurated at the beginning of the nineteenth century in the central and southern states of the United States of America. This reformation was inaugurated by Barton W. Stone in Kentucky, Thomas Campbell and his son, Alexander, in Virginia, Cyrus White in Georgia, [John] Taylor in North Alabama, and a number of other brethren in various parts of the country whose names are not so prominent in history." "It was never the purpose of these brethren to start a new church or start a denomination. They deplored division among the followers of Christ. Their object was to return to the New Testament in faith, doctrine and practice. The shibboleth of these people from the beginning has been: "Where the Bible speaks, we speak. Where the Bible is silent, we are silent. A 'thus saith the Lord' for all faith and practice. " The people in this country desiring to be known as being simply Christians, or disciples of Christ, have never claimed to be the only Christians, but they do claim to be Christians only. They call upon all everywhere to give up everything in religion, in name, faith and practice, for which a 'thus saith the Lord' cannot be given, and be one people only In Christ Jesus. They hold that the church established by Jesus Christ was set up on the first Pentecost after the resurrection of Christ from the dead, and in every century from A. D. 33 to the present time there have been people in the world who believed taught and practiced as did the Christians of the first century.

"This system of teaching took root and began to spread in Central and South Alabama during the first half of the nineteenth century. Early in life, through the teaching of his mother, J. M. Barnes embraced Christianity, and the for the last half century has done more to spread the gospel and establish and build up churches of this faith than any other man in this section of the country. In 1881, J. M. Barnes and H. Jordan of Highland Home, Ala., began preaching in Montgomery. It was a missionary effort on their part. This work continued irregularly for six years. In all of the struggles and labor to establish and build up the

church in Montgomery the lamented Brother Chas. A. Allen was a most vital factor. Although not what the world calls a "preacher" he contributed his time and money to the church from the beginning to the day of his death. He died realizing with much joy that God crowned their labors with success.

"In November, 1887, the little meetinghouse "It was purchased on Herron Street from the Methodists and regular systematic work began in earnest. These people have met every Lord's Day from then till now to worship God and teach the word. Desiring a more favorable location and a larger house for the "growing" congregation, they bought the synagogues from the Jewish congregation on the corner of Church and Catoma Streets, in the year. 1901. When the work began, twenty-eight years ago, there were Eight or ten members in the city. When the church was organized on Herron Street, there were, thirty-one members. Evangelist W. J. Haynes of Grady, Ala., has been an important factor in this work for twenty years.

"We now number between four and five hundred members. This church owns its property on the corner of Church and Catoma Streets, and a good church house and lot in West End. The church is now free from debt. We have from the first met all of our obligations. From time to time our friends in Montgomery who are not members have contributed freely to help us pay for our house and lot. The church feels very kindly to its many friends in the city. Aside from this, the church has never received a dollar from any outside source. We have never resorted to entertainments, bazaars, fairs, festivals or anything of the kind to raise money. The members have given of their means as the Lord prospered them – freewill offerings into the treasury. This church stands as a living monument to the individual effort and personal consecration of the godly men and women who have worked so heroically from the start

We are a unified church; we present a solid front. There is not a jar or discordant note among us. Our mission is so far as lies within our power, to preach the gospel to every creature in all the world. We are a missionary people. We desire to be animated by the same spirit that filled the Christians of the first century

In less than fifty years, Commencing with Pentecost at Jerusalem, the first Christians preached the gospel in all creation under heaven, and their sound went out into all the earth. We believe it can be done today if the churches of God will discard all human machinery and all of the members consecrate themselves to the great work of the Master. The predominant idea with this church has been, from its

beginning until today, that there was but one church established by the authority of God; that in all work and worship we must be guided by the New Testament, when correctly translated; that we will do nothing in our work and worship without express command or example in the New Testament. "Let our motto be 'Preach the gospel to every creature in this city who has not heard it, all over Montgomery County, throughout this State and unto the uttermost part of the earth.'" We desire to bless the world, honor God, and go to heaven when we leave this world."

At the close of the sermon Elder J. M. Barnes, arose, and with much feeling, expressed his gratification of the work of the church in the past and his hopes of the church in the future. Elder Barnes said in the natural course of events he could not remain with the church much longer. For a half century he had labored to build up the church in his native State and with a satisfied heart he could go hence, realizing he was leaving a church in his home city living in union, harmony, peace and love. Said he: "I expect your hands to lay me in the casket and roll me in this house and hold the last services over me, and with pride of heart I shall go to my grave, feeling assured that you will be true and loyal to God and carry on the great work you are so nobly doing."

At this instant the congregation was moved to tears.  
 Montgomery (Ala) Journal

\*\*\*\*\*

**FIFTEEN MILES  
 FROM HEAVEN**  
 Earl Kimbrough

**One Hundred Vignettes  
 Relating to the  
 Restoration Movement**

Stories about Some of the Men and Women  
 Who Pioneered the Restoration of  
 New Testament Christianity in The United  
 States and Others Who Have Continued to  
 Keep the Movement Alive.

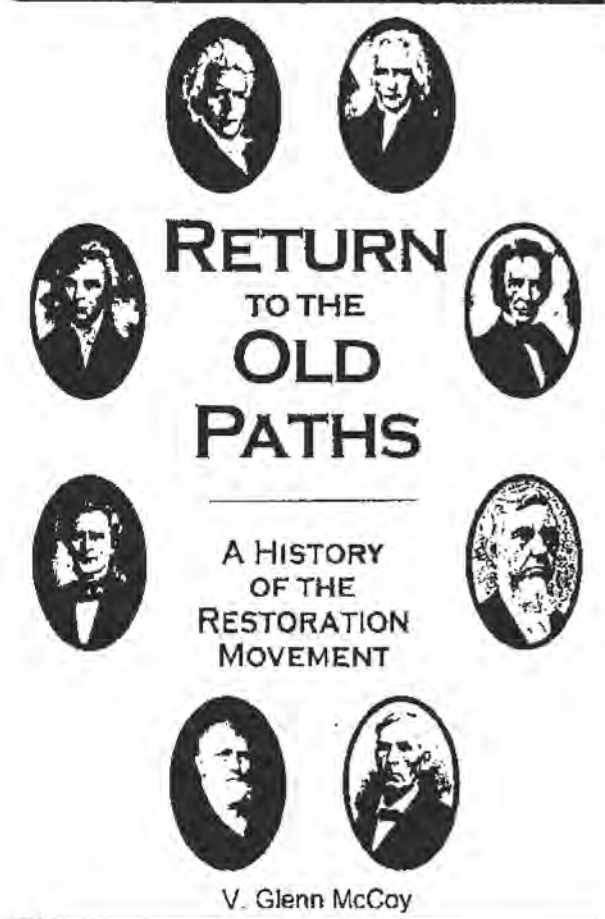
One of the most interesting and informative books  
 we have ever read. Includes more than 150 pictures.

Price: **\$14.00 pp.**  
**Clay Publishing**  
**P.O. Box 398**  
**Russellville, Alabama 35653**

**Phone (256) 668-3135**

\*\*\*\*\*

*One of the best written works on Restoration history available today. Brother McCoy writes in a clear, concise way that brings the stories to life....LEW*



You may have read many books on church history, but none with more interesting and revealing information in 360 pages. The author begins with some facts about the reformation effort, and then discusses the history of the restoration in America. The book contains 18 excellent pictures, and information which you may not have read before. Price: \$13.00 plus \$2.00 for shipping.

**ORDER FROM**

**Clay Publishing**

**P.O. Box 398**

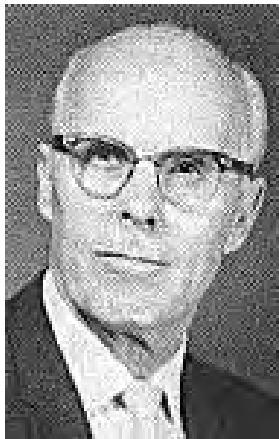
**Russellville, Alabama 35653**

**Phone (256) 668-3135**

**Please check your renewal date.....**

*We came across this article from the pen of brother Tant written over 50 years ago. It touched us and we thought our readers would enjoy...LEW*

The summer's work has ended. After a long and lonely absence I am going back to Texas. Only a few hours ago I was speaking to a house filled with people in Sunnyvale, California. Now it is shortly after midnight, and I am nearly three miles above the Mojave Desert, flying almost six miles per minute in the direction of—



*Fanning Yater Tant*

home! There are eighty-one of us in this monster of the skies, five crewmembers and seventy-six passengers. We left Oakland airport an hour ago, and will set down at Love Field in Dallas about daybreak. One brief stop there to change planes, and by the middle of the morning I shall be home. There are few words in any language that have the power to grip the heart and stir the emotions as does the word "home". All that is sacred and holy, all that is tender and loving clusters around the word. The memories of childhood, the smiles and tears of youthful years, the security of love and devotion, the hallowed associations of the past are wrapped up in the word. In early years home is the place of mother and father, perhaps brothers and sisters; in later years home is the place of husband or wife, and perhaps children. Bereft indeed is that poor soul who has no home. But infinitely more wretched is he who has never had a home! Surely it is not without cause that Christ has pictured to us the Christian relationship in terms of home and family. God is our Father; we are his children. Christ is our brother, and we are brethren one to another. It was not to the Ephesians alone, but to all the faithful of every age that Paul wrote, "So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God." (Eph. 2:19)

Now we are over Nevada. The pulsing roar of the four mighty engines seems to make this leviathan of the air a living creature. The stars in the sky as I look out my window are big and luminous. Most of the passengers are sleeping. But I cannot sleep. I have been gone too long. The eagerness of "going home" is too great. Here and there I can make out the dim, crawling light of an automobile on the desert floor,

thousands of feet below. There are not many; and they seem to move at a snail's pace. Perhaps some of these people are going home, too. The same eagerness and anticipation that fills my heart may be theirs. Likely it is so. For we are all of us cut from the same cloth. Our needs, our hopes, our fears, and our joys are pretty much of a pattern. And the God who made us knows what is best for us. He has made provision with loving and infinite care.

Mile after mile slips by in the darkness below. And every mile brings me closer home. Already we are in Arizona; and then we shall sail through the star-studded skies of New Mexico, and on into Texas. My thoughts are nostalgic as we cross the miles. It was to New Mexico (Alamogordo, and then Hope) that my father brought his family when I was still too young to go to school—more than forty years ago. Indeed, my earliest memories are not of Tennessee, the state of my birth, but of the wild grandeur of the Sacramento Mountains and the then curious, but now famous White Sands. It was here in New Mexico that I had my first acquaintance with death. A beloved sister (oldest in the family) had stayed in Tennessee with her husband when the rest of us moved west. And now comes the fateful wire that tells us we shall see her face no more. My father does not weep; he can not. His misery is beyond tears. As I sit in this plane, high in the heavens, I can see him once again at his table upstairs, writing, writing, writing, endlessly writing. I approach to ask him about Davis, but I can not speak for the aching lump in my throat. He raises his head and sees me standing there in childish grief. He puts his pencil down and takes me up into his lap—a rare thing indeed for him, for he was a man of deep emotions, but inarticulate and undemonstrative concerning them. Finally, I realize he is weeping, and of course I weep too. He speaks one brief word, "Your sister has gone home to live with God." Home!

It won't be long now. It will only be a few hours until I sit at my desk and try to type down the thoughts that fill my heart at this moment. And it will only be a few years until I see once again those dear faces in that eternal home, where sorrow and death can never come. My honored sire has slept these fourteen years beneath the blue skies and bright stars of Texas. He died in the Lord, and it was of such as he that John was told to write, "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them." (Rev 14:13) He has gone home. After the turmoil and strife of "life's fitful fever" has ended, what more blessed and glorious thought than to know that

one is "going home."

And here is Dallas. Ever so gently the huge ship touches the earth. Thus far the journey has been safely accomplished. Only a few more miles now. And then, home. Is it possible that I am even closer to that heavenly home than to the familiar scenes of my own frame cottage? God knows. Any one of us may at any given moment be only one heart-beat from eternity—an eternal home with God, or banishment forever from his presence. There is something terrifying about that, and yet something infinitely thrilling. May God grant to all of us that when our eyes shall close in death we may take that sweetest of all journeys—the path that leads to home. - *Gospel Guardian*, October 13, 1955

\*\*\*\*\*

A great historical novel....Set in the hill country of North Alabama, Don Umphrey does a wonderful job of recreating the trials and tribulations of his ancestors during the Civil War...A must read for lovers of Civil War history.....LEW



**Restoration pioneers who  
faced tough choices**

**Southerners in Blue**  
They Defied the Confederacy

The fact-based novel  
by Don Umphrey, Ph.D.

350 pages in hard cover

*Southerners in Blue* reveals a hidden and horrific side of the war that tore America in two... unique, exceptionally well written.

***The Midwest Book Review***

(An) unusually vivid, convincing, and detailed account of the experiences of ordinary men, women, and children caught in a war they never wanted but could not avoid.

***The U.S. Civil  
War Center at LSU***

***\$29.95 plus \$2.34 shipping***

Order From  
**Clay Publishing Company**  
P.O. Box 398  
Russellville, Alabama 35653  
Pho. (256) 668-3135

\*\*\*\*\*

**Will Make A Great Gift.....**

## OBITUARY

**Editors Note:** Below is recorded the obituary of a young gospel preacher who was taken in his 26<sup>th</sup> year. In his short life, he accomplished more than he could have possibly dreamed of.. He preached, what was likely the first gospel sermon in Montgomery. He baptized, in 1828, Mary Lumpkin, who would later marry Elkanah Barnes and become the mother of Justus M. Barnes. J.M. Barnes in turn, would lead thousands to the truth. This young preacher did more for the cause of Christ in the seven short years in which he proclaimed the sweetest story ever told, than most do in normal much longer life.... What a glorious life!. ...LEW

Elder M'Gaughy of Ga. was born on the 10th of October, 1804, and departed this life on the 19th of the present month,(July (1830) after nine days close confinement to his bed.

Elder M'Gaughy embraced the .religion of Christ in his sixteenth year, and in his seventeenth year commenced proclaiming the glad tidings of great joy, the reality and power of which he had so happily experienced, to the lost sons and daughters of men.. In this glorious work he continued till his Heavenly Master closed his labors by exalting him to a station in a better world. Many no doubt will rejoice in eternity, that they ever heard his voice in time.

That the church to which he 'belonged has in his death sustained a mournful and irreparable loss, is a truth, deeply felt by all who were acquainted with him.

While we, traverse the mournful Scene, our minds are forcibly led to contemplate what lies beyond the little spot. The glories of a blessed immortality seem so intimately connected with the last moments of a good man, that they seem to brighten upon the borders of life ere we have quite reached them. Mark the perfect man, and behold the upright, his end shall be peace. Who can struggle in the agonies of death, with all his surrounding infirmities, with the words of a dying Stephen rolling from his quivering lips, but he, who is perfect in the love of God, and upright in all his conduct. Such were among; the last words that played upon the passing breath of Elder M'Gauhy. Go brethren, and join the company of him who spake the words before .. Go-and may thy pious example be emulated by all that knew thee. Go, happy spirit go, and may thy disconsolate widow find joy in the recollection that thou art numbered with the blessed.

**WILLIS B. NALL**

\*\*\*\*\*



## ELDER WILLIAM MCGAUHY

Earl Kimbrough

Elder William McGauhy (1804-1830), one of the earliest pioneer preachers in South Alabama, was converted at the age of sixteen and began preaching the gospel one year later. A.T. DeGroot identifies him as connected with the reformation of James O'Kelly, a leader in the formation of the Methodist Church who rebelled against the autocratic power of Bishop Frances Asbury, to form independent "Christian Churches" in Virginia, North Carolina, and other Southern states. The O'Kelly movement itself never advanced very far in attempting to restore apostolic Christianity, but it made an effort in that direction. It took the Bible as its only creed, established independent congregations with elders and deacons, and adopted the name "Christian." However, beyond that it remained Methodist in its doctrine. Its churches of the movement eventually merged with other movements and eventually returned to denominationalism.

McGauhy is an example of some "O'Kelly men" that brought the influence of that movement into Georgia and Alabama. Some of these men advanced beyond O'Kelly's reforms and united with the restoration work of Barton W. Stone and Alexander Campbell. McGauhy came into South Alabama from Georgia in 1828. James Buys names "William McGaughey [sic]" among the "eleven elders" (ordained preachers) that attended "a communion meeting at Bethel Meeting House" in DeKalb County, Georgia, in 1828. DeKalb County embraces present-day Atlanta. Going to Alabama from Georgia that same year, McGauhy began the Lord's work at Strata in Montgomery County, about twenty-five miles south of the city of Montgomery. Mary Lumpkin, a woman known for "her clear reasoning and unerring knowledge on religious subjects, was among those McGauhy baptized in Montgomery County. She married Elkanah Barnes, and they are the parents of Justus M. Barnes.

On July 4, 1828, McGauhy wrote a letter to Barton W. Stone telling about his work in Alabama. He gave his address as Lawrenceville, Georgia, although the letter appears to have been written while he was in Alabama. In the letter McGauhy said: "*On the 21st of December last I commenced preaching in the lower parts of Alabama, in Montgomery and the adjoining counties. No Christian preacher had labored there, except. Bro. Ishmael Davis, whose labors though limited, have been blessed. I preached to large and attentive congregations. We met with much opposition from sectarians, yet within a few months*

*we have organized three churches—one of three members, another of four, to which thirteen new converts have been added, and another of twelve, all new converts. The good work continues. If any fellow servant should feel disposed to visit the brethren here he will be gladly received. There is a great door opened for preaching the gospel here."* (*Christian Messenger*, Oct. 1828.)

McGauhy worked in Alabama about the time that Cyrus White, another O'Kelly associate whose home was in Georgia, preached in Chambers County, Alabama, northeast of Montgomery. There were four or five churches there that were contending for the Restoration of New Testament Christianity in Chambers County. McGauhy preached intermittently in Alabama for three years, during which he was sometimes associated with Ishmael Davis, John Vickers, Isham Hicks, or Cyrus White, all pioneer preachers that were active in the beginning of the church of Christ in South Alabama.

William McGauhy died in 1830 at the age of twenty-six. He accomplished his work in helping to lay the foundation of apostolic Christianity in the region of Alabama near Montgomery in the last three years of his young life. He began his work at Strata when he was only twenty-three years old. If he had done no greater work in Alabama than to lead Mary Lumpkin into the kingdom of God, his Restoration legacy in the state would be secure. Her son, Justus M. Barnes, became one of the truly great pioneer preachers of Alabama and his influence on the Restoration movement in the state is nothing less than extraordinary.

\*\*\*\*\*

**The Alabama Restoration Journal is published quarterly. The subscription price is \$ 15.00 per year. The Journal is published by Clay Publishing Company, P.O. Box 398, Russellville, Alabama 35653  
PHONE# 256-668-3135**

### **The Staff:**

**Editor - Larry Whitehead** .....lw3000@bellsouth.net  
**Contributing Editors:**

**Earl Kimbrough** .....earlkim@tampabay.rr.com

**C. Wayne Kilpatrick**.....wkilpatrick@hcu.edu

**Frank Richey** .....frankrichey@comcast.net

**Scott Harp**..... sdharp@therestorationmovement.com

**Bennie Johns**..... bjohns38@hotmail.com

**Bobby Graham**.....bobbylgraham@pclnet.net

**Kenneth Randolph**.....kenrandolph39@yahoo.com

## David Adams C. Wayne Kilpatrick

David Adams, with his unusual style, peculiar to this document, gave us the only true account of his first 23 years of life. In a hand written document, still in possession of family members, he wrote:

*Was born Feb. 16<sup>th</sup>, 1830, in the State of Georgia, Henry County. Had little school advantages in early life. When 21 years old, began the study of medicine under Dr. W. B. Johnson in Griffin GA. Graduated at Georgia Medical College of Augusta in the spring of 1853. Came to Alabama in April same year, and began the practice of medicine at Pine Apple Wilcox County, where I have lived, till now. (Wilcox County Alabama Heritage Book, p. 110)*

Adams further related his struggle to find true religion. In the same document he said that he became anxious to become a Christian in the year of 1849. He wrote:

*...thought I must have evidence of pardon before I could join the church, for which I sought prayerfully for months without success. Was told I would obtain evidence in being baptized - being inspired I went home, I was immersed in July of August, the same year by old brother S. Robinson, Protestant Methodist. Still failed to obtain desired witness of the spirit. Whilst reading medicine in Griffin 1851, I often heard such men preach as old Dr. Daniel Hook of Atlanta, J.J. Trott, S. Pinkerton and others. My eyes were opened - I saw the light (Ibid.).*

Oddly enough, Adams did not obey the gospel under them at this time, even though he said that his eyes were opened to the truth. Among "others" Adams mentioned as having heard was Cyrus White of Georgia. J.M. Barnes, who was personally acquainted with David Adams for more than 45 years, tells of Adams having encountered Cyrus White (G. A. August 13, 1908, p. 515). White's influence was felt very strongly in east-central Alabama. This influence was brought into Alabama by White and those who were influenced by him, such as David Adams.

J.M. Barnes related an incident that began a congregation near Pine Apple in Wilcox County,

Alabama. He wrote in the Advocate the following account:



*During the late "fifties" two men sat on a log in the woods near Pine Apple, Ala. The one was a young doctor from near Griffin, GA., named David Adams, and the other was a dissatisfied Baptist planter named William Linam. The first was a nominal Methodist, into whose ears the wealthy planter poured his religious troubles,*

*Dr. & Mrs. David Adams caused by the departure of his denomination from the Book. He and his two brothers, John and Absalom, were so displeased with the doings of Friendship, the Baptist Church at Pine Apple, that they had built a house of worship, near the homes of the last, five or six miles from Pine Apple, and there they were attempting to practice improved Baptist doctrine. The doctor away back in Georgia had heard the preaching of those who claimed that Christ had built one church and one only, and this one is the church of God, the church of Christ; further, that this church has no book but the Bible, and that the New Testament is a complete guide for this church. On that log he so delighted the elder Linam that they adjourned to the houses of the two other Linams to tell them the good news - that there were in the world people who believed, preached and practiced just what they did. All were delighted with the Doctor's recital of facts which seemed so well known to him. The Doctor further promised to get a preacher to visit them; and as they had a house to worship in, they would start outright at once, with the New Testament as their only rule of faith and practice (G.A. Aug. 13, 1908, p. 515). Thus began the congregation, named by their enemies - "Basket Bottom." Barnes called the meeting in the piney woods of South Alabama - the "Pine Log Council."*

Shortly after this meeting of the "Pine Log Council", Adams succeeded in acquiring a preacher to hold a meeting for the little group. The preacher was Pinkney B. Lawson of Marion, Alabama. Lawson wrote of his meeting near Pine Apple:

*I have taken advantage of the vacation in our*

*courts and visited the following points: Bragg's store, Lowndes county, preached for the brethren four of five days, immersed 5 persons; Pine Apple, Wilcox county, preached four days, organized a congregation of 6 on the apostolic platform, as laid down in Ephesians, 4<sup>th</sup> chapter: 5 were Baptists, and 1 a Protestant Methodist;...Great work could be done by faithful laborers, wholly devoted to the work, in many portions of our country. To the Lord be all the praise. (M.H. Feb. 1860, p. 115).*

Lawson wrote this letter to Alexander Campbell, dated July 15, 1859. This means that Lawson probably preached at Basket Bottom in late June or early July. The Protestant Methodist baptized by Lawson, was David Adams. Adams wrote in his manuscript: "...united with church of Christ under preaching of Pickney B. Lawson of Marion Ala. In summer of 1859...: (David Adams Manuscript). Barnes describes this meeting as starting "the new worshippers off on their way rejoicing." The church at Basket Bottom was formed in a most unlikely way. The founders wanted to be established on New Testament principles, yet none of the Linams, nor Adams, at the time, were New Testament Christians. After Lawson's meeting five of the Linams and David Adams were now members of the New Testament Church – the Church of Christ. For some unknown reason, Adam's wife was not baptized at this meeting.

The church was now organized to practice New Testament Christianity, but they needed a teacher to help them grow. Sister Lucy Linam encouraged David Adams to preach his first sermon, which he did immediately after Lawson had left the community. Adams said in his manuscripts, concerning his baptism in the summer of 1859: "have been preaching ever since." His first preaching consisted of his reading a chapter of the Bible and commenting on it (Sound Doctrine Nov. 25, 1941, p.7). Thus began a golden career of preaching by Dr David Adams.

By the beginning of 1860 David Adams was preaching for his local congregation, but not in the surrounding country side. Tolbert Fanning made a tour of central Alabama in January, 1860. On the 21<sup>st</sup> January he was in Marion, Alabama. Fanning mentions only three preachers in that part of Alabama: John N. Walthal, W. H. Goodloe, and P.B. Lawson (G.A. March, 1860, p. 69). This indicates that Adam's reputation was little known at this time. Marion was only about 55 miles from Pine Apple, had with his congregation:

*It is nice for a man to make an impress of his life, and with it the gospel, where he lives. Doctor Adams was a big man at home as he was*

Adams home. As was usually the case, the preachers in certain regions would all gather to meet the visiting preacher. Since Adam's name was missing from the list, we can only conclude that David Adams had not been recognized as a preacher, except by his home congregation.

This was about to change. By March W. H. Goodloe wrote of having held a meeting at Pine Level:

*I preached near this place on Saturday to a small audience and again on yesterday [March 14] at 11 o'clock (Lord's Day) to a very large audience, larger, I am informed, than was ever seen there before; and I never had better attention from so large an audience. I addressed them from the 1<sup>st</sup> and part of the 2<sup>nd</sup> chapters of Hebrews, at the close of which, two having heard "God speak by his Son," came forward and confessed that he is the Christ, the Son of God, and I had the pleasure of immersing them in the afternoon. One of them is the wife of our esteemed Bro. Adams, the other the son of one of the brethren. (G.A. April, 1860, p. 158-159)*

The way Goodloe addresses Adams as "our esteemed Bro. Adams" indicates that he was slowly building a reputation.

By October 5<sup>th</sup> the brethren met in Middle Alabama at Marion for a conference on evangelism. W. H. Linam and Dr. David Adams represented Pleasant Hill (The new name for Basket Bottom). Adams reported twenty-six additions at Pleasant Hill since the last October [1859]. He further reported that the brethren in his section for the country were willing to put up \$150.00 to secure an evangelist for the Wilcox county area (M.H. December 1860, pp. 709-711). This meeting was also reported in the Advocate by Alfred Berry. In the Advocate report we learn that Adams was appointed to a standing committee "to solicit contributions to the Evangelizing fund." They were also to disburse any surplus on hand, in the employment of suitable Evangelists... (G. A. Dec. 1860, p. 362). Dr. Adams continued to preach at home for the Pleasant Hill congregation.

Barnes wrote of the loving relationship Adams abroad. *His people took delight in doing him honor. There is a fine lesson in this for us all. "Went about doing good." This was said about Jesus (Acts 10:38). The same should be said*

about all his followers. For forty-six years I knew this was said truly about our dear brother (G.A. March 25, 1909, p. 358).

The love and respect that Adams received from his congregation was only a tiny part of the respect that the South Alabama brethren had for his life long service to mankind in his region of the country.

David Adams saw his country torn apart with the Civil War for the next four and half years of his life. He suffered greatly; first over the fact that his countrymen were killing one another; secondly over the pitiable condition that the church was in during the war. Barnes wrote that "The loss by war and a large family hampered him much, but he preached as opportunity offered itself, and he made opportunities (G.A. March 25, 1909, p. 358). So closes the first chapter in David Adams' life.

\*\*\*\*\*

### Folding Money

"Interesting commentary on the contribution: The brethren always fold their one dollar bills — but never fold their ten dollar bills!".....G.K. Wallace

### "Have your picture taken"

In the last Tant-Bogard debate, held in the late 1930's in a little country church not far from Fort Smith, Ark., Bogard made the argument that baptism was a mere "declaratory" act, setting forth or declaring the fact that one was already a child of God. He said it was simply a "photograph" of something that already existed. And for the rest of that debate Tant quoted Mark 16:16 as "He that believeth and gets his picture taken shall be saved," and Acts 2:38 as "Repent ye, and have your picture taken every one of you in the name of Jesus Christ unto the remission of your sins!" GG September 13, 1951

### "Bats"

A clipping from one of the Lincoln (Nebraska) daily papers announcing that 30 canary birds were to have been used to sing with the choir of the East Lincoln Christian Church on Palm Sunday. The pastor thought it was a wonderful idea, and would "enhance the worship service." No doubt. But we can't escape the suspicion that canaries in the choir are a pretty fair proof of the presence of bats in the belfry — the pastor's belfry, that is. GG April 30, 1953

\*\*\*\*\*

## The Voice of The Pioneers

### Earl Kimbrough

The speech of the typical pioneer gospel preacher on the American frontier was filled with picturesque language. Metaphors were freely drawn from the Bible, the classics, the republican ideals of a robust young nation, and the agrarian society in which he lived. He used graphic, often moving, words to paint verbal scenes and to describe bold concepts. But if they made his diction flowery, they also made it clear.

In depicting slavery in 1832, Alexander Campbell employed a heavy brush and dark colors. He saw the institution as "that largest and blackest blot upon our national escutcheon, that many headed monster, that blighting and bloating curse under which so fair and so large a part of our beloved country groans--- that deadly Upas, whose breath pollutes and poisons everything within its influence." (*Millennial Harbinger*, 1832, p. 86)A reader did not need to know what an escutcheon is, nor to have heard of a "Upas," to perceive that Campbell held slavery to be a corroding blotch upon the nation's moral armor.

"Raccoon" John Smith was a rough-hewn preacher who turned denominationalism upside down in his native state. W. D. Frazee, in describing Smith's impact on sectarian religion, conveyed this facet of his character in one sentence: "Elder Raccoon John Smith went through Kentucky cutting and slashing like a kitchen knife whetted on a brick-bat, rough and deep, with a limited education gained at the rude log schoolhouse of that day." (*Reminiscences and Sermons*, p. 67). Who could miss the point?

It was in a gentler vein that George W. Longan, a contemporary of John Smith, spoke of his children's death. Recalling events that occurred during the fifty years he and his wife shared together, he said: "We lost two children long ago, one three years old, the other a nursing babe. They sleep sweetly, till Christ shall come, in the cemetery at Warsaw (Mo.), on the bank of the beautiful Osage, which, through all these years, has sung their lullaby in nature's loving strains. The Eternal will not forget their resting place." (*The Old Faith Restated*, p. 48.)

Today, when time is measured in fractions of a second and brevity has a premium, we haven't the time for speech like that of the pioneers. Maybe its best we don't: comparing a preacher to a kitchen knife could be too back-woody; or thinking a river might sing cradle songs to babes sleeping in unforgotten graves might be too mushy. Well, they might be. Yet we cannot help but feel that something has been lost in the streamlining of speech. The voice of the pioneers is an archaic voice, to be sure, but taking the time to hear it occasionally can be richly rewarding.

\*\*\*\*\*

## RESTORATION RAMBLINGS

Earl Kimbrough

### THE SRYGLEYS' CONNECTION TO STONE

There is strong evidence that Barton W. Stone had the greatest influence of the major restoration leaders in Alabama. This is especially true of North Alabama, but it is not limited to that part of the state. While Stone visited some relatives and may have preached in Limestone County, his influence came largely through men associated with him and through his *Christian Messenger*, which was circulated in the state.

F. B. Srygley testifies to Stone's influence in regard to his own family that settled in Lawrence County in the early years of the nineteenth century. Srygley said: "I was not started on the Campbell movement. I did not learn the truth on the conditions of pardon from past sins, the operation of the Holy Spirit in conversion, or the truth about the church, from the Campbells; but the help that I received on these and other questions of like nature came from Barton W. Stone. He was first a Presbyterian preacher, and he got to preaching against many things that the Presbyterians taught and believed, and he and many others who believed as he did were turned out of the Presbyterian Church. They were called 'schismatics'... So I could not have been a 'Campbellite' if I had desired to be one. My grandmother Srygley, who was before her marriage a Wallace, came from the Presbyterians with the Wallace family before they knew anything about the Campbells or their teaching. The so-called 'schismatics' and those who were called 'Campbellites' in a few places had each a congregation in the same neighborhood, but they soon found that they were both trying to teach and practice the same things; so they naturally got together. Their slogan was not union, but unity on the one and only Bible." (*Gospel Advocate*, Jan. 26, 1939.)

### FROM ROCK CREEK TO HEAVEN

F. B. Srygley celebrated his eightieth and last birthday on September 10, 1939. On that occasion he received many messages and gifts from far and near, all of which he relished with great pleasure. He said he read every letter and telegram he received and wished he had time to answer each one with a personal letter. Some of the letters carried him back in time to things that happened "in the long ago." One reminded him of his baptism. He said: "I was baptized in Rock Creek by Joe Halbrook a little over sixty-four years ago. I have wobbled along all these years, but have not turned directly around and started the other way." (*Gospel Advocate*, Sept. 21, 1939.) It was this event that took place in a little mountain stream that flowed through his father's farm more than threescore years before that set Srygley on the path to becoming one of the greatest evangelists of his time. While he "wobbled" some along the road, as all faithful

Christians do, he could advise others from the experience, saying: "Let us keep our eyes continually on the Captain of our salvation, and we will not miss the proper landing place." (Ibid.)

Srygley launched his bark at Rock Creek, Alabama, in 1875 at the age of sixteen and sailed, often in troubled waters, for sixty-four years, with his eyes on the Captain of his salvation. We have reason to believe that when he died five months after his last birthday that he did not miss "the proper landing place."

### THE SLAMMING OF THE DOOR

John T. Lewis and O.C. Dobbs were contemporary gospel preachers in Central Alabama in the earlier years of the twentieth century. They not only were fellow preachers, but they were good friends. They often worked together in the cause of Christ. They both took part in organizing the Alabama Christian College at Berry, Alabama, and both served on the board during the school's twelve year history. Later years, Dobbs would often pick up Lewis to go someplace on some business for the Lord. Both men were good Bible students, deeply committed to Divine truth, and strong advocates of the Lord's church. It was natural, as they spent time together, that they discuss the Scriptures.

However, they did not always agree on a particular point at issue, and their discussions, in spite of their close friendship, did not always end amicably. Earl Robertson, who was closely associated with the Lewisses when he lived in Birmingham, recalls a time when he stopped by to see Brother Lewis. Sister Lewis told him her husband was away with brother Dobbs. In their conversation, she told brother Robertson that that she could always tell when Dobbs and Lewis had a Bible discussion that had not gone well. Sister Lewis said that when Dobbs brought her husband home after a heated discussion, he was not as gentle in exiting the Dobb's car as might be expected. In fact, she said, he always slammed the door when he got out.

We like to think that the slamming of Dobbs' car door was simply brother Lewis' exclamation point at the end of his part of the discussion. As for brother Dobbs, a prosperous man, he apparently could afford a good enough car that the hinges on the passenger door could survive repeated shocks. And the slamming of the door does not seem to have left any permanent damage to the Dobb's car or to the preachers' brotherly relationship.



**An Old Document**  
**W. T. "Tip" Grider**

*I present in this article the oldest copy of an original document known to me. Brother J. B. White, Dozier, Ala. possesses the original copy handed down from the third generation.*

**The Document**

*On the 9th of September, 1837 met at the house of Willey Boiling, Henry County, Georgia the following named persons who then agreed to meet every Lord's day when in their power at some convenient place in the neighborhood for the purpose of worshipping God.*

Rev. Samuel Smith	Rev. Thom. Hicks	Wm. Taylor
John Nail	George White	Thos. Baker
Parrey Hicks	Susan West	Nicey White
Deliley Nail	Leviney Taylor	

The purpose of this document with comments is to show the trend of the religious age in the early part of the 19th century.

Brother George White lived in Henry County, Georgia. He was born September 15, 1800. At about twenty years of age he became a member of the church of Christ. This was seventeen years before this document was written. We can see by the title Rev. they had not completely forgotten all the denominational ideas. From this we can fully appreciate little by little the church apostatized; and so little by little the return was made.

A few years later Brother White moved to Pike County, Alabama, and made his home near Henderson. After the war between the States he moved to Covington County near Searight, Ala. It is related that a neighbor rode by his place one afternoon and told Mr. White he was going to the school house to hear a Campbellite preach, Brother White remarked, "that is something I never heard of before, I will go with you." He stopped his plow and rode with his neighbor to the meeting. When he arrived, as his custom was, he took the front seat. After the services he made himself acquainted with the preacher and said you preach like my brethren, but why call yourself a Campbellite. The preacher explained that he was only a Christian, a member of the one church, and people through persecution called him a Campbellite.

This happened many years after Brother White became a Christian, and he rejoiced in the fact that no one had a right to call him a Campbellite as he was a member of the church before Campbell was known. He often rode fifteen miles on Lord's day to break bread.

After they moved to Searight they met in a log house on the farm of his son, John C. White. In 1886 they built a log church house that stood for a long time. The writer preached a number of years in this old building. Brother Tom Gafford did much preaching there in the early days of the church. Later Brother Haynes

conducted a thirty days tent meeting in which many converts were made. Brother Tom Price, Brother Harrison and many other preachers did much preaching there.

Brother George White left a large family. Many of them were loyal and faithful Christians. His son, Brother John C. White, lived at Searight and reared a fine family. Many of them are following on in the steps of their father and grandfather.

What we need today is more of the zeal and love for the truth that those faithful pioneers had. We either do not believe the truth or we do not practice it as earnestly as we should. In either case we should face the responsibility of our duty with fear and trembling. We teach that the gospel is God's power to save. What are we doing in our efforts to preach the gospel to every creature? Can we hope to be saved till we have done our best in fulfilling the God given obligation?

May *men like* Brother George White live in the hearts of his many descendants and arouse all of us to awake out of sleep and work while it is day for the night cometh when no man can work. It can be said of him, "He being dead yet speaketh."



*L – R John C., James White,  
Sallie White & Fannie White Rawls*

The White Family of Searight, Alabama. Children of George White, one of the early gospel preachers in Alabama

*Thanks to Sue Northern for this photo of her kinsmen,*

\*\*\*\*\*

## THE LONELY MINISTRY OF JACOB JOHNSTON

Earl Kimbrough

Jacob Johnston was born in about 1775 and began preaching in 1809 when he was thirty-four years old. He apparently began preaching among the Methodists. In a letter to Barton W. Stone in 1829, when he had been preaching twenty years, he said: "To this work I was ordained by bishop [Frances] Asbury." Asbury was one of the first bishops of the Methodist Church in America. Johnston said it was near the beginning of 1828 when he had "an interview with Elder William M'Gauhy from Georgia, the first man I ever saw of the Christian name." It was evidently at this time and through McGauhy's influence that he "found fault with human creeds and forms." From that time, he said: "I determined to know nothing among the people but Jesus Christ and him crucified. This occasioned serious difficulties between me and sectarians." He further said: "I have been between two and three years in this state, and have planted three churches in the Christian name; two in this state and one in West Florida. They were received and baptized by immersion on profession of their faith ... I have just returned from a preaching tour, on which I received and baptized nine."

Johnston's reference to McGauhy being "from Georgia," and other remarks in his June 2 letter to Stone, lead us to believe that he met McGauhy in Alabama, was influenced by him to renounce creeds and take the Bible alone as his guide, and to begin sowing the good seed in Alabama, which he did in Covington and Wilcox Counties. This began in 1828, about the same time McGauhy, who was then twenty-three years old, began preaching in the state. At the time of his letter to Stone, Johnston said he was unknown to him, but he wrote to "communicate a few things for your information." In this letter, Johnston said that "for the greater part of my time of late I have lived almost alone." (Christian Messenger, July 1829.

On October 17, 1829, Johnston wrote Stone from Montezuma, in Covington County, Alabama. He said: "Since I wrote to you ... I have received and baptized in all about 24 or 25. A good part of my time has been spent in parts, where the Christian doctrine has never been heard. The excitement it awakens has been surprising. Indeed, many soon see the propriety of the Christian cause; the more intelligent first give into it. But the clergy of all other denominations seem to unite all their skill in opposition to us; but truth has nothing to fear." (Ibid., Dec. 1829.) In December he wrote from Wilcox County to say: "Opposition rages here very much. I am credibly informed that the doctrine and faith we contend for are, by some of the Calvinistic Baptists, called damnable doctrine." (Ibid. Feb. 1830.)

We often think of the privations that pioneer gospel preachers suffered for the truth, including scant financial support, or none at all, that they received from their brethren, and abundance opposition and scorn from sectarians and the world. Jacob Johnston's letters remind us also of another, sometimes forgotten, sacrifice that was often made by the pioneer preachers in order to spread the cause of Christ in remote places. We refer to their dreadful loneliness in being destitute of the companionship of fellow preachers to lend them encourage and counsel. It is little wonder that they traveled many miles to attend a consolation meeting with those of "like precious faith."

Johnston reported the death of John Vickers, who is named among the pioneer preachers of South Alabama. His death occurred November 18, 1829, at the age of 46 years. In the report, Johnston said of Vickers: "He had been a member of the Calvinistic Baptist church 19 years, and experienced a very evident call to the ministry, but had buried his talent, because he could not believe in unconditional election. For fear of the displeasure of his church he lay neutral until about two months before his death. 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 the Lord had sent another laborer into his vineyard. But how soon our hopes were blasted, and we were left to mourn with Joy!" Johnston converted one who would no doubt have been a great blessing to the cause of Christ, had his life not been cut short by an untimely death.

### Piloting The Strait

by Dave Miller



This excellent 521 page book exposes extreme liberalism among churches of Christ. Hardback.

Price \$19.95  
(Plus \$2.00 postage)

**ORDER FROM**  
**Clay Publishing Company**  
**P.O. Box 398**  
**Russellville, Alabama 35653**  
**Phone (256) 668-3135**

**DAVID LIPSCOMB'S TRIBUTE TO J.M. BARNES**  
*Gospel Advocate – June 19, 1913*

The death of Brother Barnes has been announced in the Gospel Advocate. He was hurt by an automobile on April 25 and died on April 28, 1913. He was in his seventy-eighth year .. The announcement of his death was a shock, to me, as I had only a few days before received from him a promise that he would call on me before I passed away. Yet he has gone and I remain here.

Brother Barnes was a singular man. He was singular in his frankness, candor, openness. There seemed to be no thought or desire of concealment of his thoughts or feelings on any subject or toward anyone. - What he professed or claimed to be, he was to all persons he met. His transparent frankness and candor were the distinguishing mark of his character. This is a fortunate and happy man" The Christian religion purposes to make all of its subjects candid and frank, sincere and open in their faith, character, and purposes. It is a fortunate and happy condition when one is naturally inclined to these qualities.

When Brother Barnes became a Christian, he must have been an earnest, working Christian every day that he lived. With his temperament and faith, it would have been difficult for him to avoid being a practical preacher whether he was a professional one or not. He devoted himself earnestly to the work of preaching, and showed his likeness to the Master in one thing. He realized his mission was to serve, and not to be served; to help himself by helping others to a stronger faith and a better life. He devoted much time to traveling among the people to teach the Christian religion. I take it, he never in his life made his going to preach depend upon the pay he received or expected. He inherited a living and managed it economically, and gave much attention to preaching the gospel and teaching school. He gave the strict personal attention to whatever he undertook that caused him to succeed. His work was to help others, not to be helped. He was strong and firm in his convictions, and, while not bitter, strongly relied on his conclusions and seldom changed them.

He graduated from Bethany College during the presidency of Alexander Campbell, and many of the feelings and thoughts he received from him remained with him so long as he lived. "While his habits of thought were shaped to some extent by others, he possessed a character and mental development peculiarly his own, and was noted for a uniqueness of character and style peculiar to himself. Both as a writer and speaker he was singular. He was studious and thoughtful; but his writing and speaking while pointed and forceful, were seemingly scattered and disconnected. He took the smallest and most insignificant affairs and circumstances of life, and from and with these he illustrated and enforced the most earnest and solemn truths of God and of his revelations to man ..

As a speaker, he was nervous, restless, and fidgety; walked over the house while speaking; noted the peculiarities of the audience; was seemingly scattering in his talk and his thoughts; and in a very practical and thorough manner enforced his teaching and arguments on his audience. His teaching was rather disconnected talks than regular sermons on specific subjects. His manner of teaching was peculiarly his own, and he was always true to himself in his manners and matter. His illustrations were made of simple and common things, and made so plain that little children could see and understand them.

Since Brother Barnes could speak in such way as to interest all, young and old, he thought others could do so, and he opposed separating the young and the old and to giving to each the food suited to its capacities. He opposed dividing those studying into classes. He held very tenaciously to the duty of imposing hands on persons to set them apart to do certain work in the churches and made the service of God a kind of officialism in religion, as some of us thought.

While Brother Barnes was strenuous in holding these positions, he was not exclusive in imposing them on others. That is, he taught that the Bible set forth certain positions; but unless the brethren could see the better way and without division adopt it, he advised forbearance and moderation. He objected to leaving one way unless they could work in a better way. But those he taught were not so forbearing, so strife would arise sometimes.

Brother Barnes wrote for a long time in the Advocate over the name of "The Little Man," nominally for the children, but he interested and instructed old and young by these writings. Afterwards he wrote on teaching in classes and the work of laying on hands to authorize persons to do certain work. Whether he or we or both were to blame, he ceased to write so freely. We both believed we were following the will of God, and we trust God will not. Condemn the one mistaken.

Brother Barnes' zeal and devotion as a preacher and in encouraging others to teach and preach the gospel did much in planting and building up the churches of Christ in South Alabama. I trust his death will encourage and strengthen the work and that many in that land will be brought. To love and honor the Master.

Brother Barnes lived a clean, honest, upright life, spent his time and energies in the interests of truth and righteousness, always standing for and uplifting that which elevates and purifies humanity and honors and glorifies God. All who so stand and trust God will be raised to a state of honor and glory with him in his home in heaven.

\*\*\*\*\*

**James Clark Anderson**  
**PART THREE**

**C. Wayne Kilpatrick**

Remember Anderson was asked more than once to preach on tours in South Alabama and other places. This speaks of his preaching talents, also. Hall says that he was an efficient preacher and that he had won many souls to Christ. Mansell W. Matthews had said that Anderson was a "man of talents and piety - well qualified to clear the gospel of the traditions of men, and present it in its native simplicity."

We know of Anderson's illness for the last four years of his life, because Fanning reported this in his obituary. Trimble's visit nearly a year before Anderson's death revealed that he had been very ill at that time. B. F. Hall, however, reveals a fact about Brother Anderson that has gone basically unnoticed. Hall said that Anderson was blind in one eye.

Many churches were established and many souls were saved through his labors. Only the Father of All knows how many. No doubt this is what Fanning made reference to, when he said, of Anderson's funeral, that he had a "feeling of nothingness before God". Anderson accomplished more in his thirty year career (1827-1857) than most men accomplish in forty or fifty years of preaching. May God raise up many more with the desire and dedication that James Clark Anderson had?

Appendix

Historians fall into the trap of repeating what others have written, without going back to the sources and investigating for themselves, and then drawing their own conclusions with the material they have at hand. There is, however, the reality of many repeating original sources without any further comparison or inquiry. The following facts about James Clark Anderson will demonstrate these pit falls in writing a valid historical sketch.

Pitfall number one: Who baptized James Clark Anderson? Fanning, in Anderson's obituary, said it was M. W. Matthews (Mansell W. Matthews). Anderson, himself, said that it was B. F. Hall, and Hall confirms this in at least two sources. Why did Fanning get the baptism wrong? Why did Fanning get his own baptismal date wrong? Memory plays tricks with our minds. Anderson and Hall had written their facts years before age took effect.

Pitfall Number two: Fanning said that Anderson was baptized "... in the year 1825, if we mistake not..." Even Anderson was not sure of the year by 1843. He said: "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." Hall, again, who kept meticulous records, said that it was 1826. Another reason we know it was 1826, and not 1825, was Hall did not discover the truth about "baptism for remission of sins" until the spring of 1826. Even Anderson admits: "At that time he (B.F. Hall) preached faith, repentance and baptism for remission of

sins, but not so fully as it is now preached". Chronologically, Hall traveled from Jackson County to Lauderdale County Alabama. There on Cypress Creek he preached the same subject and Tolbert Fanning was baptized. Hall spent the winter of 1826 on Cypress Creek, teaching school. In January, Hall was married to Dorinda Chisholm of Lauderdale County, Alabama. This is confirmed by two sources - Hall's Autobiography and the Marriage Book, Lauderdale County, Florence, Alabama. All of these facts confirm that both Anderson and Fanning were baptized in September of 1826.

Pitfall number three: In the Obituary, Fanning said that Anderson died at his residence in Davidson County (Tennessee). Trimble visited Anderson, some twelve months before his death on South Harpeth in Williamson, County. All of the land bought by Anderson was in Williamson County. Nova Spencer Anderson (NSA) gives the place of death, from family records as Williamson County, as well as his grave site. The writer of this sketch has visited the grave and has taken pictures of his headstone. The grave is in his family cemetery, located about two miles west of Spring Hill, Tennessee, which is in Williamson County. The reason for our caution in using the Obituary as fact, especially since it was written by Fanning, who was a friend of Anderson's for more than thirty years, is that one would think Fanning had his facts correct. In truth, he made three errors in his report. These kinds of mistakes have a way of being quoted and copied and re-quoted until they become accepted as historically true. Many facts have become lost to fiction in this way.

Pitfall number four: Goodspeed's History of Tennessee, which is used as a credible source has another mistake about Anderson. Goodspeed said that Anderson moved to Williamson County, Tennessee in 1834. The truth is that Anderson moved to Williamson County, Tennessee in 1830. Early in the year Anderson was listed in Jackson County, Alabama, his home of several years. By July of that year Garner M'Connico was attacking Anderson along with Craig and Hopwood, whom he claimed were destroying Baptist churches in the Franklin, Tennessee area. By January 1831, James Anderson was an agent for the Christian Messenger and Millennial Harbinger at Franklin, Tennessee. The report was in January, which means that Anderson was already living in Franklin by November or December of 1830. In all fairness to Goodspeed, he probably never had access to the Harbinger, or Messenger. Therefore, he only wrote what he had at hand. The problem is that others may use his date without checking further. This will cause another error in the written record of James C. Anderson. We have just illustrated that two seemingly credible sources made mistakes that may often be repeated. One would think that Fanning, a contemporary of Anderson and Goodspeed, just one generation

removed, would be totally trustworthy as sources. This only demonstrates that they are human, and thus, fallible and susceptible to error, as are we all.

When we undertake to write a historical sketch, we assume a grave responsibility. Our readers expect us to get our facts straight. The only way we can live up to this expectation is to research our sources and cross-check them against every other source available. Then we can report history hopefully, as it happened.

Doing our best, we are aware that new facts may come to light later that may alter our conclusions. Dr. Earl I. West told this writer many years ago that this was the dilemma of the historian. Always be ready to revise your premise, if evidence warrants it.

\*\*\*\*\*

### "Make Yourself At Home"

It happened in a small community near Sherman, Texas. The story is that J. D. Tant once came into a community to hold a meeting, and was to make his home with a family who had an unbelievably large number of fantastically dirty children. The lady of the house told the visiting preacher to "make himself at home," and then went on out to the barn to gather up the eggs. Suddenly there came to her ears a bloodcurdling scream of outraged pain and indignation. Rushing breathless back to the house, whence the screams had come, the good sister found—J. D. Tant with a pan of water and a bar of soap holding one of the squirming, protesting small fry between his legs and scrubbing vigorously. The lady wanted to know how come. Tant replied, "Sister, you told me to make myself at home; and, before God, if any child on my place was as filthy as this drove here, I'd scrub him if it was the last thing I ever did."

\*\*\*\*\*

### *Rock Creek Philosophy*

As I see it, one reason for fine buildings is that they can be seen with the eye, while true spirituality is of the heart and can be seen only by the Lord.

*F.B. Srygley*

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

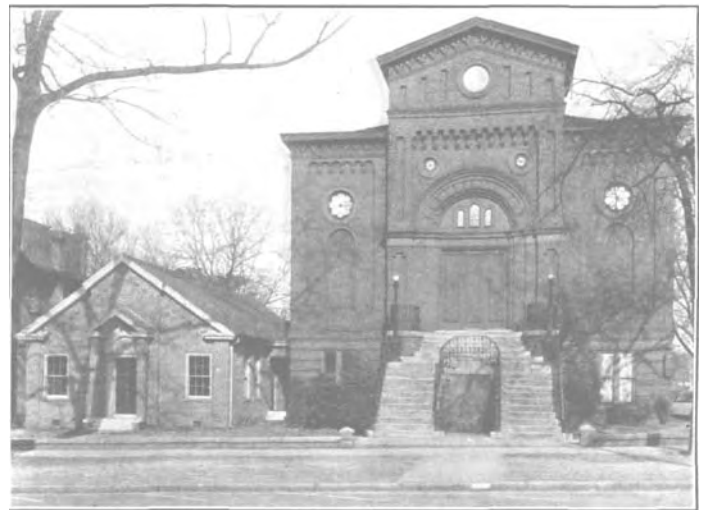
*F.B. Srygley*

**"The Warrior From Rock Creek"  
Order Today  
Pho. (256-680-3135**

### Nostalgia Page



**Board of Trustees – Alabama Christian College  
Ca. 1957**



CATOMA STREET CHURCH, MONTGOMERY, ALA.

**Catoma Street church of Christ, Montgomery, Ala.**

\*\*\*\*\*

**The Alabama Restoration Journal makes a great gift. ....Give a subscription to a friend or a student on their graduation.**

**Be sure and "Check Your Renewal".....**

### It's Not New

It was prayer-meeting night in a congregation in central Texas. About 175 people were present. After a few songs, a scripture reading and prayer, the little children's class went off into another room. Then the preacher said, "We will now have a lesson from sister \_\_\_\_\_." The sister arose from her seat, marched into the pulpit, and proceeded to deliver a rather interesting sermon on "Noah and His Family." Then one of the brethren made a talk; after which another sister was called upon. She likewise strode into the pulpit, and read a rather lengthy poem. The preacher made a few announcements, a visiting brother was called upon for a short talk, a song was sung, and prayer meeting was over. Yes, that was a church of Christ. Or was it? *GG August 28, 1952*

We never hear a woman preacher without recalling Samuel Johnson's remark to the effect that a woman preaching is as contrary to nature as a dog walking on two legs. *GG August 28, 1952*

### The Works Were Missing

Hurrying to catch a train, a man encountered his preacher leisurely strolling along towards the station. "Aren't you taking the 5:11 to Chicago?" the speeding one called. "Plenty of time, plenty of time," counseled the minister. He pulled out his watch. "See? — we have twenty minutes."

The two then strolled leisurely on, and arrived at the station just in time to see the train disappearing in the distance toward Chicago. The minister sadly shook his head. "I had the greatest faith in that watch," he said regretfully. "Yes," replied his neighbor, "you had faith in the watch — but what is faith without works?"

### Spurgeon Had It Right

Quotation from Charles Spurgeon: "I am always afraid of having human rules in a church, and equally fearful of being governed by human precedents. I am afraid of power being vested in one, or two, or twenty men; the power must be in the Lord. . . . Such a church keeps working together without aiming at uniformity, and goes on to victory even though it makes no noise. That movement is right which is led by God, and that is sure to be all wrong which is led in the best possible way if God is absent." *GG June 9, 1955*

### To The Point

The most famous "advice to the lovelorn" columnist in the 30s and 40s was Dorothy Dix. She was a grand-daughter of that famous preacher and writer, Moses E. Lard. Lard was famous for his "Quarterly," Miss Dix for her quips. One of her most famous was the reply she gave to a young lady who wrote her, "I spent the week-end with my boy friend in Atlantic City. Some of my friends say I did wrong. Did I?" Miss Dix replied, "Probably."

### Before Hand

W. Curtis Porter was in a debate with Glenn Tingley in Birmingham in 1948. Tingley had debated the likes of John T. Lewis and Gus Nichols and felt rather sure that he could handle the country preacher from Arkansas. At one point in the debate, as the discussion turned to the necessity of baptism and at what point salvation took place, Tingley likened salvation to a train trip to Atlanta. He said "it makes no difference whether one sits down, stands up or hangs on, he will still arrive in Atlanta. Porter hit a homerun by responding, "Tingley's problem is that he has you in Atlanta before the train leaves the station in Birmingham."

### Not That Curious

Then there was the little fellow who asked his father a question; the father said, "Go ask your mother." And the boy replied, "I don't want to know that much about it."

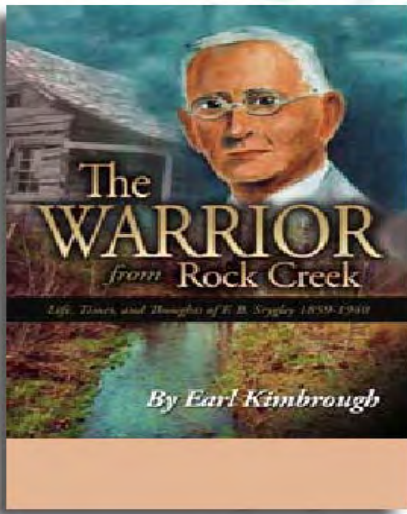
### Take This, ACLU

*Consider these words from George Washington, the Father of our Nation, in his farewell speech on September 19, 1796: "It is impossible to govern the world without God and the Bible. Of all the dispositions and habits that lead to political prosperity, our religion and morality are the indispensable supporters. Let us with caution indulge the supposition that morality can be maintained without religion. Reason and experience both forbid us to expect that our national morality can prevail in exclusion of religious principle."*

### For Sure

*Sign on the door of a church nursery: "I Cor. 15:51." Curious about this, I looked it up. It reads: "We all shall not sleep, but we shall all be changed."*





## The Warrior from Rock Creek

*Earl Kimbrough*

The Warrior from Rock Creek is a long awaited volume. Earl Kimbrough labored in this material from every available source for more than fifty years to produce this history of the life, times, and thoughts of **F. B. Srygley**, 1859–1940. It covers many events and actions among the churches for about a century. Srygley was unique and beloved; a worthy subject for Kimbrough's historiographical labor. The author's critical examination of all materials, and the synthesis of the particulars placed into this volume, make it a veritable history of the church for the time covered. It will be desired by all who have an interest in the history of the churches of Christ.

**\$32.95**, 660 pages, cloth bound with dust jacket.  
+ **3.50** Shipping

"The only way to really appreciate "**The Warrior from Rock Creek**" is to read the book. I cannot commend it too highly" ..... **Hugh Fulford**

"After reading **The Warrior From Rock Creek**, I have been energized anew to preach the New Testament gospel without fear or favor.".....**Bobby Graham**

**ORDER FROM**  
**Clay Publishing Company**  
**P.O. Box 398**  
**Russellville, Alabama 35653**  
**Pho. (256) 668-3135**